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The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

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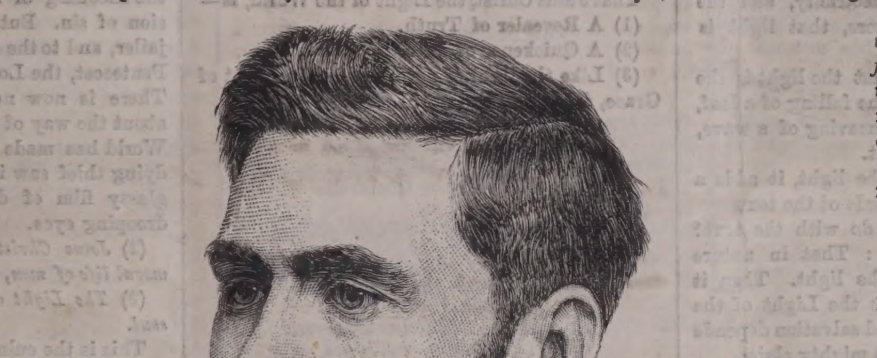
REV. T. EYNON DAVIES.

THIS young minister to the Congregational Church at East Finchley hails from that nursery of preachers, the principality of Wales. He was born in the town of Cardigan in 1854. In early life he made a public profession of faith in Christ, and was received into membership of the Welsh Independent Church in his native town. All his early surroundings were Welsh, and he has been heard to say that he had not heard half a dozen English sermons for the first twenty years of his life. The religious surroundings of his youth were of the kind usual in Wales. His Welsh Sundays began with a prayer-meeting at seven o'clock in the morning, and there was no rest from the day's delightful labour until about nine o'clock in the evening.

The quaint little town offered none of the facilities for mental culture now within the reach of every young man, so that Mr. Davies found an outlet for his energy more particularly in religious and temperance work. Since his fifteenth year he has been privileged to work and speak for the Master: at seventeen he was an ardent temperance worker, and was President of a Temperance Band of 200, many of whom stand firm to this day.

Yielding to the desire—thrice expressed—of the church with which he was connected, he gave up his secular work, and prepared for the Christian ministry. He passed through Brecon College in due course, and settled down in an important Welsh Pastorate, at Cwmaman and Cross Inn, in Carmarthenshire, where about 800 members attended his ministry, and where for three years he laboured with success, both in the pulpit and out of it. During his brief Welsh career he preached and lectured again and again in every county in Wales.



(From photograph by Messrs. Russell & Sons.)

He has been for years a regular contributor to the Welsh Press. On leaving the Welsh for the English ministry he was offered some of the best pastorates in Wales, but in pursuance of his great object he accepted a temporary pastorate at the Countess of Huntingdon's Chapel, Swansea, as successor to his brother (Rev. J. Ossian Davies, of New Court, Tollington-park), and in July of 1884 he commenced his ministry at East Finchley, where the Lord has much blessed his work. Every sitting in the spacious edifice has been let long ago, and the additions to the church since the commencement of the pastorate have been very numerous. All the societies are in good working order. There is a flourishing Young Men's Society, of which Mr. Davies is president, and altogether the Lord has greatly blessed his settlement in his present pastorate.

His style of preaching may be judged by the sermon which follows. He is a Puritan in sympathy and in spirit, and, like the great Apostle to the Gentiles, seeks to "know nothing" in his preaching "save Jesus Christ and Him crucified." Like all Welshmen, he is a lover of his native land, and spends a part of every year preaching in his mother-tongue to Welsh audiences.

He appears regularly at some of the Welsh *cymanfaow* and is never happier than when preaching to the multitudes, which always crowd to these great assemblies, the unsearchable riches of Christ.

CHRIST THE LIGHT.

By Rev. T. EYNON DAVIES.

"I am the Light of the World."
JOHN viii. 12.

WE all know what is meant by the familiar word "light." For all that, light itself is a mystery—a puzzle.

It has provoked the curiosity of the scientific man. It has excited the admiration of the savage, sometimes to such a pitch that admiration has become downright worship.

Look at our days of the week, and in the very names of those days we find traces of the light worship of antiquity. The first day of the Christian week is called after the *Sun*—Sunday, and the next after the *Moon*—Monday, and the last after *Saturn*—Saturday. These point to the light worship of antiquity in its various forms; and among the fantastic dreams of superstition and heathenism in reference to light, there are some of them exceedingly beautiful.

In Arabia, long ago, a child of the desert with a poetic soul looked up at a rainbow arching the clouds, and said it was the angels' bridge over which they took the souls of the blest home to God. The beauty of that idea is undeniable, but there are others that can only provoke a smile.

Ask Science to tell you what light is, and the science teacher will say, in a somewhat roundabout way, that the universe is filled with ether, and some *force* (which is mysterious) starts vibration in this ether. These vibrations enter the eyes, touching nerves there which carry impressions into the brain, and *we see!* Ask for more particulars, and you will be told that light is a force—an all-pervading force, and that so many billions of the vibrations referred to produce the colour *red*, and so many produce *violet*, and so on. Now all this is very interesting and valuable in its way, but the ordinary man is none the wiser, and he feels, that though a great deal has been said *about* light, his question has not been touched; and if he persists in repeating his question and demanding a reply, true science will honestly say, "I don't know."

Very well. If we cannot find out what light *is*, we can find out what the light can *do*, and that will help us on with the text.

The light is a marvellous *traveller*. Sound is not a slow traveller, but it is nowhere in the race with light. From the sun to the earth it is about ninety-eight millions of miles. The light can speed over it in eight minutes; sound must have fourteen years. Then the light is the parent of colour and of electricity, and the photophone hints, if not more, that light is the parent of music.

Modern science will say that the light is the mightiest force in nature. The falling of a leaf, the floating of a cloud, the heaving of a wave, are due to the energy of light.

If all this be true about the light, it adds a world of meaning to these words of the text.

But what has all this to do with the text? My point is to show, first: That in nature everything depends upon the light. Then it follows, second: If Christ is the Light of the world, everything in grace and salvation depends upon Him who has made this mighty claim.

Now we go back to the narrative. These words were spoken by our Lord in the Temple. The Pharisees—taking upon themselves the functions of a moral police—found some poor woman in sin, and brought her to the Master. Were they so extremely holy themselves? Were they anxious for the opinion of the Lord Jesus Christ? No! this was simply one of the many ingenious traps set by the Pharisees to catch Him. As usual, they did not succeed, and they came out of the conflict (as they always did) *second best!* When the story of her shame had been told, Jesus invited one of their number to cast a stone at her; but not one of the holy men ventured to do it. The challenge fell like a bombshell among them, and they dispersed. By and by they return, and they were the first to hear the words of the text, "I am the Light of the World."

This is no mean claim. No prophet, no priest, had ever dared to say this. The prophets were lights in Israel, shining with a holy radiance in those dark and terrible times. But the light they shed was borrowed light. Correctly speaking they were *reflectors*.

But this claim of the Lord Jesus goes far beyond that. "I am *the* Light of"—what?—"of the *world*." Not one light out of a thousand, but *the* Light of the World—past, present, future.

The claim is so vast and comprehensive that it could not fall with decency merely from human lips. This claim, like nearly all the claims of the Messiah, must have *God* behind it, for out of the mouth of man it would be profanity of the deepest dye.

There are, as we know, men—good and honest men—who listen to the claims of the Redeemer; they will admit the beauty of his life and teaching, say that he was a model *man*, but they deny the Divinity of his person. We fail to see how Jesus Christ, if only a *man*, can be a *good* man at all. One of the Latin Fathers has well said: "Christ, if not God, is not good." If not God, these great claims of his must be false, and if the claims be false, the man who makes them must be false likewise. "Christ, if not God, is not good," and on this Rock we stand!

This is a grand theme, and the difficulty in dealing with it is not to decide what to say, but what *not* to say. The landscape is so vast, so crowded with beauties, that in looking at it we are bewildered and lost. Christ, the Light of the World!

Well, let us consider for a moment the attributes of natural light. What does the earth owe to the sun? It owes its order, beauty, stability, purity, and life; and we owe to the sun indirectly all that helps to make our natural life endurable and happy.

The light of Nature then is the source of order, beauty, stability, purity, and life. Each of these points opens up a mine of truth, but I shall ask your attention to three points.

That Jesus Christ, the Light of the World, is—

(1) A Revealer of Truth.

(2) A Quickener of Life.

(3) Like the light of nature so is the Light of Grace, free to all the world.

(1) *Christ is a Revealer of the Truth.*

Pilate's question has no need to puzzle any man now. Christ gives the reply. Indeed He *is* the reply—Truth made flesh. We thank God for reason, but that is not infallible. Witness the Spartan and theft. The Hindoo widow and suicide. Yonder mother throwing her child into the Ganges. The Mahommedan and polygamy. The philosophers with their disputes about Matter and Mind. Reason cannot lead to the whole truth. It may lead to error, and see no wrong in it. But now, in the face of Jesus Christ, the truth stands fully revealed, and we have a Guide infallible.

Christ reveals the *whole* truth. As the light of nature reveals beauty and deformity, the rose-bank and the cesspool, so the Lord, in the sacred volume, reveals the malignity of vice, and the wiles of Satan as well as the beauty of holiness.

Satan plays havoc with us because he is an arch deceiver. Sin wears a mask, and the mask wears a smile, and by this bewitching smile we are mesmerised, forgetting all the while that it is a smile on the devil's face. Sin is an arch deceiver. It will talk to you about bread, and give you a stone. Talk about a fish, and hand you a hissing snake. Talk about heaven, in the very act of rushing you off to nethermost perdition.

Sin has generally two parts: there is a body and a soul; there is the outward appearance of sin, which is often enchanting, and there is the hidden nature of sin—always infernal.

Sin often *seems* harmless enough. Just like gunpowder. Keep the fire away from gunpowder, and it is harmless enough. Harmless, why? Harmless, because it has no chance to be otherwise. And that black, powdery sand gives you no idea of what gunpowder really is. Gunpowder in a cask is gunpowder asleep! If you want to see the dangerous thing awake, go with me to the quarry, where it shivers the ribbed rocks and shakes the hills with its awful thunder. Just so with sin. It is deceptive. It will promise a fair wage, but when the day's service is over the sinner wakes up to the dreadful truth that the wages of sin is *death*. Jesus knew the nature of this mighty fraud, and He has shed a light upon sin, so that we have no excuse at all for any moral leaps in the dark.

And, again, Jesus Christ has shed a light upon *salvation*. That question came thundering down the centuries: How can man be justified before God? And there was no clear reply.

There were confused suggestions. The Jewish altars pointed to a sacrifice required. The victims on those altars pointed out that without the shedding of blood there could be no remission of sin. But to the cry of the Philippian jailer, and to the cry of distress on the Day of Pentecost, the Lord Jesus has given a full reply. There is now neither haziness nor ambiguity about the way of salvation. The Light of the World has made the matter so clear that the dying thief saw it at a glance—saw it when the glassy film of death was spreading over his drooping eyes.

(2) *Jesus Christ has quickened the mental and moral life of men*, and

(3) *The Light of Christ is free to every human soul.*

This is the culmination of my message to-day. And if there be any poor man or woman here short of this world's goods they will be prepared to say that the best wine comes last. That the gift of God is *free*—"without money and without price."

But do you think God has elected me to be saved from eternity? Don't trouble yourself about that. Life is too short to be used in vain attempts to fathom the unfathomable. Ah, but has God elected me to be saved? I don't know, but God has not elected you to be lost, or it is solemn mockery to be always inviting you in his name, and with his authority, to accept the free gift of eternal life.

The Light of Grace, like the Light of Nature, is free. "Whosoever will" may come. All the world knows how saintly Richard Baxter used to bless God for that all-inclusive word. It is far better, said he, than if the Lord had put my own name down in the book of revelation, for if I found Richard Baxter's name there, I am so vile a sinner I would have imagined He must mean some other Richard Baxter, and not me. But God's "whosoever" includes the vilest of all.

We pay for our artificial light. The gas companies and electric light companies and the rest reduce light into a matter of £ s. d., but we pay nothing for the light of the sun.

Natural light and spiritual light, like all the gifts of God, are *free*. God has given open rivers, where poor men may fish without a license. It is not Heaven's fault that the poor fisherman is taxed. Old Zebedee and his sons never paid for a license. And so of the heavens; God has filled the air with birds of all colours and qualities, and *He* gives no assent to grinding farm-laws. God's gift of water is free. It goes up in the vapour from a hundred seas, and the clouds carry it *gratis*, showering it upon the rich man's park and the poor man's garden-patch. The water bubbles up from a million wells, filling the laughing torrents, swelling the rolling rivers, and Nature asks no water-rate.

But God can afford to do this. And among his countless mercies see how He sends forth the light of the morning. It goes to the Queen's drawing-room, and the Queen is glad to see it. But though the light is on visiting terms with royalty it does not scorn to cheer the pauper's dying chamber. The light! It beautifies the foliage of the tropics, bathes with life the mighty cedar and the stately palm, not forgetting, however, the daisy on the village green, or the snowdrop on the little child's grave. Beautiful type of God's everlasting love! He is the God of the rich and of the poor, and, if Jesus Christ came back to live on earth, I am not sure that He would stay at any palace or mansion in the aristocratic West. Perhaps he would find his happiest Bethany in a garret in the East-end of London.

Station makes no difference. Royalty in its robes, and Poverty in its rags and tatters, bask side by side in the sunlight of his smile.

Solomon, the great Oriental monarch, Lazarus, the wretched Oriental beggar, are of equal rank to-day. One has forgotten that ever he was a king; the other that he was a beggar; and as they walk on the golden streets they are there on equal terms, knowing very well that neither would have reached heaven at all had it not been for the redemption wrought by the Lord Jesus, the Life and the Light of men.

"Lead kindly light amid th' encircling gloom,
Lead thou me on.
The night is dark, and I am far from home,
Lead thou me on.
Keep thou my feet, I do not ask to see
The distant scene: one step enough for me"——

"One step," and that step into Christ, and all's well, for time and for ever.

PREVENTION of CRUELTY to CHILDREN.

THE excellent Society having this object has issued its first report. Containing as it does many revelations of cruelty practised upon children by parents and others, it will be read with painful interest by all who rejoiced in the Society's inauguration eighteen months ago. During the first year it had under its consideration 95 cases of cruelty, involving 175 domestic victims, beside a much larger number in public institutions. Of these, 53 were cases of aggravated assault. Many were cases of "deliberate starvation and horrible neglect." The Society's Shelter, 7, Harpur-street, Theobald's-road, W.C., is not in any sense a home for children, but "simply a temporary roof pending trials and permanent disposals." Here 779 nights' lodging were given, and 2294 meals. The committee's attention has been called to cruelties practised upon child-acrobats, but as yet have failed to induce eye-witnesses to give evidence. The entire report should be read with care; much valuable information will be gained relative to the definite aims as well as to the scope and limits of the Society. The hon. sec. is Rev. B. Waugh. The Shelter is open day and night.

SOLDIERS' HOME, DOVER.—A large gathering of the soldiers' wives "off the strength" and their children was lately held in the Soldiers' Home, Dover, where a tea was provided for them. The mothers (who compose the mothers' meeting held weekly at the Home) received parcels containing blankets and clothing, kindly contributed by ladies, while the children were delighted by gifts from a splendid Christmas tree. We cannot too highly speak of the work of this Home, and of the indefatigable zeal of Miss Wright, the Lady Superintendent. E. F.

Poems for the New Year.

A HYMN.

WITH no untouched and silent heart,
The new-born year let us receive,
Else Thee, our Father, we shall grieve,
And act a cold, ungrateful part.

This year, like those of ancient time,
From thine eternity has sprung;
Be thy most glorious praises sung
With thanks sincere and hopes sublime.

Both life and death are thine, and they
Who live in Thee can never die:
Do Thou our highest needs supply,
And teach us how to watch and pray!

Days make the years, and moments days;
May all our moments, Lord, be thine—
Then shall our days with beauty shine,
And all our lives be hallowed lays.

Each year shall then an angel be,
To speed us on our heavenward race,
Till we behold our Saviour's face,
And join the white-robed company!

Dawson Burns, D.D.

CHANGING YEARS.

"We shall all be changed."

ONWARD, still onward, busy days are fleet-
No halting by the way; [ing,
The year is changed, another gives us greeting,
As dawns our new year's day.

And, with the years, our life is changing ever—
New hopes, new aims, new fears,
Perchance new sorrows, nearest ties to sever—
Temptations, toils, and tears.

Our homes are changing—seeking friendly faces
We enter other doors;
And some have quitted dear familiar places,
And sailed for distant shores.

And dearest friends are changing—heads are
And active hands are still; [whiter,
With some the evening-time is growing brighter
As they go down the hill.

The children, changing, meet life's sternest duty,
And join its rushing tide;
That little maiden, full of health and beauty,
Is now a happy bride.

And we ourselves are changing—are we reaping
Some fruit of early years, [weeping,
Springing from precious seed we sowed with
Some recompense for tears?

Has earth less hold upon our fond affections?
And are they set above?
And do we recognise our Lord's corrections
As from a Hand of love?

Thank God for changes—still with changes ever
He will his work complete;
Change night to day, and good from evil sever,
And bitter change to sweet.

Change unbelieving prayer to glad thanksgiving,
And make the feeble strong,
That we may, even here, by faith be living
A life of tuneful song.

Like weaver's shuttle, or a fleeting story,
Our changeful years we spend;
But change us, Lord, from glory into glory,
In years that have no end!

Our feeble body change from earthly framing,
And fashion it like thine;
And, for Thyself the ransomed spirit claiming,
Bid it more brightly shine.

Then, whether we may pass death's shadowy
Or wait till Christ appears, [portal,
We shall be changed, and raised to life immortal
Beyond these changing years.

Lucy Taylor.

LIFE'S THRESHOLD.

O LITTLE feet, as yet untired
By any steps on Life's rough way!
O sweet blue eyes, undimmed by tears!
O dimpled hands, stretched out in play!

Love longs to lead those little feet
Through sunny meadows, bright with flowers;
Where all is fair, and glad, and sweet—
An azure sky that never lours.

Love longs to teach those laughing eyes
To see with clear and earnest sight
Each turning page of Life's great book,
Where few, alas! can read aright.

Love longs to give those little hands,
Stretched out to us in merry play,
Blossoms to hold, that have no thorns,
And treasures none can take away.

And yet how powerless, at the best,
Is human love. Through hopes and fears
Those little feet must walk alone,
And those blue eyes shed many tears.

Those little hands may have to yield
Up treasures they will toil to gain;
And they must find earth's flowers have thorns,
For every joy is fraught with pain.

But, Love Eternal, Thou art near;
Around our restlessness, thy rest!
Those Thou dost guard, and guide, and teach
Are now and ever fully blessed.

Oh, may these feet walk in thy ways;
May these sweet eyes look up to Thee;
These little hands receive thy gifts:
Thus blessed to all eternity.

A. M. Charlesworth.

EASTWARD HO!

O LAND of the sunrise, and uttermost isles,
Where morning in Asia the earliest smiles;
The eldest of countries, the greatest, the last,
Enchanted, enchained as the slave of the past;

Where idols, dumb idols, are worshipped alone
In temples of error, and Christ is unknown;
I mourn for thy millions, all, all but ignored,
Still living and dying afar from the Lord.

O children of light in the isles of the West,
With the knowledge of Jesus distinguished and blessed,
To whom the dear record of life has been given
To bear it to all that are found beneath heaven.

Up, up with the sail! to the eastward away!
No languor, no lingering, no selfish delay;
Haste, haste to the rescue, swift traverse the seas;
Give, give ye the words of salvation to these!

They wait for the message, neglected they wait—
Shall it come? But for millions, alas! 'tis too late;
They droop, they despair, they descend to the grave,
They perish, though Jesus is mighty to save.

They perish—they perish! their blood at thy hands
O preacher, O Christian, the Saviour demands;
For yet at his coming, for soon at his seat,
The neglecter of souls the neglected shall meet.

But their children are yonder! Hark! hear you their
Come over and help us, come soon, or we die! [cry?
'Tis *you* they are calling—'tis you and 'tis me;
Let us go to them, brother, their brothers are we!

O land of the Bible and sweet Sabbath bell,
O land of our fathers, we bid thee farewell;
To follow the Saviour, and publish his word
To the heathen who never of Jesus have heard,

H. G. G. *in "China's Millions."*

THE HIGHLAND ORPHANAGE, INVERNESS.—We have before us the fifth annual report of the Highland Orphanage, an excellent institution carried on by Mr. George Walker and Mr. Matthew Elliot. At present there are fourteen children in the Home. The report says:—"Seeing that no collectors are sent out to collect for any of the funds connected with the Orphanage, we trust that other friends may be added to those who have hitherto given substantial help, so that the daily requirements of another year may be provided for, and the deficit of £130 wiped off." We commend the object to all who have money to spare, as one of the best to which they could subscribe.—*Inverness Courier.*

WHOLLY FOR CHRIST.

A CHRISTIAN'S MOTTO FOR THE NEW YEAR.

By Dr. THEODORE CUYLER.*

WE never like to find fault with our "Authorised Version" of the Scriptures, unless we are compelled to do so. But the common rendering of the twelfth verse of the third chapter of Philippians gives a very weak idea of a very strong passage. Paul really means to say, "I press on" (for the prize), "if I may *seize* that for which I was *seized on* by Christ Jesus." Dean Alford's rendering is: "If I may lay hold on that for which I was laid hold of by Christ Jesus." Paul realised that the crucified Saviour had grasped him on the road to Damascus and appropriated him to his glorious service. When we contemplate the prodigious vigour and the splendid dialectic skill of the man, we do not wonder that Christ coveted him for the Apostolate, and "seized on" him by his converting grace.

Bearing this in mind, we understand better why Paul's motto should have been "this *one thing* I do." He lived for one great purpose, and to that he bent all his powers and consecrated all his faculties. In the best sense of the term, Paul was a man of one idea. The "hold" of his intellect (if we may use a nautical simile) was abundantly stowed with resources of learning, argument, and rich mental gifts; but a single holy purpose trod the quarter-deck and floated its ensign from the peak. "Go a little deeper," said a wounded French soldier at Austerlitz, to the surgeon who was probing his left side for the bullet—"go a little deeper, and you will find the Emperor." So the great Apostle might say, Go deeper, go to the inmost core of my heart, and you will find the crucified Jesus. Other feelings I am possessed of, but this one possesses me. Other affections lie near the surface, but this master passion lurks and lives in the inmost centre of my soul. For me to live is Christ. This *one thing* I do; forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

All the men and women who have made their mark in this world and have achieved the best results have kept the eye clear and single toward one noble purpose. The master passion with Newton, the prince of Christian philosophers, was science. He attributed his splendid successes in discovery to the simple principle of "always *intending* my mind" upon the one thing in hand. Luther jarred all Europe by continually hurling the great revealed truth of "justification by faith" against its old ramparts of superstition. Such men swing their whole being into one direction. The effective Christian is the man who unites all his powers into a single pile or package, and then binds them round with this strong cord—"The love of Christ constraineth me." So Paul bound up his, and hurled the mass with such momentum that it burst through, and has come bounding on even into these modern centuries.

A man of moderate talent may achieve blessed results for Christ by consecration. George Müller is a striking illustration. He lives and acts every day as if the loving Jesus had seized on him for a single purpose—viz., to house and feed and instruct thousands of little orphans. Instead of letting his life waste itself into numberless little twigs, he, like a wise gardener, has pruned them off, and allowed the whole sap of his spiritual being to flow into one or two bountiful boughs, laden with precious fruit. I can name, within the circle of my acquaintance, several men and women of wonderful effectiveness for good who are not gifted with remarkable talents. Their single talent is to love Jesus and to serve Him thoroughly. More than half the battle with Moody is that he aims all his powers, every moment, at one target. Alas! how many lives of professed Christians are utterly wasted by being frittered away into scores of channels, instead of being condensed into the single purpose of doing Christ's will, and thereby being of some service in the world. With all such the pulse of love to Jesus beats low and feebly. They need a reconversion, a thorough pruning away of the limbs which steal the heart's-blood from their Master. The first step must be the penitential prayer: "Lord, I am a cumberer of the ground. What wilt Thou have me to do?" And when they have taken the new departure, let them put their soul into it. This process, well begun and well carried out in all our churches, would soon quadruple the power of our Christianity. It would be hard to discover what is the "one thing" for which thousands of church members are living, unless it be for money-making or some respectable form of self-indulgence.

To "get on" in the world is the uppermost thought; and if by "getting on" no more is meant than industrious thrift and honest provision for life's necessities, then is it not only innocent, but commendable. God's Word honours industry and frugality. Would that both of them were more practised as Christian virtues. But while a Christian is striving to get *on*, ought he not to be still more earnest in his endeavour to get *up?* Ought he not to make life's chief aim to "press toward the prize of a high-calling"? to attain to a higher spiritual stature? to ascend toward the fuller, stronger, clearer likeness to his Master? My brother, are you getting *up* every day?

President Van Buren is reported to have remarked, when he heard that his son, a lawyer, had married a lady of large wealth: "Well, he is ruined! She is very rich. Now he will give up his profession, for which he has great ability, and become merely a rich man—the least useful of human things." This is too true. Merely to absorb and enjoy a large amount of God's silver and gold, without holding any of it in trust for God's service and the good of humanity, is one of the lowest forms of human existence. For a Christian, redeemed by Calvary's blood, to have no higher aim, is treason to Christ, and is spiritual suicide. I know of wealthy followers of Jesus Christ who consecrate their purses to bountiful charities, and their drawing-rooms to the uses of a Christian sociality and the promotion of Bible philanthropies, and their personal influence to winning sinners to the Saviour. While getting on, they get up, and lift others with them.

This is too wide a topic for a single chapter. But the gist of it lies in this truth: Christ must have the whole heart and give the casting-vote in every decision, or else we cannot be full-grown Christians. This is the "one thing." Write six ciphers in a line, and they amount to nothing. Put the figure 1 before them, and they amount to a million. All human talents and possessions are but ciphers until you put the name of Jesus at the head of them. Then they make their owner a millionaire for heaven.

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* From Pointed Papers. 3s. 6d. *Hodder & Stoughton.* A new volume, pretty without, and packed full within of the good, wise, weighty, fresh, and eminently practical admonitions that we always receive from this large-hearted Brooklyn pastor.

THE NEW YEAR:

ITS SUPREME LESSON.

By Rev. WILLIAM GUEST.

IN what is termed, "The Muratorian fragment on the Canon" of the New Testament, and which scholars conclude was written in the second century, there is an interesting and beautiful record concerning the Fourth Gospel. It states that this Gospel was written by the Apostle John at the suggestion of his fellow-disciples, and of the overseers of churches. When the proposal was made, John advised that they all, before any step was taken, should fast three days; waiting, with prayer, the revelation of the Spirit; and then tell each other whatever might be revealed to any. During the time it was revealed to Andrew, who had survived till that period, that under the revision of all, John should, in his own name, write the Gospel. It is impossible to say with certainty that this interesting tradition is true; it had manifestly been handed down, and was recorded in the above genuine fragment less than a century after the time cited. The early Christians clearly regarded such an act of waiting upon the Spirit, who at Pentecost came to abide with the Lord's disciples, as an ordinary expression of the Church's attitude.

THE FIRST CHRISTIAN WITNESSES.

Believers at the beginning of the Christian era realised that they were out of sympathy with all things around them. They had become followers of Him who had declared of Himself that He was not of the world. They lived among the customs of the world, and were hated because they were separated from them. They mingled with the business and occupations of the age, but witnessed for a heavenly life. They bore part in the world's interests, and at the same time taught man's real destiny. They were encompassed by a cold and shameless selfishness, and testified for a reign of self-forgetting love. Sure I am, after long studies of Church history, that the Apostolic teachings had a far greater influence on the lives of the first Christians than it is the habit nowadays to believe. Their unearthly lives, and their self-sacrifice unto death, won a footing for Christianity in a corrupt world; while, as a great writer has said, "their faith made them all eager to risk everything for those who lived in the gloom outside, and also made so many who lived in that gloom gaze wistfully at the new centre of light."

Thus hath it been again and again through these past Christian centuries. The pen has not been found that could narrate the powerful influence upon the moral energy and forces of the world that the servants of Christ have originated. It is not, however, my province, in this second paper, to follow these blessed impulses. As the new year begins, the Christian believers, whom I still address, are called to consider

THE PRESENT STATE OF THE CHURCH.

Doubtless there are now to be found, as ever, the Lord's consecrated ones. Nay, more: never were there so many of them, and never more to whom the cause of the Lord Jesus Christ was the paramount interest in life. But never were the faithful so much hindered. No new thing is false profession: but this is new: for the unscriptural profession no longer to pretend to be what it is not, but to defend its falsity by a denial of the true ideal of Christian life. When Israel came out of Egypt, a "mixed multitude" followed them, and caused them to sin continually. Godly ones now no longer see a "mixed multitude" in the rear, but in numbers and influence in the midst of the camp and possessing the very tents of the host of the Lord. What do the faithful witness? They see those who would be leaders, ambitious for the gains and advantages of the Church's advanced position. They hear the cry of a "new theology," not merely preached in the pulpit, but hailed by professors in the pews, because it dispenses with separation from the spirit of the world. They find that with many who call themselves by the Christian name, the spiritual has ceased to be an aim or aspiration. They behold such disintegrations created among those who profess to be of Christ's Church as no longer to provoke the wonder, "See how these Christians love," but, "See now how these Christians distrust one another." They witness these alienations and faithless practices growing like rank weeds on a goodly soil, and poisoning all the atmosphere about them. And what is

THE EFFECT ON THOSE WITHOUT?

Christianity, instead of being regarded as a new and vital emotion of moral and spiritual life, has largely come to be regarded as a mere habit and a legendary thing. The circulation of cheap Bibles is made void, because multitudes have come to think of it as a book of precepts which those who profess belief in it do not even attempt to carry out. A Gospel of free grace is preached in mission halls, but those who are impressed are repelled from different churches by the icy welcome given to them. In foreign mission fields the spectacle is witnessed of Christians refusing to meet together; and, while the Jew, Mohammedan, or Hindoo will worship with co-religionists in the same temple, the men who will not do this are those who have come to teach a religion of benevolence and brotherly love. Oh, awful contradiction and scandal; and thus it is that in the East the old idolatry is being cast off, and a new generation is adopting infidelity in its place.

But, distressing as all this is, the Spirit moves us to hope. The false profession and apostasy are awakening a wide-spread

CRAVING FOR A NEW LIFE.

There are none more driven by misgivings and self-reproaches than those who are trying the impossible conjunction between the confession of Christ and fellowship with the people of the world. They have made a border territory to walk in, and have found it a wilderness. They have felt as one thinks a branch must feel that is only glued on to a living tree, instead of being in a life-giving union. On the other hand, in all communions there are numbers of men and women who are crying out for seasons of humiliation and confession; who are sick of ecclesiastical pretensions and priestly separations; who are pained to their heart by the adolescent experiment of making church rooms places to entertain the Christless, and who long yearningly, though inarticulately, to get out of the fetters of a false Church life, and into the healthier atmosphere of the more earnest days of their fathers. The preachers who bring them an accommodative Gospel know not how much less they are in favour than such preachers conceive. But if Scripture has foretold latter day defections, there is not to be acquiescence in them. What then is

THE DUTY OF THE HOUR?

(1) *The monitions of the Spirit must be obeyed.*—It may seem a difficulty which grows into the impossible for the true Church to shake off the baleful influence of the "mixed multitude," which has been fatally quenching its life. It may seem hopeless to attempt to restore to the modern Church the true ideal of Christ. Nor can any man find a solution of the difficulty. But union and communion with the Holy Spirit will avail. He is among us to glorify Christ. The Master began this great work of "spoiling" Satan's house with the word, "The Spirit of the Lord is upon me." There are on every hand in our days evidences that, after prayerful and obedient waiting on the Spirit, works are done which to man seemed impossible.

(2) *Christian sanctity must be maintained.*—There is no more plausible, no more formidable temptation which assails faithful men, than that of regarding public work as an excuse for contracted devotions. Why is it sometimes the case that evangelists become feebler in the later days of their ministry than in the earlier? Because engagements outwardly to diffuse thesalt of holy influence have kept them from guarding the savour of its internal purity. Why do devoted mission workers sow much and reap little? Because they forget the Master's example of prolonged prayer. A past spiritual experience corrodes if it be not added to. Vital force is the indispensable condition of effective Christian service. What clever preaching we now have, and how powerless, because unctionless. We cannot with our human philosophy explain it, but we know that, as Pentecost approached, although Jerusalem was filled with strangers, the Lord forbad the preaching of Apostles until they had received the power from on high. It is waiting on God that secures the single eye; empties the vessel of false incentives; and makes it meet for Divine use. It is meditation on the truth that kindles right emotion, so that brain and heart move together; words gush spontaneously and with freshness from the soul; and the men, who are appealed to, are controlled and persuaded.

(3) *Christian fellowship must be reaffirmed.*—A time of conflict is at hand, which will test the Church, and separate the chaff from the wheat. The human in all Church arrangements will be shaken as by the breath of Jehovah. This will not be the time for Pharisaic exclusiveness and sectarianism under the pretension of higher piety. There are wide fields, where, to use the words of Jesus, there are sheep without a shepherd, and no Christian man can stand in cold aloofness from the brave workers in these fields, without hindering the full blessing of the Spirit in his own soul. Times have come when piety may not feed itself in an isolated separateness. Standing off from those who love Christ, because they differ in minor things from ourselves, we shall be left to grow in our natural life of evil speaking and misjudgments.

(4) *The Scriptural idea and type of Christian character must be asserted.*—Truly has it been said that what told and what lasted in Apostolic times was a "*whole character*, reflecting, with whatever imperfections, all that was Christ's—his love and his severity, his meekness and lofty strength, his communion with his Father and his interest in the ways and welfare of men." Two grave evils are now menacing Christ's cause. On the one side a theological nihilism that is diffusing a moribund coma through once earnest churches, and on the other, a most defective evangelical preaching that has taught a belief on the Saviour, which has not carried the devotion of the life. The one class inculcate a Unitarian legality, without the need of Christ; the other, a Nicolaitane antinomianism, without the demand of loyalty. Scripture strongly condemns both of these extremes. Its language is, that through the Great Sacrifice the conscience is purged from dead works, in order that men may *serve* the living God. The disposition that adopts but half of the teachings of the Spirit has no promise of salvation made to it.

Let us not forget, however, to proclaim the freedom and simplicity of the Gospel. No words can be adequately emphatic in relation to this demand. Peace and a new life come through Christ alone. Not a few in these weary days go into places of worship in the spirit of Lord Tennyson's lines:—

> "Oh for a man to appear in me,
> That the man I am might cease to be."

Surely, it is to incur an unutterable guilt, if we, who know how sinful ones can become "new creatures," should send these hungry ones empty away.

To tens of thousands, it may be added in closing, the new year brings one word,

PERSEVERE.

"The coming of the Lord draweth nigh." The darker the aspect of the times, the nearer the Advent of the Deliverer. We are sure of these two great Providential facts. The long ages antecedent to history looked onwards to the appearance of man. The ages after were a like preparation for the Incarnation of the Son of God. These are profound certainties. Times of trouble are dawning. Conflicts such as England has only known at rare intervals are before us. The human purposes will appear to be in chaos, and the nations will be shaken. The earth "polluted under the inhabitants thereof shall mourn," the transgression shall be heavy upon it; and "the high ones on high" shall be punished. The "few" who have found "the narrow way" will find the battle going hard with them. Compromises will be their temptation. But the witnesses in the midst of the earth among the peoples shall know that the hour hastens when the mighty Son of Man shall put down all rule, and authority, and power, and deliver the kingdom to his Father. Great is the recompense of reward which awaits those who are labouring in patience for that consummation.

The supreme lesson of the hour, therefore, comes to every disciple of the Crucified, and that lesson is unfaltering and paramount devotion to his cause who gave Himself for us. Day by day let us say—

> "My glorious Victor, Prince Divine,
> Clasp these surrendered hands in thine;
> At length my will is all thine own,
> Glad vassal of a Saviour's throne.
>
> My Master, lead me to thy door;
> Pierce this now willing ear once more;
> Thy bonds are freedom; let me stay
> With Thee, to toil, endure, obey."

Ling Holme, Tunbridge Wells.

MISS DE BROEN'S BELLEVILLE MISSION.

HELP may be rendered to this Mission by sending donations and yearly subscriptions, however small, for the general work; by organising drawing-room or other meetings to make the work known; by taking collecting cards; by coming to help us personally, or providing means for a worker who cannot afford her own expenses (voluntary workers are greatly needed); by forming associations for collecting in different parts of England, Scotland, or elsewhere; by placing in booksellers' or stationers' shops in different towns and villages "The Story of the Belleville Mission," first published at 2s. 6d., now at 1s.; by placing, when travelling, papers of the Belleville Mission in different hotels and establishments; by preparing patchwork for the sewing classes; by making flannel or other warm garments for our poor and sick men and women; by sending special funds for printing papers for distribution, such as those for the funerals of Gambetta and Victor Hugo; and by knitting stockings for the Orphanage.

Communications may be addressed to Miss Mary Douglas, 1, Rosebery-crescent, Edinburgh, or to Miss de Broen, 3, Rue Clavel, Belleville, Paris.

A CARD FROM MR. D. L. MOODY.

TWO fine buildings, a dormitory, dining-hall, and kitchen, have been erected by the friends of the Mount Hermon School, at Gill, Massachusetts. These buildings are to be occupied by 200 boys and young men in addition to the 100 now on the place. The buildings are all complete, except the furnishing. To enable them to be occupied will require about ten thousand dollars. It will cost about fifty dollars to furnish each room.

We have now more students than the buildings will hold, waiting for admittance, many of them young men of great promise. Will not some of your readers who are friends of Christian education help in this work? They can remit to William F. Lee, Treasurer, 679, Madison-avenue, New York, or to myself, at Northfield, Massachusetts.

December, 1885. D. L. MOODY.

NEW YEAR ASPIRATIONS.

"BAPTIZE me, O Lord, this year with love and light and power; and let me see the King's face." What a year of grace 1886 would be if every reader of these words were to adopt this prayer, offering it daily, resolutely and expectantly, and seeking the Lord, through his Word, with all diligence! Will you, whose eyes now scan this paragraph, join us in this great petition? "Then shall we know if we follow on to know the Lord." "Every one that seeketh findeth."

"Graciously condescend, O Lord, to help me this year to bring at least one of my fellow-creatures to penitence and faith in Thee!" Let every reader adopt this prayer also. Let it be taken up thoughtfully, with understanding of the difficulty and delicacy of the task; humbly, in full acknowledgment of the entire dependence of the worker, and also of the splendid privilege of such work; and with full purpose of heart, for the King's commandments require haste, and if any work requires our best energies, it is that of persuading others to faith in our Lord and Saviour. Let each reader determine forthwith that, whatever else he may become this year, he will at least be a soul-winner. "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Nearly ten years ago we heard the now famous Professor Drummond preach in the Barclay Church, Edinburgh, from Matt. vi. 33. To us the chief interest of his sermon lay in its opening sentence; and, as that sentence has remained with us through all these years vivid and fresh, and as it seems especially appropriate to New Year thought and feeling, we pass it on to our readers:—"There is a very large class, and a tolerably happy one, as they think, who never seek the kingdom of heaven; there is a tolerably large class, and a very unhappy one, who seek it, but not 'first'; and there is a very small class, and a very happy one, who seek the kingdom of heaven, and seek it 'first.'" In which of these classes does the reader elect to be found throughout this year?

A TENNESSE PASTOR.—DEAR SIR, — There are several of your readers who very kindly send me your paper occasionally. I am grateful to them. At our Conference held this week, the Bishop appointed me pastor of our Church in Trenton, Tennesse. Will your readers kindly note this, and address accordingly.—Yours truly,

DAVID LEITH.

Tennesse, U.S., December 17.

REV. E. PAYSON HAMMOND at NORWOOD.

THIS honoured evangelist concluded on New Year's Day an eight days' mission at St. Andrew's Presbyterian Church, Upper Norwood. Although Mr. Hammond and his work are well and most favourably known to your readers, a good many Christian people in all the churches are somewhat suspicious of, and prejudiced against, his methods of dealing with the young. Allowing for and respecting honest differences of opinion among those who love the Lord Jesus in regard to the particular way in which His lambs should be fed, I cannot but think that if the cautious Christians who stand afar off and smite this honoured brother with their criticism, were to draw near enough to see the grace of God in the numbers believing and turning to the Lord, they would begin to smite their own breasts and to say, "God be merciful to me, for I have neglected, if I have not despised, these little ones for whom Christ died."

In "feeding the lambs" Mr. Hammond presents only the "living bread which came down from heaven." He preaches the Lord Jesus Christ and Him crucified; not, as he himself puts it, "A Christ without the cross, or a cross without the Christ," but the living One who was dead and is alive for evermore. His addresses are full of the teaching and spirit of these great words of the Lord, "My flesh is meat indeed, and my blood is drink indeed."

But he does not go beyond the range of his young hearers. These rows of eager eyes, not a few wet with tears, and some bright with hope and joy, show what a hold the truth as it is in Jesus has taken, or is now taking, of their minds and hearts that shine through them. But are not these representations of the physical sufferings of the Holy One too realistic? Not more so, we think, than the Gospel narratives; not more so, certainly, than is needful to make young and old see and feel that the sufferings were very real and very terrible to the Divine Sufferer. I confess to having had some misgivings at first as to such vivid and painful pictures of the crucifixion of Jesus, lest natural sympathy should supplant conviction of sin, and hearers should, like the daughters of Jerusalem, weep for Him, instead of for themselves and their children. But these misgivings soon disappeared. For the preacher never fails to impress the truth that, great as were his bodily sufferings, "the sufferings of Christ's soul were the soul of his sufferings." And always emphasising, as he does, along with this, the truth that "Christ bore our sins in his own body on the tree," he makes very clear these two great truths: God's great love and our great sin.

I have listened to few preachers who press home with more power on the conscience and the heart the claims at once of the righteous law and the rich grace of God; and more than anyone I have since heard has Mr. Hammond, in some moods, recalled to me that great home evangelist and foreign missionary, Mr. William C. Burns, as he was when I used to listen to him, Sabbath after Sabbath, in Edinburgh, forty-five years ago. I cannot better describe the spirit and effect of Mr. Hammond's preaching than by saying, that many who listen are led by it to the experience thus described in a well-known hymn:—

> "Upon the cross of Jesus, mine eye at times can see
> The very dying form of One who suffered there for me;
> And from my smitten heart, with tears, two wonders I confess—
> The wonder of his glorious love, and my own worthlessness."

Pardon this long preface, and let me now note a few illustrative facts. The meetings began on Christmas Day. In common with some others, I had doubts as to the wisdom of an inquiry-meeting on that day. But we, of course, deferred to the evangelist, leaving him without remonstrance, or even suggestion, to conduct the work in his own way. And his wisdom was justified by the result. A large number professed then and there to accept Jesus, and to give themselves to Him; and every day since we have been meeting with some who when asked when they found Jesus, answered with a bright smile, and joyous tones, "On Christmas Day."

Many touching and beautiful instances of renewing grace might be given. When the second meeting began, and the Christian workers present, just like so many earnest Sunday-school teachers in their classes, began to speak to the children in little groups, or one by one, most of them could tell, meeting after meeting, of one or more who had given themselves to Jesus. Here is a Christian mother in tears of joy as two of her children, weeping, yet happy, accept the Lord Jesus. There is a Christian father, with head bowed in prayer. When he was asked to speak to some anxious ones near, he said, "I have been praying for my own boy, and the Lord has so far answered my prayer, for an earnest Christian is dealing with him." That boy then and there decided for the Lord; and it was an inspiration to see his bright, but chastened look when he calmly said he had done so. The many young ones, some only seven years old, that were pressing into the kingdom, gave new force to our Lord's words about receiving it as a little child.

One evening a thrilling incident occurred. Mr. Hammond gave an account of the conversion of a young man, who had been utterly given over to drunkenness and other forms of sin, in one of his meetings in New York some years ago. The audience was profoundly moved by the wonderful story of grace. And then Mr. Hammond paused, and placing his hand on the shoulder of a stranger who sat next to him said, "And here he is; he will tell you his own story." The young man rose, and amid a stillness only broken by signs of emotion not to be suppressed, in words few but well chosen bore his testimony to the grace of the Lord, who had redeemed and saved him. His visit was entirely unexpected. He had only arrived in London that day, and having learned where Mr. Hammond was working, came to Norwood to see him.

I may record one illustration of the terrible influences at work upon some young people in our day. One boy of about fifteen boldly said he was no Christian. He claimed, however, to be a Theist, while another only a very little older boldly professed Atheism, and even blasphemously said he would rather go to hell than heaven!

Many here will follow dear Mr. and Mrs. Hammond with their prayers, and will not cease to entreat the Lord that He may direct their way to us soon again.

ROBERT TAYLOR.

MR. THOS. P. SINEL.—In our recent notice of Gospel work from this earnest brother labouring in France we omitted to give his full address, which is Deanville, near Trouville, Calvados, France. He is now unattached to any organised mission, and would be thankful of the sympathy of other Christians.

DANBURY, BY CHELMSFORD.—Mr. E. G. Butler writes:—We have arranged to buy a small chapel here, and should be glad of the help of any earnest Christian friends. We have had meetings almost every night since we came here last July—in a tent, and afterwards in our kitchen. We get an audience of twenty to forty working youths and men—very few women. Miss Birch, from Mildmay, Mr. C. King, Miss E. Parker, Gipsy Smith and wife, and Mr. Pericles Green, have all helped us in the work.

MONTREAL.—A Canadian reader writes:—After long and persistent effort we have succeeded in getting Mr. Moody to come for four days after January 3, and the following clip from one of our papers shows the kind of welcome he gets from good Bishop Baldwin's successor: Rev. Mr. Norton said that his influence had recently been asked in favour of an unsectarian missionary, whom it was proposed to bring to that city, it being represented that he would say nothing which would conflict with the doctrines of any denomination. He had asked by what authority this missionary was coming—whether he represented himself or Christ. If he represented Christ, by what authority did this apostle of unsectarianism stand on the platform delivering God's message, and yet never referring to the Holy Eucharist, baptism, confirmation, and other sacraments.

WAGES AND MORALS.

IN a recent paper in *The Nineteenth Century*, upon "Prevention," the Dowager Countess of Shrewsbury illustrates the statement that "the number of girls employed in London in various occupations is so great as to be perfectly appalling," by quoting the figures furnished by the Inspector of Factories for the Central District of London. It certainly is startling to find that in that single district there are over sixty-nine thousand girls engaged in various occupations, including nearly 8000 in tailoring, nearly 7000 in bookbinding, and in box-making over 4000. If all the members of this vast army were paid "a fair day's wage for a fair day's work," the social and moral condition of the female workers would still remain a most important and pressing subject; but when it is remembered that thousands of these girls are in receipt of the merest pittance; that their frames are weakened and debilitated by their scanty and indifferent food, and by the impure and vitiated atmosphere in which (Factory Acts notwithstanding) they are in only too many cases required to work, and that numbers of them have neither parents nor other relatives in the huge city, the subject of their position becomes one, the magnitude and importance of which it would be impossible to over-estimate.

We deplore the condition of our streets by night, and we have many noble movements for the reclamation of the fallen, but it is open to question if we are doing sufficient in the endeavour to stop the supply by removing the causes which are so potent in creating the social evil. Mr. Lakeman, one of Her Majesty's Inspectors of Factories, has stated that in the Central Metropolitan District he never saw a Bible in a factory or workship, save in three instances. Those three factories were the best in the district, each girl employed in them being the subject of careful supervision and friendly interest, the employers considering themselves, to use Mr. Lakeman's own words, "as units in the world of Providence to work for God's cause, to act as if they were trustees of social justice, and to sanction only what is right."

If all employers of female labour resembled these three, doubtless there would be less sin and suffering in our midst, fewer women and girls forced to decide between vice and starvation, and fewer consumptives in our great hospitals. Unfortunately, however, many employers are exactly the reverse, and, therefore, instead of the Bible, and the wholesome and kindly regulation without which the presence of the inspired volume would seem a bitter jest, there are starvation wages, criminal neglect, and consequent evil.

SEAMEN AT MARSEILLES.—Through the kindness of Mr. Cheyne Brady a meeting was lately held in his drawing-room at the Villa Asquasciati, 2, San Remo, on behalf of the Strangers' Rests "Mission to Foreign Seamen at Marseilles." On the following Sunday afternoon it was my privilege to speak of the progress of the Gospel in Spain since 1868. In the kind allusion made to this meeting by Rev. Alex. Robertson in your issue of December 24, 1885, I am reported as having stated that 1 per cent. only of the Spanish people could then read. What I said, was, that only 1 per cent. of the women in Cordoba, the field of my first missionary labours, could do so. Since the last report of the Marseilles work was issued, the deficiency of £120 has been sensibly diminished, but I still need £50 to enable me to close the year free of monetary hindrances. I am the more desirous for this as, when so free, "The Lighthouse" that is still closed will be reopened.

Chas. E. Faithfull.

Villa et Avenue, Carabacel, Nice.

CHRISTIANS AND POLITICS.

By SAMUEL SMITH (late M.P.), Liverpool.

I HAVE read with much interest the recent correspondence in your columns as to whether it is right for Christians to take part in politics. It is easy on this, as on many controverted questions, to quote a string of passages from Scripture that seem to favour either the one side or the other.

I was at one time thrown among pious Plymouth Brethren, who held strong views as to the unlawfulness of a Christian taking any share in public life. They applied these principles not only to national politics, but to all associated action of citizens for the common good. They objected equally to working on school boards, town councils, boards of guardians, hospitals, benevolent societies, &c. They held that all these belonged to "this present world," which passeth away, and that the Christian has to "come out, and be separate, and touch not the unclean thing."

It has long seemed to me that this view proceeds from a one-sided and overstrained interpretation of Scripture, and if widely acted upon would be fatal to the best interests of nations. It is very analogous to the view which for centuries led the holiest men and women to immure themselves in cells, and live as anchorites and ascetics in deserts, in order to escape the pollution of the world. History tells us how signally the conventual mode of life failed to secure immunity from corruption. It was commenced in the second and third centuries, in all sincerity, and in obedience to the literal commands of Christ, as they were then interpreted, and we know what ruinous effects it had upon the life of Christendom.

I think hardly less ruinous would be the effect of the withdrawal of the salt of religion from all the public departments of a nation's life. Does not the history of Israel show how intimately the life of a nation is bound up with that of its rulers? So long as Moses and Joshua lived, and the elders that were their contemporaries, the people prospered; but when these died out, and ungodly men succeeded them, corruption came in like a flood. What a prodigious difference it made to the nation whether Ahab or Hezekiah was on the throne, whether Manasseh or Nehemiah set an example to the people.

Human nature is much the same now as then, and the difference is enormous to a nation whether the seats of authority are filled by righteous or unrighteous men. "He that ruleth over men must be just, ruling in the fear of God." What a strange contradiction it would be if He who said, "By me kings reign and princes decree justice," should insist that any king on becoming a Christian should forthwith abdicate his throne; that every pious and upright judge should retire from office; and that every God-fearing legislator and every upright public servant should make way for corrupt and unprincipled substitutes. Surely this would be to enthrone Satan with the full consent of God! The thing is too monstrous to be true.

It is only going a shade further to hold that no act of life, however necessary, can be right unless it is authorised by an express text of Scripture. Railways, steamboats, telegraphs, and factories, must all be forbidden, because the Bible does not expressly sanction them. I believe there are some who hold these opinions.

Surely the error that underlies all these narrow systems of interpretation is that the Bible is put to a use it was never intended to serve. It was not designed to supersede man's judgment, but to guide it; not to prescribe minutely for every act of life, but to show the spirit in which all acts are to be done. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Many good people live by applying to the whole Christian world the rules which they find needful for their own life. They forget that there are innumerable ways in which God may be served. Men's faculties and liability to temptation vary indefinitely. What is safe for one man is dangerous, perhaps fatal, to another.

The dangers of public life are very great. There are many Christians called to other kinds of service; for *them* it would be wrong to leave the sphere where God has placed them, but let them not judge censoriously other Christians who have done great and laudable public work. God has need of a Wilberforce, a Shaftesbury, and a Garfield, just as much as of a Carey, a Livingstone, and a George Müller. We have all need to remember the precept, "Judge not one another any more, but rather judge this, that no man put a stumblingblock or an occasion to fall in a brother's way."

The same principle that the Apostle applied to disputes about meats in his day, applies to this dispute about mode of service. The burden is placed upon the conscience of each believer: "to him that esteemeth anything to be unclean, to him it is unclean." "Let every man be fully persuaded in his own mind." "Whatsoever is not of faith is sin."

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ITALIANS IN MARSEILLES.

A MOST interesting and useful work of evangelisation has been done among the Italians of Marseilles. The late evangelist, Virgilio Pierallini, founder of the mission, died last March, and since then Mr. Augustus Lenzi, for two years his collaborateur, has continued to work in that field. The committee who supported the mission have been obliged to cease their subvention. Nevertheless, Mr. Lenzi, seeing the Lord's blessing upon his work, continues to evangelise without any remuneration, except what Christian friends casually send him. The director of the McAll Mission in Marseilles, and a Christian lady who works among women, have allowed him the use of various rooms, where he regularly preaches the Gospel various times a week to numerous audiences. He has a flourishing Sunday-school. The Italians converted since the beginning of this mission regularly meet every Sunday morning for worship, and themselves defray all expenses connected therewith, although all of them poor workmen.

There are 60,000 Italians in Marseilles, and Mr. Lenzi is the only evangelist among them. Being poor, he is obliged to do some bookbinding to pay for his maintenance; but it would be desirable to liberate him from this necessity, that he might be able to give all his time to that immense field of labour. A Christian gentleman promises a certain sum yearly to Mr. Lenzi if others will join. £100 annually would pay for the rent of a room, the salary of the evangelist, and all the small expenses. Mr. Lenzi is a zealous, painstaking, devoted worker, well gifted for his vocation. His address is Villa et Avenue Belle-vue, Belle de Mai, Marseilles. M. le Pasteur Ed. Monod, Rue Grighan, Marseilles, will be happy to receive any gifts for this mission.

ENGLISH GOVERNESSES IN PARIS.—An exceedingly interesting little book, descriptive of the work carried on by Miss Pryde among her countrywomen in Paris, has been written by Miss S. Copeland, Staindrop, near Darlington, who will be glad to give any information and to receive help for this good work.

MR. SPURGEON'S "TREASURY OF DAVID." *

A NEW YEAR'S WATCHWORD FOR CHRISTIANS.

PSALM CXXXIII.

"A SONG of Degrees of David."—We see no reason for depriving David of the authorship of this sparkling sonnet. He knew by experience the bitterness occasioned by divisions in families, and was well prepared to celebrate in choicest psalmody the blessing of unity for which he sighed. Among the "Songs of Degrees," this hymn has certainly attained unto a good degree, and even in common literature it is frequently quoted for its perfume and dew. In this Psalm there is no wry wood, all is "sweetness and light"—a notable ascent from Psalm cxx., with which the pilgrims set out. That is full of war and lamentation, but this sings of peace and pleasantness. The visitors to Zion were about to return, and this may have been their hymn of joy, because they had seen such union among the tribes who had gathered at the common altar. The previous Psalm, which sings of the covenant, had also revealed the centre of Israel's unity in the Lord's anointed and the promises made to Him. No wonder that brethren dwell in unity when God dwells among them, and finds his rest in them. Our translators have given to this Psalm an admirable explanatory heading, "The benefit of the communion of saints." These good men often hit off the meaning of a passage in a few words.

EXPOSITION.

1. Behold, how good and how pleasant it is for brethren to dwell together in unity!

2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

1. "*Behold.*" It is a wonder seldom seen, therefore behold it! It may be seen, for it is the characteristic of real saints, therefore fail not to inspect it! It is well worthy of admiration; pause and gaze upon it! It will charm you into imitation, therefore note it well! God looks on with approval, therefore consider it with attention.

"*How good and how pleasant it is for brethren to dwell together in unity!*" No one can tell the exceeding excellence of such a condition; and so the Psalmist uses the word "how" twice: Behold how good! and how pleasant! He does not attempt to measure either the good or the pleasure, but invites us to behold for ourselves. The combination of the two adjectives "good" and "pleasant" is more remarkable than the conjunction of two stars of the first magnitude: for a thing to be "good" is good, but for it also to be pleasant is better. All men love pleasant things, and yet it frequently happens that the pleasure is evil; but here the condition is as good as it is pleasant, as pleasant as it is good, for the same "*how*" is set before each qualifying word.

For *brethren* according to the flesh to dwell together is not always wise; for experience teaches that they are better a little apart, and it is shameful for them to dwell together in disunion. They had much better part in peace like Abraham and Lot, than dwell together in envy like Joseph's brothers. When brethren can and do dwell together *in unity*, then is their communion worthy to be gazed upon and sung of in holy psalmody. Such sights ought often to be seen among those who are near of kin, for they are brethren, and therefore should be united in heart and aim; they dwell together, and it is for their mutual comfort that there should be no strife; and yet how many families are rent by fierce feuds, and exhibit a spectacle which is neither good nor pleasant!

As to brethren in spirit, they ought to dwell together in Church fellowship, and in that fellowship one essential matter is unity. We can dispense with uniformity if we possess unity: oneness of life, truth, and way; oneness in Jesus Christ; oneness of object and spirit—these we must have, or our assemblies will be synagogues of contention rather than churches of Christ. The closer the unity the better; for the more of the good and the pleasant there will be. Since we are imperfect beings, somewhat of the evil and the unpleasant is sure to intrude; but this will be readily neutralised and easily ejected by the true love of the saints, if it really exists. Christian unity is good in itself, good for ourselves, good for the brethren, good for our converts, good for the outside world; and for certain it is pleasant; for a loving heart must have pleasure and give pleasure in associating with others of like nature. A church united for years in earnest service of the Lord is a well of goodness and joy to all those who dwell round about it.

2. "*It is like the precious ointment upon the head.*" In order that we may the better behold brotherly unity, David gives us a resemblance, so that as in a glass we may perceive its blessedness. It has *a sweet perfume* about it, comparable to that precious ointment with which the first High Priest was anointed at his ordination. It is *a holy thing*, and so again is like the oil of consecration which was to be used only in the Lord's service. What a sacred thing must brotherly love be when it can be likened to an oil which must never be poured on any man but on the Lord's high priest alone! It is a *diffusive* thing: being poured on his head the fragrant oil flowed down upon Aaron's beard, and thence dropped upon his garments till the utmost hem was anointed therewith; and even so doth brotherly love extend its benign power and bless all who are beneath its influence. Hearty concord brings a benediction upon all concerned; its goodness and pleasure are shared in by the lowliest members of the household; even the servants are the better and the happier because of the lovely unity among the members of the family. *It has a special use* about it; for as by the anointing oil Aaron was set apart for the special service of Jehovah, even so those who dwell in love are the better fitted to glorify God in his Church. The Lord is not likely to use for his glory those who are devoid of love; they lack the anointing needful to make them priests unto the Lord.

"*That ran down upon the beard, even Aaron's beard.*" This is a chief point of comparison, that as the oil did not remain confined to the place where it first fell, but flowed adown the high priest's hair and bedewed his beard, even so brotherly love descending from the head distils and descends, anointing as it runs, and perfuming all it lights upon.

"*That went down to the skirts of his garments.*" Once set in motion it would not cease from flowing. It might seem as if it were better not to smear his garments with oil, but the sacred unguent could not be restrained, it flowed over his holy robes; even thus doth brotherly love not only flow over the hearts upon which it was first poured out, and descend to those who are an inferior part of the mystical body of Christ, but it runs where it is not sought for, asking neither leave nor license to make its way. Christian affection knows no limits of parish, nation, sect, or age. Is the man a believer in Christ? Then he is in the one body, and I must yield him an abiding love. Is he one of the poorest, one of the least spiritual, one of the least lovable? Then he is as the skirts of the garment, and my heart's love must fall even upon him. Brotherly love comes from the head, but falls to the feet. Its way is downward. It "ran down," and it "went down:" love for the brethren condescends to men of low estate, it is not puffed up, but is lowly and meek. This is no small part of its excellence: oil would not anoint if it did not flow down, neither would brotherly love diffuse its blessing if it did not descend.

3. "*As the dew of Hermon, and as the dew that descended upon the mountains of Zion.*" From the loftier mountains the moisture appears to be wafted to the lesser hills: the dews of Hermon fall on Zion. The Alpine Lebanon ministers to the minor elevation of the city of David; and so does brotherly love descend from the higher to the lower, refreshing and enlivening in its course. Holy concord is as dew, mysteriously blessed, full of life and growth for all plants of grace. It brings with it so much benediction that it is as no common dew, but as that of Hermon which is specially copious and far-reaching. The proper rendering is, "As the dew of Hermon that descended upon the mountains of Zion," and this tallies with the figure which has been already used; and sets forth by a second simile the sweet descending diffusiveness of brotherly unity.

"*For there the* LORD *commanded the blessing, even life for evermore.*" That is, in Zion, or better still, in the place where brotherly love abounds. Where love reigns God reigns. Where love wishes blessing, there God commands the blessing. God has but to command, and it is done. He is so pleased to see his dear children happy in one another that he fails not to make them happy in Himself. He gives especially his best blessing of eternal life, for love is life; dwelling together in love we have begun the enjoyments of eternity, and these shall not be taken from us. Let us love for evermore, and we shall live for evermore. This makes Christian brotherhood so good and pleasant; it has Jehovah's blessing resting upon it, and it cannot be otherwise than sacred like "the precious ointment," and heavenly like "the dew of Hermon."

O for more of this rare virtue! Not the love which comes and goes, but that which dwells; not that spirit which separates and secludes, but that which dwells together; not that mind which is all for debate and difference, but that which dwells together in unity. Never shall we know the full power of the anointing till we are of one heart and of one spirit; never will the sacred dew of the Spirit descend in all its fulness till we are perfectly joined together in the same mind; never will the covenanted and commanded blessing come forth from the Lord our God till once again we shall have "one Lord, one faith, one baptism." Lord, lead us into this most precious spiritual unity, for thy Son's sake. Amen.

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* Extracted from the seventh and last volume of THE TREASURY OF DAVID (8s. *Passmore & Alabaster*), a work which ought to be a choice possession and heirloom in every Christian household. It will be an enduring monument to the sanctified genius of Mr. Spurgeon through many coming generations.

JESUS IN THE SHIP.

A MEDITATION FOR THE NEW YEAR.

By M. C. FRANCE.

THERE is a prevailing air of festivity thrown around the Christmas and New Year's season by earthly gifts, and love, and greeting. But there is also, to every thoughtful Christian, a consciousness of deep solemnity as the threshold of a new year is reached. It would be well if the rush and whirl of modern life permitted a longer pause, a quieter review of the past, and a more prayerful outlook on the future, than we generally allow ourselves—a kind of spiritual stock-taking, somewhat troublesome, no doubt, but of great importance and value.

Perhaps a glance at this well-known scene on the Lake of Galilee may suggest some helpful thoughts as we enter upon the New Year. There had been a night of toil; well-directed, we are sure, and energetic. Men who from boyhood had been familiar with those waters had cast their nets, and done all that human skill could do to secure a draught of fishes, but the morning light fell on faces lined and furrowed by disappointment and surprise. The nets were hauled in, and the result of the night's work was "nothing."

But there was no paralysis of energy; the nets, useless though they had been, must still be washed, and the bluff, stalwart fishermen, knee-deep in the water, were at work with them, keeping up their spirits perhaps by some Galilean fishing chant, when Jesus of Nazareth came near, and, entering Simon's boat, seated Himself there. It might have been that when the gentle voice "prayed" Simon with such magical courtesy to thrust out a little from the land, the thought of his night's lost labour might have roughened his spirits and brought a surly answer, and how disastrous that would have been! But there was an immediate compliance; and then, as the words of Him who spake as never man spake fell on the morning air, and the fisher folk clustered on the shore to listen, Simon's spirit, if it had been ruffled, would be stilled into peace as he too heard those wonderful words of life, and more than ever would he understand his brother's conclusion, "We have found the Messiah!"

But after the sermon there came a test of obedience most unexpected and perplexing. "Put out to sea again, Simon, take those clean nets of thine, and cast them into the deep *for a draught*." Ah, those were the words that should have given Simon confidence, coming as they did from lips that always uttered truth. Perhaps they did. But it would have been too much to expect of blunt, outspoken Simon that he could forbear to show up the apparent absurdity of the position. "Fishing in broad daylight! when night has brought no spoil! But it is the Master who bids it, and at thy word, Lord, casting all responsibility on Thee, I will let down the net." A limited obedience after all, the result perhaps of an unspoken thought; or it might have been expressed in a brief aside to his brother: "One net, I am sure, will be enough for all the fish we are likely to catch this morning; it would be a pity to get them both dirty again." And all the while the Master sat calmly watching and waiting, and the only excitement in the whole scene comes in direct consequence of the flaw in Simon's obedience. The net, overweighted by the tremendous draught of fishes, "brake," and there was danger of the valuable haul being partially lost, and the "partners" hastily summoned to help, could only save the fish by pulling them out of the broken net (in contrast to this see the manner of bringing a heavy draught of fish to land, John xxi. 8), and hurriedly filling the boat until they were so overladen as to begin to sink. Then Peter, his whole nature swept by the conviction that He who sat there was indeed "Master and Lord," cast himself at his feet with the startled cry, "I am a sinful man, O Lord." Ah, Simon, many as have been and will be your mistakes, you never made a greater than to find in that discovery a reason for beseeching Christ to "depart" from you! The Friend of sinners knew better, and henceforth this "sinful man" was to be kept by the Saviour's side, the rough "stone" that contained such veins of valuable ore to be hewn and shaped and quarried until after the volcanic fires of Pentecost the "converted" Peter stood forth to "strengthen his brethren," and to see on two wonderful days eight thousand souls added to the Church under his preaching.

And now for some New Year's lessons for ourselves from this story of Bible truth. Let the night represent the Old Year. We have not been idlers, we are conscious of having toiled, and now, as the morning of a New Year breaks, we have drawn in our nets, and the examination into spiritual progress has been made. We began the last year so earnestly. We recognised some besetment of temper, or indolence, or wilfulness that we determined to overcome; we saw barren tracts that we could cultivate into fruitfulness; unconverted neighbours, members of our own family, school-fellows, associates in daily work and business, whom we would bring to Jesus. What is the result? We cannot take so just an estimate as Peter did of the issue of his night's fishing, for spiritual gains are more difficult to compute, and often Satan helps us to arrive at a wrong conclusion because he knows how easily discouragement degenerates into despair.

But even if we are driven to admit "we have taken nothing," there surely is great encouragement for us here. Jesus has come down to the shore of life's sea, all amongst the emblems of toil and the weary toilers themselves. He sees the blank faces of those who have caught nothing, and in the quiet pause and hush that is upon our spirits He sits down beside us to teach us, not from some height of emotional feeling, but out of the ship, just on the level of our simple every-day experiences and duties. He teaches us of his interest in us, of his longing to make us so one with Him that our concerns and his would be identical; and then, as we yield ourselves to the influence of his teaching, we find that when He comes near, it is to make everything better, to put success for failure, joy and victory for disappointment and defeat. Hitherto we have toiled, but far too much in our own strength; now we are sent to our work again—the same work, but at his word. We may cherish the same purposes we had last year, direct our attention to the same besetments, set our hearts on the same services, only linking the work to some word of promise, and then we shall realise that the responsibility of success is no longer ours, but his.

Our one question as we face the possibilities of the New Year should be, "What are the Master's orders?" "His biddings are enablings," and when He points to the empty nets and bids us fling them forth once more, we may joyfully remember that Omnipotence has united itself to our weakness, and so there should be no thought of failure.

But let us be very careful of a half-hearted trust leading to a partial obedience. In family religion or church life how often we fail in heartily believing that what He has promised to the obedience of faith He is able to perform, and so we do not bring into use all our nets in eager co-operation with his purposes. One net used at his bidding, another kept for some little plan of our own. We are not quite sure that such entire coming out from the world is not going a little too far. Our ear becomes dull to his word, "Come out and be ye separate, and I will receive you."

We cannot leave the subject without pausing to recognise again its central thought, Jesus with us in the ship. Some of us know what it is to enter the New Year with a gift that has shed unutterable gladness over our whole being, a new friendship, a new love, to be henceforth a strength and stimulus to our life. We may so enter the new year with Christ, knowing his love, rejoicing in his salvation, believing his promise, "Lo, I am with you alway, even to the end." Will not that lift us into a higher moral atmosphere, infusing light, and strength, and courage, until with St. Paul we can say, "I can do all things through Christ, which strengtheneth me."

There may be some whom this New Year Jesus will find in the ship *alone*, bereaved of the sweet companionship that made all labour a joy, looking forward with a sick heart to a New Year which can bring no "touch of a vanished hand, or sound of a voice that is still." Dear sorrowing one, He is fulfilling his promise: "I will not leave you comfortless; I will come to you." And as He sits down beside you in the ship, you will find that He is still anointed and sent by the loving Father "to heal the broken-hearted." You have tried human sympathy, but the very tenderest and wisest falls far short of your needs. Earthly friends do not know, they cannot understand. But when you turn to Jesus you feel the difference at once. He *knows all* with an infinite knowledge. He feels all with an infinite tenderness, and thus He "is able to succour." And realising this, you rest in his love, soothed and comforted, and can say, even amidst your tears:—

> "Well may thy own beloved, who see
> In all their lot their Father's pleasure,
> Bear loss of all they love save Thee,
> Their living, everlasting treasure."

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MR. J. M. SCROGGIE IN BANFFSHIRE.

THIS evangelist has concluded a most successful three weeks' mission at Cullen, in Banffshire. Meetings were held every night, except on Saturdays, in the Town Hall, a preliminary payer meeting being held in the Council-room, and from the beginning a deep interest was manifested in the work. At the close a short after-meeting was held, and anxious ones were invited to go to the Council-room, which had been set apart for inquirers. During the first week no one expressed a desire to be spoken to. In a small town where everybody knows everybody it requires more courage to enable one to profess anxiety about the way of salvation than it does in a large town where one can go into an inquiry room without attracting much notice.

On the second Sunday, however, the shyness and unwillingness to make a stand fairly gave way, and at the close of the meeting a number of inquirers sought Christ, many of them with tears; that night fourteen professed to find peace with God. Since then there have been anxious seekers after the Saviour every night, and it is estimated that over a hundred, most of them being young men and young women, have taken Jesus to be their Saviour and Master since the meetings began.

Towards the close of Mr. Scroggie's visit the Town Hall was unable to accommodate the number of peeple who wished to get in, and the meetings were removed to the Free Church. Last Sunday morning twenty-one new names were added to the roll of members of the Y.M.C.A., and on Tuesday evening a meeting of ladies was held, when it was resolved to form a Y.W.C.A., to meet for praise, prayer, and study of the Word of God.

There has been no movement like the present since Duncan Matheson was here in 1860, and it is said by those who remember his visit, that the present work is much greater than the work that was carried on then. All the three ministers in the town have taken part in the meetings, and the excellent singing of the choir has been of the greatest service in carrying on the mission. The meetings are still being continued, and the interest does not appear to have abated in any degree. The Lord is doing great things for us, whereof we are glad. Alex. Soutar, M.A.

Cullen, December 30, 1885.

UXBRIDGE.—On Saturday and Sunday last, a mission was held in the Town Hall, Uxbridge, by Mr. James B. Wookey. On Saturday evening, Mr. Wookey preached from Jonah i. 8. He pressed the message home on the consciences of the congregation, beseeching them not to endeavour to flee from but to God. The four services on Sunday were largely attended. The solos by Mr. Wookey and Mr. Charles James were no less effective than the stirring addresses by Mr. Wookey. There were several interesting cases of anxious inquirers, and at the earnest request of several friends the mission is continued during this week.

MESSRS. MOODY AND SANKEY IN BROOKLYN.

THE Moody and Sankey meetings in Brooklyn, which began Tuesday, December 8, continuing until Monday, December 20, Mr. Moody giving place to Mr. E. W. Bliss during the latter half of the series, are, in some respects, unique; not because they are restricted to young men, for such gatherings are not now very infrequent, but in the special and thorough methods employed by the Y.M.C.A., under whose auspices, and in whose building, the meetings are held, to reach not only young men, but a particular class. Non-church-going young men are those sought after, in general; but the invitations have been conveyed especially to the mechanic, artisan class. Twenty-five thousand circulars were carried, by specially-appointed messengers, to the various factories and machine shops of Brooklyn, and placed in the hands of the male operatives and workmen, inviting them to attend the proposed meetings, each inclosing a ticket of admission. No one is admitted without a ticket, which, however, is easily procured. Since the meetings began ten thousand similar invitations have been sent forth each day in the same careful manner.

As a consequence, Messrs. Moody and Sankey have had the gratification of looking into the faces of about fifteen hundred young men each evening, who have gathered in the new, chaste and elegant hall of the Y.M.C.A. Probably one-half of these are literally non-church-goers, judging from the appearance of the audiences and the strangeness of the service and the scene to them, which is apparent in the conduct of some of the men as they pass in and out of the building. Many stare about upon entering, and wear the half-embarrassed, cat-in-a-strange-garret air, which distinguishes them at once from the habitual church-goer.

Very few grey heads are seen, probably not fifty in the entire audience. Very many decidedly ill-dressed, and ill hair-combed men are also seen; so that Mr. Moody has actually accomplished in these meetings what he intended. He has reached non-church-going working-men, and that will be conceded as a considerable triumph, as it is precisely what so many other ministers are not successful in doing; mainly, perhaps, because they cannot *be* what Mr. Moody is, or *do* what he does to that end.

One feels, in looking at the many unkempt shocks of hair before him, and hearing the hearty laughter which greets Mr. Moody's humorous passages, usually all in the first half of his sermons, which grow serious, and sometimes very solemn toward their close, how different this audience largely is from the ordinary church congregation, and rejoices in the difference, and is thankful that this man, with his direct ways, homely talk, and practical sense—qualities exactly adapted to the "common people"—has arisen to do what so many equally devoted and earnest servants of the Lord Jesus cannot, simply *cannot*, do.

Our readers are so familiar with Mr. Moody's methods that they need only to be told, in order to call the nightly scenes fully before them, that the usual ushers, with their blue badges; the male choir of seventy-five to one hundred voices, led by Mr. Geo. C. Stebbins; Mr. Sankey sitting at his little organ; Mr. Moody—hearty as ever and more rotund—now in his chair, now on his feet, telling stories as he gives out hymns, directing the ushers how to seat that clump of persons standing by the door, speaking a word in the ear of that minister at his right or left—the same Mr. Moody; the many hymns sung by the choir, congregation, Mr. Stebbins, alternately or in unison, before the sermon begins; one or two prayers, short, if by Mr. Moody, long, if not, giving him the fidgets; the sermon, the after-meeting for prayer, and the inquiry room—all these familiar features characterise the Brooklyn meetings.

Probably one hundred or one hundred and fifty men pass into the inquiry room after the sermon, where Mr. Moody presently meets them, giving them a few earnest words, by way of clincher to the sermon; after which he will ask all the "workers" to rise. Half of those present rise. "There," says Moody, "you see who are not Christians in this room. Sit down and talk with them." Then follows the busy hum of earnest conversation, during which the name of the inquirer is obtained by the worker, and given to an official of the association, who records it and follows up the man with one of a corps of fifty visitors, until he unites with a Church or abandons his quest for the "pearl of great price."

This record of names and systematic looking after inquirers is an example of the painstaking manner in which the work is conducted. The results of Mr. Moody's previous labours in New York and Brooklyn were not very satisfactory to him; and it would seem that, in this instance, he is making every effort to insure what he speaks of to the men in the inquiry, as "deep work." "We don't want any superficial work," he repeatedly says to the workers. "We want *deep* work done here in Brooklyn."

Very many hopeful cases of conversion are known to the workers; but it is of course impossible to estimate even approximately the results of such a series of meetings. Every effort is made to prevent any one from passing the inquiry-room door as the men leave the building. They are plucked by the sleeve or gently urged toward the open door in a kindly manner, which they do not resent, even when they will not enter; but hundreds must go away with the significant words of a hymn, or one of Mr. Moody's pungent sentences, or pathetic little stories, lodged in the minds, or a serious conviction sticking, as a dagger, in the heart, who are helped but never heard from.

As one looks over these vast audiences of men—not a bonnet in the house—and reflects that what Mr. Moody calls "whisky mills," and billiard saloons, concert halls, and worse places, are cheated of their prey, if only for a single night; that many of these men will go home with sweet songs ringing in their ears, and the influence of a consecrated man sinking into their hearts, he is not disposed to measure the work by statistics; he is sure that nothing but good can possibly result, and hopes it will be great and lasting.

The meetings are held only at night, except on Sunday, when there are three meetings—at nine o'clock in the morning, half-past four in the afternoon, and eight in the evening.

By the way, is not that a mistaken policy of the Y.M.C.A. and the churches, never allowing a meeting in the Y.M.C.A. building at the usual hour of Sunday morning service? Do the pastors bring any pressure on the Associations to prevent meetings at that hour? And, if so, is anybody just a little bit jealous of his own congregation? Why would not half-past ten be a better hour for Mr. Moody's morning service than nine o'clock? And, if the service is for non-church-goers, what difference could it make to the pastors? Their services are for church-goers. It is a delicate subject, to be sure; but one sometimes wonders while he observes that, as a rule, when churches are open, Y.M.C.A. buildings are closed, if there may be a possible application somewhere of a certain fable concerning a dog who was comfortably ensconsed in a manger.

On Sunday evening a tea was given by Mr. Moody to the workers and converts, at which two hundred plates were used, and which happily closed his connection with the work.

Certain features of the meetings are noticeable, as, for instance, during all prayers the attitudes of those upon the floor of the auditorium and those in the gallery is sensibly different; those below being greatly more reverential; the others looking about curiously or indifferently. Is there an essential affinity between the gallery at a religious meeting and indecorum or irreverence?

The ubiquitous sleeper in church is here. "The ushers will please open the windows," says Mr. Moody, plump in the middle of his sermon. "I want a little fresh air let right down there where those two men are asleep. I don't want anybody in here to go to sleep. I am trying to wake you up." Perhaps some poor regular minister isn't as sorry as he ought to be at noticing that men go to sleep even in such a meeting, as we know they have done under Wesley and the greatest of preachers, not excepting Paul.

Some of the sleepers do not awake, however, until one of those wonderful dead silences comes, which are characteristic of the Moody and Sankey meetings. Let Mr. Sankey sing "Eternity," and pause between the repeated words of the refrain, and you will hear your own heart beat in the silence. Or, let Mr. Moody, in the touching prayer which he makes after the sermon, say, with broken voice, "Speak now, Lord; speak now to the hearts of these men"—and I have never known such silence as follows. Fifteen hundred non-church going, many of them rude, uncouth men in the room, and for fifteen seconds silence which becomes in ten seconds full of a strange awe; silence as absolute as in the burnt-out moon; silence in which God *does* speak and the evangelist's prayer is answered.

But, then, Mr. Moody does what he likes with an audience. He manages everything, from the opening of the doors till they close. "Sit close together there, please, so that the end seats will be vacant for those who are coming in." "I want you to sing the chorus, now; and I'm going to keep you at it till you do. Never mind the tune; just sing;" and sing they do. Everyone does what Mr. Moody says the moment he says it. I once saw a Moody meeting where the first-comers were all in the rear seats. Ushers and others present could not get them forward. Mr. Moody came in, looked over the room, said: "Just come up front, and leave those back seats for those who come last," and everyone instantly rose and came forward. And yet you will hear people carp because he will say "tetch" for "touch," "hender" for "hinder," and "jist" and "ye." If he can "tetch" sinners' hearts better than more polished preachers can "touch" them; if he can convince men that, "there's nothin' to *hender* ye believin' on the Lord Jesus, right now; ye don't have to wait six hours nor six minutes," in heaven's name let us help and not *hinder* him by senseless criticism. The man who moves an audience as he does, to tears, or laughter, or silence, or action, is above fastidious criticism. Personality is infinitely more powerful than punctiliousness. Moody rushes into a bog to snatch a man from sin and death, while another is whisking the dust of the sidewalk off his polished boot with a silk pocket handkerchief, preparatory to making a shining entrance into his pulpit, and both are doing exactly what they ought, all things considered.
—*New York Independent.*

BULGARIA.

REV. T. W. BROWN, Secretary of the Turkish Missions Aid Society, sends us the following:

Rev. Dr. Sproull, of Latakia, Syria, missionary of the Reformed Presbyterian Church, U.S.A., writes lamenting the loss sustained through the death of Rev. A. J. Dodds, M.D., of the same Mission, who perished in the *Sidon* when she went down off the coast of Spain two months ago. He proceeds as follows: "The present complications in Bulgaria may open ways for the entrance of the Gospel, as every such movement tends to weaken the Ottoman power all round. We have laboured long and hard to have all the converts officially recognised as Christians, the result of which would be their exemption from military duty, but thus far we have failed. At present the Evangelical Alliance is making efforts on their behalf, and we hope that ere long they will enjoy their rights promised to them by the Berlin Congress. The cry is raised that Prince Alexander has torn up the Treaty of Berlin, but Turkey has been treading it under foot since the day that it was signed, by declining to introduce promised reforms, and by refusing to grant religious liberty to her subjects."

THE OBITUARY of the past week includes the names of Dr. Samuel Birch, of the British Museum, and of Rev. Benjamin Williams, of St. Thomas, Swansea, a distinguished member of the Congregational body of Wales.

For the Young.

A SERMON ON "SAMUEL."

BY REV. SILAS K. HOCKING.

IN the Bible we read of a remarkable boy who lived many hundreds of years ago; a boy who grew to be a very remarkable man, and I want you to remember his name, for I want to make his name a starting-point. You may either think "Samuel" a very pretty or a very ugly name. It is, I suppose, quite a matter of taste; but I want to see what we can get out of it. We shall have to cut it into pieces, and taking a letter at a time, see what we can make out of it.

How many pieces are there? ("Six.") What is the name of the first? ("S.") S. Well, we will let S stand for *son*. Samuel was a son of hope. He was his father's and his mother's hope, and so he was dedicated in infancy to the Lord. And it was the prayer of his mother's soul, and the dearest wish of her heart and life, that her little boy Samuel should grow up to be a good man, a comfort and a stay to her when she got old.

Samuel did not live long at home, for when he was only a year old his mother took him up to Shiloh, that he might dwell in the temple under the care of Eli. It must have been a great struggle to the mother to leave her only son then; but she did not think of her own comfort, or her own sorrow, in comparison to the welfare of her child. And you may depend upon it, it is just the same with mothers to-day. Nobody can tell how much they sacrifice and suffer for the good of their children. There are hundreds of mothers and fathers in every town and village and city in the country, who toil and moil from early morning to late at night, that their children may be well clothed, fed, and educated. Why! Here you are, dressed up in your best clothes, and I daresay you have had a good dinner, and there will be a nice tea ready when you get home. And when these nice clothes and shoes are worn out, you will have new ones provided for you. And all the while your fathers and mothers keep toiling for you, for you may depend upon it, good parents do not live for themselves. So it was with Hannah; she did not forget,—parents never forget their children, though I am sorry to think sometimes that children forget their parents, and when they go away from home never write to them from one year's end to another.

I am going to give you some advice. You will not always be able to live at home. You will some day have to leave home, and go out into the great world and fight the battle of life for yourselves. You may have to go to London, to Liverpool, perhaps away to Canada or the United States, to Australia or New Zealand; and father and mother will be left behind, and they will think of you. If that time ever comes—and most likely it will—when you have to leave the old home, never forget mother and father. Never grieve their hearts with the thought that you have forgotten them. They will never forget you! Their last thought at night, and their first thought in the morning will be about you, and their constant prayer will be for your welfare. I can conceive of no ingratitude greater than that of a boy or a girl away from home forgetting the old home they have left behind.

You are, all of you, children of hope. Your fathers and mothers expect great things of you; that you will grow to be good and noble. The matter rests with you—you can either fulfil the hopes of your parents, or blight them. If you will only trust in Jesus Christ, and be good and honest and upright and true, then, like Samuel, you will fulfil the hopes of your parents, and your lives to them will be a constant benediction.

What is the second letter? ("A.") A. We will let that stand for *attentive*. He was always attentive to his duty, always obedient; and to this he owed his success in life. Samuel in after years became a great ruler; and there is an old saying that he who would rule must first learn to obey. In that chapter we saw how he obeyed the call of God, and went out to Eli three times in succession; and he not only obeyed, but he obeyed at once; not sulkily or loiteringly, but right off. He did at once what he was told. I wonder if you always do that.

You may depend upon it, one source of success is promptness in obeying the call of duty. There are some people that never get on; they are always behind; they are late in everything. The people who get on in the world are the people who are prompt to obey the call of duty, and as soon as they see their duty they do it right off, without loitering or sulking by the way.

The next letter is—— ("M.") M. That is *manly*. Samuel was manly in his actions. In other words, "a good boy." I don't mean by that a milksop without any pluck, or energy, or courage; he had plenty of it. He had courage enough to resist the wrong. Eli's sons were very wicked young men, and if Samuel had not had a great deal of courage he would have fallen into their ways; but he resisted them all.

Not only had he courage and energy to resist the wrong, but courage also to do the right. It is always manly to do what is right; but a great many lads seem to think it is manly to do the wrong; manly to deceive their parents and those in authority over them; to stay away from chapel and school; manly to talk slang, and talk of their father as "the governor," and their mother as "the old woman," to swear, to use profane language, to stick their hat one side of their head, and saunter through the streets with a cigar in their teeth. If a young man could only see himself as others see him, I am certain he would not do that kind of thing again. To be manly you must be noble, and upright, and true. If you have done wrong it is more manly to confess the wrong than to hide it, or act as if nothing had happened. If you have done mischief it is much more manly to face the punishment than to tell a lie.

The next letter is "U"—*unselfish*. He was unselfish in his life. How do we know? He grew to be a great ruler, as I told you. Indeed, he became the first man in the nation; but after a while the people wanted a king: they were not satisfied with a judge. Now, you would naturally suppose that Samuel would object; because, don't you see, the king would be greater than he. He thought that the people would be better without a king than with one; but if they thought otherwise, it was quite right for him; he was ready to go away—anything—if it would be for the good of the people, for the welfare of the nation. And I am sure that you can never read this story of Samuel's life without thinking of his beautiful unselfishness, without feeling how splendid a man he was. I don't know anything grander than unselfishness, nothing meaner than selfishness.

The next thing is "E"—*earnest*. Earnest in well-doing, earnest in doing anything he took in hand. He did not grumble, or pull a long face, but he set to work and did it. How do I know that? Because if he was not a man of that sort he would not have risen to the position he occupied in Israel. You may depend upon it that boys and girls, and men and women, that lie down in despair when difficulties meet them, and say it is no use trying, are not the people that make their way in the world, but the people who, when difficulties meet them, say, "In the name of God, and by his help, I will try to do it." And if a boy or a girl tries to do anything in the name of God, and by his help, you may depend upon it they will succeed.

The next letter is "L." Samuel was *loving*—loving in disposition. Now you say: "How do I know that?" Well, I will tell you. In the first place you will find—in the seventeenth chapter—these words:—"And Samuel died, and all Israel lamented him." I am quite certain that all Israel would not have lamented if they had not loved him. Don't you believe that people who are crooked and nasty and three-cornered in their temper—don't you imagine that when they die everybody is sad. People will say, "What a blessing So-and-so has gone! They will be far happier in heaven than they could be here on earth." People who are sour, and crabby, and savage, and cross-grained, don't get others to love them. And so when I read in the Bible that when Samuel died all Israel lamented, I am quite certain that they loved him because he was loving in disposition.

Will you try to be sweet and gentle and true? You are children of hope. Be obedient as Samuel was, be manly in character, unselfish in your life, earnest in purpose, loving in disposition, then your life shall be a blessing to those around you, and the benediction of Heaven will rest upon you on your journey through the world, and there will be a blessed immortality beyond. May God help you to become good men and women!—*Abridged from "Contemporary Pulpit."*

WHATSOEVER.

It was afternoon, and in a certain schoolroom thirty little heads were bent over the lessons for next day. Silence had reigned for some time, when the teacher got down from the desk, and began to walk through the room, looking over the shoulder of one and another to see how work was progressing. Behind Effie she stopped, for a terribly blotted, badly-written page lay before her, showing Effie's utter indifference to Mademoiselle's good opinion.

As the teacher stood looking, the little one before her wrote on in a defiant way, her very attitude expressing, "I know I'm wrong, but I don't care."

Then the teacher stooped, and whispered, "For whom is that exercise?"—"Mademoiselle."

"Do you call that good writing?"—"Don't know."

"Did you ever hear of a verse that says, 'Whatsoever ye do, do it heartily, as unto the Lord'? Do you think 'Whatsoever' takes in writing?"—"Don't know; suppose so."

The teacher passed on; returning a few minutes later, she found the page re-written so neatly, and a humble little face looked up as Effie whispered, "Will that do?"

Dear little people, and grown-up ones too, who read this, will you remember that nothing is too small to be included in that "Whatsoever;" and if we follow out the command we shall find our lives wonderfully glorified, and filled with happy service for our Master.

J. C.

A MESSAGE FROM INDIA.

THE writer of the following note is one out of some twenty foreign workers, in different parts of the world, to whom a kind friend sends weekly a copy of this paper:—

Sir,—I wish again to tender my very hearty thanks to the kind friend who has so long forwarded me THE CHRISTIAN. After finishing with its perusal here, I send each number on to the Wynaad, where it is circulated amongst many and greatly valued. It is to us like a pure bracing breeze from the mountain-tops—most refreshing and reviving spiritually, and stirs us up to fresh endeavours.

The straitened life of "officialdom" led by the majority of Europeans in this country (the bulk of whom are in Government employ), and the all-engrossing cares of the planters, are not favourable to the development of spiritual life and strict integrity. A publisher on these hills, who printed and sold copies of the pamphlet issued by the editor of *The Pall Mall Gazette*, has been prosecuted and heavily fined. The Madras daily papers represent the Bishop of London and others as having been entirely misled and deceived by Mr. Stead. I have endeavoured to raise my voice on the side of truth in this matter, but there are greater difficulties to be contended with than are apprehended in England. On these hills we have a noble little band of witnesses, who take a firm, consistent stand for truth and righteousness.

Yours very faithfully, J. McKenzie.

"Prospect" Naduvatum, Neilgherry Hills,
South India, Nov. 22.

Notes and Comments.

TO all our readers, far and near, we wish a bright and glad New Year. We heartily thank the many of them who have lately sent to us such warm expressions of goodwill, and of appreciation at the measure of service we have been enabled to render in the great cause of social and national purity and righteousness. For the kind forbearance of those who have not felt able to endorse our action in all respects, we are also grateful. We arrogate to ourselves no infallibility of judgment; and, though we seek in our measure, and according to our earnest convictions, to guide and strengthen the Christian opinion of the nation, we welcome at the same time, and desire to give due weight to, the counsel, when fairly expressed, of those who differ from us.

While all our readers may not always approve of the views that we are constrained to take of the prominent questions of the day, we are sure that they and we have the same great object at heart—the setting up of the kingdom of God, which is righteousness and peace and joy in the Holy Ghost, in the hearts of our fellow-citizens and our fellow-men. To this end we crave their prayerful consideration and support; as it shall be our continued endeavour to merit that support in growing measure, by unremitting efforts to strengthen all good movements, and do battle with all that opposes itself to the Word and will of God, and therefore to the cause of humanity. May He who is All Wisdom and All Love grant of his wisdom and the spirit of true charity to writers and readers alike throughout the year that is begun.

Any co-operation in the extension of our circulation, by inducing friends to take the paper in, as well as by subscriptions for free transmission to missionaries in foreign lands, will be very highly appreciated.

A Canadian reader writes: "I am so much pleased at the additional attraction you have given us in the weekly portraits of prominent workers in the Lord's cause, that I can but hope you will continue them. You cannot imagine the interest one feels at a distance, towards those of whom we are constantly reading; and the desire to see them not being likely to be gratified, the next best thing is to see their portraits. I hope you will give us Stevenson Blackwood, Denham Smith, Dr. Parker, Grattan Guinness, Reginald Radcliffe, Dr. Paterson, &c."

In the presence of calamitous events, the cause of which is shrouded in mystery, we can but bow in lowly submission and own the hand that seems to strike in sore chastisement, though the stroke may yet be dealt in love. Such an event is the recent colliery explosion in the Rhondda Valley, which has brought sorrow and desolation to many a hearth and home. It is the part and privilege of the Christian to commend the bereaved to the consolations of God's tender Spirit, while stretching out the hand of help where it is needed.

We look very differently on calamitous events which are clearly preventible, and which may be traced to the selfishness or perversity of man. With our present knowledge of the facts we do not feel able to apportion the exact blame in the unhappy lock-out at the Llanberis slate quarries, by which thousands of toilers are eating the bread of idleness, and thousands of homes feeling the pinch of want. Probably there are faults and mistakes on both sides, but it does seem to us that the dispute is eminently one to be settled by peaceful arbitration. We deeply regret, therefore, that the proprietor of the quarries has declined to take this course. If the quarrymen have behaved badly, no doubt they must suffer for it; but when Mr. Assheton Smith refuses arbitration, he gives colour to the view that he, or his agents, have not been guiltless of unjust dealing towards those in his employ.

The Evangelical Alliance has again made public through the daily press several cases of persecution in Turkey, recently alluded to in these Notes. This has been done at the suggestion of a high diplomatic authority, in order "that Turkey may be ashamed of its continued hostility to the progress of Christianity." We can only hope that the publication may have the desired effect, though past experience does not lead us to be very sanguine on the point.

All friends of foreign missions, especially those interested in the progress of the Gospel in Central Africa, must have heard with pain that Bishop Hannington of the Church Missionary Society had been seized by order of the King of Uganda; and rumour had it that secret orders were given to have him executed. The Bishop was endeavouring to open up a new route from the coast to the Victoria Lake so as to avoid the long detour by Unyanyembe, and was said to be within two days of Uganda. We fervently hope that the news has been magnified in transmission, and that later intelligence will prove the report to be baseless. We are again reminded of the heavy cost at which the Dark Continent is surrendering to the incursion of Gospel light, and of how much these pioneers need our prayerful sympathy.

Perhaps there is no seaport at home or abroad where a Sailors' Rest is more needed or would prove more beneficial, than Port Said, at the entrance to the great international water way, the Suez Canal. Mr. George Eoll is doing a good work there, as may be seen from an account on another page. He is very desirous of planting a Rest on the banks of the Canal, and has, we believe, a favourable opportunity of securing a suitable site, if the means are forthcoming. If any readers are moved to help in this effort, they may communicate with ourselves, or Messrs. Cory, Cardiff.

"Australia," writes Rev. J. W. Horsley to *The Pall Mall Gazette*, "has shaken herself free from the evils engendered by copying or transferring our evil ways of dealing with State children, and has come to the conclusion which seems unhappily beyond the conception of most of our boards of guardians that of the four competing systems the bringing up of children along with adult paupers in a workhouse is abominable; massing them in district schools is hopelessly bad and most expensive; cottage homes are good and less costly; and boarding out is cheapest and by far the best, as restoring or giving to the children the natural conditions of home life. Surely it is a question for philanthropists and economists of all kinds, down to the ordinary ratepayer, to ponder. Why should we continue the system which is worst and dearest? Why pay £30 a head for children in Sutton District School while in cottage homes such as those at Marston Green, the cost is but £20 10s., and children boarded out (*e.g.*, by the King's Norton Union) cost only £10 9s. 10d. a head per annum?"

Our next issue will contain reports of addresses given in London during the present Week of Prayer. We hope to give in the same number a portrait of Mr. D. L. Moody. As the portrait of Mr. Spurgeon, which we expected to furnish this week, does not come up to our standard of excellence, we have postponed giving it in order to have one specially engraved.

In a private note from Mr. D. L. Moody, when sending to us the "card" inserted elsewhere, he says the Northfield and Mount Hermon Schools are doing well, and he is much encouraged by their progress. We hope to refer to the work of these schools in our next issue. Mr. Moody adds:—

> Mr. Studd is doing a grand work among our Colleges. I have good reports from all the places where he has been.

A cry has arisen from the Congregational body for more spiritual life, which, we trust, will prove an augury of blessing for the year that has opened. An appeal has been made to the churches for a New Year's offering, with the plea, "England for Christ." Rev. W. Crosbie, of Brighton, wrote, saying that it was not money that would do this: that England could only be won to Christ by a larger measure of life in the churches. Immediately upon this, six letters have appeared in *The Nonconformist and Independent*, which bear witness to a widespread sense of need, and appeal for a Conference which should not occupy itself with the discussion of Church principles, but of Church life.

One of the ministers writes from Scarborough in these terms:—"Many of the churches are feeble; members are cold, piety is low, ministers are depressed, funds are scant, and the winning of souls is rare." In former times individual churches had their special days for humbling themselves before God and for confession of sin. Such seasons proved very edifying and instructive, and were followed by the outpouring of the Spirit of God. It will be far better for churches to begin this blessed work themselves, than to wait for the action of leaders.

A correspondent sends us the following:—

> I lately witnessed an example of the advantage of occasionally breaking away from stereotyped forms in public worship. I attended an evangelistic service in a large Wesleyan Methodist Chapel in an important provincial town. The junior preacher of the circuit conducted a brief and appropriate opening engagement, and spoke from the assurance of the Saviour that none who came to Him would be cast out. Then a leading member of the society spoke in his place on the floor of the chapel, on the infatuation of delay, and a third address of like nature was delivered in the same informal manner. When a prayer meeting was afterwards called, not a dozen persons left.

Some of Dr. Heywood Smith's friends and patients, being desirous of showing their unabated confidence and respect for his high character, and as a protest against the harsh treatment which he has received in certain quarters, have resolved to raise a fund to enable him to open an Invalid Home for Women. Mr. J. E. Gordon, 7, Vicarage-gate, W., and Mr. C. S. Read, 4, Austin-friars, E.C., have consented to act as joint treasurers, *pro. tem.*, and a banking account has been opened at Messrs. Barclay, Bevan and Co's., Lombard-street, E.C. This project has been suggested as more feasible than the founding of a new hospital; and we trust it will be heartily taken up and carried to a successful issue.

A keen illustration of straining out a gnat and swallowing a camel is afforded by the fact that the journalists and Treasury solicitors who recently were so horrified at the plain unvarnished statement of terrible facts concerning our social life, shut their eyes to the continued publication by a London firm of translations, stated to be *verbatim*, of some of the lowest and most depraved volumes in the evil literature of France. That these books have been a curse to the thousands of readers who perused them across the channel is sufficiently serious, but that the disgusting volumes should be sent forth in English dress, art having been degraded and polluted in their illustration, is much more grave for us, yet none of our official guardians of public morals have taken any steps to protect our young men and lads from the abominable invasion.

How much good might be done if people who purchase publications of a religious and healthy tone were to take some little pains to circulate them, instead of allowing them to accumulate, and to remain unread, in book-cases and lumber-rooms. The cabman, the railway porter, and the working people who reside in the village through which the road to the station runs, like to have something to read; if they do not get something wholesome they are subject to the temptation to read something exactly the reverse. The trouble after all is so slight, that few of us, if we only thought about the matter at all, would care to incur the responsibility of locking up, or keeping unused, that which might be very useful to those who have not much means to spend upon literature, and which might in many instances, in the providence of God, be blessed to the salvation of souls.

The late Earl of Shaftesbury was wont to tell how his first religious impressions were due to a nurse who had charge of him till he was eight years of age, and who used to tell him Bible stories, and urge him to give himself to the service of God. Not only does this anecdote contain comfort for those who in lowly positions seem to have but limited powers and few opportunities of working for God, but it is a suggestive one to those mothers who are careless as to the religious character of the nurses to whom the little ones are entrusted. To no one can the mother properly depute the blessed privilege of pointing the child to Him who said, "Suffer the little children to come unto Me," but there are times when the children must of necessity be under the sole charge of the nurse; and every mother who has the eternal interests of her little ones at heart will be careful to provide such a nurse as will supplement the holy teachings given at her own knee.

"A Parent" has been much troubled latterly at the very common announcement, in some of the provincial newspapers, of entertainments, private theatricals, &c., mostly, from the Christian's view, of a questionable kind, now so prevalent in our private boarding-schools, for both young ladies and young gentlemen. Our correspondent thinks it would be well for Christian parents to remind those to whom they entrust the education of their children that they do not pay large fees in order that their boys and girls may be taught how to live a gay, giddy life of frivolity, unfitting them, in many cases at least, for the grand, sober business of the life that now is, and, above all, for the life which is to come. The sooner a step upwards is taken the better will it be for the Christian Church, for the home, and for society in general.

We are glad that at least one letter has been written to show that the religious difficulty is the one real and insuperable difficulty in regard to Ireland. Just so far as a man is a true and faithful Papist, he must of necessity be a disloyal subject of any Government. The essence of alienism is the fact of owing allegiance to another power; and a Papist is, *de facto*, an alien, because he of necessity gives his first allegiance to the Pope.

"THE KEY OF THE WHOLE POSITION."—Rev. Dr. Littledale writes as follows to *The Pall Mall Gazette*:—In your leading columns of Monday night the following perfectly true statement occurs: "The Irish unfortunately believe that where landlords are concerned, it is not wrong either to steal or to kill upon occasion." But two things are lacking to its completeness—assignment of its cause and limitation of its applicability. The truth is, as all who know Ireland well are fully aware, that behind the political difficulty looms the far graver and more incurable religious difficulty. It is all but impossible to get Englishmen to recognise this fact, which is yet the key of the whole position. The country is divided polemically into two hostile and irreconcilable camps; and it is because the great majority of the landlords are in one of these camps, and the great majority of the tenants are in the other, that robbery and murder of landlords have been looked on by tenants, not with tolerance only, but with active approval. The question of race has little to do with it. The most pure-blooded Celt, if not a Roman Catholic, is in favour of the English connection, and is willing to uphold the law. The descendant of the Cromwellian settlers, who may have no drop of Celtic blood in his veins, if a Roman Catholic, is all but certainly a Separatist. And it is invariably the Roman Catholic lower orders alone who are mixed up with the agrarian crimes which desolate Ireland. Now to explain this curious fact. Roman Catholicism, then, like Islam, regards itself as having an undefeasible right to dominate everywhere, alike in the civil and the religious sphere, and thinks of any exception to that ideal as a wrong and outrage which is to be redressed on the first favourable occasion. Like Islam, too, it looks on all but the true believer as the enemies of God and man, and as being rightfully at the disposal of the Faithful, in respect not only of their property, but of their lives.

The one lesson which the Irish Roman Catholic peasant is certain to be taught is hatred of all Protestants, as beings doomed by a righteous sentence to unending misery in the world to come, and as forfeiting the right to enjoyment of even the good things of this life by reason of their rebellion against the true Church. Hence, it is easy to see how an ignorant, excitable, and superstitious people would leap rapidly to the conclusion that to remove such criminals from the earth, to say nothing of spoiling their goods, would be a work pleasing to the Divine mind, and in full accordance with justice also, measured by that law which they account the highest, and which is, in very truth, fully in accord with the third canon of the Fourth Council of Lateran (still part of Roman canonical jurisprudence), which enjoins on Catholics the duty of extirpating every heretic, and assigns the property of the heretics as the fitting reward of that pious work. I am not concerned here and now with suggesting a remedy for this difficulty; but I believe it important that people in England should know that it is the main difficulty of the Irish question, and that the attitude of the Roman Church in this country, where it is a powerless minority, on its best behaviour, is no guide at all to its policy and aims in Ireland. And I would refer those, who may think myself influenced by that very polemical fervour which I deprecate, to the remarkable posthumous pamphlet "The Priest in Politics," by the late P. J. Smyth, an Irish Roman Catholic and Nationalist M.P.

Mr. and Mrs. George Müller, of the Ashley Down Orphan Houses, Bristol, ask our readers to remember them in prayer, that God's blessing may rest upon their eleventh long missionary journey. In New York Mr. Müller held a number of meetings for Germans and Americans. On December 19 they started by the Pacific Railway for San Francisco, California, when, after Mr. Müller had preached in one or two of the churches, they were to embark in the steamship *Australia*, for Sydney, New South Wales. There our venerable brother purposes to labour in the Lord's service for some months. Mr. Müller is now in his eighty-first year. The distance from England to Australia, across the Atlantic, the Continent of North America, and the Pacific Ocean, is somewhere about 13,200 miles.

A friend in New York has sent to us a sketch of the Episcopal Mission in New York, and specially of Mr. Aitken's Noonday Services for Business Men, in Trinity Church, Broadway. His account, however, is forestalled by the lengthy extract we made two weeks since from *The Independent*. Our correspondent says that the interest created was so great that the meetings were continued daily for a third week:—

> Manifestly all were charmed by Mr. Aitken's kind, brotherly tone and manner, and edified by his truthfulness, knowledge of business men's temptations, and the wisdom which is from above. We grew to feel that it was a good Providence that had brought the Advent Mission to our shores, and not a few, whom he will never see again this side of heaven, conceived a strong fraternal affection for Mr. Aitken. He, in turn, appears to have the like love for his Trinity audiences. This tended to render his utterances even more earnest and touching in the closing address, and there were many moist eyes there. As the packed audience slowly moved out, all sang the "Rock of Ages," many remaining to shake hands with the preacher.

Our correspondent states that Mr. Aitken, after leaving New York, was to proceed to Boston, thence to Nashville, Tennessee, and New Orleans.

"Proem to Genesis" is the title of a paper, by Mr. Gladstone, in *The Nineteenth Century* for January, in reply to Professor Huxley. We venture to express our strong conviction that the weighty words of the ex-Premier's article will inaugurate a change of attitude between the scientists and the reconcilers of revelation with modern learning. Much so-called science has misled or bewildered this age by its dogmatism and scorn. Notwithstanding his eminence, few writers or lecturers have more erred in this direction than Professor Huxley. Such dogmatic confidence cannot be regarded as a sign of true scientific attainment or insight, and nothing can be better for our young men than that it should be met in argument by a master of English and of reasoning.

The question is most ably presented in Mr. Gladstone's paper: it is that the belief is justified that in the opening chapter of the Bible there is knowledge conveyed which was not accessible to the simple exercise of the human faculties. Such knowledge would be popular; would mainly be shaped to produce moral impression; would be a summary open more or less to criticism in detail; would describe living creatures, not so much by structure as by *habitat;* and, while not contradictory, would not be conveyed for purposes of science, but of religious aim. The importance of the argument can hardly be exaggerated.

THERE IS AN OPENING for a thoroughly evangelical earnest Christian minister of independent means to form a congregation in a mission district of a large provincial (University) town. The ground has been already prepared by the existence of a very large Sunday-school of many years' standing, the teachers of which are ready to co-operate with a pastor, to whose care their young people would be committed as they grow up. From the outset a Bible-class of nearly 200 young men and women, and large premises recently built, will be at the disposal of a suitable gentleman of private means willing to work without present remuneration. Communications to be sent, care of Editor of THE CHRISTIAN.

CITY EVANGELISATION IN AMERICA.

By WASHINGTON GLADDEN, LL.D.

THE meeting held in Cincinnati to consider the problems of city evangelisation was notable for the number of earnest men it called together from all parts of the country, and for the vigour with which it attacked some of the more serious problems arising out of the moral and religious condition of our American cities.

The meeting was projected by the Congregational Club of Cincinnati, which prefers to be known as the "Congregational Union." Although originating, thus, in the councils of one religious body, the co-operation of other Christians was earnestly sought from the beginning, and the Congress in its deliberations has borne an interdenominational character; the presiding officers at the successive sessions being taken from the Presbyterian, the Episcopal, the Baptist, the Methodist, the United Presbyterian, the Lutheran, and the Congregational bodies and representatives of all these denominations, with others, engaging in the discussion. The tone of the assembly was distinctly evangelical, and even devotional; and the discussions were frequently interrupted by song and prayer. There were no protracted performances, and the exercises often took on a pleasantly informal character, sometimes descending to colloquy between the readers of papers and their auditors. Beginning on Monday evening, and continuing until Friday noon, with three full sessions for each of the three intervening days, it was possible to accomplish a great deal of work; and the papers and addresses, when gathered into a volume, will present a mass of information and discussion simply invaluable to all those who are concerned about the welfare of our cities.

The opening meeting, on Monday evening, was devoted to an address of welcome by Rev. Josiah Strong, Cincinnati, and a response by Dr. Goodell, of St. Louis. Mr. Strong's address, which was brief, outlined in a compact and vigorous way, the condition of the cities, and the urgency of the problem which the Congress was called to consider. It was unfortunate that the evening was stormy, and that comparatively few members of the Congress had arrived in the city. Not many men in the country have given these subjects more earnest heed than Mr. Strong, or are prepared to speak upon them more cogently. His diagnosis of the condition of our cities was carefully drawn and moderately phrased but none the less startling. The vast immigration deposits its drift in the cities; in the country at large only one-third of the population are of foreign parentage; but in Cincinnati 60 per cent., and in Chicago 90 per cent. of the population were either themselves born in other lands, or are the children of parents who were born in other lands. Many of these are orderly and excellent citizens; but a great many of them hate law and order, and mistake license for liberty. Out of this class arise our anarchists. On the Sunday after the Cincinnati riot, Mr. Strong heard the agitator Most cheered to the echo by a crowded audience when he derided the charge that it was the Socialists that had burned the Court-house, and declared that when they started out on their mission of destruction their first call would be on the marble stores and the brown-stone palaces. This nihilistic element is growing much faster than the population; and its habitat is the cities. The liquor power, also, has its stronghold here. The saloons of the land would stretch in solid phalanx from Chicago to New York. Our plutocracy, irresponsible and cruel, revels and glitters in the cities. Our pauperism, hopeless but defiant, burrows and multiplies in the cities. The problem of Christianity and of civilisation is to be solved in the cities.

Dr. Goodell's response was hopeful and soulful, like the man. The power of the Gospel is sufficient, and the hands that fed the five thousand can break the bread of life to these perishing multitudes. This larger hope was the inspiration of the whole debate.

The first five of the ten following sessions were devoted to the consideration of the

EVILS CONNECTED WITH CITY LIFE,

the remaining sessions to the remedies. Of course, it was neither possible nor desirable that this logical division be strictly maintained; those who spoke of the evils could not be wholly silent about remedies; and those who discussed the remedies were obliged to refer to the evils; but the arrangement of topics was natural, and the emphasis of the discussions conformed to the order.

Dr. Lyman Abbott led off on Tuesday morning with an address on "The Modern City as a Menace to Civilisation." The swift tendency of population towards the cities; the fact that portions of New York are now more densely populated than any parts of Pekin; the concentration of the foreign population in the cities; the fact that the proportion of churches to the population in the cities is only about one-third of what it is in the country, and constantly growing smaller; the horrible evils of the tenement houses, breeding disease and degradation; the dangers and wrongs of enforced idleness, in a country where hundreds of thousands are vainly asking for work; the liquor evil, largely a product of bad air and bad physical conditions; the municipal corruptions, and the mischiefs of ring rule, bred and propagated by all these other evils—all these furnish a problem that Americans must grapple with promptly and heroically. The city cannot be saved if its intelligent Christian people run away to the suburbs, and leave it to its own destruction; nor is it of any avail to look to the legislature for relief; that only empties the corruption into the capital. These questions must be met and solved in the cities, by the Christian people of the cities; and a gathering like this congress is a hopeful sign, because it shows that they are beginning to comprehend the gravity of the work before them.

Rev. George A. Thayer, of Cincinnati, who followed, emphasised the necessity of recognising and using all the forces that will help us in this work; even though they may not be directly identified with us.

In the afternoon of Tuesday one of the most spirited sessions of the Congress was devoted to the discussion of

SOCIALISM,

with two papers: one by Dr. Ely, of Johns Hopkins University, on "Socialism and the Duty of the Christian Church in Relation to it as Seen from the Standpoint of a Political Economist," and another by Dr. Gilbert, of Chicago, on the "Atheistic Drift of Socialism." Dr. Ely's discussion of Socialism, as was to have been expected, was sympathetic rather than objurgatory. He had no soft words for the Anarchists, whose gospel is dynamite; he holds that they are not in any sense Socialists, their philosophy, so far as they have a philosophy, being the rankest individualism. The Anarchists carry to their logical conclusions the maxims of the economists of the *laissez-faire* school. Mr. Herbert Spencer is one of their frequently quoted authorities. Jefferson said that the best government was that which governs least; and the Anarchists go a little further, and say that the best government is that which does not govern at all; that no-government is the ideal—a condition of society in which every man does what is right in his own eyes. Socialism, on the contrary, as a philosophy of society, believes that the people, acting in their corporate capacity, can promote the public welfare more successfully than it can be done when they act as individuals. To some extent our Government adopts the Socialistic principle. The post-office is a purely socialistic institution. Some things the State can certainly do better than individuals. The question is how far this State interference can wisely be extended. Socialism, as such, is only a theory, to be carefully studied, and kept under control by the Church. Beyond a question, the germs of the Socialistic doctrine are found in the teachings of Christ and the Apostles; and it contains truth which must be carefully sifted out and applied to the existing conditions of society. A more sympathetic study, by ministers, of the problems of labour and the questions of social science, is imperative, if the Church would keep its hold upon the common people. Dr. Ely was pretty severe in his condemnation of ministers who indulge in sweeping denunciations of Socialism, but who have never read a Socialistic book in their lives, and who derive all their knowledge of the system from its enemies.

Dr. Gilbert's well-written paper analysed the atheistic tendencies of modern society, and showed how largely this taint has overspread the masses of our foreign population—instancing a newspaper published for the 40,000 Bohemians of Chicago, in which the most indecent and ribald blasphemies are constantly printed. The close logical relation between Atheism and Nihilism was pointed out, and the call upon the churches for consecrated works to counteract these destructive influences was emphasised.

At the evening session of Tuesday two subjects were presented:—

THE HOUSED BUT HOMELESS CLASSES,

by Rev. Thomas K. Beecher, of Elmira; and "The Non-Enforcement of Moral Legislation," by Rev. S. F. Scovel, D.D., of Wooster University. Mr. Beecher was in his happiest mood, and his picture of the homelessness of the cities, from the homelessness in the houses of the rich, where the father's bondage to his business and the mother's addiction to society leave the children practically without a home, to the heterogeneous assemblages at the boarding-houses, and the solitary life in lodgings and restaurants, and the forlorn and terrible desolation of the tenement houses, was pictured by him with great vividness. His strenuous contention that the family makes the home, and that nothing but a sanctified love can make the family; that there is no other sacrament so holy as that by which the family is constituted; and that our individualising tendency, which ignores the everlasting fact that the family is the social unit, can never build a stable society, was enforced with stirring eloquence, and illuminated with irresistible wit, infused with the tenderest spiritual feeling.

After him came Dr. Scovel, with a keen, compact, masterly paper to show that the moral legislation of our statute-books can be, and must be enforced.

Wednesday morning opened with a discussion of "Church Neglect as Caused by

THE STRIFE BETWEEN LABOUR AND CAPITAL,"

the first paper being read by the writer of this report and the second by Rev. A. H. Bradford, D.D., of Montclair, N.J. The two papers were entirely agreed as to the fact of a great and exceptional Church neglect among the working classes; but they differed as to the degree of this neglect attributable to the labour quarrel. Dr. Bradford has taken much pains to obtain facts bearing upon this question; and his conclusions, although they differ from my own, are certainly entitled to great consideration. He thinks that the growing hostility between the capitalist and the labouring classes, while it has something to do with the Church neglect of these latter classes, is only a secondary cause of it. My own opinions are not materially modified by Dr. Bradford's cogent reasonings. It is sufficient to say here that the subject is one which every pastor should carefully investigate for himself; since it is undoubtedly true that the working people in different localities are differently affected by this consideration. There was no disagreement in this discussion as to the fact that there is a growing alienation of interest and feeling between the working people and their employers; nor as to the fact that this separation has been aggravated by a political economy which rules out moral considerations, which looks upon labour simply as a commodity, and insists that the application of conscience and good-will to the adjustment of the relations between employer and employé will result in confusion and mischief. The need of Christianising industrial society, of putting good-will into it, as a working force—was strongly urged on both sides. "But labour is a commodity," it was asserted in reply. "True," answered Dr.

Ely—though this remark was not audible in the Congress: "it is a commodity, but it is inseparably bound up with a personality." And the one truth to be sent home to the conscience of every employer of labour is this: "You must see to it, in your dealings with this commodity that that personality take no detriment."

Wednesday afternoon we had an impressive discussion of

"SABBATH DESECRATION,"

led by three Cincinnati pastors, Rev. I. W. Joyce, D.D., of the Methodist Episcopal Church, Rev. E. K. Bell, of the Lutheran Church, and Rev. W. H. French, D.D., of the United Presbyterian Church. It seemed to be supposed that the clergy of Cincinnati should have a lively interest in this topic, and their addresses, though temperate and judicious, revealed a sad state of things in their own and other cities. No radical measures were urged; but the bad practices of many Church members were rebuked, in fitting terms, and Dr. Joyce advocated a more strenuous effort to enforce the laws requiring a quiet Sunday. The Law and Order League of Cincinnati is now endeavouring to secure the enforcement of the law closing the theatres and saloons on that day; and what can be hopefully attempted in Cincinnati ought not to be regarded as impracticable anywhere else.

Wednesday evening was given to the subject of Christian Work for the

POPULATION OF FOREIGN PARENTAGE,

the paper opening the topic being read by Rev. Henry A. Schauffler, of Cleveland, and addresses following by Dr. Goodell, of St. Louis, and Rev. Jacob Krehbiel, D.D., of Cincinnati. The fact that many of our cities are foreign cities came out again, in clear relief, in Mr. Schauffler's startling figures, and was graphically represented in the map which he hung up for us to look upon while we listened. Half of the population of New York city are the children of foreign parents. New York is one of the largest German cities, and the second Irish city, in the world. Of the population of Lowell, ninety-six per cent.; of Cincinnati, sixty-two per cent.; of Cleveland, a larger proportion; of Chicago, ninety per cent.: are of foreign parentage. How to reach this vast population with the Gospel is a tremendous problem; but it can be done by earnest, consecrated, hand to hand work among them. Chapels must be built in the places where they are needed, the Bible must be given them in their own language, and the members of the churches must go down among these people and manifest the Gospel in the spirit of a genuine Christian philanthropy. We can reach them, but we must go after them. And there is no time to be lost. Mr. Schauffler thinks that the work among these classes is to be done mainly by their own children, who have been reared and educated in this country, and who can be led to consecrate their own lives to this work; since labourers of this class will be able to understand the work to be done, and will also have knowledge enough of our institutions and methods to bring their people into sympathy and practical unity with ourselves.

Dr. Goodell followed with one of his stirring addresses. The parable of the Great Supper gave him a text, and he made it luminous. Spread the right kind of feast, he said, and the foreign population will come. You cannot catch a fish until you find out what kind of bait he likes. Divine wisdom is wanted, and resolute faith, and with them these multitudes will be reached and the cities will be saved.

The Thursday morning's theme, though ominous of dryness, made its own importance evident in the discussion. "A Religious Census," as presented by Dr. Kumler, of Pittsburg, is evidently one of the first needs of those who propose the evangelisation of the cities. Dr. Kumler's figures were extremely optimistic. According to his information, the evangelical churches in all the cities are growing much faster than the population: both in church accommodation and in the number of communicants, they are gaining rapidly on the outside masses. The picture was a very rosy one—far too rosy, most of the wise ones said. The fact that such wide differences of opinion exist concerning the facts shows the need of some means of finding out the facts.

After Dr. Kumler, Rev. Frank Russell, of Mansfield, showed in a spirited address how in one small city the united churches made a complete census, securing an efficient relief of the poor, and providing an admirable method of evangelisation. One practical outcome of this discussion was the raising of a committee of fifteen whose work it will be to mature plans for the taking of a careful religious census of all the cities.

On the whole, it must be said that the Congress was a most inspiring meeting; and those in attendance seemed to be strongly of the opinion that it ought to be perpetuated.—*New York Independent.*

MR. SPURGEON TO MR. STEAD.

MR. STEAD received a great number of letters from friends at Christmas, and among them the following from Rev. C. H. Spurgeon, who is already much better for his stay in the South of France:—

My dear Sir,—I have often thought of you and lifted up my heart in prayer for you, that you may be of good cheer while in durance, and may suffer as little as possible from its after-consequences. Rest assured that your motive and zeal have secured for you the high esteem of all lovers of purity. Whenever observations are made upon the mode of your operations, they only imply that you are liable to error like all your fellows; but when your self-sacrificing spirit is thought of, it is with glowing admiration. You cast yourself into the abyss to rescue and to preserve innocent children, and you are had in honour among the honourable. At the same time, as you made hideous crime somewhat inconvenient, and threatened to remove some of the screens which give immunity to vice, you are thoroughly hated among those to whom life means bestial licentiousness. You can rejoice that you have thus a double homage paid you, for contempt and hate are the obeisances which iniquity renders to its vanquisher. Be of good cheer. In your retirement you will be able to buckle on your armour with supreme care and sacred vigil for the future fray in which we shall see you the equally stalwart and still more skilful champion. I wish joy to your heart and power to your arm.

Mrs. Spurgeon desired me to say what a grand, brave man she judged you to be, and in this she speaks for tens of thousands of the women of England.—Yours very heartily,

Mentone, Dec. 24, 1885. - C. H. Spurgeon.

[Well said! English men and women are proud of both these men, and Christians all over the world thank God for them. The fact that Charles Spurgeon has written such a letter to William Thomas Stead, and sent him such a message from Mrs. Spurgeon, ought to be enough to assure those who do not know the facts that Mr. Stead deserves the honour due an honourable man.—Ed.]

CHEAP DINNERS FOR CHILDREN.—One of H.M. Inspectors of Schools writes from Birmingham to *The Daily News:* The number of dinners given since November at our four centres (one only just opened) up to date is 27,835. Including all current expenses, the cost of a dinner has been barely over one halfpenny. This dinner has consisted of an ample supply of good soup, stew, or bread and milk, plus a large piece of bread and jam. What the children think of it, and what infant distress means, are best shown by the fact that they will come more than a mile to get it. It has been of the utmost service in taking off the edge of the existing distress; and I do not hesitate to say that, worked in the manner adopted here, it is absolutely unattackable on the ground of pauperisation." Rev. G. S. Reaney, of Stepney, writes to the same journal: "Will you let me ask for help for free dinners for the children? Last winter I provided 15,000 of such dinners. Should be glad to do so again if the funds were in hand."

BREAD FOR BODY AND SOUL.

THOSE who happened to be passing Regent's Hall, Oxford-street, about noon on Wednesday week, would see that something unusual was taking place. And so, indeed, there was. On entering the Hall, we found that "four hundred of the lowest of the London poor" were assembled to partake of a Free Dinner, generously given by Hon. Thos. Holt, late of Sydney. On the tables lay a copy of the New Testament beside each plate, so that all the guests might bear away with them the Word of Life. In order that the most needy persons might be secured for the feast, some of the "Gutter and Garret" cadets of the Salvation Army had gone into the lowest parts of the district and carefully made a selection of guests from among the haunts of misery and poverty.

In addition to the four hundred, there were about as many more of the same class who found their way into the hall and thronged the galleries, with the promise that they should have something, even if it fell short of roast beef and plum pudding. It was painful to witness the scramble there was to get even a piece of bread, showing that real distress had brought them there. When the name of the gentleman who provided the meal was announced, the vociferous cheers that followed showed how greatly his kindness had been felt.

The only drawback was the inability to admit all who crowded around the doors. One poor thing craved hard to be admitted, saying, "Do let me in; I have come all the way from Stoke Newington." Within the walls, however, all was serene. No sooner was the feeding at an end than it became evident that the giver of the feast had a yearning desire that the souls of the poor casuals might be blessed as well as their bodies fed. Never do we remember to have listened to addresses more effective than those delivered by the several cadets, most of whom affirmed that they had been rescued from the very scum of society. Then came fervent and soul-stirring appeals from Miss Booth and Mr. Herbert Booth, Mrs. Reed, Mr. Bishop, and others; these, with the hymns and the solos, and the music and the prayers, combined to produce an impression upon the audience which we venture to say will not be easily forgotten. Here and there was to be seen a poor outcast grasping the hand of a cadet and pouring into her ear a sad tale of woe. The lady visitors who came to serve must have felt abundantly repaid for what they did, and the generous donor for what he gave.

ERRATA.—In a portion of our last week's issue the names of the late Rev. Joseph *Sortain* (of Brighton), and the late Dr. *Urwick* (of Dublin), mentioned in the sketch of Rev. J. B. Figgis, were erroneously printed as Soltau and Warwick.

SOLDIERS AND SAILORS' REST, MALTA.—Over twelve months ago we bought a most eligible site, with certain buildings thereupon, for £3000; the power, however, being conceded of dissolving the contract if, at the end of three years, we shall not have been able to raise the purchase money. In these premises the work of the Soldiers' and Sailors' Rest has been carried on with happy result to multitudes. We cannot, however, yet see our way to one-third of the required amount, and current expenses are continually coming upon us. The noble gifts of many have put us under obligation to go forward, and *forward we are going.* We are confident that when this is known the large gifts of the wealthy and the two mites of the widow will be cheerfully bestowed for the glory of the Lord, and the salvation of our soldiers and sailors. The entire property at Cottinera is capable of answering all the purposes of soldiers' and sailors' rest, minister's residence, and mission premises. Rev. R. W. Allen, 26, Edith-road, West Kensington, London, W., knows the property, and will be pleased to receive further contributions; or inquiries may be sent to myself,

J. Laverack, Wesleyan Chaplain, Malta.

SOLDIERS AT ALDERSHOT.

FAR from sunny were my expectations of Aldershot while journeying down from Waterloo to our military metropolis. Once inside "the Home," over which Miss Daniell presides, everything was changed. It was worth going to Aldershot to see the faces of some of the forty or fifty soldiers who had assembled in the lesser hall, to praise, pray, and listen to God's word. Bronzed by the sun of Southern lands, and lit up with the light of conscious communion with God, I loved to look at them, and at once felt myself at home among them. Our subject for consideration was "Readiness for the Lord's Return." It was simply delightful to mark the enthusiasm of those who prayed, as they contemplated the Master's speedy advent, and realised their fitness and readiness to meet Him. An old pensioner, who had served with the "Inniskilleners," was the first, I believe, who led us in prayer. After him came a Horse Artilleryman who wore an Afghan medal on his breast. Then one of the Royal Engineers, who, I supposed from his medal, had served in South Africa; and after him several others.

During my sojourn in "the Home" I noticed two of the Royal Fusiliers remaining, one night, at the close of the meeting for conversation and prayer. One of these Miss Daniell herself took in hand, and I found myself privileged to deal with the other. Never had I dreamt before, how difficult it had been for a soldier to confess Christ among his comrades; but when I heard that poor lad, at my side, pleading with God for grace to endure what he felt and knew was before him, I prayed from my very heart for every Christian soldier whose home might be the barrack-room, and I have often prayed for such since.

What refreshing believers' meetings, too, we had, on several occasions, in Miss Daniell's own room! At one of these I heard nearly twenty soldiers pray; each one commending to God some unsaved relative or comrade, for conversion.

The scene in the large hall, on the Sunday night, was one never to be forgotten. Every branch of the service appeared to be represented in the hundreds of soldiers who were present. At the close of the address a great number remained for prayer, a sergeant of one of the Highland regiments leading. It was nearly eleven o'clock before all had departed for their quarters. After the first prayer-meeting had been brought to a close, several assembled to sing a few parting hymns, as this was to be the last Sabbath on earth they were likely to spend together. The 73rd men were leaving for Ireland, while representatives of other regiments were going out to India and Egypt. But after singing for a while, they resorted again to prayer. I shall never forget the prayer of one dear lad who was leaving for Egypt on the Wednesday. "Lord, I thank Thee," said he, "that Thou didst ever bring me to this dear 'Home.' I thank Thee for the many happy hours I have spent here; and now I am leaving, I thank Thee I am taking Thee with me. Lord, have pity on my sick mother whom I leave behind; and if we are not to meet again on earth, let us meet together above." Maybe some of my readers will send a prayer heavenward on behalf of that sick mother. Her husband was killed in the very country to which her soldier son is being sent out.

Nothing pleased me more in connection with "the Home" than the hymn-singing in the play-room at night. Gathering around a good piano, which Miss Daniell had caused to be placed in the room, several of the men would sing Mr. Sankey's hymns, or others from *The Christian Choir*, till it was time to be off to barracks. The night-school, while I was at Aldershot, was conducted by two young lady-friends of Miss Daniel. Did I not wish that, years ago, like advantages had been mine, when I found that two or three of their pupils were taught French.

Space fails me to tell of the reading-rooms, coffee-rooms, bath-rooms, and lecture-rooms connected with the place; of the mothers' meetings, Band of Hope meetings, and other meetings that form a part of Miss Daniell's wondrous system of work. I would advise anyone interested in the matter to get from her a "report," or her book on "Aldershot and its Camp." Never till "the day shall declare it" will be known what has been accomplished in this and the other "Homes" beneath her care at Colchester, Plymouth, and Manchester.

It was a most impressive sight when the kilted 73rd marched off. Some few of the men had evidently been drinking with comrades of other regiments to be left behind. Here, as elsewhere, the drink is an unmitigated curse. One poor soldier told me that four times, in all sincerity of heart, he had endeavoured to break from its terrible bondage, but always to make a failure of it. Different, however, had it been with some of the Christian soldiers of the regiment: the bugles had called them from prayer. I shall never cease to pray for, or to commend to others, this work carried on at one of the noblest Christian institutions on British soil.

JOHN E. LINNELL.

Pavenham Vicarage, Bedford.

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SEED ON THE WATERS.

DEAR SIR,—The following is an extract from the log-book of Rev. Dr. Tien, who labours on the Waterside Mission to Seamen; he takes especially the foreign branch, being a good linguist:—

"Yesterday I boarded a ship from China with a Lascar crew. Having addressed them in their forecastle, to my agreeable surprise a black fellow stepped forward and showed me a well-worn copy of the Arabic New Testament. His name is Ahmed, and he is native of Jeddah, in Arabia. He repeated several texts by heart."

Dr. Tien asked how he had obtained this book, for it is well known that Jeddah has no mission, and that it is remarkable for the bigotry of its people. He told him it had been given to him by an Egyptian coalheaver years ago, who had received it from us on the banks of the Nile. For the last twenty years the short but busy "Nile trip" has been quite an institution, and one of our most interesting works. Though often made with great difficulty from want of funds, no year has passed without at least a few days spent in distribution of Scriptures among Moslem Nile villages. Great care is taken to ascertain previously that every recipient can read, and also to give suitable explanation. Here is one seed cast on the waters and found after many days. It is only one among many that have been found; God only knows how many more will be discovered when the Lord of the harvest comes and gathers the precious corn into the heavenly barn!

Dr. Tien writes:—"Whilst I was saying a few words to the Lascars on board the *Nepaul* P. and O. steamer, I found two of the crew natives of Damietta, who told me that many years ago, while working on the Nile, they had each received a copy of the New Testament in Arabic from Mr. Shakoor [of this Mission, since deceased], after having listened to his reading and explanation of Scripture. Both showed their copies, which looked very well used, and said they had learned many passages by heart, and *sang* them while lying in their "bunks," the others listening with interest. I gave a new copy to each."

This needs no comment but "Hallelujah!"

Cairo. M. L. WHATELY.

CONSTANTINOPLE.—As one outcome of the visit of Dr. Somerville, during the course of last spring, a scheme has been set on foot for the erection of an evangelical hall in this city. I need not enlarge on the immense importance of immediate action in regard to the establishment of an evangelical stronghold in this city. It is a strategic position which must at once be seized, for, with the rapid political changes that are transpiring, events may render its occupation at a future period less easy or even impossible.—Yours sincerely,

Constantinople. S. R. VAN MILLINGEN.

GOSPEL WORK AT PORT SAID.

SINCE April of last year 21,000 Gospels, Testaments, and Bibles in twenty-three languages, and 19,000 books, tracts, and periodicals, have been given away, and are now spread abroad to all parts of the globe. Mr. Hawke, of the Bible-stand, Crystal Palace, Mrs. Robertson, Hampstead, Messrs. Cory Brothers, of Cardiff, and other Christian friends have liberally supplied us with these.

Opportunities have enabled me to speak words of warning or encouragement to many individually, and to preach the Gospel on board English, German, and French passenger steamers; also English, American, Turkish, German, French and Italian man-of war-ships. On such occasions permission was given me to hand over to each man on board a New Testament. Frequently I have met with many God-fearing passengers and missionaries on their way to India, China, Australia, and the neighbourhood of Syria and Palestine. Lately we had the joy of meeting with Miss Anstey and other friends on their way to India, Mr. Stevenson and other whole-hearted workers for China. Miss Reuter and lady workers passed through here last week for the same place, beside Miss Nicolson for Jaffa, and a lady doctor, Miss Taylor, for Beyrout and the Lebanon. It has been a time of refreshing to our own souls to meet with these Christian workers of various denominations, going out in his service, besides the privilege to lend an helping hand to them all during their short stay in this place, so full of moral darkness.

Our Gospel meetings have, at times, been well attended, and of late some have truly been born from above, and confessed the Lord boldly before the world. The meetings are at present held in our house until we are able to have a Rest for soldiers and sailors. How much such a place is needed here is well known to our Heavenly Father, and the earnest of our prayers He has already given us through some of his children encourages us to trust Him for the whole amount needed. The intended Rest will not be only for meetings and reading-room (for the latter many soldiers and sailors have expressed the hope to see a place to go to, as there is none but the public-house or dens of vice, from which places the Lord has enabled me to rescue many by inviting them to our house), but also to take in such who are in a helpless condition, either as convalescent coming out from the hospital, or other poor ones without means. These we have at times taken into our own house, which is only composed of four rooms, but of late I have been able to hire a shed to sleep in. This even is found better than the so-called lodgings.

Many families of French, Italian, and Greek nationalities in the town, have been visited, with whom I have been permitted to place more than four hundred Testaments and one hundred Bibles. The Arabs have not been forgotten: over one thousand Gospels have been distributed amongst them. This does not include the Pilgrims going to Mecca, to whom also many hundred copies have been given. Only lately I was told by a missionary from the Lebanon, who used to visit the Druses, that he was quite astonished to find them possessed of the Arabic Gospels, and, on inquiry, was told it had been given to them whilst they were at Port Said waiting for the steamer.

Port Said, Egypt. G. A. EÖLL.

"REBECCA JARRETT."—Speaking of the little book by Mrs. Josephine Butler, published at this office, our Glasgow contemporary, *The Christian Leader*, says:—"It is a noble vindication of the poor Magdalen, towards whom the world continues to be as savage as it was when the Master Himself was here. A perusal of this little book should make the judge's ears tingle. We are glad to find the views we have expressed on Mr. Stead and his work confirmed by an authority so worthy of respect as Mrs. Butler. In addition to the original sixpenny copy, there is a cheap issue at a penny, which ought to be scattered in thousands all over the land to enlighten ignorance and confound the wicked."

CHRISTMAS IN RATCLIFF-HIGHWAY.

THE WELCOME HOME.

THE unloading of the "Christmas Boat," and the meetings in connection with it at Miss Child's Welcome Home for Sailors, 173, St. George's-street, Ratcliff-highway, made up a happy and memorable evening. Before and after tea meetings were held in the "Fo'c's'le" and other rooms, when many words of exhortation and good cheer were spoken to the assembled sailors. When the discharging of "the cargo" began it was a touching sight to see these hardy sons of the sea walking up to get their gifts; some had tears in their eyes as they received these tokens of goodwill in the shape of scarves, cuffs, books, &c. Some souls were truly blessed at the various meetings; many signed the pledge, putting on the blue ribbon, and receiving Bibles, which they gladly promised to read.

Next evening a soup supper was given to a number of poor men, who were out of work, homeless, and many of them nearly starving. The Gospel message was distinctly told out to all, and at the close of the meeting a pair of warm cuffs was given to each man.

THE STRANGERS' REST.

Christmas at the Strangers' Rest, Ratcliff-highway, was marked, as in former years, by a season of Christian festivity. On Christmas Eve a beef and plum-pudding supper was given to sailors. Owing to the present depressed state of the shipping trade, the supper was a welcome repast to many. Interesting addresses, interspersed with singing, were given. At the close several of the sailors lingered behind for further conversation.

Christmas Day was the principal day for the sailors. After tea, the Germans were drafted off to their own room, where addresses in their own language were given. The English room was crowded, and a short, interesting meeting was held, while an overflow meeting was carried on in the "shop." Testimonies were given by three "old salts," who told in characteristic language what great things the Lord had done for them. Before closing the meeting those anxious to be prayed for were asked to hold up their hands, and the ready way in which twenty-three responded showed that the meeting was not without result.

All the men passed into the Swedish-room, where a Christmas tree was laden with useful presents, comprising mufflers, mittens, caps, book-markers, &c., all of them worked by ladies interested in the good work carried on at the Rest. These were distributed, the Doxology was sung, and the assembly broke up, all agreeing that a very happy Christmas had been passed.

On Boxing Day 150 of the children connected with the Sunday-school held at the Rest were gathered together for their annual Christmas tree and treat. During the evening hymns were sung, and addresses given by the teachers and other friends, previous to the distribution of the gifts, which consisted principally of articles of clothing, toys, books, sweets, &c. Thus was brought to a close a Christmas season, happy and profitable to all concerned.

The work carried on at the Strangers' Rest is a very comprehensive one, as our readers know. Meetings for all nationalities of sailors are held almost every day throughout the year, and the "shop" is open for the greater part of the day, so that sailors may enter to read or to write letters. More help is needed for the children, for whom Sunday and week-evening classes are held; it is felt desirable that there should be a separate building and a larger staff of teachers. Mr. J. T. Isaac, Hon. Sec., Strangers' Rest, Ratcliff-highway, E., will send the current annual report to any friends desiring to know more of the work.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Jan. 10, John iv. 1—14; Jan. 11, iv. 15—30; Jan 12, iv. 31—42; Jan. 13, iv. 43—54; Jan. 14, v. 1—13; Jan. 15, v. 14—24; Jan. 16, v. 25—35.

CHRISTMAS DAY IN PARIS.

A LADY visitor sends us a detailed account of how she spent Christmas Day at Miss Leigh's Mission Homes. We extract the following:-

After a short and cheerful service at Christ Church, Neuilly, we followed the children to the Orphanage and Children's Home. We found them assembled round the tables in their large dining-room. As we looked at their bright, happy faces, we could not but rejoice that God had provided such a shelter for them from the life of destitution, and perhaps worse. They much enjoyed their Christmas fare. Miss Leigh spoke to them words of cheerful and kindly advice. Christmas hymns were sung, and the children left to spend the rest of the day in innocent games and amusement.

At the Avenue Wagram Mission Hall, from which the Mission and Temperance work among the English poor is chiefly carried on, there were assembled nearly 260 guests,—fathers, mothers, and children. After dinner hymns were sung, Miss Leigh going from room to room, greeting and welcoming all. In the Mission Hall, which was filled with adults, she also spoke seasonable words. Mention was made of the different meetings and services held in the Hall throughout the year, to which all are welcome. There are mothers' meetings, clothing club, children's classes for singing and sewing, Sunday and night schools, and mission services, Temperance and Band of Hope meetings. During the winter a soup dinner three days each week, after which a portion of God's Word is read, a Gospel address given, and hymns are sung.

In the evening was held *the* gathering of the day, a meeting of those who had some time been resident in the Home. Many "old girls" were there, too, who had been present at the very first Christmas dinner at the Home, thirteen years ago. Many and glad were the greetings and welcomes on all sides. Rev. A. J. Harrison, of Christ Church, gave a cheery and interesting address. He especially spoke to the young women present, who had so much reason to be thankful for the Mission Home. He reminded them of the time when they were strangers in a strange land, and suggested to them that they should use all their influence to help their young countrywomen by telling them of the Home, and of the kind, sympathising friends they would find there. Miss Leigh also spoke earnestly and simply to her guests.

There remained yet one more Home to visit—the Young Men's, in Avenue MacMahon. There we found assembled those who lodge there, with their friends, who had been enjoying a social evening together. After a pleasant and profitable time we bade them good-bye, and thus ended our bright Christmas Day among our country-people in Paris.

The Paris correspondent of *The Record* writes:—

"Christmas has been celebrated with earnestness and in peace by our Christian people, and our *arbres de Noël*, attended by immense crowds of children and grown-up people, are an opportunity for thousands to hear—many for the first time—about the Child of Bethlehem, the Prince of Peace. Last night I was present at the Christmas-tree of the McAll Mission in the Quartier St. Antoine. That suburb of Paris is, as Belleville, an immense agglomeration of ouvriers, mostly joiners and cabinet-makers. As Belleville, also, it is steeped in Radical and Communist principles. It is behind that suburb that lies Pere Lachaise, where the last fight between the regular troops and the Communards took place. Follow me in the very centre of that quartier; let us enter a long alley, and penetrate into a large hall, on the front of which is written the word 'Conférences.' When you have got in the hall, which is a very hard task, you find there gathered four hundred children—not one less—with their eyes beaming with joy and perfectly attentive. M. Greig strikes a bell, and the silence is such that you could literally hear a pin fall. Then the four hundred children with one voice recite the beautiful narrative of Christ's birth literally from Luke; it is thrilling. Our countryman, M. McAll, tells them, in French, a charming story; then the pastor of the parish speaks, and others, and the children are there, attentive, answering as one voice every question and singing alternately with the speeches. It is truly grand! How happy it makes you feel that in hundreds of homes families will to-night be conversing about what they have seen and heard, taking away with them a nice useful present accompanied by a good and well-selected tract."

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NEW YEAR'S DAY WITH SEAMEN.

THE end of the Old and the beginning of the New Year will long be remembered by the crowds of seamen who filled the Seamen's Christian Friend Society's Chapel in Ratcliff-highway. The watch-night service was conducted by Rev. G. J. Hill, who called upon a number of Christian seamen to testify what the Lord had done for their souls. It was indeed a solemn meeting. Many hearts were touched by the Divine Spirit, and several anxious ones asked for special prayer. A sailors' tea-meeting was held in the same place on New Year's Day, followed by a Gospel Temperance meeting, over which Captain W. Dalrymple presided. At this meeting the chapel was literally packed with sailors, and many went away unable to gain admission. It was considered a matter for great thankfulness, that although it was New-Year's Day, large numbers of seamen came from the ships at nearly all the Scotch wharves in London. The Chairman, who is largely connected with shipping, spoke of the improvement in the condition of seamen of late years, and attributed it to the work of institutions like this.

Earnest and appropriate addresses were given by Mr. H. W. Maynard (of the London Dock Company), Mr. J. McCall, and Miss Messer. Several friends sang sacred solos, and a number of brief testimonies were given by seamen. During the evening several hundred bound books and other presents were given to the sailors. Many went away saying that they had never spent such a happy New Year's Day before. These meetings resulted in forty-two sailors signing the Temperance pledge, and several making a profession of faith in Christ, but it is believed that numbers besides these will have reason to bless God for the way they were led to close the old year and begin the new.

SUNDAY REST.—General Schmitz, who commands the 9th corps at Toulouse, France, has just decided that henceforth Sunday shall be free, so that officers and soldiers may attend to their religious duties. The reviews, which were usually held on Sunday morning, will henceforth take place on Saturday.

SAILORS' MISSIONARIES ON NEW YEAR'S EVE.—For some years it has been the happy custom of the River and Dock Missions, connected with the Thames Church Mission, to spend the last evening of the year in prayer and praise. Mr. E. J. Mather presided at last Thursday's service, and gave as a motto for the year Heb. xiii. 20, 21. Interesting testimonies were given by the senior missionary; Mr. Simons, who works at Tilbury; Mr. Loman, the Gravesend missionary; the Woolwich missionary; the Poplar "Rest" manager and missionary; the Regent's Canal basin missionary; a snowy-haired colporteur; and, lastly, the new secretary, Rev. Henry Bloomer, who gave some touching stories of the Lord's gracious dealings at Gravesend. For six years Mr. E. J. Mather has been the secretary of the Thames Church Mission, and has been the means of largely extending the work. As, however, he was distinctly led of the Lord to undertake that service on behalf of the North Sea trawlers which has now developed into the Mission to Deep Sea Fishermen. In the marvellous growth of that work he felt it inadvisable to continue to act as Secretary of the Thames Church Mission; hence he recently resigned, being appointed, however, member of the committee, and retaining his interest in the work. Rev. Henry Bloomer, for two years chaplain of the mission, has been appointed Secretary. After a few concluding words from Mr. Mather, the rest of the evening was wholly spent in prayer, one after another of the staff, of whom twenty-four were present, pouring out their souls to God in earnest supplication that He would give rich blessing on the river and in the docks in 1886.

LIMITED LIABILITY IN VICE.

WE have received the following communication from Scotland-yard:—

SIR,—My attention having been called to a statement by Mr. Micklethwaite at a meeting at Barnsley—*vide* your issue of November 5—I took steps to ascertain any facts relating to the subject with reference to branch establishments in London of a Limited Liability Company of Brothel Keepers.

In the end I referred to Mr. Micklethwaite himself, and I send you his letter on the subject, which I shall feel obliged by your inserting in your next issue.

The only fact which Mr. Micklethwaite gives me is that about eighteen months ago there was in Maida Vale a disorderly house alleged to be connected with other disorderly houses in the provinces, but that the house may have been changed since the date of his information. "In the most important part" the report of Mr. Micklethwaite's speech is stated by that gentleman to be inaccurate.

I am, Sir, your obedient servant,
J. MONRO, Assistant Commissioner.
Metropolitan Police Office, 4, *Whitehall-place, S.W.*,
December 24, 1885.

SIR,—In answer to your letter, I have to say that the report quoted is inaccurate in the most important part. What I stated was, "that there was a regular system of connected houses in different towns worked somewhat like a limited liability company;" and no words of mine gave the slightest foundation for the statement that "members are making fortunes," &c. What paper started the inaccuracy I don't know; I corrected it at once in *The Yorkshire Post*, and prevented anything similar being put in the Barnsley papers of the following Saturday, which contained a full report. *The Guardian* (London) also inserted my letter, and had the papers generally been as careful to copy my correction as spread the false statement, I should have been saved considerable annoyance. From what source you get your information I do not know, but I shall be glad if you will correct it.

The real facts are well known to most of the managers of our penitentiaries, I should think; my knowledge of it extends over nine years, and it has been known of here for certainly fifteen. The information is from fallen women who have been here, taken at intervals, preventing any collusion. A so called "Madame Chester," at Manchester, is the head of it. Touts go about the different towns and villages to get young girls; false names are always given both of the streets and proprietors or managers, differing from those in which the houses are taken; "*never once,*" *as I said at the meeting,* "*had I been able to get the real names, hence identification was next to impossible, and save by backing up the police by public opinion openly expressed, as at Barnsley, I did not see what could be done.*" The women all say the same, that the precautions are so carefully taken that it is impossible to stop the system. The London house is in Maida Vale, and that is all I can tell you; it may have been changed since my information, which will be about eighteen months since. Flash names are in use, the managers being only known to the women as "Lady Betty" or "Lady Jane," &c. We have at present in the Home no case who has been under the system, nor should we take one if we knew she had been. The last we had, left this year and went back, and was sent back as a tout from the Wakefield house, but of course we refused to let her see any of the others. Perhaps the Manchester police might know "Madame Chester" by that name. We do know that they shut up her house once or twice there, but it has opened under another name in another part, and the connection kept up.—Yours, &c.,

(Signed) A. T. MICKLETHWAITE.
House of Mercy, Horbury, December 19, 1885.

We really do not see that there is much to correct, though, if Mr. Micklethwaite's explanation had come to our notice, we should have given it all the publicity we could. The statements that the system was "a limited liability company," and that the members were making fortunes, are not in our opinion by any means "the most important part." Of course, no thinking reader of the paragraph would have supposed that a regularly constituted and legally registered "Limited Liability Company" was in existence ostensibly for such a purpose: that would be a simple impossibility. Neither did the wording of the paragraph, as it appeared in our columns, convey that meaning. We did not print Limited Liability Company with capital initials, as would appear from Mr. Monro's letter. As to the members making fortunes, we would like to ask, if they do not make money by their horrible traffic, why do they carry it on? Is it from philanthropic motives, or is it from sheer love of devilish cruelty? "The most important part" of Mr. Micklethwaite's letter is undoubtedly its declaration (and which is not called in question by the Assistant Commissioner of Police) that "there is a regular system of connected houses in different towns worked somewhat like a limited liability company," that from the head centre at Manchester, "touts go about the different towns and villages to get young girls," and that this atrocious wickedness is carried out with such fiendish ingenuity that "identification is next to impossible," and that "precautions are so carefully taken that it is impossible to stop the system"; the Penitentiaries and the Police are alike incapable of putting it down.

It does appear to us passing strange that we should get an official letter from Scotland Yard of which the main purpose appears to be to divert attention from this blood-guiltiness to a quite secondary question.

"'In the most important part' the report of Mr. Micklethwaite's speech is stated by that gentleman to be inaccurate." We entirely deny that it is by any means the most important part. Whether the members made fortunes or not is a mere side issue. The "most important part" is the fact that not only in Central Africa but in Central England slave-dealers harry the towns and villages to decoy and kidnap young girls for lives of shame.

The apparent object of Mr. Monro's letter is to excuse the police from blame because this diabolical system is not stopped. Does any one believe that it is impossible for the police to put it down, if they really set themselves to do so?

But we must not pass over another "most important part" of Mr. Micklethwaite's speech, reported by himself in his letter, and repeated and underlined by Mr. Munro: . . . "*save by backing up the police by public opinion openly expressed, as at Barnsley, I did not see what could be done.*" Here the conspiracy of silence is utterly condemned. Those who advocate silence are, according to this showing of Mr. Micklethwaite, endorsed by the Assistant Commissioner of Police, refusing their help to arrest this inhuman and soul-destroying traffic in the daughters of their own people.

Oh, men and women of England, fathers and mothers, brothers and sisters, the cost is too terrible. God recognises no limited liability to the curse of Meroz: "Curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

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A WOMAN'S WORD TO WOMEN.

DEAR SIR,—Surely every right-minded parent must rejoice at the many efforts being put forth to lessen the terrible evil that is so stealthily undermining the purity of our sons and daughters. While so many excellent things have been written and said, there is one aspect of the subject which has scarcely been touched upon.

It is impossible to use words too strong in denunciation of the male monsters whose deeds have filled the country with horror. At the same time, is nothing to be said about the conduct of too many women and girls? It is my firm belief, from facts that have come to my knowledge, that a very large proportion of bad men were in the first instance made bad by the insidious temptations of bold, bad women, when they were themselves very young. And will not the Book of Proverbs bear me out in my assertion? Is it not full of cautions to youths to beware of certain women? (Prov. ii. 16—19, iv. 3—5, vi. 24—28, vii. 5, &c., &c.), as though it was the usual thing for men, in the first instance, to be thus led away. Domestic servants, supposed to be highly respectable, have often been the temptresses, though temptresses are, I believe, by no means confined to that class of society.

I remember a mother giving me an account of her young son having been tempted by a young lady of his own rank, daughter of a professional man, and on expressing my surprise, she said, "Ah! you have been so carefully brought up, you little know the sort of girls there are in worldly circles."

In saying this, I trust I shall not be thought to excuse bad men in any way, far from it; but I yearn to see young girls of all classes more modestly trained. Their forwardness in the present day is, I am sure, a source of evil.

May it not be that some of our Christian mothers even aggravate this danger by their over-attendance at public meetings, often leaving their children entirely under the influence of servants when they might be doing more good at home? Are such passages as 1 Cor. xiv. 34, 35, Titus ii. 3—5, 1 Peter iii. 1—6, 1 Tim. ii. 9—13, sufficiently studied in these days?

Having daughters as well as sons growing up around me, I have been anxiously looking for a few words on this aspect of the question; but failing to see them, I have thus tried to express my feeling on this point; while thanking you, dear Sir, for your earnest work in the cause of purity,

A MOTHER.

MANNEDORF.—The twenty-fifth anniversary of Samuel Heller's work at Männedorf was lately celebrated by the hosts and many friends from a distance. Songs of prayer and praise were sounding out from the patients at six in the morning. Hundreds of souls and bodies have been benefited in this hospital home.—*Journal Réligieux.*

PURITY WORK IN NAPLES.

DEAR SIR,—Will you allow me to support the appeal which I see in your last week's issue from Mr. Stephen Burrows, of Naples? I hear continually of Mr. Burrows' work from my sister, Madame Meuricoffre, who has been thirty years resident in Naples. She writes to me of Mr. Burrows this week as follows (privately, of course):—"If ever there was the right man in the right place it is he. He is so large-hearted and brave. He is little of stature; and there is here one of those infamous men who regularly go on board the English and other foreign ships, as soon as they cast anchor, to sell to the sailors the most horrible photographs, and distribute wicked advertisements. This man is a perfect Hercules, and speaks English well. He has dogged Burrows this whole winter, in order to stab him. Burrows does not apply to the police for protection, as it would be of no use. Last Thursday we were walking home at eleven, p.m., and were passed by five Royal marines and three blue jackets trooping along from H.M.S. *Superb*. They were accompanied all along by three of these male purveyors for vice. I heard one of the blue jackets refusing very roughly to be guided to the Inferno which these land sharks wished to take him to. But where are they to go, the poor fellows? They must sometimes leave the close, crowded between-decks; and, if they went to a drinking shop, their wine would be drugged, and they would be at the mercy of these creatures. Neither do they always want to go to the Bethel, to sit in stiff rows to be preached to. Hence the great need of 'The Sailors' Rests,' which Mr. Burrows is labouring night and day to establish, not only in Naples, but in other Italian ports.

"Can you make an appeal to English friends who care for our sailors? There is a branch of the English Social Purity League started here, of which Mr. Burrows deserves to be a prominent member. He has done more for social purity in Naples than any one else. His sympathetic hold on the harbour population is wonderful. He has already almost changed the aspect of those streets. Mr. Grant, the Consul, says that there are far fewer arrests of sailors for drunkenness and disorderly conduct since Mr. Burrows began his work."

So far my sister; the reason I plead for help in England for this good man is that he does not get much in Naples. There are very few Protestants there, and among these even the work of this homely but practical Christian is not sufficiently appreciated. I give my sister's address in case any friend should be moved to help our sailors in Italy—Madame Meuricoffre, Pallazzo Caprioli, Vico Calascione, Monte di Dio, Naples, Italy.—I am, yours faithfully,

Winchester, Jan. 1. JOSEPHINE E. BUTLER.

PREVENTIVE AND TRAINING HOME FOR YOUNG GIRLS.—A lady, being desirous of establishing a Preventive and Training Home for Young Girls, decided to commence one in the neighbourhood of Roupell-park, Brixton. She rented Auckland House, Auckland-hill, and put it in proper order. It is now comfortably furnished, a steam laundry has been built to the house, with all the latest improvements, which promises by local help to become self-supporting. In that branch of industry the girls will be trained for domestic service, and above all for the service of Christ. A free registry for servants will be connected with the Home, and it will be opened to visitors every day except Sunday. But further help is needed in establishing a separate house that can be used as a shelter, to be opened during all hours, so as to be able to shield those who come to us for help and sympathy, and can only be rescued from their life of shame by caring for their bodies as well as their souls, and inducing ladies to take them into their homes. The sum of £12 per annum will be required for each girl, and £200 is needed to start the shelter. Communications and promises of help should be addressed to Miss Romanes, Auckland House, Auckland-hill, Lower Norwood; or to Mrs. Woodford Fawcett, Bressay House, Tulse-hill, S.W., London. —*Methodist Times.*

TEMPERANCE NOTES.

Nineteen brewers and distillers are members of the new Parliament.

At Copenhagen a movement is on foot for closing public-houses on Sunday.

A new distillery of enormous size is about to be erected near Edinburgh.

The United Service Gazette believes that drink causes most of the crimes in the Navy.

Rev. J. W. Horsley has published a telling pamphlet on "What Doctors say about Alcohol."

Mr. Francis Murphy and his son, Edward, have had a six weeks' successful campaign at Cleveland, Ohio.

Atlanta (Georgia) has adopted Prohibition. The liquor interest spent 50,000 dollars on the contest.

The Lancet comments on the death of a lad of twelve from smoking, and hopes it will be a warning.

It is expected that Mr. W. Saunders, M.P., will be Sir Wilfred Lawson's successor in the House of Commons.

Lord Penrhyn has for years refused to allow the continuance of public-houses on his estate after the leases had expired.

Canon Wilberforce has been presented with an address by Blue Ribbonites at Penzance, where he is staying for his health.

In connection with Temperance Sunday the five Methodist bodies in Sheffield held a great united Temperance demonstration.

The Wine and Fruit Grower, New York, believes the United States is destined to become the greatest wine-producer in the world.

"Our National Dram-way" is the title of an article by the Bishop of Bedford in the Christmas number of the *C. E. T. Chronicle*.

Mr. Wm. Noble during a two weeks' campaign in Louisville, Kentucky, secured hundreds of signatures to the Temperance pledge.

The Metropolitan Board of Works are severely criticised for giving facilities for the re-erection of public-houses removed for public improvements.

At City-road Wesleyan Chapel recently, Mr. Raper said, "in Canada, as well as in Sweden, Methodist and total abstainer were synonymous."

Dr. Marshall Lang delivered a special sermon in St. Cuthbert's Church, Edinburgh, in connection with the University Total Abstinence Society.

The Globe condemns the common practice of sending servant girls to public-houses for drink, and thinks they ought not to be exposed to such risks.

Sir R. Webster, M.P., Attorney-General, says he has been a total abstainer ten or twelve years, and has had no difficulty in sustaining the most severe mental labour.

In an address to members of the Evangelical Union, Principal Morison "hopes, in compassion for helpless women and children, they will help on the noble enterprise of Temperance."

Tottington, where Mr. William Hoyle resides, is cited in *London Society* as a model village. It has six public-houses, and 6000 inhabitants, one-third of whom are staunch teetotalers.

At a recent soiree of Church clergy and organists, at Nuremberg, the audience indulged in beer and tobacco, while sacred music was being performed. Both sexes and all ages took the beer.

The Standard recently asked for the name of "one" literary abstainer. In reply "Sentinel," in the *C. E. T. Chronicle* supplies the names of fourteen who have won distinction or fame.

A town is in course of erection near Charleston, in the centre of an estate of 60,000 acres. By deed it is provided no liquor shall be made or sold within ten miles. The town is named Whittier, after the owner, Dr. Whittier.

The entire adult population of St. Marthe village, Quebec, numbering 2000, on Saturday, November 21, voluntarily assembled in church, and pledged themselves to abstain from alcoholic beverages for one year.

The Privy Council's decision on the Canadian appeal case is published. They have pronounced the Liquor License Act, 1883, and the Amending Act, 1884, illegal. This does not touch the Scott Act, which is still in force.

A general meeting of the Hospitals Association was recently held in London. In view of the results of the non-alcoholic treatment doubt was expressed as to the justice of applying charitable contributions to the purchase of drink for the use of either officers or patients.

The hundred-guinea prize offered by the Medical Temperance Association for the best essay on "The Moral and Physical Advantages of Total Abstinence," has been awarded to Mr. H. W. F. Coryn, student at Charing Cross Hospital. There were thirty-nine competitors.

What we Send to Africa.—At each port of call the eye becomes bewildered in watching the discharge of thousands of cases of gin, hundreds of demijohns of rum, box upon box of guns, untold kegs of gunpowder, myriads of clay pipes, while it seems as if only by accident a stray bale of cloth went over the side.—"*Up the Niger*," *by Joseph Thomson.*

A Conference was recently held at the Birkbeck Institution, with a view to interest the members of Working Men's Clubs in the Temperance question in its relation to the progress and prosperity of the wage-earning classes. The conveners desire to bring before members of clubs, by means of mutually arranged lectures and discussions and the circulation of literature the advantages of Total Abstinence as a factor to social reform.

In the State of Illinois, through the action of "high license," the revenues of the State have been increased from 700,000 dollars to over 4,500,000 dollars; the number of saloons has been reduced from 13,000 to less than 9000; the best elements of both parties unite in supporting and enforcing the law, and disregard of it apparently finds little sanction from either the people or their natural representatives, the courts, the sheriffs, and the juries. Moreover, in county after county, in small villages, the high license has had the effect to close up all liquor shops.

EVANGELISTIC NOTES.

BRECON.—At the Struet mission room evangelistic work is regularly carried on, and tracts or Gospel papers would be thankfully received by the Secretary, Y.M.C.A., Brecon.

MR. F. C. SPURR, who has for some time laboured as an evangelist in connection with the Evangelistic Mission, has, with the concurrence of Mr. Hurditch, recently given up that connection, in order that he may devote himself exclusively to Gospel effort among such of the churches as are desirous of pushing aggressive work for the salvation of the masses. Friends who may wish to secure his services can communicate with Mr. Spurr, at 79, Sebert-road, Forest-gate, E.

RAILWAY MEN IN MANCHESTER.—Mr. John Waite, 102, Higher Chatham-street, Oxford-road, Manchester, writes:—Since we commenced our special effort to bring the Gospel to the railway-men, carters, cabmen, tramcar-men, and boatmen of this city, we have been permitted to see that our labour has not been in vain. As only a small proportion of these men attend any place of worship on the Lord's day, we have felt a desire to present many of them with a pocket New Testament, and to get a promise that they will read a small portion daily. Who can tell the result of giving a man or boy a Testament? Those who know something of the power of God's word. I shall be glad to hear from any who would like to take part in this work.

MR. JOHN B. BAIN, formerly an evangelist among the miners at Rio Tinto, Spain, and whose services at Bournemouth and Ryde we recorded some months ago, writes:—During our visit to Barmouth in Wales God blessed the Word to the young on the sands. We also had blessing at the Bible readings. I saw two baptized here last night, who were converted there. I have conducted missions in Glasgow, Swindon, West Derby, and Liverpool. The last two very fruitful; that in Liverpool very marked. It was most cheering to see some of the poorest in tears, seeking the Lord, and going away with hearts made glad with the love of God. There never was a night during the mission without some one waiting to seek the Lord. One old lady over sixty was led to Christ, and had much joy when she knew the burden had gone. Altogether it was a time of reaping, and that among the working-classes. It was with much pain I had to leave for want of strength. I was fairly wearied out. I fear I shall have to keep away from work for three months. Am advised to go to the Engadine, and if God opens up my way, I will go.

John B. Bain,
Care of Mrs. Stocks, 8, Clarence-square,
Cheltenham.

The Book World.

Some Important "Don'ts": A Word to Everybody. By John Wood. 6d. *J. F. Shaw & Co.* Some very sound advice on many too often untouched subjects. The "don'ts" on "Gossip" are excellent.

The Home Visitor and District Companion. Edited by Rev. O. B. Power. Volume for 1885. *W. Hunt & Co.* Bright, excellent, cheap, and outspoken. Just the kind of reading it aims to be for home and hearth: cheery and instructive.

My Bible Study for the Sundays of the Year. By the late F. R. Havergal. *Home Words Office.* 1s. Brief, pointed notes, upon Old Testament portions of Scripture, written in the incisive, decided style which made the authoress's words so valuable.

The Welsh Pulpit of To-day. Edited by Rev. J. Cynddylan Jones, of Cardiff. 7s. 6d. (*Hamilton.*) A volume of twenty-seven admirable sermons by as many living Welsh preachers. The editor's sermon on "The Life of Jesus" gives a view peculiar to himself, yet common to all who love the same Lord. It is a worthy prelude to the spiritual and able presentations of the person and the doctrine of Christ which compose the book. A valuable addition to any library.

The usual packet of new publications by Bishop Ryle comes from *Messrs. W. Hunt & Co.* Thoughts on Prayer (3d.) Surely all who read this little book, with its holy aspirations, and its devout thoughts, must be better for its teachings. Dr. Ryle teaches a living Christianity. The Signs of the Times (6d. per doz.), "A tract for to-day," contains weighty and worthy words on the Second Advent. In Perilous Times we have burning words, words of truth, words to stir the Christian to diligence and fervency of spirit. 1s. per doz. Let us Hold Fast our Profession, an address for 1886 (2s. per doz.). Vigorous, stirring thoughts, containing helpful, holy counsel for all, especially truth-seekers. What did he Choose? (2s. per doz.). In his own searching way the author dissects Heb. xi. 24—26, contrasting the choice of Moses with that of those who prefer "the treasures of Egypt." The true Spirit of God shines from these pages. The Morning without Clouds (2d.). Comforting and strengthening thoughts on 2 Sam. xxiii. 4, 5. Every sentence a sparkling gem of truth.

MAGAZINES FOR JANUARY.

The Day of Days; Home Words. 1d. each. "*Home Words*" *Office.* It is wonderful how, month by month, these publications maintain their freshness and truth. The Sentinel. 1d. *Dyer Bros.* Sixteen pages of truth militant. All who are interested in the moral and social problems of the time should read and distribute this monthly. The Railway Signal; On and Off Duty. 1d. each. *Marshall Bros.* These two publications for railway-men and policemen ought to be widely distributed.

A new candidate for public favour is Toilers of the Deep (2d. 181, *Queen Victoria-street*), the monthly organ of the Mission to Deep Sea Fishermen. This work has developed with wonderful rapidity during the last year or two, thanks to the devoted and unremitting efforts of Mr. E. J. Mather, its founder and director. The contents of this first number are very appropriate, and cannot fail to enlist the active sympathy of its readers. We observe that the Editor in his Notes says, though "there are now five mission smacks cruising with as many fleets in the North Sea, seven more are urgently needed." We trust the need will ere long be fully met.

The Sword and The Trowel (3d. *Passmore & Alabaster*) is a good average number, but has no article of unusual interest this month. Many will be glad to see in his "Notes" that the Editor is rapidly benefiting by his stay at Mentone. The Congregationalist (1s. *Hodder & Stoughton*) seems more denominational in its contents than customary, but all the papers are able and thoroughly readable. There is a discriminating review of Dr. Parker's new story, illustrating the relations of Church and Dissent. We have already referred to the late Dean Howson's paper in The Quiver (6d. *Cassell*). The number generally is a live and interesting one. Professor Blaikie, of Edinburgh, furnishes a narrative of industrial success that ought to claim the attention of working men. The Sunday at Home (6d. *Religious Tract Society*) has a very pretty coloured frontispiece, followed by the beginning of an American story that promises well. Some graphic sketches of life in a New York lodging-house, another of "Bartholomews," and a memorial notice of the late

Bishop Fraser, are specially attractive items in a capital number. In The Leisure Hour Mrs. Bishop (Isabella Bird) begins an account of "A Pilgrimage to Sinai." "A Day at the Post Office" is full of interest to all letter writers, and is well illustrated. Among the many other good things are a sketch of the life of William Lloyd Garrison, and a finely illustrated paper descriptive of Yorkshire. The Cottager and Artizan (1d.) has a magnificent portrait of Mr. W. E. Gladstone, with sketch of his career. Good Words (6d. *Isbister*) is a strong number. Mr. Joseph Thomson begins to relate his travels "up the Niger to the Central Soudan." The Duke of Argyll expatiates learnedly on the origin of Highland mountains. Mr. C. Whymper describes "The English Peasantry at Home." There are, besides, papers by Dr. Donald Fraser and Mary Howitt, and an abundant supply of fiction. The most striking contribution to The Sunday Magazine (6d.) are Bishop Boyd Carpenter's sermon for the New Year, and Dr. Dykes' chapter for young men, based on the early life of David. The illustrations are a prominent feature. This is still more true of The Welcome (6d. *Partridge*), which has a fine frontispiece, specially drawn by the eminent Scottish artist, Mr. Faed, R.A. There are portraits of the late Bishop Fraser, King Milan, the late Dr. Carpenter, and the late King of Spain. We would direct special attention to the valuable series of papers by a Consulting Physician begun in this number, entitled, "The Doctor at Home." Rev. Mark Guy Pearse's striking story in The British Workman (1d.) is splendidly illustrated by W. Small, and the other contents of the number are excellent as ever. The same remark equally applies to Messrs. Partridge's other attractive serials for the household—the Band of Hope Review, Family Friend, Friendly Visitor, Children's Friend (which has an intensely amusing picture, "Guilty or Not Guilty," for which a prize story is in competition) and the Infants' Magazine, which has a pretty coloured picture, and many other attractions—a rare pennyworth for the wee folks. Our Darlings (3d. *Shaw & Co.*) seems better than ever, with its wealth of fine pictures, short stories, and its "Prize Tournament." Dr. Barnardo continues his touching story of child-life in London streets.

Dean Howson's last book, the final proofs of which he corrected only a day or two before his death, was the volume just published by Mr. Elliot Stock, entitled, "Thoughts for Saints' Days; or, Short Readings Arranged for the Festivals of the Church's Year."

The Gospel Magazine for January contains a striking likeness of its editor, Dr. Doudney, vicar of St. Luke's, Bedminster, and editor of *Old Jonathan*, &c. The same number also contains a portrait of Mr. George Cowell, the writer of "Wayside Notes," and the oldest contributor to *The Gospel Magazine* (which was established in 1766).

The Sabbath Day and The Lord's Day. By T. W Bradbury. 4d. *Partridge.* Another plea for the seventh-day Sabbath, only this time in connection with Israel; and a defence of the institution of the Lord's (or first) Day as the Christian day of rest, "having in it the true spirit of the seventh day sanctified at the creation of man."

Temperance Fanaticism. A letter to the Lord Bishop of Manchester on Genuine Sacramental Wine. 1s *Kegan Paul, Trench & Co.* A powerful, spiritual, and really learned defence of the use of unfermented wine at the Lord's table. If the book were a fourth of its present price it might reach a far larger class of readers. It deserves to be widely known and read.

The National Temperance League's Annual for 1886. 1s. 337, *Strand.* At what cost and pains this mass of information has been got together, only the editor knows! Nothing seems to have been left out. In contrast with the "Influence of Alcoholic Excess upon Mortality," is the "Obituary of Temperance Workers," whose ages are chiefly among the seventies and eighties.

Waiting and Working is the title of the first issue of a new series of "Children's Medical Misson Stories," written by Miss Annie R. Butler, and published by *A. Standing, 14, Paternoster-square.* Much insight into Indian life is gained from this little book, and boys and girls who read it may get an early interest excited in their minds, the fruit of which may appear in future missionary effort.

Y.W.C.A., SOUTHAMPTON.—Rev. B. G. Hoskyns, of St. Mary's, gave a New Year's address to a large number of friends, associates, and members, at the rooms in Portland-street. Basing his remarks on Gen. xxiv, he said that, if we are to follow Christ our companionship and fellowship must be with those who love Him and have conformed to his likeness. The example of Eleazar—whole-hearted character and disinterestedness in the service of his master, and absolute forgetfulness of self—was quoted and applied most forcibly to the work of those engaged in the Y.W.C.A. The address was much appreciated by the large number of ladies present. The Southampton Home has been much valued during the past year, about forty young people having lodged in it; and the registry work has done well. Bible-classes, prayer-meetings, singing-classes, &c., have been held weekly, and the social tea have proved very pleasant gatherings. The names of most of the prominent clergy and ministers of the town are on the committee, and show the kindly interest they take in the work.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon Sec., 121, Camberwell New-road, S.E.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Messrs. Fullerton and Smith.—January 9 to 31, Broadmead, Bristol; February 6 to 28, the New Great Assembly Hall, Mile-end-road, E.

Mr. F. E. Marsh.—Peterhead, N.B., to January 24; Darvel, N.B., February 14 to March 7.

Mr. Gawin Kirkham.—January 9, Mildmay-park; 12, Sydenham; 16—18, Winchester; 19, Eastleigh; 20, Netley; 21, Basingstoke; 22, Westminster; 25, Aldersgate-street; 26, Southend; 27, King's Cross; 28, Exeter Hall.

Rev. E. P. Hammond.—January 9 to 22, Kingston-on-Thames; 23 to February 5, Mrs. Meredith's Conference Hall, Clapham; 6 to 19, Finsbury Park Y.M.C.A.; 20 to March 5, Presbyterian Church, Hampstead; 6 to 19, Richmond. In each place commencing with united meeting for prayer and conference with ministers, parents, Sunday-school teachers, and other Christian workers, on the Saturday evenings, at 7.30.

Mr. W. Spencer Walton.—January 15 to February 1, Montrose, N.B.; 2 to 15, Hamilton, N.B.; 16 to 18, Winterhaven (re-visit); 19 to March 2, Didsbury, near Manchester; 6 to 8, preparatory visit to Bournemouth; 9 to 24, Cheltenham; 25 to April 6, Weston-super-Mare; 10 to 19, Earl Cairns' Memorial Hall, Bournemouth.

Mrs Reaney every Sunday afternoon at Stepney Meeting House.

Mr. J. M. Scroggie.—January, N.E. Coast, Scotland.

Mr. E. P. Telford.—January, Macclesfield; February, South Shields; March, York.

Mr. F. C. Spurr.—To January 17, Keynsham; 17 to 31, Cardiff; February, Frome and Taunton.

Mr. George Soltau.—Carlisle, January 7 and 8; Marple, near Manchester, 10 to 31.

Mr. James B. Wookey will preach in the Y.M.C.A., Aldersgate street, Sunday, January 31, 7 p.m.

Mr. James Neech.—Aubourn, Lincolnshire, January 24 to February 7; Dun's, N.B, February 28 to March 21.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during January. Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Metropolitan Music Hall.—Every Sunday evening in January, Mr. Chas. Cook and the United Choirs.

Conference Hall, Mildmay-park, N.—January 10. 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. P. Carmichael, M.A., of Park Church.

Dr. Thain Davidson's Monthly Sermon to Young Men, Presbyterian Church, Colebrooke-row, Islington, Sunday, January 10, 6.30 p.m.

Y.W.C.A.—Meetings for business young ladies, every Tuesday evening, at 9.15, in the Mall Hall, Notting-hill-gate. January 12, address by Mrs. Ormiston Chant.

Edinboro' Castle.—Sunday, January 10, Mr. Henry Varley, 11 a.m., and 3 and 7 p.m. On Monday, 11, at 8 p.m., Mr. Henry Varley will lecture on "Billy Bray: His Life and Work."

——— Wednesday, January 13, Dr. Barnardo's annual gathering of girls employed in the factories of East London, 8 p.m.

St. Martin-in-the-Fields.—Special afternoon services, every Sunday, at 3 30.: January 10, Archdeacon Farrar; 17, Rev. Gordon Calthrop; 24, Canon Mason; 31, Rev. W. H. Webb-Peploe.

Children's Special Service Mission.—Mr. Arrowsmith, Clifton, January 14 to 24, and Margate, February 20 to March 7; Mr. Banaster, St. Thomas' Schools, Stafford, to January 10, and Knutsford, from January 14; Mr. W. F. Seagrove and Mr. Seyler, Upton Chapel Sunday-school, Lambeth-road, S.E., January 11 to 15, at 7.30 p.m.; Mr. H. M. Trickett, Oldham, January 9 to 15, at 3 p.m.; Mr. Spiers, in London, assisting Mr. Hammond.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, January 10: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. W. R. Lane-3.30 p.m.: Mr. Ed. Ives, 7 p.m. Kensal Hall, Kensal-road-W., Mr. H. D. Brown, 7 p.m. Queen's-park Hall, Kilburn, lane, N.W., Mr. W. P. Harwood, 7 p.m. Gospel Hall, Green, lane, High-street, Battersea, S.W., Mr. S. Stidolph, 7 p.m. Gospel Hall, Market-place, Brentford, Mr. John Connor (of Chelsea), 7 p.m.

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. W. Grove, Sunday, 7 p.m., Wednesday, 7.30 p.m. Malden Hall, Kentish-town, Mr. Geo. Hucklesby, Sunday, at 7 p.m.; twelfth anniversary, Thursday, Jan. 14, 4 p.m., addresses by Mr. Denham Smith, Mr. Finlay Gibson, Dr. McKilliam, Mr. J. G. McVicker, Mr. Robert Paton, Mr. Russell Hurditch, and others. Dalston-lane, 103A, Mr. S. E. Angel, Sunday, 7 p.m. Bignold Hall, Bignold-rd., Station-rd., Forest Gate, Dr. Popham, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Dr. Popham, Sunday, at 3; Mr. C. Russell Hurditch, Sunday, at 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, Messrs. Russell and Brothers (service for the young), Sunday, 7 p.m.; Dr. Popham, Thursday, at 8 p.m. Mortlake, Rest Mission Hall—Sunday, 7 p.m.

Hackney Juvenile Mission, Hackney.—Special addresses to the children every Sunday evening. Christian friends willing to help are invited to address for particulars Mr. A. A. Knight, Bryn Towy, Lewisham High-road, Brockley, S.E.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Irish Church Missions.—Anniversary prayer meeting, Exeter Hall, Friday, January 15, 2 30 p.m.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Rev. Dr. Kennedy, Tuesday, January 12, 12 noon.

The Opium Trade.—Conference, in Queen Anne's Mansions, Wednesday, January 13, 3.30 p.m., Sir Joseph W. Pease, Bart., M.P., in the chair.

Church Army.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

Metropolitan Tabernacle, Newington-butts.—Mrs. Allison will give a series of Bible-readings every Sunday afternoon, at 3 o'clock. All are heartily invited.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Friday, January 8, 3.30 p.m., address by Rev. J. A. Jacob; 15, Rev. J. B. Figgis.

Y.W.C.A., German Branch.—Drawing-room meeting for German and Swiss ladies (governesses, &c.), Saturday, January 9, 3.30 p.m., at Mrs. Clark's, 2, Arundel-gardens, Notting-hill, W. Address by Dr. Baedeker.

Brighton.—Steine House Assembly Rooms.—Lectures on "The Book of Revelation," every Monday afternoon, at 3.30, by Dr. J. Anderson. Bible studies every Tuesday at 3, and Sunday at 3.30, at 36, Brunswick-road, West Brighton.

New Assembly Rooms, Kensington.—Prophetical lectures on "The Anglo-Israel Theory," by Rev. W. Frith, Sundays, 3.30 p.m. January 10, "The Theory Stated;" 17, "My Difficulties Relative Thereto;" 24, "How?—Unscriptural;" 31, "The Wandering Jew."

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, January 8, at 3 p.m., address by Rev. J. Denham Smith; at 7 p.m., by Miss Mason. Tea at 5.30. Sunday, 10, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason. All meetings open to the public.

Life in the Holy Land.—Miss L. M. von Finkelstein has accepted the following engagements: January 8, Metropolitan Tabernacle, 7.30 p.m.; 9, 10, 11, and 12, Leicester; 14, Westminster Chapel: 18, East-hill Congregational Chapel, Wandsworth; 19, Camden-road Chapel; 21 and 22, Carlisle; February 1, Stratford Congregational, "City Life in Jerusalem;" 2, Commercial-street Baptist Chapel, "Homes and Haunts of Jesus;" 3, Lewisham (Rev. J. Morlais Jones), "Homes and Haunts of Jesus;" 4, Anerley Congregational, "City Life in Jerusalem;" 5, The Bath, Forest hill, "Homes and Haunts of Jesus;" 8 and 9, Halifax 11 Park Church, Grosvenor-road, Highbury, "Homes and Haunts of Jesus;" 16, North-East London Auxiliary.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.30 to 2.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6.30 p.m. Youths, Wednesdays, 7 p.m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, 8 p.m.

Exeter Hall.—Gospel meeting every evening, for men only, conducted by Rev. Dr. Morris, at 8. Address, to men only, Sunday afternoon, at 3.30, by Mr. A. Burson. Gospel service, Sunday night, at 7, conducted by Mr. Perecles Green. Meeting of the White Cross Union, Thursday, at 8. Gymnasium open every evening. Musical exercises in the Large Hall, 8.15. Gospel address in the Gymnasium, 9 p.m., by Mr. E. J. Kennedy.

186, Aldersgate-street.—Thursday, January 7, 7 p.m., missionary prayer meeting: 8 p.m., Bible lecture, by Dr. Robert Anderson, on "The Day of Atonement." Friday, 8, 8 p.m., public Gospel meeting, address by Mr. C. Russell Hurditch. Sunday, 10, 7 p.m., Gospel meeting, address by Dr. Sims (from the Congo). Monday, 11, 7 p.m., reception of associates and strangers, address by Rev. J. Bain; 8 p.m., public lecture, by Mr. J. E. Cracknell, on "Happy Homes and How to Make Them."

The Priory, 198, Upper-street, Islington, N.—Thursday, January 7, 8.30 p.m., address by Rev. J. Wilson, M.A.; Wednesday evening, 6 to 10, anxious inquirers and strangers welcomed.

Conference Hall, Stratford.—Sunday, January 10, 3 p.m., Mr. C. Boardman; 7 p.m., Mr. C. V. T. Onslow.

Notices.

Communications Received with Thanks.—E.B. M.G. A.W.W. S.J.B. B.B. S.B. W.D. R.W.S. T.W.B. G.S.R. J.R.P. C.C. C.E.F. H.R.F. J.T.S. J.A.W. J.H.S. E.H.M. H.M. Y.M.C.A. S.M.C. F.H.H. W.T. J.K. J.W. S.S. W.B. J.G. G.E.L. Constant Reader. D.L. A.L.S. C.M.H. J.B. D.McL. R.D.F. E.M.C. A.S. E.P.H. C.K. C.E.C. A.A.K. N.R.H. J.S. W.F. J.N. C.W. R.T. M.K. D.B. E.L. O.E.H. A.T.F. M.H.S. M.G. S.T. J.R.G. J.G. E.L. E.P. S.S.M. A.J.W. A.A. J.M. A.S.W. F.C. E.D. J.P.G. G.E.P. J.V.S. J.A. J.E. G.P.S. H.J. W.W.

Applicants for Tracts.—B. Middleton, 42, Kimberley-street, Unthanks-road, Norwich; Mrs. Powis, 2, Brockley-place, Weston-super-Mare; H. Lockwood, 3, Hyde-gardens, Eastbourne: H. Nicholls, 34, Fourth-avenue, Queen's-park, W.; W. R. Bevan, 92, Fernhead-road, W.; W. Brown, Roslin Villa, Hemsworth, near Pontefract; H. Payne, Pontypryddl, Bodfari, Rhyl; W. H. De Maid, 140, Kilburn-park-road, Kilburn, N.W.; J. Bain, Seamen's Mission, Morrison-street, Glasgow; W. Martin, 36, Shirland-road, Paddington, W.; S. Budden, 97, Manswood, near Wimborne; E. Lander, 37, Shakespeare-crescent, Patricroft, Manchester; Mr. Tucker, Lucius-street, Torquay; J. Hall, Armitage-street, Ravensthorpe; Mrs. A. Gill, Market-place, Keighley, Yorkshire; J. J. Holstead, South-street, Carlisle.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

BOOKS SUITABLE FOR NEW YEAR'S GIFTS.

MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.; *And may be ordered of any Bookseller.*

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SUNDAY, JAN. 10.—EXODUS XXXVII.

6.—*And he made the mercy seat of pure gold.*—The ark itself, of which the mercy-seat was the lid or cover, was made of "shittim (or "acacia," R.V.) wood, overlaid with pure gold within and without," so that the absence of wood in the cover is worthy of notice. The wood is generally regarded as typifying the human nature, while the gold typifies the Divine nature, of Christ. If so, the absence of that which typified the human nature in the mercy-seat would seem to call for explanation. Perhaps it may be best accounted for by remembering that what was lacking in the cover, as compared with the other five sides of the ark, was supplied by the blood which once a year, on the great day of atonement, was sprinkled on this mercy-seat. It was then that the ark alone attained its highest significance as a type of Christ, for then there was not only seen a union of the Divine and human natures in his person, within which was the law, but there was the sprinkling of blood, testifying to death endured under the curse of the law, and so God's presence could rest in full satisfaction above the mercy-seat, which thus typified Christ—"set forth as a propitiation (the Greek word for 'mercy-seat'), through faith in his blood" (Rom. iii. 25). The blood sprinkled on the pure gold strikingly typified the death of the human nature in union with and sustained by the Divine, and thus we can better understand such a passage as Acts xx. 28, "the Church of God which He hath purchased with his own blood."

8.—*Out of the mercy-seat made he the cherubims on the two ends thereof.*—There is much difficulty in deciding what the forms of the cherubim upon the ark were. Kurtz in his able work on "Sacrificial Worship," says, "All we can gather from the description is that they were probably of human shape, and that they had one face and two wings." But the analogy of Ezekiel i. and x., and especially ver. 20, "I knew that they were the cherubim," points rather to the four living creatures there described as being the cherubim. They probably typified redeemed creation, including the Church which in the Book of Revelation is separately represented by the four and twenty elders, as constituting "the first fruits of his creatures" (James i. 18).

MONDAY, JAN. 11.—EXODUS XXXVIII.

8.—*And he made the laver of brass . . . . of the looking-glasses of the women assembling*, &c.—"We must lose sight of nature as reflected in a looking-glass, and be wholly occupied with Christ as presented in the Word."—*C.H.M.* The looking-glasses reflected the defilement of nature; but in their new and consecrated use, as made into the laver, they contained the element which cleanses from such defilement. Thus the law, which reflects sin, is changed in Christ into the Gospel, which contains the good news of the blood which cleanseth from all sin.

24.—*All the gold that was occupied for the work*, &c.—"The value of the gold, if pure, in our money would be £175,075 13s., and of the silver £38,034 15s. 10d."—*Sp. Com.*

26.—*A bekah for every man, that is, half a shekel, after the shekel of the sanctuary.*—"We cannot be far wrong in estimating the shekel at 220 grains (just over half an ounce avoirdupois), and its value in silver as 2s. 7d."—*Sp. Com.*

27.—*And of the hundred talents of silver were cast the sockets of the sanctuary.*—"It is interesting to notice that the silver of which these sockets were formed was furnished out of the redemption money of the Israelites. It was a Divine commandment that every man in Israel from twenty years old and upwards should give 'as a ransom for his soul unto the Lord' a piece of silver of a half-shekel weight. Rich and poor were to give alike the same. The ransom money of the Israelites is referred to in 1 Pet. i. 18, as a type of 'the precious blood of Christ.' His blood, and not corruptible things as silver and gold, is there declared to be the price at which 'the Israel of God' are redeemed. As the Tabernacle in the wilderness was founded upon the atonement-money, so Christ's claim to be the meeting-place between God and the sinner rests upon the blood of Atonement. That religion, that hope, which is not founded upon the truth of the Atonement is vain and unsubstantial."—*F.H. White.*

TUESDAY, JAN. 12.—EXODUS XXXIX.

The dress of the High Priest is again presented to us in its preparation, as it had been in chap. xxviii. in its design. It consisted of three garments—the inner robe of fine linen (ver. 27); over that "the robe of the ephod of woven work, all of blue" (ver. 22); and over that again the ephod, and the curious girdle that was upon it, and the breastplate of cunning work, whereon were engraved on precious stones the names of the twelve tribes of Israel. These three distinct robes seem to typify the three distinct ideas presented by the three titles, Lord, Jesus, Christ. The inner robe of fine white linen typifies the spotless humanity of "Jesus;" the blue robe of the ephod, "all of blue," presents to us the Godhead—blue being the colour that typified Divinity—of Him who was Lord; and the ephod, with its ever-attached breastplate, typified the official aspect of the Lord Jesus—the Christhood, so to speak.

25.—*And they made bells of pure gold, and put the bells between the pomegranates.*—"Whenever and wherever the high priest moved, the sound of those golden bells must be heard. Wherever Christ is preached the sound of the golden bells is heard. Precious sound in the ears of God's people! So as to the pomegranates, which were also on the high priest's robe, they were emblematical of the golden fruit which the Gospel preached and the Gospel received into the soul always produces. Wherever the high priest moved precious fruit was borne about by him."—*W. H. Krause.*

And it may be added, that as the bells were of gold, the Gospel message which their sound typified is the Gospel of God. So also as the pomegranates were of gold, the fruit which Gospel truth received, brings forth, is "of God." "The fruit of the Spirit is love, joy" &c. (Gal. v. 22). Both bells and fruit are Divine.

WEDNESDAY, JAN. 13.—EXODUS XL.

17.—*In the first month, in the second year, on the first day of the month, the tabernacle was reared up.*—"That is, on the first of the month Nisan; one year, wanting fourteen days, after the departure of the Israelites from Egypt. They had been nearly three months in reaching the foot of Mount Sinai (xix. 1); Moses had spent eighty days on the mountain, and some time must be allowed for what is related in chap. xxiv. as well as for the interval between the two periods which Moses spent on the mountain (xxxiii. 1—23). The construction of the tabernacle and its furniture would thus appear to have occupied something less than half a year."—*Sp. Com.*

34.—*The glory of the Lord filled the tabernacle.* "When we read such a passage as this, where we are told that God did dignify the tabernacle with a visible manifestation of his glory, and when we read afterwards that the Temple which Solomon built was so filled with that glory that the priests could not enter into it; I believe that these things lead us step by step in our anticipation of that glorious day when 'the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea;' when 'the tabernacle of God shall be with men, and He shall dwell with them.' In proportion as the heart goes out in longing expectation such as this, there will be a still increasing desire that God may dwell in our hearts without a rival; that there may not be room for anything but his glory within us: for the individual believer is a temple of the Holy Ghost."—*W. H. Krause.*

THURSDAY, JAN. 14.—LEVITICUS I.

We now approach the various offerings which were to be offered in sacrifice to God, and these may be briefly described as five in number; (1) the burnt offering (chap. i.); (2) the "meat" or (better as in R.V.) "meal offering" (chap. ii.); the peace offering (chap. iii).; the sin offering (chap. iv.); the trespass offering (chap. v.).

3.—*If his offering be a burnt sacrifice.*—Better rendered in R.V., "burnt offering." The Hebrew word is "olah," that which ascends, and the same offering is sometimes called "ishsheh," that which is burnt; it is also occasionally called "kaleel," that which is whole, because the whole victim was given to the altar. It seems, coming first as it does, to present to us in type the most general aspect of the work of the Lord Jesus Christ, that in which He presented Himself "wholly" to God, and wherein his whole offering and sacrifice of Himself ascended up to God "as a sweet smelling savour" (Eph. iv. 1), or as it is ver. 9, "of a sweet savour unto the Lord." The subsequent offerings are, as it were, aspects in detail of that which is here presented in its most general features.

3.—*Of his own voluntary will.*—"Most interpreters, ancient and modern, give it the meaning 'for his acceptance;' that is, that he may be accepted."—*Sp. Com.* It is so translated in R.V., and connected with the words which follow, "that he may be accepted before the Lord." This is the order in the Hebrew, and confirms the meaning now generally adopted.

4.—*And he shall put his hand upon the head o the burnt offering.*—The Hebrew word for "put implies resting, so it is rightly rendered by R.V "lay." The action itself is a striking type of faith which rests on the offering provided, and thereby according to God's appointment, transfers th responsibility and guilt to Him.

"The traditional and orthodox view which ha prevailed from time immemorial, and was adopte alike by the Rabbins and the fathers of the Church was that the laying on of hands was expressive o the transfer of sin and guilt from the perso sacrificing to the animal sacrified."—*Kurtz.*

FRIDAY, JAN. 15.—LEVITICUS II.

The "meat," or, as it is now better expresse in the Revised Version, "meal offering," which forms the subject of this chapter, typifies th perfect manhood of the Lord Jesus. "The shadow of this Perfect Man passes before us in the 'fine flour' which formed the basis of the meat-offering. There was not so much as a single coars grain. There was nothing uneven — nothing unequal—nothing rough to the touch. No matte what pressure came from without there was alway an even surface. He was never ruffled by any circumstance, or set of circumstances. He wa never taken by surprise; never disappointed. Com what might, He always met it in that perfec evenness which is so strikingly typified by 'fin flour.'"—*C. H. M.*

"Three kinds of minchah (meat or meal offering) are here mentioned: (1) fine flour, with frankincense, verses 1—3; (2) cakes and wafers of fine flour, verses 4—8; (3) parched grains of the first gathered corn, with frankincense, verses 14—16. Of each of them a small portion was burnt upon the altar for a memorial, and the remainder was given to the priests."—*Sp. Com.*

12.—*As for the oblation of the firstfruits, &c.*—This was an exceptional form of the meal offering, for it was "not to be burnt on the altar for a sweet savour." "When the firstfruits were offered two cakes were offered, baked with leaven, but not for a sweet savour (Lev. xxiii. 17), and what were these firstfruits? The Church sanctified by the Holy Ghost. We are, says James, 'a kind of firstfruits of his creatures.' It will be seen (Lev. xxiii.) that the first of the fruits was offered without leaven. He rose without seeing corruption, with this no sin offering was offered; but with the leavened cakes, which represented the Church sanctified by the Holy Ghost to God, but still living in corrupted human nature, a sin offering was offered."—*J. N. D.*

SATURDAY, JAN. 16.—LEVITICUS III.

The subject of this chapter is the peace offering. "In comparing the peace offering with the burnt offering, we find that the threefold action of 'flaying,' 'cutting it into pieces,' and 'washing the inwards and legs,' is entirely omitted; and this is quite in character. In the burnt offering, as we have seen, we find Christ offering Himself to, and accepted by, God; and hence the completeness of his self-surrender, and also the searching process to which He submitted Himself had to be typified. In the peace offering the leading thought is the communion of the worshipper. It is not Christ as enjoyed exclusively by God, but as enjoyed by the worshipper in communion with God. Therefore it is that the whole line of action is less intense. No heart, be its love ever so elevated, could possibly rise to the height of Christ's devotedness to God, or of God's acceptance of Christ. This type we have in the burnt offering, in which alone we observe the threefold action above referred to."—*C. H. M.* To understand aright the whole typical teaching of the peace offering, it is necessary to look at chap. vii. 11—38, where supplemental details are added. There we find that three parties respectively partook of the offering: (1) God, before whom it ascended from off the altar as a sweet savour; (2) the priest, to whom certain portions of the offering were allotted; (3) the worshipper (vii. 15), upon whom it was enjoined that "it shall be eaten the same day that he offereth his sacrifice," evidently to keep in close connection the offering to God and the fellowship allowed to the worshipper with God. Thus the peace-offering symbolised that "our fellowship is with the Father and with his Son Jesus Christ;" or, in other words, that Christ, by "his one oblation of Himself once offered," provides food for God, for Himself as Priest, and for his people as worshippers.

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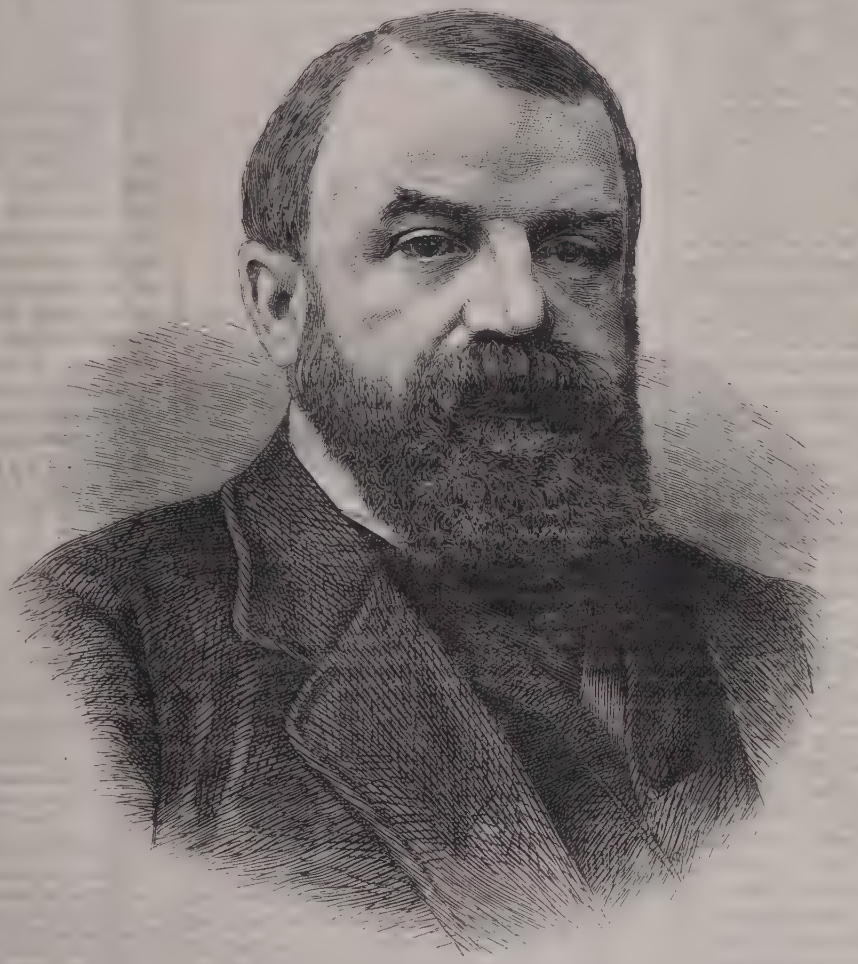
WITH WHICH IS INCORPORATED "THE REVIVAL."

No. 833.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. THURSDAY, JANUARY 14, 1886. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

MR. D. L. MOODY.

ONE day in 1867 a plain, sturdy, and stoutly-built young man came into our office in Ludgate-hill. He was one of those rare men who transact their business, and go about their business, so as to give you time to finish your business. But he was more than a man of business. He was about the Lord's business, and a very little intercourse was enough to prove that he was a thoroughly earnest and devoted servant of Christ, whose one purpose was to qualify himself as a man of God, throughly furnished unto all good works. He had heard of us through *The Revival*, and we were, so far as we remember, the first on whom he called in London.

He soon found his way to the Y.M.C.A. at Aldersgate-street, and his experiences of Gospel work in Chicago were told with a freshness and vigour which captivated all who heard his addresses. Nothing which D. L. Moody (for it was he) has spoken since then, has exceeded in thrilling interest the descriptions to which we listened, of the perfectly unique and original way in which he pursued his reclamatory efforts among the rough and lawless children of that western city.



DWIGHT LYMAN MOODY was born on a farm, near Northfield, Massachusetts, on Feb. 5, 1837. The homestead was on a mountain side in a region picturesque and beautiful, but in which nature yields scanty nourishment, even to hard workers. The farm was mortgaged, and the father died when Dwight was four years old, leaving the widow weighted with the responsibility of a large family, every member of which felt the necessity of personal exertion and self-denial. The future evangelist thus learned experimentally to bear the yoke in his youth, and succeeding years have proved that this was good for him. By bodily toil he obtained physical vigour, and stored up nervous energy; he was thus prepared for the gigantic labours he has since accomplished.

His mother was a representative New England woman, with a stern sense of duty, ready to do the next thing, and with spirit and energy which qualified her for the responsibilites involved in the training of her family.

The boy who was to achieve such world-wide fame as an evangelist had fair opportunities of education, but his intense physical activity made study in the schoolroom irksome, and he passed out of childhood singularly unequipped with such knowledge as he might have attained at school. He was, however, a born leader, and no one will be surprised to learn that his companions recognised their chief, and naturally fell into line and obeyed his commands. It may be that the very fact of his educational disadvantages, as well as the hard life of his early years, helped to develop that indomitable perseverance which throughout his remarkable career has allowed no obstacle to obstruct his way. By his early difficulties God was girding and guiding him when he knew it not.

Those familiar with Mr. Moody's preaching remember his frequent allusions, especially in earlier years, to his elder brother, who left home in his youth, and was not heard of for many years. It nourished the strong pathetic element in his nature to see his mother suffering under the double bereavement, and mourning over her dead husband and her absent son.

In the spring of 1854, confident and self-reliant, Dwight left home, and found employment in the boot and shoe store of an uncle in Boston, a man of strict integrity and Christian character. Here he soon displayed the same energy and force of character that had given him the lead among the lads of his own township. His early privations had taught him to regard life as an unceasing warfare, so that from the first he expected an uphill path, and braced himself to overcome all obstacles.

His uncle was a member of the Congregational Church of which Dr. Kirk was pastor, and here the nephew was expected to attend, very much to his advantage all through his after life. His Sunday-school teacher, Mr. Kimball, took a deep and kindly interest in him, and the assiduous and patient labour of this good man was the means of leading his young scholar to Christ. But the boy's want of acquaintance with scriptural truth was such that he was kept as a learner for many months before being admitted to the fellowship of the Church.

There was no precocity, we are told, nothing startling or even promising in his early Christian course. But he had a courage that carried him forward in spite of his defects, and an aspiration that led him to rise above circumstances, and to strive for excellence. The revival spirit of the church and of its earnest pastor created in him a zeal which lay as a smouldering fire within. No work, however, was laid out for him into which he could throw his rugged energies, and he was not content. No wonder that he left the city of culture and refinement, and became, in his twentieth year, one of the thousands of enterprising and aspiring men who forsook the overcrowded East, and sought and found scope for his energy in Chicago, the rising metropolis of the North-west. Many of his compeers found here a short road to ruin, but he, and others like him, maintained their integrity, and did exploits.

He had made his mark as a man of business at Boston; at Chicago in secular occupations he proved himself capable and trustworthy. In religious work he was not long in finding the sphere for his energy and zeal which he had not found in Boston. With characteristic daring and courage he plunged into the dark places, the heathenish regions which new cities no less than the old, contain. He literally fought his way through with all-conquering persistence, till he saw these districts at least, in some degree, renovated by the Gospel of the grace of God.

His first experience was on this wise. "One Sunday he sought out a mission-school, and offered his services as a teacher. He was informed that the school had a full supply of teachers, but if he would gather a class he might have room to teach them. Next Sabbath he appeared with eighteen boys, and place was found for his rough and and raw recruits. Thus he solved the problem of how to reach the masses—'Go for them.'"

Other and congenial spirits soon gathered round him, and formed a mission in the New Market Hall, which became a great power for good. The ignorant and uncultured boy had developed into the energetic Christian man soon to become the pioneer evangelist, and in Chicago it was very evident that the uneducated training of his early years was God's own education for the work which He had for him to do.

There was too much of "Young America" about him for the Church with which he first connected himself. He began to take a deep interest in the Young Men's Christian Association, and carried his young Americanism into that. He was soon engaged to look after its spiritual wants; he slept in the rooms, and kept them in order, and, after doing the manual labour, led the noon prayer-meeting, and drew large crowds to the service. He was chosen President of the Association, after holding other offices, and obtained the means to build a hall, named from the chief contributor, "Farwell Hall."

About this time he took possession of an old shanty, an abandoned beer saloon, in a neighbourhood where other saloons were in full blast, surrounded by desperate men, abandoned women, neglected and elfish children. Here was another preparation class for the future evangelist. When, years after, a room full of experienced and hard-headed Scotch ministers sat round Mr. Moody, and, with the utmost docility, received from him instructions and directions as to the arrangement and management of great meetings, he was calling into exercise the wisdom he had gained in the drinking and dancing saloon, which he had converted into a house of God.

A very bad boy used to come to the door and make a fearful noise while Moody would be addressing his young hearers. Getting tired of this, he one evening stopped short in his work, gave out a hymn, and, while the school was singing it, he went for that disturbing boy, caught him after a chase of some quarter of a mile, gave him a summary and exemplary castigation, and returned panting from his run, but in time to proceed with his discourse.

In these very early days, Mr. Reynolds, of Peoria, a large merchant, and a mighty man in Sunday-school work, records that, going in a little late one evening, he saw a man standing up with a few tallow candles around him, holding a negro boy, and trying to teach him the story of the Prodigal Son. Many of the words he could not make out and had to skip. "I thought if the Lord can use such an instrument as that for his work it will be wonderful. After the meeting was over, Mr. Moody said to me, 'Reynolds, I have only got one talent; I have no education, but I love the Lord Jesus Christ, and I want to do something for Him, and I want you to pray for me.' I have never ceased from that day to this to pray for that devoted Christian soldier. I have watched him since, had counsel with him, and know him thoroughly, and, for consistent walk and conversation, I have not known his fellow."

In the dark days of the war Mr. Moody threw himself into the camps near home, and there preached the Gospel, and won souls. He was president of the Chicago branch of the Christian Commission, of which the venerable George H. Stuart, of Philadelphia, was president in chief, and whose name is fragrant in all lands. Mr. Moody illustrates many of his sermons with anecdotes from the terrible and pathetic experiences which he gained at the front in that long and deadly struggle.

In 1862 Mr. Moody was married to Miss Emma C. Revell, a lady known to many of our readers, and of whom we will only say that she has been a true helpmeet for her husband. Such marriages are made in heaven. They are not only "in the Lord" in the sense that both are Christians, but that God has chosen each for each. Their children have become familiar to the world by Mr. Moody's illustrations drawn from his recollections of "Emma," "Willie," and "little Paul." The two former are now grown up, and it may be that the youngest is being prepared to tread in the footsteps of his father, and of his greater namesake, as a preacher of Jesus Christ.

I have gathered the foregoing facts from Dr. Goodspeed and other sources, as well as from my own recollection. I have not touched upon the subsequent visits of Mr. Moody to this country in company with Mr. Sankey, nor of their work in America, because we have kept our readers informed in these respects from week to week. I cannot, however, close this very sketchy sketch without alluding to the educational establishments for young men and women which would have been no mean monument to the memory of any man, if he had done little of a public character beside. But in Chicago and many other American cities; in London, Liverpool, Glasgow, Aberdeen, Dublin, and elsewhere in this country, great piles of building bear witness to Mr. Moody's interest in the places where he labours, and to his power of moving other men to a generosity kindred to his own. The current of his unselfish and beneficent nature, however, flowed most strongly toward his native New England home.

We have recently given descriptive articles with illustrations of some of the school-buildings, at Northfield for girls, and at Mount Hermon for boys (Nos. for June 18 and Oct. 22, 1885); therefore I need not particularise them here, further than to say that they are institutions of more than local or even of national interest: they are cosmopolitan in their constitution, and will be eternal in their results. Youths and maidens of many nationalities have already been, and others are now being, educated there, with the design of training them to become God's messengers to the ends of the earth, but especially to their own nations.

There have been men who, starting as evangelists or missionaries, have relinquished the preaching of the Gospel themselves to become directors of others, and that, perhaps, was God's way for them; but Mr. Moody is occupying an ever-widening sphere of personal work, while superintending and extending his missionary training schools at home.

In a recent letter he tells me that in the last ten and a half years he has spent £60,000 on these buildings. He thought, a few years ago, that large sums of money would be given to colleges and schools in America, and that if he could get the institutions, on which his heart was set, well started, legacies would be left for them, and he would thus gain influence over young men and women, who would be a power after he was gone. It was a noble desire, and it will have its recompense, when he shall rest from his labours, and his works shall follow him.

He has endeavoured by day and night to accomplish this. I am glad to know that several friends have already decided to leave large amounts by will, so that Mr. Moody is encouraged to hope the schools will be well looked after in the future. But the trying time is now. It requires 30,000 to 40,000 dollars (£6000 to £8000) to get the schools into good running order. Last week we published "A Card" from Mr. Moody, setting forth this need. The following is a circular which he lately issued, to the same effect;—

> May I ask your attention to the Mount Hermon School at Northfield. Our object in this school is to train and educate young men who have natural ability, but whose opportunities for education have been limited; and especially young men of this class who look forward to Christian work, thus filling a gap, and not coming at all into competition with other schools. I am convinced that if the lower classes of our cities are ever to be reached for Christ it must be through the agency of men trained specially, not perhaps in classical education, but in methods of work and in knowledge of the Bible. We need in our American cities more work like that of Mr. McAll in Paris, led by earnest and consecrated men who will hold meetings as many evenings a week as the theatres and saloons are open, and thus win these threatening and dangerous classes to the Lord Jesus Christ. I earnestly desire to reach as many of these young men as possible and train them for evangelists, city missionaries, secretaries of Y.M.C.A.'s, &c., giving them a good English education and such additional training as may be necessary for the work.
>
> We have already in attendance young men, some of them very promising, gathered from almost all parts of the world—England, Ireland, Scotland, Germany, Austria, Armenia, Greece, and Japan. There are about one hundred now in school, but there is such a demand that we have begun the erection of a dormitory which will give a home to two hundred more, and a kitchen and dining-room where the

whole three hundred can be accommodated. We have already a large hall containing library, museum, laboratories, lecture and class-rooms, so that the only additional expense will be for dormitory and dining-hall. The cost of these two buildings will be about 100,000 dollars. Of this amount I have already 80,000 dollars. If I can raise 20,000 dollars at once I can have three hundred young men on the ground and in training within twelve months. I know it is a hard time to raise money, but building material and labour are very cheap now, and the need urgent. "The King's business requires haste."* We should be happy to have you visit Northfield and see with your own eyes the work we are trying to do. And if, either with or without the personal visit, the Lord puts it into your heart to do anything for us we shall be very grateful to Him and to you.

Very truly yours,
Northfield, Mass. D. L. Moody.

It would be somewhat of an impertinence for me to say more in urging the need of these grand and growing institutions; for Mr. Moody holds as high a place in the esteem and affection of thousands as he does in mine; these are English, and Scotch, and Irish, and Welsh, and Indian, and Australian schools, as much as they are American, and a lift just now would, I am sure, relieve our friend of a burden, deliverance from which would be felt beneficially in every department of his multiform engagements.

Our portrait of Mr. Moody has been engraved from a photograph taken some three years ago. I know his disinclination that it should appear, but I believe he will be reconciled if this article should tend, as I trust it will, to the consolidation and permanence of these schools for young men and women, in whom the work his Lord has given him to do will live and multiply when he shall have entered into rest.

R. Cope Morgan.

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NATIONAL, SOCIAL, & PERSONAL SINS.

By Rev. HUGH PRICE HUGHES.

An Address at Brixton during the Week of Prayer.

FOR the first time in the history of this ancient country, we are all directly and individually responsible for our national sins, as no country ever was before. In the last resort, the citizens of the country in these days control the policy of Governments, and all the international action of our vast Empire. There was a time when we had rulers and governors placed over us, and all we could do was to carry out the injunction of the Apostle Paul, "Pray for those in authority." We are now in authority ourselves, and one of the most sacred, difficult, and responsible duties ever given by God to any human being is the duty which English citizens discharge during a general election. We have been guilty of great national sins in the past, and we shall never avoid them in the future unless we honestly acknowledge them.

One of our greatest sins as a nation has been the outrageous way in which we have treated Ireland during the last two hundred years. That is one of the darkest blots on the national escutcheon. We English people are reaping the richly deserved harvest of our forefathers' action with regard to the sister country. It is a great pity that the majority of the people of this country do not really know how wickedly Ireland has been treated during the two last centuries. If they did, they would understand a great many things better than they do. A very striking letter appeared in *The Pall Mall Gazette*, from Professor Ruskin, in which he said the Irish were an affectionate people, and they could not be governed on scientific principles by heartless people. We shall not effect much good with that sensitive race until we win their hearts. There is no people in the world more passionately devoted to those in whom they have confidence; and if we in this country were only to act like Christians they would have confidence in us. That is the root of the Irish difficulty. The reprehensible way in which *The Times* wrote the other day is calculated to drive every Irishman into direct hostility to England. We must put ourselves in the place of our Irish fellow-citizens, and we must understand that the insolent tone of the English newspapers, and the extremely offensive way in which even *Punch* always refers to Irishmen, are considerations which have caused illwill and bitterness in the Irish Press. When a man loses his temper he becomes very unreasonable; and when a nation loses its temper, it multiplies unreasoning indefinitely. As Christians we ought to bless those that curse us, turning away wrath with a soft answer, not by pouring forth bitter scorn, contempt, and threats of violence, and assuming that a whole nation is animated by diabolical wickedness. Evil must be overcome with good. Coals of fire must be put on their head. It is perfectly useless for us to say our prayers, receive the Sacrament, and pretend to be a Christian nation, unless we are prepared to treat the Irish people in the way in which Christ would treat them if He were still on the earth.

Above all, we ought to avoid race hatred and religious hatred. We should not be guilty of the absurd supposition that because we are Englishmen we are any better than Irishmen as such. The Irish have qualities in which we are painfully deficient, while the English possess qualities which the Irish lack; so that we get nearer perfection by a combination of the qualities of both. To say, further, that we must keep the Irish down by brute force, because they are Roman Catholics, is utterly opposed to the teaching of Jesus Christ. When our Lord wanted to set forth a sublime example of humanity, He chose as the model, not the orthodox Levite, but the schismatic Samaritan. Only let us humble ourselves, because of the wrong we have done to Ireland; instead of answering fierce language with fierce language, let us cry: "God have mercy upon us." Let us do all we can to induce our fellow-citizens on the other side of the Channel to believe in the sincerity of our repentance; then many difficulties will disappear. A beginning must be made on our side, because we have been greatly in the wrong. We must stand before the Irish people in a penitent mood, and promise to behave better in the future. If the House of Commons were to pass a solemn resolution to that effect, it would do about the most beautiful thing it has ever done, except when it released the West African slaves.

There are other national sins to be repented of. In modern times the most terrible crime of which this country has been guilty is the opium war with China. How wicked to pretend that we were Christian when we forced opium upon China, and through that traffic murdered the Chinese by wholesale! Yet there are in these days men who have the effrontery to rise in the House of Commons, and say, "How are we to keep up our Indian revenue, unless we maintain the opium traffic?" If, as a Christian nation, we put our faith in God, and not in the devil, some other means of sustaining revenue will be discovered, depend upon it, than of wholesale sacrifice of human life by the odious traffic thus fostered by this country.

We are also verily guilty, as a nation, in maintaining the liquor traffic at the corner of every street. Although we know this to be a gigantic national curse, it seemed that Christians at the General Election had not enough religion left to insist that in the towns public-houses should be closed on Sunday, and that the number should, at any rate, be greatly reduced on Monday, even though it may be necessary to maintain the traffic to some extent. Another national sin is in still maintaining on our Statute-book the enactments which assert that vice is a necessity for man—enactments which sanction and promote the social evil. I hope, however, that in the session of Parliament so close at hand, one of the most wicked Acts ever placed on the Statute-book of the realm will be swept away.

As to social sins, the greatest is drunkenness; and the next, social vice, of the more diabolical phases of which we have had awful revelations of late, revelations which fell greatly short of the truth. Wicked men and the daily Press combined to try and persuade the people that the editor of *The Pall Mall Gazette* exaggerated the facts. He did nothing of the kind. The Government Blue-book contains far more awful facts than Mr. Stead published. Before this terrible evil, what a pitiable spectacle we present. What have we done to stop it? What is the use of a Christianity that does not stop it?

Of personal sins there is a painful catalogue. One of them is a want of appreciation of the love of Christ. No man is in a healthy spiritual state unless every Christian duty is for him transfigured into a Christian privilege. If any professed Christian finds that Christ's yoke is irksome and his burden heavy, instead of easy and light, most assuredly it arises from the fact that he has not yet realised the unspeakable sweetness and tenderness of the love of Christ. Hardness of heart is another personal sin to be confessed. A significant fact in the life of our Lord was that wherever his eyes fell on a multitude, He had compassion on them. He was so full of the most tender sympathy with everybody, that, whenever He saw a crowd, He loved them. He was ready to weep over them; He entered into all their doubts, and fears, and difficulties. He did not despise any of them because they were ugly, or because they were old, or because there was anything repulsive about them, or because they were ignorant or degraded. He loved them all. Hardness of heart is now found even in an officer of a Christian church. It is to be found in the pulpit, as well as in the pew. How different this from the tender sympathy of Jesus Christ. Unfaithfulness and slothfulness in service have also to be repented of. The greatest peril of the churches is downright laziness. As Christians we have also to repent of false shame in confessing the name of Christ before men, and especially among our own class and kindred. There has been a great deal of discussion about what is called "the numerical defeat of Christianity." The explanation is no doubt found here. The supreme duty of every Christian is to be a witness for Christ. That is the crowning and unanswerable evidence of Christianity—the very evidence ignored by agnostics, when they write to the monthly reviews.

Then, there is a want of zeal in missionary work. This is manifested at once by the fact that whereas £125,000,000 are annually spent in strong drink, all our missionary societies put together, including the great Bible Society, do not succeed in getting more than £1,000,000 sterling. These societies are all languishing. The *Notices* of the Wesleyan Missionary Society show that the work of God is being hindered by the timorous policy of retrenchment. Yet, never was such an opportunity for usefulness as now. The field is white unto harvest, but work is hindered for want of money; or rather, for want of religion. "Brotherly kindness and charity" come next. Ah! that is one supreme want. In olden times the language held was, "See how these Christians love one another." What does more than anything else for the spread of Christianity is the way in which caste is destroyed, and with it all feeling of national antipathy. When Christianity becomes a true brotherhood, and when Christians all love one another, they will be absolutely irresistible: they will bring on the Millennium directly. Let us as professed Christians make a clean breast of it, and see that everything in our private and public life is squared with the teaching of the Sermon on the Mount.

OLD SOUTHGATE.—Much blessing has been the result of Mr. C. Wickerson's labours at Southgate during the year just closed; part of this was witnessed on a recent Sunday evening in Pastor D. Gracey's Chapel, New Southgate, in a baptism of a number of believers; others have given their names as candidates for baptism. A Sunday-school was opened on January 3, a hundred children having promised to attend.

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* Just as we go to press a letter comes to hand from Mr. Moody, dated Dec. 30, stating that the dormitory and dining-room are finished, and the cost of erection completely subscribed. The furnishing and other expenses, however, will yet have to be provided.

THE LLANBERIS "LOCK-OUT."

IN one of the loveliest spots in North Wales there has been, for some nine weeks, the painful and unusual spectacle (to which we briefly alluded last week) of nearly two thousand honest and industrious men "locked out" of work. Described by the correspondent of one of our leading daily papers as "thrifty, sober, God-fearing, quarry folks," a description which will readily be endorsed by those who have resided in their midst, as we have done, these men are idle in consequence of one of those unfortunate trade disputes which, from time to time, are so potent in widening and deepening the already too wide gulf between capital and labour.

In this instance, the dispute is based not so much upon the question of wages, though that question is of course involved, but upon other, and perhaps higher ones. The men assert that there have been attempts to interfere with their political and religious freedom; that there has been a set purpose to oppress them, and to take from them their independence and cherished customs; and that want of capacity on the part of one of the managers endangers the lives of the work-people. Some of the charges have been denied by the Agent, and it is lamentable to see in the Hon. G. Vivian's reply a flippancy, which is not only unbecoming in the serious circumstances, but which is likely to embitter the quarrel.

The men have more than once temperately addressed the owner of the quarries, Mr. Assheton Smith, and offered to submit the dispute to arbitration, and have expressed their willingness to abide by the decision of the arbitrators on all points. Up to the present time this offer has been distinctly refused, and matters remain in a singularly unhappy position for the men and their families, who are living upon the little doles received from their union. As we suggested last week, there may possibly be grievances upon both sides; though it is hard to believe, from what we know of the Welsh quarrymen, whose sterling piety has become proverbial, that the employer's grievances are as serious as the Agent appears to make out. In any case it is to be deeply regretted that in a contest which must necessarily be an unequal one, as between a wealthy man and poor men, Mr. Assheton Smith cannot see his way to let the matter be settled by arbitration; if he himself is not prepared to end the difficulty in the spirit of the Master's injunction, "Whatsoever ye would that men should do to you, do ye even so to them." The opportunity is a noble one for the exercise of Christ-like kindness and forbearance.

VICTORIA (PHILOSOPHICAL) INSTITUTE.—A large meeting of this Institute took place on Monday week, at the House of the Society of Arts, when a paper by Mr. Boscawen, on the Abramic Migration, and the light thrown thereon by recently discovered Assyrian Inscriptions was read. Mr. E. A. Budge read a communication from Professor Sayce, whose absence in Egypt had prevented his attendance. Professor Sayce offered a few criticisms on points of the paper, and then described, at some length, the results of his own investigation of the subject. Amongst other speakers were Mr. Budge and other Assyriologists. Reference was made to the urgent need of well-directed excavations in the great city mounds of Western Asia, especially in ancient Kharran, and also to the fact that English discovery in the East which had already been so rich in its results, had now been at a complete standstill for four years, by reason of our Government being unable to secure the firman from the Porte necessary for its continuance.

For the Young.

A GOOD EXAMPLE.

THREE months ago, eighteen girls between the ages of eleven and seventeen, attending a well-known, old-established, private school here, agreed that in the prospect of their own expected enjoyment during the Christmas holidays they would try to make some others enjoy them also. They planned to get up a sale of work to be called "A School Girls' Bazaar," in aid of Dr. Barnardo's Homes. They were to work for it as much as possible, and also to solicit contributions from friends.

On December 16 the Bazaar was opened. The hall in which it was held was prettily decorated, the hire of this being kindly paid for by a friend. There were six large stalls, well furnished with pretty and useful things, and presided over by the girls. The hall was crowded, and the sum of over £25 was realised.

Considering that these girls were all working hard at lessons, and several of them preparing for the Christmas examination of the College of Preceptors, your readers will agree with me that this was indeed most commendable, and an example to be followed. X. Y. Z.

St. Helier's, Jersey, January 4.

THE STORY OF A SOLDIER.

The other day in the snow-storm, a man with one box went on board a large ship lying in the docks. I want your prayers for him—to follow him all the way over 6000 miles of blue sea, as far as South Africa. The voyage will last twenty days, and then, because Jesus rules the winds and waves, we may hope he will have reached the end of his journey in safety.

This man is one of the Lord's own soldiers. I must tell you his story. For seventeen years he had served his Queen and country, the greater part of the time being spent in India, where he received the Afghan medal. He tried to serve God also, as he thought. He became a total abstainer, which was a very good thing for him; he went to church regularly, and carefully obeyed regimental orders. No wonder that he was looked upon as a pattern soldier. But all this while he was making the great mistake of supposing that he could commend himself to God by his good works.

Eighteen months ago the Lord Jesus showed him his mistake. He heard at the Soldiers' Home, Cape Town, that his character was given in Rom. iii. 10: "There is none righteous, no not one." "There is no difference, for all have sinned, and come short of the glory of God." He believed what God said about him, and when he compared his own goodness with what God required he saw it was worthless. "I have been making a great mistake," he exclaimed; "I find I am a sinner, just like the worst." He was told that Jesus was God's gift to sinners, and that by accepting Him he would be saved, and made fit for God.

Soon after he heard Rev. Andrew Murray preach about taking a step out of self into Christ, and that when this is done Christ keeps us, separates us from sin, and does all for us. "This just turned my heart to the right about," said our soldier, "and made me so happy." Four months ago he was invalided from the Cape, and returned to England after eighteen years' absence. As the ship came into Portsmouth he looked at all the eager faces waiting to welcome home soldier sons and brothers. "There were none to welcome me," he said, "but I had Jesus."

The day came when he should get his discharge. He had earned four badges and a medal for good conduct, and a pension as well. On leaving Netley Hospital he felt his loneliness, but remembered his heavenly friend, and asked Him to take him safely to a Christian friend who waited in London to receive him. I must give you his own words: "I just asked Him to show me the way, and I had no trouble; and now I want to make haste back to the home at Cape Town to work for the Lord where He saved me. I have a good pension; I want no pay; I never wasted my money, and so I have enough to take me out, and pay for my passage."

Will you, dear young friends, who love Jesus, pray for our soldier, that he may be blessed in his work; and will you pray too that many more soldiers, who attend the Home in South Africa, may find out the mistake they are making in living without Christ? I wonder if you, after accepting God's gift, have given yourselves and all you have to Him; if you have, will you not, like our soldier, "make haste" to work for Jesus? M. S. OSBORN.

MR. HAMMOND IN CAMDEN TOWN.

DURING last week Mr. Hammond has been conducting services in the Camden Park-road Presbyterian Church, of which the Rev. R. M. Thornton is pastor. On the evening of Sunday week the church was crowded in every part. From conversations both with children and adults in subsequent inquiry meetings it is evident that many received blessing on that occasion. Mr. and Mrs. Thornton have gone into the work with great spirit; and many of the workers in the church have received fresh power for service.

At the close of some of the inquiry meetings, experience meetings have been held for workers and young converts. One young lad, in giving his experience, said that he came into the meeting on Sunday evening, and as the service proceeded his heart rebelled against the whole thing; but in the inquiry meeting, when a gentleman talked with him, he was led to see himself a sinner, and found Jesus as a present Saviour. Many others testified as to the blessings received. One Christian said "this week was the first time he had tried to point anxious souls to Christ;" another, an office-bearer, testified, "This is the happiest week I have spent in my life."

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Jan. 17, John v. 36—47; Jan. 18, vi. 1—14; Jan. 19, vi. 15—27; Jan. 20, vi. 28—40; Jan. 21, vi. 41—58; Jan. 22, vi. 59—71; Jan. 23, vii. 1—13.

COTTAGE HOME FOR IRISH CHILDREN, KINGSTOWN.—The report just issued says: "The past year has been one of steady and continuous work, and may be regarded as the most prosperous and successful we have known." A plot of ground has been purchased in the immediate neighbourhood, for a new and larger cottage to cost £1250, toward which about £500 have been promised. Some particulars of children recently admitted are recorded, showing that they are selected from the deserving poor. During the year situations have been obtained for a large number of servants. The average number of children in the Home has been thirty-two, and the entire cost of each about £14. The hon. sec. is Miss Barrett, 6, De Vesci-terrace, Kingstown.

SOUTH LONDON MISSION.—Founded by the late Mr. William Carter, in 1861, this Mission continues to do good service under the management of Mr. Rowland Ashton. The last report says:—"Our annual missions to the unemployed and friendless were much blessed, one or two of the conversions being of a most striking character. The Sunday-school is well attended; visitation to the sick and poor has been accompanied with God's saving grace, many drunkards have been rescued by means of the Gospel Temperance Meetings, and numbers of women can trace their conversion to the Mothers' Meetings." The zealous worker who conducts the Band of Hope was formerly a barman in a large public-house in the neighbourhood. Mr. Ashton's address is Victoria Hall, 12, Lancaster-street, Borough-road, S.E. Recent repairs have cost over £300, which is a cause of much anxiety.

ADDRESSES IN LONDON
DURING
The Week of Prayer.

MONDAY, JANUARY 4.

PRAISE AND THANKSGIVING.—For the Spirit of Prayer vouchsafed to us; for all the bounties of Providence; for God's long-suffering goodness in that He has not taken away his Holy Spirit from us on account of our little faith and many provocations; for his faithful promises in Christ Jesus; for continuing and multiplying opportunities of proclaiming his Gospel of grace; for the progress of Christian missions among Jews and Gentiles, and the free course given to the Word of the Lord, notwithstanding all the opposition of infidelity and abounding iniquity.

Archdeacon Richardson (Camberwell),

AT STEINWAY HALL.

PRAISE and thanksgiving! These two things are closely akin, but not exactly alike. They are in their right order, and in fitting relation to the subjects to be treated this morning, and through the week.

When a believing soul has reached the Psalmist's experience: "Goodness and mercy shall follow me all the days of my life" (Ps. xxiii. 6), he touches the springs out of which both praising and thanksgiving take their rise. Thus the stimulus of praise is *goodness*. "Praise the Lord; for the Lord is good" (Ps. cxxxv. 3). When faith has found out what God really is; and when love has accepted what God graciously offers; and when hope is waiting for what God has promised to reveal, the result is praise. The holiest beings, nearest to the presence, must have more knowledge than we have now; and so they have the highest praise. With us now it is, "to the praise of the glory of *his grace*" (Eph. i. 6). With them now, and with us hereafter, it is "unto the praise of *his glory*" (ver. 14). "O ye servants of the Lord, praise the name of the Lord" (Ps. cxiii. 1). "Let everything that hath breath praise the Lord."

But the stimulus of thanksgiving is *mercy*. "O give thanks unto the Lord, for He is good, for his mercy endureth for ever. Let the redeemed of the Lord say so" (Ps. cvii. 1, 2). In this, we saved human beings have an experience which the unfallen angels have not. We shall sing the new song, of which the "strains upraised" are, "Thou hast redeemed us unto God by thy blood" (Rev. v. 9). The angels seem to listen; and they break out after our song into the great chorus in which all can join, "Worthy is the Lamb." The hole of the pit, the edge of the precipice, the darkness of the dungeon, are memories with us. And the upper walks of faith, the strong wing-feathers of grace, and the half-opened doors of heaven are realities to us. The consequence is giving of thanks: all the higher, because we were once so low; all the stronger because we have been raised so high; all the sweeter, because we have gone through so much.

Then the place of praise and thanksgiving is to be well chosen in our worship. If we had never prayed, nor had an answer to a prayer, or if we had never wept for sin and rejoiced over salvation, we might well begin with prayer and penitence. But we are here as the Lord's people; and our witness to the world and our utterance before our God, must be the expression of our gratitude in the form of thanksgiving.

Besides, when we have offered homage before the King, our hearts will be more in tune for worshipping. We are reverent with a holy joy, and happy by reason of a strong trust. Selfishness shrivels, when we trace all we have to sovereign grace. Human pride cannot survive in the heart that the Holy Ghost has filled with the knowledge of God's unearned and unbought mercy. There will be fervour in our prayers, because there has been reality in our praise. The key-note of the day may well tune all the services of the week, and find an echo, in the life below and the eternity above, from all who love the Lord Jesus Christ in sincerity and truth.

Mr. J. H. Tritton (Banker),

AT CENTENARY HALL.

It was my privilege to speak on the first day of the Week of Prayer last year, the subject being "Praise," and we dwelt together on "Praise, the Portal of Prayer." A noble gateway truly it is! Yet in another view no gateway, but a glorious avenue, opening out in ever-lengthening vista towards the home above. In Isa. lx., the prophet, speaking of the privileges of the city of the Lord, says: "Thy gates shall be open continually; they shall not be shut day nor night;" and in verse 18, "They shall call thy gates Praise."

How often we hear pressed upon us St. Paul's exhortation to the Thessalonians, "Pray without ceasing;" not so often the next verse, "In every thing give thanks." Surely the gate or avenue of praise should not be shut, any more than the gate of prayer. "At midnight will I rise to give thanks unto Thee." How many nowadays could say this? There are created beings who "rest not day nor night, saying, Holy, holy, holy." In what an atmosphere of praise must they dwell!

A narrow Alpine valley may be thick with a cold, white, wet fog, and as we ascend through the forest of pines it may be all gloomy and dark. Climb but high enough, and thou mayest suddenly pierce the fog, and a few more steps shall place thee above it. On the right hand, and on the left, stand the everlasting mountains, dazzling in their snowy garments, and glistening in the sun, fit emblems of the majesty, the purity, and the eternity of Jehovah. Beneath your feet is the sea of fog, through which from time to time comes up the sound of the beclouded world below. One who graphically describes the scene, says that while his own heart was filled with praise, he noticed a little bird dart upwards from the fog, and after singing awhile in the sunshine, descend again, and still its song of praise continued through the fog, which it was obliged to re-enter. May we this day, by the Spirit's power and blessing, thus rise for a brief space above the fog of city life, and catch a glimpse of sunlight from the Throne, returning to our round of duty, but with a new song in our hearts.

In that glorious upper atmosphere praise is continuous, for it is at home. We fail to trace its beginning. From the first Christmas Eve, when the angels sang in chorus "Glory to God!" past the vision vouchsafed to Isaiah of the cherubim, who cried "Holy, holy, holy!" to the creation, when "all the sons of God shouted for joy," we may go right back into eternity, for our "God inhabiteth the *praises* of eternity." Oh, wondrous thought, passing comprehension!

From such heights let us descend to the individual human heart. "Heal me, and I shall be healed; save me, and I shall be saved; for Thou art my Praise." Thou, the Triune Jehovah, who hast called me, saved me at such a cost, and promised to keep me, Thou my Praise! The personal and possessive pronoun is essential. The pearl may be encased in a rough shell, but it needs must have a shell, which must be uplifted from the ocean depth; and ere its beauty can be known the shell must be opened, and out of the dead oyster the pearl taken to grace the crown of royalty. So out of dead self shall praise arise.

Cathedrals may be built, and the wealth of art and music outpoured in them—all, as men fondly think, to the glory of God—but if the praise of the heart, taught by the Spirit, be absent, of what avail is it all?

Listen again to the Psalmist: "He hath put a new song in my mouth, even praise unto our God (Ps. xl. 3). Praise here is an exotic; it can only thrive in the atmosphere of heaven. Would we rightly praise, as David, in a "new song"? Only as with him in the previous verse we can say, "He has set my feet upon a rock, and established my goings."

"How can we sing the Lord's song in a strange land?" In the far-off land of darkness and the shadow of death no song of praise arises. Turn to Colossians: "delivered from the power of darkness" we can then "give thanks unto the Father."

We have touched on the continuity—the birthplace—the nature of praise: what can we say of the measure of praise? If to measure praise means coldly to calculate how much or how little will do, away with the thought! But fix the eye of faith on Christ. Behold Him, the Son of God, weeping in sympathy at the grave, weeping in sadness o'er the doomed city, and when too deep for tears his agony and bloody sweat, his cross and passion tell of love stronger than death, say, shall not his tears and our praises be inversely proportioned one to another?

Think, again, of the fulness which dwells in Him—fulness of pardon, fulness of peace, fulness of love, fulness of blessing, fulness of power, and fulness of joy; and shall not we each cry aloud, and say, "I will abundantly utter the memory of thy great goodness." Christ is not only the measure, but the object of praise. Next to the Psalms we naturally turn to Revelation to learn of praise, and there we find the burden of it all is, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." A sevenfold tribute; a perfect ascription of perfect praise.

Rev. H. E. Brooke

directed attention to Ps. l. 23, as in the margin of the Revised Version, literally from the Hebrew: "Whoso offereth praise glorifieth Me, and *prepareth a way that I may show him* the salvation of God." Praise prepares a way for God to show us his salvation by putting Him in his rightful place as Giver, and by putting us in our rightful place as receivers. Thereby we reverse our natural conception of things, which is that we are to give and God to receive. In offering praise we take the place of beggars; and Christ began his ministry by pronouncing the beggars in spirit to be blessed, "for theirs is the kingdom of heaven." It is a right spiritual instinct which commences a week of prayer with praise, for thereby we "make a way for God to show us his salvation."

TUESDAY, JANUARY 5.

HUMILIATION AND CONFESSION.—National sins; social sins: personal sins. Want of appreciation of the love of Christ; hardness of heart; unfaithfulness and slothfulness in service; false shame in confessing the name of Christ before men, and especially among our own class and kindred. Want of zeal in missionary work, both at home and abroad. Want of brotherly kindness and charity.

Dr. Henry Allon (Islington),

AT STEINWAY HALL.

FOUNDING his address on Psalm lxiii., the speaker called special attention to the significance, and suggestiveness, of the single idea—a passion for God. The Psalms were instinct with this religious passion: they gave expression to earnest religious experiences. Therefore, they gave voice to all our religious moods and feelings, notwithstanding the fact that these Psalms were written in the theological childhood of the world, when men's notions of God were very imperfect. Many sincerely religious men were incapable of great passion, were essentially tepid, self-controlled, and commonplace; but the men who had moulded the history of the Christian Church were men of great and overmastering passion, such as Elijah, Peter, Paul, Augustine, Luther—men who fought great moral battles, formed great purposes, did heroic things. Only such men could have written these Psalms. Man yearns for God, because he has capabilities and affections which only God can satisfy. This deep sense of God may be nurtured until it grows into a strong passion; just as every other passion became absorbing and masterful if ministered to. We were to nurture our affections for God, and minister to them, until they became the inspiration and the rule of all our actions. Such an inspiration goes far beyond the mere sense of religious duty, far beyond the mere feeling of religious self-interest, the mere doing of religious things, the mere reasonings of theology. For the intelligence and strength of all religious life, there must not only be strong intellectual conviction, and a deep sense of what is right, but a devout heart that loves as well as knows. The measure of our desire for God is the measure of our religious life. Let this passion for God be strong within us, and all the blessedness of the religious life will be fully realised.

Rev. Newman Hall

presided at the noon meeting in Centenary Hall, Bishopsgate-street, and delivered an address on the privilege of entering the new year in covenant with God. It is infinite condescension in Him to enter on any agreement with a sinful creature; it is throughout a covenant of grace. God promises conditionally on man's faith, which included obedience. He bestows forgiveness which we on our part accept—*i.e.*, we repent and believe. He promises to rule and guide, we engage to obey and follow. He undertakes to be our Father, we to "come out from the world and be separate;" accepting his adoption and acting as his children.

Such covenant is made seriously, deliberately, willingly; it is signed and sealed with prayer; it is avowed in our profession; it is witnessed by our fellow-men, by angels, and by God. When made it is obligatory. With God it is an "everlasting covenant, ordered in all things and sure." By ourselves it should be a contract never to be broken. Pardon is offered to all men on condition of repentance; but every other promise is to those alone who are in covenant with God by repentance and faith. Unless reconciled to God we cannot claim covenant mercies. All who do accept his grace through "the Mediator of the new covenant," and abide in that covenant, may claim all its promised blessings.

Let the new year be entered on with penitence that the covenant has not been better observed on our part, with a holy resolve by Divine help to keep it, and with humble assurance that its promised benefits are ours. An earnest appeal was made to the unconverted to say, with Hezekiah, "It is in my heart to make a covenant with the God of Israel."

Rev. C. Moinet (Kensington),

AT EXETER HALL.

The subject appointed for our consideration to-day is a large one, the confession of sin and the humiliation with which such confession should ever be combined. Perhaps it will conduce to clearness if I treat the subject as divided into two branches: (1) The sins that are characteristic of the community generally; and (2) those that are special to the Church of Christ.

As to (1). Recent events suggest how deeply party spirit with its attendant evils has entered into the heart of our national life. Charity, fairness of judgment, even courtesy, are forgotten when we enter the arena of political conflict. The worst motives are imputed by the rival parties to one another, and no interpretation of his conduct is too sinister if it can only damage or blacken an opponent. Patriotism, equity, truth, are forgotten if a party gain can only be secured. The end is held to justify the means. The same narrow and selfish spirit is carried into our dealings with foreign countries. We ascribe to them motives we should repudiate with scorn were they applied to ourselves. We alone are fair, all others are false. It would be absurd to act towards them as we should like them to act towards us. These things ought not so to be. Power will not justify injustice, or make right wrong. That your neighbours differ from you is no excuse for your forgetting the charity that thinketh no evil.

Again, how deadly are the social sins which we have to deplore. We have been startled by revelations of impurity that filled us with horror and dismay. The spirit of greed and selfishness complicates the relations of capital and labour. The condition of the poor is as deplorable as ever. The rich are as much absorbed in the pursuit of pleasure, and after being roused for a little have relapsed into the old indifference. They are content the deluge should come, if it only comes after them.

But remember the root of all this is personal sin, sin in the heart. Legislation can do much if wisely directed, but a new heart will do infinitely more. We must begin with the units. Thus we shall reach the masses. God began with Abraham in Old Testament times. He advanced from the individual to the nation, and not *vice versâ*. Christ adopted the same plan. He chose twelve Apostles. He impressed Himself upon them. He lodged the truth about Himself deeply in their hearts, and on the foundation of the Apostles rose the fabric of the Church.

Let us aim at the salvation of the individual soul, at bringing the Gospel home to men one by one. It is only as the truth is received into the heart, as Christ is embraced, followed, adored by each separate man and woman amongst us, that the kingdom of God will come.

(2) I pass now to the sins that are more special to the Church of Christ. Here too we have much narrowness and party spirit. We shut ourselves up in our formulas, and we imagine we have the whole truth. We imagine that to consider and patiently study our neighbour's position implies a surrender of our own. Some never come to understand one another. Christ is the truth. We must attach ourselves to a person, not to a formula. He will lead us into all truth; the formula will detain us prisoners within itself. Is it not this that accounts for much of the coldness and indifference that obtain among brethren? We think so much of the points wherein we differ. We are taken up with so many things, instead of with Christ. We forget the supreme loyalty which we owe to Him.

Now this also affects our service. It narrows its range. It lowers its aim. It robs it of much of the joy and energy that otherwise would stream into it. How much is lost through rivalry, want of co-operation, inconsiderate pushing of our own pet denominational schemes. How much would be gained by our working simply for Christ, following where He leads, consulting solely the interests of his kingdom. Have we not need to bewail our want of single-eyed devotion, our slowness to confess Him before men, our want of zeal in spreading abroad the knowledge of his name at home and in heathen lands.

What is the real root of it? Is it not what the Apostle alludes to when he says, "Beware of an evil heart of unbelief in departing from the living God"? The root of it lies in unbelief. This withdraws us from God. It separates us from Christ. It brings us down into formalism and all its evils. Depart from the living God, and there is only death. What is the cure? Drawing nearer to Christ. Trusting in Him. Considering Him. When we consider Him, then we shall consider one another, to provoke to love and to good works. The love of Christ will constrain us. And with his light shining in our soul, the darkness will flee away.

WEDNESDAY, JANUARY 6.

The Church and the Family.—That the Church of Christ may be more united in the bonds of faith and love; that, holding fast the Head, it may grow with the increase of God; that it may be delivered from false apostles and wolves in sheep's clothing: that Christ may be all in all in its teaching; and that the grace and power of the Holy Spirit may rest more and more on Christian families, on all engaged in the training and education of the young, on Sunday-schools, and on Christian Associations of young men and young women.

Rev. C. B. Symes (Kensington),

AT STEINWAY HALL.

HE divided his address into two of the topics of the day: (1) with reference to the unity of the Church of God, and (2) to the spiritual interests of the young. The unity of the Church is one of the thoughts upon which, in all the intensity of his nature, our Lord seemed to concentrate his attention in his last hours upon earth. Therefore, the unity of the Church, which He seemed to forecast, with the influence it would exert through all time, is a matter of great interest to every Christian, and a subject of earnest prayer. Christians, however, have been pleading for, and sometimes striving to realise, a kind of union which our Lord never meant. The unity of the Church of God is to be unity like that between the Father and the Son. There is to be unity of nature, expounded by Christ when He speaks of Himself as the Vine and of us as the branches. The branches, though dissimilar in many respects, all possess the same kind of life coursing through them. So, through the whole Church of God there must be, and there is, the same Divine life. If there be not that life it is no part of the real Church of God, but only part of some outward organisation. In the unity of the Church all true Christians rejoice; it is not something in the far distance, but a fact to be recognised. This life of the Holy Spirit passing through all believers in Christ is the fundamental principle of the Evangelical Alliance. If believers are concentrated upon the same purpose of redeeming men and establishing the kingdom of God, there is a real, substantial unity between them. Such a unity is compatible with great variety of judgment and opinion, and demands no repression of personal conviction.

With regard to the spiritual interests of the young, the struggle for material life becomes harder with every generation, so the great battle of faith becomes keener with every passing age. There are intellectual and moral influences in active exercise to-day of which parents were wholly ignorant in their early years. This calls for the utmost Christian sympathy with the young. Nor is this all. As our children's intellects are opening to the culture of the present age, we should try and look at truth and at life from their standpoint. We ask them to do an impossibility if we desire them to look at things from our standpoint. They have not had our experience and thought to enable them to respond to the demand. Every individual nature has to fight its own battles, and our children cannot accept the conclusions of our warfare, whether in regard to religious doctrine or to the practical problems of the day, which are so perplexing to young minds.

That, after all, is but the human element. Human wisdom and prudence are very needful, but the illumination of the Holy Spirit is necessary to guide the young in forming their convictions: having formed them by personal communion with God, they may cherish them unwaveringly by his confirming grace.

Rev. J. R. Wood (Holloway),

AT CENTENARY HALL.

The subject selected for prayer to-day is equal in importance to any on the list. It creates an amount of interest quite peculiar; for the family and the Church are God's own institutions; their origin can be traced to the throne, and they bear the seal and impress of the Godhead. The family is the image of the Church; the Church is the "image of the Son," and the Son is "the very image of the Father's substance." All the elements of a most vital interest are here. Even the personal element is not lacking; none of our associations are closer or more endearing than those we form with the Church and the home!

In regard to both, then, we may use the plea of the Psalmist: "Forsake not the work of thine own hands." And our praying power will be engaged more earnestly, if we remember the privileges of the Church, the possibilities of the family, and the promises of God in relation to both.

The Privileges of the Church, the great points in her charter, make firm ground for the foot of the suppliant. Here, surely, we may stand and plead. The Church was "chosen in Christ Jesus." "He loved the Church, and gave Himself for it." She is "purchased with his own blood." She is the Body of Christ; and Christ is her Head; the Bride of Christ, and He cherishes her! No relations could be more intimate, no ties more sacred. The mission with which she is entrusted is worthy of her "high calling." Among things that are seen, she is "the salt of the earth," and "the light of the world," while beyond things seen, "the principalities and powers in heavenly places," learn through her the "manifold wisdom of God." She is the organ of Christ's life, and the sphere in which He finds his glory. Hence, to despise the Church, or to persecute the Church, is to be guilty of a capital offence. Paul never could forget that he had committed this crime.

When we pray for the Church of Christ—the whole body of believers throughout the world—we pray in the direct line of this purpose and love, this power and glory. We pray that she may "hold fast the Head," that her members may be more closely united with each other—that the body may "grow with the increase of God," and be favoured with a devoted ministry and a pure Gospel; and we know we are asking for the things which are well pleasing in his sight. We are praying with wind and tide in our favour; we are asking for blessings set down in the Church's charter of privilege; secured by the will of God, and the passion of Jesus Christ. The Church has a long history behind her now; and it is mainly made up of answers to such prayers as we present to-day.

The Possibilities of the Family, too—of every family—may well stir our hearts, as we take up our second theme. They exist for good or for evil; and appeal to our hopes and our fears. What a blessing a converted son or daughter may be! In the tribe of Levi a child was born, when the home was under a cloud of oppression. His parents saw he was a "goodly child"; but who could have foretold his destiny? Yet through a remarkable series of providences, Moses became first the deliverer of his own nation; then the mediator of their wonderful covenant; and subsequently the Lawgiver of the world! What possibilities were in the home of Amram! What possibilities are in our homes to-day!

A child was born in Tarsus, in the house of a Jew. He was heir to the double privilege of Jewish extraction and Roman citizenship. His temperament, his intellectual gifts, and his careful training, marked him out as the restorer of a decaying economy. But on the Damascus road God revealed his Son in him, and the whole direction of Paul's life was changed. He became the champion Apostle, Christ's herald to the world; "went everywhere, preaching the faith which once he destroyed!" That one life has powerfully affected the history of all the ages since. What possibilities were in that home in Tarsus! What possibilities are in our homes to-day! Let us pray, believingly, expectantly, and importunately, for our children and young people. Hope bids us do this; for they are the workers of the future, the messengers of Christ to their own and to distant lands.

There is an appeal to our fears, for there are possibilities on the other side—dark possibilities of broken hearts, hair prematurely grey, substance wasted, names dishonoured, health shattered, and graves filled before their time. "The wild-flower life" soon finds itself "planted in the tomb." But enough of this! Only let us be sure, when we pray for our children that God may endow them early with his grace, and keep them from the evil which is in the world, we are praying in the line of his gracious purpose; and the record of the past is full of encouragement.

As to *the promises of God* upon which faith leans, where all are Divine, one on each subject is sufficient. For the Church, take this—"As the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations" (Isa. lxi. 11). For the family, take this—"As for Me, this is my covenant with them, saith the Lord; my Spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. lix. 21). It is enough: Lord do as Thou hast said!

Mrs. Ormiston Chant.

The second hour was given to a consideration of work among young women. Mrs. Chant, in the course of a very earnest and impressive address, said:—

And Esau said: "What profit shall this birthright do unto me?" It was the cry of an utterly selfish, Godless, Christless man, and will be so to the end of the world. "How will this affect *me?* What good will come to *me* through this?" Our high and noble birthright, as God's children, Jesus Christ's redeemed brothers and sisters, is, that we be partakers of the spirit of self-sacrifice, which was perfected on that cross at Calvary. That henceforth we neither live unto ourselves, nor die unto ourselves; that the welfare of others, God's work for us to do in the world, is to be our chief end and aim, our dearest ambition, our highest hope.

To-day, in this solemn week of prayer that is being held throughout the country, is to be given to the cause of the Young Women's Christian Association, and in the few minutes allotted me to address you, I wish to make a heartfelt appeal to you to give what service you can to that most unspeakably important and valuable Association. It has for its object the banding together in kindly fellowship those thousands of young women throughout the country who are engaged in shops or factories, domestic service, &c., providing safe and comfortable homes for those who have to live in lodgings; homes of rest for times of sickness; friends to give advice, and help, and protection; and also to provide innocent and happy recreation. More than this its great aim is to lead those who come under its influence, to the knowledge and love of Christ Jesus.

All this means the securing under God's blessing, a period of safe and happy young womanhood, as preparation for the duties of wife and mother that the future is bringing to them. If we can but have Christian mothers for our nation we shall no longer have a race of selfish vice-laden men in our midst, who are willing, nay, eager, to throw away their God-given birthright of manhood, for any sordid, mean, and vile mess of pottage that greed or sloth or impurity may offer them.

In the afternoon at four, about sixty or seventy ladies and gentlemen assembled in the drawing-room of Mrs. George Dashwood, Bryanstone-square, W., to hear an address from Mrs. Chant, on the same subject. The speaker entered a very heartfelt protest against the system of "hiring fairs" existing in many counties, as fraught with evils so enormous as to call for nothing less than the entire sweeping away of the system. She pointed out that the new branch of work undertaken by the Y.W.C.A., among farm servants, would be a very important step in that direction; when young women learn how beautiful and sacred a thing womanhood ought to be, they will no longer consent to stand about in market places to be stared at, commented upon, and even handled, and in many cases rosetted with coloured ribbons as though they were cattle.

Hon. and Rev. Canon Leigh, who presided, responded to Mrs. Chant's protest with a powerful one of his own. For years he said he had been trying to get these "mops and staties," as the country-folk call them, put down; he had collected most valuable and condemnatory information upon the subject, including letters from Mr. Joseph Arch, M.P., all of which he would be very happy to hand over to Mrs. Chant, to make what use of them she deemed best.

Bishop Perry and Rev. Mr. Chichester offered touching prayers, and a very interesting meeting closed with the Benediction.

A meeting in the evening on behalf of the Y.W.C.A. was held at Eccleston Hall, and was well attended. The address was again given by Mrs. Ormiston Chant, who closed with an earnest appeal to all present to consecrate themselves with renewed fervour to the service of God, insisting on the necessity of coming to Christ ourselves as the vital step to endeavouring to lead others to Him.

Hymns were sung, and special prayer was offered, by written request of one of the audience, for Mr. Stead, that God would continue to bless him with his presence and strength. The prayers offered at the close were thrilling and fervent, and the names of six new members were added to the Y.W.C.A. in answer to an appeal from the Hon. Emily Kinnaird.

Rev. C. Graham (Shepherd's Bush)

AT EXETER HALL.

The Church, as it now exists in the world, includes all believers, regenerate men of every name and denomination, in all climes and countries of the earth, and excludes all others. The Church in any town, city, or district, is the aggregate of the believers in that town, city, or district, excluding all others. No intelligent Christian doubts this truth; and yet how strangely does the conduct of many contradict it! The unregenerate, the worldling, if they belong to our "party" are generally preferred to devoted children of God who do not belong to it. Surely this is to be confessed as a sin greatly dishonouring to the Lord.

"God is faithful," says Paul to the Corinthians, "by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord" (1 Cor. i. 9). Our present fellowship with Him consists mainly of three particulars—fellowship with Him in his life, in his sufferings, and in the progress of his truth. Fellowship in the two former particulars Paul expresses in the words, "That I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death" (Phil. iii. 10). To know the power of his resurrection is to possess "more abundantly" that life with which the Spirit quickened Him in Joseph's tomb. Fellowship in his sufferings will ever follow the confession of his name, and will ever be in proportion to the faithfulness of that confession.

The third particular in our fellowship with Christ the Apostle gives us in his inimitable portraiture of love: "It rejoiceth not in iniquity, but rejoiceth with the truth" (1 Cor. xiii. 6). The triumph of truth is the triumph of Christ; it is the defeat of the prince of darkness and the rescue of souls from his dominion and doom. It gives joy to God and to all who surround his blessed presence on high; and when its triumphs are completed, Christ Himself shall see of the travail of his soul, in the awful judgment of the cross, and shall be satisfied. To suffer with Christ is a great privilege, but to rejoice with Him in the progress of the truth is the happiest privilege in our earthly service.

A still higher fellowship awaits us: we are called to the fellowship of his glory. We wait for the hope of righteousness by faith. Our present position is that of looking for the appearing of the glory of our Lord Jesus Christ. The Thessalonians turned to God from idols, to serve the living and true God, and to wait for his Son from heaven. Should *we* be less zealous and less expectant who are so much nearer to his advent than were they?

In relation to the world the Church has a most important calling. Angels are God's ministers in providence; the Church is the messager of his grace. It He commissions to preach the Gospel to every creature, to warn men everywhere to flee from the wrath to come, "and compel them to come in that his house may be filled.

The Church's efficiency depends upon the amount of its spiritual power. We may multiply organisations, and increase the number of our meetings, and in the same ratio increase our inefficiency and weakness. As we get nearer Christ, and become more like Him, we share his compassions. Who was ever more like Christ than the Apostle Paul? And, earlier still, Moses was willing to lose the inheritance of Canaan for himself if God would pardon his people's sin, and bring them into it. The soul, in fellowship with God and Christ, sees everything in the light of eternity. One chief source of the

Church's efficiency is the manifested unity of its members. On this manifested unity hangs the worlds conversion when the Lord comes to be glorified in his saints, and admired in all them that believe. But all finally resolves itself into the holiness and devotedness of the individual Christian.

This personal sanctity secures, and so far as human means are concerned, this only can secure, the blessing of the family. Parents can never discharge their duties to their children by proxy. The Sunday-school, and the ministry of the Gospel, important as they are, can never supply the place of fathers and mothers. Our children, in their earlier years, are ever under our eye. None but we as parents can bring them up in "the nurture and admonition of the Lord." By nurture, they are taught the truth; by admonition, that truth is brought to bear on the conscience, and, in harmony with it, they are admonished and corrected.

The deep conviction that he who planteth is nothing, and that he who watereth is nothing, that it is God who giveth the increase, will make us earnest and unceasing in prayer for his blessing. The prayer which meets the mind of God must take in more than our children's salvation. Our earnest desire will be that He who bought them with his blood shall not only be glorified in them, but glorified by them. We will desire, not that they may be great, or rich, or famous in the world, but that they may be the faithful servants of the Lord Jesus.

Rev. Dr. MacEwan (Clapham),

AT THE CONFERENCE HALL, CLAPHAM.

The Evangelical Alliance had done well, he said, in giving "The Church and the Family" a prominent place in their programme for this Week of Prayer. It reminded him how much the Alliance had accomplished in promoting the family feeling throughout the universal Church, and in demonstrating that, however varied Churches may be, the true family of God is one, having one Father and Elder Brother, speaking one family language, wearing one family likeness, and looking up to oné home.

Between our homes and our Churches there is a connection of the closest and most important kind. The best guarantee of a revived spiritual life in the one is its prayerful cultivation and maintenance in the other. Christ has taught us the sacredness of family relationship, and the aim of his Gospel is to make every Christian home a centre of spiritual influence as well as a scene of holy affection and fellowship. It is sad to think of the recklessness with which many parents and guardians of young people throw away the golden opportunity of giving a healthful tone and direction to the lives of the young which they might never lose, and, instead of this, induce habits and views of life which ultimately prove their ruin.

Fathers and mothers greatly need our prayers. Where the heart is sensitive and the conscience tender, the burden of anxiety is such that we may well pray God to help them under it; and where the heart is hardened and the conscience dead, that He may open their eyes to see their sin and the perilous consequences which may flow from it. Parents, too, have often great family griefs to bear which demand our sympathy. We have to think of them watching by the bedside of sick and dying ones, or mourning over their beloved dead, or bewailing still more bitterly the falling away of some from the paths of piety and virtue.

Attention was called to the duty of family worship, as a means of maintaining family piety. It was to be feared that in this age of hurry and business this duty was not attended to, as it used to be in England. The time was well spent which was devoted to such a hallowed purpose, and nothing should be allowed to interfere with its regular observance. A nation in which all the families, or the great majority, shall be thus employed morning and evening is one which is sure to become distinguished by public morality and national strength. While the Church and the family are the grand instrumentalities for the maintenance of true religion, these have most important auxiliaries in our Sunday-schools, and Christian Associations for young men and women.

Dr. MacEwan concluded with an earnest appeal in view of recent revelations for the multiplication more particularly of Young Women's Christian Associations, that the growing womanhood of our country may be everywhere as an angel of light and power, averting from us that curse which must surely fall on any people amongst whom virtue is dishonoured and the weak and unprotected are oppressed.

THURSDAY, JANUARY 7.

Home and Foreign Missions.—For the outpouring of the Holy Spirit upon the unsaved; for the revival and increase of a Missionary spirit in the hearts of all who believe; for Home Missions and Evangelistic efforts—that more labourers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for Native Christians among the Heathen—that they may be kept steadfast and zealous in seeking the salvation of their countrymen; for Missionaries and Teachers—that great grace and wisdom may be given to them; for God's ancient people, Israel—that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands.

Rev. Ebenezer E. Jenkins,

AT STEINWAY HALL.

CHRISTIANITY must stand or fall by the success of our foreign missions. There are some gentlemen in this country who pursue an indirect method of attacking our religion; they do not say it is baseless, but they say that, so far as foreign missions are concerned, Christianity is a failure. If Christianity is a failure abroad, it is certainly, as a Divine institution, a failure at home. It is to be regretted that there is a quiet, unexpressed spirit of unbelief pervading English society. We see it in our daily journals; we see it in some of the more popular contributions to our serial literature; we see it in learned books that are read by comparatively few students.

I have been a witness of the power of Christianity in heathen countries. Whatever it may be in this country, abroad it is a great and a growing force. God intended, I think, to make the success of Christian missions the crowning evidence of the truth and divinity of Christianity. I am an old Indian, having gone out in 1846, and laboured in the Madras Presidency for eighteen years. I have paid two visits to India since then. In the later visit I have had the opportunity of looking from a higher platform, and taking into purview a larger area. I have mingled with missionaries of other Societies, and have conversed with Hindoos. In my recent visit I met and addressed some thousands of them, thinking men, the future leaders of the intellectual revolution of India. I met them in railway-carriages, in formal assemblies, and in private. I was anxious to know what was their impression of the state of Christianity at present in India.

One meeting I attended I shall never forget. It happened to be the anniversary of a Society called the Brahmo Somaj. In that assembly there were eight hundred Hindoo gentlemen, and among them probably not three Christians. A Hindoo orator stood up and delivered an address, in the English language, to eight hundred of his fellow-countrymen. That is a significant fact. The subject of the discourse was the Brahmo Somaj, but he referred to Mohammet, to Buddha (the name commanding 425,000,000 of believers), and to Christ. He compared these three great historic personages: he held up Jesus as the loftiest of the teachers of earth, and his affirmation of the claim of Christ was followed by applause of the stirring character seen in England when any sentence is uttered which is in accord with popular sympathy. Forthwith, the Hindoo orator poured out a eulogy on Christ, the materials of which he could only have gathered by a very attentive study of the New Testament. Here were men unknown to missionaries, but, practically, worshippers of the name which Christians revered. The New Testament was the book which they had studied. The New Testament is becoming one of the most popular books in India, and the most popular name in the far East is the name of Jesus.

The observation of a brother missionary, who has just returned to this country, is a very striking one: "If you want a book to go among the people, you must put the name of Jesus on the outside of it." That, he says, will give it popular currency. A Christian missionary, alighting at a village which had never before been visited by a representative of the Church of Christ, found that the priest's shaster, or sacred book, was the Gospel according to Matthew. The priest did not know it was an inspired book, but he said he had not found a book containing more excellent counsel for his people, to whom he read from it.

In Japan last May, I was permitted to see what it was worth living to witness. It was in Kiôto, the great ecclesiastical stronghold and centre of Buddhism. A Conference is held there every two years; it consists of native ministers—seventy-nine picked men—sent from all missionary churches throughout the empire. The Conference lasted a week, and the last two days were spent in preaching to the heathen. Ten years before my life would hardly have been worth much if I had wandered through Kiôto as I did a few months since. I was present at the last service, which was attended by 1300 persons, including 900 Buddhists, who met to listen to native Japanese preachers. As in India it is the most popular, so in Japan the name of Jesus is the most powerful to-day. Ten years ago I ventured to predict that Christianity would be the nominal religion of the Japanese empire in a quarter of a century. When I was in Japan a short time ago, some friends said I was wrong in that prediction, because Christianity would be the nominal religion of the empire in a few years. Another significant circumstance is that a great thinker—perhaps the greatest thinker—in Japan to-day, not a Christian, but a Buddhist if anything, has insisted that the Government of Japan could not do a wiser thing in order to bring itself into the comity of nations than to make Christianity the nominal faith of the country.

As for China, I have more hope than ever. In the centre of that empire, Christian brethren told me that they have never known the Word of the Lord accompanied by such power to the consciences of the Chinese as they have found it during the last few years. Buddhism commands 425,000,000 believers. What is the secret of its success? That is a question which theologians and others in this country ought to study. Buddhism has great sympathy with suffering. It is a faith of comprehension, absorbing everything, and destroying nothing. It reigns in Japan, it reigns in China; but wherever I went I found Buddhism falling, loosening, departing from the intellectual community, dwelling among the poor at present, but destined to go. Even as a matter of arithmetical calculation, we are bound to drive Buddhism out of the East. I see the name of Jesus rising, and the name of Buddha setting; and that is really the impression left upon my mind in all my travels. "As I live, saith the Lord," and because I live, "every knee shall bow," not to Buddha, but "to me, and every tongue shall confess that Jesus is Lord, to the glory of God the Father."

FRIDAY, JANUARY 8.

Nations and Governments.—For kings and all in authority; for the spread of justice and peace; for the defeat of malicious plots and conspiracies; for the abatement of national jealousies and prevention of unrighteous wars; for the entire abolition of the slave trade, the opium trade, and all forms of immoral traffic; for a favourable reception of Christian missionaries by heathen rulers and peoples; and for the coming of Christ in his kingdom.

Rev. R. Taylor (Upper Norwood),

AT STEINWAY HALL.

IN the position in which we, as a nation, stand, we ought to require no stimulus in order to take upon our hearts, and into our closets, the interests of our nation, and especially the conduct of those who occupy high places in guiding and directing its policy. As disciples of Christ we are looking for "new heavens and a new earth, wherein dwelleth righteousness," but we must not yield to the temptation of thinking that we may leave the world to take its own course, without any interference on our part, because we are sure it will not be put right until He come who is its true King. Although we do not expect stainless purity and utter perfection until we are in the presence of our blessed Lord, we pray and labour that we may keep as near to Him as we possibly can do here. The same principle applies to the social, domestic, and national life of the world. Should it not be our prayer and effort that the principles of his government, and spirit of his life, should, as far as possible, prevail, and guide and rule men in all those relations of life, so that we may have as much of his kingdom here as we can hope to obtain?

We ought not to be hopeless in reference to the influence of Christ and Christ's truth even upon the world, upon the government of the world, upon the leading and ruling minds of the world. Far be it from me to abate the impressions which weigh upon many a Christian heart as to the enormous evils—social and national, as well as personal—that prevail amongst us; yet we ought not to be blind to the goodness and grace of God, or fail to see that much in our legislation, and in our national life, calls for humble gratitude and inspires bright hope. Without raising any of the questions which are in dispute among Christians, we shall be all agreed in this, that it is for the good of Christianity, of the Christian Church, and certainly for the good of the nation, that the nation, speaking by authoritative lips, should, so far as it is competent and dutiful in a nation, recognise the authority of our Lord and Master, and embody his laws in its legislation. This, to a very considerable degree, has already been done. We want to see the principles of the Word of God applied to the guidance of our life as a nation. Earnest prayer should be offered that a public religious opinion may be created and sustained in the land that will further stimulate legislation by protecting the young from fierce and terrible temptation, and from outrage worse than death; in the way of stepping in between selfishness of unprincipled men, who misapply their money and position to evil purposes, and the poor, the needy, and the helpless, who, but for such interposition would be trampled under foot; in the way of securing purity in the home, and righteousness, justice and equity, and even charity and beneficence, in the workshop.

The Bishop of Bedford,

AT CENTENARY HALL.

Himself a well-known abstainer of many years standing, he began by telling the story of a soldier, who, after many falls, came to a clergyman and said it was no use trying anything else, for if religion could not save him, nothing could. This led to the enforcement of the religious aspect of the question, the Bishop showing the strong religious ground for action, whether we look at religion in its personal aspect, as touching our own salvation, or in its social aspect, as touching the welfare of others. He next pointed out how intemperance is the fertile source both of crime, as witnessed to by all authorities, and of sin, as witnessed to by our own experience. Especially he warned against the deadly fruit of drinking in regard to sensual sins. He cautioned his hearers against the uncharitableness of condemning moderate and temperate men as committing sin by tasting strong drinks, but longed to show the respectable temperate and untempted classes the terrible need of self-denying action for the sake of others. He illustrated this by a story of two men in an Alpine hut during a fearful snowstorm, one saying, "How thankful I am to be in this warm, comfortable shelter;" and the other, "Oh, what an awful night! I must go out and see whether there is any poor, lost traveller I can rescue from the storm."

He next touched upon the enormous proportion of the inmates of lunatic asylums and workhouses, brought there through drink, and told some touching stories showing the dreadful tyranny of habits of excess. One of these stories was of a family he knew among the farming class, where the mother was a confirmed drunkard, and when the son, who was away from home, revisited his home, he and the father used to steal down the garden and read the Bible together, where she would not find them. He also told various stories of the utter hardness and heartlessness produced by drink, and from this gathered his concluding lesson, that the best hope is with the young, and that we must enlist them in the cause if the future of England is to be healthful, and happy, and blessed.

Rev. J. Gelson Gregson.

Some very hard things have been said against Gospel Temperance workers. The heaviest charge that can be made against a Christian man is that he has substituted something for the Gospel of the Lord Jesus Christ. I care not what that something may be, but anything that takes the place of the living Christ is treason to his Gospel and an evil that is to be deplored. A friend remarked this to me, and I said, "Let me tell you the exact relationship of Temperance to the Gospel and the Gospel to Temperance. We take Temperance, and put it in the place of drink: we do not put Temperance in the place of the Gospel." When I give a British soldier the pledge, I say, "My man, that is instead of a quart pot, not instead of your Redeemer." If we can only get the Christian Church to realise this fact, it seems to me that we shall have done altogether with the petty jealousy which exists to-day with regard to the Temperance movement in many churches where it is tolerated, patronised, and sometimes regarded with keen jealousy. What we want to-day in England is a pronounced opinion from the Church of Christ upon this Temperance question. I, for one, would be thankful to any Christian man who could show me a better way, and a more Christly way, a more effective way, a more simple way, of bringing drunkards to a knowledge of themselves, and a knowledge of Jesus Christ their Saviour. Until we get that enlightenment, until we receive that superior wisdom, we must toil on, plod on, and work on, on those total abstinence lines which have proved so effective, and which have brought thousands to know Christ and to become inheritors of his kingdom.

I would like to offer my testimony with regard to the effects of drink upon distant India, and I say that dreadful as it is at home, it is perhaps, if it be possible, worse to go to a foreign land and teach Mahommedans and Hindoos a religion which, they suppose, tolerates drinking customs and supports drinking practices. Not many years ago a Brahmin said to me, in Agra, speaking of a leading native gentleman, "He is almost a Christian." I said, "How do you know?" "Why," he said, "he drinks brandy-and-water, and what else is there?" Another said, "If you could only get your countrymen in India to give up drink we should begin to believe there was some power in your Christianity."

Rev. J. Smith (late of Delhi).

The time has long since passed when any defence was required of foreign missions. A crowd came out at one of the railway-stations near Delhi, to meet a newly-arrived missionary, and I was with him. "Who are these?" said a gentleman in the railway-carriage. "They are native Christians, who have come out to welcome the new missionary." "Well," he said, with much surprise, "I have never seen a native Christian before." Of course he had not, because the native Christians dress and talk the same as others, and there is nothing peculiar to be seen about them as they walk in the streets. This gentleman, but for this sight, might probably have gone away and said that during all the time he was in India he had not seen a native Christian. We have a very inadequate view of India. I have heard two men make statements directly contradictory, and yet both were true, because the country is so large and the habits and customs are so various. Bengal has more than forty millions of people with their own language and their own customs and dress. The north-west provinces, including Oude, have forty millions more, with a better class of people and more physically developed. They too have their language and their dress. The people of the Punjaub have another dress and another language; and then you have the Afghans, and on the other side the tribes of Beloochistan. I cannot even enumerate the races of which India is composed. They form separate and distinct nations, and I never feel more thankful than I do when it comes into my mind that these various nations, in God's providence, have been brought under one rule, so that the feuds, the fighting, and the disaster that everywhere prevailed in India, have I trust, for ever passed away.

I landed in India forty-five years ago. The country then was very different from what it is now. There were no roads worthy of the name, and the people were unwilling even to hear the Gospel, much less to accept it. I remember the tremendous obstacles in the way of the spread of the Gospel, and all the various cruelties connected with Hindooism. In many districts, after I had been there for years, five out of six of the girls were put to death as soon as they were born. I remember the destruction of the sick on the banks of the rivers, and the sacrifices to the gods and the Suttee. The change is marvellous. No language is adequate to convey to your minds the tremendous advances that have been made by the people of India during the last half century. There are three hundred millions of people in India, with the addition of Cashmere and Burmah, and, whatever else may be said of the British occupation, we have been the means of giving peace and safety to vast multitudes under our rule.

Then as to Christian work, this must be at the foundation of all permanent growth and development. I can go back in memory to the time when preaching from morning to night in the fairs and villages, sometimes in eight or ten villages in a day, and in market places and bazaars, I was without a single convert. The difficulties were far greater than those encountered, I believe, in any other part of the world. We had not only to enlighten the ignorant, but to attack a system that has been existing for ages, that has its literature in its ramifications in every part of society. We have now, thanks to years of incessant toil throughout the length and breadth of the land, about half-a-million Protestant Christians, so that God has done great things for us. We believe that the time will come when the whole of the Telegoo nation will be converted, for we have had ten thousand conversions in a year, and as many as three thousand in a day; and so also in other parts. The part the natives themselves are beginning to take in evangelism is most encouraging. Formerly everything rested upon the missionary societies, but now they are bearing a large share of the burden. Thousands and tens of thousands of Gospels and tracts have been circulated, and are being sold. One of the native brethren in one year sold 25,000, and there has been created amongst the people a great thirst for knowledge; after thirty years' work in Delhi I now find the Christian Church supporting its own pastor. It holds more than 400 prayer-meetings per year, and is sending out evangelists to the villages. The whole work fills my heart with gratitude for the past and with hope for the future.

Conference Hall, Mildmay Park.

A devout and earnest spirit was manifested throughout the week, but the meetings were not so largely attended as in former years. This deficit was chiefly owing to the wintry weather which prevailed, the slippery condition of the streets rendering them dangerous to the feeble and the aged. Mr. James E. Mathieson presided, and conducted the meetings with a happy combination of tact and graciousness. His choice of Scriptures was apt, his reading thereof impressive, and his remarks thereon helpful, both in exposition and application. Usually six or eight brethren engaged in prayer at each meeting, and now and then the voice of the sisters was heard. With occasional deviations, the course of subjects suggested by the Evangelical Alliance was followed, and thus a wide and definite range of topics was secured.

On Monday the Alliance subjects were deferred to give place to the Scriptural rule of "the Jew first," so that the annual meeting of the Mildmay Mission to the Jews was interwoven with the Week of Prayer. These are referred to in another article.

On Tuesday morning the subject was Praise and Thanksgiving, and the addresses were by Rev. D. B. Hankin, vicar of St. Jude's, and Rev. Dr. Edmond, minister of Park Church, Highbury.

In the evening humiliation before God on account of our sins as a nation, as a church, and as individuals, and to implore his pardon for the same, was the topic for prayer.

Rev. James Stephens said: Nations, like individuals, often require God's chastening hand to drive away the folly and pride of human nature in taking credit to self for any successful work that has been accomplished. Much of our national sin is brought about by sacrificing God's standard of righteousness to a human policy. Our view of sin is to be that which our Lord would take, hatred of the sin, but loving pity for the sinner. Christians are often guilty of giving passive encouragement to sin by becoming entangled with the world. They lack separation, and forget that God's desire is to have unto Himself a sanctified people.

Mr. Robert Brown considered that a most grievous sin of our nation was that of idolatry. Again and again are we guilty of doing homage to the person, to formal outward ceremonies, and to wealth. At the time of the Reformation God highly favoured this country by giving it a pure Protestant faith, and yet at this time we are taking our ease and foolishly neglecting to preserve this sacred trust. Few Christians are aware how during the past few years, Romish and Jesuitical influences have been secretly extending their ramifications into our political and social systems. Mr. Brown dwelt at length upon recent examples of our foreign and domestic policy where the Romish influence had been allowed to have its sway, and showed how God had soon afterwards manifested his displeasure in a most marked manner by sending upon us some national calamity. Our firm and outspoken protest must be raised against this sin, or God's judgments will assuredly descend upon us. Let it not be said of our nation that we "love to have it so."

"The Church and the Family" gave ample scope for prayer and speech on Wednesday. In the morning the addresses were by Rev. W. F. Slater and Rev. R. Mackay. In the evening Mr. James E. Mathieson read Titus ii., and then Rev. P. Carmichael (assistant minister of Park Church, Highbury) drew a twofold picture: first, What kind of family will help the Church? and then, How can the Church help the family? He laid special stress upon the old-fashioned Sabbath evening catechising as being the greatest factor in the godly upbringing of children.

Mr. Robert Paton, who followed, exclaimed, "There is not a lovelier sight in this world than a Christian home." He dwelt upon parental influence, family worship, companionships, and literature. On this latter point his work in connection with the Christian Colportage Association enabled him to speak with authority.

"Home and Foreign Missions" formed the subject for prayer on Thursday. In the morning Rev. Gordon Calthrop, St. Augustine's, Highbury, dwelt upon the qualifications and trials of missionaries, while Rev. G. A. Bennetts, Wesleyan minister, urged the necessity for the Holy Ghost in his fulness as being a greater want than mere organisation.

Rev. A. Bax, Salters' Hall Baptist Chapel, said the thought of the value of human souls for whom God gave his only Son ought to give a stimulus to our prayers for the gathering-in of all heathen. God has opened numerous doors in all parts of the world for the entrance of the Gospel, and therefore our duty is to pray that He will thrust forth labourers to enter those doors. The Church is losing her power by engaging in petty strife and bickering, and neglecting the mighty weapon of prayer. We want to see more earnest work in the mission field, by sending forth numbers of our young men and women, who are often ready to go out in the interests of politics, science, or discovery, but who hang back from entering upon the work of carrying the Gospel to the heathen.

Dr. James L. Maxwell drew attention to the fact that our hearty thanks should be rendered to God for the continued success which was accompanying missionary effort in India, China, Japan, Corea, Madagascar, and other parts of the world, and also for the overruling of many recent political events for the extension of Christ's kingdom. For ourselves, the best prayer at the opening of a new year will be that we may have a missionary spirit, which was the spirit which animated our Lord's life. It is an encouraging sign that the recent departure of young men from our Universities for the mission field has given a strong impetus to the missionary spirit in these halls of learning. The native convert is one who stands in special need of our prayers. The missionary, too, should be continually remembered. Let us ask that they may lead a holy and consistent life; that God will keep alive in their hearts the spirit of unity and love, and that they may have patience and wisdom to enable them to bear the trials and worries which are inseparable from a missionary's life.

On Friday the subject for prayer related to "Nations." In the morning, Rev. E. A. Stuart, vicar of St. James's, Holloway, dwelt with great earnestness on the cheering truth, "The Lord is King," and therefore above all waterflood. Rev. John Wilkinson also spoke.

In the evening, Mr. J. E. Mathieson read and commented on the second Psalm. Rev. Townsend Storrs gave a thoughtful address on the Relation of the Christian to the Government of the World, contending that, as we were citizens of a better country, our loyalty to Christ must ever have precedence to our loyalty to earthly powers, but as we were also citizens of earthly States, we could not be indifferent to the government of our country.

Mr. Finlay Gibson gave a brief address on "Thy Kingdom Come," as suggesting (1) A much-needed prayer; (2) an acceptable prayer; (3) a hearty prayer; (4) an earnest prayer; (5) an honest prayer. With his usual suggestive incisiveness he gave much matter for thought in a brief space of time.

Wandsworth.

The meetings in "Down Lodge Hall," which were brought to a conclusion on Friday afternoon, the 8th instant, were a time of great spiritual refreshment, and of abundant blessing to many. The daily topics for prayer were well remembered by the clergymen and ministers who led the devotions of the meetings. The note of praise and thanksgiving at the opening meeting, on Monday afternoon, was raised by Rev. Marcus Rainsford, who, with Revs. C. Carruthers, W. Reed, and Professor R. A. Redford, repeatedly attended the meetings, and assisted in leading the supplications during the week. Other clergymen and ministers were also present, and took part at some of the meetings. Early in the week it became manifest that the Spirit of the Lord was indeed present, and that many in the well-filled hall were conscious of the holy power which pervaded the assemblies. The words of admonition, uttered on Monday by Rev. C. Spurgeon, jun., were rich in godly counsel and encouragement to Christian workers, and were such as would have done honour to his beloved and revered father.

On Tuesday the attendance was even larger than on Monday. The address given by Rev. E. A. Stuart was heart-searching and deeply impressive. The attendance on Wednesday was visibly influenced by the sudden change in the weather. Many, however, were not afraid of the snow, and were richly rewarded on the occasion by being the privileged hearers of Rev. C. A. Fox. Many present must have rejoiced on account of the rich provisions of grace which were shown to be in Christ for the equipment of those who are willing to be fully consecrated in their Christian life. When admonished by this servant of God to "be strong," and to rest; and when assured by him that there is a deep rest in Jesus, that one might kneel in his own very weakness, and rise in God's great strength, it seemed scarcely possible that any real Christian present could have thought otherwise.

On Thursday those who were thirsting still for spiritual blessings, seemed to forget about the strange weather which had pressed so relentlessly upon them. They came to the meeting in larger numbers than on the previous day, and were amply repaid by the spirit of prayer which prevailed, and which was led by Mr. M. H. Hodder. The address by Rev. Evan H. Hopkins was, "A Word in Season," assuring the meeting of the certainty of God's faithfulness to his people. The closing meeting, on Friday, was addressed by Rev. Hugh Price Hughes, with the manly energy and the spiritual impressiveness which, whenever he speaks, he never fails to exercise.

The interest which was manifest at "Down Lodge Hall" throughout the Week of Prayer cannot fail to strengthen the spirit of Christian union which already prevails, in a large degree, in the districts of Wandsworth and Putney. It is certain that if the hearts of God's servants are true, and their fidelity is unwavering, great results will follow the supplications which have been presented at the throne of grace for the salvation of the world, and for increased holiness and deeper consecration of Christians in the work of evangelisation. W. M. S.

Littlehampton.

The week of prayer has been duly observed at St. Saviour's by the minister of the church, supported by Christians from the various places of worship in the town. Recent missions held here by Mr. John Wood, Captain Drury, and Mr. Leisching have been much appreciated, and have left a good impression. As a result, a united prayer-meeting for Christian workers has been commenced, and is held in St. Saviour's Church every Sunday morning at 9.15.

Gosport.

The ministers of different denominations in and adjoining the town, united during the week of prayer to hold daily noon and evening meetings in Vernon Hall. Brotherly love was manifested by the presence of six ministers on the platform, in turn leading in prayer, preaching the Gospel and exhorting. Increasing interest in the meetings was seen as the week went on, and the services were enjoyed by all believers as a time of happy communion with one another and with the Lord.

THE EVELINA ROAD MISSION, Nunhead, S.E. (in connection with the Linden-grove Congregational Church), was started some three years ago as a cottage meeting, and has gradually developed into a large-attended evangelistic service. There is also a flourishing Sunday-school, and, as its most recent addition, a Temperance Society. So large has been the increase in the attendance at the various meetings lately, that those interested are looking anxiously round for larger premises.

THE WEEK OF PRAYER AT MENTONE.

THE public places where prayer is wont to be made are not many in Mentone, nor are the attendants at these generally very numerous. It is true that there are comparatively few visitors here this year. I was one of the little group that gathered in the room used by the Scotch Church at the Villa des Grottes. It is not large, but there met a good company at the morning service. The sun was shining gloriously across the blue sea, and the shimmer on the horizon increased the blaze of light which flooded the room. The effect was peaceful beyond description; the roses, narcissus, heliotropes, wafted their perfumes in at the open door, while all kinds of blooming evergreens, moved by the gentlest of breezes, covered the elevated terrace on which the house stands.

The service was quite in consonance with the external glory of Him who giveth peace. Rev. W. J. Miller, the Free Church minister of Tillicoultry, Scotland, was the preacher. He took for his subject John x. 17, 18, bringing out in a manner calculated to attract the unsaved, and refresh the Christian, the individuality, the intimacy, the depth and method of manifestation of the Father's love to Christ, and through Him to the world. At the Lord's Supper which followed, Mr. Spurgeon gave an impressive address from the words, "Thou hast visited me in the night." He drew from his personal experience the evidence, that such visitations are still made, and are not, nor ever were, any miracle. The effects, however, are as evident as they are various to the different classes of persons to whom they are made. The first consciousness of our lost and ruined condition is the effect of a distinct visit of God, bringing his own light to bear upon our refuge of lies upon which we trusted before conversion. Such a visitation cannot but incite to much searching of heart and confession of sin. He comes again and again to his own people, but now to refresh their spirit, and assure their peace. I make no attempt beyond the above few words to detail the cheering address.

Monday saw the opening of a series of meetings to be held at the French Church. The pastor, J. Delapierre, presided at the first. On Tuesday, Rev. J. G. Bichard, who is assisting the venerable Canon Woodroofe at Christ Church, presided. In the church were representatives of England, France, Italy, Germany, and America. The unity of the various races at the throne of grace had its own lesson. The commingling of the English and French languages in actual supplication; the joining in harmonious worship of Churchmen and Nonconformists of various shades, was good to behold. Mr. Spurgeon again gave the address. He took the appointed subject, Humiliation and Confession of Sins. He dwelt mainly upon individual sins; these must always be viewed in relation to our light. The sins which the members of the Church of Christ, if honest and sincere, ought to confess, each one must judge for himself; but manifestly there is far too much worldliness in the best. Indifference to the perishing millions is a terrible canker eating into our Church life. It is not ours to contemplate the time when these poor lost ones would cease to burn, but to do our best to snatch them from the burning. Is not the disunion among Christians a sin? If we come together with the Bible, and the spirit of the Christ of the Bible, should we not be more at one than we are? Unbelief, neglect of private prayer and meditation, are fruitful sources of spiritual weakness, both in our churches and in individuals.

Mr. Spurgeon concluded his address with the important but too much undervalued truth that "it is better to see God before we see man, and in looking at our fellow-men, see them through the wounds of Christ."

The meetings will be continued during the week. On Friday, Rev. J. W. Miller will preside over another meeting for prayer in the English language.

Mentone. W. L. Lang.

MILDMAY MISSION TO THE JEWS.

THE usual series of four meetings that take place at the New Year season, in connection with the Mildmay Mission to the Jews, have this year been specially interesting and successful. The first meeting—that for the children of the night school—took place on the last evening of 1885, and gave clear indication of the continued success and growth of this most important department. The number present was about three hundred, of whom about half were on the roll of the school. After the usual hearty despatch of the abundant tea and cake, a hymn was sung, and Mr. Wilkinson made a few opening remarks. The children recited their well-chosen texts, &c. in a manner that left nothing to be desired; and after another hymn, listened with perfect attention to one or two appropriate addresses.

Mr. Hutchinson, who is an unfailing friend of the Mission, gave them a little sermon under four heads, viz., the four T's: Trusting, Taking, Thanking, and Telling, which were explained and illustrated in a way that the children are not likely to forget. Mr. Daniells and Dr. Dixon followed with suitable and affectionate counsels, and Mr. Field, than whom the Mission has no more sincere and faithful friend, addressed a few kind and hearty remarks to them before distributing the prizes, some of which were provided by himself. He contrasted what he remembered of fifty years ago with the present time, and illustrated to them the influence of Jews upon other people by the fact that, among the few Gentiles on the platform there were three Johns and one Samuel. After more singing and prayer, &c., the meeting dispersed, each child, outsiders and all, receiving an orange at the door.

ADULT MEETING.

The meeting for Jewish men and women on the following evening was, in respect of numbers at least, probably the most remarkable meeting yet held by the Mission. It was estimated that about four hundred and fifty Jews were present; the contrast between this and the earlier meetings of the Mission was shown not merely by the great disparity in the numbers, but by the quiet, orderly behaviour of these naturally restless and undisciplined Jews. After the tea, &c., there were hymns and prayers in German. Then Mr. Wilkinson and others addressed frank, loving, and earnest appeals to those present to bethink themselves and return from their long and far wanderings to the true and gracious Shepherd of Israel. Mr. Wilkinson, after offering them a hearty welcome, and wishing them all a happy New Year, through being delivered from sin, addressed them from Jer. ii. 22: "For though thou wash thee with nitre," &c., &c. After a hymn, Mr. Gough addressed them from Ps. xix., followed by Mr Adler, who spoke in German, and by so doing, riveted the attention of every man and woman among them. Mr. Baron prayed in German, Dr. Marshall and Mr. Hutchinson each made characteristic appeals to the intelligence and conscience of their hearers; Dr. Dixon addressed them with his familiar tone of unfeigned sympathy, and with wholesome words; and, after prayer from Mr. Barnett, Mr. Wilkinson brought this most encouraging meeting to a close by reminding the Jews that, if they did not trust Jesus themselves, they at any rate were greatly benefited by the fact that other people trusted and obeyed the words of Jesus.

WEEK OF PRAYER.

The other two meetings were held, as usual, on the morning and evening of the Monday that begins the annual Week of Prayer. Mr. J. E. Mathieson presided, and infused into both meetings his own spirit of genial and Christ-like sympathy. After reading Isaiah lxii., and making some suitable comments thereon, Mr. Mathieson brought before the meeting requests for special prayer. Mr. Robert Brown, followed by other brethren, presented these requests, after which a novel and very touching episode was enacted. The little children, seven or eight in number, from the Jewish Orphans' Home, under Miss Wilkinson's care, were introduced to the meeting and sang first a hymn in Hebrew—viz., "Unto us a child is born . . .," and one in English, "Jesus loves the little children," with sweet voices. The heart of everyone present must have been touched by the simple pathos of the scene.

Mr. Wilkinson followed with his report of the Mission, under the division of Facts of the Past, Facts of the Present, and Purposes proposed for the Future; he expressed his gratefulness to the Lord for continued tokens of his care, and for especial answers to prayer. The progress of the Convalescent Home was also described, where 130 Jewish men had been entertained in the year, and where manifest tokens of spiritual blessing had been received. The visit to I. Rabinovitch was then referred to, and also the visit which Messrs. Baron and Barnett had paid to their friends in Germany. This gave opportunity to Mr. Wilkinson to introduce his great purpose or proposal for the future, viz., to distribute, if the Lord will, 100,000 copies of the recently issued admirable translation of the New Testament into Hebrew among the Jews of the Continent, and that by the hands, and recommended by the voice, of missionaries from Mildmay. The Trinitarian Bible Society issue this translation, and have kindly offered to let Mr. Wilkinson have copies *ad libitum* on very favourable terms. The meeting was also addressed by Mr. Denham Smith, chiefly on Paul's words, "Now is our salvation nearer than when we believed," and from Luke i. 31—33 concerning "the kingdom."

EVENING MEETING.

The evening meeting was, in most respects, a reproduction of the morning meeting, with some important variations. Mr. Wilkinson read again Isaiah lxii., and said that it had been and would be his yearly practice to read that remarkable chapter. His report was amplified by several translations from Jewish Continental papers, which revealed the marvellous revolution taking place in the religious attitude of many influential Jews. This was followed by the Medical Mission report presented by Dr. Marshall, in the absence of Dr. Dixon, who had been called away to render professional assistance at a distance. The meeting was further addressed by Dr. Sinclair Paterson, whose striking thoughts on the present aspects of the Jewish question, based on wide and minute acquaintance with facts, left a keen relish on the mental palates of all present, so that, although the time for closing the meeting was considerably over-stepped, the desire was evidently unanimous that he should continue at his pleasure.

Thus was brought to a close this very interesting series of meetings, and all who had part in them will join in thankfulness to God for the refreshment and hopeful promise that they afforded.

YOUNG MEN IN BATH.

DEAR SIR,—As the newly-appointed secretary of the Bath Y.M.C.A., allow me to say that the committee of this Association are making a fresh start this year, in order to influence for good the many hundreds of young men in this beautiful and ancient city. I would earnestly ask for the prayers of your readers; and if there are parents who have sons in this city, and who would like me to write to them, or visit them, a letter to me here suggesting such a course shall receive my prompt attention. I will do all I can to make them thoroughly welcome.

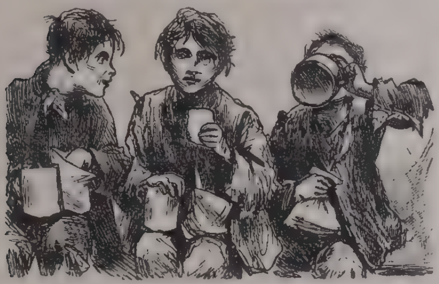
The churches here are doing a good and noble work, and I shall endeavour in every way to work in perfect harmony with them.—Yours sincerely,

John A. Stooke, General Secretary.

Y.M.C.A., 5, Quiet-street, Bath.

DISTRESS IN THE WEST-END.—Mr. C. Cook, of Hyde-park Hall, and his helpers, are giving free meals, as far as they are able, to the unemployed and destitute in their neighbourhood, of which he states there are a great many.

DR. BARNARDO AND HOMELESS CHILDREN.



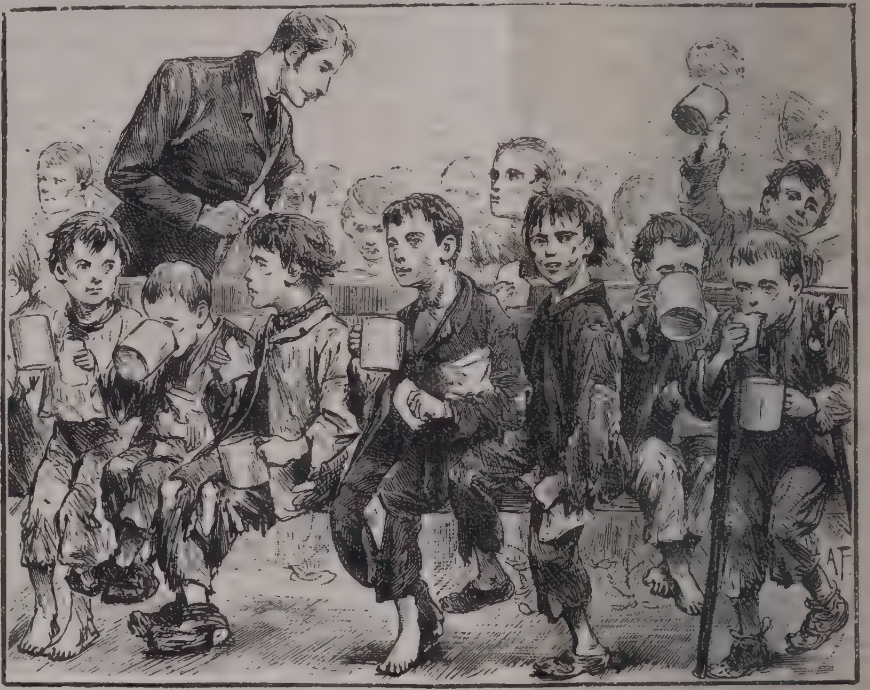
WAIFS, BAGS AND MUGS.

THE East-end of London presents many sights that deeply move the Christian philanthropist, but surely that which will most readily touch the regenerated heart is the terrible condition in which so many children live, move, and have their being. Last week it was our lot to witness some 2000 of them, gathered together by Dr. Barnardo, for his annual festival to the homeless waifs of this great and sorrowful city. The circumstances of the lives of these small social outcasts are such that their continued existence seems a miracle to all dwellers in comfortable homes. During the previous nights Dr. Barnardo, or his efficient helpers, had been scouring the streets, peering under archways, into deserted markets, waggons and carts, courts and alleys, throughout the poorest parts of the Eastern section of the metropolis. All children found sheltering in such places received a card of invitation. So also those found in the lodging-houses, which are said to be the only place that 60,000 persons can call a home. Of this number a large proportion are children under fifteen years of age. From these the searchers went to the "furnished rooms,"—dens not under the supervision of the police, and some of which, at the time of visiting, showed scenes which may not be here unveiled.

When all were gathered in the large Gospel Hall of the Edinburgh Castle, under the glare of the electric light, what a strange congregation they formed! What rags, what leanness, what wretchedness! We examined one section of the closely-packed crowd of wee fellows, specially with regard to shoes. About a third of them were utterly innocent of this item of attire, despite the fact that, without, the streets were covered with snow and ice, and it was one of the most biting, inclement evenings we recollect in a long London experience. Some of these morsels of humanity had come one, two, and three miles to be present at the feast. Think of it, ye mothers, who at that selfsame hour were saying, "Now I lay me down to sleep" with your darlings, and, with loving kiss and touch, were leaving them in the cosiest of cots.

Dr. Barnardo, with wise forethought born of his great experience, had his well-trained brass band in the gallery, and, as the juvenile guests fought their way in through the mob in the street, the stirring strains with which they all appeared to be familiar not only soothed the restless spirits but evoked an amount of musical talent that was simply wonderful. How they sang the popular airs, keeping time as if to the beat of Mr. Proudman's bâton. We must not stay to describe the admirable marshalling of Dr. Barnardo's attendant forces, or the superb generalship he displayed in the service of the tea, and the corpulent-looking bags, which soon grew smaller by degrees and beautifully less as the young ravens satisfied their hunger, causing the "chunks" of cake and bread-and-butter to disappear with the dexterity of a prestidigitateur. Presently there could be seen on the grimy faces a growing look of satisfaction like that expressed by the Italian Dives, who said, "When I have dined, all the world is happy."

Much yet remained to be done, and little time to do it. A company of well-drilled lads from the Home in Stepney-causeway appeared on the platform, clad in bright sailor suits. Their smart and comfortable appearance must have turned the eyes of the boy guests green with envy, even after such a tea. A text was slowly declaimed by the Doctor, that it might be learnt by heart, "Wash me, and I shall be whiter than snow;" and here the work of the ragged or board-school was shown by many of them shouting it out before Dr. Barnardo, with deliberate voice, had got half through it. Mr. Henry Varley gave a very brief Gospel talk, which was received with remarkable attention; and then came the reading of a letter from Canada, which that morning's post had brought from a lad who was once a Whitechapel arab. Due stress was laid upon all the good news it contained; it showed that the writer was of the right stamp, for he enclosed ten dollars out of his savings to help other poor lads to go to his adopted country.



INNOCENT OF SHOES AND STOCKINGS.

Thereafter followed the usual cross-examination by which Dr. Barnardo endeavours to classify the motley throng and to weed out the likeliest and the most needy. "I want to help you to better lives than the streets and the lodgings can give you," he premised. Their occupations or want of occupation; their places of abode; their orphanhood or otherwise; some matters of an equally important nature, but which were regarded in a somewhat jocular light—all were made the subject of interrogations that were answered with the utmost alacrity. A good few admitted that they had been "in trouble," and many more that they deserved to have been. Those who confessed to have in their possession sufficient current coin of the realm to pay for the night's lodging might have been counted by units; for that night at least a bed was put within the reach of all, for there was on hand, as usual, a new sixpence for every one who had not forfeited his title to it by bad behaviour. The last question was one which we hope and believe marked the turning point in many a life, "How many are willing to come into our Homes to be trained for useful work and afterwards sent out to Canada?" It must have seemed to some as if the door of heaven had opened for their admission. Quite a little crowd rose, and, in less time almost than it takes to write the words, Dr. Barnardo was among them, finding out, as he well knows how, whether or not they were in serious earnest in their desire to lead the better life towards which he had proffered them his help.

The arduous work of enquiring into these cases lasted, we believe, till past midnight. The outcome is as follows: Sixty boys have been admitted into the Homes as the result of Wednesday's meeting; while the cases of a large additional number are still under investigation. Of course, such inquiries sometimes occupy a considerable amount of time.

This is but an imperfect peep at one night's rescue work among the neglected young savages of the East-end: one effort to give life for death, health for disease, happiness for misery, to those who never before may have had the alternatives placed deliberately before them. Does not the true Christian heart throb with unutterable sympathy for such Samaritan work as this? For the thousands of children who yet remain longing for deliverance, what shall we say? That the Father of us all is yearning to bless them, if but some of his stewards will prepare the channels through which the blessing may flow.

RICHARD WEAVER has been at work in Edinburgh—the Drill Hall, Carubbers-close Mission Hall, and elsewhere, and much blessing has rested on his labours.

EDINBURGH CASTLE.—Despite the inclemency of the weather, very large congregations assembled on Lord's Day last, when Mr. Varley was the preacher. Quite a number of awakened and anxious souls in the after meeting received the word, and went away rejoicing in Christ.

Notes and Comments.

OUR next issue will contain a portrait of Pastor Archibald G. Brown, of the East London Tabernacle, with biographical sketch, and an important paper just written by Mr. Brown, on "Poverty, Clean and Squalid."

The Week of Prayer has been very extensively observed throughout this and other lands. May we not look for, and confidently expect, abundant answers to the united prayers that have ascended to God, in a revived Church life, and a consequent ingathering, at home and abroad, of those who have hitherto been straying on the mountains of indifference, neglect, or avowed unbelief? We give in this issue summarised notes of many of the addresses delivered at the London meetings; some are unavoidably held over till our next, including an important one on "The Christian Life," by Rev. H. W. Webb-Peploe, and a report of the meetings of Saturday.

In the interesting account given on another page of the New Year's meetings held by the Mildmay Mission to the Jews, it will be observed that Mr. Wilkinson, the Director, greatly desires to distribute among Jews on the Continent a large number of copies of a new Hebrew translation of the New Testament. This project is one that must commend itself heartily to every Christian, Jew and Gentile alike, and we hope Mr. Wilkinson will be greatly encouraged in the effort by the practical sympathy of his fellow-believers.

The cry for "Church Reform" has, for the nonce at least, taken the place of the movement towards the separation of Church and State. Whatever may be the fate of the latter, there is little difference of opinion as to the need of the former, as the pages upon pages of correspondence in our newspapers, both secular and religious, amply testify. In a lengthy letter to *The Times* last week, Lord Radstock, foreseeing that the Church of England is on the eve of great changes in its practical working, puts in a strenuous plea for a correct definition of the term "Churchmen." He rejects, as untenable from a Scriptural point of view, the notion that the term can be synonymous either with "baptized persons," or with "communicants."

He thus puts the thing in a nutshell, as it appears to us:—"Most thoughtful people would say that a national church should as nearly as possible comprehend the followers of Christ in the nation." And, again:—

> If membership in the national church were made to depend on real Christianity rather than on adherence to rubrical uniformity, and if in the government of that church it was recognised that the Apostolic order was, to "keep the unity of the spirit," and not to compel uniformity of method, then the energy and devotion of hundreds of thousands of devoted Christians, who are now in separation, if not in antagonism to one another, could be united by the bond of the one common life under the one Head to make known the Gospel at home and abroad. Thus, instead of the scandal to Europe which Canon Liddon fears, that England is abandoning the Christian faith, it would be seen that Christian life had taken a larger and more powerful development.

The admission to power of "the laity," in church government, is one of the most knotty and crucial questions, and there will be much contention, we fear, before a satisfactory settlement is reached—so far have we departed from primitive and apostolic simplicity and community of feeling. Our chief sorrow is that, meantime, the real aggressive work of the Christian Church in these realms must inevitably suffer neglect.

In spite of divisions among Christians, attempted alliances between the Church and the world, and the oppositions of infidelity and vice, there has rarely been a period when Christ's faithful witnesses entered on a new year with such vantage-ground. A destructive criticism of the New Testament books has been brought to confusion, and the grand facts of the Old Testament have asserted their historical value. Among the latter, few investigations promise to be more fruitful than those relating to the migration of Abram.

The recent work of the Bishop of Durham (*Macmillan & Co.*) on the Ignatian Epistles and Polycarp may well take a place among the most important contributions to Biblical criticism. Because the letters of Ignatius, written on his way to martyrdom in Rome, bear overwhelming testimony to the existence of the Church and the New Testament writings at the beginning of the second century, the author of "Supernatural Religion," and others of the same school, have done their utmost to discredit them. Dr. Lightfoot not merely vindicates the genuineness of the letters, but proves that the methods of these hostile critics are capricious and unhistorical. It is hardly too much to say that, before this astonishing advance, the Tübingen reconstruction of the New Testament has received its death-blow.

With respect to Mr. Gladstone's important article on Genesis i., in this month's *Nineteenth Century*, the main argument of which we gave last week, several further matters may be indicated. A material point in Professor Huxley's paper was that different orders of population are represented in the Mosaic account as having been produced in three distinct and successive periods of time. Mr. Gladstone contends that this objection is arbitrary, and lies altogether beyond the natural force of the words, which teach that while there was a certain time of creation, the component classes were, from that time, in course of production.

He argues, further, that whatever fossiliferous rocks may now tell scientists, the aim of the sacred writer was to describe the formation of the objects and creatures with which early man was familiar. The introduction of invisible and unknown orders would have injured his purpose. The revelation described the successive origins of life with which human experience was conversant, and it does this in an order which geological authority confirms.

In a postscript to the article, Dr. Dana (Professor of Geology, in Yale College, America) and Dr. Guyot (Professor of the same and of Physical Geography in New Jersey College) are quoted as adhering with increased confidence to the idea of a substantial harmony between modern science and the Mosaic text. The whole controversy is profoundly interesting, as showing that Inspiration begins with the very opening of the Scriptures. The complete solution may not yet be reached, but we have assuredly—as Mr. Gladstone affirms—a cosmogony which combines scientific precision with the majesty, simplicity, intelligibility, and impressiveness, of the Bible record.

It is said by some who are intimately acquainted with Indian affairs, that when natives visit England they seldom return with any positive impressions of Christianity. Not seldom they go back to India as atheists. This is a fearful statement if true, as we fear it is. We mention it for the earnest consideration of such readers as may know any of these Eastern visitors in our midst, that they may do their utmost to show them the attractive beauty and reality of the religion of Jesus Christ.

Rev. Cynddylan Jones, of Cardiff, in a prefatory note to "The Welsh Pulpit of To-day," remarks that "the denominational wall of separation in Wales is based in sentiment and association rather than in doctrine and conviction." This is proved by the harmonious whole to which seven-and-twenty preachers, representing most sections of the Christian Church in Wales, have each contributed their part. Mr. Jones adds: "All earnest men desire closer union, for of Wales it is especially true that division is weakness, while 'union is strength." But this is a truth of universal application. There is no greater hindrance to the spread of the Gospel than sectarian division, unless it be individual indifference. May God deliver his people from this twofold evil!

John did not speak hyperbolically when he closed his Gospel by saying that if all the things which Jesus did were written every one, the world itself could not contain the books. There was more in that one short life than in all the lives of other men; and every man would receive his own impression from each act and word. For no two persons see the same rainbow: no two see the same Jesus. Matthew sees a King; Mark sees a Servant; Luke sees a Son of Man; John sees a Son of God. Each sees what he has capacity for seeing, though each also sees, according to his measure, what the others see. Let us be careful how we judge the view of the Master taken by any of our fellow-servants.

"But God raised Him from the dead." Nothing could exceed the stately dignity of these calm words, in which again and again the Apostles gave witness of the resurrection of the Lord Jesus. They are the Divine denial of the foolish boast, "*Vox populi, vox Dei.*" The Holy Spirit had asked, "Why do the people imagine a vain thing?" anticipating the time when the Gentiles and the people of Israel gathered together to do what His hand and His counsel had determined before to be done. When they had fulfilled all that was written of the Christ, and had slain the Prince of Life, then He that sitteth in the heavens laughed; Jehovah had them in derision. God raised Him from the dead.

With the same majestic simplicity the Psalm, in the prophetic past, proclaims, "Yet have I set my King upon my holy hill of Zion!" Not by the voice of the people but by the voice of God will Jesus reign. "I will overturn, overturn, overturn till He shall come whose right it is—['The government shall be upon his shoulder!']—and I will give it Him!" Is it not remarkable that the distress of nations, with perplexity, which now exists, arises mainly from the instability of the various Governments? Unlike these, righteousness and judgment are the foundation of his throne whose kingdom ruleth over all.

The Church Missionary Society have arranged to hold simultaneous meetings in nearly 150 cities and towns in all parts of England, in the second week of February, with a view to setting forth the claims of foreign missions. Details will appear in our next issue.

There are many Christians in these days, when evil seems to be intensified and often triumphant, who forget the comforting assurance of the Saviour, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." It may be helpful to them, if their faith needs extraneous support, to take as a commentary upon the Master's words, some figures published by Professor Schem, one of the greatest living statisticians. The professor states that 685,459,411 people are living in "Christian countries," and 711,838,589 in non-Christian: 32,419,470 square miles of the area of the earth are under Christian governments, and 19,942,555 under non-Christian. In other words, nearly one-half of the population of the world is under Christian influence of a more or less potent kind.

Taking this in connection with the facts that Christ's assurance was spoken to only a few disciples, and as yet not a century has been spent in sustained and intense missionary effort on the part of the English-speaking races, there is room for thanksgiving and praise, and we may hopefully look forward to the entire fulfilment of the early promise to Moses, "As truly as I live, all the earth shall be filled with the glory of the Lord."

At the same time, to be under a Christian government, or to be living in a "Christian country," does not necessarily involve personal loyalty to Christ; while to the large number of heathens abroad must be added the great army of heathens at home in our midst, who are living virtually "without God," and, alas for themselves, "without hope in the world." In Great Britain and Ireland, if it be true, as undoubtedly it is, that the fields indeed are white unto the harvest, it is equally true that the labourers are few, and there is therefore ample room for the cultivation of a missionary spirit on the part of those Christians who are unable to set themselves apart for labour in foreign and far-off lands. The man for whom Christ did "great things" was bidden by the Divine Master to go "home" and to tell his friends what the Lord had done for him, and it is recorded for us that when he obeyed all men did marvel.

"A Christian Girl behind the Counter," who states that she has been at business for over eight years, urges that very little is done for shop-assistants by those who have it in their power to do much. Commenting upon the dangers and temptations which surround young girls in such employment in large cities, she urges that a little sympathy with the girls who serve them, on the part of the lady customers, sympathy evinced even only in the giving of such a tract as that published under the auspices of the Y.W.C.A., "Perils of Young Girls away from Home," and, when possible, by a few kindly words, might, with God's blessing, be the means of saving a girl from the snares of the tempter and of bringing a soul to Christ. There certainly is room for much quiet Christian effort in this direction. Without in any way trespassing upon that time which belongs to the employer, ladies might seize many opportunities of speaking a few words of comfort and encouragement to those who frequently are alone in the midst of a crowd.

Alluding to the communication headed "A Crying Shame," which appeared in THE CHRISTIAN for December 24, and in sending a subscription to Miss Virgo's Work amongst Young Women, a lady says:—

> This crying shame is perpetrated by some of the best houses at the West-end of London, who are not ashamed to grind down, and defraud, those by whose services they are acquiring wealth.

No real blessing can attend the possession of wealth which has been heaped together at the cost of the bodies and souls of others, and employers who cast into the streets on the Sabbath morning, houseless and homeless for the day, those for whom they are responsible in the sight of God, cannot thrust aside that punishment which God has threatened He will not turn away from those who have "sold the righteous for silver, and the poor for a pair of shoes."

The example set by Mr. and Mrs. Russell Hurditch in gladly welcoming "in the name of the Lord" any of those thrust out into the street on the Lord's day is well worthy of imitation by others whom God has blessed with a happy home. Now that the bitter wrong has been set before the public we trust many Christians will act as the Lord's stewards. In thus showing kindness to those who are forced into a position of temptation and danger they may practically show that they have learned of the Spirit of Christ.

A Conference on the "Evangelisation of the World" is to be held in Melbourne Hall, Leicester, in the first week of February next.

An extraordinary case of boycotting, not in Ireland, but in England, has just come to our ears. Mr. John P. Fison, a Christian worker, has resided during the last five years at his paternal home at Horningsea, near Cambridge, by special invitation. On December 15, his father, 93 years of age, was induced to spend a week at a younger son's in the village. During that time J. P. Fison was summarily turned into the street, and, failing to obtain his bed-clothes, was driven to find shelter in the workhouse on Christmas-eve, and returned, on Christmas morning, to live in an unfurnished house, and to sleep on a straw mattress. Not only so, but others under the same influence threaten people in the village that if they show him hospitality or do any work for him, they will never employ them any more. The cause would appear to be that Mr. John Fison is a zealous Christian, and some time ago set on foot a coffee tavern. There is a mortgage upon this house and land which is called in. There seems to be a determination to drive him out of the village.

We believe Mr. Fison to be a good man, and have proved our belief by advancing him some pecuniary help. It is an important thing to maintain him in possession of the coffee tavern, which may otherwise be turned into a public-house. We shall be happy to receive communications of any kind from those who are opposed to boycotting for righteousness' sake.

Some of the pellets of Colonel Ingersoll and Mr. Bradlaugh are very easily pinched into powder by Miss von Finkelstein in her admirable lectures on the Holy Land. Last week we had the pleasure of listening to her at the Baptist Chapel, Crouch-hill, and also at the Metropolitan Tabernacle; on both occasions she gave striking examples of the mistaken criticism of these sceptical Iconoclasts. We cannot, of course, reproduce at length Miss Finkelstein's inimitable talks. We recommend our readers to hear and see her for themselves.

☞ A great meeting will be held in Exeter Hall on Monday, January 18, to welcome Mr. W. T. Stead on the evening of his release from prison. The chair will be taken at 7.30 p.m. by the Right Hon. J. Stansfeld, M.P., and the following, among others, are expected to be on the platform: Mrs. Butler, Mrs. Fawcett, Mrs. Fenwick Miller, the Hon. Auberon Herbert, Mr. C. B. MacLaren, M.P., Rev. Hugh Price Hughes, Rev. B. Waugh, Mr. W. Bramwell Booth. Reserved seat tickets, price 1s., may be purchased at this office.

In the recent death at Cairo of Judge Sheldon Amos, the cause of national and individual righteousness has lost an ardent friend and able advocate. We can ill spare such a man at the present crisis of our nation's history: may his mantle fall on some one equally gifted and equally devoted.

Judging from the accounts in some of our American exchanges the Mormon system at Salt Lake City appears to be *in extremis*, through the determined action of the United States officials in applying the law against polygamy. Every true-minded citizen of the great Republic, not to mention those in other lands whose friends have been beguiled, will rejoice when this unholy and Satanic imposture is made a clean end of.

A letter, signed by a large number of Christian students at Oxford and Cambridge, is being sent to youths attending our great public schools, inviting them to join the Schoolboys' Scripture Union (Secretary, T. B. Bishop, 48, Paternoster-row). This movement is one that ought to receive the widest encouragement, and is fraught, we believe, with untold blessing for the immediate future of the nation.

Mr. Henry Varley has written a new pamphlet on "Mr. Bradlaugh and the Proposed Affirmation Bill" (1d. *J. Kensit*). He shows the competency of the existing law to meet every exigency which can arise, and proves that Mr. Bradlaugh is alone responsible for the difficulty of the position in which he is placed. Mr. Varley's paper is addressed to the members of the Legislature, but it is well worthy of careful perusal by all who have taken an interest in this burning question.

Philip Henry Gosse, F.R.S., the well-known naturalist, is not so widely known as a Christian teacher. His volume of essays, entitled, "The Mysteries of God" (*Hodder & Stoughton.* 3s. 6d.) is, however, well worthy the study of Christians. A reviewer in *The Monthly Record* of the Protestant Evangelical Mission for this month writes thus concerning it:—

> In youth it was our desire to walk as Christ walked. We would have given anything for a simple, honest Biography of Him. We often wondered that in those years of a man's life which are especially important—from twelve to thirty—the Evangelists do not give us one hint as to how Jesus spent His life, other than that He was a "Carpenter." Often did we wish that God had been pleased to give us more details of the life of Him with whom He declared Himself "well pleased." By a very singular incident we were led to purchase a book written by P. H. Gosse, "The Mysteries of God." We found it deeply interesting, but the chapters, "Christ in the Psalms" thrillingly so. Therein is given the Biography we so long sought; and so written, in the language of *Prophecy*, that one is compelled to enter with reverent steps the sanctuary, and listen with circumcised ear and heart to what the oracles of God utter. We now bless God unfeignedly, both for the *silence* of the EVANGELIST and the *Revelation* of the PROPHET. Had the Biography been written by an *Evangelist* and not by a *Prophet* it would have been very difficult for many Christians to read the narrative without being "offended."

The book contains many other valuabl and suggestive papers on important an unbeaten lines of thought.

CHRISTMAS AND NEW YEAR WITH MISS MACPHERSON.

IT was a dark misty morning; nevertheless children's voices were floating merrily around, as we elder workers were awaking from our slumbers, at the Hackney Training Home. Soon after six o'clock they were surrounding our bedroom doors, singing their glad carols, and Hallelujah to the angels' song. Dear little ones! to them it was a glad and happy day, and to some of them the first time that so many mercies and such loving-kindness had been their portion.

During the morning hours the Refuge workers dropped in, bright and joyous, anticipating a long, happy day with the children. Orphaned workers to-day esteem it a high honour awarded them, in being permitted to wait upon our fresh family of destitute and friendless little ones at dinner.

The blessing asked upon the midday meal had woven in it many a thanksgiving, and was followed by a soft hush of grateful sighs, and murmuring of echoing "Amens." "Can these be wandering waifs?" asked one fresh worker. Yes, these are they, who are lent to us by the Lord of glory for a few brief years, that we may tell them the story of his wondrous love. High honour thus to wait upon them, and see in them the loved Babe of Bethlehem accepting our offering, our motive purified by his own perfected service as High Priest, and now waiting to help us with the grace to follow in his steps.

Meals over, and each one refreshed, we mingle again in the school-room, about seventy in number, one of the happiest families in all the land. We overhear one telling to another memories of other days, and, child-like, repeated loud enough for older ears to hear. Another tells of having had only a crust of dry bread thrown to him the previous Christmas, by his drunken father. Several had spent their day in the workhouse, and no such bright cheer as this had fallen to their portion. Some of the little girls have as yet scarcely recovered (even if their brief lives ever had any sunshine in them) the power of childhood's merry laughter. The number of those called "deserted" daily increases; still it will be our joy to teach them yet to say, "Mother," and to know a father's care too.

Afternoon hours flit swiftly by, filled with merry singing and joyous fun, as old and young together endeavour to make each other happy. We look on for a few moments, adoring the grace which brought us to know the East of London, twenty-two years ago, and most of all for the love given to us for the poor children who have few of their own to care for them. It is a joy to look on our forty-seventh family! Our hearts are warmer than ever to save another child, and by God's help place another thousand beyond the reach of city temptations in the wide Dominion of Canada.

Christmas presents, oranges, and sweet-bags were not wanting; honey upon the children's bread, the gift of a young lady in the country. The happy day closed as usual with kind words from our young nephews, and fervent prayers for the Holy Spirit to rest upon these young hearts, that they should be washed in the precious Blood, and join us to sing his praises in heaven.

The following Lord's Day such a blessed answer came to these longings. The weather was still grey and foggy, but it was the opposite in our happy Home. During the afternoon about twenty of the elder boys sat with us around the dining-room fire; we talked familiarly of all sorts of things, but gradually leading them to the one thing needful. Whilst deep stillness rested upon us, we heard again the Master's voice: "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" Ere long, without the least excitement, lad after lad fell on his knees, weeping bitterly. Soon broken voices were heard asking for mercy and forgiveness. The eldest, and apparently most hardened, was up early the next morning, writing to his father (a Christian man) the glad news that the dead was alive, the lost found.

On the following day we abode still at the Hackney Home, and continued our conversations around the fireside with the lads. A tender, inquiring spirit was among them, and we were at home with each other. My thought was to show them what God's blessed book says about our sins when we have trusted the Lord Jesus. "Put away by the sacrifice of Himself." It is helpful, when training the young, to get their own ideas of the words we use in conveying our fluent thoughts. We are often brought face to face with the fact, that they are like very narrow-necked bottles, and much is spilt in the process of filling, by our anxious desires to give our own views.

"Put away," says one boy, "means to lay it by in the pawnshop."

"Sacrifice," means "to sell cheap," as his father used to do on his coster's barrow on Saturday nights.

"Purged." They could only imagine that senna and salts and jalap could do that!

"Forgiven." This was easy. Seven rose, and told stories they had heard about forgiveness, mostly incidents from tracts, and their own experience.

"Love," shown by hair-breadth escapes in the streets, in a burning house; two had been rescued from drowning by loving help.

Our scholars talked a great deal more than we did, and we found out where they were wrong or ignorant. Our hearts burned to say the right words: very few sufficed, and their young hearts were drawn closer to ours. The deep yearning that they all might be saved, was, we believe, being answered. They are babes as yet, desiring the "sincere milk of the Word," and are often seen creeping up to their bedside to pray, when overtaken by a fault.

The year 1885 closed with an earnest watch-night service, when nearly 200 assembled, most of them poor and homeless. The meeting was conducted by our two nephews and other workers. Before leaving each received a cup of coffee and bread and butter. We were glad again to have this opportunity of giving out the Gospel message during the closing hours of the year.

Early next morning we were busy preparing for the New Year's treat to our widows, men's Bible-class, adult Sunday-school, and members of the mothers' meeting. All were delighted with their unexpected present of a packet of tea, and special thanksgivings were entrusted to us, to give to all the kind donors of warm garments, and the contributors to the cost of the nice dinner and tea. Truly it was a house full of joyful, grateful poor saints. Words fail to convey all the prayerful wishes and thanks expressed.

Former favourite teachers, who spent the happy day with us, were hailed with joy. Widows, of great age, looked calm and peaceful, telling of the rest of soul within. Their talk was hearty; as we passed in and out among them a pair of wrinkled hands would grasp ours, and a kind wish be expressed for another New Year. Many breathed their favourite text into our ears; others had received for us a special one that morning, such as "The joy of the Lord is your strength" (Num. vi. 24). Truly for a few hours it seemed the very vestibule of heaven to be among so many holy, happy poor, who were yet rich in faith.

To the younger mothers, two of us used the opportunity, and gave a strong dose of sound Gospel Temperance. We felt the opportunity was one not to be lost, and the result was that a number signed the pledge. This theme pervades all our work, especially at this season, when drunkenness abounds. We are always looking out to enlarge our Sunday Bible classes, for then we increase our staff of real workers for God among the people living in these courts and alleys around us. It is only as we get individual influence, and become assured that they are born of the Spirit, that we can depend upon their shining for Jesus in the awful darkness of these East-end courts and alleys.

The first Sunday in the New Year, at our adult Sunday-school monthly prayer-meeting, we gave the men and women our motto for the New Year: "Whatsoever He saith unto you, do it." Then we dealt with them as with our boys and girls in the Training Home; took the motto for our text, and asked what were some of the things they could do, if spared through the New Year. Many of them are very poor, and some almost homeless, depending on pittances from hour to hour. Not a few faces were beautiful, shining with love to our blessed Lord, willing to obey that word, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Answers rose quickly from responsive hearts:—

"Nurse our neighbours when they are ill." "Make an old woman's bed, and keep the room clean and tidy." "Get or give a cup of tea to those who need it." "Make them a bowl of broth." "Mind the children while 'mother' goes to the hospital with the sick one." "Clean up a neighbour's place when she is busy." "Make a little custard for one dying of consumption." "Lend some of your bedclothes to those who have none." "Give the blind a helping hand" (we have no less than six blind women in our adult school). "Persuade those who drink to give it up." "Keep on persuading them to give it up." "Pray for unconverted kindred." "Live before them, and show forth patience."

Thus it is our happy privilege to live among the poor, enjoying foretastes of heaven, learning from them sweet lessons of love and Christ-like self-denial.

Before this reaches the eye of the reader, the treats for Sunday-school children, factory girls, and the sick and poor in workhouses and infirmaries will belong to the past. We are happy to be your almoners, and now tender our united thanks to our many kind helpers for the cuffs, comforters, toys, cards, &c. How sweet to remember that when the motive is pure, the smallest service done for the Lord will not be forgotten. Certainly fragments of time have been most lovingly used, in preparing these many warm garments for the poor at this season, when so many bread-winners are out of work.

We think it desirable to form a paid sewing class for our "Mothers," as many decent families scarcely know how to exist; yet we never hear a murmur. The garments made would clothe the several hundreds of destitute little ones, whom we hope to plant out in Canada during the coming spring and summer. This would tend towards honest independence, and twice turn over any shilling thus expended. We have plenty of lady workers, clever-handed, ready to superintend when funds are sent for this purpose. **Annie Macpherson.**

60, Commercial-street, Spitalfields, E.

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"LET HIM THAT HEARETH SAY, COME."

O THOU who hast heard the sweet Saviour's voice,
Which told thee of pardon and sin forgiven,
And found in believing such rest and peace,
The foretaste on earth of the joy of heaven,
Art thou telling to others, "Christ suffered for thee,
He's able to save thee—He savèd me"?

Remember e'en now that the day draws near
When Christ will sit down on his judgment throne
Will any be there who have heard from thee
The news of salvation through Him alone?
Will anyone give thee the greeting so sweet:
"'Twas thou who didst lead me to Jesus' feet"?

Is "No" the reply which thy heart returns?
Then now 'mid the perishing souls around
Go spread the glad news, "There is pardon free,
The gift of that Saviour whom I have found."
And soon thou wilt prove that no work is so blest
As leading the weary to Christ for rest.

Streatham. **Janet Clark.**

REQUESTS FOR PRAYER.—For blessing on mission services at Congregational Chapel, Church Stretton, by Mrs. K. Yeoland.——That an abundant blessing may rest on a Gospel mission in Lowestoft.——For special individual and united prayer, on Sunday, the 17th inst., that God may graciously guide and bless the efforts to get the sale of intoxicating liquors stopped during the whole of Sunday; and that the Bill for this object may be passed in the first session of the new Parliament.

"A GRAVE CHARGE."

DEAR SIR,—I am not surprised at the indignation of "H. G. M.," expressed in your issue of December 31; and my delay in answering his challenge is owing to the desire to make the answer complete.

Having seen the extended notes of a shorthand writer who attended the meeting referred to in my letter of December 24, I find that my statement was substantially correct, except that I used the word "abroad" instead of "in India." The statement was made by Rev. H. W. Webb-Peploe, at a public meeting for men only, in London, on November 26 last.

Its accuracy is confirmed by extracts from replies elicited by the Royal Commission on the Contagious Diseases Acts. As I do not wish, unnecessarily, to repeat in detail the accusation brought against our military authorities, let me refer "H. G. M." and others to two sermons preached in Salisbury Cathedral, by Rev. Prebendary Fowle, entitled "Aholah and Aholibah" (*Banks, 27, Great George-street, Westminster*, 1½d.), and to a little pamphlet, "Modern Heathenism" (*Dyer Brothers, Paternoster-square*, 1d.), in which the shameful details can be perused. See also, especially, Report of Royal Commission on Contagious Diseases Acts, vol. ii. c. 408. Answers to Questions 15,130, 15,168. 15,179 (*Eyre & Spottiswoode*).

The history of sin is instructive and awfully solemn; one downward step most surely leads to another and another, all tending to a lower depth of iniquity. The public governmental sanction to vice in the passing of the C.D. Acts was followed by deliberate provision for men's passionate desires, and sinning was made as easy as possible. It may be that such arrangements are more or less localised, and have not been adopted universally in connection with the army and navy of England; but, if not, we believe it is in consequence of public attention having been drawn to the existing wickedness, rather than to any change of mind (repentance) on the part of the authorities; and I must beg to differ with some Christian brethren who wish to impose silence on the Christian Press upon a subject of this kind. In all courtesy, but with much earnestness, I ask them, would they have silenced ancient prophets warning and admonishing princes and peoples on similar subjects? Nowadays the Press seems compelled to usurp the prophet's place, since so many of those who ought to tell forth God's warnings are holding their peace.—I am, dear sir, yours truly,

January 8. LESS THAN THE LEAST.

[We are sure our correspondent did not intend to make a charge against any individual commander or officer, naval or military. His remarks were made with respect to the system, and not to those who enforce it. The influence of godly men, like Havelock, would be such that their regiments would not be likely to demand the hideous supply to which he referred.—ED.]

CARING FOR FRIENDLESS GIRLS.

DEAR SIR,—I wish to draw your attention to the necessity of providing some refuge in every town for young servant girls locked out at night or dismissed suddenly by their employers. During the last six weeks I have accidentally met with three such cases in my own neighbourhood. In two of these, girls of fourteen and fifteen spent the night in the streets or in out-houses. The third girl, aged twelve, I fortunately heard of on New Year's night; I went out to seek her, and brought her home with me. Every year large numbers of friendless girls leave workhouses to go into service. The Local Vigilance Association to which I reported these cases have requested the Guardians to communicate with them whenever a workhouse-girl goes into service in our town; lady visitors are undertaking to call on them, so that they may not feel themselves wholly friendless in any emergency. A respectable lodging has also been provided where they may be taken in temporarily at the expense, if need be, of the Association, and the address has been given to the police, so that any girls they find homeless may be taken there.

Yours faithfully, AGNES COOK.

HELP US TO SAVE THE GIRLS.

DEAR SIR,—May I ask for a little space in your paper to suggest how help may be rendered by your readers and the public, as opportunity may offer, towards checking the hellish traffic in girls for Continental prostitution? Within three weeks of this date I have received information of no less than three girls who, I have no doubt, were taken abroad in the expectation of finding respectable employment, but who are now, I doubt not, in the toils of the procurers, from which there is little, if any, hope of their escape. In the particular cases referred to the girls might have been saved, had those who saw their imminent danger spoken a word of caution to them. This was not done, and they passed over to France, and, I believe, to their certain doom; while those who might have saved them wrote when all clue was lost, and it was too late to attempt their rescue.

The whole subject is painful in the extreme, and surrounded with difficulty; but it becomes especially distressing when we are convinced that innocent and unsuspecting victims are forwarded, as sheep to the shambles, under the very eyes of Christian men and women, who might have saved them by a timely and a kindly word. —Yours, &c., BENJAMIN SCOTT,

Chairman of the Committee for Suppression of the Traffic, &c.

London, January 8.

"A SERIOUS DANGER."

DEAR SIR,—Mr. Varley is quite right in saying, in a recent issue of your paper, that persons are doubting the truth of Mr. Stead's statements made in the columns of *The Pall Mall Gazette*. There is a strong feeling abroad that the less said concerning these things the better. I think any who are of that opinion would quickly change it had they listened to what I had to hear recently, as one of the grand jury at the Old Bailey Sessions. We had sixteen cases before us of the most dreadful cruelties perpetrated upon young and innocent children. The details of the outrages are too awful even to hint at. Suffice it to say, that out of these sixteen cases, twelve at least were those of little girls between seven and eleven years of age. When some of the jurymen expressed their horror at such crimes being committed upon children so young, Mr. Sims, acting on behalf of the Treasury, in defending some of these babies, said, "It is nothing, gentlemen; we have them sometimes at two years and a half."

I asked one of the ushers of the court, who has occupied his position for thirty years, what he thought of Mr. Stead's revelations—whether he was of the opinion that he had exaggerated. He replied, "No, sir, that would be impossible; and if Mr. Stead had only listened to what I have during my official capacity here, he would have written even stronger than he did." These and similar cases do not appear in the public Press; if they did, it would be impossible to imagine that the statements recently made were in any way overdrawn.

Faithfully yours, EDWIN H. KERWIN.

THE BIBLE AND COLPORTAGE SOCIETY OF IRELAND during the past year have effected sales amounting to £8,600, representing nearly a million publications. There are some sixty colporteurs scattered through Ireland, in connection with the Society, and in many places they supply the only means of purchasing Bibles, periodicals, and books; for Ireland is still without book shops, except in the larger cities and towns. Beside the work of colportage, the Society establishes book agencies in smaller towns and villages, for the sale of Bibles and other literature. The Hon. Secretary is Rev. John Elliott, Armagh.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—The Salters' Company have voted an annual subscription of £10 10s., and the Goldsmiths' Company a donation of £50, to the funds of this Association. Friends will be glad to hear that the Countess of Aberdeen has kindly undertaken to act as President of the Ladies' Auxiliary Committee, and her sister, Lady Marjoribanks, has agreed to be a member. On Monday next, at 8 p.m., as announced elsewhere, Colonel C. E. Stewart, so well known in connection with Central Asian matters, will deliver a lecture on "Some recent developments of religious fervour in Persia, and the rise of a new religion in that country." A large attendance of friends is desired.

THE CHRISTIAN COMMUNITY.

ALL NIGHT RESCUE WORK.

LAST winter we sought to mitigate the bitter cry of the outcast, by opening the Mission Hall, in Thrawl-street, all night, to give shelter to the homeless. The work was resumed in October last, and now we are able to state the result.

A batch of energetic workers betake themselves to the streets, inviting the wanderers to the hall for shelter till the morning. On every occasion they have secured sufficient to fill the hall, and often have had to leave scores of poor fellows without. The poverty and wretchedness met with are most heartrending.

While this process has been going on in the streets, the hall has been opened and warmed for their reception; and the men begin to drop in by ones and twos; then they come almost in a stream till the place is full and the door is shut. Many wait for hours in the cold damp night, hoping to get in, but it is found impossible to admit them for the want of room.

Over 120 men will probably be found in the hall, their ages varying from 76 to 14. There are many from 20 to 40, strong, able-bodied men, willing to work if they could get it. Many declare they have tramped the streets night after night; the only wonder is how they stand such terrible exposure, with little food to sustain them. No wonder that one poor fellow, when the friends were on London Bridge recently, jumped into the river below, crying out that he was tired of life. He was, however, rescued by the Thames police, and, of course, taken care of.

During the night the men lie about on the forms and matting, sleeping and resting as they best can; while others sit and chat, telling their tales of sorrow to each other, and to friends who converse with them. At seven a.m. breakfast is announced. A number of active ladies attend at six o'clock to prepare the meal. The men are supplied in the hall below with an abundance of bread and butter, with a good piece of bacon, and plenty of good hot coffee. To see the way in which they eat is indeed a sight. This over, a religious service is held till nine o'clock. The men are invited to a class at three o'clock in one of the rooms, which many attend.

As many as thirty-six have signed the pledge at the close of one meeting. Many have been assisted with lodgings, and some with work, and altogether much good has been done. Somehow the women manage much better than the men in getting shelter for the night, as we very seldom meet with any. As long as we are able this imperative work will be continued; any Christian reader wishing to know more about it, or to assist in it, can communicate with me as under. JAS. ATKINSON, Secretary.

10, *Enfield-road, South Kingsland, N.*

GIRLS' HOME, CLIFDEN, CONNEMARA.—From this Home, which was founded in 1848, after the famine, many girls have gone forth to service, and many cheering testimonies concerning them have been received. Persecuted by the Romish Church, they are gathered into the Home, where they find shelter and relief. Twelve inmates are now enjoying its advantages. Two others were admitted, but the priest interfered and obliged the mother to take them away. Mrs. M. A. D'Arcy, 16, Vanbrugh Park-road, Blackheath, S.E., will be happy to receive communications.

ROYAL ALFRED AGED MERCHANT SEAMEN'S INSTITUTION.—The Committee wish to inform the public that the Home at Belvedere is capable of receiving 100 more inmates, and the out-pension list is limited by want of funds alone. Since the opening of the Institution 722 old sailors, hailing from 150 ports and places of the United Kingdom, have enjoyed the benefits of this charity, but hundreds of others have reluctantly been refused. Mr. W. E. Denny, the Secretary, will be happy to send reports and pamphlets entitled "Poor Jack," to any who apply at the office, 58, Fenchurch-street, E.C.

THE JUBILEE IN FIJI.

THE celebration is now going on of the fiftieth year of the establishment of the Wesleyan Mission in Fiji; or, in other words, of the beginning and onward progress of Christianity in this fair group of islands, whose more than 150,000 people were benighted with the worst heathen darkness, and notorious for atrocities of the most fearful kind. October 12 was the fiftieth anniversary of the arrival of the two first missionaries, Revs. Wm. Cross and David Cargill at Lakeba, each of these leaders of the vanguard of the Cross bringing an heroic wife with him to a land to which it was a fearful thing for an English lady to come. A special reminder of the event was given by a sermon printed in Fijian at the Mission Press, and circulated throughout the country so as to be read in every pulpit on Sunday, October 11. This gave the natives an admirable sketch of the history of the mission. A sermon somewhat similar was also delivered on that day in the English tongue, and published in the newspapers.

Special deputations from the neighbouring Australasian colonies arrived to congratulate the native churches. Special services and monster gatherings of native Christians have been going on for some weeks past, and are still to be celebrated in various parts of the land. One of the most interesting of the deputations came from Tonga in the person of Ratu Joni Faubula, a Fijian chief, and a native minister, who was the first convert made in this country, and the first Fijian to preach the Gospel. He addressed large meetings of English and Fijians, and in the course of his telling addresses he said: "For my faith I was exiled. My father, Tue Nayan (a man of supreme rank in the Windward Islands), banished me to Tonga because of my religion, and there in Tonga, which was partly heathen then, I preached the Christ, became a native minister, and, after fifty years of service, have returned just to look at my native islands."

When Ratu Joni left Fiji coast there was not a score of Christians on it. Now that he comes back after his long absence he does not find a score of avowed heathen in the whole of the group. Let this fact speak for itself, without it being necessary for me to go into figures. One thing the old chief said "brought down the house" in a large English meeting: "The early missionaries were so threatened, tormented, and annoyed, that once I said to Mr. Cargill, 'Why don't you leave this land, and go?' 'Nay!' replied the Scotchman; 'we of Britain can stand to have our throats cut, but we can't run away!'" Men and women of that heroic mould, filled moreover with the love of souls and devotion to the Master, Christ, aided by natives who caught their spirit, and followed them as they followed Him, wrought such a work in cannibal Fiji, by the blessing of God, as men will scarcely believe when they hear of it. And now, in a land filled with churches, where every village has a school, and all the children are taught to read and write; when man-eating and polygamy, torture and horrid forms of war are things of the past, and the light of Christian teaching shines over the length and breadth of its hundreds of islands, there are sounding now the silver trumpets of Jubilee, and men cry in their gladness, "Glory to God in the highest, on earth peace, goodwill to men!" "Hallelujah! For the kingdoms of this world are become the kingdoms of our Lord and of his Christ!"

As a proof of the reality of this work, over which the Jubilee clarions are sounding, let me mention that last Saturday morning the mission vessel *Moeeyan* sailed away from Levuka Harbour with a band of youthful Fijian preachers—some of them with wives—for the far-off wild and deterrent country of New Britain and adjacent islands, haunt of ague, and abode of lawless savages. Here there is no inconsiderable mission work going on, which was commenced ten years ago. Only the edge of the work is touched as yet, and the labourers faint at their work through sheer physical weariness, and some lie down to rest for ever. Fresh soldiers are required year by year, and here were some. Converted themselves, they offered to face all that that land of savagery presented to them, and they have gone there in true self-sacrifice, evidencing the genuineness of their own religion, and the love of Christ constraining them.

"A marvellous thing," said a gentleman to me the other day, "that these erstwhile savages should go off themselves to preach to savages." As I stood on the deck giving them a parting address my eye rested on Animio Bale, their leader and minister. He was one of the first party that went to New Britain. Right before us stood the Government buildings in Nasora Bay, where that band of pioneers had been interrogated by Mr. Administrator Layard as to whether they knew of the evils of the country to which their missionaries were taking them. And an appalling feature did that official gentleman draw of the disease and danger and general misery to which they were hastening. And Animio spoke up for the rest. "All these things have been told us by our missionaries already. We are willing to leave ourselves in God's hands. If we live, we live! and if we die, we die!" And that answer settled the question. Now, ten years after, Animio was looking at the same pile of buildings in which he had played his part so manfully then, and, as I reminded him, how God had dealt with him in accordance with that speech, and how much easier the path had really been to what it seemed, and that he, spared so long, was enabled to return to so glorious, if trying, a sphere, his eyes moistened, and doubtless his mind, as mine, was filled with many thoughts.

I must not forget, in speaking of the great events of the Jubilee, to mention one charming little incident. At our Levuka native Jubilee gathering a large number of pretty cards were put into the hands of the Fijians to keep between the leaves of their Testaments. They came as a thoughtful, beautiful present from a lady in England (Mrs. Johnstone), who had availed herself of the taste of Mrs. Grimké, of Manchester, whose name I have seen more than once in the pages of THE CHRISTIAN. You doubtless know what these cards are, with a pretty design in one corner, and the sweet words of a Gospel passage, printed in different colours, and with elegant types, and in the Fijian's own mellifluous tongue. The native Bible-readers—and they are very numerous—are delighted with these charming presents of the kind English lady.

Levuka, Nov. 3, 1885. ARTHUR J. WEBB.

THE WANDSWORTH WATERSIDE LABOURERS.

ON the borders of Wandsworth and Battersea, and along the bank of the Thames, there is a large, densely-populated, and poverty-stricken district, inhabited in great part by waterside labourers, bargemen, and others. Here, as elsewhere, the deadly fruits of drink, vice, and infidelity are seen on every hand. The public-houses are crowded, the women are degraded, the children are old in sin. This condition of things was observed some time ago with deep sorrow by a few Christian friends, members of the Open-air Mission, and a small band of workers commenced an open-air service in the neighbourhood on Sunday afternoons, which has been carried on regularly with success, numbers of working-men gathering Sunday after Sunday to listen to the Gospel message.

At the corner of the street in which the meetings had been conducted stood an empty house, with a large shop-front, the latter admirably adapted for fitting up as a mission hall. With the help of various friends the hall, which had been comfortably but plainly fitted up, was lately opened with tokens of great interest on the part of the population around. Further help to sustain this good work is urgently needed, as it is desired to fit up the upper rooms as reading-rooms for the men and youths of the district, as a counter-attraction to the public-house. The name of the organisation carrying on the work is the Onward Christian Mission, and the Hon. Secretary is Mr. Frank Cockrem, Open-air Mission Office, 14, Duke-street, Adelphi, W.C.

PASTOR A. G. BROWN'S ANNIVERSARY.

ON Monday week the nineteenth anniversary of the pastor of the East London Tabernacle was held. In spite of persistent rain about 2000 persons gathered in the tabernacle. The chair was occupied by Mr. James Coxeter, of Highgate-road. After a season spent in singing and prayer, the chairman asked the pastor to make a statement concerning the work of God in his hands.

Mr. Brown then gave, among other incidents, the following facts and figures: During the nineteen years it had been his privilege to give the right hand of fellowship to over three thousand five hundred persons, the vast majority of whom had been won directly from the world. This blessing had followed the plain preaching of the truth. If preaching Christ in the Saxon tongue failed to draw the people they must stay away. Experience, however, for many years had convinced him that the Gospel was still the greatest attractive power with the masses. The novelty of Calvary never wears off. Reference was made to the Orphan Home, and to the fact that one of the lads had decided to devote himself to foreign mission work.

With regard to the outside mission work, which has gradually grown up with him, Mr. Brown gave the following figures:—During the past year the missionaries had made 26,340 visits; those visits only were reckoned where there had been actual personal intercourse with the people. Mr. Brown deprecated the mere calling at a door and leaving a tract being called "a visit." Relief had been granted 8428 times, 3938 sick ones had been attended and helped, and 112 death-beds visited, and the dying pointed to the Saviour. With regard to the relief afforded, the following figures, among others, were given: The Seaside Home had been maintained at the cost of £338; special cases of distress had cost £104; 35,490 loaves had been given away; 80 cwt. of rice, 2502 lbs. of meat, 35,958 lbs. of potatoes. Help had been given in saving homes from the broker's man; in purchasing sewing machines; in emigration; in sending the poor to various Homes in the country; in rescuing girls; in providing garments for the destitute. Concerning the latter, Mr. Brown said that every garment given away was booked. The total consisted of 5615 different garments. The cost of Home Mission work, including Orphan and Seaside Homes, now exceeded £2000 a year. Money and garments had come in from all parts of the kingdom. There never had been any debt on any branch of the work, and there never would be, as he would close it first. He looked trustfully to God to provide for his own work.

Rev. J. T. Wigner, New Cross, followed, and was succeeded by Revs. T. Skerry, of Woodbury Down; A. Sturge, of Dartford, and Fleming Shearer, of Mile-end. The meeting was an exceedingly joyous one, and many a kind wish was expressed for this the twentieth year of Mr. Brown's work in East London.

MISSION TO SAILORS, MADEIRA.—The past year's needs have been met, says the report, and the work carried on with success. Many hundreds of vessels entered the port, and thousands of tracts were given to the crews and passengers. One said, "I have come to tell you that I was converted by means of a tract which you gave me, and am now an active member of the Church. I could give you the names of several other men who have been converted in the same way." The Treasurer is Major Toone, Qumta do Ribeiro Secco, Funchal.

REGENT'S-PARK COLLEGE, N.W.—The Preaching Station Society have published their annual report. Eleven spheres of labour have been regularly occupied by the students, who report favourably of the work done. The Society undertakes to supply churches which are unable to sustain a pastor, and in this way some of the small churches ultimately become self-supporting. The Committee earnestly commend their work to the ministers and members of the denomination, who may render them valuable assistance, either by suggesting new spheres of labour or by subscribing toward the defrayal of its expenses. Mr. Alfred Thompson is the Secretary.

ALL AND IN ALL.

"The abundance of the sea shall be converted unto thee."—ISAIAH lx. 5.

REJOICE, rejoice, ye isles afar,
  Rejoice each mountain, hill, and plain,
For o'er the night we see the Star
  Of Morn rise from the boundless main.
Soon shall the darkness vanquished be,
And light shall dawn beyond the sea.

Oft have the fishers toiled in vain;
  The prince of darkness still doth keep
Those treasuries where rich gems have lain,
  The caverns of the ocean deep.
But now e'er long Christ's power shall be
Triumphant o'er the farthest sea.

Toil on, toil on, through storm and calm,
  Safe shall your spoils be gathered in;
Firm is the Rock, no gale shall harm
  While trophies from the depths ye win.
Anchor of Hope! "Thine, Lord, shall be,
Thine the abundance of the sea."

Toil on, toil on, spread far and wide
  The nets, for One is standing near;
Doubt not, but cast on every side;
  Soon ye the Master's voice shall hear.
Let the rich harvest of the sea
Be gathered for eternity.

O glorious day! Faith sees thy beams
  Shine o'er the universe. Where night
Still broods, or dawn but darkly gleams,
  God shall proclaim, "Let there be light;"
And Christ our King shall come, to be
Lord over all the earth and sea!

J. H. S.

"BEFORE THEY CALL I WILL ANSWER."

ARE we modern Christians in the habit of receiving definite answers to definite petitions, or is such experience exceptional? Do we usually expect our Heavenly Father to manifest Himself to us by supplying our wants in little things, and in direct personal reference to our needs and prayers? Surely the loss, physical and spiritual, incurred by the lack of definite purpose and expectancy in prayer is incalculable.

We have lately heard, in familiar talk with Rev. J. Wilkinson, of the Mildmay Mission to the Jews, how quite recently, in his own experience and in different ways, he has proved the blessing of going to God with clearly specified need, and with definite expectancy. We give our readers the benefit of one of these instances.

The last week of September, 1885, had come, and by Oct. 1. a large sum must be paid in salaries to his missionaries. The sum in hand on the current account was quite insufficient. For a week he prayed that the Lord would send him all he wanted, but no answer came. Yet, no! There did come to him, as he prayed again and again, an answer he had not looked for. He had at the Bank another, a deposit account, a sort of reserve fund of about £300, which for sufficient reason, as he thought, he was very unwilling to use for ordinary expenses. He believed it would soon be wanted for other purposes. As he prayed, he was led more and more to think of this reserve. "Why ask for more when you have it? If you profess to trust, can you not trust for your extraordinary as well as for your ordinary needs?" At the end of the week he felt that in this thought he had got his answer. He accordingly threw the whole of his reserve fund into the current account, paid the salaries due on October 1, and had money in hand.

But a further answer was on its way. Just five days after his decision there came a cheque from Australia, drawn six weeks before, for £100. "Before they call I will answer."

PASTOR CHINIQUY'S NEW BOOK.—SIR,—Will you kindly allow me to say that I have received from Pastor Chiniquy's publishers a packet of his "Fifty Years in the Church of Rome," and shall be happy to send a copy of it, post free, to any address for one guinea.—Your obliged,

ROBERT A. STEELE.

5, Racquet-court, Fleet-street, E.C.

Letters to the Editor.

RAGGED SCHOOL WORK.

DEAR SIR,—Your recent notice of the suggestions of a "Lady Correspondent," that young ladies might be usefully engaged as voluntary visitors and teachers in Board Schools, leads me to say a few words in accordance with your own observations upon ragged schools as presenting an excellent sphere for the consecrated energies of Christian young women, and where their services would be of great value. I suppose that it would be found upon inquiry in all the chief centres of our population where ragged schools are established, that there is a scarcity of teachers. In Manchester every Sunday evening between eight and nine thousand children attend our ragged schools, and more could be gathered in, but the great want is teachers. The instruction is needed, the children are there, but a full supply of teaching power is lacking. Earnest, devoted young Christians may do much in helping forward this important work.

Where it is not possible to attend on Sunday evenings, something may be done in various ways during the week. Most ragged schools have sewing classes, and in these valuable service may be rendered by young ladies teaching the use of the needle, which is a most important part of the education of this class of girls. Besides the direct teaching of sewing and making garments, a well-conducted sewing-class may be made a source of recreation to girls after their day's ordinary work, and may also afford an opportunity for religious instruction, and the inculcating those Christian principles which are the foundation of virtuous, useful and holy lives.—I am, yours truly,

RICHD. LE MAIR,
Treasurer, Manchester and Salford Sunday
Marple, Cheshire. Ragged School Union.

PRAYER FOR THE NATION.

SIR,—The article in THE CHRISTIAN for Dec. 31, headed "A Call to Prayer for Ireland," gives occasion for very serious reflection. The call for united prayer and confession is most opportune, but prayer must be intelligent and confession must be real and thorough if we hope to prevail against the tremendous power of evil. We need to be as those children of Issachar who came to David, "men that had understanding of the times, to know what Israel ought to do" (1 Chron. xii. 32), and, like Nehemiah and Daniel, who can take up the grievous burden of national, Church, and individual sins, and make them our own in heartbroken confession to God (Neh. ix; Dan. ix.).

It is impossible to separate the case and condition of Ireland from that of England. Moral corruption saps the very foundations of the national life—social, commercial, religious, and political.

Turn to the history of Israel as a nation, when suffering at God's hand because of those abominations which were the result of departure from Him, and what is the complaint God makes? He says: "I sought for a man among them that should . . . stand in the gap before Me for the land, that I should not destroy it, but I found none" (Ezek. xxii. 30). Long before, when they fell into gross idolatry under the very shadow of Sinai, a man was found, for Moses "stood before God in the breach," and, by the audacious faith of his vehement prayer, saved the nation from entire destruction (Ps. cvi. 23). At the same time, the very man, who could thus plead for his nation's pardon, even at the cost of his own destruction (Ex. xxxii. 32), was the same who executed unsparing judgment on the idolaters.

And when, in their after history, the gross outward abominations of idolatry had given place to the more deadly, because fair-seeming, pharisaic hypocrisy, God Himself raised up a man (John i. 6) fearlessly to expose the rottenness which was festering in the nation's life, under the fair covering of the "whited sepulchre" of correct religious observance.

Is not this one of the crying needs of this day in every department of the national life? Thank God for the few who have dared to brave the voice of public opinion in the fearless exposure of vice; but the conscience of the nation can hardly be said to have been awakened. And truly the heart sinks as we contemplate the political situation, and as we look round on the crowd of mere party politicians that is about to fill our senate house.

Let us then cry to God, not merely for Ireland, but for the nation, that its sleeping conscience may be thoroughly aroused to see the true state of affairs, and, by God's help, put an end to it. Let us ask that true men of God may be raised up to do his will, both in the Church and in the State; and may all the Christians in the land rise to the dignity of their position as intercessors with God, and, like Abraham, seek to avert the doom which threatens our country.

Dublin. A. S. W.

PRISONERS AND POOR IN CORSICA.

SIR,—Some extracts from a letter just received from our evangelist in the interior of Corsica may interest your readers, and, I hope, enlist the sympathy of the Christian public in a peasantry so entirely neglected, and steeped in ignorance and superstition. We are unable, for lack of funds, to respond to the appeal of our agents for more extended operations. The treasurer of the mission in the interior of Corsica is Mr. Donald Matheson, 120, Queen's-gate, S.W.:—

Corte, Christmas Day, 1885.

"Permission was granted on Christmas Eve to go to the prison here with some food for the prisoners. It was a trifling action, but as no one else ever thought of the prisoners, and I am an Englishman, it went a long way as a fact. Of course, it permitted me to say some words *à propos*, and opened the way for returning. The prison is a veritable dungeon; the cells are underground, and the light reaching them is of the faintest by day, and at night (it was dusk when I went), the only light is a wick dimly burning in a glass of oil, in a cell containing ten men. There are six of these cells, with about ten prisoners in each. Not one of those incarcerated is there for any crime. They are poor fellows who could not pay their rent, or have been guilty of contravention of the slightest kind: all of the men are peasants, and of a bright, honest, pleasant countenance.

"Such an unhealthy place is Corte at present; intermittent fever is the rule, and not the exception. The Government does little for the towns, and nothing for the marshy low-lying districts, where drainage and arboriculture might soon change the aspect of things. The poor, and even the less poor, do very little or nothing for the sick, but give them up as a bad job: the doctor is rarely sent for, and the illness, which is perhaps but a trifle, becomes aggravated. I do hope that an earnest effort will be made to do all that can be done for these poor people."

Yours faithfully,
J. CECIL BERGER, Hon. Sec.
Sion House, Lower Clapton, E.

NEW-YEAR REUNIONS.

AS usual at this season, many social gatherings have been held in connection with our religious and philanthropic organisations. The Aldersgate-street Y.M.C.A. had its customary social reception, when words of counsel were addressed to the young men by Mr. George Williams, Canon Cadman, and Rev. C. B. Symes.

A very pleasant gathering was held at the Finsbury-park Y.M.C.A., in connection with the "Ladies' Council," lately formed. Mr. Orchard, the secretary, and his lady helpers provided material for a most enjoyable evening, the results of which we trust will strengthen their good work.

At the New Year's meeting of the Reformatory and Refuge Union, held at 32, Charing Cross, the assembled workers were earnestly exhorted by Canon Barker to further united effort in fighting "the awful forces of atheism, vice, and crime."

HOLLOWAY EVANGELISTIC AND OPEN-AIR MISSION.—During the year two hundred out-door services have been held, at which 30,000 persons have been present. In the mission hall near the railway arch, services have been held on Sunday morning and afternoon, and meetings for preaching, testimony, prayer, and temperance, on each evening of the week; the same at the Warlters-road branch. "As the result, precious souls have been saved, backsliders restored, drunkards reclaimed, and one hundred and five pledges taken." In the common lodging-houses of the neighbourhood Christ has been preached, fallen ones have been introduced to Homes, free breakfasts have been provided, and the sick and dying visited in their own abodes. The Secretary is Mr. H. Topple, 55, Palmerstone-road, Finsbury-park.

CONFERENCE on the COMING of the LORD,

MARCH 2, 3, AND 4, 1886.

Beloved Brethren in the Lord,

A "WEEK OF YEARS" has passed since we met together at Mildmay, to confer one with another concerning our "blessed hope"—the return in glory of our absent Lord; and by such Conference to stir up each other's hearts to look, to watch, to work, to pray more earnestly that that return might be hastened.

Surely it will be well for us again to meet for the same purpose. When "upon the earth (there s) distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth"—it is well that we should "look up," and lift up our heads, for "our redemption draweth nigh."

We have found it good and helpful in times past thus to encourage one another, and we believe that it will greatly tend to the "trimming of the lamps" and the "girding of our loins" if we can come together for a few days to commune with our Lord and Master, concerning his coming, and to *exhort one another*, as we "see the day approaching."

We purpose, therefore, in dependence upon the goodness of our God, to hold another Advent Conference here on the 2nd, 3rd, and 4th of March.

It will be well, as on past occasions, that the addresses at the larger gatherings, in the mornings and evenings, should deal with the broad facts of the future, concerning which there is comparatively little diversity of opinion among those who look for the pre-millennial advent of our Lord; but there will be opportunities in the afternoons for smaller gatherings of a conversational character, at which lesser details of the prophetic word can be prayerfully and quietly considered.

The subjects we propose for the former meetings are as follows:—

"The Word of Prophecy: its Place and Value."
"The Second Advent, the Hope of the Church."
"The Signs of the Times."
"The Coming of the Lord—Personal, not Spiritual."
"The Millennial Reign."
"The Judgment Seat of Christ, and the Great White Throne."

These subjects, as you will see, though unspeakably important, are elementary rather than profound; and we have selected them because we feel that though acquaintance with minute and more difficult questions of prophecy is undoubtedly needful, there are large numbers who have never as yet seen the place which, as we believe, the Lord's return, and the events connected therewith, occupy in regard to the characteristics of the present days, and to the close of this dispensation; and we hope that many such will be present with us at the Conference.

We need much guidance from on high with regard to the selection of speakers, and all other arrangements. We therefore ask you to join us in earnest prayer that the Holy Spirit may in all things direct and rule the hearts of those on whom these matters devolve; and above all, that the presence of our Lord and Master may be so graciously vouchsafed to us all at the Conference, that it may be for his supreme glory, and for the good of his whole Church.

In expectation of much blessing and profit, we remain, beloved brethren,

Yours, in the hope of the Gospel,

S. A Blackwood,
Cavan,
James E. Mathieson,
H. C. Nisbet,
Alfred R. Pennefather,
J. Herbert Tritton,
Edward Trotter,
Trustees of the Conference Hall.

Conference Hall, Mildmay Park,
London, N., January 12, 1886.

TUESDAY, MARCH 2.

11 a.m.—"The Word of Prophecy: its Place and Value."—Rev. i. 3; Rev. xix. 10; 2 Pet. i. 19.

7 p.m.—"The Second Advent, the Hope of the Church."—John xiv. 2, 3; Phil. iii. 20; Tit. ii. 13; Col. iii. 4.

WEDNESDAY, MARCH 3.

11 a.m.—"The Signs of the Times."—Matt xvi. 3; 1 Tim iv. 1; 2 Tim. iii. 1; Rev. xvi. 12; Luke xxi. 24, 28 31.

7 p.m.—"The Coming of the Lord—Personal, not Spiritual."—Acts i. 11; 1 Thes. iv. 16; Zech. xiv. 4; 1 Thes. i. 10.

THURSDAY, MARCH 4.

11 a.m.—"The Millennial Reign."—Isa. xxiv. 23; Zech. xiv. 9; Rev. xx. 6; Ps. lxxii.; Isa. xi. 1—10; Ezek. xxxvi. 24—38; Mic. iv. 1—7.

7 p.m.—"The Judgment Seat of Christ, and the Great White Throne."—Rom. xiv. 10, 12; 2 Cor. v. 10; Rev. xxii. 12; Rev. xx. 11; John v. 22; Rev. xx. 12.

Tickets are not needed except for reserved seats (the whole of the area being reserved). These tickets may be secured both for the morning and evening meetings, on payment of 2s. 6d. for each day. Postal orders to be sent to Mr. James E. Mathieson, Conference Hall, Mildmay-park, N., and need not be made payable at any particular office. Ministers desiring to be present can have tickets for reserved seats (not transferable) by specifying the day or days they purpose being present. No seats will be reserved after ten minutes to the hours of meeting, viz., 11 a.m. and 7 p.m. Applications for tickets to be made to Mr. James E. Mathieson, Conference Hall, Mildmay-park, London; a stamped and fully addressed envelope to accompany each application. Envelopes should be about five inches long, by three and a half inches wide, in order to cover tickets, with lithographed plan of hall and seat marked.

EVANGELISTIC NOTES.

MR. AND MRS. HENRY WIGGAN, with Rev. J. Johnson, have held twenty-one days' Gospel services in the Primitive Methodist Iron Church, Dartmouth. A number of persons have professed conversion.

MR. W. FORBES has been for several years chiefly engaged in conducting Gospel Temperance Missions, but he is open for engagements to hold evangelistic services. His address is, 71, Windsor-road, Holloway, N.

SURREY CHAPEL.—This is still a hive of spiritual industry. On New Year's Day sixteen reports were given of the various institutions of the work. The pastor, Rev. B. Senior, made a most encouraging statement of the New Surrey Chapel Building Fund, £4600 having been received in cash and promises. £12,000 is wanted to open the chapel free from debt.

THE BISHOP OF RUPERT'S LAND concludes an account of his visitation of the Church Missionary Society's Mission at Lac Seul, in the east of his diocese, thus:—"There is a most remarkable difference in the readiness with which the Gospel is listened to and accepted by different tribes of Indians. In the case of some—as, for example, in the tribes along Rainy River—there has to be long waiting and sowing, with little result. In other cases the Gospel is heard gladly, and there is great joy in its reception. The Indians of Lac Seul seemed as a body very accessible to the truth, and there is the greatest promise of the whole tribe being shortly added to the Church of Christ, and not a few of them presenting themselves a living sacrifice, holy, acceptable to God."

THE GREATEST RELIGIOUS REVIVAL which has ever been known in the region of the Schoharie Valley has been in progress in several churches at Cobleskill, N.Y., for several weeks, under the direction of the well-known evangelist, Rev. A. B. Earle, of Boston. From the very first night people of every walk in life began to go forward to the altar for prayers, with the result that as many as three hundred have made profession of faith on a single night. The greater portion of the young men of the community have been converted, and the Fire Department of the place has given up its annual ball. A recent entertainment was patronised by only twelve persons, while the church could not half accommodate the crowds. Mr. Earle has left for other fields of labour, but the interest still prevails as deeply as ever.

MR. ROBERT BAXTER, whose name and influence has been used in favour of almost all the great religious enterprises in London during the past thirty years, is lying dangerously ill.

Y.W.C.A.—A branch of this Association was opened at Kingston-on-Thames on Friday last. An address having been given by Mrs. Legg, of Harrow, thirty-two gave in their names as members, and a very happy evening was spent.

PRAYER FOR THE POLICE.—Christians, both in the Force and outside it, are asked to observe Thursday, January 14 (this day), as a day of special prayer on behalf of the Police Force all over the country, and particularly the work of the Christian Policemen's Association.

TEMPERANCE NOTES.

A Freemason Lodge, on teetotal principles, has been formed at Hull.

The Temperance outlook in Australasia, it is said, has never been more encouraging than now.

Rev. A. G. Marment, of Texas, has conducted an eleven-days' successful Temperance Mission at Crewe.

The City of London Abstainers' Union have arranged for a series of meetings in City houses of business.

In the new Parliament there will be eleven labour representatives, all abstainers and prohibitionists.

Mrs. Joseph Lucas, Sunderland, has had a nine days' Temperance mission at Preston. Many pledges taken.

The commanders of military districts have been ordered to report on military coffee-bars and grocery stores.

The Lancet reiterates its condemnation of grocers' licences. They increase secret drinking, and are most injurious to homes.

On Christmas Day soldiers in barracks are allowed great licence, and drunkenness used to be the rule; now it is the exception.

A Conference of Temperance workers from Yorkshire, Derbyshire, and Nottinghamshire, is to be held, January 18, at Sheffield.

Monster Temperance meetings are to be held, Sunday evening, January 31, in four churches in the eastern district of Brooklyn.

The Daily News says there is in a London workhouse a dairyman who formerly owned sixty cows, but "swallowed" them all in drink.

A Gospel Temperance and Total Abstinence paper in German is to be started this month, from the office of the *Union Signal*, Chicago.

Cocoaine is a new stimulant, which produces effects like those of alcohol. Its use is said to be secretly extending in the cities of America.

The Quarterly Journal of Inebriety (American) thinks arsenic as a stimulant or narcotic is extensively used. It gives a distressing instance.

The Liverpool Ladies' Temperance Association had a successful Christmas festival. Seven hundred pledges have been taken during the year.

In South London, January 3, there was a great united demonstration by leading Temperance organisations in aid of the Metropolitan Hospital for Children.

The Lancet urges the time has come when "moderation" in drink should be clearly defined. It says much drinking called "moderate" is "mortal."

At a recent election for West Melbourne, the mayor, who is an extensive wine merchant, won the seat against a Blue-ribbon candidate by a large majority.

Field-Marshal Lord Napier of Magdala has consented to become President of the newly-formed Kensington Barracks Branch of the Church of England Temperance Society.

At a large meeting of natives, held at Butterworth, Natal, great indignation was expressed at Government providing for free trade in intoxicants among natives by proclamation.

The Temperance papers, as a rule, do not expect much aid from the new Parliament. In the immediate future the hope of the movement is in the vigorous action of the Churches.

At Upsala, Sweden, a university town, 771 students voted for extending the time for closing public-houses to eleven instead of ten, and only 411 against. Fortunately the proposal was vetoed by the Governor.

At Brooklyn, in December, there was a great public debate on High Licence *v.* Prohibition. The majority were for the latter. Mr. Graham, of the American Church Temperance Society, formerly Church of England Temperance Society Diocesan agent, advocated high licence.

A special public meeting of the National Temperance League is to be held in Westminster Town Hall, this evening (January 14), to welcome the abstaining Members of the new Parliament, twenty-five of whom have promised to be present. The Bishop of London will preside.

The Bishop of London presided at the Band of Hope New Year's gathering, held in Exeter Hall, and delivered a stirring address. An examination into the nature of the progress of Temperance, he said, showed that it was not merely in numbers, but it was laying hold of men of science, and had permeated what was called "Society."

The Book World.

An Awful Famine. 1d. *Partridge.* A very striking little narrative in the form of a dream, picturing the terrible realisation of Jehovah's warning in Amos viii. 2. "A famine . . . of the words of the Lord."

Grace and Truth for Old and Young. Volume for 1885. 1s. 6d. *W. B. Horner.* True to its title, it contains sound, honest words of counsel and help to the Christian, as well as admonition to those who are "out of the way."

All Things New. By G. F. Trench. 1d. *Shaw & Co.* A very timely, helpful, and spiritual discourse for the New Year. The writer's points are practical and well-defined, presenting a rule of life which, if followed, would make the year truly blessed.

Rest and Victory. By W. Spencer Walton. 1s. *Marshall Bros.* Rev. E. W. Moore writes the preface to this little book, which skilfully and clearly enunciates the precious truth, so valued by many of God's people, of the redeemed soul *resting* in the Lord, and conquering in rest.

The Church. Vol. X. 2s. *Elliot Stock.* The great feature of this volume is the series of addresses on the "Life of Joseph," by Rev. F. B. Meyer. They will be found very helpful by many. Pages for the young, and a variety of spiritual articles combine to make a very acceptable serial.

The Teachers' Storehouse. 2s. *Elliot Stock.* This is the tenth yearly volume of a monthly magazine for Sunday-school teachers. Many a bright gem of thought is to be found in its pages. The expositions, sketches, and outline lessons deserve a careful study, and the reader will be amply rewarded by their perusal.

Hints and Outlines for Children's Services. By Rev. C. A. Goodhart. 2s. *Nisbet & Co.* Any who find difficulty in speaking successfully to children will do well to study this little volume, which sets forth a number of terse and eminently practical lessons in an attractive and telling form, which will be easily remembered.

From the Pit to the Throne. Scenes from the Life of Joseph. By Rev. F. B. Meyer, B.A. *Elliot Stock.* Thoughtful, Scriptural sermons, eminently adapted to those starting in life. Containing many fresh and beautiful thoughts upon the ever-new theme, and written in a practical style, it ought to be a helpful study of this grand character to all young men.

Year Book of Sermons and Golden Texts for 1886. By J. E. Kittredge, D.D. *Cassell.* Intended for "young people connected with the Sabbath-school." Questions from the Shorter Catechism, Bible-readings, golden text, with spaces for sermon text, and outline, and the name of the scholar, make this a very useful little book, and pastors and teachers will value it for their young people.

Three daintier little books it would be difficult to find than Rev. W. R. Nicoll's Songs of Rest, first and second series, and his late brother's, H. J. Nicoll's, collection of One Hundred Sonnets (1s. 6d. each. *Hodder & Stoughton*). The songs and sonnets are the choicest of the choice, and are culled from many sources; they will be as perennial founts of comfort and strength to the sad, the worn, and the weary.

Messrs. Cassell & Co. stand unrivalled as caterers for the general reading public. Their latest literary project—a National Library in weekly numbers, edited by Professor H. Morley, is worthy of their great reputation. Macaulay's "Warren Hastings," which is the first issue, will enlighten many readers on a forgotten chapter of our imperial history. The second volume of Longfellow's Poems makes the fourth instalment of the delightful Miniature Library of Poets (1s.) There is begun a reissue of Farrar's ever attractive Life of Christ, in popular form, in sixpenny monthly parts. Next week we shall notice some of their regular serial issues.

The Vaudois of Piedmont: Visits to their Valleys. By Rev. J. N. Worsfold. *John F. Shaw & Co.* This little book will impress on many the recent commemorations of French Protestantism. The writer not only gives a graphic history of the noble martyr church, but has lately visited the Vaudois valleys, and gives the latest information of a church which richly deserves the title of Evangelist of Italy. A good map aids the reader. We urge any admirers of Roman Catholic unity to ponder this narrative, and refute it if they can. We recommend lovers of free Italy to study it; we hope lovers of the Gospel will be tempted to visit these noble churches and liberally aid this truly missionary cause.

The Minister's Diary and Clerical Vade Mecum. 2s. *Hodder & Stoughton.* A most handy little pocket memorandum book, which every clergyman will greatly value. It has "a place for everything" regarding Church matters and engagements.

Oldham; or, Sow beside all Waters. By L. E. Guernsey. 5s. *Shaw & Co.* A most interesting story of several children who attended the same school in an American village, and of the good influences exerted over them by a godly teacher. The characters of the girls are capitally sketched.

Days of Remembrance: A Memorial Calendar. Compiled by A. L. W. *Messrs. Simpkin, Marshall & Co.* In appropriate dress, and containing selections from the Scriptures, suited to the mourning and the departed, this little book is devoted to death-days, and will doubtless find many to value its object.

The Welcome Hour. Volume for 1885. *S. W. Partridge & Co.* Full of interest, giving much information valuable to all classes of readers. The short biographies of some of the "French stars" of the Christian Church are capital. The volume is attractive in outward appearance and copiously illustrated.

The Way Home: An Earthly Story with a Heavenly Meaning. By Rev. Charles Bullock. 1s. 6d. *Home Words Office.* This eighth edition of a well-known exposition of the Parable of parables needs no fresh commendation; its sweetness, truth, and reverence make it indeed a book for fathers and mothers, and sons and daughters, and all on "the way home."

Faithful Service. By Mary Prior Hack. 5s. *Hodder & Stoughton.* We have in this goodly volume one more picture gallery of consecrated women, who in varied social positions adorned the doctrine of Jesus Christ by faithful and self-sacrificing lives. Miss Hack is doing splendid service to her sex and to the cause of true religion by showing from example that under every circumstance and condition of life, it is within woman's province and capacity to act as the saviours of society, the salt of the earth. To thoughful young women, the presentation of such a book might be the turning-point in life, pointing out the path and furnishing the spur to an honourable and useful career.

Across the Jordan: an Exploration and Survey of part of Hanran and Sanlan. By Goltfiel Schumacher, C.E., with Additions by Laurence Oliphant and Guy Le Strange. *Richard Bentley & Son.* This volume will prove interesting to those who have visited the country or who are well posted up in the doings of the Palestine Exploration Society. The principal part of the book is a survey for a railway between Haifa and Damascus. The account of a "Ride through Ajlun and the Belka" is one of the brightest parts of the book. It has numerous illustrations of stones found among the ruins of cities and towns mentioned in the Bible, showing inscriptions, carvings, &c., and will be valuable as a work of reference.

Memorials of R. Harold Schofield, M.A., M.B., &c., late of the China Inland Mission. 3s. 6d. *Hodder & Stoughton.* These memorials are taken chiefly from letters and diaries, and is compiled by the brother of the deceased. It forms a valuable record of a short, but singularly earnest life. Dr. Schofield was possessed of great mental gifts which were wholly consecrated to the Lord's work. He might have had a brilliant professional career, but he heard the call to go to the mission field, and he willingly obeyed. The China Inland Mission lost a splendid worker, and the Church a true soul-winner in Dr. Schofield, when he was called away in full flush of ardent manhood. This deeply-interesting account, which covers the period from happy school days to earnest work in China, is a very valuable addition to missionary records. It will do much to stimulate evangelistic work generally, as well as fire many young men, and even women, to go forth into the regions beyond to preach the Gospel.

MORE MAGAZINES FOR JANUARY.

The Expositor. 1s. *Hodder & Stoughton.* Mr. Nicoll makes a good start with the new year. Canon Westcott leads the way with the first of a number of papers on the Hebrews: the sample is excellent. Bishop Lightfoot has an article for the learned. Canon Driver another on "The Cosmogony of Genesis," for the thoughtful (on which we may have some adverse comment to make next week); Dr. McLaren another, on Col. ii. 8—10, "The Bane and the Antidote," for everybody. We must not, however, omit Dr. Delitzsch on "The Bible and Wine," and Principal Sir J. W. Dawson (President Elect of the British Association), on "The Probable Physical Causes of the Destruction of the Cities of the Plain"—a most interesting paper. The fine etching of Professor Godet will be welcome to the many admirers of that learned expositor.

The Monthly Interpreter. 1s. *T. & T. Clark.* A good number opens with the first of a series of articles on "The Difficulties of Scripture," which promises to prove very suggestive. Prebendary E. Huxtable gives a paper—his second—on "The Brethren of Our Lord," whichh as a curious interest about it. Among other papers, we may mention one by Canon Rawlinson on "Elam, its Chief City and its Chief River."

Joy Bells (½d. *Partridge*) is an evangelistic and Temperance monthly, and a new issue of "Gospel Echoes." A brief notice of the life of Rev. J. Scott, "a Labourer for God," and "Thoughts on Consecration," are the leading features this month. The Indian Female Evangelist (3d. *Nisbet*) has a very thoughtful and interesting paper on the "Emancipation of Women in India." The Church of Scotland Mission Record (*Clark, Edinburgh*) contains a deeply-interesting paper on the "Introduction of Christianity into India," and a portrait and notice of the late Rev. H. W. Smith, the former editor. The Monthly Review (1d. *Exeter Hall*), the organ of the Y.M.C.A., goes in largely for athletics and the gymnasium, and wisely so. This goes well beside a paper on the White Cross movement. Mr. George Williams' New Year's Letter is excellent. Woman's Work in the Great Harvest Field (4d. *Partridge*) is full of interest. The papers on Y.W.C.A. work and "Our Blue Jackets" are good. The Christian Treasury (6d. *E. W. Allen, Ave Maria-lane*). Besides three excellent serial stories, the "Hints on the International Lessons," and a very good article on "The Inspiration of the Bible," there is much that will profit and please all readers. All the World, a monthly record of the work of the Salvation Army in all lands, is an excellent pennyworth—twenty-four pages of cheering facts. The Friends of Missions (1d. *Partridge*) is full of interesting details and many fresh items for all friends of the Mission cause. The London City Mission Magazine. (2d. *Seeley*). The reports of work among the hop-pickers, and mission to omnibus men, will enlist the sympathies of all earnest Christians. Church Missionary Intelligence. (6d. *Seeley*). The survey of the month, and a long notice of the biography of William Carey are the leading features in this always interesting magazine. Church Missionary Juvenile Instructor will keep up the missionary spirit among the young people. Old Jonathan. (1d., *Collingridge*). Admirably adapted for distribution, by reason of its bright, cheery articles. China's Millions (1d. *Morgan & Scott*), being the only monthly entirely devoted to the interest of China deserves a place in every Christian home. Sunrise, a magazine for young folks, (½d. *Kempster*), contains full details of the Silver Star Brigade for young people. Church Missionary Gleaner (1d. *Seeley*), is intensly stimulating. The paper on Mount Kilima-njaro reports the latest work and discovery there. Miss Whately's "Chicken-Raiser" is touchingly written.—Eastward Ho! (6d. *Swan Sonnenschein*) is taken up chiefly with social topics, which are handled trenchantly and well. Mr. Marson's interview with a detective lets in some light on the methods of our "protectors." Little Folks (6d. *Cassell & Co.*) is a literary and pictorial gem; young people who are fond of prize competitions should take it in.

New Magazines.

Three of these are before us. The Housewife (3d. 4, *Ludgate-circus Buildings*) claims to be a practical guide to everything in and about the house, and may be commended to the attention of actual or prospective "better halves." Light from Aloft (1d. 31, *New Bridge-street, E.C.*) is the organ of the Thames Church Mission, and pleads well the cause of that excellent Society. The Shield and Spear (1d. *Dalton*, 520, *Old Ford-road, E.*) is edited by Rev. W. E. Hurndall, of Harley-street Chapel. A great proportion of it is made up of smart sayings and poor jokes. Mr. Hurndall must either transmogrify the title of his bantling, or change its contents, if it is ever to emerge from the cradle.

Our Indian Sisters, the magazine issued by the Ladies' Zenana Mission, in connection with the Baptist Missionary Society, is now published by *Mr. Elliot Stock.*

Notes on Sunday-school Teaching. *Worthy*, 472, *Battersea Park-road.* A few wise words on position, work, experience, and responsibility in the Sunday-school. 1d. each; 6s. per 100.

Messrs Marcus Ward & Co have issued two very artistic Calendars suitable either for the office or the home—Every Day; To-day—each containing pointed selections from celebrated authors (1s each)

Practical Hints on Coffee-stall Management, and other Temperance Work. 1s *Gill*, 170, *Strand.* These hints will be found most valuable and helpful to all interested in coffee-stalls and the Temperance cause generally.

Dwell Deep. By Rev. T. W. Thomas, B.A, Vicar of Wicken, Cambridge. 2d. *Jarrold & Sons.* A word to Christians based on Jer. xlix. 30. Nothing more helpful have we seen for the new year. Christians should read it, and pass it on.

Fresh Springs from the Word of the Lord. No. 1, "Weariness and Rest;" No. 2, "God's Way Better than Any Way;" No. 3, "Clouds and Sunshine." Three small books at a penny each, with appropriate selections of Scripture bearing on the titles given (*Partridge & Co.*).

The Educational Almanack, 1886. 6d. *National Educational Union,* 19, *Warwick-street, Cockspur-street, S.W.* In addition to the usual matter contained in this valuable annual, the present issue furnishes facts and articles relating to over-pressure in schools, free education, and other important subjects.

Burden-Bearing. By John R Palmer. 1s. *W. Mack.* Brief chapters on "Burden-bearing," "The Good Shepherd," "The Gospel and Romanism," "Christian Fruitfulness," and "Perfect Peace." They are words in season to all lovers of Bible teaching; the note of warning against the insidious growth of Romish doctrine is valuable.

The Evangelisation of Arabia. By Major-General F. T. Haig. 3d. *Hazell, Watson & Viney.* The author directs attention to Arabia as a field, hitherto untilled, for missionary effort. He appeals to the Church of Christ at large to see to this; and points out that at one time Christianity prevailed over no inconsiderable portion of Arabia. The author is very much in earnest, and deserves a patient hearing.

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Mission and other Appeals.

Distress in South Wales.—We are feeling most keenly the depression in the coal, iron, and steel trades. We have felt compelled to provide stew dinners and porridge breadfasts for 400 children weekly, whose parents are out of work. I am anxious to be able to continue this help for the children, and earnestly appeal for help. Thos. M. Wintle.
Pontymoile, near Pontypool, Monmouthshire.

Working Men's Mission, Collingwood-street, New-cut.—This Mission is surrounded by many working-men who are in great need through want of employment. The friends of the Mission are anxious to bring them under the preaching of the Gospel, and in order to effect this they purpose giving a good meat tea to 200 poor men on Thursday evening, January 14. They also desire to give a free tea to 700 poor children. Help towards these objects would be thankfully received by the superintendents, T. and J. Young, 16, *Queen-street, Blackfriars-road, S.E.*

North London Home for Aged Christian Blind Women.—We have a strong desire to open a Home for aged blind men. We have on the present building a loan of £750, which we are most anxious to clear off. This being done, we shall be free to labour for the thirty-one inmates we have at present in the Home, and also extend the benefits to other aged and deserving sufferers, of whom there are more than eleven thousand over sixty years of age.—We are, dear Sir, faithfully yours, H. Bright, Hon. Superintendent.
Mansion House, Hanley-road, Hornsey-rise, N.

MESSRS. MATEER AND PARKER have been attracting large numbers to hear the Gospel spoken and sung, at Mount Vernon, Ohio.

THE SALVATION ARMY.—We regret to learn that Mrs. Booth is so seriously indisposed as to be obliged to relinquish all active work in connection with the Army. Arrangements are being made for an International Congress in London in June.

MR. J. HOARE.—We much regret to learn, says *The Record*, that Mr. Joseph Hoare, of Hampstead, the Treasurer of the Bible Society, is very seriously ill. His condition is such as to cause a good deal of anxiety to his friends. Our readers will, we feel sure, remember him in prayer.

STRANGERS' REST, RATCLIFF.—The first of the monthly gatherings for the New Year was held on the 8th instant, Mr. Colin Young in the chair. Mr. Kelleway spoke of the need for more helpers in tract distribution. Mr. Jackson also appealed for helpers in teaching the children. After remarks by Mr. Grellier, Mr. Isaac (secretary), and Miss Macpherson, Lieutenant Mandeville gave an excellent address on "Be of good cheer."

DISTRESS IN SUNDERLAND.—The Sunderland Town Council have memorialised the Local Government Board for leave to borrow £7000 to be expended in providing work for the unemployed workmen in the town, who number several thousands. It is feared that, should the threatened strike in the shipbuilding trade not be averted, the supply of food will almost cease, the tradesmen and public men declaring that they will stop contributions.

GOSPEL TENT WANTED.—Dear Sir,—Myself and wife are leaving this month for North Africa, in connection with the Kabyle missions. Our proposed field of work is the southern part of the province of Constantine, Algeria, a mountainous country called the Aurès (with, it is supposed, from six to seven hundred thousand inhabitants.) In pioneering amongst them a tent would prove most useful, if not invaluable, and as a new one would involve too heavy an outlay, we are on the lookout for some second-hand bargain. Amongst your readers some one might gladly be willing to part with such a tent at a moderate price out of love for Christ and the North Africans.

Yours lovingly, Willem Pos.
Kilcooley Rectory, Urlingford, Co. Kilkenny, Ireland.

CONTINENTAL AND FOREIGN NOTES.

THE LATE MDLLE. GRUET, of Neuchâtel, established a Bible Depôt in her own house, in 1845, from which she had the privilege of seeing more than 140,000 copies of the Word of God sent forth.

SOUTH AUSTRALIA.—During the past two years and three months the Salvation Army is said to have received nearly £10,000 in South Australia, and they now own property worth £6,000. Major and Mrs. Thurman, the leading workers, are leaving for England.

LUCKNOW.—The missionaries of the Indian Female Normal School Society at Lucknow are rejoicing over the conversion and baptism of a young Bengali widow who, homeless and friendless, was brought to them some time ago by native Christians for instruction.

PALESTINE.—A missionary station has been established at Hebron, and an evangelical school. Pastor Schneller, of Bethlehem, regularly visits this town where the Gospel had not been preached since 1187, when it fell into the hands of Saladin. A certain number of Mussulmans go and listen to the Word of God.

CINCINNATI, U.S.—The Y.M.C.A. of this city recently celebrated its thirty-sixth anniversary, when the announcement was made that the institution was free of debt. It has 1000 members, and appears, under the secretarial direction of Mr. G. T. Howser, to be actively engaged in varied work among young men.

PARIS HOSPITALS.—The Municipal Council of Paris proposes to remove all the Sisters of Charity from the hospitals, and to replace them by "lay" nurses. Ninety-two doctors and surgeons—many of whom are well-known Protestants—have signed a petition, praying, in the interests of the patients, the Sisters be allowed to remain.—*Christianisme.*

PASTOR ROUVILLE, of the Reformed Church, Paris, has just died at the age of 74. He made little noise, but did much good, especially in one of the prisons. He never went empty-handed into the cells, and helped many of the condemned in various ways. During the terrible months of the Commune he continued his ministry at the peril of his life.—*Journal Réligieux.*

SOUTHERN CALIFORNIA.—Just now there is special activity on the part of Christians at Los Angeles. Meetings are being held by Dr. Munhall, of Indianapolis, at a tabernacle which has been erected at a cost of about five thousand dollars, to seat about five thousand persons. The churches are giving this movement their earnest support, and faith sees a multitude of awakened church members and reclaimed wanderers as the result. The meetings will be continued for two months.

THE TRADE IN ITALIAN CHILDREN.—The Italian police, says *The Daily News* correspondent in Rome, are making vigorous efforts to suppress the purchase and exportation of children. Several persons engaged in this nefarious traffic have been arrested recently. The latest culprits are an organ-grinder and his wife who have been arrested in possession of three lads, whom they were taking to France to dispose of in the labour market. Papers found show that they bought the lads of their parents in the province of Caserta. One had been sold for £5 4s., the other two, who were brothers, for 13s. each.

LAFORCE ASYLUMS.—The last report of the various departments of the philanthropic work under the general name of "Asiles John Bost," at Laforce, in France, is deeply touching. There are nine distinct Homes for different forms of destitution and suffering, including provision for orphan girls and boys, girls in dangerous surroundings, epileptic, idiotic, blind boys and girls, or men and women ill or infirm, and also for the incurable. All these are surrounded by loving and Christian care. It is gratifying to find that the financial position is good, though, as in all such works, the tendency is to widen, to increase.

PARIS, Y.W.C.A.—The annual gathering of members and friends of the Y.W.C.A. was held last week in their Rooms, 26, Faubourg St. Honoré The comfortable rooms were well filled. At the close of a pleasant evening Miss Leigh spoke to the girls from Ps. cxliii. 8. She entreated all to commit their way this new year unto the Lord, and to trust his guiding hand. During the past year thirty young women, chiefly engaged in millinery and dressmaking, have been boarded in this Home, whilst many frequent the rooms on Sunday for meals, and many others attend the Bible-readings. Visitors in Paris are cordially invited to come and see the rooms. C. M. H.

CHICAGO.—In a recent letter from Colonel G. R. Clarke, of the Pacific Garden Mission, he states that the past year's work has been the most prosperous of any during the eight years of its existence. The friends in Chicago are anticipating great things from the meeting to be held there by Messrs. Moody and Sankey, Jan. 17—27.

THE PEOPLE OF HOLLAND are showing much energy and perseverance in maintaining and developing their free schools, where the Bible is honoured; in the official schools all religious teaching is banished. There are already 424 free schools attended by more than 70,000 children. These schools annually cost 3,000,000 francs, but their happy influence is already sensibly felt through the country.

FEROZEPORE is a city in the Punjab, of nearly 40,000 inhabitants. When it was decided to open out a mission there, the pioneer work was entrusted to the I. F. N. S. Society's senior missionary, Miss Emma Fuller. She commenced her work there, a Bible-woman who through her had received Christ and had been trained by her, and a blind girl, also a convert, being her only helpers. Yet, in the few months she was permitted to labour there, she had obtained access to twenty Zenanas, had established a dispensary, and opened a school. But in the midst of this the Master sent for her, and for a year no one has come forward to take her place. An earnest appeal is made to some Christian young woman in England to step into the breach. Communications should be made to the Secretary of the Indian Female Normal School Society, 2, Adelphi-terrace, W.C.

◆

ALL YOUR NEED.

"My God shall supply *all* your need."—Phil. iv. 19.

I AM a pilgrim, and I need a *Guide*
On life's long road;
For perils threaten me on every side,
The path untrod.

I am a stranger, and I need a *Friend*
To calm my fear,
When called to face what life may give or lend
Of smile or tear.

Storm-tossed and swept, I need the Risen *Rock*
As *Hiding Place*,
To shield me from the tempest's sudden shock
In sure embrace.

I grope in darkness, and I need the *Light*,
To clear the mist;
And cause the purposes of God to shine
Through clouds sun-kissed.

I grow so weary, and I need a *Rest*—
Calm after strife;
To lay my head upon a loving breast,
And end earth-life.

Eva Travers Evered Poole.

MARYLAND POINT, E.—We are giving away to the extreme poor in the neighbourhood of the Maryland Point Mission fourteen gallons of good soup, beside bread, coals, dinners for the aged and infirm, weekly. We recently gave a tea to 120 waifs and strays, and on another occasion tea for 100 attending the mission services. Our Temperance effort is very successful; 400 have signed the pledge during the past two years, and many have become true Christians. Help is needed to continue our good work.—Yours faithfully,

John Stabb.
6, *Norcott-road, Stoke Newington, N.*

SOLDIERS AT CURRAGH CAMP.—A few years ago, Mrs. Perry established a Soldiers' Home at the Curragh Camp, Kildare, and very richly has the Lord blessed her efforts. Many of the men have become "good soldiers of Jesus Christ," and when transferred to other stations have carried a blessing with them. Letters received from Africa, India, &c., testify to the warm appreciation of these converted soldiers for the work maintained on their behalf. At Christmas and the New Year camp social gatherings were held, special attention being given to the newly-arrived 2nd Battalion of Royal Highlanders. It is expected that many of the Highlanders will frequent the "Home." In these dark days of Ireland's history, it is pleasant to be able to chronicle such gracious enterprises as that in which Mrs. Perry is engaged, and it is hoped that friends who take an interest in such blessed work, will not allow it to suffer through lack of funds.

Notes on Daily Readings.

SUNDAY, JAN. 17.—LEVITICUS IV.

2.—*If a soul shall sin through ignorance.*—It is now generally admitted that this should be rendered, "through inadvertence." It is literally "through error." R.V. renders it "unwittingly" in the text, and puts in the margin, "through error." The thought of ignorance is expressed in other passages, such as ver. 28, or chap. v. 17, but does not necessarily belong to this word. "In the abridged rules for sin offerings in Num. xv. this kind of sin is contrasted with that which cut off the perpetrator from among his people;" in other words, with presumptuous sin. "It appears to have included the entire range of 'sins, negligences, and ignorances,' for which we are accustomed to ask forgiveness. It is what the Psalmist spoke of (Ps. xix. 12): 'Who can understand his errors? Cleanse Thou me from secret faults.'"—*Sp. Com.*

4.—*Shall lay his hand upon the bullock's head.*—"In the case of the sin offering there was the same principle of identity with the victim by laying on of hands, but he who came, came not as a worshipper, but as a sinner; not as clean for communion with the Lord, but as having guilt upon him; and instead of his being identified with the acceptability of the victim . . . . the victim became identified with his guilt and unacceptableness, was made sin in his behalf, and was treated accordingly."—*J. N. D.*

6.—*Sprinkle of the blood seven times before the Lord.*—"In the inferior sin offerings the officiating priest smeared some of the blood on the horns of the altar of burnt offering (verses 25, 30, 34), while in this offering for the high priest, and in that for the nation, the high priest himself sprinkled the blood seven times within the tabernacle and smeared it on the horns of the altar of incense."—*Sp. Com.* See Heb. xiii. 10—13.

8.—*And he shall take off from it all the fat.*—"In the case of the burnt offering it was not merely the fat, but the whole sacrifice, that was burnt upon the altar, because it was Christ without any question of sin bearing whatever. In the case of the sin offering there was nothing but the fat to be burnt upon the altar, because it was a question of sin bearing, though Christ was the sin bearer."—*C. H. M.*

MONDAY, JAN. 18.—LEVITICUS V.

This chapter (from ver. 14 onwards) contains the rules for the trespass offering, which was a form of the sin offering, used in cases where in addition to the thought of the guilt of sin before God came in that of the injury it inflicted upon others, in some cases upon God Himself. This injury called for reparation or compensation; hence a prominent feature of the trespass offering was a pecuniary fine equal to the value of the injury done, with the addition of one-fifth.

6.—*And he shall bring his trespass offering.*—"Rather 'as his forfeit,' that is, whatever is due for his offence. The Hebrew word 'asham' is generally translated 'trespass offering,' and that rendering might have conveyed the sense here, had not the term 'trespass offering' become the current designation for a distinct kind of sin offering mentioned from ver. 14 onwards."—*Sp. Com.*

The subject of the trespass offering as distinguished from the sin offering begins at ver. 14. From this to the end of the chapter "wrongs done to the Lord in his holy things" are treated of; while "wrongs done to the neighbour by breaches of confidence and the like" occupy the first seven verses of chapter vi. The difference in principle between the sin offering and the trespass offering is well stated by Kurtz: "Originally and primarily a sin offering was appointed for the transgression of any of the commandments of Jehovah; but in the further development of the laws in question all such breaches of the commandments of God as could be looked upon in the light of a violation of the rights or claims of others were excepted from this rule, and a different kind of sacrifice, viz., the trespass offering, appointed. This appears, therefore, as a subordinate species of sin offering, modified in a peculiar manner."

TUESDAY, JAN. 19.—LEVITICUS VI.

The first seven verses of this chapter properly belong to the last, and in the Hebrew Bible form part of chap. v. Our translators unfortunately adopted the division of the LXX.

5.—*Give it unto him to whom it appertaineth, in the day of his trespass offering.*—"The restitution was thus to be associated with the religious act by which the offender testified his penitence."—*Sp. Com.* The Lord would thus teach how hollow professions of penitence for sin are, if not accompanied by restitution to those who have been wronged thereby, so far as restitution is possible.

13.—*The fire shall ever be burning upon the altar; it shall never go out.*—This fire came down from heaven on the occasion of the dedication of Aaron and his sons to their priestly functions (see chap. ix.). The "Speaker's Commentary," on ix. 24, speaks of "the very ancient Jewish tradition that the sacred fire of the altar originated in this Divine act, and was preserved in the tabernacle until the dedication of the Temple, when fire again 'came down from heaven, and consumed the sacrifices' (2 Chron. vii. 1). It represented Divine justice fully satisfied, feeding continually on the sacrifices offered on the altar, and especially on that which, repeated daily, afforded constant satisfaction—the daily morning and evening sacrifice of a lamb—the well-known type of the coming sacrifice of Christ. See Exod. xxix. 38—46."

29.—*It is most holy.*—"In none of the offerings is Christ's personal holiness more strikingly presented than in the sin offering. Never was the Lord Jesus more fully seen to be 'the Holy One of God' than when He was made sin upon the cursed tree. Though a sin-bearer, He was sinless. Though enduring the wrath of God, He was the Father's delight."—*C. H. M.*

WEDNESDAY, JAN. 20.—LEVITICUS VII.

1.—*It is most holy.*—Though the trespass offering in some of its features (such as the treatment of the blood) differed from the sin offering, it is identified with it by this feature of holiness already referred to, in which both typify Christ as the Holy One of God, "made sin for us, who knew no sin."

13.—*Besides the cakes he shall offer for his offering leavened bread.*—This permission to offer leaven, which was forbidden in all offerings made by fire (ii. 11), is probably rightly explained thus: "The leavened bread was a distinct offering, not a part of the sacrifice for the altar of which the 'memorial' was burnt."—*Sp. Com.* As to its typical significance, occurring as it does in relation to the law of the peace offering, which set forth in symbol that "our fellowship is with the Father and with his Son, Jesus Christ," it is the typical expression of, "if we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8).

20.—*The soul that eateth of the flesh of the sacrifice of peace offerings having his uncleanness upon him . . . . shall be cut off from his people.*—The typical teaching of this verse finds its New Testament expression in the context of the passage just quoted, "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7).

37.—*This is the law of the burnt offering*, &c.—This retrospective summary of the preceding seven chapters gives a sixfold instead of a fivefold division of the offerings, introducing "the consecrations" which though appointed in Exod. xxix. and carried out in chap. viii. are not spoken of in the previous chapters of this book. As this consecration offering was a species of peace offering, it seems as if a threefold division, each of two kinds, was intended. (1) Burnt and meat (or meal) offering; (2) sin and trespass offering; (3) consecration and peace offering. This threefold division corresponds to three principal aspects of Christ's work: (1) in its relation to God, including his manhood; (2) in its relation to man, involving sin and trespass to be borne; (3) in its results, fellowship with God and consecration to his service.

THURSDAY, JAN. 21.—LEVITICUS VIII.

The consecration of Aaron and his sons to the office of the Priesthood forms the subject of this chapter. After a preliminary washing with water (ver. 6), Aaron is by himself clothed, girded, crowned, and anointed (ver. 6—12). His sons are then clothed, but not anointed (ver. 13). Then both Aaron and his sons take part in the sin offering, and in the burnt offering, and in the consecration offering; in each case it being said that "Aaron and his sons laid their hands upon the head of" each offering. In the case of the last, "the ram of consecration," the most important of all, Aaron is first by himself smeared with the blood on ear, hand, and foot (ver. 23), and after him his sons are also similarly touched with the blood, and then both Aaron and his sons together offer a "wave offering before the Lord" (ver. 27); and, lastly, both Aaron and his sons are sprinkled with the anointing oil, and with blood.

Aaron here typifies the Lord Jesus as the Great High Priest of our profession, but his sons typify the body of which He is the Head—the royal priesthood—composed of all true Christians; and while in some points priority and singularity (as in the case of the high priestly garments) are attributed to Aaron, in the matter of consecration they are identified. "This identification (of Christ and his people) is typically set forth in Aaron and his sons laying their hands upon the head of each of the sacrifices. They all stood before God in the value of the same sacrifice. Whether it were the 'bullock for the sin offering,' 'the ram for the burnt offering,' or 'the ram of consecration,' they jointly laid their hands on all. True, Aaron alone was anointed before the blood was shed. He was clad in his robes of office, and anointed with the holy oil, before ever his sons were clothed or anointed. The reason of this is obvious. Aaron when spoken of by himself typifies Christ in his own peerless excellency and dignity, and (as we know) He was anointed by the Holy Ghost previous to the accomplishment of his atoning work. Still there is the fullest identification afterwards between Christ and his people."—*C. H. M.*

FRIDAY, JAN. 22.—LEVITICUS IX.

In the concluding verses of chapter viii. we read of Aaron and his sons feeding together on the flesh of the consecration offering, and that for seven days, during which they were not to leave the tabernacle. "A striking figure of the present position of Christ and his members, during the entire of this dispensation, shut in with God, and waiting for the manifestation of the glory."—*C. H. M.*

1.—*And it came to pass on the eighth day.*—Moses now summons "the elders of Israel" in addition to Aaron and his sons, and directs them and "the children of Israel" (ver. 3) to offer the appointed offerings, "for to-day the Lord will appear unto you."

"'The eighth day' is a shadow of that bright millennial morning which is about to dawn upon this earth, when the congregation of Israel shall behold the True Priest coming forth from the sanctuary where now He is hidden from the eyes of men, and with Him a company of priests, the companions of his retirement, and the happy participators of his manifested glory."—*C. H. M.*

22.—*And Aaron lifted up his hand toward the people, and blessed them.* 23.—*And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people.*—"That is, there is first Christ, as Priest, blessing them in virtue of the offered sacrifice; and then Christ as King and Priest, going in and hiding Himself for a little in the tabernacle, and then coming out and blessing the people in this twofold character. When this takes place, as it will at the coming of Jesus, the acceptance of the sacrifice will be publicly manifested, and the glory of the Lord will appear to the people, then become true worshippers by that means."—*J. N. D.*

SATURDAY, JAN. 23 —LEVITICUS .

1.—*Offered strange fire before the Lord, which He commanded them not.*—"The particular offence which was perpetrated by Nadab and Abihu has been a subject of much discussion. The greater number of commentators, Jewish as well as Christian, have supposed that the 'strange fire' was common fire, not taken from the holy fire of the altar."—*Sp. Com.* This fire coming forth from God and devouring the sacrifice (ix. 24) represented Divine justice satisfied with the appointed sacrifice, and points to Christ's sacrifice of Himself as fully satisfying the claims of God's righteousness. To approach God, therefore, in prayer or in worship, on any other ground than that of the sacrifice of Christ having satisfied the claims of His justice, is to offer "strange fire before the Lord, which He commanded not."

9.—*Do not drink wine nor strong drink . . . when ye go into the tabernacle of the congregation.*—This prohibition, coming as it does immediately after the record of the sin of Nadab and Abihu, points strongly to intemperance having been the cause of their self-will in offering "strange fire." This is admitted by many commentators, both Jewish and Christian. "We are to refrain from everything which would produce the same effect upon our spiritual man, as strong drink produces upon the physical man. The effect of wine is to excite nature, and all natural excitement hinders that calm, well-balanced condition of soul which is essential to the proper discharge of the priestly office."—*C. H. M.*

17.—*Wherefore have ye not eaten the sin offering*, &c.—The chapter "opens with positive sin, and closes with negative failure. Nadab and Abihu offered 'strange fire,' and Eleazar and Ithamar were unable to eat the sin offering. The former was met by Divine judgment, the latter by Divine forbearance. There is obviously a wide difference between a deliberate rejection of a plain command, and mere inability to rise to the height of a Divine privilege."—*C. H. M.*

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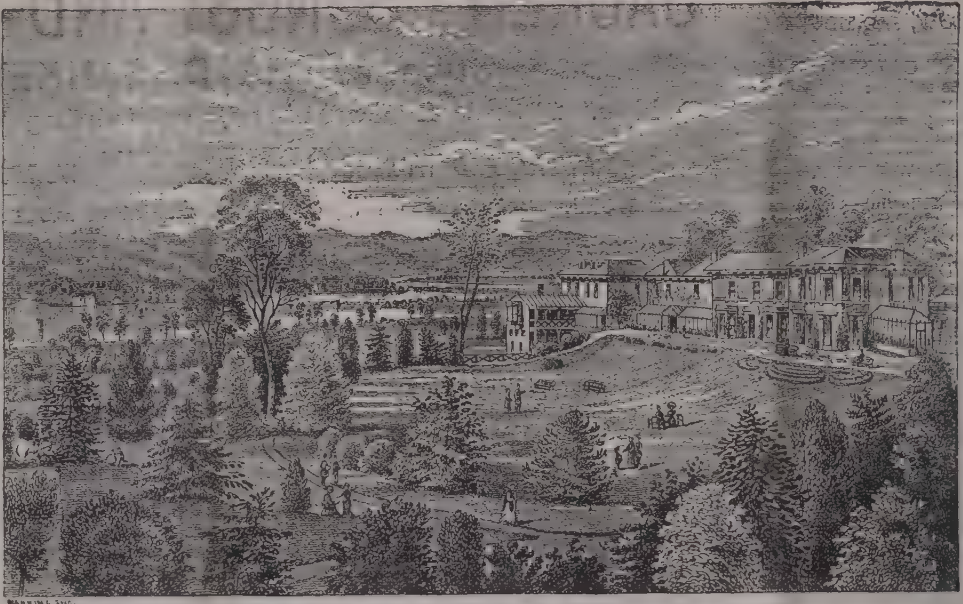

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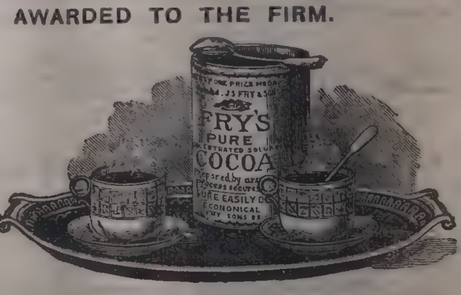

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The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

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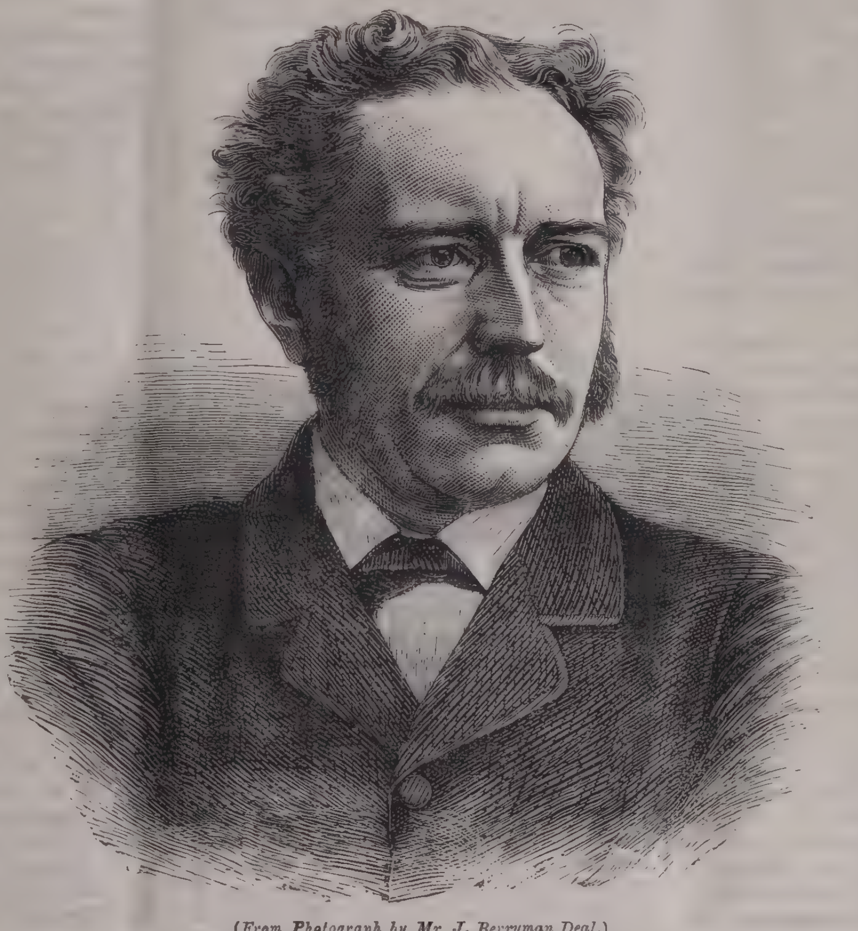
ARCHIBALD G. BROWN.



(From Photograph by Mr. J. Berryman Deal.)

TO anyone who enters on the sacred work of the Gospel ministry merely for the sake of securing a fat "living," with the accompaniments of beautiful surroundings, and little or nothing to do, the East-end of London can offer no attractions. To one who is moved with the all-mastering compassion of Christ for the multitudes, who are as sheep having no shepherd; who recks not the heart-pain that must come from its daily sights and sounds; and who courts a ceaseless struggle with sin and vice in their Protean shapes, this same East-end affords a field of service that an archangel might envy. Among the many devoted, faithful men and women who labour for the weal of its seething masses, Mr. Archibald G. Brown has for the past nineteen years held a prominent and honoured place. Next to the great Metropolitan Tabernacle in Newington-causeway, his church in Burdett-road is the largest and most numerously-attended place of worship in London in connection with the Baptist denomination.

"Man proposes, but God disposes." We do not imagine that in his early days the subject of our sketch had the most distant expectation of becoming a preacher of the everlasting Gospel. Though of Scotch parentage, as his name implies, ARCHIBALD GEIKIE BROWN was born at Brixton Hill in 1844; he is, therefore, now in the very prime of manhood. He is cousin to Cunningham Geikie, the renowned author of "The Life of Christ;" and also to Archibald Geikie, who is no less illustrious as a geologist. During his schooldays, which were spent at Brighton, under the tutorship of Rev. Albert Creake, an event occurred indicative of the high spirit of the youth, which has found its development in the fearless action and independent thought of the man. A dispute arose between him and his teacher on some point—we know not what—and Master Archibald settled it forthwith by running away from school. It was intended that he should enter on a business career; but between the time of his rebellion against pedagogic authority and that of commencing life on his own account, he was led to see himself as a rebel against God and His Christ. The honoured instrument of his conversion was Mr. Stevenson A. Blackwood. We well recollect hearing Mr. Brown touchingly and gratefully tell the story in brief at a public meeting, and in Mr. Blackwood's presence.

Mr. Brown's conversion was not only the commencement of a new inner life, but the turning point in his public career. He entered Mr. C. H. Spurgeon's Pastors' College, and was, we believe, one of the very first students sent out by that Institution to take the spiritual oversight of Christian churches. His premier pastorate was in the pretty, suburban Kentish town of Bromley. Here he laboured for four years, gathering in a congregation and building a church structure. A more important sphere awaited him, though doubtless the apprenticeship at Bromley afforded a good preparatory training for the tougher and more responsible post in East London. At the time to which we refer the Stepney-green Tabernacle was without a minister. The deacons took counsel of Mr. Spurgeon, who, recognising the gifts and capabilities of his young student, recommended them to call Mr. Brown. After preaching several times he was unanimously elected to the Stepney-green pastorate. That the church has not repented its choice is proved by the fact that he still ministers to it, after a lapse of nineteen years, and, as far as human eye can see, will continue to do so till his dying day.

When Mr. Brown undertook the pastorate the church numbered about three hundred members, but it very soon took a jump forward. A few weeks saw the chapel filled to overflowing, and the faithful and vigorous young preacher received so many seals to his ministry that the roll of Church membership soon exceeded the number of sittings in the building. Extension was inevitable, and the outcome was the present East London Tabernacle in Burdett-road, which has a seating capacity of three thousand. It was filled on the opening Sunday, and has kept so all the years since then. During the term of his East-end ministry *over three thousand five hundred* persons have entered into the Christian fellowship of the Church, the great majority of them being direct converts from the outside world through the living voice of the preacher. This simple statement of fact is surely one of the best possible answers to the cynical question that we have so often heard as to whether life is worth living.

Mr. Brown has throughout his public life asserted and maintained a strong individuality. In some matters he may seem to carry this to an extreme, as, for instance, in his invincible repugnance to the use of the conventional "Rev." as a handle to his name. The real reason, we doubt not, is an abhorrence of any assumption of superiority or of caste on the part of a minister of Christ. He is very severe—we do not presume to decide whether he is too severe—on what have been termed "sensational" methods and expedients, in Christian and evangelistic work. In this respect he is a Puritan of the Puritans. If he errs, we think experience proves that his error leans to virtue's side. His pulpit motto is, "Expound the Word of God in its plain sense, and in honest, simple Saxon." That has been his sole weapon of offence, and this at least is true, that the slain of the Lord have been many. We believe that fresh converts have been added to his church roll every succeeding month throughout the nineteen years of his East-end experience.

For a good many of those years the deplorable condition of the surrounding masses, physically, morally, and spiritually considered, has weighed heavily on Mr. Brown's spirit; he has made this open social sore a matter of close and careful study. That study has fructified into earnest action. At the present time there are no less than eight home missionary visitors actively engaged in connection with the Tabernacle; while he is himself a constant visitor among the poor of his great parish. A large and well organised system of practical relief of the destitute poor has grown up in connection with the church; our readers will have observed in our last issue some striking figures relevant to this branch of the work, in the report of Pastor Brown's anniversary.

By pen as well as by voice and purse, the pastor has shown his intense interest in the condition of the poor. His articles on "One Room Life" and "Cruel Cheapness," published in past reports of his work, secured wide public attention, as vigorous and well-considered contributions to the discussion of one of the grave social problems of the time. No less valuable and striking is the paper on "Poverty: Clean and Squalid," which we are privileged to give in succeeding columns, and which will form part of Mr. Brown's forthcoming annual report. We need hardly ask for it the most earnest attention and study of all Christian workers and practical philanthropists.

The Tabernacle in Burdett-road is the centre of a network of beneficent agencies, in addition to these we have mentioned. Conspicuous among them are an Orphan Home, with seventeen boy inmates; and a Convalescent Home at Herne Bay, whither many of the poorest of East-enders are able to go for a fortnight's holiday and rest: during the past year nearly 300 persons have shared its hospitality. We believe we are only expressing the genuine desire of all our readers, when we pray that alike on the pastor and people of the East London Tabernacle God's richest benediction and equipment for service may rest, while they are spared to co-operate in the happy service of the Great King.

MESSRS. MOODY AND SANKEY, after the meetings at Montreal, will visit Cleveland, Detroit, and Chicago, and from thence turn south to Louisville. They will visit New Orleans, Atlanta, and other Southern cities as time may suffice. They have invitations from all parts of the country.

POVERTY: CLEAN AND SQUALID.

By ARCHIBALD G. BROWN.

POVERTY, like most things, has found some to sing its praises. Dryden declares:—

> "The daring of the soul proceeds from thence,
> Sharpness of wit and active Diligence;
> Prudence at once and Fortitude it gives;
> And, if in Patience taken, mends our lives."

Poets, however, will have to sing a long time before the poor believe them, or, indeed, anyone else who knows anything about the matter. That many poor have developed "active diligence" and "prudence" is true, but they have done so, in spite of, rather than owing to their poverty. Unless there is a tremendous power of will and force of character, poverty dulls and deadens and ultimately makes reckless. Charles Kingsley, more true to fact, says, "The sickening weight of debt, and the miserable grinding anxiety, crushes a man's soul down, and drives every thought out of his head, but how he is to fill his stomach and warm his back, and keep a house over his head, till he daren't for his life take his thoughts one moment off the meat that perisheth. The rich man never feels this, and therefore never dreams that there are thousands who pass him in their daily walks, who feel it, and feel *nothing else*."

For some years now, I have studied pretty closely, and also in close quarters, this huge thing called "poverty." It grows darker and more baneful, as I better know it. Itself often the child of vice, it becomes the mother of a brood of evils. That the poor are no worse in morals is often a matter of surprise as well as thankfulness to me. Scripture recognises the awful force of poverty's temptation, when, without extenuating the sin as before God, it says, "Men do not despise a thief if he steal to satisfy his soul when he is hungry" (Proverbs vi. 30). Solomon also acknowledges the terrible tendency, when he asks for food convenient, "lest I be poor, and steal." Let those sing of poverty who feel not its pinch. Those who do cannot. How many of those who read these lines have ever honestly tried to put themselves in the place of the poverty-stricken, and realise what it means?

Have you ever thought, reader, what it must be to wake of a morning, not only without a shilling in the house, but without a shilling in the world, or an idea of where to find one? To start the day without breakfast, to tramp miles to find work, and then tramp miles back without any—to see the wife take some of her underclothing to the pawnshop to get something for the children—to be obliged at last to part with the only decent suit, and know that in parting with that you are parting with all hope of getting a respectable situation—to battle with hunger until chairs, tables, blankets, beds, have all gone in the conflict, and there remains nothing between you and "the House"? Have you grasped the anguish suffered through those weary days? If you have, poverty will never be counted one of the little ills of life. Yet all this is being endured by thousands as I write and you read. We imagine it; they feel it. Our fiction is their fact.

Remember, also, that the bitter pangs of this poverty are upon those who as little expected ever to feel them as ourselves. There is a comforting delusion abroad that the poor are born so, and, therefore, never having known anything different, hardly feel their surroundings. In some measure this may be true of "squalid poverty," though not to the extent fondly imagined; but it certainly is not true of the

"CLEAN POVERTY"

I am dealing with in this part of the article. Here we find hundreds upon hundreds who have known "better days." They *do* know what comforts mean. They have had them. Their pinching poverty pinches the more as they remember days free from care if not days of affluence.

I have seen not a few hurled from comfort to want by one of the expedients of "Cruel cheapness." It is this. A man has been for many years in one firm. In thought he has become almost part of it and speaks of "our" firm. By dint of many years' service—all the prime part of life—he has reached a salary which enables him to keep up a nice home and have something over for the cause of God. The idea of ever being out of a situation or "getting the sack" never enters his head. He came in as a boy, and he will end his days there. Poor fellow! The old governors are dead, and the sons have taken their places. With the death of the old governors dies the old style of business. There is more "pace and go" now. Determined not to be outdone by any, and to offer goods at hitherto unheard-of prices, all expenses must be cut down. Where begin if not at the salaries? Where among the salaries if not at the highest? While our poor friend at home is congratulating his wife that amid the surrounding want, they at least are provided for, the partners are discussing whether it would not be better to get rid of some of the "old hands," and put boys in their places. "It would be a great saving," they say, and then "the old fellow," mentioning our friend, "is hardly worth his money now." True, his strength has been spent in their service, but then *that is not business*. So, the man leaves—a boy takes his place—expenses are saved, and a heart is broken. But stay, that last item should be omitted. It is not business. This is no mere picture. I paint from life; I had nearly written "death." The following speaks for itself:—

December 11, 1885.

DEAR PASTOR,—Many thanks for your gift of £2 10s. It was indeed a shower of blessing. I redeemed my clothes for £2, so you may guess I have been sparing to the last of the remainder. Unfortunately, nothing has turned up at present, and I am in sore straits, but trust in the goodness of my God that things will take a turn after Christmas. I have laboured assiduously for employment, tramping the boots from my feet, but at present, with no success. I *must* hope in God, for I believe without hope a man must perish. I am sorry to say the wife is far from well, as she is not strong, and *worries herself* so very much, added to which, my little daughter is subject to fits.

Praying the blessing of God may rest on you and yours, and with Christian love,

Believe me, dear Pastor,

. . . .

The writer of the above is one of the victims of the "cutting" and "cutting down" style of trade, all but universally prevalent at the present time. I have dwelt upon this side of the question because I am certain it is a side too much overlooked. The squalid, ragged, ignorant, semi-brutal poor have had a long innings of public attention. They deserve it, though I fear they are not yet much the better for the attention they have received. To have, however, anything like a true conception of London's poor, clean poverty must be viewed with squalid —viewed at the same time, and with equal carefulness. We must deal with the subject as we do with the stereoscopic picture; view it with both eyes. The two pictures taken under a small difference of angular view—each eye looking upon one picture only—are conveyed to the brain, there uniting into one and exhibiting the objects represented in a high degree of relief. The two pictures become one vivid whole.

The public, however, like a child, needs teaching in this matter. First, it won't look at all, and then it persists in always shutting one eye. Some have no pity for poverty that does not shock, and others no compassion for poverty with a dirty face. They forget that too often the latter is only the former a year or two older. Clean poverty, with the heart out of it, becomes "squalid." Help the one and you often save the other. And now as to *feeling* it. The wish is, I suppose, father to the thought—that the poor are blunted in sensitiveness. Like most fallacies there is just an element of truth in the comforting delusion. The poor *do* in course of time get blunted, but God only knows what they suffer in the blunting process. Not a few break down and die before the hardening is completed.

Let me tell you an incident; I can guarantee each item. The last only occurred a few weeks since. Some years since, two devotedly attached young people were married. They had as happy a home as London holds. The husband was a skilled worker in a branch of industry requiring the greatest delicacy of touch and finish. There was plenty of work and it was remunerative. Though a large family sprang up there was no anxiety. Until of late the wife was able to keep up not only a comfortable home but to employ aid in the house work. Both husband and wife were Christians, and the former was an active teacher in the Sunday-school. Family worship was never neglected, and Sankey's hymns used to ring through the house. A change, however, came over things. Competition grew keener. The same amount of labour produced nothing like the same profits, until at last profits disappeared. Anxious to make some provision for wife and children, all he had and some borrowed from a relative besides, was invested in a business represented as very promising. It was soon found that a fearful and final mistake had been made. A gloom came down on the otherwise happy Christian. The mind was not as strong as the heart. Still he taught in the school and prayed at home; but the wife marked with loving anxiety a cloud gradually but surely settling down upon the once happy face. Absent in mind, he would speak aloud in disconnected sentences. The theme was always the same, "Everything going." No eye could fail to see that the inward anguish was breaking down the mental powers.

One morning the wife wakes to find him absent. With strange forbodings she calls downstairs. The answer comes, "With you directly, darling." He enters. The face tells the dread secret. With fearful haste she makes mustard and water and pours it down his throat. The doctor comes. He is hurried to the hospital. The corrosive used in his work has, however, done its deadly mission. The broken-hearted, brain-turned man, once the happy husband and the earnest teacher, lies still in death in the hospital ward. The coroner finds a verdict of "Died by administering poison to himself while temporarily insane." The funeral follows, and a few days after the wife gives birth to a little one. I sat with her in the room where the desperate act was done, and she nursed a child of two weeks old as she told this story as I can't tell it. It would have to be punctuated with sobs. Do not hurl the epithet of "coward." He bore up till he could bear no more. The poor brain failed in the long fight. It takes a tough bit of brain to see wife and children slipping into poverty despite every frantic effort to save them, and yet hold its own. "Do they feel it?" Yes, sometimes up to insanity and death.

This is no isolated case. I have seen similar this year. How little one dreams of the agony working in the heart of many a clean, decently clad man as he respectfully asks you "if you know anything he can do." It is agony that ages if it does not kill. I have seen scores look ten years older in six months while they were undergoing this process of "being blunted." The rush of life is too great for many. It sweeps them off their feet and hurls them under the feet of thousands to be trampled into mire. They are utterly crushed in the mad stampede. No blame is to be attached to them. Their only fault lies in not being strong enough, and that they cannot help. George R. Sims has well put it in the following few lines: "It is the increased civilisation of this marvellous age which has made life a victory only for the strong, the gifted, and the specially blest, and left the weak, the poor, and the ignorant, to work out in their proper persons the theory of the survival of the fittest, to the bitter end."

To help the "clean" poor is one of the fine arts. It requires no little study, and is not to be learned in a day. First they have to be *found*. Clean poverty, like charity "suffereth long" and "beareth all things." It does not make its presence known by clamour. It is not to be found haunting every soup-kitchen, knocking at the door of every man who, rightly or wrongly, has a name for benevolence. It does not smell out every dinner that is to be given within a radius of a mile, and come armed with letters of recommendation for a ticket. It shuns publicity, and, when discovered, will speak so moderately of its straits, that it needs no little experience to distinguish the hard facts under the modest drapery of self-respectful language. To assist without seeming to, to remove want without degrading, to show charity without wounding, to relieve yet leave the spirit of self-respect inviolate, demands gracious tact and loving thoughtfulness. No work, however, in our judgment yields so rich a reward. While gripping the filthiest, let the clean have our grasp.

Let us now turn for a few moments to

"SQUALID POVERTY."

It is a revolting part of the picture, but must be looked at with the other. It is only another aspect of the same thing. The substantive is the same, only it has changed its adjective. Trace the pedigree of "squalid" far enough, and you will find it in most cases a descendant of the "clean" family. The blunting process has been complete. Hope has gradually declined and died. Self-respect has starved to death, and the man sinks to the level of his surroundings, and the level sinks lower and he follows it. I know nothing on earth so awfully depressing as a sojourn in the realm of abject, squalid poverty. It burdens the heart, fevers the head, and dumbfounds the brain. How often have I reeled rather than walked home, with one cry ever breaking from my soul—"God never intended men and women to live like this." Squalid poverty lies in horrid patches. There are districts that seem socially damned. When once a family locates itself in them, decency and cleanliness are done with. Nothing clean or bright can live in such an atmosphere. It is no exaggeration to say that I can generally tell by the appearance and smell what district the applicant hails from. The worst are generally found where the houses are either old or large. The more massed together, the greater the mess in which they live. They corrupt one another and drag each other down.

There is now no need to give the minute details there was years back. A lurid light has been cast on the sweltering crowd, and people know somewhat of how the abject live. They still, however, know but little, and perhaps it is as well. Enough is known to make indifference or indolence a crime. What more is needed? My visits to squalid poverty are most frequently made at night; it is quieter and easier to escape recognition, and consequent solicitation. With a box of wax vestas to find where the stairs and doors are, and a few bread tickets in the pocket, the work is easily done, and never have I had a rebuff, while many an opportunity of telling our Saviour's love has been as precious as any sanctuary service. But, O the squalor! dirt on the floor, dirt on the walls, dirt on the stairs, dirty rags on dirty people, and an indescribable collection of filthy sacks and rotting rugs for the "shake-down" or bed. Dirty children coiled up on dirty boards, sleeping until dull light finds its way through the window of dirty glass, and awakens them to look out on a dirty street. Do you wonder if they live morally dirty lives, and die squalid in soul as well as body? Under the coverlet of night what a fermenting-vat of misery and muck lies simmering in London, or, to quote Thomas Carlyle—"All these heaped and huddled together, with nothing but a little carpentry and masonry between them; crammed in like salted fish in their barrel; or weltering, shall I say, like an Egyptian pitcher of tamed vipers, each struggling to get its head above the others." Clean and squalid alike need the Saviour. To Him both are equally welcome. To both we seek to carry his salvation. From both we have seen the jewels rescued.

The final record of many a weary, dreary life has been—

"Carried by the angels!"

OUR WORK IS SEEKING TO SAVE.

This is carried on amid the clean and squalid alike; there is no picking or choosing; respectable or disreputable they need God's salvation. From room to room, therefore, the missionaries make their way, sometimes encouraged, sometimes sickened—often saddened; but ever seeking by all means to save some. Never satisfied with the people being simply "clean," and never despairing, because they happen to be dirty. Our work is to seek their salvation. Unsaved cleanness is as far from God as unsaved dirtiness. Saved *in* dirtiness, is far removed from "Saved dirtiness." *That* we have no faith in; neither have we in a salvation that has no better foundation than soap, and knows no cleansing "deeper than the skin." "There is no difference." All alike need Christ, and all equally so. This is a truth human pride hates, but it is the truth of Scripture, and a truth the worker soon learns by experience. Cleanliness does not necessarily mean a welcome for Christ; neither does squalor a refusal. We have known clean doors shut in his face, and dirty ones opened; we have seen clean faces grow scornful at his name, and dirty ones become wet with tears, and we have seen the reverse. Cleanliness does not introduce to Him, and dirtiness cannot stay with Him. He saves not by human washing, but He always saves *to* it. We have therefore no variety in our Gospel. What does for the squalid must do for the clean. Christ a Saviour because a sacrifice—suits both—and each must learn to sing—

My only plea, Christ died for me,
But "Take me as I am."

and He does. . . .

The following are a few figures culled from one little district:—

Street.	Number of Houses.	Rented Rooms.	Families.
H Street	19	107	58
E Street	25	130	76
B Street	13	59	28
G Street	30	135	71
P Street	24	118	66
S Street	24	99	42
	135	648	341

Please look at this. Not for a moment only, but until you have mastered the details and comprehended the facts hidden behind the figures. It took some little time to compile, small as it is. Give it some thought. Nineteen houses in H street contain one hundred and seven rented rooms. We have left out unlet rooms, as they deceive by making the average of rooms to families better than it is. For instance, we know three large houses at the present time containing 54 rooms and 16 families. This gives an average of over three rooms to each family, but when we add that out of 54 rooms 33 are unlet a very different result is reached. It then stands 21 rooms and 16 families, an average of little more than one room to a family. Now these 107 rented rooms contain 58 families, not two rooms per family. Indeed the totals do not come up to that, for there are only 648 rooms for 341 families, we want nearly 40 rooms more to give each family the privilege of possessing two. Bear in mind also that these rooms include little back kitchens. Now, giving each family a living room, we have 324 rooms left for sleeping purposes, and 341 families (not persons) to put in them. Does some reader ask "How many persons would there be?" We are able to tell him, as we had them all counted when the rooms were reckoned—just 1,500.

No comment is needed. Let it also be carried in mind that many a gentleman's house has larger cupboards than the places we are reckoning by the highly respectable title of "rooms." The less said about sanitary arrangements the fewer nerves shocked. Yet from these districts there is "fruit unto Christ." Verily, much of Christ's fruit is gathered in strange orchards. Let it ever be remembered, when passing judgment on the squalid poor, that proper development

DEPENDS ON PROPER CONDITIONS.

"Plants, as well as animals, nurtured and grown in perfect darkness never acquire their natural colour. The former become white instead of green, and the leaves deprived of the sun's rays do not obtain their normal growth or form. A stunted moral and physical manhood is inevitably the result of certain conditions of existence which can easily be named." So writes a scientist. His words are true and we have named the "certain conditions."

The masses of ill-developed, stunted and blunted men and women constitute a grave danger which it is folly to ignore, specially as political power is falling more and more into the hands of the democracy. The following paragraph, taken from "Scientific Symbols," contains a profound truth, and with it we close this section of our article:—

> "The experiments in deep-sea soundings have thrown much light upon the subject of undercurrents. There is reason to believe that they exist in all or almost all parts of the deep sea, for never in any instance yet has the deep-sea line ceased to run out even after the plummet had reached the bottom. If the line be held fast in the boat, it invariably parts, showing, when two or three miles of it are out, that the undercurrents are sweeping against the bight of it with what seamen call a swigging force that no sounding-twine has yet proved strong enough to withstand. To understand the sea you must go below its surface—just as in social life, if you would understand the world, you must look below its conventionalities, its Court ceremonies, and its respectable Acts of Parliament. You must take into account its undercurrents. Beneath the Throne, the Parliament, and the Church, are bad undercurrents which sweep along with a 'swigging' force."

Won to Christ, they will become the mightiest power for good. Governed by sin, they will prove a resistless and ruinous force. Let us seek to win them.

SOUTH AFRICAN MISSIONS.

SIR,—Your readers may be aware of the great distress prevalent in South Africa. In some places there has been no rain for over three years. The results have been most painful. Natives, unable to get food for their cattle, have had to sell good cows and oxen at £1 and £1 2s. each. They have even had to go out to gather wild roots to maintain their own life. Missionaries of fifty years' standing tell us that many have lived a long time on one meal a day. The spiritual need has corresponded to the physical. Churches that were without pastors and teachers when the drought began, have been unable to invite labourers amongst them in their distress. Some of the mission churches have been without regular religious instruction for years. They, therefore, deserve our compassion.

Now the drought has broken, and while vegetation is growing again in the country a spirit of hope is stirring among the people. The larger churches are anxious to help the smaller and weaker ones. In their endeavours to this end the Congregational Union of South Africa have asked me to go and work amongst these people. They promise to support me in doing so, if English Christians will bear the expense of my journey to the Colony. Believing that these facts only need to be known to ensure the necessary help, I have accepted the invitation. £160 is needed to send myself, wife, and family. Rev. R. W. Thompson, Foreign Secretary of the London Missionary Society, says, in a letter to me on the subject, which I have full permission to use: "I am very glad to assure you of my hearty sympathy with the Congregational Union of South Africa in their effort, &c. The needs of the colony in this direction are, and must for some years be considerable." Friends willing to help may communicate with Mr. A. L. Hall, Secretary Y.M.C.A., 186, Aldersgate-street, E.C.; or with yours very truly, ARTHUR F. BULMER.

Congregational Church, Kirkburton,
Huddersfield.

LONDON CITY MISSION.—A New Year's meeting of the City Police, their wives, and friends took place on the 12th instant, at the Young Men's Christian Association, Aldersgate-street, Mr. George Williams in the chair. Rev. Dr. McAuslane, in the course of a practical address, urged upon those present to go forward in knowledge, in Christian life and effort. Mr. Russell, the missionary, stated that two meetings are held every Tuesday at the Y.M.C.A. for the police for Bible reading.

THE TWOFOLD CHRISTIAN LIFE.

BY REV. H. W. WEBB-PEPLOE.

Address at Centenary Hall, Bishopsgate.

"The voice spake unto him again the second time, What God hath cleansed, that call not thou common."—ACTS x. 15.

THE Christian life, has three distinct and separate branches, when we consider it in detail. First, there is the life as received direct from God into our own souls; secondly, the life as exhibited day by day in our character and conduct; thirdly, the life as communicated to those round about us, whether near or distant. You will understand that it is not possible for us to enter at length into each of these.

The life as received from God the Holy Ghost must be assumed to be a fact in the experimental enjoyment of all to whom I speak; but of the life as exhibited, of the life as communicated, we ought, I think, very earnestly to endeavour to speak to one another on occasions like this; especially when, as I felt, it was my duty to combine the two headings placed before us, the one by the branch of the Christian brotherhood to which we are indebted for our meeting [Y.M.C.A.], and the other—the Evangelical Alliance. The two strikingly bring together these two sides of Christian life—the one as exhibited in our personal character and conduct, and the other, the life as communicated by Christian missionary work, whether it be at home or abroad.

Now, whose voice it was that spake to Peter from heaven, we are not here, or afterwards, informed, even when he retailed the account of this matter in the presence of the brethren at Jerusalem. It has always seemed to me perfectly clear that the voice was no human voice, but the voice of the Lord Jesus Christ Himself. Peter answers the voice as "Lord;" nor does he withdraw this word when he recounts the matter at Jerusalem; therefore I have always felt it is one of those occasions where the Lord Jesus Christ speaks directly from heaven, after He had ascended to the glory of the Father. And if it be so, that this voice is the voice of the Lord Jesus Christ, it comes to us with very peculiar force, because it announces definitely to us what was the glorious purpose for which He had died: that He had died on purpose that He might cleanse the whole human race. It also announces the mighty power of that work which He had accomplished here below, as the Sacrifice offered for the sin of the world; that He had judicially been placed into a position in which potentially all might recognise their cleansing, and in which everyone might proceed to claim the benefits of the work of the Lord Jesus, if so be that the Gospel were properly announced to them. And so, assuming that the Lord Jesus Christ is the speaker, and assuming that He directly speaks with the purpose of exhibiting the magnificence of the work that He accomplished both in its potentiality before God, and in its future possibility for a sin-stricken world—do you not see what a splendid utterance this becomes: "What God hath cleansed, call not thou common." Let us apply it both to our own lives, and also to our operations with regard to the world at large.

Now, the dispensational beauty of this utterance—if I might so speak of it—is manifest to us all from the utterances of Peter, and from what we have gathered from other parts of Scripture: that the intention of the Lord Jesus Christ was to bring before Peter's mind the fact that all were welcome now; that the old ideas of the Jew, the dispensational privileges which he claimed, were altogether put away; and that now all mankind might accept the Gospel, and were welcomed into the presence of God by virtue of what the Saviour Jesus Christ had accomplished. The glory of this as it relates to ourselves, I should like to dwell upon if time allowed, but I can only say that it is by virtue of such a revelation that we have this day the privilege of claiming to be the children of God. Were it not for what the Lord Jesus Christ had done, and what He here exhibited to his servant Peter, none of us, unless there be some Jews present—and I thank God if there are—none of us as Gentiles could claim the blessings which are now announced to ourselves and our brethren as servants of the Lord Jesus and children of God Almighty.

Assuming that the purpose of the Lord Jesus was to exhibit to Peter the universality which his great work accomplished on earth, even then, there still remain very solemn thoughts that are not upon the surface. In the first place, have we ever comprehended why the Lord Jesus exhibited a gathering together of all classes of creatures known upon the face of the earth, whether beasts or birds? Surely if it be a universality of comprehension that He is exhibiting, then He is bringing before us all the human race, whether the educated, the philosophical, the refined, the highly trained; or whether the poor, the low, the ignorant, the debased—all alike are here accepted. Secondly, we have them brought together in a special vehicle, or vessel in which they may be exhibited before God; and man has entered into one great position or condition. Thirdly, they are bound or knit together (as the expression is, joined together); therefore, not only in position but apparently as alike in nature and alike in condition in the sight of God who gives this revelation. Fourthly, they are knit together at the four corners, which is by universal agreement now supposed to mean as gathered from the east and west and north and south, as comprehending the whole of the human race or globe. Now, if they be as exhibited here in this combination, all joined together in position and condition in the sight of God, what can that condition be but that of uncleanness, that of utter helplessness in nature? Because we are told that God hath cleansed, but God could not have said that He had cleansed unless there had been preliminary uncleanness. So we come to this, that notwithstanding the confidence and the vaunting ideas of men in the present day, who, with their so-called liberalism and very great ideas of humanity, would bid us believe that man is altogether like God, and, at least, perfect in his position, we come to this assertion—God declares that all men are by nature unclean, and, therefore, in need of the cleansing which He here has offered to the world.

That brings us to another point, that He announces them to have been cleansed. I know some differ from me in this and in kindred passages, yet I discover, thank God, the fact that judicially and potentially the Lord Jesus Christ's work is this—that it has provided a cleansing for all the human race. Not that that cleansing becomes experimentally beneficial until each individual soul is brought into direct relationship with the Lord Jesus, but that as in Adam all died, so judicially, so potentially, and so justly, I believe, God provides in the person of his Son a positional cleansing and possibility of salvation for all the human race, as it was here exhibited to Peter. Therefore, God announces through this vision to the man who was the most jealous for the rights of the Jewish race, that all the Gentiles had now come into a position in the sight of God, and should be in the sight of their neighbours equally justified in claiming the salvation of God as being appropriated to them individually. Thanks be to God for such a gift as this. Surely our souls must be kindled with deep emotions of gratitude and joy when we see that there is no hindrance to any of the sons of Adam who ever lived, but that "God in Christ has reconciled the world unto Himself, not imputing their trespasses unto them," and that Jesus Christ has become, not only the propitiation for our sins, but also for the sins of the whole world.

If we accept, or even if we decline, this universal provision in the person of Christ, because we hold strongly to the doctrine of election, I say, let us proceed to take the instructions Christ Jesus gives. First, in order that we may take up that great leading thought that I put forward at the outset,—the exhibition of Christian life in ourselves. Does not this utterance to Peter bring before us a most exceeding solemn demand that we put away all sort of narrowness and exclusiveness—that utter want of charity which so contravenes the beautiful chapter that our brother read (1 Cor. xiii.) and which is so painfully exhibited among us in the present day; that narrow censoriousness of judgment of one another, that bitter cliqueism which separates one denomination from another, and prevents one man shaking hands with another man because he cannot pronounce his shibboleth or his -ism. Learn the great doctrine of Christian life, which makes us put forth the right hand of fellowship and the heart of true brotherhood to every single man, of whom we can believe in any degree he loves the Lord Jesus Christ in sincerity and truth. What right have I to judge my brother because he does not exactly agree with my ideas of Church government and discipline? Why should such narrow barriers prevent Christian fellowship?

Secondly, does not this word call upon Christians to work in the name of the Lord for the salvation of those who know not God, and have not obeyed the Gospel of the Lord Jesus Christ? When my Saviour says that He has cleansed that poor corrupted brother, or that poor nation, how can I refuse to work so that he, and it, may be brought into the fulness of the enjoyment of the Gospel of Christ? This word calls upon me at once to arise, and in the love of my Master seek to do what I can to bring about the salvation of the individual or the nation.

Thirdly, does it not open up to parents the door of hope as regards children who have brought them well nigh to despair? If there be one here to-day—and I do know, alas! there are many parents whose hearts are disconsolate over their boys, because they have sunk into the depth of iniquity—would not the Lord Jesus Christ still say to you through this grand and glorious word of encouragement, "What God hath cleansed, call not thou common or unclean"? The Lord can bring him back. Peter says, "Jesus Christ has taught me that I must call no man common or unclean." If we learn the Gospel of the Lord Jesus Christ aright, never, never let us say concerning any poor sinner that he is too vile, too filthy for Christ to save, or too much removed from the brotherhood of man for us to give him the right hand of fellowship. The lower he has sunk, the more blessed the privilege of going after him and seeking to win him to God. And if there be Christian charity at all, it hides, or covers up, a multitude of sins. God grant you grace to see this as Christians.

Then we turn from the Christian to the world, and we say what a wondrous word this is; for it calls upon us to realise that everyone should comprehend, the moment the Gospel is preached unto him, the purpose for which Christ Jesus has called him—called him from uncleanness to become clean. The judicial is meant to become the practical; the theoretical to become the real. The Gospel is preached not that men may wallow in sin, or dare to continue in iniquity, but that all, universally, should comprehend the power of Christ, as wrought for them, and come forth, now no longer to be unclean, but clean. "Be ye clean that bear the vessels of the Lord," and go bid every man upon earth to be cleansed in the Fountain that has been opened for sin and for uncleanness. We may not tarry in sin because grace is abounding, or leave the world to wallow in darkness or iniquity because Christ Jesus has declared that He hath judicially cleansed it.

Why, it is in this very passage that Peter is told to go and preach the Gospel to one who has a record like Cornelius. "If all are judicially cleansed, why go to them at all," some people might ask; "why not leave them?" It is because of this that the Master says, Go and preach to Cornelius, a man who is acceptable. Go to him; and how much more to the poor outcasts and the poor sunken sisters who, it may be, in one sense dishonour the streets; but I tell you the brothers have dishonoured the streets of the nation far more than the poor sisters themselves. We are to pity the drunkard as he reels along, far more than we should pity the legislature that has allowed him to be where he is. How we should be stirred, too, when we hear of the degradation of heathen lands, and how England's sons and daughters have gone to those lands and spread corruption amongst them.

Then we ought to pity the poor heathen themselves. Let us pity them at the fountain-head. Let us pity them in England, and begin the work of salvation in England, and cleanse the Augean stable of England, before we proceed to deal with the heathen. At the same time, let us seek to spread our wings of love and cover the nations with the Gospel of Jesus Christ. Christ meant that the Church, and each individual member of it, should begin to be clean—begin to be pure. "He that hath this hope in Him purifieth himself, even as He is pure." We long for Christ's return, and often wonder what it will be to us Christians. Perhaps many of us, as St. John says, will be "ashamed before Him at his coming;" for it is believers he speaks about in that passage.

The Lord give you and me grace to purify ourselves, and to begin from to-day! "What God hath cleansed, that call not thou common." That hand of thine is not a common hand. That head of thine was never meant to be abused by being given up to worldliness and folly, or to calculate how much money you could make for your family, but to be dedicated to the service of God. Those feet were ever to be ready in the service of God. No common feet; no common brains—they are all set apart for the service of the Lord. And so with regard to each part of our being; it is consecrated, it is sealed to God. Blessed be the Lord when He says, "What God hath cleansed." He means it to become a practical power, and He will take the vessels and take the praise, and the heart and the life, and He will cleanse them step by step; though we shall never be perfect or delivered from the bondage of corruption on earth, still we shall be cleansed more and more as we yield ourselves up to Him. There is a day when we shall be pure even as He is pure. We shall be like Hiim, because we shall see Him as He is. Rest not content with any low level of holiness, but seek to rise to the highest that may be known.

Then with regard to the world outside, does it not give us a glorious promise of power for mission work? Does it not tell us that if He has rescued the worst there is no impossibility for us to do mighty works in his name? We have hitherto held back on the plea of our feebleness and powerlessness in the face of such a mass of ruin and degradation as the world contains. The Lord never bid us look at the weakness of the vessel. The vessel that has no power in itself may be filled, and fit for the King to drink from. The power that the Lord Jesus Christ has put in us is this: "Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." May God this day call us to realise that the life given is the life of Christ. The life to be accepted is to be more and more the life of the blessed Master; and the life to be communicated is the life of Christ which He has bestowed upon us. If He has deigned to say that no man is common or unclean, then the most helpless soul in this room may take courage to believe that He hath put out his hand to use us, as Peter was used, to communicate the Gospel to those who are in darkness; He will enable us to do his will, for He is able to save to the uttermost, and also to use to his glory and honour all that come unto God through Him.

RESCUE WORK IN GLASGOW.—The Salvation Army in this city have instituted a Relief Brigade for midnight work among the fallen. Mr. Edmond, who superintends the Scotch branches of the Army, states in a recent letter that very distressing cases are frequently met with. At one of the meetings there was a young woman who had just been prevented from drowning herself in the Clyde.

BRIGHTON Y.M.C.A.—Mr. Wiffen, the active and enterprising Secretary of this branch, has lately added to the many attractions of the place by introducing the telephone. City gentlemen in London, who desire to get a whiff of the sea air at Brighton, can inform themselves of the state of the weather and the accommodation at Steine House, through the call-rooms at Oxford-court, Cannon-street; 36, Coleman-street; or, 27, Chancery-lane.

AT THE MASTHEAD.*

A NEW YEAR OUTLOOK.

By Pastor THEODORE MONOD, of Paris.

EVANGELICAL Christendom, at the present time, might be compared to a ship in the midst of a storm. The main questions are these: Where does the chief danger lie? What is to be done to save the ship? What reason is there to believe that the efforts made will be successful?

(1) *Our Perils.*—It has been well said that the waves outside of the boat can do it no harm; it is when they get inside that the danger begins. The flood itself, outside of the ark, can only float it. Even so the world, outside of the Church, may assault but cannot harm it; the world inside of the Church is what causes the ship to sink.

The present danger is that we are being invaded by the world, and the world is perverted to an appalling degree. The level not only of morality but of common decency is being perceptibly lowered from year to year; nor are the most shameful theories wanting in justification of the vilest practices. Spiritual things are ridiculed, and physiological laws are held to rule supreme over body and mind, heart and soul. Sin is quietly ignored, or openly denied. "I suppress sin," said M. Renan, a few days ago, in an after-dinner speech, where he recommended the philosophy of "good humour."

What then is the danger for the Church? It is to suffer herself to be stealthily poisoned by sensualism, fatalism, and the spirit of levity that tends to minimise sin. It is to play into the hands of the enemy, if not by open complicity, at least by silence and inertia.

Shall we be told that there is also a danger from an excessive reaction against formalism, leading to eccentricity? a danger lest the flesh should be pressed into the service of the Spirit? We grant it, although the chief peril at present lies on the side of congelation, not of undue effervescence. Christian churches, while praying to be filled with the Holy Ghost, are afraid of the Holy Ghost, afraid of boldness, afraid of anything that recalls the gifts and powers of the Apostolic age.

(2) *Our Duties.*—Our duty is to protest and fight against a religion of mere forms and ceremonies; of mere formulas and notions; of mere ideas (as though the idea of bread could be a substitute for bread, or the idea of Christ a substitute for Christ); of mere poetry and mythology. Our duty is to hold fast and to hold forth a religion of fact, of redemption, of grace, of faith, of strength Divine; a religion at once real and supernatural all the way through.

In order to do this effectually, we must cultivate retirement, prayer, fellowship with "our Lord Jesus Christ Himself" (2 Thess. ii. 16), familiarity with the Scriptures, submission to their teaching, love to man as well as love to God.

We must become apostolic in doctrine, holding fast "the form of sound words;" apostolic in life, *i.e.*, "slaves of Jesus Christ" (Rom. i. 1). It is not enough that we should possess a religion, however correct, we must have a religion that possesses us. Divine life must be the very staple of our own life, not merely its seasoning. Sin, as such, the least taint of sin, must be viewed with horror, and cast away as we do a rotten egg.

We must learn, teach, and practise the doctrine of Christ's death as our death to sin, as well as of Christ's life as our life to God (Rom.[1] vi. 10, 11). We must be men, strangers to no legitimate interest and pursuit. We must create an atmosphere in which the beautiful as well as the good and the true will find their healthy growth, in and for God. As has been well said, "the natural man must first be changed into a spiritual man; and then the spiritual man must learn to be natural." A Christianity of that type, self-renouncing, loving, pure, bold, and beautiful, will not be without its attraction and influence upon the world, especially upon the young. Shall men nowadays be devoted, prompt, sacrificing, audacious, daring, doing, dying for every cause except the cause of God?

We must keep the flag high and follow it. If we fail to go forward we shall accomplish nothing; we shall repel the most generous and enthusiastic hearts; we shall strengthen the enemies of Christianity; we shall lose even that which we have.

A Church is not merely an audience, an infirmary, a school, a household; it is a holy band of warriors enlisted under the banner of Christ, and going forth in his name, "conquering and to conquer." If we are not doing this, the very doctrines of grace will make us the feeblest and most despicable of men, taking from us the resources of our natural strength, and not replacing them by the mighty energies of the Spirit. Two things we chiefly lack—personality and cohesion; that is to say, the Christian is not often to be found who is truly himself (not the imitator of some other man); and yet we are sadly wanting in the spirit of solidarity, we hardly know how to give "a long pull, and a strong pull, and a pull all together." Now, if we truly and practically place ourselves in the hands of the Lord as our Commander-in-Chief, we shall at once find the remedy for these two apparently opposite evils: for He will at once place each soldier at the post for which he is peculiarly fitted, and He will thus combine the efforts of each and all in one united action. The result will be power, oneness, mutual respect, ay, brotherly love throughout the ranks of regulars and irregulars.

Nor let us forget to add to our faith knowledge. Moses and Paul were fully educated men. So were the Reformers. So should our leaders be. So should a host of our youth become. God is not glorified by "science falsely so called," nor yet by ignorance truly so called, when it ventures to pronounce upon matters with which it is not sufficiently acquainted.

The Rev. Joseph Cook, who is doing such good service as a man of faith and of knowledge, has said that the Church of the future should be "scientific, Biblical, and practical." The Religious Tract Society lately observed that our young men are calling for books "not beneath the intellectual standard of the age." Let them have such books, by all means. When we consider the average talent now to be found in every range of literature and within the reach of the million, we may feel assured that the days of success and efficiency for pious platitudes are numbered.

Let us be bold in exposing the errors and assumptions so confidently put forth by many of the most popular anti-Christian writers. Let us show up in their true light the heartlessness of many of their theories, their worship of force, their contempt not of God only, but of man. In such controversies there is often a degree of exceeding courteousness on our part that boarders closely upon treason. Against the dictum of the secular friars, seeking to lay upon men a heavier yoke than any clergy ever did, let us be the true laymen, the true Protestants, the true free-thinkers; a noble ideal, this, for the loftiest ambition.

Let us speak to the men of our generation in their own tongue, or they will not care to listen. Let us give to the material world and to the human body their proper and important place. There has been a mistake made on those points which is neither rational nor Biblical.

Let us be ready to examine every fact and try every spirit. This is not the time to pronounce anything "impossible," *a priori.* Let us be interested in whatever relates to the welfare of our fellows. If we stand aloof from great social questions, many a noble heart will lay it to the account not of our spirituality but of our selfishness, and will be careful to stand aloof from us and our religion.

Let us ascertain whether there may not be some readjustment of our social habits that will create among Christians, as such, some visible bond of union other than what is found in our formal meetings for worship, so that the sense of fellowship may be strengthened, and the young, the lonely, the new convert, find a warm, happy, congenial, spiritual home.

It is high time we should be ready, and every man at his post, for the barometer is falling, the clouds are gathering, the sky is darkening, and who knows how soon the storm in full fury may be bursting upon us?

(3) *Our hopes.*—First of all "the Lord Jesus Christ, which is our hope" (1 Tim. i. 1); his person, his work, his presence, his promise, his coming.

(*b*) The fact that all earnest Christians are longing for and reaching after a better life more humble, more holy, more scriptural, more apostolic, more emptied of self, more filled with the Spirit, more passive towards God, more active towards man.

(*c*) The groaning of mankind, sick at heart, weary, affrighted, despairing, in spite of the increase of knowledge and material comfort. The most far-seeing thinkers are the most despondent. It begins to be perceived that the choice will have to be made between Divine life and a life not worth living; between God's fulness and a vacuum; between holiness and loathsome corruption; between the reign of force and the kingdom of love; between the Christian's hope and blank despair; between salvation and perdition. The darkest hour is before the dawn. It is for us to speed the day, and to manifest, by its own shining, the world of light, the presence of the Lord; a Christianity which the world may hate, but will be constrained to recognise and to respect, or better still, by the grace of God, to desire and to adopt.

(*d*) The success of every single-hearted effort made in the name and in the strength of Christ.

Let us then take courage and press forward, shoulder to shoulder, not inquiring of one another whence we hail and how we are called, but rather what we desire and whither we are tending: is it towards God, his righteousness, his Christ, his kingdom? On our banner let there be no name of man, no symbol of high science or fascinating art, but only a cross that stands and shines by the side of an empty grave.—*Hoc signo vinces.* "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

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* The substance of an address delivered at the General Conference of the Evangelical Alliance at Copenhagen, in September, 1884, upon "Our Duties, our Perils, our Hopes." We have extracted it with Pastor Monod's permission from the goodly volume containing the full proceedings of the Conference, entitled, THE RELIGIOUS CONDITION OF CHRISTENDOM; published from the office of the Alliance, 7, Adam-street, Adelphi, W.C., price 7s. 6d.

SPANISH EVANGELISTIC MISSION.

PASTOR and Señora Lopez Rodriguez have lately sent forth an Occasional Paper, with balance-sheet of their past year's work in Figueras. They make no grand show, but write very simply of the work done, and in a quiet, earnest way intimate their confidence for the future.

The object of this devoted couple is the spread of the Gospel, and to this work they have given their lives. Figueras is a district (in the province of Gerona) of twenty-five miles radius, if we include the various towns and villages evangelised by the Mission. There are a Gospel Hall and Sunday-school, adult Bible-class, day-school for boys and girls, night-school for adults, and cottage hospital. At Vilabertran, Gospel Hall and Sunday-school, with day-school; while at Rosas, in addition to similar agencies to the foregoing, they have a Stranger's Rest for Sailors.

Many interesting incidents are given of conversion and interest among the people. On one occasion Pastor Rodriguez, after a Gospel service, left his bag behind. It contained only a few Gospels, but he took measures for its recovery. The next day he received the following original telegram, "Your bag is safe with me. 'God is love.'" Madame Rodriguez writes of this: "Very few, if any, such Gospel telegrams have been sent in fanatical, priest-ridden Spain." Priest-ridden, indeed! On refusing to give up his Bible to be burnt, one convert was excommunicated and his wife commanded to leave him.

The cholera has bereaved and saddened and made destitute very many, and the trial of faith has been severe. The Pastor and his wife seem to have gone heartily into the work of relief, and by their help have won the confidence and affection of the people, besides strengthening the cause of Christ. Don Luis says: "What Spain needs is more Sunday-schools, so that through the children the Gospel may be carried into the homes." A Spanish boy, who had a Gospel leaflet given him, said, "I, Miguel, love the English for thinking of me, and I love Jesus more for telling them to do so." On his birthday, the pastor had letters from some of the boys and girls, who are docile and affectionate, while others sang under his windows.

These true labourers for Christ make a very earnest appeal for help, which is now more needed than ever. The following extract will give an idea of but one of the many difficulties to be encountered: "Two wards, one for men and one for women, had been furnished in part of a house, kindly lent to us by an old convert, and we looked forward hopefully to the sweet work of caring for the sick, and pointing them to the 'Great Physician.' No sooner were all arrangements complete, than a wealthy member of the Order of St. Vincent de Paul bought both house and land, in order to deter us from our work. In consequence, we were *obliged* to give up our little cottage hospital, which would have been such a blessing in the town. After many months of unsuccessful searching, we have at length in answer to prayer found a small, suitable building. The workmen are now cleaning and repairing it, and when this has been done, we shall joyfully furnish, for the second time, the *first* Protestant hospital in this province."

Help towards this excellent mission may be sent to Rev. J. C. Stewart Matthias, Wingham House, Harrogate, Yorks; or to Pastor Lopez Rodriguez, Calle Pedro, 3, Figueras, Spain (Par Perpignan).

MR. WM. FORBES has completed a Gospel Temperance Mission in connection with the Congregational Church, Pownhall-road, Dalston. The addresses were calculated to do much good. The Gospel of Jesus Christ was preached in connection with every address.

BIBLE STUDIES.—1.

HIDING *FROM* GOD; HIDING *IN* GOD.

THE world is divided into two classes: (1) those who are trying to hide *from* God, and (2) those who are hiding *in* Him. When sin had entered, we read, "Adam and his wife hid themselves from the presence of the Lord" (Gen. iii. 8). The sin-stained cannot face a holy God. "We hid, as it were, our faces from Him" (Isa. liii. 3), though He was calling, "Look unto Me, and be ye saved." And, in the great day of wrath, the despairing cry of those out of Christ will be: "Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. vi. 16). A vain cry, for "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" (Ps. cxxxix 7—12). There is only one way to hide from God, and that is to hide in Him. Flee to God if you would flee from Him. "Thou art my hiding-place" (Ps. cxix. 114).

He hides (1) the sinner under the blood (Exod. xii. 13); (2) the troubled in his pavilion (Ps. xxvii. 5); (3) the persecuted and slandered in the secret of his presence (Ps. xxxi. 20); (4) the weak from tempest, and refreshes them (Isa. xxxii. 2); (5) the worker in the shadow of his hand (Isa. xlix. 2). "Your life is hid with Christ in God" (Col. iii. 3). "With Me thou shalt be in safe guard" (1 Sam. xxii. 23). "Thy hidden ones" (Ps. lxxxiii. 3).

JANET CLARK.

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WORKING GIRLS' HOUSE, DRURY-LANE.

THIS House was opened in the spring of last year. Friendless girls are taken in, boarded and lodged at a small cost, until situations are procured for them. Very young girls receive training for service. Cooking and sewing classes are carried on daily. A Temperance class has been started once a week, to which mothers are invited, and on Sundays a Bible class is held for the girls placed out at service. This locality is perhaps second to none in the necessity for providing some place of resort to gather in young girls out of the cruel streets; it is a district of theatres, music-halls, public-houses, and worse than these.

The Home is in some measure the result of a touching reply given by a group of girls who were standing at the entrance of a very evil court near Clare-market, one bitter winter's night. Two of our ladies, returning from a meeting in the neighbourhood, stopped and spoke to them, urging them to go home away from such sights and sounds. "Surely you have some place to go better than this?" The girls, who evidently had some knowledge of the lady who spoke, said, "No, we have not; you have women's meetings, and places enough for men and lads, but for us girls there's no place but the streets."

It was in a sense true. The wretched dens they sleep in, and occasionally have a meal, probably without a fire (for the parents are out selling in the streets, or attending at the doors of the theatres until midnight), can scarcely entice them to leave the well-lighted public-houses, or the sights of these streets, with carriages and cabs flashing backwards and forwards with gaily-dressed occupants, bound for the different places of amusement on all sides.

The circumstance was mentioned at the next meeting of workers. The result was the formation of a committee to carry out the idea then started by the Working Girls' House. Our day nursery was moved to the first floor. This is usually quite full. We have engaged the services of a Christian lady, as housekeeper and superintendent. Different friends take the several classes, and our girls are all total abstainers. Christian parents, when your own girls gather round your hearth, thank God for it, but think kindly of the homeless and friendless ones, remembering the Father's will that not one of them should perish. Help will be gladly received by Mrs. Willis, 33, Gordon-square, W.C.

J.F.A.

THE GOSPEL FOR ARABIA.

THE BEDOUINS.

DEAR SIR,—I recently sent you a pamphlet, which I am endeavouring to circulate, on the evangelisation of Arabia. In it I pointed out that there are at least three distinct fields for mission work in that long-neglected land: (1) among the Bedouin tribes of the Euphrates valley and Northern Arabia; (2) in El Hasa and Oman on the Persian Gulf; and (3) at Aden, and possibly also at other points in the South, and along the shore of the Red Sea. I wish now to suggest what might be done, by way of a commencement, in the first of these three fields of labour. If any of your readers should wish for more detailed information, I shall be happy to send them copies of the pamphlet referred to.

My proposal in regard to the nomadic tribes of the North, is that the missionary should attach himself to some one of them, share their wandering life, living, as far as possible, in respect of food, dress, &c., just as they do; making himself useful to them in any way that he can (especially by his medical skill, if he be a doctor), and making it the business of his life to teach them the truth and to lead them to the Saviour. Since my pamphlet was written I have heard of two instances of men, neither of them Europeans, indeed, but one of them a Christian, who, in the one case for gain from the sale or barter of goods, and in the other for the purpose of imparting Christian instruction, have actually lived such a life for a time among the tribes. In the case of the Christian, the Arabs, when he wished to return to Syria, could with difficulty be persuaded to let him go, after only a few months' stay with them; they yielded only on his giving a solemn promise to return if he could, so highly had they learnt to value his services. Thus the practicability of such a life, however rough and trying, has been sufficiently demonstrated.

What qualifications would be required in the men who should devote themselves to it? (1) High education, a University course, a degree, is *not* essential. (2) Still less is ordination necessary. (3) It is not necessary that the missionary should be very young. A man of forty-five might succeed just as well as a man of twenty-five. As to what *is* necessary: (1) True conversion to God. (2) A thorough missionary spirit. (3) Experience in soul-winning at home. (4) Good health and constitution. (5) The determination to devote his life to this work. (6) A preparedness to "rough it" to any extent. A few months' training in Mr. Guinness's or some other missionary institution would be very valuable. I am uncertain, at present, as to whether the missoinary should or should not be married.

I believe the cost would be comparatively small. If Christian people knew that four men, of tried and approved character, were willing to devote their lives to the evangelisation of the long-neglected Arab tribes, and only awaited the needful funds to send them out, these would surely soon be forthcoming. What is to be the next step? What will the Church of Christ do in this matter? The need and the opportunity have been plainly put before her. The immediate question is: Who is willing to consecrate his life to this work? May the Lord Himself call out some for it. Will your readers join me in prayer for this? In another letter I will, with your permission, point out the openings which present themselves in other parts of Arabia.

F. T. HAIG, Major-General.

6, *Kemplay-road, Hampstead, N.W.*

SEAMEN'S CHAPEL, LONDON DOCKS.—On Monday week there was a joyful gathering of Sunday-school children in the chapel to celebrate the annual festival. A great work is being done by the Seamen's Christian Friend Society among the children in the district; many attend the Sunday-schools and the Band of Hope, so that even now the premises are becoming too small to accommodate those who attend.

For the Young.

DAISY DAY.

BY MISS L. M. VON FINKELSTEIN.

[The incidents of the following narrative are strictly authentic.]

DAISY DAY was an only child. Her Christian parents consecrated her to the Lord, and daily impressed upon her tender mind a love for prayer and a reliance on God. Daisy's trials began early in life. She was twelve years old when her father died suddenly, leaving her mother in the last stages of consumption. When near her end, Mrs. Day sent for her only brother and entrusted her child to his charge. Mr. Graham was a man of large wealth, who lived only for this world. Mrs. Day dreaded the influence that a worldly home would have on her daughter; but it was her only resource, and she prayed earnestly that God would keep her child pure and unspotted from the world.

Calling Daisy to her bedside, she said: "My poor little lamb, you are now going out into the world; remember all we have taught you; read your Bible every day; pray to God to guide you in everything; never give up trusting in Him; and have this one object in view—to prepare yourself here for a better life hereafter." Daisy promised, with bitter tears, that she would, with God's help, fulfil all her mother's wishes. After the death of her beloved parent, Daisy was taken to her new home. A feeling of awe and loneliness filled her soul as she entered the magnificent house of her uncle, and she longed for her simple home again. Mr. Graham was a widower, and had two children, Arthur and Violet, about the same age as Daisy. Mrs. Graham had been a woman of fashion, and had seldom occupied herself with anything but worldly pleasures. Family prayer was unknown in this household.

Daisy had never associated with her cousins, and now she felt very timid. At breakfast next morning she folded her hands, closing her eyes, bowed her head, waiting for the accustomed blessing; but she was shocked to hear her cousins titter, and Arthur call out to her and ask what she was waiting for.

Her face flushed, as she looked around in bewilderment, and said: "Why, for the blessing."

"What an old-fashioned girl you are! What's the blessing for? We can eat just as well without it," said Arthur, laughing.

"But we ought to thank God for the things He has given us," said Daisy.

"We would have them all the same, if we did not," said Violet.

"Hush, hush!" said Mr. Graham, looking up from his paper, which he had been busily reading.

Daisy's food remained almost untouched, and, when she rose from the table, her little heart was overflowing. She went to her room, and, throwing herself on her knees, asked God to comfort and guide her.

Several weeks passed, and Daisy felt very lonely, for the breach between her and her cousins seemed daily to grow wider and wider. They laughed at her for praying and reading the Bible, and when she sang hymns Arthur would join in by singing some frivolous song.

"Oh, Arthur!" said Daisy one day, "why are you so rude? Don't you ever pray?"

"No; what shall I pray for? I have everything I want. It is only poor people who need to pray."

"Why, don't you thank God for all the beautiful things He gives you?"

"I have them all the same, although I never pray."

"Ask Him to give you a grateful heart, Arthur, and that He may be your Guide and Defender from all evil."

"Daisy, you have got such funny ideas!" exclaimed Violet, who was reading a novel. "I would much rather read this book than your old Bible."

"That's because you don't read about our Saviour with love in your heart for Him; if you did, you would find it a great comfort."

"Pshaw!" said Violet, "all I care for is to read nice stories, play and sing well, draw and paint."

"Mamma used to tell me that an education without religion is like 'sounding brass or a tinkling cymbal.'"

"Do you mean to insult me," said Violet, haughtily, "by saying that all my acomplishments are worth nothing without your religion and your Bible?"

"Don't be angry, Violet; I mean to say that for a happy life here, and to be prepared to enter heaven, we must love God while here on earth, with all our hearts, and serve Him faithfully, for this world is not our home."

"It is mine!" said Violet, emphatically, "and I intend to be as happy as possible. I don't want to die yet, nor do I want to go to heaven."

Daisy's cousins continued to regard her as a kind of curiosity, but she kept daily praying for them and for her uncle, and she never omitted reading her Bible daily, however busy she might be. Some years passed, and Daisy was still an inmate of her uncle's house, maturing in character and becoming more and more fixed in her correct principles, while her cousins only seemed to grow more vain and selfish, living as if the world was made only for them to enjoy. Mr. Graham saw the difference between the characters of his children and that of Daisy, who always was contented and thankful for everything done for her, while his children claimed everything as their right, and grumbled when they did not get it. He often reflected on himself for bringing them up in such selfish ways.

One day Mr. Graham returned home looking pale and haggard. His children did not notice his agitated manner, but Daisy did, and her heart ached as she timidly glanced at him. Arthur was just then reading the evening paper; his face suddenly turned pale, and jumping up and pointing to a paragraph, he cried in a bitter voice:

"Have you failed, father?"

If a thunderbolt had fallen, the look of consternation could not have been more visible on the faces of the family.

"Yes," said Mr. Graham, "I am a ruined man, for I have lost everything in the world, even this house."

"And what will become of us?" said Arthur and Violet in one voice.

"I don't know," said Mr. Graham, groaning. "You will have to work for a living, for I have absolutely nothing."

"Work!" said Violet, contemptuously, "after we have been accustomed to such elegance. I would rather die!"

"You should not have brought us up in such riches, if you could not afford it, for I won't work!" said Arthur.

Daisy looked shocked at the unfeeling manner with which the children spoke to their unfortunate parent. Going up to Mr. Graham, she took his hand and kissing it, she said: "Uncle dear, the Lord will provide."

"Don't go to preaching such nonsense now, Daisy," said Arthur, roughly.

"Hush!" said Mr. Graham, angrily, "and don't let me hear you speak so disrespectfully again;" and he bowed his head in agony, left the room, and shut himself in his study.

"Oh, Arthur and Violet, how could you speak so unfeelingly?" said Daisy.

"How can you expect us to feel, when we find we are beggars?" said Violet.

Daisy entered her uncle's study without knocking, and, seeing a revolver lying on the table, exclaimed: "Oh, uncle, don't! You will be lost soul and body! Oh, uncle, cannot you bear this trial?"

"Daisy," he answered, "you have faith in God; keep this always. Go now and leave me, my child."

But she continued: "Uncle! please trust Him; pray, and He will help you."

Mr. Graham took her two hands in his, and said: "Daisy, my child, I have not prayed for years—since I was a few years older than yourself. How can I pray now, when I brought up my own children to think they could get on without prayer?—they even throw it up to me now. I have ruined my life and theirs: what shall I live for?"

"Oh, uncle, God will forgive you, and hear you, if you pray to Him now: and is it not your duty to live and teach your children the right way?"

Mr. Graham said: "Since you have been in my house I have felt as if my mother's spirit had come back in you; she prayed for me on her death-bed. Since then I have lived a careless life, and never prayed: but, as I daily watched you, I felt how wrongly I had brought up Violet and Arthur."

"'The Lord gave, and the Lord hath taken away,'" said Daisy. "Perhaps it is better, after all, that you have become poor."

"I will be a man, at any rate," said Mr. Graham, rising and taking Daisy in his arms. He then called Violet and Arthur, and said: "Children, I have brought you up with false ideas. This world is but an empty show; the future life is the one which we must strive for. Will you be noble, and help me to live a new life and build up a new home?"

"Yes, father," said Arthur, with tears in his eyes, "I will do all I can; I overheard all you said to Daisy, and I will try and live a new life."

Violet was of a vainer and more selfish nature, and it was with a great deal of bitterness that she gave up her elegant home to reside in the cottage where Daisy had spent her childhood days. Mr Graham built a family altar the first night in their new home, and Daisy was so happy that her tears flowed for joy.

Daisy soon found employment in painting and designing dinner-cards, and doing embroidery. Violet at first shrunk from the idea of working; but gradually her false pride wore away, as she watched Daisy cheerfully performing many of the household duties besides her work. She felt ashamed, and so began assisting her, and soon this became a pleasure.

More than a year rolled over the heads of our young friends. Violet was seated at a window, reading. "Daisy," she suddenly exclaimed, looking up, "I don't wonder you used to be so happy reading this blessed Book. You said truly to me one day, 'Read it with love, and you will find it a comfort.' I feel happier to-day, and more contented in this, our humble home, than I did when we lived in such grandeur. God has answered your prayers for me, dear Daisy; but I tremble now at the thought of what an aimless, useless, wicked life I should have led, had it not been for your coming amongst us."

REV. W. HASLAM IN ONTARIO.

THE mission held in the parish church of Cobourg has far exceeded our most sanguine expectations in its results. Souls of young and old have been blessed with a knowledge of the forgiveness of sin, and believers have learned the secret of being kept by a supernatural power through faith in a living Saviour. There is a joy amongst us now, and a unity of hearts that we have never understood before. Criticism has been altogether hushed in the presence and power of the Holy Spirit, which has been mightily working in our midst. Christ has been mighty to save, and has also manifested his power to deliver from bondage, by casting out of not a few the demon of dumbness, so that they are willing now to testify openly for Christ.

The commodious church and schoolhouse have been filled three times a day almost from the commencement of the mission, and the good that has been done it is impossible to relate. Mrs. Haslam's meetings for women have been a source of untold blessing both in and far beyond our church, for numbers came long distances in order to be present.

J. R.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Jan 24, John vii. 14—[illegible]; Jan 25, vii. 25—[illegible]; Jan 26, vii. 40—53; Jan 27, viii. 12—30; Jan. 28, viii. 31—47; Jan 29, viii. 48—59; Jan 30, ix. 1—[illegible].

THE NEEDS OF THE FAR EAST.

THE following extracts, which we are permitted to make from a letter written to us by Mr. W. T. Beynon, who lately went to China as a worker, will deeply interest the friends of Foreign Missions; we trust they may awaken a response in many young hearts. Mr. Beynon was a member of the Young Men's Foreign Missionary Society, at 186, Aldersgate-street, and his letter was written to Mr. Hall, the Secretary of that Society:—

At Suez we stayed three days. It is a wretched place, filled with wretched people. The houses seem to be slowly crumbling to dust. The streets, such as they are, have about six inches of dust lying everywhere. The people go about in it quite unconcernedly. It is a fair sample, I am told, of the majority of Egyptian towns.

At Colombo, we went ashore as soon as we arrived, and Terry and I went to the Salvation Army meeting. Mr. Budd had met "Captain" Norman, and had told us to see him. We spoke at the meeting through interpreters. There were about a hundred people present. A policeman has been converted through the Army there. He is a jailer in Slave Island. No doubt about his conversion, I assure you; he serves the Lord, with all his house. His children have been converted through the Army also; his wife knew the Lord before. We had a blessed time. Terry and I slept that night and the following at "Captain" Norman's. He lives very simply, just the necessaries of life, no luxuries, few comforts; but the Lord dwells with him, and it is a happy household. Mrs. Norman was down with fever, but was quite cheerful and never murmured in the least. They have both been out three years, in India for the most part of the time. Lieut. Bray, born in India, works with them at present in Colombo. On Wednesday night Terry and I spoke at a meeting in Slave Island, at the house of Mr. Lloyd, the jailer. The meeting was held outside under the verandah, and about 150 people must have been present, Malays, Singhalese, Europeans, or their descendants. Most of them understand English. The Army meetings are conducted on the same lines as at home; from what I saw, I must say that I believe they succeed: without a doubt they reach the people, and the people get the Gospel pure and simple.

We visited Dr. and Mrs. Oram, at Wellawatte, seven miles from Colombo: this was a treat indeed. They are both as happy in their native-roofed cottage in the jungle, as if they were in a mansion at the West-end. We spent about three hours with them, taking breakfast. The Doctor said they were economising; you would have agreed with him, I think, had you seen how they live—and yet they don't seem to want anything. Bananas, with cakes made of rice, and a cup of good tea made a splendid breakfast, after we had sung, "We are all our Father's children," and asked our Father to bless our food. I am sure Mrs. Oram was quite as happy as ever she was in the luxurious home she has left. What a lot of work there is to be done in Ceylon! A young man, or a dozen young men, prepared to rough it a bit for the Lord Jesus Christ, would find plenty to do, and could live very cheaply. The Lord would supply any who come out for Him.

Our next call was at Penang. Here Mr. McDonald met us. He is the only European missionary in the island, and does a considerable work among the Chinese, of whom there are thousands. We spent six hours very happily with Mr. McDonald. Here again we saw that there was a great need for labourers. At Singapore we stayed a day and a night, sleeping at Mr. Hocquard's. He met us on board as soon as we arrived, and took us with him at once. We visited a number of people at Singapore, and Mr. Hocquard got up a meeting for us in the evening. The little chapel in which it was held was quite full, and we had a very happy time.

I want to tell you what I heard at Singapore. There are 100,000 Chinese on the island, besides Malays and Europeans. Mr. Hocquard said he could not ask us to remain there, but there was plenty of work for us all. He trusts the Lord for all he needs. Mr. Haffenden, the agent for the British and Foreign Bible Society, told us he could employ at least a dozen men if they would only come out. He had written home repeatedly to the Society appealing for men. Java, close by, has twenty-two millions of people ready to receive the Word. Sumatra has twenty-four millions, without a single missionary; whilst the whole Malay Peninsula is without a man to tell of Jesus.

Now, who will come? I never thought the need was so very great. These people are really calling for the Gospel, and they all look to you in England. Here is something for Y.M.C.A. men to pray about: "the King's business requireth haste." Millions are perishing—actually perishing. Do not be afraid that too many will come. Do put this question of the heathen more to the front than ever; let it be the great question of the day. The young men must move. Nothing less than "the world for Jesus Christ" should satisfy us. Cry aloud, and by God's help, let Aldersgate-street be set in a blaze—such a blaze as shall stir up every heart. Tell them that what has to be done must be done speedily. Do not be afraid of going too fast. The Lord will guide you, and He will send the labourers if they be only willing to go.

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A DEFENCE OF THE PENTATEUCH.

THE author of this book* is Professor of Hebrew Language and Literature in Hartford Theological College, in America. His attention was first drawn to the subject while pursuing Old Testament studies in the University of Leipsic some years ago. "In view of the startling conclusions reached by an eminently respectable portion of German scholarship, he felt bound to give reasons, at least to himself, for his faith in an Old Testament revelation." With this end in view, he wrote articles in the *Bibliotheca Sacra* and *Journal of the Society for Biblical Literature*, which, carefully revised and enlarged, form about one half of the present volume. The subject, therefore, has had the advantage of being well digested, and much of the matter at least has not been published in its present form until tested by criticism.

The book contains a most timely refutation of the wild fancies of German critics, which have of late been largely embraced by many, both in England and Scotland, as if they were the results of sober scholarship. Dr. Bissell shows, on the contrary, that much of the so-called scientific criticism is crude, fanciful, and baseless, full of contradictions and inconsistencies, wholly unworthy of the exaggerated encomiums bestowed upon it by Professor Robertson Smith, and others.

The volume is a most interesting one, and is likely to be very useful to ministers and teachers, who cannot escape, in the present day, hearing much spoken as to German Biblical criticism of a certain kind as if it were Gospel truth. This work, by a very competent critic, will show them how little such views deserve to be accepted, and how thoroughly trustworthy is the testimony which the Bible delivers concerning itself.

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* THE PENTATEUCH: ITS ORIGIN AND STRUCTURE. An Examination of Recent Theories. By EDWIN C. BISSELL, D.D. [illegible] Hodder & Stoughton.

EAST-END DISTRESS.—The distress of many respectable but poor families whom I have visited during the past two weeks is painful to witness. If the men go to the relieving officer they are simply told to "go into the House," and that means the breaking up of what little home they have left, and being branded as paupers. Appeals for help are increasing upon me and my co-workers, and now for lack of means we are powerless to help. I should be most thankful, on behalf of the destitute, for gifts of money, food, or clothing sent to me.—Yours faithfully,

THOMAS LAWSON (Minister).
41, *Powerscroft-road, Lower Clapton, E.*

REV. E. P. HAMMOND AT KINGSTON.

THIS evangelist commenced on Sunday, 10th instant, at the Albany Hall, Kingston-on-Thames, a series of united mission services for children and adults. A meeting of Christian workers was held on the preceding Saturday at the Baptist Chapel, when Mr. Hammond earnestly appealed for the prayers and assistance of all true Christians, irrespective of denomination. On Sunday, at 3 p.m., the work commenced auspiciously by a crowded meeting of Sunday-school children and their teachers. At the close of the address Christian workers could be seen busy in all directions with the anxious. The evening meeting was also crowded, chiefly with adults, though a large number of children were also present. As in the afternoon, the message delivered was exceedingly powerful.

On the Monday the blessing which had followed the meetings of the preceding day became more plainly apparent. In one case, half a dozen children sitting near each other had yielded to a Saviour's love. A young lady had come weeping to the foot of the Cross, and felt her burden roll away. Numbers of young people and adults, hitherto careless and indifferent, had gone home to weep and pray. On this Monday evening nearly three hundred children and adults were again awaiting his message, despite the dismal wintry night. Mr. Hammond remarked, "Someone has been at work here." Yes, indeed. Noble ladies had been at work for Jesus in the cold, muddy streets, gathering the lambs. We observed one lady in a corner, with a score of rough-looking, shuffling lads ranged by her side.

Evening after evening the tide of blessing has rolled on. The attendance increased each succeeding day, until towards the close of last week 800 persons, mostly children, filled the spacious hall. But still there is room.

It is a difficult thing to describe the animated scenes of the after-meetings. On one occasion, within a yard of the writer, a young man was earnestly dealing with a boy in tears. In the next row, a lady was ministering to two girls, one of whom was weeping bitterly. On my right, a gray-haired veteran was busy with pencil and paper, "booking" his likely cases. Another look to my left disclosed a bright young girl, with a coloured card, representing sin and righteousness, busy with an anxious lad. Over there by that pillar is Mr. Spiers, with a group of children hard at work. He informed me that he had come across many cases of true conversion during the week. In one instance, brought to notice at one of the morning meetings for praise and prayer at the Presbyterian Church, four children of the same family, ranging from the age of sixteen downwards, had been brought to Jesus, and were happy in his love.

To number the conversions would not be either possible or wise. But the fact remains, that very many, both young and old, have said, in the words of Mr. Hammond's favourite verse,

Jesus, take this heart of mine,
Make it pure and wholly thine;
Thou hast bled and died for me,
I will henceforth live for Thee.

Kingston. WILLIAM DIXON.

On Friday evening Mr. Hammond addressed a crowded meeting in Mr. Bryant's Hall—"The Gables"—at Surbiton. Many persons of high social position were present. At the close of the address all remained to the second meeting. It was found that many, old and young, were bathed in tears. Workers reported that not a few gave evidence of having received Christ.

BRIGHTON.—Mr. W. Day, of the Evangelisation Society, has just closed a successful ten days' mission at the Thomas-street Mission-hall. The meetings have been well attended, especially by the working classes. Some have been aroused, and consecrated themselves more fully to the Lord. We thank God for the few who have decided to follow Jesus.

"A GRAVE CHARGE."

DEAR SIR,—In your issue of December 31, "H. G. M." in a letter "emphatically denies" what he truly terms "a grave charge" made against the English Army and Navy by "Less than the Least," in THE CHRISTIAN of December 24. I have had information more than once by word of mouth from an ex-military man who spent nearly twenty years in India and Burmah in regiments of the line, and I can as emphatically endorse the truth of the allegation regarding the supply of girls for regiments of the line as "H. G. M." *in toto* denies it, and I could add particulars to this endorsement with regard to which, when told to myself, and on expressing horror and indignation, the reply was made "that much worse could be told."

The dead silence maintained by military and naval men who *do* know all about the state of things going on in India and Burmah, is one reason for so much ignorance regarding them at home; bad men of course hide and deny them, and good military men are *afraid* to say anything about them, and so help on the silence.

For what reason does our Government maintain a supply of these unhappy women? We get the reply to this question in a sentence in a speech of Right Hon. Mr. Childers, made on the memorable night of April 20, 1884, as follows: "I should be sorry, for the sake of our army and navy, to see the C. D. Acts repealed." It is indeed "a grave charge," but not more grave than true; and so grave that unless true no one could be so rash as to make any assertion about the matter. The exact manner in which a thing is told may not be quite correct, but the substantial truth be quite so. If this letter should meet the eye of "H. G. M.," I beg to assure him that I have not meant to be in the least personal in any remark I have made. L. J. F.

DEAR SIR,—I see in your last issue that your correspondent, "Less than the Least," now confines his "Grave Charge" to India, and gives as his authority Mr. Webb-Peploe. A matter so grave should either be proved or authoritatively denied. It is confessedly difficult to prove a negative. I can only say that during a long service in that country, and latterly in positions in which such a system, had it existed, might well have come to my knowledge, I never heard of such a thing, and am at a loss to conceive in what manner such a "hideous supply" could have been ensured.

One thing, however, I must confess, for it came officially under my notice fifteen years ago (the regulations on the subject may no longer be the same for aught that I know), that in the then regulations for "Lock Hospitals," in force for the Bengal Army (to which I do not belong), there stood a clause, impressing upon commanding officers that the object of the regulations *was not* to diminish the number of prostitutes.—Yours truly,

JOHN G. HALLIDAY.

[Our correspondent will find as ample proof as he could desire if he consults the official documents cited in the letter to which he refers.]

MRS. JARVIS, wife of the American minister to Brazil, has the Christian courage to refuse to receive calls of etiquette from other foreign ambassadors on Sunday.

CAUTION.—We warn our readers against a woman who, under various names, calls on ladies in reply to advertisements, and, after telling them some untruthful story, in which she perhaps mentions some well-known name as a reference, pretends that she has no money to pay her fare home. Telegraph to the referee while she waits, and if the reply be unsatisfactory, act accordingly. The Apostle says the law is made for such.

QUEENSLAND.—Social Purity and Temperance are receiving much attention in Brisbane, the capital of this extensive and rising colony, and they are both greatly needed. There is a terrible amount of vice and drunkenness. The Social Purity Society recently held a meeting to protest against the C. D. Act, but whether it will have much effect remains as yet to be proved. Temperance is gaining ground, and many wearers of the blue ribbon may be met in the streets.

DISTRESS IN BULGARIA.

DISTRESSING accounts have again been received from Pastor J. A. Tonjoroff and his wife of the condition of the people in Philippopolis. We give a short extract from Mrs. Tonjoroff's letter:—

"Philippopolis, South Bulgaria,
"Dec. 28, 1885.

"Last week was one of the hardest weeks I have ever spent. I came home at night with such headache that it was impossible to write. We had so very much suffering and so many deaths every day, besides having letters and telegrams to be written and sent off, also petitions to the Government for the release of four dear fellows whose brothers and fathers were killed in the war: the four suffering from inflammation of the lungs. My husband has been going from one Government department to another, and they promise to release them. We want it done at once, but everything is done so very slowly here; they do not think of the starving wives and children these poor fellows have left at their homes uncared for. On the 22nd we had 27 new patients, two perfectly frozen. After working some time over one, he told us who he was, and where he came from, and then died. The other was dead before he could be taken into the ward. Typhus fever is very much spreading; small pox, thank God, not so much as we feared. We have in the old hospital building twenty cases.

"Dr. Bliss, of Constantinople, has sent here a man to distribute Testaments, and has given me permission to take as many as I want for my work. I have received and given away some hundreds in our hospital. I was very thankful for them. It is so delightful to hear one poor fellow after another saying, 'I could not sleep last night, but I have spent my time reading.' The poor Servians who were in the hospital sick sent me a petition, as they are all going home, to intercede for them. They were too weak to walk, and wanted to be sent by train to Pagarjick, from there in carriages. We gave them all cotton-quilted jackets, socks, skin sandals and thick flannel to wrap their legs in, shirts, drawers, and two francs each; that is, the sick ones. One poor fellow remains; he is very ill. I am perfectly sure God called me into this work, and the means to carry it on I do believe He will send. We have ten, fifteen, and twenty fresh cases every day."

In a previous letter Mrs. Tonjoroff says, "Many hundreds must perish from cold and starvation, if help is not sent soon." If any Christian friends incline to help in this time of need, remittances may be made to M. Braithwaite, 312, Camden-road, N. They are much in need of medicines. Would any friend send out a case of Homœopathic medicines, such as will be most useful in fevers, &c.?

"WELCOME HOME," CARDIFF.

THROUGH the kindness of a friend we were able to entertain many destitute seamen here at the recent Christmas-tide. Affectionate appeals were made to them by Mr. R. Cory and others. Manifest blessing has been the outcome. A young prodigal Swede, of excellent education, lost and dead, now testifies of being found and alive.

A sad case came to our notice after the meetings, revealing the sad destitution which some of these men pass through. A young American, who listened most attentively, went, in company with seven others, to get a night's rest at a limekiln. In the early dawn, one of them noticed the young man near the fire. He went to rouse him, when one of his legs came off, charred. He had slept the sleep of death. I asked his companions where they intended sleeping the next night. They replied, "In the same spot; we have no other shelter." Moved by these tales of woe, I appealed to God, and then to some of his children. The result has been that a warehouse at the back of our house has been let to me, and since then we have had the comfort of providing a bed and refreshment for over twenty-five homeless sailors each night. Brethren, "be ye also enlarged," and send help.

GEORGE LAWRENCE.

"*Welcome Home,*" 179, *Bute-road, Cardiff.*

GLASGOW WAIFS AT SUPPER.

BETWEEN seven and ten o'clock on the evening of January 12 there were fewer waifs in the streets of the city of Glasgow than there will be on any other evening during the year. For eleven hundred newsboys and girls, shoeblacks, match, pipe, and vesuvian vendors, singers, and beggars supped together. Gathered from all quarters of the city, they more than filled the spacious Great Western Hall, Wellington-street, and beyond question formed the most remarkable of the assemblages that that building has yet witnessed. Hitherto Mr. and Mrs. Quarrier, in connection with the Orphan Home Mission, have given this annual tea and supper in the James Morrison-street Hall, but increasing numbers necessitated the change. The guests did not dress for the occasion, a good many of them did not wash, but coming direct from their evening labour, appeared fully arrayed in the rags and dirt which close communion with the streets never fails to give. The majority of them were early upon the scene, and by seven o'clock, the hour fixed for the commencement of the proceedings, the hall was crowded.

For the first time in the history of this annual repast the visitors sat at table; previously a hand-mug had been the only utensil. Now, however, there were the ordinary soiree tables, covered, moreover, by clean, white table-cloths, with which the not over-clean hands of the youngsters contrasted somewhat strongly. The provision once to the fore, havoc was pretty speedily created therein, and the assembly soon made clear its title to be considered deserving of and needing the refection. Buns disappeared as if by magic, mouths small to look at manifested consumptive faculties of a most exhaustive character, and for the time being the babel of tongues was completely overcome by the munching of cake and biscuit, the drinking of tea, and the continuous clatter of dishes. The 3600 cups of tea submitted to the guests by Mr. W. Freer, the purveyor, were drained to the bottom, and the 1100 or so bags of "good things" likewise disappeared with a rapidity marvellous to behold.

However, the eating and the drinking came to a close, and having expressed their gratification by a loud hurrah, the audience settled themselves down to listen to a few words from their friend Mr. Quarrier, to hear songs and recitations, and to gaze upon the wonderful productions of the magic lantern. Mr. Quarrier talked pleasantly to them, wished them a Happy New Year, and they with one voice returned the compliment. About 300 held up their hands in response to a call for those who were fatherless, and forty or fifty showed in a similar manner that they had no mothers. "Would each of you like to have a station of your own, so that there might be no quarrelling?" asks the speaker. "Yes," was the reply of a very large number of voices, and like answer was made to the suggestion that something should be done in the way of arranging such stations, with uniforms, badges, and so on for the boys. Eventually, indeed, a resolution amounting almost to a vote of censure upon the magistrates was passed, the young audience acclaiming with quite profound zeal the sentiment that the municipal authorities should take action in the matter. From this onward abundant fun was derived from the magic lantern entertainment and other amusements provided, and the meeting over, each member of the audience, in leaving the hall, became the possessor of two sausage rolls and an orange, a substantial conclusion to an evening of genuine enjoyment.—*Glasgow Evening News.*

WORKING LADS IN WOOLWICH.—On Thursday last a dinner was given to the past and present residents of the Home for Working Boys, Beresford-street. After an excellent vegetarian repast, short, pithy speeches were given by Hon. A. F. Kinnaird, Messrs. Baring, Young, Phillips, Hanson, and Jordan. Mr. H. Bristow-Wallen, secretary, said the work was of a quiet character, but yet was doing a permanent good in helping deserving homeless lads at the most critical period of their lives. Subscribers and donors were much needed.

PRAYER FOR IRELAND.

(BY A CORRESPONDENT).

THE meetings for Prayer for Ireland, referred to in a recent number, were held in Dublin on the 12th and 13th instant, in the Leinster Hall, and attended by a very earnest band, gathered from almost every denomination of professing Christians, and from all quarters of the country. The numbers were not as large as some perhaps expected, but, unquestionably, the material was exactly that which was best suited to the purpose.

For it was confession, prayer, and trust in God, which it was sought to express. The meetings were open for anyone to lead in prayer, the subjects being such as the present tension suggested. Our beloved Queen was mentioned by almost every suppliant. The responsible Government, the Christian members of both Houses of Parliament, the sufferers from outrage, boycotting and financial distress, Christian men in the police force, the masses of the Irish population, and all workers among them, were also prominent subjects of petition.

Of course, the principal theme was that suggested by 1 Tim. ii. 1, 2—intercession for all in authority, that we may lead a quiet and peaceable life, in all godliness and honesty, and that, by just and good government, our rulers may be enabled to stem and turn aside the torrent of lawless violence looming now so menacingly above our heads.

Rev. Marcus Rainsford came to Dublin specially to be present, and at the first meeting moved all hearts by his words upon the verse—Isa. xxvii. 5: "Let him take hold of my strength." He said some men's strength is their vanity; flatter them, and you have secured them. With others, their prevailing characteristic is selfishness or avarice; gratify these passions, and you have laid hold of their strength. They respond to you, and are at your command. With others, benevolence is their strength, and you can draw the man if you can present a case of need. But God's strength is his love; take hold of that, appeal to it, lean on it, trust it, and God is ready for your help. Remember how, at Sodom, Omnipotence was on its march for destruction, and Abraham arrested it by his appeal to mercy. Recall how Jacob, in Gen. xxxii., gained power with God as a prince, in the owning of his weakness, and God had to say: "Let Me go!" And the wayfarer answered, "I will not let Thee go, except Thou bless me." He could speak thus because he had got hold of God's strength. Again, we find Moses, in Exod. xxxii. 11, appealing to God's grace, and interrupting the course of judgment, and God had to say: "Let me alone, that my wrath may wax hot." Fancy that from the Almighty! He could not move for judgment while Moses's prayer intervened.

At the evening meeting Mr. Bland, quoting the striking words of Hab. i. 3, showed their close parallelism with present times: "Spoiling and violence are before me, and there are that raise up strife and contention; therefore the law is slacked, and judgment doth never go forth." Then the prophet's resolve: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me" (ii. 1), reminding us of the attitude of patient faith and waiting upon our God set forth in Ps. lxii.; and, finally, the grand confidence of hope in chap. iii. 17: "Although the fig-tree shall not blossom, neither fruit be in the vine," &c., "yet will I rejoice in the Lord;" words well calculated to inspire trustful joy in the hearts of many now suffering the straits and strains of actual loss.

On Wednesday Mr. George F. Trench, after giving some instances of severe trials caused by lawlessness, spoke on Nehemiah's example in circumstances of national calamity; we hope to give his address in our next. And Mr. Rainsford wound up the services by speaking on the words: "God, even our own God, shall bless us," taking the blessings on the tribes in Gen. xlix., the beatitudes of our Lord in Matt. v., and the blessings of Eph. i. for illustration of the fulness of the word "bless."

Then followed an intimation of the hope that in January, 1887, we might meet again in the same place, not to pray, but to give thanks for answered prayers. Mr. Bland expressed the desire which, indeed, was a prominent one throughout the two days with all present, that, as a result of these gatherings, a large number of Christians everywhere would be led to devote a short time each day to prayer for Ireland, as well as, each in his own neighbourhood, to arrange for a weekly prayer-meeting for the same purpose. Mr. Fowler announced that a meeting with this object would be held at the Christian Union Buildings, every Monday at noon, and advised the same day and hour being adopted elsewhere.

With a prayer from Mr. Henry Dyer, in which he anticipated the very near approach in England of troubles similar to those of Ireland, and asked for grace to be given to all who serve the Lord in the path of suffering and patience, the meetings terminated.

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BLACKDOWN HILL MISSION.

DEAR SIR,—Some weeks since I sent a request for prayer for evangelistic work at some places on the south coast of England. The time may be said to have been unfavourable for Gospel work from the great excitement caused by the Parliamentary Elections in every place visited. Yet many souls were drawn to hear the Gospel, and some found salvation through faith in the Lord Jesus. There has been for some months a good work going on in several of the villages of Somerset and Dorsetshire. Many have been turned from darkness to light, and the work still continues.

In all parts of our wide and scattered Mission there are signs of coming blessing. The places are filled with attentive listeners, and many are passing from death unto life. We have met with some deeply interesting cases of conversion. The past year has been one of great blessing. We ask fellowship in prayer that this year on which we have entered may be still more abundant in its results.—Yours faithfully,

GEO. BREALEY.

Clayhidon, Wellington, Somerset.

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THE EVANGELISTIC MISSION.

THE workers of this Mission have been specially and busily engaged for the past few weeks in seeking to care for the temporal necessities of the unemployed working people, whose sufferings are now becoming very great. Many of the breadwinners having been out of work for months at a time, and with no little store to fall back on, have had to sell furniture and even clothing to provide the absolute necessaries of life. The usual distribution of food and clothing for the poor in various districts has also been made. The orphans of Mount Hermon Orphanage, the members of the mothers' meetings with their husbands, besides five hundred working men and their wives, have been entertained at Kilburn Hall.

The attention given to the addresses throughout the meetings which followed showed a keen appreciation of the effort made to direct the mind and heart to heavenly and endurings things. Dinners or teas have been given to the poor at Streatham, Swindon, and other places, while food, clothing, and coals were distributed in connection with the other branches of the mission, both in London and the country. About four hundred of the unemployed were entertained on Friday last, at Malden Hall, Kentish Town.

While thankful to be able to assist the poor even to this small extent, our hearts ache as we see the enormous amount of absolute destitution which our several workers are meeting with on all hands, and we should be thankful to be in a position to increase the relief in food and clothing if Christian friends will replenish our empty exchequer. C. RUSSELL HURDITCH.

164, *Alexandra-road, St. John's Wood, N.W.*

"NONE OTHER NAME."

AS *Sinners* saved by sovereign grace,
Redeemed from Adam's fallen race.
In Christ alone our trust we place,
"None other Name."

As *Saints* made perfect through his blood,
Called here by faith to walk with God,
Our boast is in the Incarnate Word,
"None other Name."

As *Servants* charged his work to do,
Each one would duty's path pursue,
His bright example full in view,
"None other Name."

As *Soldiers* battling for the right,
In armour clad as sons of light,
This be our watchword through the night,
"None other Name."

As *Sufferers* oft, with cares opprest,
Though earth and hell our souls molest,
Still in his love we find our rest,
"None other Name."

As *Brethren, one* in Christ alone,
No sect or party here we own,
Our hearts would his dear Name enthrone,
"None other Name."

As *Watchers* waiting for the King,
When He shall full salvation bring,
We gird our loins and joyful sing,
"None other Name."

W. F. G.

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SANDWICHES FOR SANDWICH-MEN.

SUCH was the order of a recent meeting in Moor-street Mission Hall, St. Giles'. The day had been wretched. Long before the time for admission the men began to gather, shivering in wet shoes and garments. A strange sight they presented of bald heads, bowed heads, battered heads, better-class heads, bullet-heads; some bearded and some bare, some young and some old; some despairing, and some waiting for better days; but all brought to the one level.

A bright Gospel meeting followed the tea and sandwiches. We have almost given up faith in entertainments—they are pastry presented to the dead. The hour was made gladsome with short speeches, solos, duets, and choruses, but all were of a directly soul-saving character; and the result proved that if as much energy and variety are put into such meetings as is usually put into an entertainment they will be as well appreciated.

Mr. William Harrison, who is at the head of this mission, is in danger of losing his hall, as it is required by the Board of Works, and, to quote from *The Globe* of January 7, "In compensation the sum of £500 is offered, without either building or site for a new mission house." The importance of this work may be guessed from the fact that last week some sixteen meetings were held, with an attendance of 2500, including a weekly dinner to over 300 poor children. Anyone wishing further particulars are referred to Mr. W. Harrison, 20, Merrick-square, Newington, S.E. WILLIAM LUFF.

THE WHITE CROSS MOVEMENT, says *The Christian at Work* (New York), steadily grows in this city. There is a White Cross Committee in the Y.M.C.A. for the promotion of purity among men, and they report over four hundred young men enrolled.

POOR CHILDREN IN LIVERPOOL.—Rev. J. Williams Butcher, of Tuebrook, purposes to give, during the months of January, February, and March, dinners to poor children, in the Lecture-hall adjoining Brunswick Chapel, Moss-street. Those given last week were largely attended. In numerous instances the children are so extremely poor as to render it necessary to gratuitously distribute the tickets; for this further help is urgently needed. Mr. Butcher is assisted in this work by a staff of ladies and gentlemen, who cheerfully give their services. He writes to us that many of the boys come to the meetings in a state bordering on nakedness; cast-off clothing, both inner and outer, will be thankfully received—addressed to Brunswick Chapel, Moss-street, Liverpool.

Notes and Comments.

WE call the attention of our readers to a series of meetings, as announced in our list of special services, to be conducted by Rev. Mark Guy Pearse in Exeter Hall, for the deepening of spiritual life, under the auspices of the Young Men's Christian Association, February 2, 3, and 4.

☞ The Publishers will be much obliged by all business letters being addressed *to the firm.* This will prevent disappointment and delay in the execution of orders. All communications for THE CHRISTIAN should be addressed to the Editor. Personal letters should be marked *private.* Mr. Morgan and his son are leaving for a few weeks' tour in Algeria and Spain, partly for health, but also to visit some of the mission stations in those countries. Our readers, by whose prayers we have been so long sustained, will we are sure continue to pray that they may be blessed and made a blessing.

The outlook from the Protestant standpoint in Ireland certainly is gloomy enough; but whatever may be the real motives and covert objects of the leaders of the Nationalist movement, "the Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." No doubt it is true, as was urged at a recent gathering of Presbyterians in Belfast, that one of the most ominous features of the political situation is that of the position openly taken by the Church of Rome. After for a time opposing the movement, and then holding back from it, that Church has now joined the ranks of the "Nationalists," so called, giving her approval to the wrong-doing and violence which she is no longer able to prevent, and dare not reprove.

The Church of Rome never moves except to serve her own interests, and history shows too unmistakeably that those interests ever have been diametrically opposed to both civil and religious freedom. Whilst, however, we believe that in supporting the Nationalist leaders in Ireland she is influenced only by ulterior motives, we are none the less certain that the course is a suicidal one, and that she will reap the reward in the contempt of the people over whose wrong-doing she is to-day casting a shield. In the meantime, it would seem that a time of peril to Protestantism in the sister island is rapidly approaching, and it behoves all who have the true interests, not only of Ireland, but of this kingdom, at heart, to cry to the Lord night and day so to influence the hearts of those to whom the destinies of our land have been confided that they may deal with the pressing Irish question, not as politicians, but as statesmen who fear God, and who therefore are able to put aside all ignoble considerations.

It must not be assumed that all Roman Catholics in Ireland are "Nationalists," or that all Protestants are the opposite. On the contrary, like Mr. Parnell, many Protestants favour the popular agitation, and many Roman Catholics have been censured by the dignitaries of the Romish Church because of their determination to hold aloof from it. Whether these latter can retain their independence and remain Roman Catholics is yet to be seen; but the day is not far off when other weapons will have to be introduced than those which up to the present have failed, even in the hands of the new Roman Catholic Archbishop of Dublin, if intelligent and well-educated Romanists have to be reduced to submission in political matters. The pressing danger in all this is that of a religious war. Day by day the feeling on both sides is being intensified, and as Ireland always has been the battle-ground of faction it is perhaps vain to hope that a huge question like that of Home Rule (or Rome Rule, should we say?) can be disposed of without a conflict which will extend beyond the realm of opinion.

We are so accustomed to the use of the Lord's Prayer that there is a danger of overlooking the full meaning of its petitions. How much, for instance, is comprehended in "Thy kingdom come"? With what intense longing we should utter it if we remembered that its fulfilment implies that all bitter cries of the outcast poor would be hushed, that all harm and wrong would cease, that all swords would be beaten into pruning-hooks, and that in every heart now tempest-tossed and stirred to its inmost depths, peace would reign undisturbed.

Many readers of Charles Kingsley's "Alton Locke" put down the volume with a feeling of satisfaction that the evils which are dealt with in its pages have all been swept away by wise and paternal legislation during the thirty-five years which have elapsed since the book was first published. The "Sweater's Den," so powerfully dealt with by Kingsley in that volume, still exists, however, and we question if it could possibly have been more revolting in 1850, when Kingsley also wrote "Cheap Clothes and Nasty," than it is to-day.

The recent statements of Mr. Lakeman, one of Her Majesty's Inspectors of Factories, with regard to the sweating dens in the East-end of London, horrible as they were, are not nearly so repulsive as are some statements which have been made with regard to the condition of things in Glasgow, as recently described by a correspondent of *The North British Mail*:—

> I have sat in workshops in Glasgow while the thermometer registered 190, and I have wrought in others where it fell to within freezing point. . . . With perhaps one or two exceptions in London and Glasgow there is not a shop but has its full complement of women and girls. These get the lion's share of the trade in the busy season, and all in the slack, for the very un-Ruskin reason that they receive for their work about one-fourth the trade statement. . . . . The sweating system finds its best patrons in our leading citizens. I have wrought in a room on the top floor of a Glasgow tenement about twelve feet by eight, in which three machines and girls, with ten women, were kept hammer and tongs at work for fourteen hours a day, with only twenty minutes' intermission. They ate as they worked, and all this under the very eyes of a Glasgow town councillor. I worked in another apartment which was in size about ten feet by twelve. A full-sized bed occupied the half of the room, and round it on the floor sat three women and four men for more than sixteen hours a day. I have registered 180 deg. Fahr. in that apartment. I have worked in another shop in Glasgow where the odour was so abominable . . . that out of the twenty men and six females four suffered from asthma, one from skin disease, three from bronchitis, and the remainder were more or less imbecile. I enclose you the name of this horrible den.

It is not improbable that these poor creatures toiling for sixteen hours a day "with only twenty minutes' intermission" are of those to whom reference is made in census papers and elsewhere as not being regular attendants at a stated place of worship on the Lord's Day. They can have but one idea with regard to our much vaunted civilisation and its boasted advantages; and it is hardly possible that they can have more than one with regard to our Christianity, which to them must seem to be utterly shorn of that infinite tenderness, and regard for the poor which characterised its Divine Founder.

The wealth of men who grow rich upon the very lives of women and girls forced by the pains of starvation to toil under such terribly disgusting conditions (out of regard for our readers we have suppressed the most repulsive portion of the testimony) must inevitably bring a curse with it. Human law may be evaded and conscience may be stifled, but God's laws cannot be set at nought with impunity. "He that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be a fool." If, however, the employer of labour who thus robs his servants is primarily responsible to God for the wrong, the community which permits so shameful a condition of things to continue is by no means free from blood-guiltiness. Surely there are Christians in Glasgow who will for the Master's sake strive to do something on behalf of the wretched toilers who are being martyred in order that merciless middlemen may gather gold.

Several correspondents, in disclaiming any sympathy with a passage written by Mrs. Oliphant, quoted in THE CHRISTIAN of December 17, urge that, as one of them expresses it, "the fact of the shed blood of Christ has been unduly advanced before the other aspect of the Atonement," that other aspect being "the laying down of the life of the human part of the Godhead for lost sinners." We confess we do not understand what is meant by the human part of the Godhead; nor do we think "the fact of the shed blood of Christ has been or can be unduly advanced before any other aspect of the Atonement." For it *is* the Atonement. "The blood is the life," "the life of all flesh is in the blood." When we speak of the shed blood, as He spoke of it at the Supper before He suffered, we mean that He "gave his life" for us; "gave Himself for us;" was "made sin for us, though He knew no sin, that we might be made the righteousness of God in Him."

If, on the one hand, we have in support of our correspondent's view the testimony of Scripture, in the words of Christ Himself, "I lay down my life for the sheep," and again, "Therefore doth my Father love Me, because I lay down my life," we have also a weight of testimony in which the prominence is given to the shed blood. "Without shedding of blood is no remission." "This is my blood which is shed for you." Which of us would be prepared to give up the comfort and strength derived from the peace made by Christ "through the blood of his cross" (Col. i. 20), and from the knowledge that "the blood of Jesus Christ his Son cleanseth us from all sin," and that we hope one day to join in the new song, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation"?

This aspect of the Atonement was dear not only to Cowper but to most of our best hymn writers. Take, for instance, from a multitude of noble compositions, Watts, in "When I survey the wondrous cross"; Zinzendorf, translated by John Wesley, in "Jesus, thy blood and righteousness"; Bonar, in "I lay my sins on Jesus"; Mrs. Alexander, in "When wounded sore, the stricken soul"; and Toplady, in "Rock of Ages, cleft for me."

A committee has been formed, and has decided, to raise at least £2000 to enable Dr. Heywood Smith to start an Invalid Home. In response to a private circular issued amongst friends, nearly £1000 have been raised, and a subscription list will soon be open to the public, headed with the names of Mr. Francis Peek, the Bishop of Truro, Mr. C. H. Spurgeon, Mr. S. Gurney Sheppard, and others.

Our readers may hold different opinions as to the duty of taking part in the election of legislators, but they will be in perfect accord as to the privilege of prayer for them. For practical purposes, the first session of the Parliament of the whole people begins on the date of our present issue. It meets in grave circumstances. Parties are in a transition state. Distress reigns in the industrial sphere, with little prospect of change. Irish disaffection is menacing, and fostered by religious animosities. Great social questions, relating to every part of the kingdom, press for settlement. Rarely in our history has there been such a demand for an enlightened patriotism on the part of members of the new House of Commons, and prayer should everywhere ascend that a spirit of wisdom and moderation may mark their proceedings.

The cares and responsibilities of our statesmen are vast and serious, wherever we turn. In an empire comprising more than three hundred millions of human beings, many of them being of antagonistic races, troubles are always impending. Our military forces are engaged in Upper Burmah and the Soudan; Eastern Roumelia is in unrest; Macedonia is disquieted; in Greece there are rumours of war; in Turkey financial difficulties threaten dissolution; Russia and Austria are reported to be making preparations for conflict, and other European Powers are watching with like readiness. It would be well if there were a day of national prayer; at least let Christian believers, at such a crisis, be like men waiting upon their Lord.

We are glad to learn from *The Shield*, of the 9th inst., that no less than 257 members of the new Parliament are favourable to the repeal of Acts whose operations in garrison towns have lain heavy on the heart of righteous men and women. The same journal very properly exposes the scandalous inconsistency of the Royal College of Physicians, who rebuke Dr. Heywood Smith, while they have never had anything to say about those of their order who for years did far worse things with no moral purpose to justify the action.

A well-known correspondent writes to us as follows:—

> In your last number you properly remarked that churches, instead of waiting for denominational leaders, should begin the work of confession themselves. Many years ago I was in Birmingham on a Good Friday. I went to Carr's-lane Chapel, and found the large area crowded. Rev. John Angell James presided, and expressed his thanks to his people for responding to his request of setting apart the morning of a day of leisure for humiliation and prayer before God. He first, with inexpressibly melting words and tones, confessed his own sins and shortcomings as a preacher and pastor. He was followed in like manner by one of the deacons; then by several church members. Mr. James himself made confession on behalf of the women of the church. Long years have passed since that day, but never shall I forget the sense of the nearness of God's presence that was over that hallowed assembly.

"The mourning of families apart" is the teaching of the prophet. In like manner, let not individual churches wait for others. Pastors and officers of churches in communion with the Spirit are sure to learn that which will suit these present times. No lesson of the past is more certain than this: gain to Christ's cause grows out of present loss; out of alarms comes the power of the faithful; after conflicts the truth of God is seen in its strength; and the necessities of prayer bring out a new and more energetic life.

In *The Expositor* for this month the distinguished geologist, Sir William Dawson, records the results of his own inquiries on the Plain of Siddim. The statements made in Genesis are, he says, in exact accordance with the structure and possibilities of the district after its scientific exploration, and the destruction of the Cities of the Plain would exhibit the very phenomena described. In the same magazine we are surprised to read in the paper of Dr. Driver that the Hebrew Cosmogony was either framed like that of other ancient nations, to account for the beginnings of earth and man, or borrowed from the theories of their neighbours, so that the inference is warranted that both are derived from the same cycle of tradition. The comparison of the beautiful and majestic account of Genesis with the extravagant and bombastic narrations of other nations is held by the greatest writers and archæologists to demand a very different inference.

"An Indian Widow" sends to us the excellent suggestion, that Christians who are the possessors of some of the many new books issuing from the religious press should, after perusal, pass them on to their poorer friends and neighbours who cannot purchase such works. The writer states that she was first awakened to a perception of the truth by reading the biographies of godly people lent to her by a missionary's wife; like results, she thinks, would follow in the case of others.

Public attention has been painfully called of late to the subject of hydrophobia, by reason of an unusual number of human victims of this dire disease, and also from the alleged curative, but very doubtful, processes of Monsieur Pasteur, the French physiologist. We are glad, therefore, to learn that a few friends, believing in the remarkable cures effected in France by Dr. Buisson's method of Russian baths, are resolved this treatment should receive fair trial in England. They offer to pay the needful charges of baths and doctors for those patients who are unable to defray them, provided the cases be certified as decidedly of hydrophobia. This offer will be continued for a full time of fairly trying the system. One gentleman in London has commenced baths for this object (Mr. John Atkinson, F.R.C.V.S., 1A, Wilton-place, Belgravia), and it is hoped to arrange for country centres. Reference is kindly permitted to Mr. Fred E. Pirkis, R.N., The High Elms, Nutfield, Surrey. This is a scheme of practical benevolence, for the success of which all Christians will pray.

The "National Memorial" to the late Earl of Shaftesbury has been taken up with considerable spirit, and a large sum has been subscribed. It is proposed to erect a marble statue in Westminster Abbey, a bronze statue in some public thoroughfare, and to found Convalescent Homes for poor children. The statues are perfectly unobjectionable, though we feel that if the wishes of our deceased friend could have been consulted he would have given preference to the Convalescent Homes. Subscribers, we understand, may specify which of the objects they desire to advance. The Secretary of the fund is Mr H. R. Williams, 6, Lime-street, E.C.

"Beloved, let us love one another," wrote the disciple whom Jesus loved. Peter spoke to the scattered tribes of his and their "beloved brother Paul," who, in his turn, exhorts, "Let brotherly love continue;" and if a man be disobedient "admonish him as a brother." Like Barnabas, he perceived the grace of God in the disciples; looked diligently for the bright side of the Thessalonians; and would have his letter read to "all the holy brethren." It filled him with thankfulness and praise to God when he heard of the Ephesians' "faith in the Lord Jesus, and love unto all the saints," and he greeted them, in his farewell, with "peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ." He addressed Philemon as his "dearly beloved and fellow-labourer." Fancy that warm-hearted, weather-beaten, persecuted prisoner of Jesus Christ beginning "Dear Mr. Philemon," and ending with his "very kind regards." Let us look into the mirror of the perfect law of liberty, and compare the features of the saint of the period with the disciple of early days. "So speak ye, and so do as they that shall be judged by the law of liberty." "Love is the fulfilling of the law."

The Islington Annual Clerical Meeting, which was held last week, and comprised three hundred evangelical clergymen and a few laymen, addressed itself vigorously to the demands of the present crisis. Church reforms were urgently advocated, also the admission of the laity to the fullest possible share of responsibility and work. But emphasis was strongly laid on reform among Christians in the closet, and among preachers in the pulpit, and in relation to a more unambiguous witness to the person, work, and kingdom of Christ, and that the sole standard of opinion was God's revealed Word. A general direction of thought in these practical directions will be very hopeful.

A correspondent writes:—I hesitate about expressing to you an individual opinion in reference to the forthcoming Advent Conference, lest it should seem to reflect upon those in whose hands are the arrangements, and for whom I have the highest regard. It appears to me, however, that the time has come when the great fact of the Lord's return should be assumed as held by the overwhelming majority of those who are willing to think on the matter; and that professing Christians should be warned and exhorted in regard to it. Discussions would be out of place in the Mildmay Hall. Of conference in so large an area there can be none, and the interchange of thought has been wisely left for the smaller rooms. But the Hall itself is in every way appropriate for hortatory addresses, and if speakers be carefully chosen who are *fitted for this special service*, and who will not discuss debateable speculations, the want of the Church will be met, and a new era in relation to "that blessed hope" may be inaugurated. It is separation and holy living we want now, and sure I am that the Spirit is teaching us to startle professors by the midnight cry, "Behold the bridegroom cometh: go ye out to meet Him."

Miss Anstey and her party arrived at Colar on November 6, all in good health, after a splendid and rapid voyage. They received a hearty welcome from the orphans. Colar, says the friend who sends us this information, is like a busy hive, all at work either learning or teaching.

Like many other of the Y.M.C.A.'s, the Exeter Hall Branch has had its New Year's reception. Looking in, as we passed the historic building later in the evening, we found the room in which the meeting had been held tenanted by a little group of young men. Several workers were busy conversing with others who were evidently anxious inquirers, directing them to the Saviour. We can only wish for the Exeter Hall friends an equally hopeful outcome of all the subsequent meetings of the year.

South Africa has got its heroic Mr. Stead in the person of Rev. J. D. Don, Presbyterian minister, King William's Town. A young Dutch farmer, named Pelzer, shot an inoffensive Kaffir, but all efforts to bring the culprit to book failed, through the supineness of the Government authorities: the Attorney-General for some reason declined to prosecute. Mr. Don's righteous soul was sorely vexed within him at this miscarriage of justice, and he wrote a strong letter, denouncing the murderer and the authorities, which was published in *The Cape Mercury*. Pelzer had the hardihood to prosecute Mr. Don for libel, the Solicitor-General actually conducting the prosecution.

The trial was held in November, and after a five days' hearing, the jury fully acquitted Mr. Don, who, however, has been saddled with costs amounting to some £500. A statement of facts and appeal for help to Mr. Don, in his brave effort to champion the rights of the native race, has gone forth with the *imprimatur* of the Free Church of Scotland officials; any who wish to show practical sympathy in the matter may communicate with Dr. George Smith, Free Church Offices, Edinburgh.

"It is so seldom rich sinners against social morality have to pay the penalty of their misdeeds, that we can but rejoice when we hear of anything approaching to an impartial administration of the law in dealing with them. As *The Pall Mall Gazette* too truly says, "Wealth can buy secrecy as well as victims." Not all the money and houses and acres of Samuel Taylor Mendel, a wealthy landed proprietor of Buckinghamshire, has availed, however, to save him from punishment for having decoyed and betrayed a country girl of fourteen years old. During his well-earned term of fifteen months' hard labour, he will have time to reflect, and, we hope, to repent.

An esteemed correspondent writes the following appeal for prayer for revival, which we fervently endorse, and urgently commend to all our readers:—

DEAR SIR,—Who can doubt that it would be pleasing to our Lord that those who have been redeemed by his precious blood should cry fervently to God for a great a universal revival of his work upon earth. Many subjects are important; this is one of supreme, of infinite, importance, most deeply is it needed, everywhere throughout the world.

Do then let it be taken up in your paper, and in deepest earnestness. The Lord waits only to be inquired of, waits to bless his people in answer to their believing prayer. May the holy flame be kindled in many hearts!

Yours in our Lord, J. G.

The appointment of Dr. Moorhouse, of Melbourne, to the bishopric of Manchester has been received with a chorus of approbation, in which we heartily join. During his stay at the Antipodes Bishop Moorhouse has thrown himself with remarkable energy and zeal into all good movements, especially into the cause of Purity.

In November, 1877, we received the following note from one of our readers:—

DEAR SIR,—I regret to see that THE CHRISTIAN is still diverted from its former purpose, and that notwithstanding all the remonstrances you have received, you persist in making it a "teetotal" paper, and not a "Christian" paper only. I am, therefore, reluctantly compelled to cease circulating it, and have given orders to my bookseller to send me only one copy in future, which I shall read in the hope that you may yet abandon the subject and enable me to take THE CHRISTIAN up again for circulation.

It is highly improbable that any of our constituency would write such a letter now. The offensive subject now is not Total Abstinence but Social Purity. If, however, seeing that the change of sentiment with regard to Temperance has been so great, may we not confidently expect that in less that another eight years the opposition to testimony as to Purity will be equally extinct?

A magazine is now published entitled "Our Indian Sisters," being the organ of the Baptist Zenana Mission. Quarterly, twopence (*Elliot Stock*). This is a new effort; the third issue appeared with the new year. The friends of this Mission are earnestly anxious that information should be widely spread concerning the condition of the women of India, and are confident that larger help would then be rendered; they therefore offer this publication. It is useful, interesting, and well got up; it may be obtained either of the secretaries, Mrs. Angus, Regent's-park College, and Mrs. F. Smith, Aberdeen-park, Highbury; or of the publisher.

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GOSPEL TEMPERANCE IN AMERICA.

IN his travels through the States, on Gospel Temperance work, Mr. William Noble has reached Cleveland, Ohio, where Mr. Francis Murphy has been labouring in this good cause for some months past. Our Special Commissioner, during his recent sojourn on the other side, had the privilege of seeing Mr. Murphy and his son Edward at work in this beautiful American city, on the shores of Lake Erie. These friends had then only been in the place for a very short period, but they had already made their mark. Thousands attended the meetings every night, and many were enrolling themselves on the side of abstinence, in response to the thrilling appeals of the evangelists, father and son.

The success of these earnest workers appears to have continued without a break, as they are still at work in the same city. They are backed up by the warm commendations of the leading newspapers, and the hearty support of many devoted Christian men and women. We doubt not that the efforts of Messrs. Murphy will contribute largely to the advance both of prohibitive legislation and of moral Temperance sentiment in the large and important State of Ohio. Mr. Noble's visit will give the cause a fresh impetus.

At Dayton, in the same State, Mr. Noble has also been labouring with marked success and acceptance.

MR. JOHN WELLS THATCHER, we learn with pleasure, has been appointed secretary to the Warehousemen and Clerks' School, Russell-hill, Caterham, in place of Mr. Henry White, resigned, after thirty years' service. Mr. Thatcher's genial temperament, earnest spirit, and literary gifts have made him a very competent and acceptable public servant.

A MISSIONARY'S FAREWELL.

ON Monday week, a very interesting meeting was held at General Beynon's, 25, Ashburn-place, to take leave of Miss Pailthorpe, who has been trained by the Indian Female Normal School and Instruction Society (2, Adelphi-terrace), at the London School of Medicine, and passed her final examination most successfully. Hon. A. Kinnaird, who presided, said that Lady Dufferin's scheme to provide lady-doctors and hospitals for the women of India had created a great stir. He was glad to find that such movements were not averse to religion, and asked assistance from such societies as this. We at home must not forget to practise some of the self-denial shown by those who leave home and country to obey their Lord's command.

Dr. Cornish, late Principal Medical Officer in Madras, said he understood that Miss Pailthorpe was going to Madras for a year to assist Mrs. Scharlieb in the hospital for caste women, which has lately been established there, before going on to Benares, where, it is hoped, she will establish a hospital for women in connection with the Society. This was an excellent plan, and calculated to increase her value, and make her more fit for the great work to which she had devoted herself.

Rev. H. W. Webb-Peploe, addressing Miss Pailthorpe, spoke words of encouragement to her; it was his hope and prayer that she might have grace to do her great work so as to glorify God, bring peace to her own soul, and gain immortal souls for her crown. He condemned the too common practice of speaking about "making sacrifices for Christ;" when the soul becomes absorbed by the Saviour it is no longer a sacrifice to give up what the world esteems: there is no room in the heart for it. Mr. Peploe then offered up earnest prayer, and was followed by Dr. Draper, of New York, and Rev. A. H. Lesh.

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CHRISTIAN LADS' CONFERENCE.

FOLLOWING the precedent of the last three years, Special Meetings for Elder Lads were held last Saturday at the East-street Mission, East Greenwich. The Lord's presence was again abundantly manifested. Afternoon tickets which were reserved, as far as possible, for the use of truly converted lads, were applied for on behalf of some sixty of Dr. Barnardo's boys, thirty-six from Mr. Fegan's Homes and Meeting, twenty-five from the Railway Mission, and numerous lads from a score of other missions and Bible-classes, including the George-yard Ragged-school, Whitechapel, the King Edward-street Ragged-school, Whitechapel, the Carter Homes for Boys, Clapham, the Approach-road, Wesleyan Chapel, Victoria-park, the Riverside Mission, Rotherhithe, Peek, Frean & Co.'s Boys' Institute, Bermondsey, the Greenwich Hospital Royal Naval Schools, the West Greenwich Ragged-school Institute, and classes at Wimbledon, Woolwich, Bermondsey, Blackheath, and Greenwich.

The afternoon's subject, "Prayer," was heartily discussed. At tea-time, the arrival of eighty unconverted boys increased the total to about three hundred. The evening was devoted to short testimonies, and a goodly number told out in a very few words what the Lord had done for their souls. Dr. Barnardo's boys thankfully referred to Rev. E. P. Hammond's recent services; others were living witnesses of the success the Lord grants to labourers whose sphere remains unchanged from year to year. A young soldier, actor, and potboy gave their experience amongst many others. The meeting was altogether a very happy one, characterised by warmth and humility. As an immediate visible effect one or two requested prayer for themselves; the ultimate results will know no bounds, for the Lord was working, and "the Lord He is *God*."

Greenwich, January 18. H. STONE.

CONFERENCES ON FOREIGN MISSIONS.

DEAR SIR,—May I ask for the sympathy and prayers of your readers in behalf of a special effort about to be put forth by the Church Missionary Society to rouse a deeper and wider interest in foreign missions?

It has been arranged to hold simultaneous special meetings in nearly a hundred and fifty cities and towns in all parts of England in the second week of February. These meetings are not intended to be ordinary missionary meetings, when the usual reports and accounts are presented, and detailed information given. Nor are they intended for the direct purpose of appealing for funds. It is earnestly desired that they shall everywhere be stamped with a special character.

Their purpose is to set forth, plainly and solemnly, the claims of the unevangelised heathen and Mohammedan world upon the Church of Christ; to emphasise the risen Saviour's one great last command; to describe the world's need of the Gospel; to illustrate the blessings which God has already given to the hitherto poor and inadequate efforts put forth by his people; and to press home the obligation lying upon all Christians to take a share in the work, some by personal service, some by large and liberal gifts, some by systematic work in making the cause known to others, and all by prayer and influence.

Although the meetings are arranged in connection with the Church Missionary Society our desire and purpose is to advocate the great missionary cause in its length and breadth; and we shall thank God if other missions reap the benefit as well as our own. The one object is the exaltation of Christ and the extension of his kingdom.

To each centre it is proposed to send a clergyman and a layman as a special deputation. A large number of our ablest speakers and most devoted friends have generously placed themselves at our disposal for the week or for a part of it. They include bishops and other Church dignitaries, and also men like Revs. H. W. Webb-Peploe, E. H. Hopkins, E. A. Stuart, Sholto Douglas, G. Everard, H. C. G. Moule, Mr. S. A. Blackwood, Mr. H. F. Bowker, General Field, General Haig, Captain Chapman, &c.; more than a hundred and fifty in all.

London is not included in the scheme. It is proposed to do the same for the Metropolis hereafter; but prayer-meetings will be held in London on February 8 in behalf of the movement. Will Christians generally help us in this effort by their earnest intercessions at the throne of grace? EUGENE STOCK.

Church Missionary Society,
Salisbury-square, London, E.C.

On Thursday a Conference on the proposed meetings was held at the Church Missionary House, Salisbury-lane, which was attended by 150 clergymen and laymen from all parts of England, who are to go as deputations to these meetings. Special addresses were delivered by Mr. S. A. Blackwood and Rev. F. F. Goe; and among those who took part were Archdeacon Richardson, Rev. H. W. Webb-Peploe, Rev. E. N. Thwaites, Rev. R. C Billing, &c.

Mr. Stevenson A. Blackwood said, in the course of his address: The work which we are about, in dependence upon God, to undertake in February is a superhuman work, and one in which we shall be cast entirely upon Divine resources. I think we should be very clear that we are in sympathy with the *Divine Purpose* in this matter. The work of extending the kingdom of Christ, and preaching the Gospel to every creature, is one as to the obligations upon his Church of which there can be no manner of doubt. It seems to me that the times in which we live, and the circumstances by which we are surrounded, bear very distinct indications of the will of God in this matter. The missionary spirit which was so graciously revived in this country at the beginning of this century, has of late years been greatly intensified. Men's hearts and women's hearts have been stirred on all sides to carry on aggressive evangelistic work at home in a way that has never been known before. All classes are, more or less, reached now at home by the Gospel. And this missionary, this evangelistic spirit which has been graciously bestowed upon our fellow-countrymen at home has also been manifested in regard to the heathen abroad. There has been a cry, "Come over and help us!" sounding very loudly in our ears, by reason of the openings which have been afforded in various countries, and a very considerable number of individuals have had their hearts moved to yield themselves to the Lord for missionary work in foreign lands, to an extent quite unparalleled, I believe, until lately.

Then if that be true, we can indeed have a full assurance of the *Divine Presence.* Whenever God indicates our duty, and clearly marks out the path of service, we shall have an unfailing assurance that He will be with us. This is no fancy; it does not depend upon, or arise from, our own feelings; it is no "cunningly devised fable;" it is a glorious, immutable fact.

May we not, then, go forth in dependence on *Divine Power?* What a comfort it is for those who realise their weakness and infirmities to remember that God only needs their weakness, and that they may glory in their infirmities in order that the power of Christ may tabernacle over them. But must we not seek it persistently, earnestly, prayerfully? Let us continue in prayer, until God baptises us all with the spirit of power and love and of a sound mind, until we are so impenetrated with the truths which we are to set forth before those who may be gathered to hear at the meetings, that they may indeed hear to their everlasting profit and the glory of God, and that an almighty work may be done!

Then we may expect the fulfilment of the *Divine Promise.* When God said to Barak, "Draw toward Mount Tabor," He added, "and I will draw toward thee." And so He says still. It is our business to lift up Christ. It is not the welfare of this Society merely in its missionary character, it is not only the salvation of souls, but it is the glory of Christ—*it is the glory of Christ;* and if we are permitted to lift up Christ, then He will do his gracious work by the Holy Ghost, and will draw us towards Himself. Of this blessed work, which He now permits to be commenced and will graciously bring to its close, it shall be true—"They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

Requests for Prayer.

FOR blessing on a month's Gospel meetings in Wells, Somerset.——That much blessing may attend Mr. Hammond's mission in Clapham Conference Hall.——For blessing on a week's special services in Dover.——For blessing on speakers and hearers at special services in Stonehouse, Gloucester.

THAMESCHURCH MISSION.—The missionaries of this Society are constantly coming in contact with starving dock labourers and others in need of help. Last month 3500 free breakfasts were given. Hundreds of poor men are compelled to endure the hardships of extreme poverty, and to face the severity of the weather, because no work can be obtained. As the Society's resources are taxed to the utmost, I appeal to those who would certainly help if they were acquainted with the urgent necessity. (Rev.) H BLOOMER, Secretary.

31, *New Bridge-street, Ludgate-circus, E.C.*

MISSION TO GIPSIES.—The Report of the Mission to Gipsies at West End, Chobham, states that but for its efforts six families, numbering thirty-six souls, would to-day be living in tents, with all the suffering in the winter season to which such are exposed, and to the pernicious habits and corrupt influence rampant among these people. The religious services in the Cottage on Sundays have been well attended; the open-air meetings in the encampments during May were well received. Another family, consisting of six children under fourteen years of age, have been helped into cottage life; the parents and children were helped with clothes to enable them to attend Sunday and day schools.

EVANGELISTIC NOTES.

DOVER.—Mr. H. Eliot Walton, of the Railway Mission, has concluded an eight days' mission, which God has greatly blessed.

SOUTH LONDON.—A mission is to be held in South London next month in many of the parishes of the rural deaneries of Lambeth, Newington, and Walworth.

BARCOMBE, SUSSEX.—A good work is going on here in connection with the labours of Mr. Monk, of the Evangelisation Society. This week, by special request, he is to conduct services in some of the large residences of the neighbourhood.

SOUTH NORWOOD.—A tea and public meeting lately took place at the Mission Hall, Blind-corner, for the purpose of welcoming Mr. J. J. Browne (of the London City Mission), who for the last fourteen weeks has been away from home through a serious illness.

KEYNSHAM.—Mr. F. C. Spurr has concluded an eight days' mission in this town. Besides Gospel meetings and services for children, Bible-readings were held every afternoon for Christians. These were seasons of instruction and refreshment. There was a growing interest manifested in the meetings to the close.

MESSRS. FULLERTON and SMITH commenced a mission at Broadmead Chapel, Bristol, on Saturday, January 9, with a song service. Gospel meetings, largely attended, have been held at the chapel, and on the Sunday in Colston Hall. Many inquirers have remained after each service, some of whom are now rejoicing in having "found the Christ."

MESSRS. WHITTLE AND McGRANAHAN have closed a series of meetings in Lawrence, Kansas, where it is estimated that 300 persons were hopefully converted. The largest audience-room in the city, that of Plymouth Church, failed to accommodate the crowds that gathered on Sunday evenings, while the Opera house was filled to overflowing, with men only, on Sunday afternoons.

PLUMSTEAD.—Free breakfasts have been given at Cage-lane Mission Hall on Sunday mornings for several weeks past. Those invited are men out of work and really in want of a meal. Whilst the bodily wants of the guests are being attended to, a choir renders appropriate hymns from "Songs and Solos," and the "Christian Choir." At the close of the meal a Gospel address is delivered. Miss Russell, 1, Thames View-terrace, Plumstead, Kent, is responsible for the expense.

MR. AND MRS. C. KING have concluded a very encouraging mission at Portland Hall, Rotherhithe. Notwithstanding the unusual severity of the weather, the week-night services were well attended, and on Sunday the large hall, recently erected by Mr. S. Trevor Francis, was crowded with men and women eager to hear Mr. King's farewell address. The burden of Mr. King's addresses is "God with us," ever faithful, ever wise, ever kind: a God who not only saves but keeps. Mrs. King most effectually seconds her husband's efforts by her gentle appeals, and her sweet singing of the Gospel story. M. H.

SOUTH LONDON EVANGELISTIC CHOIR.—Mr. S. Burrows, having resigned his post as secretary of the above choir, all correspondence should be addressed to Mr. W. J. A. Rowe, Cliftonville, Rossiter-road, Balham, S W. Contributions to the choir funds will be thankfully received by Mr. W. B. Self, 12, Brockley-road, S.E.

THE CHINA OPIUM TRADE.—At a conference on this subject last week at Queen Anne's Mansions, resolutions were passed calling on the Indian Government to restrict and ultimately suppress the export of the deadly drug from India to China. Sir Joseph Pease said the deficiency that would be caused in Indian revenue might be met by a reduction of military expenditure; failing that, the people of England should be asked to make good the amount.

SOLDIERS AND SAILORS.—Now that railway men, policemen, and other classes of the community have papers specially designed to meet their needs and to advance their interests, it is right and proper that soldiers and sailors should have one to themselves. We therefore welcome the birth of *The Soldiers' and Sailors' Chronicle,* of which we have received the January number (1d. *Partridge & Co.*). It is intended not only to be an acceptable and useful monthly for the perusal of its particular clients, but to represent and advocate the work of all missions, homes, and institutes devoted to their welfare. We wish it much and growing success.

The Week of Prayer.

Prayer and Missions.

Mr. A. J. ARNOLD (Evangelical Alliance), AT EXETER HALL.

THE Week of Prayer, he said, might well be called universal, for in all parts of the world evangelical Christians are gathered at the Throne of Grace, and unitedly presenting the same petitions. In another sense, too, it is a universal Week of Prayer, for the topics suggested for prayer embody the needs of the whole Church of Christ. There is no part of Christendom where this week is more fully appreciated than among the labourers in the mission field, and we may well consider the relation between the Universal Week of Prayer and the progress of missions. There are three aspects of the subject which lead to gratitude for the past, and increase our faith in united prayer in the future.

CHRISTIAN UNION IN HEATHENDOM.

United prayer is most valuable for its own sake. Evangelical Christians of different names, who band themselves together to make their common wants known to the God of all mercy, find their minor differences hushed at the Throne of Grace, and they rejoice in their "one Lord and one faith." The effect of this communion of saints is visible not only in blessing upon those who thus unite, but also upon the heathen, who are frequently on-lookers where divisions among the followers of the same Lord are only too palpable. Mr. Arnold referred to several instances of great blessing resulting from the united observance of the Week of Prayer in foreign lands, and called attention to the coincidence of the wonderful progress of Christian missions during the past twenty-five years, with the great advance in the observance of the Week of Prayer.

JAPAN, INDIA, CHINA.

One of the most striking illustrations of this is seen in the intimate relation of that observance in Japan to every advance of mission work in that country. The following gracious answers to united prayer were mentioned: The appointment of missionaries to Japan by three societies the very year the request for prayer went forth; the earnest prayer for the removal of the edict against Christianity in that country was followed not long after by that blessed result; the first outpouring of God's Spirit upon Japan took place in 1872 during the observance of the Week of Prayer, and led to the formation of the first native church of Christ in Japan; and the revival of 1883 originated through the blessing of God upon the Week of Prayer.

Reference was made to the increasing number of places in India and China, including many inland stations, where the Week is now observed. Among the Rarotonga group of islands and in Tahiti also this concert of prayer is anticipated by thousands of native Christians, who would not think the year properly commenced if they did not join in this season of communion with God.

PERSIA AND TURKEY.

In over forty of the larger congregations among the Nestorians in Persia special daily meetings were held during this hallowed season last year. One of the pastors wrote: "We never passed a week of more real interest in religion. At daylight a meeting of over one hundred earnest worshippers; at noon a large assembly of women; and near sundown, a much larger general meeting. God be praised! In almost every house in our village family worship is now daily observed."

The observance of the Week of Prayer in Asiatic Turkey had been followed with most blessed results. In one town the daily meetings were thronged, and a hundred men standing outside at the windows. Great meetings also, and meetings for the children in the schools—all filled with a spontaneous overflowing power. An American missionary writing from this town during the meetings, says: "I am utterly unable to describe the work that is going on here; the most wonderful displays of Divine power were seen in the great meeting last night, when some 800 assembled. It lasted nearly four hours, we were unable to stop it. There were prayers and confessions from sixty persons, thirty of whom had never risen before."

JERUSALEM.

An interesting fact was mentioned in connection with the observance of the Week of Prayer at Jerusalem. The daily meetings were most successful. The English, German, Arabic, Hebrew, and Spanish languages show the uniting together of the different communities. The Saturday meeting was unique, and the missionary who reports it says: "For some months we have had a Saturday afternoon service for Jews, and instead of omitting it, we combined the two, and so, besides many Christians, we had about one hundred Jews present."

There was not time to dwell upon another aspect of the subject, the importance of united prayer on behalf of the persecuted; but brief reference was made to the recently published cases of religious intolerance in Turkey, which are now claiming the sympathy of Christians generally. The speaker closed by expressing the opinion that the Evangelical Alliance was greatly privileged in having such a blessed mission as that of manifesting the unity of the Lord's people, and bringing the influence of that Christian union to bear for the relief of those who are persecuted for righteousness sake. Perhaps the most important work of the Evangelical Alliance, however, is that of organising the Universal Week of Prayer from year to year. For all the blessing which has resulted to foreign missions from the observance of this hallowed season let praise and glory be given to God alone!

The Spread of Home Missions.

By Mr. HAIG MILLER, AT CENTENARY HALL.

WHEN I came to London fifty years ago it used to be a common objection to people who advocated the claims of foreign missions that they neglected people at home. It was said that Christians had a peculiar kind of spectacles, that enabled them to observe misery far abroad but to be blind to it when it was under their own eyes. They, so to speak, had sympathy with Timbuctoo but none for Whitechapel. Well, that day has long since gone by. We have such innumerable agencies at work in the home fields that with some it is a question whether they might not be more wisely consolidated, as those who have money to give are perplexed from the many objects that call upon them for the little pittance at their disposal, and there can be no doubt that Christian patriotism should in spiritual things begin at home.

It is the honour of a nation when it practices righteousness and true godliness. Wilberforce, in his day, when the clouds of revolution were lowering over England said that he might be charged with the same superstition that led the poor of Italy and Sicily to bring out their images of the saints when an eruption was threatening, but notwithstanding the sneer at piety he would boldly contend that he had more hope for the safety of his country from the prayers of the godly people that were in it than he had from its large military and naval armaments; and the truth remains the same to-day. If England loses its spiritual and godly power we may be assured, from what we read in past history, that the day of its decadence cannot be far off. If the candlestick be removed to other countries it will not be long before our material prosperity will go also. That traveller whom Macaulay spoke of as coming from abroad, and standing on the broken arch of London Bridge to see the ruins of St. Paul's, may not see that prophecy accomplished, but in our empty manufactories and in our deserted docks, like the deserted canals of Venice, he may have to read the truth that when this nation became indifferent to true godliness it lost the secret of true moral and material power. It is a proper opportunity, therefore, to pray that the tongue of fire may be in our pulpits, that we may be kept from the advances of Romanism, or from the latent Sadduceeism that has crept into some minds; and we must pray also for a blessing upon those special means which are now so common, and implore spiritual power from God. May we not also properly on this occasion remember those meetings for conference and holiness that have sprung up in so many parts of the country for deepening true spiritual life. In proportion as we are conformed to the image of our Master, so will our power with the world be. Mr. Fletcher, of Madeley, truly said that a Christian should, like a mirror, reflect the image of Christ, so that when the people of the world came up to him they should see first of all on him the likeness of the Saviour.

Looking at the agencies at work in the present day, it is impossible not to think of Sunday-schools, respecting which Adam Smith said that no agency was likely to be so blessed since the days of the Apostles; but we may really almost apply that language to mission halls. Their lively singing, their short addresses, pointed and to the purpose, have suited the masses, and their work is followed both by material and by spiritual blessing. We have now so many societies of one kind and another that the remark of Wilberforce is true, that only one other society is wanted, and that is a society to prevent the formation of other societies. It does seem as if some agency were needed to consolidate and direct their efforts aright.

Then should we not pray for the work of the colporteur? We welcome the spectacle that we often see of the Bible car, and when some of our great exhibitions are held there is a stall for the sale of the Scriptures. Once the Bible used to be chained so that the people might not take it away, but the British and Foreign Bible Society in the year 1884 circulated 990,000 copies of the penny New Testament. Then we have to pray for the labours of the colporteur who sells general literature. How much of vile, how much of foolish literature is still circulated! The "penny dreadfuls" do not now seem to be so dreadful as they were, and not to contain a dozen murders in each of them, yet they are full of frivolity. I had the painful curiosity to examine some of the infidel literature which is disseminated, and though we rejoice to believe that its circulation is being checked, yet it is melancholy to see the spirit that pervades it. Sacred things are scoffed at and held up to ridicule by pen and pencil. One writer—a lady—actually says that "she hopes soon the time will come when the glad tidings will prevail that the idea of a God is dead." I was handed once two atheistic tracts by two young gentlemen of slender years. It is a matter of unspeakable thankfulness that the colporteur goes about with healthy literature to counteract this, and that there is a ready sale found for it. We are greatly indebted to the Religious Tract Society, whose issues of wholesome literature have been of immense service.

It is great matter for thankfulness that so much is being done for the young in other ways than in Sunday-schools. Our ragged-schools have passed beyond the period of experiment, and witnesses of their value may be found in the colonies and elsewhere filling important situations. Then we have schools, reformatories, training homes, and training ships. In addition, we have the regular societies for Home Missions, not forgetting those that labour amongst special classes of the community, such as soldiers and sailors. I notice that amongst the rough class of bargemen a great change has taken place, and that improper language is now seldom heard in the midst of them. Sailors are seen reading the Bible, and the teachings of the missionary are received with respect. I see that the poor inebriate woman has those who look after her; and societies for the restoration of fallen women are still in full activity, and claim the sympathy and gratitude of thos whose families are nurtured in purity.

Then we are called upon to remember with gratitude those exceptional agencies which are at work amongst different strata of society. We have seen not only our Young Men's Christian Associations, like the one to which we are indebted for this meeting, plying their nets for the purpose of catching young men from the snares of vice, but we have the institution of prayer meetings for special classes: medical students, bankers, even members of the Stock Exchange—that temple of Mercury as we might have supposed—meeting together for prayer. We have our hop-pickers visited, our Mildmay Mission to the policemen, the missions to foreigners in London—the Jew, the Malay, and the Hindoo all visited. Our public-houses are visited, and our omnibus men and cabmen are not forgotten.

Lastly, I would refer you to the work of the Salvation Army. Differences of opinion as to the mode in which it is worked will prevail, but, as in ancient times they could say nothing against the Apostles when they saw the lame man who was healed standing by them, so how can we lift up our voice against this movement, when we see that army of reformed drunkards, wife-beaters, thieves, and harlots that follow in its train, evidently living lives of righteousness, and turned from darkness into light? Let us rather pray that all that is unnecessarily irregular in their movement may be removed, and that all that is spiritual and good may be intensified; and that General Booth may be supported under the heavy calamity that I see has fallen upon him in the illness of Mrs. Booth. The speaker closed by reading a striking extract from *The Salvation War*, just issued, and by recommending every person present to read it.

COLONEL MACGREGOR

said that within the last few years he had taken part in four expeditions, and had seen a distinct advance in true religion in our army. At Souakin they had two Scripture-readers sent out by the Army Scripture-Readers' Society who did good work. They had meetings every evening which were largely attended by godly men. He might say from observation that conversions did not take place during war: in other words the men did not seem to be brought to Christ at the moment of their greatest danger, there was then a listlessness and a recklessness amongst them that was very remarkable. There were seven hundred navvies at Souakin for the purpose of making the railway, and they had a Scripture-reader amongst them. The time for helping soldiers was when we were at peace.

MR. GAWIN KIRKHAM.

When people tell us to stop at home and preach to our own heathen they preach to us a very humbling sermon. It cannot be the will of our Father in heaven that the masses of our country should be where they are now after the Gospel has been in this world 1900 years. The fault lies somewhere. The Godless and the Christless masses are a disgrace not to Christianity but to Christians. The reason is that we have delegated the work to others instead of doing it ourselves. The Gospel will never be preached to every creature till every man and woman who is a Christian becomes a missionary. We are doing next to nothing in comparison with what ought to be done, but we are content to pay others to do the work that ought to be done by ourselves. No man by any money gift can ever free himself from his responsibility as a Christian. What we want is the spirit of the Master, who, having commissioned his disciples, then went forth Himself. Why? Because He had compassion on the multitudes. Look at the opportunities that we let slip day after day which God places in our way. Don't you think that the kind word to the cabman, to whom one gives a little over and above his fare, will have more weight than the official visit of the paid missionary? We want the spirit of consecration that shall lead us to ask, "Lord, what wilt Thou have me to do?"

As regards what the Open-air Mission is doing, it is not only in the open air, but we visit races, fairs, regattas, shows, reviews and exhibitions, and give away about a million tracts every year. People will receive tracts then who will not at other times. We have given a copy of Haughton's "Saviour for All" to the Prince of Wales at Epsom races, and one of our men paid half-a-guinea for a place on the grand stand that he might give away tracts in French. If the people are to be reached it must be in times when they are thinking, or when they are capable of thinking, and that is the work to which every man who is a Christian should address himself.

Brief addresses were also given in the course of the two hours by Rev. J. G. Gregson and Col. Puget.

DOWN LODGE HALL, WANDSWORTH.

The following are brief notes of two of the addresses here during the Week of Prayer, kindly supplied by a correspondent, and for which we had not space last week:—

Rev. Evan H. Hopkins spoke on Thursday from the words, "Certainly I will be with thee" (Ex. iii. 12). God revealed Himself to Moses in a remarkable manner, appearing in a burning bush, which was not consumed. It was then that God called unto him out of the midst of the bush, and said, "Moses, Moses." In this wonderful visitation we have an indication of God's relation to the Church and to individual Christians. To his people God ever manifests Himself, as in a bush which burns, but does not consume. He does not in their case use fire as a destroying power, but as a purifying, a cleansing power. It is the will of God that we should be holy, but holiness does not, and cannot, exist without God. We are not fit to go out to work for God until we realise that He is, indeed, with us, and that, being in his presence, we are on holy ground.

Christian, you are on holy ground, and God is working within you, "both to will and to do." Do not be overcome by difficulties in your work. Remember that God has said, "Certainly I will be with thee." Do not say, with Moses, "Who am I?" but think of Him who is able, who has promised, and who cannot fail to fulfil his promises. When kept in subjection to God, through yielding to his power, the instruments within us, which once threatened to hinder, are made to contribute to our usefulness in his service. Success in spiritual work does not depend on personal gifts nor on natural talents, but on having God with us, who has said, for our encouragement, "Certainly I will be with thee."

On Friday Rev. Hugh Price Hughes based his remarks on the text, "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou me good? there is none good but one, that is, God" (Matt. xix. 16, 17). The subject for consideration to-day is, "The Christian Life," one which should have a leading place in our thoughts at such a time. The young man who came to Christ was upright, enthusiastic, and religious. "Why callest thou me good?" said Christ to him. Goodness is the very essence of a Christian life. A good man is a God-like man. Goodness is the test of God-likeness. God tells us that we must be good, for He is good. We must be imitators of God, and it is only as we imitate Him that we are good. The practical definition of a Christian life is to follow Christ. The one question is, Am I, in the nineteenth century, living here as Christ would have lived if here? It is our business to do what Christ would have done if in our place. Christ's life must settle the character of our Christian life. We must in our life reproduce in miniature the life of Christ. The Holy Spirit has been given for this purpose.

John in his Gospel most thoroughly defines the Christian life. An invalid life in Christians is a wretched life, and gives encouragement to the adversary. A holy life is a healthy life; to him who lives the true Christian life the yoke is easy and the burden light. God will do his work within us, if we do not, by grieving the Spirit, hinder Him. We shall then be able to say, "I have finished the work which thou gavest me to do."

PRAYER FOR YOUNG WOMEN.

In addition to the meetings mentioned in our last issue on the Wednesday of the Week of Prayer, at which Mrs. Ormiston Chant gave addresses, a largely attended service was held at All Souls', Langham-place, when Rev. Sholto Douglas drew attention to the various agencies and benefits of the Y.W.C.A. Rev. Grose Hodge addressed a goodly number of young women at St. Matthew's, Bayswater. He urged on all present to avail themselves of the advantages of the Bayswater Evening Home, 2A, Pembridge-gardens. Rev. J. L. Lillingston preached at St. John's, Paddington, and other services were held in different districts of London. It is hoped much good will result to the Y.W.C.A., and our readers are invited to get farther information from the enlarged offices, 16A and 17, Old Cavendish-street, W.

MELKSHAM, WILTS.

United meetings for prayer were held in the Baptist, Congregational, and Wesleyan Chapels alternately, each meeting being well attended. The ministers of the three chapels exchanged pulpits on the Sunday evening, and a united communion service was held at the Wesleyan Chapel, at which there was a large attendance.

G. S.

DEVIZES.

The week was generally observed here, the various churches heartily uniting together, and holding two meetings daily in the Town Hall. A United Communion Service was held in the New Baptist Chapel on Sunday afternoon, January 10, the different ministers taking part, and Rev. Dr. Culross, of Bristol, giving an address. These have been truly times of refreshing from the presence of the Lord. F. C.

CHESTERFIELD.

The week was observed here as usual, under the auspices of the Town Mission. The programme of the Evangelical Alliance was carried out, the clergy and ministers of the town presiding. The meetings were well attended, and would have been much larger had not the weather been exceptionally severe, thus preventing some old and tried friends of the movement from coming out in the evening. Christians have been greatly encouraged and refreshed by the earnest prayers offered and stimulating addresses delivered by the various speakers. Would your readers pray for the evangelistic and temperance work carried on in Chesterfield?

HERBERT SHAW.

SAN REMO, ITALY.

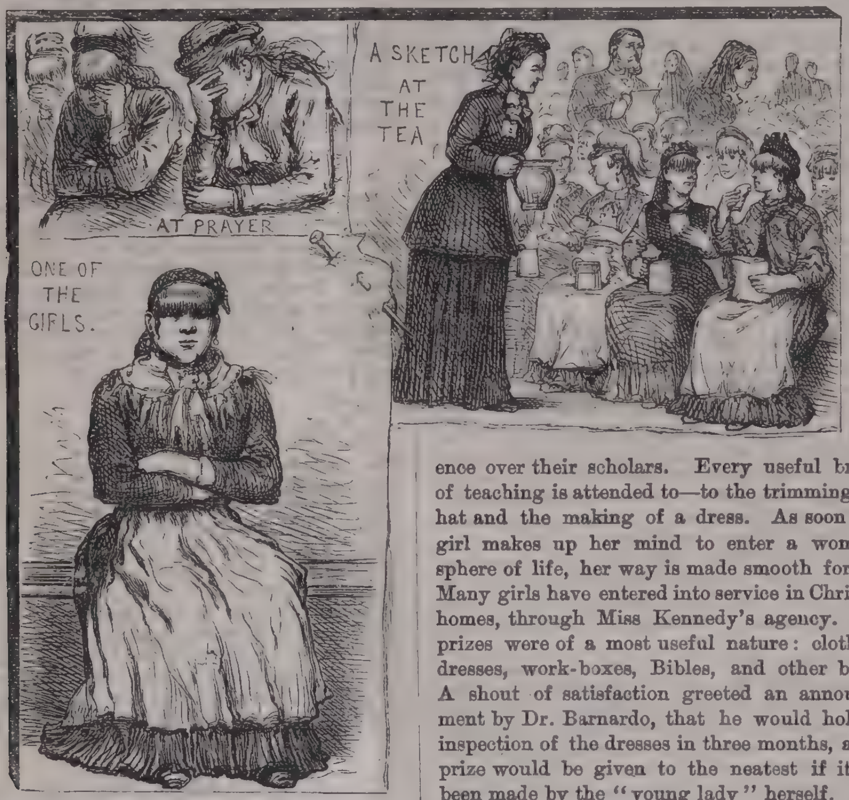
A union meeting was held daily in this place. All the topics suggested by the Evangelical Alliance for exhortation and prayer were taken up. The chief speakers were Rev. G. L. Fenton, ex-Chaplain English Church; Rev. Alexander Robertson, Scotch Church; and Messrs. Gordon Oswald, Cheyne Brady, and A. C. Sterry. Although the numbers attending these meetings were small, yet they have been eminently successful. All present seemed to have been "baptized into one Spirit," and God's blessing was felt to accompany the exercises engaged in.

VENTNOR, I.W.

Meetings for prayer were held each morning in the Literary Institution, and each evening in Mrs. Huish's mission-room, Bonchurch. The opening address at the Institute was given by Rev. R. Allen Davies, Congregational minister, Ventnor, on Phil. i. 3—5. The subsequent meetings were ably addressed by Rev. A. F. Fogwell, Rev. J. Shepherd, Professor Griffiths, Rev. J. Redhead, and Mr. Stevens. Evangelistic services were conducted in the evenings in the mission-room, Bonchurch. The services of the week were concluded on the Sunday evening by a United Communion Service, which was felt to be a very precious season.

EAST END FACTORY GIRLS.

ABOUT twelve years ago, when Dr. Barnardo began his ministrations to special classes in the East End, it was the factory girls, we are sorry to say, whom he found to be the least amenable to discipline and order. Their reckless and independent characters were so well known that some of their employers warned him that he might expect nothing but riot if he gathered them together. But that was not a sufficient reason for neglecting them; though the Doctor found, to his cost, that his congregation had not been misrepresented. There were some uproarious scenes. Time after time speakers, largely accustomed to rough audiences, were brought to address them, but their voices were unheard amid the babel of tongues. On one occasion a bishop came in full dress, perhaps hoping that they would be awed into five minutes' silence: they simply yelled him down.



But the greater the irreverence for authority the greater the need for persevering, determined effort. Wednesday evening last week was again the occasion of their annual gathering at the "Edinburgh Castle" Mission Hall. We were assured at the close that it had been the quietest and the most successful meeting which had yet been held; yet we have seldom been at a noisier conclave. Policemen were not required, except to guard the entrance, but the numerous stewards were men of ripe experience in the work. The girls, who ranged from eleven to seventeen years of age, had been invited by visitors to the factories where they work, the younger of them being "half-timers." About two thousand accepted the invitation.

It is hard to say whether shame or pity was more excited by the spectacle presented: shame that so-called Christian England could produce a gathering difficult for heathendom to match, or pity for the girls so unsexed that there hardly seemed to be one point of contact between them and the ladies who had come to assist. The factory by day, the street or the "gaff" by night, seem to have destroyed their kinship to womanhood.

Dr. Barnardo, however, proved himself to be "the master of the ceremonies," as, with bugler by his side, he sent forth the orders for a plentiful tea to be supplied. Grace and thanks were sung right lustily. Indeed, it was chiefly in the matter of singing that the audience would assert its independence. Now and then there rang out a song of a thorough music hall type, and not at all in the programme for the evening. A most interesting feature was the distribution of prizes to the girls who had earned them at the Copperfield-road Night School. It is largely, we may say, with the intention of making known this school, that these meetings are held. During two nights a week, throughout the year, classes are conducted by Dr. Barnardo's Deaconesses, under the charge of Miss Kennedy.

It would be difficult to say what these good ladies do not attempt in order to gain an influence over their scholars. Every useful branch of teaching is attended to—to the trimming of a hat and the making of a dress. As soon as a girl makes up her mind to enter a womanly sphere of life, her way is made smooth for her. Many girls have entered into service in Christian homes, through Miss Kennedy's agency. The prizes were of a most useful nature: cloth for dresses, work-boxes, Bibles, and other books. A shout of satisfaction greeted an announcement by Dr. Barnardo, that he would hold an inspection of the dresses in three months, and a prize would be given to the neatest if it had been made by the "young lady" herself.

Then followed a short address by Dr. Barnardo, in which he detailed the advantages of the night-classes, and to which he invited all to come. Another short address was given by Mr. H. Varley, but the lady who followed him was not accorded so much as one chance to make herself heard. The social element in the audience had become thoroughly aroused, and a loud and continued buzzing made all platform speech impossible. But Dr. Barnardo never gives in; so, standing up in the centre of the hall, he gained attention as he told some vivid stories of the boys and girls he had rescued, and of some death-bed scenes he had witnessed.

Thus, with song and story, the hour for dismissal came. Each girl on passing out was presented with a couple of oranges, *The Band of Hope* Illustrated Wall Almanac, and a copy of *The Herald of Mercy*.

This meeting revealed to some at least of those who had come to witness it, a glimpse of a work Christianity has yet to do; of a warfare she has yet to accomplish; of sacrifices that true women must yet make for their sisters, ere the strongholds of Satan, in the East-end, are won for Jesus Christ.

TEMPERANCE NOTES.

BY large majorities Kilmarnock, Peebles, and Elgin have declared for local option.

FREEMASON lodges on Teetotal principles have been founded at Leeds, Manchester, and Hull.

A FRUITFUL eight days' Temperance mission has been held at the Wesleyan Lecture Hall, Brixton-hill.

The League Journal believes that during the recent holidays there was less drinking in Scotland than in past years.

THE Church of England Temperance Society's Grocers' Licence Bill is to be introduced into Parliament on an early date.

A VOLUME by Canon Wilberforce is in the press, entitled, "The Trinity of Evil—Infidelity, Impurity, and Intemperance."

MR. W. D. STEPHENS, at a recent meeting at the Central Hall, said that last Christmas-tide there had been less drunkenness in Newcastle than ever before.

NOTWITHSTANDING severe weather and the election, Rev. J. M. Hewson, the Baptist Temperance agent, held successful meetings in December, in Yorkshire and the North.

THE East Surrey Coroner reports the death of at least twelve infants suffocated while in bed with their mothers during the Christmas holidays. Drink was said to be the cause.

RECENTLY, at Waterford Workhouse, some of the paupers broke into the spirit store and stole a quantity of whisky. A number were drunk, and some were so bad that stomach pumps had to be used.

THE Baptist General Association of Pennsylvania, representing over 80,000 members, has unanimously pronounced for total abstinence and prohibition. So also has the sister association of Illinois.

DR. DAWSON BURNS, in *The Baptist*, reviews the Temperance work of 1885, and says what remains to be done "might daunt the strongest heart, if not upheld by consciousness of the Divine sanction and blessing."

ACCORDING to the Revenue Returns just published, there is a falling off in Customs and Excise of over half a million, on the three months ending December 31, 1885. On the nine months to same date the decrease was over a million.

A SERIES of Sabbath evening Temperance meetings, to continue till the end of April, is being held in the Presbyterian churches, New York. Dr. John Hall, Dr. Talmage, Dr. Dyke, and Dr. Vincent are on the programme of speakers.

The Morning Advertiser—liquor-trade organ—hints to Lord Randolph Churchill that an increased revenue from drink would provide "money for the moral and material improvement of India." It would also increase the subjects to be improved.

MR. ALLSOP'S rescue work in Manchester is continued with great vigour. On Sunday, Jan. 3, over 4,000 persons crowded the People's Concert Hall to hear the Gospel. At the after-meeting fifteen professed conversion. Hundreds of drunkards have been saved.

IN *The Blue Ribbon Chronicle*, Mr. G. Blaiklock gives interesting specimens of experiences at Hoxton Hall. Here is one:—"Spent 6s. weekly on drink I praise the Lord for enabling me to come to the Hall and sign the pledge. I have got a new heart and a new home, £2 in the bank. Wife also happy in Christ."

THE CHESTER BRANCH of the British Women's Temperance Association has just had a very successful four days' mission (January 10 to14). Miss Brewster, of London, was the speaker, and gave great satisfaction to the Temperance friends. Her addresses were very effective, and fifty persons signed the pledge.

AT a meeting of the St. Pancras Total Abstinence Association, held in the Vestry Hall, Pancras-road, on Monday evening, January 11, Mr. Robert Rae, of the National Temperance League, said that although he regretted that some of the teetotal members of the last Parliament had been displaced, yet it was a fact that there were more total abstainers in the present than there had been in any previous Parliament. Rev. T. Eynon Davies said that the devil had 170,000 public-houses in the land, and 200,000 persons were engaged in the traffic. He understood that Mr. Gladstone was almost a total abstainer. He hoped that before long the great master of the axe would wield that axe to cut down the great upas tree of the drink traffic. Rev. Newman Hall claimed that something should be done for Home Rule in England—he meant the rule of Temperance, instead of the tyranny of the publican in the English home.

Letters to the Editor.

TWO VIEWS OF THE IRISH PROBLEM.

Dear Sir,—I hope the importance of the Irish question at this time will justify you in permitting me to take exception to your remark in your issue of Jan. 7, "We are glad that at least one letter has been written to show that the religious difficulty is the one real and insuperable difficulty in regard to Ireland," and to state my firm conviction that Dr. Littledale's letter, as quoted by you, puts forth an entirely mistaken view. As a Christian, it is most painful to me to find so many other Christians arguing that, because people are Roman Catholics, they must not have the rights and liberties which we enjoy, and that they are not fit to hold them. Surely Christians ought to be the first to uphold the principles of liberty and justice, and to "do to others as we would they should do unto us." If we violate these principles, how can we deplore the oppression of Christians in countries where sceptics or irreligious people have the upper hand?

Though an Englishman, I have been living in this country the last two years and a half, during which time I have been in all parts of the country, and mixed chiefly with those classes which represent the Conservative and landed interest. I have carefully studied the Irish problem, according to my abilities, and do not hesitate to say that the true aspect of that problem is just the reverse of what Dr. Littledale asserts, when he says that the Protestant and Catholic creeds are the opposing causes and interests in the country. It unfortunately happens that the two opposing interests have in times past been distinguished by difference of creed and race, as a rule, which fact has embittered the struggle, though it was not its cause; and, if all had held the same religion, the opposing interests would have been the same. Those interests are just what we see in the history of almost all civilised peoples—viz., aristocracy, or privilege, and democracy, or liberty and equality.

But in this country the supreme classes have been aided in their determined opposition to the national progress by an exterior and supreme power, viz., the English Government, and have, instead of yielding to the national growth and popular liberties, as in England, succeeded largely in repressing those liberties; and stunting and deforming the national life, producing all the unhealthy manifestations of checked growth, such as unlawful agitation and outrage. Any civilised nation, deprived of her liberties, as Ireland has been, and of that independence and responsibility which are essential to healthy life and progress, and governed by an alien power utterly ignorant of the people's sympathies and wants, would manifest the same unhealthy symptoms that we have seen so often in Ireland. The wonder is, not that the Irish are as they are, but that they are not worse; and to talk of improving them by any other means than by first giving them the natural and rightful conditions of other civilised people is useless.

The theory put forth by Dr. Littledale, that the Irish Catholics think it right to outrage and ill-use landlords because they are Protestants, may be in accordance with Roman Catholicism of the middle ages, but is utterly absurd now, and a serious and undeserved libel against Roman Catholic Ireland. The fact is, they resist what they believe, and to a large extent rightly believe, to be tyrannical oppression, by Catholic landlords or officials as much as by Protestants; towards the Protestants who are in sympathy with their cause they have the warmest feelings. It is absurd to suppose that the enlightenment and the spread of power and responsibility among the people, which have come into the world since the age of superstition and religious tyranny, have not pervaded Ireland as every other European country, and that there is any party or class in Ireland who wish to re-establish religious supremacy; or that the Irish people, after such a long and severe struggle for their liberties, will surrender them into other hands than their own. On the contrary, the Irish are intelligent and quick to learn, and as fully appreciate the principles of right government, useful laws, and national progress as any other people. When these matters fall into their own hands, it will give an immense stimulus to enterprise, industry, respect for law, and all the necessary elements of a nation's progress. I see no reason at all to fear religious recrimination or oppression, either by a national legislature or the people at large. On the contrary, the tendency will be to eradicate the old class and creed distinctions.

The fact is, the Protestant supremacy classes are aware how they have done all they could to hinder democratic progress, and, unable to divest their minds of the prejudices of hundreds of years ago against Catholic hatred, naturally fear Catholic or democratic resentment. However, anyone who knows the warm and generous side of the impulsive Irish nature will not fear retaliation when those influences are removed which brought into prominence the more unfavourable side of that nature. It would be impossible, on account of space, though much more might be said, to seek further to prove how little the Roman Catholic religion of Ireland has to do with the present crisis, or will hinder in the future the welfare of all classes. Very different laws govern society in this enlightened age.

I think it is to be regretted that so many of the followers of Christ seek their duty in shunning the affairs and interests of the bulk of their fellow creatures, consequently lacking that knowledge of, and sympathy for, mankind, which is so desirable in those who, following the Lord, are used of him as ministers and saviours to humanity. Surely all God's creation, and man made in his own image, outside the Church of Christ, are not outside of God's continual love and care, and those who are his, by adoption through the faith of the Gospel, need not fear to let Him lead them where He will, and into whatsoever circumstances and interests, knowing that it is He who keeps, and who will, through the lives and words of his servants, attract men to Him who meets all their needs. R. G. G.

Sir,—Having lived for thirty-five years in a midland county in Ireland, I would like to say that Dr. Littledale's letter, quoted in The Christian for January 7, is a correct description of Romanism, especially his comparison of it to Islam; such is the assumed attitude of both priests and people. They will insist that for an unordained man to speak of the claims of God (not controversial) is out of his province, even for a Catholic; for a person that does not submit to the Church to speak about such things is quite a breach of etiquette, and an insult to the Catholic faith, and whoso would do so, in presence of Catholics, such as in a railway carriage, "ought to be kicked out," "that all connected with Christianity has been settled by the proper authority, and it is too late in the day now for any other to take up the subject." The primary and chief virtue is to obey; to doubt the Church is want of faith—deadly sin, and, if persisted in, certain damnation. The priests are excellent trained generals, and they themselves will not speak on a subject bearing on the salvation of God, but only to those who first submit themselves; should any other introduce it, they will dismiss it with the bland smile, and the "God bless you."

My object in going to Ireland was evangelisation. I have heard of conversions from among the Roman Catholics, and have known a few—these few the exceptions which confirm the rule, though among Protestants the Word has not been in vain. All the Roman Catholic converts I have known have either been taken away by death, or had to emigrate; the persecution was too strong for them. I have known some doubtful conversions, where sinister motives prevail; these were tolerated, in some cases approved. Expediency, not principle, is the motive that prevades the whole system. It is not affected by the excellent State education, of which it has largely taken the advantage. It has given them the power knowledge gives, which they wield for the sway of Catholicism. It can amuse, employ, and make subservient all the faculties of man, or it will consent that these be employed in accumulating money, but the mind will be kept in such a state as to leave the Church a legacy at death

Dr. Littledale says that he is not concerned in suggesting a remedy. I confess I cannot. I have for many years suggested that Christian effort might be expended to advantage on virgin soil, rather than Ireland. I would cool no man's zeal, "every creature" includes Ireland, but fire does not rekindle on a *débris* of ashes. Ireland was, without doubt, a brilliant light in darkness from the seventh to the tenth century—"the island of saints." Popery is the "strong delusion," but the history of Ireland for the last three centuries indicates something anterior. May not her testimony be finished? W. W.

[We have published these two letters, not for the purpose of inviting other communications, for which we have very little space, but as indicating the opposing views of men of apparently very similar evangelical convictions, whose minds have been influenced by the different circumstances in which they have been placed, and who thus reflect the difficulty of the Irish problem. —Ed.]

THE EASTERN QUESTION.

Dear Sir,—Negotiations for peace are about to take place between Servian and Bulgarian delegates, and grave events will probably result should the issue not be successful. Not only would the war be renewed on a large scale between the countries, but it is probable that Russia and Austria will be drawn to participate in it, then Turkey and Greece; and will it not be difficult for Germany, France, and Britain to remain neutral?

The recent war I believe to be morally unjustifiable, but I have come to regard it as the judgment of God on this country for prevalent sins, *against which, alas! I do not know one voice publicly lifted up; and this is the saddest part of the prospect.* I write this to ask your godly readers to pray for this and neighbouring countries, that the Lord will in mercy regard, and by his Spirit raise up witnesses for the truth, and turn men's hearts to Himself through faith in the Lord Jesus; and that He will in his mercy incline the hearts of rulers to truth and peace.—Yours very truly,

Francis H. Mackenzie.

Belgrade, Servia, January 14.

Notices.

Communications Received with Thanks.—C.M.G. W.M. W.D. F.C. W.F.D. E.T.B. A.G.B. J.B. N.K J.R. F.M.M. J.S. K.J. T.G. A.G. C.J.D. M.B. W.M. E.C.B. K.H. G.M.C. B.C. T.J P.H.H. L.C. H.S. A.R. L.T. W.G. S.R.B. W.W. G.C.W. A.C. G.S T.S. W.E.H. J.H. E.P. C.A.R. D.S. R.D.F. R.L. R.S C.F. J.W.B. S.D.W. H.J.H. A.W. J.R.M. B. M.G. H.B.W. R.A.D. J.J. F.T. W.C. W.A.P. I.T. V.M.S. R.B. J.G.H G.L. G.F.T. J.H M.B.G. M.A.M. G.P. F.S.G. H.J. J.L.B. M.H. G.F. Mrs. B.A. B.K. M.L.D. T.B. E.H. W.T. R.T.S H.S. E.J.M. H.D. E.P.H. E.S. D.M. C.B. W.P.G. R.N. I.M. W.R.A.

Applicants for Tracts.—E. Sibley, Gould's Barton, Crewkerne, Somerset; Wyndham-road Loan Tract Society, 88, Somerleyton-road, S.W.; Annie Bishop, care of Mr. J. Rawlings, Barn-street, Crewkerne; D. Higgins, Launceston; W. Pode, Ropemaker, Launceston; Miss F. Haydon, 10, Culverden Grange, Tunbridge Wells (for infidels); F. Last, 159, Tyers street, Upper Kennington-lane, S.E.; W. Hampson, 10, Eastbourne-road, Birkenhead; F. Maidment, Chitterne, near Codford, Wiltshire; A. Bendall, 23, Villiers-road, Bushey, Herts; Miss Grove, 22, Stockwell-park-crescent, Surrey, S.W.; Rev. R. W. Samuel, 64, Bewsey-street, Warrington; F. Lane, 29, Wyvis-street, Poplar, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

IRISH CHURCH MISSIONS.—There was a good attendance of the Society's London friends on Friday in the Council-room, Exeter-hall, who met for prayer on behalf of Ireland. General Lawder presided; and Rev. Nevile Sherbrooke, Rev. T. H. Clark, Rev. H. W. Townsend, General Haig, and Rev. D. Wickham offered prayer, or gave brief addresses.

THE REASON some children stand for half hours in front of bakers' windows, wistfully gazing at the bread and cakes, is because they do not get enough at home. The reason some Christians go hankering after semi-sinful amusements, and other midway indulgencies, is because they *have not got enough of the Holy Ghost to satisfy them.* They are living out in the kitchen, on the scraps. God says, "Come in." There is a Christmas dinner spread on his table all through the year, and your chair is empty. "Be filled with the Spirit?"—*Christian Standard.*

ITALIAN PROTESTANT SCHOOL AT SAN REMO.—In The Christian of March 12, 1885, we gave a brief account of the founding of this school by Mrs. Clode Braddon and Miss Kay Shuttleworth. The success and usefulness then anticipated for it have been realised. This season these ladies have placed the school under the auspices of the Waldensian Church. The school continues in a prosperous condition. To support it, however, a considerable annual sum is required. Mrs. Alex. Robertson, Villa Lamberti, San Remo, will gladly answer inquiries.

NETLEY HOSPITAL.—Sir,—In the hospital here there are 1050 beds, and although these are seldom all in occupation, except in time of war, there are always over 400 patients, mostly from India and abroad. The spiritual needs of these men are very great, in spite of the labours of the chaplains and the Scripture-readers, whose special province is visiting the sick and dying. Simple, unsectarian Gospel tracts are much needed, and may be sent to Mr. Roberts or Mr. Smith, Scripture-readers, R. V. H., Netley, Southampton.

An Officer.

The Book World.

Great Thoughts from Master Minds, Vol. iv. (*Woodford, Fawcett & Co.*), is full of choice extracts from the utterances and writings of great thinkers, speakers and writers.

Our Collects, Epistles and Gospels. Twelve meditations for the months of the year. By the late Dean of Chester. 3s. 6d. *Hodder & Stoughton.* Though this book presupposes some knowledge of Church of England formularies, Christians of all denominations can enjoy and profit by these meditations. The texts are well chosen and striking. The spirit of every discourse is truly catholic and evangelical. The lessons taught are at once spiritual and practical. Like Paul the writer possesses the holy art of connecting naturally the highest truths with the lowliest every day duties. To this Pauline characteristic he adds the sympathetic spirit of Barnabas. As the last earthly production of a consecrated pen, this volume will specially interest readers of Conybeare and Howson's "Life and Travels of St. Paul."

The History of Israel and Judah, from the reign of Ahab to the Decline of the Two Kingdoms. By Alfred Edersheim, D.D. 2s. 6d. *Religious Tract Society.* This is the sixth volume of Dr. Edersheim's valuable and delightful Bible history. Jewish history, written by any believing Jew, cannot fail to be interesting, but Dr. Edersheim is peculiarly fitted for the task. His divisions are so clear, his language so well-chosen, his blending of Scripture narrative with comment, illustration, and application so admirable, that we recommend his book to all classes. Young students of Scripture, private readers, and even preachers if much occupied, will gain much from it. Without ostentation of learning, the writer shows familiarity with original MSS. and the best commentators, English, Foreign, and Hebrew. One or more volumes of this series would be a useful gift.

The first number of The New Princeton Review, which we have received from the English publishers (*Messrs. Hodder & Stoughton*, 2s.), contains several articles of a high order, contributed by writers who are in the front rank of American scholars and thinkers. Some of these are necessarily tinged by local colour, but others are of world-wide interest. We shall be glad to see the *Review* circulated widely in England, because of its intrinsic merit, and also because, if the promise of the prospectus and of this first number be sustained, it will be free from a glaring defect in several of its contemporaries on this side of the Atlantic—the practice of putting forward opinions, sensible or the reverse, true or false, in one number, for the sake of attacking them in the next. We purpose to refer more fully in a future issue to one noteworthy paper on "The Christian Aspect of Property."

Present Day Tracts. Vol. vii. *Religious Tract Society.* We should not like it to be thought that former volumes of this excellent series of short treatises on Christian evidences are disparaged when we affirm that the last issue is superlatively good. It contains, among other tracts, Dr. Meyer's most beautiful study on "The Christ of the Gospels"; Dr. Bruce's critique on the Tübingen School of Criticism; Dr. Macalister's invaluable unfolding of man's bodily organisation, which justifies Professor Owen's conclusion that man was the archetype towards which all previous modifications tended; an admirable summary of the historical accuracy of the New Testament writers by Dr. Maclear; and a treatise by Sir William Dawson on "Points of Contact between Revelation and Natural Science." Such a dissertation by the President-elect of the British Association for this year is worth more than the half-crown which is the price of the entire volume.

Moses and Geology; or, The Harmony of the Bible with Science. By Samuel Kinns, Ph.D. Eighth thousand. *Cassell & Co.* We have compared this last edition of Dr. Kinns' volume with the second thousand. The geology is very much improved by a careful revision; the chemistry has now received the approval of a Government analyst of high repute; and the astronomical facts have been brought up to the date of this year. It was inevitable that a work by a writer whose professional duties were not scientific should, on a few of innumerable details, be open to criticism in the hands of specialists in different departments of natural science. Dr. Kinns has taken these criticisms in good part, and has profited by them. The present volume, therefore, contains a vast amount of most valuable matter on the processes of creation. Occasionally it is too confident in its theories, but its presentation of facts is deserving of the very highest praise.

Faith and Unfaith. Dr. Sinclair Paterson. 3s. 6d. *J. F. Shaw & Co.* This interesting work consists of a series of lectures which touch on some of the burning questions of the day. "Agnosticism; or, Nescience *v.* Science"; "Higher Criticism; or, Intuition *v.* Revelation"; "Materialism; or, Atom *v.* Person." These are some of the points which are dealt with by the able lecturer. His style is crisp and clear, and though he is equally familiar with the terminology of Science and Theology, yet he carefully abstains from clogging his sentences with words and phrases which are unintelligible to the "ordinary reader." This cannot fail to commend the work to that slightly-considered person, and may also induce him to give a careful consideration to subjects he has hitherto shunned as beyond his humble capacity. A careful study of this able volume would be found, by most persons, to be a great help towards the power of "giving a reason for the faith that is in them."

Three penny pamphlets from the office of *The National Temperance League* lie before us. Personal Effort, addresses by the Bishop of London and Dr. Richardson, ought to be put in front of every seatholder in every Christian place of worship. Alcohol and Disease contains weighty utterances by the Bishop of London and Archdeacon Farrar. Reasons for Total Abstinence, by Dr. Farrar, is forceful, pointed, earnest, and true, and will help many in the right path.

Magazines Received.—Good Company—Children's Messenger—Presbyterian Messenger—Our Own Magazine—On the Road—Wesleyan Methodist Sunday-school Magazine—Messiah's Witness—Y.M.C.A. Times—Jewish Herald—Anti-Infidel—Onward and Upward—Star in the East—Evangelist—Believer's Pathway—Preacher's Analyst—Sabbath-School Magazine—Gospel Temperance Monthly—Open Doors—Medical Missions—Y.M.C.A. Bee-Hive—Shield—Monthly Reporter of the British and Foreign Bible Society—On and Off Duty—Home Evangel.

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CONTINENTAL AND FOREIGN NOTES.

EUROPEAN.

HAMBURG.—The People's Coffee-house which was opened last October has succeeded so well, more than paying its expenses, that a second is about to be opened.

LUCERNE.—The Bâsle Bible Society has a flourishing dépot in Lucerne, near the celebrated Lion Monument. Pastor M. Uhlmann, the colporteur, is doing much good in Lucerne and its neighbourhood.—*Journal Réligieux.*

BRETON EVANGELICAL MISSION.—Mr. J. Wates, 4, Prince's-road, Lewisham, S.E., Hon. Secretary of this Mission, writes to say that there is a great field in Brittany for the distribution of Gospel tracts, at fairs, funerals, &c.

NIMES.—Messrs. Stockmayer, Sainton and Houter have been conducting, under the auspices of the Mission Intérieure, a week's meetings at Nîmes. Both as to numbers, attention and results, these meetings have been "a veritable success."—*Evangéliste.*

FLORENCE.—Some of the deaconesses from Kaisersworth, on the Rhine, began a school on evangelical principles in Florence about twenty-five years ago. They now have about thirty boarders and from 120 to 140 day-pupils. All the evangelical pastors of Florence, and many other friends of the institution, shared in the joy of the sisters and the children at a recent celebration.

RUBI, BARCELONA.—In December, 1885, a small evangelical church was formed in this place. Rubi is a village of about 4000 inhabitants, whose principal occupation is the cultivation of the vine. The mission was begun in 1881, by Francisco Albricias, who started a school for boys in the day and a night-school for working-men; this was followed by preaching on Sunday and evangelistic visits in the neighbourhood. In spite of much opposition and persecution, the Gospel work has gone on successfully.—*Journal Réligieux.*

AMERICAN.

MR. HENRY E. BENOIT, of Canada, has started for Mayumba, Africa. This is a French colony, and he goes to preach and teach in the French language. He will be one more added to the Bishop Taylor band.

CHINESE LIBERALITY.—*The New York Examiner* says:—"The largest single contribution made last year to the missionary work of the Protestant Episcopal Church was from a Chinaman, Mr. Charles Ping Lee, of Shanghai, who gave 5000 dollars to St. Luke's Hospital in that city." Is it possible that we are to look to the "heathen Chinee" for example in Christian giving?

REV. DR. RICHARD S. STORRS intends to retire permanently from his Brooklyn pulpit when he has reached his sixty-fifth birthday, which will be August 21 next. He wants leisure for travel, and several literary tasks he has long had in view.

FROM ARKANSAS a missionary of the American Sunday-school Union reports to a New York banker, who supports him:—"Favoured by very fine weather, I have organised fourteen new schools, with seventy-five teachers and five hundred and ten children; delivered seventeen addresses, visited ninety-eight families, distributed one hundred and twenty-seven Bibles and ninety-eight Testaments." A large work for a month.

REV. JOSEPH COOK has been spending a little time at New Haven, in contact with the students of Yale Divinity School. He submitted to a questioning by the students, and one question was, "What are the chief elements of success in the ministry of to-day?" he replied, "First, a conviction that men are lost; second, a conviction that they can be saved. These, coupled with an earnest heart and a wise head, bring success."

REV. W. HAY AITKEN gave Boston a hurried visit after his longer mission service in New York. He preached in Tremont Temple, and Trinity Church for Dr. Phillips Brooks, and on Monday, at noon, in Tremont Temple again. All these services were largely attended. Sunday afternoon an after-meeting was held. This brief visit was enough to reveal the full measure of fame Mr. Aitken commands, as a preacher of unusual power, in moving the masses to a thoughtful and penitent mood of mind. Every fibre of the man's being seems to be instinct with spiritual life.

THE FOURTH ANNIVERSARY of Cremorne McAuley Mission was held at New York, January 3 The Mission did not die with its founder, Jerry McAuley, but continues its useful work, proving a shelter to many a weary wanderer, and the place where prodigals come back to the Father. No record is kept of conversions, but some nights three or four have professed to find Christ, while a night seldom passes in which one soul at least does not express a hope in the Lord Jesus. Probably some are not saved who seem to be; certainly some go back to the old ways, but many hold on and hold out, and by their consistent Christian character evinced in daily life, adorn the doctrine they profess.

NEW YORK.—The subject of medical mission work is coming to the front in this city. A very practical conference was lately held. It is just fifty years since Dr. Parker went to Canton, China and opened an Ophthalmic hospital there. Now there are eighteen hospitals and twenty-four dispensaries in China, established by British or American missionaries. Men, well known in medica ranks, as well as missionaries, made addresses and joined in the very pertinent discussions of the conference.——The corner-stone of the new building of the Young Women's Christian Asso ciation on East Fifteenth-street was laid o December 1. The plot for the site measure 75 by 103 feet. The building will be five storie high, and will cost $125,000.——By the will of the late William H. Vanderbilt, the New York Y.M.C.A receives 100,000 dollars.

MISCELLANEOUS.

M. COILLARD.—The *Journal des Mission Evangéliques* announces "the good and gran news" that the expedition directed by M. Coillar happily crossed the Zambesi river last August; i has thus reached its destination, the Barot country, on the left bank of the river. All th party were well.

AUSTRALIA.—Arrangements are being mad to invite Messrs. Moody and Sankey to visit th Australasian colonies. The Queensland Youn Men's Christian Association has been requested t take the initiative in that colony. There can be n doubt as to the warmth of their reception if the can make it practicable to pay Australia a visit.

MELBOURNE Y.W.C.A.—Throughout the pa year, the Lord has shown his approval of the wor by granting his blessing upon all the efforts pu forth by the members of the Association. Th Sunday afternoon Bible-class, and also the month "social meetings" are appreciated by th members; the attendance at these meetings havin greatly increased during the last few month Many strangers have been welcomed at th "Rooms," and have found Christian sympathy an loving counsel when alone in a strange land, fa from home and friends. Employment has bee obtained for those who needed it, and many sa hearts have been cheered and comforted.—*Southe Cross.*

FRIENDLESS AND FALLEN. See ZECH. iv. 6.

GEORGE WILLIAMS, ESQ., *has very kindly consented to preside at the* ANNUAL DEVOTIONAL MEETING, *to be held at* EXETER (*Lower*) HALL, *on* WEDNESDAY, 27th inst., at 6.30 p.m.

CHRISTIANS *who* SYMPATHISE WITH THIS MISSION, *who may be unable to attend personally, are invited to join in prayer in their own Homes,* AT THE ONE THRONE; *but all those who can attend, are earnestly invited to do so. Tickets of Admission* NOT *required.*

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Notes on Daily Readings.

SUNDAY, JAN. 24.–LEVITICUS XI.

2.—*These are the beasts which ye shall eat.*—The subject of this chapter is the separation of animal food into the two classes "clean" and "unclean," the latter being prohibited to Israel. The reason of this prohibition, as we learn from Lev. xx. 25, was to mark the separation of Israel from the other nations of the earth: "I am the Lord your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean." And this is confirmed by Acts x., where the cessation of this separation betwixt Jew and Gentile was clearly announced by a command to Peter to ignore the distinction here laid down.

The two essential marks of distinction of clean quadrupeds were completely dividing the hoof and chewing the cud, the spiritual symbolism of which was pointed out in the third century by Novatian thus: "In the animals, it is the characters, and doings, and wills of men that are depicted. They are clean if they chew the cud, that is, if they ever have in their mouth as food the Divine precepts. They divide the hoof if with the firm step of innocency (or better, 'of faith') they tread the ways of righteousness. For of those creatures which divide the foot, the walk is always vigorous." It is not, however, so much the vigorous walk as the tenacity of grasp which the divided hoof gives its possessor, especially in high and rocky places, which is the point of the type, thereby symbolising faith. The best explanation is that in Habakkuk iii. 19: "He will make my feet like hind's feet, and He will make me to walk upon mine high places." The best explanation of the type of "chewing the cud" is Ps. i. 2: "In his law doth he meditate day and night."

9.—*Whatsoever hath fins and scales.*—The same two characteristics appear here. Fins are to fish what wings are to birds—the means of mounting aloft. Scales (the word is used of armour 1 Sam. xvii. 5) represent typically "the shield of faith."

44.—*Ye shall be holy, for I am holy.*—It is remarkable that this deeply spiritual precept should occur in a context apparently occupied with mere externalism. It confirms the symbolical interpretation.

MONDAY, JAN. 25.—LEVITICUS XII.

"Wherever we see our fallen nature—at whatsoever stage of its history we contemplate it, whether at its conception, at its birth, or at any point along its whole career, from the tomb to the grave, it wears the double stamp of infirmity and defilement. This is sometimes forgotten amid the glitter and glare, the pomp and fashion, the wealth and splendour of human life. The mind of man is fruitful in devices to cover his humiliation. In the chapter before us, we are taught that the conception and birth of a 'man child' involved 'seven days' of ceremonial defilement to the mother, together with thirty-three days of separation from the sanctuary; and these periods were doubled in the case of 'a maid child.' Does this not declare to us in language not to be misunderstood, that man is 'an unclean thing,' and that he needs the blood of atonement to cleanse him?"—*C. H. M.*

2.—*She shall be unclean seven days.*—"The woman is made unclean by the birth of a child. Why is this? Because the child is born a sinner. She that bare him is therefore held as unclean. So decided is the Lord's view of the sin of a new-born babe."—*A. A. Bonar.*

5.—*If she bare a maid child, then she shall be unclean two weeks."*—Many reasons have been suggested for the mother's being kept unclean double the time for a female child. Some have thought that the circumcision of the male child on the eighth day was a sort of release to the mother. Others refer to 1 Tim. ii. 14, and suppose that the woman's being "in the transgression" was thus marked. Perhaps the most likely reason was that the "man child" recalled the "man child" long promised (Gen. iii 15; Rev. xii. 5) who was to bruise the serpent's head. Hence the superior honour conferred on the male as compared with the female. See also 1 Cor. xi. 3.

TUESDAY, JAN. 26.—LEVITICUS XIII.

As leprosy was a type of sin, the marks and tokens whereby it might be discerned—which form the subject of this chapter—might be expected to convey some lessons of spiritual truth, and such we find to be the case.

3.—*When . . . . the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy.*—"Leprosy begins far within—in the bones and marrow—and it is sometimes three or four years ere it come out to sight. This typical view of sin we see realised in the case of the tender infant who lies so innocent-like on the mother's breast. If 'the hair was turned white,' and the plague evidently 'deeper than the skin,' then two things were evident, viz., that corruption was begun in the blood, and that it was not superficial. By this the Lord taught Israel that mere acts of sin would not be so alarming were it not that they indicated evil in purpose and feeling—a sinful nature—deep-seated depravity within."—*A. A. Bonar.*

13.—*If the leprosy have covered all his flesh, he shall pronounce him clean.*—A striking type of the sin-convinced sinner brought to own that in him—that is, in his flesh—dwelleth no good thing (Rom. vii. 18), and yet "pronounced clean" in virtue of "the blood of Jesus Christ which cleanseth from all sin." In Ps. li., "I acknowledge my transgression, and my sin is ever before me" (ver. 3), is quickly followed by "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (ver. 7).

WEDNESDAY, JAN. 27.—LEVITICUS XIV.

3.—*The priest shall go forth out of the camp.*—"The leper was excluded not only from the sanctuary, but from the camp. The ceremony of restoration which he had to undergo was therefore twofold. The first part performed outside the camp entitled him to come within and to mix with his brethren (3–9). The second part, performed in the court of the Tabernacle and separated from the first by an interval of seven days, restored him to all the privileges of the Covenant with Jehovah (10–32)"—*Sp. Com.*

5.—*And the priest shall command that one of the birds be killed in an earthen vessel over running water.*—The two birds together typify Christ in death and resurrection. "In an earthen vessel" represents Him as "put to death in the flesh," and "over running water" is best explained by "who through the Eternal Spirit offered Himself without spot to God" (Heb. ix. 14).

7.—*And shall let the living bird loose into the open field.*—"We could hardly have a more perfect type of the resurrection of Christ than that presented in the living bird let loose into the open field. It was not let go until after the death of its companion; for the two birds typify one Christ in two stages of his blessed work, namely, death and resurrection. It was the living bird, mounting upward into the open heavens, bearing upon his wing the significant token of accomplished atonement—it was that which told out the great fact that the work was done. Christ's resurrection declares the glorious triumph of redemption. 'He was raised again for our justification.' It is this that sets the burdened heart free, and liberates the struggling conscience. All who put their trust in Jesus are as free from all charge of guilt as He is; there is no more wrath or condemnation for them than for Him; they are in Him, one with Him, accepted in Him; co-quickened, co-raised, co-seated with Him."—*C. H. M.*

THURSDAY, JAN. 28.—LEVITICUS XV.

"This chapter treats of a variety of ceremonial uncleannesses of a much less serious nature than leprosy. This latter would seem to be presented as the expression of the deep-seated energy of man's evil; whereas the chapter details a number of things which are merely unavoidable infirmities, but which, as being in any measure the outflow of nature, were defiling, and needed the provisions of Divine grace."—*C. H. M.*

5.—*Unclean until the even.*—"The washing of the clothes plainly represents the cleansing in the blood of Jesus. The pollution is washed away by Christ's death applied to them by his Spirit. But why then remain unclean "until the even"? I suppose it was to represent the truth that fallen man, though justified wholly and completely from the sins lying to his charge, and though receiving the Holy Spirit to sanctify his polluted nature, is nevertheless not entirely free from the effects of his fall till his night has come. At death he lays down his polluted raiment, and is reckoned quite clean. But in truth it is not till next morning that his complete deliverance is apparent to all."—*A. A. Bonar.*

31.—*Thus shall ye separate the children of Israel from their uncleanness.*—This refers to the various washings prescribed in the chapter, but perhaps chiefly to the sin and burnt offerings mentioned in the last verse as well as in verse 15. It was by the atoning efficacy of the blood that separation was effected between Israel and the various forms of ceremonial defilement which attached to them, of which this chapter treats.

FRIDAY, JAN. 29.—LEVITICUS XVI.

This is one of the most important and interesting chapters in the whole Bible. It contains the record of the solemn ceremonial of the great day of atonement, when alone the high priest was allowed within the Vail, and when in virtue of the blood then sprinkled upon the mercy-seat, Israel was "clean from all their sins before the Lord."

1.—*After the death of the two sons of Aaron.*—"A notice of the occasion on which the instructions were given well calculated to add point and emphasis to the solemn admonition to the high priest (ver. 2), 'that he come not at all times into the holy place . . . . that he die not.' The death of his sons for drawing nigh to Jehovah in an unauthorised manner, was to serve as a warning to Aaron himself, never to transgress in this respect."—*Sp. Com.*

8.—*The other lot for the scapegoat* (Heb. Azazel).—One of the chief difficulties in this chapter is the right rendering of the word Azazel. R.V. retains the Hebrew word, and renders it "for Azazel," putting, however, in the margin, "for dismissal." The "Speaker's Commentary" in a note says, "The best modern scholars consider its most probable derivation to be from a root in use in Arabic signifying to remove or to separate. They are equally agreed as to the word expressing the destination to which the goat was sent, not (as in our Version) the goat itself." This, however, must be understood not only of destination locally, but of the object for which the goat was used. Those who understand Azazel to mean a person—the spirit of evil in some form—are beset with insurmountable difficulties in explaining how one goat could be for Jehovah, and the other for an evil spirit! The most satisfactory explanation is that of Bähr, Winer, and Tholuck, who take the word as a verbal substantive signifying "for complete removal." The first goat would thus be the sacrificial offering "for Jehovah," representing the work of Christ in its Godward aspect. The second (like the second bird (xiv. 6) a continuation of the first), as having sin confessed over it, would typify the sacrifice previously made, by the death of the first, used "for complete removal." In other words, Christ's sacrifice appropriated by faith and used for the complete removal of sins confessed over it into "a land of separation" (ver. 22). So that the words of the hymn, "I lay my sins on Jesus," express what the "scape goat" or "goat for complete removal" set forth in type. The common notion, based (some think) on a Jewish tradition, that this goat fell down a precipice and was killed, has no Scripture sanction. Whatever became of it does not enter into the type, which has to do only with it as one with the previously offered goat, and therefore to be considered a part of the sacrifice already offered to Jehovah, and now to be used "for complete separation."

23.—*Shall put off the linen garments.*—The entrance into the Holy of holies was not made in the high priestly robes, but in pure white linen garments, typifying Christ entering into God's presence in his own personal spotless righteousness. Afterwards (verse 24) the high priestly robes were put on. So Christ having entered in by his own blood, "ever liveth to make intercession—to act as High Priest—for those that come unto God by Him."

30.—*That ye may be clean from all your sins before the Lord.*—An important passage, as showing that cleansing from sin is the putting away of sin by virtue of the blood of atonement. In this sense "the blood of Jesus Christ cleanseth from all sin."

SATURDAY, JAN. 30.—LEVITICUS XVII.

"Every domesticated animal that was slain for food was a sort of peace offering. This law, though it expressed a great principle, was only provisional in its practical bearing. It could only be kept as long as the children of Israel dwelt in their camp in the wilderness. The restriction was removed before they settled in the Holy Land, where their numbers and diffusion would have rendered its strict observance impossible: see Deut. xii. 15—24."

11.—*For the life of the flesh is in the blood*, &c.—This is a most important verse, as throwing light upon the great principle of atonement, the sprinkling of the blood of the sacrifice either upon the altar or before the vail, or (as on the day of atonement) on the mercy-seat. The verse is rendered in the "Speaker's Commentary" thus: "For the soul of the flesh is in the blood; and I have ordained it for you upon the altar to make atonement for your souls; for the blood it is which makes atonement by means of the soul." That is, the blood represents the soul or life of the victim slain, and so makes atonement in (or "by means of") that soul or life so laid down, as given in exchange for that of the offerer. Thus Christ "gave his soul (or life) a ransom for many," and "poured out his soul unto death."

The Christian.

January 21, 1886.

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CONTENTS.

Archibald G. Brown (*With Portrait*). 1
Poverty: Clean and Squalid 2
South African Missions 4
The Twofold Christian Life 4
At the Masthead 6
Spanish Evangelistic Mission 7
Bible Studies.—1.................. 7
Working Girls' House, Drury-lane.. 7
The Gospel for Arabia............. 7
For the Young 8
Rev. W. Haslam in Ontario........ 8
The Needs of the Far East......... 9
Rev. E. P. Hammond at Kingston .. 9
"A Grave Charge"..............10
Distress in Bulgaria 10
Glasgow Waifs at Supper 10
Prayer for Ireland 11
Poetry—"None Other Name" 11
Sandwiches for Sandwich-Men 11
Notes and Comments..............12
Gospel Temperance in America....14
Christian Lads' Conference 14
Conferences on Foreign Missions ..15
The Week of Prayer 16
East-End Factory Girls 18
Temperance Notes 19
Continental Notes 20
Notes on Daily Readings..........22

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TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

BIBLE - CHRISTIAN COLLEGE, Shebbear, North Devon.—Governor, Rev. JEHU MARTIN; Head Master, Mr. THOMAS RUDDLE, B.A., with three resident English masters, resident German and music masters, and visiting drawing master. Terms from £20 to £30 per annum, according to age and acquirements. Besides ordinary English subjects, the curriculum includes Greek, Latin, German, French, mathematics (pure and mixed), physical science and Holy Scripture. There is a laboratory for teaching practical chemistry. Pupils are prepared for the Oxford and Cambridge Local Exams. (senior and junior), for matriculation at either of the Universities, and for the Civil Service Exams. In most of these Examinations pupils from the school have greatly distinguished themselves. Conveyances from the College meet the pupils at Dunsland Cross and Torrington Stations, on the L. & S.W.R.—Full particulars on application to the Governor or Head Master, The College, Shebbear, Highampton, Devon. Lent term will begin (D.V.) on Tuesday, January 19.

SEAFORD COLLEGE, SUSSEX.—Finest and healthiest site in England, facing the Channel. Preparation for all Examinations, the professions, public schools, and commerce. The widest intellectual and physical training are added to the greatest possible care and comfort. All learn French and shorthand. University masters. Athletics and good sea bathing. Refined Christian home. All the advantages of the highest class schools, at inclusive and moderate fees.—Address, The PRINCIPAL.

WESTON-SUPER-MARE. — Preparatory School for Sons of Gentlemen, conducted by a widow and daughter, assisted by competent teachers, in a most charming, healthy situation, where every effort is made to combine good teaching with the comforts and watchful care of home life.—Highfield, Queen's-road.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARKE, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

NEW COLLEGE,
Cliftonville, Margate.

Principal—REV. G. H. JONES, F.A.S.

Classics, modern languages, science, navigation, and thorough English. Backward, delicate, and young boys have special attention. All Exams. A Commercial form. Christian training. Splendid premises, close to sea. Moderate fees.

FRODSHAM, Cheshire. — Manor House School Resident foreign and English masters. Christian training. Moderate terms. Duties will be resumed January 22.

Rev. R. R. BORWICK, Principal.

OAK HOUSE SCHOOL, Bexleyheath, Kent (12 miles from London). Principal—GEORGE E. OXLEY, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application.

HIGH-CLASS SCHOOL, in Highgate, London.—Rev. G. D. BARTLET, M.A., receives twelve Boarded Pupils (from ten years). Individual attention, thorough grounding, careful Christian training, and a superior home. Amongst 2,385 candidates, in Latin (at Local Cambridge Examination in 1884, a pupil of this school stood fourth in order of merit. Highgate is strongly recommended by the Medical Profession. Reference permitted to Rev. W. BOARDMAN, 8, Highbury-place, London; and Rev. CHARLES GRAHAM, Shepherd's-bush.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 25 guineas.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds will re-open Wednesday, 27th instant.—For prospectus of Ladies' school apply to Miss SHAWE; of Boys' School to the Rev. W. T. TITTERINGTON.

A CAREFUL CHRISTIAN training and good business education for Boys, at moderate fees, including board, tuition, books, stationery, &c. Healthy location. Abundant diet.—PRINCIPAL, Alma House School, Wood Green, N.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A

WANTED IMMEDIATELY, University Graduate as Tutor in family in Brittany. Must be a Christian and abstainer.—References and full particulars to Rev, C. de P. GLIDDON, Wesleyan Chaplain, St. Servan, Ile et Vilaine, France.

TUTOR. — Decided Christian French Protestant Gentleman, age 28. good linguist, thorough Italian and German (nine years' experience in Rome and North Germany), advanced English, well recommended, seeks re-engagement. Daily or resident.
H. E., 10, Camden-street, N.W.

CLERGYMAN'S DAUGHTER desires re-engagement as Governess to children under 10. English. music. elementary French. Thorough needlewoman. Two years' reference. North of England preferred.—Miss CLARKE, 1, St. Ronan's terrace, East Southsea, Hants.

GOVERNESS, 24, well connected, seeks re engagement. Children under 14. Certificated. English, French, music, drawing, and mathematics. Elementary Latin and painting.
M., Clifford, Chertsey road, Redland, Bristol.

A LADY DESIRES an engagement as Daily or Resident Governess, Companion, or Lady Housekeeper Eight years' experience. Highest references.—HOPE, care of Miss Allen, 21, Park-street, Islington.

GOVERNESS. — Can any Lady recommend good Nursery Governess for private family? Entire charge of four children. Requirements, English, music, French. Experienced, and good needlewoman.
Mrs. FRY, Ellensleigh, Haywards Heath, Sussex.

RE-ENGAGEMENT required, a Lady. experienced, conscientious, cheerful, fond of children, grounding thoroughly in English, French, German, classic music, drawing, painting.—OLGA. Bathe. Chemist, 7, Lower-terrace, Notting-hill, London.

CHRISTIAN LADY desires re-engagement as Governess or Companion. daily or resident. Good English, elementary French, music, singing, drawing. Good references—L., Clayton, Stationer, 21, Shrewsbury-road, Bayswater, London.

A CHRISTIAN GIRL wanted, in Ladies' College, to train as Governess to young children. Kind home, many advantages, and moderate premium.—CHRISTINA, care of Mr. Storey, Bookseller, 87, Newington Green-road, N.

YOUTH (18), studying for the Church, requires assistance and board and lodging in exchange for playing organ at church, or teaching pupils the pianoforte, &c. Country preferred.—M., 3, Alexandra-villas, Finsbury-park, London, N.

SEASIDE. — A Christian Lady would receive a Gentleman's Daughter as Companion Pupil (finishing or otherwise) on half terms. Superior advantages Highest references. Term commences January 26.
20, Pencester-road, Dover.

TO PARENTS AND GUARDIANS.—A London Architect, M.R.I.B.A., with special opportunities for acquiring a practical knowledge of the profession, has a vacancy for a Pupil. Premium. Christian home, if desired.
Z., Housekeeper, 26, Bishopsgate-street Within.

HIGHLY RECOMMENDED by a Lady. Experienced, earnest Christian Governess. English, French, music, &c. Fond of children and suitable for position of trust. Excellent testimonials.
FIDES, 76, High-street, Upper Sydenham, S.E.

Appointments, Situations, &c., Wanted.

SECRETARY, OR LITERARY ASSISTANT — Lady accustomed to office routine, correcting proofs, 2½ years in office of well known London Charity, desires work in Manchester.
B., 292, Upper Brook-street, Manchester.

EXPERIENCED VERBATIM REPORTER is open to report one or two sermons or addresses weekly in London for press or other purpose. Terms moderate.
W. C., 58, Chaucer-road, Herne-hill, S.E.

AN ENGAGEMENT as Biblewoman, or Help in Christian work, mothers' meetings, Bible-classes, house to house visitation, &c. Highest references. Experience 17 years—Mrs. C. WESTALL, 23, Drummond-road, Bermondsey, S E.

AS HEAD GARDENER where three or four are kept. Thoroughly practical in all its branches. Christian principles—F. DUKE, The Gardens, Leigh-court, Clifton, Bristol.

AS COACHMAN, or Groom and Coachman, by respectable, trustworthy married man, aged 35. Good personal character.—J. C., 12, Wyndham-mews, Upper Montagu-street, Montagu-square, London.

COACHMAN, or Groom and Coachman. Single or pair. Town or country. Willing to make himself useful. Christian. Married, three children Good personal character. —THOMAS PATEMAN, 1, Herbert-cottages, Herbert-road, Wimbledon.

A GENTLEMAN strongly recommends a Coachman, aged 35. Four years' excellent character. Thoroughly understands his duties. Good appearance. A Christian and abstainer.
WAKEFIELD, 10, Wood-lane, Uxbridge-road.

AS PORTER, or Van Man, by a respectable young man. Total abstainer. Good references.
F. S., 45, Ivanhoe-road, Camberwell, S.E.

USEFUL COMPANION, or Mother's Help—Lady seeks situation in Christian home, for young person in whom she is interested.
A., Mr. Wallis, 238, Brixton-road.

TO BAKERS.—Situation wanted, as Second Hand or good Third. Good references.
HERBERT CLEAVES, Pilton. Shepton Mallet

LORD BRABAZON can recommend a young Man. aged 21, and slightly lame, who seeks employment in any place of trust, such as Timekeeper &c. Has excellent references, and a fair education.—HON. SEC., Charity Organisation Committee, 17, Woburn-buildings, W.C.

A YOUNG GENTLEMAN desires situation as Companion or Attendant to Gentleman. Musical and obliging Salary secondary consideration. Age 27. Highest references.—LANCELOT, Mr. Walker's, 28, Bedford-street, Plymouth, Devon.

AS MOTHER'S HELP. — A Lady wishes to meet with a situation for a young woman, aged 24, of whom she can speak highly. She has not been in service before, but has had much to do with children, is a clever needlewoman, and extremely capable in all domestic work. A quiet home in a religious family desired. She is a Baptist, but has no objection to attend the Church of England services. — H. H., care of Crochett's Library, Leinster-terrace, Hyde-park, W.

RE-ENGAGEMENT desired as Matron of cottage hospital or convalescent home. Would assist in any useful work. Careful housekeeper. Good testimonials. Salary not essential.
M B., 34, Kentish-town-road, N W.

LADY-HOUSEKEEPER, Companion, or Matron, by Christian Lady, 40, thoroughly qualified. Musical. Highest references and testimonials (of many years), personal or otherwise.
Miss HALLIDAY, 37, Oakley-street, Chelsea, S.W.

WANTED, IN CHRISTIAN FAMILY, a situation as Page by a lad entering on his 14th year. Of good principles. Abstainer
E. LYON HARRISON, Sutton-on-Trent, Newark.

WANTED, by a middle-aged person, a situation as Housekeeper and Companion to an elderly Lady or Gentleman, where no menial work is required. Plain cooking not objected to.—M. A., care of Mrs. West, 65, Goldhawk-road, W.

RECOMMENDED by a Clergyman. A widow Lady, aged 36, seeks re engagement as Companion. Housekeeper, or any position of trust. Experienced. Good manager and nurse.—T. F. A., care of Mrs. Titchener, South Pallant, Chichester.

A LADY, experienced and well recommended, desires an engagement as Housekeeper. Town or country.
M. T., 4A, Sloane-street.

YOUNG LADY desires engagement as Companion to an elderly Lady; or as Governess to a little girl not over ten years of age, to teach the rudiments of English, French, and drawing—Miss ALICE JEEVES, 88, St. George's road, Brighton.

AS COMPANION, Housekeeper, or Governess Experienced Children under 12. Would take entire charge, and instruct. Good English, music, singing, drawing, painting. Rudimental French, Latin, and needlework.
F., 138, Brighton-road, Sparkbrook, Birmingham.

AN ENGAGEMENT needed immediately, by a Lady who has had good experience in Housekeeping, and care of children. Careful manager. Moderate salary. Highest references. —BETA, care of Miss Langley, Lovejoy's Library, Reading, Berks.

A WIDOWED CHRISTIAN LADY (50) desires an engagement as Companion-Housekeeper to an elderly, blind, or invalid Lady or Gentleman. Is highly educated, a good pianiste, reader, and amanuensis; also an economical manager. Salary not an object Highest references—WIDOW, Mr. Nunn's, 36, Ladbroke-grove-road, W.

CHRISTIAN LADY seeks re-engagement as Companion, Housekeeper, or Nursery Governess. English, French (acquired abroad), elementary music, and good needlewoman. Would travel or take any position of trust. Churchwoman. Abstainer. Highest references. Please state salary
S., 32, High-street, Guildford.

AS USEFUL MAID, and wait on a Lady. Good needlewoman and reader. Willing and obliging. Good references. Disengaged.—M C., 2, Ricketts street, Lillie Bridge, West Brompton, S.W.

A LADY RECOMMENDS a girl of fifteen as Under Nurse. Well brought up. Tall, and has a nice quiet manner. Fond of children.
Mrs. MORRIS, 18, Boltons, South Kensington.

WILL ANY CHRISTIAN Lady take as Companion or Help, a poor Girl, 21 years old, the daughter of a clergyman. who is anxious to redeem her character?—Mrs. CARRUTHERS, 10, Stanley-terrace, Gosforth, Newcastle-on-Tyne

SITUATION WANTED, by middle-aged person, who is rather deaf. Can do plain cooking and housework. No wages required. A comfortable Christian home desired.
A., 17, Kingsgate-road, Kilburn.

A LADY THOROUGHLY recommends a country girl as House and Parlourmaid in small family in or near Kent. Well trained. Quiet Christian home earnestly desired
Miss BANNISTER, Wrotham Heath, Kent.

CHRISTIAN YOUNG LADY, domesticated, cheerful disposition, seeks engagement as Nursery Governess to young children. Willing to be useful in household. Country not objected to—Y., 62, Ashford-road, Eastbourne.

RE-ENGAGEMENT as Housekeeper, or any post of trust, by Lady (38). Has had charge of Widower's Home three years. Similar engagement same time. Five years the care of children only. Good manager, thoroughly reliable. Slight knowledge of music.
M., Dudley Library, Clapham-road, London.

HOME (plain, temporary).—Will any Lady kindly offer above in return for four or five hours' daily assistance in any useful capacity? Needlework. plain teaching.
HOME, Stationer, 238, Brixton-road, London.

A LADY has much pleasure in recommending her Monthly Nurse, who is open to an engagement after February next.
J. S., care of Mr. J. Whymark, Leiston, Suffolk.

AS UPPER HOUSEMAID, by a Christian Age 25. Two years' good character.—M H., Portland-villas, Victoria-street, Mansfield, Notts.

AS SECOND HOUSEMAID, a young Person, age 20, with two years' good character from the Lady she is leaving.
S. FOSTER, Downes, Crediton, Devon.

SITUATION wanted in the country, for a General Servant, who has been in a Home for 12 months.—Apply to MATRON, Lock Asylum, Harrow-road, W.

Appointments, Situations, &c., Vacant.

CAUTION.—*We emphatically warn our readers against a woman who, under various names, calls on ladies in reply to advertisements, and after telling them some untruthful story, in which she perhaps mentions some well-known name as a reference, pretends that she has no money to pay her fare home. Telegraph to the referee while she waits, and if the reply be unsatisfactory act accordingly. The Apostle says the law is made for such.*

MATRON wanted. One with a knowledge of midwifery preferred.—Applications to the SECRETARY, 4, Regent-square, Gray's Inn-road, W.C.

FEMALE ORPHAN ASYLUM, Myrtle street, Liverpool.—Lady wanted to fulfil the office of Sewing Mistress. Must undertake care of wardrobe, and able to cut out and make all kinds of fine linen and clothing, teach the same to large classes of girls. Church of England.—LADY SECRETARY.

WANTED, IN BRIGHTON, a Matron for temporary Refuge for Friendless Girls. Must be a Christian and total abstainer. Not under 30. Copies of testimonials only to be sent. —LADY SUPERINTENDENT, Albion Hill Home, Brighton.

SUPERINTENDENT WANTED, for a new Home for Working Girls in London. Not over 30 years of age.—Application (no testimonials) to be made by letter only to JOHN SHRIMPTON, Esq., 38, Lincoln's Inn-fields, London.

APPRENTICE.—To Parents and Guardians. Wanted, a youth as an Apprentice to the drapery trade.
E. MAYES & SON, Southampton.

A YOUNG MAN wanted, to take charge of pony and carriage, and assist in the house. One who has been under a coachman, or understands stable work. Age from 16 to 18.
Mrs. S., The Hollies, Broxbourne, Herts.

MOTHER'S HELP or Upper Nurse. Decided Christian. Active, energetic, accustomed to management of children. Abstainer. Good needlewoman. Must be able to teach children of five and six years of age. Nursemaid kept.—Mrs. McGREGOR, Glenisla, Vermont-road, Upper Norwood.

SUPERIOR PERSON wanted, strong and active, to make herself generally useful, and obliging, and helpful in sickness. Good needlewoman. State salary, particulars, and references—S., 3. Horsham-road, Dorking.

CHILDREN'S MAID wanted, in a gentleman's family. Must be a good dressmaker, and plain needlewoman. A decided Christian desired.
Miss BRODIE, 3, Devonshire-place, Eastbourne.

NURSERYMAID wanted, for country vicarage. Four children. Wages £10 to £12. Abstainer.—X. Y. Z., Holmbury House, Hertford Heath, Hertford.

USEFUL SERVANT, with some knowledge of nursing, wanted in a small Home for the sick poor. Must be a total abstainer.—Apply by letter only, stating age, wages, &c, with references to Miss D, 151, Mildmay-road.

HOUSE AND PARLOUR-MAID wanted, in quiet family. Also place wanted for Housemaid where there is no waiting. Very good character.—Mrs. B, 35, Addison-gardens, North Kensington.

HOUSE AND PARLOURMAID wanted, for country vicarage. Wages £18 to £20. Abstainer. Age under 30. Superior person would be valued.—X.Y.Z., Holmbury House, Hertford Heath, Hertford.

COOK-HOUSEKEEPER, experienced, middle-aged, for country. Must be very good cook. Kitchenmaid kept. Wages £35.—Apply first, stating all particulars,
HUNT, 32, Duke-street, Manchester-square.

AN ARCHITECT, A.R.I.B.A., in the West of England of long practice, has a vacancy for a well educated youth as Pupil. Moderate premium.
ARCHITECT, West View House, Clifton, Bristol.

NURSE WANTED, willing to do housework. One other servant kept. One infant and two in family.—For particulars apply T. F. H. S., Post-office, Farningham, Kent.

A YOUNG PERSON wanted, as Nurse or Maid to four children. No under servant kept Good needlewoman—Mrs. SMITH, 30, Clarendon-road, Edgbaston, Birmingham.

AN UNDER-NURSE wanted.—Used to children. Good references indispensable.—Mrs. AUSTIN, 36, Highbury-hill, London.

WANTED, IN FEBRUARY, a good plain Cook, or General Servant. Not under 25. State wages, and some particulars. Very comfortable home.—Mrs. PINTO, 7, The Parade, Goldhawk-road, Shepherd's Bush, W.

WANTED, in a Wesleyan family, near Newport, South Wales, a thoroughly good Plain Cook. Single-handed, but good wages given. —Mrs OGDEN, Ffrwd Vale, Maindee, near Newport, Mon.

PLAIN COOK required, under 30, in quiet Christian home small family Must be willing to assist a little in housework. Christian and abstainer desired.
Mrs. S., 7, Fountayne-road, N.

A YOUNG PERSON wanted, from 18 to 24, with a knowledge of housework, to help upstairs in morning and down-stairs in afternoon.—25, Albion-street, Hyde-park, London.

GENERAL SERVANT wanted, not under 30, for family three in number. Must be highly recommended—Apply by letter, stating wages, to Miss E P. 2, Tyrrell's Pass villas, Devonshire road, Merton.

WANTED, in Minister's family, good General Servant and Nurse-Housemaid.—For particulars apply by letter or in person to Mrs. WOOD, 56, St. John's-pk., Upper Holloway, N.

A RESPECTABLE WOMAN wanted as General Servant. Age not under 25. No children. Quiet family. Boy kept for knives and boots. References indispensable. Good wages. All found—C, Corfield's Library, Mount Ephraim, Tunbridge Wells.

CHRISTIAN WOMAN wanted, as General Servant in a private family. Must be a good cook, a thorough efficient servant. Good wages. Comfortable Christian home.
DELTA, 25, St. Alban's-street, Weymouth.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised, and strongly recommended. Home comforts. Terms moderate.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN. Tariff on application.

SOUTHSEA. — Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table, and every home comfort. Winter terms from 30s. to 3 guineas a week.—Miss BAKER.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers Liberal table, with every home comfort.—Mr & Mrs. Box, 58 Old Steine

ST. LEONARD'S-ON-SEA —The Widow of the late Rev. FREDERIC WAGSTAFF, and Mrs. LOCKE, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21, Carisbrooke-road.

WEST HOLME HOUNSLOW.
Change of Address.
More suitable premises for the work begun in West Home, Twickenham, for reclaiming women given to habits of intemperance, have been taken as above.

AN EXPERIENCED MEDICAL MAN, in a quiet part of London. has good accommodation for a patient, either a chronic case requiring a home, or one needing treatment. First-class references. Terms moderate—W. H, Temperance Hotel, Featherstone buildings, Holborn.

BOURNEMOUTH, BOSCOMBE.—Furnished Apartments: two sitting-rooms; two bed rooms, bath, &c. Charges very moderate.
Miss WALKER, Pahi, Gordon-road, Boscombe.

Y.W.C.A., Folkestone. — Seaside Home.—Comfortable home for Ladies during winter months. Very moderate terms. Reduced fare from London.
SUPERINTENDENT, 6, Alexandra-gardens.

A CHRISTIAN HOME offered to young Lady engaged during the day. Terms very moderate.
H., 79, Albion-road, Stoke Newington.

BATH. — Christian Lady, whose husband is engaged in Mission work, wishes to meet with a Lady to share her home, either by having private apartments or board with family. Terms moderate. References required and given.
9, Abbey-view, Bath.

A YOUNG LADY seeks a superior Home, in a Christian family, where there would be companionship. Neighbourhood, Camden, Kentish Town, or Highgate-road, preferred.
Miss B., 5, Lenthall-road, Dalston.

REQUIRED, at Ilfracombe, by a young lady, a home with an Evangelical Christian widow lady.—V. R., Miss Challacombe, Collingwood House, Ilfracombe.

CHRISTIAN HOME offered in Minister's family of three, to efficient General Servant. Nurse kept. Some knowledge of washing required.—M., 15, Willis-road, Kentish Town, London, N.W.

A CLERGYMAN'S WIDOW seeks another Lady to share expenses during winter months. Cheerful, healthy town, near London. Highest references. Very comfortable home.—BETA, Clarke's Library, 7, Western-road, Hove, Brighton.

TORQUAY, near Anstey's Cove.—Two large sunny parlours; five bed-rooms. Terms moderate. Good cooking. References.
Mrs. DURK, Landscove.

BRIGHTON.—A Lady wishes to Let her House, furnished, for three or six months. Six bed-rooms; healthy situation. Moderate rent. Capital house; no draughts.
S., 29, St. Michael's-place, Brighton.

A COMFORTABLE HOME is offered for a Lady, invalid or otherwise. West district.—E. W., care of Millar, 16, New-street, Dorset-square.

HAPPY CHRISTIAN HOME (large house a few miles from London) is offered for a little Girl about 10, under an experienced governess who is educating another of similar age. Loving care. Unexceptionable references given.—F. C., Sylvan House, Hornsey-rise.

PARTIAL OR FULL BOARD for one or two young gentlemen, in Christian family. Happy, comfortable home. Near 'bus and rail.—A. M. HEWSON, 11, Courtney-road, Highbury, N.

WORTHING HOME OF REST for Christians.—Vacancies for the winter. Every comfort. Terms, one to two guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

Miscellaneous.

ANXIOUS INQUIRERS are again earnestly invited to write to
Titus iii. 4—7. EVANGELIST Clapham, S.W.

FLORIDA, the Italy of America.—Orange Groves bought or started and cared for, for non-residents. Money lent, interest 10 per cent. Pupils boarded and instructed.
HUGH MACCALLUM, Solicitor, Winterpark.

CHRISTIAN BOARDING HOUSE.—To meet much required need, married officer proposes taking house for Christians only. Locality, Bayswater or vicinity. Early breakfast, late dinner. (2 Co. vi. 17.)
INDIA, 5, Parade, Shepherd's Bush.

SERVANTS, unexceptionable references required, testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. **CHRISTIAN GOVERNESSES,** Companions, and Lady Housekeepers.—Apply for these to the Governesses' Registry, Soho Bazaar, entrances: Soho-square, and 77, Oxford-street, London.

WANTED, Selection of Mottoes and Poetry, original or non-copyright, suitable for Christmas, New Year, and Birthday Cards. Not more than two verses. Charge moderate.
CATHERALL & PRICHARD, Chester.

HARMONIUM, organ-shaped case. New, £4 10s., on easy terms. Piano, new, 13s monthly; written guarantee five years. Boy's superior Violin, Case, Bow, 14s. 6d. Cornets, Flutes, sacrifice.—100, Elmore-street, N.

A FEW FAMILIES' Washing wanted by an experienced Laundress. Terms moderate. Highest references.—Mrs. HUNT, 2, Vine Cottages, Lower St. James's-road, Notting-hill, W.

FISH AT FIRST COST. — 5 lb. Basket of Fish, in season, delivered on receipt of 2s. 6d. by express carts daily in London and suburbs by one o'clock, and sent country by early morning passenger trains.—THE YARMOUTH FISHING COMPANY, 24, Customs Chambers, Thames-street, London, E.C. Large Yarmouth Bloaters, 10d. per dozen; splendid eating Oysters, 3s per 50, 6s. per 100.

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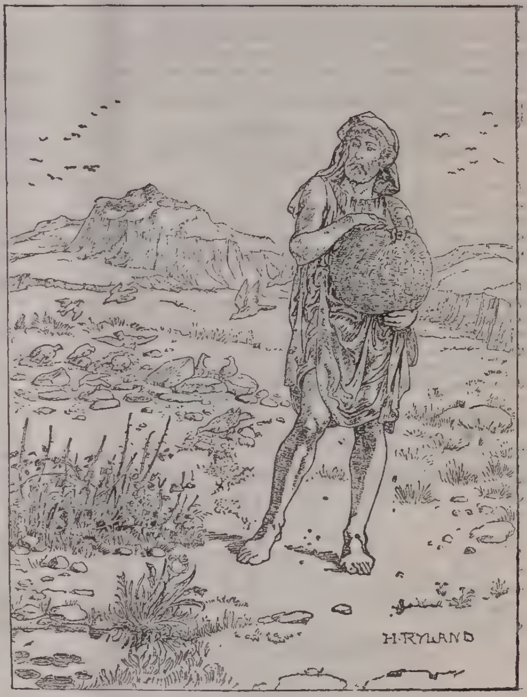

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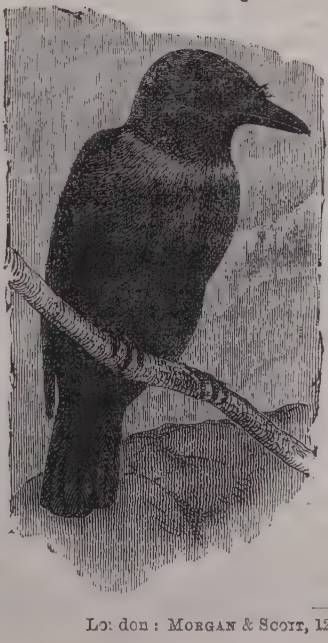

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SOUTH LONDON EVANGELISTIC CHOIR.—January 21 and 22, St. Luke's Workhouse, 6 p.m.; 23 to February 5, Clapham Conference Hall, Rev. E. P. Hammond's mission, 6.30 to 7 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Arrowsmith, Clifton, January 14 to 24, and Margate, February 20 to March 7; Mr. Banaster, Northampton, January 25 to 31; Mr. W. Shrimpton, St. Paul's Schools, Clapham, January 18 to 22, at 7 p.m.; Mr. Spiers, in London, assisting Mr. Hammond.

UNION HALL MISSION (under the direction of Mr. Robert Bilke).—Services on Sunday next, January 24: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. W. R. Lane, 3.30 p.m.; Mr. Edmond Ives, 7 p.m. Kensal Hall, Kensal-road, W., Mr. W. R. Manders, of Chelsea, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. W. Reynolds, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. S. Stidolph, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Edwin Cook, 7 p.m.

RELIGIOUS SERVICES FOR THE PEOPLE.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Britannia Theatre, High-street, Hoxton.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Scholes (native of Africa), Sunday, 7 p.m.; Mr. C. V. T. Onslow, Wednesday, 7.30 p.m. Malden Hall, Kentish-town, Mr. Geo. Hucklesby, Sunday, at 7 p.m. Dalston-lane, 103A, Mr. S. E. Angel, Sunday, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Dr. Popham, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Dr. Popham, Sunday, at 3; Mr. C. Russell Hurditch, Sunday, at 7 p.m. Hammersmith—Upper Mission Room, 18, King-street, service for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Sunday, 7 p.m.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

TALBOT TABERNACLE, Powis square, W.—Sunday, January 24, Rev. J. Wilkinson, of Mildmay, at 11 and 7.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Rev. Dr. Kennedy, Tuesday, January 26, 12 noon.

FORTY-SIXTH ANNUAL TEMPERANCE SERMON, Church-street Chapel, Edgware-road, Sunday next, 3 p.m., by Dr. Dawson Burns.

CHURCH ARMY.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

METROPOLITAN TABERNACLE, Newington-butts.—Mrs. Allison will give a series of Bible-readings every Sunday afternoon, at 3 o'clock. All are heartily invited.

DEEPENING OF SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; January 22, Rev. E. H. Hopkins; 29, Rev. E. W. Moore.

BRIGHTON.—STEINE HOUSE ASSEMBLY ROOMS.—Lectures on "The Book of Revelation," every Monday afternoon, at 3.30, by Dr. J. Anderson. Bible studies every Tuesday at 3, and Sunday at 3.30, at 36, Brunswick-road, West Brighton.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, January 22, at 7 p.m., "John's Visions, and what they say to us" (Rev. v.); Christian workers invited to tea at 6. Sunday, 24, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

OPEN-AIR MISSION.—Quarterly meeting of members and friends, Monday evening, January 25, Y.M.C.A. rooms, 186, Aldersgate-street, E.C. Tea at 6; meeting at 7 p.m. Lord Robert Montagu in the chair. Address by Prof. Elmslie (Presbyterian College, Bloomsbury) on "The Consecration of Isaiah."

LIFE IN THE HOLY LAND.—Miss L. M. von Finkelstein has accepted the following engagements: January 25, Liverpool; 27, Lewisham High-road Chapel; 28, Croydon (Dr. Park) Congregational Chapel; 29, John-street, Bedford-row, Chapel; February 1, Stratford Congregational, "City Life in Jerusalem;" 2, Commercial-street Baptist Chapel, "Homes and Haunts of Jesus;" 3, Lewisham (Rev. J. Morlais Jones), "Homes and Haunts of Jesus;" 4, Anerley Congregational, "City Life in Jerusalem;" 5, The Bath, Forest-hill, "Homes and Haunts of Jesus;" 8 and 9, Halifax; 11, Park Church, Grosvenor-road, Highbury, "Homes and Haunts of Jesus;" 12, Eccleston Hall, "Homes and Haunts of Jesus" (for Lady Beauchamp); 16, North-East London Auxiliary; 17, Exeter Hall, Y.M.C.A.; 18, Crouch-hill Baptist Chapel; 19, Eccleston Hall, "Jerusalem" (Lady Beauchamp); 24, Mountain Ash, Wales, till March 6, lecturing at Cardiff, Pontypridd, Mountain Ash, Aberdare, Merthyr Tydvil, and Swansea; March 11, Charles Spurgeon's (jun.) church at South-street, Greenwich.

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Y.M.C. ASSOCIATIONS.

61, **GRACECHURCH-STREET.**—Daily prayer meeting, 1.30 to 2.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6.30 p.m. Youths, Wednesdays, 7 p.m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, 8 p.m. New Year's reception, Centenary Hall, Monday, January 25, 6 p.m.

EXETER HALL.—Meetings for deepening of spiritual life, conducted by Rev. Mark Guy Pearse, February 2, 3, and 4, commencing at 8 o'clock each evening.

186, **ALDERSGATE-STREET.**—Thursday, January 21, 8 p.m., lecture, by Dr. Robert Anderson, on "The Burnt Offering." Friday, 22, 8 p.m., Gospel meeting, open to all, address by Rev. Marcus Rainsford, jun. Sunday, 24, 7 p.m., Gospel meeting, open to all, address by Ned Wright.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, January 21, 8.30 p.m., address, Rev. J. Elias Hughes, M.A.; Sunday, 24, 3.15 p.m., Bible-class, subject, "The Good Shepherd," Mr. S. Pewtress; Wednesday evening, to 10, anxious inquirers and strangers.

CONFERENCE HALL, Stratford.—Sunday, January 24, 3 p.m., Mr. J. P. Donovan; 7 p.m., Mr. C. V. T. Onslow. Public Bible-readings on Wednesday evenings, at 8, conducted by Mr. Gibson Watson.

17, **CAMDEN-ROAD**, N.W.—Thursday, January 21, 8.30 p.m., address to young men, by Rev. Nehemiah Curnock.

Mission and other Appeals.

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SUNDAY SCHOOL UNION.—The finances of this invaluable institution showing a deficit of £2000 for the past year, a special and urgent appeal has been issued for public contributions by the committee. The office of the Union is 55, Old Bailey, E.C.

NORTH-WEST LONDON.—Mr. R. Bilke, 18, Greenhill-park-villas, Harlesden, N.W., writes that there is much suffering among the poor in the five localities where his mission halls are situate. He is anxious to help either by teas or gifts of coals, meat, and clothing, if the needed help is extended.

CHEER FOR THE LITTLE ONES.—Christmas and New Year's cards will be gratefully received and carefully arranged in scrap-books to cheer the suffering children in our hospitals and amuse the little ones in orphanages, &c., if sent by post to Miss HUNTLEY, 4, Sydney-street, South Kensington, S.W.

DISTRESS IN BLAENAVON.—The recent reductions in the wages of the poor ironworkers, and the great depression of trade throughout the district, has plunged many families into heart-rending poverty and want. Will your readers send me immediate help for these sufferers, in some cases seven and eight children in a family? Donations in left-off garments or money will be thankfully received.—O. TIDMAN, Broad-street, Blaenavon.

DESTITUTE CHILDREN'S FRIEND MISSION.—During the past month we have given nearly 2000 poor children a meat dinner, and we are daily besieged by children crying for bread. We are anxious to continue the meals every Tuesday and Friday. Any articles of food, left off clothing, and donations would be thankfully received. We should be also glad if any of your readers could send us some portable coppers.—GEO. FULLER, Superintendent, 1, Follet's-street, Poplar, E.

CHILDREN'S SCRAP-BOOK MISSION.—Dear Sir,—In the month of January last you inserted a notice regarding "Old Christmas and New Year's Cards." Over 33,000 cards were sent me. Through the kindness of a band of active lady workers, now numbering over a hundred, these cards have been worked up into card albums, scrap-books, framed cards, and puzzles for the poor and sick children of London to the number of 4250. Will you again ask your readers to send me their old Christmas cards?—CHARLES J. DARKIN, 26, Tunstall-road, Brixton-road, S.W.

Subscriptions received by Messrs. Morgan & Scott to Saturday, January 16, 1886.

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*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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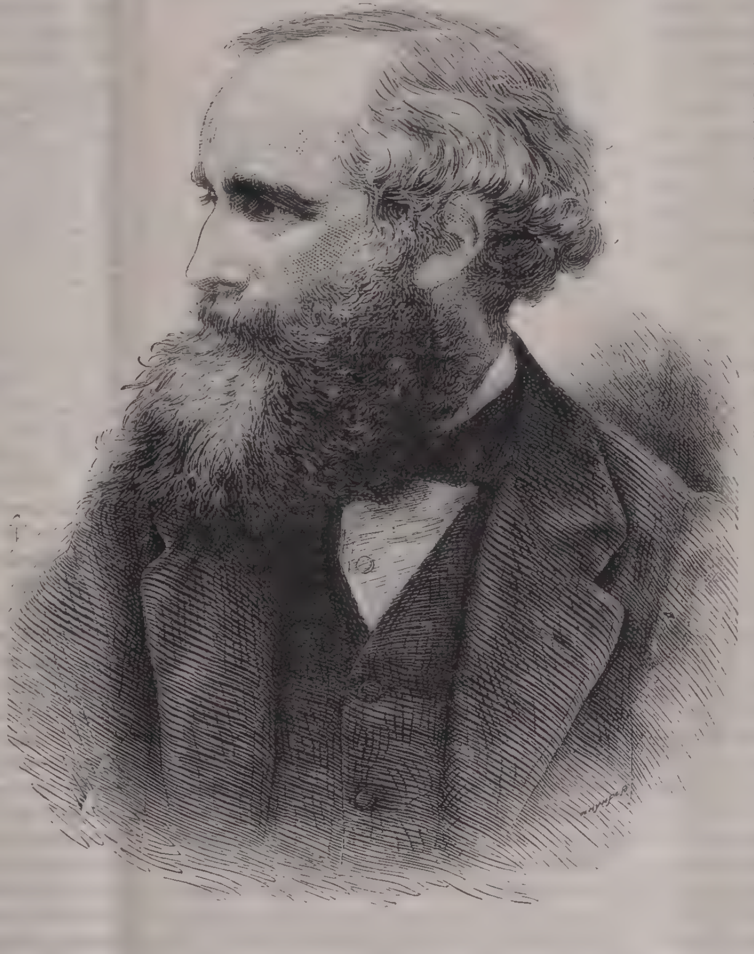
THE LATE

JAMES CLERK MAXWELL, F.R.S.

THE "two great lights" given to man are intellect and faith. Most unhappy has been the conflict between them. The perfection of humanity can alone be looked for in their harmonious combination. When intellect is no longer proud and self-sufficient, but, confessing its inability either to ignore or deny the great problems of man's spiritual relations to the Unseen and Infinite, bows reverently to the teachings of Revelation, then the ministry of Faith begins, and the path is opened to a complete development of character and destiny. Such a combination was found in the late Mr. James Clerk Maxwell, who filled the chair of Experimental Physics, with the charge of the Cavendish laboratory, at Cambridge; and who, according to Sir William Thomson, brought to the Eastern Counties University "nothing short of a revival of physical science." We have pleasure in presenting our readers today with a portrait of this distinguished scientist.

James Clerk Maxwell was born June 13, 1831. His father, John Clerk Maxwell, bore in his veins the blood of two old Scottish families, the Midlothian Clerks and the Dumfriesshire Maxwells. His grandfather, younger brother of Sir George Clerk Maxwell, was the author of a book famous in its day, "Naval Tactics." His eldest son, John, became Lord Eldin, a judge of the Court of Session. When Sir George Clerk, afterwards M.P., a warm ally of Sir Robert Peel, succeeded to Penicuik on the death of his uncle, Sir John, the younger son succeeded to the property of Middlebie. He married in 1827, Frances, daughter of Robert Cay, of Charlton, Northumberland, and James Clerk Maxwell was their only son. He was born in their town house at Edinburgh.

An endeavour to understand the causes of phenomena marked his very earliest years. The question to his mother, "Show me how it does?" was always in his mouth. When three years old he asked his father to tell him "the *go* o' that," when a house bell rang. How the water got to the sea; how stones came and plants grew; how sounds were emitted from the fiddle of a street musician, were inquiries, when he was a boy of six, that puzzled his nurse. Nor would imperfect answers satisfy him. "But," he would persist, "what's the *particular* go of it?" Wise are parents and nurses who do not grow impatient with a child's curiosity and questions.



His mother guided his education in those early years. When the thoughtful boy brought home from the fields and lanes his "finds," she gave a new meaning to them. She strengthened the tastes and the wondering reverence of the little naturalist, and knew not then that there would be a day, and that not far distant, when he would astonish the learned societies of Europe by the fruits of his researches in Optics, Astronomy, Electro-magnetism, and, above all, in Molecular Physics. It is on this last subject that even Professor Tyndall said that he did not feel equal to the difficult task of giving an account to the public of "the researches on which Clerk Maxwell's fame is based."

His mother also encouraged the boy's early piety, and sought to strengthen his religious faith by grounding him in the knowledge of the Word of God. At eight years of age he knew by heart considerable portions of Scripture, and in the days of his scientific research was, we are told, "one of the humblest and most diligent students of the Bible." No mortal pen has ever told what Scotland has done for humanity by that reverence in the young for the Scriptures she has fostered, and by the intermingling with the first buddings of thought of those living words whereby the wise increase in learning.

The education of Maxwell was conducted first at the Edinburgh Academy, his devoted father for this purpose residing there after the decease of the boy's mother. Thence he entered the University, when he burst, it is recorded, into a splendour of scientific reputation. In 1850 he went to Cambridge, entering at Peterhouse, but afterwards removing to Trinity. He there came out the second wrangler, and his tutor, William Hopkins, declared that it seemed impossible for him to think incorrectly on physical subjects, and that he was unquestionably the most extraordinary man he had met in the whole range of his experience.

When he was twenty-two years of age he went to Otley, near Ipswich, to spend part of the summer, in the house of the Rector of the parish, Rev. C. B. Taylor. His health had suffered from the strain of study. In that country rectory the young mathematician and investigator found more than physical recuperation. The pointings of his nature had always been Godward; reverence and deep humility had ever marked his character; he had been a regular attendant and communicant at his College Chapel; but while in Otley his religious views were directed to a more complete reliance upon the Atonement and sustaining grace of his Divine Redeemer, and the influence of the pious rector was blessed to a new and more influential perception of the love of God. And here, for the encouragement of others, the writer of this sketch may remark that he has never, during a long life, met with such candour and such eagerness to be led on in spiritual impulses, as he has found among young men from Cambridge. A sentence or two may be quoted from Maxwell's letters: "As we receive Christ now, so sure shall we be made conformable to his image." "The more we enter into Christ's work, He will have more room to work his work in us." "Love is another loadstone of our life; not a negative, but an acting goodness."

Returning to Cambridge his friends there were, among others, Canon Westcott, and Dr. Butler, Master of Harrow. The latter says of him: "When I came up to Trinity twenty-eight years ago, James Clerk Maxwell was just beginning his second year. He was the one acknowledged man of genius among the undergaduates. Though barely of age, he was in his own line of inquiry not a beginner, but a master. His name was already a familiar name to men of science. His was a position which might have turned the head of a smaller man; but he had one of those rich and lavish natures which no prosperity can impoverish, and which make faith in goodness easy for others. Of the scientific greatness of our friend we were most of us unable to judge; but anyone could see and admire the boy-like glee, the joyous invention, the wide reading, the eager thirst for truth, the subtle thought, the perfect temper, the unfailing reverence, the singular absence of any taint of the breath of worldliness in any of its thousand forms. And his powerful mind, after ranging at will through the illimitable spaces of Creation, and almost handling what he called 'the foundation-stones of the material universe' found its true rest and happiness in the love and the mercy of Him whom the humblest Christian calls Father."

In his twenty-sixth year he was appointed Professor of Natural Philosophy at Marischal College, Aberdeen. Four years later he was invited to fill the same professorship in King's College, London, and this position he held for six years. After a retirement to his country-seat in Dumfries-shire, where he pursued his scientific work, he accepted the newly-founded chair of Experimental Physics at Cambridge, with the charge of the Cavendish laboratory.

During these years he pursued his researches in colour, electricity, and molecular physics. At the meeting of the British Association at Bradford, his "Discourse" on the last subject produced, not only there but throughout the kingdom, a most extraordinary and profound impression. His essay on Saturn's Rings was pronounced by Sir George Airey to be the most remarkable application of mathematics to physics he had ever known. In such investigations his last years were spent, so that in 1884, Lord Rayleigh, as the President of the British Association, said he thought of taking the scientific work of Maxwell as the theme of his opening address. But not merely did his researches into obscure relations in nature impress his admirers; the deeply religious spirit with which all was done heightened the power of his influence. He died in the peace of the Gospel in the year 1879.

The fine portrait on the preceding page is taken, by kind permission of the Religious Tract Society, from the brief but excellent biography, written by Dr. Macaulay (Editor of *The Leisure Hour*), and published as one of their New Biographical Series; we have compiled the main facts of our sketch from the same source. We take this opportunity of commending, for wide and general circulation, these short penny biographies for the people, of which two volumes have now been issued. The latest of them, just to hand, is that of the late Earl of Shaftesbury, with life-like portrait.

MR. STEAD ON THE CHRIST LIFE.

A very remarkable letter, written by Mr. Stead to Rev. Hugh Price Hughes, while in Holloway Gaol, appears in last week's *Methodist Times*. While we think the writer seriously errs in not recognising the one important sense in which no Christian can be a Christ—viz., in the atoning aspect of our Lord's great mission—every reader must yet be deeply impressed by the way in which he sets forth the truth embodied in the words of the beloved disciple: "As He is, so are we in this world." His burning words are a terrible impeachment of our nineteenth century Christianity; and the sting of them lies, it must be confessed, in their comparative truth. Surely God has some great thing yet in store for a man of such strong and simple faith, single eye, and quenchless compassion for those who are out of the way. After stating that he means to proceed in the work to which he has put his hand, because compulsion is laid upon him, and that he is about to publish the true history of his "Secret Commission," Mr. Stead proceeds:—

THE supreme word is that we all want more of God. Not God in the Bible, nor God in Heaven, nor even God in the Earth, but God in us. That is the great want, the sum of all our wants. If we had more of God then we should be all right. The social evil, and all other evils are only the lack of God made manifest in the flesh. All these things are the fruits of atheism. Not the Infidel's atheism, but the Christian's atheism, which is far worse; first, because there is more of it, and secondly, because it is filmed over, and covered up, and forgotten by a blasphemous hypocrisy. We are all atheists, as I frequently say, half our time, and often three-quarters. We only let God in now and again, and bundle Him out without ceremony on any trivial excuse. And the result is what we see. Not merely social evils, in which our atheism bears its evil crop ripe for the devil's sickle, but that social *malaise* and *ennui* and apathy and worry, and all the legion of devils, whose presence within testifies that God is without. When a man ceases to rejoice he ceases to believe. All fretful impatience is sheer atheism. So is fear. We are timid because we do not feel God's hand in the darkness, and sometimes our atheism takes the odd shape of thinking God cannot do the work He has on hand because He entrusts part of it to such weak and unworthy instruments as ourselves. We have got very little faith in God if we think that our weakness is an appreciable minus to his strength. And all bitterness, and rancour, and hate, are due to the same root—want of faith, and the lack of God. Indignation is often divine, and intense flaming wrath is a passion which often purifies the soul. But the sense of sourness, the unresting fret, the angry and inflamed chafing of soul which I have lamented to see in many who have written to me and of me since the trial, has grieved me much. For that is not faith. Do these friends of mine think then that God did not know how to manage his own business? It is true He often seems to neglect it. But it is only seeming. Evil is present everywhere, a universal "frost in the world's prime," but good, though unseen, exists, and will be all the better for the frost. Those who walk by sight believe in the devil, for evil is only too palpable. But those who walk by faith know that "Evil its errand hath as well as good," and they do not become atheists because God needs elbow-room to bring about his ends.

As the lack of God is the cause of all vice, so his presence is the spring of all virtue. How few realise it! If they did, would we not feel how vain is the praise of man? Many overkind and indulgent friends have praised me for courage, and I know not what heroic virtues. In reality I had none. I only believed, and if you believe, it is easy to seem courageous, but it is only seeming. I am a poor, weak creature, but let the weakest poltroon know that he has Hercules at his back, and he will step out lustily like a very Mars. And why should men, who profess to believe that God Almighty is with them, be afraid? Hence the truth that all glorying is excluded, seeing that salvation, whether from fear or from any other evil, is of faith not of works. Only believe really enough, and everything is easy. The measure of our apparent virtue is only the measure of our belief.

"Believe in God!" some say—"in what God?" In God as revealed in Christ. For God was in Christ, and if He is in us, we shall be as Christ, so far as God is in us. Henceforth I shall never say unto anyone, Be a Christian. It is not Christians who will save the world. No, nor even Churches. What we want is not to be Christians, but to be Christs. Christian has come to mean with many an infinitesimal semblance of a shadow of Christ, and a whole ocean of self. Christian has come to mean Christ and water. We have got to be real Christs or the world will never be saved; only Christs can save the world. And what was the Christ? Absolute identity with God, real unity with Man. Are we united with man? A whole gulf cuts us off from all but a few of our fellow-creatures. Yet we are one with them; one with the thief, the harlot; that is, we ought to be. And until we are, we are not Christs.

And that brings me close to my particular crusade. What is that we are called to do in relation to fallen women, and girls who are likely to fall; to fallen men, and they who will in turn fall? Simply this, to be a Christ to them. This only is laid on every believer. For if he believes in God as revealed in Christ then he must "be about his Father's business," and that business is personal service for the weak, the suffering, the tempted, the fallen, and the lost. This work cannot be done by subscriptions. Christ did not bribe a superfluous angel by liberal subscriptions in order to be crucified by deputy; neither can individual Christians do it by deputy. All are not called to all kinds of this work, but all are called to some branch or other, even if it only be the witnessing for Christ by a sympathising look or word to the sorrowing and the outcast. When I was in Coldbath Fields, a poor thief who occupied the next cell to mine, who was in for passing counterfeit coin, was more of a Christ to me than the chaplain. "How long are you in for?" he whispered, as we tramped along the echoing corridor to morning chapel. "Three months," I replied. "Never mind," said he, kindly; "three months will soon be over." Poor chap, he had still a year to serve, and a "fellow feeling makes one wondrous kind." That is just what Christ had—a fellow feeling. And that unexpected sympathetic word was as a gleam of heaven's own light in the chill and gloomy gaol. How different was the chaplain's greeting, "Don't you think you're lucky getting off so cheap?" said he. And that was all. The burden of sin and suffering lies heavy on the world. We must bear it for our brother, for our sister, or they will perish utterly. Everyone is surrounded by others to whom he or she is called to be a Christ—the God-sent messenger and incarnation of God; and if they disobey, the message is not delivered, God is not revealed.

In presence of the social evil we stand before a dungeon indeed, from which egress, although physically possible, and it is not always that, is often morally impossible. These women with their lost motherhood and maidenhood are indeed sick and in prison, but who visits them? . . . . . Christ made Himself of no reputation, and suffered, of course, in consequence. Unscrupulous neighbours did not spare Him, but somehow, He did his Father's business. The other day at Gloucester the Assistant Chief Constable told the magistrates how many houses of ill fame there were in the city, and the number of their inmates. So far went the law. Can the Church go even as far? Yet, should not it be, not merely a thing possible, but a thing that is a matter of course, if churches really made men and women Christs, that every inmate of every evil house should be personally known, personally loved, and personally laboured for by some one of the many who call themselves by the name of the Redeemer? It is a disagreeable task, no doubt. But if there is not enough God in all our churches to furnish forth sufficient Christlike men and women to do this thing, what do we mean by calling ourselves Christian?

And I would like to say to you from my very heart, how sore a trial it has been to me to read of the way in which, in the name of purity, and by the aid of the very Act which we got passed to help women, poor lost ones have been driven from the only place that sheltered them into the fields, the streets, and even into the stye. Sad, sad, indeed, is this cruel torture of the least guilty, while the men go scot free. I would not close a single house, not if I could do so by holding up a little finger, until I was sure the poor girls had homes to go to, and some means of getting their daily bread. What I said at St. James's Hall, when I quoted Coleridge's saying, that

> "Vice alone will shelter wretchedness,"

often comes back to me. Would to God that in this land of ours Christianity would be as good as vice; it is not at present. And why? Because we are not like Christ.

Far more important than reclaiming the lost is preventing the fall of those who are ready to perish. And what a world there is as yet unexplored! How much of the cross that lies heavy on womanhood would be lightened if each man and woman realised that this day and all days, he and she must be a Christ to their servant-girl; and let her see in them, if it were only by a smile, or kind word, or sympathy, that in them also dwelt something of that spirit which was in Christ. And to our children, and to our friends, and to those whom we meet in business! Can we not in this matter endeavour to be helpful, not preachful, and ask ourselves nightly ere we sleep, Have I been a Christ to-day to all those whom I have met? A rosary, with the names of all we know, to be told at night, with the searching question, how far we have been Christ to each, interpreting God, and bringing them into communion with man, might be helpful. No one wants the New Crusade to monopolise all the energies of all the good people. But the subject should never be forgotten by any, and every opportunity must be seized to strengthen the growing moral sentiment of the community on this question. Children should no longer be thrust, all unknowing as Eve before the fall, into a nest full of tempting serpents. In every district there should be a White Cross Organisation and Young Women's Association, with reading-room, registry office, and all the appurtenances thereof. And near every church or chapel there should be at least one small room, in which a shelterless girl may find refuge, if perchance she finds herself in the streets at night.

What the world wants is two things combined —love and knowledge. Every organisation, whether of a vigilance association, or a church, or, it may be, a single individual on whom falls the Christ-care of the lost, needs to study the question as carefully as a scientific problem, not in his parlour or his vestry, but face to face with facts, by actual converse with actual men and women. Facts are the blessed schoolmasters of God. Human wants are inarticulate prayers. The citizen Christ of to-day must study the one in order to answer the other. Here there is a terrible disease, according to Mr. Moody, a greater curse to England than intemperance. And who studies it, who notes its symptoms, who collects observations and the results of experiments in order to deal with it? Good people work for the most part aimlessly, without concert, without intercommunication. Many of them have the most unscientific objection to ascertain facts, and still worse to communicate them.

And the third thing that is much borne in upon me is the importance of attending to the leading of the Holy Spirit. I have been surrounded with the lives and journals of the Friends. These men believed in God; they were the Christs of their time, and they were conscious of the constant guidance of God. That is what we need renewing badly just now. The very idea that God can and will guide you and me as much as He guided any of the ancient notables whose lives got written about in the Bible is to many absurd. But it seems to me that God has as much work needing doing here as in the Wilderness of Sin, and that there is as much need for God-inspired teachers in this nursery of nations as there was down in Judæa. We need to keep our souls more "open on the Godward side," if we would hear the Oracle Divine. But if we do: if we are "Ready, aye, Ready," we shall be guided as much as Abraham was when he came from Ur of the Chaldees, or Cromwell when he framed his New Model, or Mrs. Fry when she went to Newgate.

A GAP IN THE RANKS.

PAU has sustained a great loss in the death of Miss Jemima Yorke, which occurred on Sunday, January 17. She was one of its oldest English residents, a woman of noble character, of devotion to the Gospel cause, and intense love to her Saviour. The poor of every creed lose a generous, sympathising friend. The day before her death she was out on an errand of love and mercy, visiting the sick and poor.

The Christian works that most interested her—it would be difficult to name any that did not interest her—were the carrying the Gospel to the shepherds on the mountains in summer through an excellent colporteur she had herself trained to the mission, and amongst the Spaniards. Never in her deep and Christ-like humility would she have spoken of her labours of love, and I do so now in the hope that Christian friends may not forget them, but help to carry them on in the same spirit of love to the Master, and devotion to his cause.

Au Presbytère, Pau. M. A. POZZI.

THE SPREAD OF THE TRUTH.—Some French journals refer with satisfaction to the disappearance, one after the other, of several organs of Free Thought, while those devoted to the spread and advocacy of Evangelical truth have greatly multiplied.

"CHARITY HOPETH ALL THINGS."

OH for the gift of perfect love,
 That pierces through the shell!
That hates the sin with deepest hate,
 Yet loves the sinner well.

The love that through the veil discerns
 The underlying grace,
And is not checked or driven back
 By sin-scars on the face.

The love that seeks mid so much dross,
 The hidden gold to find;
That strives, while driving out the sin,
 The sinner's wounds to bind.

A tender, hopeful, cheering love,
 That can despair of none,
However black the record be
 Of sin and evil done.

Believe it—love can warm the heart,
 However hard and cold,
And love may grasp and strengthen hands,
 That nothing else could hold.

Be very tender in thy love
 For souls that go astray,
There is no surer guide than love,
 To the forsaken way.

Thou canst not hear the yearning cry,
 Nor see the hidden strife,
That speak of struggles 'gainst the wrong,
 From some deep well of life.

But One there is who reads their hearts,
 Who sees each bitter fall,
Who cannot bear the sight of sin,
 Yet loves them through it all.

And since the Holy One so loves,
 In spite of sinful deeds,
Shall we, so sinful in ourselves,
 Not follow where He leads?

Nay, rather let us give our life,
 Our hands, our hearts, our all;
And seek by prayer, and faith, and love,
 To "raise up those who fall."

O God of love, grant us the gift
 Thy love to understand,
And write it on untender hearts,
 With thy most mighty hand.

F. A. B.

A REMARKABLE PRAYER MEETING.

UPON Monday and Tuesday, Dec. 21 and 22, the ministers of Chicago Presbytery to the number of about forty, "were all with one accord in one place," for no other purpose than that of seeking by prayer, conference, and silent meditation, the enduement of the Spirit. A committee appointed for the purpose had arranged a programme of topics and leaders, but the programme was not printed, and the meeting went forward without any appearance of machinery, one leader quietly giving place to another without announcement in the carrying out of the order of service.

There was very little speaking except by the leaders. The prayers offered were from broken hearts, and were heart-breaking. Under three of the ten leaders fifteen minutes were by each allotted to silent meditation; under two others twenty minutes each; and under one other ten minutes. During these periods the stillness was unbroken. Each soul was alone with God. No parts of the service were more impressive and subduing than these.

The secrets of that prayer-room during those two days cannot be disclosed. Everyone present was able to testify, as several did, that it was the most wonderful meeting he had ever attended. Chicago Presbytery has never before known anything like it.—*New York Evangelist.*

REV. W. H. AITKEN commenced Gospel meetings in Nashville, Tenn., on Dec. 27, assisted by other evangelists. They were greeted by large audiences at Christ Church, and at the Masonic Theatre.

THE PRESENCE OF THE LORD

By Mrs. JOHN PEARCE CLARK.

WHEN we meet with a friend who thoroughly understands us, who helps us in our difficulties and supports us in our weakness, do we not often think and say, "Oh, I wish I could be always with you—I should get on so much better; when you go away I am afraid I shall fall back into the dreary way in which you found me"? So when the soul meets with Jesus, and realises something of the new blessedness of life lived in communion with Him, is it not a frequent cry, "Oh that this might last! but that it can last is too good to be true"? "Will God in very deed dwell with men on the earth?" Let God answer, not man, and let the thirsty soul drink in the message in its sweetness. "His name shall be called Emmanuel, God with us" (Matt. i. 23). "The Word was made flesh, and dwelt among us" (John i. 14). If any should reply, "But these refer only to Christ's life on earth," hear again his own words, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20). "The Father shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth" (John xiv. 16, 17). The Bible gives us many precious results of this abiding presence of the Lord with his people.

(1) *Salvation.* "The idols of Egypt shall be moved at his presence" (Is. xix. 1).

"They shall fall and perish at thy presence" (Psa. ix. 3). Here is the way of deliverance from the power of sin. How many idols we have tried to dethrone! Ambition, Pride, Fame, Self, and many more; and when we thought they were broken in pieces we found them rearing their heads once more, and reigning in power within, until perhaps we have almost given up the struggle. thinking it would be useless to try again. Do you remember the story of Dagon? (1 Sam. v. 3, 4). When the ark of the Lord was brought into his temple he fell before it, and, being replaced, fell again, this time broken in pieces. This is just a picture of what takes place in the heart when the dear Master is allowed to come in: He must reign—the idol cannot stand before Him. His presence will do in a moment what the struggles of years could not accomplish, and in adoring gratitude the soul will exclaim, "His presence is salvation" (Ps. xlii. 5 *m.*).

(2) *Separation.* "In that Thou goest with us, so shall we be separated" (Ex. xxxiii. 16).

This is an opposite side of separation to that which is usually set before us; it is not a breaking asunder on the believer's part from those who are unlike Christ, but a natural falling away from him of all who cannot rejoice in the Lord's presence. If we walk with God, his foes will not walk with us. If Christ is our constant companion we shall not long be troubled with invitations to places where He is not welcomed.

(3) *Rest.* "My presence shall go with thee, and I will give thee rest" (Ex. xxxiii. 14). There are people in whose presence we always feel restful. The moment they enter the door a load rolls off our shoulders, the cloud is lifted from our spirit. Faint picture of the rest-giving Saviour!

He is All-wise; then my ignorance need not trouble me, for He is with me to guide every step. Oh, the rest of knowing nothing except that "He knows." He is Almighty; then my weakness is no hindrance; it only makes the rest more sweet. "Underneath are the everlasting arms."

He is Love; then my heart is satisfied, for He will see my needs with love's quick eye. He will do what is best for me; and even should all earthly love be taken from my life, his love will rest me still. Oh, restless heart, let Christ come in!

(4) *Boldness.* "When they saw the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus" (Acts iv. 13).

How often we long for more courage to speak and work for our Master! Here is the secret of it—living with Him who says, "Fear not, for I am with thee." Those who are naturally timid often make the best workers, because they feel their need, and lean on the strong for strength, instead of on their own natural courage.

(5) *Deliverance.* "I am with thee, saith the Lord, to deliver thee" (Jer. i. 19).

In that wonderful story in the book of Daniel of the three noble men who would not deny their Lord, we read that in the burning fiery furnace they walked at liberty, and one like the Son of God was with them. So it is with his people still—they may be called to pass through fiery trials, but nothing can really harm them when their Lord is by their side, and He will deliver in his own time and way.

(6) *Joy.* "In Thy presence is fulness of joy" (Psa. xvi. 11).

If we are walking with God our life must be a happy one, whatever our outward circumstances may be. Lack of joy means lack of communion. How often Christians bring dishonour on their Lord by unhappy looks, giving colour to Satan's lie that a Christian life is a dull one. Let us lift our heads, turn our faces to the sunshine, and so reflect the Sun of righteousness that others shall see that "the fruit of the Spirit is joy."

(7) *Power.* "All power is given unto Me . . . lo, I am with you alway" (Matt. xxviii. 18—20).

There is complaining on all sides of lack of spiritual power, and many of us, feeling our need, have pleaded for power, more power, and yet seem weak as ever.

Are we seeking to fill the pitcher only, instead of dwelling at the source of the living spring? seeking that we may be filled with power, rather than that we may abide in Him who is Lord of all power and might? He loves us too well to let us have what we ask in our way, running off with the gift, instead of rejoicing in the Giver. Let us be content to be nothing, and to feel nothing in ourselves, going on restfully and gladly, because all power is in Him, ready to flow through us at the faintest cry for the Lord to work.

Do you say, "How can I know this blessedness?" Christ says, "Lo, I am with you alway," so that his presence is a fact, whether you realise it or not. Lay hold by faith of that assurance, praying that the eyes of your understanding may be enlightened; then, though the joy of communion may not come at once, live as knowing Christ to be with you, not as one with whom you speak in the morning in the quiet of your room, and then leave as you go about your daily duties: but one who goes downstairs with you, to help and counsel and comfort in dining-room, kitchen, nursery, or wherever you may be. You will find life day by day growing more sweet, and will have the joy of knowing that Christ is seeing the purpose of his death fulfilled in you, for "He died for us, that whether we wake or sleep, we should live together with Him."

PRAYER FOR REVIVAL.

DEAR SIR,—The letter from "J. G.," on p. 14 of last week's issue of your paper, contains a suggestion that I should like to see put in some more prominent form in your pages.

Will every reader of THE CHRISTIAN pledge himself, or herself, to spend at least a quarter of an hour daily in pleading with God for a mighty outpouring of his Spirit? Those who have much leisure will not grudge the time, but because of their leisure they need all the more to pledge themselves daily to some real definite action in relation to the Kingdom of God. And those who have little leisure need the more to pledge themselves to this time of quiet waiting upon God for a work greater than the interests that lie within the circle of their daily round.

Let the prayer be for all churches, all nations, the world; one united utterance of the Church's longing, THY KINGDOM COME.—Ever heartily yours,

Cotham, Bristol. MARK GUY PEARSE.

PRAYER in FAITH v. FAITH in PRAYER.

By Mrs. L. A. BALDWIN.

THERE is a vast difference between prayer in faith and faith in prayer—a difference as vast in their character as in their commonness. Faith in prayer is very common; almost everybody has more or less of it. Prayer in faith is anything but common; so uncommon, in fact, that our Lord questions if He shall find any of it on the earth when He comes back to this world again. Prayer in faith is a commanded duty; faith in prayer is neither commanded nor justifiable. Prayer in faith is always reverent and spiritual; faith in prayer is often superstitious and presuming, although again it is the unconscious reliance of reverent and spiritually minded — but sadly mistaken—Christian disciples. What has been the nature of your praying—that of prayer in faith, or faith in prayer?

Praying in faith is making known our requests unto God, in full confidence that, if we ask anything according to his will, He heareth us; and that, according to our faith, an answer to our prayers will be granted us. Having faith in prayer is believing that because certain prayers are offered certain results will follow, and that the praying will secure the thing prayed for. Praying in faith comes of an abiding faith in the Person prayed to; the confidence is in Him; it is based on a knowledge of what He is, and on a rooted conviction that He is every way worthy to be trusted. Faith in prayer is a blind or a presuming reliance on an agency of good—an unauthorised dependence on mere human means. Praying in faith is the act of a simple-hearted child of God. Faith in prayer may be but one remove from the heathen's reliance on his charms and incantations.—*Christian Standard.*

EARLY CLOSING ASSOCIATION.—Instituted in 1842, the progress of this society has been surprising. All that has been done during the past year is recorded in the Report before us. This includes all information relative to improvements in the hours of closing, the Saturday half-holiday, national holidays, &c. The united testimony of employers seems to be that nothing is lost pecuniarily by closing early. Ladies will here obtain all they may wish to know on the subject. Many meetings are about to be held to protest against late shopping. The Report can be obtained (price 6d.) of the Secretary, 100, Fleet-street, E.C.

THE CHILDREN'S CRY.

A FEW weeks ago, at the Autumn Assizes at Nottingham, there was a prosecution under the Criminal Law Amendment Act, and a vile creature, unworthy of the name of mother, was sentenced by Judge Denman to five months' hard labour for criminal connivance in the shame of her little daughter. The case was afterwards taken to the Court for Crown Cases Reserved, and on the 10th ultimo was heard before the Lord Chief Justice Coleridge, and four other judges, the inhuman woman being represented by able counsel. It was cleverly argued that there was no proof of complicity on the part of the mother, "inasmuch as the girl was merely there because it was her home," and that the Act does not deal with the case of a girl residing with her parents. Lord Coleridge, however, insisted upon the spirit of the law, and in a few simple and noble words asserted that the new Act was not only for the protection of young girls taken away from their parents, but also "to protect them from themselves."

It would not be fair to expect to find in the average magistrate that clearness of perception, and keen sense of justice and right, which characterise the Lord Chief Justice. Still it is not unreasonable to look for some little intelligence and common sense in those to whom it is given to carry out the law, even in the lower atmosphere of our police courts. Only too frequently, however, there is simply a parody of justice, and the decisions would provoke laughter, if they did not call up righteous indignation. One Metropolitan magistrate appears to have set himself out studiously to bring the administration of law into contempt. A recent case which unfortunately had to be brought before Mr. Saunders, at the Thames Police Court, illustrates only too painfully the necessity there was for extending and widening the protective power of the laws affecting children, when even our magistrates appear to be unable to recognise the value of a child's purity.

Many of the facts of the case to which we refer would not be well suited for publication in our columns; and, therefore, although they would be of value in this statement, we set them aside. Those to which we can refer are only too horrible. A little child of four years of age, described as intelligent-looking, was brought up, charged with living in an evil house, and not being under proper guardianship; ample proof of this was forthcoming. Under these circumstances, one would instinctively anticipate that the magistrate at once made an order for the little girl to be handed over to the care of the Reformatory and Refuge Union, whose officer made the application.

Mr. Saunders, however, has singular ideas with regard to "the sanctity of home," and, therefore, instead of commending the police for their action, he remarks: "Do you think it is right to take so young a child from its home? I know," he observed, "that a child may be taken away from such a place up to fourteen years of age; but, on the other hand, the law, reasonably, I think, recognises the fact that a child does not know right from wrong until it is seven years of age. Taking the child away is rather a tyrannical thing. In my opinion the child is too young to be taken away. I cannot make any order in the case."

So the poor little girl goes back to the vile house, and to the sights and sounds which must necessarily contaminate her, in all probability to appear again shortly, under even more terrible circumstances.

Another case, to which it is our painful duty to refer, was tried at the Old Bailey before Sir William Charley, the Common Serjeant. The prisoner, an educated ruffian, was charged with having criminally assaulted a little girl of ten years old. The plea of Guilty was, by advice of the Judge, withdrawn, and Not Guilty substituted; Sir W. Charley, as we are informed by one who was present, suggesting to the counsel that if, as he asserted, the prisoner was drunk when the act was committed, he could not be held responsible, as he would be unconscious of wrong. Much was urged about the high professional attainments, &c., of the prisoner, but after the jury had heard the details of the case, and patiently listened to the one-sided summing-up, in which stress was laid upon the statement that the offender had been drinking, they promptly brought in a verdict of Guilty. The Judge, after considerable delay, sentenced the scoundrel to the trivial punishment of a month's imprisonment, without hard labour.

If anything were needed to convince people that the moral and physical ruin of our young children is looked upon, by some of those who ought to be their protectors, simply as a matter of no moment, surely these two cases supply the evidence. From those who are elevated above their fellows to such positions of responsibility, we have a right to expect decisions free from the ridiculous, and marked at least by the elements of sound judgment. With respect to the Common Serjeant, there was an indication of partiality that ought to be mentioned. The case immediately preceding the one to which we have referred, was that of indecent assault by a carrier's porter. The Judge pointed out to the jury the distinction between such an offence and the more heinous one of *criminal* assault. Yet he condemned the porter who committed the lesser crime to four months' hard labour, and the physician who was guilty of the greater wrong, with the aggravating circumstance of drunkenness, to one month's imprisonment without hard labour. Could the force of "judicial" injustice further go? Who can wonder that the poor are losing respect for the administration of the law?

Will the day never come when poor Tom Hood's pathetic cry will seem out of date?—the time when flesh and blood will no longer be cheap, and when, if the children are not safe from ruin, their destroyers will, at any rate, meet with the deserts which the law has provided, but which to-day some of our magistrates and judges seem unwilling to mete out. At present there appear to be grave grounds for sharing the fear of an "English Mother," who writes in a tone of bitter anguish to *The Daily News*, that our nation is fast becoming "a very nursery for hell." All Criminal Law Amendment Acts that can be passed will be valueless to stem the tide of brutal lust if our judges remain indifferent and callous to the cry of the helpless and cruelly wronged children of our land.

MEDICAL MISSIONS IN FINSBURY. — On Thursday evening, January 14, two hundred and forty-five husbands and wives sat down to a tea in Albion Hall, London-wall, in connection with the series of mothers' meetings which Dr. Griffith and Mrs. Griffith periodically hold at that Hall. Rev. J. Pratt, of St. Stephen, Coleman-street, and Rev. Styleman Herring, of St. Paul's, Clerkenwell, gave short addresses. The mothers attending have grown in number from fifteen in 1872 to over three hundred. There is now added a Medical Mission, held in the Goswell-road, Clerkenwell, called the "St. Paul's Medical Mission." An average of about one hundred weekly attend. There is a Bible-woman kept, and voluntary help is much needed. The help of ladies and laymen is asked to address the meetings and to otherwise assist.

BIBLE STUDIES.—2.

"Our God is the Rock."—DEUT. 32—34.

"WHO is a rock, save our God?" (Ps. xviii. 31). He Himself says: "Is there a rock beside Me? yea, there is no rock: I know not any (Isa. xliv. 8, margin). Looking round on the various things in which those who know not this Rock put their trust, his people say: "Their rock is not as our Rock, even our enemies themselves being judges" (Deut. xxxii. 31). "Hail shall sweep away the refuge of lies" (Isa. xxviii. 17); but "our God is a God of truth, and without iniquity" (Deut. xxxii. 4), "the Rock of ages" (Isa. xxvi. 4), "Jesus Christ, the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

Faith trembling prays: "Lead me to the Rock that is higher than I" (Ps. lxi. 2).

Faith overcoming declares, "He shall set me up upon a Rock" (Ps. xxvii. 5).

Faith triumphant gratefully sings; "He brought me out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Ps. xl. 2).

(1) *This Rock is the sure foundation* (Matt. vii. 24, 25). "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11).

"On Christ, the solid Rock, I stand;
All other ground is sinking sand."

(2) *It is the place of refuge* (Psa. xxxi. 2, 3). "In the floods of great waters they shall not come nigh unto him" (Psa. xxxii. 6); "I flee unto Thee to hide me" (Psa. cxliii. 9).

(3) *Of shade.* "A man shall be . . . as the shadow of a great rock in a weary land" (Isaiah xxxii. 2). There are tenderness and friendship for us in Him who is our strength.

(4) *Of refreshing.* "There shall come *water* out of it" (Ex. xvii. 6); "Drink abundantly, O beloved" (Cant. v. 1); "*Honey* out of the rock" (Psa. lxxxi. 16). Sweetness out of the strength of Christ.

(5) *Of communion.* "O my dove, that art in the clefts of the rock, let me hear thy voice" (Cant. ii. 14).

(6) *Of Joy.* "Let the inhabitants of the rock sing" (Isaiah xlii. 11); "He set my feet upon a rock . . . and He hath put a new song into my mouth, even praise unto our God" (Psa. xl. 2, 3).

God is all this to the believer; but to the disobedient He is a rock of offence (1 Peter ii. 8).

Streatham. JANET CLARK.

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HENRY LAKIN IN GLASGOW.

AN all-night of prayer on New Year's Eve made a fitting preparation for Henry Lakin's Mission, at Garscube Hall, Glasgow. At that meeting the Lord Himself drew near in a very remarkable manner, and we were encouraged to look for great things; now we desire to thank Him that our expectation is realised. From January 1 to 17, Mr. Lakin preached nightly; notwithstanding the extreme inclemency of the weather good audiences assembled each week night, and on Sundays the hall was packed.

Some who were brought to the Lord during our brother's visit a year ago were amongst the most earnest workers on this occasion. Again, through the faithful and powerful preaching of the Gospel, numbers are rejoicing in a newly-found Saviour. Some of these men and women have been sunk in the lowest depths of sin, and t is truly delightful to see the already manifest signs of the new life in such. D. J. F.

THE DOOMED ACTS.—A meeting of members of the House of Commons who have been most active in promoting the repeal of the Contagious Diseases Acts was held last week, when it was resolved that a resolution should be moved in the House of Commons next month, calling for their repeal. It was stated that a large number of members of the new House of Commons are pledged to repeal.

A LIFE ON WINGS.

SUCH was the somewhat mysterious title given by Rev. E. W. Moore, of Berkeley Chapel, to an address he delivered before the assembled workers at Miss Macpherson's meeting last week. The upper room at 60, Commercial-street was more crowded than usual; the company included a small battalion of stalwart Scandinavians, whom Miss Hedenström had piloted thither from her Home in Leman-street. The address was very telling and practical, despite the metaphorical title, and had the unwonted effect of leading up to a testimony and consecration meeting, such as have become familiar in connection with Conferences for the deepening of the spiritual life.

Mr. Moore's text was Ps. lxviii. 13, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." No doubt, he said, this passage refers to the believer; we have in it a remarkable comparison instituted and a contrast exhibited. The believer is compared to a dove. What higher honour than to have applied to him the emblem which has been elsewhere selected to set forth the peacegiving and blessed characteristics of the Holy Spirit Himself? The emblem suggests the believer's acceptance. The dove was a bird accepted for sacrifice under the Levitical economy; all believers are accepted in the Beloved. The dove is a pure bird, and thus illustrates what the Christian ought to be—holy in all manner of conversation. The dove is harmless and peaceful; the Christian is not only to be wise as a serpent but harmless as a dove.

Alongside of this striking comparison, there is a solemn contrast. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Though the believer is likened to a dove for purity and harmlessness, he may yet fail to understand, to claim, or to enjoy his privileges. What are we to understand by the phrase "lien among the pots?" Miss Whately in one of her books upon Egypt says she never understood it until she went to Cairo. Nothing is more common there than to see the doves or pigeons (which are to be found in large flocks around all Eastern cities) nestling upon the flat roofs of the houses, on which are frequently piled up broken pieces of pottery and rubbish of all kinds. There they grovel, and for hours are lost to view. Does not this expression forcibly suggest the sad condition of *degradation* into which a true believer may fall. The proper sphere of the dove's action is between earth and sky. It may alight to rest, but it ought not to lie among the pots. The believer is designed to be in heavenly places in Christ Jesus—not as a geometrical expression, but as a spiritual experience: that is his element, his dwelling-place. If he allows worldliness to come in—sets his affections on things below—he is lying among the pots. Like David, his soul cleaveth to the dust. That is not a thing to be sung about as we sometimes hear it, but to be confessed at the feet of Christ.

The phrase also includes the idea of *bondage;* it was said of the Israelites when brought out of Egypt: "His hands were delivered from the pots." So the believer is to be set free from the galling yoke of his sins—not a select few, but all of them. Christ came to redeem us from *all* iniquity. The idea of *defilement* is further conveyed by the phrase, "lien among the pots." The dove could not nestle there without having its wings covered with dirt. So the Christian who grovels in the dust of this earth, and its pleasures, cannot escape from the contraction of defilement. A fourth thought implied is *depression.* The bird is joyous only when it is on the wing; and so with the believer. Not that he may escape sorrow and trial. The Arabian proverb is true that says; "Sunshine always, makes the desert." There is work that can only be done in the cloudy and dark day, but that is a very different thing from the depression that comes from being out of communion with God.

But there is the other side of the picture. "Ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold." Miss Whately says that when the doves are suddenly startled they fly upwards against the light; as the slanting rays of the sun fall upon their wings, these have the resemblance, now to silver, and now to yellow gold. Translating this into our spiritual experience we may express it under four S's—soaring, shining, serving, singing. The thought of *soaring* is well conveyed by the passage in Isaiah xl., "They that wait upon the Lord shall exchange strength; they shall mount up on wings as eagles." The law of gravitation is overcome by another and more powerful force. So we read of the believer:—"The law of the spirit of life in Christ Jesus hath set me free from the law of sin and death." This is true, not only in a judicial, but in an experimental sense, when we know what it is to have God above us, beneath us, around us, and within us. The higher the eagle soars the more he gets the world beneath his feet, and the easier it becomes. Our wings are faith and love; are we putting them into daily exercise and so receiving daily accessions of strength that will enable us to soar higher and higher in the divine life? An arrow's upward flight is fast at first, but as it rises the force is spent and at last it falls. An eagle may falter for a moment till its wings have full scope in the azure blue; then it mounts higher and higher till it is fairly lost in the boundless expanse. The difference lies in this: the arrow is propelled by an external force, the eagle rises by the power of an internal life. We can read the lesson of the figure, as it applies to our spiritual experience.

Then there is the thought of *shining.* The wings of the dove catch the rays of the sun and they shine with its reflected light. Someone has said in irreverent jest that "Christianity is all moonshine;" a truer word was never spoken. Our Christian life is a borrowed light—a reflection of Him who is the Sun of Righteousness. But our soaring and shining are subservient to our *serving.* It is only when on the wing that the dove (the carrier pigeon) can render service to man and carry his messages. How many messages God wants us to carry in this great London to oppressed and ruined souls. He wants us to be letter carriers—yea, to be ourselves living epistles known and read of all men. Lastly there is the *singing.* The dove does not sing, perhaps, though it has a pleasant note of its own. Mr. Spurgeon says: "When the sun rises all the little birds begin to sing." So when we rise into the light of God we cannot help singing. The bird, as someone has remarked, is the only creature that never plays, because its whole life is one long play. The Lord help us to live this life on wings, so that we may soar and shine and serve and sing.

The last half hour was spent in the recital of striking testimonies from a seaman, two sisters, and the speaker of the evening, all of whom told how God had led them to a fuller reception and deeper realisation of his power to purify and to keep. Mr. Moore led in earnest prayer and a good many in the company expressed, by rising, their desire to enter into the same experience.

Towards the close of the tea hour Miss Macpherson had some cheering news from the other side to impart, in a letter from Mrs. Merry. A Jewish student at Highbury College who conducts gospel and conversational meetings for his kinsmen after the flesh, at the Home of Industry, every Saturday, told of success and encouragement in the work. Two young Jews are about to confess Christ as the Messiah, in baptism.

THE ENGLISH GIRLS' GARTEN.

AT a recent meeting in Earl Fortescue's drawing-room at 40, Belgrave-square, the following were present: Lady Louisa Egerton, Lady Frederick Cavendish, the Dowager Lady Stanley of Alderley, Lady de Rothschild, E. Chadwick, Esq., C.B.; Mrs. Poulden, Mrs. Soltau, Mrs. Edmund Helps, Mrs. Fitzmaurice, Mrs. Heller, the Misses Ball, Mrs. Westgarth, and others.

Miss Headdon began by shortly explaining the "English Girls' Garten" system, to the extension of which she has been specially devoting herself for some years. It was originally devised, and has been now for several years very successfully carried on, in the United States. Its object is to teach all common household work, such as making beds, laying and lighting fires, cleaning grates, scrubbing the floor, sweeping the room, setting the breakfast and dinner table, washing and ironing clothes, answering the bell, showing in visitors, and, in fact, teaching all the duties of "little maids of all work," partly by means of small toy samples of each thing, partly by songs and lessons which teach the children why it is right to do it in one way rather than in another, and partly by giving short, bright object lessons, which every teacher knows is one of the best methods of drawing out a child's intelligence and producing a durable impression on its memory.

Miss Headdon had brought six little girls, inmates for less than two months of Dr. Barnardo's Homes, lest it should be thought that a longer sojourn there had imparted to them unconsciously home training. These six children proceeded to lay the napkin-size tablecloth on the little miniature toy-table, and arrange the corresponding toy breakfast things on it, singing the appropriate song the while. They then proceeded in the same way to remove and put them by. A little toy wash-tub, toy poles for clothes lines, a toy scrubbing-brush, &c., were also exhibited, to the great satisfaction of all assembled.

After a short deliberation as to the best course to be pursued for getting the use of this thoroughly practical and useful system extended among the little girls living in towns, many of them in single rooms with their whole family, instead of in separate cottages as in the country and in small country towns, it was moved by Lord Fortescue, seconded by Lady Louisa Egerton, and carried unanimously:—

"That the first step to be taken with a view to the ultimate wide extension of this 'English Girls' Garten' system for the practical training of little girls, some as future domestic servants, and very many more as future wives and mothers, would be to try to persuade the managers of the large Metropolitan District Pauper Schools, with many female children residing within for years, to introduce this system in the first instance into such of those establishments as have 'Kinder-gartens' already in operation therein, as its effect would powerfully tend to remove the widespread and not wholly unfounded impression that girls brought up in those enormous establishments (wholly dissimilar from any private households in which girls could ever be engaged as servants) are, after all the large expenditure incurred by the ratepayers for their maintenance and schooling during many years, almost always found on entering domestic service to be very helpless, and nearly useless as regards household work in general."

The English Girls' Garten Association comprises some well-known names on its Executive Council of ladies. The Secretary, Miss Headdon, The Villa Bullo, Newnham-on-Severn, will be glad to receive the names of those willing to be associates; and to supply copies of the quarterly paper, *Little Women.*

THE DANGERS OF THE NORTH SEA.

DEAR SIR,—"Is there any place on the face of the earth where a snow-storm is so objectionable as in London?" said a gentleman in my hearing the other day.

Perhaps not, "on the face of the earth." But it is infinitely worse at sea, and worst of all in the North Sea. *There* it is not merely regarded as "objectionable," but is dreaded more than any other visitation, and is, as a rule, more disastrous in its results. When a snowstorm bursts upon a fleet of from fifty to two hundred trawling smacks, it strikes dismay in its advance, and leaves desolation in its wake, for collisions are inevitable, and involve sad loss of life.

Every day since the great storm of the 6th instant has brought its fresh tale of sorrow. First, three poor fellows arrived at Billingsgate by steam carrier, who had been rescued from a foundering smack, the other three hands being drowned. On the same day the *Sparkling Nellie* reached Yarmouth with the solitary survivor from the *Busy Bee*, with which she had collided amid the blinding snow.

Following these in rapid succession have come equally distressing reports from other fleets—each giving fresh point and fervour to the prayer which ever, morning by morning, ascends to the throne of grace from the offices of this Mission ashore, and from its vessels at sea: "Lord, hasten the day when, by the generous gifts of thy people, every trawling fleet shall have its Mission ship, every smacksman know the blessed Saviour as his own."

During last year two valuable lives were lost from the Mission smack *Edward Auriol*, and one (the steward) from the *Edward Birkbeck*. Surely no one would say, "Hold your hand; do not persist in a work which entails such sacrifice." There is a ready answer to such a protest. Those three bright young Christians were prepared to go to their Master's presence; but every winter there are broken hearts and desolate homes in East coast towns, because husbands, fathers, brothers, sons will never return from the trawling grounds; and alas! in many instances the sorrow is unrelieved by the Christian's hope of meeting again to be for ever with the Lord.

It is this sad knowledge which makes us give an emphatic refusal to the timid counsel to stop at home during the winter season. When the Lord Jesus sent his disciples forth to preach the advent of his kingdom, He bade them first "heal the sick." This command we are seeking to obey on the North Sea; and your readers will readily understand that amid the wild winter gales, when spars, tackle, and gear are constantly giving way, there is far greater necessity for the presence of a Mission vessel, with its well-stored dispensary, than in the calm nights and sunny days between May and September.

Forty cases of accident and illness were recently treated in *one morning* on board a Mission smack; and never does an injured man leave the dispensary without hearing of the Lord Jesus, the Great Physician.

If Christians on shore realised more fully the privation and peril amid which the 12,000 North Sea smacksmen are toiling to supply our tables with fish, I cannot think we should have much longer to wait for the full answer to the prayer mentioned above.

Scarcely a week passes without my receiving letters full of expressions of gratitude to God, and to his people, from men who have received help and healing on board the Mission ships; but there are other letters which are laid aside sadly, and with the ejaculation, "*Lord, how long?*" for they are written by men in fleets as yet unsupplied with this means of grace, and one's heart aches on reading again for the hundredth time the question, "Why mayn't *we* have a Mission smack in our fleet?"

People speak of "the high price of fish." *The price of fish is paid in human suffering and human life out upon the North Sea*, and it is our absolute duty as English people with consciences and hearts, but above all as Christians, to supply the smacksmen with some at least of the privileges and comforts with which we ourselves are so amply provided ashore.—Yours faithfully,

E. J. MATHER, Director.

Mission to Deep-Sea Fishermen,
Bridge House, 181, *Queen Victoria-street, E.C.*

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MOROCCO.

FROM time to time there have appeared in THE CHRISTIAN interesting and hopeful accounts of the efforts being made, both by the Kabyle Mission and the British and Foreign Bible Society, to reach the Moors in and around the district of Tangier. I would like to testify briefly to what I have seen and heard as a visitor to this strange land.

Being recommended to visit Morocco for my health, I took an early opportunity of going to "Hope House," Tangier, the headquarters of the Kabyle Mission, where I found a devoted band of men and women all eager to acquire the difficult language of the country, so that they might tell to the Moors in their own tongue of the wonderful love and works of God. The acquisition of the language is, of course, one of the chief difficulties in all foreign mission work. When this is overcome the fields here seem open and inviting. The natives are friendly and seem willing to listen to the Gospel message. As the Mission is still in its infancy much cannot be said of actual results of the work, nor can much be expected considering the obstacles to be surmounted.

I was struck with the holy, happy influence surrounding the Mission Home, where I stayed for the night; it was touching in the extreme to hear the children one after another plead with God that they might have "the talent of language" given to them, so that they too might ere long be able to tell the natives of Jesus and his love. Shall we not also unite with them, that dark Morocco may soon stretch out her hands unto God; that the cruelty and oppression which one beholds there, shall be done away, and the blessings of the Gospel follow in their stead?

The medical branch of the Mission, under the superintendence of Dr. Churcher, must prove a great blessing to many, and will effectually open the way, as I believe it has done already, to individual dealing with those who come for medicine and physical relief. It is cheering to see so many who have come out here to witness for Christ. On former visits to Tangier no such signs were visible. May God, who alone giveth the increase, pour out a rich blessing on the labours of his servants.

The representatives of the British and Foreign Bible Society, Mr. and Mrs. Mackintosh, are doing a most valuable work. Being masters of the language, they are enabled to visit, distribute the Scriptures in the Arabic, and converse with the people. There is free access, I believe, to the outlying villages on the mountains, and not unfrequently natives will come into the town to purchase copies of the Word of God. A depôt is established in the centre of the town, for the sale of Arabic and Hebrew Bibles, &c., under the management of a Syrian colporteur, the sales being very encouraging. There seems, I think, to be one special need at Tangier, and that is a school for the instruction of Moorish children. Such a school would effectually pave the way for future work, as is proved in other mission fields.

Yours faithfully,

Gibraltar. GEORGE HOLMES.

EXETER HALL.—On Monday, January 11, a merry tea party, comprising the scholars attending the Stanhope-street Sunday-school, in Clare-market, assembled for their treat in Exeter Lower Hall, provided by the kindness of friends interested in the work. This school is in connection with the Stanhope-street mission, which is carried on by members of the Exeter Hall Y.M.C.A. Much blessing is resulting there from the preaching of Christ and Him crucified.

THE WORLD'S FUTURE.

THE title of Canon Garratt's new work* does not indicate its contents. Written as it is by a learned and venerable clergyman, who is well known by his previous works as a student of prophecy, the book calls for notice, and deserves study. We do not, of course, commit ourselves in this review to the opinions advocated. The views, however, set forth, while marked by some originality, are mostly written from the standpoint of supreme regard for the authority of the revelations of the Spirit. It may interest our readers to have a brief *résumé*.

The author holds that a time is coming when one of the results of Christ's redemption will be the entire deliverance of the earth from its curse, and its restoration to the condition which God originally designed for it. Christ will come a second time to the earth as it is. His coming will move the Jewish people to true repentance. When the Church of the Firstborn has been caught up to meet Him in the air, the Jews will be living in Palestine, and will send messengers respecting Him to nations that will still remain. Canon Garratt maintains that when St. Paul teaches that "the creature was made subject to vanity, not willingly, but by reason of *him* who hath subjected the same," that it is Satan, designated elsewhere by the Apostle "the god of this world," who is intended. To him before his fall the vice-regency of the earth had been committed; and, though by sin he forfeited it, he claims it still. He was vice-regent before the six days' work; after that he appears as the tempter. Genesis i. 1 gives the record of God's first creation of the earth; the second verse, the result of the fall of Satan.

By the support of modern scientific authorities, evidence is adduced that there will be a reversion of the creatures to the original types, or creative ideas in the mind of God. Isaiah xi. 6—9 is therefore to be understood in the plain and obvious meaning of the words. Pain, ferocity, and suffering among the animals will cease, when the curse on the ground, the necessary fruit of man's fall, is removed. Animals will be transformed from being carnivorous to graminivorous, but this will be by the return of their functional organs to the original type from which according to other analogies they have degenerated. Man also, when the Church of the Firstborn has been enthroned, will be restored. The earth, though liable to decay, according to modern science, will continue from generation to generation by the will of the Creator, which according to Christian scientists may be held adequate to correct present physical tendency. An ever-increasing population will find their homes here and in worlds in process of making. The word of the Lord respecting neither marrying nor giving in marriage is held to refer to the "children of the Resurrection," and the nature of this service and blessedness is set forth by the author.

If space permitted we should offer objections to some of the reasoning in the latter chapters of the work. It seems to us that the preaching of the Apostles *did* emphasise the fearful condition of the impenitent. Paul rested not: he made long missionary journeys, bore privations and sufferings inconceivable, if by any means he might save some. At Ephesus he spoke "with tears" to the unsaved, and the whole tenor of Christianity is that of a salvation for the lost. There are matters not yet revealed, and around which there is an awful darkness. The Gospel does not create that darkness; it comes to save from it; and while we welcome glimpses of the future which borrow light from inspired Scripture, we are afraid of speculations which appear to lessen the danger of neglecting the great salvation.

Of course, a condensed summary of 260 pages leaves room for objections. The subject must be studied as it is presented in the book. This however we may say, while we do not commit ourselves to all the interpretations, Scripture is appealed to as the standard of truth.

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* WORLD WITHOUT END. By Canon GARRATT. *Hunt & Co*.

BATH PUBLIC-HOUSE MISSION.—It is still only the day of small things with this Mission, yet through it the Gospel has been set before every landlord and landlady in the town and suburbs. It has been no unusual thing for landlords to obtain tracts from the workers, and distribute them among their customers. In many instances swearing has been stopped through the cards being hung up in tap-rooms. Miss Skinner, of 5, St. James's-square, Bath, is the Treasurer.

LIFE IN IRELAND.

A PRAYER-MEETING ADDRESS IN DUBLIN.

BY GEO. F. TRENCH.

IT is, perhaps, hardly necessary to tell in a meeting in Dublin what the state of lawlessness is at present prevailing in country districts; and yet, as it is sought to stir up earnest prayer in all who believe in its efficacy, it may be well to state a few facts that have come under my own observation.

There is a gentleman in the South, who farms largely, now suffering most terrible persecution for the exercise of his unquestioned right, as a citizen of this empire, to hire land offered by its owner. When his meadows were being saved the police stood round the labourers to protect them from violence. In his dairy the servants made butter under the same conditions. In the village where he was brought up he cannot buy the necessaries of life. None will sell to him. The other day his child and its nurse were stopped by boycotters, and the perambulator searched lest any food should be concealed in it. In Limerick and Cork the shops whence he had sought and obtained supplies have been warned to refuse him and have done so.

He may be seen going through his land armed with a repeating rifle, as if he lived in Central Africa, exposed to the assaults of wild men or wild beasts. His hay has been burned in large quantities, and his daughter publicly charged with the crime by his implacable enemies. And all this to a man hitherto popular with his neighbours, for no offence whatever, but taking a farm on which the previous tenant had failed.

A few weeks ago, travelling by train, I met a Christian lady and her daughter hurrying out of the country, after a second attack on their dwelling. The first time it was blown up by dynamite; the second time a fusilade was continued round the house about midnight for an hour and a half, to the terror and distress of all who remained indoors, while her husband and the police sought to clear the woods of their murderous assailants.

In our own village a national school teacher incurred, without cause, the ill-will of his neighbours. The school was wrecked, the teacher and the parish priest driven away by violence when they sought to enter it. The children, set on by their parents, were active, and remain so to this day, in boycotting the teacher and the school. Several cases have occurred elsewhere of school children boycotting their fellows, whose parents had offended some "unwritten law" of the "National League," which *de facto* governs Ireland. If the youth of our land are thus early trained in the passive and active arts of lawlessness, I leave you to judge what the future is likely to develop.

This being the condition of social disease and disintegration at which we have arrived, it becomes us to look to our own responsibilities as Christians. For certain it is, that God, as the Governor of the world, and appointing rulers as his ministers for the good of his people in every nation, rules it in reference to them. When, therefore, calamities occur, we are bound to ask ourselves, what is God's controversy with us? Will you then set up a court of inquiry, my fellow-Christians, and investigate this question, and by honest and faithful self-examination and self-judgment seek to discover your faults, with holy resolution to amend? Nothing can be more gratifying to me than the unity displayed in these meetings, for surely we must all confess, in the presence of a distracted society, that division among Christians is our most prominent sin. I own to it myself, to the want of love and of fellowship with others not in all things of my way of thinking. And it is high time that we drop all other minor links and cling to the grand and only true bond of unity, life in and love for Christ Jesus the Lord.

Again, when our properties and possessions are affected, does it not become us to ask ourselves how far we have acted faithfully as the stewards of God in these things? Has there been no self-indulgence, no luxurious living, no waste? I have been for years persuaded of the soundness of the principle of systematic giving—giving in proportion to our means—and would heartily recommend all to set apart a regular proportion, "as the Lord shall prosper you," to be laid up for, or spent in, his service. By all means spend as much *more* as you like, but do not spend less than the fraction of your income which calmly and honestly, in prayer and grateful love, you decide before God that you ought to give.

Again, let us ask ourselves: Are we in *all things* surrendered to Him who has redeemed us to be his own, enjoying his great salvation to begin with, but not stopping there, going on to take his yoke, offering our bodies, talents, possessions, all and everything we are and have, a "living sacrifice" on his altar? Is this our state? Be honest, I beseech you, Christians of Ireland, and now afresh let us begin to consecrate ourselves in the power of the Holy Ghost to our Master's service.

Let us turn to Nehemiah i. The national distress may have been greater than ours, but the principles of this man's action must be a true guide to us. When he heard of the affliction of his brethren, what did he? He "sat down" (ver. 4)—attitude of calm and earnest reflection. It was not political fretting, not hurrying to and fro amongst men. He sought God in secret, and "wept, and mourned, and fasted, and prayed." Yes! he wept not only in sympathy for others' sorrow, but in broken-hearted confession of his own and his people's sins. He prayed also, in the beautiful words which I ask you to listen to, and bending your heads to make them your own prayer, now: "O Lord! I beseech Thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, we pray Thee, thy servants this day, and grant us mercy in the sight of our rulers."

But he did not only pray; he worked. And I want you to notice the three methods or lines on which he worked. He employed three implements or weapons which will indicate these —the Sword, the Trowel, and the Trumpet.

Yes, he used the sword. That points in our case to the power of the civil ruler, who "beareth not the sword in vain" (Rom. xiii. 4). To some it may appear that in a Christian dispensation we travel outside the path of faith when we look to or depend upon the "powers that be," wielding the sword of physical punishment. But this chapter (Rom. xiii.) is fatal to any such theory. The powers ordained of God are as truly his ministers in civil affairs as Paul who taught this was his minister in spiritual.

And that not merely for the world's sake, as though God should say, "Let the world trust its magistrates, but you Christians, look to Me;" but "He is the minister of God *to thee* for good" (ver. 4). It is for the Church's sake, where it is found, and for it especially, that rulers are ordained of God.

Let us bless God for this his care and love! It is Satan's work to cause disorders and troubles and wars, it is God's to put them down. We work with God, under God, and against Satan, when we work for social order, strong government and peace. It will be noticed how, with an iteration unusual in the Scriptures of St. Paul, government is six times over in as many verses of Rom. xiii. attributed directly to God as its source. With Paul, moreover, this was no mere theory, it guided his actions on three important occasions, besides others less notable:—

(1) In Acts xxi. 39, when exposed like ourselves on the one hand to the "violence of the people," and on the other to the incompetence of the government, he asserted his citizenship in its earthly character, as a Jew of Tarsus, a citizen of no mean city, and at once secured a hearing from his assailants. And shall we, because we are citizens of heaven in a spiritual sense, hesitate a moment, in an emergency like the present, to assert that we are also in a temporal sense, "citizens of no mean" empire, and demand of God's ministers, to that end ordained, the right of peaceful living?

(2) When the powers themselves, carried away by popular clamour and violating their Divine commission, were about to inflict penalties instead of praise on one who did well, Paul again asserted his rights as a citizen, and boldly reminded the rulers of the law which they were bound to serve. "Is it lawful," said he (Acts xxii. 25), "for you to scourge a Roman, uncondemned?" And afterwards, when still he failed to secure adequate protection from the inferior officers of the law, he appealed directly to Cæsar, as the chief depository of God's commission of the peace.

(3) And yet again, when it came to Paul's knowledge that a conspiracy or league had been formed to inflict injury, violence, or death upon himself, he took measures to inform the government of the day of its existence, with a view to its defeat. And, whatever may be the effect of a like information conveyed in the present hour (and I have spent part of this morning with others in such work), in Paul's case a heathen ruler made instant and ample provision for the protection of God's servant.

I ask your attention to this question: If Paul, as a preacher of the Gospel, engaged in that work, and as a disciple and follower of the rejected and crucified Jesus, who himself aspired to know nothing among men but Jesus Christ and Him crucified, could consistently use every available means to stir up the government for his protection in the pursuit of that heavenly calling, would we be wise to affect a higher spirituality than he, and sit idly by, when not merely the right to preach Christ is assailed, but the ordinary right of citizens to lead a quiet and peaceable life in the land of our birth? For my own part, I cannot accept this theory, or adopt this course.

Now observe that Nehemiah did not wield the sword; he and his servants wore it, ready to use it, but no blood was shed. If our rulers could bring themselves even to take the attitude of strength, neither in lawlessness nor law need blood be shed. It is sheathing the sword of government that tempts the assassin, and brings guilt upon a nation.

But Nehemiah also used the trowel. This points to Gospel work, because the builders were reviving the stones—figures of those who believe —out of the heaps of rubbish, to raise the wall of the holy city. Present troubles arise to a large extent from the breakdown of moral principle in the land. "Truth is fallen in the streets, and he that departeth from evil making himself a prey." The teachers of religion are too often the leaders of conspiracy to repudiate debt. Perjury has become so prevalent, that in one diocese, at least, the rules "reserving" absolutian for this sin have been relaxed, so that the parish priest may now confer it.

But, if the Bible had been in circulation amongst the people, can it be conceived that the present lawlessness could exist? Surely not. Our fervent prayers should, therefore, be that soon, very soon, God may open the door for his Gospel to spread far and wide through the land. Let us not pray under the relaxation of past experience, but in the energy of expectant faith. It will come suddenly, friends. Suddenly, as in Italy, the people will be found willing to hear you and to read your Book. Only expect it, and keep working, and watching, and praying. There is money lodged in the bank, provided by a lady, for a Bible-carriage for the South and West, and faithful men are only waiting for the workers, the guidance and the opportunity to start it. And when it goes, not a stone will strike it, nor a hair of the preacher's head be hurt.

Meantime, be at work where you can. Busy your heart and brain in the service of Christ, and the saving of souls, and you will find it a blessed antidote for care and fear.

But Nehemiah also used the trumpet to call together the builders scattered far one from the other on the wall. And so must we. The circular convening this meeting was a sort of trumpet-call to prayer. When the wolf enters the sheep-field, in an instant the flock is gathered together. It is their instinct. Let it be ours in the time of public danger to come often together, each set of us in our own districts, and pray as one man for God's favour and blessing on the people, on our labour, and on the rulers of this kingdom.

One concluding word on the attitude of mind befitting the Christian in this crisis. Following the example of Nehemiah, we shall begin by self-judgment, honest and searching, as I have already urged. Then will follow reform in the case of every discovered fault. This will give efficacy to prayer in the name of the Lord Jesus. And if, notwithstanding all, we have to suffer loss, let us take it cheerfully. Our portion, our inheritance, our substance, is not here, not accessible to rapacious hands. Meantime, let us fear nothing. Eschew fear as you eschew care or sin. Remember Nehemiah's words when Shemaiah sought to make him afraid: "Should such a man as I flee?" "I will not go in." In Christians, rather let the world find courage when all others are dismayed. "When men are cast down, then thou shalt say, There is lifting up" (Job xxii.). Who should be so strong, so courageous, so patient, or so peaceful as the man who trusts in God!

STATE CHURCH REFORM.

WE are asked to publish the following paragraphs from the recent letter to *The Times* by the well-known clergyman, Rev. Lord Sydney Godolphin Osborne:—

Of late years there has been a movement ever tending to make Church services more and more attractive by all manner of artistic accessories; as in secular matters the age in which we live is one of great sumptuary extravagance and display, so it seems to have been held advantageous to the Church to develop luxurious devotion, to so conduct public services that all possible appeal can be made to the eye and ear. All that art can afford by harmony or decoration has been pressed into the service, and thus church-going, retaining the character of God-worship, has been adapted to the taste of those whose worldly lives need costly stimulants. I should regret to think it is so, but I have heard it urged that there is another reason for the influential support given to the Established Church; it is held to be, of all Christian ministries, the one which is singularly indulgent towards its higher-class supporters, most useful in regard to the morals of other classes, but unobtrusive as to those of known habits which may infringe on the teaching of the pulpit, zealous in the work of the reclamation of the victims of purchased vice, but slow to rebuke the promoters and purchasers.

I own to having my doubts as to whether, if the bishops and clergy were one hundredth part as zealous to Christianise a very large proportion of these wealthy Church supporters as they are to attack the vice of an inferior order with the money obtained from them, they would not find financial support as proof of their affection for the Church very rapidly diminish.

No Church can claim Apostolic character which is not aggressive. It cannot sit still and urge, "Here is our ministry, here our temples, here, open to all, are the means of affording to all participation in devotional exercise, here are our ministers ready to teach all alike the Gospel truths which make wise unto salvation, to warn all alike against the sinful life which leads to destruction."

DISTRESS IN MONMOUTHSHIRE.—The recent reductions in the wages of our poor ironworkers, and the great depression, has plunged many families in the Blaenavon district into heartrending poverty and want. Despite all efforts, the intensity of suffering increases. Through the kindness of friends, we have clothed and fed many, but could supply hundreds of others (in some cases seven and eight children in a family) if help were forthcoming. Left-off clothing or money will be thankfully received by Pastor O. Tidman, Broad-street, Blaenavon.

REV. E. P. HAMMOND AT KINGSTON.

ON Sunday, January 17, this evangelist commenced the second week of his successful mission in this town. In the morning, a children's meeting was held at Christ Church, Surbiton, and was well attended by many of a high social position. The preaching of the Word was blessed to the conversion of a considerable number of these young people.

In the afternoon, on arriving at the Albany Hall, the writer found a crowded assembly of children, young people, and adults. Serried rows of young faces met the eye in all directions. Platform, galleries, aisles, were all crowded; standing room only could be found. Rather more than 1200 persons were within the building. "What St. Luke says about Jesus," and "The seven sorrowful ways that Jesus walked," formed the basis of an address altogether unique in illustrative power. The story was told of Benjamin West's picture, "Christ Rejected," at Philadelphia, and we felt, as we listened to its pathetic recital, that the most obdurate heart would surely melt. The impression produced was driven home by the "Magnetic Hammer," with which and a few nails Mr. Hammond sought to illustrate, to the great delight of the children, how people come to Jesus. Little nails were attracted quickly, and helped to bring others. Large nails proved hard to draw, and needed the hammer to descend right on them. The numerous groups of anxious little ones, scattered about the Hall after the meeting, indicated the deep impression that had been made. In the evening, the building was filled with over 1000 adults, who listened eagerly to the message of salvation. As on previous occasions, large numbers remained behind to the after-meeting.

On this Sunday evening many striking cases of conviction and of conversion came to light. A young man yielded himself to Christ—one of two who came into the inquiry-meeting on the previous Friday with the avowed purpose of creating a disturbance. One young man, who was lovingly requested by Mr. Hammond to remain to the after-meeting, repeatedly refused, and pushed his way out. He was afterwards found on the other side of the Hall, deeply anxious. One poor woman on her knees by the door, surrounded by workers, was praying for mercy.

During the week the evangelist's powers were taxed to the utmost. Four meetings a day was the general rule. Besides the services for adults, held each evening, averaging 300 persons each night, meetings were held for the police and postmen. These were fraught with blessing, and many of the men decided to follow Jesus. Meetings for praise and prayer were also diligently maintained, and were greatly appreciated by the Christian workers. Open-air meetings were held in prominent places, and were addressed by Mr. Hammond, Rev. T. Anderson, G. Wright, J. Clarke, and others. A service was also held at "The Gables," Surbiton, and was well attended by many persons of a high social position, and resulted in much blessing, as on other occasions. Messrs. Hammond and Spiers held services for the children at the Albany Hall every evening, at 6.30, and the inquiry-rooms furnished abundant evidence of the good work done. The recital of Mr. Hammond's American experiences proved deeply interesting. Amongst other matters, he told of preaching in Calton Jail, Edinburgh, when, mounted on a high part of the building, he preached to the prisoners locked in their cells, and hidden from his view. The anxious manifested themselves by tinkling their bells, and souls were saved there.

On Wednesday, Mr. Hammond requested all Christians, young converts, and anxious ones to rise successively in their seats. When the last had risen, it was found that only half a dozen remained seated. Two of this number, young men, fled precipitately from the gallery, but were presently found amongst the anxious ones below.

We might sum up the results of the Mission, in the words: Souls saved and saints encouraged. To gauge the full scope of the blessing would at present be impossible. But the workers present every night can testify to the fact that large numbers have pressed into the kingdom. Backsliders, too, have been restored, and Christians have received a stimulus not likely to be soon forgotten. As the Mission drew near its close the work grew in intensity and solemnity, till it seemed to take the form of a death-struggle between sin or righteousness, the world or Christ, heaven or hell. Mr. Hammond leaves this town greatly beloved by all with whom he has come in contact; more especially will he be remembered by those young converts who have accepted Jesus and eternal life through his instrumentality. He will be remembered in the prayers of many, that his labours may be greatly blessed at Clapham and other places to which he is going. Mr. Spiers, also, has greatly endeared himself to the crowds of children amongst whom he has worked so devotedly. His departure will also be greatly regretted. The Kingston Evangelistic Choir rendered great assistance to the Mission, and the sweet hymns from "Gems of Praise" soon became general favourites.

A jubilee meeting, the last of the series, was held on Friday, Jan. 22. The Committee have resolved to carry on the meetings during this week.

Kingston. W. DIXON.

"A DARK SPOT IN SOUTH LONDON."

TWO and a half years have elapsed since a few working men and women commenced the Mission at Penarth-street, Old Kent-road. Some of the readers of THE CHRISTIAN have taken a deep interest in the work; and have helped to sustain it during this period.

The dire distress of the people immediately surrounding the mission-hall is heartrending, and, indeed, almost beyond description. In one house dwell a married couple with eight children. The last chair has been pawned for a florin, and every other saleable article has piece by piece been disposed of. "I have heard a good deal in the mission-hall," said the father, an intelligent and industrious man, the other night, "about answers to prayer: do pray for me that I may get employment."

What is to be done for the throngs of poor starving children, whose wan faces depict hunger, and whose scanty rags bespeak intense poverty and suffering? This is a question which is constantly perplexing those engaged in practical work amongst the poor, and nowhere more so than in this district.

Last Monday week, a free meat tea was given to a large number of hungry and destitute men and women, whose cases had been carefully inquired into beforehand. It would have aroused the pity of the most callous to note with what eagerness the famished crowd partook of the repast. Many a story of sorrow might be told if space permitted.

The work of the Mission has been greatly blessed; some have been born again, and backsliders have been reclaimed. Numerous shops in the neighbourhood which, before the Mission was started, were open on the Sabbath, are now entirely closed on the Lord's Day. In order to save the heavy rent of the present building, which amounts to £52 per annum, exclusive of other expenses, it is desired to erect an iron building on an adjacent piece of land, at a cost of £150. The Committee ask the continued prayers and support of your readers.

S. CLAYTON, Superintendent.

17, *Clifton-road, Peckham, S.E.*

ENGLISH BLIND MUSICIANS IN THE STATES.—Dr. Campbell presented several pupils of the Normal College for the Blind, Norwood, in a concert at Boston, last week. They were well received. Surprise was expressed at the thoroughness of their education. The Boston newspapers speak well of their performance. Dr. Campbell will present his pupils at a concert in Washington, under the patronage of President Cleveland.

For the Young.

"A LITTLE MEMBER."

"Even so the tongue is a little member, and boasteth great things."—JAMES iii. 5.

I HAVE before me as I write the account of a strange accident which befell a splendid Atlantic steamer, in the beginning of last year. She had sailed from Queenstown for New York, and had on board nearly three hundred passengers, besides her crew. She was considered one of the fastest and best steamers afloat. Her engines were the most powerful in the world, and when she encountered the storms of the Atlantic, she seemed to meet them like some mighty monster—dashing the waves in volumes of foam from her bow, as she sped on her way across the deep.

On this particular voyage she encountered a severe storm as soon as she left Queenstown, but nothing seemed able to check her in her resistless progress, and, when the storm abated, she was apparently uninjured and undisturbed by it. But suddenly, without the least warning, she refused to obey her helm, and, notwithstanding the power of her mighty engines and the perfection of her machinery, she lay for three days and three nights like a log on the ocean, in the greatest danger of being lost. Happily another steamer came to her assistance at the end of that time, and she was towed into New York harbour. It was then discovered that her rudder was fractured. "By the unexplained fracture of a small piece of metal, this splendid ship was almost as helpless as a log," was the newspaper report, on the accident.

How forcibly this brings to our minds the words of our text! "Behold also the ships. which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth." And this small helm, you may be sure, is an especial object of care and attention with all captains, lest there should be lurking in it, unobserved, any flaw which might in the moment of danger wreck the ship.

"Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!"

Even very little children are often like that great vessel with the faulty helm. There is something wrong with their tongues. They may have beautiful bodies, and people may admire them, but God, who reads their hearts, and who sees there tongues, and hears every spoken word, knows that they are in great danger, although they may not know it themselves. I remember when I was a little boy, hearing other little boys using words that were wicked, and poisonous, and, although I have forgotten many things that it would have been well for me to remember, I have never forgotten the evil words I then heard. Truly we may say, "The tongue is an unruly evil, full of deadly poison."

We know that there is only one remedy for this mischief, and that is love to Jesus in our hearts, and the power of the Holy Spirit in our lives. David, you remember, knew how impossible it was for him to guard his own tongue without the help of God, and so he prayed: "Set a watch, O Lord, before my mouth: keep the door of my lips!" I sometimes hear children—even very little children—answer pertly, when reproved for saying evil things: "I'll say what I like: my tongue is my own." Let them remember what King David said of the wicked people of his day: "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongues will we prevail; our lips are our own; who is lord over us?"

There is, indeed, no surer way of telling who is lord over us than by our tongues. We may think that we are not serving the devil; but, if our tongue is evil, our text tells us the reason. "It is set on fire of hell;" and we know who is lord there.

But if our lips and our tongue love to speak to God in prayer, and to ask for his protection and blessing, then we may know that Jesus is our Lord, and that we are seeking to serve Him.

It is good for us to remember the words of our text: "Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!" In the chapter from which the text is taken, the tongue is compared to a bit in a horse's mouth, to the rudder of a ship, and to a spark. When the horse takes the bit between his teeth, he rushes headlong to destruction; when the rudder breaks, the ship may be lost; and the tiniest spark may set a city in flames. I have heard of a great mansion being destroyed by a spark. It fell on a sheet of blotting-paper in the library, as the owner of the house was sealing a letter, just before going to bed. The blotting-paper smouldered, and the desk caught light, and by-and-by the alarm ran through the neighbourhood—"Fire! fire!" as the flames leaped from the windows, and the inmates were with difficulty rescued from a terrible death.

So you see how great a matter a little fire kindleth. And words are sparks. They fall from our lips unheeded, but they may smoulder and spread, and do deadly damage where we least expect it. Our only safety is in God. May we all send up the beautiful prayer of David in the nineteenth Psalm: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer!"—*Sunday at Home.*

ANOTHER GOOD EXAMPLE.

IT was most delightful to hear of the St. Helier "School Girls' Bazaar;" and I am sure your young readers will be pleased when I tell them of a similar effort in the far North.

Some months ago, a few girls in Inverness, of ages from ten to seventeen, resolved that they, too, would make their Christmas vacation doubly enjoyable by working for the little ones of the Dublin "Birds' Nest," and of our own Highland Orphanage. Accordingly, a "Children's Bazaar" was planned; and the arrangements were carried out in thorough business-style. At noon on the day before Christmas the interesting "Bazaar" was opened, and realised the unexpectedly handsome sum of £72!

It gives me pleasure to add that the five leading young stall-holders—Aby, Agnes, Jeanie, Mary, and Edith—are earnest members of the Scripture Union; and I know how very happy it made them to do this little service for the Friend of whom they read together daily.

Now, boys and girls, will you not merely admire, but will you really try to follow the beautiful example of St. Helier and of Inverness? Perhaps you cannot get up a "Bazaar;" but there is not one of you who cannot do something if only you are willing in a quiet, humble way for others, and thus do something for the Lord Jesus who has done all for you.

I once asked a little girl: "Why, darling, are you always so eager to do something for papa?—to have his cosy slippers warming in the fender when you know he is coming home, and his special little favourites, the freshly-gathered snowdrops, just ready for his button-hole?" The sweet face flushed, the black eyes sparkled, and in a very second came the answer: "Because I love him so!" And if you truly love the Lord, it will not be a hard task—on the contrary, it will be quite the natural thing for you—to show that love constantly by glad, unbidden service.

"There's a work for little children
  Which their tender hands may do,
A love that their hearts can render,
  A service bright and true;
There are souls to win for Jesus,
  By their Christ-like words and ways,
And He smiles upon every effort
  To tell out all his praise."

CLARA ST. CLAIR.

CHURCH ARMY.—Two officers will leave England in February for Australia. Prolonged Church Army Missions have just been begun at Wallingford and Cambridge, and others will shortly commence at Keighley and Newcastle.

EVANGELISTIC MISSION, MALDEN HALL.

THE twelfth anniversary of this branch was held on January 14, afternoon and evening. There were, as usual, large attendances, and the anticipations of spiritual blessing were abundantly realised, much of the time being devoted to praise and prayer.

Mr. J. Denham Smith's address will be found in *Footsteps of Truth* for February. Mr. Russell Hurditch said that, as men are yielding up the old foundation truths of the Gospel, a necessity arises for going over the ground trodden years ago, in the strength, courage, and grace of God. Mr. W. R. Lane said three classes are easily turned away from the truth—simple ones (Rom. xvi. 18), those of stunted growth (Eph. iv. 14); and unstable souls. Mr. J. G. McVicker said, security against the evils pointed out is found in 1 John ii. 18—24.

After an interval for tea, Mr. Swan gave an account of the Lord's leadings, resulting in his purpose to go to the help of Mr. Arnott, who is doing so noble a work in the interior of Africa. Mr. Scholes, a native of the West Indies, who is preaching at Kilburn Hall this month (January), contrasted the hostility of the heathen fifty years ago with the open doors and open hearts of today. The story of Livingstone decided the speaker to give his life to the work on the Congo. This address led to prayer on behalf of Bishop Hannington. Mr. F. Twinch quoted Bishop Selwin's saying—"If you want blessing at home, have sympathy with the heathen abroad." The speaker had personal reasons for sympathy with foreign work; and Malden Hall is certainly a scene of continuous blessing. Mr. Wm. Allwright, a platelayer, gave an earnest and a vigorous account of his conversion at Malden Hall, under the preaching of the three gipsies, some years ago. Mr. Edward Hurditch spoke of stones of remembrance—of defeat and sorrow, personally and in the Church; but, beyond and above this, the stone of Ebenezer and renewed covenant. Mr. J. G. McVicker showed that in Acts xxvii. 25, Paul knew God had spoken to him, what He had said, and believed Him. A man brightened by a word from God is able to encourage others; and they who keep God's company take "good cheer" with them. Dr. Popham rejoiced that the marks of Christ's coming surround us. Mr. R. Paton said a higher conception of the living God, and the right use of his Word, will leave less difficulty in Gospel labourers going to the ends of the earth. After an appeal to unconverted ones who might be present, Mr. Hucklesby closed the meeting in prayer.

On the following night, a free tea was given to 350 unemployed working men and their wives, together with a loaf of bread for the morrow. Others came in and filled up the Hall for a Gospel service afterwards. Several appeared deeply impressed, and some are believed to have been led to the Saviour.

LIVINGSTONIA MISSION.—At a largely attended missionary meeting in Glasgow, presided over by Mr. J. Campbell White, and at which Prof. Drummond and Dr. Alexander Whyte, of Edinburgh, were among the speakers, it was resolved to support the appeal for £20,000 now made for the maintenance and extension of the Livingstonia Mission during the next five years.

PRIZE ESSAYS ON THE SUNDAY QUESTION.—The prizes for essays on various aspects of the Sunday question, offered by the Working Men's Lord's Day Rest Association, have been awarded as follows: £25, What does God's Word teach about the Sabbath?—J. W. Stanford, blacksmith, Minster, Sheerness; £20, The Sabbath: its Moral, Social, and Physical Advantages—W. Neal, compositor, Farnham; £10, The Closing of Public-houses on the Lord's Day—G. H. Millward, drapers' assistant, Abergele; £10, Objections to Opening Museums on Sundays—F. Spicer, compositor, Old Ford; £10, Arguments for Opening Museums on Sundays, carefully considered and answered—F. Spicer, compositor, Old Ford; £10, Sunday Traffic on Railways—R. Yuell, station-master, Kirriemuir; £10, Sunday Postal Work—E. Goodall, bootmaker, Ryde. There were 220 competitors. The essays will be published in a few months.

THE NEW ASSEMBLY HALL, MILE END.

By Mr. HENRY VARLEY.

OUR fellow-worker, Mr. F. N. Charrington, is well known. I need say nothing to your readers concerning his consecrated life and character. The work under his care has grown in every direction, and, through the blessing of God, has taken a deep hold of the sympathies and attention of the people. I desire to influence many Christian friends to visit Whitechapel-road in order that they may see for themselves something of the magnitude of this work. For the sake of those who cannot possibly do this, I would give a brief account of the new and magnificent building which is nearly completed, and which is about to be opened.

Situated in the Whitechapel-road, somewhat beyond the London Hospital, on the opposite side, stands what is appropriately called The Great Assembly Hall. The frontage is very wide, and comprehends on its surface a most substantial and lofty superstructure. On the ground floor we find a first-class, comfortably fitted coffee tavern, with spacious bars, where hundreds of the people resort for the substantial and genuine refreshments dispensed from morning to night. Ascending to the first floor, you come upon the office where a batch of clerks are at work in the necessary department of figures and detail. Here are also club-rooms, Bible-class centres, library, young men's classes, inquiry rooms, &c.; in short, everything which is comprehended in a large centre of Christian work.

In the centre of the handsome frontage is the main entrance to the new hall, the capacity of which will be understood when I state that it is within a few feet as large as Mr. Spurgeon's Metropolitan Tabernacle. Like that capacious building, the Assembly Hall has two galleries that run round the building, supported by ornamental iron columns. The building is a model of architectural proportion, combining great stability with the cheerful attractiveness in which the common people delight. The seats, which number nearly 5000, are very comfortable and all within sight of the preacher. The platform is on a line with the first gallery. There is a capacious organ gallery, adapted for the choir, and a richly-toned and powerful organ. The seats on the floor are movable, so that it can be turned, when occasion requires, into one large area for the mass tea-meetings which are held. In my judgment the lighting is admirable.

Every facility exists for after meetings; inquiry-rooms abound, whilst without, at the side, another hall is found, capable of holding from 600 to 700 persons.

My heart was glad when I saw this vast educational institution, this new proof of the great heart of Christ caring for the poor, this splendid argument against infidelity and ungodliness, this workshop in which human material is to be gathered and fashioned for industry, sobriety, and godliness in this world, and for glory, honour, and immortality in the world to come.

It ought to be known, however, that this great enterprise is sorely pressing the resources of Mr. Charrington. With unselfish devotion of his personal substance, he has largely borne the burden, which, I venture to think, the stewards of substance in the Church of God should deem it a privilege to share with him. No less than £30,000 has been expended in this noble work. About £10,000 is yet needed to free the toiling hands of our brother and his devoted coadjutors. Are there not some who will read these words who should help?—some to whom the Lord is saying, "Freely ye have received, freely give."

The opening of the new hall takes place, I believe, on Thursday, February 4, when many well-known brethren will gather together to celebrate the event. Mr. F. N. Charrington's address is 31, Mile End-road, London, E.

GOSPEL WORK IN GERMANY.

FROM Sunday, October 19, until Tuesday, December 1, Mr. Schrenk, the evangelist, held a course of meetings at Frankfort. During this second visit to Frankfort he spoke every evening to immense audiences, and, excepting Sundays and four or five week-days, held meetings of believers each morning, besides Bible-readings and prayer-meetings—speaking in all about eighty-three times. His power and freshness were undiminished to the end, and the attention and interest of the audiences steadily increased.

His style is very simple, and there is a total absence of rhetorical ornament about it, but he has an unceasing flow of language, and great aptness of expression, and makes frequent use of anecdote and illustration. There were no after-meetings, but, at the end of each Gospel address, the anxious and inquiring were invited by Mr. Schrenk to see him during the day at his lodgings. Many availed themselves of the opportunity. The evening meetings were held for the first ten days in a large dancing saloon; for another ten days in the circus, which holds about 2000 people; then, for ten days, in another dancing saloon at Bockenheim, a very poor suburb, inhabited chiefly by workmen and their families. For the last week they were held in the largest Protestant church in Frankfort. This does not include Sundays, on all six of which Mr. Schrenk preached in the evening at the Christus Kirche, the pastor of which, Mr. Benemann, was throughout a warm friend of the mission.

The last two evenings at each hall were devoted respectively to meetings for women and girls, and for men. The principal object of these was to help those who wished to lead a new life, by bringing them into contact with other Christians. Mr. Schrenk succeeded in swelling considerably the numbers of several Young Men's Christian Unions already in existence, and in forming a Young Women's Christian Union, which now reckons about eighty members. A number of married men also meet once a week for Bible-reading and prayer, under the direction of a pastor. The size of the audiences at each hall increased rapidly from night to night, and in each district a different class of people was reached.

Mr. Schrenk seemed to feel most of all in his element at the circus, which is in a low part of the town, and where the audience (which included a large proportion of men) looked as if they had not often been inside a place of worship. The order and quiet, however, were perfect, and reverent attention and deep stillness prevailed as soon as the preacher began.

The subject at the morning meetings for believers, which were attended by about 200 people, was "The Indwelling of the Holy Spirit." Mr. Schrenk laid great emphasis on the importance of dethroning all idols in the heart, and thus "preparing it for the Spirit's habitation." All faculties of the mind and each member of the body must be surrendered to the service of our Lord and Master. "How can we be afraid to give ourselves up to Him unconditionally, who is Himself the author of our being, physically and spiritually?" At these morning meetings many were greatly helped. At the close prayer was made, generally by several of those present, for blessing on the evening meetings and on the work in general.

Mr. Schrenk has now returned to Berne, but will soon, it is hoped, visit Germany again to evangelise in other cities. Those who know Frankfort will realise, with thankfulness to God, what a beneficial change in methods as well as matter, has thus been introduced into the work of God there, and will be stirred up to pray for deep and extending blessing on these efforts.

RESCUE WORK IN BRIXTON.—Mrs. Harrier, 6, Pope's-road, Brixton, S.W., writes to us:—I have put twelve girls into service, boarded out four children, have got three here at present, and six girls. I think, if I am able to get help to tide me over present difficulties, the work eventually will be self-supporting.

LIBERIA, WEST AFRICA.

THE following extracts from a letter of Miss Sharp, an American missionary, of the Methodist Episcopal Church, recently received by a friend in Manchester, will interest our readers, as showing the spread of Christianity in that part of the Dark Continent:—

"Since I last wrote to you I took a bright boy of eight or nine—they never keep an account of ages or anything else; he did not know one word of English, nor did he ever hear of God. A very bright boy belonging to my Mission Home took him in hand, and taught him of God and the Saviour. On the third day the little fellow began to do his own praying—his first prayer translated reads thus: 'God, if you will take all the bad out of my heart, every bit, and drop it down one deep, deep hole in the big water (*i.e.* the ocean), when I get big I will build you a church house, you hear him now, all right.' His 'all right' meant Amen. The avidity with which the children grasp and take in religious truths is truly encouraging to those who labour among them.

"Death has stood sentinel so long on these shores, and white missionaries have lived so short a time, the work consequently has been slow. Every advance has been over the graves of the fallen missionaries. To missionaries this has been pre-eminently a death-doomed shore. On we go, nevertheless, at the Master's great command, and count it joy that He counts us worthy to bear his message to Africa's benighted sons and daughters. 'Africa for Christ' we have inscribed on our banners.

"Will you kindly endeavour to procure some good coloured pictorial Gospel tracts, periodicals, and books in the English language?" Parcels of tracts, books, &c., carriage or post paid, should be addressed to Miss Sharp, Missionary, Monrovia, Liberia, West Coast of Africa.

RELIGION IN PERSIA.

A LECTURE was given on Monday week, at the Aldersgate-street Y.M.C.A., by Colonel C. E. Stewart, on "Some Recent Developments of Religious Fervour in Persia, and the Rise of a New Religion in that Country." Lieut.-General Haig, who presided, said few were aware that there are no less than one million square miles in Persia inhabited by heathen and Mohammedans, with only a very few Christian teachers. The religion is Mohammedanism, the ruling power despotic, and apostacy is punishable with death. Persia has been sadly neglected by the Christian Church, but it is now more than ever open to the religion of Jesus Christ.

Colonel Stewart said he had travelled a great deal about the country in the disguise of an Oriental, and had more than once been in peril of his life. The combined populations of Armenians and Nestorians amount to about 200,000. A Christian, sad to say, is generally looked upon in Persia as a wineseller. The education of the women is absolutely necessary to the progress of religion. There is a great work to do to prevent Armenians from turning to Mohammedanism. In 1852 a so-called prophet arose, who preached against Mohammedanism, declaring he had a mission from God. His name was El Bab (*i.e.*, The Door). He chose eighteen disciples, and himself made nineteen, the mystic Persian number. In six years his followers numbered 150,000. The Shah and his Government tried to get rid of him, and, after many unsuccessful attempts, at last succeeded. Many of his followers were in like manner cruelly put to death. He was succeeded by El Baba, who continued the crusade against the Mohammedan religion.

By way of application, the lecturer asked if Christians were prepared to suffer for their Leader like those who died in defence of El Bab? He greatly desired to stir up a deeper interest in Persian missions; and exhorted all present to look for answers to their prayers. He himself had some most remarkable experiences of God's faithfulness. Dr. Bruce, of the Church Missionary Society, is doing a wonderful work at Julfa among the Babis, now that both leaders are dead; the people are at the present time just in the frame of mind to accept Christian teaching.

Notes and Comments.

WE are requested to state that the meetings, announced in our last issue to be conducted in Exeter Hall, by Rev. Mark Guy Pearse, will be open to ladies. (See list of Forthcoming Meetings.)

The first week in February has been set apart by the London City Mission for earnest prayer on behalf of London, and for enlarged success in every department of the mission work. Every evening the missionaries, 460 in number, will assemble at the Mission House, New Bridge-street, E.C., to wait upon God, and to seek "the fulness of the blessing" on themselves and their work. All friends of the Mission are earnestly asked to intercede with God on behalf of these servants of Christ during the coming week.

In nothing is the Christian Church of this period more indebted to the Providence of the Spirit than for the fulness of light which is now being poured over the age that witnessed the dawn of Christianity. The advantage can hardly be estimated. Among other recent works is one by Professor Schmidt, of Strasburg, which has been made accessible to English readers. (*Isbister & Co.*) Unspeakably terrible is the well-supported picture it presents of the utter heartlessness, pride, vengeance, and family foulness of even the highest Roman society. "The Social Results of Christianity," which is the title of the book, are shown to be the introduction of charity, unselfishness, humility, kindness, and purity.

The evidence, now so fully brought out, of vast ameliorations in Roman society through the influence of the first Christians, has its weighty lessons. Roman believers, according to Paul's letter to them, *did* understand that, buried with Christ through baptism unto death, they were called to walk in newness of life. Surely the Spirit is teaching us that a real spiritual vitality should not in these days be without its power upon the world's life, as it clearly proved its divine and constraining power at the beginning.

At a new period of work for the Master, and when the cry of believing ones is so urgent for the reality of pulpit earnestness, many preachers will be glad to be reminded of a sentence from the "Remains" of Richard Cecil, once minister of St. John's Chapel, Bedford-row:—

> Faith is the master-spring of a minister. Hell is before me, and thousands of souls shut up there —Jesus Christ stands forth to save men from rushing into this bottomless abyss—He sends me to proclaim his ability and love: I want no fourth idea! Every fourth idea is contemptible! Every fourth idea is a grand impertinence.

A Welshman forcibly contends in *The Spectator* that in a recent work on "Great Welsh Preachers," by a popular writer, the explanation which attributes their success to the language, emotion, imagination, and superstition of the people, is altogether inadequate. Their power, he pleads, was owing to their deep convictions as to the truth of the Gospel, to their nearness to God in prayer, and to the enduement of the Holy Ghost. *The Spectator* sets this plea aside by the remark that the great Welsh preachers were not peculiar in these spiritual qualifications. It may, however, be maintained that in every land, and every age, the successful preachers have been those who, in the Welshman's language, have been "richly adorned for the pulpit by the Spirit of Christ."

The Contemporary Review contains a calmly written article by Mr. F. Peek, on the Salvation Army. A society, which in a few years has turned half a million of people from being the enemies of religion, to become its friends; and from national indulgencies, to be people of self-denial; and which has in so remarkable a manner brought, through Christ's salvation, a new life to the hopeless, ought, it is pleaded, to receive not a carping but a careful consideration.

This, one thinks, must strike candid persons: efforts to reach the people by comic songs and readings, frequently under the auspices of ministers of religion, and often on the very eve of the holy services of the House of God, receive commendation; whereas those who never after this manner come down to the people, but by their music and hymns always try to raise them to a higher level, receive from the same persons only condemnation. Mr. Peek contends that the Salvationists have incarnated the unselfishness of real Christianity. In so far as they or any other people do this, they offer a timely example of vital religion.

A little while ago a curate in the East-end of London told us that for some time after he entered on his duties in Whitechapel he was quite unable to take dinner after he had been going about from room to room all day, and finding almost everywhere pinching want and a deadly struggle against starvation. With the memory of the wan and emaciated faces of men, women, and children haunting him, to take good food and to sit by a cosy fire seemed almost sinful, after the little he had done to alleviate the want and sorrow round about him.

Under the influence of a somewhat similar sensibility, John Ruskin has stated that "luxury at present can only be enjoyed by the ignorant; the cruellest man living could not sit at his feast unless he sat blindfold." The ignorant and the blindfold are, however, very numerous in these days, and many of them object strenuously to enlightenment. Day by day the newspapers contain reports of inquests upon persons who, surrounded by almost unbounded wealth, have died of starvation; yet in our midst there is a waste which in the sight of God must be criminal.

The City Press has stated that the expenses incidental to the last Lord Mayor's Day in London amounted to nearly £5000, of which sum £2000 was expended upon the banquet at the Guildhall. It may reasonably be asked if the money could not have been put to a better use, seeing that on every hand there are hundreds of deserving families in want of the barest sustenance. Week by week we have to record the dreadful fact that men, women, and children are tramping across London in the hope of getting a cup of coffee and a bit of bread, "morsels of humanity," many of the little ones, such as our artist pictured in the pathetic sketch in our issue of January 14. What banquets might be given, with fewer delicacies of the season, if the civic authorities, not only in the Metropolis, but in our provincial cities and towns, even for once only, resolved to follow the command of Christ, to "call the poor, the maimed, the lame, the blind;" and what a blessing would follow the feast!

A pastor who has had much experience among the industrious poor, and who has much of the spirit of his Divine Master, has suggested that many ladies, instead of simply "ordering" a bonnet or a dress, "not caring about the maker, who she is, or how hard she works, or how little she is paid," might make it at home with the assistance of an expert sempstress. The employer's kind heart might be safely trusted to take care of the workwoman's meals, and hours of labour, and renumeration. He adds, "Who would be the worse for the friendly intercourse?"

If our Christian women would return to this practice, for it was not uncommon twenty years ago, we should hear less of starvation wages, and there would be fewer lost ones in our midnight streets. A little trouble and a little additional outlay would be involved, but much good would be done to those who frequently hunger, not only for bread, but for a little sympathy and a few kind words.

In a recent number of *The Methodist Recorder*, Rev. Edward Smith has, in a powerful article, insisted upon it that there is but one way of reaching the artisan class in our large towns—"Soul to soul, life to life," or, as the writer designates it, "hearthstone work." To send "transformed artisans as unpaid missionaries among the saddest, and vilest, and lowest," means personal sympathetic contact with these unfortunate beings, and such effort undoubtedly would be blessed by the Master who stretched out the Divine hand and touched those whom He healed.

For some time back the police in Dublin have shown a praiseworthy zeal in the endeavour to protect the residents in tenement houses against the intrusion of improper characters. Recent murder trials show that a grave element of danger to the morals of children of both sexes is to be found in the occupancy of portions of houses by vile characters. In many cases the police authorities communicated with the owners of property, in order to have objectionable persons removed from tenement houses chiefly occupied by the industrious poor, and very good results followed. Since the passing of the Criminal Law Amendment Act the efforts have been greatly increased, and several localities have been completely cleared. That much can be done in support of good morals, when the authorities desire to protect the virtuous and well-conducted, has been clearly shown: it is no slight thing that many young women have, by the wise action in Dublin, been saved from that enforced contact with the vicious and depraved, which, in some districts, seemed to be almost inseparable from the tenement system.

In 1883, Mr. and Mrs. Ernest Hart paid a visit to Ireland, and found among the peasants of Donegal, what, alas! is never absent, much poverty. They found, however, what was better, much willingness to work, and, as the women showed great ability in knitting and embroidery, Mrs. Hart gave orders for work in the hope of finding a market for it in London. In this hope the kind lady was not disappointed, and the demand to-day for the Donegal hand-knit hosiery enables her to employ quite a large number of the peasantry. From September, 1884, nearly £1000 have been paid to the workers, and there has been a consequent improvement in the condition of the people.

At 43, Wigmore-street, London, samples of all kinds of knitted, woven, and embroidery work done by the industrious peasants, are on view, and may be purchased. Some of the work is very beautiful, and purchasers may have the satisfaction of knowing that they are helping to develop cottage industries and to alleviate the hard lot of the industrious poor in a wild district of Ireland but seldom visited by anyone so practically kind as Mrs. Hart has shown herself to be.

The Countess of Dufferin is turning to admirable account the influence secured by her position as wife of the Viceroy of India. She is endeavouring to raise a fund for the institution of a school of medicine for women in India. A correspondent of *The Pioneer*, a leading Indian paper, in advocating this fund, cites many sorrowful facts, especially as to the sufferings of youthful wives in India from the lack of native medical skill. In furthering this noble project Lady Dufferin is proving a benefactress to the great nation over which her husband rules, and we wish it the most complete success.

An English lady, who recently went to China as a worker in connection with the Inland Mission, says, in a letter to some friends in the old country :—

> I am so glad I came to China, if only for the blessing it has been to my own soul. There is no half-and-half Christian life in China. The devil reigns, and unless we keep close to Christ we grow like the people around us.

This is an argument on behalf of foreign missions that perhaps does not always enter into the calculations of those who think of devoting themselves to such work ; but it is one that deserves to have its full weight.

The lady who superintends the Y.W.C. Institute at Coleridge-road, Seven Sisters'-road, N., writes :—

> When I hear objections to the offering of the same petition again and again, I think I should like to publish world-wide how my dear father, from the time he received such a blessing at Stafford Rooms, night and morning, at family prayer, repeated each of our names and said, "We seek not for our children the riches and honours of this world, but that Thou wouldst make them useful in their day and generation." The same words were always used, and now we are scattered to the ends of the earth, and our father has to thank God that all his children are being used to the salvation of souls. Surely we have to be thankful for a father who is a priest in the home.

The last remark is in allusion to an address in Finsbury-park Hall, on Leviticus iv. 1—12, in which the responsibility of the priest was dwelt upon, and it was shown that, as in patriarchal times, the head of every household stands, like Job, in the relation of a priest to his family, servants and employés.

An Irish correspondent, writing with respect to the recent agitation produced by Mr. Stead's "revelations," says :—

> The tone of the Protestant Dublin paper, *The Express*, was absolutely intolerable ; strange to say, the Roman Catholic Nationalist journal took the right side, and even spoke in praise of Miss Hopkins' visit and addresses, which *The Express* decried. So much for the tone of public opinion in Dublin.

Mr. Spurgeon's health is now so far re-established that he hopes to return to London in time to conduct the services in the Metropolitan Tabernacle next Sabbath.

We would call attention to the charming little incident told in the letter headed "A Prayer of Faith." The definiteness of the parents' prayer, that they might be shown "how soon and how much" they were to teach their young children of things divine; their wisdom in deciding to give them only what they could apprehend, so that their religion might always be *real* to them ; and the beautiful results following this prayer and effort, strike us as points of great interest. What a relief would come to many an anxious parent if they would only learn to trust God simply, to be taught as to the how, the when, and the what of their children's education! What a relief, too, would come to many children, if parents were always on their guard against "religious cramming," being chiefly concerned that the children's religion should first of all be *real.*

We venture to remark, further, on the great benefit of public testimony to God's faithfulness. The faith of hundreds will probably be strengthened by this homely little tale. Are there not many of our readers who have similar experiences to tell? We are aware that most of our best experiences of the Father's faithful care cannot be told. They are too secret and sacred ; or they cannot be properly set forth to outsiders ; or they would be told, as such experiences often are, alas! to the great moral injury of someone concerned. For instance, if little Magdalen, of the story before us, were old enough to read THE CHRISTIAN, or if her friends were to be so cruelly unwise as to talk of her faith to others in her presence, the influence on the child's character would be simply terrible. Still, there are many glorious deeds of Providence that might and should be published.

The Divine responsiveness to human confidence : What a refreshing subject of thought!—that there is a God Who cannot fail to respond to the confidence of men! We find that men respond to the trust reposed in them, in proportion to their nobleness of character. The higher the character the more sensitive the man to the touch of confidence. This helps us a little to understand our heavenly Father's marvellous sensitiveness to the appeal of faith, and the amazing generosity of his response.

The Divine joy in human confidence : a still more refreshing idea. *We* love to be trusted. How near it brings God to us to know that He also loves to be trusted! With us such joy is a measure of greatness, for great souls long most for great trust, and have most delight in it when found. What, then, must be his joy when we lean *all* our weight on his proved faithfulness and perfect compassion! It is, indeed, wonderful to think that we may utilise every care and vexation that annoys us,—that by entrusting them all to our heavenly Father, simply and definitely, we may minister gladness to Him, while we draw down upon ourselves that generous response which never fails to bless the trustful.

As already announced, the united Conference on Foreign Missions, Melbourne-hall, Leicester, will be held on Tuesday and Wednesday, February 2 and 3. The following workers have promised to be present: Rev. James Smith (late of Delhi), Mr. H. Soltau (Burmah), Mr. Reginald Radcliffe, Mr. Jas. A. Adler (Mildmay missionary to the Jews), Mr. J. Cecil Hoyle (Spain), Mr. E. H. Glenny (Kabyle Mission), Mr. Robert Burn (Y.M.C.A), Mr. J. W. McGill (Manchester), Miss Annie McPherson, Mr. B. Broomhall, Mrs. Hudson Taylor, Mr. T. W. Pigott and Mrs. Pigott, and an outgoing party of missionaries in connection with the China Inland Mission. The meetings will be held each day, morning, afternoon, and evening. Further particulars or programmes will be forwarded on application to Pastor Wm. T. Float, Foxton, Market Harboro'. Friends from a distance needing accommodation are requested to write to Rev. F. B. Meyer, B.A., Leicester.

We trust our readers will not overlook the sadly interesting and touching communication on another page, from the Director of the Mission to Deep-Sea Fishermen. How seldom we ponder over the fact that "the price of fish" is too often "lives o' men," as the Scotch ballad puts it. That is truer than ever in these stormy days. Let us not be guilty of the black ingratitude of enjoying the fruits of their perilous toil, while we take no heed of the dangers of the deep to which these brave fellows are exposed, and do nothing to counteract or alleviate them.

In consequence of ill-health, Rev. W. R. Nicoll, editor of *The Expositor*, has resigned his pastoral charge of the Free Church, Kelso, N.B. At the Presbytery meeting, at which the resignation was tendered, there were many expressions of deep regret, from members of Mr. Nicoll's congregation, and from fellow presbyters, at the cause of his removal and the loss they would sustain. We hope Mr. Nicoll's sojourn in the south of Devon, whither he has removed, may restore his health, and enable him to continue, with comfort, his valued labours in connection with *The Expositor.*

Mrs. Reaney, of Stepney, continues her noble and disinterested efforts for the amelioration of the hard lot of our London tramcar employés. As a rule, those engaged on the North Metropolitan lines have to bear the strain of sixteen hours continuous work per day—on Sundays as well as Saturdays—for a small wage ; and this with the Company earning a yearly dividend of nine per cent. Such a state of slavery is a simple disgrace to any public organisation, and it ought not to be continued. We trust the humane shareholders of the Company will make a point of attending the half-yearly meeting at Cannon-street Hotel next Wednesday, February 3, at twelve noon, to support Mrs. Reaney's efforts on behalf of these oppressed men. Every traveller by tram should carefully study the pamphlet she has just issued, "The Story of our Tramcar Men ;" she will forward copies, sixpence each post-free, from her address, Stepney House, 73, East India-road, E.

THE CHRISTIAN COMMUNITY. — The last Report gives full details of the work. All the meetings at the hall have been largely attended. Evangelistic services have been quite equal to previous years, the open-air work has been continued with increasing interest, a considerable number of Temperance pledges have been taken, and the Saturday improvement meetings greatly increased in the regular attendance. Tract circulation has done much good ; in one case a whole family was converted. An additional hall has been taken in Islington, to which anxious souls are directed for conversation ; and a batch of lodging-houses has been put on the visitation list in the South of London. Mr. J. Atkinson, 10, Enfield-road South, N., is the respected secretary.

WELCOME TO MR. STEAD.

If the editor of *The Pall Mall Gazette* was ever tempted to fear, during his sojourn in durance vile, that he had forfeited the esteem and sympathetic regard of the Christian community, he must have been speedily undeceived by the sight that presented itself as he stepped on the platform of Exeter Hall, on the evening of Monday week. Such a reception is seldom accorded in that building to anyone—much less to one who has just served a term of imprisonment in one of Her Majesty's gaols. The hall was crowded a full hour before the proceedings began; how many hundreds or thousands failed to get beyond the street entrance, we cannot say. There were not a few absent in body who were present in spirit, as the telegrams and letters read by Mr. Coote amply showed. The gathering was remarkable, as well for its composition as for its numbers. When Mrs. Stead, leading a little son in each hand, passed to her seat on the platform, the applause was deafening; the climax of demonstrative enthusiasm was reached when Mr. Stead and his young daughter marched along in rear of Mr. Stansfeld, M.P., who assumed the chair.

Prayer having been offered by Dr. Stephenson, The Chairman said they were met to welcome, on his release from imprisonment, one of the most fearless and devoted men it had ever been his lot to know. To such a man, the only welcome they could give, the only tribute they could pay, was to determine to prosecute his work. Mr. Stead had not exaggerated the vices and the crimes which honeycomb the very substance of our social life. These vices, with their consequential crimes, we must continue to drag into the light of day. To conceal, to ignore, to pretend to deny them is itself a crime—the basest, perhaps, of all crimes. There must be no truce with evil or with evildoers. Every Christian man and woman is bound to take sides in this controversy; and henceforth those who are not with us we will hold to be against us. He expressed the strongest and the most absolute conviction, that, but for the exposures in *The Pall Mall Gazette* the Criminal Law Amendment Act would not now be the law of the land. Mr. Stead's friends have not been idle during the period of his incarceration. The land is being covered with associations, having a common centre in London, whose object is to track, to discover, to punish, to repress crime, to protect minors and women, and to discourage vice. What Mr. Stead has done he has done from a sense of duty, and at enormous cost. There is another work to do—a Parliamentary work. Law and Government should be on the side of virtue, and not on the side of vice. The Contagious Diseases Acts were suspended by virtue of a resolution carried in the House of Commons in the last Parliament, but they still remain on the statute-book, a disgrace as well as a menace and a danger to the freedom and virtue of this country. They must be repealed. There are even higher objects still than those named. We have to create a loftier ideal of virtue throughout the land—to form a pure, an elevated, a courageous public opinion, and to train it to speak and to act. The churches are now being aroused, and we are nearing a termination of an ignoble state of things. Above all, we must herald the one true and equal law of social purity for women and for men. It is only when the supremacy of the moral law shall have been acknowledged in legislation, in Government, in social, and in individual life, that our work will be accomplished.

Rev. Hugh Price Hughes moved: "That this meeting heartily welcomes Mr. William Thomas Stead from his prison to the enjoyment of his liberty again, accords to him its increased confidence and warmest gratitude, and pledges itself to the furtherance of the great national work which he has done so much to promote." In the course of a thorough-going and greatly applauded speech, Mr. Hughes said they were there to justify by their presence, by their words, and by their applause, that in their judgment the Government and their legal accomplices had utterly failed to fix any stain of crime upon this honoured Englishman. Exeter Hall has never had any sympathy with evil; it has always been on the side of truth, and of purity, and of justice; and the man who is triumphantly acquitted by Exeter Hall need not fear the verdict of posterity. The most eminent servants of God and of humanity have at some time or other been sent to prison, and Mr. Stead has now that great honour, over which Christ Himself bids his servants rejoice and be exceeding glad. The speaker said everyone in the meeting who had not yet read Mrs. Butler's book on Rebecca Jarrett* should read it without delay; it is the best book that has yet been produced in the course of this controversy. It exposes the facts, and explains them, as no other book; and it put Rebecca Jarrett's conduct in a light in which no newspaper has been able to put it. Another name he felt bound to mention was that of Dr. Heywood Smith who had been the victim of one of the most infamous persecutions ever attempted by a trades union or by anti-Christian society. Mr. Hughes asked the meeting to support the proposal made, for the establishment of a Home under Dr. Smith's control, where the best surgical and medical assistance might be obtained by ladies who did not possess sufficient means to secure first-class treatment at their own houses, and yet, from their social position, were unable to avail themselves of ordinary hospitals. No greater boon could be conferred upon a suffering class. No question, continued the speaker, has so deeply stirred the heart of the nation since the time of the Indian mutiny as the movement championed by Mr. Stead. It cannot be stopped by prosecutions and imprisonments. It has illustrated the enormous power of the press. A supreme need to-day is a new London morning newspaper inspired with the enthusiasm of humanity that would protect every weak or fallen sister, and would follow Jesus Christ to any length in the pathway of justice, purity and philanthropy. Another important thing to be accomplished, said Mr. Hughes, is the moral purification of the Legislature. No man who is content to sacrifice the daughters of the poor to the lusts of his own sex is fit to help in making the laws of England. The tone and standard of public opinion must be raised till it becomes impossible for an immoral man to fill any public position, from the village policeman to the occupant of the throne. Having strongly commended the perusal of the book "Hidden Depths" (referred to in our Book notices), Mr. Hughes concluded his stirring speech by appealing to the people not to rest till the honour of every poor girl in England was as sacredly guarded as the honour of the daughters of our Queen, and till the laws and customs of this country were animated by the pity, the purity, and the tenderness of God.

Thereafter followed short addresses by Mr. Costelloe, Mr. C. B. MacLaren, M.P., Rev. B. Waugh, Mrs. Fenwick Miller, and Mrs. Ormiston Chant. The two ladies, as representing many thousands of their English sisters, warmly thanked Mr. Stead for his noble services on behalf of their sex; the latter presented to the hero of the evening a handsomely framed illuminated address and a purse, to the contents of which over 27,000 women in all stations of life had contributed one penny each. A Teacher's Bible was also handed to Mr. Stead on behalf of the Exeter Hall Y.M.C.A.

When Mr. Stead rose to speak, the great audience rose with him *en masse* and gave him a right royal reception. The cheering and waving of hats and handkerchiefs were again and again renewed, and it was with no small difficulty that quietude was at length restored. Then a solemn hush and stillness fell upon the vast assembly as Mr. Stead said, "Let us pray," and in these simple, fitting words, gave expression to his heart's desire: "O God, our Father, Thou who hast brought us unto this hour, give us strength, and grace, and wisdom. Thou hast been pleased to exalt us by suffering, and to humiliate us by praise. If there be any here who are making an idol of me, and thinking of me, instead of the work which Thou didst raise me up to tell and to do, oh! break the idol in pieces; and help me to speak as Thou wouldst have me speak. For Christ's sake. Amen."

For over an hour and a quarter Mr. Stead held his place at the platform rail, and riveted the rapt attention of his hearers. We regret that the demands on our space only permit of portions of his memorable speech being given. He began by picturing Rebecca Jarrett in her lonely cell at Millbank. The thought that she was there while he was at liberty, being cheered and praised, made his heart heavy, and sore, and sad. "I feel once more bowed down by a sense of that great social iniquity, and that crowning injustice of the world, which, when two have sinned, visits upon the weak the worst penalty; and when a man and a woman are both concerned, puts its foot on the woman and lets the man go free. I felt, in prison, more happy than I feel here to-night. I am grateful to you; but, when you remember me, do not forget, rather remember, with far more kindness and far more sympathy, that poor ruined, blasted, blighted woman, who, in the moment when she thought to atone for a life of vice and crime, was seized by the hand of law and thrust into a felon's cell." Notwithstanding the reproof of some good people, I still rejoice, continued Mr. Stead, in being the humble instrument of doing good. There is still going abroad a sharp two-edged sword, smiting the evil-doers—going hither and thither, shielding the weak, protecting the helpless, doing good to those for whom many engaged in this movement would have gladly died. We have great reason to be thankful to those who set on foot the prosecution which led to my going to gaol. Nothing has helped the cause better than that prosecution and that imprisonment. Those who, after long consultation and great deliberation, thought they could lay their hand on "this pestilent fellow" sadly overreached themselves. From one end of the world to the other—wherever English-speaking men and women meet together—nothing has caused more keen, vigorous, sustained, and intelligent discussion than the trial, which some friends seem to regret. In the "Maiden Tribute" there was nothing new, from first to last, excepting one fact, and that fact the trial was the means of substantiating to the very hilt. It was no revelation that drunken and degraded parents would sell their children to vice. But what was a revelation was this: In the midst of this crowded city, with its temples and its cathedrals, its law courts and its police, there had lived and flourished, for long years, a woman so monstrous in iniquity as Madame Mourez. I confess that I thought it incredible that any woman could sit down and formally certify the purity of a child in order that that purity should be destroyed. But in the trial it was proved beyond all gainsaying that Madame Mourez existed, and she is now in Millbank.* There is one reason why I regret the prosecution; it has put me on a pedestal I had no ambition to occupy. (A voice: "You will have to stop there.") It has also, to some extent, discredited those whose support it is most necessary to secure, namely, the National Vigilance Association. To all those good men who are so distressed by my "errors of judgment," I would say, "Here is a great evil: here is a great wrong; the work of remedying that great evil, and repressing that great wrong, has, in some inscrutable and mysterious way, been allowed to fall largely into the hands of the individual whose errors of judgment have done much to discredit the cause. Oh! you, who never make errors of judgment, you whose unimpeachable virtue and infallible wisdom never discredited a good cause, why do not you come forth, instead of leaving one like me to take up the part that I have had to play, and that, God help me, I will continue. But all you, good gentlemen, wise journalists, and sage senators—you who see so clearly my errors of judgment, do not know how gladly I will abdicate and get down off my pedestal if only you, with more zeal, more eloquence, and more faith than I possess, will take from my hand the banner if I have failed to carry it on to victory."

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* Rebecca Jarrett. *Morgan & Scott.* 6d. and 1d.

* Since these words were spoken, Madame Mourez had died and gone to her account.

But, in the strange work of Divine providence, even the very errors of man are overruled for good. This morning, when I drove from Holloway Gaol to Northumberland-street, I found there a letter which had come across the world from Tasmania, the writer of which gave me the best greeting that could have fallen upon my ears; he told me that the name and the terror of *The Pall Mall Gazette* had forced through the Tasmanian Legislature a bill for the protection of young girls. Mr. Benjamin Scot has just informed me that in South Australia, in Victoria, in New South Wales, bills have been introduced, since this agitation, raising the age of protection. There is great need for work in carrying on this movement.

The constituencies should see to it that they return moral men to the House of Commons. We want in the House of Commons men who are in earnest about this matter. At this very moment, under the British flag, there are being carried on those compulsory outrages against which Mr. Stansfeld has constantly protested. It is enough to make one's blood boil to think that England, the mother of liberty, the nursing mother of free nations, has carried all round the world the hateful inoculation of State-regulated vice, and that, wherever a Crown colony has been established, there she has introduced, by the high command of her Imperial power, the examining-surgeon and the Contagious Diseases Acts. If Madame Mourez deserved six months' hard labour, how many years of hard labour do all those doctors deserve who, under the Contagious Diseases Acts, have carried on their infernal researches until the number has reached no fewer than 500,000 in England alone. When, at Holloway, I looked upon my fellow prisoners, I could not help thinking: "If only all men had their deserts, half of you would be going out free, and half of the other fellows, who are held in all the odour of sanctity, blessed by the Royal College of Physicians, and are allowed to go on perpetrating their outrages without end, would have to come into gaol." My three months' sentence will be a very powerful argument for Mr. Stansfeld, who will be able to say: "There is one man who has been sentenced to three months' imprisonment for one examination ordered by him. How many months are you prepared to serve if you vote against the repeal of the Contagious Diseases Acts?"

After touching on various points dealt with in his letter to Mr. Price Hughes, quoted elsewhere, Mr. Stead closed by giving what he called his "New Year's Message." I had leave, he said, from the governor to sit the Old Year out and the New Year in. I was writing, as I always do at that time, the retrospect of the year that has gone.—What has it brought me, what has it taught me, wherewith shall I mend my way? As the hour approached twelve, I was writing the very message which I have just delivered to you—"Be a Christ!" The words stuck in my mind, and I have not been able to get rid of them. As I wrote the words "I have not been—" the solemn hour struck, and in a moment the past year, with all its tragic memories, was folded up as a scroll and passed away into the vast abyss of recorded time. I heard the glad shout of those who hailed the New Year just born. I thought for a moment and then looked back to see what I had written—"Be a Christ;" and "I have not been —" I did not intend to write that, but oh! how true it was. These were the last words I wrote in the Old Year—"Be a Christ"—the message; and "I have not been—," the confession. I thought: In the New Year I will try to bear my cross and live my Christ-life to those whom I know, and to those whom I can reach. But ere the day had gone I received a brief telegram, with its stern, cold fact that one of my earliest friends, the mother of my dear wife, had passed away into the silent land, and I had lost my chance. How many are there here who have friends—those whom you know and love, but to whom you have never given a kindly thought, or spoken a single sympathising word. I ask you to think of the bitter hour—and it may come soon—when those who surround you pass away, and you may stand there feeling: "To me also came the command, 'Be a Christ,' and I have not been."

With these weighty parting words Mr. Stead resumed his seat. Though it was close on eleven o'clock, the meeting was not allowed to break up till hearty thanks had been tendered to the chairman. Then many crowded around and mounted the reporters' table in order to shake hands with one of the noblest and truest men that the century has seen.

In one of its issues last week *The Pall Mall Gazette* had the following note:—"Nothing during the last few months has better illustrated the solidarity of the British Empire than the magnetic influence which the New Crusade has had all round the world, and the strengthening of the criminal law, in sympathy with the movement at home, in almost every colony and dependency abroad. The echo of the Antipodes was heard some time ago; the last place to take up the cry is nearer home, the Isle of Man, to wit. The Manxmen, we are glad to see, are setting about the protection of their girls in a more thorough fashion even than the House of Commons was compelled to do here. The age without consent for instance, constituting felony, is to be fixed in the Isle of Man at sixteen instead of thirteen; and the age with consent, constituting a misdemeanour, is to be eighteen instead of sixteen. The Isle of Man has very properly followed the mother country in adopting a Criminal Law Amendment Act; the mother country will soon have to follow the Isle of Man in strengthening its Act."

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"WHEN THOU MAKEST A FEAST."

THE destitution which appears to be the normal condition of things in the East-end of London seems at present to be very much intensified. When, therefore, a generous Christian gentleman offered to provide a substantial meal to a number of destitute persons if Dr. Barnardo would take the matter in hand at the Edinburgh Castle, there were not two thoughts as to the answer. Dr. Barnardo's helpers went forth to casual wards, night asylums, and common lodgings to make a selection of "the unfittest," with the instruction that only those over fifty-five years of age were eligible.

On Tuesday evening last week 800 men and women responded to the invitation. It was a sad sight to see them filing into their places. By the use of stick and crutch many hobbled along. The weight of years, care, and destitution seem to have impressed a stamp of hopelessness upon many a face. Bright and lively music was played by the boys' brass band, but they heard it as if they heard it not. Even grace could hardly be said to have been sung, so feeble were the voices; but, as many of them had hardly broken their fast that day, how could it have been otherwise? For once in their lives they sat down to a hearty meal—piping hot roast beef and potatoes, followed by plum pudding and a cup of tea.

Besides the brass band, the Home had also provided a company of youthful bell-ringers. We wondered as the tune of "There is a happy land" was rung out, how many hearts would be stirred by it with memories of youthful days, and with hope to reach it in the future. The Stratford male choir sang out the Gospel "o'er and o'er again," and it seemed as if they never had a more appreciative audience. Mr. Robert Paton spoke simple and loving words that such weary pilgrims as they could well understand. Dr. Barnardo followed him. How blessed must have been the opportunity to bring the Gospel of Hope to poor creatures whose day of life was so soon to end, and whose days of hope upon earth seemed already ended. We took the opportunity of conversing with many of them, and found they came from all ranks and conditions, from the B.A. of Cambridge downward. From the tales of utter destitution which were told, one could only re-echo the desire expressed by Dr. Barnardo, and which for once roused the latent enthusiasm of the hearers, "I wish I could make you all comfortable and happy for life."

THE PRAYER OF FAITH.

DEAR SIR,—At this time, when the minds of Christians are being much exercised over James v. 14, 15, and other passages in God's word bearing on the same subject; and when we hear it constantly asked, "Who are the Elders?" "Is sickness sent by the Lord?" and much that is contradictory, strange and mystifying is being preached and taught, it seems to me that the following little instance of the kind of true, simple, unquestioning faith, such as our God delights to honour, should be recorded.

The parents of three little children, the eldest of whom is not yet four years old, have anxiously thought and prayed over the question as to how soon, and how much, to teach the little minds entrusted to them about heavenly and unseen things. They decided to tell them only by degrees what they could clearly understand, praying that spiritual things might always be a great reality to their little hearts.

A few weeks ago the mother was taken seriously ill. The little ones came down stairs (as usual) before breakfast. One morning little Magdalen, the eldest, stopped short in the midst of her play, and came to her father with an earnest look on her merry little face. "Father" she said, "don't you think the Lord Jesus would make mother well, if we were all to ask Him together?" "Yes, darling," the father answered, "I am sure He would." She ran to the others in great delight. "Come along Muriel; come along Cyril! we are all going to ask the Lord Jesus to make mother well!" She made them both kneel down with her, and the father put up a simple prayer for what they wanted, the three little voices all joining in, and repeating each sentence after him; even the baby boy earnestly doing his best. Then as they rose, little Magdalen said with a joyous smile: "There, dad! now we shall soon have mother down to prayers again!"

From that very day the mother's dangerous illness was suddenly arrested. Each morning, entirely of their own accord, the three little ones came to their father to ask the Lord Jesus again, Magdalen remarking confidently, "And He'll do it, dad." On the third day they heard that their mother was nearly well, and coming downstairs. "Oh! then," suggested Magdalen, "we had better ask the Lord Jesus never to let mother be ill again at all any more; and don't you think He'd like his little bodies to thank Him?"

When they came to the drawing-room that evening, and found their mother down, their joy was great. "And, you know, my own mother," said little Magdalen, eagerly, "we asked Him three times with father, and lots and lots of times alone." And little Muriel said, "*I* asked Him, too." And the baby boy looked up solemnly, and just said: "Lord Jesus."

Is not this a "prayer of faith," such as brings down an immediate answer from the Throne of God, and bears glorious testimony to the teaching power of the Holy Spirit?

Yours faithfully,
THE MOTHER.

CLERKENWELL. — The Juvenile Christian Mission, Board School, St. John's-lane, was started in 1872. The work rapidly increased; so much so, that in 1876 a large room in the St. John's-lane Board Schools was engaged to carry it on. Soon after the work was started a free breakfast was commenced, and has been continued every Sunday morning during the winter months for the outcast children in the district, many of whom, but for this, would have to go without their Sunday morning meal. For the last ten years from one hundred and fifty to three hundred children have been thus warmed and fed by this Mission every Sunday morning, a short service being held after the breakfast. The friends connected with the Mission are seriously hindered in carrying on their good work for want of funds. I would make a most earnest appeal for the needful help, both for the breakfasts and schools. The Treasurer is Mr. George Gillett, 9, Birchin-lane, E.C.

J. CROWLE-SMITH.

28, *Charles-street, Hatton-garden.*

AMERICAN EVANGELISATION.

DEAR SIR,—I send you some items of intelligence as to religious efforts here, which may be acceptable. Our own mission work in New Haven is prospering greatly. I have been engaged in it for eleven years, and it is now well established. It is an undenominational agency to reach and win the people of the city. The two chief ways in this country by which the people have been sought after outside of the regular Church work have been "City Missions" and "Mission Sunday-schools." City Missions have been half-and-half charity and religion, or practically a loaves-and-fishes affair. This was the form of Mr. Moody's first work in Chicago, and I often think of what he once said, "I thought to get all Chicago converted by taking a loaf of bread in one hand and the Bible in the other, but I could never get the people to look beyond the loaf of bread and see the Bible." His best work was in his mission school, out of which grew his church in Chicago.

Another thing about the charity, or temporal relief in the City Mission work, is that it does not reach a large number of middle-class working people who are non-churchgoers. These will not mix up with paupers or semi-paupers, and so are not reached. I ought to except New York city from this scheme of City Mission work, for there the City Mission is carried on in a different manner. The City Mission Society there send a worker who is usually a minister into a neglected district. He starts a Sunday-school and meeting for adults, making the people pay as much as they can of the expense; the rest is met by the Society. Very soon there is a number of converts, and a Church is formed, which in time becomes self-supporting. This is an excellent way, but it is not easily carried out in the smaller cities.

My idea has been to get at the people with the Gospel only, leaving the temporal needs to be met by charitable persons or visitors, of which latter there are many in New Haven. After accustoming the children and people to informal religious services and forming habits of going to religious meetings, we give them up to the churches. All our services have been held, with the exception of our Sunday-night Gospel meeting, at hours other than those of the Church services. The teachers in the Sunday-school and the helpers in the meetings have been urged to introduce children and adults into the churches. The work has been liberally sustained by the very best people of all denominations. The committee or directors have been, and are, prominent ministers and business men from the various churches.

As I have said, I have been at work hard for eleven years, beginning in October, 1874, when I was a member of the junior class of Yale, and carrying it on during the three years I was studying in the theological school. It is quite interesting to note the results. It has been to me a practical study of "How to reach the Masses." When we began, there were about 2000 Protestant children, or children other than Roman Catholic and Jews, of school age (four to sixteen) who did not attend Sunday-school. New Haven then had a population of about 60,000. It has now about 75,000, and there are about 500 such children not in Sunday-schools. We have had about 1600 different children in our school during these years, and with only few exceptions these children have been taken into the church schools.

I looked upon this as the very strongest and best part of the work of getting the people into the churches. I thought the Church would hold on to the children as they grew older, and that through the children access might be gained to the homes of the people, and fathers and mothers, friends and relations, brought into the Church. This has been done, as I have said, to a small extent. I frequently meet the boys and girls who were members of my school eight, nine, or ten years ago, and who were passed into the churches. They are now about eighteen, twenty, or twenty-four years of age. Their habits of life are good, but they are not Christians, and very often do not attend church. Most of the people who were passed into the churches after being soundly converted in our meetings have held out, but the others do not go anywhere, so I think I shall be forced to say that my plan of getting the people into the churches has not been a success. I think, too, that many of the people have come into our hall, and, finding it a sort of mission, have gone out, and neither we nor the Church have got them.

I am working now on the problem of "housing the people." It is a great problem, as every worker will admit. How often are we grieved to the heart by the constant confession of some one most difficult to reach, "I used to be a Christian?" I have started a sort of semi-Church Organisation of the converts, which may develop into a Church. If I had known enough ten years ago to use this agency then, I feel sure that the number of those who would have held firm would have been largely increased. If this is of any interest, I will give another letter to an explanation of this plan.

Colonel G. R. Clarke, of Chicago, expects to hold meetings for a week or ten days with us, beginning January 10. He will also hold several meetings in Brooklyn or New York. Next to D. L. Moody I think he is the greatest soul-winner in this country. For the year ending October 14, the eighth of his mission work in Chicago, there were 3668 persons forward for prayers in a room that will not seat over 500 persons. Ben Hogan is having great meetings in Western cities.

Dr. Pentecost has about 3000 persons in his Sunday afternoon meetings in the Brooklyn Academy of Music. Mr. Moody has been holding conventions of two or three days in various towns and cities, with wonderful results. He is going South in January. Just now he is at home fitting up the rooms in the new building of the boys' school. Fifty dollars, or £10, will fit up a room. Of course, many of his English friends would like to help.

Geo. C. Needham also goes South in January. He expects to be in England next year. He is a grand worker, and one of our best speakers in evangelistic meetings.

Major Whittle is doing good work in the West, and so are your English evangelists, Mateer and Parker and William Noble. May the Lord bless all the workers in England. It is an inspiration to read of them, and, though known only in name to many of us here, we love to think of you all.—Yours sincerely,

JOHN C. COLLINS.

English Hall, New Haven, Ct., U.S.A.

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MASSACHUSETTS AND MICHIGAN.

IN a recently issued report of "The Christian Mission," Mr. William F. Davies, evangelist, Mount Washington, Chelsea, Mass., writes:—During the past six months the work of The Christian Mission has been carried on chiefly in Massachusetts and in Michigan. In Massachusetts it has been my joy to preach the glorious Gospel of Jesus Christ out of doors and in doors in Boston, Dedham, Weymouth, Saxonville, Chelsea, Melrose, and Stoneham. At these meetings many have signified their acceptance of Christ as their Saviour.

Frequent letters from the little band of missionaries in East Saginaw speak of the spiritual blessing which they have received in their testimony to Jesus. The conversion of some, and persecution by others, have followed the word preached there as well as here. Brother Geo. A. Williams, who has proved himself a helper of sterling worth, comes East to study and train for greater usefulness. Sister Laura Tatham has rejoined the East Saginaw Mission.

The object of The Christian Mission is to glorify God in the conversion of sinners, and the upbuilding of Christians. America is attracting all nations. If we can evangelise the un-churched foreign population in this land, we can evangelise the world. In the lumber-woods, and among the scattered settlers of our country, who, during the present century of unexampled missionary activity, have been more neglected, spiritually, than India, China, Japan, and the South Sea Islands, this work has begun in earnest.

HOMES FOR LITTLE BOYS.

A PAMPHLET issued by the Secretary of these Homes, Rev. A. O. Charles, contains a record of twenty-one years' history of the institution; it forms a most interesting narrative of small beginnings, rapid growth, and the ultimate attainment of majority. "During this period no less a number than 1,061 destitute children found home, food, clothing, education, industrial training, recreation, and religious teaching. They were thus equipped for the battle of life, taught how to live well in this world, and how to prepare for the next."

Additional interest is given to the pamphlet by the publication of sermons preached on behalf of the institution by Canon Fleming and Archdeacon Farrar, both of which are of a high order. Friends of the work will also learn with pleasure that the sum of £6,000 has been paid to the trustees in full discharge of the mortgage on the Farningham property, which is now free from any such incumbrance. There still remains a debt, however, of £6,000 on the Swanley property, and the removal of this would be the removal of a great burden from the mind of Mr. Charles.

Coming to the work of the past year, it seems that signs of God's blessing have not been wanting, many of the lads affording by their good conduct ground for hope that a work of the Spirit has been begun in them. In some of the houses the boys have begun a weekly prayer meeting. The report of the inspector is very satisfactory. A gentleman living at Burnley has recently visited the institution, and has ever since been actively engaged in enlisting the sympathy of others. All communications are to be addressed to the Secretary, Rev. A. O. Charles, Bank Buildings, Ludgate-circus, E.C.

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A STARTLING BOOK.*

OF late we have had many books with startling titles, and the reading world has been variously entertained; but it has been left for the volume before us to introduce a new and a revolutionary element into literature. New, because no one has had the courage hitherto to write thus; revolutionary, because though more tragically thrilling than the most powerfully conceived situations of the best works of fiction pure and simple, it is a narrative of simple truth. Of deepest, saddest interest, of intensest reality, of heart-melting tenderness, this book must create an era not only in the lives and loves of many of its readers, but also, we hope, in the art and aim of book-writing.

A woman of high, noble, God-like impulse has had the courage to lift the curtain that has hidden the horrors of social villany, and with delicacy and power has revealed the depths of this "cruel wrong." May God bless the effort! May Ernestine Courtenay find many followers in Christ-loving hearts to-day! Young men and maidens, fathers, mothers, Christian workers, and writers, should get and read, and keep and give this book. Let no one be afraid of it; it is full of the sin of man, as it is full of the love of God, but there is not one word of its wonderful pages but may, and indeed ought, to be read by all who value purity and truth in the light of God, and who would help the tempted, the erring, and the wronged.

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* HIDDEN DEPTHS: a Story of Cruel Wrong. By F. M. F. SKENE. With an Introduction by W. Shepherd Allen, Esq., M.P. 1s. *Hodder & Stoughton.*

ORPHANAGE AT FLORENCE.—As our readers may know, Dr. Comandi has an Orphanage at Florence, similar to Mr. Müller's at Bristol, where poor starving orphans are taken care of, fed and clothed, and given a sound Christian education. Numbers of these boys have been brought to the feet of Jesus, and have then gone forth as evangelists throughout the length and breadth of Italy. The good man toils on from day to day and from year to year, bestowing all possible care upon the little ragged children that he rescues from starvation and eternal death. Anyone wishing to contribute to this excellent work may communicate with Mrs. Macrae, 45, Moray-place, Edinburgh.

Letters to the Editor.

INDIAN MISSIONS.

Dear Sir,—In my note, which appeared in The Christian of December 3, my statement as to there being no missionary in the Sumbulpore District was incorrect. Not till after I had written you did I learn that that station had been taken up by the General Baptist Missionary Society.

Also, I do not wish to be understood as having any sort of sympathy with those who speak of Protestant Missions in India as a failure. Since Ziegenbalg and Plutschan began their labours on the Tranquebar coast in 1706, more than two thousand Protestant missionaries have laboured in India. Many of them have fallen victims to the climate. As a body of servants of Christ one will have to search far and long among the worthies of the past two centuries before he will find an equal number of such devoted labourers of God. Much of the best work done by them has been in quiet, and without attracting the notice of the world. The great standing monument to the devotion of these 2000 missionaries is the native Church of India.

After much observation, I have no hesitation in saying that, in my opinion, our dear native brethren of India, in love, faith and consecration, stand much higher on the average than the churches of Great Britain or of the United States.

Bhaisdehi, India. A. Norton.

CHRISTIANS AND BOARDING SCHOOLS.

Dear Sir,—In your issue of January 7 I find a paragraph in which you say, "A parent has been much troubled latterly by the very common announcement in newspapers of the style of entertainment, private theatricals, &c., in private schools, both for young gentlemen and young ladies;" and the writer thinks it would be well for Christian parents to remind those to whom they entrust the education of their children that they do not pay large fees in order that their boys and girls may be taught how to live a life of frivolity, &c., &c.

As I read this I had sitting by my side a lady whom we have long known intimately, who, for many years past, has had a good class of school for girls, boarders, and daily pupils—with a full staff of excellent governesses, *not* young, underpaid girls with all their experience to gain. I knew she was well qualified, experimentally, to have a sound opinion on the subject referred to. Turning to her, I said, "What do you think of this?" and read the paragraph. She replied, "I should be disposed to be amused by it if I did not so well know the other side (the parents' side) to my cost." We have heard her say from time to time in the past, "If that kind of thing is the only way in which a school pays, and what is called prospers, I will never conform to such requirement, and if my school will not prosper without such conformity, it never shall with it." In the present day, professedly Christian parents, as well as others, in seeking a school for their children, appear, by the course they take, to require a great deal of display, publicity, and show for their children, anything which they think will promote the *worldly* interests of their children and bring them into association with families into which, by and by, they may "marry well." I can but wonder as I see Christian people doing this. It would seem as though many can never have read, "Seek ye *first* the kingdom of God;" for it would appear to be the *last* thing many seek. Such parents do their children a cruel wrong, probably affecting their whole after life.

It is but just that the responsibility in this matter should be borne by the right persons; those who keep the schools and resort to the means above referred to do but pander to the urgent requirements of those by whose custom and favourable opinion they live, if not expressed to them in so many words, yet made unmistakably known. Such entertainments are evidently effectual advertisements for schools, and are found "to pay well," even though it be at the cost of all that makes childhood and youth of both sexes most attractive to those who look below the surface, making them, almost in infancy some of them, little artificial men and women, robbed of the simple childhood which ought to be theirs and can never come to them again. Such are some of the *blessings* attaching to securing for children a place in so-called "Society." It appears from evidences on all hands that our Christian life, on its practical side, needs to be rearranged, so that we may "live more nearly as we pray."—Yours, A Constant Reader.

MR. PRICE HUGHES AND IRELAND.

Dear Sir,—I must make the shortest possible protest against that part of the address of Rev. Hugh Price Hughes reported in your issue of January 14, which refers to Ireland. Under the heading of national sins we find England's "outrageous" maltreatment of this country ranked with the opium and drink traffic, and other abominations more recently disclosed. And England is exhorted to stand before Ireland as a white-sheeted penitent confessing her tyranny.

Nobody denies that previous generations of legislators grievously oppressed the Irish people. If there were any danger of its being forgotten, Irish orators by the score would avert it. But why does Mr. Hughes ignore recent history, the history of his own time? He says: "A beginning must be made on our side." Has the last half-century brought forth oppressive legislation so completely in line with the previous record that it can honestly be passed over unnoticed? To read these fervid periods of his, one would imagine that the penal laws were still in force, the Roman Catholic religion oppressed and disabled, the holders of land unprotected or robbed.

The people of Ireland enjoy popular privileges in every respect equal to those of Great Britain. Taxation falls less heavily upon Ireland than any other branch of the Union. The holders of land enjoy security, state-protection of rent and tenant-right beyond what any farmer in England, Scotland or Wales possesses, and the Roman Catholic religion is fostered and endowed beyond what to many seems consistent with the state-endowment and establishment of Protestantism across the Channel. Who has ever said that we "must keep the Irish down by brute force because they are Roman Catholics"?

A Christian minister should, in my judgment, seek to "bury the hatchet" of strife, not to disinter it; and if a portion of our people are inflamed by cankerous recollections of a shameful past, we ought to point them to the present proofs of England's good-will and love of justice, rather than to fan the flames.—Yours sincerely,

Co. Kerry. George F. Trench.

COLD AND HUNGER IN ST. GILES'S.

Sir,—Words fail to express the bitter sufferings of large numbers of the decent struggling poor in St. Giles's during this severe weather. Besides the lack of employment for willing hands, the frost and snow greatly interfere with the out-door trades of the poor, so that costermongers, fruit and flower sellers, and others, are all but at a standstill and must have temporary help, in the shape of food at least, to keep starvation from the doors. One of my best helpers who attends to this branch of the work thus writes to me:—"To sit here from morning till night listening to sickening tales of trouble and want during this sad weather is enough to turn one's brain."

I am glad to say we have in connection with St. Giles's Christian Mission a brave band of house-to-house visitors whose practical knowledge of the people of the district makes them peculiarly suitable for the distribution of warm cloth, fuel, and food. Who among your kindly readers will help us in this hour of special need? Monetary gifts may be forwarded to our Treasurer, Mr. F. A. Bevan, 54, Lombard-street, E.C., or suitable clothing and money to yours sincerely,

Geo. Hatton, Superintendent.

4, *Ampton-street, Regent-square, W.C.*

RAGGED SCHOOL WORK.—Dear Sir,—I can fully endorse Mr. Le Mair's letter, which appeared in your issue of the 14th inst., as to the urgent need for additional teachers and workers in our Ragged-schools. Not unfrequently scores of children may be seen outside the school doors, clamouring for admittance, which the perplexed Superintendent does not grant for lack of teachers. "More workers" forms the burden and plea of the teachers' prayer-meetings, and I am constantly asked at the office if I can solve the problem, how to get workers. I need not add how glad I shall be to give every information as to centres and corners of usefulness, either on Sunday or week-day, in any part of London.—Yours faithfully,

The Ragged School Union, John Kirk.
Exeter Hall, Strand, London, W.C.

"THOU GAVEST ME NO KISS."

Luke vii. 45.

Thou gavest Me no water for my feet,
  No fragrant oil upon my head didst pour;
Thou gavest me no kiss of welcome sweet,
  It was not love that met Me at the door.
But here a sinner, at my mercy seat,
  In love's fair loveliness—though sin-defiled—
With love and sorrow, penitence complete,
  Hath come to Me, and on her I have smiled.
She hath told forth in tears her heart's deep pain,
  My feet hath wiped with tresses of her hair,
Ointment and kisses, prayers that are not vain,
  Her sorrow, and her love for Me, declare.
She lovèd much, and much hath been forgiven:
  Love is the highest thing in earth or heaven!

J. H. S.

EVANGELISTIC NOTES.

REV. SAM JONES has lately held a Gospel Mission in St. Louis, Mo. His homely, incisive and fearless utterances have, it is stated, aroused professors of religion to a more consistent life, while the godless have been stirred to consider their ways.

BELFAST.—Mr. William Smith, evangelist, has concluded a series of meetings in Great Victoria-street Baptist Sunday-school. A most earnest spirit pervaded the services, and there is reason to believe that, in some cases, good impressions deepened into decision.

PISHILL, HENLEY-ON-THAMES.—Mr. Israel Sida has held a hopeful mission of eight days in this place. In spite of bad weather and long distances, the people came in numbers to hear his stirring Gospel addresses. The worst men and women were attracted, and some gave good hope of a real change.

MILDMAY MISSION TO THE JEWS.—On Monday evening, January 17, Mr. Wilkinson baptized at the Conference-hall a young Jew, named Solomon Ginsburg, on his public confession of faith in the Lord Jesus Christ. The young convert is under the shelter of the Inquirers' Home, and is learning the printing trade.

MESSRS. WHITTLE AND McGRANAHAN have been labouring in the Gospel at Aitchison, Kansas. A local paper says:—It is evident that the meetings are growing in interest, and there is every appearance that there will be a real religious awakening. The meeting yesterday morning was well attended, and the exposition of Scripture as to the work of the Holy Spirit was another evidence of Mr. Whittle's great power in handling Scripture.

DOVER.—We have had in this town a most interesting series of services. Mr. Henry Varley was invited to conduct them, and they have proved eminently successful. The power of God was indeed "present to heal," and on the first Lord's day nearly forty persons confessed Christ. The influence of these hallowed gatherings spread far and wide night after night. Mr. Varley gave a series of Bible readings on the week-day afternoons, on the Lord's Second Coming. These meetings were crowded; believers connected with all the churches gathered to study the things which concern the coming of the King.

STRETHAM, CAMBS.—We have had good times lately at the Mission Hall, Stretham (which is a flourishing branch of the London Evangelistic Mission). The many converts of previous years are standing well, and friends are co-operating to increase the interest of the work here, and in the surrounding villages. During the recent severe weather, special efforts have been made to bring cheer and gladness into the hearts of old and young, and encourage them to find in the gatherings of Christians, and earnest Gospel meetings, that joy which the world cannot give. During the past week, January 18 to 25, a special mission was conducted by Mr. and Mrs. William Grove, of London.

D. Newell.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Feb. 1, John ix. 30—41; Feb. 2, x. 1—18; Feb. 3, x. 19—30; Feb. 4, x. 31—42; Feb. 5, Prov. i. 1—19; Feb. 6, i. 20—33.

REQUESTS FOR PRAYER.—That a young man may be delivered from the power of drink.——For Gospel meetings at Uffcolme, Devon, by Mr. George Hefford.——For blessing on meetings for the deepening of spiritual life to be held in the United Presbyterian Church, Airdrie, during the first week in February, to be conducted by Dr. Cumming, of Glasgow, and others.

The Book World.

LOYALLY LOVED; and, LOST AND FOUND. By Mrs. CHARLES GARNETT. *Home Words Office.* Two excellent tales—the one on Temperance, and the other on Home Missions.

JOYFULLY READY. A Sketch of the Life of Harry McInnes. By HIS MOTHER. 2s. 6d. *Seeley & Co.* These reminiscences of a bright, boyish life, suddenly cut short, will stimulate many young people in the upward path.

HIS GRANDFATHER'S BIBLE. By Rev. C. W. BARDSLEY, M.A. "*Home Words*" *Publishing Office.* A genial and racy narrative: the work of a keen and kindly observer of human nature. Its sketches of character are fresh and forcible; while the tone of the book is both natural and godly. It smells of the heather and the fell.

BOTH SIDES OF THE STREET: An American Tale. *Religious Tract Society.* We remember reading this story some years ago in its American dress, and heartily welcome it in its present form. The story of Lucky Bronson, his heroism and final reward, with the contrasted lives of the Bronson and Dudley families, will win many appreciative readers.

THE RICH MAN AND LAZARUS. By Rev. ARTHUR MCARTHUR. 1s. 6d. *Nisbet & Co.* A wise and spiritual exposition of this much-used parable. The writer disclaims any sympathy with restorationists and universalists; describes the "larger" and "eternal hope" expositors as rash and unwarranted in their interpretations, and endeavours, not without success, to throw new and helpful light on this parable.

THE HALLAM SUCCESSION: A Tale of Methodist Life in two Countries. By AMELIA E. BARR. *T. Woolmer.* A fine tale, marked by freedom and grace of thought, imaginative power, deep-seated love and reverence for the highest good, and an original plot. Mrs. Barr has created a true woman in Elizabeth Hallam; the story of her love, life, struggles, victory, and glorious end, should help to ennoble all English girls.

PHIL'S MOTHER. By EGLANTON THORNE. *Religious Tract Society.* This is a well-written little story, drawn from life, of a young woman in a house of business, who marries a Frenchman at a registry office, but ere long is abandoned. Phil is born, and is entrusted to the care of a woman who turns out to be drunken and vile. For a time the child is lost, but at last everything comes right, and Phil is restored to his mother. The moral to the story is the danger of Englishwomen contracting marriage hastily and thoughtlessly with foreigners.

THE MILLENNIUM A SPIRITUAL REIGN OF CHRIST. By E. STORROW. 2s. 6d. *John Snow & Co.* The writer believes that the millennial reign of Christ will be spiritual, not personal. He utterly rejects the pre-millennial theory of a material reign, and arranges a plan of events to follow "this glorious summer of our race," about which he says there is "a coherence, a sweet reasonableness, and a Scripturalness, both in authority and spirit," which he thinks "more than justifies our adhesion to it." In true optimist spirit he says: "It is quite contrary to fact to assume that the world is growing worse," and insists that "millennarianism is, in doctrine and in fact, inconsistent with the principles and aims of Christianity." Believers in a personal Advent and Reign of Christ may study the book with profit, though they will not accept the writer's conclusions.

The Wesleyan Methodist Sunday-school Union sends the following interesting and useful publications. The annual volume of OUR BOYS AND GIRLS (1s.) is full of crisp, telling anecdotes (which carry their own morals), and healthy, stimulating prize competitions. Its quaintly illustrated cover will help to gain it a hearty welcome. Senior and Junior TABLET LESSON BOOKS (3d. each) contain outlines of Scripture lessons for one year, with questions for home use. A real help to hard-working teachers who have little time for study. Also three story-books by the author of "The White Cross and Dove of Pearls," each carefully written and conveying some phase of truth: WAITING: AN ALLEGORICAL STORY (1s.) shows the uses of discipline in refining the character. THE ARCHER'S CHANCE SHOT (1s.) tells of a Belgian pastor, and how a seemingly chance word laid hold of the mind of a friend, finally leading to his conversion and that of his daughter; it lays bare the scheming of Romish priests to force the converts back to the faith they had left. ELEANOR'S AMBITION (1s. 6d.) shows how lawful aims may be unlawfully pursued, and how a thirst for higher education may be satisfied at the cost of ruin to health and neglect of home duties.

THE POET IN MAY. By EVELYN PYNE. *Kegan Paul & Co.* Mr. Pyne is a true poet. Graceful, musical, original and vigorous, with a happy combination of depth of feeling and delicacy of expression, these poems speak to the heart because they flow from the heart.

THE MAN WITH THE WHITE HAT; or, The Story of an Unknown Mission. By C. R. PARSONS. *T. Woolmer.* A story of inestimable worth, true to life, full of incident, breathing the spirit of Divine love, and showing what one life may do for the good of other lives.

ABOUT OUR FATHER. By Mr. WILLIAM LUFF. 1s. 6d. *Drummond's Tract Depôt.* A volume containing a hundred and five fresh and musical poems, printed in beautiful clear type, and therefore admirably suited as a present to one whose life-work is well nigh spent, and whose thoughts are ever revolving round that dearest of all relations, "Our Father." Mr. Luff is a diligent Bible student, and he has enriched the volume by attaching Scripture references. Not unfrequently the stanzas are rhythmical versions of precious passages of the Word.

OLD-FASHIONED TRUTHS. By Rev. J. C. CROXFORD. 1s. 6d. *Partridge & Co.* These "Old-fashioned Truths" are well suited for these new-fashioned times. If put into the hands of a thoughtful young man the little book may, under God, decide his everlasting destiny. "Is man immortal?" "Does a believer in Christ possess eternal life?" are the subjects treated in the first two chapters; while the Resurrection, Judgment, and Future Destiny of the Righteous and the Wicked are the all-important topics of those succeeding. Mr. Croxford is rich in the literary art, and he has sanctified it by the manner in which he treats these pregnant questions.

THE THRONE OF ELOQUENCE. By the late E. PAXTON HOOD. 7s. 6d. *Hodder & Stoughton.* This portly tome is a striking monument to the untiring industry and literary skill of Mr. Hood. He could not be said to be himself a great preacher: he shone rather on the platform and on the printed page than in the pulpit. He had a keen spiritual insight and a fine literary taste, however, which made him a most acceptable writer. The subject of this volume—the vocation of the pulpit, and the characteristics of its most famed occupants—is a very large one, but it would be difficult, surely, within the same limits, to have it treated with more freshness and comprehensive ability than Mr. Hood has done. In a dedicatory preface, written by Mrs. Hood and addressed to Mr. Spurgeon, we learn that three more volumes on the same topic were projected, but only one more was completed, or nearly so, when the author was summoned to his rest. The present volume contains sketches of celebrated preachers, including Bossuet, Bernard of Clairvaux, Chrysostom, Robert Hall, Henry Melvill, Father Taylor of Boston, Billy Dawson, and many lesser lights; it is altogether worthy of the theme.

WHAT I BELIEVE. By Count LEON TOLSTOI, Translated by Constantine POPOFF from the Russian. *Elliot Stock.* None can read this book without deep thankfulness, as the spiritual autobiography of one who has passed from Nihilism to Formalism, from Formalism to a strong simple faith in Christ crucified. Knowing, too, that Count Tolstoi has spent seven years in translating the Gospels for his countrymen, and writing other religious works which the Russian Government rigidly proscribes, we cannot but honour the diligence and devotion of this modern Wycliffe. Being a man of good family and previous literary fame his consecration is the more influential. But we add one necessary caution. Far as the truths held by the writer rise above the superstitions of the Greek Church, English Christians should not read his strong opinions without frequent reference to the "law and the testimony," and accurate remembrance of all our Saviour's conduct in things civil and religious. A glance at pp. 105 and 224 will justify these remarks. The peculiar state of Russian society is doubtless accountable for much that Count Tolstoi insists on.

The new issues for this year of the *Monthly Tract Society* are "The Earl of Shaftesbury" and "The Conversion of Adolphe Monod" (1d. each. 8, *New Bridge-street, E.C.*).

THE PROTESTANT DISSENTER'S ALMANACK for 1886 (6d. *Banks, Racquet-court*) is not a whit behind its predecessors. It contains a beautiful photographic portrait of Rev. J. G. Rogers.

A WOMAN ON TOBACCO. By Mrs. ARTHUR ARNOLD. 1d. *Anti-Narcotic League, Manchester.* A very practical and instructive address read at the annual conference of the League in October.

NAVAL AND MILITARY CHARITIES AND INSTITUTIONS. Compiled by Major JAMES GILDEA. *Cull & Son, Houghton-treet, Strand, W.C.* This compilation supplies a long-felt want, and will be much appreciated by many. The definite object of each society is made a special feature.

DAILY BREAD ALMANACK. By Rev. JAS. SMITH, Dufftown. 1d. *A. Murray, Aberdeen, N.B.* The texts are well selected. The articles are short and varied, are written in a devout spirit, and are very practical and stimulating.

THE DREAM OF THE ATHEIST. By Rev. GEO. LITTING. 2d. *John Snow & Co.* A rather sensational tract, designed to convince of the moral evidence in support of the existence of a God—a part of the controversy which the author thinks is disregarded in these days of scientific research.

THE ANGLICAN PULPIT OF TO-DAY is the title of a volume which *Messrs. Hodder & Stoughton* have just published, containing typical sermons by forty distinguished preachers of the Church of England. The sermons have been authorised and revised by the authors, and to each is prefixed a life of the preacher.

L'Ami de la Maison, a monthly French evangelical paper, edited by M. Armand Delille, begins the year well. The engravings are good, and the letterpress readable, useful, and Christian. The January number contains also a bright little piece of music. *Le Rayon de Soleil*, by the same editor, and of the same character, is for children. Both may be procured from *Messrs. Partridge & Co., Paternoster-row.*

"IS THE SPIRIT OF THE LORD STRAITENED?" A CALL TO PRAYER, is the title of a small volume by the Rev. WM. CROSBIE, of Brighton, which *Messrs. Hodder & Stoughton* will publish immediately. Canon Wilberforce will publish a small volume in a few days, through *Messrs. Hodder & Stoughton*, entitled THE TRINITY OF EVIL, in which he deals with Infidelity, Impurity, and Intemperance.

LESSONS ON THE GOSPEL OF ST. JOHN. By Rev. W. M. SINCLAIR, M.A. 2s. *Church of England Sunday-school Institute.* This volume, of nearly two hundred pages, is a reprint from *The Sunday-school Magazine*, comprising forty lessons on the above Gospel; they will be found of great value to preachers and religious instructors generally, as well as to teachers.

THE CHURCH-WORKER, 1885. 2s. 4d. Beside the usual expositions, articles, &c., this annual (vol. iv.) contains "Lessons on the Collects, for the Little Ones;" a series of "Labourers in the Harvest," by Rev. John F. Kitto; and "Prayer-Book Teachings;" all of which will be of considerable value to lovers of the Established Church. TWELVE LESSONS ON THE CHURCH CATECHISM, by THOMAS RUTT (6d.), will be most helpful to teachers in their class preparations. *Church of England Sunday-school Institute.*

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—W.E.P. R.G. D.N. J.McR. F.I.H. A Friend. J.B L.S. F.A.R. A.McC. O.H. G.S. S.P. E.C. F.P.S. C.O. G.A.H. H.E.R. H.G.C. C.G.M. M.T. R.C.B. O.R. A.H. E.T. D.J.T. J.C.B. E.H. J.S. E.J.M. E.S. G.H. W.L.L. W.R. J.R.V. T.H.A.C. E.J.H. R.D.F. G.F.T. W.E.E. J.K. W.S.C. W.G. J.W. W.M. A.L.H. G.S. M.A.L. S.S. R.R. F.N.C. D.S. H.G.M. G.A.P. C.T. J.J.V. W.C. J.A. E.W.S. J.F. J.M.S. W.S.S. T.B. J.E. M.A.P. J.C.S. J.G.M. J.H. M.L.D. R.B.B. E.H. G.F.T. B.C. M.G.P. F.B.M. F.W.O. A.B.E. M.O. C.E. W.P. J.M. W.S. I.R. J.R.V. W.H.R. K.T.K. M.L.D. J.K. L.S.B. O.T. W.M. S.E.H. A.M.S. A.J.S.M. J.A.J. R.D. S.M. W.O.B. E.M.B. J.E.B. J.C. S.C. G.F. W.M. W.W.H. C.H.

APPLICANTS FOR TRACTS.—J. Peatfield, 7, Bangor-street, Hulme, Manchester; Rev. T. H. A. Court, 34, King's-road, Peckham; Rev. R. Wood Samuel, 54, Bewsey-street, Warrington; G. Bickle, Rockhead, Camelford; Rev. R. Hall, Rockhead, Camelford; C. Clements, 18, Shelmerdine-street, Rochdale-road, Manchester; Miss Raker, 104, Cowe-street, Ludlow, Shropshire; R. Stevens, 41, Clephane-road, Canonbury, N.; F. Charlton, 55, Hollydale-road, Queen's-road, Peckham, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

THE BRETON MISSION.

THE little company of faithful converts who make the Tremel station their centre for worship met for praise, prayer and conference upon the work of the Lord on the opening of the new year. The communion was a precious time and the spirit of earnest supplication moved the whole company. A code of rules has been framed, by which each undertakes to do some work for the Lord, and to bear as far as their means, which are little above poverty, will admit, their full share of the financial needs of the mission.

Quite a revival of earnest inquiry is manifes everywhere. Truly the "Word of the Lord ha not returned to Him void," for the thousands o Gospels and New Testaments which have bee scattered as seed corns have been read; the cr from every side is "Come and further explain the beautiful things we find here and teach our chil dren." But the funds are wanting to permit o such an answer as the committee would give Never were matters so ripe for action as now. Mr I. Waites, 4 Prince's-road, Lewisham Hill, S.E. will thankfully receive any help and give any in formation.

SERMON-LANE MISSION HALL.—Mr. Georg Fuller, Superintendent, 54, Liverpool-road, Isling ton, writes:—"We were never doing a greate work for God than now, but I am sorry to say w have had less money this Christmas than for man years. I hope God may dispose some hearts t help us to carry on our winter work, which ha grown so large of late years: Sunday free break fast, soup dinners, coals, and tea and sugar for th sick, clothing for the poor, and many other thing

CONTINENTAL AND FOREIGN NOTES.

EUROPEAN.

WEEK OF PRAYER IN PARIS.—At first sight it seemed as though the meetings this year were not so well attended as those of the preceding year, but as there were three each day in place of one as before, the relative number was greater, and the interest increased.—*Evangéliste.*

FLORENCE. — Rev. John R. McDougall Scotch Church, Florence, has issued a circular letter in which he says: — Everything presages distress this winter. The scare of the plague, stretching from Spain to Sicily, is still on the public mind, and will prevent the coming of visitors, on whom the town almost wholly depends. I should therefore be glad to be in condition to exercise a large-handed charity. May the Lord stir many hearts to respond to this appeal.

PROTESTANTISM IN ITALY. — The correspondent in Rome of *The Daily News* writes:—The Clerical *Osservatore Romano* speaks in the most opprobrious terms of the meeting which took place last week at Pinerolo, in the Waldensian Valleys, of the delegates of the Waldensian and Free Italian Churches, which are about to unite. This unionist movement, which creates such a flutter in the Clerical camp, is due to the initiative of Rev. Mr. McDougall, the Scotch Chaplain at Florence. If successful, it will remove a grave obstacle which Protestantism meets with here, viz., the perplexity of Italians at the multiplicity of Protestant denominations.

MISCELLANEOUS.

SUNDAY REST IN CALCUTTA.—A movement for securing the closing of shops on Sunday is gaining favour among the Hindoos of Calcutta. The jewellers and watchmakers of Radha and China bazaars in that city are proposing hereafter to close their shops on that day, which the stationery dealers have already done for some time. The motive for this change is undoubtedly a purely mercenary one, and not a recognition of the Divine command. But it is no less an evidence that the leaven of the Bible is permeating even the callous and superstitious devotees of Hindooism.

SOUTHERN ARABIA.—The Hon. I. Keith-Falconer has set a good example in going out to the East as a volunteer missionary. Aden is in so many ways connected with Western India, that this addition to the force is an encouragement to all the friends of missions. If he is enabled by the blessing of God to carry out his plans of establishing an Industrial School and a Medical Mission, we may confidently hope that a brighter day has begun to dawn on Southern Arabia.

MR. JOSEPH HOARE, formerly a partner in the banking firm of Barnett, Hoare & Co., treasurer of the London City Mission, British and Foreign Bible Society, and the Church Missionary Society, died last Thursday night at his residence, Child's-hill House, Hampstead, in his seventy-second year.

GERMAN BAPTIST MISSION.—*The Quarterly Reporter*, published for this mission by the Baptist Tract Society, Castle-street, Holborn, is as usual full of interest. One article says:—"During the past three years nearly 5000 members have been added, with 15 more churches, and 125 new preaching stations; also 3000 more Sunday scholars, and 170 teachers. 13 new places of worship have been erected, the liberality of the members increased by 20 per cent., and the various branches of mission work show signs of vitality and vigour." Outside the German Empire, in the Baltic provinces, "the kingdom of Christ is also extending, and a meeting-place is sadly needed at St. Petersburg." Rev. F. H. Newton, 59, Bagby-road, Leeds, is the English secretary.

WATERCRESS AND FLOWER GIRLS' MISSION.—The Committee report success in the different departments of their work, and a large increase in the number reached and gathered in. The free breakfasts were accepted by 1500 poor women in the early morning, when the Gospel was presented to them. Loans, consisting of baskets, stalls, barrows, &c., have been mostly repaid. The Flower Girls' Brigade and the Destitute Children's Dinner Society have perseveringly continued their work. The Sunday evening services at Foresters' Hall have drawn large congregations, the Sunday-schools are flourishing, the mothers' meetings are well attended, and the Temperance Society maintains its upward course. The Superintendent is Mr. John A. Groom, 8, Sekforde-street, Clerkenwell, E.C.

Y.M.C.A. NOTES.

PETERBOROUGH.—The Committee of this branch are anxious this year to put forth a special effort to influence the many young men of the city. A special service was held in the Cathedral, on Thursday last, when Rev. H. W. Webb-Peploe was the preacher. Mr. Packer, the newly appointed secretary, asks prayer that the Association may become a greater power for good amongst the young men in the city.

SHEFFIELD.—The new session of this Association was opened with a social entertainment on January 9. Mr. E. Bainbridge, the President, was prevented from presiding, but sent an inaugural address, the closing words of which were: "Every earnest member should constitute himself an 'honorary secretary,' thinking constantly of the best means of extending the influence of the Association, and its capacity for usefulness."

COBOURG, ONTARIO.—You will be glad to know that the results of the work begun here by Miss Logan and Miss Beard about eight years ago, in connection with the Y.M.C.A., are still to be seen. The Lord's blessing was very abundantly bestowed at that time, as nearly 100 professed faith in Christ, some of whom have since passed away triumphant in the faith of Christ. Many are to-day faithful witnesses for Jesus, and some of them are much used of God in winning souls. The recent visit of Mr. and Mrs. Haslam has been a time of great spiritual reviving. J. W. B.

CARDIFF.—There are thousands of young men in Cardiff between the ages of fifteen and twenty-five. It is the aim of the Young Men's Christian Association to bring good influence to bear upon this important part of the population. On Sunday evenings evangelistical services are held in the lecture-room; these meetings, which are supposed to be for non-church goers, and from which great good has resulted, are usually attended by between 500 and 600 worshippers. Some of the members of the Association go forth into the highways and byeways and preach the Gospel. At present there are about 100 annual subscribers to the Association, which numbers 300 members and associates, forty of whom have joined since the advent of Mr. George Hughes, the genial and capable secretary.

LONDON.—Last week, at the invitation of Mr. G. Williams, 300 secretaries and committee-men of the fifty-nine London branches of the Y.M.C.A. met at Exeter Hall, in what is known as the "Radley" meeting, for the purpose of reporting the progress made in their various centres. Mr. Williams stated that the Association had now nearly 9000 members and associates in London; it was also reported that the total increase in the work of the Association in Great Britain for the last seven years had been that 248 new associations had been formed, sixty new paid secretaries appointed; thirty-two new buildings erected, and an increase also of 26,060 members and associates. In the course of the proceedings favourable mention was made of the work which the London Diocesan Council is doing amongst young men.

YORKSHIRE WOMEN'S CHRISTIAN TEMPERANCE UNION.—The report before us (which may be obtained of Miss Acton, Peckitt-street, York, for fourpence), contains minutes of conference, accounts of affiliated associations, a list of subscribers, and statement of treasurer's account for the past year. "One of the missionaries at Sheffield has been much engaged in visiting the public-houses, leaving tracts, singing hymns, and speaking of the Saviour. Most of the publicans asked her to continue her visits." A considerable amount of work has been done during the year, and although no fresh branches have been affiliated, several have been formed and will shortly be added. Temperance tracts have been largely circulated.

RAGGED SCHOOL UNION.—*The Quarterly Record* for January says: "The amount of child-misery in London and all large towns is very great. From the beginning of their lives they are grievously neglected, and are so hungry that they pick up dirty crusts, orange-peel, and offal, and devour it ravenously. To alleviate this misery the Ragged-schools exist." A drawing of the handsome marble tablet and bust of the late Earl of Shaftesbury placed in the King Edward Ragged-schools is given. At present the income is altogether insufficient to meet the claims made upon it; at the same time, some of the schools need rebuilding, repairing or cleaning, thus necessitating special and immediate aid. Communications to be made to the Editor of *The Record*, Mr. R. J. Curtis, Ragged-school Union, Exeter Hall.

TEMPERANCE NOTES.

AN old public-house casino at Doncaster is being fitted up for Temperance uses.

It is stated that Dr. Moorhouse, the new Bishop of Manchester, is not an abstainer.

A LANCASTER publican has been sentenced to a month with hard labour, for threatening the chief constable.

The Watchword says: "The 'washy' stuff often supplied as coffee at coffee-taverns, shows the need of 'An Adulterated Coffee Prevention Bill.'"

PRINCE BISMARCK'S "Brandy Bill" would give the State a practical monopoly of the spirit traffic, and add £15,000,000 to the Imperial Revenue.

AT Toronto, January 4, women voted for the first time at the election of Mayor, and "were almost a unit for the Temperance candidate."

DURING the past year 1338 new members joined the Total Abstinence Section of the Missions to Seamen Branch Church of England Temperance Society, Bristol.

Recently, at Norwich, 160 persons engaged in shows, &c., were entertained at tea. Dr. Geikie presided, and several joined the Travellers' Abstainers' Union.

NORTH SUNDERLAND.—Mr. A. G. Marment has held a seven days' mission in connection with the Gospel Temperance Mission. A large number have signed the pledge.

REV. C. S. ADAMA VON SCHELTEWA'S translation of Dr. Richardson's "Temperance Lesson Book" is to be published in a Dutch paper, in weekly lessons for fifty-two weeks.

A SPEAKER at a recent meeting of Carubbers Close Gospel Temperance Mission, pleaded that women should make home so attractive as to keep their husbands away from the public-house.

The Morning Advertiser states that a publican has given as a shooting prize a pint of ale every day for a year, the winner to attend and drink it at the house. "Surely in vain is the net spread."

THE Wigan Temperance Mission has had a successful year. Over 200 meetings were held, reclamation work being prominent. Of the pledge-takers for the last two years over 1000 stand true.

ARCHDEACON FARRAR says, in one Teetotal county, United States, there is not a pauper or a criminal; and in Pullman City, population 2500, all Teetotalers, there has not been an arrest for twenty months.

THE Annual Conference of the Sunday Closing Association is to be held on February 5. At the request of the association, January 17 was by many observed as a day of prayer on behalf of the Sunday Closing Bill.

AT Birmingham there has been another exposure of "Temperance wines." "Port" and "Sherry," at 6d. and 8d. a quart, contained respectively 17 and 19 per cent. alcohol. The manufacturers, Messrs. Turley, were fined £10.

IN *The Medical Temperance Journal*, Dr. Ridge briefly reviews the results of Dr. William Roberts's experiments on alcohol and digestion, now published. He maintains they have not weakened the argument for total abstinence.

TWENTY-FIVE abstaining members of the New House of Commons attended a meeting in London last week by invitation of the National Temperance League. Several of them advocated the formation of a Temperance party in the House.

IN *The Expositor*, January, 1886, there is an article, "The Bible and Wine," by Dr. Delitzch, the German critic. Dr. Dawson Burns thinks the article proves that the learned critic has not "studied the subject of Bible wines."

THE following notices have been given in Parliament by the members named:—Sir J. Pease, a Sunday Closing (England) Bill; Mr. T. Fry, a Sunday Closing (co. Durham) Bill; Mr. Stevenson, a resolution in favour of Sunday Closing (England); Mr. S. Howard, a Bill to Amend the Licensing Acts.

A SUCCESSFUL nine days' Gospel Temperance Mission has been concluded in Dublin. It was conducted by Mrs. Joseph Lucas, of Sunderland, and the interest was well sustained to the end. Four hundred and fifty persons signed the Total Abstinence pledge, and many more put on the blue ribbon. Mrs. Lucas also addressed a large and influential drawing-room meeting, and delivered her lecture to parents on the subject of "Heredity."

KINGSTON, JAMAICA.—The Y.M.C.A. which was organised in May last here, has already attained to a membership of two hundred and sixty young men. It has acquired premises of its own in Hanover-street, Kingston.

Notes on Daily Readings.

SUNDAY, JAN. 31.—LEVITICUS XVIII.

2.—*Speak unto the children of Israel, and say unto them, I am the Lord your God.*—“The Lord prefaces the laws he is to lay down in this chapter by very solemn declarations of his sovereignty, ‘I am Jehovah,’ and of his relation to them as a reconciled God, ‘I am your God.’ He sets before them his authority and his constraining love. He knows our frame; and He sees that man resents interference with his liberty in daily life and private actions more than in anything else; therefore, to silence objection and to draw the will, He adduces his sovereignty and his love.”—*A. Bonar.*

3.—*After the doings of the land of Egypt . . . . shall ye not do: and after the doings of the land of Canaan . . . shall ye not do.*”—The marriage laws and customs were very lax among the Gentile nations, and especially among the Egyptians. A people brought out of Egypt, and about to be brought into Canaan, where the inhabitants were to be driven out with the sword on account of their gross sensuality and wickedness, must be clearly taught the sanctity of the marriage relation, and be put on their guard against the violations of that sanctity which they might see or hear around them.

27.—*For all these abominations have the men of the land done, which were before you, and the land is defiled.*—“The land designed and consecrated for his people by Jehovah (xxv. 23) is here impersonated, and represented as vomiting forth its present inhabitants, in consequence of their abominations here mentioned. The iniquity of the Canaanites was now full (see Gen. xv. 16).”—*Sp. Com.*

MONDAY, FEB. 1.—LEVITICUS XIX.

2.—*Ye shall be holy: for I the Lord your God am holy.*—“These words express the key-note to the whole Book of Leviticus, being addressed as they are not to the priests, or the rulers, or the saintly few, but to the whole nation. There does not appear to be any systematic arrangement in the laws which follow; but it is evident that they were intended as guards to the sanctity of the elect people, enforcing common duties by immediate appeal to the highest authority.”—*Sp.. Com.*

9.—*When ye reap the harvest of your land,* &c.—This was a gracious provision for the poor and needy, for whom it provided food (Ruth ii.), and in doing so inculcated consideration of others upon the children of Israel. “All this was meant to check selfishness and greediness; to encourage brotherly kindness and liberality, and to condemn covetous, avaricious, grasping tendencies in the people of Israel. Besides, Israel was thus taught that though they got the best of the substance, yet there were strangers who were to share in their blessings. There were poor Gentiles often coming across their borders from Moab or from Egypt, from Syria or from Edom, who must receive a share in Israel’s blessings. Here was a type of the Gentiles partaking in their spiritual things.”—*A. Bonar.*

11.—*Ye shall not steal, neither deal falsely, neither lie one to another.*—“The meaning of the eighth commandment is here expanded into the prohibition of (1) theft, (2) cheating, (3) falsehood.” —*Sp. Com.* Lying is robbing another of truth, which he has a right to at our hands.

17.—*Not suffer sin upon him.*—This is rendered by R.V., “not bear sin because of him.” So also “Speaker’s Commentary,” which explains it to mean “either by bearing secret ill will (Eph. iv. 26), or by encouraging him to sin in withholding due rebuke.”

18.—*Thou shalt love thy neighbour as thyself.*—The second great commandment, a summary of the second table.

TUESDAY, FEB. 2.—LEVITICUS XX.

“The Lord, knowing well the deep delusions of the heart, warns Israel against sins which had already been forbidden. But He does it here by a reference throughout to the former state of morality and idolatry in the land, lest Israel should say, ‘let us try what was once done in the land before’ (see ver. 22, which is the key to this chapter). How thoroughly the Lord knows the readiness of the corrupt heart to adopt a suggestion of evil! and how accurately He saw the tendency to what was afterwards really done by Israel!”—*A. Bonar.*

24.—“*I am the Lord your God, which have separated you from other people; ye shall therefore put difference between clean beasts and unclean* An important connection, as throwing light upon Acts x., where the matter is reversed. The difference between clean and unclean beasts was to be disregarded, to show that, so far as the Gospel was concerned, the separation between Israel and the nations no longer existed.

27.—“*A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death.*”—The connection in which this law stands with the immediately preceding words: “I have severed you from other people, that ye should be Mine,” is very similar to that of xix. 30, 31, on which passage Keil remarks: “True fear of God awakens confidence in the Lord and his guidance, and excludes all superstitious and idolatrous ways and methods of discovering the future. This thought prepares the way for the warning against turning to familiar spirits, &c. The word ‘familiar spirit’ denotes a departed spirit, who was called up to make disclosures with regard to the future.” Modern Spiritualism is most distinctly condemned by this law.

WEDNESDAY, FEB. 3.—LEVITICUS XXI.

The contents of this chapter are well summarised by Keil, thus: “The sanctification of the priests. As the whole nation was to strive after sanctification in all the duties of life, on account of its calling as a nation of God, the priests whom Jehovah had chosen out of the whole nation to be the custodians of his sanctuary, and had sanctified to that end, were, above all, to prove themselves the sanctified servants of the Lord in their domestic life and the duties of their calling. They were (1) not to defile themselves by touching the dead or by signs of mourning (ver. 1—12); they were (2) to contract and maintain a spotless marriage (ver. 7—15); those members of the priesthood (3) who had any bodily failings were to keep away from the duties of the priest’s office (ver. 16—24).”

2.—*But for his kin . . . . may he be defiled.*—“He is, however, not to be devoid of sympathy and feeling. Nay, he is fully permitted to pour out his grief over mother, father, son, daughter . . . and, of course, also over his own wife, ‘his own flesh.’ This is implied in Ezek. xxiv. 16. A priest must have feelings of deep emotion; he must resemble Jesus the Antitype, weeping over his own kindred most of all, and only restrained from weeping over all by express enactment of Jehovah. A priest must have in his soul the yearning of all affection, though he give not vent to all he feels.”—*A. Bonar.*

12.—*Neither shall he go out of the sanctuary.*—“*I.e.*, not for the purpose to which reference is here made. The words do not mean, as some have imagined, that his abode was confined to the sanctuary.”—*Sp. Com.*

21.—*No man that hath a blemish . . . shall come nigh to offer the offerings of the Lord.*—It is only in Christ that the royal priesthood (*i.e.*, all believers) are “without blemish” (Eph. v. 27). Hereafter to be presented so actually. At present “accepted” as such “in the Beloved” imputatively. It is of the utmost importance that all priestly approaches to God in prayer, praise, or service of any kind should be distinctly on the ground of our standing in Christ, not on the ground of what we are in ourselves. No attainments in holiness, real or supposed, must ever be allowed to take the place of imputed righteousness (Rom. iv. 11).

THURSDAY, FEB. 4.—LEVITICUS XXII.

2.—*Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel.* — This is rendered in the “Speaker’s Commentary,” “that they so abstain from touching the holy things of the children of Israel which they consecrate unto Me that they profane not my holy name;” and it adds in explanation, “No one of the sons of Aaron who was in any way ceremonially unclean was permitted to partake of the sacrificial food, or even to touch it.”

21.—“*It shall be perfect to be accepted: there shall be no blemish therein.*”—“The ‘holy, harmless, undefiled’ One is ever set before our eyes. The Lord does not weary of the sight; and surely sinners may never weary of the sight of one who brings them life by his death. So if the man brought any peace offering, there must be no blemish. A holy God will hold no fellowship with man but in a blameless way; no peace or reconciliation except through an unblemished sacrifice.” —*A. Bonar.*

32.—“*I will be hallowed among the children of Israel: I am the Lord which hallow you.*”—“These ceremonial matters against which the sons of Aaron were warned have their antitypes in the Christian economy. Had they to be warned against unholy contact? So have we. Had they to be warned against unholy alliance? So have we. Had they to be warned against all manner of ceremonial uncleanness? So have we to be warned against ‘all filthiness of the flesh and spirit’ (2 Cor. vii. 1). Were they shorn of many of their loftiest priestly privileges by bodily blemish and imperfect natural growth? So are we by moral blemish and imperfect spiritual growth. The more highly we estimate the blessings which attach to that priestly house of which we have been constituted members in virtue of our spiritual birth, the more carefully shall we guard against everything which might tend, in any wise, to rob us of their enjoyment.”—*C. H. M.*

FRIDAY, FEB. 5.—LEVITICUS XXIII.

2.—“*Concerning the feasts of the Lord.*”—R. V. reads “set feasts,” and in margin, “appointed seasons;” or, as “Speaker’s Commentary” would translate it, “appointed times.” These appointed seasons (not including the weekly Sabbath) resolve themselves into two groups connected with the Passover and the Day of Atonement respectively, and occurring in the first and seventh months of the year. First came the Passover, on the fourteenth day of the first month, followed closely by the Week of Unleavened Bread, and, at a distance of seven weeks further on, the Day of Pentecost. These three form the first group. Six months afterwards, on the tenth day of the seventh month, comes the most solemn day in the whole year—the Day of Atonement, preceded at ten days’ interval by the Feast of Trumpets (a sort of proclamation of the approach of another cycle of solemnities), and followed closely by another week’s feast—that of Tabernacles. This was the second group. Both the Passover and the Day of Atonement pointed typically to “the redemption that is in Christ Jesus,” but each presented a different aspect of that great transaction. The Passover, as the deliverance of Israel from Egypt, typified redemption from Satan’s power through the blood of Christ. The Day of Atonement, when the High Priest went within the vail, typified redemption to God by the same blood. Redemption *from*—redemption *to*—these were the two great lessons of the Jewish year; the first, with its accompanying “Feast of Unleavened Bread,” typifying that redemption from Satan’s power is followed by the practical putting away of sin; and the second, with its accompanying “Feast of Tabernacles” (recalling Israel’s sojourn in the desert), typifying that those that are redeemed to God by Christ’s blood, and brought nigh to Him, must live as strangers and pilgrims upon earth. These two aspects of redemption are brought out in 1 Pet. i. 18 and ii. 9—11.

17.—*Two wave loaves . . . they shall be baked with leaven.*—As the sheaf of firstfruits waved before the Lord “on the morrow after the Sabbath” (ver. 11) typified Christ in resurrection: so this Pentecostal offering of two loaves typified the Church, sanctified, indeed, by the Holy Ghost, as Pentecost (Acts ii.) bore witness, yet not without sin, as 1 John i. 8 testifies.

SATURDAY, FEB. 6.—LEVITICUS XXIV.

5.—*Thou shalt take fine flour,* &c.—“The shewbread is mentioned Exod. xxv. 30, xxxv. 13, xxxix. 36; it is not in this place designated by its peculiar name. The purpose of the passage is to give instructions for its preparation and treatment. The Hebrew name might fairly be rendered ‘Bread of the presence.’”—*Sp. Com.* It is rendered in the margin of R.V. “Presence bread.” It seems to have been intended to typify Israel as spread before the Lord for his food—comp. the expression, “the food of his God,” xxi. 17 (margin)—implying the satisfaction that Jehovah took in his people. The memorial of frankincense, which was burnt upon the altar (ver. 7), conveyed the same lesson.

6.—*Two rows, six in a row.*—“The Hebrew word might denote either row or pile. But the measure of the table and the testimony of Josephus favour the notion that the bread stood in two piles.”—*Sp. Com.*

17.—*He that killeth any man shall surely be put to death.*—The interposition of this and the following few verses between the sentence pronounced upon the blasphemer and its execution (ver. 23) is remarkable. It serves, at all events, to show very distinctly the difference between murder and the judicial punishment of death which was about to be executed. Whilst man was forbidden, under threat of death, to take away the life of his fellow, he was commanded to do so in the case of judicial guilt involving such a penalty. May not the ceremony of ver. 14, the putting the hands upon the head of the man about to be stoned, have pointed to the transfer of guilt which would attach to homicide as such to him whose sin called for death punishment? In other words, it may have been an outward symbolical expression of “Your blood be upon you, not upon us.” Israel, in putting to death the Son of God, instead of thus putting the guilt from them, took it upon themselves: “His blood be on us, and on our children.”

The Christian.

January 28, 1885.

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CONTENTS.

The Late James Clerk Maxwell, F.R.S. (*With Portrait*) 1
Mr. Stead on the Christ Life....... 2
Poetry—"Charity hopeth all things" 3
The Presence of the Lord 4
Prayer in Faith v. Faith in Prayer.. 4
The Children's Cry 5
Bible Studies—2................ 5
A Life on Wings 6
The English Girls' Garten 6
The Dangers of the North Sea 7
Morocco 7
The World's Future.............. 7
Life in Ireland.................. 8
State Church Reform........... 9
Rev. E. P. Hammond at Kingston .. 9
For the Young..................10
Evangelistic Mission, Malden Hall..10
New Assembly Hall, Mile End......11
Gospel Work in Germany 11
Notes and Comments...........12
Welcome to Mr. Stead............14
"When thou makest a Feast" 15
The Prayer of Faith 15
American Evangelisation 16
Evangelistic Notes 17
Temperance Notes 19
Notes on Daily Readings..........20

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TO FILL VACANCIES, a few Resident Pupils can be received on very advantageous terms, in a high-class Ladies' School, in the South of England. Highest references.—ALPHA, 24, St. Lawrence-road, N. Kensington, London, W.

THE FERNS, South Hayling, Hants.—Ladies' Collegiate School. Boarders received on moderate terms. Comfortable home. Most healthy locality; recommended by medical profession.—Principal, H. LEWIS.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others. Terms moderate.

B., The Ferns, Duffield, Derby.

WIESBADEN.—The Misses EIBACH receive a limited number of pupils. Thorough instruction, first-class teachers for accomplishments. Healthy situation outside the town. References: Rev. S. Williams, English Chaplain, Wiesbaden; Rev. A. M'Laren, D.D., Manchester: Rev. James Smith, Brough, East Yorkshire; and many parents of pupils.

PREPARATORY SCHOOL for little Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas. — LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

ENDOWED GRAMMAR SCHOOL for Girls, Ilminster, Somerset. Terms for Boarders, £35, excluding tuition fees, which vary from £3 to £5 5s. The course of instruction includes thorough English, French, Latin, drawing, and class singing. Pupils prepared for the Royal Academy, Trinity, and Oxford Local Examinations. Home comforts. Careful training.—For further particulars apply to the HEAD MISTRESS.

PARIS. — Mlle. VIENOT, 36, Avenue des Princes, Gare d'Auteuil, Paris.—Protestant Boarding School for young ladies. Christian home training. Pleasant, comfortable house, with large garden. References and prospectus on application.

ASSOCIATION OF GERMAN GOVERNESSES for mutual help, without the medium of Agents. Under patronage of Their Royal Highnesses the Duchess of Connaught, the Grand Duchess of Mecklenburg-Strelitz, the Princess Mary Adelaide, Duchess of Teck, &c., &c. Ladies wishing to engage Governesses, resident or daily, are invited to communicate with the LADY PRINCIPAL, 16, Wyndham-place, Bryanston-square, W. Private lessons arranged. Good schools and private pensions in Germany recommended. Office hours and interviews every day from 11 to 1, and from 3 to 5 o'clock.

SEAFORD COLLEGE, SUSSEX.—Finest and healthiest site in England, facing the Channel. Preparation for all Examinations, the professions, public schools, and commerce. The widest intellectual and physical training are added to the greatest possible care and comfort. All learn French and shorthand. University masters. Athletics and good sea bathing. Refined Christian home. All the advantages of the highest class schools, at inclusive and moderate fees.—Address, The PRINCIPAL.

WESTON-SUPER-MARE. — Preparatory School for Sons of Gentlemen, conducted by a widow and daughter, assisted by competent teachers, in a most charming, healthy situation, where every effort is made to combine good teaching with the comforts and watchful care of home life.—Highfield, Queen's-road.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARKE, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan-Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

NEW COLLEGE, Cliftonville, Margate.

Principal — REV. G. H. JONES, F.A.S.

Classics, modern languages, science, navigation, and thorough English. Backward, delicate, and young boys have special attention. All Exams. A Commercial form. Christian training. Splendid premises, close to sea. Moderate fees.

FRODSHAM, Cheshire. — Manor House School. Resident foreign and English masters. Christian training. Moderate terms. Duties will be resumed January 22.

Rev. R. R. BORWICK, Principal.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—Principal, Rev. J. J. KENDON.—Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors' and the Local Examination of the University of Cambridge, Terms moderate and inclusive.

HIGH-CLASS SCHOOL, in Highgate, London.—Rev. G. D. BARTLET, M.A., receives twelve Boarded Pupils (from ten years). Individual attention, thorough grounding, careful Christian training, and a superior home. Amongst 2,385 candidates, in Latin (at Local Cambridge Examination in 1884), a pupil of this school stood fourth in order of merit. Highgate is strongly recommended by the Medical Profession. Reference permitted to Rev. W. BOARDMAN, 3, Highbury-place, London; and Rev. CHARLES GRAHAM, Shepherd's-bush.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 25 guineas.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds, will re open Wednesday, 27th instant.—For prospectus of Ladies' School apply to Miss SHAWE; of Boys' School to the Rev. W. T. TITTERINGTON.

A CAREFUL CHRISTIAN training and good business education for Boys, at moderate fees, including board, tuition, books, stationery, &c. Healthy location. Abundant diet.—PRINCIPAL, Alma House School, Wood Green, N.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A

BRIGHTON. — Mrs. GEORGE DEWHURST highly recommends a superior Home School, for the Daughters of Gentlemen. Careful Christian training, and thorough teaching. Advanced music. Resident English and foreign governesses. Terms moderate and inclusive.

Oughtrington Park, Lymm, Warrington.

THREE MILES from the Sea.—A Lady and her two Daughters, assisted by a resident French Governess, and visiting masters, receive a limited number of Daughters of Gentlemen, providing a liberal and well-grounded Education, combined with the comforts and careful training of a Christian home. The house, which commands a good sea-view, is very large and admirably fitted up, and has an excellent lawn attached Reference from Indian parents, Clergymen, &c

ALPHA, Neva House, Ilfracombe.

A GENTLEMAN and Lady desire to meet with a Gentleman's daughter, aged ten or eleven, also a little boy of nine or ten, as companions to their own children, and to educate with them under a competent governess. Beautiful country place, with exceptional advantages for health and enjoyment. A mother's care, and every home comfort.—For terms and particulars,

Mrs. NICHOLSON, Orton-park, Carlisle.

KINDERGARTEN. — A Lady wishes to receive one or two gentlemen's children from four to nine years, to board in comfortable home, and Kindergarten instruction. Nine guineas per term.

Mrs. GAZE, 1, Molesey Park-villas, East Molesey.

A CERTIFICATED MISTRESS can receive two or three Boys from 5 to 10 years of age as Boarders. A thorough English education given, and if desired, music, and rudiments of French. Church and Wesleyan chapel in the village. Situation most healthy, close to pine woods. Terms £21 per annum. Clerical and other references.

HEAD MISTRESS, Board School, Bagshot, Surrey.

MORAVIAN LADIES' SCHOOL, East Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and all other local examinations. Terms moderate.—Apply PRINCIPAL.

A LADY WISHES to receive a little girl to be educated with her own daughter, aged nine years.—Particulars on application.

Mrs. F. S., The Chantry, Newport, Isle of Wight.

HOME on reduced terms offered young Lady willing to teach music or reading two hours a day; or can learn Kindergarten system with premium.

WALLACE, 146, Iverson-road, West Hampstead.

YOUNG LADY seeks engagement as Governess. English, French, elementary German and Latin, music, singing, drawing, painting. Evangelical Church of England. Good references to clergymen and others.

EPSILON, Post-office, Kew.

A LADY, experienced in teaching in England and abroad, offers her services as Governess, or Companion, a few hours daily in return for home.

B., 49, Drayton park, Highbury, N.

A YOUNG LADY, who has had considerable experience, desires a re-engagement as Resident Governess in a Christian family. English, French, music.

C. H., 2, Upper Hartstonge-street, Limerick.

WANTED, a sister in Jesus, to assist in teaching and training four dear children.—Mrs. H., Robin House, The Lawn, Southampton.

AN ARCHITECT, A.R.I.B.A., in the West of England, of long practice, has a vacancy for a well-educated youth as Pupil. Moderate premium.

ARCHITECT, West View House, Clifton, Bristol.

Appointments, Situations, &c., Wanted.

PARTNER, OR CONFIDENTIAL CLERK. — Christian Gentleman wants confidential Clerkship in some wholesale business. Would invest £1,000 with view to partnership. Highest references.

E. W., Post-office, Shalford, Surrey.

A MEDICAL MISSIONARY compelled to return home owing to effect of climate, wants to hear of an appointment as Superintendent of a Medical Mission in United Kingdom or Continent, suitable for a married man with family. Highest references.—Apply, giving full particulars, to MEDICUS, care of Housekeeper, 13 Rose street, Newgate-street, E.C.

EXPERIENCED BOOKKEEPER, Time-keeper, or Accountant requires situation. Total abstainer. Also Van-man or Carter. Respectable young man, also total abstainer.—Rev. W. BURTON ALEXANDER, 36, Bloomsbury-square.

ADVERTISER, for some years been engaged in Mission and Temperance work, seeks an engagement in like, or a Secretaryship, Agency, or position of trust. Ample references.

W. BINNS, Bewdley.

CANON WILBERFORCE desires to recommend to a situation as Bank Messenger, or any place of trust, a man of unimpeachable integrity, who has been in his service as coachman for fifteen years. A Christian and total abstainer.—Deanery, Southampton.

EMPLOYMENT WANTED. — A Lady begs help in obtaining employment for most respectable Man. Understands carpentering, and handy in many branches of labour. Would thankfully accept any position which would enable him to provide for his family. Wife formerly cook in gentleman's house, and willing to assist in any possible way. Highest references as to industry, sobriety, and ability.

A. H., Board School, Alton-street, Poplar, E.

GIPSY SMITH, having completed four years' Mission Work in Hanley, Staffordshire, begs to announce to his many friends all over the country that he is now open to receive engagements for Special Mission Work. Friends wishing for his services must communicate to his permanent address, 6, St. John street, Hanley, Staffordshire, at once, as he is now filling up dates.

MRS. CARRODUS is open to conduct Special Services in connection with any denomination.

1, Bakehouse-court, St. Paul's, E.C.

A LADY WISHES to recommend a young Man as Under-Gardener. Steady; with two and a half years' good character.

Miss WHATELY, Clevedon, Somerset.

AS PORTER, Messenger, Caretaker, or any place of trust wanted, by a middle-aged Christian man. An abstainer. Good references

S. R., 83, Grosvenor-road, Canonbury, N.

MANAGEMENT of Coffee Palace, or any place of trust, wanted by a man, wife, and daughter. Christians, and total abstainers. Many years' experience. Good testimonials.—R. R., 99, Lancaster-street, Newington-causeway, London.

A CHRISTIAN YOUNG MAN (married) is recommended for situation as Waiter in Temperance Tavern; or porter.—A. Symons, Gospel Mission, Artillery-street, Bishopsgate.

MARRIED LADY highly recommends a Young Lady (29) as Housekeeper in a Christian family where a servant is kept. Widower with or without children not objected to. Cheerful and active. Economist. Moderate salary.—Veritas, Osborne House, Wokingham.

HANDY OUT-DOOR LAD, 17, trained to garden, poultry, pony. Three years' excellent character. Not robust, but good health. Thoroughly willing and trustworthy.
Albert Cook, Gold Bridge, Hurstpierpoint.

WANTED, by a thoroughly domesticated lady, a re-engagement as Housekeeper or Matron in a Christian home or institution. Can be well recommended.—Miss Green, Groome, Stationer, High-street, Ealing.

DR. ZIEMANN is anxious to find for a German Lady, a situation as Nursery Governess, or Mother's Help. Is well educated, good musician, has been in English families.
Dr. Z., Lorne Villas, Margate.

HIGHLY RECOMMENDED by a Lady. Experienced, earnest Christian. Nursery Governess, or Companion. Good teacher, and needlewoman. Eleven years' testimonial. Fond of children.
Zeta, Hutwa, Princes-road, Lewisham, S.E.

A MIDDLE-AGED Lady of experience, with good recommendations, desires an engagement as Companion or Attendant to invalid, or elderly lady or gentleman. Small salary.—Beta, Hickox's Library, Finsbury-park.

LADY COMPANION, Housekeeper, or any position of trust. An engagement is desired, in town or country, for a widowed Christian Lady, experienced in nursing.
T. F. W., 40, Hardcastle-street, Peckham, S.E.

A LADY has much pleasure in recommending her Monthly Nurse, who is open to an engagement after February next.
G., Mill-street, Nayland, near Colchester.

A LADY RECOMMENDS her Plain Cook, for small family; a thorough efficient Servant, age 28. Country preferred, disengaged February 13.
Mrs. R., 24, Russell-street, Covent Garden.

YOUNG LADY (26) seeks re-engagement as Companion-Housekeeper. Has had entire management of domestic duties. Children not objected to. Highest references.
E., 14, Tremlett-grove, Upper Holloway, N.

AS GOOD COOK in a small, quiet family, where a parlourmaid is kept. Churchwoman. Please state wages.
S. P., 9, Cuthbert-street, Hall-park, London, W.

WANTED, by experienced Cook, situation in small, quiet family, or to wait upon elderly lady or invalid. Four years' character. Abstainer. Age 26.
H. M., Ellerburn Park Drive, Bradford, Yorks.

AS GOOD PLAIN COOK, by an elderly person, wanted, in a quiet, regular family. Christian, meets with Brethren simply. No housework.—M. F., 5, Russell-place West, Old Dover-road, Blackheath.

A LADY RECOMMENDS a thoroughly honest, respectable woman, as Plain Cook in a gentleman's family, with girl under her.—Mrs Moffat, 13, Bedford-row, Worthing.

A CLERGYMAN'S WIFE wants to find Kitchenmaid's place, in small Christian family, for girl of 16. Has been out two years. Also places for four other girls, 25, 15, and 13 years.
Mrs. Ward, Pishill Vicarage, Henley-on-Thames.

MRS. MOULE, Ridley Hall, Cambridge, is anxious to find a situation for a Girl of 20, who wishes to retrieve her character. Good housemaid and needlewoman. Neat in appearance.

WILL ANY Christian lady going abroad take a young woman as general servant at very low wages?—Miss Richardson, Hon. Secretary, Rescue House, Upton-road, Torquay.

WILL ANY CHRISTIAN woman receive into her house or laundry a girl, about 20? Good worker and washer, clean, honest, affectionate, but being slightly deficient, needs constant supervision and firm kind treatment.
Miss Ross, 47, Chapel-street, Penzance,

AS HOUSEMAID, in quiet Christian family.—Full particulars,
L. B., 27, Liverpool-street, Walworth.

A LADY WISHES to place out good, respectable Girls of 16 and 17 years; as under housemaid, nursemaid—half housemaid and half kitchenmaid. No general servant's place accepted. Country preferred.
Miss Onslow, Alresford, Hants.

Appointments, Situations, &c., Vacant.

Caution.—*We emphatically warn our readers against a woman who, under various names, calls on ladies in reply to advertisements, and after telling them some untruthful story, in which she perhaps mentions some well-known name as a reference, pretends that she has no money to pay her fare home. Telegraph to the referee while she waits, and if the reply be unsatisfactory act accordingly. The Apostle says the law is made for such.*

SUPERINTENDENT WANTED, for a new Home for Working Girls in London. Not over 30 years of age.—Application (no testimonials) to be made by letter only to John Shrimpton, Esq., 38, Lincoln's Inn-fields, London.

EXPERIENCED MATRON wanted, for small training home for little girls. North-country person preferred.—Applications and testimonials to be sent to Mrs. Edmondson, Heath Avenue, Halifax, before 2nd February.

LADIES of decided piety, sound in doctrine, evangelical members of the Church of England, in good health, not under 21 nor above 30 years of age, and with some means of their own, are earnestly invited to offer themselves for foreign missionary work. The fields are white unto the harvest, and the cry for more labourers is very urgent. Will not the love of Christ constrain some to respond to this call?—Address, giving the name of an evangelical clergyman as a referee, to X. Y. Z., care of Messrs. Shaw, 48, Paternoster-row, E.C.

WANTED IMMEDIATELY, for Bristol Female Penitentiary, an experienced, capable Head Matron. Laundry, and fine needlework taken in. Must be a member of Church of England (Evangelical). Abstainer; possessing good health, energy, and interest in Mission work. Also Assistant Matron, to teach first-class needlework. Salaries £45 and £30.—The Secretaries, 60, Upper Maudlin-street, Bristol.

CHRISTIAN YOUNG WOMEN, efficient as Laundresses, or willing to receive training for such a post in Girls' Home, may find happy sphere of work by applying with full particulars, age, &c., to Secretary, 79, Finsbury-pavement, London.

WORKING GIRLS' INSTITUTE.—Resident Lady Secretary required to assist in Mission work amongst factory girls. Also Assistant Matron to superintend Coffee-room, housework, &c.—Apply, Saturday, January 30, at 3.30, or by letter, Superintendent, Kingsland Institute, Ridley-road, Dalston.

DRAPER'S ASSISTANTS. — Two Vacancies for young ladies. A comfortable home for Christians.—Hatcher & Sons, Taunton.

FEMALE MISSIONARY or Biblewoman to work in East London. House-to-house visitation only. Strong and active. Evangelical views.—Letter only to Mr. Hurndall, 16, Cottage-grove, Bow, London, E.

MOTHER'S HELP wanted.—Decided Christian, domesticated, good needlewoman. Music required. Two children.—Mrs. Vellacott, Tyrrell Hall, Little Thurrock, Grays, Essex.

NURSE.—Wanted, at the Aged Pilgrims' Asylum, Hornsey Rise, a Resident Nurse about 40 years of age, without encumbrance. A Christian person is indispensable. Salary £2 per month, with coals and gas.—Letters to be addressed The Secretary, at the Asylum, as above, giving full particulars.

CHRISTIAN NURSE wanted, to take entire charge of infant (hand fed) and little girl of 6. Cheerful, good needlewoman, abstainer. Previous experience necessary.—Mrs. S., 43, Cromwell-road, Fitzhugh, Southampton.

LAUNDRYMAID wanted, in the country, where two are kept. Must be thoroughly experienced, and her character must bear closest investigation.—Mrs. Burton Alexander, 36, Bloomsbury-square, W.C.

AN EARNEST CHRISTIAN and total abstainer wanted, as good gardener. Vines, flowers, vegetables.—Mrs. Dunne, Bircher Hall, Leominster, Herefordshire.

WANTED BY A FAMILY in London, as Nurse and Waiting-woman to an elderly lady. Age about 30. Must be a light sleeper. Tall and active. Good needlewoman and reader. Member of Church of England preferred. Personal reference required.—Apply by letter to P. P., Stafford-rooms, Titchborne-street, Edgware-road, W.

CHEERFUL CHRISTIAN COMPANION wanted for a lady about 30, during absence of children at school. Must be musical, and competent to take a Mothers' Meeting occasionally. One who values a comfortable home more than salary preferred.—Apply, with full particulars, to Box 8, Darlington.

GENTEEL GIRL wanted, as light Housemaid, to take child of five out walking. Also assist in needlework. Comfortable home.
Mrs. Beverly, 43, Elgin-road, Harrow road, W.

SUPERIOR GIRL wanted, about 19, to help with children and housework. Good needlewoman. Accustomed to children. Church of England. Abstainer. Two other servants. No fringe.—Mrs. Perks, Wallington, Surrey.

WANTED, on February 24, a Christian woman as Cook. No knives or boots.
Mrs. Herbert, Witham House, New Barnet.

WANTED TO SHARE the work of a country Vicarage, a respectable young woman, strong, clean in ways and person. Willing and obliging.—Mrs. Charles Story, The Vicarage, Great Missenden, Bucks.

A GOOD COOK wanted immediately, for the country, who understands soups, entrées, pastry, and bread. Assistance given after 1 o'clock. Wages £20, and all found. Character indispensable. Has hall and steps to do.—E. T., care of A. Crisp & Son, Stationers, Lowestoft.

GOOD PLAIN COOK, to help also in household. Small family. Quiet, healthy country, seaside. Good character a necessity. Wages £16 to £18. Church or Chapel.
Mrs. E. Duke, Freshwater, Isle of Wight.

A GOOD PLAIN COOK wanted for a small, quiet family near London. No housework. Wages according to capabilities. Personal character indispensable. Christian valued.
Mrs. Cave, Spring-grove, Isleworth.

A THOROUGHLY good Upper-Housemaid wanted, about 30. First-rate needlewoman. Wages according to capabilities. Unexceptionable character.
Mrs. Ridley, The Elms, Chelmsford, Essex.

A GOOD, ENERGETIC General Servant wanted. Age 18 to 20. Member of a Christian Church preferred.—Apply, stating references and wages required, to Mrs. Miller, 20, Vicarage-park, Plumstead.

A DECIDED CHRISTIAN WOMAN wanted, abstainer, not under 30, to take charge, and do the work of a furnished cottage, occupied by one or two.—Miss Wheeler, Cromwell House, Bromley-common, S.E.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised, and strongly recommended. Home comforts. Terms moderate.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian. Tariff on application.

TYNDALE HOUSE BOARDING ESTABLISHMENT, 17, Tyndale-place, Upper-street, Islington, N. Convenient to all parts. Tram and 'bus pass the door. Bed and breakfast from 2s. 6d.—N. J. Norris, Manageress

SOUTHSEA. — Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table, and every home comfort. Winter terms from 30s. to 3 guineas a week.—Miss Baker.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr & Mrs. Box, 58 Old Steine

SOUTHPORT.—Charming winter resort. Superior apartments, with every home comfort. Good cooking and attendance.
Miss Morton, 19, Saunders-street.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

HAMPSTEAD HEATH. — To be Let, furnished, in one of the best and healthiest parts of Hampstead Heath, a comfortable and very nice small House, suitable for two or three ladies, or a very small family. Terms from 3 to 3½ guineas. Housemaid left.—East Heath, care of Messrs. Bennington, House Agents, Hampstead Heath Station.

DORCHESTER.—Board and Residence offered by a Lady, to one or two friends seeking a quiet, friendly, comfortable home. Good, bracing air.
S. C., Kiama Villa, Osberton-road, Lee, Kent.

LAUSANNE. — Young Ladies wishing to learn and practise French will find a pleasant and cheerful Home at the Chablière, near Lausanne. Extensive grounds, splendid view, and family life. References given.—Mlle. Gaulis, Chablière, Lausanne, Switzerland.

KENDAL, Westmoreland. — A Lady thoroughly recommends a comfortably furnished sitting-room and one or two bed-rooms in a cheerful situation. Good attendance. Terms moderate.
C, Mrs. Wilson, Thorney Hills, Kendal.

GENTLEMAN, dining in City, requires quiet sitting-room and bed-room at moderate terms.
G. C., 975, Messrs. Deacon's, Leadenhall-street.

TWO COMFORTABLY furnished rooms, with attendance. Pleasantly situated near the sea. Terms moderate. References given and required.—Mrs E. Tilley, 4, Queen's-terrace, Sussex-road, Southsea.

REQUIRED, for several months, Furnished Apartments, sitting-room and bedroom, in Bayswater. Cleanliness and kindness essential. Terms a guinea per week.—Alpha, Brown's, 40a, Queensferry street, Edinburgh.

COMFORTABLE APARTMENTS, for City Gentlemen, ten minutes from Canonbury Station. Well recommended by former occupants.—Mrs. Castle, 13, Aberdeen-park-road, Highbury, N.

A LADY, residing in Stockleigh-road, who receives a limited number of Lady Boarders, has a vacancy for two, from one guinea per week.—A. B., Mrs. Carter, 6, London-road, St. Leonard's-on-Sea.

HAPPY CHRISTIAN HOME offered in a private family, to two or three little Girls under nine, to board, clothe, and educate. Terms moderate. References exchanged.—A. B. C., 22, Quicks-road, South Wimbledon, S.W.

A QUIET COUNTRY HOME, with occasional use of chaise, is offered to single ladies with moderate means. Easy distance from church and rail. Lovely country.
W., Yatton, Rudgwick, near Horsham.

A LADY HAVING had the entire charge of four motherless children, would be glad to undertake the care of one or two children. Healthy resort. Home comforts. Terms moderate.
C, 44, Part-street, Southport, Lancashire.

WORTHING HOME OF REST for Christians.—Vacancies for the winter. Every comfort. Terms, one to two guineas.—Lady Superintendent, Rutherford Lodge, Worthing.

REQUIRED, at Ilfracombe, by a young lady, a home with an Evangelical Christian widow lady.—V. R., Miss Challacombe, Collingwood House, Ilfracombe.

WEST HOLME, HOUNSLOW.
Change of Address.
More suitable premises for the work begun in West Home, Twickenham, for reclaiming women given to habits of intemperance, have been taken as above.

AN EXPERIENCED MEDICAL MAN, in a quiet part of London, has good accommodation for a patient, either a chronic case requiring a home, or one needing treatment. First-class references. Terms moderate.—W. H., Temperance Hotel, Featherstone-buildings, Holborn.

CLAPHAM.—To be Let, Furnished, a top room as Bed-Sitting room; suit a Lady of small means. Terms 4s. 6d. per week.—M. H., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

Miscellaneous.

ANXIOUS INQUIRERS are again earnestly invited to write to
Titus iii. 4—7. Evangelist Clapham, S.W.

FLORIDA, the Italy of America.—Orange Groves bought or started and cared for, for non-residents. Money lent, interest 10 per cent. Pupils boarded and instructed.
Hugh MacCallum, Solicitor, Winterpark.

THE WIDOW of a Clergyman would be most grateful to any earnest Christian lady or gentleman going out to Sydney, who would kindly undertake to visit her invalid son.—Kindly communicate with Mrs. Stable, 8, rue Eynard, Geneva; or to Miss Ely, 17, Old Cavendish-street, W.

A PERSON anxious to return to Madras, would give her services for voyage, and would remain for a time afterwards, if required.—Mrs. Hayden, 28, Twyford-street, Caledonian-road, N.

SMALL SHOP, or half, wanted, for select Stationery Business in good West-end thoroughfare.—E. H., care of Mr. Green, 76, Great Portland-street, W.

VISITING CARDS at Eaton's (from Wyon's)—Name plate well engraved, and 100 superfine Cards, 4s. Address, 1s. line extra. Post orders conscientiously attended to.
298, Regent-street, London, W.

ADOPTION.—Will any Lady and Gentleman, or Lady, adopt a dear little boy between three and four years of age, who lost both parents in ten days. Respectably connected, but entirely unprovided for.
A. A., 50, The Grove, Ealing, W.

J. H. G., who holds a Mothers' Meeting, will be grateful for stuff and print pieces for patchwork. Please send to
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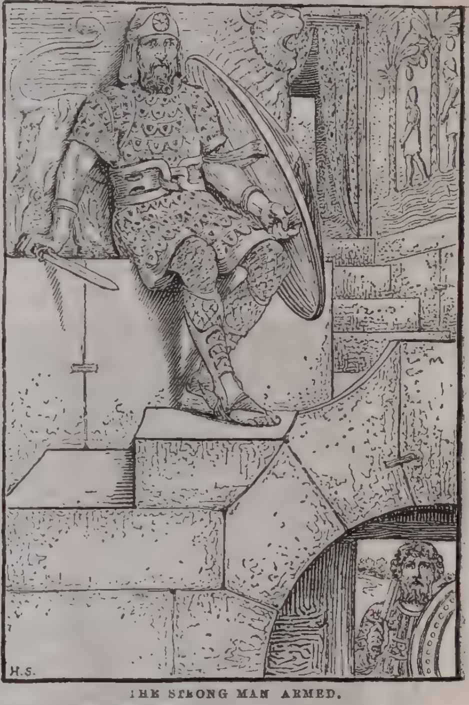

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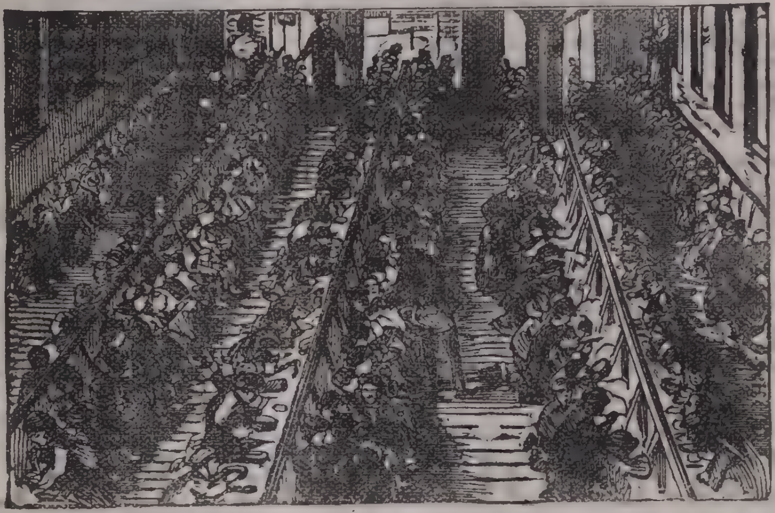

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The Society for the Discharge and Relief of Persons imprisoned for Small Debts	20	0	0
Anon.	20	0	0
S. G. Sheppard, Esq.	20	0	0
J. A. Graham, Esq.	20	0	0
G. Harding, Esq.	20	0	0
J. E. H.	20	0	0
Messrs. Morgan & Scott	20	0	0
Chas. H. Bousfield, Esq.	20	0	0
Hon. Granville Waldegrave	15	15	0
The Misses Carr	15	0	0
L. Leycester, Esq.	15	0	0
Promised—			
R. C. L. Bevan, Esq.	2000	0	0
Louisa Lady Ashburton	1000	0	0

Ten thousand pounds still required. Donations most thankfully received by Frederick N. Charrington, Hon. Superintendent, 31, Mile End-road, E. Cheques crossed Barclay, Bevan & Co., 54, Lombard-street, E.C.

Subscriptions received by Messrs. Morgan & Scott to Saturday, January 23, 1886.

⁂ Donations should be sent by Cheque or P.O. Orders, ot by stamps. Cheques to be drawn in favour of Morgan nd Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the tles of the Missions to which they wish their donations to e applied? Mistakes which sometimes arise will thus be bviated. Will they also bear in mind that our Donation ist is made up for the Printer on Saturday morning? Any mounts received afterwards will be acknowledged in the ubsequent week's number.

	£	s.	d.
ock Labourers' Mission—(Free Meals) E. H. E. 5s.; M. L. £1	1	5	0
riendless and Fallen—A. W. 4s.; W. H. M. 10s.	0	14	0
ociety for Promoting Christianity among the Jews—A. W.	0	4	0
ristol Orphan Houses—W. H. M. 10s.; M. S. B. £3; L. L. H. 9s.	3	19	0
enny Dinners to Poor Children—C. L. 5s.; C. C. M. £1	1	5	0
ome of Industry—E. S. £5; M. S. B. £3; C. P., Clifton, 5s.; M. C. O. £5; (*Widows' Sewing Class*) M. O. O. £2	15	5	0
rs. Butler's Work—E. S.	5	0	0
iss E. Hopkins' Work—E. S. £5; R. W. 10s.	5	10	0
ratuitous Circulation of THE CHRISTIAN—E. S. £1; W. H. N. 1s. 4d.	1	1	4
eligious Tract Society, Paternoster-row—E. W.	1	0	0
rish Scripture Readers' Society—E. W.	1	0	0
ible and Colportage Society, Ireland—E. W.	1	0	0
ondon City Mission—E. W. £1; M. S. B. £5; L. L. H. 5s.	6	5	0
rmy Scripture Readers' Society—E. W.	1	0	0
r. Barnardo's Homes—J. S. W. 4s.; A Friend, 3s.; M. S. B. £3; K. F. C. 10s.; S. B. M. £3; Misses H. £1; A. S. W. £5; M. C. O. £5; J. M. K. 5s.	18	2	0
r. Fegan's Boys' Home—J. S. W.	0	2	0
ildmay Mission to the Jews—S. P. 5s.; M. S. B. £2; M. 10s.; (*Hebrew Testaments*) Weston, £1; O. £3	6	15	0
HRISTIAN *Tract Fund*—S. P.	0	2	6
r. H. Toye's Orphanage—C. W.	0	10	0
r. B. Scott's Appeal, London Committee for Suppression of Traffic in Girls—C. W. 10s.; S. M. C. £1 10s.; G. B. 5s.	2	5	0
haftesbury Memorial Fund—Amicus	0	2	6
tead, &c., Defence Fund—M. E. 5s.; S. M. C. £2; Joe, 5s.	2	10	0
ebecca Jarrett Fund—E. D. 5s.; S. M. C. £1 10s.; Mrs. C. M. 5s.; S. J. K. 5s.; R. W. 10s.	2	15	0
alvation Army—J. H. E.	5	0	0
vangelisation Society—M. S. B.	5	0	0
ritish and Foreign Bible Society—M. S. B.	5	0	0
oravian Missions, London Association—M. S. B.	3	0	0
pecial Religious Services in Theatres—M. S. B.	5	0	0
rincess Mary's Village Homes—M. S. B.	3	0	0
iss Weston's Work in Royal Navy—M. S. B. £2; Mrs. G. P. 10s.	2	10	0
ondon Medical Mission—M. S. B.	2	0	0
ildmay Missions—M. S. B.	2	0	0
hina Inland Mission—M. S. B.	5	0	0
r. Cranage's Children's Mission—M. S. B.	2	0	0
nglo-Indian Evangelisation Society—(United Work, India)—M. S. B.	2	0	0
ast-end Training Institute (Rev. H. G. Guinness)—M. S. B.	2	0	0
ldershot Mission Hall—M. S. B.	5	0	0
aris City Mission (Pastor Hocart)—M. S. B.	2	0	0
iss Leigh's Home, Paris—M. S. B. £2; Mrs. G. P. 10s.	2	10	0
iss De Broen's Work, Paris—M. S. B. £3; Mrs. G. P. 10s.	3	10	0
ev. R. W. McAll's Work, Paris—M. S. B. £5; Mrs. G. P. 10s.	5	10	0
iss Whately's Schools, Cairo—M. S. B.	2	0	0
oldiers' Institute, Portsmouth—M. S. B.	2	0	0
ritish Syrian Schools—M. S. B.	2	0	0
rish Evangelisation Society—M. S. B.	2	0	0
rish Church Missions—M. S. B.	2	0	0
exican Episcopal Church (Bp. Riley)—M. S. B.	2	0	0
Valdensian Church Missions—M. S. B.	3	0	0
panish Evangelical Mission—M. S. B.	2	0	0
estitute Boys in Venice (Mrs. Hammond)—M. S. B.	2	0	0
ndian Female Normal School Society—(Zenana Mission) M. S. B.	3	0	0
agged School Union—M. S. B.	2	0	0
t. Giles's Christian Mission—M. S. B. £2; K. F. C. 10s.; E. G. 5s.; (*Prison Mission*) Joe, 10s.	3	5	0
hristian Vernacular Education Society—M. S. B.	2	0	0
ray's-yard Ragged Church and Schools—M. S. B. £2; (*Church*) E. P. £2	4	0	0
olden-lane Mission (Mr. Orsman)—M. S. B. £2; C. C. M. £5	7	0	0
ission to Seamen (Com. Dawson)—M. S. B.	2	0	0
ountry Towns Mission—M. S. B.	2	0	0
ow-cross Mission—(Dinners to Poor Children) F. P. 5s.; J. H. S. 5s.; Miss C. 10s.; C. C. M. £2; E. F. 1s. 6d.; S. F. D. 10s.	3	11	6
estitute Children's Dinner Society—Miss C. 10s.; A Friend, 10s.; C. C. M. £2	3	0	0
ational Hospital for Paralysed and Epileptic—L. L. H.	0	5	0
ritish Home for Incurables—L. L. H.	0	5	0
.W.C. Association—K. F. C.	0	10	0
escue Society—K. F. C. 10s.; C. C. M. £1	1	10	0
ondon Samaritan Society and Homerton Mission—(Free Meals) Joe, 2s. 6d.; M. L. £2	2	2	6
obin Dinners—Joe, 2s. 6d.; C. C. M. £1	1	2	6
ight Shelter for Homeless Men—Col. G. D. P. 17s.; C. C. M. £1; M. H. 10s.	2	7	0
r. Moody's Schools, Northfield—Miss A. W. £1 0s. 6d.; A Friend, 2s. 6d.	1	3	0
panish and Portuguese Church Aid Society—Miss T.	5	0	0
elief of London Poor—Miss T. £5; C. F. D. £2; Lextone, £1 10s.	8	10	0
roposed Invalid Home (Dr. Heywood Smith)—C. P., Clifton	1	10	0
talians in Marseilles (Mr. A. Lenzi)—C. P., Clifton	0	5	0
perative Jewish Converts' Institution—H. M. A. S.	0	10	0
ouseless Poor Asylum—H. M. A. S.	0	5	0
eorge-yard Ragged Schools—S. B. M. £2; C. C. M. £3	5	0	0
ray's-yard Casuals—O.	2	0	0
ridge of Hope, Ratcliff—M.	0	5	0
hristian Community (Mr. Jas. Atkinson)—Rescue the Perishing, £2; (*Free Meals*) M. L. £1	3	0	0
hames Church Mission—(Free Meals) M. L. £1; S. F. D. 10s.	1	10	0
ield-lane Refuges—C. C. M.	5	0	0
itter Cry of Outcast London—C. C. M.	3	0	0
ome for Worn-out Governesses—C. C. M. £2; Mrs. G. P. £1	3	0	0
ree Breakfasts for Poor—C. C. M. £1; M. S. D. 10s.; V. M. A. 1s.	1	11	0
Sick Children's Dinners—C. C. M. £1; Mrs. G. P. 10s.	1	10	0
Destitute Children's Penny Dinners—C. C. M	1	0	0
National Society for the Protection of Young Girls—C. C. M.	1	0	0
Mr. A. G. Brown's Work—E. P. £3; J. K. H. and E. E. K. £1; A Servant, 3s.; L. T. 10s.	4	13	0
East-end Distress (Rev. J. Jackson)—J. K. H. and E. E. K.	0	10	0
Mission to Deep Sea Fishermen—V. M. A.	0	1	0
Evangelistic Mission—(Free Teas) L. T.	0	10	0
Miss Virgo's Work—(Free Teas) L. T.	0	10	0
Prisoners and Poor in Corsica (Mr. J. C. Berger)—Rescue the Perishing	4	0	0
Working Men's Mission, New-cut—Rescue the Perishing	2	0	0
Distress in South Wales (Mr. T. M. Wintle)—Rescue the Perishing	2	0	0
Tower Hamlets' Mission (Mr. F. N. Charrington)—(*Food for Unemployed*) Rescue the Perishing	5	0	0
Pastor Rodriguez's Figueras Mission—Mrs. G. P.	0	10	0
Young Women in Restaurants (Miss Gough)—Mrs. G. P.	0	10	0
Syrian Colonisation Fund—Mrs. G. P.	0	10	0
London Bible and Domestic Female Mission—(For Sick Poor) Mrs. G. P.	2	0	0
	£266	3	10

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Mrs. Butler thanks "One who has known the Power of Temptation and the Power of Grace" for a subscription for Rebecca Jarrett. She also thanks several other anonymous donors for sums varying from 1s. to £1.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec, 253, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

MESSRS. FULLERTON AND SMITH.—February 6 to 28, the New Great Assembly Hall, Mile-end-road, E.

MR. F. E. MARSH.—Folkestone, February 7; Darvel, N.B., February 14 to March 7.

MR. GAWIN KIRKHAM.—January 28, Exeter Hall; 29—31, Gloucester.

REV. E. P. HAMMOND.—To February 5, Mrs. Meredith's Conference Hall, Clapham; 6 to 19, Finsbury Park Y.M.C.A.; 20 to March 5, Presbyterian Church, Hampstead; 6 to 19, Richmond.

MR. W. SPENCER WALTON—To February 1, Montrose, N.B.; 2 to 15, Hamilton, N.B.; 16 to 18, Winterhaven (re-visit); 19 to March 2, Didsbury, near Manchester; 6 to 8, preparatory visit to Bournemouth; 9 to 24, Cheltenham; 25 to April 6, Weston-super-Mare; 10 to 19, Earl Cairns' Memorial Hall, Bournemouth.

MR. HENRY THORNE.—January 28, Sunderland; 31, Harrogate; February 1, Huddersfield; 2, Barnsley; 6 to 22, Jersey; March 20 to 29, Bristol.

MR. J. M. SCROGGIE.—February, Dunfermline; March, Doncaster; April, Bristol; May, Dublin.

MR. E. P. TELFORD.—February, South Shields; March, York.

MR. F. C. SPURR.—February 6 to 20, Southampton, afterwards Devon and Somerset.

MR. JAMES NEECH.—Aubourn, Lincolnshire, to February 7; Dun's, N.B., February 28 to March 21.

MR. JAMES B. WOOKEY.—Y.M.C.A., Croydon, February 4; Broomhill, 7; Keith, N.B., 9 to 16; Glasgow, 20—22.

MR. GEORGE CLARKE (The Railway Mission).—January 30 to February 4, Hull.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

CONFERENCE HALL, Mildmay-park, N.—January 31, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. R. M. Thornton.

ST. MARTIN-IN-THE-FIELDS.—Special afternoon services, every Sunday, at 3.30: January 31, Rev. W. H. Webb-Peploe.

SOUTH LONDON EVANGELISTIC CHOIR.—To February 5, Clapham Conference Hall, Rev. E. P. Hammond's mission, 6.30 to 7 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Arrowsmith, Margate, February 20 to March 7; Mr. Banaster, Northampton, January 25 to 31; Mr. J. H. Greene, The Institute, Gloucester-road, Kew, January 28 to 30 (inclusive); Mr. Spiers, in London, assisting Mr. Hammond.

UNION HALL MISSION (under the direction of Mr. Robert Bilke).—Services on Sunday next, January 31: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. W. R. Lane, 3.30 p.m.; Mr. Edmond Ives, 7 p.m. Kensal Hall, Kensal-road, W., Mr. W. R. Manders, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. W. Tindale, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. S. Stidolph, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Edwin Cook, 7 p.m.

RELIGIOUS SERVICES FOR THE PEOPLE.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Britannia Theatre, High-street, Hoxton.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Scholes (native of West Indies), Sunday, 7 p.m.; special services for children, by Mr. Thos. Eyres, of the Children's Evangelistic Mission, Sunday afternoon, January 31, at 3, and following Monday to Friday evenings, at 7. Malden Hall, Kentish-town, Mr. Geo. Hucklesby, Sundays, January 31, February 7 and 14, at 7 p.m.; Mr. Wm. Grove, nightly, February 15 to 28, Sunday at 7, week-nights at 8. Dalston-lane, 103A, Mr. S. E. Angel, Sunday, 7 p.m.; Thursday, 8 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Dr. Popham, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Dr. Popham, Sunday, at 3; Mr. C. Russell Hurditch, at 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, service for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Sunday, 7 p.m., Mr. T. A. Hughes.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

MILDMAY MISSION TO THE JEWS.—Prayer meeting for Jews, Friday, January 29, 7 p.m., Ladies' Waiting-room, Conference Hall.

CHURCH ARMY.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

DEEPENING OF SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; January 29, Rev. E. W. Moore; February 5, Rev. H. C. G. Moule.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Workers' meeting, Friday, February 5, tea at 6, meeting at 7. Address by Rev. J. Denham Smith, "The Times and the Seasons."

YOUNG MEN'S FOREIGN MISSIONARY SOCIETY.—Friday, January 29, 8 p.m., meeting, Lecture-hall, 186, Aldersgate-street, E.C., Rev. Thos. Powell (forty years in Samoa, South Seas) and Rev. Charles Jukes (Madagascar) will speak. Mr. Albert Spicer will preside.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, January 29, at 7 p.m., "John's Visions, and what they say to us" (Rev vi. 1—4); Christian workers invited to tea at 6. Sunday, 31, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

PRAYER FOR SPAIN AND PORTUGAL.—In connection with the Spanish and Portuguese Church Aid Society, a meeting for prayer will be held at Exeter Hall (council-room), Tuesday, February 2, 11.30 a.m. The Archbishop of Dublin will preside. Address by Rev. F. A. C. Lillingston.

LIFE IN THE HOLY LAND.—Miss L. M. von Finkelstein has accepted the following engagements: January 28, Croydon (Dr. Park) Congregational Chapel; 29, John-street, Bedford-row, Chapel; February 1, Stratford Congregational, "City Life in Jerusalem;" 2, Commercial-street Baptist Chapel, "Homes and Haunts of Jesus;" 3, Lewisham (Rev. J. Morlais Jones), "Homes and Haunts of Jesus;" 4, Anerley Congregational, "City Life in Jerusalem;" 5, The Bath, Forest-hill "Homes and Haunts of Jesus;" 8 and 9, Halifax; 11, Park Church, Grosvenor-road, Highbury, "Homes and Haunts of Jesus;" 12, Eccleston Hall, "Homes and Haunts of Jesus" (for Lady Beauchamp); 16, North-East London Auxiliary; 17, Exeter Hall, Y.M.C.A.; 18, Crouch-hill Baptist Chapel; 19, Eccleston Hall, "Jerusalem" (Lady Beauchamp); 24, Mountain Ash, Wales, till March 6, lecturing at Cardiff, Pontypridd, Mountain Ash, Aberdare, Merthyr Tydvil, and Swansea; March 11, Charles Spurgeon's (jun.) church at South-street, Greenwich; 12, Kentish Town Congregational Church; 15, Holloway Y.M.C.A., Upper Holloway. No further engagements can be made, as Miss Finkelstein leaves for the Holy Land after March 16. She hopes to return to England in time for next season's lectures; of this due notice will be given.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily prayer meeting, 1.30 to 2.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6.30 p.m. Youths, Wednesdays, 7 p.m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, 8 p.m.

EXETER HALL.—Meetings for the deepening of spiritual life, conducted by Rev. Mark Guy Pearse, February 2, 3, and 4, commencing at 8 o'clock each evening; open to ladies. Rev. Ernest Boys will commence a series of Bible lectures, Thursday, February 11, to be continued succeeding Thursday evenings.

CONFERENCE HALL, Stratford.—Sunday, January 31, 3 p.m., Rev. R. Ross; 7 p.m., Mr. Chas. V. T. Onslow.

KINGSTON AND SURBITON.—United noon prayer meeting every Thursday, at the rooms, Union-street, Kingston-on-Thames.

17, CAMDEN-ROAD, N.W.—Thursday, January 28, 8.30 p.m., special address to young men, by Rev. F. A. C. Lillingston, M.A.; Sunday afternoon, Bible-class, at 3.15.

Mission and other Appeals.

A REQUEST for pure literature is made by a committee of working men, who distribute the same to inmates of lodging-houses, &c. Parcels should be sent to the Secretary, John Holliday, 31, Blundell-street, Beverley-road, Hull.

HOUSE OF WAITING (29, Alexandra-road, St. John's Wood, N.W.) was instituted for the purpose of affording an inexpensive, and comfortable, and highly respectable home for governesses while seeking situations; for daily governesses, ladies of limited means, and lady nurses. Donations for the purchase of needed additions to the furniture are earnestly asked for by the Lady Superintendent.

CLAPHAM JUNCTION RAILWAY MISSION.—Towards the formation of a free lending library, and reading-room, an earnest appeal is made for gifts of sound religious, historical, and other suitable books; also funds for the same object, and an organ. This Mission is being connected with the parent society, Aldersgate-street. Parcels addressed to the Hon. Secretary, Mrs. W. H. Wrigley, New Wandsworth, will be duly acknowledged.

MRS. ALICE SHAW, 3, Crossthwaite-park, Kingston, co. Dublin, has established an "At Home" once a week, of her lady acquaintances to work for three hours in making dresses, boy suits, knitting socks and warm skirts, and other little garments for the children under twelve years old of those clergymen in country districts in Ireland whose incomes are dependent on the resources of the impoverished landlords and farmers of their parishes, and on an income under £200 a year. She is endeavouring to carry on the work this winter, but funds are sadly needed, and her own circle have emptied their wardrobes of suitable garments. Miss Annette Baker, 36, Hogarth-road, Kensington, will receive parcels.

THE WEATHER.

In civilised countries scarcely any more general and antiquated topic of conversation can be imagined than that of the weather, and yet the subject is not worn threadbare. In uncivilised countries, of course, weather changes make little difference, neither are animals under natural conditions much affected by climatic changes. This means that civilisation and sickness, or liability to sickness, go hand in hand. What an anomaly, and yet how true! George R. Sims has well put it in the following few lines: "It is the increased civilisation of this marvellous age which has made life a victory only for the strong, the gifted, and the specially blest, and left the weak, the poor, and the ignorant to work out in their proper persons the theory of the survival of the fittest, to the bitter end." Civilisation has given us warm socks and comfortable boots, and yet was there ever more complaining of cold feet and dread of suffering from the ill effects of cold and damp? Very few would have to complain of the after-effects of cold if a vigorous circulation were kept up during exposure. Nothing new in that proposition, says the reader; then, we reply, a knowledge of the disease does not lead to the cure. Nor need we go back to barbarism for the remedy: civilisation and health need not be antagonistic. Nature and art have propounded a means of keeping up a successful warfare against cold and damp, snow and rain, alternate fog and frost, to which we have recently been exposed, and the following will set forth the success which attends its application:—

Captain C. D. CAMPBELL (late H. M. I. N.), Oak Side, Box Grove Road, Guildford, Surrey.

OCTOBER 11, 1882.—"After an extended naval service of 40 years in the Indian Seas, also in Egypt and Arabia, with active engagements in the Indian Mutiny, the Bengal and Burman Wars, I was so far invalided as to be precluded from exposure to evening air. Twice I was given over while suffering from severe Bronchitis, about which time (six years ago) I tried your remedy, and, under God's blessing, I have had an almost entirely new lease of life through wearing your Appliances.

"I have had no cough or cold for a whole winter together, or the least indication of any tendency to Bronchitis. I have not spared myself in the least, and have been constantly subjected to the risks of hot class-rooms at night, and walking home one and a half miles in all weathers at 10 and 11 p.m.; giving lectures and taking meetings where I have to speak at some length, so that I may fairly say I have put the remedy to the full test. I am in the best of health, and in full vigour of life, such as I have not enjoyed for years during the winter weather.

"Contrast my former inability to be out in winter evenings with my present experience. On the terrible Tuesday of the snowstorm I had to make my way home at night, a mile and three-quarters from the station in the face of the gale, through drifts many feet deep, without meeting a single individual, and for five days that week I was out till 11 p.m. in different towns about here at our Science and Art Classes (of which I am secretary), walking home in cold and wet, yet never had more than a slight cold, which passed off within the 24 hours.

"I now weigh 4 lb. more than I have done for some years, and drive my velocipede or paddle my own canoe six miles an hour for pastime.

"My health is excellent for any exercise, swimming, boating, walking, and riding, in winter and summer. Many others have adopted your magnetic Treatment after witnessing the results in my case."

JUNE 19, 1883.—"You will be interested to hear that the poor old seaman at Brighton, Henry Abraham, who served under me, for whom you sent me a set of Appliances, has found the greatest relief and benefit from them. At first he was frightened at the idea of having to pay so much, when he could hardly get enough to live upon, and wrote urging me to take them back at once, but I persuaded him to *try* them, and the result is he now says he would not part with them for three times the money, as he is now able to stand the cold morning air at his coffee-stall without being chilled and racked with cold and phlegm as he used to be, and feels twice the man he was. Is not this excellent? He is so grateful, and thanks God for his mercy.

"I am able to report being quite well and hearty, and equal to any hard work. I have had for months past, meetings, lectures, canoe and tricycle trips at odd times, beside heaps of letters, which are perhaps the most fatiguing of all my daily work, which often requires me to be on my legs for many hours."

JAN. 8, 1885.—"I am happy to tell you I am keeping remarkably well, and active as ever, though I don't feel *quite* as I used to do; but at 72 I think we must not expect to be as we were at 21."

We only wish to educate Society to an intelligent understanding of the first principles of health. Those who rely on medicine for help, which is but temporary at best, should read "A Few Minutes' Conversation on Life and Health," post free on application from B. COPSON GARRATT, 16, Finsbury-square, London, E.C.

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CASE FOR THIS WEEK.

CASES at ESHWINNING, near DURHAM.

Reported by Mr. ERNEST FOSTER, 18, WEST-TERRACE, ESHWINNING.

Since the case of Mr. Thomas Pope, reported in the spring of this year (a case of diseased lungs, which had been given up as past all human help), I have had much correspondence with Mr. E. Foster.

One case of importance was that of Mr. JAMES WOODWARD'S SON, of Quebec-street, Langley-park—a member of the Baptist Mission in that place. Disease had followed upon pleurisy in so decided a manner as to cause great anxiety to Mr. Foster, and others connected with the Mission. In a few months' time Mr. F. writes:—"I am glad to say Frank Woodward is now very well. The father now wishes to place his little girl under your kind care."

Another case is that of a daughter of the Mr. Thos. Pope above mentioned. The mother had died of Consumption. The girl was just showing unmistakable signs of her mother's complaint. Mr. Foster, writing me in March last about her, says:—"A few weeks ago *she was hardly able to get out at all*, but she has taken a bottle of your medicine, and is very much better." In the following May he writes:—"I am glad to tell you Mr. Pope's daughter is now quite well. Her father desired me to express his great thankfulness."

Several others whom Mr. E. Foster (like a good Samaritan) has been the means of helping by obtaining medicine for them, are referred to in his correspondence.

A Mr. W. WALKER, suffering with severe attack of ASTHMA, which the doctor attending him failed to relieve, was supplied with medicine at reduced cost, by means of which he got fairly well until the unfavourable weather of November last brought on a return of some of the symptoms, and he resumed the medicine, which had been left off too soon. Another (Mrs. OWENS) is referred to as having "found a great deal of good."

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And others will speak.

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Mr. W. T. STEAD said:—

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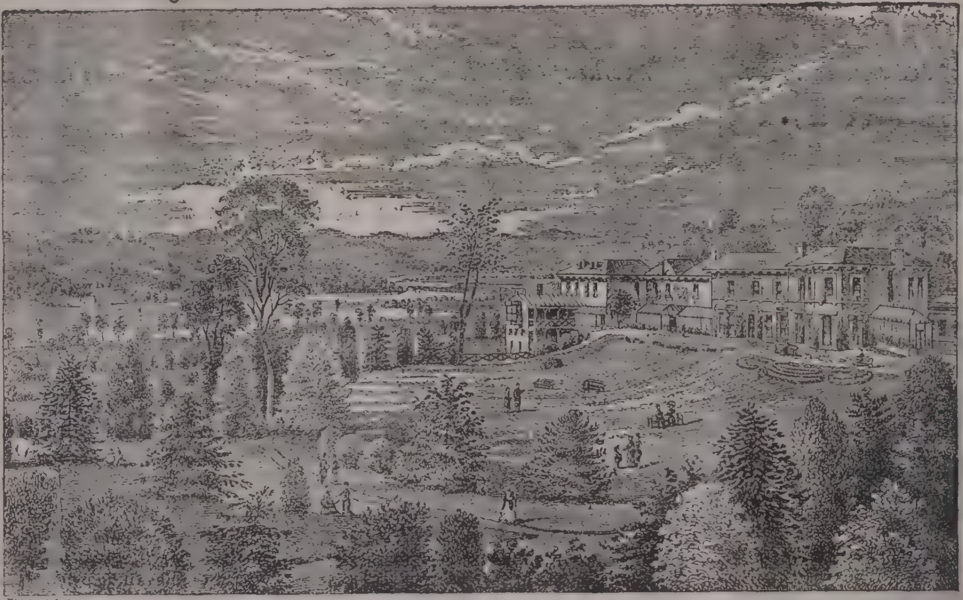

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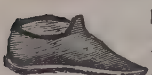

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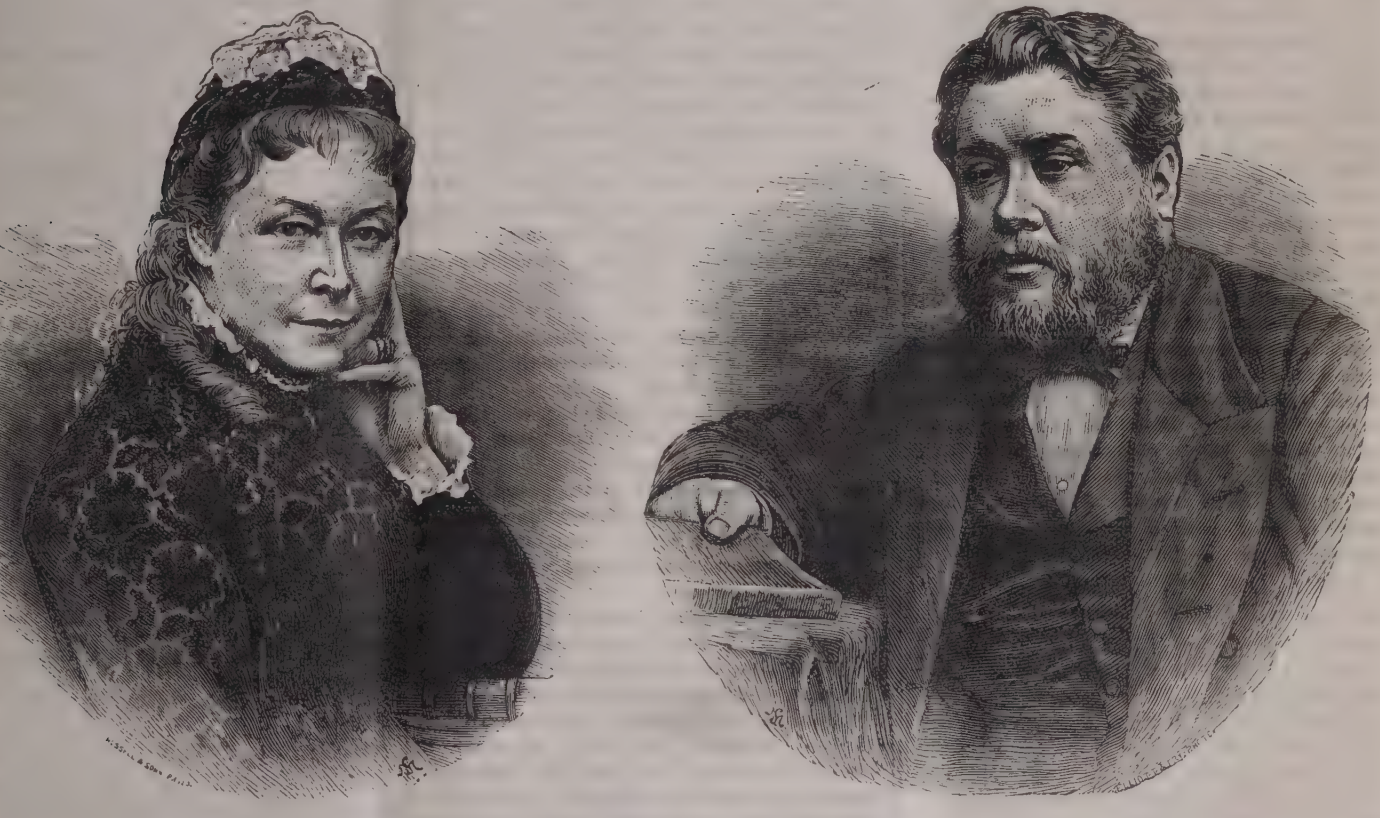
SUSIE AND CHARLES H. SPURGEON.

NO living preacher has moved and had his being in such a bright blaze of world-wide publicity as the famous pastor of the Metropolitan Tabernacle, whose portrait, with that of Mrs. Spurgeon, graces this page To attempt any adequate sketch of his unique career within the narrow limits of our space would be almost to insult the intelligence of our readers. Nor is it needful that we should essay such a hopeless task. Paying the penalty of greatness, Mr. Spurgeon's every public act, outside of the merest daily routine, has for many years been faithfully chronicled by the Press, sacred and secular alike. He is as much a public possession, and his history during later years has been as familiar to the reading community, as that of the august lady who sits on the throne of these realms.



(*From Photos by Messrs. Russell & Sons and Messrs. Elliot & Fry.*)

To our younger readers, however, a few details of Mr. Spurgeon's early life and ministry will probably be acceptable and full of interest. He comes of a staunch Puritan stock, and is the greatest of a long unbroken line of preachers, that bids fair to stretch down the vista of the future—as far, we may hope, as it does backward into the past. "The great-grandfather of Pastor Spurgeon," says Mr. Stevenson, in his excellent sketch of the Pastor's "Life and Work," published recently, "was a pious man, and ordered his household according to the will of God. From that day to this their family has never wanted a man to stand before God in the service of the sanctuary." It is a most interesting and well-known fact, which may, however, be here put on record, that three generations of preaching Spurgeons are at this moment engaged in that service—Pastor Spurgeon's father, his brother, his two sons, and himself.

The Essex village of Kelvedon has the honour of being the birthplace of C. H. Spurgeon. After a childhood and boyhood of singular promise, we find him, at the age of fifteen or thereabouts, as usher in a school at Newmarket. There, and at that early age, he espoused and publicly professed the Baptist principles with which his ministry has been so conspicuously identified. The story of his conversion, which took place shortly before, is told with some fulness in Mr. Stevenson's book, in Mr. Spurgeon's own words. Suffice it to say, that after six months' soul anxiety, as deep as that which is recorded of another famous Puritan—John Bunyan—he chanced one snowy Sunday to enter a Primitive Methodist Chapel in the town of Colchester. There he heard a sermon from the words, "Look unto Me, and be ye saved, all the ends of the earth," which was instrumentally the messenger of peace to his soul, and started him on that narrow way into which, by voice and printed page, he has allured so many thousands of his fellow-mortals. Evangelists, who would illustrate the simplicity of God's way of salvation, could not do better than make frequent use of this incident, fraught with such far-reaching issues in the religious history of this century.

The story of Mr. Spurgeon's first public discourse has often been told, but we may re-tell it briefly in his own words, spoken in 1873. In introducing the text, "Unto you therefore which believe He is precious," he said:—"I remember well that more than twenty-two years ago the first attempted sermon that I ever made was from this text. I had been asked to walk out to the village of Taverham, about four miles from Cambridge, where I then lived, to accompany a young man whom I supposed to be the preacher for the evening, and on the way I said to him I trusted God would bless him in his labours. 'Oh dear,' said he, 'I never preached in my life; I never thought of doing such a thing. I was asked to walk with you, and I sincerely hope God will bless *you* in *your* preaching.' 'Nay,' said I, 'but I never preached, and I don't know that I could do anything of the sort.' We walked together till we came to the place, my inmost soul being all in a trouble as to what would happen. When we found the congregation assembled, and no one else there to speak of Jesus, though I was only sixteen years of age, as I found I was expected to preach, I did preach, and from the text I have just given." There are many to-day who would like to read that sermon, but the youthful preacher, in his round jacket and turn-down collar, had not then made a practical acquaintance with the stenographic fraternity, and so we presume his first sermon lives only in the memories of those who heard it, and in the wonderful ministry which has been its outcome.

After a short but markedly successful pastorate at Waterbeach, also near Cambridge, begun in his eighteenth year, Mr. Spurgeon was invited, after trial, to take a few months' supply at the Baptist Church, New Park-street, Southwark. This had been one of the most ancient, and formerly one of the most influential churches of that denomination in the metropolis; in the good providence of God it was destined to see days of prosperity and success before which its past would fade into insignificance, as the light of the pale moon vanishes at the rising of the sun. The letter of Mr. Spurgeon, in which he formally accepted the unanimous call to the pastorate after a three months' probation, appears in Mr. Stevenson's sketch, and a very remarkable production it is for a young man of scarce twenty years old; it has in it all "the promise and potency" of his subsequent career. From the same source we quote the following paragraphs, which will suffice to tell all that need be told as to one feature of Mr. Spurgeon's London ministry, which has now extended over a period of nearly thirty-two years:—

"Before three months of the new pastorate had expired, the fame of the young minister had spread over the metropolis; crowds of people flocked to his chapel at every service, and the newspapers week by week for some time were asking, Who is this Spurgeon? For a long time that question was a puzzle to many minds; but one thing was certain, he had secured the ear and the attention of the public, who waited upon his ministry by thousands.

"From the commencement of his labours in the metropolis he had a happy manner of turning to good account passing events. Great national events, royal marriages, deaths, or public calamities, furnished in their turn subjects on which he spoke, and out of which he drew lessons of practical good for his hearers. This disposition he manifested before his sermons began to be regularly published. In the autumn of his first year's pastorate he preached a sermon from the words, 'Is it not wheat harvest to-day?' The sermon attracted attention, was much talked about by his hearers, and during the following week it appeared in *The Penny Pulpit*, under the title of 'Harvest Time,' and had a large sale. This led the publisher shortly afterwards to print another of his sermons, under the title of 'God's Providence.' The public at once took to his sermons, and by the end of the year about a dozen had thus been issued. This greatly increased his popularity; for many who had not heard him, read those sermons, were interested in them, and soon found opportunity to go and hear him. The demand for his sermons being considerably greater than for the sermons of other ministers then being published, Mr. Spurgeon made arrangements with the first friend he met in London, who was a printer, and a member of his church, to commence the publication of one sermon of his every week, beginning with the new year, 1855. Through the good providence of God the sermons have appeared continuously, week by week, without interruption, with a steady, improving, and large circulation, which is in itself a marked indication of divine favour. No other minister the world has ever known has been able to produce one printed sermon weekly for so many years. The work still goes on with unabated favour and unceasing interest. Their present sale is 25,000 copies weekly."

How, through good and ill report, the fame of the young preacher spread far and wide; how in 1856 he was married; how the New Park-street Chapel, though enlarged, soon became altogether inadequate to hold the congregations that flocked to hear him; how he preached to vast multitudes, now in Exeter Hall and anon in the Surrey Gardens Music Hall, besides filling engagements in all parts of the country; how the great Tabernacle in Newington-causeway was built, paid for, and opened in 1861; how the Pastors' College arose and flourished, and sent forth its preachers; how the Metropolitan Tabernacle gradually became the centre of the manifold and varied Christian activities that now cluster around it; how Mr. Spurgeon blossomed into an editor and a most voluminous author, as well as the first preacher of his generation; how his two sons were thrust into the work of the Gospel ministry, and his wife founded and developed her marvellous "Book Fund;"—all these, and many other matters, are succinctly set forth in the book to which we have referred; in the Pastor's own illustrated history of the Metropolitan Tabernacle; and in other works issued by his publishers, *Messrs. Passmore & Alabaster, Paternoster-buildings.*

The most interesting book by the late Mr. Paxton Hood: LAMPS, PITCHERS, AND TRUMPETS (*Hodder & Stoughton*), published originally in 1867, was chiefly composed of lectures delivered to the students at the Pastors' College. To one of these lectures Mr. Hood appended a "Pulpit Monograph" on Mr. C. H. Spurgeon, in which he essayed at some length to account for the wonderful success of which the Metropolitan Tabernacle was the outward sign. Some extracts from Mr. Hood's sketch will be appropriate here. The reader of course will bear in mind that it was penned nineteen years ago:—

"It may be safely affirmed that never, in any period of the history of the Christian Church, did any man rise and hold in sustained attention and active Christian useful labour a weekly congregation certainly not numbering less than from five to six thousand persons, with no popular prestige, no music to aid, no robes to give effect, no ceremonials of service—plain, simple, and unadorned. Then there are his sermons, translated into the principal languages of Europe, and some, we believe, into the dialects of Asia; circulating largely throughout the United States, throughout the English Colonies; and the preacher, after all this extraordinary achievement, after having enrolled in his church upwards of three thousand members, having founded his college, and poured his young followers—themselves a sort of rough, earnest, Protestant-preaching friars—over the whole country; after having been abused and assailed on every hand, and having received and worn the still more fatal and dangerous commendations and flatteries of—perhaps it is not too much to say—millions, still at this hour in the years of early manhood. We are not aware that the records of any church or sect, or of all church history, furnish an analogous instance to such a phenomenon. . . .

"There can be no doubt that the voice accounts for much; it is a voice of astonishing compass, a voice the waves from which roll with astonishing ease over the most immense company, full, sweet, and clear—clear and ringing as a bell—a voice like the man and the matter, independent of most nervous impressions, and all nervous agitations. It is a clarion of a voice; other voices of orators have pierced us more, have possessed more accent, have been able to whisper better, but we never knew nor conceived a voice with such thunderous faculty. . . . Mr. Spurgeon might possess many of his mental attributes, but, manifestly, this power of being easily heard, of always striking the right pitch, so that he compasses immense assemblies, is one great element of success in holding the attention of masses of people. . . .

"Mr. Spurgeon is evidently a born preacher—absorbs into his mind readily all that he sees, reads, or hears, and talks it all forth again with amazing fulness and freshness. His memory, that wondrous assimilative power, is something prodigious. It is not difficult to him to talk at any time, to any length, although his wisdom has always been shown in the moderation with which he has taxed the time and patience of his audiences. This talking power is another reason of his great success. It has precluded, in his case, the necessity of great preparation. . . . . Mr. Spurgeon's sermons, printed or not, we know to be comparatively impromptu—*i.e.*, he is in fact always preparing; texts and thoughts are always coming; and the opportunities with them for binding them into sheaves. The waters of experience are always flowing, and he is always filling. There are seasons, of course, hours—perhaps even on the Saturday—a day, for the receiving, remembering, and marshalling into order; but it is in that infinite fulness of ready talk, that copiousness of words reflecting moods, illustrations, homely proverbs, household usages, anecdotes, never far removed from the knowledge and ordinary sense of the people, that we find the second great cause of his fame. . . .

"A third element of his power I take to be that he is not more extensively heard than understood. His words have no peculiar selectness of subtle and charming propriety like that which pleases so much in the masters of melodious composition. Twelve years since, in a paper I wrote upon him, I likened his style to that of William Cobbett. The likeness would be still more apposite now; it is a level style on the whole, though, of course, we are prepared to note great exceptions. It is a thoroughly English style. It rolls, yet the sentences are never long; they never will be where the wheels of the mind are running swiftly, and the furnace of the soul is hot. . . .

"It should be remembered that what constitutes a preacher is his power to gather, and to hold the people interested while he speaks; to use not select, but average words; to meet average and every-day moods. I have heard of preachers who have addressed themselves to the two or three, the half-dozen cultivated and very thoughtful persons in their audience. It is a common, but a great mistake; Christ did not so. It is a practice which must ensure the defeat of the preacher. Much wiser of the two was that preacher who always selected the man whom he thought the most stupid in his congregation, and determined to use such a variety of plain words, such a nimble recurrence of level, apposite, easily-understood illustrations, such a succession of appeals to his obtuse conscience, that he should be left no loophole of escape. . . .

"Of Mr. Spurgeon it is remarkable that while the masses of the rudest and most uninformed throng round him, he numbers in his church artists, men of the richest taste, and has had the personal friendship of, and a delighted listener in, the greatest master living of a glowing, gorgeous, and rich English style, John Ruskin. It arises from the reasons we have indicated; for a conscience earnest, burning, and impressed to aim at truth, at conscience, at what is supposed to be most ordinary in human nature, is to reach that which is common to all, and interesting to all the truly human in man."

Quite a library of Spurgeonic literature has arisen, all of it marked by the strong characteristics of the illustrious author. The publishers' catalogue is before us, and if we begin to particularise we shall scarce know where to stop. In the region of "Homiletics" we have the thirty volumes of the "Tabernacle Pulpit," besides many volumes of selected sermons. We have several extracted volumes of "Illustrations for Preachers and Teachers," and yet others of "Gems" and "Gleanings." There are his well-known companion devotional books, "Morning by Morning" and "Evening by Evening," and also his "Interpreter," all of them prized in many a Christian household. There are his four volumes of "Lectures to Students." There are his popular "Talks" and "Pictures" by "John Ploughman." There is the monthly *Sword and Trowel*, in which the editor's fresh and breezy utterances are always a chief attraction. And, lastly, passing over many minor publications, there is Mr. Spurgeon's *magnum opus*, "The Treasury of David," of which the seventh and last volume has lately gone forth, and from which we recently made a timely and telling extract. As we scan the catalogue our wonderment grows at the exceeding magnitude and multiplicity of the works that God has enabled this one man to write, and plan, and perform. We can only say, This also cometh from the Lord, who is mighty in counsel and excellent in working.

For the wonderful story of Mrs. Spurgeon's BOOK FUND we must refer the reader to the most pathetic and beautiful records of that work published annually for the last few years by *Messrs. Passmore & Alabaster* (6d. each). It deserves a whole article to itself, but these fascinating volumes are within the reach of all.

To the deep sorrow of all who know him, personally or by reputation, Mr. Spurgeon has been a great sufferer these past years from a painful rheumatic affection that sometimes lays him completely prostrate. He has lately been sojourning under the sunny skies of Southern France, seeking restoration and fresh supplies of health for future service. That restoration, we rejoice to say, has been in a measure granted, and next Sunday he hopes to stand once more in his accustomed place.

TEXAS EVANGELISTS IN SCOTLAND.

THE two Texas evangelists, Major Penn and Mr. G. R. Cairns, are comparative strangers in this country, but on the other side of the Atlantic, and especially in their own State, they are well known and highly thought of by the Churches. Major Penn was a lawyer in good standing, but twelve years ago the Lord called him out to tell the story of the Cross to his fellow-men. Although the call necessitated sacrifice on his part, he cheerfully obeyed, and went out on the lines of faith and love. The Lord has given him many souls for his hire. Mr. Cairns, who accompanies him, is a good singer, and some of the old favourite hymns as well as new ones from Major Penn's own book, have proved a great attraction in the meetings.

Having received invitations from friends in this country, they came over here in November, and began work in Galashiels. These services were owned of God in the conversion of many souls. At the beginning of the year they were invited to Glasgow in connection with the Orphan Home Mission, and for a fortnight conducted meetings every night. Major Penn handles the word of God faithfully. Many souls have been awakened, and not a few professed to enter into liberty. From the Orphan Home the evangelists went to John Knox-street Baptist Church, and have just closed a successful mission there. They have now left Glasgow for Nottingham. The sympathy and prayers of Christians are requested for them in their further work in this country.

HO! HO!

BY CHARLES H. SPURGEON.*

"Ho, every one that thirsteth, come ye to the waters." —ISA. lv. 1.

THE Gospel provisions are free to all thirsty souls. Do notice the words of the text—"Ho!" That is like the cry of a salesman at a fair. He calls out to passers-by, "Ho! look! listen! turn hither! Here is a bargain; something worth your attention!" So God condescends, as it were, to put it to those who are busy with this world's cares, its business and its barter, its buying and selling. Ho! ho! ho! here is something worth your minding, ye that would be rich at little cost, ye that are in want, ye that are in need, ye that would find something that shall exactly meet your case. Ho!—this is the Gospel note; a short, significant appeal, urging you to be wise enough to attend to your own interests. Oh, the condescension of God! that He should, as it were, become a beggar to his own creature, and stoop from the magnificence of his glory to cry, "Ho!" to foolish and ungrateful men!

Notice the next word, "Ho! *every one;*" not some of you that thirst, but every one—you rich ones, you poor ones; you great men, you little men; you old people, you young folk. "Ho! every one that thirsteth." Now it does not say, 'Every one, except—except—except—." No, no. Here is an amnesty published without exception or exemption. Here is an invitation given to every longing, thirsty one, and not a single name struck out. "Ho! every one that thirsteth."

And then it is added "*come.*" Not "make yourselves ready," not "bring your money," or 'prove your title," but "come!" Come just as you are. The coming is believing, trusting. Rely upon Christ; come to the waters; come now. Read the invitation for yourselves; it is written in the present tense. Obey the summons; come, come at once—come. What though you have no money, you may come and take a drink, for it is freely provided for you. As I walked over a long sandy road one day in summer, when the weather was sultry, and the heat, far beyond our common experience in this country, was almost tropical, I saw a little stream of cool water, and being parched with thirst, I stooped down and drank. Do you think I asked anybody's leave, or inquired whether I might drink or not? I didn't know who it belonged to, and I didn't care. There it was, and I felt if it was there it was enough for me. Nobody was there to call out "Ho!" My inward craving called out "Ho!" I was thirsty, and water was there, inviting to my taste. I noticed after I had drunk that there were two poor tramps coming along, and they went down, and drank in like manner. I didn't find anybody marching them off to prison. There was the stream. The stream being there, and the thirsty men being there, the supply was suited to their need, and they promptly partook of it.

How strange it is that when God has provided the Gospel, and men want it, they should require somebody to call out to them, "Ho! ho! ho!" and then they will not come after all. Oh! if they were a little more thirsty, if they did but know their need more, if they were convinced more of their sin, then they would scarcely want an invitation, but the mere fact of a supply would be sufficient for them, and they would come and drink, and satisfy the burning thirst within.

Now, although the Gospel provision is free to all thirsty souls, there are many who cannot believe this. Some cannot believe it because they stumble at the doctrines. What doctrine affrights thee, dear friend? Is it the doctrine of election? Well now, I believe the doctrine of election. It is a precious doctrine, and let me tell you, dear friend, that the doctrine of election shuts nobody out, though it shuts a great many in. "But I may not come and trust Christ?" How do you know? God says you may, and He tells you you shall; in fact He says, "He that believeth not is condemned already, because he hath not believed," thus making it a sin not to believe; so you really have such a right to believe that it becomes even your duty. Whatever the doctrine of election may be, or may be meant to be, it is quite certain that it cannot contradict any plain, practical direction of Scripture. Here is a plain text, which no one can gainsay, "Whosoever believeth in Him is not condemned." If, then, you believe on Jesus Christ, you are not condemned, election or no election. But, let me tell you, if you believe in Christ you are one of his elect, and it is because He elected you that you come to believe in Him; it is because He chose you that you are led to desire Him, and made to accept Him. Let not that doctrine ever terrify you, or provoke your distrust, for, if you rightly understand the revelation, it is rather a finger beckoning to Christ than a spectre that should intimidate you, or drive you away from Him.

Then your spirit of legality will tell you that the Gospel is not free to you. Why not? "Oh, because I am not fit to receive it." This, I say, is a spirit of legality, and is clearly contrary to the Gospel. There is no fitness wanted to receive Christ. You see men go to wash. What is the fitness for washing? Why, to be dirty; and that is no fitness. All the fitness a sinner can have for Christ is simply to need Christ. If you are empty you are fit for Christ, and He will come and heal you. If you are poor, you are fit for Christ to make you rich; he that is sick is fit for a physician; he that is needy is fit for pity; he that is guilty is fit for mercy. I beseech you, get rid of that pestilent and soul-destroying idea of fitness for Christ. All black and unwashed, you may come and wash in the fountain which He has opened. Let nothing, then, by way of legality, make you think that the Gospel provisions are not free to you.

But what if your unbelief should tell you that the provisions of grace are not for you because you have been such a great sinner? Did not Jesus come into the world to save the very greatest of sinners? "All manner of sin and blasphemy shall be forgiven unto men." You may have soared as high as the mountains in your sin, but God's flood, like that of Noah, can go over the tops of all your iniquities. Do not limit the Holy One of Israel by your unbelief. Believe Him, and you shall be forgiven, even though you were worse than you are.

Ah, brethren! whatever the devil may say, and whatever your irritated conscience may say against the freeness of God's mercy, I tell you solemnly it is as free to every thirsty one as the drinking fountain in the street corner; as free as the air that blows over the mountain and into the valleys; free to every lung that breathes. So free is the mercy of God. God stints not his mercy when men need it. Be they but thirsty, let them but long for it, and they shall have it. If there be any difficulty it is on their part, not on God's part. You are not straitened in Him; you are straitened in yourselves. Oh! guilty sinners, if ye find not mercy it is not because God is unwilling to give, but because you will not trust Him, because you will not think that He can save you. The Prodigal never could have believed his father's heart to be so kind as it was, had he not tried and proved it. Come and try my Master's heart. I tell you He will blot out your sins like a cloud, and your transgressions like a thick cloud. Only do rest on Him, and you shall find Him better than ever you dreamed Him to be. As for my words, they cannot set Him forth. They fall flat to the ground. May you be brought to try Him, and you will be safe to find that He is a mighty Saviour.

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* From STORM SIGNALS: Sermons preached on Sunday and Thursday evenings at the Metropolitan Tabernacle. Thoroughly characteristic and rousing discourses; splendidly suited for circulation among the careless, the doubting, and the anxious. 3s. 6d. *Passmore & Alabaster.*

The provisions of grace must be free to thirsty ones; *why else were they provided?* Wherefore should there be a Saviour *for* sinners if God will not give salvation *to* sinners? Why those wounds, why that bloody sweat, why that thorn crown, why those expiring throes, if still God will not receive sinners? The dying Saviour is the best answer to the cavillings of unbelievers. He must be willing to forgive who spared not his own Son. If the Gospel were not free to thirsty ones, wherefore is it published? If it were not meant for you, why are we bidden to tell it you, and to continue sounding it in your ears? If it were meant for a few in a corner, why publish it in the streets? Why gather the crowds together, as we are bound to do, and find out those in the highways and hedges, with a mandate to compel them to come in? Why do all this if God intends to bar the door in their faces? The very fact that the Gospel is preached to the sinner, is God's love-token that He will accept you if you will come to Him. Why a mercy-seat? Why are you allowed to pray, why are you bidden to pray, if God will not hear? This were a mockery, of which you cannot accuse God, that He should encourage a sinner to pray with no intention of hearing him. Let me ask you again—how is it that others have found God's mercy so free when they have come and trusted Christ? Why that multitude in heaven, all once as guilty as you are, but all having washed their robes in the precious blood? Why those on earth who have found peace? They had nought to recommend them any more than you have. They will all tell you that they came just as they were, in all their rags and beggary, and Jesus did not reject them. No, glory be to his name, He received us freely! Come, then, fellow-sinners, come! May the eternal Spirit draw you now! Even now come ye to the waters. Though you have no money and no price, and no goodness, come and rest in Jesus, and find everlasting life. "Ho, every one that thirsteth, come ye to the waters." That is my message. There is your welcome. Come; do come. So my errand will speed. So your souls will be blest. So God's name will be glorified.

CAUTION.—We again warn our readers against a woman who, under various names, calls on ladies in reply to advertisements, and, after telling them some untruthful story, in which she perhaps mentions some well-known name as a reference, pretends that she has no money to pay her fare home. Telegraph to the referee while she waits, and if the reply be unsatisfactory, act accordingly. The Apostle says the law is made for such. A correspondent writes to us that she has lately been victimised, and a similar but unsuccessful attempt was made by a second person.

THE PRESENT DISTRESS.

FROM all quarters of our city where the poor do congregate, the cry of the hungry and the naked reaches us, through the sympathetic appeals of those who are working among them, and doing their best to meet the pressing need. A batch of six of these appeals comes from the East-end; we can but give the facts in brief, trusting that many hearts may be moved to crave a share in this Christlike work:—

Miss **Child**, of the Welcome Home, 173, St. George's-street, E., is giving soup suppers as often as her means will allow, to those "destitute and homeless sons of the sea" who crowd about her doors, in this time of general depression in the shipping trade. She will gladly continue the work of relief, while she can and the need exists.

Mr. C. **Coleman**, of the Dock Labourers' Mission, 26, Chamber-street, E., writes that he is straining every nerve to alleviate the sorrows of the thousands of unemployed in that part of the city. A friend, he says, went down lately to the Docks, and was so impressed with the spectacles of want and misery that greeted him that he sent £10 to Mr. Coleman by next post to help in this work of feeding his hungry brethren. There is room for many to follow such a good example.

Mrs. **Adamson**, of the Vicarage, Old Ford, E., says that the inclement weather and the trade depression have made matters in that parish deplorable beyond expression. She is endeavouring to stem the tide of hunger, and asks that some good Samaritan should give her 300 tin pannikins and 300 spoons for the soup kitchen and the destitute childrens' dinners.

Rev. J. C. **Sowerbutts**, 44, Campbell-road, Bow, E., who is labouring in the same district, affirms that the poverty is heartrending. He wants the wherewithal to provide food and fuel and clothing to those whom he visits.

Mr. B. **Wire**, Superintendent of the Abbey-street Sunday-schools and Mission, Bethnal-green, and his helpers, are providing free breakfasts for the poor children who have too often to go to the Board Schools on an empty stomach, because their parents have got no work to do. He makes a piteous appeal for help, to enable him to carry on this effort, and would also be glad of boots, shoes, and left-off clothing, for distribution among these unfortunate bairns.

Mr. **George Fuller**, of the Destitute Children's Friend Mission (1, Follett-street, Poplar, E.), asserts that in his neighbourhood many homes are without fire or food, and mothers are weeping because their children are in sore want. With the help of kind friends he is striving to wipe away the maternal tear and to satisfy the cravings of these human "robins," especially the children of the widows who have a hard struggle for life with the breadwinner gone. He wants to give more dinners and more garments, but he must first get them, or the money to purchase them.

A work of relief is going on among the unemployed in the region of the New Cut, in connection with the Working Men's Mission Hall, Collingwood-street. Messrs. **Young**, 16, Queen-street, New Cut, Lambeth, are the conductors of this mission.

Mr. **George Lawrence**, of "The Welcome," Cardiff, finds much misery among seamen in that port, and is trying to relieve it; he needs help to continue the work.

On Wednesday, last week, a meat tea was given to unemployed dock labourers at the Millwall Hall of the North-east London Gospel Mission. Mr. **William Chorley**, 2, Marquess Grove, Canonbury, N., says: "We are now giving a limited number of mid-day meals four days per week to the poor hungry fellows found waiting around the dock gates at Millwall. Further help will be welcome."

We ought to add that all these friends assure us they minister to the needy ones around them the Bread of Life as well as the bread that perisheth.

"GOD'S FAITHFULNESS" is the title of a new monthly magazine, "showing the Lord's work in connection with the South of England Christian Vigilance and Girls' Rescue Association." The first number contains some simple and touching incidents in prose and verse. Pervaded as it is by the right spirit, this little paper should be useful to interest many in a cause from which flesh and blood too often shrink. It can be obtained for 1s. 6d. a year from Mr. W. F. Day, Norwood House, King's road, Reading.—*The Sentinel.*

For the Young.

A SERMON ABOUT THE SNOW.

BY H. GRATTAN GUINNESS.

HOW it falls! Not in torrents like the summer rain; not in smiting strength like the terrible hail—but softly, in feathery crystals, light as down, spread out and open like exquisite foliage, flake on flake, so soft and light that it hurts no blade of grass or lingering leaf, but robes them in the raiment of winter loveliness.

What is it like? Think! *When* does it fall? Not in the time of verdant spring; not when the earth is smiling in summer beauty, or dressed in autumn's many-coloured robe; no, but *in the day of winter's nakedness.* When the leaves are gone and the flowers have vanished and the glory of the harvest is departed, then, as a veil over earth's blackness and deformity, softly and silently falls heaven's mantle and robes the world in bridal white. Cannot you see what it is like? Do you not know that nature is a parable? That it is an image and reflection of things spiritual, or of things which belong to the world you cannot see, but can feel within you and around?

What is it like—that snow? It is like *God's mantle fallen from the skies.* We are like the naked earth—dark, deformed, and dead. But lo! His salvation has come down to us! His righteousness has descended. He sends his Son; He speaks his word; and lo! we who receive that salvation; we who believe that word; we who welcome that Saviour, are justified. What is that? *Being arrayed in spotless white!*—made white as snow; yea, whiter than the very snow itself—spotless, blameless; no sin imputed; no fault reckoned; looked at as though we had never sinned, and treated as though we had never become defiled and guilty.

God's mantle fallen from the skies! That is what we find in the Gospel. Look at Isa. lv. Read there about the rain and the snow, and about forgiveness. Read about God's thoughts and ways. They are not like ours. They are as much higher than our's as He Himself is higher than we are. How then can we get his thoughts? How far away they are! He says, "I will give you my thoughts! I will tell you my ways! You shall know them." So He speaks his Word! As the rain and snow it descends from heaven; it comes down to earth; it came down of old in the days of Moses, and David, and the Prophets; and it came down later on in the person and ministry of Jesus Christ. Earth cannot climb to heaven, so heaven has come down to earth! God has revealed Himself to ruined man, as our Life and our Righteousness! Welcome that Word! Do you understand? Take the gift! He who clothes the naked wintry earth with virgin whiteness, clothes you with a better and more enduring robe of spotless righteousness, if you but welcome it!

BIBLE ACROSTIC.

A promise we do well to claim,
For every hour of every day;
'Twill keep us from earth's sin and shame,
And help us on our pilgrim way.

(1) A name the Saviour bears as our High Priest.
(2) That which was wanting at a marriage feast.
(3) A man whose son deceived him in old age.
(4) A book in Scripture—it's most mournful page.
(5) "Belov'd physician," with St. Paul oft found.
(6) A giant felled by stripling to the ground.
(7) A king, made leper through presumptuous sin.
(8) What priests might offer God's own courts within.
(9) A faithful servant buried 'neath an oak.
(10) A garden fair, whose peace the tempter broke.
(11) What Scripture bids us lay in store above.
(12) A Christian grace we find 'twixt faith and love.
(13) A prophet bold, who dared rebuke a king.
(14) A land escaped from—let our praises ring!

Greta.

TRUMPET CALLS TO BRITAIN'S SONS.

LETTERS FROM STANLEY SMITH AND C. T. STUDD.

THE following letters, recently received by a Christian student at the University of Edinburgh, will tell their own triumphant story; they ought to be as the beacon fires of the olden time, calling the scattered hosts of the Lord's redeemed to rally to the fight:—

Ping-yang-fu, Shansi, North China, Nov. 3.

MY DEAR BROTHER,—Here we are, Charley Studd and I, together at last after a long absence, he having arrived here on October 29 from Hanchung Fu. We have from time to time been greatly cheered in hearing of the Lord's dealings with you all. How greatly the Lord seems to have blessed Professor Drummond's words. I do so thank God for him.

Well, I can testify that Jesus satisfies. "Oh, how He loves." Here is a good, simple problem —an equation: The Father's love to Christ = Christ's love to us. I believe it to be a good receipt for a cold heart. It is, I find, a most precious side of truth to dwell on the Church's preciousness to Christ; and of course our individual preciousness as members of that beloved Bride. "Let Me see thy face, let Me hear thy voice," says the Christ in his Song of Songs; and whereas the Church says, "Thy love is better than wine," the Lord says, "How much better is thy love than wine!" Do those children of God who walk at a distance from Him realise that they are not only making themselves losers, but Him—for their presence and nearness are precious to Him. Alas! that we should be so blind to the character of our glorious God and Father and Saviour! See, for instance, how constantly "Thou God seest me" is quoted—utterly in a wrong sense. God only "saw" Hagar to bless her, not to pick faults (Gen. xvi. 13).

Now let me exhort you, beloved brother, and let me in fancy (for *in fact* I could not have your answer for nearly six months) hear you in the same way exhorting me, one word—"Abide in Christ." That is the Christian's compendium. Such a blessed thought to me, only comparatively lately brought home with power, is that the Father is the *Husbandman*. "*Of God* are ye in Christ Jesus." And He will see to it that we are kept abiding. Indeed, "apart from Him we can do nothing." May the Lord teach me this lesson far more deeply. Oh my soul! dost thou *really* assent to these propositions—

> Apart from Christ thou art nothing,
> Apart from Christ thou knowest nothing,
> Apart from Christ thou canst do nothing,

except oppose the will of God? Although I believe the Lord would have us *know* what we are apart from Christ, I believe He would seldom have us *dwell* on it. To be occupied with bad self is about as bad as to be occupied with good self.

The Lord has led us through strange experiences, and we have had very fierce assaults of the devil. But, blessed be God, He has brought us through, and we are rejoicing in Him. Oh, to have "self" well nailed up on the tree; and when the world, flesh, and devil pass by wagging their heads and bidding it come down, that the Lord in his grace would keep it up there. And then, as our old man is crucified with Him, we abiding in Him can bring forth fruit unto God. I know most Christians assent with the head to the propositions before-named. And yet, practically, how many times we give our opinions, and do things without seeking his guidance. At least, when I say "we," I mean I fear I do.

Well, my brother, the time is short. Oh, "tell it out" while you have breath, that the Lord is King! I exhort you, do not forget to praise. What heaps of reasons there are for it. Let us cultivate a grateful spirit. "Let the people praise Thee, O God; *then* shall the earth bring forth her increase, and all the ends of the world fear Him." What shall we render to the Lord for all his benefits? Shall we sacrifice this or that? Shall we consecrate? Shall we give? The Lord does not say so, speaking by his Spirit through the Psalmist. He teaches him to say, "I will *take* the cup of salvation." The way to return thanks to our God for benefits is to "take" more. He delights to give, and his last action on the earth was to lift up his hands and bless.

Love to all the Christians. It will be good up above. Yours in Him,

STANLEY P. SMITH.

Ping-yang, Nov. 4.

MY DEAR BROTHER,—Isn't this simply glorious? Stanley Smith and I, after six months' separation, are again united, praise God! It was good of you to send that nice letter, telling of all the good things the Lord has done through you all. I did clap my hands, and shout with triumph. "The Lord reigneth," and no mistake. But that is to be only the thin end of the wedge that is to stir the young men of the world. The Lord can do it easily enough; nothing is too hard for Him. I am sure we want the young men to be saved; then how much more does Jesus long for it. Let us just yield to Him and trust in Him, and He will do it sharp enough. I believe the way is to believe. Impossibilities have no place in the real Christian soldier's vocabulary. No, we only know that "all things are possible." Some of us have only the jawbone of an ass; but oh, what a mighty weapon that is, when surrendered to the Lord Jesus! It beats a whole battery of scientific artillery, whose management is kept in human hands. Come along, then; let us go forward, some of us with asses' jawbones, some with empty pitchers with lights inside; others with better weapons, may be, but we won't go with anything that is not wholly consecrated.

Just look how some armies of the world have gone forth to battle, how they have longed for the fight, how confident, though they could only *hope* for victory. We Christians have *certain* victory before us; yet how many hang back, how many want to be mere camp followers, taking the spoil, but not fighting the Lord's battles. Let us not be camp followers; let us be well girded, and ever ready to wield the sword of the Spirit. It is only a very short campaign, too, before the final victory and everlasting reward; then we shall see our great loving General in all his beauty and splendour, and how we will shout and sing his praises. But had we not better be getting some practice for it down here? I am more sure than ever since coming to China that the reason why so many get dead and cold is that they refuse to obey Paul's command, "Rejoice in the Lord *always*." I am sure the devil is always trying to keep one from rejoicing in Jesus, and especially out here in China. I now more than ever realise that the joy of the Lord is our strength. Out here one finds the temptations are far stronger and more subtle than at home. You see, this is the devil's stronghold (but, praise God, it won't be for long). Temptations are of a different kind, too, as a rule.

You will be glad to hear that Stanley Smith can speak Chinese pretty well now; he took the meeting last Sunday, and the Lord spoke through him for half an hour, praise God! I am sure the Lord is going to do great things for us soon, and He will make the heathen acknowledge it, too: one often feels out here how the devil tries to get one depressed or cold, but the Lord is too strong for him, and so are we if we are abiding in Him, but not otherwise. Remember our temptations, and pray for us, as we do for you all.

Your letter reached me when going up the Han. Stanley Smith, Hoste, Cassells, and Beauchamp later on, went up to Chefoo, and on here, *vid* Tientsin, Pekin, Taiquen, whilst the Polhill-Turners and I went up the Yangtze-kiang to Hankow, 700 miles, in four days by steamer, and thence up the Han to Hanchung by river boat. It was 1100 miles in four months, and those the hottest of the year; it was real baking weather, but the Lord kept us in good health. We had grand times together, the three of us, all day long reading the Word and prayer. Then the last month Mr. Parker came, and took charge of the other boat, and joined, heart and soul, with us. I feel sure a happier seven never walked; it was a grand time, and the Lord taught us many things. We waited on the Lord, believing He would teach us, as He taught the 120 at Pentecost, and fulfil in us Mark xvi. 17, 18. He has now, after some time, shown us that at present He means us to study; they did not understand us at all at first at Hanchung—thought us idle fanatics, I fancy—but the Lord has now removed the misunderstanding, praise God.

The Polhill-Turners are still in Hanchung. I came on here to meet Mr. Taylor. After a month's journey over mountain and plain, I arrived here five or six days ago. I can tell you I did praise the Lord for bringing me among these real *live* boys again: I found them all well, and flooding the town and country round with tracts, &c. We are as happy a party of the Lord's children as you could find anywhere, and we are just longing for the time when He will open all our mouths to tell of Jesus' dying love to these poor Chinese in their own tongue. There are two grand Chinamen working the country round about this place, who are doing real red-hot work. One brought in six or seven young converts the other day, and they obeyed Paul pretty well, for they sang nearly all day and night. This is a real live work. If China is to be turned upside down, the missionaries must be turned inside out first. Pray that the Lord will rouse us all to go forth in his might, conquering and to conquer. Pray that Paul-like men may be raised up, whether among those here or at home. If a man cannot say from his heart and conscience, "This one thing I do and will do," let him not come out. We want the pick of the Christian army out here, where the devil's headquarters and main army are.

We have all been surprised to find that things about Chinese life and hardships had been exaggerated a good deal. We rough it in travelling, but nothing more: excellent food and a comfortable bed, and with the Lord Jesus as your Friend, what more does a Christian soldier require? We could well do without the first two, but not without the Lord; He satisfies, the others don't. Stanley Smith and Beauchamp are off for three days to-morrow to distribute tracts and sell Gospels, &c. We are expecting Mr. Hudson Taylor shortly for a conference, and then we hope to know some more concerning future plans.

Write again soon if you can spare time, and tell us what the Lord has done more. It will make us shout and sing more and more. Have you sent over to the American Universities yet? And have you roused all the English and Irish Universities, as well as Scotch? Let us be very, very ambitious for the honour and glory of the Lord Jesus.

Your loving brother in the Lord Jesus,

C. T. STUDD.

LOAVES.

By Rev. JOHN PEARCE CLARK, M.A.

THE Gospel miracles are symbolical. Mighty works wrought upon men's bodies, and before their eyes, speak to us of works mightier still which the same Mighty One is ever ready to do in the hearts of men. We will consider the feeding of the five thousand (Matt. xiv. 15—21) from this point of view.

(1) *It reminds us of our Lord's love in making his people co-workers with Himself.*

Before Lazarus was raised from the dead, there was a stone to be rolled away; after his resurrection, there were grave-clothes to be loosed. To have told the stone to remove itself, or the linen bands to burst, would have been but a little thing to Jesus Christ our Lord. But, no! He would have his people share with Him in his glorious work on earth, as by and by they will share in his reward in heaven. Hence his commands: "Take ye away the stone." "Loose him, and let him go."

So here: He had really no need of the five loaves and two fishes. He could have fed the multitude just as well without them. Why, then, did He call for them? For one reason, I suggest, because He wished to bless his friends with the privilege of service. And when, having received and blessed their scanty provision, He handed it back to his disciples, was it not partly because in his generous love He wished them to have their part in the great wonder He was about to work?

How beautiful the thoughtful friendship of Jesus in thus drawing his disciples into co-partnership with Himself in work so high. Let us ponder such evidences of his love, and prize them well. They are both many and great. May we be quick to see, and wise to value them aright! We shall then be ashamed to speak wearily of the strain and sacrifice of Christian labour. We shall think of it only as a great and humbling privilege.

(2) *We are reminded that in working miracles Jesus generally employed the most natural and likely means as far as they would go.*

I have already referred to the taking away of the stone and the loosing of the grave-clothes by human hands. Passing by other similar examples, looking only to the case before us, I ask, why call for the paltry bread-supply of the disciples? Why not make bread of the stones at his feet? The power that multiplied miraculously was great enough to change stones into bread.

We have noticed one probable answer to this question. I now suggest another, which in no way conflicts with the first, and which seems to have upon it much of the evidence of truth. Jesus never wrought an unnecessary miracle. As far as possible He used the most fitting and natural instrument that lay to his hand.

I believe that a careful inquiry will show that his method is the same to-day. If we closely observe the successful workers in the Christian Church, we seldom, if ever, fail to find something in their natural disposition or talents, in their position, training, or experience, that fits them specially for their life-work. We know that these qualifications would be nothing without his blessing; but, with that blessing, they are evidently precious in his eyes. Such gifts, profitably employed in spiritual work, are a perpetual witness to the fact that the Lord's method is to use instruments suitable to the object in view. He took *bread*, not stones, when He wanted to make bread; *fish*, not dust or sand, when He wanted to make fish. So, when the people to be reached are rude and depraved, outcasts from respectable society, his instruments are commonly men of that very class, who are specially successful in their work because of their former history and training. When, only last year, the hearts of many educated young men were to be won for Christ in Scotland and England, the chief instruments used were University men of peculiar suitability. One was a famous oarsman of Cambridge; the name of the second, C. T. Studd, was known and honoured by all lovers of English sports; while a third was a young professor, strangely gifted with powers of influencing young men, who had suddenly leapt into fame as an author just a few months before.

There is, no doubt, an opposite side to this truth; but truth it is that the Lord's will is to employ suitable instruments, provided always that the instrument be a fully yielded one. "A fully yielded one." Ah, there's the pinch! Often those who, by position and possession are naturally qualified for some great and noble work, lack the necessary spirituality, the thorough-going consecration. They are not fully yielded instruments, so they are passed by, and others much inferior take places that should have been theirs. Who can tell what the Church has lost through the spiritual unreadiness of many of her richly endowed sons, and their consequent rejection for high service.

But let us not forget the other side of our subject. Let us remember the importance of talents as well as of consecration, that we may be zealous to improve and educate every power and possession God has given us; for, full consecration being supposed, we may naturally expect that the nobler the instrument the nobler the work.

(3) We have here a *startling call to an impossible enterprise.*

"Give *ye* them to eat." This was startling enough to the disciples. "We have here but five loaves and two fishes!" How far would they go among 5000 men, to say nothing of women and children? Only one loaf, and two-fifths of a fish for a thousand men! "Give *ye* them to eat!" Impossible!

To us comes a similar call to enterprises as impossible." They need not depart: give *ye* them to eat." Do we not hear Him saying that to us as He points to the spiritually starving around us? I think I see Him looking down on the children in the class, on our unconverted neighbours and acquaintances, on the young people of the church and of the home growing up without any satisfying knowledge of Him, as He slowly repeats those solemn words: "They need not depart: give *ye* them to eat."

The duty He sets before us is plainly an impossible one; for, though our gifts were of the rarest order, our experience vast, our knowledge of the Bible and our spirituality profound, the Divine work of satisfying even *one* soul would baffle us. "Give ye them to eat." "We can't, Lord; the work is impossible. Our power at its best is no more than, five loaves were to the hungry multitude!" He replies, only to repeat again, but with greater emphasis, his own command: "They *need* not depart: give *ye* them to eat." I hear Him speaking to us, and to every true-hearted disciple, bidding us feed the starving souls around us with living bread. Thus He seems to shut us up to our duty.

Here let me mention two extremes to be avoided. (*a*) *Slothful unbelief.* We may choose to forget the Lord's authority and power, and say that our little store of Christian knowledge and ability is too small. So we may be idle labourers, lazy Christians, and live as though Christ had never said: "Give ye them to eat." We may do this on the ground of our inability. We may—but how will our conduct appear in his sight? We shall only excuse sloth by unbelief, and so add insult to unfaithfulness.

(*b*) *Presumptuous haste.* If the disciples had heard their Lord's command and nothing else, a strange scene might have been witnessed. They would perhaps have hurried away into the crowd with their absurdly small supply, saying: "The Lord bids us feed you! The Lord bids us feed you!" Then would come tumult, bitter disappointment, and shame, for what could their five loaves have done among so many? "But, in that case," someone objects, "they would have gone at Christ's command." True, but not at his time, in his way, nor with his blessing. The essential thing was his direction and blessing.

Is there not a great deal of this presumptuous haste in very much of the restless activity common amongst us—men and women hurrying out to work and to speak for Christ, at his command, but not with his blessing? They have heard nothing but the word: "Go—work." The duty to wait to learn the Lord's way and time, and to receive his effectual blessing has not been thought of. They have forgotten that *loaves unblest are loaves unmultiplied.* Is this not the secret of much of our failure? We have thought too much of our loaves—our skilful methods, diligence, natural ability, knowledge, experience, yea, of our spirituality perchance: we have thought far too little of his multiplying Word.

(4) We are here taught *the Christian's secret of power.*

"Bring them hither to Me." Surely this is as much a command as "Give ye them to eat." And yet, how many very energetic Christian workers, who count themselves obedient servants of their Lord, make very light of that diligent waiting upon God through his Word and Spirit, which is symbolised by the bringing of the loaves and the fishes to Jesus! We are so apt to forget that this is the most important part of the entire enterprise.

"Bring them hither to Me." The word implies (*a*) *Practical consecration.* The deliberate and honest yielding up of every power and every possession to Christ our Lord, and the employment of these powers and possessions with a single eye to his pleasure.

(*b*) *Believing prayer.* Bringing the loaves to Jesus symbolises our talking to Him definitely and trustfully about each separate engagement. When each effort is begun, continued, and ended in prayer, when entire dependence on the Divine blessing is the active habit of the soul, the loaves are brought to Jesus, and the secret of power is discovered.

(5) Lastly, we are taught *how much the Lord can make of utterly inadequate instruments when they are fully yielded.*

They were but five, those loaves! But then, they were given up to Jesus. Blessed by Him, they went so far that each one of that vast multitude was satisfied. The very fragments—twelve baskets full—were more than the original supply. Then, too, how easy and pleasant the work! The undertaking in itself was enormous; the mere idea of it oppressing to anyone contemplating it from a distance, exactly as *our* work often oppresses us when we see it in prospect. But in its actual accomplishment all was orderly, smooth, and delightful. It is always so with those whose powers are fully yielded, and who employ them under the Lord's superintendence. The work is great, its results glorious, while the joy and liberty of the worker is equally wonderful. Who can tell what He will make of you who read these lines, or of me who am writing them, if only we will give Him his royal seat? May He now consecrate us and keep us consecrated for Himself henceforth and for ever.

ON TAKING OFFENCE.

"WHY does your cousin John not speak to you now?" "Indeed, I can scarcely tell. He took offence at something he heard I had said about him. I do not believe I ever said it; certainly, if I did, it was not with the idea of giving him any pain. But I cannot make him believe me. All my attempts to pacify him are useless. I can only wait, and hope that time may mend it."

"I have noticed that Miss M—— has not been at our workers' meeting for some time past. Is anything wrong?" "Well, she has taken offence, and has given up her class in the Sunday-school. She thought that she was slighted in the arrangements about the last soirée. You made a great deal, she says, of a lady who has only joined us lately, and you seemed to take very little notice of her. She is attending another church, and is likely to join it, for a great deal of attention has been paid to her there already."

And so it goes on. This taking offence is a plague which finds its way everywhere, even into the family circle. We are often perplexed and astonished at it; sometimes we should be disposed to laugh, so very ridiculous does it seem, were it not that we know, by sad experience, what bitterness and heartburnings it is capable of producing. The devil, we may be quite sure, delights in and tries to foster this spirit. He sees how it hinders the good work, by driving off some useful labourers, and by disheartening those who remain faithfully at their post. Could we only see it to be a snare of the devil, it would be easier to banish it from our midst.

Various causes lie at the root of this taking offence. There are some good people over-sensitive; a touch, a look, seems to give them pain; and yet, if you do not look at them, nor speak to them, it pains them still more. Much of the blame, I fear, must be laid at the door of vanity. There are so many who like attention, who live for praise —in fact, who cannot live without it. Pride brings many offences. A proud man must always have his pound of flesh; he stands on his dignity; he demands all his rights; he cannot pass by nor forgive any apparent slight. In a word, the cause of this offence-taking almost always may be traced to the big "I"—that "I" which is written so large in some men's record; that self which bulks so largely in the thoughts and purposes of many of us. A man who is humble and unselfish will be slow in taking offence. The more we consider the reasons for which offences are taken, and the causes that lie at the root of this spirit, the more shall we be ashamed of it in ourselves, and the less importance shall we attach to it in the case of others.

There is no time at which men are so apt to take offence as when a word of reproof or rebuke is addressed to them. None of us like to be proved to be in the wrong. It is said that, when a man is beaten in controversy, he gets angry. In Matthew xv. it is recorded that our Lord told the Scribes and Pharisees some plain truths, which, as rulers of the people, they should have known. He told them that mere ceremonies of any kind could never make a man clean; defilement springs from the evil heart within, and from the streams of evil words and acts that are flowing forth from it continually. The Pharisees could not answer Christ; they slunk quietly away. But the disciples heard their growlings of vexation, and threats of vengeance. In their distress and fear they came to the Master with the anxious question, "Knowest Thou that the Pharisees were offended after they heard this saying?"

Unless we would have the blood of souls upon us, we must often rebuke men who are doing wrong, and endangering their own souls; and it matters not how careful we are, we are certain sometimes to give offence. "I know more about it than you do." "Mind your own business!" "You are not one whit better than I am." Such are the angry answers we receive. To our great vexation, we see that we have turned a friend into a foe, and in trying to help a neighbour, have given him unpardonable offence. We reproach ourselves for it, and dwell regretfully on the words we used. "Perhaps I spoke unwisely," we say; "perhaps I should not have interfered at all."

There are three simple rules, which I am disposed to lay down for my own guidance, in regard to this matter of taking offence:—

I will try not to give offence needlessly. No doubt there are two sides to the question. It is foolish in a man to take offence at me, because I am trying, to the best of my ability, to help him; but much of the blame may possibly lie at my own door. I should consider my neighbour in love. I should remember his prejudices, and try not to tread on them. I should make an effort to understand his character and his circumstances, and to deal with him accordingly. A man who was very forward and pugnacious was boasting once that he had more backbone than others—so says an American religious paper—and that he was never afraid to stand up for what he believed to be right. Some one answered him, "My friend, it is not backbone which you possess, but bristles; and animals which have bristles are remarkable always for a very weak backbone." Men do not like either a chameleon or a porcupine—a man who has no opinions of his own, or a man who is always, in the most unpleasant fashion, intruding his opinions on others. He who has a strong conviction of a truth can afford to be patient and gentle in his efforts to impress that truth on others. Our Lord was very forbearing, even with the Pharisees, though He saw them through and through from the very first. It was only when they attacked him, in the person of his disciples, and tried to upset his work, that He turned on them, and told them their character in a few scathing words. It would be an awful thing if by thoughtlessnes or by undue severity, I should harden any man against the truth; still more awful were I to give offence to any of Christ's little ones.

I will make up my mind, God helping me, not to take offence. We meet a friend some day, and we fancy that his manner towards us is very cold; by and by we find that the man was in pain at the time, or in fear of some great calamity. How often we misunderstand one another! Our friend, at whom we took offence, makes us ashamed when we come to talk the matter quietly over. "I really thought," he says, "that you were above such things. I thought you and I understood one another thoroughly, and that I might have counted on your goodwill and help at all times, without even asking for it; and so I gave my attention to others who did not know me so well, to try to make them feel at home." They are but few who would actually set themselves to give offence to a friend or neighbour. It is an old rhyme and a good one—

> "I will not easily offend, nor be easily offended;
> What's amiss I'll strive to mend, and I'll bear
> what can't be mended."

There is one thing that will save me, perhaps better than anything else, from taking offence. If I have some interesting and important work on hand, my attention will be occupied with it, and I shall have no time for criticising my neighbour's attitude towards me. The man who has nothing great on his hands is apt to brood over trifles. If—for the sake of escaping responsibility and trouble—we refuse to take our share in the work and warfare to which all men are called, by a strange retributive providence we are sure to torment ourselves about imaginary troubles. Could you fancy Paul taking offence at something Timothy had said about him, when the burden of all the churches was resting on his shoulders, and he was wrestling night and day in prayer to God for the conversion of the world? Away, selfish ambition! Be it mine to lie low at the feet of Jesus, seeking that He would use me anyhow. Let me fill my heart and hands with his blessed work. Then my only thought about my brother, even though he be one who sets himself to do me hurt, will be, how can I help Him? How can I bring Him to the Saviour?

I should not be afraid to give offence, when necessary. Christ spoke out the truth, though He knew He would offend the Pharisees, and set them a-plotting to kill him. His disciples were frightened at their being offended; Christ was quite indifferent to the matter. "Let them alone; they be blind leaders of the blind." We want men who are not afraid to stand up for the truth, who are not always consulting the oracle of expediency. "We are fond of a good fellow, but we admire and esteem only the strong man, the heroic soul, the servant of God and duty." Where truth is involved, there must be no compromise and no silence. I will speak in love, with all tenderness and consideration; but if, in speaking thus the truth which needs to be uttered at the time, I give offence, it certainly is not my fault. Very inspiriting are these words of Dr. Maclaren:—

> If ever we feel that our strength is nothing, and that we stand solitary against many foes, let us fall back upon the peace-giving thought that one man against the world, with Christ to help him, is always in the majority; and let us leave the issues of our work in his hands, whose hands will guard the seed sown in weakness, whose smile will bless the springing thereof.

There are many still who take offence at Christ Himself, and that is the most terrible of all offences. They are offended at his dealings with them in Providence; they think Him severe and unkind. They are offended at his cross, and do not like to have to take up their cross, and carry it after Him. They are offended at his Gospel, and at the doctrines which it contains. If I am offended at Christ, and turn away from Him, what hope can there be for me? The best safeguard against all such offences is to draw very close to Christ, to listen reverently to his word, to live in daily communion with Him. Then doubts will flee, difficulties will vanish, his ways will seem right, and truth will grow plain. When the question is asked us, "Will ye, also, go away?" there will be but one answer possible: "Lord, to whom shall we go? Thou hast the words of eternal life."

W. P.

SIGNS OF THE TIMES.

THERE is unrest everywhere. The world seems moved to its centre by disturbing influences. There is no rest: all around us is like a seething pot, throwing up its scum. The outlook is ominous. The political barometer is quivering, and on all sides are indications of great and even organic change. There is an uneasiness felt, an anxiety, a low rumbling, a sort of undefined fear, amounting to dismay, as if some great catastrophe were at hand, an earthquake to shake the fabric of society.

We read of the distress and perplexity of nations: do we not at the present moment realise it? Commercial difficulties stare us in the face. Agriculture is depressed to a very low condition. The shipping interest is well nigh paralysed. Trade is low, and thousands are thrown out of employ. The labour market is glutted. A storm is brewing from the Emerald Isle—men's hearts failing them for fear of coming events.

Is there not a cause for all this disturbance, this unrest, this upheaving of the social and political ground? Is there not a call for national humiliation at the present time, a confession of our faults as a people, by reason of the sin and iniquity which prevail to such an alarming extent? National sins call for deep humiliation. In Leviticus xxvi. we have the cause and effect of the calamities which befell the Jewish nation. Idolatry was the curse which brought down the heavy judgments of the Almighty on the people, and the threatenings of still greater punishments were put forth should they persevere in their evil course.

The result is now a standing miracle. They are scattered among all nations for their disobedience to the Divine command. They have been smitten with sore and heavy judgments, with the blast and mildew, the pestilence and the sword, broken to pieces as a nation, and scattered to the four winds of heaven. And why? Because they repented not of their evil ways and doings, and did not humble themselves before the Lord, as the men of Nineveh did.

Let us look at the flood of infidelity which sweeps over our country, impure literature, Socialism, Neology, Agnosticism, drunkenness, false teaching in so many pulpits, Sabbath desecration, open profligacy, the awful increase of crimes, forgetfulness of God. Are we not as a nation verily guilty? We are exalted to heaven by reason of our privileges, which increase our responsibility. "If the light that is in you be darkness, how great is that darkness!" Past judgments should remind us that stronger and more severe chastisements may await us, unless we, as a nation, repent of our guilt.

What, then, shall we do, but return unto the Lord, with penitence and supplication, because of our great sinfulness in his sight, and entreat the Lord to turn away his anger from us, and restore us graciously to his favour, by pouring out the influence of his Spirit on all our churches and people? Nothing but the cry of repentance will avail for the strong arm of the Lord to help us in this our time of need; also to give wisdom and sound judgment, guidance and understanding to our rulers, that they may be wise to act at the present critical period in our history as becometh men entrusted with the charge of governing our nation rightly. Churches apart, families apart, individuals apart, crying to the Lord to appear for us in the greatness of his mercy: this is the urgent want of the solemn times in which we live. F. S. Gervis.

Weston-super-Mare.

"BEATING UP THAT WAY."

By Dr. G. F. PENTECOST.

IT was the last Sunday but one in the Brooklyn Academy, and it was a day of rain and storm. There were few ladies present, but there was a large company of men. Seated in the front row, among others, were three men who paid closest attention to the sermon all the way through. Toward the close of our address we were impelled to make a direct appeal to one of these three men—the one who seemed the most interested. So turning to him we said—

"Young man, are you a Christian?"

Almost before we had the words out of our mouth, he sprang to his feet, answering in a clear, full voice—

"Yes, thank God, I am, and have been for the last thirteen months."

"Are you a sailor?" we asked, for there was something about him that suggested his calling.

"Yes," was the response; "and this," pointing to one of the men by his side, "is my first officer, and I am second officer of our ship."

"Is your first officer a Christian too?"

"Oh yes, thank God, he is for Christ."

Then pointing to the man on the other side, we said—

"And how about your other shipmate who is sitting by you, is he a Christian too?"

"No, not yet; *but I think he is beating up that way.*"

All this was very dramatic, and as it was purely spontaneous, the effect was thrilling in the extreme. The prompt response of the young mate, the quaint language of the sea, and the naturalness and earnestness of the man, all tended to electrify the audience. Our next impulse was to appeal to the man who, in the language of the sailor, was "beating up that way." So we said—

"Come, shipmate, why not drop your anchor, and come to rest in the harbour of peace right here by accepting Christ?"

At this the sailor man, with eyes full of tears, shook his head, and said:—

"I am in a fog."

We are glad to report that at the after-meeting he saw the way, and came into peace through the Lord Jesus Christ. But we were greatly struck with the expression of the second officer when he said of the mate, "*He is beating up that way.*" Anyone who knows anything about sailor language knows that "beating" is the process of sailing a ship against the wind. How many souls are beating up to port. It is needless labour, however; the sinner needs only to take Jesus on board, and immediately he will be at the land.

UNION HALL MISSION.

THIS Mission has five halls open every night of the week, all the year round. They are bright and cheerful, precious passages of Scripture ornament the walls, and the interiors are specially calculated to make the poorer classes feel at home. The services are varied each night, so as to meet the necessities of old and young, Christians and careless. The old, old Gospel is the one theme. Tricyle Bible carriage, hand Bible carriage, house to house visitation, and open-air meetings are in full work, summer and winter, being specially designed to reach those who do not enter the halls.

These halls are planted in the midst of thickly populated districts. Surrounded on every side by poverty and distress, they are in immense fields for labour. I feel certain that many but need to know the claims of the Mission in order to help it, by their prayers and their means. Any particulars will be gladly given by Mr. Robert Bilke (Superintendent), 18, Green Hill-park Villas, Harlesden, London, N.W.

W. P. H.

BIBLE STUDIES.—3.

"Ye shall know them by their fruits."—Matt. vii. 16.

CHRIST looks for fruit. "He came and sought fruit" (Luke xiii. 6, 7). "He sent a servant . . . that they should give him of the fruit of the vineyard" (Luke xx. 10). "I went down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded" (Cant. vi. 11).

(2) He sees the beginning of fruit. "The fig-tree putteth forth her green figs, and the vines, with the tender grape, give a good smell" (Cant. ii. 13). The Master has more patience with the little ones learning their alphabet than the older scholars have.

(3) The believer's answer to Christ's inquiry. "Let my beloved come into his garden, and eat his pleasant fruits" (Cant. iv. 16).

(4) What is the fruit? "Love, joy, peace," &c. (Gal. v. 22; Eph. v. 9). Thanksgiving (Heb. xiii. 15). With ever-deepening life there will always be new fruit laid up for Christ (Cant. vii. 13).

(5) Source of fruit-bearing. "From Me is thy fruit found" (Hosea xiv. 8). (*a*) Abiding in Christ (John xv. 5). (*b*) Christ dwelling in us by the Spirit. "The fruit of the Spirit" (Gal. v. 22). "An habitation of God through the Spirit" (Eph. ii. 22). "To be strengthened with might by his Spirit . . . that Christ may dwell in your hearts" (Eph. iii. 16, 17). (*c*) In Ezekiel's vision the unfading trees on the river bank brought forth new fruit according to the months, *because* the refreshing waters issued out of the sanctuary (Ezek. xlvii. 12).

(6) Where fruit is found Christ takes means to increase it. "Every branch that beareth fruit, He purgeth it" (John xv. 2). The Husbandman Himself with loving hand undertakes this work.

(7) Fruit-bearing must be *unto God*, else it is vain. "Israel is an empty vine; he bringeth forth fruit unto himself" (Hosea x. 1).

"Herein is my Father glorified, that ye bear much fruit" (John xv. 8). "Unto the glory and praise of God" (Phil. i. 11).

(8) Christ chose us to bear fruit. "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John xv. 16).

(9) Hindrances to fruit-bearing. (*a*) Want of steadfast abiding in Christ (John xv. 4). (*b*) The little foxes (Cant. ii. 15).

Streatham. Janet Clark.

A WORKER FOR JAPAN.

A MEETING was held on Tuesday, the 26th ultimo, at the residence of Miss Leycester, Wilton-crescent, to take leave of Miss Hamilton, going forth to Japan as a missionary of the Society for Promoting Female Education in the East. Rev. A. Brooke Webb, rector of Lullingstone, who presided, referred to the fact of Miss Hamilton being the Jubilee missionary of the Committee, the liberality of two old friends of the Society on the occasion of its jubilee having provided the means for sending an additional worker to Japan. The farewell address was given by Rev. C. F. Warren, from Asaka, who afterwards commended Miss Hamilton in prayer to the blessing and protection of the Lord of the harvest. She sailed the following day in the *Ballarat* for Japan.

A WORLD'S DAY OF REST.—Mr. Luis Jackson, of Chicago, proposes the formation of a World's Day of Rest League. He claims, from a practical study of the subject, that human rapacity is becoming so great, that unless the working men of all denominations take measures to preserve a uniform day of rest they may lose it altogether. He has proposed to his Jewish brethren, on the broad claims of humanity, from prudential motives, and in the interest of Jewish artisans, that at a convention of representative Jews from all parts of the world to be held at Paris in the year 1900, the Jewish Sabbath be transferred to the National Day of Rest by authoritative edict.

FRIENDLESS AND FALLEN.

THE New Year's Devotional Meeting of the London Female Preventive and Reformatory Institution was held at Exeter (Lower) Hall on Wednesday evening. Previous to the devotional meeting a large number of the friends of the Institution met together at the tea-table, thus affording a happy opportunity for fraternal intercourse. Mr. George Williams presided.

Mr. Thomas, the Secretary, reported that at the end of the year 177 young women were in the Homes and 24 in the Night Refuge. There had been 1292 applications for admission, and there were 620 temporarily lodged in the Night Refuge. Their great object ever was to win souls for Christ, and with that view there had been in the different Homes 728 Gospel services on the Lord's Day, and 608 in the week; 425 Bible-classes, chiefly conducted by ladies; 584 Educational classes, and 180 Temperance meetings; many pledges had been taken. They had deep cause for thankfulness for God's blessing in raising so many voluntary workers. He was glad to say that as regards finances all their wants had been supplied.

The Chairman said that the next joy to being saved ourselves was to save some one else; that was the very highest pleasure. Mr. Joseph Thomas, Mr. J. Allnutt, and other friends bore testimony to the true work that is done in the Homes. Fervent prayers were offered for God's blessing on the work, ere the very profitable meeting was brought to a close.

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GLASGOW SEAMEN'S FRIEND SOCIETY.

A CONVERSAZIONE in connection with the annual meeting of the Glasgow Seamen's Friend Society was lately held in the Corporation Galleries. There was a large attendance of ladies and gentlemen. The Earl of Aberdeen presided, and gave the opening address. We shall all feel, he said, that seamen as a class have a special and constant claim upon our friendship and our sympathy. I had the great advantage of making a tour of the various centres of work belonging to this Society. We first visited the chapel known as the Seamen's Chapel, close to the docks, on the north side of the river. It is admirably suited for the purpose, and it was most encouraging to notice the record of the attendance Sunday after Sunday of seamen. We then visited the Institute close by. The place was crowded. His lordship next described his visit to the Sailors' Home, and desired to add his testimony to the efficiency which seemed to characterise it. He also alluded to the South Side Bethel, of which he spoke in terms of the highest commendation. After referring to the work of the Royal Commission of Inquiry as to the security of life and property at sea, his lordship warmly advocated the proposal to erect a new Seaman's Institute at Broomielaw, and hoped that the appeal of the Society would meet with a hearty response from the friends of the sailor.

Mr. R. H. Hunter, Hon. Secretary, submitted the annual report, which stated:—

"The work has gone on very quietly but steadily, and with manifest tokens of deep spiritual blessing. More sailors have been reached and personally dealt with during the last twelve months than in any previous year. The numbers attending the Institute, at 146, Broomielaw, have been so large as to render the place quite too small, and it has therefore become necessary to acquire larger premises. The great depression in the shipping trade, as well as most other trades, made the directors very unwilling to undertake any new responsibility in the way of additional buildings; but the necessity has been forced upon them, and they have resolved to go forward, trusting the Lord to supply all their need."

Addresses on different phases of the work were delivered by the Lord Provost, Mr. Campbell of Tillichewan, Dr. Marshall Lang, Mr. John Burns of Castle Wemyss, Professor H. Drummond, and Dr. A. Wallace.

REV. E. P. HAMMOND AT CLAPHAM.

TRULY the little children are gathering round their loving Saviour! The work that began here on Sunday week, when about 1500 boys and girls from various churches assembled in the Conference Hall, has been growing and spreading every day since. Each afternoon there have been congregations of young people from the homes of the wealthy, schools of "Higher Education," with large contingents from orphanages, reformatories, &c. To these Mr. Hammond's addresses have been as sparks from the true fire of heaven. As the preacher and his helpers passed through the ranks, words cannot describe the rapidity of the formation of sections and groups. It was none other than God the Holy Spirit bringing down blessing in conviction of sin, and bearing witness to the cleansing blood.

A small creature in a blue Scotch bonnet, scarcely five years old, whispered that she always loved Jesus herself very much, but that her little brother only sometimes liked Him, and would on no account desire to be taken up in his arms. On referring to the brother indicated, he was found to be under the impression that death was involved in the embrace. But he immediately accepted the explanation that it was a present comfort; that Jesus was now taking care of little ones, and that He would lift up any children over the danger of falling into sin; if they cried out to Him, and told Him what they were afraid of, He would see them safe through.

There were hundreds not so far advanced, who were weeping sorely, and talking to those sitting amidst them. "I am sorry I did not give my heart to Jesus yesterday; I do to-day, indeed," said a dear little orphan, with sobs and broken words. Then she rested herself in the love of her loving Father in heaven, and was joyful! Two sisters and a brother surrounded a teacher in a warm appeal for help "to be saved." After some earnest talk and prayer the three rose up full of gladness, and began to tell their story to others. "How do you know you are saved?" was said to a little one. "Because I want to please Jesus. He died for me, and He loves me." And then tears were shed that confirmed the testimony.

Whole schools full of girls came with their teachers, who had been agonising for their souls, and they saw, with joyful surprise, one after another entering the kingdom. Parents have had the same happy experience. Two boys of about eleven and twelve, intelligent, handsome fellows, sat with troubled, grave faces. When spoken with they said, "We both give ourselves now to Jesus." One added, "We never did it before;" as if ashamed of their neglect. When asked their names, they pointed to their father, who was waiting among those praying for a blessing on the little ones.

But parents must not shift their burden over on Mr. Hammond. They have to do their own work, and some Christian fathers and mothers, it is to be feared, neglect it. "Tell them more about Jesus." Hymns are now a great help. Gracious assistance is given in every way. Ministers of all denominations are finding Mr. Hammond's Mission of unspeakable value.

AMANDA SMITH.—We have received (says Miss Mason in *The House of Rest Monthly*) a long and very interesting letter from Mrs. Amanda Smith. Her health is fairly established, and the little girl she has adopted has given signs of her conversion to God; and if spared, there is every prospect of her eventually becoming a true missionary amongst her own people. Mrs. Smith is desirous of possessing a mission hall, where she could gather the people together for preaching the Gospel, and for instruction in Bible truths, of which they are deplorably ignorant. She would be glad if some friend would send her The Christian regularly. Her address is, care of Mr. Gabriel Moore, Monrovia, Liberia, W. C. Africa.

CHRIST AT THE WELL.

WEARIED with his journey, thus the Saviour sat!
Ho, ye heavy-laden, think ye well of that:
He who knows thy labour, waiteth thee to tell
What of rest thou needest—sitting on the well.

Hide not thou thy sorrow; take thine every grief
To where Jesus waiteth, thee to give relief;
He who tasted sorrow, all thy grief will quell;
Surely thou shalt find Him, sitting on the well.

If thy soul hath thirsting, He hath thirsting too;
Greater than thy longing, is his thirst for you;
And, to satisfy thee, hath of love to tell,
Deep in its uprising—sitting on the well.

If thy soul have doubtings, these shall chase away,
As the mists that vanish 'neath the dawn of day;
Light that He shall give thee, will thy doubts dispel;
Teacher He of teachers, sitting on the well.

And thine empty pitcher, joy or truth to find,
That thou takest with thee, thou shalt leave behind;
Then on wingèd footsteps to thy kindred tell,
How a waiting Saviour sitteth on the well.

Thomas Edmund Reynolds.

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Messrs. MOODY & SANKEY in MONTREAL.

(BY A CORRESPONDENT.)

WE have, after much prayer and effort, been favoured with a visit from Mr. Moody and Mr. Sankey. Though far too short, it proved to be very blessed, and I doubt not owned of the Lord, not only in the conversion of sinners, but in awakening and stimulating God's people to more earnest service.

With the exception of one day spent here in 1880, *en route* to England, and a week last spring in Toronto, Canada has never been favoured with a visit from the renowned evangelist. Even now his coming was quite unpremeditated—his engagements in the States running far into the summer; his visit only became possible at the expense of a few days' breathing time which he had promised to spend with his family at the New Year, but which he so characteristically gave up to work for his Master.

Well, his Master did not fail him, as in every respect the effort here has been most encouraging. The meetings, fourteen in all (begun on Jan. 2, and ending on the 5th), were held in the St. James-street Methodist Church. Notwithstanding an incessant downpour of rain, on every occasion the seating and standing capacity of that large building was taxed to the uttermost. The support and presence of the evangelical city ministers was very general and gratifying. Rev. W. Haslam and Mr. J. E. K. Studd conducted overflow meetings, and extensive arrangements have been made to continue the work so auspiciously begun. Mr. Sankey's heartfelt rendering of the Gospel songs not only made the audiences thrill with pleasure, but were most helpful in conveying the truth to the minds of believer and unbeliever alike.

There can be no question of the existence of a very large dormant element in this city seeking after the true light, and only requiring a shaking of the dry bones to bring it out. It is hoped that Mr. Moody's terse, honest, and Scriptural preaching will show our ministers how to reach the hearts of the people by leaving their ecclesiasticism and intellectualism for the lecture-room, and coming back to the Bible view of the peril and paramount value of the human soul. Mr. Moody expressed himself much encouraged by the interest evinced; we are hopeful of having him and his esteemed colleague back for a three months' siege next season.

Montreal, January 12.

Y.W.C.A., INVERNESS.—At the annual meeting of this Association, held last week, Mrs. Black, the Hon. Secretary, reported a growing interest in the work among the young women of the town.

THE ONLY WAY to attain to a heavenly experience is by *living a heavenly life*. If you will for the love of Christ begin to do little heavenly acts of kindness, love, and charity, to exercise the heavenly graces of gentleness, truth, and patience, you will presently be rejoicing in a heavenly experience. The true "higher life" is always found in connection with "lowly service" for Christ.—*Words and Weapons.*

Notes and Comments.

OUR readers will have heard with much regret that the well-known lady missionary in India, Miss C. M. Tucker ("A.L.O.E."), was a few weeks since at the point of death. A recently received telegram happily announces that she is recovering.

There is a very remarkable paper in last month's *Contemporary Review* on the Huguenot peasantry of the Cevennes. At the Revocation of the Edict of Nantes the pastors and upper classes of the Protestants of France were driven out of the kingdom. But thousands of the poor could not flee. On these Huguenot peasantry persecution fell with relentless fury. The horrors of the time cannot be described. Mr. Richard Heath, the writer of the article, submits evidence of supernatural visitations vouchsafed to these wanderers and outcasts. They heard songs of angelic hosts, as they conceived, and celestial music in the air. A sort of prophetic fire fell upon many, especially the young, who exhorted to fidelity. The article will amply repay perusal.

Scripture is sometimes quoted in justification of modern dancing. It should be known that Scripture lends no countenance to promiscuous dancing, which was the mark of a corrupt idolatry under the Jewish dispensation. Dean Payne Smith, in "The Speaker's Commentary," on Jer. xxxi. 15, says that dancing was confined to women, except in a religious ceremony, when men danced by themselves. In the text indicated it is the *rejoicing* of young men and old men that is promised, not their dancing.

It has been affirmed that the word *sheol* means nothing more than "the grave." But from *The Edinburgh Review*, just published, we find that there was a most significant meaning atttached to the word. In an article on Phœnician Antiquities, we learn that Schéôl refers to the mouth of the pit, or the yawning shaft which led to the black depths of subterranean chambers for the dead. The figure wrapped up in the word was full of meaning.

Mr. Chesson, the Secretary to the Aborigines' Protection Society, has addressed a powerful letter to the Secretary of State for the Colonies, with reference to a proclamation of the Queen, of October last, signed by Sir Hercules Robinson, which legalises the unrestricted sale of intoxicating drinks to all chiefs and councillors in the Transkeian territories of Cape Colony, and which authorises the magistrates to issue permits to any native to purchase spirits. Mr. Chesson points out that, according to the evidence of the acting Premier, Mr. Gordon Sprigg, the very existence of the Caffre race is affected by the sale of spirituous liquors. The natives of other districts into which drink had been introduced have appealed for protection against the ravages of intemperance.

Strange to say, though this unhappy proclamation was not officially published in the Caffre language, the natives soon became aware of its provisions, and held a great meeting to make a solemn protest against the Government "forcing strong drink upon an unwilling people." Local testimony of a very striking and painful kind was given as to the plentiful crop of crime, the demoralisation and the gradual extermination of the people, which had followed in the wake of spirituous liquors wherever they had been introduced among other tribes. Mr. Chesson, speaking in the name of his Committee, urges that free trade in drink will invariably lead to rebellion and war, and will, therefore, sooner or later, involve England in grave responsibilities. The Committee are assured, he says, that it will be difficult for the natives to resist the belief that there is a deliberate intention to ruin them for the sake of paltry present gain, with the prospect of the reversion of their fertile lands at no distant date.

The key to this lamentable state of things seems to be in that "paltry present gain" which offers so irresistible a temptation to many Englishmen. The bodies and souls of our own people at home have so long been sacrificed to the trade in drink, when a little righteous legislation would have saved them, that it is perhaps too much to expect that official sympathy should be shown towards the protesting Caffres. These unfortunate people have yet to learn that in the science of nineteenth century government the fluctuations of the revenue are deemed of more moment than the pulsation of human hearts. When shall we have statesmen who can look at these questions from a higher standpoint than that of "paltry present gain," and able to recognise the fact, illustrated by the decline and fall of other mighty nations, that true prosperity in the national, as in the individual life, is only to be found by seeking first the kingdom of God, and his righteousness?

Lady Caroline Leigh has called attention to an error in the Educational Code, by which, as she states, great opportunities for good are lost, and the future mothers and housewives of England leave school with only a smattering of useful knowledge, to be soon forgotten. Instead of the repetition of poetry and other similar subjects, Lady Leigh insists upon it that greater prominence should be given to the useful arts, such as needlework, to which, under the present code, only four hours of the school-girl's week are devoted. Surely, a change for the better in this respect, affecting the future of about a million girls each year, would not be without a marked result upon human life in large towns and villages. In these days of scanty wages it would be of great importance to a girl to be able to cut out and make her own clothes; and if to this practical knowledge were added that of simple cookery, which might be taught in the excellent way lately suggested in these pages by Miss Ellice Hopkins, we should, perhaps, have fewer girls idling about our streets a ready prey to the tempter.

A singularly painful testimony to the accuracy of views lately expressed in these columns as to the close connection between "wages and morals" comes to us from a Midland town, with a large female population engaged in labour of various kinds. It is not in London alone that starvation wages create immorality. The testimony to which we refer is given by clergymen who conducted mission services last Advent. They state that most of the lost ones who were rescued had taken to their sinful life "because they could not get work, or because they could not live on their earnings." There is a "frightful sameness" about their sad stories: "I cannot live on three shillings a week, and that is all I get by work," was the plaintive cry. "Driven to it by want" is the epitaph which the Mission preachers would be prepared to write over the graves of many of these poor creatures, at whom Society is only too ready to cast stones, as though they were depraved by choice.

Surely in the light which has recently been thrown upon this enforced vice, there is no longer room for that pharisaical spirit which has too long characterised our treatment of the fallen. Since we have been forced to recognise the painful fact that the sin which shames our national life may ebb and flow with the fluctuations of wages and the depression and improvement of trade, we may surely infuse more of the spirit and compassion of Jesus into our remedial schemes, and consider this sad and painful question as rightly "a problem for the heart as well as the brain." Each of us is in some way responsible for that economic pressure which forces so many of our unhappy sisters into the stream of sin and suffering and death.

Rev. J. G. Paton, of the New Hebrides Mission, at a welcome meeting given to him in Melbourne, December 18, on returning from England, was presented with a purse of 175 sovereigns.

A business man writes to us from the West of England:—

> I have been reading the article "Poverty: Clean and Squalid," by Archibald Brown, and I think it most telling. It should be reprinted in all the daily papers, where it would meet the eye of those who do not read THE CHRISTIAN. Prominence should be given to the portion entitled "Clean Poverty," where he speaks of business firms getting rid of old hands; for, under the pressure of bad trade, this is going on just now at a cruel rate. At the same time that faithful old servants are being discharged into almost hopeless poverty, the principals are living in affluence, not to say luxury, spending more perhaps on cigars, wines, and dinner parties than all the wages saved by these terrible retrenchments. How can such business men expect prosperity! Must not action of this kind work together with the widespread and shameful vices of our country, in bringing judgment upon us as a people? The most painful feature of the whole thing is that the offenders are to such a large extent "Christian" firms. I know of some sad cases of old servants receiving notice from one of the largest houses in B——. I am watching the development, and I fancy I see the reaping time coming.

Our correspondent, we fear, might have added that some of these offenders figure largely as generous givers to philanthropic or religious objects. If so, what a sacrilegious connection between the form of holy charity and the bare reality of heartless selfishness! One such action on the part of an avowed Christian is enough to make many atheists.

We do not forget the heavy and increasing pressure of these bad times. We know that in some cases retrenchment, and consequent discharge of tried servants, is really necessary. But we urge that good men should only acknowledge that necessity as a last resort. We submit that both the Church and the world *naturally* expect this of Christian business men: that they should make an honest attempt to do unto others as they would that others should do unto them. If our Christianity is only a comfortable delusion it will, of course, be quite natural for the employer to look out for himself, and to do only what pays. But if we believe in the love of Christ, it should be a small thing—a common and natural thing—for a Christian man of wealth to reduce his personal expenses in order to keep trusty old servants and their families from starvation and despair.

The Christian.

FEBRUARY 4, 1886.

CONTENTS.

Mr. and Mrs. C. H. Spurgeon (*With Portraits*) 1
Ho! Ho! Mr. C. H. SPURGEON 3
The Present Distress 4
For the Young 4
Trumpet Calls to Britain's Sons .. 5
Loaves. Rev. J. P. CLARK, M.A. 6
On Taking Offence 7
Signs of the Times.............. 8
"Beating up that Way." 8
Bible Studies—3................ 8
Friendless and Fallen........... 9
Glasgow Seamen's Friend Society .. 9
Rev. E. P. Hammond at Clapham .. 9
Poetry—Christ at the Well 9
Messrs. Moody & Sankey in Montreal 9
Notes and Comments............10
Mission Work in Copenhagen......12
A Veteran Evangelist 12
The Gospel for Arabia.—2........12
Evangelistic Notes 13
Continental and Foreign Notes 13
Notes on Daily Readings..........14
Poetry—The Covenant of Peace ..15
Pure Literature in New Zealand ..15
Temperance Notes 16

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The Excuses.
The Sower.
The Tares and the Wheat.
The Talents.
The Rich Man and the Beggar.
The Prodigal Son.
The Rich Fool.
The Unmerciful Servant.
The Strong Man Armed.
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A GENTLEMAN strongly recommends his Coachman. Married. Age 35. Four years' excellent character. Thoroughly understands his duties. Good appearance. A Christian and abstainer.

Wakefield, 10, Wood-lane, Shepherd's Bush

AS INDOOR SERVANT, single-handed or otherwise. Country preferred. Christian (Dissenter) and abstainer. Single. Age 32. Height, 5 feet 8 inches. Ten years' excellent character.

H., 124, Hartfield-road, South Wimbledon.

A CHRISTIAN YOUNG MAN, 24, abstainer, desires post in Coffee Tavern. Good general hand. Experienced. Country preferred.—F. S, 11, Mason-street, Westminster Bridge-road, S E.

WANTED, by Respectable Couple, both Christians and abstainers, care of Chapel, Mission, or any premises. Man understands heating apparatus. Highest references.

H. W., 23, Remington street, City-road, N.

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G., Mill-street, Nayland, near Colchester.

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LADY CLERK. — Advertiser is anxious to obtain a situation as above, in London. Age 21. Good references.—Letters to P. R., Mr. Burden, 199, Newington Butts, S.E.

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A., Llanvihangel, Crucorney, near Abergavenny.

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SUPERINTENDENT WANTED, for a new Home for Working Girls in London. Not over 30 years of age.—Application (no testimonials) to be made by letter only to John Shrimpton, Esq., 38, Lincoln's Inn-fields, London.

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COMPANION.—A Christian Lady desires to have a young Lady to reside with her as a Companion and fellow-helper. A pleasant Christian home may be enjoyed by any earnest sister in Christ, who is longing to bring souls to God. It is desirable the age of the lady should not exceed thirty, that she should be musical, and possess a bright and amiable disposition.
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WANTED, a decided Christian Matron, a thoroughly competent Laundress to supervise that department in a Rescue Home. To a superior person, a good salary given.—Mrs. Grimke, care of Miss Eggett, 300, Great Cheetham-street, Higher Broughton, Manchester.

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Mrs. Bishop, Glanrafon, Skelty, Swansea.

TRUSTWORTHY NURSE, for three children, youngest one year. Must have had previous experience. Good character indispensable. Good needlewoman. Age from 24 to 34.
Mrs. H., 69, Durnford-street, Plymouth.

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Mrs. Gribble, 12, Wellington-square, Hastings.

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Miscellaneous.

ANXIOUS INQUIRERS are again earnestly invited to write to
Titus iii. 4–7. Evangelist, Clapham, S.W.

THE WIDOW of a Clergyman would be most grateful to any earnest Christian lady or gentleman going out to Sydney, who would kindly undertake to visit her invalid son.—Kindly communicate with Mrs. Stable, 8, rue Eynard, Geneva; or to Miss Ely, 17, Old Cavendish-street, W.

A PERSON anxious to return to Madras, would give her services for voyage, and would remain for a time afterwards, if required.—Mrs. Hayden, 28, Twyford-street, Caledonian-road, N.

SERVANTS, unexceptionable references required, testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. **CHRISTIAN GOVERNESSES,** Companions, and Lady Housekeepers.—Apply for these to the Governesses' Registry, Soho Bazaar, entrances: Soho-square, and 77, Oxford-street, London.

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NEEDLEWOMEN and Dressmakers, with good references, sent to ladies' houses.—Secretary, Business Agency, Young Women's Christian Association, 101, Mortimer-street, Regent-street, W.

PIANOFORTE for immediate disposal.—Fine-toned 7 octave trichord, 35 guinea handsome Italian walnut Cottage, of elegant design and appearance, and without fault, in use but a few times for concerts. Contains voix celeste and all improvements. Could be packed for country purchaser, and pay carriage if not approved. Price 16 guineas.—Superintendent, 26, Jervis-road, West Kensington, London, S.W.

WILL ANY CHRISTIAN adopt a little Boy, aged five years, healthy and intelligent? Son of respectable Christian parents. Father blind, and in a lunatic asylum. Mother in consumption. Most satisfactory reference given and required.—W., 318, Liverpool-road, N.

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" " 2......Salvation Meetings.
" " 3......Little Ones Rescued.
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NOTICE TO THE READERS OF "The Christian," WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

CHRONIC COUGH AND INCIPIENT PHTHISIS.—CASE of Mr. J. G. HODGINS, 47, Nelson-st., Tralee.

When this patient commenced with my treatment he was invalided at Bournemouth. He had severe chronic cough, with yellow and green expectoration. He had lost much flesh. He had obtained the best advice that hitherto had come within his reach, but from which (as he says in a recent letter), "I never got a bit of good."

I cannot give the date of his commencement, as he was supplied with medicine at various times through a Mr. Freeman, who largely used and recommended it; but it was in the early part of 1885.

On referring to the correspondence, I see in a letter of his, dated May 18, he says:—"I am glad to say I have got so well as to leave Bournemouth and get home again. Your medicine has done me a very great amount of good."

In July he says:—"The cough and expectoration is a mere nothing now. My weight has gone up from ten stones and half a pound to ten stones and twelve and a half pounds—heavier than I ever was in my life."

In August he says:—"You will be glad to hear I have no cough and expectoration now. I intend continuing your medicine though for some time to come."

October 20 he writes:—"I am thankful to say I am quite well now." He confirms this by his local doctor's opinion. A trifling pain under the shoulder (the only divergence from a state of perfect health) was referred to some slight dyspepsia only, by the same authority.

December 16 he writes: "You will be pleased to hear that I continue well."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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A LIBERAL ALLOWANCE ON QUANTITIES FOR DISTRIBUTION.

At the Great Meeting at Exeter Hall on Monday, January 18, on the occasion of the release of Mr. W. T. STEAD from prison:—

Rev. HUGH PRICE HUGHES said:—

"Every one in that meeting who had not yet read Mrs. BUTLER's book on REBECCA JARRETT should read it without delay. It was the best book that had yet been produced in the course of this controversy. (*Cheers.*) It exposed the facts, and explained them, as no other book that he had read. It had put Rebecca Jarrett's conduct in a light in which no newspaper had been able to put it. (*Cheers.*) Mrs. Butler had not lost her faith in Rebecca Jarrett; and her opinion was worth more on such a question than the opinions of all the lawyers and all the journalists in the United Kingdom." (*Cheers.*)

Mr. W. T. STEAD said:—

"When Mr. HUGH PRICE HUGHES was speaking, and all this crowded hall rang with a loud reverberation of your cheers, I heard a sound that you did not hear. A mile from this place my accustomed ear heard the sharp clangour of the prison bell sounding the hour of repose in that felon's cell at Millbank. A mist passed before my eyes, in which all this cheering throng was lost; and through the mist I saw in one of those barred and bolted cells, which lead from either side of the stony corridor, a lonely, solitary form: and as she laid down on her plank-bed for her night's rest, thanking God that one more day of her sentence had passed, I saw my victim—REBECCA JARRETT." (*Sympathetic murmurs.*)

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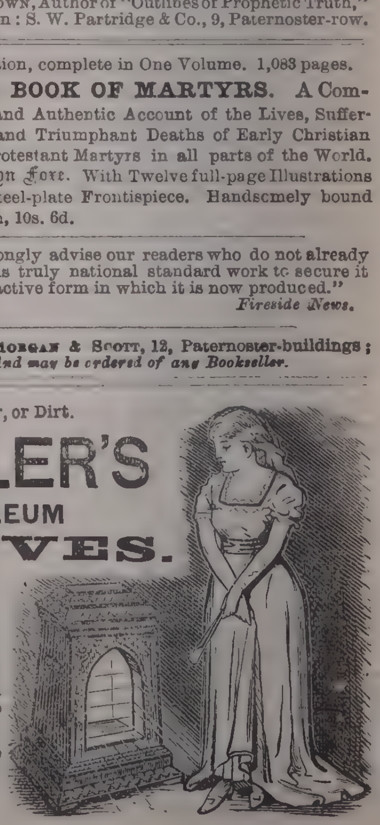

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"Watchword for the Church of Christ: Millions for missions; missions for millions!"

Rev. W. H. Aitken is now on his way back to England from the United States, if he has not already reached this country. He commences a mission in South Lambeth (Rev. Allen Edwards, Jun.) on February 20.

Pastor Frank White, of Talbot Tabernacle, and Mrs. White, expect to sail from New York on the 6th inst. in the *City of Berlin.* Will our readers remember them in prayer, that a safe and favourable voyage may be granted, and that they may return to their native shores in the fulness of the blessing of the Gospel. Letters may be addressed to Mr. White, at 10, Chepstow Villas, Notting-hill, W.

We have received a communication, signed by Canon C. K. Robinson, Master of St. Catherine's College, Cambridge, and several other gentlemen well known in that town, endorsing the truth of the statements made in a recent issue as to the boycotting and persecution of Mr. J. P. Fison. Canon Robinson, after an acquaintance of many years, testifies to Mr. Fison's high character, and says he is eminently worthy of support in the Gospel Temperance work he has undertaken, and which has been so greatly hindered by the action referred to in our statement.

"A Country Subscriber" writes to us, asking most earnest attention to the question of the conversion of children *while they are still in the Sunday-schools.* He reminds us that while many of the children of the land attend Sunday-school, very few are known to decide for Christ. He also quotes the statement of a minister, that those children and youths who pass through Sunday-schools unconverted are specially apt to become sceptical and averse to the Gospel in after life. May not this dearth of conversions among children arise from lack of faith in the probability, or even in the possibility, of the conversion of children of tender age? We need to be aroused to a nobler confidence in the adaptability of the Gospel to all ages and conditions; yes, and to a nobler confidence, too, in the omnipotence of God the Holy Ghost, and to his tender and special love for the little ones.

We venture on two practical suggestions. First, to all who have to do with young folk. Let us make their conversion to God in the near future an aim for which we earnestly work and pray, and which we really expect to win. In doing this, let us carefully avoid all such pressure and entreaty as would curtail their freedom, or check the natural outflow of youthful energy. If we have only sufficient faith in the wisdom, might, and love of the Blessed Spirit, we shall be kept from such mistakes. We shall be made wise to win the children *naturally.* We shall not be feverish and unwise in our anxiety for results. Our second suggestion is to ministers. Why should the children not have a place in the public worship of God's house? We know several ministers who speak to the children from the pulpit in the middle of the morning service. The result is most beneficial. We know of one who speaks to them in this way just before the third hymn is sung, and then invites all who cannot sit quiet during the sermon to go home. Most of the children go out while the hymn is being sung. They go away with their portion, leaving their elders in quiet to enjoy theirs.

"Fear not." There is something very suggestive in the frequent repetition of this injunction. We hear this Divine encouragement to quietness in every stage of the sacred history. God's "Fear not's" stud the pages of Bible story like forget-me-nots by a meadow stream. They stand out, too, in delightful contrast with similar encouragements spoken by others. "Don't be afraid," is often spoken by one who, if he told all the truth, would rather say, "If I were in your place I should be afraid." Not seldom it is said simply because there is nothing else to be said, when it has more of the sound and meaning of despair than of hope. Not so God's "Fear not." When He uses the word it is always grandly substantial; there is a solid reason behind it. Take a concordance, and you will see that when God says "Fear not," He usually gives some strong reason for happy confidence: *e.g.*, "Fear not, Abram: I am thy shield;" or, "Fear thou not, for I am with thee."

These lines may be read by some to whom the encouragement, "Fear not," would be only an exasperating mockery if spoken by some neighbour or friend. Troubles—perhaps agonising troubles—are falling thick and fast around them. Before some of these human wisdom is dumb, and can suggest no comfort. But the "Fear not" spoken to us comes from our heavenly Father with all the force of utter soberness and fullest comprehension. To *all* his children the Great Father says, "Fear not." There is perfect reasonableness in the word as He gives it, for behind it stands that other word, "Your Father knoweth that ye have need." Are we heeding God's "Fear not?" It is well, in the day of trouble, to have praying faith; it is better, far better, to have resting faith. This resting faith, the sure earnest of Divine comfort and deliverance, comes to the soul that sits still in his darkness, and gives open ear to the "Fear not" whispered by the Great Father.

The following extract from *The North Devon Journal* is a very pleasing and practical commentary on the remarks we made last week respecting the enormous sum spent on the London Lord Mayor's Banquet in November:—

> The Mayor of Barnstaple has adopted a very praiseworthy course in dispensing with the customary mayoral banquet, and instituting in place thereof a series of weekly dinners to the poor of the town. The notion that the chief magistrate of a borough should signalise his accession to office by calling together his well-to-do friends and neighbours, to feast and exchange complimentary references, is one with which we have no sympathy. To dispense hospitality with a free hand amongst the poor of the town is quite another thing, and the practice which has been inaugurated by Mr. Lauder we hope to see followed by his successors in office. At this season, when the severity of the weather has stopped the employment of so large a number of outdoor labourers, any contribution to their scanty means of subsistence for themselves and families is especially welcome.

We hope the excellent example of the Mayor of Barnstaple will be emulated not only by his successors in office in that town, but by Mayors and Lord Mayors elsewhere.

The second week in February (Feb. 7—14) will be observed as usual as the Week of Prayer for Young Women. At the commencement of the spring season, when so many young women flock to our great cities in search of employment, surely we need to make special prayer and special effort on their behalf. Meetings will be held every evening at most of the London Y.W.C.A. Institutes, when all will be welcome. A list can be obtained from the Secretary, 16a and 17, Old Cavendish-street. This Week of Prayer for Young Women is observed all over the country.

The Rock appears this "week under new management," Rev. E. Johnston having relinquished its editorial oversight. His successor, while determined to uphold the distinctive ecclesiastical views of the Established Church, will aim at maintaining and developing the spiritual tone of the paper. He makes the following kind reference to this journal:—

> The Christian, in which the devotional and spiritual element largely predominates, has a far larger circulation than any Church paper. We have reason to believe that at least half its readers are members of our own Church, and cannot agree with some of the views expressed therein. They, however, gladly waive any difference of opinion on ecclesiastical questions, so that they may derive the benefit of the spiritual element of the paper. We congratulate our contemporary on having been one of the first to take the initiative in introducing more spiritual life into our literature.

Whether our brother journalist is correct in assuming that the half of our readers are Episcopalians we have no reliable means of knowing. We rejoice to have among our friends many earnest-minded men and women from all the Protestant communities. Of course we have our own convictions as to ecclesiastical arrangements and church governments, but we regard these as matters of secondary import, and have never, so far as we are aware, intruded them on our readers. Our constant aim is, and has ever been, to foster the life of God in all who range themselves under the Christian banner, without reference to sects or human landmarks of any sort. In this endeavour we are thankful to have the hearty co-operation of "Churchmen" and "Nonconformists" alike.

OPEN AIR MISSION.

On January 25, the Library of the Y.M.C.A., Aldersgate-street, was crowded to hear an address on "the Consecration of Isaiah," by Professor Elmslie, of the Presbyterian College, Bloomsbury. The occasion was the quarterly meeting of the Open Air Mission, the audience was composed of open-air preachers, and the Chairman was Mr. John MacGregor.

The comparatively youthful appearance of the speaker was contrary to traditional notions of the occupants of Professorial chairs, but the choice language and high spiritual tone of the speaker soon made the hearers lose sight of him in the wonderful theme he had chosen for his address. He first read a paraphrase, or exact translation, of Isaiah vi., and then, laying down his notebook, entered upon a description of Isaiah as one who denounced priestcraft, hypocrisy, and oppression. Yet none called him a statesman or a politician, but a prophet. To prepare him for his office this vision was vouchsafed. The sight of Jehovah as Supreme King, Sovereign and Lord, high and exalted, produced a crushing sense of unworthiness and sin. Then came the remedy, God's love touching and purifying his being, and the result was a glad readiness to be sent on any errand for the Lord.

WESTON - SUPER - MARE.—An interesting meeting was lately held at the Y.M.C.A. here to welcome Mr. Rayner, the new secretary. Mr. W. Hind-Smith bore testimony to the success that had followed Mr. Rayner's labours at the branches in Swansea, Ramsgate, and Ipswich.

MR. STEAD.—The Bible presented to Mr. Stead at the Exeter Hall meeting, reported in our last issue, was the gift of a few private friends, and not of the Y.M.C.A. as such. We observe with pleasure, in one of our Australian contemporaries, that meetings sympathising with Mr. Stead, and protesting against his imprisonment, have been held in New South Wales.

MISSION WORK IN COPENHAGEN.

DEAR SIR,—I have the pleasure of giving you some details of mission work in Copenhagen during the past year. We have lately commenced meetings for cabmen and their families. Although not a great many attend, we have been much encouraged in this work, and have felt that the Lord's blessing has rested upon it. During the year we have held about 130 indoor meetings, and 300 in the open air, and many have been saved through the mercy of God.

Last summer, with the permission of the police authorities, we held meetings on the old ramparts of Copenhagen, and many hundreds both old and young people, chiefly such as never come to church, attended. We were much helped by Rev. Lic. Fenger, who is indeed the poor people's friend.

We have also been permitted by the Commander-in-Chief to hold meetings at the barracks in Copenhagen, and at the encampment in the fields; the soldiers have flocked about us in hundreds to hear the word of salvation in Christ. Several meetings held on board the training-ship in the Royal Dockyard were attended by almost the whole of the crew.

Our work last year was greatly helped by the kindness of the Open-air Mission in London, who printed for us Danish hymns, on large linen sheets, so as to be read by hundreds at once; the people now join in the singing much better than they did before.

We continue our visits to the public-houses and lodging-houses, and the Lord has greatly blessed our efforts in this branch by leading many men from these houses to our meetings, where the Gospel has been proclaimed to them; as a result, drunkards and wife-beaters are now living decently with the peace of God in their hearts.

The Lord has indeed sent me a good faithful friend in Mr. Rasmus Clausen, who is giving the whole of his time to the work. We have also had the occasional assistance of Count A. Moltke and his nephew in the midnight mission. We are now ten or twelve workers in our mission, but we need at least 100 to carry on the work in Copenhagen. We have for some time taken up night-mission work in the streets, and have met with much success. Extracts are appended of reports given at a meeting held in connection with the subject.

At present I am staying with my friend Mr. Walter Morris, of Hitchin, for the benefit of my health, which has suffered from overwork. Mr. Morris is a member of the Society of Friends, and has for a long time helped me in carrying on my work.—Yours very sincerely,

Wm. Wright, of 7, Enighedsvei, Copenhagen.
Birch Field, Verulam-road, Hitchin.

Extract from Report.

Mr. Wm. Wright and Mr. Clausen described how they had during the past year united to their original Court Yard Mission work an attempt to oppose immorality by visiting those streets where it is specially carried on. Here they warn the men, and urge the women to forsake their evil life, and to save their souls by seeking the mercy of God in Christ Jesus.

They time their visits according to the habits of the different classes of society: where soldiers and sailors are found these missionaries go from 7 to 9 p.m; in other parts, frequented by the better to do, they work from 9 p.m. to 1 a.m. They meet men of all ages, from the youth of 20 to the aged men of 70 years, with one foot in the grave; men of all classes, from those of noble birth, with decorations of honour on their breasts, down to the simple artizan.

The workers usually go in couples, one working from each end of the street, and so mighty is the word of God that nearly all who hear it turn away from their intention. The oldest sinners are the most difficult to dissuade, though even of these not a few are prevented, at least for the time.

Young men have sometimes expressed their surprise at the rebukes given them; it never occurred to them there could be anything wrong in that which was authorised by law.

Sometimes, indeed, it happens that a man who has been induced to go away, has returned again; but on one occasion, when the missionary met one coming back, it was only to press his hand and thank him with tears for having warned him and spoken the word of God to him, which he should never forget.

By complaining to the police, the missionaries could have persons punished who assault them, which is often done; but nothing would be gained, and they prefer to bear all patiently rather than bring these unhappy creatures into further trouble. The "bullies" who associate with them are also often enraged at the missionaries' efforts, and have occasionally fallen upon them with violence and caused blood to flow. The ordinary policemen, whose protection was sought, were unwilling to render it, but on application at headquarters they have had two officers appointed for their protection, and since this has been done have worked undisturbed

They have often heard the women complain that so long as the missionaries patrolled their street they might as well close their houses. It is therefore evident that if there were sufficient workers, so that no one need be out more than one night in the week in this arduous service, they could hinder all visiting of such houses. They earnestly requested, therefore, that the members of the society would go and observe the work, and then take a share in it, in order to save souls from destruction.

Messrs. Wright and Clausen alluded further to the relation of the poor women towards their work. These were often glad of their words of warning and advice their tracts, and their news that God had not cast them away in their wretchedness, when they would turn to Him. Three women in one street had forsaken their evil life, and were won back to society; the owner of a house in the same street decided to give up that business, although it brought him in 18s. a day, and that he would not touch a farthing more from such a source.

Many could be saved if there were some place where they could gather them and speak the Word of God to them; a home where they could stay for a time and learn how to earn an honest living. Hitherto society has too much assisted in their destruction, both by police registration and in other ways; specially would they instance the public dancing rooms, where many an honest but inexperienced girl has been led to her fall Would it not be possible to get hold of one of these dancing rooms, and change it to a meeting house, where the word of God would be preached to the fallen? And could there not be a receiving-house provided, open all night, where such could be brought for a time as were willing to be saved from their life of sin, until they were placed in a more permanent home? These questions the missionaries laid earnestly on the hearts of the Society's members; and as they met a warm response, the Court Yard Mission was desired to call a future meeting for their further consideration, and setting such a receiving-house on foot.

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A VETERAN EVANGELIST.

A LARGE company of friends met at the Tremont Temple, Boston, on January 5, to celebrate the golden wedding of Rev. Dr. A. B. Earle, who has been at work in pastoral and evangelistic work for the last fifty-five years. Mr. and Mrs. Earle were present, and received the heartiest congratulations and prayerful good wishes of those assembled, as well as greetings by letter from many friends in America and in this country.

Interesting details of Mr. Earle's career were given by one of the ministers present, and the following page from his diary was read:—"Fifty-five years ago I preached my first sermon in Truxton, N.Y. During these years I have preached 20,850 times. This is 775 times more than one sermon a day for fifty-five years; also, in this time, I have held 15,500 prayer meetings. To hold these meetings I have travelled 340,000 miles without an accident of importance. My health has been firm nearly all this time, so that I have preached two, three, four, and even five times a day, and travelled nights, if necessary, six and eight months together, year after year. I have held meetings in three of the British provinces, and all the States except Florida and Colorado. Twenty-two denominations have joined heartily in these meetings. I have found jewels for Christ's crown among them all. As a fruit of these meetings, I think 160,000 persons have united with the different churches, and I think 200 or 300 of these converts have entered the ministry."

Among the speakers of the evening was Rev. Joseph Cook; he expressed great indebtedness to Mr. Earle, whose lectures he attended as a student, and from whom he had received much evangelistic inspiration.

WORTHING.—The annual tea in connection with the Ragged School here was held on Wednesday week. A very enjoyable and profitable evening was spent. The school is supported by voluntary subscriptions; the treasurer is Miss Terry, 38, South-street, Worthing.

GRACECHURCH-STREET Y.M.C.A.—The New Year's reception of the members belonging to this branch was held last week at the Centenary Hall, Bishopsgate-street, and was attended by a large number of young men. The branch having outgrown the limited accommodation at its disposal, there is a desire on the part of the committee to move into larger premises in Lime-street. Towards this object a sum of £1000 has been promised to cover three years' rent. Mr. J. Herbert Tritton, in welcoming the members, expressed a hope that the movement would take more root among City men proper. He denied that they were robbing the churches of young men, but, on the contrary, were in reality giving them back to the churches. If this fact were more generally known the Associations would be better supported. Among other friends present were Mr. and Mrs. John Sands, who gave the reception; Mr. Leite Rozas, and Mr. N. R. Hughman, the energetic secretary.

THE GOSPEL FOR ARABIA.—2.

DEAR SIR,—In my former letter on this subject, I pointed out the manner in which the Bedouin tribes of Northern Arabia might be reached with the Gospel. The more settled populations of El Hasa and Oman, on the Persian Gulf, also present a favourable field for evangelisation. They are all Mahomedan, but not so bigoted and intolerant as elsewhere. Palgrave says of them, "The character of the inhabitants is little predisposed to exclusiveness and asperity. Wahabeeism exists, indeed, but only among the few who form the dominant and hated class. Mahomedanism itself, though varnished over most of the surface, is scarce skin-deep, and numbers who hate Islam, no less in its ordinary than in its Wahabee form, are devoid of even this superficial coating."

There is a good deal of intercourse by sea with British India, and merchants and traders from India may be found in some of the sea-port towns. El Hasa is nominally under the Turkish Government, but Oman is independent. Muscat is the capital and the seat of a British resident. It is in constant communication with Bombay, and a port of call for the British India Navigation Company's steamers. A good English school would probably be welcomed here. The climate is very hot on the coast, but there are high mountains not far distant where the temperature is less. The people generally seem to be one of the most hopeful of the Arab races. Muscat would probably be the best mission centre in the first instance.

On the South Coast, Aden, a British possession, offers a most important centre for missionary enterprise; the Church Missionary Society are desirous of commencing work there, and a gentleman of independent means is also preparing to establish a mission there, and is already on the spot.

The Somali tribes, who are to be found along a length of 500 miles of the opposite coast of the Gulf of Aden, are readily accessible from that place; and, indeed, two or three of their principle towns, such as Berbereh and Zeyla, are now in British occupation. There is no reason why a mission should not be begun amongst them.

The South-Western part of Arabia, called Yemen, is mostly a high, mountainous country, with quite a temperate climate, and presents a most inviting field for missionary effort. Its capital, Sanaa, is 3000 feet above the sea, and has a population of 20,000.

Along the eastern coast of the Red Sea there are numerous small ports where intercourse might be had with the people, by means partly of the native coasting ships, and partly by steamers which call at Jedda (population 30,000), the port of Mecca. In Arabia there are ten millions of people without the Gospel! Who will go to these hitherto totally neglected tribes? I shall be happy to send my pamphlet on the subject to anyone desiring further information.

F. T. Haig, Major-General.
6, *Kemplay-road, Hampstead, N.W.*

MANY A PROMISE is written in sympathetic ink, that we cannot read till the fire of trouble brings out the characters.

THE THAMES CHURCH MISSION is doing a good work by visiting all the vessels passing Gravesend and Tilbury, and by holding farewell services on outward-bound steamers. Packets of literature are placed in all the berths, and Testaments are freely distributed. Those sad at parting with friends are urged to take with them the "Friend that sticketh closer than a brother." Work is also carried on amongst the navvies working at the new Tilbury Docks. There is great distress just now, as work is scarce during the severe weather, and while the men partake of the soup provided by the Mission, an opportunity is afforded to preach the Gospel to them. Help is much needed. The secretary is Rev. H. Bloomer, 31, New Bridge-street, E.C.

EVANGELISTIC NOTES.

ATWORTH.—A successful mission has been carried on for three weeks in this village by Mr. John Elliott. A good work has been done among the young, numbers of whom have professed faith in the Lord Jesus Christ.

MAJOR COLE has had a good work in Jersey City, and is now engaged in similar work in the Twenty-third Street Tabernacle, New York, where already there have been many cases of deep interest and promises of great blessing.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—In connection with the Semi-Jubilee of this Society, over one hundred ministers of nine denominations have agreed to preach sermons, within the bounds of the Glasgow Presbyteries, in the present month.

INVERNESS.—Hon. Miss Waldegrave, of London, and Mrs. Stewart, of Logie, have conducted a series of meetings for ladies here. Special efforts were successfully made to spiritually interest many of the Royal Naval Reserve.

NEW ORLEANS, La.—Mr. James Wharton has held Gospel meetings in the central church here, and great interest has been manifested in the good work, especially among the young. This congregation is made up of the élite of the coloured people of New Orleans, and this work of God among them will result in great blessing.

DR. GRATTAN GUINNESS has been holding an evangelistic mission in the Alfred Hall, Ballarat, Australia. There was an attendance of about 1000 persons at the opening meeting. The lecturer dealt ably with his subject, "Our infidel leaders, and what becomes of them." Dr. Guinness spoke with great earnestness and power, and produced a profound impression upon his auditors.

SCRIPTURE READERS.—The annual tea meeting for the readers (and their wives) of the Church of England Scripture Readers' Association took place on Tuesday evening, January 26, in the dining hall of King's College, Strand. The Association employs about one hundred and thirty readers in a large number of poor and populous parishes in London and the suburbs.

WILLIAM TAYLOR, THE NAVVY EVANGELIST.—The friends of this successful working-man preacher will regret to hear that he is compelled by medical orders to desist from preaching for some weeks. In connection with the Evangelisation Society he has been doing the work of an evangelist for about twenty years, and has been blessed by God to the conversion of many throughout the United Kingdom.

WHITEHAVEN SAILORS' REST.—At the Whitehaven Protestant Hall on Wednesday, Jan. 20, a public tea and meeting was held in connection with the above Rest. Mr. H. J. Whiteside (chairman) said the Rest had proved a great blessing. Many conversions have been the result of the meetings held, and much good has been done among the young. The place is too small to accommodate the work carried on, and help will be gladly received by Mr. J. Davis, Secretary, Duke-street, Whitehaven.

PETERHEAD.—A series of Gospel meetings have been conducted here by Mr. T. E. Marsh. It was apparent from the first that God had a blessing for us, and as the interest deepened the numbers increased. The Gospel of God was preached in the power of the Spirit. At every meeting numbers of inquirers remained for prayer and conversation. Many were led into the light and liberty of the Gospel. The noonday gatherings for prayer and searching the Scriptures have also been seasons of great blessing. W. S.

GOSPORT SEAMEN'S MISSION.—The Gospel schooner *Mystery* has arrived safely in the West of England, after having encountered very severe weather. The vessel will undergo repairs at Plymouth, where it will be useful among the fishermen assembled there for the mackerel catching. In March the *Mystery* will again sail for work on the French coast. Bibles, Gospel-books, bags, &c., and help for the refitting of both his mission vessels and their boats, will be gladly received by Mr. Henry Cook, Stoke-road, Gosport.

MANCHESTER.—The annual social gathering of the Y.M.C.A., held last week, was largely attended. The various attractions provided by the Committee were much appreciated. Mr. Newett, the secretary, stated that nearly 1000 members and associates had been enrolled during the past year.

OBITUARY.

RICHARD ALLEN, DUBLIN.

THIS well-known Friend departed this life at Brooklawn, Blackrock, co. Dublin, on January 19, at the age of eighty-three. He gave his early life to business and philanthropy, being a leading worker in the anti-slavery, anti-opium, temperance, and peace movements, besides many kindred objects. He took a great interest in the spread of the Gospel in Palestine and Syria; indeed, of late years, his interest in all efforts to spread the knowledge of God's love in Christ was his leading aim; in many parts of his own country he and his wife held Gospel meetings. In 1883 he visited America, and was present at the yearly meetings of the Society of Friends, in Indiana and Baltimore. He also spent a month in the Southern States, visiting Le Moyne Institute, at Memphis; Southland College, near Helena, Arkansas; and in Tennessee, Maryville College and Fisk University; with other institutions for the coloured people. He was much interested in the work carried on at the Christian Union-buildings, Dublin, and greatly enjoyed the annual conventions.

MISS SMITHIES.

This lady, the sister of the late Mr. T. B. Smithies, of *The British Workman*, died on Thursday morning last at 46, Tollington-park, N. She was for many years a confirmed invalid; though she suffered intensely from physical pain and weakness, her brave spirit bore her up through it all, and she was a very marked example of patient endurance and resignation in the midst of trial. She was wont to say in times of unusual bodily weakness that she seemed like a boat being impelled by the waves towards the shore; though she was again and again drawn back on the sea of suffering and pain she anticipated the time when some great wave would safely land her on the heavenly side. Her longing has now been realised, and she has joined "the loved ones gone before." She took a deep interest in the many good works in which her late brother and mother were so actively engaged, and for a considerable period Mr. Smithies entrusted to her the editorial arrangement of *The Infants' Magazine*. On Tuesday last her mortal remains were laid to rest in Abney-park Cemetery.

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MISSIONARY TRAINING COLLEGE,

Puerto, Sta. Maria (Spain).

THIS institution, begun two years ago, for the purpose of training a native pastorate for Spain, has had a fair amount of success. Partly on account of the cholera in Cadiz, and partly through the ill-health of Rev. Wm. Moore, who presides over it, it was not opened this session till a few days ago. It is believed that seven students will be in attendance. Many of them are very poor. In some cases, they pay a small sum monthly towards the expense of their board and training, as much as they can afford in other cases, nothing can be expected from them. The course sketched out extends over seven sessions. This seems a long time; but it is not too long, considering all that has to be taught them: their education is usually in a very imperfect state when they are received.

Mr. Moore is in Egypt at present, seeking restoration to health, but hopes shortly to return to Spain. In the meantime three of the Andalusian pastors take each two days a week at the College, and for three hours a day give instruction in the various subjects upon which the students are engaged. There is nothing more needed at this moment in Spain than a pious, well-trained native pastorate. Will our readers pray for God's blessing on this effort to provide it; also for Mr. Moore's speedy recovery?

THE ENGLISH LANGUAGE.—After careful inquiry it appears that English is spoken by about ninety million persons; German by about seventy-five million; Spanish by fifty-five million, and French by forty-five million.—*Warheitszeuge.*

THE JEWS.—A drawing-room meeting was held on a recent afternoon at the residence of Mr. and Mrs. Stanham, 34. York-place, Portman-square, on behalf of the Barbican Mission to the Jews. There was a large and interested gathering. Revs. Nevile Sherbrooke and L. Stanham took part in the happy proceedings, warmly commending Mr. Warschawski's work among this ancient people.

CONTINENTAL AND FOREIGN NOTES.

MRS. TALMAGE, the wife of the Brooklyn preacher, lectures every Sunday to a class of 300 women and men.

MR. W. A. SOUTHWELL (late of Cardiff), the new general secretary of the Y.M.C.A., Melbourne, has received a warm welcome from the friends in that city.

PARIS.—Miss Booth, of the Salvation Army, accompanied by eight young girls, visited several of the Paris theatres on Christmas Eve and Christmas evening, selling *En Avant*, and calling out, "Prepare to meet thy God."

GENEVA.—There is a need felt here that the Church of God should be aroused to more vigorous life; Christians of all denominations have, therefore, agreed to hold a series of meetings from January 29 to February 3.—*Journal Religieux.*

CHICAGO.—It is estimated that the Third Presbyterian Church in Chicago, of which Dr. A. E. Kittredge is the pastor, sustains the largest weekly prayer meeting in America. The lecture-room will seat one thousand people, and it is usually full.

WEST AFRICA.—The two "Missioners" for West Africa, Rev. S. W. Darwin Fox (with Mrs. Fox) and Rev. F. W. Dodd, arrived at Sierra Leone on November 23, and held preparatory services and conferences there. They then went on to Lagos, where they were to hold a "Mission" in December, returning to Sierra Leone for January. —*C. M. Intelligencer.*

SEAMEN AT ALEXANDRIA.—Miss Calder, of the Church of Scotland Mission, Alexandria, writes with respect to the Seamen's Bethel in that port:—"Many of the men tell me it is impossible to have any idea of the great blessing and comfort to have the 'Bethel' to come to. We should be glad to receive old magazines or papers for the sailors; sometimes we are in great straits for them."

SAN PAULO, BRAZIL.—In this province a priest recently snatched a New Testament from the hands of a lady and burned it; and one of the colporteurs of the American Bible Society had a box of Scriptures weighing one hundred pounds forcibly taken from him and burned. The authorities would give him no redress, saying that the government would not protect heretics.—*Morning Star.*

HOME OF HOPE, BOMBAY.—Nine years ago a lady opened this Home for the erring. It has been blessed of the Lord in winning numbers back to a life of purity. It is now made over wholly to the sister of the founder. Both were converts of William Taylor, in his Bombay campaign, fourteen years ago. Address all communications to Mrs. Dora M. Gladwin, Home of Hope, Grant-road, Bombay.

THE MASSACHUSETTS REFORMATORY, one year old on December 20, began the year with about one hundred men, and closed with 622; it has among the 300 men in its evening schools, not only those pursuing the common branches, but students in algebra, French, mechanical and architectural drawing. Other agencies are a weekly prayer-meeting, a Y.M.C.A., a Debating Society, a Literary and Scientific Circle, and a Literary and Scientific Club.

AMERICAN INDIANS.—At a convention of Y.M.C.A.'s of Minnesota and Dakota in St. Paul, December 4 and 5, three Indians were present representing Indian associations in Dakota. They addressed the convention in their own language, the Rev. A. S. Riggs acting as interpreter. Mr. Riggs believes that in evangelising the Indians lies the real solution of the Indian problem, and the time for this work is now. There are 2000 church members among the Sioux and Dakotas.

WALDENSIAN CHURCH MISSIONS IN ITALY.—A sale of work will be held on Thursday, April 1, on behalf of the new church in Rome, at the residence of Major and Mrs. Frobisher, Fishlake House, Woolwich. Contributions of all kinds of flowers, china, and other ornamental articles, will be gratefully received by Mrs. Frobisher.

REQUESTS FOR PRAISE AND PRAYER.—Praise for wonderful blessing on the labours of Mr. J. M. Scroggie in Banffshire.——Prayer for blessing on meetings being held at Holy Trinity Church, Blackheath-hill, conducted by Rev. J. H. Haslam.——For blessing on a mission at St. Saviour's Church, Littlehampton, March 14-21.——For great blessing on a mission in Dunfermline, conducted by Mr. J. M. Scroggie.

Notes on Daily Readings.

SUNDAY, FEB. 7.—LEVITICUS XXV.

As the weekly Sabbath was to be the rest for man and beast "unto the Lord," so the Sabbatical year, every seven years, was to be a rest for the land "unto the Lord," and the year of Jubilee, at the end of seven weeks of years, constituted another species of Sabbath rest and restoration for the poor, who had alienated their possessions. These two latter Sabbatical institutions, the Sabbatical year, and the year of Jubilee, form the subject of this chapter.

"The Sabbatical year, and the year of Jubilee, belong to that great Sabbatical system which runs through the religious observances of the law."—*Sp. Com.*

Each of these Sabbaths had its own spiritual lesson. The weekly Sabbath, commemorating, as it did, God's rest after his great creation work, directed faith to rest in the expectation of another work—that of redemption—to be wrought by God; and faith now rests in the finished work of Christ, which the day of the Lord's resurrection recalls to mind as not only finished, but accepted; so that "he that is entered into his rest (*i.e.*, the Lord Jesus) hath Himself also rested from his works, as God did from his" (Heb. iv. 10, R.V.). This rest of faith is what the believer enters upon in justification.

The spiritual teaching of the Sabbatical year seems to point to sanctification by faith. Every seventh year they were to do nothing to the land, because God would Himself do that which was needed in the sixth year. "I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years" (ver. 21). "He that abideth in me and I in him, the same bringeth forth much fruit" (John xv. 5). "From me is thy fruit found" (Hosea xiv. 8).

The spiritual lesson of the year of Jubilee pointed onwards to "the redemption of the purchased possession" (Eph. i. 14). "Ye shall return every man unto his possession" (ver. 10); "the hired servant . . . he shall go out in the year of Jubilee" (ver. 54). The liberty and restoration to alienated possessions then enjoyed was based upon atonement by the trumpet of the Jubilee being sounded on the Day of Atonement. Thus Christ Jesus made unto us "righteousness, sanctification, and redemption" were the three lessons respectively taught by the three great Sabbatical institutions.

MONDAY, FEB. 8.—LEVITICUS XXVI.

3.—*If ye walk in my statutes and keep my commandments, &c.*—The blessings promised in these opening verses (3—13) to obedience were seldom possessed by Israel, because of their conditional character. The "if" which precedes the "then" (ver. 4) made the fulfilment of the promise depend on an obedience rarely, if ever, rendered.

4.—*The trees of the field shall yield their fruit.*—This promise throws light on Habakkuk iii. 17, for it shows that the state there described, when the fig-tree, vines, and olive had all failed, must have been the result of disobedience. How striking, in the light of this, appears the power of faith to rise above all failure—like the hind bounding to its "high places"—and "rejoice in the Lord," and "joy in the God of salvation."

14.—*But if ye will not hearken unto Me.*—"Notwithstanding the solemn and appalling pictures placed before their eyes in verses 14—33 of this chapter, they forsook the Lord and served other gods, and thus brought upon themselves the sore judgments threatened in this section, the bare record of which is sufficient to make the ears tingle. Under the heavy weight of these judgments they are suffering at this very hour. Scattered and peeled, wasted and outcast, they are the monuments of Jehovah's inflexible truth and justice. They read aloud to all the nations of the earth a most impressive lesson on the subject of the moral government of God,—a lesson which it would be profitable for these nations to study deeply,—yea, and a lesson which it would be salutary for our hearts to ponder likewise."—*C. H. M.*

43.—*They shall accept of the punishment of their iniquity.*—"Literally, enjoy their iniquity. The figure is a bold one. . . . The word here rendered 'accept' is the same as is rendered 'enjoy' in the expression (ver. 43), 'the land shall enjoy her Sabbaths.' The antithesis is this: the land shall enjoy her Sabbaths—and they shall enjoy the punishment of their iniquity."—*Sp. Com.*

TUESDAY, FEB. 9.—LEVITICUS XXVII.

"The position which this chapter holds after the formal conclusion (xxvi. 46) suggests that it is of a supplementary character. There seems, however, no reason to doubt its Mosaic origin."—*Sp. Com.*

"The directions concerning vows follow the express termination of the Sinaitic law-giving as an appendix to it, because vows formed no integral part of the covenant laws, but were a free-will expression of piety common to almost all nations, and belonged to the modes of worship current in all religions, which were not demanded, and might be omitted altogether, and which really lay outside the law, though it was necessary to bring them into harmony with the demands of the law upon Israel. Making a vow, therefore, or dedicating anything to the Lord by vowing, was not commanded, but was presupposed as a manifestation of reverence for God sanctified by ancient tradition, and was simply regulated according to the principle laid down in Deut. xxiii. 22—24, that it was not a sin to refrain from vowing, but that every vow, when once it had been made, was to be conscientiously and inviolably kept (comp. Prov. xx. 25; Eccles. v. 3—5), and the neglect to keep it to be atoned for with a sin-offering (chap. v. 4). This chapter treats only of ordinary vowing, and gives directions for redeeming the thing vowed, in which it is presupposed that everything vowed to the Lord would fall to his sanctuary as corban (an offering, Mark vii. 11), and, therefore, that when it was redeemed the money would also be paid to his sanctuary."—*Keil.*

8.—*According to his ability that vowed shall the priest value him.*—"If it be a question of man's undertaking to meet the claims of righteousness, then he must meet them. But if, on the other hand, a man feels himself wholly unable to meet those claims, he has only to fall back upon grace, which will take him up just as he is. Moses is the representative of the claims of Divine righteousness. The priest is the exponent of the provisions of Divine grace. The poor man who was unable to stand before Moses, fell back into the arms of the priest."—*C. H. M.*

WEDNESDAY, FEB. 10.—NUMBERS I.

"The title commonly given to this book (Numbers) is evidently suggested by the two numberings of the people recorded in it in chapters i. and xxvi. It narrates the history of the Israelites during their sojourn in the wilderness, from the completion of the lawgiving of Sinai to their mustering in the plains of Moab for actual entry into the land of promise. Its contents may be divided into four parts: (1) Preparations for the break-up of the encampment at Sinai, and the marching on Canaan (i.—x. 10); (2) the march from Sinai to the borders of Canaan, and repulse by the Canaanites x. 11—xiv. 45); (3) a notice of various occurrences and enactments belonging, most probably to the thirty-eight years of penal wandering in the desert xv. 1—xix. 22); (4) the history of the last year spent in the wilderness, the fortieth after the exodus (xxi.—xxxvi. 13). The incidents are generally given in chronological order, except in the third part. The five chapters comprised in this part appear to deal with a long period, from which only isolated episodes are given, and of these the dates can only be conjectured."—*Sp. Com.*

49.—*Only thou shalt not number the tribe of Levi.*—"The Levites were appointed to the charge of the tabernacle, and were therefore not entered on the general muster-rolls. Hence when a census of this tribe takes place (iii. 15, xxvi. 62) *all* the males are counted from a month old and upward, and not, as in the other tribes, those only who were of age for service in the field. Their zeal against the worshippers of the golden calf (Exod. xxxii. 26—29) gave them a distinct position, and led to their receiving as their reward the dignity to which they are now first expressly named, though reference to their future office appears previously in Lev. xxv. 32.—*Ibid.*

THURSDAY, FEB. 11.—NUMBERS II.

2.—*By his own standard, with the ensign of their fathers' house.*—"The twelve tribes were to encamp, each one by his standard, by the signs of their fathers' houses, opposite to the Tabernacle (at some distance) round about, and according to the more precise directions given afterwards in such order, that on every side of the Tabernacle three tribes were encamped side by side, and united under one banner, so that the twelve tribes formed four large camps, or divisions of an army. The word 'standard' (banner or flag) denotes primarily the larger ensign possessed by every division composed of three tribes, which was also the banner of the tribe at the head of each division. The 'ensigns' were the smaller flags or banners which were carried at the head of the different tribes and subdivisions of the tribes (fathers' houses). Neither the Mosaic law, nor the Old Testament generally give us any intimation as to the form or character of the standard. According to Rabbinical tradition, the standard of Judah bore the figure of a lion, that of Reuben the likeness of a man or a man's head, that of Ephraim the figure of an ox, and that of Dan the figure of an eagle; so that the four living creatures united in the cherubic forms described by Ezekiel were represented upon these four standards."—*Keil.*

Although it is true that there is no direct Scripture statement as to these 'standards,' the Jewish tradition above mentioned is confirmed in two instances; that of Judah by Gen. xlix. 9 (comp. Rev. v. 5), and that of Ephraim by Deut. xxxiii. 17.

FRIDAY, FEB. 12.—NUMBERS III.

1.—*These also are the generations of Aaron and Moses.*—"The 'generations' now given, though entitled those of Aaron and Moses (Aaron standing first as the elder brother) turn out really to be those of Aaron only. The term 'generations' does not point to birth and origin so much as to downward history and development. The personal dignity of Moses, though it gave him rank as at the head of his tribe, was not hereditary. He had no successor in his office but the distant prophet like unto himself (Deut. xviii. 18). Aaron, however, was, as this chapter shows, the ancestor of a regular succession of priests."—*Sp. Com.*

13.—*Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto Me all the firstborn in Israel.*"—The substitution of the Levites for the firstborn seems intended to bring out the truth, that those who had the charge and service of holy things in Israel must be a redeemed people to entitle them to such a privilege. The firstborn were such, in virtue of their being sheltered by the blood, when the firstborn in Egypt were destroyed. By putting the Levites, by exchange, in their place, they virtually were regarded as a people redeemed by blood, and thus consecrated to the Lord.

46.—*Two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites.*—In making the exchange, it was found that there were 273 more firstborn than Levites. These were redeemed at the rate of five shekels apiece, and thereby were freed from the special kind of service to which the Lord called the Levites alone.

SATURDAY, FEB. 13.—NUMBERS IV.

This chapter treats of the rules of service and the numbering of the Levites qualified for service. The three families of the three sons of Levi, Kohath, Gershon, and Merari, are assigned their respective duties in relation to the moving of the tabernacle.

4.—"*About the most holy things.*"—The Kohathites took precedence because their service had respect to "the most holy things," that is, the contents of the holy and most holy place. But while given the privilege of bearing these holy things, they did not themselves attempt to take them down or put them up. That was the exclusive prerogative of the priesthood. Of the Kohathites it was said (ver. 15): "They shall not touch any holy thing, lest they die;" but, on the other hand, "Aaron and his sons shall go in, and appoint them every one to his service and to his burden" (ver. 19).

24.—"*This is the service of the families of the Gershonites.*"—The most sacred vessels having been entrusted to the Kohathites, to the Gershonites was committed the carrying of the curtains and hangings of the Tabernacle, but their service was strictly under the direction of Aaron and his sons (see ver. 27).

33.—"*This is the service of the families of the sons of Merari.*"—The boards, the bars, the pillars, the sockets, were their charge, with the pins, the cords, with all their instruments (ver. 31).

48.—"*Even of those that were numbered of them, were eight thousand and five hundred and fourscore.*"—"This numbering exhibits of males between thirty and fifty years of age: Family of Kohath, 2750 (ver. 36); family of Gershon, 2630 (ver. 40); family of Merari, 3200 (ver. 44); in all, 8580."—*Sp. Com.*

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Feb. 7, Prov. ii. 1—17; Feb. 8, iii. 1—18; Feb. 9, iii. 19—35; Feb. 10, iv. 1—13; Feb. 11, iv. 14—27; Feb. 12, viii. 1—18; Feb. 13, viii. 19—36.

THE COVENANT OF PEACE.

EZEKIEL xxxiv. 25, xxxvii. 26.

WHY should I strive to sound the depths
Of thy dear Love Divine,
When I do know that Jesus died,
And therefore I am thine.

Why should I pine to pierce the cloud
That hides the distant land,
When I do know that Thou dost hold
In thine my trembling hand.

Why should I wish to wrest from Thee
The secrets of thy will,
When I do know that Thou art Love,
And Thou hast said, "Be still."

But if at times my heart be stirred
To ask from Thee a sign,
Then whisper Lord, "All things are yours
For ye are Christ's and mine."

JAMES BOWKER.

PURE LITERATURE in NEW ZEALAND.

THE manager of the New Zealand Bible, Tract, and Book Society, writing from Dunedin on December 4, says:—

Our work, from small beginnings, has, under God's blessing, become one of colonial importance. We are seeking to saturate the community with the Word of God, and all the best helps for Christian workers, and to create a taste for such reading by bringing a regular supply within the reach of all. We have a colporteur with a two-horse van, who for the last ten years has visited all the more out-of-the-way places, diggings, &c., within a radius of some 150 miles from Dunedin.

Another agent goes by rail throughout the Olap and Southland districts, visiting every station, and at the principal points opening a temporary shop, from a few days to two or three weeks. A third agent goes by sea to the various ports, opening a shop for a week, or, perhaps two, at the port, and then visiting the stations up and down the railway lines radiating therefrom. He started this season with as much as £450 worth of stock, and will cover all the North Island, except Wellington City and neighhourhood, and the province of Auckland. The latter province is fairly well supplied by the local S.S. Union, and we have not seen it well to interfere with others, who are aiming at the same objects as ourselves.

In Wellington we have this year opened a stationery depôt, finding that there was little or nothing done by the trade, and that there was quite a destitution of spiritual food. We were very heartily welcomed by the Christian element there, and we already feel assured that we have not made a mistake, in that case, in departing from our general rule of working with one central depôt, and a number of travelling agencies, only.

Our other man, Mr. John Bain, a devoted old Highlander, has taken up the west coast, taking the risk himself, being content with the poorest subsistence, that he may thus serve Christ. He penetrates the roughest gullies on the diggings with his knapsack, and having no better means of transit than any ordinary cart, which he hires when he wants to move his headquarters.

We thus cover about two-thirds of New Zealand with a network of agencies, visiting each town, village and hamlet annually, as nearly as possible to the day, so we are looked for regularly at the same time.

CHRISTMAS AND NEW-YEAR CARDS.—Capt. H. Knox, R.M., writes:—I shall be glad to receive Christmas or New-Year cards for making Bible or Temperance albums for sailors' reading-rooms. Packets may be sent to me by parcel or book-post, to 9, Brook-street, Grosvenor-square, W. If any of your lady readers will assist in making albums, a specimen album can be seen at the saloon of Messrs. Partridge & Co., 9, Paternoster-row. Albums can be sent (carriage paid) to me, to the care of Commander Dawson, R.N., "Missions to Seamen," 11, Buckingham-street, Strand, W.C.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S E.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec, 253, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 35, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B Wookey, General Secretary, 31, Paternoster-square, London, E.C.

MESSRS. FULLERTON AND SMITH.—February 6 to 28, the New Great Assembly Hall, Mile-end-road, E.

MR. F. E. MARSH.—Folkestone, February 7; Darvel, N.B. February 14 to March 7.

MR. GAWIN KIRKHAM.—February 4 to 6, Brighton; 7, Wood Green; 8, Bow; 9, Hastings; 10, Bermondsey; 11, Southsea; 12, Carshalton; 14, Dalston; 15 and 16, Bristol; 17, Clifton; 18, Stapleton; 19, Bath; 20 to 26, Sawbridgeworth, Herts, and neighbourhood.

REV. E. P. HAMMOND.—February 6 to 19, Finsbury Park Y.M.C.A.; 20 to March 5, Presbyterian Church, Hampstead; 6 to 19, Richmond. Hours of meeting, 3.30 and 7 p.m.

REV. J. H. HASLAM.—Holy Trinity Church, Blackheath-hill, to February 10.

MR. W. SPENCER WALTON—To February 15, Hamilton, N.B.; 16 to 18, Winterhaven (re-visit); 19 to March 2, Didsbury, near Manchester; 6 to 8, preparatory visit to Bournemouth; 9 to 24, Cheltenham; 25 to April 6, Weston-super-Mare; 10 to 19, Earl Cairns' Memorial Hall, Bournemouth.

MR. HENRY THORNE.—February 6 to 22, Jersey; March 20 to 29, Bristol.

MR. J. M. SCROGGIE.—February, Dunfermline; March, Doncaster; April, Bristol; May, Dublin.

MR. E. P. TELFORD.—February, South Shields; March, York.

MR. F. C. SPURR.—February 6 to 20, Southampton, afterwards Devon and Somerset

MR. JAMES NEECH.—Aubourn, Lincolnshire, to February 7; Eagle, Lincolnshire, 10 to 23; Dun's, N.B., 28 to March 21.

MR. JAMES B. WOOKEY.—Y.M C A., Croydon, February 4; Broomhill, 7; Keith, N.B., 9 to 16; Glasgow, 20—22; Sunderland, 27 and 28.

MR. GEORGE CLARKE (The Railway Mission).—February 4, Hull.

MR. W. R. LANE.—Sunday evenings during February, Presbyterian Church, Westbourne-grove.

MR. DENHAM SMITH.—St. George's Hall, Langham-place, W., during February, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

CONFERENCE HALL, Mildmay-park, N.—February 7, 3.30 and 7 p.m., Mr. Herbert R. Francis.

BOW AND BROMLEY INSTITUTE, Bow-road, E.—Rev. W. Evans Hurndall Sundays, 8 30 p.m.

ST. MARTIN-IN-THE-FIELDS.—Special afternoon services, every Sunday, at 3.30; February 7, Rev. T. Teignmouth Shore.

NORTH EVANGELISTIC CHOIR.—February 7—10, Finsbury-park Hall; 16, Congregational Church, Cambridge Heath; 25, Gospel Hall, Wood Green; 27, Oxford Mission Hall, Oxford-road, Kilburn.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Arrowsmith, Plymouth, February 3 and 4; Torquay, 5; Clifton, 6 to 12; Margate, 17 to March 3; Colwick, near Stafford, 14 to 20; Cardiff, 21 to 27. Mr H. M. Trickett, Luton, February 4, and Allen-street, Kensington, February 6; Mr. Spiers, in London, assisting Mr. Hammond.

Y.W.C.A.—Drawing-room meeting for German and Swiss ladies (governesses, &c.), Saturday, February 6, 3.30 p.m., at Mrs. Herbert Tritton's, 6 Queen's-gate-gardens, S.W. Address by Dr. Laseron. Meeting for French and Swiss ladies, Saturday, February 6, 3.30 p.m., Mrs. Paget's, 55, Chester-square, S.W.

UNION HALL MISSION (under the direction of Mr Robert Bilkey).—Services on Sunday next, February 7: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Charles Inglis, 3.30 p m; special address, 7 p.m. Kensal Hall, Kensal-road, W., Dr. G A. Macnutt, 7 p.m. Queen's-park Hall, Kilburn-lane, N W., Mr. S. Stidolph, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Major G S. Windham, 7 p.m Gospel Hall, Market-place, Brentford, W., Mr. Edwin Cook, 7 p.m.

RELIGIOUS SERVICES FOR THE PEOPLE.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3 30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Britannia Theatre, High-street, Hoxton.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch)—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr C. Inglis, Sunday, 7 p.m., and Wednesday at 7 30 p m.; special services for children, by Mr. Thos. Eyres, of the Children's Evangelistic Mission; Monday to Friday evenings this week, at 7. Malden Hall, Kentish-town, Mr. Geo. Hucklesby, Sundays, February 7 and 14, at 7 p.m.; Mr. Wm. Grove, nightly, February 15 to 28. Dalston-lane, 103A, Mr. S. E. Angel, Sunday, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Fourteen days' Mission, from February 7, Mr C. V. T. Onslow, Dr Popham, and Mr. Abraham Wallis. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Dr. Popham, Sunday, at 3 and 7 p.m Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p m; Dr. Popham, Thursday, 8 p m. Mortlake, Rest Mission Hall—Mr. T. A. Hughes, Sunday, 7 p.m.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p m.

FRIENDS' MEETING HOUSE, Park-street, Stoke Newington.—Bible-readings, open to all, every Tuesday, from 7.30 to 8 30 p.m.

BRIXTON ORPHANAGE.—Tenth Anniversary at Brixton Hall, Acre-lane, Brixton, Monday, February 8, 7.30 p.m., Mr F. A. Bevan in the chair.

CHURCH ARMY.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

REV. F. D. SANDFORD (from America) will conduct holiness meetings on February 17, 18, and 19, at 3 and 8 p.m., at Farnley Room, Queen's-road, Chelsea.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Workers' meeting, Friday, February 5, tea at 6, meeting at 7. Address by Rev. J. Denham Smith, "The Times and the Seasons."

DEEPENING OF SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; February 5, Rev. H. C. G. Moule; 12, Rev. C. A. Fox.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, February 5, all-day meetings; 10 30 a m., prayer and promises; 3 p m. Mr. George Holland; 7 p m., holiness meeting. Intervals at 1 and 5 for refreshments. Sunday 7, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

LIFE IN THE HOLY LAND.—Miss L. M. von Finkelstein has accepted the following engagements: February 3, Lewisham (Rev. J. Morlais Jones), "Homes and Haunts of Jesus;" 4, Anerley Congregational, "City Life in Jerusalem;" 5, The Bath, Forest-hill "Homes and Haunts of Jesus;" 8 and 9, Halifax: 11 Park Church, Grosvenor-road, Highbury, "Homes and Haunts of Jesus;" 12, 186, Aldersgate-street; 16, North-East London Auxiliary; 17, Exeter Hall, Y.M C A.; 18, Crouch-hill Baptist Chapel; 19, Drawing room meeting; 24, Mountain Ash, Wales, till March 6, lecturing at Cardiff, Pontypridd, Mountain Ash, Aberdare, Merthyr Tydvil, and Swansea; March 11, Charles Spurgeon's (jun.) church at South-street, Greenwich; 12 Kentish Town Congregational Church; 15, Holloway Y.M C.A., Upper Holloway. No further engagements can be made, as Miss Finkelstein leaves for the Holy Land after March 16. She hopes to return to England in time for next season's lectures of this due notice will be given.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily prayer meeting, 1.30 to 2.15 p.m (Sat excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6.30 p.m. Youths, Wednesdays, 7 p m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, 8 p.m.

EXETER HALL.—Bible lectures, by Rev. Ernest Boys, Thursday February 11, 8 p m., subject, "Personal Religion," to be followed by lectures on February 18, "Standing and Walking:" 25, "The Indwelling Spirit;" March 4, "The Christian's Hope." Miss Von Finkelstein in the Large Hall, February 17, 8 p.m., "Life in the Holy Land."

186, ALDERSGATE-STREET.—Friday, February 5, 8 p.m., Gospel meeting, address by Mr. T. A Denny; Sunday, 7, 3 15 p.m., address to young men by Mr W. R. Lane; 7 p m., Gospel meeting, address by Mr. Robert Paton: Monday, 8, 8 p m., A Tour through Western Siberia, by Rev. Dr H. Lansdell; Tuesday, 9, 8 p m, Workers' meeting, subject, "How may a Man Know that he is Saved," by Rev. E. Henderson.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Tuesday, February 2, at 8 30, and Wednesday 3, at 9 30, Rev. Henry Dening, Mission services for young people; Thursday, 4, lecture, Rev. J. Thain Davidson, D.D, on "An Evening with the Comets."

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, February 4, 8 30 p.m., address; Sunday, 7, 3.15 p m., special address, Rev. J. W. Drury, M.A.; Wednesday, 6 to 10, anxious inquirers.

FINSBURY PARK HALL.—Rev. Payson Hammond will address Christians on Saturday February 6, at 7 p m From February 7 to 19, Mr. Hammond will conduct services for young people and adults, afternoon, 3.30; evening, 7.

CONFERENCE HALL, Stratford.—Sunday, February 7, 3 and 7 p m., Mr. J. H. Penfold; public Bible study, Wednesday, 8 p.m.

Notices.

"THE CHRISTIAN" IN THE U.S.—The friend who sends THE CHRISTIAN to Rev. Chaplain Mullens, U S. Army, is desired now to direct it to Fort Snelling, Minn., U.S A.

COMMUNICATIONS RECEIVED WITH THANKS.—F.B.M. Protestant T.W.B. J.W.M. W.D.D. J.R. W.P. J.M.F. A.E. S.E.B. H.H. F.S.W. J.H.H. F.A.H. A.F. J.C.S. T.A.K. A.B. H.O.M. W.S. G.H.B. E.M.D. R.H.H. C.M. R.C. R.D.F. F.H.W. W.L.L. J.M. C.B. G.B.H. J.A.S. R.R.R. L.M. E.J.K. E.J. F.S. J.F. G.L. F.W.H. C.L. J.R. E.A. R.B. W.H.W. H.E.W. J.B. A.S.A. E.K. L.K.J. Phoebe H.C. J.L. W.S.S. C.W.P. S.E.S. W.D. L.F. C.S. W.B.B. E.D. J.O. Veritas. W.C. R.C. H.H. W.S. K.R. T.J. A.W. W.E. G.F.O. A.McC. E.J. F.S. L.C.J. S.E.B.

APPLICANTS FOR TRACTS.—G. Lander, care of West & Co., Upper Russell-street Bermondsey; H. Wilson, 29 Naburn-street, Glasgow; Mr Taylor, 28, Cressy-place, Stepney-green, E; Ann Worth, St. Tudy, Bodmin; Elizabeth Nanjulian, Chapel-street, Camelford; J Turner, 87, Raymouth-road, Rotherhithe, S.E.; N. R Dodd, 7, Chapel-street, Calne, Lancashire; G. Glifton, 1, Queen-street, White Hart-lane, Tottenham, N.; W. Mortlock 36, Hargwyne street, Landor-road, Stockwell, S.; E Peters High-street, Stevenage, Herts.: Miss S. Stimson, Mr T. Holdich, Westgate, Peterborough; J Davis, 14, Blue Anchor-lane, Bermondsey, S E.; Mrs. Moore, 25, Little Grove-street, Lisson-grove, Marylebone; A Bennett, 6, Octavius-street, Douglas street, Deptford; A Powel 97, High-street, Deptford; E Hill 38, Storks-road, Jamaica-road, Bermondsey; J. Hollond, New Buildings, Stokeford, Morpeth, Northumberland.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

A "Deaf and Dumb Temperance Army" has been formed.

One-third of the Hull police force are said to be total abstainers.

Dr. B. W. Richardson has accepted an invitation to visit America.

The Leeds Women's Christian Temperance Union has had a quietly successful year.

Two leading London wine merchants report a falling off in the consumption of wines.

In a ten days' mission, at Ballarat, Mr. R. T. Booth obtained nearly 2000 new pledges.

The American Women's Christian Temperance Union now numbers about 200,000 members.

A Women's Christian Temperance Union has been formed in Tasmania, and promises success.

It is intended to seek an extension of the compulsory powers granted under the Habitual Drunkards Act.

Over 200 Temperance sermons were delivered in connection with the Baptist Temperance Sunday, January 24.

Dakota, the New American State, has decided to make prohibition a fundamental article in its constitution.

The United Presbyterian Church, Barrhead, after trial, have agreed to the use of unfermented wine for sacramental purposes.

In the State of Mississippi there are signs of a great Temperance revival. A Local Option Bill is shortly to be brought before the Legislature.

Friday, January 8, was observed throughout the United States as a day of prayer for the abolition of the opium and liquor traffic, and of other immoral trades.

The Union Signal says, that at a Washington State dinner Miss Cleveland had all the wine-glasses removed from round her plate, and every lady at the table did likewise.

In Chicago, many drink-saloons of a low type keep open all night in defiance of law. Col. Ebersfold, Supt., says the police force are so "hampered by political influences" they cannot stop these abuses.

The American Church Temperance Society is promoting a High Licence Bill for New York State. Prohibitionists think it "not a Temperance but a revenue measure," and mean to "fight it to the death."

A Baptist deacon, at St. Clair, Pa. (U.S.), took an active part in compelling publicans to close on Sundays as required by law. For this and like action he has had his house blown up with dynamite.

Lieut. Taunt, U.S. Navy, reporting to his Government on the Congo Free State, says that temperate habits enabled him to maintain uninterrupted health during the whole time of his exploration.

An address of Kansas Baptist Churches says :—"In four years the saloon has been driven out of nearly 300 towns and cities in the State. We have 75 counties without a saloon, and in only three cities is the law openly violated."

Mr. Matthew Burnett has been paying a visit to New Zealand. In December he intended to return to Tasmania or Australia to join his family for a short time, and then to resume his labours in New Zealand on the West Coast in February.

An American librarian has found a Temperance volume, issued in 1751, thirty-four years before Dr. Rush's pamphlet. It was entitled "A Warning to Dram Drinkers," and the author was a Scotchman, James Burgh, a cousin of Robertson, the historian.

In the county of Oxford, Ontario, the Canada Temperance Act has been in force since the 1st of May last; the Mayor of Woodstock, the county town, states that "the passage of the Act has stopped nineteen-twentieths of the drinking in Woodstock."

Mayor Hardy, of Lincoln, Neb., has made a great many enemies by his strong stand in favour of Temperance. One of them left a coffin at his door as a warning. The Mayor promptly sold the coffin for 13 dollars, and gave the money to a Temperance Society.

The annual soirée in connection with the Christmas and New Year's collections associated with the United Kingdom Band of Hope Union took place last week at the Memorial Hall, Farringdon-street. The object of the collections are the general promotion of Temperance principles among the young, and the aiding of the Temperance Hospital. During the evening a number of prizes were distributed to collectors.

In connection with the American Protestant Episcopal Church has been formed a new Temperance organisation, called the "Knights of Temperance," and composed of young men. The pledge is one of total abstinence, but also against "words and deeds, indecent and profane."

A meeting of Post-office officials was held at the City Temple last week in connection with the City of London Abstainers' Union. Addresses inculcating abstinence were given by Mr. S. A. Blackwood (Secretary to the Post-office), Rev. H. Price Hughes, Lady J. Manners and Mr. H. Varley.

Temperance work in New Zealand is being prosecuted with vigour. At Auckland the Temperance Hall is filled every Saturday evening. A Temperance meeting, after the ordinary Sunday evening service, has been introduced. A new Christian and Temperance paper, *The Leader*, has been started.

The first meeting for the year in connection with the Manchester Women's Christian Temperance Association, was held on Wednesday, Jan. 13. Earnest and united prayer was offered, and several excellent addresses were delivered. These meetings are held the first Wednesday in every month for women, at the Y.M.C.A.

At the quarterly meeting of the Society for the Study and Cure of Inebriety, a communication was read on "Inebriety in Austria" from the Chevalier de Proskow-Marskorff, President of a similar society for Austria. There was also a paper by Dr. Peddie, on "The Habitual Drunkards Act," which raised an important discussion.

A point was well made by Dr. Goodell, of St. Louis, in a Temperance speech, in which, when illustrating the power of rum to degrade and the power of Temperance to elevate, he said: "Whenever we come down town among the saloons and convert a man to Christianity, he straightway moves up on the hill amongst the churches."

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Subscriptions received by Messrs. Morgan & Scott to Saturday, January 30, 1886.

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⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

◆

	£	s.	d.
Dock Labourers' Mission—T. R. £10; E. D 5s.; (*Free Meals*) Mrs. B. £1; Mr. B. 6s. 6d.; L O. R. £2	13	11	6
Dr Barnardo's Homes—W. M., Montreux, £1; Marion, £5; E. J. V. three gold rings; E J. V. one gold pencil case; E. J. V. 5s.; R H. A. £5; H. R. 5s.; T. A. G. £2; Donor, £1; G. E. A. 5s. 6d.; M. H. W. £5; O. J. B. 5s.; O. L M. £5	25	0	6
Mr. Fegan's Boys' Home—M. O J. £1; Marion, £5; R H. A. £2; H. R. 5s.; G. E. A. 5s.; O. L. M. £5	13	10	0
Mildmay Mission to the Jews—Les Me'tries St. Servan, 1°s; H. R £9 14s 4d.; M. S. R., Edin., 10s.; T R. F. 10s.; (*Hebrew Testaments*) Mrs. F £1	12	4	4
Society for Prevention of Cruelty to Children—Mrs. H. G.	0	2	6
China Inland Mission—J. M. R. H. £2; J. M. 10s; B. J. W. 10s.; A. O 4s.; J. B, Hastings, 5s.; H. M. 5s.; M. H. W. £1; H. M. 1s.	4	15	0
Rev. R. W. McAll's Work, Paris—J. M. R. H. £2; S. R. S. 10s.; T. R. £10	12	10	0
St Giles's Christian Mission—E. J. M. 5s.; Marion, £2; T. R. £10; H. M. 9s.; W. H. R. £1 1s.; M. H. W. £5; C E J. 4s.; (*Destitute Poor*) Y R. £1; (*Prison Mission*) Marion, £2; T. A. G. £1 10s.; H. M. 1s.	23	10	0
Cow-cross Mission—Marion, £2; (*Dinners to Poor Children*) S. R S. 10s	2	10	0
London Samaritan Society and Homerton Mission—Marion, £2; W. E. 10s.; T. R. £5	7	10	0
Rebecca Jarrett Fund—H. E. W.	0	2	0
Mr. J. P. Fison's Coffee Tavern, Cambridge—H R. W.	1	1	0
Destitute Children's Penny Dinners—Anon. 6s; Mrs. E. H. H. 2s. 6d.; A. P. 10s.; L. H. 5s.; Baroness de B. 5s.	1	7	6
Sick Children's Dinners—Anon.	0	5	0
Free Breakfasts to the Poor—Anon. 5s.; Q. 10s.; E D 5s.; M. H. W. £1	2	0	0
The Heywood Smith Fund—M. S. £5 5s; J. H. L. 5s.; (*Invalid Home*) A most Grateful Patient, £3	8	10	0
Mr. Arch. G. Brown's Work—3 Y X. £20; E. W. 10s. M. £10; Barnstaple, 3s.; W E. 10s; A. P. 10s. Mrs. M. O. F. 10s. 6d; T. P £1; (*Clean Poverty*) A A. 10s. 6d.; Mrs. J. £5; (*Special Case*) Mrs. and Miss P. 10s.	39	4	0
Thames Church Mission—T. R. £5; H. M. 1s.; (*Free Breakfasts, Dock Labourers*) Mrs. E. H. H. 5s; M J. M. £1	6	6	0
Robin Dinners—Mrs E H. H. 2s. 6d.; E. J. M. 10s.	0	12	6
Scripture Readers' Society, Ireland—T. R. £5; T. P. £1; Mrs. and Miss P. £1 2s. 6d; A. R. £1	8	2	6
National Memorial of Lord Shaftesbury—(*Convalescent Home*) M. S.	5	5	0
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Royal Alfred Aged Merchant Seaman's Institution—M. S. R., Edin.	0	10	0
Christian Community—T. R. £5; (*Rescue Work*) M. S. R., Edin. 10s.	5	10	0
Distress at West end (*Mr. C. Cook*)—M. S. R., Edin.	0	10	0
Home of Industry—A. P. 10s.; W. H. R. £1 1s.; Isaiah lviii. 7, £2; (*Widows*) T. R. £5; H. M. 4s.; Isaiah lviii. 7, 10s.; O. L. M. £2; (*Mothers' Meeting*) M. S. R., Edin. 10s.	11	15	0
Turkish Missions Aid Society—T. R.	10	0	0
Miss De Broen's Work, Paris—T. R.	10	0	0
Relief of Poor in Stepney (*Rev. J. Kitto*)—T. R.	5	0	0
Golden-lane Mission (*Mr. Orsman*)—J. R. £5; V. £10	15	0	0
Aldershot Mission Hall—(*Soldiers' Home*) T. R.	10	0	0
Latymer-road Mission—T. R.	5	0	0
Home for Boys (*Mr. Shrimpton*)—T. R.	10	0	0
Boys' Homes (*Mr. Hill*)—T. R.	5	0	0
North-East London Gospel Mission—T. R. £5; O. P., Clifton. 5s.	5	5	0
Rescue Society—T. R.	10	0	0
Seamen's Christian Friend Society—T. R.	10	0	0
M. Sinet's Work, France—T. R	10	0	0
Mr. Friedlander's Jewish Refugees' Aid—T. R.	10	0	0
Syrian Colonisation Society—T R.	10	0	0
Navvy Mission (*A. Tupman*)—T. R.	10	0	0
Christian Blind Relief Fund—T. R.	5	0	0
London Missionary Society—T. R.	10	0	0
Bitter Cry of Outcast London—A. P.	0	10	0
Night Shelter for Homeless Men—A. P. 5s.; For Jesus' Sake, 5s.; E. D. 5s.; O. L. M. £1	1	15	0
Friendless and Fallen—A. P. 5s.; For Jesus' Sake, 5s.; O. L. M. £2	2	10	0
Sailors' Welcome Home, Cardiff—O. P., Clifton, 2s 6d.; F. A. V. 5s.	0	7	6
Tower Hamlets' Mission—(*Building Fund*) O. P., Clifton	1	0	0
Evangelistic Village Mission (*Mr. Shipley*)—O. P., Clifton	0	5	0
Personal Expenses (*Mr. Don*)—(*Africa*) O. P., Clifton	0	2	6
Destitute Children's Dinner Society—H. R. 2s 6d.; Lily and Rose, 10s.; E. D. 5s.; M. H. W. £1; E. J. M. 5s.; O. L. M. £2	4	3	
Mr. Moody's Schools, Northfield—T. P.	2	0	0
Bible and Colportage Society, Ireland—T. P. £1; T. R. F. 10s.	1	10	0
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Religious Tract Society—V.	2	0	0
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Irish Church Missions—A. R £1; H. M. 5s.	1	5	0
Bridge of Hope, Ratcliff—R. M.	0	10	0
Houseless Poor Asylum, Banner-street—M. A. P.	0	10	0
Irish Society—H M.	0	7	0
Miss Mittendorff's Orphan Homes—T. N. J. 10s; H. M 1s.	0	11	0
Miss Archibald's Soldiers' Mission Home, Gibraltar—T. N. J.	0	10	
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Soldiers' Institute, Portsmouth—H M.	0	1	0
Birds' Nest Mission, Dublin—H M.	0	1	0
Church of England Zenana Mission—H. M.	0	1	0
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Miss Leigh's Home, Paris—H. M	0	1	0
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5.	What shall it profit?	Mark viii. 36.
6.	Why will ye die?	Ezek. xviii. 31.
7.	What hast thou done?	Gen. iv. 10.
8.	When wilt thou return?	Neh. ii. 6.
9.	Dost thou believe?	John ix. 35.
10.	When will ye be wise?	Psalm xciv. 8.
11.	How shall we live?	Ezek. xxxiii. 10.
12.	What is your life?	James iv. 14.
13.	Is it nothing to you?	Sam. i. 2.
14.	Where art thou?	Gen. iii. 9.
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LIST OF THE TEXTS

1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye, therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
"The Lord is nigh unto all them that call upon Him to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ve upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lanb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
07. "Look unto Me, and be ye saved, al the ends of the earth."
68. "Ho every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt b saved."
71. "It is the blood that maketh atonement for the soul."

The eight following are in Extra Large Type.

25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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Contents of the February Number.

THE ATHEIST REBUKED (*With Full-page Engraving*).

". . . . . I noticed suddenly a skiff, containing a single man, shoot out from the opposite shore, and prepare to cross. Just as he had attained the middle of the stream, one of his oars broke; and the other was jerked from his grasp. I shall never forget the look of agony which convulsed his face when he saw that all his supports were gone, and that the boat was rushing down towards the fatal cataract. At first, loud calls for help awoke the mountain echoes for miles around."—Extract.

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A CHILD'S FAITH, A Poem.

"Mother, dear mother, will God not heed,
If we just go tell Him what 't is we need?"
With a wondering look the mother replied,
"If it is for our good, it will be supplied."

But the baby voice still questioned on—
"Will it be for our good if our home is gone
May I just go and ask, if it is God's will,
That He would give us a shelter still?"
Extract.

THE CHILDREN'S PAGE (*With Illustration*).

"THAT'S OUR LORD SHAFTESBURY!"
"WHAT WILL JESUS SAY!"
TELLING JESUS.

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Glasgow Herald.

Contents.

Brace, the Sailor Boy
Our Father's Care
"Five for Two Farthings"
Paddling and Praying
"The blood of Christ can do everything"
"I'll do it;" or, The Broken Jar
"Beware of the Trains"
"Lower the Lifeboat"
Poor John Withers
"Victory to Jesus Christ"
"Do nothing rashly"
"I'm only a Scavenger"
Katie and her Lamb
Beware of Infidelity!
The Journey of Life
The Locked Door
The Worth of a Soul
A Negro-woman's Testimony
The Blood of the Martyrs
"Mind the Step"
A Royal Guest
What Odd Jobs did
An Atheist taught to pray
A Fly-paper
A Visit to Vesuvius
A Mother's Prayers
Peril of postponing Salvation
My Saviour
"Almost saved, but lost"
An effectual Prayer
"I love to p'int him out."
Jack's Experience
"Where does the Lord Jesus live?"
Saved by a Shoestring
A Sailor's Conversion
Old Robert and his Peas
A timely Vision
A Word to Young Men
How to be saved
The Hidden Rock
"Take the safest path"
Infidels brought back
Sowing and Reaping
A Jew's Conversion
"I lives in Beuley land"
Saved through a Song
"Do you love Jesus?"
Christian or Heathen?
Two Ways of reading the Bible
The little Shoeblack's Question
A Negro's pathetic Prayer
How Souls are saved
Rebuking the Profane
The Torn Leaf
The Habit of Prayer
Calm in the Storm
The Chopped Bible
The greatest Crime
Which way does the Tree lean?
A poor Boy who became a rich Farmer
The Wanderer found
The Scarlet Dye
The Speaking Tile
Do not hide your Colour

FOR THE YOUNG.

"Steer straight for me"
A Companion's Prayer
Taking the Children
"Pray without ceasing"
"I like your Jesus"
Better than a Duke
"Why don't you love Jesus?"
Little Frank's Gospel
The Lost Boy and his Prayer
Chats about Bible Birds
"What a Friend!"
Believing Prayer
Boys, be Polite
"Caught"
The Other Side
The Indian's Sacrifice
Solomon's System
"How old must I be?"
"To which do you belong?"
Footprints
Old Davy and the Children
A Victory worth Winning
"Tell me something about Jesus"
"Cling to Jesus"
God knows all about it

POETRY.

"Who will take care of me?"
"Only little children"
Make your Mother happy
Forth into the unknown Future
"Toward's God's Gate"
Coming, seeking, looking, asking
Nature and Faith
The Saviour's Call
The Harbour
The Dustman's Darling
Jesus says He will
Only Christ
For ever Lost
The Printer's Gift
Christ's Lambs
A bit of Meadow-sweet
"If my father will help me"
Summer-time
The Fountain of Life
"Saviour, teach me"
Jesus Only
"Without money and without price"
"'Tis Jesus"
"Jesus appeared for me"
"What Christ did for you"
The Better Part
Sitting among Princes
Marie and her Mother
One Day nearer Home
"Whosoever drinketh"
The finished Work
"Christ is all and in all"
"In the dark Gethsemane"
Ring, ye happy Christmas bells (Music)
The Death of the Year

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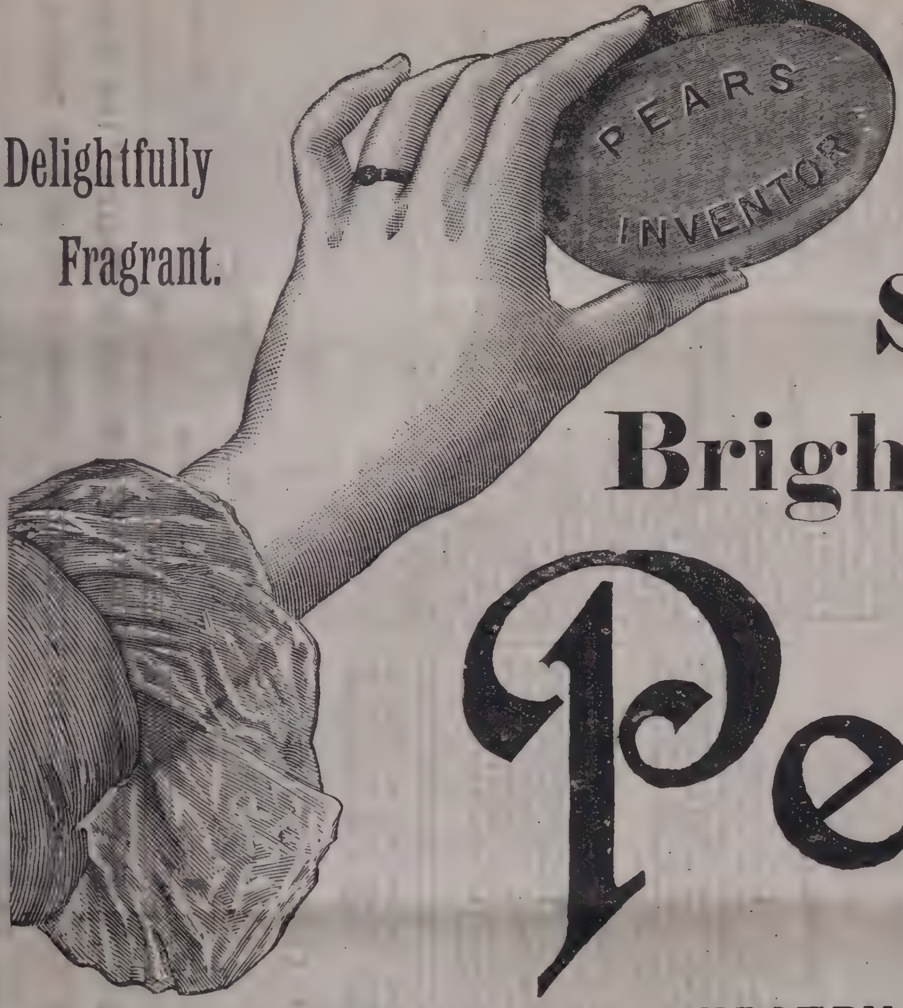

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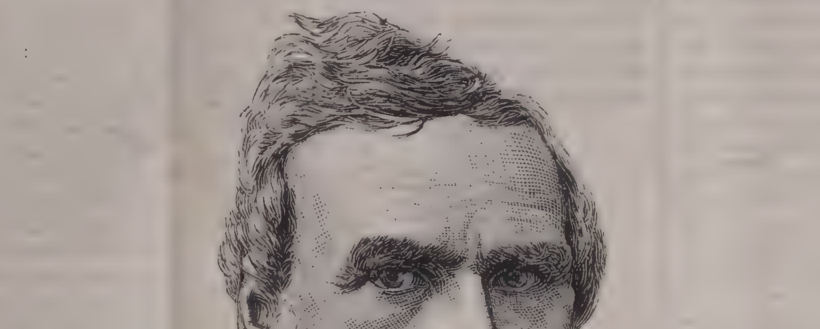
BISHOP WILLIAM TAYLOR.

SAID John Wesley: "I look upon all the world as my parish;" and so, evidently, does William Taylor. On the eve of one of his departures from London to Australia, a gentleman said to him: "Mr. Taylor, what is your address now?" "I am sojourning on the globe at present, but don't know how soon I shall be leaving," was the reply. And such words were not unseemly in the mouth of a man through whose living voice the word of salvation has come to many hundreds of souls in Europe, Asia, Africa, America, and Australasia. "His distinct and plain Gospel utterances, logically addressed to the common sense and consciences of his hearers, have been heard and heeded in nearly every important town and village of all the British colonies in the world."

Bishop Taylor's ancestors on both sides were early settlers in the American colonies. He was born in May, 1821, and is now, therefore, in his 65th year. In 1842 he entered the ministry of the American Methodist Episcopal Church. Believing that the best way to reach the masses was to go to them, he at once commenced his street-preaching in several American cities, and gave convincing proof of special adaptation and gift for that department of Christian effort. The success of his work at home pointed him out as a suitable man for preaching the Gospel to the thousands who were at that time crowding to the shores of the Pacific in search for gold. In 1849 he was sent as a missionary to California, where he laboured for seven years. His well-known book, "Seven Years' Street Preaching in San Francisco," furnishes a graphic account of his labours in "the land of gold and crime," labours in which the Lord was with his servant and gave him good success. The following independent testimony, in an unsolicited letter to Mr. Taylor from the Hon. Wilson Flint, Senator in the California State Legislature, and dated San Francisco, September, 1856, will be read with interest :—



(*From Photograph by Messrs. Elliot & Fry.*)

It was on a Sunday morning in December, 1849, when landing from the Panama steamer, I wended my way with the throng to Portsmouth-square, this being, at that time, the great resort of the denizens of the rising metropolis. Three sides of the square were mostly occupied by buildings which served the double purpose of hotels and gambling-houses, the latter calling being at that time regarded as a very reputable profession. On the fourth and upper side of the square was an adobe (sunburnt brick) building, from the steps of which you were discoursing from the text, "The way of transgressors is hard." It was a scene I shall never forget. On all sides of you were gambling-houses, each with its band of music in full blast. Crowds were going in and out; fortunes were being made and lost; terrible imprecations and blasphemies rose amid the horrid wail; and it seemed to me that Pandemonium was let loose.

Above all this I heard you utter the following prophetic sentence, which has since been fully realised: "The power of Satan seems in the ascendancy wherever I cast my eye; but, sure as there is a God in heaven, we will turn the tables upon the Evil One, and where now my voice meets naught but scoffs and jeers, with unwavering faith in my Divine Master I hope to labour on to the time when these dens of iniquity around me shall be swept away." Six years have sped on, and what a wondrous change! Portsmouth-square now of a Sunday morning is thronged with women and children wending their way to the numerous churches in the surrounding localities. A great metropolis spreads out on every side, and civilisation and Christianity go hand in hand to humanise the race.

We have just referred to the fact that Bishop Taylor is an author: and thereby hangs a tale, which will be best told in his own words :—

"The panic and utter depreciation of values in 1855, that swamped California and shook all the commercial nations of the earth, together with a fire that burnt out my church property, left me under an intolerable burden of debt, for which, on behalf of the Church, in my sincere but unwise generosity, I had become personally responsible. Knowing the difficulty of collecting funds for a burnt-up undertaking, I determined not to ask or receive donations, but to make the money and settle with all concerned by writing and selling books. I meantime entered into a distinct agreement with God to go on fulfilling the Gospel ministry He had entrusted to me the same as before, without the slightest compromise with the book business. Through all the intervening years, I have stuck conscientiously to the principle of refusing offered gifts of money for my personal benefit or that of my family, with the qualified exceptions which I will name."

[We have not space, nor is it necessary, to give particulars of these.] "My preaching, dispensed day and night, six days per week, was without money or price; and out of the profits of my books I paid my own travelling expenses and supported my family."

These books have had an aggregate circulation of more than two hundred thousand copies, and have been used in the conversion of many souls. Chief amongst them are the following: "California Life Illustrated," "The Model Preacher," "Reconciliation; or, How to be Saved," "Infancy and Manhood of Christian Life," "The Election of Grace," "Four Years' Campaign in India," "Ten Years of Self-supporting Missions in India," and "Pauline Methods of Missionary Work."

We give this long list with a view to encouraging and facilitating the study of one of the most remarkable lives of modern times. During the last hundred years, at sundry times and in divers manners, God has been very emphatically speaking to us concerning the stupendous work of "preaching the Gospel to every creature," and "discipling all the nations." And no message do we esteem more worthy of thoughtful attention than that contained in the life and labours of William Taylor. For not only has he been a most successful evangelist, but, as the founder of self-supporting missions, he has also opened up new paths into the jungle of superstition and heathenism. Much has been accomplished on the old lines; but, with the financial strain visible in so many directions, and the cry of "retrenchment" sounding forth in some of our missionary camps, we do well to scan the whole horizon, to welcome any messenger of help and suggestion that our Great Commander may have sent forth.

After an evangelistic tour in Australia, New Zealand, and South Africa, Mr. Taylor, in 1870, by special request of the American missionaries, visited India. As the result of his preaching in Bombay and other places, a large number of English-speaking persons were converted, and these he was led to organise into "Fellowship Bands." The bands increasing, he decided to establish a branch of the American Methodist Episcopal Church, in direct relationship with the home organisation, "without the intermediate sponsorship of a missionary society." This was largely made possible by the fact that, from the first he purposed that the work in India should be self-supporting, friends at home being merely asked to supply passage-money to convey the workers to their field of labour. The ulterior aim was to make the English-speaking congregation of Europeans and Eurasians, supporting their own pastor, a means of acting, directly and indirectly, upon the surrounding mass of heathenism. The work spread to Southern India, and a South India Conference was the outcome. In all, more than fifty pastors have been sent out, all of whom, with their families, are supported by the people to whom they minister.

Some years later, in 1877, William Taylor felt himself called to establish similar self-supporting missions in South America. A very interesting record of his pioneer experiences in this work is to be found in his book, "Our South American Cousins." Discouraged by the authorities, and obliged to travel steerage through want of funds, he took passage to Callao, the principal port of Peru, and from thence proceeded to visit all the more important places on the west coast of South America. He sometimes lived on seventeen cents a-day, and by his unselfish devotion won the confidence and sympathy of even men of the world. He returned home with pledges that enabled him to send out at once a number of ministers and teachers to commence work in important centres. At present there are in connection with his self-supporting missions in Central and South America forty-five workers, who preach, labour in Sunday-schools, and teach over 800 young people in day-schools. In the capital of Chili, there is a male and female college attended by 240 students.

It was while assisting with his own hands in the erection of a church and schoolhouse at Coquimbo, Chili, that William Taylor, entirely without his knowledge, was elected to represent the South India Conference at the General Conference of the American Episcopal Church, held at Philadelphia, in May, 1884. At that Conference a coloured man, the delegate from Liberia, pleaded for the appointment of a bishop for Africa. His forefathers were compelled as slaves to come from Africa to America, and he would get even with them by compelling at least one white man to live in Africa. The request was granted, and a number of persons were put in nomination. The prospect of a life of homeless toil in the wilds of Africa, with untold hardships and privations, was too uninviting to awaken much competition. One after another the nominees withdrew their names, and William Taylor alone was left. Amid great excitement this noble man was elected to the uncoveted bishopric by a two-thirds vote of the whole Conference. To present him for ordination he chose the Eurasian representative from India, one of his own converts, and the coloured delegate from Africa, whose pleading had been so happily successful. It is not hard to believe that the scene was most impressive. "Such a trinity of persons, of three different races, and from three different continents, presented a picture of moral grandeur that has never been surpassed in the history of the Church, and it drew tears from many eyes."

The new Bishop at once faced his work with all the ardour and enthusiasm of a young man. "I would rather go to Africa among the heathen," said he, "than to heaven to live with the angels. They can get along without me. The Lord was forty years drilling Moses to lead a host out of Africa, and He has been drilling me for forty years to lead a host into Africa." Within eight months of his appointment, he planned the African Mission, and received, fitted out, and sent on their way, with provisions and stores for one year at least, the largest number of missionaries ever known to leave any Christian country at one time; and all this without an appeal being made to any church or individual for funds.

The missionary party, consisting of forty-three men, women, and children—one of the original forty-four had been left at Mayumba, some hundreds of miles further up the coast, to found a station there—landed at St. Paul de Loanda, the chief port of Angola, on March 18, 1885. They were, with one exception, to use the Bishop's own words, "in perfect health, and in glorious good cheer." They remained in Loanda for some time to get acclimatised, and to make preparations for advancing into the interior. One young brother died there; another, with three ladies, had to relinquish the work on account of ill-health; and several retired from the mission. The rest were in due time dotted down at five stations, extending some 370 miles into the interior, to the eastern border of the province of Angola. The line is to be extended, God willing, year by year, to the centre of the Dark Continent and onward, as fresh recruits shall arrive. In this first round in his new diocese Bishop Taylor *walked* 600 miles, sixty-four years of age though he be!

But what about self-support in such a field as this, where there are no English-speaking colonies to form bases of operations? Let the Bishop state his own case:—

"The foundation principle of self-support is the principle of value for value, in all exchanges of equivalents of every kind. In its application to the spread of the Gospel, it manifests itself by two methods: first, by the pioneer founder of self-supporting missions in regions where his glad tidings have, through the ignorance or prejudice of the people, no appreciable *value* in the market, and hence command no equivalent, not even to support the messenger. In that case the missionary supports himself, either by his own funds in hand, or by building tents, as did Paul and Barnabas. This we call principle No. 1. But the missionaries who are called to minister to organised churches are supported by the people they serve—value for value. 'They that preach the Gospel shall live by the Gospel.' This we call principle No 2."

Applying these principles to Africa, in each of the five stations already opened, schools have been commenced that yield a measure of support to the teachers on principle No. 2. And under principle No. 1 an industrial department is to be connected with each of these schools, in which "every productive employment at all suited to the country will be embraced, and constitute the legitimate work of the teachers so engaged." The barbarous millions of Africa live in the main from hand to mouth, and are hence a migratory people. To educate and Christianise them to an extent at all commensurate with the vast work to be done, the missionaries must, as quickly as possible, settle them. To settle them they must create local attractions and attachments—Christian homes, good farms, good orchards, good houses, good schools, houses of worship, the knowledge of God and of salvation in Jesus Christ. So it would seem that the principle of self-support, and the nature of the work to be done, alike justify the existence of an industrial department.

Having settled his first party, Bishop Taylor returned to Europe for a visit in October last. It is his purpose, God willing, to lead a missionary expedition up the Congo and Kasai into the Tushelange country during this year. The following account of a recent interview with the King of the Belgians, in connection with this new effort, gives an interesting glimpse of this courageous man:—

"I went to see Leopold II. in regard to my contemplated expedition up the Congo and the Kasai into the Tushelange country. It is my custom on going into a country to plant missions, to make myself and my purpose known at headquarters. When I went to Chili I called on the President, and informed him what I called for, and secured his goodwill. When I went to Brazil I in like manner called on the Emperor, Don Pedro, and had a cordial reception. So recently in Lisbon I visited the King of Portugal, and reported my work in Angola, and gave him a general account of my missions in India and South America.

"By official routine it would have taken our minister ten days to have secured me an audience with the Belgian King; but, having no time to wait for the tape routine, I walked straight to the palace, and in half an hour got the arrangement for an early meeting. The King met me at the door, extending his hand with a hearty welcome, and conducted me to a good seat, and we chatted forty minutes. King Leopold expresses great pleasure in the prospect of my planting missions in the Congo Free State, and will gladly co-operate with me in this great work by all means at his command."

With regard to the cost of this work in Africa, Bishop Taylor estimates that £250 for tools, machinery, and buildings, will suffice to place each station on a basis of permanent self-support.

If only in a line, we cannot forbear to mention the Bishop's noble wife, who, for the sake of Christ's work amongst the millions of Africa, has not hesitated to willingly make the large and real sacrifice required on her part.

We close with a quotation that reveals something of the inner life of the man whose career we have endeavoured thus briefly to sketch. It is taken from a paper in which the Bishop reviews his first seven months of labour in Africa:—

"Our party landed here (Loanda) the 19th of March—a little less now than seven months ago. Oh, how much we have lived in seven months! What a time of sifting, separating, chastening, developing! God kept us in quarantine for months before He would allow us to advance, and then we walked softly, as in the immediate presence of the King.

"I have been accustomed to walk with God for forty-four years without a break. Sometimes I have had a special manifestation to my spirit of the Son of God, when it was my pleasure to perceive his distinct personality, and sit in his presence and admire and adore Him, and in melting love sympathise with Him in his stupendous undertaking of bringing our lost race back to God, and feel the wish in my heart—'O that I could multiply myself into a thousand, and give a thousand years to help Jesus!' At other times, I have had a special manifestation of the personal Holy Ghost and the amazing 'love of the Spirit' for a perishing world; in adoring love and sympathy I have put myself entirely at his disposal, to illuminate and lead me according to his own infinite wisdom and love.

"But ever since I took charge of this expedition to Africa, with no less appreciation and admiration of the personal Jesus and the personal Holy Sanctifier, I have walked all these months in the manifestation of the personal presence of God the Father, with such enlarged perceptions of his wisdom, his love, his patience and forbearance, his infinite desire to adjust the human conditions essential to the fulfilment of his covenant pledge to the Redeemer—'to give Him the heathen for his inheritance, and the uttermost parts of the earth for his possession.' I sit in his presence, and more than ever before weep in adoring love. His special providences over me and my charge have been continuous and most distinctly discernible. My prayers, for the most part, are made up of thanksgiving for his innumerable, immeasurable mercies, and expressions of undoubting trust for the timely fulfilment, in detail, of all that He had engaged to do; and especially that I may see and do his will, and in no way defeat or mar any good that God would otherwise bring to pass as immutable certainty."

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QUENCH NOT THE SPIRIT.

By Rev. MARK GUY PEARSE.*

My words are for those who are dissatisfied with themselves and are longing for the fulness of blessing treasured up for us in the Lord Jesus Christ. I believe the Lord often enlarges souls as men enlarge their premises—by pulling down before building up. Oftentimes He gives them a deeper foundation, because He wants to raise up a larger structure; so, to-night, it may be that the word will pull us down. It may be that God wants to speak to us words that will greatly discourage and perhaps even drive us to despair. Well, dear friends, let us listen to his voice.

The words that I have chosen, I hope at his prompting, are in 1 Thess. v. 19, "Quench not the Spirit." We are familiar with the words as a warning to the unconverted. The unconverted may be warned by them, but they were not spoken to the unconverted. If you turn to the beginning of the Epistle you will find to whom it is addressed: it is meant for the Church, for the old steady-going Christians amongst us.

How does it begin? "Paul unto the Church which is in God the Father and in the Lord Jesus Christ." If ever there was the promise to run well, it was in the case of the people who began as well as these did: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." These were converted people: "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." And, then, as he comes near to the end of his letter he writes these solemn words, "Quench not the Spirit." They were spoken not to the world but to the Church. I want that to go quietly settling down in our hearts. The awful responsibility is yours and mine, of quenching the Holy Spirit.

Will you add to this another thought—that the most terrible words in this book are addressed to the Church. I can find you passages that thunder as God never thunders to the unconverted. When the Lord Jesus Christ came, who were the people to whom He spake the words of the most hopeless condemnation? He had pity for the outcast; He prayed for the harlots; He welcomed the prodigals; He prayed for his murderers. But there were some to whom He could only speak words of black and hopeless condemnation. They were the members of the Church, the religious people, the tremendously religious. They were religious all day long; they were religious in everything; they would not eat a meal but their religion came into it—religion in their washing, religion in their dressing, religion in their looks, and in everything. Yet these were the people of whom He speaks those terrible words that it would be well for us to look over.

I turn my eyes to see what He said in the olden times, and I see the terrible words that He spake to people who came to worship, who came to prayer, who came to offer incense and sacrifice; and yet God says, "I cannot bear it: I will turn my eyes away from it." What was the secret of it all? This—it was religion that did not make people religious. The great curse of our land to-day is Christianity that does not make people Christlike — Christianity that saves people from hell, but does not save them from sin. It would be better for us to give up the whole affair than to make men think ill of the Lord Jesus Christ. Oh! there is no hell to me like the hell of feeling that I have crucified afresh the Son of God, and put Him to an open shame.

Now let us think here, as Christian men and women, of the awful responsibility that rests upon us. No man will have such an account to give for anything as a Christian will have to give for knowing Christ. There is no genius which God ever gave to any man for which He will hold him so responsible as He holds you and me responsible for the great fact of knowing Christ. Oh, the tremendous responsibility of being a Christian! God has shown to us his great love in the person of the Lord Jesus Christ, laid it up for us, made it reach to us; what have we to answer to Him for knowing that? God has shown to us the utter loathesomeness of sin by his Holy Spirit; He has given to us in his Word blessed visions and promises of what He wants to do for us; think what it is that He holds us accountable for in these respects.

Then, think again. God has put into your hands and mine the awful responsibility, especially of communion with the Lord Jesus Christ. Other people only know Him at second-hand; they know Him through us. Will you add to all that these two thoughts: God holds us responsible, not for what we are, but for what we might be. Alongside of our whole life God sees by the side of this poor, dwarfed and shrivelled Christianity the full stature of the man in Christ Jesus. He holds us responsible, not for what we have, but for what we might have. He holds us responsible, not for what we do, but for what we might have done. Christ has opened to us the kingdom of heaven. Think of it; we beggars, hungry, ill-clad, who might be princes by his grace—kings and priests unto God.

All these things scorch us, wither us, consume us. They are real with God. They may to us be passing thoughts, lighter than vanity and emptier than the air, but these are the things that God holds so dear that to bring them about He has given to us his only begotten Son. These are the things for which every man who professes to be a Christian is responsible. Then think how all that goes on: oh! the compound interest of those arrears. Now it comes home with searching power to us: we are the people who may quench the Spirit, and I am afraid—indeed, I am sure—we do.

Now, shall we go on to notice what the Holy Spirit of God has come to do for us. Turn to Ephesians i. 13, "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation:" that is to say, you heard about Jesus and you trusted in the word of his truth. You trusted in Him and it became to you the power of God unto salvation: "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." They were converted: they believed in the Lord Jesus Christ and their sins were forgiven. Because of this Paul is beginning to pray for them. The great peril is that we end instead of beginning there. In one of his great prayers he does not pray that their sins may be forgiven; he writes to them because they are forgiven. In a word, he says this: "Now, then, you are brought into the family of God, and I am going to pray for you, and I pray that God will give you his Holy Spirit, and that you may see what you have got in Christ." That is the starting point—not the finishing point. If I stop there, I have religion without Christ, religion that saves me from punishment by and by, but not the religion that makes me a Christly man.

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* The first of three addresses at Exeter Hall on the Deepening of the Spiritual Life; we purpose to give them in successive issues.

Now, says Paul, "I want you to go on from this point." Oh! brothers, how is this? I know not how to speak of my own ministry. It does seem as if we were such poor, dim, dull-eyed Christians, that when one truth is thrust before us we put others into the background. We say that as soon as people are saved it is all done, and then they may drift along; but Paul says it is only just beginning. Here, he says, is where we quench the Spirit. As soon as the child is born of God the Spirit comes and begins to open up responsibilities in Christ, but we look, we sigh, and we pass them by. I believe there is a notion that holiness is a sort of first-class carriage to heaven; you can get there third-class, of course, though it is not very comfortable, but it is only the greatly privileged people who care to go in the holiness carriage. Still, the forgiveness carriage would take you there. Would to God that we could show such that there is only one way to heaven.

Unto what have you believed in the Lord Jesus Christ? "With the heart man believeth"—"unto escape from hell?" No. "Unto getting to heaven?" No. "Unto feeling happy?" No. "With the heart man believeth *unto righteousness*." If your faith does not lead you into that, your faith is dead. "Unto righteousness;" that is, *rightness*, right doing, right thinking. With the heart man believeth unto mastery over his temper; unto brotherliness, humility, lowness, meekness, uprightness in all his dealings, whether it pays or whether it does not. Oh! for such a Christianity as that. If we have not in our midst a power that makes us Christly men and Christly women, then let us turn our churches and chapels into lunatic asylums; let us bury the whole thing. For it is dead, and the sooner it is buried the better.

Now comes our awful responsibility that God has given to everyone by his Holy Spirit. Let me ask, most anxiously, How do we quench the Spirit? Paul's words suggest to us a way that may startle us, as it startled me when I first saw them. Turn again to the text, and see what is the next word: "Quench not the Spirit. Despise not." I thought: What can Paul have in his mind here?—"despise not." Surely these converted people are not in any danger of despising. If you will turn to chap. iv., you will see a text that curiously runs along the same lines, "for we are called of God unto holiness." What is the next word, "He, therefore, that despiseth." What is this? Is there something in the heart that despises holiness? Well, I think so. I have often watched the effect amongst a number of Christian people when the subject is broached: What do you think of the higher life, or Christian perfection, or the doctrine of sanctification, or of holiness, or whatever you like to call it? I have seen such a sneer, and such scorn: "Oh, I do not believe in perfection." Now there is no surer way of putting out a fire than by pouring water on it. And there is no surer way of quenching the Spirit than by flinging scorn upon his work.

You do not believe in perfection? Well, do you believe in imperfection? Your neighbour is a Christian; he tells you a lie. Oh! you believe Christians ought to be particular, but you do not believe in perfection. Where are you going to draw the line? Here is a Christian who kills someone. A Christian, of course, ought to mind what he is about, but still you do not believe in perfection. Here is a man who cheats in his business, and he is a professing Christian. Oh! you say, you know that, but you do not believe in perfection. If a man is a Christian the world says he ought to be this, that, and the other, and the world makes no allowance. God's Book makes no allowance. I believe in perfection when I look at the Lord Jesus Christ. He would not make an imperfect grass-blade, much less an imperfect Christian.

I do not, however, want this to be a theological address. You say you do not believe in perfection; but will you to-night come to the Lord Jesus Christ and say, "I do not believe Thou canst save me from all sin, but wilt Thou save me as far as Thou canst, and when Thou canst get no further I will wait." Beware of this scorn—the scorn that comes from the professor. So-and-so sets himself up to be holy, and look what he is. See what an unlovely fellow he is; how many things he does that are slipshod and slovenly. If some people have brought dishonour upon the blessed Lord Jesus Christ—denying Him, misrepresenting Him—do you not think He would like to have a few of us whom He might set forth as specimens of His handiwork? I can conceive of the Lord looking down and longing for nothing so much as to say: "Soul, I should like to show the world, through thee, what I can do for a poor soul." I do not care how much you believe, for it is not an intellectual matter; but I pray God to take this despising and this scorning out of us. I never argue about these things: I dare not. I feel as if they were too sacred, and too tender, to be so roughly handled. All the bloom and beauty are gone from them by those gross touches of ours; but I do pray that God would keep you from this despising, this scorning, that puts out the Spirit.

(*To be concluded.*)

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SOUTHSEA MISSION, PORTSMOUTH.

THE second brief narrative of facts connected with this Mission, has been issued by Mr. John Denning (Inglis-road, Havelock-park, Southsea). Efforts are being made to build a new Gospel Hall, toward which about £250 are promised. A sale of work is to take place on February 24, and another in August. The tent work for the past year has been carried on with signs of blessing, and the Bible-carriage continues to spread the Gospel message; 1200 copies of God's Word were sold in Landport Market-place in one day.

Mr. Denning continues to look to God, through his stewards, to meet the expenses of this Mission; his testimony, after nineteen years, is that "He has never failed me."

"FORWARD."—Such is the title of a little report, by Mrs. M. S. Osborne, of the Soldiers' Home and Sailors' Rest, South Africa. The new Home was opened last year, and now provides reading-room, refreshment bar, &c. Miss Murray, daughter of the well-known author of "Abide in Christ," conducts a women's meeting weekly. Sunday evening services are crowded. One soldier writes: "I would have been in a drunkard's grave now if God had not led me to that meeting." The "Rest" was erected by the Harbour Commissioners, and placed in the hands of Mrs. Osborne, now residing at 12, Camden Hill-road, Upper Norwood, from whom this booklet may be obtained.

THE WORLD FOR CHRIST.

By REGINALD RADCLIFFE.

ADDRESSES AT THE LEICESTER MISSIONARY CONFERENCE.

WHAT is to be done with this Continent of Europe that is moored alongside of us—so close that we can get into the heart of it from London in a few hours? Many of these near neighbours of ours, even the Protestants, when they are converted say they never heard the saving Gospel before. They are hearing the Gospel now as it were for the first time; they gladly accept Christ, and are set at liberty. But what an awful thing it is for us men and women living in this island to-day. We can get to them now with far greater facility than our forefathers. They need the Gospel, and, as I say, multitudes of them have never heard it. In some parts of the Continent, even the Protestants are going in a body into a sort of infidelity—forsaking the churches they have been going to for twenty years, and saying they do not intend to go any more.

Our subject is specially the Continent of Europe, but let us think for a moment of the Jews. We do not need to go to their land to find them; we have multitudes of them in our own East of London. A few years ago, when a house was opened in Ratcliff Highway for gathering the foreigners, many of the German Jews came in with the others. It was not more than eighteen months before twenty-four of them professed to have been converted, and showed the earnestness of their purpose by being baptized.

We have foreigners in almost all our large towns, and they have come here that we may give to them the Gospel, but they do not get it from us because we have a difficulty in speaking their language. I know that in Liverpool there are scores of men from the heart of Europe, Bulgarians, Slavonians, Bohemians, and so forth. These men, in the providence of God, have not been found out by the Protestant Christians, but they have themselves found out some of the Christians, who have got the Scriptures for them in their own tongue. They live in colonies by themselves, and they cannot all read; but the one or two that can read will gather the others, who will sit around and hear about Christ in those languages which sound to us almost like barbarous tongues.

But now as to the Continent. I can bear witness to what Colonel Clibborn has said about French Switzerland—how all these men and women come out in multitudes to hear the Gospel of Christ. Though mostly Protestants—I refer to the Canton of Geneva—many tell you when they are converted that it is the first time they heard the Gospel in that fashion. There are many of us in Leicester and other towns in England who are going annually to the Continent for our pleasure and for our health. Oh, that we would make a business of our Lord's business! He says if we are Christians we must make a business of his business. The Greek Church and the Catholics are full of tradition. The Churches of England and Scotland are full of traditions. We had a tradition about forty years ago that no one was to preach unless he was paid for it—unless he was a clergyman or a city missionary. This was one of the cruel traditions of the devil. When Christ met with tradition you know how He would tear it up, saying they made void the law of God by their tradition. We imagine too much that in the early times of the Church, the Gospel was spread only by the apostles, or those who were specially set apart by them. Eh! but we misread the Bible if we have that idea. That is another cruel tradition. For one apostle who preached the Gospel, there were hundreds who preached the Gospel without being apostles—simple laymen, and laywomen if I may use the expression. It was thus, perhaps, more than by the preaching of those regularly set apart in the early times, as recorded in the New Testament, that the Gospel spread. We find that at the time of the murder of Stephen there were at least 10,000—five thousand men and five thousand women—besides apostles, who were preachers of the Gospel. All these thousands were scattered abroad, because Saul had become such a rank persecutor; and what did they do? They left the apostles at Jerusalem, but we read that "they went everywhere preaching the Gospel." It is not public preaching merely that is meant; they spread the message of the Gospel. If a man or woman could speak to only one or two at a time they spake to that one; or if it was to a thousand, they spake to that thousand; but they went everywhere spreading the Gospel. There came no less than ten bloody and fiery persecutions under the Roman emperors, who tried to suppress the Gospel as the authorities have tried to suppress Colonel Clibborn and his friends in Switzerland. As you have heard how it has been with him, so it was in the early days of the cruel emperors of Rome—the Gospel was only spread the more

What have we got now? We have the scattering without the persecution. What have we been doing all these centuries since we came out of the darkness of Popery and got this Book printed in the vulgar tongue? It is a right thing that some should be supported and paid for the preaching of the Gospel, as Paul sometimes was; but it is also a right thing that the multitude should go and do it unpaid, as Paul himself often was, when he worked with his ten fingers for his own support and that of those depending on him. For one man who is paid, we want at least one hundred who are unpaid; and until England comes to that point we cannot expect much to be done either for the Continent, or for China or India or Africa. In the Christian churches of England and Scotland we want the mighty power of the Holy Ghost to come on archbishops, bishops, clergymen, and presbyters, and on us laymen and laywomen, to throw us all down and get us on our faces in the dust. We are in a land of privilege and wealth; many of us are rolling in luxury, and we have gone for generations and spent it on the Continent, but we have left the Continent very much as we found it. I have found in many places that our American brethren are before us. Away in the East of Europe the English missionaries are very few, but we find the Americans are there.

I say, let us get on our faces in the dust, and let us see what the Lord will do. It is not for us to point the finger at anyone unless we point it into our own hearts, and say, "God help us, and wash us, and make us whiter than the snow; give us a clean heart, and save us from blood-guiltiness." Months ago I pleaded for Scotland and England, that a day might be set apart in which we should humble ourselves on our faces from one end of the land to the other. We have received the Gospel from foreigners, and now we can print the New Testament and sell it for a penny. As we have received this Gospel from foreigners—from Jews—how can we refuse to give it back again? Men and brethren, let it be a time of weeping with us, and of bringing us down to the dust. I am persuaded that the Living God is going to call the people, perhaps some of his holiest saints, out of China and India and Africa, who will spread his word. The hour is come when they shall hear his voice and shall arise. But what of us in this land of blood-guiltiness, of wealth and luxury, of drunkenness and fornication, and sodomy and self-abuse—a land lifted up to heaven with its privileges, but a land that has cursed itself with unmentionable crimes? Many of the churches are well nigh deserted. In London you will find that out of every hundred working men only two are to be found in Established Church, or Nonconformist chapel, or Salvation Army barracks. Is it not time to get on our faces before God, and say to the Lord of the harvest, "Send forth labourers; for the harvest is great and the labourers are few"? When we pray that, do not let us expect the labourers to come only from England, but take a wider range. Look to Christ to raise up African labourers for Africa, Indians for India, Chinese for China.

He will hear your prayer and give you the mind of Christ, who, when He saw the multitude, was moved with compassion for them. The disciples said, "Bid them depart;" but He was the Compassionate One. If we are members of Christ, let the same spirit that was in Jesus be in us: "They need not depart." Why? Because Christ was with them. He is the very same Jesus now, and He is with us here. We have all resources in Him, and He says to us, "Give ye them to eat." Who of us is willing to obey? If we are in Christ, all the riches of heaven are ours, and He will give us the labourers, both men and women. Whether they come from Leicester or elsewhere, it matters not: God can raise up Chinese like mushrooms, and Africans and Jews, to go and preach to their fellows. And then we shall be getting just to where the early disciples were—helpless in ourselves, with no power. But all power is in the living God. Let us bring the whole body of Christ, all his members in America, in England, and all over the world, and lay them at the feet of Jesus and say: "Lord, lift them up; give them to yield their hearts entirely to Thee, both ministers and people." Do not let us be such miserable mean beggars, as to come to God and ask for the forgiveness of sins, and then creep and crawl into heaven—not asking the Lord to come and be King within us. Let Him but rule in our hearts and fill us with the Holy Ghost and joy and power; then our ship will go right into heaven with every sail set, and Jesus standing there will be ready to receive us. Let us, I entreat you, bring the whole family of God's redeemed and lay them at the feet of Jesus; then all the world over there shall be blessing.

In the evening of the first day of Conference Mr. Radcliffe gave another brief address. Referring to some remarks by Mr. Henry Varley, about young mechanics going to foreign lands as self-supporting missionaries, he said:—

A little while ago I was addressing a meeting of railway Christian men in London. I put it to these men that they might throw up their present situations and be ready to go out and spread the Gospel in heathen countries, supporting themselves by their own work. A good part of those in the meeting expressed their readiness to go, though they were met in the presence of their overlookers. Some of them came to speak to me afterwards, and said they were not only ready to go, but out of their savings they would pay their expenses to a heathen land.

The very A B C of the Gospel is that when you have received it yourself you are to spread the light. But in our churches—I point to myself as well as to others—we are as men crippled in the legs, maimed and unable to walk. Why, people are almost ready to quote, as if it were a text of Scripture, the saying that "Charity begins at home." And they cap that by saying that the early disciples were instructed to begin at Jerusalem, and of course that was beginning at home. Jerusalem was not their home; they were nearly all Galileans. Why were they to start at Jerusalem? Because there Christ had been crucified and had risen again, being seen of five hundred brethren at one time. If they had started in Arabia for instance they would not have had the evidence to confirm their message. But there, at Jerusalem, were the witnesses of our Lord's crucifixion and resurrection. Besides it was at Jerusalem that the crowds of men and women had congregated, speaking many different tongues—gathered from all the then known world. When the Spirit fell at Pentecost, and thousands of these were converted, they scattered to their several homes and carried the Gospel with them. That is what the churches in this land have not done. The orders that Christ gave to the early Church were "March! March! March!" But our churches in England and Scotland and Germany have not obeyed these orders all the centuries since the Reformation.

I have long thought that this depression of trade is God's judgment on us for our faithlessness. We are suffering from it all round. What else can we expect, when we have been keeping the Gospel here in this selfish manner? As if Christ Himself, with his bleeding body, were now beseeching you, I beseech you, let this abomination in our churches be ended. Do let us think of Christ's Africans and Indians and Chinese. It is not long since I was in Russia, and we had a meeting of those who had been converted. This one and that one was standing up and testifying to their conversion through the preaching. The message came to me that the police had come. I was so happy that I replied: "The Lord has come, and set these souls at liberty." My comrade there, a Russian, Colonel Paschkoff, was shortly afterwards exiled for thus spreading the Gospel, and is exiled now. Another friend is still exiled; but the work goes on. When the door was closed in St. Petersburg, we went to another part of Russia, and there the Lord opened doors and opened the hearts of the people. I was unwell and could hardly preach for a violent cough; but, before I could leave my apartment, the "priest" sent word to my interpreter that I could preach in his church. This was the great parish church; there was only the one church in the town, and the people came to it from a region twenty miles in diameter. I preached in this State church where they were not accustomed to the Gospel message, but I found the people were hungry to hear it. Yet I did not find a single Scotchman or Englishman spreading the Gospel, as I travelled through that country. The people are begging for the Bread of Life, and we do not give it to them. "Lovest thou Me?" "Feed my sheep." Brother, dost thou love Him? We do not want to have any cant; but, if thou dost love Him, say so; then hear his request: "Feed my sheep." Sister, dost thou love Him? We do not want simply the word of the mouth, but the love of the heart. Then, "Feed my sheep." They are hungry; oh, feed them. The reason we are not ready to obey is because we are not totally and completely surrendered to the Lord Jesus. Let us receive Him, not merely as one who forgives our sins, but let us receive Him into our hearts as King. Then we shall become his bond servants and find his service to be perfect freedom, and joy in the Holy Ghost. We cannot know what freedom and joy are until we become bond servants of the Lord Jesus Christ.

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GOSPEL PURITY ASSOCIATION.

THE first annual business meeting of this Association was held on the afternoon of Wednesday week, at Exeter Hall. Mr. Robert Scott presided. In the absence, through illness, of Mr. J. B. Wookey, general secretary, Mr. Maurice Gregory organising secretary, gave a verbal account of the work of the past year. Nearly four hundred meetings have been addressed by the various speakers in connection with the Society, in all parts of England and the South of Scotland, the audiences numbering from six thousand downwards. The financial report, which was read, contained an item in the list of contributions of £104 12s. from the readers of THE CHRISTIAN.

Mrs. Bradley, secretary of the Women's Union, gave an account of this branch of the work. She has given many addresses to Sunday-school teachers and others during the past year, especially dwelling upon the need of distinctive moral training among the young.

Mr. Coote, secretary of the National Vigilance Association, and Miss Mason, of the Kilburn House of Rest, having spoken on behalf of the movement, Mr. Alfred S. Dyer moved, and Mr. George Gillett seconded, a proposal ratifying the constitution of the Society. Addresses in support were given by Mr. Oscar Owers and Mrs. Heywood Smith, and the proposal was cordially agreed to. A general feeling of thankfulness was manifested by every speaker for the great work already accomplished by the Society, and hopes were expressed that it might be able to accomplish a still greater work in the cause of social and individual purity in the future.

A history of the year's work will be found in a valuable little publication prepared by the committee, entitled, "The Purity Crusade: its Conflicts and Triumphs," about to be published by Messrs. Morgan & Scott, and Messrs. Dyer Brothers, price 6d.

For the Young.

TOMMIE AND THE BUTTONS.

"TOMMIE!" The little fellow thus called to attention was wriggling on his chair, and laying heavy blows on his neighbour, a meek, fair-haired boy.

"Tommie!"

"It ain't me, it's him; he's got my hymn-book. Give it up, I say!" So said Tommie, while two very bright black eyes looked up with a half-roguish expression to his teacher.

Tommie was a pretty boy, full of fun and mischief, and as naughty as a naughty boy can be.

"Tommie, don't let me have to speak to you again," said the teacher, very solemnly; and then she went on to give out another hymn to the roomful of boys and girls who came week by week to sing hymns and learn about the Lord Jesus Christ.

But Tommie would not be good; so after the class he and his teacher had a long talk together, and the boy went away with downcast eyes and a promise to be good, but also with the determination of not being "a good boy." He despised good boys.

Next week the children's meeting was held again, and in came Tommie, whistling loudly, and making a great noise while he took his seat. During the week the teacher had made a snug pair of cuffs for Tommie, and these were given to him after another exhortation to try and attend to the hymns sung and words spoken. Here was a perplexity for Tommie! He did not know what to do now! He would not be quiet and attentive, but he could not come and behave badly with those pretty cuffs on. So he solved the difficulty by staying away. Message after message was sent after him, but still he did not come back.

At last he did return. "Give us that seat, youngster," said Tommie, "'tis mine;" and then he went on to laugh and talk in a very bad manner indeed.

"Tommie," said his teacher one evening, "there will be no Holiday House for you during the summer, I fear."

"I've come lots of Thursdays, teacher."

"Yes, but tell me honestly, do you deserve to go down?"

"Well!" and Tommie fidgeted nervously with his hat, "I've not been *very* good, teacher. I can't help it, somehow."

Tommie came repeatedly, sometimes he was good, but, too often, he behaved very badly indeed. All the children in Tommie's class had gone down to Holiday House, and Tommie was very sad.

"Mayn't I go, teacher?"

"What am I to do, Tommie?"

"Let me go, teacher."

"I will try you again, Tommie, and I will let you go if you will let me," said the teacher.

And Tommie did let his teacher. One bright September afternoon he and more than a dozen other children travelled down to Chilworth station, and after a pleasant walk down a country lane, and across a heather-covered hill and through a deep pine forest, and then Tommie found himself standing outside a pretty old farm-house.

Was Tommie happy? Happy, yes! almost too happy to speak. He had perfect freedom and endless delights.

One evening the children were talking together and listening to words from the Bible, which the matron explained—words of welcome to Jesus Christ; words of comfort and help for the needy; words of forgiveness for the sinful.

Our listener heeded those words, and they sank deeply into his heart. One by one his sins stood out before him, those idle, foolish thoughts and words, those wicked deeds. Would the Lord Jesus receive Tommie? Was there a welcome and forgiveness for him? He was assured that there was. "This Man receiveth sinners." And Tommie in his heart of hearts went to Jesus Christ, and heard those gracious words of forgiveness spoken to him.

Tommie returned to a very sad and wretched home. His parents were quarrelsome people who did not love the Lord Jesus, and when their little son told them of the free forgiveness he had received, they only laughed and jeered at him, and said they hoped he'd keep it up.

Back Tommie came to the class, no longer the troublesome boy, but ready to sing pleasantly and listen attentively, and help instead of hinder those around him. He would come up repeatedly at the close of the meeting for a warm shake hands and "good-night" with his teacher. He made his teacher very glad.

About this time a brother of Tommie's fell ill, and during his illness his mother thought very seriously over her past life, and one day she knelt with the Mission nurse to plead for God's forgiveness through Jesus Christ. This proved to be a great joy to her and to us.

One evening lately Tommie did not come to the class, so the next week, just before the class, his teacher went to pay him a visit. You would not have liked to go down that dark street I am sure. A knock at the door brought a rough-looking man to open it.

"Can I go upstairs and see your wife and Tommie?" asked the teacher.

"Yes; go on up," said the man.

So the teacher passed through an open, dirty courtyard, and then through a hole in the wall, up a very dark winding staircase. She hardly knew where she was going.

"Go straight on," shouted the man, and she went straight on.

"May I come in?" said the teacher, knocking at a door.

"Yes, do," said a pleasant voice inside.

How shall I describe the room to you? In the middle stood Tommie and his mother, his face shining from a recent application of soap and water, and the mother was in the very act of pinning a collar round his neck. Near him stood Susie, his little sister, already dressed, hymn-book in hand, ready for the children's meeting. Two smaller and very dirty children were playing in a corner of the room with a headless doll. Close beside them, on the wash-stand, sat Pussy, taking a general survey of the room, while a light brown rabbit, who had just escaped from its hutch near the window, was jumping about by way of diversion.

"Take a seat," said Mrs. ——, dusting a chair; "I'm glad to see you."

"How is Charlie now?" inquired the teacher.

"Charlie? oh, he's better now, a deal better; it's Tommie I'm anxious about."

The visitor's heart sank while she said, "What about Tommie?"

"Oh! Tommie's a good boy enough," said his mother, putting another pin in his collar; "only he is so up to the buttons, there, I don't know what to do with him."

"Up to the buttons?" inquired the teacher; "what do you mean?"

"Why, the buttons," said Mrs.——.

"I am afraid I don't understand," said the teacher, feeling very ignorant indeed.

"Why, it's a game the boys play, and Tom is so up to it. There of an evening he's out a-playing at them buttons along of a lot of rough boys, and I do get so afeard for Tommie, in case he should go with they. And of a night I go a scouring the streets for Tommie, and my eyes all a blinded with tears, thinkin' and thinkin', Where is Tommie?"

Oh! the teacher was sorry, and the poor boy looked so miserable and unhappy that she could not speak to him, but very soon he went off with his teacher and little Susie to the class. Down the dark stairs, and out into the dark streets, and then Tommie slipped his hand into his teacher's, and held it very tight.

"Oh! Tommie, I hoped that you were going to live for the Lord Jesus," said the teacher. "I hoped you were a real Christian."

"No; I am not," said Tommy, very sadly. "I am sure I can't be."

"You need not think He has given you up, Tommie. He never would do that. Once we really come to Him, He will *never* let us perish."

Tommie only sighed, and walked slowly on.

Then they arrived at the door of the London Medical Mission*, and were soon upstairs in a bright large room. A pleasant hour was spent in singing hymns, and hearing more of the love and power of the Lord Jesus Christ. Then the Mission nurse and Tommie had a long talk together, and he promised her to give up the companionship of the wild boys who had led him astray. You would have felt sorry for Tommy if you had seen him that night. There he stood listening, while one and another tried to comfort him, and all the time he was looking so sorry, and heartless, and helpless.

Then he went back to his wretched home in the dark street.

Do help Tommie, and the hundreds of boys and girls who are trying to follow Jesus Christ, amid fierce temptations. You *can* help them. "Helping . . . by prayer." S. E. S.

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* 47, Endell-street, St. Giles,

ANSWER TO BIBLE ACROSTIC.

"I will Guide Thee."—Psalm xxxii. 8.

(1)	Intercessor	Heb. vii. 25.
(2)	Wine	John ii. 3.
(3)	Isaac	Gen. xxvii. 33.
(4)	Lamentations	Lamentations.
(5)	Luke	Col. iv. 14.
(6)	Goliath	1 Sam. xvii. 49.
(7)	Uzziah	2 Chron. xxvi. 19.
(8)	Incense	Exod. xxx. 8.
(9)	Deborah	Gen. xxxv. 8.
(10)	Eden	Gen. iii. 1.
(11)	Treasures	Matt. vi. 20.
(12)	Hope	1 Cor. xiii. 13.
(13)	Elijah	1 Kings xviii. 18.
(14)	Egypt	Hosea xi. 1.

Correct answers received from:—W.S. K.R S. A.H.C. E.J.M.S. C.G.M. G.M A.W. H.T.W. H.C.C.

FEMALE EMIGRATION.

SIR,—Free papers are now offered for domestic servants to Western Australia. The Crown agents for that colony are providing an experienced matron to take charge of the travellers. For the first party, which will leave England this month, completely free passages are granted; the young women are not even asked to pay for their own ship kit, and are allowed third-class rail fare to port of embarkation. These great advantages are offered only to women of thoroughly respectable character who can show their capacity for service by a written recommendation from a *bonâ fide* employer. All emigrants will be temporarily received on landing into an Emigrants' Home, and allowed to remain there whilst making their engagements for suitable employment; advice and assistance are given by Government officials. Free rail or steam passages will be provided to the residences of employers.

Such an opportunity for going, without any personal cost, to a country which is only waiting to be peopled, will probable commend itself, if only they can hear of it, to many who suffer from the depression which prevails among all classes in England, which causes women's work to be so very poorly paid, and who do not mind a little roughness at first starting for the sake of securing a reasonable prospect of making eventually a comfortable home in a prosperous country.

Yours faithfully, E. Joyce.
St. John's Croft, Winchester.

A memorial on behalf of the Servants' Home, Brisbane, signed by many practical workers in connection with female emigration throughout this country has been issued. Since the movement has commenced here, intelligence has been received that a Training Home has been opened at Brisbane, to which the Queensland Government has given assistance.

The permanent character of this new Institution is especially satisfactory to the supporters of the work. As the building can at present only accommodate a few inmates, we request the co-operation of the British public, for the purpose of erecting one more equal to the needs of the present emergency. We earnestly request the support of your kind readers.

Jane Stuart Wortley.
Ellen Joyce.
16, *Clarges-street, Piccadilly, W.*

MESSRS. MOODY AND SANKEY.

CLEVELAND, OHIO.

IN a letter to the New York *Independent* dated January 16, a correspondent gives a sketch of the recent meetings held by these evangelists at Cleveland. He says :—

Cleveland has a devoted body of Christian ministers and of lay Christians. In the preparations for the recent convention of three days, commencing on Tuesday, January 12, and continuing through Friday, January 15, Mr. Moody and Mr. Sankey were surrounded bv a arge devoted band of praying people. The move for a convention originated in the Union ministers' meeting, and it has been very completely a union effort. If the co-operation of ome denominations has been less noticeable, his is to be said, that all were satisfied. The hearty co-operation of the Y.M.C.A., under the ead of its efficient secretary, was of great value n reaching and enlisting young men. Another avouring condition of incalculable importance was the work of Francis Murphy, which had een carried on with great zeal for the previous hree months.

The convention or mission was held in the Music Hall, which is one of the largest halls in America, and admirably complete in its appointments. It seats 5000 persons. The session opened on Sunday evening with a general sermon addressed to Christians, which I have now heard hree times, but I was as much interested as when first heard it. Mr. Moody preached an hour ; no ne wearied. All hung upon his lips. Again I looked instinctively to the roof, as he told the tory of the man born again at Capernaum. It was o graphic and homely ; his deliverance of the matter was so genuine. The churches of Cleveland were stirred that night. There was no nquiry meeting. But many went home inquirng. There were great searchings of heart.

The meetings of Wednesday were of such xtraordinary interest that it was decided that ay to continue the convention through Friday (the original plan was to close with Thursday). On Wednesday afternoon, the first inquiry meeting was held. The same building was illed. Two inquiry meetings a day were held n Wednesday, Thursday, and Friday. On Thursday afternoon 120 persons rose in the ongregation to request prayer. The meetings f Wednesday and Thursday evenings at the hall were for men. There were meetings for women at the same time in the First Presbyerian Church. The spectacle of the hall, with he floor and two great galleries and platform packed with 4500 men by count, was such a ne as I never saw before : one to be remembered for ever. These evening services were of great power. It is ten years since I have heard Mr. Moody preach. His growth in exegetical accuracy, in energy, and in spiritual power is greater than I would have believed possible. The force of his mental movement within his peculiar range is beyond anything I ever heard. It is overwhelming. The characteristic of this movement is not natural, but spiritual force. The inquiry meeting of Wednesday evening was ull. Scores of men committed themselves on he Lord's side.

On Thursday evening the meeting opened with an opportunity for men who had accepted Christ on that evening to rise and say so. And over fifty stood and said : "I accept Christ." They were of all classes. Many were Catholics. Not only were there many Catholics in the udiences, they were in the aftermeetings, and gave as good tokens as any present, of sound, ntelligent conversion. Priests obtained tickets o the meetings. On Friday evening twenty nquirers went out into one anteroom, and thirty nto another ; and the number in the main room id not seem sensibly diminished. This meetng did not close until after eleven o'clock.

Thus ended this remarkable series of meetings, eaving the grave question to be met : "How hall they be followed up?" It is hoped that he united churches will make, at once, a thorough canvass of the city. A series of union evangelistic meetings may be held. It has been suggested that the way is open for a work of several weeks in the autumn. At present there is a hopeful outlook for a general revival in Cleveland. May it be soon. And may it extend through all the region of Northern Ohio. For such a work, deep and thorough, will alone settle the labour question, the Sunday question, and all the ethical questions so pressing for solution in our great cities, East and West.

In one of its long and excellent reports of the meetings, the Cleveland *Leader* refers to the strong cohort of singers assisting in the work. Mr. Sankey, of course, was the central figure, but he had the very efficient aid of Mr. and Mrs. Clark Willson, and Mr. Excell, of Chicago.

CHICAGO.

Rev. Dr. Kittredge, of this city, sends a long account, dated January 23, of the visit of the evangelists to Chicago, in the course of which he says :—

Mr. Moody is always welcomed back to his own city, and his case is surely an exception to the general rule, that a prophet is not without honour, save in his own country. Nowhere do larger crowds greet him than here throng the buildings where he is advertised to speak ; and the churches of all evangelical denominations join in endorsing his work with sympathy and prayer. The return of Mr. Moody to Chicago was hailed with joy by our churches. The work began last Sabbath in the Chicago Avenue Church, which has always been known as "Moody's Church" ; for here he commenced his labours as a young man, gathering in the neglected and outcast, when few appreciated his unselfish zeal ; when, in the great fire of 1871, this people lost their church home, it was through the efforts of Mr. Moody that the money was secured for the erection of this capacious and beautiful structure. Since that time he has watched over its interests, has kept in constant correspondence with its officers, and been to this people like a father, even selecting their present beloved pastor, Rev. Charles F. Goss, and persuading him to accept the position.

All of the meetings, with two exceptions, were held in the Chicago Avenue Church, Mr. Moody resisting all the efforts made to induce him to preach in other parts of the city. The two exceptions were an address before the Presbyterian pastors and officers of the church connected with the Chicago Presbytery, and a talk on City Evangelisation, at Farwell Hall, on Friday. An all-day service had been arranged for last Monday, in the First Presbyterian Church, the object being to pray for the outpouring of the Holy Spirit. After a good deal of persuasion, Mr. Moody consented to speak during the last hour. There were few dry eyes in the house, as he pressed home, with great earnestness and pathos, the joy and privilege of winning souls to Christ. The success of the meetings in the Chicago Avenue Church has been wonderful, when it is remembered that there was no long and thorough preparation for them, as in 1876, by the churches, and comparatively little advertising. Though the weather has been bitter cold and stormy, the immense building has been completely filled at every service ; and usually even the aisles have been crowded in spite of the city law, which forbids the placing of a single chair in the aisles of any church or hall. At the women's meetings, every class has been represented ; silks and calicoes have mingled as never before in the house of God, and every face was lighted up with an intense interest.

There have been glorious results of the work of one week, and a peculiar feature has been that the men's meetings have been, if anything, more solemn than the women's, and Mr. Moody stated on Thursday that he had found it easier to reach the men, easier to persuade them to accept Christ.

THE SOUTHERN STATES.

The proposed tour of the evangelists through the southern portion of the United States is awakening very great interest. At Mr. Moody's request, Rev. G. A. Hall, of the Y.M.C.A., visited the cities included in his plan, and at each place held conferences with pastors and laymen, explaining the evangelists' wishes, and aiding in preparing for the meetings. It has been a great privilege, writes Mr. Hall, because of the hearty and unanimous approval with which the plans were received. The only complaint was that the evangelists can spend so little time at each place. The following towns are to be visited :—

Knoxville, Tenn.	January 26—28
Chattanooga, Tenn.	January 29—31
Nashville, Tenn.	February 2—4
Memphis, Tenn.	February 5—7
New Orleans, La.	February 9—19
Texas	February 21—March 7
Mobile, Ala.	March 10—12
Selma, Ala	March 14—17
Jacksonville, Flo.	March 19—22
Charleston, S C.	March 24—28
Columbia, S.C.	March 29—31
Atlanta, Ga	April 2—6
Norfolk, Va	April 8—11
Lynchburg, Va.	April 13—16
University of Virginia	April 17, 18

I had the privilege, adds Mr. Hall, of being with Mr. Aitken in some of his meetings at New Orleans, and was greatly delighted with the blessed fruits of his labours. He had large audiences, and I learned of some facts which showed the Lord was indeed honouring the word as spoken by this messenger.

THE MIDNIGHT MEETING MOVEMENT.

THE annual devotional meeting of the friends and workers in connection with the Midnight Meeting Movement and the Rescue of the Fallen, was held at the Homes of Hope, Regent-square, on Monday week. The meeting was numerously attended, increased interest being manifested in the work of female reclamation now being carried on in the Metropolis as well as many of our large cities and commercial centres. Mr. Drysdale, of the Midnight Meeting Movement Committee, presided.

Mr. Christien, organising secretary, said the time had fully come when the condition of our streets and cities called for further extension of the work of female reclamation. In addition to this vast Metropolis, the Midnight Meeting Movement had now seventy towns in which their operations were being carried on. These districts should be visited annually, not to mention that many other towns and large commercial centres now required the aid of this mission, in order that the inhabitants might be induced to take an interest in the reclamation of young women and girls living in the thraldom of sin. That, however, could not be accomplished unless increased income enabled the committee to appoint additional workers.

The work was greatly hindered during the summer months, and the good already accomplished, at times allowed, in some measure, to fall into abeyance through want of united and continuous effort. It is very desirable that the good work commenced in these towns should be consolidated. Mr. Christien cited several towns where a second and even third visit from the agent of the Mission had succeeded in arousing the energies of the inhabitants and inducing them to make renewed efforts for the rescue of the unhappy victims of vice and suffering.

A spirit of deep devotion, as well as earnestness and anxiety for the future, characterised the meeting generally, the various workers manifesting the greatest desire to do all that Christian men and women could accomplish, by the support and counsel of the Lord, to rid this Christian land of the foul spot of vice and criminality which, unhappily, too plainly exists in our midst.

STEWART MEMORIAL MISSION.—This mission was established seventeen years ago, by the late Dr. A. P. Stewart, in North-street, Sloane-street, S.W. Recently the Committee resolved to enlarge the hall ; this has been done at a cost of about £100, and it is now in every way more fitted to be a centre of evangelistic effort. To inaugurate this enlargement a social meeting was held on Tuesday week, when addresses were given by Mr. D. Matheson, Dr. Sinclair Paterson, and other friends.

MISSIONARY CONFERENCE AT LEICESTER.

FOLLOWING in the wake of the Manchester Conference, which we fully reported some weeks since, Leicester had a two-days' Conference on Foreign Missions last week. The meetings were held on Tuesday and Wednesday, at Rev. F. B. Meyer's spacious and beautiful Melbourne Hall. Mr. Meyer and Rev. W. Float, of Market Harboro' were the leading local spirits in these gatherings, and succeeded in obtaining the attendance and speech of many well-known workers, whose addresses deeply interested the audiences of the two days.

At the first meeting, on Tuesday morning, several interesting addresses were given, including one by Miss Annie Macpherson, on the missionary training of the young; we hope to give it in an early issue.

At the meeting on Tuesday afternoon, Mr. JAMES A. ADLER, of the Mildmay Mission to the Jews, spoke of the progress of Gospel work among the sons of Abraham in the East of London and on the Continent. It is now desired to enlarge the scope of the work on the Continent, where the needs are very great. In connection with this, Mr. Adler drew attention to Mr. Salkinson's translation of the New Testament, copies of which are to be distributed as far as the finances will allow. Respecting the work in London, Mr. Adler said the dispensary in Whitechapel has proved a marvellous agency in gathering Jews to hear the Gospel. There are to-day, he said, 100,000 converted Jews. In a recent conversation with the Chief Rabbi, that functionary had admitted to him that many were embracing the Gospel.

"Gospel Work in Spain" was the theme of a short address by Mr. J. CECIL HOYLE. He urged that the churches in England should reverse their plans; instead of foreign mission work being reserved for special occasions and special efforts, it ought to be placed in the forefront of the aims, plans and purposes of all the churches. He made a strenuous appeal to young Christians to give their lives to this work. As one who had himself laboured in the mission-field, he could promise far greater personal blessing to those who did so, than if they stayed at home. Referring to Spain he said it was there that the legitimate fruit of the Romish system could be fully seen. The judgments of God have lately fallen on that nation in remarkable succession, on account of its national apostacy and its terrible persecution of Christians. The death of the late King was a great blow to the nation, as he was disposed to grant full liberty for all Gospel work. The cholera decimated the population in many places. Before that there were the earthquakes, and before that revolutions, a plague of locusts, and floods. Yet proud Spain will not hear the rod or Him who hath appointed it. There is scarcely a native Christian in Spain who has not in some way suffered for the Gospel's sake; it seems to be the one object of the priests to get hold of copies of the Scriptures and fling them into the mire. Yet the Gospel has taken considerable hold throughout the country, though the scattered workers are much isolated. There is ample scope for many more workers and there are no difficulties there, according to Mr. Hoyle, from sectarian feeling or division; all the workers feel that the one faith and the one Lord is the great bond of union between them.

Colonel CLIBBORN described the work of the Salvation Army in France and Switzerland. He had come post haste from the South of France to be present at the Conference, in response to the chairman's call. It is salvation that we want to send all round the globe. He sometimes thought that salvation was like smallpox; you must have it yourself before you can give it to others. Many professors seem to have undergone a sort of vaccination which is just sufficient to prevent them from getting the real thing. During its three years' Continental history, the Army has doubled its working power each year. There are now fifty-four stations in France and Switzerland in connection with the Army where regular Gospel services are held. It has to contend with much infidelity. An infidel once said to him that the nearest he could get to belief might be thus expressed: "O God, if you exist, save my soul, if I have one." The Major proceeded to tell of some of the Gospel trophies met with in the work. All over France and Switzerland they had seen the devil, as it were, flinging people upon their spears. God had made the work of man to praise Him in a very wonderful way. Everybody would recollect the violent persecution that marked the inception of the work in Switzerland; but even it had been overruled for good. The very day that Miss Booth was expelled from Geneva seventy-two Genevese mothers sent a letter to her, praising God that some in connection with each of their families had been saved. Eleven officers have been violently expelled from Switzerland, and eight decrees put forth against them; twenty-three imprisonments have been inflicted; and six of their halls have been destroyed. They have lately opened up two valleys in one of the Cantons, and the work is progressing apace.

The addresses by Mr. REGINALD RADCLIFFE, at this and the subsequent meeting, are reported with some fulness in other columns.

At a large meeting in the evening one of the aldermen of the town presided. He said that one of his sons had devoted himself to missionary work, and he should rejoice if others of them followed the same high and noble calling. If the spiritual energy that manifested itself in the days of the early disciples had been continued, what a different world this would be to-day. Worldliness and ceremonialism fell on the churches and clouded the fair prospect. Thank God that in this century there has been a largely increased interest in the evangelisation of the heathen. England has been greatly blessed in the scale of nations; might it not be that she and America have been designated as the messengers of the Cross to the world. Leicester had given one of her sons to the mission-field [Adam McCall], and he had fallen a martyr in the holy cause; let her send out others to stand in the front of the battle.

The first missionary delegate to speak was Rev. H. C. PHELPS, who read a statement of the work of the South American Missionary Society, which was started fifty years ago by Captain Allen Gardiner. There are now twenty-five missionary stations on the Continent in connection with the Society. Its operations embrace Gospel work among the heathen, the Roman Catholics, and the British merchants and seamen. Of these merchants and traders there are many, and if it be true, as reported, that gold has been found in Terra del Fuego, there will be many more. The Fuegeans were once looked on as a hopeless race, so degraded were they. But the influences of the Gospel have been so great that a complete transformation has taken place among this wild and lawless people. The Argentine Government has lately given orders that the work of the Mission should have every official assistance. Mr. Phelps urged that a greater interest in the needs of heathen lands should find expression in more generous gifts to the support of the missionary cause.

Mr. R. BURN (of the Aldersgate-street Y M.C.A.) referred to the many opportunities enjoyed at the noon prayer-meeting there of hearing the reports of workers from all parts of the great world-wide field. One memorable occasion was when Mons. Coillard and his wife were commended to God before going forth to the sandy deserts of the Zambesi, where they are now "toiling on," seeking to deliver the Gospel message to these African tribes. Mr. Burn related some touching facts showing the heart-hunger and thirst of the Chinese for the Gospel; and made an earnest appeal to his young hearers to devote life, and all its powers, to the glorious work of being ambassadors for Christ to those living in darkness and the shadow of death.

Colonel CLIBBORN furnished some further information as to the work of the Salvation Army. He said that none of the officers in France had any salary; they were glad to be provided with the barest subsistence. They hoped soon to make the French work self-supporting. God greatly blessed the circulation of the French *War Cry* on the Parisian boulevards. Lately there has been a new development in the visitation of the cafés where so many of the people spend their evenings. The women cadets who carried on this work had great freedom in pursuing it, and met with much success.

In a rousing address, Mr. HENRY VARLEY urged that the prevailing commercial depression might be attributed to the unfaithfulness of this nation to its trust as the depository of Gospel light for the dark regions of the earth. He contended that, if the sums wasted in licentiousness and intemperance year by year were saved for legitimate ends, the people would scarcely be able to bear their prosperity. With many of the other speakers he besought young men and maidens to thrust aside all selfish and unworthy views of life, and give themselves to the blessed work of carrying the Gospel of salvation to those lands where it is not known.

SECOND DAY.

At the Wednesday morning meeting, Miss JENNINGS, Baptist Zenana Missions, gave a very interesting account of Zenana work in Calcutta. She spoke of the great influence of the ignorant heathen women over their intelligent educated husbands; hence the importance of getting hold of the women. Another great need is Zenana schools for teaching the children. The difficulty of women confessing Christ through fear of the husbands is very great, producing many secret Christians. Widows cannot believe that Jesus died for them, being widows, especially if they have no sons. Out of the 125,000,000 women of India, there are 21,000,000 widows.

Rev. JAMES SMITH (late of Delhi) said he went out to India in 1840, and after working three or four years became disheartened. He remembered working for five years without seeing a single convert, and another five years and only two or three inquirers. Succeeding years, however, changed the aspect of affairs, and many were gathered in. Speaking of the open doors there are now for preaching the Gospel in English, he said a Christian barrister in Calcutta and another gentleman are in the habit of going out regularly into one of the public squares and preaching to crowds of natives in the English tongue. A few years ago this could not have been done. The same thing is true of Madras, Bombay and other large centres. Carey began this education, and now there are three million natives being educated in Government schools, and perhaps ten millions who can read the Bible.

The subject of India was followed by a very interesting address on Burmah, by Mr. HENRY SOLTAU, who, by means of a large map, sought to impress upon his hearers the vast extent, as a mission field, of Upper Burmah, now opened up through British occupation. There is great need of labourers to enter into these open doors. Rev. W. BUSHELL, of the American Baptist Missionary Society, who has been labouring in lower Burmah, also detailed many particulars of the work of the Society since 1814, the year following that in which Judson went to Burmah. The Karens had received the Gospel, as the Burmans had not; for, oppressed and robbed by the Burmans, they were eagerly looking for a Saviour. He then gave details of a most remarkable journey to the East of the Shan States, where in two months he baptized sixty or seventy natives. The Society has now 485 churches amongst them, numbering from half a dozen to three or four hundred, with 522 native preachers, and 25,607 church members. Last year 1924 were baptized.

In the afternoon the subject of North Africa was introduced by Mr. E. H. GLENNY, who, dressed in Kabyle costume, and with a large map, opened up the needs of this neglected region. Following him, Rev. S. H. DAVIS, of Samoa (L.M.S.), spoke of the conquests of the Gospel in the islands of the sea.

At the evening meeting in the large hall, which was numerously attended, the subject of China was to the front. The China Inland Mission was represented by Mr. B. Broomhall, Mr. and Mrs. Piggott, and Mrs. Hudson Taylor. The needs of this interesting people, and the faithfulness of God in connection with the work among them, were touchingly set forth.

Mr. Reginald Radcliffe gave the closing word of the Conference. Amid breathless silence he entreated his hearers to receive Christ in all his fulness. Being desirous of affording an opportunity to any whose hearts God had touched of offering themselves for the Lord's work in any part of the world to which He might call them, a meeting was held at the close of the China meeting in the adjoining schools. It was addressed by Mr. Meyer and Mr. Broomhall, after which an appeal was made for any thus offering themselves to rise, when fifteen young persons of both sexes, twelve of whom are members of Mr. Meyer's congregation, stood up.

Additional meetings were held each evening at different chapels of the town, and a considerable impetus will, we trust, be given by this Conference to mission work throughout the world. The presence of the Lord was very manifest throughout the meetings, and unto Him shall be the glory.

Mr. Leonard Shaw, of Manchester, was at the meeting for prayer previous to the evening gathering, and stated, as a result of the recent Manchester meetings, that six workers are going out to various mission fields.

DEAR SIR,—I wish to bear witness to the unusual blessing which has attended the recent Missionary Conference, held in the Melbourne Hall, Leicester. It has been marked by a oneness of feeling, and earnestness of purpose, and a sense of the Divine presence, which have been quite remarkable. Missionaries from a distance have expressed their thankfulness for quickened tone, and a movement has been inaugurated in the town, which will give an impetus to the missionary societies of every name.

On the day following the Conference a meeting was held of those who were prominently identified with it, under the direction of Mr. Radcliffe. It was resolved that we would take this opportunity of urging on our fellow-believers throughout England the desirability of convening similar conferences. Why should not every great town in the kingdom have one of its own? My friend, Rev. William Float, Foxton, Leicestershire, who has kindly acted as secretary, would be happy to give information.

It occurred to us also that it would be wise if the Y.M.C.A. could arrange throughout its vast network for the holding of missionary prayer-meetings, in which all believers could meet at weekly or monthly intervals to plead the cause of Christ's heathen, irrespective of denomination or name. Lastly, after long deliberation we felt that something should be done to facilitate the going out of Christian mechanics to all parts of the world. The world can never be evangelised by trained missionaries, though, of course, they are indispensible. But their labours might be supplemented and greatly aided, if for every trained missionary there were one hundred God-fearing men, who, whilst maintaining themselves by their hands, were engaged in evangelising the heathen.

This problem is not an easy one, but we thought that something might be done towards its solution by the establishment of a Christian Mechanics' Association, established on the same lines as the Y.M.C.A., having branches in every part of the United Kingdom, and correspondents all over the world. Its chief aim would be missionary in character, and its purpose would be twofold: First, to put Christian working men, who were leaving this country, in communication with fellow-Christians in any part of the world to which they were going, so that by co-operation they might quicken each other's spiritual life, and do more good together than they could alone. Secondly, to direct those who wished to go out for Christ's sake to the countries where his work needed them, and where they would find suitable employment.

We did not feel able to give effect to this latter suggestion, but we thought that if you would be good enough to publish it in your columns, it might become a seed-germ in the minds and hearts of some of your readers.

Yours truly,

Leicester, Feb. 5. F. B. MEYER.

BIBLE STUDIES.—4.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—MAT. xviii. 3.

ADMISSION to the kingdom. "Except a man be born again, he cannot see the kingdom of God" (John iii. 3, 5). "As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name" (John i. 12). "Ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26).

(2) Means of growth. "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Pet. ii. 2). But we are not meant to remain babes, and should not, if we were half as eager for the Word as the babe is for its milk (1 Cor. iii. 1—3; Heb. v. 12—14).

(3) The Father's tender love for his children. "Can a woman forget her sucking child? . . . yea, she may forget, yet will I not forget thee" (Isa. xlix. 15). "As one whom his mother comforteth, so will I comfort you" (Isa. lxvi. 13). His heart yearns over the naughty and wayward children (Hos. xi. 1, 3, 8).

(4) The child's confidence in the Father's care. It is not anxious about food and clothing, it expects both. "Your heavenly Father knoweth that ye have need of all these things" (Mat. vi. 25—34).

(5) The Father's character in the child. "Even a child is known by his doings" (Prov. xx. 11). "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John iii. 10). "Be ye therefore followers of God, as dear children" (Eph. v. 1).

(6) The child's education. "I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Ps. xxxii. 8; Ex. iv. 12, 15; Ps. xxv. 8, 9). "What son is he whom the father chasteneth not?" "Whom the Lord loveth He chasteneth." "No chastening for the present seemeth to be joyous, but grievous: nevertheless, *afterward*" (Heb. xii. 6, 7, 11).

(7) A child cannot bear much at a time. The tender Lord teaches "precept upon precept, line upon line, here a little, and there a little" (Isa. xxviii. 10). "I have many things to say unto you, but ye cannot bear them now" (John xvi. 12). We need the Lord as our Wisdom in dealing with babes in Christ; we so often expect them to grow up all at once.

(8) The child's gladness. The songs of the children in the temple were sweet to Jesus (Matt. xxi. 15—16). "The kingdom of God is . . . joy in the Holy Ghost (Rom. xiv. 17). "The fruit of the Spirit is . . . joy" (Gal. v. 22). "Let all those that seek Thee rejoice and be glad in Thee" (Ps. lxx. 4).

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18). "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13).

Streatham. JANET CLARK.

BAPTIST MISSIONARY SOCIETY.—At the last quarterly meeting of the Mission Committee, Miss Martha Spearing, formerly associated with the Congo Mission of the American Baptist Missionary Union, was accepted for work in connection with the Congo Mission of the English Baptist Missionary Society; she will leave for Africa at an early date, with a view to assist Mrs. Grenfell at Stanley Pool in the conduct of her girls' school at that station. At the same meeting the committee accepted the offers for mission work in China of Mr. E. C. Nickalls, of Bristol Baptist College, and Mr. Moir Duncan, of Glasgow University. The offer of Miss Lila J. Dawbarn, of Liverpool, for mission work in China, has also been accepted. Miss Dawbarn proposes to meet, from her own resources, the expense of passage and maintenance, thus relieving the Society of all pecuniary responsibility

THE CHRIST LIFE.

(*Vide* THE CHRISTIAN *for January* 28.)

HOW can I be a Christ?
  A sent one—sent of God,—
Anointed with the sacred oil,
  And consecrate by blood.

Not as a sacrifice,
  Or offering made from sin;
One only Christ can thus prevail
  To make the conscience clean.

The Holy Son of God
  The winepress trod alone;
No son of man can bear a part
  In that which doth atone.

But Christ in me may live,
  His Spirit govern mine,
That so his image seen in me,
  May through me brightly shine.

His tears o'er sinners shed,
  His love for wandering men,
May my whole soul with zeal constrain
  To bring them back again.

As He went forth among
  The suffering and the sad,
So may I bear his name abroad,
  And make the mourner glad.

As He compassion showed,
  And kindly warnings gave,
So may I look on erring souls,
  And seek the lost to save.

From Pharisaic pride
  And selfish envy free,
With meek and lowly heart to all,
  So I a Christ may be.

O Christ now santify
  My spirit, body, soul,
Until thy blessed character
  Is stamped upon the whole.

Sunderland. W. F. G.

◆

YOUNG MEN AT FINSBURY-PARK.

THE seventh annual meeting of the Finsbury-park Y.M.C.A. was held last Thursday, Mr. George Williams presiding. The report, read by Mr. Orchard, secretary, was full of encouraging facts as to the progress of the work. Four hundred and twenty-five members and associates have been added during the year. The formation of a Ladies' Committee has introduced the element of home comfort into the Institution, and is producing a refining influence.

Mr. Armitage announced that a bazaar is intended to be held in April, when it is hoped the debt of £1000 will be cleared off.

The Chairman made one of his genial speeches. Rev. F. A. C. Lillingston, in strongly commending the objects of the Association, said the young men were beset with danger on every hand and the help of such an Institution was invaluable.

Rev. W. G. Beardmore showed that the true idea of manhood was realised in Jesus Christ. Rev. T. Eynon Davies, of Finchley, said young men should avoid all places and kinds of amusements where they could not take their sisters with them.

LEEDS RAILWAY MISSION.—Annual teas, given by the workers who send Gospel papers and letters monthly, were lately held in St. John's schools, New Wortley, when many testified to having received blessing by means of this Mission. There are several hundred of railway officials not yet supplied. Mrs. Cambie, 21, Aberdeen Park-road, Highbury, London, N., will forward any number of names, with full particulars.

HOME FOR GOVERNESSES, PARIS.—I can speak from personal knowledge of the kindness and comfort by which our countrywomen are surrounded—how the sick ones are nursed and a doctor provided at Miss Pryde's Home, 23, Avenue du Bois de Boulogne. A home-feeling prevails, which is much appreciated by these girls, in a foreign country, who have to earn their living. We are very grateful to ladies such as Miss Pryde and Miss Leigh for providing such happy homes for Englishwomen in Paris.

ALICE L. OAKESHOTT.

69, *Avenue de Wagram, Paris.*

Notes and Comments.

A THANKSGIVING meeting will be held in Willis's Rooms (26, King-street, St. James's), on Friday, February 19, at 7 p.m., to welcome Rev. W. Hay Aitken on his return from America. The Earl of Aberdeen will preside.

In our desire to stimulate the earnestness and zeal of the churches on behalf of foreign missions, we have given considerable space to a notice of the Missionary Conference at Leicester last week, and Mr. Radcliffe's rousing addresses. We trust the letter by Rev. F. B. Meyer will evoke a hearty and general response. Let all the churches but trim their sails to the favouring breeze of awakened solicitude for "God's heathen" at home and abroad, and we may see a great scattering of consecrated workers to all lands.

With deep sorrow we have to announce the decease, on Thursday last, after seven days' illness, of Rev. W. E. Boardman, at his residence in Highbury Park. The interment took place at Highgate Cemetery on Monday. In our next issue we hope to give a sketch of the valued life and labours of our departed friend.

The following circular has been issued by the friends of Dr. Heywood Smith. It will tell its own story, and we heartily commend its object to the Christian public generally :—

> Dear Sir,—The high position that Dr. Heywood Smith has long held in the medical profession, especially in the treatment of those painful diseases to which women are liable, will no doubt be well known to you. You will probably also be aware that owing to the severe censure which was passed upon him by Mr. Justice Lopes, on account of his hearty co-operation with Mr. Stead, in endeavouring to improve the state of the Criminal Law, and to protect the virtue of young females, he has been deprived of his appointments by two hospitals, of which he has been for seventeen years physician.
>
> Several friends who sympathise with the work that Mr. Stead and his associates accomplished, although they do not commit themselves to an approval of all the means taken, and who consider the treatment to which Dr. Heywood Smith has been subjected as unjustifiable, are desirous of expressing this feeling in a practical manner. They suggest that a Home should be established in London, under the entire control of Dr. Heywood Smith, where the best surgical and medical assistance may be obtained by ladies who do not possess sufficient means to obtain first-class treatment at their own houses, and yet from their social position are unable to avail themselves of the ordinary hospitals. Perhaps no greater boon than this can be conferred upon a most suffering class; and if you are willing to contribute, the undersigned will much esteem your promise of assistance. Please reply to the Hon. Secretaries.
>
> J. Clifford, D.D.
> Percy W. Bunting.
> Hugh Price Hughes.
> W. Bramwell Booth.
> S. Gurney Sheppard.
> Benjamin Waugh.
> R. C. Morgan.
> Robert Scott.
> Francis Peek, Treasurer.
> C. S. Read, J. E. Gordon, } Hon. Secs.
>
> 4, *Austinfriars, London, E.C.*

Mr. Joseph Cook's eight Monday Lectures this year, which began in Tremont Temple, Boston, on the 1st inst., will be on the general subject of "Vital Orthodoxy at Home and Abroad." Among the specific topics are the following: — "What is Saving Faith?" "Man's Part in Conversion." "God's Part in Conversion." "Christ the Way, the Truth, and the Life." "The Unity of the Faith of Evangelical Christendom in Regard to the Means of Salvation." "Agreements of the Foremost Evangelists of all Ages." "Methods of the most Successful Preachers." "The Church Needed by the Times." There will be a symposium on the question, "What saves men, and why?" There will also be preludes and interludes, as heretofore. In announcing the publication of the lectures in its columns, *The (New York) Independent* expresses the belief that the present course will be by far the most interesting and valuable of all that have been delivered since the Lectureship began ten years ago.

Mr. William Saunders, M.P., in a letter to *The Reading Mercury*, has called attention to the brutal and debasing sport of stag-hunting. He states that the train by which he was travelling very recently was stopped near Hungerford because the staghounds were crossing the line, and he saw a magnificent stag standing at bay in a pond surrounded by huntsmen on horseback, who were trying to dislodge the animal even by means of a noose thrown over its neck. Mr. Saunders says :—

> As the train passed on the poor beast was dancing over the grass with tottering and almost exhausted steps, with the certainty that in a few minutes, while still alive, its quivering flesh would be torn from its graceful limbs by the trained and remorseless enemies of its kind. I shall never forget that stag, in the centre of the pond, surrounded by the heads of county families engaged in adding to its terror, and carefully planning how their own delight and the torture of the poor brute could be prolonged in order that they might have a better appetite for the evening dinner.

Upon this sorry sight Mr. Saunders bases some arguments into which we need not follow him, but there can be only one opinion with regard to the cruel and inhuman pastime. We cordially agree with the opinion of a working man spectator, who said—

> Men who will take pleasure in the torture of a dumb animal will be brutal towards their own kind, and will be unjust to men or women for their own profit or pleasure.

Now that we have a Wild Birds Protection Act, and other measures of an equally humane kind, some of our Members of Parliament might do good service to all who love God's creatures by bringing in a measure to prohibit a sport which is as unmanly as it is disgusting. "The beasts of the field cry also unto Thee."

Mrs. Reaney did not get all the concessions she wanted for the tramcar men at the meeting of shareholders last week, but she scored a success, nevertheless; the directors have promised seriously to entertain the question of reducing the hours of labour. In a brief letter to the daily papers Mrs. Reaney writes :—

> God sparing me, I shall watch with an unfailing and critical vigilance the development of the reforms indicated by the chairman's amendment to my resolution. Nothing less, however, than the practical adoption of the spirit of that resolution will induce me to relax my efforts on behalf of the tramcar men.

Mr. William Noble continues to find a hearty and abundant entrance into American communities in his Gospel Temperance work. A recent report from Bristol, Connecticut, tells of the deep impression caused by his visit to that place.

We learn with much regret that "Bonar Hall," one of the buildings used in connection with Mr. Moody's Seminary for Young Ladies at Northfield, was burnt down last month. It was a wooden building, adapted from a farmhouse. The fire caught from some evergreen decorations which came in contact with a lamp. The building accommodated thirty girls, and was well insured. The furniture and effects of the occupants were saved.

Mrs. Josephine Butler wishes her friends to know that she is obliged to go to the South of Europe for her health, and that of Canon Butler. Her secretary, Mlle. Humbert, will also be out of England. She trusts, therefore, that it will be understood that letters addressed to Winchester cannot possibly receive an immediate reply.

It seems remarkably like righteous retribution that after years of shameful neglect the labourer has become a mighty power in the State. Whatever may be said with regard to the now hackneyed phrase, "three acres and a cow," something will have to be done, and that right speedily, to check the exodus of the agricultural labourers from the country into our large towns, already overcrowded by myriads who have to live from hand to mouth, and many of whom are literally forced by starvation into dishonesty and crime. This depopulation of the villages is of vital moment from whatever point of view we may regard it, but when we look at it from that of the effect upon the city labour market, and from that of the housing of the poor, it assumes gigantic proportions. Every day we leave the problem unsolved the more difficult will a solution be. In the meantime we are sending abroad for that which might be grown or produced at our doors, while our people are starving, and migrating to the city slums in search of a crust and a cellar.

In Ireland the condition of the labourer is day by day becoming worse; crowds of them attend at the meetings of Boards of Guardians in various parts of the country and demand bread for their starving wives and children. It is no exaggeration to say that in districts such as Gweedore and Achill the peasantry are within measurable distance of famine. The famine diseases have already appeared; the supply of potatoes is rapidly becoming exhausted, as is also the Indian meal, upon thin stirabout made of which many people have been subsisting, the only accompanying luxury being a little seaweed. It is surely too much to expect these suffering people to remain patient weeks and months whilst politicians are discussing philosophical methods of government. There has been much wrong-doing in the sister island, but the wrong-doers are not of these, and, even if they were, there is the Divine command, "If thine enemy hunger, feed him: if he thirst, give him drink." Christ's words, "Give ye them to eat," are full of meaning to-day to statesmen as to people in less influential positions.

A "Constant Reader" of The Christian, living in London, having read Mr. W. T. Stead's remarks on the Christ Life, given in a recent issue, has written, anonymously, a deeply touching letter to Mr. Stead, who has kindly forwarded it to us for perusal. The writer, a young woman of twenty-three, tells a most pathetic tale. Through the illness of the bread-winner of the family, she says they had to occupy part of a house, another part of which they discovered too late was being devoted to vile purposes. This has brought financial ruin upon them, with much sorrow and sickness. The father is now dead, and the mother is dependent on the writer and her two sisters, she herself being at times an invalid.

Thus far the story is one that could, we suppose, be duplicated many, many times in this maelstrom of humanity, which seems so pitilessly to swallow up the young and innocent, while the wicked flourish like a green

The Christian.

February 11, 1886.

CONTENTS.

Bishop William Taylor (*With Portrait*) 1
Quench Not the Spirit. Rev. Mark Guy Pearse 3
The World for Christ. Mr. Reginald Radcliffe 4
Gospel Purity Association 5
For the Young 6
Female Emigration 6
Messrs. Moody and Sankey 7
The Midnight Meeting Movement .. 7
Missionary Conference at Leicester. 8
Bible Studies.—4 9
Poetry—The Christ Life 9
Notes and Comments 10
Manchester City Mission 11
The Donegal Industrial Fund 12
Mr. Charrington's New Hall 12
Poetry—Saved to the Uttermost .. 12
Temperance Notes 12
Evangelistic Notes 13
Rev. H. Moule at Stafford Rooms .. 13
The Present Distress 14
Notes on Daily Readings 15

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CONTENTS.

The Pharisee and the Publican.
The Wedding Feast.
The Ten Virgins.
The Guest at Midnight.
The Two Houses.
The Good Samaritan.
The Lost Sheep.
The Excuses.
The Sower.
The Tares and the Wheat.
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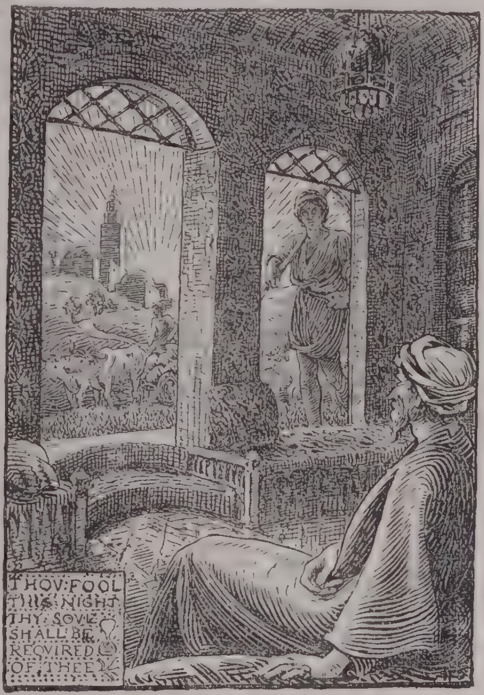

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The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

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The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

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LONDON FEMALE PENITENTIARY, 191, High-street, Stoke Newington, N. (founded at Pentonville). This door of mercy, opened in 1807 as an asylum for friendless and fallen women, is suffering from lack of funds. Its endowment is spent, and the income is insufficient to meet necessary expenditure. Present number of inmates about 68 Donations will be thankfully received by Barclay, Bevan & Co., Bankers, 54, Lombard-street; at the above Institution; or at the office of The Christian.

W. Edwin Page Secretary.

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58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work by two years' curriculum. Ladies so desirous may attend midwifery course and cases alone—Dr. Griffith, Hon. Sec.; Treasurer, G. J. Green, Esq., London & County Bank, 3, Victoria-street. Funds urgently needed.

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For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement E.C.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts, in money or clothing, will be thankfully acknowledged by the Committee.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

CHURCH PAROCHIAL MISSION SOCIETY,

21, John-street, Adelphi, W.C.

A Thanksgiving Meeting will (D.V.) be held in Willis's Rooms, 26, King-street, St. James's, on Friday, February 19, 1886 at 7 p.m., to welcome the Rev W. Hay Aitken on his return from America. Chairman, the Right Hon. the Earl of Aberdeen. All are earnestly invited.

JURSTON-STREET Sunday and Evening Schools, Lambeth.—Meeting of former Scholars and Teachers (the last in the old building) is fixed for February 19. Tea at 6.30. Tickets 9d. each, of Mr. Hughes, 60, New Kent-road; Mr. C[illegible]les, George-street, Blackfriars road. Public meeting, 8 o'clock.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Railway Mission Hall, 103, Fairfield-road, Bow, E., Wednesdays, 7 p.m.
Postal address, Balclutha Lodge, Southgate, N.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

REQUIRED. — Warm wearing apparel, coals, blankets. Help for the many necessitous gentlewomen who apply for aid to Miss Faithfull's Institute, 126, Regent-street.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

SURREY HILLS.—Select Preparatory School, La Brède, Caterham Valley. Home comforts, with maternal care. Highly recommended.—Principal, Miss Price.

TO PARENTS AND GUARDIANS.—The Principals of a High School for Young Ladies (well known to Christian workers at home and abroad) offer two unexpected vacancies to parents of good social position at inclusive and reduced terms on immediate arrangement. Home comforts. Highest educational advantages. Christian training.—Principals, care of Mrs. Rendle, Sussex Villa, Florence-road, Ealing, Middlesex

ASSOCIATION OF GERMAN GOVERNESSES for mutual help, without the medium of Agents. Under patronage of Their Royal Highnesses the Duchess of Connaught, the Grand Duchess of Mecklenburg-Strelitz, the Princess Mary Adelaide, Duchess of Teck, &c., &c. Ladies wishing to engage Governesses, resident or daily, are invited to communicate with the Lady Principal, 16, Wyndham-place, Bryanston-square, W. Private lessons arranged. Good schools and private pensions in Germany recommended. Office hours and interviews every day from 11 to 1, and from 3 to 5 o'clock

EDUCATIONAL HOME for Girls, Dover House, Clifton Hill, Brighton. — Mrs. Lankester receives a limited number of pupils. Careful Christian training and motherly care. Kindergarten for little ones. Reference kindly permitted to Rev. J. B. Figgis, M.A. Children from abroad can remain for the holidays if required.

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PARIS. — French Evangelist, highly recommended by Messrs. Th. Monod and McAll, receives into his family Ladies or Gentlemen wishing to study French. Comfortable home. Terms moderate. References allowed to Miss Clift, 25, Clyde-road, Addiscombe, Croydon; and to Miss Mielecka, St. John's Vicarage, Ryde, I. W.

ADVERTISER, who is retiring from her old-established and well-known Ladies' School (healthy locality), wishes to meet with a Christian Lady, of Evangelical principles, either to carry it on alone, or to join her present teacher. Goodwill moderate. In the latter case, a good knowledge of housekeeping and small capital would be necessary. — Mater, Grove House, Clarendon-street, Leamington.

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A GOOD SCHOOLMISTRESS wanted for a small, mixed school, in a remote parish. Must be efficient, so as to secure Government grant. A Christian desired.—Mrs. Dunne, Bircher Hall, Leominster, Herefordshire.

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THOMAS PAYNE, Author of the "Covenant Promise of the Father, or the Enduement with Power from on High," "Spiritual Death and Resurrection," being now free from other engagements, is at liberty to conduct Evangelistic or Holiness.—2, Woodville-road, Stoke Newington, London, N., where the above works can had. "Spiritual Death and Resurrection," paper cover, 6d.; cloth 9d. "Covenant Promise," cloth, 1s.; paper, 8d. "A remarkable book, of great value."—*Christian Herald.* Reference, Rev. E. W. Moore, 15, Harewood-square, N.W.; Rev. D. B. Hankin, St. Jude's Vicarage, N.

MR. THOMAS FAIRBARD (Evangelist), whose labours have been greatly blessed, is again open to engagements for special Evangelistic Services. Testimonials and references on application.—Christian Mission, Sydenham, S.E.

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COMPANION (useful) or Housekeeper to Lady or Gentleman. Re-engagement wanted by thoroughly reliable middle-aged person. Good references. Mental cases not objected to.
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AS HOUSEKEEPER, Assistant Matron, or any position of trust. Thoroughly domesticated, and good needlewoman. No objection to farm or business house.
Miss Taylor, South View, Balsall, Coventry.

A RE-ENGAGEMENT wanted, by a thoroughly domesticated Lady, in a Christian home, as Housekeeper, or Companion. Has had charge of a widower's home, young family and servants. Can be well recommended. — Miss Green, Groome, Stationer, High-street, Ealing.

EMPLOYMENT WANTED. — A Lady begs help in obtaining employment for most respectable Man. Understands carpentering, and handy in many branches of labour Would thankfully accept any position which would enable him to provide for his family. Wife formerly cook in gentleman's house, and willing to assist in any possible way. Highest references as to industry, sobriety, and ability.
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TO AUCTIONEERS.—Young man just out of his articles, wishes for situation. Has knowledge of surveying. Security if required. Salary not so much an object as comfortable home.
W. T. T., 35, Thorpe End, Melton Mowbray.

COMPANION or Secretary to an elderly, invalid, or blind Gentleman.—Engagement wanted by a Christian man of good education and experience. Is a good reader, amanuensis, and French scholar. Would assist in any Christian work. Salary not an immediate object. Highest references. — ALPHA, Mr. Bastin's, Bookseller, 4, Trafalgar-rd., Greenwich.

AS BUTLER in a Christian family, by a single young man, aged 28. Christian and total abstainer.—R. MOORE, Moor Top House, Ackworth, Pontefract, Yorks.

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A CHRISTIAN MAN seeks a situation as Head Gardener. Thoroughly experienced in all branches. Widower, with one daughter.
P. P., 12, Parliament-road, St. John's, Ipswich.

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B., Post-office, Brasted, Kent

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H. W., 23, Remington-street, City-road, N.

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RE-ENGAGEMENT, by an energetic Working Matron. Charge of Industrial or Training Home. Middle aged. Excellent testimonials. No objection to go abroad. Likes Mission work, but needs a salary. Evangelical or Nonconformists.—M. A. T., 14, Queen's-terrace, N.W.

A YOUNG LADY, domesticated, fair pianist, with knowledge of dress-making, seeks engagement as Companion to a lady, elderly or invalided, or similar situation.
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WANTED, a situation by an elderly woman as Working Housekeeper, or any place of trust. Can be well recommended.
C. H., Selborne, Sidcup, Kent.

AN EXPERIENCED middle-aged Lady, cheerful and domesticated, desires a situation as Housekeeper or Companion. Good reader and needlewoman.—Miss H., 31, Queens-down-road, Lower Clapton, E.

ATTENDANT, or Useful Maid, to elderly or invalid lady. Good needlewoman; can do dressmaking; no objection to light housework. Well recommended. Middle age.—E. E. C., Chesnut Cottage, Hanworth road, Hounslow.

AS YOUNG LADIES' MAID, or Children's Maid. Plain needlewoman. Good knowledge of dressmaking. One year's good character as Parlourmaid. Disengaged.—A. TRIBE, Elm Lodge, Fitzroy-park, Highgate, N.

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A LADY WISHES to find place for tidy girl of 15, who has not always been quite honest, with mistress who would care for her.
B., 18, Endsleigh-gardens, St. Pancras, N W.

HOUSEMAID in small family, or Attendant upon invalid. A Lady recommends respectable, trustworthy servant, aged 36. Very kind and attentive in sickness.
M. E., Wilson House, Park-lane, Tottenham.

DEAF AND DUMB. — Wanted situation for girl, aged 18, as Parlour or Housemaid in Christian household. Can read and write. Pleasant appearance, intelligent.
H. G. LLOYD, Solicitor, Newport, Mon.

USEFUL COMPANION to an Invalid, or Housekeeper, by a young lady, fond of nursing and housekeeping. Comfortable Christian home desired. Salary no object. Church of England.
B. A., 2, Canterbury-road, Croydon.

WILL ANY LADY kindly take a Girl, as General Servant or Housemaid, who requires careful supervision? Age 17. Strong and clean.—Full particulars, Mrs. A. DELME-RADCLIFFE, care of Mrs. Nichols, 5, Brunswick-place, Cambridge.

A LADY has much pleasure in recommending her Monthly Nurse, who is open to an engagement after February next.
G., care of Mr. Gowing, Nayland-road, Colchester.

Appointments, Situations, &c., Vacant.

HOME MISSIONARY wanted, to work under the supervision of the Pastor and Deacons of New Court Chapel, Tollington-park. Must be experienced in visitation amongst the poor, a spiritually minded man, able to superintend the services at the Mission Hall with acceptance. A total abstainer. Stipend £100 per annum. —Apply by letter only, enclosing recent testimonials, to FRANK H. SEARLE, Church Secretary, 94, Upper Tollington-park, N.

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A CHRISTIAN MAN AND HIS WIFE wanted to take charge of the Boys' Orphan Home, Ramsgate. Must be decided Christians, industrial, methodical, and sympathetic.—Apply by letter, or call personally, on Monday the 15th, from 10 to 12, Mr. FEGAN, Boys' Home, 95, Southwark-street, London, S.E.

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[Continued, on page 18, at the end.

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CASE FOR THIS WEEK.
CONSUMPTION.
CASE of Mrs. NASH, of MITCHAM.

This case was first referred to me about sixteen months ago (in the autumn of 1884). Her illness had followed upon several severe attacks of congestion of the lungs; next came a settled cough, mattery expectoration, spitting of blood, stitches in the sides, difficult respiration, &c. She had been sent to Ventnor Hospital prior to this, Dr. C. having declared *her right lung to be diseased.*

Improvement was very slight in the first and second months, but in three months (and that was in winter time) her husband writes:—"Her cough is nearly gone; her breathing much better. She raises little now, and feels better altogether. She continues your prescription for liniment, as there is still some pain."

Each month a favourable progress was reported, and her husband writing me, December 18, 1885, says:—"I am pleased to tell you my wife has enjoyed good health since she discontinued your balsam (several months before this). She was under your treatment twelve months. *I think it was the means of saving her life.*"

A friend of the patient, Miss C. Campbell, who was at Ventnor at the same time, says:—"I have been staying with Mrs. Nash (of Tramway-terrace, Beddington Corner, Mitcham). *I could not have thought it possible for one so ill as she was to recover.*"

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bay-tree. But a worse thing has yet to be told. The writer asserts that, in the days of their family prosperity, she was an active worker in a Sunday-school, but when the dark days of adversity came they found no human sympathy from their fellow Christians :—

> We have been going in and out of a certain place of worship, on and off, for three years, and I can truthfully say that we have never received a single shake of the hand or a word of loving sympathy though we have been seen in mourning. Oh, wicked London! I sometimes think the professing Christians will have to answer for a lot of its wickedness when they are called up higher.

No wonder the writer, in her distress and weakness, has come to look upon our conventional Christianity as a frigid, insincere, and hollow pretence, when it does not even prompt to the cheap and easy manifestation of human sympathy, not to speak of succour. No more painful or pitiful illustration could be had of the need for Mr. Stead's appeal to Christians to "Be Christs" in all the tender ministrations of brotherly and sisterly love, both by word and deed. While less than this cannot be said, we feel certain, at the same time, that there are many Christian congregations in London against whom such a charge could not be brought. Would that all were conscious of the privilege that lies so close to their hands.

Will the writer of the letter to which we have referred, who signs herself "K," kindly send to us *in confidence* her full name and address?

A lady correspondent sends to us the following note :—

> I wish to thank you for all that appears in The Christian relative to Mr. Stead and the Social Purity cause. I can just place it where my daughters will take it up to read; the help to me as a mother of young girls is immense. May God bless your every effort in the cause of Purity.

While we regard this note as a justification of the course we have been constrained to adopt in connection with this subject, we should still be sorry if, through mistaken delicacy, parents shrank from the faithful discharge of their clear duty, in themselves warning their children of the evils that exist, and against which they must inevitably have to fight.

Miss Ellice Hopkins requests us to state that the articles on "The Present Moral Crisis," which lately appeared in our columns, have been kindly brought out in book form by *Messrs. Dyer Bros.*, as her regular publishers, *Messrs. Hatchards*, object to the mention in them of Mr. Stead's name in connection with the Criminal Law Amendment Act, though he was largely instrumental in passing it. We cordially second her request that our readers will help in its circulation. The price of the little book is 2d., but fifty copies may be obtained at half-price.

A careful reading of Professor Huxley's article on "Mr. Gladstone and Genesis," in this month's *Nineteenth Century*, does not lead to the conclusion that it is "calm in spirit, and discriminating as to the real question as issue." It rather reminds us of the remark of a scientist, who was recently the President of a Section of the British Association, that fighting with the Professor was like fighting with a man covered with fishhooks. The explanations and qualifications of Mr. Gladstone's second paper, which ought specially to have been met, are scarcely touched upon.

A very relevant example of the Professor's disingenuousnsss is in his criticism of Mr. Gladstone's remark that Genesis i. was less a lecture than a sermon; upon which it is argued that by this is intended that a sermon is not to be taken seriously, but may be a myth. Clearly a lecture goes into precise details, whereas a sermon, while founded upon truth, is for moral impression, and Mr. Gladstone meant no reflection on the sincerity of the pulpit.

The valuable part of the article is the doubt which it throws on the Nebular hypothesis, and its unambiguous statement that "a scientific investigator is wholly incompetent to say anything at all about the first origin of the material universe," and that all he knows is the chain of natural causes and effects. This position also gives the value to Professor Henry Drummond's paper, which follows that of Mr. Huxley. As the representative of a younger school of scientists, Mr. Drummond seem to us to admit too much, but his conclusion hits the gist of the controversy—"Genesis links nature and man with their Maker." If this is its sublime intention we may be sure that God's method of operation will more and more appear as the ages progress.

Many interesting communications are withheld for want of space. As the pressure of the advertising season is now over, we have returned to our usual number of pages. Will our kind contributors condense their articles and reports as much as possible?

◆

MANCHESTER CITY MISSION.

The annual meeting of this Mission was held in the Free Trade Hall, Manchester, on the evening of Wednesday, February 3. Usually, such meetings consist of the presentation of the Report, and speeches from prominent ministers and laymen as to the necessity and value of such an agency. Not so, however, on this occasion. It was determined to move out of the old rut of annual meetings, and attempt something of a different kind. God has been giving a mighty blessing to Manchester, and it was only fitting that there should be a meeting for praise, in which should be blended the thanksgivings of the workers and supporters of the Mission with those of the hundreds blessed through their efforts.

Accordingly, the floor of the Free Trade Hall was occupied by those who had received spiritual good during the past year from the several mission districts. The galleries were occupied by the workers, auxiliaries, and general public, the platform by the subscribers and friends. In this way the supporters of the Mission were brought face to face with those for whom their prayers had been answered. Not only did the platform speak to the galleries, but for once the galleries spoke to the platform.

In twenty minutes from the opening of the doors the spacious hall was crammed from floor to ceiling, and, in less than half an hour after, the large hall of the Y.M.C.A. was also full. It was a grand and moving sight. Before us sat hundreds of happy people, young and old, rejoicing in the knowledge of salvation. Scattered amongst them were the devoted and zealous men and women who have dedicated their lives to the work of the Home Mission, whilst hundreds of Christians, from all parts of the City, thronged to welcome them, and bid them God-speed to the end of the pilgrimage and warfare.

No speaker was allowed more than five minutes. After half an hour's music from the Sacred Song Association, the business portion of the meeting was got through. The Abstract of Report, read by Mr. John Thomson, occupied four minutes, and contained these facts: 81 missionaries in active service, over 16,000 meetings held, over 1,800,000 attendances at meetings, over 500,000 tracts distributed, 52 meetings for fallen women held, 219 such women rescued. Mr. E. Crewdson, the Treasurer, briefly gave the financial statement, showing an increase in the receipts for all departments of the work of nearly double the amount of the previous year. The beloved and aged Chairman, Mr. John Napier, gave his five-minute word of hearty welcome from the meeting to the hundreds of working people before him. The resolutions, three in number, were proposed, seconded, and carried, in another ten minutes, and the second stage of proceedings was entered upon, namely, short speeches from Mr. MacGill, the Secretary-Mr. Langley, the Superintendent of Missionaries, Mr. Watson, of Liverpool, and myself, with a verse of a hymn between each, sung by the whole audience. Praise to God for the hundreds of conversions, and encouragements to prayer for greater things, were the burdens of these addresses. In thirty-five minutes the third part of the programme was commenced, which consisted of testimonies from the carters, railway-men, brewery-men, canal-men, ragged schools, and country fairs, of the marvellous blessing given. It was the most thrilling and cheering part of the meeting. From the galleries these saved men testified to the grace of God in their salvation from sin, drunkenness, and vice. Tears of joy came to many eyes. Notes of praise burst forth from hundreds of rejoicing hearts, and the faces of many of the veterans of the City Mission shone with a heavenly light. It was good to hear how this and that man had been used of God to awaken conviction of sin, and lead those lost ones to the Saviour. Our eyes beheld the *facts* of the Mission, and our ears heard the testimonies of these redeemed ones.

Last, but not least, came the testimonies from the Churches, when certain ministers rose, and spoke of blessed quickenings among their congregations, accessions to their Churches, increase of aggressive effort, through the influence and example of the members of the City Mission. It was nearly ten o'clock when the great audience rose to sing the Doxology and receive the Benediction.

It had been my privilege to spend ten days preceding this meeting with Mr. MacGill, and to take part in a variety of mission meetings. Everywhere I found a devotedness, prayerfulness, and expectancy of blessing that I have seen in no other similar body of men. I inquired the cause of all this, and was told how the band of missionaries and deaconnesses had been called together by Mr. MacGill and Mr. Langley, and had been kept waiting on God for a renewal of power and a fresh baptism of the Holy Spirit for their work. Not content with the mere routine of the Mission, they thirsted for souls, and God has given them their desires. Every week, from some quarter of the work, have come glad tidings of blessing. I have been with them into the vilest dens of iniquity in Manchester: at the midnight meetings for the poor fallen ones; at the ordinary evangelistic meeting; at the special weekly meetings for strengthening and feeding the souls of the missionaries themselves; and I have seen the hand of God working amongst them powerfully.

Most wonderfully has God honoured the faith and courage of the men who are now leading this Mission, and one's heart longs for such renewal of power and blessing to be poured out on all the town and city missions throughout the land. The dull, monotonous routine that too often characterises such work needs breaking through, and fresh hope and vigour infused into the hearts of the missionaries. There seems a great future before Manchester, that may ultimately affect the spiritual welfare of the whole of the north of England.

The powerful influence of the recent Missionary Conference held here is still felt, and I have met several fine young men who have given themselves to the Lord for the foreign mission field whenever He shall call them to go forth. Meanwhile, they are busying themselves in the home mission work, and being trained in a variety of ways. G. Soltau.

THE DONEGAL INDUSTRIAL FUND.

DEAR SIR,—Your kindly notice in The Christian of our effort to give the Irish people work has brought me so many inquiries from sympathisers that I would ask your permission to give a further account of the scheme that is in operation.

It is difficult for English people to realise the extreme poverty of the Irish peasants. True, we have in London, and in all our great cities, numbers of persons living in a chronic state of destitution, or numbers again who fall temporarily into great want through loss of work; but these unfortunate persons are intermixed with others in better circumstances. Their needs can be relieved by the wealthier inhabitants of the same city, or at least by the Poor Law authorities; and there is a large body of clergy, district visitors, Poor Law inspectors, and benevolent persons who make it their duty to bring forward cases of want, and to help those who fall by the way. But in parts of Ireland, such as the south-west of Donegal, destitution reigns supreme, and there is no one to help. Everybody is poor—poor to the verge of starvation. The only persons who have money draw their rents from the poverty-stricken tenants, but live away from the reach of the cry of their distress. Mile after mile of the ocean-girt, bog-laden land one passes through, seeing nothing, as far as the eye can reach, but low-roofed huts set down among the tiny plots of reclaimed soil, which pass by the name of "farms." Here the whole family toil to make a bare subsistence, and are content, strangely content, we think, if they can but make it, and keep together; for family affection is one of the strongest passions of the Irish race, and a motive power of which we English in ruling them have not taken note.

These Donegal peasants are a simple-minded, penurious, virtuous, and intelligent people; and coming among them as my husband and I did, in the spring of 1883, for the first time, and finding them in the midst of dire distress, yet self-respecting and independent, begging us only to give them work, we determined to find for them the remunerative occupation which we hoped would lift them out of the debasing depths of pauperism into which they must inevitably fall, if help were not given. Knitting, spinning, and weaving were arts still lingering among these peasants. I set myself to improve their work in these directions; sent yarns and good samples, gave minute directions, and taught them how to find dyes in the native products of their bogs. By paying better prices for good work, and offering bonuses, I have at last succeeded in training the people to execute orders with carefulness and exactness. In proof of this I may say that wherever the goods have been shown they have taken the highest awards, and they won the gold medal at the Inventions Exhibition.

The boon these industries have been to the districts in which they have been planted, has been the burden of many grateful letters. In one large district, long noted for its extreme poverty, into which I have, during the past year, paid nearly £700 for work, the parish priest writes me: "There is great distress here this winter, but the people you have employed are able to make headway." I have had in this district 400 hosiery knitters and fifty spinners and weavers employed; but there are 2000 families in the parish, and much more work could be given out. The tweeds made by these people with the simplest appliances are quite unique, being made entirely by hand, and of pure wool. Anxious also to employ other workers, we have agencies for hand-sewn under-linen, tatting, crochet, white embroidery, and lace. The agents are mostly ladies desirous of doing something to relieve the distress about them, and payments are thus made direct to the people without any intermediate profits. In many instances we find that the workers have never before received cash for their work, the prevalent custom being to pay in kind. The agent or middleman thus makes two profits, and the country is still further drained of money.

As the work grew, and as my knowledge of the conditions of Irish life extended, I found that distress, sometimes as great and often more bitter, was prevailing among those who ought to be the well-to-do—ladies living on their property, but which now brought in no return, on the verge of starvation, and the well educated making desperate efforts to educate and bring up their children decently. To employ these ladies I invented and introduced the "Kells Embroideries," an exhibition of which is now being held at Messrs. Howell & James's Art Galleries, Regent-street. In these, polished flax threads are worked on flax materials from ancient Celtic designs. This embroidery is applicable to every kind of decoration—dresses, curtains, table-covers. It is satisfactory to state that I am able to employ over a hundred embroiderers at this work, thus giving help where, in the present crisis, it is greatly needed. Poor ladies make also the dainty knitted jackets, petticoats, vests, &c., seen at the Depôt, and which look almost as if fingers had not touched them.

Space will not permit me to give a longer account of the work. I wish only to say that it is every day growing; new centres are being formed, and fresh workers added. We only need the support of a generous and kindly public to make this effort of English people to heal some of the sorrows of Ireland a great and permanent success.—I am, yours faithfully,

Alice M. Hart.

Donegal House, 43, *Wigmore-street*, *W.*

MR. CHARRINGTON'S NEW HALL.

THIS fine place of popular assembly, recently described in our columns, was formally opened last week, when the occasion was signalised by a great gathering of friends. The proceedings began with a tea-meeting in the afternoon, when about 1500 people sat down. At the public meeting, in the evening, Mr. John Cory, of Cardiff, presided. After a hymn had been sung, prayer was offered up by Lord Radstock, and the Chairman declared the Hall open.

Mr. F. N. Charrington, speaking of his having been led to take up mission work some sixteen or seventeen years ago, stated that as he was at that time engaged at a brewery close to the spot, he thought that the part he ought to try to do some little good in was the East of London. After he had commenced his mission work he was in the habit of passing a public-house where he saw the name of his brewery firm up, and night after night he saw miserable, wretched wives waiting outside that public-house for their husbands, who were spending the money that ought to have been taken home. It then occurred forcibly to him that whereas he might be trying to do some little amount of good with one hand he was doing ten thousand times more harm with the other hand by remaining in the drink traffic. So he resolved entirely to wash his hands of that traffic. His father gave him an allowance sufficient to live on. On the death of his father the will of the deceased was to the effect that the eldest son should have offered to him the share in the business, and if he refused this share it should be offered to a younger brother, the elder brother to have in that case the younger brother's portion. He declined to go on with the business, and his younger brother undertook it, while he took a younger brother's portion to live on. The total cost of site, frontage buildings, small hall, and great hall amounted to about £32,000, and more than two-thirds of that amount had been already received. He appealed to the public to help in raising the remaining £10,000.

Mr. Kerwin presented a stationery cabinet, accompanied by an illuminated address, to Mr. Charrington. The address, which spoke of the self-sacrificing labours of Mr. Charrington amongst the poor in the East of London, was signed by twenty fellow-workers on behalf of a great number of people who had subscribed to the testimonial. Lord Radstock, Mr. F. A. Bevan, Mr. H. Varley, Mr. W. T. Stead, and others addressed the meeting.

SAVED TO THE UTTERMOST.

By ANNA SHIPTON.

"By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts xiii 39.

"OH, wherefore didst thou doubt?" Ah, wherefore, Lord?
I looked away from Thee,
No longer trusting in thy faithful word,
Thy tender voice of Love no more I heard,
And wild waves broke o'er me.

And wherefore did I doubt? I saw Thee not,
And curious, looked within,
Where broken laws of awful judgments told
The wrath of God, and like a tempest rolled
O'er the abyss of sin.

Vainly I strove to search Infinite Love,
That waited but to bless,
How far availed for me a Saviour's Blood?—
I fain had measured with an earthly rood
That which is measureless!

Just then I saw One walk the 'whelming wave,
I thought He'd pass me by;
But no! my moan had reached his list'ning ear,
And moved his pity—so I lost my fear,
And told my misery.

He spake: and then my heart lay hushed and still,
Tho' roared the tempest wild.
"I come," He said, "to guard thee through the night,
Not to upbraid, but make thy darkness light,
And cheer my faithless child.

"Thy Saviour paid thy ransom! Be at peace,
Thou canst not count the cost;
God's love extendeth far beyond thy ken,
And his free mercy, measured not by men,
Saves to the uttermost!"

TEMPERANCE NOTES.

Mr. John B. Gough has returned to lecturing, after three months' rest.

A Roman Catholic Home for Female Inebriates has been opened at Kilburn.

A Temperance Conference for Day and Sunday-school teachers was held at Pertsmouth in January. About 400 teachers were present.

Professor McIntosh, who recently lectured on "Temperance" to the students at St. Andrew's University, strongly commended total abstinence as helpful to study.

The Crystal Palace Temperance Fête is to be held on July 13. As the Indian and Colonial Exhibition will then be open many visitors are expected from abroad.

The Liverpool Church of England Temperance Society has engaged an educated lady for Temperance work amongst women. Her duties will range from police-courts to drawing-rooms.

The Temperance cause has sustained a severe loss in the death of Mr. Hugh Mason, late M.P. for Ashton-under-Lyne. His efforts for the comfort and elevation of his workpeople deserve a lasting memorial.

Temperance friends at Christiana think the cause would make greater progress and at less expense if there were fewer Societies, or if they worked more together. The advance of one sometimes means decline of another.

At a recent sale of work towards the erection of a Mission School at Great Harwood intoxicating drinks were sold under special licence. In *The Alliance News* a writer thinks the Church should not be upheld by "the price of blood."

A correspondent of *The Daily News* gives an interesting account of an interview he had in Paris with Mr. Axel Gustafson. In all the northern countries, especially in Sweden, there is, Mr. Gustafson says, the beginning of a popular movement to get rid of the slavery to alcohol.

Rev. C. F. Adama Van Scheltema, of Arnhem, Holland, desires us to state that the Dutch paper that is to publish his translation of Dr. Richardson's lesson book (as mentioned in a recent issue) is an American paper published in Holland, Michigan, U.S., and not in the European kingdom of that name.

A PRAYER MEETING is held every Wednesday in connection with the employés of the Edinburgh Post-office. During the past year the friends have had reason to thank God for tokens of his goodness to them. A social gathering under the auspices of the meeting was lately held in the Young Men's Christian Association, when earnest and practical addresses were delivered by Mr. John Gifford, Rev. John Smith, &c.

EVANGELISTIC NOTES.

BOLTON.—Successful evangelistic services have been held here for a fortnight, by F. S. Ball, of the Evangelisation Society.

MR. W. FORBES has been giving evangelistic and Gospel Temperance addresses in connection with Miss Leigh's Mission in Paris.

MR. CHARLES INGLIS has conducted a Gospel Mission in Nottingham. Not a few have professed to find joy and peace in believing.

HEREFORD.—A vigorously conducted nine days' Gospel mission here, by the Episcopolians, has been a time of spiritual decision and revival to many.

CARDIFF.—For fifteen days Mr. F. C. Spurr has conducted a Gospel mission in Longcross Baptist Church. Believers have been quickened, backsliders restored, and many souls, it is believed, have been born again.

MONTROSE, N.B.—Mr. Spencer Walton has concluded a successful mission here. Meetings were held every night for upwards of two weeks. At the closing meeting hundreds testified to their having received blessing through the earnest words of Mr. Walton.

PLUMSTEAD.—A week's Gospel mission, by Mr. Climie, Evangelist, at the Cage-lane Mission Hall, has been the channel of spiritual blessing to many. The workers testify strongly to Mr. Climie's evangelistic gifts, and they are full of thankfulness to God for the success He has vouchsafed.

MESSRS. FULLERTON AND SMITH have concluded a very successful mission at Broadmead Chapel, Bristol. Notwithstanding the unusually severe weather, large and increasing congregations met daily; at least 250 persons have given in their names as having found peace, or as anxious inquirers.

"GIPSY" SMITH, of Hanley, has conducted a nine days' mission at the Waterloo-road Bible Christian Chapel, London. As the fruit of the effort there have been about ninety admissions to Christian fellowship, and one hundred of the Sunday scholars have formed themselves into a Christian band.

THE CHURCH ARMY.—The title of the organ of this body has been changed from *The Battle Axe* to *The Church Army Gazette*, and its form has also been altered. The contents are somewhat similar to those of *The War Cry*, though less sensational in form. The conductors specially aim at providing a Gospel paper for working-men.

REV. E. P. HAMMOND.—An interesting sketch of the concluding services by this evangelist at the Conference Hall, Clapham, and at the Village Homes, Addleston, reaches us too late for insertion. The manifest blessing has been very great, and many young hearts, it is believed, have been won for Christ. Mr. Hammond is holding services this week at Finsbury-park Hall.

JURSTON-STREET SUNDAY SCHOOL, WATERLOO-ROAD, S.E.—A series of closing services in connection with this school (which is shortly to be pulled down) was commenced on February 2, when Mr. E. Hughes delivered an earnest address at a special service for children. About 250 were present, and at an inquiry-meeting, held afterwards, many professed to give themselves to the Saviour.

EDINBURGH STUDENTS.—A number of students attending the Junior Classes of Humanity and Greek in the University of Edinburgh met together, and formed themselves into an association for mission work in the lowest parts of the city, amongst the poor and the degraded. It is proposed, by tract distribution, house to house visitation, lodging-house and mission-room meetings, to set forth, in as plain a way as possible, the old story of the Cross. Tracts will be thankfully received by William Crockett, 3, Leamington-road, Gilmore-place, Edinburgh.

A MOST SUCCESSFUL WEEK'S MISSION has been held at the Seamen's Christian Friend Society's Chapel, St. George's-street, London Docks. The mission was conducted by Miss Messer, assisted by Rev. G. Hill, several Thames missionaries, and a special choir. Crowds of British and foreign seamen were drawn together, and filled the chapel every night. At the close of each meeting anxious ones remained to be dealt with, and many signed the pledge. A special Thanksgiving Service was held on Monday last, and again the chapel was filled with sailors. Brief and telling addresses were given by a number of seamen.

BROMLEY EVANGELISTIC BAND.—This band of enthusiastic workers lately had a meeting at Berger Hall. Reports of the services conducted by the band during the past three months were submitted. God was heartily praised for the blessings given, and the great number of souls these brethren have been instrumental in winning for the Master. Short addresses were given by Miss Guinness, Rev. W. Knight Chaplin, Messrs. Heath, Haggar, White, and others. The Band are open to receive invitations to conduct evangelistic services in any part of London or the suburbs. The secretary's address is 53, Empson-street, Bromley-by-Bow, E.

MR. J. W. MOODIE has conducted Gospel meetings in the Free Church, Kirkpatrick Fleming, in the Mission Hall in the neighbouring village of Eaglesfield, and in the town of Annan, all in Dumfriesshire. The meetings were well attended, notwithstanding stormy weather. Mr. Moodie spoke with much power and impressiveness; considerable numbers came from four to five miles distance, and many remained to the second meetings, earnesly inquiring the way of salvation. Promoters of evangelistic work will find Mr. Moodie a devoted and successful evangelist. He makes no high pretentions to learning, but "the common people hear him gladly."

GEORGE MILLS, A.M., Pastor.

MANCHESTER.—During the past eight months the Lord has been giving showers of blessing on the work of the Evangelistic Mission, Upper Ormond-street. It seeks to reach the poorer working-classes. Men who were, not long since, boxers, dog-fighters, pigeon-flyers, drunkards, gamblers, and general disturbers of the peace, and women of the same low type, are now seen sitting clothed and in their right mind. They may be heard testifying to the power of God's grace. Mr. Brain, the Superintendent, has organised a staff of earnest workers, who gather in hundreds of the poor, neglected children, and endeavour, in a loving way, to lead them to the Saviour. I shall be glad if any of your readers will join me in assisting this deserving effort. JOHN WAITE.

69, *Bondsall-street, Hulme, Manchester.*

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THE PRESENT DISTRESS.

MANY grateful acknowledgments reach us from those who have lately appealed through our columns, for the hearty and helpful responses of our readers, which have enabled them to feed the starving and clothe the naked. We have not space for details, but our readers who have contributed may be assured that on them rests the blessing of many a one ready to perish.

We have further appeals for continued help in the same direction, as the severe weather keeps up the intensity of the need. We are only able to give the names and addresses of some not previously mentioned:—

A. E. Moore, 15, Manor-road, Folkestone, writes on behalf of the Y.W.C.A. there, which is giving weekly suppers at the Institute to men out of work.

Mr. H. Shaw, 15, Muston-road, Upper Clapton, appeals for help in the relief operations of the Homerton Ragged-school and Gospel Mission.

Mrs. E. C. Sowerbutts, of the Shaftesbury Mission Hall, 179, Tabard-street, Borough, S.E., asks for help to provide meals, and also for left-off clothing.

Grace Maund, 129, Victoria Park-road, South Hackney, E., pleads for the wherewithal to carry on soup kitchens and other measures of bodily relief in connection with the work at Clapton-park Theatre.

In our notice last week of work among poor School Board children in Bethnal-green, we omitted to give the address of Mr. B. Wire, the Superintendent; it is 25, Church-row, Bethnal-green.

FRENCH AND FOREIGN GOVERNESSES.—The Home in connection with the French Protestant Church in Bayswater has been removed from Powis-terrace to more commodious premises at 3, Colville Houses, Colville-square. On Tuesday week the enlarged Home was formally opened by the Princess Fredrica. Congratulatory addresses were delivered by Sir Harry Vernon, Bart., Dr. J. R. Withercombe, Hon. Mr. Noel, and Baron Von Pawel-Remmingen. A statement by Pastor De La Harpe showed that during the past seven years 2334 governesses, representing eighteen nationalities, were received into the Home, and the demand for such aid has ever been steadily increasing.

REV. H. MOULE AT STAFFORD ROOMS.

THE usual meeting was held on Friday at the above-mentioned rooms, which were densely crowded. The speaker, Mr. Moule, Master of Ridley Hall, Cambridge, delighted his hearers with a memorable address, full of helpfulness and spiritual power.

He first expounded Luke xvii. 7, &c., remarking that this is one of a hundred passages which set forth the Christian's relationship to Christ as that of an absolute bond-slave to his master. This relationship is fundamental, and must never be forgotten by us. Every other—all the tenderer, and to us pleasanter, ones are kept in place by this one. In the passage before us the bond-slave has been at work all day tilling the vineyard, or ploughing, or tending sheep. In any case, he has been engaged all day in his master's interests.

But the day closes, and with it the work of the field. The tried servant goes home. To rest? No, to wait personally upon his master. Take the evening literally as the end of the day, though it might well and profitably be taken as the close of life's brief day. The servant has had various interviews with his master during the day, but now at the end he has a special one—he serves him personally. All this is done in his capacity as bond-slave. He is simply commanded to do, but never thanked for the doing, as though his lord were indebted, or under obligation, to him because of his service.

Does this seem a hard way of setting forth the Christian's relationship to Christ? The explanation is in the fact that absolute ownership, in ideal slavery, involves the further idea of union. The slave has no being apart from the master. He is utterly dependent. To thank him for his service would be to recognise independence and separateness. No thanks implies entire belongingness, and so a kind of unity.

With what shall the master be fed? The Christian bond-slave's day ends with a fresh act of re-dedication. Does not the Lord find his satisfaction in this new self-presentment of his servant? Then the servant himself sups. On what? He to whom the renewal of self-surrender is made now becomes meat and drink to the soul. The obedient bond-slave is fed by the Spirit Himself.

The other passage expounded was John i. 16: "And of his fulness have all we received, and grace for grace." A river, though always full, is ever displacing itself. The water at any given point is never the same for an instant. There is perpetual fulness, yet constant change, as one drop of water gives place to another. So the grace that flows to the fully yielded heart is new every moment, according to each moment's need. The help for the immediate past gives way to fresh life-energy needed for the present. Thus, "out of his fulness" comes "grace *instead of* grace."

In conclusion, Mr. Moule put the two passages together as making one whole, showing (1) the service in its never-failing obligation; and (2) grace, not intermittent, but full and fresh for each moment's need.

THE GOSPEL IN SPAIN AND PORTUGAL.—Nearly a hundred ladies and gentlemen met at the residence of the Dowager Lady Dynevor, 94, Queen's-gate, last week, to hear from the Archbishop of Dublin an account of the work which is carried on by the Reformed Churches in Spain and Portugal. The Archbishop said that out of the fifteen congregations he had visited six, and he had had many opportunities of personal intercourse with the converts. He had come back with a profound conviction that the work was a genuine and spiritual one. It is the intention of the Committee to devote a portion of their funds to the work of evangelisation; for this purpose they greatly needed increased help. A meeting for united prayer was held at Exeter-hall last week, when the Archbishop of Dublin presided, and an earnest address was delivered by Rev. F. A. C. Lillingston.

The Book World.

Lydia Griffiths, and Some Reminiscences of Missionary Life in India. By a Missionary's Wife. 1s. *Hodder & Houghton.* A simple record of the beautiful life of a Hindoo widow, a native Christian. It ought to help forward the work of the Mission to the Zenanas to read this life of Kali.

A Cluster of Canaan's Grapes. By the Right Hon. Sir Robert Tichborne, Lord Mayor of London 1657. *Shaw & Co.*, 6d. This little book is full of the sap of the True Vine, and will stimulate and refresh many thirsty souls as only the undiluted strength of the Royal vintage of Canaan can do. Sir Robert was a Christian of a rare and beautiful type.

Silex Scintillans: Sacred Poems and Ejaculations. By Henry Vaughan. 7s. 6d. *Elliot Stock.* Piety and poetry combined make this quaint little volume a fountain of sweetness. The reproduction of the text of the original edition is perfect even to printer's errors! The book will be valued by many a bibliophile apart from the musical beauty of Vaughan's verse.

The Biblical Treasury of Exposition and Illustration. Old Testament Series, Vol. V. Nehemiah to the Book of Psalms. New edition, revised and rearranged. 2s. *Sunday School Union.* This Treasury has been a help of the best kind to Sunday school teachers and students of the Bible. In its present form, containing, as it does, incidents of most recent date, its usefulness is greatly enhanced.

A Biblewoman's Story: The Autobiography of Mrs. Collier, of Birmingham. Edited by Eliza Nightingale. 1s. *T. Woolmer.* This is a touching record of one who amid great suffering and trial was rich in faith and zealous in good works, and whom God honoured to the salvation of many. Many a child of God living in obscurity may be cheered and encouraged by this little story of God's faithfulness, and by seeing what God can do by the feeblest human ministry.

Everyday Life; or, The Uneventful Journey. By C. H. Waller, M.A., Principal of London College of Divinity. 3s. 6d. *Shaw & Co.* Though bearing very directly on everyday life, this is by no means an everyday book. While Mr. Waller's language is designedly plain, and not infrequently colloquial (to use his own phrase), his thoughts are deep, his subjects varied, his remarks often original, and always interesting and instructive. "Daily Contrarieties" is a powerful description of the life-long struggles between flesh and spirit in believers. The discourse headed, "From the Land of the Enemy," is full of sweet, solid comfort for the bereaved. We should like to see more writers of Dr. Waller's mental fibre, equally desirous and able to comment on God's thoughts and dealings in simple, vigorous language, suited to "all sorts and conditions of men."

The British and Foreign Evangelical Review. 3s. 6d. *Nisbet & Co.* The current number of this excellent publication contains some admirable papers. The article which is perhaps of the most timely interest is one upon "George Eliot's Surrender of the Faith;" we purpose referring to it specially next week as it bears upon a subject recently dealt with in our columns. A paper upon "Episcopal Life in Ireland," based actually upon the life and work of the late Bishop of Cork, will be read with pleasure, not only on account of its intrinsic literary merit, but also because of the hold which "John Gregg" still has upon the memory of those who knew him. Other articles upon "The Anglo-Israelitish Theory," "Modern Homiletics," and "The Christian Consciousness of a Dogmatic Source," will help to sustain the repute of this Review for sound scholarship.

Doctrine and Doubt. By Rev. S. McNaughton. 6s. *Hodder & Stoughton.* This book is written by a "master of assemblies." The title, which contrasts the fulness of Christian doctrine with the emptiness of doubt, prepares the reader for great things, and no honest mind or inquiring heart will be disappointed. With a fearless pen, and, what is more important, with a competent mind and sympathetic spirit, Dr. McNaughton deals with the chief religious and mental problems, the burning questions of the day. His discourse on the origin of evil is a masterpiece of cool, firm Christian reasoning. His chapter on "Christian Manliness," taking as a text "Behold the Man," ought to shatter every false idea, and stir every young Christian to closer walk with Christ. We would only add that while difficult subjects are really illuminated, the Work and Person of the Saviour are set forth and magnified with great spiritual power.

The Christian Ambassador, 1884-5. Edited by C. Russell Hurditch. *J. E. Shaw & Co.*, 1s. Replete with simple, earnest, and pointed Gospel messages. Among the many illustrations is a good portrait of the late Earl of Shaftesbury.

The Religious Anecdotes of Scotland. Edited by William Adamson, D.D. *Hamilton, Adams & Co.* Three hundred well-told anecdotes, bearing more or less on religious topics, all relating to natives of, or dwellers in, the North, and many of them in the broad Scottish tongue. Preachers and evangelists will find the book a rich storehouse of illustration, while for the general reader it will yield much instruction presented in pleasant guise.

Wayside Wisdom; or, Old Solomon's Idea of Things. By Rev. John Colville. 2s. *T. Woolmer.* Those who have found enjoyment and profit in reading the clever, quaint sketches of village life in Daniel Quorm and Mister Horn will be glad to welcome another such book, though not by the same author. We have learnt many a lesson from Old Solomon; we shall not soon forget "Jonny Sparrin's Visit to London" and "Poor Uncle Tim."

Everyday Life in China. By E. J. Jukes. 5s. *Religious Tract Society.* China is becoming better known to us, especially through our missionary brethren. Here, however, we have not a mission's report, though much that will encourage missionary effort will be found in it. We have details of "everyday life" in China—welcome additions to what we already know of that wonderful land and people. These will especially give pleasure to all who have friends in far Cathay, and who can never hear enough about such matters. By the help of this pleasant book they will be able to picture to themselves their friends and their daily doings. To any who are almost persuaded to go to China we specially commend Mr. Jukes' book. To the general reader it will convey a clear idea of that wonderful people whose importance is rapidly increasing, as nation mingles with nation, and "Celestial" exclusiveness becomes a thing of the past.

A Handbook of Biblical Difficulties. Edited by Rev. Robert Tuck. *Elliot Stock.* Published monthly. Parts I. and II. 6d. each. This book is intended to furnish the reader with "reasonable solutions of perplexing things in sacred Scripture." Whether perplexities are not, however, unnecessarily raised, may be a fair question. Adoni-bezek's remark (Judges i. 6), "As I have done, so God hath requited me," would hardly strike one as presenting any difficulty, and it seems like creating one to speak of "the opinion of Adoni-zedek that God makes men suffer in the very way in which they have made other men suffer." Adoni-bezek certainly expresses no such opinion, but simply relates his own case as a matter of fact, without any reference to God's dealings with men in general. However, the difficulties raised, though we think not always wisely, are in general fairly explained, but we must take exception to the explanation of the difficulty of "the Imprecatory Psalms:" "Here we find David in a bad mood, and he could not do a wiser thing than just speak out all the dreadful things of his passion to God." A more unworthy treatment of the subject it is impossible to conceive, or one more utterly ignoring that David was an inspired prophet, and that, as our Lord teaches us, the Holy Ghost spake by him. We fear anyone who can write thus must have a very low view of inspiration. Other and sounder views, however, are added, although none seem to come up to the view presented in Acts i. 16, of one of the most imprecatory of the Psalms, "This Scripture . . . . which the Holy Ghost, by the mouth of David, spake."

The Up and Down Line. A Pictorial Chart. By W. O. M. 1s. *S. W. Partridge & Co.* Our ingenious and inventive friend, Mr. W. C. Miles, has here given us another of his effective pictorial allegories. It is well suited for distribution among railway officials and servants; while it is capable of teaching important lessons to all of us, who are travelling on either of the two lines of life. How many thousands there are, alas! who are hurrying along on the down line! Mayhap some of them will be roused by this chart to stop and think and turn while yet there is time.

PURITY MISSION IN INDIA.—The darkness of heathenism is "a thick darkness which may be felt," as to immorality. We have received the first number of the Indian *Purity Trumpet*, which contains many sad facts in proof of this. Mr. Gladwin, the conductor of this little paper, enters almost single-handed into the campaign against vice in India. His fourteen years of mission life in that country and in Ceylon had given him a thorough acquaintance with those lands. His first aim is to largely circulate the best writings of the Purity workers of England. Address W. J. Gladwin, "Home of Hope," Grant-road, Bombay

Notices.

Communications Received with Thanks.—W K.C. E H S.E B H D. Friend. G.P S. W J.M. F H.W. H G.M. L McL B. T M W. Miss B J C. H H C. F.S W. G H B. J.T. P.J. M E J G E G M. W F G Miss D A.M.D. T L.J. J.C. R.W. H M. F.S M H M W.E J S W O D C.G M. G.S. J P P. S.P W.F. D S H E B. R D F. W.Y F. J M. M B. W A C. A W.I G. B.W. H.G M. A V L. E L. L.A C. I.S. R B.B. G.H A McP R.A.H S.K. F.A.A. G S. W.F. S.M. J C H A. J.T I D S. R H L. R A. W.H K. C P. E.G. G F. O.T. M G.P. D.S. J.S. W.S.McL. T.H. I.T. S.M. D J.S. F.L P. E J.M.

Applicants for Tracts.—Miss S. E. Lee. Shop-terrace, Philadelphia. Fence Houses. Durham; Miss Johnson, Raglan-row, Philadelphia. Fence Houses, Durham: E. H Champness, 27, Stockwell-park crescent, Stockwell, S.W.; G. E. Pearce, Free Library, Camelford; Mrs. Ham, saddler. Wadebridge; S. A. Streeter, Chitcombe, Brede, Sussex; J Croft, 1, Palmerston-drive, Bridge-road, Litherland, near Liverpool; M. Mackay, Balkerrie, Meigle, Forfarshire; W S. Michell, St. John's Hall, Highbury, N.; A. Pestell, Ickleford, near Hitchin, Herts; D. May, 30. Duke-street. Evelyn-street Deptford, S E.; S. Norton, The Gravel Pits, Greenway; Uxbridge; Mrs. Allday, 10. Lansdowne-road, Bournemouth, A Gascoigne, back of 9, Moseley-street, Birmingham; Jane Flux, 10, Nile-street, Landport, Hants; A. J. Barker, 3, Kingston-terrace, Mill-road, Cambridge.

[As it is found that infidels and others send tracts to the persons whose names are inserted here it is most important that all books and papers received should be carefully read before being given away.]

BOHEMIA.—For the first time for 200 years a Protestant has been made Mayor in Prague.

DR. BARNARDO has been addressing audiences of undergraduates and the public generally at Oxford, with respect to rescue work in London among juveniles.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Feb. 14, Prov. x. 9—22; Feb. 15, xi. 17—31; Feb. 16, xv. 1—17; Feb. 17, xv. 18—33; Feb. 18, xvi. 1—16; Feb. 19, xvi. 17—33; Feb. 20, xviii. 10—24.

THE BAVARIAN PARLIAMENT is pledged to a motion which proposes to give half the Sunday to all the men employed on the railways. The State proposes a vote of credit for £6000 to meet the expense involved in replacing the employés.

MISSIONARIES FOR AFRICA.—On Wednesday last week, Dr. Theo. E. S. Scholes, medical missionary, and Rev. John E. Ricketts Machanic, both coloured gentlemen, sailed for the Congo, on the African steamship *Ambriz.* Prayer is requested for these brethren who go to the land of their fathers to preach the Gospel.

ORPHAN APPRENTICE HOME, BATH.—Nine lads are in this Home, which forms a Christian abode for the above class. Mrs. Clarkson, Uplands, Bath, writes to say that a sale of work for the orphanage will be held early in March, and any contributions of work will be welcomed. The boys who have gone to Canada write grateful and interesting letters.

THE SANKEY LIBRARY, Newcastle, Pa.—Mr. Sankey lately had a meeting with the directors of the Y.M.C.A. in this town, where he resided for years, when arrangements were made with respect to the handsome new building and library erected by monies at his disposal. The library, to which friends in England have contributed, will be accessible to the public.

REQUESTS FOR PRAYER.—For blessing on Gospel services Feb. 13 to 15, at the Workman's Institute, Gloucester, by Mr. Opie Rodway.——For Mr. and Mrs. Edward Trotter and the Hon. G. Waldegrave, who are sailing for New Zealand and Australia, Feb. 11; that great blessing may be granted on the voyage and on their visit to the colonies.——For blessing on a three weeks' mission to be conducted at Falmouth by Mr. Andrews.

ZENANA MISSIONS.—A praise meeting in connection with the Indian Female Normal School Society (Zenana Bible and Medical Mission) was held last Thursday, at the residence of Hon. A. F. Kinnaird, 50, South Audley-street. There was a numerous audience, over which Mr. T. A. Denny presided. Mr. W. T. Paton, Hon. Finance Secretary, said that six months ago pressing needs had led the friends of the Society to lay their petitions before God, that He would incline his people to give liberally to the Society. A meeting at Mr. S. Morley's resulted in several generous gifts. Lady Kinnaird sent out an appeal, in order to be able to claim a promise of £200 from Mr. R. C. L. Bevan, if £1800 could be raised in sums of £100 or more. She has already received eleven promises to meet this challenge, but still needs £700. The Secretaries also made an appeal for £1000, and have raised £400. The Chairman said that such a manifest answer to prayer called forth the gratitude and heartfelt thanksgivings of God's people. Rev. W. M. Paull, Dr. Donald Fraser. Dr. Draper of New York, and Rev. W. R. Mowll afterwards spoke or offered prayer.

Notes on Daily Readings.

SUNDAY, FEB. 14.—NUMBERS V.

"Now that the nation was regularly organized, the sacred tribe dedicated, and the sanctuary built, the tokens of God's more immediate presence provided with its proper place and attendants in the camp, it remained to attest and indicate, by modes in harmony with the spirit of the theocratical law, the sanctity of the people of God. This accordingly is the general purpose of the directions given in this and the next chapter."—*Sp. Com.*

The three subjects treated of in this chapter are: (1) The removal of unclean persons from the camp (ver. 1—4); (2) The restitution in case of a trespass (ver. 5—10); and (3) The trial of jealousy (ver. 11—31).

3.—*That they defile not their camps, in the midst whereof I dwell.*—The plural "camps" is not justified by the original, and so R.V. has restored the singular, "their camp." This was to be the ground of the sanctity of the camp, that Jehovah Himself dwelt in the midst of it.

6.—*When a man or woman shall commit any sin,* &c.—The connection between the restitution in case of a trespass, here enjoined, and the general subject of the sanctity of the camp as Jehovah's dwelling-place, is well pointed out by Keil. "No crime against the property of a neighbour was to remain without expiation in the congregation of Israel, which was encamped around the sanctuary of Jehovah; and the wrong committed was not to remain without restitution, because such crimes involved 'trespass against the Lord.'"

12.—*If any man's wife go aside, and commit a trespass against him.*—It was of the greatest importance to guard against this moral evil, which was so utterly irreconcileable with the holiness of the people of God, by appointing a process adapted to bring to light the guilt or innocence of any wife who had fallen into such suspicion, and, at the same time, to warn wives against unfaithfulness." —*Keil.*

MONDAY, FEB. 15.—NUMBERS VI.

2.—*When either man or woman shall separate themselves to vow a vow of a Nazarite.*—"The law of the Nazarite is appropriately added to the other enactments, which concern the sanctity of the holy nation. That sanctity found its highest expression in the Nazarite vow, which was the voluntary adoption for a time of obligations resembling, and, indeed, in some particulars exceeding those under which the priests were placed. The term (Nazarite) signifies 'separated,' *i.e.*, as the words following show, 'unto God.' It should in strictness be written Nazirite. The accepted spelling has no doubt prevailed amongst Christians from its being supposed that this vow is referred to in St. Matthew ii. 23."—*Sp. Com.* (R.V. reads Nazirite.)

7.—*The consecration of his God is upon his head.* —The special feature of Nazarite consecration consisted (as the history of Sampson shows, Judges xiii.) in the long, unshorn hair, which, as 1 Cor. xi. 15 teaches, concerning the woman, "is given her for a covering." It seems probable, therefore, that the symbolical teaching of this long hair of consecration was the covering up of self. As, according to 1 Cor. xi. 5, the woman was to cover her head as a recognition of the headship of the man, so the Nazarite, by covering his head (symbolically putting self out of sight) owned the headship of the Lord. When this was the case with Sampson the power of God could use him, but when his hair was cut and his covering gone, he became "weak, and like any other man." The popular conception of Sampson as a very large and strong man is altogether wrong. Had this been the case, Delilah need not have asked him: "Tell me, I pray thee, wherein thy great strength lieth?" The whole point of his history is that, being as any other man in himself, the power of the Lord came upon him in virtue of his Nazarite consecration, but when this was gone, *i.e.*, when his hair was cut, he became weak, and like any other man.

24.—*The Lord bless thee, and keep thee,* &c.—"In these three blessings most of the fathers and early theologians saw an allusion to the mystery of the Trinity."—*Keil.*

TUESDAY, FEB. 16.—NUMBERS VII.

"This and the two next chapters narrate the closing events which happened during the stay at Sinai. The present chapter describes the presentation of gifts by the princes of the tribes at the dedication of the Tabernacle."—*Sp. Com.*

9.—*But unto the sons of Kohath he gave none.*—The waggons and oxen which were presented by the princes of Israel were, by the Lord's direction (ver. 5), given by the Levites to do the service of the Tabernacle—"to every man according to his service." The sons of Merari got two-thirds, the sons of Gershon the remaining third; but the sons of Kohath got none, because they had charge of the most sacred furniture and vessels of the Sanctuary, and these were to be carried on their own shoulders Neglect of this direction brought upon David the "breach of Uzza," described in 2 Sam. vi. 3—8.

11.—*They shall offer their offering, each prince on his day.*—"The several princes make their offerings in the order assigned to the tribes (ch. ii.). It was doubtless the tribes themselves which presented their gifts through their chiefs. The twelve offerings are strictly alike, and had no doubt been prepared and arranged previously. They were offered, however, on twelve separate days, and the narrative describing each severally at length with unaltered language, reflects somewhat of the stately solemnity which marked the repetition of the same ceremonial day by day."—*Sp. Com.*

89.—*He heard the voice of one speaking unto him from off the mercy seat.*—"Thus was the promise of Exod. xxv. 22 fulfilled; and that as an immediate response on the part of God to the cheerful readiness with which the tribes had made their offerings and supplied everything needful for the Holy Place and its service. All being now complete as God had appointed, and the camp purified from defilements, God meets Moses the mediator of the people, not as before on the peak of Sinai far away, but in their very midst in the dwelling-place which He henceforth vouchsafed to tenant."—*Ibid.*

WEDNESDAY, FEB. 17.—NUMBERS VIII.

2.—*The seven lamps shall give light over against the candlestick.* — "In front of the candlestick" (R V.) The words rendered "over against" (or, more correctly in R.V., "in front of") are the same as those used of the golden plate which was "on the forefront of the mitre" (Ex. xxviii. 37), and of Uriah's being put "in the forefront of the battle" (2 Sam. xi. 15). They evidently imply that the lamps should be so turned that the wicks, which were not, as with us, in the centre but at the end of the lamp, should throw out the light in front of the lamp-stand or candlestick so as to illuminate the other side of the Holy Place. The spiritual teaching of this is best conveyed in our Lord's own words: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," and in those also of Phil. ii, 15, "shine as lights in the world, holding forth the Word of Life."

10.—*The children of Israel shall put their hands upon the Levites.*—"The heads of the tribes here as elsewhere (comp. vii. 2) no doubt acted for their tribesmen. This act, the distinguishing feature of the ceremony, represented the transfer to the Levites of the sacred duties originally incumbent on the whole people."—*Sp. Com.*, or as Keil expresses it, "by this symbolical act they transferred to the Levites the obligation resting upon the whole nation to serve the Lord in the persons of its firstborn sons, and presented them to the Lord as representatives of the firstborn of Israel."

24.—*From twenty and five years old and upward.* —"But in iv. 3, 23, 30, the limit is fixed at thirty years, instead of twenty-five. The directions there given, however, are temporary, and refer to the transport of the Tabernacle during the journeyings in the wilderness: those of this place are permanent, and determine the ordinary and regular obligations of the Levites with respect to the service. David extended the period of the Levites' service by causing it to commence at twenty years of age (1 Chron. xxiii. 24—28), and this David is expressly said to have done because the Levites had no longer to carry the tabernacle and the vessels; and. consequently, younger men might now undertake the office."—*Sp. Com.*

THURSDAY, FEB. 18.—NUMBERS IX.

2.—*Let the children of Israel also keep the passover at his appointed season.*—"From the terms of the institution of the Passover (Ex. xii. 25, xiii. 5—10) it would appear that the next celebration of it was designed to be after the settlement in Canaan. As, however, the anniversary of the Feast occurred before the wilderness was traversed, a special command of God is given to meet the case; and had it not been for the subsequent rebellion of the people, they would have been 'brought into the land of the Canaanites' before this festival came round a third time."—*Sp. Com.*

11.—*The fourteenth day of the second month at even they shall keep it.*—This provision for a supplemental passover in the second month for those whose defilement prevented them from keeping it in the first month, was the ground of Hezekiah's great passover (2 Chron. xxx. 2) being kept in the second month. "For they could not keep it at that time (*i.e.*, the right time) because the priests had not sanctified themselves sufficiently."

15.—*The cloud covered the tabernacle, namely, the tent of the testimony.*—These latter words seem added to point out the part of the Tabernacle on which the cloud rested, namely, the tent, or part of the tent, which contained the ark wherein was the testimony, *i.e.*, the two tables of the covenant, over which the Shekinah or Divine presence dwelt.

21.—*Whether it was by day or by night that the cloud was taken up, they journeyed.*—"A striking lesson of the dependence of God's people upon Him for guidance as to every step of their journey, both as to time and direction.

FRIDAY, FEB. 19.—NUMBERS X.

2.—*Make thee two trumpets of silver.*—Although God Himself appointed the time for removal and encampment by the movement of the cloud of his presence, signals were also requisite for ordering and conducting the march of so numerous a body, by means of which Moses, as commander-in-chief, might make known his commands to the different divisions of the camp. The form of these trumpets is not further described. No doubt they were straight, not curved, as we may infer both from the representation of these trumpets on the Arch of Titus at Rome, and also from the fact that none but straight trumpets occur on the old Egyptian monuments. They were to be blown by the priests alone.—*Keil.*

29.—*We are journeying to the place of which the Lord said, I will give it you.*—This whole verse is a beautiful description of the invitation which God's people should ever hold out to those around them —especially to their own kindred after the flesh— and the next is, alas! the answer that is generally returned, and must always be returned, where nature alone speaks: "I will not go; but I will depart to my own land, and to my kindred."

31.—*Thou mayest be to us instead of eyes.*—Moses now, in his anxiety to gain his relative, proposes to put him in the place of the guide of Israel, that is, in the place of the Lord Himself. How sad a failure!

"It seems evident that Hobab was the brother-in-law, not the father-in-law, of Moses, and the Hebrew word translated in A.V. 'father-in-law,' signifies simply any relation by marriage. Hobab eventually accompanied them, and obtained a settlement with them in the land of Canaan."—*Sp. Com.*

33.—*The ark of the covenant of the Lord went before them, to search out a resting place for them.*—Here is Israel's true guide. Keil views this verse as furnishing the key to earlier notices, which seemed to assign the ark its position in the midst of the camp. He holds that the ark, as distinguished from the Sanctuary, went always in advance.

SATURDAY, FEB. 20.—NUMBERS XI.

"This and the following three chapters recount the successive rebellions of the Israelites after their departure from Sinai, culminating in that by which they brought upon themselves the sentence of personal exclusion from the land of promise."—*Sp. Com.*

1.—*And when the people complained it displeased the Lord.*—R.V. is more literal, and renders it, "and the people were as murmurers, speaking evil in the ears of the Lord." A sad contrast this to the description of their start on the desert journey, given at the end of the last chapter. Failure is the universal experience as to fallen man in every possible position of privilege with which he may be entrusted.

2.—*And when Moses prayed unto the Lord the fire was quenched.*—In the midst of judgment grace shines forth in the office of the Mediator. Moses is here "faithful in all his house for a testimony of those things which were to be spoken after" (Heb. iii. 5).

11.—*Wherefore hast thou afflicted thy servant?*—Moses herein shows unmistakeably that he is but flesh and blood, and not the "one Mediator between God and man." Nevertheless as Keil truly says, "This is the language of the discontent of despair, which differs from the murmuring of unbelief, in the fact that it is addressed to God for the purpose of entreating help and deliverance from Him; whereas unbelief complains of the ways of God, but while complaining of its troubles does not pray to the Lord.

29.—*Enviest thou for my sake? Would God that all the Lord's people were prophets.*—Grace now shines forth as brightly in Moses, as nature had shown itself in ver. 11. "As a true servant of God who sought not his own glory, Moses rejoiced in this manifestation of the Spirit of God in the midst of the nation."—*Keil.*

Mission and other Appeals.

◆

A worker in a poor East London parish would be glad to find some ladies who would undertake to make garments to be sold at cost price to the members of a mothers' meeting. Further information from Miss Th. Robson, 21, Wood-lane, Highgate, N.

Dover Railway Mission.—Miss Pearce, 2, Effingham-villas. The Priory, Dover, earnestly requests help in money or religious books, for this mission which has just been started in connection with the Railway Mission, 186, Aldersgate-street, E.C.

Bristol Christian Mission to the Deaf and Dumb.—Rev. W. J. Mayers, Ashley hill, Bristol, will be grateful for any parcels of good and useful books suitable for the deaf and dumb. The above society, of which he is secretary, is forming a library for these much-afflicted ones among whom Christian work is diligently carried on. Good stories and Temperance works will be specially acceptable. The parcels should, if possible, be carriage-paid.

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Subscriptions received by Messrs. Morgan & Scott to Saturday, February 6, 1886.

◆

	£	s.	d.
Dock Labourers' Mission—L. E. £1; C. D. 10s.; (*Free Dinners*) A Merchant, £1; Two Young Ladies, 5s.; H. M A. S 5s	3	0	0
Rebecca Jarrett Fund—J. W. 2s. 6d.; J. H. £1; E. S £1	2	2	6
Dr. Barnardo's Homes—W. E. 10s.: Few Friends in Aberdeen, 6s.; M W. 7s. 6d; Mr. V., Spurstow, 1s.; O'C. £3: G. D F. 10s: E. S £5; G T. T L. £3; (*Homes for Girls*) J. H. and K. H. 10s.; (*Emigration Fund*) M A. P 5s.	13	9	6
Relief of London Poor—(*Free Meals*) S. A. U.	0	5	0
Mr. Arch G. Brown's Work—H. S. B. 10s.: M. O. 5s.: M. M., Belfast, 3s.; T. C. E. 5s; L. E. 10s; J. D. 5s.; J. M. 10s. 6d.; J. W. and K. A. £10; E. G. 10s.: B. S. W. 10s.; (*Destitute Poor*) M. A. P. 10s.: C. L. M. T. £1	14	18	6
Destitute Children's Dinner Society—M. A. £3 5s. 6d.; M. C. H. A. 2s. 6d.; E M. A. 1s.; M. A. S. £1; M. E. J. 2s 6d.; O'C. £2	6	11	6
Miss Leigh's Home, Paris—A. E. Y.	1	0	0
Home of Industry—A. E. Y. £1; (*Aged Poor Saints*) Dressmaker. 10s.; (*Sewing Class*) Mrs. H. S. £2	3	10	0
Free Breakfasts for Poor—M. A. S.	1	0	0
Mr. Fegan's Boys' Home—N. L 5s.; Few Friends in Aberdeen, 6s.; J. W. and K. A. £10; O'C. £3; B. L. £1 10s.: G T. T. L. £1	16	1	0
Tower Hamlets' Mission—W. E. 10s.: (*Food for Unemployed*) L. E £1: Mrs. Y. 12s 6d.	2	2	6
Gratuitous Circulation of THE CHRISTIAN—Few Friends in Aberdeen	0	1	0
Dark Spot in South of London (Mr. S. Clayton)—C. P., Clifton. 4s 6d.; Elda, £1; Amica, £3 10s.	4	14	6
Mildmay Mission to the Jews—Dressmaker, 10s.; F. M. W. £2	2	10	0
Mr. Eoll's Work, Port Said—Mrs. H. S.	2	0	0
Pastor Rodriguez's Figueras Mission—Mrs H. S.	1	0	0
Thames Church Mission—(*Free Meals for Dock Labourers*) Mrs. A B. 10s 6d.; A. H. R. 2s.	0	12	6
St. Giles's Christian Mission—M. M, Belfast, 3s; Elda, £1; F. M. W. £1; (*Discharged Prisoners*) H. P. £1: (*Free Meals*) Mrs. A. B. 10s. 6d.; (*Relief of Poor*) F. L. £1; Amica, £3 10s	8	3	6
East-end Distress (Rev. Thos. Jackson)—T. C. E.	0	5	0
George-yard Ragged Schools—L. E. 10s.; J. W. and K. A. £10; E. H. 5s.	10	15	0
Penny Dinners to Poor Children—L. E. 10s.; C. C. and R. P 2s.	0	12	0
Mr. H. Toye's Orphanage—L. E. 10s.; Harling, 2s. 6d.; Amica, £5	5	12	6
London Samaritan Society and Homerton Mission—L. E.	1	0	0
Bridge of Hope, Ratcliff—J. D.	0	5	0
Home for Worn-out Governesses—J. M.	0	10	6
Friendless and Fallen—Gloucester, £1; H. P. £1	2	0	0
Rev R W. McAll's Work, Paris—J. S. £1; F. M. W. £2	3	0	0
Foreign Aid Society—J. W. and K. A.	4	0	0
Spitalfields Gospel Mission—J. W. and K. A.	4	0	0
Working Men's Mission, New-cut—J. W. and K. A. £4; (*Free Meals*) H M. A. S. 5s.	4	5	0
Homes of Hope, Regent-square—J. W. and K A.	4	0	0
Whitecross-street Christian Mission—J. W. and K. A. £4: (*Medical Mission*) J. W. and K. A. £2	6	0	0
Home Teaching Society for the Blind—J. W. and K A.	4	0	0
Mrs. Meredith's Prison-gate Mission—J. W. and K. A.	10	0	0
London Medical Mission—J. W and K A.	6	0	0
Marylebone Medical Mission—J. W. and K. A.	4	0	0
China Inland Mission—J. W. and K A. £10 10s.; F. M. W. £5: A. S. W. £5; G T. T L. 10s	21	0	0
Paddington Hospital for Sick Children—J. W. and and K. A.	5	0	0
Miss Grimston's Work, Constantinople Rest—J. W. and K. A.	4	0	0
Paris City Mission (Mr. Weylland)—J. W. and K. A.	4	0	0
Mrs. Wilkes' Rescue Work, Poplar—J. W. and K A £4; H S B. 10s.	4	10	0
Dr Laseron's Work, Tottenham—J. W. and K. A	8	0	0
Midnight Meeting Movement—W. N.	0	10	0
London City Mission—M. A. P. 2s. 6d.; T. O. 5s.; Mrs. B. £2	2	7	6
Miss E. Hopkins' Work—S. M., Bath, 10s.; (*White Cross Crusade*) M. H. 2s. 6d.	0	12	6
Gray's-yard Casuals—M. E. J.	0	5	0
Mission to Deep Sea Fishermen—M. E. J. 2s. 6d.; Amica, £3 10s.; H. S. B. £1; G. T. T. L. 5s.	4	17	6
Church Missionary Society—O'C.	2	0	0
Evangelistic Mission—(*Destitute*) Amica	5	0	0
Mrs. Fisher's Work among Young Women—Amica	4	10	0
Stead &c., Defence Fund—E. S. £1; Reuben, 5s.	1	5	0
Cow-cross Mission—(*Children's Dinners*) R. R.	0	2	0
Bristol Orphan Houses—F. M. W. £2 10s: C L. M. T. £1; E. H. 5s.; (*Foreign Missions*) F. M. W. £3 10s	7	5	0
Mission to Kabyles—F. M. W.	2	0	0
Salvation Army—Widow's Mite	1	0	0
Miss Whately's Work, Cairo—F. M. W.	2	0	0
Latymer-road Mission—H. S B.	0	10	0
North-east London Gospel Missions—(*Dock Labourers*) C D. 10s.: H M. A S. 5s.	0	15	0
Cripples' Home, Marylebone—E. H.	0	5	0
Home for Blind Children, Hackney—E. H.	0	5	0
Vincent-street Ragged Schools—E H.	0	5	0
Sailors' Welcome Home—(*Soup Suppers*) H. C. 6s. 6d.; H. M A. S. 5s	0	11	6
Destitute Children's Friend Mission (Mr. Fuller)—(*Free Meals*) H C. 6s. 6d; M E. B. £1; S. A. T. 5s.; H. M. A. S. 5s.; G. T. T. L. 5s.	2	1	6
Ragged School Union—H. P.	1		0
Poor at Bow (Rev. J. C. Sowerbutts)—(*Free Meals*) M. E. B. £1; H. M. A. S. 5s.	1	5	0
Bethnal Green Board School Children—(*Free Meals*) M E B. £1; S. A. T. 5s.; H. M A. S. 5s.	1	10	0
Old Ford Poor (Mrs. Adamson)—(*Free Meals*) H. M. A. S.	0	5	0
Dr. Heywood Smith's Fund—(*Convalescent Home*) J. W.		2	6
	£241	7	0

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[Advertisements.]

Dr. Barnardo's Homes—B. H. L. £5.

Mission to Deep Sea Fishermen—M. B. 10s.

Working Men's Mission, New-cut—R. M. B. 10s.; Shrewsbury, £1.

North East London Gospel Missions—(*For Dock Labourers*)—Lady C £5

Evangelistic Mission—Per C. R. H.: A. D. (Queen's-park), for Relief Fund, 1s. 6d.

Bethnal Green Free Library, London-street, E—In response to special appeal for £500: Mrs. S. H. £5.—F. A. Bevan, Esq., Treasurer, 54, Lombard-street, E.C.

The London Samaritan Society and Homerton Mission acknowledges, with many thanks, the following sums for the Convalescent Homes, Free Breakfasts, &c: F. V. W. £1; Anon., Paddington, £1; Miss T. £1 1s.; Misses S. £2; B. J. 4s. 3d.; from Huddersfield, 17s 6d.

Distress in Bulgaria—M. Braithwaite acknowledges, with grateful thanks, the undermentioned sums received for this object: Mrs. R. Tilson, £25; John Adams, 10s. 6d.; Miss Mead, 5s: Mary Ann Burgess, Leicester, £2; William Penner, £2 2s; Anon., St. Leonard's-on-Sea, 5s. A case of homœopathic medicines has been sent off.

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Forthcoming Meetings.

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EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S E.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec, 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 35, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Messrs. Fullerton and Smith.—To March 7, Great Assembly Hall. Mile-end-road, E; March 13 to April 1, Cheltenham; April 4 to 15, Hereford; 16 to 18, Ross.

Mr. F. E. Marsh.—Exeter Hall, February 8 to 12, 1 to 2 p.m.; Darvel, N.B., February 14 to March 7.

Mr. Gawin Kirkham.—February 10, Bermondsey; 11, Southsea; 12, Carshalton; 14, Dalston; 15 and 16, Bristol; 17, Clifton; 18, Stapleton; 19, Bath; 20 to 26, Sawbridgeworth, Herts, and neighbourhood.

Rev. E. P. Hammond.—To February 19, Finsbury Park Y.M.C.A.; 20 to March 5, Presbyterian Church, Hampstead; 6 to 19, Richmond. Hours of meeting, 3.30 and 7 p.m.

Mr. W. Spencer Walton—To February 15, Hamilton, N.B.; 16 to 18, Winterhaven (re-visit): 19 to March 2, Didsbury, near Manchester; 6 to 8, preparatory visit to Bournemouth; 9 to 24, Cheltenham; 25 to April 6, Weston-super-Mare; 10 to 19, Earl Cairns' Memorial Hall, Bournemouth.

Mr. Henry Thorne.—To February 22, Jersey; March 20 to 29, Bristol.

Mr. J. M. Scroggie.—February, Dunfermline; March, Doncaster; April, Bristol; May, Dublin.

Mr. E. P. Telford.—February, South Shields; March, York.

Mr. F. C. Spurr.—To February 20, Southampton, afterwards Devon and Somerset.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during February, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row. Wednesdays, 8 p.m.

Mr. James Neech.—Eagle, Lincolnshire, February 10 to 23; Dun's, N.B., 28 to March 21.

Mrs Reaney every Sunday afternoon at Stepney Meeting House.

Conference Hall, Mildmay-park, N.—February 14, 3.30 and 7 p.m., Mr. Herbert R. Francis.

Bow and Bromley Institute, Bow-road, E.—Rev. W. Evans Hurndall Sundays, 8 30 p.m.

St. Martin-in-the-Fields.—Special afternoon services, every Sunday, at 3.30; February 14, Rev. Edward A. Stuart.

Clapton Hall, Alkham-road, Cazenove-road, Upper Clapton.—Mr. C. Russell Hurditch, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Y W C.A.—Drawing-room meeting for French and Swiss ladies Saturday. February 13, 3.30 p.m., Mrs. Hart's, 25, Oxford-square, W.

Dr. Thain Davidson's Monthly Sermon to Young Men, Islington Presbyterian Church, Colebrooke-row, N., Sunday, February 14, 6 30 p.m.

North Evangelistic Choir.—February 16, Congregational Church, Cambridge Heath; 25, Gospel Hall, Wood Green; 27, Oxford Mission Hall, Oxford-road, Kilburn.

City Temple.—Thursday, February 11, at noon, sermon by Dr. Joseph Parker. Anthems by a choir of orphans from Stockwell Orphanage. Free-will offerings for Mr. Spurgeon's Orphan Home for 500 Children.

The Women of China.—Meeting of the Women's Prayer Union, Monday, February 15, Powis Hall, Powis-gardens, Talbot-road, Westbourne-park, W., 7.30 p m., tea and coffee at 6 30. Mrs. Hudson Taylor, Mrs. Schofield, Mrs. Randle, and Miss Fanny Boyd are expected to be present.

Children's Special Service Mission.—Mr. Arrowsmith, Margate, February 17 to March 3; Colwich, near Stafford, 14 to 20; Cardiff, 21 to 27. Mr. G. Banaster, New Brighton, Cheshire, February 9 to 15; Mr. H. M. Trickett, Streatham, February 11. 7 p m.; Rev. Innes B Wane, The Athenæum, Derby, February 23 to March 1. Mr. Spiers, in London, assisting Mr. Hammond.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, February 14: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Charles Inglis, 3.30 p m.: Mr. Charles Little (of St Albans), 7 p.m. Kensal Hall, Kensal-road, W., Dr. G A Macnutt, 7 p.m. Queen's-park Hall, Kilburn-lane, N W., Mr. John Bateman, 7 p m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Major G S. Windham, 7 p.m Gospel Hall, Market-place, Brentford, W., Mr. George Fennel, 7 p.m.

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m; Town Hall, Shoreditch, 3.30; Town Hall, Holborn. 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Britannia Theatre, High-street, Hoxton.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch)—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr C. Inglis. Sunday, 7 p.m., and Wednesday at 7 30 p m. Malden Hall, Kentish-town, Mr. Geo. Hucklesby, Thursday (to-night), 8 p.m., and Sunday next, 7 p.m.; Mr. Wm. Grove, nightly, February 15 to 28, Sunday, 7 p.m., and week nights, 8 p m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Fourteen days' mission, from February 7, Mr. C. V. T. Onslow, Sundays and Thursdays; Dr Popham and Mr. Abraham Wallis Mondays, Tuesdays, Wednesdays, and Fridays; Sundays, 7 p.m; week nights, 8 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington. Dr. Popham, Sunday, at 3 and 7 p.m Hammersmith—Upper Mission Room, 180, King-street. for the young, Sunday, 7 p m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Mr. T. A. Hughes, Sunday, 7 p.m.

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MISCELLANEOUS.

City of London Central Noon Prayer Meeting 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Friends' Meeting House, Park-street, Stoke Newington.—Bible-readings, open to all, every Tuesday, from 7.30 to 8 30 p.m.

Church Army.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

Rev. F. D. Sandford (from America) will conduct holiness meetings on February 17, 18, and 19, at 3 and 8 p.m., at Farnley Room, Queen's-road, Chelsea.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; February 12, Rev. C. A. Fox; 19, Rev. S. A. Selwyn.

Christian Progress Scripture Union.—Rev. C. A. Fox will address a public meeting in connection with this Union, on Tuesday, February 16, at All Saints' Institute, Priory-road, South Lambeth, 8 p.m.

China Inland Mission.—Thursday, February 11, 8 p.m., meeting at Y.M C.A., 186, Aldersgate-street, to bid farewell to Mr. and Mrs. Broumton (who are returning), Miss Tanscott, Miss Davis, and Miss Faussett, leaving for China.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, February 17, tea at 6, meeting at 7. Seventeenth anniversary, a thanksgiving season in acknowledgment of God's faithfulness.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, February 12, 7 p.m, "John's Visions, and what they say to us" (Rev. vi. 6—8): Christian workers invited to tea at 6. Sunday, 14, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

Life in the Holy Land.—Miss L. M. von Finkelstein has accepted the following engagements: February 11 Park Church, Grosvenor-road, Highbury, "Homes and Haunts of Jesus;" 12, 186, Aldersgate-street; 16, North-East London Auxiliary; 17, Exeter Hall, Y.M.C.A.; 18, Crouch-hill Baptist Chapel; 19. Drawing-room meeting; 24, Mountain Ash, Wales, till March 6, lecturing at Cardiff, Pontypridd, Mountain Ash, Aberdare, Merthyr Tydvil, and Swansea; March 11. Charles Spurgeon's (jun.) church at South-street, Greenwich; 12, Kentish Town Congregational Church; 15, Holloway Y.M.C.A., Upper Holloway. No further engagements can be made, as Miss Finkelstein leaves for the Holy Land after March 16. She hopes to return to England in time for next season's lectures; of this due notice will be given.

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Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Gospel services as follows For Youths, Wednesday, 10th inst, 6 30 p.m, addresses by Messrs. Herbert Townend and H. T. Campbell; for Associates. Monday, 15th inst., 6.30 p.m., address by Mr. Leite Rogers; prayer for foreign missions, Thursday, 11th inst., 6 30 p.m.; Bible class, Tuesdays, 6 30 p.m.

Exeter Hall.—Thursday, February 11, 8 p.m., Y.M.C.A., White Cross Union, address by Mr. W. Alston Edgar; Monday, 15, 8 p m., lecture, "Leo? or Luther?" by Rev. Dr. Samuel Wainwright; 16, 8 p m, lecture, "The Remarkable Historical Accuracy of the Bible," by Dr. Samuel Kinns; lectures by Rev Ernest Boys, Thursday, February 11. "Personal Religion"; 18, "Standing and Walking," 8 p.m.

186, Aldersgate-street.—Sunday, 14, 7 p.m, public Gospel meeting, address by Mr Joseph Weatherley. Monday, 15, 7 p.m., reception of associates and strangers, address by Mr. W. Luff: 8 p m. "Medical Talk" to young men, by Dr Gilbart Smith. Tuesday, 16, 8 p m., Christian workers' meeting, subject, "How may a Man Know that he is Saved," by Rev. E. Henderson.

The Priory, 198, Upper-street, Islington, N.—Thursday, February 11, 8.30 p.m., address, Rev. H. J. Berguer; Sunday, 14, 3.15 p m., Bible-class, subject, "Micah and his gods;" Wednesday, 6 to 10, anxious inquirers and strangers.

Inaugural Meeting of the Shoreditch Branch, in Town Hall, Shoreditch, Thursday, February 11, at 8 p.m., Mr. George Williams in the chair.

Finsbury Park Hall.—Rev. E Payson Hammond will conduct, to February 19, services for young people and adults; afternoons, 3.30; evenings, 7.

Conference Hall, Stratford.—Sunday, February 14, 3 and 7 p.m., Mr. E. J. Jordan.

THE SALVATION ARMY.

Summary of Operations in the United Kingdom and Abroad on 31st January, 1886.

Corps Established.	Officers wholly engaged.	Public Services held every week.	Average Weekly Circulation of Literature.	Officers Abroad.
1380.	3217.	25,496.	452,000.	1348.

Salvation is proclaimed in 13 different languages in towns and villages. House to house visitation among the very poorest and most wretched in London.

Homes for the reclamation of Fallen Women already established in **London, Reading, Plymouth, Glasgow, Nimes,** and **Bombay.** Prison Gate Brigades in England and Australia.

The financial strain upon the Headquarters in London has been so great that the funds are quite exhausted, and in order to meet URGENT CLAIMS and to carry on the above operations

£3000 ARE IMMEDIATELY NEEDED.

Contributions will be received by Messrs. MORGAN & SCOTT, of THE CHRISTIAN; or at the Headquarters of the Salvation Army, 101, Queen Victoria Street, London, E.C. Cheques to be crossed "City Bank."

The last Yearly Report and Balance Sheet will be sent free on application to Headquarters.

DUBLIN SOLDIERS' HOME and INSTITUTE.

Patrons—GENERAL his Serene Highness PRINCE EDWARD of SAXE WEIMAR, K.C.B., Commander of the Forces in Ireland; GENERAL SIR THOMAS MONTAGU STEELE, K.C.B.

President—The EARL of CAVAN.

Vice-Presidents—Viscount Bangor; Sir E. Synge Hutchinson, Bart.; Major-General Dobbs; Vice-Admiral G. Fishbourne, C.B.; Lord James Butler: Surgeon-General M'Ilree; Col. Sparks, late Lt.-Col. 7th R. Fusiliers.

Hon. Secretary—CAPTAIN R. WADE THOMPSON, Clonskeagh Castle, co. Dublin, by whom all contributions will be thankfully received and acknowledged.

The Need of our Soldiers in Ireland.

No provision is made by the authorities for lodging soldiers on furlough passing through Dublin to or from their homes. Respectable houses will not admit them. Where shall they go?

The Dublin Soldiers' Institute has for the last three years to some small extent supplied this need, but the demand for accommodation was so much greater than they could meet, an extra wing to their premises (to include a lecture hall) was decided upon early last year, and some funds for the purpose were collected, on the strength of which the new building was commenced. These funds are now exhausted, and the building is unfinished. A sum of nearly £1,000 will be required before it could be fit for use. Night after night during this winter furlough season, numbers of soldiers are being turned away from the Home for want of room: the usual alternative for such, if decent men, is to walk the streets all night, as they find it almost impossible to obtain any respectable shelter without friends in a strange city.

This urgent APPEAL is made on their behalf to the friends of our soldiers everywhere. From Ireland much cannot, under present circumstances, be expected; but it is felt that the Dublin Soldiers' Home is not a mere local Charity, but, as the above facts testify, it is one which must call forth the sympathy and aid of all throughout Her Majesty's dominions who value our British soldiers, and who would seek to do them good and benefit them both in body and soul. It may be added that it is the English and Scotch soldiers who specially and almost entirely take advantage of the Home (although all are welcome). Since the establishment of the Home many have been "born again" at the meetings and classes held there. To God be all the praise.

THE CHILDREN.

LESSONS FOR DAY AND SUNDAY SCHOOLS that enable Parents and Teachers to Teach Bible Religion with safety and certainty to all ages.

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ALEXANDRA HALL, BLACKHEATH,

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Afternoon Meetings at 3 o'clock.
Evening " 7.30 "

Several well-known Speakers are expected to take part.

Rebecca Jarrett.

At the Great Meeting at Exeter Hall, on Monday, January 18, on the occasion of the release of Mr. W. T. STEAD *from prison, the* Rev. HUGH PRICE HUGHES said: "Every one in that meeting who had not yet read Mrs. BUTLER's book on REBECCA JARRETT should read it without delay. It was the best book that had yet been produced in the course of this controversy. (*Cheers.*) It exposed the facts, and explained them, as no other book that he had read. It had put Rebecca Jarrett's conduct in a light in which no newspaper had been able to put it. (*Cheers.*) Mrs. Butler had not lost her faith in Rebecca Jarrett; and her opinion was worth more on such a question than the opinions of all the lawyers and all the journalists in the United Kingdom." (*Cheers.*)

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HOMERTON RAGGED SCHOOL AND MISSION.

The distress in this neighbourhood (John-street and College-lane) *is very great*, on account of the depression in trade. The friends of the Mission are trying to cope with it, and desire to keep all the agencies in working order. But unless generous aid is forthcoming much of the work will have to be curtailed, and the usefulness of the Mission greatly hindered. An urgent appeal for contributions is therefore made, which may be forwarded to Mr. HENRY SHAW, 15, Muston-road, Upper Clapton, N.

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The Secretary will be pleased to give an account of the Work either at School Room, Lecture Hall, or Drawing Room Meetings.

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MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS

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"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Edward Birkbeck, Esq., M.P.*

FUNDS are greatly NEEDED to enable the Society to place a Mission Vessel with every fleet.

E. J. MATHER, Director.

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Offices—Exeter Hall, Strand, W.C.

The Anchorage.

HEBREWS vi. 19.

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[*Continued from page* iii.]

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1.	What think ye of Christ?	Matt. xxii. 42.
2.	Is it well with thee?	2 Kings iv. 26
3.	What shall I do with Jesus?	Matt. xxvii. 22.
4.	How shall we escape?	Heb. ii. 3.
5.	What shall it profit?	Mark viii. 36.
6.	Why will ye die?	Ezek. xviii. 31.
7.	What hast thou done?	Gen. iv. 10.
8.	When wilt thou return?	Neh. ii. 6.
9.	Dost thou believe?	John ix. 35.
10.	When will ye be wise?	Psalm xciv. 8.
11.	How shall we live?	Ezek. xxxiii. 10.
12.	What is your life?	James iv. 14.
13.	Is it nothing to you?	Sam. i. 2.
14.	Where art thou?	Gen. iii. 9.
15.	Whither goest thou?	Judges xix. 17.
16.	What shall we do?	Acts ii. 37.

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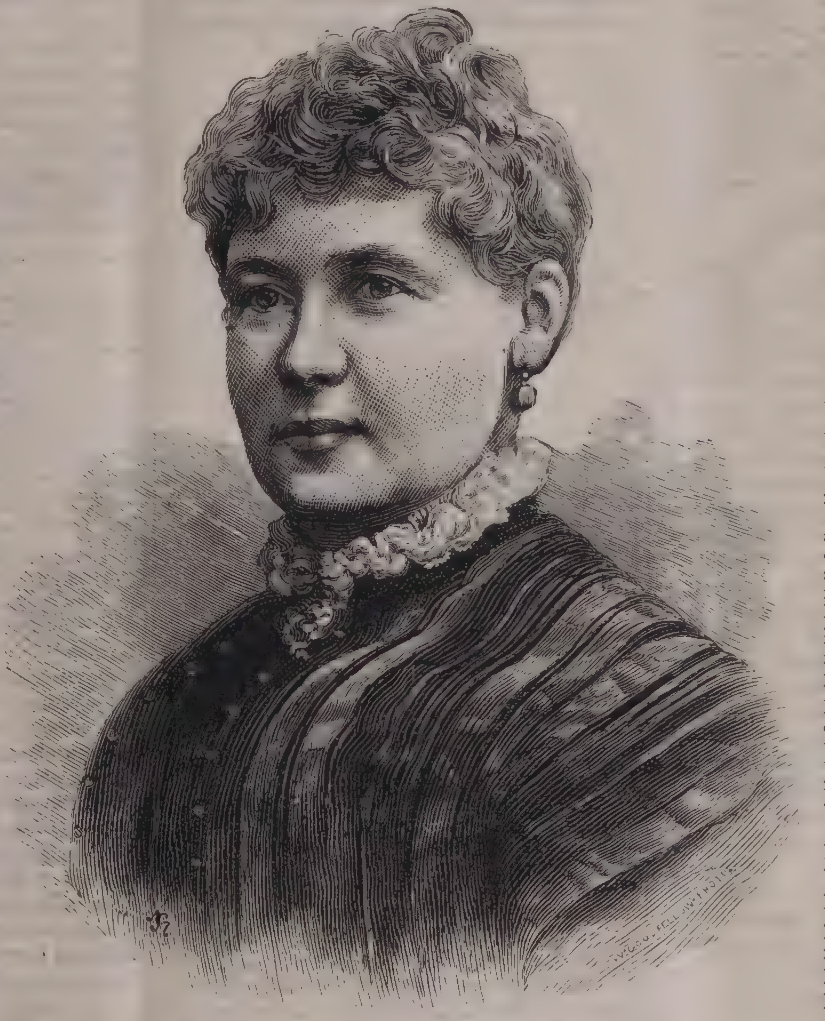
THE Bible is a book for all ages and all climes; as the Saviour, of whom it tells, was the propitiation "for the sins of the whole world." Yet its histories and narratives, and many of the illustrations that occur in its more didactic parts, are so full of Oriental imagery and local colour that very much of their force is lost to those who know nothing of Eastern life. Therefore, passages and references that seem at first sight obscure to the Occidental mind, when they are explained and presented in the light of their immediate surroundings become irradiated with a new beauty, and possess a meaning undreamt of before. It is this fact which has secured for the interesting pictorial addresses of Miss VON FINKELSTEIN, whose portrait we give to-day, such remarkable acceptance with all classes of the community, both in England and America. It is only a few brief months since she landed for the first time on English shores, and yet Mr. Benjamin Clarke (Editor of *The Sunday School Chronicle*) could truthfully say at a crowded meeting in the North of London the other evening: "I have never known a stranger from a foreign land make such an impression on London as Miss von Finkelstein has done in the short time she has been amongst us." This statement was much more than a tribute to the gifts of the lecturer; it was a signal proof of the undying interest and regard that are cherished in Christian lands with respect to the Book of Books, which is one of the two great standing miracles of these latter days. The other standing miracle, which is equally beyond gainsaying, is the Jewish nation, to whom were first committed these "lively oracles," and whose chequered history is one of the most infallible proofs of the verity of the sacred writings.

We have alluded to Miss von Finkelstein's gifts in presenting to Western audiences vivid and telling pictures of life in the Holy Land. In these gifts, and also in the circumstances of her early life, we can distinctly trace the finger of God, in preparing her for the work which she has been enabled to do (chiefly, as yet, on the other side of the Atlantic) in confirming the faith of the Christian, in confounding the arguments of the infidel opposer, and in projecting side lights on the pages of Bible story. Though not herself of the seed of Abraham, she was, in the providence of God, born in Jerusalem, and there spent the first eighteen or twenty years of her life. While she has none of the prejudices of the Jew, she has such familiarity with the customs and modes of life that were common in our Lord's time, and which prevail to this day, as enables her to understand and expound the many references to these customs with which the Scriptural narratives abound. She is of Russian parentage; and inherits her powers of public address from her father, who was a notable reformer in his day, and, like many other patriots, was exiled from his native land for his efforts in the cause of popular freedom. In Jerusalem he found a refuge and a home, and there his youngest daughter grew up, drinking in the strange sights and sounds of that wonderful city, once described as "the joy of the whole earth," though now stripped of so much of its ancient glory.



(From Photograph by Mr. W. Goodfellow, Regent-street.)

Here we may quote some striking words by one who knows something of Miss von Finkelstein's early experiences:

> Having been born in the Land, having passed her childhood, her girlhood, and years of young womanhood there, she herself necessarily lived the life she describes, in many of its modes and aspects. In the susceptible years of early youth, when there is space for those "hours of idleness" without which the child-life will ever be meagre and arid; in the easy freedom of Eastern life the child could see much that has remained engraven on the tablets of memory. Though she knew it not, then it was she acquired much of that material which she is now able to draw upon and formulate, and give forth for the instruction of the dwellers in distant lands.

It was after she had left the Holy Land and settled in the United States, that Miss von Finkelstein was led into the path of public service she has followed for some years past. It came about on this wise. Platform atheists in the States were growing bold in their blatant attacks on the Scriptures, turning into ridicule passages which seemed to them, in their ignorance, to lend themselves to such treatment, but which were clear enough to those who could view them in their proper setting. She felt moved to acquaint American audiences with such details of Eastern life as would place the abused Scriptures in their true light, and thus cut the ground from under the feet of the infidel. In order that the mind might be assisted by the eye, she arranged to give representations of such Eastern costumes and domestic surroundings as would make her descriptions still more vivid and realistic. In this she was assisted by a brother, who wore the dress of the Bedouin, or the country shepherd, or the city man, as the case might be, while she herself personified female representatives of each of these different classes. The lectures, delivered in many parts of the States, and invariably to large audiences, were received with growing favour. They are, so to speak, a standing dish at the great Chautauqua gatherings, both in the State of New York and in Florida, and other similar assemblies throughout the broad continent of North America.

It was to seek restored health after the strain of continued public work that Miss von Finkelstein came to this country late last autumn. Her successes across the Atlantic have in a measure been repeated here. Wherever she has been announced to speak on some aspect of life in the Holy Land, large and attentive throngs have gathered to hear her well-told pleas for the accuracy of the Bible histories as "the transcript of a nation's life." The attractive features of her addresses are many and varied. Their chief value is, of course, expository; but they are also of the deepest interest, as reproducing in a picturesque and exact fashion the manners and customs of a land and a people that are linked so closely with our holiest memories and associations. The intrinsic fascination of the subject is much enhanced by the graceful and pleasing way in which it is handled. Miss von Finkelstein's dramatic power, fine sense of humour, and her rich, full, resonant voice, constitute accessory charms that add much to the enjoyment of her hearers. We have heard her enchain the attention of a crowded London audience for about two hours "right away," without the least seeming weariness on their part, or any apparent fatigue on her own. In about a month's time she intends to revisit the scenes of her birth and early experiences, hoping at the Easter time, which is one of special interest in Palestine, to have her stores of sacred lore refurnished by fresh contact with the people of the land, and the pilgrims who at that season resort to its capital. After some months' stay she will most probably return to England and resume her addresses, for which she has many calls that cannot at present be met.

It would not be fair to Miss von Finkelstein to report her lectures, though we have been desired to do so. That would detract from their freshness and effect when delivered and redelivered throughout the country. Probably, when she has completed her sojourn in our midst, and is about to return to her adopted country—the United States—we may be able to furnish our readers with selections from her wonderfully graphic and instructive word-pictures of life in the Holy Land.

BROUSSA ORPHANAGE.—The active support hitherto afforded to this Institution by friends in London has been lately in abeyance. Mr. Baghdasarian and his wife are carrying on the Orphanage on the old lines; and all that is now wanting is that the work should be adequately supported. A committee is about to be formed for providing continuous aid; not only former friends of the Institution, but all lovers of the young, are asked to come to their help. According to the last accounts from Broussa the orphans are in want of daily bread. Rev. T. W. Brown, Secretary Turkish Missions' Aid Society, 7, Adam-street, Strand, W.C., will send further particulars.

[100]

QUENCH NOT THE SPIRIT.

By Rev. MARK GUY PEARSE.*

(*Concluded from our last.*)

THEN, again, we quench the Spirit, often indeed, by letting Him alone. Many of you will do this to-night if you are not on your guard. I believe there never was a time when Christians were in such downright earnest about living to God with all their hearts; but there is the awful peril of resting content simply with the desire. Many of you will go home to-night and say: "I do desire, I am sure, to be wholly the Lord's." What good does that do you? People nurse their desires as though they were graces or virtues. Desires won't help you. If desires would do anything, there is not a prisoner to-night who would not at once be free.

People fail in this matter, not for want of wishing, and not even for want of understanding; they fail for want of carrying their wishing into seeking. They quench the Spirit by desiring Him and nothing more. The biggest lie that there is in this world is not the lie a man can tell with his lips. The worst lie that a man can have to do with is the lie that he lives when he is false to his better self; when there is something within him that says: "Thou mightest be a better man if thou wouldest give thyself wholly to it." The man keeps that better self, as Herod did John the Baptist, in prison—taking him out only now and then to listen, until the day comes when the decision must be made, when the Spirit must be obeyed or must be quenched. Now, brother, let yourself go. Let us go on to perfection means, let us be carried on to perfection. Pull up the anchor and let the gale that is blowing bear us. It is the quiet surrender of ourselves to the graces of God's Spirit that is the one condition of progress.

Then people put out the fire by piling rubbish upon it, or dead ashes. There are some fires you cannot put out by water or by letting them alone. Paraffin and petroleum fires are best put out by rubbish. That is the way we often put out the fire of the Spirit.

Honestly and earnestly let us think of this. We begin to talk of the power of Christ to save from sin, and of this life of full surrender to Him. What happens? "Oh!" people begin to say, "my disposition is so unlike that of other people." Exactly—I, I, I; it is just a shovelful of rubbish. Can any of us really believe that the Lord Jesus Christ came to save people with certain temperaments only. Do you think his cross is adapted to some people, but not to save you? Has not the Lord made as much room for you as He has made for anybody? Can He not make as good a saint out of you as He has out of anybody? You dare not limit, thus, the Holy One of Israel. Then some begin to talk of your circumstances. "I am very much tried, I am very much perplexed, I am very much harassed; I am in the world; I am hurried and driven." My dear friends, you are either where the Lord meant you to be or you are not. If you are not, come out of it, for you have no business there. If you are, do not cry out against the circumstances that God has arranged. Is not this rubbish? The Holy Spirit comes to each one of us this night with this gracious message: "Soul, none are more welcome than thou art. God can do as much for thee as He has done for any. He can lift thee up, and show forth his praise in thee, and fashion thee after the image and likeness of his Son."

I should like here to have a minute of silent prayer before God. I should like each one to ask the Lord—"Lord, how do I quench Thee? how wouldest Thou have enriched me, had I not shut Thee out and thrust Thee forth?" [There was an interval for silent prayer, and Mr. Pearse proceeded.] Let us turn to the Word and see how we may *not* quench the Spirit, how we may go forth to-night fulfulling the purpose of God. Thessalonians v. 16:—

"REJOICE EVERMORE."

I want you to be sad when you look at yourselves, but it won't help you if you only go home sorrowing about yourselves. If I send you away sick at heart that will not avail anything: I want you to look right up to the Lord Jesus Christ and have a strain of joy in your heart. Come, take hold of his hand. Strength for service and holiness lie there. I do like to spell this word "Holiness" with five letters J, E, S, U, S; and I want to show in my next address how it is simply a knowledge of Jesus. So, now, will you come to Jesus: put up the hand of your faith to Him? "Rejoice evermore." Do go home with this feeling: Thou art going to help me. Do not think about holiness as if it implied a great strain of agony and effort. There have been times when I have shut the door and knelt down and consecrated everything and gone through agonies of expectation and desire, but I was so earnest about *consecrating myself* that I forgot all about the Lord Jesus Christ.

Holiness is this—simply this—the Lord Jesus Christ coming and dwelling in us. This meeting will avail us nothing unless we take Jesus home with us—more of Jesus; closer to Jesus. I care not how much thou dost weep over thyself, but I would that thy sense of failure drew thee nearer to Christ! Do not go home thinking only of the sorrow. Think much of this quenching of the Spirit; the grief for grieving Him is of little worth unless from to-day there be a fresh hold of Jesus. If ever thou art going to be holy, it is only through Christ. Go home quietly to-night, hand in hand with the Lord Jesus Christ, glad indeed that we have Him as our Helper, and rejoicing in what He is going to do for us.

"PRAY WITHOUT CEASING."

You can sigh about that if you like, and say that it is dreadfully hard. You can make it as hard as you like, or as easy. I know people who do not find it hard to grumble without ceasing. They say, "Things are always going wrong." Supposing they were—which is not true—I find it is as easy to look up as down. It is as easy when things go wrong to pray about them as to grumble about them. It means this, I think—such a blessed consciousness of the Lord's presence that we look up to Him for help like little children, and, like little children when the step would slip, the grasp is tightened; when the foot gives way, the hand clasps more firmly that of the Father. It does not mean that a man must always be praying, but that a man must have such a sense of the Lord's presence and interest in him that he finds it just easy to look up to Him and tell Him about everything. That is not a hard thing. Think of the Lord thus with us. It is a miserable thing to have a religion without Christ; to have a salvation without a Saviour; to be saved and yet not to have the abiding presence of the loving Jesus.

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* The first of three addresses at Exeter Hall (Feb. 2-4) on the Deepening of the Spiritual Life; we purpose to give them in successive issues.

It is just taking Christ by the hand. Theories and opinions avail us nothing except as they lead us to Jesus. Put your hand in that of the Lord Jesus Christ, and say, "Blessed Saviour, Thou art the One I want: all that I need is in Thee: Thou art come on purpose to help me. I can go home to-night looking up to Thee; and when temptation comes Thou wilt be with me; and when vexation comes Thou wilt come and make me more than a match for it." It is as easy, at any rate, to pray as to grumble; and to a Christian man it ought to be a great deal easier. Pray without ceasing; breathe the atmosphere of God's presence, and let the blessed sense of his Spirit hover around thee.

"IN EVERYTHING GIVE THANKS."

"That is dreadfully hard," you say. Why is it? If you could sit down and ask the Lord for what you like, what would you ask Him for? You would be afraid to say, "Lord, I should very much like gain." The gain that the Lord does not give would be gain that the devil would bring, and you would be afraid to take gain out of his hands; it would be a sort of barter in which he would get the best of the bargain. Should it be high position and prosperity? A prosperity that the Lord did not give you would soon find to be adversity. What would you pray for? Would you not pray that everything should be a development, everything an education, everything an uplifting and enriching, and ennobling and making you more like Christ? Exactly. That is just what the world is put together for. The world is a great machine, and when a man puts himself in God's hand, God gives him grace so to hold himself that everything may shape him after the image and likeness of his Lord. Worry comes, and you can grumble; or you can ask for patience, and be bigger for evermore because your patience has grown thereby. I believe that God has put the world together, and not the devil—that the earth is the Lord's, and not man's, and, therefore, in everything I am bound to be thankful.

"DESPISE NOT PROPHESYINGS."

Do not turn coldly from anybody's theory of holiness. Keep out of the despising; but "*prove all things.*" Turn them over. God has given you reason. Take the theories and opinions to the Word, and see if they are true. I wish there were more doubters than there are, if *doubting only drove the doubters to God's Word.* Prove all things, then "hold fast that which is good." And what then? "Abstain from all appearance of evil." If there are things that look evil in the sight of other people, stop; have done with them. What then? Why, then "the very God of peace sanctify you wholly." The way to holiness is not flying on wings away up into some vague heights, with hard work; it is quietly going along the way the Lord leads us every day. So we prove the saving power of the Lord, and the very God of peace shall sanctify us. Sanctification is not an act; it is a life. It is not a deed done some time or other; it is a development. I do not think St. Paul would say of Holiness, "I have got it;" he would say, "*I am getting it.*" "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." You do not believe in perfection? Well, let us believe in blamelessness. "Blameless unto the coming of our Lord Jesus Christ."

Now, dear friends, what are you going to do with this Word? Will you to-night surrender yourselves to the Holy Spirit of God? This is his work. He has come to show us what Jesus can be to us and what we can be to Jesus. Some Cornish fishermen found a belt containing diamonds. They considered it worth £20, and sold it for £20. "Ah!" said the buyer, "I expect this is worth money—I think it is worth £1000," and he sold it for I do not know how much. "Ah!" said the man who bought it, "This is worth money: it is worth £3000," and sold it for £3000. I believe eventually it passed into the hands of those who gave £10,000 for it. If you could only have put something at the back of the eyes of those fishermen which would have shown them the truth! That is what the Spirit of God has come for—to show us the worth of Jesus. Oh! it is such a sad thing that He should be to us so little, when He wants to be so much; that we should be poor, when He wants to enrich us with the treasures of his grace. Yield yourself to his promptings. Read the Word. Wait upon him in prayer. This glorious work of sanctification is just the outcome of his grace in our hearts. This is the first step in the deepening of the spiritual life—this reception of the Spirit of God for enlightenment as to the unsearchable riches of Christ.

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MISSION WORK IN LUTON.

IN connection with Wellington-street Baptist Church, steps have recently been taken for organising permanent mission work in the town under the direction of the pastor, Mr. F. J. Feltham. A large district in the immediate vicinity of the chapel, containing about five hundred houses, has been selected to commence with, and an earnest Bible woman is at work. When means are forthcoming another missionary will be provided for a second district. It is intended to rent and fit up a room in the district already referred to for mothers' meetings, Temperance work, &c., as soon as possible.

Through sickness, and depression in the staple trade of the locality (straw hat and bonnet making), great destitution prevails amongst a large proportion of the lower classes in the town, and it is hoped that through the kindly sympathy of the Christian public the opportunity may be afforded of wisely administering relief in the area over which the mission extends. A fine opportunity presents itself of hiring a public hall in the centre of the town for Evangelistic services on Sunday evenings, to be conducted by the pastor after the ordinary services in the different places of worship. All this will entail expense, but Mr. Feltham will only proceed as funds will permit. It is hoped that Christian friends interested in such an enterprise will lend a hand. The work will be in every way undenominational in its character. Mr. F. J. Feltham's address is Wellington-street Chapel, Luton, Beds.

BIBLE STUDIES.—5.

THE VISION OF JACOB'S LADDER.

GEN. xxviii. 12—15.

THE Lord Jesus Himself tells us the meaning of this ladder, in John i. 51, "Hereafter shall ye see heaven open, and the angels of God ascending and descending upon *the Son of man.*" Let us see how this vision speaks to us of Him who says, "I am the Way."

(1) "Set up on the earth." "The Word was made flesh and dwelt among us" (John i. 14). Christ is accessible to everyone; just right where we are, we may come to Him.

(2) "The top of it reached to heaven." Men seek to climb to God in many ways, trying, on different ladders, to cross the gulf that separates them from Him. One determines to turn over a new leaf, another tries to do something to *win* God's favour, another hopes to reach heaven by penitence and good works; but these ladders are all too short, the top does not reach to heaven. Only Christ, none but Christ, can lead us back to the Father. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

(3) In climbing a ladder we must trust our whole weight to it. There is no progress made while one foot is on the ground and the other on the first rung of the ladder. And there can be no progress in the Divine life till we trust ourselves *wholly* to Jesus.

"All I am I give to Jesus,
All my body, all my soul,
All I have, and all I hope for,
While eternal ages roll."

(4) "The Lord stood above it," and gave the promises. Christ is the means of communion with God. "Through Him we both have access by one Spirit unto the Father" (Eph. ii. 18; Rom. v. 2). Also, "All the promises of God in Him are yea, and in Him Amen" (2 Cor. i. 20).

(5) In climbing a ladder *keep looking up.* If we look down we are apt to turn giddy. "Look unto Me" (Isa. xlv. 22). "Looking unto Jesus, the author and finisher of our faith" (Heb. xii 1, 2). If we keep trying to see how far up we have got, we may have a fall. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12).

(6) Take one step at a time. "Patient continuance in well doing" (Rom. ii. 7). "First the blade, then the ear, after that the full corn in the ear" (Mark iv. 28). There will always be sufficient light and power for the next step.

(7) Thus we see the Christian's attitude—both feet resting on Christ, both hands filled with Christ, his face upturned to Christ, bathed in sunlight, "being changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

Streatham. JANET CLARK.

MR. TELFORD has concluded a successful mission of five weeks, in Park-street Chapel, Macclesfield.

THE WASTE OF BRAVE LIVES.—Apart from arguments as to the abstract right, or wrong, of war, under its varying circumstances of defence or aggression, it is matter for surprise that there is not a more general horror of it manifested by the upper and middle classes of society, on account of the cruel injuries which it always inflicts on so many of their bravest relatives and friends. The poor of the community, who furnish the mass of the "food for powder" in every conflict, are becoming increasingly awakened to the unfair pressure which the military system inflicts upon their own class. They have to undergo the maximum of these dreadful calamities and slaughters, with but a minimum of pay and honour. But even the more favoured classes of society, whose members and representatives win nearly all the prizes in the lottery of war, have to pay so very dearly for their privilege that they might well be expected to take a deep and general interest in efforts to prevent, as far as possible, the recurrence of international strife.—*Herald of Peace.*

HUNGER AND RIOT.

A FEW nights ago "a thousand hungry men were sitting in Holborn Town Hall, drinking in with eager ears the theories and appeals which shattered a great State into atoms less than a century ago, and less than a thousand miles away. . . . Across the faces of many of them the grisly word 'hunger' was plainly written." Such is the simple text upon which a London evening newspaper gave a vivid account of a gathering which, unless there is a miraculous interposition, will, probably become historic.

The few speakers were designated as intellectually able men. One of them is described by the reporter as "a fine handsome fellow," but, like most of his hearers, he had been "out since five in the morning, tramping London in search of work." Nearly every man present declared he had been out of work for a month, most of them for three; and, perhaps, therefore, when we think of the suffering wives and children, whose faces were haunting speakers and hearers alike, it is not to be wondered at that "rabid Socialism" was the order of the night.

"If the fear of God does not move these people," said one speaker, alluding to the rich, and to the holders of high office, "we must put the fear of man in their hearts," and after a torrent of similar speech, so excited was the audience that the reporter adds: "If the leaders had suddenly disclosed a heap of weapons, and called upon their hearers to follow them into the streets, they would have gone, and been incontinently locked up, of course; *but they would at least have got something to eat.*"

That "something to eat" is the key of the position. Hunger, gaunt and grim, forces these suffering ones into this eloquent denunciation of the rich, this desperation which impels an educated working-man to cry: "We know very well that the first persons to be crushed by the car of revolution are those who harness themselves in front of it. We know it, and we do not fear. Better a sudden death than to be dragged slowly to a pauper's grave."

To those who care not to do more than leave everything to the physical force of government, and who overlook the very evident fact that we are rapidly nearing a time when we shall have a government controlled by a majority who own no property, such utterances may seem unworthy of serious notice; but to everyone who remembers that hunger and cold make men somewhat unreasonable, and little inclined to seek for fallacies in Proudhon, these cries of the proletariat, wrung out by suffering, will not be without deep pathos.

At the Trafalgar-square meeting, as at Holborn, most revolutionary sentiments were uttered; there was ample evidence of the same determined spirit to set political economy aside, and to obtain bread by force, if need be; but what followed, deplorable and wicked as it was, may be dismissed as not affecting the question forced upon our consideration; for it was not the work of the hungry, but of the criminal classes who will not work.

To-day, therefore, we have to ask ourselves, What shall we do for our starving people? Can we look upon the outspoken threats as a prophecy of that which is to come, or are they but froth and smoke? Based as they are upon hunger, can we afford to ignore them? Should not the fact that our brethren and sisters and their little ones are perishing for want of food be sufficient to set each of us to work in helping to lighten somewhat the burden of suffering that presses so heavily upon so many? Shall we shut our ears and our eyes to the ominous sights and sounds, as did those thoughtless ones full of the pleasure of the eye and the pride of life, of whom Carlyle wrote:—

> So rolls and dances their procession, steady, of firm assurance, as if it rolled on adamant and the foundations of the world: not on mere parchment. Dance on ye foolish ones! ye sought not wisdom, neither have ye found it. Ye and your fathers have sown the wind, ye shall reap the whirlwind. Was it not from old written: "The wages of sin is death?"

It is upon the waste and luxury and selfishness of society that this Socialism, which is already blossoming for revolution, grows; and the selfishness and waste of society are made up of that of the unit. May we each, in these days of terrible destitution and famine, open our ears to Christ's command, "Give ye them to eat." We have only the seven loaves and a few little fishes, but if we are faithful to hear the voice of the Master, the men, women, and children, will all be filled, for our God will break the bread and give the miraculous increase.

James Bowker.

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CHRISTIANITY AND THE STAGE.

In a recent number of *The Presbyterian Review* (3s. 6d. *T. & T. Clark*) there is a very weighty and well-considered paper by Professor W. G. Blaikie, of Edinburgh, on "Christianity and the Professions." The writer handles in turn the relations of Christian thought and life with the occupation of the soldier, the sailor, the commercial man, the artist, the literatteur, the scientist, the physician, the lawyer, the schoolmaster, and the actor. On every head he has something important and helpful to say. The article as a whole, deserves to be reprinted and widely circulated in popular form. We extract a portion of Dr. Blaikie's remarks on the dramatic profession:—

THE history of the stage is a singular one, both morally and intellectually. It is certain that in the early ages of the Church the stage was counted the enemy of the Gospel. No doubt this was in part owing to the connection between the stage and heathenism,—the inevitable recognition which it involved of the pagan idolatry. But it is certain that very strong objection was taken to it on other grounds: the undue excitement of the passions to which it led, the immodesty and impurity with which it was associated, and the manifest contrast between "God's Church and the devil's, the sky and the stage," as they called it, and between the sights on which the eye was greeted in the one, with those which were to meet it when the angelic hosts should descend on the last day, and the kingdom of the just should spread its glories around! Dr. Donaldson* refers with approbation to Tatian's condemnation of the teachings of the theatre, as "presenting the gods in the basest characters, and contaminating the minds of the spectators with the most fearful pollutions."

That the stage should be condemned very strongly by the Puritans was what might have been looked for. But the Puritans were not its only opponents in their age. Jeremy Collier, whose condemnation of it was as severe as any Puritan's, was a Churchman, unconnected with Puritans. A great storm which prevailed in his day he regarded as a special judgment of God on the open profligacy of the nation, of which the stage was the mirror. He was especially indignant at the acting of "Macbeth," with all its thunder and tempest, on the very day of the storm, and at the audience which applauded with more than ordinary warmth at the mention of chimneys being blown down. Among other opponents of the stage who certainly were not Puritans were Bossuet and Rousseau. Both took the ground of its opposition to morality. Hugenbach's objection is on the same ground—the Church has had a rooted distrust of the stage, not on the general ground of the dramatic representation, but the specific ground of low morality.

Thus we have always had two lines of argument about the stage—one that it is in itself not only harmless, but capable of the highest moral use; the other, that in practice it is the gate of hell. And many an endeavour has been made to redeem it from its blemishes, and to realise its high ideal. Disgusted with the coarse pabulum supplied by the stage in their day, Goethe and Schiller made a strenuous effort to raise it intellectually, by bringing forward plays that were to become standards and models of dramatic literature: the result was a miserable failure.

Henry Irving, like many others, has renewed the attempt, inspired by a high conception of the possibility of noble service through dramatic art; but how little such men have succeeded in elevating the moral tone of the stage is painfully apparent from the recent confessions of actors like Mrs. Kendal, at the Social Science Congress, or of dramatic writers and managers like those who have been recently giving their experience in *The Fortnightly Review* and *The Pall Mall Gazette.*

We know as a fact that many have abandoned the stage as an incompatible employment, when they have become earnest Christians; that some who have remained on it have sternly refused to let their children follow their example; and that even humble performers of insignificant parts have told those who have sought their Christian good that they could not continue to read their Bibles because Christianity and the stage could not be combined. Critics may deal as they please with the theoretical question, but meanwhile the practical must carry the day. Between the actual stage and the spirit of Christ there is no fellowship.

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FRIENDLY WORDS

TO EMPLOYERS, MASTERS, AND MISTRESSES.

HAS it ever occurred to you that your influence over those in your establishment or household involves your responsibility towards God (Eph. vi. 6—9)?

Are you seeking to help any or all of them a little nearer to Him (Matt. v. 16)?

Do you realise, and endeavour to assist them to feel, that their spirits, minds, and bodies are given them by Him, and designed for his honour, through the grace of Christ Jesus and the indwelling of his Holy Spirit (1 Cor. vi. 19–20)?

Are you doing what God requires of you (especially as to the younger among them), in efforts to promote their interest in self-improvement, Temperance, health, thrift, purity, kindness to animals, sympathy with suffering humanity, the choice of companions and recreations, the observance of public worship and private devotion (Gal. vi. 9, 10)?

Are you desirous that, when your earthly course comes to an end, your spirit may return to God with the happy retrospect of a fruitful love to Him, and of a life not wasted (Daniel xii. 3)? W. T.

THE McALL MISSION.—A son-in-law of the late Mr. Vanderbilt has recently given to Mr. McAll 4000 francs to pay for the hire of a hall in St. Germain, Paris, in which quarter a daughter was born to him.—*Evangéliste.*

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* History of Christian Literature and Doctrine, iii. 29.

THE DEMAND OF THE DAY.

By Rev. ARTHUR T. PIERSON, D.D.

WHAT is the greatest need of the Church to-day? We answer, with deepest conviction, a *consecrated ministry.* Should so many of us as these lines may reach know from this hour but one aim, live wholly and only for God, empty ourselves of every desire save to promote his glory, ask only the opportunity and privilege of spreading the good tidings and winning souls for Christ, no limits could be fixed to our possible usefulness, and the whole world would feel the power of our lives. If the Church is to be roused to a true evangelism, God's ambassadors must make a new and more complete self-surrender. Every choice that fixes the soul more entirely and securely on God, is the signal for a new unfolding and unveiling of God to the soul; it opens a new door through which stream into us the light and bliss of God, till our earthly experience is not one of transformation only, but of transfiguration.

What is to hinder this mighty movement of the whole soul toward God, which, with his help and the full consent of our own will, shall carry us forward and upward into the very light and love and life of God? Oh! to abide in the very blaze and focus of God's glory till we burn with red heat and glow with white heat; till our coarse, gross elements are refined away, and we warm into intense ardour and fervour for God, and our very faces shine as the sun—till we live under that sense of the powers of the world to come which is the sole secret of reviving saints and converting sinners. Let such self-surrender and self-dedication characterise God's ministers, and a new era of spiritual life and power would begin for the whole Church of God. Every man who comes near us would feel the thrill of new light and warmth; we should burn our way through obstacles; mountains would be removed and sycamine trees plucked up at the command of our faith; our prayers would open the very floodgates of heaven; we should be like thunderbolts hurled from the hand of God to shiver and shatter the strongholds of Satan. Before men made mighty by yoking with God nothing can stand. Oh, for a holy enthusiasm for God to melt through these icebergs which encase the Church! Oh, for one more great revival of religion to lift the whole race of man as on a great tidal wave!

Such a revival must begin with the ministers of Christ; and then these movements, now so common, for the evangelising of our great cities will spread in every direction like fires on the prairie. One humble, holy resolve should be taken, in favour of a new stand for God. Whatever be the cost to us personally, let us dare to live "out and out for God." Let us part company with the world, hate even the garment spotted with the leprosy of the flesh, cleanse even the outer courts of the temple of the Holy Ghost, and prove our God whether He is not with us in mighty power, when once we are with Him in the undivided choice of a consecrated life. As in the tabernacle of old, if we sanctify ourselves *to* his glory, He will sanctify us *by* his glory. In our own souls the Shekinah will shine, till we are fired and filled and flooded with the glory of the Lord.

TRACTS FOR SPAIN.—Sir,—An urgent appeal has come to us from Spain. The Lord's servants there beg us to enable them to reach the upper and middle classes in that benighted land. Who of your readers will help us? We hope to print special tracts in Spain, and have them posted there. Yours truly, J. R. Mackenzie, Secretary.
Monthly Tract Society, 8, New Bridge-st., E.C.

THE PRESENT DISTRESS.

MARYLAND POINT.

THE distress in the neighbourhood of the Maryland Point Mission continues to be very great. We send out weekly fifteen gallons of soup, instead of seven as formerly, and supply coals, bread and dinners to the destitute. Help is greatly needed for this good work. John Stobb.
6, *Norcott-road, Stoke Newington.*

MILLWALL.

Mr. William Chorley, 2, Marquess-grove, Canonbury, N., writes:—We are providing about one hundred unemployed dock-labourers with a good dinner of soup and bread four days per week, at the Millwall Hall of the North-east London Gospel Mission. The number is only limited by the means and machinery available. The distribution of the tickets has become a painful experience. At present our funds will not last more than a few days, even at our present limited supply.

NORTH BOW MISSION.

We have been giving free soup dinners for the children of the unemployed for the past seven weeks. If any of your readers will help us to cover the bare feet of these unhappy creatures I shall be greatly obliged. A woman this morning called upon me, and said that she, her husband, and seven children had not tasted food for two days. The families we relieve are well known to us. John Fletcher Porter.
59, *Driffield-road, North Bow, E.*

"EDINBURGH CASTLE."

The last of a series of four dinners, which the benevolence of Hon. Thomas Holt, late of Sydney, had provided for various destitute classes in the East of London, was given last Thursday, in the large hall of the "Edinburgh Castle," at Limehouse. The guests were men out of work, and had been gathered from the lodging-houses and the streets. There were about nine hundred present. About one hundred will probably be drafted into Dr. Barnardo's Labour House, where they will be trained to a course of hard work, and afterwards sent to one or other of the British colonies. Only those, however, whose conduct during their probationary stay in the Labour House has furnished the clearest proof of honesty and industry, are sent out.

LONDON SAMARITAN SOCIETY.

Dear Sir,—The applications for assistance that are daily, and almost hourly coming in from our workers among the poor in all parts of the metropolis is enough to melt the hardest heart, and make us long to be able to render the necessary help. The London Samaritan Society and Homerton Mission have organised the distribution of breakfasts, dinners, and soup suppers over the poorest parts of London, but help is needed very badly. The hearts and purses of your generous readers will open I am sure when they know the dire need that exists. The secretary, Mr. H. H. Board, or myself, will gladly acknowledge any sums entrusted to us.

Yours, in the Master's service,
John James Jones.
57 *and* 59, *Ludgate-hill, E.C.*

SERMON-LANE MISSION.

During the nineteen years of my mission labours in Islington I have never met with greater distress than there is at the present time. Many sober, honest, and industrious men, with their wives and children, are in deep distress through lack of work. We have also many poor widows, with young children, in a sad state of suffering. One poor widow, with her child, was without fire or food when our visitor called. Only four years ago this young widow and her little ones enjoyed the comforts of a good home, and bought her coals by the ton, before it pleased God to take from her the prop of her life.

Many such sad cases of destitution are well known to myself and fellow-workers. We have also several men, with their families, suffering through a fire burning down the workshops about seven weeks ago. Since then these poor fellows have not earned one penny. Gifts of cast-off garments and blankets will be gratefully received.
George Fuller, Superintendent.
54, *Liverpool-road, Islington, N.*

CRY OF THE UNEMPLOYED.

"If they ask bread, will ye give them a stone?"
Jesus Christ.

THE loafer's cracking laugh may rise,
And breathing oaths burn lips of sin;
Until the wrath of frowning skies
Rebuke the curse inspired by gin!
The Red Commune may plant its flag,
And write bold blood-lines on the rag.

But London's scoundrels, dark with crime,
Are not "the people," lean and cold,
Who watch the mocking hand of time,
And half forget the hue of gold;
'Tis Labour's sigh of sad despair
That trembles thro' the wintry air.

The honest voice of hunger speaks
A sorrow far more deep than loud;
'Tis not the aching heart which breaks
Consuming secrets to the crowd;
'Tis Phrygian-capped and stormy chief,
Would make earth hell, to steal relief.

Oh! ye who dwell in marble halls,
And revel in perpetual spring;
Who live at ease where fortune falls,
Or store the wealth which harvests bring;
Who in the gilded West may feast,
Whilst babes are starving in the East!

Confound not envious lust with cries
Which wasting lungs but whisper low;
Think not the lawless man who lies
Is he who fails through weight of woe!
The city's robbers are not they
Whose vast distress makes no display.

Go, count the inquest list of slain!
Weak, moaning women and their sons;
The white-lipped girls who starve in pain,
The infant—falling as he runs—
In homes all blank and blanketless,
Without a gleam of hope to bless.

Old Homer bought his lunch with songs,
And taught his music to the wind,
And crusts are won by beggar tongues,
When noise intrudes where hearts are kind;
But silent sufferers die of want,—
Get stones for bread, from selfish cant!

Oh! Mother Church and fatherland,
Do judge between the poor and thieves:
Put forth the freighted, helping hand—
The hand which soothes, lifts up, relieves;
Give toil a chance to rise again
Above its hunger-kindled pain!

Give work: or send to some fat plain,
In austral lands, or western vales,
The unsunned crowd in street and lane,
And end the misery of their tales:
Or death's dire darkness soon will hide
Fair England's workmen in their pride!

Eastbourne. John T. Markley.

THE "LETTERS TO MERCHANT SEAMEN" are sent to many ports in the United Kingdom, and to some foreign ones. During the last year copies were sent to the Rock Lighthouses and Lightships. Many more are required than those now issued. The work is carried on by voluntary help, and the letters are gratuitously distributed. Friends should communicate with Mrs. Jeffery, 15, Lansdowne-circus, Leamington Spa.

INVALID AND CONVALESCENT HOME.—The report for the past eighteen months of St. Luke's Invalids' Home at Ramsgate, gives good proof of its increased usefulness since the premises were enlarged in 1884. The number of patients and visitors for rest show an increase of 33 per cent. on the previous year's attendance. Dr. Woodman expresses his conviction, founded on his experience as the medical attendant, that the Institution does great good. He says:—"I have seen so much benefit result, that I can hardly speak too highly in praise of the Institution. I think it is not generally known that Ramsgate in the winter is a warm place, and well adapted to weak chests." Earnest appeal is made for annual subscriptions. The Report and Rules may be had on application to Miss R. A. Hosking, Hon. Sec., Finsbury House, Ramsgate.

THE CHURCH MISSIONARY SOCIETY'S FEBRUARY SIMULTANEOUS MEETINGS.

LAST week was a memorable time in the history of the Foreign Missions of the Church of England. More than one thousand special services and meetings were held at about 160 centres, and as many smaller places, at the invitation of the Church Missionary Society. That Society usually holds some 4000 meetings in England every year, but they are of the ordinary and somewhat stereotyped kind. A year ago two causes led to the suggestion of a special campaign, not for the collection of funds, but to rouse the conscience of the Church on the question of Missions to the heathen. These two causes were (1) the interest among young men, both in London and at the Universities, and (2) the increasing urgency of the cry for help from all parts of the mission field. Ultimately it was arranged to hold in the present month "February Simultaneous Meetings" all over the country. The idea, at first received with some hesitation, was, after a while, taken up with unexpected enthusiasm; and no difficulty was experienced in obtaining some 200 speakers, the plan being to allot a clergyman and a layman to each centre or convenient group of centres.

A voluminous special literature was produced, which came to be known as the "F.S.M. Papers." Among them were tracts containing suggestions "how to organise the meetings," "how to conduct them," &c.; fervent appeals by the Bishop of Exeter, the Bishop of Sodor and Man, Canon Bell, General Haig, Mr. Robert Cust, and others; and a fac-simile reproduction of the original prospectus of the Church Missionary Society in 1799.

One special feature of the movement was its avowed catholicity. Although arranged by one Society, the promoters expressed their earnest desire that the Master and his cause, rather than the Society itself, might have prominence. The result has been most remarkable. In many places High Churchmen, who took little interest in Missions, have been won to sympathy with the cause; and in many also, hearty good feeling was manifested by the Nonconformists, who gave notice of the meetings in their chapels, and specially commended the whole movement in prayer to the Lord.

The result has been that never before have so many Christian people been gathered together at one time, in all parts of the country, to hear about and to pray for Foreign Missions. Many of the reports are of the most remarkable character. *The Record*, of last Friday, devoted twenty-one columns to them, and then only succeeded in reporting about half the meetings, many of the most important being held on Thursday and Friday, too late for its issue.

The spirit of prayer evoked was indeed remarkable. London was not included in this effort because it is too large, and is, by and by, to be attacked by itself; but London prayed for the country. In many London parishes special prayer-meetings were held; in others, special petitions were offered at ordinary prayer-meetings; while in one important parish at least (St. Paul's, Onslow-square), the vicar (Rev. H. W. Webb-Peploe) requested his people to meet at each other's houses during the week, and join together in little companies to plead with God for a blessing on speakers and audiences all over the land.

America, too, has been joining the concert of prayer. A writer in *The Missionary Herald*, the organ of the American Board of Foreign Missions, noticing the movement, suggested special prayer-meetings, throughout this month, at different centres in the United States, three or four each day; adding: "If with such public prayer there is also offered the daily secret prayer, may not, *must* not, the month of February, 1886, become the month of months in the history of the upbuilding of Christ's kingdom in the world?"

Every day last week had its particular engagements. *Monday* was the special day at Windsor, Birkenhead, Truro, Newcastle, Colchester, Gloucester, Southampton, Hereford, Rochester, Kettering, Louth, Lichfield, Stafford, Ipswich, Bedford, Yeovil, Halifax, Middlesborough. *Tuesday*, at Newark, Cheltenham, Falmouth, Launceston, Barrow-in-Furness, Plymouth, Sunderland, Bournemouth, Ramsgate, Gravesend, Preston, Leicester, Boston, Shrewsbury, Bath, Lowestoft, Birmingham, Devizes, Great Malvern, Bradford, Ilkley, Chesterfield, Swansea, Ledbury, &c. *Wednesday*, at St. Albans, Huntingdon, Chester, Liskeard, Redruth, Carlisle, Torquay, Tiverton, Southsea, Ross, Folkestone, Tunbridge Wells, Southport, Melton Mowbray, Lincoln, Lynn, Stamford, Nottingham, Burton-on-Trent, Tamworth, Leamington, Salisbury, Worcester, Huddersfield, Scarborough, Wrexham, Pembroke, &c. *Thursday*, at Watford, Hertford, Reading, Penzance, Buxton, Ilfracombe, Dorchester, Alnwick, Newport (I.W.), Dover, Peterborough, Chepstow, Redhill, Taunton, Saxmundham, Guildford, Trowbridge, Hastings, Redditch, Harrogate, Leeds, Sheffield, Rhyl, St. Asaph, &c. *Friday*, at Matlock, Sidmouth, Weymouth, Glastonbury, Bury St. Edmunds, Coventry, Stockton, Bristol, and Clifton, Deal, Blackpool, Northampton, Oxford, Bridgewater, Brighton, Swindon, Kidderminster, York, Hull, Newmarket, Andover, &c.

At several of these places two days were occupied; while at Cambridge, Derby, Exeter, Liverpool, Manchester, Norwich, Great Yarmouth, Wolverhampton, Newcastle-under-Lyme, three, four, or five days were mapped out with various meetings and services. At Cambridge alone there were thirty-five services and meetings during the week. Moreover, even where only one day was set apart, there might be many meetings.

Many of the speakers gave the whole week, moving two and two from place to place. Thus, Rev. Gilbert Karney and Colonel Stewart (the Persian traveller) took Halifax, Bradford, Harrogate, and York; Archdeacon Martin and Mr. C. B. Ker, Great Malvern, Worcester, Redditch, and Kidderminster; Rev. Evan Hopkins and Mr. Sydney Gedge, Devizes, Salisbury, Trowbridge, and Swindon; the Dean of Ripon and and Mr. H. Gibson of Ongar, Louth, Boston, and Lincoln; Canon Tristram and General Touch, Canterbury, Margate, Ramsgate, Folkestone, and Dover. Rev. H. W. Webb-Peploe was at Cambridge and Eastbourne; Rev. R. C. Billing at Windsor; Rev. Canon Hoare at Derby and Norwich; the Bishop of Sodor and Man at Newcastle and Sunderland; the Bishop of Ossory, Archdeacon Richardson, and General Haig at the Lancashire towns; Rev. G. Everard at Northampton and Peterborough; Archdeacon Perowne at Birmingham and in Suffolk; Rev. W. Hay Chapman at Brighton and Dorking; Captain Chapman in Durham and Northumberland; Mr. H. F. Bowker at Brighton, Hastings, and Dorking; General Field at Tunbridge Wells; Mr. C. Douglas Fox at Maidstone and Reading; Hon. T. Pelham at Norwich; Major Seton Churchill at Oxford; Mr. R. N. Cust at Bath and Eastbourne; Mr. Mitchell-Carruthers in Somerset; Mr. H. Morris, in Yorkshire; &c., &c. Mr. Stevenson Blackwood was to have gone to Colchester, but was prevented by a total loss of voice. The Bishops were able to take less part than had been hoped, owing to an important Episcopal Conference at Lambeth; but the Bishops of Bangor, Liverpool, Newcastle, Norwich, and Salisbury presided at meetings in their own neighbourhoods, and the Archbishops of Canterbury and York, and several Bishops, wrote sympathising letters.

It would not be possible in these columns to give any detailed reports. Again and again the expression used is, "Never were such meetings held in ——." The phrase, "soul-stirring addresses," occurs repeatedly. There seem to have been a few failures, mostly at great towns, where the ordinary annual C.M.S. meetings are very large, such as Birmingham and Nottingham. But in the smaller towns there is scarcely a break in the reiteration of language of thankful enthusiasm. As a single specimen we may cite the following from the Island of Anglesey. The Rector of Llangefui writes:—

"I undertook the meetings with serious misgiving; but God be praised, I shall look back to it as the brightest and best day of my life. Hymns were sung in English and Welsh with wonderful warmth and power. The meetings were crowded, many Nonconformists being present, and were intensely solemn and spiritual in tone. The effect upon the large number of young clerygmen present was most remarkable. Such meetings were never held in Anglesey in connection with the Church. The language of every heart is "Bless the Lord, O my soul."

The prayers of God's people are earnestly asked, that this remarkable week of meetings may bear lasting fruit, in increased consecration to the Lord's service, and in men and means in greater abundance for the work of making known his blessed name throughout the world.

EVANGELISTIC NOTES.

SUNDERLAND.—Mr. Henry Varley has conducted three memorable evangelistic meetings here, and has also given one of his lectures to men to an audience of at least 3000. The workers are delighted at the numbers who have professed to decide for Christ. Many persons have since expressed to me their profound gratitude to God, for giving his servant so blessed a message to them.

Sunderland. JOSEPH J. SPRAGGON.

BARROW-IN-FURNESS.—A stirring ten days' mission has been held in the parish of St. Matthew. The addresses of Mr. Israel Sida, the missioner' arrested the attention of the careless, and gave great encouragement and cheer to Christians. Notwithstanding the stormy weather a faithful band of workers succeeded in bringing many to the services, all of which were well attended. Special services were held for children, when the schoolroom was crowded to the door.

RICHARD WEAVER, after being laid aside since December, has been raised up again to commence a mission in Byrom Hall, Liverpool, where he expects to preach for three weeks. He spoke with great power on Tuesday afternoon, Feb. 2, from the words, "He loved me, and gave Himself for me." At the close over 500 sat down to the anniversary tea of Byrom Hall Church, of which Mr. J. Bennett Anderson has been pastor five years. Earnest prayer is desired for this mission.

DURHAM.—The students of Durham University were addressed, on February 6, by Rev. H. M. M. Hackett, Vice-Principal of the Divinity College, Allahabad, who gave an account of mission work in North India, and of the recent revival among the students of Dublin University. On the Wednesday following, Mr. Hackett addressed a meeting in the Town Hall.

MR. PAYSON HAMMOND IN LONDON.

THE CLAPHAM MEETINGS.

In a description of the closing meetings at the Clapham Conference Hall (for which we had not space in our last issue), Mrs Meredith writes:—

Words of tender warning and thanksgiving floated in the air, while the soft notes of the choir sang the lovely "Farewells" of Gems of Praise. How much we owe the hymnology of the revival movement! Not until Jesus comes shall we know the value of those simple rhymes with which we are enabled now to "admonish one another," and to preach with acceptability the Gospel of Christ. Mr. Hammond's hymns, both words and tunes, have been a most welcome change in our meetings: not that we have any fault to find with our old friend *Songs and Solos*, but that we like variety, and it arouses a fresh interest, and gives new pleasure in the vocal work of our services.

Some little ones could scarcely keep their feet quiet while the well-marked melodies were beating through their ears, and making them feel "like dancing all the while." A boy ventured this parody on Mr. Hammond's well-known—

"I feel like singing all the time,
My sins are washed away."

At first the child's words seemed foolish, but he proved his ground.

"I am so glad. I can't help it. I must stamp a bit. No one can say it is a sin! We do, when we want to show we are glad, jump up and down at school——" "Well, but be quiet here; this is not a playground. You don't jump in schooltime; this is schooltime."

"It is a good schooltime, then; no lessons, but all——" (pause). "What?"

"I don't know—something eternal, never to be over—living with Jesus taking care of us—making us good."

We sympathised with the lad, and wished it was the place and time for an expression of such wild delight as he seemed to be possessed with. David's dance before the ark was not a more natural manifestation of lawful excitement than this shown by a happy boy.

After this case of "excitement" we had a deep sense of the reality of the work in the souls of the children. Some were sad and tearful. One tall fellow came to the platform for his "Covenant Card," and burst out weeping, with his head on Mr. Hammond's shoulder. His unworthiness of the great blessing conferred on him was beyond restraint. "I can't help it," he said, in reply to one who desired to moderate his feelings. It would have been a pity to check him. We have too little of such confession nowadays.

Round the stove, at the end of the hall, were kneeling several boys. Some should be almost called young men, and we had to observe a polite distance of manner, but they had no restraints. One stood up with a sigh of relief.

"It is done!" he said, and seized our hands.

"You! you! I thought you were a Christian before!" we exclaimed.

"No; only half and half. Now I am out and out for Jesus." The big fellow was in tears of pleasure, and he said, "He let me bring in those!" pointing to the still kneeling group. With whispered words of encouragement we passed on to witness a scene in the vestry-room. Between twenty and thirty boys and youths were there engaged in prayer. No leader was conspicuous. They were mutually interested in their soul's struggle. Prayer was giving way to praise, and the room as like a family meeting, where each was doing his best for the other.

During the week the evangelist went down to the Addlestone "Village Homes" on two afternoons, and there was privileged to see much blessing. A visit was also paid to the Nine Elms Laundry, and Mr. Hammond's address to the prison women was one of the most powerful that he delivered during the Clapham Mission.

Mr. Spiers, whom we mention so little, did a great deal among the children. Services for children are arranged in the Conference Hall on Sundays and Saturdays, which it is trusted will form a permanent agency for the salvation of the young in the district.

A STORY OF VILLAGE WORK.

Sir,—About three years ago you brought to the notice of Christians the importance of the much-neglected work of evangelisation in our villages. I felt deeply interested in your remarks, as, with the help of two of my daughters, and a City missionary whom I superintend in London, I had commenced this kind of effort in a village in Kent. We had taken a small farmhouse, furnished, for the summer months. Finding that the greatest ignorance prevailed, and that drunkenness and other vices were practised almost unrebuked, we felt most anxious to do good among the people. My daughters began by inviting the children to classes, and enrolling them as members of the Children's Scripture Union. Soon the parents sent requests to be allowed to come, and we had to hold the meetings in the large farm wash-house, which held nearly eighty people, and which we fitted up for the occasion.

At the end of the first summer, that of 1883, we left the poor people very reluctantly, as their interest in spiritual concerns had been aroused, and some seemed to have taken hold of Christ. What would become of them during the long dark winter months, with no one within reach to care for their souls, and the only place of attraction the village ale-house? Fortunately out of this first summer visit, there arose a small coffee-room, which a Christian man started, and which has been a haven of refuge to many. This we have taken care to supply with some of the best religious publications.

On our return to the village next summer, we found the people far more ready to come to our meetings, which we carried on with increased interest and blessing. Before we left, the largest landowner offered to build me a house, which we might rent and come to, every year. This was done, but before the house was completed we had built in the grounds a mission-room to hold one hundred people, supposing at that time our congregation would only consist of the villagers, and little dreaming what the purposes of God were for the blessing of numbers of the inhabitants of the outlying villages also. Before the room had been used many months it had to be enlarged to hold fifty more.

We are now perfectly overwhelmed with the streams of people, who pour in from all the worst and most neglected villages around us. Among them are the veriest roughs, who have never entered a church or chapel door, who have seldom had a kind word spoken to them—*habitués* of the ale-house, who have had their place assigned them by the clergy and magistrates, by the gentry, and farmers, and respectable labouring people, as outside every decent circle. Full of levity, often interrupting our meetings by jeers and mockery, always more or less excited or muddled with beer, in their dirty clothes, unwashed, and uncouth in manners, still on they come. They persist in coming, these poor, ragged, worn, unhappy men, who push and squeeze to enter the room when it is already full to suffocation.

A few Sundays ago, when the snow was lying deep upon the ground, many came from villages five and six miles off, trudging through the mud and slush. Though one of my daughters gathered as many as she could into our house for an overflow meeting, still, more than thirty of them had to go back to their villages, or, alas! some to the ale-house, without our being able to speak to them of the Saviour to hear of whom, hardly knowing why, they had come. Such is the congregation, or at least the greater part of it.

To give you some idea of how powerfully the Holy Spirit has been working in the hearts of these people, no less than sixty-seven have come forward in the after-meetings during the last three weeks, most of whom give evidence of true change of heart. I could mention many most interesting incidents respecting these people, for there is nothing so touching as the humbling, softening influence of God's Spirit on wild, rough, ungodly men. One man who had been in prison came. When asked what had brought him, he said: "I had heard that some men as bad as I am had been saved in that room."

The meetings are now carried on every night. For a time my daughters intended to have children's meetings and services of song on some of the week nights, but the demand for evangelistic meetings is so great, and so many are longing for salvation, that they have been obliged to give way.

I appeal to your readers for help to meet our increased requirements. We want to enlarge our mission room still further. It is most distressing to have to send any of these anxious inquiring people away. On a recent Sunday night we had an overflow meeting in the house, and, though the dining and morning-room were filled, the people standing in the hall and on the stairs, it is feared a good many had to go away. I trust that some of your readers will feel it a privilege to contribute to such a work. The expenses attendant upon it and arising out of it are considerable, and now that it is extending to so many villages, and taking somewhat of a public character, there does seem to be a claim upon Christians beyond one's own circle.

I may add that the distress in this and the neighbouring villages is very great, and if any of your readers would like also to send contributions to our Free Soup-kitchen and Coal-ticket Fund, we should be very thankful.

Edward Bannister.

The Larches, Wrotham-heath, Kent.

A POSTSCRIPT.

I have been asked by my friend, Mr. Bannister, to add a word of personal testimony as an independent witness, to confirm the account he has so touchingly given in the foregoing letter. I can only say that, interesting as that account is, it decidedly understates the effect produced upon the people by the truly remarkable work that the Misses Bannister are carrying on in their village and the surrounding district. I have seen much of evangelistic effort of every description, in town and country, during the last fifteen years, but a work carrying with it more indubitable proofs of the presence and power of God Himself I can truly say I have never seen than that in which these ladies are now engaged. The depth, the solemnity, the reality of the impression made, and the lasting character of the results secured, in the conversion of notorious evil-doers cannot fail to strike the most careless observer.

Should doubts be lingering in the minds of any servants of Christ, who may read these lines as to the use God still can make of instruments weak and delicate in themselves, and utterly unaccustomed by previous training or surroundings to such a service, but who know what it is really to yield their all to him, they could hardly do better than pay a visit to the mission work at Wrotham to have those doubts dispelled. Edward W. Moore,

Incumbent of Brunswick Chapel, W.

Y.M.C.A., SHOREDITCH.—Mr. George Williams presided last week at the inaugural meeting of a Shoreditch branch of the association, held at Shoreditch Town Hall. Mr. F. L. Porter, secretary of the Hackney branch, made a statement concerning the necessity for a branch of the Association in the neighbourhood, and pointed out that at least £500 would be required to give the branch a start. Until the branch had established itself, Rev. William Cuff, of Shoreditch Tabernacle, had offered them the use of his mission hall in Kingsland-road. Rev. Septimus Buss, vicar of Shoreditch; Sir W. Guyer Hunter, M.P.; Professor Stuart, M.P.; Mr. R. Burn, Aldersgate-street; the Chairman; Mr. George Howell, M.P., and Rev. J. R. Berry, addressed the meeting.

For the Young.

LITTLE TODDLES.

BY MISS E. P. LEAKEY.*

"He first findeth his own brother."—JOHN i. 41.

LET me introduce this small missionary to you. Does not God say in Acts xvii. 26, "and hath made of one blood all nations of men"? We are all brothers and sisters; let us each see that we seek those who are astray, and do let us each take Little Toddles' resolution to heart—

"I *must find* him or he will be *lost*."

"I am sure if little Arthur is a lesser mite than the morsel of a mite that is seeking for him, little Arthur must be a tiny morsel of a mite indeed!" thought I, and so he proved to be. It would have swelled a harder heart than mine to see this exceedingly tiny atom of forlornness in all his misery and wretchedness.

But I must begin at the beginning of my story, and then you will see the aptness of this life illustration to the text quoted above. Picture to yourself, then, the wee-est of little girls whom you could possibly set to run alone. Dress the same little girl in a pretty dark blue frock, a white pinny high up round her throat, a black fur tippet, half hanging off her back; then top it all with one of those extravagantly high poke bonnets, which are so becoming to tiny tots, and you have painted half your picture. Fancy this mite stopping a giant of a drayman in his corduroy suit, his rough barass apron, his band-of-fur cap, his large black moustache, his florid face, his silver-grey hair. Fancy this mite, in the pitiless storm of blinding sleet, half rain and half huge flakes of whitest snow, stopping this Goliath with, "P'ease have *'ou* seen my litt'e Art'ur?" With a kindly smile the kindly Goliath replies, "Seen your little Arthur, my little Toddles? No, indeed! I should think you'd better get home to mammy and not think of no little Arthurs out in this biting icy wind!" "I *must find* my litt'e Art'ur, or he will be *lost!*" cried the tiny missionary with a sob; and off she ran to seek and to save, not thinking of self in her self-sacrificing love, but thinking only of her *little brother, all astray*.

I looked at the man, and the man looked at me; we knew each other well by sight. I said, "She can hardly stand herself, and yet her heart is so full of love and care for her little Arthur, that she feels mighty to save. I'll run after her and see what I can do." "Thank you, ma'am," said the Goliath, "and I'll go in to their mother and tell her to look after her babies out this terrible weather." These words took but a second; we parted—I to follow the small missionary, he to warn the parent.

I soon caught up the toddling steps, and, catching her poor little wet hand, I said, "Little Toddles, I'll help you to find Art'ur, and shield you with my cloak." In lovely, artless confidence, the wee creature looked up with her big tearful eyes, but no words came. We ran on. When we had turned corner two, she volunteered: "Billy Bones lives up 'ere; Billy Bones steals Art'ur; perhaps he's 'ere." "But what will you do when you have found him? You can't take him away from Billy Bones." "I am going to t'y; I'll coax him," said the mite. "But you *can't* carry him," I further said. "I'll 'ead him home to daddy," was the pertinent reply. "Ah, yes," thought I, "this is what *we* want to do, to try to lead our brothers and sisters home to their Father's house!"

A moment or two after, turning up an alley hill, she quickly withdrew her hand from mine, and darted forward with "I'se found him!" and then, with almost pantomimic acting, the sweet morsel shrieked in the face of the wind that oft-heard sentence, "Come to his *mammy*, then," and she was instantly hugging a woebegone parcel of filthy garments, from which a dolorous but lusty cry was issuing, as only such-loved Arthurs know how to cry for sympathy and for help. I could not forbear laughing at the motherly instinct which called herself "mammy" to the strayling, in the absence of the real mammy, who speedily made her appearance, with neither bonnet nor shawl, but a huge green umbrella, and taking them in her arms, carried the missionary and her lambkin away out of the fierce storm, to the father's house.

Our brothers, *our* sisters, are straying, both those at home and those abroad. They cannot find their way to their Father's house. Ought we not to face all difficulties, and seek to save these dear lost human sheep who never *can* come back unless some dear brothers or sisters seek *to try to lead them* to Him?

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* From HOOKS AND EYES, a book to be published this year if sufficient orders are sent in. 3s 6d. *E. P. L., 28, East Southernhay, Exeter*.

PRAYING CHILDREN IN DAMASCUS.

Perhaps the little ones in England may like to hear a few words about some children in the very old city of Damascus. There, the rain does not come at any time of the year, but only at special times. This year the rain did not come at the usual time, so the corn began to get very dear. The poor were very anxiously thinking how they would be able to buy bread through the winter, if the price was so high. The Jewish people fasted many days and went outside the city to pray for rain.

One day the little children in school were hearing a lesson about "water," and the teacher said, "Do we need any water now?" "Yes," they answered, "we need rain."

"Well, go and tell the Lord what you need."

Then one child stood up and said, "Teacher, how can we go to the Lord?" The teacher told her she had only to kneel down and pray, and God would hear and answer.

So twelve of the children came out from the rest, knelt down, and prayed God to send some rain.

No rain came that day, and in the morning these little ones came to tell their teacher that in the evening they had prayed in their homes, and all day they watched to see if the clouds were coming. We felt sure they would come in answer to this expecting prayer, for the loving Lord likes the little ones to come to Him and ask for what they need.

Did the rain come? Yes. God has said, "Ask, and it shall be given you." On the third day came heavy rain, and on two days afterwards also.

The little ones were very glad and happy, and those who had prayed came apart from the others again, this time to kneel and thank the Lord for his goodness. For we must always remember that, besides praying, we must watch for the answer, and when we get that we must give thanks.

The poor of Damascus are not so anxious now about the corn, because we have had more heavy rain, and the young corn is growing nicely. How good our heavenly Father is to give us blessings for our bodies as well as for our souls. "Pray without ceasing." "In everything give thanks."

British Syrian Schools, Damascus. M. W.

SCRIPTURE ACROSTIC.

A NEW TESTAMENT COMMAND.

(1) A Christian women who in Book of Acts is found.
(2) A man "who feared the Lord"—his faith was sound.
(3) A haughty queen, with temper cruel and proud.
(4) A prophet who on God did cry aloud.
(5) A fruitful tree in Holy Writ oft named.
(6) A prophet who King David deeply shamed.
(7) A woman tempted who did weakly yield.
(8) A man who watched the stars from open field.
(9) A fearless preacher of God's righteous ways:
(10) A faithful servant gained a prisoner's praise.
(11) A youth to whom a great Apostle wrote.
(12) A mother, whose hands made a little coat.
(13) A son with tears his father's blessing sought.
(14) A Jewish maiden to whom gifts were brought.

L. E. T.

ADDITIONAL ANSWERS to Acrostic "I WILL GUIDE THEE" received from A.M.W. E.D. A.F.P. G.H.V.

DIED AT HIS POST.

WE have received from Miss Booth an account of the devoted labours, and death from the effects of a blow, of one of the workers in the Salvation Army in Paris. She says:—

"Hitherto the action of the French Government has been in striking contrast with the Swiss; we have had justice and protection generally from their hands. This makes it all the more deplorable that the Commissioner of Police should have neglected to take a firm stand during the last three weeks, when a band of low, degraded fellows have assembled night after night at the door of our hall in Paris, with the express intention of ill-treating our officers. The most violent, brutal blows have been given to our men cadets, and also to the girls, going to and from the hall.

"Louis Jeanmonod was converted nearly a year ago in one of our Swiss corps, through Captain Kunz, who himself had been converted just two years before at Neuchâtel, in the midst of the most violent persecution. Jeanmonod came to the Training Home last September to be trained for an officer. He was a fine, broad-chested young man, standing six feet, and from the hour we knew him his only desire was to lead others to the Saviour whom he so loved.

"His life in the Home was an example, and his love for the lost was shown in his unwearied efforts to win them. In visiting the cafés he would hold the people breathless, while he spoke to them of Jesus; after the singing his opponents would be softened, and ask him to stay and talk to them longer. He would speak to people in the streets about their souls, warning them to seek pardon there and then; on one occasion, after pleading with two young girls who had stopped him on his way home, he said to his comrade: 'Oh! I would give my life to save them!'

"He received his death-blow on Friday night, January 29. He said nothing about it on Saturday, but went on with his work, and even insisted on going out to continue his loved work of café visitation. Towards evening the pain became so severe that he was carried up to the Colonel's quarters for more comforts. Twelve leeches were applied, and for four days and nights his sufferings were fearful; he took no nourishment. Thursday, an operation was said to be the only hope for removing the accumulated blood, but on seeing him three doctors said it was useless, he was a lost man."

We have not space for the touching details given by Miss Booth of the conversations between this brave though young soldier of the cross and of his comrades in the fight, on his dying bed. He spoke no word of reproach concerning his murderers; but, while wishing he could have remained longer on the field, rejoiced greatly in the happy prospect of soon being with his Lord. When the last moments came "the face rapidly changed and with the words 'It is too beautiful' on his lips he passed away.

"The funeral took place on February 8. The hall was more than crowded. The audience was of the roughest character. Tears flowed on all sides; the most fearful looking men wiped their eyes with their blue blouses. Pasteur Théodore Monod, and Monsieur Louis Saulter walked with us to the cemetery. Here Pasteur Monod spoke, calling our attention to the fact that every day, in the papers, we hear of people assassinating one another for revenge, but here was a man who had truly shed his blood for his fellow-men. He was a true martyr, and he hoped such an example would inspire hundreds to greater devotion and courage. When one member suffers all suffer, and he was there to express his sympathy, first, with Jeanmonod's comrades, and then with his father, who had given his son to France. M. Louis Saulter's warm words also found an echo in every heart."

AN EARLY CONVERT.—One of the first converts to the Gospel in Tuscany, and perhaps in Italy, Dr. Chiesi, has lately died. He openly professed his faith at a time when those who read the Bible were sent to the galleys.

THE LATE REV. E. W. BOARDMAN.

THIS eminent servant of God, formerly of New York State, and late of 3, Highbury-place, London, passed home to glory on the 4th instant, as briefly stated in our last issue. He had reached the goodly age of seventy-five years. Nor were his days, after threescore and ten, "labour and sorrow;" for he was healthy and vigorous, delighting in his unceasing work for the Lord, up to the last. For more than fifty years Mr. Boardman knew the Lord, and for between forty and fifty years of that time walked in the light of his countenance and in an intimacy of fellowship with Him, which those only can know who seek in all things his glory alone.

Wherever Mr. Boardman was known he was deeply loved and highly valued. This love and appreciation were fully shown on Monday, the 9th instant, the day of his funeral. Quite a congregation of Christian friends met at 11 a.m. for a service at 3, Highbury-place. The service was conducted by Rev. Charles Graham, of Shepherd's Bush. Appropriate Scriptures were read by Rev. J. D. Bartlett, of Highgate. Mr. Graham led in prayer, giving thanks for the holy life and bright example of him who had passed away to the presence of the Lord, and also for the grace now given to her who had been his faithful partner and helper in the Lord, asking for her the continuance of that same sustaining power and joyful acquiescence in the will of God under so deep a bereavement. An address was given by Mr. Graham, the substance of which we append, as follows:—

As a Christian, I have known few to equal, fewer still to excel, our venerable and venerated friend—might I not say our father in Christ? Between forty and fifty years, like Enoch, he walked with God. Deep and abiding was his communion with the Lord. His Christian life was a life of victory. He believed in God for victory over his threefold enemy, and he had it. With Paul he could say, "I live, yet not I, but Christ liveth in me."

But our departed friend did more than trust the Lord for victory over sin; he trusted Him also for power for service, and he had that power pre-eminently. Have we not felt how he prayed in the Spirit, and spoke in the Spirit? With what unwearying diligence he pursued his blessed service! In the spirit and demeanour he showed, there shone out the meekness and gentleness of his blessed Master. No Godly soul could be in his company without being edified. His very countenance gave expression to the grace that was within him.

I would speak of him again *as a teacher*. Two things deeeply impressed me in his teaching. First, his soundness in the truth. I mean more than that he firmly held the foundation doctrines of Christianity, and that in his creed he was thoroughly evangelical; I mean besides, that in his teaching on the normal Christian life he kept strictly to the Word of God, and by it sustained his statements. The second thing which impressed me in his teaching was his clear spiritual perception. This was apparent in his bringing out the deep, spiritual truth of the Word. It was strikingly apparent when he dealt with Christian experience, in meeting the soul's difficulties, and in exposing the subtle and plausible temptations of our great spiritual foe. Truly he was here pre-eminently "a father in Israel." Who can tell the number of souls stimulated and encouraged by his counsels and addresses? The numbers led to entire consecration to God, and to the exercise of faith for continual victory over besetting sin and temptation? Or the numbers delivered from the snares and nets in which the enemy of souls had taken and entangled them?

As a writer, he wrote and published a considerable number of books; yet I am persuaded, from conversation I had with him, that he never wrote a book but to meet, what he believed to be a need of Christians, and when he also believed the Lord had given him a message for them. This is true, likewise, of the many articles from his pen which have appeared in magazines and periodicals. From these products of his pen scores of thousands have received spiritual blessing, and I myself am one of the number. His pen was consecrated to God, as were he, himself, and all he possessed; and God greatly used all for his glory. Wherever the English language is spoken his books have gone, and have been made a blessing. God permitted him to continue his labours up to the very end of his life. And I am persuaded that his holy life will yet reproduce itself in many, who, in their turn, will be blessings to others. Let us thank God for that pure and holy life; and let us follow him as he followed Christ.

Our partings here are only for a brief season. Soon we shall meet again. I am one of those who believe and rejoice in the prospect of the Lord's return. Then "them that sleep in Jesus will God bring with Him." We will then renew our fellowship, and be for ever with the Lord, and with each other. And the Lord, who enjoins us to love one another here, will not grudge us our blissful fellowship with each other there. Meanwhile what our hand finds to do in His service let us do it with our might; while we stand girded and prepared for his glorious appearing.

After Mr. Graham's remarks Lord Radstock followed in earnest and appropriate prayer. Rev. John Allen spoke of the many blessings he had received from the counsels and teachings of his departed father in the faith. After the singing of "The sands of time are sinking," Rev. J. S. Russell, of Notting Hill, concluded with prayer.

In the Highgate Cemetery Chapel, and at the grave, Rev. E. W. Moore, of Brunswick Chapel, Portman-square, read the Service. The Cemetery Chapel was crowded in every part. Many tears of affection were shed on the occasion. Mr. Moore said he should depart from the usual order, and not allow the opportunity to pass without addressing a few words to the assembled friends. After some appropriate and affectionate remarks on the holy life and great usefulness of the eminent servant of God whose mortal remains were about to be committed to the dust, he closed a service conducted with deep solemnity, and felt to be in the spirit of true worship.

A large concourse of sorrowing friends stood around the grave. What was felt, even in sorrow, to be timely and appropriate, a verse of praise, sweetly sung, though with tremulous voices, ended the solemn and hallowed ceremony.

We have not thought it needful here to give any detailed account of the life and life-work of Mr. Boardman, as we understand that a biography will soon be published.

DUBLIN SOLDIERS' HOME.

CHRISTIAN friends who are interested in the welfare of our soldiers are earnestly requested to think of the Dublin Soldiers' Institute, which is sorely needing the erection of an enlarged dormitory for soldiers on furlough, or passing through Dublin, who are exposed to the worst influences from the want of such. The following figures represent those who have been accommodated with beds, and during the furlough season twice the number apply for admission:—Soldiers, 1724; soldiers' wives, 449; soldiers' children, 326; men of the Royal Irish Constabulary, 1404; total for the year, 3903.

It was found necessary to convert the lecture hall into a dormitory to supply even this demand. There is in hand £600, and double the amount is required most urgently, that it may be completed before furlough season begins, when the Home will be almost self-supporting. Major-G. Butler Stoney is hon. treasurer.

Cavan, President.

THE UNEMPLOYED.—Up to Saturday, the 13th inst., the Mansion House fund for the relief of the temporary distress amongst the unemployed in the metropolis amounted to £27,000. Arrangements are being made for the judicious distribution of the fund.

HOME OF INDUSTRY.

IN reply to many who are praying for us in this season of prolonged cold, we are thankful to testify, to the praise of our loving Father, that our band have been upheld in the extra strain. The paid sewing-class, the widows' class, and the soup suppers have been kept up; matchbox-makers' families have been helped; bread and coal tickets, socks, comforters, chest preservers, oil, acetic acid, &c., have been distributed, and every available old garment is being used. We have heard nothing but gratitude, from the roughest or the lowest.

Those we come in contact with deplore the disturbances of the past week, and our conviction is, that if more timely help were given in this season of sore want of the necessaries of life, there would be fewer of the dangerous classes. The homes of our people are a disgrace to our rulers, and morality is driven out of them. Whole streets around our Home have been demolished these two years, but no blocks of decent buildings for the poor have arisen. God is watching the grasping capitalists and the oppressors of the poor—the grinding taskmasters who cannot wring another farthing out of the toilers. We weep and sympathise with thousands around us, as they eke out a miserable life. As a man exclaimed last night here, in the midst of 200, each with a jug of hot soup in his hand: "I wish I had never been born!" Alas! with thousands life is a burden. Our compassionate Saviour never intended any of his creatures to be thus crushed down, who are willing to work. He will have mercy and judgment also.

Our hiving off begins in April. Boys' shirts, flannel and cotton, ages eight to fourteen; small woollen socks for eight to ten; girls' print frocks, night-gowns, &c., will be welcome. Send to us for wool, to knit large winter comforters; Messrs. Walker, of Leicester, have given us the wool for that purpose.

A. Macpherson.

60, *Commercial-street, E.*

TEMPERANCE NOTES.

Temperance work progresses amongst the soldiers and sailors at Malta.

Mr. McLagan has secured Monday, June 14, for the second reading of his Scotch Local Option Bill.

Maliki, Emir of Nupe, has sent to Bishop Crowther a touching protest against the introduction of drink into his territory.

On the Guildford-park Estate there is a provision in the conveyance of each plot of land that the premises shall not be used for the sale of intoxicating drinks.

The annual applications for drink licenses in New York City number 16,000, equal to one person out of about twenty-two male residents over seventeen years of age.

Mrs. Lucas has concluded a nine days' Temperance mission in Glasgow under the auspices of the Scottish Temperance League. Her addresses were highly appreciated and many signed the pledge.

The new licensing bill, promoted in the Temperance interest for New York City, proposes to prohibit sale of drink to minors, and that the interior of public-houses should be open to public view.

A Conference on Temperance Legislation, is to be held February 25 and 26, in Prince's Hall, Piccadilly. Representatives of leading liquor as well as Temperance organisations will take part.

A seven days' Temperance mission has just been held at Lambeth Baths. Addresses were delivered by various clergymen, members of Parliament, and by men reformed through attending the meetings at the Baths.

The Indian Witness sorrowfully complains that the revenue authorities n India propose a system which will make rum and opium so cheap that smuggling will not pay. *The Witness* says "smuggling" is thought a greater crime than "drunkenness."

A Glasgow publican has appealed to his fellow spirit-traders for contributions to a fund for the relief of the prevailing distress. He bitterly complains that to date only five out of the 1700 licensed spirit-dealers in the city had responded, the total amount being £4 14s.

Notes and Comments.

NEXT week we shall give the first instalment of "Notes from Abroad," by the Editor.

Mr. and Mrs. George Müller, of Bristol, safely reached Australia about three weeks ago.

Mr. Reginald Radcliffe, accompanied by his wife and daughter, and Mr. R. Cory, of Cardiff, proceeded to the Continent on Monday. They will make a stay at Cannes and will probably visit some parts of Italy. We trust Mr. Radcliffe may be greatly recruited in health by the change. He purposes returning early in April to attend a three days' Missionary Conference on Foreign Missions, to be held at Aldersgate-street Y.M.C.A.

This Conference, fixed for April 12 to 14, has been resolved upon in response to the suggestions recently thrown out at Manchester and Leicester. It is intended that monthly Conferences shall follow at some half dozen central points throughout the Metropolis, including Mildmay and Exeter Hall. We trust many other large provincial towns will make speed to imitate the good example set by Manchester and Leicester. The Conference at the Y.M.C.A., Aldersgate-street, will be under the auspices of the Young Men's Foreign Missionary Society; any suggestions or other communications respecting it should be addressed to the Secretary of that Society, Mr. A. Hall, 186, Aldersgate-street, E.C.

There seems to be ground for the gravest apprehension as to the fate of Bishop Hannington, whose murder in Central Africa was recently rumoured. We still cling to the hope that he has been spared, but if he has fallen it is in a noble cause. The remarkable solicitude now shown in foreign missions in the Established Church, as shown by the simultaneous meetings referred to elsewhere, is noteworthy at this juncture. It may prove true, once again, that the blood of the martyr will become the seed of the Church.

In our issue for November 12, in commenting upon Mrs. Cash's statement that Miss Evans's "repulsion from Christianity" was in a great measure due to the discrepancies which the famous author of "Adam Bede" had observed between religious professions and practical conduct, we expressed surprise that any person of George Eliot's mental calibre should rest satisfied behind so flimsy an explanation. The mere fact that a woman of Miss Evans's great intellectual power felt bound to set aside the faith of her earlier years has had an evil influence upon many weaker minds.

There is a rule of fashion even in scepticism, and a masterly article from the pen of Professor Blaikie in the current number of *The British and Foreign Evangelical Review* is, therefore, by no means untimely. Dr. Blaikie very forcibly points out that there is nothing in the recently published memoir to show that Miss Evans at any time made "that simple, trustful appropriation of Christ in his priestly function which commonly lies at the foundation of a life of evangelical peace and consecration;" that with her Jesus was more an "object of loving admiration to one seeking a high model," than of trust to one needing and looking for a Saviour. Then the translation of Strauss's "Life of Jesus"—"a repulsive piece of work for any young girl"—followed, her acquaintance with the Hennells, of Coventry, and her study of the book published by Mr. Charles Hennell, "An Inquiry into the Origin of Christianity." It appears that it was the weak work of Hennell, rather than the powerful work of Strauss, that influenced her in the surrender of her faith.

The volume which had such an unhappy effect upon George Eliot, Professor Blaikie describes as "a raw and feeble attempt;" a work assuming points which the most elaborate efforts of great scholars have since failed to establish; accepting explanations which Strauss, Renan, and others have deemed to be inadequate; and altogether a "crude and ill-jointed production." To anyone who thoughtfully follows the line of Hennell's "Inquiry," it will not be difficult to accept Dr. Blaikie's unqualified statement that George Eliot's secession, attributable as it was, in a great measure, to that volume, was "a hasty proceeding based upon false views of the origin of Christianity, and supported by a systematic perversion of fact."

That Miss Evans sold her birthright for a mess of pottage is only too painfully evident; what the effect was upon her life, with its mistakes and errors and its persistent minor tone of sadness, can easily be seen by any reader of her biography. For the sake of many of these readers, and of other students of her works, we should be glad if Professor Blaikie's valuable contribution could be sent out in an easily accessible form, as it is well calculated to remove some dangerous and erroneous opinions.

There is nothing more Christlike than true sympathy. Nor is there anything that gives us greater power with men. Yet how grievously small the compassion of many busy and genuine Christian men and women! How many *hard* Christians we meet with, who seem to lack humanity to a lamentable degree! Why is this? How can true believers be unlike their Lord in so important a matter? Perhaps lack of teaching explains much. The duty of work for Christ has been taught out of proportion. Sufficient emphasis has not been laid on "loving mercy" and "showing mercy." Perhaps our faith in Him who has promised to "take the stony heart out of our flesh, and give us an heart of flesh," has been at fault. We have not claimed his *gift* of a compassionate heart.

Perhaps we have been one-sided in our cultivation of the grace of sympathy, forgetting that it is written: "Rejoice with them that do rejoice," as well as "Weep with them that weep." Sympathy with the joy of men is as important as sympathy with their sorrow. "If you would keep up your power of sympathising with sorrow," says Dr. Leckie, of Ibrox, Glasgow, "you must learn to sympathise with joy, the joy even of men you do not know, the joy and success even of those who seem to wish none of your sympathy. You must be intent on sympathising with all real and true success. . . . It must not be said of you that you have sympathy in plenty for those beneath you, or less successful, but very little for anybody above you, or more successful than you. That spirit must be wholly put away. You must hate it. . . . The measure in which you do this is the measure in which your own soul becomes rich and precious."

While distress reigns on all sides at home, it is gratifying to come across a different state of things in our colonies. In the lately published volume by Mr. Froude, the historian, "Oceana" (*Longmans*), there is the following testimony, written after journeys of some months through Victoria, New South Wales, and New Zealand:—

> I have travelled through lands where I never met a hungry man or saw a discontented face; in an unexhausted soil, the gold with which the earth is teeming converts itself into flocks, herds, and crops of wild luxuriance.

Such an impression, made on an intelligent observer, will be welcomed by many families at home.

A reference occurs in Mr. Froude's volume in relation to the uncertainties of scientific theories that deserves notice. At the Victoria observatory he asked to be shown one of the blue stars of which modern science has written much. He was informed that all the teaching about these blue stars had arisen from an error due to imperfect achromatic lenses. Mr. Froude very wisely asks:—

> How many times must we outsiders learn up ou science and then unlearn it? Each new generation of philosophers laughs at the conclusions of its predecessors.

He might have added: How are we to respect the conceit that calls men advanced thinkers who are swayed by that which "never continues in one stay;" while those whose reliance is on that word which "abideth for ever" are styled old-fashioned?

In *The Monthly Interpreter* (*T. & T. Clark*) for February, there is an interesting paper by Professor A. B. Bruce, on the title "Son of Man." He gathers into three groups the occasions when Jesus applied the title to Himself. Those which referred to Him as the Man of Sorrows, which emphasised his human sympathy, and which, out of his present sufferings, foreshadowed his future glory. The tracing of these relations would be a useful Bible study. To the beautiful paper of Dr. Bruce may be added the thought that Jesus, in John v. 27, very significantly connects with the title the judicial authority assigned to Him, and in Matt. xxv. 31, his identification in judgment with his suffering brethren.

The following "Thoughts" are worked out with much ingenuity in *The Expositor* for the present month (*Hodder & Stoughton*): Jesus never slept in a walled town—an expression of the fact that He was accessible to all; He never loosed a fetter fastened by man—the evidence of his own spiritual mission, and that among his followers patience was to have its perfect work; He never wrote, except in the dust, because He Himself would not write so that men taught of the Holy Spirit should record his words, and He in heaven be present with his followers on earth.

We would venture to add to the above the suggestion, that our Lord's not sleeping in a walled town may have been to teach men not to rely on the defence of walls but on the protection of God; and that, according to the universal belief of the Church, the "deliverance to the captives," which Christ came to preach, was truly not from any physical bondage, but a loosing from that captivity to evil and to Satan in which He everywhere saw men held.

The Christian.

February 18, 1886.

CONTENTS.

Lydia Manreoff von Finkelstein (*With Portrait*) 1
Quench Not the Spirit. Rev. Mark Guy Pearse 2
Bible Studies.—5 3
Hunger and Riot 4
Christianity and the Stage 4
The Demand of the Day 5
The Present Distress 5
Poetry—Cry of the Unemployed .. 5
Simultaneous Missionary Meetings .. 6
Mr. Payson Hammond in London .. 7
A Story of Village Work 7
For the Young 8
Died at his Post 8
The Late Rev. E. W. Boardman 9
Home of Industry 9
Notes and Comments 10
The Shelluhs of Morocco 12
Our Railway Servants 12
Distress in the "Hautes Alpes" 12
Englishwomen and Repeal 13
Gospel Work in the States 13
Unemployed in North Wales 13
Letters to the Editor 14
The Late War in Bulgaria 14
An East-End Mothers' Home 14
Notes on Daily Readings 15

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9. "It's just like him!"
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16. "Have you said 'Thank You?'"

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Conflict
Conscience
Cross of Christ, The
Dangers and Temptations
Day of Small Things, The
Dealing with the Faults of others
Deep and Silent Work
Discipline
Evil Passions
Evil Speaking
Experience
Faith
Faith, Trial of
Forgiveness
Form of Godliness, The
Fruit
God's Deeper Dealings
God's Wise and Gracious Dealings
Gospel, The
Gratitude
Happiness, Joy, Comfort, Peace
Heart and its Deceitfulness, The
Holiness
Holy Spirit, The
Human Nature
Humility and Self-Abasement
Justice and Judgment
Law and Gospel
Little Things
Love
Love of God, The
Natural Man and his Religion, The
New Creature, The
Obedience
Pleasing the Lord
Poverty of Spirit
Praise
Prayer
Prayer, Answers to
Providences
Salvation, Justification, Pardon
Scriptures, The
Secret Life and Daily Path, The
Self-Knowledge and Self-Judgment
Servants of the Lord, The
Service
Service to Christ
Sin
Sin of Believers, The
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THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts, in money or clothing, will be thankfully acknowledged by the Committee.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 58, Ludgate-hill, London, E.C.

CHURCH PAROCHIAL MISSION SOCIETY,

21, John-street, Adelphi, W.C.

A Thanksgiving Meeting will (d.v.) be held in Willis's Rooms, 26, King-street, St. James's, on Friday, February 19, 1886 at 7 p.m., to welcome the Rev. W. Hay Aitken on his return from America. Chairman, the Right Hon. the Earl of Aberdeen. All are earnestly invited.

EVANGELISTIC SERVICES.—Church Army.—Will any Christian send contributions to Rev. F. F. Tracy, St. Barnabas, Cambridge, in aid of the above? Funds urgently needed. Work going on.

DR. CRANAGE, of Wellington, Salop, is in great need for the various branches of his Mission work; especially for the very poor, including free teas for the destitute, and earnestly solicits help.

JURSTON-STREET Sunday and Evening Schools, Lambeth.—Meeting of former Scholars and Teachers (the last in the old building) is fixed for February 19. Tea at 6.30. Tickets 9d. each, of Mr. Hughes, 60, New Kent-road; Mr. Coules, George-street, Blackfriars road. Public meeting, 8 o'clock.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Railway Mission Hall, 103, Fairfield-road, Bow, E., Wednesdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

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GERMANY. — Villa Victoria, Coblenz-on-Rhine. Ladies' high-class school, under the direct patronage of Her Majesty the Empress of Germany. Principal: Fraulein Von Griesheim. Certificated teachers, visiting professors. Limited number of pupils. Every home comfort. Terms moderate. References to clergymen and parents of late pupils. Prospectus on application.

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WESTON-SUPER-MARE. — Preparatory School for Sons of Gentlemen, conducted by a widow and daughter, assisted by competent teachers, in a most charming, healthy situation, where every effort is made to combine good teaching with the comforts and watchful care of home life.—Highfield, Queen's-road.

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WELLINGTON, SHROPSHIRE.

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OAK HOUSE SCHOOL, Bexleyheath, Kent (12 miles from London). Principal—George E. Oxley, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application.

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APPOINTMENT, with Christians, sought for young Lady to instruct young children in English, German (four years in German school), French, music, drawing, and needlework. —A. G. E., Mrs. Walker's, Bible and Tract Depôt, Plymouth.

Appointments, Situations, &c., Wanted.

WANTED, by Man and Wife, management of coffee palace or coffee tavern. Thoroughly experienced. Wife a good cook; used to large first-class London houses.—G. H., 'Welcome,' 58 and 59, High-street, Wimbledon, Surrey.

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AS COACHMAN, in a Christian family (single or pair). Abstainer. 12 years' reference. — J. M. Jennings, 2, Morin terrace, Mount Pleasant, Swansea.

YOUNG LADY, daughter of medical man, requires immediate re-engagement. Many years' experience in dispensing. Wishes to help in Mission work.

G. L. H., 17, Old Cavendish-street, W.

AS COMPANION, Housekeeper, or Governess. Seven years' experience. Children under 12 preferred. Good English, music, singing, drawing, painting, rudimental French, Latin, and needlework. Good references.

M., Stationers, 165, Moseley-road, Birmingham.

A LADY has much pleasure in recommending her Monthly Nurse, who is open to an engagement after February next.

G., care of Mr. Gowing, Nayland-road, Colchester.

RE-ENGAGEMENT as Housekeeper, by Lady (38). Has had charge of a widower's house, children, and servants three years. Similar engagement longer. Companion Housekeeper to elderly Lady and Gentleman, or other post of trust. Economical manager. Cheerful. Can drive.

E., Mr. Redpath, Chemist, Tulse-hill, Surrey.

AS HOUSEKEEPER, Matron, Assistant, or similar place of trust. Advertiser has had nine years' practical experience, and can be well recommended. School or institution preferred.—H. M., W. Cass, Castleford.

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WANTED, by a Clergyman's Daughter, situation as Companion, Secretary, or Housekeeper. Is a good accountant, reader, and writer, active, and cheerful disposition.

W., 116, Finchley-road, N.W.

RE-ENGAGEMENT required, by a Lady, as Housekeeper or Companion. Thoroughly domesticated. Has had the care of a widower's home and family. Highest references.

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A YOUNG WIDOW LADY, without encumbrance, owing to reverse of circumstances is anxious to find a situation as Companion or Housekeeper to an elderly Lady. Thorough knowledge of French, having lived abroad many years.

L. V., 30 St. Peter's-square, Hammersmith, W.

AS NURSERY GOVERNESS, or Mother's Help. Young Christian Lady earnestly seeks a situation. Educated, musical, and a good needlewoman. Can be highly recommended.—Miss Day, 4, Reighton-road, Upper Clapton, London.

A LADY RECOMMENDS as Nursery Governess or Useful Companion, a young Lady, of pleasing manners, who is a very good needlewoman.

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Appointments, Situations, &c., Vacant.

Caution.—We emphatically warn our readers against a woman who, under various names, calls on ladies in reply to advertisements, and after telling them some untruthful story, in which she perhaps mentions some well-known name as a reference, pretends that she has no money to pay her fare home. Telegraph to the referee while she waits, and if the reply be unsatisfactory act accordingly. The Apostle says the law is made for such.

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A LADY MISSIONARY wanted, for a Mission district in the North end of Liverpool. Salary £52 per annum. A Lady having experience in Mission work will be preferred.—Apply by letter, enclosing testimonials, to Mr. HUGH McGLASHAN, 4, Pagewood-street, Everton, Liverpool.

NURSE wanted, to take charge of the children of a Convalescent Home, for persons recovering from scarlet fever, near London, and to head the table of the second-class patients. A thoroughly trustworthy Christian woman, fond of children, having had experience in the care of them, required. Must be an abstainer. Uniform given.—Miss MARY WARDELL, 55, Stanley-gardens, Belsize, London, N.W.

A TRUSTWORTHY NURSE wanted, for three children; the youngest aged nine months. Wages £16. All round.—Apply, by letter, stating age, &c., and giving references, to Mrs. G. MAINWARING ROBINSON, The Grey House, Watford, Herts.

SUPERIOR NURSE wanted, for three little girls, ages 10 to 5. Good needlewoman, age over 24. Would have care of her nurseries.
Mrs. LYLE, 19, Westbourne-square, London.

HOUSE-PARLOURMAID wanted, in a small, quiet family. Another housemaid kept. Wages £18 to £20. Good personal character indispensable. Dissenter preferred.—Address, stating age and length of character, A. B., Messrs. Warner, 89, Chiswell-street, Finsbury, E.C.

TWO STRONG AND CAPABLE WOMEN wanted, with good personal characters, to do the work of the house in a day-school under one lady resident. Would be a comfortable home for mother and daughter or two sisters. Board wages for the two from £45 to £50 per annum, according to capacities, with furnished rooms, gas, and firing.—Apply by letter to K. G., care of Mr. Hayward, George-street, Croydon.

A PARLOURMAID wanted, and to wait on an elderly Lady. Good needlewoman. One willing to make herself useful. Two in family; where trustworthiness and Christian principle would be valued. Age about 30.—C. B., care of Miss Saunders, Station-road, Red Hill, Surrey.

GOOD HOUSE-PARLOURMAID wanted, one who can wait well at table. Christian would be appreciated, and good character indispensable.—Mrs. R., Oakdene, Vermont-road, Upper Norwood.

WANTED IMMEDIATELY, in a clergyman's family, near London, an experienced House-Parlourmaid. Not under 25.
Mrs. COHEN, Heston Vicarage, near Hounslow.

A WOMAN about 30 wanted, as good plain Cook. She must be willing to make herself generally useful. Housemaid and boy kept. Wages £18 to £20, all found. No beer. Must have at least twelve months' good character.—Mrs. TOMKINS, Talbot House, Stanley-road, Teddington, Middlesex.

THOROUGHLY TRUSTWORTHY good Plain Cook, with a little housework, for a quiet family. Active, clean, healthy, good-tempered. Good character. Middle aged, Christian abstainer preferred.—Miss MACLEAN, Inverscadell, St. John's-wood-road, Bournemouth.

A GOOD COOK wanted, by March 18, in a small, quiet family. Must be decided Christian, thoroughly clean and punctual, and have good references. Also, a truly Christian Woman, between 20 and 25, as **NURSE** to one baby. Must be very fond of children, neat, and good needlewoman.—Mrs. RENNIE, Tynemouth.

GOOD PLAIN COOK wanted. Age about 40. Must be thoroughly clean, punctual, and a good manager. A decided Christian (Nonconformist), and total abstainer. Unexceptionable references required.—Lady OGLE, Roedeane Hall, Withdeane, near Brighton.

WORKING LAUNDRESS wanted, to take entire management of steam laundry in a boys' home. Total abstainer. Salary £25 per annum, and comfortable home to competent person.—Apply by letter, with full particulars, Mrs. SHAW, Broom Holm, Manchester.

CAN ANY LADY recommend a good-tempered, strong young Woman for the country as General Servant? Another servant kept. Four in family—Mrs. D., 41, Elgin-crescent, Kensington-park-gardens, W.

WILL ANY LADY recommend a good General Servant, who can cook well, sweet dishes included. At least one year's good character. Age about 25. Wages £16. No fringe, nor beer.—Mrs. T., Burleigh, Stationer, High-street, Wandsworth.

GENERAL SERVANT wanted. (A Christian.) Small, quiet family. Housemaid kept. Knowledge of plain cooking required.—Mrs. W., Branstone Lodge, Waverley road, Southsea.

WANTED, at Weston-super-Mare, a thorough General Servant, able to cook nicely. Must be an abstainer, and have good character from last place. Small family. No washing.—E. M. M., care of Mr. Greenway, Stationer, West-street, Weston-super-Mare

GOOD GENERAL SERVANT wanted, about 30, who can cook, in small Christian family quite in the country. Three in family. State age and wages.
Miss POSTLATHWAITE, Dunoverty, Kenley, Surrey.

GOOD GENERAL SERVANT.—Plain cooking. Small family. Comfortable home. Age 20 to 24. Good personal character.—Mrs. RUNDLE, 24, Russell-street, Covent-garden, W.C.

WANTED, a Butler, Cook, and Housemaid, for a country house. Must be believers and abstainers. Church of England preferred.—Apply by letter, M. R. G., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

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AN ACTIVE, willing Young Person wanted, as Under Housemaid, and to wait on the Nursery in a Convalescent Home, for persons recovering from scarlet fever, near London. Must have had the fever, and be an abstainer. Uniform given.—Miss MARY WARDELL, 55, Stanley-gardens, Belsize, London, N.W.

A SEWING MAID wanted. French or German not objected to. Must be a good plain needlewoman and understand dressmaking and millinery.—Address stating age, wages, and references, to Mrs. S. LEAROYD, Sherwood House, Huddersfield.

A GOOD GENERAL SERVANT, not under 25, wanted by the 8th of March. Good plain cooking indispensable. An abstainer preferred.—Mrs BLOOMFIELD, Hopton Villa, West Green-road, Tottenham.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
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THE VIGO-STREET NUISANCE.

TO THE EDITOR OF "THE STANDARD."

SIR,—"A Clergyman's daughter, aged nineteen," advertised in *The Standard* recently for a post as governess, stating her qualifications, &c., and she received an answer from one of those worthless scoundrels who seem to be ever prowling about seeking whom they may devour. He asked her if she "would feel any objection to meet in a friendly way an admirer some afternoon, in the neighbourhood of Cavendish-square, or the Portland-road Underground Railway Station preferred, for a meeting," &c. "He imagines she might, perhaps, think it a piece of fun to meet for a few moments and converse with a gentleman." He encloses a stamped envelope, addressed "Mr. David, 2, Vigo-street (Kelly's Library), Regent-street," and asks her to reply, and "say if she does not care for adventures; if she does not wish to while away half an hour in a chat. She must, if she comes at all, come alone."

Now, there is something almost revolting in the thought that an innocent young girl cannot insert such an advertisement in a newspaper like *The Standard*, without being insulted by such offensive suggestions from a despicable coward like this. I wrote to the Manager of Kelly's Library, informing him of the nature of this fellow's communication, and asked if he could give me any information as to the man's real name, &c., but have not been favoured with any reply. In answer to a previous advertisement she received a letter from a "gentleman" in Windsor, who said he was *en route* for London, and wished an answer addressed to No. 2, Hanway-street, Tottenham Court-road.

There is an easy means of repudiating or checking any offensive attentions of those vile fellows in the streets, but it is not so easy to secure protection from their unmanly communications through the Post. I do not know whether the Criminal Law Amendment Bill would enable one to punish those vigilant designers, but I am sure that they are well worthy of the most severe castigation.

I am, Sir, your obedient servant,
February 12. HER FATHER.

[From *The Standard, February* 13, 1886.]

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At the Great Meeting at Exeter Hall, on Monday, January 18, *on the occasion of the release of* Mr. W. T. STEAD *from prison,*

The Rev. HUGH PRICE HUGHES said:—

"Every one in that meeting who had not yet read Mrs. BUTLER's book on REBECCA JARRETT should read it without delay. It was the best book that had yet been produced in the course of this controversy. (*Cheers.*) It exposed the facts, and explained them, as no other book that he had read. It had put Rebecca Jarrett's conduct in a light in which no newspaper had been able to put it. (*Cheers.*) Mrs. Butler had not lost her faith in Rebecca Jarrett; and her opinion was worth more on such a question than the opinions of all the lawyers and all the journalists in the United Kingdom." (*Cheers.*)

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Hon. Secretary—CAPTAIN R. WADE THOMPSON, Clonskeagh Castle, co. Dublin, by whom all contributions will be thankfully received and acknowledged.

The Need of our Soldiers in Ireland.

No provision is made by the authorities for lodging soldiers on furlough passing through Dublin to or from their homes. Respectable houses will not admit them. Where shall they go?

The Dublin Soldiers' Institute has for the last three years to some small extent supplied this need, but the demand for accommodation was so much greater than they could meet, an extra wing to their premises (to include a lecture hall) was decided upon early last year, and some funds for the purpose were collected, on the strength of which the new building was commenced. These funds are now exhausted, and the building is unfinished. A sum of nearly £1,000 will be required before it could be fit for use. Night after night during this winter furlough season, numbers of soldiers are being turned away from the Home for want of room: the usual alternative for such, if decent men, is to walk the streets all night, as they find it almost impossible to obtain any respectable shelter without friends in a strange city.

This urgent APPEAL is made on their behalf to the friends of our soldiers everywhere. From Ireland much cannot, under present circumstances, be expected; but it is felt that the Dublin Soldiers' Home is not a mere local Charity, but, as the above facts testify, it is one which must call forth the sympathy and aid of all throughout Her Majesty's dominions who value our British soldiers, and who would seek to do them good and benefit them both in body and soul. It may be added that it is the English and Scotch soldiers who specially and almost entirely take advantage of the Home (although all are welcome). Since the establishment of the Home many have been "born again" at the meetings and classes held there. To God be all the praise.

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7. "God Commendeth His Love."
8. "I Come Quickly."
9. "Now is the Accepted Time."
10. "Look and Live."
11. "How shall we Escape?"
12. "Reconciliation."
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14. "All have Sinned."
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Under the present order of things we must not too confidently expect literary scepticism to be silenced. Beaten in one direction, its hostility will show itself in another. The genuineness of the Mosaic books has been assailed, but one assailant after another has been confuted; and such books as Colenso's cannot sell now on cheap bookstalls. Nevertheless, one more attack is being formulated in Germany—one more ruthless and revolutionary than preceding ones. Professor Wellhausen is laboriously elaborating another method to account for the Pentateuch, and would thereby discredit all Scripture. The new school will have its following; but this we may be sure of, discomfitures yet more overwhelming await it.

Might not advantage be taken of Band of Hope meetings to disseminate sound views with reference to the evils which result from tobacco-smoking, especially on the part of young people? It is now no uncommon thing to see mere boys taking their seats in the smoking compartments of our morning and evening trains, or smoking their mid-day cigarette. In ninety-nine cases out of every hundred there can be only one result, that of tobacco-poisoning to a greater or lesser extent, the smoking of cigarettes being more injurious than even the pipe or cigar. Fourteen English physicians of the very first rank have testified to the painfully injurious effects which have in thousands of cases come under their own immediate notice. These scientists state positively that in addition to physical evils there are others in their train—weakening of the intellect, impairment of growth, physical degradation, and predisposition to vice.

In France, some years ago, there was an attempt to stop the evil by law, and directors of schools and colleges were required to forbid the use of tobacco. We are not likely in England, however, to reach this point for years to come; for, as in the case of intoxicating drinks, the national revenue is built up to a great extent upon the demoralisation caused by the use of this destructive article. Still, much may be done by Christian parents and Christian workers in checking an evil which seems to be descending day by day to a younger section of the community.

A valued correspondent, who refers to the "starvation wages" of the match-box makers, suggests the formation of a "Lucifer Match Makers' Co-operation Society," the shareholders' dividend to be limited to five per cent., "the surplus to be distributed among the wretched men, women, and children" who in such labour "build up the enormous profits." The idea is a noble one: can it be that it is too noble to be anything but Utopian? Other movements of the kind are succeeding: will anyone, in the mind and spirit of the loving Master, who wept over human sorrow, try this, as another attempt to bridge over, even by a cord, the yawning gulf between the two nations inhabiting England, as Lord Beaconsfield termed our rich and our poor?

Is there not to-day, in much of our spiritual life, too eager a longing for the practical witness of results? And may not there be something essentially unholy in this feverish seeking for a sign? We know that God is behind the circulating juices of the plant, why should we not patiently wait for the flower and the fruit in their due season? "Cast thy bread upon the waters, and it shall be found again after many days," is a command that needs no dissection or analysis, for the promise is part of its being, and in the *shall* is all the power of God. The sign, after all, like the miracle, is only *manifested* glory.

The following touching request for prayer reaches us:—

> Will your readers in pity pray earnestly for a husband, to whom the drink is again a terrible snare, after a long season of total abstinence; and that his wife may be able to still patiently love him?

How long is this foul fiend of drink to lead captive our people, and spread domestic misery and ruin in its path? Our Premier once admitted that the destructive forces of the drink were equal to the combined evils of famine, pestilence, and war. We would not needlessly add to his many and heavy burdens, but surely if Mr. Gladstone had had an adequate apprehension of the verity of his own statement, he would, ere now, have attempted to do something more than he has for the legislative repression of this gigantic evil.

It really seems to be true, as Mr. Stead remarked in Exeter Hall last week, that Parliaments and Governments will only introduce beneficent reforms by compulsion from without. Surely the Temperance party in the House of Commons might make their power felt as much as the Irish party has done; have they not as good a cause? To encourage them in this, let Temperance reformers apply the proper stimulus to their representatives. Perhaps local control, or even prohibition, may then come within measurable distance of realisation.

A tried friend and subscriber to many of the good works mentioned in our columns, sends the following hint. We hope it will be heeded and carefully attended to by those whom it specially concerns:—

> It is frequently found that a donation given in aid of the Lord's work *is not acknowledged until after needless delay* and a letter of inquiry has been written to the receiver. This tends to discourage donors, and is much to be regretted. If service for an earthly king ought not to be performed in a loose, careless, slovenly way, much less service for our glorious Heavenly King, whose servants we are.

Spending an evening with a few friends, on the coast of Africa, we were reading that part of Mr. Stead's letter to Rev. Hugh Price Hughes, in which he said, "It is not enough to be Christians, we must be *Christs*." The expression was objected to by some as too strong, and unauthorised by Scripture. Our mail next morning showed that the same discussion has been taking place in England. We think, however, that it is but an emphatic way of saying what we all mean. The word "Christian" has largely lost its meaning since, under the pastorship of Barnabas and the teaching of Paul, the disciples at Antioch became so Christly that in that Gentile city, and not, as might have been expected, at Jerusalem, they were first called Christians.

Now, the term, in its widest sense, only distinguishes the nations of Christendom from heathens, Mohammedans, and Jews; or it describes those who profess personal faith in Christ. It is almost obsolete in its original sense of being eminently Christlike. Therefore Mr. Stead, as we understand, using a form of speech common in all languages, substituted the substantive for the adjective; and, instead of saying we must be Christian, said we must be Christs—anointed ones—sent ones. Just as we might say we must be a Paul—a more emphatic way of saying we must be like Paul. It would be a quite intelligible form of speech to say, We must not be Pauline, we must be Pauls; and so Mr. Stead said, " W must not be Christians, we must be Christs.'" The Apostle John, guided by the Holy Spirit, says, "As He is, so are we in this world;" and we do not think Mr. Stead's expression was intended to convey more than this.

We do not believe that the esteemed and able Editor of *The Methodist Times* intends to be unjust, or to have false witness borne against his brethren, but when the reviewer of Rev. E. Storrow's book on "The Millennium," speaks of "the material, retrogressive, unscriptural character of Millennarianism," we wonder whether he is aware that a large number of the most prominent workers for Christ and winners of souls, at home and abroad, are Millennarians, *i.e.*, believers in the personal pre-millennial coming of the Lord Jesus. The reviewer affirms that "in India, where the author has laboured, the practical influence of millennarianism, which is extensively held in certain circles, is very 'mischievous,' and trusts that the book 'will do something to counteract the mischief.'" It would be well if we were told what the mischief is, and whether it is "Millennarianism" which is really the cause of it. Those who have observed how the "looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" has grown upon the saints of God in recent years, concurrently with the wonderful increase of evangelistic work at home and missionary enterprise abroad, will ask for proof and evidence of the mischief which has thus been charged upon it.

A generation has passed away since the expectant hope of the Lord's return came like a revelation to a large number of Christians, some of whom described it as a second conversion. We do not like this term, but it is certain that the reception, in a very vivid way, of any truth, may impress the mind of a believer even more strongly than when he first believed; and this has been the case with respect to the "blessed hope," as well as other truths. But, in the course of time, those who had received this hope began to discuss the details of his coming, and to form schemes and systems defining the manner and order of events. When this took place the joy of the hope was almost lost, whilst profitless and vexatious discussion was often the result. In view of the approaching Conference on this subject at Mildmay, it is most desirable that the speakers may themselves "abound in hope," and impart that hope to their hearers, and not set before them schemes of fulfilment, concerning the merits of which a large and promiscous congregation will be quite unable to judge.

We are authorised to say, with reference to a paragraph that has appeared in many English and American papers, stating that Mr. C. T. Studd had invested his fortune of £100,000 for the benefit of the China Inland Mission, that the statement is entirely inaccurate. As to the amount of Mr. Studd's fortune, or his disposal of it, the Mission are quite without any information.

DR. HEYWOOD SMITH'S INVALID'S HOME.—We are glad to learn that £1500 has been paid or promised towards the founding of this Home for Invalid Ladies; £500 is still required, however. before the scheme can become practicable. The hon. sec. is Mr. C. S. Read, 4, Austinfriars, E.C.

THE SHELLUHS OF MAROCCO.

I CANNOT say how much we have been gladdened on hearing of the recent widely increased interest in our own beloved country on behalf of foreign missions. Tribes and peoples hitherto neglected may now have their opportunity of hearing of Christ's salvation. Many a young and ardent Christian may be looking for a field where Christ has not been named. I would direct such an one to a virgin soil, to an interesting, honest, industrious, quiet and peaceable people, following pastoral and agricultural pursuits, and most accessible—the Shelluhs of South Central Marocco. They inhabit a large district on the slopes of the great Atlas and its vicinity, and contrast favourably with the turbulent Riffs on the Mediterranean. Together they may amount to about three millions.

The most recent information we have respecting them is given in an interesting lecture by Mr. G. Maw, F.G.S., delivered before the Birmingham and Midland Institute, narrating his visit to the Shelluh country in 1871, with the view of ascending the highest point of the great Atlas, and observing the geology and flora of the country. To accomplish this he obtained from the Emperor his autograph permission for himself and his companions, Dr. Hooker and Mr. Ball, to penetrate the country under the escort of soldiers. Proceeding to Mogador, they started thence for a five days' journey to the city of Marocco. After staying a week, entertained by the authorities, they obtained a guard of nine soldiers and two captains; with their fifteen baggage and riding mules, making in all thirty-three men and twenty-two beasts, they started for the Atlas, attired in Moorish costume. This immense range rises at Cape Guer, near Agadir, on the Atlantic, where it ranges about 4500 feet, and rises to 11,500 feet at Djebel Tezah, south-west of Marocco, then it presents a long ridge for thirty miles of 12,000 feet and upwards.

To get access to the Shelluhs the proximate place would be the town of Agadir, on the coast, but it is doubtful if a European could make a long sojourn there. Mogador promises everything likely to afford a centre of operations for reaching these interesting people, and a move into the interior might be made as it pleased God to open the way. A medical missionary would have greater facilities for entering than any other. The Shelluhs flock into Mogador, and soon a wide and important field would doubtless present itself. It is highly desirable that two missionaries should be associated in the work.

The climate at Mogador is very favourable for Europeans. The strong north-east winds in the summer give a very pleasant temperature and make the climate healthy. The thermometer varies little—68 degrees in summer and 57 degrees in winter. The steadiness of the temperature, and the fact that the town is built either on sand or rocky ground, makes Mogador the healthiest climate in the world. This is the verdict of all medical men; there are no native diseases, and in fact no sickness at all, unless imported from abroad, or caused by excesses. The scenery is good in the vicinity. The residents there are a British Consul, a missionary to the Jews, several English families, two or three French, and as many Germans and Italians. There is no difficulty in procuring a house, and the market is better provided here than any place on the West Coast.

For communication with the outer world there is a French steamer (Paquet Aîné & Cie., Place Central, Marseilles) leaving Marseilles for Mogador nominally on the 7th and 22nd of each month, leaving Gibraltar the 8th and 26th. There is an English steamer (Forwood & Co., Crown-court, Old Broad-street, E.C.) once in five or six weeks, and a Spanish land mail leaving Mogador every Saturday.

The Shelluhs daily come into Mogador to the markets. Though they have Arab schools, few can read. It would not be impossible to find a suitable interpreter on the spot, a proselyte, so that missionary work could be commenced at once. The language to be acquired would be Berber-Shelluh; it would be desirable to add to this the Arabic, and to have at all events enough knowledge of medicine to treat simple cases. Added to this a burning love to Christ, and a boundless sympathy for our fellow-men, and there would be instruments ready to the Master's hand.

The latter particulars I have just received from Rev. J. B. Ginsburg, missionary to the Jews, of the London Society, who has been many years there with his English wife. He would doubtless be willing to afford any further information; his address is simply Mogador, Marocco.—Yours sincerely,

L'Agha, Algiers. George Pearse.

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OUR RAILWAY SERVANTS.

THE work of the Railway Mission has made great progress during the past year. Nearly thirty new branches have been opened, making a total of over a hundred, at which about two hundred and fifty services of different kinds are held weekly. Many of these meetings are crowded by the men themselves, others by ladies and gentlemen resident in the neighbourhood. The evangelists, missionaries, and colporteurs, visit the places from time to time for special work. Thousands of railway employés are on the Lord's side, and are very earnestly seeking to bring their mates to the same knowledge. About three thousand belong to "The Railway Men's Christian Association" alone, and this is only a fraction of those who profess faith in Christ. Characters of all descriptions almost have been turned into the narrow way. Happily, most of these become total abstainers, for, an out-and-out change is the rule among them.

A great move was made in Scotland last autumn, and the result has been most satisfactory. Mr. George Clarke and Mr. Eliot Walton are to evangelise in North Britain for two months this spring, if God will. Doors are open on every hand, and though the staff has been slightly increased, it is yet far too small. We need colporteur missionaries who can deal personally with the men. Most of the Companies are recognising the importance of this effort, and are lending their aid in many ways.

But we have only as yet touched the fringe of this great work. Appeals come to us from India, South Africa, and Australia, as well as from the large centres of Great Britain. Alas! we have done but little for poor Ireland; now that our president, the Earl of Aberdeen, has been appointed to the Irish Viceroyalty, a move may be made there also. Temperance work is a part of our advocacy, for we believe many of the troubles on our lines are caused by drink. The lives of travellers are in the hands of the men to a great extent; it is not too much, therefore, to ask the co-operation of such, while we endeavour to enhance their safety. We should like to hear from ladies and gentlemen willing to take up work at any station.

We are formulating a scheme for getting Christian railway-men in this country to go to India and the Colonies, in order to take positions on the railways and become missionaries among their fellow employés. This is especially needed in India, and there are many men ready to go. We shall be glad to hear from any who would like to support a missionary colporteur, or help us in our Colonial and Indian scheme.

D. Spencer, Secretary.

186, *Aldersgate-street, E.C.*

Communion Wine. By Rev. James Smith, M.A., Tarland, N.B. 6d. 337, *Strand.* The chief design of this pamphlet of sixty pages is to show that unfermented wine should be used for sacramental purposes by all the Churches. Certainly the instances here given of the relapse of reclaimed drunkards through taking alcohol at the Lord's table are most appalling, and demand the unprejudiced attention of all pastors and deacons.

DISTRESS IN THE "HAUTES ALPES."

DEAR SIR,—I have just received a very sad letter from M. Brunel, pastor of Freissinières, half a century ago the scene of the apostolic labours and successes of Felix Neff. Kindly allow me space for one or two brief translated extracts:—"A great misfortune has happened to Aiguille. Half the village has been destroyed by a frightful fire. I am trying to collect a little money for the unhappy sufferers. But, alas! my parish is so poor that as yet I have not been able to raise more than nine francs and a half."

I may mention that Aiguille is the last considerable village in the valley of Queyras before you begin the ascent of the Alpine ridge that separates the French from the Italian Protestant valleys. A quiet evangelical mission has been carried on there by my friend Pastor Nicot, to whom the next extract refers. I have visited in his company the simple and now suffering people of Aiguille. They are always poor, and their poverty will be greatly aggravated by the calamity named.

"From his bed of terrible sickness our friend M. Nicot charges me to write to you. Our rigorous climate, and the severe foot-journeys on the mountains which he had to make, have broken down his strong constitution. Before this reaches you I fear his spirit will have returned to God, who is his strength, his joy, and his hope. . . . It is sad to tell also that Madame Nicot is rendered incapable of helping him. A glimmer only of intelligence remains to her. She is wholly unconscious of her husband's danger . . . With their five children—one of them an infant—without father, without mother, what are we to do? I should like to go often to Guillestre, where the sufferer lies. Unfortunately the road is blocked with an exceptional depth of snow. On my return from Guillestre yesterday I had extreme difficulty in ascending from La Roche to Pallous. But happily I was succoured by a man sent by my wife to my relief."

The picture is a sorrowful one and needs no added touches from my pen. I know well the dwellers in those valleys and have visited them and preached the Gospel to them in almost every corner of these last mountain retreats to which persecution drove their fathers. Should any of your readers like to send a little help to the sufferers of Aiguille, or the children of the pastor of Guillestre, I shall gladly be the medium.—Yours truly,

(Rev.) R. H. Lundie.

6, *Beech-street, Liverpool.*

AFRICA.—In our paragraph last week respecting the departure of Dr. Scholes and Rev. J. Ricketts, two coloured missionaries, for Africa, a mistake was made in the name of the latter. The former is a graduate of Edinburgh University, and is highly commended for professional skill, as well as evangelistic zeal. Mr. Ricketts is a carpenter by trade, but has for years been actively engaged in Gospel effort both in England and Jamaica. They proceed to the Congo in connection with the African Mission for sending coloured men to that continent as Gospel labourers. Mr. T. L. Johnson is the agent of the Mission in this country.

A Y.W.C.A. FLOWER MISSION.—An appeal last year for flowers for distribution in houses of business was so generously responded to, that I would again ask the help of friends in the country in this work. The flowers are an immense help, especially in gaining an entrance into new houses of business, which we find it almost hopeless to attempt without them. Wednesday is the day of distribution, and we shall be most grateful for any flowers sent off in time to arrive on Tuesday evening or early on Wednesday morning. Branches are to be started at the Belgravian and Finsbury Institutes, where flowers will also be gratefully received, if addressed Secretary of the Flower Mission, 58, Elizabeth-street, S.W., or 14, Finsbury-square, E.C. Laura Hedley.

17, *Old Cavendish-street, W.*

ENGLISHWOMEN AND REPEAL.

"I HAVE always regarded the question of repeal as essentially a woman's question." So wrote Mr. Stansfeld in a letter expressing regret that, through indisposition, he could not preside on Wednesday evening last week at the annual meeting, in Exeter Hall, of the Ladies' National Association for the Abolition of the State Regulation of Vice. The evening was one of the foggiest and most forbidding of the whole winter season, but the ladies proved that it was their question of a truth by attending in considerable force. The hiatus in the Parliamentary programme caused many M.P.'s favourable to repeal to be out of town, and the platform was somewhat meagrely filled.

In Mr. Stansfeld's absence the chair was taken by Professor Stuart, M.P., who had no difficulty in proving to the audience that the suspension of the objectionable Acts ought at once to be merged in their complete repeal. While false statements and arguments, advanced by permanent officials and by a certain portion of the Medical Press in the country, have still to be met, the balance of opinion is with the repeal movement. Two hundred and seventy members of the House of Commons are pledged to it, and all the members of the present Cabinet are favourable to the abolition of the hateful system. [This last item was news to us: we understood that the present Home Secretary, Mr. Childers, was dead against repeal.] The provisions of the Criminal Law Amendment Act, said the Professor in closing, are quite incompatible with the continued operation of the C. D. Acts.

A resolution calling for their immediate repeal was moved by Mr. H. J. Wilson, M.P., who described the Acts as a system for ministering to the worst passions of the worst men. He quoted from a recent Indian Blue Book which lets in a good deal of light on the statement that lately exercised the minds of some of our military readers. In this Blue Book complaints are made of the insufficient supply at certain stations of "registered women." The same phraseology is used to describe "the strength" of the troops and the proportionate "strength" of these unhappy women. Mr. Percy Bunting said we must not rest till the Acts are off the statute book, and the possibility of restoration is gone. On the other hand, Mr. Carvell Williams, M.P., did not believe in the possibility of a revival of the system. Ignorance and indifference, its two great friends, have fled, and the power of public opinion is now so strong that even legislators who secretly approve of them are not courageous enough to row against the current of public feeling.

In a pathetic and impassioned address, Mrs. Ormiston Chant pleaded not only for the removal of the legislative bondage under which the sinning woman has been held (while the sinning man goes scot free), but for more tenderness of feeling and reclamatory effort with respect to these unhappy sisters, not of our own nation only, but wherever they are the victims of the cruel passion of the stronger sex. She urged the friends of righteous dealing and equal justice to pester M.P.'s and the editors of the daily papers with letters, demanding the removal of the offending laws from the statute book.

Mr. W. T. Stead's speech was the event of the evening. It was given in his usual plain, blunt, straightforward style. We must not count, he said, on the improbability of the Acts being again made operative. Public enthusiasm is intermittent while the forces of selfishness and depraved appetite are permanent. This Parliament must therefore make a clean sweep of the Acts. But the House of Commons never does what it *ought*; it only does what it *must*. It is our part, therefore, to make ourselves an increasing nuisance till they do what we want. We cannot rest satisfied even with repeal at home, while the young nationalities of the world, under British rule, are having the same infernal system foisted upon them. Before closing his speech Mr. Stead made a stern and solemn appeal to the Prime Minister. It was time, he exclaimed, that Mr. Gladstone put his foot down on this question. All power now centred in him, and therefore on him lay the responsibility. Woe be to him, if he ended his career without having wiped off the statute-book of England an infamous Act which was placed upon it during his own Administration! He remembered how Mr. Gladstone made Britain ring with the horrors of outrages inflicted on Bulgarian maidens, and he wanted to know whether he cared the toss of a farthing for the outraged girls of England. He was not saying that Mr. Gladstone did not care; he only said that he had not shown that he did. He would tell Mr. Gladstone that those who recognised most fully the services which he had rendered his country, had seen with shame and confusion of face his indifference to this subject. No one could say that Mr. Gladstone knew nothing of the sorrows, the wrongs, and the tragic histories of the outcasts of our streets. To his honour be it spoken, he had ever been warmly interested in the welfare of individuals, but to that of the class he seemed indifferent. Before he went down to his grave Mr. Gladstone had better sweep away the Contagious Diseases Acts, or he might have to stand before the judgment seat of the Eternal carrying those Acts in his hand as his contribution to the honour of English womanhood.

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GOSPEL WORK IN THE STATES.

REVIVALS

of an extensive and thorough description are reported from the States of Indiana, and Illinois, and the city of Princeton, N.J.

MESSRS. MOODY AND SANKEY.

According to latest accounts these brethren were at work in Knoxville, Tennessee, so that they have fairly entered on their southern campaign. The Knoxville *Daily Journal* reports overflowing assemblages on the opening days.

MR. MOODY AND CHICAGO.

During his recent visit to Chicago Mr. Moody managed, as usual, to "strike while the iron is hot." He proposed at an immense and influentially attended meeting in Farwell Hall that a quarter million of dollars (£50,000) should be at once subscribed, a fifth part of it to be expended in erecting small churches for the people in the crowded parts of the city, and the rest to be invested for the support of evangelistic preachers. Mr. Moody's magnetic power once more prevailed; a large proportion of the sum was promised on the spot, and it is understood that the project will be carried through.

A MISSION IN DETROIT.

The City of Detroit has been having special religious services during January, in which, besides the larger evangelical denominations of Christians, the "Disciples," "Brethren," and other sections of the one Church have participated. In some cases these daily services continued but for a week or so, while in others they seem likely to last far into February. While, speaking in a general way, the definite results are regarded as disappointing, there cannot fail to be good and lasting results in the future from such unusual and combined Gospel effort.

The principal feature, in a popular sense, was the visit of the English mission preacher, Rev. Mr. Rainsford, now of New York City, early in the month. His daily ministrations at noon and evening filled the largest Episcopal churches, often to everflowing, and provoked an interest in spiritual matters that temporarily "demoralised society," as the newspapers put it, and threatened to rob that portion of the community of some of its brightest stars. Judging from appearances, the restraint has already worn off for the most part, and dances, sleighing parties, rinking, &c., are as much patronised as before. The unconstrained manner of the young mission preacher, quite as much as his fluent and telling addresses, served to interest the careless and fashionable throngs. Most of his discourses seemed intended for professed Christians, and the sharp, Scriptural line of demarcation between the false and true, summed up in the oft-repeated axiom of the Lord Jesus, "Except a man be born again he cannot see the kingdom of heaven," undoubtedly surprised not a few who had supposed that church-going, ritual observance, and almsgiving alone constituted Christianity.

The Methodists and Presbyterians are still carrying on the crusade, the former in a very vigorous and persistent manner. One result has certainly followed the mission, and that is, one is more readily listened to now, even in hotels and by the wayside, when speaking for Christ, than was the case previously. E. S.

Detroit, Mich., U.S.

REV. W. H. AITKEN'S MISSION.

Mr. Aitken returned to England per steamer *Baltic* early last week, after a favourable voyage. During his American sojourn a great work has been done which must largely affect the future of the Episcopal Church in that country. Hitherto that church has been regarded as a standing protest against revivalism and all its works; now it is fairly committed to evangelising work done in a sober and rational fashion. There were so many calls for his presence and speech that Mr. Aitken might have stayed on the other side for years.

He took public leave of his American friends on the night before he sailed, January 29, at a mass meeting held at East Orange, New Jersey, some ten miles from New York. It was a miserable drenching night, yet the great skating rink was crowded with upwards of 3000 persons, and the meeting was a most impressive one. The Bishops of New York and New Jersey were both present, and spoke in very kind and sympathetic terms of the work; the Bishop of New York pointing out that amongst other effects of the mission it had tended to bring sections of all denominations nearer to each other, and to induce a more cordial feeling between them. Many friends went down to the ship to see Mr. Aitken and his party off next day, and took a most affectionate leave of them.

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UNEMPLOYED IN NORTH WALES.

WE have received the following from a correspondent :—

It may interest your readers, in connection with the recent riots in London, to hear of the marked contrast shown by the Christian quarrymen, who are now out of work owing to the unhappy dispute between Mr. Assheton Smith and his employés. I append an extract from a letter received by me from a friend a few days ago. After speaking of the prevailing distress, my correspondent writes :—

"There are good holy men suffering, who from circumstances, and ill-health have not been able to save; it would do you good to hear and see these people; to hear the prayers in our prayer meetings—the wrestling with God, and their great faith that all will work together for good. There has not been a single case of bad behaviour in this trying time. When I go to the little village, the men are so quiet, taking their children out, big men carrying their little babies, or working in their gardens. Of course, there are exceptions to this rule, but I have never seen them; they are too weak to face public opinion, to do anything openly.

"It is the same at Llanberis. I am told all the mass meetings, which are held under a rock called 'Craig yr Undel' (rock of unity), are begun and ended by singing some of the grand old Welsh hymns, thousands of men congregating. They are fighting for principle; indeed we all think so. My cousin (an M P.) told me that there never was a nobler fight for religion, political rights, and morality. There are a number of men who were employed in connection with the quarry who are not in any union and consequently do not get any help in that way. In the little village referred to, there are eight noble men who have lived thriftily all their lives, and saved a little money (out of 15s. to 18s. per week). They now come in for the benefit of the fund, but have given up their portion to these their brethren who are needing it more."

Some money was sent from a friend in England with the request that loaves of bread might be bought and given to these Christian sufferers; but, as the wives always bake their own bread, flour was distributed instead. Will not some of your readers out of their abundance send to their relief? Any further information will be gladly given by Mrs. R. Roberts, Crüg, near Carnarvon, North Wales.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week :—Feb. 21, Prov. xx. 1—13; Feb. 22, xxii. 1—15; Feb. 23, xxvii. 1—17; Feb. 24, xxx. 1—9, 24—31; Feb. 25, xxxi. 10—31; Feb. 26, Psa. xci. 1—16; Feb. 27, xcii. 1—15.

Letters to the Editor.

IRISH PROTESTANTS AND SOCIAL PURITY.

Dear Sir,—In your paper of January 28, an Irish correspondent truly says the tone of *The Daily Express*, of Dublin, on the purity agitation was "absolutely intolerable." I must, however, protest against the inference that the tone of Protestant opinion finds its real expression in that journal. The special efforts now being made to advance the movement have the approval of the bulk of Protestant Irishmen. I believe the Protestant Archbishop of Dublin has presided over meetings to promote the purity crusade, and the Synod has given its sanction to a society within the Episcopal Church for the promotion of the same good work.

At the same time, many here, as well as in England, condemn some of Mr. Stead's methods of investigation, as well as what they conceive the unnecessary publicity given to revolting particulars.

Another Irishman.

MISSIONS IN CENTRAL AFRICA.

Dear Sir,—In your issue of December 3, you print a letter with the heading, "Spiritual Famine in India," sent to you by my friend Mr. Norton. I write to correct the facts on which Mr. Norton bases his assertion, that in the Central Provinces and Berar there is a population of three million souls without a resident missionary or Christian labourer. The Sambalpúr District is mentioned as not having a single missionary. This district has for the past eight or ten years been worked by the General Baptist Mission of Cuttack, and has two resident missionaries and a staff of catechists. In the adjoining district of Raipúr a German Lutheran Mission has had its headquarters for eighteen years at Birrampúr, with a missionary station at the headquarter town, viz., Raipúr. Further west we have the two districts of Bhandara and Nagpúr, which are under the care of the Free Church of Scotland Mission, and a very good work this mission is doing in both districts. South comes the district of Chanda, attached to which is Mr. Norton's so-called Upper Godavery District as a subdivision. This large area is under the charge of the Chanda and Central Indian Mission, and has been so for over fifteen years.

In the Betul district the last-named mission began work twelve years ago, and withdrew on the arrival of the missionaries of the National Evangelical Mission of Sweden. In the adjoining district of Chindwara the Free Church of Scotland has had a missionary working for nineteen years; and this district, owing to the death of its pastor, is likely to come under the care of the Swedish Mission. East of the Chindwara is the Seoni district, which has for about fifteen years been subject to the mission labour of some reverend gentlemen who, I believe, belong to the original "Seceders" from the Church of Scotland. North-east of Seoni is the Mandla district, for some years past always visited by the missionaries of the Church Missionary Society stationed at Jabalpúr, but now possessing a resident missionary of that Society. West of Mandla is Jabalpúr, for years the head-quarters of a branch of the Church Missionary Society.

Proceeding westwards down the Narbada Valley, we find at Narsinghpúr a missionary of the Swedish society. At Hoshangabad the Society of Friends have been working for ten years or so. In Minar we find a mission conducted by an American missionary. This district was originally under the care of the Indore branch of the Society of St. John the Evangelist (Cowley Fathers). It was given up on the death of Rev. S. W. O'Neill. In the north, in the Sangor district, the aforesaid Swedish society have a missionary at work.

There are eighteen districts in the Central Provinces, with a population of over eleven millions, and fourteen of these have at least heard in part the Gospel news. The remaining four districts contain a population of under one million, and in two of these there are, I think, resident catechists. Of the five districts in Berar, three—viz., Bassein, Akola, and Ellichpúr—have, I believe, missionaries belonging to the Episcopal Methodist Church. Small as is the number of workers in this large field, it is large in comparison with the two Scotch missionaries at Najpúr, and the one Church Missionary Society labourer of Jabalpúr of twenty years ago.

A word now about Mr. Norton's work among the Korkos. I would commend it to the notice of all earnest Christians. Mr. Norton is unconnected with any society or church. He with his family reside in a large village, thirty miles from any other European. Through faith he has worked and been maintained for four years past. He has succeeded in winning his way among a wild and timid race. He has had it in contemplation to settle on the high plateau of Khámla, some fifteen or sixteen miles south of Bhaisdehi, overlooking the fertile plain of Berar. Here, though he will be will be in a healthier climate, the elevation being 3500 ft. above sea level, he will be still more isolated, the plateau being situated in a very wild but beautiful country, the home of the Korko, and acccessible only by footpaths known to the Korko alone. He will require funds to build a house and out-offices. About £70 would see him comfortably settled in this new tract. Are there none to give this sum, or a part of it?—Yours faithfully,

J. W. Macdougall,
Betul, C.P., India. Deputy Commissioner.

We have also received a letter from Rev. Hector Macduff, Chaplain of Upper Sindh, stating that the Church Missionary Society is at work in Aurangabad, C.P. Mr. Macduff is labouring among the Eurasians, efforts for whom, he says, have an important bearing on the spread of the Gospel amongst the heathen.

THE LATE WAR IN BULGARIA.

In a recent letter from Mrs. Tongoroff, Philippopolis, she writes:—"We have had the joy of hearing from several who have left the hospital that they have been blessed both body and soul, and that by God's help they have decided to live for Him. Others write telling of persecution and trial. Thousands of soldiers left our town last week to make room for those coming in from Sophia. Our hospital is quite full. We have three, four, or five deaths daily. The doctors say I have saved the lives of many.

"I do thank God that the way has been opened for us. All we need is the means to carry on the work. I wish it were possible for me to carry on the hospital and prison work permanently. I have such a desire to do it, and I do feel called to it. It could be done in both places for four pounds a month. I dread the thought of giving it up; the hospital has been in such a fearful condition, and no one seems to take any interest in the sick here."

Writing some days later Mrs. Tongoroff says: "Your most welcome letter arrived safely with the cheque for £10. We have also received from Constantinople fifty Bibles and one hundred Testaments. I cannot tell you how very thankful we are. When I wrote to you last, we hoped many thousands of the poor soldiers would return to their homes and families, and be able to do something for them until March; however, it is not to be so. This is the cause of much suffering. We find now that the hospital is damp in the lower storey, and we think this is the cause of so many deaths; and the drainage is in a very bad condition, but I fear nothing will be done until after March.

"We have much to encourage us in our work. Many of the poor sufferers have been much blessed. To-day we received news that more soldiers are coming to Philippopolis, and an officer has just been to our house wanting us to take in fourteen. But we have no place, except my husband's study, and that we cannot well spare as he needs the room, so many call to see him upon different affairs. Everyone seems troubled, and dreading the future. Please thank all our dear friends most sincerely for the help they have been so kind as to send to our poor sufferers."

M. Braithwaite, 312, Camden-road, N., will be happy to be the medium of forwarding help to these workers among the sick and wounded.

WOMENS' MISSIONARY INSTITUTE.—A meeting was held on Monday, 8th inst., of the medical branch of this work, in the hall of the Institute, Clapham-road. Mrs. Meredith's statement of the progress of the mission was cause of much thankfulness; she told of its success under Dr. Annie McAll, whose branch has become a school of midwifery in connection with the Lambeth Infirmary. The accommodation afforded by the premises is far too small, and preparation for the work requires extended building operations. Mrs. Meredith asks for help in this important service.

AN EAST-END MOTHERS' HOME.

The Lady Violet Greville has told the simple and touching story of a Mothers' Home in Juniper-street, Glamis-road, Shadwell, London, E. We are rejoiced to learn that the Institution, intended for women in the hour of their direst need, has been greatly successful in its "humble and tentative fashion." Only funds are needed to enable its kind-hearted promoters and managers to extend to hundreds of poor creatures that help and assistance which so often they are unable to obtain, either in the dingy and comfortless "one room," which constitutes the home of so many industrious and deserving families, or in the dreaded workhouse from which so many of the worthy poor recoil in dread.

In this Mothers' Home "each woman enjoys the privacy of her own little room," instead of feeling herself "only a stray unit in the ward of a large and crowded hospital;" and, contrasted with the necessarily squalid place from which most of them are taken for a little while, with its impossibility of rest, silence, comfort, or seclusion, the fact does, indeed, speak for itself. "Each one of us," says Lady Greville, "needs a brief breathing space in her life, a little rest, a little standing apart from the busy and anxious turmoil of existence, a little of the silence and peace that brings the soul nearer to God." Such peace and silence can be found by many of our poor sisters only when they can get away from the crowded one room; and we are not surprised at the statement that at the Shadwell Home "the patients recover quickly, and in most cases find themselves far better able to bear the heavy burden of life than before their entrance."

Patients have eagerly begged for admission, but for want of space they have had to be refused. Clothes for the shivering little ones, or blankets for the mothers are required, and the noble work is hampered and limited for want of funds. We are sure that very many happy mothers, around whom there is everything refined and luxurious, will send thank-offerings in support of the institution either to Lady Greville, or to Mrs. Ashton Warner, the lady superintendent, at the above address. The work is one of a keenly economical and practical kind, but it has its spiritual side, and in that direction has been greatly blessed.

LORD MOUNT TEMPLE is seriously ill with inflammation of the lungs, at his town residence, in Great Stanhope-street, Mayfair.

DEATH.—On the 14th inst., at Stamford-hill, Mr. Philip Robinson, formerly resident for many years in Singapore. "For ever with the Lord."

HEBREW CHRISTIANS.—Last week a social gathering of Hebrew Christians was held at the Mission Hall, Old Montague-street, Whitechapel. Mr. F. A. Bevan, who presided, delivered an earnest and practical address. He hoped his friend Mr. Ehrlich, the missionary, would continue to persevere, as he had done in the past, in the winning of souls to Christ. Revs. Mr. Machin, J. B. Barraclough, A. Bernstein, and others also gave addresses.

THE CHINA INLAND MISSION.—An interesting meeting was held last Thursday evening, at 186, Aldersgate-street, when addresses were given by Misses Davis and Tatchford, who were to sail on Saturday for China, to join the staff of the Inland Mission. Mr. Broumton (who, with Mrs Broumton, is returning after furlough) also spoke. Mr. Drake, who has just arrived from China, dwelt forcibly on the tremendous spiritual needs of China's millions. Mr. Reginald Radcliffe powerfully exhorted to the exercise of faith in God, who has linked his promise with our obedience to his command.

Applicants for Tracts.—H. Allen, Y.M.C.A., Folkestone; F. Gibbins, 300, Juniper-street, Shadwell, E.; Louisa Scott, 1, Hawthorn street, Kingsbury-road, Balls Pond; Rev. J Dale, Truro, Cornwall; H. Payne, Pontypridd, Bodfari-Rhyl; J. Lee, 36, George-street, Oldham; J. Taylor, 28, Cressy-place, Stepney-green, E.; W. R. Hampson, 10, Eastbourne-road, Birkenhead, Cheshire; W. H. Kennard, 10, North-street, Derby; C. Norcliffe, 29, Eastgate, Millfield, Skipton, Yorkshire; J. Cason, Backwater-street, Skipton, Yorkshire; Mrs Parker, Houghton-terrace, Houghton-le-Spring, Fence Houses, Durham; Misses Stoke, Houghton-terrace, Houghton le-Spring, Fence Houses, Durham; R. Stanley, 85, High-street, New Brompton, near Chatham, Kent.

Notes on Daily Readings.

SUNDAY, FEB. 21.—NUMBERS XII.

1.—*He had married an Ethiopian woman.*—"This can hardly be Zipporah, who was not an Ethiopian but a Midianite (Exod. ii. 21. . . . It is far more likely that Zipporah was dead, and that Miriam in consequence expected to have greater influence than ever with Moses. Her disappointment at his second marriage would consequently be very great. The Christian fathers note in the successive marriage of Moses with a Midianite and an Ethiopian, a foreshadowing of the future extension to the Gentiles of God's covenant and its promises; and in the murmuring of Miriam and Aaron a type of the discontent of the Jews because of such extension."—*Sp. Com.*

3.—*Now the man Moses was very meek.*—"The words are inserted to explain how it was that Moses took no steps to vindicate himself, and why consequently the Lord so promptly intervened. The Hebrew word occurs frequently in the Psalms, is usually rendered by 'meek' or 'humble,' and is frequently applied by the writers to themselves and their associates" (comp. Ps. x. 17, xxii. 27).—*Ibid.*

7.—*My servant Moses is not so, who is faithful in all mine house.*—"The prophets were simply organs, through whom Jehovah made known his counsel and will at certain times, and in relation to special circumstances and features in the development of his kingdom. It was not so with Moses. Jehovah had placed him over all his house, had called him to be the founder and organiser of the kingdoms established in Israel through his mediatorial service, and had found him faithful in his service."—*Keil.*

4.—*If her father had but spit in her face*, &c.—If her earthly father had so treated her that she should feel a sense of humiliation for seven days, how much more when God had humbled her thus.

MONDAY, FEB. 22.—NUMBERS XIII.

16.—*And Moses called the name of Oshea the son of Nun Jehoshua.*—This latter name was subsequently contracted into Joshua, or, in Greek form, Jesus. Its origin, as here described, is therefore peculiarly interesting. The original name Oshea, or Hoshea, or Hosea (the names of the last king of Israel and of the first minor prophet being the same) means "deliverance" or "salvation." The addition of the prefix "Je," the first part of the sacred name of Jehovah, adds to it the thought of God's salvation, or "Jehovah shall save." This change of name is appropriately connected with Joshua, who was afterwards to lead Israel into the promised land, being sent thither as one of the spies. It may be that the very name given to him taught him where to look, and sustained his faith, and thus enabled him to say with Caleb, "If the Lord delight in us, then He will bring us into this land, and give it us" (xiv. 8). When, however, this name, expressive of God's salvation, was given by Divine direction to the incarnate Son of God, it was pointedly added, "for He shall save his people from their sins" (Matt. i 21), identifying Him thereby with Jehovah Himself, and so justifying the fulfilment of the prophecy that He should be called "Emmanuel," *i.e.*, God with us.

30.—*We are well able to overcome it.*—This was, no doubt, intended to be an expression of faith on Caleb's part, but it was not so intelligent or distinct an expression as that of Joshua, in the next chapter (xiv. 8), in which Caleb also joined. It left out the most important part of all, viz., that their ability to overcome was not in themselves, but in the Lord. Its want of definiteness may have partly prepared the way for the other spies, looking only at themselves, giving way to unbelief. "How forcible are right words!"

32.—*A land that eateth up the inhabitants thereof.*—"The land was an apple of discord, because of its fruitfulness and situation; and as the different nations strove for its possession, its inhabitants wasted away."—*Keil.*

TUESDAY, FEB. 23.—NUMBERS XIV.

1.—*All the congregation lifted up their voice, and cried; and the people wept that night.*—What in any other nation might have been described as a panic of fear, was, in the case of Israel, a panic of unbelief, well meriting the reproachful expostulation of Jehovah in ver. 11: "How long will it be ere they believe Me, for all the signs which I have showed among them?" The transition was easy from this distrust of the Lord to open rebellion against Him, expressed in the words: "Let us make a captain; and let us return into Egypt." The connection between "the fearful and unbelieving" (Rev. xxi. 8) is very close. On the other hand, we have the exhortation in 2 Pet. i. 5: "Add to your faith virtue (or courage)," exemplified in the language of Joshua and Caleb (ver. 7—9), whose words of faith and courage only drew forth the hatred of unbelief and cowardice: "But all the congregation bade stone them with stones." The first unbeliever (Gen. iv. 1; see Heb. xi. 4) soon became a murderer.

13.—*Then the Egyptians shall hear it.*—This zeal of Moses for the honour of the Lord, and also for the preservation of the people entrusted to his care, as mediator, gives us a faint picture of the intercession of the Lord Jesus, of whom he was the type, the One who is "faithful to Him that appointed Him, as also Moses was faithful in all his house."

17.—*Let the power of my Lord be great, according as Thou hast spoken, saying, The Lord is long suffering and of great mercy*, &c.—This is, indeed, a striking mode of pleading. Power in punishing could be easily supposed, but power in pardoning is to many a strange thought; but Moses grounds it on the Lord's own revelation of his name (Exod. xxxiv. 6), from the words of which he here quotes.

21.—Both "Speaker's Commentary" and R.V. translate, *As I live, and as all the earth shall be filled with the glory of the Lord, because all those men*, &c.

34.—*My breach of promise.*—A most unfortunate translation. R.V. renders it "My alienation;" "Speaker's Commentary," "My withdrawal, my turning away;" "Jewish School and Family Bible," "My estrangement from you."

44.—*But they presumed to go up unto the hill top.*—They had had fair warning (ver. 25) that as they had refused to go up trusting to "the Lord is with us, fear not" (ver. 9) they would have to face in their own strength "the Amalekites and Canaanites." Deut. i. 42 throws light upon the passage, and should be looked at.

WEDNESDAY, FEB. 24.—NUMBERS XV.

2.—*When ye be come unto the land of your habitations, which I give unto you.*—This is a strange contrast to the words of the last chapter (ver. 30), "doubtless ye shall not come into the land," but that was spoken to those who "could not enter in because of unbelief" (Heb. iii. 12); this, to the two exceptions amongst the adults, Joshua and Caleb, and those under twenty years who now formed the nation that had inherited the promises. "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid" (Rom. iii. 3).

5.—*For a drink offering.*—No mention is made in Lev. ii. of a drink offering; yet from scattered notices (Exod. xxix. 40, Lev. xxiii. 13) it appears to have been at least an occasional accessory to the meat offering. In the wilderness it was not prescribed as a necessary accompaniment to the meat offering, but now, in anticipation of their soon entering the land of vineyards, it is.

30.—*But the soul that doeth ought presumptuously* (margin, "with a high hand") . . . *shall be cut off from among his people.*—Gesenius explains the Hebrew phrase, "with a high hand," to mean "openly, proudly, with defiance." It is used of the way in which Israel left Egypt (Num. xxxiii. 3, 4): "Israel went out with an high hand in the sight of all the Egyptians, while the Egyptians were burying all their firstborn" (R.V.). The case of the Sabbath-breaker which follows is no doubt inserted as a practical illustration of sinning "with a high hand."

38.—*A ribband of blue.*—Blue was the heavenly colour, intended to remind them of God. The connection seems to suggest that this was a divinely appointed remedy to keep Israel from sinning "with a high hand." It was a sort of livery to remind each one of Him whose servant he was.

THURSDAY, FEB. 25.—NUMBERS XVI.

10.—*Seek ye the priesthood also?*—Although Moses and Aaron are addressed together in ver. 5, it is manifest from the whole context, as well as from the next chapter, that the revolt here recorded was especially against Aaron; see ver. 11, "and what is Aaron, that ye murmur against him?" Moreover, these words of Moses show that Korah and his company not only questioned the divinely appointed priesthood of Aaron, but also claimed to assume its functions themselves. Their sin consisted in this, that, having been as Levites invested with ministerial functions (see ver. 9), they laid claim to what belonged to Aaron, viz., priestly functions. This has been also the sin of Christendom. Not content with ministry, priesthood has been assumed, which is as much a rebellion against Christ, who alone discharges the priestly office, as Korah's was against Aaron. No wonder, therefore, that a prophetic intimation in Jude 11 leads us to expect that the closing scene of Apostate Christendom is shadowed forth in this account of "the gainsaying of Korah."

"Who are justly chargeable with the sin of Korah? . . . Those who assume a priestly office and work which only belong to Christ Himself."—*C. H. M.*

13.—*Thou hast brought us up out of a land that floweth with milk and honey.*—"With perverse contempt for the promises, Dathan and Abiram designate Egypt by the terms appropriated elsewhere to the land of Canaan."—*Sp. Com.*

33.—*Went down alive into the pit.*—Comp. Rev. xix. 20, where of the beast and the false prophet it is said, "These both were cast alive into a lake of fire."

48.—*He stood between the dead and the living; and the plague was stayed.*—"The priesthood which the company of Korah had so wickedly usurped, had brought down death and destruction upon himself, through his offering of incense; but the divinely appointed priesthood of Aaron averted death and destruction from the whole congregation when incense was offered by him, and stayed the judgment which had broken forth upon it."—*Kurtz.*

FRIDAY, FEB. 26.—NUMBERS XVII.

"Whilst the Lord had thus given a practical proof that Aaron was the High Priest appointed by Him for his congregation, by allowing the High Priestly incense offered by Aaron to expiate his wrath, and by removing the plague, He also gave them a still further confirmation of this by a miracle which was well adapted to put to silence all the murmuring of the congregation."—*Keil.*

8.—*The rod of Aaron . . . yielded almonds.*—The spiritual significance of this is very interesting. The word for almond tree in Hebrew means the "waker," because it is the first tree to wake up after the winter's sleep (see Jer. i. 11). It thus becomes a striking figure of resurrection. Now, it was by resurrection that the priesthood of Christ was declared, as we learn from Heb. v. 5: "Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art my Son: this day have I begotten Thee." But that these words refer to the resurrection Paul shows in Acts xiii. 33: "He hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son: this day have I begotten Thee." Aaron, therefore, thus shown to be God's priest, typifies Christ being declared God's priest by resurrection.

10.—*To be kept for a token against the rebels.*—"The preservation of the rod before the ark of the covenant, in the immediate presence of the Lord, was a pledge to Aaron of the continuance of his election, and the permanent duration of his priesthood."—*Keil.* So "Christ being raised from the dead dieth no more: death hath no more dominion over Him" (Rom. vi. 9). "This man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

SATURDAY, FEB. 27.—NUMBERS XVIII.

1.—*Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary.*—"That is, the guilt of the offences which an erring people would be continually committing against the majesty of God, when brought into contact, through the ordinances, with the manifestations of his presence."—*Sp. Com.*

2.—*That they may be joined unto thee.*—"An allusion to the name of Levi, which signifies 'being joined.' The old name is, in fact, taken up with a new meaning; the Levites became, by virtue of their office, a Levi indeed."—*Ibid.*

7.—*For everything of the altar, and within the vail.*—Such was the sphere of priestly service, marked off by its two extreme limits, from the altar where the priesthood met the people and presented for them their offerings and sacrifices at the door of "the tent of meeting," to the innermost sanctuary, where once a year, and not without blood, the high priest entered in even into the immediate presence of Jehovah.

12.—*All the best of the oil, and all the best of the wine, and of the wheat . . . . have I given thee*—The Lord had said (ver. 7) in reference to Aaron and his sons, "Ye shall serve." This verse shows that the Lord takes care of his servants.

20.—*And the Lord spake unto Aaron, Thou shalt have no inheritance in their land . . . . I am thy part and thy inheritance.*—"Inasmuch as not only the whole land of the twelve tribes but the whole earth belonged to Jehovah (Exod. xix. 5), He was necessarily to be regarded as the greatest possession of all. Hence it was the greatest privilege and highest honour to have Him for a portion and possession."—*Keil.*

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Mr. F. E. Marsh.—Darvel, N.B., to March 7; Newmilns, N.B., March 8 to 21.

Mr. Gawin Kirkham.—February 18, Stapleton; 19, Bath; 20 to 26, Sawbridgeworth, Herts, and neighbourhood.

Rev. E. P. Hammond.—To February 19, Finsbury Park Y.M.C.A.; 20 to March 5, Presbyterian Church, Hampstead; 6 to 19, Richmond. Hours of meeting, 3.30 and 7 p.m.

Mr. W Spencer Walton—To February 18, Whitehaven (re-visit); 19 to March 2, Didsbury near Manchester; 6 to 8, preparatory visit to Bournemouth; 9 to 24, Cheltenham; 25 to April 6, Weston-super-Mare.

Mr. G. Soltau.—Ambleside, till February 27.

Mr. Henry Thorne.—To February 22, Jersey; March 20 to 29, Bristol.

Mr. J. M. Scroggie.—February, Dunfermline; March, Doncaster; April, Bristol; May, Dublin.

Mr. E. P. Telford.—February, South Shields; March, York.

Mr. F. C Spurr.—To February 20, Southampton, afterwards Devon and Somerset.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during February, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Mr. James Neech.—Eagle, Lincolnshire, to February 23; Dun's, N.B., 28 to March 21.

Mrs Reaney every Sunday afternoon at Stepney Meeting House.

Conference Hall, Mildmay-park, N.—February 21, 3.30 Mr. P. S. Badenoch; 7 p.m., Mr. Oscar Owers.

Bow and Bromley Institute, Bow-road, E.—Rev. W. Evans Hurndall, Sundays, 8 30 p.m.

St. Martin-in-the-Fields.—Special afternoon services, every Sunday, at 3.30; February 21, Rev. Canon Fleming.

Clapton Hall, Alkham-road, Cazenove-road, Upper Clapton.—Mr. C. Russell Hurditch, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

North Evangelistic Choir.—February 25, Gospel Hall, Wood Green; 27, Oxford Mission Hall, Oxford-road, Kilburn.

Y W C.A.—Drawing-room meeting for French and Swiss ladies, Saturday, February 20, 3.30 p.m., Mrs. Fletcher's, 57, Gordon-square, W.C.

Agricultural Hall, Islington, N.—Sunday, February 21, 3.30 p.m., Rev. Dr. Thain Davidson; Mr. Elvin and a soloist, 7 p.m.

Children's Special Service Mission.—Mr. Arrowsmith, Margate, February 17 to March 3; Colwich, near Stafford, 14 to 20; Cardiff, 21 to 27. Mr. H. M Trickett, Reading, February 17, and Blackheath Hill, February 19; Rev. Innes B. Wane, The Athenæum, Derby, February 23 to March 1. Mr Spiers, in London, assisting Mr. Hammond. Special services for children and young people will be held at Wimbledon School, Wimbledon, every Sunday afternoon on and after February 28, at 3.30.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, February 21: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Charles Inglis, 3.30 p.m.; Mr. Robert Bilke, and others, 7 p.m. Kensal Hall, Kensal-road, W., Dr. G A. Macnutt, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. Wm. Wickerson, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Major G S. Windham, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. George Fennell, 7 p.m.

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Britannia Theatre, High-street, Hoxton.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. Inglis, Sunday, 7 p.m., and Wednesday at 7.30 p.m. Malden Hall, Kentish Town, Mr. William Grove, nightly, to February 28, Sunday, 7 p.m., and week nights, 8 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Fourteen days' mission, from February 7, Mr C. V. T. Onslow, Sundays and Thursdays; Dr. Popham and Mr Abraham Wallis Mondays, Tuesdays, Wednesdays, and Fridays; Sundays, 7 p.m; week nights, 8 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington. Dr. Popham, Sunday, at 3 and 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Mr. T. A. Hughes, Sunday, 7 p.m.

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MISCELLANEOUS.

City of London Central Noon Prayer Meeting 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Friends' Meeting House, Park-street, Stoke Newington.—Bible-readings, open to all, every Tuesday, from 7.30 to 8 30 p.m.

Church Army.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

Rev. F. D. Sandford (from America) will conduct holiness meetings on February 17, 18, and 19, at 3 and 8 p.m., at Farnley Room, Queen's-road, Chelsea.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3 30 p.m.; February 19, Rev. S. A. Selwyn; 26, Rev. R. B. Girdlestone.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, February 17, tea at 6, meeting at 7. Seventeenth anniversary, Mrs. Hudson Taylor and party of China missionaries, from 8 to 9

Open-Air Mission (West London Auxiliary).—Quarterly meeting, Monday, February 22, Reeve Mission-room, East street, Baker-street, W., address by Hon. and Rev. Talbot Rice, 7.30 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, February 19, 7 p.m., "John's Visions, and what they say to us" (Rev. vi. 12—17): Christian workers invited to tea at 6. Sunday, 14, 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

Talbot Tabernacle, Powis-square, W.—Mr. Frank White will resume ministry on Sunday, February 21, at 11 and 7. On Monday, 22, a "welcome home" meeting, on the occasion of Mr. and Mrs. White's return from America; tea and coffee in Powis Hall at 7; meeting at 8.

Conference on Christ's Second Coming: specially for consideration of Christian Unity and Work in the light of its nearness.—Alexandra Hall, Blackheath, Wednesday and Thursday, February 17 and 18, 3 and 7.30 p.m. The following and other well-known speakers are expected to take part in the conference: Dr. Robert Anderson, Dr. Bennett (Chelsea), Mr. Brewer (Islington), Mr Frith, Mr. Chas. Graham, Mr. Warrand Houghton, Mr. Chas Hurditch, Mr. Denham Smith, Mr. J. H. Topping, Mr. F. Whitfield (Hastings), Mr. Wilkinson (Mildmay).

Life in the Holy Land.—Miss L. M. von Finkelstein has accepted the following engagements: February 18, Crouch-hill Baptist Chapel; 19, Drawing-room meeting; 24, Mountain Ash, Wales, till March 6, lecturing at Cardiff, Pontypridd, Mountain Ash, Aberdare, Merthyr Tydvil, and Swansea; March 11, Charles Spurgeon's (jun.) church at South-street, Greenwich; 12, Kentish Town Congregational Church; 15, Holloway Y.M.C.A., Upper Holloway. No further engagements can be made, as Miss Finkelstein leaves for the Holy Land after March 16. She hopes to return to England in time for next season's lectures; of this due notice will be given.

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Y.M.C. ASSOCIATIONS.

61, Gracechurch street.—Daily prayer meeting, 1.30 to 2 15 p.m (Saturday excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6 30 p.m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, at 8.

Exeter Hall.—Bible lectures, by Rev. Ernest Boys, Thursday evenings, February 18, "Standing and Walking;" 25, "The Indwelling Spirit;" March 4, "The Christian's Hope." To be followed by a series by Rev. Dr. Bennett. Each evening at 8 o'clock.

186, Aldersgate-street.—Thursday, February 18, 8 30 p.m., Young men's devotional meeting, Mr. M. H. Hodder in the chair; Friday, 19, 8 p.m., public Gospel meeting, address by Mr W R. Lane; Sunday, 21, 7 p.m., public Gospel meeting, address by Rev. J. Bain; Monday, 22, 7 p.m., meeting for the reception of strangers; 8 p.m., lecture, by Rev. Dr Allon, subject, "London Life: its Moral Difficulties;" Tuesday, 23, 8 p.m., Christian workers' meeting, subject, "Imputed Righteousness," by Mr. W. R. Lane; Wednesday, 24, 8 p.m., public Bible-class, subject, "Nehemiah's Prayer" (Neh. i), conducted by Mr. C. Hartnoll.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday, social meeting for young men, addresses by Rev. C. Joshua Harrison, Rev. Prebendary Edmonds, Hon. and Rev. Talbot Rice. The Bible-class for young men on Sundays, at 3 15, will be conducted through February by Colonel J. Puget.

The Priory, 198, Upper-street, Islington, N.—Thursday, February 18, 8 30 p.m., address; Sunday, 21, 3.15 p.m., Bible-class, subject, "The Death of Uzzah" (2 Sam. vi. 6, 7); Wednesday, 6 to 10, anxious inquirers and strangers.

31, High-street, Hampstead.—Addresses to young men by a deputation of students from St. John's Hall, Highbury, Thursday, February 18, 8 30 p.m.

Conference Hall, Stratford.—Sunday, February 21, 3 and 7 p.m., Mr. J. G. Watson.

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CONFERENCE

OF THE

MEMBERS AND FRIENDS OF THE SOCIETY

ON

HOME MISSIONS,

To be held (D.V.) on FRIDAY, FEBRUARY 19, 1886, *in*

THE LOWER HALL, EXETER HALL, STRAND.

General Subject:—"How Best to Adapt the Church's Existing Machinery to the Needs of the Day."

Morning Meeting. 10 a.m.—1 p.m. *Chairman*—The Ven. Archdeacon Richardson.

Topics for Discussion.—I. IN CHURCH OR MISSION ROOM:—1. Variety of Services. 2. After-Meetings. Paper by Rev. H. W. Dearden, M.A., St. John's, Upper Holloway. *Selected Speaker*—Stevenson A. Blackwood, Esq., C.B. Discussion then to be thrown open. II.—OUT OF CHURCH:—1. Lay-Work. 2. Open-Air Work. Paper by H. H. Bemrose, Esq., Derby. *Selected Speaker*—Rev. Henry Martin, M.A., Stockton-on-Tees. Open Discussion.

Afternoon Meeting. 2 p.m.—4.30 p.m. *Chairman*—John Deacon, Esq., Treasurer of the Society.

Topic:—"How to Retain Influence over Young People leaving School." Paper by Rev. H. W. Webb-Peploe, M.A., St. Paul's, Onslow-square. *Selected Speaker*—Eugene Stock, Esq. Open Discussion.

A SERMON

On Behalf of the CHURCH PASTORAL-AID SOCIETY will (D.V.) be preached in

ST. PAUL'S CATHEDRAL, on FRIDAY, FEBRUARY 19, 1886,

BY THE RIGHT REV.

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Divine Service will commence at 7 p.m. A Collection will be made in Aid of the Jubilee Fund of the Society. Over Sixty urgent applications from poor and populous Parishes are still awaiting aid.

PRAYER FOR HOME MISSIONS.

It is felt by the Committee of the Church Pastoral-Aid Society to be highly desirable that a day should be set apart for special Prayer on behalf of Home Mission work. The Committee therefore offer the suggestion that SATURDAY, FEBRUARY 20, should be so observed as widely as possible, both in Devotional Meetings and in private.

It is hoped that the Church Pastoral-Aid Society, which is just about to commence its second half-century of Home Missionary Work, may not be forgotten at such meetings or in private.

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3.	What shall I do with Jesus?	Matt. xxvii. 22.
4.	How shall we escape?	Heb. ii. 3.
5.	What shall it profit?	Mark viii. 36.
6.	Why will ye die?	Ezek. xviii. 31.
7.	What hast thou done?	Gen. iv. 10.
8.	When wilt thou return?	Neh. ii. 6.
9.	Dost thou believe?	John ix. 35.
10.	When will ye be wise?	Psalm xciv. 8.
11.	How shall we live?	Ezek. xxxiii. 10.
12.	What is your life?	James iv. 14.
13.	Is it nothing to you?	Sam. i. 2.
14.	Where art thou?	Gen. iii. 9.
15.	Whither goest thou?	Judges xix. 17.
16.	What shall we do?	Acts ii. 37.

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Look ever to Jesus, He'll carry you through.

Ask the Saviour to help you, comfort, strengthen, and keep you;
He is willing to aid you, He will carry you through.

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SIXTEENTH SERIES

OF WEEKLY CASES.

NOTICE TO THE READERS OF "The Christian," WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

DISEASED LUNGS.

CASE of Mrs. E. WALTERS, of HULL.

This patient, residing at 65, Kent-street, Holderness-road, Hull, first wrote me, with statement of her case, on the 5th of last June.

"For twelve months (she says) I have been attended at different times, by three doctors. All tell me my lungs are diseased, and they can do nothing for me—but I have read your book, and find there is hope *for me*."

Chest disease had been inherited from her mother's family. She had been delicate from the age of sixteen, at which time she caught a severe cold. When married (eighteen months before writing me), she went from Devonshire to live at Hull, soon after which a bad cough came on; then followed sleepless nights, increased expectoration, spasmodic breathing, severe pains on the left side, irregular action of the heart, occasional swelling of ankles and feet, loss of flesh, in the neck and chest especially. "The doctor says my right lung is worse than my left."

On July 22 she writes:—"The cough is much better; the swelling of the ankles has ceased."

September 2, she writes:—"My health altogether is very much better, your medicine has done me a deal of good."

This patient finally recovered. A letter will appear next week, together with the case of her husband, MR. G. WALTERS, who also recovered under my treatment.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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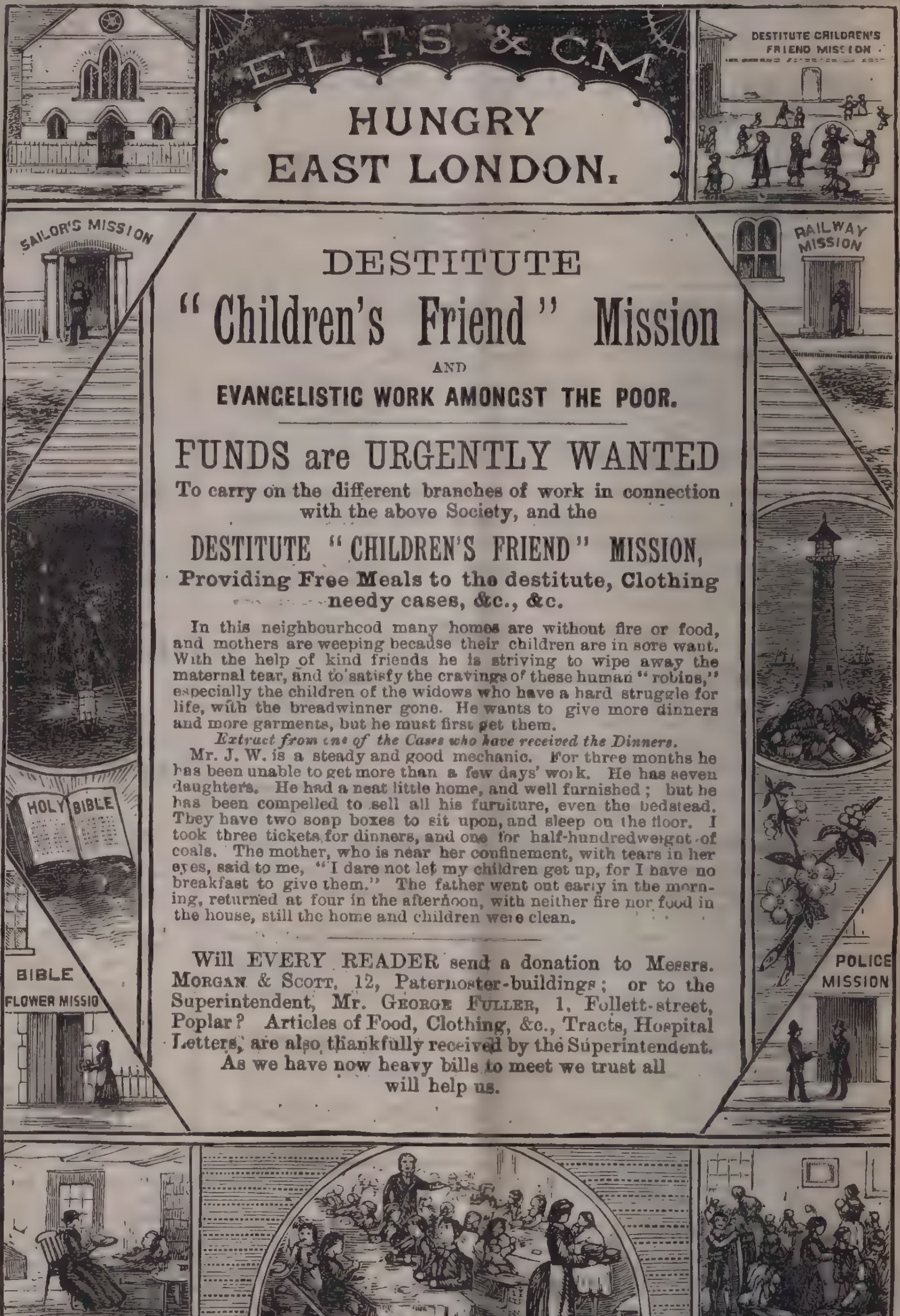

HUNGRY EAST LONDON.

DESTITUTE "Children's Friend" Mission

AND

EVANGELISTIC WORK AMONGST THE POOR.

FUNDS are URGENTLY WANTED

To carry on the different branches of work in connection with the above Society, and the

DESTITUTE "CHILDREN'S FRIEND" MISSION,

Providing Free Meals to the destitute, Clothing needy cases, &c., &c.

In this neighbourhood many homes are without fire or food, and mothers are weeping because their children are in sore want. With the help of kind friends he is striving to wipe away the maternal tear, and to satisfy the cravings of these human "robins," especially the children of the widows who have a hard struggle for life, with the breadwinner gone. He wants to give more dinners and more garments, but he must first get them.

Extract from one of the Cases who have received the Dinners.

Mr. J. W. is a steady and good mechanic. For three months he has been unable to get more than a few days' work. He has seven daughters. He had a neat little home, and well furnished; but he has been compelled to sell all his furniture, even the bedstead. They have two soap boxes to sit upon, and sleep on the floor. I took three tickets for dinners, and one for half-hundredweight of coals. The mother, who is near her confinement, with tears in her eyes, said to me, "I dare not let my children get up, for I have no breakfast to give them." The father went out early in the morning, returned at four in the afternoon, with neither fire nor food in the house, still the home and children were clean.

Will EVERY READER send a donation to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings; or to the Superintendent, Mr. GEORGE FULLER, 1, Follett-street, Poplar? Articles of Food, Clothing, &c., Tracts, Hospital Letters, are also thankfully received by the Superintendent.

As we have now heavy bills to meet we trust all will help us.

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WITH WHICH IS INCORPORATED "THE REVIVAL."

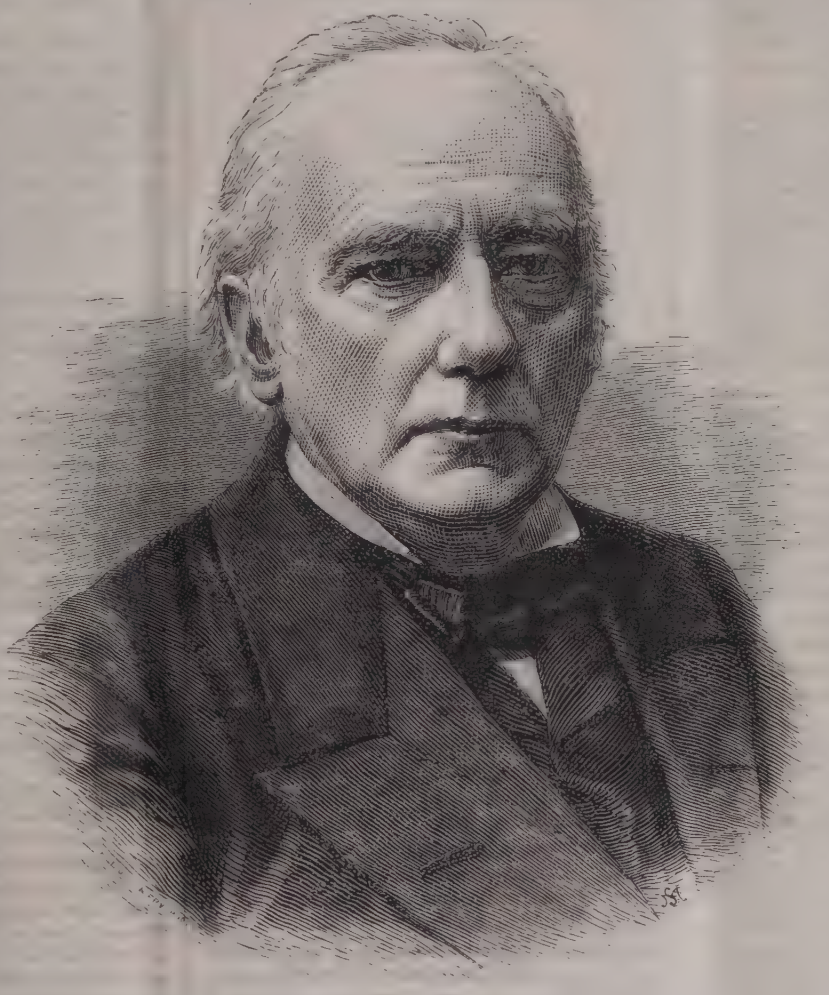
No. 839.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. THURSDAY, FEBRUARY 25, 1886. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

MR. GEORGE HOLLAND.

THE George-yard Mission, Whitechapel, better known as the "George-yard Ragged School," is a flourishing institution, having no less than forty different agencies in operation, with an annual attendance of about 374,000 souls. It had its origin (in the words of the late Lord Shaftesbury) in the palmy days of ragged schools—a time when the many great missionary enterprises which to-day figure prominently in the East of London were not even thought of. George Holland was deeply touched by the many scenes of juvenile depravity and suffering he saw around him. Moved by Divine love, he set out relying upon the mighty arm of Omnipotence, and the strength of that grace which the Unchangeable One has pledged Himself shall be sufficient. That promise has been abundantly verified in the varied and successful experience of this true-hearted servant of God.

To attain his purpose, the highways, courts, and alleys of Whitechapel were scoured, bringing together from time to time assemblies the most motley and grotesque of which it is possible to conceive. Row after row of partly-clad children were to be seen, scarcely one in five having the semblance of shoes or stockings. This "raw material" had a sort of magnetic influence upon George Holland. In order to mould and shape it for God, he made many and great personal sacrifices, counting all else but loss that he might rescue the bodies of these dear children from disease and the grave, and win their souls to the Saviour who came to seek and save all such.

This resolve George Holland has faithfully kept. The best of his days have been devoted to rescuing children from scenes most revolting and associations unquestionably dangerous. For thirty-two years he has patiently and perseveringly pushed forward in this Divine work. The fruits of those labours cannot be gauged in time; eternity alone will reveal them. Suffice it to say that thousands have been blessed, in body and soul. Mr. Holland is constantly receiving from remote parts of the earth encouraging letters from old scholars and former attendants at the services, whose connection with the Mission dates back close upon thirty years.



(*From Photograph by Messrs. Elliott & Fry.*)

This great undertaking, which God has been pleased to own and bless so largely, had its origin in "the day of small things," and dealt at first with little children only. There is no department of Christian usefulness more important, or one that calls for a larger exercise of faith. Having, however, gained hold of the young, it was his next duty to adopt means to reach the parents. Many of these were, and are, leading wretched and abandoned lives. They are the victims of drunkenness and sinful excess of every kind. To cope with these evils house-to-house visitation is carried on vigorously, and a weekly evangelistic service is conducted by Mr. Holland. This meeting is a most interesting one. It is composed chiefly of the poorest inhabitants of the back streets, with a few of the artisan class. The numbers that crowd into these meetings is the best proof of the high value set upon them. About six hundred attend every Lord's Day, and they form a most attentive and appreciative audience. The meeting-room is well lighted, bright, and cheerful; everything is done to make the people comfortable, so that a counter-attraction may be supplied to the glittering gin-palaces that surround their dingy and cheerless homes. The services have been wonderfully owned of God. The results, if told in detail, would make a volume of rare interest. Hundreds have been rescued from the deepest depths of sin and misery. In some cases whole families have been restored to the paths of righteousness and peace and comfort. From the lodging-houses by which the institution is surrounded many a wandering son or daughter has been rescued and restored to sorrowing parents. It was at one of these meetings that the subject of a little book, entitled "Lifted Up," was arrested from sin, and finally, by the grace of God, made the honoured instrument in the hands of the Lord of bringing hundreds to Christ in one of our Australian colonies.

Much difficulty is experienced in getting some of the inhabitants and lodging-house folks into a Gospel service; it is therefore necessary to take the Gospel to them. This is done by open-air meetings and lodging-house services. The audiences are composed of lounging men and squatting women smoking short pipes—scores of little children dodging between the speaker and his hearers. Open-air work in these back streets is no easy task, but much good has nevertheless resulted in the efforts put forth. In the earlier history of George-yard there were several houses of bad repute in one alley. The occupiers of these wretched places resisted the Gospel with a determination equalled only by that of the craftsmen of Ephesus, who saw that the Gospel spoiled them of their gains. On one occasion so mightily were they stirred up by the spirit of the evil one, that bricks, stones, cabbage stumps, and other missiles, were freely used, rendering it wise to make a speedy retreat to ensure safety to life and limb. As a proof, however, of the salutary effects of this work upon the neighbourhood, these houses have been closed for years. Public-houses have also disappeared; one having a notoriety that dates back to the days of highway-men has been taken, and a work of an interesting character is now going on beneath its roof.

In every department of work the dreadful effects of the drink can be traced. To combat this deadly foe, Gospel Temperance meetings are held, and are well attended. Without attempting to give details of results it may be said that wonderful reformations have been wrought through the agency of this branch of the work. The Band of Hope is also a power for good in the neighbourhood. It is greatly needed; for young children, scarcely in their teens, have been seen staggering through the streets.

Space would fail us to particularise all the agencies at work; we can only give the titles of them: There are week-night Bible-classes for young people and adults of both sexes. On Sunday there are classes for young men, elder girls, and young women; these are most important as all the members during the week are engaged in factories and workshops. The Friday evening Bible-class for men, conducted by Miss Brown, is a marvellous gathering; it numbers about 120 poor working men. There is a flourishing Sunday-school. There are prayer meetings, sewing-classes for boys, girls and women, industrial classes for lads, who are taught such useful industries as fretwork, model-making, mat-making, carpentering, engineering, &c. There are various other classes for girls and young women during the week. The attendance at these classes is so large that the workers are often quite at a loss to find room for the scholars. Among those who conduct them are a number of ladies from the West-end, to whose Christlike devotion and love for souls is to be attributed much of the wonderful success that has attended this department of work.

Among the other means in active operation are the infant nursery, a children's service, a recreation night, a working men's benefit club, a mutual free labour loan society, a mission to inebriate women, Christian women's Total Abstinence society, coffee and reading rooms, the Emily Loan Fund, &c. Besides these there is the care of the masses of poor people, which forms no small part of Mr. Holland's work. The temporal, as well as the spiritual difficulties of the poor are brought to him, and many are the knotty questions submitted for his judgment and decision.

Thus for thirty-two years has this work been steadily going on. Every undertaking marked out for success must have a soul or centre. George Holland has been the soul and centre of the George-yard Mission. Around him workers have rallied; feeble ones have felt encouraged; halting and hesitating ones have been induced to go forward. Nor has the influence of our good friend been confined to his own particular sphere of work. His large-hearted liberality and Christian love have been felt far to Eastward, and back again to the West, where the name of George Holland is as familiar in the upper circles as in the back slums of Whitechapel. The following letter from the late Lord Shaftesbury to a friend may seem to be excessive in its tribute of praise, but the late Earl was not in the habit of using words that went beyond what he strongly felt and believed:—

MY DEAR ——,—I have known George Holland and worked with him for twenty years, and have come to the conclusion that in all my experience I have found very few to come near him and none to surpass him. His zeal and sympathy are so strong that they cannot be wearied; he is at this moment as earnest and fresh as though he were at the beginning of his blessed career. Nothing of ill success casts him down; nothing of good success lifts him up. He is ever full of faith in sorrow and grateful humility in joy. His entire heart is toward suffering in body and sadness in soul. His peculiar love is toward little children like his Divine Master whom he obeys and follows with visible intensity of delight. Yet his has been a career in the midst of filth, cold and hunger, and nakedness, surrounded by the most degraded specimens of human existence. What would give most people a nausea seems to give him an appetite. It goes to one's heart to see his care, his gentle parental affection towards the hundreds of little things, who in all their misery smile when they see his face, and rejoice that there is one man at least who does not cast them off. I cannot express the deep admiration and friendship I have for that beloved man, or how much I thank God that I have had the benefit and blessing of his society.

SHAFTESBURY.

It will be easily understood that, during the many years George Holland has laboured in Whitechapel, it has been his painful lot to witness scenes of indescribable misery, want, and physical suffering. In time of trade depression or epidemic these have been largely augmented. Many times he has sighed unto the God of Heaven with five hundred poor children around him, who, but for the goodness of God in sending the necessary help just when most needed, might have sunk from sheer want. Scenes of this kind have often caused Mr. Holland and his workers no small anxiety. Prayer went up to God for years for help, and it pleased the Lord to move the heart of Louisa Lady Ashburton, who nobly came to the rescue of the dear children with weakly bodies and failing health. Through the munificence of her ladyship a beautiful cottage was built upon her estate at Croydon, where children are sent for a fortnight's change of air, scene, and food. Many precious little lives we believe have been and will be saved through this timely aid. Another cottage was added for the reception of weary men and women alternately. Many a father and worn-out mother have already been recruited, and have come back to their home to bless God for health restored, which enables them to continue the life struggle for themselves and for their children.

The good work did not end here. Lady Ashburton planted a third cottage, which is now in course of erection and which will receive mothers and their suckling babes. Further, an iron room has been erected, where evangelistic services are conducted for the people of the village and the friends staying at the cottages. Here there are a Sunday-school and Band of Hope, &c.; this work will doubtless enlarge as the Lord leads. The entire cost of this work at Croydon has been borne by Lady Ashburton.

All the wonderful progress made and results achieved, Mr. Holland desires to attribute to the blessing of God upon the efforts put forth in humble dependence upon Him, and for the help of those who are poor and needy. Such missions as that carried on in connection with George-yard are truly the most striking proofs of the power of vital Christianity.

MR. HOLLAND on STARVING LONDON.

AT Eccleston Hall, S.W., on Wednesday afternoon last week, Mr. GEORGE HOLLAND gave an intensely touching address on the distress in the East-end, and some of the methods adopted to relieve it. There was a good attendance, embracing, we presume, many of the dwellers in the wealthy South West. Among those present were H.R.H. the Duchess of Teck and her daughter, Earl and Countess of Rosslyn, Countess of Harrowby, Countess of Tankerville, Marquis of Ailsa, Lord Radstock, Canon Wilberforce, Rev. C. A. Fox, &c.

MR. HOLLAND said: Distress exists—widespread distress; not only in the eastern part, but all over the Metropolis, and, I suppose, all over the United Kingdom. In the East-end people go to bed supperless, tealess, dinnerless, and, I may say, in some cases, breakfastless. Poor children make their way to school without food, and sit there without food all day long unless some good Samaritan should provide them with it. A poor woman came to us last week begging us to take into our Infant Nursery a little babe she carried in her arms. It was very pale and feeble and we did not at all like its appearance. Our nurse asked the woman what she had been feeding it with. The poor creature broke into tears and said, "Well, I have been picking up the crusts that lie about in the streets. I wash away the mud and the soil from the bread and soak it in water; from the sops I feed my little child and myself." That will give you some idea of what many are passing through at the present time.

NO MONEY, NO BED.

On the second night of the recent very cold weather, in one of the enormous lodging-houses we have about a quarter of a mile from our mission, no less than sixty beds were empty. The poor men who would have occupied them if they could have paid the small sum required, were permitted to sit up in the kitchen till after eleven o'clock; then they were turned out to walk about the streets till next morning, when they were allowed to enter the kitchen again. These poor men, dock labourers, casual labourers, and such like, have told me that they often go without food for many hours. One thing always strikes me as very awful, when I look down the registrar's weekly list of deaths. Sometimes I find that the cause of death is not given. I think I can trace in many such cases that the real cause of death was want of food—*starvation*. Oh! it is a cruel thing—a very cruel thing, indeed—to see people, young people, especially, who have been for a long time without any food of a nourishing character; to see them gradually getting thinner and paler; to know that consumption or some other disease will soon have them in its grasp, and they will be cut off in very early life. I look at the mass of such young people who come around us in our mission at George-yard, and I think of how many of them will be called away at the age of 14 or 16. Large numbers of them never reach womanhood or manhood. It is a fearful waste of life. Is it not our first duty to see that the people are fed and clothed and housed, so that they may not perish in this way?

We have been privileged, in connection with our work, to send a large number of men and women to some convalescent homes in the country; we have sent 1200 down there. I have noticed that two-thirds of those we send are suffering really from want of proper, nourishing food. It is astonishing how they pick up after a little rest and careful treatment. There must be a very large number of those who are thus suffering for lack of proper food.

CAUSES OF THE DISTRESS.

Yes, the distress exists. Tradesmen will tell you they cannot meet their engagements, and they do not know what will be the result. Poor men and women go to their work, such as it is, badly and uncomfortably clad and shod, and not sure even of a continuance of the employment they have got. May I mention some of the reasons of this distress given by these people? Please bear with me; I am not giving you my own opinion, but their statements of belief. First of all they complain of foreign competition. They say that foreign goods are taking the place of English goods, and this takes the very bread out of their mouths. Articles are sent over to this country and unpacked; the covering is taken off, and an English covering put over the package. That covering is stamped, and the goods are shipped out of the country as English goods, though no man or woman in the country has had anything to do in the making of them.

Then, again, they say that there are many foreigners here who enter into competition with them. It is a fact that in the East-end of London there are thousands of foreigners, and they are taking the work out of the hands of our own people. I would recommend you all to read a leading article on this subject in *The Daily Telegraph* of Saturday, February 13, and another in the same journal of February 15, on "Socialism;" they seem to me to describe the real state of things. There is no doubt that a large portion of the trade in the East-end is getting entirely into the hands of foreigners. How do they live? I could take you into streets where they are overcrowded to a terrible extent. The master will take a house and live in it himself. He will have about him a large number of these foreigners, who work for him; there will be from five to eleven of them in one room! They work, and eat, and sleep there. And their food is not at all what our workmen will eat. Their wages, too, are very small; they will work almost for nothing, though they toil from morning till night, until they sometimes sink under it. So the trade is simply passing out of the hands of our English people into the hands of these foreigners. I mention these things because it appears to me they are not generally known. I was told yesterday at Beckenham, by a clergyman, of a stationer who, in complaining of the dulness of trade, says the English workmen do not pay the same attention to business that the foreigners do. English stationers are very slack, but the houses where German workmen are employed are so busy that they are actually refusing orders. Whether it be so or not I cannot tell, but these things are what one is compelled to listen to.

Then there are Socialist clubs. A foreigner told me the other day that there are at least a dozen of these in London. There are also strikes and immorality and the terrible drunkenness; all these are causes of the present distress. We must not overlook the fact that we have a very dangerous population in our back streets. You all know what took place lately in the West-end. There are houses in London, occupied by men who never think of working. Nobody can tell how they live, but they do live. Whenever there is any chance of a disturbance, every back street turns out its population. They cannot be depended on; they may be led anywhere and anyhow. Therefore you must expect trouble with them. They can, however, be reached with the Gospel. We go among them and seek to show them something better. We do what we can to win their hearts to Christ, and to lead them away from a life of idleness and sin.

GOOD SAMARITANS AT WORK.

I am to say something of the methods in operation for meeting the need in the East-end. To-day at our mission in George-yard I left 130 women at work in one room. They will be paid at 2d. an hour for their work. I will not say how we dispose of their work, but it is disposed of. If any friends engaged in mission work will call any Wednesday they will see the classes in operation, and I will tell them how we dispose of the work. Many of these women are in the greatest poverty. They are only too thankful to get a few hours' work; to sit in a warm room; to have kind ladies speak and read and pray with them, and to have the sympathy of those who love the Lord Jesus Christ. Nay, many of them could not go on, if they did not know that Jesus Christ is their Saviour and Friend, and that one day there will be an end to the terrible state of things from which they suffer. I am reminded of what happened one time when the late Lord Shaftesbury called upon us. He went into the sewing-class, and sat down by a poor woman and talked with her. She began to weep bitterly, and I remember hearing his Lordship say: "Well, my poor woman, it will soon be over; the Lord Himself will come, and He will set all matters right."

A word or two as to this matter of feeding. How important it is to have the children fed. I frequently go into our day-school and ask the children: "What have you had to eat this morning?" "Nothing." "What have you had, my little girl?" " other gave me a slice of bread; I did not have anything warm." So I go to one class after another, and find that there is no chance of anything like proper food for them if their fathers and mothers are out of work. There they would sit with empty stomachs all day long unless we supplied them with food. I cannot tell you how my heart bounded with joy when I found that we were able lately to feed 250 of them with good wholesome soup, and send them home comfortably well filled.

There is one class who need a great deal of care —our factory girls. Their earnings are very small and they cannot get sufficient food for themselves. Frequently they have come to our mission and simply swooned away from want of proper nourishing food. We do not seek so much to give them food as to sell to them at a very low rate. Sometimes of an evening we sell 150 basins of good soup at ½d. each, including a good slice of bread. We have known them keep their halfpenny in their pocket all day and go without anything to eat, that they might get our soup and bread in the evening. That will give you some notion of what these young people have to suffer. Think of a growing girl all day without food. Thousands of them are perishing from consumption—going into a decline and then to an early grave.

STARVING SAILORS.

I would like to mention some of the other efforts in the East-end. Miss Child, of The Welcome Home, Ratcliff Highway, who works among sailors, tells me that she is giving meals to poor sailors, and clothing, also, as far as her funds will allow. There is a great deal of distress among sailors. The other evening a man was at the Welcome Home, who had not had a bed to sleep in for nine nights. I can speak most highly of Miss Child's work, and commend it to every one here. Mr. Matthews, of the British and Foreign Sailors' Society, Shadwell, is giving free lodgings to 100 men per night; the most deserving cases are also fed. They do not give lodging to the same man two nights in succession, except in special cases.

There is another name I must mention—the name of one very much respected and beloved by everyone who knows anything of work in the East-end —I mean Mr. Archibald Brown. His missionaries go from room to room, meeting the needs of every case as far as possible. They not only supply food, but they gladden the hearts of these suffering ones, speaking to them of a better land further on. Mr. Brown's missionaries never visit a case without giving proper relief, and as they reach a great many their work is a very blessed one. There is another good man of the name of George Fuller, in Poplar, who works very hard indeed among the poor. He gives dinners to unemployed dock labourers twice a week. Some of these men come from a long distance to the docks to try to get some work. You will find men there from Nottinghill and Hammersmith. A man must be desperately badly off for work when he walks all these miles to obtain it. I have known these men in the East-end walk fourteen miles around the different docks, and get no work after all. They can do nothing but go indoors and sigh, and shed bitter tears over their hard lot. Mr. Fuller also gives teas three times a week to destitute children.

CO-OPERATIVE WOMEN.

There is another very important work I should like to bring before you. It is the work conducted by Mrs. Heckford, the Workwomen's Co-operative Association, 6, The Crescent, Minories, E. The women employed have fair wages; they do not work long hours, and they have a share in the profits. Mrs. Heckford says she has room for seventy women, and there are *only five at work*. What she requires is plenty of orders. Papers with a list of prices at which she sells the goods can be got from her. I consider this a very important work indeed. Just think: if seventy women could be kept employed at 15s. a week, how many little hearts would be cheered, and sick husbands comforted, and homes kept together. Yet only five are employed for lack of orders for the goods they make. Besides the 15s. a week paid, a certain sum is put aside for cases of sickness; at the end of the year the balance is distributed among the workers. As it is a co-operative affair all those employed know the details of the monies earned; they have only to go and look at the books and see how matters stand; they are, so to speak, their own mistresses. It is a very good work and I heartily commend it to you. May I read a little extract from *Good Words* on "Cheap Labour," which Mrs. Heckford has sent to me:—

> "A woman receives at the rate of 8d. for sewing a child's suit of clothes, and working sixteen hours she can manage to win 1s. 4d. a day. For making men's trousers she gets 6d. a pair, and can sew two pairs in the day. One penny a dozen is paid for making button-holes in collars, and by commencing at 5 a.m. and labouring till dusk the seamstress can earn 4d. A shirt is made for 2d., the maker finding her own thread, and by toiling from 6 a.m. till 11 p.m. she can win 1s. There are other branches of trade in which labour is equally underpaid. From 4½d. to 5½d. a thousand is the rate paid for making paper bags, averaging a net wage of 5s. to 9s. a week. Match-box makers get 2½d. the gross of 144 boxes, and by working sixteen hours 1s. may be earned."

And yet I read in a paper last week, of some large concern in connection with the match-making business, that they can pay 22½ per cent. dividend on the capital of the concern, with a certain surplus put by in addition!

There is yet another name I wish to mention, that of Miss Macpherson. She is carrying on a very precious work amongst poor widows who would have sunk into despair without such a friend. They are visited in their homes and brought together at the Home of Industry, in Commercial-street, where they are cheered and comforted, and receive a small sum for the work they can do. Miss Macpherson also does a great work among factory girls and men, and, as you know, she does much among the children, who are rescued, trained, and sent to Canada.

A GOOD WAY TO HELP.

Let me tell you a good way of helping these poor people in the East-end. I am very thankful indeed to a kind friend who has enabled me to help one family in the way which I will describe. There is in my neighbourhood a Scotch family, who in past times have been much better off. A few months ago through great competition their business left them, until they were reduced to the greatest straits and came to live in Whitechapel. It is extraordinary how people when they become very poor gravitate to Whitechapel. They leave Westminster and Nottinghill and Hammersmith, and find their way at length to our eastern part of the town, where we have to look after them. They come from all parts of the country; I was going to say, from all parts of the world.

This Scotch family have been sadly tried, but they have never murmured. Their children are dear Christians—little lambs of the fold, who love the Lord Jesus Christ; and the parents themselves are followers of the Lord. The husband, poor man, has tried hard to get work, but without success. He has been a respectable tradesman, yet he is not ashamed to go into the street with a shoeblack's box, to earn what he can for the support of his poor wife and children. Sometimes he will earn 6d. or 1s., or perhaps more, in a day. A few Saturdays back he found he must get 3s. 6d. in some way, to carry them over the Sunday. He went out with his shoeblack box and tried that till the rain came on. Then he turned the little money he had into matches, and stood in the streets trying to sell them. When eleven o'clock struck he was just 1s. short, having managed to earn 2s. 6d. from eight in the morning to eleven at night. The dear man, as a lover of the Lord, poured out his heart to God, and said: "Lord, what shall I do with this half-crown? Send me some more, if it be thy will." A lady was passing; she took a shilling out of her reticule and put it into the hand of the poor man, who looked at her with thankful surprise, and went home directly to gladden the hearts of his wife and children.

I had a letter from a dear Christian officer in the country, asking me if I knew of any deserving case. In my reply I gave the name and address of this Scotch family, thinking it would be better if my friend should communicate with them himself. One morning came; they had given their last bit of bread to the children, had kissed them, and sent them to school. Before doing so, the father, mother, and children had knelt down, and sung that good old Scotch psalm—

"The Lord's my Shepherd, I'll not want."

They went through the Psalm, and sang it with the tears streaming down their faces. The man went out with a few shoe-laces to try and sell them Just after he had gone, and the children had left for school, a knock came to the door. It was the postman, and he put a registered letter into the hands of the woman. She opened it, and, to her great delight, she found it contained a post-office order for 5s. She came running to me and said, "I think you know something about this; you have had a hand in this." Of course I recognised the handwriting and the name; but it was the hand of the Lord that had done it, through this Christian officer. The poor woman was indeed very happy. In a short time the husband came back to his home and said he had sold 9d. worth of laces. "The Lord has been smiling upon me," he said. "And the Lord has been blessing me too," she replied, and she put the letter into his hand. They fell on their knees and blessed God who had been so good to them.

But now I want to tell you how this family have been helped in a way that I should like to see many others helped. A lady wrote to me enclosing a cheque for £3, and said she would like the money, as long as it lasted, to be given to one family, at the rate of five shillings per week, so that they might be helped through the winter. When the sum was exhausted she said that if necessary she would send more. I always take these things to God in prayer. So I laid out the letter and the cheque on the chair where I knelt, and asked God for direction. At once it seemed as if there sounded in my ears the name of this Scotch family. I sent a message to the woman to come and see me. When she came she seemed very ill. She said: "Tell me what it is. I have just got up from my knees. There is nothing in the house. Perhaps the Lord is going to answer my prayer again." I said: "The Lord tells me to give you this five shillings a week for twelve weeks." Now I think that is the way to help the poor and gladden their hearts. If ladies and gentlemen would give their money in that way, and take an interest in the cases they help, and visit them, what an amount of good Christians might do. What an opportunity they would have of living out Christ before the people. I have two or three pensioners like that.

THE NEED FOR CAREFUL DEALING.

Depend upon it that work of that kind is a very important feature in these days. In dealing with the poor we ought to do it very carefully. Of course every lady and gentleman would do it kindly, but there are some who do not do so. I would not give any money indiscriminately. I have heard of people going to a place, buying a lot of bread and putting it into a lodging-house, where possibly it is not needed and will be squandered. There are some men in lodging-houses who live far better than I can live. We must take up individual cases and thoroughly investigate them. In my mission I have a great many workers. We know all the cases we come in contact with, and we know how best to help them. We should be very careful to avoid all schemes, however well meant, which may appear to be antagonistic to the interests of the poor. In these days, especially, of fear and excitement, I am convinced we ought to do all we can to meet their needs. If we cannot put our hands into our pockets and help them, let us, at least, give them Christian words of sympathy. Never let them think that we are in antagonism with them. There is a very widespread impression among them that they are being crushed, and that some of the better class are antagonistic to them. We who labour among them hear of these prejudices, especially among some of our younger people. They fancy it, at any rate, and we have to do the best we can to remove such impressions; but it is sometimes very difficult to do it. They seem to feel most acutely anything which appears to them to be against their interest. Before assisting any work it would be well to inquire as to the experience of the workers who ask for the help. Much experience is needed: but there is a great lack of it in some quarters in these days. There will be many mistakes made at the present time in connection with the distribution of relief—unintentionally, no doubt.

Above all, whatever is done must be done in the name of the Lord Jesus Christ. There is no work, whether for body or soul, that is worth calling work, that is not done for his sake. Do you not think that it would be wise for us to look upon all we have as being his? How careful we should be in the use of our money if we looked upon it all as belonging to Christ. How careful we should use our £5 notes and our cheques if we did this. How carefully we should look at our clothing and at our homes if we felt that all was the Lord's. I never look upon the children and others that come around us without thinking: "Whose money is this that I have been entrusted with to spend on their behalf? It is the Lord's; how careful I must be in using it." I tell them the bread is Christ's bread, and they must be careful how they eat it with gratitude to Him in their hearts.

SOLEMN TIMES AT HAND.

We are living in very solemn times. Men's hearts are failing them for fear, for the things which are coming upon the earth. What do you think of the times? Is not God speaking very plainly to us for our past indifference and neglect? Ay, we have been indifferent to his glorious Gospel, and the claims of the poor upon us. Surely there is a depth of meaning underneath all the excitement and sorrow and misery so prevalent in the present day. Let those who are Christ's be up and doing. Now is the time to point these suffering ones to Him who shall sympathise with them and save them: that they may be able to say from their hearts,

"What a Friend we have in Jesus!"

I have been thinking for a considerable time that it will not be long before our blessed Lord will be here. Depend upon it He is coming quickly. Then to some of us there will be an end to all this sorrow and distress. I believe there are awful times coming on the earth. Even now the time has come when people will tell you that what you possess belongs to them. The time is coming when men and women will not know what to do; they will try to hide themselves from the things that are going to happen. My solemn impression is that the Lord will soon appear and take away those who are the salt of the earth. What then will be left behind? Oh, there will be terrible times then! But those of us who love the Lord Jesus Christ are looking, and longing for and expecting his return, when we shall be taken out of it all. I think we are on the eve of great changes, and depend upon it he only is safe whom Christ has saved and whom Christ keeps safe.

I could tell you many harrowing details—things that would make you weep; but I am not here for that purpose. I am here simply to tell you that it is your privilege, not to help any particular effort, but to help in meeting the needs of the poor; and to stir you up to prayer and to work, that you may go in and out amongst the people, and from your own heart and soul which have been blessed, be made a blessing to others.

REMARKS BY LORD RADSTOCK.

Mr. Holland added a few additional particulars and incidents at Lord Radstock's request; after he had concluded, his Lordship said:—

We must all feel deeply stirred by what we have heard, and many of you will be asking what we can do. I would add, therefore, what Mr. Holland naturally shrank from doing, except in a very indirect way. Many of you may very easily go down to the East-end and see his mission work at George Yard; it is only a little way from Aldgate Station on the Metropolitan Railway. Then you can realise something of the deep need around us. There may be others who say they cannot visit, but they would like to give something. I would only say that I shall be very glad to receive for Mr. Holland anything that you may be disposed to give. There is another effort organised by Lady Hobart, for providing funds for sewing-classes in which these poor women are allowed to earn 1s. 6d. a week by working three hours for 6d. on three days. I think you must all feel that whatever questions of political economy may arise, we have something more practical here—that any woman who is thankful to earn 6d. by honest work should not be hindered from doing it. Therefore many of you will probably be disposed to help the fund for these sewing-classes. Lady Hobart would be glad to receive such help, at her residence, 15, Eccleston-square, S.W.

There will be no plate held at the door. For this reason: we believe that those who realise their responsibility to God will feel that that responsibility is not to be settled by the gift of a few shillings or other coins we may have in our purses. It is a question, as Mr. Holland has stated, of our stewardship in general. In other words, do not let us look at our purses, but at our bank books. Then, if our revenue is not capable of producing something, let us see whether the capital account cannot be dealt with. If the capital account cannot be dealt with, let us look at our houses. I am quite certain there is not one of us, if we could realise the fact of these men and women starving in our midst, but would feel it the greatest pleasure possible to be able to sell something in order to minister to these suffering ones.

I would like to add one fact that touched me deeply. Some free breakfasts are given, as you know, in the neighbourhood of Portman-square (Gray's-yard). Hundreds of men get a piece of bread and some stuff called tea. One of these men said he was going to walk down to Lincoln to try and get work at a shilling a day. I thought to myself, I must change some of my phrases; that man belongs to the upper class, and I belong to a lower class. Yes, we shall have to change some of our phraseology when we think of those heroes who suffer and murmur not, feeling that they are sustained by an arm that never fails, and a love that never grows cold. In view of the times that are upon us, it becomes us very seriously to consider whether we should not, in a far more definite way, be followers of our Master, who came to seek and to save the lost.

The proceedings were terminated with prayer by Rev. C. A. Fox. Lord Radstock announced that Mr. George Holland would again speak on the same subject that day week, Wednesday, Feb. 24, at the same hour, 3.30 p.m.

BIBLE STUDIES.—6.

"My Master."—Exod. xxi. 5.
"A servant (bond-slave) of Jesus Christ."—Rom. i. 1.

THE slave is purchased. "Ye are not your own, for ye are bought with a price" (1 Cor. vi. 19, 20). "With the precious blood of Christ" (1 Pet. i. 19).

(2) *Yet his service is a service of love.* "I love my Master . . . I will not go out free" (Exod. xxi. 5; Deut. xv. 16). "The love of Christ constraineth us" (2 Cor. v. 14).

(3) *The Master's will must be his.* "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. vii. 21—23). "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. xii. 50).

(4) *The work is his Master's, not his own.* "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. iii. 23). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31). "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deut. xii. 32).

(5) *The Master appoints the particular work for each.* "To every man his work" (Mark xiii. 34). Philip in the midst of grand work in Samaria is told, "Arise, and go . . . and he arose and went" (Acts viii. 26, 27). "Lord, what wilt thou have me to do?" (Acts ix. 6).

(6) *The Master supplies the means.* Parable of the talents (Matt. xxv. 14—30). "Go in this thy might" (Judges vi. 14). "My grace is sufficient for thee" (2 Cor xii. 9; Phil. iv. 19). "Our sufficiency is of God" (2 Cor. iii. 5).

(7) *He works with his servants.* "The Lord working with them" (Mark xvi. 20). "Lo, I am with you alway" (Matt. xxviii. 20). "Workers together with Him" (2 Cor. vi. 1).

(8) *The servant's work is never done.* "Instant in season, out of season" (2 Tim. iv. 2). "Always abounding in the work of the Lord" (1 Cor. xv. 58). "Ye know not what hour your Lord doth come" (Matt. xxiv. 42). "Let us not be weary in well-doing" (Gal. vi. 9). "His servants shall serve Him" (Rev. xxii. 3).

(9) *The servant's joy in the Master's glory.* "Every way . . . Christ is preached; and I therein do rejoice, yea, and will rejoice . . . Christ shall be magnified in my body, whether it be by life or by death" (Phil. i. 18—20).

(10) *The servant's reward.* "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. xxv. 21). "If any man's work abide . . . he shall receive a reward" (1 Cor. iii. 14).

Streatham, S.W. Janet Clark.

LETTERS FROM ABROAD.—I.

GIBRALTAR.

"A glorious charter, deny it who can,
Is writ in the words, 'I'm an Englishman!'"

THESE words of an old song wake up in the chambers of memory when we see that Spaniards and Italians resident at Gibraltar abjure their own nationality and claim to be subjects of the British Crown. Those born on the Rock are called Rock Scorpions. But those who come to reside there by permission of the Governor say, "Call us Rock Scorpions, or what you like, only acknowledge that we are British subjects."

But a far higher consideration is the position taken by English Christians who are bold and faithful witnesses for Christ amidst the darkness and ungodliness of the garrison and town. Two good ladies, Miss Archibald and Miss Aimers, have a very interesting work at their Mission House on the south side, where as many of the soldiers as can be induced to visit them or come to their meetings, are kindly and hospitably entertained and helped in a variety of ways. They also visit the neighbouring barracks, and have been channels of blessing to these soldier lads, some of whom have been induced to write home to their parents, who had lost sight of them; and some have been converted to God.

At the house of Archdeacon Govett, who is earnestly interested in all aggressive and progressive Christian work, we met friends of and workers for Purity, as that word has recently come to be understood. Mr. Copeland, an energetic young clergyman, has lately come out in connection with the Missions to Seamen, and is employing himself with good results in the harbour.

At the house of Mrs. Duffield we much enjoyed a Bible-reading which is held weekly, attended by Christian ministers, officers, and others. We received much kindness from Major W. W. Smith, who accompanied us through the "Galleries" cut in the face of the Rock, which form an important adjunct to the defences of the Straits.

Our readers are already aware that a Soldiers' Institute is in operation — the Governor, Sir John Adye, is the patron—and whose affairs are directed by a committee of officers. The practical management of this useful agency is in the hands of Mr. and Mrs. George Holmes, who are energetic and devoted Christians, with whom we enjoyed great refreshment in spiritual things. The Institute is not, however, advantageously situated, and its accommodation is not adequate to the demand put upon it. Negotiations are, therefore, being made for some freehold property in a central position, the cost of purchase being £1400; but a large sum is needed beyond this amount for the extensive alterations which must be made before it would answer the purpose for which it is required. Of music-halls and beershops there is no lack, but beyond the weekly Church services there is no provision made for the spiritual needs of the men. Some large and handsome recreation rooms have recently been established, at which a smoking concert is given every Tuesday; but this entertainment is not of an elevating character, and the most that can be said in its favour is that, during its duration, the five or six hundred men present are out of the way of the drink—*i.e.*, ten per cent. of the garrison avail themselves of this privilege for two hours once a week! But even this may not last for long, as in contravention of the understanding that no intoxicants should be sold, it is now proposed to encourage the more frequent use of the reading and writing-rooms, and other permanent attractions, by the introduction of a drinking-bar. It is earnestly to be hoped that the Governor will not give his consent to this retrogressive proposal. The existence, therefore, of a bright and pleasant resort, where healthy recreation is provided under Christian influences, would be an inestimable blessing, and we need hardly urge its claims upon all interested in our soldier lads at this important stronghold.

While it is true, however, that England is "in the foremost files of time," and leads the way in all material and moral progress, there is a dark side to the picture—more mischievous, and the more deplorable, on this very account. In defiance of the will of the English people, unmistakably expressed, by which the Acts for the protection of vice were suspended in 1883, and will soon, doubtless, be abolished, they are practically in operation at Gibraltar. A special "permit" is granted to women of Spain and other nationalities, to reside upon the Rock for immoral purposes, on condition of weekly inspection. In visiting some of their houses with a constable, for purposes of inquiry, I saw their official certificates for the current week authenticating them as "healthy." The majority of soldiers in the garrison are youths in their teens, many away from home for the first time. The hideous hypocrisy of marching these boys to church on Sunday, to pray "From fornication and all other deadly sins, good Lord deliver us," while they know that on the previous day provision had been made for them to commit this "deadly sin" with impunity, places England, "the heir of all the ages," in "the foremost files" of cant.

I passed through street after street of this English town, each house containing six, seven, or eight women, their rooms neat and clean, each waiting to sell herself for a shilling. They are not taught to consider it vice; and if it be so, confession and absolution take it away. I shall never forget that sorrowful evening, not the least part of the sorrow being our helplessness to help them. There seems no honest employment for them at Gibraltar, and if they were sent back into Spain there is nothing for them to do there. As I write I feel humiliated as an Englishman, and disgraced as a Christian, to think that my mention of these heart-breaking scenes may be condemned as unreadable by good people at home, and that seemingly religious men, and even women, mothers and sisters (as I learn once more by a letter just received from a well-known literary friend at home) are saying: "There always have been such; there always will be; there always must be." In other words, some mothers' children (not their own) must be damned into the world, damned in it, and damned out of it, in order that they themselves and their children may be free from insult, and that their husbands and brothers and sons may sin in safety.

In the coming agitation for the total abolition of those flagrant Acts it will not be enough to legislate for England alone, but for Gibraltar, and all our foreign possessions. Compared with Spain we cannot, but compared with the Bible ideal, we must and do, with shame and sorrow, "deny" that

"A glorious charter . . .
Is writ in the words, 'I'm an Englishman.'"

R. C. Morgan.

Death.—On the 16th instant, at Weymouth, Mary E. Litchfield Layton, the beloved wife of Rev. T. C. Litchfield Layton, vicar of Semperingham, Lincolnshire.

CHRIST IN THE PSALMS.

By Mr. PHILIP HENRY GOSSE.*

THE saints of God, in all ages, have found the Book of Psalms a peculiarly precious portion of the Word. It stands alone, separating the historical books on one side from the prophetical on the other; itself being very distinct from either. The Lord divided the Scriptures then extant into three parts, saying (Luke xxiv. 44), that all things written in the Law of Moses, and in the Prophets, and in the Psalms, must be fulfilled about Himself. There is no book of the Bible that is so often quoted in the New Testament as the Psalms. More than half of the whole number are quoted (82), several of them many times.

The instinct of the new nature in the believer has doubtless led to the estimation in which this book has been held. Its contents almost wholly consist of direct converse with God—of confessions, prayers, supplications, intercessions, appeals, agonised cries; of expressions of complacency, love, confidence, hope, joy; of praise and thanks on a multitude of grounds; so that these inspired hymns seem to meet the saint in all his moods, in all his needs; to be a vehicle of thought and expression, always ready to hand, for intercourse with the Father of spirits.

Perhaps this instinctive sense of the preciousness of the Psalms is truer than the knowledge habitually exercised upon them. Let us bring the light of the Spirit's very ample use of them in the New Testament to bear on this book of unique structure and unique excellence. As a whole, the collection is usually attributed to David as author—"the Psalms of David": nay, the Spirit has used (Heb. iv. 7) the name, elliptically, just as we familiarly quote a modern author, "in Milton;" "in Gibbon;" "saying in David."

Let our devout attention, however, be engaged not on the literary, or artistic, or musical, or historical, or antiquarian aspects of the book, interesting though these all be, in their season; but on this question: What does the inspiring Spirit propose by inserting this great collection of poems in the ancient Scripture, and by his elaborate and manifold citations of them in the New? What is the secret of the high honour which He attaches to this book, to which the instinctive inner sense of the Christian—often deeper, higher, truer, holier than any clearly defining mental power—so heartily responds? Is not the secret this? The Psalms are the experiences—if of David, only slightly, superficially, unimportantly; often *not at all;* but mainly of the great Son of David, the true "David," *i.e.*, the *Beloved;* the Son of God and Son of Man; the Word become flesh. It may seem rash even to suggest that experience written by David should ever be "not David's experience at all." Yet Peter, on the day of Pentecost, cites the words of Psalms xvi. and cx., not as containing an underlying sense which *might be applied* to Messiah, but as absolutely *not true* of David;† having *no relation at all* to David's personal circumstances; but uttered by him in his prophetic character, *solely* concerning his glorious descendant and antitype, the Christ of God. And this exegesis the Apostle makes "with boldness," as if aware that some among his hearers might be stumbled by it. This oracle of the Holy Ghost, uttered at the very outset of his ministration in the Church, is of great value for determining the question now before us.

It would seem to be a principle of exposition too self-evident to need formal argument, that, if we can satisfactorily identify a speaker (or a person addressed), *in any part* of a Psalm, the same speaker bears the same relation *throughout* that Psalm; unless a change of person is patent on the surface. Thus, if I can be sure that, in Psalm lxix., he who says (ver. 9), "the reproaches of them that reproached Thee are fallen upon me" is the Lord Christ (Rom. xv. 3), I am sure that he who says (ver. 12), "I was the song of the drunkards" must be the very same person. And this not a whit the less because of any real or supposed difficulty in the identification.

Throughout the book we find certain broad, salient features of character and circumstance, occurring again and again, delineated with such precision of individuality that, after a few observations, we cannot help recognising the identity. Thus, the book opens with the portrait of a man, whose delight is in the law of Jehovah, who meditates therein day and night, whose righteous cause is sure ultimately to prosper. Presently (Ps. vii.) we find one appealing to Jehovah to judge him, "according to mine integrity that is in me," avowing that his defence is of God, "who saveth the upright in heart." Then (xv., xxiv.) we hear authoritative challenges, demanding who, among men, can claim to ascend Jehovah's Holy Hill, of right, and to dwell there; and One accepts the challenge, on the ground of his sinless uprightness of walk, his cleanness of hands, and his purity of heart. And lo! we presently discover, as the everlasting doors open to receive this Righteous Man, this King of Glory, it is none other than Jehovah of Hosts Himself!

Now the portrait of this man of spotless uprightness and lustrous holiness is of constant recurrence. Wherever we see the lineaments we may be sure that we have before us that "Lamb without blemish and without spot," who, when He had just "convicted, in their own conscience" (John viii. 9), his rancorous foes, could fearlessly say (ver. 46), "Which of you convinceth Me of sin?" This feature alone will identify Jesus in Psalms 1, 4, 5, 7, 9, 15, 16, 17, 18, 19, 24, 25, 26, 35, 37, 38, 41; and many others.

But this Holy One meets with little sympathy from men. He is "small and despised;" hated without a cause; reproached for his very faithfulness; his love is met with the basest ingratitude; his steps are dogged, his words are distorted, by ever watchful enemies, numerous, lively, strong, unceasing, cruel, unmerciful, implacable, false. Very many Psalms are largely occupied by the godly Man's appeals to God's knowledge of the falsity of the charges brought against him, prayers for protection from their oppressive violence, and for deliverance from the snares which they are privily laying for his feet. It is the bitter hatred of the Scribes and Pharisees in the Gospels (Matt. xxii. 15, 46; Luke xix. 47, xx. 20; John xi. 46), but depicted more vividly, in far fuller detail; and not merely as an historical incident, but as it told upon the wounded heart of the Blessed One Himself, and as it was spread before his Father in secret. For this, see Psalms 3, 4, 5, 7, 9, 10, 11, 12, 13, 17, 28, 31, 35, 41, 71, 109, 118, 119, 129, 140, 141, 143, with many others.

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* From The Mysteries of God. *Hodder & Stoughton.*
† So also does Paul (Acts xiii. 35—37).

SOUTHPORT.—At the Y.M.C.A. in this town very great blessing has been vouchsafed at the Sunday evening evangelistic services. The Lord has richly blessed the efforts of his servants, and at each gathering many have been led to accept the Saviour. The recent meetings have been specially successful.

"AS A MOTHER COMFORTETH."

LITTLE feet, pattering merrily
Down the street,
A fresh little voice ringing out on the wind,
Clear and sweet.
Mother has sent her out, clean and fair,
To have a nice blow in the morning air,
Which is playing now with her wavy hair
And kissing her dimpled cheek.

A horse comes clattering down the street,
Narrow here;
She runs, trying hard to get out of the way,
Full of fear.
But the little feet slip, she falls on the stone,
All muddy and wet, with a little moan,
Feeling suddenly desolate and alone,
And calls for mother to come.

Mother hears quickly her darling's cry,
Brings her in,
And, washing away the mud and the dirt,
Tries to win
A smile from the poor, little, tear-stained face,
And hushes her up in a fond embrace,
Till baby looks up into mother's face,
Saying, "Mother, is God like you?"

Baby words, teaching a lesson sweet,
Echo true
Of the promise given in ages past,
Ever new;
Telling the mourning and once-beguiled,
The aching heart and the sin-defiled,
"As a mother comforts her little child,
E'en so will I comfort you."

Streatham. Janet Clark.

WARNING TO SERVANTS.

WE have been asked by the committee of the National Vigilance Association to give publicity to the following warning:—

(1) In applying for situations at registry offices make quite sure of the character of the office at which you apply.

(2) Do not complete your engagement with any employer without making inquiry as to the character of the household for which your services are required.

(3) Do not be beguiled by advertisements that you see in newspapers, whether in London or the country, promising high wages and very little work. In most cases these situations do not exist at all. The advertisements are put in by people who wish to draw you to their office, and who, when you arrive there, assure you that that particular situation is already filled, but that they will soon find you another. Their promises may lead you into making very undesirable engagements.

(4) If you live in the country be most careful in answering advertisements by letter to get some proof of the respectability of the advertiser. Many an innocent girl has been drawn up to London to her ruin by making engagements by letter with an advertiser of whom she knows nothing. Better by far stay in the country all your life than run any such risks.

(5) Be on your guard against entering any Home connected with a registry office, unless you have taken pains to know its character. Many a girl has gone with her box into such a house in the hope of very soon being provided with a situation. Day after day has gone on, a heavy bill has been run up which she has not enough money to pay, and she is turned out—often late at night—to shift for herself, without money, as best she can, her box being detained by the people of the house.

There are many highly respectable houses in London, and also some temporary Homes for Servants which may be entirely trusted. If you have no means of finding out for yourselves which these are, information will be given to you on the subject at the office of the National Vigilance Association, 36, Strand, Charing-cross, London, where also any cases of fraud or deception by registry offices will be carefully considered, or inquiries will be made (on writing to the Secretary) as to the character of any place advertised in London.

TRUE NATIONAL DEFENCES.[*]

BY REV. CHARLES GRAHAM.

> "Now Elisha was fallen sick of his sickness whereof he died. And Joash, the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof."—2 Kings xii. 14.

THIS Joash was the grandson of the fierce and terrible Jehu. Jehu was the appointed instrument of the Divine vengeance on the house of Ahab, He met Joram, the son of Ahab, who tried to oppose his entry into Jezreel, shot him through the heart with an arrow, and then cast his body to the dogs in the vineyard of Naboth. He had Jezebel thrown from a window, and then drove his horses over her mangled body. He forced the elders of Samaria to send him the heads of Ahab's seventy sons, and then had them piled in two heaps at the gate of Jezreel. He collected together in Samaria all the worshippers of Baal to offer a great sacrifice to their idol, had them arrayed in vestments from Baal's temple, and, while engaged in their idolatrous worship, had them all slaughtered by his guard.

Great was Jehu's professed zeal for the Lord; but strange fire, not that from God's altar, had kindled it. From the sins of Jeroboam, the son of Nebat, he turned not away: he continued the worship of the golden calves set up in Dan and Bethel. But as he had fulfilled his will in cutting off the house of Ahab, God promised to him, that his sons should sit on the throne of Israel to the fourth generation.

As the king of Syria was trying to crush Israel, and destroy its nationality, in the days of Joash, the grandson of Jehu, in order to fulfil his promise it was necessary for God to interfere. God acts through his servant Elisha, making him his instrument to deliver and inspire Joash with confidence and courage.

THE CONFESSION OF JOASH.

The king of Israel had made the discovery that the safety and power of a nation do not consist in the strength of its army, and the abundance of its military stores, but in its possession of men who have power with God. The exodus of Israel from Egypt, and the destruction of Pharaoh and his army in the Red Sea, had taught this lesson. But long before it had been taught, in the history of Israel's great ancestor, when, after Chedorlaomer and his kings had subdued revolted provinces and destroyed opposing armies, Abraham, with his trained servants and the help of three patriarchs like himself, routed Chedorlaomer and his forces, and recovered his nephew, Lot, with the captives and spoils of Sodom. It was impressively taught, also, when, soon afterwards, Sodom and the cities of the plain were destroyed by fire from heaven, because there were not found in them ten righteous persons. The whole history of Israel and Judah was the proof of this truth.

How slow men are to learn that "righteousness exalteth a nation," and that sin is both the disgrace and the weakness of any people. Our own nation is proof in point of the words of Solomon. At the time the plague swept away a third part of London, righteousness was at a low ebb, and sin reigned in England. That was the period when the servants of God were persecuted and cast out for their loyalty to Christ. After the plague followed the fire, when a great part of the city was reduced to ashes.

At every period, when England has honoured God and his truth, He has preserved her from her enemies. All know that in the days of Queen Elizabeth, Spain, then in the glory of her power, determined, by her "Invincible" Armada, to quench the light of the Reformation in the blood of our forefathers. What, then, were the chariots of England, and the horsemen thereof? From all the people of God in the land a cry for help ascended to heaven. Our little fleet fought upon the sea, but prayer ascended from the land. God Himself came into the conflict. He made the stormy wind fulfil his word. He spoke to the slumbering tempests, and they awoke, and dashed many of those great Spanish galleons on the rocks, and with their wrecks strewed our northern shores; others, with their guns and men and warlike stores, sank into the seething waters.

When Napoleon I. commenced his career of slaughter and destruction, three nations united to destroy the power of this country by sea, preparatory to crushing it by land. Napoleon himself sailed with an army to Egypt, stormed and took Alexandria as a preparation for destroying our power in the East. The eyes of Christians in this country were again turned to the Lord. In three separate engagements, the fleets of Spain, Holland, and France were destroyed, and all the schemes of Napoleon confounded. Again the Lord's people in her were the chariots of England and the horsemen thereof.

THE SYMBOLIC ACTION.

Never was there a truer patriot than Elisha: his last thoughts, and last hours are occupied with the interests of his country. His last recorded act is to teach his sovereign and his nation that "the battle is not to the strong, no the race to the swift," that, while all lawful means are to be used, success is from the Lord. But he teaches another lesson, not less important, that true success is never withheld from faith.

It was a custom among the early Romans, borrowed no doubt from older nations, when they made war on any people, to send one of their Faciales to the border of their enemy's territory, and cast a spear into it. A similar symbolic act is here performed by the direction of the prophet. He causes Joash to fill a bow with an arrow, and then, putting his own dying hands on the hands of his sovereign, directs him to shoot through the open window eastwards toward Aphek, a town on the borders of Syria. While the arrow flies through the air, the prophet exclaims, "The arrow of the Lord's deliverance. and the arrow of deliverance from Syria, for thou shalt smite the Syrians in Aphek, till thou hast consumed them."

The prophet next directs the king to take the arrow and to smite upon the ground. This the king does thrice and stops. Elisha is angry. The king is not in sympathy with his spirit and his faith. Joash must have understood that his action was symbolic. Yet he failed to realise its importance. Therefore the prophet says reprovingly, "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite it but thrice."

The victories of the Lord's people are here seen to be victories of faith. The arrow of prayer from the bow of faith reaches heaven and brings down deliverance and triumph. The soul that goes on to pray in faith goes on to conquer. The failure of Israel was that they limited Jehovah. His word was to them, as it now is to us, "Open thy mouth wide, and I will fill it."

Beyond our utmost wants,
  His love and power can bless;
To those who seek his face, He grants
  More than they can express.

Was not this verified in wrestling Jacob? in Jonah brought up from the bottom of the sea? in Manasseh restored from the dungeon to his throne? These are mere samples of the dealings of God with those who call upon Him. When has the promise ever failed?—"Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."

We are told that, at a time when all looked dark for the Reformation, Luther betook himself to prayer; and that one day he came out of his chamber, saying, "We have overcome, we have overcome." Immediately came out the proclamation of Charles V., that no man should any longer be molested for his profession of the Gospel.

This is a time of acknowledged peril to this kingdom, but more particularly to Ireland. Christians and Protestants there, in three provinces more especially, know what the issue, humanly speaking, would be, were they placed at the mercy of a priesthood and people who believe it is meritorious, in the sight of God, to exterminate "heretics," when they have the power. Where, at this hour, is our confidence? Shall we look to our Government? or to an arm of flesh? "The chariots of Israel and the horsemen thereof" are those who, in this country and Ireland, have power with God. Did we look only at our many and great national sins, which our legislature would seem to desire to perpetuate, and the flood of our abominable vices, we might well despair; but, on the contrary, our hope is strong. God has a host of praying people in these kingdoms; and, however He may chasten us for unfaithfulness, if we wait on Him in believing prayer, He will not give us up to the will of our enemies; but will make the wrath of men to praise Him, and the remainder of wrath He will restrain.

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[*] An address delivered in Avenue-road Church, Shepherd's Bush.

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CARING FOR THE TRAMPS.

IN December, 1844, Miss Susan E. Barnett issued an appeal to the guardians, chaplains, and masters of unions throughout the country, calling their attention to a special effort that was being made on behalf of the tramps, an enormous and neglected class, for whom there was so little spiritual provision. Miss Barnett pointed out that under the new system they were wisely detained in workhouses on the Sunday, but that they were generally prisoners, with no religious instruction. The result of the appeal showed a very deep and widespread interest in the work. Miss Barnett received about 170 replies from guardians, chaplains, clerks, and masters of unions in various parts of the country, and very satisfactory results have followed the efforts put forth. It was found that in a few unions some provision had previously been made for this neglected class, while many had been induced by the appeal to adopt means for meeting their spiritual needs. Miss Barnett writes:—

"A spirit of inquiry and deep interest has been generally aroused, which it is hoped will ultimately lead to the recognition of the claims of the tramps. Many whom I have met were 'gentlemen;' several of them have been reduced through misfortune, not misconduct. The public generally appear to think that it is impossible to reach this wandering class, but God has given us this splendid opportunity under the new system, which detains casuals in workhouses on the Sunday. Can we refuse them the Bread of Life? Among the numerous replies I have received from union authorities, is one from Mr. James Woodcock, Chairman of the Workhouse Committee, Birkenhead, who writes that 'he has succeeded in passing a resolution to draw the attention of the Local Government Board to the object, so as, if possible, to move for a National Reform in the matter.' The excellent matron of the Wellington Union called on me to report personally the result of my appeal. On visiting them she mentioned my efforts on their behalf; many of them wept and were deeply affected, saying, 'Now that we know there is one friend who cares for us, we will try and lead better lives.' This induced the matron to point out to them the 'Friend that sticketh closer than a brother.' Suitable religious books, tracts, and cards, or money to purchase such, will be gladly received by me at 2, Eldon-villas, Battledown, Cheltenham."

SHIPWRECKED FISHERMEN AND MARINERS' SOCIETY.—At the last periodical meeting of the General Board of Management the summary of relief granted to distressed shipwrecked fishermen or mariners, and widows, orphans, &c., during the first half-quarter of the current year, showed the large sum of £3,885 directly from the Central Office of the Society in London, and at its several coast agencies, in aid of the numerous destitute shipwrecked crews promptly succoured in their extremity and forwarded to their homes in all parts of the United kingdom.

For the Young.

NACHO AND SUSE.

SUSE'S father and mother live near Blantyre, East Africa, and came to me from their village when I called them to ask if they would like Suse to come with me to Scotland. He is a free boy, and his parents are, what in Africa is considered, "well off"; that is, his father has a gun, a quantity of calico and beads, and more than one wife. Suse came to the mission a very little boy, with blue beads round his neck, and was remarkable from the first for his cleverness and quickness, and for being full of fun. This is still true of him, though he is a little older now, and is about twelve.

His tribe is the Yao tribe: they are called Wiyao, or Ajawa, which is the same word. About twenty years ago the Ajawa came in conquering bands all over the Shiré Highlands, where Blantyre now stands. Perhaps you may remember that men from Oxford and Cambridge formed what is called "the Universities Mission," and sent a bishop, with other University men, to Central Africa to evangelise the heathen. Livingstone went with them, and helped them to choose their station; and you may have read that Magomero, which is only a short distance from Blantyre, was the name of that station. There is peace now between the Ajawa and Mang'anja, but when the Universities men came long ago, the fierce Ajawa, with guns which Portuguese traders had furnished, were driving the Mang'anja from house and home, and carrying away hundreds of them into slavery. The angel that looked over the Shiré Highlands saw burning villages, men dead and dying, and women with their children driven away in slave sticks by cruel masters. This was Suse's tribe. Blantyre now is like a market where both Ajawa and Mang'anja come to buy: they buy peace and the knowledge of God; and we are looking forward to the day when that knowledge, in its ever-powerful working in the heart and conscience, will constrain them by the Holy Spirit to turn unto the Lord.

Perhaps you wonder where the Shiré Highlands are. They form a large plateau with hills and streams to the south of Lake Nyasa. All round the one side, like the serpent in Northern mythology lying round the earth, circles the river Shiré. The plateau breaks off on the east, away towards the sun-rising, with a magnificent mass of mountain called Milanje, and on the north-east reaches to the mountain plateau of Zomba. Thus you see we have a wide tract of land, occupied on the east by the Ajawa, and on the west by the Ajawa and Mang'anja, who meet together at Blantyre.

Nacho's parents are, perhaps, in slavery. His father was a headman. He is one of the Mang'anja tribe, and if you would like to tell the particular branch of that widespread tribe, you would call him a Chipeta. The Chipeta are fierce, but the conquering Angoni, who are sprung from the same Zulu tribes with which we fought in Zululand, came wandering up north, and settled themselves down in the Chipeta country, and Nacho's poor people, with their bows and arrows, had no chance against the spear and shield of these Zulu warriors: thus war swept round the hills of his native land. However, you will be pleased to hear that the Chipeta were able to keep a part of their country, and that the Angoni, have lost so many men in fighting with them, that they have given up trying to conquer. Nacho, however, was caught and sold by them, when a little boy, to Mulilima, the Makololo chief, who set him to herd his goats. But Nacho's heart was too brave for slavery, and, as he had heard about the English in the hills, he and another little fellow ran away from Mulilima, and came to Blantyre. They slept in trees at night, and hid in the long grass whenever they heard any one coming; but they passed safely all dangers—dangers from wild beasts, and dangers from wild men—and arrived at the Mission-station. There Nacho found Dr. Peden, and served him to gain the liberty which all find who serve well.

Perhaps, when you thus know something about them, you may begin to feel what a great work lies before us all in that land. You must work, as well as those who are in Blantyre, by prayer, by giving, and perhaps by giving yourselves. God asks us now, What have you done, what are you doing, or what will you do, for the people of Nacho and Suse?—*Rev. D. C. Scott*, in *Church of Scotland Mission Record*.

ANSWER TO SCRIPTURE ACROSTIC.

"Love One Another."

(1)	Lydia	Acts xvi. 14.
(2)	Obadiah	1 Kings xviii. 3.
(3)	Vashti	Esther i.
(4)	Elijah	1 Kings xvii. 21.
(5)	Olive	Deut. xxviii. 40.
(6)	Nathan	2 Sam. xii.
(7)	Eve	Gen. iii. 6.
(8)	Amos	Gen. xv. 5.
(9)	Noah	2 Peter ii. 5.
(10)	Onesimus	Philemon 10.
(11)	Timothy	1 Tim. i. 2.
(12)	Hannah	1 Sam. ii. 19.
(13)	Esau	Gen. xxvii. 34.
(14)	Rebekah	Gen. xxiv. 22.

Correct Answers received from J.A.B. A.V. G.H.V. E.M.T. E.J.M.S.

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EXPLORATION IN PALESTINE.

THE "Quarterly Statement" of the Palestine Exploration Fund once more reminds us of this work, which has now been going on for many years. It would be impossible to forget the past whilst delving beneath the mounds that cover long-hidden evidences of a nation's greatness; but, however interesting these, it is only as they point onward and upward, to the Divine and the greater glory that shall yet be revealed, that they are of real value. No one can read the pages of this "Quarterly Statement" without feeling the fascination of the subject. The first article contains an account of "Excavations on Carmel," which have yielded rich results; but as we read of tombs, with carvings of the seven-branched candlestick, and of the many remains of pottery, &c., that prove the site to have been once inhabited by large numbers of people, we cannot but think of the fiery Elijah and the God who answered by fire. As showing how great are the difficulties that meet the investigator of Biblical topography. the next article deals with the *vexata quæstio* of the site of the Cities of the Plain.

But the central point of all investigation and exploration in the Holy Land is of course at Jerusalem, and from thence we learn that, while at work for the purpose of constructing a new pavement, "the actual foundations of the second wall described by Josephus as beginning at the gate Gennath and encircling the northern quarter of the town," have been discovered, together with a stone ball, such as the Romans used in the siege of Jerusalem, and three pieces of pottery with the stamp of the tenth legion upon them. Besides other articles, the object of which is to fix the position of places whose site is involved in the deepest uncertainty, there are some notes on Phœnician gems and amulets, together with "A Catechism of the Druse Religion," and an article on "Yoma; or, The Day of Atonement." The principal exploration work of the year 1885 has been that executed by Herr Gottlieb Schumacher, whose memoir, under the title of "Across the Jordan," we recently noticed.

We should not close without reference to the most important work about to be undertaken by a Committee of Inquiry—that of making an investigation, by means of specially qualified agents, into the manners and customs of the various peoples and tribes in Syria and the East. The results, which will from time to time be published in the Society's Journal, cannot fail to be of the greatest value. Those who wish for further information upon Palestine Exploration should communicate with the Secretary of the fund, Mr. Walter Besant, 1, Adam-street, Adelphi, W.C.

POOR IN EDINBURGH.

AMIDST so much, in the present aspect of society, especially as seen in our large cities, that is calculated to cause sorrow and apprehension in the minds of the thoughtful, there is nothing that shines out brighter than the efforts continually being put forth on behalf of the very poorest and most hopeless classes. In "The Story of the Drill Hall Breakfasts" given every Sunday morning during the past eleven years in the city of Edinburgh, we have a striking illustration of this. Principal Cairns says, "No work in our great city impresses me more than the Drill Hall Breakfast, with its kindred works of mercy."

Here, every Sabbath morning, there are gathered together nearly 1000 guests, for whom, though they may never be able to recompense, a feast is made; the average weekly cost has been £13 7s. 6d., and the average weekly income £13 6s. 8¼d. We need not picture the scene, it is, alas! too familiar. Suffice it that in this way, the poor, the ignorant, the drunken, the profligate, and even the criminals of the city have been brought under the influence of the Gospel, and Christ's work has been done in supplying a comfortable breakfast on his own day, to many a poor starving one who knew not where the next meal was to come from. Not only this, but here alone could these outcast ones enjoy the quiet rest and elevating influences of the day.

Many of the features of the work are such as are familiar to all our readers. Early on the Sabbath morning the Cowgate, Grassmarket, West Port, and neighbouring streets are scoured by the workers. In the evening the lodging-houses are visited, and services held. There is a Sabbath-school consisting mostly of those picked up at the breakfasts, and a staff of 120 teachers. Various meetings are held during the week. Many through the word spoken and the encouragement given have been led to Christ, and have returned to give Him thanks who had done such great things for them. Not a few of the rescued ones have been sent out to Canada, where they are doing well; while many of the workers have gone forth to the foreign mission fields. India, China, Japan, the United States, Africa, and the New Hebrides have all been blessed by the labours of men who had learned to labour and to wait amongst the very poorest and most hopeless classes of their own people in the Drill Hall at Edinburgh.

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THE LATE PRINCIPAL TULLOCH.

THE death of Principal Tulloch has made a gap difficult to fill in the ranks of the Scottish clergy. During the sixty-three years of his life he played many parts, and played them all well. While we deplore his lack of evangelical warmth; we readily recognise and heartily appreciate his manly devotion to what he thought right.

After a brilliant student career, he was called at the early age of twenty-one to an important pulpit in Dundee. At thirty-one he was appointed to the Principalship of St. Andrew's University. That was a high position for a young man, but he proved worthy of it. He rapidly came to the front as an ecclesiastical politician. Nature had gifted him with an imposing person and fascinating eloquence. His trained intellect, backed by these qualities, carried all before it on the floor of the Assembly. In the course of a few years he rose to be an acknowledged leader of the Church of Scotland, and in that capacity he exercised great influence. He had a marvellous faculty for all kinds of literary work. The heritage of thought he has left behind is large and varied. It is yet too soon to estimate its proper worth. His histories of religious leaders and movements are full of interest and value. It is by them he will be chiefly remembered. They are honest, and strive to be impartial, but the opinions of the man appear in them too often for the pleasure of the lover of evangelical truth.

THERE IS ENOUGH LATENT POWER in the Church of to-day to carry the world by storm, if it could be aroused. But will it be aroused? Where is another Wesley, Whitefield, Finney, who will come in the old-time power, with new-time expression, and wake the slumbering Church to life and potency? What is evidently needed is a great spiritual man to develop and marshal the latent forces of the Church.—*Independent* (*New York*).

MR. AITKEN IN LONDON.

WELCOME AND THANKSGIVING.

AFTER the great things that Mr. Aitken and his helpers were able to do in America, by the good hand of the Lord upon them, it was fitting that on their return they should meet some of their English friends to render thanks to God for the past, and encouraging the hearts of one another for the future. The thanksgiving meeting, as announced, was held in Willis's Rooms, on Friday evening, and was well attended. The Earl of Aberdeen, recently appointed Lord-Lieutenant of Ireland, had been advertised to preside, and at the appointed hour he made his appearance, followed by Mr. Aitken and others.

Prayer being offered by Hon. and Rev. E. Carr Glyn, of Kensington, the noble Chairman tendered, in the name of the meeting, a hearty and affectionate welcome to Mr. Aitken, Mr. Stephens, Mrs. Crouch, and Miss Parker. He was obliged, he said, to leave at once in order to start for Ireland, where a very serious task awaited him. He shook hands most heartily with Mr. Aitken, and left amid the cheers of the meeting. Mr. T. A. Denny took the vacated chair, and, as a parting word to the noble Earl, hoped that he might have a very happy time in Ireland. Coming from a true son of old Erin, the wish was eminently appropriate, and we hope it may be realised to the full. After a few words from Rev. C. J. Atherton, Mr. Denny said that much prayer ought to be offered for Lord and Lady Aberdeen: if anyone ever needed it, they did now. Mr. Denny then referred to the wonderful success that had attended Mr. Aitken's meetings in New York, at some of which he had himself been present.

Rev. J. Stephens briefly reported on the work among the children, which had been his special department. It was a very prosperous one at Newburg, not so much so at Brooklyn, but also successful at Newark, New York, Nashville, and New Orleans. He said he was obliged to endorse Mr. Moody's remark, that America's great need is the knowledge of the Bible. In one place they visited he met a young woman of eighteen, who had been confirmed, but had never possessed a Bible. One Sunday-school teacher told him that he had never once mentioned the name of Jesus to her class, because she did not love Him herself. None of the teachers in that school ever read the Bible in their classes. One wet evening he conducted a Bible-reading instead of the regular mission service, and there was not a single copy of the Bible forthcoming in the audience.

Mr. Aitken was very cordially greeted, as he rose to rehearse something of the Lord's dealings with them on the other side. On going out, he said, he had felt greatly encouraged and comforted by the assurance of the continuous and prayerful sympathy of Christians on this side. From first to last their reception in America was most cordial, and now he could number his friends on that Continent by the hundred. While there was prejudice at first, it quickly vanished. Americans are by no means such sticklers for precedent as we are in this old country; therefore the missions soon became popular, and his experience led him to believe that, by the blessing of God, a new epoch had been begun in the history of the Episcopal Churches throughout the American Continent. Mr. Aitken proceeded in some detail to refer to the salient features of the work. At the preliminary "Retreat," clergymen, high and low, and broad, were of one accord in desiring to receive a blessing, and to have one imparted to their congregations. He passed in review the first mission at the lovely little town of Newburg, on the banks of the Hudson, and the wonderful time of blessing in New York, especially in Trinity Church, Broadway. Pretty full details have already been published in connection with this latter effort. He told of the memorable closing meeting, at which he read an anonymous letter he had received, describing the fearful results the writer had met with and experienced, through the miserable custom in many New York business houses of setting apart someone to "entertain" their customers from the country. The writer gave a list of about a dozen young men who had been the flower of their kind in the city, who had all gone down to early and dishonoured graves by reason of the contamination thus contracted. The reading of this letter, said Mr. Aitken, produced great sensation in the meeting, and in the city, and he hoped a blow had been struck at the fearful and disastrous custom.

At the close of his deeply-interesting statement Mr. Aitken asked that prayer should be made for the converts in America, and also for the mission limited in South London, which commenced on Sunday last.

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HUNGRY LONDON.

WE continue to receive pressing appeals for help in feeding our hungry people:—

Mr. W. J. Temple, 21, Maud-road, Plaistow, E., states that free breakfasts are being given to poor in Millwall on Sunday mornings, at the Congregational Church Schoolroom.

Mr. R. Bilke, of the Union-hall Mission (18, Greenhill-park Villas, Harlesden, N.W.) desires to give bread, meat and coals, as well as free teas and soup suppers to the many poor in the neighbourhood of the mission halls.

Mr. George Hatton, of St. Giles' Christian Mission (4, Ampton-street, Regent-square, W.C.) sends to us details of touching scenes of misery and want in St. Giles. He and his fellow workers are longing to relieve some of the terrible destitution that meets them on every hand.

Mr. Wm. Catlin, of the Cow Cross Mission (17, Claremont-square, Pentonville, N.), says he will reluctantly have to stop the dinners to poor children unless further aid is given by kind friends.

Mr. J. Atkinson, Secretary of the Christian Community (10, Enfield-road, South Kingsland, N.) states that the mission are giving free teas, soup suppers, bread, coal, grocery tickets, lodging tickets and clothing. The need is in no wise abated, and help to continue the work is craved.

A correspondent states that the inmates of a Home for Blind Women in London have agreed to forego a meat dinner once a week, in order that the equivalent may be distributed among those still more deeply afflicted.

AN AMIABILITY SOCIETY.—A Roman Catholic journal of German Switzerland proposes the creation of a new society for the development of amiability. The following are among its rules: "I will endeavour to look amiable both in society and in solitude, and to secure it by communion with Jesus Christ, rejoicing in his joy. I will never refuse a request for help or service in a dry, harsh manner. I will try to spare as much fatigue and trouble to others as will be consistent with any higher duty. I will study the peculiarities of those with whom I live, and endeavour to conform myself as much as possible to their tastes," &c. Whoever we are, we must learn to exercise this true love at the feet of our Lord in obedience to his word.—*Journal Religieux.*

EVANGELISTIC WORK IN SCOTLAND.

STEPS have recently been taken in Edinburgh to reorganise the Scottish Evangelistic Association, by which so much good work was done in Scotland in bygone years. For some time past its efforts had practically ceased, and in the latter part of 1885 its hon. secretary, Captain Mackenzie, entered into his rest. It was felt that, notwithstanding the welcome fact that there are now other agencies at work in the field of Scottish evangelisation, there is still great need for such a society, and the proposal to resuscitate it met with a very warm response from its former supporters, as well as from other Christian friends interested in evangelistic work.

The Association is strictly undenominational in its constitution and aims, while at the same time it seeks to carry on its operations in cordial co-operation with the various Christian Churches in the land. Its agents are instructed to make this feature clearly known when beginning their work in any place. The Association aims, moreover, at carrying the Gospel message to the villages and smaller towns as wall as to the larger centres of population. In this way it hopes to reach many who at present are in great part outside the sphere of special evangelistic effort. It is believed that much precious fruit might be gathered in rural districts by an evangelist, wise in the winning of the souls, and that through the holding of special meetings in such localities many Christians who have not yet engaged in aggressive work may be led to make a beginning.

The Committee of Management is composed of gentlemen well known in Edinburgh and throughout Scotland for their active interest in evangelistic work, and readers of The Christian in many places outside of Scotland will be interested to know that Dr. Moxey has consented to act as Superintendent of the Association. Communications relating to its affairs should be addressed to him at 5, St. Andrew-square, Edinburgh. At one time the Association employed fourteen evangelists, and it is hoped there is in store for it in the future a sphere of usefulness exceeding that of any period of its past history. Earnest prayer is asked for the guidance of all who are connected with the Association, and for a rich and increasing blessing on its labours.

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BELLEVILLE MISSION, PARIS.

"THIS is what I have been in search of all my life," said a man brought by a friend lately to the Mission. It was well that he found the Saviour he had been in search of, as it was his last opportunity of hearing the "good news," for he lost his life shortly after. "God has opened my eyes to see the lies and errors apart from his truth, and He has given me his Holy Word which is my treasure, so I can now read the Gospel and in prayer find comfort." So spake another. Many such cases might be mentioned. The interest of the people in the general work of the Mission, and specially of the medical department, increases every day. There is an average daily attendance of 190 patients at the dispensary to whom the Gospel is made known while they are being served with medicine, and their ailments seen to, and no less than 2300 copies of the Scriptures were sold to the patients during the past year.

A great loss has been sustained by the Mission by the death of Mr. J. H. Fordham, the treasurer, and funds are greatly needed. I have no doubt some of our friends will gladly help Miss De Broen, whose zeal in the Master's service is so untiring. Her address is 3, Rue Clavel, Paris.

R. P.

THE LATE JOHN B. GOUGH.

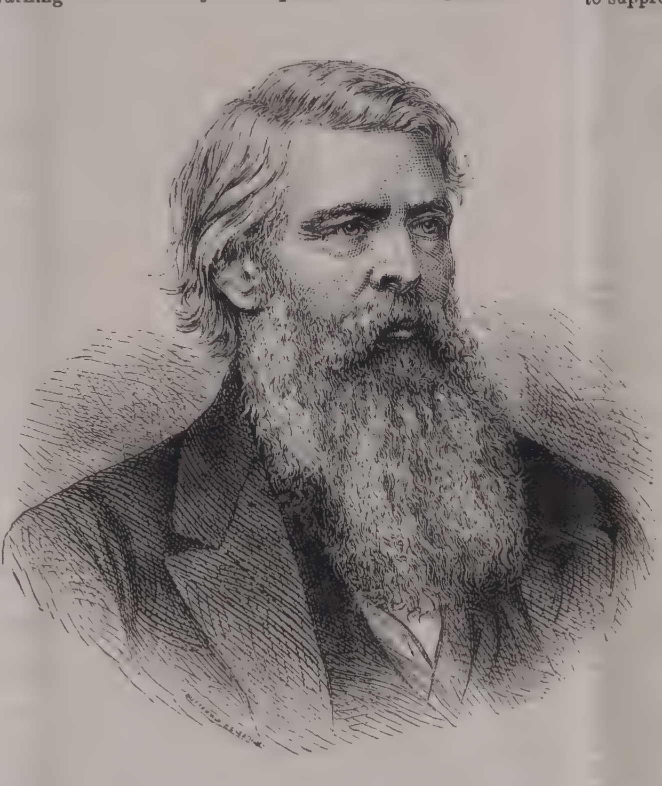
A CABLE message a week ago brought the sorrowful intelligence that Mr. John B. Gough is dead. But, as probably he himself would have elected, he died in harness. While delivering a lecture in Philadelphia there came upon him a paralytic seizure, which arrested him in his work, and silenced his eloquent tongue for ever. It speaks well for Teetotalism, on its physical side, that this man, notwithstanding the excesses of his early life, was enabled for nearly six and forty years to devote himself with unflagging zeal and untiring energy to the service of the cause which he so loved. His life extended to some eighteen months short of the "threescore years and ten." Many have thought and spoken of our departed friend as an American; but in reality he belonged to two continents; and, although chiefly resident in America, nearly twenty years of his life (including in the reckoning the periods of his visits) were spent in England. The first line of his Autobiography* runs thus: "I was born on the 22nd of August, 1817, in the county of Kent, England."

The history of Mr. Gough is at once a warning and an encouragement. It is a warning inasmuch as it shows how, in spite of good abilities and fair opportunities, habits of intemperance will drag a man down, and bring him to the verge of perdition: it is an encouragement as showing that even "out of the depths" a man can be raised up and restored, and become, moreover, a blessing to his generation. As long as the "Autobiography of John B. Gough" exists in the English language—or, for the matter of that, in any other language—so long will there be an authentic history which will tell to the weak, the despairing, and the sinning, how God brought out of the darkness and the horrible pit and the miry clay one who had fainted and struggled, and failed and fallen—even as they have done, and are doing.

On the evening of the last Sunday of October, 1842, a man of five-and-twenty years of age, but looking prematurely old, insufficiently clad, and shivering in the biting wind, was staggering along, objectless and hopeless, through the streets of Worcester, Massachusetts, when a timid little man touched him on the shoulder, and after a word of introduction, begged him to sign the pledge. The well-meant request appeared a hopeless one: the man who made it was without the personal authority which would have given weight to his suggestion; and the one addressed seemed little likely to be moved by such an appeal from such an individual. But God's blessing rested upon the effort of the humble worker; God's power was given to the moody and despairing man to whom the invitation came. The next night, as Gough himself tells us: "In my palsied hand I, with difficulty, grasped the pen; and, in characters almost as crooked as those of old Stephen Hopkins in the 'Declaration of Independence,' I signed the Total Abstinence pledge." The succeeding pages of his Autobiography, in which Mr. Gough speaks of the terrible inward struggles he underwent to hold firm to his resolve—of the gnawing, ravening pangs of thirst, which consumed him; of the yearnings for some liquid stimulus to refresh his parched tongue—are equal to, yes, and are even more thrilling than, the records of the life-and-death struggle with over-mastering appetite given in De Quincey's "Confessions of an English Opium Eater." Where Gough succeeded no human being need despair.

No wonder that—as in the case of De Quincey, when struggling against his opium-thrall—there were some instances of failure in Gough's first wrestlings with the drink fiend. These failures—there were two—are honestly confessed in the "Autobiography." But there remains the grand fact that for more than forty years Gough lived an emancipated man, and was busily occupied in testifying against the evils of intemperance—against the vice of drinking.

And what a testimony he bore! Both in America and in England, for hard upon half a century, men hung upon his lips, and drank in his marvellous utterances. With a wealth of words and a copiousness of vocabulary which took people by surprise, he poured forth a flood of impassioned oratory which carried his audiences along with him. *The Daily News*, of last Thursday, somewhat misstates the case, in saying, "his style of oratory was not attractive to the educated classes." Against that judgment may be put the opinion of the late Lord Chief Baron, Sir Fitzroy Kelly—himself no mean judge of oratory—who, after having occupied the chair at a lecture by Mr. Gough, at Wisbeach, said they had that night listened to "such eloquence as had rarely been equalled—never surpassed."



To use an American figure of speech, Gough "wrote his record" upon the generation in which he lived. By his winged and living words hundreds, yea, thousands, in Britain, in the States, and in Canada, were aroused to a sense of their manhood, and strengthened to shake off the shackles which bound them; whilst in scores of English-speaking homes comfort and peace and blessing reign as the result of the work of John B Gough. And many of the prominent workers in the Temperance cause to-day date their first impressions and impulses to the time when they were awakened to a sense of their responsibility by the stirring words of our friend, at whose sudden departure from this earthly sphere a whole world mourns. To his sorely bereaved wife and nieces, who ministered so untiringly to his comfort and happiness in his declining years, we tender our deepest and most heartfelt sympathy.

YORK.—A three weeks' mission is being conducted by Mr. Frederick Monk, in the parish of All Saints, in this city. A number of young men from the York Y.M.C A are rendering valuable help, and the meetings are well attended.

POVERTY AND DRINK.

THE Social-Democratic Federation put forth a manifesto, and convened a meeting of employed and unemployed in Hyde Park for Sunday last. In this manifesto, there is an omission as to one of the most fruitful causes of destitution, to which I would beg leave to call the attention of these social reformers. Let anyone open a map of London showing the public-houses in the metropolis, exclusive of licensed hotels and grocer's shops, and he will see one of the most appalling pictures he ever looked upon. The map dotted with red spots presents an appearance which can best be compared to the face of a person suffering from measles; and each red spot is a public-house supported, and often doing a roaring trade, out of the pockets of the very class who are the warmest adherents and followers of the Social-Democrats.

Far be it from me for a moment to underrate the sufferings of those who are really willing to work but cannot procure work. But these are not the followers of the Social-Democrats; on the contrary, they have emphatically repudiated all connection with them.

Let Messrs. Hyndman & Co. go to the root of the matter. Let them say the public-houses are the ruin of our men, and the licensed grocers the ruin of our women. Let us band ourselves together to suppress this perpetual drain on the pockets, the energies, the health of the poorer classes, and a blow will be struck at pauperism such as never was struck before; the root of the evil will have been reached, and real destitution and want will have been brought within remediable limits.

L. L.

TEMPERANCE NOTES.

Nearly 800 persons have signed the pledge at Lambeth Baths since the opening of the present series of meetings.

It is said that while in New York Archdeacon Farrar induced his host, Mr. Cyrus W. Field, to become a total abstainer.

The Journal of Heredity (Chicago) is a new magazine intended to teach the science of questions relating to the use of strong drink.

In an address at Manchester, Mr. Joseph Thompson, the traveller, lately described the African Coast gin trade as "a blot on Christian civilisation."

There is not a liquor dealer or a saloon keeper in either House of the New Jersey Legislature, although there is one hotel keeper in the Assembly.

A correspondent urges the well-to-do not to give stimulants to the sick poor. She visits in a large parish, and finds the practice a great hindrance to her work.

An influential deputation of ladies and gentlemen lately waited on the Liverpool School Board, to urge systematic Temperance teaching in the schools. They were favourably received.

The police in several quarters have secured the conviction of publicans, for allowing raffles on their premises. The law on the subject is so clear that it only needs the police to do their duty.

Rev. D. W. Barrett, author of "Life and Work Amongst the Navvies," urges the erection of a Temperance shanty wherever the navvies are employed in numbers. They have few resources, and consume enormous quantities of liquor with evil results to the locality.

STAG HUNTING.

SIR,—Mr. William Saunders, M.P., has written to *The Reading Mercury*, a letter in reference to stag hunting, an extract from which you have transferred to your own columns and commented upon. The extract runs thus:—"As the train passed on the poor beast was dancing . . . *with the certainty that in a few minutes, while still alive, its quivering flesh would be torn from its graceful limbs by the trained and remorseless enemies of its kind.*"

Mr. Saunders, no doubt, describes accurately what he saw, but in proceeding to describe what he did not see, he writes mischievous nonsense. Stags are kept for the purpose of giving horsemen galloping exercise, not to be torn to pieces by hounds; they often give that exercise for many seasons, never receiving a scratch from hounds, and die at a good old age in their paddocks.

Yours faithfully, Henry Noel.

17, *Westbourne-terrace, W.*

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* Autobiography of John B. Gough. Revised by himself. Paper covers, 1s. *Morgan & Scott.*

The Christian.

February 25, 1886.

CONTENTS.

Mr. G. Holland (*With Portrait*) .. 1
Mr. Holland on Starving London .. 2
Bible Studies.—6 5
Letters from Abroad.—1 5
Christ in the Psalms.—1 6
Poetry—"As a Mother Comforteth." 6
Warning to Servants 6
True National Defences 7
Caring for the Tramps 7
For the Young 8
Exploration in Palestine 8
Poor in Edinburgh 8
The Late Principal Tulloch 8
Mr. Aitken in London 9
Hungry London 9
Evangelistic Work in Scotland 9
The Late J. B. Gough (*With Portrait*) 10
Temperance Notes 10
Notes and Comments 11
Mr. Cook's Boston Lectures 12
The Southern States 13
Mr. Hammond at Finsbury 13
Seventeen Years' Retrospect 13
A Devoted Missionary 14
A Batch of Mission Reports 14
Obituary 14
The Evangelistic Field 15
Notes on Daily Readings 16

THE LATE JOHN B. GOUGH.

"There are tens of thousands of persons in this country to whom the news of the sudden death of Mr. J. B. GOUGH will bring a sense of public loss. . . . . The Temperance movement owes to his genius a great and lasting impulse. . . . Few men have done more than this Temperance lecturer to leave the world better than they found it."—*Vide Leader in "Daily News," February 18.*

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"*It is the most touching, thrilling narrative we ever read.* Talk of the sensational in tales, novels, and romances—none of them is as stirring, is filled with incidents of such extraordinary interest, as this life story. We will venture to say that the presentation to either a young man or a young woman of such a handsome and useful book as this, will effect more good—will cause to live more indelibly in the memory the lessons which are taught by loose and intemperate habits—than any number of angry reproofs and warnings."
Bolton Guardian.

"As a life-story we have seldom seen a more riveting book. It is characterized by an absence of self-assertion, and a real desire to present his life as it was—for the warning and encouragement of others."
Church of England Temperance Chronicle.

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George Holland thankfully acknowledges receiving a Parcel of Clothing from an "Unknown Friend"; a Double Perambulator for the "Dovecote"; G. D., 10s.

The Day Ragged Schools are open in morning from 9 to 12; in the afternoon, from 2 to 4.30 Hungry Children are fed. The work among Elder Girls and Young Women, on Mondays, Wednesdays, and Thursdays at 8.30 p.m. The Infant Nursery opens at 7.30 a.m. Men's Bible Class on Fridays at 8. Poor Women's Sewing Classes on Mondays and Wednesdays at 3 p.m. Mission to Inebriate Women Meeting on Thursdays at 3 p.m. Evangelistic Services, Sunday at 7 p.m., &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LAMB AND FLAG RAGGED SCHOOL AND MISSION, 10, Red Lion-street, Clerkenwell, E.C.

The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. Sherrard, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park

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58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work by two years' curriculum. Ladies so desirous may attend midwifery course and cases alone.—Dr. Griffith, Hon. Sec.; Treasurer, G. J. Green, Esq., London & County Bank, 3, Victoria-street. Funds urgently needed.

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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement E.C.

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

MR. FRANK WHITE will lecture upon Scenes and Incidents of American Travel, profusely illustrated by many beautiful dissolving views, in the Talbot Tabernacle, Talbot road, Notting-hill, on Monday, March 1, at 7.30 p.m. Tickets 6d. each. Children half-price. Proceeds to Cornwall Hall Mission, and work among the poor and unemployed.

MISS DE BROEN'S Belleville Mission, Paris.—A Stall will be held at the United Sale in April, Duke of Wellington's Riding School, Knightsbridge. Useful fancy articles thankfully received for Miss de Broen, by Mrs. Bethune, 7, Collingham-road, S.W., before April 5.

MISS VON FINKELSTEIN'S last Lecture in England in Exeter Hall, March 16. Tickets 1s. Numbered seats 2s. 6d. To be had on application at Exeter Hall.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Railway Mission Hall, 103, Fairfield-road, Bow, E., Wednesdays, 7 p.m.

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THE REV. M. WASHINGTON, Vicar of St. George's, Tufnell-park, strongly recommends a Lady who is seeking a morning engagement in town as Governess (boys or girls). No music.

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"I have read your little book lent me by a friend, and I do heartily desire to thank my God that it was put into my hands. My heart goes with every line of it. I do trust and believe it will be blessed wherever it is read. There is so little of man in it, and so much of God."

"Oh, how I bless God whenever I read anything which tells out his full salvation clearly!"

"It seems to me just the kind of book to put a solid Scriptural foundation under the faith of those who are conscious of a real and godly change of heart and of an eager desire to be only the Lord's."

"I like it because it *is* Scriptural."

"Thank you so much for your little book. It has helped me to realise more fully 'the glorious Gospel of Christ.'"

"I like it exceedingly, and have been much profited by it. The Lord will, I believe, make this 'your work of faith and labour of love' a great blessing. It will tend to cause Christ's Bride to make herself ready for her Lord."

"I have read the 'Proofs,' and they have opened my eyes greatly to what may be obtained by *faith* and *prayer*. I have no doubt they will prove a great blessing to many, and I will circulate them as much as I can."

"I am so grateful for your little book. It is so helpful. I pray and trust that the Lord will bless it abundantly to his glory."

"I have read it carefully, and can find nothing of man in it, but all in it to be the revealed power of God. I have received great encouragement and strength from the reading of it. It is a golden prize for all believers who receive it."

"Some little time back I saw advertised your book, 'First Sheets of Scriptural Proofs.' I wrote to you for one, and I do thank my God for ever being led to have in my possession such a book. I must tell you, dear brother, that since having your book I have realised—praise God!—those grand promises Deut. xxx. 6 and Ezek. xxxvi. 25—27. I do thank my God for a heart to believe, and I have proved *his willingness* to give and his *power to keep.* Praise his dear name!"

"I am greatly enjoying it—always find comfort as I open upon any page. How truly God helped you in writing it. I am sure it must accomplish good wherever it is read."

MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blasts and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE
THROUGH THE PRESENCE OF THE
MISSION VESSELS

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Sir Edward Birkbeck, Bart., M.P.*

FUNDS are greatly NEEDED to enable the Mission to place a Vessel with every fleet.

E. J. MATHER, Director.
181, Queen Victoria-street, E.C.
(Next door to Blackfriars Bridge.)

WORKING MEN'S MISSION,

COLLINGWOOD STREET,

NEW CUT.

President—C. H. SPURGEON.

Superintendents—The BROTHERS T. & J. YOUNG.

Treasurer—F. A. BEVAN, 54, Lombard Street, E.C.

Owing to the great distress now surrounding the above Mission, the Superintendents are compelled to appeal for help in their efforts to alleviate it. We have given this winter, Provisions, Meat, Teas, Clothing, &c., to a large number of the deserving poor; we have also established a Soup kitchen, which supplies Soup and Bread to a large number of poor people, twice a week; and on Tuesday last we gave a Tea to 600 poor children. We are urgently in need of funds to carry on the good work of feeding the hungry poor.

Donations will be thankfully received by the Treasurer, Mr. F. A. Bevan; Provisions, Clothing, or Money will be gratefully received and acknowledged by the Brothers Young, 16, Queen-street, Blackfriars-road, S.E.; or donations may be sent to the Editor of The Christian.

Notes and Comments.

IN order to make room for the very interesting and timely address by Mr. George Holland on the prevalent destitution in London, we have been obliged to omit many articles, and among them the third instalment of Rev. Mark Guy Pearse's recent utterances at Exeter Hall. We shall resume the publication of these after having got out of hand our report of the Second Advent Conference at Mildmay, which takes place next week.

One of the most attractive items in the programme of this Advent Conference is likely to be the Explanations, each afternoon, of the large model of Solomon's Temple, by Mr. Thomas Newberry.

Parents in the provinces whose sons reside in London have reason to follow them with very prayerful solicitude. Subjects calculated to violate all sentiments of taste and morality are being tolerated on the stage. A late attempt has been made to introduce a most detestable French play. It has happily failed; but such attempts deserve the severest reprobation. The tendency of the modern stage, both here and in America, is to cover grossness with fascination, to pander to the vile tastes of the corrupt, and to sound a death-knell to the purity with which youths leave their country homes.

"The Lamb slain from the foundation of the world" (Rev. xiii. 8). How pleasant it is to turn from the writings of the sceptics, big and little, who one and all seem carefully to avoid touching upon that aspect of Christ in which he appears as the Sinbearer, to a beautiful reference by our greatest living prose writer to the purposes of God in Christ. The passage, which is taken from "Modern Painters," separated from its beautiful context, reads thus:—

> As we read the mighty sentence "Let the dry land appear," we should try to follow the finger of God as it engraved upon the stone tables of the earth the letters and law of its everlasting form, as gulf by gulf the channels of the deep were ploughed, and cape by cape the lines were traced with Divine foreknowledge of the shores that were to limit the nations, and chain by chain the mountain walls were lengthened forth, and their foundations fastened for ever; and the compass was set upon the face of the depth, and the fields and the highest part of the dust of the world were made; and the right hand of Christ first strewed the snow on Lebanon, and smoothed the slopes of Calvary.

In looking over some printed sermons, recently preached, it has become very obvious that discourses now proceed from the reputedly orthodox pulpit which have the mark of two diametrically opposite schools. There are sermons that give no hint that the spirit of Christianity can be discerned by the spiritual man only. The doctrine of the New Birth, notwithstanding its profound import and relations, is almost habitually ignored. Discourses are made interesting by illustration, and the unfolding of moral duties, but are utterly destitute of truths calculated to bring the hearers into humbling, and life-giving communication with the Spirit of God.

On the other hand, there are preachers who appear to be throwing off the emasculating fetters of modern pulpit fashions. They perceive that amusements have become so ensnaring, and commercial maxims so doubtful, that spiritual ruin faces even their respectable seatholders, unless they are touched by the higher influences and emotions which "the spirit of life in Christ" imparts. There is some hope that such preachers will restore the power of the pulpit, and the well-nigh lost ideal of the true Christian life.

The difference between modern funeral sermons for ministers of religion and those preached in the last generation are mournfully suggestive. In earnest days of evangelical fervour, the best memorial of ministers was their work in the Lord—the souls sanctified, the saving efforts originated, the men won unto righteousness. Now we read discourses concerning deceased ministers in which the matters eulogised are their learned tastes, their intellectual gifts, their love of art and literary acquirements. It will be a dangerous time when a minister of religion is regarded chiefly as a man of letters, and not as one watching for souls.

"Thy will be done." Charles Kingsley once said that he never prayed until he learned to pray in those words, all possible prayer being contained in them. How many of us use them morning after morning, and night after night, without ever thinking what would be the result to ourselves if God took us at our word, and answered us by compliance. The unworthy object we have struggled for, and obtained, would be taken away; the mean and ignoble act performed for reasons of policy; the selfish sin for which we sold our Saviour; the wrong we did those over whom we have had power given us; the harm worked even unwittingly, or which flowed from our want of care to make profession and practice accord: all these would be cancelled, and instead of what seems to be success in men's eyes, but which may be miserable and criminal failure in God's sight, there would, perhaps, be the blame of men, the loss of money, the loneliness which comes to those who, deserting worldliness, follow Christ in the way. Which of us, thinking of possible loss and mortification, probable trial and trouble, to ourselves by boldly following closely after righteousness, instead of being men servers, would then kneel down and calmly say, "Thy will be done"? And yet, which of us would, after a moment's thought, dare to say the words in any other spirit?

In times of danger, and on the eve of great events, the hearts of faithful men have often been moved to send forth a trumpet-cry of appeal to the Church of God. IS THE SPIRIT OF THE LORD STRAITENED? by Rev. W. CROSBIE, of Brighton (*Hodder & Stoughton.* 2s. 6d.), is a call to prayer of remarkable timeliness. Soul-stirring, intense, Scriptural, humbling, and animating, it is one of the most opportune books of the period. Such a book may well be in the hands of all pastors, and should be introduced to theological colleges. Special meetings of churches might be called to hear its eloquent words of fervour. Men of wealth could not do better than assist its immediate circulation. There may be an occasional difference as to aspects of truth presented; there will be none among evangelical believers that the true glory of this dispensation is the Holy Ghost, that there are laws which govern the bestowment of his blessings, and that there are imperative reasons just now which should engage all Christians in a united and extraordinary cry for his saving grace.

The third annual Convention for the study of prophetic Scripture, at the Conference Hall, Clapham-road, has been fixed for June 15 to 17 next, the week preceding the annual Mildmay Conference. The subjects suggested for consideration are the following:—

1st day.—The Personal Pre-millennial Advent of our Lord Jesus Christ. The Manifestation of a Personal Anti-Christ. Has all Prophecy a Retrospective and Historical Fulfilment as well as a Future one?

2nd day.—The Character of the "Great Tribulation:" will all the Lord's people who are on earth at the time pass through it? The Signs of our Times compared with the Signs foretold of the Last Days. What is the connection between the city called Babylon and the Beast, or Anti-Christ? Where will Babylon be situated?

3rd day.—Israel's prospects and place in the Millennium. Is the Holy City which John connects with a New Heaven and a New Earth (Rev. xxi.) to be connected with the World during the Millennial period? What Nations will Satan deceive after the Millennium?

A remarkable conviction has seized the mind of a young Swedish engineer. The Birmingham *Daily Post* states that he has been exploring in Palestine the site of the Temple and the surrounding locality, and has come to the opinion that the ark of the first Temple is buried in the valley of Hinnom. It does not appear on what grounds he has come to this conclusion. There are, doubtless, proofs yet to be revealed, which will connect the early ages of Scripture with our own, and will come as a new voice from God to our times.

We observe that a new departure is to be made by the Committee of the Palestine Exploration Fund. Inquiries are to be made with regard to the customs, the industries, the arts, and manners of the people of Palestine and Syria. We may remind ourselves of the cry of triumph which would have arisen from the enemies of the Faith, had the results of topographical inquiry contradicted the Old Testament. Investigations have hitherto gone in an entirely confirmatory direction, and they will do this increasingly in the new and interesting researches now to be undertaken.

In the recently published report of the Mansion House Committee on the permanent distress in London, it is stated that "female labour is wretchedly paid." Unfortunately, it did not need a large committee to discover that fact, for, as we have frequently urged in these columns, the result has for long been only too evident in our streets and our hospitals. All those who have any practical experience of the terrible condition of our female workers have long since banished the word "paid" from his or her vocabulary. "There are hundreds of women who work for three-farthings an hour, and find their own needles and cotton," making shirts at three-farthings each, and lawn-tennis aprons "elaborately frilled," at 5½d. a dozen, less the sweaters' and the middlemen's profits. This also, unfortunately, is not a new discovery, for we have commented upon it and its baneful effects until we are sick at heart. Still, we rejoice whenever we see greater publicity given to the shameful fact.

Here, in our very midst, whilst we can find time in Parliament and out of it to waste in discussions upon theories of the representation of minorities, women and girls are dying almost like flies, and though their death is due to preventible hunger and compulsory vice, our legislators in Parliament and would-be reformers do not grapple with a question which so vitally affects our national life. If these starving and dying shirt-makers were in Bulgaria instead of in London, probably there would be little difficulty in taking some practical steps to minister relief, but they have the misfortune to be living and dying within a gunshot of Westminster, and many of our legislators appear to think the principles of "Political Economy" far more inspired than the precepts of Jesus Christ.

We have upon several occasions stated that the position taken by the Roman Catholic priests with regard to the agitation in Ireland will have a very grave and injurious effect upon the Romish Church in that country. Already in Ireland, as in England, the result it was easy to predict is beginning to be visible. When educated Roman Catholics see their Church not only condoning, but absolutely suggesting courses of conduct against which the moral instinct of even a child would revolt, or, what is still more surprising, when they see a Church which claims to be infallible to-day condemning, and to-morrow approving, the same action, they must indeed have fully learned the doctrine of passive obedience, if they refrain from questioning, not only the singular position of that Church, but their own attitude with regard to it.

Not only have Roman Catholics been engaged in bitter public controversy with the Archbishop of Dublin upon political questions, under which their rights as citizens conflict with their duties as Romanists, but the leading organ of the Romanists in Ireland, the Dublin *Freeman's Journal*, is now fighting bitterly with *The Tablet*, and endeavouring, to use the words of one of its editorials, "to tear from this hypocrite the mask of religion."

When we read the remarkable utterances of Archbishop Walsh at Thurles and elsewhere with their references to what the American Fenians generically term the "resources of civilisation," and when he and other Roman Catholic bishops in Ireland seem to find in the Sabbath the fittest day for political speeches, it cannot be wondered at that *The Tablet*, and the old-fashioned Catholics represented by that journal should be asking whether it is they or their brethren in the sister island who have slipped outside the pale of the Church.

One of our Democratic journals has discovered that the public-house system and the publican are simply instruments in the hands of the governing classes to prevent men "from seeing or seeking those rights and powers to which they are justly entitled." This would be amusing if we could forget what sorrow, sin, and suffering result from the drink traffic; but the fact is the working classes can, if they will, free themselves from the burden of over a hundred millions annually, the taxation which, by their drinking habits, they inflict upon themselves.

All the frequenters of Mr. Moody's meetings will recollect his dramatic illustration of pouring water into a tumbler to get the air out. It was putting in a materialised form the famous saying of Dr. Chalmers about "the expulsive power of a new affection." It seems to us that in dealing with the prevalent social evils of the day we have too much overlooked this principle. We agitate, and rightly, for greater restrictions, or for the complete suppression of the promiscuous sale of strong drink; but if we were to secure the closing of all the public-houses, what have we to put in their stead?

The Free Library movement is a step in the right direction, and it is one that might be indefinitely extended; especially if there can be amalgamated with it some method for giving honest refreshment and harmless recreation for the people. A most interesting work on the subject of FREE PUBLIC LIBRARIES has just been compiled by Mr. THOMAS GREENWOOD (*Simpkin, Marshall & Co.*). It gives copious and reliable details as to the necessary steps towards forming such libraries, and may be commended to the attention of all local reformers.

Not for two hundred years have the Houses of Convocation of Canterbury entered on such a comprehensive scheme of Church Reform as that which was last week inaugurated. The scheme embraces the subjects of patronage, security against the appointment of improper incumbents, power to remove incompetent or negligent clergy, precautions against diversion of incomes, reform in relation to endowments, further concession to Convocation of internal regulation of the Church, and the assignment to the laity of a more clearly defined share in ecclesiastical administration.

The decision to admit the cry for Reform is an eminently wise one. About Disestablishment there are differences of opinion, but in reference to reform moderate men of all parties will wish for success. To adapt the Episcopal Church to the needs of this age may prove the most fruitful of undertakings that recent years have known.

Regard for public morality constrains us to speak plainly about the Crawford-Dilke divorce case recently decided. Mrs. Crawford, a young wife, confessed to shameful sin, and at the same time named Sir Charles Dilke as her tempter. Her confession was so detailed and consistent that the Judge who tried the case (without a jury) said he felt bound to respect it. Corroboration, however, was not tendered, and the co-respondent, on the plea that no legal evidence was before the Court, made no statement in defence. Then came the verdict: the woman guilty, but the man, whom she asserted to have led her astray, has nothing against him! Her confession stands good against herself; why should it not have equal force against him? According to his accuser, his conduct was far guiltier and more shameful than hers. Why, we ask in the name of simple justice, condemn the lesser criminal and acquit the greater? Is it because the greater happens to be an able man and a prominent politician? Has it come to this, that English law condemns the weak, but supports the mighty in their wickedness?

We cannot, in the absence of legal proof, absolutely affirm that Sir Charles Dilke is guilty of the charge made against him. But he is under terrible suspicion. This arises as much from his own conduct as from that of his accuser. In August last he promised the Chelsea electors that in due time he would give "a detailed reply" to the charge. Why, if innocent, has he broken this promise? If the charge be untrue, should he not be in haste to deny and confute it? Meanwhile, we hope good men of every political opinion will insist that he shall retire from public life until he clears his character from the stigma that now rests upon it.

We hope, too, that Mr. Justice Butt, the presiding Judge in this case, will be made, by the force of public opinion, to feel the extreme gravity of the offence he has committed in thus dealing out unequal justice. While in one respect there is ground for humiliation at such a miscarriage of justice, a hopeful feature of the case is the loud outcry raised, with some deplorable exceptions, by the London and provincial Press, at such a scandalous decision.

MR. JOSEPH COOK'S BOSTON LECTURES.

THE first of the present series, reported fully in the New York *Independent*, was on "Saving Faith." In a fresh and brilliant way Mr. Cook re-traversed ground with which he has made us familiar; but, as the lecturer does not favour speculation in theology, that is not a matter of surprise. Four of his eighteen syllogistic propositions will indicate the bed rock on which his argument was based: "(6) Salvation for man is permanent and perfect deliverance from both the love of sin and the guilt of it. (7) Perdition is permanent subjection to the guilt and love of sin and their consequences. (8) It is clear that when we are delivered from the love of sin we are not thereby delivered from the guilt of it. (9) Deliverance from the guilt of sin we cannot demand in justice; if it is attained at all it must come from grace." Saving faith Mr. Cook designated as "Confidence in God" and all that it implies.

The prelude was on "Helps and Hindrances to Revivals." The supreme need of the day, said the lecturer, is the Christianisation of Christendom. He maintained that those churches which hold unevangelical views have been powerless in propagating spiritual force. "Nowhere are the systems of speculation producing revivals." He paid a warm tribute to the recent mission in America of Mr. Aitken, "whose system of thought and effort was in its details very nearly parallel to that of our great evangelist, Mr. Moody, whom may God bless in his roving commission from side to side of the world."

In the interlude Mr. Cook referred to the question of Home Rule in Ireland, which he favours on certain conditions. He thinks that probably the British Empire will become a Federation on a plan resembling that of the American Constitution. "Let the sun never set on the prayers that humanity offers for the good of the Empire on which the sun never sets."

TWENTY-FIVE YEARS' SERVICE.

AT a very interesting gathering at Burlington Hall, Saville-row, last Friday evening, Mr. J. PEARCE, Secretary of the West-end Y.M.C.A., was presented with a gold watch, a purse of money, and a copy of the Revised Version of the Bible, as a token of affectionate esteem, on the completion of a quarter of a century of service among young men. As a previous Secretary of the branch, Mr. H. F. Bowker fitly presided. Mr. Howard Williams read letters from many absent friends, expressing much appreciation of Mr. Pearce's faithful, earnest labours. In cordially responding to the presentation, Mr. Pearce said that, by the generous help of friends of the work, the debt of £500 on the branch had been cleared off; he therefore felt free to accept of the kind testimonial, though he had always been assured of their confidence and love.

A good part of the evening was taken up with short addresses from gentlemen who in former days had received spiritual benefit from the work under Mr. Pearce.

CORRECTION.—In a paragraph last week announcing the departure of two lady missionaries for China, the name of Miss *Tatchford* was mentioned; it should have been Miss *Tapscott*.

THE SOUTHERN STATES.

MY DEAR SIR,—You will rejoice to hear that the work in these Southern States is deeply interesting and encouraging. In the cities visited so far every available building has been taxed to its utmost capacity, and yet many have found no room. Frequently I have preached four and five times a day in order to meet the desire of the public to hear the Gospel. By classifying the people and holding special services for men and for women, &c., we are able to reach large numbers in each community. At the University of Virginia I preached on several occasions to the students, when many confessed a desire to accept the Gospel of Christ.

My wife, who has been with me addressing in each place large assemblies of ladies, besides mixed audiences, is about to return to our northern home at Manchester-by-the-Sea, Mass., while I start for Galveston, Texas, and other far southern points to follow up the labours of friends Moody and Sankey. My brother Thomas is also full of appointments in these regions, so that we are expecting the South to share largely in revival blessing.—Yours in best bonds, George C. Needham.

Charlottesville, Va., Feb. 4.

WHITE AND BLACK.

A correspondent of the New York *Independent*, in reporting the successful series of meetings held by Messrs. Moody and Sankey at Nashville, Tennessee, writes:—

"There are in Nashville and its suburbs between fifteen and twenty thousand coloured people. They have about twenty churches. All these were excluded from this shower of grace. Here the white Christians have no dealings ecclesiastical with the black ones. Between them a great gulf is fixed, a chasm so wide that as yet not even the Gospel of the all-loving Christ has been able to span it. While the white Christians have been melting in meetings full of God's love, the black people outside have been growing hard under a sense of insult. You may show them a score of good reasons why things are as they are, you may argue them into silence, but the feeling is there yet. At a meeting held among them the course pursued was called "unchristian and unkind." They are sought by politicians for their votes in the meetings where all gather together. Are white Christians less anxious to save their souls? One coloured man asked, Is there to be a separate place for coloured people in heaven? Are the carpets of the First Presbyterian Church too fine for black sinners to tread on? Can men love God, whom they have not seen, and hate their black brethren, whom they have seen? Could God have anything to do with such a meeting?

"Cannot friends be raised and arrangements made so that we can have a free Gospel as far at least as Northern evangelists are concerned? The Y.M.C.A., of the South, does nothing for the coloured young man. He is excluded from its rooms, its conventions, and all its affairs. He looks on it with distrust, if not hatred. The old class of coloured people care nothing for these things. Shall we teach the new, which is growing, to hate the white people and become, perchance, leaders in a future war of races? May God forbid."

MESSRS. MOODY AND SANKEY IN MEMPHIS.

A telegram from a Memphis correspondent to the New York *Independent* says:—

"The three days' meetings held by Messrs. Moody and Sankey, in Memphis, have been greatly blessed and most satisfactory, both to the evangelists and to all the pastors of the city. The attendance was very large, many of the meetings overflowing to an adjoining church. The services were chiefly for Christians; but successful efforts were made to secure the attendance of others, with good results, and there are a number of conversions. A meeting was given to the students of Lemoyne Institute, coloured, where a precious work was already in progress; also a general meeting given to coloured people on Sunday; and there was a great crowd, with an overflow. Mr. Moody is very hopeful for his Southern trip. He will carry the South."

REV. SAM JONES IN CINCINNATI.

A telegram to our New York contemporary says:—"The 'Sam Jones' revival meetings here are phenomenal in good results, and are exciting the wonder of the community. Mr. Jones and his co-worker, Sam Small, an ex-journalist of superb talents and finished oratorical powers, have instrumentally effected hundreds of conversions.

"The interest in the meetings is intensified daily. No hall in the city is large enough to hold their audiences. Mr. Jones intended to conclude his labours on Sunday, February 7, but the vast audience, by a spontaneous uprising, requested him to remain another week. This voiced the sentiment of the community. The city is being stirred from the levee to the hill tops. Five thousand men at the 3 p.m. services on Sunday last, all rose in mass, promising a new life. There were 8000 in Music-hall again Sunday night, and more than 5000 turned away. 500 penitents stood up asking for prayers."

Mr. PAYSON HAMMOND at FINSBURY.

THE commencement of Mr. Hammond's mission here was marked by the establishment of a Noonday Prayer-meeting, in the previous week, to ask for blessing upon his work. The first meetings were real times of refreshing, and we trust the meeting (now held every day) will prove a spiritual power in the neighbourhood. A hearty invitation is given to all Christians who can find time to attend it.

Mr. Hammond's services commenced on Saturday evening, Feb. 7, and extended to Friday, the 19th. Great power and blessing have marked the meetings. One of our well-known, hard-working clergymen in an adjoining parish, expresses his surprise at the effects he has seen, and how far-reaching the real mission work has been. Experienced Christian workers from different parts have assisted, and their testimony to the work of grace has been deeply interesting. It was certainly a thrilling time, even for many of us who are old campaigners in such blessed work, to see so many babes in Christ with beaming faces, testifying to the power of Christ to save. A volume would hardly suffice to tell of all the cases dealt with by the numerous workers.

We are often met by the remark, half-incredulous, half-scornful, Will the young converts stand? Thank God, experience has shown us that large numbers stand the test of time. It was very refreshing to hear the very decided testimony of both Mr. Hammond and Mr. Spiers to the numbers they both meet with now, of young men and women, bright and happy Christians, who tell them of conversion through their instrumentality when quite children. Who can dare to doubt that the same Holy Spirit, who can break and recreate the heart of a hoary-headed sinner, can put a new heart in a gentle child, and keep it from falling. It is time that ministers, parents, and Sunday-school teachers should awaken to a sense of their responsibility. We are persuaded by blessed experience that we cannot bring a child too soon to a decision for Christ, and that this ought to be the aim of every Christian parent. H. Holme.

9, *Florence-road, Finsbury-park, N.*

THE BUTCHERS' FESTIVAL, which has been an occasion of such deep interest for many years past, will be held on Wednesday, March 3, at the Metropolitan Tabernacle, Newington. We are glad to know, on the authority of Mr. Henry Varley (the originator of the movement), that the results of past festivals, as seen in the improved moral condition of the men in the Meat Market, have been most encouraging. Mr. Spurgeon is expected to speak at the forthcoming assembly.

SEVENTEEN YEARS' RETROSPECT.

THE last workers' meeting at the Home of Industry, Spitalfields, was the seventeenth anniversary of the beginning of the mission by Miss Macpherson. The first hour was devoted to a rehearsal of the goodness of the Lord in connection with the different branches of the work. Mr. R. Scott, as one of Miss Macpherson's Council, referred to the emigration department, which has been such an unspeakable boon to thousands of rescued boys and girls. Mr. Dobbin, another member of the Council, told something of the Gospel work in Bird Fair. Mr. Maude referred to the helpful nature of the monthly workers' meetings in bringing before Christians the claims of the mission fields at home and abroad, and stirring the hearts of workers to lay themselves on the altar of service. Mr. Archibald (who presided) dwelt on the many branches of home mission work carried on, with which our readers are familiar. Each of these worthy "counsellors" at the close of their remarks offered prayer, and gave thanks to God for the abundant blessing vouchsafed.

The second hour was taken up with interesting addresses on mission work in China, by Mrs. Hudson Taylor, and two of the Inland Mission workers at home on furlough. In the final prayer by Miss Macpherson she made touching mention of the goodness of God in the fellowship she had in the early days of the mission from Miss Clara M. Lowe, who is still spared to sympathise with it, and help as far as failing strength and years will permit.

Requests for Praise and Prayer.

PRAISE.—For deliverance from the power of a besetting sin, through trusting entirely in Jesus.

PRAYER.—That an under-graduate who is very sceptical about Divine truth, may be brought to a saving knowledge of Jesus.——For a mission district in Dundee; that a great revival may take place. Praise God for present signs.——For blessing on meetings in Cockermouth on Sundays during March, by Mr. J. N. Carr and Mr. W. H. Wilson.——For blessing on Gospel services by Mr. James Fielding and Mr. Opie Rodway, for children and young people, at Wesleyan Chapel, Stroud.——For much blessing on services for young people at Derby.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—March 1, Num. ix. 1—14; March 2, ix. 15—23; March 3, x. 29—36; March 4, xi. 1—15; March 5, xi. 16—33; March 6, xii. 1—16.

Christmas Cards and Shells.—Miss Edith Binsteed, Blackheath, S.E., thanks the many kind friends who have sent cards to her; they have been distributed among Medical Missions and poor children in Jerusalem. She appeals for a further supply, and adds: "small common shells found on the seashore are specially valued by many poor children, who have never seen the sea. These I distribute in small ornamental boxes."

Standen Mission Chapel.—Mr. Richard Weaver, nephew of the well-known evangelist, gave an address to a working-class audience at Standen Mission Chapel, Wandsworth, on Monday week. The meeting was preceded by a meat tea, given by the friends of the place, and many faces were bright and happy for once who know little of life's joys, more especially at this season of the year. The small hall, which answers all the purposes of this Mission, was inconveniently full, proving the need of a larger place.

Our Soldiers Abroad.—Sir,—I wish to inform those kind friends who are good enough to send me illustrated periodicals and tracts for distribution that the 1st Battalion Royal Inniskilling Fusiliers is now at Echowé, Zululand. The regiment has few Protestants in it now—not more than seventy in this place, but I trust that many of these will become true followers of Christ by God's blessing on our meetings. Temperance work will also be continued, for which any Gospel Temperance literature will be thankfully received.

Eshowé, Zululand, Natal, A. J. Bridges, Schoolmaster, 1st Royal Inniskilling Fus.

Sunderland.—We learn with regret that Rev. W. Fuller Gooch, who recently removed from Norwood to the Bethesda Free Church, Sunderland, has been laid aside for several weeks by illness. Although he has now resumed his pulpit duties, he is advised that the climate of the North-east is so far unsuited to his constitution that prolonged residence in it involves risk of permanent weakness. Mr. Gooch has, therefore, felt compelled to intimate to the Church the probability of his early withdrawal from the work he had entered upon among them. Much regret is expressed at the necessity for this step, as the ministry of the past few months has been much blessed.

A DEVOTED MISSIONARY.

THE following statement of work carried on by Mr. Eoll, at Port Said, corroborates all I know of him. He used to come and stay a week at the Home of Industry every spring that he might acquire greater freedom in the seven languages he had mastered and laid at the Master's feet. Any help sent to me for him I will gladly add to several sums already given.

Home of Industry, Annie Macpherson.
60, *Commercial-street, Spitalfields, E.*

Returning from the East, I was delayed at Port Said, where mission work is being carried on by Mr. Eoll. He went to that place a few years ago to labour amongst seamen, as he had done for many years at Bristol. He has, during this whole time, continued working without interruption, without holidays, or any relaxation whatever. Nobody but those who have been placed under similar circumstances can know what that means in such a climate as Port Said. Mr. Eoll visits almost every ship that comes into port, talks and preaches to the sailors, supplying most of them with a Testament. He has the "gift of tongues," speaking seven or eight different languages fluently, and understanding several more. It often happens that he has to preach three or four successive times in different tongues on the same ship, or to visit as many ships during the same morning. This linguistic talent makes him eminently fitted for his sphere, and the more so that he bears in his heart both love for Christ and love for his fellow-men. Poor as he is, and often in need of daily sustenance, he is always ready to share his last bit of bread with the hungry. It only happened a little time ago that he took six sailors, destitute of everything, into his own small dwelling, housed them for days together, supplied them with food from his own scanty resources, and strengthened them with the word of God.

When Mr. Eoll is not engaged in visiting ships, he goes about in the town to seek out the poor and needy, and sailors detained by sickness. There is a dreadful moral misery in Port Said. I was told that no words can describe the demoralisation and vice in which many there are steeped. It seems as if the worst class of men had made it their rendezvous.

Mr. Eoll has a Sunday evening meeting for sailors and soldiers in his own house, and also one in the week, besides another for young men of a better standing. He is generally known in the town, and often resorted to for help in various difficulties. As I was walking with him through the "market-place," he was called in several times by the natives to administer some medicine or some comforting words to the sick; a woman brought out her child, half-blind, and a miserable sight from great uncleanliness, to show it to him, asking his advice.

Mr. Eoll works under particular disadvantages; he has little to "show" to the casual visitor, as is the case with many other missionaries who have schools full of interesting-looking children. You have to go on the high seas in order to learn from the lips of men what Mr. Eoll has done for them; for, of the hundreds and thousands to whom he speaks about the salvation of their souls, only now and then one remains at Port Said; on the other hand, you might hear the tale of many a once-wretched sailor who, after having been saved from the worst of degradation, and having been brought by Mr. Eoll to the Fountain of Life, has become in his turn a missionary amongst his shipmates. When still on board the steamer—not an English one—I asked the captain whether he could not allow one of his sailors to take a letter ashore to Mr. Eoll. The captain, complying with my request, called a sailor, asking him whether he knew Mr. Eoll. "Oh, yes," replied the sailor, "very well; he is a missionary." The sailor and captain were both Roman Catholics, and, when commissioned to take that letter to Mr. Eoll, the sailor at once replied, "I need not go very far for that, for there is Mr. Eoll himself on yonder ship;" in no time he had reached him, and brought him over to our steamer. It was my first meeting with him, and I had no idea then to what degree the Spirit of Christ was dwelling in him.

I feel it my duty to make known what I have seen and heard during a seven or eight days' intercourse with this goldly man and his most devoted wife, she being his only helper in his work at Port Said. I cannot forget the worn-out figure of Mrs. Eoll, who seemed to droop under the weight of work and fatigue of all kinds; and yet never for a moment did her eyes lose their peculiarly bright expression; nor can I forget the look of Mr. Eoll on his return home after a day's toiling in the burning heat, fatigued and parched to the utmost, and perhaps not knowing whence the bread for to-morrow would come for himself and his family. Indeed, the strength of their faith has kept them until now. They have spent, long ago, the little money they possessed and have not withheld anything from God's service. But is it not the duty of all Christians to help such a one as this, so as, at least, to free this hard-working labourer in the Lord's vineyard from these daily anxieties?

I would strongly urge all believers who pass through Port Said to go and see for themselves and to inquire deeper into the matter than most people do who have no idea of the state of affairs, for this good man would never give any explanation of his poverty, unless one inquired into it.

Mr. Eoll's great desire is to have a Sailors' Rest, so as to gather in a greater number of people in the evenings and on Sundays, and to keep them away from the public-houses, where they almost invariably lose everything; but the means have not at present been forthcoming. I feel sure that many a Christian heart will be stirred by learning under what enormous difficulties one of the most devoted servants of the Lord is labouring, and will yearn to help in this work for the glory of God.

A Traveller from Syria to England.

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A BATCH OF MISSION REPORTS.

HEBREW CHRISTIAN MISSION, NEW YORK.

THIS Mission amongst the 80,000 Jews in New York City, of which the fourth annual report is before us, is progressing in a way to cause much thankfulness: the prospects for doing a good work are better than ever before. There have been several converts, some of whom have had to endure much persecution, but are now preaching Christ to their brethren. The work is carried on by Rev. Jacob Freshman, at 17, St. Mark's-place, New York, in the true spirit of faith, as many striking incidents given in the report testify.

SOLDIERS IN WINCHESTER.

Ten years ago the Soldiers' Home Mission, with head-quarters now at Winchester and branches at several other places, was commenced in a very simple way, by reading the Bible to one poor beggar. Now Gospel meetings are daily being conducted and hundreds are brought under the influence of the preached word every week. Many of these gathered in the Soldiers' Home on the last evening of 1885 expressed their sense of the blessings they had experienced. Anyone wishing to help forward this good work amongst our soldiers should address Miss Perks, "The Soldiers' Home," Hyde-street, Winchester.

CORSICA MISSION.

An open door has been found, and at the same time an earnest evangelist, Mr. Schlienz-Madden, ready to enter it. In a priest-ridden country he has dared to preach the Gospel in the open air, and to expose the falsehoods by which Popery maintains its power, and the crimes committed by the priests. In this work he has the approval of the mayor, the protection of the chief of police, as well as of the judges of the tribunal. Meetings are held every evening in the mission hall. Gratuitous instruction in English is first given to boys; later on, when others have gathered, a Testament is lent to each one who wishes to read, and after a time of quiet reading, the Gospel is preached. Thus a spirit of inquiry has been already aroused, and it is believed that soon there will be a living Church in this long neglected island.

MORAVIAN MISSIONS,

There are few more interesting records of missionary effort and enterprise than that of the Moravian Missions, carried on in different parts of the world. *The Moravian Quarterly* tells us of city mission work in Cape Town, where a site for a church has just been procured, and it is hoped the building will be erected before long. The letters from other portions of South Africa also show that much good is being done amongst the natives. From Labrador and Alaska many incidents of missionary experience are given—some very sad, as the death by drowning of Mr. Torgersen—but all of a kind to stimulate those who realise how wide is the field into which the Lord bids his servants to go preaching the Gospel, and how urgent the call from all sides. The office of the London Association in aid of the Moravian Missions is at 29, Ely-place, Holborn, W.C.

RYDE Y.W.C.A.

The seventh annual report says that much blessing has been vouchsafed during the past year, both in the Association and the Sea-side Home. Many express gratitude for spiritual, temporal, and social benefits derived through the loving Christian influence of the institution, and confess to having been marvellously helped in the battle of life by the lessons of simple trust in God which they have learnt. About two hundred young women, including several Board-school mistresses, were inmates of the Home during the summer months. All young women residing in Ryde are cordially invited to Garfield House. Applications for admission may be forwarded to the Lady Superintendent, Garfield House, Ryde.

BARBICAN MISSION TO THE JEWS.

In the report before us Rev. P. I. J. Warschawski says:—"During the past year we have been sowing seed by visitation, mothers' meetings, men's classes, Bible-readings, the distribution of Bibles and tracts, and in the exercise of Christian sympathy to the sick and needy." Employment has been found for some who were destitute, and ignorant of the English tongue, and where persecution has been followed by dismissal of the converts from Jewish warehouses. The mission room is at Albion Hall, London Wall, E.C., and is open daily for the various classes. Bible-readings in Isaiah are given on the second Monday in each month at 16, Farleigh road, Stoke Newington, N.; and a Bible-class for ladies and children every Sunday afternoon.

MANCHESTER BIBLE AND GOSPEL VAN.

Last year more than 60,000 Bibles, Testaments, and Gospels were sold, besides many thousands of tracts, small books, &c., gratuitously circulated. The Fourth Annual Report says it has been "the best year's circulation of the Scriptures we have ever had," notwithstanding great opposition in some places, from publicans and freethinkers. One young man who was converted by the preaching, said it was evidently not the people's pockets, but their hearts that the preacher wanted, and this conviction led him to seek salvation. A woman said, "I shall ever have to thank God for the van coming here (Ashton-under-Lyne), for my husband has become a changed man." Another said, "I have everything that this world can give, but with it a Christless soul." She soon received Christ, and was filled with joy unspeakable. Inquiries may be made of Mr. P. M. Crane, Mersey Bank, Didsbury, Manchester.

STRANGERS' REST, RATCLIFF HIGHWAY.

This place of refuge for seamen of all nations is open daily, from two till nine, providing meetings in three or four languages. Not less than two thousand services are held in the course of a year. According to the report every branch of work is flourishing—the open air work, work at the dock gates, the lodging-house visitation, the nightly Bible-class, and the children's meetings. Fifteen hundred "bags" were given away to the sailors, and a further supply is desired. The monthly meetings of workers continue to be seasons of great spiritual refreshment, and to these, Christian friends are cordially invited. Several Jews, who for the first time heard the Gospel in this place, have now openly professed their faith in the Lord Jesus by baptism. A German socialist, who was a ringleader of disturbances once, is now rejoicing in testifying for Christ frequently. The Hon. Secretary is Mr. J. T. Isaac, 168, St. George's-street, Ratcliff Highway, E.

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OBITUARY.

MR. FRANCIS MULLINER.

THIS faithful servant of the Lord passed away at Birkenhead on February 13, after a short illness of four days. One who was converted by his instrumentality writes:—He was wonderfully faithful in dealing with his friends. Besides personal dealing he was much blessed in preaching the Word. The Y.M.C.A. of Birkenhead owed him a great deal; only recently he was re-elected President.

MRS. GRIFFITH JOHN.

Friends of the Rev. Griffith John, of Hankow, China, will hear with deep regret of the death of Mrs. John, at the London Mission, Hankow. Mrs. John had been unwell for two or three weeks, but until Christmas Day no apprehensions were entertained that her illness was of a dangerous nature. On Christmas Day, however, serious symptoms appeared. All that love and medical skill could do was done for the patient, but she gradually grew worse, and died about noon on Dec. 29.

MR. JOHN HODGES.

The Ootacamund (India) *Observer* announces the death of Mr. John Hodges, one of the oldest residents of the station. The happiness of his life, says a correspondent, lay in making those around him happy—in promoting their highest interests. With unceasing watchfulness and vigilance he laid himself out to do all the good within his reach, to the utmost extent of his ability and knowledge, and this to the frequent sacrifice of his own private interests. His labours in connection with the Bible Society, the weekly supply of the Union Hall pulpit, and other matters, were continued up to almost the last day of his life.

WELLINGTON, SALOP.—A most successful mission, extending over fifteen days, has recently been conducted in this town in connection with the Y.M.C.A., by Mr. Henry Thorne. At the closing meeting for praise many testimonies were given of blessing received during the mission.

The Book World.

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With Christ in the School of Prayer. Rev. Andrew Murray. *Nisbet & Co.* A remarkable book; clear, simple, and terse; bright with spiritual insight, and charged with power. Each paragraph is richly laden. We have found in this book little to question, and very much that is of great value. We hope, as soon as the great pressure upon our space, which now exists, is lessened a little, to give our readers one or two samples of the good things to be found in this modest half-crown volume.

Unpolished Gems of Scripture. No. 4. By Rev. J. Hawker. 1s. *Elliot Stock.* The "Gems" are verses taken casually from Job and the Book of Psalms. On each the writer makes brief remarks by way of explanation, illustration, and application. Wherever versions, ancient or modern, throw light upon a passage, they are quoted, but not translated. Mr. Hawker's expositions seem to us based on sound principles, and he loses no opportunity of enforcing the necessity of personal faith and holiness. These notes are issued quarterly.

The Expositor. Third Series. Volume ii. *Hodder & Stoughton.* Full of weight and suggestion, this volume cannot fail to be of great service to multitudes of those who have to teach others. It gives us, in small compass, some of the best and freshest thoughts of many of our foremost teachers and Bible students. Men like Drs. Alex. Maclaren, Marcus Dodds, Alex. Whyte, and T. K. Cheyne, Professors F. Godet, Salmond, and Warfield, or Principal Moule, of Ridley Hall, are always worth listening to. We have some of them at their best in this volume.

The Art of Thriving; or, Thrift Lessons in Familiar Letters. By John T. Walters, M.A., Rector of Norton. Second Edition. *Messrs. Jarrold & Sons.* This invaluable book needs little introduction; but, owing to its altered title, some may fail to recognise an old friend. The scope of the book is wide, ranging from health laws and garden gossip to the education of children, sick nursing, duties of a citizen, and difficulties of faith; yet all that is said on these various subjects is said wisely and well. We can heartily commend the book to householders of all ranks, and to those intending to keep house.

Lesson Studies from the Book of Genesis. By Eugene Stock. 2s. *Religious Tract Society* These suggestive studies from Genesis originally appeared in *The Sunday-school Journal* of America for 1880. Many will be glad to have them in a collected form. They are first-rate samples of Mr. Stock's well-known style. In a few sentences he puts many thoughts; in a few pages he supplies matter for numerous lessons and discourses. His heads are always striking, his divisions true and well balanced, his illustrations graphic and appropriate. Without needless display of scholarship, he gives the fruits of deep thought and extensive reading. The book will be a treasure to ministers and teachers.

The Forty Days of the Bible, and their Teachings. By W. Pakenham Walsh, D.D., Bishop of Ossory. *Messrs. Simpkin, Marshall & Co.* The number forty, says Dr. Walsh, in company with Hengstenberg and Fairbairn, seems symbolic of "probation," ending either in Divine blessing or Divine judgment, according to the use made of that period of years or days. This statement he illustrates in a forcible and interesting style from the seven most prominent forty days of the Bible. The forty days on Mount Sinai, characterised as the "Law and the Gospel," and the forty days after Christ's resurrection, characterised as "Grace and Glory," form an interesting contrast. In a note at the end of the book is a list, giving thirty-three places in which the period has a symbolical use.

Platform Aids. *Hodder & Stoughton.* A thoroughly well-got-up book, as far as paper, type, and binding are concerned. Its contents, too, are most attractive. Just the book to give to some overworked pastor who has many speeches to make, with little time for study, and less money to spare for new books. We have here a collection of some of the best speeches of many of the great platform speakers of our time. The topics are very various, but are grouped into five divisions—home work, foreign missions, Bible distribution, temperance, and miscellaneous. Among the speakers quoted are Drs. Moffat, Livingstone, Morley Punshon, Culross, R. W. Dale, Joseph Parker; Messrs. Moody, Stuart, and Edmond; Archbishop Tait, Bishop Ellicot, the Bishops of London, Bedford, Ripon, and Carlisle; Revs. Wm. Arthur, C. H. Spurgeon, and many others.

Handbook to the Grammar of the Greek Testament. By Dr. Samuel Green. 7s. 6d. *Religious Tract Society.* This is a revised and much improved edition of a very highly esteemed old friend. But we fear that its circle of admirers is far smaller than it should be. This ought to be a well-used book in almost every intelligent Christian home. Thousands of eager Bible students, who long for a familiar acquaintance with the Greek New Testament, are held back by the well-known difficulties of classic Greek. This handbook removes that difficulty. It used to be thought that nearly the only way to New Testament Greek ran through the territory of ancient literature; and that this is the best road none can deny. But there is a short cut to which this handbook is the best guide known. Any intelligent, fairly educated person, with but a moderate gift of language, and plenty of determination, may now learn to use his Greek Testament after a few months' study. Why should not many of our lads and elder girls who have just left school take up this study? There is none nobler, none so helpful or elevating. One cannot well speak too highly of such a book.

The Clergy Directory for 1886 (4s. 6d. *T. G. Johnson*, 121, *Fleet-street*) embodies several alterations and improvements. and ought to be invaluable to all who have any dealings with the members of the State Church.

The Treatment of Rheumatism and Rheumatic Gout, by J. J. Barrett, M.D. (1s. *G. Gill & Sons*, 23, *Warwick-lane*), is a brochure which may be serviceable to those who are martyrs to these painful disorders. Mr. Spurgeon, in a brief testimony, expresses gratitude to Dr. Barrett for the remedies prescribed in his own case.

Second Letter to Schoolboys, addressed to the boys of our public schools. By Mr. John Shrimpton 1s. *Church of England Book Society.* A dainty little volume, printed on toned paper, giving, within a very small compass, much earnest, loving counsel, and manly incentive to live a pure and godly life. We commend it to all parents and guardians of the class of boys addressed.

For a popular book of reference on all important topics of public and general interest there is nothing published, we suppose, to match Whittaker's Almanack (1s. 12, *Warwick-lane*). Every year sees some extension and improvement. The current issue unfortunately does not give the existing government, but the tenure of office in these days is rather uncertain, and several fresh governments may be in and out before the close of the year.

Hazell's Annual Cyclopædia is the title of a new work of reference which will shortly be published by *Messrs. Hodder & Stoughton.* It is compiled upon an entirely new plan, and consists of upwards of two thousand articles, mostly written by specialists, and revised up to the present month, on all questions and topics of current political, social, and general interest. It is intended to form a handy book of reference for newspaper readers, and all who wish to be acquainted with the topics of the time.

The Shipwrecked Mariner for January contains a Wreck Chart of the British Isles for 1883-4, compiled from the Board of Trade Register; showing also the present Lifeboat Stations of the National Institution. The number of shipwrecked sailors, dependent widows and orphans, including those assisted on account of disaster, losses, &c, amounted to over 4000 during the past quarter, and nearly 12,000 for the entire year. "Miscellaneous Jottings" contain items of thrilling interest. The price of this quarterly magazine is sixpence, and it may be obtained from *The Shipwrecked Mariners' Society, Sailors' Home, London Docks, E.*

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CONFERENCE on the COMING of the LORD,

MILDMAY-PARK, N.

PROGRAMME OF ARRANGEMENTS.

Tuesday, March 2.—Large Hall, 11 a.m., "The Word of Prophecy; its Place and Value," Mr. S. A. Blackwood and Rev. Canon Stewart. Large Hall, 2.30 p.m., "The Coming of the Messiah, as Predicted in the Old Testament," Rev. E. N. Thwaites, Rev. Chas. Graham, and Rev. John Wilkinson. Large Hall, 4 15 p.m, meeting for questions and answers (all questions to be in writing, as briefly worded as possible, and to be handed in not later than one o'clock). Rev. J. Denham Smith. Room No. 6, 3 p.m., "Model of Solomon's Temple and Explanation," Mr. T. Newberry. Large Hall, 7 p.m., "The Second Advent, the Hope of the Church," Mr. S. A. Blackwood, Rev. Clarmont Skrine, and Rev. Marcus Rainsford.

Wednesday, March 3.—Large Hall, 11 a.m., "The Signs of the Times," Earl of Cavan, Rev. H. Grattan Guinness, and Rev. H. Sinclair Paterson. Large Hall, 2.30 p m., "The Coming of the Lord an Incentive to Missionary Zeal," Mr. J. Herbert Tritton, Rev. Gilbert Carney, and Rev. J. Gelson Gregson. Large Hall, 4.15 p.m., meeting for questions and answers, Rev. Canon Fausset. Room No. 6, 3 p m., "Model of Solomon's Temple, and Explanation," Mr. T. Newberry. Large Hall, 7 p.m., "The Coming of the Lord—Personal, not Spiritual," Mr. G. H. Pember, Rev. F. A. C. Lillingston, and Rev. John Wilkinson.

Thursday, March 4.—Large Hall, 11 a.m., "The Millennial Reign," Dr. Robert Anderson, Rev. Henry E. Brooke, and Rev. W. Fuller Gooch. Large Hall, 3 p.m, "The Lord's Supper," Rev. Dr. Elder Cumming and Rev. Edwd. W. Moore. Room No. 6, 4.30 p.m, "Model of Solomon's Temple, and Explanation," Mr. T. Newberry. Large Hall, 7 p.m., "The Judgment Seat of Christ, and the Great White Throne," Mr. S. A. Blackwood, Rev. Robt. B. Girdlestone, Rev. Sholto D. C. Douglas, and Mr. Charles Inglis.

MR. J. B. WOOKEY has been addressing meetings on Social Purity with much success in Banff and Aberdeen shires.

THE EVANGELISTIC FIELD.

REV. J. AND MRS. MOUNTAIN lately conducted a ten days' mission in Brisbane, Queensland, with very marked and satisfactory results.

BELFAST.—Mr. William Smith, evangelist, has concluded a short series of evangelistic meetings in Hutchinson-street Mission-room. The meetings were well attended, and several professed conversion.

ULLENHALL.—A fortnight's mission has just been held here, conducted by Rev. Dr. Morris, with very blessed results. Persons of all classes have been reached. It is impossible to over-estimate the blessings which have been received. Some travelled from five to ten miles each night. Prayer is asked that great grace may be given to the vicar, to lead the large number of converts into the rich pastures of Divine love.

UNIVERSITY STUDENTS.—The movement among students in Edinburgh still progresses. The converts of last year hold steadily together and their ranks are ever and anon reinforced from among their companions. Professor Henry Drummond is addressing full meetings on Sunday evenings with good results. A deputation from Edinburgh has visited Belfast, and a work of grace has begun among young men there.

PLUMSTEAD.—The recent mission at Cage-lane Mission Hall, conducted by Mr. Climie, a Scotch evangelist, gives us cause for increasing praise for God's leadings in connection with the work. Not only are we rejoicing over the salvation of sinners, and the restoration of backsliders, but Christians have been greatly strengthened by the evangelist's very clear, faithful and earnest teaching. Many cases of special interest might be recorded.

Kate Russell.

CAMBRIDGESHIRE.—A fourteen days' mission has been conducted at Ely with much success by Mr. W. Grove, in connection with the Evangelistic Mission. Hundreds flocked to hear his stirring Gospel addresses delivered with such force and power. Souls have been saved, and the workers in connection with the Nonconformist churches have been quickened to greater zeal. Mr. and Mrs. Grove have also been working with good success at Stretham; they are now at Malden Hall, London.

DUMFRIES-SHIRE.—A series of evangelistic meetings have recently been held in the village of Kier, by Mr. Hall, of Annan. A number of anxious inquirers, at Mr. Hall's earnest invitation, visited him at the close of the meetings for counsel and prayer. The minister of the parish, Rev. D. Bayne-Jardine gave cordial support to the work. One result of the mission has been the commencement of a little weekly prayer meeting in the village among the young men who have at this time made a Christian profession.

HAMILTON, N.B.—Mr. W. Spencer Walton has conducted a fortnight's mission here, under the auspices of the "Evangelistic Union." Such a time of blessing has certainly not been experienced in Hamilton for these last twenty years. On the last night of the mission—a praise night—a call was made for those who had received blessing to stand, when the large assemblage rose *en masse* to testify to the Spirit's work in their midst. Mr. Walton conducted largely-attended afternoon Bible-readings, and the children were not overlooked.

TEMPLE OF VARIETIES, HAMMERSMITH.—This mission hall was opened in October last by the Special Services Committee. With thankful hearts we record the interest taken in these meetings, and the great attention bestowed by those who are not in the habit of attending a place of worship. On a recent Sunday afternoon a testimony meeting was held, and the number of those who testified to the realisation of sins forgiven was only limited by the time. Will your readers remember this work in prayer?

W. J. R.

OUNDLE, NORTHAMPTONSHIRE.—A series of united mission services, extending over fifteen days, conducted by Mr. G. A. Weller, of the Evangelisation Society, in the various Nonconformist places of worship, Baptist, Independent, and Wesleyan, has just been brought to a close. The services have been well attended throughout. Great satisfaction was felt in the gathering together of members of the different congregations in each other's places of worship, and it is hoped that this mission will only prove the beginning of united prayer and increased evangelistic effort in the town and neighbourhood.

Notes on Daily Readings.

SUNDAY FEB. 28.—NUMBERS XIX.

THE subject of this chapter is the ordinance of "the ashes of an heifer sprinkling the unclean," referred to in Heb. ix. 13, 14; the kind of uncleanness which it was intended to remove being that arising from contact with death. "The ordinance was probably given at this time because the plague, which happened about the matter of Korah, had spread the defilement of death widely through the camp."

2.—*A red heifer without spot*, &c.—"Many very different reasons have been assigned for the colour 'red.' The Rabbins and earlier theologians supposed it to denote 'sin.' Keil, Kurtz, and Bähr, on the other hand, take it to denote 'life;' Delitzsch further pointing out that the Hebrew word for 'heifer' means 'the fruitful one,' calling to mind the fruit-producing power of life, the opposite of the withered impotence of death." Keil further confirms this view by explaining the words, "upon which never came yoke," "*i.e.*, whose vital energy had not yet been crippled by labour under the yoke." Kurtz says, "The red hue of the heifer was a characteristic sign of its fulness of life, and fitted it to become an antidote to the power of death." It points to "in Him was life" (John i. 4).

5.—*Her flesh and her blood shall he burn.*—The burning of the blood is explained by Delitzsch thus: "The ashes of the animal were to furnish a means of purification, in which the blood, already endowed with atoning power through the sprinkling of one portion toward the holy tent (ver. 4), formed the most important ingredient."

12.—*If he purify not himself the third day, then the seventh day he shall not be clean.*—The third day points to Christ's resurrection, or the basis of the preaching of the Gospel during this dispensation. "Now is the accepted time, now is the day of salvation." Those who do not now purify themselves, "on the seventh day (*i.e.*, the approaching consummation) they shall not be clean."

The spiritual significance of this ordinance is pointed out in Hebrews ix. 13, 14. A Christian's works—even his best works—are defiled by contact with death—"this body of death" in which we still are (Rom. vii. 24, viii. 10); and this death-defilement sensibly affects the Christian, who ofttimes mourns over "deadness in prayer," "dead frames, feelings," &c. But if the ashes of the heifer purified the Jew of old, "how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?"

MONDAY, MARCH 1.—NUMBERS XX.

The murmuring of the people for water, which is related here, took place nearly forty years after the similar scene recorded in Exod. xvi.

9.—*And Moses took the rod from before the Lord.*—"The rod, as the memorial of so many Divine interpositions, was naturally laid up in the tabernacle."

10.—*Hear now, ye rebels; must we fetch you water out of this rock?*—The Lord gives as the reason of the exclusion of Moses and Aaron from the land of Canaan, "because ye sanctified Me not in the midst of the children of Israel" (Deut. xxxii. 51), or as it is here (ver. 12), "ye believed Me not, to sanctify Me in the eyes of the children of Israel." They put themselves in the Lord's place in saying "Must *we* fetch you water?" and by disobeying his command to speak to the rock, and smiting it instead, they destroyed the lesson of deep spiritual significance which the Lord intended to teach, namely, that Christ—for "that rock was Christ"—needs not to be smitten again. Having been once smitten for sin, He "dieth no more," but faith speaks to Him or calls upon his name, and He "gives forth" the water of salvation to all who call upon Him. The sin of Moses and Aaron sets forth in shadow the sin of Apostate Christendom, in professing to repeat the sacrifice of Christ, and that with a view to exalt the power of their so-called priesthood, "Must *we* fetch you?" &c.

21.—*Thus Edom refused to give Israel passage through his border.*—Edom typifies the professing Church in contrast to Israel, the true Church. The professing Church in its apostasy has opposed the passage of the true Church through its border, and Israel's conduct—"Wherefore Israel turned away from Him"—corresponds to the word spoken in reference to those "having a form of godliness but denying the power thereof"—"from such turn away" (2 Tim. iii. 5).

TUESDAY, MARCH 2.—NUMBERS XXI.

8.—*Make thee a fiery serpent.*—That is, one resembling in appearance those that bit the people. How this was done the next verse relates, "Moses made a serpent of brass." The typical import of this incident is explained by our Lord in John iii. 14, 15, but a difficulty arises. How could Christ on the cross be represented by a serpent of brass, the serpent being the well-known symbol of Satan, "that old serpent the devil?" This is best explained by remembering that in the cross of Christ, Satan himself and the powers of darkness were, as it were, transfixed there. See Col. ii. 15, "He made a show of them openly, triumphing over them in it" (*i.e.*, the cross). The cross of Christ is to the eye of faith the place where Christ prevailed to "destroy him that had the power of death, that is the devil" (Heb. ii. 14).

9.—*When he beheld the serpent of brass, he lived.*—We must not forget, in dealing with this type, that the promise, "Every one that is bitten, when he looketh upon it shall live," is explained by our Lord to typify "that whosoever believeth in Him should not perish, but have everlasting life." It is the look of faith, not of mere intellectual assent, which saves. "Look and live" means "believe and live."

23.—*And Sihon would not suffer Israel to pass through his border.*—Sihon's conduct was like that of Edom (xx. 21), but whereas Israel only "turned away from" Edom, because he was in a sense Israel's brother (xx. 14), he fought with Sihon and overcame him.

WEDNESDAY, MARCH 3.—NUMBERS XXII.

5.—*He sent messengers therefore unto Balaam the son of Beor to Pethor.*—"The exact situation of Pethor is uncertain. Balaam 'came from the mountains of the East' (xxiii. 7), *i.e.*, from Aram or Mesopotamia; and Pethor, therefore, cannot be placed very far down the river."—*Sp. Com.*

"The character of Balaam has been very variously estimated. It seems probable that he was from the first a worshipper in some sort of the true God; and doubtless had learned some elements of pure and true religion in his home in the far East, the cradle of the ancestors of Israel. Such superior knowledge doubtless conduced to Balaam's reputation as a prophet, whilst it was not clear and coherent enough to deter him from employing as a trade the arts of the heathen sorcerer."—*Ibid.* The allusion to Balaam in 2 Pet. ii. 15, tends to confirm this thought that he was one who had "forsaken the right way," and that because he "loved the wages of unrighteousness."

12.—*And God said unto Balaam.*—Baur points out as a "fine distinction," that whereas from the very outset Balaam always speaks of "Jehovah," it is "God" who is said to have spoken to him. Hengstenberg, who first notices this distinction, thinks that Balaam "is thereby tacitly accused of hypocrisy." It at all events shows that while he used the name of Jehovah, he had no right to use it.

28.—*The Lord opened the mouth of the ass.*—All efforts of commentators to get rid of the plain meaning of these words—such as Hengstenberg and others, that the whole occurred in a vision, or "Speaker's Commentary," that the cries of the ass "became to the prophet's intelligence as though it addressed him in rational speech"—fall to the ground before the equally plain words of 2 Pet. ii. 16: "The dumb ass speaking with man's voice forbad the madness of the prophet."

THURSDAY, MARCH 4.—NUMBERS XXIII.

7.—*And he took up his parable.*—"The word here rendered 'parable' is literally a simile, then a proverb, and lastly, a sentence or saying."—*Keil.* The poetical structure of these utterances (as may be seen in R.V.) would almost justify the word being rendered "poem."

10.—*The number of the fourth part of Israel.*—"Balaam speaks of the fourth part with reference to the division of the nation into four camps (chap. ii.), of which he could see only one from his point of view (xxii. 41)." *Let me die the death of the righteous.*—The word here rendered "righteous" is not that usually so translated, but one whose meaning is rather "upright." It occurs frequently in the Psalms and Proverbs, and is almost always rendered "upright." It is often pointed out how vain mere aspirations are, when one who here shows such a desire to die the death of the upright, should himself so persistently follow crooked ways. The account of his death in Joshua xiii. 22, where he is called "the soothsayer," as well as the record of his wicked "counsel" (xxxi. 16), leaves little hope that the desire was ever attained.

21.—*He hath not beheld iniquity in Jacob*, &c.—Luther's translation and some modern commentators (including "The Speaker's Commentary") would take this impersonally, "one beholds not," &c., but Keil well remarks, "The subject in the first sentence is God (see Hab. i. 3, 13)," and so R.V. makes no alteration from A.V. *The Lord his God is with him, and the shout of a king is among them.*—The deeper meaning of these words in their spiritual reference to the Israel of God points to the coming of Him who should be called Emmanuel—"God with us,"—and who should, when crucified as "King of the Jews," utter the great shout of victory, "It is finished."

22.—*He hath as it were the strength of an unicorn.*—"The animal named by Balaam in the text ("wild ox," R.V.) as an apt symbol of the strength of Israel is now extinct. . . . It is the Urus of Cæsar, who gives a formidable account of its size, strength, speed, and ferocity."—*Sp. Com.*

FRIDAY, MARCH 5.—NUMBERS XXIV.

2.—*The Spirit of God came upon him.*—"Of both the earlier utterances it is stated that 'Jehovah put a word into his mouth' (xxiii. 5, 16), but of this third it is affirmed that the Spirit of God came upon him."—*Kiel.* With this must be connected the fact that he now "went not, as at other times, to seek for enchantments" (ver. 1), probably on account of the word put in his mouth (xxiii. 23). The Spirit of God could not co-operate with divination, though God might overrule it to cause him to utter his word.

3.—*The man whose eyes are open* (margin Heb., "who had his eyes shut").—R.V. reverses this, and has in the text "whose eye was closed," and in the margin "is opened." The word so differently rendered is of very rare occurrence; in fact, only elsewhere at ver. 15. Most Hebrew scholars prefer the meaning "shut," and Hengstenberg thus explains it: "Balaam describes himself as the man with closed eye with reference to his state of ecstasy, in which the closing of the outer senses went hand in hand with the opening of the inner."

7.—*His King shall be higher than Agag.*—"Agag (the fiery) is not the proper name of the Amalekite king defeated by Saul (1 Sam. xv. 8), but the title of the Amalekite kings in general, just as all the Egyptian kings had the common name of Pharaoh."—*Keil.*

17.—*I shall see him, but not now,"* &c.—"Him, *i.e.*, the prince represented in the succeeding words by the crown and sceptre. The use of the pronoun to stand for a person not yet named, is common in Oriental, especially Arabic poetry. The star has amongst all nations served as a symbol of regal power and splendour. How current it was among the Jews, and accepted, too, as a well-understood emblem of the Messiah in particular, is strikingly illustrated by the fact that the well-known pretender in the reign of Hadrian adopted the name of Bar-cochab, *i.e.*, 'son of a star.'"—*Sp. Com.*

"To a Christian, the connection between the star and sceptre of Balaam and the star of the King of the Jews, which the wise men saw (Matt. ii. 2), is self-evident."—*Ibid.*

SATURDAY, MARCH 6.—NUMBERS XXV.

The concluding words of the last chapter assert that "Balaam returned to his place;" but in chap. xxxi. 16 we get the link between that chapter and this: "These (the Midianitish women) caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor." See also Rev. ii. 14.

2.—*They called the people to the sacrifices of their gods.*—As in the case of Solomon afterwards, sensuality led to idolatry: they "bowed down to their gods," *i.e.*, took part in the idolatrous worship connected with the sacrificial festival. These sacrificial meals were celebrated in honour of the Moabitish god Baal-Peor, so that the Israelites joined themselves to him, "and (as it says in Ps. cvi. 28) ate the sacrifices of the dead, that is, of dead idols, in opposition to the living God."—*Hengstenberg.*

13.—*Made an atonement for the children of Israel.*—"The signal example thus made by Phinehas of a leading offender was accepted by God as an expiation (literally, 'a covering'), and the exterminating wrath which had gone forth against the whole people was arrested."—*Sp. Com.*

13.—*The covenant of an everlasting priesthood.*—"In accordance with this promise the high priesthood, which passed from Eleazar to Phinehas (Judges xx. 28), continued in his family, with the exception of a brief interruption in Eli's days (1 Sam. i.—iii., xiv. 3), until the time of the last gradual dissolution of the Jewish state, through the tyranny of Herod and his successors."—*Keil.*

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

A SECOND PROTESTANT CHURCH has been built at Méran, in the Tryol, by permission of the Imperial and municipal authorities. The Prince-Archbishop of Trente forbade any of his flock to take part in the inaugural ceremony. After the proceedings the Catholic clergy organised an expiatory Procession, in order to pray that God would spare his chastisement from Méran, now that "the soil was profaned by idolatry."—*Témoin de la Vérité.*

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Y.M C.A., 61, GRACECHURCH STREET.—Daily prayer meeting, 1 30 to 2.15 p.m (Saturday excepted). Bible study, Tuesdays 6 15 p.m. Workers, Mondays, 6 30 p.m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, at 8.

MESSRS. FULLERTON AND SMITH.—To March 7, Great Assembly Hall, Mile-end-road, E; March 13 to April 1, Cheltenham; April 4 to 15, Hereford; 16 to 18, Ross.

MR. F. E. MARSH.—Darvel, N.B., to March 7; Newmilns, N B., March 8 to 21.

MR. GAWIN KIRKHAM.—To February 26, Sawbridgeworth, Herts, and neighbourhood.

REV. E. P. HAMMOND.—To March 5, Presbyterian Church, Hampstead; 6 to 19, Richmond. Hours of meeting, 3.30 and 7 p.m.

MR. W. SPENCER WALTON—To March 2, Didsbury, near Manchester; 6 to 8, preparatory visit to Bournemouth; 9 to 24, Cheltenham; 25 to April 6, Weston-super-Mare

MR. G. SOLTAU.—Ambleside, till February 27.

MR. HENRY THORNE.—February 25, Portsmouth; 26, London; March 1, Snaith; 2 and 3, Sheffield; 4, Wakefield; 5, Chesterfield; 9, Derby; 10, Stamford; 11, Hanley; 12, Longton; 18 and 19, Ludlow; 20 to 29, Bristol; April 2, London; 3 to 12, Walsall; 17 to 26, Bury, Lancashire.

MR. J. M. SCROGGIE.—February, Dunfermline; March, Doncaster; April, Bristol; May, Dublin.

MR. E. P. TELFORD—South Shields, to March 18; York, March 21 to April 22; thence Ashton-under-Lyne.

MR. JAMES NEECH.—February 28 to March 21, Dun's, N.B.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

CONFERENCE HALL, Mildmay-park, N.—February 28, 3.30 and 7 p.m., Mr. Geo. Soltau.

TALBOT TABERNACLE, Talbot-road, Notting-hill.—Mr. Frank White, Sunday, February 28, 11 a.m. and 7 p.m.

ST. MARTIN-IN-THE-FIELDS.—Special afternoon services, every Sunday, at 3 30; February 28, Rev. John H. Ellison.

ARMY AND NAVY PRAYER UNION.—Meeting on Saturday, March 13, City Terminus Hotel, Cannon-street, 2 to 5 p.m.

NORTH EVANGELISTIC CHOIR.—February 25, Gospel Hall, Wood Green; 27, Oxford Mission Hall, Oxford-road, Kilburn.

Y.M.C A., 25, TRINITY-STREET, Borough, S.E.—Annual meeting, Dunn's Institute, Newington-causeway, March 4, 8.30 p.m.

Y.W.C.A.—Drawing-room meeting for French and Swiss ladies, Saturday, February 27, 3.30 p.m., Miss Robson's, 49, Bedford-gardens, Kensington, W.

TRYON HOUSE Y.W.C.A., 8, Durham-place, Smith-street, S W.—Mr. George Holland will give an account of his work, February 26, 9 p.m.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, March 5, tea at 6, meeting at 7. Rev. J. Ossian Davies will give the address.

LONDON MISSIONARY SOCIETY.—Monthly prayer meeting, at the Mission-house, 14, Blomfield-street, E C., Monday, March 1, 4.30 to 5.30 p.m. Rev. J. O. Harrison will preside.

DEEPENING OF SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; February 26, Rev. R. B. Girdlestone; March 5, Rev. E. H. Hopkins.

THE BIBLE IN MANY LANDS.—Friday, February 26, account of the work of the British and Foreign Bible Society in India and elsewhere, by Rev. S W Organe and Rev. J. Sharp (Secretary of the British and Foreign Bible Society), Y.M.C.A., 186, Aldersgate-street, 8 p.m.

LIFE IN THE HOLY LAND.—Miss L. M. von Finkelstein, February 24, Mountain Ash, Wales, till March 6, lecturing at Cardiff, Pontypridd, Mountain Ash, Aberdare, Merthyr Tydvil, and Swansea; March 8, City Temple (Dr. Parker's); 9, Barbican Chapel, New North-road, Hoxton; 10, Highbury Quadrant (Dr. Bevan's); 11, Charles Spurgeon's (jun.) church at South-street, Greenwich; 12, Kentish Town Congregational Church; 14, Union Chapel, Islington; 15, Holloway Y.M.C.A., Upper Holloway; 16, Exeter Hall.

ITALIAN MISGOVERNMENT.—A Middlesbrough gentleman (Mr. William Jones), who has recently travelled through Italy, describes his impressions of that country in a pamphlet, in which he remarks that the dismal condition to which modern Italy has been reduced, mainly through its military ambition, is terrible and widespread. Especially pitiable is the condition of the agricultural population. During the summer of 1884 a meeting of the merchants of the Campagna was held, and amongst the resolutions adopted was the following: "That dead animals shall be buried in quicklime to prevent the peasants from *digging up and eating them, as often happens!*"

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CASE FOR THIS WEEK.

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CASE of Mr. GEO. WALTERS, of HULL.

N.B.—The case of Mrs. Walters appeared in this journal last week.

On the 6th of August, his wife being then under my treatment, as before related, I received a letter from Mr. G. Walters, in which he says:—"My chest and lungs are very weak. I have pains in the heart and left side. I have cold sweats, much hoarseness, and expectoration. I am very weary, and getting too weak for any work. My doctor tells me my left lung is very bad; but my wife is recovering, and I have read so many testimonials, I have every confidence in your treatment."

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The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

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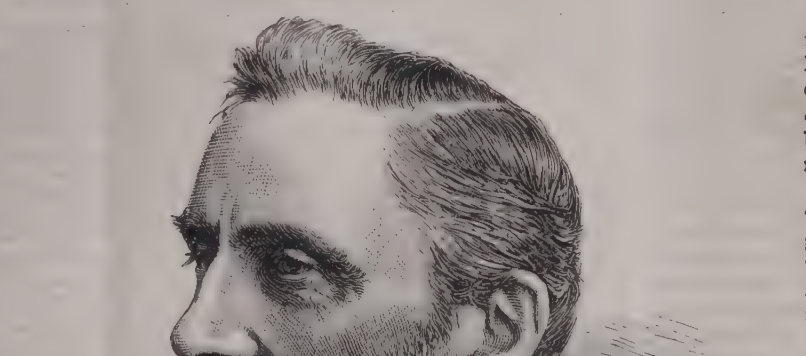
RICHARD COPE MORGAN.

IN presenting to the readers of THE CHRISTIAN a portrait of its Editor, a few words of explanation will be necessary. Requests have recently been sent by distant friends and subscribers that Mr. Morgan's portrait should appear, but, as will readily be understood, he has been extremely reluctant to comply with them. Taking advantage of his temporary absence, his acting representatives have thought that that absence furnished a fitting opportunity for meeting the views of those friends who wish to possess the portrait of one whose life and life-work have been so closely associated with the history of this journal from its commencement. Every periodical is necessarily shaped and coloured, more or less, by the personal characteristics of its conductor. That has been emphatically true with respect to THE CHRISTIAN. Beyond saying this, it would obviously be inappropriate that any detailed sketch of Mr. Morgan's life should accompany the portrait, which his intimate friends agree in considering to be a striking and successful likeness. Its appearance with this issue of the paper will be deemed more timely, in connection with the very gratifying testimonies which mainly compose the Editor's current " Letter from Abroad."



(*From Photograph by Messrs. Debenham & Gould, Bournemouth.*)

LETTERS FROM ABROAD.—2.

TANGIER, MOROCCO.

CROSSING the Straits of Gibraltar to Tangier, and exchanging Europe for Africa, was like leaving the nineteenth century and going back to the first, or to the nineteenth century B.C.—at least so far as the natives are concerned. Our first call was on Mr. Mackintosh, whom I had known thirty years ago, but had not seen since he left at that time for Syria, which he only exchanged two years ago for Morocco, as a mission field. His work lies chiefly in distributing the Word of God, as representative of the British and Foreign Bible Society. As the stones first cast into the sea to form a breakwater are lost to sight, so are the first efforts of a missionary; but already the results of Mr. and Mrs. Mackintosh's work are beginning to appear above the surface.

We were entertained for a fortnight by our kind and beloved friends, Mr. and Mrs. Baldwin, at Hope House, the head-quarters of the "Mission to the Kabyles and other Berber Races," with whom we spent an exceedingly happy fortnight. A meeting for prayer and testimony, one evening shortly after our arrival, was of peculiar interest to us, as it revealed the fact that three present had been brought to Christ through THE CHRISTIAN, and that all the others had been led, by the same means, to devote their lives to missionary work. At Mr. Baldwin's request, I gave some particulars of the commencement of *The Revival* with the revival of 1859, and the subsequent history of the paper, after which the following statements were made :—

Miss CONSTANCE CALEY: Most gladly will I tell of the blessing that THE CHRISTIAN has been to me. For it was a little story read from *The Revival* (as the paper was then called), and the words spoken about it by a beloved aunt, applied by God's Spirit, that led me, when a child of nearly eight years, to trust in Jesus Christ as my own Saviour, and to know that his death was the atonement for my sins. The articles lately written by Mr. G. Soltau, on "The Christian Soldier," &c., from 2 Tim. ii., have been blessed to me, and, I think, to many.

Miss EMMA HERDMAN: Praise the Lord for his mercy and goodness in bringing me out to work for Him in North Africa, through the instrumentality of THE CHRISTIAN. I read there a letter from Mr. George Pearse in the spring of 1884, written from Algiers, pressing its claims as a mission field on the Christians of Eng land. Having spent a winter in Algeria, and one in Morocco, I knew that missionaries to the Mohammedans were sorely needed. I offered myself for mission work in Algiers, and was accepted, and started in the autumn of 1884, but never reached my destination, owing to quarantine. Detained in Gibraltar, I crossed over to Tangier, from which place I had often previously pleaded with the Lord to send missionaries to Morocco. I had shrunk from the hardship of working in so uncivilised a country, and also preferred the drier climate of Algiers, but the Lord stopped me on my journey thither, and has opened up a wide field of work among Mohammedans and Jews in connection with the Berber Mission here in Morocco.

Miss HUGHIE C. TULLOCH: In the autumn of 1882 I read in THE CHRISTIAN Mr. Pearse's earnest appeal on behalf of the Kabyles. His description of the great needs of Kabylia, so near to our own more favoured land, awakened in me a great interest in these people. The great question with me was—What could I do to help them? The subsequent notices in the pages of the same paper from the pens of Mr. Pearse and Mr. Glenny, and the demand that labourers might be sent out to North Africa, led me to offer myself. The Lord opened the way for me to come out to Tangier in the spring of 1885. I trust that through the means of The Christian many more hearts may be stirred up to come out to North Africa. I have often been instructed and encouraged by reading, but it has been especially blessed to me in the teaching given of the Lord's Second Coming.

Miss Jennie Jay: It was at the close of Mr. Moody's late Mission in London, that I first felt the desire to devote my life wholly to work for God. From him I had just learned the glorious truth that the Lord Jesus was coming back again, and might very soon be here, and that all Christians should daily be watching and waiting for Him. This filled me with indescribable joy and gladness, and I continually prayed that He would show me what I could do to hasten his return. I did not think of Foreign Mission work until early last spring, when I saw a letter in The Christian from Mr. Baldwin, describing the great spiritual darkness of Morocco and the scarcity of workers. I at once felt that Christ must long for more of his children to go out to that dark land as witnesses for Him, and that He might be delaying his coming on account of their unfaithfulness to his last command. For a time I tried to put the thought from me that God could really mean *me* to go, but I could never lose the impression that letter had made on me nor the feelings to which it had given rise. I never had any desire or thought of going anywhere else, and when at last I yielded and told God that I was quite willing to go out and give my life to work in North Africa, if that were his will, He quickly removed all difficulties and made the way plain. And I am now here at Hope House, daily learning to love these poor, neglected people more and more, and thanking God for giving me the honour of coming out to them as a witness for Christ.

Rev. E. F. Baldwin: The first copies of The Christian I ever saw were in Mr. George C. Needham's home in Philadelphia (U.S.) One of them contained an address at a Mildmay Conference by Rev. W. H. Aitken on "The Power of God in Christ." It had a marked effect on my life and my service for Christ. Through several years the copy I made of it was much used of God for the quickening of other ministers of the Gospel, notably a beloved and eminent young Baptist pastor in Baltimore. Soon after the publishers sent the paper regularly to me, and it has been a source of unspeakable and unceasing blessing to myself and family.

I will give two memorable instances. I was sitting on the porch of my North Carolina home in the twilight of a summer day some two and a half years ago. My children were around me. All were the Lord's except those quite young. I repeated to them a touching story I had just read in The Christian. It was a missionary address by Mr. J. Hudson Taylor, at Mildmay. He told of his little girl, whose sweet young life had ceased on earth in China that it might be lived on in heaven. He narrated how he and she had walked together near their home in that far-away land, and had talked of the idolatry of the Chinese and their need of Christ. They stopped to rest, and that dear child began pouring out her heart in prayer for them. Almost an hour passed before she ceased, and they went on to their home. He had immediately to leave to visit another station. Before his return she fell sick and died, and so was with the Lord. When I had finished the narration one of my little boys, seven years old, was weeping uncontrollably. I took him in my arms and inquired why. "Because, papa, I am just as old as that little girl, and yet if I go with you to North Africa I cannot tell the little children there that my sins are forgiven." The next day I trust that both he and his brother received Christ for salvation.

It was through the pages of this same periodical that my attention was drawn to this interesting people (the Berbers and Moors of North Africa), to whom I have now given my life, that I may win from among them to Christ the elect ones I am sure God has among them. Thus through The Christian it results that not only myself, but my devoted wife and children are here, and have been for more than a year, toiling at the difficult language, that we may speak to the people in their own tongue, wherein they were born, the wonderful works of God.

I need not say with what gratitude to God I heard these spontaneous testimonies, knowing also that similar experiences might have been recorded by many blessed ones who have died in the Lord, and are resting from their labours, as well as by many now gathering in the harvest, at home and in foreign lands.

We are just leaving for Oran and Algiers. I must reserve further mention of this place for another letter.

Tangier. R. C. Morgan.

SEED SOWING IN TREBIZOND.

TREBIZOND is one of the oldest stations of the American Board in Asiatic Turkey. It has a population of 35,000, of whom one half are Turks, and the remainder are mostly Greeks and Armenians. Like most sea-board towns, Christian work has been difficult in proportion to commercial success. Scarcely half a score of the early fruits of the mission remain, and these are, perhaps, the least hopeful of the little flock of evangelicals in this ancient town on the Black Sea. Some of their children are, however, among the leading members of the Church and community. Two of these were trained in the Boarding-school for Girls, of which I had charge at Constantinople.

Although often desirous of visiting this place, the way was not open for me to doso till October last, when, by invitation of the missionary family here and the native brethren, I came to spend a few weeks or months in labour among the women. The first fortnight was occupied in visiting the Protestant families, and the various schools, and then commenced my regular work among outsiders. Taking out my "seed basket" full of tracts, text-cards, and Gospels in the various languages, and with prayer for the Spirit's guidance and blessing, I went forth alone day after day to "sow." The weather was propitious, and the air mild and sunny, so that many of the women were sitting in the open doorway, or the garden, or court-yard, with their knitting, spinning, or other domestic work, and this made entrance easy for a stranger. Passing by the open door I gave the customary salutation, and inquired if there were "readers" in that house. This generally brought me an invitation to enter, or to be seated, while I showed them the "little books," and at once entered upon my mission, striving to awaken them to the worth of the soul, and what it cost to redeem it.

I called at eight houses the first day, and had earnest conversation and prayer in most of them, repeating the Lord's prayer in two homes, and leaving behind me tracts to deepen the impressions made, or a Gospel either sold or given away. Very few of the women can read, but most of the children can, and in most houses there are men who come home at night, and they are generally able to read. Some of these women thanked me for coming, and asked me to remember them again. Others were either indifferent or disposed to cavil. "Are *you* not a sinner?" inquired one mother who was nursing her sick child in the doorway. "Indeed I am," I responded, "and it is because I have learned the cure of sin that I come to tell you also." Another woman passing stopped to listen, and still others, till a group of mothers were gathered, while I, taking the poor emaciated infant as an illustration, pictured the ravages of sin and the love and pity of Jesus Christ, the Great Physician.

While I was selling some illuminated text-cards to an Armenian lady to send to her home in Russia, the rude neighbour came and whispered, "Is she not a *farmason?*" "What of that?" she replied; "perhaps I am one, also!" And then, asking me if I ever "preached," she said she would come to the Mission-house to hear me. This she afterwards did with ten or more of the neighbouring women. The father of this lady is a General in the Russian Army, and other members of the family are in high position in Moscow. In her pleasant home I found an Armenian Bible of the British and Foreign Bible Society, of 1827, also one of modern date. Thus the seed is scattered. And these details are mere samples of the work of sowing the "seed of the kingdom" in this land.

Almost every day brings some new phase of the work. Now, a Gospel in Armenian or Turkish, sold to some man or lad in a lane or by-street, or cards and leaflets given to a group of school children; then a few words of earnest conversation with young women or aged mothers passing by, giving them some suitable tracts to take home. One day I visited a Turkish house where the pleasant mistress asked for a Gospel. Both she and her daughter-in-law could read. After receiving the "*Injeel*" in her own language, she said, "now come and *preach* to us."

Another day, hearing the hum of voices, I entered a house where a Turkish mother, with her babe in her arms, was teaching a school of thirty little boys and girls. At a *khan* near by several Turks asked for a Gospel. An Armenian woman called me in. There I found another large, but neglected, Bible. This family were from the Harpoot field. She asked me to read and pray for her for the restoration of her eyes, but was not anxious about her soul. In two other Armenian houses I found a large Bible of our own imprint, and one aged woman with glasses, who "learned to read when young," and seemed to know the truth. She bought a Gospel, and putting it in her pocket, drew forth a sausage, which she gave me in token of her appreciation of my visit. At a "fabrica" near by ten or fifteen men were weaving. They gladly received the little books. Several Gospels, and other books were sold amongst them, and at one visit all the looms were stopped while they listened to the presentation of the truth by the teacher who accompanied me. At another visit at this and another factory these men were eager to get the tracts just published by the Bible House, Constantinople, and I heard one of them reading aloud to the others the little book, "Come to Jesus," in Armenian.

Oh, for a great outpouring of the Spirit here, to make the seed of the Gospel grow, and to quicken Christians into new life and power! Pray for all the missionaries and native workers also. Maria A. West.

Trebizond.

WHY SHOULD WE PRAY FOR THE COMING OF THE LORD?

By Rev. CHARLES A. FOX.

"EVEN so, Come, Lord Jesus!" (Rev. xii. 22). The closing prayer of the Bible. Surely we will all pray this prayer—the last prayer God has put into our lips to pray. Anything that is the last has always a peculiar emphasis of its own; any word of anyone dear to us, which is "the last," has always some strange power and abides with us.

This prayer, then, that God puts into the lips of his Church, comes to us with all the emphasis of the last prayer, with all the emphasis of the last word—as indeed it is—of his Holy Book. It is the last Command, the last injunction, the last instruction, as well as the last Prayer; the very last thing He would press on the heart of the universal Church throughout all the dispensation. It is this prayer that consummates everything in Holy Scripture, that draws up into a head every other petition, that fulfils every other desire, that includes every other thought and longing Christ-ward—very short, and like all truly great things, very simple—"Even so, Come, Lord Jesus!"

The Lord had been perpetually pleading with men, "Come!" "Come unto Me, all ye that labour." It had been the burden of his heart's song, if we may so speak, all his life long. It seems to be the sweetest word He ever used, "Come!" It seems as if He would draw every man unto Himself, and as if He would take us all unto his Father with Him. It is one of the shortest and most blessed sermons He ever preached. It is one of the briefest and yet most emphatic words of warning, and also of encouragement—"Come!"

And it is this very same word, so precious to his own heart—that which was ever the burden of his lips all through his first Advent—that He now puts into our lips. He commits it unto us. "Now *you* shall say, 'Come!' All my life I have been saying 'Come!' My life has lived out one thought, 'Come!' I died to say, 'Come!' I rose saying, 'Come!' I ascended saying, 'Come!' I shall come again saying, 'Come!' but in the meantime, do you, my children, take up the blessed word 'Come.'"

We know from this very verse, and from the preceding one, that this is the word of the Spirit. If Christ formerly was saying this word, "Come!" the Spirit is now saying it. Yea, the Spirit and the Bride, both have this short word between them. It is quite enough for them both. "The Spirit and the Bride say, Come!" It seems to be all that is in the heart of God, "Only come, and only come *now*."

Why should we pray this prayer beyond that it is the last, and that it has this singular emphasis of Holy Scripture? Do not we do pretty well without our Lord Jesus? Is it not a hopeful time? Is not God's work going on? Would it not be all stopped, all checked, would it not be an end of everything of good work, were He to come? Would there not be all hope put away from those yet outside the fold of Christ? Are there not many families who dare not pray it? Are there not many Christians who dare not say it; because they are afraid of the Lord coming too quickly, before all their relations are in the fold? Why, then, should we pray this prayer?

The first reason is given us in Heb. ix. 28: "Unto them that look for Him shall He appear the second time without sin unto salvation."

WE WANT FULL SALVATION.

We have only got a part at present. We want to have the full, final, and complete salvation which is promised to us on the coming of the Lord. We want the body to be saved as well as the spirit. We want the spirit to be completely saved, in every particular. We want the soul to be joined with the body again, so that we shall be a whole man, and yet a divine trinity, body, soul, and spirit engaged for ever in the blessed and ceaseless service of Jesus. We want also that this earth shall be saved—that this earth, groaning with sin and sorrow, burdened with perpetual and ever-increasing crime, should be saved; and it will only be saved with the coming of Jesus Christ our King. He did indeed come to bear the burden of our sins, and He has borne it. Now He is bearing to-day the cares of his people. If Jehovah once laid on Him the iniquity of us all, the Church is ever laying on Him the cares of all. "Casting all your care upon Him, for He careth for you." He has been the sin-bearer, He is now the care-bearer. He wants to be this one thing more—the glory-bearer: and He shall yet indeed "bear the glory" (Zech. vi. 12). Shall we not hasten that glorious day when salvation shall be completed, when Christ shall have fulfilled all his holy blessed purposes of peace, "Even so, Come, Lord Jesus!"

There is another reason why we should pray this prayer. We want not only salvation, but we want

THE GLORY OF CHRIST TO BE SHARED.

Turn to Colossians iii. 3, 4: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." We do not want to have it "hid" any longer. In this next verse we see why we should pray this prayer. "When Christ, who is our life, shall appear, then shall we also appear with Him in glory." We want not only now to be with Him in spirit, but to be with Him in person and manifested glory. We have been with Him in the shadows, with Him in the sorrows and sins of this life, in its dangers and trials and temptations. We have lived with Him in the discipline of this earthly state. We want to live with Him in glory, when all tears shall be wiped away, when God shall be all in all.

And Christ Himself yearns for the day when He shall share his glory with his people. It was his own special prayer, "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory." It is the only time that Christ said to his Father, "I will!" We have even at present glimpses of the glory—passing glimpses, just as when the sun shines out upon the landscape, and reveals in wondrous detail all its beauties, but it quickly passes away. We want the glimpses to remain; to be complete; be perpetual and universal.

There is a third reason why we should pray this prayer;

THAT HIS LIKENESS MAY BE ATTAINED.

We find this in 1 John iii. 2: "We know that when He shall appear, we shall be like Him, for we shall see Him as He his." We want to be like Jesus! "Behold, *now* are we the sons of God." Yes, even to-day, purchased by his precious blood, and inhabited by the Holy Spirit. But we want to be "like Him." All these little things which disturb our peace, all these troubles and afflictions and frictions of life, we want to have left behind, and Christ to be all in all in each of us. We want to see Jesus, that we may be like Him, and our prayer for his coming breaks through even the alleluias of heaven: "Even so, Come, Lord Jesus!" "We would see Jesus," not merely to satisfy that immortal thirst of our being, but also that we may be changed into his image. I know not anything higher and holier than this—that the children of God may bear the same image that Jesus does. The Lord Jesus is "the express image" of his Father, and we shall be the express image of Jesus. Oh, day of glory, when Christ shall come, and we shall be changed into his image!

There is a further reason why we should earnestly pray this prayer day by day:

THAT OUR BODY MAY BE TRANSFIGURED.

Turn to Phil. iii. 20: "Who shall change our vile body, that it may be fashioned like unto his glorious body." He shall yet bring this body into entire subjection. We know often, it may be daily, how the spirit is willing, but the flesh is very weak. Oh, we yearn for the time when this poor body of humiliation, disgraced, and filled with evil and sin, should be transformed into the Divine image; when that which has been such a hindrance to us in the past, shall yet be a Divine vehicle for every holy thought, every blessed and spontaneous desire, to carry out the will of God, like ministering servants ordained by God Himself!

There is still another reason why we should pray for the Lord to come. The place where we are to be is

THE SAME PLACE WHERE JESUS IS.

Read John xiv. 7: "I will come again, and receive you unto Myself; that where I am, there ye may be also." "Then were they glad, because they were in the desired haven." The Lord cannot rest until all his children are with Him. If you had someone very dear to you in one place, and you were in another, it would be your constant desire that you should be brought together. How much more is it the desire of the Lord that He should have his redeemed children round Him. The trumpet shall yet sound, and the dead in Christ shall be the first to hear his footsteps; then we which are alive and remain shall be caught up to meet Him in the air, and so shall we ever be with the Lord.

There is yet a further reason why we should pray this prayer. We find it in what we may call the second Advent Epistle, Jude 24: "That He may present you faultless before the presence of his glory with exceeding joy." It is that He may have

THE JOY OF PRESENTING US FAULTLESS.

Would you deprive Him of that joy? He wants the presentation day to come when He shall present us to his Father in the presence of the holy angels, faultless! "Behold, I and the children whom Thou hast given Me." Faultless! If you were educating children, how it would be the great desire of your heart to see those children grow up holy and good, and full of energy, strong in intellect and power of every kind. How you would yearn for the day when they should stand before you complete, so far as anything on earth may be complete. And do you not think that the Lord Jesus, who is educating his children with such infinite pains and patience, is also yearning for the day when He shall present us faultless before his Father? It shall be "exceeding joy" to Him. The holy angels shall say, "These are poor fallen ones, redeemed by the blood of the Lord Jesus, now faultless!" The angels of evil shall see, the devil shall see that they are those whom he had led down into the dark paths of sin, but Christ hath rescued them, and they are now standing faultless before the throne.

The expression is a very rich one, "present you faultless before the presence of his glory with exceeding joy." How much it requires on his part to keep us from falling. Look at Peter, taking that very little walk between the vessel and the person of the Lord Jesus. "Come," He said to Peter, and he walked one or two footsteps, and then began to sink, because he began to see. The Lord immediately thrust out his hand, rescued him, and lifted him up. He is always doing that with us in troubles and difficulties just as we are falling. "My foot had well nigh slipped, but thy mercy, O Lord, held me up." But He wants to have done with this. It is a long, wearisome task: his children are so perpetually failing, bringing discredit on Him, after all He has given and done for them. Do not you feel with Him? He is educating us with infinite pains, these 20, 30, 40, 50, 60 years perhaps. Oh, the pains He is now taking with us! He wants it all to be over. He is looking forward to that day when He shall present us *faultless*, his whole redeemed Church, faultless before the throne with exceeding joy. Would you deprive Him of that joy? That joy is not yet fulfilled.

There is yet one final reason why we should pray this prayer. It is a blessed reason, and we read of it in 2 Thess. i. 10. That He may be

ADMIRED IN HIS SAINTS.

Surely that is a thing we could not have supposed could ever happen—that He should be "admired in his saints!" The Lord first attracts our looks upon Himself; He wants us to admire Him, and then He wants that He should be admired in us—that we should bring Him glory. Jesus puts all his glory on us; He says He wants to be admired in his people. This is the heaven of my soul. I am my Father's heaven, the brightness of my Father's glory. And Christ is our heaven, indeed, but the Church is Christ's heaven. When all sin shall be put away, then we shall give forth the image of Jesus in perpetuity.

Do you think the Lord is being admired in you now. Do you think anyone who really knows you thinks you are in any degree like Him? How much do they see of the image of Jesus in you? Do you say when you see anger repressed, "Thank God, that was something like Jesus"? Do you say when pity and compassion are shown, "There, that is something like Jesus"? Do you recognise the spirit of Jesus in your dear ones when you see them taking a humble place? When sorrow and trial are on those dear to you, or heavy care, and you see them take it up for the sake of Christ, do you say, "That is the mark of Jesus"? Is there any sign, any reflection of Jesus, not a vague shadow here and there, but a blessed tone through your whole life? As we gaze into this looking-glass of the Word, and read of this Divine life, and see by contrast what we are in ourselves in the sight of God, can we recognise anything of Christ in ourselves and others? Is it the aim of our whole being that Christ should be admired in us? Let us give up being admired by other people. They would not admire us if they knew us. If people do admire us, it is because they do not know us thoroughly. But let us yield ourselves up to the blessed Master to work his own image in us, so that it shall be apparent to others, and He shall be admired in us even now. And then we shall pray this prayer, "Even so, Come, Lord Jesus! I want Thee to be admired in me, even in me."

WHY SHOULD HE NOT COME?

This is my closing word. We have been inquiring why He *should* come, and I have given you seven reasons why He should come, from his own blessed Word. Now there is *one* reason why He does not come. What is it? "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, *not willing* that any should perish, but that all should come to repentance" (2 Peter iii. 9). It is those who are yet outside, still to be brought in, it is those who keep back the Lord. He stays that all may hear and heed his blessed call, "Come!" He stays the praises of heaven that He may still catch the prayer of the prodigal; He stays his chariot wheels that any who will may yet leap up into it, and be safe. He cannot bear to ride over them, and He stays his wheels that we may help them in. He stays the alleluias of the angels—that He may hear the tear of the penitent fall. He stays all his glory from fully shining out, yea, He keeps it back that He may yet welcome the outcast sinner. It is not that He is slack concerning his promise; but He waits that more of his property may be saved.

Yes, you see people passing by you in the streets, you think how weary and anxious or how stained with sin they look, and you think what will happen to these poor souls when Jesus comes? Ah, why does not Jesus come? He is waiting that they should not perish. He can wait for his glory, but He cannot bear that any should perish. He would have us all come to the place of repentance. For this He delays his own glory, waiting and yearning that "all"—I like that word *all*—should come to repentance.

It is time then to be up and doing. Let us live in this spirit of Jesus, and pray this prayer, "Even so, Come, Lord Jesus." And, as we pray it, let us be ceaselessly moving out of his way every obstacle. Jesus is saying, "Here is someone perishing, I cannot suffer my chariot wheels to crush him. I cannot come until he has repented." O Church of Christ, arise, and take out of his way all the perishing ones; take them out of the way of his approaching wheels, and lift them up into the chariot of the Lord of glory. The Lord is at hand, He is very near! May God speedily fulfil this prayer; and let us now again pray it unitedly once more, "Even so, Come, Lord Jesus!"

"FAITHFUL AND TRUE."—1.

DEAR SIR,—I have endured "a great fight of afflictions," and would testify to the loving power of a "keeping" God, and to many loving answers vouchsafed to my poor prayers. As you recently observed, "many of our best experiences are too sacred and secret," concerning others beside ourselves. One I would, however, mention, which occurred a few years ago.

I was robbed of a five-pound note in London. To me this was a great loss just at that time, as rent was due, and I had five children depending almost entirely upon me for maintenance and education. I was also far from strong. I laid the matter before God, and, strangely enough—I do not know why—was led to use these words: "O Lord, for thy dear Son's sake, be pleased to restore to me the money in my sack's mouth!" In a very short time five pounds was sent me by a stranger, then another five pounds, and then two pounds more from a friend. Thus I was compensated for my original loss, and had seven pounds more than at first.

What could I do but fall down and worship before Him whose name is "Faithful and True" unto all generations. To Him be all the praise.—Yours faithfully,

A Tried Mother.

Y.W.C.A., Brighton.—The anniversary of the Institute (the Central Branch) was recently celebrated by two meetings in the Royal Pavilion. Much interest was manifested in the growth of the work during the past year. Rev. J. Dixon and Dr. Donald Fraser, in eloquent words, showed the great necessity of this and similar associations for the benefit of young women. In the evening the members and their friends, to the number of 450, assembled for one hour's social intercourse, and afterwards addresses from Rev. J. B. Figgis and Mr. E. J. Mitchell. The latter gentleman has since given most earnest, faithful Gospel addresses.

E. Gripper, Hon. Sec.

BIBLE STUDIES.—7.

CHRIST OUR EXAMPLE.

(1) "The Son of Man came not to be ministered unto, but to minister" (Mark x. 45).	"Whosoever will be great among you, let him be your minister" (Matt. xx. 26).
(2) "And to give his life a ransom for many" (Mark x. 45).	"We ought to lay down our lives for the brethren" (1 John iii. 16).
(3) "Jesus of Nazareth went about doing good" (Acts x. 38).	"As we have opportunity, let us do good unto all men" (Gal. vi. 10).
(4) "The Son of Man hath not where to lay his head" (Luke ix. 58).	"Here have we no continuing city, but we seek one to come" (Heb. xiii. 14).
(5) "He is despised and rejected of men" (Isa. liii. 3).	"Ye shall be hated of all men for my name's sake" (Luke xxi. 17).
(6) "Jesus was called to the marriage" (John ii. 2).	"Rejoice with them that do rejoice" (Rom. xii. 15).
(7) "Jesus wept" (John xi. 35).	"Weep with them that weep" (Rom. xii. 15).
(8) "The meekness and gentleness of Christ" (2 Cor. x. 1).	"The fruit of the Spirit is gentleness, meekness" (Gal. v. 22, 23; Phil. ii. 3).
(9) "Holy, harmless, undefiled, separate from sinners" (Heb. vii. 26). "This man receiveth sinners, and eateth with them" (Luke xv. 2).	"Blameless and harmless, without rebuke, in the midst . . ." (Phil. ii. 15). "Come out from among them, and be ye separate" (2 Cor. vi. 17).
(10) "Father, forgive them" (Luke xxiii. 34).	"Be ye kind one to another, tender-hearted, forgiving one another" (Eph. iv. 32).
(11) "I am the Light of the world" (John viii. 12).	"Ye are the light of the world" (Matt. v. 14).
(12) "The Son of man is come to seek and to save that which was lost" (Luke xix. 10).	"Go out into the highways and hedges, and compel them to come in" (Luke xiv. 23).
(13) "Jesus, being full of the Holy Ghost, . . . was led by the Spirit into the wilderness, . . . and returned in the power of the Spirit into Galilee" (Luke iv. 1, 14).	"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me" (Acts i. 8).

Streatham, S.W.

Janet Clark.

GRIPPING AND SLIPPING.

SCENES IN THE LIFE OF A PRIVATE SOLDIER.

LOOKING into my room one afternoon, an officer's servant told me that he thought Private Schofield wished to see me.

“And who is Private Schofield?”

“Why, that recruit who, on his first pay-day, when the men asked him to accompany them to the canteen, told them that he had never tasted drink in his life, and never would. Have you not heard of him?”

“I have not. Does he belong to your company?”

“He does, and No. 8 never owned a better man. In his room they call him one of the ‘holy boys,’ but I don't think he belongs to that squad yet, though I daresay he is looking that way.”

“What makes you think so?”

“Well, I know he hates swearing and that sort of thing, and last night when someone spoke of you as a ‘chest-thumper,’ he at once said he would like to have a talk with you. Shall I send him down?”

“You may. In a few minutes I shall be going as far as the firing-range; tell him to dress and come with me.”

On our way to the range Private Schofield and I talked of matters chiefly connected with soldiering, but when we had reached a secluded spot and were seated, I inquired if he had anything particular he wished to say to me.

“They call you a ‘chest-thumper,’” he replied, “and I have been long enough in the regiment to know that ‘chest-thumper’ is slang for Christian. Now I am not a Christian, but wish to become one, and it occurred to me that a conversation with you might help me.”

“I hope you will not be disappointed, my young friend, though, perhaps, I am not the best ‘chest-thumper’ you could apply to. But before we proceed, let us kneel down and ask God's guidance.”

Here we uncovered, knelt down on the grass, and asked the Great Wisdom-giver to be with us.

“May I ask,” I said, after being re-seated, “what has led you to think of becoming a Christian?”

“The explanation is this: I have been well brought-up, and the filthy language of the barrack-room is almost more than I can stand. I know that the non-commissioned officer in charge ought to put a stop to it, but, unfortunately, so far as I can see, he enjoys it. Now, I feel that one of two things must take place, if I am to remain a soldier: I must either go down to the level of my comrades and speak and act as they do, or, in order to be able to bear what I complain of, I must become a real Christian.”

“Have you made any effort to become a Christian?” “I have.”

“What have you done?” “I have prayed.”

“And has your praying been of service to you?” “I am afraid not.”

“Have you tried anything else?” “Yes; I have repented.”

“And has your repentance helped you at all?” “Not that I am aware of. Indeed, I seem to be further from the right thing than ever I was.”

“It appears, then, that your praying has failed, and that your repentance has failed. Has any other course been suggested?”

“Yes; I was told one night in the Soldiers' Home that I had nothing to do but believe, and I am sure I have done that.”

“And has your believing given you any relief?” “It has not.”

“Have you tried anything else?” “What else is there to try?”

“Were there nothing else, you must see at a glance that your case would be hopeless; for everything you speak of has, according to your own showing, been of no use. Answer me this one question, and think before doing so. Have you ever honestly tried Christ?”

“‘Have—I—ever—honestly—tried—Christ?’”

“Such is the question I wish you to answer. Now take time to it.”

“‘Have—I—ever—honestly—tried—Christ?’ That question never was put to me before, and I am inclined to think that I have been trying to pray, and repent, and believe, without any reference to Christ at all.”

“That is just what I think you have been doing. I did so myself for a considerable time, and there are few serious inquirers who have not made the same blunder. In the first verse of the fifth chapter of the Romans we read of a Christian possession called ‘peace with God.’ Do you know anything of this peace?”

“I do not. The thought of God fills me with terror instead of peace.”

“There must be a reason for that. Why should the thought of God fill you with terror?”

“Because I am a sinner. When I think of my sins and then of the prospect of meeting God, I am overwhelmed with fear.”

“But what is it you fear?”

“Punishment, I suppose. All sin deserves punishment, and sins against light such as I have been guilty of must merit punishment of the severest kind.”

“Do you believe that Jesus died for sinners?” “Yes.”

“Do you believe that Jesus died for great sinners?” “Yes.”

“Do you believe that Jesus died for those who have sinned against the clearest light?” “He must have done so.”

“Do you believe that when Jesus was on the cross he was thinking of *you?*” “Thinking of *me!*”

“Yes; thinking of *you*.” “That never struck me before; but as I am one of the sinners for whom He died, He must have been thinking of *me*. The thought is new to me, but it must be true.”

“Has it ever occurred to you that when Jesus was on the cross, and thinking about you, He resolved, rather than want your company in heaven, to bear the penalty or punishment which your sins, great and small, have merited?”

“I have not thought of the matter in that way; yet it seems reasonable.”

“Well, then, if Jesus has borne the penalty of your sins, why, in view of meeting God, should you be afraid of that penalty? According to Paul, Jesus, the Innocent, was made to be sin for you, that you—the guilty—might be made the righteousness of God in Him; or, in other words, Jesus has been treated as if He had been guilty, that you might be treated as if you were righteous. He thus takes your sin with its consequences that you may have the benefit of his righteousness, and all that his righteousness merits. Will you promise to ponder over that view of the case?”

“I will.”

“Then, as I have something to do on the range, you may now go back to the camp, but before we separate let us again kneel down and pray.”

Again we uncovered and bowed before the Heavenly Father, whose ear was not deaf to our cry.

That night, or rather, I should say, early next morning, Private Schofield was made free. “I pondered,” he said, “over Jesus as my Sin-bearer, and as I pondered the light broke in upon me. In my thoughts I was at the cross, and as I looked up I could say with confidence, ‘Jesus loved me and gave Himself for me;’ and when from the cross I looked forward to the judgment and remembered that the Judge ‘loved me, and gave Himself for me,’ the fear with which I had been tormented left me. Jesus took my sin, and I get his righteousness. Precious Gospel!”

A few weeks after his conversion, Schofield and I separated, but in less than twelve months we met again in a soldiers' prayer-room in India. I shall never forget that night. A civilian living at the station had delivered an address, and then came several testimonies.

“Do you think,” whispered Schofield, “that I would be considered presumptuous if I spoke?”

“Certainly not, brother,” I replied. “By all means tell us how you have been getting on since we parted.”

Then, rising to his feet, he spoke as follows:—

“Comrades, I cannot tell you how thankful I am that there is a prayer-room here. There is no such place for our soldier friends at home. I am thankful also to find so many believers connected with this battalion; but, as I listened to the speakers, I felt convinced that some of you, at least, are in the condition I was in up to a few days before we embarked. I was happy one day, and miserable the next. I had no doubt of my conversion, no doubt that God had forgiven me on the ground of Christ's atonement, but my experience was most unsatisfactory. Meeting with a Christian lady one day, I opened up my mind to her, and during our conversation I was convinced that I had been looking too exclusively at my relation to God, and so far forgetting his relation to me. On my bedcot that night I could not sleep, and begged deliverance from my chequered experience, and while I was praying, my Saviour appeared to me in a sort of waking dream. ‘Let Me tell you,’ He said, ‘why you are happy one day and miserable the next. You are always trying to take hold of my big, strong hand with your tiny, weak hand, and you *grip and slip, grip and slip*. When you grip, you are happy; but when you slip, you are the reverse. Come now, and put your weak hand within my strong hand, and let *Me* hold you.’ I knew at once what the Lord meant, and did what He bade me. I gave up my hand to Him, and his strong, loving hand closed over it, and He has held me ever since. I am not now keeping Jesus; He is keeping me. I am not now keeping my heart; Jesus stands sentry over it and keeps it for me. When trouble springs up I do not, as formerly, say, How shall I get over it? but, How will Jesus get me over it? and there is as much difference between the two experiences as there is between the two questions. My will is in Christ's keeping, and so long as this is the case He is responsible for me. Comrades, there is no reason why any of us should be in the *gripping* and *slipping* condition, for nothing gives our Saviour greater pleasure than to have all the holding and keeping entrusted to Himself.”

Private Schofield was much esteemed among his comrades, not merely because he was an educated young man, but because his religion was felt to be real. “There are not many Schofields knocking about” was a common saying even among the most careless, but when anyone said to him, as was often the case, “You are a good young man, Schofield,” he would, in his quiet way, reply, “In that you are mistaken. In me, that is, in my flesh, dwelleth no good thing; but I am in the hand of the good Lord, where you might be were you but willing.” Then, opening his little Testament, he would talk of sin, of atonement, of God's forgiveness, of righteousness and strength. Having lost his health on the hot plains, he was sent to a convalescent depôt among the hills, and was not long there when he was obliged to go to hospital. He never recovered from his illness. Previous to this I had purchased my discharge, and was now engaged in the Lord's work 1200 miles from him. I heard, however, of his triumph. An old minister—a German—connected with the American Presbyterian Mission, visited him frequently, and also a lady who is now in Calcutta. To the latter Schofield, referring to the writer, said, just a little before he died, “Tell him that the remembrance of our conversation on the range at C—— is very precious to me, and that I am not gripping and slipping, but held by the strong hand of Christ, kept by the power of God unto salvation.”

NON-COMMISSIONED OFFICER.

Women in the Church.—A notable event has happened, which should constitute a memorable new departure in Church of England history. For the first time the Bishop of London ordained three ladies as deaconesses in St. Michael's Church, Paddington. Deaconesses, indeed, have existed, but this ceremony has not taken place before in church; and this gives altogether a new importance to their official status, which has hitherto lacked real recognition. In the Established Church such a proceeding will give an authoritative sanction to the appointment of these clerical sisters. If the Order of Deaconesses can be kept from the Romish proclivities which are the peculiar danger of female cleresy, they may be a vast power for good amongst the women, and even the men of England.—*Christian Commonwealth.*

POVERTY AND ITS REMEDIES.

IN a letter to *The Pall Mall Gazette*, evoked by the recent disturbances in London, the well-known Vicar of St. Jude's, Whitechapel, E., urges, as we have often done in these columns, that what is wanted is not so much relief, and a spasmodic development of "fads," but, along with charity, personal service on the part of the rich and the upper classes. Says Mr. Barnett:—

> They must cease to isolate themselves in one part of London, and in future aim rather at sharing than at giving their wealth. They must live nearer the poor, so that they may be known, not through descriptions by Mr. Hyndman, but by their own actions. . . . The doctrine may be hard to bear, but there will be no remedy for the distress, and for the hatred which underlies the distress, till the rich are content to know the poor, and resolve to possess no luxury which they do not share. There is no nostrum, save in the self-devotion of each individual who now recognises the facts of society.

These are brave words, and, being the utterance of a man who has spent the best part of a life-time in the East-end amongst the poor, they are deserving of more than mere passing consideration. There would soon be an improvement visible in greard to the surroundings of the poor, if men would volunteer, as Edmund Denison did, to move eastward with the view of knowing them, not through societies and almoners only, but by personally taking up their troubles, sharing their joys, and looking after the local interests which they are too busy and too weary to watch. There are hundreds of ways in which willing men and women, who feel that they are not called to direct mission work, may labour for and with the poor, and in so doing imitate the Master who never was careless as to the temporal needs of those whom He came to save.

We have it upon the authority of God's Word that "much food is in the tillage of the poor." In these days of terrible overcrowding in our cities and towns, with all its consequent evils, it may be well to bear the statement in mind when we discuss questions affecting the condition of the labouring classes. Despite all that has been written by Lady Verney and others who are opposed to small holdings and allotments, there can be but little doubt that we shall have to fall back upon some large scheme under which the poor will have something to till, if we are to stop that steady intramural influx, which not only brings down wages in towns, but adds daily to the number of those who, starving in the midst of luxury, are drawn into the maelstrom of crime and degradation. In connection with this branch of the subject, we have read with pleasure the following paragraph:—

> Mr. Samuel Morley has adopted the allotment system on his estate at Leigh, near Tunbridge Wells. He has cut up the land into plots of about twelve rods, and these he lets to *bonâ fide* working men at the rate of sixpence per rod per annum. The experiment has proved an unqualified success.

To all who are interested in this question—and what Christian can afford to remain careless with respect to the sufferings and surroundings of the poor?—we would commend for careful perusal, as illustrating that portion of Proverbs xiii. 23 which we have quoted, a little pamphlet by Mr. Frederic Impey, bearing the now historic title, "Three Acres and a Cow" (*Swann, Sonnenschein & Co.*). The brochure gives sufficient evidence to show conclusively that there are means of dealing with those pressing questions of overcrowding, of starvation wages, of pauperism, and of vice, which as yet have been applied to only a very limited extent. They are likely to be singularly successful in checking the depopulation of our villages and counties, and the startling increase of poverty and crime in our crowded towns. The interesting experiments to which Mr. Impey refers can be carried out without any interference, Parliamentary or otherwise, with vested interests in land, and, so far as they have been tried, the result has been such as to warrant their extension, in the hope of similar success in other localities.

Higher interests than merely temporal ones depend upon the mode in which these questions are approached and dealt with. The Christian man, therefore, is deeply concerned in their solution, and should by every means in his power endeavour to bring about a condition of things under which our poorer classes may have at least an opportunity of living in cleanliness and modest comfort.

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HEART-CIRCUMCISION.

"THERE never has been a saint," says Calvin, "who, surrounded with a body of death, *could* attain to such a degree of love as to love God with all his heart, with all his soul, and with all his mind." That which is not possible with man is possible with God. God has declared in so many words: "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live." These are the very terms in which God sets forth his highest demand in the way of obedience; employed here as a promise, they show that the grace of God which bringeth salvation is equal to the total exigencies of our case. While it is a question of what we can achieve, we are still under law, which sets forth the Divine requirement without any proffer of Divine aid. But what the law could not do, because of our unconsenting and incompatible nature, that the grace of God, conveying the power of God to the very heart of our corrupt nature, secures, when there is the adequate faith on our part.

Faith in Christ, for the work of sanctification implies the complete collapse of faith in one's own power of attaining. The body has no more power to hinder in the work of sanctification than the soul gives it. It has great power to hinder so long as it is met simply by our own resolutions, efforts, and unbelieving prayers; it laughs to scorn our attempts to bind it with chains, just as the man who dwelt among the tombs burst the bonds laid upon him. But when confronted by the power of Him who cast out the legion of devils, its power collapses, dies, and is not. This is beautifully shown in the transition from Romans vii. to viii. In Romans vii. the conflict is between the evil incarnate in us and our perception of the law as holy, just and good, and the latter continually fails to secure its observance; but passing to Romans viii., the body of sin and death finds itself in the presence of the Holy Spirit, God the Spirit, the Executive of Christ in the soul, who accomplishes by the revelation of God's love in us, all that the law aimed at.

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This refers not to a future resurrection of the material body, but to such an operation of the Spirit of God within us as shall make all our faculties, the physical included, to be perfectly at the disposal of our sanctified will, in other words, controlled by the Spirit of God. For the work of quickening referred to relates to what is accomplished by the Spirit of God while He is dwelling in us. "If ye through the Spirit do mortify the body, ye shall live." "That ye may know what is the exceeding greatness of his power to usward who believe, according to the greatness of the power which He wrought in Christ when He raised Him from the dead, and set Him at his own right hand in heavenly places."

Not only here in Romans, but elsewhere Paul seeks to indicate the blessedness of discovering the all-sufficiency of Christ's grace with reference to the overcoming of evil within us. "For I, through the law am dead to the law, that I might live unto God." As he went on trying to attain to conformity with God's revealed will, he became aware of the breadth and spirituality of the law of God, requiring him to be perfect in love as God is, and then he soon became aware of his utter inability to achieve this, and the next step was to learn that the same Saviour whose blood atoned for his sinfulness, offered to be his complete Deliverer from sin by the power of the proffered Spirit. So he says, "I am crucified with Christ; nevertheless I live (I am not a mere dead, impotent thing); yet not I, but Christ liveth in me (Christ is my life, the Vanquisher of my body of death); and the life which I live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Now how strangely it reads, "There never was a saint who could love God with all his heart, with all his soul, with all his mind." Calvin was a wise man, with a deep insight into the things of God, and competent in many respects to teach his generation, but he missed seeing that, while man was not able to rectify his heart, soul and mind, the Gospel yet revealed a power adequate to that end. He did not believe in a Purgatory, a place between earth and heaven where the incomplete saint could stop and be made whole before entering the place where nothing that defileth may enter, and yet failed to see that this essential preliminary could be secured in this life. When we abandon utterly the idea of self-rectification, and put our whole trust in Jesus as a Saviour who first, expiated our past sins by his death, and second, vanquishes the sinful tendencies of our nature, by the Holy Spirit who sheds abroad the love of God in our heart, we find out the all-sufficiency of divine grace. "As many as *received* Him, to them *gave* He power to become the sons of God."
—*Bombay Guardian.*

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MILLWALL JUVENILE AND ADULT MISSION.

THIS Mission was founded about five years ago, and has been signally owned of God to the salvation of many. It was started at first for juvenile work only, but the conversion of boys and girls led to the conversion of parents and other relatives. The work gradually prospered, until it was found necessary to hold Gospel services for adults.

A much larger mission hall is required in orde to meet the wants of the people, and to carry on the various branches of Christian effort in operation. The Mission is entirely unsectarian.

Mr. W. H. Massey has been appointed Superintendent of the Mission, and already his efforts have given a new stimulus to the work. It is proposed to commence a noonday prayer-meeting; probably a Y.M.C.A. and Y.W.C.A. will follow in the nea future. Any desirous of helping will be furnished with particulars either by Mr. H. White, 14, Pier-head, Millwall, Hon. Secretary; or Mr. F. Ballard, 4, Pier-head, Millwall, Treasurer.

A "FREE" PLATFORM.

THIS is an age of Conferences; but there are Conferences and Conferences. Many, indeed most, of the assemblies that meet under that designation, are simply occasions for the delivery of set addresses by carefully selected speakers. The root idea of the word Conference, viz., the courteous but untrammeled expression of opinion—even divergent opinion—on any given subject, is largely ignored. In some respects this plan has very decided advantages. Free discussion too often leads to unhappy bickerings, loss of temper, with a corresponding loss of edification, and the airing of "crotchets" by those who have espoused partial and immature notions of religious truth. On the other hand, it argues little for our spiritual attainments as professedly Christian communities, that we seem unable, as a rule, to meet and discuss topics on which we are not fully agreed, without breeding bad blood, dissension, and strife.

A praiseworthy attempt to set up "a free platform" is contemplated in a "British Congress of Christians." In a preliminary circular, signed by W. T. Moore, W. Durban, and Geo. Brooks, Kensington Chambers, 73, Ludgate-hill, E.C., these gentlemen announce that they were appointed a committee at a recent meeting of a number of Christians to arrange for a Conference "on lines not hitherto planned in England." It is suggested that it should be held in London some time during April, and the idea is that "there should be the utmost liberty of expression as far as this is in harmony with the rules of legitimate discussion." The subjects proposed to be submitted for consideration are as follows:—

(1) The Relations of Church and State.
(2) Is Christian Unity possible, and what is its true basis?
(3) Why do the Churches fail to interest the masses?
(4) The relation of the secular Press to religious life.
(5) What is the position in regard to futurity of those who are outside the pale of Christian profession?
(6) Social problems viewed in the light of the Gospel.
(7) Under the present condition of things, is the world growing better or worse?
(8) Do the times demand a new religious reformation?

In this programme there is certainly scope for the widest divergence of view. Though we are by no means sanguine as to the result, if this Conference should take place, we think the effort is worthy of being made, in the spirit of the apostolic maxim, "Forbearing one another in love."

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AYAHS IN LONDON.

DEAR SIR,—An article, headed "Ayahs' Home," appeared in *The Homeward Mail* of February 9, calling attention to the fact that the house—No. 8, Duke-street, Aldgate—well known among old Indians as "Rogers's Ayahs' Home," was shortly to be pulled down for the widening of the street; and urging the necessity for such an institution in London. The present proprietors of the Home will not be able, for want of funds chiefly, to take another suitable house and carry it on any longer on their own responsibility, though hitherto it has been self-supporting.

The suggestion is made that a society should be formed for the purpose of opening another Home of the kind in this same neighbourhood, and carrying it on under the supervision of a committee of ladies and gentlemen. Having been accustomed for the last six or seven years to visit the present Home as "Missionary to the Asiatics in London," I can testify to the value and importance of the institution.—Yours truly, GEORGE SMALL.

Asiatic Strangers' Home, Limehouse.

"NEIGHBOUR SMITH."

"IF I know that my neighbour Smith thinks me a fool, I shall never shine in neighbour Smith's company." This saying has a world of philosophy in it. But, alas, how many "Neighbour Smiths" there are! And what mischief they work! Many a boy who, with due encouragement at home. might have become a useful man, has grown up to be a "nobody," just because his father despised his ability. We have known ministers, too, who could never "be themselves" among their own people. There were a few "Neighbour Smiths" in the pew, and the poor men knew it. Try as he would they could not do their best before them. Oh, this "Neighbour Smith!" He has blighted myriads of hopeful lives, and spoilt many a faithful man who, but for his malign presence, would have proved an able minister of Jesus Christ.

The sad thing is that the greater part of us are so prone to act "Neighbour Smith" to someone else, and that we find it extremely difficult to avoid doing so. It is not easy to attain to that blessed charity which "hopeth all things." We need to watch well against a baleful habit of depreciating criticism, born of a subtle and unsuspected egotism and uncharitableness, which qualifies us perfectly for the *rôle* of "Neighbour Smith."

Sometimes, however, we play this part through our extreme anxiety for the moral improvement of children and others who may be under our care. Out of sheer concern for them, we learn to see their faults out of proportion to their virtues and possibilities. Insensibly both our faith in, and our respect for, them is lessened, until we have become a veritable "Neighbour Smith." As a chilling March wind restrains the waiting woodlands from unfolding the fresh young splendour of the spring, spoiling much of its delicate beauty, so "Neighbour Smith" by his very presence retards the development, and blights the beauty, of many a fresh young heart. We respectfully invite "Neighbour Smith" to imitate the April sunshine rather than the March wind; for nothing grows well in the frost or in the shade.

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BEDFORD INSTITUTE, SPITALFIELDS.

THE nineteenth annual report of this Society contains a very gratifying account of successful Christian effort. Associated with the Institute which is carried on by the Society of Friends, are five other agencies, one at Hart's-lane Hall, Bethnal-green; Meeting-house, Ratcliff; Peel Meeting-house, Clerkenwell; Meeting-house, Deptford; the Memorial Buildings, Bunhill-fields. In addition there are Convalescent Homes at Epping and Folkestone. The total attendance of men, women, and children at the First-day (or Sunday) schools during the year was 2,052, and the total number of teachers is 170.

One interesting fact is exhibited by the statistics of savings banks at these several centres of spiritual life. No less a sum than £1455 8s. 1d. remained on deposit, at the close of last year, in the names of 570 depositors. That such a spirit of thriftiness should have been cultivated as is represented by these figures, speaks well for the moral influence exerted, and the results, in a spiritual sense, must be incalculably greater.

The evangelistic efforts comprehend every known means for sowing the Gospel seed. On Sundays and week-days the Gospel is preached both indoors and out. There are tea-meetings for their own members, and breakfast-meetings for the outcasts. We are especially glad to note how strongly the value of Temperance work is recognised in the speeches made at the annual meeting, and exhibited in Temperance societies and Blue-ribbon bands, and Band of Hope meetings, which form so prominent a feature in the work throughout. The Committee appeal for larger contributions, to enable them to carry forward the work with energy, and to open the new hall in Hart's-lane, Bethnal Green-road, free of debt.

HOW TO DEAL WITH THE ANXIOUS.

By CHARLES SHIRREFFS, ABERDEEN.

REMEMBER that you are fellow-sinners. You were, you deserve to be, in the same condemnation, so be firm and true when you think of and look to God; be tender and patient and loving with your friend—No force—never!

(2) Be mindful that this is the work of the Spirit, and that the Spirit is at work before you. This surely will keep you humble, as it ought to keep you hopeful. Lean all your weight on Christ. Have the glory of God before you. "The wind bloweth where it listeth."

(3) Try to discover quietly the difficulty. Doctrinal it may be, or practical, or perchance an unwillingness to give up all.

(4) Don't lecture; put the Bible into his hand, get him to read aloud—you question. "The entrance of Thy Word gives light." Show his need—God's provision—his sinfulness—his helplessness—Christ's sufficiency.

(5) As Christ's ambassador, throw the responsibility on the person. Here is God's gift—accept—refuse. "Be ye reconciled to God" (2 Cor. v. 20, 21). Be true, be natural, don't humour pride, don't fawn before position—be firm, respectful, solemn.

(6) Don't say he is saved. God will reveal his own work in his own time and way.

(7) Warn not to confuse the work of Chirst for him with the Spirit in him. We stand on what Christ has done (Gal. iii. 13), here is God's Word for it—let people say their say!

(8) While with the heart man believes, with the mouth confession is made. So advise in humility and gratitude, giving God the glory (Rom. x. 9; 2 Cor. ix. 15; 1 Cor. iii. 21—23).

(9) Show that the Saviour claims our all. He is Lord. He is also keeper: (1) by his peace our hearts and thoughts in the present (Phil. iv. 7); (2) by his power, unto a salvation ready to be revealed in the last time (1 Pet. i. 5). Ours to commit all (1 Pet. iv. 19).

(10.) In all and through all "grasp the faithfulness of God" (Mark xi. 22).—*The Reaper.*

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OBITUARY.

REV. DR. GOODELL, ST. LOUIS.

THE sudden and unexpected death, while yet in the prime of life, of this well-known American pastor, has awakened widespread regret. He was very earnest and active in forwarding all evangelical and evangelistic movements; he rendered hearty assistance to Mr. Payson Hammond in a Gospel campaign in St. Louis. He was a voluminous contributor to American religious periodicals, and will be much missed in many circles. Five thousand people are stated to have followed his remains to the grave.

REV. HUGH STOWELL BROWN.

After a short illness, Rev. Hugh Stowell Brown, of the Baptist Church, Myrtle-street, Liverpool, died last week, in the sixty-third year of his age. Having begun life as a railway engineer, he subsequently went into training with a view of becoming a clergyman of the Church of England; but, being unable to accept the doctrines contained in the Liturgy, he seceded to the Baptist denomination. In this sphere he wielded great influence far beyond the confines of Liverpool. As a lecturer on all kinds of subjects he was most popular, and he had a peculiar gift in attracting the sympathies of working men. He did much to promote evangelistic missions in that city, and his assistance was freely given in every philanthropic enterprise, especially those for the elevation of the working classes. His lectures were delivered in many parts of the United Kingdom, as well as in the United States.

Mr. Wookey in Glasgow.—This earnest evangelist has been in Glasgow for a week, and his labours have been greatly blessed. His audiences have included some four hundred sailors, a throng of poor people in James Morrison-street hall, the Blackfriars branch of the Foundry Boy's Society, a meeting in the Christian Institute (which will be long remembered), four hundred mill girls, a gathering of young women, &c. On each occasion a deep impression was made, and it is believed many decided for Christ, while the movement for social purity has been greatly strengthened. A correspondent states that Mr. Wookey's visit has been productive of very much good in the important city of Glasgow.

For the Young.

LITTLE KATIE.

DOWN a quiet street, close to the river in a little Hampshire town, lived Katie H——, with her father and mother, her sister Florrie, and three little brothers.

Katie was a lively, bright little girl, nine years old. One day she paused in her childish games, and said, "What does conversion mean, mother?"

"'Conversion,' Katie. Why, it just means coming to Jesus. Don't you know He bore our sins on the cross, and anyone can now come to God by Him for pardon. When we come to Him, then we are converted."

"Yes," said Katie, thoughtfully, "I see, and I *do* believe that, mother. I suppose, then, I am converted?"

"Certainly, if you really put your trust in Him."

Oh! how glad Katie's mother was that her little girl had given her heart to Jesus. Katie gave something more, she gave her lips too; very often she got the children together to pray with them and for them, that they too might love the Saviour. Little Katie went to school every day; she had very hard lessons to learn, but she tried her best, and hoped she would gain a prize. But when the prizes were given away she did not get one, and she was so disappointed. "Oh! mother," she said, crying, "I did not get a prize, and I am so sorry."

"Never mind, my little Kitty," said her mother, gently comforting her; "if you get a prize in heaven—a golden crown, there! won't that be enough?"

"It will, mother; oh, it will;" and the child was glad and pacified at once.

Turning over the leaves of her Bible one day, Katie exclaimed, "Oh, mother, here is a beautiful text. Do listen—'My little children, these things write I unto you, that ye sin not.' Fancy God speaking to little children like me, mother."

Katie felt that was God's voice to her, and so she tried every day to please Him and do his will. Very soon God saw that this little child of his had learnt nearly all the lessons He had given her to learn, and so He sent a messenger to call her home.

It was one day last June she first fell ill; such a trying cough she had, and nothing seemed to do it any good. So Mrs. H—— had to send for the doctor. He watched her closely for some time, and then said to her mother that little Katie could not live long; he hardly expected she would be with them at Christmas time.

That was a sad day for Mrs. H——, but when Katie heard the doctor's verdict she was so glad. 'Oh! that is good news," she said.

"Aren't you afraid to die?" asked a friend.

"Oh, no," she answered, "I'm quite ready. I'm not a bit afraid. Jesus died for me. Oh! it would be such a dreadful thing if I grew up, and wandered away from Jesus."

Days followed, full of pain and suffering to Kitty, and often, when her cough was incessant and sleep went from her, she became very irritable indeed.

"My darling," said her mother one night, "you must really tell Jesus how cross you are, and do ask Him to make you patient." Kitty did not answer; she kissed her mother, and, putting her head down on her pillow, said good-night.

Next morning Mrs. H—— was tidying up the sick-room, when the child called her to her bedside.

"Mammy," she said, "I did what you told me."

"What was that, my Kitty?"

"Why, I just told Jesus that I was cross, and I said, 'Lord, make me patient;' and then He came, mother, and made me so happy, and took all the cross feeling away."

And indeed He did, for the child was never cross again.

Shortly before Katie's death she begged that her day-school teacher would come and see her, and bring all the children, too. Her mother said, "You are very ill, dear Katie; what do you want to see them for?"

"Oh, mother, I do so want to tell them that I love Jesus, and I want them to promise me that they will meet me in heaven."

Some came to see her, and listened while she pleaded with them to give their hearts to Jesus.

The child had one great sorrow, and it was this: Her father did not love the Saviour. "Oh! I do so want to speak to Daddy," she said; "will you ask him to come here?" Her father came quietly into her room. "Daddy," said the child, "please promise me three things: that you will give up the drink, that you won't scold mother, and that you will meet me in heaven."

"All right, child," answered her father, "all right."

"Oh, Daddy, *promise* me," pleaded the child earnestly, "promise me, my Daddy."

"Well, yes, I will."

"Oh, Daddy, that won't do. You must promise me faithfully to meet me there. Oh! do," she cried, sobbing bitterly.

"Yes; I will," said her father, touched to the heart by his little daughter's dying request.

"And you, Florrie," she said, turning to her sister, "you promise me too."

Florrie was so sad, and her heart so full, that she could not speak, and went out of the room. Then little Katie said: "Oh! please do all come, and sing my hymn—

"Jesus, my Lord, to Thee I cry,
Unless Thou help me I must die:
Oh! bring thy free salvation nigh,
And take me as I am."

But heavy hearts cannot sing, and little Katie would have sung almost alone had not a kind neighbour tried to join her.

Very soon He came Himself, and "gently took the little hand in his, and gave it room among the angel-harpers."

I had Katie's Testament in my hand this afternoon, and, turning over the leaves, I came to a page folded down. It was at these words: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." I cannot but feel that Katie is echoing back to my young readers to-day the invitation of Jesus. Will you come? Then there will be nothing to fear, for, once we come to Him, "we have passed from death unto life." There is no more death.

A few weeks before Christmas (Nov. 13, 1885) little Katie was laid in the grave. Many friends followed her there, and all the Sunday-school children. Her grave was covered with wild flowers, gathered by loving hands, and from the country cemetery sweet songs of praise went up to God, for the happy entrance into "The city bright," of the little pilgrim.

S. E. S.

ADDITIONAL ANSWERS to Acrostic "LOVE ONE ANOTHER" received from A.B. J.R.S. L.B. G.M.A.W. B. & M.S. F.W.C. P.M.N. J.B.A.

["Amos" given in No. 8 in Answer last week should have been "Abraham."]

LIVERPOOL SHELTERING HOMES.

THE twenty-fourth band of children sailed for Canada last Thursday, and a fine, sturdy, intelligent set of sixty lads they were as could be picked out anywhere. The events of the last few weeks in various parts of the country have made those who espouse the cause of the Sheltering Homes doubly thankful that their labours have been directed for the past thirteen years to placing young people of both sexes in the broad lands of "Greater Britain" across the seas, where honest labour always pays, and industry and talent have a high road to success open before them. The lads who sailed last week in the ss. *Circassian* will, Mrs. Birt feels assured from the number of applications received last year in Canada, speedily find good situations and kind homes.

Some of the party are lads whose parents or grand-parents once held good positions, but through misfortune or early death have left their families helpless and unprovided for. In these cases there is a good foundation to build upon of intelligence and ability, and likely they will pioneer the way for others of their families. To some others the most fearsome thought would be their coming again under the power of their cruel and unnatural guardians. Others, again, are lonely wee creatures, seeming not to know a relative on earth, to whom the happy, cheerful life, and loving, interested friends at the Sheltering Home have been altogether a new revelation. Some of the band are going right up into British Columbia.

Pastoral Changes.—Rev. J. F. B. Tinling has resigned the pastorate of his church in Eastbourne. Rev. J. Train, of Buckhaven, Fife, has accepted a call to the church in Hull, of which the late Dr. Mackay was minister.

THE SECOND ADVENT.

By Rev. Dr. HORATIUS BONAR.

IT draweth near!
That day,—of days the day,—
For which the Bridegroom waits,
For which the virgins pray;
For which earth sighs, and hastes
To greet it on its way;
Asking, as on it comes,
Why this so long delay?
It draweth near at last!
Who shall its advent stay?

It hastes to rise!
That sun,—of suns the sun,—
Whose rising is the pledge
Of evil all undone,
Of darkness at an end,
And heavenly day begun;
The war of ages o'er,
And the last battle won.
It hasteth to arise,
Its glorious race to run.

It breathes o'er earth!
That balm-exhaling air,
In heaven's own odours steeped,
To a sick world to bear
The health of that pure realm,
Where sickness is not, where
True life has its abode,
And in which all things rare
Flourish, but never fade,
Divinely soft and fair.

It swelleth forth!
That song—of songs the song,—
Creation's melody,
From harps till now unstrung.
The new, sweet matin hymn,
As yet on earth unsung,
Poured in rich burst of praise
From every heart and tongue;
The anthem of a world
Redeemed from woe and wrong.

Behold, He comes!
And with Him comes the love
Which makes these wastes below
Like heaven of heavens above;
When round his central throne
Shall all creation move;
No atom out of place,
No will to swerve or rove;
Swayed by the silent breath
Of the eternal Dove.

He comes in power!
The King—of kings the King—
All righteousness and peace
In his right hand to bring;
Into the last abyss
Each rebel crown to fling;
Time's ages of misrule
To end; that now may spring
Order, and law, and light
Beneath his holy wing.

. . . . .

Thrice-happy earth!
Guilty, but now forgiven;
From which has been expelled
The all-defiling leaven.
Oh! what a day is thine,
The brightest of the seven!
The day of days, ere long
To be in mercy given,
When heaven shall be on earth,
And earth shall all be heaven.

Thrice-happy earth!
All perfect and all fair;
Which of the orbs above
May once with thee compare?
Gem of the universe!
The seat of beauty rare;
Dear home of love and truth,
Of all things perfect, where
Reigneth the righteous King,
Creation's Lord and Heir.

Seaman's Mission, Yokohama.—A correspondent who lately visited this Mission under the care of Mr. and Mrs. Austin, says it is a comfortable, well-lighted, and well-kept place, where seamen and others of all nationalities are welcomed. He did not see a copy of THE CHRISTIAN among the literature supplied, and he thinks if some kind friends would send copies they would be highly appreciated.

MISSIONARY BREAKFAST AT OXFORD.

ON a recent Saturday morning a large gathering of seniors and juniors of Oxford University, 237 in number, assembled at the Clarendon Hotel, in response to the invitation of Rev. A. M. W. Christopher, rector of St. Aldate's, to breakfast, to meet the Bishop of Oxford, Rev. Handley Moule, Principal of Ridley Hall, Cambridge, two veteran missionaries of the Church Missionary Society, and also Mr. C. W. Moule, tutor of C.C.C., Cambridge. Mr. CHRISTOPHER, before the conclusion breakfast, said the meeting was in harmony with the simultaneous meetings in connection with the Church Missionary Society which had been held all over the country. He gave, as an example of the power of influence which God could exert by means of one man, and as an encouragement to college tutors, a narrative of the work of the late Pastor Gosner, at Berlin. Gosner was a Roman Catholic priest until he was fifty-five. He then became a Protestant pastor at Berlin. But he did not begin the great work of his life until he was sixty-five. Christian students in the University of Berlin used to think it a privilege to be allowed to give Gosner some hours a week to train his candidates for missionary work. Mr. Start, an English clergyman of fortune, was at that time seeking missionaries in England in vain. Mr. Müller, of Bristol, told him of Pastor Gosner. Mr. Start hastened to Berlin. Thus God, in his Providence, brought the man with the money and the man with the men together. Gosner worked at this work of training missionaries from the age of sixty-five to that of eighty-five, at which age he died. He sent out 200 missionary workers, counting the wives, who were as devoted to the Lord and his work as their husbands.

Rev. E. HATCH said he had been asked to say something about Bishop Hannington, a member of this University, who had, they feared, recently passed away. Fifteen or sixteen years ago they had at St. Mary Hall one of the most good-natured and fun-loving undergraduates he had ever met. He took his degree and became ordained in ordinary course, and they heard of him as the incumbent of a pleasant parish in the south of England, but two or three years afterwards they were even more surprised than they were delighted to hear that he was at the head of a mission party going out into Central Africa. He conducted that mission with so much success that at the end of a comparatively brief time the Church Missionary Society proposed that he should become the bishop of all the newly-formed Christian churches in that vast district which he was exploring. But his health had almost completely broken down. When he came back he told him he had been stricken with fever thirty-seven times in one year. He recruited at home, but the call was too strong for him. The offer of the bishopric was again made; he accepted; he went out, and he had found that a missionary had to face other perils beside those of the jungle and the swamp; and after living the life of a Christian hero, he had died, they had very great reason to believe, the death of a Christian martyr. It had been the privilege of this University to have contributed in a single generation two names to the sacred roll of those who had died for the faith in distant lands.

Rev. H. C. G. MOULE said his interest in the news about the death of Bishop Hannington was deepened by the fact that a dear friend of his own, recently a student with him at Ridley Hall, Cambridge, was on his way across another of the so-called roads, the thousand-mile long roads which had to be traversed on foot as the one way of reaching the lake missions from the coast. His friend, Douglas Hooper, was on his way toiling, step by step, along another and less dangerous road at the Bishop's own desire. He need not say their interest was great on his account. He went out in the most absolutely unostentatious way, and he did not suppose many scores of people in this country knew of his going at all, or had taken any notice of it, but he could not but think of him, he trusted as amongst the living and working for the Saviour, with feelings which were not easy to express. It was but five or six years ago, that Mr. Hooper was a man more likely to be found on the Newmarket racecourse, than in the classroom, but by the grace of God he became a very different man within the last few years, and grew so rapidly into such height of Christian character and life and strength, that it was for himself a life-long benefit to have had anything whatever to do with his training for the ministry.

Mr. Moule, proceeding to speak of missions in China, said they had had at Oxford a remarkable visit within the past twelve months from some of the Cambridge members of the China Inland Mission. Among that company there were three very dear personal friends of his own. Of the vastness of China he need not remind them. China now seemed on the verge, as far as they could read the signs of the times, of developing into one of the great powers of the world. There was going to be from Pekin an active effort to centralise the forces of China, and in all probability to begin seriously the experiment of railroads. Meantime, what had Protestant missions done for China? He thought Professor Legge could say, from personal recollection, that, within forty-five years ago, all the known converts of American and English missions in China occupied one room, and did not crowd that, for there were just six. The English Episcopal Church landed no missionary in China until exactly forty years ago. The elder of his two brothers went out in 1857, and the younger in 1861, and they of course were now among the veterans in the field. What had been the result on the whole? Nothing to be very jubilant over, but certainly much to be thankful for. The number of the English and American converts together now amounted to something like 50,000, as against half a dozen forty-five years ago. In one mission of the Church Missionary Society, in the province of Fuh-Kien, there were some 2000 baptised members of the Church of Christ. He would solemnly and earnestly remind them not only of the explicit commands of our Lord and Master, about the evangelisation of all nations, and, therefore, of China, but in the simplest and most practical way to remind them of the need. He pointed to one absolute fact, that for the Chinese there was an absolute need of our Lord Jesus Christ. He was forcibly reminded of this by an interview he had three years ago, at Cambridge, with a very interesting young Japanese student, who had been sent by his Government to study both in England and in Germany, western political economy. He had now gone back to be professor of it at Tokio. He first met him in the inquiry-room, during a remarkable mission week, in Cambridge, in 1882, and they had a short talk over his own views and ideas of the faith. He had read, he said, the New Testament, and was beginning to read the Old; he found in it much to admire, but this above all, that, while they had many admirable precepts in the Buddhist and Confucian literature, they had *no motive power*, and we seemed to have that. Within a few days after that he heard that he had with great joy given his heart to Christ as his Lord and God, and he was shortly afterwards baptised in the church in which he (Mr. Moule) served in Cambridge in the presence of a remarkable assembly of representatives from the East and from the West. If he understood right from what he saw at Cambridge, the one great secret of the extraordinary influence that the young advocates of the China Inland Mission exercised was, that in appealing for missionary help they began by very strong and simple appeals, straight to the devotedness of the Christian's heart to his Lord and Master for his own Holy sake, and for it alone. They began with the question, "Have you laid yourself not at, but under the feet of Christ for his interests and purposes, and not your own?" That was the gist of the message with which they always began, and he could only say that its power in Cambridge was something of which he had never seen the like before. There was an extraordinary presence of Divine reality in the conscience and in the will, and though many were disappointed that more men had not actually gone out from Cambridge, yet he knew personally they had many and many a man with his heart perfectly ready, at the immediate call of God's Providence, to go out to wherever Christ might call him, and who would in all human likelihood ultimately go out.

A short address followed from the Bishop of Oxford.

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HUNGRY LONDON.

THE wintry weather continues, and the poor continue to feel the pinch of hunger and cold, and too often of nakedness. We have received further calls for help in alleviating these sorrows of the city:—

KINGSLAND, N.—Mr. G. Fry, 491, Kingsland-road, E., writes that the soup kitchen here is in full operation, as far as means will allow. Clothes, boots, bedding, and coal tickets would be welcome.

NEW CUT, S.E.—Messrs. T. & J. Young, of the Working Men's Mission, Collingwood-street, New Cut, S.E., are feeding many of the hungry little folks in this teeming neighbourhood; they want to persevere in this good work, if friends will not grow weary of providing the wherewithal.

CLAPTON, E.—Mr. E. Dunmore, 117, Glenarm-road, Lower Clapton, E. (of the Benevolent Society connected with Chatsworth-road Tabernacle), says the poverty in the district is so appaling that he must needs cry for aid, in the effort to cope with it by giving food and clothing.

UPPER HOLLOWAY, N.—A similar story comes from Pastor Frank Smith, of Hornsey Rise Chapel (Miranda House, Miranda-road, N.). He and his helpers are giving dinners, teas, coals, grocery, bread, and clothing. He says they could make one hundred gallons of soup a day, and distribute it, too, but their money is all spent.

MR. WALTER PENROSE, Costermongers' Cottage Mission, Catherine-street, Vinegar Ground, City-road, E.C., earnestly desires help for the relief of the distress amongst the costermongers and their families for whom he labours. Free meals, groceries, clothing, &c., are distributed, as well as money gifts. His funds are exhausted.

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FEEDING THE HUNGRY.

DEAR SIR,—If anyone wishes to get pea flour to make food for the poor, he can have it on the following terms from Mr. James Snodgrass, Saucel Mills, Paisley, N.B., if he mentions my name and sends cash:—280 lb. bags, 30s. each; 140 lb., 16s. each; 70 lb., 8s. 6d. each; 112 lb., 13s. 6d. each; free on rail, bags not charged for. It is the packing in separate parcels which makes the pea flour, as ordinarily sold, so much dearer.

The following receipt will give a dinner to 100 people at the cost of about 5s.:—Pearl barley, 12lbs.; pea flour, 8 lbs.; salt, ½ lb.; vinegar, 3 pints; water, 12 gallons. This must be slowly simmered for *four* hours, and when ready to serve, add 6 lb. of bread cut into small pieces. To cook this mess economically, a special boiler is needed, made double like a glue pot, so that the soup may not be burnt. The outer space is filled with water Very little fuel is needed, as the soup should not boil, only be kept near the boiling point. If rice is used instead of pearl barley, the cost will be less. One pint of this soup is a full meal for an adult, and might be sold for 1d. I would urge the establishment of soup kitchens where this soup could be sold all over London.

Yours, &c., A. W. WALLACE, M.D.

Parsonstown, Ireland.

London City Mission.—By invitation of the Lord Mayor and Lady Mayoress, a conversazione and concert were held last week at the Mansion House, chiefly to bring together the friends of the London City Mission, which is doing an important work among the poor. A large number of ladies and gentlemen attended. The Lord Mayor referred to the beneficial change which had taken place in the condition of the poorer classes during the past fifty years. He referred in detail to the valuable work carried on by the Mission in evangelising the masses. Among the other speakers were Rev. H. J. Berguer, Alderman Sir W. McArthur, Mr. F. A. Bevan (treasurer of the Society), and Mr. S. A. Blackwood.

Notes and Comments.

OUR next issue will be a DOUBLE NUMBER (price Twopence), and will contain a full report of addresses at the Second Advent Conference being held at Mildmay this week. In the same issue there will be a portrait and sketch of Dr. Horatius Bonar, of Edinburgh.

A suggestion that, during the Church season of Lent, people who fast should give to the fund for the unemployed the amount which otherwise they would have expended upon their dinners, has induced a counter suggestion, that, during the same period, intoxicating drink should be given up by those who are anxious to make a sacrifice in order to contribute to the relief of the deserving poor. The result would be pre-eminently satisfactory we are certain, for in London alone the drink bill exceeds a million and a quarter each month, and although, unfortunately, it must be admitted there is a terrible amount of intemperance among the "lower classes," that huge amount is contributed to very largely by those in higher grades of society. Self-denial upon the suggested lines would benefit them, perhaps, as much as their charity would benefit others.

When we say, "Give us this day our daily bread," do we ever think of the frightful waste going on around us, and of, perhaps, our responsibility for a portion of the sin? Taken from this point of view, and in the lurid light of the famine deepening around us—myriads of men, women, and children crying hoarsely for a bit of dry bread—the British national drink bill indeed is a disgrace, not merely to our civilisation, but to our Christianity. The time has now come, if we did not reach it long ago, when each Christian should ask himself or herself, very solemnly, how far indulgence in unnecessary stimulants implies part responsibility for the national waste—a wilful waste, which, in the presence of those who have died from starvation, asks unblushingly, "Am I my brother's keeper?"

The Birmingham Daily Post lately contained a just eulogy on the influence of benevolent ladies in the East-end of London. A special correspondent remarked of this part of the Metropolis:—

> They say that it is entirely owing to the exertions of the women that the population is maintained in peace and quiet. A lady with whom I have sometimes the opportunity of conversing, and who has taken up her abode amongst them for some years past, expresses the deepest admiration and reverence for the wives of the working men. "The women," she declares, "will save the men from moral degradation and physical starvation; they will save the nation itself from perishing."

Whether this be so or not, these times of trouble are showing how inestimable has been the unselfish devotion of Christian ladies in these East-end districts.

The "Inventories" of last year, at South Kensington, is being converted into the "Colonies" of this. Among other illustrations of colonial and Indian life, says *The World*, there is to be a department for "opium-smoking and betel-nut paraphernalia." If this exhibition of degrading and destructive Eastern vices is to be in a realistic form, the deepest pain will be given to a large number of visitors. It is to be hoped that there is some mistake; otherwise a great scandal will result.

A distinguished writer has said: "It is civilisation and not barbarism which has ruined the world." Ancient history confirms this opinion. Is England to go through this process? A civilisation which is without the controlling influence of true religion; which weakens the ties of family life; which multiplies facilities for intemperance and vice; which tries to cure the evils of the people by amusing them, may foster a deep-seated distaste, and even repugnance, to work, and this must inevitably be followed by a rude awakening. Are we not coming to this?

"We believe that the close of this nineteenth century will see a great revival of true religion," is the declared conviction of two leading Evangelicals, Professor Cave and Rev. W. Crosbie. It should, however, be remembered that the great revival of the last century was outside those Churches that had fallen into unscriptural views of the Divinity and Atonement of Christ. Such Churches were hostile to it. If modern Churches fall back into these old errors, all the lessons of the past teach us that revivals will not begin in them.

A correspondent thus follows up the "Thoughts" expounded in *The Expositor*, for February, which were recently referred to in these columns:—

> "He stooped down and wrote on the ground" (John viii. 8). Dr. Adam Clarke says, "We never find that Christ wrote anything before or after this; and what He wrote at this time we know not." On this the pious Quesnet makes the following reflections. "(1) Since Jesus Christ never wrote but once in his whole life that we hear of; (2) since He did it only in the dust; (3) since it was only to avoid condemning the sinner; (4) and since He would not have that which He wrote so much as known; let men learn from hence never to write but when it is necessary or useful; to do it with modesty and humility, and to do it with the spirit of charity."

The Council of the Irish Branch of the Evangelical Alliance have issued their annual invitation to the observance of Wednesday, March 17, as a day of united and special prayer for Ireland.

In an article on "Samoa" in *The Nineteenth Century* for last month, by Mr. C. Kinloch Cooke, there occurs the following gratifying testimony:—

> Previous to 1873 rival royalties were constantly fighting against each other for supremacy, but in May of that year, by the good offices of the missionaries, hostilities ceased and peace was proclaimed. It is to the missionaries that Samoa owes its present state of civilisation. They have done more actual good for the natives than any other body of men. Not only have they Christianised a people who formerly knew not God, but, by mastering a language hitherto unknown to Europeans, they have initiated an education which has had the effect of vastly increasing the commerce of these islands. While steering clear of political squabbles, they are ever ready in the interests of peace and justice to act as mediators in native quarrels, or to aid the representatives of foreign Powers in maintaining law and order.

The traveller in North Africa, so spiritually dark and lifeless, whether highly civilised like Algeria, or centuries in arrear like Morocco, reads of English Christianity with joy and praise. The February simultaneous meetings of the Church Missionary Society are a direct proof that the answer has already gone forth to such cries as those of Dr. Pierson for "a consecrated ministry." Not only a consecrated ministry, however, but a consecrated people, is necessary. As a matter of fact, the revival of 1859 came about (so far as man could trace it) not by means of a consecrated ministry, but through two humble "laymen" who had been strengthening their souls in God by reading the Lord's dealings with George Müller.

We cannot prescribe how and whence the Spirit's breath shall come upon the dry bones; but it is well to feel the need, and to give thanks when, as now, the Lord of the harvest answers even before we call upon Him. The greatly increasing interest in missions is like the sound of a going in the tops of the mulberry trees, which when David heard, he was commanded to bestir himself, for then was Jehovah gone out before him, to smite the host of the Philistines (2 Sam. v. 24). Not only Ethiopia, but all of Africa, is stretching out her hands unto God. And the responsive sound in the tops of the mulberry trees is God's reply. "The Dark Continent" is within four or five days of England, and hundreds of vacant lives of men and women, old and young, might there be filled up with joyous work, which would wind up every day with the anticipative song of harvest—

> We shall come rejoicing, bringing in the sheaves.

We would call special attention to the subject of National Prayer and Humiliation, as dealt with in our correspondence. When, a few years since, the nation set itself to intercede for the life of the Prince of Wales, God sent a gracious answer. How much more is prayer needed to-day! The times are terribly serious. In the present, trouble, vast and far-reaching; in the future, perplexity and fear. Seldom have the calls to united prayer been so many and so urgent. In a note just received, Mr. Archibald Brown writes:—

> Things are in a sad condition. I often wonder what the end will be. I look to the future with no little degree of apprehension. A weary world needs the return of its Lord.

We suggest that the leaders of every Christian denomination in the land, from the Archbishop of Canterbury downwards, should consult together and fix a date, when the nation, as such, should "fear, and set itself to seek the Lord." We hope that each reader of these lines will take this great matter to heart, and do his utmost in moving for the appointment of such a day of prayer.

Professor Dana, the eminent geologist, of Yale College, New Haven, U.S., in a recent lecture said, among other things:—

> The only source of information of the creation which we have is the first chapter of Genesis, and this must be inspired. There would be no object in putting this description of the creation in the Bible had it been untrue. The order of the creation must, for scientific reasons, have taken place as described in the Bible. . . . Geology proves that everything which exists must have had a beginning. Science accords with the Bible in that light must have first existed, plants must have existed before animals, to feed them and to absorb the carbonic acid in the air. . . . No evidences have ever been found of any inferior race from which men could be sprung. The similarity between the recent study of Nature and the Mosaic law ought to satisfy the doubting students of Nature of the truth of the creation as related in the first chapter of Genesis.

We understand that confusion has been caused in the minds of some interested in "young Englishwomen in Paris," by the similarity of the titles frequently given to Miss Leigh's Mission and that of Miss Pryde. We are requested to state, on behalf of some of Miss Leigh's subscribers, that the two missions are quite distinct.

The Christian.

March 4, 1886.

CONTENTS.

Letters from Abroad.—2.
Mr. R. C. Morgan (*Portrait*) .. 1
Seed Sowing in Trebizond 2
Why should we Pray for the Coming of the Lord? 3
"Faithful and True." 4
Bible Studies.—7 4
Gripping and Slipping 5
Poverty and its Remedies 6
Heart-Circumcision 6
A "Free" Platform 7
"Neighbour Smith" 7
How to Deal with the Anxious 7
For the Young 8
Liverpool Sheltering Homes 8
Poetry—The Second Advent 8
Missionary Breakfast at Oxford 9
Hungry London 9
Notes and Comments 10
South London Episcopal Mission .. 12
The Unemployed 12
Gospel Work at Home and Abroad .. 13
Mr. Noble and Mr. Gough 13
"A Mother in Israel" 13
All-Day Meeting, Newcastle 14
Temperance Notes 14
Dr. Charles Stanford 14
Notes on Daily Readings 15

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COMPANION.—A young Lady is anxious for an engagement to a Lady, or any light occupation in a Christian home. Domesticated. Good needlewoman. Highest reference.—S. T., St Mary Bourne Farm, Andover, Hampshire.

COMPANION to a Lady, or to take charge of an invalid or of young children. The Rev. Talbot Greaves, Vicar of Clifton, Bristol, can confidently recommend a young lady, daughter of a clergyman, for such a post.

RE-ENGAGEMENT wanted by a Lady, as Housekeeper, Companion, or charge of a Widower's family. Well connected. Musical. Knowledge of sick nursing. No objection to travel. Highest references. — Vesey, care of Miss M., 108, Beaufort-street, Fulham-road, S.W

LADY (40), experienced in institution work, desires re-engagement as Superintendent of an orphanage or training home. If number small, could undertake to combine instruction in reading, writing, arithmetic, and sewing. Churchwoman. Testimonials.—C., Besborough Library, Roehampton-st., Pimlico, S.W.

SITUATION wanted, for respectable person (38) as Plain Needlewoman, in an institution or family. Assist in light house-work. No responsibility. Salary no object if comfortable home.
Mater, 37, Longridge-road, Earl's-court, S W.

NO SALARY.—A Gentlewoman desires useful occupation. Is fond of nursing, and teaching young children. Highest references.
Y. Z., Dunbar Cottage, St. Saviour's-road, Jersey.

A GERMAN-SWISS PROTESTANT wishes a situation as Useful Maid. Has a knowledge of dressmaking. Age 34. No objection to housework. Speaks English well.
M. S., 5, Collins-street, Blackheath, S.E.

A CLERGYMAN recommends a middle-aged person, as Needlewoman, or Housekeeper. — P. Q, 3, Zingari-villas, Gipsy-road, Lower Norwood.

NO SALARY.—Middle-aged woman requires care of offices or place of trust, London. Son sleep on premises, but has daily employment. Good references.
F. D., 36, Newland-street, Eaton-square, S.W.

WANTED, by Cook and Housemaid together, a situation with elderly gentleman, or lady, or both, in Bournemouth or neighbourhood.
M., Firleigh, Westbourne, Bournemouth.

A LADY WISHES to recommend a ladies' monthly Nurse, who is disengaged in March and April and after June. Would fill up her time with sick-nursing.
Mrs. T., Eastfield House, Broxbourne.

AS NURSE.—Wanted, a situation as Nurse (children's), or Useful Maid, or position of trust. Plain dressmaker. Fourteen and half years' character.
C. E. B, Chalfont, South Eden-park, Beckenham.

A LADY has great pleasure in recommending her Monthly Nurse, who is most kind and attentive, and an abstainer.—J., care of Mrs. Howard, 3, St. Mary's-terrace West, Colchester.

A LADY WANTS situation for respectable and competent servant, as House and Parlourmaid in a Christian family. Has been in circumstances of difficulty.
B., 18, Endsleigh-gardens, Euston-square, N.W.

A LADY WISHES to recommend her Servant, aged 20, as General Servant, or House-Parlourmaid (fond of cooking). Christian home appreciated. At liberty after March 20. West London district preferred.—Mrs Drewett, 48, Bickerton-road, Upper Holloway.

A LADY is anxious to recommend a Girl, about 22 years of age, very respectable, trustworthy, and a Christian, but who is not strong enough to take a situation which is at all hard, though in a light position of trust she would be invaluable. To take charge of perhaps one or two little children and do the needlework would suit her, and she can also wait at table — Mrs. S., Lyndhurst, Westhall-road, Forest hill, S.E.

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TO HOUSEKEEPERS.—An active and experienced Housekeeper wanted, by a large Drapery Firm.—Apply by letter to Shirer & Haddon, Cheltenham, stating age, references, and salary required.

SOUTHPORT.—Wanted, a Lady Superintendent (accustomed to the work) for the Y.W.C.A. Home Salary £20.
Miss Swift, 3a, Albert-road, Southport.

A YOUNG WOMAN wanted, to superintend a book saloon for the sale of pure literature —Apply by letter, sending photograph, stating age and abilities, stipend required, to Secretary, Tower Hamlets Mission, 31, Mile end-road, London, E.

MATRON REQUIRED —An experienced Matron is required for the washing department of a Reformatory of Girls, near London. Must understand her business, and be a good disciplinarian Salary £30 per annum, and all found —Apply personally, on any day, to the Lady Superintendent, Dalston Refuge, Manor House, Dalston, E , from 3 to 6 p m.

Y.W.C.A.—Wanted, for a Seaside Institute, a decided Christian to take entire charge, and assist in work among young women. No salary.
Mrs S., St Mary's Rectory, Weymouth.

WORKING MATRON wanted, for Refuge for Fallen Women. Christian and abstainer. With daughter or friend to help.
Mrs. Richardson, 2, Lipson-terrace, Plymouth.

EVANGELISTS.— Wanted, by a Society, several experienced Evangelists, whose social qualifications would make them eligible guests in the homes of the clergy with whom they might have to work —State full particulars, enclosing recommendations, carte if possible (which will be returned), and terms, to L. R. A., care of Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

AN EXPERIENCED MAN AND WIFE wanted, to manage a Coffee House — Apply, with full particulars, to Mr. Maddison, Ledbury.

A GOOD WORKING Laundry Matron wanted, in a small Refuge and Training Home. Qualified to teach the inmates. Christian abstainer.
Mrs. Shettle, 73, London-street, Reading.

CAN ANY LADY recommend a Sick Attendant, aged between 30 and 40 years, strong and patient, for an elderly paralysed lady?
K, 201, Adelaide-road, N.W.

NURSE wanted. Entire charge of two boys, ages six and eight. Wardrobes of others. Nursery to clean. Protestant. Good needlewoman.—Mrs. Johnson, Leafield, Withington, Manchester.

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HOUSE-PARLOURMAID wanted. Conscientious, experienced. Able to take care of house-linen. Long personal character. Age about 25. Comfortable Christian home.—Apply from 3 to 7, 18, Carleton-road, Tufnell-park, N.

A THOROUGHLY GOOD PLAIN COOK wanted, in a private Ladies' School. Wages £25, all found, except beer. Also an active young woman as Kitchen-maid. Wages £12.
26, Stanley-gardens, W.

WANTED, in a small private Christian family, a good Plain Cook, between thirty and forty. A good personal reference for character indispensable.
L. F., Post office, Finsbury-pavement, E.C.

GOOD PLAIN COOK wanted. Age about 40. Must be thoroughly clean, punctual, and a good manager. A decided Christian (Nonconformist), and total abstainer. Unexceptionable references required.—Lady Ogle, Roedeane Hall, Withdeane, near Brighton.

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WANTED, in a Dissenting Minister's family, a good General Servant, who can do plain cooking Active widow not objected to. Good wages. Comfortable home.
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LETTER to the Rev. ROBERT DAWSON,

SECRETARY OF THE LONDON CITY MISSION,

On the dismissal, by the Committee of the Mission, of Mr. SAMUEL SHIP, one of its Missionaries, apparently as the result of his having recently adopted higher views than he formerly held of the extent of deliverance from sin offered to us in the Gospel of our Lord Jesus Christ.

By JAMES PILLANS WILSON,
Local Superintendent in the Mission.

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"Full of suggestion and meaning."—*Christian World.*

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BELFAST CITY MISSION.

£400 urgently needed

For the erection of Mission Hall and Schools in Campbell-street. Mission Premises overcrowded. Numbers turned away for want of room. Irish Church Missions have given £100 to secure the site.

READER, WILL YOU HELP?

Contributions will be thankfully acknowledged by Rev. HORACE W. TOWNSEND, or W. PASLEY, Esq., 11, Buckingham street, Strand, London; or by Rev. EDMOND ROBINSON, 3, Holborn-terrace, Belfast.

One of the East-end workers among the poor, in writing to acknowledge the receipt of help given through our readers, says :—

> By the disbursement of the Mansion House Fund upon the lines of the Charity Organisation Society, the thousands of our nomadic poor get no assistance whatever. From over an hundred poor men of this description I dealt with at the docks yesterday not one had received help from this Fund. Many of the men thought the funds for the daily dinner given them came from this source. But it was my duty to undeceive them, and assure them from whence the assistance came.

The remarkable Conference last week on Temperance legislation, at Princes' Hall, Piccadilly, in which the opposing views of total abstainers and liquor dealers were advocated, did not seem to advance the settlement of the matter much. The brewers and publicans argued strenuously for compensation if licences were taken away; the Temperance reformers as strenuously resisted the idea. The practical thought suggested is that no legislation will be effective that is in advance of a strong public opinion; *ergo*, educate, educate, educate the people.

There are many hopeful features in connection with the assumption of the office of Lord Lieutenant of Ireland by the Earl of Aberdeen. The Irish people do not forget that Lord Aberdeen is a landlord, who has in a most practical manner shown that he understands that property has duties as well as rights; and if they were not aware of the fact before, they have lately been informed by the National journals that the Countess of Aberdeen is foremost in many good works affecting the well-being of young women, shop-girls, and others—agencies by which, as one writer puts it, "it is sought to bind the different classes together and to encourage industry and well-doing."

Lord Aberdeen cannot but dignify his elevated office, and he will have many opportunities of strengthening and deepening the good impression which has already been made. Too long the Lord Lieutenant has been looked upon merely as the centre of a circle of fashionable and thoughtless gaiety. To have as the holder of the office a consistent Christian, almost stern in his simplicity, coming to his official duties fresh from a religious meeting, and beginning each day's work with public service in the Chapel Royal, will not be without its influence upon the public mind, or without effect upon the higher grades of a society which is too much disposed to be utterly frivolous. The possibilities before Lord Aberdeen are very great, and we pray that as he enters upon his work in Ireland under a deep and solemn sense of responsibility to God, and free from any ignoble personal motive, he may, in the strength of the Master whom he gladly serves, succeed in widening the boundaries of righteousness and justice.

The Fisk Jubilee Singers.—Professor George L. White, organiser and director of the famous Jubilee Singers, who lately made their appearance in Buffalo, U.S., for the third time since 1871, said to a reporter: "The Fisk University has now from 400 to 500 students in attendance. It was started with the object of testing the educational capacity of the freed men of the South, and the result has been very encouraging. In Buffalo one of the graduates is engaged in the practice of law; another is in Washington, in charge of a fine church there; and there are others engaged in preaching at New Haven, Cleveland, and elsewhere. Four or five graduates are at the head of the coloured branch of the Agricultural College of Missouri. The Fisk University is not endowed, as it ought to be. It is now dependent upon the American Missionary Association for aid. The singers used to appropriate to the educational work the full amount of every entertainment; now the proceeds are divided with some special work wherever we go."

Letters to the Editor.

THE ACCOUNTS OF CHARITABLE INSTITUTIONS.

Sir,—Having been for many years interested in this department for various Charitable Institutions, permit us to endorse and emphasise the remarks of a correspondent in a recent issue of The Christian, that this service for such Institutions should not be "performed in a loose, careless, and slovenly way."

Many Institutions of this kind have very small beginnings, and the attention of those engaged in the management of them is almost necessarily fixed on the accomplishment of the particular end for which the Institution exists, often to the neglect of any systematic account-keeping. This latter demands a certain amount of time and care, even in the hands of a competent accountant; consequently the keeping of the accounts is very often neglected altogether, or shelved in favour of work which the directors consider of greater moment. In this way matters drift, till something arises to compel inquiry, when it is often found that past neglect is only to be rectified at a cost of time and money, out of all proportion to what would have sufficed had proper attention been given to the accounts at the outset.

By way of offering a few practical suggestions, we would say: however urgent other duties may appear, never neglect to keep daily records of all financial transactions—whether moneys received or paid. Where possible, let the payments be in every case made by cheque on bankers; carefully register the names and addresses of all donors and subscribers; and faithfully secure and preserve all receipts and vouchers. Having done this, it is always possible to obtain from a professional accountant such assistance as will enable the preparation of complete accounts; and probably this method will result in such a saving of labour and anxiety to those concerned in the management as will doubly compensate them for any expense incurred.

A thorough system of accounts is in all cases important; and to Institutions dealing with charitable funds, anything less than this—together with an annual audit—should be impossible.

Chartered Accountants.

THE EXPERIENCES OF A DONOR.

Dear Sir,—I should like to add my testimony to that of a correspondent in your issue of February 18, who complains that donations in aid of the Lord's work are frequently not acknowledged until after unnecessary delay.

I have long taken a deep interest in many branches of Christian work, but only lately have I been able to help them by gifts of money. When, however (through a sum bequeathed to me), I was enabled a few months since to send help to various workers, I did so with great delight, picturing to myself the relief from anxiety which my cheque would bring to some of the smaller charities, and that it would not be unwelcome even to huge societies which are accustomed to far larger donations.

I will not excuse myself, I know it was wrong, but nevertheless it remains a fact that, when some days passed without a word of acknowledgment for certain cheques, my ardour was damped; and when days again passed, and still there was no reply, I began to think, "Those urgent appeals cannot mean much." And before the last tardy receipt arrived, I said to myself, "I will never give a penny to those institutions again!"

Whether I shall hold to my hasty resolve is another matter; but it is a question for secretaries and superintendents of missions and homes whether donors accustomed to business punctuality may not turn their charity into other channels when they observe such carelessness, and whether some of our institutions are not suffering in consequence.

I think I ought to add that the cases in which my donations were acknowledged by return of post were in the proportion of one to six, and that I noticed that those who were most prompt and most apparently grateful were the representatives of institutions which were not pressing their claims on public sympathy by advertising their poverty.

Yours faithfully,

An Observer.

NATIONAL CONFESSION AND PRAYER.

Dear Sir,—Now that calls for prayer for Ireland have arisen, shall we not only respond earnestly to them, but add this further petition to our gracious God: That He would lead the hearts of our rulers to appoint a special season of humiliation and prayer; that the heart of the nation may be turned to Him, to confess the sins that have caused Him to send his chastenings on us; to seek his pardoning grace; not only to confess, but to put away from our midst, the Sabbath-breaking, the love of gain, the grinding of the poor, the drunkenness, and the hideous moral evil that has been laid bare, that is gnawing at the very heart of our social life. Oh, that God's believing people may be stirred up to entreat for this national humbling before Him, not only that his judgments may be averted, but that with our whole heart we may seek the righteousness that alone exalteth a nation.

Is our faith too weak to expect that this prayer would be granted? From the touching account in The Christian for October 8, 1885, of the days of humiliation and prayer set apart in Basutoland to plead for rain, and the almost immediate answer that followed, may we not learn a lesson, and plead with our God for the gracious spiritual rain on England and Ireland, for which He is waiting to be asked? Zech. x. 1; Isa. xxx. 18—25; Ezek. xx. 19, 20. Yours in Christ, M. Q.

Sir,—I recently heard a remark in a sermon in which the preacher, after referring to the present state of agitation, perplexity, distress, &c., unparalleled in his experience (I think he said) within the last forty years, added what was to his mind the saddest feature of all. Amid all the extraordinary excitement and strenuous efforts connected with party strife and tactics, he had not observed one combined movement, or concert for prayer for guidance and counsel to Him who has "the kingdom" in his hand, whether national or in connection with any of the great Christian communities, Episcopal, Presbyterian, Wesleyan, Congregational, Baptist, &c. If this is indeed so, can we reasonably expect any better state of things?—Yours faithfully, J. L.

Balham.

"EVANGELISATION OF THE WORLD."

Dear Sir,—Not so very long since Rev. H. Price Hughes in speaking of Church work in the Metropolis, said that London would never be evangelised on the "old lines;" and there are many who feel this is true in relation to foreign mission work. If the outlying world is to be evangelised within the present century, the work must be conducted on new lines, *i.e.*, there must be new efforts, existing societies must extend their boundaries, the unconsecrated wealth of the churches must be laid at the Master's feet, and, while many possessing means go forth at their own charges, others must labour looking to God for the supply of all their need, and not leaning upon any Society.

In the letter of Rev. F. B. Meyer, published in your issue of February 11, he urges the proposal he made at the Leicester Conference, viz., the sending out of Christian mechanics to all parts of the world as self-supporting missionaries; and if these were selected with some degree of caution, helping forward only those who were already engaged in some department of Christian work at home—men with plenty of spiritual stamina, one cannot but feel what a power for good such might become, as living witnesses for the truth, amidst the ungodly Europeans, and also the heathen with whom they would be surrounded.

It seems to me the first thing needed is to ascertain what openings exist in other lands for such workers, and, with a view of making a beginning, I should feel obliged if friends who are in sympathy with the object would kindly send me the addresses of Christians residing in foreign ports or inland cities with whom I could correspond with regard to this matter.

I should also be glad to learn from friends at home of any foreign contracts undertaken by Christian firms, where skilled labour would be required.—Faithfully yours, Wm. T. Float.

The Manse, Foxton, Market Harborough.

The Pimlico Mystery.—A coroner's jury has returned a verdict of wilful murder against Mrs. Bartlett and Rev. G. Dyson, a Wesleyan minister, in connection with the mysterious death of Mr. Bartlett. Mr. Dyson writes to his parents declaring his innocence. Mr. Spurgeon, in his lecture to his students on Friday week, made the case the basis of some very emphatic cautions as to the need for marked discretion by ministers in all their dealings and conversation. A number of Mr. Dyson's friends have expressed their belief in his innocence, and are getting up a Defence Fund.

SOUTH LONDON EPISCOPAL MISSION.

We extract the following from the full and interesting account by the correspondents of *The Record*:—

Some twenty parishes have taken part in the South London Church Mission, and from what I have seen at the various churches I have visited, the movement seems to be a success so far as numbers and the general demeanour of the congregation are concerned, but it is, of course, too early to speak yet of spiritual results. Special efforts have been made to draw in the people; no effort has been spared to bring the largest possible number under the influence of the Mission.

The grand old parish church of Lambeth was one of the first I visited. The missioner is the Hon. and Rev. E. Carr Glyn, vicar of Kensington, the addresses to children being delivered by Rev. T. Teignmouth Shore. The Archbishop of Canterbury preached a sermon on Sunday morning. The topic being man's fallen condition. . . . East-street, Walworth, is one of the most narrow, dull, dirty, busy streets which are typical of a certain phase of London life. The mission hall, however, is at the quieter end of the street, where shops give way to gloomy respectable residences. Rev. Herbert H. Lucas, who is taking up the work, has for the last two months with two lay helpers (he wants more than double that number), been striving to gather people to hear the word of God. Some success he has had. On Sunday morning there were gathered about one hundred and fifty persons for the first general service of the mission. A special feature here is the children's service. Speaking of children's services reminds me of one with which I was much delighted, at All Saints' Church in South Lambeth. Rev. J. Stephens on Monday afternoon addressed a churchful of boys and girls, chiefly of the Sunday-school type. Several stayed to the after-meeting, when Mr. Stephens addressed them with great earnestness and power. The general missioner at this church is Rev. W. M. Hay Aitken, who has given many impressive addresses, of which perhaps the most so was that delivered to an audience of men only on Sunday afternoon, on Christian liberty as the true liberty.

The parish church of Newington—St. Mary's—is situated in the Kennington Park-road, and here—as at the Chapel of Ease, St. Gabriel's—the service is somewhat "high." The rector, Rev. G. T. Palmer, has secured Rev. Canon Body and Rev. A. W. Deacon as missioners, and several members of Mr. Charles Powell's Working Men's Society are helping in the work. I met a large procession of these men on Saturday night in the busiest part of the Walworth-road, and your readers can imagine the commotion they made when I say that there were five banners, a processional cross, and well-nigh fifty lanterns carried in the procession. Canon Body, when I heard him, appeared depressed at what he thought seemed the dullness and the want of life among the congregation. "I'm miserable about you," he said; but this was not quite such a lecture for the people as they had the previous morning from his fellow missioner, who declared that they were dead—"dead as mutton." As far as I could judge there were about 300 persons gathered in the church last night. There were but very few decidedly poor people; and many of the better class of persons had doubtless come from a distance to hear the mission preacher. Canon Body, it is well known, is a preacher of great power, but a sermon of sixty-five minutes in length was a little too much for the patience of ordinary mortals, and it is not surprising, therefore, that only about one-third of the congregation remained for the after-meeting. His subject was the Agony in the Garden, and very graphic and very telling was Canon Body's description of the scene. But it was somewhat startling to hear him speak of our Lord as "The Penitent." What his meaning was I could not grasp, and, indeed, I must say, beautiful though many of his points were, they were far over the heads of the majority of the congregation. Repentance was, he said, soul sorrow for soul sin, and it would be shown in penitential words and acts. He emphasised that it was not a mere feeling, but was (1) self-condemnation, (2) regret, (3) forsaking and confessing sin. No reference was made in the discourse to auricular confession to a priest, but a tract on "Confession" by Canon Body was distributed amongst the people. As I read it, it filled me with sorrow and shame. Auricular confession is not practised as far as I know at either St. Mary's or St. Gabriel's. It is common enough at the neighbouring churches of St. Agnes and St. John, Kennington (which, by the way, are taking no part in this Mission), and it will not be surprising if Mr. Palmer finds, when it is too late, that some of his regular congregation, bewitched by Canon Body's advice, have joined themselves to those churches where they can put the advice into practice.

At St. Matthew's, New Kent-road (vicar, Rev. W. Walsh), the missioner is Rev. Frank Webster, Principal of the Church Army Training Home, and formerly curate to Mr. Christopher, at Oxford. He has brought with him several of his working-men cadets, and he is also assisted by a staff of lady-workers from Brunswick Chapel (Rev. E. W. Moore's). Rev. Wilson Carlile opened the Mission on Sunday, preaching three times. The population of this parish is extremely poor, and there are not a few of the very worst characters living within a stone's throw of the church. To reach these every effort has been made, and with a very encouraging amount of success. The workers meet for prayer at 7 every evening, and then march out in procession round about the parish, inviting the people to the church and holding a short service at one or two prominent points. On Wednesday evening there was a large congregation, and Mr. Webster preached with great power on "Soul Insurance." Nearly the entire congregation remained for the after-meeting, when Mr. Webster expounded the way of life still more simply. He asked all who intended to yield themselves to Christ to hold the right hand up. Several hands went up, and some before leaving the church professed to have found peace. What struck me with this service was the entire absence of anything approaching unhealthy excitement; the Gospel message was delivered with power, albeit with the greatest simplicity.

St. Paul's, Lorrimore-square, Walworth, is one of the best-worked parishes in the South of London, and here three missioners are at work—Rev. Forbes E. Winslow, vicar of St. Paul's, St. Leonard's-on-Sea, Rev. B. G. Hoskyns, curate of Canon Wilberforce's church, at Southampton, and Rev. S. R. Wakefield, vicar of Lower Sydenham. The services on the whole are well attended, though on the night of my visit the church was not so full as I expected to find it. There is a feature that calls for notice: the congregation are requested to drop petitions for prayer into a box provided for the purpose, and the missioner afterwards reads them out, and when there is time offers a short prayer after each, or else groups them together in a special prayer at the end of all. At St. Mark's, the parish church of Kennington, the missioner is Rev. Rowland Ellis, from Edinburgh. Special services are also held at the mission rooms close at hand. At the conclusion of the service in the parish church, resolution cards are given to many, with a form of words, promising in the name of the Holy Trinity to fight against such sin or failing as the holder of the card after prayer and self-examination should be moved to set down as his or her peculiar besetment. At most of the churches the afternoon address is specially intended for wives and mothers. At St. Mark's, on Tuesday and Thursday, domestic servants were specially invited to the afternoon services. The meetings for instruction in the spiritual life are taken independently, but bear on the previous discourse.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

The Quarterly Conference of the friends and workers of this mission was held on Friday week at the Seamen's Chapel, London Docks, and was well attended. Mr. George Wade presided. Rev. G. J. Hill, Mr. W. Butcher (German Missionary), Miss Messer, and a number of workers gave most cheering accounts of the past three months' work. Large numbers of seamen had signed the pledge, and many had professed faith in the Lord Jesus Christ. About one hundred meetings had been held every week, above 6000 visits had been paid to ships and boarding-houses, a good number of vessels had been supplied with libraries, and many thousands of tracts, periodicals, and Testaments had been circulated.

Mr. Robert Paton said he had derived encouragement, pleasure, and profit from the interesting accounts of work. He addressed the workers on the duty and privilege of confessing Christ before men, and his thoughtful, earnest, and stimulating words were listened to with deep attention. The Conference closed with praise and prayer.

THE UNEMPLOYED.

"I SHOULD like to hold a meeting of the unemployed, and hear what they have to say themselves, concerning their numbers and present condition," I remarked to the office-bearers of my church, on Sunday, February 21.

"Very well," they replied; "we will do all we can to help."

So we sent out large bills inviting all the unemployed for half a mile round Trinity Presbyterian Church, Kentish Town-road, to meet in the church on Wednesday evening, February 24, at eight o'clock.

The meeting assembled. There was no confusion outside; they filed in quietly, took their seats as appointed, and when some hundreds were assembled, I rose quietly and asked an elder to commence with prayer. After prayer, I said it might save time to ask questions, and reply by votes. How many had been unemployed one month? Scores of hands held up. Two months? About twice as many hands. Three months? As many as at first went up; and I had no heart to pursue the investigation further.

The next question was searching; before putting it I requested the audience to look steadily at me. How many of you are hungry, and have nothing to eat? Slowly, at first, the hands went up, then more rapidly, until nearly a hundred were uplifted. Then details were asked for, and they were given in heart-breaking profusion and depth of suffering. There were no complaints of those in better position. No suggestions of any kind of spoliation or robbery, but terrible narratives of long periods of enforced idleness, of the gradual selling, pledging, wrecking of home, of arrears of rent, of exhausted credits, of hungry wives and children, of wives striving in every way to keep out gaunt hunger; these and other experiences made many eyes hot with unshed tears. The most noteworthy among many suggestions made was, that all the money hitherto given had come from the rich; that little or none had been given by working-men in employment, and it would be well to have Saturday subscriptions at workshops and factories, outside churches and chapels, and in the streets after the fashion of the Hospital Saturday Fund. It was agreed that the suggestion should be forwarded to the Mansion House Committee. So our meeting went on, the keenest attention being paid to every speaker, no interruption, commotion, or noise from beginning to end, when the meeting closed with prayer.

At the close, the hungry were requested to remain. A small slip giving name, address, &c., was handed to each to fill in, and was exchanged for a ticket supplying necessaries value one shilling. Nearly one hundred tickets were given.

C. J. Whitmore.

88, *Caversham-road, N.W.*

CROYDON Y.M.C A.

The annual meeting of this Branch was held last week at the Public Hall. The lengthy report, read by Mr. Thomas Smith, Secretary, showed a vigorous and well-directed life in the Association. A debt of £440 on the premises unhappily was reported.

The Mayor, who presided, promised a donation, and strongly commended the work, as did also Messrs. Hind Smith, R. Paton, and Pye Smith. Addresses, full of good counsel to young men, were given by Revs. C. E. Griffin, W. Park, and J. W. Braithwaite.

Belfast.—A great impetus has been given to rescue work among children in this city by the generosity of Mr. A. O. Reid, who is erecting an Institute at Ballygowan, 12 miles from Belfast, at a cost of £8000. It will accommodate from 200 to 300 children. In order to complete the furnishing, &c., another £1000 will be needed. Mr. D. Henderson, Elim, Crumlin-road, Belfast, one of the trustees, writes to say that the younger children hitherto cared for at Elim will be transferred to Ballygowan, and the former Institution will be used as a training home for working lads.

Homes for Working Girls in London.—On Friday evening, Feb. 19, a large number of the residents in these Homes, in response to the invitation of the Earl and Countess of Aberdeen, attended a lecture at St. George's Institute, Little Grosvenor-street, by Miss L. M. von Finkelstein, entitled "The Homes and Haunts of Jesus." The lecture, as many of our readers know, is a most interesting and instructive one, and was listened to by the audience with rapt attention. It closed with a thrilling peroration reminding the young women of the power of woman at the present day, if their lives were consecrated to Christ.

GOSPEL WORK AT HOME AND ABROAD.

REV. E. P. HAMMOND.

DURING the past week this evangelist has been working in the northern suburb of Hampstead. He has been fortunate in having the hearty sympathy of pastors of all the evangelical denominations; Messrs. Head, Sharp, Karney and Kirkman, Episcopalians; Mr. Matheson, Presbyterian; Mr. Brock, Baptist; Mr. Horton, Congregationalist; Mr. Greeves, Wesleyan, &c. God has answered united prayer, and there have been not a few professed conversions.

OPEN-AIR MISSION.

An interesting Conference was held at the Reeve Room, East-street, W., on Monday, February 22, in connection with the West London Auxiliary of this Mission. Rev. Nevile Sherbrooke, in a sympathetic address threw out some practical suggestions for discussion. Several preachers testified to the blessing God had vouchsafed to their work. In the course of the evening it was stated that a band of from fifteen to twenty devoted ladies had commenced a regular open-air campaign in the district.

MESSRS. MOODY AND SANKEY.

These evangelists, by latest reports, had entered on their mission in New Orleans. Judging from the dark picture of some aspects of life in that Southern city, drawn by Mr. Aitken at his welcome meeting the other evening, there is much need for a prolonged visit from Mr. Moody and Mr. Sankey. *The Times Democrat*, of February 10, in reporting the opening meeting, says it was the largest and most enthusiastic religious assembly ever held in New Orleans. "Men even climbed on the roof of the building, and listened through the upper windows." Mr. Sankey sang his solos with clear, sweet notes. Mr. Moody preached to Christians on the use of talents; his illustrations had a marked effect on the audience, many of whom were in tears.

REV. W. HASLAM AT TORONTO.

The mission services concluded at St. Paul's Church, have excited deep interest, and caused an unusual stir in the neighbourhood and city of Toronto. Mr. Haslam is now well known in Canada, having conducted numerous missions in various parts during the last six months. The marked success which has followed these efforts, has been such that the effect is being felt far and wide. The services during the mission were well attended from the commencement, and as the interest increased it was difficult to find room for all who came. Space will not allow of my giving a detailed account of the numerous cases of blessing which have resulted from the labours of Mr. Haslam and his talented wife. The daily meetings for ladies held by her have been of immense value, and in no small degree have contributed to the success of this special effort. There is a strong desire on the part of those who have attended the services to prevail upon Mr. and Mrs. Haslam to extend their visit here, but previous engagements at Woodstock, London, and other places prevent their doing so. F. W. G.

THE McALL MISSION AT LYONS.

The past year has been one of steady progress in the work of this Mission in Lyons. Twenty meetings a week are now held, with an average attendance of over 1000 persons. The four Sabbath-schools progress favourably. The monitors, both young men and women, are, in several remarkable instances, themselves the fruit of the Gospel work in the Salles. The work has been carried on in the face of many obstacles; but, one after another, by the goodness of our covenant God, many of these have been removed from the path, so we thank Him, and take courage.

In November last, with the aid of Pastor Vernier, of Valence, we commenced in all the Salles a series of special meetings, which were blessed to the salvation of souls. Whole families gave themselves, in their individual members, to the Lord. As the outcome, we have organised, on Sabbath afternoons, a special meeting for those who declare they have given themselves to the Lord Jesus. Two hours quickly pass in praise, exhortation, testimony, and prayer.

The evangelical pastors and laymen, who aid in the Salles from time to time, have been much encouraged by witnessing the notable advance in the work: one and all testify to its reality. I am convinced that in France thousands upon thousands of Catholics and Protestants alike are only waiting for the faithful proclamation of the word to awake from the sleep of death, and give themselves to the Lord. A. S. D. Colquhoun.

96, Avenue de Sace, Lyons.

BRIEF EVANGELISTIC NOTES.

A fifteen days' mission at the Bible Christians' Chapel, Southampton, has been held by Mr. F. C. Spurr. The pastor of the chapel reports several conversions, and a quickening of the life of the Church. Mr. J. W. Moodie has had a very encouraging season of work at Annan, N.B. Rev. E. Young, Congregational Pastor, writes that there were many inquirers, and, as far as man can judge, a goodly proportion of them believed unto salvation. Mr. Moodie's addresses on The Tabernacle were singularly interesting. Mr. and Mrs. Wiggan have lately been blessed of God in their labours at various points in the Isle of Wight. Mrs. W. E. Legg has seen much fruit of Gospel effort in connection with the Y.W.C.A. at Cookley, near Kidderminster. Gipsy Smith, of Hanley, has concluded a mission at the Carmarthen-road Chapel, Swansea; this is his third visit to the chapel, and on each occasion there have been seals to his earnest ministry. Mr. Thomas Payne lately held a Gospel mission at St. Andrew's Hall, Plymouth, which was crowned with much manifest blessing. For six weeks Mrs. K. Yeoland has been conducting a mission at the Congregational Church, Church Stretton, Salop. A great and good work has been done in the town and neighbourhood. Very successful evangelistic services have been conducted in the Methodist Free Church, Helston, Cornwall, by Miss North, of Axminster, Devon. Many professed to find peace in Christ, and the members of the Churches, who attended in great numbers, felt that the services were times of much refreshing. Mr. Spencer Walton has revisited Whitehaven, and there has been much revived interest, with some fresh conversions. Mr. Henry Varley has conducted Gospel meetings in the Victoria Baptist Chapel, Deal, with many signs following. Our venerable friend, Mr. R. Simpson, of Glasgow, has been preaching the Gospel at the little town of Avoch, Ross-shire. Crowds have flocked to the Congregational Church to hear, and several hundreds have professed conversion. The place has been deeply stirred; prayer is desired that the work may continue and spread.

◆

MR. NOBLE AND MR. GOUGH.

DEAR FRIENDS, — You will have heard before this of the death of our dear friend John B. Gough. We met on the 15th at the "Depôt," Philadelphia, and arranged to spend a few hours together at the St. Denis Hotel, New York, the following day, previous to my departure for San Francisco on the 17th, my forty-fourth birthday. He left to speak at Frankfort, and I at Trenton, and the following morning I read the telegram announcing the sad news of his being stricken down. Yesterday I received a telegram to say that he was "sinking very rapidly," and hastened at once to Frankfort, Pa., where I arrived two hours after his death. In a list of his engagements sent by his niece, who travelled with him, is the following: "Feb. 18, home"—the very day he took his departure from us, and went home to be with his Lord.

I have postponed my departure to the colonies for ten days to attend the funeral at Worcester. I purpose leaving San Francisco on March 13 in the usual mail boat. Friends may address me, care of Rev. C. Worboys, Auckland, New Zealand. I hope (D.V.) to return to England about November next. My health was far from good the first three months after my arrival, but I am thankful to report that I am now much better.

Yours sincerely, William Noble.

Philadelphia, Feb. 19.

The visit of Mr. William Noble, says a New York paper, has been one of the most agreeable and fruitful elements of the Gospel Temperance work in the United States during the past seven or eight months. He has revived many of his old American associations, and has spoken through a large part of the country, under the auspices of the most important organisations. On the eve of his departure for the Sandwich Islands, New Zealand and Australia, his friends in New York resolved to signify their appreciation of his efforts in the cause of Gospel Temperance, and their wishes for his future success, by a farewell reception. This was given at Chickering Hall, under the auspices of the American Temperance Union. Quite as large an audience was in attendance as greeted Joseph Cook in the same place two weeks before—in other words, every seat was filled, and hundreds were obliged to stand. Mr. John B. Gough, whose interest in Mr. Noble's work has been manifested on many occasions, came from his home in Massachusetts for the special purpose of being present at the meeting.

"A MOTHER IN ISRAEL."

A LOVED and venerable servant of God has just passed from amongst us. Mrs. Aitken, the widow of Rev. Robert Aitken, of Pendeen, finished her course and passed to her rest on Sunday evening, the 21st ult., at the advanced age of eighty-one. She was the sister of the late Hay Macdowall Grant, of Arndilly, so well known as a devoted and indefatigable lay-preacher and evangelist. In her early years, while enjoying very few spiritual advantages, she was led to give herself to the Lord. The sudden death of a dearly loved brother was the first thing that led her to see the hollowness and vanity of the world, and the need of something better. She and her elder sister, the late Mrs. Macdowall, of Garthland, at once began to work, in a quiet way amidst the poor of Arndilly, and the little school-house at Maggieknocketer, erected by their efforts, remains an interesting memorial of her early work.

After spending some years in the West Indies, when her father occupied the position of acting Governor of Jamaica for some time, upon her return to London she found her sister much interested in the preaching of Robert Aitken, who was at that time doing a great work at White's-row, Spitalfields. Under his ministry she received a great spiritual blessing, and entered upon a life of more complete devotion to her Master.

Some little time after this Mr. Aitken became a widower, and in the year 1839 he and Miss Macdowall Grant were married. Their son, Wm. Hay Aitken, whose name is now so familiar to our readers, was born in 1841, and the late Mrs. Nankivell, at Perran Uthnoe, in Cornwall, in 1843. The last twenty-four years of Robert Aitken's life were spent at Pendeen, a parish in a remote part of Cornwall; and there the body of his devoted wife was laid beside his on Friday last, amidst the tears of many who remembered with grateful love her assiduous and devoted labours in that parish, where she was looked upon as indeed a mother in Israel.

Since her husband's death Mrs. Aitken has resided at Bournemouth with Dr. Nankivell, who married her daughter, and she was much loved and venerated by those who knew her there. In 1882 death deprived her for a season of the society of her dearly loved daughter, and since then she has been waiting patiently, but with much strong desire, for the summons home. Yet she never seemed to lose her interest in the things that concerned the kingdom of God that were passing around her. To the very last her mind retained all its vigour, and her heart its warmth. Often has her son referred, both in public and in private, to the fact that he knew he was being continually supported by the intercessions of his aged mother, and often has he spoken of the deep debt of gratitude that he owed to her for the early influence and teaching which, more than anything else, were the means of bringing him to yield his young heart to Christ.

She fell asleep, without pain or struggle, just after having heard her daughter, Mrs. Savage, sing—

> I heard the voice of Jesus say,
> Come unto Me and *rest.*

She came—and *she rests.*

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Requests for Praise and Prayer.

PRAISE.—For blessing given on the churches in Canada; God's Spirit is working with power in many churches.

PRAYER.—For a general revival all over Canada.——For a daughter in great danger of becoming a Roman Catholic.——For a husband who is mentally afflicted.——For blessing on Gospel services at Barking, to be conducted by Mr. J. A. Vicary.——For blessing on a Bible-class of youths every Saturday evening in Dublin.——For blessing on two classes for young women conducted by Christian ladies.——For blessing on a mission at Corsham, to be conducted by Mr. John Elliott, commencing March 7.——For the thousands of Jews in the United States and Canada.——For Gospel services for six days at Sturminster Newton, Dorset, by Mr. Opie Rodway, to commence March 7.

The Directors of the London Missionary Society have arranged to hold a public missionary prayer-meeting in the Board-room, 14, Blomfield-street, E.C., on the first Monday afternoon of each month, from half-past four to half-past five.

ALL-DAY MEETING, NEWCASTLE.

THE twelfth anniversary of the Newcastle-on-Tyne Noon Prayer-meeting was celebrated by an All-day Meeting on Monday, February 22. The congregations were large, from the opening of the meeting, though the weather was very unfavourable for the country friends.

At noon the chair was taken by Rev. Dr. Bruce. The first subject, "Connection between Prayer and Christian Service," was introduced by Rev. F. W. Boumphrey (Church of England), in an earnest discourse. No child of God, he said, should attempt to do Him service except in the spirit of prayer. The consideration of the subject was continued by Rev. J. Pearson (Presbyterian), after which the requests for prayer were presented.

At one o'clock the Rev. Richard Leitch (Presbyterian) presided, and read a portion of Scripture. Rev. W. Lenwood (Congregational) addressed the meeting on "The best means of winning souls." After reviewing various special methods advocated and practised by Christian communities, he contended that the great aim of the Church of Christ should be to be imbued by the Holy Spirit. It was by no means sufficient to have mission stations in connection with churches. The whole Church of Jesus Christ wants to be a mission station, and the whole of the members should be missionaries. The work should not be left to the minister, however earnest. He did not care to see too much distinction drawn between "the ministry" and "the laity;" the members of a Church were as responsible for the winning of souls as the minister. Mr. B. Cawood (missionary) said they wanted more work on the part of the church, and more direct and individual sympathy with the careless thrown into it. Remarks followed by Mr. Donaldson, Rev. W. J. Townsend, Rev. J. Pearson, and several other speakers.

The next subject, "Scriptural Holiness," was opened by Rev. Thos. Cook (Wesleyan Evangelist), who fortified his positions by copious quotations from Scripture. He feared much of the Christian work of the time would not stand the test because it was not done out of love to God, and love to man. When God filled them with his love, they would be made partakers of his nature; and they would spontaneously do what God would have them to do; duty would become a joy. That was the secret of true Christian liberty. Other speakers followed up the topic with much earnestness and feeling. The Chairman said, the more they humbled themselves before God, and were prepared to follow Christ and give up everything that was sinful and even doubtful, in that proportion would the Holy Ghost possess their souls.

At three o'clock the chair was taken by Rev. Jas. Cuthbertson (Wesleyan), and the subject of "Doubtful Things" was introduced by Rev. Thos. Waugh (Wesleyan Evangelist). As long as a man clung to whatever was doubtful he could not enjoy the full sunshine of God's blessing. What was true of the individual was true of the Church itself. He loved his church, but there were things connected with it that often caused him bitter tears. In their congregations they had balls and dancing parties and theatre-going. He had no sympathy with the distinction drawn between a religious and a secular life, for if a man was thoroughly leavened with the principles of God's religion, everything he did was religious. Rev. R. Leitch said that by receiving Jesus Christ more fully into their hearts, and with a full surrender of themselves, all doubtful things would be put right; all these questions of church irregularities, as of personal bad habits, would settle themselves. Other speakers pursued the subject, manifesting unanimity of sentiment.

The closing topic, "How to deal with Inquirers," was introduced by Mr. H. Armstrong (Secretary Y.M.C.A.), who handled the subject with clearness and force. From his experience he found that in dealing with inquirers they should not pester them too much; the first thing to do was to get out of the way and let Jesus Christ enter the hearts of the inquirers Himself. To deal with inquirers, a man should himself be an out-and-out Christian. The practical arrangements should be such that they could talk without being interrupted, and without interrupting others. It was frequently a terrible ordeal for inquirers to go through, and they should be dealt with in as gentle, considerate, and cheerful manner. The speaker closed his remarks with interesting references to several inquirers mentioned in Scripture. Rev. T. Waugh said every inquirer had a desire, and they should strive to reach that without pressing them too much. Mr. T. H. Bainbridge (Wesleyan) said his first question generally was, Has the Holy Spirit made you willing to surrender? Messrs. M'Callum, J. A. France, Joseph Spraggon, and other speakers, followed in rapid succession in a most profitable manner.

The interesting and successful meeting closed at five o'clock, after which a large number of the friends partook of tea in the lower hall.

TEMPERANCE NOTES.

The arrests in Manchester for drunkenness in 1885 were lower than in any year since 1875.

Ninety-six churches are affiliated with the Glasgow Free Church Presbyterian Temperance Society.

The Lancet opposes the granting of a licence for the ordinary sale of drink at the East London People's Palace.

In the Temperance Department of a leading Life Assurance Society, the death rate for the past year has been less than four per thousand.

A public-house in London, for the goodwill and lease of which £9300 was paid in 1882, was lately offered for sale, and the highest bid was £6200.

Rev. Joseph Hargreaves, who recently passed away, was fifty-six years in the Wesleyan ministry, and over fifty years an abstainer. He died in his 80th year.

The United Kingdom Railway Temperance Union, inaugurated in 1882, has branches on nearly all the large railways, and a membership of about ten thousand railway employés.

During a Gospel Temperance Mission, conducted by Miss J. Sherman, at Cameron, W. Va, containing one thousand inhabitants, the citizens bought the entire stock of liquor in the chief saloon of the town and poured it into the gutter.

The Toronto Globe sent two commissioners to Maine to report on the Prohibition Law. One was a prohibitionist, the other a pronounced anti-prohibitionist, but both reported that the law was a success.

There is a prospect of solid action on the part of the Temperance party in the House of Commons. A large and influential committee, and four secretaries, who will act as "whips," as occasion may require, have been appointed.

The annual business meeting of the Manchester Women's Christian Temperance Association and Police-court Mission was held on February 23, in the Mayor's Parlour, Town Hall. The report was an encouraging and suggestive record of self-denying work.

"The Unemployed" should take care what "leaders" they follow. Two of the leaders in the recent Birmingham demonstrations were tipsy the same evening, one of them spending the night in a police cell; a third has several times been in custody for fraud and felony.

The eighth anniversary of the introduction to England of the Blue Ribbon Gospel Temperance movement was recently celebrated at Hoxton Hall, Mr. W. I. Palmer in the chair. Several speakers referred with pleasure to Mr. Noble's expected return for next winter's work.

In the city of Mexico, pulque, an intoxicant, is the drink of the masses. The Government sternly prohibits its sale after six o'clock at night, as otherwise fighting and even murder would be common. By a strange inconsistency, expensive bar-rooms for the upper classes are not interfered with.

At a meeting of the British Medical Temperance Association, Dr. Norman Kerr, Consulting Physician to the Dalrymple Home for Inebriates, gave a resumé of the results of a second year's experience at the Home. Seventy-eight cases had been admitted. Of the sixty discharged, and whose after-history was known, one-half had been so much improved as to be able to fulfil the duties of their station in life. The success of the Home had exceeded Dr. Kerr's expectations.

The International Congress of the British and Continental Federation for the Abolition of the State Regulation of Vice is announced to be held in London in June next.

A Branch of the Y.W.C.A. for Kilburn has been formed; suitable rooms for an Institute have been taken at No. 103, High-road, Kilburn, and will shortly be opened.

The Laws in most of the United States for the protection of girls are very faulty, the protected age being generally ten or twelve, when it should be sixteen, at the very lowest.—*Independent.*

Scripture Union portions for the ensuing week.—March, 7, Num. xiii. 17—33; March 8, xiv. 1—12; March 9, xiv. 13—25; March 10, xiv. 26—45; March 11, xvi. 1—11; March 12, xvi. 12—22; March 13, xvi. 23—35.

Mission to Deep Sea Fishermen.—We greatly rejoice to learn that the Duchess of Grafton has generously contributed an amount sufficient to cover the entire cost of a new mission vessel to be placed with the Lowestoft fleet.

Theatrical Tea Meetings.—A meeting for women engaged at the theatres, held the other night at Waterloo-road School-room, was addressed by Mr. P. McLagan, M.P., Mr. Thomas Watson, M.P., Mr. C. H. Wilson, M.P., and Mr. W. Saunders, M.P.

DR. CHARLES STANFORD.

DO Londoners know that one of the most remarkable ministries in their midst is carried on at Denmark-hill Baptist Chapel, Camberwell? It has always been remarkable during the many years of its faithful exercise; but it is wonderful, now, when it is considered that the preacher is almost entirely blind. Dr. Stanford is known to many by his biographies of Alleine and Doddridge—books that combine learning and charm, as Lady Jane Grey did; books full of sweetness, light, and fire, as well as of research. But the careful worker has almost lost his sight, and cannot any more decipher obscure manuscripts. But his spiritual vision is as distinct as ever, as any one may discover who visits his chapel on a Sunday morning.

Denmark-hill Baptist Chapel has honourable traditions. Dr. Edward Steane, of the Evangelical Alliance, long preached there. It is not a large or imposing building; but there is evident intelligence and sympathy in the congregation; and the preacher is followed with close and respectful attention. Prayers and sermons alike are marked by a sure and unfailing beauty of thought and language. The preacher never hesitates, never misses a word. If Londoners had known of Dr. Stanford, the place would have been too strait for him long ago. As it is, how many are starving for fresh, devout, intelligent teaching, who might find bread enough and to spare here?—*Contemporary Pulpit.*

Notices.

Communications Received with Thanks.—A.W.D. E.D.W. E.S. J.B. C.T. I.M. C.T. H.F.R. J.S. M.A.E.G. J.L. R.W. H.B. M.B. C.R.H. A.S.D.C. L.O.C. S.A.H. T.L. A.M. S.P. A.C. W.L. M.H. G.M.T. M.J.B. A.O.T. I.R. W.G. E.F. W.H.T. T.B.B. E.P. M.H. E.W.M. D.D. A.W.S. F.W. F.C. R.D.F. D.M. G.B.T. A.P. J.P.O. A.B.C. W.F.F. G.F. F.W.G. L.E.J. E.J.M. S.E.S. A.W.W. C.H.J. W.C. D.S. W.M.O. W.E.H. F.A.P. M.H.S. A.M.L. J.T.M. M.T.W. E.H.B. J.D. W.L.L. J.K.D. O.J. G.H. R.S. E.W. W.N. R.O. E.B. A.R.

Applicants for Tracts.—Mr Gardener, 26, Southgate-road, N.; W. J. Burnett, care of Mr. Berry, London City Mission, Love-lane, Shadwell, E.; Miss Edwardes, 1, Uxbridge-square, Carnarvon, North Wales; A. Stevens, 34, Grange-road, Bermondsey, S.E.; Miss E. A. Morgan, 118, Mildmay-road, Mildmay-park, N.; W. Parker & Co., Sunderland-street, Houghton-le-Spring, Fence Houses, Durham; Mrs. Dakers, Station-road, Flimby, Cumberland; A. Balfour, 17, Dyke-road-drive, Preston-road, Brighton; E. Peters, High-street, Stevenage, Herts.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Mission and other Appeals.

Mr. Henry Cook (Seamen's Mission, Gosport), who writes of blessing in connection with the visit of the mission vessel *Mystery* to Plymouth, asks for a further supply of Gospel books, tracts, and book bags (8 in. by 7), also Bibles and Testaments, English and French.

Wandsworth.—A new hall is about to be built near the site of the old Howard-street Gospel Mission. It will accommodate from 250 to 300 persons. Mr. John Soames, hon. superintendent, 7, Bromfelde-road, Clapham, S.W., writes that the hall is greatly needed in the locality, and he asks for help in defraying the cost of its erection.

Free Library, London-street, Bethnal Green, E.—An effort is being made to induce some of the many girls and young women to be found sauntering about the East-end streets to spend their evenings at this comfortable and instructive place of resort. Help is asked for carrying on the work. The librarian is Mr. G. F. Hilcken.

The National Society for the Protection of Young Girls, Woodhouse, Wanstead, Essex, seeks to save young girls (not thieves), between the ages of eleven and fifteen, whether orphans or otherwise, who are, from any circumstance, in danger of becoming abandoned. It has saved over 1300 such, and has now 71 under its care. The committee regret that, from want of funds, 29 vacant beds cannot be filled. The office is 32, Sackville-street, Piccadilly, W.

Lady Aberdeen's efforts to reform the moral as well as the social condition of the labouring agricultural classes in the north of Scotland are already showing good results. Associations are being formed, and schemes, simple yet embracing vast improvements, set up. Perhaps in no class was reform so urgently needed.

Cambridge.—About one hundred and twenty undergraduates lately assembled in the Alexandra Hall to hear an address from Rev. E. W. Moore, London, entitled, "The Christian's Portrait" (Gal. ii. 20). The meeting was a remarkable one, and the words were spoken with great power. About sixty remained to a short after-meeting, when many made a surrender to the Lord, signifying their desire to live "All for Jesus."

Notes on Daily Readings.

SUNDAY, MARCH 7.—NUMBERS XXVI.

1.—*It came to pass after the plague, that,* &c.—The census of Israel which was taken in the plains of Moab (which forms the subject of this chapter) does not differ essentially as to its total from that taken at Sinai (chap. i.). That gave the number of Israel as 603,550; this as 601,730. The greater part of the tribes show an increase of numbers, and the most serious decrease of any is in the case of Simeon, which at Sinai was 59,300 and now shows only 22,200. This may, perhaps, be accounted for by Zimri, the chief offender in the recent transgression, belonging to this tribe (xxv. 14). His example may have misled his tribesmen, and so have involved his tribe more than any other in the ravages of "the plague for Peor's sake." It is also worthy of note that "in the parting blessing of Moses, uttered at no great interval from this date, the tribe of Simeon alone is omitted."—*Sp. Com.*

11.—*Notwithstanding the children of Korah died not.*—Why this distinguishing mercy should have been vouchsafed to the children of the worst offender in the rebellion recorded in chap. xvi., we cannot say. It is interesting, however, to find this family, thus preserved as monuments of mercy, taking the chief part in leading the praises of Israel. "They served as musicians in the sanctuary. Heman, one of the three precentors, was a Korahite (1 Chron. vi. 18—23), his fourteen sons belonged, together with the four sons of Asaph and the six sons of Ethan, to the twenty-four heads of the divisions of the musicians (1 Chron. xxv.). The Korahtes were also renowned even in the days of Jehoshaphat, as singers and musicians (2 Chron. xx. 19)."—*Delitzsch.*

56.—*According to the lot shall the possession thereof be divided.*—"This method was, doubtless, adopted not only in order to preclude jealousy and disputes, but also that the several tribes might regard the territories as determined for them by God Himself. Comp. Prov. xvi. 33."—*Sp. Com.*

MONDAY, MARCH 8.—NUMBERS XXVII.

1.—*The daughters of Zelophehad.*—"The command given (xxvi. 52) to divide the land among the people 'according to the number of the tribes of their fathers,' suggests the petition of the daughters of Zelophehad, now brought before Moses; and the decision in this case leads to a general enactment respecting the right of inheritance when a man died and left only daughters behind him. It does not appear that women in Israel had up to the present time enjoyed any distinct right of inheritance."—*Sp. Com.*

3.—*Them that gathered themselves together against the Lord in the company of Korah.*—A superficial view of the sin of Korah might have regarded it as rebellion against Aaron, or Moses and Aaron, but the daughters of Zelophehad view it rightly as "against the Lord," who had appointed Aaron to the office which Korah and his company would fain have shared.

14.—*Ye rebelled against my commandment . . . to sanctify Me at the water before their eyes.*—The commandment was, "Speak ye unto the rock before their eyes, and it shall give forth his water." This would have "sanctified the Lord before their eyes" as the Source and Giver of the water. Instead of this, Moses and Aaron seek to make much of their own merely ministerial functions—so much so as to shut out from view the real Source and Giver of the blessing. "Hear, ye rebels; must *we* fetch you water out of this rock? . . . And he smote the rock twice" (Num. xx. 10, 11). Here we have a picture of the similar rebellion in Christendom against the commandment of the Lord, who instituted a *speaking* ministry, but not a *performing* ministry, as ritualistic priestcraft teaches.

18.—*Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him.*—This laying on of hands, which was carried out (ver. 23), did not convey the Spirit to Joshua for it was there before. But it solemnly appointed him to the office for which God had previously qualified him.

TUESDAY, MARCH 9.—NUMBERS XXVIII.

3.—*Two lambs of the first year without spot day by day, for a continual burnt offering.*—This is a repetition of the ordinance of the daily offering already enjoined at Sinai (Exod. xxix. 38—42). There it is given in connection with the consecration of the altar, as though indicating the chief purpose for which the altar was set apart. It thus formed the foundation of all the sacrificial use of the altar, as every particular offering or sacrifice which might be burned upon the altar was laid upon fire, which was thus continually fed by the daily sacrifice of the lamb every morning and evening. When John the Baptist said of Jesus, "Behold the Lamb of God," he pointed Him out as the fulfilment of this long continued type, as Isaiah liii. 7 had already prophetically announced him. Although there had been through Israel's sin and punishment cessations from time to time of the daily offering (which cessations were regarded as temporary suspensions of their national life) it was not till the fulfilment of the type, in the death of the Lord Jesus, "in the midst of the week" (Dan. ix. 27), that it could be said, "He shall cause the sacrifice and oblation to cease." The word "to cease" here is literally "to rest," from the same root as "Sabbath," and it denotes a cessation not caused by violent interruption, but by the work being finished, which affords valid ground for rest (see Gen. ii. 1, 2). The actual cessation of this "continual burnt offering" did not, it is true, take place till the destruction of Jerusalem; but the shadow was virtually supplanted by the substance, and so "caused to rest" when Jesus said, "It is finished." The accompanying meat-offering seems to typify the consecration of Christ's people to Him in their lives—the living sacrifice of Rom. xii. 1—while the drink-offering is the pouring out of the life or dying in his service: see Phil. ii. 17, and 2 Tim. iv. 6, in both of which texts the Apostle speaks of his approaching death as a drink-offering.

WEDNESDAY, MARCH 10.—NUMBERS XXIX.

This chapter continues the subject of the last, viz., the offerings that were to be offered in connection with the various festivals—weekly, monthly, and yearly, over and above those that constituted the pecular feature of each festival. For example, at ver. 7 we are told the offerings that were to be offered on the day of atonement, but no mention is made of the great sin offering (Lev. xvi.), which constituted the chief feature of that day's ritual.

12.—*And on the fifteenth day of the seventh month.*—"The feast of Tabernacles, the special regulations for the celebration of which are contained in Lev. xxiii. 34—43, was distinguished above all the other feasts of the year by the great number of burnt offerings, which raised it into the greatest festival of joy. On the seven feast days, the first of which was to be celebrated with Sabbatical rest and a holy meeting, there were to be offered, in addition to the daily burnt offering every day, a he-goat for a sin offering, and seventy oxen in all for a burnt offering during the seven days, as well as every day two rams and fourteen yearling lambs. Whilst, therefore, the number of rams and lambs was double the number offered at the Passover and feast of Pentecost, the number of oxen was fivefold. This multiplication of the oxen was distributed in such a way, that instead of there being ten offered every day, there were thirteen on the first day, twelve on the second, and so on, deducting one every day, so that on the seventh day there were exactly seven offered, the arrangement being probably made for the purpose of securing the holy number seven for this last day."—*Keil.*

THURSDAY, MARCH 11.—NUMBERS XXX.

2.—*If a man vow a vow unto the Lord.*—After laying down the general principle of the binding character of vows or oaths made unto the Lord, certain cases of deliverances from such obligations are recorded. These are confined to women: (1) To one "in her father's house in her youth" (3—5), in which case her father may disallow her in the day that he heareth of it; but if, when he hear, he does not disallow her, her vow or oath shall stand.

(2) To one who "has at all a husband" (6—8). "The 'at all' intimates that the case of a girl betrothed but not yet actually married is here especially contemplated. Among the Jews the ceremony of betrothal was hardly less important than that of marriage."—*Sp. Com.* In this case, too, the husband on hearing it can disallow her vow, or "the rash utterance of her lips wherewith she hath bound her soul" (ver. 6, R.V.).

(3) Widows and divorced women could not escape the obligation (ver. 9).

(4) A married woman living in her husband's house can be freed by her husband disallowing it (10—15). "Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void" (ver. 13). If this disallowing take place on the day he hears it, then the vow or oath is made void; and even if this be only done afterwards, he still has power to free her from her obligation, only "then he shall bear her iniquity" (ver. 15).

The spiritual application of all this is deeply interesting, whether we view it in relation to Israel, or to the Church, or to the individual believing soul. The Lord Jesus has undertaken vows from which there is no escaping: "I will pay my vows before them that fear Him" (Ps. xxii. 25). But from many a "rash utterance of the lips" whereby "he binds his soul" the believing soul is delivered by his Father, or his Husband (Eph. v. 25) disallowing it. How gracious is this provision for delivering souls from promises and vows, often inconsiderately made, such as Israel took upon themselves at the foot of Sinai, when they said, "all that the Lord hath said we will do, and be obedient" (Exod. xxiv. 7).

FRIDAY, MARCH 12.—NUMBERS XXXI.

"The command of xxv. 17 is now ordered to be executed, and a war of vengeance against Midian is undertaken. This war, and the transactions connected with it, are narrated in this chapter; and would seem to have occurred immediately before those closing addresses of Moses to the people which form the Book of Deuteronomy. The result of this war completed and secured the conquest of the promised land east of Jordan. The employment in this work of so small a number of Israelites as 12,000 (ver. 4) against the whole nation of Midian: the selection of an equal number from each tribe, irrespective of its warlike strength; the appointment of Phinehas, famous for his zeal against the very sin to which the Midianites had tempted Israel, to take the lead in the war 'with the holy instruments and trumpets' (ver. 6); and the extraordinary preservation of all those engaged (ver. 49), are tokens that on this occasion, no less than when the cities of the plain were destroyed by fire from heaven, the hand of God directed the stroke. It is but analagous to his general dealings, to scourge the Midianites through the instrumentality of their own victims."—*Sp. Com.*

"The Midianites furnish a type of that peculiar kind of influence which the world exerts over the hearts of the people of God—the fascinating and ensnaring power of the world, used by Satan to hinder our entrance upon our proper heavenly portion. Israel should have had nothing to do with these Midianites; but having, in an evil hour—an unguarded moment—been betrayed into association with them, nothing remains but war and utter extermination."—*C. H. M.*

SATURDAY, MARCH 13.—NUMBERS XXXII.

The cause which led to the settlement of two and a half tribes—Reuben, Gad, and the half tribe of Manasseh—on the eastern side of Jordan is here recorded. One is reminded at once of Lot's choice (Gen. xiii.), and as in his case "flocks and herds" suggested the desirableness of the "well watered" plain, so here "the children of Reuben and the children of Gad had a very great multitude of cattle" (ver. 1).

5.—*Bring us not over Jordan.*—The spiritual lesson taught by the incident recorded in this chapter would seem to be very similar to that derived from Lot's conduct in Gen. xiii. Lot's separation from Abram "that had the promises" resembles the separation of these tribes from the tabernacle of the Lord, the dwelling-place of the God of Israel. This separation subsequently brought them into trouble, as we hear in Joshua xxii. Moreover, being on the wrong side of Jordan, they before others fell victims to the invasions from Assyria, by which eventually Israel first, and subsequently Judah, were swept away. This will clearly appear from 1 Chron. v. 26, "and the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day." This was about fifty years before the general captivity of the ten tribes, and nearly two hundred years before the captivity of Judah.

32.—*We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.*—The two tribes and a half were ready to go over Jordan to settle Israel in its possession there, but only that they might return to the land of their choice where they had left their cattle. Apt picture of those who, whilst professing to be "partakers of the heavenly calling," "mind earthly things." It is better to wait for God's appointed inheritance for his people, "incorruptible, undefiled, and that fadeth not away, reserved in heaven," than choose to have our portion here on this side of Jordan.

Subscriptions received by Messrs. Morgan & Scott to Saturday, February 27, 1886.

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*** Donations should be sent by Cheque or P.O. Orders not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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	£	s.	d.
Mission to Deep Sea Fishermen—In Memoriam, £2; Miss W. 10s : G. S 10s.	3	0	0
Dock Labourers' Mission—(Free Meals) J. S. T. £1; F. D. 10s.: B. B. £1; A Widow, 2s.; Swansea, 5s.; Miss E. £1	3	17	0
Sick Children's Dinners—In Memoriam, £1; C. S. 10s.	1	10	0
Home of Industry—G. H. H. £2; A. £1; C. S. 10s.; M. L. W. J. 10s.; *(Destitute Women)* In Memoriam, £1: *(Match-box Makers)* Mrs. Y. 10s.; M. A. P. 10s; *(Widows and Sewing Class)* J. L. F. £1 12s. 11d	7	12	11
China Inland Mission—T. J. £1; T. D. £1; T. J. 5s. 9d.: Glasgow, £3: Hut on Clyde, £2 10s.; W. C. O. 6s. 6d : V. W. £1 10s.	9	12	3
Golden-lane Mission (Mr. Orsman)—V. £10; M. A. D. 10s; Salisbury, 10s	11	0	0
George-yard Ragged Schools—T. S. £1 1s; J. L. F. £2 1s. 1d.; F. P. and J. H. S. £1; E. C. H £1; A. M. H. 10s; T. B. W. 5s.; *(Free Meals)* F. N. 10s : Rev. J. M. £5; *(Scotch Family)* A. B. 10s; *(Present Distress)* L. C. £2; A. M. 5s.; L C. L £2	16	2	1
London Samaritan Society and Homerton Mission—G. H. H. £2; L. E. £1; C P., Clifton, 2s. 6d.; F. G. and S 5s : E H. £1; *(Dinners for Poor)* J. K. H and E. E. R. 10s.: B. T. S., N.W. £1; C. J. and E. B. 10s.; E. B. £1; M. 2s. 6d.	7	10	0
Destitute Children's Friend Mission—(Free Meals) Friend, 10s.; E. W. 10s : Ruth. 5s.; Brighton, 1s; E. S. 2s. 6d.: K. T. 10s.; G. S. 10s; Miss B 3s.; Rom. vi. 7, 8, £1; D. J. 2s. 6d.; Mrs. E. R. 6d.; R. S. 6d.; L. R 5s; Swansea, 5s.: Dover 2s. 6d; J. L P. 2s. 2d.; E. H. £2; Miss G 3s.; E. C. H. £1; Dressmaker, 2s.; Fairford, 2s 6d.	7	17	2
Syrian Colonisation Fund—E. T.	1	0	0
Unemployed Quarrymen in North Wales—E. T. £1; Mrs. Y. 10s.; M. A P. 10s.: C. P., Clifton, 5s.	2	5	0
Maryland Point Mission—(Free Meals) Capt. H. 10s; B. T. S., N.W. £1: F. G. and S. 5s.	1	15	0
North-East London Gospel Missions—(Free Meals) Capt. H 10s.; C. J. and E. B. 10s.; F. G. and S. 5s.: F. D 10s.	1	15	0
North Bow Mission (Mr. Porter)—(Free Meals) Capt. H. 10s.; B. T. S., N.W. £1; C. J. and E. B. 10s; F. G. and S 5s.	2	5	0
Sermon Lane Mission—(Free Meals) Capt. H. 10s.; B. T. S, N.W. £1; C. J. and E. B. 10s.; C. P., Clifton, 5s.	2	5	0
Mr. Fegan's Boys Home—J. J. H. 5s.; C. 4s.; Hut on Clyde, £4	4	9	0
Salvation Army—(Prison Work) J. J. H.	0	5	0
Bridge of Hope, Ratcliff—G. E. 10s. 1d.; M. G. H. £2	2	10	1
Christian Community—(Outcast Poor) S. G. 5s.; Dressmaker, 2s.; E. B. £1	1	7	0
Edinbro' Castle—(Free Meals) B. T. S, N.W.	1	0	0
Houseless Poor Asylum, Banner-street—H. M. A. S.	0	5	0
Mrs. Ginever's Orphans' Home—R. B	0	10	0
St. Giles's Christian Mission—M A D 10s.; F. O M. 12s.; E. H. £1: M. L. W. J. £1; Gal. vi. 2 10s; L. A. M. 5s; *(Discharged Prisoners' Fund)* M. A. D. 10s.; *(Free Meals)* A. J. C. 5s.; J. S. T. £1; F. D. 10s.	6	2	0
Cow-cross Mission—M. L. W. J. 10s.; *(Poor)* T. S. £1 1s.; E. B. £1; Dressmaker, 2s.	2	13	0
Church Missionary Society—Boys, Old Hall School	0	8	1
Field-lane Ragged Schools—L. E. £1; *(Refuges)* A. 2s. 6d.	1	2	6
Friendless and Fallen—M. G. H. £1; Hut on Clyde, £1	2	0	0
Dr. Barnardo's Homes—Hut on Clyde. £5; G. D. C. 6s.; E. H. £2: J H. B 5s; M. L W. J. 10s; *(Girls' Homes, Ilford)* M. G. H. £1; M. L. £10	19	1	0
Rebecca Jarrett Fund—M. E H.	0	18	8
Thames Church Mission—(Free Meals for Dock Labourers) In Memoriam, £1; J. S. T. £1	2	0	0
Poor French in London (M. Barbier)—M. T.	3	0	0
Dr. Heywood Smith's Convalescent Home—G A. R.	0	5	0
Rev. R. W. McAll's Work, Paris—Glasgow, £3; Hut on Clyde, £2	5	0	0
Miss Leigh's Home, Paris—Glasgow, £1; Hut on Clyde, £1 10s.	2	10	0
Destitute Children's Dinner Society—W. H. 5s.; Mrs. B. 1s. 2d.	0	6	2
Evangelisation Society—Hut on Clyde, £2; (donation) Hut on Clyde £3	5	0	0
Mildmay Conference Hall—(Mrs. Pennefather's Work) Hut on Clyde	5	0	0
Waldensian Church Missions—Hut on Clyde	2	0	0
Moravian Missions, London Association—Hut on Clyde	2	0	0
Stranger's Rest, 163. St. George's-street—M L.	5	0	0
Y.M.C.A., Aldersgate-street—C. P, Clifton	0	10	0
Distress in Hautes Alps—C. P. Clifton, 5s; *(Pastor Nicol's children)*—Misses R. 10s.; L. L 10s.	1	5	0
East end Mothers' Home—C. P., Clifton	0	2	6
Dublin Soldiers' Home—C P., Clifton	0	5	0
Mission Work in Luton—C. P, Clifton.	0	2	6
East-end Distress (Rev. Thos. Jackson)—F. O. M.	0	12	0
Bristol Orphan Houses—J. L F.	2	1	0
Mr. Moody's Schools, Northfield—M. A L.	1	1	0
Working Men's Mission, New-cut (Free Meals)—J. S. T.	1	0	0
Poor at Bow (Rev. J C. Sowerbutts)—(Free Meals) J. S T. £1; E. B. £1; Dressmaker, 2s.	2	2	0
Relief of Present Distress in London—Chas., £1 10s.; A. B L. £7 10s; J. J. £2	11	0	0
London City Mission—Salisbury	0	10	0
Sunday-school Union—Salisbury	0	10	0
Mansion House Relief Fund—Salisbury	0	5	0
Y.M.C.A., Lyons—J. S. B.	2	2	0
Union Hall Mission—(Present Distress) E. B.	1	0	0
CHRISTIAN *Tract Fund*—S P.	0	3	0
Sailors' Welcome Home (Miss Child)—M L. W. J. 10s.: A. M H. 10s.; *(Free Meals)* E. C. H. £1; Dressmaker, 2s; C. C. 10s.	2	12	0
Society for the Prevention of Cruelty to Children—M. L. W. J.	0	10	0
Scripture Readers' Society, Ireland—M. L. W. J.	0	10	0
Night Shelter for Homeless Men—F. D.,	0	10	0
Bethnal Green Board School Children—(Free Meals) E. C. H.	1	0	0
Mr. Arch. G. Brown's Work—Swansea, 5s.; *(Destitute Poor)* E. C. H £1	1	5	0
Mr. E. Banister's Mission Work, Wrotham-heath—M.	0	2	6
London Medical Mission—Gal vi. 2	2	0	0
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Miss Weston's Work in Royal Navy—Gal. vi. 2	0	10	0
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Whitecross-street Christian Mission—Gal. vi. 2.	0	10	0
Mission to the Kabyles—V. W.	1	10	0
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Syrian Colonisation Fund—(Shaftesbury Memorial) C. A H.	5	0	0
Seamen's Christian Friend Society—(Shelter and Free Meals—Miss E.	1	0	0
Cancer Hospital, Brompton—P. W.	50	0	0
	£256	19	5

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Mr. E. Bannister's Mission Work—P. L. M. 2s. 6d.; Anonymous, £10.

Rev. Wm. and Mrs. Adamson acknowledge £5 from H. H. H. for the poor.

East-end Distress—Rev. J. C. Sowerbutts acknowledges: A Reader of THE CHRISTIAN, £2; Poor Invalid, 5s.; through Mr. G. Kirkham, £2.; H. H. H. £5.

The London Samaritan Society and Homerton Mission gratefully acknowledge receiving from E. M. K., Penge, 10s.; Brighton, 5s.: A. J C. 5s., and parcel of clothes: Mrs P. £1: Anon., Guernsey, 4s. 6d.; H. S. £1; H. C. E. £1; Miss B. £2.

Thames Church Mission—The Secretary (Rev. H. Bloomer) begs to acknowledge with grateful thanks, from the readers of THE CHRISTIAN, per Messrs Morgan & Scott, the sums of £25 1ls. towards the general fund, and £4 2s. 6d. towards the free breakfast fund.

Archibald G. Brown, of 22, Bow-road, E, gratefully acknowledges the following donations for his work amongst the distressed poor in East London: Psalm xli. 1, 5s; A Widow's mite, 6d.; Anonymous (for soup), £2; Miss E. E. B., Beckenham, 1s.; J. P, Glasgow, 2s. 6d.; Anonymous, Dunstable, 5s; C. M. M., Eastbourne, 5s.; A Friend, Weston, 2s. 9d.; S. E. L, Kentish Town, 1s.; A. McL, Strathblane, £1; Anonymous, Highgate-road, 2s. 6d.; A Friend, Nottingham, 2s; A Brother in Christ, £1: A Reader, 2s.; W. M 1s. 4d.; For the Poor in East London, 5s.; M. C., Southall, 3s. 6d.; Miss O. 15s.; Ellen, Bristol, 2s.; Y.W.C A., Highgate-road. 10s.; From a Poor Friend, £1; E. B. 2s. 6d.; A Sister in the Lord, 5s.; A Friend, Abergavenny. 10s.; One who would like to help more, 5s; W. G., Weybridge, 5s.; Anonymous, Buffalo, U.S.A., £1; M. F., Salisbury, 2s. 8d.; M G, Croydon, 2s. 6d.: A Christian Friend, 5s.; from Hastings, 10s.; in registered letter, £1.

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Forthcoming Meetings.

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THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec, 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

THE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec, 253, Southampton-street, Camberwell S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 35, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B Wookey, General Secretary, 31, Paternoster-square, London, E.C.

MESSRS. FULLERTON AND SMITH.—To March 7, Great Assembly Hall, Mile-end-road, E; March 13 to April 1, Cheltenham; April 4 to 15, Hereford; 16 to 18, Ross.

MR. F. E. MARSH.—Darvel, N.B., to March 7; Newmilns, N.B., March 8 to 21.

MR. GAWIN KIRKHAM.—March 6 to 8, Leicester: 10, Bermondsey; 10, St. George's, E.; 14, Stockport; 15 Manchester; 16, Liverpool; 17, Levens; 18, Windermere: 21, Sunderland: 22, Paddington; 23, Blackheath: 24, Bethnal Green; 25, Bishop Stortford: 26, Finsbury Park Y.M.C.A.; 27, Devonshire-square Chapel; 29, Exeter Hall, 30, Blackheath.

REV. E. P. HAMMOND.—March 6 to 19, Rev. Evan Hopkins Mission Hall, Richmond. Hours of meeting, 3.30 and 7 p.m'

MR. W. SPENCER WALTON.—March 6 to 8, Bournemouth; 9 to 24, Cheltenham; 25 to April 6, Weston-super-Mare

MR. HENRY THORNE.—March 3, Sheffield: 4, Wakefield; 5, Chesterfield; 9, Derby; 10, Stamford; 11, Hanley; 12, Longton; 18 and 19, Ludlow; 20 to 29, Bristol; April 2 London; 3 to 12, Walsall; 17 to 26. Bury, Lancashire.

MR. J. M. SCROGGIE.—March, Doncaster; April, Bristol; May, Dublin.

MR. E P. TELFORD—South Shields, to March 18; York, March 21 to April 22; thence Ashton-under-Lyne.

MR. GEORGE CLARKE.—To March 8, Dumbarton: 9 to 26, Edinburgh; 27 to April 30, Glasgow; May 1 to 15, Dundee.

MR. JAMES NEECH.—To March 21, Dun's, N.B.

MR J. A. VICARY.—March 7 to 14, Park Hall, Barking.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

CONFERENCE HALL, Mildmay-park, N.—March 7, 3.30 and 7 p.m., Mr. Geo. Soltau.

MR. DENHAM SMITH.—St. George's Hall, Langham-place W., during March. Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

SOUTH LONDON EVANGELISTIC CHOIR.—March 5, Lambeth Ragged Schools, 7 30 p.m; 12 Conference Hall, Clapham-road, 7.30 p m.; 17, 18, and 19 Mission Hall, Lorrimore-road, Kennington, 7.30 p m; 26, Clapham Conference Hall, 7.30 p.m.; 29, Exeter Hall, Strand, 6.30 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Arrowsmith, Colwich, near Stafford, March 14 to 20; Cardiff, 21 to 27; Barrow-in-Furness, April 4 to 18; Cheltenham, 21 to May 2. Mr. Banaster, now at Mere. Mr. H. M Trickett, Acton, March 6. Mr. Spiers, in London, assisting Mr. Hammond.

Y.W.C A.—Drawing-room meeting for German and Swiss ladies (governesses, &c.) Saturday, March 6, 3 30 p.m., at Lord Radstock's, 70, Portland-place, W.; address by Dr. Ziemann. Meeting for French and Swiss ladies, Saturday, March 6, 3 30 p.m., at Mlle. Ryffel's, 3, Colville Houses, Talbot-road, W.

UNION HALL MISSION (under the direction of Mr. Robert Bilkel).—Services on Sunday next, March 7: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Wm. Grove, 3.30 and 7 p m, and every week night at 8 p.m. Kensal Hall, Kensal-road, W., Mr. Edmund Ives, 7 p.m. Queen's-park Hall, Kilburn-lane N.W., Mr. Stidolph, 7 p.m Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. Edwin Cook, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. W. O. Connor, 7 p.m.

RELIGIOUS SERVICES FOR THE PEOPLE.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3 30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Britannia Theatre, High-street, Hoxton.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch)—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr J. E. Hawkins, Sunday, 7 p.m.: Malden Hall, Kentish Town, Mr. Finlay Gibson, Sunday, 7 p m.; Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Ransome Wallis, Sundays, 7 p.m.; West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, 3 p.m; Mr. C. V. T. Onslow, 7 p.m.; Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Mr. J. G. Matthews, Sunday, 7 p.m.

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MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street—Daily, 12 to 1.

TALBOT TABERNACLE, Powis-square, W.—Thursday, March 4, 7.30 p m., Trinitarian Bible Society's meeting.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

ARMY AND NAVY PRAYER UNION.—Meeting on Saturday, March 13, City Terminus Hotel, Cannon-street, 2 to 5 p.m.

FRIENDS' MEETING HOUSE, Park-street, Stoke Newington.—Bible-readings, open to all, every Tuesday, from 7.30 to 8 30 p.m.

CHURCH ARMY.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

SALVATION ARMY.—Fifth anniversary of the work in France and Switzerland, Exeter Hall, Monday, March 15, 7.30 p.m. Miss Booth, of Paris, will speak.

DEEPENING OF SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; March 5, Rev. E. H. Hopkins; 12, Rev. C. A. Fox.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, March 5, tea at 6, meeting at 7. Rev. J. Ossian Davies will give the address.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, March 5, all-day meetings: 10.30 a.m., prayer and testimony; 3 p.m., Mr Oscar Owers on "Answered and Unanswered Prayer;" 7 p.m., holiness meeting. Refreshments at 1 and 5.

LONDON BANKS PRAYER UNION.—Lectures by Rev. John Wilkinson (Mildmay), Tuesdays in March, Metal Exchange, Whittington-avenue, Leadenhall-street, 5 30 p.m March 9, subject, "God's Purpose concerning Israel." Lady friends will be welcome. Tickets can be had on application to the Hon. Sec., 6, Hamilton-road, Highbury.

LIFE IN THE HOLY LAND.—Miss L. M. von Finkelstein, March 8, City Temple (Dr. Parker's); 9, Barbican Chapel, New North-road, Hoxton; 10, Highbury Quadrant (Dr. Bevan's); 11, Charles Spurgeon's (jun.) church at South-street, Greenwich; 12, Kentish Town Congregational Church; 14, Union Chapel, Islington; 15, Holloway Y.M.C.A., Upper Holloway; 16, Exeter Hall.

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Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily prayer meetting, 1 30 to 2 15 p.m (Saturday excepted). Bible study, Tuesdays, 6.15 p m. Workers, Mondays, 6 30 p.m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, at 8.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, March 4, 8.30 p.m., address, Rev. Jenkin Jones; Sunday, 7, 3.15 p.m., special address, Rev. F. H. Nichols, M.A.; Wednesday, 6 to 10, anxious inquirers and strangers.

25 TRINITY-STREET, Borough, S.E.—Annual meeting, Dunn's Institute, Newington-causeway, March 4, 8.30 p m.

CONFERENCE HALL, Stratford.—Sunday, March 7, 3 p.m., Rev. John Kennedy; 7 p.m., Mr. C. Russell Hurditch.

Pastor Frank White's Return.—A goodly company of Christian friends assembled at Talbot Tabernacle, Powis-square, on Monday week, and gave the heartiest of greetings to Pastor Frank White, his wife, and son, on their return from a five months' sojourn in the United States. In responding to a resolution of welcome, Mr. White said he had been enabled by God's goodness to preach and lecture 100 times in different parts of the States. He had the happiness of meeting Captain Moreton (late of Mildmay) at Chicago, where he also preached in Mr. Moody's church. Mr. White gave an illustrated lecture at his chapel on Monday last, descriptive of his tour in the States.

THE CRY OF THE STARVING.

THE LONDON SAMARITAN SOCIETY AND HOMERTON MISSION is doing its very utmost to render assistance to the very poor of the Metropolis, but FUNDS are most URGENTLY REQUIRED.

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Donations will be most gratefully received by Mr. JOHN JAMES JONES; or,

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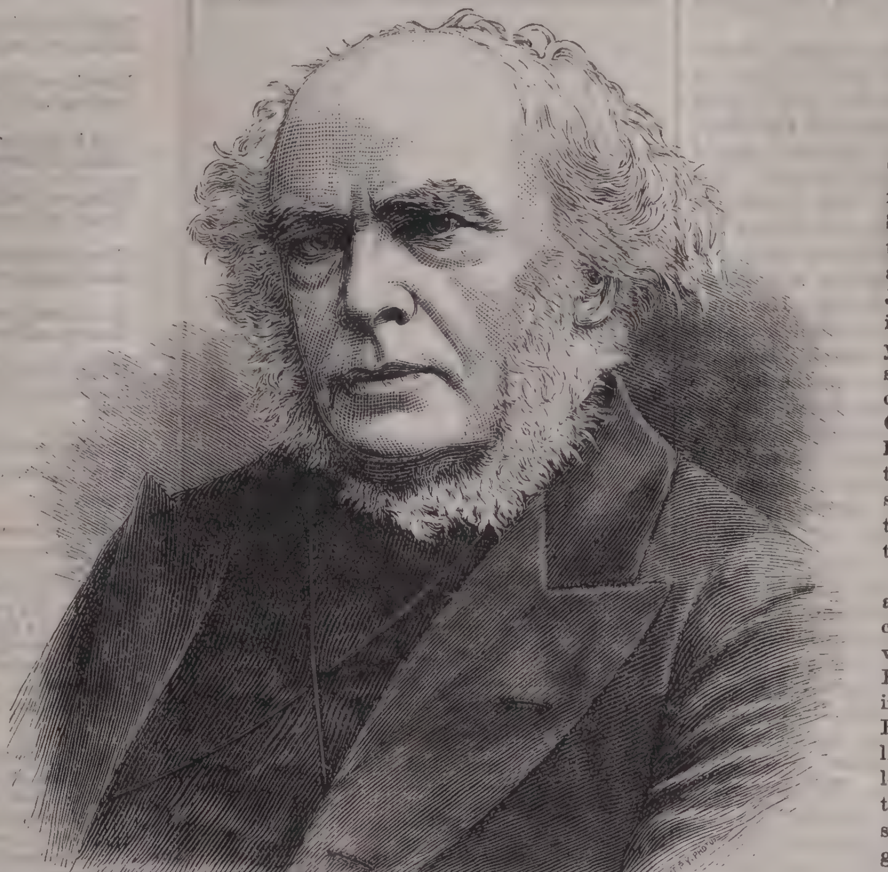

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HORATIUS BONAR received his early education at the High School and University of Edinburgh. In youth he devoted himself to the service of God, and chose the Christian ministry to be his life-work. He was fortunate in having Dr. Chalmers for a teacher. The lessons taught him by that divine were doubly helpful: they laid the foundation of the solid learning which has grown with growing years, and they filled him with the enthusiasm of a master mind consecrated to the highest aims. The value of such a training can hardly be over-estimated. It gave tone and strength to a life, when most susceptible of influence.

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But we have not so much to do with the pastoral as with the literary work of these years. The one was narrowed to a provincial town, but the other reached to every town in the land and to foreign countries. Mr. Bonar wrote much and well. His mind was stored with knowledge gained from many books, and his heart was on fire with love to Christ and souls; so his were winged words. His theological reading was unusually wide for a busy minister. He was quite at home with the fathers, studied the literature of the Reformation carefully, and revelled in the Puritans. What he got, he could not keep to himself: he was but a steward, gathering to enrich others. His books were very popular. They were welcomed at many firesides, and read with profit. His "Night of Weeping" was a balm to bereaved hearts, comforting them in the presence of an open grave; and his "Morning of Joy" lifted the thoughts of the sorrowful to that land where suffering and death are unknown. Other volumes taught lessons in Christian experience, and unfolded the truths of the kingdom.

Dr. Bonar is a well-known champion of premillenarian views. He embodied his opinions in "Prophetic Landmarks," which has become the handbook of those of his way of thinking. Nobody can read that book without feeling the author's earnestness, and his power of making out a good case. His advocacy of these beliefs has also been promoted in *The Quarterly Journal of Prophecy*, which he conducted with singular skill for many years.

The years of the Kelso ministry flowed smoothly. They had not much in them of external interest, but they were full of good work well done. In the pulpit, in the study, and at the fireside, the minister showed himself worthy of his high calling. The round of parochial duties was broken in 1856 by a tour through the desert of Sinai and the Holy Land. The strain of long labours so crippled his strength that his sympathetic people gave him the rest he needed. He turned it to good account. On his return home, he wrote a book describing in graphic language what he had seen, and flinging the light of careful observation on Bible scenes. So the holiday served a double end: it supplied the weary worker with fresh vigour, and furnished many readers with a new picture of places very familiar though never seen. Other services to the elucidation of Scripture followed. The most valuable of them was "Light and Truth: or Bible Thoughts and Themes." It is a series of studies on texts in the Old and New Testaments, so arranged as to form a kind of continued exposition, and abounding in passages which touch the heart and cling to the memory. In all he wrote, as in all he said, Dr. Bonar was consistent to his life-purpose—God's glory and the profit of souls. He did not seek earthly honour, but it came to him. His name got to be a household word, and his writings won a high place in the devotional literature of our century.

As his reputation grew, efforts were made to lead him to a larger sphere. Such efforts were unsuccessful, till, in 1865, a handsome new church was built in that suburb of Edinburgh called The Grange. He was asked to fill its pulpit, and he consented. Like-minded men and women flocked round him; and for twenty years he has ministered to them. Few visitors to Edinburgh have missed the opportunity of hearing him preach. They might go out of curiosity to see and listen to the sweet singer, but they were not long in the pew before they forgot the poet in the preacher. The opening prayer lifted them into the presence of God, and there they remained as the rich voice went on to speak of a love stronger than death, and of the deep experiences of Christian living. A Sabbath at The Grange is, as we have reason to know, a treasured memory to many tourists.

Dr. Bonar is now old and feeble. He is unfit for the heavy duties of his pastorate, so the Edinburgh presbytery have given permission to the congregation to call a colleague. The last days of an aged saint seem to us like a summer sunset; they are full of peace and beauty. The strong sun has run its course, and as it sinks to rest it bathes the landscape in a golden glow, which makes the already beautiful more beautiful still. So is it with Horatius Bonar. His long life has been spent in giving light, and its close is aglow with the beauty of saintliness. Men feel better because of such a history, and in presence of such a career. The letter to Mr. Mathieson, read at the Advent Conference last week and printed on a succeeding page, shows that while the natural force of the aged servant of God may be abated, his mental vigour and power to discern the signs of the times, are still in fullest exercise.

Before we finish this fragmentary sketch, we must say something about Dr. Bonar's poetry, though we do not need to say much; it is so well known. His "Hymns of Faith and Hope" are the fruit of thirty years' thought and feeling. They appeared in various magazines, and have now been collected. Their title is very appropriate, for they sing of faith triumphant in difficulties, and of hope that never grows old. They are not sectarian, but seek to utter the experiences of all who serve the Lord Jesus Christ. They contain poetry of the highest order. Such gems as the following are to be found amongst them:—

The star is not extinguished when it sets
  Upon the dull horizon; it but goes
To shine in other skies, then re-appear
  In ours, as fresh as when it first arose.

The river is not lost, when, o'er the rock
  It pours its flood into the abyss below:
Its scattered force re-gathering from the shock,
  It hastens onward, with yet fuller flow.

The bright sun dies not, when the shadowing orb
  Of the eclipsing moon obscures its ray;
It still is shining on, and soon to us
  Will burst undimmed into the joy of day.

The lily dies not, when both flower and leaf
  Fade, and are strewed upon the chill sad ground;
Gone down for shelter to its mother earth,
  'Twill rise, re-bloom, and shed its fragrance [round.

. . . . . .

Thus nothing dies, or only dies to live;
  Star, stream, sun, flower, the dew-drop, and the gold;
Each goodly thing, instinct with buoyant hope
  Hastes to put on its purer, finer mould.

Thus in the quiet joy of kindly trust,
  We bid each parting saint a brief farewell,
Weeping, yet smiling, we commit their dust
  To the safe keeping of the silent cell.

In his poetry, as in his prose, Dr. Bonar never forgets that his work in the world is to proclaim "Christ and Him crucified." The cross is for him the centre of the universe, and the atoning sacrifice of Calvary is his loved theme.

Thy works, not mine, O Christ,
  Speak gladness to this heart;
They tell me all is done;
  They bid my fear depart.
    To whom, save Thee,
    Who can alone
    For sin atone,
    Lord, shall I flee?

The Doctor's poetry is rich and varied. He strikes many chords in the harp of music with a master hand. Some further selections may show something of the power he has to sing to the weary, the sorrowful, and the struggling. The faith which turns earth into heaven and fills the heart with hope finds fitting expression in:—

Life is coming, death is going,
Quickly, past us, time is flowing,
    Amen, amen!
Day is dawning, night is flying,
Soon shall end this grief and sighing.
    Amen, amen!
Rest is nearing, toil is ending,
Homeward now our path is bending.
    Amen, amen!
Right is hasting, wrong is leaving,
Earth ere long shall cease its grieving.
    Amen, amen!
Love is coming, hate is going,
Seeds of unity are sowing.
    Amen, amen!
Fear is passing, hope is brightening,
Burdened brows and hearts are lightening.
    Amen, amen!
Cells are bursting, chains are breaking.
Weary spirits cease their aching.
    Amen, amen!
Tears are dying, songs are breaking,
Earth's glad echoes are awaking.
    Amen, amen!
Graves are opening, dead are meeting,
Heaven and earth each other greeting.
    Amen, amen!
Hill and vale put on their gladness,
Not a trace remains of sadness.
    Amen, amen!

But sometimes the dark cloud of sorrow dims this hope; then the burdened soul finds relief in prayer.

When the weary, seeking rest,
  To thy goodness flee;
When the heavy laden cast
  All their load on Thee.
When the troubled, seeking peace,
  On thy name shall call;
When the sinner, seeking life,
  At thy feet shall fall;
Hear then, in love, O Lord, the cry,
In heaven, thy dwelling-place on high.

. . . .

When creation, in her pangs,
  Heaves her heavy groan;
When thy Salem's exiled sons,
  Breathe their bitter moan;
When thy widowed, weeping Church,
  Looking for a home,
Sendeth up her silent sigh,
  Come, Lord Jesus, come!
Hear then, in love, O Lord, the cry,
In heaven, thy dwelling-place on high.

Dr. Bonar, like every true poet, has come under the spell of David's matchless psalms. He has turned them into English verse with considerable success. How he has carried out this difficult task may be inferred from his rendering of the Twenty-third Psalm—that lullaby of childhood and song of trust in old age:—

Jehovah, He my Shepherd is,
  I shall have neither want or ill;
In pastures green He lays me down,
  And leads me by the waters still.

This soul of mine He lifteth up,
  And me He leadeth gently on,
Along the paths of righteousness;
  And all for his name's sake alone.

Yea, and when walking in the vale
  Of death's dark shade, I fear no ill;
For Thou art ever with me, Lord,
  Thy rod and staff they comfort still.

A table Thou hast richly spread
  For me, mine enemies before;
With oil Thou dost anoint my head,
  My cup with blessing runneth o'er.

Goodness and mercy all the days
  Of my life here shall follow me;
And then for length of endless days
  My home Jehovah's house shall be.

His strong faith in the near approach of the Second Advent colours much of Dr. Bonar's poetry. His hope is in the day of the Lord's appearing; he looks with eager longing for the dawning of the day when, as he has beautifully expressed it in the verses given in our last issue—

heaven shall be on earth,
And earth shall all be heaven.

Quotations might be multiplied; but those given will have served their purpose if they lead the reader to go to the poems themselves. In them he will find a music to silence earth's discords, and a loving trust to throw a rainbow of hope over the sorrows of life.

THE APOSTOLIC CHURCH.—I.

THE CAUSES OF ITS WONDERFUL SUCCESS.

By Rev. JAMES GALL.

WHY was it that the Apostolic Church, without money, without learning, without political patronage, and in the face of a fiery persecution, spread itself over the whole Roman Empire, and in less than three centuries undermined and overthrew the religion of the Cæsars?

Compare with this our modern evangelism. In our own country, for example, Christianity has been dominant for centuries, and everything that money, learning, and political power could do for it has been done, and yet three-fourths of our population is living without God and without hope in the world, and Christianity is able to do little more than hold its own. How can this be accounted for?

There are two causes. The first is that the whole Apostolic Church was an active propagator of the Christian faith; whereas we have delegated the work to a comparatively small class of professional men. The second is, that the Apostolic Church received and *retained* the baptism of the Holy Ghost, whereas we have lost even the tradition of its purpose. Let us look at the first.

THE WHOLE CHURCH MUST BE ENGAGED.

The command to preach the Gospel to every creature was addressed not to the Apostles only, but to the whole Church. When a man is converted he is no longer his own: he belongs to Christ, and Christ claims his entire service. Before his conversion, the only question of his life was, what should he eat, what should he drink, and wherewith should he be clothed? but after his conversion, all that he has to do is to seek the advancement of God's kingdom, and if he does so, all these things shall be added to him.

The Israelites in the wilderness were a type of Christ's Church here. The only things they had to do was to receive the law, and build the tabernacle; and it was the people, not the priests, that built it. While they were doing so, God gave their meat, their drink, and their clothing by miracle.

But it may be said that Christians now do not get their food by miracle, and, therefore, they must attend to business. And so they must; but their business is only their sustentation while they are working for God. The Christian and the man of the world do not differ in their attention to business, but in their way of spending their leisure time. They both attend to business, but in both cases there business is only a means to an end. The man of the world lives for his own enjoyment—the Christian's luxury is to work for Christ.

The unconverted man, who spends his life in making a fortune, is wise in his generation; but the child of God, who would spend the little moment of his existence here in anything else than seeking the kingdom of God and his righteousness, makes a tremendous mistake, greater than that of a man who would deliberately light his candle with a thousand pound note.

"Ye are the salt of the earth;" "Ye are the light of the world;" said our Lord to his disciples; but if the salt should lose its savour, or if the candle be put under a bushel, how shall the earth be salted, or the world get into light? It was for this that the pastorate was instituted, and now the responsibility lies also upon them. It is only in so far as their people "shine as lights in the world, holding forth the word of life," that they will rejoice in the day of Christ, that they have not run in vain, nor laboured in vain (Phil. ii. 15, 16).

There can be no doubt then that it is the duty of every Christian to be a labourer in the cause of Christ, and that it is impossible that the world can ever be converted until the whole Church has been organised under their pastors and brought into the field. The ten thousand living must be brought into loving personal contact with the ten thousand dead. The Church at present is like the prophet Elisha when he sent Gehazi with his staff to lay on the face of the dead child. No staff could be a substitute for the living prophet, and no professional agency can be a substitute for the living body of Christ. The life that is given to every Christian is given to be communicated to others, and no amount of money can compensate for the loss of *personal* service. We have entirely underestimated the greatness and the difficulty of the work to be done. If it required a whole Christ, in person, to give life to the Church, it requires a whole Church to give life to the world.

It is evident that the Apostolic Church understood and acted upon this principle. On the day of Pentecost, not the eleven only but all the hundred and twenty began to tell to all around them the wonderful works of God, and those who were scattered after the death of Stephen showed what had been their habits at home by the zeal with which they preached the Gospel wherever they went. It also appears from what is mentioned in the Acts and the Epistles that wherever a church was planted it became a centre from which "sounded out" the Gospel. In no other way can we account for the marvellous rapidity with which Christianity spread over the world in Apostolic times. Not that there were not idlers at that time, or that there are no workers now; but, as the fortunes of the Church are determined not by the exceptions but by the rule, every opposition went down before them, while we have to fight every inch of our ground.

Mansion House Mission Chapel.—A report of work done in this place shows that the past year was one of great blessing; sixty-seven new members joined the mission, fourteen being from the Sabbath-school. Most of these have been gathered in as converts. Last year a monthly free tea was given to about 350 poor persons. A meeting is held by converted children, who gather to pray for the salvation of their parents. Extracts from several letters from those who have received good in the various meetings are full of encouragement, both to the pastor and to those who aid in supporting the work. The address of Mr. Linnecar, the evangelist, is 89, Bellenden-road, Peckham, S.E.

A Children's Home in Edinburgh.—We have received the eighth annual report of the Summerbank Home, 8, Bellevue-street, Edinburgh, and are glad to learn that the sixteen boys and girls in it are repaying the kind friends who contribute to their support by "a steady improvement in truthfulness, conscientiousness, and desire to please." These little children are gathered in from the most vicious and depraved surroundings, but as they have been taken very young, they have long since forgotten the oaths with which their infant lips were familiar, and are at present a bright and merry little band, fonder of romping than of working, but at the same time being carefully trained in household work. We are glad to observe that a debt of £70, which a few years ago was a heavy drag upon the Home, has been reduced (partly by the kindness of our readers) to the comparatively small sum of £20. The Treasurers are the Misses Logan, 26, East Claremont-street.

A MEDICAL MISSIONARY COLLEGE.

By Dr. A. W. DOUTHWAITE,
China Inland Mission.

NOW that the Christian churches of England and America are beginning to awake from their lethargy, and to realise their responsibility to Christ for the carrying out of his last commission, and so many earnest men and women of all classes are devoting their lives to the glorious work of preaching the Gospel to the heathen, the subject of medical training for those going to the remote parts of heathen lands is naturally brought to the front. The command to "preach the Gospel" is coupled with the equally imperative command to "heal the sick;" and, although we no longer possess the miraculous power of healing bestowed on the Apostles, experience has shown that even our limited power of healing disease and relieving suffering is, with God's blessing, the most potent agency we possess for breaking down the barriers of superstition and distrust, which stand like a granite wall between the missionary and the hearts of those whom he longs to win for Christ.

During a recent visit to England and the United States, I was frequently asked by young men who purposed going to the foreign mission field, "Would a little medical training be of any use to me?" And when I assured them that it would be a great advantage to know something of the healing art, they invariably asked me to name some institution where such training could be obtained. But in this I was unable to advise them; I knew of no medical school where, in the space of one or two years, a young man could get the kind of training required for the mission field. There are a few medical schools for ladies preparing for work in the Indian Zenanas, in which the teaching is so arranged that the pupils are considered qualified at the end of two years; but the course of study in an ordinary school is "graded," and the subjects taught are distributed over four years. A very wise arrangement where the object is to turn out qualified physicians, but of no use to the missionary, who only wishes to learn enough to enable him to treat simple medical and surgical cases, and to recognise—and so let alone—those which are beyond his skill.

What I wish to urge is the great desirability of having a training institute, where missionaries could, in a year or two, prepare themselves for such medical work as they are almost certain to be called upon to undertake, either for their own families or those among whom they labour.

I know it will be objected by some that "a little knowledge is dangerous," but the pupil would be dull, or the teaching arrangements defective if the "dangerous" stage could not be passed in less than twelve months. If the various Missionary Societies would combine to make it worth while for the faculty of some medical school to have a "missionary department," the difficulty would soon be solved, and the missionaries would go out to their work more thoroughly prepared, and with more power to do good than they can possibly have who have no medical knowledge, or at most, only that "dangerous" amount which they derive from reading books.

Not a few valued missionaries have lost their lives through ignorance of sanitary laws, and the value of simple remedies when administered in time, and, on the other hand, I have known men pass through long periods of anxiety, or make long journeys with their wives and children in search of medical advice, when a very slight knowledge of the symptoms of disease would have shown them there was no cause for alarm.

Medical missions, as at present carried on, are too costly to be opened in every mission centre, but such training as I advocate would be little more expensive than the usual theological course, from which the necessary time might with advantage be deducted.

Chefoo, China.

THE MILDMAY ADVENT CONFERENCE.

THE meetings last week in connection with this Conference have been replete with features of interest and of importance in relation to the truths they were held to advocate. In point of numbers the meetings were not, of course, equal to the assemblies annually convened in June. Doubtless they were smaller than they would have been if March had been less lionlike in the character of its *début.* The exceptionally severe weather with which the week opened must have prevented many from being present on the first day, who would otherwise have filled the vacant spaces. It was unfortunate that the London Diocesan Conference was in session at the same time; many faces familiar at Mildmay gatherings were not seen in consequence. But the numbers increased, nevertheless, so that on the third day the large hall, though not crowded, was comfortably full both morning and evening. Throughout, a degree of interest and thoughtful attention to the momentous themes discussed was evinced, which amply proved the wisdom of encouraging such an opportunity for students of prophecy to prayerfully review their conclusions, and seek further light from God.

Two features of the addresses delivered were specially marked: the desire to give a thoroughly practical tone to all aspects of truth presented, and the spirit of brotherly love and mutual forbearance, where schools of thought disagreeing on points of detail were brought into contact. This latter feature was sometimes very strikingly exhibited, a general rejoicing being manifest in the idea so happily expressed by Mr. Guinness when he remarked, "It is pleasant to remember that we are all of one heart to make David king." One result of the Conference cannot fail to be, that many will be led to make more of points of agreement, and less of minor points of difference. As Dr. R. Anderson said at one of the meetings, too much is made of prevailing diversities of thought on prophetical subjects, and too little of the unities which exist. Such diversities are fewer in number, and of less real importance, than those which affect other regions of sacred truth. Many who, while holding the fundamental truth of Christ's death as a sacrifice for sin, yet differ much on the precise nature and extent of the atonement, meet in happy union at the table of the Lord. Why, then, should not those who adopt the Preterist argument meet in true fellowship with those whose convictions are in harmony with Futurist lines of interpretation, and in brotherly confidence endeavour so to balance their beliefs as that each may seek to help the other's faith; all the more so, because no one view can claim to have a monopoly of truth. There can be no doubt that the Conference just held will conduce to such a desirable end.

The objection often urged against millennarian views—that they tend to injure missionary enterprise by lessening sympathy with efforts for the evangelisation of the world—was amply met. The addresses given at the afternoon meeting on Wednesday deserve special attention on this ground; that by Rev. J. G. Gregson was of peculiar force.

Warnings against dogmatism as opposed to candour and openness to further light upon the Word of Truth, were on several occasions wisely given; the fact that in relation to the revelation of God we are all learners—disciples of the great Teacher, rather than rabbis—was again and again insisted upon. This is a truth too much lost sight of. The fact that, even at the best, "we know in part," if duly borne in mind, would serve to prevent the bigotry which too often separates those who should be one, and to increase the brotherhood in Christ, which is so greatly to the glory of our common Lord and Master.

An interest, which can only be described as intense, was manifested in connection with Mr. Newberry's beautiful model of Solomon's Temple, and his lucid exposition of many Biblical references to its typical, as well as its literal, significance. Those who look upon the Old Testament types as effete and outworn would have found, when face to face with the realistic view given by this unique work of art, as well as labour of love, that such spheres of thoughtful inquiry are full of Divine light and truth. We hope in future issues to give notes of several of Mr. Newberry's deeply interesting and instructive explanations.

The gathering at the Lord's Supper service was a fitting crown to a series of meetings, which many felt to be generally characterised by spiritual energy, and gracious manifestations of the Master's approval. The deep meaning of the memorable words, "Till I come," was apprehended by many with a freshness and power very gladdening to the heart; and a quiet joy in the Lord filled many a soul.

The absence of Mr. Stevenson Blackwood from his familiar place as leader of the meetings was universally regretted. His helpful words and skilful guidance of the arrangements always greatly conduce, under God's blessing, to the enjoyment of Mildmay meetings; but the genial and devout spirit of Lord Cavan, who on several occasions occupied the chair, and the weighty words of other presidents, served to supply the lack.

No devout mind could fail to feel that the Lord was present in a very manifest sense throughout the whole of the Conference, and, in answer to prayer, it is beyond question that the issue shall be the awakening of many who have been sleeping instead of watching, and the giving emphasis in these last days to the solemn midnight cry, "Behold, the Bridegroom cometh."

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RELIGIOUS SERVICES for the PEOPLE.

FROM London as it was, within living memory, to London as it is, with all its imperfections and uncleanness, we turn with a sigh of relief. In the report of the Special Religious Services for the People, there is an extract from an article in *The Quarterly Review* of December, 1846, from the pen of the late Lord Shaftesbury, in which is vividly portrayed, in dark colours indeed, the condition of many of the streets and alleys, and of the common lodging-houses at the time. In those days "open ditches" and open sewers were common, alike in Kensington and Southwark, and there were whole streets in which not a single house had water laid on on the premises. At one of the common lodging-houses visited, it is stated that fifty-eight persons were found one night in a parlour eighteen feet by ten.

As we recently stated, it is proposed to erect in the poorer quarters of London Shaftesbury Memorial City Mission Halls, and two such are already in preparation. A donation of £50, it is thought, will often be sufficient to enable the Committee to secure the erection, by local friends, of a plain, yet commodious building for this purpose. To plant such a centre of evangelistic effort in every poor district would be one of the surest means of helping the people and of implanting in them principles which would work in them a wonderful change for the better. The Committee report in reference to the work of the past year that 636 services were held, attended by about 351,000 persons, making in all from the commencement of this effort 7181 services, attended by 6,303,000 persons, all of whom were supplied with copies of the hymns sung on the occasion of their attendance. The secretary is Mr. C. M. Sawell, City Mission House, Bridewell-place, New Bridge-street, E.C.

ROMANISTS AND EDUCATION.

FOR some time back the leading Roman Catholic magazine has from month to month been protesting in the strongest possible terms against Roman Catholic youths being sent to the large public schools, or to Oxford and Cambridge. The position taken by the writer is a somewhat illogical one; for whilst, on the one hand, he speaks of the "shallow sophisms of Protestantism," and of "the familiar acquaintance (mere surface knowledge, covering a depth of concealed ignorance, as it often is in reality) that educated Protestants possess of the various systems of philosophy and modes of thought generally prevalent in the world," he lays full stress upon the condemnation of Oxford and Cambridge education by the Congregation of Propaganda, and insists upon it that the risk of daily contact with Protestant students must not be run under any circumstances. Says this writer, in a recent paper:—

> It is absolutely necessary that we must stand apart from non-Catholics. The appeal that is sometimes made to us not to desert the old universities with their thousands of young intellects craving after truth, and young hearts longing after the beauty of the Immaculate Spouse of Christ, is an appeal *ad misericordiam* quite beside the point. No one proposes to desert the old universities. On the contrary, we ought to have active and experienced Catholic priests stationed both at Oxford and Cambridge to give every facility to the inquirer, and to bring the Church of God as far as possible under the notice of the increasing numbers of students there. But to throw into the mass of Oxford liberalism, and paganism, and indifference, and schism a score or two of unformed boys is a strange way of setting to work to reform the University, whether they are gathered in a Catholic college, or scattered here and there. The training of Catholic youth must, if it is to be conducted on Catholic principles, be carried on under Catholic superiors and on a strictly Catholic system of teaching, and in an atmosphere entirely Catholic, and in a society composed of Catholic students only. *We must have no mixed education.* In Oxford the exclusiveness required by Catholic education is impossible.

The "exclusiveness required by Catholic education" seems in this instance to be a secondary consideration compared with the proselytising intention to plant Roman Catholic priests in the University towns to "give every facility to the inquirers, and to bring the Church of God under the notice of the increasing numbers of students there." Here, as everywhere else, under cover of a grievance Romanists commit a trespass. If Protestant parents were to act upon similar lines, the whole Roman Catholic press would be full of tirades against such bigotry; yet there is far more reason for such action. Incredible as it may seem, some convent schools contain many Protestant girls, whose parents with criminal carelessness have placed them in the care of nuns, who lose no opportunity of insidiously undermining the children's faith. At a time when the heart rather than the intellect governs, these children are taught to find a false peace in the enervating doctines and practices of Rome, and are carefully trained to mistake Art for Religion, and to substitute for simple devotion the feelings created by sensuous scents and sounds.

If Roman Catholics are afraid to let their young men come into contact even with the somewhat limp Protestantism of Oxford, ought not Protestants to fear the result of permitting their daughters to be exposed to the insidious temptations of convent schools, with their Reverend Mothers and their Jesuitical directors. Surely, for the sake of the undue prominence given there to French and Music, it is not worth while to run the risk of subjecting a girl with an unformed mind to the wily and persistent attempts of skilful proselytisers to instil the unscriptural and destructive doctrines against which our forefathers protested with their very lives.

THE THEOSOPHISTS.

ELEVEN years ago a Madame Blavatsky, of whom very little was known, originated, with Colonel Olcott, a well-known resident of New York, a new religious sect under the high-sounding name of "The Theosophical Society." Having spent some years as a medium during the spirit-rapping craze, Madame Blavatsky professed to have had daily communication with the spirit world, and the Theosophical Society was founded with the object of investigating these marvellous visitations and revelations, and for "the practice of the rites," stated to be necessary before "initiation into Theosophic mysteries." With varying fortunes the Society has progressed during the eleven years, gathering hundreds of proselytes and members, publishing volumes upon volumes of unreadable matter, rising to the dignity of a magazine of its own, and at length becoming so bold in its statements with regard to spirit manifestations and phenomena, as to be considered worthy of notice by the Society for Psychical Research.

It has been the habit of these Theosophists to look from their pinnacles pityingly upon our old-fashioned Christianity, insisting upon it that what we termed belief was ignorance, and that our faith was fog; they asked us to leave our mists and twilight, and come out into the clear air and light of their *Nirvanas*, *Pralayas*, and *Devachans*, whatever these may be.

It is not likely, however, that their Society, with its shifting basis of "Wisdom-Religion," will survive the publication of the report of the Psychical Research people, whose investigation of the phenomena of Theosophy leaves no room for doubt that Colonel Olcott and the other prominent founders of the new "faith" have been dupes in the hands of Madame Blavatsky and her wily colleagues. The report reads more like an account of the breaking-up of a spirit-rapping seance than that of a solemn inquiry into the "religion," manufactured by the writer of "Isis Unveiled," and the "philosophy" with which the godless religion was afterwards clothed by the still more misty author of "Esoteric Buddhism."

In an age in which there is much irreligion, and many people are running about crying "Lo here and lo there," it is perhaps unnecessary to remind our readers how large a following these new-fangled theories have succeeded in obtaining—men and women professedly in search of truth, and who could not find it where millions of their fellows had found it, hurrying after the prophets of the new sect. But, as men who lay claim to intellect and common sense hastened to proclaim their allegiance to the Theosophists and their verbiage, we should like to know what they think of all this exposure of miserable conjuring with cupboards ("shrines," the leaders called them), and necromancy, not only by means of telepathic impulses, but with such everyday common things as broken dishes. As a somewhat surprised writer has just said, "never before, perhaps, have men been called upon in the passage of a single decade to assist at the birth of a new religion and to celebrate its obsequies;" but certainly the history of this Theosophical Society affords an interesting illustration of such an experience.

The downfall of our Christianity has been foretold any time during the past eighteen centuries. It still lives, however, and, what is more, it is growing and spreading in all directions, simply because it is based upon the Divine promise, "I, if I be lifted up, will draw all men unto Me." If the fact of that wonderful duration and expansion of Christ's religion were only thought over and prayed over by somewhat thoughtless and impatient seekers after truth, we should have more restful and happy people in the world, and less frequent discoveries of new philosophies.

BIBLE STUDIES.—8.

THE LAND OF PROMISE.

(1) *Assured by covenant.* "The land which the Lord sware unto your fathers . . . to give unto them, and to their seed after them" (Deut. i. 8). "All the promises of God in Him are yea, and in Him Amen" (2 Cor. i. 20).

(2) *Witness of experience.* "They took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, it is a good land which the Lord our God doth give us" (Deut. i. 23–25). "God hath given the earnest of the Spirit in our hearts" (2 Cor. i. 22). "It pleased the Father that in Him should all fulness dwell" (Col. i. 19). "And of his fulness have all we received" (John i. 16; 1 Pet. i. 8).

(3) *The entrance not by fighting.* "We will go up and fight . . . Go not up, neither fight . . . Ye went, and the Amorites destroyed you" (Deut. i. 41—44). "The Lord your God, which goeth before you, He shall fight for you" (ver. 30). "When I am weak, then am I strong. My strength is made perfect in weakness" (2 Cor. xii. 10, 9). "When He putteth forth his own sheep, He goeth before them" (John x. 4).

I struggled and wrestled to win it,
  The blessing that setteth me free,
But when I had ceased from my struggles,
  His peace Jesus gave unto me.

(4) *Unbelief the great hindrance.* "Yet in this thing ye did not believe the Lord your God" (Deut. i. 32). "They could not enter in because of unbelief. We which have believed, do enter into rest" (Heb. iii. 19, iv. 3).

(5) *Possession depends on obedience.* "Hearken unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land" (Deut. iv. 1, v. 33). "If ye be willing and obedient, ye shall eat the good of the land" (Isa. i. 19). "The Holy Ghost, whom God hath given to them that obey Him" (Acts v. 32).

(6) *In the land no quarter to enemies and no compromise.* "Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them" (Deut vii. 1—6). "Casting down imaginations, and every high thing . . . and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5). "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. v. 11). "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. vi. 17).

(7) *Land of plenty.* "Thou shalt not lack anything in it" (Deut. viii. 7—9). (*a*) *Temporal:* "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. vi. 33). "They that seek the Lord shall not want any good thing" (Ps. xxxiv. 10). "My God shall supply all your need (temporal and spiritual) according to his riches in glory by Christ Jesus" (Philip. iv. 19).

(*b*) *Spiritual:* "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John vi. 35). "He that believeth on Me . . . out of his belly shall flow rivers of living waters. (But this spake He of the Spirit)" (John vii. 38, 39). "God . . . who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

(8) *God, the Guardian and Provider.* "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. xi. 12). "Lo, I am with you alway" (Matt. xxviii. 20). "The Lord knoweth them that are his" (2 Tim. ii. 19). "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philip. iv. 6, 7). "I would have you without carefulness" (1 Cor. vii. 32). "Casting all your care upon Him, for He careth for you" (1 Pet. v. 7).

(9) *Appropriation.* "Every place whereon the soles of your feet shall tread shall be yours" (Deut. xi. 24). "As thou hast believed, so be it done unto thee" (Matt. viii. 13). "According to your faith be it unto you" (Matt. ix. 29). "Who through faith subdued kingdoms . . . obtained promises" (Heb. xi. 33).

Streatham. JANET CLARK.

"THE PRESENCE OF THE LORD."

I KNEW a sister in Christ many years ago, an episode in whose life has been vividly recalled to me by the article headed "The Presence of the Lord," by Mrs. Clark, in THE CHRISTIAN of January 28.

This sister was a wife, happy, trustful, joyful. A union of heart, of tastes, of work for the Lord whom both wife and husband loved, made it, as far as earthly things can be so called, a perfect union. But a Sabbath of peace when she fed on the bread of life ministered by him was followed by an hour of anguish unspeakable. One night's storm felled the goodly cedar which had stood many a previous blast. The call to "rest from thy loved employ" came, and was responded to.

He heard and felt no fear,
But rose and caught his Captain's eye,
  Then full of faith and prayer,
  His spirit with a joyous bound,
Left its encumbering clay;
  His tent at sunrise on the ground
A darkened ruin lay.

Now for the power wrapped up in our motto. "The Lord Jesus is equal to all my emergency," said the desolate, weeping widow in the first moment of her deep grief. "He is now my Husband, and the Lord of Hosts is his name." She was living in a far-off home, separated from parents, brothers, sisters, children, and she was on a journey, when this sore sorrow fell upon her, but the presence of the Lord was all in all to her, and it was enough.

What do we need more, if we have the company of the most loving and welcome of friends, the kindest of all brothers, the God of hope, filling us with joy and peace in believing, and causing us to abound in hope, through the power of the Holy Ghost? And what was the experience of this sister as she referred to it, months later on? "This," said she, "has been the very happiest year of my whole life. Alone as I have been, and pitied by man, Jesus has come so near that I could scarcely tear myself from his presence to go to bed at night; and when I woke up in the morning a flood of texts, hymns, and soothing thoughts so filled me with delight that the tears which nature will shed seemed visibly wiped away by the tender hand of Him who weeps with us. He also gave a special blessing to my work for Him, for He shared it with me."

It was a year of deep outward trial of various kinds, but in a modified and reverent way would I add, of joy unspeakable, and full of glory, and this, not for one month or for two, but for a long succession of months. A WORKER.

Notes and Comments.

ON Tuesday next, the 16th inst., Mr. Stansfeld will move a resolution in the House of Commons calling for the immediate repeal of the Contagious Diseases Acts. It is to be hoped that he will carry the matter to a division. The country has spoken out unambiguously, and it is now time to test the members of the House of Commons. The motion will be strenuously resisted by some representatives of the army, but our law-makers must be taught that the righteous men and women of the nation are resolved that these horrible and hypocritical Acts shall be expunged from the statute books, on which they were placed without the people's knowledge or consent.

Since the foregoing sentences were penned, we have, with pleasure, seen it announced that the Government propose to accept Mr. Stansfeld's resolution.

One of our weekly newspapers has in a scathing article called attention to the painful fact that two ugly and apparently incompatible social developments are now going on side by side, and seemingly increasing day by day—the "starving public" and the "sporting public." It is admitted that in London alone about sixty thousand people are out of work—a fact due, if the political economists are to be believed, "to the action of inevitable law." In the provincial large towns myriads are starving almost without hope of succour. Painful as these facts are just as they stand, they are made much more intensely so by the counter fact that there are thousands upon thousands of people who apparently have nothing to do but to gamble and bet. They gamble at cards, at horse races, at disgusting prize fights, and the still more disreputable sport of ratting. In pursuit of this last-mentioned amusement, the journal we have referred to states that a large crowd gathered in one of our parks on several days recently, judges and other people of high position being of the number.

Is it to be wondered at, therefore, that starving people are beginning to ask themselves and others questions somewhat difficult to answer with regard to the distribution of wealth and the rewards of labour? Surely in these days it behoves every Christian to be, we had almost said, doubly a Christian, striving to live so as to counteract and nullify some of the evil influence of the thoughtless and selfish, who are, consciously or unconsciously, doing so much to retard the coming of the kingdom of peace. "Ye are the salt of the earth."

The Freeman gave some good advice in one of its recent issues. A correspondent had written:—

> May I venture to ask (1) who has a right to erase minutes from the minute-book, the president or secretary? (2) Should not all minutes be read from the minute-book? (3) Should a treasurer's report be read before the church without passing through the hands of the secretary? These are a few of the questions that are at present agitating the minds of not a few of the members of a certain church.

Our contemporary answers these questions, and adds:—

> If this be true, we are sorry and humiliated. It is a disgrace to a fellowship professing to be guided by the Spirit of God, to be agitated over matters like these, whilst a world lies around in sin and carelessness. Let the Church become agitated at its low condition, and by earnest united prayer seek to have its heart enlisted in nobler considerations.

This advice is wholesome for individuals as well as for churches. Deficient vitality is the great cause of contention among Christian people. If we were more truly alive in Him and more awake in his service, we should be too happy, too busy, and too wise to contend for matters of personal honour or preference. We may be sure that, if we are easily moved by things of such secondary importance, the spirit of the world is largely dominant. High-mindedness is of the very essence of the Gospel. Little thoughts argue little grace.

It has been well said that Christian people should give themselves to know two things—God's Word and Human Nature. He that knows much of the Bible and little of Human Nature is unpractical; he that knows Human Nature but not his Bible is unfurnished. No reflecting reader need travel far to find examples of either statement, and the lesson is obvious.

There are no troubles so perplexing to a good man, none that try his faith and his patience so much, as those which are caused by the neglect, selfishness, or wrong-doing of others. "If it had only come direct from God, one might have borne it!" is the frequent cry of men thus tried. To believe that God is in this distress, when it can be traced so plainly to human wickedness, is one of the hardest tasks faith has to perform. The Bible has strong comfort for all such sufferers. For instance, it shows us the Holy One a prey to the very fury of hell. Had we witnessed the crucifixion, we might well have asked how God could possibly be working in and through injustice and malice so truly hellish. "Why hast Thou forsaken Him?" might have been our complaint. Yet we are distinctly told that God was directly at work through it all:—

> For of a truth, against thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand or Thy counsel determined before to be done.
>
> Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

Here we see, in the extremest example possible, that though the devil and his angels may bring the trouble, God sends it.

A correspondent, who has herself done a great deal of work among the poor, writes to us somewhat in the line of Mr. George Holland's suggestion, asking if the needy poor could not be better distributed among their kindly and well-to-do sympathisers. As things are at present, a few prominent workers are the almoners of the great Christian public who support them. They represent the philanthropic, but absent, wealthy, and distribute their gifts. This system is necessarily faulty—the distance between the givers and the receivers greatly hinders both sympathy and gratitude. Then, too, the real workers are overburdened, and the poor suffer loss when dealt with in such great masses.

Could we not turn things about a little? Let the leading workers who live amongst the needy distribute men rather than means. The well-to-do might be appealed to, and lists of those who would be willing to undertake the care of one poor family, or one poor child, for a longer or shorter period, be drawn up. The leader of a mission among the poor would then act as agent, distributing the worthy poor of his acquaintance among those whose names stand on this list. This would bring enormous relief to him; while even greater good would come by the awakening of sympathy on the one hand, and of gratitude on the other, through the establishing of personal interest between the rich and the poor.

The following extract from an experienced lady rescue worker in a large English city, conveys a message which we commend to the serious attention of our readers:—

> I must frankly confess that the experience gained of the universal low tone of morals amongst my own sex is sadly depressing, and makes our committees often ask if it is worth while to take so much trouble. But at the same time, it is our duty to face facts, and pray for guidance to make a right use of the experience obtained in our work. How to create a higher moral tone amongst women is a problem we often ponder over.
>
> Would that all leaders of mothers' meetings and elder Bible-classes would teach physical, bodily sanctity, as well as spiritual sanctity. So few seem to realise that the end of religion is to glorify God in this life, not to scrape into heaven by the merits of our Lord's death. I do wish more of us realised the truth of the words, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works."

The same writer asks us to urge upon ladies in London, interested in Social Purity movements, to try and plant lodging-houses near our great railway stations, so as to get hold of young women coming from the country before they fall a prey to the emissaries of the devil.

A correspondent, who, as a governess in various families, has seen a good deal of life, urges us to appeal to parents to be more careful in guarding their children from the danger of corrupting influences, and themselves to give them thorough and positive teaching in morals and religion. Our own thought and observation urge us in the same direction. The newspapers are constantly recording cases that show how girls are lost through want of knowledge. Each parent takes for granted that his child is safe. No instruction is given. The latent moral faculty, the womanly nature hidden in the girl, is never aroused. Only the worst and the most frivolous part of the character is active. The tempter finds virtue asleep and folly awake. No wonder if his work is easy.

Then, what mischief comes from neglec of home instruction to young people of bot sexes on questions relating to marriage Should we see so many "forward girls" i the family conversation on this topic were higher and wiser? Or would our young men think so lightly of the sin of immorality if they were definitely trained at home t honour the other sex. Speaking from th standpoint of instrumentality, we submi that it is mainly a question of education, o wise and kindly speech. Girls who, throug lack of training, have lost something of th dignity of womanhood, may be roused t covet the beauty of that sweet feminin reserve which goes so far to make the charm of a gracious woman's presence. The laten chivalry of young men may be so appeale to that they shall regard purity as the ver essence of manhood, and shall hold womanhood in reverence. But such fruit must b cultivated. It *may* come without cultivation, as a hereditary gift. But this is th exception. Our duty is to cultivate carefully

Dartmouth.—Gipsy Smith has concluded a ten day mission here. Numbers have been moved to enter t inquiry-room in deep anxiety and conviction of sou it is believed that many have found the Saviour.

A PARABLE FOR TO-DAY.

By Rev. MARK GUY PEARSE.

ONCE upon a time there was a city in much need. Many of the people were perishing in hunger and poverty. There were strife and ill-will. Little children went forth to steal and lie, to suffer and die. Drunkenness turned homes into hovels, and men and women into fiends; and life itself into a curse. Yet elsewhere in the city dwelt the rich, who spent their wealth in self-indulgence and costly entertainments: the brilliant glare and splendour making a hideous contrast with the squalor and misery of the poor. The rich were haughty and scornful; the poor were envious; and ever grew the gulf between them deeper and wider, until the state of things was one of deadly peril.

Now, in this town there dwelt one Pity. His soul was filled with exceeding sorrow, alike for the weariness of the rich, who failed to find in their wealth that which they sought, and yet more for the poor who, amidst extravagance, perished with hunger.

It chanced one day that, as Pity brooded over these things, there came unto him the King of that land, and said: "Thinkest thou, Pity, that the ills and sorrows of this people can be cured?"

Then Pity sighed, and looked up with a troubled face: "My Lord, I would that I could do something to relieve them."

"Thou canst do much," said the King.

"Alas! I know not that I can do anything," said Pity, very sadly.

"Seest thou my Palace on the hill-top yonder?" the King asked, pointing to it.

"Yes, my Lord," answered Pity, wondering.

"Well, there is all that this people need. There are silver and gold; there are stores of brotherly love; there is power for the healing of the nation, to cast out all devils; there are gifts of peace, and hope, and purity—all for which thine heart longs. There is joy for the sad, and health for the sick, and life for the dead. *All that is therein do I freely give to thee for the welfare of this city.* It is thine—all thine; go up and possess it."

Now Pity was so overwhelmed at the grace and favour of the King that he set his eyes on the Palace and could think of nothing else. All that was his! gold and precious treasures, crown jewels and robes! Ah, there should be no needy ones now. And before him danced visions of delight. Poverty was chased away; the thousand evil things were remedied, and blessings streamed forth everywhere.

So it came about that Pity did not notice that the King laid in his hand a piece of rusty iron. When he turned himself about the King was gone.

"What is the meaning of this?" Pity asked himself, looking at it curiously. And seeing some letters graven on it he read the words: "ALL GOETH RIGHT WHEN I AM BRIGHT."

"I don't know where this came from," said Pity, "nor can I tell of what use it is. One thing is certain—to a man who hath great stores of wealth like mine, a palace and all that is therein, a bit of rusty iron can be of no worth." And, flinging it lightly from him, Pity hurried away up the hill-side to the splendid gift which was his own. At first he walked about its gates, looking up with wonder, and thinking of a thousand ways in which he should bless the citizens. Then he passed beneath the walls and looked at its massive buttresses and springing towers. "And it is mine," he whispered to himself, "all mine, with which to bless the people." So on he went, and right around its vast extent, until by and by he stood again at the great front gate.

"Now let me see its treasures, and think how I can best deal with them," he cried, boldly putting his hand upon the massive handle of the gate.

But the gate was locked, and he could not enter. It was strange that the gift should be so freely given, and yet the principal entrance should be closed. However, it would be no great matter to pass to another gate. And standing before it with all confidence Pity turned the heavy handle. But it was of no use; that, too, was fastened.

"I cannot understand this," said Pity, beginning to feel annoyed. "It is no use my claiming the palace for my own if I cannot get through the gate. I will try the next."

Away he hurried along by the walls of the castle and by the moat, and then across a drawbridge. He seized a great iron ring that hung from a lion's mouth, and turned it. He heard the heavy latch lifted, and the echoes of it went ringing through the hollow places. But there, too, it was all in vain. That door was fastened. Angrily now he seized the handle and shook the door to and fro, but again only to be mocked by the echoes.

There was a fourth gate away on the other side. It was some distance off, and the entrance to the back part of the palace. It was not like the King's grace to grant him admission by that way, when the whole castle was his own. But thinking that entrance better than none, he set out for it. His way led through woods, and across ditches; and after a weary walk he reached it—a double gate of iron. He lifted the latch there too, and pushed hard, but only to find once more that the gate was fastened as firmly as the others.

Then did his heart sink within him. All the brilliant visions of blessing men had ended in cruel deception and wrong. With a heavy heart he traced his way back to the main entrance, and leaned wearily against it.

There below him lay the city with its needs. Beneath those very roofs were the sorrows that he had hoped to heal, the wants that he longed to relieve; there the men and the women and the children perishing for the lack of that which lay within here, and which, indeed, was his, and yet neither he nor they were the better for it all.

The sun was setting, but he lingered on, bewildered that the King had mocked him thus. The stars came out in the deep blue overhead, though the golden glory still lingered in the western sky. "*Mine, and yet not mine,*" he muttered to himself; "*so rich and yet only all the poorer because I cannot get at my riches.*"

So at last Pity went down to his lowly home, still longing that he could bless the people, and mourning that his hopes were thus deceived. After awhile he fell asleep.

Now as he slept he dreamed that he was sitting outside the main entrance of the castle, when again the King came on his way. And Pity could scarcely greet his Lord, for the sense of the wrong that burned within him.

Then did the King look sternly upon him as he asked, "Whose is this castle, with its wealth and plenty?"

"I suppose, my Lord, it is mine," said Pity, sorrowfully.

"Thine!" said the King; "then dost thou count it no sin that thou canst have all this as thine own, and yet be thyself in such sorry plight, and suffer the people to perish thus?"

"My Lord," sighed Pity, "it is mine, and yet not mine; for I cannot enter it."

"Why?" cried the King. "Did I not put into thine hand that which should have opened every door, and have put thee in possession of all its treasure? 'ALL WERE RIGHT IF THAT WERE BRIGHT.'"

Then saying these words to himself Pity woke. And as he thought of his dream he sprang up. "What! that rusty bit of iron that I threw lightly aside; could it indeed have been the master-key? I do remember that those same words were graven upon it. 'ALL GOETH RIGHT WHEN I AM BRIGHT.'"

At the dawning of the day Pity went forth and stood upon the spot where the King had met him, and sought diligently amidst the bushes. And after awhile he found the bit of iron, rusty and soiled. "Good use shall keep it bright," he cried.

Then he hurried up the hill, and at once the gate was opened by the key. Door after door was flung back, and he stood within the palace. Here was more than he had ever dreamed of—more than he could ask or think.

Straightway he chose his servants from amongst the people, and he bade the old men help him with their counsel. And wisely distributing his gifts, the needy were relieved and many miseries were driven forth from the midst of the people. And his authority and store of graces and of gifts put down the ills and brought in all prosperity and gladness.

And Pity set up over the great gate his crest—it was a key—and thereon was graven this legend:

"ALL GOETH RIGHT WHEN I AM BRIGHT."

Brother, God has given to thee this key; with it thou mayest enrich the world. Where is it, and what art thou doing with it? All God's great love and wisdom and power are the palace we may call our own, enriched with ten thousand precious promises. Ours, and yet not ours, except as we use this master-key of Prayer.—*Methodist Times.*

LADY HOBART'S SEWING CLASS FUND.

OUR readers will be glad to know that through this simple agency effectual help is given to the very poorest. Mr. Geo. Holland, of whose work in Whitechapel we gave an account in a recent number, spoke of the Sewing Class as a great boon, the sixpence earned having often to provide bread, coals, tea, and sugar for the starving family at home. It is impossible not to feel a pang of pity as we read that "the great difficulty is to keep the women from pressing into the schoolroom, it is so hard to shut the door upon hungry women," and the pleading of a mother, "Don't send me away; the children have not tasted bread to-day," and then of the little ones waiting for their mothers outside the gate, and skipping along with her to the baker's shop for the bit of bread that is to be food for all the evening as they gather around the bit of fire that the sixpence has also purchased.

At the sewing classes superintended by Lady Hobart, attendances numbered 4500 last year; the relief thus afforded in return for three hours' work, to say nothing of the rest, and peace, and warmth enjoyed, and the blessed influence of the Gospel message that then would flow into their hearts as at no other time, must be incalculable. We earnestly hope that ample help will be sent in to Lady Hobart (15, Eccleston-square, S.W.), so that this most effectual means of relief may be continued as long as possible, and that in this time of great distress poor women may be thus "helped along."

Liverpool Evangelisation Society.—Nearly seven hundred meetings for Gospel preaching were held last year in places regularly supplied by the Society's men. Several special missions were held; a new tent has been purchased, which has been the scene of much blessing. Many conversions are recorded from the various stations, and proofs of the steadfastness of the converts are given. The daily prayer-meeting is not so well attended as formerly, but a fresh quickening is desired. Applications for preachers should be addressed to Mr. T. Lydiatt, 3, Hackin's Hey, Liverpool.

St. Malo and St. Servan Sailors' Rest (16, Rue des Cordiers, St. Malo, France).—During the last half year more than two thousand sailors were sheltered. The Rest seems to be extending its sphere of usefulness in drawing men away from temptation and in providing shelter to the shipwrecked, sick, and destitute. The Sunday services are much appreciated and well attended. Several gentlemen testify to the value and good management of the Institution, which is supported by voluntary contributions, and under the management of a local committee. Books, periodicals, and newspapers will be most gratefully accepted.

Wimbledon.—A drawing-room meeting for ladies was held on Thursday, March 4, at Mrs. Warren's, Meverley, Spencer-road, to consider the responsibilities of women concerning the Purity movement. Mrs. Bradley gave an impressive address, which deeply stirred the womanly hearts of the audience; all united in earnest prayer for guidance and Divine wisdom, to act aright in this crisis of our country's history. Those present greatly desired to form a branch of this Union for local effort in Wimbledon. A Mothers' Prayer Union is already established, and meets in the same place monthly.

"Christian Progress" Scripture Union.—A meeting in connection with this Union was lately held at All Saints' Institute, South Lambeth, when an address was given by Rev. C. A. Fox. The existing local association has been extended to embrace the districts of Clapham, South Lambeth, Stockwell and Brixton, and it is hoped that periodical meetings may be arranged at which some invited speaker may address the Association. All members or associates, or any who wish to join the Mission, and who reside in the neighbourhood, are invited to send their names and addresses to the local Hon. Sec., Miss F. H. Culverwell, 31, Union-grove, Clapham, S.W.

RATCLIFF "BRIDGE OF HOPE."

AT the "Bridge of Hope" (writes Miss Mary H. Steer, 26, Princes-square, St. George's-street, E.) the stress of work has been greater than in any previous winter. Hard times are distinctly felt in two ways; supplies come in more slowly, while on the other hand it is a harvest time for gathering in the poor girls. We have not the luxurious vice of richer neighbourhoods to contend with, but positive hunger often leads to sin, that somehow the starvation wages may be eked out. Then, with self-respect gone, the love of drink gets an almost uncontrollable hold over the poor creature, and the descent is easy indeed.

"I don't care what you do with me, or where you put me, but *don't* let me go outside this door again," said a young girl the other night; but often, even after such an entreaty to remain, the terrible drink crave comes on, which requires every help, both spiritual and physical, before the demon is subdued. Truly "this kind goeth not forth, but by prayer and fasting." I have many times witnessed such struggles, until the conquest was obtained, and on our knees together we have thanked God, who giveth the victory.

The applications for admittance during this winter have often been piteous in the extreme. "Oh, *don't* send me away; you've got the door of heaven in your hand, and if you don't let me in, you'll shut it in my face," said one girl late at night, when, being already over-crowded, we offered her money for a lodging, telling her to come to us in the morning; and, deliberately folding her hands behind her, she resolutely refused any such offer of help.

The latest addition to our work—the night shelter, providing a lodging on a hammock bed, and a breakfast of brown bread and coffee in the morning—has been one of the greatest comforts to us, during the severe cold of the last few months. Many coming out after an illness, from the workhouse infirmary, or the lowest grades of domestic servants, between their places, as well as other women and girls with histories far too diversified to describe, have found it a haven of safety. It was opened in September, and since then between 800 and 900 night's lodgings have been given; and many in the morning have been helped either to work or to a more permanent home.

The mission hall is filled with different sets of people, almost every day of the week, and the glad tidings of the love of God, have carried ligh and peace into many a weary heart. A sewing class has been carried on for women with husbands out of work, and many, many times the hungry have been fed.

But of all branches in the work, our hearts go out to the little children; they *must* be saved from growing up like the men and women around them. But how difficult it is to loosen the hold of old associations, few realise. One night, about half-past twelve o'clock, a week or two ago, a man and woman passed our house, the man carrying a little girl about four years old. The baby was lisping out, in her broken way, the vilest obscenities, which evidently afforded the wretched couple intense amusement. The baby talk and the innate tendency to deception in some of these rescued mites have often been to us the source of keenest sorrow; and yet we still hear the voice of Christ, saying, "Suffer the little ones to come unto Me!" and we know it is not the will of our Father which is in heaven that one of these little ones should perish.

I should like, at the present time, to ask special prayer for the increasing preventive work.

[Surely prayer for our devoted sister, in her painful and arduous labour, will not be withheld. But if there be among those who read her saddening and yet gladdening story, any who are in a position by God's providential goodness to answer their own prayers, we can but envy them the privilege. If some of the wealthy Christians who listened so attentively to the Addresses at Mildmay last week, on Christ's Second Coming, were to send to Miss Steer a thousand pounds, they might do more to hasten his return than by attendance at a thousand Conferences. Anyhow, many a body and soul would be saved, and many a star would be added to their crown of rejoicing in that day of the Lord for which they look and long.—ED.]

VISITING IN ST. GILES'S.

IT may interest your readers to hear of a few cases that came under my personal notice recently, when accompanied by one of the nurses from the London Medical Mission, 47, Endell-street, St. Giles's:—Our first visit was up five flights of stairs, so narrow, so dark, and so dirty, that I thought: Can this lead to a human abode? Yet there, in a small room, we found an old man with silvery locks, very little fire in the grate, everything, even his poor hand, so cold, and the dark room but a picture of the spiritual darkness within. While the kind nurse spoke of better things I noticed a tear drop, a token, I trust, that his heart was touched.

We passed into a room on the second floor where were a sick mother and four children, the husband looking for work. The eldest girl, eleven years old, was doing the family washing; too small to reach the tub, she was standing on a box. I noticed in this room a cat and half starved puppy, and while talking to the sick woman, the boy ran in with a skewer of cat's meat, "it was the last halfpenny," she said, "and the creatures had not had anything for three days." This poor woman was resting for salvation on her own merits, but the words spoken opened her eyes to her true state. She asked us, with tears, as we left, to pray for her.

After mounting again to the top of a five-storied house, we found ourselves in the presence of one of the truly great ones of the earth: an old woman quite blind and deaf, dependent entirely on others for support. Her Bible was on her lap, and the joy and peace in her heart was reflected on her countenance.

After visits such as these, one can only in deep humility enjoy the many mercies by which we are surrounded; if we cannot personally visit and relieve such cases, we can do much by strengthening the hands of others. The work of house-to-house visiting is but a small feature in the work carried on at Endell-street Medical Mission. Anyone from the country wishing to know something of the misery, sickness, and sorrow, in the heart of London, should see the work carried on by this little band of workers; let them visit the Mission any Monday, Wednesday, or Friday, at 1 o'clock, when from one hundred and fifty to two hundred of the poorest are gathered together for medical advice, and where they hear the glorious Gospel of the Grace of God, the only remedy for the sin-sick soul.

E. C.

Burmah Bible and Tract Society.—Any information with regard to missionary work and the circulation of the Scriptures in Burmah is of especial interest just now. We are glad to find from the twenty-fourth report of the Burmah Bible and Tract Society, that not only has this work been going on for these several years, but that amongst a people who for many reasons are not easily influenced, the Gospel truths are, by means of tracts and portions, slowly but surely permeating the minds of both learned and ignorant. In one case a Buddhist monk to whom a Gospel was given, afterwards spoke of it as a "Jesus Christ book, a friendly kind of book," and though he would not have any more of the tracts, which, he said, made sport of his idols, &c., he yet begged for more like "the friendly book." The report speaks of several prominent men, priests, and others being convinced of the errors of Buddhism and the truth of Christianity.

The Mildmay Mission to the Jews is one of the most remarkable movements of the time, whether considered in reference to the way in which it has steadily progressed, or the simple faith in which it has been conducted, and the wonderful way in which that faith has been continually honoured. Hitherto its work has been confined pretty much to London, "about the best mission station in the world for Jews," as Mr. Wilkinson says in his new report. From time to time it has stretched out a hand to Jewish brethren in various parts; we may especially mention Mr. Joseph Rabinowitch, whose work in Kischenoff has been greatly helped by Christian sympathy and succour lately extended to him. Now, as we have more than once informed our readers, it is proposed to distribute 100,000 Hebrew New Testaments amongst the Jews in parts of France, Germany, Austria, North Africa, Roumania, and Russia, specially in towns and cities where no missionary is located, and for this purpose special help is needed. Much that is encouraging is reported with reference to the work as carried on in London, and we cannot do better than commend the summary just published to the attention of all friends of Israel. Rev. J. Wilkinson's address is 79, Mildmay-road, N.

EAST LONDON TRAINING INSTITUTE.

IN a recently-issued circular letter by Mr. and Mrs. Grattan Guinness, Harley House, Bow-road, E., we read:—

A company has at last been formed for making the Railway from the Coast to the Upper Congo, through the cataract region, and have received liberal concessions of land and all needful privileges from the Government of the Congo Free State. We understand they are sure to obtain the requisite capital, and that they are likely to commence the construction forthwith. The opening of this short line will be an event of supreme importance to the evangelisation of Central Africa, removing at a stroke the worst difficulties and the most fatal dangers attending missionary work in this new world.

We have just had good tidings from our brethren, Foucar and Smith, who wrote from their lonely and far-away station of Tali-fu, in the Province of Yunnan, in the extreme south-west of China. Mr. Baron sailed for the West Indies a few weeks ago, and is about now landing in Jamaica, where he is to take charge of three or four mountain churches of coloured people that have been for months without a pastor or preacher. Our former student, Mr. Kirkham, was obliged, for the sake of his health, to change his sphere among them for a less exhausting one. Mr. Baron will have to ride seventy or eighty miles a week on horseback, from point to point, in order to cover his little diocese. Mr. Cameron, who started about the same time, has, we trust, reached his destination, near Pietermaritzburg, in Natal, in safety, and our brother, Mr. McCloy, is on his way to China to itinerate as an agent of the British and Foreign Bible Society, distributing the Scriptures, and preaching the Word of Life.

Four of the young sisters from the deaconness branch of our Institute have been accepted by the Kabyle Mission of North Africa for service in Oran and Algiers. Two of them, Miss Read and Miss Day, are to dwell in the great Mohammedan City of Tlemcen. The former has been with us for over two years, and her name has become a household word in numbers of the poor streets surrounding our Mission Hall in Bromley. Our young sisters are likely to have the escort of Mr. E. Glenny, the Secretary of the Mission, who is himself going out to North Africa in March.

Our much esteemed brother, Mr. James Fanstone, from Pernambuco, Brazil, where he has laboured nobly as a self sustaining missionary for over seven years, will take with him as his wife Miss Jessie Baird, a young Scotch sister, of whom we feel confident that she will be to him a fellow worker in the Gospel. The voyage to South America is an expensive one, and in this case the outfit should include a certain measure of household goods. Any wedding gifts sent to Harley House will be welcome.

A group of three earnest and devoted young brethren are starting for different spheres in America; Mr. Kirkpatrick to labour among the coloured people in Western Virginia; Mr. College and Mr. Bagnall in different parts in Illinois. Mr. Stephen is going out immediately to New South Wales to labour for two or three years in a needy sphere there, while qualifying for work in India, under the Wesleyan Methodist Conference.

Kindly remember the College funds, and the severe distress which prevails in East London at this time from want of work, and that we are daily in contact with hundreds of families whose lack of food and firing, clothes, comforts, and help, is pitiful! Our hearts are pained for them. We would fain be your almoners in ther midst. Many of the sufferers are of the household of faith.

Crystal Palace Bible Stand.—Notwithstanding its apparently limited scope, this work covers a very large area, stretching out into almost all lands, and over many seas also. In the report lately issued there are most encouraging accounts of progress in the work of distributing the Scriptures in France, where portions of the Word of Life are received with extraordinary avidity by all classes of the people; in Italy, where the military authorities allow them to be freely distributed amongst the troops; in Austria, where 15,000 portions were sent during the past year; in Egypt, and North Africa, whence they find their way into the interior and amongst the Arabs; in the Holy Land, and other parts. Altogether, through the instrumentality of the Bible-stand, 433,119 portions of the Word of God were thus sent into various parts of the world during last year. There have been many evidences of fruit-bearing as the result of this sowing in faith. The Superintendent of the work is Mr. Hawke, Bible Stand, Crystal Palace, S.E.

For the Young.

REATRE'S BROTHER NED.

REATRE BRONSON sat in the large arm-chair in her brother Ned's room. She was arranging birthday cards, Easter cards, and Christmas greetings on a screen which she wished to finish before her brother Ned came home at night. Reatre was very fond and proud of Ned, and Ned had always seemed to be fond of her; but lately she had fancied that he didn't love her as well as he used to. He was not at home as much as he had formerly been. Although the loving sister disliked to harbour a thought against Ned, yet somehow she could not but admit to herself, as she sat alone that morning, that Ned was going wrong. Ned wasn't confidential with her any more, and he spoke slightingly so often of religion and good people. Indeed he had not been to church with her for over a month. And Ned seemed to have chosen a set of companions who were known in Reatre's little world as fast young men. She felt a great responsibility about Ned, as the dear mother before she went home to her Father's house had said to her: "Reatre, my child, do all you can to influence Ned to be good! there are a great many temptations in the outside world, and boys need to be hedged about with good home influences." She knew that her mother's last prayer was for Ned.

Reatre's father was a thorough business man; a money-making man. He was necessarily away from home a great portion of the time. He provided liberally for his two children, of whom he was very fond; but his mind was so preoccupied with his business that he seldom looked into matters pertaining to their daily lives. . . . .

Reatre watched at the parlour window to see Ned coming up the street, but she waited a long, long time. It was an hour later than he usually came, and still another hour passed, and another. The evening meal was standing on the table untasted, for Reatre always waited for Ned. She began to grow very anxious; sad forbodings of some accident or evil to Ned filled her heart. She could not eat, and when it came bed time, and Ned had not come, she could not go to sleep. But just after midnight she heard Ned's night-key in the latch, and she ran into the hall to give him her usual cheery welcome. But Ned pushed her away, and said quite harshly, "What are you up at this time of the night for, Reatre?"

"I sat up for you, Ned. I was afraid something had happened to you, and you know father is away, and I'd no one to send to look after you."

"You may just as well understand now, Reatre Bronson, that I am old enough to look after myself, and don't want any girl interfering with my comings and goings.

Ned had never spoken so before, and the tears filled Reatre's eyes as he passed by her and went up stairs to his room. A dreadful suspicion filled the sister's heart that Ned had been drinking; she was sure of it as she followed him up the stairs. "Oh, dear," she thought to herself, "if mamma could only have been spared to look after Ned. He would never speak so to her, she was always so kind, so tender toward him."

Reatre was a Christian; she believed in the living presence of the Lord, and when she went to her room she poured out her overburdened heart, and amid sobs and tears prayed that Ned might be turned from the wrong way into the right. . . . .

Ned Bronson was on very dangerous ground. He had taken the first steps on a downward path, and the first steps are those that tell. He was in bad company. His companions were those who influenced him in the wrong direction. They had false ideas of manhood, and sooner or later they would find that vices draw blanks, as surely as virtues draw prizes. The loss of purity, the loss of simplicity, the loss of honesty, are real losses. No one can gain by a vicious act; the loss is lasting. It is parting with a part of our soul.

Weeks passed by, and Ned was going more and more wrong. Reatre felt almost powerless to save him. She thought sometimes she would go and talk the matter over with the good pastor, who had baptized Ned when he was lying in his mother's arms. But that would be exposing Ned's faults; she felt that she could not speak a word of Ned's bad ways except to the Father in heaven. While Ned was going his own way, his sister was praying for him at home.

One evening, when Reatre had almost lost her faith that the Lord would save Ned, she heard the latch-key in the door. It was quite early for him to come home. She went into the hall to meet him, and as soon as he had taken off his overcoat, he put his arm around her, and without a word drew her into the sitting-room. "My dear, sweet sister!" he said, as he placed her in the chair in front of the open fire.

"Why Ned, dear, what has happened?" she exclaimed, for Ned looked so differently from what he had of late.

"I'll tell you," he said, taking her hand in his. "I've had a strange experience, Reatre. I haven't been doing right for some time, as you know. And to-night I went with some young men to a saloon to play billiards. I knew when I went I ought not to go, but I seemed to be bound to ruin myself. Somehow I couldn't say no. I knew when I got there I should be tempted to drink. I knew, too, that the influences around me would pull me down, instead of elevate me toward what was pure and good. As I stepped toward the door I heard a woman's voice singing—

My faith looks up to Thee,
Thou Lamb of Calvary.
Saviour divine,
Now hear me while I pray,
Take all my guilt away,
O let me from this day,
Be wholly Thine.

It was mamma's hymn—you know she used to sing it so often. I'd forgotten it, but it sounded like her voice, and I can't tell you how I felt It seemed as if mamma's hand was on my shoulder. It was so real to me, that I stopped and said, 'I can't go with you, to-night, boys,' and I rushed away and came home. O how mamma would have felt if she had known her boy would go so far wrong."

The remembrance of a mother's love and prayers and kindly admonitions filled the hearts of the two motherless children, and they mingled their tears together.

"With God's help, dear Reatre, I am going to live a better life. If I could only go back and retrace my steps now."

"We can never go back, dear Ned; but your experience will enable you to help others who are beginning to yield to temptation." "I wonder if my prayers did help dear Ned," thought Reatre, after she went to her room. "I know God heard dear mamma's prayers for us, and that He is watching over her motherless children. It was so pleasant to have Ned in the pew with her on Sunday, and to have him speak a word for Jesus, and what he could do for poor sinners, when he went to the young people's meeting, Monday evenings. "As long as I live," thought Reatre, "I will carry all my cares, and troubles, and wants right to Jesus, for He always hears and answers prayers. Dear mamma used to say that very often our prayers are answered in such different ways from what we plan or expect."—*New York Evangelist.*

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EXPECTANS EXPECTAVI.

At Bangor as I, weary, lay awake,
Waiting impatiently for day to break,
Up through the valley came Cathedral chimes,
Mellow and sweet upon the wandering wind;
And then, half in a dream, across my mind
A long procession swept, from olden times—
The patriarchs, the little child, the bride,
Laid yon to rest in hallowed graveyard ground,
Since first the bells did toll at Easter-tide.
"I, too," I said, "shall also pass away,
Like a spent breeze at close of autumn day,
And those sweet morning chimes cease not to
sound."
Then, as I quietly mused, a hushed voice sighed,
"Who does God's will for ever shall abide."

James Bowker.

London Medical Mission.—During the past year 5000 new cases were entered in the books; there have been over 18,000 attendances at the Mission, and 6500 visits have been made by the physicians in the homes of the sick. In addition to this, several thousand more cases have been visited by ladies and by the nurses. The various meetings have been carried on successfully, and many cases of conversion are recorded. The Convalescent Home, at Folkestone, has had a hundred admissions, averaging a stay of a fortnight each. The Mission has acquired an immense hold of the people around, and its influence is said to be steadily increasing. A new building is in contemplation, in view of the expiring lease of the present one, and a Building Fund has been started. Communications to be made to Mr. F. A. Pring, Medical Mission, 47, Endell-street, St. Giles, W.C.

A GRACIOUS WINTER.

NEARLY thirty years ago we used to hear much about the "Year of Grace" in lands beyond the sea; and in our own land, the "Noon-day Prayer Meeting" commenced its eventful history at the same time. With some set-backs and pauses the wave of spiritual influence has been steadily rising; during the winter season now closing evangelistic meetings have been multiplied, and hundreds and thousands have been registered as commencing a new life.

A greatly increased interest is shown in the general subject of City Evangelisation, and inquiries are being constantly made at this office as to the best means of overcoming the poverty and wretchedness of large cities. Many of the old-established conservative churches in prominent positions have adopted an informal service, to which all are freely invited, pains being taken to make the seats entirely free and open to all without exception. The singing of what is known as the Moody and Sankey hymns is made an especial feature at such services. The "Missions" of our Episcopal friends have been noticed frequently in your columns, and have no doubt contributed much to the awakened interest in religious things. The various Protestant Churches have multiplied their services, and earnest and continued efforts are making by Gospel services and various aggressive Christian devices to arouse the careless and unthinking multitudes.

The New York City Mission and Tract Society is sending out its fifty city missionaries on their errands of love and mercy. The churches for the people, built by the same Society, and established in the lowest quarters of the city, are steadily gathering the working men and women, and are organising large and effective churches, which will in turn become evangelising agencies for the outlying multitudes. The Year-book of the City Mission, now going through the Press, gives pleasing testimony to the value and power of the simple Gospel as the one infallible remedy for the sin and wretchedness of the city.

Bible House, New York. L. E. J.

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HOUSE OF REST FOR CHRISTIAN WORKERS,

KILBURN AND EASTBOURNE.

"WHAT should I have done if I had not such a dear home as the House of Rest to come to in my time of sickness and loneliness? . . . . Praise God I am now in full work again; I took my Bible-class on Sunday, also the mothers' meeting on Tuesday, and the Lord gave me power to speak with boldness to the women. . . . ." So writes a good woman who has just had a brief rest at Kilburn, and whom the Lord has used for many a long year as a messenger of hope and consolation to the poor and sick of our land. And such testimonies could be multiplied by the hundred, of help afforded to workers in the Lord's harvest. It is the will of the Master that his labourers alternate their work with needful rest, and most of the readers of The Christian know that for twenty years this Institution has presented open doors to Christian workers of all evangelical denominations when health and strength fail, or when from any legitimate cause they are compelled to take a season of rest.

Now that much sympathy is being called forth for various objects, the Lord's almoners will not forget the devoted labourers whose lives are being spent in the midst of the suffering and the helpless, witnessing daily scenes which try heart and nerve almost beyond endurance; besides making a heavy demand upon physical strength. The knowledge that they have "a quiet resting-place" provided for them affords them good cheer in their arduous labours.

The current expenses of the houses need the continuous inflow of the freewill offerings of the Lord's people. And, besides this, there is the purchase of the sea-side house at Eastbourne. Already the sum of £2500 has been paid; and if the last instalment of £500 could be raised by March 25, Miss Mason, on whom the whole financial burden of the work rests, would feel her responsibilities considerably lightened. Communications should be addressed to her, at 7 and 8, Cambridge-gardens, Kilburn, N.W.

WAITING FOR THE BRIDEGROOM.

Surely, I come quickly. Amen! Even so, come, Lord Jesus.—Rev. xxii. 20.

"I AM coming, coming quickly:"
'Twas the Master's farewell word;
Keep your lamps well trimmed and burning,
Nor in sloth your loins ungird.

As the thief, with stealthy footstep,
In the darkness draweth nigh,
I shall come when men are sleeping;
Terrible the midnight cry!

As from farthest East the lightning
Shineth to the distant West,
Lighting up the hidden valleys,
And the mountain's snowy crest:

So shall be my swift appearing,
Sudden joy to waiting hearts;
While in dread dismay the sleeper
From his dream of folly starts.

I am coming; not in weakness,
As to Bethlehem long ago;
But with angel-hosts attending,
Victor over every foe.

Saints from ancient graves shall meet Me,
Living saints caught up shall be;
And the kingdom of my glory
Cover earth from sea to sea.

I am coming, but none knoweth,
Neither saint nor angel fair,
When shall be that solemn Advent,
And the day of God appear;

But the faithful shall be crownèd,
And with Me shall walk in white,
Through the everlasting ages,
In the world of perfect light:

. . . . .

Darkly o'er us storm-clouds gather,
And the air is full of dread;
Sin's dark hosts around us massing,
Faith on earth seems almost dead.

But the bridal souls are waiting,—
Chosen, precious, sealed, secure;
Waiting for the Bridegroom's coming,
Strong in hope that maketh pure.

R. Dawson

SPITALFIELD'S GOSPEL MISSION.

MOST heartily do I thank those friends who have sent help of late through The Christian. It would encourage them to know how things are going on in the Mission. About three months ago a Hebrew Christian brother came to try what could be done among the Jews around our mission hall. He holds meetings every week for two hours. The attendance has increased from 20 to 90, and it is a matter for thankfulness to see the spirit of inquiry among them. A like work is carried on every Saturday night among the poor lodging-house men. Some from these gatherings have professed to find the Friend of sinners.

A good work is going on among the lads and girls attending the Sunday-school and children's Gospel services. The open-air work goes on as usual all the year round. Large numbers of street wanderers hear the Gospel who otherwise would never go into any place to hear of Christ.

I need scarcely add how truly painful is the state of poverty and want in Spitalfields. Being for many years a visitor in the homes of the poor during Mr. Lewis's ministry, I pretty well know the real deserving cases from the sham ones. If any readers should be disposed to send help I will see that it is given to genuine cases only.

I lately received a note from Mr. Lewis, at Ryde, assuring me of his continued interest in the work at Spitalfields; he regretted that physical weakness prevented his being in the thick of the battle as in days gone by. Will those who know him and his past labours for the Master bear him on their hearts, before the Lord, for he greatly needs it just now.

I would also say, Brethren, pray for us in this trying part of the Lord's vineyard.

Yours in the Master's service,
James Sharpless.
14, *Sidney-square, Commercial-road, E.*

DISTRESSED LONDON.

LONDON MEDICAL MISSION.

POVERTY, distress, and sickness in St. Giles's are very great. We have not had to deal with so much sickness and want for many years. Nearly 2000 sick poor have attended at the Mission Dispensary during the past four weeks. Any help in enabling us to meet the immediate wants of the sick and suffering poor in this district will be gratefully welcomed.

F. A. Pring.
47, *Endell-street, St. Giles's, W.C.*

ROTHERHITHE.

Thousands are roaming about, out of work, the docks, which generally find employment for them, being nearly empty. We have been giving meat teas, and it is pitiable to see these broad-chested men, many of them faint and weary through want and exposure. While we were inside, a crowd of men thronged the outside, begging for a morsel of food, which we could not of course give them.

S. Trevor Francis.
36, *Tressilian-road, St. John's, S.E.*

ST. LUKE'S AND CLERKENWELL.

During twenty-five years of incessant toil amongst the very poor, I was never in such straits as now to help cases of painful privation and poverty. As a member of the Local Committee of the Mansion House Fund, I find that there are cases more distressing outside the limits prescribed by that Fund than within the boundary. The widow, the fatherless, the sick and afflicted, are objects of our special care. Will not some of your readers share in this privilege of serving the Saviour?

Philip Gast,
Minister of Spencer-place Chapel.
12, *Noel-street, Islington, N.*

BOW, E.

Letters for any of the London hospitals would be gladly welcomed at the East London Institute, Harley House, Bow, E. Many distressing cases come before the notice of the workers there, and it is often difficult to obtain a letter of introduction when needed. Many hundreds of families are visited in their own homes, among whom sore distress is reigning at this time; many of them belong to the household of faith. Donations of rice, peas, flour, oatmeal, or other food stuffs, of cast-off clothing, and of old linen for medical mission work, would be most acceptable. Parcels should be addressed, Harley House, Bow, E.

KILBURN.

In order to assist the poor in the present time of widespread distress at Kilburn, in addition to the usual relief, a soup kitchen has been opened at Kilburn Hall for the free distribution of soup, every Tuesday and Friday morning, to women who have families, and whose husbands are unemployed. Large numbers gratefully avail themselves of this opportunity to carry a little wholesome food to their almost starving families. The Director of the Evangelistic Mission will be glad to send to any houses of business, or other institutions, to collect spare or broken victuals in connection with this distribution, at Kilburn and elsewhere, on receipt of a postcard addressed to 164, Alexandra-road, St. John's Wood, N.W.

"THE HOUSEHOLD OF FAITH."

"Poor Saints" are with us now as much as they were with the Apostolic Church. Alas! there are very many in this part of London. Though in the West our poverty is hardly as visible to the mere onlooker, as in the East and other districts, it is none the less real. Every visiting pastor could fill pages with examples of "suffering patience" among the people of God. One will serve as a type of many:—

A husband and wife; the former active and industrious, and capable, but with no handicraft; five little ones, the eldest about eight, were all laid down in the autumn with scarlet fever. After their recovery, the father lay in the hospital with rheumatic fever for six weeks, coming out just after Christmas. Since then, unable to get any employment, save now and then a "job," everything has been put away for food. I looked among the pawn tickets, and found such articles as the following, ALL GONE FOR FOOD: rug, girl's boots, fire-irons, girl's jacket, sheet, frock, petticoats, coat, shawl, wedding ring, &c.

If we but saw Christ in these suffering saints, should we not hasten to their relief? How precious an opportunity is the present of ministering to the Lord Himself, in the persons of his poor disciples!

Frank H. White.
80, *Kensington-gardens-square, W.*

MR GEORGE HOLLAND'S ADDRESSES.

Mr. Holland has given two addresses at the Conference Hall, Eccleston-street, S.W., on London Destitution, in addition to that which was reported fully in our columns. As an index of the deep interest awakened, we may state that among those who have attended are H.R.H. Duchess of Teck (who has been present on each occasion), Princess Victoria of Teck, Lady Harrowby, Lady Rosslyn, Lady Tankerville, Lady Sefton, Marquis of Ailsa, Sir D. Baird, Lord Charles Bruce, Earl of Rosslyn, Lord Dorchester, Viscountess Coke, Lady Ashburton, Lady Muncaster, Dowager Duchess of Manchester, Lord Radstock, &c.

Mr. Holland will give a fourth address at the same place on Wednesday next, 17th instant, at 3.30 p.m.

MACREADY HOUSE AND ITS WORK.

WRITING with respect to the work carried on here among theatrical employés, Mr. Courthope Todd (of the Theatrical Mission, Henrietta-street, Covent Garden) states that the Bible-classes are a source of much interest and blessing. The efforts made to attract and benefit very young performers are also meeting with good success. Mr. Todd continues:—

Let us turn to those who have seen something more of theatrical life. Assembled in a large room upstairs are some, who by bright vivacity seem determined, come what may, to drown care; while the sad look of others shows they are compelled by force of circumstances to toil on in a life so thoroughly distasteful. Let our thousand letter-writers take heart from the following fact, which occurred only a few days ago. Two actresses, who through prolonged illness had been brought into great distress, which they had not cared to acknowledge, came to the mission, and, to use their own words, said: "This letter saved us both from suicide." As it came from one of our helpers in Leicester, we inquired how that could be, and the elder of the two replied: "I saw nothing before us but starvation, all our efforts to help ourselves proving fruitless. So in despair my sister went out for poison, and while away the postman came." In the letter were these words: "I have a presentiment something is going to happen to you! For God's sake do not put an end to your lives, for what would become of your souls?" God's message through that letter sent them to us. We have started them afresh, and both promised to decide for Christ; they have written asking prayer in their behalf.

The Ham-yard Soup Kitchen and Hospice (Great Windmill-street, St. James's, W.) reports favourably on its last year's work. There is reason to hope that many have been permanently rescued from pauperism. The penny dinners to children are continued, nearly 8000 being sold last year. More than a thousand poor families were provided with a Christmas dinner, and no less than 22,000 meals were gratuitously provided. Twenty-one tons of coal were also distributed. The Hon. Secretary is Mr. H. S. Trower, 51, Montagu-square, W.

The Religious Tract and Book Society of Scotland now employs about 200 colporteurs. The last report shows that the sales during the past year have amounted to £40,166, being an increase of nearly £2000 on the previous year. The visits of the colporteurs in the various districts of Scotland are received with pleasure; extracts from their reports show that thus a large amount of earnest work is done, and many a good seed is sown, either in the sale of the printed or spoken word, often to spring up where least expected. One colporteur states that in fourteen years he has disposed of books, periodicals, small books, and tracts, the total value being £8000.

Ealing Y.W.C.A.—During the year new premises were secured in Oxford-road, where much success has been enjoyed; seventy-eight new members have been enrolled, making the entire number 160. At the mission services the meetings were crowded, and many found peace through faith in Christ. The Monthly Prayer Union Meeting is a source of refreshment, and the social evening held weekly has been well kept up. The Bible-class for young ladies is attended by forty members, and blessing is testified to. Applications are invited to the Servants' Registry from those requiring servants. A missionary working party and social evening is held each Wednesday. Miss Tulloch is the Hon. Secretary.

The Spezia Mission, Italy.—In addition to its special Italian work, this mission was able to render some very acceptable help to a body of between forty and fifty English stokers, who were brought to Italy by Messrs. Penn, the marine engine builders, to work the great Italian war ship *Italia* during her trials. Friendless in a foreign land, the men gladly accepted the invitation to a religious service on a recent Sunday, when Mr. Anderson preached, and Rev. W. L. Lang assisted; the latter preached the following Sunday. Miss Clarke, in the absence of her brother in England, invited the men to a tea, and during the week measures were taken to interest them in various ways. The mission is prospering in a special manner just now.

The Christian.

March 11, 1886.

THESE FOUR PAGES OF ADVERTISEMENTS MAY BE PUT OUTSIDE TO FORM A WRAPPER.

CONTENTS.

Rev. H. Bonar, D.D. (*With Portrait*) 1
The Apostolic Church.—1 3
A Medical Missionary College 3
The Mildmay Advent Conference .. 4
Romanists and Education 4
The Theosophists 5
Bible Studies.—8 5
"The Presence of the Lord." 5
Notes and Comments 6
A Parable for To-day 7
Ratcliff "Bridge of Hope." 8
Visiting in St. Giles's 8
East London Training Institute 8
For the Young 9
A Gracious Winter 9
Waiting for the Bridegroom 10
Distressed London 10
Spitalfields Gospel Mission 10

SECOND ADVENT CONFERENCE:—

"Take Heed."
Rev. Canon Stewart 11
The Testimony of Scripture.
Mr. Denham Smith 13
The Church's Hope.
Mr. J. H. Tritton 13
Rev. Clarmont Skrine 14
"Safe, Happy, Thankful, Waiting."
Rev. Canon Fausset 15
The Approaching End of the Age.
Earl Cavan 16
Mr. H. Grattan Guinness..16
Present Day Signs.
Dr. H. Sinclair Paterson..19
Christ's Personal Return.
Mr. G. H. Pember 20
Rev. F. A. C. Lillingston..21
Milk for Babes.
Rev. John Wilkinson......22
The Millennial Reign.
Dr. Robert Anderson......24
An Eightfold Anticipation.
Rev. W. Fuller Gooch 24
A Glorious Political Prospect.
Rev. Henry E. Brooke 26
Evangelists at Work 28
Letters to the Editor 29
Notes on Scripture Readings......30

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Conference on the Second Advent.

MILDMAY PARK, March 2, 3 and 4, 1886.

TUESDAY MORNING, MARCH 2.

The Word of Prophecy: Its Place and Value.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. i. 3) "For the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter i. 19).

THE Earl Cavan presided. On taking the chair he said: I am deeply grieved to announce the absence of our dear friend, Mr. Blackwood, through indisposition. I trust that our thoughts and hearts will be directed to the Precious One whose coming we are so anxiously looking for at the present time.

After a period of silent prayer the Chairman led the meeting in supplicating the Divine blessing. The hymn was then sung—

"Bride of the Lamb, awake, awake!
Why sleep for sorrow now?"

Prayer was offered by Rev. W. Fuller Gooch.

Mr. J. E. Mathieson announced the receipt of a telegram from Mr. Blackwood, stating that he had temporarily lost his voice. He said: "The Master of Assemblies will be with you, and supply through fitter lips my lack of service." They deeply regretted his absence, and trusted that though he was not with them he would share in the benefit and the blessing. They had to lament the absence of a great number of friends who were accustomed to join them. After it was too late to alter the dates of their meetings, they discovered that that week was the appointed time for the gathering of the London Diocesan Conference, which met that morning in another part of London, and several of their brethren were obliged to be there from a sense of duty. Some were engaged in mission work and in various other duties. He had received the following letter from Dr. H. Bonar, which he would read:—

My Dear Mr. Mathieson,—I find that there is no hope of my being able to be with you in March at your Prophetical Conference. The hand of God still lies upon me, and though I am very considerably restored to health, I am still under medical restrictions, which prohibit exertion either in travelling or in speaking.

Such being the case, I am exceedingly desirous to express my sympathy with you in the object of your projected gathering at Mildmay; and my fellowship with you in the great and glorious truths on which you propose to confer together, as brethren in a common Lord, who are looking back to Him who came the first time as the Bearer of our sins upon the cross, and looking forward to Him who is coming the second time to receive the crown which the Father has promised Him as the heir of all things, and Prince of the kings of the earth.

I know not but this may be my last opportunity of bearing witness to the much-forgotten doctrine which was so specially given to the Church as her blessed hope; and I wish to say how increasingly important that doctrine seems to me to become as the ages are running to their close, and the power of the great adversary is unfolding itself both in the Church and in the world. For this is not merely "man's day," but "Satan's day;" and he has come down, having great wrath, because he knoweth he hath but a short time. The poison of the last days has penetrated everywhere: unbelief, error, strong delusion, self-will, ambition, pride, hatred of God and of his Christ—these are the deadly forces that are operating all over earth and disintegrating society, making all human rule impossible, and demonstrating the necessity for the arrival of Him who is to end all these overturnings, and to introduce the reign of peace, the kingdom of everlasting order—the time when the vile person shall no more be called liberal, when darkness shall no more be called light, nor science substituted for Scripture, nor the glitter of human culture for regeneration by the Holy Ghost.

Antichrist is rising rapidly and gathering strength. Multitudes are enlisting unconsciously under his banner, and adopting his watchword—LIBERALITY, reckoning it illiberal to believe in judgment to come, or in hell, or in the wrath of God, or in the sinner's eternal doom. To meet all this we look for the arrival of the Christ of God; and as the confusion increases, and the rebellion waxes stronger and stronger, we raise more and more loudly the Church's ancient cry, "How long, O Lord, how long?"

The human heart, "deceitful above all things, and desperately wicked," is speaking out and acting out more than ever the deadly evils which, from age to age, have been developing themselves in a thousand forms. The lawlessness of the human will, the pride of the human intellect, the ambition of the human heart, the determination of man to make humanity a god to itself, and to make natural law a substitute for supernatural law, and a pretext for expelling God from his own creation: these are the combined human and Satanic agencies against which the Church of God must specially contend. For, "if the foundations be destroyed, what can the righteous do?"

The beguiling of unstable souls, the schemes of hell for deceiving the elect, the rapid development of diverse and strange doctrines, the entanglement of multitudes in the snare of the fowler—these are the symptoms of evil that alarm the Christian man as precursors of the last consummation of evil, the firstfruits of the last sad harvest of hell.

All this may be called illiberality and pessimism, the morbid forebodings of diseased spirituality; but what if it should be all true? "Let us not sleep, as do others; but let us watch and be sober." The awful winding up may be nearer than we think. The "harvest of the earth" is ripe; and, as for "the clusters of the vine of the earth," are they not long since "fully ripe"? and is it not the great long-suffering of God suspending the execution of wrath, long since overdue that has stayed the vials of vengeance?

Forgive me for writing thus strongly; but, as one of the oldest students of the prophetic Word, I feel constrained to speak out, and to give to my brethren in Christ what may be my last testimony.

The Patmos message of our great King and Lord is still sounding in the ear of the Church: "He which testifieth these things saith, Surely I come quickly." Shall she not speak loudly out her responsive, "Amen: even so, come, Lord Jesus."

Yours faithfully in Him,
Edinburgh. Horatius Bonar.

Prayer was then offered by Rev. Canon Fausset, and another hymn was sung. The Chairman read 2 Peter i. 19, directing special attention to the words, "take heed." I do trust, he said, as referred to in the prayer just offered, that there may be a spirit of forbearance and love with any who may be of a contrary opinion as to the truth of prophecy. We want to realise more our oneness with the Blessed Lord, to realise our oneness with one another as members of the same mystical body. May God give us the spirit of love, the spirit of patience, the spirit of hearing, the spirit of joy in Himself, that we may go from this gathering reflecting the light that we have received from Him, and so make the cause of our adorable Redeemer more and more attractive to those around us.

"TAKE HEED."

Rev. CANON STEWART.

My Christian friends, in humble dependence on the wisdom and power of the Holy Ghost, whose inspiration has already been prayed for, I desire to fix your attention upon three points with reference to the subject before us. The first is *the subject of study;* the second is *the manner of study;* and the third is *the purpose of study.* The subject of study is one St. Peter, in the Scripture which our Chairman has already read, speaks of as "the sure word." It is a single word, and although there have been divers details underneath it, and a variety of speakers in various ages, the one utterance they have been continually repeating is the promise of recovery—the recovery of man and man's home from all the evils under which they now groan, unto everlasting happiness. The days of restitution, the restitution of all things, the times of refreshing—they will all combine at last into this magnificent finish, to the undoing of the curse which came by Adam's disobedience—the complete undoing of that curse, by virtue of the second Adam's magnificent obedience. If we go back to the first prophecy, what was it? "The seed of the woman shall bruise the serpent's head." From that time onward, in the whole history of prophecy, that has been the single subject—the undoing of that which was once infamously done. To Abraham it was said, "In thy seed shall all nations of the earth be blessed." In Hannah's song it was said, "He shall give strength unto his King, and exalt the horn of his anointed." From Samuel and all that follow after, there has been simply the one great statement that after the long, wretched night there would at last come the bright day of blessing.

As another Scripture, put at the head of our thesis, says, "The testimony of Jesus is the spirit of prophecy." What Jesus did do in his wonderful condescension, what He is still doing on his throne, what He will eternally do when He comes to bring in the great salvation—that is the one statement of all who have ever been witnesses for Him. Under this great statement we may notice four distinct occasions. In the first place the resurrection; and the rising again in due time of those who have been believers in the Redeemer in various ages, and the union with them of believers then existing on the earth, transformed, conformed into one glorious body, so as to form one grand Church. Secondly, there is the visible presence in the midst of that glorified Church of the human yet Divine Saviour. The prophet says, "Thine eye shall see the King in his beauty." Thirdly, there is the exaltation with Christ, the King of all his people, into a royal priesthood. "Ye shall be unto me a kingdom of priests;" the kingdom, unto the whole of it even, shall be given to the saints of the Most High. Then, fourth, the renovation of their human home so as to be thoroughly adapted to their human nature. As if that grand magnificent change upon the globe had already occurred, the prophets were singing for centuries, "The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof." "The new heavens and the new earth which I will make, shall remain before Me, saith Jehovah."

All those four particulars we find again and again stated in one or other of Peter's epistles, or sermons. They are, of course, in very striking contrast to the present state of things; so that when he refers to the sure word of prophecy in one of the Scriptures now before us, he says that that promise of restoration is like "a light shining in a dark place." But he sums them all up again and again in one grand conclusion. Just as in the Scripture now before us, he speaks of one utterance—"the sure word"—so he sums all up in another passage by the grand word "salvation"—receiving the end of their faith—salvation. In yet another place he calls it the free gift, the one grand eternal gift that is to be brought unto us at the appearing of our Lord and Saviour Jesus Christ. You will observe that in the context there is a grand confirmation of all that was then present in the Apostle's mind, in his recollection of the scene upon the Mount of Transfiguration. He recalls how on that memorable occasion he had woke out of sleep to see his Master's countenance shining like the sun, his Master's raiment glistening with a brightness more intense than that of the sun upon Mount Hermon. There was Elijah, who had never died, and who was the representative of the millions who shall be transformed and be with Christ in the day of his power; there was Moses, as the representative of the saints who shall be called out of their graves by the voice of the Son of Man. As he thought of it all, and thought of the word from heaven that confirmed the grand truth, and said, "This is my beloved Son"—the long-expected, only begotten Son of the Father sent to be the promised Redeemer, the Apostle said, so to speak: Every sermon that I ever preached to you about the second coming of the Lord is true. We have not put before you cunningly-devised fables when we speak of it, for we ourselves were witnesses of his glorious majesty. He adds (for this is the true translation): "We have thus made more sure the grand, simple word of prophecy, which the seers from the very beginning had been uttering for the comfort of those who believed."

As we have thus noticed the grand subject of Christian study, the second point is to notice *the manner of it.* Peter says it should be with earnest diligence—"riveted interest" is the meaning. To this he says we do well to take heed. It is the same word that is used of Lydia, when she was under the power and spirit of Christ. It is there said that the Lord opened the heart of Lydia, that she "attended" to Paul—exactly the same word that Peter is using. You do well to give riveted attention to the Word that is continually set before you—the coming of the glorious salvation. This is in precise contrast to the conduct of many professing Christians. Many are giving heed to money, family, home, or to some other phase of the fashion of this world that is passing away. Many, also, who see the error of direct worldliness are yet not so thoroughly awake as to perceive the importance of riveted attention upon what God has said as to the Second Coming of Christ. On the contrary, they are inclined to speak of it as if it were a waste of time to allow their thoughts, as the weeks and months and years of their lives go by, to be set upon what God has said about the future; but Peter, ere he closes his discourse, and in order to stir up the pure minds, by way of remembrance, of those who had the like precious faith, bids them give a riveted attention to all that the various prophets had said upon this grand subject.

You may remember how in other portions of Peter's writings he gives encouragement to his contemporaries in that diligence to which he exhorts them. He speaks of the ancient prophets, and how those prophets searched diligently what or what manner of time the Spirit of Christ which was in them did signify, when it testified of the sufferings of Christ, and the that glory should follow. How wondrous it is to think of Isaiah, or of Ezekiel, or of other prophets endeavouring to search into the meaning of the words that were coming from their own lips! Isaiah would be thinking of what could be meant by this, "They should not hurt nor destroy in all my holy mountain." Ezekiel would ponder when he had given a description of a wonderful temple and city, "And the name of the city from that day shall be, The Lord is there."

Think of a whole chorus of prophetic psalmists digesting their own sentences when they said, "Let the fields be glad, let the trees rejoice." "Thou hast put all things under his feet, all sheep and oxen, yea and the beasts of the field, and whatsoever passeth through the paths of the seas. O Lord our God, how excellent is thy name in all the earth!" Angels longingly stooped down, desiring to look into this very subject of the ancient prophecies. Oh! if those of like passions with ourselves, in bygone days, centuries ago, when the purpose of God was only partially wrought out, were so sacredly inquisitive; and if the angels who needed no Redeemer delighted to pause and meditate and search diligently into these matters, how much more eager should be our riveted attention now that the night is far spent, and the day is at hand. There can be but a very short time now before the Redeemer shall be here to bring in all the blessing, and all the eternal peace of the promised salvation.

I may be permitted to give a few hints as to some of *the methods of diligence* to be employed, in order that our meditation upon the prophetic pages of Scripture may be in accordance with the expressed language of this inspired Epistle, "Take heed." It seems of great importance that attention should be paid to what Bishop Wordsworth called "the catch words"—the key phrases in the various prophets, in which the Holy Spirit is pleased again and again to repeat Himself. He puts the same remarkable word or phrase into the midst of a new context, so that the second context can help one who studies and compares Scripture with Scripture, to understand both. Then, again, as it pleases the Holy Spirit to give the key-word sometimes to a humble worker, and sometimes to one in a higher place, the student of prophecy should be ready to be taught by every devout neighbour. Anyone who is dogmatic, as if he and he alone had wisdom given to him, may be certain by that very dogmatism that he is on the wrong tack. There will always be a loving readiness to be taught by our brethren, where there is a real fellowship with the Holy Spirit and a fellowship with the Father and the Son, through whom the word is given for the profit of the Christian Church.

There is a third thing that may appear in contrast to the second: that no man should be called "Rabbi," or Master, upon the earth, inasmuch as all are liable to err, and inasmuch as those who might be exalted by reason of the greatness of the revelation made to them, like Paul, are troubled by some thorn in the flesh, some infirmity of their mind or spirit, so that a certain measure of error creeps in even in the midst of their understanding of what has been written. The fourth and main consideration is: let there be direct prayer to the Giver of prophecy to cause his presence to be felt in every mind when that prophecy has diligent heed given to it. I suppose no one has ever acted according to Paul's pattern in the First Epistle to the Ephesians without finding profit. He put up the direct prayer that he might know the meaning of prophecy—that God might give unto him the spirit of wisdom and revelation in the knowledge of Himself. Let us be diligent in prayer that we may not merely be ready to accept what this system or that system may suggest to us amongst our human neighbours, but may understand and constantly recollect and love the hope to which God Himself is calling us by his written Word. A fifth thought is this: watching the times as they pass in order that the earliest sign of the redemption which is drawing nigh may be discovered.

In conclusion, let me pass to the third point. We have been considering *what* is to be studied—the Word; *how* it is to be studied—with diligence and prayerful interest; now let us notice *why*. It is for a much higher purpose than that all students of prophecy should agree. That may be a consummation devoutly to be wished, and will be more or less perfectly attained as the end draws nigh. It is not improbable that different schools of interpretation will coincide more or less as events rapidly hasten towards the great end. There is an encouraging verse in Daniel xii., "The wise shall understand." But let us observe that when Peter fixed the attention of his fellow-Christians on the Word he had a far grander purpose than that; it was that each student might have an intense affection for the Father revealed, and an increasing love towards Him who is to be the bright centre of that future when He returns. I take the true reading of the passage to be: "You have a more sure hope, unto which you do well that you take heed, until the day dawns in your hearts, and until the Lord in all his glory is loved now because of the magnificent salvation which He will give you then."

Let me observe, before I finish, that the real hope of the Christian is a far more attractive thing than the indefinite future that many who profess Christianity set before them. There are many whose ideas of the world to come is a simple hope of freedom from evil; others have the idea of a constant joining in a magnificent chorus of praise to God. But something more attractive to a human being than that is revealed to us. It is a condition of things precisely suited to exercise all the healthy faculties of body, mind, and spirit. Only let this be realised, and from the inmost depths of your heart you may plead with God, "May thy kingdom come, may thy will—love to Thee, and love to all our fellow-creatures—be done here upon this earth as it is done in heaven." But let us recollect that if our study of the future thus produces such an intensity of longing worthy of the name, it will be a longing that will improve our daily character now. All truth sanctifies, but there is no portion of truth that is more thoroughly suited to sanctify than that which suggests to men what the home of the perfect may be, and what their perfection will be in the midst of that home. It will be a perfect population, ruled by a perfect King. Just in proportion as the sanctifying power of the Spirit is felt now, there is, indeed, a true and genuine affection towards Him, who will then be the glorious King adorned and praised by all, so that the crowns that He has won for them shall be cast at his feet, with the everlasting song, "Worthy is the Lamb that was slain, to receive honour, power, majesty, and dominion for ever." How do we know we are ready for the Lord's appearing but by having experience of present affection towards Him. "If a man love Me, He will keep my word." Just in proportion as we find that, out of love to Christ, and drawing out of the power of his grace from day to day, we have our lamps trimmed and burning, and, our loins girt, like men waiting for their Master, and are striving to be found diligent in doing his work when He comes; just in that proportion we have the proof that we are amongst those who really love his appearing.

THE TESTIMONY OF SCRIPTURE.

Mr. DENHAM SMITH.

To one who has been living in the prospect of this hope, as in my case, for nearly half a century, it seems as if the Bible is full of this subject from beginning to end. We catch the first footfall of the Coming One right away in the Garden of Eden, where there was given the wonderful promise that the seed of the woman should put his foot down straight upon the serpent's head. Certainly that is not the condition of the world yet. Sometimes I look at my Bible, as if all these prophets with their utterances were like what you have seen when there has been a fair breeze upon the Atlantic or Pacific. You have seen the waves, with their beauteous white crests looking as if they were all following one another to the same goal. So, from Enoch all the way down through the prophets, you can scarcely find one silent upon this theme, whether it be Isaiah, the evangelical bard of the Jewish people, or Jeremiah, the weeping prophet, or those minor prophets (so-called), or the bright evangelical prophets such as the prophet Zechariah. They all look forward to the Coming One, a grand, a magnificent Deliverer. My hope is that in these Conferences the whole subject will be so opened up that there shall not be one amongst us who will doubt the reality of his coming; or that it will be a personal coming; or that it will be a coming before we may expect the world to see a millennium. If you are looking for a millennium now, you are not looking for Him; but if it can be seen that He may come at any time, and that his coming shall be the beginning of a new era, when He will put down all authority opposed to Him, rooting up every plant that He never planted, and then giving the rule of a thousand years of blessedness, what a wonderful change that will be to one who has been looking at nothing but the growth of evil before and around him, and has been taught from infancy to expect that the Bible Society, and Tract Society, and Missionary Society—the evangelistic efforts and pulpit ministrations, would be so many mighty moral movements whereby the earth would be filled with God's knowledge, all evil put down, brotherhood of nations commenced, and the earth filled with his glory.

As I have said, in the garden we hear the very first sound of the footfall of the beloved One who is coming. Then look at Enoch! Men think of this subject as if it were almost a discovery that the Lord Jesus is coming personally; but if you went back those thousands of years, and were a neighbour of that blessed man Enoch, you would find that he not only walked with God, but he walked in the enjoyment of this grand subject. He said, "The Lord cometh with myriads of his saints." What a discovery to a man like that, isolated in the world. Then think of the magnificent utterances made by others later on in the history of the race. Job says, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Then as to Abraham, why, he had the heavens opened unto him. Not only was there a God-man coming, but there was a place. There was a city whose builder and artificer is God.

There are two wonderful texts in the New Testament spoken by our Lord Himself: "The Father loveth his Son, and hath given all things into his hand" (John iii. 35); "The glory which Thou gavest Me I have given them" (xvii. 22). There is no such thing as a poor Christian; he is a millionaire, as to his wonderful inheritance, which is incorruptible, undefiled and that fadeth not away. So we might go on right through the Bible. It would take I know not how long to bring out all that is here on this wonderful subject. Just one thing more. We have spoken of the prophets, but when the Lord Himself was here, you remember that He too became a prophet. John xiv. is his prophecy. He was about to leave them, and they were disappointed because they had not got the kingdom for which they were looking. I have often thought that the Jew saw nothing but the glory; he was like one in a deep valley from whence you would see magnificent mountains overhead. Whereas the Christian Church nowadays, the large majority of Christendom, are actually looking more upon the humiliation, and do not catch the sight of the hill-tops. The Gentile does not see the glory, and the Jew does not see the humiliation. These disciples were disappointed, and the Lord said unto them: "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions." You shall have a presentation as children, and then when presented you will come with Me, and you will be joint heirs in the kingdom. Do not let your heart be troubled: "I go to prepare abiding places for you" (as the Revised Version has it). You will be no more strangers or guests; no vicissitudes; no losing of dear ones. "And if I go I will come again." He is coming down personally, as He went personally up. Though we have been reminded that we differ on some points, surely we might well agree when on the eve of such a magnificent consummation. What matters about the crumbs when we are going to have the mighty loaf. Here we have a unique, a special word—something different from what we have in the prophets. We never read in the prophets of a Father's house, or a word so touching and tender as "I go to prepare a place for you, and if I go away I will come again, and receive you unto Myself."

A friend of mine came down from a sick-room, and just as he was about to leave he said to the sick one, who was in fact dying, "I am going to leave the most precious word in the Bible with you." "What is that?" she said. He quoted this word: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again." "No," she said to him with her dying lips, "that is not the most precious word; the most precious word is, 'I will receive you unto Myself.'" It is like the child returning home from school: the mother brings all her little friends to see her, so that they may enjoy her joy; but by and by one after another leaves. When they have all gone she springs to her mother's heart, and says, "Mamma, I have got you all to myself now; this is what I want in coming home." So the Lord will have you to Himself, and you will have the Lord to yourself. There will be no more thought of ever relapsing into a distant promise, or having a door between you, with Him on the other side, and saying, "Behold, I stand at the door and knock. Why don't you let me in? Why don't you live in the joy of my indwelling love?"

The subject is inexhaustible; it is endless. As I said, the whole Bible is full of it, and I would advise you to get your hearts as full of it as the Bible can fill them. You will then go about as walking testimonies in these last days, and you may live looking up, for your redemption draweth nigh. The Apostle in the same way had a unique word. He says: "I received it from the Lord." Paul says when God comes He will bring his saints with Him—that is what all the prophets said—but he added that not one of the prophets foretold how they were to come. That was a singular thing. Now, he says, the Lord himself will descend from heaven with a shout, and we who are alive and remain will be caught up to Him, and our sleeping ones will be raised from the grave, and we shall meet Him in the air. Many think He will then present us to the Father in heaven. The white horses came out of heaven, but they must have got there first. Certainly the 10,000 came out of heaven, and they must have got there first. So in 1 Thess. and John xiv., which I hold to be a little *nota bene*, a little addenda, a wonderful sparkle is put upon the whole of this theme. There might be a long interlude or a short one between the taking up and the positive coming down to this world in the Second Advent.

May God give us all in the enjoyment of these days to learn and inwardly to digest these truths. May God bless that precious Word we have heard this morning; our souls will have the benefit, and He will have the glory.

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TUESDAY EVENING.

The Second Advent: The Hope of the Church.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself" (John xiv. 2, 3). "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20). "Looking for that blessed hope" (Tit. ii. 13). "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4).

DESPITE the severe weather, the large hall was nearly full at the evening hour. Mr. J. Herbert Tritton presided. After prayer and song, he read 1 Thess. iv., and said: Our subject to-night is "The Second Advent, the Hope of the Church." It is with a feeling of the deepest solemnity, and a heart hushed before the Lord, that we approach the consideration of so great and so glorious a subject. Truly, throughout all ages the Church has looked for the coming of its Lord. We speak not now of churches, for some have forgotten it, and some have kept it alive but for a brief period of the year; but we would speak of that which composes the Church—the individual members of the body of Christ. We claim to be members of that Church. Is this blessed hope our hope? It is a testing question for every one of us. There are some happy saints of God who, if they awoke at midnight, or at cockcrow, or in the morning, the first thought which would flash into their minds with returning consciousness would be this: The Lord not yet come! Have we attained unto such a watching and waiting for Him as that—unto such a realisation of this hope of the Church as that? Many doubtless have.

Not only the hope of the Christian Church, but, as we have already reminded you, the hope of the Church of God throughout all ages. David, in one of his magnificently jewelled utterances, if I may so term it—one of his sevenfold phrases—refers to it, though this may not be the primary meaning of the words. Turn to Psalm ci., and read in the second verse a longing expression which I thoroughly believe each one of us can take upon our lips now: "O when wilt Thou come unto me?" Note the sevenfold phrase, and the centre of it—THOU. I have referred to that text in order that we may pass our eyes across the sacred page and find another sevenfold expression in Psalm civ. 34: "My meditation of Him shall be sweet." May we realise each one of us this night how sweet is that central figure of the universe, "HIM," the coming One. Many here—I trust all here—have tasted something of the sweetness of this meditation of our Lord and Master, as we have looked back to his Cross, and sat beneath its shadow with great delight, and as we have grasped his presence day by day, working in us and abiding with us. But we would to-night have the deeper and fuller knowledge of the sweetness of that meditation which dwells much on the coming of the Lord.

What should be our attitude? It is told of the North-American Indians, that when they would hear from a great distance the coming of friend or foe, they bow their ears low to the ground. Shall we not now bow low before the Lord, that we may hear his footfall, it may be at the very gate? May He, the wheels of whose chariot sometimes seem to tarry, take away from our heart anything like impatience that we are called to wait. The Lord, as has been said by that dear saint of his, old Rutherford, 250 years ago—the Lord is losing no time. He will come in the fulness of time. It is for us to wait, to work, to watch.

Mr. Varley engaged in prayer, and another hymn was sung.

THE CHURCH'S HOPE.

Rev. CLARMONT SKRINE.

The hope of the Church? These words seem to me often to have a very vague meaning attached to them. We know all the beautiful texts in reference to the subject, and bearing upon it. And yet, sometimes, we do not compare them together, place them side by side, put them in their proper order, comparing spiritual things with spiritual. So we often get a very vague idea of what the hope of the Church is. For instance when you read in Heb. xi. that "Abraham looked for a city which hath foundations, whose builder and maker is God," how seldom do we connect with that passage Revelation xxi. How seldom do we seem to see that Abraham looked for that very same city; how often we forget that in connection with that vision is not only the hope of the redeemed Church of Israel, but also the redeemed Church of the Gentiles. They seem to be one there. Then when we read the prayer of Paul in Ephesians i. 18, where he prays that they "may know what is the hope of his calling," how seldom do we connect that with Philippians iii., where the Apostle speaks of the change of this body of humiliation, that it may be fashioned in the likeness of his glorious body; yet there seems to be that connection.

We shrink sometimes from the subject from many causes. Some dread touching it because there is so much divergence of thought in regard to it. And yet why should we hesitate? Do we not remember that the Apostle himself said, "We know in part, and we prophecy in part." And may we not be content, each one of us, with a partial knowledge; may we not take up the subject prayerfully and earnestly, seek further light upon it, being content with what light we can get? There are others who fly from the subject because they think it impractical; because it takes their thoughts away from the present time, and the growth of holiness, and the present enjoyment of the Lord. What an answer you have to that objection in the First and Second Epistles to the Thessalonians. You have only to remember how the Apostle deals with the subject there. Did it make the Thessalonian Church indifferent to the cause of Christ? Did it make them neglect the subject of personal holiness? Was it not quite the reverse? How the Apostle rejoiced over them, as he heard of their work of faith and labour of love and patience of hope, and how the word of God sounded out from them, when they turned from idols to God, and to wait for his Son from heaven. How he prayed that the Lord would sanctify them wholly, and that their whole spirit, soul, and body should be preserved blameless It seemed such a very practical truth as the Apostle brought it under the notice of the Thessalonian Church. So it comes to pass that, from one cause and another, the subject is neglected and lost sight of, and that great command and blessing, which seem to stand together in Rev. i. 3, is lost: "Blessed is he that readeth and they that hear the words of this prophecy."

Those who, with me, had the privilege of standing upon the platform of the first Conferences at Barnet, something like thirty years ago, can bear witness that we never gathered together on those occasions, but, somehow, on the lips of every speaker the blessed hope of the Church evermore came up. I do thank God, and take courage, that our friends at Mildmay have been prompted and guided to bring us together to confer upon this glorious hope of the Church of the living God.

Glance with me at those First and Second Epistles to the Thessalonians; notice how in each chapter the Second Coming of our Lord Jesus is referred to. Bear in mind that the Apostle had spent at Thessalonica but six short Sabbath days; but during those few weeks, when he visited the place of heathenism, and led souls to Jesus, he was placing before them the glorious Gospel of the Second Advent of the Lord Jesus Christ. When Timothy came back to him at Corinth it was to gladden his heart with the thought that they were waiting for the Lord from heaven. That was the one great thought which filled their souls and made them such zealous converts, such diligent, earnest workers, and such faithful servants of the Lord. And what was that hope? It seemed to me very plain when our Chairman read the fourth chapter of the First Epistle, that what they expected, and what the Apostle taught them to look for, was the coming of our Lord in person for his Church, receiving his people in the air, and taking them to be with Him; and that at any moment. Do you not think the Apostle wrote advisedly and under the teaching of the Holy Ghost when he said: "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air"? I have never forgotten what our brother Rainsford said once, when speaking on that subject. He said the definite article should be left out of the verse, and it should read "caught up"—not "in *the* clouds," but "in clouds." It carried to my mind the blessed thought that if the Lord came this night, a cloud would rise from the Conference Hall at Mildmay, and a cloud from every town and village in our land; with the shout of the archangel and the trump of God, we should pass up to meet the Lord in the air.

Was it not a fact that so strongly was this truth impressed upon the mind of the Thessalonians that they grieved and mourned for the dead; that, as they followed a dear saint to the grave and laid the body there in the hope of a glorious resurrection, they shed tears because they felt that that one had lost the prospect of meeting the Lord in the air—that there was some loss to the one who had been taken away before the personal coming of the Lord? And when the Apostle corrects the mistake, how does he do it? Not by telling them that they had misunderstood him in reference to the immediate, sudden removal of the Church during the lifetime of the saints; but he said, "the dead in Christ shall rise first." Those for whom you mourn will have left the grave before you are taken; they will be carried up from the grave before you are transformed into the likeness and glory of the Lord Jesus Christ. I maintain, and I think you will follow me, that with the Apostle himself and with the Church at Thessalonica there was the hope of removal for the Church during the lifetime of the saints.

I know we may look, and should look, for tribulation; that whatever signs there may be of the Lord's coming, we are called upon to watch them and take account of them. We are not to be led away from the thought that Romanism is a vital principle, and has to be grappled with prayerfully and diligently; that infidelity is on the increase, and there is to be a continual resistance on the part of the Church to the evil that is coming on. We need to take the word of prophecy, as the Apostle Peter tells us in the first chapter of his Second Epistle, as "a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." We are to look upon the light which shineth in a dark place, and throw this light a little before us; as we follow on in that light all seems more or less obscure and dark. We know there is trouble; we see the oncoming of tribulation; but none of these things, I apprehend, are intended to come in the way of the hope of the Church's translation, or to rise up before us as a series of events for which we are to look before we can expect the Lord to come. I take literally the Divine command in the last prayer He ever taught his Church, occurring as it does at the close of the revealed Word: "Come, Lord Jesus, come quickly."

Now the Thessalonians were under persecution, and they looked also for the oncoming evil which yet looms in the distance before us. They were taught about Antichrist; they were taught about the lawless one who was to arise, whom the Lord should consume with the breath of his mouth, and destroy with the brightness of his coming. Nay, they were told that the mystery of iniquity was already working; and we know how that mystery of iniquity has wrought—how for some twelve or thirteen centuries our brethren who have looked so much and so carefully into the historical aspect of the prophetic word have seen the rise and progress of Popery. I follow them in it; I think I see it too. I see twelve centuries of papal darkness, and then I seem to see Rome, shorn of her earthly power, yet vital in her heart and lasting in her evil. Then I seem to see something worse, darker and more dreadful still, just that which the Thessalonians saw when they were told to look for one whose working was after the working of Satan in signs and wonders. But what was the Apostle's way of dealing with them? As they looked at that dark and gloomy picture in the distance, what did he tell them? As they feared because the day of the Lord was to be so terrible, what was his consolation? He told them that there was another event which was to antedate that great apostasy, which was to antedate that manifestation of the man of sin; that was their gathering together unto Him.

Now let us glance for a moment at the Book of the Apocalypse—the Revelation of the Lord Jesus Christ. I will not touch on points about which we may differ; I will just ask you to connect together the first and the nineteenth chapters. From chapter four to nineteen we have a series of threefold visions, bringing under our notice the different events which are to usher in the manifestation of the glory of Christ. Passing over all these, and connecting the first and the nineteenth chapters, what do I see? At the outset the Lord tells us that when He comes down to the earth "every eye shall see Him; they also that pierced Him; and all the nations of the earth shall wail because of Him." I pass on to the nineteenth chapter, and there He is fulfilling the very purpose, carrying out the very object that He has in 2 Thess. i., consuming with the breath of his mouth and destroying with the brightness of his coming the lawless one; seizing upon the beast and the false prophet, and casting them into the lake of fire. Where do I see the Church? I turn to 2 Thess. i., and I hear the Apostle comforting the saints with this prospect: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints, and to be admired in all them that believe." Are not the saints and believers at that moment just with the Lord forming a part of the glory which comes down to the earth when He shall destroy with the brightness of his coming those who are opposed to Him in his kingdom? Yes, surely.

There is a difficulty that some have felt in looking at this prospect of the Church of Christ as being removed before the great and final tribulation comes to its height, and it is found in Matt. xxiv. 31, where we read of the gathering together from the four corners of the earth of the Lord's elect. I see in that passage that this event followed the manifestation of Christ after the great tribulation. It comes in connection with these words, "Immediately after the tribulation of those days shall the sun be darkened," and so on, "and then shall appear the sign of the Son of Man." The argument is that because the gathering of the elect from the four corners of the earth is stated as following the manifestation of Christ, therefore we shall be found down in the midst of the tribulation and mingled with the ungodly in the day when Christ shows Himself from heaven. I would simply suggest for your careful and prayerful study this thought: that "the elect" in that passage seems to me to be the elect of Israel, the elect of that people who are to be the earthly people, who are to be brought to the Holy Land. I connect that with Psalm l., which has been alluded to to-day, where my own mind has been changed in reference to the verse, "Gather my saints together unto Me; those that have made a covenant with Me by sacrifice." That may also be a call to Israel, and not a call to the Church. We will, however, let that matter stand; here I think we can all come together: that the hope of the Church is, whether out of the tribulation or before the tribulation, whether in the midst of the tribulation or otherwise—that which is put before the mind of the Church of God is the immediate, the sudden, the unexpected removal of the saints to meet the Lord, not on the earth, but in the air.

Will you notice how different this hope is from the hope that we have in a happy dying state? for many are contented with the hope that they shall die a happy death; that to be absent from the body will always be to be present with the Lord. But do you not see the distinction between the two? If I die, the Lord comes to me in spirit, as He said in John xiv: "I will come to you, and make my abode with you." He visits your soul in the dying hour, He cheers you with his presence, and then He sends his messenger to release your bright spirit, and carry that spirit into his presence while your body sleeps, in hope of a future resurrection. But if He comes in my lifetime, then I go to Him; then He comes for me Himself, and meets me on the way; then it is not my soul released, but my body transformed, and I meet the Lord in a glorified body like Himself. Do not you see the distinction that is so important to us?

Look at the Church in its present condition, and what is it? How separated, how divided, how mingled with that which is evil; how many there are out of fellowship with one another, and sometimes it may be out of fellowship with the Lord. But when He comes again, and when the Church is gathered around his glorious person, all the members are one, and the Lord is manifested to them all. Then we see Him as He is, and we are like Him. Is not that a much more blessed condition than the condition of the Church now? Do not you pray for his coming because you realise that this is the only remedy for all our divisions, and all that is distracting and disturbing in the communion of the Church of God? While the Lord is absent I am a part of the creation which is groaning and travailing in pain. Even those of us who "have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." But when the manifestation of the Church takes place, then the creature itself shall be delivered from the bondage of corruption. Is not that a glorious prospect, that all the groaning creation waits for that manifestation, the hope of the Church, and that your manifestation and mine, with the Master in the glory, will be followed with such blessed results for the whole creation of God?

Then do not let us forget this last thought in connection with the hope of the Church—*the distribution of rewards.* 2 Cor. v. bears upon this. The *Bema*, or throne of judgment, there spoken of, is that to which you and I are looking as the only judgment-seat with which we have to do. Our sins have been judged, but our works have not been regarded; and it is a wonderful thought that after the Lord has converted your soul He gives you the desire and the power to work for Him. After He has wrought all these works by you, He is then going, in a wondrous way, to reward you for what you have done. Then there is *governmental power*, on which I cannot now dwell, but that is also the hope of the Church. The Church will reign with Him, and we shall be kings and priests with the Lord. What comfort this gives to us as we look at the condition of the world at this moment. As we see all the powers of the earth shaken to their very foundation, thrones tottering, sedition rife, infidelity on the increase, and moral and social evil abounding to such an extent that it has never before reached the point it has now, except, perhaps, in the days of Sodom—what a comfort it is for us to be able to expect the Master at any moment, that He may reign and gather up all power for Himself.

It is also my comfort as I look upon the mission field. But for this truth, which the Lord I believe has led my mind into for now thirty years or more, I should take a very discouraging view of missionary labour. Thankful as I am for all such labour, I see such masses of heathenism that I dare not contemplate the covering of the earth with glory as the result of mere mission labour. But of this I am quite sure, that when the Lord comes there will be such an outpouring of the gracious Spirit, such a wondrous baptism of the Holy Ghost, that a nation shall be born in a day. Instead of individual missionaries, the nation of Israel shall be a missionary nation, carrying the light of the Gospel to the ends of the earth.

"SAFE, HAPPY, THANKFUL, WAITING."

Rev. CANON FAUSSET.

Man is the creature of hope. It is as natural to man to hope as it is to dream:—

Hope springs eternal in the human breast,
Man never is but always to be blest.

It is a profound remark of Pascal's that, "Man's true discontent shows man's inherent royalty." None but a dethroned king sighs because he is not in possession of a throne. The Holy Scripture and the Lord Jesus Christ meet this want. This deep-seated inherent feeling of man's is a void which God alone can fill. The Holy Scripture tells us of a Saviour now, and one who is about to come again the second time, without sin unto a perfected salvation. Grace is glory in the bud; glory is grace fully developed.

Most of you know that book which has been blessed to many souls—only lately I heard of one whose conversion was due to it—"Grace and Truth," by the late Dr. Mackay, of Hull. The first time I met him was when, on this platform, he made the remark that when first the truth of the second coming of the Lord Jesus, and the glory that is to be revealed in connection with his pre-millennial advent, dawned on his soul, it was like a second conversion. There is one on this platform whom I heard at York, who said that as faith is the substantiation of things not seen, so we find hope to be the patient waiting of the soul for that which God has promised. Our part is this, to be instant in prayer for God's Holy Spirit to lead us to the promise, that we may lay fast hold of it as the anchor of the soul sure and steadfast, that enters within the veil whither our great High Priest and forerunner has already entered. A lady who was brought to find peace to her soul through faith in the Lord Jesus Christ, summed up in four words, which she wrote on a post-card to a friend, her new-born experience. She wrote, "Safe, happy, thankful, waiting." This is an admirable summary of what ought to be the experience of each one of us. Safe in Christ, as sure as the word and the oath of Him who cannot lie can make us sure, if we have ventured on the promise of God. As the necessary result of safety—happiness and thankfulness; and then, as in the case of the Thessalonian Church, we turn from idols to serve the living God, and to wait for his Son Jesus Christ, whom He hath raised from the dead, and who hath delivered us from the wrath to come.

[Canon Fausset at some length expounded the thought that all that is recorded of Christ—*i.e.*, his crucifixion, resurrection, sonship, &c.—is true of the believer. We are crucified with Christ; in Him we are raised to a new life, and are seated in heavenly places; in Him we attain to the dignity and privileges of sons. Even now we are the sons of God, but our full manifestation is yet to come. This is our hope, that, when He comes, grace will develop into glory. The Canon proceeded:] There is a generation, and there is a degeneration. Allusion has been made to the tendency to degenerate. Already there are signs, as has been observed, of the growing apostasy from light that has come into the world, but which men have rejected. That is one gloomy sign of the apostasy, but it is also a token of the coming of Jesus; for when the sky is gloomiest, then will come the burst of the dawn of day; by and by the Sun of Righteousness will shine out in his full glory. In Rev. xvi. we read of three frog-like unclean spirits coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. What was the first lie of the dragon Satan? "Ye shall not die." He contradicted the word of God. Already this characteristic of the age is manifesting itself in the dislike to hear anything about hell or eternal punishment, and in a disbelief of the great verities and fundamental truths of God's eternal Word. Heaven and earth shall pass away, but God's Word shall not pass away. Then, what is the evil spirit coming out of the mouth of the beast? All prophecy points to an impatience of authority, of independence of law, of autonomy, self-rule, self-will, independence of God. Surely this is the characteristic of the day—the evil spirit that comes out of the mouth of the lawless one. Lawlessness was in mystery during mediæval times. It is instructive to compare 1 Tim. iv. with 2 Tim. iii. In the former chapter we read, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Was not thisthe characteristic of the mediæval Church—Babylon, the apostate woman? But when you go on to the third chapter of the Second Epistle, the phraseology is changed. The word "times" appears as "days," and the word "latter" is changed into "last." "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves." Selfishness is the root of the lawlessness of the day—self-indulgence, luxury that is reckless of the rights of other men, and that seeks its own gratification, cost what it may. Then what have we for the frog-like demon out of the mouth of the false prophet? If any desire to read a work which will unfold this I would refer them to Mr. G. H. Pember's "Earth's Earliest Ages,"* where they will be instructed as to the beginnings of those miracles, those demoniacal miracles which were to be characteristic of the last ages. The Master said that Satan would perform lying wonders that would deceive, if possible, the very elect. Paul said much the same. Just as the world is becoming impatient with the rule of the Church, and is throwing off allegiance to the Church, a new spiritual power is arising that is to supersede the Church. No longer will evil be a mystery; there shall be an apocalypse of it. Blessed be God, it is for a short time, but we have to be very careful, indeed, that we have nothing to do with treading on forbidden ground. I have had correspondence with several people in London, strangers to me, and I could tell you of how this matter has been tampered with by persons who would shrink from anything like going on that forbidden ground which cost Saul his throne. He lost his throne, not merely because of his disobedience, but because he was guilty of necromancy. And what is it but necromancy, or familiarity with evil spirits, that is forbidden by God in the Pentateuch?

Blessed be God, our citizenship is in heaven, whence also we look for the coming of the Lord Jesus Christ as the Saviour. I believe that is the true translation. Has He not already come once as the Saviour? Yes, but the salvation is not complete. It has been bought in title: all the debt has been paid, and we have salvation in one sense. In another sense we are waiting for the full manifestation, when He shall transform our vile body—no, I will not say that—but our body of humiliation. Archdeacon Whately was lying upon his deathbed, and somebody quoted this text, "He shall change our vile bodies." "No," he said, "not vile; nothing is vile that God hath made; it is a body of humiliation." It is most humiliating to think how little suffices to lay low those whom we have loved. Surely we must feel that we are now in a body of humiliation, but, blessed be God, we are looking for a body of glory. We are looking for the blessed city the inhabitants whereof shall not say, "I am sick." We have good reason to be looking for the Lord's coming. Death is carrying away our loved ones, but when Jesus comes death will do so no more; death shall be swallowed up in victory. This corruptible shall put on incorruption, and this mortal shall put on immorality. Even now many dying believers have been able to gain a glorious victory over death and its power; the sting has been taken from it. A dear young woman whom I visited last year on her deathbed, was asked, "Are you resting in Jesus?" She replied in a most expressive phrase, "I put my little hand in his mighty hand, to lead me where He will. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil.'" When Jesus comes there will be no valley of the shadow of death; there will be perpetual sunshine. Then, as to knowledge. How vastly our power will be increased. We complain because our brother does not see eye to eye with us in these subjects; but it gives exercise and scope to our patience. After all, as good John Bennett said, "God has washed our hearts in the blood of Jesus, and He will wash our brains in the world to come." "Now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known" (1 Cor. xiii. 12).

Then shall we see, and hear, and know
What mortals cannot learn below;
Then shall our powers find sweet employ
In Christ's eternal world of joy.

WEDNESDAY MORNING, MARCH 3.

The Signs of the Times.

"Can ye not discern the signs of the times?" . . . (Matt. xvi. 3). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. iv. 1). "This know also, that in the last days perilous times shall come" (2 Tim. iii. 1). "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. xvi. 12). Luke xxi. 24, 28—31.

THE EARL CAVAN again presided. After silent prayer, fervent supplication was offered by Rev. D. B. Hankin. The hymn, "Praise God, ye seraphs bright," was sung, and 2 Peter iii. was read.

The CHAIRMAN: There are many shades of thought in reference to the coming of the Lord; what is to precede his coming, and what is not. I hope we shall all exercise mutual forbearance not only in our words, but also in our minds, seeking the teaching of the Holy Spirit. There may be a difference to-day in the views set before us; but let us remember, that though we may differ from each other we are all brethren. In the spirit of brotherly love, as members of the same blessed family, may the Lord stir us all up to be humble and subdued, to be sitting at the feet of each other to learn what the Spirit of God may acquaint us with, so that these gatherings may not only be refreshing, but that they may be stirring-up times. The subject this morning is, "Signs of the Times." We find our blessed Lord in two places uses this expression, "Can ye not discern the signs of the times?" I feel thankful that we have these gatherings, and that these subjects are put down for special discussion. One feels confident that things are working up to the closing of the present dispensation. We want to realise more our union with our risen, our ascended, and our returning Lord, so that we may be fitted for his glorious appearing. I think that one of the signs of his coming may be seen in the indifference manifested to Divine things amongst the people generally. I have spoken to some myself, and they have said: "We know Christ will come, but it won't be just yet: we hope not." They are living for the world, and their thoughts are in the world. We have it in the Scripture we have been reading: "In the last days scoffers will come, walking after their own lusts, and saying, Where is the promise of his coming?" Then there is the infidelity which is increasing, and Popery with all its ramifications. Let us beware of these seducing spirits, which are drawing the people away from the truth as it is in Jesus.

THE APPROACHING END OF THE AGE.

MR. H. GRATTAN GUINNESS.

It is blessed to remember and realise that we are all of one heart this day to make David King. Whatever the shades of difference between us as regards minor and secondary points, we are one in the grand and central elements, one in the grand hope, and one in the faith of Jesus Christ our Lord. I think we are learning, too, as we are getting on, more of the imperfection of our brightest and best thoughts and comprehensions of these Divine mysteries—learning the meaning of that sentence, "Now we know in part and prophesy in part." But when that which is perfect is found, that which is partial still remains. Holy Scripture itself is only a partial revelation, since an inspired Apostle said, "We prophesy in part," and spoke of that which is perfect as still to come. I think I am right also in believing that we are all desirous to make progress in the knowledge of the truth.

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* *Hodder & Stoughton.*

We are met this morning to consider the subject of the signs of our times. Too often remarks are made on this subject which betray a want of intelligent comprehension of the nature of the signs that are, according to the Scripture, to indicate the end of the age. A careless reading of our Lord's prophetic discourse on the Mount of Olives seems to be the cause of much of this misapprehension. His prediction of wars and rumours of wars, famines, pestilences, and earthquakes is quoted as if these and similar things were to be signs of the end of the age. A little accurate attention to the order of his statement would show that, so far from this being the case, these are simply mentioned as the common and characteristic events of the interval prior to his coming. Wars, calamities, persecutions, apostasy, martyrdom, treachery, abounding iniquity, gospel preaching, the fall of Jerusalem, the great tribulation of Israel, which has, as we know, extended over 1800 years—all these things are to fill the interval, and not to be signs of the immediate proximity of the Second Advent. How could things of common occurrence be in themselves signs of any uncommon and unique crisis? What commoner thing all through the ages than wars and rumours of wars, famines, pestilences, and earthquakes? These as marking the course of the age can never indicate its close.

What, then, are the signs we should expect? Many who perceive the folly of looking at every natural calamity as a sign, go to an opposite extreme, and expect wonderful and unprecedented, supernatural and impossible signs; basing their expectations on the literal interpretation of the symbolic hieroglyphs of the Apocalypse. Such signs would be grotesque in character, and it would be insulting to human intelligence to assert that they are to be expected. There is one all-sufficient answer to this childish conception of the signs of the last days: our Lord and the Apostles alike furnish the reply. Our Lord says, "As it was in the days of Noah, so it shall be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until that Noah entered into the Ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat and drink, bought and sold, planted and builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and it destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." The Apostle confirms this: "For yourselves know perfectly that the day of the Lord draweth near as a thief in the night. For when men shall say, Peace and safety, then sudden destruction shall come upon them, as travail upon a woman with child; and they shall not escape."

If any such signs as are imagined by some were to precede the Advent, a state of society as predicted here could not exist. If mysteries unheard of, supernatural, preternatural events were to transpire, would they not be telegraphed the same day all over the world, and create such a sense of alarm that buying and selling, planting and building, marrying and giving in marriage would all be arrested together; peace and safety would be far from anyone's lips and thoughts. And if any one of the Apocalyptic prophecies is to be fulfilled, all must be. Conceive a succession of such prophecies, and the world in security, if you can. No, there was nothing specially to alarm the antediluvians before Noah went into the Ark, or to alarm the men of Sodom before the fire fell upon them from heaven. As it was in the days of Noah and of Lot, so it will be in these days. No single sign shall attract the world's attention; none of the wicked shall understand the true state of affairs: only the wise and those enlightened by the word of prophecy.

It will be objected that if the signs of the times which we are expected to recognise are neither ordinary natural events nor extraordinary unnatural ones, what are they? Scripture abundantly answers this inquiry. When theories and widely differing events occur in combination, the inquiry is answered that they are special but perfectly natural events, occurring in a predicted order and at a predicted time. They are not sudden, startling, newly-produced phenomena, but definite stages in long progressive movements, whose history was written twenty-five centuries ago.

I should like to give a list of what I believe to be the chief of these signs, and I desire rather to speak suggestively than exhaustively. We have six separate and distinct sets of signs, each sufficient of itself to indicate that we are on the verge of the establishment on earth of the eternal kingdom of the Son of God, that blessed reign of righteousness and peace of which the millennial Sabbath is only the portal and the introduction. We have, first, political signs; second, ecclesiastical signs; thirdly, Jewish signs; fourthly, Mahomedan signs; fifthly, general social signs; and sixthly, chronological signs.

As to *political* signs, let me make a few suggestions. I met, when coming here this morning, a gentleman who has long been a Christian and student of God's Word, and a worker in the service, but who said that he had bestowed but little attention on the study of prophecy. He was here as a learner more than anything else; and there may be many such here. For such let me indicate the time we have reached in the world's history. We have now reached that period when a study of Dan. ii., especially in comparison with Dan. vii., and also with the history of the last twenty-five centuries, will be peculiarly profitable. Let me suggest that the Book of Daniel is an introduction to the Apocalypse. They are two parts of one book; they treat one subject, using the same symbols, the same hieroglyphs, dealing with the same great course of events. These two books contain a series of visions, and in them the same ground is traversed again and again.

Of all the visions contained in Daniel and John, the first is the simplest and the most comprehensive. It starts from the time of Daniel, reaches right on to eternity, and embraces the whole course of the times of the Gentiles. It is a well-known image—a fourfold image representing the course of the four great empires, those of Babylon, Persia, Greece, and Rome. There we have the great inspired chart of Gentile history; and the use of the word "chart" reminds me of a simple illustration. It is a question of the signs of our times—the position now reached in the history of the Christian Church, and in the history of the world. Suppose you were to traverse the ocean: you have been travelling for six weeks; you have passed a certain point on your journey, but you are still right away from land. One day you hear a rumour that the ship is approaching her destination. You go to the captain, and he says, "We shall sight land at three o'clock this afternoon." You say, "Well, how do you know?" He only knows his chart. He takes it out and says, "There is the port, and there is our position." Still you ask, "How you know?" and he says, "Do you see this line traced across the ocean? That is the line of our course, that is the line we follow; here is the position that we have reached; we should sight land at three o'clock this afternoon." You want some evidence; you want to reassure yourself; you want to strengthen your expectations, and you ask him for further light. He says, "Well, the voyage runs over such and such a course, so many miles. The ship follows such a track; there it is, marked down on the chart. On the way we passed certain points, certain headlands. You remember we touched at Aden, and at Ceylon, and since leaving Ceylon we have run in such a direction. Now the distance from Ceylon, where we last touched, is so-and-so, and the distance between that and the port for which we are making is so-and-so; we have just gone that distance within twenty miles. At three o'clock this afternoon we shall make land;" and as he predicts so it comes to pass.

Now, God has been pleased in this Book to give us a chart of history: not merely past history but future history—anticipating history in prophecy. He has unfolded to us the future, and given us no uncertain or dim light upon this subject, but broad and clear light. A most important part of that light is prophecy with reference to the political world, and the history of the great Gentile powers. What a marvellous thing it is, when one really considers it, that twenty-five centuries ago, when the time of the Gentiles began, when the Jewish subjection to the Gentile power commenced, when God put down Israel on account of her sins, and set up the Gentile power, that the course of Gentile power was clearly foreseen and distinctly foretold, and laid down, and marked out, and written in God's Holy Word. It was written and rewritten—visions and clearer descriptions and multiplied predictions—and the whole thing lay bare and unfolded.

I can only add on this point of political signs that there they are—there is the predicted course. The Babylonish Empire was to rise, to reach a certain height, run a certain course, and be overthrown by the Persian Empire. The Persian Empire was to be overthrown, and to be succeeded by the Grecian; and again by the Roman Empire, which was to be first united and then divided. Comparing these Old Testament predictions with those of the New, and with history, what do we perceive? That history has run on these lines, that these events have been fulfilled, and therefore do not remain to be fulfilled. Babylon rose and perished, so did Persia, so did Greece, so did Rome Pagan and Rome Papal. All this has been accomplished, and here we are at the close of the predicted course of these four empires. We are, therefore, close to the manifestation, the unveiling, the shining forth, the glorious establishment of the Kingdom of God which shall never pass away.

A word as regards the *ecclesiastical* signs. The course of Gentile history is one thing; the history of the Christian Church is another. A great deal was foretold with regard to it. That Church was to grow according to prophecy. Beginning with very small things, it was to reach a wonderful extension. The Gospel was to spread. The Church was to become a great tree; the birds of the air were to come and build in the branches. Then a wonderful change was, according to the prophecy and the predictions of our Lord, and the still clearer predictions of St. Paul, to take place. Our Lord foretold the apostasy in the Church. Paul more clearly, again and again, in epistle after epistle, spoke also of the apostasy; and John foretells it with still greater detail.

Observe the bearing of this on the question of the signs of our times. Is the Church in her infancy, or has she long ago reached maturity and passed it? Have the birds of the air come and built in the branches? Especially, has the Church been in a condition of apostasy, and has there occurred in her history a great falling away from the faith, an apostasy that was foretold? I want any of those who may differ from me to bear with me if I should say anything here that does not exactly square with their ideas. It is just possible that we have not learned everything, and that there is more for us to understand upon this question. I suggest now to all of you, in holy boldness, as a brother to brethren, not keeping back anything that I believe to be profitable—I suggest that these words of Paul, in Thessalonians, "That day shall not come except there come a falling away first, an apostasy," is a most important sentence in connection with the ecclesiastical signs of our times.

You see, the subject there is ecclesiastical. It is what should take place, not in the Gentile world, but in the Christian Church. Paul was writing about the coming of the Lord, and with reference to our gathering together to meet Him. If that is not the coming of Christ for his people I do not know what is. At any rate, simple as some would make it, there must be some manifestation of the Church after it has been gathered to Christ, and after our gathering together to Him, and that sentence will remain. You may evade its force, or you may ignore its presence, but there it is; it is far better to deal honestly with the Word of God, and we are all disposed to deal honestly with it. It would be an aspersion to believe the contrary. But it is far better for us to deal critically and judicially with such sentences than to slur them over or to ignore them.

It is a question, then, of our gathering together to Him; and Paul, in speaking of this, says that it shall not come except there be a falling away first. I accept that as much as I accept any other statement made by inspiration. I am therefore forced into this position: If that predicted falling away in the Christian Church has taken place, then it does not interpose itself between us and the realisation of our blessed hope. It lies not in the future, but in the past. When you compare this remarkable prediction of the falling away that was to take place in the Christian Church, and the apostasy of the latter days—it is the same expression in Timothy as in Thessalonians—surely there is no evading the conclusion that they relate to the same thing. Now the apostasy in Timothy is described as the giving heed to seducing spirits, doctrines of devils, forbidding to marry, and abstaining from meats. Do you not recognise the thing as accomplished?

Want of time prevents even a general sketch of the signs of our times, signs really indicative of the nearness of the end; but I cannot help adding just this one thought by way of suggestion, that there is added to this declaration of the apostasy that the day shall not come except there be a falling away. There is added that very solemn declaration which the Reformers (to go back no further) recognised as fulfilled—the manifestation of the Man of Sin. I do rejoice this day that I can solemnly and sincerely, before Him who searches my heart, thankfully take this position. I have now studied history for thirty years, and I rejoice that, as I study history in the light of prophecy, and prophecy in the light of history, I can look back upon the fulfilment of this prediction, upon the occurrence of this apostasy, upon the manifestation of the expected and predicted Man of Sin, recognised by the Reformers as the ground of separation from the Church of Rome. The Church of Rome calls it "schism," but you call it Protestantism. You recognise the right to protest against these errors, and to separate from that system as not primitive Christianity, but apostate Christianity. Let us search and see. Do not let us imagine that we have reached the termination of progress in the comprehension of these great themes; but let us seek to advance, by a diligent study of God's Word and contemporaneous events and past history, in the understanding of these things.

I can only briefly refer to the remaining points. There are the *Mahomedan* signs. Mahomedanism is a tremendous fact and factor in the world's history, and especially in the history of Palestine, the Jewish race, and the Christian Church. In one word, it has proved to be a woe, a tremendous woe, upon the apostate Eastern Church. Of course it has been a woe upon Palestine and the Jewish people. It is remarkable how the Jews have been oppressed by the Papacy in the West and Mahomedanism in the East. Thousands of them were burned by the Popes; and in the East, Mahomedanism, which fearfully oppressed the Christian Church, oppressed also the Jewish people. It has trodden down Jerusalem, and erected the Mosque of Omar, which still occupies the site of the Temple. But, though there now, it will not, perhaps, be there very much longer. How long has that wonderful power been in existence which dominates 150,000,000 of mankind?—twelve or thirteen centuries. Our Lord foretold the fate of Jerusalem: "till the time of the Gentiles be fulfilled." And that is the power that has trodden down Jerusalem during the longest part of the interval since He spoke those words. When you contrast the present position of that power with its past; when you think of what it was in the palmy days of its pomp and its pride; when you think of what it was when it was dreaded, when men trembled at it; and when you compare it with its present position, how tremendous the contrast! Read the history of the 800 years of Turkish power, which has shed such a deluge of blood, and proved such a resistless, remorseless destroyer. Look at its present decrepitude, its ruined condition, its armies overthrown, and its treasury exhausted. It lies in helplessness, sick and perishing. Draw the inference as regards the end of the age, especially as we know that no great power of a similar character is to succeed it in the possession of Palestine, and in the treading down of the sacred city of Jerusalem.

The *Jewish* signs. There is a calendar—you can see it in the British Museum—"Lindow's Jewish Calendar." Glance over the statements as to the sufferings that the Jews have passed through for twenty-five centuries, but especially for the past eighteen centuries. Read their own statements, that when Zedekiah fell, in the year 587 B.C., the throne of Judah was cast down, and they themselves were carried into captivity, and they have ever since been subject to the Gentile. What has followed? The oppressions under the Babylonish captivity, their sufferings under the Greeks, their multiplied and terrific sufferings under the Romans—Titus, Vespasian and Hadrian, who finished and completed this dreadful work of destruction. Read about their deeper sufferings, their darker woes under so-called Christian hands; for, much as they have suffered from the Pagans, they have suffered infinitely more from the Christians; they have suffered longer, more multiplied, and more varied persecutions, confiscations, torments. The Romans crucified them, the Christians burned them, and they have been relentlessly pursued from land to land.

Compare their present state with their past: every yoke broken, every fetter snapped—liberty, freedom, equality, respectability, wealth, power, position, influence, members of governments, leaders in various high positions, teachers in universities, and amassing enormous wealth. What is the conclusion we are compelled to come to, but that we have reached a great period in Jewish history. Palestine is being lifted up, on the one hand; on the other hand, it seems as though Zion, long disconsolate, had shaken herself from the dust of ages, and was shaking the yoke from her, for the time of her deliverance and emancipation has come.

I cannot touch the *general* signs; but look at the present condition of the world, look at the progress of knowledge, the universality of science, the spread of civilisation, rapid locomotion everywhere, the fulfilment of the prediction that "many shall run to and fro, and knowledge shall be increased." Look at the increase and spread of infidelity in the Christian Church; look at the judgments that have been executed in recent years upon the Papal power; the French Revolution, and what followed it. All these things concur to demonstrate the position we have now reached.

As regards the *chronological* signs, that is an immense subject in itself. Scripture contains an immense mass of chronological prophecy. Take a period of 5000 years, including the millennial age, from the days of Abraham to the days in which we live, and on to the end of the coming millennial age, whose dawn we can so clearly see and whose verge we have reached. You will find on comparing it with Scripture that there is chronological prophecy with reference not only to the larger part of that period, but nearly the whole. There is not much of it that is not covered with chronological prediction, a vast mass of chronological prophecy.

What is our position to-day as regards all these prophecies? They are nearly all fulfilled. The millennial age lies in the near future. All the rest has long gone by. If you take the trouble to examine, you will see that after the great period of twenty-five centuries there is "the Kingdom." I believe we are standing this day anti-typically where Moses stood, when his feet were planted upon Nebo's height, when the wilderness was behind him, and the land of promise was before him. The forty years of the Church's wanderings are well nigh over. We can trace, as it were, all the stages of our own wilderness experience in the past; we can look back and say, "She has come through all this." As it was foretold, so it has been fulfilled. Now, with the wilderness behind us and with Canaan before us, we can bless God, and we do bless Him, for the faithfulness with which He has preserved his people, and brought them thus far, and which is to lead them into the land of which He has spoken. Yet a little while, and the sun that is just below the horizon, brightening the east with its increasing light, its tender light; yet a little while, and that sunshine shall rise, and the Sun of Righteousness with healing in its beams will irradiate the world. Jesus shall come, and fill all hearts with his presence.

It is for us, under these circumstances, and in these days of study, amidst all the fluctuations of opinion, and the changes and transformations, and uncertainties and denials, and infidelities and apostasies, to stand firm, to be rooted, to be unmoveable, and then to be always abounding in the work of the Lord. There is an enormous amount to do, and all the more need for busyness, diligence, and laboriousness, because of the shortness of the time. Think of the souls that need to be snatched from ruin. Think of the work that wants to be done, and strive to do it. Then think of the trimming of the lamp. Pull up the wick. Add fresh oil. Gird your loins more tightly. Be ready with staff in hand, so that you may say right soon, "Lord, I have finished the work that Thou gavest me to do;" so that you may, from the depth of your heart, echo that final sentence of Scripture with profoundest meaning, "Come, Lord Jesus; come quickly."

PRESENT DAY SIGNS.

Dr. H. SINCLAIR PATERSON.

I stand on this platform to-day with a singular feeling of diffidence. I am a learner—not a teacher in prophetic truth. When my friend, Mr. Denham Smith, spoke yesterday of fifty years' study of the subject, and I remembered then, as I remember now, that only five years ago I was utterly ignorant of the subject, I felt in sympathy with Paul's words as I never felt before—"As one born out of due time." Nevertheless, the lateness in life which brought me to the study of Scripture left me free from prejudice. I knew, as every theologian does, that there have been different interpretations of prophetic truth. I knew the views of the Preterists, the Futurists, and the Historians, and I was not prejudiced in favour of any of them. I need hardly say I soon discovered that the Preterists had nothing to say, and quickly that the Historians had a great deal to say, for themselves. I do sympathise very strongly with the great men of the seventeenth century who said that the Pope was the Man of Sin. I have subscribed with my own hand to a creed in which he is called Antichrist, and he was the only Antichrist up to that date. There were many, but he was the chief one, the one in whom all previous ones had been realised, the one who had persecuted the Church of God, and who had led a very great apostasy from the faith. I cannot forget the testimony raised at that time against the system of error which had overspread the whole of Christendom, so that, to the end of my days, I must have sympathy with the historical interpretations.

But they do not go far enough. I listened to Mr. Guinness, and if I comprehended his argument, and it was a telling one, in regard to that passage from Thessalonians, it amounted to this: These people who were waiting for the coming of the Lord could never have expected it until the apostasy had been fulfilled; that is, until 600 years or later; but now you can expect it at any moment, since the apostasy has come. Why, the early Christians were expecting it every day, long before the apostasy. They were expecting it in the Apostle Paul's time, and right on all these 600 years—expecting that it might come at any time, not being able to tell the day or the hour. There was a greater apostasy than even the popish apostasy when the whole of Christendom became apostate, and Athanasius stood alone against it. We cannot write it off in that way by talking about errors and heresies in the Church, and recognising them as apostasies. The apostasy is to be an apostasy from the faith, a denial of the existence of God, a setting up a man as God upon the earth, and claiming worship for the human that is due only to the Divine. I shall recognise this when the Antichrist assumes to be God, and sets himself up for worship, which the Pope never did. He claims Divine honour as Christ's vicar and representative, but he has never claimed to be God. That claim has yet to be made.

I was interested in listening to the founding of all this prophetic truth on the second and seventh chapters of Daniel. I found it on the second and seventh of Daniel no less, but I stand here and read about the gold, the silver, the brass, the iron, and the clay, and I missed that from Mr. Guinness's statement. I think as wonderful as the foretelling of the coming of the different empires in succession, is the manifestation of the human sovereignty on earth in these different forms: in the gold form, when Nebuchadnezzar was autocrat; whom he willed he put to death, and whom he would he kept alive. Then next you have the silver, in the case of the Persian Empire, where there was aristocracy of birth. In brass you have the aristocracy of talent, and particularly of the military talent. In the iron you have the Roman Empire with all its tremendous power. Now we have come to the mixture of the iron and the clay—the infidel democracy. I have not a word to say against Republicanism or Liberalism, but we have coming in the near future a democracy of an infidel kind, and the people claiming to set their will up, not against the nobles or the king, but against the Lord. *Vox populi vox Dei*—that is the motto of the present day; when people say they have a right to take other people's property if the majority should say they can claim it, and no one hinders. You will find the saviour of society to be the Antichrist, coming forward to deliver men from this trouble, and holding the reins of government with a firm hand.

There are other signs of the times. I was greatly interested in the letter written by our esteemed and venerable friend, Dr. Bonar, read yesterday. As I heard it, I said, "That is my text: I cannot ask a better." There are one or two sentences in it which I wish to emphasise. (The speaker here read the greater part of the letter as given on a preceding page.) Mark those last words (said Dr. Paterson), "making all human rule impossible." Government is of God. It is a Divine ordinance. When it ceased to be Theocratic, God gave it over to the Gentiles, and it has passed through all the forms which experiement has made in ruling men; and every method from the gold down to the iron has failed. It is more egregiously to fail when it becomes mixed—when the iron and the clay are together. When the image formed of the iron and the clay is seen on the earth, the stone is to be cut out of the mountain without hands and to dash the whole image to pieces. Power in all its forms is to be destroyed, that Christ may be all in all. Then the righteous King will come, and the long-wished-for peace resulting from righteous government will be enjoyed on the earth.

Would to God I could think we were as near the millennium as my dear friend does. It would be a comfort to me and to thousands, if we could think that we were just on its dawn. On its dawn! Why the apostasy is just beginning, and it is taking very marked forms. I hold in my hand a letter that appeared in *The Times* a few years ago, and I will read you a sentence from it:—"Whoever adopts and practises the principle of self-sacrifice for the good of others is in my view a living Christian, whatever he may think on any point in so-called dogmatic theology." Further the writer says, "The Trinitarian and the Unitarian are both Christians." And the distinguished preacher who wrote that letter was Chairman of the Congregational Union two or three years after writing it! What do you think of that? I will not go further back than quite recently. A bishop was appointed to Japan, and I read in last week's *English Churchman* that he said, "Perhaps this may be the means of furthering the reunion of Christendom, the English Church *stretching out* as it did a hand to both Protestantism and the Roman Church." What do you think of that?

There are many other signs of the times of like import. In the seventeenth century we had the great creed-making age, when men examined the Scriptures and sought to formulate what God taught both for faith and duty. Towards the close of last century we had another creed-making time, but of a different character. In the first creed God was the centre; everything was referred to God, and God's sovereignty was set out distinctly. But in this latter creed they have made Christ the centre to the exclusion of God. Afterwards they laid stress on his humanity rather than on his divinity, until men, beginning from that, believed that Christ had only the knowledge other men had who were living in Judea in his own day. One writer within the last two years has dared to publish it in this city that the Lord Jesus was withholding his mercy from the Gentiles until he was taught by a heathen woman that He ought to shew mercy to them as well as to the Jews. In this present day we have another theology, in which man is made the centre, and everything takes its measure from him. I was taught when a boy to say that "Man's chief end is to glorify God, and to enjoy Him for ever." But the teaching of the present day is, "God's chief end is to glorify man, and to enjoy him for ever." That is why people say there is no everlasting punishment, and that we are able to work out our own salvation without atonement; why they are speaking against the "blood theology," and setting aside the atonement of the Lord Jesus Christ; man is his own saviour, and God is bound to do everything for man, and man is under no obligation to God. You will probably find that doctrine more and more developed as time goes on.

I find that the Word of God is being set aside. There has been a dispute between two great men in the monthly magazine, *The Nineteenth Century*. Mr. Gladstone maintains that the first chapter of Genesis gives a true scientific account of the creation, and Professor Huxley denies it. Well, I do not think that the first chapter of Genesis gives a scientific account of the creation, but it gives a *true* account, and that is the main point. We do not contend for science, but we contend for facts. Is Gen. i. true to the facts, or is it not? I would venture to discuss it with Prof. Huxley, and maintain to his face that there is nothing known to science to contradict Gen. i. There is plenty known to speculation, but nothing known to science. It would seem as if neither the great statesman nor the great scientist dreamt for a moment of the possibility of the first chapter of Genesis being true. They are sure that man's thoughts are true, but they are not sure that God's acts are true. They are sure man's science (which, after all, is man blundering in reading out what God has done) is more correct than God's statement of his own working. The question ought to be in regard to the inspiration of the Book. Let them settle that. It is not a question with regard to man's finding; for if man found out anything just now that contradicted Genesis, it would be contradicted by man's findings-out in the twentieth century, if ever that century comes. Man's science is progressive. Prof. Huxley himself, in unveiling the Darwin statue, said; "If science writes a creed, it commits suicide." Yet he brings science into the witness-box against God's Word.

But that tendency to set aside this Book, and to prefer any thinkings of man in any direction, and to admit that this Book proves it when they think it should be received as true, is one noteworthy sign of these times—one that we cannot afford to ignore. There are a hundred signs of the times, and I would close by indicating that wherever we look there are signs of this great falling away. I do not think any more definite sign is given than in that prophecy in the letter to Timothy about giving heed to the seducing doctrines of spirits, and doctrines of demons speaking lies in hypocrisy, commanding to abstain from meats and forbidding to marry. I do not know that there is a larger sect in the world than the Buddhists; they are making additions to their number from England and America, and they will soon join hands with the spiritualists, who are in a very marked degree in harmony with the Buddhists. They command to abstain from meats and forbid to marry, and give heed to the doctrines of demons and listen to the seducing doctrines of spirits. When spiritualism first appeared, almost all the spirits evoked expressed their honour and respect for Jesus Christ. They do not do it to-day. It was their policy then. At one time I did not believe spirits came to answer questions. I found nothing but trickery in it so far as I am concerned. I went to its headquarters in London, and sat patiently in the dark for two hours, and heard and saw nothing during that time that could not be done by any clever trickster who had ordinary skill in magic. But there are things that we read of that are beyond the trickster's art. There are evidences that the spirits of evil can come into communication with men; they have been doing that since the Fall, and even before it. They are coming in another fashion, because we are told that the spirits of devils working miracles are to go forth into the kingdoms of the earth, and the devil himself is to come down having great wrath because he knoweth that his time is short. This great delusion which, I believe, is the delusion of Satan, will spread more and more. There are millions already, both in America and in this country. I have in my hand a dozen or more different periodicals, all devoted to the spread of spiritualism, and they would not be printed if they were not sold, read, and studied. So we have all the elements in the present time pressing upon us now, foretold in Scripture of the last time, the perilous times, the times when we need to be most on our guard.

My objection to prophecy and the study of it was mainly that it was not practical, and I had not time for anything that was not practical. I discovered, not by looking into God's Word (more shame to me), but by looking at the signs of the times, the peril in which we are, and when I spoke of it to a brother, he said, "All that is in Scripture." I could not believe it, until he showed it to me; then I discovered that prophecy is practical ethics, that it is intended to make us wise to abstain from evil and do good, and intended to guide us in perilous and dark times, that we may serve the Lord with both hands earnestly.

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WEDNESDAY EVENING.

The Coming of the Lord—Personal, not Spiritual.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. iv. 16). "His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 4). "And to wait for his Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. i. 10).

The hall was crowded, and the audience seemed to be deeply interested by the addresses. After the singing of a hymn, prayer was offered by Dr. McKilliam. Mr. G. H. Pember (Chairman) read from John xvi., beginning at the twelfth verse.

CHAIRMAN'S ADDRESS.

Our subject this evening is "The Coming of the Lord—Personal, not Spiritual." The evidence of this great truth will doubtless be set before you by those who are to speak upon it; I wish, therefore, to assume it for the nonce, and to confine myself to a few remarks upon the effects of that personal coming, both upon believers and upon the world, as indicated by our Lord Himself. We are not going to deal this evening with his spiritual presence, whereby we are kept alive in the faith, and are knit together in one body in Him. We do not disparage that wondrous gift; we recognise its preciousness; we hang upon his promise: "Lo, I am with you alway, even to the end of the world." Our hearts are ravished when we remember it is said of Him, "Jesus, having loved his own, which were in the world, He loved them to the end." But that presence whereby we are upheld; that love which, spite of our many failures and shortcomings, will not leave us, nor forsake us, and which even in our backslidings will still continue to gaze tenderly upon us until the tears of penitence dim our eyes, and will then restore our souls and lead us in the paths of righteousness for his name's sake—that presence is not so much a hope; it is a present possession. If we are only careful to walk in the light as He is in the light, it ought to be a matter of daily enjoyment and experience. Without the assurance of that presence no believer should dare to put one foot before another. Many times in the day from every servant of the Lord should the petition ascend, "If thy presence go not with me, carry me not up hence."

It is not to that blessed influence that attention is to be directed, but to the personal, bodily, and visible appearing of the Lord—Him whom our soul loves; of his return again to his people in like manner as he was taken up from among them. Already his disciples have had some experience of what it is to dwell with his bodily presence in the midst of them. It is true it was in the time of his humiliation, in the day of his weakness; but yet, even then, whatever He might have to endure Himself, He would suffer neither harm nor evil to come upon his friends. You know that, during the whole time of his life, whenever anything was approaching them, his protecting shield was interposed; no missile of sin or death could injure them, and, if an arrow did pass into the flesh, his skilful hand quickly removed it, and the wound closed at his touch. Very significant is his last word in regard to his disciples, just as He was resigning Himself into the hands of his murderers; it was, "Let these go their way," and so He saved the eleven from the fate that was impending over Himself. But with the ascension of the Lord's body to heaven their immunity from tribulation ceased. The bridegroom had been taken away, and no longer would the children of the bridechamber of necessity rejoice. And yet it was expedient that He should go away, expedient both for them and for us; He himself said so. He had finished the work the Father gave Him to do; He had fulfilled the law in our stead; He had paid the price of redemption with his own blood; justification was an accomplished fact to all those who were willing to believe on Him. But the justified must also be sanctified, and to effect that object a very different process was required. Suffering, which, so long as atonement was being worked out, affected only the Saviour, must now fall upon the saved, and the Holy Spirit, who could not be given until Jesus had been glorified, must come and must perform his own peculiar work.

Accordingly Christ left the world, and immediately the children of the bridechamber began to fast. Nor will the days of their mourning be ended until they see Him again, and by the light of his countenance He changes the shadow of death into the morning. While He was yet with them in mortal flesh, He spoke often of this little time during which He must be absent from them, during which they must suffer tribulation in the world, until they should see Him again. How tenderly He warned them, "The day will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it." His disciples who heard these words probably understood them much better than we can. Experience had taught them. When the Lord's people can look upon Him face to face, it is not only grace and strength to endure that He gives. He utters the word of power, and the restless fever departs; He commands, and the slave of tormenting demons is free; He lifts up his omnipotent hand, and the furious billow, which is beating the ship to pieces and pitilessly sweeping the deck, falls back abashed. He speaks as He stands with tear-stained face, the central figure of a weeping crowd; without a moment's delay, wrenched from the grasp of the king of terrors, brought up from the depths of Hades, the beloved lost one appears in the light.

Some time ago we used to hear exaggerated stories about the upas tree. We were told of valleys in which it grew, and where it was surrounded by the skeletons of those who had come within the circle of its fatal power. But the Lord Jesus in his bodily presence is like a tree of life; yea, He is like that water which shall hereafter flow from Jerusalem, and of which the prophet Ezekiel gives the glorious description: "Everything shall live whither the river cometh." And not only is our Lord life to us, but He is the light of life to us too. Now that He is with us in spiritual presence only He is the light of our spirits, and thereby strengthens us to overcome temptation and to endure the trials of life; but when He approaches to us in bodily presence He will remove all those trials away, and from that time neither sorrow nor gloom shall assail us—no, not even through the medium of our bodies or of any materialistic surroundings.

We may thus form some conception of what the Lord meant when He told them that they should desire to see one of the days of the Son of Man. In this large assembly surely there must be many who have known such an experience! When we have been gazing on the pale face of a dear sufferer, have we never, when the lights are being kindled, and when we are looking forward to dark and restless hours of pain which we can do little to relieve; or at the earliest dawn, when the solemn stillness begins to be broken by an occasional weird sound, and when the dying eyes slowly turn to the casement and behold only a glimmering square—have we not at such times longed that there were One on earth to whom we could send the trustful message, "He whom Thou lovest is sick."

Perhaps some of us have passed through still more painful experiences. Have we ever had to look on helplessly while the mind of a beloved one was becoming more and more distraught—a malady far worse than the decay of body; while rest was giving place to unrest, order to disorder, and love to suspicion, and hatred, and a malignancy which we are sure did not come from the spirit of the poor sufferer? If we have passed through such times, have not our souls yearned for an opportunity of casting ourselves at Jesus' feet? Have we not thought that we would follow Him, regardless of what his disciples or the crowd might say, until at last He turned, as we knew He would, and flooded our hearts with joy with his sweet words: "Be it unto thee even as thou wilt." Perhaps it has been within the experience of some of us to be ourselves worn down by years of disease; to lie a weak cripple or sightless for many days upon a bed of weariness, counting the monotonous hours as they roll by, and tempted sometimes, perhaps, to forget the greater sufferings of our Saviour God; tempted, perhaps, to murmur, to ask ourselves what is the end of life, to reject the noble thought of the blind poet—

> They also serve who only stand and wait.

If we have had such an experience, how would our hearts have leapt within us could we have heard glad voices in the street without, crying, "Jesus of Nazareth passeth by." Ah, yes, there are times of perplexity, of heaviness, and of the shadow of death; seasons of bereavement, of loss, and of broken hopes, when everyone who believes what is revealed of the Son of Man must desire to see one of his days.

And if there should be no special pressure upon ourselves or upon others; if we should even be beginning to feel content, too content, with the present life; in such a case will not one glance at the poor, sin-stricken, impure, demon-driven, famishing, and anguished world around us scatter every selfish thought, and make us to cry without ceasing, "Lord Jesus, come quickly." For until He come in bodily form the tide of human misery must still flow on, in spite of every effort to check it. The corruption of all flesh must go on—ay, and even innocence be cast alive into the seething pit, a sacrifice to unnatural desire and greed of gain. Acts of Parliament cannot stop this plague in its maddening career; governments cannot put it down. We have recently had some cause to remember the words of the Latin satirist, "Who is to watch the watchers themselves?" Philanthropists, Christian or otherwise, cannot make head against it. I do not disparage their energies if they are put forth in a right spirit; they may do blessed work. But it will only be by plucking brands out of the burning; the great conflagration they can never overpower. No, the doom of this world has been pronounced, and we seem to see the sentence beginning to be carried out before our very eyes. Its inhabitants will not retain God in their hearts; therefore it must be again as it was in the days of Noah, and in the days of Lot. All flesh must become corrupt before God; the earth must be filled with violence and bloodshed, and there is but one hope, and one only—the coming of the Son of Man. Why does not the Church raise one universal cry for his coming? Our world is being deluged by the armies from the pit, and there is only one possible Deliverer—He who will presently take to Himself his great power to reign, and destroy those who corrupt the earth.

I will speak of but one other of the many evils on earth. How is this mystery of lawlessness?—we used to be satisfied with calling it "the mystery of iniquity," but that was when it was not understood; we are beginning to know what it means, and what is the result, and we are driven upon a more literal translation: the mystery of lawlessness—how it is developing, and beginning to break forth into view on the right hand and on the left; to be no longer a mystery! Long has authority been vacillating, and it seems to be gradually yielding its place to anarchy. Those awful words, "I will overturn," seem to be finding what will probably be their last fulfilment. Will any of the schemes that are put before us be able to restore social order, and to bring back to us the blessings of firm and stable government? There is little hope of such a result. The sceptre is trembling in the hands of the ruler all over the world. On every side we see men self-willed, determined to have their own way. Order seems to be now impracticable.

Consider for one moment the popular creed of the day. Does it not teach that a man may do whatsoever he will—that he may change times, and laws, and the arrangements of the Lord God Almighty? Does it not teach us that the majority among fallen men must have their way, even though their hearts be set upon unrighteousness? Does it not teach that towards the great God who made heaven and earth, and the sea, and the fountains of waters, man may pose as he pleases, and is not to be deprived of a single privilege, even though he dares to defy and insult the Lord God Almighty his Maker?

We heard a deal about lawlessness this morning; I shall trouble you with but two remarks. The first part of it makes us understand what our God meant when, 2500 years ago, He told us by the pen of Daniel that the last great rebel should worship the god of forces. And as to the latter part of it, such a creed is already, as you heard this morning, pure humanitarianism. Of course the logical result must follow. It has already followed in the abstract worship of humanity. Soon the corollary will appear. Under the influence of these modern teachings, society, which a little before was comparatively calm and still, is now heaving and tossing, and threatening every moment to break up into wild waves out of which there shall presently emerge, at the bidding of the dragon, that awful being, that world deceiver, that man who shall receive the worship of a doomed world—the Christ of Satan.

In such a case what consolation can we have; whither must we turn for help? Who is able to confront this Leviathan of the world's lawlessness, and to give him that double bridle? One, and One only—He whose right it is to reign. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." He who has gone into a far country to receive for Himself the sovereignty must return to take it; then at last peace and righteousness will follow in his train—He whose approach to our benighted earth will be as the morning, when the sun is risen, as a morning without clouds; He whose presence will clothe the sad earth with joy, even as the verdure that springs out of her bosom from the clear shining after rain; He at the light of whose countenance not only his saints and all they that fear God, both great and small, shall rejoice, but even the sick and groaning creation shall be loosed from her bonds; her restless fever shall be rebuked, and shall flee away; the whole earth shall be quiet and at rest, and break forth into singing. "Even so, come, Lord Jesus."

CHRIST'S PERSONAL RETURN.

Rev. F. A. C. LILLINGSTON.

We have a certain number of texts given to us in connection with our subject, which seem to me to be most admirably chosen. Said the angels, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). I never could understand how any honest reader could interpret that verse in any other sense than as a distinct promise of a personal coming of our Lord. "This same Jesus," who had shortly before eaten with his disciples, and with whom they had just before conversed, would come again.

Again, in that marvellous programme which is given in 1 Thess. iv. of the Lord's Second Coming—what can that mean if He is not to come personally? Just as the archangel, and voice of the archangel, is to be heard, and is to be an actual voice which will be actually heard by the people of God as they are called by it to arise from their graves, so also, clearly, is to be the personal coming of the Lord. "And his feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 4). God grant that the day there mentioned may be our day—the glorious day when every eye shall see Him. What joy for the children of God! The locality itself is fixed upon our attention, when the Lord shall stand upon the Mount of Olives, that mount which so often witnessed his prayers, his meditations, and his sorrows; the scene of his glorious triumph.

To these passages I venture to add two more: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. iv. 8). What day is that? "That day," throughout the whole of the New Testament, is that day towards which the whole world has been hastening from the first hour of its creation—that day when Christ shall come and claim his own. But what else? "And not to me only, but unto all them also that love his appearing." That is because they are Christ's, and the whole of their hope is fixed upon his appearing. I turn to my Greek Concordance, and I find the word is *Epiphania*. It is used six times in the New Testament, and every time it refers to the Second Coming of our Lord. Each of the passages is so clear, that there is no doubt about it. Now we speak of the Epiphany of Christ; that is, when He came in person the first time. And the same word which we have taken for it is used in the New Testament, not to refer to that, but to the time when He shall appear again in triumph.

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 27, 28). "Appear the second time." The first time it was a personal appearing, and it will be a personal appearing the second time. The first time it was with sin, for the purpose of taking it away; but the second time it is to be without sin, unto the fulfilment of the complete salvation of his people and his Church. Who dare have written this much but an inspired writer? "Them that *look* for Him." "Wait" is the word in the Revised Version. I never wait for anybody in my house if he is there; but when friends are coming, I sometimes have to wait for them, and look out of the window to see if they are coming. Christ is now with us. "Lo, I am with you alway, even unto the end of the world." He is here in our very midst to-night by the power of his Spirit. What, then, should I wait for, if his coming is to be only a spiritual presence? He is here spiritually now, teaching us to look for and wait for that glorious moment when He shall come again, and we shall see Him as He is.

And so I see that this personal coming is very dear to the children of God, because all their affections are centred around the person of Christ. I believe that as we go on in the Christian life; as the Holy Spirit of God teaches us, more and more of our religious ideas fall off, until we come to cling closer to the person of Jesus. As it is the person of Jesus on whom all our hopes are fixed, who is our Lord and friend on earth, so our longing is ever for his personal coming. Not long ago I received a lesson about this. Just two days before her death I was seeing an aged saint of God. I spoke of those whom we had known at other times and in another place, and I said, "You will soon see so-and-so and so-and-so." The dying woman replied, "I think not of them now; I only think of seeing Jesus." I felt rebuked; I believe we think too little of the coming of Jesus—of that coming when He shall take to Himself his kingdom, and shall rule and reign amongst us.

He is coming to triumph over his enemies. How long has Christ been insulted! There is no one who is so insulted on this earth as Jesus. He is insulted amongst the heathen, who care not for Him; amongst the Mohamedans, although theirs is a creed that should have some respect, at least, for his name. He is insulted amongst nominal Christians, many of whom know nothing about Him, and whilst they claim the name of Christ turn their backs upon Him. He is insulted, in tones that are growing louder and louder, by infidels in our day. The clamour against my Master will probably be louder and deeper still, and when will be the end? The end is when He will come and take to Himself His kingdom, and triumph over them; then there shall be a reversal of all this insult in the mighty triumph, when every eye shall see Him, and those who would not have Him to rule over them shall be brought to Him and cast out.

He is coming also for his own people. Remember, the Lord Jesus Christ is with us in his spiritual presence, and knows all our sorrows, and we love to think of it. When all things seem to go against us—some struggling for a living, and finding it hard to get it; some struggling against temptations, and finding them very bitter; some sorrowing in the sorrows of others, trying to help them; some struggling hard in work for Christ, and feeling very weary, as the sun beats down upon them, and they are tired; but they struggle on—then the Master will come into the harvest field and say: "The day's work is over; come, my child, the struggle is at an end; come to the marriage feast, the joyous feast, and you shall struggle no more."

He is coming to give us work. Thank God, we shall work then for Christ, and serve Him fully. How? With disembodied spirits? I think not. I believe that the body shall rise again, and that Christ in his body shall appear. These bodies have not done much for Christ, perhaps, now. They are often hindrances; but God has made our bodies, and I do not believe in disparaging anything that He has made, or looking upon it as an enemy. That is not Bible teaching. The Bible says the body is to be glorified, sanctified, and to be the means, at some time or other, of serving Him perfectly. And He is coming that it shall be so. These bodies, that sometimes now torment us, shall then be used for the Master's service. Look at your members, and remember that they shall all be sanctified when He comes, and use them for his sake.

He is coming to rule the world. It is Christ's world. I know that He speaks of Satan upon three occasions as the prince of this world. He is the prince of this world, but Christ is coming to overturn him. Christ does not rule fully in this world now. I know that Satan cannot go further than Christ lets him; thank God for that. But the time is coming when Christ shall rule in every part of the world, over everyone in it. This world is made for Him and for his glory, and if it is only a spiritual coming, what will be thought of the sign about which Isaiah seems to revel in singing and speaking, when Christ shall reign, and all shall know Him, from the least even to the greatest?

What do I gather, then, about this personal coming. First, that it has been the hope of the Church at all times. I believe that you may distinctly mark upon the page of the history of the Church of Christ the times of true revival, by this expectation of the personal coming of Christ. The bright times in the history of the Church, all these 1800 years, have been those times when they have been looking for the Lord's Second Coming. Amidst all the darkness, sadness, and frightful depression now, perhaps more spiritual than commercial, there is one glorious outlook—the children of God are awaking to the fact, and looking for the Lord's personal coming. It sets us to work and keeps us at work. There are two parables that bear on this subject, the parable of the pounds and the parable of the talents. The Master gives the pounds and the talents to be used, and He is coming to see what we have done with them. What are you doing with your pounds or your talents? If you have one pound, take heed you do not bury your Lord's money, whether it be time, or whatever He has given you, for He is coming to take account. No drop of cold water given in the name of Christ shall be without its reward, for He is coming, and all these things shall be brought to remembrance.

What do I find as to the principles that should guide us when we approach this subject? First, the Bible is a book written not to deceive us but to teach us. No book ever written is so deceptive as this if the Lord's coming is not personal. I dare not preach another sermon from the Bible if I did not think it meant what it said. "And if I go away I will come again, that I may receive you unto Myself; that where I am, there ye may be also." Then I find that the Bible rings out a clear note upon this subject. There is much, I acknowledge, that is purposely obscure and difficult, until it will be gradually revealed as it is fulfilled; but this comes out as clear as that He came once to bear the sins of many, that He is coming again to gather them all to Himself and to bring his reward with Him. The Church of Christ must keep her eye fixed upon this as her great hope; not that we should expect gradually to convert the world. I do not believe that can be accomplished till He come.

The waiting seems sometimes very long. People pass by, some to their pleasure, some to their sin, and some to their business; they care not for Him for whom we are waiting. But we still keep our longing eyes watching for his return. Let us keep that hope bright: it will keep us warm when the world seems cold; it will sustain us when very weary; it will brighten us when we are cast down. The trumpet shall sound, and He shall come with a shout and with the voice of the archangel; and so shall we be ever with the Lord.

MILK FOR BABES.

Rev. JOHN WILKINSON.

My heart is drawn out to-night specially to speak on the Personal Advent of our Blessed Lord, in the interests of those who have never yet seen that doctrine of Scripture. We are always ready to move on, and look out for truth in advance of all that we have already reached, and to give food to the most advanced Christians in the study of the Word of God. While that is exceedingly valuable, we are in danger of leaving a number of uninstructed brethren behind. In the advanced aspects of this truth I know personally many dear Christians in this neighbourhood to whom we talk almost in an unknown tongue; and yet several of them are here to-night.

We have the beautiful words that are on our programme, and that have been referred to by Mr. Lillingston, the passage in John xiv.—"Again I come:" not simply "I will come," but "I am coming." The true idea is that Christ is speaking to a suffering, fighting, working Church. "I am coming." Just as a mother, hearing her child in trouble and crying, says, "I am coming," so our Master wishes us ever to be within the sound of his voice; He wants to cheer us all along the way, until He comes actually for our deliverance and full salvation. The passage in Zech. xiv. is a Jewish aspect of the Lord's coming: "The Lord shall come with ten thousands of His saints." The saints have been already caught up to meet Him in the air.

We want to know the *manner* of the Lord's coming, and the *time*. As to the manner of his coming: it is not to destroy Jerusalem. Turn to Luke xxi. 20: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." There you have the destruction of Jerusalem, but no coming of Christ; yet we hear it stated that Christ came to destroy Jerusalem. We have run on in thought to the close of the times of the Gentiles, and whatever date we start from we are certainly drawing near (without hinting the year) the close of these times. The signs of the times in reference to the state of the Jews throughout the world, and their expectation of near restoration, confirm this thought, that we are near the close of the times of the Gentiles. What occurs then? "There shall be signs in the sun, the moon, and the stars: upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." I think that is the national redemption of the Jews.

Another point—Christ's coming is not death. I ask those Christians here, who do not yet see the Scripturalness of the Lord's Second Advent before the millennial era: Have you never heard a sermon in which your minister pointed out that you were to be ready for the coming of the Lord—that is, death. It is not death. We have one passage that seems to have been written on purpose that, if Christians knew it and understood it, they need never have fallen into that error. John xxi. 18—19: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God." Peter would never have known he would have to die before the Lord returned, if he had not been told. The Apostles were waiting as we are. They were inspired as to the fact, but not as to the time of his coming. They were inspired in the interests of others and not for themselves only, and so it was their hope as ours. Peter was told on the highest authority that he would die, and by his death glorify God. Then Peter says in effect, "Since you have told me of my destiny, what will become of John?" "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." Evidently, then, when the disciples were under the immediate instruction of the Lord Himself, they had no idea that death and the coming of the Lord were one and the same thing, since there was a possibility that John might be alive at the Lord's return. Here, then, we find a plain passage of Scripture, pointing out that death and the coming of the Lord are not one and the same thing.

Death is a heavenly telegram, so to speak. Have we never known a missionary going abroad to his sphere of work, engaged to be married, but the marriage is postponed to a more convenient time? We have known missionaries' wives going out to the missionaries, and others are fetched by the missionaries. We believe that brides would, in all cases, rather be fetched than that they should go out alone to the missionary. Death is a telegram to call us to Him; but by and by He comes Himself to fetch the Bride. He not only comes bodily and visibly, but He comes to the same place where his foot last touched earth when He left it 1800 years ago, and will first touch earth on his return to the earth, though not to his saints; but when He returns with his saints to the earth He will take take up the thread broken 1800 years ago, and bless the world from that centre of the world.

There is no real difference, then, as to manner, but there is a difference as to time. We wish to approach those who have not yet seen the Scripturalness of the Lord's Advent lovingly. We would a thousand times rather love you into truth, than lecture you out of error. The coming of the Lord as held by you, and by us, is not a distinction in principle; it is only a difference in point of time. Every Christian believes that the Lord Jesus will come back again, literally, bodily, and visibly. Some Christians, and we amongst them, believe that the return will be before the millennium. We all believe in the millennium who believe our Bibles, and all believe in the literal advent of the Lord Jesus Christ.

You who have, perhaps, come out of curiosity—you believe the Lord will come again in person. When? To seat Himself on the great white throne at the Day of Judgment at the close of the millennial era, after, by Gospel effort at home, and missionary effort abroad, the world has been won to Christ; the affairs of the universe are to be wound up by the personal return of the Lord Jesus Christ, seated on the great white throne. So the difference is narrowed between us; you believe in a personal advent, as we do; the question between us is: Is it pre-millennial, or post-millennial? If we can settle that clearly, if we prove that it is pre-millennial, then you will have no difficulty about a personal advent of the Lord any more than you have about a personal advent of the Lord at the close of the millennial era on the great white throne.

Notice three Scriptural landmarks that help to settle the question. First, we are all agreed that war is to cease during the millennial era. In Micah iv. 2, we read of men beating their swords into ploughshares and their spears into pruning-hooks; nation not lifting up sword against nation, neither learning the art of war any more. When will that take place? Before the millennium. But when our Lord returns to this earth, even after He has taken the Church to meet Him in the air, and brings the Church down again with Him, He finds the nations gathered to Jerusalem to battle; there they are in deadly conflict (Zech. xiv.). He said distinctly: "I came not to bring peace on the earth, but a sword." And we have the sword, freely practised by Christian nations, who are, in fact, the best fighters under the sun. They will take heathen or Mohammedan six to one, by reason of their superior skill in the art of killing people. We are sorry for it, but nevertheless it is true. Our Lord comes again as the Prince of Peace, to hush a warring world, and when He arrives He finds all the nations fighting. If there is to be no peace until He returns, His personal return must be before the millennium.

You believe in Antichrist; you believe in some principle or person, or a principle headed up into a person: you believe there is some Antichristian power to rage at the end of the dispensation. Do you believe there will be a millennium with an Antichrist living all through it? I am inclined to believe that as we have God on the one side and Satan on the other, and God is incarnated in the person of Christ, so we shall have a man energised by Satan—an incarnation of Satan, as it were. We all believe that an Antichrist is to appear. When is he to be destroyed? Surely it is before the millennium; and he is to be destroyed by the brightness of Christ's coming. Then his coming must be pre-millennial, unless Antichrist is to live all through the millennium.

A third landmark. I suppose all the different schools of thought believe that the Jews will be converted at some time. When are they to be converted? Have you not in your hymn-book a hymn:—

Lo! He comes with clouds descending,
Once for favoured sinners slain!
Thousand, thousand saints attending,
Swell the triumph of his train;
Hallelujah!
Jesus comes on earth to reign!

You all sing it; what beside?

Zion's sons! awake; behold Him
Clothed in dreadful majesty;
Ye who set at nought and sold Him,
Pierc'd, and nail'd Him to the tree,
Deeply wailing,
Shall their true Messiah see!

Surely as the Jews are to be an instrument of blessing to the whole world, and God is going to make them a nation of missionaries during the millennium blessedness and glory—surely at the end of the millennium the Jews will not be wailing. It has been said that there is a great deal of wise theology in prepositions. "They shall look *on* Him whom they have pierced," not *to* Him; so the conversion of the Jewish nation is to take place—how? By the sight of the Lord Himself. So the coming of Christ for the conversion of the Jewish nation, and the destruction of the Antichrist, and putting an end to war, all show that the coming of our Lord is personal and pre-millennial.

The distinction between the Church and the world has no meaning except in this dispensation. If the appliances we have now at home and abroad were intended to convert the world before the millennium, the world would become the Church and the Church the world. The distinctions between the Church and the world, though we try to obliterate them, are quite clear in the Lord's mind. The Church and the world have meaning only in this dispensation; it closes by taking the Church out of the world. Then we have the world filled in millennial days with the blessings of the Gospel of Christ. We must not speak about this as the Gospel dispensation in contradistinction to the millennial glory. The thousand years will be a Gospel dispensation as much as this is. I suppose we have a good many Calvinists and Arminians here; I do not want that we should quarrel. I believe that the special aspect of Calvinism is in this dispensation, and our Arminian friends will find themselves at home in the millennium. Do not let us quarrel by the way. There is Arminianism in the Bible and Calvinism too, and God will justify both; it will not do for us to knock our heads together on these subjects.

I would, in conclusion, ask you affectionately—for it is a burden on my heart which I am willing to bear, for this may be our last Second Advent Conference until we hold the conference in his presence—I would ask you affectionately: Are you using your time, your influence, your talents for the Lord? Would your balance at the bankers be what it is if you knew He were coming to-morrow morning? Are you employing the gifts He has bestowed upon you as you would employ them if you knew He were coming soon? Oh, that these things may not be a mere theory with us! Our Lord is coming again, and we shall soon gaze upon his beautiful face, and be changed into his glorious image, and be for ever like Him. I want you to bear Israel on your hearts. Will you pray for the blessing of God on missions to his ancient people? God is arousing the Jews now to an extent never known since the days of the Apostles. While Gentiles are turning away in many cases with loathing from everything Christian, the Jews are examining the claims of Jesus to an extent never known since the days of the Apostles. We must have the Jew and Gentile gathered to Christ. Everyone of us must be ambitious in our sphere to gather the last Gentile and the last Jew. Someone will have the honour of gathering the last Gentile, that completes the Gentile portion of the Church of Christ, and someone will have the honour of gathering the last son of Abraham that completes the remnant according to election of grace. I confess I have a high ambition to be the instrument of gathering the last Jew that completes the remnant according to the election of grace; you have the same ambition to gather the last Gentile. Let us all gather as many Jews and Gentiles as we can, by the blessing of God, and we will stand a better chance of gathering the last one, and of hastening the coming of our Lord.

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THURSDAY MORNING, MARCH 4.

The Millennial Reign.

"The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously" (Isa. xxiv. 23). "And the Lord shall be King over all the earth" (Zech. xiv. 9). "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. xx. 6. Ps. lxxii; Isa. xi. 1—10; Ezek. xxxvi. 24—38; Mic. iv. 1—7).

THE meeting this morning was presided over by Dr. Robert Anderson, who read Psalm lxxiii.

CHAIRMAN'S ADDRESS.

Objection is constantly taken to these Prophetic Conferences, on the ground of the differences among Christians about prophecy. It seems to me that that is a special reason why we should thus meet together and confer upon these truths; and the more especially because so many of us are coming to realise that one cause of our differences is largely due to the mode in which in the past we have been too much content to enter upon this study, as though it were something to amuse our leisure, and as though it were intended to give a fresh interest to the newspaper, instead of being in the very warp and woof of Scripture —the string upon which all the pearls are strung, a revelation specially intended to confirm the faith of God's people, and not only to kindle, but to direct their hope. People speak as though prophecy were the only truth upon which Christians differed. How paltry are the points of difference between prophetic students compared with the differences between two great schools of theology as regards the truth of the Atonement; and yet, thank God, where there is real love to God and to men, Christians can meet and work and pray together in the Gospel, because the great fact that Christ died throws into the shade all differences of doctrine connected with the fact.

So, if the coming of the Lord be not a mere doctrine in the head, but a hope that fills the heart, we should be prepared to meet together and join together with unfeigned lips in that common prayer, "Come, Lord Jesus." A few hours hence, in this very place, Christians differing from one another as to the doctrine of the death of Christ, as to the coming of Christ, will join in the closest fellowship of the Church of Christ around a table which is given to us, a supper to show forth the Lord's death until He come. So I think that on an occasion like this, the main question that we should consider in prophetic study should not be, What are our views, but what is the spirit in which we hold these views? If we come together not to measure the distance which separates us, but to mark out the ground we hold in common; above all, if we come together in the spirit of Christian love and forbearance and, I will add, humility—for surely there is no sphere in which the admonition is more needed, "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know"—then we shall reap the profit; our spiritual life will be deepened and God will be glorified.

My own experience, for what it is worth, is this: that in the last few years, instead of differences deepening between prophetic students, just because we have been accustomed to meet over the Scriptures, the common ground is being enlarged, and we are being drawn together in sympathy; and perhaps that will lead us to be drawn together in doctrine. Surely there is a very close parallel between these controversies that I have alluded to; and many of us are coming to realise this, that in the one case, as in the other, neither side has a monopoly of the truth. The advocate of each is right in the positive side of what he holds, but not right in ignoring that which the other is teaching. We have, on the one side, the great truth of the love of God to the world and the revelation of Christ as the propitiation of the world. We have, on the other side, the revelation of the love of Christ to his Church and the electing sovereignty of God. May we not hold both these? Though they may seem to be opposed, may we not regard them as opposite sides of one great truth? So it would not be easy to convince us that the history of Christendom is entirely ignored in the visions of the Apocalypse; but, though we can see the main outlines of the great facts of the Christian dispensation so clearly in these visions, it would not be easy to convince some of us that there will not be a more absolute and complete fulfilment in days that are to come.

I should adopt the words of a great man, who wrote some years ago on this subject, when he said that this prophecy is of the nature of its author, with whom a thousand years are as one day; so that the prophecies are not fulfilled punctually and at once, but are accomplished throughout many generations, though the height and fulness of them may be attained in some particular age. The special subject of our meeting to-day affords an apt illustration of this. All Christians admit that the Lord is reigning, but when the sceptic challenges you with the dismal facts of the world, and asks you what is your explanation of it, you reply that the Lord is reigning, but not in the sense that he means. He is reigning in grace, and therefore man and not God is responsible for the violence and wrong-doing in this world. But is it to be always so? As we turn to this Book we find it clearly taught that Christ is to be manifested as the ideal of every dispensational revelation which God has committed to man, and in which man has failed. Adam, the federal head of the creation: the Lord from heaven, the head of the new creation; Abraham, to whom the promises were given: to Abraham and his seed (which is Christ); Moses, the apostle and high priest of that profession: the Lord the Apostle and High Priest of our profession. There is kingly power committed to David: the full realisation of God's purposes in the manifestation of the Son of David in days to come. In other words, we plead for a reasonable literalness in our study of his Book; we do not mean by that that the blessed Lord Jesus, the brightness of the Father's glory, and the express image of his person, is ever to live in a house of stone or marble in Jerusalem, subject to all the ordinary conditions of human life. But what we do mean is this: that He will take up the responsibility of human government, and that right, and not wrong, shall triumph in this world. Does anyone cavil at this?

I ask you to think for a moment how you would meet the infidel objection, as John Stuart Mill fairly stated it from the human standpoint: anyone looking abroad upon the world and judging of this matter by what he finds there, concludes indeed that there is a God; but however doubtful that may be, this is certain that He is wanting either in goodness or in power. You and I understand this in the murmur that so often goes up from the Christian heart in the spirit of this 73rd Psalm, "How doth God know? and is there knowledge in the Most High?" It is often the ungodly who prosper in the world, and the saints have the waters of a full cup of sorrow poured out to them. Why, then, I ask, should it be deemed incredible that God should do that which every good man would do if he could? The wonder is not that God is going to take back the sceptre which he has committed to the hands of man. The wonder is that He bears and forbears with evil: the wonder is that He delays to do it. And so this great truth to be opened to-day is not a fad of prophecymongers, or of a certain set of Christians, but a great fact and a great truth. That is our only answer to the objection of the infidel and the sceptic. We know the answer, that it is grace that characterises his reign, that He cannot deal directly with men or their sins until He comes to stern and unswerving judgment. So He waits, and so the good is trampled upon in this world, and violence "covereth them as with a garment," as the Psalm gives it; but it is ours to go into the sanctuary of God, and then, according to the words of the closing verse of the Psalm, "It is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy works."

AN EIGHT-FOLD ANTICIPATION.

Rev. W. FULLER GOOCH.

In attempting to bring before you the millennial reign, my purpose is to address those who are *inquirers* rather than those who already see their way clear to conclusions which many of us regard as beyond question. I shall briefly dwell upon eight main lines of thought, along which a study of the subject in its general aspects must necessarily lead us. Let me ask your attention:—

I. *To its certainty as a revealed fact.* Only as a fact of revelation can any certainty attach to it. Mere speculation ought to have no place in such inquiries as these. But once see it to be a truth contained in Holy Writ, and it passes out of the region of hypothesis, and becomes a fundamental fact—fundamental, that is, to the integrity of the Inspired Word. It is a principle of vital importance to the study of Scripture that the literal signification of words should be accepted in all cases except where the obvious nature of the language employed necessitates a figurative or symbolic sense. Only by a continual violation of this principle can the personal reign of Christ during the millennial era be eliminated from revelation. Once admit that prophecies concerning his second advent are to be interpreted on the same principle as history compels us to interpret those relating to his first coming, and then the whole truth we are met to maintain stands out in bold relief as the sure testimony of God.

A glance at the first chapter of Genesis, read in the light of Ps. viii., Rom. viii. 19—22, and Heb. ii. 5—8, shows that there is a sovereignty of man over creation *through*, *in*, and *under*

Christ, yet to be manifested—a sovereignty such as the Gospel dispensation does not confer, nor, indeed, as to its Divine arrangements and conditions, harmonise with. A careful consideration of the covenants made by Jehovah with Abraham, Isaac, and Jacob necessitates a belief that they assert a future for Israel and the world, such as is not and cannot be realised under the Gospel, the nation and the land having no place assigned them. The study of the historical books of the Old Testament, with an eye to their typical import, leads to the conviction that the prospect of a reign of Christ under which the Davidic and Solomonic aspects of the kingdom shall be gloriously fulfilled, is no "cunningly devised fable," but a sublime fact, foreseen, foreordained, and foreshadowed by the Holy Ghost, who moved the sacred historians so to construct the records they have handed down.

The Psalms, as all thoughtful readers know, are full of the King and the kingdom. Such strains as the second, twenty-first, twenty-fourth, forty-fifth, seventy-second, eighty-ninth, and others, serve to exemplify how the thought of the millennial reign constantly animated the mind and heart of the inspired Psalmist. The prophecies are so full of the King who is to rule in righteousness, and who "shall reign, and prosper, and execute judgment and justice in the earth," that but for the spiritualising process with which we are so familiar it is impossible to read them without being assured of millennial truth, and filled with joyful hope of another age, in which "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

The New Testament in no way overturns these uniform teachings of the Old. By parable and prophecy, by precept and by promise, our Lord gave emphasis to all that the prophets of old had said concerning Him. The Apostles in plainest terms assert their expectation of the golden age which should follow the present time of waiting for and working unto the kingdom of God. So we find Peter saying to the Jews of his day, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ, who hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of His holy prophets, which have been since the world began" (Acts iii. 19—21). John, in the Revelation, whatever principle of interpretation you may apply to details, assuredly unfolds the fundamental fact of a kingdom yet to come, and a reign of Christ and his saints in connection with earth and earthly scenes, such as our dispensation cannot develop. As for the testimony of the great Apostle of the Gentiles, the simple fact that in Eph. iii. he speaks of this present "dispensation of the grace of God" as having been unknown and unrevealed to prophets who had gone before, is sufficient to prove how distinct from the Gospel age he regarded the reign of Christ, the Old Testament predicted, to be. So he continually speaks of the coming of the Lord, and the setting up of the kingdom, as the great hope of the Church, and powerful incentive to suffering and toil, and warns against the perilous times and fearful apostasy which must come before those great and glowing prophecies of the kingdom can be fulfilled.

II. *Its place in the Divine economy.* It is an important truth. St. Paul asserted on Mars Hill, that "God hath determined the times before appointed." Among those times and seasons, which our Lord told his disciples in Acts i. the Father hath set within (or appointed by) his own authority, we learn, from the context, is "the time of the kingdom," or, in other words, of the millennial reign. In Isa. xliv. 7, the Almighty declares, "I appointed the ancient people, and the things that are coming, and that shall come to pass." The prophetic Habakkuk reminds us, concerning the vision of the coming King, that "It is for an appointed time." We review the history of God's past dealings with men, and we find them displaying an order and precision which fully establishes the belief that the seven creation days of Genesis are but types of as many dispensational days in which the great Framer of all things is bringing to perfection his new creation. Eden answers to the first of these; the antediluvian age, commencing with the Fall, is the second; the Noahic, dating from the covenant made with Noah after the Deluge, is the third; the Abrahamic, beginning with the call of Abraham, the fourth; the Sinaitic, with Moses at its head, is the fifth; the Gospel, originating in the incarnation of the Son of God, is the sixth; and where shall we look for the seventh—the grand Sabbatic rest in which the curse uplifted, creation gladdened, man restored, and God rejoicing in all his works—if not to that millennial reign, which is ushered in by the return of Him whose coming shall be "as the light of the morning when the sun riseth, a morning without clouds, when the tender grass springeth out of the earth through clear shining after rain?" As each past dispensational era has had its fitting place and special design in the economy of Him who, "through Christ, his Son, hath made or set the ages," so the coming closing age is needed to fill up or complete the plan of predestined grace and truth.

III. *Its purpose as a Divine arrangement.* What need, say many, of another age? Why should not the Gospel day suffice to bring about all that heart can wish, or God bestow, on earth? The Lord has been pleased to reveal much that furnishes full answers to such a query as this. He has purposes to answer which an age of faith, as distinguished from sight, cannot fulfil, national and material destinies to unfold which an essentially spiritual dispensation, knowing no distinctions of race or privilege, cannot harmonise with.

Among the special purposes of the millennial reign may be cited: (*a*) The revelation of the glory of Christ as the exalted and glorified Son of Man. Earth, as yet, has never seen his glory; it has but witnessed his career as "a Man of sorrows, and acquainted with grief." But it shall see "the King in his beauty," it shall behold Him in robes of majesty, and in undimmed, unclouded glory as "the King of kings and Lord of lords." (*b*) The manifestation of the sons of God is a second purpose to be answered. Now they are hidden, not only as to the secret springs of their life, but as to their true character and glorious destiny. "The world knoweth us not," "It doth not yet appear what we shall be." The Bride as yet is in exile, sharing the rejection and the sufferings of her Lord, but the time is coming when she shall be exalted to the Bridegroom's throne. (*c*) A third purpose is the complete fulfilment of the covenants made with Abraham, Isaac and Jacob. "God hath not cast away his people whom He foreknew," The seed of Abraham his friend (Isa. lxi. 8) are still near his heart, the land promised to be theirs for ever, as a peaceable habitation, is still before Him, in due time to be remembered and restored, their predicted ascendancy as a race in days when Jerusalem shall be called the throne of the Lord, and all nations be gathered unto it, is simply delayed, not set aside. The word that cannot be broken declares, "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." (*d*) Yet one more purpose shall be served. The victory of Jesus over the devil and all his works shall be revealed. Satan himself bound, and cast into the abyss, his legions driven from the abodes of men, and hell restrained from polluting earth or heaven, the field shall be clear for universal blessing. The curse so long resting upon creation as the fruit of sin shall be uplifted. The whole creation shall cease to groan, and universal praise, such as Psa. cxlviii. anticipates, be an accomplished fact.

IV. *Its blessing to the heathen world.* To many the ways of God with the masses of heathendom have always seemed shrouded in mystery, but many misconceptions have been entertained as to his dealings with them. Never has He regarded them with indifference, or felt toward them a lack of love or of readiness to bless. His very choice of Israel as a nation was designed to be a channel of blessing to all surrounding nations, and had Israel been faithful to its trust, a far wider knowledge of God, even in ages long before the Gospel, would have prevailed. We remember how, of the heathen world, up to the days of Christ, it is said, "The times of this ignorance God winked at," or overlooked. Since those days one of the saddest facts to contemplate is the coldness and neglect with which the Church has treated the Divine command to evangelise the world, and failed to respond to the yearning compassion with which the great heart of God has viewed the perishing millions afar. But in the millennial day it will be seen how, under the reign of Christ, the whole earth shall be full of the knowledge of the Lord, for then shall all the kingdoms of the world have become the kingdom of God and of his Christ.

The nations to thy glorious light,
  O Zion, yet shall throng;
And all the listening islands wait
  To catch the joyful song.
The name of Jesus yet shall ring
  Through earth and heaven above,
And all his ransomed people know
  The Sabbath of his love.

V. *Its character as a theocratic reign.* The words of the Apostle in Rom. xiv. 17, used to describe the spiritual aspects on elements of the kingdom of God in mystery, are equally descriptive of the most salient features of that kingdom in manifestation. The kingdom of God is "righteousness and peace and joy in the Holy Ghost." Even in a spiritual sense, under the millennial reign, these things will be wondrously experienced and enjoyed by untold millions of earth's inhabitants; for in that day effusions of the Holy Spirit, such as have never yet been known, shall be poured out upon the world. It is sometimes said that millennarian views dishonour the Holy Ghost, by limiting his work, and making the personal return of Christ essential to the conversion of the world. As if it were possible for the exaltation of Christ in any way to detract from the glory of that Holy One whose office as the third person of the ever-blessed Trinity is and ever will be to glorify the Son of God, in whom both the Father and the Spirit expressly delight.

One great feature of the reign of Christ will be that the Triune God, Father, Son, and Holy

Ghost, will be magnified in the spiritual results, produced to an extent the world has never yet beheld. *Righteousness*, in its evangelical, personal, social, and political aspects, shall in that day universally prevail; injustice and oppression of every kind shall cease; society shall be association for the common weal; commerce, science, arts, and literature shall be based on principles of truth and moral force. Then shall be seen "a world in principle as chaste as this is gross and selfish." The will of God shall be done on earth as it is in heaven. *Peace* shall flow like a river; wars shall cease unto the ends of the earth, and one vast confederation of nations shall unite to swell the song of praise to the Anointed One, who shall be the King of all the earth.

VI. *Its duration as a dispensational period.* Speculation has often been rife upon this point; I will only quote the familiar words of Rev. xx. 4. There the fact is stated concerning the kingdom of priests who have part in the first resurrection which precedes and ushers in the millennial reign: "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." The definite use of the term "a thousand years" so many times in this brief summary of millennial truth affords a strong argument in favour of its literal significance. But it is not our object to enter now upon points of detail; suffice it to say that this glorious age of ages shall last long enough to display before a wondering universe the exceeding riches of that grace of God which is in Christ Jesus our Lord, and the boundlessness of that power which is given into the hands of the Son of Man.

VII. *Its end as a predicted catastrophe.* It is a fact of solemn and instructive import that each succeeding dispensation of God's regard to man has ended in judgment. Eden ended in the expulsion of the guilty pair; the era of the first promise and of initial faith ended in the Flood; the renewal of Divine covenant with man through Noah ended in the Babel strife of tongues; the Abrahamic age of Israel ended in the sore bondage of Egypt, and the judgment of the Red Sea; the Sinaitic, or Levitical, period closes with the destruction of Jerusalem, and the dispersion or the chosen race; the Gospel day, bright as it has been with the effulgence of the glory of God, beheld in the face of Jesus Christ, is to set amid the darkness of apostasy and the doom of Christendom; and the millennial reign, as to its earthly sphere, will close with the fire of God devouring a revolting host, who, under the lead of Satan, once more allowed to test the heart of man, rebel against the Lord, and seek to overturn the very foundations of his throne. Awful and sublime are the words of the Apostle Peter as he describes the terrors of this scene. Thus shall the final chapter of earth's history prove how truly "Man at his best state is altogether vanity," and pave the way for that eternally perfected state of things in which "God is all in all."

VIII. *Its practical value as an anticipated event.* We are charged with being unpractical, and with allowing fanciful theories to divert us from sober facts when we thus dwell upon the events of unfulfilled prophecy. We are supposed to be unfitting ourselves for the present, because we anticipate the future; and not a few of those whom we love and honour as brethren in the Lord regard us as imperilling the interests of the Church of God, and represent us as gone astray, because we are impelled to declare, not a part only, but the whole counsel of God. I venture to affirm that whether we look at the essential nature and influence of prophetic truth, or at the lives of those who have most thoughtfully and intelligently studied it, the effects of such study, and the deep convictions to which it leads, are in every way of the highest practical value and importance. It is impossible to realise with anything like spiritual perception the shortness of this present time, and the nearness of the Lord's return, and to be idle, cold, or dead. The voice of prophecy rings in the ears of those who prayerfully study its teaching, and in tones which stir us to the depth of our being, calls upon us to let our loins be girt, our lamps trimmed, and our lives ordered as those of men who wait for their Lord.

A tremendous responsibility rests upon those in these days to whom prophetic light has been given; to see what is coming, and to hold our peace, is to betray a solemn and a sacred trust, and to incur the guilt of helping to lull our fellows into the deep deathlike slumber which prevails. Multitudes are sleeping already in a Delilah lap of a boasted age of progress and of reason *versus* faith. The mystery of iniquity is rapidly developing for its final stage under the reign of the Man of Sin. Satan sees he has but a short time, and is marshalling his hosts for a fearful fray. Be it ours to sound the clarion notes of warning and of rallying truth, that so we may have a part in the joy of waking some at least of those who sleep, and of rejoicing as we catch the sound of our Master's chariot wheels.

A GLORIOUS POLITICAL PROSPECT.

REV. HENRY E. BROOKE.

We have had a very glorious political prospect spread before us, in what our brother has just spoken. I say advisedly, "political prospect," for I want in the few words I have to speak, to call attention to the millennial kingdom as a distinctly political prospect. We Christians perhaps do well to keep as free as possible from the political sphere around us now, but I believe we have, and ought to have, very distinct and definite political prospects for the future. Moreover, I believe that the more our hearts are filled with the political prospects of the coming kingdom, the more shall we get loose from the present troublesome sea of politics around us. We are reminded in the present time of the troublesome sphere of earthly politics, as it was pointed out yesterday morning; and we might have expected it to be so, for it is well marked in that definite prophetic chart to which our attention was called. We have come to the time when the stone cut out without hands falls upon the feet of the image. Then the iron, and the clay, and the brass, and the silver, and the gold, are all broken in pieces together.

But you may remember one feature brought forward in that statement in the second of Daniel, that the iron and the clay would not amalgamate. There is a general consent amongst prophetic interpreters as to the meaning of that. Iron seems to point to that monarchic form of government which prevailed in the Roman Empire, and the clay to that democratic form of empire which prevails, and is increasingly prevalent around us. We in England have flattered ourselves that we have formed a sort of amalgamation between the iron and clay. We have been accustomed to look into past ages and have thought that in the days of the Plantagenets, the Tudors, and the Stuarts, the iron was a little too strong, but we have flattered ourselves that we have come to a form of constitution that happily unites the iron and the clay; that it is a very happy, and it is likely to be a very lasting form of government. Let us not be too sure of that. The Word of God says the iron and the clay won't mingle; and, therefore, when dwelling upon this point I throw it out as a hint for those who like to study these points. The thing we are to look at is not an amalgamation of iron and clay, but it is the stone cut out without hands that falls upon the feet of the image and breaks up every portion of the image. According to the expressive language of prophecy, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

I will point out that the passage just quoted from Daniel ii. is, to my mind, one of the strongest passages in proof of what we hear asserted—that the coming of the Lord Jesus is at the commencement of the millennial kingdom. You will observe there is no transition from the iron and the clay to the new state of things such as would be the case if there were to be political progress and religious progress under the millennial age. It is, as the last speaker well said, a violent catastrophe. We look for this catastrophe; we live in the expectation of it, and we live in the hope that it will really bring blessing to this earth and bring in that which alone can give true happiness—the strong reign of the coming King.

Let me make a sort of apology to any who may take exception to the expression, "political prospects," and would say that it is better for us as Christians that we meddle not with politics. I will admit it as to the present sphere, but I deny it as to the future. There is that passage in Phill. iii.: "Our citizenship is in heaven;" the Greek scholars tell us it is not quite citizenship, but state-constitution. If one might say so, our political sphere is in heaven, where the King is, and from whence also we look for Him in the character of a Saviour—for that is the full force of the Greek. Is that all? Nay, that was sufficient for the point in hand, and therefore the Apostle went no further there; but there is much beyond that; as we sometimes sing, "There's more to follow." He who comes from heaven has first of all to change the bodies of his saints on earth, to raise the bodies of them that sleep, to glorify all, and to bring them into union and identity with Himself, so far as the body is concerned. He will then, as we read in other places, take to Himself his kingdom, and they shall reign with Him. Then that passage in Phillipians will lose its force as a prohibition to Christians to indulge in earthly politics, for then the political sphere will have come down to earth: heaven will have come down to earth, to mould and fashion her, and then we shall see the powers of heaven actively engaged upon earth.

Let us not forget this fact—it is an awful, a solemn fact—a truth, and a solemn truth—that the present dispensation is not *the reign* of Christ. I do not for a moment deny that the Lord reigneth in the sense that, in the heavens, He reigneth over all, and that even as to this earth the powers of evil can go no further than

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(*Continued on Page* 34).

NATURAL HEALING.

Generally the causes of disease are of the most simple character, and ordinary attention to hygienic measures would speedily rectify the disturbance. Of this, however, very few think. It were far better in many instances to do nothing medicinally, because Nature would work on in her own way, and correct the defect, especially when favourable external conditions were afforded. There are many ways in which we can assist Nature in her work; for instance, if we cut our fingers, the share we take in the work of healing is to join the severed parts, cover the wound with a false skin to keep out foreign elements, and Nature accomplishes the rest. So in more serious affections, it is always best to let Nature effect the healing, and for us to assist by simply affording more favourable conditions under which she can work.

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The sum of our argument therefore is, that all symptoms traceable to some slight defect in the working of the complex human frame are amenable to a remedy which can and *does* assist Nature in her unceasing efforts to remove the causes of ill-health. The Magnetic method is eminently calculated to effect this change, because it is one of the chief, omni-existent energies of Nature, and that most readily applied.

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He lets or directs. "Thus far thou shalt come, and no further," is still, we rejoice to know, the word that He speaks to them. But it is a solemn fact that the present dispensation—and this is one answer to the infidels—the present reign is the reign of Satan. He is called "the god of this world;" a strong expression. You and I should never think of using such an expression of Satan, but it is God's Word. He, moreover, is "the prince of the power of the air." He is "the spirit that now worketh in the children of disobedience." If you look at Rev. xii. and xiii., where you have the revelation of that great beast with seven heads and ten horns—it matters not whether you refer to the Roman Empire or some other power to be revealed—in either case, in the 12th chapter it is the dragon himself who has the seven heads and the ten horns. Therefore, if we regard it as fulfilled in the pagan Roman Empire, it tells us sufficiently the real presiding power at that time. In the thirteenth, the beast is in a new form—the horns are crowned. Whether that be, as many believe, the state of things when the Roman Empire broke up and became separate kingdoms, or whether it be a future manifestation, the point in either case is this: the dragon gave him his power, and seat, and great authority; so that to the very end of time Satan is really the god, ay, in a sense, the king, the ruler of this world's destinies. If an infidel asks me: How can you account for God being what He is while the world exhibits such wickedness, my answer is, that it is Satan who is ruling under God's power; that he can go no further than permitted, but still, for purposes we do not understand very much, he is allowed to rule. What we look forward to is the first four verses of Rev. xx. That is catastrophe, if you like. That is a distinct and definite point which we cannot evade in our treatment of this subject, and a point that seems to me to overthrow all the thoughts of any gradual gliding, so to speak, into the millennium, or a development of the present state of things in order that it should bring about what prophecy reveals.

Now look at Psalm lxxii. Our Chairman has already read the seventy-third. I had no arrangement with him that he should take one and I another, so I conclude that it was the Spirit of God who guided him, as I hope He has guided me. I was struck with the remarkable contrast of the two, and it is more interesting to take them in the reverse order, because the seventy-third gives the misery of the present state of things on earth—viz., the prosperity of the wicked. It is a sad picture of prevailing wickedness and oppression, so much so as to wring from the Psalmist almost an exclamation of despair as to how such things should be; nay so to prove a stumbling-block to him, that only when he went into the sanctuary could he understand the problem. But now let us have the added light of Psalm lxxii., and see the contrast.

[The speaker here read the whole of this striking passage of God's Word.]

Now, this, I believe, is the most spirit-stirring psalm in all God's Word, for there is a sort of enthusiasm as to the glorious coming of the King. What I want you to do is to look upon this as a fact, and to allow yourselves to be filled with a genuine enthusiasm for this coming King and kingdom. We find many problems solved here which are perplexing at the present day to statesmen and social reformers. First of all, there is that great difficulty about government, as to what is the right mode, and how you can best adjust the balance of the various forces. It is all settled here. There is no fear of the King expressed from the beginning to the end of this psalm—there is no fear of Him taking too much upon Himself. There is no record belonging to his government of a democratic character. "Give the King thy judgments." He shall so reign as to put down all that is evil: he shall so reign as to promote all that is good.

Then another great problem of the present day is, how to deal with depression, distress, and misery. Our statesmen and social reformers are at their wits' end to know what to do. It is all here. "He shall deliver the needy when he crieth." He shall have sympathy for their suffering. He shall not only feel sympathy for them in heaven, but upon his throne. "He shall judge the poor of the people; He shall save the children of the needy, and shall break in pieces the oppressor." There will be no agricultural distress then. There will be an abundance of everything.

There is another problem that is solved here. We often find the subject raised—and it is a most alarming one—the overcrowding of cities. We know what it is in this great city, and how the increasing numbers begin to make one wonder what it will ultimately come to, especially in these days of distress. One trembles sometimes at the thought of what an overcrowded city, under the guidance of turbulent and evil spirits, might be. But as to the city in that day we read, "They of the city shall flourish like grass of the earth." The city won't be overcrowded, and especially *the* city—the city of God. The central city will not be like London, overcrowded. "They shall flourish like grass of the earth"—one of the strongest figures to show that there will be absolute righteousness, peace and blessing.

It is a glorious prospect and one might long dwell upon it; but what I want to wind up with is this: let us cherish this prospect. Let us receive it into our hearts, and let us believe it. I give you one point, and it is this: our personal interest in this prospect. Many say this is all very well for the people who shall live then, but what about the heathen who will be on the earth? I would endorse, thoroughly, what Mr. Gooch said just now; that we are not to look upon the Lord's coming as a bad day for the heathen. I believe it will be a bad day for the professing Christian Church that has not accepted Christ. I think we ought to draw that distinction very clearly. "The judgments of the Lord are upon them"—that is the nicety of the Greek which expresses it, "who would not know God and would not obey the Gospel of the Lord Jesus Christ." Those who are familiar with the Greek know that in this phrase there is that which rather expresses those who had an opportunity of knowing God and would not know Him; who had an opportunity of believing the Gospel, and would not believe. Those are the ones upon whom the coming vengeance is to fall. When I read in Rev. xiv. of judgment to be poured upon "the vine of the earth," which I believe is the professing Christian Church, we see where judgment will fall. The imposture of the priesthood, the assumption of the priesthood that has prevailed throughout Christendom during this dispensation—I believe the heaviest judgment will fall upon those thus guilty. I believe that what we read of the rebellion of Korah, and Abiram, and of Judas, is to be acted over again literally—that these men, whose system has been characterised by the greed of gain, will meet with a like fate. I look at the close of this dispensation for some awful punishment on the priesthood of Christendom—those who have assumed the office of the Lord Jesus Christ; those who have blasphemously asserted that they are offering his sacrifice and that they are standing as priests in his stead.

But now, whilst Christendom will be the scene of suffering, we know that the true Church of Christ will be safe. We may be sure of that; but I believe too it will be a glorious day for the heathen. I believe that the dark Continent of Africa, and the unknown steppes of Asia, and the hardly got-at tracts in South America will rejoice and blossom like the rose. I believe that then will be their time of blessing, for He who shall come will send forth his ministers to them with the message of salvation.

My last point is this: If we are believers in the Lord Jesus Christ, we have a direct personal interest in this. We are to return with Him. We who are believers in Jesus, when He comes, are to be taken away with Him, and caught up in the clouds to meet the Lord in the air, and so shall ever be with the Lord. That does not mean that we are to go away into heaven, to have no more to say to the earth. If we are ever to be with the Lord we must be where the Lord is. If the Lord shall Himself descend from heaven, and if the Lord is to come during the millennial period to be King over the earth, or reside (as it is sometimes put) in a house under ordinary circumstances of mortal life, there must be some wonderful communication betwixt heaven and earth. We do believe in something which was forshadowed in our Lord's life between the resurrection and the ascension. You remember how He went in and out when the doors were shut. I have long had a thought which I was delighted to hear confirmed by Mr. Newberry in his lecture, which thought he gave as the result of thirty years' reflection—that Christ's people, who shall have the same bodies that He has, will really minister upon earth during the millennium in exactly a similar way. Believers in Jesus shall in that day go in and out of earth just as the Lord Jesus did during those forty days.

Mr. Newberry brought out a beautiful thought about the priests. The priests of Ezekiel's temple, those who ministered in the inner court, were not allowed to go out and minister in the outer court until they changed their garments. They had to put their robes aside, and put on other robes to go and minister in the outer court. The thought he brought out was this: that Christ's saints when they come down to minister upon earth shall have other bodies than those in which they minister above. At all events there will be some wonderful power of transformation by which the glorified body shall no longer scare the inhabitants of the earth, as it would if they appeared in glory. They shall have the power, it may be, of walking as Christ walked and talked with the disciples as they were on the way to Emmaus. What a glorious prospect this is. Remember that all this is for government, and in order that there may be at that time carried out—what is not carried out by Satan and his angels—a sphere of righteous government upon earth; Christ the King and his saints associated with Him in the kingdom; reigning over the earth, conducting all things right, restraining evil, putting down that which is wrong, and bringing about all things which may tend to his glory. It is indeed a glorious prospect.

Let this thought be a practical one. Do not imagine that this is an unpractical subject: it is the most practical of all. Do not imagine that it tends to withdraw a person from their spiritual work—it tends quite the other way. I was greatly struck last night when I got home, on taking up The Christian for this week. I found there a letter by the Editor from abroad, in which he is writing of some remarkable instances met with in the North of Africa (where he then was) of Christian testimony as to the value received from words spoken or written by Christians in connection with his paper. Here is one testimony that struck me very much:—

> It was at the close of Mr. Moody's late mission in London that I first felt the desire to devote my life wholly to work for God. From him I had just learned the glorious truth that the Lord Jesus was coming back again, and might very soon be here, and that all Christians should daily be watching and waiting for Him. This filled me with indescribable joy and gladness, and I continually prayed that He would show me what I could do to hasten his return. I did not think of foreign mission work until early last spring, when I saw a letter in The Christian from Mr. Baldwin, describing the great spiritual darkness of Morocco and the scarcity of workers. I at once felt that Christ must long for more of his children to go out to that dark land as witnesses for Him, and that He might be delaying his coming on account of their unfaithfulness to his last command.

Is not that a remarkable testimony? This Christian saint at once is led by the subject that has occupied us to-day to ask how she could hasten his return, and the Lord showed her the way—to go out to Africa and preach the Gospel. Depend upon it, she has got at the right meaning of the text in 2 Peter iii. 11, where it asked: "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." It is by his elect being gathered that his coming may be hastened. We pray God that it may please Him to accomplish the number of his elect, and so hasten his coming. We are permitted not only to pray, but to co-operate towards it by letting such a subject as we have had before us lead us to go forth to work for Him, knowing that He will come speedily.

Prayer was offered by Rev. E. Payson Hammond, and the meeting was brought to a close.

[We are obliged to postpone our report of Thursday evening's addresses, and of the afternoon gatherings.]

We are desired to announce the following:—It is feared that the messenger who was sent from the Conference Hall to the publishers of the "Conference Official Reports" with the orders for copies of the report, that were left at the bookstall, has absconded. Would any friends who gave such orders communicate with the publishers, Messrs. J. F. Shaw & Co., 48, Paternoster-row, E.C.

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Requests for Prayer.

THAT a true servant of Christ may be sent to a little village as the minister, and that a great revival may take place.——For blessing on Gospel services at Cheltenham by Mr. Spencer Walton, March 10 to 24.——For blessing on evangelistic meetings in Campsie Free Church Hall.——For the conversion of a husband.——For a small colony of Jews in Honan, Central China; that they, through the Scriptures that have been circulated there, may accept Christ and bear witness to Him to the surrounding heathen.——For a Cambridge undergraduate; that his way to the mission-field may be opened.——Miss Osborne writes:—I expect to go to Gibraltar in the beginning of April, for a month, to hold meetings among the soldiers. God has greatly blessed such efforts in times past, and I ask the prayers of your readers that there may be a rich ingathering of souls during my stay there.

British and Foreign Bible Society.—A meeting in connection with this society was held on February 25, in Villa Carle, San Remo, when Rev. James Thomas, Metropolitan District Secretary, London, delivered a most interesting and instructive address. He told how during the past year the Bible had been printed in new languages and carried into new lands. Speaking of China, Mr. Thomas stated that the Word of God had now free circulation in that great empire; such were the number of Christian converts and workers that you could travel 2500 miles within its borders, and sleep every night under a Christian roof. Rev. G. L. Fenton, ex-English Chaplain; Rev. Alex. Robertson, Scotch minister; and Rev. Filmer Sulivan, London, took part in the meeting. The collection at the close was a most liberal one.

EVANGELISTS AT WORK.

MESSRS. MATEER AND PARKER.

AFTER an experience of six months of evangelistic work in the United States, Mr. Parker and myself are only beginning to get some idea of this great country. Its conventions, camp meetings, and its annual revival efforts, are grandly affecting it for good. Our American cousins appear to be ahead of us in social temperance and in evangelism. As regards the former, ministers and Church members, as a rule, must be total abstainers. As regards the latter, every minister nearly is an evangelist as well, especially "out West." Some of the American methods of conducting evangelistic work are models of tact and soul-winning wisdom. We feel as we travel through the country that we are not only doing good, but receiving much good in the way of experience as to conducting such meetings.

What the country wants more even than evangelists is true-hearted, godly, Gospel ministers. If such men were to come over by the hundred, I believe they would all find large spheres of usefulness in fast-growing towns, cities, and villages. In this State alone (Illinois) there are more than 150 churches belonging to one denomination without any pastor.

As regards our own work, I must say that we have been received very cordially. The charm of the name "Spurgeon" is felt over here nearly, if not quite, as much as in England, and anything from the Metropolitan Tabernacle neighbourhood is kindly treated. That, no doubt, accounts largely for the way in which we have been received. The States of Massachusetts, Connecticut, New York, Ohio, Minnesota, and Illinois have been the spheres of our visits so far. I am thankful to say that we have enjoyed our share of blessing. Next June we hope to push on to Australia, *viâ* San Francisco, for a year's stay in the colonies, and hope to return home *viâ* India. We ask the prayers of your readers that God's blessing may rest upon our extended tour.—Yours in Gospel service,

Sterling, Illinois, U.S.A. John T. Mateer.

MR. G. SOLTAU AT AMBLESIDE.

Ambleside has had a time of exceptional refreshment and blessing through a fortnight's mission services held by Mr. Geo. Soltau. Through the Bible readings many Christians have been instructed and refreshed. At the evening Gospel meetings (which, as well as the afternoon readings, were well attended) the majority always remained to the after-meetings for prayer and testimony. Many men, women, and children have, it is believed, definitely given themselves to the Lord, and have openly confessed Him.

Several outlying places, more or less connected with the work in Ambleside, have come in for their share of blessing. One meeting in Langdale was followed by marked blessing; companies of men and women walked the five miles thence to Ambleside to be present at the services. At the closing meeting numbers gave their humble, but rejoicing testimony to blessing received, and listened gratefully to Mr. Soltau's wise parting words.

MR. H. THORNE IN JERSEY.

Great blessing has attended the mission held in Jersey by Mr. Henry Thorne, from February 6 to 22. It is many years since such a mission was held here; we are seldom visited by evangelists of note. The attendance at the meetings gradually increased till towards the close the largest hall in Jersey was too small. Hearts which at first seemed hard were broken by the power of the Holy Spirit, and the inquiry-room became filled night after night by anxious seekers after the light and peace of the Gospel. At the closing praise meeting a very large number testified to having received the Saviour during the mission, while to many who had been serving the Lord for years in doubt and uncertainty as to their salvation, the Word of God came with liberating power.

A special blessing has fallen on the Y.M.C.A. Some old members who had deserted it have returned with fresh vigour, and many new ones are added to the number. The spiritual life, which had been declining, has been deepened, and we entertain the hope that the work will not cease with Mr. Thorne's departure. Many friends in England who have been praying for the island at this time will see how graciously God has answered prayer. The Y.W.C.A. lately established here has profited perhaps even more than the Y.M.C.A., their ranks being largely swelled, and the workers greatly encouraged.

On the morning of Mr. Thorne's departure many congregated on the pier for a last glimpse of the one who had "led their feet into the way of peace." All joined him in heartily singing the hymn, "Shall we gather at the river?"

REV. E. P. HAMMOND AT HAMPSTEAD.

The meetings at Hampstead have steadily increased in interest. Many Christians who were at first contented with watching others at work have been drawn to speak to and pray with the anxious ones, and have themselves received great blessing. Every day great numbers of children and young people have been moved to spiritual concern. Many parents say they discern a change for the better in their children's lives. It is delightful to see how anxious the young converts are for the conversion of others. Surprisingly clear and definite, too, are the children's ideas of what they need from Christ, and what He can do for them.

The blessing is not confined to the children. Many adults have been brought to a knowledge of the Lord. The story of a remarkable conversion was related by a worker from Finsbury-park. Near Dalston there is an infidel club, and there had been some discussion among its members as to the Children's Mission. The discussion resulted in the conclusion that the whole thing was an unreality, and that the so-called conversions were simply ebullitions of emotional excitement, which might be produced by anyone skilful in playing upon the emotions.

A member of the club was deputed to attend Mr. Hammond's meetings at Finsbury-park, mix with the children during the inquiry-meeting, and see if he, too, unbeliever though he was, could not produce a convert. The young man did as arranged. He went about among the children, and by and by stopped to talk with a little boy who seemed in great soul distress. He got on tolerably well for two or three minutes; then the little boy asked him to pray. He knelt down, but could carry his pretence no further. Speechless, he knelt awhile by the child's side, and then got up and hurried from the building. But he came again, and yet again. Convinced of sin, he begged to have the way of salvation shown to him. Soon he had practical experience of the reality of conversion, and himself rejoiced in being born again of the Holy Spirit, and has since been earnestly working for his new-found Saviour. E. E. M.

Mr. Shuldham Henry is now holding a fortnight's mission in St. Andrew's Hall, Plymouth, and asks the earnest prayers of our readers.

Mr. F. C. Spurr has held an eight-days' mission at the Bible Christian Chapel, Black Torrington, Devon. There have been several professed conversions, and we are expecting that the seed sown will yield an abundant harvest. The solos sung by Mr. Spurr were much appreciated. T. J. Vanstone.

Little Munden, Herts.—A fortnight's Gospel services have been held in this parish by Mr. D. Newell, the people meeting first in the various hamlets, and afterwards in the National Schoolroom, which was for the most part crowded. There has been manifest blessing. I feel greatly encouraged and deeply thankful for these services. F. A. L. Foster, Rector.

We have also received notices of encouraging Gospel missions, held by Mr. J. Harris, at Walsham-le-Willows; by Captain Sherrard, R.E., in connection with the Y.M.C.A., Swansea; by Miss Jackson, at St. Neots; and by Miss Brewster, at Peterborough.

Mr. W. Y. Fullerton, one of Mr. Spurgeon's evangelists, has broken down through over work, and has been compelled to take six months' rest. He has left England for Palestine.

Wellington, Somerset.—A meeting to inaugurate a White Cross Army Association was held here on Feb. 26, when Rev. J. M. Wilson, of Clifton College, delivered an address, dwelling with great power and delicacy upon the obligations of the Army. A large majority of those present resolved to form an Association upon undenominational principles to carry out the purposes advocated. The chair was taken by the vicar, who was well supported by clergymen, ministers, and leading gentlemen of the town and neighbourhood.

The North Sea Fishermen.—A lady in Suffolk having heard of the Duchess of Grafton's gift to the Mission to Deep Sea Fishermen, writes as follows to the Director:—"My heart has been deeply touched with the need of fresh mission ships being sent to the poor fishermen. I therefore make the following conditional offer: I will give £50 if nine others will give the same sum to complete £500 by the end of the present month." Contributions may be forwarded to our care, or sent direct to the offices of the Mission, Bridge House, 181, Queen Victoria-street, E.C. The cost of a completely equipped mission vessel is a little over £2000.

Lambeth Ragged Schools.—We give the following extract from the latest report:—"At one of our mission services a man who was often intoxicated and a great swearer found his way to the meeting. Soon afterwards his wife came full of gratitude for the change wrought in her husband, saying that drinking and swearing had now given place to Bible-reading, singing, and prayer." Nearly two thousand dinners were provided last year for parents and children. All the departments of the Institution are going on well, including Sunday-school, mothers' meeting, young women's devotional meeting, Temperance work, clubs, bank, &c. The evangelistic Song Services, held weekly, have been a marked success. The new collector for the schools is Miss Robeson, 61, Lambert-road, Brixton-hill.

Letters to the Editor.

STAG HUNTING.

Sir,—The letter on this subject somewhat cloaks the nature of the "sport." Those who have seen a stag fleeing from the hounds know what a piteous sight it is—a spectacle of distress and fatigue—tongue out, eyes starting, and, at times, a tiny stream of blood dripping from each nostril. No animal likes being hunted, and the fact that the stag is reserved for another day seems only an aggravation of the cruelty. Popular opinion may approve this pastime of the genteel, but by a higher judgment it will not be exempted from the reproach attached to chasing and worrying any preserved animal. The whole thing is opposed to humane feeling, to say nothing of Christianity.

Yours, Countryman.

[Another esteemed correspondent writes to the same effect. We inserted the letter by Mr. Noel, not because we agreed with his defence of this so-called "sport," but because we felt the very inadequacy of that "defence" implied the strongest possible condemnation of the practice.—Ed]

THE CITY AND THE VILLAGE.

Dear Sir,—I read with great interest in a recent number of The Christian your remarks on this subject. And right heartily do I endorse your sentiment that "something must be done to check the exodus of our agricultural labourers from the country into the large towns." Truly, as you remark, "the depopulation of our villages is of vital importance, from whatever point of view we may regard it." This imigration seems to progress, more especially amongst the younger people of both sexes. With their present education the young men in many cases begin to despise

Their humble plough, slow moving,

and so the most enterprising, tempted by higher wage, and the magic name of London (especially), find their way thither. This, with a general slackness of work, tends yearly to increase the exodus. The employments they secure are generally those of carmen, carters, porters, builders' labourers, &c. But frequently, their "London venture" proving a failure, they return to their village and former occupations. But what has been the result? Their acquaintance with London life has served to graduate them in wickedness of the grosser kinds, hitherto almost unknown in village seclusion.

Country life is conducive to piety.

Oh, friendly to the best pursuits of man,
Domestic life in rural pleasures passed.

Our young men always leave with at least some veneration for the things of God, alas! too easily effaced by the corrupting influence of the town, except in the cases of decided Christians, one of whom lately had the grace and courage to return, after a fortnight, on the ground that "there was too much wickedness to stay." We certainly want neither London habits nor a London element among our village folk. Any scheme for the increase of rural labour should be specially encouraged by the country, that our village population may be increased, instead of (as I now believe it is) yearly becoming less.

One great reason for this state of things is, doubtless, "The very small amount of labour expended upon our farms." In too many instances, their extensive acreage prevents the possibility of employing the number of hands necessary to their successful working. Many, I know, will sanction my remark, when I say that in many cases, twice the amount of labour might be expended upon them with an advantage both to the farmer, and the men.

Experience will, I trust, soon teach the English labourer that, in many respects, he is in a far better position than his "city cousin." With his yearly average of 11s. or 12s. weekly, his garden produce and many other advantages, his life in a measure may be very free from care, as thousands of happy Christian cottage homes throughout our country could testify.

Every pastor and village worker has come to look upon this exodus to the towns as one of the most discouraging features of their work. In many cases they lose the highest and most hopeful amongst their people. Being engaged (with my father, Mr. G. D. Shipley) in itinerant "Village Mission" work, this subject is constantly pressed upon our attention, and frequently we have the opportunity of earnestly and successfully persuading young men not to relinquish their old associations, for the very hazardous prospects of a "London Venture."—Yours faithfully,

Aigle, Switzerland. Cecil Edgar Shipley.

The Book World.

The Lost Manuscript. A Story of Home Life. By M. A. Paull. 1s. *Bible Christian Book-room.* The tone of this interesting little book is elevating and healthy, and the style and sentiment, while unconventional, are natural and free from exaggeration. The characters and incidents are vigorously worked out.

The Opposite House, and other Stories. By Anne Frances Perram. 2s. 6d. *T. Woolmer.* Capital stories indeed for cottage homes, and for reading at mothers' meetings, bands of hope, &c. They will awaken interest by the manner of telling, and bring forth good fruit by the lessons they contain.

Daisy Plains. By the author of "The Wide, Wide World." *Nisbet & Co.* The true story of a run-away slave, whose history is depicted with singular interest and pathos. It teaches the great moral lesson of "A time to speak and a time to keep silent." Valuable hints are scattered throughout for the study of the gossip and the lover.

Kenneth McAlpine: A tale of Mountain, Moorland and Sea. By Gordon Staples, M.D. *Partridge & Co.* This life and adventures of the shepherd boy with his faithful dog will delight every youthful reader. The book lacks nothing calculated to give interest to such a career; whilst the neat engravings of Scotch scenery are added attractions.

Bible Narratives in Verse. By Mrs. Marshman. *Shaw & Co.* The anthoress seemed to see a need for this little book, and her apology for writing it is that she would counteract the influence of the evil of much that is printed. The motive is a good one, but the "Narratives" are hardly such as will be appreciated by those for whom they are intended, though they are well and ingeniously written.

Memorials of the late Bishop McIlvaine. Edited by Rev. William Carus. *Elliot Stock.* Having already noticed these memorials of a beautiful and godly life, we gladly announce a new and cheap edition. The Bishop's letters to his children deserve to be printed separately, and to be circulated among girls at school. To young men preparing for the ministry this book will prove a help and a boon.

Border Lances. A Romance of the Northern Marches. By the Author of "Belt and Spur." *Seeley & Co.* Those who are fond of romance will surely find the history of the reign of Edward III. sufficiently attractive. The methods of warfare, and the sports of that period, the enmity and strife then existing between England and Scotland, all present a striking contrast to the now happy union of the two countries. The book contains twelve coloured plates.

Glimpses of Eternity: A Vision. By T. J. C. H. *Remington & Co.* A quaint book, but not the less likely to benefit souls. Under the form of a five-days' vision, the writer depicts the sounding of the last Trump, Resurrection, Judgment, Heaven, and Hell. Sometimes he employs narrative, sometimes dialogue, sometimes verse. The latter is more remarkable for pious thought than rhythm or poetic power. The great facts of Satan's personality, the eternity of bliss for believers, eternal woe for unbelievers are not watered down to suit "cultured" imaginations, while hypocrisy, worldliness, and unbelief are exposed with impartial vigour.

The Preacher's Analyst. Vol. ix., 1885. Helps for the pulpit. Edited by Rev. J. J. S. Bird, B.A. 6s. 6d. *F. E. Longley.* The object of this useful monthly is "to promote a bond of union between all the ministers of Christ's Word, and to afford assistance and encouragement in their work." To this end the editor provides sermons by leading evangelical preachers, English and American, original sermons, sermon outlines and seeds. The Christian student can find here able reviews, hints on elocution, and theological examinations. The weary town pastor can find bouquets of illustrative extracts, and the isolated labourer can be cheered and instructed by masters of town assemblies. For matter and arrangement the magazine is excellent. The annual volume makes a precious gift-book.

Mr. Grattan Guinness' New Work.—A new and important book on Prophecy, by Mr. Grattan Guinness, is in the Press, and will be shortly published by *Messrs Hodder & Stoughton*, to be entitled Light for the Last Days.

One of the most interesting of the series of *Pall Mall Gazette* Extras is that lately published which contains the opinions of many living celebrities on "The Best Hundred Books." Among those whose original contributions appear are Mr. Ruskin, Archdeacon Farrar, Dr Green, Mr. Henry Irving, Mr. H. M. Stanley, &c. There is also a letter by Carlyle on the study of books (3d. *Pall Mall Gazette* office, Northumberland-street, Charing Cross).

DISTRESS IN ACHILL ISLAND.

THE harvest of 1885, which, generally speaking, was so good in most parts of Ireland, proved a sad failure in the Island of Achill, where the potatoes for the most part did not even properly blossom, and the bulbs did not grow to maturity.

Though the land is very poor and barren, it is greatly over populated; the inhabitants numbering about 6000—the vast majority of whom are of the poorest and most ignorant class—and are Roman Catholic. There are, however, some 400 Protestants, many of whom are also in great want this winter, though not so destitute as the others, by whom they are regarded with somewhat of envious, and not very friendly feelings. Amongst these are several of God's dear children who are suffering with the rest.

What they most want is employment. This, by enabling them to earn for their support, would be the best way of helping them, and some very necessary and useful works remain unexecuted for want of means, such as the repairing and making passable of roads affording access for some of the villagers to their farms, and the repairing of fences.

I desire to make these facts known to Christian friends, who may be able to help in a case so directly appealing to Christian sympathy, and I shall gladly take charge of any funds that may be entrusted to me for this object; and shall see that they are expended in the most judicious way for the help—first, of those "who are of the household of faith," and then of as many of the other poor islanders as possible. Bindon Scott.

7, Dawson-street, Dublin.

Being very well acquainted with Achill and its poor people, we willingly endorse the foregoing appeal on their behalf, hoping it may reach the hands of some of the Lord's stewards, who will be glad to help, and to whose confidence and sympathy we cordially commend it.

Cavan, Weston-super-Mare.
J. Hoffe (Clerk), Arklow.
Sarah Nangle, 23, Morehampton-rd., Dublin.

"Women in the Church."—A correspondent writes to point out that the formal appointment of deaconesses in the Church of England, referred to in our last, is no new thing. The late Archbishop of Canterbury appointed several ten years ago at least.

Foreign Traffic in English Girls.—All who fancy that this hellish commerce has been stopped by recent exposures ought to read the "report of investigations by a special commissioner" in Paris that appears in *The Sentinel* for March (1d. *Dyer Bros.*). Englishmen and women are not responsible for the fiendish wickedness of Paris, but surely we shall be held accountable for allowing so many of our own sisters to be led blindfold, so to speak, into the traps laid for them in that gilded hell upon earth. We are in danger now of undergoing a reaction, after the exciting horrors of the past; but if we allow ourselves to be lulled to sleep while this great wrong goes on at our doors, how can we clear our skirts of the blood of these victims who are being daily allured to destruction and to death?

The Strangers' Rest.—Rev. J. Ossian Davies was announced to speak at the monthly meeting of workers last Friday. Unfortunately he was prevented by illness from being present. Mr. T. A. Denny kindly consented to fill the vacant place. He read a most interesting letter received by a worker from a sailor at Pickwick, Minnesota, U.S.A., who was converted at the Rest, and who said: "I am now pastor of a church, the only one in the village, and have a good congregation—three out-stations." Mr. Denny afterwards gave a most interesting account of his recent trip to America. Several friends and workers gave details of the work among the sailors. The subject of a night shelter for homeless men was strongly advocated, and it is hoped that one may be opened at an early date.

The Butchers' Festival.—Mr. Henry Varley presided at the butchers' annual festival, at the Metropolitan Tabernacle, last week, when the spacious building was crowded to its utmost extent. They had, the Chairman said, a vigorous Temperance Society in connection with the Metropolitan Meat Markets, and he rejoiced that there was one public-house less in the market than there used to be. Mr. Spurgeon gave the men a hearty welcome to the Tabernacle. The union of masters and men he regarded as being advantageous to both, for he liked to see masters and men who thought of one another and studied each other's interests. Alluding to the Temperance question, Mr. Spurgeon hoped that there were plenty of butchers who meant to show that in everything which concerned the welfare of their fellow-men they would not give way, but stand fast by that which was right. He wanted them to help on the matters of Temperance and Purity. There was a dreadful stench going up from this city to the nostrils of the Almighty. He advised them to keep their bodies pure and clean. Even if they did not serve the Lord, he advised them not to lend themselves to the common filthiness which polluted the great mass of the manhood of this city. As to the use of bad language, Mr. Spurgeon said: Depend upon it, the man who swore would lie, and the man who lied would cheat. Regarding the treatment of dumb animals, he hoped they would be as kind as possible.

Notes on Daily Readings.

SUNDAY, MARCH 14.—NUMBERS XXXIII.

4.—*For the Egyptians buried all their firstborn.*—R.V., following the Vulgate, connects this verse with the preceding one, thus: "The children of Israel went out with an high hand in the sight of all the Egyptians, while the Egyptians were burying all their firstborn," &c.

19.—*And they departed from Rithmah.*—From this verse to ver. 36 the stations named are those visited during the years of penal wandering. The determination of their position is difficult, because during this period there was a definite line of march pursued. Some identifications are rendered probable by modern research, which may hereafter suggest others. All indications thus far seem to show that the Israelites during this period did not overstep the boundaries of the Wilderness of Paran—a tract comprising about one-third of the entire extent of the peninsula which lies between Egypt and Canaan."—*Sp. Com.*

"The number of stations, which is very small for thirty-seven years (only seventeen from Rithmah, or Kadesh, to Ezion-geber), is a sufficient proof that the congregation of Israel was not constantly wandering about during the whole of that time, but may have remained in many of the places of encampment, not only for weeks and months, but even for years."—*Keil.*

52.—*Then ye shall drive out all the inhabitants of the land.*—Israel was to consider that not only was God dispossessing the Canaanites of their land to give it to his people Israel, but He was using Israel as an instrument of his just judgment upon the people of the land for their gross wickedness. To fail in driving them out, was to fail in performing the work which God gave them to do, and as a punishment such failure would result in their own discomfiture, as their subsequent history abundantly proved.

MONDAY, MARCH 15.—NUMBERS XXXIV.

2.—*This is the land that shall fall unto you for an inheritance, even the land of Canaan.*—Comparing with this the statement of ver. 12 concerning the "east border"—"the border shall go down to Jordan," we gather that the two and a half tribes, who had voluntarily disassociated themselves from the inheritance of Israel, and had chosen their own inheritance to the east of Jordan, were not regarded as being within the land of Canaan at all; and so we read in ver. 13, "This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe: for . . . . the two tribes and the half tribe have received their inheritance on this side Jordan." One is reminded here of Psalm cvi. 15, "He gave them their request; but sent leanness into their soul." They presented, as we have seen, a picture of what has its New Testament counterpart—a portion of Israel living outside of the land of Israel.

29.—*To divide the inheritance unto the children of Israel in the land of Canaan.*—"The self-same hand which had guided their wanderings here fixes the bounds of their habitation. Alas! they never took possession of the land as given of God. He gave them the whole land, and gave it for ever. They took but a part, and that for a time. But, blessed be God, the moment is approaching when the seed of Abraham shall enter upon the full and everlasting possession of that fair inheritance from which they are for the present excluded. Not one jot or tittle shall fail of all that He has spoken. His promises are all yea and Amen in Christ Jesus, who is the same yesterday, to-day, and for ever."—*C. H. M.*

TUESDAY, MARCH 16.—NUMBERS XXXV.

2.—*And suburbs for the cities round about them.*—The Hebrew word for "suburb" comes from the root "to drive," or "drive out," and means pasturage, or fields to feed their flocks upon. So R.V., in margin, "pasture lands." These pasture lands extended for a distance (ver. 5) of nearly one-third of a mile from the wall.

11.—*Ye shall appoint you cities to be cities of refuge for you.*—"Through these directions, which are repeated and still further expanded in Deut. xix. 1—13, God fulfilled the promise which He gave in Exod. xxi. 13, that He would appoint a place for the man who should unintentionally slay his neighbour, to which he might flee from the avenger of blood, that the manslayer might not die before he had taken his trial in the "presence of the congregation." The number of cities was fixed at six, three on each side of Jordan, and Levitical or priests' towns were selected for all six, not only because it was to the priests and Levites that they would first of all look for an administration of justice, but also on the ground that these cities were the property of Jehovah in a higher sense than the rest of the land, and for this reason the manslayer, when once received, was placed under the protection of Divine grace."—*Sp. Com.*

12.—*Refuge from the avenger.*—The word avenger is in Hebrew *goel*—"redeemer"—and means "that particular relative whose special duty it was to restore the violated family integrity, who had to redeem not only landed property that had been alienated from the family (Lev. xxv. 25), or a member of the family that had fallen into slavery (Lev. xxv. 47), but also the blood that had been taken away from the family by murder."—*Oehler.*

28.—*Until the death of the high priest.*—Besides the general foreshadowing of Gospel truth conveyed typically by the cities of refuge, there is a special application to the case of Israel, who "killed the Prince of Life" but did it "in ignorance" (Acts iii. 15—17). This, their crime, is not accounted murder to any "who fly for refuge to the hope set before them" (Heb. vi. 18) and abide there till the death of the High Priest, but as He is "made an High Priest for ever," they must abide there evermore.

WEDNESDAY, MARCH 17.—NUM. XXXVI.

This chapter "contains provisions for preventing any portion of the inheritance of one tribe passing to another through the marriage of an heiress. The necessity for this arose out of the ordinance (xxviii. 6—11) which permitted the daughters of an Israelite dying without male issue to inherit their father's property."—*Sp. Com.*

4.—*When the jubilee of the children of Israel shall be.*—"Strictly speaking, the hereditary property would pass at once, when the marriage took place, to the tribe into which an heiress married, and not merely at the year of jubilee. But up to the year of jubilee it was always possible that the hereditary property might revert to the tribe of Manasseh, either through the marriage being childless, or through the purchase of the inheritance. But in the year of jubilee all landed property that had been alienated was to return to its original proprietor or his heir (Lev. xxv. 33). In this way the transfer of an inheritance from one tribe to another which took place in consequence of a marriage would be established in perpetuity."—*Keil.*

6.—*Let them marry to whom they think best: only to the family of the tribe of their father shall they marry.*—These words have their New Testament counterpart in 1 Cor. vii. 39: "She is at liberty to be married to whom she will, *only in the Lord.*" As the regulation contained in this chapter, limiting the marriage of an heiress to "the family of the tribe of her father," was intended to prevent tribal confusion and loss arising from alienation of inheritance, so the New Testament rule, "only in the Lord," is a merciful provision to avoid confusion and loss of a spiritual kind, arising from hearts being alienated from their rightful inheritance by association with the children of this world.

THURSDAY, MARCH 18.—DEUT. I.

The name (Deuteronomy, or second law) assigned in our Bibles to the Fifth Book of Moses, is not that of the Hebrew, which, as usual, consists only of the opening words, but of the Greek (LXX.) version, which is followed by the Latin Vulgate. It describes correctly the leading contents of the book, which have been thus summarised by Luther: "A compendium and summary of the whole law and wisdom of the people of Israel, wherein those things which related to the priests and Levites are omitted, and only such things included as the people generally required to know." We must, however, bear in mind that "there is not the slightest trace throughout the whole book of any intention whatever to give a new or second law. Whilst the laws in the three middle books of the Pentateuch are all introduced as words of Jehovah to Moses, the Book of Deuteronomy, with the exception of chaps. xxxi. to xxxiv., contains nothing but words addressed by Moses to the people, with the intention, as he expressly affirms in chap. i. 5, of explaining the law to them."—*Keil.*

2.—*There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-Barnea.*—And yet Israel had taken little short of forty years over it! A significant allusion to their wanderings, which are briefly to be reviewed, and to the sin which caused them so to wander.

7.—*Unto the great river, the river Euphrates.*—The Lord thus recapitulates his original promise to Abraham (Gen. xv. 18), and again at xi. 24, and Josh. i. 4, to show that He was ready to make it good. But as Israel failed wholly to occupy the limited portion at first assigned them, this part of the promise remains to be fulfilled.

22.—*We will send men before us, and they shall search us out the land.*—The thought of sending the spies to search out the promised land, though sanctioned by God, and so related in Numb. xiii., originally came from the people. "It is important to remind them that the sending of the spies, which led immediately to their murmuring and rebellion, was their own suggestion."—*Sp. Com.*

FRIDAY, MARCH 19.—DEUT. II.

1.—*We compassed Mount Seir many days.*—"The people were at Kadesh in the second year of the Exodus (Num. xiii. 26), and are again spoken of as being there at the close of the thirty-eight years' wandering, and in the fortieth year of the Exodus (Num. xx. 1). This verse 1 seems to refer in general terms to the long years of wandering, the details of which were not to Moses' present purpose.—*Sp. Com.*

7.—*These forty years the Lord thy God hath been with thee.*—Though the Lord had been with Israel, it could not have been said that Israel had been walking with the Lord. In like manner, we are not to confound the promise of Christ to his Church, "Lo, I am with you always, even unto the end of the age," with the unwarrantable assumption of the professing Church that they have been walking with the Lord during this period. Attention to this might have kept the Douay translators from saying, in their note on this passage (Matt. xxviii. 20), "How then could the Catholic Church ever go astray?"

15.—*For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.*—And this, notwithstanding the fact stated in ver. 7, "These forty years the Lord thy God hath been with thee." Surely it is significant that the Apostle of the Gentiles, writing to the Church at Rome, should say: "Be not high-minded, but fear; for if God spared not the natural branches, neither will He spare thee" (Rom. xi. 20, R.V.).

24.—*Begin to possess it, and contend with him in battle.*—The promise in the beginning of the verse, "Behold, I have given into thine hand Sihon . . . and his land," did not relieve Israel from the necessity of fighting in order to attain the fulfilment of the promise, but rather sustained them in doing so; and in like manner, the promise "God hath given to us eternal life" (1 John v. 11), does not make void the exhortation, "Fight the good fight of faith, lay hold on eternal life, whereunto also thou art called" (1 Tim. vi. 12).

SATURDAY, MARCH 20.—DEUT. III.

5.—*All these cities were fenced with high walls, gates, and bars.*—Striking confirmation of the truth of this has been afforded by the researches of modern travellers, especially by those of Mr. Porter in this region. "The stone doors of Bashan, whether as ancient as the days of Og or not, have excited the amazement of every traveller who has visited the country."—*Sp. Com.*

11.—*His bedstead was a bedstead of iron; is it not in Rabbath?*—"The iron was probably the black basalt of the country, which not only contains a large proportion of iron, but was actually called iron, and is still so regarded by the Arabians. The word translated bedstead may mean "bier," and probably does so in this passage. Modern travellers have discovered in the territories of Og, sarcophagi, as well as many other articles, made of the black basalt of the country."—*Ibid.* *Nine cubits was the length thereof.*—"The bedstead or sarcophagus would thus be from thirteen to fourteen feet long, but was, of course, considerably larger than the body of the man for whom it was designed."—*Ibid.*

25.—*That goodly mountain, and Lebanon.*—"'That goodly mountain' is not one particular portion of the land, but the whole of Canaan regarded as a mountainous country, Lebanon being specially mentioned as the boundary wall towards the north."—*Keil.*

Scripture Union portions for the ensuing week.—March 14, Num. xx. 1—13; March 15, xx. 14—29; March 16, xxi. 1—11; March 17, xxi. 21—35; March 18, xxii. 1—14; March 19, xxii. 15—31; March 20, xxii. 32—41.

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Hebrews vi. 19.

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CASE FOR THIS WEEK.

CONSUMPTION—CASE of a LITTLE BOY. "BOTH LUNGS DISEASED."

In June last I received a letter from Mrs. A———, of Leeds, and statement of her little boy's case.

Six months' hooping-cough had left the child in a very weak state, with troublesome cough, very distressed breathing, pain in chest and side. These symptoms were followed by wasting of flesh all over the body and gradual loss of strength. Thrush (an ominous symptom) had appeared.

At this time medical report was given—*that both lungs were diseased.* "One doctor (the mother writes) has given little hope, and pronounced it 'Consumption.' Another has been consulted and said the same, and has given *no hope of recovery;* but (she adds) I hope you will be able to do my little boy good—nothing has yet."

In less than three weeks he began to mend. The mother reported:—"Better night's rest, thrush nearly disappeared, and sweating decreased."

In less than two months further improvement was manifest—"Cough better, appetite improved, gaining strength and flesh every day."

In a subsequent letter, the mother writes:—"Your medicine and liniment have quite cured our little boy. Everyone who saw him as he was is astonished at his recovery. Two doctors have examined him, and said he was perfectly sound. I am very grateful for your kindness, and pray that you may be long spared, and that the blessing of God may rest on your medicine. You can make use of this for the benefit of others."

---

* *I regret to hear that since this case was prepared and sent for publication in December last, and several months after recovery from the disease of the lungs, the little patient was taken suddenly ill, and died from hæmorrhage of the stomach; no lung symptoms had manifested themselves* —G. T. C., March 1, 1886.

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The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

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Messrs. Fullerton and Smith.—March 13 to April 1, Cheltenham; April 4 to 15, Hereford; 16 to 18, Ross.

Mr. F. E. Marsh.—Newmilns, N B., to March 21.

Rev. E. P. Hammond.—The Hall, New Richmond, to March 19 every evening (except Saturday), at 7; Sunday, 3 and 7. The College Hall, March 10, 13, and 17, 3 p.m.

Mr. W. Spencer Walton.—To March 24, Cheltenham; 25 to April 6, Weston-super-Mare.

Mr. Henry Thorne.—March 10, Stamford; 11, Hanley; 12, Longton; 18 and 19, Ludlow; 20 to 29, Bristol; April 2, London; 3 to 12, Walsall; 17 to 26, Bury, Lancashire.

Mr. J. M. Scroggie.—March, Doncaster; April, Bristol; May, Dublin.

Mr. E. P. Telford—South Shields, to March 18; York, March 21 to April 22; thence Ashton-under-Lyne.

Mr. George Clarke.—To March 26, Edinburgh; 27 to April 30, Glasgow; May 1 to 15, Dundee.

Mr. James Neech.—To March 21, Dunse, N.B.

Mr. J. A. Vicary.—To March 14, Park Hall, Barking.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during March, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Clapton Hall, Upper Clapton.—Mr. J. G. McVicker during March, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Y.W C.A.—Drawing-room meeting for French and Swiss ladies, Saturday, March 13, 3.30 p.m., at Mrs. Hart's, 25, Oxford-square, W.

North Evangelistic Choir.—March 11, 8 p m, Y W.C.A, Seymour House, Portland-place, Lower Clapton; March 16, 7.45 p.m, schoolroom, New-court Chapel, Tollington-park; March 23, 8 p.m., 82, Church-street, Bethnal-green.

South London Evangelistic Choir.—March 12, Conference Hall, Clapham-road, 7.30 p.m; 17, 18, and 19, Mission Hall, Lorrimore-road, Kennington, 7.30 p m.; 26, Clapham Conference Hall, 7.30 p m.; 29, Exeter Hall, Strand, 6.30 p.m.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Army and Navy Prayer Union.—Meeting on Saturday, March 13, City Terminus Hotel, Cannon-street, 2 to 5 p.m.

Friends' Meeting House, Park-street, Stoke Newington.—Bible-readings, open to all, every Tuesday, from 7.30 to 8 30 p.m.

Mr. T Newberry's model of Solomon's Temple and Courts at Clapton Hall, Upper Clapton, on Thursday evening, March 11, at 8.

Salvation Army.—Fifth anniversary of the work in France and Switzerland. Exeter Hall, Monday, March 15, 7.30 p.m. Miss Booth, of Paris, will speak.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; March 12, Rev. C. A. Fox; 19, Rev. E. W. Moore.

Rev. F. D. Sanford (from America).—Holiness meetings, Farnley Room, Queen's-road, Chelsea, March 24, 25, 26, and 28, week-days, 3 and 8 p.m.; Sunday, 3 and 7 p.m.

Y.W.C.A., Welbeck House, 101, Mortimer-street, W—Bible-readings, by Mrs. Yapp, on "The Tabernacle and its Vessels," Tuesday afternoons, at 3.30, March 16, 23, 30, April 6, 13, and 20.

Children's Scripture Union.—Seventh anniversary, Exeter Hall, April 1, at 3 p.m., Rev. E. A. Stuart, M.A, presiding. In the evening, at 6.30, Hon. A. F. Kinnaird taking the chair.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, March 12, 7 p.m., "The Seventh Seal Opened" (Rev. viii.); tea at 6. Sunday, 14, 3.30 p.m., "Jacob's Second Blessing" (Gen. xxxv.).

Life in the Holy Land.—Miss L. M. von Finkelstein, March 10, Highbury Quadrant (Dr. Bevan's); 11, Charles Spurgeon's (jun.) church at Southstreet, Greenwich; 12, Kentish Town Congregational Church; 14, Union Chapel, Islington; 15, Holloway Y.M.C.A., Upper Holloway; 16, Exeter Hall.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, 17, tea at 6, meeting at 7. Mr. James J. Scroggie will give the address, "The Sun, an illustration of what Christians ought to be." A party of boys, sailing for Canada, April 8, will be present to take farewell.

Y.M.C. ASSOCIATIONS.

61, **Gracechurch-street.**—Daily prayer meetting, 1 30 to 2 15 p.m. (Saturday excepted). Bible study, Tuesdays, 6 15 p.m. Workers, Mondays, 6 30 p.m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, at 8.

Exeter Hall.—Thursday evening Bible lectures, by Rev Dr. Bennett. March 11, "The Nazarite;" 18, "Solomon's Chronology;" 25, "Mordecai and Christ;" at 8 o'clock, open to the public. Miss Finkelstein's last lecture, March 16, at 8 p.m.

The Priory, 198, Upper-street, Islington, N.—Thursday, March 11, 8.30 p.m., address, Rev. F. A. Jones; Wednesday, 6 to 10, anxious inquirers and strangers.

——**Myddelton Hall**, 142, Upper-street, Islington, N.—Annual meeting, Monday, March 15, at 7.30 p.m., Mr. Geo. Williams in the chair. Addresses by Rev. Prebendary Wilson (vicar of Islington), Rev. Marmaduke Washington (vicar of St. George's, Tufnell-park), Rev. Dr John Edmond (Presbyterian Church, Highbury), Rev. Eynion Davies (Congregational Church, East Finchley), and Mr. W. Edwyn Shipton.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday, March 11, address, by Rev. W. Birch, on "John Mark: The Man who had a Second Chance and Used it Well." Sunday, 14, Bible class, 3.15 p.m, by Mr. Henry F. Bowker, subject, "Freedom or Slavery—Which?" Prayer meetings and classes as usual.

Conference Hall, Stratford.—Sunday, March 14, 3 and 7 p m., Mr. C. Russell Hurditch, "The Unsearchable Riches of Christ."

Notices.

A Sister.—As we have not the address of the writer of the letter we cannot forward yours. If you communicate with us we will return the stamps.

The Errors of Romanism.—In reply to the recent query of a Canadian correspondent, we are informed that a book entitled "Popery Unmasked," written by Mr. Henry Woodcock, Primitive Methodist minister, Hull, in 1862, was published by the Conference Book Steward, Sutton-street, Commercial-road, London, E.

Communications Received with Thanks.—W.L J. S.M. E.J.G. F.N. S.E N. C.G.D. W.K. M W.E. G.C. W P. M.H. M.W. E.C. A M. W.F. A J.B. M E.S. H.B. G R. J.K. S.H B C B. A.P. E L. C.K. M.H. R H.E. E H. M.M B. W.M. M.A.A F.M.F. J.M. L.T. C C. E.J.A. J.A. E J.G. G.W B. D.S. R.R. H C.C. W.C. H H.B. S.F. H.N. L K.S. F.H.W. R J.H. E E M. T.M. I.M. T.N. M.B.H. S T F. G.S W.McG. R.B J.T. R.S J.R M. L.B. J.G. G.S. J H.C. J.W. H.E.R J.T.I. A.W.W. G.S. E.C.F. W.D. W.E. G.J.S. R.P.P. D.C.F.

Applicants for Tracts.—Miss A. Ashford, High-street, Tisbury; T. Galley, Newbottle street, Houghton-le-Spring, Fence Houses, Durham; Mrs. Mills, 34, Woodville road, Mildmay-road, Newington-green; Miss Clowes, Warley-hill, Brentwood, Essex; J. Dunham, platelayer, Wretton, Stoke Ferry, Norfolk; Miss F. E. Barker, Barnston, Dunmow, Essex.

Will Miss C. S. P. (late of Chiswick) kindly send her address to W. S. Cross, 100, Gracechurch-street, E. C.

Distress in Monmouthshire.—It is not in London only that the pinch of poverty is felt at this season. Pastor O. Tidman, Broad-street, Blaenavon, Mon., reports great distress among the miners in that district owing to the depression in trade. He earnestly asks for help in giving soup dinners, teas, clothing, &c., to these suffering people. Mr. T. M. Wintle, of the Christian Mission and Ragged Schools, Pontymoile, near Pontypool, Mon., says there is a bitter cry of distress in the northern parts of that county. He gives details of some painful cases of poverty and suffering, and pleads for the fellowship of our readers in providing soup dinners and other meals, as well as in distributing old clothing and shoes.

WESTWARD HO!

TO THE READERS OF "The Christian."

Dear Friends,

The great success which, under God's blessing, attended our Emigration movement last year has encouraged me to make yet further efforts to place out in the Dominion a further number of carefully trained and selected Boys and Girls during the present year.

Our enterprise opens for 1886 with great promise. I hope to send out at least 600 children, in three parties of 200 each, during the present season.

The first party of 200 boys will (d.v.) leave by the *Parisian*, Allan Line, on March 26; the second party, also consisting of 200 boys, will, I hope, leave in the second week in June; and the third party, of 200 girls, in the second week in July. As on former occasions, each of these parties will go out under the care of valued and experienced co-workers, who have year by year taken charge of similar contingents. They will go straight to our beautiful Home at Peterboro', Ontario, and from that place be distributed throughout the province to homes which will have been found for them through the agency of our Canadian Staff.

I would again impress upon all the readers of The Christian that the boys and girls I send to Canada are kept under our eye for years *after* they have been placed out; that both by visits and by letters we continue to inform ourselves of the thorough happiness and welfare of each child, and are swift to change its situation, removing it from one locality to another, if the circumstances or conduct of the employer seem at any time to demand such action.

That, spite the depression which undoubtedly obtains in most of the large cities of the Dominion, there should yet be a real demand for our boys and girls throughout the country, is the best possible proof that the Canadians are beginning to appreciate the quality of the emigrants we convey to their shores, and are satisfied that the work of **TRAINING** and **PREPARING** our children for useful lives out there has been done on this side in a thoroughly wise, practical, and Christian fashion.

No one can read the incidents given in the March issue of *Night and Day*, page 44, under the head of "Canadian Notes" (*vide*), which illustrate the benefits conferred upon the little Emigrants themselves by their change of scene, without feeling that this movement is one of the grandest that could well be devised for the benefit of all concerned: *this* country so overcrowded—*that* country so sparsely populated; the overburdened ratepayers *here*—the harassed farmers *there*, who cannot obtain useful labour except at exorbitant prices; the starving multitudes *here*, for whom there is no ray of hope while they continue here—and the happy, because useful, lads and lasses transported to fertile regions *over there*, full of abundance of food for those who, uncontaminated by the vices of the adult, are prepared to enter upon a life of real industry, cheered all the way along by a prospect of independent comfort.

If my lay sermon has any particular application, it is in the wonderful fact that **£8 10s.** is the magic wand by which so great a change can be achieved in the experience of one poor lad or orphan girl. That sum amply suffices to pay for *everything* (except the training here)—comfortable outfit of clothing (3 suits)—good box—railway fare to Liverpool—ocean passage to Quebec—railway journey to our Peterboro' Home, with a small margin over to recoup us for a brief stay at our Canadian Distributing Home before being sent out to the situation obtained by my agents on the other side.

Thus, to emigrate the whole 600 children will cost at this rate £5,100, and I appeal confidently to our wisest and most thoughtful co-workers for

A SPECIAL GIFT TOWARDS THIS BENEFICENT EMIGRATION FUND.

One Hundred trained lads or girls can be settled for life in Canada for £850, or Fifty for £425.

Sometimes I envy the possessors of wealth the grand opportunities which their money gives them of effecting so much good. Only to think that by the expenditure of, say, £102, twelve young children without a friend in life here, may be settled down in as many respectable Christian homes in Canada, where they will soon learn to forget the sorrows and deprivations of their early years, is enough to make any heart hopeful as to the future of myriads of little ones otherwise so sad and hopeless!

Your faithful Co-worker amongst Christ's Little Ones,

THOS. J. BARNARDO.

18 to 26, Stepney Causeway, London, E.

P.S.—Please cross Cheques, P.O.O.'s, or Postal Orders, "London & South Western Bank."

(Continued from page iii.)

MISS WESTON will be glad to hear of an engagement for one of her Workers, a young married man, able to conduct Gospel or Temperance Meetings, or take charge of a Mission Hall Lay; or as Helper, or Scripture Reader.
Sailors' Rest, Devonport.

A LADY greatly experienced in Convalescent work, and management of Institutions, seeks an appointment
ZETA, 190, Holland-road, Kensington.

A CHRISTIAN LADY seeks an appointment as Superintendent of Convalescent Home or Institute, or as Companion Housekeeper to delicate or elderly Lady. Good references.—A. B., 17, Old Cavendish-street, London.

A LADY recommends a Swiss Christian Lady as Travelling Companion to an invalid or otherwise. Or can thoroughly teach French, German, and English. Kindly and reliable.—MRS. D. S, 38, York-terrace, York-gate, London, N.W.

PLACE OF TRUST, Clerkship, or Improver to the fitting or painting trades, by young Christian, 22. Anxious to assist in Ragged School or Mission work with Christian friends in the evening.
ELLIS, York Cottage, Wakefield-street, East Ham.

RE-ENGAGEMENT desired, by Lady (40), as Superintendent of an Orphanage or Home. Active, experienced in institution work, and good manager. With small number could undertake to combine instruction. Churchwoman. Testimonials.—C., Besborough Library, Roehampton-street, Pimlico, S.W.

A CLERGYMAN'S DAUGHTER desires an engagement as Companion to a Lady, or in a Clergyman's family, to assist in household duties, and parish work. A happy Christian home desired. Moderate salary.—G. L. C., Ebernoe Parsonage, Petworth, Sussex.

A LADY RECOMMENDS a young person (21) as Nursery Governess to one child. Reading, writing, and arithmetic. Fair needlewoman. No menial work. Earnest Christian; abstainer. Somewhat delicate. State wages.
C. B., 98, North-street, Maida-hill, W.

APPOINTMENT, with Christians, sought for young Lady to instruct young children in English, German (four years in German school), French, music, drawing, and needlework.—A. G. E., Mrs. Walker's, Bible and Tract Depôt, Plymouth.

A CHRISTIAN LADY wishes to find a situation as Companion to a Lady, or to take charge of a motherless household.
S., 25, Fitzroy-street, Fitzroy-square, W.

THE REV. G. D. WYATT, Vicar of St. John's, Highbury, recommends a respectable Widow as a useful Companion, Needlewoman, or Nurse to an invalid
Mrs. W., 95, Plimsol-road, Finsbury-park, N.

UNDER-MATRON.—Wanted, by a young woman, a situation in home or institution, having had some experience. Willing to learn.—A. E. S., Mrs. Crowie, Hawthorn Lodge, Jevington, Polegate, Sussex.

LADY DISPENSER, daughter of medical man, seeks immediate re-engagement. Many years' experience wishes to help in Mission work. Excellent references.
G. L. H., 17, Old Cavendish-street.

MONTHLY NURSE. — A Lady has great pleasure in recommending her Monthly Nurse, who is most kind and attentive, and an abstainer —J., care of Mrs. Howard, 3, St. Mary's-terrace West, Colchester.

AS NURSE.—Wanted, a situation as Nurse to young children. Can take a baby from the month. Or as Plain Needlewoman with part housework.
S.J.N., 18, Endsleigh-gardens, Euston-square, N.W.

RE-ENGAGEMENT as Nurse-Attendant to invalid Lady, by Scotch person. One year Hospital training. Good references. —C. STEWART, care of Mr. Weaver, Stationer, 189, Great Portland-street, Regent's-park, London, W.

A LADY WISHES to place two young girls as Mother's Helps in Christian homes, where they would have kind motherly care. They have been well taught, and are able to teach young children.
H., 6, Kemplay-road, Hampstead.

A LADY WISHES to recommend a Children's Maid. Aged 23. Good character from last place.—C. C., Farrants, Bickley, Kent.

AS HOUSEMAID or Kitchen Maid, aged 18. Disengaged March 23 By the beginning of April, a situation as good **PLAIN COOK.**
Mrs. E. H, Marlboro' House, North Finchley.

HOUSEMAID. — **A** Lady recommends a young woman. Age 23. Abstainer. Three years' character. Wages £16, all found.
Miss MACINNES, Fern Lodge, Hampstead, N.W.

AS UPPER HOUSEMAID, where two or more are kept. Five years in last situation. Christian and abstainer.
A. H., Furness Lodge, East Sheen, London, S.W.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

Appointments, Situations, &c., Vacant.

MATRON WANTED, for a Refuge for Fallen Women. Salary £25, with board. Apply by 15th inst., Chief Constable, Swansea.

A MAN AND WIFE wanted, without children, to act as Manager and Matron. None but those of decided Christian character will be eligible.—Applications, in writing only, with copies of testimonials, must be sent to the SECRETARY, 15, Hill-street, Edinburgh, before the 15th instant.

WANTED IMMEDIATELY, Superintendent for small Y.W.C.A. Institute. Must be able to conduct a Bible-class, and Prayer-meeting.—MRS. EVERED POOLE, Rockholme, Southampton.

MOTHER'S HELP wanted, accustomed to assist in the management and teaching of young children. General servant kept.—Apply, stating particulars, to A., 24, Tregothnan-road, Clapham, S.W.

TRAINED NURSERY GOVERNESS wanted, to take entire charge of two children 4 years of age.—A. Z., care of Mr. Allan, Bible Depot, Sauchiehall-street, Glasgow.

A CHRISTIAN WOMAN wanted (abstainer preferred), as Working Housekeeper or Servant, to a Minister in the East of London. Very light place. No family. Small wages.—MINISTER, care of Mr. Filmer, Newsagent, Custom House, E.

AN ELDERLY LADY wishes to meet with a Christian young lady as domestic Companion. In return, a comfortable home, and laundry.—A. B., 35, Canonbury-park North.

A TRUSTWORTHY, experienced Sick-Nurse wanted, about 30, for a Lady partially paralysed. Must be strong, healthy, able to read aloud, and an abstainer. Personal application preferred. Personal character required.
54, Queen's-road, Norland-road, Notting Hill, W.

NURSE WANTED. — Christian girl, to take charge of several young children and assist in light household duties. Send reference, wages, age, &c.
L., 2, Alma-villas, High-road, Wood Green.

NURSE WANTED, about March 22nd, for two little boys. Thoroughly respectable, conscientious young woman. Good-tempered, fond of children. Cleanly and healthy.
Mrs E. S. JOHNSON, Littleover-hill, near Derby.

TRUSTWORTHY NURSE for three little children. Wages £16 to £18 Nursemaid kept. Christian abstainer. Aged 30.
Mrs. TAYLOR, Harmondsworth Vicarage, Slough.

MAID wanted, to clean seven children's bedrooms, wait upon two young ladies, and be a good hand at needlework and cutting out. Wages £18 and all found.
Mrs. H. K., Lansdowne Lodge, West-hill, Putney.

YOUNG LADY (Christian) wanted, to teach and assist in Children's Home Small salary if necessary. Wanted also, retired Army Man and Wife, to superintend cooking, &c.
Elim Home, Belfast.

WANTED, in a Christian family, a Sewing-maid. Thorough needlewoman, machinist, and plain dressmaker. Age 28 to 36. —META, Mr. John Parkinson, Neville-street, Southport.

GOOD PLAIN COOK wanted. Age about 40. Must be thoroughly clean, punctual, and a good manager. A decided Christian (Nonconformist), and total abstainer. Unexceptionable references required.—Lady OGLE, Roedeane Hall, Withdeane, near Brighton.

A CHRISTIAN WANTED as good Plain Cook. Willing to make herself generally useful. Must be clean, active, early riser, economical. A quiet Christian home.
Mrs. STANLEY, Hutwa, Princes-road, Lewisham.

WANTED, early in April, a Christian woman, not under 26 years of age, as good plain Cook, in a small family. No kitchen-maid kept. Church of England. Evangelical. Abstainer preferred.—Mrs. W., care of Stride, Bookseller, 4, Waverley-road, Southsea.

ENGLISH OR GERMAN COOK wanted, March 24. Sympathising with Mission Work. Excellent character required.
M. E. WEBB, 56, Gower-street.

A SUPERIOR COOK-HOUSEKEEPER for a large establishment in the country.—Address by letter,
Mrs. FOWELL BUXTON, Easneye, Ware.

GOOD PLAIN COOK wanted, and to do a little housework, age about 30. Also, **HOUSE** and **PARLOURMAID,** to attend on child and be generally useful. Age about 26. Good character indispensable. Wages £16 per annum, all found. Three in family, except in holidays, then five.
43, Spencer-park, Wandsworth, S.W.

HOUSE-PARLOURMAID wanted immediately. Age 20 to 30. Conscientious, truthful. Good character indispensable. Two in family. Good wages. No beer.—Apply before 11 and after 5, at 21, Westbourne-park, Bayswater, W.

A HOUSE AND PARLOURMAID wanted, about 26 years of age Member of the Church of England.—Mrs. TUGNELL, 19, Charlotte-street, Bedford-square, W.C.

PARLOURMAID wanted, by April 1st. Age 25 to 30. Wages £16 to £18. Methodist preferred.—Apply by letter to M. R. A., Glenelg, Clapham-common, S.W.

WANTED, by a Christian Lady, a General Servant: also young Girl, to train as housemaid and nurse to one little boy. Plain cooking indispensable. Small, quiet family. Church of England.
Mrs N., 1, Ledbury-road, Notting-hill, W.

A YOUNG LADY, of fair education, wanted in a Christian family, as Mother's Help. Good needlewoman. Fond of children. Moderate salary. Enclose carte.
MRS. BAKER, Crendon House, Newport, Mon.

GENERAL SERVANT, good plain cook, for two Ladies. Housemaid kept. Age about 35. Abstainer preferred. Comfortable home. Unexceptionable references indispensable.
Miss DAVIDSON, 90, Beaufort-street, Chelsea.

SUPERIOR GENERAL SERVANT wanted. Small, quiet family. Nurse kept.
65, South Hill-park, Hampstead-heath.

WANTED, in a business house, a respectable young Woman, as General Servant, able to cook nicely. Another servant kept, and washing put out.
70, High-street, Notting-hill-gate.

GENERAL SERVANT wanted. Clean, active, early riser, abstainer. Private family. Personal character from clergyman. Orphan; age about 17. Little boy kept.
B., Laburnum-villa, Lonsdale-road, Barnes, S.W.

GENERAL SERVANT, experienced, wanted on 23rd March. Abstainer. Good wages. Cook kept Good character required.—Mrs. MCKENZIE, Wynol's-hill, Coleford, Gloucestershire.

VISITING NURSE AND BIBLE-WOMAN.—Wanted, a Godly woman, experienced in nursing, to assist and instruct the poor in the better management of their homes. Must have an earnest desire for the conversion of souls, and experienced in Mission work. To live in the East-end.—Apply, by letter only, MISSION, 29, Manby-grove, Stratford, E.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials (on application. Patronised by ministers of all denominations.

TYNDALE HOUSE BOARDING ESTABLISHMENT, 17, Tyndale-place, Upper-street, Islington, N. Convenient to all parts. Tram and 'bus pass the door. Bed and breakfast from 2s. 6d.—N. J. NORRIS, Manageress

SOUTHSEA. — Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table, and every home comfort. Winter terms from 30s. to 3 guineas a week.—Miss BAKER.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58 Old Steine

WORTHING HOME OF REST for Christians.—Vacancies for the winter Every comfort. Terms, one to two guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARL, or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

THE FRIENDS of a Gentleman or Lady given to Intemperance, or otherwise needing supervision, may hear of a comfortable home for such in the West of England, with those who have had the care of such for twelve years. London references.
HOME, Tayler's, 154, Fleet-street, London.

WANTED, in a quiet family, by a gentleman and his wife, furnished Sitting and Bed-rooms in or near City. Terms moderate.
D., 1, Lombard-street, E.C.

BOARD AND RESIDENCE in a comfortable, refined, quiet home. Best locality at the West-end, and near every mode of conveyance. Terms moderate. References.
13, Westbourne-crescent, Hyde-park.

THE WIDOW of a Medical man with circle of Christian friends, wishes to meet with a Lady to share her home. She would prefer one anxious to engage in Christian work, whom she would help if necessary.—Y. Z., care of Miss Thomson, 42, Oxford-gardens, North Kensington, W.

HOUSE FOR SALE.—North London.—Ten rooms, scullery; thoroughly well-built; drainage good. Nearly 90 years' lease. Price £500. Now let to respectable tenants, and yielding £30 yearly, after all expenses paid. Would take £150 down; balance at five per cent.—Write, enclosing stamped envelope, Mr. F. T. WAIT, 14, Meeting House-lane, Peckham, S.E.

BOARD AND RESIDENCE for a Lady or Gentleman, in a refined Christian home (private) facing the Regent's Park. Terms inclusive, two guineas weekly, or for partial board 25s. — By letter to M. C, care of Mr. Nye, Stationer, Regent's-park-road.

LADY WISHES to recommend Pension Speidel, Stuttgart Comfortable home. Moderate charges. Vacancies at Easter.
FRAULEIN SPEIDEL, 24, Queen's gate terrace, S.W.

SHETLAND ISLANDS.—To Let, for summer months, a comfortably furnished House of six rooms, in Lerwick. Good locality. Fine view of Harbour. References given.
Mrs. JOHNSON, South End, Lerwick.

APARTMENTS, Furnished.—Drawing-rooms, suit one, or two gentlemen. Close to 'bus and rail. References given and required.
42, Lady Somerset-road, Highgate-road, N.W.

HOME OFFERED to a Lady in a country Rector's family in a very healthy village eighty miles from London. Large grounds. Pleasant neighbourhood. Pony carriage, &c.—MRS. DRIFFIELD, The Rectory, Old, Northamptonshire.

EAST LONDON CLERGYMAN offers Board, &c., to Christian Lady or Gentleman for a permanency. Excellent vicarage. Family earnest and evangelical. Happy home circle.—Apply by letter to W. N G., Messrs. Dawson & Sons, 121, Cannon-street, E.C.

COMFORTABLE HOME for married couples, ladies and gentlemen. Piano; late dinner; bath. Near Swiss-cottage; 'buses and churches. Inclusive terms. Reduction for two sharing room.
137, Fellows-road, South Hampstead.

MISSION HALL AND HOUSE, Omega-place, Alpha-road, N.W.—To be Let or Sold, suitable for an institution or Christian work in general, Hall to hold 450. House capacious, and in good order.
Mr. WOOD, 19, Mount-street, Grosvenor-square.

INTEMPERANCE. — A Lady, thoroughly experienced in the care of ladies suffering from alcoholic and narcotic indulgence, can receive a few ladies. Terms moderate — Miss PUDNEY, Buxton House, Earl's Colne, Essex.

INTEMPERANCE.—A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or **Nervous Debility.** Christian care and influence. Judicious supervision and home comforts.
MEDICUS, 9, Stokes Croft, Bristol.

CLAPHAM.—To be Let, furnished, parlour and one or two bed-rooms. Attendance; 12s. per week. Five minutes to 'bus and train. Quiet house. No children.—B. E., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

Miscellaneous.

SALVATION.—Helpful tracts and kindly words will be sent to any seeker after divine truth. Apply to
EVANGELIST, Clapham, S.W.

TO BOOKBUYERS and Librarians of Free Libraries. The March Catalogue of valuable new and second-hand Works, offered at prices greatly reduced, is now ready, and will be sent post free upon application to W. H. SMITH & SON, Library Department, 186, Strand, London, W.C.

FOR SALE, a second-hand Coffee Stall, substantially built, and in good repair, with wheels and shafts, 8 ft. long and 4 ft. wide. The owner is only parting with it owing to larger premises having been erected.
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CHRISTIAN PARTNER wanted, with view to commence a first-class Perambulator business, by Advertiser with appliances. Capital required £200. — E. B., 7, Stephen-street, Tottenham-court-road, London.

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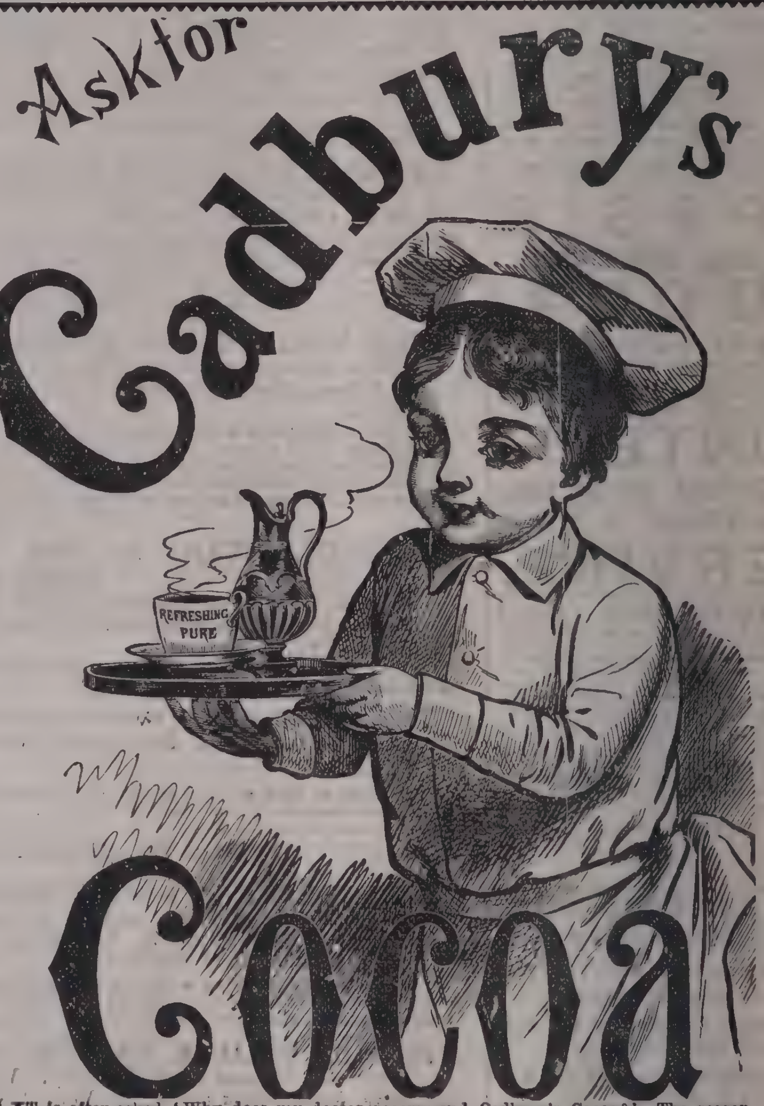

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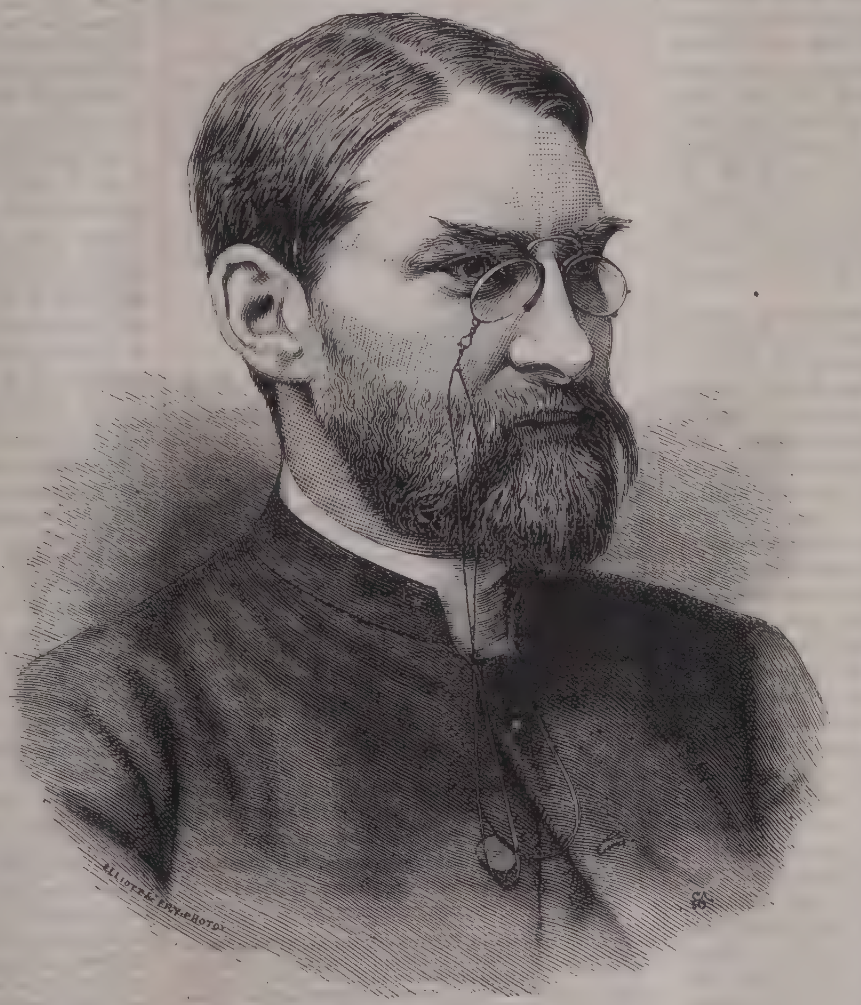
REV. HUGH PRICE HUGHES.

AMONGST the notable living preachers of the Wesleyan Methodist community there is one who occupies an almost unique position. Full of Cymric eloquence, a close reasoner, a scholar, a fearless exposer of wrong, and a scathing denunciator of evil-doers, HUGH PRICE HUGHES is a living force such as the world sorely needs.

Born at Carnarvon in 1847, he is now in the full maturity of manhood. His father is a doctor, and occupies an honoured position in that town. He is magistrate; coroner; chairman of the Board of Guardians, School Board, Grammar School; and we know not what else besides. Young Hugh was educated at Swansea. There, as a schoolboy, he came under deep conviction of sin, and realised that Christ was his Saviour. The boy had been christened Hugh after his grandfather, Hugh Hughes, who in his day was a famous Wesleyan minister in the Welsh Church. And, for his grandfather's sake, as well as for his own, the subject of this sketch can always count upon a Welsh welcome whenever he speaks within the Principality. Mr. Price Hughes believes devoutly that much of the blessing God has given him is owing to his grandfather's fervent prayers on his behalf.

Whilst at school, the following characteristic correspondence passed between Young Hugh and his father:—"My dear Father,—I think I ought to be a Wesleyan minister. Your affectionate Son." To this letter Mr. Hughes, senior, replied as briefly:—"My dear Boy,—I would rather that you should be a Wesleyan minister than Lord Chancellor. Your affectionate Father." The boy was intended for the bar, which explains his father's remark. No doubt Hugh would have been a lawyer had he not become an out and out Christian when a lad. That changed the whole bent of his mind.

After leaving school, the youth went to Richmond Theological College, where at the time the learned Dr. Moulton, now Head Master of Leys College, Cambridge, was Classical Tutor. Under the care of this distinguished man, Mr. Hughes duly graduated at the University of London. His first appointment on circuit was at Snargate-street Chapel, Dover. The whole course of Mr. Hughes' after-career was moulded by what occurred at the preaching of his first sermon; for twenty conversions followed it. At college the young student had set his face against "Revivalism"—had, in fact, laughed it to scorn. He went in for intellectual culture, and for sermons composed with an eye to rhetorical effects, and so on. But God had marked out a higher calling for his young servant. In the words of Mr. Hughes himself, "The result of that sermon seemed to settle my whole career. It was like turning a switch on the railway; it seemed to be only a little thing, but it sent me on the evangelistic line at once."



(*From Photograph by Messrs. Elliott & Fry.*)

At Dover Mr. Hughes first threw himself into the Temperance cause, for which he has ever since so manfully fought. At college his sharp tongue was the terror of his fellow-students who advocated Temperance principles, but these good men he now numbers amongst his best friends. When he got into actual contact with the life of the people, many of his doctrinaire theories were knocked on the head for ever. He saw what a curse drink was in Dover. He read physiological books which treated upon the effects of alcohol on the human system, so that he might be armed with the strongest of arguments. As time went on, he was appointed one of the secretaries of the Temperance Committee of the Wesleyan Conference. In that capacity he proposed a series of important resolutions at the Bristol Conference, which finally committed the Wesleyan Church to the Temperance movement. But this happy result was largely due to such men as George Maunder, Charles Garrett, Dr. Stephenson, of the Children's Home, and others. Mr. Hughes prepared, with Mr. Garrett, the Methodist Temperance Hymn Book, and when Mr. Marshall Randles resigned, Mr. Hughes became senior Temperance Secretary, which office he vacated at the last Conference. He was also one of the editors of *The Methodist Temperance Magazine*, and has been elected a vice-president of the United Kingdom Alliance.

After staying the full term at Dover, he went to the Brighton Circuit, from there to Tottenham, and next to Barry-road, East Dulwich. In each district he stayed the full time allowed—three years. Something of the great work he was permitted to do at Barry-road has been published in *The Pall Mall Gazette* under the heading "Centres of Spiritual Activity." Oxford was the next sphere to which Mr. Hughes was appointed. In connection with his ministry in this far-famed seat of learning, a remarkable revival of spiritual religion broke out. In the course of a few months there were 1500 professed conversions, and Methodism assumed a position in Oxford which it had never held before. It was at that time, too, that Mr. Moody went to Oxford. Whilst residing in that classical city, an incident in Mr. Hughes' life occurred which brought him into still greater prominence. He had to speak at an annual breakfast meeting of the Wesleyan Foreign Missionary Society in London. A great debt had been resting on it for some years, and all the money had been raised except £8000. It suddenly occurred to Mr. Hughes that the whole amount should be subscribed "right away." He suggested it, and, amidst a scene of the greatest enthusiasm, £8000 was given or promised on the spot. The report of this meeting was translated into nearly every language in which Wesleyan missionaries preach, and the Lord mightily blessed that collection all the world over. Some little time afterwards Mr. Hughes raised £1000 at the Free Trade Hall, Manchester, in the same unpremeditated manner, and for the same Society. At that moment there was a missionary struggling for very life in the Transvaal, although Mr. Hughes did not, of course, know of it. A large native church had been formed amidst much persecution, and without any aid from home. In time the news reached this country, and part of that £1000 saved the struggling church in the Transvaal.

Mr. Hughes had been so successful in starting missions in the country towns that a proposal was made that he should give up circuit work altogether, and be an evangelist, like Mr. Aitken and others. A compromise was effected, however, and a young minister was sent to assist him at Oxford during his last year, so that he might have more time for itinerant mission work.

In 1884, having been appointed once more to London, he was approached with reference to starting a newspaper. The result was, that he undertook the conduct of *The Methodist Times*, the first issue of which appeared on January 1, 1885. With that journal his name is now prominently identified. His ministerial and Parliamentary friends supported him royally, and, so far, he has had every reason to be thankful. He seems, indeed, to be one of those men who succeed in whatever they undertake. Mr. Hughes' declared objects in his paper were three: (1) to represent the younger generation of Methodists; (2) to show sympathy with the working-classes and with all their interests, recognising the political and social changes that are taking place; and (3), to find a suitable channel through which educated young Methodists at our universities and elsewhere might be brought into friendly relations with the masses of the people. It is significant to note, in this connection, that Mr. Henry Broadhurst, M.P., a most earnest Christian man, and lately appointed Under-Secretary for the Home Department, is a member of Brixton Chapel, of which Mr. Hughes is the minister.

The valiant attitude taken by Mr. Hughes in the pages of *The Methodist Times* in relation to the Social Purity Movement is well known, but his practical interest in this subject is not a thing of yesterday. Quite fifteen years ago he was a worker for Repeal, and edited a little paper called *The Protest*. As soon as Mr. Stead had spoken out in *The Pall Mall Gazette*, Mr. Hughes boldly and fearlessly backed him up with all the force of earnest conviction, expressed in trenchant language. In season and out of season Mr. Stead has found a faithful and powerful friend in his fellow-editor, Mr. Hughes.

Brixton Chapel, which, as we have said, is the scene of Mr. Hughes' present pastorate, is one of the most important Wesleyan churches in London. Its energy and resources are almost phenomenal. During the last fifteen years its members have spent £80,000 in schools, chapels, and other buildings in the neighbourhood. The spiritual blessing on the place has been commensurate with its material prosperity. According to Methodist custom, Mr. Hughes will have to resign the pastorate of his church in 1887. A great scheme has been developing in which he is likely, if God spare him, to bear a leading part. It has taken the form of a West-end Wesleyan Mission, a sort of Methodist Mildmay. Of this projected Mission, our enterprising and devoted friend will be the controlling spirit, and he will have as a colleague the equally gifted Rev. Mark Guy Pearse. Such a collocation ought to bring about results that will be memorable not only in the history of Wesleyan Methodism, but in the religious annals of the first city in the world.

Mr. Hughes is a born leader of men, and the effect of his strong personality upon his denomination is already being felt for good far beyond the confines of these isles. In his domestic relations Mr. Hughes is most happy, for in Miss Barrett, daughter of the late Rev. Alfred Barrett, Governor of Richmond College, he found a sympathising companion, a loving wife, and a judicious "other self." Of his partner in life, a ministerial friend has remarked, "No wonder Hughes gets on so well—with such a wife!"

English Sailors in France.—I am about to open a small reading-room for the English sailors frequenting this port. The rent is paid up to Michaelmas. I am in great need of English books, periodicals, some newspapers, &c., but have not as yet the means of purchasing them. Perhaps if Christians knew the need they would be glad to send any periodicals, after having read them. Thomas Ph. Sinel.

Trouville, Deanville, Calvados.

Dr. Heywood Smith.—Our readers will be glad, says *The Methodist Times*, to hear that a capital house has been secured for Dr. Heywood Smith's private hospital. It will accommodate about thirty-five patients, will be well appointed in every respect, and will, it is hoped, be ready for patients about the middle of April. We believe a little more money is still needed in order to complete the enterprise, and we hope that those of our readers who are able, but have not yet subscribed to the fund, will do so. Then, when all is ready, we must all do what we can to recommend lady patients to Dr. Heywood Smith.

A WEST-END MISSION SCHEME.

Since the foregoing sketch of the busy and fruitful life of Mr. Price Hughes was penned, he has been interviewed by *The Pall Mall Gazette*, on the subject of the West-end Mission Scheme referred to. Mr. Price Hughes said to his interrogator:—

In going about the East-end I have been particularly impressed with two things. One is the great success of Mr. Charrington's Mission, where thousands of the people gather to hear the evangelical Gospel. The other thing which impressed me was the useful work done by my friends at Toynbee Hall, where cultured university men come into direct contact with the poor, and place their culture at their service, devoting their time to all kinds of social work. But, for obvious reasons, the work that is done by Mr. Charrington is not done at Toynbee Hall, and that which is accomplished at Toynbee is left undone by Mr. Charrington. Now, I see no reason why the two should not be combined. And besides combining social and evangelistic work, we must have a great centre, something like the Mildmay Institution, from which agencies and influences would radiate over the whole of London, and even the country. In short, we want to make it a central station where all kinds of religious and social work will be originated, and enthusiasm generated for every good cause. We shall deal more largely with the physical needs of the people and with the social aspects of Christianity than is the case at Mildmay. We don't want to be too individualistic.

Somewhat unexpectedly the Committee have decided that our first great centre ought to be the West-end of London. In the first place, there is a great Methodist wilderness there, and we must begin to break ground. Rev. J. E. Clapham, the greatest expert in statistics that Methodism has ever produced, after going carefully through the returns of the Registrar General, finds that in the district bounded by Great Queen-street in the east, Bayswater in the west, Westminster at the south, and Hinde-street in the north, there is a population of 300,000 absolutely untouched by Methodist agencies. Now, if we take the population of the country as a whole, we provide for one-tenth of that population, so that in the district of the West-end of London we ought, upon that basis, to provide sittings for 30,000 people. This area includes nearly the whole of the aristocracy who have in no way been reached by us. This is not as it should be.

Then, again, look at the thousands of young men and women from the country who live in the great business establishments of the West, and the masses of working men who cluster about that district. Last of all, I suppose there are in this district more "fallen" women, as some people call them—"knocked-down girls" I prefer to say—than in any other part of the world. And this will be one of the most important parts of our work. There is a saying among the officers of the Guards that when you go east of Temple Bar you leave vice behind. I am not prepared to endorse that entirely, but I am sure that if you exclude the sailor section of the community at the East-end, there is very little ordinary systematic vice there. We propose to establish organisations of ladies and rescue homes to both prevent and reclaim. Our social agencies will include recreative classes, evening homes for girls, social purity societies, servants' registry offices, a labour bureau, where working men may obtain employment, and of course we shall have on one evening a week a high-class concert, and in other ways we shall seek to develop a taste for music. On Sunday afternoons, too, I hope we shall have popular lectures or addresses of an anti-secularist character where we shall teach the working men that Jesus Christ is their best friend.

We shall want a lot of money to carry out this scheme, but we shall get it. We want at least £50,000 to start with, and if the readers of your paper will provide that modest sum in the next fortnight I shall be delighted to hear from them.

When I was asked to undertake the work it was borne in upon me, as the Old Puritans would say, that I ought to accept the invitation if I could get Rev. Mark Guy Pearse to co-operate with me. He is a popular and a saintly man, and his works have attracted very great attention even outside Methodism. Somewhat to my astonishment, and I believe also to his own, he was led to throw himself heartily into the undertaking. There are many other ladies and gentlemen who are willing to join us in various forms of the work. In *The Freeman* there is a notice of our new movement, which winds up with these significant words: "We heartily wish our devoted brethren God-speed. We are not jealous of their advantages, but we do envy them this power of concentrating all the forces of a splendid organisation upon this dark blot in our social and religious life." Now that exactly describes our present position, because for the first time in our history as a Church we propose to concentrate all the forces of our organisation upon this particular spot; and I have only one more word to say before you leave, which is this: we have no sectarian object in view. The Mission will be, in the true sense of the word, catholic. We do not want to make denominational capital out of it, but the undertaking will be animated by John Wesley's well-known axiom, 'The friends of all and enemies of none,' and we quite adopt his equally favourite saying, 'I wish to make an alliance offensive and defensive with every soldier of Christ.' So I am confidently anticipating that ladies and gentlemen connected with other Churches, members of Parliament, and journalists, and all kinds of people whose Christian friendship I enjoy will co-operate with us in our new work.

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LETTERS FROM ABROAD.—3.

A chiel's amang ye takin' notes,
And, faith, he'll prent them.

THE chiel is Edward E. Meakin, editor of *The Morocco Times*, published at Tangier. This paper was commenced in July, 1884, and issued monthly for fourteen numbers, when, on account of its uncompromising tone, the printer received an intimation that his co-operation was disagreeable to our British representatives. Mr. Meakin on this determined to fit up a printing office in his own house; and, after months of waiting for material, he and his son brought out a number of the paper printed by themselves. The young man knew nothing of printing, but with genuine English tenacity and perseverance mastered the difficulties in his way. With the assistance of an engineering friend he put up the printing machine, and with the aid of his mother and sister, and occasional help from a compositor when not engaged elsewhere, he set up the types.

Editorship was as new a function to the father as printing to the son; but necessity is the mother of invention; and the necessity in this case arose from the oppression of the native Government, and the intrigues of a few European residents. Here are two examples of the latter: (1) a little while before our visit the Austrian consul had been ousted from his office through charges which have since been disproved; (2) in the same steamer with us from Gibraltar to Tangier was the American consul of Cadiz, who had been deputed by his Government to inquire into some complaints from the same quarter against the American consul at Tangier. This cabal raised the indignation of the majority of the American and European citizens, who made such a demonstration as summarily disposed of the disgraceful intrigue.

With regard to the oppression of the natives, when a man gets rich, some one in power gets up some bogus charge against him, and puts him in prison, where he is kept, until he buys himself out, sometimes with the loss of everything.

Mr. Meakin takes up the cause of the oppressed, and day after day I saw at his house those who had come, in true Eastern fashion, with a present of eggs, or fowls, or other things, to seek help from this family of "soldiers enlisted to fight 'gainst the wrong." The presents are not accepted, but help, if possible, is never refused. As I listened to Moors, whose relatives were in prison for no crime, and heard stories of oppression of men of other nationalities, I could not help drawing a mental parallel between the Patriarch of Uz and my fellow countryman, whose aid these oppressed people sought.

> I delivered the poor that cried,
> The fatherless also, that had none to help him.
> The blessing of him that was ready to perish came upon me,
> And I caused the widow's heart to sing for joy.
> I was eyes to the blind,
> And feet was I to the lame.
> I was a father to the needy:
> And the cause of him I knew not I searched out.
> And I brake the jaws of the unrighteous,
> And plucked the prey out of his teeth.

Mr. Meakin is a kindred spirit of men like Wm. Wilberforce and Wm. Lloyd Garrison, of William Thomas Stead and Hugh Price Hughes. His excellent wife is a daughter of the late Samuel Budgett (the Rev. William Arthur's "Successful Merchant"), and his children are of like spirit with their parents. As Northern Africa, with its great possibilities, becomes more developed by Christianity, civilisation, and commerce, it will owe not a little to the fearless editor of *The Morocco Times*, which we recommend all interested in that country to procure. Three shillings, remitted to the office at Tangier, will secure it, prepaid, for twelve months.

In 1871, Mr. G. Maw, F.G.S., visited the Shelluh country, and this is what he found there:—

> We have heard much of the arbitrary exactions of the Sultan, an instance of which comes under our notice in this remote valley of the Atlas. After the usual visits to Dr. Hooker for medical relief, a number of women rush into our house, bringing a live sheep as a present to the Hakim, which they immediately kill in the apartment I had appropriated as a bed-room. Nine men belonging to this and an adjacent village are in prison at Marocco for an alleged arrear of taxes. The women with the sheep are their wives and daughters who have come to petition Dr. Hooker to intercede with Governor El Grawy (Governor of the Atlas) for the liberation of the men in prison, which he, of course, willingly promises to do. They leave two Arabic letters on the subject of their captive relatives, and kiss us on the knee as they pass out.
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> One of the most striking features in the condition of the country is the absence of any political status in the mass of the population. The soil is nominally owned by the Sultan. There is no hereditary nobility; all offices are directly deputed from the Sultan's sovereign will; and there is not even the shadow of any of the rights of citizenship. The natural strength of the nation is thus isolated from the governing power, which, weak at its centre, grows weaker and weaker in its outlying deputies. It is not, therefore, surprising to find that all the elements of good government are wanting, and that whether taxes have to be collected, or crime suppressed, it is only by the infliction of cruel punishments, and the exercise of despotic tyranny, and petty intriguing, resorted to by all in power from the Sultan down to his meanest official.

But this was fifteen years ago, perhaps things have changed for the better in these progressive days. Not at all. In December last, a correspondent of *The Daily News*, at Mogador, sent the following shocking narrative of the present state of this barbarous country, within a week of our own shores:—

SLAVE MARKETS IN MOROCCO.

> In the interior there are slave markets everywhere. The traders take care to feed their slaves well before offering them for sale. The buyers examine the slave's limbs, eyes, and mouth; they make him run, and see what weight he can carry, just as if he were an animal. If the slave is a woman between 15 and 25 years of age, the examination takes more time and is much more humiliating. Her limbs, her eyes, her mouth, her figure, are first scrutinised, and then she is brutally inspected. Those who have already had children, or who give hopes of being fruitful, are naturally preferred, and fetch as high as 125 to 150 francs (£5 to £6). Virgins are eagerly sought after, at prices ranging from 200 to 300 francs. This sum is a large one for Morocco, but to obtain it the slave traders do not care what humiliations these poor girls of from eight to fourteen have to endure in presence of buyers, and often before the notaries or the judge. To form an idea of this disgraceful traffic (at the gates of Europe) you have only to attend any of the fairs and see how farmers and butchers examine horses and cattle.
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> Negro boys from eight to ten years of age attract still more attention. Those from Foulahs and Bambara, near Timbuctoo, are always preferred, and fetch generally from 150 francs to 250 francs. The caravans generally take forty-five days to perform the journey from Timbuctoo to Souss, the frontier of Morocco. They are frequently attacked on the way by independent tribes, who carry off negroes as well as the articles bartered—say ostrich feathers, gold dust, and ivory. The caravans are got up annually, in December, at Fez, Morocco, and Elegue (in the Souss country) by Morocco merchants (Tadjers), who are noted slave-traders. These caravans go to Timbuctoo, where negroes are purchased in exchange for cotton and other goods, and they return to Morocco, the slaves being chained together by the neck, half of them often perishing on the way from hunger, thirst, fatigue, and bad treatment. The boys and young girls, being of most value, are placed on the camels, and are better cared for. The "Amoo Gheer," or great slave fair, is held half-yearly at a large town seven days' journey south of Mogador. At this fair from 2000 to 5000 slaves are sold or exchanged, and as a heavy tax is levied on all sales, it yields a large revenue to the Sheitch of that district, as well as to his Shereefian Majesty the Sultan. At the fondouks, or slave markets, where slaves are sold, the most distressing scenes are constantly witnessed of children being torn from their mothers, and wives separated from their husbands, their cries and protests finding no echo in the inhuman hearts of either their sellers or purchasers.
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> We ask, how long can such a state of things be permitted to last, at the very gates of Europe? How is it that Great Britain, which has made such sacrifices, and has laboured so constantly to put down slavery and the slave-trade in most parts of the world, takes no interest in what is going on in Morocco, where her influence can, if she chooses, be exercised for so much good.

The reply to this most important question is, that so long as the British Government is represented by men of the present stamp, so long will the barbarism of Morocco go on unchecked, so far as England is concerned. It is foolish to go into a country for a week or two, or a month or two, and suppose you know a greal deal about it. But a few days in Morocco are enough to teach anyone that the British representatives at Tangier do not command the respect of their countrymen, and that these seek the aid of the American Consulate, rather than of their own minister or consul, for the protection of their interests. Christian philanthropy must move public opinion at home, and public opinion must act mightily upon the Foreign Office, if things are to be improved in the interests of the oppressed tribes of Morocco, or of British residents.

"An English resident in Morocco" wrote to *The Times* on January 9:—

> The political question as regards Morocco lies as follows. The integrity of the Empire has been up to the present maintained by four or five of the great Powers of Europe, because each one is jealous of the other's possessing a territory which would command the Straits of Gibraltar. England in particular has always consistently supported the Moors, and only for the determined attitude manifested by her, and lately by Germany also, the northen portion of Morocco would before this have passed into other hands. But in return for the protection thus extended it has been intimated to the Sultan that he is expected to throw open his territories to the markets of Europe, and that its enormous dormant wealth must be utilised, not only for the benefit of European energy and intelligence, but for the advancement of the natives themselves.
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> It is much to be hoped that the English and German Ministers will be firm in the demand which it is supposed they are making as to the free sale of land, and that the iniquitous restrictions on commerce which seem to have been specially contrived to impoverish the country, may be abolished.

It will be of no use to rely on our representatives at Tangier. If any improvement is to be made, it must be commanded by the Government at home, or it will not be done.

It must be added, however, that the French civilisation of the adjoining country, Algeria, does not make missionary operations a particle easier but rather the reverse. The Gospel makes quite as much way in Morocco as in Algeria, where the vices of European civilisation have been grafted on those of African Mohammedanism.

R. C. MORGAN.

A PRESSING SOCIAL QUESTION.

SIR,—The poverty arising from the over-population of London and other of our large towns is a great practical question, requiring not so much relief by charity direct (as by gifts, or Poor Law operations), or by charity indirect (as by public works, which can only act if used alone as temporary alleviations, and in the end aggravate the evil), but by remedial action, on definite lines, perseveringly applied.

A parallel drawn from land reclamation may clearly, I think, indicate one of the salient features of the case. When it is proposed to drain a marsh, the first necessary operation is to divert all outside waters from coming into the land desired to be dried. When the foreign element is turned aside, one has only to deal with the water proper to the marsh itself. It is evident that the over-population of our large towns is not alone from natural increase, but also by the influx of large numbers of persons from country districts and abroad; and it is absolutely vital to the question to find means to limit this influx, while the circumstances are so grave and dangerous as to warrant measures which may interfere with the personal liberty so dear to every Briton.

A very drastic remedy is necessary to prevent rural and village populations from flocking to the towns; but it is simple, viz., by subdividing holdings of land, and giving the people a proprietary interest in it, by which the whole of the rural population, and more, would find full employment. I grant that the relative prices of meat and grain have for many years made pasture on many soils yield a greater pecuniary return than tillage; and, indeed, some inferior soils can only be tilled at a loss, as I and many farmers have proved to our cost; but my heart has bitterly burned within me, when, returning from the peasant culture of the Continent, and their frugal sufficiency, to the misery of East London, and then travelling by rail—say, by the South Western—over an almost depopulated country, pastoral in the main, to think what bone, muscle, health, and circumstances favouring morality, lie unapplied in the unturned sods and unbreathed fresh air of millions of remuneratively cultivable acres.

I do not favour the modern farming of steam ploughs and labour-saving machinery, which require large holdings and capital; for what is wanted is the nation's wealth, which is men, healthy and moral, not its accumulations of gold or its extravagances of luxury, heartless and indifferent to the welfare of the race.

This is a question which is coming to the front: it ought to do so. Christianity should remove injustices, and if it fails in this we may be sure they will be removed, perhaps at a heavy cost to those who have failed to do what our Divine Head has taught. Regarded from the humanitarian point of view, how admirable for the social commonwealth was the land law established in Israel by Divine command. First divided by lot, it was inalienable, and inherited by all the sons; thus guarding against the disinheritance which folly, excess, misfortune, or the greed of others bring upon so many when there are no restrictive laws. In Servia, the country whence I write, there is a similar law, rendering it illegal for a peasant proprietor to alienate his last five acres of land, neither can it be sold for debt; and the consequence is that there are next to no poor.

Now for the second point, that of foreigners. It is a very difficult question, that of excluding them, on the ground of reprisals, and also on account of the concurrence of manufacturing interests requiring the best and cheapest labour procurable; nevertheless the existing state of things, whereby immense numbers of foreigners work in our country, and add immensely to the over-population, must cease or be modified. It is not that I do not care for foreigners as well as for our own countrymen, but administration must be kept in view, and each country must see to its own subjects.

As to trades requiring physical strength and skill, no doubt our town populations cannot in some cases supply men in sufficient numbers. Last summer I read that Italians, even in the North, in the construction of the Forth bridge, were employed in the submerged caisson excavations; and it is a melancholy fact that the bone and muscle of our town populations, compares unfavourably with the physique of most European nationalities. But there is no good reason why, in intelligence and skill, honesty, perseverance, or self-control, our people should not be able to do all that foreigners now do in their place, or if they cannot do it, then they may be trained to it, and, in fact, must be so.

This opens a question of great importance, which, if you think this letter worth publishing, I propose to treat in another communication—viz., the capacity of our workpeople for their employments.

F. M.

FAITHFUL AND TRUE.—2.

A YOUNG barrister had been some time fully qualified to practise, but he had no work to do. An elderly Christian man was one day speaking to him on the point. He asked his young friend if he ever prayed about it. "I always pray to God to guide me and bless me," he replied. "But," he said, "you ought to *pray for parchments, pray for parchments.*" The young man took his advice, and earnestly asked God to send him work to do. Within a few weeks he received his answer. It was not parchments, but it was an important position under Government, and this led to other work, and he never afterwards was left without having his time fully occupied.

A clergyman was charged with never having paid a large sum of money—over a thousand pounds. Through the most culpable negligence, the lawyer through whose hands the money had passed had delayed obtaining the legal receipt until the matter was forgotten, and then a long time afterwards the suit was instituted. There seemed no means of avoiding a second payment, but till the trial came on prayer was offered continually that in some way the truth might come out, and the wicked plot might be detected. The lawyer who had paid the money was dead, but only a few days before the trial a young man picked up in the office a soiled piece of paper. This was a temporary receipt for a part of the money. When the plaintiff in court swore that he had never received a farthing of the money, this piece of paper was held up, and he was asked if he had ever seen it before. He was obliged to confess that it was his own handwriting, and upon this his counsel threw up the case, and a verdict was given for the defendant. Here was prayer answered in a most unlikely way, and truth and justice vindicated.—*Rev. G. Everard, in "The Quiver" for March.*

Bishop Lightfoot preached on Sunday week two sermons in Edinburgh. In the afternoon he addressed himself to students in St. Thomas's Church, Rutland-place. Though more than a thousand gained admission, many failed to do so. The Bishop took for his text Hosea ii. 15. He showed how secret sin, even when no evident wrong is done to another person, cannot be indulged in without bringing a curse upon the soul of the guilty one, and also upon the community. He very powerfully brought out the nature of secret sin, and the conviction of it, and concluded what was almost a "White Cross" sermon with an earnest appeal to his hearers to rise into the higher life of consecration to Christ.

OUR YOUNG CITY TOILERS.

IT is difficult to imagine that we are living in Christian England, and in the nineteenth century when we read Sir John Lubbock's speech upon the introduction of his "Shop Hours Regulation Bill." The statements made by the proposer remind us of those urged by the noble-hearted men who succeeded in bringing about the passing of the Factory Act of 1833, and the later and better one of 1848; and the mere fact that in 1886 it is necessary to legislate in order to limit the hours of work of children and young persons in shops to twelve per day is by no means creditable to us.

Some of the evidence put forward by Sir John Lubbock was of an exceedingly painful kind, and valuable as showing what is the effect of the theories of the political economists when reduced to practice. Many girls affirmed that they began their day's labour at 8 or 8.30 a.m., and continued till 9.30 and 10 p.m., or till midnight on Saturdays, taking their meals as they best could and hurrying back to the shop. "Weary and depressed," "ready to sink," "dreadfully low and weak," "scarcely strength to undress," "my health is failing, and the doctor says I am in a consumption," "thoroughly worn out"—such are some of the remarks which perhaps charitably minded readers will be disposed to pardon, as not being quite unjust as coming from the lips of young girls after such prolonged toil. Christians will be disposed to make allowances for those of them who stated that they were on Sundays utterly unable to go to a place of worship until evening, and the consumptive ones not at all, their only thought being "to rest."

One would almost instinctively suppose that a measure such as this would meet with no opposition, but to do so would be to forget the economists with their stereotyped references to the inevitable working of the law of supply and demand. Already there has been opposition on the ground that it is "inexpedient to interfere with domestic industries," and that great caution is necessary before "giving scope to philanthropic intentions." We trust, therefore, that every Christian who can bring influence to bear upon our legislators, with regard to this measure, will do so in the interests of the children and girls who, in a Christian land, at present are being worked like slaves, or perhaps even worse, because they are not their employers' personal property.

A most aggressive Evangelistic Work, under the title of "The Holiness Army," is being carried on in the neighbourhood of Street, Somersetshire. Under the direction of S. H. Hodges it has gradually grown up during the last four years, six stations being now in existence. We aim, he says, to hold open-air and indoor meetings seven days a week, and fifty-two weeks in the year, calling upon sinners to repent and believe the Gospel. About two hours every Sunday morning are spent by our corps in the open-air. Many nights each corps holds two, three, and sometimes four meetings out of doors, and this by men who have worked hard during the day. Some of the most notorious drunkards in the different villages have been brought to Christ, and are now working for the salvation of others. Copies of the report of the mission may be had from S. Horatio Hodges, Street, Somersetshire; or Charles H. Robinson, Glastonbury.

Impostors.—We are desired by the authorities at Scotland Yard to caution our readers against "the proceedings of a woman, who calls at the residences of persons in answer to advertisements for servants, and who states that she has been put to considerable expense in travelling to London to answer the advertisement. She gives as a reference the name of some person alleged to be living at an address about twenty miles distant from the Metropolis, which has invariably been found to be fictitious, and thus succeeds in obtaining various sums of money to defray expenses." We have frequently warned our readers against this clever impostor, and are sorry to find that she has not yet fallen into the hands of the police.—A correspondent in Berlin sends to us copy of a letter from Rev. Dr. Shedd, Oroomah, Persia, cautioning friends in Europe against the devices of one Kasha Moshee, who represents himself as collecting funds for orphanages in Oroomah. Dr Shedd says he is the very prince of begging impostors.

LONDON DRUNKERIES.

"YOU mean public-houses, of course?" No; we do not. We refer to organisations so much more terrible even than public-houses that, compared with them, the latter are but retail establishments.

A correspondent, A. F. R., writes to us, giving us such facts respecting workmen's clubs as may make any Christian who weighs them shudder with horror. Many of us had thought that it would have been very difficult to discover a mightier engine for destruction than the ordinary London gin-palace, supported, as everyone of them is, by the annual destruction of scores and hundreds of lives. But something immeasurably worse is fast being established in London. Unspeakably bad as the gin-palace is, the door is always open to the city missionary. He is ever welcomed there. Moreover, the hours of sale, long as they are, are still limited. Most important of all, men go to the public singly or in small companies; there is no widespread organisation to bind them to the place of temptation, or to educate their minds in atheism, communism, and debauchery. For such wholesale destruction a new instrument must be found, and this we have in the workmen's club. Its doors are closed, so that no influence from without can reach it. As its hours are unlimited, it remains open long after midnight, and on Sundays. There is no check in the sale of strong drink. But, worst of all, it is an aggressive organisation of evil, a devil's church, in which men not only band themselves together for boozing and gambling, but by which also they become zealous for the propagation of communism and atheism. The soul is debauched and enslaved as well as the body.

Here are some of A. F. R.'s assertions:—It is an awful fact that young people are to be seen leaving these haunts of vice early in the morning. . . . Some of these places have a theatrical performance on Sunday morning. Women are admitted on various occasions during the week and on Sundays. . . . In the neighbourhood where I am labouring there are over thirty of these drunkeries, and nearly every week I find a new one open, and they are extending their borders in some way or other. The membership varies from 170 to 2000.

On looking down some of their quarterly balance-sheets I find that the bar takings of one of these places was £1331 in the three months, while at another, separated from the first by less than ten minutes' walk, they were £1351, yielding a profit of £406, or 43 per cent. This club showed an increase during the quarter of 500 members. A third quarterly balance-sheet gave £1600 as the takings for drink.

They are not contented to keep the contaminating influence to adults; for, to our amazement and sorrow, we find an item in one balance-sheet of seventy-three dozen toys for a children's party.

These facts prepare us for A. F. R.'s fearful statement:—"I am prepared to prove that one of these dens of boozing and gambling has destroyed the virtuous life of more young women, and brought into a mean and discontented Atheist life more men than any 100 public-houses in any part of London."

Strangers' Friend Society.—This Society gives no relief until, by full investigation, the real facts of each case have been satisfactorily ascertained. A great demand has been made of late for left-off clothing, &c., parcels of which may be sent to the Secretary, at the offices of the Institution, 52, Finsbury-pavement, E.C. During the year nearly four thousand cases were relieved, but a far larger number of applications were received. The present number of visitors is 270, all of whom labour gratuitously.

BIBLE STUDIES.—9.

ANOINTING OF THE SPIRIT.

(1) *Oil for the light* (Exod. xxv. 6). "They that were foolish took their lamps, and took no oil with them: but the wise took oil" (Matt. xxv. 3, 4). "Ye are the light of the world" (Matt. v. 14). "Arise, shine" (Isa. lx. 1). "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. iv. 6).

(2) *Oil upon the meat offering* (Lev. ii. 15). "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts x. 38).

(3) *Oil for anointing:* (a) *Prophet.* "Elisha . . . shalt thou anoint to be prophet in thy room" (1 Kings xix. 16). "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy" (Joel ii. 28, 29). "They were all filled with the Holy Ghost" (Acts ii. 4). "He will show you things to come" (John xvi. 13). "Ye have an unction from the Holy One, and ye know all things" (1 John ii. 20). (b) *Priest* (Lev. viii. 30). (c) *King* (1 Samuel xvi. 13). "Ye are a royal priesthood" (1Peter ii. 9). "He hath made us kings and priests unto God and his Father" (Rev. i. 6). "He which hath anointed us is God" (2 Cor. i. 21).

(4) *Oil for healing.* "Pouring in oil and wine" (Luke x. 34). "The *Comforter*, which is the Holy Ghost" (John xiv. 26).

(5) *Oil of joy.* "God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. xlv. 7). "The oil of joy for mourning" (Isa. lxi. 3). "Thou anointest my head with oil; my cup runneth over" (Ps. xxiii. 5). "The kingdom of God is . . . joy in the Holy Ghost" (Rom. xiv. 17). "The fruit of the Spirit is . . . joy" (Gal. v. 22).

(6) *Oil of separation* (Lev. xxi. 10-12; x. 6, 7). Once anointed with the holy oil, the anointed ones could not, dared not, live as others. "Comeout from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. vi. 17). "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 19, 20).

(7) *The land of promise was a land of oil-olive* (Deut. viii. 8). The walk of faith is a walk in the Spirit. "If we live in the Spirit, let us also walk in the Spirit" (Gal. v. 25). "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

Streatham. JANET CLARK.

Greenock.—Mr. and Mrs. King have concluded a three weeks' mission here. Cooke's Circus was packed with an audience of at least 2200 on the three Sabbaths of their mission, and numbers were turned away. On week nights the Temperance Institute was always well attended, and scarcely a night passed without souls professing Christ. Mr. King's afternoon Bible Talks were well attended, and productive of blessing. Mrs. King's singing, and also three addresses which she gave produced a decided impression, and greatly helped the mission. On the last night of the work about 400 sat down to tea in the Temperance Institute. Addresses were given by Mr. Macphail, Mr. King, Rev. James Davidson, and others, while a great many testified to receiving blessing during the mission.

Homes for Working Girls in London.—Last Thursday afternoon a meeting for "prayer and praise for the blessings vouchsafed, during the year 1885, upon the work in connection with the Homes for the Working Girls of London," was held at Gordon House, Endsleigh-gardens, Tavistock-square. Canon Spence, vicar of St. Pancras, presided. Mr. John Shrimpton, the hon. director, gave a very interesting account of the year's work; the sympathy manifested on the behalf of young girls in London extended not only throughout England, but throughout the world, he having received letters to this effect from all parts. This fact was a cause of great thankfulness. The spiritual benefits received during the stay of the girls in the Homes had been very manifest. The affection entertained by the girls towards the superintendents was a gratifying feature of the work. A new Home had been taken in Baker-street. An appeal by the Countess of Aberdeen to the readers of *The Girls' Own Paper* for £1000 resulted in the collection of that sum. £2000 more was required to complete the purchase of the lease, repairs, and alterations, as well as the furnishing of the house.

CONCLUSIONS.

IT would take from life its pleasure,
It would take from life its light,
Rob our souls of real treasure,
Fill with pain and sore affright;

We should live in dreary waiting
For our life to ebb away
To a dark and endless chaos,
To a night without a day,

Could the infidel and sceptic
Rob us, Lord, of faith in Thee;
What a weary sterile desert,
What a blank this world would be!

We, no doubt, of pain and trial
Then, as now, should have our share;
But without one hope to cheer us,
Sunk in endless, deep despair!

Tell us, ye who spend your talents
Trying to eclipse the light,
Sowing seeds of moral darkness,
Turning day to darkest night,

If we doubt the love of Jesus,
And distrust our Father's hand,
What support have ye to offer?
Tell us, let us understand!

We have seen earth's brightest jewels
Turn to ashes in our grasp,
And our own heart's dearest idols
Snatched by death from our fond clasp!

Yet amidst the midnight darkness
Shone a ray of light afar;
'Twas the promise of the Saviour,
Like a bright and morning star!

We will yield our earthly treasures,
But we cannot, will not, part
From the faith that binds to heaven,
From the sun that warms our heart;

From the clasp so sure and steadfast
Of our ever-present Friend;
From the sympathy and comfort
Of the love that knows no end!

RHODA CARPENTER CLEWES.

Rev. W. H. Aitken visits Cambridge this week. Great and widespread interest, says *The Record*, is felt in his mission, among seniors as well as juniors.

Homes for the Aged Poor.—Eleven new inmates were received during last year; but 70 applicants were reluctantly refused admission through lack of funds. The sixteenth report gives the addresses of the various Homes, to which visitors are cordially invited every afternoon. Gifts of grocery for the use of the sick, also old linen and clothes, will be thankfully received by Miss Harrison, 5, Grandacre-terrace, Anerley, S.E. Supplies are needed for the Nursing Fund, the addition of the two Homes during the past two years having brought it to a low condition. There is no expense of office or Secretary; Miss Harrison's work is a labour of love.

Nursery for Homeless Infants, Bristol.—More than one hundred babies and fifty mothers have been admitted since the Nursery was opened, while many have had to be refused. We have been obliged, says the report, to overdraw our account at the bank—£150—to pay the tradesmen to end of year. With a larger income these innocent, deeply wronged, little outcasts could be retained for a much longer period, and then placed in good homes. Miss Louisa Marriott is the Secretary and Treasurer, and the address of the Home is Old-park, St. Michael's-hill, Bristol. The young mothers get good training and wise counsel while in the Home, and generally do well in service on leaving. Visitors will be welcomed.

Sheffield, Y.M.C.A.—A social tea and conversazione was lately held in connection with this association. Mr. M'Millan, of Buffalo (U.S.A.) Y.M.C.A. gave an interesting address, in the course of which he referred to the labours of Bishop Wm. Taylor in San Francisco, and the great moral change which had been effected amongst the people there as the result of his efforts. The association with which he is identified in Buffalo, New York State, secured a bilding af its own at a cost of £40,000. He considered there ought to be a building of the kind in connection with the Sheffield Association, and he thought the young men themselves might do a great deal towards providing one. He should be glad to aid a fund for the purpose by a donation of £200. Mr. Henry Thorne, in an address, said they would be glad to know that the work of the association in the North Midland district was progressing favourably on all sides.

THE JUDGMENT TO COME.

Address by Rev. Canon GIRDLESTONE,

At the last Meeting of the Mildmay Advent Conference.

I DESIRE by the help of God to concentrate your attention on two or three points, bearing upon our Lord's judgment. I am not going to say a word about the time, or about the place, or about the consequences. I want to speak rather about the effect, about the person concerned, and about the principles upon which the judgment will be carried on. I desire to do this entirely from God's Word, because there is absolutely no information whatever on this subject except what we can find there. If I should tax your patience in some degree, by referring to passages of Scripture, I will try to do so in such a way that you may pursue the topic at home rather than that you should pursue it here on the spot.

Let me first bring before you the word "judgment." Let us get a clear idea of what it means. There are in the Old Testament three Hebrew words very frequently used for the word "judgment." One means to arbitrate; another means to decide a case, or to fix a destiny—that is the word used in the very important chapter, Daniel vii. 10, 22, 26, three most important verses, bearing upon the destiny of the saint, and of the adversary of the Great King. It is important to notice these three verses, for this reason, that they bear upon two very important passages in the New Testament, one of which is in 1 Cor. vi. 2, 3, where Paul says to the Corinthians, "Know ye not that ye shall judge the world? . . . Know ye not that ye shall judge angels?" And again it bears upon Rev. xx., where we read that judgment is given to the saints. I think in both of those passages there is a decided reference back to Daniel vii.

But I want you to notice that there is a third word for "judgment" in the Old Testament, a word which seems to have a totally different meaning. It marks the government of Israel under the Judges. It signifies government, rule, almost salvation at times. It is a word used in such a passage as this, "Judge me, O God;" "Plead my cause;" "The Lord shall judge in righteousness." You will find the word in Psalm lxxxii., which is entirely a psalm about judging; you will find it again in Psalm xxxv. 23, 24, and in other passages, where it signifies what I think we may call the moral government of God. The righteous administration, which is manifestly a very different thing from the fixing of men's destinies, or the decision of men's cases; it goes much further. Sometimes you find the two words side by side—it is the second and third I refer to, as in Psalm lxxxii. 2.

Now, of these three words, it is the second which seems to me to be brought forward for our consideration to-night—the decision of the destiny of mankind. But I want you to see two or three other things before we come to it. First of all, there is such a thing as judgment between man and man; there is also judgment between God and man. You remember a passage in 1 Sam. ii. 25, "If one man sin against another, the judge shall judge him: but if a man shall sin against the Lord, who shall entreat for him?" These two cases are manifestly different. Which is the case now under consideration? Is it the decision of a matter between man and God, or is it a matter between man and man? I think you can answer that question.

Another thing we must observe—that judgment is sometimes a matter of the present, and it is sometimes a matter of the future. Do not suppose that God is holding his mind in a state of suspicion as to the condition, morally and spiritually, of any being. God knows at this moment the exact spiritual condition of every person. Although the award may be future, the estimate is present. So you must bear in mind the distinction between a present estimate and a final award. If you do not bear that in mind you cannot see clearly the difference between present justification and future judgment. Again, bear in mind this, that there is a distinction between the judgment of nations and the judgment of individuals. The Old Testament chiefly has to do with the judgment of nations; the New Testament chiefly with the judgment of individuals. Some people seem to think that the judgment of nations is entirely in the present and that nations have no part, as such, in the future; but there are chapters in Ezekiel and in other prophets which possibly point to another conclusion.

Once more, you must always, in studying this matter, carefully draw a distinction between judgment and condemnation. The word for "judgment" in the Hebrew never means condemnation; the two are totally distinct. That is an important fact. It is true that, when we come to the New Testament, sometimes we get the thought of condemnation coming in under cover of the word "judgment;" but you have to read carefully to see what you are reading about, to see whether it is God's estimate or judgment, or God's verdict, which in some cases may be condemnation. You remember a passage in John v. 29, where "life" and "judgment" are brought into contradistinction: some rise to life, some to judgment.

Well, all these matters may seem to you small minutiæ, dealing with words only. I cannot help that. If there were no words there would be no truths. Those words are God's words, and we are bound to weigh them carefully; and I do not think that we shall ever get at the whole truth unless we are far more careful in the study of the actual words of God than we have been in the past. Do not be afraid of studying words; do not be afraid of using a dictionary; do not be afraid of your concordance. How many young ladies there are who learn German, Italian, and French, who yet never think of learning Greek or Hebrew. Why not? They seem to think it is so alarming to enter upon a study where you have to pick up a new character; but it is no more a new character than music. Why, then, should they not learn it, and get God's Word in the original languages?

But now I come to the second point. Who comes under this word "judgment?" I answer, everyone. So far as God's Word makes it plain, every child of Adam is born under the law of judgment; that is to say, he is to have his destiny decided hereafter as surely as he is born under the law of gravitation, when he comes into this world. It is an absolute law under which human nature is born. Brute nature is not, I suppose; angelic nature may not be; but human nature is. After death, not annihilation, but judgment—that is a law of the race: all will be there. None can evade that any more than they can evade the law of gravitation; they are bound by the necessity of their creation, and of their constitution, to come under the judgment. It is in vain for a man to say to a rock, "Fall upon me, and hide me." The man must come forth from beneath the rock as surely as he must come forth out of the grave, or out of the depths of the sea.

Persons sometimes are a little perplexed here at the exceeding great number which make up mankind. We reckon mankind by hundreds of millions, and hundreds of millions have passed away, and we say, "What! Are all these persons to have their cases considered by a judge?" If you or I were to judge it would be a very serious matter, but when I think of the Being who calls all the stars by name, and when I think how many stars there are, I have no difficulty at all in this matter of judging. I feel that numbers which are so perplexing to me, are nothing at all to Him. He leadeth them all by their hosts, He draweth them out in myriads, He planteth them in space. What is it to Him to have a few hundred million souls pass before Him, and to have a verdict pronounced upon each?

And now I pass to the great question; Who is to be the Judge? I answer, that according to Scripture, from end to end, judgment is part of the Divine Sovereignty. Again and again you find passages in the Bible, such as Psalms xcvi. and xcvii., where you have the idea of God's sovereignty and God's judgment together. "Righteousness and judgment are the habitation of his throne." And this should give us confidence, because all our ideas of right and wrong are planted in us by Him who is to be the Judge of all mankind. The Author of man's conscience is to be man's Judge, and with that I rest satisfied.

I come to this wonderful statement in John v. 22: "The Father Himself judgeth no man, but hath committed all judgment to the Son." That gives me new light; that gives me something definite. Let me get a clear idea of the Son, and then I know something about my Judge. The Father—I cannot see Him; He is infinite; He is absolute—I cannot reach Him. I go forward—He is not there; I go backward—I cannot find Him; right and left—I cannot see Him. But He has committed all judgment to the Son; and I remember that Christ, when He was here upon the earth, once said, "He that hath seen Me hath seen the Father." Accordto the New Testament, according to our Lord's word, as well as the preaching of Peter to Cornelius, and of Paul to the Athenian philosophers, Christ is to be "the Judge of quick and dead." I turn to the Gospels and ask, What sort of a being is this who is going to judge the quick and dead? I very soon find, when I examine the Gospel, that there is a great deal of light on this question. I examine, for example, his dealings with the disciples, because I am sure that as He estimated disciples then He will estimate disciples hereafter. There are a great many disciples of Christ in this hall; have you ever considered how he estimated his disciples? He took their exact measure; He gave them their exact work to do; He appreciated their faith and their works at their due level; He bore very patiently, and with much long-suffering, with all their failures and faults. How that comes out again and again!

He regarded the multitude as sheep without a shepherd. His feeling towards them was a deep feeling of compassion; compassion prevailed over everything else. But then there were the leaders—the religious leaders—how about them? He unsparingly reads their character, and reads it out. He rebukes and exposes their avarice, their oppression, their hypocrisy, their prayers, their garments, their attitudes, their postures, and everything. Oh, can this be the same Jesus who wept over

Jerusalem, who said, "Woe unto you, Scribes and Pharisees, hypocrites, how can ye escape the damnation of hell?" Thus we see great distinction and great distinctiveness in our Lord's judgment.

Now, if we put together the nature and character of the Son of God, and his dealings when upon the earth, I think we may frame to ourselves certain definite thoughts concerning his judgment of mankind. The first is this, that in the future judgment Christ is a thorough representative of his Father. His whole sympathies are with the Father. He says Himself, in John viii. 16: "My judgment is just, for I am not alone, but I and the Father that sent Me." Take that, then, as your first step in this matter of judgment—that Christ's judgment adequately and thoroughly represents God's. It will be the embodiment of conscience; the last word of conscience to all mankind. Next, I think, you should put this, that there will be nothing personal in Christ's judgment, nothing vindictive because of anything that anyone has done against Christ. There is a wonderful verse in Luke xii., where He says: "Whosoever shall speak a word against the Son of Man, it shall be forgiven him." How many have spoken against the Son of Man unwittingly, without realising what they were doing, without really going against the Spirit. Now, whatever is purely personal against Christ will never be brought up by Christ the Judge. He will be in this respect absolutely unbiassed and unprejudiced.

The next point, which may be fully illustrated from the Gospels, is this, that in his judgment He will penetrate all disguises, see through all excuses, enter into the secret of every heart and of all motives. In Rev. i., his eyes are described as flames of fire, penetrating as fire penetrates, testing and sifting everything. That has a very important bearing upon this judgment, for this reason, that where we can only see in the human life a multiplicity of acts, some good, some bad, some indifferent. He can see the drift of the life; He can see whither a man is tending, where he is going. We cannot; consequently He can classify; we cannot. Who would like to take a single family and classify them for eternity? Christ sees the way everyone is going, and will divide them as easily as the shepherd divides the sheep from the goats. This classification is one of the great revelations of Scripture. We might have thought that men would have been divided into some dozens of groups—that there might be groups within groups; but there will be two great groups into which men will be divided hereafter.

Another point closely connected with this is that we feel a confidence in his absolute impartiality. Wealth, rank, education, and position are very dazzling and confusing to us. If a judge has a gentleman before him he has a considerable difficulty in passing judgment. He thinks that a verdict which would be right for a labouring man would act very severely against a well-dressed and highly educated man. But when you look at Christ you seem as if the line is all done away. Why? Because wealth, rank, and such like are not regarded by Him as virtues, but as trusts. As we think that all these things are trusts, and that every pound we possess we hold on trust for those who have not got it—naturally we see then we shall hardly be able to enter fully into the spirit of the New Testament. Oh, that England might awake to see that wealth is a trust! It is one of the great lessons of the New Testament.

The points that I have dwelt upon are chiefly in connection with Christ's Divine character; but there is one other matter. He will be on that day human as well as Divine, as He is now. There is a wonderful passage in John v. 27, where you read that God gives Christ authority to execute judgment, because He is the Son of Man. It is because He is human that He has to judge the human race; there is a link between the judge and those whose cause is to be decided. Yes, He has their nature. His own case is decided, and He has to decide the cases of others. The way in which we judge Christ in our lives now will have a great deal to do with the way in which Christ judges us when eternity dawns upon us.

There is another point which I desire to bring before you as simply as I can. I have been dealing with the word "judgment" and with Him who is to be the judge. What are the principles on which the judgment of God in Christ will be carried on. The first is contained in your paper. All men are to be judged "according to their works;" but what works? Have you ever asked yourselves, what are works? A work is the product of the free will. It may be an act, a thought; it may be permitting a single act of imagination to run on when you might stop it and turn it into another direction; or it may be what we call a word, which is the output of a thought. And thus you see works are the spring or the off-shoot of that wonderful gift, the human will; a man's character, at any moment, is the total result of all the actions of his free will. I know not by what method every man's case will be brought out in the next world, but I daresay it will be done very simply and very naturally. There will be no need of witnesses there, there will be no need of jurors there, there will be no lawyers there to make the worse appear the better cause; but every man will tell his own tale, perhaps in the twinkling of an eye. We are told that when men are drowning, very often their whole life comes in a series of images before their souls. Perhaps it will be so at the great day.

Works are to be tests; but remember that God does not count them, He weighs them. "The Lord is a God of knowledge, and by Him actions are weighed" (1 Samuel ii. 3). Who would like to weigh men's works? We should be very much deceived if any of us tried to weigh men's works. We should say, What scale are we to apply? There is a word here which helps us very much, and that is the word "faith." "For without faith it is impossible to please God." No works except those that proceed from faith are of the right sort. Thus, you see, I cannot separate between "works" and "faith." But there is another word which I find quite as essential—that is the word "love," because all duty lies in the word "love." "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbour as thyself." Hence I find works spring from faith, and faith works by love. I cannot, therefore, separate between works, faith, and love; there is a sort of trinity in unity.

But there is one other principle which I find, and a very important one, I think; that is, no case will be dealt with on a wholesale principle; everybody's case will be dealt with on a principle of equity. Have you ever thought how much this will tell in the great day of judgment? I mean to say, questions such as where a man was born, in what family, how he has been brought up, what opportunities he has had, what natural dispositions he possesses, what he has inherited at different times from his parents, what companionship he found, the environment, the heredity—these things which people discuss so much form very important factors in a man's character. Well, do not be afraid; Christ knows, and He will take them all into consideration. Read St. Matthew x., xi., and xii; see what is said in those chapters of Sodom and Gomorrah, Tyre and Sidon, Nineveh, and such like, and you will find yourself drifting towards a grand conclusion. Supposing the question were asked when and where you were born, one man says: "I was born in Tyre, and lived there a merchant long ago." Another says: "I was born in Sodom; I saw Lot go past, but never spoke to him; I lived in sin." Another says: "I was born in Chorazin; Jesus often walked about and taught, but He never did any good to me; I saw Him and heard Him speak, but went on my way." Another man says: "I was born in Ratcliffe Highway, brought up in a thieves' den, had a drunken father; I was told that God was like a father, but that did not give me any good impression at all."

These are not imaginary cases; they are cases that Christ brings out in those chapters. Look at John xv. 24: "If I had not done among them the works which none other man did, they had not had sin." This awakens serious reflections in one's mind, because we feel at once that this will cut two ways—it cuts one way for you and me, it cuts another way for the great mass of outcast souls. As I came here this afternoon I looked at the faces of the people in the streets, at the marks of care, and want, and degradation, and shame, and I felt, "They are all drifting where I am drifting—to the great end. How few advantages they have had; how many I have had. How will it be then?" I have the most absolute security that the Lord will take these things fully into consideration; I thank Him for it. Then I think of the persons who have been converted. In 1 Cor. vi. there is an awful list of evil persons, and then come the words: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Then, I think there are myriads more who are not washed and sanctified—how is it that while so many are washed so many more are not washed? Whose fault is it?

I think there are three answers to this, and with this I must close. The first is, God has his purpose in the Church, and He has his purpose for the race. The Scripture is chiefly taken up with an account of his purpose with regard to the Church; but there are passages which show that He has a purpose for the race. Secondly, we must with sorrow acknowledge that a great deal of the degradation of man is self-imposed. There was a moment in the pickpocket's life when it made him ashamed to pick a pocket, though it does not do so now. Men do not come into the world with a conscience seared—they all come into the world with a conscience and a will, and that will may say "Yes" or "No" to conscience. That is the essence of the thing, and accordingly there is a power of educating a conscience up or a dragging it down. And many of those who are so unimpressible or hard to reach, were not so once. They were not got at at the right time, and they have little by little let themselves down to the depth. And may it not be that we Christians have not done everything we could for them? We often talk of Christian evidence, but the best Christian evidence is a Christian life—a life of love; that goes further than anything else. Peter, in one of his letters gives good advice to wives about their heathen husbands. Do not talk to them, he says; live the Gospel before them. A godly life is the thing that wins a man. Be living epistles of Christ, and you will win them.

Let me ask, Do you want that at the judgment seat you shall shine like stars, and do you want that at the judgment seat many of the poor lost souls of London should shine as stars? Then, I beseech you to beseech Heaven that you may have the grace to shine now. It is among the first pieces of advice which our Lord gave in the sermon on the Mount, "Let your light shine before men." Shine now; do not be content with saying as Moses said: "Send by whom Thou wilt;" but say with Isaiah: "Here am I, send me."

[We regret that the great pressure on our space prevents us from giving the closing appeals of Rev. Sholto Douglas and Mr. Charles Inglis.]

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UNFRIENDLY DOINGS IN THE FRIENDLY ISLANDS.

We have received from a correspondent the following extracts from the letter of a friend in New South Wales:—

Our annual [Wesleyan] Conference commenced in Sydney last night (January 19), when the President was elected. There is a great deal of important business to be done at the present sitting, not the least of which will be the relations of our Church in Tonga, about which you have doubtless seen some notice. We had a missionary here called Baker, who did not give unqualified satisfaction to the Missionary Board. He obtained a great deal of influence over the king, and at length resigned his connection with us and became, not only premier, but absolutely ruler—the Hon. and Rev. Shirley Baker. Tubou (the king) reigns, but Baker rules, say the people.

He has induced the king, who is very old, and will do nothing except Mr. Baker is at his elbow, to sever his connection with our Church, and set up a Free Church. He also persuaded another of our missionaries (Mr. Watkin) to join the covenant, and, because the people were unwilling to leave the Church in which they had been reared, great persecution was resorted to by the king and the recreant missionaries. Some thousands from fear and compulsion joined the king's Church, but many held out. Some of these were threatened that they would be put to death, others that they would be banished to Fiji. Some women were actually taken to a desert island and left there without food, others were beaten, a great many of the people had their land taken from them, and numbers are shut up in certain parts which they dare not leave even to get food without a special permit. Our Church lands and buildings were seized, but some of them have been given back after a strong representation made by the Deputy High Commissioner for the Pacific.

These are pretty strong measures to be adopted by Wesleyan missionaries! Such a case has never been known before. The excuse put forward is that they could not agree with, or did not like, Mr. Missionary Moulton, the head of the Training Institution in Tonga, and a first-class man; also that they wanted to be joined to the New Zealand Conference, instead of the N. S. W. The Tongan Parliament, that is, the king and premier, have passed some strong laws directed against our Church and Institution. Mr. Moulton is now in Sydney for Conference.

East London.—Mr. George Hamilton has carried on a good work for about fifteen years at the Hall, 59, Mile End-road. Meetings are held every night all the year round, and three times on Sunday. With the view of an extension of the Mission, and removal to larger premises, Mr. Hamilton has invited Mr. William Forbes, of Holloway, to assume the joint superintendence of the work. Mr. Forbes will still be at liberty to conduct occasional services elsewhere.

Didsbury.—A ten days' mission has been held in the parish of St. James, Didsbury, Manchester. The services were conducted by Mr. Spencer Walton and Mr. Barlow, the latter from the staff of the Manchester City Mission. Bible-readings and addresses on the Christian Life were given each afternoon and evening at the Rectory by Mr. Walton, and every evening a mission service, with after-meeting, was conducted in the parish room by Mr. Barlow. The Lord's presence and power were deeply felt, and to many it has proved a time of unspeakable blessing.

For the Young.

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A GOOD OLD "SALT."

A friend, residing in Folkestone, writes to us:—"Probably you have never yet heard of 'Cookey,' who adorned one of the pages of *The British Workman* some few years since. He is a good old 'salt,' who spends his time here between the sailors in the harbour, and the children about the streets. His great ambition just now is to get the enclosed letter embodied in The Christian." It gives us much pleasure, indeed, to gratify the wish of "the good old 'salt.'" We only omit such portions of the letter as are purely personal, and the name of the writer, who, we suppose, did not pen his deeply-interesting epistle, thinking that it would ever be published. We are sure, however, it will be good for all our young readers to know that they too may, even to old age, secure the respect and affectionate remembrance of those who knew them, if like "Cookey," they seek to do good to all as they have opportunity. This Toronto letter has also a very encouraging message to Sunday-school teachers. Having said so much by way of introduction, we will now let the letter speak for itself:—

My Dear Friend,

A few days ago I picked up a copy of *The Kentish Express*, and, like a prodigal, I looked for news of my old home at Folkestone. I was delighted to see there the notice of a presentation that had been made to you, and particularly so that it mentioned the children of the Congregational Sunday-school having a hand in it. My children were around me when I caught sight of your name in the paper (they are now as old as I was when you knew me), and I exclaimed: "Why, my old friend 'Cookey' and his wife are still alive!" I wish I had been where I could have had a hand in that Sunday-school present, for I don't know anyone, among the friends of my boyhood, whose memory I respect more than "Old Cookey." I have thought of it since, and finally said to myself, "I'll never be satisfied till I have a hand in that token of respect;" so, as I could not send spectacles or walking sticks, or any such useful article, I have sent a Post-office Order for one pound as my mite towards the Sunday-school children's present and mark of respect.

You will excuse my calling you "Cookey," but that is the name that has endeared you and your memory to the children of Folkestone; and it may be a cause of some pleasure to you, to find that you are remembered with affection by some of the little ones of the past. If spared to see three score years and ten, I think one could ask no greater earthly compliment than to be remembered by busy men, scattered thousands of miles apart, as a friend and favourite of their childhood—remembered, not for lavish gifts of worldly wealth, but for kindly words of encouragement, simple words of good advice, and a humble Christian life and example; and such is my memory of you—God bless you! I am inclined to think men could be found in all parts of the globe, who remember you with similar regard. Within a year a lady was staying at my house in Toronto, and she lived in the United States, and she remarked to me, "Do you remember 'Cookey' of the Band of Hope meetings at Folkestone. I wonder if he is alive?"

Perhaps I'll have to tell you who I am, so you may remember me. Well, I am one of the boys who used to attend the Sunday-school in the old Union Chapel, both before and after the new Congregational Church was built on Tontine-street. I am one of the boys who first signed the Temperance Pledge in the Band of Hope meetings in the same place, and used to wear a medal with the pledge on it; I brought it to this country, but it is gone, and I often wish I had one now as a relic. I wonder if you remember us Band of Hope youngsters with our medals on, marching to Sandgate, to hear J. B. Gough lecture from the cottage he was born in. I do. My brother Joseph, then fifteen years old, was also one of the Sunday-school boys, and by the way, before he was that age, he drew the only map of Palestine the Union Chapel Sunday-school had, and it hung on the walls for years after he left home. He is, and has been for nearly twenty years a chief engineer on ocean steamships, and at present sails to Brazil, and carries the Christian principles with him on the ocean that he was taught in the old Sunday-school. He and I both went to work in the S.E.R. Co.'s steam-boat shop just before father died. As I was a young chip, only ten years old, I was for four years in the store-room, and had to go round the harbour to the station and boats four or five times every day in all weathers; and it was not always sunshine to me, either outside or inside in those days, and it was during that time that I so often met you, and learned to know "Old Cookey" as the children's friend. I got many a cheering word of encouragement and a friendly pat on the head that sent a warm glow through me, and helped to brighten the dark spots. My dear mother is still living, and makes her home with Joseph in Liverpool.

I have been on this side of the Atlantic just about twenty years. I came here soon after my apprenticeship was completed. I am also an engineer; and from the little shop in Folkestone, and out here, God has prospered me. I am a Sunday-school teacher here, and often in my class I think of my old school days, and wonder how many are there that I knew. When one is long from home the memories become dearer. I shall be very much pleased to have a line from you, and to hear of your welfare.

Yours very sincerely, T—— W——.

Toronto, Feb. 13.

◆

HOME OF INDUSTRY.

Chill winds and prolonged want of work are making great havoc among the poor known to us. In a mothers' meeting of eighty among the poorest there have been seven deaths in the past week, principally through chest colds. The overruling of these trials is most precious; in our gatherings for instruction many testimonies are given by these poor but grateful people. The women's paid sewing meeting is most valued. The men continue to enjoy their soup suppers, and, whilst doing so, we give wholesome lessons on various uplifting remedies. We are rejoiced to see that noble men, holding empty spaces of land, have set to work to build "model dwelling-houses," or, as they are called, "four per cent. houses."

The work of the Flower Mission is increasing, and with it the call for more workers. Some of those who once worked with us are laid aside by sickness; some have been called to labour in foreign lands. Are there none who are waiting for the Master's call, "Go work to-day in my vineyard," who will gladly say, "Here am I, send me"? Large workhouses and infirmaries are open to us, and we know how gladly the inmates welcome the Flower Mission visitors. In winter and in summer the visits are made, and the monotony of workhouse or infirmary life is cheered with the Gospel message or the voice of song. Any friends who wish to see the work should visit the Home of Industry between 12 and 2 on Wednesday or Thursday.

Our band of loved and homed destitute orphan boys leave us on April 8 for Canada. Our band of lady-workers are all upheld and specially strengthened for this trying time. We believe our Father's heart longs that the rich and poor Christians should meet together in more fellowship. Annie Macpherson.

60, *Commercial-street, E.*

Mr. John Shrimpton's Letter to Lads.—The author is now prepared to circulate this letter (gratis), and will be pleased to forward as many as can be wisely distributed among "youths engaged in business." It is not suitable for schoolboys, being particularly addressed to those at work. Applications to be addressed to Mr. John Shrimpton, 38, Lincoln's Inn Fields, London.

Fox-court Ragged School and Mission.—The Committee in their new Report review with much satisfaction the work of the past year in the new building. A Youths' Institute has been started, the various agencies have been stimulated, the infants' and day-school have been provided with a daily breakfast, and about eighty children have had a substantial dinner during the winter twice a week. Many of the old scholars are now comfortably settled in life, and conducting their households in the fear of God. The Free Lending Library is much appreciated, and meets a deep need. All communications to be made to the Hon. Secretary, Mr. Thomas Fagg, 133, Pentonville road, N.

THE LATE J. B. GOUGH.

ACROSS the water, as on this side, many expressions of the high esteem in which our departed friend was held are finding their way into the public Press. In an article written for *The New York Evangelist*, while Mr. Gough was yet hovering between life and death, Dr. Cuyler, of Brooklyn, says:—

"Throughout a whole generation he has been the prince of dramatic platform orators—dividing with Spurgeon and Moody the distinction of having addressed more auditors than any man of this era. Like Moody, he was converted under the ministry of Edward N. Kirk, in Boston. My intimacy with our beloved brother commenced while I was a student in the Princeton Seminary. He came there in 1845, and set us students—and the Faculty also—wild by his unique style of oratory. From those youthful days in Princeton onwards to this hour, my love for dear Gough has been undisturbed by a ripple. I have known him through and through, in times of prosperity and in dark hours of adversity; he has always been pure gold, with the clear stamp of the Lord Jesus Christ on the coin. The love of Christ has been the master-passion of his soul; before no public assembly has he ever lowered his colours, or hesitated to avow his humble, earnest faith as a Christian."

The New York *Independent* says, in a leading article:—

"His impassioned appeals for temperance and purity and honour, illustrated from his own experience, have lifted many thousands out of a similar ruin. No orator of the day in either hemisphere had either his fire or his pathos. Others had more culture and grace, possibly more invective; but no one of them could cover, like him, the whole gamut of emotion, or whirl the hearer so suddenly and against his will from passion to passion, from laughter to tears. No one had such a strong hold on the loftiest emotions, or grasped the heart and conscience so like a master. Not one word came from his lips that was not helpful. He had the Christian passion for lifting men out of their own evil selves into the life of God. After all, eloquence, like every other high art, cannot reach its supreme attainment, except as it carries God and duty in its soul. It was genius, sanctified by a Christlike purpose, that made John B. Gough the greatest orator of his age."

In a prelude to his Boston Monday Lecture on Feb. 22, Mr. Joseph Cook paid a very able and eloquent tribute to the memory of Mr. Gough, as an orator and reformer.

Memorial services were held at Wylie Presbyterian Church, Philadelphia, and also at the residence of the minister in Frankford, where Mr. Gough's body lay previous to its removal to Hillside, Worcester. At the latter meeting Mr. George H. Stuart told the following incident:—He first met Mr. Gough forty-two years ago. A man who is to-day one of the leading merchants of the city, Mr. Stuart said, was present that Sunday in 1844, and heard Gough's address advocating temperance. The merchant, then rich, and worth millions to-day, had just stocked his wine cellar with choice liquors. After he had listened to Gough's stirring speech he went home, and going into his wine-cellar, he emptied all the bottles of their contents; since that day there has never been a drop of wine in the merchant's house. At the meeting in the Presbyterian Church interesting tributes to the memory of the deceased were given, among others, by Mr. John Wanamaker, and Mr. William Noble.

In accordance with the wish of Mrs. Gough, no public funeral service was held at Worcester, but about one hundred friends attended at Hillside, Mr. Gough's residence, on February 24, to pay their last tokens of respect before the funeral. The services were very simple, says a Boston paper, but the fact that none but sincere mourners were present lent an impressiveness to the occasion which fully justified Mrs. Gough's choice. Rev. Israel Ainsworth, pastor of the Congregational Church in Boylston, said he had never met a man so great as Mr. Gough who was so profoundly humble. His sympathies were boundless, and took in alike the scholar and the statesman and the humble labourer. In a conversation on the labour question shortly before his death, Mr. Gough said if the employers would think of those who work for them as souls, and not alone as hands, much of the difficulties which now come between capital and labour would pass away.

Addresses followed from Rev. D. O. Mears, Dr. W. Taylor, of New York, Dr. Gould, of Worcester, and others. Dr. Taylor said: No death has occurred in this country for a long time that will be felt as a personal loss by so many people in Great Britain as this. During the past year three of our greatest warriors have died in this country. Their names are as well known in Great Britain as here, but few people had seen them, few had participated in the results of their bravery. When the the tidings were sent across the water that Gough was no more, sadness thrilled into thousands of hearts. Everyone who had heard him felt he knew him, and breathed a blessing on his name. Thousands whom he had been instrumental in lifting from degradation regarded him as a personal benefactor. His loss is felt not alone among the lowly. Bishops and dignitaries in the English Episcopal Church like Temple, Thorold, and Farrar, great preachers like Spurgeon and Parker, and thousands of workers in the cause of social and religious reform, feel that they have lost a brother. The last words said to me by Mr. and Mrs. Spurgeon when I was last in London, were: "Remember us to Mr. and Mrs. Gough."

Dr. Gould, one of the intimate friends of the deceased, said:—Mr. Gough had for some time felt that his end was near. Death struck the first bell at Northfield last summer. His friends can never forget the scene in Piedmont Church last September, at the reception tendered the English Temperance speaker, William Noble. As Mr. Gough spoke, he seemed to catch, like Elijah of old, a vision of the descending chariot of fire, and, solemnly taking the mantle from his own shoulders, he put it on the shoulders of his younger brother, and then grasping him by the hand, in words that thrilled all our hearts, charged him to stand firm and give no quarter to the great enemy until the final victory. Our hero sleeps; his matchless tongue is silent; other great and good men will carry on the work, but the world will never see a second John B. Gough. Superb as were his gifts, his highest power was not in his gifts, but in himself, in the great, true, noble, loving, guileless, heroic, Christian man that was behind all. Standing in this hallowed home, and admitted to its inner sanctuary for nearly thirty years, I cannot suffer my brother to be carried hence without my testimony that this wonderful life, with its almost unparalleled labours for good and humanity, has had the roots of its power in this godly, consecrated Christian home. Prayer ceaseless and importuning has surrounded him in all his public life. Never has my soul been so thrilled and uplifted as when in the freedom of home worship at this altar, with the loved family around him, he poured out his soul before God with childlike humility and frankness of expression, and then on pinions of conquering faith bore us up to the mercy seat.

There was hardly a dry eye in the house, says the reporter, as Dr. Gould ended. The impressive silence that followed was broken by a fervent prayer offered by Rev. Dr. Gordon. The choir then sang the hymn, "Beloved, now are we the sons of God," which was a favourite at the family worship at Hillside. Later in the afternoon, a quiet procession, consisting of hearse, pall-bearers, and relatives, in carriages, slowly made its way to the city, where, without further service, the remains were temporarily entombed at Rural Cemetery. Later in the season the interment will take place in the family lot at Hope Cemetery, New Worcester.

Newcastle-on-Tyne Y.M.C.A.—The latest report shows the most prosperous year ever experienced. Members and Associates now number 940—an increase of nearly 400. The evangelistic meetings and missions proved a great blessing, more than 200 persons having professed conversion, while many Christians were quickened. The various meetings for prayer and fellowship have been greatly appreciated; the Bible-classes show an encouraging increase; the Vigilance Corps, with its representatives in forty places of worship, has done good service, and the educational classes have been ably conducted. The programme of arrangements shows that upwards of forty meetings are held weekly.

Roman Catholics in Belfast.—Major-General Haig writes to us commending the work of the Irish Church Mission among the Roman Catholics of this city. He says the work is undergoing development, and is crowned with much success in the conversion of those who attend. He speaks particularly of one street notorious for evil in past times, which has been completely transformed. Rev. E. Robinson (3, Holborn-terrace, Belfast) is the missionary lately appointed, and a mission-room, says General Haig, is greatly needed for the proper carrying on of the work. Help for the erection of this is solicited, and may be sent to Mr. W. Pasley, Secretary I. C. Mission, 11, Buckingham-street, Strand, W.C.

Y.M.C. ASSOCIATIONS OF NEW YORK STATE.

STATE CONVENTION.

ABOUT 400 bright-looking, intelligent and energetic young men recently gathered in Elmira, New York, from all sections of the State, together with visitors from other States. They were the secretaries and delegates of the various Y.M.C.A.'s of New York, assembled in annual convention for the twentieth time. They were welcomed to Elmira with a cordiality seldom if ever equalled in the history of these gatherings. The opening address was by Rev. E. F. See, of Albany, who delivered a discourse on the aims, the needs and the encouragements of the work of the Y.M.C.A., which made a deep impression upon the minds of even the most experienced workers. Then followed very interesting and encouraging reports of work accomplished during 1885.

In the evening the report of the executive committee, was presented by its chairman, E. P. Platt, of Poughkeepsie. Last year 111 associations were represented in State conventions. The total membership is 21,500. Eighteen occupy buildings of their own. Eighty-four general secretaries are employed at fifty places. Rev. George A. Hall, with an assistant, visits all sections of the State, organising new associations, and strengthening those already existing. Twenty-six new associations were organised during 1885.

Edwin Packard, President of the Brooklyn association, followed with a description of an ideal association home, comprising a reading room, library, parlour, gymnasium, game room, class and meeting rooms; these should be more attractive than the saloons, which are always bright and warm.

The evening session each day was followed by an evangelistic service for young men, in which the Association methods of dealing with young men were put to a practical test, with successful results, among a large number of the young men of Elmira.

The second day's session opened with a sample training class, showing methods for a critical study of the Word of God and the practical application of it in efforts to lead men into the Christian life. Sumner F. Dudley, Treasurer of the State Committee, reported that, for the proper prosecution of the work in 1886, the sum of 6000 dollars was needed; 4500 dollars were pledged.

A paper, by W. S. Sloane, of New York, on the White Cross movement to promote personal purity among young men, was followed by an interesting discussion of the subject, led by James McConaughy, of New York, who has successfully organised the work in that metropolis. A deep impression was made on the convention of the importance of undertaking some definite work along this line, although there were some differences of opinion as to the wisdom of adopting White Cross rules in all associations. In the evening one of the most eloquent addresses of the convention was delivered by Rev. George M. Stone, of Hartford, Conn., on the use of the Bible. The speaker recommended learning portions of the Bible by heart, and proved, by his own use of it, that Scripture is more eloquent than mere human language can possibly be.

The third morning was devoted to a discussion of work for boys, in which great progress was reported since a year ago; and to a paper by Prof. Smith, of New York, on the importance of physical culture as a means to the end which the associations have in view. Utica was chosen as the next place of meeting.

Newport and Isle of Wight Conference.—Sir,—May I draw the attention of your readers to the somewhat early date of this Conference this year? Other brethren hold Conferences in the early summer. After taking council with them, we have fixed the dates of this Conference in the Legh Richmond Hall, Newport, Isle of Wight, for May 12, 13, 14. May I ask the earnest prayers of your readers for a full blessing to be given at these three days of quiet waiting on God?

Newport, I.W. H. G. Thwaites.

Konigsheim House of Rest, Weston-super-Mare.—The report before us says:—"During the year just closed we have been privileged to see souls brought to God, and others led to deeper consecration. A spirit of love has prevailed in the House, and we want all our friends to join us in thanks to God for his great goodness." Eight to nine ladies have been inmates of the Home during the past year; the majority were governesses, while others were Christian workers. The rest and change afforded them at this seaside resort has been attended with most satisfactory results, as letters abundantly testify. Miss Fanny Buckley is the Hon. Lady Superintendent.

Notes and Comments.

SOME of our old and personal friends have expressed dislike to the portraits of living men appearing in The Christian. But if our kind and beloved censors could see, as we have lately done, with what interest isolated and earnest labourers look upon the features of brothers and sisters working or fighting for their common Lord, they would surely sympathise with them, and thank us for giving them this pleasure.

The Earl and Countess of Aberdeen have already visited several of the large hospitals in Dublin, going through the wards, conversing with the patients, and leaving a bouquet of flowers at each sufferer's bed. They have also found time to visit one of the excellent off-shoots from the noble Prison-gate Mission—the Girls' Training Home. To each of the inmates the Countess addressed a few words of comfort and encouragement. It is by such exercise of Christian sympathy, rather than by frequent festivities in the midst of a starving populace, that the high office held by Lord Aberdeen will be elevated in the public mind. It is evident already that the character of the new Lord Lieutenant is profoundly appreciated.

Lady Aberdeen, as one of the conveners of the Central Committee of the Women's Section of the forthcoming International Exhibition at Edinburgh, has addressed a letter to the Dublin newspapers, stating that it is the desire of the Committee of Ladies to make the stall representing the industries pursued by women in Ireland as comprehensive as possible. They aim at drawing attention to the innate skill shown in making lace, knitted work, &c., "and the great possibilities of its increased beauty and perfection," so that there may be "a further organisation of these industries," and a great stimulus given to their development. We trust the excellent work presided over by Mrs. Hart, to which we called attention a few weeks ago, will benefit by the wide publicity which will thus be given to the Gweedore industry, and that many of the peaceful and industrious people of the sister island may in consequence be enabled to support themselves in decent comfort.

It has frequently been urged that of the money contributed to many of our religious and charitable societies a very large proportion goes in salaries to officers, and therefore quite fails to effect the purpose for which it it was given. An illustration of this has been furnished by Dr. Chance, who, in his evidence before the Dublin Hospitals Commission a few day ago, stated that although the hospitals in that city cost eighty thousand pounds per annum, little more than thirty thousand is expended upon the patients; "the houses and the officers" exhaust the balance. In charity as in other matters a little care and personal investigation frequently are desirable; he gives twice who not only gives quickly, but who sees, if possible, that his contribution is not diverted from the object for which it was intended.

In 1 Cor. ii. 13 the Apostle Paul, according to the literal Greek, says that in proclaiming the Gospel, he joined spiritual things to spiritual things. The words are very instructive. Paul teaches us to guard against setting forth Divine truth by what is discordant and incongruous. Secular music, secular lectures, choir singing for entertainment, are inadmissible in public worship, because misjoined, and they will inevitably disappoint all round. It would be well to ask concerning very much which is unspiritual, and nevertheless joined to spiritual things, what profit has come to Christ's cause thereby.

The Fortnightly Review for this month contains a terrible article by E. Delille, on "Parisian Hells." The Paris gambling-house or club is described as a fountain-head of corruption, cheating, and ruin. Persons of the highest political position are said to be at the head of many of these houses, which are made attractive by an Oriental magnificence. All classes play, and all but sharpers are impoverished. Paris, says the writer, once the brightest of cities, has taken on a listless, dispirited air, and is in "decline, in a manner painful to see."

There are, it is to be hoped, counter-balancing considerations to be set against the discouraging views of Mr. Walter Besant, in respect to the boys and girls in London who have been in Board Schools. He says, in the current *Contemporary Review*:—

> They live in the streets. Their favourite amusements and pleasures yearly grow coarser, and their conversation continually viler. The proportion of four per cent. of them who carry on their studies in night schools is decreasing. Last August Bank Holiday I was on Hampstead Heath. Troops of girls were running about, and I may safely aver, that language more vile and depraved, revealing thoughts more vile and depraved, I have never heard from grown men or women in the worst part of the town. There was absolute vileness, and the quiet working men, among whom they ran, looked on in amazement and disgust.

The latter part of Mr. Besant's article is devoted to the project of evening schools of a new order. The scheme has been more fully set forth by Rev. Dr. Paton, of Nottingham, in a pamphlet published by *Isbister & Co.*, and a council has been formed at the Mansion House, with very influential names upon it. The object is, with the aid of voluntary helpers, to make night schools more attractive by musical drill, singing, modelling, and magic lantern. We venture to hope that there will be combined with this well-intentioned and important movement the power of personal intercourse, and the spiritual influence of Christian character and motive.

In its issue of last week *The Record* comments, in a leading article, on the proposed West-end Methodist Mission, described on a preceding page, in which Rev. Hugh Price Hughes and Rev. M. Guy Pearse are to be the leading actors. We cannot congratulate our contemporary on the tone and spirit of its remarks. To say of any serious and earnest attempt at coping with the practical heathenism of wealthy London, that "Whiteley, the universal provider," is "its nearest analogue in secular life," is, we think, neither dignified nor Christian. Such a comparison, moreover, comes with a singularly bad grace from the ardent advocate of a Church which, in past times, has claimed, more than any other in these realms, to act the part of a religious "universal provider."

Surely *The Record* does not well to be thus grieved when any "big thing" in Christian effort is attempted outside the boundaries of the Established Church. The other day that Church attempted, and successfully carried through, "a big thing" in its "missionary simultaneous meetings." Our contemporary was justifiably jubilant over it, but we did not observe that the organ of any other Church showed any symptoms of ecclesiastical jealousy. All the churches put together have not hitherto been so successful in evangelising the West-end of London, that the friends of any of them can afford to sneer at a responsible and well-considered endeavour to supply the lack.

Some time since we animadverted in the strongest terms on the monstrous decision of Mr. Saunders, Police Magistrate, by which a little girl of four, who had been brought before him by a rescue officer, was sent back to a den of infamy, because in his opinion she was too young to know right from wrong! There were many public protests against this magisterial interpretation of the law, but it seemed as if nothing could then be done to overrule it.

Not so thought our courageous friend Dr. Barnardo, who, as our readers may remember, lately confessed that he has not unfrequently practised "philanthropic abduction," since there was no other way of securing the moral safety of the abducted. Here is what he says in the current number of *Night and Day*, with respect to the case of this little four-year-old:—

> I do not think any reader of this magazine will blame me when I say that under these circumstances I practised what I preached. Within two or three days poor little Fanny Jenkins was in my care safe and sound; and I have her at this moment where I imagine it is not likely that anybody will attempt, legally or otherwise, to interfere with her. But so far as I am concerned, I would absolutely rejoice if the attempt were made, for I am satisfied that if I were only once prosecuted, such important facts would be brought before public notice as would be almost certain to lead to a much-needed change in the law. I forbear to describe the terrible condition in which the poor child was when she came to me. Suffice it to say that I could produce independent medical testimony, if necessary, in proof of the fact that she was *not* too young to be very seriously affected by her residence in the vile den from whence I rescued her.

Most encouraging accounts have reached us of the meetings held by Mr. Moody and Mr. Sankey at New Orleans (La.), and Galveston (Texas), but we have not space in our present issue for details. Mrs. and Miss Moody accompany the evangelists on their southern campaign.

We much regret to learn from Pastor Chiniquy, of St. Anne, Kankakee County, Illinois, U.S.A., that on the night of February 13, the establishment of Messrs. Craig & Barlow, the publishers of his "Fifty Years in the Church of Rome," was burned to the ground. The plates, which had been destroyed in the previous fire, had been reproduced, and the proofs of the work were being revised by the pastor. The plates of the "Priest, the Woman, and the Confessional," together with many volumes of that work, were also destroyed. These successive calamities seem to show the ruthless and unscrupulous hand of the Papal incendiary.

The Fisk Jubilee Singers, who are soon to sail for Australia, have kindly offered, through Mr. Loudin, to sing in London before their departure, the whole of the proceeds to be devoted to the relief of the existing distress. We trust the generous offer will be taken advantage of, and that the result will be, not only a delightful evening for those who hear these gifted coloured songsters, but a substantial addition to the relief funds.

The Christian.

March 18, 1886.

CONTENTS.

Rev. Hugh Price Hughes (*With Portrait*) 1
A West-End Mission Scheme 2
Letters from Abroad.—3 3
A Pressing Social Question........ 4
Faithful and True.—2 4
Our Young City Toilers 4
London Drunkeries 5
Bible Studies.—9................ 5
Poetry—Conclusions 5
The Judgment to Come. Canon Girdlestone 6
Unfriendly Doings in the Friendly Islands 8
For the Young 8
Home of Industry 8
The Late J. B. Gough 9
Y. M. C. A.'s of New York State 9
Notes and Comments 10
Mr. Hammond in Richmond 11
Mildmay Advent Conference 11
Twenty-five Years Ago............12
A Week of Grace in Ross-shire 12
Distress in East London 13
Continental and Foreign Notes 13
Distressed London 14
Temperance Notes 14
Notes on Daily Readings..........15

DUBLIN

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Hon. Secretary—CAPTAIN R. WADE THOMPSON, Clonskeagh Castle, co. Dublin, by whom all contributions will be thankfully received and acknowledged.

THE NEED OF OUR SOLDIERS IN IRELAND.

No provision is made by the authorities for lodging soldiers on furlough passing through Dublin to or from their homes. Respectable houses will not admit them. Where shall they go?

The Dublin Soldiers' Institute has for the last three years to some small extent supplied this need, but the demand for accommodation was so much greater than they could meet, an Extra Wing to their premises (to include a lecture hall) was decided upon early last year, and some funds for the purpose were collected, on the strength of which the new building was commenced. These funds are now exhausted, and the building is unfinished. A sum of nearly £1000 will be required before it could be fit for use. Night after night during this winter furlough season, numbers of soldiers are being turned away from the Home for want of room, the usual alternative for such, if decent men, is to walk the streets all night, as they find it almost impossible to obtain any respectable shelter without friends in a strange city.

This urgent APPEAL is made on their behalf to the friends of our soldiers everywhere. From Ireland much cannot, under present circumstances, be expected; but it is felt that the Dublin Soldiers' Home is not a mere local Charity, but, as the above facts testify, it is one which must call forth the sympathy and aid of all throughout Her Majesty's dominions who value our British soldiers, and who would seek to do them good and benefit them both in body and soul. It may be added that it is the English and Scotch soldiers who specially and almost entirely take advantage of the Home (although all are welcome). Since the establishment of the Home many have been "born again" at the meetings and classes held there. To God be all praise.

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TO MEDICAL SUPERINTENDENTS of Asylums, Hospitals, &c.—Situation wanted, by a Young Man, who thoroughly understands the upholstery, bedding, and French polishing trades. Age 22. Total abstainer.
C. Bulpitts, Brook-street, Basingstoke.

AS MATRON in a small Home. Has had experience in the training of young girls. Decided Christian, and total abstainer. Good references.
E. C., 8, Cambridge-gardens, Kilburn, N.W.

AS ASSISTANT MATRON in an Orphanage or Training Home. Small salary desired.
M. B., G. Miray, Crescent road, Tunbridge Wells.

A YOUNG LADY of independent means, accustomed to Christian and educational Mission work amongst boys, is willing to give her services in such work every day of the week between eleven and four, Saturdays excepted
S. E., 8, Arundel-gardens, Notting-hill, W.

RE-ENGAGEMENT required, by the orphan daughter of an Officer late 21st Royal Fusiliers, as Companion or Lady Housekeeper. Experienced in sickness and charge of a family. Good manager. Musical. Highest references.
A., 108, Beaufort street, Fulham-road, S.W.

COMPANION.—A Lady seeks an engagement as above, to a Christian lady. Cheerful disposition, good reader and writer. No objection to travel.
L. M., 1, Richmond-terrace, Bray, co. Wicklow.

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(*Continued on Page* 18).

THE CRY OF THE CHILDREN.

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NOTICE TO THE READERS OF "The Christian," WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

ADVANCED PHTHISIS—at NEWCASTLETON, N.B.

In the early part of the Summer of last year (I am writing this in Dec., '85) I received a statement of the case of Mr. Henry Milligan, accompanied by a letter from his brother, Mr. J. Milligan, Douglas-square, Newcastleton. Persons who had found benefit from my medicine in the village had urged the application to me as a last resource.

The young man's illness had commenced with severe cold and inflammation of the lungs. He was attended by a doctor of high position at Penrith and others, till brought home. Medical report:—"Right lung in a very bad state."

At this time the symptoms were:—Bad cough, excessive night sweats, severe pains in the right lung, expectoration difficult, sometimes streaked with blood; general loss of flesh, and especially in the legs and arms. Patient very anxious to commence the treatment.

In less than a month there was marked improvement. "My brother is a great deal better. He feels stronger. The pain is nearly gone from his right side. *He was confined to his bed when I first wrote; now he can sit up nearly all day.*" Further letters note a gradual progress to recovery.

About two months since (after my last series of weekly cases had been sent to press) I heard from his brother relative to the case of a lady who had witnessed the patient's recovery, and was anxious to use the same means. In this letter he says:—"Your valuable medicine restored my brother to his usual health. *He had gone so far that he could not lift his head from his pillow. It was said that he would not live a fortnight.*"

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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This, the oldest of all the Evangelistic Societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

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Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of The Christian.

JAMES ATKINSON, Secretary

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The Secretary will be pleased to give an account of the Work either at School Room, Lecture Hall, or Drawing Room Meetings.

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Mr. Thomas Newberry is exhibiting his beautiful model of the Temple of Solomon, with explanations, at Kilburn Hall, Kilburn gate, on Wednesday, Thursday, and Friday of this week, at 7.30 p.m.

"Take no (*anxious*) thought for the morrow." No wonder so large a proportion of the Christian Church read this with incredulity, as though it were an impossible command! We fear that a vast extent of weakness and sin springs from this very incredulity. The command is plain and simple, and was issued by our Lord Himself. Like most of his commands, it is impossible and still it is possible, for "all his biddings are enablings." It may strengthen the faith of some, in the possibility of our attaining to this impossible obedience, to listen to the testimony of the saintly John Milne, of Perth: "I have no to-morrow; the Lord is carrying me, and I *do* know that sweet, happy life of faith, of nestling in my dear Lord's bosom, to which you alluded. Amid constant engagements, and great responsibility, I really know no ease. It is a style of life which I have sometimes fancied, but which I never knew before. I am trying to care for the things of the Lord, and He makes many dear, wise friends care for my concerns. I think I do see that He is making me feel an interest in every creature I meet in his providence."

"Faith appropriates what love provides." We do not know who struck out this happy saying, but we present it to our readers as one that is full of helpfulness. If each who reads it will quietly ask, What has love provided for me, here and now? and follow up the question, he will probably be surprised, as the answer is unfolded to his view, with the happy surprise of one who happens suddenly on great wealth.

The following testimony supports the stirring appeal by Rev. James Gall, in our last number, in which he urges the duty of every believer to put the winning of souls in the very forefront of life's duties. About the year 1867, a prominent Baptist minister of the West-end of London was in Paris, and met there the engineer of one of the Seine steamboats, a member of a Baptist church in that city. The man told him that he had been one of the most wicked men in Paris, but his mate who worked on the same boat was converted, and day after day pressed upon his attention the great love of the Saviour, until his heart melted, and he gave himself to the Lord:—

> For you must know, Mr. Lewis, it is a rule in our Church that when one brother has been converted he must go and fetch another brother; and when a sister has been converted, she must go and fetch another sister. That is the way 120 of us have been brought from Atheism and from Popery to simple faith in the Lord Jesus Christ.

This, surely, is the best means of evangelisation ever invented, as it is about the simplest and most ancient. "Andrew first findeth his own brother Simon, and saith unto him, We have found the Messias. . . . Philip findeth Nathanael, and saith unto him, We have found Him of whom Moses did write."

Brixton.—A new hall, named the Shaftesbury Mission Hall and Ragged School, was opened last week in connection with the work carried on by Mrs. Cunningham, at Brixton. Mr. George Holland, who presided, warmly commended the work to the sympathy of those present, and brief addresses were given by various other friends. The hall is within three minutes' walk of the "Bon Marché," Brixton Station. Mrs. Cunningham's address is 12, Bellefields-road, Brixton; the hon. treasurer is Dr. E. Preston Lewis, 453, Brixton-road, S.W.

MR. HAMMOND IN RICHMOND.

THE first meeting in Richmond on Saturday week indicated the deep earnestness of many of the workers on behalf of the unsaved. Over thirty short prayers followed in succession. During the past three months the committee have as often as possible secured the attendance of some of the leading workers from places in London where Mr. Hammond has been holding meetings, that they might give reports of the work, and encourage Christians here to get a like blessing. This has done very much to prepare the way for the work of God's Spirit which now accompanies Mr. Hammond's preaching. When he came we did not stop to look at him, but were ready to work at once.

Each evening the hall has been filled, and several afternoons large drawing-room meetings have been held. At all the services the manifest presence of the Holy Spirit has been realised.

We noticed a lady busy amongst some of the smaller children. We heard her saying to them, "When I was only seven years old I attended some meetings Mr. Hammond conducted at Chelmsford, and I heard him sing the hymn he wrote for children—

I feel like singing all the time,
  My tears are wiped away;
For Jesus is a Friend of mine—
  I'll serve Him every day.

When on the cross my Lord I saw,
  Nailed there by sins of mine,
Fast fell the burning tears, but now
  I'm singing all the time!

He told us that if we would feel like singing all the time, we must become Christians, and love the Saviour who died for us. I went home weeping and told my mother that I wanted to be a Christian, and feel like singing all the time. She told me that I must stop crying then and be good, but she did not tell me anything about Jesus. The next Sunday my Sunday-school teacher found me weeping for my sins, and she explained the way of salvation to us, so that I understood it; then I saw how Jesus had suffered for my sins, and then I learned to trust Him. Ever since then I have been happy, and if you, dear children, will give yourselves to Jesus, He will make you happy also." Next night we found a little girl just seven years old, who had been spoken to by this lady, and she said, "When that lady was talking to me I made up my mind to be a Christian." The little thing seemed very happy, and evidently was trusting in Jesus.

The drawing-room meetings have been times of great blessing; nearly all who have attended them, who were not Christians before, have become so in the very first meeting. The Lord has truly poured upon his people the Spirit of grace and supplication, and the answers to prayer daily given are most encouraging.

The work has not been confined to children, but many adults have been reached. Some evenings, when large numbers of adults have been present, Mr. Hammond has addressed himself largely to them, and yet the crowds of children present have listened attentively. Mr. Spiers has rendered valuable assistance. He has visited the day-schools and interested the children, so that all classes have attended.

A. H.

Scripture Union portions for the ensuing week.—March 21, Num. xxiii. 13—26; March 22, xxiv. 1—17; March 23, xxvii. 12—23; March 24, xxxii. 1—15; March 25, xxxii. 16—30; March 26, xxxv. 9—25; March 27, Psa. xcv. 1—11.

Bow Common.—A meeting to inaugurate the opening of the first section of the enlargement of the North-east London Mission Hall, at Bow Common, was held on Monday, March 8. It is intended to devote the upper rooms to the nightly use of the hundreds of factory girls, who are here of the poorest and most degraded of their class. By the distribution of coals, provisions, and worn clothes, and the Country Home for Sick Children, something is being done to lessen the prevailing destitution; much more could be done if sufficient means were forthcoming. A sale of useful and fancy articles is to be held upon the premises 203—205, Devon's-road, Bow Common-lane, E., on Monday, March 29. Help in kind or otherwise would be gratefully received by the Superintendent, Mr. W. Chorley, 2, Marquess-grove, Canonbury, N.

MILDMAY ADVENT CONFERENCE.

THE subject for consideration on the first afternoon was "The Coming of the Messiah, as predicted in the Old Testament." It was in large measure dealt with, however, in the addresses of the same morning.

WEDNESDAY AFTERNOON, MARCH 3.

This afternoon the important and practical topic of "The Coming of the Lord an incentive to Missionary Zeal" was considered. Mr. J. H. Tritton presided. They might differ as to the interpretation of prophecy, he said, but in regard to this work, which the Church had undertaken in obedience to the last command of Christ, there was no room for difference of opinion.

Rev. Gilbert Karney contended that they who believe in the pre-millennial return of Christ have the strongest reason for earnest evangelistic effort amongst the heathen. Indeed, there is a marvellous prophetic connection between missionary enterprise and the approaching end of this era. The two subjects are linked together in a wonderful way, and in doing their Master's work they had the joy of knowing that they were hastening his coming; that they were (as the Revised Version beautifully put it) "casting up a highway for Him that rideth through the desert." A wonderful coincidence is to be observed between the circumstances attending the birth of Christ and the providential series of circumstances which now, as they believed, are preparing the way for his Second coming. Before the first coming of Christ, the Jews, believers in monotheism, as opposed to the polytheism then current, were scattered abroad throughout the whole Roman empire, and a state of expectation then current, amongst other signs, heralded his coming. During the last eighty years—though the world, from the time of Abraham till the death of George III., had gone on in much the same way, the most speedy means of locomotion being by the horse—what wonderful developments of science there have been, opening many doors that hitherto have been fast closed. Though there is much in the condition of the world, looked at by the eye of sense, almost to break our hearts, and cause them to say, "Hath God forgotten to be gracious?" we should nevertheless "look up," knowing that the coming of Christ is the only remedy for what they mourned over; all the more earnestly should they labour to carry out his purpose—the gathering out a people for his glory from all the nations of the earth.

Rev. J. Gelson Gregson spoke of the coming of Christ as the great stimulus for missionary labour. Having referred to the day in which he was led to see that the pre-millennial view of the coming of Christ was the only one warranted by Scripture, he showed that they who would bear testimony for Christ must have felt the love of Christ in their hearts: "The soul that has received power from on high, he shall be my witness," said God Himself. Speaking, then, especially of India, he said such were the men that were wanted there. A native said to him one day, "We do not want any more preaching, we are prepared to accept your society as superior to anything we have; but we want to see the men who live it." India's want to-day is the vitalising influence of Christian lives; before the Divine power of holy living, all other powers would fall and become weak. The men of India did not want the varied isms of Christianity in India; they wanted men who could take the blessed Word of God and preach that. Thank God that now they were awaking to their responsibilities; and let them remember that it is men filled with the power of the Holy Ghost who alone can be witnesses for God in heathen lands. Three years ago he stood with a fellow traveller in the streets of Jerusalem. Talking to an old Jew through an interpreter, he inquired of him, "Do you expect the Messiah?" Instantly a smile lighted up the sad face of the Jew, as he replied, "He might come to-morrow." Afterwards he took his companion to the heights above Jerusalem and pointed out that what Christ had foretold 1800 years ago regarding the treading-down of Jerusalem, had been fulfilled in the rise and spread of the Turkish power, which, however, is now fast hastening to decay. He continued: "The Man who said that those things should happen, the evidence of which we see around us, was the Christ of God, your Redeemer; and I believe what He has said respecting the future will still happen. The words of the Master, that have come true in the past, will come true also in the future." For the Christian there is no hope like the hope of his coming, both to fill with enthusiasm for the work that now lieth at hand, and with glorious anticipation of the future.

TWENTY-FIVE YEARS AGO.

My Beloved Brother,

I HAVE come across a copy of your paper, The Christian, and, as I looked through it and saw some of the old names, my thoughts wandered back more than a quarter of a century. Once again I imagined myself back in that old Euston room, at those precious whole nights of prayer; once more enjoying those times of refreshing, when dear Richard Weaver first came to London, in Cumberland Market, St. Martin's Hall, Exeter Hall, with beloved Reginald Radcliffe, and W. Carter and Shuldham Henry; the happy seasons spent in the "green rooms" of various theatres, while Jesus was being lifted up to assembled thousands in the front, and then the glorious times we had in going around the pit, and having fellowship with the joy there is in the presence of the angels, as we conversed with one and another of the new-born souls. How my soul at this very moment cries out, "Oh, my Father, give us such times again." How my soul yearns to see such sights once more.

How abiding was the work then accomplished. Go where one will, you can meet with some who were converted at that time. I remember one night, especially, that about sixty dear brethren spent in prayer, and the burden seemed to be "Oh, Lord grant that from this company thy Word may sound out into all the world." And now, twenty-five years after, I can trace some of those sixty, in various countries of Europe, Asia, Africa, America, and Australia. I have met with several in various States here, who directly, or indirectly, through those sixty, were brought to know and love Jesus. I do think, however, that in those days there was far more time spent in secret than in public prayer. What wrestling times were spent alone with God! How we used to leave one another for our respective work, after having been on our knees together, knowing that the battle was the Lord's. How, if God was not glorified in a meeting by souls being saved, we met and humbled ourselves before Him. But why mention all this to you? It is simply that you, with myself, and one or two others out here, may pray that now, after the lapse of a quarter of a century, the Lord may be pleased to give us such seasons again. Will you join us in prayer for this object?

I have been in Colorado just over a year, and have visited many of the great mountain mining camps. Sometimes I go and work at my trade; at other times I am unable to do this, and go amongst the miners—a rough, but mostly educated class of men, who willingly help one who carries to them the message of salvation. I have visited them in their cabins and shanties, in the saloons and gambling dens, and yet not once have I had a rude word said to me . . . Sometimes I am above timber line, 10,000 and 12,000 feet, with ranges rising still higher, perpetually covered in snow, but precious souls are there for whom Christ died, and in my feeble way the Lord helps me to speak of Christ and Him crucified. Will you pray for me?

I have recently been for three months on the frontiers of Utah, and was enabled to build the first church in a new town in that country. I find that in the simple tale of the cross, in the Gospel as defined by Paul, in 1 Cor. xv., there is still "power"—power to draw the people together, power to maintain a congregation, power to save all who believe. May we be kept to preaching "Christ and Him crucified," risen, alive, coming again.

I was in Fort Collins three weeks ago, and saw Mr. Golding Dwyre, who is doing well, and several other English people lately arrived; best of all some have been converted since coming here. We are in hopes this year of securing prohibition for Fort Collins. Last year we lost by a very small number of votes, but we restricted the number of saloons to six, at high licence of 1000 dollars each. This year the cry is, "These six must go." We have several prohibition towns in the State, and how we wish we could get it for the whole State—same as our sister State of Kansas. During the two years I have been in America I have been in hundreds of houses, and never once been asked to take, or even seen, any kind of stimulant, save tea or coffee. Oh, that the people of England, especially the Christians, would give it up for the Lord's sake and their brother's sake; and not put an occasion of stumbling in their brother's way, by offering them intoxicating drinks.

We have all enjoyed excellent health in this beautiful climate . . . When you feel worn out and need rest and change, come to the Rocky Mountains; there are many warm Christian hearts, English and American, to give you a hearty welcome.—Affectionately yours in Jesus,

Thomas Marsh.

Y.M.C.A., Denver, Colo., U.S.A.

◆

A WEEK OF GRACE IN ROSS-SHIRE.

AVOCH is a small fishing village, situated in Ross-shire, about ten miles beyond Inverness, with about one thousand one hundred of a population. Some eight months ago the esteemed pastor of the Congregational Church, Rev. Mr. Philip, passed away to his reward. The church unitedly fixed their minds on a devoted servant of the Lord, Rev. G. Moir, late of Aberdeen, and invited him to become their pastor. Mr. Moir had on several occasions assisted Mr. Philip at evangelistic services, and was greatly owned of the Lord in leading souls to the Saviour. He accepted their invitation, and entered upon his labours about six months ago. Before he had been a few weeks among the people, he saw some encouraging manifestations that the Lord was working with him. He and some of the living people of his charge thought of putting forth some extra effort by arranging for a series of evangelistic meetings.

In view of holding these they had several special prayer meetings, in which earnest and urgent prayer for the Divine blessing was offered up. Mr. Moir next invited two evangelists to come and help. One of these had been engaged for about forty years in the same blessed work, and had been much owned of God throughout the North of Scotland; the other had been at the work for about sixty years.

These two brethren arrived in the village on Saturday, February 20, and that evening, at seven o'clock, nearly 300 gathered together to welcome these brethren, and to unite with them in imploring the Divine presence and blessing on the effort about to be made. At the services held in the chapel next day it was evident that the Lord had heard and was answering their united and believing cry. So eager were the people to hear that four public services were held in the large chapel, which was filled at each service; at the evening service, many could not find accommodation in the chapel, and they gathered together around the doors. At the close of the service, any who felt their need of Christ, and were anxious to find Him, were asked to remain in their seats, or if they could not do so in the crowded state of the house, if they were carried out they were asked to return again. About forty anxious inquirers gathered together, and were personally dealt with, until about 10.30 p.m., when a considerable number professed to accept Jesus as their Saviour, and to find rest and peace.

So mightily was the Lord working that the whole population of the village became more or less interested, and were singularly ready to be spoken to about their souls. This state of mind among the people so cheered the three brethren that on Monday morning they started out to visit the people in their own houses; they did not enter a single dwelling but they found either some young believers rejoicing, or those who were deeply anxious about their souls, ready to be dealt with. On Monday evening another public meeting was held, when the chapel was again crowded. At the close Mr. Moir put it very solemnly before the unsaved to decide, and their decision was to be whether they were to take sides with Satan or Jesus. An aged man, between sixty and seventy years, left with the crowd, but on his way home the thought of whether he was to take sides with Satan or Christ struck him so forcibly that he stood still on the street, and, after pausing a few moments, he said, "Oh, Devil, I won't go another step with you to hell." He turned about, went back to the chapel, and being directed to Isaiah liii. 6, accepted the blessed truth and Jesus with it, and found perfect rest.

Between those who remained in their seats and those who returned to the inquiry meeting, about fifty or sixty anxious souls were gathered together to be spoken with, which occupied some five or six workers, who were conversing with them until 10.30, and afterwards some special cases were taken into the Manse, and dealt with there. On Tuesday morning the three brethren went again to visit the anxious in their own houses, and were kept hard at work until the hour of the public meeting in the evening arrived. The chapel was then filled to overflowing; at the close about sixty anxious waited to be spoken with, a large proportion of whom praised and thanked the Lord for having saved them. On Wednesday afternoon it was arranged to hold a prayer meeting. After an hour had been spent, and the meeting was closed, and the Blessing pronounced, one of the young converts was so full he could not restrain himself He started prayer and praise and thanksgiving to the Lord for saving him, and cried to the Lord to continue the blessed work in their midst; the fire caught the others who were present, until seventeen of the young converts engaged in prayer, one after the other; and so eager were they that sometimes two or three were on their feet at one time. So short and pointed were their requests that the seventeen prayers did not occupy more than twenty minutes.

On Thursday a gentleman, who is a large landed proprietor in Aberdeenshire, came to aid in the work. Besides getting a rich blessing to his own soul, he was greatly used of the Lord in his public addresses and in his visitations of the anxious at their own homes. A praise and testimony meeting was held that forenoon for the benefit of the young converts. An audience of about two hundred came together. One of the young converts started to his feet and thanked the Lord that he was *one* day old; another that he was *three* days old; a third, an old, grey-headed man, thanked the Lord that although he had lost one of his bodily eyes, and the other was fast following, the Lord had opened both the eyes of his soul to see the precious Saviour. In the evening the chapel was again filled with a most attentive congregation, and at the inquiry meeting about seventy waited for conversation, occupying the time of those conversing with them until about 10.30.

On Friday and Saturday evenings the chapel was again crowded, and the number of inquirers who were anxious to be spoken with would number about 110 on these two evenings.

On Sabbath, the 28th, a prayer meeting was held at 8 a.m., which was attended by about sixty. So eager were the people to hear, that five additional meetings were held ere the services closed; at the evening meeting the chapel could not contain the numbers who came out, and the many who came together at the inquiry meeting to be pointed to the Saviour was most encouraging, and many professed to find peace. About 400 souls have been personally dealt with in this small village during the week. One peculiarity of the work is the open honesty of the inhabitants with whom you come in contact. If you ask them whether their souls have been converted, they will give you at once a straightforward "Yes" or "No." Another thing is the entire absence of all noise and excitement; if any were to ask how this work originated, and has been carried on, the answer is to be found in Mark xvi. 20.

R. S.

Mr. J. B. Wookey, Secretary of the Gospel Purity Association, will be glad of the opportunity of addressing the male members of senior Bible classes in London, on Sunday afternoons. His address is 31, Paternoster-square, E.C.

Major Whittle closed his labours in Leavenworth, Kan., February 19, and began meetings in Topeka on Sabbath, February 21. The work at Leavenworth has been a great blessing to the Churches, and has resulted in numerous conversions.

Cow Cross Mission.—Mr. William Catlin has issued his annual report. He and his fellow labourers are still toiling on for the temporal and eternal benefit of the poor of Clerkenwell. There is an all-round practical Christianity exhibited in connection with this Mission. In addition to Gospel services in the open air, Sadlers' Wells Theatre, and in the Mission Hall, the hungry have been fed. The address of the General Superintendent is 17, Claremont-square, Pentonville, N.

Mr. Francis Murphy in Ohio.—A correspondent of *The New York Witness* writes telling of the good work being done by Francis Murphy and his son, in Mansfield, Ohio. They have been holding a series of evening meetings in that city in one of the rinks. The rink was large and would hold about two thousand five hundred people. It had been crowded to overflowing each night. Unfortunately, some wretch set it on fire on the morning of February 9, and it was totally destroyed. Mr. Murphy is doing great good throughout Ohio, and can collect and hold immense audiences. Mr. Murphy, jun., addressed a large assembly in the Congregational Church here on the evening of the 11th inst. He is greatly esteemed here as a Temperance advocate, and a more promising young man is seldom found. Would to God there were many more such men as Francis Murphy and his son!

DISTRESS IN EAST LONDON.

[*Night and Day*, Dr. Barnardo's journal, is eminently readable this month. From its "Personal Notes," crowded with incidents, at once pathetic and heart-stirring, of privation meekly borne, and of loyal service for the Lord among his poor and his little ones, we take the following paragraphs.]

THE distress in East London this winter has been quite unprecedented for its severity. For many years I have known nothing at all like it. The inclement weather greatly accentuated difficulties which naturally arose from the widespread depression of trade. I never knew so many thousands of persons of the respectable, decent, and industrious class to be in such want of food and needful clothing as has been brought under my notice this year. It has been almost a hopeless task to struggle with the chronic and deep-seated poverty to be found not in any one particular quarter of the East-end, but throughout almost every district. My excellent fellow-workers are unceasing in their labours among them. Hundreds of families are personally visited every day from room to room, by our deaconesses and other experienced helpers, and any little relief we can give is distributed as wisely as possible; yet the misery in which poor helpless women and delicate children are involved is at times appalling to contemplate. Not one shilling of the Mansion House Fund has found its way into my hands; we have simply done what we could with such monies as were sent to me direct for the purpose of relief. Some of my workers are almost growing faint and weary in the struggle, so ineffectual seem their best efforts to stem the stream. Two devoted friends, who have during the past winter visited hundreds of families, frankly told me that it was more than they were able to endure to contemplate day by day the quiet despair which seemed to have settled down upon numbers of the people whom they visited, all of whom belong to what we would call the respectable, industrious classes, who were, to a large extent, deprived of the means of subsistence, and before whom there scarcely dawns a single ray of hope.

The "great clothes difficulty" is one of the most distressing that confronts the destitute poor in the East-end. When decency survives even the lingering pain of slow starvation, the labour of earning a subsistence is immensely impeded by the lack of garments. In the first week of this year application was made to me on behalf of the children in a family living in a single room in High-street, Shadwell. On investigating the case I found the whole of the family almost literally blockaded in their squalid one room by the sheer want of rags to cover their nakedness. The surroundings were of an intensely wretched description. Three girls, aged 17, 15, and 9, and three boys, aged respectively 12, 11, and 8, lived with their father in a dirty hovel almost bare of furniture. Not one was fit to go out of doors, except the father himself. The history of this man has been one of gradual failure, due in large part to his being subject to epileptic fits, a tendency which he had transmitted to his eldest daughter. He was at one time a shipping butcher, in which occupation he had filled more than one situation industriously and honestly till the inevitable dismissal came on account of his illnesses. For some time he had worked at a street-barrow stall, but this, too, had to be given up; and at the time my attention was called to his case he had simply starved with his family for some days. The motherless children were in terrible destitution and nakedness, and it was with great thankfulness of heart that I was able to give clothing to the elder, and, on account of the father's physical infirmity, to open our doors for the three youngest ones, who are now, thank God, safely housed in Stepney and at Ilford.

On the subject of Free Meals to Children Dr. Barnardo writes: I am giving hot free breakfasts *every* morning to the children of our free schools in Stepney, and four times a week our dinner-table is also spread for the wee mites who are the greatest and the most innocent sufferers during every season of distress, from whatever cause it may arise. To give a good hot breakfast of cocoa and bread costs one halfpenny, and a really nutritious dinner costs a penny. Thus, for every £10 received, 2400 children get breakfast, and 1200 dinner. That is about the extent of my weekly expenditure. All gifts sent in aid of this endeavour should be marked for *Free Meal Fund*, and be addressed to me at 18, Stepney-causeway, London, E.

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Letters to the Editor.

EMIGRATION FOR WOMEN.

DEAR SIR,—So many very suitable applications reach me through readers of THE CHRISTIAN that I shall be glad if you will mention that our first protected party for this season sails under the escort of Rev. J. Bridger and our matron in the *Circassian*, April 22.

There is now free emigration to Western Australia for domestic servants, with adequate protection both on the voyage and on arrival.

Thanking you for the kind manner in which you have always helped on our work, I am, yours faithfully, ADELAIDE ROSS.

Snelsten Rectory, Ashburne, Derbyshire.

"HEART CIRCUMCISION."

DEAR SIR,—The controversy as to the doctrine of sinless perfection is an old one, and I do not wish to revive it by controverting the statements made in the passage which you have quoted from *The Bombay Guardian*. But I would beg permission to question the interpretation therein given of Romans viii. 11.

In the excellent commentary on the Romans, by Rev. Handley Moule, lately issued as part of the "Cambridge Bible for Schools," the following notes upon verses 10 and 11 of this chapter are to be found:—

"The body is here the literal body doomed to death, and so already 'as good as dead,' not yet 'redeemed' (ver. 23). It cannot here mean 'the flesh' (in the sense of that word in this context), because just below it is promised that the body shall be made alive hereafter by the Holy Ghost. . . . In short, the Christian is here reminded that the penal results of sin still affect the body, so that it must die, but that the regenerate spirit is rescued from the spirit's death. Ver. 11, 'Quicken'—make alive. Though the word 'raise' is not used, the reference is to the resurrection day (cf. 1 Cor. xv. 22). The word is no doubt chosen to include the case of those who shall 'remain to the coming.'"

It is quite evident that the "quickening" of the body in verse 11 must be the opposite to the death of the body in verse 11, so that if the quickened body means the sanctified body, the dead body means the unsanctified body. And who can imagine that Paul would have written to the Christians at Rome: "If Christ be in you, the body is unsanctified because of sin: but the spirit is life because of righteousness." If the body of each believer is sanctified for the Lord's service, why should Paul assume that *theirs* was not? And, what is more, the sanctification of the Christian's body is the result of his spirit's sanctification, and must always be proportional to it. So that any contrast between the two in *this* respect must be a false one.

Verse 13 is also inaccurately quoted. It does not say: "If ye through the Spirit do mortify *the body*, ye shall live;" but "the *deeds* of the body." The passage is evidently parallel to Col. iii. 5, where it is not the body, but indwelling sin which he calls upon them to mortify, *i e.*, put to death.

I remain, truly yours,

Woking. HORACE NOEL.

[We are thankful for this correction, only regretting that the points alluded to did not catch our attention. We need hardly assure our readers that we have never been able to accept the doctrine of sinless perfection, or the total eradication of sinful tendency in the believer's heart. To our view, such teaching is contrary to Scripture and experience. On the other hand, we protest against the idea, which, though unformulated, is exceedingly prevalent, that conscious bondage to sin in some form, and, to some extent, is a practical necessity. We hold that this doctrine of necessary disobedience is as pernicious as the opposite extreme of sinless perfection. We quoted the article from *The Bombay Guardian*, because it seemed to us to rouse Christian believers to seek and expect such an experience of the Spirit's keeping that they shall be able to say with Paul, "It is no more I that live, but Christ that liveth in me."—ED]

CONTINENTAL AND FOREIGN NOTES.

THE NEW PAROCHIAL SOCIETY of the Protestant Episcopal Church, recently organised in New York, has more calls for the services of missioners than it can respond to.

TUNIS. — A small Protestant congregation exists at Tunis, numbering from 100 to 200 persons. Thanks to the benevolent support of the resident French minister, the Bey has given them some land in the best part of Tunis, worth £1200, where they intend to build a church.—*Christianisme.*

MANY Italian journals are filled with facts connected with the exportation of children of both sexes. *L'Italie*, of Milan, says the speculation in children who are sold for a few francs to mountebanks or for worse purposes, has become a shameful but fruitful industry to many parents.

DENMARK.—The death is announced, on Feb. 2, of the venerable Dr. Kalker, who was president of the Evangelical Alliance meeting at Copenhagen in 1884. Dr. Kalker was born in Stockholm in 1802, and was the son of a Jewish Rabbi, but was converted to Christ when twenty-one years of age.

ST. GALL.—The Grand Council of this canton has passed a law forbidding all public works on Sunday, Christmas Day, New Year's Day, Easter, Ascension Day, and Whitsuntide. Wages are not to be paid on the rest-days nor in public-houses. The law came into operation in January.—*Journal Religieux.*

JAPAN.—A society has been formed in Japan whose object is the introduction of the Roman alphabet into the language. This is a much needed reform. A pupil in the ordinary public schools has to charge his memory with 4000 written characters, and in the higher schools with double the number. —*L'Evangéliste.*

NATIVE ITALIAN CHURCHES. — Rev. W. Paterson, Fraserburgh, says:—There is evidence of such encouraging progress among these churches that if Italy were adopted by the Scotch churches and the English Independents, and helped in planting new churches for a few years, Britain might soon retire and leave the land entirely to Italians.

SEWING WOMEN IN NEW YORK.—There are in New York 200,000 women who make their living by sewing, and the majority of whom exist under conditions of the most crushing servitude and incessant toil. These poor creatures are the helpless thralls of so-called "sweaters;" men who take contracts to furnish large quantities of garments to the wholesale and retail houses, and grind their workmen down to the lowest pittance that will support life. The "sweaters" have no bowels of compassion, and the supply of sewing women is so constant and large that resistance to the starvation wages offered is, in the absence of organisation, out of the question.

THE PLAGUE SPOT OF EUROPE. — Yet another of the too-frequent scandals connected with the gambling-houses at Monte Carlo has been made public. The victims this time are described as "an English baronet, about fifty-five years of age, who lived in a magnificent villa on the Italian frontier," and his housekeeper. About ten days ago the baronet, who is said to be well known in the English colony that winters at Nice and Mentone, blew out his brains with a revolver, owing to the loss of his whole fortune at the gambling tables; and his suicide was followed some days later by that of his housekeeper, who, in sorrow at her master's death, poisoned herself with laudanum.

MADAGASCAR.—No doubt, says *The Nonconformist*, Queen Ranavalona will be seriouly embarrassed by the permanent presence of a French agent in her capital; if he should happen to be an overbearing and fanatical man he will be able to give much trouble. But, except by a gross violation of the new treaty with France, he will be unable to interfere with the internal administration of the country, or with the freedom of missionaries, so long as they are protected by the native Government. The French at Antananarivo will be—for some time, at least—an intrusive and hostile element; and, as they are not above intriguing, and there will be no adequate counteracting European influence, it is impossible to say that both the Government and Protestant missionaries will not have cause for much anxiety.

DISTRESSED LONDON.

Millwall.—The free meals given in the schoolroom of the Congregational Chapel, Millwall, have been the means of bringing some under the sound of the Gospel, and in several cases lasting good has resulted.

21, Maud-road, Plaistow. W. J. Temple.

Destitute Seamen.—Miss Child and her helpers have had much encouragement in the Gospel work in connection with the soup suppers amongst the destitute "sons of the sea." Any who will help in speaking to them will be welcomed at the "Sailors' Welcome Home," 173, St. George's-street, Ratcliff-highway.

Christian Community.—Among those we are endeavouring to help are some of the poorest children and adults of this parish. The cases of utter and frightful destitution reported by our city missionary make one's heart ache. We are giving free meals as often as funds will allow. G. F. Hilcken, Treasurer.

Memorial Hall, Bethnal Green, E.

Summers Town Mission, Lower Tooting.—The mission workers are endeavouring to raise money for tickets for which the recipients will receive food or coals, and help the hungry until change of weather sets in or work is found. The work is carried on in a neighbourhood where the residents are almost entirely of the working classes, and many are regular attendants at the Hall. The Committee appeal to the Christian public to aid them. The Treasurer is Mr. Proctor, Glengariffe, Nightingale-lane, S.W.

St. Giles's Christian Mission.—I know not what we should have done, through this terrible winter, but for the prompt and loving gifts from readers of The Christian. We have distributed some thousands of tickets for bread, meat, coals, soup, tea, and sugar, besides providing children's dinners, warm clothing, and blankets, and we feel we must go on while this bitter weather continues. We are supplying 1000 good dinners for the famishing children at a cost of £5.

Sincerely yours, Geo. Hatton.

4, Ampton-street, Regent-square, W.C.

Gee-street Christian Mission (Goswell-road, St. Lukes, E.C.). — This work was commenced about twenty-three years ago in Bell-alley, Goswell-road, and for want of room was removed to the chapel, No. 5, Gee-street, close by. Many children and youths have been led to Jesus, and the Adult Mission has been a saving blessing to their parents. The evening classes and dinners to poor, hungry children have been most helpful. The free Sunday breakfasts and Gospel services afterwards, are also a great blessing to many poor people. The Hon. Superintendent is Mr. H. Rudgley, 82, Wood-street, Cheapside, London, E.C.

Artillery-lane Mission.—For years past a quiet yet important work for Christ has been carried on at the Artillery-lane Mission, Spitalfields, by Mrs. Finn, and her helpers. It is conducted solely by voluntary help from the Superintendent downwards. Through the kindness of the Samaritan Society free breakfasts are given to the needy on Sunday mornings. There is visitation carried on at twelve large lodging-houses, in each of which from fifty to 200 of the lowest and most abandoned are found. Gospel services are also held in the Hall at various times. The workers have seen numerous cases of well-ascertained conversion. Any who might like to see or assist in the work will be gladly welcomed. It is pitiful to see the numbers attending who are in such an abject state of poverty, and to whom no assistance can be rendered. Any sums given will be economically spent. Artillery-lane is closely adjacent to Petticoat-lane. Letters should be addressed to Mrs. Finn, 14, Talbot-place, St. Ann's-road, Stamford-hill, N.

Mr. F. E. Marsh has concluded a three weeks' successful Gospel mission at Darvel, N.B.

Sailors' Bethel, Lowestoft.—At the recent anniversary of this Mission encouraging reports and testimonies were given.

Polish is not piety: refinement is not religion: manners are not morals, else Paris would be a paradise. —*Dr. Alexander White.*

Correction.—We are asked to say that the messenger referred to in our last as having absconded with orders for copies of the official report of the Advent Conference was not the trusted Mildmay messenger, and that the missing orders were those taken *at the Hymn-book Stall.*

African Missions.—We would draw attention to the notices in our list of announcements of two missionary meetings to be held at the Conference Hall, Eccleston-street, and Conference Hall, Mildmay. They are certain to be of deep interest, and we trust there will be large attendances.

Erratum.—In the report of Rev. H. E. Brooke's address at the Mildmay Prophetic Conference in last number (p. 27, col. 3, line 27), for "or reside (as it is sometimes put) in a house under ordinary circumstances," read, "not that He is to reside (as it is sometimes put) in a house," &c.

Emigration to Canada.—Dr. Barnardo wishes us to announce that a special meeting will, D.V., be held at the Y.M.C.A., Aldersgate-street, on Monday next, 22nd inst., from 12 noon to 1 p.m., to commend to the Lord two hundred of his lads who are to sail for Canada on the 25th. The boys will be present, and Dr. Barnardo will give a brief address.

Manchester.—A fourteen days' successful mission has been held in the United Methodist Free Church, Queen's-road, by Rev. Edwin A. Carter, evangelist from Mr. Spurgeon's Pastor's College. During the mission Mr. Carter addressed the employers of Craven Brothers at their works during the dinner hour, and also the workmen in connection with the coach and waggon works of the Lancashire and Yorkshire Railway Company at Miles Platting and Newton Heath.

TEMPERANCE NOTES.

Mr. R. T. Booth has had great success at Melbourne.

Dr. B. W. Richardson contemplates an early visit to America.

A Temperance Hospital is about to be established in New York.

The Baptist ministers of Victoria are, with hardly an exception, total abstainers.

Mrs. J. Lucas has had a successful eight days' Temperance Mission at Great Malvern.

It is said it was the vote of the coloured men that secured prohibition for Atalanta, Georgia.

The Good Templars propose to establish a National Temperance Library at their new premises, at Birmingham.

The Shah of Persia takes no wine at his meals. He is said to be the best ruler Persia has had for over a century.

The Indian Government has been asked to prohibit the sale of opium in the newly-annexed territory in Burmah.

Canon Leigh, at Worcester, recently urged "boycotting" the liquor traffic as the best remedy for trade depression.

The Montreal Witness publishes a large number of signed testimonies, from residents in various localities, to the value of the Scott Act.

A Total Abstinence Society has been formed at Aberdeen University, and numbers 100 members. The Professors cordially co-operate.

The Blue Ribbon Chronicle hails the prospect of the admission of women householders to the franchise as a certain gain to the Temperance cause.

By a decision of the United States Supreme Court, Iowa, railroads cannot be compelled to carry liquor, as it would be a violation of the State laws.

The Leicestershire Band of Hope Union reports a good year. The Union sent a letter to each of the 12,000 Band of Hope boys and girls in the county.

North Germany consumes nearly five gallons of ardent spirits per head, equal to about twenty-three gallons per year for each male drinking person.

At a recent meeting at South Shields it was stated that foreigners are being largely employed on English ships owing to the drunkenness of English sailors.

At a recent meeting of the British Medical Temperance Association, it was stated that in the Metropolitan hospitals milk is to a large extent displacing alcohol.

Mr. Coad has concluded a six days' Temperance mission at Messrs. Crossley's works, Openshaw, Manchester. Nearly seven hundred pledges have been taken.

The Reformer thinks the Government proposals on Temperance legislation, as far as at present suggested, will be much below what the Temperance party demands.

Basutoland is happily being saved from the threatened tide of intemperance. The authorities, backed by the missionaries, have taken steps to prevent free sale of drink.

The annual meetings of the Lancashire and Cheshire Band of Hope Union, were held March 9 and 10, at Manchester. The report of the year's work was very encouraging.

Five philanthropic gentlemen opened the first coffee tavern, at Hamburg, as an experiment, and to prove that such houses would pay their way. The result is highly satisfactory.

An American paper warns young men that if they continue to "tipple" they may find themselves displaced by women clerks, &c., whose sobriety will enable them to work for lower wages.

A "Victoria United Temperance Political Council" has been formed at Melbourne. It is composed of representatives of various bodies, and is intended to secure effective Temperance legislation.

The Church of England Temperance Chronicle announces that the Bishop of Sodor and Man has become a total abstainer. Ten of the home Bishops are now total abstainers, besides many of the colonial.

At Norden, Germany, a coffee tavern supplies a cup of good coffee with milk and sugar for ½d. On market days from 800 to 1200 cups are sold, and most of the drinkers are thus kept from the drink shops.

A clergyman recently applied for a license for an hotel, at Cricklade. He intended to put a manager in, but the magistrates held it would be illegal for a clergyman to engage in trade, and refused the application.

Thomas Carlyle once said, he could not understand what was meant by compensation to the publicans. "If any publican came to him and wanted compensation he would tell him to go to his father the devil for it."

Mr. Axel Gustafson has been interviewed on the subject of the late Temperance Conference at Prince's Hall. He thinks the Conference "made it clear there can be no *modus vivendi* between Temperance and the drink traffic."

Miss Weston, the sailors' friend, presided at the annual meeting of the Plymouth, Devonport and Stonehouse Ladies' Temperance Association, recently held at Plymouth. The missionaries and nurses for the sick are doing good work, the two latter having paid 3354 visits during the year.

In an almshouse, at Washington, were lately found the following, brought there through drink:—A former Attorney-General of Virginia, an ex-judge of California, an ex-proprietor and editor of a successful newspaper in New York, an ex-Attorney-General of North Carolina, a former leader of the Michigan bar.

The Medical Press says, milk charged with carbonic acid will be the popular drink of the future.

About 6,000,000 gallons of spirits have been sent from Hamburg to Western Africa in a single year.

Mr. Matthew Burnett has had a prosperous mission in New Zealand. He has induced 12,000 to sign the pledge, and 14,000 to don the blue ribbon.

Mr. Sala has been among the Maories, and draws attention to the excessive mortality among them, owing, some say, to intemperance, and the excessive smoking by both sexes.

The Bradford Coffee Tavern Company, Limited, has declared a dividend of 10 per cent. The "Sunflower" coffee tavern, East Croydon, paid 15 per cent. on last year's business.

Sir Joseph Pease's Sunday Closing Bill was talked out, March 10, by Mr. P. Muntz. The Government were prepared to support the Bill with modifications. It would allow London public-houses to be open from 7 to 10 o'clock, and in other towns and populous places from 7 to 9.

Mr. Wm. Hoyle, J.P., of Tottington, near Bury, whose statistical writings have done so much to further the Temperance reformation, recently died at Southport. He had been in declining health for some time. He was between 50 and 60, and was interred, March 4, at Tottington. Rev. Charles Garrett delivered an affecting and appreciative address on the occasion. There were present many representatives of Temperance and other organisations, and an immense concourse of people. Many local signs evidenced the great respect in which the deceased was held.

Notices.

Communications Received with Thanks.—R.R.S. G.E.T. E.W. G.E.O. J.B. A.W.W. C.O. H.H. J.W.M. C.B. T.F.P. A.E.B. E.D. A.P.W. A.B. E.L. J.C.O. E.M. W.P.C. J.A. W.C. G.M. W.S. E.O.W. E.C. G.H. G.F. E.A.B. J.M. S.F.L. W.R. C.J.S. C.J. B.B. J.F.P. G.F.H. J.B. S.E.S. F.B. L.M. W.H.F.A. W.L. A.G. R.R.M. M.O.A.S. E.V.B. C.H. J.M.R.T. M.E. T.K. R.O. C.G. C.F. G.C.D.M. S.M. G.W.S. T.D. C.D.S. L.E.T. M.G. W.H. W.S.W. G.H.P. W.D. F.E.M. W.F.G. J.A.S. J.W. J.E.M. W.G. A.J.B. J.S. G.F.O. F.H.W. C.P. M.C. Miss P.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Mission and other Appeals.

Christian Mission Hall, Blackstock-road, N.—The workers in connection with this mission hall, which has recently been renovated, earnestly appeal for funds to meet a deficit, so that they may be enabled to carry on their hitherto successful mission. Donations will be thankfully received by Mr. J. Mitchell, treasurer, 46, Victoria-road, Stoke Newington, N.

Fishermen.—In a very short time the trawling fleet belonging to Brixham, South Devon, will proceed to the North Sea on their annual fishing voyage. I want to distribute Christian books, tracts, periodicals, &c., and penny Testaments, and shall be glad to receive supplies (carriage paid).

John T. Almy, Baptist Minister.

Vectis Villa, Brixham, Devon.

Shacklewell Gospel Mission.—We have to leave our present room on or before the 25th inst., and move into another room in the same street. Considerable alterations are needed, and the funds of our Mission being entirely exhausted, we ask your readers to help us. We need about £50 for this purpose. Charles Gull, Superintendent.

4, *Stafford-place, Grove-road, Stamford-hill, N.*

Servants' Home, Beresford House, Fremont-street Hackney.—A small house has been taken near the Triangle, Hackney, for the benefit of respectable servants, out of situations, living at a distance from their friends. Such a sheltering, Christian Home is greatly needed, and this has been commenced in faith and prayer, those connected with it being assured the Lord will provide. Any help towards maintenance and furnishing will be gratefully received by Mrs. Gawin Kirkham, 15, Beresford-road, Mildmay-park; or Mrs. Seymour, Wilton House, Hackney.

Welcome Home, Cardiff.—We have seventy-six destitute sailors to whom we give breakfast and supper and shelter every day, and three meals on Sunday. Their misery is great. These are times for fine investments in Luke xiv. 14. George Lawrence.

17a, *Bute-road, Cardiff.*

Stratford, E.—In acknowledging monies subscribed by our readers, Rev. Raymond Pelly states that a good Gospel and Temperance work is being sustained at the Mission Hall in connection with his church. Men, women, and children are reached in various ways, and special efforts are being made at present to supply the needs of the poor.

Deep Sea Fishermen.—Following close upon the announcement of the Duchess of Grafton's generous gift of a new vessel to the Mission to Deep Sea Fishermen, we learn that an anonymous donor in the county of Norfolk has handed a cheque for One Thousand Pounds to Sir Edward Birkbeck, Bart., M.P., as a donation towards the work of the mission.

Notes on Daily Readings.

SUNDAY, MARCH 21.—DEUT. IV.

7.—*For what nation is there so great, who hath God so nigh unto them?* &c.—This verse and the next give the two distinguishing characteristics of Israel's greatness. "God nigh unto them . . . in all things that we call upon Him for," and "this law which I set before you this day." In other words, prayer and the Word of God. By the one it was their privilege to speak to God; by the other God spoke to them.

13.—*His covenant, . . . even ten commandments.*—An important identification of the Sinai covenant with the ten commandments."

15.—*Ye saw no manner of similitude.*—The kind of idolatry against which they are here cautioned is not so much that forbidden by the first commandment—the worship of other gods, as that of the second—worshipping the true God under some form or similitude. This was the idolatry into which they fell in the worship of the golden calf (see Psalm cvi. 20), and afterwards became Israel's sin (1 Kings xii. 28) under Jeroboam the son of Nebat.

20.—*Out of the iron furnace.*—An iron furnace means a furnace for smelting iron.

27.—*The Lord shall scatter you among the nations.*—This contemplates "all the dispersions which would come upon the rebellious nation in future times, even down to the dispersion under the Romans, which continues still."—*Keil.*

30.—*When thou art in tribulation.*—The same word used in Daniel xii. 1, "a time of trouble," and from the reference to "the latter days" apparently the same time is intended.

41.—*Then Moses severed three cities,* &c.—These verses are inserted between two discourses of Moses, simply because the fact recorded took place between their delivery.

MONDAY, MARCH 22.—DEUT. V.

3.—*The Lord made not this covenant with our fathers.*—"The 'fathers' are neither those who died in the wilderness, as Augustine supposed, nor the frefathers in Egypt, as Calvin imagined, but the patriarchs, as in chap. iv. 37."—*Keil.* This distinction between the covenant of Sinai and that made with fathers is an anticipation of Gal. iii. 17. *But with us who are all of us here alive this day.*—"The covenant was made not with the particular individuals who were then alive, but rather with the nation as an organic whole."—*Ibid.*

12.—*Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.*—This reference to the original command in Exod. xx. 8 shows that what follows is not intended to be a quotation of the fourth commandment, from which, in ver. 15, it differs, but rather a new edition of it, so far as concerns the different reason for keeping it which is appended. It is not here (as in Exod. xx) God's rest in creation, but Israel's rest in redemption from Egypt, which is to be the reason for observing the Sabbath; and this paves the way for the New Testament view of Christ's rest in redemption, into which believers enter by faith (see Heb. iv. 10).

22.—*He added no more.*—"Lit., 'He did not add,' *i.e.*, He spoke no more with the great voice directly to the people, but addressed all other communications to them through Moses. The expression points to the occurrence as one that was not repeated. This marks . . . the special eminence and permanent obligation of the ten commandments as compared with the rest of the Mosaic enactments."—*Sp. Com.*

28.—*They have well said all that they have spoken.*—"God approved of what the people said, because it sprang from a consciousness of the unworthiness of any sinner to come into the presence of the holy God."—*Keil.* And, it may be added, because it expressed their desire for a mediator to stand between them and God.

TUESDAY, MARCH 23.—DEUT. VI.

4.—*Hear, O Israel: The Lord our God is one Lord.*—"These words may be termed the creed of the Jews. Their expression is in the original singularly terse and forcible: "Jehovah our Elohim, Jehovah one." Their very brevity opens them to different constructions (these may be seen in the margin of R.V.). The rendering of A.V. is on all grounds the best."—*Sp. Com.*

"This clause not merely precludes polytheism, but also that which reduces the one absolute God to a national Deity—a Baal (Hosea ii. 16), and, in fact, every form of theism and deism which creates for itself a supreme God, according to philosophical abstractions and ideas. For Jehovah is the absolutely living God, as He has made Himself known in his deeds in Israel for the salvation of the whole world."—*Keil.*

See this finally recognised in Zech. xiv. 9: "And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one."

5.—*With all thine heart, and with all thy soul, and with all thy might.*—"The demand, 'with all the heart,' excludes all half-heartedness, all division of the heart in its love. The heart is mentioned, first, as the seat of the emotions generally, and of love in particular; then follows the soul, as the centre of personality in man, to depict the love as pervading the entire self-consciousness; and to this is added 'and with all thy might,' *i.e.*, of body and soul."—*Keil.*

12.—*Beware lest thou forget the Lord.*—They are here warned lest the very blessings which the Lord should give them might tempt them to forget the Giver, as we learn from Hosea ii. 8 they did.

25.—*It shall be our righteousness, if we observe to do all these commandments.*—This is not, as many commentators suppose, to be explained in harmony with the righteousness of faith as set forth in the Gospel; it is rather in most marked contrast; for the condition "if," on which the attainment of righteousness under the law hinges, leads to universal failure; but "what the law could not do in that it was weak through the flesh," &c. (see Rom. viii. 3).

WEDNESDAY, MARCH 24.—DEUT. VII.

6.—*For thou art an holy people unto the Lord thy God.*—In these days of exaggerated humanitarian sentimentality, when man is made much of and God ignored, it sounds somewhat strange to read, "Thou shalt smite them, and utterly destroy them . . . nor show mercy unto them . . . *for* thou art an holy people." But, nevertheless, this was the very reason why humanitarian instincts were to be sacrificed at the shrine of God's command. First of all, they were to destroy the nations because God had appointed them the executors of his wrath and just judgment against their abounding wickedness (see ix. 4); secondly, they were for their own sakes to destroy them, lest they should be turned away from following the Lord (ver. 4). There is no real opposition between "Love your enemies" and "Do not I hate them, O Lord, that hate Thee."—Ps. cxxxix. 21.

10.—*Repayeth them that hate Him to their face.*—This probably refers to the open and manifest judgment from God Himself, which came upon the sinful inhabitants of the land through Israel. See Josh. ii. 9, where Rahab's "I know that the Lord hath given you the land" shows how the nations of Canaan regarded the invasion of Israel.

12.—*If ye hearken to these judgments, and keep, and do them.*—Keil renders the word "judgments" "demands of right of the covenant Lord upon his covenant people." The whole context both preceding and succeeding points to the commands to destroy the Canaanites, and exterminate their idolatries, as being the "judgments" here referred to.

22.—*Thou mayest not consume them at once, lest the beasts of the field increase upon thee.*—The spiritual lesson conveyed by these words is well pointed out in one of Hart's hymns, who, speaking of why sin is not at once extripated, says:—

> Spiritual pride, that rampant beast,
>   Would rear its haughty head;
> True faith would soon be dispossessed,
>   And carelessness succeed.

THURSDAY, MARCH 25.—DEUT. VIII.

3.—*Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.*—"Lit., 'every outgoing of the mouth of the Lord' (comp. xxix. 56). The term 'word' is inserted by A.V. after the LXX., which is followed in Matt. iv. 4 and Luke iv. 4. It does not so much refer to the spoken word or written word as to God's appointments. 'He spake, and it was done; He commanded, and it stood fast' (Ps. xxxiii. 9). "God does not speak grammatical vocables, but true essential things. Thus sun and moon, heaven and earth, Peter and Paul, thou and I, are nothing but words of God."—*Luther.* On the quotation of these words by the Lord Jesus in his temptation (Matt. iv.), Stier remarks: "The first meaning of the saying of Jesus is, 'I commit the sustentation of my life entirely into the hands of God.'"

16.—*To do thee good at thy latter end.*—"This is presented as the result of God's dealings. The people had been suffered to hunger (ver. 3) and fed with manna in order that God might prove them. But this trial was not laid on them arbitrarily, but as a moral discipline qualifying for the blessings which God designed ultimately to bestow. The 'humbling' and 'proving' are exhibited as God's immediate purpose: 'the doing good' to Israel as the eventual issue."—*Sp. Com.*

18.—*It is He that giveth thee power to get wealth.*—"Like all the guidance of Israel by the Lord, what is stated here is applicable to all believers. It is through humiliations and trials that the Lord leads his people to blessedness. Through the desert of tribulation, anxiety, distress, and merciful interposition, He conducts them to Canaan into the land of rest, where they are refreshed and satisfied in the full enjoyment of the blessings of his grace and salvation; but those alone who continue humble, not attributing the good fortune and prosperity to which they attain at last, to their own exertion, strength, perseverance, or wisdom, but gratefully enjoying this good as a gift of the grace of God."—*Keil.*

FRIDAY, MARCH 26.—DEUT. IX.

3—*He which goeth over before thee . . . He shall destroy them and He shall bring them down.*—"The threefold repetition of the personal pronoun" He "is peculiarly emphatic."—*Keil.*

5.—*Not for thy righteousness, or for the uprightness of thy heart, dost thou go to possess their land.*—This warning against the self-righteous thought of their merit entitling them to the inheritance has its New Testament counterpart in the words of Eph. ii. 8, 9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

8.—*Also in Horeb ye provoked the Lord.*—"Rather '*even* in Horeb:' the conjunction here, as often, introduces a special example of a general statement. The time and circumstances made the apostasy at Horeb particularly inexcusable."—*Sp. Com.*

20.—*And I prayed for Aaron also the same time.*—"It was not from the people only, but from Aaron also, that Moses averted the wrath of God through his intercession, when it was about to destroy him. In the historical account in Exod. xxxii. there is no special reference to this intercession, as it is included in the intercession for the whole nation. On the present occasion, however, Moses gave especial prominence to this particular feature, not only that he might make the people thoroughly aware that at that time Israel could not even boast of the righteousness of its eminent men (Isa. xliii. 27), but also to bring out the fact, which is described still more fully in chap. x. 6, that Aaron's investiture with the priesthood, and the maintenance of this institution, was purely a work of Divine grace."—*Keil.*

SATURDAY, MARCH 27.—DEUT. X.

The first five verses of this chapter give special emphasis to the object for which the ark was prepared, viz., to contain the (second) two tables of the law, the first having been broken by Moses, to denote the complete failure of the covenant at Sinai. These (second) tables were not to be put before the people, as seems to have been intended with the first, but were put into the ark—the type of Christ—there to remain till He should come who should say: "Yea, thy law is within my heart."

8.—*At that time the Lord separated the tribe of Levi.*—The words, "at that time," as also in ver. 1, denote that of the encampment at Sinai.

12.—*And now, Israel, what doth the Lord thy God require of thee?*—"*I.e.*, 'Since all that thou hast is thus shown to be of mere grace, without desert of thine own.'"—*Sp. Com.* The word "require" is in the Hebrew, literally, "ask," and thus shows that what is here spoken of is not the Lord's "requirement" in the sense of obedience to his law as such, but rather his reasonable claim to the voluntary love and service of a saved people from gratitude to Him for all his unmerited favours so freely bestowed on them, as well as his unwearying forbearance with their repeated provocations.

16.—*Circumcise therefore.*—This points to the spiritual import of circumcision, which, following the typical import of the outward sign, meant "the putting away of the filth of the flesh" (1 Pet. iii. 21). But, though the aim of every Jew "who is one inwardly" (Rom. ii. 29), its attainment is only to be had in Christ (see Col ii. 11).

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For the Sufferers in Felix Neff's Valleys—Besides sums privately acknowledged, Rev. R. H. Lundie gratefully acknowledges the following: P. T. 4s.; Handcross, 5s.; Preston, £2; South Kensington, 2s. 6d.

Union Hall Mission—Mr. Robert Bilke, 18, Greenhill-park-villas, Harlesden, N.W., acknowledges, with thanks, the following, for the relief of the poor in the present distress: From Potterne, 2s. 6d.; Pontefract, 1s.; from Winchfield, 5s.; Do. 5s.; Anon. 2s. 6d.; M. S., Retford, 2s. 6d.; Weston-super-Mare, 5s.; from York, with good wishes, £1.

Miss Macpherson acknowledges, for Mr. Eoll, missionary at Port Said: Miss M. £1 1s.; B. W. A. £1; M. A. B. £5; Miss Y. 10s.; J. A. J. 5s.; Readers of The Christian, 2s.; Mrs. M. 10s.; Mrs. H. £1; M. S. 5s.; Edinburgh, £1; Miss D. £1; A. W. £2; R. B. J. £2; H. B. R. 5s.; Anon. £1; A. R. P. £1; E. W. £2; Cheltenham, £1; Miss W. 10s.; B. L. M. £3; T. H. B. 2s. 6d.; Mrs. T. 5s.; Anon. 2s.; A Helper, £3; Anon. £1; Salem, 2s.; Miss S. S. £1; E. H. to A. M. £2; R. E. £2; Anon. 2s.; An Old Lady, 5s.; Miss G. 5s.; A Lady, 10s.; C. F. 10s.; G. S. 10s.; B. £1; A. S. £3; E. H. B. 10s.; Anon. 10s.; J. H. £5; E. G. £1; E. J. E. £2; C. L. £1; W. G. £1.

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Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. Gawin Kirkham.—March 18, Windermere; 19, Carlisle; 20 and 21, Sunderland; 22, Paddington; 23, Blackheath; 24, Bethnal Green; 25, Bishop Stortford; 26, Finsbury Park Y.M.C.A.; 27, Devonshire-square Chapel; 28, Mildmay-park; 29 and 30, Exeter Hall.

Messrs. Fullerton and Smith.—To April 1, Cheltenham; April 4 to 15, Hereford; 16 to 18, Ross.

Mr. F. E. Marsh.—Newmilns, N.B., to April 2; Kilwinning, N.B., April 3; Darvel, N.B., April 4; Saltmarket and Bridgeton, Glasgow, June 6 to July 4.

Rev. E. P. Hammond.—The Hall, New Richmond, to March 19, at 7.

Mr. W. Spencer Walton.—To March 24, Cheltenham; 25 to April 6, Weston-super-Mare.

Mr. Henry Thorne.—March 18 and 19, Ludlow; 20 to 29, Bristol; April 2, London; 3 to 12, Walsall; 17 to 26, Bury, Lancashire.

Mr. J. M. Scroggie.—March, Doncaster; April, Bristol; May, Dublin.

Mr. E. P. Telford.—South Shields, March 18; York, March 21 to April 22; thence Ashton-under-Lyne.

Mr. George Clarke.—To March 26, Edinburgh; 27 to April 30, Glasgow; May 1 to 15, Dundee.

Mr. James Neech.—To March 21, Duns, N.B.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during March, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

North Evangelistic Choir.—March 29, 8 p.m., 82, Church-street, Bethnal-green.

Clapton Hall, Upper Clapton.—Mr. J. G. McVicker during March, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Clapham Gospel Male Choir.—Railway Mission Hall, Lillie-road, Fulham, Thursday, March 18, 8 p.m.

Conference Hall, Mildmay-park, N.—Sunday, March 21, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. W. R. Lane.

South London Evangelistic Choir.—March 18, and 19, Mission Hall, Lorrimore-road, Kennington, 7.30 p.m.; 26, Clapham Conference Hall, 7.30 p.m.; 29, Exeter Hall, Strand, 6.30 p.m.

Y.W.C.A.—Drawing-room meetings for French and Swiss ladies, Saturday, March 20, 3.30 p.m., at Mrs. Fletcher's, 57, Gordon-square, W.C., and Mlle. Ryffel's, 3, Colville Houses, Talbot-road, W.

Children's Special Service Mission.—Mr. Arrowsmith, Colwich, near Stafford, till March 20; Cardiff, 21 to 27; Barrow-in-Furness, April 3 to 18; Cheltenham, 21 to May 2. Mr. Banaster, now at Sheffield. Mr. H. M. Trickett, Norwich, March 15 to 22. Mr. Seyler, Gray's-yard Ragged School, Oxford-street, March 15 to 22, 7.30 p.m. Mr. Spiers, in London, assisting Mr. Hammond.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, March 14: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Wm. R. Lane, 3.30 p.m.; Mr. John Bateman, 7 p.m. Kensal Hall, Kensal-road, W., Mr. Wm. Grove, 7 p.m., and every week night at 8; Christian help needed. Queen's-park Hall, Kilburn-lane, N.W., Mr. S. Stidolph, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. Edwin Cook, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. W. Punnett, 7 p.m.

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Britannia Theatre, High-street, Hoxton.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. J. E. Hawkins, Sunday, 7 p.m.; Malden Hall, Kentish Town, Mr. Finlay Gibson, Sunday, 7 p.m.; Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Ransome Wallis, Sundays, 7 p.m.; West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, 3 p.m.; Mr. C. V. T. Onslow, 7 p.m.; Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Mr. J. G. Matthews, Sunday, 7 p.m.

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MISCELLANEOUS.

Vine Hall, Sevenoaks.—Quarterly conference, Wednesday, April 7.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Army and Navy Prayer Union.—Meeting on Saturday, March 13, City Terminus Hotel, Cannon-street, 2 to 5 p.m.

Friends' Meeting House, Park-street, Stoke Newington.—Bible-readings, open to all, every Tuesday, from 7.30 to 8.30 p.m.

Church Army.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

Rev. F. D. Sanford (from America).—Holiness meetings, Farnley Room, Queen's-road, Chelsea, March 24, 25, 26, and 28, week-days, 3 and 8 p.m.; Sunday, 3 and 7 p.m.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; March 19, Rev. E. W. Moore; 26, Rev. J. B. Figgis.

Glasgow Half-yearly Meeting of Christians, Waterloo Rooms, corner of Wellington-street and Waterloo-street (near Central Station), Glasgow, April 8 and 9.

Y.W.C.A., Welbeck House, 101, Mortimer-street, W.—Bible-readings, by Mrs. Yapp, on "The Tabernacle and its Vessels," Tuesday afternoons, at 3.30, March 23, 30, April 6, 13, and 20.

Children's Scripture Union.—Seventh anniversary, Exeter Hall, April 1, at 3 p.m., Rev. E. A. Stuart, M.A., presiding. In the evening, at 6.30, Hon. A. F. Kinnaird taking the chair.

London Banks Prayer Union.—Lectures by Rev. John Wilkinson (Mildmay), Tuesdays in March, Metal Exchange, Whittington-avenue, Leadenhall-street, 5.30 p.m. March 23, subject, "The Second Advent."

Theatrical Mission, Macready House, Henrietta-street, Covent-garden.—Monthly conference of Christian friends and workers, Wednesday, March 31, tea at 6, meeting at 7. Mr. Courthope Todd will relate incidents of recent preventive work.

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, March 19, 7 p.m., Rev. G. D. Bartlet, M.A., on "God's Will, the Christian's Standard" (Mark iii. 35, Col. i. 9); tea at 6. Sunday, 21, 3.30 p.m., "Joseph, the Dreamer" Gen. xxxv. 11, by Miss Mason.

Open-Air Mission.—Annual meeting, Exeter Hall, March 29, tea at 6 (1s.), public meeting at 7. Chairman, Mr. Mark J. Stewart, Esq., M.P. Speakers: Revs. E. Carr-Glyn, Prof. D'Orsey, Dr. J. H. Hitchens, Dr. H. S. Paterson, and David Davies. Singing by South London Choir.

Union Hall Mission.—Annual meeting, Union Hall, Carlisle-street, Edgware-road, Wednesday, March 24; 3.30 p.m., praise, prayer, and addresses; 7 p.m., addresses by Mr. John G. McVicker, Mr. James E. Hawkins, Mr. Thos. B. Miller, Dr. R. McKilliam, Mr. Herbert W. Taylor, Mr. W. R. Lane, and others.

Conference on the Christian Life.—Corn Exchange, Cheltenham, Tuesday, March 23. Subjects: "The Life of Faith—Rest;" "The Life of Victory—Triumph;" "The Life of Service—Power." Meetings at 11 a.m., and 3 and 7.30 p.m. Speakers: Earl of Cavan, Rev. Colin Campbell, Rev. F. Webster, Colonel Sladen, W. Spencer Walton, and others.

Livingstonia Mission, Lake Nyassa, Central Africa.—Dr. Laws, of Livingstonia, and Dr. George Smith, Secretary Free Church of Scotland's Foreign Missions, will address meetings, previous to Dr. Laws's return to Livingstonia, in Conference Hall, Eccleston-street, S.W., March 23; Conference Hall, Mildmay-park, N., March 26, 7.30 p.m. Lord Radstock and Dr. J. Oswald Dykes will preside respectively.

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Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.30 to 2.15 p.m. (Saturday excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6.30 p.m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, at 8.

Exeter Hall.—Thursday evening Bible lectures, by Rev. Dr. Bennett. March 18, "Solomon's Chronology;" 25, "Mordecai and Christ;" at 8 p.m., open to the public.

The Priory, 198, Upper-street, Islington, N.—Thursday, March 18, 8.30 p.m., foreign missionary prayer meeting; Sunday, 21, 3.15 p.m., Bible class (1 Thess. ii.); Wednesday, 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, Regent-street, W.—Annual meeting, Thursday, March 18, at 8 p.m. Lord Balfour of Burleigh will preside. Addresses by Sir R. N. Fowler, Bart., M.P.; Mr. George Williams, Rev. A. W. Bauman (missionary from Bhagalpur), Dr. Donald Fraser, Rev. T. Eynon Davies, &c.

Conference Hall, Stratford.—Sunday, March 21, 3 and 7 p.m., Mr. C. Russell Hurditch.

——— Annual meeting, March 31. Chairmen: 3 p.m., Mr. J. G. Barclay; 7 p.m., Mr. George Williams. Admission free, by ticket only, to be obtained from the Secretary.

31, High-street, Hampstead.—Social reception, Thursday, March 18. Rev. G. F. Head will give an address at 8.30.; tea and coffee at 7.45. All young men of the N.W. district are invited.

WESTWARD HO!

TO THE READERS OF "The Christian." [2nd NOTICE.

Dear Friends,

The great success which, under God's blessing, attended our Emigration movement last year has encouraged me to make yet further efforts to place out in the Dominion a further number of carefully trained and selected Boys and Girls during the present year.

Our enterprise opens for 1886 with great promise. I hope to send out at least SIX HUNDRED children, in three parties of 200 each, during the present season.

The first party of 200 boys will (D.V.) leave by the *Parisian*, Allan Line, on March 25th; the second party, also consisting of 200 boys, will, I hope, leave in the second week in June; and the third party, of 200 girls, in the second week in July. As on former occasions, each of these parties will go out under the care of valued and experienced co-workers, who have year by year taken charge of similar contingents. They will go straight to our beautiful Home at Peterboro', Ontario, and from that place be distributed throughout the province to homes which will have been found for them through the agency of our Canadian Staff.

I would again impress upon all the readers of The Christian that the boys and girls I send to Canada are kept under our eye for years *after* they have been placed out; that both by visits and by letters we continue to inform ourselves of the thorough happiness and welfare of each child, and are swift to change its situation, removing it from one locality to another, if the circumstances or conduct of the employer seem at any time to demand such action.

That, spite the depression which undoubtedly obtains in most of the large cities of the Dominion, there should yet be a real demand for our boys and girls throughout the country, is the best possible proof that the Canadians are beginning to appreciate the quality of the emigrants we convey to their shores, and are satisfied that the work of **TRAINING** and **PREPARING** our children for useful lives out there has been done on this side in a thoroughly wise, practical, and Christian fashion.

No one can read the incidents given in the March issue of *Night and Day*, page 44, under the head of "Canadian Notes" (*vide*), which illustrate the great benefits conferred upon the little Emigrants themselves by their change of scene, without feeling that this movement is one of the grandest that could well be devised for the benefit of all concerned: *this* country so overcrowded—*that* country so sparsely populated; the overburdened ratepayers *here*—the harassed farmers *there*, who cannot obtain useful labour except at exorbitant prices; the starving multitudes *here*, for whom there is no ray of hope while they continue here—and the happy, because useful, lads and lasses transported to fertile regions *over there*, full of abundance of food for those who, uncontaminated by the vices of the adult, are prepared to enter upon a life of real industry, cheered all the way along by a prospect of independent comfort.

If my lay sermon has any particular application, it is in the wonderful fact that **£8 10s.** is the magic wand by which so great a change can be achieved in the experience of one poor lad or orphan girl. That sum amply suffices to pay for *everything* (except the training here)—comfortable outfit of clothing (3 suits)—good box—railway fare to Liverpool—ocean passage to Quebec—railway journey to our Peterboro' Home, with a small margin over to recoup us for a brief stay at our Canadian Distributing Home before being sent out to the situation obtained by my agents on the other side.

Thus, to emigrate the whole 600 children will cost at this rate £5,100, and I appeal confidently to our wisest and most thoughtful co-workers for

A SPECIAL GIFT TOWARDS THIS BENEFICENT EMIGRATION FUND.

If the means are forthcoming, 100 trained lads or girls can be settled for life in Canada for £850, or Fifty for £425.

Sometimes I envy the possessors of wealth the grand opportunities which their money gives them of effecting so much good. Only to think that by the expenditure of, say, £102, twelve young children without a friend in life here, may be settled down in as many respectable Christian homes in Canada, where they will soon learn to forget the sorrows and deprivations of their early years, is enough to make any heart hopeful as to the future of myriads of little ones otherwise so sad and hopeless!

Your faithful Co-worker amongst Christ's Little Ones,

THOS. J. BARNARDO.

18 to 26, Stepney Causeway, London, E.

P.S.—Please cross Cheques, P.O.O.'s, or Postal Orders, "London & South Western Bank."

(*Continued from page* iii.)

A CHRISTIAN MAN seeks a situation as Working Gardener. Married, 42. Understands glass, and general out-door work. 14 years good character.
J. Wood, Railway Station, Hitchin, Herts.

GROOM AND COACHMAN.—A Gentleman desires to recommend a young man aged 20, who has lived with him for four years. Steady, trustworthy, industrious, and competent.
Thomas Whitley, Byculلah Park, Enfield.

A LADY SEEKS a situation in a Berlin wool or fancy business (abstainers) for a fairly educated and experienced person of 32, desiring to regain her character. Cheerful, active, and promises well
Mrs. W., 10, Ovington-gardens, S.W.

A LADY can very highly recommend a Sub-Matron to any Home in London. Rescue work preferred —Mrs. Wethered, 6, Lancaster-street, Lancaster-gate.

WANTED IMMEDIATELY, a situation as Nursery Governess to young children, where a nurse is kept.
A. B., 220, Marylebone road.

SEWING - MAID, or Attendant upon an Invalid.—A Lady recommends a young woman, aged 21. Slightly lame. Good character. Has been trained in a Servants' Home, and two years with good dressmaker.
Miss Cox, Marienberg, Malvern.

USEFUL OR CHILDREN'S MAID (28). Three years' character. Good needlewoman. Can cut out, and wait at table. Wages £20. London preferred.—Mary Brindle. Mrs. C. Underwood, 6, Blandford-square, N.W.

A LADY SEEKS a situation for a young girl (who has been out before) in house or kitchen, under an elder servant.
L. L., 3, Cromwell road, South Kensington.

NURSE (children), Useful Maid, or position of trust. Fond of children. Plain dressmaker. Nearly fifteen years' character.
C. E B., Chalfont, South Eden-park, Beckenham.

LADY RECOMMENDS respectable country girl of 18, who has lived with her for some months, as Under Housemaid under Christian servant.—E. H., 59, Noston-road, Brighton.

A LADY WISHES to recommend a young person, who has been with her twelve years, as Useful or Children's Maid. Dressmaking.—C. B., 2, Myrtle-terrace, Ravenscourt-park, London.

MONTHLY NURSE. — A Lady has great pleasure in recommending her Monthly Nurse, who is most kind and attentive, and an abstainer.—J., care of Mrs. Howard, 3, St. Mary's-terrace West, Colchester.

UNDER-HOUSEMAIDS (16), two years' good character; (16) first place; (19) under peculiar circumstances. Good plain needlewoman. **ODD MAN** or **UNDER-GARDENER** (20); or to attend to cows.
Miss Greene, Midgham, Reading.

EDWARD W. THOMAS, 200, Euston-road, N.W., is anxious to place a young woman direct into service, General, or good plain Cook; wages £15. For particulars apply to Matron, 35, Eden-grove, Holloway-road, N. Also to place a girl of sixteen, with a Lady, who will train her to domestic work. Six months without wages.—Apply by letter, 200, Euston-road, N.W.

A LADY is anxious to find situations for three respectable factory girls, about 17 years of age, who have not been in service before. Also for a lame girl, who has been trained in needlework, at the Cripples' Home, who would be glad of a comfortable home in return for her services.—C. B., 3, Cromwell-road, S.W.

Appointments, Situations, &c., Vacant.

AS CHAPEL-KEEPER.—Wanted in April, the services of an intelligent, handy man of good character, who, with his wife, could undertake the cleaning and keeping of Park Chapel, Crouch End, N. Members of a Christian Church preferred. Salary 28s. per week.—For further particulars, apply by letter, with copies of testimonials, addressed to The Secretary.

MATRON WANTED, for small Preventive Home, in Hull. No salary could be given, but comfortable home and board.
Mrs. Gregson, Newington, Hull.

AS HOUSEKEEPER.—Wanted, by a young man, a middle-aged Christian Woman as Housekeeper, and to take charge of village Coffee House during the day. Must be an abstainer.
Ben Chapman, Bardfield, Essex.

GARDENER wanted, at the Essex Industrial School, to work with and teach boys kitchen gardening. Must be competent to control boys, and keep in order seven acres of ground. Wages 20s. per week, with house, garden, fuel, and light free.—Apply by letter in own handwriting to Mr. J. Brittain Pash, Chelmsford. State age, qualifications, previous employment, number and ages of children, and enclose three testimonials (copies only).

HOME FOR DESTITUTE BOYS, Red House, Musselburgh. — A Man and Wife wanted, without children, to act as Manager and Matron. None but those of decided Christian character will be eligible. — Applications, in writing only, with copies of testimonials, must be sent to the Secretary, 15, Hill-street, Edinburgh.

INDOOR SERVANT wanted. Christian and abstainer, in gentleman's family, 10 miles from London. Coachman cleans boots. Wages £40. State age and height.
W., 35, Lincoln's-inn-fields.

CAN ANY CHRISTIAN WORKER recommend a Married Couple without children, man as estate labourer, wife to bring up orphans. Both must be decided Christians and abstainers.
Miss Greene, Midgham, Reading.

AN ASSISTANT wanted in a confectioner's shop and refreshment-room for spring and summer months. Wesleyan preferred. Send carte, state age, salary, references.
Shepherd, Confectioner, Sidmouth.

WANTED BY MARCH 25, Nurse to two children, nine and four, and to assist in housework and needlework. Must be reliable. Wages £18, to be raised to £20. All found except beer.—B., 18, Endsleigh-gardens, Euston-square, London.

SUPERIOR NURSE or Mother's Help wanted in a quiet Christian family. Five children. Two other servants kept. — Apply, first by letter, stating full particulars, to Brooklyn, Dartmouth-road, N.W.

A CHRISTIAN MOTHERLY PERSON wanted, to help a mother with a family and the housework. A comfortable home offered, with a small salary.
Mrs. W. Sortwell, Harlow, Essex.

FRENCH OR ENGLISH NURSE, or Mother's Help, wanted. Abstainer. Nonconformist. Good needlewoman. Fond of children. Age over 20. Nursery to clean. State wages. Good character.
Mrs. M., 2, Westover, Bournemouth.

WANTED, in a Nonconformist family, a person aged 25 to 30, to assist with children and light household duties. Must be a good needlewoman. Cook and housemaid kept.—Mrs Esplin, Hackness, Barlow Moor-road, Didsbury, Manchester.

A THOROUGH PLAIN COOK wanted, for family of two, who is a Christian and abstainer. Town and country. Some assistance given. Age from 28 to 35.—Apply before 2 o'clock at 37, York-terrace, Regent's-park.

WANTED, in a Christian family, a Sewing - maid. Thorough needlewoman, machinist, and plain dressmaker. Age 28 to 36. —Meta, Mr. John Parkinson, Neville-street, Southport.

GOOD PLAIN COOK wanted. Age about 40. Must be thoroughly clean, punctual, and a good manager. A decided Christian (Nonconformist), and total abstainer. Unexceptionable references required.—Lady Ogle, Roedeane Hall, Withdeane, near Brighton.

A SUPERIOR COOK - HOUSEKEEPER for a large establishment in the country.—Address by letter,
Mrs. Fowell Buxton, Easneye, Ware.

A THOROUGH GOOD COOK wanted, in a quiet family, where four maids are kept, but no kitchenmaid. Wages £25, and all found. Mrs. H. K., Lansdowne Lodge, West-hill, Putney.

PLAIN COOK wanted, clergyman's family, small, in country. A trustworthy Christian woman, over 30, preferred. Churchwoman. Situation light and comfortable. — Address, stating wages,
Mrs. Stone, Haydon Vicarage, Sherborne.

CAN ANY LADY recommend a strong girl about 16, been out before, to be under Cook in a quiet family. Some house work.
Lady Alexander, 27, Eaton-square, S.W.

GENERAL SERVANT wanted, good plain Cook. Another kept Two in family. Quiet Sundays. Christian privileges. Must have good character. No beer.—Write particulars to
25, Hillmarton-road, Holloway, N.

CAN ANY LADY recommend a good General Servant. A clean, strong, active girl, with good character. Wages £10.—F., care of G. B., 6, Exchange-passage, High-street, Birmingham.

WANTED, about the middle of April, a thoroughly trustworthy, competent General Servant, not under 25, in family of three grown persons, members of Society of Friends. Fullest reference required.—J. B., 20, Grazebrook-road, Lordship-road, Stoke Newington, N.

STRONG, RESPECTABLE GIRL wanted, to do the washing and ironing in clergyman's family in the country, and help in house part of the week.—Mrs. Woollcombe, Loudwater Vicarage, High Wycombe.

WANTED IMMEDIATELY, a single-handed Laundrymaid for a countryhouse.
Mrs. Simcoe, Wolford, Honiton, Devon.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

SOUTHSEA. — Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table, and every home comfort. Winter terms from 30s. to 3 guineas a week.—Miss Baker.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58 Old Steine

WORTHING HOME OF REST for Christians.—Vacancies for the winter. Every comfort. Terms, one to two guineas. — Lady Superintendent, Rutherford Lodge, Worthing.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Seabl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

THE FRIENDS of a Gentleman or Lady given to Intemperance, or otherwise needing supervision, may hear of a comfortable home for such in the West of England, with those who have had the care of such for twelve years. London references.
Home, Tayler's, 154, Fleet-street, London.

BOARD AND RESIDENCE in a comfortable, refined, quiet home. Best locality at the West end, and near every mode of conveyance. Terms moderate. References.
13, Westbourne-crescent, Hyde-park.

EAST LONDON CLERGYMAN offers Board, &c., to Christian Lady or Gentleman for a permanency. Excellent vicarage. Family earnest and evangelical. Happy home circle. —Apply by letter to W. N. G., Messrs. Dawson & Sons, 121, Cannon-street, E.C.

A COMFORTABLE HOME is offered to Ladies engaged in Christian work or otherwise. Terms 20s. per week.—Secretary, Y.W.C.A. Institute, 41a, Pyrland-road, Mildmay, N.

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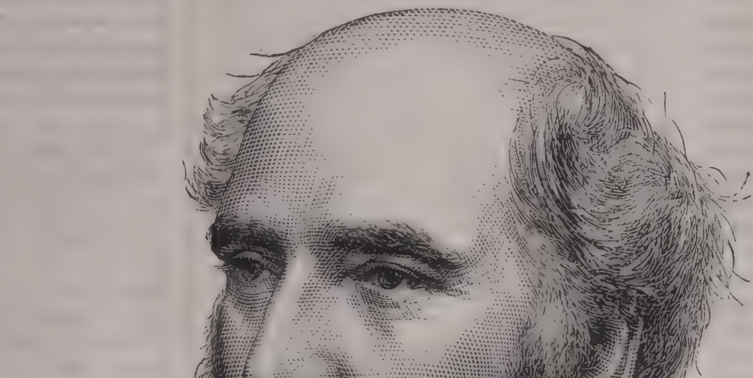
REV. MARK GUY PEARSE.

WHEN lecturing a few years ago upon a favourite topic, Rev. MARK GUY PEARSE was congratulated by the chairman upon his wonderful mastery of the Cornish dialect. Mr. Pearse humorously replied that there was nothing remarkable in the fact, for until he was one and twenty he was "a Cornish *minor*." Some of the audience, not understanding the play upon the word, concluded that the popular author had been a veritable miner, and went away wondering how so rough a jewel had taken on so fine a polish. Those in the secret, however, knew that the lecturer was only playfully referring to his Cornish extraction. He was born at Camborne in 1842.

The scenes and circumstances of childhood, the atmosphere of the town or village where the early days of life are spent, the very pictures on the walls of the home, are all important factors in education, and exert a greater influence in the shaping of character than many imagine. How largely Mark Guy Pearse was thus influenced is abundantly demonstrated by his writings. His boyhood was passed amid such scenery as that so graphically described in "Daniel Quorm":—

> High heaps of stones on either side of the way, the refuse of the mine workings; little streaming rivulets, that had just been pumped from great depths, and were yet warm; clanking chains, that stretched from the engine-house away to the shaft, and thence down in the mysterious gloom; men dressed in suits of flannel, stained a dull ochrish red, with a candle hanging from the shoulder, and another stuck in front of the hard canvas hat, ready to light them on their perilous journey; up and down the coast projecting headlands, bold and rugged; and, beyond all, the Atlantic, transparent green where the yellow sand lay underneath it, merging on either side into the deepest blue.

The people among whom Mr. Pearse grew up are thus described in a lecture given at the City Temple, entitled, "Some characteristics of West Cornwall":—



(*From Photograph by F. Snary, Bristol.*)

> Of average height, but of rather more than average courage, toughness and endurance; with a quickness of perception and a love of adventure developed by their occupation; a temperament emotional, impulsive, and yet capable of a faithful devotedness; of the stuff that makes good lovers and good haters; strong in their preferences and in their prejudices; sensitive, and somewhat suspicious of strangers; stubborn if opposed, and if threatened dreadfully pig-headed, yet quick to respond to the first approach of tenderness and generosity. Loving companionship, the Cornishman is a poor bachelor, and lives almost all the world over in communities, making the interest of his set completely his own, and cheerfully sharing their hardships. Take them altogether, they are men with good heads well set on broad shoulders, men with back-bones in them—vertebrate creatures—not mere jelly-fish, taking the shape of any hand that squeezes them; and with hearts in them—not mere digestive apparatus, as Carlyle would say.

In such surroundings, Mr. Pearse's wonderful powers of observation found a fine field for exercise. Here lived sturdy Daniel Quorm, and dear old Frankey Vivian, and Widow Pascoe. Here he knew old Rosie, and the blind fiddler, John Tregenoweth, and many another of whom he has written so graphically.

Mark Guy Pearse was converted at Wesley College, Sheffield, when it was under the distinguished governorship of the late Rev. Dr. Waddy, for whom Mr. Pearse always cherished a very reverent and loving regard. His first religious address, given while yet a schoolboy, at a little chapel near Sheffield, was a prophecy of the career of usefulness, as a Christian teacher, for which God has so abundantly qualified him. In 1861 he left the beautiful wilds of Cornwall for London, and entered as a medical student at St. Bartholomew's Hospital. This step was taken with a deep consciousness that God had called him to a higher work; but the way was not yet made plain. The manner in which God directed the young man's steps is only another illustration of the truth that the best preparation for future honour and dignity is found in the faithful and patient discharge of present duty. When God has other and higher work for his servants, He will not overlook them.

Being a member of the Methodist Society and a local preacher, Mr. Pearse at once attached himself to the Wesleyan Church nearest his residence, and tried to find some work. But it was not an easy matter to discover an outlet for his energies, either in teaching or in preaching. Referring to these days, Mr. Pearse says, "I knew but two or three people in the congregation with whom I worshipped, and went in and out amongst them as a stranger without a word of friendly recognition—a state of things which I am thankful to hope is less common in

London Methodism to-day." After having been in London for a few weeks, Mr. Pearse was introduced, at the house of Mr. James Duncan, to the late Rev. Thomas Vasey, the then superintendent of the Hackney Circuit. This devoted minister talked to the young man in such a kindly genial way that his heart was at once won. And so a few evenings later in Mr. Vasey's study he was prepared to give a hearty response to the loving appeal, "Come now, I want you to tell me who you are, and what you are doing, and all about yourself."

"It happened," says Mr. Pearse, "that for many weeks I had felt an irrepressible conviction of my call to the ministry, and had longed for light and direction in the matter. Thoughts and feelings had burned within me for weeks past, until I prayed that either my way might be opened, or these impressions be destroyed for ever. Here, now, they found this strange outlet, encouraged to the utmost freedom by such kindness. This was the beginning of a kindness and interest that it is impossible to describe." The ultimate result was that Mr. Pearse gave himself to the work of the Wesleyan ministry. His first pastoral charge was in Leeds, where he commenced his labours in 1863.

The triennial change of ministers, which is the rule in the Wesleyan Church, like all human arrangements, has its defects; yet, in some cases, at any rate, it certainly works beneficial results. To a sympathetic nature, contact with all sorts and conditions of men is a grand opportunity for development; and to an observant man it affords unsurpassed means for the study of character. And these advantages Mr. Pearse did not fail to utilise as he went first into the midst of the working men of Leeds; then to the refinements of a London suburb like Brixton Hill; then away to the agricultural district of Ipswich (where he met with "Mister Horn and his Friends," and all the setting of that story, and where he found such incidents as that described in the January number of *The British Workman*, entitled, "It Won't Sink"); afterwards from Ipswich to Bedford; thence to Highbury, at that time a rich and influential congregation; and then away to the miseries of the poor and the vices of the rich as they lie side by side in Westminster and Pimlico. In this last sphere of labour his health failed, and for a year he retired to Bude, on the north coast of Cornwall, resuming work afterwards in the quiet town of Launceston. Reminiscences of his sojourn in these places appear in scenes and facts given in "Simon Jasper," and in the volume entitled "Cornish Stories." Of Launceston, quaint and beautiful, Mr. Pearse has given us a picture which we may, perhaps, venture to reproduce:—

> The little town nestles close under the castle, so snug and safe that it is content to sleep, for the most part, in the shadow of its ancient protection. The castle has managed in some subtle way to keep the town in happy harmony with itself. The narrow streets come suddenly upon a modern-looking market-place, but it upholds an aristocratic dignity by doing nothing for six days of the week, maintaining an air of lofty reserve; and it borrows an appearance of antiquity from an old clock that is placed on its roof, where two ancient figures, gaily painted and gilded, strike the quarters of each hour with grave accuracy. You turn aside to a row of shops that display the latest novelties and freshest fashions, but the short street ends in an ancient, square-built gateway, arched, and over it there is the borough lock-up, to which a straggling staircase climbs from the outside. You may perhaps catch the rumble of the train, and the shriek of the whistle, but it is far off and subdued, altogether in another parish, as if old Dunheved (Launceston) itself lay safe from such disturbance and desecration.

After three years spent in this secluded and charming old town, Mr. Pearse removed to Bristol, where he has resided for nearly six years. The books he has written there, "Thoughts on Holiness," and "Some Aspects of the Blessed Life," are, as their titles indicate, expositions on entire consecration. They will prove to be epoch-making books in the spiritual history of thousands. Mr. Pearse's ministry in Bristol has been crowned with continuous and abundant blessing. He can address himself with equal ease to the cultured and uncultured. So great is the desire to hear his fresh and vivacious putting of the old truths, that in the chapels where he preaches a similar usuage prevails to that adopted at the Metropolitan Tabernacle. The seat-holders are first admitted, and only five minutes before the commencement of the service are the general public allowed to enter, who then throng aisles, communion-rails, and vestry. The service is joyous, hearty, and enthusiastic, and as free as possible from conventionality. At its close the preacher goes to the door and cordially shakes hands with the people as they leave the chapel. In this way he acquires a knowledge of the congregation, and immediately detects the presence of strangers, to whom words of hearty welcome are spoken.

Mr. Pearse's popularity is due to his reverent familiarity with the Word of God; to his intense loyalty to Christ, and to his earnestness and simplicity, combined with pungency, humour, and pathos; a combination of gifts which never fails, by God's blessing, to attract and benefit a crowd of hearers. Like Mr. Moody, he is not afraid to let the crowd smile—indeed, he often gives his audience the opportunity of relieving their pent-up feelings—but he never lets go the helm; they are in his hands all the time. His sermons sparkle with fresh, apposite, and easily-understood illustrations, "For a sermon without them," says Mr. Pearse, in "Daniel Quorm," "is like a house without windows." These are not unfrequently drawn from child-life. "I was walking along one winter's night," said Mr. Pearse, when recently occupying Mr. Spurgeon's pulpit, "hurrying towards home, with my little maiden at my side. She said, 'Father, I am going to count the stars,' 'Very well, I said, go on!' By and by I heard her counting—two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. 'Oh dear!' she said, 'I had no idea there were so many!' Ah! dear friends, I sometimes say in my soul, 'Now, Master, I am going to count thy benefits.' I am like the little maiden; soon my heart sighs—sighs not with sorrow—but burdened with such goodness, and I say, within myself, 'Ah! I had no idea that there were so many.'"

No one will wonder that Mr. Pearse has such a warm place in his heart for the little ones. He tells us that he went once through the Bible that he might see all that God had said about the children, and it was wonderful to read how He talks and thinks about them. "The only place he could find where men and women were mentioned without children was in Paradise; and he had sometimes thought that if Eve had a babe in Eden to take care of, she would not have had time to listen to the tittle-tattle of the serpent, and been led to steal her Master's apples." "I love to think," says he, in "Simon Jasper," "of how God told the prophet to say that 'the streets of the city shall be full of boys and girls playing,' like as if He counted it one of the prettiest sights earth could show."

The same features which make Mr. Pearse's sermons and addresses so attractive, are found in all his writings. Very much of the religious literature of the day is soporific in its tendency, like the works of a well-known author, pronounced to be invaluable by his attendant, who found that by taking up one of these books when weary with the day's work, he could go to sleep at once. But who could go to sleep over "Daniel Quorm"—to the spreading of whose religious "notions" who will not say "God-speed"?—so jealous for his Master's honour, so sarcastic with those spiritual dyspeptics who seem to find a luxury in speaking of this beautiful world as a howling wilderness. "Howlin' wilderness it may be," says Dan'l, "till the blessed Lord comes to us; then the wilderness do begin to bud and blossom as the rose, and rejoice with joy an' singing." Some of Mr. Pearse's books and tracts have been translated into most of the European and Asiatic languages, from Gaelic and Welsh to Malagasy and Chinese. The familiar figure of Daniel Quorm in Chinese dress, with the indispensable pigtail, would form an interesting picture. The sale of Mr. Pearse's works in the British Empire alone has exceeded a million copies, and many editions have been brought out in the United States. Twelve years ago the first edition of "Daniel Quorm" was published, and it has now reached the seventy-fourth thousand.

Concerning his literary gifts, a recent writer says: "God has given Mr. Pearse the precious and enviable power of being able to explain the good news in the most refined and exquisite English, and to make it plain to everybody by the most vivid and memorable illustrations. We do not know any teacher or writer who brings home to us our great Christian privileges in so intelligible, attractive, and persuasive a manner."

It is scarcely necessary to say that in Mr. Pearse the friends of the Temperance reformation have an ardent and powerful advocate. For many years he was a moderate drinker, thoroughly convinced that it was a nobler thing, and a higher exercise of manhood, to be temperate than to abstain. "I found," said he, in a speech delivered several years ago, "very good company in Cana of Galilee—if any wished to go further and fare worse, let them, but leave me with the Master. So it went on. I rather liked to argue this matter with teetotalers, feeling that my position was really triumphant. Then came an evening ever memorable to me. I had gone to the house of a troublesome teetotaler, who had that day buried his only son. My sympathy with him in his great sorrow checked my replies to him in our conversation, and made me think only of how I could comfort him. Of course, we had got on to the old argument. 'I do wish you'd join us,' he had said earnestly. I shook my head and congratulated myself on my good company in Cana of Galilee. I went home, but that night I could not sleep. My thoughts and heart went out to this father in his grief. I said half aloud, 'I would do anything to comfort him;' at once it occurred to me, 'Sign the pledge and join him in his Temperance work; that would comfort him.' 'But why should I give up so much for Him?' I asked myself. Then came words spoken, I thought, and still think, by the Master Himself: 'Thou talkest of my company at Cana of Galilee. What did I give up to comfort thee?' And once again, I saw not Cana, but Calvary. There hung my Lord in his great grief and agony, and dreadful shame. For me He had laid down his life! Should I dare any more to quote his example? Yes, indeed I could, but for quite another purpose. 'We ought to lay down our lives for the brethren.' I sought my Lord's forgiveness for my blind selfishness, and the next morning I signed the pledge, and joined my friend in his Temperance work. But no forgiveness, no earnest work has been able to undo the mischief of my example as a moderate drinker."

Many would have been interested by the announcement in our last week's sketch of Rev. H. Price Hughes, that, at the expiration of his present pastorate in the autumn of this year, Mr. Pearse intends, subject to the approval of the Conference, entering on the work of the projected West-end Mission, in conjunction with Mr. Price Hughes. What may be the results of that movement time alone can show.

HOLINESS A KNOWLEDGE OF JESUS.

By Rev. MARK GUY PEARSE.*

ALL true religion is a knowledge of Jesus. Holiness is not a theory; it is not some one definite blessing; it is a growing knowledge of Jesus—what Jesus is, and what He does for us.

All knowledge of Jesus is a revelation made to us by the Holy Spirit. Turning to the Epistle of Paul to the Ephesians you will see the steps of this revelation. He writes to them because they have trusted in Christ, "after that ye heard the word of truth, the 'Gospel' of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise" (i. 13). And now, because they have gone as far as this, the Apostle prays for them: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints," &c. So, then, because they know the Lord for forgiveness, they are now to receive the Holy Ghost that they may know what they have got in Christ, and what Christ has got in them.

The need of this revelation and its blessedness may perhaps be most effectually brought out if we turn to an incident in the life of our Lord. Will you turn, please, to Matt. xvi. 13, 14, 15? "When Jesus came into the coasts of Cæsarea Philippi, He asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." The outside world got as high as men have ever got in their estimate of Christ—"one of the prophets."

Then turning to them, Jesus asked: "But whom say ye that I am?" Then Peter, in his eagerness to speak for once of some true service, cried: "Thou art the Christ, the Son of the living God." Whence came this deeper and higher knowledge of Christ? Was it that Peter had been very intimate with Christ for many months; had heard his words and seen his works? Was it that by some special discernment he had seen more clearly and truly than others had done? No. Peter had no eyes to see it of himself, nor could any advantage or opportunity avail to give him the knowledge. "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

And yet, though it was a revelation made by the Holy Spirit of God, the disciples had the power to limit their sight to that which they wanted to see—all that was to satisfy Jewish ambition, and the national longing—a power that should cast out the Roman, and make the Jew supreme. And now, in this coming kingdom, Peter was to be Prime Minister—the keys were to be in his hand, the government was to be upon his shoulder. All that Joseph was to Pharaoh, Peter was to be to Christ in his kingdom. And, now, see what follows: "From that time forth began Jesus to show unto his disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." At the thought of such a thing, Peter's soul was filled with indignation, and he took hold of Jesus and began to rebuke Him, saying, "Be it far from Thee, Lord." And Christ turned and looked about Him, and rebuked Peter—"Get thee behind me, Satan."

Think of it. That there should be a knowledge of Jesus revealed by the Holy Ghost, and yet beside it may be great black gaps of ignorance, wherein lurks all selfishness and earthly ambition. It is an easy thing for us to follow in Peter's steps. To see in Christ a way of forgiveness, an escape from hell and a hope of heaven, and of being happy for ever and ever. And yet alongside of that knowledge there may be an angry rejection of further revelations of what Christ would be to us. The blessed Lord wanted to prepare the disciples for that dreadful event that overhung Him and them; to familiarise their minds with the thought of it; to fortify them with faith and courage. If Peter had only been willing to see this truth, he would not have done as he did when at last it came upon him with all its terribleness.

But it was not only for their sakes that Christ wanted them to know these things. It was for his own sake too. The twofold purpose of the Spirit's revelation is illustrated here, that they might see what they had in Jesus, and that they might see what Jesus had in them. There began now to press upon the Lord Jesus the dreadful weight of his cross—the shame, the agony, the curse of it stood out in awful vividness before Him. Every day this great burden had to be borne. And He wanted to gather his disciples about Him, and to talk with them of these things. He wanted their sympathy. I think there were three times in the history of the Lord when, if help had not come from heaven, the human nature of Christ must have given way. Once was when He was perishing of hunger, and angels came and ministered to Him. Once when the great agony of his grief so pressed upon Him that his heart must have broken if relief had not come. "And there appeared an angel from heaven, strengthening him." The third occasion was now and here. When this burden of Calvary was so pressing upon Him that the mind itself might well have been overwhelmed, if there were not some outlet for the pressure of these thoughts. Oh, is it not infinitely sad that Christ should have had to go to the saints in heaven for sympathy and fellowship because it was denied to Him by his disciples! "There appeared Moses and Elias talking with Him of the decease that He should accomplish at Jerusalem."

But the mischief is not ended yet. "And Jesus was transfigured before them: and His face did shine as the sun, and His raiment was white as the light." Again Peter sees only what he wanted to see. "There, that is what we want. If we can but keep Him thus then his triumph is assured. Not dreadful hints of defeat and ruin such as He spoke three days ago, but a kingliness like this; and with Moses and Elias beside Him, too! This is the very thing. They say that He is opposed to Moses. Now, if Moses will only stay, he can give his testimony. They say that Elias must first come; and here he is." So thinks Peter within himself. "Of the decease that He should accomplish at Jerusalem"—of that Peter heard never a word—did not want to hear of it; and, breaking in with blundering cruelty upon that communion, Peter cried, "Let us make here three tabernacles—one for Thee, one for Moses, and one for Elias." Ah! Peter not only refused the Lord his own sympathy, but by his blindness cut off that sympathy of "the great old saints of other days," and himself puts the Lord Jesus on a level with "the prophets." And there came a voice from heaven, saying, "This is my beloved Son: hear ye Him."

And now they come down the hill-side—the blessed Lord in his sad loneliness; Peter, I think, sullen and disappointed that Christ throws away such chances of securing his victory; and James and John jealous that in this kingdom which is to be established Peter is to be first and foremost, and they are to be passed by. Look at it, and linger over the sight until it sink into our hearts—that lonely, lonely Christ carrying the awful secret of his coming sorrow, and not an ear into which He can whisper it. And these his followers and disciples, eager only after their earthly ambitions, jealous and disputing! Ah, we too may find in Christ only what we want to, a hope of heaven, and source of comfort; but when He would seek to lead us into the mystery of the crucifixion, of the shame and bitterness and death, we too may turn upon Him with reproof, "This be far from Thee, Lord." Alas, that so often in our midst there should stand a lonely Christ, whose great desires we cannot read, whose secrets we cannot enter into, who finds in us no response, no sympathy! Oh, my soul, thy place is at his pierced feet, there to pour out thine agony of shame and grief that so often all this should be true of thee!

And so it goes on through all the story. The lonely Christ cut off from the sympathies of the disciples; the disciples rejecting the revelation of Christ, and full only of their own schemes and ambitions. Turn to St. Mark ix. 31, and see what happens when they come down from the mount: "He taught his disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise again the third day. But they understood not that saying, and were afraid to ask Him." But now He has a question to ask them which reveals again the sad picture of the Christ alone and the burden of his sorrow pressing upon Him, and behind Him the disciples noisily, and even angrily, talking by the way. And now He asks them: "What was it that ye disputed by the way? But they held their peace: for by the way they had disputed which of them should be the greatest." Think of it again, and let all that can be touched and appealed to within us feel the power of it—the lonely Christ carrying the great purposes of the world's salvation, his great longings concerning men, and we following Him as his disciples, and yet never thinking his thoughts; never touched by his desires; eager only after our low desires, greedy only for our own advantage.

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* Notes of the second of a series of three addresses at Exeter Hall.

We have not done yet. More touching, more heart-rending than anything we have yet turned to is that which comes now. St. Mark, who always notices the looks of Christ, finds it difficult to put into words the strange awe that rested upon them now. It is evident that as Jesus goes on before them, there is something in his look and manner which frightens them. Look at the words in Mark x. 32: "And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed they were afraid. And he took again the twelve, and began to tell them what things should happen unto Him, saying, Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again." Surely that were enough to fill them with tenderest sympathy and eager love to their dear Lord. No. Read what follows. Then it is that there comes the mother of James and John, desiring to speak with Him, and asking a certain thing of Him, as if beckoning Him aside, and whispering her request into his ear. The dispute between the disciples has extended to the friends. Why, indeed, should Peter be first? There seems to have been a relationship between Jesus and John and James, and the family are jealous of one who does not belong to them having the first place in the coming kingdom. "Grant that these my two sons may sit the one on thy right hand, and the other on the left in thy kingdom."

The Master, thinking only of the cross with its foul dishonour; the disciples thinking only of the throne and their own prominence. And so the lonely Christ goes on His dreadful way. Oh, it is a picture not of the past only, but of to-day. These things happen in our midst—Christ unable to teach us what He would; our sympathy withheld; and the soul full only of its own importance, and its own advantage.

Eagerly let us ask—What is the remedy for this dreadful possibility? A few months have gone by, and now look at these same disciples. Here is Peter standing up and boldly proclaiming Jesus Christ, and Him crucified. They can think of nothing else. It is not that transfigured Christ of whom they never weary of talking—not Christ with Moses and Elias—it is of Christ crucified. They are redeemed with the precious blood of Christ, as of a lamb without spot or blemish. That is their joy and glory now. And what has become of their differences? They are all forgotten. They all continue daily with one accord, and live together with singleness of heart. And what now of their swelling ambitions? They are swept utterly away. Listen: "And having beaten them, they commanded them that they should not speak in the name of Jesus. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

What has happened? They have received the Holy Ghost. The eyes of their heart are opened to see what they have in Christ, and what Christ has in them. In Him, now a Prince and a Saviour—a risen and Almighty Lord; and in them He has servants and followers who count not their own lives dear unto them, if they can but love and glorify Him.

And now that is what we have to do—to receive the Holy Ghost for this revelation and enlightening; to open the doors and windows of the soul for his incoming; to surrender ourselves to his precious promptings and guidance; to read the Word in his light, and to be led of the Spirit.

THE LEPERS OF INDIA.

THE very mention of these words is surely sufficient to call forth the pity of Christians. Leprosy is one of the oldest of known diseases, and abounds in the East at the present day, as it did thousands of years ago. The little pamphlet before us, being the Eleventh Annual Report of the Mission to Lepers in India, is one which we take up with deep interest, while none could be unmoved by the pathos of the story told in its pages. The missionaries speak of different phases of this terrible disease. In one place there are as many as 230 lepers.

It is, indeed, a cause for thankfulness that there is a bright side to this picture of human woe. It is not a little that these poor outcasts should be lovingly tended, and nursed, and cared for, but how much more that they should also have the Gospel preached to them. Many of these poor creatures have witnessed a good confession, both by lives of patient devotion and on dying beds, from which the enfranchised spirit passed in triumph to the better land. The report states that during the past twelve months the society has been enabled to assist eight asylums—four in connection with the Church Missionary Society, two with the American Presbyterian Society, one with the London Missionary Society, and one with Gossner's Evangelical Mission — by providing for the support of 124 lepers, and by making grants for the payment of teachers, erection of buildings, and other expenses Yet there are in India thousands and thousands of lepers who have never even heard the good news of salvation.

Emancipation in Brazil.—Slavery dies hard in Brazil. The Emancipation Bill provides that all slaves over sixty years of age are to be set free, and others in the course of seventeen years. A slave who happens to be fifty-eight or fifty-nine will thus be kept in slavery till he is verging on fourscore.

Evangelical Schools in Italy.—Dear Sir,—We have just visited the four schools at Pisa and Cisanello, conducted by Miss Carruthers, and have been rejoiced to know what an active power for good they are in training more than 200 of the young in this neighbourhood, from their earliest years, in Gospel truth. The Word of God is daily read and taught. Miss Carruthers is desirous now to enlarge her borders, as this year, for the first time in the Commune of Pisa, the Italian law has been practically applied, which makes public elementary instruction obligatory on all children. Owing to the fact that there is as yet no public school in the neighbourhood of Cisanello, she has now a grand opportunity of getting the whole education of the district into her hands, and thus of bringing a large number of children under Christian influence and instruction. Should any desire to help on this good work, Mrs. Filby, 10, Chapel Field, Norwich, will give further details.—Yours truly, F. K. D.

Pisa.

BIBLE STUDIES.—10.

EPH. I.—"IN HIM."

"Blessed with all spiritual blessings in heavenly places in Christ."—Eph. i. 3.

(1) *Chosen in Him* (Eph. i. 4). "The Lord thy God hath chosen thee . . . because the Lord loved you" (Deut. vii. 6—8). "Who hath saved us, and called us with an holy calling . . . according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i. 9). "A living stone . . . chosen of God. Ye . . . living stones . . . are a chosen generation" (1 Pet. ii. 4, 5, 9).

(2) *Accepted in Him* (ver. vi.) "A plate of pure gold, and grave upon it . . . Holiness to the Lord . . . It shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon *his* forehead, that *they* may be accepted before the Lord" (Ex. xxviii. 36—38). "We have a great High Priest . . . Jesus" (Heb. iv. 14). "He shall put his hand upon the head of the burnt offering; and it shall be accepted for him" (Lev. i. 4). "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Is. lxi. 10).

(3) *Redeemed in Him* (ver. 7). "Having obtained eternal redemption for us" (Heb. ix. 12). "Of Him are ye in Christ Jesus, who of God is made unto us . . . redemption" (1 Cor. i. 30). "Ye were redeemed . . . with the precious blood of Christ" (1 Pet. i. 18, 19). "When I see the blood I will pass over you" (Ex. xii. 13). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). "Sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. vi. 14).

(4) *United in Him* (ver. 10). "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of his flesh through death" (Col. i. 21, 22). "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one . . . having abolished in his flesh the enmity . . . for to make in Himself . . . one new man . . . and that He might reconcile both unto God in one body by the cross" (Eph. ii. 13—16). "Holy Father, keep through thine own name those whom Thou hast given Me, that they may be one, as we are" (John xvii. 11). "That the world may believe that Thou hast sent me" (John xvii. 21). "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John xiii. 34).

(5) *Made heirs in Him* (ver. 11). "As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name" (John i. 12). "If children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. viii. 17; Gal. iv. 7). "An inheritance incorruptible, and undefiled, and that fadeth not away" (1 Pet. i. 4).

(6) *Sealed in Him* (ver. 13). "The earnest of our inheritance" (ver. 14). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be" (1 John iii. 2). "Jesus Christ, whom, not having seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. i. 7, 8). "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. xiii. 12).

Streatham. Janet Clark.

Tracts for Jews.—A series of short conversational tracts on various aspects of truth at which the modern Jew stumbles, is being issued by Rev. J. Wilkinson, of the Mildmay Mission to the Jews. They will be of great service to all who are endeavouring to evangelise among the seed of Abraham.

LETTERS FROM ABROAD.—4.

TANGIER, MOROCCO.

HOPE HOUSE, as the headquarters in Africa of the "Mission to the Kabyles and other Berber Races" is appropriately called, is already sending forth its gladsome rays into the surrounding darkness. Rev. E. F. Baldwin, with his family, and six other missionaries, are at present busily occupied in mastering Arabic, labouring meanwhile amongst the Moors and Jews and Spanish as far as they are able.

First, there is the *soke*, or market, which twice a week presents a strange and busy scene. Natives arrive in hundreds with their horses, camels and asses, laden with produce from the villages and towns in the interior, their journeys varying in length from one to thirty days. The work, though necessarily quiet and unostentatious, is none the less real. The distribution of Scripture portions, followed often by very interesting conversation, is like bread cast upon the waters, carried away, lost sight of, but which will surely be found after many days.

Another important branch is the visitation in their houses of the Moorish women, amongst whom a terrible state of things exists. They are considered to have no souls, consequently no provision is made for their spiritual needs. There are the mosques, which are attended five times a day, but by men only, the women being debarred this privilege. Neither are they able to read, so that their life is pitiable indeed. They therefore gladly welcome the visits of the lady missionaries, and attentively listen to the Word of God. Their condition is illustrated by the following incident: An Eastern prince, on returning from a visit to England, astonished his sister by describing what he had seen, and the manner in which women were treated there, but she replied, "It cannot be so; thou art mad." He went on to say that women in England were even taught to read. "Ah, my poor brother, now I know thou art mad," was the reply, and she declared it was useless for him to attempt to teach her to read. Shortly afterwards she saw him in the courtyard with a book, apparently attempting to teach a donkey to read. With tears in her eyes she exclaimed, "Oh, my brother, thou art indeed mad! Who but a madman would try to teach his donkey to read?" "Then," he replied, "thou art no better than this donkey. It is useless for me to try and teach him to read, and thou sayest it is useless to try and teach thee!" She acknowledged the force of this argument, learned to read, and became an educated and intelligent woman. Again, a Moorish woman sought official protection against the cruelties of her husband, and obtained it. Another Moor, who had been in no way connected with the case, heard of this, tied his wife to the floor, and gave her a terrible beating. He admitted that she had always been a most excellent wife, and had given him no provocation whatever; "but," said he, "it shall never be said that a Moor cannot do what he likes in his own house!"

A most important part of the work is the Medical Mission, which was formed about a year ago, and undertaken by Mrs. Baldwin (a physician's daughter) and Miss Herdman. As the number of patients increased, however, it was thought advisable to seek the services of a duly qualified medical man. Such a one was found in Dr. Churcher, who was educated in Edinburgh, and who is in many respects a model medical missionary. He is enthusiastic in his profession, and devoted to the work of the Lord, making the medical and surgical relief which he administers, subservient to the salvation of souls. Three mornings a week are set apart for the reception of patients, who come in large numbers, with great variety of complaints. Indeed it is difficult to confine it to alternate days, for many, coming from long distances, often appear on those intervening. Whilst one case is being dealt with, the Scripture is read and explained to those in the waiting-rooms. Thus the medical work becomes the pioneer of spiritual good, especially as it wins the confidence of the people, and entrance is gained to their homes, which can be used to incalculable advantage.

Dr. Churcher is assisted by two English ladies, Miss Jay and Miss Caley, who, being much interested in this branch of study, are making excellent progress under his instruction, both in dispensing and surgery. Many of the patients have subjected themselves to native treatment, which is of a very crude and ineffective order. For example, if a man has rheumatism or a pain in his leg, a wound is cut by which it may be relieved. If this result is not at once secured, a pea is inserted to keep the wound open. By this counter-irritant, the original pain is sometimes alleviated, but often it so debilitates the system that death from exhaustion ensues. We saw one man who had had a pea in each leg for seven months, and at first resented the idea of their being thrown away.

The need, however, of a small hospital is much felt, as it is impossible, in many cases, to effect a satisfactory cure without constant attention to the patients, especially when coming from long distances, and suffering from maladies requiring constant watching. This would also afford increased opportunity for spiritual teaching. Bottles are extensively used, but obtained with difficulty. If any friends would like to help by sending some, carefully packed and filled with sugar (as the natives like the medicine sweet), such gifts, carriage paid, would be very acceptable.

The week days at Hope House are occupied as follows: Rise at six, breakfast at seven, family worship at eight (this occupies forty or fifty minutes), and is full of freshness and interest, as each member of the household takes part in turns; the reading of Scripture is followed by verbal exposition, or a chapter from Rev. Andrew Murray's "Like Christ," or some similar work. From nine till ten the Arabic class is held, under the conduct of a native teacher. The rest of the morning is spent in the study and practice of medical work alternately, and other duties, the afternoon being divided between visits to the *soke* and homes of the people, and private study and recreation. A Bible-reading and a prayer-meeting occupy two evenings a week, the rest being devoted to various pursuits. Sunday being the chief market day, a few hours are devoted to work amongst the people there. During the morning and afternoon short meetings are held for edification and instruction in the Scriptures, either at Hope House, or at those of the other Christian friends in Tangier. There are also two services in the English Church, at present conducted by Rev. Mr. Baker.

On the Thursday afternoon before we left we recognised our mother tongue, and, turning round, we saw a company of men from H.M. ship *Grappler* (which was anchored in the bay), and who had got leave ashore for a few hours. Mr. Baldwin invited them, and as many of their comrades as could obtain leave, to tea on the Saturday evening, and on the morning of that day, after seeing us on board the French steamer *Ville de Tanger*, bound for Oran, he went on board the *Grappler*, and repeated his invitation. We learn by a letter from Mr. Baldwin that eight came, and highly enjoyed a hearty game of football, in which Mr. Baldwin and Mr. Lockhead joined. This prepared them for a still more hearty tea, after which an hour was spent in an informal service of singing, and a short Bible-reading by Miss Caley, on "Ready," which was "suitable, excellent, and well given." On leaving they declared they had not had so happy a time for many a day. None of them appeared to be decided Christians, though some had been engaged in temperance work, having learned from Miss Weston (at the mention of whose name their eyes glistened) its value and importance. We trust seed was sown that will bear fruit unto eternal life.

G. E. M.

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FAITHFUL AND TRUE.—3.

A FRIEND of mine was much troubled with servants—constant change and no comfort, as most of them turned out unsatisfactorily, although bringing the best of characters and hired at high wages. The few who very likely wished to stay, or were worthy of being kept, had to leave on account of their own home troubles. "No one stays" was the answer invariably given to me if I tried to persuade some servant I knew to go.

I went to the throne of grace for my friend, and said, "Lord, let me be the means of finding a good servant for my friend." Now I never call at that house without feeling, as the parlour-maid answers the door, "Behold an answered prayer." Not only has their servant stayed, but she so values her kind mistress and her comfortable place that she has persuaded a friend of hers to go and live there too.

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HOW THE LOVE OF JESUS MADE ME TIDY.

THE following practical testimony has been written at our request by a well-known Christian lady:—

My conversion took place during my school holidays, when I was about fourteen years of age. Soon after I went back to the boarding-school, where I took my place among the girls as a young believer in Jesus. Up to the time of my conversion I had been extremely careless, and was well known for my untidiness. This bad habit remained in force for some little time after my change of heart. But one day my teacher called me into her room and said, "My dear P——, do you not profess to be converted?" "Yes," I said, "I am." "Well, dear, do you know you are grieving the Lord Jesus by your untidy, disorderly habits?" Among other things she told me of my irregularity in mending my stockings. I never shall forget the intense sorrow it gave me to think of bringing dishonour upon that loving Saviour who had done so much for me. I determined that from that moment I would, by God's help, turn over a new leaf, and darn my stockings regularly, and keep everything under my care as became a child of God. The change that followed was so marked and immediate that for the remainder of my time I was held up as an example of neatness and order.

I have found that the relation of this experience has been greatly blessed to Christian servants. When they have realised that they can make furniture and grates, &c., bright for Jesus, their joy has been very great. The knowledge that the most menial acts are ennobled when done unto Him has given a new zeal and liberty to life.

Switzerland.—The question of faith-healing continues to occupy the attention of many evangelical Christians in Switzerland.

Rev. G. O. Barnes and his family, says *The Indian Witness*, has left Calcutta for Colombo, after ten days of hard work in that city. From Colombo the evangelists proceed home to America, by way of Australia.

LIVES IN PLEDGE.

FREQUENTLY in the columns of The Christian references have been made to the shortening of life, as one of the deplorable results of that unholy race for wealth, which, in the case of many employers of labour, has stifled all consideration and pity. It is hoped that at least some readers have been led to look at the question of starvation wages from the higher ground of that Divine commandment in which the sanctity of God's gift was declared, rather than from the lower platform of the aptly termed "dismal science." Unfortunately, there is an almost general tendency to look at the subject only in the aspects made familiar by recent discussion, such, for instance, as that of the influence of insufficient remuneration upon morality, and to overlook entirely the still more important, and far more terrible one of the effects of such remuneration upon the death-rate.

The reason of this is, perhaps, not far to seek, for we have come to look upon the fluctuations of the death-rate as due, in a great measure, if not altogether, to causes of a mysterious kind, quite beyond human control—causes, in fact, referred to as coming within the term providential. Most of us thoughtlessly enough decline to consider any of the questions affecting life and death which seem in any way to touch upon the border ground of God's will and man's responsibility. Yet of this human responsibility there cannot be any doubt; and to anyone who carefully studies the matter it becomes only too evident that, as a nation, we are as prodigal and wasteful of the human lives around us, as we are of God's lesser gifts of food.

There can be no difficulty in the consideration of this vital question, and no lingering doubt left as to seeming interference with Divine Providence, if we bring to bear upon the study of it the Master's declaration, "It is not the will of your Father which is in heaven that one of these little ones should perish," and take that revelation as applicable to all the teeming life about us. We must, at the same time, recognise the painful fact that in this, as in most other things, it is the tendency of the selfish heart to run counter to the Divine will, and to sacrifice to its own greedy and grasping interests that which God intended to be preserved in happiness.

As society is at present constituted, in these days of bitter competition and cruel cheapness, every week sees a large increase made in the number of those who get their bread at the peril of their lives; and the word of the Lord comes now to each of us with, perhaps, even greater force than it came to the prophet of old, to lift up our hands towards Him for the lives of the young children that faint for hunger in the top of every street. It is folly to attempt to shelter ourselves, as most of our political economists do, behind the so-called "effect of inevitable laws," when it is so clearly evident that those laws are not of God's making, or in accordance with His revealed will. The early grave of the factory worker, slain in her girlhood by toil too hard for her weak frame, the death of the consumptive match-box maker, whose wretched pittance was too little to enable her to keep body and soul together, or the miserable end in the hospital ward of the girl driven upon the streets by hunger, and who would have been virtuous could she but have found fairly remunerative work, represent just so many murders for which society in its collective capacity, and some persons individually are responsible to God. An account of the wasted life will have to be rendered both by one and the other.

Speaking recently, with regard to factory girls in the East-end of London, Mr. George Holland said that "thousands of them are perishing from consumption—going into a decline, and then to an early grave;" the reason being that "their earnings are very small, and they cannot get sufficient food for themselves."* However much we should prefer to push the matter aside with a commonplace remark as to consumption being the scourge of England, we cannot without criminal wilfulness hide from ourselves the dreary fact that in this Christian land of ours, with all its boasted light and its almost numberless privileges and blessings, thousands of human beings, weak and emaciated men, weaker and still more emaciated women, and children, whose only experience of childhood has been the bitterness of hunger and unrelieved sickness, are dying with less nobility than unregarded flies; for the insect may have filled its little day, but the being made in the image of God is passing away in preventible disease, in what ought to be only the morning hours of life.

To the Christian, therefore, all the side issues of this burning wage question are of deep moment, for if he is anxious to know the will of God and to do it, it must become very clear to him that he cannot lawfully have any part or lot in anything the result of which is to slay, instead of to preserve and to protect. In his case there must be no fencing with the subject, for there can be only innocence or blood-guiltiness. There is no middle course between the two; and it ought not to be difficult for him to elect between the possession of a clear conscience before God, and the accumulation of wealth obtained at the cost of those who have to labour for daily bread at the peril of their lives.

It is, however, not only the employer of labour and those who derive incomes from the revenues of large concerns who are responsible for the waste of life amongst the underpaid toilers. Every person shares in the guilt who knowingly benefits by purchasing at places where cruel cheapness is the rule. Therefore, instead of hurriedly setting the question aside as being one affecting only the East-end of London rather than, in a greater or losser degree, every manufacturing town in Great Britain, it behoves each of us to ask ourselves whether it may not be that some article of clothing or of finery which we are wearing represents a man's or a woman's hunger, sickness, and death.

James Bowker.

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*Vide The Christian, Feb. 25: "Mr. Holland on Starving London."

A HOME FOR YOUNG WOMEN.

DEAR SIR,—In The Christian for March 11 you mention that a correspondent asks you "to urge ladies in London to try and plant lodging-houses near our great railway stations, so as to get hold of young women coming from the country, before they fall a prey to the emissaries of the devil." With the aid of a few Christian friends, I have opened at the following address such a lodging house, or home for young women, and employment agency, which when filled we hope to make self-supporting.

The house is within five minutes' walk from the Great Northern, the Midland, and Euston-square stations. It is midway between the King's-cross and Gower-street stations of the Metropolitan Railway, and omnibuses from Charing-cross and Waterloo terminus pass the door. I should feel very thankful to have the co-operation of Christian workers in making this house increasingly a centre of godly influence and help.

Yours truly, Sarah A. Bromage.

5, Burton-crescent, Euston-road, W.C.

"GETTING UP" A REVIVAL.

By Dr. G. F. PENTECOST.

WE need not say to our readers that we are out and out in favour of evangelists and evangelistic work in the churches. At the same time, we are free to confess that there are a good many false notions, and dependencies upon evangelists. There could be no greater mistake for churches or pastors to make than to suppose that evangelists can bring a revival with them, or that the Church may secure a blessing in connection with an evangelist's work by turning away from worldliness for a few days. The great need of the Church to-day is to be found in an out and out separation of herself from the world—in a real repentance and a clearing of herself from the thousand and one entanglements and compromises which she has made.

It is pitiful to see the weak and spasmodic efforts that are everywhere being made to "get up revivals." For a few days a small portion of the church will come together and pray, and, if they can, get an evangelist to preach for them and call for inquirers. And then when this spasm is over, with results more or less unsatisfactory, they relapse into coldness, indifference, and worldliness again. We would recommend to all such the third chapter of Jeremiah, and that each one for himself make inquiry as to whether he is backslidden in heart and life, or whether he is truly and honestly, out and out, on the Lord's side.—*Words and Weapons.*

THE CANADIAN BACKWOODS.

THE following letter was sent to a lady who send to the writer a weekly copy of The Christian:—

Our work here is among the isolated settlers of the Canadian backwoods, and the visits of such a paper are always seasons of refreshment. The spiritual destitution of this country is of itself an inspiration to consecrated service. Many of the settlers are from the old land, where the religious privileges were plenty, and because of their abundance were not taken advantage of as they might have been.

I am endeavouring to hold Christ up before the people at nearly a dozen places, but the whole country, being sparsely settled, is in need of many consecrated servants of Christ before the work can be overtaken. We want upon the field where I am labouring something like 2500 dollars to build meeting-houses at some four points. Half of this amount the people will raise by self-sacrificing efforts themselves; for the balance we are looking to the Lord, as we cannot think of plunging the little bands into debt. Will you join your prayers with ours that the Lord would graciously own the efforts being made to extend his kingdom.

We have just concluded a series of evangelistic services at one of our stations. God was with us. Saints were revived, and some fourteen or fifteen profess to have been "born again." We have now commenced another series at another station, in the midst of infidels; the ground is hard, but God is mighty.—Yours in the Lord's work,

Sundridge, Muskoka, Canada. E. Bosworth.

Canadian Emigration.—Sir,—As March, April, and May are the best months for emigrating for those who wish to engage in farm work in Canada, I would state that I have heard from a friend in Manitoba, who placed fifty young men there for me last year, that he has situations ready with farmers for one hundred more this spring. During visits to Canada and the States I arranged with friends in different places, who make inquiries among the farmers of their districts, as to the number of young men wanted. They send me the result, receive the young men, taking introductory letters from me, and place them with farmers to get the necessary experience to work their own free grants of land. Twenty-two young men sailed with last week's steamer, and others will go by successive weekly steamers. I shall be glad to send particulars of outfit, passage, &c. (cost about £20), to any young man resolved to emigrate for farm life.—Yours, &c.,

W. H. Newett, Secretary Y.M.C.A.

56, Peter-street, Manchester.

For the Young.

LITTLE FOXES.*

By Rev. George Litting.

> "Take us the foxes, the little foxes, that spoil the vines."
> Cant. ii. 15.

THESE quaint words are thought by some to be the remains of a vintage song. The Israelites seem to have kept not only harvest festivals at the ingathering of the corn, but also vintage festivals at the ingathering of the grapes; and, perhaps, they did sing such a song as these words seem to show. Whether or not, one thing is plain, the foxes of Palestine were very troublesome to the vine-growers through undermining the walls of the vineyards and barking the vines, thus causing them to shrivel and wither, and become unfruitful.

I want to impress upon you the fact that you have a garden or vineyard entrusted to your care, in which you are expected to cultivate choice plants, and that cunning little foxes are always trying to get in, in order to spoil the plants. Only great watchfulness will keep them out.

What, then is the garden, and what the plants to be cultivated? The garden is the garden of the soul, and the plants are Christian graces. Paul puts it before us in 1 Cor. iii. 9, thus: "Ye are God's husbandry;" and as for the Christian graces, he calls them in Gal. v. 22, 23, "Fruits of the Spirit," namely, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Putting all these together we may call them Christian character. That is what you have to cultivate, Christian character. In order to cultivate a good character, you must keep out the cunning little foxes. I shall tell you of two or three which are sure to try their attacks upon you.

One is SELFISHNESS. A very sly fox is selfishness. He begins his attacks upon children's gardens, and carries them on as the children grow up into men and women, doing all the harm he can. There is a beautiful delicate plant in the Christian character which selfishness likes to fasten on, and suck all the life out of. It is *love*. There are others as well, but he especially tries to kill love—love to one's parents, love to one's brothers and sisters, love to one's playfellows, love to one's teachers, love to one's neighbour, love to one's enemy, love to all around us. What a tender, beautiful growth it is, and how much care, cultivation, and encouragement it needs! But selfishness steals in, and tries its best to make this care of no avail. We all know selfishness when we see it. The worst of it is—so cunning is the thing—we can often see it in others, but seldom in ourselves. We are ready enough to say, "What a selfish boy or girl A or B is!" We hardly ever venture to think, much less say, "What a selfish boy or girl *I* am!"

Then there is another cunning little fox which plagues children in their cultivation of the Christian vines: I mean SULKINESS. I said people do not often observe their own selfishness, and certainly I may say that they seldom observe their own sulkiness—at least, as long as they are in the sulks. No; everybody is wrong in the eyes of the sulky person. *He* cannot possibly be wrong—so he thinks—and, therefore, he pouts, and looks black, and will not speak, and sometimes, so foolish and obstinate is he, will not eat. Well, if it were not for the mischief done to the Christian character, I should say, "Let him sulk—ay, and let him go hungry too." I remember when I was a little boy, in my part of the country, if a child sulked with his bread and butter, the mother used to say, "Ah! never mind, honey will come to it by and by." That was a wise way of treating the matter; for sure enough, when hunger had driven away sulkiness, the bread and butter, before despised, became wonderfully sweet. But even so there had been mischief done to the Christian graces; for, looking into our list of them as given by Paul (Gal. v. 22, 23), I should say that sulkiness is a terrible *killjoy;* it kills joy in the sulky person himself, and often it helps to kill joy in those around him.

I come now to a third little fox, which forces its way into the vineyard in order to bark the vines. It is PASSION; that is, ANGRY TEMPER. What terrible mischief is done to the Christian character by ungovernable anger! Why, anger led to the first murder, for we are told that Cain was wroth, and his countenance fell, and it was in his wrath that he rose up in the field and slew his brother. The Lord Jesus knew what frightful things such anger might lead to, and, therefore, spoke very strongly about it in his Sermon on the Mount. One thing is very clear, where angry passions prevail, the tender, beautiful Christian plants of peace and gentleness cannot flourish. No; these are stripped from every boy or girl who will give way to evil temper. Not peace, but uproar, attends upon anger; not gentleness, but ferocity, accompanies wrath.

Cultivate the advice of the wise man, in order to do away with passion in others: "A soft answer turneth away wrath," he says. Act on that. That is the best cure for angry temper, not only in yourselves, but in those who are angry with you; angry, that is, either with or without a cause.

There are other sly foxes ready to injure your cultivation, besides those I have mentioned. You see what they are, *bad habits*. They will be continually trying to creep into your heart, and spoil your good works. Pray to God, I implore you, to give you daily strength to keep them out, so that when he requires an account of your husbandry, you may be able to show him a vineyard with very fruitful vines, a garden with very graceful plants, a character made perfect in the fruits of the Spirit.

ELSIE'S LAST CHANCE.

Little Elsie Venable had one fault that cost her mother many anxious tears; out of a large family of boys and girls she was the only one whose word could not be depended on.

"What shall I do about Elsie?" Mrs. Venable asked her husband. "It breaks my heart that I cannot teach her to tell the truth, no matter how severely I punish her."

"Elsie is a tender-hearted child," replied her husband, thoughtfully; "suppose you make her feel how much it distresses you by punishing yourself."

One day, after this, Mrs. Venable saw Elsie coming from the garden, with her hands behind her back; she met her at the door and said, gravely, "Didn't I tell you not to eat any more gooseberries, Elsie?"

"I haven't been near the gooseberries," answered the little girl, promptly; but the next minute her hands were found full of berries, and the seeds were sticking between her teeth.

Mrs. Venable led her to her own room, and talked earnestly and sadly about the wickedness of lying. "Now, Elsie," she said in conclusion, "God has given you to me that I may make you a good child; when you commit such a sin, it must be because I have not done my duty by you, so I am going to punish myself. I shall stay in my room all day and eat no food, and pray God to keep my child from ever telling a lie again."

Poor Elsie! She was very miserable. Her mother did not come out to dinner, nor to tea, and a gloom seemed to hang over the house. It was some time before the little girl even felt tempted to tell a story again.

Summer and fall, with their fruits and flowers, passed away. One day in the early winter, Elsie's mother was seized with a sudden and violent illness; the doctor was with her all day, and the children were kept out of the room.

As the early twilight began to gather, Elsie slipped noiselessly up to the bed where the dear mother lay pale and exhausted. She drew her little daughter down to kiss her, and whispered, faintly, "Go into my closet, darling, and get yourself an apple."

Now apples were very scarce this year, and the children were only allowed to have one a day from the closet chest. There was nothing that Elsie liked half so well as an apple, and while her mother was speaking the tempter whispered, "She didn't ask whether you had had one; you needn't say anything about it; that won't be a story." But, after an instant's hesitation, the little girl felt that it would be a *silent* lie, and then she said, "I've had my apple to-day, mamma."

The sick mother saw the hesitation, the quick flush, the look of resolution, and knew just what a struggle it had been, and what a victory. A sweet, bright look came to her suffering face, as she pressed Elsie's hand, whispering faintly, "Dear child—dear Elsie—that was right—and makes mother so happy."

The next morning, very early, Elsie roused up in her little bed, and looking out of the nursery window. A deep snow had fallen during the night and covered everything with its beautifull whiteness. Elsie uttered an exclamation of pleasure, but it was checked by the sound of sobbing in the room, and, standing up in her bed, she saw her father and the elder children clinging together at the hearthstone, weeping bitterly. They had not observed her, and, with a sudden pang at her heart, she slipped out of bed, and ran, in her little bare feet, to the mother's room. It was empty and desolate, and the child stood, shivering and bewildered, until her father came, and, wrapping her in a great warm shawl, carried her down to the parlour.

There, on a white-draped couch, lay the precious mother, as cold and white and still as the beautiful snow outside, but wearing, it seemed to Elsie, the same glad, bright look that had come to her face the evening before.

With a burst of tears, the child threw herself upon the quiet form, crying aloud, "O mother, mother! I'm so glad I told you the truth; *it was my last chance!"—Boston Congregationalist.*

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MISS VON FINKELSTEIN.

THIS lady, whose stay with us has given so much pleasure to so many, and whose success as a lecturer has been attested by invariably over-crowded audiences, left our shores on Thursday for the Holy Land, where, amid the scenes of her youth, and the associations of her early life, she will gather information and inspiration for her further labours. It is her intention to return to England in the summer, when she will prepare new lectures for the coming season, which will begin about the middle of September. Her lectures have proved so interesting and instructive in the line of Biblical instruction, and so many applications have been made for them, that the Committee of the Sunday-school Union have arranged with Miss von Finkelstein that her services shall be entirely at their disposal, from the middle of September until the end of the year. Applications may, therefore, now be made to the Secretaries, at 56, Old Bailey, E.C., who will arrange so that as many as possible of our friends in London and the provinces may hear these eminently useful and interesting lectures.

Miss von Finkelstein gave her last address at Union Chapel, Islington, on Sunday week, in connection with the Gifford Hall Mission anniversary, and her last lecture at the Y.M.C.A. at Exeter Hall, on Tuesday week, when crowded and delighted audiences testified to her increasing popularity. She leaves England with the best wishes for a prosperous and happy journey, and with the assurance of a cordial welcome on her return from a large circle of warm-hearted friends.—*Sunday-school Chronicle.*

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MOTHERS' MEETING CONFERENCE.

AT the recent conference at Mildmay, a request for prayer was sent in to this effect: "Will the Lord's people remember in prayer the mothers in France, that they may be led to train their children for God." Mr. Mathieson added, "Also for the mothers in England." The importance of leading the mothers to the knowledge of the Lord Jesus and his salvation, in order that they might be enabled to train their children for God, cannot be over-estimated. For years past many Christian ladies have been labouring amongst mothers of the humbler classes, and much blessing has been given in this sphere of service; but it has been often felt that if there were some special opportunity for workers in mothers' meetings to meet together for conference and prayer, to compare notes and methods of conducting the meetings, it would be exceedingly helpful. There is often great isolation in service, and a little intercourse with fellow-workers would be a boon, and lead to increased usefulness.

It is therefore proposed to have such a meeting on Wednesday, March 31, at 3.30 p.m., at 36, Baker-street, Portman-square, W., for open conversation and conference, and at 7 for prayer. It is intended only for those actually engaged in conducting mothers' meetings. The names of any ladies wishing to attend will be gladly received, and any further particulars given, by C. C. Hawkins, 36, Baker-street, W.

Cincinnati.—As one result of the mission in this city by Rev. Sam Jones and Mr. Sam Small, a good beginning has been made towards the subscription of the amount needed for the erection of a suitable home for the Y.M.C.A.

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* From a volume of admirable sermons to children. (*Dickinson*, 3s.)

FATHER'S SLIPPERS.

TEN little busy fingers
  Working till they ache,
Strained eyes and a knitted forehead,
  And a back that was bent, to make
Father's new birthday slippers:
  Worked till it seemed for awhile
The daughter thought more of his slippers,
  Than her father's own sweet smile.

Many a social evening
  Passed almost without a word;
Her work was all she heeded,
  And she scarcely saw, or heard
Her father enter the chamber.
  Seldom she spoke to him.
'Twas work till her head grew weary,
  And work till her eyes grew dim.

Softly father approaches,
  Seeking his darling's kiss;
But the busy one strangely slights him,
  Her only excuse is this;
"Father, I am so busy,
  Am working so hard for you,
I cannot linger or loiter,
  The moments are fleet and few."

So sadly the father left her,
  A frown on his gentle brow,
He had come for an hour's communion,
  But alone she must labour now.
True, she was working *his* slippers:
  But he wanted her voice and heart;
And these she withheld: so turning,
  I saw him unmissed depart.

Do we never slight our Father—
  Our Father who dwells in Heaven,
Engaged on some "birthday slippers,"
  Some work to his service given?
He asks for an hour's communion—
  Our voice and our heart—but we
Are so full of our little working,
  We seldom his presence see.

Better that father's slippers
  Were made at father's side,
With a chat, and a voice of singing;
  And better that we abide
Near to the Heavenly Father.
  Then will the labour be
Pleasant, and find acceptance,
  Done at our Father's knee.

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ORPHAN DAUGHTERS OF MUSICIANS.

THE Principal of an Orphanage for the Destitute Orphan Daughters of Musicians is Miss Helen Kenway, herself an accomplished musician, and a lady of deep and earnest piety. For some years she had been educating, and otherwise providing for these orphans, without asking for help, but the time came that she was constrained to do so, and a modest little Report will tell of the work of the last two or three years.

Miss Kenway is now most anxious to purchase the Home, for which she pays a rent of £60 per annum. The lease of it for fifty-five years has been offered her for £600; and it is towards this sum she is seeking the help of kind Christian friends. Sir Arthur Sullivan and Mr. W. H. Cummings, have kindly consented to act as trustees for this charity, and both are subscribers to the Building Fund. Says a correspondent:—

I spent a fortnight at this interesting Orphanage in July last, and while much gratified by the sweet singing of the children, I was most impressed by the excellent daily Scripture teaching of Miss Kenway, and the amount of knowledge the children possessed of Divine truth. They were a happy little family, taught to look up with childlike confidence to Him who feeds the fowls of the air, and clothes the lilies of the field, and who "knoweth that we have need of all these things."

Anyone interested in this work may learn further particulars from the Principal, Miss Kenway, 10, Darnley-road, Royal Crescent, Notting-hill, W., or from Miss Pyne, 14, Walcott-parade, Bath.

The Surgical Aid Society (Salisbury-square, Fleet-street, E.C.) renders valuable help to sufferers requiring surgical appliances. During the present distress such assistance to the very poor is peculiarly acceptable.

FROM THE FAR NORTH-WEST.

DEAR SIR,—I would like to thank those kind friends who have by their donations of Christian literature put it into my power to disseminate the seed of Gospel truth through many households on these western prairies. Two days ago I had a letter from a lad of sixteen, hitherto utterly indifferent to the claims of Christ. He wrote to tell me that he had given himself to the Lord, and in spite of great natural diffidence, had openly confessed Christ. He says: "It was a hard struggle, but now I want to do something for his cause. Can you send me some tracts, telling about salvation? They may be the means of bringing some to Christ. Nearly a dozen others have been brought to Christ in our neighbourhood." This work of grace is going on in a little settlement in Manitoba, hitherto remarkable for its deadness to spiritual things. Some of God's people must have been quietly at work there, and great things may be the result.

A devoted Christian woman, who has given herself to the task of teaching those painted pagans, the North-west Indians, writes to me that she needs school furnishings and household items, such as soap, combs, and towels, a complete kitchen outfit, old bedding, clothing, &c. Her address is Miss J. M. Rose, Pi-a-pot Reserve, Farm 9, Regina, North-west Territory. Surely such work must have the smile of the loving Father, whose tender mercies are over all his works. Many of our Christian people are interesting themselves in this effort, but our churches are struggling with debt, and our resources are so heavily taxed in this new country, that the little we can do seems like a drop in the ocean of this vast enterprise—the sending of missions to these large tribes who have not as yet learned the civilised methods of gaining a living.

I noticed in your columns some letters mentioning these missions already established here. Any aid sent to any one of them would be acceptable to these missionaries, whose faithfulness had this remarkable testimony borne to it, that during the late rebellion none of the Indians belonging to the Protestant missions rose to join the insurrection. This proof of the efficiency of the Gospel teaching to quell the evil passions of the human heart has been given at every missionary convention held in our province since the war, and to those who know anything of the horrors of Indian warfare, it is a conclusive one.

Rev. George Flett, a half-breed missionary, addressed an audience on the subject once when I was present, and it was very touching to hear this veteran Presbyterian missionary, as in his broken sentences he told us of the need of his poor brethren, of their gradual change of attitude towards the messengers of Christ, and of their anxiety to get schools and teachers, and the necessary appliances, so that they might become Christianised, and in this way civilised. His simple story, full of love for the souls of his kindred, made me long for some way to help him in this Christ-like work.

Rev. Hugh McKay, the young man whose work is mentioned in a late CHRISTIAN, is also a devoted labourer amongst these needy creatures. The Methodists have two schools at Morley, Alberta, far west of us, and are in need of appliances of all kinds for their schools. Old school-books (primary grades), wall-maps, cards, and, indeed, every kind of furnishings that would suit the beginning of such an enterprise, would be acceptable.

Let me thank the donors of THE CHRISTIAN and other papers, whose constant arrival by mail cheers many a lonely worker in these scattered settlements; all are widely read and distributed.

Brandon, Manitoba. (MRS.) A. DAVIDSON.

The American Missions in Natal, Africa, have just celebrated their fiftieth anniversary, at the oldest mission station, named after its revered and beloved founder, Dr. Adams. The chief interest of the proceedings centred around the opening of "Jubilee Hall," a new seminary for boys.

HOME OF INDUSTRY.

AT the monthly meeting for workers at the Home of Industry, on Wednesday week, a band of bright, healthy-looking boys were present, who are about to sail for Canada, under the charge of Miss Macpherson's nephew, Mr. W. Merry. It was cheering to hear from Miss Macpherson that tidings have been received from Mr. and Mrs. Merry in Canada, saying that applications are coming in rapidly for lads, so this party will find homes waiting for them. Miss Macpherson told of a very solemn and happy time she had spent with the boys on the previous Sunday at the Hackney Training Home, when she felt the Spirit of God was working in their young hearts, and not a few yielded to his gracious power. The children occupied half-an-hour in reciting some of their Band of Hope pieces, showing how the principles of total abstinence have been instilled into them. Several friends present commended the party to God in prayer.

Dr. Eccles presided at the meeting, and four young ladies, about to leave shortly for North Africa, were also commended to the Lord in prayer. Two of these were present, and spoke a few words as to how the Lord had led them to undertake this service, and had cleared every difficulty out of the way.

M. J. J. Scroggie spoke some helpful words on "The Sun: an Illustration of what Christians ought to be." The sun gives light and heat. Some Christians seem to have light without heat, always seeking to set people right, but without much of the drawing power. In Ps. xix. 6 we have, "There is nothing hid from the heat thereof." If we would be soul-winners, we must have more heat. We can shut out the light by drawing the blinds down, but cannot shut the heat out. The sun shines with a progressive light—so it should be with the Christian. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

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THE FREEDMEN OF THE SOUTH.

THE worthy evangelist, Mr. J. Wharton, from Barrow-in-Furness, and his good wife, came to our country near the close of 1885, and have been labouring continuously in Gospel work They came first to Sedalia, a city in the State of Missouri, where their labours were blest in the conversion of many souls. They then came to our city, New Orleans, La., to labour among the coloured people. They have been holding meetings since the opening of the new year at Straight University, for the coloured students, and at Central Church, also for coloured people. More than seventy souls have professed faith in Christ since these meetings began. The work still goes forward.

Meanwhile Rev. W. Hay Aitken has been holding meetings for the white people which have also been very successful. During the past ten days Mr. Moody and his co-labourer, Mr. Sankey, have been holding meetings in the city, some for the coloured people, and many for the white people. As a result of all these efforts, the city has been stirred to an interest in Gospel work, which has never been before witnessed in its history.

This is Mr. Wharton's third visit to this city, and, if the Lord spare him, we have reason to hope it will not be his last. He is now conducting revival meetings for the Baptists (coloured) where many souls are given him for his hire. Race prejudice is strong in this portion of our country, hence the necessity for holding separate meetings for the white and coloured races. The coloured people are really making great progress in our country. There is now great demand for educated ministers, and for education among them. They have built and own many very good church buildings. In one of these Mr. Wharton is now preaching. He has been distributing freely much helpful evangelistic literature among them. We shall all be sorry when called upon to part with Mr. and Mrs. Wharton.

Your missionary societies and Gospel associations are really doing a much-needed work in sending missionary workers among our coloured people, many of whom are very destitute. They have not yet learned those practical economies which help a people over times of distress. The work is too great for us, and all our missionary societies. We appreciate your efforts, and thank God that He has put it into the hearts of your workers to come to America.

G. W. ROTHWELL.
Professor at Straight University.
490, *Canal-street, New Orleans, La.*

DEATH OF DR. CHARLES STANFORD.

IT is with a very deep feeling of sorrow, and an unusual sense of personal loss, that we announce the somewhat sudden decease of Dr. Charles Stanford, Pastor of the Baptist Church, Denmark-place, Camberwell. The brief biographical sketch that is appended will be read with interest, even by those who have never had the happiness of seeing and hearing him in the flesh. With all his other great gifts our departed friend had a strong, almost extreme, sensitiveness to anything like ultra publicity. But for this we might have been able to present our readers to-day with a portrait, in addition to the outline of a blessed and beneficent life:—

CHARLES STANFORD was born at Northampton, rather more than sixty years ago. He was, we believe, the only child of parents who were in a humble position in life, but of great respectability and high Christian character. The writer well remembers his father, an old man, full of quaint and pithy sayings, decidedly original, with a touch of the genius which so signally marked the son. Both father and mother were members of the church which once had Dr. Doddridge for its pastor, then under the care of Rev. Mr. Bennett; the son in early life joined the same fellowship. He was placed, when quite young, with a printer and bookseller in the town. In this position he enjoyed a privilege he much valued—that of access to books, many of which he eagerly read.

After he was twenty-one, he was led to enter the Baptist College at Bristol, for the purpose of preparing for the ministry in that denomination; for, though he and his parents were members of a Pædobaptist church, they were themselves Baptists. At college his health was generally feeble, and his regular attention to the classes and studies of the college often interrupted; but he was a quick thinker, a great, if somewhat desultory, reader, and was soon noticed and admired for the chaste, refined, and original style of his preaching. He was a great favourite with his tutors and fellow-students, and especially beloved by the latter for his gentle loving spirit, and the racy but delicate wit and humour which were so perfectly natural to him. His fellow-students (of whom the writer was one) well remember his great artistic power; for, in a few seconds, with a few simple strokes of the pencil, he could produce a picture, generally some caricature, which all were eager to possess. This gift might have made his fortune in after life on the staff of *Punch*, or some similar serial. It is, perhaps, remarkable that the power he thus displayed with the pencil he also possessed in dealing with words, as his sermons and writings amply testify, for, with a few simple, well-directed strokes of language, he could put a perfect picture before his hearers or readers.

While at college, on the occasion of a visit to the writer, he became acquainted with a young lady, whom he afterwards married—Miss Johnson, of Newtown Linford, near Leicester, daughter of a plain but worthy Christian farmer in the village, and herself a person of much strong sense and natural refinement. This connection was partly the inducement to accept an invitation to the pastorate of a church in the neighbouring town of Loughborough, where he remained but a short time, and then removed to Devizes, where he found a very happy and congenial sphere amongst a number of friends possessed of much cultivated intelligence, who were able to appreciate his genius and character. It was while at Devizes that he experienced the great sorrow of the loss of his wife, and here also that, after a period of sad widowhood, he was led in the kind Providence of God to repair the loss, and to marry his second wife, who survives him—Miss Anstie, of Devizes, who has been for more than thirty years his devoted and efficient helpmeet in domestic life, and not less in literary and pastoral work.

After several years of most useful service at Devizes, he was led, much to the regret of his friends there, to remove to Camberwell, where he was at first co-pastor with the late Dr. Steane, and afterwards, till very recently, sole pastor of the Baptist Church at Denmark-place. Here his ministry has been carried on for a quarter of a century or more amidst growing bodily weakness, often with much pain, and at last under the affliction of nearly total blindness, but with great mental and spiritual light and power. For several years past he has been known far beyond the limits of his own congregation both as a preacher and writer, and both his name and works are valued and honoured by Christians of all denominations. It is the charm of his style that he is always simply evangelical, richly spiritual, full of illustration and word-painting, always fresh and original, while here and there sparkles some delightful quaintness or fine gleam of humour.

A disease of long standing, which has often threatened his life, has, we understand, at last proved fatal; but the wonder is that, with his delicacy of constitution and sensitive mind, he has lived so long and accomplished so much—so much of true service to the denomination of which he was an ornament, and to the Christian Church at large.

On Thursday morning last he passed away, quietly and without pain. The intelligence of his sudden death has come with a great shock to many of his friends, who remember him as a loved teacher, or a delightful companion of earlier days. But the books he has left behind him, all so characteristic of the man, will now be increasingly valued by them; the study of these may be specially commended to others who have not yet enjoyed this privilege, all the more as the sympathetic tones of his living voice can no longer be heard.

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TEMPERANCE NOTES.

IT is expected that the International Conference on the North Sea Liquor Traffic will shortly assemble.

A GOOD TEMPLAR LODGE, in Toronto, lately refused to admit a Mr. G. N. Smith, solely because he was a man of colour.

THE Sunday-school Union has requested Mr. Conybeare, M.P., to draft a Bill prohibiting the sale of intoxicants to children.

IN the House of Commons it was recently announced, that the Revenue Board discountenance the collection of taxes in public-houses.

MR. JOHN HILTON, formerly the London electoral agent, has been appointed Parliamentary Agent of the United Kingdom Alliance.

THE Birmingham School Board have rescinded the rule prohibiting the sale of intoxicants in their schools when let for entertainments.

IN an interesting article on "Old London and the Liquor Trade," *The Temperance Record* shows that the traffic has been a nuisance for centuries.

The Church of England Temperance Chronicle announces that a son of Archdeacon Farrar recently made his maiden speech on total abstinence, at Cambridge. He was much applauded.

THE American National Temperance Union held memorial services for Mr. J. B. Gough, March 7, in Chickering Hall, New York. Distinguished ministers and laymen took part.

IN Manchester, a strong feeling is being developed against the "tipplers" who attend auction sales for the sake of the free drink given. Some are aiming at having sales on unlicensed premises.

THE anniversary services of the Scottish Band of Hope Union were held recently at Glasgow. The affiliated Unions have had a good year, and there has been an increase of twenty-six Bands of Hope.

THE SANTHALS have a tradition about Adam and Eve in the garden, with this variation, that Satan's temptation consisted in showing them how to make intoxicating drink—a very plausible theory of the origin of evil.

MR. SALA, in his latest letter from "The Land of the Golden Fleece," declares that the Blue Ribbonites, the Rechabites, the Good Templars, and similar Associations have done, and are doing, an immensity of good among the bush-people in Australia.

The British Medical Journal has a significant article on "The Truth about Alcohol." Admitting that it may be a luxury, and that it has value as a medicine, it insists that the interests of truth and of national morality require that the medical profession should, in the plainest and strongest terms, declare that it is in no sense a necessity. It says, further, "the Temperance movement has a powerful claim on the sympathy and respect of the profession."

Cherbourg, France.—DEAR SIR,—On the 12th inst I opened a Gospel hall in this place, which was filled with attentive listeners. The subsequent meetings have also been well attended. Mr. and Mrs. Sinel came for the opening, and are still here; I trust the Lord may dispose them to remain and help in the work. I purpose continuing preaching to English and Scandinavian sailors coming to this port.—Yours in Christ,

119, *Rue du Val de Savie, Cherbourg.* A. H. DARLING.

A NOTE OF PRAISE.

DEAR SIR,—I desire to praise the Lord for much blessing at the Conference Hall in Eccleston-street. During the last three years we have heard of hundreds who have got blessing. The meetings have generally been small, and the results have not always been known at the time; but there has been a stream of blessing which has been uninterruptedly coming to light.

I think it well to mention this for the encouragement of other labourers who may be serving God without seeing much result at the time, but whom the Master loves, and whom He will one day acknowledge before all with the "Well done, good and faithful servant." Let us seek to work not for outward success, but on principles which will produce results that will be "approved of Him" in "that day."

70, *Portland-place, W.* RADSTOCK.

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GIFFORD HALL MISSION.

CALEDONIAN ROAD, ISLINGTON, N.

VERY successful anniversary services have been held this year in connection with this excellent mission. On Thursday evening at Gifford Hall, after tea, Sir Harry Verney, Bart., presided, and addressed a large meeting of parents, workers, teachers, and others. During the evening no less then fourteen speakers made speeches, acknowledging the blessing of God in all their efforts. The reports were full of interest. The rent of rooms for seven aged pilgrims (costing the mission twelve shillings and sixpence per week) is paid. The Church members number upwards of 160. The Sunday-school has nearly 1000 scholars. The mothers' meeting, with clothing, boot, and coal clubs, numbers 124. The International Bible-reading Association, 156. There is also in connection with the mission a penny bank, sick club, gymnasium, Gospel Temperance Society, senior and junior Band of Hope, Young Women's Christian Union, men and women's week evening Bible-classes, infants' play room, &c.

At Christmas 350 substantial dinners were distributed at the hall, and taken away by the grateful recipients to be eaten at their own homes. During the recent bitter cold weather 120 quarts of soup per week have been distributed, From January to December of last year, 39,041 penny dinners and 20,000 free breakfasts were supplied to poor children, besides many pairs of boots and numerous suits of old clothes. Fifty blankets have been loaned to the needy, and the sick and dying visited.

In the summer 240 convalescent scholars were sent to the country for a fortnight or three weeks. Many entertainments have been given, and a flower show and industrial exhibition held. To continue such a work as this, monetary help is much needed. Donations should be sent to the Superintendent of the Mission, Mr. Benjamin Clarke, Hampden House, Crouch End.

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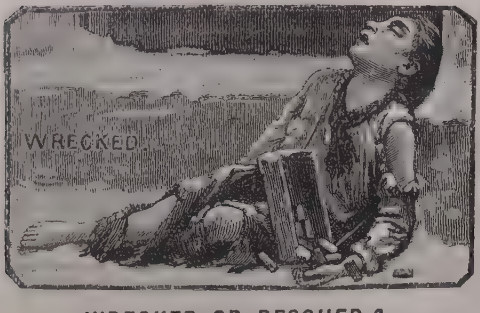
DEPTFORD RAGGED SCHOOLS.

THE plebeian borough of Deptford was *en fête* the other day, when H.R.H. Princess Louise and her husband, the Marquis of Lorne, attended to grace the opening of the new building of the Ragged and Industrial School. Everybody was delighted to see the Queen's daughter, who declared the building open, while the Marquis made a hearty and sympathetic speech. We doubt not his words as to the importance of the religious training of the young will be remembered and acted out under the new rooftree.

This school has been in operation for the last forty years, and has done good service; we hope the remaining debt of £200 will speedily be cleared off, so that the friends may direct their undivided energies to the proper work of the institution.

Y.W.C.A., St. John's Wood South.—In January. 1885, a Bible-class, with thirteen members, was started at this Branch. During the year fifty-one joined it; and it was found necessary to take larger rooms. Two, in a specially good position, have been secured. Mr. Denham Smith opened them on 11th inst., when the Holy Spirit was manifested with power. Two left rejoicing in having then "accepted Christ," and others were so stirred that, after Mr. Smith had left, prayer with them was continued. The rooms will be open every week evening from 7 to 10 p.m. On Sundays, 4 to 6.30, when tea is provided. On Thursday, a Bible-class, at 8.30. On Saturdays, a friendly evening. Other engagements will be provided as they are called for.



WRECKED OR RESCUED?

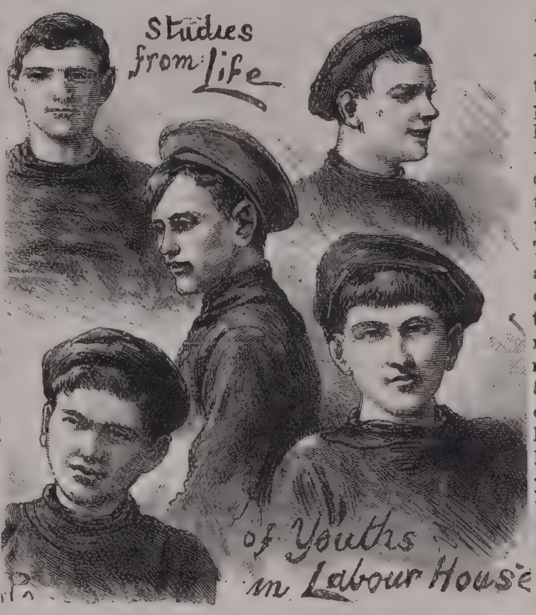
OUR little vignette is a parable without words—one of the saddest that could engage the artist's pencil. "Too late" is its message, and "Rescue the Perishing" its moral. Who has not seen the wan and fleshless counterparts of this little pariah of civilisation in the streets of our great city, the tony-hearted stepmother of so many a homeless wanderer? It is no mere artist's allegory; there as much truth in it as must make its appeal a hreat of judgment to the Church and to Christianity. But, happily, it is for the purpose of showng a glimpse of the obverse of the medal that we reproduce it to-day.

Anyone entering the lecture hall at 186, Aldersgate-street, last Monday at noon, would have found himself in full view of 200 healthy-looking, well-clad boys and youths arrayed in front of the platform. In the course of the week all these fine fellows would be tossing on the Atlantic billows on their way to Canada. They were the first party of emigrants for the present year from Dr. Barnardo's Homes in East London, and in accordance with the excellent custom of these institutions, they had come to this place, where prayer is wont to be made, for the purpose of being presented to the Lord in the requests of his people, and being commended, ere setting forth on the great unknown future that awaited them under new skies, to Him who keeps the winds and waves in the hollow of his fist.

Dr. Barnardo devoted his brief address to a most interesting *resumé* of his emigration work, and specially to a glance at the life histories of the boys before him. It is designed this year, he said, to emigrate 600 children, boys and girls, from the affiliated Institutions under his care; 1734 had already passed over to the Canadian Land of Promise, and it was stated with justifiable pride, that not one girl and only some five boys out of the whole number had lapsed from the path of virtue and rectitude. The address was tinged with a more personal tone as the speaker turned to his boys and passed them in review. At the back was a row of stalwart youths, dressed in a natty white sailor's costume, the rest of the party displaying the usual uniform of the Home—dark cloth, cut in military type, and with red facings. The plump little fellows in front, with the clear eye of health and cheeks of rosy hues, that spoke volumes for Stepney sanitation, ranged in age from eleven to twelve; their big brothers behind were of maturer years, from seventeen to nineteen. It was explained that all in the sailor garb were youths from the Labour House—a unique Institution in connection with rescue work for the young. Too old for refuges and reformatories, these youths are too weak to fight with their elders the terrible battle of competition.

It is for such that this Labour House was established. Young fellows willing to work, but unable to find situations, are taken in from the demoralising streets, and set to the use of their powers in honest labour. A few months of such a testing time weed out the lazy and the worthless; and the result is a body of strapping young fellows with thews and sinews fit for anything, and ready to front any world that will give them a chance to fight its difficulties.

What of the others? "The very flower of our flock," said Dr. Barnardo. Who would have supposed that these sturdy youngsters had been saved by direct rescue from constituting, probably, a real danger to society? "Are they then the mere waifs and strays of the streets?" asks someone; "if so, are they proper material for colonial citizens?" This supposed objection Dr. Barnardo spent a few minutes in demolishing. "Very many of these lads were, no doubt," said he, "originally homeless and orphan, and, as such, unless he or others like him, had taken care of them, they must have remained a reproach to our civilisation. But between what they were on admission, and what they were now, a busy period had intervened. None had been in the Homes for less than six months; the great majority had been much longer, and a few had been as many years. Discipline, education, and religion had taken hold of them immediately on their admission, when they were at the most ductile period of their lives, and now they came forward for emigration after a series of tests, such as afforded a real guarantee as to character. Their training consisted first in a thorough grounding in the three R's. Habits of industry, order, and cleanliness had been also inculcated. "There is not, I hope, a lazy bone," said the Doctor, "in the whole body of even the youngest." Best of all, they were surrounded from the outset by the gracious and all-powerful influences of religion, as taught in its simplicity in the Gospel of Christ, and brought before the boys in the daily examples of their guides and instructors. "In the Labour House particularly," said the Doctor, "there had been this year wonderful evidences of the working of the Spirit of God. Many real conversions to God have taken place, and not a few of these dear young fellows have shown in their daily life every mark of the true Christian. To hear them at their own prayer meetings seeking for grace to guide them, and for blessings to attend their friends and mates, is one of the most affecting things that our Homes could offer to gladden the hearts of their Christian supporters." Out of these 200 present, Dr. Barnardo stated, he had good reason to hope that at least seventy to be true followers of the Master.

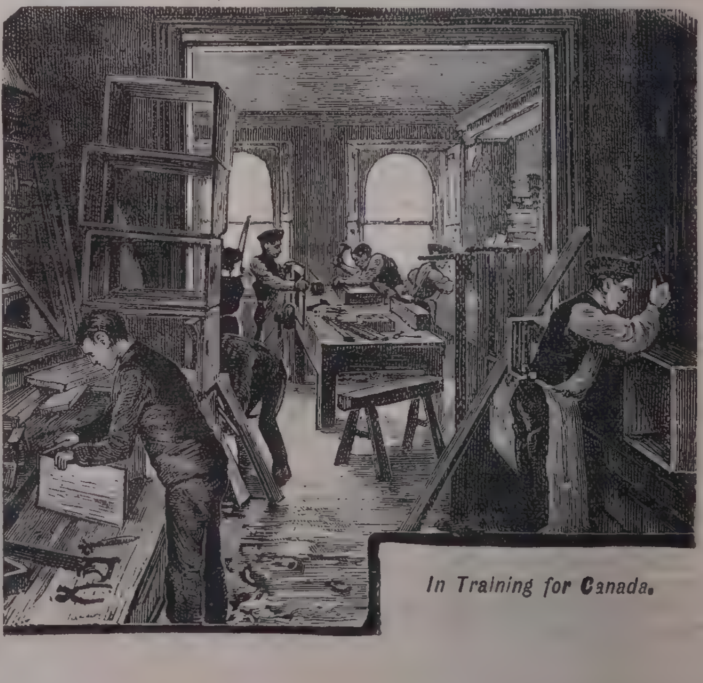

Studies from Life of Youths in Labour House

Further evidence in favour of their aptitude for a Colonial life followed. Their industrial training was insisted on, and a few graphic glimpses given of all the shops where the boys learned, not merely to make shoes and brushes, carpenter's work, aerated waters, packing-cases, and firewood, but also to mould themselves into a genuine type of manhood.

A very interesting series of statistics closed an address that overflowed with interesting matter. It appeared that the boys were gathered from the east, west, north and south. Not a county of England was unrepresented, and Ireland and Scotland sent their quota. Several were of French and German descent, and one or two of them represented even more remote nationalities. If a boy came from Kamschatka, with destitution written in clothing or countenance, he had undeniable claims for admission at Stepney. It was added that the total cost of emigration, including outfit, was only £8 10s. for each youngster.

At the close of Dr. Barnardo's address, Mr. Henry Varley briefly addressed some appropriate words to the boys. Donning the prophet's mantle, he predicted that in, say 15 or 20 years, when the locks of their friend Mr. Burn were beginning to whiten, he would probably have the duty of introducing to that same Noonday Meeting some one of these very boys who should have made his mark in the land of his adoption, as the "Honourable William Thompson." His own experiences in Canada enabled him to state confidently that the prime lack of that country was a godly, industrious population. Its five provinces could support a thousand millions, and there were only at present five millions! Their large cities, for instance, were 500, 1000, and even 1500 miles apart. But, for each and for all, it was a country where a resident had to work, and work hard. "Quit yourselves like men!" exclaimed the speaker. A request to the pledged total abstainers among the boys to stand up was at once responded to by nearly the entire number. A bit of practical advice, he continued, which he would give them was to leave the Canadian cities alone, and fill the large demand which existed for workers of all kinds in the immense tracts of country waiting to be cultivated. Mr. Varley reminded his young audience that the fear of the Lord was the beginning of wisdom, and with this word of deeper significance his address was brought to a close. A few earnest words followed from General R. M. Lowery, of Canada.

As the meeting slowly dispersed, the "God-speeds" to the young voyageurs were both deep and fervent.


In Training for Canada.

The Christian.

March 25, 1886.

CONTENTS.

Rev. Mark Guy Pearse. (With Portrait) 1
Holiness a Knowledge of Jesus. Rev. Mark Guy Pearse 3
The Lepers of India 4
Bible Studies.—10 4
Letters from Abroad.—4 5
Faithful and True.—3 5
The Love of Jesus made me Tidy .. 5
Lives in Pledge 6
"Getting up" a Revival 6
The Canadian Backwoods 6
For the Young 7
Miss von Finkelstein 7
Poetry—Father's Slippers 8
From the Far North-West 8
Home of Industry 8
The Freedmen of the South 8
Death of Dr. Charles Stanford 9
Temperance Notes 9
Wrecked or Rescued? 10
Notes and Comments 11
The Salvation Army 12
Evangelists at Work 13
Young Men in London 14
Soldiers in Ireland 14
Evangelists for Ceylon 14
Notes on Daily Readings 16

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TRANSFER of well-established Ladies' School. £500 required. Good furniture, fixtures. Goodwill included. For cash only.—Principal, care of Mrs. Rendle, Sussex Villa, Florence-road, Ealing.

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GOVERNESS.—An English Lady seeks a situation at Easter. She teaches English, French, and music, and has had much experience.—C. B., Madame Pozzi, Au Presbytère, Pau, France.

SUPERIOR NURSERY GOVERNESS wanted, about 24, Parisian preferred (Certificated), to teach three children, aged 4, 6, 8, English, French, music, drawing, needlework. Family attends earnest Evangelical ministry.—Mrs. Warren, Melverly, 22, Spencer-hill, Wimbledon.

A LADY RECOMMENDS the family of a French Pasteur, as a home for girls or boys wishing to learn French.

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WANTED BY GENTLEMAN (36), married, Christian, giving up farming, a situation as Manager, Agent, or some place of trust. Country preferred.—Francis Holborow, Tresham, near Wotton-under-Edge, Gloucestershire.

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MR. ERNEST RICKMAN, Metropolitan Evening Agent for United Kingdom Band of Hope Union, desires engagement with Minister or Christian Gentleman as Secretary and Lay Helper. Has had many years' experience in Temperance and Mission work, is a ready speaker, and efficient shorthand writer and correspondent.

5, Westlands-road, Balham.

WANTED, by a well-educated young Lady (20), situation in house of business. West of London preferred. Has had experience in the china and glass trade.

E. L., 9, Eccleston-road, Ealing Dean, W.

WILL ANY CHRISTIAN give a start to a young man who has been tried, but now abstainer for over one year. Good accountant and salesman. Writes well. Excellent testimonials.

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J. W. Clark, Harland Lodge, Bournemouth.

AS GARDENER, single-handed, or second. Two years' good character. Age 24. Total abstainer.—E. C., 21, Holmesdale road, Highgate, London, N.

GARDENER (Head), by a decided Christian, in a quiet Christian family. Has a thorough knowledge of his profession. Is well recommended. Age 34.

D. N., 13, Francis-street, Chester.

EARNEST CHRISTIAN MAN seeks a situation as Light Porter, Clerk, or Waiter in coffee tavern. Can be well recommended. Case deserving of Christian notice.
Munroe, Mission Hall, Aldershot.

A GENTLEMAN recommends a single man, 40 years of age, as Messenger, or for any situation in which a thoroughly trustworthy person is required.
J. T., 22, Church-street, Croydon.

AS COACHMAN, single-handed. Situation wanted by a Christian young man. Christian family preferred. Highly recommended. Shaw, 4, Drum-terrace, Easter-road, Edinburgh.

EMPLOYMENT wanted, by a young man, recently from the Colonies, Queensland, Sydney, and Melbourne, Victoria. Any position of trust. Good references. — Henry Bridger, 91, Christian-street, Commercial-road, London, E.

READER to those of defective sight. A Lady of much experience desires daily re-engagement. Reads English or French. Excellent references. West London district preferred — Reader, care of Mrs. Cowtan, 23, Sheffield terrace, Campden-hill, Kensington, W.

RE-ENGAGEMENT wanted early in April, as Lady or Mother's Help, where children are not very young. Four years in present family. Fond of sewing.—Miss Dennis, Hackness, Didsbury, Manchester.

WANTED, to place a young girl (16), not out before, under a Nurse or Housekeeper in Christian family, near Swansea. — Hon. Sec., Y.W.C.A., 11, De la Beche-street, Swansea.

AS MATRON, in a small Orphanage or Rescue Home. Has had experience. Highly recommended. Church of England. Some salary required. — Mrs Ross, Snelston Rectory, Ashbourne, Derbyshire

AS MATRON in an orphanage or training home. A person who has had good experience, and has very high testimonials.
Miss Onslow, Alresford, Hants.

AS WORKING-HOUSEKEEPER to an elderly Lady or Gentleman. Age 32 Plain cook. Thoroughly recommended by a lady. A very quiet situation desired, where one other servant is kept. No objection to children. —E. Elliott, Crockett's Library, Leinster terrace, Hyde park.

SUPERINTENDENT, Matron, Housekeeper, good business house, or any similar position of trust. Re engagement wanted. Considerable experience. Excellent testimonials.
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AS COMPANION or Attendant upon invalid or blind Gentleman. Engagement required by a well-educated Christian man. Good reader and amanuensis, and musical. Could assist in Christian work. Salary no object. Highest references.
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A LADY CAN RECOMMEND several respectable girls aged 14 to 16, as Nursemaids or to assist an older servant.—Apply, 11 to 1 Friday and Tuesday, St. Stephen's Mission Room (next Upper North-street), East India-road, Poplar.

WANTED, for the beginning of April, a situation as Under Laundress for a young woman who has been two years in a Refuge
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A, 6, Arlington-terrace, Aldershot.

A LADY RECOMMENDS a Housemaid, age 24 True Christian—Apply by letter to E. A. R, 15, Effra road, Brixton, S W.

A THOROUGH HOUSEMAID'S PLACE wanted, where a parlourmaid is kept, in a Christian family. Aged 24½. Two years and nine months' character.
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WORKING HOUSEKEEPER, wanted in a small household. Must be a decided Christian, fond of children, and good manageress.—Apply, with full particulars, to
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AN EXPERIENCED Man and Wife wanted, to manage a Coffee-house. A fixed salary given, with all found, and percentage of profits. Apply with full particulars to
Mr. Maddison, Ledbury.

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MAN WANTED (Christian preferred), to wait upon an invalid Gentleman. Must be a teetotaller, and experienced with invalids.—Mrs. D., 12, Argyll-terrace, Weymouth.

COACHMAN (EXPERIENCED) wanted in country, ten miles from London. A Christian, abstainer, and single (unless wife is a very good laundress). State age.
W., 35, Lincoln's-inn-fields.

COACHMAN AND LAUNDRESS.— Wanted, about April 15, a Man and his Wife, in the above capacities. They must have a thorough knowledge of their respective duties. Abstainers preferred. Good wages, and a comfortable home in a Christian family. Three horses kept.—Apply by letter to Robert Davis, Esq., Earlsfield, St. Ann's-hill, Wandsworth, S.W.

EXPERIENCED NURSE wanted, Christian. Good needlewoman, trustworthy, and total abstainer. No under nurse kept.—Apply, stating references and wages, Mrs. Thwaites, Fisherton Rectory, Salisbury.

ASSISTANT MATRON wanted, for a small Servants' Home in North London. Must have practical knowledge of housework.—Apply by letter, to
Miss E. Smith, 10, Highbury-place, N.

ATTENDANT WANTED, about 30 years of age, to care for a young lady subject to epilepsy. A Christian and total abstainer, with sufficient qualifications, may apply, stating age, past experience, and salary required, to
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HAMPSTEAD HOME HOSPITAL and Nursing Institute.—Wanted at once, two trained Lady Nurses, also Lady Probationers —For particulars apply to the Matron, stating qualifications and salary required.
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2, 3, and 4, Parliament-hill road, N.W.

A THOROUGH GOOD COOK wanted, in a quiet family. Age from 25 to 30. Must be thoroughly clean, punctual, and an early riser. A decided Christian, and total abstainer. Assistance given. Unexceptionable personal character required. In town.—Apply by letter or personally, to J. P., Sealey's Library, 107, Ebury-street, Eaton-square.

A RESPECTABLE WOMAN wanted, from 25 to 45, to do the work of a small house, and assist in waiting on an aged invalid lady. A Christian and abstainer preferred. Wages moderate.
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A MOTHER'S HELP wanted in a clergyman's family. No servant kept. Two little boys Salary £10 —The Curate, Colwich, Stafford.

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PLAIN COOK wanted, over 20, for small Christian household. One other servant kept —Miss E. S. Ashby, Colne House, Staines.

AN EFFICIENT PARLOURMAID wanted, in small family. Must be well recommended. Good length of character. — Apply, stating age, wages, &c., to Mrs Morris Ashby, Northlands, Virginia Water, Staines.

A THOROUGH PARLOURMAID wanted, able to clean plate well, for a small family, near London. Wages £24, and all found but beer. Christian valued.
Mrs. Cave, Spring-grove, Isleworth

A PARLOURMAID wanted, thoroughly efficient, and a good plate cleaner, for a small quiet family. Must be a total abstainer. Christian preferred.—Miss Smith, Brallcombe, The Drive, Brighton W.

HOUSE-PARLOURMAID. — Quiet family. Country house. No washing.—State age, wages, length of character, to
Mrs. R. H. Hill, Durrant, Sevenoaks.

A RESPECTABLE WOMAN (not under 25) wanted as General Servant in a quiet family, three in number. Must be efficient. Undeniable references.—Letter only. Miss E. P., 2, Tyrrell's Pass-villas, Devonshire-road, Merton.

AS GENERAL SERVANT.—A respectable young Woman wanted. Must be clean and active, with little knowledge of cooking.—Apply, stating wages and personal character, Mrs. Walker, Malvern-villa, Ranelagh-road, Deal.

A GOOD GENERAL SERVANT wanted, in business house. Under 20. Must be thoroughly trustworthy, and have good character. Apply by letter, 6, Mortlake-terrace, Kew.

GENERAL SERVANT wanted, where mistress superintends. Age 16 to 20. A desirable home for a clean, willing girl. Good character required.
E. H., 1, Rochester-terrace, Camden-road, N W.

WANTED IMMEDIATELY, a strong, steady, active young woman, as Housemaid in a Ladies' School. Age about 23. Wages £14, all found but beer.
26, Stanley-gardens, Kennington-park-road, W

CAN ANY LADY recommend a strong active girl, not under 16, as Under-Housemaid, in a gentleman's family. Must have been out before. A Churchwoman, abstainer, early riser, and can sew neatly.
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A LADY WISHES to hear of quiet Christian Boarding House, on moderate terms, in Clifton (Bristol), or Weston-super-Mare.—Address, with full particulars, Mrs. D., 98, Spencer-road, Londonderry, Ireland.

(*Continued on Page* 19).

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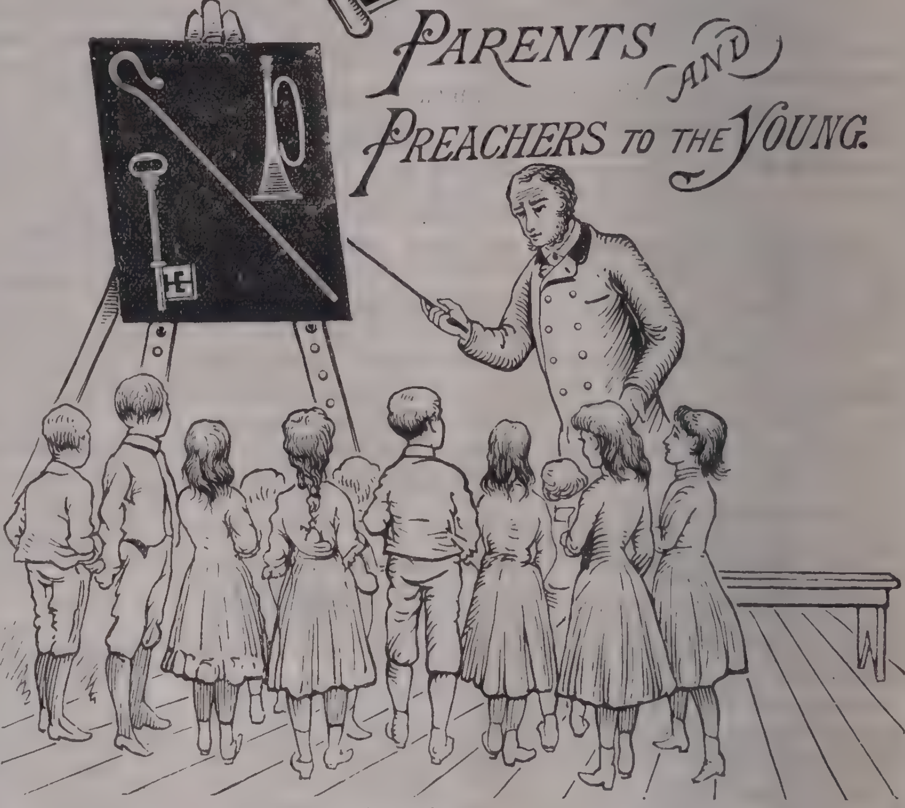

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Notes and Comments.

WE congratulate the Bishop of London on his choice of Rev. J. F. Kitto, Rector of Stepney, for the important West-end charge of St. Martin's-in-the-Fields. The long and faithful service of Mr. Kitto as an East-end pastor ought to form an additional link in the lengthening chain of sympathy between "Belgravia and Bethnal Green."

Anything which increases the secularisation of the Day of Rest is much to be deplored. Whether this will be the result of last week's vote in the Upper House, sanctioning the opening of London museums and picture galleries, experience alone can show. We should be far more reconciled to such a step if the legislature would at the same time restrict the hours of opening for public-houses on Sundays. Lovers of a true Sabbath ought to bend all their energies in that direction.

Many persons will be greatly disappointed at the refusal of the Prime Minister to recommend the appointment of a day of national humiliation and prayer, in view of the distressed condition of our people generally. We have a strong consolation, however, in the assurance that God is ready to be entreated by the faithful few, as well as by the many. We would sound a note of earnest thanksgiving for the gift of mild weather, which must tend greatly to the amelioration of the lot of the poor and needy.

Amid the many discouraging signs of these times, we are thankful to see a ray of hope in the sweeping, though tardy, condemnation of the Contagious Diseases Acts, implied in the acceptance of Mr. Stansfeld's resolution by the House of Commons last week. We should have felt more thankful still if the Government had undertaken to press through a formal measure of repeal, but we trust they will afford all possible facility to Mr. Stansfeld in passing the Bill he would have already introduced but for the characteristic opposition of Mr. Cavendish Bentinck.

This crusade must now be directed to the purification of the law in all the Crown colonies abroad; and we are glad to observe that the Ladies' National Association, which has done such noble service in the past, is fully alive to the fresh calls on its devotion. The important conference last week of the National Vigilance Association also shows that no pains will be spared in applying and enforcing the provisions of the Criminal Law Amendment Act, so as to punish the inhuman ghouls who trade in the virtue of the young.

Milan, it is reported, went into delirium during the late Carnival. Costumes for 2000 maskers were supplied by one costumier. Harlequins and masqueraders went from Venice, Bergamo, and Turin. By night and by day the city was in a mad whirl of pleasure; by this stratagem, and under the sanction of the priesthood, a half-ignorant and starving population was kept amused before Lent. Respecting the Carnival in Paris, a correspondent of *The Daily Post* of Birmingham thus writes:—

> The illustrations of the various journals of the hour, supposed to furnish forth due representation of the very age and manners of the time, its form and pressure, give proof of the complete *prise de possession* of the city by the *cocottes*. The display of the licentiousness and wickedness which seem to have swamped all the honour and decency of the place is hideous in its cynical publicity. If the cartoons of the *Journal Amusant* and the *Vie Parisienne*, which are considered to give the most faithful representations of Parisian life, can be relied upon, then may Paris be indeed described as the most hateful city in the world. The half-naked Bacchante . . . takes possession of the ball-room floor. The Carnival amusements of Paris are truly worthy of its municipal government, by whom all religious instruction in the public schools is strictly forbidden, and orders given that the name of God should be obliterated from all the books furnished to the children.

With the coming of the spring, the flower-girl becomes a familiar sight in our streets, and a pleasant object she is with her burden of daffodils or violets, or primroses. Through the summer months her basket grows richer and richer, as roses, pale and red, take the place of the more modest wildings of the spring. Many are the buyers of a "button-hole" or a "posy," and we have then no anxiety with regard to her, for she seems to be doing fairly well.

It is not always summer, however, and the winter brings its burden of care to the flower-girl as to myriads of other toilers. With the goods scarce, with prices abnormally high, and with the probabilities of sale reduced, extreme hardship is her lot between the autumn and the spring. Ill clad, and poorly fed and lodged, in many cases consumption claims her for its own. Thoughtful people—may God bless them and their work—are labouring to save her, to soften somewhat a lot that must necessarily, even at its best, be a hard one, and to protect her from those who would tempt and destroy. The "Flower-girls' and Watercress girls' Mission" is by no means the least deserving, or the least noble, of the movements which from time to time it is our privilege in these pages to commend to the kindly practical sympathy of our readers. The inclement winter from which we are so slowly emerging, has greatly taxed the capabilities of the Mission; the mere fact that such is the case is evidence that much excellent work has been done, that the sick and the weary have been comforted, the destitute fed, and the sorely-tempted saved for a life of purity.

There may be good and weighty objections against women coming to the front in the rough-and-tumble arena of general political life, but it seems to us that their presence on Boards of Guardians is for many reasons much to be desired. It is a fact, we believe, that women and children constitute the large proportion of our State paupers, and it is eminently proper that Christian women should in every district take a share in controlling the local machinery by which the lives and comfort of their poor sisters are regulated. We should rejoice if, at the annual elections of these Boards of Guardians, women with shrewd heads and warm hearts could be oftener induced to give themselves to this service.

In reading the able and comprehensive Life of John Bunyan, by Rev. J. Brown (*Isbister*), the impression is very deep of the spiritual power of the Church life of that period. Christian fellowship was then a reality. Brethren to whom the Lord may have given a gift, were urged to speak for mutual edification. We continually come across records of the body of believers setting apart days for prayer. Is not this the primitive usage, and the primitive revelation of Christ? A genuine development of Church fellowship, heart touching heart as living coals, is a great need of the times.

In the same work we are told of the three degrees that Bunyan had received from a heavenly university. These were—Union with Christ, the experience of the temptations of Satan, and the anointing of the Spirit. According to the godly men of Bunyan's days, without these three degrees no man was fitted for the mighty work of preaching the Gospel; many are of the same mind in this day.

A correspondent who has been affected by recent comments in The Christian, with regard to low wages, urges with much reason that one of the causes that tend to make insufficient renumeration almost inevitable is the credit system which necessarily injures the small employer of labour. It is not difficult to comprehend how hampered the business-man, who is not either a capitalist or a middleman, must be when he is not promptly paid for that which has been promptly manufactured or supplied; and that a portion of the hardship should reach the workmen is to be expected. Much evil is wrought simply by want of thought, and we are certain that after a little reflection upon this aspect of a question, which to-day is receiving much prayerful consideration from Christian people, many of those who have means and who are careless with regard to payments, simply because they themselves never experience what it is to want money, will gladly follow the Apostolic injunction to "owe no man anything."

Mr. A. J. Arnold, Secretary of the Evangelical Alliance, has left London on a visit to the Riviera and Italian cities, in response to a cordial invitation from the Roman Committee of the Alliance, and influential representatives of the Waldensian, the Free, and other Churches. During five or six weeks, meetings for promoting Christian union and the defence of the persecuted in many lands (in accordance with the aims of the Alliance) will be held in the principal cities.

Those who have had practical experience of the Boards of Nomination, under which clerical appointments are now made in the Church of Ireland, are more than satisfied with the results. In hundreds of cases men have been selected simply because they were well known for their faithful service as curates, and for their ability in preaching; and there are crowded churches where before three-fourths of the seats were empty. As we write we have before us a recent case in which the system worked admirably, and it is only one of many equally striking. The parish church of a large district was almost unattended for reasons to which it would be painful to refer; upon the death of the incumbent the Board of Nomination elected a well-known clergyman, a convert under Mr. Moody, whose love of his Master fills his whole life. Already the large church has been found to be too small; the prayer meetings are crowded, and the place has become a centre of spiritual activity. It may safely be assumed that when the congregations have a share in the important duty of selecting a pastor, the choice will be based upon motives of a worthy and creditable kind.

In the continued and severe depression of trade there is no more anxious problem than that of relieving unobtrusive poverty without encouraging the habitually indolent. The Nemesis of our drinking customs is upon us. The tavern temptations we have multiplied have fostered an invincible dislike to work of all kinds, so that the President of the Local Government Board lately said that out of

135 unemployed men who were offered 15s. a week for sweeping streets in London, only 13 offered to do it, and only five stuck to it. This lamentable state of things is widespread. These lazy men prefer living on the charities of the benevolent. They get more money thereby, but at the same time they check benevolence towards the really deserving, and spread a chronic dependence that will last longer than our present distress.

What is urgently needed is more union of action among those whose hearts have been touched, and whose purses have been opened by the present destitution. Many are seeking to relieve it, but independent action may pauperise families instead of benefiting them. Is there no method, by conference or otherwise, of securing a common ground of action? The subject is a very grave one, and needs for its solution the combined wisdom and effort of all.

The columns of *The Daily Telegraph* have for several days been largely occupied by letters on the subject of "Kissing Games," said to be common at Sunday-school and Band of Hope entertainments. Some teachers indignantly deny that such games are common; others maintain as strenuously that they are the rule, not the exception. One writer, who claims ten years' experience in six counties, says:—

> The half has not been told. . . . The same evils more or less prevail in all these places. I can testify that the most disastrous results have been the practical outcome of these games, and several persons who have come under my own notice trace their moral ruin to their pernicious influence.

Some writers justify the indulgence in these games. One says that were they not practised many Sunday-schools could not exist. Another attributes the falling-off in the attendance at Sunday-schools to its "becoming the rule to taboo all such innocent amusements as kissing," and adds:—

> If stern moralists imagine they will be doing great service by purging Sunday-school parties of this form of amusement I, for one, think they will be greatly mistaken.

While we are not in a position to gainsay such positive evidence as the foregoing, it is at the same time our earnest hope and belief that the evils referred to are by no means prevalent. The discussion that has arisen may serve to prevent their growth, and in this there will be much reason to rejoice. We notice that the Sunday-school Union are taking steps to ascertain the true state of matters in Sunday-schools throughout the country. If any of our readers have any light, gained from personal knowledge, to throw on the subject, we shall be glad to hear from them.

Another abuse that seems to require the assiduous attention of the instructors of youth is the practice of betting in our public schools. A correspondent of *The Pall Mall Gazette* asserts that it is far more common than is generally believed, and cites the case of a young aristocrat who is insolvent at the age of twenty-six through "turf" operations. If the life blood of England is thus to be poisoned at its very fountain head, woe be to us as a nation.

We are glad to learn that Mr. Radcliffe is finding many opportunities, during his sojourn in the sunny South, to press the question of foreign evangelisation on the attention of Christians residing in the South of France and Italy. He has had meetings at Cannes, San Remo, and other places, when a deep interest was aroused in this all-important subject. Colonel Paschkoff and Lady Sebright have been among those who assisted on these occasions.

The Editor of *The Record* recently addressed a communication to the 740 beneficed clergymen of the Church of Ireland in the three Provinces of Munster, Leinster, and Connaught, Ulster having been excluded from the inquiry. They were asked to state whether the condition of the Church of Ireland is worse or better than it was five years ago, and how it has been affected materially and spiritually by the Land agitation. It will not surprise our readers to learn that the writers of some 460 replies are almost unanimous in asserting that the "material condition" of the Irish Church has deteriorated in many parishes, and that not a few of them agree in anticipating "the ruin of the Church" if the landlords are expropriated. Making every allowance for the circumstances under which many clergymen must have responded to the circular letter—circumstances well calculated to lead to exaggeration—there can be no doubt that the prospect as regards the material condition in the country districts is gloomy in the extreme. There is good ground for the fear that with the withdrawal of the Protestant gentry from Ireland there must necessarily be much loss of property and income on the part of the clergy.

That fear is intensified, too, by the fact that the Representative Body of the Church sixteen years ago invested nearly four millions in mortgages upon Irish estates, lending large sums at four per cent. to landlords who could not get the money at so low a rate elsewhere, and who to-day are unable either to repay the sums or to pay the interest. Even if the "No Rent" cry were to cease, it is evident that these investments must be greatly depreciated owing to the general depreciation in the value of land, a fall which must be recognised, even if the Prime Minister's proposed purchase scheme be adopted. Should the Land question be deputed, as seems likely to be the case, to a College Green Parliament, it is reasonable to anticipate that investments of this kind, made out of the funds of an alien State Church, and regarded by the great majority of the people as having been helpful in bolstering up a hated system of landlordism, will meet with but little consideration; and the lot of those who are dependent upon that portion of the Sustentation Fund will undoubtedly be a hard one. That many churches would have to be closed must be admitted, for in numbers of districts the Protestants are too few to maintain a minister, and in all probability they will become fewer and fewer, as their surroundings become more and more uncongenial.

Whether in such circumstances the Church of Ireland—a missionary church from the beginning, however she may have failed to act up to her privileges—will rise to the occasion, and adopt a system of meeting the spiritual needs of these scattered flocks, can as yet scarcely be surmised, but the opportunity will be there; and as Methodism has been a great evangelising power without having millions invested in landed securities, there is probably no reason why the Church of Ireland should not be equally successful, even when the surroundings are of a more antagonistic nature than has hitherto been the case. Dark as the outlook seems, there are not wanting to-day noble-hearted men in the ranks of her clergy who fail to see that disestablishment has injured her spiritual interests, and who are able in strong faith to leave the unknown future to God.

ASLEEP, YET AWAKE.

"She is not dead, but sleepeth; I go to awaken her out of sleep."

SADLY we watched her through those weary hours,
  Trembling upon the borderland of death;
  Divided only by her soft-drawn breath—
Each moment feebler grown, with failing powers—
Till all was still; and we, in awe, held ours;
  Alone supported by one common faith:
  A shining lamp along a lonely path;
A plant which, 'midst the desert winds, still flowers.
Oh, glad uplifting of the solemn veil;
  Revealing to the longing eyes of men
Some glimpses of the ransomed soul's entail,
  Whose "weight of glory" 'twere impossible to pen;
Transfused with light; emerged from death's dark vale,
  Asleep to earth alone; alive to heaven!

THE SALVATION ARMY.

THE fifth anniversary meeting of the work in France and Switzerland was held on Monday week in Exeter-hall, which was well filled with a sympathetic audience.

Miss Booth presided. Mrs. Booth was also present, though she looked weak after her recent illness. Representatives of the foreign work, some of them in the national costumes of provincial France and Switzerland, occupied prominent places on the platform. After fervid addresses by a French and a German female Captain, Colonel Clibborn said the war there was very different to that in England. Here there was, so to speak, a fulcrum on which to rest the lever. There, the population was ignorant, indifferent, and entirely irreligious. All the more gloriously had God manifested his saving power. They had during the year almost doubled the number of their stations and officers. They had opened a large hall at Lyons, the head-quarters of infidelity and revolution. People thought they had been driven out of Switzerland, but they had established a second corps in Geneva, and in Neuchatel, from which, in defiance of treaties, nine British officers had been expelled.

Miss Booth said they had been brought through many a Red Sea of persecution. After speaking of several notorious persecutors who had been converted, she said they had made great progress in arresting the attention of infidel France. She had more hope of an out-and-out infidel than of a man with the Bible in his hand, who avowed his belief in the most extraordinary doctrines in the world, but whose life did not correspond with his creed. She proceeded to give a deeply-interesting account of her visits to cafés, and to the doors of theatres, and spoke with gratitude of the remarks of the political journals with regard to the work of the Army. The Training Homes had been very successful in turning out warriors prepared to risk, not merely their reputations, but their lives, in the service of the Lord.

Other addresses followed from French and Swiss representatives.

A GOOD WORK IN BILLINGSGATE.

IT was encouraging to see so goodly a number of men assembled at Billingsgate Market on Thursday last at midday to hear an address from Mr. Henry Varley. His address, from the words, "Behold, I bring you good tidings of great joy," was listened to with manifest interest and approval. Referring to the Temperance question, Mr. Varley said he had just received a letter from a wine merchant in America, thanking him for having been the means, in God's hands, of inducing him to relinquish the business. "I have lost," said he, "seven thousand dollars a year, but I have gained immeasurably more through the peace and joy I have experienced."

Mr. Walters added a personal testimony to the power of the Gospel. He warmly thanked the men for coming, and begged their acceptance of a little book setting forth the way of salvation.

The Female Strangers' Lodging House (105b, Piccadilly, Manchester), has, as the ninth annual report reminds us, been the means of extending most timely help to many young women who otherwise might have become the victims of the harpies who, in our great cities, are ever on the look out to snare simple and unprotected females. Established "to prevent mischief," and on the self-supporting principle, the beds being let at from 6d. a night, it has done a very considerable and beneficial work. Last year 822 women and girls found a safe abiding-place, either as regular lodgers or for a night or two, many of these latter having missed their trains at night. In view of the dangers to which young women are exposed in strange places, we cannot be too thankful for such work.

EVANGELISTS AT WORK.

MR. AITKEN IN CAMBRIDGE.

THE most conspicuous religious event of the past week has been Mr. Aitken's "Mission" to the University. It began on Sunday night, at 8.15. St. Mary's was crowded, except the galleries. Fully a thousand men were there. Very large attendances followed, on Monday and Tuesday, and I hear of true spiritual results in individual cases. Great power marks the preacher's message. There were afternoon services in St. Mary's daily, at 2.30, for a general congregation. At these the addresses were on the spiritual life. Mr. Aitken preached to a very large congregation at Trinity Church, on Sunday morning, on True Happiness, and will preach there again next Sunday morning. He gives each Sunday a special afternoon address to men of the working class; he is engaged the whole of each morning in personal interviews at his rooms (I hear that many intellectual unbelievers have sought these interviews); and he was to give two addresses, before the close of the week, to lady students.—*Record.*

MESSRS. PENTECOST AND STEBBINS.

The Sunday afternoon Gospel services conducted by Dr. George F. Pentecost in the Brooklyn Academy of Music, says the New York *Independent*, has developed, probably, a greater degree of religious interest than has ever been known in that city. The series commenced in October, and will close in April, making the services of six months' duration. Since the opening Sunday there has not been one service that has not been attended by an overwhelming audience, and enough people have been turned away many Sundays to make an average Brooklyn church congregation. To step into the Academy any Sunday afternoon while these services are in progress would go a great way to dispel the notion from the mind of the average thinker that Christianity is on the wane, and that its place is being filled by agnosticism and infidelity. The Academy services are made doubly interesting by the musical portion of the exercises. Mr. George C. Stebbins leads the singing, which receives substantial support from a large chorus of mixed voices, seated on the stage. Mrs. Stebbins is also a valuable aid to the music, contributing much to it by the charming duets in which she is heard with her husband. Dr. Pentecost is preaching a course of eight sermons on "Fundamental Truths."

MR. HAMMOND AT RICHMOND.

The meetings have day by day deepened in interest and power. The numerous drawing-room meetings have been a special feature of this mission. Very many who would not have attended an ordinary evangelistic service have been drawn to these gatherings of the upper classes, and not a few young ladies as well as children have been led to give their hearts to Christ.

In one of the afternoon meetings, held in the College Hall, we noticed a gentleman with his four children, in the second meeting, bathed in tears. He had brought them all the way from the West-end of London that they might receive a blessing in these meetings. His prayers were answered before the meeting closed. On Sunday evening he was again present with three of his servants, who were weeping bitterly in the inquiry-meeting, and before they left they thought they were able to trust in Christ for salvation. Many clergymen and Christian laymen from other places have been present, and have taken part in the meetings. On Monday evening Rev. Nevile Sherbrooke and Hon. and Rev. Talbot Rice both addressed the meeting; Rev. E. H. Hopkins spoke especially to the young converts. On Tuesday evening, Rev. H. C. Sturdy, from Dorking, and Mr. Powel, from Clapham, took part. The short testimony and praise meetings with which the last few evenings have concluded have been seasons of great rejoicing to the workers, as one after another has risen to thank God for special blessings received. At one of the meetings a young woman was spoken to who seemed deeply anxious about her soul. After conversation and prayer she gave herself to the Lord, and, as she realised that Jesus had received her as a poor lost sinner, her face was lit up with a new-found joy. She had been brought by a Christian gentleman with his two little boys, from a village in Kent, to be present at that meeting, with the one desire that they might be saved; we believe that all three gave their hearts to the Lord.

Very many will have cause to thank God throughout eternity for sending Mr. Hammond and Mr. Spiers to Richmond, and our prayers will follow the former to Cardiff, where he commences united services on March 27. C. H.

MR. HENRY LAKIN IN DUBLIN.

Much blessing has attended the services held by Mr. Lakin, in the Mission Building Townsend-street, Dublin, from February 28 to March 10. At one service there were as many as 200 Roman Catholics amongst the congregation. The power of the Lord was present. A Christian woman, once a Roman Catholic, stopped at home one night to lend her clothes to a friend, who had none fit to appear in, that she might hear the good news.

In the inquiry-room many strange cases were dealt with. One poor Roman Catholic man when told the simple plan of salvation said, "I ask your pardon, sir, but are ye humbuggin' me?" He thought it too good to be true. When shown John iii. 16, and Rom. x. 9, 10, he was enabled to trust the Word of the eternal God, and went on his way rejoicing. The children of the various Mission Homes have shared in the blessing, many of the boys and girls having given their hearts to the Lord. Mr. Lakin has won the affectionate regard of all who worked with him in this mission. Many prayers follow him, that he may have a yet more abundant harvest of souls at Tunbridge Wells, whither he is now gone.

At a praise meeting, held on Monday, March 15, many who had been converted during the mission openly thanked God for his saving grace, as manifested to them. Amongst those who returned thanks was a Roman Catholic priest. May this be but the beginning of greater blessing to follow.

H. F.

THE WEST HIGHLANDS.

A work of grace has been going on for some time past at Bonawe, Loch Etive, near Oban. An evangelist went there last Christmas, and commenced work in the School-house, with such good results that it was found necessary to remove to larger premises. Rev. Mr. Mackenzie, of the Free Church there, kindly gave the use of his church, as well as his hearty co-operation in the work. The meetings were continued there for seven weeks. The church was crowded every night, some of the people coming three and four miles through heavy snow-covered roads, all of them more or less evincing a great thirst for the Word. A special feature of the work has been the quiet, earnest spirit manifest among the people. Personal visitations during the day revealed many cases of anxious ones who were pointed to the Lamb of God, when not a few entered into peace through believing. The after-meetings in the church were quite a new departure in this quarter. The public testimony and the singing of the hymns were used to the conversion of many.

The work was much encouraged and helped by a band of young believers from the granite quarries, on the other side of the Loch, coming over in their boats to the meetings, and giving testimony to what the grace of God had done for them. It is rather more than twelve months since the Lord visited the workers in the quarries, and by the instrumentality of the same evangelist so shook the place that souls dead in trespasses and sins were raised to life, and are monuments of God's grace to the present day. Whole families were converted to the Lord on that occasion.

MESSRS. MOODY AND SANKEY.

The present visit of the evangelists, Messrs. Moody and Sankey, to New Orleans, will mark an epoch in the religious history of this Southern metropolis. It is universally conceded that nothing like such public enthusiasm was ever seen or known here. Aggressive movements of the Gospel in this city have been very slow. With the great mass of the population intensely Roman Catholic and largely French, spiritual religion has won its way against "a sea of difficulties." But now there is an advanced movement along the whole line, with all the stir of a storm. Every Protestant denomination is strongly represented, and the most delightful unity prevails.

Among the prime factors in this happy consummation must be mentioned the recent "mission" of Rev. Wm. Hay Aitken. His labours in the Episcopal churches were greatly blessed of God, and have borne much fruit. During Mr. Aitken's labours, a vestryman was converted, who for years had held a lucrative clerkship of 3,600 dollars a year in the office of the Louisiana Lottery Company. He at once resigned his position, though, it is said, he was urged to remain at a salary of six thousand dollars per annum. Such an instance indicates the depth and power of that mission. At the close of his mission Mr. Aitken referred to the coming of "Brother Moody," as he called him, commended his work, as he had observed it in England and America, and urged Episcopalians to co-operate heartily in his meetings.

Mr. Sankey has been in fine voice, and shares with Mr. Moody the sympathy of these great congregations. It is doubted if he has ever sung more effectively. The almost breathless silence of three thousand people during the rendering of one of his favourite solos is a magnificent tribute to the power of the human voice. His marvellously clear enunciation, and his striking interpretation of the rhythmic soul of the hymn, make his singing profoundly impressive to those people who hear so much voice performance in an unknown tongue. And Mr. Sankey is in labours abundant. He sings in the great hall at the beginning of each service, attends the overflow-meetings at the Carondelet-street Methodist Church, and then gives an hour or more to a large congregation in a coloured church. Thus all classes are sought to be reached.

A correspondent in Galveston, Texas, writes to the New York *Independent*:—

One of the most profitable and delightful series of religious services ever held in this city has closed. Messrs. Moody and Sankey began their Texas work in Galveston, Sunday 21st, closing on the 23rd. All the Protestant churches joined cordially and heartily in these services except our Episcopal brethren. The largest building in the city was secured and fitted up—the Rink, with a seating capacity of 3200. It was, indeed, a remarkable sight in a city whose masses are largely unreached by the Protestant churches, to see such crowds attending these services and taking such an evident and deep interest in them all. It is hard to form an estimate of the good done. It was a perfect feast to Christian people, and a great revival of the spiritual life of the Churches. The revival had already begun in the hearts of God's people before our brethren came to us, and their earnest work has deepened and intensified it. Mr. Sankey's Gospel as sung was greatly enjoyed, and he won all our hearts by his warm Christian spirit. Mr. Moody's preaching was earnest, practical, full of the Gospel, and very convincing. He commanded and held from the first the attention of all classes of his hearers Mr. Moody's strength seems to me to lie largely in his deep and full knowledge of the Word, and his abiding faith in its saving power. Between two and three hundred men were led to give expression to their concern for salvation, and many of them are rejoicing in Christ. All our hearts are filled with gladness and hope. The services are to be continued, with the help of Mr. George C. Needham.

Mr. E. W. Bliss follows up the work at New Orleans, and Mr. Thos. Needham is busy in North Carolina.

Rev. H. Price Hughes has been conducting a most successful evangelistic mission in Aberdeen, in connection with the Y.M.C.A.

Major Penn and Mr. Cairns, from Texas, have been conducting evangelistic services in the London Cabmen's Mission Hall, King's-cross, with much profit to those who flock to hear them.

Brechin, N.B.—A correspondent writes: "We have had Mr. J. Cleworth in our town for two weeks past. Notwithstanding the severe weather, the meetings have been well attended, and the faithful seed-sowing of the evangelist must bear good fruit."

Rev. James Caughey.—It is several years since Rev. James Caughey has been able to preach, owing to physical prostration, but now, at about eighty years of age, his health is so far restored as to be able again to preach that glorious Gospel, by which, in his ministry, thousands were saved.

Mr. C. King gave a lecture on Social Purity, to men only, in the Cowcaddens Free Church, Glasgow, on Thursday, March 18. About one thousand men were present. Mr. King warned young men to avoid music-halls and dens of iniquity. At the close of the meeting two hundred White Cross pledge cards were taken.

Rev. Edward Smith has begun operations at St. John's-square, Clerkenwell. Rev. T. Champness, in *Joyful News*, says, "We have very little doubt that the gifted man who has Clerkenwell to evangelise, will now meet with the success of his life, and that useful as he has been, the future will be more remarkable still."

Mr. D. Wright, of Dunedin, sends to *The New Zealand Christian Advocate* a hearty note of praise for the great blessing that has been given in connection with his evangelistic labours during 1885. He says: "Through God's goodness I have travelled extensively, seen much to interest, instruct, and encourage; come into contact with many earnest workers for Christ, addressed thousands, conversed with inquirers after salvation, and enjoyed the work most thoroughly."

Richard Weaver, the evangelist, commenced a series of evangelistic meetings in the Clark Town Hall, Paisley, on Sunday, March 14. Although he was suffering from a very bad cold, he presented the grand old Gospel with a vigour and clearness admired by all. At the close of his address there were tokens of real blessing, as shown by those who came forward to be spoken with. At his subsequent meetings during the week many manifested deep soul concern. Not for a long time have we seen so many cases of real anxiety about salvation. George Ross.

YOUNG MEN IN LONDON.

BURLINGTON HALL, W.

THE anniversary meetings of this West-end branch of the Y.M.C.A. are always of a quiet and homely type, but full of genuine interest withal. At the meeting last week we were glad to see such an excellent muster of fine, hearty-looking young men, not to speak of the sprinkling of the fair sex that graced the occasion.

In his report Mr. Pearce made graceful reference to the recent testimonial presented to him on the completion of a quarter of a century of service as secretary—the silver wedding, as Mr. George Williams happily expressed it. The report spoke also of not a few who are now in the foremost ranks of the fight, both at home and abroad, who received their training at this branch. The Bible-classes have ever been a special feature under Mr. Pearce's régime, and the encouraging fruits of these are constantly appearing.

The young men at Burlington-hall are always lavishly provided for in the matter of speeches at these annual reviews; but they are generally good. The Chairman last week, Lord Balfour of Burleigh, was most hearty and unstinted in his commendation of the work of the Y.M.C.A., and the great need for it in these days of multiplied temptation. Sir R. N. Fowler was equally warm and loud in his praise, but we were sorry he drew such a forbidding picture of the lot of the foreign missionary. We hope none of his hearers will be discouraged by the worthy alderman's remarks from choosing that most glorious of callings for our Christian youth Of course Mr. George Williams was there; a Y.M.C.A. meeting in London would be very incomplete without him. His beaming face and words of cheer never fail to awaken enthusiasm, or to afford matter for profitable reflection.

As a set-off against Alderman Fowler's speech, there was a stirring story of Gospel triumphs in India, by Mr. Bauman, who would have left a splendid impression if he had stopped before the Chairman had to pull him up. Still, it was truly refreshing to listen to the rolling, sonorous periods in which he appealed to his young brethren to be "All for Christ." Rev. T. Eynon Davies gained "touch" of his sympathetic audience at once, and kept it throughout, while he urged them with Celtic fire and force to cultivate all the heroic virtues, and show to a sceptical generation that the Christian is the highest style of man. Last of all came Dr. Donald Fraser, who arrived late, having, as he apologetically remarked, already attended two meetings that evening. However, his store of sound and stimulating advice had been by no means exhausted, and no previous speaker met with a more hushed attention or received heartier applause.

We cordially re-echo the fervent hope uttered by Mr. Williams, that the next quarter of a century at the West-end branch may even outstrip the glories of the past.

THE PRIORY, ISLINGTON.

The friends—and they are many—of this branch of the Y.M.C.A., which has its home in the historic grounds of the Priory, had their annual meeting on Monday evening last week at Mydleton Hall, Upper-street, under the presidency of Mr. George Williams.

Mr. J. J. Atkinson's report was a most encouraging statement of work and workers; of work amongst young men in Islington; of workers who, animated with that zeal and love with which they have become inspired in the Sabbath morning fellowship meetings, in the afternoon Bible-class, and in evangelistic meetings of various kinds, have gone forth into all sorts of mission fields—both at home and abroad—some to labour and to die; in the wilds of distant Winnipeg, where Arthur Groom succumbed to disease and drooped, "to rise in a newer and perhaps to some a nearer world than we imagine of light and usefulness;" amongst the mountains of Pennsylvania, where one is preaching to a coloured congregation; at two distant stations of the China Inland Missions, echoes of the truths first learnt and practised at the Priory have been heard. Thus far from this favoured spot have the rays of Divine light penetrated. In closing, the secretary said that new branches in connection with the North Metropolitan district had recently been opened at Wood Green, Southgate, North Finchley, and Highgate. The treasurer's report showed for the first time a deficit amounting to £160.

In a very cordial address, the Chairman said that "Come with us to the Y.M.C.A." was a very different invitation to "Come with us to the music-hall." Some appalling instances of how young men were led astray in this way had recently come before him.

Rev. Marmaduke Washington lamented the fact that in the city there were so many public-houses up quiet courts, where young men went, not to get necessary refreshment, but a glass of wine or spirits.

Rev. Dr. Edmond referred to the associations connected with that hall, where the first two years of his ministerial work was carried on, and to the fact that for now twenty-five years he had laboured in Islington, having witnessed a change of pastors, by death or otherwise, in every pulpit in the parish, with the exception of two—that of the venerable Prebendary of Islington and Dr. Allon. He enlarged on the benefit of such Associations—first to young men, and then to society generally. Here that companionship which young men so yearned after was afforded them, and here by precept and example they were kept from those evil associations which ruined so many.

Rev. T. Eynon Davies and Mr. W. E. Shipton having spoken, Mr. Williams said he would take twenty-five shares (£25) in the effort towards the payment of the debt. He earnestly hoped that the coming year, being the semi-jubilee year of their Secretary's labours, might be a very happy and prosperous one.

Missionary Work is progressing in the islands of the Pacific. The number of adults baptised last year was larger than usual, the greatest increase being on Solomon Island, where the people came in a body to receive Christian teaching.

Union Hall Mission.—Mr. R. Bilke (18, Greenhill-park Villas, Harlesden, N.W.) states that he has been distributing soup at Union Hall three times a week to 200 poor families, besides free teas, bread, clothing, &c. He desires to continue this relief.

Irish Stew Soup Dinners.—Mr. W. J. Orsman, of the Golden-lane and Hoxton Mission, writes "to thank our readers for their generous help in time of need. Many hearts have been gladdened, especially among the Lord's poor, by the bestowal of timely and suitable aid."

Working Men's Mission, New Cut.—The Brothers Young, 16, Queen-street, Blackfriars-road, S.E., writes: "We are very anxious to continue feeding the hungry poor for another month. During the last few weeks we have supplied dinners to about 2000 men, women, and children."

Ben Jonson Mission, Stepney, E., is doing a much needed work just now—feeding and clothing the destitute poor. Left-off clothing, food, and fuel, with donations for soup and dinners for children, will be thankfully received by the Superintendent, Mr. James Taylor, 28, Cressy-place, Stepney-green, E.

The Army and Navy Prayer Union Meeting, at the Cannon-street Hotel, on Saturday week, was a great success. Probably between three and four hundred were present, and there was a general heartiness in the proceedings. Special prayer was offered for the work of the Misses Robinson, Daniell, and Weston. Captain Key, R.N., Major Owen Hay, Captain Poulden, General Halliday, General Graydon, Captain L. Fawkes, R.A., and General Field, C.B., took part.

The Deaths are recorded of Mrs. Laura M. Wright, who spent fifty-three years of active missionary service among the Seneca tribe of American Indians; of Rev. William Taylor, Edinburgh, formerly editor of *The British Messenger*; of Mr. John Maynard, of the Baptist Congo Mission; of Rev. H. Townsend, one of the Church Missionary Society's veterans, and founder of the Yoruba Mission; of the Earl of Chichester, the venerable President of the Church Missionary Society; and of Mr. Brown, Hon. Sec. of the Twickenham Y.M.C.A.

Surrey Chapel.—The seventh anniversary of the appointment of Rev. B. Senior, to the pastorate of "Old Surrey," was lately held. There was a numerous attendance. Mr. Senior said that during the last seven years some 550 members had been received into Church fellowship. Every week as many as twenty meetings were held in connection with the work of the church, which extends over a large area. In reference to the project of a new Surrey Chapel, the site of which had been secured in the Blackfriars-road, he said that £4,600 had been obtained in cash and promises; and it was intended to hold a meeting next month at Exeter Hall in support of the scheme. The cost of the new edifice, including purchase of freehold, &c., would amount to between £10,000 and £12,000.

"Hard Times in East London."—In a little book just published under this title, Rev. W. Evans Hurndall, minister of Harley-street Chapel, Bow, gives a picture that is simply appalling. It makes the heart bleed to think of the misery of these poor people—foodless, fireless, in such bitter weather as we have been passing through. Amongst this mass of poverty Mr. Hurndall has constantly at work six missionaries. In one case we read of a man and his children who had been without food three days out of five. Another case is mentioned in which a mother sold her petticoat for five farthings to buy bread for the children. These are stray samples of the work which Mr. Hurndall and his missionaries are accomplishing, and if those who can help will try to realise what the lives of the people amongst whom he labours must be, the work will not flag for want of funds. His address is

SOLDIERS IN IRELAND.

NO provision is made by the authorities for the British soldiers who from time to time pass through Dublin "on furlough," the result being that they are cast upon the streets, and, unable, as a rule, to find respectable shelter. The Soldiers' Institute for some time, to a limited extent, has supplied their need, and is still doing so; but the demand for sleeping room has been found so much greater than could be supplied them an extra "wing" to the premises was decided upon, to include also a lecture hall. The building was commenced last autumn. As far as the funds collected would allow the work has progressed, and the shell of the building has been erected; it now remains, however, in an unfinished and useless condition, as the funds are exhausted, and we cannot proceed further without money. Nearly £1000 is required to complete this new wing, and to start it in working order, after which it will be nearly self-supporting, as the soldiers gladly pay 6d. a night for their beds.

Great inconvenience is occasioned by the unfinished condition of the building, and the work of the Home is much hindered in consequence. Numbers of soldiers are continually turned away from our doors for want of room. We earnestly hope that soon the necessary funds may be forthcoming to complete the building. We are truly thankful that this "Home" has proved such a boon to the soldiers of this town and country, and has been so fully appreciated by them during the few years it has been established. Specially do we rejoice to know that it has been the spiritual "birthplace" of not a few who have come under its roof, and that many who have from time to time attended the meetings and classes have received blessing in their souls from God.

CAVAN, President,
R. WADE THOMPSON, Hon. Sec.
Soldiers' Home, Conyngham-road, Dublin.

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EVANGELISTS FOR CEYLON.

DEAR SIR,—Many Christians in this island have been led to feel the need of special effort being made, and much desire that evangelistic services should be held throughout the country on undenominational lines. We have many nominal Christians in the land, and there are white as well as black heathen out here—about 2,400,000 of them. So there is work to be done. This letter is written in the hope that some brethren or sisters, filled with faith and the Holy Ghost, may be led, under God's guidance, to come out and take up this work for Christ's sake.

There are a few Christians here, thank God, ready to hold out the right hand of fellowship to any coming in Christ's name, and help in whatever way they can. But we cannot promise to pay expenses, &c., from England. The whole island has been passing through a terrible depression of late years, and under the circumstances raising subscriptions would be out of the question. As Colombo is a port of call for most steamers going or returning from Calcutta, China, &c., anyone going or coming from these countries might easily arrange with the agents of the steamer to break the journey and go on by the following boat, occupying the time here on the Master's service. In the towns English-speaking congregations could be procured, and interpretors are to be had whenever needed.

As we are unable to offer anyone money to defray expenses, some fear that on this account the much-needed services cannot be held, but, may be, the Lord will touch someone's heart. In case any may wish for further information, I enclose you my card, with address, to give to any one requiring it.—Yours faithfully,

A CEYLON COFFEE PLANTER.

Scripture Union portions for the ensuing week.—March 28, Psa. xcvi. 1—13; March 29, xcvii. 1—12 March 30, xcviii. 1—9; March 31, xcix. 1—9; Apri 1, c. 1—5; April 2, John xi. 1—16; April 3, xi. 17—31.

Correction.—Two unfortunate printers' errors in the Note in our last issue with respect to "Anxiou Thought" seriously altered the sense. In quoting from Rev. John Milne, of Perth, the expression, "I really know no *care*" was made to read, "I really know no *ease*," a very different thing. In an earlier part of the same note, "*We wonder how* large a proportion of the Christian Church read this with incredulity," wa transmogrified into, "*No wonder so* large a proportion," &c.

The Book World.

'Twixt Promise and Vow; and other Stories. By Ruth Elliott. *Woolmer.* These touching stories from a gifted pen and heart, read like transcripts from real, every-day life. Short as they are, they are weighty with solemn truths, and full of sweet, tender scenes.

The Spiritual Life. 1s. *Bemrose & Sons.* A collection of papers and speeches read and delivered at the Church Congress, held at Portsmouth, in October last. Many valuable suggestions on the trials, difficulties, and aids, incident to the life of faith, are given by such writers as Rev. H. W. Webb-Peploe, Dr. Weldon, and others.

Siam and the Siamese, as described by American missionaries. *T. Woolmer.* A book most interesting in its details, and graphic in its descriptions. Many of those who write are ladies, and, as one after another takes her turn at mission work reporting, our desire to see this wonderful people and land greatly increases. The map and many plates add to the attractiveness and value of a pleasant missionary record.

Saving Faith. Ninth edition. By James Morison, D.D. 1s. 6d. *Hamilton, Adams & Co.* This small book, of 150 pages, first issued in 1842, proves its worth by its vitality and self-multiplication. On the precious words "faith," "believe," &c., Dr. Morison dilates with the precision of a ripe classic scholar, and the profundity of a spiritual Christian. While his arguing is close, and his thoughts clear, his language is very simple, and his occasional illustrations strictly illustrative.

Scientific Sophisms. By Samuel Wainwright, D.D. *Hodder & Stoughton.* Dr. Wainwright is a bold man, but his boldness springs from belief in the righteousness of his cause, not from rashness. He enters the lists with a firm seat, a clear eye, and a strong hand to fight against those knights of science who have done so much to unsettle the minds of thinking men in our day. He shows a wide acquaintance with current theories concerning apes, atoms, and men, and exposes with great skill the fallacies in these theories. His chapters on evolution and protoplasm are particularly happy. In this book he renders a service which makes the lover of truth his debtor.

Sunrise on the Soul. A Series of Suggestions. By Hugh Smith Carpenter. 5s. *Funk & Wagnalls.* Readers of a speculative turn of mind will find much to interest them in this volume. They will not agree with everything in it, but they will be greatly helped by its new way of looking at old truths, and the light it throws on dark problems. Its tone is generally reverential. Its aim is to lead those for whom "the copy-books of standards, creeds, and systems" have lost their meaning back to what the Holy Ghost teaches in nature and in life. It advocates the truth that disciples of Christ will best learn by living with the Master in daily communion; and it abounds in thoughts of great beauty and keen insight.

Christianity, Science, and Infidelity. By Rev. W. Hillier, Mus. Doc. 2s. *Nisbet & Co.* This volume consists of a series of letters which formerly appeared in a local journal at the time of the election of Mr. Bradlaugh as M.P. for Nottingham. They cover much of the ground traversed by infidel arguments against the truth, and though not intended for critical readers, but rather for popular use, will be found to contain much sound, cogent reasoning, pleasantly and strikingly put. The book is specially adapted for working men, both young and old. An introduction is furnished by Mr. Henry Varley, and a long array of commendatory notices from Mr. Spurgeon and other well-known men, is appended.

The Trinity of Evil. By Rev. Canon Wilberforce, M.A. 2s. 6d. *Hodder & Stoughton.* The publication of this volume is timely, and its circulation cannot be too widely promoted. Infidelity, Impurity, and Intemperance are the three evil spirits which the Canon deals with, and that in terms at once strong, manly, and vigorous. If we could place a copy in the hands of every reader capable of following the author's lucid exposition of his themes, we would gladly do so; such teaching is needed in every social sphere in these days. Written from the emphatically Christian standpoint, the book strikes at the root of political and social evils that many Christian men and women are sadly slow to rebuke and withstand. Long may the writer be spared to lift up his clarion voice and powerful pen in the cause of righteousness and truth as he has done in these sparkling and inspiriting pages.

The Acts of the Church, 1531—1885. The Church of England her own Reformer, as testified by the Records of her own Convocations. By James Wayland Joyce, M.A., Rector of Burford, Salop, and Prebendary of Hereford. *J. Whitaker.* This handsome volume will chiefly interest English Churchmen, and will only satisfy Churchmen of a High Anglican type. Most useful are the documents placed in sequence by the learned compiler, and well worth the attention of Christian statesmen in the present state of public opinion. Dr. Joyce's sympathies are easily gathered from his remarks, on "Clerical Lawbreaking," the term "Protestant," and the "Public Worship Regulation Act." That the English Church has often aided in self-reformation may be true enough, but to say she has always originated such reforms is a sweeping statement, and needs more evidence than is here produced.

Body and Soul: A Practical View of the Relations of Physical and Spiritual Life. By Rev. Mercer Davies. 6d. *Elliot Stock.* An important lesson in morals, apart from its worth as a mentor in physical and spiritual life. The theory of the author may be summed up thus: Keep a clear conscience, and take care of your brain.

The Expositor for April will contain a very elaborate criticism and commentary by Canon Driver, of Oxford, of the two rival Hebrew versions of the New Testament, issued by the Bible Society and the Trinitarian Bible Society respectively. The former, it is well known, is by Dr Delitzsch; the latter is by Mr. Salkinson—revised and completed by Dr. Ginsburg.

John Styles among the Freethinkers By E. L. D 12s. per 100. *Religious Tract Society.* A 48-page tract, written in a conversational and attractive style. It embodies much solid, clever argument, dressed in homely guise, against "the negation of God" known under the various names of freethought, agnosticism, infidelity, &c. Very suitable for distribution.

Italy.—There has lately appeared in Naples, under the title *The Pearl of Days*, an illustrated Italian journal in favour of the sanctification of the Lord's Day.

Auckland, N.Z.—In the end of January last the foundation stone of the new building for the Y.M.C.A. of this place was laid by Bishop Barry, amid much rejoicing.

Rotherhithe.—Dear Sir,—We heartily thank those who have sent us help for our poverty-stricken dock labourers. The docks are not likely to have many ships in them for another month, so we desire to continue free meat teas for that period.

Gratefully yours, S. Trevor Francis.
36, *Tressillian-road, St. John's, S.E.*

Services for Germans.—Under the presidency of Count Bismarck-Bohlen, an association has just been formed to organise Protestant religious services at the different watering-places or baths not already provided with such. The committee has more especially in view stations in the South of France, Italy, Austria, as also in Germany and German-speaking Switzerland. It is thus proposed to do for Germans what has long been done for English in these placas.—*Journal Religieux.*

Labour Aid Society.—It is proposed by the Labour Aid Society to purchase sewing machines, and to let seamstresses have them in their own houses at 6d. per week. In three years the machine will become their own property. This will give the workers from 1d. to 2d. more for trousers making, and 2d. to 3d. more per dozen for shirts, and will add about 4s. a week to their income. About £1000 is required, and help will be received by Rev. James Munro, 16, Victoria-street, King Edward-road, E.

Paris City Mission.—The Comité Auxiliaire d'Evangélisation de Paris (Paris City Mission) lately held its fifth annual meeting. The report is full of most interesting and encouraging facts. Five years ago the Mission started with six agents; for a while it was able to employ thirteen; for want of sufficient resources it has come back to six, with a yearly expenditure of 18,000 francs. One of the missionaries is placed under the direction of reformed pastors, one of a Baptist, one of Mr. McAll, another of Miss de Broen. Mr. Lockie, Secretary of the Mission, deals more especially with his English countrymen.—*The Record.*

It has been computed that every eighth verse in the Bible is related to the Second Coming of Christ. If this be so, how is it that so little interest is given to this question? How can any Christian bring himself to say it is a subject that does not interest him? It is a blessed thing to have a living interest in his first coming, and the work He wrought for us then, and to have a living interest in his sitting at the right hand of God, where He now lives to make intercession for us; but how shall we reconcile such an interest in Him and the statement that we can find no interest in the study of his Second Coming, when He is to complete his redemption work and bring all his people into his glory?—*Words and Weapons.*

Y.M.C.A., Bath.—Mr. H. Varley has been conducting Gospel services in various chapels in Bath, and many have been brought to the Lord. He also gave Bible-readings in the Assembly Rooms, to large audiences, on the "Lord's Second Coming," with much profit. We are expecting these services will be greatly blessed to our Association. At our Bible-class, on Sunday afternoons, the attendance has doubled. It is in contemplation to commence a "Y.M.C.A. Open-air Mission" for the summer season, and I should be glad if any of your readers could present us with a tricyle for village tract distribution, &c. Our rooms here are unsuitable for aggressive work. We are waiting upon the Lord to stir someone up to place a suitable building at our disposal. J. A. Stooke, Gen. Sec.
Quiet-street, Bath.

Requests for Prayer.

A WIDOWED mother asks the prayers of God's people for a son who is gone astray.——For a son, that grace may be given him to overcome the evil habit of intemperance.——For a ten-days' mission at Cainscross, near Stroud, from March 26 to April 6, to be conducted by Rev. J. Shaw, of Chelsea.——For a fifteen-days' mission at Exeter, to be conducted by Mr. S. Bryant of the Evangelisation Society, commencing March 21.——That God may guide and bless the efforts to get the sale of intoxicating liquors stopped in England during the whole of Sunday; and that our legislators may be led to pass Mr. Stevenson's Bill for this object during the present session of Parliament.

Notices.

Nemo.—This parcel was duly sent on receipt of order, addressed to the condemned prisoner.

Mr. W. J. Gladwin, Girgaum, Bombay, India, would be glad to receive a copy of The Christian weekly from any reader.

Miss Whitley, Barrow House, Long Ditton, Surrey, will be glad to forward her copy of The Christian to any Christian friend living in a remote place, who would gather the neighbours weekly and read to them its accounts of work at home and abroad.

Communications Received with Thanks.—J.T A. W.R. R H. E.J. H.S. H.C H. A.W. A.M S.N. S.A B. R.S. J.A.G. W H.N. V.M S. F.A. H.C. W.H.R J.T.M. G L. G.F. P.J.W. G.R. E.C. J.N.S. J.C. T.S G. J.E H. A.A.H. Lord's Debtor. G.L.C. G.N.W. T.Y. M.N. S.T. F.D H. J.M. C.H. J.B.T. C.T. H.F. J.N. F.W.N. F.G.B. A.E.B. F.W C.W. H.N. B C. H.D. E.E. M.P. J.T.C. L.T. F.E.G. T.E L D D.T. A.B. E.J.A. J.C.S. Reader. J.S.A. J.M.S. J.N.McD. E F. M B.G.

Applicants for Tracts.—Mrs J. Garner, Wesley-place, Stapleford, Nottinghamshire; F. J. Gibbins, 30, Juniper-street, Shadwell, E.; H. Murch, 3, Frideswide-place, Islip-street, Kentish Town; A. Mills, 17, Workhouse-lane, Kettering; E. Killey, 129 Richmond-road, Hackney, N.; A. E. Saunders, 134, Culford-road, Balls Pond, N.; D. Morris, 10, Eastbourne-road, Birkenhead; G. C. Smith, 27, Munden-street, Hammersmith-road, W.; Miss Lewis, care of Mr. Hibberd, Tisbury, Salisbury; J. Jackson, 202, Raby-road, South Byker, Newcastle; J. Carine, The Eleanor, Kinsale, Ireland; Miss Sealy, Gosberton Vicarage, Spalding; J. Taylor, 28, Cressy-place, Stepney-green, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Dr. David McEwan, of Clapham-road Presbyterian Church, has been elected Moderator of the next Synod of the Presbyterian Church of England.

Grocers' Licences.—Miss V. M. Skinner, of Bath, has written a "friendly letter" addressed to grocers, in which she strongly refers to the evils caused in many households by the grocers' licence.

House of Rest, Weston-super-Mare.—In the notice of this Institution, in last week's issue, it was stated that during the past year eight to nine ladies had been received. It should have been *eighty-nine.*

The Dark Continent.—On March 20, from fifteen to twenty missionaries were to sail from New York to Africa, to reinforce Bishop William Taylor's consecrated host in that field on the self-supporting plan.

A "Drunkery" shut up.—Sir,—We can confirm the statements of A. F. R. respecting "London Drunkeries," so far as our acquaintance with them goes, *i.e.*, as haunts for the propagation of Atheism and Secularism. The agents of the Christian Evidence Society were instrumental in shutting one up last year, and in preventing the opening of another.—Yours faithfully,

C. Lloyd Engström, } Secretaries.
T. T. Waterman, }
13, *Buckingham-street, Strand, W.C.*

Our Policemen.—A good work is being done among this class of our community, in connection with the Christian Policemen's Association, of which the monthly organ is *On and Off Duty* (1d. Marshall, Brothers, 3, Amen-corner, E.C.). There are many branches in different parts of the country, and in Scotland, and Ireland. Friends who desire to extend the work should procure and circulate copies of *On and Off Duty*, which gives interesting reports and contains much matter that will be generally instructive to our blue-coated protectors.

Homes for Working Girls in London.—The great advantages conferred upon young workwomen by the establishment of these Homes, of which there are now seven in various parts of London, are well known to our readers. The very precarious character of the employment in which thousands of young girls and women are engaged makes their lot one of extreme hardship and difficulty; it is quite a common occurrence for a number to be discharged at a moment's notice, and without any fault on their part. When it is remembered that the majority, even at the best of times, earn but a subsistence, many so little that the only meals they can afford are breakfast and tea, the necessity for stretching out a helping hand to them is obvious enough. Those who are inmates of these Homes are, indeed, fortunate, for here, where everything is bright and cheerful, there is also an atmosphere of love. In the seven Homes already opened, there is accommodation for 345 inmates, and full board is provided at 4s. 6d. per week. The Hon. Director is Mr. John Shrimpton, 38, Lincoln's-inn-fields, W.C.

Notes on Daily Readings.

SUNDAY, MARCH 28.—DEUT. XI.

2.—*And know ye this day . . . the chastisement of the Lord.*—"The word 'chastisement' is evidently the accusative governed by the verb at the beginning of the verse. The colon placed after 'day' should therefore be removed, and the words between the verb and its accusative placed in a parenthesis. The 'chastisement' consisted in the many mighty acts, both of punishment and of mercy, through which God had guided them from Egypt to the borders of the promised land."—*Sp. Com.* The word rendered "chastisement" is properly "discipline," and combines the thought of instruction with correction; it is almost equivalent in its scope to our word "education." In the Book of Proverbs, where it occurs thirty times, it is rendered twenty-four times "instruction," and only six times "correction" or "chastening."

"The accusatives which follow, show what we are to understand by 'the chastisement of the Lord,' viz., the mighty acts of the Lord to Egypt and to Israel in the desert. The object of them all was to *educate* Israel in the fear and love of God."—*Keil.*

6.—*What He did unto Dathan and Abiram.*—"Here Moses only mentions Dathan and Abiram, the followers of Korah, and not Korah himself, probably from regard to his sons, who were not swallowed up along with their father (Num. xxvi. 11), but had lived to perpetuate the family of Korah."—*Keil.*

10.—*Wateredst it with thy foot.*—An allusion to the tread-wheels working sets of pumps, which are used to this day in Egypt.

12.—*A land which the Lord careth for* (margin, R.V., *seeketh after*).—A land which was to be the dwelling-place of the Son of God on earth, and where the great battle was to be fought, and the victory won over the prince of this world, could not but be a place upon which the eyes of the Lord should be "always upon it."

29.—*The blessing upon Mount Gerizim.*—"It was probably selected as the hill of benediction because it was the southernmost of the two; the south being the region, according to Hebrew ideas, of light, and so of life and blessing."—*Sp. Com.*

MONDAY, MARCH 29.—DEUT. XII.

4.—*Ye shall not do so unto the Lord your God.*—Taken in connection with the two preceding verses, this seems to mean that not only were they to "overthrow their altars," &c., but they were not to imitate the heathen custom of building altars wherever they chose, even to the true God. There was to be but one place of worship, and one altar in Israel. Apostate Christendom, having introduced the so-called "altar" into Christian worship, borrowed from Judaism, has further borrowed from heathenism the multiplication of such "altars" wherever there are "places of worship." The Jew knew but of one altar, and was not allowed to erect another. The Christian has but one likewise (Heb. xiii. 10).

14.—*In the place which the Lord shall choose.*—This does not refer necessarily to Jerusalem, or to Solomon's Temple therein, but to the different places where at different times God chose "to put his name there." Shiloh was at first chosen, and is spoken of in Jer. vii. 12 as the place "where I set my name at the first," but the Lord adds, "See what I did to it for the wickedness of my people Israel." Next came Mount Zion, whither David brought up the ark, whilst the tabernacle remained at Gibeon (1 Chron. xvi. 39). Lastly, Mount Moriah, the site of Solomon's Temple, became the chosen spot, and remained such until He came who is both Temple (John ii. 21), Altar (Heb. xiii. 10), Sacrifice (Eph. v. 2), and Priest (Heb. viii. 1) in his most blessed person and work fulfilling all.

18.—*Thou shalt rejoice before the Lord thy God in all that thou puttest thy hand unto.*—So little was the religion of Jehovah intended to be one of ascetic gloom or one of doubts and fears. The New Testament counterpart is given in Phil. iv. 4, "Rejoice in the Lord alway: and again I say, Rejoice."

30.—*How did these nations serve their gods?*—"The whole heathen world was animated with the conviction that to neglect the gods of a land would be sure to bring misfortune (see 2 Kings xvii. 26)."—*Keil.*

TUESDAY, MARCH 30.—DEUT. XIII.

"Warnings against the authors and abettors of false modes and forms of worship. Such tempters are not to be spared, even though (1—5) their teaching be confirmed by miracles; or (6—12) they be nearly allied by kindred or friendships; or (12—19) be supported in their apostasy by a whole city."—*Sp. Com.*

5.—*He hath spoken to turn you away from the Lord your God.*—This is rendered by R.V., "He hath spoken rebellion against the Lord your God." This verse is appealed to by Roman Catholics as justifying the capital punishment of heretics; but first of all, if heretics are to be so treated, it is not those who turn to the Word of God, but those that "turn away from" it, who are the heretics. But heretics should not be so treated, for it is not only contrary to the whole spirit of the Gospel (see Luke ix. 55), but "such obligation attached to the Jewish magistrate, because he had to administer the law of a theocracy. To bring in the worship of another god was not merely to lead God's people into error, it was to seduce them from their loyalty to their rightful prince and ruler. It was, in a word, high treason, and had to be punished accordingly."—*Sp. Com.*

13.—*Certain men, the children of Belial.*—In thirteen out of sixteen other places where this word "Belial" occurs in the Old Testament, it is rendered as a proper name in A.V., and St. Paul's use of it (2 Cor. vi. 15) as an equivalent for Satan seems to confirm the correctness of this. If so it is an important testimony to the truth, more clearly revealed in the New Testament, of Satan being the great source of evil, "the spirit that now worketh in the children of disobedience" (Eph. ii. 2). The LXX. and most ancient versions render it by the word "wicked," which may be parallel to our Lord's use of "the wicked one" for Satan. Modern critics generally explain it to mean "worthlessness," and reject the personal reference. R V. (it is to be regretted) adopts this view.

WEDNESDAY, MARCH 31.—DEUT. XIV.

1.—*Ye are the children of the Lord your God.*—This is a near approach to the New Testament privilege of "adoption," but it differs from it in being not personal but national (see Rom. ix. 4: "to whom pertaineth the adoption"), and as such resting upon natural birth, not upon the new birth as taught in the New Testament, "as many as received Him (Christ), to them gave He power to become the sons of God . . . who were born, not of blood . . . but of God" (John i. 12, 13). "The words, 'ye are the children of the Lord your God,' which introduce this chapter, suggest the principle which underlies its precepts. It was unbeseeming their dignity and privileges to disfigure themselves in mourning (1, 2) as the heathen 'which have no hope,' or to defile themselves by eating any abominable thing (3—22); on the contrary, they were to honour God, and act worthily of their special relationship to Him by holy meals at the sanctuary—meals associated with charity to the needy" (23—29).—*Sp. Com.*

3.—*Thou shalt not eat any abominable thing.*—The directions which follow as to meats clean and unclean are, with very few and unimportant variations, the same as those already given in Lev. xi.

28.—*At the end of three years thou shalt bring forth all the tithe of thine increase.*—"This regulation as to the time was founded upon the observance of the Sabbatical year, as we may see (xv. 1), where the seventh year is no other than the Sabbatical year. Twice, therefore, within the period of a Sabbatical year, namely, in the third and sixth years, the tithe set apart for a sacrificial meal was not to be eaten at the sanctuary, but to be used in the different towns of the land in providing festal meals for those who had no possessions, viz., the Levites, strangers, widows, and orphans."—*Keil.*

THURSDAY, APRIL 1.—DEUT. XV.

1.—*Thou shalt make a release.*—"The year of release is, no doubt, identical with the Sabbatical year (Exod. xxiii. 10; Lev. xxv. 2); the word 'release' of this passage being, indeed, fundamentally the same word as is used in reference to the land (Exod. xxiii. 11). Not only is the land to have its 'release' or 'rest' for the year, but the debt also. The obvious reference of this passage to that of Exodus seems to render it most probable, as some of the best German commentators hold, in spite of a consensus of Jewish authorities to the contrary, that the release in question must have been for the year—not total and final. As the land was during this year to keep Sabbath, so the debt was to stand over. It seems further clear that the release had reference only to loans (see especially ver. 2), and to loans lent because of poverty (vers. 4 and 7). Apparently, therefore, a debt contracted by purchase of goods would not come under this law."—*Sp. Com.*

6.—*Thou shalt lend unto many nations.*—It is interesting to observe how even in the present days of Israel's dispersion this promise of influence or rule ("reign") over the nations has been fulfilled. The immense growth of this monetary influence within the last century is one of the many signs of returning blessing to Israel.

9.—*Beware that there be not a thought in thy wicked heart.*—In the Hebrew, "thought" is literally "word," and "wicked" is "Belial," which belongs grammatically to "word," so that it is properly "that there be not a word of Belial in thy heart" (comp. Matt. xvi. 23; Acts v. 3).

FRIDAY, APRIL 2.—DEUT. XVI.

"The cardinal point on which the whole of the prescriptions here before us (as to the three great Jewish festivals) turn, is evidently the same as has been so often insisted upon in the previous chapters, viz., the concentration of the religious services of the people round one common sanctuary. The prohibition against observing these great feasts (Passover, Pentecost, and Tabernacles), the three annual epochs in the sacred year of the Jew, at home and in private, is reiterated in a variety of words no less than six times in the first sixteen verses of this chapter (2, 6, 7, 11, 15, 16)."—*Sp. Com.*

9.—*Begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.*—The Hebrew is literally "from the beginning of the sickle in the standing corn," or in other words the presentation of the sheaf of first fruits (Lev. xxiii. 14, 15) of the new harvest before God on the sixteenth of Nisan, the day on which Christ was raised from the dead, "the first fruits of them that slept." This link between Passover and Pentecost is important. We shall never arrive at true Pentecost experience, if we do not "begin to number," or base our expectation of it from the Lord's resurrection. The connection (seven by seven weeks) is one of perfect and Divine arrangement. The Holy Spirit is not given independently, but as "the Spirit of Christ," which "if any man have not" "he is none of his."

21.—*Thou shalt not plant thee a grove of any trees.*—This is rendered by R.V., "an Asherah of any kind of tree," the word "asherah" being the Hebrew word used. It means an image of Astarte or Ashteroth, the Phenician goddess. The idol consisted of a wooden column, and was generally found by the altars of Baal.

SATURDAY, APRIL 3.—DEUT. XVII.

4.—*Inquired diligently, and, behold, it be true.*—When the Jews took up stones to stone Jesus (John viii. 59, x. 31), and afterwards when Stephen was stoned (Acts vii. 59), they no doubt thought that they were justified by this passage in doing so; but in both cases there lacked, what is here enjoined, a diligent inquiry into the matter, to know if it were true.

8.—*If there arise a matter too hard for thee in judgment*, &c.—Recourse was to be had under these circumstances "to the priests, the Levites, and unto the judge;" but "this superior court was not a court of appeal; for it did not adjudicate after the local court had already given a verdict, but in cases in which the latter would not trust itself to give a verdict at all."—*Oehler.*

14.—*I will set a king over me, like as all the nations that are about me.*—The desire for a king which afterwards manifested itself (1 Sam. viii. 5) is here dealt with by anticipation, and provided for without its being approved of. The very spirit of conformity to the world, to which the desire is here traced, is that which showed itself in the appeal of Israel to Samuel, "make us a king to judge us like all the nations."

17.—*Neither shall he multiply wives to himself.*—Disobedience to this command brought evil on Solomon's later days, and eventually led, through the idolatry which his wives introduced, to the breaking up of the kingdom into two parts (1 Kings xi. 31).

18.—*He shall write him a copy of this law in a book . . . and he shall read therein all the days of his life . . . that his heart be not lifted up above his brethren.*—Mark the contrast between God's ideal king and the wilful king (Dan. xi. 3), who "shall exalt himself and magnify himself." St. Paul's reference to him as "the lawless one" (2 Thess. ii. 8, R.V.) possibly refers to his rejection of God's law (*i.e.*, his written Word), in the sense above given.

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In the Evening, at 6.30 o'clock.

Hon. ARTHUR F. KINNAIRD will preside.

ADDRESSES by Hon. and Rev. W. Talbot Rice, B.A.; Rev. W. S. Standen; Josiah Spiers, Esq.; E. Arrowsmith, Esq.; C. F. Harford-Battersby, Esq., Trinity College, Cambridge; and other Friends.

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On WEDNESDAY, MARCH 31st, 1886.

J. G. BARCLAY, Esq., has consented to preside.

Chair to be taken at Three o'clock.

In the Evening a Meeting will be held;

GEORGE WILLIAMS, Esq., will take the Chair at 7.

Lord Radstock; Sir R. N. Fowler, Bart., M.P., Alderman; E. R. Cook, Esq., M.P.: Rev. C. A. Fox; Samuel Gurney Shepherd, Esq.; R. Paton, Esq., and several local Clergymen and Ministers have promised to attend or take part in the proceedings.

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Distress in Hornsey Rise—Pastor Frank M. Smith acknowledges, with many thanks, the receipt of amounts as follows, at Hornsey Rise Chapel, where over 11,000 free meals have been given, the greater number to children, and where funds are urgently needed: Mr. S. £3 3s.; Mrs. F. B. £2; Mr. and Mrs. D. 7s. 6d.; Mr. R. 5s.; Miss R. D 5s.; Mr. T. 12s.; Mr. and Mrs. R. 15s. 6d; Mr. Q. 3s.; Mr. H. B. 2s. 6d.; Mrs. T., and friend, £6 5s.; Miss H. H. 3s. 6d.; Miss W. 5s.; Miss A. C. 12s.; Mrs. H. 4s.; Captain E. £1 5s.; Miss P. 1s.; Mr. C. 12s.; Mr. L. 2s 6d.; Mr. P. 10s.; Miss H. 5s.; Misses C. 5s.; Mrs. F. 1s.; Mrs. S. 9s. 6d.; Mrs. W. 10s.; Mr. B. 2s.; Mrs. H. 1s.; R. P. and B. 4s. 8d; Mr. G. £1 1s.; Mrs. G. 2s. 6d.; Mrs. F. (per), 5s; Mr. F. S. 5s.; W. R. and colleagues, 13s. 2d.; Mrs. P. 10s.; Mrs. C. £1; Mrs. J. 3s.; A Friend, 1s.; Miss F. C. 3s.; Miss E. F. 1s.; Mr. T. H. E. £1; Miss H. H. 3s.; Miss B. 1s.; Miss B. 5s. 4d.; Miss L. 1s. 6d.; Miss H. 5s.; Miss M. £1; Mrs. S. S. 5s.; Mrs. L. 1s.; H. L. 2s.; Mr. A. D. 5s.; Mrs. A. 1s.; Mr. G. 4s. 6d.; Sunday-school Children, 5s 0½d.; Mr. S. 10s.; Mr. A. 1s. 6d.; Mrs. H 2s. 6d.; Mrs. C. 8s. 6d.; Miss A. M. 6s.; Miss W. 2s.; Young Women's Bible Class, 7s.; Miss C L. P 1s.; Mrs. H. 2s; Mr. J. C. 6s.; Mrs. M. 2s.; Mrs. M. 2s.; Miss M. 2s.; Mr. B. 1s.; Mr. B. A. L. 5s.; Mr. H. 2s. 6d.; Mrs. S. 2s.; Mrs. H. 10s.; Misses W. 4s; Mrs. P. 1s.; Mrs. G. 5s.; Mr. M. 1s.; Mrs. I. 2s.; Mrs. B. 1s.; Miss W. 2s. 6d.; Miss U. 1s.; Mrs. B. 4s.; Mrs A. 5s.; Miss H. 5s.; Mrs. S. 2s.; Miss L. 1s.; Rev. A. R. 10s.; Mrs. C. 10s; Mrs. J. 8s. 8d.; Mr. Ll. 10s.; Mr. E. 8s.; Mrs. W. 2s.; Miss S. 3s.; Mrs. B. 10s.; Mrs. P. 2s. 6d; Country Cousins, 4s.; Mr. and Mrs H. £1; Mrs S. £1 15s; Miss N. £1 9s.; Mr. J. C. P. £1 1s.; Mrs K. 10s.; E. H. B., Ifield, 5s.; Mrs. A. B. £1; Mr. E. G. 5s.; A. B., Nottingham, 10s.; Mr. A. S 10s.; Mr. J. P. 5s. 2d.; Mr. L. 2s. 6d; Mrs. F. 3s. 6d.; Mrs H. 5s; Mr. G. J. 5s.; Mr. J. H. 5s.; Mr. W. 2s. 6d.; For Hungry Little Folks' Dinners, 5s.; Three Schoolboys who gave up a treat, 3s.; J. H. H. £1; E. H. H. 10s; Mr. J. S. £1; Miss F. £1; Mr. S. E. & Co. £1; Miss E. W. £1 1s.; per Mrs. B. and family, £1; Miss E I 2s. 6d; Anon., stamps, P. O. and friends, £3 9s. 5d.; Mr. and Mrs. E. £1;

The London Samaritan Society and Homerton Mission gratefully acknowledge receiving from M. M. and G. K. 10s. 6d.; Two Friends, 2s; Anon., Cheltenham, 2s.; Mrs. M. £1 1s.; Miss W. 8s.; G. J. W. £3.

Poor Saints—Mr. Frank White begs to acknowledge, with thanks: J. B. C. £2; A Friend, £1; For the Lord's Sake, £5; Two Friends, £1; Anon. 3s; A Friend (*for coals*), 6s.; Exmouth, 5s.; A Friend, 6s.; W. P. and K. P. £1; A Sympathiser, 10s.; E. S. S. 2s. 6d.; B. a parcel of clothes; A Reader of The Christian, 2s. 6d. in a parcel of clothes.

East-End Distress—Mr. Jackson, 41, Powerscroft-road, E., gratefully acknowledges the following: Mrs. B. Catterham, £2; R. Haller, 2s.; R. M. H., New Fishbourne, parcel of clothing; Readers of The Christian, per Messrs Morgan & Scott, £2 19s 6d.; (*for Soup Kitchen*) W. W. 5s.; J. G. 5s.; A Friend, 5s.

Archibald G. Brown, of 22, Bow-road, E., gratefully acknowledges the following anonymous donations received for his work among the destitute poor in East London: M. F., Salisbury, 2s. 8d.; M. G., Croydon, 2s. 6d.; A Christian Friend, 5s.; Hastings, 10s; in registered letter, St. John's Wood, £1; J. W. S. £1; P. A. M., per Maud S. 5s.; A. C. 10s.; A Friend, 1s.; W. J., Kentish Town, 5s; A Sister in the Lord, Stirling, 5s.; A Friend, Rochdale, 1s.; C. B. 10s.; For Jesus' Sake, Dublin, 5s.; Somebody's Dinner, 1s.; in a parcel of clothes, 5s. 9d.; in a parcel of clothes, 10s; S. H. W. 1s.; Appling, 5s; Sympathiser, Lymington, £5; G. H., Newton Abbot, 10s.; M. M. R and K. G. 10s. 6d.; B. R. 2s. 6d.; A Friend, 1s.; C. H. J., Jersey, 5s.; A Reader of "Harvest of the City," 5s.; M. M., Bournemouth, £5; S. E. L., Kentish Town, 5s.; Bread and Soup, Norwood, 5s.

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Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 35, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. Gawin Kirkham.—March 24, Bethnal Green; 25, Bishop Stortford; 26, Finsbury Park Y.M.C.A.; 27, Devonshire-square Chapel; 28, Mildmay-park; 29 and 30, Exeter Hall.

Messrs. Fullerton and Smith.—To April 1, Cheltenham; April 4 to 15, Hereford; 16 to 18, Ross.

Mr. F. E. Marsh.—Newmilns, N.B., to April 2; Kilwinning, N.B., April 3; Darvel, N.B., April 4; Saltmarket and Bridgeton, Glasgow, June 6 to July 4.

Mr. W. Spencer Walton.—March 24, Cheltenham; 25 to April 6, Weston-super-Mare; to April 19, The Granaries, Brixton; 22 to May 5, St. Mellons, Cardiff; 9 to 17, Mildmay Conference Hall and its missions.

Mr. Henry Thorne.—To March 29, Bristol; April 2, London; 3 to 12, Walsall; 17 to 26, Bury, Lancashire.

Mr. J. M. Scroggie.—March, Doncaster; April, Bristol; May, Dublin.

Mr. E. P. Telford.—York, to April 22; thence Ashton-under-Lyne.

Mr. George Clarke.—To March 26, Edinburgh; 27 to April 30, Glasgow; May 1 to 15, Dundee.

Mr. James Neech.—Fettercairn, N.B., to April 11; Martin, Lincolnshire, May 9 to 20; Timberland, Lincolnshire, 23 to June 3; Billingay, 6 to 20.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

North Evangelistic Choir.—March 29, 8 p.m., 82, Church-street, Bethnal-green.

Stratford Male Choir and Mizpah Band.—Mission Hall, Morning-lane, Hackney, March 24, 8 p.m.

South London Evangelistic Choir.—March 26, Clapham Conference Hall, 7.30 p.m.; 29, Exeter Hall, Strand, 6.30 p.m.

Children's Special Service Mission.—Mr. Arrowsmith, Cardiff, to March 27; Barrow-in-Furness, April 3 to 18; Cheltenham, 21 to May 2.

Y.W.C.A.—Drawing-room meetings for French and Swiss ladies, Saturday, March 27, 3.30 p.m., at Mrs. Darwin Fox's, 49, Bedford-gardens, Notting-hill Gate, W.

Conference Hall, Mildmay-park, N.—Sunday, March 28, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. W. R. Lane. April 7, 8, and 9, 7.30 p.m., addresses in German, by Pastor F. von. Schluembach.

Conference Hall, 143, Clapham-road.—Sundays, 3.30 p.m., Bible readings; 7 p.m., Gospel meeting; Thursdays, 8 p.m. Bible reading—Mr. Herbert R. Francis. Saturdays, 4.30 p.m., Bible readings, by various eminent Christians.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, March 28: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Wm. R. Lane, 3.30 p.m.; Mr. John Bateman, 7 p.m. Kensal Hall, Kensal-road, W., Mr. Wm. Grove, 7 p.m., last night of special services. Queen's-park Hall, Kilburn-lane, N.W., Mr. S. Stidolph, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. Edwin Cook, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. W. Punnett, 7 p.m.

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Britannia Theatre, High-street, Hoxton.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. J. E. Hawkins, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Finlay Gibson, Sunday, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Ransome Wallis, Sundays, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, 3 p.m.; Mr. C. V. T. Onslow, 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Mr. J. G. Matthews, Sunday, 7 p.m.

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MISCELLANEOUS.

Vine Hall, Sevenoaks.—Quarterly conference, Wednesday, April 7.

City of London Central Noon Prayer Meeting 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Midnight Meeting Movement.—Annual meeting, Exeter Hall, April 9, 3 p.m., Lord Mount Temple in the chair.

Wesleyan Education Committee.—Annual meeting, Exeter (Lower) Hall, April 6, 6.30 p.m., Mr. W. W. Pocock in the chair.

Friends' Meeting House, Park-street, Stoke Newington.—Bible-readings, open to all, every Tuesday, from 7.30 to 8 30 p.m.

House of Rest for Christian Workers.—Meeting, 17, Westbourne-terrace, W., April 13, 4.30 p.m., Hon. Henry Noel in the chair.

Christian Colportage Association for England.—Annual meeting, Exeter (Lower) Hall, April 7, Mr. Samuel Morley in the chair.

Mildmay Mission to the Jews.—Monthly prayer meeting, Friday, March 26, 7 p.m., gentlemen's waiting-room, Conference Hall, Mildmay.

East London Women's Christian Temperance Union.—Annual meeting, Exeter (Lower) Hall, Tuesday, April 20, p.m. Lady Hobart will preside.

Church Army.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3 30 p.m.; March 26, Rev. J. B Figgis; April 2, Rev. H. Sharpe.

Glasgow Half-yearly Meeting of Christians, Waterloo Rooms, corner of Wellington-street and Waterloo-street (near Central Station), Glasgow, April 8 and 9.

Gospel Hall, Paragon-road, Hackney.—Addresses on "The Tabernacle," illustrated by a large model, by Mr Charles Morton, March 24, 25, and 26, 7.30 p.m.; Sunday, 28, 7 p.m.

Y.W.C.A., Welbeck House, 101, Mortimer-street, W.—Bible-readings, by Mrs. Yapp, on "The Tabernacle and its Vessels," Tuesday afternoons, at 3.30, March 30, April 6, 13, and 20.

Children's Scripture Union.—Seventh anniversary, Exeter Hall, April 1, at 3 p.m., Rev. E. A. Stuart, M.A., presiding. In the evening, at 6.30, Hon. A. F. Kinnaird taking the chair.

London Banks Prayer Union.—Lectures by Rev. John Wilkinson (Mildmay), Tuesdays in March, Metal Exchange, Whittington-avenue, Leadenhall-street, 5 30 p.m. March 30, subject, "The Second Advent."

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, April 2, tea at 6, meeting at 6 45. Address by Mr. C. Russell Hurditch on "Revival: the Present Urgent Need of the Church."

Theatrical Mission, Macready House, Henrietta-street, Covent-garden.—Monthly conference of Christian friends and workers, Wednesday, March 31, tea at 6, meeting at 7. Mr. Courthope Todd will relate incidents of recent preventive work.

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, March 26, at 7 p.m, "The Voice of the First Four Trumpets" (Rev. viii. 6–13); tea at 6. Sunday, 28, 3.30 p.m, "Man's Attempt to Frustrate God's Revelation" (Gen. xxxvii. 19, 20).

Open-Air Mission.—Annual meeting, Exeter Hall, March 29, tea at 6 (1s.), public meeting at 7. Chairman, Mr. Mark J. Stewart, Esq, M.P. Speakers: Revs. E. Carr-Glyn, Prof. D'Orsey, Dr. J. H. Hitchens, Dr. H. S. Paterson, and David Davies. Singing by South London Choir.

Sermon-lane Mission.—Annual meeting, Myddelton Hall, Upper-street, Islington, Tuesday, March 30, 7 p.m. Addresses by Mr. H. R. Williams, Rev. E. A. Stuart, Rev. P. Carmichael, Rev. J. Ossian Davies, Rev W. King, Rev. J. Bosley, Rev. R. P. Downes, Rev. W. Priest Peck, Mr. W. Haig Miller, &c.

Livingstonia Mission, Lake Nyassa, Central Africa.—Dr. Laws, of Livingstonia, and Dr. George Smith, Secretary Free Church of Scotland's Foreign Missions, will address a meeting previous to Dr. Laws's return to Livingstonia, in Conference Hall, Mildmay-park, N., March 26, 7.30 p.m. Dr. J. Oswald Dykes will preside.

Conference Hall, Eccleston-street, S.W.—Miss Macpherson will give some account of twenty-five years' mission work in Spitalfields, and also make practical suggestions for those who desire to work among the poor, Wednesday, March 24, 3 30 p.m. Miss Catherine Booth will give an account of mission work among infidels and roughs in Paris and Switzerland, Friday, March 25, 3 30 p.m.

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Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.30 to 2.15 p.m. (Saturday excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6.30 p.m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, at 8.

Exeter Hall.—Rev. Dr. Bennett, of Park Chapel, Chelsea, will give a Bible lecture, Thursday, at 8 p.m., subject, "Mordecai and Christ." Open to the public.

186, Aldersgate-street.—Friday, March 26, 8 p.m., Gospel meeting, address by Lord Radstock; Sunday, 28, 3.15 p.m, young men's Bible class subject, "Zaccheus" (Luke xix); 7 p.m., Gospel meeting, address by Mr. W. C. Whiteside; Monday, 29, 8 p.m., "Popular Talk on Books and Reading," by Mr. Geo. Howell, M.P.

——Annual meeting, Egyptian Hall, Mansion House, April 8, 8 p.m., Right Hon. the Lord Mayor in the chair.

The Priory, 198, Upper-street, Islington, N.—Thursday, March 25, 8.30 p.m., address; Sunday, 28, 3.15 p.m, Bible class (1 Thess. iii.); Wednesday, 6 to 10, anxious inquirers and strangers.

Conference Hall, Stratford, E.—Sunday, March 28, 3 and 7 p.m., Mr. C. Russell Hurditch on "The Unsearchable Riches of Christ."

——Annual meeting, March 31. Chairmen: 3 p.m., Mr. J. G. Barclay; 7 p.m., Mr. George Williams. Admission free, by ticket only, to be obtained from the Secretary.

(*Continued from page iii.*)

CHELTENHAM.—Two sisters, or relations, can be received, from 12 to 16, in a "Friend's" family, to study with their own daughters at the Ladies' College.
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Miscellaneous.

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TO THE GOVERNORS AND SUBSCRIBERS of the Royal Hospital for Incurables, Putney.—I am most anxious to secure votes for the sad case of Annie Maria Harvey, 1st Election in May. Having visited her for nearly 20 years, I am able to speak of her wonderful patience under acute sufferings (having been unable to move without assistance for 20 years). Both parents are now dead, and she is without income, and owing to increasing weakness and failing eyesight she is obliged to give up the fine needlework by which she assisted to keep herself. I should be most grateful for votes. A card of the case can be had on application.—Mr. J. S. White, Clarence House, East Cowes Park, I. of W.

ARTIFICIAL TEETH. — Special Notice.—Mr. J. Shipley Slipper, R.D.S. (Hon. Dental Surgeon to the School for the Sons of Congregational Ministers, Caterham), makes no charge for consultation, and fits artificial teeth without extracting old teeth or stumps. These teeth are lifelike in appearance, and can be adjusted from 3s. 6d. per tooth, and 20s. per set (guaranteed). Every information FREE daily, from 9 to 7, at 37, High Holborn, London, W.C. (facing Chancery-lane). Copies of testimonials from ministers and public speakers who have been successfully fitted, gratis and post free to readers of The Christian on application.

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WILL MISS CAMPBELL kindly send Miss Graham's present address to Mrs. Dresser, Farnborough, Kent?

Death.

CHORLEY.—March 19, at Canonbury, N., Mrs. Chorley, Sen., aged 75, the beloved mother of Mr. W. Chorley, of 2, Marquess-grove, Director of the North East London Gospel Missions.

Birth.

CHORLEY.—March 20, at 2, Marquess-grove, Canonbury, N., the Wife of Mr. W. Chorley, of a son, named Richard Enoch.

Publications.

THE

BRITISH MESSENGER

FOR APRIL contains :—

The Bottles Broken. By Mrs. Barbour.
Enoch. By Rev. Andrew Carter, M.A.
Sanctified Affliction. By Rev. J. P. Perkins.
"I Cannot Feel." By Rev. J. E. Sampson, Barrow.
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Encouragement to Praying Parents.
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CASE FOR THIS WEEK.
BRONCHO-PHTHISIS.—CASE of a YOUNG LADY at OLDHAM.

In preparing these memoranda for publication (Dec. 5), I note that it is one year ago to the day that I received a statement of Miss Ada J. Hanson's case and a letter from her father, Mr. J. Hanson, of Beever-street, Oldham.

She had taken a severe cold at the preceding Christmas, and since then had had a constant troublesome cough, with much hoarseness; green expectoration with a little blood; pains in the back, chest, and side; palpitation; and this was soon followed by general loss of flesh, nervous twitchings, and sleeplessnes.

I advised her by letter. In a month her father reported her somewhat better. She continued the treatment for some months.

I have just received a letter from which the following is an extract:—I am happy to say that my daughter's health is quite restored. She is married now, and fully able to attend to her domestic duties."

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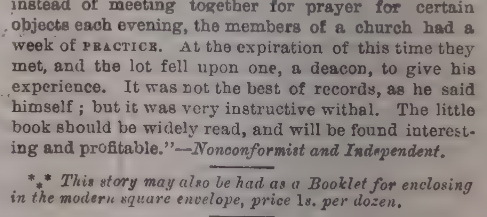

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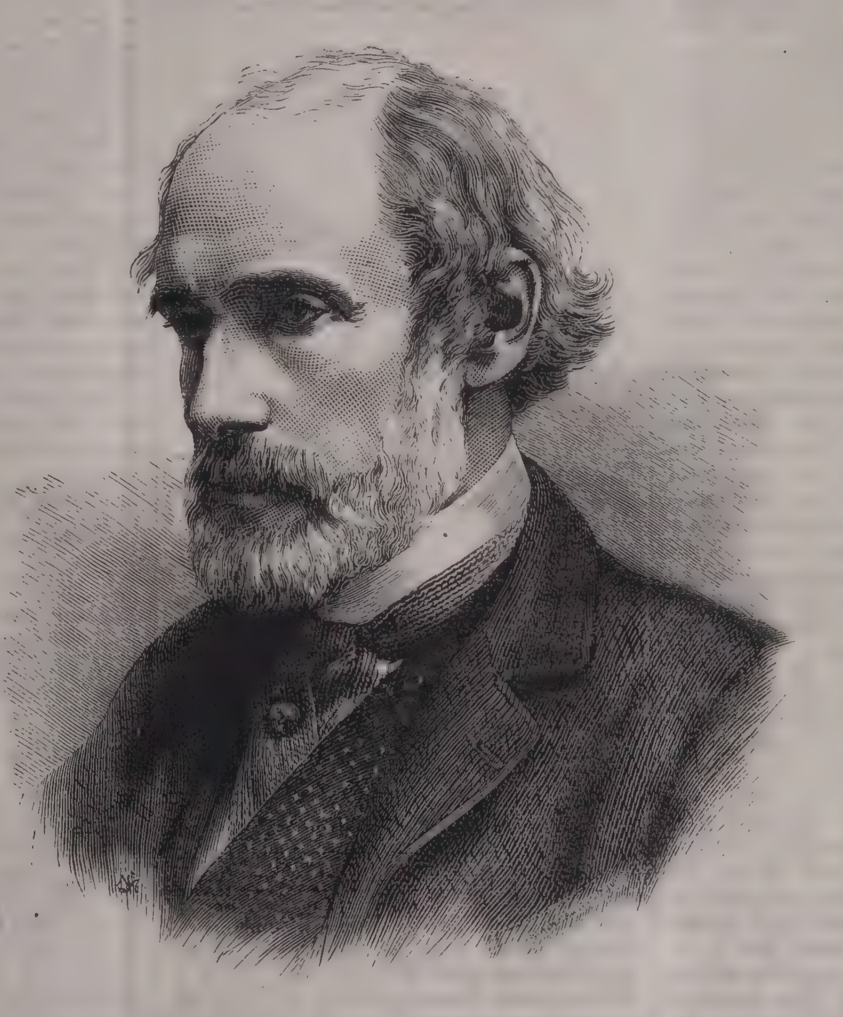
LORD MOUNT TEMPLE.

THE subject of our present portrait and sketch fills a distinctive place in the Christian Church, and, if we may judge by the results of his quiet, unostentatious work, it is a very important place. Many of us are too apt to copy others in our work, forgetting that the true service of each lies in doing that which God has fitted him and no one else to do, and that there is need of the special differences of each, as well as the utmost energy of all. Canon Westcott has noticed somewhere that in judging of a vine-tree we cannot compare the relative value of the leaves, the tendrils, and the flowers. The vine is healthy and vigorous and fruitful because all are there. And so it is with the followers of Christ, who constitute his Body; all are different manifestations of the Lord, and all have their distinctive characteristics.

Those who have come near to Lord Mount Temple have always been impressed with two things. First, with the peculiar spirit of charity which he breathes—a spirit so gentle and kindly that it is continually uniting discordant elements into friendly bonds, and producing thereby a union of strength far greater than the parts could have separately attained. Secondly, with the generosity which is continually flowing from him, a generosity not only of money, but of interest, work and affection. One who knew him well said, "I never wanted anything from him but he immediately gave it to me with more added to it." We have here chiefly to do with his directly spiritual influence, but some record of his public life will not be out of place.

He was born at Brockett (one of Earl Cowper's country houses) in 1811. He began public life in the Household Brigade, but left the Blues to become Private Secretary to his uncle, Viscount Melbourne, then Prime Minister. He was elected Member of Parliament for Hertford in 1835, and represented, first that borough, and afterwards South Hampshire, till he was raised to the Peerage in 1880. He succeeded to the estate of Broadlands at the death of his mother, Lady Palmerston, in 1869. His first official post was that of lay Lord of the Admiralty. He was appointed First Commissioner of Works in 1860, and it is to him—then Mr. William Cowper—that we owe the laying-out of our parks with flower-beds and shrubs. He and Mrs. Cowper went to Paris to learn the French methods of planting, and ever since that time Victoria Park at the East-end, and Hyde and Regent's and the Green Parks at the West-end, have blossomed out in their season for the benefit of the thousands who have no other gardens to call their own. Mr. Cowper arranged that the plants should be distributed to the poor at the end of the season. It was to his influence at this time that we chiefly owe the preservation to the country of the New Forest.



(*From Photograph by Mr. Samuel A. Walker, 230, Regent-street, W.*)

He has been consistently a Broad Churchman, in the best sense of the term, at the same time engaging heartily in evangelistic work. Many will remember him during Mr. Moody's visits as an earnest helper, and he has always been ready for all Gospel work. The first annual meeting of the Church Army, which has since become so important a movement, was held at his house, and he has often preached at the Victoria Theatre, and at many other places. He was, with his brother-in-law, Lord Shaftesbury, one of the pioneers in the Ragged-school movement, and as early as 1850 he had himself established a ragged-school in Whitechapel. He became a total abstainer a few years ago, and his blue ribbon was, we believe, the first seen in the House of Commons, and afterwards in the House of Lords.

As President of the Board of Health he has done a great deal of important sanitary work. He has been foremost in the cause of animals, starting the "Band of Mercy" in Hampshire, and repeatedly having horse shows and donkey shows at Broadlands. He has also been a leading opponent of vivisection.

We have only space to touch on a few of his Parliamentary measures. His services in the matter of the Criminal Law Amendment are too well known to need comment. He has worked hard for poor, unhappy girls, and has heartily aided his friend, Mrs. Josephine Butler, in her work. In 1845 he proposed a Bill for enabling vestries and local authorities to acquire land for the purpose of letting it out to labourers in allotments. The measure was opposed by Mr.

Roebuck, Mr. Bright, Mr. Milner Gibson, and others who represented the "political economy" ideas of the day, but was carried through the House of Commons by the help of Sir James Graham and Sir Robert Peel. It, however, shared the fate of many private members' Bills, and did not get through the House of Lords. It was in principle the precursor of Mr. Jesse Collings's Act of last year. In 1846 Mr. Cowper was in office, and could not therefore again deal with the subject.

Another measure of his, the need of which has been since taught us, was a Bill enabling bishops to license laymen to preach in churches.

Another was a Parochial Councils Bill, well fought with the aid of Mr. Thomas Hughes, but defeated by the High Churchmen under the leadership of Mr. Beresford Hope. We may mention that Lord Mount Temple is a strong advocate for Church reform, but has been steadily opposed to Disestablishment. His name will be always associated with the liberty of conscience which he gained for Nonconformists by the so-called "Cowper-Temple clause," which, while dispensing with the obligatory teaching of the Church Catechism, emphasised the reading and teaching of the Bible in schools, issue being taken for or against the Bible instead of for or against formularies.

We must not close our sketch without reference to the eight Broadlands Conferences, which have been the germ from which many blessed results have sprung. It was a beautiful thought to open one of the finest of our historical country seats for the reception of a number of Christians who should meet simply for a few days' prayer and conference on the subject of holiness. The rule as to admission was a simple one—that "No" was to be said to none. The nobleman and the labourer received exactly the same gracious welcome from host and hostess. The voices of High, Low, and Broad Churchmen, and of many shades of Nonconformists, rose together to heaven from under the waving branches of the beech-trees. The spirit of love and grace pervaded all. In the intervals of speaking and singing the flowing river or the wood-pigeons made their voices heard with a new significance. Those present could not get over the surprise that such happiness could be tasted on earth. The power of the Holy Spirit was most markedly present, and many date a fresh spring from those meetings.

Among those present were the Bishops of Ripon (Boyd Carpenter) and Truro (Wilkinson), Lord Radstock, Canon Wilberforce, Pastor Monod (his first appearance in England), Rev. Andrew Jukes, Miss de Broen, Mr. and Mrs. Russell Gurney, Mr. Samuel Morley, Rev. Evan Hopkins, Rev. W. and Mrs. Boardman, Rev. E. W. Moore, Mr. Charrington, Canon Body, Mr. T. A. Denny, Dr. George MacDonald, Miss Smiley, Mr. J. W. Farquhar, Mrs. Amanda Smith (the coloured evangelist), Prof. Rendel Harris, Mr. Stanley P. Smith, Mr. S. A. Blackwood, &c. Everything seemed to unite in producing the effect desired. The beauty of the mansion, with its ancestral works of art, the perfection of the hospitality, and the willingness of the servants—all alike helped. But nothing helped more than the sweet and earnest prayers which Lord Mount Temple continually engaged in, and the Christlike spirit of generous love which has left its fragrance to this day in many grateful hearts.

At Coblenz, Prussia, 42 Roman Catholics were led to receive the Gospel last year, through the efforts of a devoted evangelical pastor.

LETTERS FROM ABROAD.—5.

ORAN.

A VERY marked difference is perceptible upon exchanging Morocco for Algeria. The former maintains its primitive simplicity, but fifty years of French rule have largely destroyed this in the latter. On reaching Oran by steamer from Tangier, we found ourselves amongst people belonging, as it were, to different worlds, European and Arab being strangely intermingled. Civilisation has made great strides here, and paved streets, terraces, tramcars and trains, have completely changed its character, so that the Arabs, as if feeling it no longer belonged to them, have formed themselves into a colony on the outskirts of the town.

They are an exceedingly fine race of men, and being, by their religion, forbidden the use of intoxicants, they are an abstemious and hardy people. But, alas! the example they receive from their "Christian" conquerors is of an evil type, and consequently, as a native declared to a local missionary, "For an Arab to become a Christian, is to become more vicious than he was before!" Missionary effort, therefore, meets with less opposition in uncivilised Morocco than in Algeria, where Christianity has a name to live, but is dead.

Pastor Eldin, who was for many years a missionary in Jamaica, ministers to the French Protestants in Oran, and in the surrounding villages. He receives occasional help from M. G. Mercadier, of the Kabyle and Berber Mission, who is studying Arabic prior to settling in the interior, meanwhile embracing every opportunity of presenting the Gospel to the natives around him. M. Mercadier is anxious, also, in conjunction with the Spanish pastor, to secure a hall for evangelistic meetings to be held in French and Spanish at different hours on Sunday, and on alternate nights in the week. About £50 will suffice for rent, seats, gas, &c., in aid of which contributions may be sent to the office of The Christian.

Accompanied by this genial, and in every way promising young evangelist, we went to

TLEMCEN,

the ancient Moorish capital, about ninety miles inland. The journey was accomplished in a day, partly by rail, and partly by *diligence*. The former passes a salt lake some miles in length, and a village, where there is a colony of Vaudois, to whom the French pastor ministers, his place being sometimes taken by our good friend M. Mercadier. Leaving the railway for a seven hours' ride by *diligence*, the more interesting part of the journey begins. The road ascends from one valley among the mountains to another; the air is bracing, the view extensive and continually changing. It was a beautiful day, and many an object of interest was passed—now a drove of camels, then an arab encampment, with black camel-hair tents, the little Ishmaels of both sexes running after us for pennies like their brothers and sisters in other lands. The dignified non-working Arab men, and the laborious women are a familiar sight. A stately man of six feet and upwards may be seen walking with the air of a king behind a laden donkey, his wife following, bent double under a load of wood. As we neared Tlemcen we passed through olive groves hundreds of years old, the orange-trees having been left in the vales below.

At Tlemcen the Kabyle and Berber Mission is represented by Mr. F. J. Liley, late of the Congo Mission; and Mr. and Mrs. Cheeseman, who were, until recently, connected with the Salvation Army. In the latter we were pleased to recognise our old friend "Happy Eliza," of whom we had lost sight for some years. She is in delicate health, the result of too great strain in her early days of warfare. Mr. Liley has within the last six months visited all the villages within a radius of 20 miles, distributing Arabic tracts and Gospels. Already, the presence of these missionaries has its effect, for they are spoken of, in the street, as "the followers of Sidna Issa" (the Lord Jesus).

M. Mercadier had resided here for eighteen months before removing to Oran, and made many friends amongst the Arabs, by whom he was warmly welcomed as he met them during this short visit. That these people, with their somewhat rough and formidable exterior are amenable to loving and gentle dealing, has been abundantly exemplified.

Since leaving Oran we have received a letter from M. Mercadier, from which the following extracts are made:—

> Latterly I have had an interesting incident at the Village Nègre, in Oran. I was praying for some time to have an opportunity to speak about the Gospel with some Arabs. I could only distribute a few tracts and Gospels, and afterwards have a few words there. I have been able to go into a *Tolba*, a sort of school for the readers of the Koran, and the teacher has shown a degree of friendship for me, and allows me to read the Bible in Arabic amongst his pupils. I do this as far as my knowledge of Arabic will permit, and God will bless my efforts I feel sure. Another fact has astonished me; an Arab took me to his house to converse upon religious subjects, and introduced me to his wife, which is quite contrary to native custom.
>
> These marks of sympathy encourage me much, and increase my activity. I am soon going to make a study of the parties which exist amongst the Arabs in North Africa. I hope to be able to consult ethnographical works to this end, for the missionary meets with two sects—the Malebites, who have adopted the principles of Iman Malebi, and the Mozabites, who have received their ideas from Iman Mozab. All this is very interesting, and to study it will enable me to understand the Arabs better. Twenty-five natives have asked me for Bibles, and, thanks to the liberality of Mrs. Robertson, I have been able to supply them. I commence generally by giving a good book, and then if I see they appreciate it I give them others, and I believe that all the Bibles which I have presented are read. I have distributed 3000 copies of tracts, leaflets, Bibles, and Testaments in the last three months in my work amongst children and adults.
>
> I should very much like to have the hall of which I spoke to you. A work amongst soldiers and Europeans would be very useful in Oran. I have lately gained admittance to the military prison, and it is very touching how these poor young fellows ask me for stamps and paper to write to their parents and others. I also give them New Testaments to read, and help them as far as my means

allow. I have also access to the hospital, and have opportunity to leave Bibles with those who ask me to visit them.

There are many Arabs round about Oran. I should be very glad to be able to distribute tracts amongst them. I do not mind the fatigue and difficulties, but the journeys are very expensive, which hampers me; if I could receive help for this I should be able two or three times a month to visit the tribes within two or three days' journey, and speak to them of Christ. The Arabs in the country seem more religious than those in the town, and I don't think that work amongst them would be in vain. I am still studying Arabic as steadily as possible.

You cannot be too careful to send qualified persons here, because of the difficulties of evangelisation, and the contempt which our French Government has for it. Difficulties at times rapidly increase, and the position would be intolerable to an unwise person. G. E. M.

THE APOSTOLIC CHURCH.—2.

By Rev. JAMES GALL.

THE BAPTISM OF THE HOLY GHOST.

BUT there is another reason why the Apostolic Church was able to accomplish such magnificent results: and that was that they had received and retained the baptism of the Holy Ghost, which endued them with evangelistic power; whereas we, as a Church, have lost it.

When Christ gave the commission to his disciples to preach the Gospel to every creature, He charged them to remain in Jerusalem until they were endued with POWER from on high. Had they gone forth without it, they would have been no more unsuccessful than some of ourselves. What, then, was this *power* with which the baptism of the Holy Ghost endued them?

It was not conversion, because the hundred and twenty were already converted; neither was it a higher spiritual life, because it was not in regard to that that the Old Testament dispensation was defective. Who, under the new dispensation, has had a closer walk with God than Enoch, or a greater faith than Abraham? The only thing in which it was defective was evangelistic power. There were thousands of whom the world was not worthy, and yet who never were the means of converting a single soul. Noah preached for a hundred and twenty years without appearing to have made a single convert; and even our Lord Himself left only a comparatively small number of real disciples behind Him; whereas, when Pentecost was fully come, Peter, by one address gathered into the kingdom a richer harvest of souls than had been gathered during the whole of our Lord's ministry. This was what our Lord meant when he said to his disciples: "Greater works than these shall ye do, because I go to the Father." He could not mean that they should do greater miracles; because the stilling of the tempest, and the walking on the sea, were never surpassed; but the conversion of souls in multitudes was what Christ never did, and what could not be done until He went to the Father.

It appears from many passages of Scripture[*] that this baptism was the common property, not of the Apostles only, but of the Church generally, and that those who had it not were the exceptions.[†] The speaking with tongues and other miraculous gifts were no part of the baptism, although, as a sign (1 Cor. xiv. 22), they sometimes accompanied it. Its only essential and characteristic element was EVANGELISTIC POWER, without which they could not fulfil their mission.

By means of this baptism Christianity became propagative, so that it began to spread over the whole world. Those who received it spoke "in demonstration of the Spirit and of power," because "it was not they that spake, but the Spirit of their Father which spake in them." When *He* spake, need we wonder that He convinced the world of sin, righteousness, and judgment, "casting down imaginations, and bringing into captivity every thought to the obedience of Christ."

This indwelling of the Holy Ghost is altogether different from the indwelling that takes place at conversion. The Third Person of the Trinity is peculiar in this, that He has no independent action. He neither acts nor speaks of Himself (John xvi. 13). When He proceeds from the Father (John xv. 26), He performs the functions of the Father (John xiv. 10, 11), and is called the Spirit of the Father (Matt. x. 20). When He proceeds from the Son, He performs the functions of the Son (Rom. viii. 10), and is called the Spirit of the Son (Gal. iv. 6), or the Spirit of Christ (Rom. viii. 9.)

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and, therefore, as there is a begetting flesh, and a begotten flesh, so there is a begetting Spirit and a begotten Spirit. The begetting Spirit is the Spirit of the Father; the begotten Spirit is the Spirit of the Son.

In applying the work of Redemption, both the Father and the Son act through the Spirit, but their work is not the same. The Father's work is evangelistic, and deals with sinners only. The work of the Son is pastoral (John x. 11) and is confined entirely to the saints. The Father chooses the sinner (Matt. xi. 25), reveals Christ to him (Matt. xvi. 17), draws him (John vi. 44), and finally gives him to the Son (John vi. 37). The work of the Son begins where the Father's ends. He receives the sinner from the Father (John vi. 37), dwells in him (John vi. 56), gives him eternal life (John xvii. 2), and will raise him up at the last day (John vi. 39).

The way of salvation was the very same under the Old Testament that it is under the New. Abraham and Nicodemus had as much need to be born again as we have now. It is the same begetting Spirit that regenerated them that regenerates us, and it is the same begotten Spirit of the Son that dwelt in them that dwells in us. The only difference is, that, before Pentecost, the Father dealt with sinners *directly* (as He does still), but after Pentecost He not only deals directly, but also by the instrumentality of a human agency, which He did not do before. At, and after Pentecost, the Holy Ghost proceeding from the Father came down upon the Church, and, dwelling in it, went forth upon the world through them, and thus multiplied his conquests. Hence the amazing rapidity of the triumphs of the Apostolic Church during the first three centuries.

But it is a law of the kingdom that every gift that is not put to use will be withdrawn, and so when the Romish clergy usurped both the name and the functions of the CHURCH, and silenced the testimony of the laity, the Spirit was first grieved and then quenched. But as our Lord promised that when the Comforter was come He would abide with us for ever, we find that in all ages there have been individuals who have received this baptism, such as Whitfield and Wesley, Finney and Moody, besides many others, although as regards the Church in general it has been withdrawn. Hosea v. 15. What will it be when the whole Church receives it again? It will be like life from the dead.

Were the whole Church to be again organised and brought into the field; and were the whole Church again to receive the baptism of the Holy Ghost, the world might be converted during the present century.

---

[*] John xiv. 16; Acts ii. 38; x. 44; 1 Cor. xii. 7, 10, 13; 2 Cor. i. 21, 22; Eph. i. 13; 1 John ii. 20, 27.

[†] Acts viii. 16; xix. 2.

AN EBONY SAINT.

BEING in the habit of visiting a little coterie of the Lord's dusky children, and also being engaged in a little work for the Southern Freedmen, I generally write down their quaint words of philosophy and faith, and have found my own much strengthened while sitting at their feet. Poor, sick, lonely, and often despised and neglected by men, they seem to me to walk far nearer to Christ than some of us white folks, and I often think of the time to come, when "the last shall be first."

I spent two hours recently with a white-haired saint, whose face shines with the "beauty of holiness," and whose soft eyes seem and are but the windows where the soul-light looks through. She is eighty-six years old, paralysed, and terribly poor, wanting many of the common comforts of life; but never a murmur is heard from her lips. I give her words:

"No, chile, I never had any o' them visions myself, tho' Ise served the Lord over sixty year, an' He never leaves me without the witness in my soul; but I know our folks does have 'em w'en they need 'em, ef they live close to Jesus all the time. 'God is his own interpreter, an' He will make it plain,' the hymn says; and He does. He makes it plain jess accordin' as we trust Him; all depen's on our faith. He comes to us thro' the things we believe in. It's a voice in the heart our folks means, w'en they tell about the voice speakin' to 'em.

"You know I tole you about my bein' converted, stannin' up by the dresser, puttin' up dishes, an' in my heart Jesus said very strong—'Go tell the folks what I've done for you,' an' w'en I went to meetin' that night, ole Satan went along, an' all the time he talked, too. The class-leader he axed us to speak for Jesus, an' the Voice almos' called out loud to me, an' said, 'Get up an' tell 'em! Get up an' tell 'em!' An' Satan he said, 'Sho! you got nothin' to tell! you'd look gran' with the folks all alookin' at you, an' you couldn't say nothin' atter you got up!' An', you know, I went home again, an' went two more times, an' Satan went, too. I tell you the ole adversary is very reg'lar at meetin's. He don' miss none of 'em! But the third time I jess give him a settlin' down that he didn't come back no mo' atter me! Oh! how the Holy Spirit did fill my soul an' my mouth, an' I never had no trouble to speak for Jesus sence.

"I've spoke for Him sixty years, an' I will till this 'stammering tongue lies silent in the grave.' It begins to stammer some now, you see, chile; I can't talk so fas', an' can't move my side much now, an' I'm gettin' nearer the kingdom every day, an' all these signs make glory in my soul. Yes! my daughter gone up to the kingdom sence I see you. They carried her here on a lounge to see me, as I couldn't be carried to her, an' she said she come to say good-bye, an' she'd tell 'em all up there I was on the way, an' mos' thare, too. Oh! I could jess shout out in the night w'en I wake up, to think of all my chillen, an' chillen's chillen, an' my ole man, an' father an' mother, an' sisters an' brothers, an' that ole class-leader, all waitin' an' watchin' every one that comes thro' the do', to see ef it's me! My! how that ole class-leader was persecuted down South! But w'en he was dyin', he pulled the pillow out from under his own head, an' said he was going up to stan' by the golden gate, 'till all his family an' all his class come. An' he's thare! An' I'll see him among the fust! He went up through the south gate, an' I'm goin' through the north gate. I'm only waiting for Jesus to say, 'Now come!'"—*New York Observer.*

TOO MANY FRIENDS.

IS it possible to have too many friends? Certainly not, if they are of the right sort, and if we gain and use their friendship rightly. And yet the wise man says, in the book of Proverbs (xviii. 24), "He that maketh many friends doeth it to his own destruction" (R. V.). What can that statement mean?

We are not to accept the friendship of every man who offers himself to us, but to *choose our friends wisely.* In dealing with men we can be cautious, and yet not suspicious. Selfish motives, sometimes even base and wicked ones, may lead a man to offer me his friendship. In any market it is foolish to buy everything that is offered to us, without carefully considering the value of the commodity and the price we are asked to pay. Even in regard to friends and friendship, things are not always what they seem.

In choosing our friends, we should always shun a flatterer. "Of all wild beasts, preserve me from a tyrant; and of all tame, from a flatterer." Bunyan's description of the flatterer is worthy of careful study. A white robe covers a very black skin; and the robe only falls off, revealing the real colour of the man, when his net is over us, and escape is perhaps impossible. It is so pleasant to hear ourselves praised; but considering how weak and sinful we are, an honest friend is what we need, who will not be afraid to administer wholesome reproof, when such treatment is required.

In choosing our friends, it is well to seek out those whose character and conduct we should like to imitate. There is an older lad in my place of business, who throws himself constantly alongside of me, and wants me to go with him. He is a gay, pleasant fellow, jolly, attractive, popular. I feel rather honoured that he should seek to cultivate my friendship. But, as I come closer to him, I hear doubtful jests passing his lips; I see that he carries a betting-book in his pocket; and the smell of strong drink is often on his breath. Those who know him best count him a fast fellow. Now, do I desire to be like him? Ruskin says: "What we like determines what we are, and is the sign of what we are; and to teach taste is to inevitably form character." If I allow myself to get a taste for such a friend as that, I shall be like him soon. Solomon was not so far wrong when he said, "He that maketh many friends," not choosing wisely among those who offer themselves, "doeth it to his own destruction."

Many are betrayed *into habits of extravagance* in their efforts to make many friends. From mere goodnature, from the desire to please and to be popular, they throw their money away. They sign bills freely for those who call themselves their friends, or lend them money, without thought or inquiry. They are ready to "treat" everyone. They give great and costly entertainments. They waste their living for the sake of getting a smile of recognition from those above them, or, like the old Roman patron, of having a crowd of eager clients gathering round their door. Good nature and the desire to please are very beautiful traits of character, if they are backed by strong convictions and by the determination to say and do the truth at any cost. But without that backing, they leave a man's life at the mercy of any one who chooses to trade on his weakness, of any one who will take the trouble to deceive and ruin him. Such a man makes many friends, and he does it to his own destruction.

Friends are often made and kept at *the cost of conscience.* "I am sure it would be better for me to give up that young man's friendship, for I feel in my heart it is doing me harm, and turning me away from God; but I am afraid to fall out with him, he is so very clever and unscrupulous." And so, I go with him, when he asks me, to the theatre, or to worse places; and all because I am afraid of him, and have not courage to say, "No." My partner in business is cheating our customers; my companion is cheating his master; I know it, and yet from fear of turning my friend into a foe, I hold my tongue. A man seldom gains by such moral cowardice. If he escape one danger, he falls into a greater one. An old officer used to say, when he saw a younger man dodge his head at the whistle of a bullet on the battlefield, "Why, you fool, you will dodge right into the way of the bullet." Even in this world, moral cowardice does not pay.

In all such cases, the danger lies in hesitation. "Two-thirds of life are spent in hesitating, and the other third in repenting." Without dallying with temptation, or listening to the voice of expediency, I will always refuse what I feel to be wrong; I will always do the right. I may lose my friend; if so, I cannot help it; but I will not run the risk of turning my own conscience from a friend into a foe. Very often a man who acts in this straightforward, manly way does not lose his friend; he gains his respect and confidence, and is able to do him good. It is possible for a man to get the wrong set of friends about him. It is possible to buy the friendship of the world at too high a rate, at the cost of self-respect, of conscience, and of the fear and favour of God. With the example of Absalom and of the prodigal son before us, we must confess that the wise man was not far astray when he said: "He that maketh many friends doeth it to his own destruction."

The best way to escape from the danger of making bad friends—and it is a real danger in the path of many young men and women—is to *secure good friendships.* There are few of us to whom God hath not already given friends who really deserve the name. They do not ask us to sacrifice conscience, nor to turn our back on God and duty, as the price of their friendship. They are only drawn nearer to us by misfortune. They are friends who stick closer than a brother. We may well thank God for them, as one of the chiefest blessings he hath given us; and we should cultivate their friendship carefully.

It is true, however, that no earthly companionship can fully satisfy the heart. There are sorrows too deep for any earthly friend to fathom, and no friend can be always at our side. Faber writes:—

> Oh, that they would not comfort me!
> Deep grief cannot be reached.
> Wisdom, to cure a broken heart,
> Must not be wisdom preached.
>
> . . . .
>
> But am I comfortless? Oh, no!
> Jesus this pathway trod.
> And deeper in my soul than grief
> Art thou, my dearest God.

Faber is right. There is one Friend in whose love the human heart can find perfect rest. If only we have our blessed Lord and Saviour as our Friend, we can be happy anywhere, even though we be unbefriended or hated by the world.

There is a verse in the beginning of the book of Revelation, which brings this great Friend before us in all his glory, in the fulness of his power to satisfy all our need. It runs thus: "Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth." A WITNESS is one who tells what he knows with regard to the case before the court, and that only. Christ does not teach us science nor philosophy; He seldom lifts the veil which hides the future. He could have told us all we desire to know, but He was not sent for that end. He came from God to bear witness to the truths which we, as sinful, suffering men and women, need to learn. It is of sin and salvation that Christ speaks, of God and of God's attitude towards us, of the way of deliverance from sin, and of the great principles which should regulate our life and conduct. And in his love and care he has left those words of his on record for us. This blessed Book, written by men inspired by the Spirit of Christ, contains all we need to know to reach the fulness of spiritual life; it is a gift to each of us from our best Friend. In these days, there are so many books to read that there is a danger that even Christians may neglect the daily study of the Word of Christ. No gain can compensate for the loss which the soul must sustain, in thus cutting itself off from the supplies of guidance and comfort so carefully provided for it by the love of Christ.

> We search the world for truth: we cull
> The good, the pure, the beautiful
> From graven stone and written scroll,
> From all old flower-fields of the soul;
> And weary seekers of the best,
> We come back laden from our quest
> To find that all the sages said
> Is in the book our mothers read.

This Friend of ours is not a prophet only, but a priest. He is "the FIRST-BEGOTTEN OF THE DEAD." He died, because He loved us, and would wash us from our sins in his blood. With his cross in view, can I doubt that He is my true Friend? But his power to help does not end with his death. He rose again, and is alive for evermore. By his earthly life and death I have pardon and acceptance; and by his rising from the dead He has made my resurrection and eternal glory sure. Sin, in its condemning power, is gone the moment I trust Him; and if sin be gone, death can do me little harm. I have a friend in Christ, whose power reaches into the dark region of death itself, and who has pledged his word to all who trust Him, that his power will be used for their full redemption.

> Here rests in God. 'Tis all we read;
> The smouldering stone reveals no more.
> "In God." Of other words what need?
> These span the broad, eternal shore.

I need not vex myself much about death; it is under the control of my gracious Friend. "Because I live, ye shall live also."

This Friend of ours is a King; yea, He is the PRINCE OF THE KINGS OF THE EARTH. He wears my nature up yonder, as He sits on the throne of the universe, and governs all things. And He never ceases to think of me. In fact, He is ruling all the world with an eye to my good. He is head over all things to the Church. He is a Priest and King, and He makes us priests and kings to God. He calls us to rule over our own hearts in his name. He bids us to win victories "o'er self-indulgent lust;" He summons us to "the triumph of a brave resolve that treads a vice in dust." And if sometimes it seem hard to fight these unseen battles, and meet our spiritual foes, the love of this great Friend, if we will only let it come in and fill our hearts, will brighten all our path. The happy thought, I am doing it all for Him who loved me and gave Himself for me, will carry me over every obstacle, making crooked places straight and rough places smooth, and turning even this earthly life, with all its pains and troubles, into a foretaste of the life of heaven.

JESUS IS MY FRIEND! He teaches me, He

saves me, He rules over me. He guides my life, and makes all things work for my good. Jesus is my Friend! Then all earthly friends may leave me; but I have Him, and He is all in all to me. And to bring men to Him, that they may share his love, will be the one ambition of my life. Jesus is my Friend! Then life is joyful, and death is stripped of terror, since that Friend is always near. "You talk to me of death," said a dying Christian; "but I do not see it. It is not death I see, but life."

What is life? 'tis sitting,
Jesus, at thy feet;
All things gladly quitting
For that loved retreat!
Where in blessed union,
Earth and heaven meet.

What is death? 'tis springing,
Jesus, to thy breast;
'Tis the freed bird winging
To her glory nest;
Life and death with Jesus,
Heritage how blest!

Belfast. W. Park.

PENIEL—THE FACE OF GOD.

It was at Peniel that the mysterious stranger wrestled all night with Jacob in a crisis of peculiar danger and peculiar interest in his history. He was there by the ford alone in the darkness, to plan, in his own strength, how he could meet his brother Esau and his armed men. But the time had now come for the Mighty One to subdue him. His craft, and diplomacy, and self-sufficiency must receive a death-blow from the hand of God. So Jehovah, in human form, comes in the darkness and lays hold of Jacob, and seeks to throw him—wrestles with him. But Jacob, strong in himself, stouts it out against this unknown One. In this is represented all the past time of darkness in his life, during which, in self-strength, he, all unwittingly, was resisting God. Here, too, we may see ourselves. How has God sought, by gentle drawings and ordinary afflictions, to lead us to humble ourselves beneath his mighty hand! In resisting some unaccountable dispensation, do we know we are resisting God Himself?

But the night wore away, and the day (Jacob's day of a new experience of himself and of God) is about breaking. Light is coming in which he shall look upon "the face of God." He is to learn with whom he had been in conflict. But how? He had not humbled himself. Hence God must humble him. He only touches with his finger the hollow of Jacob's thigh, and all his wrestling—that is, his resistance—is for ever at an end. He hangs in utter powerlessness, and yet with a new strange might, on Him with whom he has to do. Now with the breaking morning dawns the thought, the question, "Is not this to whom I cling the Angel of the Covenant?" Now he prays. How passing strange that his resistance to God's wrestling—his wrestling against God—should have passed into a very proverb for prayer!

Let us not miss this lesson. Have we had our Peniel? We know about Bethel, with its tent and altar and ladder to heaven—the place of pilgrimage, and worship, and communion. But Peniel, where self-strength goes out, and God's might comes in, where the earthen pitcher is broken, and the light shines out, have we yet been there? There is power at Peniel, but there is deepest humiliation before there is power. Oh, may we ever be broken *before* God, so that we may not have to be broken *by* God! That is dreadful, though blessed as well. Jacob received power—"As a prince hast thou power with God and with men"—but yet went on halting upon his thigh. How many of God's dear ones He has had to smite, in order to get their hearts, so that thereafter they went limping through life, unutterably blessed, indeed, in spirit, and yet, perhaps, with a spotted reputation, or broken health, or haunting memories of sin, or in loneliness because of bereavement! When crippled and helpless, Jacob prayed and prevailed. Oh, the power of hanging in utter helplessness on God.

How God can reveal! What is thy name? Jacob's own heart gave the quick answer, and he stood self-revealed. It was "Jacob," "the supplanter," the trickster, the deceiver, the man of nature. So Christ said to Peter, "Simon, thou son of Jonas, lovest thou Me?"—not Peter then, rock-man.

Jacob says, "Tell me, I pray Thee, thy name." Note God's answer: "Wherefore is it that thou dost ask after my name?" Am I not revealed to thee yet? "Have I been so long time with you, and yet hast thou not known Me, Philip?" Do *we* yet know God? May "the God of Jacob" bless us and show us Himself! E. F. Baldwin,

Tangier, Morocco. Missionary.

LORD BRAMWELL AND THE SABBATH.

When Lord Bramwell, one of Her Majesty's judges, speaking of the Sabbath Law, ventures to say, "The Jews, to whom the command was given," it is time to repeat again to men at large, truths which children are supposed to know. The origin of the Sabbath is not to be found in Sinai, but in Eden. "And on the seventh day God ended his work which He had made; and He rested on the seventh day from all his work which He had made. And God blessed the seventh day, and sanctified it." So much for the Divine ordination—the solemn setting apart by God—of one day in seven.

But we have more: we see it actually existing as a Divine institution *before* the law of Moses had been given. We allude to the giving of the manna, as told in Exod. xvi. Lastly, the Sabbath Law, which was first given in Eden, and is older even than the law of marriage, which was most solemnly enforced both by miracle and Divine commandment, previous to the giving of the law of Moses, is re-enacted at Sinai. But observe how it is re-issued. It was not given merely as a part of the Levitical economy, which was but for a time, and only for the Jews. It stood in the Moral Law, which was for all time and for all men, side by side with the fundamental commandments: "Thou shalt have no other gods before Me;" "Honour thy father and thy mother," and "Thou shalt not kill." We should be just as wise (or foolish) in saying that "Thou shalt not kill" was given to Jews only, as to say that the obligation of keeping one day in seven rests only upon them.

Lord Bramwell goes still further. He is reported (*vide Standard*, 20th March) to have said:—"Let there be, not only abstinence from work, but from meetings for religious worship. It was a day for recreation and enjoyment." We thank him for speaking out so plainly, for now we know, what we suspected before, that a very great deal of the opposition to the stricter observance of the Lord's Day is really opposition to religion itself. By all means keep a day of rest, says the noble lord and judge, but don't oppress people with your religion and your worship. His words: "Let there be abstinence . . . from meetings for religious worship," mean, Let God be shut out—his worship is a weariness, and the tired people need rest. What is this but the concentrated essence of ungodliness! As though the worship of our glorious Creator, our blessed Father in heaven, were antagonistic to man's best interests! As though it were not the most restful, the most re-creative, of all employments!

The deep-rooted ungodliness of our time is rapidly perverting our Lord's words: "The Sabbath was made for man," into: "The Sabbath was made for man, to be enjoyed without reference to God." We are astounded that an educated man, not to say a judge, should have been so blind to the facts of human nature, we say nothing of revelation, as to oppose the public worship of the Lord's Day. Does he know nothing of the tremendous necessities of the religious nature of man, or of its dominant power for good when awakened and satisfied? Is he so far sunken in the refined heathenism of modern culture as to forget that the power of knowing God, of trusting, loving, and worshipping Him, is man's noblest inheritance?

It is refreshing to turn from the heathen speech of the noble lord to the inspiring words of Isaiah:—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

OUR HOMES IN PARIS.

Many friends will care to know that we are very greatly needing help for our various Homes in Paris at this time. Some of our most liberal subscribers were taken away by death last year, and our branch associations in England and Scotland have only sent in, some but one-third, others none of their usual collections. Added to this, our expenses have been unusually great, owing to the prevailing distress and want of employment in Paris.

In answer to many inquirers, may we state that the terms for board, &c., in our Governesses' Home are twelve shillings per week for those able to pay, and that it is open alike to Armenians, Presbyterians, as well as Roman Catholics, each being free to attend their own place of worship.

May I add a word of warning to our young friends, to whom our Free Registry is always open, that there never was a time in our experience when acquiring French in Paris was fraught with such difficulty and danger. Too many of those who come out would do well to wait until a reliable position can be obtained for them. By taking a premature step, they come, or are found by us, entirely without resources, until we can assist them to return to England. Ada M. Leigh.

77, Avenue Wagram, Paris.

Edinburgh Medical Missionary Society.—The new report states that in reviewing the work of the Society for the past year (the forty-fourth of its existence) there is abundant cause for thankfulness to God that the Divine blessing continues so manifestly to rest upon the Medical Mission enterprise. The total number of patients was nearly 10,000, and, including those visited at their own homes, more than 21,000. These not only receive medicine, but other help, where needed, in the form of clothing, food, coals, &c.; above all, the offer of healing for their sin-sick souls. Seventeen students were in the Training Institution, three of whom finished their studies and received their diplomas. Since 1875 thirty-six young men have gone forth from the Institute fully qualified medical missionaries, and are now at work in all parts of the world. There are also twenty-three students preparing for similar work. The pamphlet concludes with notes about "Our Foreign Work," and will be read with interest by any who apply for it to the Secretary, Rev. John Lowe, 56, George-square, Edinburgh. *The Quarterly Paper* is offered post free for 1s. per annum.

THE LAMB for the BURNT OFFERING.

MR. THOMAS NEWBERRY'S TEMPLE MODEL.

PERHAPS the greatest interest awakened in connection with the recent Advent Conference, at Mildmay, was that caused by the exhibition of Mr. Thomas Newberry's beautiful model of Solomon's Temple, with his suggestive and deeply instructive explanations. The only drawback (in addition to the smallness of the room in which the model was placed) was that Mr. Newberry's mind is so saturated with the subject that he seemed to find it extremely difficult to compress his explanations; as a consequence, these explanations were fragmentary on each occasion, and the hearer failed to get any broad, comprehensive view of the wonderful subject. We understand that Mr. Newberry has some thirty distinct lectures, based on this model; it was, therefore, little wonder that he scarcely knew where to begin or where to leave off. The most remarkable and impressive of all the "explanations" we heard from him was that given on the afternoon of the third day of the Conference at the close of the Communion service. He said:—

I feel I cannot get away from the contemplation of the wondrous and glorious scene—the sacrifice on Calvary. I do not think it will be unprofitable if we should linger a little around the Cross. I feel like the sacrifice—bound with cords to the altar, so that I cannot get away from it just at present. Suppose, then, we look at the altar of burnt offering. (This altar, as represented in the model, occupies a prominent place in the centre of the court). This altar is the shadow of the Cross. The cross of Calvary threw its shadow back through the long ages. We may trace it in the Garden of Eden. See that innocent victim whose skin formed a covering for the nakedness of our first parents. It was *one* skin—for the word is in the singular—with which our first parents were arrayed by the hand of God in substitution for the fig-leaf covering which they had themselves devised. I see in that victim the first shadow of the Cross. The firstling of the flock that was Abel's offering was another part of the same shadow of Calvary's Cross. The altar erected by the Patriarchs formed part of that shadow.

The altar erected by Abraham on Mount Moriah, one of the mountains which God told him of, is a wondrous shadow of the Cross of Calvary. If we wanted a proof of the inspiration of Scripture, that twenty-second chapter of Genesis would furnish it. We see there an unmistakable shadow of the Cross, clear in all its outlines, sharply cut, accurate and true in every detail. Let us connect this altar in the centre of Solomon's court, with that erected, as pointed out by the finger of God, on Mount Moriah. It may be that Solomon's altar stood on the very self-same spot of earth once covered by the altar that Abraham erected on Mount Moriah. At the present day, on the crest of that mountain, there is a remarkable projection of limestone half a foot above the surface of the surrounding platform of marble, on which the Dome of the Rock now stands. That irregular limestone projection is regarded by the Mohamedans to the present day as the sacred spot where their father Abraham built an altar on which offer up his son Isaac. The Dome of the Rock is, so to speak, a monument erected over that sacred spot.

What a wondrous shadow of the Cross of Calvary is this twenty-second chapter of Genesis, which describes the sacrifice that Abraham offered. We are told that God did tempt Abraham—that is, put him to the test. Satan's temptations are actions upon the evil of our nature to bring out the evil. God's testings are rather the actions of his own grace to bring out that grace to the full. God tried Abraham in the most severe manner. He put the gold into a crucible at white heat. He tried him at the tenderest point. How it reminds us of that wondrous fact; "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

Abraham takes the wood and lays it on his son Isaac. How that brings Isa. liii. to our remembrance—another wondrous shadow of Calvary's Cross. "The Lord hath laid on Him the iniquity of us all." Abraham and Isaac, we read, "went both of them together." How instructive and how full of deep meaning is this expression. It was the grace of God that caused Him to give his only begotten Son; it was the grace of the Son that led Him to give Himself to the fulfilment of the Father's will—"they went both of them together." Isaac said, "Behold the fire and the wood, but where is the lamb for a burnt offering?" "God will provide Himself a lamb for a burnt offering." How pathetic was Abraham's reply. Did Isaac understand it? Perhaps he did. If there was the spirit of the father's surrender in Abraham, there was also the spirit of the son's surrender to the father's will in Isaac. "So they went both of them together."

Let us transfer the question of Isaac to the altar of burnt offering. In the centre of Israel's camp in the wilderness was this altar of burnt offering—nine cubits square and three cubits high. At the dedication of the Tabernacle, the fire of God descended and consumed upon the altar the sacrifice. The command of God was that the fire should ever be burning upon the altar; it should never go out. And so, when Solomon's Temple was dedicated, the fire again descended and consumed the sacrifice upon the altar, that a standing ordinance might be again asserted—The fire is ever to be burning on my altar; it shall never go out; it shall never be put out.

What is the fire that came from God that consumed the victim, and caused it to ascend as a sweet savour—that fire which, when the rebels presented strange fire, came forth and consumed them. What is that fire? "Behold the fire." It was the very centre of Israel's encampment; there was the smoke ever ascending, the fire ever burning. What was it the emblem of? "Our God is a consuming fire." The fire is the emblem of God's righteousness and holiness. It was never to be put out. God never ceases to be the righteous and holy God, of purer eyes than to behold iniquity, and who cannot look upon sin. Never for one single moment or twinkling of an eye, in time, or for one single moment throughout eternity, will that fire cease to burn. It shall never go out. In the glory above, God will be ever righteous and holy; and in the bottomless pit, the lake that burns with fire and brimstone, that holiness shall continue. That fire shall never cease to burn; it shall never go out. There the fire is unquenched, and there the worm dieth not. "For Tophet is ordained of old; yea, for the King it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it" (Isa. xxx. 33). All the sin of a guilty world, when the lake of fire is open to receive the damned, will be cast into it as fuel for the everlasting burnings. It shall never go out. "Behold the fire."

"Behold the wood." It was the occupation of the Gibeonites to be hewers of wood for God's altar. Daily the priests were to lay the wood upon the fire. What is the wood? The wood is the emblem of sin. "Thou hast set our iniquities before Thee; our secret sins in the light of thy countenance." The wood was daily set in order upon the fire. God is righteous: behold the fire. Man is a sinner: behold the wood. Look round upon the world. Look at London: behold the wood. Oh! what heavy fagots will be carried down to the everlasting burnings. Their sins will follow them; every sin that a man has committed, and that goes unconfessed and unpardoned, unwashed in Emanuel's blood, will be a fagot for the burning. Behold the holiness and righteousness of God, who is a consuming fire.

"But where is the lamb for the burnt offering?" "Behold the wood!" From all parts of the world the echo comes back: Behold the wood! From heathendom, Popedom, Christendom, comes the echo: Behold the wood! "But where is the lamb for the burnt offering?" Let us send up the challenge to the heavens above: "Where is the Lamb?" Angels, where is the Lamb? Gabriel, will you step forward? The echo comes back: Where is the Lamb? Where? Where? Ah! beloved friends, that was the cry for ages and ages, till one day John the Baptist pointed with his finger to a man walking along, and said: "Behold the Lamb of God, which taketh away the sin of the world." "My son, God will prepare Himself a lamb for the burnt offering." That is He. [As Mr. Newberry came to this part of his deeply solemn subject, his face, worn and wrinkled with the furrows of age, was lit up with a glow of rare animation; his eyes sparkled as with the very light of heaven; his hand was raised in dramatic and triumphant gesture. The whole scene, with the wonderful surroundings, was one never to be forgotten.] See the carpenter's Son, despised and rejected of men, led as a lamb to the slaughter, and dumb before its shearers—behold the Lamb that God has provided. "None other can by any means redeem his brother, nor give to God a ransom for him" (Ps. xlix. 7). God could see none amongst the ranks of the angels mighty enough, and worthy enough, to be laid on his altar—wood of God's fire. But God has Himself provided a Lamb. He looked round upon the world; God is holy: behold the fire. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men: behold the wood. Oh, blessed thought: "Behold the Lamb of God, which taketh away the sin of the world!" The fire ever burning; the wood ever consuming; the sweet savour of the Lamb ever ascending. God always holy; man ever a transgressor; but the sweet savour of the Lamb of God ever ascending from God's altar.

I look down now to the cave below, and I see in Tophet the fire and the wood. People want to know what the brimstone is; that is it—the wrath of God, the breath of Jehovah is a stream of brimstone, the fierceness of which adds intensity to the flames. I look down, and I say: Behold the fire, and behold the wood, but where is the lamb? And these caves of darkness utter back the sorrowful echo: WHERE? *Where?* Where? Behold, the fire; it shall never go out. Behold the wood; but no lamb for a burnt offering there.

I look up to the regions of light above, and I say, Behold the fire. Yes, He who sits upon the throne of the universe—God the Judge of all—is a God of infinite justice, infinite holiness, infinite purity: behold the fire. Where is the lamb? Behold in the midst of the throne, "a Lamb as it had been slain." But where is the wood? From those regions of light and from the midst of the throne there comes the echo back. WHERE? *Where?* Where? There is no evil there, no wood there, no sin there.

The lamb on the altar was God's centre for Israel's camp; the lamb on the altar was God's centre of Israel's kingdom under Solomon; the lamb on the altar—not the evening lamb, but the morning lamb—will be God's centre for Israel and for the earth in the millennial period. But God's centre for heaven, for the universe and for eternity, will be "the Lamb as it had been slain," in the midst of the throne of God—no longer led as a lamb to the slaughter, but reigning for ever and ever.

The Leamington Y.W.C.A., and Young Dressmakers' Home, continues to provide a comfortable Christian abode for young girls employed in houses of business, as day-workers, and who have no friends in the town. Last year sixty-four were accommodated. The evangelistic work includes several Sunday afternoon Bible-classes, which have resulted in individual blessing to not a few. Meetings for prayer have been most cheering and helpful; the Scripture Union has numbered sixty members; visits to the sick and tried ones have been paid, and correspondence kept up with former inmates. The eleventh report expresses much praise to God that the expenses have all been met. Communications may be addressed to Miss Bagster, Regent-grove, Leamington.

FAITHFUL AND TRUE.—4.

LESS than two months ago a thief stood up in the meeting at the Adelphi Theatre Mission, Chicago, and shouted, "Mr. Kirkland, this religion is no good. Why don't Jesus save me? I tell you it's no good. There is no God." Then raising his hand to heaven, he continued, "Now, if there's a God in heaven I want Him to kill me right here and prove that He lives. I defy Him; *kill me now if you can!*" Then addressing the platform, he continued, "I tell you, your God is no good."

Mr. Kirkland arose and said, "Now, friends, you have heard this challenge. I want you all to take a good look at this man, so that you may remember him. I want you to mark this, we are going to pray for him, and if he is not converted and witnessing for Christ in a little while, you may conclude that God does not answer prayer in this place."

Prayer was then offered for him, and all present requested to look for the answer. Many would say that it was decidedly wrong to be so positive about the answer coming. But not so; "We know in whom we believe." Our God delights to prove Himself to his people. Nearly two months passed away. The man did not attend the meetings until the evening of January 21. When the testimonies were called for on that evening, he was one of the first to arise and declare that "he was saved and on the Lord's side." He told also of his life of sin; how he had been the "blackest of sinners—a criminal of the worst sort." But God had followed him since the time prayer was made for him, and he is now rejoicing in Christ.—*Chicago Mission Worker.*

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A BAD TEMPER CURED.

"I SHOULD like to tell you my case," said a tall, fine-looking, gentlemanly man, with a bright, beaming countenance. I had been speaking at a meeting in a large provincial town, on the mighty power of Divine grace, as all-sufficient to save and deliver from the habit of besetting sins. At the close of the meeting this gentleman accosted me, as above, and added, "I keep a school, and for years my temper was sadly tried by my boys. Being, as I trust I am, a converted man, and a professing follower of the Lord Jesus Christ, I felt that by giving way to my temper I was dishonouring my Lord and Master. This was a sad grief to me. It was a bad example for my boys, and I knew it must mar my influence with them.

"I struggled against it. I made it a subject of earnest prayer. Night after night I confessed my sin, and sought strength to overcome it, but all in vain. I then wrote down and kept on my desk a memorandum of my transgressions, hoping that the constant sight of the reminder of my sins might serve as a check and cure, but still in vain. The outbursts of temper broke over all such barriers. Again and again I confessed, and wept over my sad and sinful habit. I was injuring my own soul, and dishonouring my Lord in the presence of the whole school. This state of things went on for weeks and months. I knew not what to do. All my efforts were fruitless; all my good resolutions were broken. I was at length so driven to utter self-despair as regarded this matter, that one night I fell upon my knees, and cried unto the Lord and said: "It is no use, Lord; I give it up; undertake for me."

It is now five years ago since this happened. The Lord *did* undertake for me; He did *for* me what I could not do for myself. Since that time I have never once been out of temper with my boys, nor have I once felt the inclination to be so. I thought you would like to have your words confirmed by this account of my experience." Such was in substance the language of the speaker.—*The Helmet.*

FRESH AIR FOR CITY TOILERS.

OUR warmest thanks are due to those whose generous kindness enabled us last summer to send over 150 tired workers for several weeks to the country or seaside, some of whom had not been out of town for years. Their grateful letters testify to the very happy days they enjoyed, and to the loving care and kindly influence by which they were surrounded. As the number of holiday applicants will probably be doubled next summer, we trust many new helpers will be forthcoming. To encourage thrift, and to secure what payment is possible from the girls themselves, holiday clubs have been organised in London, Liverpool, Nottingham, and other manufacturing centres. The wages, however, of many do not amount to more than 7s. or 8s. per week, two-thirds of which are frequently claimed by parents or relatives. These girls, of course, find it impossible to save enough, either for their journeys or for the cheapest holidays and it is for such, and for others who can pay nothing, that we now plead.

One reason we seek cottage lodgings, &c., is because the Convalescent Homes are so crowded in summer that immediate admission is rarely possible, and thus they do not meet the need of those who are often not told by their employers when their holiday will begin till the very week arrives. We earnestly ask all who can to assist us in one or more of the following directions:—

(1) By sending contributions to enable us to take advantage of excellent Cottage Homes already offered, to Secretary and Treasurer of Y.W.C.A., Holiday Department, 4, Inverness-terrace, London, W. Sixteen to eighteen shillings will procure a fortnight in the country; £1 to £1 6s., two or three weeks by the sea; but smaller sums will be gratefully received.

(2) By providing us, free of charge, or weekly expenses partially paid, with carefully selected seaside lodgings, or with rooms in cottages, lodges, farms, coffee-houses, &c., owned by quiet Christian people, in pleasant country neighbourhoods. These should be within cheap journeys or short distances of the towns above mentioned. As sea-breezes are so often of incalculable benefit, friends would lessen the difficulty of the heavier fares to the seaside by kindly sharing railway expenses (third-class fares from London, usually 5s. each way).

(3) By informing us of, or even starting, cheap holiday-homes in the vicinity of London and other towns, suited especially for work-room and factory hands. Also by telling us of free or inexpensive "Homes of Rest" for ladies engaged in teaching and in Christian work; and for young ladies engaged in business, whose own homes may be too distant to visit.

The young women we endeavour to assist belong to all classes, discretion being used in assigning the cottages, &c., suitably, and only those are sent whom the lady-workers know to be quiet and steady.

N.B.—In every case where those responding to the above are unknown to us, we beg that a reference (with address) to a clergyman or minister or "Y.W.C A, worker," be given in the first letter sent, or, better still, a note of reference enclosed; no arrangements can be entered into till this is kindly furnished. F.

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BOURNEMOUTH Y.W.C.A.

A SERIES of addresses on the Tabernacle, illustrated with admirable diagrams, have been given by Mr. G. Soltau, and have drawn larger audiences than the very limited space of the Y.W.C.A. Institute would hold. A more commodious building for the work of the Association in this place is sadly needed.

Addresses have also been given on various subjects in other buildings, attended by most marked blessing. Many thank God for the message that has reached them through Mr. Soltau's thrilling, forcible words, and the bright delineation of Old Testament type into New Testament grace and power. Souls have been brought out of darkness into light, and Christians quickened and instructed.

EDITH H. G. WINGFIELD DIGBY.
13, *Westover Villas, Bournemouth.*

Emigrants' Home, Blackwall.—A correspondent, who sojourned at this Home for some days before emigrating to New Zealand, writes to us in very warm terms of the comfort and spiritual privilege he enjoyed while in it. He strongly commends it to the attention of emigrants sailing from the port of London.

PASTOR CHINIQUY'S LOSS.

WE have received from Pastor Frank H. White, 80, Kensington Gardens Square, W., copy of a letter received by him from Pastor Chiniquy, informing him of the loss by fire of his books—"Fifty Years in the Church of Rome," and "The Priest, the Woman, and the Confessional." We received a similar communication some weeks ago, and stated the purport of it in our issue of March 18. Mr. White says:—

I was privileged, during my recent stay in the United States, to pay a visit with my wife and son to the town of St. Anne (about 80 miles from Chicago), where the good man has so long laboured, and where, as far back as 1852, he founded a Roman Catholic colony of French Canadians. We went that our faith and love might be stirred, by seeing with our own eyes the scene of that wonderful revival when nearly 2000 Roman Catholics were converted, and who are now, with many others, the fruit of our brother's evangelistic labours in other places, scattered throughout the towns and cities of America, bearing the light of the Gospel. We went also in the hope that by our presence at that particular time we might cheer the Pastor. It was just after his printing house had been burned to the ground, and all the plates, with a large number of the copies, bound and unbound, of his last work, "Fifty Years in the Church of Rome," destroyed. Thus our visit seemed most opportune.

Our hearts were deeply touched with all that we saw and heard, both of his successes and sufferings. Twenty times has he been stoned (some of these ancient arguments of the Church of Rome we saw preserved in our friend's library), a token alike of her hatred of Christ's Gospel and of the Master's care for his servant. He has often been beaten with sticks and whips. Once he was stabbed with a poignard. Over thirty times his name has been called before the civil and criminal courts among the vilest of men. No less than seventy-two false witnesses were brought forward by the Church of Rome to support an accusation of having set fire to a church. Yet out of all these afflictions has the Lord delivered him. The priest who invented this calumny, and induced these false witnesses to accuse him, was found guilty of perjury, and sentenced to a fine of 2500 dollars, or to imprisonment for fourteen years.

Now, whilst still bearing in his body "the marks of the Lord Jesus," our brother is poor, and sadly tried; his little property is mortgaged to the last cent. This second recent burning of his books and plates has utterly impoverished him. I am writing in the earnest hope that all lovers of the truth among your readers, who are able, will send him some help, and especially those whose eyes have been opened to see the true character of Rome and her teachings. I will gladly receive and forward contributions to a Chiniquy Relief Fund.

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UNION HALL MISSION.

THE annual gatherings of this mission were held on Wednesday, last week, at Union Hall, Carlisle-street, Edgware-road. The afternoon meeting was largely attended by sympathising friends and fellow-workers. Mr. Robert Paton, Mr. John Jackson, Mr. Charles Little, Mr. E. W. Berrill, Mr. A. M. Hewson, and Mr. James E. Hawkins took part. Much praise and prayer were offered. Over three hundred friends took tea together in the large hall.

The meeting in the evening was of a very cheering character. Mr. Bilke gave an encouraging statement of work carried on in the five districts where the halls are situated, particularly mentioning those efforts which had been especially owned of God during the year. These appeared to consist in Gospel preaching, tent work, open-air preaching, mothers' meetings, meetings for men, Bible-readings, prayer-meetings, work among the young, and house-to-house visitation among the masses. The year closes free from debt, which is a cause for thanksgiving.

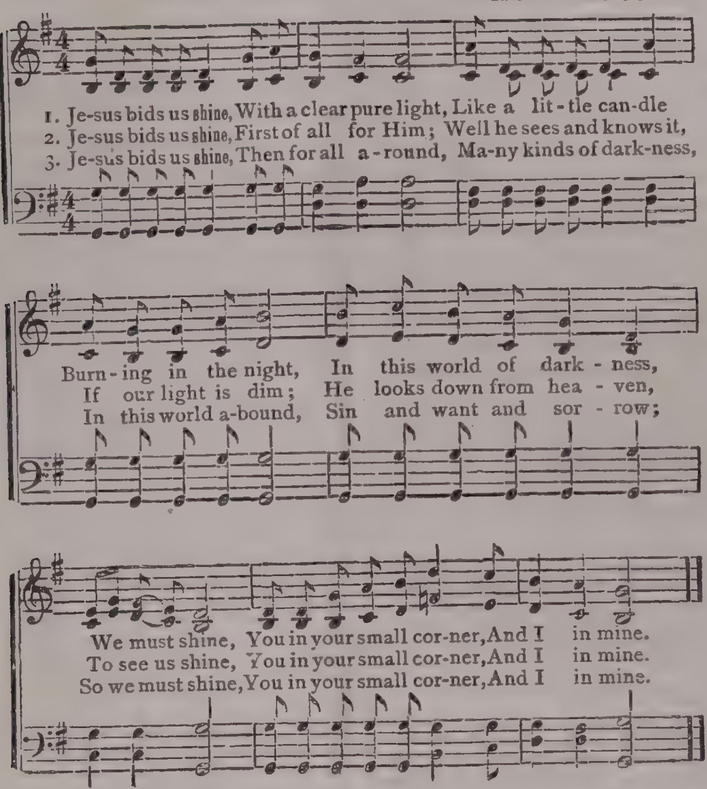
Messrs. McVicker, Miller, Herbert W. Taylor, Hawkins, and Dr. McKilliam, gave most helpful words of counsel and encouragement. This was the twenty-sixth anniversary of this Mission. We would commend the work to the prayerful and practical sympathy of our readers.

An International Congress of the Salvation Army is to be held in London from May 28 to June 4. Representatives will be present from the Australian colonies, the United States of America, Canada, India, and Ceylon, South Africa, Sweden, France, and Switzerland.

For the Young.

JESUS BIDS US SHINE.

E. O. Excell, by per.


1. Je-sus bids us shine, With a clear pure light, Like a lit-tle can-dle
2. Je-sus bids us shine, First of all for Him; Well he sees and knows it,
3. Je-sus bids us shine, Then for all a-round, Ma-ny kinds of dark-ness,
Burn-ing in the night, In this world of dark-ness,
If our light is dim; He looks down from hea-ven,
In this world a-bound, Sin and want and sor-row;
We must shine, You in your small cor-ner, And I in mine.
To see us shine, You in your small cor-ner, And I in mine.
So we must shine, You in your small cor-ner, And I in mine.

THE WEATHER *

BY REV. J. G. MERRILL.

"Who can stay the bottles of heaven?"—Job xxxviii. 37.

IN Bible lands water was often very scarce, and hence very precious; whenever it was necessary to save it to use on a long journey, or for any other reason, it was generally kept in bottles. These bottles, so-called, were made of the skins of animals, especially of the goat, and usually were, when filled, just the shape of the live animal with the head and feet cut off. When the people wished to empty the skins they laid them on their sides and let the water run out.

It was this custom which led him who spoke the words of the text to ask, "Who can keep the water in the bottles of the heavens?" as often in poetry such comparisons are made. Children do not like rainy weather; and hence I have thought it a good plan to find an answer to the question asked in our text; then, perhaps, we may learn that it is not best to complain of the weather.

How does rain come? I will tell you one way, for there are many. When the wind blows from the south-east it comes from a warmer country than ours, and is often filled with moisture. As long as the wind is warm it can carry this moisture through the sky, and no one can see it at all; but if, in its journey north, it meets some colder air, and begins to get cold, it cannot hold the moisture as well, and so it forms clouds. Then, after a little, as the air grows still colder, the wind is less able to hold the moisture, the bottles are opened, and down comes the rain.

Now, who made the moist wind come from the south? Was it not God? And He made it to meet the cold wind, which squeezed the clouds as you would squeeze a wet sponge. So *He* made the rain to fall. When, therefore, we have stormy weather, we will remember :—

First. God makes it rain. He knows when it is needed, and sends it to keep the ground wet enough to make the trees, plants, and flowers grow. So that one who complains of the weather is finding fault with God.

Second. We do not know when it ought to begin or to stop raining. Two years ago if you had watched men digging post holes or cellars you would have seen that the ground, three or four feet down, was dry as ashes, and if you had gone out into the country you would have learned that the springs were dry, and there was very little water in the wells; and yet there was rain enough to make the corn grow, and the roads were very nice, and we were glad that it rained so little. But because there was no more rain the trees had nothing for their leaves and roots to drink, and very many of them died. Then, last year it rained a great deal, and everybody grumbled at the mud, and the clouds, and all the while God was getting the ground ready to give us such a fruitful season this year as we have not had for a long time. And now, if this autumn it rains again remember that God knows better than you and I do how much the trees need to drink, and how much rain it will take to keep the springs full, and keep the wells from drying up.

Third. We should remember that, if the rain comes when we are not ready for it, our plans are of very little account. You don't like to put on your rubbers and old clothes to go to school; you wish it would not rain while school keeps. Surely, you would not want it to rain Saturday, nor all vacation; and your father, if he keeps a store, don't want it to rain Saturday, either, for that is the best day for people to come in from the country to trade. Then I come in and say: "I think it is bad to have it rain Sundays, for there are so many men and women who seem to feel that a Sunday rain is the wettest of all rains, and that it will wash them away if they go out in it." So all the time it can rain and suit everybody is nights, and then, how muddy the roads would be every day; that would displease everybody, and by the time you had everybody suited before the rain should come, it would not come at all.

Suppose there should be a vote taken: the minister votes against Sunday; the wash-woman, Monday; the hay-makers, Tuesday; a picnic, Wednesday; those who want to go to prayer meeting, Thursday; the temperance celebration, Friday; the merchant, Saturday. I rather think, children, that we had better let the rain bottles alone, and when God sees fit to have the rain come, feel that He knows best, that it is better to have his great plans carried out than our little ones; and more than all, we should not allow a little mud, or the trouble of drying clothes, or a bad feeling in our hearts, when it is cloudy or stormy, to lead us to find fault with Him who is so kind as to send this rain on the unthankful as well as the thankful.

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* From Children's Meetings, and How to Conduct Them. A book for Sabbath-school teachers, parents, and preachers to the young. 2s. and 2s. 6d. *Morgan & Scott.* The music is from the same book.

"THE FRIEND FOR ME."

Little one treading, with heart so gay,
The first few miles of life's highway;
Stay a moment, and listen to me,
I have a message from God to thee.

Unknown the road that before thee lies,
Dangers will take thee by surprise;
Enemies by the pathway may hide,
What wilt thou do without a guide?

One is now waiting to take thy hand,
Who knows full well this dangerous land;
His voice is speaking even now to thee,
Tenderly saying, "O come to Me."

Turn not away from this loving Friend,
His is a love that knows no end;
He wishes that thou shouldst happy be,
Then say not "He is no friend for me,"

O give Him thyself, and let Him lead,
His grace supplying all thy need;
Then will thy happy confession be,
"Yes, Jesus Christ is the Friend for me."

Streatham. Janet Clark.

VOLUNTEERS for the MISSION FIELD.

SINCE the Conference in Manchester on the Evangelisation of the World, an increasing interest has been taken in mission work generally. One of the most interesting features has been a number of young people offering themselves for the work. In connection with the Band of Kindness, an organisation of young people, a gathering recently took place of Christian boys and girls, for mutual encouragement, prayer, and testimony. In simple language they told how they were led first to Christ and then into service for Him. Several had previously offered themselves for mission work abroad, and at this meeting their number was increased.

Mr. Gilbert Kirlew stated, in the course of the meeting, that several young men of the Band of Kindness had offered to go abroad to take God's message to the heathen. Two would sail in April for Mr. D. L. Moody's Training Home, Northfield, to be trained as missionaries.

Among the many who testified was Miss Pascoe, who gave a very striking illustration of what can be done among the children. She began her work by a Bible-class with three or four children. The numbers increased each week, and one night preparations were made for forty. "We had no particular reason for expecting that number," said Miss Pascoe, "but we prayed for forty, and forty came." The number of children still increased, and two nights a week were devoted to this labour of love. Ill-health compelled Miss Pascoe to give up one meeting, but it did not lapse. Miss Silvey volunteered and took up the work, and now they have had 1000 children under their combined influence.

In sending in an account of this meeting, Mr. G. R. Kirlew, of the Refuges and Homes, Strangeways, Manchester, says:—"I wish to add my earnest hope that doors of service may be opened for my young friends; they are intensely anxious to get out to work. There are some six or eight youths, ages ranging from fourteen to eighteen, and young sisters of about the same ages, who, with a little training, would make most useful workers. I shall be glad to give any further information to those who may be able to help them to attain the object of their prayers and hope."

BLACKDOWN HILLS MISSION.

DEAR FRIENDS,—On every hand we hear the cry of distress, though it may be the needs of the poor in our villages are not made so prominent as in London and other large towns. We have endeavoured to disuade the poor from migrating to the towns, and specially to London. We have rather sought to get them to emigrate to the colonies. All who have left the Hills for America or the colonies have done well. Most of those we assisted some years since to the United States are now living on their own land.

We have been made sad to find so much real distress, as we have visited place after place. Mills are closed that used to give employment to hundreds; various industries which provided employment for hundreds of mothers and children are now a thing of the past. Large tracts of land that used to wave with corn are now fast going out of cultivation, because it does not pay the farmer to till the soil. These are among the causes of the distress. Yet God is using this time of trouble to the opening of the ears of many to the message of salvation, and many receive the Word with joy. I have not made known the needs of the poor of this Mission, because of the bitter cry of London, but I trust that the country will not be forgotten in this time of trial. G. Brealey.

Clayhidon, Wellington, Somerset.

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THE CITY HARVEST FIELD.

A LITTLE report has been issued, entitled "Golden Sheaves from the City Harvest Field," full of interesting details of the last year's work in the City in connection with the mission carried on by Mrs. Fisher. She will be glad to forward a copy to any of her many kind friends in the country and abroad. Last year was one of considerable trial, though there was continued blessing on the work in all its departments. This year there is much cause for praise to God, who has inclined the hearts of many friends to help during a time of great trade depression. Many poor women were suffering intensely, especially the aged ones, and widows with children.

"Through the kindness of a few friends," says Mrs. Fisher, "we have been enabled to give dinners to aged ones, still working in the city; we had one party, most of those present being over seventy years old, and one eighty. We have had Gospel services, and a little temporal help has been given to many when work has been slack. All the meetings in the workrooms and 'The Welcome' have been greatly blessed, and many hearts are rejoicing in a Saviour's love. We thank the kind friends who not only send money help, but gifts of flowers, cards, books, warm clothing, &c. We should be glad if more ladies would come once a week and give a little reading in the workrooms."

Communications should be addressed to Mrs. Fisher, care of Hallkeeper, 186, Aldersgate-street, E.C.

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TRAINING FOR SERVANTS.

THE Metropolitan Association for Befriending Young Servants has lately been able to set on foot a Training School for Laundry-maids. It is situated at Battersea, and called the Hampden House Laundry. The Association which has to do with young and friendless girls of the servant class, and especially those coming from the Workhouse Schools, finds that their want of success in life depends often upon the absence of training. Being unskilled in work, undisciplined in temper, the girls lose place after place, lose heart first, and eventually too often, in the worst sense, lose character.

Lately an offer was made to us by the Battersea Steam Laundry Company of which we have availed ourselves. By means of it we are able to train twenty girls each year in laundry work, and to send out into the world those who would otherwise have fallen into the lower ranks of the labour market, provided with employment. This new Home is at once a Home and a school, where all the best influences which can be brought to bear on the girls, are exerted to raise their moral and religious tone, and where all that can be done to put them in the way of earning their livelihood, is done. Will any of your readers assist us in raising some £50 still needed to relieve us of financial difficulty. We plead in the name of the friendless girls, for help, which may be sent to Hon. Mrs. Fraser, 18, Buckingham-street, Strand, W.C.

Brooke Lambert, Chairman M.A.B.Y.S.

BISHOP TAYLOR AND AFRICA.

THIS missionary bishop has addressed to the Christian people in America who believe in his scheme of self-supporting missions, an open letter. We quote a few sentences:—

I am depending upon the King and upon you, his faithful stewards, to provide for the passage of our outgoing missionaries to assist in laying the foundations for freehold self-supporting mission stations. We shall require for Africa alone over twenty new missionary workers this year. The passage of such as go to opened fields near the coast, will not exceed £40 each. Those going into unopened regions in the heart of the Continent will probably require £60 for transit, making a probable average of £50 per missionary.

Then to help us build houses, without too much loss of my valuable time, and to furnish for our industrial schools farming and gardening implements, carpenters' and cabinetmakers' and shoemakers' tools, tanyard materials, portable mills for making meal and flour, sugar-cane crushing machinery and evaporating kettles, bread and molasses, providing live stock for our school farms, we shall need an average of £50 per missionary additional. All this £100 per missionary to put them into the foreign field and on to a basis of self-support in perpetuity, is less than the salary of one "foreign missionary" for one year. Your accustomed liberality continued, with the new streams God is opening for us, we shall rapidly plant missionary stations fifty miles apart, as lighthouses amid the dense shades of the Dark Continent.

This for me will be a year of great peril and toil, and while I depend on God and my fellow-workers at home for the needed funds without distrust or anxiety, I especially need and ask your prayers and the prayers of your children.

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THE AUSTRALIAN BUSH.

AUSTRALIA presents a glorious field for evangelistic work in the future; but at present though "sin abounds," little in the opposite direction (in comparison, I mean) seems to be going on. In the bush the homesteads are scattered, and places of worship far more so. The people are, therefore, very much left to themselves. A clergyman may visit the chief house in a district and hold a service about once a month, but baptismal regeneration is often taught at the expense of the simple and full Gospel message being delivered, and thereby opportunities are lost.

The shearers are a very interesting class. Of course the aim of the squatter is to get rid of them as soon as possible, and little regard is paid to their spiritual welfare. Nevertheless, I have been permitted each year to invite them about three times a week to a room where, having a piano or harmonium we sang *Songs and Solos* together, interspersed with anecdotes, or a few verses of the Bible read and talked about. About the latter I was doubtful at first, as I knew not who amongst them might be Roman Catholics; but a voice one night to a query of mine, "I think they all like your reading, ma'am," reassured me upon that subject. They much enjoyed coming, a very few remaining behind; they would sometimes ask to have some singing upon an extra evening in the week. This year they gladly accepted the hymn-books to take away with them, and from one since I have received a touching letter of thanks, saying "He had spent such a very happy month." Though I hear they are habitually great swearers and gamblers, in my presence they were all that could be desired. All books lent to them were carefully returned, showing that they could appreciate kindness. Although the general impression seems to be that they are a class of men to be avoided as much as possible, sure I am that a good work might be done in their midst.

Kentucky, New South Wales. J. S. P.

Commercial Travellers' Christian Association.—In the thirteenth report the present position of the Association is briefly reviewed. The new members for the past year numbered 34; the number of Bibles sent to hotels was 263, making altogether 11,000; the new libraries in hotels number 13, each one averaging 74 volumes; and the Beneficent Fund has assisted 29 persons. The Provident Society has been duly registered for the entire kingdom. The receipts amounted to the sum of one thousand pounds, the highest ever reached. The objects of the Association are the promotion of intercourse among Christian commercial men, and the advancement, by all suitable means, of the moral and spiritual character of the entire body. The headquarters of the office and library are at 186 Aldersgate-street, E.C. Mr. Leonard Courtney is the new General Secretary.

REV. F. VON SCHLUEMBACH.

THE Lord has opened unto me a blessed field of labour among the tens of thousands of Germans and their offspring in Texas, who live isolated, under no Christian influences, and whose spiritual condition is therefore indeed pitiful. To reach out after them, needs thoroughly consecrated labourers for the Lord and they must not only be properly trained for the work, but become used to the climate to be able to continue.

My personal friends in Germany have placed in my hands about £500 towards organising a training-school at my home, near Waco, Texas, in the very centre of the State and of the railroads. Young men have offered their services, coming forth from the Y.M.C.A. mission field, but to make the work self-supporting and secure I still need the sum of £1000.

As the Book says, "There is neither Jew nor Greek," I allow myself to add, "neither English nor German," and therefore appeal to my friends in England to aid me before I sail for home on April 22, by sending me a donation at the rooms of the German Y.M.C.A., 28, Finsbury-square, London, E.C. F. von Schluembach,

German Evangelist.

◆

PRAYER FOR SERVIA.

DEAR SIR,—I wrote to you before on the then approaching Bucharest Peace Conference, asking prayer for the Lord's mercy, and a favourable issue to the negotiations, and you were good enough to find a place for my request in your issue of January 21.

The result seemed in suspense until almost the last day, and the treaty of peace at length signed—expunging, after discussion, the word "friendship," and leaving every question untouched about which the war arose—was so little satisfactory as to require the lapse of a short time to see whether it would be carried out. Now demobilisation is taking place, and for the present the war has come to an end, for which the Lord be greatly praised.

Those who have sought the Lord's mercy by prayer, will already have given thanks, yet I would ask them while continuing to do so ("forget not all his benefits") to remember the existing terrible elements for a fresh conflagration, and, above all, to supplicate for the outpouring of the Holy Spirit, that here the Gospel may be widely preached, and repentance unto life be given from above from evils deeply rooted, but which the love of Christ is sufficient to expel, and to replace with every virtue to the praise and glory of God.

Francis H. Mackenzie.

Belgrade, Servia.

◆

NEW YORK MEDICAL MISSION.

THE fifth annual public meeting of the Society was held at the Broadway Tabernacle, on Tuesday, March 2. Dr. C. R. Agnew strongly commended the work of the Society. Dr. Dowkontt, the Medical Superintendent, spoke of the great joy experienced in not only relieving physical pain and suffering, but in seeing many turn from their sins to the Saviour. For the four and a half years of the Society's work, 11,074 cases were treated, 25,012 dispensary attendances being given, and 5270 visits paid to the sick at home—total, 30,282. The Secretary, Dr. Edward Jones, made a strong appeal for increased support of the work. No less than 56 young men and women had offered themselves as students, but with its limited accommodation the Society could only take one-fourth of the men, and no women.

Rev. Dr. Happer, M.D., D.D., who has served forty years in China, spoke of the great value of this agency in opening the way for the Gospel to the hearts and homes of the heathen, and told of cases where missionaries had tried in vain to enter into provinces for twenty years, until at last a lady physician came and opened the way. Rev. Jacob Chamberlain, M.D., D.D., nearly thirty years in India, instanced some very striking cases of success as the result of the giving of medical aid. In one case a whole village was converted, and threw away all their idols, being moved thereto by the healing of two men.

An important feature of this work is the establishing of a course of lectures for theological missionary students, extending over ten months, from September to June, consisting of twenty lectures on different subjects. The lectures are free to students of theology.

Notes and Comments.

WE trust there will be a hearty response to the appeal on another page from our earnest evangelistic friend, Rev. F. von Schluembach.

Mr. Thomas Newberry has arranged to deliver his deeply interesting lectures on Solomon's Temple, illustrated by a large, detailed model, in the Lecture-hall of the Young Men's Christian Association, 186, Aldersgate-street, E.C., on three successive evenings, Monday, Tuesday, and Wednesday, April 5, 6, and 7, at eight o'clock. All friends are heartily invited to attend.

It is not many years since a recognised order of missioners and evangelists was all but unknown in the Established Church. Now, after a remarkable training of many of them by the Lord, they have been thrust into a new service, for which some of them are eminently fitted. Into many parishes they have, through God's mercy, brought awakening and clear Gospel preaching, while their labours and unofficial influence have been signally adapted to this day of preparation.

In nothing has the Divine wisdom been more apparent than in the stimulus this new order of preachers has given to the deeper and connected study of the Scriptures. Habitual preaching upon single texts has been the cause of disjointed and exaggerated views of truth, and omissions both of doctrine and practical obligations. The bringing out of the conjoined meaning of Scripture, and the discovery of the very mind of the Spirit in a comprehensive manner, has been the restoration of primitive methods, and is leading not a few to read their Bibles with an altogether new interest and profit.

A correspondent of *The Nonconformist and Independent* draws attention to the subject of village preaching. Few topics are more important, now that the emigration of villagers to large towns is becoming a very serious problem, and that labourers form so large a portion of the national constituency. The writer candidly admits that in the training of the city and country clergy there has been no distinction. But on all sides the question of adequate provision for Gospel preaching and teaching in rural parishes is becoming very urgent. We are glad to see that the Congregationalists, in Lancashire and Yorkshire, propose to raise £2000 extra for home mission work, and that Mr. Morley gives an extra £1000 in the same way. More, however, than money is needed.

A promising movement in the way of Christian union is announced. Hitherto, the Spring Assemblies of the Congregationalists and Baptists have been held in different weeks. This year they both fall on the second week in May, and by the proposal of the Baptists it has been cordially agreed that on one morning there shall be a combined meeting of the two Unions. The occasion will doubtless be one of considerable interest. In the presence of vice and unbelief, whose forces, if discordant, are united in antagonism against Christ's cause, greater combination among Christ's followers is an urgent need of the time.

It appears that some earnest Christian ministers, under the impression of the low spiritual state of religion in many Congregational churches, have appealed to the Committee of their Union to devote the forthcoming May meetings entirely to prayer. The proposal does not commend itself to *The Congregationalist.* It is an historic truth that revival has usually come through the prayer and effort of little bands of fearless men. The death-chill of Moderatism in the Scotch Church was driven away, not by the action of the General Assembly, but by the holy concert of prayer and preaching on the part of men like William Burns, Robert McCheyne, the two Bonars, and others.

The Devon and Somerset Weekly News has reported a piteous case in which justice does not appear to have been tempered by mercy. A poor woman, thirty-four years of age, was charged at Dulverton with stealing from a field turnips worth fourpence, and the magistrate sentenced her to twelve months imprisonment with hard labour—surely an outrageous punishment for such an offence. A correspondent of *The Pall Mall Gazette* states that the poor woman was ruined by a well-to-do man, when she was only sixteen, and that since then she has frequently failed to obtain employment. Assuming the truth of these statements, the case seems to be one for the attention of the Home Secretary, as it is well calculated to bring the administration of justice into contempt. It is to be regretted, too, that "the well-to-do man" has not met with his deserts, for, after all, he is the person responsible for the ruin of this unhappy woman's life.

A well-known clergyman in the City of London has stated that in a City house of business, the head of which "posed as a philanthropist," the employés were required to work, on Monday, 13 hours; Tuesday, $16\frac{1}{2}$; Wednesday, $16\frac{1}{2}$; Thursday, $16\frac{3}{4}$; Friday, $16\frac{1}{2}$; and Saturday, 11; or, in other words, an average of over 15 hours per day. The reverend speaker asserted that the figures were taken from the books, and represented only a fairly average week's work.

We are not surprised that the statement "caused considerable sensation." As charity proverbially should begin at home, perhaps the philanthropist whose servants are condemned to such wearisome toil, many of them being mere lads, to whom the loss of rest and exercise must necessarily imply injury to the constitution, might employ some of his own leisure time (doubtless ample enough) in looking after the moral and physical well-being of those in his employ.

The terrible accounts from Achill and the neighbouring islands with regard to the utter destitution of thousands of the peasantry point to a painful possibility which has not been taken into account in considering the prominent Irish question. With a famine and its attendant epidemics looming in the near future, the difficulties in dealing with Ireland must necessarily be largely increased, and an early solution of the problem rendered less likely. Through the gloom, however, some cheering rifts are seen. It is pleasant to be able to record that the constabulary force in Ireland have contributed largely to the fund for the relief of the distress, and that the example set by these men is being largely followed. Much help will be needed; for the poverty, and destitution, and sickness are widespread. In the desolate and lonely districts myriads of people will die of hunger and disease, unless they are reached by prompt charity. We trust that the appeals which recently have been made in these columns on their behalf will be responded to; the need is of a pressing nature, and the unfortunate sufferers are truly deserving.

"News of revivals and conversions by the score and hundred come to us," says *The* (New York) *Independent*, "from all parts of the country. Many of our exchanges give several columns weekly to revival items."

We would remind those of our readers living in or near London of the two days' Conference on the Evangelisation of the World, to be held at 186, Aldersgate-street, E.C., on Tuesday and Wednesday, April 13 and 14. A very full and interesting programme has been prepared, and we hope to see a great muster of the friends of Missions. We shall print the programme in our next issue.

Additional Conferences in London have been arranged for as follows:—

May 18 and 19.—The Great Assembly-hall, Mile-end-road, E.
June 8 and 9.—Conference-hall, Eccleston-street, Belgravia, S.W.
October 5 and 6.—Conference-hall, Mildmay-park, N.
October 27 and 28.—Conference-hall, Clapham-road, S.W.
November 23 and 24.—Exeter-hall, Strand, W.C.

Similar Conferences are meanwhile being arranged in many provincial centres. Prayer is earnestly requested that the blessing of God may abundantly rest upon all these gatherings.

What is the Society for the Suppression of Vice about, that no notice is being taken of the flood of pestilential literature, in the shape of translations, which has of late been let loose upon our youth? We have more than once called attention to the matter, and, as the publishers and booksellers who are engaged in disseminating the vile volumes seem to be insensible to ordinary comment, the time appears to have come for stronger measures. It is bad enough to have the books accessible in the language in which they were written, and to which they are a disgrace; but it is much worse to have them translated into English, illustrated, and sent out broadcast to corrupt and ruin.

When we meditate upon our sins and shortcomings, do we give sufficient prominence to those of omission? In many cases it is not difficult to trace out the results of sins of commission, results widening as do the circles when a stone is thrown into a pool; but our omissions are not less potent in evil effects, and in some instances they are even more so. Christ's strongest condemnations were for those who "did it not," or who, after hearing the Divine command, simply "went away sorrowful." The parable of the talents was spoken for all time, and its lesson was intended for those who to-day, abstaining from outward sin, also keep aloof from the performance of duties which it ought to be incumbent upon them to discharge. Asking, "Lord, when saw we Thee an hungered?" we may easily overlook "the least of these," of whom Jesus said that they were his representatives; and it becomes each of us, when at the close of the day we approach the Throne of Grace, to confess that we have indeed left undone those things which we ought to have done.

The Christian.

April 1, 1886.

CONTENTS.

Lord Mount Temple (With Portrait) 1
Letters from Abroad.—5 2
The Apostolic Church.—2 3
An Ebony Saint 3
Too Many Friends 4
Peniel—The Face of God 5
Lord Bramwell and the Sabbath .. 5
Our Homes in Paris 5
The Lamb for the Burnt Offering Mr. Thos. Newberry 6
Faithful and True.—4 7
A Bad Temper Cured 7
Fresh Air for City Toilers 7
Pastor Chiniquy's Loss 7
For the Young 8
Volunteers for the Mission Field .. 8
The City Harvest Field 9
Bishop Taylor and Africa 9
Prayer for Servia 9
Notes and Comments 10
Rev. E. P. and Mrs. Hammond 11
Death of Archbishop Trench 11
Evangelists at Work 12
Mr. Spurgeon and his Tabernacle ..13
Livingstonia 13
The Book World 13
Letters to the Editor 14
Notes on Daily Readings..........15

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On TUESDAY, APRIL 6, 1886,

On the occasion of the Departure from the East London Institute, for their spheres of Labour, of the following Missionaries, all of whom are leaving immediately: Mr. and Mrs. FANSTONE for Brazil; Mr. and Mrs. POS, with Miss REED, Miss HAMMON, Miss VINING, and Miss DAY, for North Africa; Dr. CASPARIAN, a Medical Missionary, for his own country, Armenia; and Mr. STEVENS for Australia.

There will be an Afternoon Meeting at 3 o'clock, and an Evening Meeting from 7 to 9 p.m.

TEA and COFFEE at 5 p.m.

TICKETS FREE on application to HARLEY HOUSE, BOW, E.

BRIGHT READING FOR SUNDAY.

NOTICE.—Amongst the many interesting Papers which appear in

THE QUIVER

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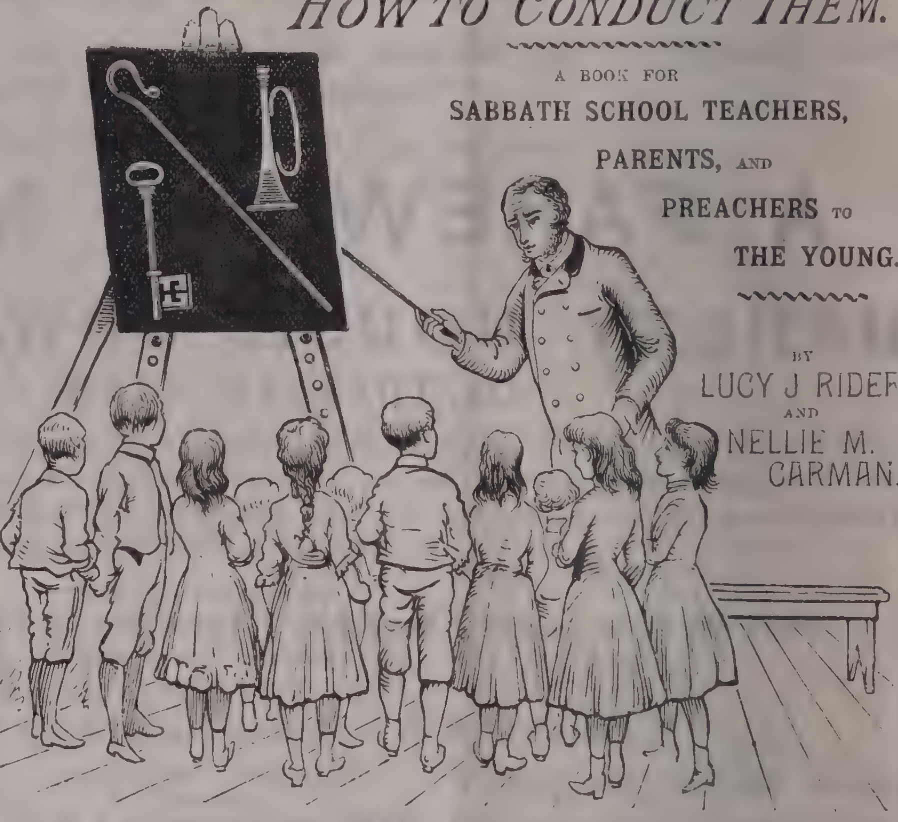

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Those at a distance who may desire lodgings are requested to communicate with the Secretary as early as convenient, stating accommodation desired, &c Any other information, circulars, &c., will be forwarded by the Secretary on application

GRAND FRENCH BAZAAR of Useful and Fancy Articles, under the Patronage of H.R.H. the Princess Christian of Schleswig-Holstein, H.R.H. the Princess Mary Adelaide, Duchess of Teck, and of ladies of distinction, in aid of the Funds of the Mission to the French in London, under the superintendence of Pasteur DU PONTET DE LA HARPE, B.D., in Kensington Town Hall, High street, Kensington, on Tuesday, Wednesday, and Thursday, April 6, 7, and 8, 1886, between the hours of two and ten o'clock p.m. The Hon. Henry Noel has kindly consented to open the Bazaar on Tuesday, 6th, at 2 p.m

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

RAMSGATE—St. Luke's Invalid Home.—Contributions of Work and Fancy Articles are solicited for Sale of Work early in May.—For rules, &c, Miss ROSALIND HOSKING, Finsbury House, Ramsgate.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Railway Mission Hall, 103, Fairfield-road, Bow, E., Wednesdays, 7 p.m. Edgware-road (The Hall, 12, Bell-street), Thursdays, 7 p.m., from March 11. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.
Postal address, Balclutha Lodge, Southgate, N.

Under the Special Patronage of H.R.H. the Duchess of Connaught and Strathearne, and H R H. the Duchess of Teck.

THE UNITED SALE OF WORK from Benevolent Institutions, in connection with the Society for Promoting Female Welfare (President, Lady GERTRUDE FOLJAMBE), will be held (D.V.) on Thursday and Friday, April 8 and 9, at the DUKE OF WELLINGTON'S RIDING SCHOOL, Knightsbridge. The Sale will be opened by Lady Mary Carr Glynn at 12.30 o'clock. Admission, Thursday, 2s. 6d.; Friday, 1s.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. Funds greatly needed.—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — DELTA, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

TO CHRISTIAN PARENTS AND GUARDIANS.—First-class Education for the daughters of gentlemen in a school where only a limited number is received. Religious training and the formation of mind and character are the essential objects of attention. Finishing masters. Individual attention, with home comforts. French and German constantly spoken, and where necessary the summer holidays are spent on the Continent for the benefit of the languages. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—For particulars and prospectus, address, LADY PRINCIPAL, Baines' Printing Office, Fairfax-place, South Hampstead.

SOUTHSEA.—Holland House, Clarence-parade. — Educational home for the daughters of gentlemen. Careful Christian training. Thorough teaching. Successful preparation for the Oxford Local, and other examinations. Home comforts. Large house in a healthy and bright situation. — Prospectus, with references, on application to the PRINCIPAL.

HARROGATE.—Education (superior) for Girls. Conducted by a Lady of great experience. Modern teaching. Resident governess, diplomée. Five professors.—For prospectus and references, LADY SUPERINTENDENT, 17, Hanover-street, Hanover-square, London.

PARIS.—Mlle. VIENOT, 36, Avenue des Princes, Gare d'Auteuil, Paris.—Protestant Boarding School for young ladies. Christian home training. Pleasant, comfortable house, with large garden. References and prospectus on application.

CARLYLE HOUSE Ladies' School, Warkworth-street, Cambridge. — Comfortable home. Christian training. Thorough English, French, German, drawing, painting, music. Preparation for Exams. 27 to 30 guineas per annum No extras.—For prospectus and references address PRINCIPAL.

MORAVIAN LADIES' SCHOOL, East Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and all other local examinations. Terms moderate.—Apply PRINCIPAL.

BRIGHTON. — Mrs. GEORGE DEWHURST highly recommends a superior Home School, for the Daughters of Gentlemen. Careful Christian training, and thorough teaching. Advanced music. Resident English and foreign governesses. Terms moderate and inclusive.
Oughtrington Park, Lymm, Warrington.

EDUCATION.—A limited number of Pupils received. Select School. Careful training Thorough education, and home comforts. First-class governesses and masters.—PRINCIPAL, Marli House, Church-road, Richmond, Surrey.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford. Christian education. Pupils prepared for Cambridge Local, and R.A M. Examinations.—For terms apply to Miss SKIFFERTH, Principal.

BRITTANY.—High-class School for Young Ladies. Thorough tuition in French, German, and English. Resident governesses. —Prospectus of Mrs. TYSON, La Trehérais, St. Servan. A Governess-Pupil required.

HOME AND EDUCATION for one or two children with a Rector's family, in a good house and extensive grounds. Somerset.—A. B., care of Edward Jones, Bookseller, 77, Queen-street, London, E.C.

EDUCATIONAL HOME for the Daughters of Gentlemen. Hanworth House, Weston super-Mare.—Mrs. CHARLES NASH receives a limited number of pupils, and endeavours to combine intellectual culture with maternal care and Christian training Highly qualified Resident Governesses and Visiting Professors. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, Rev. Prebendary Hunt, M.A., Weston-super-Mare, Rev. W. W. Andrew, M.A, Wood Hall, Hethersett, Norfolk. N.B.—Prospectus on application.

REQUIRED AT EASTER, a decided Christian Lady as Second English Governess. Talented. Certificated. Conversant with High School modes of instruction. Enclose carte, testimonial. State salary required.
Marlborough College, Larkbeare, Exeter, Devon.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, Cazenove-road, Stamford Hill, London, N.—Miss BROWN and Miss GOOD (who for ten years conducted Mrs. Pennefather's Educational Institute) receive eighteen resident pupils. First-class education, with careful Christian training. Home comforts Preparation for the University Local examinations. Children from India received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others.

EDUCATION for the **DAUGHTERS** of Gentlemen, Glen Lyon, West Hill, Sydenham. —Principal, Miss SYKES.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon; Clarendon Hall, Topsham, Devon; and Erdsleigh House, Clapham.—First-class Education for the Daughters of Gentlemen, with safe Christian training. Preparation for all Examinations, including entrance Examinations for Newnham and Girton Colleges. Resident Head English Mistress from Newnham College, Cambridge, L.L.A., St. Andrew's University. Highest testimonials.

A LADY, in grateful recognition of the benefits received by her five daughters, is desirous of recommending a School for the Daughters of Gentlemen, to parents seeking the highest Christian training combined with every educational advantage.
R. B., 80, Fleet-street, London.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.

LAUSANNE.—A Lady highly recommends the Pension of Mesdames BOURGET, Petit Clos. French and other lessons given in the house. If preferred, classes can be attended at the Ecole supérieure. Terms moderate.
Mrs. H. TAYLOR, North-street, Romford, Essex.

PARIS PROTESTANT BOARDING SCHOOL for Young Ladies Comfortable home for ten to twelve pupils. Garden and tennis; finishing masters, &c.—References and prospectuses on application to Mademoiselle HERRENSCHMIDT, 83, Rue Perronnet, Parc de Neuilly, Paris.

A LADY, WHOSE SON attends Dulwich College, would undertake the Guardianship of one or two young gentlemen. Indian or otherwise. Highest references.—FIDES, care of Stationer, 6, Rosendale-terrace, West Dulwich.

A CHRISTIAN LADY, of good social position (diplomée), and with much experience in training the young, wishes, about the middle of April, to meet with daily teaching in Bournemouth or the neighbourhood; or to receive a few pupils, daughters of gentlemen, at her own residence. Good references.
C. M., care of Bright's Library, Bournemouth.

A SWISS LADY from Neuchatel seeks engagement as Governess for Easter in a family. Christian, abstainer. Like to help in Christian work. Good references.
E. J., The Lawn, Hagley, near Stourbridge.

AN EARNEST CHRISTIAN GOVERNESS (30) desires re-engagement. English, arithmetic, French, Latin, music, singing, drawing, and needlework.—S., Mrs. Hooper, Home for Governesses, opposite Highbury-station, London, N. Many English and foreign Governesses, Lady Housekeepers, and Companions disengaged.

A FRENCH YOUNG LADY (certificated) wishes to teach her own language in a Christian school or family. References exchanged.—Mlle BERTRAND, care of Mrs. Ricketts, Colomberie, Jersey.

GOVERNESS.—Lady of experience seeks re-engagement, as above, in a gentleman's family. Highest references. Subjects English, music, French, Latin, drawing, needlework.—X., care of Morley & Son, Music Warehouse, Blackheath

NURSERY GOVERNESS for children under twelve A young English Lady (E C.) can be highly recommended, for the above, by Mrs PORTER, Ballymacool, Letterkenny, Co. Donegal. Can teach French and German (acquired abroad), English, and music. Is a total abstainer, and anxious for a Christian home. Salary £25.

GOVERNESS.—Situation wanted, in a Christian family. Evangelical, 19 years' experience. Aged 38. English, French, German, music, singing, drawing, needlework. Good references.
E. C., Woodville, Knighton, Radnorshire.

WANTED by a young Lady, a situation as Nursery Governess, or Mother's Help, in a Christian family. Good references.
E. M., Wheeler's Library, Fakenham.

COMBE DOWN SCHOOL,

NEAR BATH.

FOR SONS OF GENTLEMEN.

Principal—Mr. W. FRANKLIN.

Christian training, combined with an education for business pursuits or professional life. Preparation for University and competitive examinations.

Bracing air; certified sanitary arrangements.

Prospectus on application.

REFERENCES:

Colonel BARNES, Commandant, 10th Bengal Lancers.
H. DYER, Esq., Malvern.
H. GROVES, Esq., Kendal.
Dr. MACLEAN, Bath.
G. F. TRENCH, Esq., Ardfert, County Kerry.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

SEAFORD COLLEGE,

SEAFORD, SUSSEX.

A high-class Private School, at moderate fees. Finest and healthiest site on the South Coast. Free escort from distant stations on S.W. and G.N. Railways, and elsewhere.

Prospectus, &c., from F. WALTER SAVAGE, L.C.P. (honours).

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 25 guineas.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds.—For prospectus of Ladies' School apply to Miss SHAWE; of Boys' School to the Rev. W. T. TITTERINGTON.

AN EXPERIENCED GOVERNESS or Companion. Children under twelve preferred. Good English, music, singing, drawing, painting, rudimental French, Latin, and needlework Cheerful, and fond of children.
M., Stationer's, 165, Moseley-road, Birmingham

A LADY OF GREAT EXPERIENCE, many years associated in conducting a high class boarding-school for young ladies, would be glad to take charge of Widower's household, or entire care of motherless or orphan children. Unexceptionable references.—X. Y. Z., care of C Birchall, Advertising Agent, Liverpool.

Appointments, Situations, &c., Wanted.

WANTED BY GENTLEMAN (36), married, Christian, giving up farming, a situation as Manager, Agent, or some place of trust. Country preferred.—FRANCIS HOLBOROW, Tresham, near Wotton-under-Edge, Gloucestershire.

GARDENER (Head working). — G. WISE confidently recommends to any Lady or Gentleman a thorough trustworthy man, as above. Christian; abstainer.—The Gardens, Charman Dean, Worthing, Sussex.

COACHMAN, by Christian Man. Thoroughly experienced. Six years' good character. Age 34. Married; three children. Or can take any place of trust.
J., Ashley Villa, Ashley Vale, Bristol.

AS LODGE-KEEPER, to work in house and garden. Abstainer. Wife, laundress. Two children at home. Could bring bath-chair if desired.
Mrs. BROCK, 4, Belgrave-terrace, Lee, Kent, S.E.

WILL ANY LADY kindly help a Christian Mother to place her boy of 17 in a situation out of the reach of present companions (whose influence she fears), where he would be treated kindly but firmly, as Groom, or look after pony.—Mrs. H., 5, Rockingham-road, Uxbridge, Middlesex.

MRS. WAHAB, 38, Royal terrace, Edinburgh, is anxious to find a situation for a Lady who has been 12 years governess in the family of a friend in England, and is well fitted either to teach young children or to be companion to an invalid lady, and take charge of the house.

RE-ENGAGEMENT as Superintendent of young women's Home. Experienced in Y.W.C.A. work. Good references.
Y. A., 8, Cambridge-gardens, Kilburn, N.W.

COMPANION OR GOVERNESS (Engagement after Easter). Daughter of an Officer. Welsh county family. 23 years. Accomplishments, German, French, music, acquired abroad.—Miss DAVIES, Shirley House, Essex road, Basingstoke.

YOUNG MAN, boot repairer, can make, good workman, seeks employment in any sphere (failing to find work as above). Trustworthy, abstainer Age 23
L. J., 2, Park-villas, Parkfields, Putney.

(*Continued on Page 18*).

EAST-END MISSION WORK.

TO make provision for continuing the Evangelistic work so successfully carried on by the Rev. Thomas Jackson during the past eighteen months, at the Clapton Park Theatre, the Mission-hall (known as the Clapton Park Tabernacle) has been purchased, and is being enlarged at a total cost of £2500. The building will provide sittings for 550 persons, and the school-room will accommodate 350 scholars. There will also be four rooms for caretaker, and needy servants' free registry office; six rooms for the use of mothers' meetings; working men's free library and reading room; free night school for adults, Band of Hope, Gospel Temperance, benevolent and tract societies, Good Samaritan union, soup kitchen, &c. The opening services will (God willing) be held on April 21. Many men and women who have been led to Christ at the Theatre services are giving out of their small earnings to the building fund, and in order to carry on, unfettered by any debt, our work among the poor, the perishing, and unsaved we desire to raise the whole amount by Good Friday. Will friends, who are interested in Gospel work among the masses, kindly help us.

Donations will be thankfully acknowledged by Mr. B. Mooney, 41, Powerscroft-road, Lower Clapton, E., Treasurer; Mr. W. Johnson, 124, Elderfield-road, Clapton Park, E., Secretary; or by Rev. T. Jackson, 41, Powerscroft-road, Lower Clapton, E., Missionary.

ON
CONSUMPTION,
CHRONIC BRONCHITIS,
AND ALL OTHER
CHEST DISEASES.

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MR. CONGREVE'S NEW WORK,
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SIXTEENTH SERIES
OF WEEKLY CASES.

NOTICE TO THE READERS OF "The Christian," WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

DISEASED LUNGS, with EXTREME NERVOUS PROSTRATION.—CASE of MR. C. W. GARRARD, late of BECCLES.

My attention has been recalled to this case by a letter from the patient's sister, dated November 18, 1885.

It is several years since he came to see me at Coombe Lodge. He was then in a very serious state. The subject of a little cough for years, he now found it telling upon him. All his symptoms were assuming an unfavourable character—loss of appetite, frequent faintings, flesh and strength failing, general debility, and nervous prostration; pains, oppressed breathing, &c. Tonics and quinine administered by two eminent physicians had failed to produce any effect.

Correspondence and advice extended over two years. The patient gradually improved; so much so that he prepared for and took his degree at the London University. He has since gone to Tasmania, where he now resides.

His sister, Mrs. Mayhew, of Southwold, Suffolk, in the letter above referred to, says:—"My brother found your treatment so beneficial. He has by its means been able to successfully combat the disease. He now is at the College in Tasmania as tutor. He is anxious to recommend your medicine to young men there who need it, and would be glad of one of your books."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

FOGS AND DAMP AIR
PRODUCE
Catarrh, Coughs, Hoarseness.

THE FINEST REMEDY FOR
COLDS, COUGHS, &c.,
IS
CONGREVE'S BALSAMIC ELIXIR
In Bottles, 1s. 1½d., 2s. 9d., 4s. 6d., and 11s.
SOLD BY ALL MEDICINE HOUSES.

SCRIPTURE READERS' SOCIETY FOR IRELAND,
ESTABLISHED 1822.

President:
His Grace Lord Plunket, Archbishop of Dublin.
Offices:—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

CHURCH OF ENGLAND
Scripture Readers' Association.
Instituted in 1844.

The financial year will close March 31, and unless at least £500 in new annual Subscriptions or Donations are received there will be a serious deficiency. The Committee venture to appeal very earnestly for immediate help, without which many grants to poor and populous parishes will be jeopardized. 126 Readers now on the staff.

T. MARTIN TILBY,
Offices, 56, Haymarket. *Lay Secretary.*

THAMES CHURCH MISSION.
INSTITUTED 1844.

President—The RIGHT HON. the LORD MAYOR.
Chairman—Capt. the HON. F. MAUDE, R.N.
Secretary—REV. H. BLOOMER.

Object—To win Souls for Christ.

Twenty-three Agents are constantly at work in the Port of London. The results of their previous efforts, made in simple faith, show that they have been greatly blessed by God.

FUNDS ARE URGENTLY NEEDED.

Numbers of The Christian, Magazines, Tracts, &c., are most necessary, and will greatly assist the Chaplains and Missionaries.

The Secretary will be pleased to give an account of the Work either at School Room, Lecture Hall, or Drawing Room Meetings.

Offices, 31, New Bridge-street, Ludgate Circus, E.C.

THE CRY OF THE CHILDREN.

President—Right Hon. Earl of Aberdeen.

Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

RAGGED SCHOOL UNION.

The operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by John Kirk, Secretary.

Offices—Exeter Hall, Strand, W.C.

CHRISTIAN COMMUNITY.
Instituted 1772.
President: G. WILLIAMS, ESQ.
Vice-Presidents: A. PEASE, ESQ., M.P., S. D. WADDY, ESQ., M.P., Q.C., and J. H. GLADSTONE, ESQ., Ph.D., F.R.S., &c.
Treasurer: F. A. BEVAN, ESQ.
Honorary Secretary: THE REV. W. TYLER.

This, the oldest of all the Evangelistic Societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

During the winter, an earnest and most successful effort has been made to reach the "Outcast" from whom the "Bitter Cry" has come. Thousands of them have been sheltered all night and fed in the Mission Hall, Thrawl-street, Spitalfields. Many have been secured work, and assisted in other ways. To sustain this and the general work, Funds are urgently needed.

Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of The Christian.

JAMES ATKINSON, Secretary.

MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blasts and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE
THROUGH THE PRESENCE OF THE
MISSION VESSELS

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Sir Edward Birkbeck, Bart., M.P.*

FUNDS are greatly NEEDED to enable the Mission to place a Vessel with every fleet.

E. J. MATHER, Director.
181, Queen Victoria-street, E.C.
(Next door to Blackfriars Bridge.)

Just published, sewed, 1d., or 50 half price.

GUARDING OUR GIRLS; or, A Few Words to Mothers. By C. M. Whitehead.

Hatchards, 187, Piccadilly, London.

NEWHAM'S LINCOLNSHIRE FEATHER BEDS.

DIRECT FROM BOSTON, LINCS.
REAT REDUCTION IN PRICE TO 9d. PER POUND.

MESSRS. C. N. NEWHAM & CO. are now offering their celebrated FEATHER BEDS at the following greatly reduced prices:—

	s.	d.
No. 1.—SINGLE BED, BOLSTER, and PILLOW, 6ft. 3in. by 3ft. 6in., weighing 40lb....	30	0
No. 2.—DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in., weighing 50lb.	37	6
No. 3.—DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in., weighing 55lb.	41	8
No. 4.—EXTRA SIZED BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 5ft., 65lb............	48	9

WARRANTED NEW AND SWEET.

Any sized bed only 9d. per lb., including Feathers, in white (bordered) tick, making, packing, wrapper, and carriage paid to any station in the United Kingdom. Superior Beds, Splendid Feathers, Linen Ticks, 1s. per lb. Samples of Feathers and Tick, Price List, &c., post free. Agents wanted.

CAUTION.—We do not buy to sell again, as others do, but send direct from our own factory.

All orders must be sent to C. N. NEWHAM & CO., Feather Purifiers, Boston, Lincolnshire; to whom only payment should be made by Cheque or P.O.O., which, to insure safe delivery of goods, may be post-dated ten days.

Feathers only 9d. per lb.; a great reduction on three or more beds. The trade supplied. Please mention this paper.

Dr. Parker and Dr. Maclaren.

THE Proprietors of the "CHRISTIAN COMMONWEALTH" have bought the "CHRISTIAN CHRONICLE," and in future the latter will be incorporated in the former, and Dr. PARKER'S verbatim SERMONS will appear weekly in the "Christian Commonwealth."

As DR. MACLAREN'S Sermons will also be continued, this will make a combination unequalled as far as Sermon literature is concerned. It will generally be conceded that these two Preachers stand at the head of the modern pulpit, and that their Sermons alone are worth much more than the price of the paper.

The "CHRISTIAN COMMONWEALTH" contains also the freshest and best religious news, with a general variety of matter unsurpassed by any other religious journal. Its Leading Articles form a special feature on account of their freshness and independence.

To secure the "Christian Commonwealth" regularly orders should be given to Local Newsagents.

Every Thursday, One Penny. 73, Ludgate-hill, London, E.C.

THE SURGICAL AID SOCIETY.
Office: SALISBURY SQUARE, FLEET STREET, E.C.
President—The Right Hon. The EARL OF SHAFTESBURY.

This Society was established in 1862, to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support to the poor, without limit as to locality or disease. Water Beds and Invalid Carriages are Lent to the Afflicted. By special grants it ensures that every deserving applicant shall receive prompt assistance. 70,241 APPLIANCES HAVE ALREADY BEEN GIVEN. Contributions are earnestly solicited.

Bankers—Messrs. Barclay & Co., Lombard-street. WILLIAM TRESIDDER, *Secretary.*

One of the outlying parishes of South London has been witnessing during the recent frost a very pleasing illustration of the "Whosoever will" of the Gospel. A certain Christian Baronet and his lady have given a ready welcome to any man out of work wanting a meal. No questions were asked. Every man who went for it got his bowl of soup and some bread. In this way about 2500 meals were given away. A very short religious service was held as the men stood waiting to be served. It seemed to be much appreciated by many of them. Twopence was given to each as he left, but not before he had been put on his honour not to spend it in the public-house. We cannot but think that such kindness personally administered, and such appeals to their honour, though abused, probably, in some cases, must do great good.

> The "obligation of nobility" extends over everything, when that nobility is oneness with Jesus Christ, the being a limb to that sacred Head, everywhere and always.

We quote this sentence from Rev. H. C. Moule's "Union with Christ," because it reminds us of the vast reservoir of moral power stored up in evangelical doctrines. In this age of action and bustle, we are apt to forget the importance of right doctrine, to go hurriedly to our work before we have learnt lessons that are essential to good service. The doctrine of the believer's oneness with Christ is slighted by some as doctrine too deep or too dry for common use by common men. We need not wonder if this is the case when it is taught *as a doctrine*, dryly, technically, and theologically, as it sometimes is. How different life would be to many an earnest, but ill-instructed Christian, if this truth were taught him as a simple fact, full of meaning to him, always and everywhere. If the stupendous thought that he is literally joined to Jesus Christ as closely, and vitally, as a limb is joined to a body, became a settled reality in his life, such knowledge, spiritually received, would bring untold peace, and strength, and gladness. But it would do far more: it would impart a grand self-respect. There is a sublime ennoblement in this personal union to the Lord. Never does "the obligation of nobility" urge so powerfully to duty, whether it be high or menial, as when it appeals to one who can say, "I am joined to Jesus Christ for ever and for ever." To *realise* this truth is to be liberated from self-seeking and meanness.

But, though we thus plead for more doctrinal teaching, we remember the danger of being satisfied with light without heat, and knowledge without love. A clear theology is a priceless boon. The ignorant or the thoughtless only will despise it. To be rooted in central truths, understanding the relations of one to the other, and their foundation in revelation, is an object to be sought with great desire. Still, if the truth we get is not "made life" to us by the Spirit, our knowledge may be a great hindrance to spiritual prosperity. It will be the knowledge that "puffeth up." Probably the best safeguard is seeking Jesus—setting the person of Christ, and our intercourse with Him as a Person, in the middle of all our thinking and doing. "I want Jesus to speak to me," said Miss Havergal, "to say many things to me that I may speak for Him to others with real spiritual power." It is not knowing doctrine, but *being with* Him, that will give this.

Several Suicides have recently been reported from Monte Carlo, owing to gambling losses.

Rev. E. P. HAMMOND and Mrs. HAMMOND.

Although somewhat tired and wearied with many months of continuous labours in the suburbs of London and elsewhere, these friends, at my solicitation, cheerfully consented to spend a day or two in the country, and to address children and parents. On the evening of last Thursday we had an excellent gathering from our sparsely populated neighbourhood in the Barn, Birchwood, Dedham. From the opening of the meeting, after the solemn invocation of the Holy Spirit by Mr. Hammond, the people seemed to be brought under the power of his beautiful illustrations and soul-stirring appeals; the impression was sustained until the very close. In the after-meeting Mr. Hammond, with two or three Christian friends, had the privilege of dealing with many of the young who were in deep concern about their souls, and of directing them to the loving Saviour who had been so touchingly set forth as crucified for them. I believe I am right in saying that there were very few unmoved hearts and consciences among the whole audience.

So delightfully cheering and encouraging had this meeting proved that Mr. Hammond was led to announce a second meeting for the following evening; and although the congregation was not so large, the results in blessing were in all respects similar to those of the preceding evening. Mrs. Hammond, assisted by a young lady, played and sang some of the beautiful hymns in "Gems of Praise," which are so full of Christ.

R. Scott.

TEMPERANCE NOTES.

Washington Territory, United States, has adopted Local Option.

A Local Veto Bill for Ulster has been prepared by Mr. Johnston, M.P. for Belfast.

It is stated that on the Canadian Pacific Railway only total abstainers are employed.

A clergyman at Madras stated "the vice of intemperance threatens the native church."

The late Earl of Chichester was a warm friend of the Church of England Temperance Society.

Mr. S. A. Blackwood recently stated that the Young Abstainers' Union now numbers nearly 10,000 members.

The Committee of the Soldiers' and Sailors' Institute, Edinburgh, has decided not to allow the sale of intoxicants at the Home.

Mr. W. Forbes has conducted a mission at Radcliffe, near Manchester. Some notorious drunkards, men and women, took the pledge.

Mr. E. Grubb, of Harrogate, is the only surviving colleague of Joseph Livesey, of Preston. Though 78, he recently spoke at Redcar with great vigour.

An M.P. has taken up the case of Detective Williams, of the Poole case. It is intended to bring pressure to bear on the Home Office in favour of his release.

The House of Commons is being petitioned to cancel an exemption clause in the Truck Act which permits agricultural labourers to be paid partly in cider or beer.

In *Cassell's Magazine* (March), Mr. H. M. Stanley is cited as having given appalling instances of promising young men at the Congo suddenly cut off through drink.

A writer in *The Church of England Temperance Chronicle* shows, from his own experience, that "one night a week" given to Temperance work may be of great value.

Earl Granville has forwarded, "for the consideration of the Cape Government," a memorial against legalising the drink traffic in the Transkeian territories sent to him.

The Daily News thinks the restrictive legislation of the last few years is approved by the Canadian people, because either party, when in power, has proposed further restrictions.

A Committee of the Bible Temperance Association has been formed for London and neighbourhood. Its special work is to promote the use of unfermented wine for sacramental uses.

The Manchester Guardian considers the "drink clubs" at Cardiff have made Sunday closing there a failure. When the "publics" close the drink clubs begin, and serve night and day.

At the request of the bishop, Temperance sermons were preached recently in about one hundred churches of the diocese of Down and Connor, and Dromore. On the same day, Temperance sermons were preached in about two hundred and fifty churches in the diocese of Peterborough.

DEATH OF ARCHBISHOP TRENCH.

We regret to announce the death of Archbishop Trench, the late Archbishop of Dublin, which occurred last Sunday morning, at 23, Eaton-square, after a lingering illness. He passed away quietly, surrounded by his family.

Says *The Times* in a biographical notice: This distinguished divine, Richard Chenevix Trench, D.D., was the second son of Mr. Richard Trench, and was born on September 9, 1807. He graduated at Trinity College, Cambridge, in 1829, and was ordained to a curacy under Hugh James Rose, at Hadleigh, Suffolk. He subsequently became incumbent of Curdridge, a chapelry in the extensive parish of Bishop's Waltham, Hants. Dr. Trench was a man of many literary gifts, but it was as a poet, and not as a scholar or divine, that he first attracted attention. Some of his poems are of much beauty, "whose music lingers in the memory, and refuses to be forgotten." The work by which Dr. Trench is most widely known in literature is that entitled, "On the Study of Words," which consisted of five lectures addressed to the pupils of the Diocesan Training Schools, Winchester. It is, perhaps, not too much to say, however, that teachers of all grades have found the volume an invaluable aid both to their own private improvement and to the instruction of their scholars. In 1858, Dr. Trench took up the question of the proposed revision of the Authorised Version of the New Testament; and it may be mentioned that some years afterwards he was selected as one of the editors of the New Commentary on the Bible, proposed by the Speaker of the House of Commons.

Upon the death of Dr. Whately, Archbishop of Dublin, in November, 1863, Dean Trench was appointed to the archiepiscopal see. He speedily won golden opinions from all classes of society. He had not long held his high appointment, however, before he was called upon to take a prominent part in the agitation caused by the proposal to disestablish the Irish Church. Mr. Gladstone's measure became law, and in the controversies that ensued in connection with the reconstruction of the Irish Church, the Archbishop took that leading part which naturally devolved upon him as the result of his authority and position. In consequence of ill-health Dr. Trench resigned the Archbishopric in November, 1884.

Dr. Trench leaves behind him an enduring reputation for his uniform courtesy and gentleness, his high-souled and absolute integrity of purpose, his self-abnegation and benevolence, and his deep devotion to the Church of which he was so conspicuous an ornament. His works also give him no inconsiderable place in English literature.

Liverpool Sheltering Homes.—The new report speaks with much satisfaction of the latest batch of youthful emigrants to Canada. Mrs. Birt's great desire now is to send out more. Some of the former boys are said to be anxiously desiring to devote themselves to the work of the ministry. Since last September 150 children have been received into the Homes, which are now full. During last winter a good meat tea and sixpence were given every Wednesday afternoon to 300 poor widows and grannies, through the generous kindness of Mr. Samuel Smith. Mrs. Birt's address is 1, Sugnall-street, Liverpool.

Scottish Home Mission to Jews.—This Mission was established in 1885 by friends of the Jews belonging to various denominations, with the view of promoting the spiritual welfare of those Jews resident in Scotland, and passing through it, as emigrants, from the Continent to America. The importance of the work appears in the fact that there are about eight hundred Jewish families permanently resident, chiefly in Edinburgh, Glasgow, and Dundee; several thousands of them annually arrive at Granton and Leith, and, moving westward, leave Glasgow for New York. The Committee have secured the services of Rev. Eliezer Bassin, and have reason to believe that he will approve himself an efficient instrument in God's hand in furthering this work. The Committee appeal to the many friends of the Jews for aid in carrying on and extending the work. The Hon. Secretary is Rev. Robert Henderson, 1, Ventnor-terrace, Edinburgh.

EVANGELISTS AT WORK.

MR. CLEWORTH IN BRECHIN.

MISSION services in the West Free Church have been nightly attended by large and deeply interested audiences, representing all classes of the community. Mr. Cleworth delivered a farewell address in the West Church on the evening of Sunday week, which was crowded throughout long before the hour announced for the meeting to begin. Many were unable to get even standing space, and had to leave. At the close the audience seemed loth to leave the church, so evident was it that a deep impression for good had been effected. We do not think any evangelist has ever visited Brechin who has been so instrumental in awakening a strong and continued interest in spiritual matters. His sole purpose is evidently to declare the whole counsel of God.—*Brechin Advertiser.*

MESSRS. MOODY AND SANKEY.

Writing from Houston, Texas, a correspondent of *The* (New York) *Indenendent* says:—These brethren closed one of their "Christian Conventions" in this city last night, February 26. The meetings were held in the largest hall in the city. The audiences were composed of all classes: Protestants, Catholics, Jews, white and coloured people of all conditions. A large platform was arranged on one side of the hall for the accommodation of the coloured people, and it was always filled with a very orderly and attentive crowd.

Never before in the history of this city was such a gathering seen. Never before was the simple preaching of the Gospel listened to so attentively by such crowds. It was a grand sight to see nearly 2000 men on one occasion giving such earnest attention to the simple preaching of the Gospel. It was a very great privilege to attend these services, and doubtless great blessings will follow them. During their continuance there were many evidences of the presence of the Spirit. Hundreds rose and asked for prayer, very many attended the inquiry meetings, and some obtained a hope in Christ. We believe that we shall be gathering converts in large numbers in the coming months. The regret is universal that these brethren could not remain longer; but as their appointments were made it was impossible. They begin a similar convention at San Antonio to-morrow.

THE WORK OF GRACE IN ROSS-SHIRE.

The good work is still going on in the village of Avoch and neighbourhood. For nearly four weeks a great many of the fishermen have not been to sea, preferring to attend to their spiritual interests, or desirous of securing the salvation of their relatives. Every week-night the chapel has been crowded. At the close of each meeting anxious ones have waited to be directed to Jesus, and many have professed to have found Him.

A tall, powerful fisherman, who had been one of the best customers of the publicans in the village, has become very bold in the service of his new Master. A few days ago he got hold of a good-sized bell, and brought it into the Manse, that they might ask the Lord to bless his "Bell Mission." After prayer he started out, and, commencing at the one end of the village, he kept ringing and announcing the meeting to be held in the chapel, and paying particular attention to the publicans' shops, where he had spent so much of his money, giving them an extra ring. Having formerly rung the bell for Satan, he was now determined to ring it for the Lord Jesus.

One of the fishermen in the village who belonged to the Royal Reserve Naval Force had been up at Inverness for a few days doing his drill; during his absence his wife had been converted. On his arrival she met him with a beaming countenance, and threw her arms around his neck, crying, "Oh! Sandy, man, there's naething in the world worth having and living for now but Jesus." This was glorious news to him, for the Lord had so arranged it that the very same night she found the Lord at Avoch he had found Him at Inverness. It was truly a joyful meeting.

A delightful feature in the conduct of the young converts is, that they cannot bear the thought that any of their friends should remain unsaved. At the close of one meeting a boy returned to his home, crying very bitterly. His father asked him what was the matter? Looking up in his face, with tears in his eyes, he said, "Father, I'm saved, and mother is saved" (and naming some others in the family who were saved), "but, father, you're not saved, and how can I help crying?" R. S.

MR. W. D. DUNN IN AIRDRIE.

This evangelist commenced meetings here on March 14 through the Christian Mission. Having been much used of the Lord five years ago in Airdrie, he got the ear of the people to begin with. The largest hall in the place was packed with 1400 people. As the meetings went on, the tide of blessing came flowing in upon us, so that a rich harvest of precious souls has been gathered in, to the praise of God's great name. The meetings here for Christians have been very large, and wonderfully used of God. Many believers have been quickened, and sent out to do active work for the Master. D. J. H.

MR. J. M. SCROGGIE IN DONCASTER.

A very successful fortnight's mission in connection with the Y.M.C.A. has been concluded, and the hearts of Christians are filled with praise to God, whose power has been conspicuously manifested. The week-night meetings have been well attended, and on the Sundays hundreds were unable to gain admittance to the Guildhall.

"How do the converts stand?" is a question often asked, and not always easily answered; but here the permanence of the work has been very satisfactory, for many of the most earnest workers in this mission were converted during Mr. J. M. Scroggie's first visit in 1875. I have before me now a list of seventy people, almost all of whom I dealt with personally, during a week's services held here by the same evangelist in June, 1883. Of these 47 are stedfast, 16 are either doubtful or unknown to me personally, or have left the town, three have drifted, and four have gone to heaven after giving glorious testimony to the Redeemer's faithfulness. Many converts speak of the great blessing and help in the new life received from Mr. Scroggie's little book, "Not Condemned."

To-night a praise meeting has been held, and the testimonies of about thirty present who can now for the first time realise that Christ is their living, personal Saviour, were most touching and cheering. Many Christian workers also spoke of the blessing received during this mission.

A. Christy Wilson, M.D.

Doncaster, *March* 26.

MR. AITKEN IN CAMBRIDGE.

Mr. Aitken's Mission was brought to a close on Monday week. During the nine days of his visit the attendance at all the services was large, sometimes very large indeed, and all that I have seen and heard assures me that the blessing of God has rested on the full and powerful proclamation of the need of Christ and the reality of Christ. The afternoon series of addresses on the Spiritual Life, open to all, was full of comprehensive and admirably stated truth. The evening services were for the University specially, though a good many outsiders were present. An after-meeting in the church was always held, and on Thursday Mr. Aitken also invited any who specially sought to decide, or to seek decision, to go into the vestry and meet him there, while Mr. Barton closed the meeting in the church. Many answered the invitation, and I personally know of some deeply interesting cases of thorough conviction and apparent genuine conversion, due to that night or the following ones, under God; the men, in some instances, being intellectually distinguished. In some cases, intense conviction seemed for the time to stop there, and for these I would very specially ask your readers' prayers. The close of Term, dispersing the University, has made the work of following up very difficult. The address on Saturday evening, on "Social Purity," was in the highest degree admirable; powerful and suggestive as a piece of calm yet intensely heartfelt reasoning, and closing with an indescribably moving appeal to make the Lord Jesus Christ, accepted and submitted to, the one secret of victory.

One afternoon St. Benet's Church was crowded by a congregation of young ladies. Mr. Aitken, speaking specially as to lady students, dealt, I am told, in a singularly sympathetic yet powerful way, with mental unbelief. "The very thing, wanted just now," was the remark of one lady student afterwards.

I could say much of the intellectual impression made by the Missioner; it would not be too much to say that the average mental excellence of the University sermons of a Term is distinctly below that of this series of mission addresses. A very general interest in the mission has been felt through the University, among senior as well as junior men. A good many seniors were seen, first and last, at the services, though it would have been welcome to see many more.—*Correspondent of The Record.*

INDIANA.

The winter has been characterised in this part of the country by unusual outpourings of the Holy Spirit. Large numbers have been added to the various churches, and this has not been in the use of any extraordinary means, but largely through the faithful and prayerful use of the ordinary means of grace. In one town in our State, Connorsville, a place of, perhaps, 5000 inhabitants, there have been in the neighbourhood 700 conversions. The work began before the holidays, in the Methodist Church. At the solicitation of their pastor, the members gathered in a meeting of consecration, and from that time on there has been a continual ingathering. A great many other places have experienced times of refreshing.

At Cincinnati, Ohio, on the 16th inst., there is to be a Conference of Presbyterian Ministers and Elders, from the adjoining region, the object being to pray for an outpouring of the Holy Spirit in still more abundant measure.

Thus, while wickedness prevails on all sides, there is much to encourage the believer.

E. S. S. Scott.

Logansport, Ind., *March* 11.

MESSRS. JONES AND SMALL IN CHICAGO.

The opening of the meetings of Messrs. Jones and Small, in Chicago, for which great preparation had been made, was as successful as the evangelists could have desired. Their work in Cincinnati had thoroughly advertised them. Mr. Small had drawn large and interested audiences to his noonday meetings, which were designed to be of a preparatory character, and both church-going and non-church-going Chicago were anxious to hear the unique evangelists. Three services were held on the first Sunday in the Chicago Avenue Church, in the morning, and in the Casino Rink in the afternoon and evening. Mr. Jones preached thrice, and Mr. Small also preached in the evening in the Chicago Avenue Church. The subject of Mr. Jones's morning sermon was "Spiritual Light." The subject of the afternoon sermon was "Well Doing," and of the evening, "God's Promises." He held his audiences in breathless attention, and swayed them at will. All the services are well attended, and the public interest increases rather than diminishes day by day. Mr. Jones, at the close of his first week, feels greatly encouraged, and declares that he never had more promising meetings.—*New York Independent.*

Messrs. Mateer and Parker have visited Flint, Michigan. A local paper reports full and impressive meetings.

Mr. George Muller in Sydney.—A Sydney correspondent writing on February 2, says, Mr. Müller had a good reception here last week. He attended and spoke at a holiness meeting in our York-street Church one day, and preached in the principal Presbyterian and Congregational churches on the Sabbath.

Radcliffe, near Manchester.—Mr. Thomas Eyres, of the Children's Evangelistic Mission, London, conducted a children's mission at Radcliffe during the last fortnight, ending on Saturday, March 27. The meetings were well attended, and a good work was done. At the after-meetings, many anxious ones remained to be conversed with.

Corsham, Wilts.—Mr. John Elliott has been conducting evangelistic services in this town and neighbourhood over two months. Some are now rejoicing in the Lord who at first came out of mere curiosity, or because other people came. Some backsliders have been restored, and are now doing their best to win others to Christ.

Leeds.—Mr. W. Smith, evangelist from Belfast, has concluded a month's mission in connection with the Baptist Churches at Burley-road, Hunslet, and York-road, Leeds. These services have been richly blessed. Despite the severe snowstorms and inclement weather, many persons assembled to hear the word of God and to seek his face. The work at Burley-road and Hunslet was specially encouraging.

Llantwit Major, Cowbridge.—Mr. Walter Notman, of the Evangelisation Society, has concluded a three weeks' mission here which has been attended with great success. The interest taken by the people of the town and neighbourhood grew from beginning to end. Mr. Notman is a very able evangelist; his addresses were most interesting and profitable. Some have confessed Christ, and the churches have been revived.

Plymouth.—Mr. Cook's mission schooner ***Mystery*** put into Plymouth a week or two since. Every day Gospel meetings have been held, and tea provided for the fishermen present. On Saturday week about sixty men came on board, chiefly from the East Country boats. The majority proved to be Christians, and an experience meeting was held. It was indeed cheering to hear the testimony of these hardy toilers.

Devonport. G. E. W.

Ellon, N.B.—Sabbath, March 21, brought to a close a series of evangelistic services, held here under the auspices of the Y.M.C.A. The services have been conducted by Mr. J. A. Smith, of the Banffshire Gospel Mission, and have been greatly owned and blessed by God. Not a meeting has been held at which some have not waited for personal conversation. Fourteen young men have become members of the Y.M.C.A., and more are expected to join. R. R.

MR. SPURGEON AND HIS TABERNACLE.

THEIR SILVER WEDDING.

LAST Thursday was the twenty-fifth anniversary of the opening for public worship of the Metropolitan Tabernacle. It is a good thing for any church to find occasion for thanksgiving; in the twenty-five years of its memorable history the great church at Newington-causeway has had experience of God's goodness sufficient to keep it praising Him for the next twenty-five. Mr. Spurgeon, therefore, did well to set up a special Ebenezer on Thursday, albeit he and his people had no intention of being contented with the mercies of the past; they look upon it as a fresh starting-point for an onward march in the service of the King.

The worthy pastor of the Tabernacle had plenty of comrades and fellow-workers on Thursday evening, to join him in his tributes of thanksgiving. There was a largely attended praise meeting at six o'clock in one of the basement rooms, and at the seven o'clock service in the great building the congregation was immense. We should have been glad to see present many of Mr. Spurgeon's neighbour ministers of all denominations to share in the common joy of the occasion, but we suppose they were busy at their own work. Probably no invitations were sent out, but we are sure they would have been welcome and it would have been a becoming thing. When one church rejoices, all the others should surely rejoice with it; no doubt they do, though they were not there to say so.

The prayers and praises at the early meeting were very hearty and very representative. Some of the elders and deacons led off the chorus; then came the Sunday-school superintendent, four of the college students, followed by some of the members of the church; and last of all, as representing outside friends, the voices of Mr. Henry Varley and Mr. David McLaren chimed in with those that had gone before. All were unfeignedly thankful to God for the great blessing He had bestowed on the church in giving it such a pastor, and crowning his labours with such abundant success. It was touching to hear some venerable fathers pouring out their heart's praises for the rich blessing that had come to their families through Mr. Spurgeon's public ministry. One of the members (a rough diamond, judging by his diction, but a real one) took the meeting into his confidence as he exclaimed in his prayer: "Father, do save our unsaved ones. I was talking to one of mine last night, and, bless Thy name, she told me she has given her heart to Thee. Bless the Lord! She will soon be a member here, I believe, but best of all she is a member of Christ."

In the course of the hour Mr. Spurgeon remarked that he had been in the pastorate for thirty-two years, but twenty-five years had passed since God gave them, without debt, that immense structure. It had been a kind of nest egg from which the Almshouses, the College, the Orphanages, and many other good works had sprung. Ever since the Tabernacle was built, he said, we have found the people anxious to hear the word of God. We have not verified the predictions of the prophets that it would be a nine days' wonder, and that after a short time we would need to make the place smaller. I cannot help saying that I feel it a peculiar source of thanksgiving that during all these years we have had no division, and no strife; nobody has quarrelled with me—indeed, I do not know that I have ever quarrelled with anybody in my life. I very much question whether any pastorate of the same length could have been spent more happily than mine has been. I know that I should be as ugly and cantankerous as any man if I were left alone, but I am not alone. As one instance of God's goodness at that particular time, Mr. Spurgeon said that a Chancery law-suit in which he was concerned, that had been going on for five and a half years, had been finished up satisfactorily the day before. He hoped if any persons purposed leaving money for any of the works with which he was connected they would make a clear will, and he would beseech them not to make him an executor. Ministers of the Gospel have enough to do without that kind of thing.

As we have said, the meeting in the Tabernacle was a very large one. The hymns sung, the Scriptures read, the petitions offered, all partook of the nature of praise. Finally Mr. Spurgeon preached a most characteristic discourse from Ps. xl. 9—11. He dwelt on the fact that by the grace of God he had been enabled all these years to sound forth a continual testimony to the simple, saving truth of God's Word; and he had some severe things to say about those who use the Scripture as a stalking horse for the promulgation of their own opinions and speculations. "The great congregation" to which he had preached suggested many practical thoughts both as to the delight and the responsibility of his office. Lastly he desired for the future, whether his time of service were to be long or short, an interest in the Psalmist's prayer: "Withhold not Thou thy tender mercies from me, O Lord; let thy lovingkindness and thy truth preserve me." That prayer will be offered on his behalf, we doubt not, by multitudes who were not in the Tabernacle on Thursday evening, but who feel that his pastorate is something like a world-wide possession. It is eminently true of Mr. Spurgeon that the world is his parish.

LIVINGSTONIA.

THERE is no name in connection with the foreign mission field that kindles a warmer, deeper interest than that of the Lake Nyassa mission, which is named after the intrepid pioneer missionary, David Livingstone, whose career will ever be associated with the no longer Dark Continent of Africa. The particulars concerning this mission given at a meeting held at the Conference Hall, Mildmay Park, on Friday evening last, were such as to greatly intensify this interest.

The chair was occupied by Dr. Oswald Dykes, who stated that this mission was originated and is carried on by the Free Church of Scotland as a fitting memorial of Livingstone. Though stations had been planted here and there, they had scarcely yet come face to face with the true problem presented to them. Generations must pass away before they could hope to overtake the vast multitudes of people, who, with unknown tongues, were the descendants of people who for centuries had been absolutely untouched by the civilisation of other lands.

Dr. George Smith (Secretary of the Foreign Missions of the Free Church of Scotlaand) said at Mildmay it ought to be a fact of great interest that Livingstone was a personal friend of William Pennefather's, and that both were taken home very nearly at the same time, in May, 1873. After referring to the achievements of Livingstone, Dr. Smith went on to describe the commencement of the work by Mr. (now Dr) Laws, and what had been accomplished in the eleven years that had passed away. The history of the Lake Nyassa Mission afforded instances of true Christian heroism worthy to be put by the side of those grand old men who, in the cause of Christ, perished amid the barbarism of the middle ages. Even in their own mission, which had been highly favoured by God, out of a staff of thirty-six persons they had lost in ten years no less than eight, besides many others permanently invalided by the evil effects of the climate. He concluded a stirring address by pointing to what had been accomplished in foreign mission work since Carey wrote his pamphlet exactly 100 years ago. Even now, however, in many places the Church was only beginning to touch the vast fields open to her, so slow had she been in fulfilling her duty.

Dr. Laws gave a most interesting account of the progress of the mission since its commencement in 1875, describing not only happy villages, but some occasionally met with utterly deserted, because of the merciless severity of slave traders, whose fiendish cruelty was attested by the skeletons still to be seen amid the wreck of their former habitations. He described the mission work in its various features—educational, medical, and evangelistic. As showing how the Gospel was spreading amongst these lately debased and ignorant peoples, he mentioned that on one Sunday, when he relieved the carpenter who conducted a service at a certain place, a young native, who had already been preaching the Gospel at two other places, was prepared to take that service also, knowing the carpenter was unable to do so through fever. Though it was often the case that the native converts could neither read nor write, it was remarkable how readily they seized upon the leading points of any Gospel story, and how vividly they could repeat it. Every hour (said Dr. Laws in closing) 720 of our fellow-men die in Africa, and of these only two have ever had the opportunity of hearing about Jesus.

Rescue Work in Poplar.—Mrs. Wilkes, Manor Cottage, Kerby-street, Poplar, E., says, in a recent letter, thanking our readers for their help:—God alone knows how hard the struggle has been to keep on this terrible winter. I never had so hard a one as this has been—such numbers seeking for admission; girls of all ages coming for shelter. For want of means and room I have had to refuse them day after day.

The Book World.

An Exposition of the New Testament. By Matthew Henry. Vol. ii. Matthew, chaps. xviii.—xxviii., Mark, chaps. i.—ix. *Thomas C. Jack.* Matthew Henry's Commentary is too well known to need any reference to the work itself; but, in this new, handy, and carefully-prepared edition, students of the Word have a real boon conferred on them.

Thoughts for Young Men from Many Points of View. By John Charles Ryle, D D., Lord Bishop of Liverpool. 1s. *William Hunt & Co.* This little volume is worth its weight in gold. It is rich in counsel and solemn in warning. Fathers should buy it for their sons, and young men in the strain and stress of life's battle would do well to listen to its teaching.

Queen Victoria: Scenes and Incidents of Her Life and Reign. By T. Frederick Ball 2s. 6d. *S. W. Partridge & Co.* At a price within the reach of nearly all, even in these times, handsomely got up, and coming just at the right time, this book will be eagerly read by young and old for its faithful picture of the life of our good Queen. Nothing seems to be left out that should be known. The book ought to find its way into thousands of English homes.

Popular Literature. The neat and well-printed threepenny volumes of standard works, now being published by *Messrs. Cassell & Co.* as their National Library, are of wonderful value. "The Ten Years' Imprisonment of Silvio Pellico," "Latimer's Sermons," and Scott's "Lady of the Lake," are among the latest issues.——*Messrs. Ward, Lock & Co.* are following in the wake of Messrs. Cassell, with a Popular Library of Literary Treasures, also at 3d. They have issued two vols., "Representative Men, and English Traits," by Emerson, and four Essays by Macaulay. Who need be without a library now?

The Testimony of the Temple to the Truth and Nature of Christianity, and to the Unmistakable Meaning of Christ's words to Peter, which annihilate the Peter-rock Pretension, the True Source of the Irish Difficulty. By "A Workman." 1s. 6d. *Elliot Stock.* This is a curious but interesting pamphlet. It shows traces of wide reading, and is filled with an earnest purpose. It is fanciful, but its writer never allows his imagination to run away with his judgment. He is emphatic in declaring Christ to be the one Rock of salvation, and hits hard at the Romish figment of making Peter the rock on which the spiritual temple should be built.

The New Sacerdotalism and the New Puritanism; a Discourse delivered before the Congregational Union of England and Wales. By Rev. Principal Fairbairn. 6d. *Hodder and Stoughton.* The Committee of the Congregational Union were wise in publishing Dr. Fairbairn's address in a form more permanent than a newspaper report. The address glows with brilliant thoughts brilliantly expressed. It shows clearly how Sacerdotalism magnifies the Church and Puritanism magnifies God; and it sets before Christian workers the high ideal of making it manifest that "they claim every man in England for Christ, and mean every man to feel what the grace of God signifies for him."

Belaying-Pin Gospel; or, Cruelties Inflicted on Seamen upon the High Seas and in many Ports. Written and compiled by Edward W. Matthews, Secretary of the British & Foreign Sailors' Society. 1s. *S. W. Partridge & Co.* A pamphlet well fitted to startle the reading public and to curdle the blood of humanity at the horrors of a sailor's life. Mr Matthews produces an array of stubborn facts not to be gainsaid. It seems incredible that the punishments inflicted on board the *Gatherer* and the *J. F. Chapman* could have been devised by human beings; but the facts are too well authenticated to be doubted. Let readers get the book. Sir Thomas Brassey's name is nobly connected with the work of ameliorating the sailor's condition, and at the end of his book the author gives some valuable suggestions. It is to be hoped that the matter will receive the fullest attention and inquiry.

A Cyclopædia within the reach of all, in portable and handy form, has long been a desideratum, and Cassell's Concise Cyclopædia, which meets this want, has been so successful that the publishers have arranged for the issue of a new and revised edition, the first part of which is to be published this month. This remarkable work contains nearly 12,000 distinct articles on History, Biography, Geography, Mythology, Topography, Science, &c., and is complete in one volume. With a view of demonstrating how instruction and recreation can be successfully combined, Messrs Cassell & Co. are about to publish a new issue, in monthly parts, of The World of Wonders.

Letters to the Editor.

THE JEWS AND PALESTINE.

Sir,—Without in any way depreciating the prophetic researches and opinions of those who took part in the recent Second Advent Conference at Mildmay, I should be glad, in common, doubtless, with others likeminded, to have the opinion of some of those brethren in reference to the absolute silence of our Lord on the subject of the restoration of the Jews to their own land, and also the same marked absence of any reference to it on the part of the Apostles in their several epistles.

The Apostle Paul in the eleventh chapter of Romans very clearly refers to the reception of the Gospel by the Jews as the means of their restoration to the Divine favour, but as regards their re-occupation of Palestine, the New Testament is ominously silent.—Yours faithfully,

Inquirer.

[The answer is very simple. The Gospel proclaims to Jew and Gentile "a better resurrection"—"unto which promise," says Paul, "our twelve tribes, instantly serving God day and night, hope to come." Abraham and all believing Israelites desired "a better country, that is an heavenly." But that does not make the promises of God of none effect. The question is not whether the New Testament is silent, ominously or otherwise; but whether God ever once promised to restore the people to the land and the land to the people. If He said it only once (Ezek. xxxvi. 24), He will fulfil his word, for He is "God who cannot lie" (Titus i. 2). —Ed.]

PARIS UNDER THE REPUBLIC.

Dear Sir,—Kindly bear a little protest against the inference to be drawn from a paragraph in The Christian of March 18, in which a quotation is made from *The Fortnightly Review*. The intention of the article referred to is, I suppose, to lead people to believe that Paris is naturally going down under a Republican form of Government. The reverse is the fact, as everyone will admit who has not a purpose to serve in discrediting the Republic.

The last sentence in your paragraph contains the refutation of its intention to those who really know what the quoted words mean. When the writer says: "Paris, once the brightest of cities, has taken on a listless, dispirited air, and is in 'decline in a manner painful to see,'" he means that the dissolute wealthy do not congregate in Paris as they did under the Empire. We ought to thank God for it.

Let anyone compare what is said on Mr. Walter Besant's testimony in your next paragraph about the behaviour of Londoners on a Bank Holiday with what may be seen by anyone all day long, and everywhere, on the Fête of the Republic, and they will soon see where Paris has lost and gained by its change from the Empire to the Republic. On the occasion of one of these fêtes, Pastor Monod's little daughter wanted to see the President of the Republic. Some one asked her next day if her wish was gratified. "No," she replied, "I did not see the President, but I think I saw the Republic." If anyone will reflect on the profound meaning there was in this utterance of the little seer, they will see that nothing can be more untrue than to say: "Paris has taken on a listless, dispirited air, and is in decline in a manner painful to see."

Yours faithfully, Richard Heath.

30, *Rochester-square, Camden-road.*

In a subsequent letter, our good friend Mr. Heath takes exception to the quotation in our last issue from *The Birmingham Daily Post*, as to the condition of Paris during the Carnival:—The statement gives a totally false impression of the fact. The writer rests all his assertions on the pictures for the week in the *Journal Amusant* and the *Vie Parisienne*. I know the latter journal, and I venture to say the former is akin to it. The *Vie Parisienne* is not a serious journal, that is, it does not pretend to give facts. What should you say of anyone drawing serious conclusions concerning the manners of middle-class Londoners from *Ally Sloper's Half Holiday*, as I think the publication is called. *Vie Parisienne* is a much more depraved publication, but its basis of fact is of the same order. Under the old régime Paris really was a hateful city—the abode of all unclean things, and I doubt not the tradition remains, and is represented in some foul corners to-day; but I venture to say that experienced residents know nothing of the imaginary Paris of this Birmingham correspondent.

LONDON DRUNKERIES.

Dear Sir,—I can fully endorse the statements made in The Christian of March 18 on this subject. Within a short distance of my own home is one of these poisonous institutions, known as a Workmen's Club, numbering many hundred members. This institution has become the deadly upas-tree of the locality. Each member, on a trifling monthly payment of a few pence, has the right to enter and purchase any amount of intoxicants during prohibited hours. He can take in a so-called friend, and procure for him any drink as well, on condition that the money pass from the member to the bar. I need hardly say what drunkenness and dissipation are the outcome.

It is high time that something should be done by our legislators to stop such evils; but how can it be done unless they also deal with the clubs of the rich?—Yours faithfully,

Jabez Bennington.

AN IMPORTANT DECISION.

Sir,—During the past week the Court of Queen's Bench has given a most important judgment in favour of the friends of Morality and Social Purity. The new Criminal Law Amendment Act has not, hitherto, had fair play. The division of opinion held amongst magistrates, concerning their ability to grant a summons against the keepers of immoral houses, has been to blame for this. Certain magistrates have maintained that repressive action could only be taken by the vestries.

Mr. Kerwin, Mr. Charrington's valued coadjutor, made application to the local magistrate for a summons against a certain house in the East-end. Mr. Lushington, the magistrate in question, dismissed a summons, granted by another magistrate, on the grounds above referred to; but on the application of Mr. Kerwin, granted a case for the higher court. The decision of that Court has just been given, which, apart from legal technicalities, is that in the event of any ratepayer presenting sufficient evidence before a magistrate as to the character of a house, he, the magistrate, is bound to grant a summons against the keeper of the house. This decision applies with equal force against either owner, occupier, or agent. This decision cannot be too widely made known, as it will be seen that it places in the hands of every ratepayer the power to repress at once these criminal houses.

This case was undertaken at the instance of the National Vigilance Association, the value of whose work cannot be overstated. Any information can be obtained of Mr. W. A. Coote, the Secretary, 36, Strand, W.C. I may mention that the case was most ably argued by Mr. Costelloe, a member of the Association.—Yours very truly,

Henry Varley.

Cheltenham.—Mission services have been held in connection with the Y.M. and Y.W. Christian Associations in this town, as well as a Conference on March 23. The evening meeting of the Conference will not be soon forgotten, and the effect, I trust, never lost. It was a meeting of acknowledged power, as were all the others. While giving thanks for such meetings, let prayer go up to God that He would send forth many such men of valour and spiritual power, through the length and breadth of this land to arouse and awake the slumbering church to her responsibilities. D. A.

A Home for Young Women has now been planted in Bedminster, a part of Bristol in which it was greatly needed. It is five minutes' walk, or little more, from the United Railway Station at Templemead, and is situated in Redcliff-crescent. A suitable person is appointed to visit the railway trains, and good work of a preventive character has already been done. This branch of the Y.W.C.A. includes a Registry for servants. Its usefulness must of course largely depend upon the amount of assistance it receives; if the ladies who reside in the neighbourhood of the Home will give it their support its success will be assured.

Kempley House, Bristol. Peter Prescott.

Domestic Service.—The question—"Why women hate domestic service?" says *The Pall Mall Gazette*, "was lately discussed at the New Century Guild in Philadelphia by intelligent young women, few of whom, probably, are able to save as much money every year from their pay as girls can do in domestic service. The objections briefly stated were these: "You can never have any time to yourself, from getting up in the morning until bedtime; it is accounted a sin in many families if 'the girl' is seen sitting down with unoccupied hands. That is the signal for the mistress to find her something else to do, so that there shall never be a minute when that girl can rest until bedtime or her 'day out' comes. The servants' sleeping-room is usually a poor place, ill-furnished, especially in bathing comfort; the coldest room in winter, and the hottest in summer. Yet most mistresses watch with suspicion the few minutes any girl would spend up there unless on her 'afternoon out.' In a store, or even in going out sewing by the day, our evenings are our own, and our room, when we get to it, is really home. Girls are not expected to have home feeling in service."

Requests for Prayer.

THAT a brother who is ruining his health by strong drink may be led to give it up.——For the conversion of all my children, now separated in many lands.——Very earnest prayer is requested by the mother of a young man who has become a Roman Catholic, that God would give him to see the errors of Popery.——For Gospel services by Opie Rodway, at Claremont Chapel, Bath, April 3–6. Also for services at Thrissell-street Baptist Chapel, April 10–15.——For blessing on evangelistic efforts, and the giving away of tracts at St. George's Hall, Liverpool, on Sunday afternoons.

Scripture Union portions for the ensuing week.—April 4, John xi. 32—46; April 5, xi. 47—57; April 6, xii. 1—19; April 7, xii. 20—36; April 8, xii. 37—50; April 9, xiii. 1—19; April 10, xiii. 20—38.

Clapham Gospel Male Choir.—Mr. Burrow having resigned his connection with the above, all communications should be addressed to the Hon. Secretary, Mr. H. W. Heathcote, 40, Parma-crescent, Lavender Sweep, S.W.

The Obituary of the past week includes the names of Rev. J. Guttridge, Free Church Methodist, Manchester, aged 67; Rev. W. Hockin, chaplain of the Devon and Exeter Hospital, aged 88; Prebendary Jackson, rector of Stoke Newington, aged 73; and Rev. Dr. McLauchlan, of Free St. Columba's, Edinburgh, one of the pre-Disruption ministers.

In Northeast, Penn., three of the churches—Baptist, Presbyterian, and Methodist—united in special effort under Evangelist Clark Willson. More than two hundred and fifty persons have publicly sought Christ, besides many children. Mr. Willson is assisted in singing by his wife, a sister of the lamented P. B. Bliss. The winter will mark a turning-point in the history of the community, though the town is about sixty years old.

Mr. Stead is still receiving many letters from all parts of the world on the subject of the Purity Crusade. Last week he received a very handsome album, containing the signatures of over two hundred women and girls residing in Copenhagen, all of whom were anxious to do something "in recognition of the services rendered by Mr. Stead to the cause of womanhood throughout the world." This is the second mark of esteem which the editor of *The Pall Mall Gazette* has received from Scandinavia, the first having been sent by the ladies of Sweden.—*Methodist Times.*

Thanksgiving.—Will your readers join in praising God for the many souls converted at the Conference Hall, Clapham, during a mission extending over a year and a quarter. Letters and living testimonies have been abundant. Hundreds have received Christ; "the day" will fully declare all. I have avoided making public special cases, and giving numbers, but I cannot withhold this acknowledgment of the good hand of the Lord in connection with the work.

Herbert R. Francis.

Montrose, The Drive, Walthamstow.

The Hackney and Clapton Y.W.C.A.—The first annual report of this Association tells with gratitude of a most successful year. The present number of associates is 113, and the attendances during December amounted to more than four hundred. Classes of various kinds are held almost every evening, and are largely attended. An excellent library has been formed, and the Committee believe "that the same gracious God who prompted his servants to commence this work, and has blessed them in it, will continue to guide and help them in the future." The sympathy and counsel of the Resident Superintendent, Miss Myers, is alluded to as being greatly appreciated by the members.

Irish Emigration.—Dear Sir,—This neighbourhood, in common with other parts of Ireland, is suffering from depression in trade and agriculture, and many are unemployed. A number of young men and women of good character (Protestants and Roman Catholics) are anxious to proceed to Australia on the favourable terms now granted, and my daughter, Miss Dobbs, will be very thankful to receive help, in money or clothes, towards outfits and other necessary expenses. Some of the intending emigrants will be able to contribute the sums required, but others are quite destitute; and in addition to the amount of local collections about £20 will be needed. R. S. Dobbs, Major-General.

Knockdolian, Greystones, co. Wicklow.

House of Rest in Bath.—A new branch of evangelical work has recently been started in Bath, by the purchase of Brunswick House, Brunswick-place, as a House of Rest for Christian workers of all denominations. A meeting was lately held, at which Dr. Prankerd presided. The idea originated with Mr. E. L. Hamilton, who last autumn became acquainted with the Houses of Rest carried on at Kilburn and Eastbourne by Miss Mason. The house has been already purchased for £250 (a thank-offering), the smallness of the sum being due to the heavy ground-rent of £28 a year, which it is proposed to pay off either by voluntary gifts or, in default of those, by raising a loan. When fully acquired the property will be placed in the hands of trustees. Mr. Hamilton narrated the facts, saying that the whole work was the result of prayer. Miss Mason was present and gave an interesting account of the origin and progress of her work. Revs. J. A. Jacob and C. C. Layard were also present, and warmly approved of the scheme, pointing to the Christian unity that would be promoted by the meeting together in the same house of workers of all denominations.

Notes on Daily Readings

SUNDAY, APRIL 4.—DEUT. XVIII.

6.—*If a Levite come from any of thy gates . . . where he sojourned.*—"The Levites had indeed 'no part or inheritance with Israel,' but they might individually possess property, and, in fact, often did so. Thus, Abiathar owned certain 'fields' (1 Kings ii. 26), and Jeremiah bought a field of his uncle (xxxii. 7), and in later times, 'Barnabas, a Levite, having land, sold it' (Acts iv. 36). The Levite who desired to settle at the place of the Sanctuary, would probably sell his patrimony when quitting his former home. The text directs that he should, notwithstanding any such private resources, duly enjoy his share of the perquisites provided for the ministers at the Sanctuary, and as he was 'waiting at the altar' should be 'partaker with the altar' (1 Cor. ix. 13)."—*Sp. Com.*

11.—*A necromancer.*—Literally, "one who makes inquiry of the dead." Modern "spiritualism" is thus described as "an abomination unto the Lord."

13.—*Thou shalt be perfect with the Lord thy God.*—The word "perfect," here means (as frequently elsewhere) upright, sincere, or, as perhaps would best express its meaning here, *whole-hearted;* so that no disloyal tampering with the false gods of heathenism could be tolerated.

15.—*A prophet from the midst of thee . . . like unto me.*—Most modern German commentators explain this of the prophetic office in general, *i.e.*, of the whole body of the prophets, including Christ, but not exclusively of Him. The language, however, plainly points to one individual, and Acts iii. 2, and vii. 37 (not to speak of Matt. xvii. 5; John v. 46) leave no doubt as to who is intended. "The direct and exclusive reference of this promise to the Messiah was the prevailing opinion of the early Church."—*Keil.*

22.—*If the thing follow not.*—Evidences arising from the fulfilment of prophecy are here placed above those from miracles, for (xiii. 2) "a sign or wonder" might be wrought by a false prophet, but the fulfilment of his prediction is here made the test of the true prophet.

MONDAY, APRIL 5.—DEUT. XIX.

From ver. 1 to 13 relates to the cities of refuge, and in some particulars is supplemental to Numbers xxxv. 9—34.

3.—*Thou shalt prepare thee a way.*—"It was the duty of the senate to make the roads that led to the cities of refuge convenient by repairing them annually in the month Adar, and removing every obstruction. No hillock was left, no river, over which there was not a bridge; and the road was at least thirty-two cubits broad. At cross roads there were posts bearing the words, Refuge, Refuge, to guide the fugitive in his flight. It seems as if in Isa. xl. 34, the imagery were borrowed from the preparation of the ways to the cities of refuge."—*Sp. Com.*

9.—*Three cities more beside these three.*—"Provision is here made for the anticipated enlargement of the borders of Israel to the utmost limits promised by God, from the river of Egypt to the river Euphrates (Gen. xv. 18; Exod. xxiii. 31). Had Israel 'succeeded' to the heathen, and 'dwelt in their place' throughout all the regions assigned by God's covenant with their fathers, the nine cities of refuge, which are contemplated by this passage before us, would certainly have been needed."—*Ibid.*

14.—*Thou shalt not remove thy neighbour's landmark.*—The prohibition against removing a neighbour's landmark is inserted here (amongst warnings against blood-guiltiness), on account of the close connection in which a man's possession, as the means of his support, stood to the life of the man himself. "Property by which life is supported participates in the sacredness of life itself."—*Schultz.*

TUESDAY, APRIL 7.—DEUT. XX.

"The instructions in this chapter have reference to the wars which Israel might wage in future against non-Canaanitish nations, and enjoin it as a duty upon the people of God to spare as much as possible the lives of their own soldiers, and also of their enemies."—*Keil.*

2.—*The priest shall approach.*—"Not the high priest, but one appointed for the purpose, and called, according to the Rabbins, 'the Anointed of the War.' Thus Phinehas went with the warriors to fight against Midian (Num. xxxi. 6. See 1 Sam. iv. 4, 11; 2 Chron. xiii. 12)."—*Sp. Com.*

5.—*Built a new house and hath not dedicated it.*—"The Rabbins elaborated special ceremonies, among which Jonathan in his Targum describes the fastening of slips with sentences out of the law written upon them to the door-post as being the most important."—*Keil.*

7.—*What man is he that hath betrothed a wife.*—"The intention of these instructions was . . . to avoid depriving any member of the covenant nation of his enjoyment of the good things of this life bestowed upon him by the Lord."—*Ibid.*

11.—*If it make thee answer of peace.*—The principle here laid down as to the siege of towns (other than those of Canaan) is reproduced in Matt. x. 13 and Luke x. 5. both as to towns and houses, in connection with the mission of the twelve and of the seventy. The difference is that where the message of peace was refused, Israel was to "smite every male thereof with the edge of the sword;" but the ministers of the Gospel are not themselves to execute judgment upon the cities or houses that reject them, but only to "shake off the dust of their feet as a testimony against them," leaving the actual vengeance for the day of judgment (Matt. x. 14, 15)

WEDNESDAY, APRIL 7.—DEUT. XXI.

1.—*If one be found slain in the land.*—The sanctity of human life in God's sight is strikingly shown by the ceremony described in these first nine verses. In our judicial system, if no evidence of the crime were forthcoming, no guilt would attach to anyone. Not so, however, in God's land, where the elders of the nearest city must purge themselves from suspicion by a public profession of their innocence, otherwise "the guilt of innocent blood" (ver. 9) would lie at their door.

6.—*Shall wash their hands over the heifer.*—"The elders were to perform the act of expiation in the name of the city. As the murderer was not to be found, an animal was to be put to death in his stead, and suffer the punishment of the murderer. The slaying of the animal was not an expiatory sacrifice, and consequently there was no shedding and sprinkling of the blood; but, as the mode of death, viz., breaking the neck (see Exodus xiii. 13) clearly shows, it was a symbolical infliction of the punishment that should have been borne by the murderer upon the animal which was substituted for him."—*Keil.* R.V. reads, "break the heifer's neck" (ver. 4), so also "The Speaker's Commentary." The washing the hands was a most expressive sign of innocence (see Ps. xxvi. 6), but it was a true sign only where innocence was real. Pilate's washing his hands (Matt. xxvii. 24) did not make him innocent. So is it with the sacramental washing of baptism; where there is repentance and faith it is a true sign, not otherwise. It conveys no washing to the soul, but testifies to the reality of the washing where or when the conditions contemplated exist.

18.—*If a man hath a stubborn and rebellious son.*—"The elders acted as magistrates in causes of a domestic character, . . . but the extreme and irresponsible power of life and death, conceded by the law of Rome and other heathen nations, is withheld from the Israelite father."—*Sp. Com.*

23.—*He that is hanged is accursed of God.*—"Our Lord had undergone that punishment, which under the law betokened the curse of God. So far He had become 'a curse.' But He was in no literal sense 'accursed of God,' and St. Paul (Gal. iii. 13) instinctively omits those words ('of God'), which do not strictly apply, and which, if added, would have required some qualification."—*Bishop Lightfoot.*

THURSDAY, APRIL 8.—DEUT. XXII.

The first eight verses contain four precepts in direct opposition to that selfish spirit of independence which prides itself in minding its own business, and in not concerning itself about its neighbour. The New Testament counterpart is, "Look not every man on his own things, but every man also on the things of others" (Phil. ii. 4).

5.—*The woman shall not wear that which pertaineth unto a man.*—"Not only his dress, but all that specially pertains distinctively to his sex; arms," &c.—*Sp. Com.* "The immediate design of this prohibition was not to prevent licentiousness, or to oppose idolatrous practices; but to maintain the sanctity of that distinction of the sexes which was established by the creation of man and woman, and in relation to which Israel was not to sin. Every violation or wiping out of this distinction was unnatural, and therefore an abomination in the sight of God."—*Keil.*

6.—*If a bird's nest chance to be before thee.*—"The affectionate relation of parents to their young, which God had established even in the animal world, was also to be kept just as sacred."—*Ibid.*

8.—*Thou shalt make a battlement for thy roof.*—"The roofs of houses in Palestine were flat, and used for various domestic purposes: for drying linen or flax (Josh. ii. 6); for walking upon to take the air (2 Sam. xi. 2); for prayer (Acts x. 9), &c. A battlement, therefore, was almost a necessary protection."—*Sp. Com.*

9.—*Thou shalt not sow thy vineyard with divers seeds.*—This verse and the two following seem intended to teach Israel the Lord's antipathy to mixtures in the sphere of spiritual things, and the New Testament key is 2 Cor. vi. 14: "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness?" &c.

FRIDAY, APRIL 9.—DEUT. XXIII.

"From the sanctification of the house and the domestic relation, to which the laws of marriage and chastity in the previous chapter pointed, Moses proceeds to instructions concerning the sanctification of their union as a congregation: the exclusion of certain persons from, and the reception of others into, the congregation of the Lord (1—8); the preservation of the purity of the camp in time of war (9—14); the reception of foreign slaves into the land, and the removal of licentious persons out of it (15—18); and, lastly, certain duties of citizenship (19—25)."—*Keil.*

3.—*An Ammonite or Moabite shall not enter*, &c.—"Not, however, because their forefathers were begotten in incest, but on account of the hostility they had manifested to Israel, whom not only had they failed to give a hospitable reception on their journey, but had even hired Balaam to curse them. In this way they had brought upon themselves the curse which falls upon all those that curse Israel, according to the infallible word of God (Gen. xii. 3)."—*Ibid.*

9.—*When the host goeth forth, . . . then keep thee from every wicked thing.*—The point of this exhortation is, that when going forth against their enemies their hope of victory wholly depended upon the Lord's presence, hence they should peculiarly guard against whatever might offend Him. The New Testament parallel is "Grieve not the Holy Spirit of God, &c." (Eph. iv. 30.)

19.—*Thou shalt not lend upon usury to thy brother.*—It is a principle of worldly wisdom to avoid business transactions with members of one's own family, because of the ill-feeling which arises where pressure has to be used with defaulters. Israel was thus taught to regard itself as a family, and though (20) "unto a stranger thou mayest lend upon usury," yet "not so unto thy brother," *i.e.*, unto another Israelite.

SATURDAY, APRIL 10.—DEUT. XXIV.

"In this and the next chapter certain particular rights and duties, domestic, social, and civil, are treated of. The cases brought forward have often no definite connection, and seem selected in order to illustrate the application of the great principles of the law in certain important events and circumstances."—*Sp. Com.*

4.—*Her former husband . . . may not take her again.*—Israel's unfaithfulness to her Lord deserved that such "a bill of divorcement" should have been given to her. But referring to this very law the Lord says (Jer. iii. 1): "Return again to Me;" and in Isa. l. 1 He challenges her to produce such a cause for final separation: "Where is the bill of your mother's divorcement, whom I have put away?" It is also probable that that difficult passage, Jer. xxxi. 32, is to be so explained: "Which my covenant they brake, although I was an husband unto them, saith the Lord;" or more literally, "And I was (*i.e.*, continued to be) an husband unto them." Instead of putting them away, the Lord continued his relation of husband to them, looking forward to a better covenant, when, by means of forgiveness of all their failures, and by his transforming power upon their hearts and minds, they would never again depart from Him.

8.—*Take heed in the plague of leprosy.*—"The thought here is not that when they saw the signs of leprosy they were to be upon their guard, but rather 'Be on thy guard because of the plague of leprosy,' *i.e.*, that thou dost not get it—have to bear it—as the reward of thy rebellion against what the priests teach according to the commandment of the Lord."—*Keil.* The Vulgate renders it: "Watch diligently that thou do not incur the plague of leprosy." The next verse confirms this.

16.—*Every man shall be put to death for his own sin.*—Where this is quoted, as it sometimes is, against the thought of Christ dying for the sins of others, it is forgotten that He first voluntarily, and yet at the same time obediently, made them his own. See Ps. xl. 12: "*Mine* iniquities have taken hold upon me," which is plainly the language of Him who says, "Lo I come to do thy will, O God."

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec, 21, Surrey-street, Strand, W C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton. Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec, 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 35, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Messrs. Fullerton and Smith.—April 1, Cheltenham; April 4 to 15, Hereford; 16 to 18. Ross.

Mr. F. E. Marsh.—Newmilns, N B., to April 2; Kilwinning, N.B, April 3; Darvel, N.B, April 4; Saltmarket and Bridgeton, Glasgow, June 6 to July 4.

Mr. W. Spencer Walton.—To April 6, Weston-super-Mare; to April 19, The Granaries, Brixton; 22 to May 5, St. Mellons, Cardiff; 9 to 17, Mildmay Conference Hall and its missions.

Mr Henry Thorne.—April 2, London; 3 to 12, Walsall; 17 to 26, Bury, Lancashire.

Mr. J. M. Scroggie.—April, Bristol; May, Dublin.

Mr. E P. Telford.—York, to April 22; thence Ashton-under-Lyne.

Mr. George Clarke.—To April 30, Glasgow; May 1 to 15, Dundee.

Mr. James B. Wookey.—Sunday, April 4, Y.M.C.A., Aldersgate-street, 3 and 7 p.m.

Mr James Neech.—Fettercairn, N B, to April 11; Martin, Lincolnshire, May 9 to 20; Timberland, Lincolnshire, 23 to June 3; Billingay, 6 to 20.

Mrs Reaney every Sunday afternoon at Stepney Meeting House.

Rev. F. von Schluembach will speak at the all-day Y.W.C.A. Convention, Exeter Hall, April 7, 8 p m.; and at a meeting of workers, 1, Harewood-square, N W., 3 p m. He will also address a meeting for German ladies at Conference Hall, Eccleston-street, S.W., Saturday, April 10, 3.30 p.m.

Edinburgh Castle, Limehouse, E—April 4, 11 a.m., Dr. Barnardo; 3 and 7 p.m. Rev. Henry Bright.

Clapton Hall, Upper Clapton.—Mr T. Shuldham Henry during April, Sundays. 6.30 p.m.; Fridays. 7 30 p.m.

——— Mr. J. Crofton Rainey, from South Devon, will deliver addresses on "A Brand Plucked out of the Fire," "From the Pit to the Throne," and "Ruin and Remedy," April 6, 7, and 8, at 7 30 p.m.

Foresters' Music Hall, Mile End—Sunday, April 4, at 7 p.m., Mr. George Hamilton and Mr. W. Forbes.

Y.W.C.A.—Drawing-room meetings for French and Swiss ladies, Saturday, April 3, 3 30 p.m, at Mdlle. Ryffel's, 3, Colville Houses, Talbot-road, W.

Children's Special Service Mission.—Mr. Arrowsmith. Barrow-in-Furness, April 3 to 18: Cheltenham, 21 to May 2. Mr. F. Pitts, Gresham Chapel, Brixton, April 13 to 15.

Conference Hall, Mildmay-park, N—Sunday, April 4, 3.30 p m, Mr P. S Badenoch; 7 p m., Rev. Townsend Storrs April 7, 8, and 9, 7.30 p.m., addresses in German, by Pastor F. von. Schluembach.

North Evangelistic Choir—Tuesday. April 6. Tent-street Mission, Bethnal Green, 8 p m.; 7. Mission Hall, Morning-lane. Hackney, 7 30 p m.; 12, Bedford Institute, Wheeler-street, Spitalfields, 8 15 p m.

Conference Hall, 143, Clapham-road.—Sundays, 3.30 p.m., Bible readings; 7 p.m, Gospel meeting; Thursdays, 8 p.m. Bible reading—Mr. Herbert R. Francis. Saturdays, 4.30 p.m., Bible readings, by various eminent Christians.

Union Hall Mission (under the direction of Mr Robert Bilke).—Services on Sunday next, April 4: Union Hall Carlisle-street, Edgware-road. N.W., Mr Fredk. Newth (of Barnet), 7 p.m. Kensal Hall, Kensal-road, W., Mr. Wm. Grove, 7 p.m., close of special service. Queen's-park Hall, Kilburn-lane. N.W., Mr. Edwin Cook, 7 p.m Gospel Hall, Green-lane, High-street, Battersea, S.W, Mr. S. Stidolph, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Jas. Punnett, 7 p.m.

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn. 3.30 and 7; Town Hall, Bermondsey, 3 30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Britannia Theatre, High-street, Hoxton.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Ransome Wallis, Sunday, 7 p.m. Malden Hall, Kentish Town, Mr Geo Hucklesby, Sunday, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. R. E. Ashton, Sundays, 7 p.m.; Mr. Geo. Hucklesby, Wednesday, 8 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Mr. C. V. T. Onslow, 3 and 7 p.m. Hammersmith — Upper Mission Room, 180. King-street, for the young, Sunday, 7 p.m.; Dr. Popham. Thursday, 8 p m. Mortlake. Rest Mission Hall—Mr. S. E Angel (late of Jersey), Sunday, 7 p.m.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting 186, Aldersgate-street —Daily, 12 to 1.

Upper Norwood. Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Midnight Meeting Movement.—Annual meeting, Exeter Hall, April 9, 3 p m, Lord Mount Temple in the chair.

Wesleyan Education Committee.—Annual meeting, Exeter (Lower) Hall, April 6, 6.30 p.m., Mr. W. W. Pocock in the chair.

Friends' Meeting House, Park-street, Stoke Newington.—Bible-readings, open to all, every Tuesday, from 7.30 to 8 30 p.m.

House of Rest for Christian Workers.—Meeting, 17, Westbourne-terrace, W., April 13, 4.30 p.m., Hon. Henry Noel in the chair.

Christian Colportage Association for England.—Annual meeting, Exeter (Lower) Hall, April 7, 4.30 p.m., Mr. Samuel Morley in the chair. Prayer meeting, 3 30 p.m.

East London Women's Christian Temperance Union.—Annual meeting, Exeter (Lower) Hall, Tuesday, April 20, p.m. Lady Hobart will preside.

Church Army.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; April 2, Rev. H. Sharpe; 9, Rev. S. A Selwyn.

Nelson-street Ragged School, Camberwell.—Meeting for prayer and praise, Monday, April 5, 6 p.m, prior to demolition of old building. Old friends welcomed.

Glasgow Half yearly Meeting of Christians, Waterloo Rooms, corner of Wellington-street and Waterloo-street (near Central Station), Glasgow, April 8 and 9.

Y.W.C.A., Welbeck House, 101, Mortimer-street, W—Bible-readings by Mrs. Yapp, on "The Tabernacle and its Vessels," Tuesday afternoons, at 3 30, April 6, 13, and 20.

Mr. Thomas Newberry will lecture on "Solomon's Temple," with model, at Y.M.C.A., 186, Aldersgate-street, on Monday, Tuesday and Wednesday, April 5 to 7, at 8 p m. All invited.

Children's Scripture Union.—Seventh anniversary, Exeter Hall, April 1, at 3 p.m., Rev. E. A. Stuart, M.A, presiding. In the evening, at 6.30, Hon. A. F. Kinnaird taking the chair.

London Missionary Society.—Monthly missionary prayer meeting, Mission House, 14, Blomfield-street, E.C., Monday, April 5, 4.30 to 5.30 p.m. Rev. Henry Simon, of Westminster, will preside.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting. Friday, April 2, tea at 6, meeting at 6 45. Address by Mr. C. Russell Hurditch on "Revival: the Present Urgent Need of the Church."

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, April 2, all-day meetings: 10 30 a.m., prayer and praise; 3 p m., Mrs. M. Baxter on "The Will of God,' illustrated by recent American experiences; 7 p.m., holiness meeting Refreshments at 1 and 5. Sunday, April 4, 3 30 p m, "Purity in the Prison—Vice in the Palace" (Gen. xxx, xxxi).

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Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E C.—Sunday, Bible reading, 5 p m; Gospel service, 7 p m. Mission work at Whitechapel, Bermondsey, Lambeth, and Spitalfields.

186, Aldersgate-street.—Annual meeting, Egyptian Hall, Mansion House, Thursday, April 8, 8 p m, the Lord Mayor will preside. Addresses by Rev. Hy Woodhouse Dearden (Vicar of St. John's, Upper Holloway), Rev. William Cuff (Shoreditch), Mr Samuel Morley, Mr. A. Cameron Corbett, M.P, Herr F. von Schluembach, &c. A selection of sacred music will be sung during the evening by students from the Royal Normal College and Academy of Music for the Blind, Upper Norwood.

The Priory, 198, Upper-street, Islington, N.—Thursday, April 1, 8.30 p.m., address on "Lessons taught from Young Men in Prison," by Rev. G. Plaford, the Chaplain of Holloway Gaol. Sunday, 4, 3.15 p m, special address, Rev. Jenkin Jones. Wednesday, 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, Regent-street, W.—New Syllabuses now ready for the quarter. Thursday, April 1, young men's meeting, conducted by Mr. H. T. Campbell, 8.45 p.m.; Sunday, April 4, mission service, 7 p.m, Mr. Perecles Green.

Conference Hall, Stratford, E.—Sunday, April 4, 3 and 7 p.m., Mr Finlay Gibson.

Notices.

Communications Received with Thanks.—A.McP. L.A.B. J.G. R.S.D. J.B. G.S. E.M.A.C. C.F.R. J.F.P. H.T. J.A. J.H.G. A.M.L. M.M.B. F.S. W.F. R.R. E.B. A.E. W.J. M.E. J.G.W. C.T. T.F. S.H.W.F. R.D.F. J.F.M. F.E.P. S.E.S. J.D. G.W. F.H.M D.A. F.von S. D.S. E.S. A.M.L. E.N.G. S.B. R.B. E.L. J.J.M. R.S. P.P. E.S. E.L. R.W. G.E.W. E.M. G.R.K. F.W. W.E. S.G.P. G.S. J.G.W. C. D.J.H. G.C. E.D. T.B. O.J.T. A.W. A.E.S. H.V. M.H.D. M.E.H. A.C.W. R.C. G.E.S. R.H.

Applicants for Tracts.—J. Powell, 29, Princess-street, Normanton, Yorkshire; W. Russell, 67, Barry-street, Kirkdale, Liverpool; E. H. Lander, 37, Shakespeare-crescent, Patricroft, Manchester; Capt. T. Clague, Lugger *Edwin*, Kinsale, Ireland; Capt. T Gorry, Ben Mycnree, Kinsale, Ireland; J. Machin, 50, Henry-street, Burton-on-Trent; J. Godwin, 24, Shakespeare-road, Langhedge-lane, Upper Edmonton, Middlesex; E Peake, Mercy House, 48, Grosvenor-road, S.W.; J. Patrickson, Y.M.C.A, Wigton, Cumberland; A Dunn, 222, Holm-street, Anderston, Glasgow; J. W. Bell, 4, Great Newton-street, Liverpool; H. Payne, Pontryffydd, Bodfari, Rhyl; D. Devoir Thomas, Secretary Y.M.C.A, Brecon; Miss E Butler, 26, Cassland-road, South Hackney, E.; Miss Emma Mustoe, 22, Warwick-road, Maida Vale; D. Abba, 1, Bright-street, Holderness-road, Hull; Capt. Dodd, Colne, Lancashire; J. Holstead, South-street, Carlisle; B. S. Norton, Home for Incurables, 380, Clapham-road, S.W.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

St. Bride's Youths' Institute.—Mr. Sheriff Clarke presided last week in the hall of the Stationers' Company, at the annual meeting of this Institute, which is situated in Shoe-lane, Fleet-street. It provides, at the nominal rate of sixpence a month, for poor youths employed in the City, a home where they may spend their evenings and find healthy recreation, books to read, and the means of religious and educational improvement. In the report for the past year the secretary said the institute had made progress.

Mission and other Appeals.

From Old Scotland to New.—Miss Stirling. the hon. superintendent of the Edinburgh and Leith Children's Refuge, is about to start with thirty of them for Nova Scotia, to be trained on a farm there, but she wants passage money and an outfit for them The value of Miss Stirling's work is well known; her address is 3, Pitt-street, Edinburgh.

Libraries.—Rev A. E. Brown (Curate of St. Andrew's, Kensal Town), 37, Great Western-road. Westbourne-park, W, appeals for books for a library started in connection with the Band of Hope—Mr J. H. Bishop, hon sec Y.M.C.A., Vernon Chapel, King's Cross-road, W C., will gratefully receive books suitable for youths and Bible students.

Southwold Christian Mission, Suffolk.—The Christian Mission Hall, which was opened on February 21, accommodates about 300 people. Mr Joshua Howlett, the evangelist, has, during the last two and a half years, successfully laboured among the working classes Contributions for the Building Fund will be thankfully received by the Treasurer, Mr. J. Dodsworth, Station-road-villas, Southwold.

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Subscriptions received by Messrs. Morgan & Scott to Saturday, March 27, 1886.

	£	s.	d.
George yard Ragged Schools—S. E. A 2s. 6d.; A. S. B. 7s 6d; H. H. 15s; A. S. McL. 5s.; H. M. £5; (*Free Meals*) E. D. 5s	6	15	0
Dr. Barnardo's Homes—M. D. J. 3s.; Mrs. A. R. £1: D. E N 5s.; (*Free Meals*) Anon. £1; F. L. E. 2s. 6d.; E V. £1; Mrs. A R £1	4	10	6
Mildmay Mission to the Jews—M. F. C. 10s.; P. W. £25; Miss H. £10	35	10	0
Dock Labourers' Mission—W. W.	0	10	0
Mission to Deep Sea Fishermen—W. W. 10s.; South Weald, 2s	0	12	0
Home of Industry—W. W. 10s.; Maggie, 5s; *Match-box Makers*) F. A K. £2	2	15	0
Night Shelter for Homeless Men—W W	0	10	0
Thames Church Mission—(*Meals*) W. W	0	10	0
Sick Children's Dinners—W. W. 10s; F. A. K. £2	2	10	0
Irish Church Missions—R. J.	1	0	0
Church Pastoral Aid Society—R. J.	0	10	0
London Samaritan Society and Homerton Mission—R. J.	0	10	0
Mr. A G Brown's Work—((*Present Distress*) F. A K.	1	0	0
St Giles' Christian Mission—M. R, Bath, 10s; Maggie, 5s	0	15	0
Miss Reade's Mission, Cuddalore—C C.	0	10	0
Relief of Present Distress—Matt. xxv 36, 2s. 6d.; (*East-End*) W B M and family, £2 11s 2d.	2	13	8
Destitute Children's Friend Mission—(*Free Teas*) Boys of Lindenthorpe School	0	5	0
Dr Heywood Smith's Convalescent Home—Mrs A. K	1	0	0
Salvation Army—(*Rescue Work*) Mrs. A. R. £1; (*Prison Rescue Work*) Mrs. A. R £1	2	0	0
Lady Hobart's Sewing Class—M. V.	0	2	6
Bridge of Hope. Ratcliff—M. V. 3s. 6d.; A. B., Woodbridge, £5; C. 10s.	5	13	6
Pastor Chiniquy's Fund—A Lady Friend	1	0	0
Friendless and Fallen B. M. W.	1	0	0
Bitter Cry of Outcast London—(*Children*) An Invalid	0	4	0
	£72	6	2

[Advertisements]

Kingsland Soup Kitchen—Esher, 5s.

London Medical Mission—E. W. P. £1 2s. 6d.

Thames Church Mission—S. R S. five mufflers and three pairs of cuffs.

Miss Macpherson acknowledges. for Mr. Eoll, Port Said, M. B. 10s; Miss S. C. 5s; M. B. 5s.; Miss L. E. K. 10s.; A. J. K. £1; Mrs. C. 5s.; C. G. F. little shawls.

Dr. Barnardo's Homes—Dr Barnardo gratefully acknowledges the safe receipt of ten Central Pacific Railway shares from an anonymous donor, London, N.W., towards the funds of the institution under his care; they were sold on 25th ult, and realised £82 10s. A. G. £1; A. R. H, Brighton, 6s.

Dr. Heywood Smith's private Hospital for Ladies in Maida Vale will be opened on the 20th inst.

Dr. Talmage, preaching on boarding-house life recently, said that children in boarding-houses know more sin at ten years of age than people ought to know at fifty.

Hard Times in East London—In our notice of Rev. W. Evans Hurndall's touching report in our last number, his address was omitted in part of the issue; it is 16, Cottage-grove, Bow-road, E.

Journalistic—The proprietors of *The Christian Commonwealth* announce that they have purchased *The Christian Chronicle.* The two papers will in future be amalgamated, and Dr. Joseph Parker's sermons will appear week by week.

Dingwall Y.M.C.A.—At the recent annual meeting of this Association, Mr. Patterson, Secretary, reported that the Association was in a highly encouraging condition. Besides the ordinary duties of Sabbath-school teaching, and hospital visitation, the Association hold evangelistic meetings every Sabbath night in the West-end Mission Hall.

Pontymoil, near Pontypool.—Mr. W. Catlin, of the Cow Cross Mission, writes:—The destitution now prevailing has no parallel in the history of Pontymoil and district. I have been on a visit to Pontymoil, and feel constrained to solicit help. I hope to go again to Pontymoil in a few days laden with blessings; meanwhile any gifts may be addressed to Mr. Wintle, Old Estate Yard, Pontymoil, near Pontypool.

Mr. William Noble, says Dr. Pierson, of Philadelphia, is now numbered among our welcome guests. He has a face that is full of smiles, a voice full of manly power, a heart full of love for souls, fingers full of music, and a sort of "I'm at home" way about him that everybody liked. The great audience on Sabbath night were wonderfully moved by his strong words. He is off for Australia. *Bon voyage*—with God's blessing.

"Save our Lassies."

The Secretary of the **RESCUE SOCIETY** most earnestly appeals for help. 189 are depending on the Society for daily food in its various Homes, and the *Funds are absolutely exhausted.*

During the last four days no less than 37 applications for admission have been received, only 9 being rejected as ineligible.

We cannot refuse a helping hand to one young woman who really desires to turn from her sin, or who is in danger of falling.

Will you aid us by your prayers and your money? Our need is urgent.

Messrs. Morgan & Scott, 12, Paternoster-buildings, will kindly receive Contributions; or they will be gratefully acknowledged, by return of post, if sent to

C. STUART THORPE,
Secretary.

79, Finsbury Pavement, E.C.

THE CRY OF THE STARVING.

THE LONDON SAMARITAN SOCIETY AND HOMERTON MISSION is doing its very utmost to render assistance to the very poor of the Metropolis, but FUNDS are most URGENTLY REQUIRED.

WHO WILL HELP?

HOW TO HELP US TO CARRY ON OUR WORK.—£8 will pay the whole cost of 1,000 Adults' or Children's Dinners or Suppers; **£4**, 500; **£2**, 250; **£1**, 125. **4s. 6d.** will pay for a good pair of a Boots for a poor Child; **2s. 6d.**, a Week's Lodging for a poor Man or Woman. **£6** will enable us to pay the whole expense of an Adult to Canada.

Assistance is given to the Destitute without any sectarian distinction whatever, and without favour or partiality. Inquiries are made by our own Agents, or by the very many Clergymen, Ministers, Secretaries of Young Men's and Young Women's Christian Associations, District Visitors, City Missionaries, Ragged School Workers, and others who take a deep interest in our work, and act as Honorary Almoners on behalf of the Society, and at whose Schoolrooms or Mission Halls Free Meals have been given by this Society.

Donations will be most gratefully received by Mr. JOHN JAMES JONES; or,

Mr. HENRY HICKS BOARD, Secretary,
57 and 59, Ludgate Hill, LONDON, E.C.

Cheques and Drafts to be crossed Fuller, Banbury & Co. P.O. Orders to be drawn on General Post Office.

Donations for the London Samaritan Society are also received by the Bankers, Messrs. Fuller, Banbury, Nix, & Matheson, 77, Lombard-street, E.C.; the City Bank, Ludgate-hill; and by the Auditors, Messrs. Josiah Beddow & Son, Chartered Accountants, 2, Gresham-buildings, Basinghall-street, London, E.C.

MIDNIGHT MEETING MOVEMENT.

(ESTABLISHED IN 1859.)

THE TWENTY-SIXTH ANNUAL MEETING

WILL (D.V.) BE HELD IN

EXETER HALL, ON FRIDAY, APRIL 9, AT 3 P.M.,

The Right Hon. Lord MOUNT TEMPLE will take the Chair,

And the following Gentlemen have promised to take part in the proceedings:—

The Rev. HUGH PRICE HUGHES, M.A.; The Rev. F. A. C. LILLINGSTON, M.A., Vicar of St. Barnabas, Upper Holloway; Rev. E. DAVIES, of Finchley; Rev. JOHN SHAW, M.A., Vicar of St. John's, Chelsea; Admiral E. GARDINER FISHBOURNE.

JOHN H. L. CHRISTIEN, *Organising Secretary.*
C. WILSON M'CREE, *Financial Secretary.*

Office—8a, Red Lion Square, W.C.

(Continued from page iii)

CHRISTIAN MAN, ABSTAINER, 22, seeks situation in Coffee palace or otherwise. Can have good Christian references, and also from last employers.
C. Williams, 26, Elder-street, Norton Folgate, E.

A LADY WISHES to strongly recommend a married couple (both Christians) for some position of trust, as lodge keepers, or caretakers of offices &c.—Mrs. Geddes, Bowbridge-lane, Stroud, Gloucestershire.

COAL.—Situation wanted by young man, in London Merchant's office. Several years' experience. Small salary. Or would seek position with view to partnership.
X., 35, Carysfort-avenue, Blackrock, Dublin.

A CHRISTIAN LADY, accustomed to Mission work, having recently lost her fortune, wishes an engagement as Secretary and Assistant in Christian work. Good references.
Mrs. D., 2A, Lansdown road, Bath.

RE-ENGAGEMENT as Useful Companion to a Lady, or to assist the Principal of a school in housekeeping. Middle-aged. Thoroughly conscientious and trustworthy. Good references. Happy home desired.
S., 36, Talbot-road, Bayswater, London, W.

WANTED, by a decided Christian, experienced in ladies' and children's outfitting, situation in an institution, to take sewing department.
M. S., 8, Cambridge-gardens, Kilburn, N.W.

MONTHLY NURSE.—A Lady can thoroughly recommend her Monthly Nurse. Experienced; very attentive. A very godly, earnest Christian.—For further particulars apply to Mrs. William Jones, Broughton, near Pershore, Worcestershire.

MONTHLY NURSE. — A Lady has great pleasure in recommending her Monthly Nurse, who is most kind and attentive, and an abstainer.—J., care of Mrs. Howard, 3, St. Mary's-terrace West, Colchester.

A LADY CAN RECOMMEND a Scotchwoman as Nurse-Attendant on invalid Lady. Very trustworthy and competent.—Please state particulars to C. C., care of Mr. Weaver, 189, Great Portland-street, Regent's-park.

WOULD A CHRISTIAN MOTHER, going to any of the Colonies, take with her as Mother's Help a girl of seventeen, who has been usefully trained, and is capable of teaching young children?—H., 6, Kemplay-road, Hampstead.

RE-ENGAGEMENT WANTED by Lady as Companion-Friend to delicate or elderly Lady. Would take charge of a motherless household, or travel with invalid or otherwise. Experienced, domesticated, and reliable. Comfortable Christian home desired. Speaks French. Good references given and required.—Miss Dickson, Bank House, High-street, Guildford.

A LADY RECOMMENDS a young woman (29) as Attendant to mental case, or Nurse to afflicted child. 2½ years' experience as charge-nurse in asylum. Capable, industrious. Excellent needleworker.—A. E. C., Elwick Hall Rectory, Castle Eden, Co. Durham.

A GOOD PLAIN COOK seeks re-engagement in a small family. Age 28.
P. R., 12, Leabon-street, West Ham, Essex.

A LADY IS WISHING to place a well-trained Girl of 17, as General Servant or Parlourmaid, in a small family, where she would receive watchful care. Full particulars.—Zeta, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

Appointments, Situations, &c., Vacant.

MEDICAL.—Wanted, a qualified Assistant (unmarried), with view to succession to old-established Homœopathic practice. — Y. Z., Keene & Ashwell, 74, New Bond-st, London, W.

BUTLER, thoroughly experienced. wanted, in Kensington. One footman kept. Good personal character necessary. Good valet Total abstainer preferred. Apply first by letter,
T. F. H., Dunster House, Mark-lane, E.C.

FISHMONGER AND GAME DEALER'S Assistant wanted. Must be a good salesman and blockman. Good references, abstainer. State wages, age, and all particulars. Early business hours.—Fishmonger, Hayward's Letter Exchange, Bristol.

MAN AND WIFE wanted, good business, without children. Decided Christians, abstainers. To manage Religious Book and Fancy Depôt. At once.
Alpha, 37A, King's road, Reading.

ENGINEER FOR STEAMER, Central Africa. Thoroughly up to machinery, and handy. Also men to trade.
John W. Moir, 52, Castle-street, Edinburgh.

SHOEMAKER, married.—Husband to instruct boys, wife (good needlewoman) to assist Matron. Must be decided Christians and abstainers.—Apply, with references, Manager, The Carter Home for Destitute Boys, Clapham, London.

APPRENTICE.—A Vacancy occurs in a high-class Bookselling, Stationery, Fancy and Library business, for a well-educated intelligent youth. Indoors. References given and required. —For terms, &c., apply to Kempster W. Knight, Royal Library, Worthing.

AN APPRENTICE WANTED, for General Drapery and Millinery. Comfortable Christian home. Small premium.
M. D., 12, Magdalen-road, St. Leonard's-on-Sea.

A MATRON WANTED for the Girls' School, also a **NURSEMAID.** Both must be good needlewomen.
Mrs. Ivimey, Friends' School, Saffron Walden.

A PRACTICALLY DOMESTICATED Christian Lady wanted, as helper in Orphanage. Age 30 to 40. Qualified to instruct and win the respect and obedience of girls in training for service. Abstainer, in good health, and content with small salary.—Apply, by letter only Mrs. Parsons, Cumberland House, Walthamstow, Essex.

WANTED, by April 14, a Cowman and his Wife, without children, to reside on the premises. Rent free. An abstainer preferred.—Apply for particulars, stating wages, to James E. Bloomfield, Hopton Villa, West Green-road, Tottenham.

WANTED, AT ONCE, a thoroughly competent, trustworthy person, between 30 and 45, as Nurse and Attendant on elderly gentleman and lady, and to make herself generally useful.
Mrs. Wilkins, Selborne, Sidcup, Kent.

BIBLE NURSE. — Wanted, for Marylebone Medical Mission, an earnest Christian. Must have a real desire for the conversion of souls. None else need apply. A liberal salary will be given to a competent person.—Dr. R. Chambers, 43, Carlisle-street, Edgware-road, N.W.

A CHRISTIAN GIRL wanted, as Sewing-Maid. Dissenter and abstainer.—Mrs. Evans, Brinscombe Court, Thrupp, near Stroud.

AS HOUSE AND PARLOURMAID. —A respectable young woman wanted in a small quiet family. Another housemaid kept. Wages £18 to £20. Good personal character indispensable. Dissenter preferred.—Address, stating age and length of character, A. B., Messrs. Warner, 89, Chiswell-street, Finsbury, E.C.

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REV. ALEXANDER WHYTE, D.D.

THE Church of St. George's, Edinburgh, is in some respects the most prominent in the Free Church of Scotland. This place has been won for it by the influence of its members, by its princely liberality, and by the pulpit power of its preachers. Its first pastor, the celebrated Dr. Candlish, of Disruption renown, did much to make it distinguished; and what he did for it has not been lessened by his successor, the subject of this sketch.

Dr. Whyte's life-history is full of inspiration. It shows what perseverance and a consecrated purpose can do. His early days were full of the struggle of poverty. He wished to become a scholar, but the way to learning was for him far from smooth. He could not buy the books he longed to read, or enjoy the educational advantages which would bring him to the goal he sought to reach. But diligent use of time and opportunities conquered in the end. He went to college, and there showed of what stuff he was made. His teachers recognised his abilities, and his fellow-students paid homage to the rhetorical capacity which soon revealed itself. Every talent was carefully cultured, and dedicated to what he chose for the work of his life. He formed a high ideal of the ministry. Whatever would tend to make him an efficient servant of God and men was pressed by him into service. The result was a rare faculty for moving men, and raising them to a higher level of thought and feeling. This faculty found scope in his first charge—St. John's, Glasgow, where he preached with an intellectual force and burning enthusiasm that led delighted hearers to prophesy a brilliant career for him. He did not remain long in this sphere, promising as it was; he went to Regent-square, London. Before he could make his mark there, he was called to be the colleague of Dr. Candlish, in Edinburgh. He saw it to be his duty to accept the call, and came to the Northern Metropolis. His work was anything but easy. To preach in the pulpit of a man of genius is always a difficult task. He realised this; but, strong in faith and purpose, he did his best. Sometimes a congregation makes a minister; it often mars one. St. George's made Dr. Whyte. It drew out his abilities and furnished him with a stimulus his strong nature responded to. He gave himself—not a little of his time and energies—to its upbuilding. Dr. Candlish passed to the rest he deserved so well, feeling confident that the people he loved would be faithfully and ably cared for by his son in the Gospel. The years that have passed since then have been crowded with eager and true service. The sermons preached are helpful in a rare degree. They brace the weary for life's battles, strengthen the tempted, and cast rays of light on perplexed paths. Congregational activity and organisation have developed. Sabbath-schools and mission agencies flourish. Voluntary offerings to the schemes of the Church have increased. The members of the congregation now raise somewhere about £10,000 every year. These are outward signs of the inner vitality which makes St. George's a power in Edinburgh.

J. MOFFAT PHOTO.

(*From Photograph by Mr. J. Moffat, Edinburgh.*)

Dr. Whyte's preaching is thoroughly evangelical. The central theme of his discourses is "Christ and Him crucified." What he has to say comes from the heart, and is laden with Gospel truth; so it reaches and touches the hearts of men. Much of his strength lies in his humanity. He is keenly alive to the doubts and difficulties of our day; and his sympathies are ever with his hearers. His sermons are enriched by stores of wide reading; philosophy, theology, and general literature are tributaries, in his hands, to the pulpit; they give a setting and illustrative force to the teaching of Christ. His discourses are elaborate, but all the life is not elaborated out of them. They never sink to be essays, but always keep the lofty level of messages from the Most High. He is specially fond of the Puritan divines. He said lately at a public meeting that Goodwin was well known to his congregation; at least, if he was not, it was not his fault. The solid learning and weighty thoughts of these neglected theologians furnish him with weapons he is not slow to use. But he is far more than a student of books; he is also a student of men. He has grasped the truth and felt the force of the words, "Humanity becomes the dearer being learned the more." The same wide acquaintance with men's thoughts and deeds that enables him to lay bare human frailties, and warn against the faults of the day, gives him the breadth of sympathy which makes his ministry specially attractive for young men.

His very appearance in the pulpit excites attention. His strongly-marked face shows traces of doubts conquered and of strange experiences lived. The heavy iron-grey hair, tossed carelessly back, forms a setting for features that change with every changing feeling. His burly form, erect and manly, suggests, somehow, the "burly Luther," who, in by-gone days, "breasted Babylon;" and between him and Luther more than physical affinities could be predicated. He has the Reformer's fearless allegiance to truth and unsparing denunciation of wrong. His voice is strong and melodious.

A special characteristic of Dr. Whyte's work is the stress he puts on the training of young men and women. His Bible-classes are, and have been, remarkable successes. They are largely attended, and filled with interest. The topics taken up in them are handled in a most suggestive manner. Their value lies not so much in the actual instruction given—though that is great and of enduring significance—as in the opening up of new vistas of thought.

Another marked feature in this ministry is the Tuesday night prayer-meeting. Ministers who complain about small attendances at, and lack of interest in, their prayer-meetings, should go to St. George's for a lesson. They will there find hundreds gathered together on a week night in a busy town, listening with eager attention to plain truths plainly told. Many say that Dr. Whyte is at his best at such a meeting, and we think they are right. His earnestness then finds unfettered expression, and his words, unhampered by the restrictions of the pulpit, go straight to the mark they aim at, and often hit the hearer with sledge-hammer force. He is specially fortunate in his subject this winter. It is, "Some Characters in Bunyan's 'Holy War.'" These characters represent types of men still to be met with; and, under his skilful treatment, they teach truths and enforce lessons of the greatest moment.

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NEWS FROM BURMAH.

WRITING from Thongzai on February 24, to Mrs. Lundie, 6, Beech-street, Liverpool, Mrs. Ingalls says:—

The boxes have come, and I hasten to acknowledge them. . . . The Viceroy of India has been here to ratify the annexation of Upper Burmah, and the Vice-regal party took the railway for a part of their journey to the Golden City, and they touched at Leppadan, where I have my No. 1 Railway Library. I presented Lady Dufferin with a large basket of flowers, on behalf of the railway people, and after lunch they paid a short visit to our Library. Lady Dufferin remarked on the good titles in the bookcases, and smiled at the beautiful portrait of our Queen, and she noted the texts on the wall. They have become dingy, and next time I have distinguished visitors I shall have my new texts and mottoes up, and the large and elegant ones of "God Save the Queen," and "Remember the Sabbath-day to keep it holy." The cards, letters, and almanacs, are out on their mission, and as soon as I have time I shall add the new books to the two libraries. The one on the Sittong line is far from here, and I cannot visit it often; but it is greatly appreciated, and I believe it is doing much good.

Please thank our friends for the magazines and papers they regularly send. I should like to have more weekly papers, especially from Scotland. Some of the men say they have still the fragrance of the heather, and they like to hear of their fatherland. They are often obliged to wait at Leppadan for repairs or loads, and the resting-place from the weather is the bar or the library.

AT DR. WHYTE'S PRAYER MEETING.

(BY A SPECIAL CORRESPONDENT.)

AT his usual prayer meeting on Tuesday week, the lower part of the large church was comfortably filled. There could not be less than 700 people present. Such an audience on a week-night was in itself a testimony to the preacher's influence. The wealth and intelligence of Edinburgh were well represented. We saw two well-known professors, some doctors known far beyond the districts in which they practise, and a host of students. Dr. Whyte is a great favourite with students. His manliness attracts them, and his bracing teaching fills them with a higher conception of the Christian life and a desire to live it.

Punctually at eight Dr. Whyte passed through a door on to the platform. As he came into view one felt at once in the presence of a man. The poise of his head and the carriage of his body conveyed that idea, and it was deepened by the words he spoke. His face is expressive with the expression of a warrior who has fought and is ready to fight again. We have heard that a stranger said to a friend on seeing him enter the pulpit, "Look at that man's face; it is a battle-field." The criticism rose to memory as we scanned the strongly-marked countenance, which seemed to tell of doubts laid and temptations overcome.

The opening prayer was characteristic. Its confession of sin was a terrible unmasking of the depravity of the human heart, and its petitions breathed the aspirations of a soul longing with intensity of desire after the vision of God. It was followed by the singing of a hymn, and the reading of a chapter. Then a text was given out, and the subject was announced as "Immanuel's policy toward Mansoul." It was evident that the address was looked forward to with expectation. The hearers sank back in their pews, and fixed their eyes on the speaker. What he said in effect was this:—

The speech of the victorious Prince in the closing pages of "The Holy War" might be written in letters of gold. It is worthy to lie alongside the departing Master's discourse in the upper room. The men in the upper room were not ready to receive the rich evangel, whereas those who had gone through the varied experiences of Mansoul were. The conclusions of "The Pilgrim's Progress" and "The Holy War" are two masterpieces in English literature. In them Bunyan touches his high-water mark; and what remains to be said when it is said that Bunyan touches his high-water mark? The part of the speech of Immanuel specially under consideration to-night refers to his policy toward Mansoul.

(1) "*I came by my law to awaken thee.*" God uses the law to awaken conscience and understanding. He does this in various ways. The Philippian jailor shivered in terror, and asked in agony how he could be saved. Paul was awakened to a sense of sin; he felt a sense of sin in his heart, if not in his life. No eloquence or pointed speech can awaken the sleeping soul; it takes God's law to do that.

(2) "*I show thee, O soul, my glory.*" The glory of redemption excels the glory of creation. To save one soul brings more glory to Christ than to kindle the suns of a universe. Man is made the background (as we see in Romans vii.) to Christ's glory.

(3) "*I have borne with thy manners.*" I don't know how it is, but that word "manners" touches me deeper than if He had said "thy sins." We feel humbled and ashamed when we are convicted of being ill-bred or ill-mannered by the courteous and dignified. "To see a nobleman wanting in manners is an evil sight." How much more an evil sight is it to see a child of God wanting in manners towards Him! How much and how long Christ has borne with our manners!

(4) "*I have compassed thee about.*" The Christian is sometimes so hemmed in that he can neither get out nor in. David found it so in his experience. The pains of hell compassed him about. He acknowledged his iniquity, and then mercy compassed him about. God besieges us in mercy: there is judgment and sorrow for the sin, but mercy follows the footsteps of grace.

(5) "*I afflicted thee on every side.*" Wonder fills our breast when we study how afflictions spring up in life. All our afflictions are in the hand of Christ, and they are best there. If you are outside the reach of Christ's afflictions, you are outside the scope of his grace. The Bible is the afflicted man's companion. Afflicted men made it, and only afflicted men can appreciate it.

(6) "*I drew down thy heart with molestations.*" The little worries in our life are molestations. They are like gnats and mosquitoes. Men know that molestations bring down the heart when elephantine troubles won't.

This was the policy of Immanuel towards Mansoul. Have you passed through such an experience?

This is but a brief and bald outline of an address which throbbed with life and glowed with imagination. Dr. Whyte is eloquent in action, as well as in speech. His gestures keep in unison with his words. He moved about on the platform with a freedom which recalled by way of contrast, Sydney Smith's curate, who *clung* to the cushions of his pulpit. His thoughts were simple, if not commonplace, but the personality of the man was so infused into them that the hearers were held spell-bound. The ideas of Christ's patience in bearing with our manners, and the power of molestations in drawing down our hearts, were wrought out with singular pathos and beauty. The whole discourse was thoroughly evangelical. It showed the preacher's steadfast allegiance to the three R.'s of the Puritans he loves so much—Ruin by the Fall, Redemption by Jesus Christ, and Regeneration by the Holy Ghost. Dr. Whyte's power of appeal was very marked. He talked, as our cousins across the Atlantic would put it, "straight." He did not speak over the heads of the people, but made every word tell. Such preaching is needed in our day; and we rejoice to find it allied to broad culture and self-sacrificing enthusiasm.

"BE PERFECT, BE OF GOOD COMFORT."

2 Cor. xiii. 11.

By Rev. MARK GUY PEARSE.*

A STRANGE combination. "Be perfect" is a word that troubles and condemns us; "Be of good comfort" is a voice that soothes and quiets us. "Doth a fountain send forth at the same place sweet water and bitter?" "Be perfect" seems to point sternly backward to the past with its failures, and to point onward to some mountain height far up against the sky, and bids us climb it—a slippery height where only the resolute can get and only the skilful can stay. Comfort seems to say, "Take it easily—you are getting on as well as other people are; why go further and fare worse?" How can we put them together? To think of perfection is to bid farewell to comfort; to think of comfort is to lose hope of perfection. Well, let us see. these are joined for mutual helpfulnes—joined together by God; therefore let no man put them asunder.

Note the order. "Be perfect" comes first, then, "Be of good comfort." Both are lost if the order is reversed. Often, very often, the order is reversed, and here we may put our finger upon a frequent source of failure. There are very many with whom the one great aim and purpose of religion is *comfort*. There are some with whom the work of conversion is called "being made happy." The one great proof of religion with these people is in "feeling happy." Happiness is at once the purpose and proof of religion. There, perhaps, is a vague and shadowy notion of being holy as a kind of privilege, which it is rather daring and presumptuous for any to seek but very good people indeed. But for most folks, and in the worries and troubles of commonplace lives, religion is something that quiets troublesome fears about the future; it is a promise of being taken care of, and fed, and clothed, and guided, and blest, and a hope of going to heaven when they die, and being comfortable for ever and ever. Now let us look at it fully. If that is all, then religion is very admirably adapted to fatten our indolence and self-indulgence.

There is no virtue in being happy. If I wanted to find a picture of happiness, I might find it away in the far country, in the son who is spending his substance in riotous living; nay, I might find it in the swine that have filled themselves with the husks, and lie in the sunshine grunting their satisfaction. If the purpose of religion is only to save me from a fear of hell, and to make me glad with a hope of heaven—if that is all, if my religion is to make me comfortable in spite of ill-temper, and slipshod ways of business, and words that are not exactly true, then I say deliberately, better the very fires of hell than that comfort, better anything that could burn into me a deep and awful sense of the hatefulness of sin, better all pain, all agonies if they could kindle within me a hatred of a lie as damnable, and an abhorrence of that which is evil.

The religion of this Book does not say much about happiness—not half so much as our hymns do. The word that runs through it needs to be written in letters of gold, nay of fire, right across our churches, and right over the factories and the shops and the offices, and over every room of our houses—RIGHTEOUSNESS. "The kingdom of God is not meat and drink, but righteousness." For this the Son of God is given as the Saviour of the world—to declare God's righteousness in our forgiveness, and that we may be created anew, in righteousness and true holiness. Surely if *comfort* is the first great purpose of our religion, never was a system more ill-contrived than this to fulfil its purpose. The whole ideal of this Book, every command, every example, every promise, all the revelation of God, of heaven, of hell, every breath and influence of it make me feel that I want much more than being comfortable, I want through and through me to be pure, to be true, to be holy. David, parched and thirsty though he was, poured forth the gift of water from Bethlehem's well, an offering unto God—a thing which the peril of his brave men had made too sacred for his own indulgence. And surely Christ has shamed us out of any thought of comfort by his own agony and curse. He who was rich, stooping to all the rude discomforts of poverty; He who is the King of Glory, emptying himself and becoming a slave—the Lord and Giver of Life yielding Himself to death, even the death of the cross; He—pierced, and torn, and smitten—What for? Surely for anything sooner than this—that we be made comfortable. There is but one end and purpose that can warrant such grief and agony as his, and that is our holiness—our being made perfect.

Put that first—always, everywhere—be perfect. Find in the thought and promise of it an ideal and an inspiration. First in the prayers, first in every work and pleasure—to be like Christ. Our religion has but one standard—that is Jesus. Our religion has but one purpose—that we be conformed to his image. Our religion has but one proof—it is a power in us making us like Christ. If our religion do not mean that, first of all and right through all, *righteousness, true holiness*, no amount of happy feelings will avail us anything. Seek first the kingdom of God, and what? Being taken care of? No. Being made comfortable? No. "Seek first the kingdom of God and HIS RIGHTEOUSNESS, and all these things shall be added unto you."

This is what the Lord purposes for us in everything—that we be made like unto Himself. If we aim at anything else then are we at cross purposes with Him. If we expect to find the world put together to make us happy we shall find many stern reminders of our mistake; but if we accept life, and work, and all things as put together to make us like unto Christ, then, and then only, shall we find the true meaning of all things. That we be conformed to the image of his Son. That first, as our aim always, everywhere, BE PERFECT.

Then, again, many others fail, in the other way—they lose the perfection *because they forget the comfort*. "Be perfect," rings the command. At once there is a sad turning to self, and a great grief. "How dreadfully hard it is! Weak, foolish, forgetful as I am, beset with hindrances as my way is, fighting and struggling as one must be to get on at all, it really frets one to hear about being perfect." I suppose we all of us know that feeling.

On the other side there is a different feeling. "Yes," says the earnest soul, "it is plain enough that religion can mean only this one thing—being like Christ. That is what I must be." Then begins a search after perfection which becomes an agony. They will rub and grind themselves into perfection, with sandpaper and sulphuric acid, trying to fetch off the angles and polish themselves. They are stern and hard towards themselves, suspecting everything, condemning everything; yet ever strengthening their own self-will, even in their very self-denial. Unsocial, unbrotherly, gloomy, despairing, they have narrowed all their life to the one thought of their own perfection and are conscious of nothing else. And so they get further and further from the perfection they aim at, because they become more and more conscious of themselves, of the failings which dishearten, or, what is a million times worse, of their virtues. So we get specimens of believers in perfection who are by no means lovely specimens of humanity, without any comfort themselves, and spoiling other people's comfort. So perfection is either an agony ending in despair, or an effort ending in five or six feet of polished egotism—a capital I—by which to measure everybody and everything.

Be of good comfort. With joyful relief and escape, let us turn to see the Lord's way in which perfection goes hand in hand with comfort. Do we not feel that the first thing each wants is to get right away from *myself*, to leave myself, and lose myself. And this is precisely where the blessed work begins. The gracious Lord Jesus comes to us with this first sweet note of comfort—"This work is mine, not yours—I am come to do it for you." Dear friend, take hold of that right gladly. It is not the sandpaper and sulphuric acid, the stern discipline and self-denial which can accomplish this work in us. Christ loved the Church and gave Himself for it, that He might fulfil this work. "*That He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.*" And the Church can only be sanctified by the holiness of its individual members. Be of good comfort. Think of the Lord coming to thee now and bending over thee, and asking what thou wouldst have Him to do for thee. Can we not venture to say, "My Lord, there is but one thing that will ever satisfy me; it is that I be like Thee." This is the one great joy of his heart; his satisfaction, as it is ours. This is the way of holiness—receiving Him; leaning upon Him; looking unto Him; letting Him work out his own will in our hearts and lives. Then ever is there less and less of "I," and more and more of Jesus, until He becomes our other self, and in everything there is a new centre; a new consciousness—"I live; yet not I: but Christ liveth in me."

This is the blessed secret. Holiness is not in climbing up some slippery height with agony of effort. It is simply receiving Jesus, and giving up ourselves to Him that we may be fashioned after his own likeness. If I fetch in *I*, I fetch in failure; but when the Lord works there must be success. The only way I can give myself to the Lord is by receiving Him. The only way I can consecrate myself to Him is by opening the door of my heart to let Him come in in his fulness. All that I need to be He can make me. All that He would have me He can accomplish. Give yourself, then, wholly to Him for his largest purposes. Receive Him as your own, able to do more than you ask or think. Our holiness is but Jesus, ours, Jesus wholly, Jesus only.

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* Notes of the last of three addresses at Exeter Hall.

METROPOLITAN TABERNACLE. — On Tuesday week, Mr. C. H. Spurgeon presided at the annual meeting of the Metropolitan Tabernacle Sunday-school. He was agreeably surprised, he said, to find that so many ministers had been converted while young. He thought it would be found that the best workers and the foremost men were those who had been brought into the church while they were young. He hoped the conversion of the parents might be the turning point in the conversion of the children; and that the children might be the saviours of London, and missionaries to the millions around them.

LETTERS FROM ABROAD.—6.

ALGERIA AND KABYLIA.

A RIDE of thirteen hours by rail brought us from Oran to Algiers, where we met with our dear and long-known friends Mr. and Mrs. George Pearse. A new generation of readers has sprung up since our columns were enriched by the narratives of Mrs. Pearse's work among the French soldiers—one of the most original and singular developments of woman's work, at a time when woman's work, out of the old ruts, was in its infancy, and was everywhere spoken against, even in England. It may, therefore, be of interest to give some particulars of the conversion of one who, before her marriage, was a pioneer in evangelistic work in France, and has, subsequently to that event, continued the same work in conjunction with her husband, in France, Kabylia and Algiers.

Jane Bonnycastle was of English descent, but had lived nearly all her life with her family in Paris. Dr. Bowron gave her a tract, of which Captain Hedley Vicars was the subject, which led her into deep exercises of soul, and she thought that if she were converted she would try to do some good among soldiers. She endeavoured by fasting, austerities, mortifications, and self-doings of various kinds, to obtain peace of soul, but only with the result of seriously affecting her health. At this time Mr. Grattan Guinness, then quite a young man, visited Paris, and her father, mother, and sister Mary, all went to hear him. But the doctor had given orders that Jane should be kept from all excitement, especially mental or spiritual; and she was left at home in bed. When they had all gone, however, she got up and followed them, finding a seat as free from observation as possible. The text was, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The first words of the preacher riveted her attention: "Poor sinner, I have a message from God unto thee." As he went on to show the way of access to God, of forgiveness, acceptance, and eternal life, the deep anxieties of her soul were met, and she returned to her house justified and having found peace with God. Her sister shortly followed, telling her she did not know whether she were converted, but she had got something she never had before, and she only wished that Jane had been there. Soon she learned and rejoiced in her sister's rest of soul and in her own, and for many years they were fellow-labourers in the Gospel.

Miss Bonnycastle's special work was, in fulfilment of the desire created by the story of Hedley Vicars, among the soldiers of France, for which her English courage and French tact, her mother wit and faculty of repartee, peculiarly fitted her. She found her way into barracks, forts, and military prisons, in spite of red-tape and official routine, and distributed in the years before her marriage many thousands of tracts, few of which were given without some danger of inconvenient results.

For several years after their marriage, Mr. and Mrs. Pearse remained in Paris, making known the Gospel not only to the soldiers, but to the *ouvriers* and other classes of civilians, and doubtless preparing the way for the *réunions populaires* of Mr. MacAll, and for other more recent evangelistic enterprises.

About seven years ago they removed to Algiers, and made their way, as our readers are aware, into Kabylia, planting the Gospel in the hearts of many of those patriarchal people, and opening a door for further and further entries into the interior. Mr. and Mrs. Lamb now occupy the mission station at Djemaa-Saridj, while Miss Gillard, a fearless little Englishwoman, is living among the mountains, either alone or with one female companion, showing the people the love of God by the love which she herself exhibits towards them. But, as we were obliged to make Algiers our limit in Africa, I cannot speak of those and other regions beyond from personal observation. I will therefore only add that M. Bourreau, who represents the Kabyle Mission, and M. Grunberg, a young Jew, keeping the Bible Depôt of the London Jews' Society, at Tunis, were both spoken of to me in terms of warm commendation.

It was a great enjoyment to me, and not a little encouragement to Mr. Pearse, to talk over with him our recollections of fellow-workers during the past five-and-twenty years, and to consider present facts and future prospects at home and abroad.

We accompanied Mrs. Pearse in her visits to the Arab quarter, where she was recognised every now and then by young Kabyle men and women, who had grown out of her knowledge, but who reminded her that they had been boys and girls when she and Mr. Pearse lived in Djemaa-Saridj; now they had been drawn to the city in search of employment, and were delighted to meet their old teachers there.

Our friends also gain access to the Jews, of whom there are some 30,000 in and around the city. They receive tracts and talk willingly, but the fear of man prevents them from fully receiving and confessing Christ. One of them told Mrs. Pearse in our hearing that the Roman Catholic, Greek, and Protestant Churches were all founded on the Jews' religion. This was, of course, admitted, and it gave the opportunity of quoting the Prophets as to the sufferings of Christ and the glories that should follow. In the present state of mind of many of the Jews here, there is not only an opportunity but a loud call to some lover of Israel to avail himself of the open door which is now presented.

On Saturday night we found our way to the "MacAll meeting," held at the Bible Society's Depôt in the Rue de Tanger, where we were politely asked to enter by the door-keeper, once a Nubian slave, who had been bought in Alexandria, and brought to Algiers where he obtained his freedom. We found a young soldier, Edouard Revel, giving a Gospel address; he was followed by M. Euard, one of the French pasteurs. There were about forty people, who were, I imagine, regular attendants, the depôt being in a little-frequented side-street, and not well adapted for attracting strangers to an evangelistic meeting. We had some very pleasant fellowship with this young soldier evangelist. I hope that when his time is out he will be enabled to devote his time altogether to this work, for which he is well fitted, and which it is his great desire to pursue. With him was a comrade-in-arms, a brother of M. Mercadier, of Oran. They seemed to be the only Christians among the soldiers in Algiers; their consistent and fearless confession of Christ cannot fail, however, to win others to the truth.

The Bible Society is represented at Algiers by M. Lowitz, from whom, and Mme. Lowitz, we received much kindness. Mr. and Mrs. May, who have been for a short time connected with the Salvation Army, are in charge of the depôt. We met there a colporteur, named Malherbe, a bright and genial Christian man, whose story was told me by Mr. Lowitz. His mother was a Christian, and had well trained her son, who grew up with a zeal for souls. He had given a Gospel portion to a Spanish fellow-workman, who, seeing the binder's label, wrote to him in London for a Bible. The binder sent it to the Society, and Mr. Lowitz was communicated with as the agent in Algiers, whence the letter had been sent. Mr. Lowitz asked the Spaniard to call upon him, and offered him a Bible, which he declined to accept without paying for it. Mr. Lowitz asked how he became desirous to get a Bible, and learned that Malherbe had given him a Spanish Gospel. This led to an interview with Malherbe, and to his engagement as colporteur for the Bible Society. After some time spent in this service he had thought he could do more good by being free to sell other good books, and to preach as occasion offered, and he was now going forth as an independent colporteur and evangelist.

Just before leaving Algiers, we met at the Bible Depôt, Mr. Morton, a Christian man carrying on business in Leadenhall-street. He was cruising in his yacht in the Mediterranean for his health's sake, and seeking out and encouraging Christians in the ports at which he called. He had a beautiful little vessel, and a model crew of twelve fine and well-conducted Englishmen.

I must conclude this letter with a few notes of evangelistic possibilities in Algiers and Algeria.

The continual influx of Spaniards, and the favourable circumstances of their freedom from priestly influence, afford a good opportunity of evangelising them. At Marseilles, we called, at Mrs. Pearse's request, on the Comtesse Précorbin, and suggested her removal to Oran, where she would be able to utilise her knowledge of Spanish. We found her only waiting for guidance, and prepared to go as soon as the way is open. I hope there may be one or more ready to be sent on the same mission to Algiers.

To work among Mohamedans, first in importance is the knowledge of French, Arabic, and *medicine*. A medical missionary could make his way at once, while it would take years otherwise. There seems an especial need of this at Djemaa-Saridj. A school or college might be combined with this, having at its head a man of mark and ability, a good linguist, capable of training young men for usefulness among their own people.

A Sailors' Rest would be a grand thing in Algiers. Italians abound—sailors and fishermen. Could not Christian people make a home there for the sake of such promising work?

Ladies could find a real Zenana work among the Arab women, whose lives are so desolate. A knowledge of Arabic and medicine would be needful, but God gives special help in acquiring knowledge to be used in his service for the world which He "so loved." Families with moderate means could live in comfort. No one need desire a more delightful or more promising mission field; and it is within a week of home.

R. C. Morgan.

BOURNEMOUTH.—The Shaftesbury Lodge Convalescent Home at Bournemouth, in connection with The London Samaritan Society and Homerton Mission, was opened for women patients on the 1st inst. Particulars as to admission, &c., may be obtained of the Secretary, Henry H. Board, 57 and 59, Ludgate-hill, London, E.C.

A BANISHED MISSIONARY.—Mr. Welford, Primitive Methodist missionary, who some months ago was imprisoned by the Spanish authorities of Fernando Po, and only released through the intervention of the commander of a British war vessel, has left under an order of banishment from the island for a period of four years, four months, and one day. During the time Mr. Welford was in the island he succeeded in gathering around him a very large congregation, and this appears to have aroused the displeasure of the authorities. Rev. R. W. Burnett has accepted the invitation of the Missionary Committee to proceed for Fernando Po, where he has already served three terms of labour.

ENGLAND'S PERIL.

AN AMERICAN VIEW.

It is interesting and ought to be instructive to see ourselves as others see us, though we may perhaps not be disposed to take such a pessimistic view, as does our good brother Dr. Brookes, of St. Louis, in *The Truth* for March :—

"No American Christian can watch the dark storm gathering over the Mother Country without the deepest anxiety and sorrow. The greatest empire of earth drifting rapidly towards anarchy, and perhaps disintegration, is a sight sufficiently startling in itself; but it is particularly trying to those whose forefathers came from the old land of historic renown, who speak the same language, who live under much the same laws, and who know what the people of that Empire have done for the advancement of Christ's cause, and for the progress of civilisation in the world. The Government of Great Britain, like all human governments, has nearly always pursued an utterly selfish policy, disregarding the will of God, and trampling upon the rights of the weaker with savage cruelty, and in contempt of the plainest demands of good morals."

Dr. Brookes proceeds to dwell on the Romanising tactics of an influential section of the Established Church clergy; on the lack of principle which, as it appears to him, has characterised much of the career of the present Prime Minister; on the lax views of some other men now in high office; on the growth of lawlessness as indicated by the recent West-end riots and spread of worldliness. He thus concludes his survey :—

"There is no power on earth that can avert the impending judgment of an angry God. There are many, many precious saints in the dear old land, but the rapid spread of rationalism among one class of Evangelicals, under the leadership of infidel science, and the rapid spread of fatal errors, like annihilation and restoration, among another class, under the leadership of false teachers, leave no room for hope from the religious bodies. The overthrow of the Government there will be the signal for the overthrow of all governments, and out of the débris the Antichrist will come, and then, blessed be God, Christ will come. May believers be much in prayer to be kept from the power of the devil, and much in prayer for one another!"

We do not think it wise to affirm positively anything that has not been positively revealed. But we heartily join with our brother in the aspiration of his closing sentence.

A REQUEST FROM TURKEY.

Sir,—May we ask that this request for prayer for the Girls' Boarding-school be given a place in The Christian? We most earnestly desire the help of lovers of missions—aid which comes in answer to prayer. Our school numbers nearly forty boarders, and has a preparatory department of nearly fifty. It is for the former, from which we hope many labourers will go forth to work for God among their needy country-people, that we very earnestly entreat the prayers of Christian friends.

We read The Christian with deep interest, often translating articles for the benefit of our pupils and others. May you long continue to send forth this Christian help.—Most sincerely yours,

American Teachers of Bitlis Girls' School.
Bitlis, Turkey, Asia.

BRITISH SAVAGERY.—It is impossible to regard the recent expedition of H.M.S. *Diamond* with even a tolerable degree of equanimity. Setting on fire native villages, laying waste the fruits of rude husbandry in the fields, and the sacrifice of the lives of hordes of barbarians, under the pretence of revenge for wrongs on British sailors, will not bring additional lustre to English arms, especially if it should prove that these wrongs themselves have been provoked by daring attempts at kidnapping in the interest of North Queensland. The report, which will be shortly forwarded to the Colonial Office, will be awaited with anxiety. It is unfortunate that these resorts to vindictive violence against savage races should so frequently be undertaken by ships carrying the Union Jack.—*Freeman.*

HOW TO HELP THE POOR.

Much has been revealed of late, not only as to the misery into which thousands are plunged from want of employment, but also as to the pitiful condition of a large and helpless class, who are so wretchedly paid for their work that, toil as they will, they cannot keep themselves from starvation, or from the need of charity. With the desire to aid these poor people by enabling them to earn an honest living, and to maintain their independence and self-respect, an Association, entitled "The Labour Aid Society," has been formed, which will, we are sure, commend itself to the sympathies and the judgment of our readers.

This Association proposes to discriminate between worthy and unworthy cases as a special feature of its work. Inquiries will be conducted by a gentleman who has had an exceptionally large experience amongst the vagrant class—Rev. James Munro, who made a great part of the investigations upon which "The Bitter Cry of Outcast London" was founded. Mr. Munro has been secured by the Committee to take the general superintendence of the work, and there is little fear that unworthy applicants will be allowed to participate in the benefits of the movement.

The plan of operations appears to be at once simple and effective. One branch of the movement deals with seamstresses, with the view of giving them the fullest possible benefit of the money now paid by manufacturers for the work done by these women, and also for providing machinists with sewing machines at a charge which will enable the very poorest to obtain one. At present the worker has to pay a deposit of ten shillings before she can secure a machine, and must afterwards keep up the weekly payments ranging from 1s. 6d. to 2s. 6d. each, or forfeit whatever money she has paid. The Association, after careful investigation, will require no deposit, and only a weekly payment of 6d. Moreover, should the payments be impossible, through illness or slackness of work, the machine would only be temporarily taken back to the depôt until the payments could be resumed, when the worker would find the amount previously paid still standing to her credit; by this plan she would become the possessor of the machine after having made 156 payments.

With a view of providing employment for these women arrangements are being made with several manufacturers from whom work will be received at the central depôt, which is under the control of a thoroughly competent person; it will be given out to the workers who may either do the work at their own homes as at present, or, if they prefer it, at the depôt. After deducting a small charge to cover the working expenses, these machinists will, under the plan proposed, be able to increase their present income by four or five shillings per week. Another department of this branch of the work will be the aiding of poor women who live in the suburbs of London. Such a woman who is now probably the recipient of charity can, by the combination of a number of ladies offering her work, obtain a machine through this Society, and thereby be rendered independent of the weekly dole.

Is there any need for this work? Are the hardships of the poor so great that a new organisation should come into existence to help them? To these questions we might answer that if Tom Hood were living to-day his appeal for these poor seamstresses would be stronger than that by which he moved the heart of England by his "Song of the Shirt." The life of these women is a continual drudgery. Day in and day out they have to sit and toil in their dingy, cheerless rooms, every moment so precious that they can scarcely rise to take necessary food; many of them, indeed, have, on a chair close at hand, some cold tea and dry bread, which they sip and eat occasionally as they work on throughout the day. This incessant strain is intensified when they have what are called "special orders," which have to be returned at a certain hour. Perchance the fatal hour arrives before the work is finished, and then the seamstress is not paid even for what she has done.

Here, for instance, is a poor widow with three children, living in a small room. She works nearly fourteen hours a day, never leaves the house except to take and fetch her work. She has no quiet Sabbath; every day is alike to her, one continual round of work. All this endless and weary toil is for the paltry sum of about 7s. a week, of which she has to pay 3s. rent and about 1s. for thread and other materials. What can the Association do for this case? It can increase her income one-third, and at the same time relieve her from the necessity of working more than ten hours a day, giving her also the rest of the Sabbath.

Here is another woman who has been working a machine for twelve years, but her work is very badly paid, and she cannot pay the 2s. weekly for the machine. Probably she had previously paid by instalments between £2 and £3 towards the price of a machine, but failing to keep up the weekly instalments it was taken from her. She is a widow and has to support an aged mother and sister. The hearts of the charitable may be touched by such a case, but even if two or three weeks' instalments were paid, the poor machinist would soon be in the same position.

The aim of this Association is, by purchasing machines at a low rate, to charge for them such small weekly sums as it is in the power of these poor women to pay. This will enable them to retain their self-respect, and make them independent of charity. We are pleased to learn that work has already been provided for one hundred of these poor people, and that some manufacturers are not only willing to co-operate with the Society, but have joined the Committee, so as to add their practical knowledge to the efficient working of the scheme.

Another branch of this scheme will deal with the unemployed. A Labour Bureau will be opened at which the unemployed, both male and female, will be invited to apply. Searching investigation will be made in each case, and the names of those who are found to be deserving will be placed upon a labour list, classified according to the employment for which they are adapted. Employers of labour will be invited to apply at the office of the Association when in want of workers, and advertisements will also be inserted in the newspapers stating what classes of labourers can be supplied from the Bureau. Ladies are being appointed in the various suburbs of the Metropolis, who will seek to obtain posts for unskilled labour, such as that of porters, messengers, window cleaners, charwomen, &c. The plan of this Association in no way interferes with any honest industry, but seeks to bring the poor into contact with the manufacturer without the intervention and commission of the "sweater." The promoters of the movement confidently appeal to the public for the funds needed to start it—about £1000—in the confidence that their appeal will meet with a generous response, inasmuch as it is a most promising endeavour to place the poor in a position of practical independence. Many persons of standing in the Christian and philanthropic world are interesting themselves in the project. The treasurer is Mr. J. D. Link, and the hon. secretary Mr. James Branch; the office of the society is 241, Roman road, Bow, E. We shall be most glad to take charge of any contributions which our readers may be disposed to send.

NORTHFIELD AND CHICAGO.

A CONVERSATION WITH MR. D. L. MOODY.

FOLLOWING up the address given by Mr. Moody in Chicago, on "City Evangelisation," and anxious to gather somewhat more definite information regarding the Mount Hermon School for Young Men at Northfield, Mass., to which Mr. Moody had referred, we had an interview with the founder of this enterprise, during which many questions were asked and answered. We reproduce a few of the queries, with the replies given.

"How many have you in your Mount Hermon School?" was asked.

"With the new dormitory, which will be ready within sixty days, we shall have room for about three hundred," Mr. Moody replied.

"What are the ages of these young men?"

"Oh, they run all the way from sixteen to twenty-three! When the school was first opened, we took younger boys; but, as we saw this would make it necessary to keep them for so many years, we have thought it best to confine our work more to young men who are old enough to show some natural gifts, even though they may not have had any considerable schooling."

"Do you fit these students for college?"

"We have two classes of students. One class is preparing for college. But this is not our main work. The chief aim of the school is to train young men for Christian work."

"What kind of work do you have in view?"

"We hope to fill a gap which I think is not filled to-day, except in some exceptional individual cases; not ministers nor laymen—that is, business men doing Christian work—but something between these—a sort of middle-men to stand in the breach; men who will give their time to visiting the homes of the people, hold cottage meetings and meetings in halls and stores that may be fitted up for such a purpose; men who will strike night after night, and follow up the work among the people."

"You spoke of training some especially for Chicago. What sort of work were you proposing to put them at in this city?"

"Just the work I have been mentioning. I'm sure there is hardly a city in the country that needs this work more. Look at the great mass of working-men and their families, and the enormous growth of the city. They are hardly being touched at present; and, understand me, I am not speaking disparagingly of the different churches and missions now attempting to reach this class, but anyone with their eyes open can't fail to see that the masses are not reached. One of two things is absolutely certain: either these people are to be evangelised, or the leaven of communism and infidelity will assume such enormous proportions that it will break out in a reign of terror such as this country has never known. It don't take a prophet or the son of a prophet to see these things. You can hear the muttering of the coming convulsion even now, if you only open your ears and eyes."

"What are the terms per year of the Mount Hermon School?"

"One hundred dollars."

"Does that cover expenses?"

"No; but then, we have an endowment fund, from which the balance is made up."

"But, I understand you have taken young men who were unable to pay even this amount. Is this not so?"

"Yes. Some of the young men or their parents pay their tuition, but quite a number are sent by parties who have means, and, having become interested in some young man, are glad to pay his way and give him the advantages of the school's training. Then, too, others, who have confidence in the work, have agreed to support from one to five boys, allowing me to select them."

"But do you take *any* young men who may be sent, provided their tuition is paid?"

"By no means. If we did, we should have a lot of students without settled principles, who would contaminate the whole institution. They would upset the very object of the undertaking. The school is not a refuge for boys who cannot be managed at home, though some applicants seem to have this idea."

"Do you intend to have them come to Chicago to finish their education?"

"My object is to keep them in Northfield till their minds are trained to study and to consecutive thinking, and then bring them on to Chicago to learn the more practical side of the work, bringing the study and the practice side by side."

"Do you teach anything but English at Mount Hermon?"

"Yes; Latin, Greek, and German."

"Would the work proposed for Chicago be confined to the English-speaking people?"

"Oh, no! My plan is to reach every nationality, and, as far as possible, through their own tongue. Why, we have nine nationalities represented in our school now. We want to train them to work among their own people."

"How do you propose to connect 'Mount Hermon' with the Chicago training-school?"

"There will be no connection beyond this: when we find young men who develop gifts for such work we will send them on. We now have, not only in Mount Hermon, among the young men, but also in the Northfield Young Ladies' Seminary, quite a number who would make most efficient workers. Of this I am quite confident."

"What salary will these workers receive?"

"Probably only their board at first."

"How long will you keep those students in the school?"

"Until they are qualified to take up work, independently or as assistants to ministers, as city and town missionaries, and in other church and mission work."

"What if not qualified, or unsuccessful?"

"Then they will be dropped. That has been the great drawback to most of the mission-work in all our large cities. Workers have been given the work to do who were not at all fitted for it, or have been kept in the work long after it was most evident to everyone but themselves that they had no gift in this direction—that they were a failure. Then, too, such a sifting will give character to the institution; will give the workers who are endorsed and sent out by the training-school a standing that will ensure them prestige and influence and the confidence of the people."

"Will you have both sexes in the Chicago school?"

"Certainly, at the lectures. Very often one consecrated woman is worth a dozen men for personal house-to-house work."

"Would it not be better to have these workers scattered over the city, rather than located in one building?"

"By no means. One of the leading features of the plan is the benefit derived from the unity of effort and study, and from the encouragement they can be to each other in comparing notes of their work—their successes and their failures. Besides, the teachers will, some of them, live with the students, and thus be able to give them extra incidental help, outside of the regular study hours."

"Whom do you think of engaging as teachers?"

All classes—ministers and laymen—anyone having special gifts in teaching; men or women who can train others for practical work."

"Do you intend to come to Chicago yourself?"

"Not to live, but often enough and long enough to keep the institution well in hand."

"What is your plan regarding the endowment of the institution? Would not sufficient money be given freely without this to keep up the work?"

"We will need much more than this endowment, but this 200,000 dollars will settle the permanency of the Training-school, and give it the confidence of the Christian public. It will put it on its feet, and besides will guarantee the general expense fund. Then, this fund may be increased with the increase of applicants for admission. I should certainly expect the institution to grow so as to demand much more for expenses than the interest on this amount."

"Do you feel sure there will be openings for such workers after you have had them trained?"

"Yes, thousands. I could put one hundred at work to-day. The cry from all sections of the country is for just this class of trained workers."

"Are there no institutions existing to-day that do this work you propose?"

"None now, nor ever has been, that I know of, to train men for this practical, hand-to-hand work among the masses.

"When do you propose to start this Chicago school?"

"Well, that depends upon when we can get the money needed. I would start it at once if the funds were ready. I hope, at the latest, the building will be ready and the school at work before next fall. But, pardon me, its nearly time for meeting."

Thus abruptly, yet not before having given us considerable light upon the proposed work, our conference was brought to a close.—*Chicago Record.*

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A MOTHER'S AGONY.

MAY a nearly heart-broken mother appeal to you, to ask, Can there be something done to stop the sale of the enclosed most infernal literature? I am always praying and watching for my sons, knowing that known and unknown evils are in their path of life. [A list of translations of French novels is enclosed.]

Led by an instinct of some hidden evil in the house, I found a book ———; and whilst in great agony and still praying that I might have strength given to me to read it to the end, I did so, and have been prostrated both in body and mind ever since. I feel like Mr. Stead said he felt, "That he had been in hell." I feel that I shall never on earth lose the stain on my soul which was left on me after I had finished the reading of that awful book. And then came the heart-rending thought: My bright young son has also read it—he with his early manhood and ardent temperament to have such books to blacken his ideas of what womanhood is. No wonder I have been answered in a contemptuous manner, as, after reading such books, how can sons respect their mothers and sisters? How will they form connections? Not with the pure young girls of their acquaintance.

I am bowed down with grief to think of the evil; as this book was lent by the fine, handsome son of Christian parents, whose family descended from the Puritans for generations, who moves in good society, has every advantage of this world; I have since heard that he despises all women, and is lending devilish books to any, or all, who may visit him.

What is to be done? Who can reach them? If these books are printed our young sons will read them.

Our dear loving Saviour will, I trust, bind up my broken heart; but I am at present in great depression, ready to die, to think that I should have come face to face with such infernal thoughts, and more so about our young men. It is in the better-class society of our Christian homes that the cancer is eating.

A Mother who Cannot be Comforted.

THE BRIGHTON POLICE COURT AND RESCUE MISSION.—The missionary, Mr. George Cooper, has visited over a hundred prisoners in the cells during the past six months, and more than five hundred discharged prisoners in their homes. Many of these have been reclaimed and provided with suitable work. Special efforts have been made for the prevention of crime and immorality, and open-air Gospel meetings have been held with satisfactory results, "but the funds needed for the maintenance of the Mission are at present wholly insufficient." The report, though brief, teems with interest.

AN IRISH SERVANTS' TRAINING HOME.—Sir,—We are most anxious that all friends desirous of helping in the training of our Irish Protestant children for domestic service should be aware of this little Home. It is now five years in existence; accommodates nine girls from four to fourteen years of age. Three of our girls are now domestic servants in private families. The girls do all the house work except cooking. They daily attend the Parochial School from ten to three o'clock. £8 per annum supports one child. Preference in admission is always given to the children of servants.

M. F. La Nauze, Hon. Secretary and Matron.

Cottage Home, Dundrum, co. Dublin.

REV. JOSEPH COOK on PUBLIC MORALS.

IN one of his recent Monday lectures Mr. Cook devoted the prelude to a full and trenchant study of the White Cross movement in this country and America, and cognate subjects. After detailing the events that followed on the revelations in *The Pall Mall Gazette* last July, and commenting on the deplorable state of matters then made manifest, the lecturer proceeded:—

What are the remedies for these mischiefs? Let us appreciate the size of them. What is the condition of American law on this topic? What is the legal age of consent in the United States? Let me call the roll of the Commonwealths, and let them appear here in blushing ranks. The age in Delaware is seven years. (Sensation.) The age is ten years in the following list of States: Alabama, Colorado, Connecticut, Dakota, Florida, Kansas, Maine, Massachusetts, Maryland, Minnesota, Montana, New Hampshire, New Mexico, New York, New Jersey, North Carolina, Pennsylvania, South Carolina, Tennessee, Texas, Wisconsin, Wyoming.

Let us demand, first of all, that the protection of person be put on a level with that of property. (Applause.) The laws on this topic of the legal age of consent are a great exception to all the other laws touching minors. You do not allow a penny of property to be controlled by a girl under eighteen. A man cannot marry a girl under eighteen without the consent of her guardian and the marriage be legal. But in all these States there is such a condition of the law as to person that our civilisation is yet essentially that of the dark ages. I do not know how to explain the condition of the laws on this point, except by the theory that they are in some respects an inheritance from the ages when social vice was one part of the pagan cult of Italy and France. Our German forefathers, thank God, were monogamists, and were accustomed, as Tacitus says, to bury the adulterer alive in the mud and whip the adulteress through the streets. (Applause.) There was, says Tacitus, a conviction deeply seated in the hearts of the Germans, that there was something divine in woman. They revered her as a prophetess, and were not unmindful of her counsels even in war. There is in the unpolluted German or British or American heart an immense tidal wave of chivalry, and if we could but cause that to float this reform, we should carry it, with God's help, to a high triumph. I do not think Englishmen worse than Americans or Germans. There is a vein of brutality in the Anglo-Saxon, and when he is corrupted by strong drink, he becomes a social monster. We must confess this, for our history proves it.

Here are a few sentences from Escott, the English author of a famous book on England, and from a passage written since the *Pall Mall* revelations were made:

"English Society in the generation before the French Revolution rested on a basis of pure paganism. It was, in fact, from the time of the Reformation heathen and Godless. . . . The Englishman has a haunting consciousness of the brutality of our national character . . . a certain coarseness of fibre against which Englishmen have to be on their guard. . . . Our veneer conceals something that is essentially barbaric. . . . London Society is a chaotic congeries of sets. If a definition of the term Society is wanted, I know of no other than the social area of which the Prince of Wales is personally cognisant and within the limits of which his authority reigns supreme." (T. H. S. Escott, *N.Y. Tribune*, Sept. 27, 1885.)

But within even that charmed circle, the thunderbolts of these accusations have fallen, and no reply has been made, except that the dignity of respectable portions of society has been outraged.

As further remedies, I ask for such reforms in religious and scientific instruction as shall favour the White Cross Leagues. I ask in the field of social custom for early marriages, for inexpensive homes in the initial married years (applause), and for equal social penalties for men and women. (Applause.) I ask, lastly, for the execution of all the law that is now on the statute books, whether it affects man or woman. And I ask that the gilded saloon and the brothel, the liquor traffic on the one hand and the social evil on the other, be jointly attacked as the two sides of the chief Hell Gate of our time. (Storms of applause, continued and repeated again and again.)

"GIVE YE THEM TO EAT."

THE period before the full appearance of spring is always one of severe trial to the poor. The growing warmth of the sun is neutralised by nipping east winds and cold frosts at night, and as yet the fruits of the earth have not begun to appear. The Christian public, therefore, must not relax their efforts. Just now, too, we fear, the Mansion House Fund has diverted somewhat the stream of benevolence from the regular charitable channels, and although we do not criticise the management of that fund, it is clear that mission-work must be sustained, or the poor will be so much the losers. The river of misery and woe is so high that it needs all efforts to lessen its volume.

On a recent Sunday morning we visited some of the free breakfasts given in connection with the London Samaritan Society of Homerton Mission, of which Mr. J. J. Jones is the superintendent. No less than seven or eight of these free breakfasts are now being given every Sunday morning in various parts of the East-end; while the church bells are summoning the people to prayer and praise this calm Sabbath morning, it is blessed to feel that Christ's people have not forgotten his commands, but that they have gone out into the highways and byways of the great city seeking out the lost and those that have no helper, and while not forgetting their bodily wants are endeavouring to lead them to the feet of Him who will in no wise cast them out.

All admissions are by tickets, which are distributed by Christian workers and city missionaries, to necessitous cases they meet with in their labours, while in well-recommended cases of poor health a three weeks' stay at the Convalescent Home at Sandgate is granted. Soup suppers, &c., are also given during the week, and boots and clothes distributed by the Mission. Help will be thankfully received by Mr. John James Jones, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

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A COUNTRY COFFEE TAVERN.

DEAR SIR,—Five or six years since, a kind and helpful response was given to a few lines of appeal for aid to a devoted Christian worker, in starting a coffee tavern in this large populous village. It has been kept up by this lady to the present time, with untiring perseverance, and with no little self-denial; and has, under excellent management, been an influence for much good in the village.

The cost has always been squarely met till now, when, through some lost assistance, the funds available fail fully to meet the past year's expenditure. Being able to offer personal testimony to the good work done, I would confidently ask your readers for help, which will be received by Miss Robinson, whose address is Winsham, Braunton, near Barnstaple, with warm thankfulness.—Yours faithfully,

SAMUEL GILLESPIE PROUT.

The Terrace, Braunton.

FOREIGN AID SOCIETY.—The Committee, in their recent report, find encouragement in the approaching union of two of the Evangelical branches of the Church in Italy; also in the growing success of the evangelistic work in France and Belgium. Narrations are given by workers among the soldiers, civilians, and anarchists. Rev. H. J. Browne, Barnet, N., is the Secretary.

BRIGHTON.—The course of twelve expository lectures on the Book of Revelation, delivered by Dr. J. Anderson at Steine House Assembly-room, was brought to a close on Monday afternoon, March 29. The interest awakened has been unabated, and on each occasion there has been a large and appreciative audience, many testifying to blessing received, especially through the light thrown upon the other prophetical portions of the Word of God.

AYAHS' HOME.—It has been decided to request the Directors of the Asiatic Strangers' Home in Limehouse to take charge, at least temporarily, of the Home for Ayahs, which the present conductors were obliged to relinquish. The Committee of the Strangers' Home for Asiatics guarantee £100 rent for the first year, and they will endeavour to form a Ladies' Committee to supervise the management. Help towards the cost will be thankfully received by Mr. J. H. Fergusson, Hon. Secretary, Strangers' Home, Limehouse, E.

GEORGE SMALL, Missionary.

THEATRICAL MISSION.—A successful Conference of workers was held at the Theatrical Mission Institute on Wednesday, last week. Miss Rye, who has lately returned from Canada, gave an interesting account of her work. Mr. Kidner spoke on behalf of *Our Own Gazette*. Miss Aldridge, the Editor of *Bible Work*, told how the Bible women and nurses are appreciated amongst the sick and dying. Mr. Courthope Todd gave some touching and pathetic stories of theatrical life. The next Workers' Conference will be held the last Wednesday in the month, April 28, at a quarter to seven. All Christians will be heartily welcome.

EASTERTIDE.*

"Then were the disciples glad when they saw the Lord."—JOHN xx. 20.

THEY had loved Him to the death,
  That band of sorrowing men
Who met, ere setting of the sun,
  To tell the tale again—
Of how He loved and how He died;
  And mourn the vanished dream—
A King o'er all the world to reign!
  A Saviour to redeem!

How had they seen Him last?
  The thorns upon his brow,
The seal of death on the anguished eyes
  The grave damps clung to now;
Stripes on the bruisèd form,
  Wounded and scorned of men.
We sorrow not for the dead in Christ,
  As they mourned the Master then.

We can look beyond the grave,
  As we part from the lifeless clay;
The hand of God will guard that dust,
  And the soul is far away.
The flowers of our Easter-time,
  Are types of a coming day,
When her sleeping dead shall earth cast out,
  And the sea yield up its prey.

But the shadow of the cross
  Fell over earth and sky,
There was an echo in each heart
  To that deriding cry:
"He saved others"—can it be?
  "Himself He could not save!"
Ah! hope and trust, and all but love,
  Lie crushed within his grave.

Then came the happy shout—
  "The Lord is risen indeed!"
As water to the fainting one,
  Or sunshine to the freed;
As to the captive exile, home,
  Or sight unto the blind—
So thrilled their hearts to sudden joy,
  As harp-strings to the wind. M. G.

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* This poem, with another, entitled "Resurrection," can be had in leaflet form from C. Caswell, Broad-street, Birmingham; 25 copies 4d., post free.

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FOREIGN EVANGELISATION SOCIETY.

A MEETING on behalf of this Society was held on Monday week at the Hon. A. Kinnaird's residence, 50, South Audley-street. Herr Rohrbach, of Berlin, spoke of Gospel work in that city. A City Mission has been commenced; both it and the Y.M.C.A. are doing excellent service. In connection with his own mission many conversions have taken place, and some of the converts are now labouring in the same field. Mrs. Rohrbach has three mothers' meetings, and there is a large Sunday-school in operation.

Rev. Horace Noel explained that the Society's object was to form a means of communication between English Christians and such missions as those spoken of by Herr Rohrbach—local missions working in various parts of the Continent. It is not wise that English Christians should take so languid an interest in the spiritual condition of Europe. The door for the Gospel on the Continent has been wonderfully opened of late years.

Pastor Camus, of Moulins, gave a very interesting account of missionary work going on in that part of France. Protestants were once numerous, but persecution has nearly exterminated them. M. Camus described an evangelistic tour undertaken by himself and a co-worker to a district north of Moulins, when they met with a most hearty welcome, and found the people eager to hear the Word of God.

A NEW ASSOCIATION, called "The George Smith of Coalville Society and Band of Love," has lately been started. Its objects are to unite together, in bonds of brotherly love and sympathy, children, young people, and adults of both sexes and of all ages, irrespective of sect or party, to help forward among themselves, and to extend to other children, young persons, and adults not in fellowship, the "life-work of George Smith of Coalville, which he, almost single-handed, has been doing for the brickyard, canal, gipsy, van, and other children." Cards of fellowship and information relating to the establishment of branches, to be obtained only from the Secretary, at the head office, The Cabin, Crick, Rugby, to whom all communications must be addressed.

For the Young.

"SAM'S JESUS."

I FEEL sure that all of you who know and love the Lord Jesus will be glad to read this short account of the departure of one of his own to be with Him in the bright and better world. Towards the end of the last week in January we heard of the serious illness of a young man of about twenty years of age, who lived in one of the huts at a short distance from our "Home." On Sunday morning, the last day of the month, I went, with Maggie (my interpreter), to visit him. Never shall I forget that morning, and the scene which met my eyes on entering the miserable dwelling; the home where God was not known, where father, mother, and children had alike rejected and slighted the message of salvation. By the wall, near the door, stretched on a coarse pallet, I found the object of my visit. The hollow cheeks, sunken eyes, and short hacking cough, unmistakably bespoke the near approach of death. I saw at a glance that his days on earth were near a close.

He had been a wild, careless boy, and at first when I spoke of his state my heart ached to see the absence of sorrow, or repentance for sin. I did not disguise the fact that his end was near, and that soon, it might be very soon, he would have to stand before his God alone. He gradually became interested; and at last raised himself in a sitting posture, as if to hear better. His look became troubled, and as I repeated the solemn words, "Prepare to meet thy God," he broke into an agony of tears, and cries for mercy. His whole frame shook with agitation, and as I read one after another of the precious promises of pardon and forgiveness he became quiet, and listened with eager attention. I felt that my prayers were heard, and that the eyes which had so long been blind to a Saviour's love were about to be opened.

At last I turned to Rev. xxii. 17, "The Spirit and the bride say, Come," &c. (it was read in Kaffir), and the words there were blessed in bringing life to the dead. With an earnest look on his face he asked to have them repeated, and the second time he joined in the words, "Whosoever will, let him take the water of life freely." I shall ever remember the change on his countenance as time after time he slowly repeated the word "freely," and, as if speaking in answer to someone near to him, he said, "I *have* come, Sam has come." He had indeed taken hold of his Saviour, and from that hour it was all sunshine in his soul.

He lingered for a fortnight after that Sabbath morning. And during that time I visited him twice, sometimes thrice, a day. He suffered much towards the end, and often when scarcely able to speak I have heard in broken whispers, "O Lamb of God, Sam's Jesus, stay with me." His deathbed was a wonder to all who visited him, especially to the heathen friends, who could not understand his peace of mind and fulness of joy when almost on the brink of the grave. He always looked forward with great pleasure to our visits, and one afternoon, just a few days previous to his "going home" I had been detained until past my usual hour of visiting. On inquiring the reason, I explained that I had been speaking to a heathen girl, who, for the first time, had heard of the love of Jesus. I said that she seemed hardened, and could not realise that He had died for her. With the light of his newly-found joy beaming from his eyes, he turned to me with these words: "Why did you not tell her that 'the Spirit and the bride say, Come'? She must believe that."

Through sleepless and weary days of pain the name of Jesus was always on his lips, especially in prayer for his Godless father and others who were dear to him. One day, on being asked the cause of his happiness, he answered, "Why do you ask? Do you not know that Christ is with me?" He frequently repeated, in his own language, Isa. i. 18: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." On the evening before he was called away, he seemed to be suffering more than usual, and as I prayed with him he held my hand tightly clasped in his.

Seeing that the end was so near and that probably I might not meet him on earth again, I repeated the words of David: "Though I walk through the valley of the shadow of death, I will fear no evil," &c. In a faint voice came the response: "Yes; He is with me. The Lamb of God is with me, I will fear no evil."

When I was leaving him he pressed my hand to his burning lips, whispering, "Good-night; I will meet you at the gate." Early next morning we received the tidings that he had gone—gone from a bed of pain and a comfortless home to inhabit one of the many mansions—to be for ever with the Lord. His father had been watching by him during the night, and towards dawn he expressed a wish to know what the time was. On being told that the day was just breaking, he turned away with a smile, and his day broke in the glorious brightness of the fairer world—where the shadows have all flown away. M. A. Dalgarno.

Shaftesbury Home, Peelton Mission Station,
Near King William's Town, South Africa.

A YOUNG MISSIONARY IN MOROCCO.

The following interesting letter, which appears in an American contemporary, is somewhat out of date, but it will nevertheless be acceptable to our young readers:—

Dear Friends,—As I am but twelve years old, the age, I suppose, of many of you, I thought you would enjoy a little letter from me, written in Africa. Yesterday, as it was New Year's day, our family and some other English friends took donkeys and went for a lovely ride. There were fifteen of the party, besides four natives to take care of the donkeys. The donkeys are the most used beasts of North Africa, as there are no carriages here; it is only by practice that we learn to stay on them, for the saddles are long, and almost a yard wide, with no stirrups or anything else, so it must be expected that one or two falls occurred; but I had a large donkey, and managed to stay on.

After about two hours' riding we reached the fort, where we had been expecting to go. It was a very old place, with very old-fashioned cannon. There was a beautiful beach in front; so sister Pearl, a little friend, and myself, went to play on the sand. The first thing I did was to write in large letters, "God is love," which is, very likely, the first Bible text ever written like that in Morocco. We had lots of fun, playing in the sand, and among the green grass full of wild flowers.

As it grew later, we mounted our donkeys, and started for home. We came by the large town beach and had to cross a river. I thought it great fun, for the water was not deep. This was the way we spent the first day of 1886.

Now I will tell you a little about Africa. We have lots of oranges, and we can buy six for one cent, so we have all we want. And the money, too, is puzzling, for there are twelve coins to one cent; so one cent goes a long way. There are a great many camels that bring grain from the country about here. The people are very kind-hearted and generous. When you go to their houses they always give you tea, and you must drink three cups, or they think you don't like it. You are not asked to have a chair, for they have none; but you must sit on a cushion, or mat. You never see the men in the houses; they are generally in the streets, and the women are kept away from the men. And the women never see their husbands until after they are married; they don't even know what they look like. The wedding lasts seven days, and on the last day the bride is put in a large box, with thin stuff, like curtain lace. Then the box is put on the back of a mule with her in it. After she is ready, men with guns and trumpets march along by the mule, blowing and shouting and making a great noise, until they come to the bridegroom's house, and they see each other for the first time.

I am learning to read and write Arabic, so that I can tell these poor people about the Lord Jesus. Pray for us all. Now it is getting late, so I will say good night, wishing you all much happiness in this New Year,—Your loving friend,

Tangier, Morocco. Gertie Baldwin.

[When in Tangier we made this little sister's acquaintance. She is a born missionary, one of the ladies said. She already speaks some Arabic, and is seeking to win souls to Christ.—Ed.]

A NEW EFFORT OF THE Y.W.C.A.

EVER alive to the varied necessities and circumstances of young women in London, the Y.W.C.A. has opened up a new sphere of Christian and sisterly service among the many nurses and nursemaids who frequent the London parks with their youthful charges. Miss K. Norris, one of the "Park Visitors," writing from the headquarters of the Association, 16a, Old Cavendish-street, W., says:—

All who visit the parks must be struck by the number of nursemaids and children to be seen there morning and afternoon. Many of these young women may be found reading books and periodicals that can do them no good, and may do them much harm, filling their minds with all sorts of romantic and unhealthy ideas, and laying them open to the least temptation. The object of this new branch is to visit the parks regularly in fine weather, distributing good wholesome books, and, when practicable, getting the girls to join some branch of the Y.W.C.A., where there is a library from which they can have books (for read they will, and the thing is to give them helpful books to read). There are Bible-classes held at the branches, and most of the young women have an occasional week evening or Sunday afternoon. To those who cannot come to us, we send a letter every month, that they may feel they have a friend to come to in case of need.

We also find the girls respectable lodgings, where they can stay between leaving one situation and going to another; we have registry offices in connection. Though this branch is especially for nurses and nursemaids we gladly welcome any servants to the classes held at 16a, Cavendish-street, W. The first meeting was held on Tuesday, March 23, when about thirty nurses, nursemaids, and other servants were present. There was a pleasant gathering for tea, and a very happy evening was spent.

Will any ladies, interested in the welfare of their servants, and indeed, for the sake of the children over whom the nurses have so much influence, come and help us? We want many park visitors, who could give a couple of hours, morning, afternoon, or evening. If any ladies are willing to help I shall thankfully see and consult with them.

REV. THOMAS HARRISON IN ILLINOIS.—A correspondent of *The Christian Standard* writes:—Our city (Springfield) has never known such an awakening in all its history. It is not yet seven weeks since Thomas Harrison, the well-known evangelist, came among us. From the first service until the present there has been no cessation, no abatement of interest, no lack of the Divine presence, but with the tide steadily rising we find the city moved from centre to circumference. More than 1100 souls have bowed at the altar as penitents. nearly all of whom have found Jesus the "friend of sinners," the mighty to save. Great solemnity prevails. Conviction is deep and lasting. Roman Catholics come in great numbers; many have found the rest through faith which never could be found in the weary round of works. To God be all the glory. You may imagine what great uplifts the Christians have received.

NON-COMMITTAL.—We may anger the Lord, and yet be strictly non-committal. I dare say there are some here who are not Christians, and yet they never say a word against Christianity. They are "strictly neutral." They judge that the less they think or say about this great matter the better. Jesus was angry that men should be silent when honesty and candour demanded speech of them. You must not think you are going to escape by saying, "I am not a professor." There can be no third party in this case. In the eternal world there is no provision made for neutrals. Those who are not with Jesus are against Him, and they that gather not with him are scattering abroad. You are either wheat or tares, and there is nothing between the two. O sirs, you grieve Him, though you do not openly oppose Him! Some of you are especially guilty, for you ought to be amongst the foremost of his friends. Shame on you to treat the Lord so ill!—*C. H. Spurgeon.*

Anniversaries.

The Open-Air Mission.

THE thirty-third annual meeting of this organisation took place on Monday week at Exeter Hall. Mr. Mark J. Stewart, M.P., presided. The meeting was preceded by a social gathering of members and friends. Mr. G. Kirkham, Secretary, read an abstract of the report, which stated that the membership had increased during the year by eighty-five, and now amounts to 990. Special missions and services were held in 681 towns and villages; there were about 200 stations occupied in London and its suburbs by the members of the mission. Races, fairs, regattas, &c., were visited, and the number of special services was returned at 1836, while the distribution of tracts and leaflets has reached nearly 1,000,000.

Hon. and Rev. E. Carr-Glyn said there was no time at which there had been a greater need for the labours of the mission than the present, when there was so much indifference about attending church and chapel. He urged the need of tact and discretion; but the most important qualification was a thorough knowledge of the Word of God. Rev. J. Hiles Hitchens, D.D., gave some excellent advice to the members as to the language they should employ. They wanted great plainness of speech. Saxon, after all, is the sweetest and the best; we do not need any grand, eloquent phrases.

Professor D'Orsey having briefly spoken, Dr. Sinclair Paterson laid great stress upon the need of earnestness in preaching. His experience had taught him a little, and he always wanted the truth to take hold of and to master him. If the truth possessed the heart, the heart would make the tongue speak. Rev. David Davies remarked on the great debt that Wales owed to open-air preaching, and referred to the labours of Christmas Evans, and other men, who laboured in the Principality.

Mr. John MacGregor gave some interesting reminiscences of the early days of the Mission, showing the wonderful progress made. Dr. Draper and the Chairman also briefly addressed the meeting.

Mildmay Men's Night School.

THE annual meeting was held in the Conference Hall on the 31st ult., and must have greatly astonished those who saw it for the first time. To enter the tea-rooms and see some 400 men, dressed with great neatness, arranged at tables laden with good things, and decorated with choice flowers and ferns, and waited upon by the deaconesses and other ladies, was a striking prelude to the meeting in the large hall, which, viewed from the platform, seemed nearly full. First came sweet song from a choir, then prayer by Rev. Mr. Lawrance, and a few words from Mr. Stevenson Blackwood, who presided.

Mr. James E. Mathieson read the examiners' report, which showed that the school had made distinct advances over former years, especially in Scripture knowledge. But the statement which elicited most interest was the one made by Mr. P. S. Badenoch, the Superintendent, who is evidently a great favourite with the scholars, judging by the tumultuous applause with which he was greeted. This was the sixteenth year of the school's existence. It had been open 69 nights, and had 47 classes, taught by as many ladies, three nights a week. There were 1165 names on the books. The highest attendance was 534, and the lowest 235, giving an average of 368. No less than 168 different occupations were represented. £21 had been contributed by the scholars towards the expenses, and 69 pledges had been taken. The spiritual blessing was more marked than in any previous year, and a number had found the Lord, while backsliders had been restored.

Her Grace Sydney, Duchess of Manchester, then distributed 321 certificates of merit to as many men, and 78 pocket Bibles, the latter being for attendance. By this time the Bishop of Bedford had arrived. He received a cordial reception, and was listened to with marked attention while he gave an address on the unselfishness of Christianity, illustrated by Christ Himself.

An exhibition and sale of work made by the men formed not the least interesting item in the evening's programme.

The Children's Scripture Union.

THE seventh anniversary of this Union was held in Exeter Hall, on Thursday last, meetings being held afternoon and evening. The increase in members was very marked, the hall being literally packed.

Mr. T. B. Bishop, Hon. Secretary, said there are now over 300,000 members in all parts of the world, while the cards are printed in twenty-eight different languages.

Rev. E. A. Stuart, M.A., who presided, expressed deep thankfulness on account of the extension of the Union into all lands. Hon. and Rev. W. Talbot Rice rejoiced that in days when the infidel and sceptic are seeking to overturn the Word of God so many should be banded together to read and ponder its pages. Mr. C. F. Harford-Battersby, Trinity College, Cambridge, gave some interesting details of the Public Schools branch, illustrating how the boys themselves are the best workers. Mr. H. M. Trickett mentioned the case of one little girl of twelve who had been the means of forming a branch of over a hundred members. Rev. D. B. Hankin also expressed his deep thankfulness that the Scripture Union had become so widely spread.

In the evening Mr. Bishop read a large number of encouraging extracts from letters from different parts of the world. Mr. W. Shrimpton, the secretary for the colonies. read extracts from a letter from the lady secretary in Victoria, where there are now 5568 members. In New South Wales there are about 7000 members, in New Zealand fifty branches, and at the Cape about fifty branches.

Mr. Josiah Spiers said he rejoiced to know the Scripture Union embraced all ages (he had himself enrolled members from three to one hundred years of age), all ranks from Prince to peasant, and all nations. The foreign work he regarded as exceedingly important—real Gospel work, putting the way of salvation clearly before the young. At present about £3000 is wanted for the foreign work.

Hon. A. F. Kinnaird spoke briefly and warmly of the Scripture Union work. Mr. Edwin Arrowsmith and Rev. W. S. Standen also dwelt on the importance and usefulness of the Union.

Sermon-lane Mission.

THE annual meeting of the friends of this tried Institution was held on March 30, at Myddelton Hall, Islington, Mr. H. R. Williams, the Treasurer of the Ragged School Union, in the chair. The attendance was good.

After prayer by Rev. Mr. Petch, the report was read by the Honorary Treasurer, Mr. Cooksey. It showed that the Mission was in a flourishing condition, notwithstanding the lamented illness of its laborious superintendent, Mr. Fuller. The space at our command prevents us detailing all the agencies busily at work in Sermon-lane; suffice it to say, that the report showed that the Mission maintains its old character as "a manufactory of happiness." The Gospel is preached to attentive audiences; the ignorant are instructed in schools; the sick are visited, the hungry fed, the naked clothed, intemperance combated, lessons of thrift inculcated, domestic arts taught, dreary homes brightened, and sunshine thrown on many sad hearts.

The Committee have during the year opened an institute for youths, and another for young women. This, they hope, will be found to be the missing-link so long sought for by Sunday-schools, that will prevent the elder scholars from drifting out of reach.

The opening address of the Chairman had much interest imparted to it by his statement that, after a conference with Sir Henry Du Cane, and a careful examination of statistics, he was satisfied that there had been a diminution of 75 per cent. in juvenile crime; a proof of the value of ragged schools and other educational and home missionary agencies. There was also a general consensus of opinion among the speakers on the platform (Rev. Mr. Davies, Rev. Mr. Carmichael, Rev. Mr. Downes, Rev. Mr. Day, Mr. Carter, of the Sunday School Union, Mr. Lamont, and Mr. W. Haig Miller), that in the spread of such mission halls as Sermon-lane among our Metropolitan masses lies a true remedy for those social disturbances which have recently broken out among the working classes of Belgium. Rev. Ossian Davies in a speech of much power encouraged the workers of the Mission, which, we may say, stands in need of funds; the treasurer's balance-sheet showed only a trifling sum in his favour, and death has thinned the ranks of supporters during the year.

TEMPERANCE NOTES.

Rev. J. G. Gregson, of the Soldiers' Temperance Society, is about to return to India.

The French Minister of Finance proposes to cover a deficit by means of fresh taxes on spirits.

Mr. Hutson, Secretary to the Midland Temperance League, has had a nine days' mission at Stafford.

A Young Men's Prohibition Club, numbering 120 members, has been formed at Michigan University.

Four thousand people in Meadville, Pa., are reported to have joined Francis Murphy's blue ribbon brigade.

A Home for Female Inebriates is shortly to be opened in connection with the British Women's Temperance Association.

The Revenue Returns for the year ending March 31, show a decrease in receipts on account of customs, £494,000; and of excise, £1,140,000.

Glasgow.—A meeting was held, April 1, in the Christian Institute, Glasgow, of citizens favourable to a reduction in the number of public-houses.

Mr. J. C. Stevenson, M P., proposes to move a resolution, in the House of Commons, in favour of the Saturday evening closing of public-houses.

The Glasgow Corporation has acquired certain public-houses. To the great annoyance of Temperance friends they have been re-let for the same purpose.

Government has furnished an opportunity for further debate on the Sunday Closing Bill, the second reading of which has been carried by a large majority.

Both Houses of Congress, U.S., are being deluged with petitions in favour of Temperance Bills now pending. Most are on behalf of a Bill for Temperance instruction in schools.

The Drink Sellers in Cleveland and Cincinnati have agreed to a general defiance of the Sunday drinking laws on a given Sunday, in the hope that their numbers will secure their immunity.

The Bishop of London will deliver the opening address at the British and Colonial Temperance Congress, July 14. Cardinal Manning and Archdeacon Farrar will preside on the two following days.

A Petition signed by 208,827 of his subjects, asking for the absolute prohibition of the liquor traffic, has been handed to King Oscar of Sweden. There are now seven Blue Ribbonites in the Norwegian Storthing.

Some Notorious Jobbery has been perpetrated by certain New York aldermen who have been arrested. An American paper asks, "What else can we expect when we choose our aldermen from liquor stores and gambling dens?"

A Result of "High License."—Over forty liquor saloons in New Haven, Conn., have recently been closed, as the licences have been raised from 50 dollars to 200 dollars, and the Temperance organisations are so vigorous.

Sir Charles Warren, the new Chief Commissioner of Police, when starting on one of his recent expeditions, said he hoped his soldiers would apply their rations of rum "to the soles of their feet and not to their stomachs."

At Littlehampton, Rev. W. H. Simms has for six winters conducted popular Saturday night entertainments for the working classes. Many are thus kept out of the streets and public-houses. One penny is charged for admission; but the receipts do not meet the expenses.

Miss Cleveland, the President's sister, is making her convictions on the subject of Temperance felt in Washington. On February 27, she had a dinner for the wives of senators and representatives, and instead of wine there was Apollinaris water, and the punch bowl was filled with lemonade. The first ladies of Washington heartily approved of the innovation.

PARIS.—Kindly allow me to correct one word in your issue of to-day, which is likely to mislead. *Armenian* should be *American*—our Homes being open to all English-speaking young women, without distinction of creed. All are invited to attend our morning and evening prayer and Bible readings, and it is a matter of deep thankfulness that many find Christ.

77, Avenue Wagram, Paris. Ada M. Leigh.

THE TROUBLE IN BELGIUM, says *The Echo*, is not so very surprising to those who have been acquainted with the country for the last twenty years. It is a land of great capitalists and an exceedingly redundant population, and a large proportion of the wealthier class show little sympathy with the poor. In the towns, as well as in the country, there is bitter complaint as to the rents. Short leases are given to shopkeepers, and, so soon as a man has made a little business, and it becomes an object to him to remain where he is, his rent is raised.

LAUNDRY MATRONS.—Sir,—I am continually asked by those engaged in Preventive and Rescue Work where to find a laundry matron, and can seldom, if ever, give a satisfactory reply. I have lately advised several young ladies who wished to enter Christian work to qualify themselves for this special branch, but where could the training be obtained? Talking over the difficulty with a well-known Christian worker the other day, she offered to receive a few ladies into a Home under her own superintendence, and there give them a thorough knowledge of the work. Each lady would be required to pay a small sum to cover the expenses of her board and lodging. I shall be very happy to answer further questions, and give the name of the lady who volunteers this training.—Yours faithfully,

Grace Elizabeth Soltau.

69, Beresford-road, Highbury New Park, N.

Notes and Comments.

An esteemed lady correspondent in Germany informs us that an effort is being made to organise a Young Women's Christian Association in that country.

Everyone who wishes well to the nation at large must desire the success of Mr. Conybeare's proposed Bill prohibiting the sale of intoxicants to children under thirteen. At a Conference held in the north of London it was reported that 7019 children entered 200 drinking houses in three hours. Those 200 houses were fairly representative of the 10,000 other licensed premises in the Metropolis, so that probably 250,000 boys and girls are thus becoming habituated to the surroundings of the public-house. The state of London is unhappily not exceptional. A Saturday night drinking census of the city of Bristol in 1881, showed that in four hours 12,000 children entered 900 drinking houses. And what is true of London and Bristol is also true of the majority of our large cities and towns.

We note with much satisfaction that this Bill was read a second time last Friday evening, though the majority was small. We fear that its provisions may be watered down in Committee. We must, however, thankfully accept small mercies in this reform, while we continue to ask for more.

The House of Commons did a splendid evening's work on Friday. Besides reading Mr. Conybeare's measure a second time, it passed through Committee, and read a third time without a division, Mr. Stansfeld's Bill repealing the Contagious Diseases Acts. It read a second time Mr. Pease's Bill for further restricting the hours of the Sunday opening of drink-shops, and passed through Committee the Durham Sunday Closing Bill. It read a second time a much-needed Bill for enabling widows to have a voice in the appointment of the guardians of their children; and it read a second time a measure for enabling Nonconformist bodies to enjoy the privilege, long possessed by the State Church, of compulsorily acquiring sites for churches. We repeat, it was a splendid evening's work, and enhanced the character for earnestness and business-like promptitude already gained by the present House.

The Saturday Review says, with force and truth, that it is a monstrous thing that London should be made the sink for literary refuse too disgusting to be openly sold in Paris; and that Sir Charles Warren, in his new rôle of Chief Commissioner of Police, will do well to give his attentive consideration to this subject; for thoroughfares in Piccadilly are still disfigured by windows crammed with the most obscene French books. Lord Campbell's Act was elicited by Holywell-street. It is not creditable that the evil then sought to be suppressed in that "obscure collection of tumble-down tenements" should now be found flourishing in large and important thoroughfares. The reviewer adds that, "if the new Chief Commissioner gives due attention to this unsavoury but important topic, he will find himself constrained to take action immediately and energetically. A very short and moderately observant walk in some of the main streets of London will satisfy him that it is not without urgent reason that this appeal is made to him."

Lord Radstock has gone to Rome, where he hopes to evangelise. He desires prayer on his own behalf; and also for one who once filled a high place in the Vatican, and who is coming into clearer light.

At the last annual meeting of her Orphan Home, Miss Mittendorff stated it to be her intention, advised by her Council, to take a house in London which would serve as an office for the transaction of business connected with the Home, and where anyone interested in this work could see her or Miss Macgrath without the inconvenience of going to Epsom. She is now settled at 2, Aberdeen-place, Maida Hill, N.W., a few yards from the Edgware-road. Her friends will no doubt take an early opportunity of calling and cheering her with their hearty Christian sympathy and support.

In a letter to *The Times* of Friday last, Mr. J. H. Tuke, writing from Westport, county Mayo, describes the extreme destitution that prevails in that part of the West of Ireland. Immediate steps, he says, should be taken to provide seed potatoes for the next season's crop. £1500 placed at once at his disposal would permit him to bestow this great boon upon hundreds of families who would otherwise be left to despair.

"Would that the rising generation might turn away from some of the pious trash now introduced too often into Sunday-schools, and spend their time in the delightful and soul-moving study of the Pilgrim's Progress!" So says Dr. Cuyler, of Brooklyn; to which wise wish we respond with a hearty "Amen!"

Moses married an Ethiopian woman; Aaron and Miriam spoke against him; but God sternly rebuked them, and vindicated Moses. It is not uncommon for the Lord's people in this most favoured nation to discountenance marriages with persons of some other nationalities. Such interference is always thankless, sometimes dangerous. Remember Aaron and Miriam. All marriages are not happy where both parties are of the same nation, nor are all unhappy where this is not the case. Often with painful attrition husband and wife rub down each other's angularities, so that unions which seemed miserable at first turn out happily afterwards. Each has been an irritant but yet a means of grace to the other; and their later love is deeper and more lasting than the first.

Workers among soldiers may be glad to know that the graphic sketch from life by a non-commissioned officer, "Gripping and Slipping," that recently appeared in our columns, can now be had in leaflet form for distribution. It has been highly commended as a telling presentation of the Gospel, specially suitable for soldiers. (*See Advt.*)

A letter signed by Mr. S. Morley and Drs. Tyler, Clemance, and Wickson, has been addressed to the Congregational and Baptist Churches, to set apart Sunday, April 18, as a day of intercession before the May meetings, and of prayer for the putting away from the churches of the worldliness and unbelief that are weakening ministers and people. If a spirit of prayer should come upon the churches, it would be an evidence that the Lord has good things in reserve for us in these dark and troublous times.

The Council of the Evangelical Alliance have issued an appeal for a united approach to God in the spirit of humiliation and prayer. "They believe that throughout the land there is in the hearts of all who fear God an earnest desire to unite in humbling themselves for their own and national sins, and to seek the mercy and interposition of the Most High in the present distress. They earnestly desire that private and public prayer should abound for Her Majesty the Queen, the Government, and the Country, pleading that God will graciously remove his chastening hand, and be once more favourable to our people and to our land."

A republished letter by Rev. Henry Venn, dated April 15, 1786, possesses much interest just now. It tells of a day spent entirely in prayer, intercession, and praise, by a few clergymen. Simeon, of Cambridge, was among them. From an early hour, till they parted in the evening, nothing was talked of foreign to the great business of the cause of Christ in the land, and their own qualification for ministering the Word. Who can say how much the great evangelical revival that followed that period may have been owing to such times of waiting upon God? The letter closes with the words:—

> Oh that in London the ministers would meet in this way! They and their dear people would thrive more. Here there is no probability of dispute or disagreement. Each one sees what he is called to be, what an arduous work is the ministry, his own innumerable defects, and has no leisure or inclination to turn his eyes upon the faults of another.

We would suggest that everywhere little praying bands of believers should meet for supplication. Christ seemed to emphasise the value He set on these twos and threes. In such gatherings there is often an absence of the false motive, and very real intercession. Rarely was there so loud a call for such prayer union. Tremendous difficulties meet statesmen of all parties. Industrial distress weighs heavily. Anarchy watches its opportunity. Rumours of war impend, and social disaffection threatens. Prayer will guide, and it will also calm. The Quaker, Isaac Penington, between two imprisonments wrote:—

> Oh, how I have prayed for the lost world! For all the souls of mankind how hath my soul bowed in unutterable breathings of spirit before my God, and could not be silenced, until He quieted my spirit in the righteousness and excellence of his will, and bid me leave it to Him.

A leading French author has dedicated his latest volume: "For my sons when they are twenty years old." Unless the youths are far advanced in their teens the probability is that by the time they are twenty their father's work will have been relegated to the chandler's shop. At any rate, it is to be hoped, for their own sake, that such will be the case, for the volume is but a story of vice, without any redeeming feature. It is to be deeply regretted that the author, and the English publisher who has issued a translation, have not had some regard for the morals of other people's sons. We trust there are few English fathers who would care to see the book in the hands of a son, of even more than twenty years old. "Art for art's sake," the motto of the realistic school, seems invariably to land its professors in the gutter. Unfortunately for the well-being of society, there is money to be made by this disgusting "realism." We can only ask again, What are the police authorities doing, that some effectual methods are not found to stop the publication in this

APRIL 8, 1886.

The Christian.

CONTENTS.

Rev. Alexander Whyte, D.D. (*With Portrait*) 1
At Dr. Whyte's Prayer Meeting 2
"Be Perfect, be of Good Company." REV. MARK GUY PEARSE.... 3
Letters from Abroad.—6 4
England's Peril 5
How to Help the Poor........ 5
Northfield and Chicago 6
A Mother's Agony........ 6
Rev. Joseph Cook on Public Morals 7
"Give ye them to Eat" 7
Poetry—Eastertide 7
For the Young 8
A New Effort of the Y.W.C.A. 8
Anniversaries 9
Temperance Notes 9
Notes and Comments 10
Evangelists at Work 12
Letters to the Editor 13
Brief Notes 13
Continental and Foreign Notes 14
The Book World 14
Notes on Daily Readings........15

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Each victory will help you some other to win;
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Look ever to Jesus, He'll carry you through.

Ask the Saviour to help you, comfort, strengthen, and keep you;
He is willing to aid you, He will carry you through.

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Shall we gather at the river,
Where bright angel-feet have trod?

SHALL WE MEET BEYOND!
Shall we meet beyond the river,
Where the surges cease to roll?

11.—SHALL WE SING IN HEAVEN?
Shall we sing in heaven for ever?
Shall we sing? Shall we sing?

WHO ARE THESE IN BRIGHT ARRAY?
Who are these in bright array,
This exulting, happy throng?

13.—JESUS, LOVER OF MY SOUL.
Jesus, Lover of my soul,
Let me to Thy bosom fly.

JESUS, WE LOVE TO MEET.
Jesus, we love to meet where Thou art near,
We worship round Thy seat with holy fear.

14.—JERUSALEM, FOR EVER BRIGHT.
Jerusalem, for ever bright,
Beautiful land of rest!

THE SAVIOUR LIVES.
He lives! the Saviour lives, no more to die;
He lives, the Lord enthroned on high.

15.—BEHOLD THE LAMB OF GOD!
Behold the Lamb of God!
O Thou for sinners slain.

AND IS IT TRUE?
And is it true what I am told,
That there are lambs within the fold?

16.—HOW CAN I KEEP FROM SINGING?
My life flows on in endless song,
Above earth's lamentation.

OH, SING OF HIS MIGHTY LOVE,
Oh, bliss of the purified, bliss of the free,
I plunge in the crimson tide opened for me.

17.—JESUS SAVES ME ALL THE TIME.
Jesus saves me every day,
Jesus saves me every night.

WHITER THAN SNOW.
Lord Jesus, I long to be perfectly whole,
I want Thee for ever to live in my soul.

18.—IF I COME TO JESUS.
If I come to Jesus
He will make me glad.

LEAD ME TO JESUS.
Lead me to Jesus, lead me to Jesus;
Help me to love Him, help me to pray.

19.—COME TO THE SAVIOUR.
Come to the Saviour, make no delay:
Here in His Word He has shown us the way.

RING THE BELLS OF HEAVEN.
Ring the bells of Heaven! there is joy to-day
For a soul returning from the wild.

20.—THERE IS A LAND.
There is a land, a beauteous land,
Where ransomed saints in glory stand.

I'M A PILGRIM ON THE ROAD.
I'm a pilgrim, pilgrim on the road,
Happy pilgrim on the road.

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Renewed Assaults on the Lord's Day.

Metropolitan Museums' Committee.

President—Lord Ebury.

Funds are urgently required for resisting Sir H. Roscoe's motion for the Sunday opening of Metropolitan Picture Galleries and Museums. Let Christian people be earnest in effort and diligent in prayer, that this renewed assault on the Lord's Day may be defeated. Forms of Petition and papers will be supplied by the undersigned, to whom also remittances should be made.

John Gritton, D.D., Hon. Sec.
20, Bedford-street, Strand, W.C.

NEW SURREY CHAPEL AND SCHOOLS (to be erected on a splendid Freehold Site only forty yards from the Old Surrey Chapel in the Blackfriars-road.—On Wednesday, April 7, 1886, a Public Meeting will be held in the (Lower) Exeter Hall. Chair will be taken at 7.30, by Alfred Pocock, Esq., supported by a number of Ministers and Gentlemen. Some special pieces will be sung by the Surrey Chapel Choir during the evening. N.B.—£12,000 is wanted to open the Chapel free of debt. If every reader will send something the amount required may be raised at the meeting.—Donations will be thankfully received by the Resident Minister, Rev. B. Senior, Surrey Chapel Parsonage, London, S.E.

MARSEILLES.—Strangers' Rests and Mission to Seamen, under the management of Mr. C. E. Faithfull, aided by a local Committee. Each day proves the necessity for such establishments in a city visited annually by 140,000 seamen, besides a large number of passing foreigners. The last few months have been more encouraging than ever since the work was commenced in 1879. Mr. Faithfull, who has the sole pecuniary responsibility, will be very thankful for aid towards £100, required immediately, to meet rentals and Manager's salary. N.B.—Current expenses are almost covered by the receipts from the Rest for board and lodging.

Mr. C. H. Spurgeon writes: "I believe you are doing a good work, and ought to be supported."

Help may be sent to care of Editor of The Christian; or direct to Mr. Faithfull, Le Repos, 71, Rue de la Darse, Marseilles.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The 41st Annual Meeting will (d.v.) be held in Exeter Hall, on Thursday, April 15, 1886, at 7.30 p.m., when the President, George Williams, Esq., will occupy the chair. Speakers: Right Rev. Lord Bishop of London, subject: "Truth"; Rev. Archibald Brown, subject: "Moved with Compassion"; Archibald Orr Ewing, Esq., subject: "The Claims of Christ." A Choir from the Royal Normal College of Music for the Blind, under the leadership of Dr. Campbell, will render a selection of music during the evening. Organ recital by D. J. D. Codner, Esq. Admission free by ticket only, to be had from Exeter Hall, Strand.

CONVOCATION for the Promotion of Scriptural Holiness, Hope Hall, Liverpool, April 6-13, 1886, over which the Rev. F. D. Sanford, of Dr. Chas. Cullis' "Work of Faith," Boston, America, will preside. The following will also (d.v.) be present and take part: Rev. I. E. Page, Rev. J. H. Atkinson, Rev. W. H. Tindall, Mrs. M. Baxter, Dr. Woods Smyth, J. H. Govan, Esq., Rev. C. G. Moore, Rev. J. S. Tetley, Rev. E. L. Hamilton, Rev. George Scott.

Chas. W. Elam, Secretary.
106, Queen's-road, Liverpool.

Those at a distance who may desire lodgings are requested to communicate with the Secretary as early as convenient, stating accommodation desired, &c. Any other information, circulars, &c., will be forwarded by the Secretary on application.

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TEDDINGTON.—Huntingdon House School. 12 miles from Waterloo. About sixty pupils, ages 6 to 17. Six masters. Principal, Mr. George Cumes. Summer term commences Tuesday, May 11. Vacancies for Boarders. Moderate fees. References to Christian parents.

FOR SALE, a Ladies' School in West End of London. Established more than 20 years.—For full particulars, apply Delta, 7, Ladbroke-grove, Notting-hill, W.

A HAPPY CHRISTIAN HOME offered by a Lady for two little girls of godly parents. Much educational advantages, especially in music. Moderate terms.

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A LADY OF GREAT EXPERIENCE, many years associated in conducting a high-class boarding-school for young ladies, would be glad to take charge of Widower's household, or entire care of motherless or orphan children. Unexceptionable references.—X. Y. Z., care of C. Birchall, Advertising Agent, Liverpool.

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BOURNEMOUTH. — Educational Home for Girls. A thoroughly good education upon Christian principles. Orphans or Indian children would have a happy home.—For particulars address, Miss Cockburn, Durley Chine House, Bournemouth.

HIGHLY RECOMMENDED by a Lady, experienced, decided Christian Governess. English, French, music, &c. After Easter. Fond of children. Suitable position of trust. Excellent testimonials.
Fides, 76, High-street, Upper Sydenham, S.E.

A CHRISTIAN HELPER is required, who can teach music, and would be willing to give general assistance Servant kept.—K , care of Mrs. Pratt Devon Villa, Newport, Mon.

A CHRISTIAN LADY, of good social position (diplomée), and with much experience in training the young, wishes, about the middle of April, to meet with daily teaching in Bournemouth or the neighbourhood: or to receive a few pupils, daughters of gentlemen, at her own residence. Good references.
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A LADY (experienced) wishes morning engagement. Advanced music (performer), harmony, singing, Italian, and English ballad (proper production of the voice), sight singing, French (continental), German, and English Satisfactory testimonials —E. W , Farmer's Library, Edwardes terrace, Kensington.

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Mlle. K., 3, Kent terrace, Regent's-park, N.W.

NURSERY GOVERNESS.—Re-engagement wanted at Easter. Good English, French, drawing, music, Kindergarten. Good needlewoman. Fond of and experienced with children Good references
Violet, Y.W.C.A., Palmerston road, Southsea.

ENGAGEMENT REQUIRED for a young Lady in a Clergyman's or Gentleman's family. Good school not objected to. German, French, and music studied in Germany. Good English and arithmetic, also elementary Latin. An excellent musician and teacher of music. Chief object a happy Christian home —A. M. C., Mr Burnside, Blackheath Village, Kent.

A GERMAN LADY (Hanoverian) seeks engagement as Governess for six months. Excellent French, drawing and painting, elementary music, and some English. Terms £25.—M L., care of Mrs. Möller, 29, Langelaube, Hanover, Germany.

INFANT SCHOOLMISTRESS wanted within twelve miles of London. Must be an earnest Christian Age and certificate not important. Salary about £45, with small unfurnished rooms. Coals found.—Address, with full particulars, John S. Ranken, Esq , Elmbank, Barnet.

HALF TERMS.—A Gentleman's Daughter will be received in a high-class school on above. Teachers undergraduates of London and other public certificates Preparation for any examinations. Education modern and successful. No pupil teachers —Institutrice, care of Mr. Saunders 27, Church road, Upper Norwood.

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MISSIONARY.—Advertiser seeks permanent engagement as above Considerable experience in every department of Mission work. An appointment in London or suburbs preferred. Excellent testimonials.—Evangelist, 16, Chesnut-grove, Forest Gate, Essex.

MANAGER, Cashier, Book-keeper (or Agency abroad with Missionary motives), or any similar position 12 years' unexceptionable reference. Age 29.—S., 147, Dynevor-road, N.

EVANGELIST, Assistant to Minister, or charge of small Church or Mission. Town or country. Good speaker and singer. Experienced in Gospel work. Earnest worker, organiser, and visitor. Sunday School Bible-class, and Readings. Good references —A. B., care of Mr. John Kirk, Ragged School Union, Exeter Hall, Strand, W.C.

A CHRISTIAN CLERK, aged 42, respectable, but very poor, seeks employment in any capacity. Salary no object.—King, care of Mr. G. Fenner, Young Men's Christian Association, Fulham, S.W.

MISSION WORK.—Wanted, by young married man, engagement as above. Musician. Experienced, has been much used of God. Highest references. — W. Woodhouse, Dalton-place, Commercial-street, Hereford.

CHRISTIAN MAN, 24, abstainer, wants situation in any capacity. Active and trustworthy. Two years' personal character from last situation (as footman), other references if required.—C. S , 53, Radnor-street, Chelsea.

MANAGEMENT of Coffee Palace or Dining-rooms, by man, wife, and niece. Many years' experience in the business Good caterers. Total abstainers. Good testimonials.
Manager, 71, Harrow road, Paddington.

MAN AND WIFE, as Coffee-house Managers, or other capacity. Both been in service. Christians and abstainers.
T. P., 5, Poyle New-cottages, Colnbrook, Bucks.

WANTED, by a young man, 8 years in H.M. Navy, a situation as cook, or to take charge of a coffee-house. Total abstainer. Good character and references.
R. Granger, 33, Victoria-street, Dovercourt.

AS THOROUGH indoor Manservant, or to attend on an invalid gentleman, by a respectable man. Town or country. State wages.
Y. Z., Mr. Parker, 17, Tideay-street, Brighton.

AS CARRIAGE GROOM, or as Second Coachman, in the country. Age 28 Abstainer. Good character.—G. M., 46 Reeves Mews, Grosvenor-square, London, W.

AS COACHMAN.—Can drive or ride. No objection to cow or assisting in garden. Married; no children. Age 32 Wife will assist in house if required. Good references. Christian; abstainer.—A. P., English and Foreign Library, Blackheath, S.E.

AS COACHMAN, or Groom and Coachman. Three years and nine months' good character. Married.—W. L., 8, Hatfield road, near Barnet, Herts

AS COACHMAN. — Wanted by young man, age 24, married. Christian, abstainer, willing to make himself useful. Good character. Country preferred.
A. E., 24, Queens-gate Mews, South Kensington.

THE RECTOR OF ROSS can strongly recommend a young man (20), abstainer and decided Christian, suitable as a trustworthy Attendant Can read and write well.
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USEFUL SITUATION wanted, in Grocer's business, for youth, 17 in June. Christian home earnestly desired Twelve months' experience.—A. H., 59, Akerman-road, Brixton.

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ENGAGEMENT WANTED by Evangelist. Would go anywhere for the Master. Ten years' experience Would take Secretary Y.M C.A. Total abstainer. Highest references.
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MRS. (GENERAL) WAHAB, 38, Royal-terrace, Edinburgh, is anxious to find a situation for a Lady who was 12 years Governess in the family of a friend in England, and is well fitted either to prepare children for school, or to be Companion to an invalid lady, and take charge of the household.

A CLERGYMAN wishes to recommend a Lady as Companion to an invalid lady, to read, and attend to household duties, &c. (but not as sick-nurse). In the neighbourhood of Bournemouth, or in Devon or Cornwall. The highest references will be given and required.—Rev. J. A. Campbell, Hurworth, East Bournemouth, Hants.

THE VICAR of a country parish desires to recommend a thoroughly trained Nurse and Midwife, for a position of trust, as Matron, in an Institution or Refuge. Is an excellent needlewoman, competent to cut out and make garments. Able to undertake housekeeping.—The Vicar, Mullyon, Cury Cross R. S. O., Cornwall.

A LADY SEEKS a re-engagement in Christian work under a Clergyman or otherwise. Has been thoroughly trained in all branches of deaconess work. Salary necessary.—H. H., 14, Glebe Cleft-villas, Chester-road, Sunderland.

A LADY WISHES to recommend a Christian person for any place of trust. Willing to take charge of a gentleman's house whilst family is absent; or would take situation as Housekeeper to a single gentleman, with servant under her.
Miss Veitch, Stanley House, Chelsea, London.

AS COOK-HOUSEKEEPER. — Eighteen months' character. Kitchenmaid kept.
J. B., 146, High-street, West Bromwich.

WILL ANYONE help two Sisters, 20, 22 (anxious to work for Christ), to obtain Christian employment, with salary? South London preferred.
C. W., 18, Colin-street, Bromley-by-Bow.

A LADY WISHES to recommend a young person, aged 34, as Attendant upon an invalid or elderly lady Fond of nursing.
E Frost, Mr. W. Lift, Perfect-st., Lynn, Norfolk.

NURSE.—A young Woman, age eighteen, with two years' character from last place, requires re-engagement in good Christian family.—A. T., 56, Almack-road, Clapton-park, E.

NURSE, or useful Maid. Plain dressmaker. Christian privileges. Nearly 15 years' good character.—C. E. B., Chalfont, South Eden-park, Beckenham.

AS UNDER-NURSE, or Under-Housemaid, in quiet family. Age 16. Fond of children. Excellent personal references from former situation. Christian family desired. Neighbourhood of Reading preferred
E. Major, 3, Mile Cross, near Reading.

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A LADY WISHES to recommend an elderly person, where a girl is kept, thoroughly conscientious. A good cook.
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Appointments, Situations, &c., Vacant.

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MAN AND WIFE (under 40). Can any Christian worker recommend man as Estate Labourer, wife to bring up orphans. Both decided Christians and abstainers. Without children
Miss Greene, Midgham, Reading.

HOUSEKEEPER wanted, in business-house. Must be abstainer and Dissenter (Congregationalist preferred). Personal interview desirable.—Fullest particulars,
G. H. Smith & Son, Drapers, Worthing.

ASSISTANT WANTED, to train girls for service. A Lady wishing to learn the Master's work, could apply to Miss L., Victoria House, Central-hill, Upper Norwood.

MATRON REQUIRED.—An experienced Matron is required for the Washing department of a Reformatory for Girls near London. Must understand her business, and be a good disciplinarian. Salary £30 per annum, and all found.—Apply personally, from 11 to 3 o'clock, on Thursday, Friday, or Saturday next to the Lady Superintendent, Dalston Refuge, Manor House, Dalston.

MATRON wanted for Rescue and Preventive Cottage Home in Ipswich. Salary £15 to £20 Also **BIBLEWOMAN** to work in connection therewith.
Mrs. Harding, Westerfield, Ipswich.

WANTED, A MATRON for the Girls' School, also a **NURSEMAID.** Both must be good needlewomen, Matron, age 25 to 35.
Mrs. Linney, Friends' School, Saffron Walden.

EXPERIENCED LAUNDRY MATRON required at the Smyrna House, Female Home, Borough-road, Sunderland. Must be an energetic Christian worker, and total abstainer. Salary advancing from £25 to £30 per annum.—Apply by letter, with testimonials and carte, to Miss Clarke, Matron. The Institution is a private one.

TWO BIBLE-WOMEN, to devote their whole time. Salary £35 a year.—Apply by letter only, with copies of testimonials, on or before April 20, to the Hon. Sec., Bradford Town Mission, at Y.M.C.A., Sunbridge-road.

CHRISTIAN WOMAN wanted by a Vigilance Association, a few miles from London. Her whole time to be devoted to prevention and rescue work in the district.—Apply by letter, stating experience, &c., to Vigilance, Box 2,447, Sell's Advertising Offices, 167, Fleet st., E.C.

STRONG, MIDDLE-AGED Christian woman wanted, to attend upon an invalid Clergyman, and to make herself generally useful. Salary £20. Total abstainer preferred.
Rev Chancellor, Park View, Ramsgate.

CHRISTIAN YOUNG WOMAN wanted, competent to take charge of Laundry work in Home for Girls near London —Apply, stating age, salary required, and references, to
Secretary, 79, Finsbury-pavement, E.C.

YOUNG WOMAN wanted, to assist in Christian work. One who can sing, and give Gospel addresses. Testimonials required.—George March, Secretary, Union-square, Stanhope, Weardale.

TWO RESPECTABLE SERVANTS wanted, a General who can do plain cooking, and a young Housemaid. Small family. Quiet Christian home.—Apply first by letter to Mrs. K. Harland, Glebe-avenue, Enfield.

A CHRISTIAN YOUNG PERSON wanted, to attend on an invalid Lady, and as useful sewing Maid. Must be thorough needlewoman and abstainer. By letter.
P., Ferncliffe, Orleans-road, Hornsey Rise.

CAN ANY LADY recommend a Nurse, or Mother's Help, to take entire charge of young children? Not under 25. Clergyman's family.—Mrs. Stapleton, 118, Ladbroke-grove-road, North Kensington.

USEFUL MAID - ATTENDANT for delicate Lady. Good plain needlewoman, and to alter dresses. Take a little charge of bed-room. Active; from 30 to 35. State wages. Christian family in country town.
A., Broadbent's Library, High-street, Marylebone.

WILL A LADY kindly recommend an invalid, a decided Christian, as Nurse-Servant? Place comfortable, duties light. State age and wages.
B., 37, Graham-road, Worthing, Sussex.

NURSEMAID.—Required, a well-trained girl, as Under-Nurse, age about 16 or 17, in a family where there are two small children, She must be able to do light housework, and sew neatly. Preference given to a girl who has been out before. A highly respectable, well-conducted girl will meet with a happy home.—Apply, with particulars, giving reference and wages, to
Mrs. Hugh Caley, Windsor.

NURSE WANTED, in a Christian family, for two children, viz., girl aged five, and a boy one and half
Mrs. Darling, Clonakilty, Ireland.

HOUSE-PARLOURMAID wanted, under-house maid kept. Must be good at waiting and cleaning plate. Early riser and good needlewoman. Total abstainer. Clergyman's family.
Mrs. Stuart, 116, Grosvenor-road, Highbury, N.

NURSE.—Wanted, a kind Christian energetic Nurse, willing to reside near Dublin, and take charge of three children, youngest two years. Thoroughly experienced and trustworthy. Age between 25 and 35. No help given. Wages about £20. Comfortable home.
Mrs. Drummond, 274, Fulham-road, S.W.

HOUSE-PARLOURMAID wanted, April 13. Two other servants kept. Age not under 25. Wages £16 to £18. Must understand her duties.
A. B., Oakwood, Park-side, Beckenham, Kent.

AS HOUSE AND PARLOUR-MAID.—A respectable young woman wanted in a small, quiet family. Another housemaid kept Wages £18 to £20. Good personal character indispensable. Dissenter preferred. —Address, stating age, and length of character, A. B., Messrs. Warner, 89, Chiswell-street, Finsbury, E.C.

LAUNDRY-MAID.—Can any Lady recommend a respectable person, as Laundry-maid in a girls' boarding school. Good Christian home, and fair wages.
Rev. J. J. Kendon, Goudhurst, Kent.

AS GENERAL SERVANT.—Wanted, respectable person in a quiet family, three in number. Nurse kept. Clean and active, with little knowledge of plain cooking
Mrs. White, 34, Palmerston-road, Southsea.

GENERAL SERVANT wanted. Age about 25. Good wages. — Mrs. W., 14, De Crespigny-park, Denmark-hill, S.E

WANTED AT END OF APRIL, good General Servant, about 24, who can plain cook. Also Housemaid, about 22.—Mrs. Beverly, 43, Elgin road, St. Peter's-park, London, W.

WANTED AT ONCE, a Christian Young Man (single preferred), to manage a small Coffee House, in London. Good references.
X. Y. Z., 186, Aldersgate-street, E.C.

A RESPECTABLE WOMAN (not under 25) wanted, as General Servant in a quiet family, three in number Undeniable references. Very little cooking. Wages £16, and all found. Boy kept to clean boots, knives, &c
Mrs. Carre, Bengeo, near Hertford, Herts.

GENERAL SERVANT wanted, where help is given. No children. Early riser, abstainer, clean, and active. Good wages to a competent person.—241, Camberwell-road, S.E.

GOOD GENERAL SERVANT wanted, for a small, quiet family. Good plain Cook. An abstainer. Wages £18 to £20. All found. Mrs. Nevill, 17, Alexandra-villas, Finsbury-park.

(Continued on Page 18.)

TIMELY ADVICE.

As the brighter, warmer weather takes the place of biting frosts, keen winds, and damp mists, a large number of persons will eagerly anticipate with the advent of summer some amelioration of their ailments, which during winter months prove more or less distressing. It is well known that there are thousands who go on in this way year after year, every twelve months being divided, so to speak, into two seasons, one of suffering, the other of slight relief from a "durance vile," rendered imperative by their unfitness to encounter, to say nothing of enjoy, anything but the balmiest weather. Of course there are many people who can get over this difficulty by wintering abroad, but these are comparatively few, and by far the largest percentage of such sufferers are compelled to drag on through the colder months of the year with a series of days dull with suffering and confinement indoors, the warmer ones clouded more or less by a lurking dread of the succeeding winter.

We have endeavoured to show from time to time how the human system may of itself be enabled to overcome climatic influences by the restoration of dormant forces to activity, but those sufferers who should be most interested in this fact are apt to mistake the time at which remedial measures should be applied. When the trying season comes they are very ready and anxious to do anything to get help, but it is not so easy when the dull pall of winter has settled upon them. At that time the protective forces of the system are strained to the uttermost in a natural endeavour to carry out their functions with integrity, and this can scarcely be maintained even with the constant use of artificial aids and other remedial measures. These cannot do more than check the rapid degeneration which must follow this strain continued year after year. On the other hand, a more favourable season (*i.e.*, warmer weather) relaxes the strain upon the recuperative forces, and they are enabled to work more efficiently, and fulfil to a greater degree the offices for which they were designed. Then is the time to seek to strengthen them. The influences which before could only stay the waste or prevent a collapse, have a chance to exert a bracing effect upon the constitution, storing up a reserve of energy that may be brought into play when the season at which greater demand is made returns again.

It will not be difficult for anyone to gather from this view, which is surely logical, that if Odo-Magnetic Treatment can do so much for sufferers of the class to which we have referred during the most trying season of the year, it has far greater scope if adopted while external conditions do not necessitate any special exercise of the weak forces. The improvement in health from this natural energiser, aided by more favourable weather, is augmented and more permanently established from day to day, as long as the application of the remedy is continued.

This is simplicity itself, and its simplicity must be a powerful argument in favour of Odo-Magnetic Treatment, for the more simple the remedy, and the more closely it is allied to the healing processes of nature, the more speedy and permanent will be the effect produced. A remedy of this character is so simple that it may be in operation without the knowledge of the sufferer, and may only be revealed by the conscious increase of strength, and an inclination for, and actual delight in, the duties of life.

Colonel H. FOQUETT, Kendrick-road, Reading.

February 5, 1886.—"I have the pleasure to inform you that notwithstanding my advanced age (81), when I adopted your Odo-Magnetic Appliances for the relief of a frequently painful oppression on my chest, I derived the greatest benefit; indeed, for many months complete relief; latterly I have slight returns at long intervals, but much less severe than formerly. You are welcome to make any use you please of this communication."

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ON WEDNESDAY, APRIL 14, 1886.

The Chair will be taken by Sir ROBERT N. FOWLER, Bart., M.P., at Three o'clock.

Speakers—Rev. Flavel Cook, D.D., Rev. A. W. Baumann, James L. Maxwell, Esq., M.D. Friends of the Society and all interested in Indian Missions are cordially invited to be present. Tickets may be obtained of the Secretary, 2, Adelphi-terrace, Strand, W.O.

country of these vicious volumes? By-and-by we shall have to pay dearly enough for the importation.

At an inquest held the other day in one of the Dublin Hospitals a piteous story was told of a young girl whose death, it was stated, had been accelerated by rough treatment at the hands of some soldiers. Medical evidence went to show that when she was admitted she was in a dying state, and suffering from pleuro-pneumonia, and that a blow would have hastened her death. These simple facts are sad enough; but additional statements were made which threw a lurid light upon a portion of the child-life of our large cities, well calculated to create feelings of pity even in the breasts of those who have so strenuously opposed recent wise legislation with regard to young girls.

Elizabeth Doyle was not eighteen years of age when she died, and she had spent over three years upon the streets. "One of her sisters followed the same course of life," said a witness simply. The mother of the two children was very much affected whilst the testimony was being given. In her grief she cried out, "I hope she is happy in the sight of God; she is better now than on the streets." To which the Coroner answered, "From what I have heard from the Chaplain I am sure she is."

The Very Rev. Canon Forde stated that many young girls were reclaimed within the walls of the hospital, and restored to society. We rejoice to know it, but after all prevention is better than cure; and there are in Dublin, as in other large cities, removable causes which inevitably tend to swell the number of those, many of them mere children, who are living that heart-breaking "course of life" which at its happiest ends in the hospital wards and the nettle-covered corner of the graveyard.

Noble-hearted men and women of all sects are labouring to lessen the feeders of this terrible river of sin and death, but the labourers are few in comparison with the extent of the sorrow, and suffering, and evil. In addition to the great army of those who either shut their eyes when they come upon this horrible accompaniment of our nineteenth century civilisation, or, after looking on, pass by on the other side, there are others, unfortunately far more influential, who, like Lecky, in his "European Morals," do not hesitate to urge that this abominable sacrifice to Moloch is necessary, and that these child-martyrs are "most efficacious guardians of virtue." Surely of any man holding such views it may be said in the Master's words, that it were better for him that a millstone were hanged about his neck, and he be cast into the sea, than that he should offend one of these little ones.

In a very interesting short paper which appears in the current number of our American contemporary, *The Century Magazine*, the question of "hymn tinkering" is intelligently considered, and the writer, Rev. Dr. Robinson, urges with much reason that although in some cases it is better to return to the author's own language, "in other cases it is preferable to retain the changes which popular sentiment has accepted." There is very much force in this, for in many instances it cannot be controverted, except wantonly, that the changes are improvements. Newton and Cowper, Wesley, Watts, and Doddridge, made no claim to infallibility, though certainly Wesley, who invented the phrase "hymn tinkering," deprecated very strongly any interference whatever with either his own or his brother's compositions; yet in some cases the alterations which have been made in the hymns of all these well-known writers are simply the removal of crudities or the substitution of a clear and definite phrase for a cloudy and vague one.

Upon one branch of the subject, however, and that, perhaps, the most important, Dr. Robinson says nothing; perhaps, because, as we do, he considers that the question does not need to be discussed, and that there can be no justification for interference with the theology of a hymn. To find Cowper and Watts altered to suit Unitarianism, and Wesley's noble hymns pruned and added to, so as to suit a selfish sectarianism, cannot be anything but painful to those who love honesty; and one would have thought that Protestantism had a sufficiently large hymnology to render it unnecessary to take the hymns of Faber and other Roman Catholic writers, and to cut out portions here and there, even with the view of gilding refined gold.

In these days of mental and spiritual activity, when men are almost forced to hurry to and fro in intellectual as in other matters, there is grave room to fear that many duties near at hand are overlooked or neglected; and, after all, the most perfect Christian life is that in which almost unconsciously, attention is paid to detail. "He that is faithful in that which is least is faithful also in much," and the Master puts within our immediate reach that which He desires us to do. To be straining after even great and noble efforts, and to be overlooking the fainting one at the gate wanting the cup of cold water which it would be so easy to give, is not to be following in the footsteps of Jesus, for the records of the Divine life upon earth show clearly that even with Calvary and its dread cause before Him, the Saviour never neglected that which might have been considered trivial by comparison, and that with the burden of a world's sorrow and sin upon his heart He was careful to command them to sit down, to give them the earthly food, and even to smile upon the little children. What a lesson is this to those who in our day leave undone little duties near at hand in the search after greater ones which they have not been bidden to seek.

Harper's Weekly for March 20 contains successful portraits of Mr. Moody and Mr. Sankey, with excellent engravings of many of the buildings in connection with the Young Women and Young Men's Schools at Northfield, Mr. Moody and Mr. Sankey's residences, &c., besides an accompanying literary sketch. We regret that copies cannot be obtained in this country; the publishers of the paper are Messrs. Harper Bros., New York, and the price of a single copy is ten cents.

In no part of the world are changes going on in a more marked manner than in Japan. The systems of centuries are questioned in the light of Christian ideas. The old order is disappearing, and now an article in *Nature* describes a remarkable linguistic revolution. Under royal patronage, supported by scholars, journalists, and the most influential classes, a movement is rapidly proceeding which will sweep away the countless ideographic Chinese signs, and substitute the Roman letters in writing the language. This will connect Japan with all our English literature, which for good or evil will work the greatest results.

The following note comes to us from Mr. Reginald Radcliffe, who writes from Paris *en route* for London, which he hoped to reach before these lines appear:—

> The time fixed for the first of the series of Conferences in London for "The Evangelisation of the World" is upon us. Will you, therefore, kindly ask for your readers' prayers? If such conferences had been held some years ago, two of the subjects set down in the present programme would, no doubt, have been omitted, because then unknown—namely, Medical Missions, and Zenana Work. Yet who will deny the importance of these in the present day!
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> If real waiting upon God be practised in secret before the Conference, and time found at the Conference for some to gather together for real prayer, the Holy Spirit may reveal fresh departures or fresh expansions that shall be as far-reaching as the Spirit-directed journeyings of Saul and Barnabas.
>
> Just returning from visiting honoured labourers in Italy and France, one is made to feel how much more we should help our near neighbour, the Continent of Europe.

The Saturday Review has an article on "The Decay of Evangelicalism;" the view of the writer, however, is confined to the Church of England. This is the conclusion at which he arrives:—

> With two or three exceptions all the Tractarian leaders were trained in Evangelicalism, and the old historic names which made the "Clapham sect" illustrious are now prominent in the "Ritualistic" ranks. There must be something faulty in a cause whose ablest champions are constantly deserting to the enemy, and which finds those it has trained from the cradle the first to repudiate their allegiance to it.

So far as this is true it is accounted for by the writer himself in a previous paragraph:—

> The old evangelical zeal, which had inspired men like Wilberforce and Venn and Simeon, and had given dignity and coherence to the "Clapham sect," was, no doubt, fast ebbing away. The sun of worldly prosperity had shone long and steadily on those who were once a struggling and persecuted sect, and they had borne it less well than the adversity of former years.

This is the cause of the decline of all true testimony for God. The Church's spiritual life survived the fierce blasts of pagan persecution, but withered under the sunshine of Constantine's patronage. Luther was a mighty man of God, but Lutheranism lost his spirit when it became the religion of the State.

But it is not true that Evangelicalism is dying out in the Church of England. We question if there ever was a time when the Gospel was more purely preached in her pulpits than it is in many of them to-day. True there is more breadth than depth, more extent than intensity, in present Evangelicalism everywhere; but the simultaneous missionary meetings in February showed that the Church of England has not only evangelical doctrine, but an evangelistic spirit, which attempts greater things towards the evangelisation of the world than the evangelical fathers of the last generation dreamed of. And besides this, a missionary spirit is manifesting itself in the Church of Christ generally, which is beyond all precedent since Apostolic days.

The Ritualistic movement of which *The Saturday Review* speaks favourably has had the most disastrous effect of re-opening the road to Rome which our forefathers counted nothing dear unto them that they might close for ever. The consequence is that Romanism, which is not Christianity but veneered heathenism, not a religion but an idolatry, is enjoying a revival in England more than in any other country in the world.

EVANGELISTS AT WORK.

MR. G. CLARKE IN EDINBURGH.

THOSE of your readers who joined in prayer for blessing on Mr. George Clarke's work in Edinburgh may well unite in praise for the rich answer given. From the first it was felt that the Lord was with his messenger, and the meetings grew in interest till the close. Many, especially among the young ladies, came to decision, and have offered to take part in the work of the Railway Mission, and Mr. Clarke's call for a thankoffering in aid of the funds of that Mission was liberally responded to. It is hoped that he may be sent again to work for a longer period in a city where his influence was just beginning to be appreciated, and where it is believed his work would be yet more abundantly fruitful. A. R. S.

REV. W. HASLAM IN ONTARIO.

Mr. Haslam has concluded a ten days' mission in the new St. Paul's Church, Woodstock, Ont. Day by day the interest increased, as the people heard the clear and convincing truths and facts of God's Word lucidly placed before them. Whatever prejudices some held about special mission work, and a special missioner, these were soon dispelled, and many are praising God for the blessing they have received through this instrumentality. Some are thanking God that they have been brought "from death unto life," and others, that they have been led to trust in the risen Christ to guide and defend them.

Mrs. Haslam's afternoon meetings for ladies have been attended by all classes, and have aroused astonishing interest Much good has resulted from her faithful and loving words.

The success that has attended these services has far exceeded the most sanguine hopes of Christians here. To a great extent mission work of this kind is new to the Episcopal Church in Canada, and in the minds of many there is a strong prejudice against it. If all missions were conducted as that now concluded at St. Paul's Church, that feeling would soon be overcome, and an inestimable amount of good would be accomplished. On the second Saturday of the mission, a "question meeting" was held in the schoolroom. Some three hundred persons were present, and listened for over an hour to Mr. Haslam's answers to the questions put. Nothing could show more conclusively his knowledge of the Bible, and his ability rapidly to apply it to every question asked. On the last evening of the mission the Lord's Supper was observed by over two hundred and fifty communicants. E.

GERMANY.

Pastor Schrenk, of Bern, has concluded a week's evangelistic services in this town. Considering the religious state of Heidelberg, the meetings were remarkably well-attended. The country people flocked in from all directions; and it was gratifying to see a large number of men from the better classes among the audience. The Bible-readings for Christians in the afternoon were most helpful. Pastor Schrenk dwelt especially on the importance of a full surrender, and pointed out with great clearness the way of arriving at an unbroken communion with God, through the cleansing power of the blood of Christ.

In the evening meetings, the speaker's special aim was to rouse the consciences of his hearers. His rich and varied illustrations riveted their attention, and the deep impression which his fervid language made on them was visible on most faces.

Before concluding his mission, Pastor Schrenk exhorted all those who had received blessing to meet together frequently for prayer and study of the Word of God. A large number of young women at once came forward to constitute themselves into a Y.W.C.A. The Y.M.C.A. also received a considerable addition. A weekly prayer meeting has been arranged for believers.

Before coming here, Pastor Schrenk had been holding services at Hanau and Cassel. In the latter city as many as 3000 people filled the largest church in the town every evening. The ecclesiastical authorities at Cassel have placed every pulpit in the Electorate of Hesse at Pastor Schrenk's disposal. He is now holding a series of holiness meetings at Bonn, at the invitation of Professor Christlieb; thence he will proceed to Berlin, to confer with Pastor Stöcker, Count Bernstorf, and others, on the measures to be taken for the evangelisation of Germany.

Heidelberg. M. Römmele.

MESSRS. SMITH AND MACNAB IN DUNOON, N.B.

A series of evangelistic services conducted by these evangelists was brought to a close on Sabbath evening, March 28, when a largely attended joint meeting was held in the Free Church, Rev. R. Macmorran presiding. The meetings have extended over a period of three weeks; they have been held on week nights in the hall of the United Presbyterian Church, and on Sabbath evenings alternately in the Free Church and the United Presbyterian Church. The interest manifested towards the close of the mission was deep and decided. The addresses delivered were forcible, sound expositions of Scripture truth, and proved the means of blessing and quickening to not a few. A thank-offering collection was made at the close, and the result was most gratifying.

SOUTH AUSTRALIA.

Since Mr. Houston and myself began work in this portion of the vineyard last July, we have had abundant and substantial blessing; praise the Lord. His good hand has been upon us continually. Brother Houston, so well known as the Blind Singing Irish Evangelist, has conducted fifteen missions, at which many have professed to find the Lord Jesus; besides, many Christians have received blessing, and numbers of backsliders have been restored. The singing of Mr. Houston has been much owned of the Lord in attracting large audiences, and leading burdened souls to the foot of the cross. We have had some glorious meetings, when the Spirit's power has been blessedly manifested. The missions have been held principally in Wesleyan churches, simply because the invitations have come usually first from them; but happy and fruitful work has been done, during services held in Presbyterian and Independent churches. Brother Houston purposes, God willing, to visit Victoria, New South Wales, Tasmania, Queensland, and New Zealand, under the auspices of the Y.M.C. Associations, before returning, except the Lord leads him to settle amongst us for some years. He has declined invitations that would keep him here for the next two years on account of his anxiety to get back to the work in Ireland and England. Henry T. Fry.

MESSRS. JONES AND SMALL IN CHICAGO.

A great deal is said and written about the worldliness and the wickedness of Chicago, which is doubtless very true; and yet, if a stranger should visit the great Western city just now, and find three or four monster mass religious assemblies every day of the week, and the people flocking to the Chicago avenue Church on Sunday at 10.30 a.m, and to Farwell-hall at midday, and the immense Casino Rink at 3, and again at 7 p.m., he would receive an impression of a different kind, and wonder at the fervour of the piety of so many people, and the general interest that seems to prevail on the subject of religion among all classes of people. The daily papers, giving full reports of these revival meetings, are spreading the news to all the towns and cities of the North-west, and many a little hamlet and remote settlement is encouraged at the homely sermons of Sam Jones and the common-sense talk of Sam Small, his coworker in the evangelistic campaign. There are many ministers and Sunday-school teachers coming into Chicago now to attend these meetings. Neither of these two gentlemen appears to have any fear of man before him, and the way they have discussed the prevailing sins of Chicago, and attacked the follies and worldliness of the churches, has aroused considerable criticism, but impressed everyone with their faithfulness and honesty in dealing with immortal souls.

The meetings throughout this week have been more interesting and profitable than ever, and there is a growing interest in favour of Mr. Jones. Even his critics have slipped in with the crowd, and those who were specially severe, and would not countenance the "vulgar and ignorant Southerner," are noticeable in the prominent seats of the rink, and are just as eager listeners as any of the rest. It is a good old-fashioned revival, with the fervid exhortations of the camp-meeting; and while there may be some things to object to, everyone knows that these men are honestly endeavouring to save souls, and bring Christian people to live on higher and safer ground. The city is thoroughly stirred, and most of the evangelical churches are cooperating in the work of grace that has been inaugurated, and souls are every day gathered into the fold of Christ. Many people who have never gone to church are regular attendants upon the meetings, and they are often converted, and are leading others to a knowledge of the truth.—*New York Observer, March* 25.

REV. H. PRICE HUGHES IN ABERDEEN.

Writing with respect to the mission services conducted in this city by Rev. H. P. Hughes, Mr. C. Shirreffs, Secretary of the Y.M.C.A., says:—There was a hearty union of ministers and workers, and an unusually widespread interest evoked and maintained throughout. The quickening experienced by several ministers and many Christians has been freely and joyfully acknowledged. The evangelistic services were searching, and grew in power and telling effect; not a few have been found, since the mission closed, who quietly yielded to the call of the missioner, and the strivings of the Spirit, and are now in the Christian ranks. Many went to the inquiry-room and were spoken to by the willing workers, and there found peace in believing. The Sabbath morning workers' meetings were valued exceedingly.

A men's meeting on Sabbath afternoon, when over two thousand were present, was a striking illustration of how to deal with men. Mr. Hughes presented the claims of Christ and the advantages of the Christian life in such a manner that from forty to fifty then and there indicated their willingness to yield to the Lord Jesus Christ.

In a few days a Conference will be held on "The Privileges and the Possibilities of the Christian Life," when all whose names have been recorded, nearly four hundred, will be invited.

MR. SPENCER WALTON IN CHELTENHAM.

Mr. Walton has concluded a fortnight's mission in the Corn Exchange here, which has been attended by much blessing. The Bible-readings held every afternoon were well attended; many testify to having received much spiritual help, and to have realised more fully "the possibilities of faith."

The evangelistic meetings in the evenings were most interesting, the hall was usually crowded, sometimes to overflowing. The Gospel messages were given in the power of the Holy Ghost, and were blessed of God to the conversion of many. The Sunday afternoons were devoted to children and young people.

The mission closed with a conference on the subject of "The Higher Christian Life." Earl Cavan presided, and the speakers were Rev. Colin Campbell (of Christ Church, Weston-super-Mare), Rev. F. S. Webster (of the Church Army), Rev. J. J. Luce, Rev. T. D. Anderson (of Gloucester), and Mr. Spencer Walton. The subjects of the morning, afternoon, and evening meetings were respectively "Rest," "Victory," and "Power." The evening meeting closed with a stirring appeal for the Foreign Mission Field, which has resulted in several offering themselves.

An interesting feature of the mission was that it was a combined effort of the Y.M.C.A. and the Y.W.C.A., while the choir and principal workers at the after meetings were composed of the members of the two Associations. At the Y.W.C.A. a daily united prayer meeting was held at 7.30 a.m., attended by the young men and young women from houses of business.

MESSRS. MOODY AND SANKEY IN TEXAS.

These evangelists, says a correspondent of *The Independent*, arrived at Dallas on the evening of March 3, and began services next afternoon. The large skating rink had been made ready, comfortably to seat at least 3000, with standing room for several hundred more. Notwithstanding occasional showers and muddy streets, every seat of this spacious hall was occupied by an earnest and appreciative audience. At the evening service not less than 4000 persons crowded and packed themselves away in the spacious building, and listened with the most intense interest to all the servant of God had to say. Nor did this in the least fail, but rather increased, so that hardly standing room could be had at the other services. Though abroad Texas may be regarded with suspicion, these brethren, like all others who visit us with right purposes, have left, appreciating the fact that there are in our borders many devoted and earnest workers for man's highest good.

The inquiry meetings in First Presbyterian Church were largely attended. At the first invitation, sixty-two rose for prayer, and this number kept increasing until it was estimated that at least two hundred were inquiring the way of life. Mr. Sankey sang to the exquisite joy of everyone. Words are inadequate to give any idea of the deep emotions of the audience as the sweet strains of "A Mother's Prayer," and "When the Mists are Rolled Away," filled the air. It is yet too soon to estimate the results as to conversions. Believers, however, were greatly blessed by being brought closer together, and the real strength of the religious element in Dallas was brought out in its full force. Dallas bids these brethren God speed in their work, and will hail with delight their return. Mr. G. C. Needham is expected to follow up the work.

MR. HENRY THORNE IN BRISTOL.

During the nine days ending March 30, Mr. Thorne has conducted a Gospel mission at the Y.M.C.A. The daily prayer-meeting was well attended, and the afternoon Bible readings were much appreciated by many Christians, several of whom came from a distance.

At the Gospel meetings in the evenings many weary ones found rest in Christ, and several went away under conviction, followed by the earnest prayers of many Christians who trust they may yet be brought into the fold. On Monday week the converts, some seventy in number, sat down to tea, after which Mr. Thorne earnestly addressed them; his remarks were followed by prayer and loving counsel from other Christian friends.

The mission is still continued by Mr. J. M. Scroggie, whose name, from previous missions, has become a household word in Bristol. A large choir of Christian young men and women leads the singing.

MR. A. MEAD. of the Evangelisation Society, has concluded a fortnight's mission at Esher-street, Kennington; it has been a time of much spiritual power and refreshment.

LITTLEHAMPTON-ON-SEA.—Mr. Chaplin, of the Children's Special Service Mission, has closed an eight days' mission to the children of this town, held at St. Saviour's Church.

REV. E. P. HAMMOND has held Gospel meetings in Cardiff during the past week. We have not received any detailed report, but we learn that a good impression has been made on young and old.

NORTHAMPTON.—A highly successful mission, conducted by Rev. Thomas Waugh, has just been brought to a close at Gold-street Chapel in this town. During the fifteen days the mission lasted a large number of adults and children professed to yield to the drawings of the Holy Spirit.

LIVERPOOL.—On Sunday week Mr. D. M. Drysdale closed the Special Gospel Services held in Hengler's Circus during the winter months. There has been an average attendance of about 5000, and many, it is believed, have been led by the faithful presentation of the Gospel to accept of Christ as their Saviour and Lord.

A SPECIAL MISSION NUMBER of *The Rochester Diocesan Chronicle* has been issued, which contains a very interesting account of the recent South London Mission. An impetus has been given to the Church life of the parishes, which is already bearing fruit. Fresh Bible-classes for men, women, and youths are among the proofs that the Mission has not been in vain.

COCKERMOUTH.—A series of Gospel meetings held in the Public Hall of this town, by Mr. J. Carr and Mr. R. Wilson, have been eminently successful. From the first the attendance was good, and before the month closed, the hall was crowded to overflowing with people of all classes. So great has been the interest, that it has been deemed right to continue the services during another month.

DR. L. W. MUNHALL is meeting with eminent success in Portland, Oregon, where he has been labouring since the first of February. A large number have confessed conversion, many of whom are young men. In connection with Dr. Munhall's work, the Y.M.C.A. is endeavouring to secure a new building. Dr. Munhall was to arrive in San Francisco on March 13, to commence evangelistic meetings.

MESSRS. THOMPSON & BOYLE, of the Irish Evangelisation Society, on Sunday, March 28, concluded a three weeks' mission at Donaghey, co. Tyrone, Ireland. A large number, it is believed, were brought to a saving knowledge of the truth. On the last evening a thank-offering was taken up for the Irish Evangelisation Society, which was responded to heartily. S. HADDEN, Pastor.

TUNBRIDGE WELLS.—The Christians in Dublin, Manchester, and Glasgow who have been praying for a blessing on Mr. Henry Lakin's Mission in Tunbridge Wells, will praise God when they hear that their prayers have been answered beyond our expectations. Though the congregations have been smaller than Mr. Lakin usually addresses, many have decided for Christ, and many believers have, as a working-man expressed himself, "been wonderfully lifted up."

CHERBOURG.—A fortnight ago I came here, at the invitation of Mr. Darling, to help him in the opening of a large new Salle, in a very populous district of this important seaport town. Since the opening, the attendance at all the meetings has been very good, the hearers being very attentive and serious. Many Testaments have been sold. Seeing the great need of the work here, I feel constrained to remain and help Mr. Darling, leaving the work at Trouville in the hands of Pastor Audibert, of Lisieux. English books and papers would be welcomed here. THOMAS PH. SINEL.

82, *Rue Val de Saire.*

MERCHANT SEAMEN.—Sixteen months ago the Letters to Merchant Seamen were by request extended to the Lighthouse-keepers in Great Britain and Ireland. Consequently the number of letters issued was increased from 6000 to 8000 monthly. This involved a large additional expense, and it is much to be regretted that the funds have not been sufficient to carry on that number. Many communications received testify to their usefulness. Help towards the work will be thankfully received by Mrs. Jeffery, 15, Lansdowne-circus, Leamington.

Letters to the Editor.

BIBLE-CLASSES AND DISCUSSION.

DEAR SIR,—I have had occasion, during the last year or two, to address and teach, now and then, senior Bible-classes of males, in connection with various Sunday-schools in this city. It seems to be a somewhat general practice, after the teacher or addresser has concluded, for the members of the class to be invited, or to offer, to make remarks on the subject of the lesson. It has been a matter both of surprise and pain to me to observe that such remarks, made by the young men, not only take the form of little critical speeches, but, in the majority of instances, are of a pronouncedly sceptical character.

Not to occupy too much of your space, but to call attention to the matter, let me mention my most recent experience in the senior Bible-class of one of our leading Christian congregations here. I chose for my subject "The Gospel Message," and I endeavoured to treat it in a way suitable for an old man of threescore in addressing lads of twenty or thereabouts. When I had done I was informed that the meeting would now be open for discussion, and the lads then proceeded, one after another—seven or eight of them spoke—to criticise my address, and I think, in nearly every case, unfavourably, and in the spirit of the scepticism of the present day.

I cannot give details of the various "little speeches." But, for example, one took occasion to praise a noted atheist for his "noble efforts on behalf of civil and religious liberty;" another declared against believing what he could not understand; a third doubted if the fifty-third chapter of Isaiah referred to Christ; a fourth asked how I could speak of the love of God in the face of the destruction of Sodom and Gomorrah, and so on. I felt it hopeless to grapple with such a state of matters, but I could not but perceive that the class in question might be called rather a training school for sceptics than a school for leading young men to Christ. I wonder, what about the teaching from the pulpit to these young men from Sabbath to Sabbath, and what about the capability of their teacher? I have repeatedly had similar experiences recently. Surely it is a sign of the times, and a very serious one.

S.S. TEACHER OF FORTY-FIVE YEARS' STANDING.

Manchester.

EXCESSIVE HOURS IN BUSINESS HOUSES.

DEAR SIR,—As one deeply interested in the welfare of young men, I desire to thank you very warmly for the protest respecting late hours inserted in your "Notes and Comments" last week. While there is a great deal of unfounded gossip talked concerning hours and wages, which one is often called upon to challenge and explode, there is a very solid foundation for the present statement. Alas, it is not confined to one wholesale house, but runs through entire trades.

The explanation of the excessive hours is that the pressure which necessitates them is confined to a few weeks, twice a year; that if new hands were engaged to tide over this pressure, being ignorant of the ways of the place, they would only prove a hindrance; their services could not be utilised in the normal condition of business, so fresh hands would again be introduced at the next busy season. The young men in most of the houses are strengthened to bear the burden by being well boarded and lodged. So far as my information goes the senior hands, reckoning on this recurring pressure, do not complain; especially when their pecuniary interest encourages their zeal.

But the real trial and hardship, which calls loudly for remedy, falls on the younger hands, with constitutions unformed, and drawing merely a nominal salary. It is disastrous to the health and morals of these lads that they should be so overworked. So much is this the case that it is not a thing unknown for a lad to fling himself on his bed in his clothes, on reaching his room, and to awake in the morning haggard and unrefreshed to recommence his work.

This, of course, is not known to the principals, and it is only by general attention being drawn to the matter that individual inquiry is set afoot, and a remedy found. Did Christian employers know how the system reacts on the efforts of Associations like ours, set for the spiritual welfare of young men, their establishments would speedily be purged from the stigma with which they are now widely reproached.

I should like to suggest to employers generally, whose interests are never subordinated by us to that of their employés, that if the salaries paid to juniors were regulated more with an eye to their necessities than to the market-price of labour, the welfare of the establishments would be promoted, and the name of God glorified. Thousands of young men are willing to enter service without a salary, and then suffer for a long period. The throne is not the only place around which a fierce light beats. As standing midway between the firms and their employés, I speak from the bottom of a deeply-stirred heart.—Yours very truly,

ROBERT BURN, Secretary.

Y.M.C.A., 186, *Aldersgate-street.*

THE JEWS AND PALESTINE.

DEAR SIR,—Permit me a word of explanation to the question of an "Inquirer" in your last issue.

A distinction is necessary between Jews—tribes of Judah and Benjamin—and Israel *as a nation.* This distinction has been observed since the separation after Solomon's death, and more particularly since the dispersion of the ten tribes.

The land has never been promised to Jews, but to Israel in the completion of twelve tribes. Hence the disciples after the Lord's resurrection inquired, "Wilt Thou at this time restore *the kingdom to Israel?*" (Acts i. 6). The Lord came not to restore the kingdom at his First Advent; He will do so at his Second (Acts xv. 14—17).

Israel, as a nation, have not been, dispensationally, the subjects of the moral government of God since the dispersion, whilst Jews scattered within the ancient boundary of the Roman Empire have been recognised as citizens in the various countries where located.

The present age is emphatically a parenthetic one between two portions of Israel's history. The first, on probation under law; the second, at the Advent of the Messiah, the kingdom and land restored, and the nation in resurrection testimony. The age is one wherein Jew and Gentile are being gathered out to form the mystic body of Christ. It is "the times of the Gentiles," during which "blindness in part is happened to Israel" (Rom. xi. 25).

Reading. H. GOODWYN.

BRIEF NOTES.

A Free Distribution of New Testaments to the 42,000 Board-school children of Birmingham is being arranged for.

An Appeal is made in *The British Friend* on behalf of the orphan schools in Bosnia, founded by Miss Irby and Miss Johnston.

Reports in the April number of *Evangelical Christendom* show that the Week of Prayer was widely observed in foreign lands.

The Miraculous Element in the Gospels will be the subject of ten lectures by Professor Bruce, of Glasgow, in New York, in April.

It is intended to open a "Home of Refuge" in Paris, where fallen women, willing to reform, may be welcomed and aided to begin a better life.

A Gospel Sleigh.—A church in Ashby, Mass., during the past winter ran a free "Gospel sleigh," for the benefit of those who live far from church.

Two Young Parsee Ladies are enrolled as students in the Free Church College, Bombay; they distinguish themselves, we are told, by their regularity of attendance and diligent application to their studies.

The Presbyterian Church of Jamaica has been celebrating its jubilee. Our hearts cannot but be gladdened by the report of the good and energetic work which is being carried on in Jamaica and other islands.

A Suffering Class.—Drivers, conductors, and other employés of street-car companies in Baltimore, work from sixteen to eighteen hours a day. A bill making twelve hours a legal day's work for them is being pressed on the legislature.

A Strong anti-American Feeling is being awakened in the city of Canton in China by the ill-treatment of Chinamen in the United States. We are not surprised, says *The New York Independent*, that such should be the fact. The result is natural.

Great Interest is felt in the "Modern Athens" at the projected new departure in London Methodism. The attempt to combine culture with aggressive evangelism is much appreciated. Nowhere will Mr. Mark Guy Pearse and Mr. Hugh Price Hughes find more sympathy than in the most distingushed and devout circles of the University and churches of Edinburgh.

Chicago.—The Woman's Christian Temperance Union has entered on the experiment of trying to reach the outcast women of Chicago. Dr. Kate C. Bushnell, a noble Christian woman and thoroughly educated physician, who has had large experience in this work, will "lend a hand" to any and all whom she can induce to begin the splendid struggle for a better life. Associated with her is her first trophy in this work, now for five years a Christian, but one who knows by what she has suffered the horrors of an impure life.

REQUESTS FOR PRAYER.—For Gospel services at Thrissell-street Baptist Chapel, Bristol, by Mr. Opie Rodway, from April 10 to 16.——For blessing on a mission at Topclyffe Grange, Farnborough, April 9—13.

CONTINENTAL AND FOREIGN NOTES.

The work of Evangelisation in Belgium continues to make steady progress.

Prussia.—A new "Military Hymn and Prayer-book" has been published, in Berlin, for use in the army and among the conscripts. It is evangelical in tone and teaching.

The Neuchatel Bible Society has 24 depôts in the Canton. Every pastor has perfect liberty to sell the Bible, to give it at a reduced price, or to give it gratis, according to circumstances. In 1885, 874 Bibles and 304 New Testaments were distributed.

Hungary.—Bible distribution has become much more difficult in Hungary, as much from the opposition of Protestant pastors as from that of Catholic priests. Notwithstanding, about 400 Bibles and 3500 New Testaments, in ten different languages, were distributed last year.

Evangelical Alliance.—Mr. A. J. Arnold gave on Thursday, March 18, at Villa Carle, San Remo, an interesting account of the principles and working of the Alliance. The instances in which it has been able to succour oppressed and persecuted Christians by procuring their deliverance from prison and hardships in almost every quarter of the globe were most striking.

Father Hyacinthe has been delivering a series of Lent lectures at the Gallican Church which he has founded in the Rue d'Arras, Paris. He said that the Church, to resist the enemies of religion, must be herself deeply religious, and must prove by her usefulness her claim to be held in respect. She cannot otherwise hope indirectly to moralise the workshop and to sanctify the school.

Bishop Taylor, says a correspondent of an American contemporary, expects to receive from England machinery for crushing sugar-cane, evaporating pans, implements for work; also a large portable tannery, given him by a man who taught him its use, which he intends teaching the natives. The Bishop believes that the heathen of Africa must be taught industry as well as religion.

San Remo.—The Protestant Italian School here is proving a great success. The annual examination and prize-giving took place on Wednesday, March 17, when the children made a capital appearance. As a school, affording relief to Protestant Italian children from petty Roman Catholic persecution, and a free and liberal education to Catholic children, it is worthy of all support.

Miss Leigh's Work in Paris.—Miss Leigh has been visiting the Riviera, holding drawing-room meetings to promote her work in Paris. She held a very successful meeting of this kind at Villa Teresa, San Remo, Rev. Alex Robertson in the chair. The details of her preserving and rescuing work amongst young English and American girls, beset by temptations and snares to vice in that capital of gaiety, were most touching.

Signor Gavazzi continues his course of interesting lectures on the last Encyclical of Leo XIII., which are well attended. On one occasion he drew the attention of his audience to the fact that the spot where they were assembled was sanctified by the blood of martyrs for the cause of the Gospel: on the very spot where these martyrs died for the truth, they could now preach the Gospel, and the Pope, who lives close by, could not prevent them.

The Auxiliary Evangelisation Society, Paris, held its annual meeting on March 1. This Society does not open up new fields, but seeks to furnish pastors needing help with missionary workers. It now employs seven agents. M. Appia stated his belief, that Christian activity leads to great longevity, and gave several examples: Lord Shaftesbury, Mr. Müller, and Mlle. Dumas, who at the age of ninety-five still visits the prison of St. Lazare, and retains a young heart.—*Evangéliste.*

The Gospel in the Somme.—Thanks to the zeal and care of Pastor Duran, the work of evangelisation is gradually spreading and deepening at Fenqières and the neighbouring villages. Colporteur Pointet in the course of last year sold 6867 Bibles and New Testaments, and gave away 51,500 Gospels. Under the auspices of the Paris Home Mission, Pastor Prunier has been holding meetings at Lisieux, Trouville, and Havre; at Trouville, 25 inquirers visited him to learn the way of life more perfectly.—*Témoin de la Vérité.*

News from Basutoland is interesting. The arrival of the children of Dr. Casalis, and of M. Mabille, was an enthusiastic, joyful triumph. All the native Christians filled the church at Morijah to thank God. M. Mabille was welcomed as the grandson of the man of the little black eyes, the beloved of the Bassutos! Two thousand people sat down to a banquet; on the following Sabbath seven hundred communicants joined in the observance of the Lord's Supper. There was also a baptism, with great rejoicings.—*Evangelical Christendom.*

Italian Evangelical Schools.—These schools, connected with the Free Christian Church in Italy, continue to be the object of Romish hate and intrigue. "One family were told such horrible things about our teaching that the mother was led to come and hear for herself; ever since she has come regularly to our Gospel meetings." The fifteenth report says that from the commencement no less than 2500 boys and girls have received a complete elementary education, many of whom are members of Christian churches, and several are agents in the work of evangelisation. The accounts from Leghorn, Turin, Spezia, &c., are equally interesting. Rev. John R. McDougall, secretary and treasurer, whose address is Scotch Church, Florence, asks travellers to favour the schools with a visit.

The Book World.

Turning-Points; or, Two Years in Maud Vernon's Life. By L. C. Silke. *Religious Tract Society.* A story full of heavenly wisdom, combined with sketches of young life and its varied viscissitudes.

The April number of The Monthly Interpreter (1s. *T. T. Clark & Co.*) fulfils well its function of Bible interpretation. Professor Reynolds' article on "The Portraitures of the Fourth Gospel" is specially noteworthy; it is rich in scholarship and spiritual insight.

The King's Coin; or, God's Fraction. By Rev. Thomas J. Bass. 1s. 6d. *James Nisbet & Co.* Mr. Bass earnestly advocates the duty of giving a fixed proportion of our income to God. He supports the position he takes up with weighty arguments and appeals of considerable persuasive skill.

Golden Legends of the Olden Time. By John Stoughton, D.D. 6s. *Hodder & Stoughton.* Beautifully bound, beautifully printed, and beautifully written, this volume is sure to meet with a cordial reception. Dr. Stoughton's ecclesiastical researches have made him acquainted with many forgotten legends, which he uses here to teach true lessons and inspire noble actions.

Chapters on Flowers. By Charlotte Elizabeth. *Seeley & Co.* These twenty-five charming chapters well deserve to be rescued from the bookshelf of a past generation, and re-presented to the public, as they are here, in a most attractive form. The beautiful coloured floral plates are an index of the equally beautiful, and deeply spiritual meditations and instructive narratives.

There are some books that are very far from being pleasant reading, which yet ought to be read, as a solemn duty. Among these we reckon Human Wrecks, by Mr. J. B. Wookey. (6d. *Kensit,* 18, *Paternoster-row.*) Such a word of warning as its pages contain, spoken in a spirit of true Christian faithfulness, may well cause all who are in the easy downward path, or in danger of entering on it, to stop and turn, and flee as for their life.

The Acts of the Apostles: Divided into Short Sections, with a Simple Commentary for Family Reading. By Rev. Francis Bourdillon, M.A. *Elliot Stock.* Mr. Bourdillon does not profess to be an exegete or a theologian. He confines himself to simple comments on passages to be read at the fireside. In this he has succeeded very well. His duties as a clergyman have brought him into contact with men and women, and taught him how to speak to them. He is thoroughly evangelical, and writes in a pleasing manner.

The Anglican Pulpit of To-day. *Hodder & Stoughton.* It was a good idea to collect sermons of representative clergymen in the Church of England. The discourses reflect credit on their authors; but the biographical notices are somewhat unfair, for a work professedly impartial. Bishop Temple's Bampton Lectures are characterised as of "no great importance," whereas they are a notable contribution to the vexed question of the relations between science and religion; and Archdeacon Farrar is denied the scholarship he undoubtedly possesses. The book, however, contains many discourses well worthy of preservation.

Sermons by the late Dr. Mackay, of Hull. Two volumes of these are before us. "The Seeking Saviour, and other Bible Themes" (1s. 6d. *Hodder & Stoughton*) are studies that will repay careful and prayerful reading. Rugged in form, they are strong in their presentation of Scriptural truth, and felicitous in their expression of different phases of the Christian life. "Abundant Grace" (1s. *James E. Hawkins*) is made up of addresses delivered by Dr. Mackay at Conferences in the United States, Canada, and Great Britain. Every page burns with the consecration of purpose and the passionate devotion to evangelical teaching which made the speaker such a power for good.

The New Moral Creation. By Rev. John Cooper. *Macniven & Wallace.* Much in this book is excellent. The baseness and malignity of sin, the free, fathomless, eternal love of God, and the self-sacrificing love of the Saviour, are powerfully set forth. The fruits of the Spirit are described with experimental fulness and delicacy. Yet we cannot but notice two blemishes—one of defect, the other of excess. The atoning death of Christ, though plainly stated, does not occupy the prominent place given to it by apostles and evangelists. On the other hand, the chapters on repentance after death, and kindred subjects, are calculated to lead to unscriptural conclusions.

Darkness in the Land of Egypt and Light in the Dwellings of the Children of Israel. By Lieut.-Colonel A. T. Fraser, R.E. *Elliot Stock.* Colonel Fraser is evidently a man with a pet theory, which he would have all accept. He has a good deal to say about light and heat that will interest students of physical science; but we do not believe they will listen to his interpretations of the working of the laws of nature. We regret that he should try to explain away the miraculous element in the plague of darkness sent on Egypt, by stating that "either there must have been rays thrown in over that part of the earth's surface, which had the effect of counteracting the light diffused from the sun, or the solar rays, becoming demagnetised, deflected them from the place." We prefer to accept the Bible statement, that darkness covered the land, without curiously asking the reason why or how.

The Unerring Word. By Rev. Henry Martin, M A. 2d. *Twiss & Son, Ilfracombe.* This is indeed "a tract for the times," a word in season to him that is in danger of losing his grasp of the verities of God's Word amid the prevailing scepticism.

A series of five little penny books have been issued by *Drummond's Tract Depot, Stirling,* with the general title "Fresh Springs from the Word of the Lord." They contain very wisely-selected passages of Scripture on subjects relating to the discipline of the Christian life, and are eminently fitted to be useful to invalids and those under any sore trial.

There will shortly be published a "Treasury of the Scottish Covenant, by Rev. John C. Johnston, Dunoon. The object of the volume is to supply a book of reference on the Scottish Covenant in connection with the land whose moors and mosses have been "flowered with the graves of martyrs." The work will not be a history proper, but a treasury; nevertheless it will contain most of the information sought for and found often with difficulty on the pages of historians—civil and ecclesiastical. It will also contain a large amount of information on the subject not hitherto gathered together in compact form.

TRAMWAY MEN.—Last Sunday morning, through the kindness of a friend, about one hundred and thirty men, employed on the North London tramways, were entertained at breakfast at Finsbury Hall. Addresses full of Gospel truth and good counsel were delivered by Mr. Glover, Rev. J. Ossian Davies, Mr. Robert Burn, and others.

BALLS POND.—The anniversary of the Wall-street Mission was recently held, Mr. R. Paton in the chair. The report read by the Superintendent showed that the Gospel services, both in the Hall and in the street, had resulted in some conversions. The other agencies of the Mission, such as children's services, Band of Hope, Bible-class, &c., are actively carried on.

OUR SOLDIERS.—The new report of the Soldiers' Institute, Sandgate, Kent, contains a striking portrait of the late Foundress of this Institute, Miss Papillon, with a brief survey of her work among the soldiers at Shorncliffe Camp, for which the mission exists. The labours of the present missionary, Mr. Henry Hull, himself a convert while at the Woolwich Home, are being much blessed, and the services are largely attended.

"GOD'S FAITHFULNESS."—This monthly, which records the work of the South of England Christian Vigilance and Girls' Rescue Association, states that there are now thirty-three inmates in the Home at Reading, most of whom have made a full surrender to God. There has been much encouragement in connection with rescue work at Poole, and in the Channel Islands. Mrs. W. F. Day, Norwood House, King's-road, Reading, superintends the work.

DUBLIN.—The report of the Free Breakfast Movement states that during the year 26,000 Sunday free breakfasts have been given to the poor, gathered from the lanes, alleys, and gutters of the City. The attendance at the mothers' meeting has increased; twenty or thirty different classes for boys and girls have been regularly maintained; employment has been obtained for the unemployed. Mr. Robert Cotter, Christian Union-buildings, Dublin, is the secretary.

LIFE-BOAT SERVICES.—It is purposed to establish a service of much more powerful life-boats than those now in use. They are to be always afloat, as launching from the beach during a gale is often an insuperable difficulty. They are to have sleeping and cooking conveniences on board, to save both crews and rescued from needless hardships and risks. Steam power will also be used where practicable. It is felt that a fair start might be made with twenty vessels, to be placed at different parts around our coasts. Ten thousand pounds is required; a public Fund has been opened, and part of the money subscribed. Those who desire to help should communicate with Mr. F. Johnson, the Honorary Managing Secretary of the National Refuge Harbours Society, 17, Parliament-street, London.

PORTSMOUTH.—The fourteenth report of the Bethesda Mission states that the services of the Superintendent, Commander Key, have been retained, and that the past year has been one of good success. The Branch Hall at Southsea has been renovated by several working men, who gave their time and labour gratuitously, and afterwards conducted a week of special services. Much has been done for the poor in gifts of clothing, coal, food, medical assistance, &c. Situations have been obtained for servants, rescue work has been very successful, poor women have been provided with remunerative needlework, and more than 1000 food tickets have been given out to the sick poor. The annual sale is fixed for October, and articles will be thankfully received. The address of Commander Key is St. Edward's-road, Southsea.

Notes on Daily Readings

SUNDAY, APRIL 11.—DEUT. XXV.

1.—*They shall justify the righteous, and condemn the wicked.*—A passage worthy of attention as defining the meaning of terms whose use in the New Testament it is very important rightly to understand. Justification, as here defined, is not (as Rome teaches) the act of making righteous, but of pronouncing righteous.

4.—*Thou shalt not muzzle the ox when he treadeth out the corn.*—St. Paul quotes this verse twice (1 Cor. ix. 9; 1 Tim. v. 18), and both times in its spiritual application, to the claims of ministers to be supported in temporal things by those among whom they labour.

9.—*Loose his shoe from off his foot.*—"The taking off the shoe was an ancient custom in Israel, adopted, according to Ruth iv. 7, in cases of redemption and exchange, for the purpose of confirming commercial transactions. The usage arose from the fact, that when anyone took possession of landed property, he did so by treading upon the soil, and asserting his right of possession by standing upon it in his shoes. In this way the taking off of the shoe and handing it to another became a symbol of the renunciation of a man's position and property."—*Keil.*

13.—*Thou shalt not have in thy bag divers weights, a great and a small.*—"That is, stones of unequal weights, the lighter to sell with, the heavier to buy with. Stones were used by the Jews, instead of brass or lead, for their weights. Of duties towards our neighbour, those which occur most frequently are the most important. That of honesty in trade is, therefore, emphatically enforced once more in conclusion."—*Sp. Com.*

17.—*Remember what Amalek did unto thee.*—Amalek was the first enemy that opposed Israel's progress on coming out of Egypt, and that under circumstances, as here detailed, of peculiar malevolence. They therefore brought upon themselves the enmity of God, as we read in Exod. xvii. 16: "The Lord hath sworn that the Lord will have war with Amalek from generation to generation." It was as charged with the execution of this curse of God that Israel was neither to forgive nor to forget Amalek's conduct. How often is hostility to Rome looked upon as uncharitable, whereas it is but righteous indignation against the persistent enemies of God's Word, God's truth, and God's people.

MONDAY, APRIL 12.—DEUT. XXVI.

2.—*Thou shalt take of the first of all the fruit of the earth.*—"The fruit was the tangible proof that they were in possession of the land, and the presentation of the first of this fruit the practical confession that they were indebted to the Lord for the land. This confession the offerer was also to embody in a prayer of thanksgiving, after the basket had been received by the priest, in which he confessed that he and his people owed their existence and welfare to the grace of God, manifested in the miraculous redemption of Israel out of the oppression of Egypt, and in their guidance into Canaan."—*Keil.*

5.—*A Syrian ready to perish was my father.*—"The reference is shown by the context to be to Jacob, as the ancestor in whom particularly the family of Abraham began to develop into a nation (see Isa. xli. 8, 9, xliii. 22, 28). Jacob is called 'a Syrian' (lit. Aramæan) not only because of his own long residence in Syria with Laban (Gen. xxix.—xxxi.), as our Lord was called a Nazarene because of his residence at Nazareth, but because he there married and had his children (Hos. xii. 12)."—*Sp. Com.* The words "ready to perish" are in the Hebrew "perishing," or, as in R.V., (margin) "lost." Keil renders it "a lost Aramæan was my father."

12.—*The third year, which is the year of tithing.*—"The seventh year being Sabbatical, and no tithes being payable in it (Exod. xxiii. 10), 'the third year of tithing,' here alluded to, would be each third and sixth in the septennial cycle. As in each of these years the whole triennial series of tithe obligations would have been completed, the Israelite is appropriately called upon, 'when he had made an end of tithing the third year,' to make solemn profession before God that he had discharged each and all as they fell due, and applied them as the law appointed."—*Sp. Com.*

13.—*I have not transgressed thy commandments.*—This "refers primarily to the directions concerning the tithes."—*Keil.*

17.—*Thou hast avouched the Lord this day to be thy God.*—"Lit., 'made to say.' The sense is, 'Thou hast given occasion to the Lord to say that He is thy God.'"—*Sp. Com.* Compare Heb. xi. 16, "God is not ashamed to be called their God."

TUESDAY, APRIL 13.—DEUT. XXVII.

2.—*Thou shalt set thee up great stones.*—"A symbolical act, declaring on the part of the people that they took possession of the land by virtue of their covenant with God, and on condition of their own faithfulness thereto."—*Sp. Com.*

3.—*Thou shalt write upon them all the words of this law.*—"We must not restrict the expression, 'all the words of this law' to the Decalogue, since that was but a summary and abridgment of those obligations, nor would the 'great stones' of ver. 2 be required to contain the Decalogue only; nor yet to the following blessings and cursings (which is the view of Josephus); nor yet to the Book of Deuteronomy only. The words can only mean all the laws revealed from God to the people by Moses, *i.e.*, the legal enactments, regarded by the Jews as 613 in number."—*Sp. Com.*

12, 13.—*These shall stand upon Mount Gerizim to bless.*—"The tribes appointed to stand on Gerizim to bless the people all sprang from the two wives of Jacob, Leah and Rachel. All the four tribes which sprang from the handmaids Zilpah and Bilhah are located on Ebal; but two tribes are added to the latter from the descendants of the wives, that of Reuben probably because he forfeited his primogeniture; and that of Zebulun apparently because he was the youngest son of Leah."—*Ibid.*

26.—*Cursed be he that confirmeth not all the words of this law to do them.*—This is the last of the twelve curses to be solemnly pronounced upon Mount Ebal; the first eleven of which were directed against special sins, this last "comprehensively sums up in general terms, and condemns all and every offence against God's law." As such it is quoted by St. Paul as involving the guilt of all who "are of the works of the law" (Gal. iii. 20); but the subsequent reference to Christ having "redeemed us from the curse of the law, being made a curse for us," explains why the altar was to be built upon Ebal, the mount of cursing (ver. 5), rather than upon Gerizim, the mount of blessing. It was needed on Ebal to neutralise the curse for as many as should trust in Him whom the altar and sacrifice prefigured.

WEDNESDAY, APRIL 14.—DEUT. XXVIII.

"A comparison of these chapters with Exod. xxiii. 20—23, and Lev. xxvi., will show Moses here resumes and amplifies the promises and threats already set forth in the earlier records of the law. The blessings are declared in fourteen verses. The curses require nearly four times as many. Thus here again the curse is the more conspicuous feature in the law. The language rises in this chapter to the sublimest strains, especially in the latter part of it; and the prophecies respecting the dispersion and degradation of the Jewish nation in its later days are amongst the most remarkable in Scripture."—*Sp. Com.*

36.—*The Lord shall bring thee, and thy king . . . unto a nation which neither thou nor thy fathers have known.*—Fulfilled both in the Assyrian conquest of Israel and in the Babylonish captivity of Judah.

49.—*The Lord shall bring against thee a nation from far.*—However partially this may seem to have been fulfilled in earlier invasions, it is to the Roman conquest of Judea that we must look for the complete fulfilment. "It only needs to read this part of the denunciation, and to compare it with the narrative of Josephus (Jewish War, vi.), to see that its full and exact accomplishment took place in the wars of Vespasian and Titus against the Jews, as indeed the Jews themselves generally admit."—*Sp. Com.* The words "as swift as the eagle flieth" point to the well-known Roman ensign. Compare Matt. xxiv. 28.

56.—*The tender and delicate woman.*—The fearful picture given in this and the next verse of what should happen "in the siege and in the straitness," was literally fulfilled at the siege of Jerusalem under Titus, as recorded by Josephus (Jewish Wars, vi. 3, 4).

THURSDAY, APRIL 15.—DEUT. XXIX.

1.—*These are the words of the covenant.*—"This verse is added to the last chapter in the Hebrew text of most editions. The Jewish authorities regard it, and probably correctly, as a recapitulation. Compare the very similar case, Lev. xxvi. 46."—*Sp. Com.*

4.—*Yet the Lord hath not given you an heart to perceive.*—"Ability to understand the things of God is the gift of God (1 Cor. ii. 14); yet man is not guiltless if he lacks that ability. The people had it not because they had not felt their want of it, nor asked for it."—*Ibid.* See xxxii. 29, where the Lord mourns over their lack of understanding: "O that they were wise, that they understood this." See, too, Ezek. xii. 2.

12.—*That thou shouldest enter into covenant with the Lord thy God.*—The transition from the "ye" of ver. 10 to the "thou" is worthy of note, followed as it is (ver. 13) by "that He may establish thee to-day for a people unto Himself." It seems to mark distinctly the national character of the covenant spoken of, which was with the nation as such, and not with individuals.

15.—*Also with him that is not here with us this day.*—"*I.e.*, as the Jews explain, posterity, which throughout all generations was to be taken as bound by the act and deed of those present and living."—*Sp. Com.*

18.—*Lest there should be among you a root that beareth gall and wormwood.*—The word "gall" is rendered in margin (A.V.) "a poisonful herb," and in ditto R.V., "a poisonous herb." This indicates the deadly character of the tendency to idolatry thus figuratively expressed. The use of this passage in Heb. xii. 15, in its application to "any man that falleth short of (or "falleth back from," margin) the grace of God" (R.V.), is suggestive. The deadly sin of the Old Covenant, viz., tendency to idolatry, is parallel, in the New Covenant, to falling short of (or back from) the grace of God; in other words, the Galatian error, or "leaven," which soon "leavened the whole lump" of professing Christendom.

FRIDAY, APRIL 16.—DEUT. XXX.

"The closing words of the address of Moses are words of comfort and promise. The chastisements of God would lead the nation to repent, and thereupon God would again bless them."—*Sp. Com.*

5.—*The Lord thy God will bring thee into the land.*—However partially this promise may have been fulfilled in the return from Babylon, its complete fulfilment is manifestly yet future. The next verse, which is a continuation of the promise, cannot be separated from this one ("And the Lord thy God will circumcise thy heart," &c.), and this certainly awaits its fulfilment, as many other Scriptures testify, as also does the judgment denounced in the next verse (7) against Israel's enemies.

12.—*It is not in heaven, that thou shouldest say,* &c.—"The immediate purpose of this passage is to encourage the people, by reminding them that all necessary instruction had been placed within their reach."—*Sp. Com.* The use of this passage (11—14) by St. Paul (Rom. x. 6) leads many commentators to suppose that he is explaining its meaning here, and that, therefore, Moses is really speaking of the righteousness of faith. But this is evidently a mistake. Moses is speaking of the law, Paul of the Gospel. The latter accommodates a passage, written to show that Israel under the law was inexcusable, so clearly had the law been made known to them, in order to show that God by the death and resurrection of Christ had taken away all excuse for unbelief from those who hear the Gospel.

SATURDAY, APRIL 17.—DEUT. XXXI.

2.—*I am an hundred and twenty years old.*—By putting together Acts vii. 23, 30, and Exod. vii. 7 we find that the one hundred and twenty years of Moses' life fall into three periods of forty years each: forty years in Egypt, forty years in Midian, and forty in the wilderness.

6.—*He will not fail thee, nor forsake thee.*—These words spoken to "all Israel" (ver. 1) are repeated (ver. 6) to Joshua, and are again repeated by the Lord Himself to Joshua (Josh. i. 5). Once more they appear in Heb. xiii. 5 as the common property of all Christians, and are there introduced as an antidote to covetousness or the love of money: "Be ye free from the love of money; content with such things as ye have: for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee" (R.V.). The exhortation with which ver. 6 begins, "Be strong and of a good courage," appears again in Heb. xiii. 6, which (R.V.) renders, "So that with good courage we say, The Lord is my helper, I will not fear; what shall man do unto me?"

11.—*When all Israel is come to appear before the Lord.*—"The actual discharge of this duty is recorded in Neh. viii. 1. From ver. 18 it appears that Ezra 'read in the book of the law of God' day by day during the feast, but later Jewish practice has confined the reading to the first day of the feast, and to certain portions of Deuteronomy only."—*Sp. Com.*

19.—*Write ye this song for you.*—Though called the song of Moses, these words show that it was given by the Lord Himself to Moses.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec , 21, Surrey-street, Strand, W C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec , 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 35, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. J. Manton Smith.—To April 15, Hereford; 16 to 25, Ross; May, Pastors' Conference, Great Grimsby; June 1 to 22, The Potteries.

Mr. G. Kirkham.—April 8, Walton-on-Thames; 9, Sutton; 11, Portsmouth; 13, Worthing; 14, Chalk Farm; 15, Bow; 16, Norwood; 17 to 19, Leicester; 22, Covent-garden; 2?, Plumstead.

Mr. F. E. Marsh.—Saltmarket and Bridgeton, Glasgow, June 6 to July 4.

Mr. W. Spencer Walton.—To April 19 The Granaries, Brixton; 22 to May 5, St. Mellons, Cardiff; 9 to 17, Mildmay Conference Hall and its missions.

Mr. Henry Thorne.—To April 12, Walsall; 17 to 26, Bury, Lancashire.

Mr. J. M. Scroggie.—April, Bristol; May, Dublin.

Mr. E. P. Telford.—York, to April 22; thence Ashton-under-Lyne.

Mr. George Clarke.—To April 30, Glasgow; May 1 to 15, Dundee.

Mr. James Neech.—Fettercairn, N.B., to April 11; Martin, Lincolnshire, May 9 to 20; Timberland, Lincolnshire, 23 to June 3; Billingay, 6 to 20.

Mr. James B Wookey.—Y.M.C.A , The Grove, Hackney, Sunday, April 11, 7 p m

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mr. Charles Inglis —Hyde Park Hall Sunday afternoons and Thursdays; Conference Hall, Eccleston-street, S.W., Sundays, at 7 p.m , and Fridays, 8 p.m , during April.

Rev. F. von Schluembach will speak at the all-day Y.W.C.A. Convention, Exeter Hall, April 7, 8 p.m.; and at a meeting of workers, 1, Harewood-square, N W., 3 p m. He will also address a meeting for German ladies at Conference Hall, Eccleston-street, S.W., Saturday, April 10, 3.30 p.m.

Conference Hall, Mildmay-park. N.—Sunday, April 11, 3.30 and 7 p m., Mr. Herbert R. Francis.

Clapton Hall, Upper Clapton.—Mr T. Shuldham Henry during April, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

——— Mr. J. Crofton Rainey, from South Devon, will deliver addresses on "From the Pit to the Throne," and "Ruin and Remedy," April 7, and 8, at 7 30 p.m.

Y.W.C.A. — Drawing-room meetings for French and Swiss ladies, Saturday, April 10. 3 30 p.m., at Mrs. Scott's, 12, Stanley-crescent, Notting-hill, W.

Children's Special Service Mission. — Mr. Arrowsmith, Barrow-in-Furness, to April 18; Cheltenham, 21 to May 2. Mr. F. Pitts, Gresham Chapel, Brixton, April 13 to 15.

Foresters' Music Hall, Mile End —Mr. George Hamilton and Mr. W. Forbes, at 6.30 p.m., Sundays, April 11, 18, and 25.

Beresford Chapel (opposite Walworth-road Station).—Gospel meetings, April 11 to 18, Sundays, 6.30 p.m.; weekdays, 8 p.m.

South London Evangelistic Choir.—To Monday, April 19, Brixton Granaries Mission; week nights, 7.30 p.m.; Sundays, 7 p.m.

North Evangelistic Choir —April 7, Mission Hall, Morning-lane, Hackney, 7.30 p m.; 12, Bedford Institute, Wheeler-street, Spitalfields, 8.15 p m.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, April 11: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Fredk. Newth (of Barnet), 7 p.m. Kensal Hall, Kensal-road, W., Mr. John Bateman, 7 p.m. Queen's-park Hall, Kilburn-lane, N W., Mr. S. Stidolph, 7 p m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. C. H. Connor, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. H. A. Punnett, 7 p.m.

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Britannia Theatre, High-street, Hoxton.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Ransome Wallis, Sunday, 7 p.m. Malden Hall, Kentish Town, Mr. Geo. Hucklesby, Sunday, 7 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. Robt. Paton, Sundays, April 11, 18, and 25, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. R. E. Ashton, Sundays, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, at 3 p.m.; Mr. C. V. T. Onslow, 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall — Mr. S. E. Angel (late of Jersey), Sunday, 7 p.m.

—— Mr. C. Russell Hurditch will preach on Sundays in April at Mr. Charrington's Great Assembly Hall, Mile-end-road, E., at 11 a.m. and 6.30 p.m.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Merchants' Lecture, Finsbury Chapel, Moorfields, City. —Rev. Edward White, Tuesday, April 13, 12 noon.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Midnight Meeting Movement.—Annual meeting, Exeter Hall, April 9, 3 p.m , Lord Mount Temple in the chair.

House of Rest for Christian Workers.—Meeting, 17, Westbourne-terrace, W., April 13, 4.30 p.m., Hon. Henry Noel in the chair.

Conference Hall, Clapham-road, S W.—Course of lectures, by Mr Robert Brown, on "The History and Personality of Satan," on Saturdays, at 4.30 p.m.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; April 9, Rev. S. A. Selwyn; 16, Rev. Filmer Sulivan.

Indian Female Normal School. — Annual meeting, Wednesday, April 14, 3 p m , Sir Robt N. Fowler in the chair. Speakers: Rev. Flavel Cook, D.D., Rev. A. W. Baumann, and Dr James L. Maxwell.

Y.W.C A. — All-day Convention, Exeter Hall, April 16. 10 30, prayer meeting; 11.30, conference of secretaries and workers; 2 30, general meeting for ladies; 6.30, prayer meeting; 8 30, public meeting in the Large Hall.

House of Rest 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, April 9, at 7 p m., "The Solemn Warning under the Fifth Trumpet" (Rev. ix. 1—12); tea at 6. Sunday, 11, at 3.30 p m., "God's Way of Deliverance" (Gen. xli), by Miss Mason.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Friday, April 16, special meeting for prayer for revival throughout the world. It is hoped that Mr. Reginald Radcliffe and others will be present. Tea at 6, meeting at 6.45 p m.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E C. (late Gracechurch street) — Sunday services, commencing 11th inst ; Bible study, 5 p.m.; men's meeting, 7 p.m. (five minutes' Gospel addresses). Mission work at Y.M.C.A Hall, Bermondsey, &c. Address by Mr. George Soltau, Tuesday, 13th, 5 30 p.m. Revised prospectus will shortly be issued.

Exeter Hall.—Annual meeting, Thursday, April 15, 7.30 p.m , Mr. George Williams in the chair. Bishop of London, subject, "Truth;" Rev. Archibald Brown, "Moved with Compassion;" Mr. Archibald Orr Ewing, "The Claims of Christ." A choir from the Royal Normal College of Music for the Blind (under the leadership of Dr. Campbell) will render a selection of music during the evening. Colonel Puget conducts a Bible reading, Saturdays, at 8 p.m., open to the public.

186, Aldersgate-street.—Annual meeting, Egyptian Hall, Mansion House, Thursday, April 8, 8 p m., the Lord Mayor will preside. Addresses by Rev. Hy. Woodhouse Dearden (Vicar of St. John's, Upper Holloway), Rev. William Cuff (Shoreditch), Mr Samuel Morley, Mr. A. Cameron Corbett, M.P , Herr F. von Schluembach, &c. A selection of sacred music will be sung during the evening by students from the Royal Normal College and Academy of Music for the Blind, Upper Norwood.

The Priory, 198, Upper-street, Islington, N.—Thursday, April 8, 8.30 p m., address, Rev. Alfred Verram. Wednesday, 6 to 10, anxious inquirers and strangers.

Conference Hall, Stratford. E —Sunday. April 11. 3 and 7 p.m , Mr. Finlay Gibson; public Bible study, Wednesdays, 8 p m.

Notices.

Communications Received with Thanks.—G.F D. M.B G. D S. M.L.W. E J.B. E.M.C. D.J. F.M. W.G. J.B. M.C F. C C.C M.B.I. T A.L. W.H.S. W.B. A.McN. G.F.T. J W. H P. H.L J. J.H.S. M.A D T.H. A.P C. A.C. T B. T.W.C. E R. C.H.C. J.E L. W.H. W.J B M.R E.A.W. G.D.D. M.W F.A S.D.W. S H. C.R. K.N. C.V.C. J.M. G.K T.J. K N.J. F R M. H.H B. R C J H.C. W C. R.R. M.W. E.L C.T. A.T.S. A.H. D S D McL. C H W. M K. G T W.S.G. R.S. W.H.M. R.C.B H.G. W.L.L. W.F.D. A.H.B. W.P. T.D. E.C. D.S. C.B. T.B. E.P.L.

Applicants for Tracts.—F. A. Binder, 31, Bloemfontein-avenue, Shepherd's Bush, W.; W. O. Riley, 29, Parma-crescent, Lavender-hill, S.W.; C. Jeffs, 14, Milton-street, Long Eaton, Derbyshire; K. N. Jolly, 114, Graham-road, Hackney, E.; G. Beale, Melbourn-street, Royston, Cambs; W. Mortlock, 37, Henry-street, Marshes-road, Newport, Mon.; J Jackson, Willoughby, near Alford, Lincolnshire; W. White, 336, York-road, Wandsworth, S W.; G. B. Taylor, 51, Sandringham-buildings, W.C.; D. Watkins, 25, Uttoxeter-road, Longton, Stoke-on-Trent, Staffordshire; J. Metcalfe, 60, Knapp-road, Bow, E.; Gospel Mission, 65, Holloway-road, N.; W. Harris, 1 Court, 3 House, St. George's-street, Upton; J. Bain, Seamen's Bethel, Morrison-street, Glasgow.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

BATTERSEA.—The Union Tabernacle, which is being erected for the congregation of which Mr. D. M. Cameron is the evangelist and pastor, is almost completed, and will be formally opened early next month.

HEREFORD Y.W.C.A.—A very pleasant and profitable evening was recently spent by the members and a few friends in the comfortable room in which their weekly meetings are held. About eighty sat down to tea. Miss Dalton gave a most interesting address, commencing by giving particulars of the work of the Association; she urged upon all present the necessity of entire consecration. Twelve new members joined the Association.

Y.M C.A., FINSBURY-PARK.—This Association is making a great effort to pay off the debt resting upon their building: over £1000 are required, and to raise this they purpose holding a bazaar. The debt was incurred in purchasing the lease of their present premises, which had previously been used as a billiard and drinking saloon, but which are now devoted to the spiritual, mental, and physical improvement of young men. The bazaar will be opened at 3 o'clock, on April 13, by Lady Hope, and remain open the three following days.

THE EVANGELISATION OF THE WORLD.

CONFERENCE AT 186, ALDERSGATE STREET, E.C

Tuesday and Wednesday, April 13 and 14.

Tuesday, April 13—10 a.m : Devotional Meeting; Chairman—Mr. Reginald Radcliffe. 11 a.m. to 1 p.m.: The Jews and the Mahommedans; Chairman—Mr. George Williams: Speakers—Revs. Isaac Levinsohn, Jas. A. Bell, M.A., and John Wilkinson, Major-General Haig, Rev. Dr. Wright, Mr. Robert N. Cust. 3 p.m. to 5 p.m.: Africa and Madagascar; Chairman—Mr. M. H. Hodder; Speakers—Mr. Eugene Stock, Revs. D. C. Scott, F. W. Dodd, C. H.V. Gollmer, Jas. Calvert, B. Briggs, and G. Cousins. 7 p.m. to 9 p.m.: India and Burmah; Chairman—Sir Douglas Fox; Speakers—Revs. J. C. Sowerbutts, and Wm. Lee, of Mysore, Chowry Muthoo (Hindoo), Mr. Henry Soltau.

Wednesday, April 14—10 a.m.: Devotional Meeting; Chairman—Rev. Frank H White. 11 a.m. to 1 p m.: China and Japan; Chairman—Mr. Jas. E. Mathieson; Speakers—Rev. George Ensor, Mr. T. W. Pigott, B.A., Revs. G. F. Easton, and C. F. Warren; a party of five Missionaries, leaving forthwith for China, in connection with the China Inland Mission, will be present, namely, Dr. J. C. Stewart, Messrs. George Graham Brown, Archibald Orr Ewing, E. E. Sayers, and Andrew Wright. 3 p.m. to 5 p m.: Zenana Missions in India, and Work amongst Chinese and Japanese Women; Chairman—Mr. W. H. Seagram; Speakers—Miss Swainson, Mrs. Hudson Taylor, Mrs. Schofield, Miss McLean. 7 p.m. to 9 p.m.: Europe and Medical Missions; Chairman—Mr. Hugh M. Matheson; Speakers—Mr. Reginald Radcliffe, Mons. Lorriaux, Herr F. Von Schluembach, Dr. John Dixon, Dr. T. S. Chaplin, Dr. J. L. Maxwell.

On Monday evening, April 12, there will be a preliminary prayer meeting, in the Lecture Hall, at half-past seven o'clock. Collections will be made after each meeting, at the doors, to defray the expenses of the Conference. Any surplus will be given to the Young Men's Foreign Missionary Society. Dinner and tea will be provided in Rooms 11 and 13, at a charge of one shilling and sixpence and ninepence respectively.

Subscriptions received by Messrs. Morgan & Scott to Saturday, April 3, 1886.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s	d
Lock Hospital and Asylum—E. G. F.	0	3	0
Church Missionary Society—H. N. M. 10s.; P. W. £50	50	10	0
George-yard Ragged Schools—E. J. W. £1 12s. 10d.; W. C. 6s.; Miss C. C. £1; J. P. £1; (*Relief of Poor*) Persis Tryphena, 10s.; G. M. 10s.; (*Weekly Help, &c.*) G. B. £5	9	18	10
Home of Industry—G. L. £2 2s.; J. P. £1; (*Widow's Sewing Class*) Mrs. Y. £1	4	2	0
Dr. Barnardo's Homes—L. S. C. 5s.; J. P. £1: (*Free Meals and Children's Dinners*) M. H. P. 10s.; C. R. G. £1; Bordighera, £5..	7	15	0
Bible Stand, Crystal Palace—Martinelli	0	16	0
Destitute Children's Friend Mission—(*Free Teas, &c.*) Lindenthorpe School, 6s. 6d.; (*Free Meals*) F. H. £2..	2	6	6
Strangers' Rest, 163, *St. George's-street*—C. L. G. ..	0	5	0
Y.M.C. Union, Lyons—E. R.	2	2	0
London City Mission—G. L..	2	2	0
St Giles' Christian Mission—G. L..	2	2	0
Mr. Fegan's Boys' Home—G. L. £2 2s.; J. P. £1 ..	3	2	0
Church Pastoral Aid Society—Bristol, £25; X. Y. £10	35	0	0
London Society for Promoting Christianity among the Jews—Bristol	25	0	0
Rescue Society—W. O.	0	6	0
China Inland Mission—Miss H..	1	0	0
British Society for the Propagation of the Gospel among the Jews—H. R.	1	10	0
Mission to the Kabyles—H. R.	1	10	0
Free Distribution of the Scriptures—H. R	2	0	0
Mr. Eoll's Work, Port Said—Milly and Ella	0	3	0
East London Training Institute—W. N.	0	10	0
Manitoba Women's Christian Mission—E. V.	1	0	0
Mr. Pascoe's Work, Mexico—Mrs. P.	2	0	0
Relief of Present Distress in London—A Mite	0	3	0
Watercress and Flower Sellers' Mission—J. P... ..	1	0	0
Cow-cross Mission—J. P.	1	0	0
Pastor C. Chiniquy's Fund—W. E. £12; A. T. £1; A. H. 5s.	13	5	0
Dock Labourers' Mission—(*Free Meals*) Miss W. ..	0	10	0
Distress in Achill—E. R.	0	10	0
Mission to Deep Sea Fishermen—H. M. A. S.	0	5	0
Bible and Colportage Society, Ireland—H. M. A. S..	0	5	0
Soldiers' Home, Dublin—X. Y...	20	0	0
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[ADVERTISEMENTS]

Spitalfields Gospel Mission — Anon, Dalston, £1, for the deserving poor.

W. Evans Hurndall, M. A., 16, Cottage grove, Bow-road, E. acknowledges: Alice, 10s.

CABMEN'S SHELTERS.—The Committee of the Cabmen's Shelter Fund, in their eleventh report, rejoice greatly in the success of their efforts, three new shelters having been erected in London during the past year. The number erected during the past eleven years is thirty-seven, and these are used by 3000 cabmen daily. A substantial increase of income is desired. The office is 68, Buckingham Palace-road, S.W., and Mr. W. H. Macnamara is the Hon. Secretary.

THE Y.M.C.A. at Finsbury Park has put up a Shelter on one of the draughtiest cabstands in London. £20 still required.

THE CRY OF THE STARVING.

THE LONDON SAMARITAN SOCIETY AND HOMERTON MISSION is doing its very utmost to render assistance to the very poor of the Metropolis, but FUNDS are most URGENTLY REQUIRED.

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Donations will be most gratefully received by Mr. JOHN JAMES JONES; or,

Mr. HENRY HICKS BOARD, Secretary,
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The Anchorage.

Hebrews vi. 19.

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EAST-END MISSION WORK.

TO make provision for continuing the Evangelistic work so successfully carried on by the Rev. Thomas Jackson during the past eighteen months, at the Clapton Park Theatre, the Mission-hall (known as the Clapton Park Tabernacle) has been purchased, and is being enlarged at a total cost of £2500. The building will provide sittings for 550 persons, and the school-room will accommodate 350 scholars. There will also be four rooms for caretaker, and needy servants' free registry office; six rooms for the use of mothers' meetings; working men's free library and reading room; free night school for adults, Band of Hope, Gospel Temperance, benevolent and tract societies, Good Samaritan union, soup kitchen, &c. The opening services will (God willing) be held on April 21. Many men and women who have been led to Christ at the Theatre services are giving out of their small earnings to the building fund, and in order to carry on, unfettered by any debt, our work among the poor, the perishing, and unsaved we desire to raise the whole amount by Good Friday. Will friends, wh oare interested in Gospel work among the masses, kindly help us.

Donations will be thankfully acknowledged by Mr. B. Mooney, 41, Powerscroft-road, Lower Clapton, E., Treasurer; Mr. W. Johnson, 124. Elderfield-road. Clapton Park, E., Secretary; or by Rev. T. Jackson, 41, Powerscroft-road, Lower Clapton, E., Missionary.

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This, the oldest of all the Evangelistic Societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

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Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of The Christian.

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Instituted in 1844.

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(Continued from page iii.)

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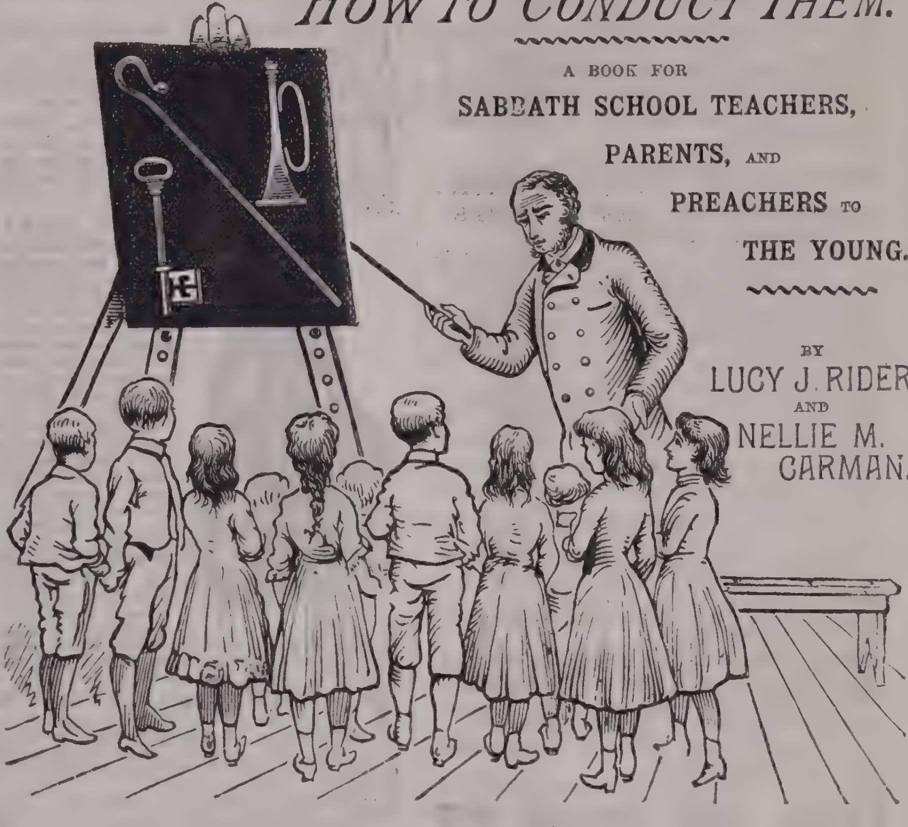

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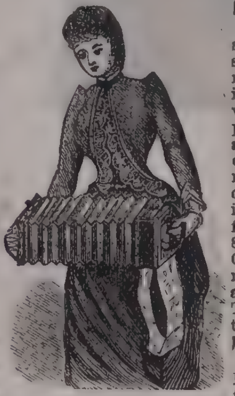

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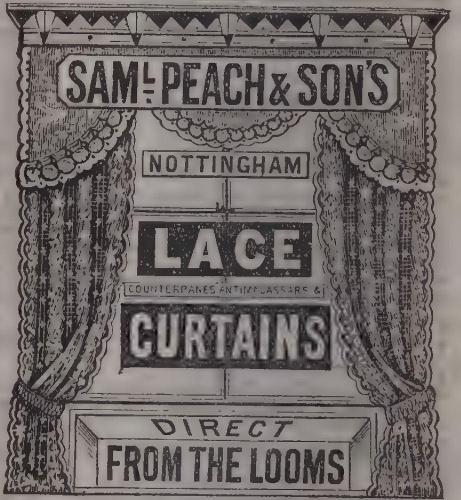

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The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

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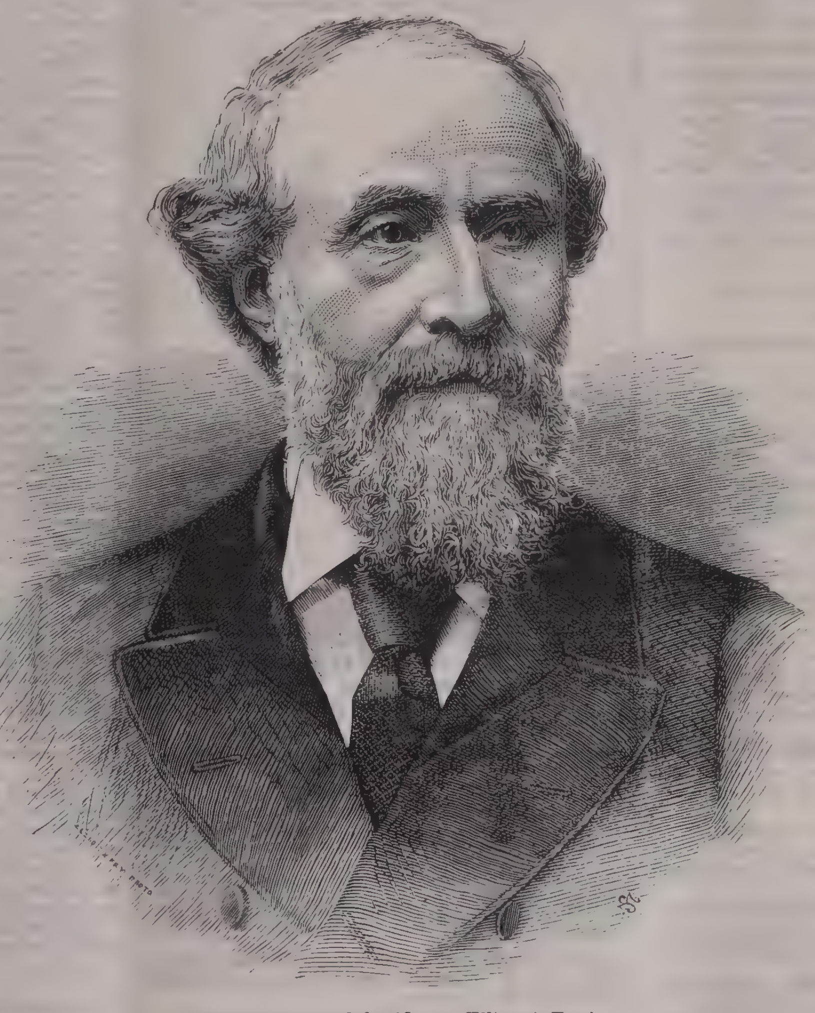
MR. GEORGE WILLIAMS.

FEW City men have led a more useful life, and no City man is better known, than Mr. GEORGE WILLIAMS, the Founder of the Young Men's Christian Association, and head of the well-known firm of Hitchcock, Williams & Co., in St. Paul's Churchyard.

It is not often given to men to see the fruit of their labours during their lifetime. The Young Men's Christian Association was founded in 1844 in quite a small way, and it has grown until Branches may be found all over the world, with a membership of more than two hundred thousand. For many years Mr. George Williams has filled the office of Treasurer of the parent Association, and now that the noble earl who was for so long President of the Association has gone to his rest, the committee have elected Mr. George Williams to the vacant presidency. Everyone must feel that there is a peculiar fitness in his appointment to this office, which, we trust, he may long fill and adorn. The physical, as well as the spiritual, condition of young men has always received his close attention. Hazlewood in the Isle of Wight, Shaftesbury House at Margate, and other seaside homes, where young men in feeble health can gain rest and strength, are standing evidences of his thoughtfulness and liberality.

But it is not only in connection with the Y.M.C.A. that Mr. George Williams' name will be handed down to posterity. With all his business engagements he finds time to attend the committees, or to take an active interest in the work of the British and Foreign Bible Society, the London City Mission, the Sunday-school Union, the Bishop of London's Diocesan Council, the Young Women's Christian Association, and a host of similar societies. The Commercial Travellers' Christian Association, the Christian Community, the Young Men's Foreign Missionary, and several other Societies, claim him as President. He is always to the front in the cause of temperance, thrift, rescue-work, societies for the blind, deaf, and dumb, and everything that promotes the temporal as well as the eternal welfare of the people.



(*From Photograph by Messrs. Elliott & Fry.*)

When Exeter Hall was in danger of being turned into a place of questionable amusement, he was the means of rescuing that historic building, so long identified with Christian work; and, with the aid of Mr. Samuel Morley, Mr. R. C. L. Bevan, Mr. J. D. Allcroft, and other friends, it has been preserved as the headquarters of the Y.M.C.A., and for the use of religious and philanthropic societies.

In private life Mr. Williams is genial, sympathetic, and warm-hearted, a model father, and a devoted husband. He is alike idolised by his wife and revered by his children. In the words of one who knows him well, "he is always the same, cheerful and happy, and looks at the bright side of everything." His motto, "It is not how little, but how much, we can do for others," is carried out systematically in his daily life. His home, in a breezy Square, bears a strong impress of the simple habits and taste of its head.

Wherein lies the secret of this good man's strength? Let us for a moment, with respectful hand, move aside the veil which shuts in the home of one of our notable men from a too curious gaze. This is the explanation we get, and herein lies encouragement for us all. "He has a quiet time with God before he goes into the City every morning. He puts himself in God's hands every day, and that is the secret of his quiet patience and his kindly smile." The friend and colleague, in all good works, of such men as the late Earl of Shaftesbury, the late Earl Cairns, the Earl of Aberdeen, Mr. Samuel Morley, Mr. D. L. Moody, and others, he is no less a friend to the humblest.

As a speaker he is earnest and forcible; and as a fitting conclusion to our very slight, and, we fear, inadequate sketch of his busy and useful life, we may quote some of his words, used at the forty-second anniversary of the Aldersgate-street branch of the Y.M.C. Association, held at the Mansion House last week. The Lord Mayor being obliged to vacate the chair, the seat was naturally filled by Mr. Williams.

In responding to a very hearty vote of thanks, he said, "I thank you for the kind words which have been spoken. Anything I have ever done has been the outcome and result of God's infinite mercy to myself. All praise to Him for his goodness to me; I can but magnify his grace, and glorify Him for what He has done. What He has done for me He will do for any young man in this great city of London. If any young man wants to lead a happy life, I can assure him that the Christian life is the happiest. That is what we have been teaching all these forty-two years, and what we desire to teach in the future—how blessed and good a thing it is to serve the Lord Jesus Christ, and how privileged are his true disciples. Our earnest desire is that all our young men may become his true disciples."

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THE CHURCH FOR THE TIMES.

By Rev. JOSEPH COOK.

CLOSING BOSTON MONDAY LECTURE.

It is the whole duty of the Church to echo God. Wherever God acts there He is and speaks. An echo is not divisive of the voice it represents. It has no selective, self-assertive power. It repeats without diminution, interpolation, or addition. It reproduces not only the truth, and nothing but the truth, but the whole truth of the voice it represents. Any Church that echoes God's voice will be heard around the world. Not the man for the times, but the Church for the times is the proper rallying cry of reform. No one man will ever save the world. A combination of aggressive, omnipresent churches may. But the churches must not exercise selective, self-assertive power. They must repeat the message of Reality, without diminution or addition. They must exercise equal mental hospitality to severe truth and to tender truth. By what mark may true churches be infallibly known? By the fact that along all the summits of their doctrines and their deeds

> From crag to crag leaps the live thunder

of the unobstructed Divine voice.

What should be the doctrines and what the deeds of the Church for the times?

I.

Notice first the reply which this question receives from self-evident religious truth or axiomatic theology. And in so doing summarise in a final view the organising facts and principles to the illustration of which this course of lectures has been devoted.

Contact with Reality is contact with God.

Co-operation with Reality is co-operation with God.

The Church for the Times must be the Church of Reality, that is, the Church of God.

In Reality, at the last analysis, it is not law, nor Nature, but a Personal Omnipresent God, with whom we have to do in life and death, and beyond death.

(1) We are in contact with reality, and we know that we are, when we say that without deliverance from both the love and the guilt of sin no soul can attain peace.

(2) We are in contact with reality, and we know that we are, when we affirm that character tends to a final permanence, and that a final permanence can come but once.

(3) We are in contact with reality, and we know that we are, when we proclaim the necessity of the New Birth, and of an Atonement and the duty of immediate repentance.

(4) We are in contact with reality, and we know that we are, when we say that an individual who surrenders to God has new light, and a strange peace and power flash through him. He becomes thus a telescope with a star in its chambers—a burning-glass kindling the fire of a new life.

(5) We are in contact with reality, and we know that we are, when we say that apostles, prophets, evangelists, preachers and teachers have their spiritual power from attention to all religious truth and self-surrender to it.

(6) We are in contact with reality, and we know that we are, when we say that a company or community of souls surrendered to God becomes a telescope with a star in its chambers—a burning-glass kindling the fires of new lives.

(7) We are in contact with reality, and we know that we are, when we call such a company or community a Church in which God dwells—a peculiar people, zealous of good works.

(8) We are in contact with reality, and we know that we are, when we say that against a Church founded on the *cans* and *cannots* of the very nature of things, the gates of hell cannot prevail.

(9) We are in contact with reality, and we know that we are, when we say that a Church thus founded has unity, catholicity, perpetuity.

(10) We are in contact with reality, and we know that we are, when we say that outside such a Church there can be no salvation.

All power in heaven and earth is given to Reality; therefore, let us teach *all* nations to observe *all* things which Reality requires, and so the power of Reality shall be with us at *all* times.

These are the necessary foundations of the Church of God. These four alls—all power, all nations, all commandments, all times, are the corner-stones of the Church of spiritual Theism, of which I always assert the efficiency, and deny the sufficiency. The Church of Reality is, or will yet be, the Church of Science. The city of Reality lieth four square. The length and breadth, and height of it are equal. Its twelve gates are twelve pearls.

II.

So much for the answer that axiomatic theology gives to my inquiry. What answer does historic theology give to it?

Precisely these four *alls* are the corner-stones of the historic Church of Christ. I venture to affirm that the sublimest and most effective words known to human history are those in which these four colossal *alls* were proclaimed as the foundation of the kingdom of the one God, Father, Son, and Holy Ghost, in the Christian Church. Where, in the whole range of recorded thought, have you anything possessing such scope and sublimity as these commands?

> "*All* power is given unto Me in heaven and on earth.
> "Go ye, *therefore*, and make disciples of *all* nations, baptizing them into the one name of the Father, the Son, and the Holy Ghost,
> "Teaching them to observe *all* things, whatsoever I have commanded you.
> "And, lo! I am with you at *all* times, even unto the end of the world" (Matt. xxviii. 18—20).

So closes the first Gospel, and well it may close here, for the seventh heaven has been reached in the height of outlook:—

All power; all nations; all commands; all times.

These four *alls* of Christ from his supreme commission to his disciples are the four corner-stones of the Church of Christ.

It is certain that this commission exists in the history of the founding of Christianity.

It is certain the Church was founded on it.

It is certain that the Church has endeavoured to execute it for 1800 years.

It is certain that the depth of the meaning of the words, "all nations" was understood poorly until recent years.

It is certain that the depth of the words, "all commands," is not fathomed even yet.

According to Lotze, the structure of the universe is not only teleological but ethical. All power in heaven and on earth is given to ethical ends. So in the profound philosophy of the East the sacred word is Om, *the supreme name of God*. In the beginning was Reality, and Reality was with God, and Reality was God. All power is given to Him who is the Logos, who in the beginning was with God and was God. The Logos is the essence of Reality, and all power is given to Reality in heaven and on earth. "All power is given unto Me in heaven and on earth." These are not the words of a man. The stupendousness of this commission, its worthiness of reality, are among the proofs of its Divine origin. All power belongs to the God who was in Christ; *therefore* go and teach all nations loyalty to the Father as Ruler, and to the Son as Saviour, and to the Holy Ghost as Sanctifier.

This colossal "therefore" has an immeasurable scope and force.

In the Triune Name is contained a Creed, but not the whole message that is to be taught to all nations.

"All things whatsoever I have commanded you." These words indicate the scope of the doctrine of the Church of Christ. They include all his cans and cannots; all his parables; all his teachings as to the New Birth and the Atonement and prayer and baptism and the Lord's Supper and the resurrection and immortality; all his example.

Reality has a very definite creed and a wholly unalterable one. So has not the Church whose creed is the creed of no creed.

It is only on condition of self-surrender to all the religious truth known to the soul that the gift of the Holy Spirit is promised in *all* times.

There is a vast distinction between the Church *for* the Times and the Church *of* the Times. The former is a compass, the latter a weather-vane. The former is a Church of Reality, the latter the Church of Fashion. The former sets its own impress on the world; the latter takes its impress from the world. "Be not conformed to the world" is the motto of the Church for the Times. "Be conformed to the world" is the motto of the Church of the Times.

The tendency of the creed of no creed, to lead to the most unscholarly indefiniteness, perfectly barren of spiritual power, has been ridiculed of late so uniquely that I need not pause here and now to add to my argument a moral drawn from current events. This bit of delicious drollery from a Boston wit, Mr. Hale, in *The North American Review* (March, 1886, p. 239), says: "There are many people who tell ministers that there is no God and no immortality. There are some who say they know no distinction between right and wrong. There are so many of these people—intelligent and considerable people—that the Church has to determine to attend to the essentials of her business and to let the non-essentials go," that is such non-essentials as opinions concerning right and wrong, and immortality and God! "The Church can no longer afford to play with this *folderol* of minute distinctions." Exquisite raillery could not go further with safety on so sacred a theme, or be better justified by history!

(1) The Church for the times will be in close contact and in constant co-operation with Reality.

(2) It will have for its central creed the Vital Orthodoxy of both the Scriptures and of self-evident truth—that is, the Necessity of the New Birth, the necessity of an Atonement, the duty of immediate repentance.

(3) It will teach all the commands of Christ to all nations, and God will be with it at all times.

(4) It will assert the priesthood of all believers, when they are endued with power from on high.

(5) It will meditate on whatsoever things are true and lovely and of good report.

(6) It will be aggressive, scholarly and popular, and all lawful things to all men, so as by all means to save some.

(7) It will teach that the Holy Spirit is a present Christ, and our Lord the world's Lord.

III.

So much for the answer which historic and axiomatic theology give to my question. And now, what answer do you derive from Church history?

Allow your thoughts to pass freely back and forth through the constellations of the spiritual records of the Churches. You have great denominations called evangelical, and they justify their name by being fruitful. Growth is the supreme evidence of life. Fruitfulness in the spiritual field is something without which we cannot say a Church is connected with Reality, the branch severed from the vine, shrivels. If you divide the churches of all ages into the growing churches and the shrivelling churches, I think you will divide them pretty exactly between the evangelical and the unevangelical. If you please, that is history, and I cannot alter it. It is said that those who teach truths, called evangelical, do not believe in what they teach. History appears to believe in that course of thought and action commonly called evangelical; for history, over and over again, has shown that Churches adopting that thought and that kind of action have had growth, while the Churches not possessing these things have shrivelled

I might go into detail as to the vitality of individuals in Church history; but I have discussed already the fact that the vitality of a single soul is secured by the indwelling of God. In the Church as elsewhere, what is good for the bee is good for the swarm. As a man is converted by attention to religious truth and self-surrender to all of it that he possesses, so a community is. The indwelling of the Divine Spirit is attained in the manner we have seen in a study of apostles, prophets, evangelists, preachers and teachers, and in the same way in all ages it has been attained in individual churches.

There are churches *for* the times, even in our times, perhaps a thousand of them, between Oregon and Russia! There are churches *of* the times in great multitudes. I would not seem here to criticise anyone, least of all the brave men who lead the churches, whether *of* the times or *for* the times. I am a layman, and my conviction is that in nine cases out of ten when there is trouble in a church it is the fault of the laymen, who prefer a church *of* the times to a church *for* the times.

Imagine a body of believers in Vital Orthodoxy, all possessed of vivid and powerful convictions of the necessity of deliverance from the love of sin and of the guilt of it, and of immediate repentance; all with strong grasp on the self-evident religious truths; all with family altars; all led by apostles, prophets, evangelists, preachers, and teachers of the right tone; what would be their natural action as to creeds, as to Church-membership, as to the instruction of youth, as to reaching the masses by preaching and evangelistic services, as to the use of the press, as to current reform, national and international? I think that, among the novel suggestions we might hear from a body of such believers thus echoing God, would be these:—

(1) Let all believers become an aggressive priesthood, as soon and as far as they receive power from on high.

We read in the Holy Word that the believers were all scattered abroad, except the apostles; therefore they who were scattered abroad—that is, the laymen—went everywhere preaching the Word. I am not here to suggest novel expedients of a dangerous kind, but there is a sense in which the aggressive priesthood of believers needs to be emphasised more than it ever has been in our day.

(2) Let us have conversation meetings between believers and unbelievers at the close of our chief devotional gatherings at least three months in the year.

Kneel down with the inquirer; ask him: "What is your chief religious difficulty?" And when he states it, the problem is well on its way to solution. Ask God to solve it. Ask the inquirer to yield utterly to all the light he has, and you may be sure he will have more light, and that, following this added illumination, he will be brought at last into the land on which the sun never sets. I would have all Church members trained to go into these religious conversations in after-meetings; and in this zone, where the winter season is so long, I would have every year open with three months of such effort. A week of prayer, and twelve weeks of work; that is what we want with which to open every circuit of the seasons.

(3) Let visitation from house to house be carried out until all the spiritual wants of all the people are known and relieved.

(4) Let the methods of Church discipline be made Biblical.

(5) Let Church and State be kept separate.

(6) Let a spiritual churchmembership be secured at all hazards of offence to the world and fashion.

(7) Let there be a wise use of the press, monthly, weekly, and daily.

The time will come, soon, I hope, when Christians will control daily newspapers of their own. Too often, as we have had occasion to note, and as I hope you will remember, in journals of a certain class, not only is it true that the wish is the father to the thought, but also that the wish is father to the news.

(8) Let current reforms in their moral issues be discussed in preludes of week-day lectures.

I would not have a prelude on current events introduced into the pulpit on Sundays; but on week-day occasions why should not the churches occasionally discuss great topics of current reform, and take by the nape of the neck the iniquity of the land, and teach it its duty? In a republic, that seems to be the duty of the Church, and it is a duty that never has been well enough performed in this Republic.

(9) Let exchanges between preachers of different cities and nations be made numerous.

I greatly wish that the suggestion of our chief American evangelists might be carried out, and exchanges be effected between Edinburgh and London preachers on the one hand, and Boston, New York, and Chicago on the other, for certain months of the year.

(10) Let there be founded, with our International Evangelical Alliance, an International Christian Evidence Society. We ought to have here what England already has, a Christian Evidence Society; and an International Christian Evidence Society would meet a need of the times. An organisation of this kind should select and financially support men of adequate endowment and learning to present the Christian evidences and doctrines in all the foremost cities of the world, especially in those of countries like Japan and India, recently awakened from traditional misbelief, or now temporarily threatened by imported unbelief.

(11) Let a fourth year of study be added to the courses of theological seminaries for certain classes of advanced students.

(12) Let us have professorships on the relations of religion and science.

(13) Let Christian union of evangelical bodies have expression in frequent union meetings for evangelistic and philanthropic effort.

(14) Let public law as to Sunday and the liquor traffic and the social evil be brought into harmony with Christian sentiment.

(15) Let the churches, as God grants them opportunity, maintain the five orders of religious labourers—apostles, prophets, evangelists, preachers, and teachers.

(16) Let every church service be closed by some form of oral or silent prayer, calling every hearer to the duty of total immediate and affectionate self-surrender to God.

We address the heart; we address the intellect: we are learning, I hope, more and more to address the whole man; but it is only the very best class of the ministry that knows how to address the will, and cause it, by the blessing of heaven, to surrender utterly to God on the spot, and at the moment of the appeal. This is the value of the best kind of evangelistic services. We want no wildfire; but what is the difference between the evangelist and the ordinary preacher? The evangelist means to secure an immediate surrender to God. Perhaps he cannot address the intellect as well as you can; but he has learned how to present truth to the will. You present it to the heart, to the taste, to the intellect; and year by year your ministry is fruitless. Preach to the will an hour, and you have done more than by preaching days to the mere intellect, and heart, and the taste. We must not undervalue this latter kind of preaching; but, taken alone, it is futile sheet-lightning, and not the thunderbolt. Let us address the will on every public religious occasion, by calling for some final act of each hearer involving total and irreversible surrender of the will to all the light the soul has. Before any benediction is pronounced, let the audience, in both vocal and silent prayer, be led through a great and supreme act of utter self-surrender to Almighty God, as both Saviour and Lord.

Through all the Bible there flame high, cherubic symbols to represent the Church. We read of the stone cut out of the mountain and filling the earth; we read of the voice of the redeemed before the throne, and of the angel with the everlasting Gospel to be proclaimed to all quarters of the earth. But the supreme symbol we find in Ezekiel, where we read of the wheels and of the spirit within them. Whithersoever the spirit was to go, they went. When the living creatures went, the wheels went by them; when those stood, these stood; when those were lifted up from the earth, the wheels were lifted up over against them. The spirit of the living creatures was in the wheels. The likeness of the living creatures was like burning coals of fire. Out of the fire went forth lightnings. The living creatures ran and returned as the appearance of a flash of lightning. The likeness of the firmament upon the heads of the living creatures was as the colour of a terrible crystal stretched forth over their heads above. Everyone had four wings which covered their bodies; and when they went, the noise of their wings was like the voice of great waters, and as the voice of the Almighty. Such is the voice which the Church for these times, and for all times, is called upon to echo.

PROTESTANTS IN BOHEMIA.

SIR,—The following statement, which has been forwarded to me by Rev. A. W. Clark, American missionary at Prague, tells its own story.

I myself visited Stupitz about three years ago, and can in all respects confirm Mr. Clark's statements. I have sent £10 as my own subscription towards the £165 required for the completion of a place of worship and pastor's house at Stupitz.

Yours faithfully, E. V. BLIGH.
Farthenwell Hall, Kent.

Before the year 1878 the little village of Stupitz was quite unknown, save in the county where it is located. The religious persecution, which some of the people suffered there in 1878 and 1879, astonished the Christian world. Their trials were discussed in the meeting of the Evangelical Alliance, at Basel, in October, 1879, and a deputation of prominent men from different countries was sent to the Emperor of Austria to plead the cause of the persecuted. Ten years ago, the time when the present religious movement began, the village or hamlet of Stupitz was entirely Roman Catholic. In the year 1876 a farmer living there read the advertisements of a mission book-store in Prague. At his next visit in Bohemia's capital he bought several tracts and little books. He soon returned for more, and at length bought a Bible, which he and some of his neighbours began to read; the more they read, the greater was their interest and desire to know the truth. They then invited friends from Prague to come and explain the Scriptures. The awakened souls of Stupitz and vicinity met often, especially on Sunday, to study the Word.

The priest of a neighbouring village complained of this new and strange interest, and secured the interference of the civil authorities. The persecution began in January, 1878, and continued for two full years. They met in each other's houses to sing and pray and study God's Word, but hardly a Sunday passed in the time here specified that a gendarme (sometimes several of them) did not break up their meeting. Some were imprisoned for a short time, others fined. Quite a number withdrew from the Roman Catholic Church, and declined to connect themselves with any then recognised Protestant Church in Austria. During this time a child in one of the families died. Neither at the house nor at the cemetery were the afflicted friends allowed the privilege of public prayer, singing, or word of comfort. Sympathy for the persecuted was felt in different countries, and the Evangelical Alliance appointed a deputation to visit the Emperor of Austria. His Majesty received the deputation with great cordiality, and was not a little surprised to hear of such intolerance in his Empire. He promised relief in due time. In February the needed official documents reached the poor Stupitzers that they might have unmolested family Bible services with invited guests. Only those who have been deprived of religious liberty can fully realise the joy and gratitude with which this news was greeted.

The past six years have tested these people and their loyalty to Christ. With the assistance of the American Mission in Prague they have maintained their Bible services with unflagging interest. A Free Church, accepting the usual reformed standards of faith, as Heidelberg and Westminster Catechism has been organised. The pressing need of a house for worship with home for pastor has long been felt. The American Board has generously granted 1600 dollars for this cause. The people themselves have liberally helped, but nearly £200 are needed in order to dedicate the house to the Lord in July next, free of debt. From Stupitz to the nearest Protestant church is nearly five hours' walk. In some directions one might walk ten hours or more without finding any Protestant church. Contributions will be gladly received by Secretaries of the Evangelical Alliance, 7, Adam-street, London, W.C.; or by Rev. A. W. Clark, Missionary of the American Board, Weinberge, Prague, Bohemia.

MRS. AMANDA SMITH wishes her friends to know that her present address is, Care of Mrs. Harmon, Cape Palmas, Maryland, county Liberia, W. C. Africa. Having laboured in the other three counties of the republic, she has been wishing for a year to visit the fourth, but could not on account of the difficulty of transit. However, last February, she went to Grand Bassa, to a Methodist Conference, where Bishop Taylor also was present, and joining his party they induced a captain to accommodate them by calling at Cape Palmas. She describes the place as healthy and beautiful, and finds such an opening there for labour that she thinks it best not to return to Monrovia for a year. Mrs. Thomas Davis, Foxcock, co. Dublin, will still gladly forward any remittances consigned to her care.

LETTERS FROM ABROAD.—7.

On Tuesday evening, February 23, we left Algiers, and had a delightful passage to Marseilles. We called at the Sailors' Home, 104, Rue de la République, where is a reading-room open all day for English-speaking sailors, and a service on Sunday evenings. Le Repos (Strangers' Rest) is at 71, Rue de la Darse. There is excellent sleeping accommodation, but it is often insufficient for the demand. Here we called on the Comtesse Précorbin, a devoted Christian lady, who works diligently on behalf of the fallen. She had recently been in Spain, but we fear had not been able there to do a great deal for them. We also saw M. Dubuz, at 12, Rue d'Oran. He is the Secretary of the Y.M.C.A., and works in connection with the MacAll Mission, which has nine stations, all in good positions in public thoroughfares — in this respect having a great advantage over the one out-of-the-way station at Algiers.

The next evening we reached Narbonne, and on the following arrived at Figueras, in the north-east corner of Spain. On the way a French evangelist travelled with us for a few hours. He saw a book in our hands, and asked if it were a Bible, and then he went on to speak to the people in the carriage. He was bold and faithful, dwelling, however, a little too much on special doctrines, and not enough on such simple and elementary truths as our fellow-passengers needed, who were going to a Romish fête at Perpignan.

FIGUERAS, SPAIN.

The attention of English Christians has been frequently and painfully directed in recent years to this unhappy country. The terrible visitations by which it has suffered from floods and earthquakes and cholera have irresistibly called forth the sympathies of all who can feel for their fellow-men. A week amongst the villages, which are more numerous here than in other parts of Spain, and some of which were last year the scenes of terrible suffering, is quite sufficient to give an idea of the spiritual destitution which prevails. Under the baneful influence of priestcraft, the people are kept fast in the bonds of ignorance and superstition. The children are taught, in poetry and prose, to describe Protestants as an evil race, and, before the people learn to know them better, it is not uncommon for them to cross themselves, and pass over to the other side to avoid them. At one village an old woman was walking along a road, with a distaff on her arm, making thread. We drew near to look at it, but she took to her heels, and ran away from us faster probably than she had done since she was a girl.

On the evening of our arrival at Figueras we were met by Sr. and Sra. D. Luis Lopez Rodriguez. The former is familiarly spoken of by the people as Don Luis; the latter was known to many of our readers before she went to Spain as Miss Emily Murray, whose favourite work was visiting hospitals in connection with the Bible Flower Mission. The story of her interest in Spain, and her entry into it, is one of those evangelical romances of which Gospel history is full. One day she had started with her sister to go to the Ophthalmic Hospital, but remembering that she had no foreign texts, or tracts, or Gospels, she turned back, saying: "We may meet with some foreigner, and we must have something for him." She only found, however, one text-card in French, which she took. In the hospital she found a Spaniard, Señor Prévi. Miss Murray gave him the card, and asked if he would accept a Bible, of which he spoke very disrespectfully, though he admitted he had never read it. His friend promised to send him a Spanish Bible that night, as he was to leave the following day. She went to several shops to try to get one, but failed. At last she lifted up her heart in prayer for guidance, that she might be able to fulfil her promise. Then she was led back to the first shop she had called at, and begged them to look again if they had not got a Spanish Bible. They got up to a shelf where were some books covered with dust, for they had not been touched for years. The first of the pile was a Spanish Bible. At home there had been a dinner party, and Miss Murray, having gone out and succeeded in finding the Bible, called out one of the guests and persuaded him, in spite of his objections, to leave at once and take the Bible to the sister, or matron, to give to Señor Prévi. He read it, and six months after returned to London, a saved man, but discarded by his uncle, and with his good prospects ruined. How he went to Spain and preached the Gospel, and won souls, and died; how Miss Murray's way was opened to go to Figueras and take up the broken thread of his work; the perils from false brethren out of which the Lord delivered her; the circumstances which led to her marriage: are a story too long to tell here; but they were all links of a chain of providential leading, the purpose of which evidently was the establishment of evangelical schools, and the preaching of the Gospel of Christ in the town itself and in many surrounding villages.

On the day of our arrival we went to the schools, which are situated in the outskirts of the town. The ground floor of the house serves for a preaching-hall, seating about three hundred, and the upper rooms for schools for boys and girls. The attendance is good in spite of the disadvantage of the locality, and notwithstanding that they pay a peseta (9½d.) a month, while the Romanist schools are free. But parents who are of sufficiently independent spirit send their children there, because they get better taught, especially the girls, whom the priests have always endeavoured to keep in superstitious ignorance.

Among the trophies won for Christ by the Gospel in Figueras, is an old fortune-teller, who strayed into the hall one night, attracted by the singing. The people said she was a very wicked woman, and ought not to be allowed to come. But the Lord opened her heart to receive the Gospel; she gave up her fortune-telling, and is one of the brightest of the company who form the little church at Figueras.

A more central place of meeting is urgently needed; many more children would be sent to the schools, and a much larger number would come to hear the Gospel, if the buildings were more accessible. A desirable and suitable site is obtainable in the middle of the town, and for £1200 the necessary accommodation could be provided.

What then would be done with the present house? Why, it would serve admirably for a Cottage Hospital; for this indefatigable evangelist and pastor, and his devoted and experienced wife, have already commenced a Medical Mission, with two or three beds for patients whose needs require treatment such as cannot be obtained at home.

We heartily commend this work to English friends. We have had the pleasure of subscribing for the first few loads of stones.

The work in the town, however, forms but a small part of the weekly programme filled by this energetic Spanish evangelist and his enthusiastic English wife. Thirty-two villages more or less distant, within a radius of thirty miles, are visited, some weekly, some monthly, the journeys being accomplished on foot or in a tartana, a Spanish covered cart.

The nearest village is Villabertran, where meetings are held in a portion of an old convent of the Knights Templar, the rest of the building being still used by Romanists. We went there on Sunday morning, and nowhere did we meet with more interested people or more interesting children than in this, to a considerable extent, Carlist village.

Two years ago the night-watchman, who had received the truth, was going into the town with some evergreens to decorate the hall at Christmas. He was met by the priest, who asked him where he was going. On being told, he said, "You will bitterly repent that." The next night he was stabbed outside the church. His murder, however, led to the conversion of his wife, who had formerly been opposed; but when she went to tell the pastor he sympathised with her, opened to her the truth of the Gospel, and she is now a grateful, stedfast, and consistent disciple of Christ.

In the afternoon, at Figueras, the people were told that at night, after the preaching, we would speak to them by interpretation. The hall was packed; some gipsies were present, and Don Luis appropriately spoke about Hagar at the well. We followed, with almost our first attempt at speaking through an interpreter. It was extremely interesting to ourselves and to the people. It was good exercise also, necessitating short sentences, without any superfluous padding.

Our next visit was to Cabanas, where only two meetings had been previously held in the village inn, for which the landlord had been deprived of his post-office licence; but he again granted the use of his premises. There was no opening with prayer or singing; the people were not prepared for that. Don Luis spoke to them from one of the Gospel miracles, and at the close asked their consent to his praying with them, which was cordially given, and the people respectfully, if not reverently, listened.

A similar meeting had been held at San Clementi, a village eight miles distant, but the Alcalde prohibited a second, and had it been held, the proprietor would probably not only have been turned out of his house, but proceeded against at law; and this is a serious thing in Spain, with very uncertain issues. We went, however, as a second meeting had been announced, and called upon the Alcalde, a bloated and blustering personage, who not only peremptorily refused to allow the meeting, but threatened us with ejection by the Civil Guard if we did not leave his premises. We went to tea with a young man and his sister, who had been a nun, but had retired before taking the veil, in consequence of the priests' bad behaviour.

At Bisbal, a town of some importance, reached from Figueras partly by train, partly by diligence, there is the nucleus of a promising Christian church. A labouring man (who had been given a New Testament by a friend when in France, and who had for some time been reading to his friends a Bible, subsequently presented to him by Don Luis), having heard of the work at Figueras, walked thirty-six miles to ask that this town might be added to the list of those visited. A few meetings of a private character were held in the house of a tradeswoman, who had received notice to quit consequent on this confession of Christ. On nearing the town we were met by this little company, and hospitably entertained. A meeting, the first of a public character, was held in the hall of a café, attended by about two hundred, mostly men. A few questions were asked, and they quietly dispersed. A private meeting was then held to arrange for the Christians to meet together in fellowship.

The largest, and, in some respects, the most remarkable, meeting we attended was at Armentera, a village about eight miles from Figueras. The priest had announced that the church bell would be rung at the time specified for the meeting, and all who wished to be saved would go to church; those who did not might go to the meeting held by "those insects of the earth, the Protestants." The bell rang and gave notice of our meeting. About 800 men, women, and children, flocked to it; it seemed as if all the village was there, except eight women who obeyed the summons of the priest.

The great attraction was a magic lantern with slides, showing Abraham offering Isaac, the brazen serpent, and the crucifixion and resurrection of our Lord. The explanation of the Gospel given with the pictures was admirably adapted to the people's minds. Among the audience was a party of men from San Clementi, who would carry home an account of the teaching which their Alcalde, or mayor, had forbidden in their own village. We were escorted by a number of men for a couple of miles on our way home, as it was not safe for a small party of Protestants, after such a meeting, to walk unprotected along such a lonely road.

During our stay at Figueras, a deputation from another village requested Don Luis to go there and preach. We have since heard that the day after our departure he went there, returning late, but full of joy at having had the privilege of telling the Gospel to between three and four hundred persons who had never heard it before. The priest, on hearing of the intended visit, arranged for a mission to be held by the Jesuits at the same time, and also got up a procession by torchlight. Notwithstanding these attractions, the ball-room was well filled, and lighted by the very candles prepared for the procession and service, carried by the women, who finally followed their husbands to hear the Gospel, leaving the priests and Jesuits almost without an audience. The following mention of this appeared in the Figueras newspaper of March 21:—

El Ampurdances Missiones, March 21.—Last week a Protestant Mission and a Jesuit Mission were held in Capmany. The men were almost all with the former, and the women with the latter; but we observed that no sooner was the procession of Jesuits over, than the women followed their husbands into the hall where the Protestants were preaching, carrying still in their hands the lighted candles, which served perfectly well to light up the preaching hall, as they had done the procession.

On Sunday afternoon a peasant walked from Capmany, in order to beg Don Luis, on the part of the people, to "go and preach the good things to them soon again." An hour or so was spent in conversation with him. He, like many others, had purchased a Bible, 40 having been sold after the meeting. In order to make sure of his motives, Don Luis said, "You must understand that my preaching has nothing to do with politics." "I know that," he replied, "it is conversion you want."

In Spain, as in Corinth of olden time, we doubt not God has much people to be gathered in, and He will gather them, though there are many adversaries.

Having now returned home, we render hearty thanks to God for having sent us on such a mission; for arranging our journey, so that, although we went not by the shortest route, we came to each place at the right time; for giving us such a hearty welcome everywhere, and such pleasant and profitable fellowship with our dear brethren and fellow-servants; for preserving us from every kind of danger by sea and land, and for the very kind letters we have since received, assuring us that as we had ourselves been blessed so, our visits had been like that of Jonathan when he went out to David in the wood, and strengthened his hands in God.

We also cordially thank our readers who bore us up in prayer, in response to our request before we went, and we earnestly hope that it may be given to some of them to go forth on similar visitations at home or abroad. They never derived so much joy from picture galleries, or even from God's works in nature, as they will receive in seeing God's greater works in grace, and in giving encouragement to those working in lonely places. People go for pleasure trips round the world; why should not God's children go and call upon their brethren on the Continent of Europe, on the Congo, in India, China—anywhere where God may lead their willing feet, as that good soldier of Jesus Christ, Major Malan, visited the mission stations in South Africa?

R. C. and G. E. Morgan.

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PORTUGUESE PERSECUTION.

Dear Sir,—I wrote a few months ago asking prayer for a young man in the Azores, who is to be tried in May, for preaching the Gospel in his father's house. May I now ask the prayers of your readers for another brother (one of the converts who had to flee from this place in Dr. Kalley's time), and myself, who have been apprehended on a similar charge, in this island.

We are not in prison, as bail has been accepted, and have appealed to the Supreme Court, in Lisbon, against the action, hoping it may be quashed. If not, we shall have to take our trial here in November, and, left to the mercy of authorities who are in league with the Jesuits, and a country jury completely under the thumb of the priests, we are almost certain to be condemned, and may be expelled, not only from the island, but from all Portuguese territory, for a period of twelve years.

The state of the law is such, that infidels may blaspheme against any and every religion; but to deny that men can make a God is a crime that must be punished! Only last year a young poet published a book, with the infamous title of "The Old Age (or more idiomatically, "The Dotage" of the Eternal Father," full of the most abominable blasphemies against the Lord and his Christ, and not a voice was raised against it! But to tell poor sinners of the great love of Christ, to tell of a salvation without money and without price—this is proselytism, not to be tolerated! Of course the great object of the enemy is to try and stop the work, and if not successful in driving us out, to hinder the work by frightening the people, and putting us to trouble and expense. The little school in the village where we were apprehended has been terribly reduced in numbers owing to their opposition, and many who were gladly listening to the word are now afraid to come.

But we know the Lord reigns, and we can and do sing, "All, all is well," though we cannot see how it will end.—Yours in Christ,

Madeira, March 30. H. Maxwell Wright.

P.S.—I am leaving for Portugal, and would ask special prayer for the brother who remains here.

THE GOSPEL IN SPAIN.—The seventeenth report of the Association for the Diffusion of the Gospel in Spain states that the actual work has at all times been small. Nevertheless, in various parts of the country little congregations of fifteen and twenty, in one or two cases fifty persons, meet regularly for prayer and the study of God's Word. In this way the seed of the kingdom is being sown, and the aim of the Association is being accomplished, viz., the extension of the Gospel wherever there might seem to be an opening; to scatter the seed, leaving to the Spaniards themselves to decide upon their own form of Church organisation. Mr. J. B. Hunter (of Messrs. Reed & Co.) Brown's-buildings, Liverpool, is Treasurer.

THE MEN AND THEIR BOOKS.

The twelfth annual meeting of the Christian Colportage Association for England was held on April 7 at Exeter Hall. A prayer-meeting, which was very largely attended, was held previously in the parlour, which scarcely afforded standing room for all present.

Mr. Samuel Morley presided at the meeting, and was supported on the platform by a number of friends of the work. The report read by the Secretary, Mr. H. D. Brown, was of a deeply interesting character. There are now 90 colporteurs employed by the Association in twenty-two different counties, and in London. During the past year the Society, by its system of colportage, sold 85,412 Bibles and Testaments, 274,759 books, 217,586 magazines, and over 152,000 Scripture text-cards. The total value of these sales was £11,216. These figures alone give cause for great thankfulness, but, beyond the mere figures, the continual flow of tidings of fruit seen in spiritual blessing has been most cheering.

Hon. A. F. Kinnaird, the Treasurer, read the financial statement, from which it appears that the amount actually expended for colporteurs, wages, and equipments, and for carriage of goods was £6372 4s. 8d., and for general expenses, rent of office and depôt, salaries of secretary and assistants, travelling, printing, &c., was £1233 3s. 2d. To meet this expenditure the gross profits on sales was £3221 9s., and the amount from subscriptions and donations £4336 17s. 6d., leaving a deficit of £47 1s. 4d. Mr. Kinnaird drew attention to the fact that although the staff had been unhappily decreased the sales were actually larger than during the previous year, which said much for the diligence and zeal of the colporteurs, and showed God's blessing upon their labours. He also spoke of the great economy with which the Society was worked, and pointed out that the profits on sales far more than paid all the general expenses, so that the subscribers might know that every penny subscribed was entirely devoted to maintaining the colporteurs in their work. He could assure them that not a single penny was wasted.

The Chairman said he had read the report with very great interest. He could testify, from his own knowledge, to the great amount of good being done by this Society; he himself had the privilege of supporting two of the colporteurs in the country, and he knew of nothing better adapted for taking the Gospel to scattered villages and isolated cottages. He referred to the great amount of polluting literature which was poured out over the country which went far to account for the impurity about which they had heard so much of late, and which made an antidote such as was supplied by this Society an imperative necessity.

Mr. George Williams having borne similar testimony, Pastor Frank White said that what had always endeared this Society to him was the high standard of truth it maintained, and the deep spiritual tone which characterised it. He was thankful to God that this Society was seeking to awaken the Church of Christ to the terrible dangers around us in the shape of evil literature. He was also thankful for the body of earnest Christian men that were sent out by this Society to counteract this evil by the circulation of the Word of God, and pure Christian literature.

Mr. West spoke of the work of the Bible carriage carried on by two of the colporteurs, and which he superintended, and he gave interesting information of similar work carried on by him in Ireland.

Mr. Maynard and Mr. Robert Paton warmly commended the work, and most earnestly urged that a great effort should be made for its extension. Mr. Paton stated that of all the forms of Christian work with which he was acquainted he knew of no better agency than this for "preaching the Gospel to every creature." If the needful funds were only supplied the Society would send out the men. They ought to have at least a thousand in England.

After the meeting some fifty of the colporteurs, who had come up from their different stations, were entertained to tea in the parlour; also a number of friends, including members of committee, superintendents, and others. Then all adjourned to the Council-room, where many of the men gave brief, but telling testimonies of their experience in the work. Altogether this series of meetings, from beginning to end, was truly a time of refreshing from the presence of the Lord.

For the Young.

AS WISE AS SOLOMON.

As the sun shone one morning into the library, and upon two little brothers who sat upon the floor playing a game of marbles, it did not light up two faces that were as amiable as they ought to have been. The boys had been having a happy play, but somehow out of a good time disputes often come, and fun may end in unkind feeling. Rob and Ned generally got along pretty well together, but something was evidently wrong with them on that morning. It could not be the bit of clay that was in the marbles, so the trouble must have been with the boys.

Aunt Sue was coming to read to them, as she had promised, and as she walked along the hall she heard Rob say in a loud and angry voice: "I tell you, I never play with cranks." She waited by the door to hear what Ned's reply would be, and it came quickly: "But you, you are as wise as Solomon."

Rob heard the sarcastic ring of his brother's words, and, springing to his feet, with flushed face and doubled fists, was already for a fight. Aunt Sue's gentle touch quieted him, and his hands fell by his side. "Auntie!" he exclaimed in a voice from which the anger had faded, "Auntie, Ned is as mean as ——"

"Mean, dear boy!" she gently interrupted, "you do not seem to have as good an opinion of him as he has of you. I think I heard him say that you were as wise as Solomon. I wish that I knew as much as he did. Do you know, my lads, that that great king is spoken of as the wisest man who ever lived? Only this morning I was reading a description of the beautiful temple that he built for the service of God. There is one verse that attracted my attention: 'There was neither hammer nor axe, nor any tool of iron heard in the house while it was in building.'"

"What does that mean, Aunt Sue?" asked Ned.

"It means that all parts of the building were fitted before they were brought there, so that no tools were necessary, just as we are being fashioned by God to be parts of the temple in heaven; but into that temple, we are told, nothing that defileth can enter, and, dear boys, evil tempers come under that head."

The boys looked very sober, and both of them regretted the quarrel. Aunt Sue noted this with pleasure, and presently she said: "Shake hands and be friends, boys, and I will tell you a pretty story that I have heard about Solomon.

Ned held out his hand, but impulsive Rob threw his arms around his brother's neck and kissed him.

"Ready now?" asked Aunt Sue.

"Oh, yes," replied the boys.

"Not long after Solomon was made king, God appeared to him in a dream, and said, 'Ask what I shall give thee.' His answer was: 'Give, therefore, thy servant an understanding heart.' That meant that he wanted wisdom, so that he might know just what to decide for the people over whom he was king. God was so pleased by this request that Solomon received not only wisdom, but riches and honour. So you see, Rob, it is a great compliment to be compared to Solomon."

Ned could not keep back the colour that came to his face at this personal allusion; but as Aunt Sue did not even glance at him he found voice to say, "Tell us more, Auntie."

"It would take me a long time, Ned, to tell you all I have read about Solomon; but I came across a pretty legend the other day."

"Is it in the Bible, Auntie?" asked Rob.

"No, dear, it is not in the Bible, but in another book that I have been reading. The story is only a legend. If you will go to my room you will find the book upon the table; bring it to me, and I will read it."

Ned brought the book, and opening it, Aunt Sue read as follows:—

"'The power of the monarch had spread his wisdom to the remotest parts of the known world. Queen Sheba, attracted by the splendour of his reputation, visited the poetical king at his own Court; there, one day, to exercise the sagacity of the monarch, Sheba presented herself at the foot of the throne. In each hand she held a wreath; the one was composed of natural and the other of artificial flowers. Art, in the labour of the mimetic wreath, had exquisitely imitated the lively hues of nature; so that, at the distance it was held by the queen for the inspection of the king, it was deemed impossible for him to decide which was the production of Nature, and which the work of art. The honour of the monarch's reputation for Divine sagacity seemed diminished, and the whole Jewish Court looked solemn and melancholy. At length an expedient presented itself to the king. Observing a cluster of bees hovering about a window, he commanded that it should be opened: it was opened; the bees rushed into the court, and alighted immediately upon the natural wreath, while not a single one fixed on the other. The surprised and delighted queen had one more reason to be astonished at the wisdom of Solomon.'"

"What a clever trick!" exclaimed Rob, and, with a twinkle in his eye, he added, as he turned to Ned, "Thank you for comparing my wisdom to that of King Solomon. I only regret that I do not deserve it."

Aunt Sue joined in the laughter, and said—

"Dear boys, do be more careful about your tempers. Solomon does not seem to have been impatient because the queen asked him something that he could not answer at once, only grieved that he was not able to give her a reply. Do try to remember that, although you cannot be as wise as Solomon, you can still learn to control a high spirit, which is often the basis of a truly noble character.

"My talk is over, but as I know that both of you are waiting for the moral that you know is sure to be tucked away in those words, I do not like to disappoint you, and I think I will let this wise king give it to you.

"'A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle.'"—*New York Observer.*

REFUGES IN MANCHESTER.

The report of the Manchester and Salford Boys' and Girls' Refuges, and Childrens' Aid Society, read at the Sixteenth Anniversary, is almost unique in these days of depression and difficulty. Not only has the work been maintained in all its branches, but in the direction of emigration it has been largely increased. The total expenditure for the year has been no less than £5820, but, through the goodness of God, there is a balance in hand with which to commence the work of another year. The work is divided into ten branches: (1) the Central Refuge and Home, Strangeways, where the little waifs are first received, and then trained and taught; (2) six Homes for little orphan children, of from two to ten years, 145 of whom have been received during the year; (3) family Homes for working boys employed in workshops and warehouses, 38 of whom have thus been accommodated during the year; (4) the Girls' Industrial Home, in which forty-two girls over ten years of age, have been trained in the same period, preparatory to going out to work; (5) Shelter for wandering children, the advantages of which have been extended to 210 little wanderers; (6) the Boys' Rest and lodging-house, where, for the sum of 3d., a lad may enjoy a comfortable bed, with bath, besides being surrounded by wholesome and elevating influences; (7) a seaside home; (8) a training ship; (9) the emigration department, in connection with which, through the generosity of one of the trustees, who has given £1000 for the purpose, a large house has been fitted as a Training Home, where it is expected annually some sixty children more than in previous years will be trained for bright Canadian Homes; and (10) the Boys' Industrial Brigades, which during the year have given employment to 297 boys.

This is a grand catalogue of work of the most promising character, and the report closes with the expression of a wish which we heartily endorse: "May the readers of these lines do all they can in this blessed work of rescue, so that, with God's own blessing on the work, we shall yet see, even from the waifs and strays of our streets, the fulfilment of the promise that 'our sons grow up as the young plants, and our daughters as the polished corners of the temple.'"

FRANCE AND MADAGASCAR.

Some Freethinkers are very bitter against those French evangelical Protestants who show sympathy with the work of English missionaries in Madagascar. One journal says, "As for those, who like ourselves, are quite beyond all questions of religious confession, it is a matter of perfect indifference whether Madagascar is Protestant or Catholic; but what France cannot endure is that that island should become a simple dependance on the Biblical Societies of Great Britain."

The Christianisme hopes, without expecting it, that France will everywhere respect liberty of conscience and worship, and not slander as anti-French those who, while passionately devoted to France, cannot anywhere, under any pretext, hide their faith.

SIGHING AND DOING.

For affairs of this world or the next,
  This maxim is useful and true,
And may help you, however perplext:
  Give over your sighing, and do.

You need not take up the wrong end,
  Nor puzzle to see the way through;
In the duty you now comprehend,
  Give over your sighing, and do.

By climbing the very first hill,
  You may soon be surprised by the view
Of a way ever waiting a will;
  Give over your sighing, and do.

Donemana, Ireland. J. K.

THE PRESENT NEED OF THE CHURCH.

The monthly meeting of workers at the "Strangers' Rest," Ratcliff-highway, was held on Friday week, when Mr. C. R. Hurditch gave an address on "Revival, the Present Need of the Church." We are just emerging, he said, from a severe winter. Nature looked dead. Yesterday I was in the country for a few hours. I saw nature had only been sleeping. The budding of the trees told me of new life. What is true in the natural world is true of spiritual work. We have had encouragements, but only in small things. The united effects of disbelief, misbelief, and unbelief have been at work. To-day, in many pulpits, instead of a ringing out of the Gospel in its all-round aspect clearly and simply we have hesitancy and doubt. Worldliness and a rage for entertainments have come into the professing Church. The other day a minister said to me, "Ministers must wink at such things, or they would never get a call." I am not speaking of green spots, of which there are still many.

The condition is such that conversions are rare. I said to a verger of a cathedral the other day, "How many conversions have you had lately?" "What, sir?" he replied. "Conversions?" "We don't believe in such things," was the response. I fear this is true of many of our churches and chapels as well. Formalism, sterility, and worldliness abound, but these are the signs of the coming of the Son of God. We are nearing the best revival the world has ever seen, even that of the resurrection morn, when the Lord Himself will come. This is the only hope of the Church.

The present need is not more workers, but revival by the Spirit of God in the hearts of his people. How little preparedness there is for the Conferences which are held, how little desire to continue waiting on God. The spirit of prayer is not continuous. In past revivals, such as that recorded in Acts iv., the people came together for the renewing of the power of God in evangelists, ministers, helpers, &c. Think of 1859-60, when the revival wave came from the United States to Ireland, and then to England and Scotland, when thousands were converted by simple, earnest words, and of these very few in number. I well remember how a few words from such as Reginald Radcliffe and Richard Weaver resulted in great blessing in Marylebone Theatre, and when Mr. Grattan Guinness went as a pioneer throughout the land. Patience and perseverance in prayer were the characteristics of the commencement of that glorious work. Why should we not wait upon God until He gives us such another revival? Let us begin with ourselves, and seek to be freed from all our personal sins. The urgent need is not to multiply agencies. We want to be stirred up ourselves to obtain the blessing. Look at the wealth and the talent lying unused in the Church. Let us be stirred up to prayer for a baptism of power. We shall never get the blessing until we rise above our littleness, and take in a request as broad as the Church herself.

As a practical outcome of the meeting, it was arranged to hold a special prayer-meeting at the "Strangers' Rest," on Friday evening, April 16, at 6.45 p.m. It is hoped that Mr. Reginald Radcliffe and other friends will be present.

DERBY Y.W.C.A.—Mrs. W. E. Legg has conducted a week's mission at St. James's Hall in this town. At the last meeting, which was for praise, several testified to definite blessing received during the mission.

A SERVANTS' HOME AND REGISTRY.

The good old saying that "Prevention is better than cure" had a very pleasing illustration lately in the opening of Westbourne House, 17, Westbourne Park-villas, Harrow-road. In January last some of the members of Dr. Clifford's Church started a Servants' Registry, at 2, Pickering-place, Westbourne-grove. We have heard a great deal in recent times of registries that are nothing more and nothing less than skilfully-laid traps for unwary young women who wish to enter service. To provide registries that will be real helps both to servants and mistresses is one of the great *desiderata* of the time. We therefore rejoice to chronicle the establishment of this one at Westbourne-grove; and are still more glad to know that since the opening it has been, in the words of one of the friends connected with it, "a decided success."

To follow up this excellent step with another, equally desirable, if not more so, Dr. Clifford and his helpers have acquired Westbourne House, which they intend to be a place of homely and friendly resort for servants out of place. A splendid thing surely, and a thing that needs to be multiplied all over London. A number of friends came together for the formal opening of Westbourne House. In a note to us Dr. Clifford says it was "a delightful and most helpful day, a blessing to those who engaged in it, and a foretelling of much good to come to others."

MR. STEAD ON DOMESTIC SERVANTS.

At the evening meeting Mr. W. T. Stead gave one of his deeply rousing practical talks; we feel constrained to quote some extracts from a local report:—

He was glad to hear of the commencement of a registry office in the district, which brought them all face to face with one of the great social evils of our time—and by that he meant the existing state of domestic servants. If they were to go to Millbank Gaol, and inquire of the Chaplain what class recruited that gaol with female prisoners, he would say that out of every ten girls or women at least five had been domestic servants. There was no kind of employment in which so many women were engaged as domestic service, and he believed he was speaking the truth when he said that of late years the ideal of domestic service had somewhat degenerated. There had grown up a greater apartness between mistress and maid. The mistress in too many cases had grown too much of the fine lady to be a house-mother of servants, as the old English house-mother used to be, and the result had been very bad. There were many causes which led servant girls to go wrong, all of which might be reduced to two. One was the want of care on the part of mistresses in the treatment and watching over the girls; the second was the fact of the trafficking system that was constantly being carried on with domestic servants. Between the two it could easily be seen why so many were blighted. The practice of sending girls to public-houses to get pots of beer between nine and ten o'clock at night was most reprehensible. To send a girl to a public-house, where she would meet the worst people in the parish and be exposed to gibes, and to hear words of gross familiarity, which so deadened the girl's finer feelings—he thought that should be a matter for Church discipline. Such conduct on the part of anyone was most ruinous, and calculated to thrust a girl to the very brink of hell. Another phase of this evil occurred when a girl stayed out after ten o'clock at night and the mistress locked that girl out and let her sleep in the streets or elsewhere, as so many mistresses had done, "to preserve the discipline of the household." What could they expect as the result? If for one night only for the purpose of experiment he could be allowed to turn the key upon those mistresses in some quarter of London, where they had no friend, and no money in their pocket, and let them face one night, there would be very little heard of the necessity of "maintaining the discipline of the household" by such extremely cruel methods as thrusting a girl into the street at midnight rather than let her come in and rest. As Christian men and women he would ask them to pause before they turned a girl loose into the world to sink or swim.

He thought the mistresses should regard, more than they were accustomed, the sense in which they held the future of the servant in their hands. Some mistresses had, out of spite, left the girl without a character, and thus she had been stranded. The mistress who refused the servant girl a character for any mere temper or spite—and some women were awfully spiteful—and that girl went wrong, her shame and fall might lie at her door more than at other human being's. They might punish her, but it was laying a blot and stain upon their own souls which might never be washed away; because in the reckless thoughtlessness which characterised so many, they never thought that it was a sin to be repented of. There was wanting a general sympathy with servants. Half the mischief and trouble which was seen in this world was caused by a want of understanding and sympathy. We had got hold of the idea that servants existed in order to save us an amount of trouble—and that was true in a sense; but if we got into the habit of regarding any human being as merely ministering to us, and forgetting that we also owed the duty of ministering to him or her, we were on the wrong track. We had to take trouble about those who serve us, and we must remember that it was ours to present them before God, better, more Christ-like, and higher in their manhood and womanhood because they had been in our service.

Respecting registry offices requiring a character of mistresses, he thought it was far more necessary that the girl should have a character from the mistress than that the mistress should have a character from the girl. When the recent Act was brought before the notice of the House of Commons, it made it a criminal offence for the keeper of a house of ill-fame to engage a girl without warning her of the nature of the house to which she was going. This was rejected by the House of Commons expressly in order that the keepers of such places might get cooks; and the person who said that was Sir William Harcourt. It was said some of them were very hot in their agitation. He believed that the fact that the clause was not inserted in the Criminal Law Amendment Act showed that the people were not half hot enough; and it stood like a great icicle to remind us of how utterly we failed to impress upon the House of Commons and Her Majesty's Ministers, past and present, any sense of what was due to an innocent, virtuous girl.

Mr. Stead referred to the business of foreign registry offices, and the dastardly influences which were brought about by their instrumentality. The slave trade among the monsters who had degraded Central Africa, was nothing to the deeds perpetrated by men wearing a white skin, and living in Paris the centre of civilisation, and in London, the capital which was considered the centre of Christianity. There were those who would sell any young girl for a few shillings. They wanted money, and such a woman once said to him, "An honest woman must do something for a livelihood"; and that was the sort of work which was still being carried on. Their consciences were seared as with a hot iron, and they failed to see the enormity of the evil connected with their terrible transactions. He thought those facts were sufficient to stir up the people to try to circumvent that sort of thing. If they believed in the brotherhood and sisterhood of humanity, he would ask them if there was any time from the first thing in the morning till the last thing at night, during which the members of the household came together on a common platform, to recognise themselves as brothers and sisters, and equal in the sight of God? If they did not, they were not doing right. If the servant was always down in the scullery and not equal with the master and mistress, in the sight of God that was a wrong action. He had talked to atheists about the matter, and asked them what they had to substitute for family prayers, and he never knew any who answered in the affirmative, but none could but admit of their value. They should be really family prayers. There could be at least ten minutes devoted in which mistress and maid, and master and man would feel that they were all alike, equally sinners in the sight of God—that duty which no one could depute to another. But to those who had made up their minds not to do a duty before they prayed, he would say—do not pray, for it would not matter a bit. If they neglected their duties, their prayers would be in vain.

IN SEARCH OF RELIGIOUS LIBERTY.

From Schadura, in Volhynia, in Russia, there comes a loud cry for help to enable a congregation, numbering about 200, who are denied the privilege of worshipping God, in connection with the Church of the United Brethren (or Moravians) to emigrate to Brazil. A few facts showing how the congregation was formed, how the members believe that they could not be spiritually fed if they remained in Russia, and their determination to go to Brazil, and the steps they have already taken, will be read with interest.

At one time the extensive estates in the Province of Volhynia had to be sold by the impoverished owners. This led to the immigration, on a large scale, of Germans and Bohemians. Some of these (of both nationalities) were led in a remarkable manner to request the spiritual oversight of and union with the Brethren's Church. Early in 1882 the news spread in Schadura that a minister of the Church of the United Brethren, Rev. T. H. Steinberg, was to preach in a neighbouring village. Two of the leading men went to hear him. He preached from St. John xi. 40. The heart-stirring words of the preacher were brought home to the hearers with much power. The men from Schadura requested the preacher to visit their village. He did so, and many were led into light and peace through his instrumentality.

In October, 1884, Mr. Steinberg returned to them as their pastor, and was accompanied by a Mr. William Lange, who is conversant with the Bohemian as well as the German language. Soon, however, the former was prohibited by the local authorities from acting as a minister of the Brethren's Church, and sorrowfully left Schadura, hoping soon to return as their authorised minister. Meanwhile Mr. Lange remained with the little flock in a private capacity, whilst negotiations were carried on with the Russian Government.

The answer to their petition arrived at length, but it was a refusal. When Mr. Lange communicated the sad intelligence, the members, both men, women, and children wept bitterly; they kneeled down, and breathed out earnest prayer to their Father in heaven that He would direct them. Afterwards they sang Luther's grand hymn of confidence, "God is our Refuge in distress"—"Ein feste Burg ist unser Gott." The converts declared they could not think of going back to Romanism, nor could they put themselves under the care of the Lutheran minister of the district, as he could not possibly exercise that spiritual oversight which they had learned to value, seeing that he had to attend to 300 villages.

Representations to the Russian Government proving ineffectual, the converts resolved to emigrate with their pastor. The latter visited last autumn various places in Germany, Bohemia, and Galicia to find a place of refuge, but in vain. They have now been led, and by the hand of God as they believe, to emigrate to South Brazil, where they would have entire religious liberty, and where they would find 200,000 Germans already located. They purpose leaving about the middle of May by a Hamburg ship.

They find it very difficult to sell their land, as there is great poverty in Volhynia. With the small sum they have realised from the sale of their cattle, houses, and furniture, they will pay a part of their passage money. A goodly number have already forwarded the "earnest money" for their voyage to the Hamburg agent. But about £360 or £400 will be required for some sort of needful outfit, for the remaining passage money, for the purchase of land in Brazil, and their settlement there. As it is desirable that any kind help sent for this special object should not be mixed with the funds gathered for the Moravian Missions, Mr. M. H. Hodder, 27, Paternoster-row, E.C., has undertaken to receive any contributions that may be sent, and will see that they are forwarded to the proper quarter.

HARD TIMES.—Mr. George Fuller, 1, Follett-street, Poplar, in a little pamphlet bearing this title, gives a selection of cases that have come under his own notice, and which serve to illustrate the motto of his Report—viz., "One half the world knows not how the other half live." During the winter free meals have been provided several times a week for the destitute, many of whom were without food for two days together. Upwards of 3000 garments were distributed to the poor, and a place of worship found for such as were willing to go. Food, clothing, or donations are to be sent to Mr. Fuller, Superintendent of the mission, who, we presume, will gladly send his little pamphlet to any who apply.

CINCINNATI REVIVED.

Until within a few years past Cincinnati was known commercially as "Porkopolis," from the fact that it was the greatest of American packing cities, and with the "business-like" name it was called the "Queen City of America." With her pride grew a haughty spirit, and we are taught that "a haughty spirit goes before a fall." Chicago, with its central location, its push, and rapid growth—the marvel of the world in this century—has steadily won our fame, and to-day we are only "ordinary."

With our business our piety waned. Sin and iniquity increased, until we have been denominated "the Paris of America." Not so bad as San Francisco, first, or New Orleans, second; but we have ranked third for Sabbath desecration. Riot, disorder, and bloodshed have followed. Cincinnati ranks second, I am told, in the manufacture of beer, and as much of it is drunk here in proportion to population as in any other city in the Union, nearly one-half of the population being German. Theatres, from the most elevating (?) to the lowest dives, have done their best business on the Lord's day. The doom of Sodom seemed to hang as a pall over Cincinnati.

A sufficient number of the righteous have been found to save it. The forces of the Lord's army have been marshalled; they have gone into the battle as one man; shoulder to shoulder they stand in the conflict; and as true as God's Word is, the city will be saved for Christ. The fame of a "tallow-faced Georgian"—Rev. Sam P. Jones—has passed over the wires of our Continent as a meteor; he stands to-day preaching to more men and women than any preacher on American soil. The middle of January he came to Cincinnati, his first visit, to preach. At one of the largest churches hundreds were turned away before the first week was past. From the church to the great music-halls his meetings were taken, and for four weeks his audiences would average from five to six thousand; while at Sunday services, for men only, at four o'clock, and evening services for the masses, the house would not hold them. Sunday nights thousands were turned away.

He preached righteousness, repentance, and the forsaking of sin—the power and glory all belonging to our ever-blessed Triune God. His onslaught on the liquor interests and social sins of individuals and society was without gloves. The following from the oldest religious paper in Cincinnati—*The Herald and Presbyter*—may be indicative of the interest stirred in the community: "A paper mill near this city reports the receipt of several bales of playing cards, which they are grinding into pulp. It is believed to be largely the result of Mr. Jones' severe denunciation of card-playing."

Our oldest and most conservative pastors are united in saying it has been the greatest revival they have ever gone through in Cincinnati. The conviction of sin has been deep, and the conversions number many hundreds. As careful inquiry as I can make reveals the fact that hundreds of accessions have been made to the churches; among them many of our brother citizens from business and professional ranks.

So deep-rooted has sin been that it has been hard to enforce many of our city laws. For their better execution a Citizens' Law and Order League has been organised to close houses of public amusement of all kinds on the Sabbath, and suppress the sale of liquor to minors at all times. God has put his seal to their work in many instances. Police-Judge Fitzgerald, a Catholic, is one of the sternest and most conscientious that has ever been on this bench. He is overwhelmingly elected—men of all political parties uniting on him. The League is scoring "victory" right along, and "they have come to stay."

There is a progress for the redemption of Cincinnati hitherto unknown. The fire of God's righteous indignation has been kindling, and justly, with a day of grace beyond. The warning has been heeded, and God's people in humiliation are now before Him for extended mercy. His people in Cincinnati are before the world for their prayers. Will the readers of The Christian remember the request?

Geo. T. Howser,

Cincinnati, O. Gen. Sec. Y.M.C.A.

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CRUELTY TO CHILDREN.

In acknowledging the receipt of donations by our readers for the London Society for the Prevention of Cruelty to Children, Rev. Benjamin Waugh, the Honorary Secretary, writes:—

As we get more into our work, we are astonished that such a wretched state of things for the hungry and wounded children of our great city has been allowed to go on for so long unpunished, almost unrestrained. Yesterday, I was seeing a frail girl of ten who had her right arm disabled by blows of a poker; she was set to scrub the floor with her left arm, and was then whipped for being so long about it. This was but one of the ways in which the child has been punished ever since her stepmother became mistress of the house. Another child of six, whose back was a network of wounds and bruises, made by a strap, for letting out the fire, came into our hands on Saturday. We have four pitiable little things from one family, including a baby of a few months old, all left absolutely to themselves, without food or fire, whose mother is drunk the day long, whose father pleads with us to help them.

Our Shelter has a dark stream of life constantly passing through it on its way to Christian Homes and schools all over the land. Let alone, it would have gone its weary way to an early grave, or to a puny and crippled life.

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MR. HAMMOND IN CARDIFF.

For over two weeks Mr. E. P. Hammond has been holding meetings in Cardiff. The Lord has added his blessing to the services. A large number have professed conversion. On the evening of Saturday week Mr. Hammond preached to between 2000 and 3000 adults in the large building in Wood-street. A very deep impression was made, many remaining to the second meeting earnestly seeking the Saviour.

The Sunday-schools have largely shared in the blessing. One teacher invited her class to tea, and they afterwards attended the Gospel meeting, with the result that most of them are now rejoicing in the assurance of sins forgiven. Another teacher reports that over a hundred scholars in her school have professed to experience a change of heart. A number of interesting cases of conversion have been met with. Previous visits to Cardiff by Mr. Spiers and Mr. Arrowsmith have paved the way for this season of revival. Among the workers are not a few who were converted during Mr. Hammond's last visit, some nineteen years ago.

Twice last week Mr. Hammond spoke at the docks to crowds of men. At certain hours of the day when the tide is out large numbers of men are unemployed; these gather and chat together. Having nothing to do they are very glad when anything turns up. They gathered round Mr. Hammond as he sat on horseback, and listened most attentively. Mr. R. Cory, who is host to Mr. and Mrs. Hammond, was present. It is believed that a great deal of good was done. Cardiff has more than doubled its population since Mr. Hammond was there seventeen years ago. He will continue his visit during the present week.

HEXHAM Y.W.C.A.—The annual gathering was held on April 1. After tea about 380 assembled in the Town Hall, and earnest addresses were delivered by Rev. G. Barlow, Miss Driscoll (Liverpool), Miss Moyce (Newcastle), &c. The platform was a strongly representative one, and both clergy of the Established Church and Nonconformist ministers and friends expressed cordial sympathy with the work. The Chairman, Mr. L. C. Lockhart, spoke warmly of the excellent organisation of the Y.W.C.A., and expressed his pleasure at learning from the report that it took in all corners of the earth.

MESSRS. MOODY AND SANKEY.

SAN ANTONIO, TEXAS.

These brethren continue to meet with much success in their evangelistic tour through the Southern States. As to the work in San Antonio, Texas, a correspondent of the New York *Independent* says:—

Probably the most important and lasting result of their visit here is the starting of a Y.M.C.A. Mr. Moody was invited to luncheon, at his hotel, to meet some fifteen or twenty of the most prominent business men of the city. He gave them a talk on the importance of a Y.M.C.A. for San Antonio, and urged the rich business men of the city, regardless of denomination, Jew or Gentile, &c., to give the young men a building. The suggestion was adopted, and already over $10,000 has been subscribed. A lot will be bought, and a $20,000 building erected immediately. The money is expected to be subscribed and paid in within the next week: and reading-rooms, bath-rooms, gymnasium, and library will be furnished. Since Mr. Moody left, a Y.M.C.A. has been constituted, with over one hundred members. A paid secretary will be employed. We will long remember the visit of Moody and Sankey to San Antonio in 1886.

MOBILE, ALA.

Writing to the same paper from this place, a correspondent says:—

A growing spirit of unity had prevailed for some time previous; a growing desire to subordinate everything else to the work of saving the unreached multitude of our city. Months ago the Protestant pastors, Episcopalian and all, joined in the petition to the evangelists to come. When the matter was decided, systematic and diligent work of preparation was begun at once. Business men "took stock" in it, giving money and labour cheerfully. Union prayer-meetings were held daily in the Y.M.C.A. Rooms, continued services were conducted by the pastors in many of the churches, Christians were revived, and gave themselves with new zeal to personal service, converts were added to the company of the saved, and a wide-spread interest was awakened in the community before the evangelists came. A ten days' mission, conducted by the Paulist Fathers, Deshon and Doyle, immediately beforehand, contributed to the general awakening.

The iron was hot when the first blow of the evangelist fell, and every blow told mightily. Such spontaneous enthusiasm and outpouring of the people was phenomenal. All classes and colours and conditions of men were represented. Merchant princes and paupers, gamblers and gentlemen of the world, fallen girls, and queens of society, Catholics and Protestants, Jews and Gentiles were there, sitting side by side, listening, sometimes with laughter, often in tears, to the words of warning and of life as they fell in sermon or song from the lips of the evangelists. Such scenes and sounds were startlingly new to thousands in this gay, easy-going, pleasure-loving city of the Gulf. Well might Mr. Moody say, as he stood on the platform last night, flanked by ministers of all denominations, including "our brother in black," surrounded by the vast choir rising tier on tier, and facing such an audience on the floor and in the galleries: "It is the Lord's work, and it is marvellous in our eyes."

DEAF AND DUMB.—The Dublin Protestant Deaf and Dumb Association is one which has a peculiar claim on the sympathy of the Christian public. It is acknowledged, as a result of the work of the Association, that "the moral condition of the adult deaf and dumb is at present infinitely superior to what it was thirty years ago." Services specially suited to these afflicted ones, and which are greatly appreciated by the spiritually minded, are continually being held. There is also a reading-room where they can meet together, and care is taken to find employment for them, and to help those in sickness and distress. Mr. Maurice F. G. Hewson is the missionary and secretary; his address is Christian Union-buildings, Lower Abbey-street, Dublin. He is himself both deaf and dumb, and is a devoted Christian and worker in behalf of his fellow-sufferers. From personal knowledge we cordially commend him and his work.

THE PURITY CRUSADE.

In future records of the history of the Church Militant, the year of grace 1885 will fill a conspicuous niche, as a period in which the opposing forces of good and evil were brought into sharp collision, and when the cause of truth and righteousness achieved a glorious victory. Many agencies have been at work, and many circumstances have conspired to bring about this crisis in the struggle that is ever being waged between light and darkness. In the great drama no mean part has been played by the young but vigorous Gospel Purity Association, the first report of which lies before us.* It attracts us by the admirably designed and chastely tinted cover, and our interest is in no wise abated by the perusal of the stirring events that crowd its hundred pages. Here we have, in a compact and well-expressed narrative, a bird's-eye view of the fight for social purity that raged in our land throughout the bygone year; that culminated in the revelations of *The Pall Mall Gazette*, and the passing of the Criminal Law Amendment Bill. We have an interesting and outspoken account, not only of the rise and rapid growth of the Gospel Purity Association, but of many kindred efforts; of the "great judicial scandal" in connection with the notorious Jeffries case; of *The Pall Mall* disclosures, and the agitation that followed; of the second judicial scandal, as many believe it to be, which consigned Mr. Stead and Rebecca Jarrett to the felon's cell, while no serious attempt was made to bring the real criminals to justice.

Many readers will welcome the portraits of some "leaders and advocates" of the Purity movement. The foremost place is deservedly occupied by Mrs. Josephine Butler, to whose long sustained and courageous devotion to a noble cause much of the present success of the crusade is due; the other portraits are those of Rev. H. W. Webb-Peploe, Mr. J. B. Wookey, Mr. Samuel Smith, M.P., Mr. W. T. Stead, Professor Stuart, Mr. Charles James, Rev. H. Price Hughes, Sir R. N. Fowler, Mr. Alfred S. Dyer, and Mrs. Wookey. As the Secretary of the Gospel Purity Association, Mr. J. B. Wookey has borne a large share of the burden and heat of the day, and our readers will be glad to see his portrait transferred to these columns. His rousing and courageous utterances, in many parts of the kingdom, have done much to awaken and educate public opinion on this subject, as well as to warn and to save young men from the dangers that meet them on every hand. The work of the women's branch, carried on chiefly by Mrs. Bradley and Mrs. Wookey, is also recorded in this volume, which we heartily commend, as well fitted both to excite thankfulness for the successes of the past, and to nerve for the struggles on behalf of right thinking and holy living, in the time to come.

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* The Purity Crusade: its Conflicts and Triumphs. With Twelve Portraits. 1s. *Morgan & Scott; Dyer Brothers.*

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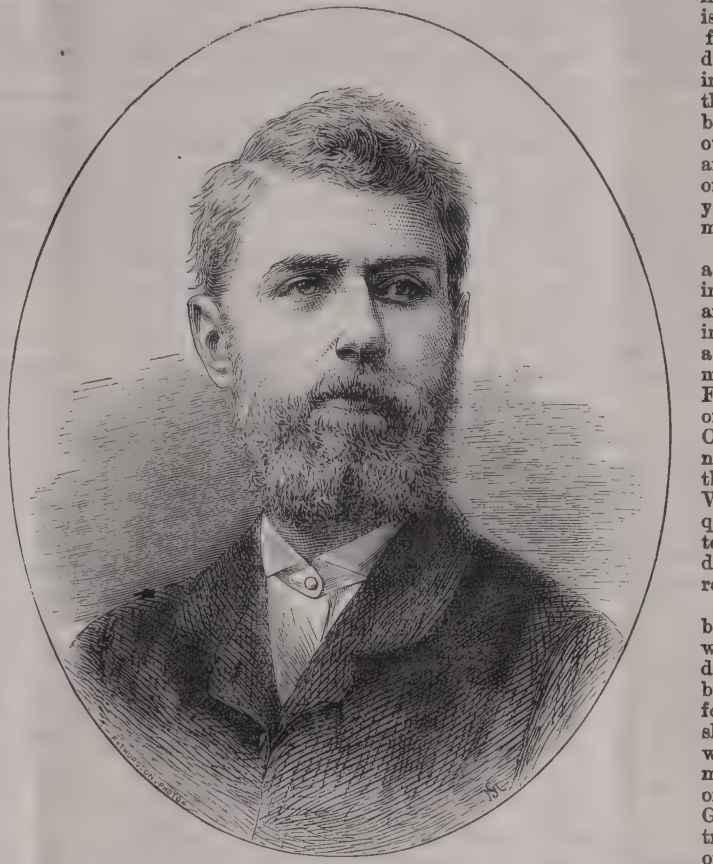
REV. W. HASLAM IN ONTARIO.

A deep and earnest movement is in progress at St. James' Church, London, Ontario, in connection with meetings held by Rev. W. Haslam. Large congregations have assembled, and the plain truth has had a telling and quickening effect. A meeting for praise held in the school house was not only interesting to a degree, but showed what had been the effect of the messages delivered in the previous days. The service on Sunday evening was one long to be remembered. At its close the Lord's Supper was partaken of by 235 communicants.

A powerful, and yet quiet factor in this work has been that portion of it carried on by Mrs. Haslam; her meetings "for women only" have been thronged with ladies from all parts of the city, who have listened with much profit to her clear and persuasive expositions of God's Word. As one of the results of the work in this beautiful church and parish, arrangements are being made for the holding of a simultaneous mission in all the city churches during Lent, to last eight days.

YOUNG WOMEN AT KINGSLAND.

The second annual meeting of this Institute was held on Tuesday evening, of last week, at the Mildmay Conference Hall. The statement of the Hon. Treasurer showed that during the past year the Mission has rapidly grown; the various meetings and classes have been well sustained; the several clubs have met a real need, and 1645 girls have come under the direct influence of the Mission. The district nursing department was shown to have been a great success; nearly 300 cases have come under the care of the nurses during the year. Testimony to its value was borne by the Hon. Surgeon, who, in a letter referred to the good results he had seen in the patients he had visited. The visitation among the factory girls has been much appreciated by some of the employers. Larger premises are already needed, so that a larger number of girls may be brought under restraining and saving influence. We heard with regret that there is a great lack of funds; we hope this need may soon be met, especially in view of the approaching Easter Holidays, during which period of leisure and danger it will be sought to throw a protecting shield over young women.



MR. J. B. WOOKEY.

The chairman, Mr. C. Ernest Tritton, warmly commended the Institution to public support. Mr. J. E. Mathieson, pointed out that the pressing need of such an Institute was seen in the fearful increase of intemperance, the growing lawlessness of the age, the absence of home comforts among the poor, and defective sanitary arrangements. Mr. G. Soltau pleaded for earnest Christian ladies to take up some branch of the work as a life-work; he told of one poor girl who had been in prison 120 times, but is now a happy Christian, Mr. George Holland gave some account of his own work among the girls in George-yard. The neglect of these working girls, he said, would surely become a national danger, and mistresses would do well to manifest greater interest in those who served them. He asked the friends present to back up Miss Robarts in her noble enterprise, which he believed to be one of the most important efforts in all London. Mr. Robert Paton added earnest words, telling of several recent cases of God's saving power through the Gospel.

Y.W.C.A. HOLIDAY FUND.—In the appeal in our issue of April 1 it should have been stated that the Hon. Secretary of this branch is Miss F. M. Fraser, 4, Inverness-terrace, London, W.

A GROWING WORK IN CAPE TOWN.

Most interesting accounts of the work in connection with the Soldiers' Home, and Workers' Association, Cape Town, continue to reach me. Our newly-appointed missionary is working well in the barracks, on board the ships, in hospitals, and in the town. The soldiers attend the Home in large numbers. There is, Mr. Howe writes, an earnest spirit of inquiry among them, and real desire for the Word of God: several profess conversion. The public meetings for civilians as well as soldiers are crowded; members remain for the after-meetings, and many instances of blessing are known. Three Gospel meetings are conducted on Sunday evenings at the same hour, in different parts of the town, by workers connected with the Home.

Our hearts are filled with thanksgiving to God for providing a house in the town as a centre for work among young women. There are touching incidents connected with this gift. It is devoted to the Lord's service by a father, in memory of two much-loved daughters, his earnest desire being that in the house which was the home of their childhood, many young lives may be helped and saved. It is given to our Ladies' Association of workers, and is what we have long needed in order to begin special work among young women, and for workers' meetings.

A member writes: "Mr. Howe had a very beautiful consecration meeting in the new house; we had much prayer and praise: it was a very full meeting." Another says, "I felt it to be a solemn, as well as thanksgiving meeting, for it is a great charge our Father has committed to us. The cry of every heart was, 'We praise thee, O God!' Means and workers are needed now, and we are asking for them in full belief of the promise. When I first heard of the gift, I felt quite awed, it was such a direct answer to prayer. Truly He gives 'abundantly.' We had been asking for a room, and He has given us a house."

This house of twenty rooms must be furnished and prepared for the work waiting to be begun. Much is being done in England for young women in business; nothing as yet has been done for them as a class at the Cape. I shall most thankfully receive and forward contributions from friends who may desire to help us in this work, or that among soldiers and sailors. Gifts of books, Gospel papers, and tracts will also be most acceptable for our libraries, ship-bags, reading-rooms, &c.

Particulars regarding our work and proposed Y.W.C.A. may be obtained from Rev. Andrew Murray, Wellington, South Africa; Dr. W. S. Eccles, Upper Norwood, as well as from myself.

(Mrs.) M. S. Osborn.

12, *Camden-hill-road, Upper Norwood, S.E.*

BOURNEMOUTH Y.M.C.A.—The report of this Association speaks of satisfactory progress in regard to the work of the past year. It is somewhat remarkable as recording the deaths of their late President, Earl Cairns; of the late Secretary, Mr. A. V. C. Boisseau; and of a member of the Council, Mr. Jones Loyd. The new Cairns Memorial House is rapidly approaching completion. Help is asked towards the expense of furnishing.

HOMES FOR LITTLE BOYS.—A sale of work on behalf of this excellent institution is to be held in the Agricultural Hall, Islington, May 6 to 12. Rev. A. O. Charles, the energetic director of the work, is providing a varied and attractive display. A feature of unusual interest will be the reproductions of historical buildings and costumes. We regret to observe that there is to be "a military camp;" this warlike adjunct we should think could have been well dispensed with. Much more to our mind will be "The Little Boys' Village," where the lads will be seen at work. The Homes are doing a good work, and we trust this effort will be well supported. The office is Bank-buildings, Ludgate-circus, E.C.

Notes and Comments.

Next week we shall give a portrait and sketch of Mr. William Quarrier, of the Orphan Homes, Glasgow.

Owing to the large space occupied by the report of Rev. Joseph Cook's very valuable Boston Monday lecture—the last of the current series—we are obliged to omit many communications in our present issue. During the continuance of the approaching May Meetings we hope to provide enlarged space.

Instead of giving, as customary, a complete list of the "May Meetings" in one issue, we have thought it would better suit the convenience of our readers if we furnished the current list from week to week; the first instalment will be found on a succeeding page. Our publishers have, however, prepared the list in its complete shape in neat pamphlet form, and any friends wishing to possess a copy can obtain one by sending a halfpenny wrapper for postage.

By the lamented death of Mr. William E. Forster, M.P. for Bradford, a prominent figure disappears from the political stage. Mr. Forster will be chiefly remembered as the author of the Education Act, and by his term of office as Chief Secretary for Ireland; but his strong sympathy with every good cause, and his unbending fidelity to his convictions of duty, earned for him the high esteem of all sections of the body-social and politic.

Our Notes on March 25 with regard to the prospects of the Church of Ireland, in the light of possible future events, appear not only to have given offence to *The Record*, but also to have been quite misunderstood by several clergymen who have written to us on the subject. That the circumstances under which the now celebrated responses to *The Record's* queries were written, were "well calculated to lead to exaggeration," we are still satisfied—exaggeration, not as to statements of pure fact, but as to the probable outcome of political events. The tone of some of the replies, indeed, bears witness to the fact that in some cases at least it was difficult to write calmly with regard to possibilities of so painful a kind.

That we should be accused of want of sympathy with the Irish clergy, as one good clergyman accuses us, is another matter; and we are sure the majority of our readers will be as surprised as we are at the charge. The Christian has ever been an uncompromising opponent of the Church of Rome in all its developments and off-shoots, and it would, therefore, be impossible for us to look upon the probabilities which give so much anxiety to our Protestant brethren in the sister island, without sharing that anxiety, and feeling deeply for those upon whom it must primarily press. Loving the truth as it is in Jesus, we must necessarily deplore anything which seems to point to an increase of power in the cruel hands of Rome. At the same time we cannot put aside our faith in God, and believing, as we do, that the truth in Christ must triumph, we cannot despair of the result. This trust in the ultimate purposes of God with regard to his people only deepens our sympathy, however, with all who have to pass through troubled waters in its defence. The Lord's arm is not shortened that He cannot save, and He will bring our Irish brethren through, in his own way and in his own time; all the more surely, it appears to us, if they but trust to Him, instead of leaning upon any arm of flesh.

The Roman Catholic Archbishop of Dublin has given some strange advice in his time, but perhaps none more remarkable than that which finds a place in his recent Lenten Regulations. These are indeed days of toleration, but it is hardly to the Church of Rome one would look for directions to read the Bible; yet Dr. Walsh is found saying:—

> The reading of religious books, such as the "Sacred Scriptures" and the "Lives of the Saints" and also of good scientific, literary, and historical works written in a spirit of truth, is to be encouraged. Parochial libraries are most useful for the promotion of true knowledge and should be everywhere established.

We all know what the phrase "written in a spirit of truth" means, when a Roman Catholic dignitary uses it, and how science is filtered down and history is garbled to suit the Romish juvenile mind; but that the reading of the Bible in any shape or form, Douay or otherwise, should not only be sanctioned in Ireland but positively recommended is almost beyond comprehension: all the more that nothing is said about the inability of the reader to understand the Book without the aid of a priestly interpreter. Surely this singular change of front must have followed deep and anxious consideration; and, as the Romish Church in Ireland has hitherto strenuously opposed the circulation of the Holy Scriptures, and in many cases has not been content even with forbidding their perusal, we are anxious to learn what can be the motive of the noteworthy utterance. Meantime we can have no better wish for Ireland than that her people may take the Archbishop at his word. Bibles are not difficult to obtain in the sister island; perhaps the day may yet come, and more speedily than we have ventured to hope, when Rome will find that they are difficult to get rid of.

With much regret we learn that Mr. Archibald G. Brown, of the East London Tabernacle, has been ordered by his medical advisers to take a few weeks' complete rest. The severe strain of the winter's work among the London poor has told on our devoted and hard-working friend, and he has had to succumb—for a brief space only, we trust. His loved work, it is feared, may suffer financially by his absence, and it would, doubtless, cheer our brother's heart to find on his return that it has been amply provided for. During that absence we are informed that communications to Mr. Brown's residence, 22, Bow-road, E., will receive due attention.

At the Thames Police Court a few days ago a man said to be starving, and who certainly was in receipt of a trifling amount of relief from the Mansion House Fund, was fined two shillings, with the alternative of a term of imprisonment, for the terrible offence of not having sent his hungry and ragged children to school. It goes without saying that he had no money for the luxury of a fine, and he was removed to the cells, to be released, however, when a charitable person came forward and produced the two shillings on his behalf. In another case, the other day, from a family the entire earnings of which amounted to only ten shillings per week, the large sum of one shilling and twopence weekly had to be set apart for school fees, or summonses would have resulted. These instances are far from being exceptional.

Education is a very good thing, but surely it was never intended that it should take the place of food; and when we reflect that hundreds of these unfortunate people who at present are starving must either send their children to the Board-school or themselves go to prison, we are not surprised that Mr. Llewellyn, M.P., should have brought in a bill empowering committees of ratepayers to exempt parents from liability for school fees, in cases of poverty. Perhaps if Mr. Llewellyn's bill went further, and provided that food should be found for the children in such cases, even our keen-sighted political economists would be unable to discover in the measure anything very contrary to the teaching of Christ, however much they might find in it opposed to economics of the Gradgrind school.

An unknown thinker has wisely said that events are the fruits of which ideas are the flowers, and the reflection is as true of the individual as of the nation. David well knew the close connection between the thought, the word, and the deed; and day by day it becomes us to ask God not merely to regulate our outward lives, but to cleanse the thoughts of our hearts. When we think how far the roots of the thought may reach, we shall be very careful not to place before others, and especially young minds, that which may feed the tiny rootlet of an impure or sceptical idea, and assist in the development of unhealthy flower and diseased fruit.

There is to-day a deplorable tendency to under-estimate the triumphs of the Cross of Christ. On all sides we hear desponding complaints of the vast organised forces which sin brings against the banded armies of the Lord, of the amount of evil around us, and of the huge extent of the enemy's country not yet fought over or traversed. And yet, when we bear in mind that sin is blatant and goodness quiet; that a crime is telegraphed almost round the globe, whereas an act of mercy and charity is only rarely recorded; that Christianity commenced, so to speak, in a corner, with only a handful of advocates and adherents leagued against a world plunged in darkness and sin, surely there is good ground for "the shout of them that triumph," and for taking courage in the evident fulfilment of the Divine statement: "It is my Father's good pleasure to give you the kingdom."

An important All Day Convention at Exeter-hall in connection with the Young Women's Christian Association is to be held to-morrow (Friday), when subjects of the deepest interest bearing upon its work will be considered. We trust there will be a large muster of Christian ladies. Particulars of the Convention programme will be found in our list of forthcoming meetings.

Mr. J. S. Curwen, who must be in sympathy with so-called artistic singing, in an address delivered recently at Mile-end, spoke of the modern chaotic talk of filling empty places of worship by the devices of orchestral bands and like measures, and of supposing that churches and chapels were filled with worshippers when they were filled with people. Men ought to be moved and drawn to worship, and the best way of doing this was to teach them to use their own voices in sacred song, and to have plain music, the simplicity of which would render it attractive and effective. It is well that we have such a testimony from one who can speak with musical knowledge.

The Christian.

April 15, 1886.

CONTENTS.

Mr. G. Williams (*With Portrait*) .. 1
The Church for the Times.
Rev. Joseph Cook............ 2
Protestants in Bohemia 3
Letters from Abroad.—7 4
Portuguese Persecution 5
The Men and their Books 5
For the Young................. 6
Refuges in Manchester 6
Poetry—Sighing and Doing 6
The Present Need of the Church .. 6
A Servants' Home and Registry.... 7
In Search of Religious Liberty 7
Cincinnati Revived 8
Cruelty to Children............... 8
Mr. Hammond in Cardiff 8
Messrs. Moody and Sankey........ 8
The Purity Crusade.............. 9
Young Women at Kingsland 9
A Growing Work in Cape Town.... 9
Notes and Comments 10
A Missionary Farewell............12
Temperance Notes 12
Young Men in London............13
Pacific Garden Mission, Chicago ..14
Mr. Varley in Sunderland 14
Continental and Foreign Notes 15
Notes on Daily Readings..........16

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Shall we gather at the river,
Where bright angel-feet have trod?
SHALL WE MEET BEYOND?
Shall we meet beyond the river,
Where the surges cease to roll?

11.—SHALL WE SING IN HEAVEN?
Shall we sing in heaven for ever?
Shall we sing? Shall we sing?
WHO ARE THESE IN BRIGHT ARRAY?
Who are these in bright array,
This exulting, happy throng?

13.—JESUS, LOVER OF MY SOUL.
Jesus, Lover of my soul,
Let me to Thy bosom fly.
JESUS, WE LOVE TO MEET.
Jesus, we love to meet where Thou art near,
We worship round Thy seat with holy fear.

14.—JERUSALEM, FOR EVER BRIGHT.
Jerusalem, for ever bright,
Beautiful land of rest!
THE SAVIOUR LIVES.
The Saviour lives, no more to die;
He lives, the Lord enthroned on high.

15.—BEHOLD THE LAMB OF GOD!
Behold the Lamb of God!
O Thou for sinners slain.
AND IS IT TRUE?
And is it true what I am told,
That there are lambs within the fold?

16.—HOW CAN I KEEP FROM SINGING?
My life flows on in endless song,
Above earth's lamentation.
OH, SING OF HIS MIGHTY LOVE!
Oh, bliss of the purified, bliss of the free,
I plunge in the crimson tide opened for me.

17.—JESUS SAVES ME ALL THE TIME.
Jesus saves me every day,
Jesus saves me every night.
WHITER THAN SNOW.
Lord Jesus, I long to be perfectly whole,
I want Thee for ever to live in my soul.

18.—IF I COME TO JESUS.
If I come to Jesus
He will make me glad.
LEAD ME TO JESUS.
Lead me to Jesus, lead me to Jesus;
Help me to love Him, help me to pray.

19.—COME TO THE SAVIOUR.
Come to the Saviour, make no delay:
Here in His Word He has shown us the way.
RING THE BELLS OF HEAVEN.
Ring the bells of Heaven! there is joy to-day
For a soul returning from the wild.

20.—THERE IS A LAND.
There is a land, a beauteous land,
Where ransomed saints in glory stand.
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I'm a pilgrim, pilgrim on the road,
Happy pilgrim on the road.

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Help may be sent to care of Editor of The Christian; or direct to Mr. Faithfull, Le Repos, 71, Rue de la Darse, Marseilles.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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(Continued on Page 19)

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Our readers may remember that in The Christian for April 1 we called attention to the piteous case of a starving woman who, for taking a few turnips from a field to satisfy her hunger, was sent to jail for twelve months, with hard labour, by a bench of magistrates, who certainly failed to temper justice with mercy. We are glad to say that a few nights ago, in the House of Commons, Mr. Childers announced that he had advised a remission of eleven months of the sentence.

"The Religious Attitude of Educated Hindus" is the topic of an able paper in this month's Chronicle of the London Missionary Society. Than this, no subject of greater importance is coming to the front. A crisis in the religious history of India, it is believed, is at hand. Hinduism with the educated is becoming a thing of the past. Unhappily faith in the supernatural is going also, and European infidelity finds a ready propagandism, so that many, we are told, believe that India will be one of the great battlefields of Christianity and unbelief. If the Christian Church is equal to the emergency we need not be afraid. What we have to fear is a Rationalised, accommodative, emasculated Christianity.

In the above-mentioned paper, the writer, who has been labouring for many years among educated Hindus, quotes the following remarks which are often made by Brahmins and others :—

> "No other religious teacher spake as Christ did about taking away the sin of the world." "The New Birth, as taught by Christ, is something altogether different from the teachings of other religions, and especially of Hinduism." "The religion of Christ is nothing if not something far higher than all that has preceded it." "I am convinced that Christ does indeed stand without a rival." "Many of my former difficulties and prejudices have vanished, and I have been drawn nearer Christ. I would accept Him fully if I saw his teachings manifested in Christians, and so could be satisfied of its power."

In these times of conflict of opinion and of controversy, the marginal reading in the Revised Version of Col. iii. 15, may usefully be called to mind—"Let the peace of God arbitrate in your hearts." Peace from God, through Christ, will preserve the heart from the heat of parties, and from self-originated passion and prejudice. It will pass judgment as an impartial arbitrator amidst conflicting differences. It will mediate wisely, form opinions tranquilly, and look at all sides of a question.

The world wants wise, firm, impartial government. "The liberty of the subject" is an evangel where the government is a tyranny; but the subject may himself become a tyrant, and "the liberty of the subject" will then become a phrase covering the tyranny of the strong over the weak; the deception of the foolish and inexperienced by the designing and the fraudulent. The modern idea that the people are the source of power, and that they must be governed just as much and just as little as they please, is as unreasonable as it is unscriptural. "He that ruleth among men must be just, ruling in the fear of God." There have been monarchs who in some degree have fulfilled this Divine ideal of a king. But they have been the rare exceptions. No dynasty, no succession of rulers, have ever done so. But the ideal anticipates the actual. The Son of Man is the prospective King. "I will overturn, overturn, overturn, until He shall come whose right it is, and I will give it Him."

Every day reveals some fresh sign that his coming is nigh at hand. Meanwhile the purpose of God in the Gospel is, not to leaven society with Christian principles, and so to make the world a safe and pleasant place to live in without Christ; but to take out from the Gentiles a people for his name—a people "called, and chosen, and faithful." "And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High : his kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

All who are interested in the subject of "Thrift among children" may find guidance and encouragement in an article by Miss Agnes Lambert in the current *Nineteenth Century*. In France, since 1874, over 23,000 school savings banks have been opened, and children have deposited nearly half a million sterling. Birmingham followed with two school penny banks in 1876, and £217 in deposits; last year it had 86 such banks, and £3000 were deposited. Liverpool and other towns are following. It is contended that generosity is not hindered but promoted; that the poorest child thus learns self-reliance; that habits of waste are not formed, and that a most educating process goes on. Few movements would better save the people from the Socialism which would weaken honest independence than these school banks.

"The Popery of Protestantism!" In how many ways it manifests itself! One of the most palpable is "the administration of the Sacrament," or (in its modified form of expression) "of the Lord's Supper." The idea of a priest administering is in violation of the Lord's command, "Take this and divide it among yourselves. Drink ye all of it." The communion rail, with the priest or minister inside, and the people kneeling outside, is a Popish relic, and would not exist another day in many churches but for ancient precedent and old associations.

Nevertheless, the body is more than its raiment. There may be real communion with Christ and with his people, though the form be faulty; and there may be no real communion even though the form be faultless. We therefore think it is a grave mistake to abstain from showing forth the Lord's death in union with other believers, because their form is incorrect.

All pretences are contemptible, but the pretence of spirituality most of all. There is an artificial spirituality, whose seat is only in the intellect, which talks or writes about "the spiritual man," but is not spiritual. The test of spirituality is love. God is a spirit, and God is love. They that worship Him must worship Him in spirit and in truth, speaking the truth is love. A spirituality on stilts, lifted up above the heads of its fellow-men, but having no living sympathy with their hopes and fears, their strength or weakness, stiff and constrained in all its movements, will never produce a life like that of the Son of Man. No man was ever so human as the Lord from heaven. The more we are filled with the Spirit, the more we shall love the world of men for whom God gave his only begotten Son.

The following letter from Lord Bramwell appeared in *The Standard* of Friday last. Having quoted from *The Standard*, and severely commented upon, the expression which his Lordship disclaims having used, we gladly insert this contradiction, and express our sincere regret that his words should have been misunderstood :—

> Sir,—In your report of the debate in the House of Lords, on March 19, I find you make me say, "Let there be not only abstinence from work on Sunday, but from meetings for religious worship." The latter part of this is quite wrong—unintentionally, of course. I said the exact opposite, viz., that Sunday was a proper day for such meetings.
>
> Your obedient servant, Bramwell.
>
> *Athenæum Club*, *April* 8.

At the risk of appearing to censure ourselves, we must remark that sufficient care is not always taken to ascertain the truth, or otherwise, of newspaper statements and reports of an unfavourable kind. A striking instance of this has just come under our notice. A correspondent in Southport wrote to us quoting and severely criticising a statement he had seen in a newspaper, to the effect that a certain Y.M.C.A. Cycling Club had, or was about to have, "a Smoking Concert." Loath to believe it, we wrote at once to the Secretary of the Y.M.C.A. referred to, asking if the report were true; the reply was that it was quite incorrect : that the Y.M.C.A. Cycling Club did have a concert, but not a smoking one, and that another cycling club in the same town had a smoking concert: the two had evidently been confounded.

How the mistake arose we cannot say, but we believe many derogatory reports are equally baseless. It behoves all the followers of Jesus Christ to be slow rather than quick in crediting evil rumours concerning others. Above all, if they feel it a duty publicly to rebuke wrong doing or wrong speaking, the utmost pains should be taken to know that they are building on a foundation of fact. Otherwise their reputation for fairness and veracity will inevitably topple over with the castle in the air which in their haste they have erected.

The following extract from a speech lately made by Mr. William Aird, contractor for the Tay and Forth bridges, should be carefully considered. Referring to trade depression and foreign competition, he said :—

> Intemperance is the greatest evil we have to fight against. If the working classes of this country want to keep their position against the foreigner, they must be steady, industrious, and frugal. Being engaged in so many places, and travelling all through the country, I see the effects of intemperance. At the Forth Bridge we are very much troubled with it; at the Tay Bridge we are not troubled with it at all. The reason of that is that at the Forth Bridge we have a public-house sitting almost in the middle of the works. We cannot get quit of it, and we cannot get the men to keep out of it. At the Forth Bridge works we were lately sinking large caissons 70 feet in diameter. The men worked short shifts, and when they came up they felt a little elevated owing to working under an air-pressure. Having six or eight hours to themselves, they went to the public-house, and instead of being able to go back to work they were quite incapacitated by drink. That was the way the Belgians and Italians had a preference over our countrymen in working at such a job. It was not that the foreigners were better men than Scotchmen or Englishmen, but because they were more steady. The Italians, instead of going away and passing their time in a public-house, went to bed and rested, and they were all ready for work when the time to begin came round.

Mark the words, "*We cannot get quit of it.*" When will Christian feeling awake and indignantly demand that the control of the drink traffic shall be in the hands of the people who suffer from it?

A MISSIONARY FAREWELL.

Farewells are supposed, as a rule, to be times of sadness and regret; but we have observed that many of the missionary farewells we have seen in recent years have been marked by very different characteristics. There has been, especially on the part of those departing for foreign shores, a pervasive feeling of gladness, almost of triumphant delight, that the time had come when they could obey the great Master's call to go and preach the Gospel to those sitting in darkness and the shadow of death. This was the prevailing keynote of the very interesting and largely-attended dismissal meeting at Harley House on Tuesday afternoon last week.

We had to hail the coming as well as speed the parting guests. Mr. Guinness said his first duty was to express the gratitude and joy with which he and Mrs. Guinness had welcomed back their children from the Antipodes after a prolonged absence. He proceeded to refer in some detail to the evangelistic labours of his eldest son, who is still at the other side of the globe. Extracts were read from letters written by Mr. Harry Guinness, recounting the goodness of God in owning his Gospel messages in different places to the conversion of many. He was able to say with confidence that over eleven hundred had decided for Christ as a result of his eight months' evangelisation in Tasmania and elsewhere. At present Mr. Guinness is ministering at the Temple built by Mrs. Reed in Launceston. He hoped soon to visit New Zealand, starting work probably with Mr. Thomas Spurgeon at Auckland, then going to Wellington, Christchurch, and Dunedin, and reaching Melbourne in May.

Turning to mission fields nearer home, Mr. Guinness referred to the calico map of the world, hanging on the wall behind him—a map which, for convenience, he commended for use at missionary meetings—and stated that fresh workers were now starting, or had just started, for North, Central, and South America, for North and Central Africa, and for Western and Central Asia. There were some forty missionaries going to swell the ranks of the workers in these parts of the great world field. Of that number twenty-five belong to Bishop Taylor's Central African Mission, two of the twenty-five (Mr. and Mrs. Cooper) proceeding from Harley House. Eighteen in all are just now leaving Harley House for the foreign field. Mr. and Mrs. Fanstone were bound for Brazil, where Mr. Fanstone has already laboured in the Gospel, while supporting himself by teaching. Mr. Barrow was far on the way to Jamaica; Mr. and Mrs. Pos, with Miss Colville, had that day arrived at Constantine, N. Africa. Four young sisters, Miss Reed, Miss Hammon, Miss Vining, and Miss Day, were present at the meeting, and were to start with Mr. Glenny for North Africa, on the following evening. Dr. Kasparian goes to found a Medical Mission at Van, Armenia, and Mr. Stevens proceeds to Australia. Others were designated for the United States. Miss Spearing, who had returned from the Congo, had joined the Baptist Mission labouring in that region, and returns thither. Mr. and Mrs. White, who have been home on furlough from the Congo, are also on the point of returning. Such is the briefest outline of the arrangements mentioned by Mr. Guinness, which means, we trust, the lighting up of the Gospel torch in many a dark spot, and the bringing of pardon and peace to many a weary and burdened soul.

Mr. R. C. Morgan gave, in a brief address, some details of what he had seen in North Africa and Spain. His remarks will be found to be embodied in the "Letters from Abroad" that have appeared or will yet appear.

Mr. E. H. Glenny, hon. secretary of the Kabyle Mission, said he had just received a telegram from Tangier stating that a new station had been opened at Azelia (about eight hours by mule from Tangier), with a population of 2000. Miss Emma Herdman and Miss Constance Caley are to take up their abode at this remote place, and evangelise among the people. Mr. Glenny proceeded to give some deeply interesting details of the medical mission work at Tangier carried on by Dr. Churcher, showing the way in which the hearts of the people are reached through the work of healing accomplished on their bodies. Much more might be done if the doctor were fully equipped with surgical instruments. In giving a review of the remarkable progress of the Mission to the Kabyles and other Berber Races during its short history, Mr. Glenny stated that for the last thirty months they had sent out new missionaries at the rate of one a month. God had graciously supplied all their needs through his stewards as they arose, though they scarcely ever had any surplus in hand. As the best statement of the present position of the mission we may reproduce the following circular letter which Mr. Glenny has issued in view of his departure:—

> Nearly two and a half years have elapsed since, for the third time, I visited Algeria, taking with me a party of missionaries to work among the Kabyles. Since then God has enabled us, through your kind liberality, to send forth twenty-two more labourers into this dark yet promising harvest field.
>
> It is generally thought that Gospel work among Mohamedans is almost impossible on account of their fanaticism, prejudice, and hatred of the truth; but we have found that this is not the case in North Africa, and though the people are fanatical and prejudiced there are many who will gladly listen when Christ is preached in words of wisdom as well as love. Their readiness to hear has astonished those who have previously laboured in other Mohamedan lands. The Scriptures are received, read, and valued, and in some cases purchased. What has been done is but initial work, and much patient toil will be required to carry it on to maturity. More labourers need to be sent out, and new centres established in those districts which are still totally without the Gospel.
>
> On April 7 I start on my fourth journey to North Africa, taking with me four additional sisters to work among the Mohamedan women, to whom we have such ready access, and who so need to be loved and won for the Saviour. After placing the four sisters in their respective spheres in Algeria, I hope to visit Mr. Baldwin and his earnest fellow-labourers in Tangier, and consider what steps should be taken to more effectually make known the Gospel among the perishing millions of the Empire of Morocco.
>
> Then, D.V., I return to Algeria and see the self-denying labourers in Oran, Tlemcen, Algiers, Kabylia, and Constantine; and, lastly, visit the Regency of Tunis, in whose capital Mr. and Mrs. Bureau are working. I would ask your earnest prayers that this long journey may lead to very blessed results for the peoples in the countries through which I shall pass—that the missionaries may be cheered and helped by my visits, and thus better fitted for their work—that great wisdom may be given in the consideration of any plans that are proposed, so that God in all things may be glorified, and souls saved.
>
> I am very desirous that when absent from England and unable to hold meetings, &c., and thus awaken and sustain an interest in the Mission, that all its increasing needs may be met. We require about £3000 a year, but seldom have £10 in hand, and at the present time have not been able to send the usual remittances for March to the missionaries. However, we can say, God has supplied our need and we expect Him still to do so. Will you kindly send any help you are able to give here to me as usual, and it will be acknowledged by those who carry on the work in my absence.
>
> Edward H. Glenny, Hon. Sec.
>
> 21, *Linton-road, Barking.*

Before the meeting closed, the friends present were much moved and charmed with brief words from each of the four sisters leaving for North Africa, and who have been for some time in training at Doric Lodge. With great self-possession, propriety, and calm confidence in God, as well as joyful expectation of coming service, they told how they had been led of God to give themselves to this work, and asked to be borne up by the prayers of Christians who tarried at home. Dr. Eccles made a fervent appeal for help, and a collection was made towards defraying the cost of Mr. Glenny's missionary tour.

The evening meeting was a crowded one. Mr. G. Gillett told the following romantic story:—About fourteen years ago a lad knocked at the door of his brother-in-law, Mr. Braithwaite. He could not speak a word of English, and the servant, thinking he was a beggar, ordered him away. He came another day, with the same result; a third time he came, and Miss Braithwaite saw him, and, by the aid of what Greek she knew, and having a genius for language, she made out that he had worked his way from Constantinople, and thought if he came to England he should be educated as a medical man. Mr. Braithwaite, when in the East, had become acquainted with this youth's father, and thus, knowing his name, he had come to his house with this strange expectation. His sincerity and industry were tested. He received the medical education he desired. He is now Dr. Dubraschin. He had had a year's experience at Mildmay, had settled in Constantinople, opened schools and a medical mission, and, said Mr. Gillett, "he has prevailed on my niece to become his wife." These circumstances had led many of their friends to feel an interest in Constantinople. Mr. Gillett then referred to Dr. Kasparian, who afterwards addressed the meeting, followed by Mr. Steven, who is going to Australia and India; and by Mr. White, who, with his wife, was rejoicing that they were returning to the Congo, of which he gave most interesting information.

◆

TEMPERANCE NOTES.

Four new distilleries are projected—three in Scotland, one in Ireland.

Drawing-room Temperance meetings have been held in Edinburgh during the winter.

Spennymoor.—The medical officer here reports an extensive use of opium by miners' wives.

The Governor of New South Wales has promised to favour the issue of a Royal Commission on the drink traffic.

The Women's Christian Temperance Union recently held very successful meetings in various towns in Yorkshire.

Temperance Sermons were preached in 130 churches in the diocese of Canterbury on the recent Diocesan Temperance Sunday.

The Second Reading of the Ulster Liquor Traffic Local Veto Bill is fixed for June 30. It provides for either restriction or prohibition.

The Budget is anticipated with great interest, both by Temperance people and "the trade." An increase of the drink taxes is not improbable.

Mr. Charles Knight, Chairman of the Executive of the Irish Temperance League, died on Thursday, April 1. His loss will be severely felt.

Mr. Caine has been returned to the House of Commons for Barrow. To the Temperance party in the House he has always been a tower of strength.

Mr. W. Noble spoke, on March 12, to an immense audience at San Francisco, on the life work of Mr. J. B. Gough. On the day following he left for Honolulu, *en route* for Australia.

The Liverpool Church of England Temperance Society's lady missionary is at work, and regularly visits the police-courts, and the homes of women convicted of drunkenness.

At an influential meeting of Glasgow citizens, on April 1, strong resolutions were passed calling on the magistrates to refuse all new applications for licences, and all others where the law had been wilfully broken.

Mr. Beavan, in *The Manchester Guardian*, cites numerous authorities to prove the Welsh Sunday Closing Act a fair success. He asserts that the accounts of the Cardiff drinking clubs are grossly exaggerated.

Dr. Coley, Newcastle-on-Tyne, urges the closing of all public-houses at 9 p.m. in towns, and 8.30 in the country. He argues that this simple measure would stop half the drinking, and nine-tenths of the drunkenness.

Dr. David Brodie, in *The Medical Temperance Journal*, for April, shows the evil effects of alcohol on respiration, and speaks of "the terrible significance of this interference with this most essential of all the vital functions."

Our Seamen.—Sailing from Sydney to New Zealand, the captain of the steamer told Mr. Froude that he engaged Norwegians, Germans, Swedes, and Chinamen, as seamen, &c., because of their sobriety. He would not have English, Scotch, Irish, or Americans, as they so often got drunk.

FEMALE INEBRIATES.—The number of the Homes for Female Inebriates is steadily increasing, and the fact of the increase is convincing evidence of the sad necessity for such establishments. The brief report of the first year of a new institution at West Holme, Hounslow, is before us. With unpretending modesty it tells the simple story of a year's work. "We can only testify to the improvement plainly to be seen in the healthier tone both of mind and body of those with us; while we trust that in more than one case the benefit derived will be of a lasting nature." The "Home" can accommodate six ladies on terms which may be ascertained from the Honorary Secretary, Miss H. S. Pollock, Hanworth, Middlesex.

ITALIAN AID SOCIETY.—We are sorry to see from the report of this Society, instituted for the special assistance of the Protestant Orphanage for Girls, that there is some danger lest this institution (Collegio Ferretti) should have to be closed for want of means to carry it on; there is a deficit of no less than 7761 francs. It would be sad, indeed, were such a work, so long carried on with such good results, to be discontinued. The immediate result would be the casting upon the world of nearly forty poor girls, most of them very young orphans, and homeless. Those who can do anything to prevent the stoppage of the work should send to Miss Mary B. Reynett, 3, Cranley-place, Onslow-square, S.W.

Young Men in London.

Young Men in Hackney.

The second annual meeting of this branch of the Y.M.C.A. was held on Wednesday evening, last week, at Morley Hall. The programme for the evening included an exhibition of gymnastic exercises by members of the Exeter Hall Y.M.C.A., with musical accompaniment.

The report read by the energetic secretary, Mr. F. L. Porter, stated that the spiritual work of the branch has been kept well to the front; many young men have been awakened and led to decision for Christ. The open-air Sunday services have been productive of conversions at almost every meeting.

Among the speakers was Sir Guyer Hunter, M.P., who said he was convinced the society was doing a grand work, and came to express his heartiest sympathy. Mr. Michael Young eloquently pictured the remorse of a wasted life. He pointed out the danger of substituting amusement and recreation for solid reading and useful studies. Admiral Sir W. King-Hall, in an address on Christian manliness, deplored the rapidly-increasing Atheism of the day, and urged most strongly the study of God's Word. He warned them against gambling, giving instances of its ruinous consequences.

More singing was followed by an address from the chairman, Mr. W. Millar, who, as a fifty years total abstainer could fittingly plead the cause of Temperance. Then came the gymnastic performance, which seemed to create considerable interest. One or two other brief addresses followed.

Young Men in Stratford.

The first anniversary of the establishment of the Conference Hall and Y.M.C.A., West Ham-lane, was recently celebrated. At the meeting held in the afternoon, under the presidency of Mr. J. G. Barclay, Leyton, there was a good attendance. The Chairman said the work had been very progressive, and constantly increasing, and, although that hall was said to contain something like 2000 people, and the rooms below were very spacious, there seemed to him likely to be a want of room rather than the reverse. There was only one point left them to consider in regard to the building, and that was that there was still a debt upon it. It behoved all of them who were interested in the work to do their utmost to get rid of this debt, which he confidently hoped to see cleared off within the next twelve months. They might truly say there were many seals to the ministry of those who laboured there.

Mr. Boardman, in an earnest speech, dealt with the work as set forth in the report, of which the following is an extract:—"Since the opening on January 23, 1885, there has been a growing work of increasing interest and blessing. The services in the large hall have been well attended. The preachers have, for the most part, been voluntary workers. During the year over 250 anxious persons have been individually dealt with. The Mizpah Band (established especially to rescue intemperate men), now numbers over 400 members, meets every Saturday evening, sometimes going out into the streets singing the songs of the Gospel, and inviting people to come in. The Male Choir of the Band has conducted Gospel services of song and testimony in different parts, and marked blessing has attended these services. The Women's Mizpah Band has been instrumental in inducing many a a wife and mother to give up the drink, and eventually leading them to take Christ as their Saviour. The Y.M.C.A. shows a constant growth in numbers and importance. The devoted Secretary is always on the alert to interest and instruct the young men. Many of the members are engaged in open-air and mission room work; over 100 Gospel meetings have been conducted by the young men themselves. Their physical welfare is cared for in the gymnasium, football, and cricket clubs. From the first, through the kindness of friends interested in the work, the Y.M.C.A. fees, and moneys placed in the boxes, the income has met the expenditure."

Rev. R. P. Pelly confessed that when the hall was first built, and knowing that Stratford people ran after every new thing, he began to think he would lose his congregation. He was glad to say, on the contrary, that his church was as full as ever, and he learned that the Conference Hall was full likewise. This fact taught him that in these great centres of population there was plenty of room for all who desired to do the Lord's work. He was glad to say this Conference Hall had already been useful, and he believed it would be more useful in the future for holding unity meetings on various subjects. Rev. J. J. Elvy also delivered a brief and encouraging address.

Mr. E. R. Cook, M.P., remarked that as Mr. Pelly had said, there was plenty of room for every possible kind of Christian work. When they looked at the enormous amount of worldliness around them on every side, they not only wished all the members of the regular Army of Ministers and all Christian workers every success, but they were bound to wish every blessing to the "regulars" of every other corps. He spoke of the great help the hall would, in his opinion, be to other churches, and dwelt on the advantages to be derived by young men from joining the Association; he was exceedingly glad that the Association was trying to give young men a high view of life. There was enormous scope for Christian effort in the neighbourhood, and he was glad to believe that some of those who might come there for material advantages would find that greatest possible treasure, a knowledge of Christ, and would then go forth as missionaries to spread that knowledge abroad. Rev. R. Ross and Mr. Burnett Tabrum also spoke.

A meeting was held in the evening, at which Mr. S. Gurney Shepherd presided, and Mr. R. C. Morgan, Lord Radstock, Mr. E. R. Cook, M.P., Mr. R. Paton, Rev. J. Knaggs, and Mr. J. Wilkinson gave addresses.

Young Men at the Mansion House.

Anniversaries, we suppose, have a twofold use. They are regularly recurring milestones on the road, when account may be rendered of the distance travelled, and the work done, through the mercy of God. They are also occasions when the workers may cheer one another, in view of the journey and the service that lie ahead. In both of these aspects the annual meeting of the Aldersgate-street Y.M.C.A., held at the Mansion House, on Thursday evening, was most satisfactory. The proceedings were full of "go" and heartiness from first to last, and everybody seemed glad to be there.

In addition to giving the use of the fine Egyptian Hall for the meeting, Lord Mayor Staples showed his warm interest by presiding, till another engagement called him away. He was not content even with that; his words of appreciation at the good work that is being done for young men in the Great City were most pleasant to hear as coming from the lips, and evidently from the heart, of its Chief Magistrate. Said he: "You have given the right help at the right time to the right people, and I hope there is a long career of usefulness still before you."

Mr. Robert Burn's secretarial report was brief and businesslike. It was an innovation on a time-worn custom, to eschew the reading of a formal, statistical document, and give, instead, a running outline of the work, couched in warm, living extempore speech; an innovation, though, that we hope will be catching. The work and methods of the Y.M.C.A. are, we assume, familiar to our readers, and we need not go into details. Mr. Burn told us something of the *social* element, which is designed to impart to the rooms at Aldersgate-street as much as possible of a "home" character—a great thing for the many city young fellows who have no home worthy of the name. Many a wanderer, and many a prodigal son is drawn within the walls by the social receptions, and restored by loving sympathy and counsel to the paths of uprightness and prosperity. The *intellectual* repute of the Association is well sustained by the long array of classes and lectures during the winter season. In the summer the *physical* man is developed by the varied forms of healthy and enjoyable recreation. Last, but not least, comes the *spiritual* work which is always kept to the front. Many, as Mr. Burn truly said, are led to spiritual decision at the critical moment of their commencing London life, and are thus shunted on to "the up-line," when there is the greatest danger of their going the way which, for a time, seemeth good, but which leadeth down to the death that never dies. The junior section has over 100 members enrolled, and the Young Men's Foreign Missionary Society is developing into a nursery for the mission fields of the world.

As to matters financial, Mr. Burn would have had to report a serious deficit, but for the generous gifts of several of our Christian City merchants, which left the balance-sheet with 3s. 2d. as a nest egg for the work of the coming year. Mr. Burn pleaded for more annual subscribers, even of small sums, so that the association might not have to fall back periodically on those kind givers who have so frequently come to the rescue.

There were five set speeches in the programme. Happily, however, for our mental digestion, one of the proposed speakers was detained elsewhere; enough was left for any ordinary intellect to take in, and recollect and work out. Rev. W. H. Dearden spoke of the importance of reaching young men, of their special needs arising from the frequent isolation of their lives, and of the power of sympathy in winning them for Christ. Mr. Samuel Morley expressed the special interest he felt in the prosperity of the Aldergate-street institution, because of its proximity to the great business establishments of the City. His remarks as to the need of enlarged premises, and the probability that something substantial would be done in this direction, were greatly cheered. Mr. Morley was very emphatic as to the necessity of upholding the religious element in the work. Rev. William Cuff said it was his maiden speech in the Mansion House, but he did not exhibit any nervousness that we could detect. He was thorough in his advocacy of the Y.M.C.A., and in the recognition of what it has accomplished. "But success must not make us proud, or self-satisfied, or indifferent. We must move on." Finally, Herr Von Schluembach was more eloquent than ever in his account of the wonderful openings for Y.M.C.A. work in Germany and America, and the great success that has attended their efforts it the past.

We could, perhaps, have got along with a little less speechifying, but we should certainly have been sorry to have missed any of the truly exquisite song of the blind students from Dr. Campbell's college at Norwood. It was inspiring to a degree, and we could but heartily echo the closing prayer of Rev. P. Carmichael, of Highbury, who entreated the Lord to make up to these afflicted brethren and sisters for the loss of their eyesight, by a deeper spiritual illumination of the soul.

Our occasional protests against the superfluity and incongruity of votes of thanks to chairmen at religious meetings are like the voice of one crying in the wilderness, and we despair of ever seeing them disestablished. If they are to be inflicted upon us, the thing could hardly be better done than it was on this occasion by Mr. T. A. Denny and Mr. R. Paton; and no chairman could reply with more dignity or appropriateness than did Mr. George Williams, on his own behalf and that of the Lord Mayor.

AMONG RED INDIANS.

Dear Sir,—Since I last wrote upon the subject of the Red Indians, we have decided on commencing a work amongst the girls. The Indians are not only poor, but weak and helpless, easily led by the white man, either for good or evil. There is a large amount of sickness amongst them through insufficient food and clothing. They are left to dwindle away and die out, less cared for than the beasts that perish. The Christian religion, we hear, has not made great progress amongst them. Can we wonder they should not embrace the faith of the white man?

A lady, long accustomed to work amongst the Indians will open a Home for Girls on our land here very shortly. At a future time a Home and Industrial School for Boys is contemplated, for which a sum of money has already been promised, and help from Government may be obtained, but that will take a long time to organise. In the meantime we are commencing in a small way, and trust that the Lord will abundantly bless it. We shall be glad to receive any little presents of warm clothing, flannel and serge, prints, &c., for the poor women are miserably clad at all seasons; also dolls, books, pictures, &c. I have asked Miss Macpherson, Home of Industry, kindly to take charge of anything of this kind and bring them out with her when she comes to Canada. Small parcels might come through the post. Address Dr. Rolston, Mount Holstein, Beulah P.O., Manitoba. C.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—April 18, John xvii. 14—26; April 19, xviii. 1—14; April 20, xviii. 15—27; April 21, xviii. 28—40; April 22, xix. 1—15; April 23, xix. 16—30; April 24. xix. 31—42.

SOUTHWARK AND LAMBETH.—Mr. W. Benson, the evangelist of the mission in connection with Christ Church, Westminster-bridge-road, reports that during the past year he paid 2355 visits to Homes, &c., held 198 open-air meetings, and 272 indoor meetings, taken 106 pledges, and given away 31,500 tracts and books. This is his eleventh year of labour in connection with Rev. Newman Hall's Church.

IRISH DISTRESS.—Mr. Tuke visited Clifden on Saturday, and he was informed by the clerk of the Clifden Union that the distress is growing keener in that district, and that unless speedy help be forthcoming deaths from starvation will be the natural consequence. Already the people have been obliged to feed their cattle on the potatoes intended for seed, and the weather being stormy it is impossible for boats to ply to Galway.

PACIFIC GARDEN MISSION, CHICAGO.

This Mission is located just on the corner of Clark and Van Buren-streets, Chicago, Illinois. It is in the midst of a population of 30,000, of whom it is said fully nine-tenths gain a livelihood from crime in various forms. It is one of the dark spots on earth. The neighbourhood abounds in brothels, saloons, gambling dens, and other places of evil. Here, in this place of almost unexampled depravity, and in startling contrast, one of the most useful and wonderful missions of America has been established.

Col. J. R. Clarke is the founder, leader and chief supporter of this work. His history is a striking example of the special providence by which God schools his obedient children for their life work. He lost his property in the great fire of 1871 and panic of 1873. After giving up to his creditors his entire property, he was still 60,000 dollars in debt. While he was under this cloud, his health being seriously impaired and suffering great mental distress, he was led to a careful examination of his religious life. He saw the comparative unfruitfulness of his past life, and he resolved henceforth to devote himself to the active service of his Lord.

Thus, while struggling in almost absolute want, he found it in his heart to begin his wonderful and self-denying work for the vicious classes, who have their haunts near the corner of Clark and Van Buren-streets. His wife, who had long been an earnest Christian worker, has laboured faithfully by his side during the years since. The mission was begun in 1877, in a little room in Clark-street, with an audience of sixty persons, of whom three professed to be converted. Now the attendance is 300 nightly, 500 on Sunday nights. Last year 3668 professed to find the Lord, 500 intemperate men, and some fallen women. The attendance last year was 100,000, in five weekly services. This year there will be an attendance of 150,000, having seven services weekly. The industrial school for sewing has an attendance of 80 to 100 young women every Saturday afternoon.

The expenses of the work have been almost wholly paid by Col. Clarke. When he opened the Mission he was, as has been said, in want even of the necessaries of life; more than this, he was in debt to the amount of 60,000 dollars, and was in poor health. He prayed earnestly to the Lord for restoration of body, and the prayer was answered. About this time he heard of a mining property in Colorado which he could buy. He secured the refusal of it for a few days, and, with the co-operation of a number of Chicago capitalists, who gave him a share for his labour and expert knowledge of mining, he bought and sold the mine, and within the space of one month he had nearly 100,000 dollars in cash as his share. He paid the 60,000 dollars of debt, and has since used the remainder in supporting the Mission. Ten missions in Chicago and elsewhere have been established as a result of the work. Twelve of the converts are preaching the Gospel either in churches, missions, or evangelistic work. Mr. Cooper, one of the workers and converts, conducts with very great success, as practically an adjunct of the Mission, a free reading-room and coffee-house.

Mrs. Clarke is a constant visitor to the prisons in Chicago, and has distributed about 4000 papers in the past year. 35,000 tracts have been scattered over the neighbourhood in a single year. The meetings are usually conducted by Col. Clarke, who preaches a short sermon and gives opportunity for other converts and workers to speak. The personal experiences of the converts are often most thrilling records of the work of God. It seems hardly credible that some well-dressed, gentlemanly-appearing man, whose shining face and impressive manner give evidence of the truth of his words, was but a few short years or months since an outcast, a drunkard, gambler or friendless tramp; that he was as wretched and vile in personal appearance as that ragged and unkempt fellow who sits next to him and listens so intently to his words. There are many such testimonies; and as one and another tell of the goodness of God, of the sorrow and darkness of the past, of the joy of the present, of reunion with wife and children from whom sin had separated them, of the delight of the mother whose prayers have been answered in the salvation of her boy, of victory over temptation, tears spring unbidden to the eyes, and hearts are stirred with unwonted emotion.

No doubt this work was undertaken in much fear and weakness, for it was begun when they had scarcely a dollar, and when in poor health; but God has so manifestly answered their prayers, in restoring their health and giving them the means in the years since, that they have come to be possessed of great faith, and in this respect they are remarkable among Christians. Col. Clarke seems to have no thought of himself. His inner life is revealed by almost unconscious exclamations of praises to God, and the tears which often fill his eyes as he bears testimony to the goodness of his Heavenly Father. This is blended with an intense sympathy for his unfortunate fellowmen. Mrs. Clarke is as remarkable in this respect as her husband. Night after night she stands at the door of the Mission, and greets with a kindly shake of the hand, and a smile and hearty word of welcome, the lost and abandoned ones who have entered the door to hear the glad news of the Gospel; and, when some poor lost one has had his memory stirred by pictures of the innocent past, has turned to rush from the room in helpless despair of ever retrieving it, she has barred his exit, and with gentle persistence bid him trust in the Saviour. "It was your kindness," writes a poor girl who was saved in the Mission, "that led me again and again to the Mission." This would be the testimony of many others if they were asked. The self-denial and faithful effort which it has taken to spend life and means, with no hope or thought of earthly reward, in almost daily contact, for years, with the most wretched men and women, cannot be measured. It is only known in heaven.—*Word, Work and World.*

[Speaking from a limited experience, our Special Commissioner, who visited Chicago last autumn, can fully endorse the foregoing description of the work at the Pacific Garden Mission. The meeting he attended on an ordinary week evening was most remarkable for the composition of the audience and for the fruit gathered at its close.]

MR. WALTON AT WESTON-SUPER-MARE.

Our hearts are filled with praise for manifest blessing received through Mr. Spencer Walton's ten days' mission at Emanuel Church, Albert Hall, Weston-super-Mare. About eighteen months ago he came to Christchurch parish, when the Lord did great things for us, which made our hearts glad. During this second mission the numbers increased daily until the hall was too small; the last meeting had to be held at the Town Hall. Friday night, when the subject was "Noah and the Flood," was especially a solemn time. Many remained behind every night to the after-meetings under deep conviction of sin, most of whom went away rejoicing in Jesus.

The afternoon Bible-readings were times of great refreshing, the teaching being most acceptable to believers, and oftentimes very convicting to backsliders and half-hearted Christians. Many will bless the day when Mr. Walton came to Weston.

F. J. R.

ENGLISH BISHOPS.—*The Graphic* of last week publishes a full-sized plate engraving of the whole bench of English Bishops. The likenesses are remarkably good, and the picture a most effective and interesting one.

CLIFFORD COTTAGE MISSION.—The first anniversary of this Mission at 8, Rice-lane, Egremont, Cheshire, conducted by Miss Owen and Miss Moore, was lately held. Both meetings were well attended, and the presence of the Holy Spirit was very manifest to all. A pleasing and interesting feature of the work is the number of conversions amongst the children. Meetings for children are held twice a week, and a goodly number have given their hearts to Jesus. In connection with this work, a Cottage Mission has been started at Seacombe. This is right in the heart of the place, and has already been owned of God in the saving of souls.

DAYBREAK AT TRYFAN.

This morn at dawn the many waters spake,
The Glyder streamlets and the wind-moved lake,
Benglog's cascades, and all the nameless rills,
Rippling from rock to rock adown the hills;
And when I rose, Nant Francon's lonely vale,
The mountains and the winding Ogwen stream
Were hid in driving mists, ghostlike and pale,
As are the long-lost faces in a dream.
Deep dread did reign, as if dark death passed by,
Hushing the plover's plaintive childlike cry,
And gloom fell o'er my soul till I was sad;
But as I gazed along the miry lane,
A missel thrush, regardless of the rain,
Burst into matin song, and made me glad.

James Bowker.

MR. VARLEY IN SUNDERLAND.

Seldom has such wide-spread interest been occasioned in Sunderland as that produced by the visit of Mr. Henry Varley. The Y.M.C. Association invited him to conduct a ten days' mission, which commenced on the 4th instant. The buildings in which the meetings are held are crowded; the Bible readings, held daily at three o'clock, fill to overflowing the large hall of the Subscription Library; the evening meetings draw together deeply impressed audiences.

On Saturday night 3500 persons crowded the Victoria Hall to hear Mr. Varley give his deeply instructive lecture on "Billy Bray." On Sunday night the large theatre was unable to hold the people, being crowded out half an hour before the service began. The preacher spoke with great power and acceptance. Large numbers have confessed Christ. The interest is spreading throughout the country.

BEGGARS IN ROME.

Many are the Christians who are to-day found in Rome who ask to be informed upon all the minutiæ as to the few blocks of stone which compose all that remains of a notorious heathen's baths, but who are culpably ignorant of the grand work which Mrs. Wall is prosecuting among the beggars of that interesting city. When once seen the impression of that work will long linger in the memory. Although many of them are aged, their regard for her comes little short of veneration. They had hitherto been thought to be intractable Ishmaelites, but Mrs. Wall has amply proved that if only a few volunteer lady helpers would come out and co-operate with her, and the funds so willingly furnished by friends both at home and in Rome would be proportionately increased, the work is almost limitless.

The mission press and colportage work bears fruit every day. Mr. Wall baptized a man (with several others) who was formally an avowed infidel, but who was won to Christ, with his wife, by one of the Scripture texts which Mr. Wall has caused to be posted in great numbers upon the walls of Rome. A new hall is wanted sorely for the Central Mission in the Piazza in Lucina. Mr. Reginald Ratcliffe was present at a recent Sunday morning meeting, and Rev. W. L. Lang gave an address on "Continental Mission and Colportage work" during the week.

MR. CHARLES INGLIS, during the past month, has been holding Gospel meetings in Manchester, and the suburbs of Dublin. Meetings have been held in some places twice a day; the Bible lectures for Christians each afternoon were a great help, while not a few unsaved ones have been brought to Christ, night after night.

FLOWERS FOR HOSPITALS.—The readers of The Christian having flowers at their disposal are earnestly asked to help the work of the Flower Mission at St. Paul's Church House, 10, Clareville-grove, South Kensington, S.W. Any flowers sent to this address will be thankfully received for the hospitals and infirmaries of the South-west district. Particulars of this work will be gladly sent to any desiring them by the Hon. Sec. Senders of flowers should enclose name and address.

MR. C. J. BROOKS.—The poor of the parish of Emmanuel Church, Maida-hill, have just been called upon to part with a true friend in the person of Mr. C. J. Brooks, who has laboured amongst them as a Scripture reader for nineteen years. On the 6th inst., Mr. Brooks had his farewell meeting, at which Rev. J. Gosset Tanner (the vicar) presided, and spoke very highly of the earnest and self-sacrificing work of their feiend who had served them so long. Dr. Norman Kerr, in the name of the poor of the parish, presented Mr. Brooks with a watch. Other presentations were made by the vicar; but among the most interesting of the evening's proceedings were the testimonies of those who had been brought to Christ through Mr. Brooks's earnest labours.

Letters to the Editor.

"LIVES IN PLEDGE."

Sir,—In the deeply interesting communication in your issue of March 25, by Mr. James Bowker, under the above heading, he, in the last paragraph, says that "every person shares in the guilt who knowingly benefits by purchasing at places where cruel cheapness is the rule." As similar opinions have been expressed in your paper on several occasions, permit me, as a general consumer, to ask how I am, in practice, to avoid sharing in this guilt?

My experience of men of business tells me that they will only pay the market value for anything, and as the competition for work, whether needlework or other, is so keen (partly due to the unfortunate objection to becoming servants, who are in great demand), such work can only be obtained at starvation wages.

If therefore I purchase goods at a shop where I have to pay a high price for them, I have no guarantee that the poor seamstresses or workers in factories have received better remuneration for making the goods than those who work for other establishments where the same articles can be purchased more cheaply. In my opinion the balance merely goes into the pockets of the employers of labour, *i.e.*, the tradesmen, who, in many cases, are not content to make an honest livelihood, but wish to become rich in a few years, and retire from business. We have only to look at many of the residents in our London suburbs in proof of this.

I fail to see, therefore, how, by paying high prices at expensive shops, I shall be benefiting the poor seamstresses in any way. My duty to my children, and above all to the Lord, is not to squander the means He has given me, which I should be doing if I were to pay high prices for goods I can obtain more cheaply, at the cost of extra trouble.

D. J.

NOTE BY MR. BOWKER.

In the pages of The Christian attention has from time to time been called to practical methods of dealing with the difficulty put forward by those who, like "D. J.," have been anxious to free themselves from part responsibility for the premature decay and shortened life, or for the impure life, of myriads of underpaid toilers. The most practical method, and one which is productive of immediate results, is that of direct communication with the worker, or that of indirect communication, not through selfishly cruel middlemen, but by means of agents who have no other interest than that of the well-being of the worker. To "D. J." and others who really wish to keep clear from connection with the dread consequences of starvation wages, and who desire to help seamstresses and others, whilst at the same time expending economically and thriftily the means given them by God, Mrs. Heckford, 6, The Minories, E., and Mrs. Hart, 43, Wigmore-street, W., will gladly give such assistance as will enable them to some extent to do what they desire. In a little while, too, Mr. F. Verinder, of 8, Duke-street, Adelphi, W.C., will be prepared to furnish addresses where "shirts without shrouds" can be obtained. If "D. J." acts upon these slight hints, and carefully avoids "slop-shops," and marts where articles of clothing are sold at prices which cannot possibly allow of fair remuneration to the makers, one Christian at least will be honestly endeavouring to alleviate somewhat the lot of the labouring poor.

All this, however, implies personal trouble and a determination to do each day, not the gainful thing, but the just thing; but if Christians will not take such trouble, can we expect others to do so? There is to-day a large establishment, worked by a company paying a high per centage, where a man's suit of clothes, made of fairly good cloth, is sold for one guinea. Out of that guinea a starvation wage is paid to the worker. Ought a Christian man to obtain clothing there, at the cost of a starving machinist, who has to eke out her miserable pittance in the midnight streets, or should he take a little trouble to find a shop where the workpeople are, at any rate, fairly paid?

BIBLE-CLASSES AND DISCUSSION.

Sir,—While sympathising with the natural distress of your correspondent, whose letter appeared last week, may I point out that the advantages to a teacher are neither few nor small, which follow from knowing what is at work in the minds of those who attend the class. Although set speeches and pert contradictions ought not to be tolerated, yet is it well for the teacher to part from the class under the impression that all his utterances have been implicitly accepted as true, when in reality the young minds are brooding over sceptical difficulties, and moral difficulties, and in short, difficulties of all sorts?

I have before me the last report of the Christian Evidence Society, and I commend to the notice of all teachers the following passage from a talk with a converted sceptic:—

"Tell me how it was you became a sceptic."

"I was brought up by Christian parents, and went to Sunday-school. My first difficulties arose in connection with the little I knew about Hell. I was terribly afraid of it, but could get no information from my teacher about being kept from hell. So I gradually left the school; I felt I was not wanted there, and that there was no one to answer my question."

From this time he drifted further and further into unbelief. Ultimately he was converted, and became a Sunday-school teacher, and he adds, "I have often had sceptical questions brought to me by boys ten and twelve years of age."

I fear it is of little use now for us to hope that our message will never be challenged, even when we are teaching those much younger than ourselves. My own plan, both in Sunday-school and Bible-class, is to forestall objections as far as possible; to mention incidentally, and as a matter of course, such corroborative evidence as we have, of the historical portions of Scripture, and never to shirk the fact that the origin of evil, the reconciliation of predestination with man's free-will and other kindred topics are mysteries, inexplicable now, to be made clear only in the light of eternity. I think the aspiring youth who would not believe what he could not understand might very easily be handled, that position being manifestly untenable as could quickly be demonstrated. Which is best, for us to fit ourselves to meet the sceptical objections of the young men, or for them to drop out of our reach because "there is no one to answer their questions?" To meet these seems to me peculiarly the province of a

Bible Class.

Notices.

Communications Received with Thanks.—J.E B. A.W. G.V.C. J.H. W.G. R M J. M.E.R. C.S. J.H.A. L.B. F.E.W. J.B.G. D.H.H. A.P. N.S. G.D. C.E.O. C.A H. I.S. H.M.W. C M.H. A.M. W.W. C.E.B W.P. W.B. E.S. B T.D. B.W. M B G. J.M G. D A.M. E.T. F.M F. E.S.A. A.H.S. K A. G.F. H B.B. M.W J J.A H.N. S.G. T.A K. E R. W.F. G.S. H.T. D M. O F.W. G K. J.E.C. S.S. S.R. K.D. J.W.McG. E.J. E.P.H. Mrs J.L F. W.R. M.D. J.B. H P. F.P. E.K. A.F. C.C. G.B. W.T.T. E.E. E.D. S.R.G. T.P.

Applicants for Tracts.—R. Barrett, care of Mrs. Sutton, 50, Clapton-common, Upper Clapton, N.: A. Wilson, 213, Cromwell-road, Peterboro'; C. J. Meredith, Maythorn Lodge, 4, Thornleigh-road South Horfield; W. Elliot, Rose Cottage, Tredegar, Monmouthshire; F. Meen, 1, Vartry-road, Stamford-hill, N.; J. Llewellyn, 7, Shakespeare-road, Longhedge, Edmonton; W. Preston, 4, Back Browning-street, Stafford; L. Pead 55, Holmbrook-street, Homerton, E; F. Yorke, 24, St. Margaret's-terrace, Pear-tree-road, Derby; Beta, care of Mrs. Kidd, Brunswick-road, West Worthing, Sussex; Mary Hancock, 1, Newton-street, Millom, Cumberland; C. Hand, 104, Brown-street, Salisbury; B. Bryant, 27, Windsor-place, Cardiff; 443, Lance-Corporal William Rowe, C Company, Depot Devonshire Regiment, Exeter; F. J. Last, 159, Tyers-street, Upper Kennington-lane S.E.; Miss Gilbert, 55, Candia-street, Kirkdale, Liverpool; G. Howe, 78, Loddiges-road, Hackney; Ruth J. Carver, 1, Claremont-villa, Child's-hill, N.W.; Miss Jane Wray, 29, Caledonia-road, Glasgow; Mrs. Ogbin, Park Villa, Cottingham, Hull.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

THE MONTHLY TRACT SOCIETY have removed their depôt from 8, New Bridge-street, to more commodious premises at Bridge House, Blackfriars-bridge, E.C.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—At the last meeting of the Western Board held in Glasgow, it was reported that up to March 31 subscriptions to the Semi-Jubilee Thanksgiving Fund had been received to the amount of £2149. A specimen copy was submitted of the Gospel according to St. Mark in Wen li Chinese, the first Gospel printed at the Society's own press in Hankow, from which during the last three months upwards of 30,000 Testaments and Gospels have been issued. The agent in Japan reported the proposed issue by the three Bible Societies of a Pocket Edition of the Japanese Scriptures complete in one volume.

CONTINENTAL AND FOREIGN NOTES.

SERVIA.—In December last there came a request to the British and Foreign Bible Society that 5000 New Testaments might be printed in Servian for distribution among the wounded and prisoners of the Bulgario-Servian war. The colporteur has been greatly helped by one of the officers, and the soldiers were most eager to receive the books, which they read very diligently.—*Anzeiger.*

FORMOSA.—Since the cessation of French hostilities, Dr. Mackay has returned to this island; he is employed by the Canadian Presbyterian Mission; he has rebuilt the church which was destroyed, ordained two native pastors, and with their aid has begun the instruction of 500 catechumens, and general evangelisation. He wishes to make the church entirely native.—*Christianisme.*

BERLIN.—In February a House of Protection for girls frequenting public schools was opened. It is for poor children whose parents are out working all day; they find here a friendly home, dinner, and tea, supervision in their school-work, and recreation, returning to their own homes in the evening, for which the parents pay about 1½d. per day. Parents and children are most grateful for the benefit.—*Evan.-Anzieger.*

BASLE FOREIGN MISSIONS.—This Society has been enabled to carry on its work successfully in China, notwithstanding the excitement caused by the recent French war. In India, during the past year, the Mission has lost, by death, three useful workers, and in Africa also about the same number have succumbed to the climate. Several new men have gone forth to fill the gaps, and altogether the work is prospering.—*Anzeiger.*

A NOVEL MISSIONARY.—Near Yokohama, a poor blind man has just been baptized. He goes in the evening when people are returning weary from their work, with his stick and little fife, up and down the street. According to the custom of the land, when he is beckoned into a house he tells a story to amuse the inhabitants. As most of the Japanese stories are indecent the blind man has begun to repeat Bible and Gospel stories.—*Anzeiger.*

HAMBURG.—The *Rauhe Haus*, near Hamburg, has issued a report of its work from 1882 to 1885, which gives an insight into its continued successful development. The Boy's Refuge contains 111 lads; in addition to the usual public school instruction, they are taught garden and field work, baking, bookbinding, basket, mat, and brush making, carpentering, shoemaking, and tailoring. In 1885 the boys' work brought in nearly £900. The girls are to be removed to a new Home in May. The "Brothers" who receive training at the *Rauhe Haus* are engaged all over Germany in reformatories, orphanages, coffee-houses, or as town missionaries, &c,

Requests for Prayer.

On behalf of the Scottish Evangelistic Association, that God's richest blessing may rest on its labours, and that its agents may be endued with power from on high, to tell the glad tidings of salvation out of full hearts and consecrated lips.——For the salvation of an aged relative.——For the conversion of an only son, on whose behalf the mother is greatly troubled.——For blessing on special services for children at Duffield, Derbyshire, April 22 to May 2, by Mr. H. M. Trickett.——For blessing on mission services in Charlton Kings Chapel, Gloucestershire, commencing April 18.

REV. C. W. BANKS, long the most prominent representative of the Calvinistic Baptists, died on March 25, at the age of 80. For a long period he edited *The Earthen Vessel*, the periodical associated with Strict Calvinistic Baptists.

THE FRIENDS OF PURITY ought to know, says *The New York Independent*, that a Bill has been reported favourably in the New York Legislature which is nothing more nor less than a Contagious Diseases Act. It is an infamous proposal, and citizens who do not believe in state regulation of prostitution should send in their protests at once.

THE FRENCH PASTORAL RELIEF FUND has since 1875 made grants amounting to £1067 to 149 Protestant pasteurs located in country districts, where, through the poverty of the people, the ministers are often placed in peculiarly trying positions. To assist such ministers is a worthy object; and when it is remembered that the Archbishop of Canterbury is the Patron of the Society, and that there is a large and influential committee, it is surprising that the relief thus afforded should amount only to the small sum of less than £100 a year! Professor Gustave Masson, Harrow-on-the-Hill, Middlesex, is one of the Hon. Secretaries.

RAILWAY MEN.—The annual meetings of metropolitan railway officials took place on April 1 and 8. Stirring addresses were given by Lady Hope, Rev. W. R. Mowll, Dr. Schofield, and Mr. Spencer. This Mission endeavours to reach each man individually. The sick and injured are visited either in their homes or in hospital, and the Lord has greatly blessed these visits. The Hon. Secretary will send names of men to any wishing to help in sending Gospel packets to the men monthly. Letters for convalescent homes will be most welcome. Miss Jackson, Hon. Secretary, 21, Stanley-gardens, London, W., will gladly give any information.

Notes on Daily Readings

SUNDAY, APRIL 18.—DEUT. XXXII.

4.—*He is the Rock, his work is perfect.*—“ Rather, ‘ the Rock, perfect is his work.’ The term Rock stands absolutely as the first and leading word. This epithet, repeated no less than five times in the Song (15, 18, 31, 37), represents those attributes of God which Moses is seeking to enforce—immutability and impregnable strength.”—*Sp. Com.*

5.—*They have corrupted themselves, their spot is not the spot of his children.*—“ The verb is in the singular. Render, ‘ It hath corrupted itself before Him (*i.e.*, the perverse and crooked generation understood from the context); they are not his children, but their blemish ’ *i.e.*, the generation of evil-doers cannot be styled God’s children, but rather the shame and disgrace of God’s children.”—*Ibid.* “ *Spot* is used here in a moral sense, as in Prov. ix. 7 ; Job xi. 15, xxxi. 7 ; equivalent to stain. The rebellious and ungodly were not children of the Lord, but a stain upon them. This verse is the original of the expression ‘ children that are corrupters,’ in Isaiah i. 4.”—*Keil.* The contrast between these two verses is very striking: the perfect character of God, and the utterly corrupt character of man.

6.—*Is not He thy Father that hath bought thee ?*—Keil renders these latter words, ‘ that hath founded thee ’ (or, acquired thee), and adds, “ It denotes here the founding of Israel as a nation by its deliverance out of the power of Pharaoh.”

15.—*But Jeshurun waxed fat, and kicked.*—“ This word Jeshurun, found again only in xxxiii. 5, 26, and Isa. xliv. 2, is not a diminutive but an appellative (from the verb ‘ to be righteous ’), and describes not the character which belonged to Israel in fact, but that to which Israel was called. The prefixing this epithet to the description of Israel’s apostasy contained in the words next following is full of keen reproof.”—*Sp. Com.*

43.—*Rejoice, O ye nations, with his people.*—After such fearful threatenings of judgment to apostate Israel, the Song closes with mercy to the Gentiles, *i.e.*, to believers from amongst the Gentiles (Rom. xv. 10), and the last strain is one of hope and promise even to rebellious Israel. He “ will be merciful to his land, and to his people.”

MONDAY, APRIL 19.—DEUT. XXXIII.

5.—*And he was king in Jeshurun.*—The R.V. renders this in its margin, “ there was a king in Jeshurun ;” and Keil translates, more accurately, “ and He became King in Jeshurun,” adding, “ the subject is not Moses but Jehovah, who became King in Jeshurun.”

7.—*Hear, Lord, the voice of Judah, and bring him unto his people.*—It is difficult, remembering Jacob’s blessing of Judah (Gen. xlix. 10), and the distinct promise there given of Shiloh coming and the gathering of the people to Him, to resist the conviction that this promised Messiah, “ the Lion of the tribe of Judah,” is the one referred to in the words, “ bring him unto his people.”

8.—*Of Levi he said.*—Simeon is omitted altogether in this blessing of the tribes. “ This omission is explained by reference to the words of Jacob concerning Simeon (Gen. xlix. 7). This tribe, with Levi, was to be ‘ scattered in Israel.’ The fulfilment of this prediction was in the case of Levi so ordered as to carry with it honour and blessing ; but no such reversal of punishment is granted to Simeon.”—*Sp. Com.* *Let thy Thummim and thy Urim be with thy holy one.*—The reference is to the high priest’s breastplate (Exod. xxviii. 30), through which the Lord communicated his will on special occasions to Israel. It is probable, therefore, as commentators think, that “ thy holy one ” here is not the Lord, but Levi, the tribe to which Aaron and the priesthood belonged, as undoubtedly in ver. 9 there is an allusion to the faithful conduct of this tribe at Sinai (Exod. xxxii. 26).

13.—*And of Joseph he said.*—As Simeon is omitted, the two sons of Joseph are both brought in under this head, and their extension of territory and increase in numbers is strikingly predicted, showing that “ the birthright was Joseph’s ” (1 Chron. v. 2). The allusion to Joseph, their father, as the one who was “ separated from his brethren,” points him out, as so often afterwards, as a remarkable type of Christ.

TUESDAY, APRIL 20.—DEUT. XXXIV.

4.—*I have caused thee to see it with thine eyes.*—“ This sight of every part of the land on the east and west was not an ecstatic vision, but a sight with the bodily eyes, whose natural power of vision was miraculously increased by God to give Moses a glimpse, at least, of the glorious land which he was not to tread, and delight his eye with a view of the inheritance intended for his people.”—*Keil.*

6.—*And He buried him in a valley . . . but no man knoweth of his sepulchre to this day.*—“ The burial of Moses by the hand of Jehovah was not intended to conceal his grave, for the purpose of guarding against a superstitious and idolatrous reverence for his grave ; for, with the opinion held by the Israelites that corpses and graves defiled, there was but little fear of this. But, as we may infer from the account of the transfiguration of Jesus, the intention was to place him in the same category with Enoch and Elijah. There can be no doubt that this lies at the foundation of the Jewish tradition mentioned in the Epistle of Jude concerning the contest between Michael the Archangel and the devil for the body of Moses.”—*Ibid.*

10.—*There arose not a prophet since in Israel like unto Moses.*—Until He came whom Moses foretold (xviii. 15), in comparison with whom Moses was but “ as a servant,” “ faithful in all his house ; ” but Christ was not only founder of the house (as God), but “ Son over his own house.”

WEDNESDAY, APRIL 21.—JOSHUA I.

2.—*Moses my servant is dead ; now therefore arise.*—“ It is impossible altogether to pass by the typical application of this verse. Moses, representing the law, is dead ; Joshua—or, as that name is written in Greek, Jesus—is now bidden by God to do what Moses could not, lead the people into the promised land. Joshua was Moses’ minister, as Christ was ‘ made under the law,’ but it was Joshua, not Moses, who wrought out the accomplishment of the blessings which the law promised.”—*Sp. Com.* Perhaps the best New Testament light upon the typical meaning of these opening words of Joshua is to be found in Rom. viii. 3 : “ For what the law could not do, in that it was weak through the flesh, God sending his own Son,” &c. Compare also as to the expression, “ Moses’ minister,” Rom. xv. 8 : “ Jesus Christ was a minister of the circumcision for the truth of God.”

4.—*From the wilderness, &c.*—The promise is renewed in its largest form as originally given to Abraham (Gen. xv. 18) ; but Israel, though free to claim as theirs “ every place that the sole of their foot should tread upon,” within the limits indicated, never went “ unto the great river Euphrates ” until, for the punishment of their sins, they were brought as captives thither, and hung their harps upon the willows.

8.—*This book of the law shall not depart out of thy mouth.*—Compare this with the directions to Israel (Deut. xvii. 19) concerning any future king, that he should “ write him a copy of this law in a book,” and should “ read therein all the days of his life.” “ Not to depart out of the mouth ” is to be constantly in the mouth. The law is in our mouth, when we are reading it intelligently for ourselves, or conversing about it with others, or meditating upon it, as well as when it is being more publicly proclaimed. The allusion probably is to the ruminating animal, the clean beast, the type of the Israelite indeed. Comp. Jer. xv. 16 : “ Thy words were found, and I did eat them ; and thy word was unto me the joy and rejoicing of my heart.” See also Ezek. iii. 1 and Rev. x. 10.

THURSDAY, APRIL 22.—JOSHUA II.

1.—*An harlot’s house, named Rahab.*—“ In the face of the parallel passages, the rendering advocated for obvious reasons by the Targum, Josephus, &c., and followed by some modern commentators, viz., ‘ the house of a woman an innkeeper,’ cannot be maintained. Rahab must remain an example under the law, similar to that (Luke vii. 37) under the Gospel, of ‘ a woman that was a sinner,’ yet, because of her faith, was not only pardoned, but exalted to the highest honour. Rahab was both admitted to be of the people of God, intermarried into a chief family of a chief tribe, and found a place among the best remembered ancestors of King David and of Christ. She is regarded by the Fathers as a type of the Christian Church, which was gathered out of converts from the whole vast circle of heathen nations.”—*Sp. Com.*

5.—*Whither the men went I wot not.*—“ Rahab acted wrongly when she told a lie and said that the spies had gone ; and the action was acceptable to God only because the evil that was mixed with the good was not imputed to her. Yet although God wished the spies to be delivered, He did not sanction their being protected by a lie.”—*Calvin.* We must judge of the acts of Rahab and Jael not by one standard of Christian knowledge, but by that of the dark and lawless times in which they lived.

18.—*This line of scarlet thread.*—“ The use of scarlet in the Levitical rites, especially with those more closely connected with the idea of putting away sin (Lev. xiv. 4, 6, 51 ; Num. xix. 6), naturally led the Fathers, from Clement of Rome downwards, to see in this scarlet thread, no less than in the blood of the passover, an emblem of salvation by the blood of Christ.”—*Sp. Com.* The words of Clement are thus translated by Bishop Lightfoot : “ And moreover they gave her a sign, that she should hang out from her house a scarlet thread, thereby showing beforehand that through the blood of the Lord there shall be redemption unto all them that believe and hope on God. Ye see, dearly beloved, not only faith, but prophecy, is found in the woman.”

FRIDAY, APRIL 23.—JOSHUA III.

4.—*Yet there shall be a space between you and it.*—“ The ark, . . . the special shrine and seat of God’s presence, went before (see Num. x. 33) to show the people that God through its medium was their leader. They were to follow at a distance, not from reverence, for when the ark stopped close to the river they would have to pass close by it ; nor merely that it might guide them in the right path ; . . . but that the people might the better observe and mark how the miracle was accomplished.”—*Sp. Com.*

10.—*Hereby ye shall know that the living God is among you.*—“ Hereby ” points on to the next verse. It was the miraculous recession of the waters of Jordan before “ the ark of the covenant of the Lord of all the earth,” that was to them the pledge and assurance that “ the living God ” was among them, and as “ Lord of all the earth ” would drive out the guilty nations of Canaan and make room for them.

12.—*Now therefore take you twelve men out of the tribes.*—This is more than an anticipation of iv. 2, as many commentators think. These twelve men were to be first of all witnesses of the details of the miracle in a way that the people at a distance behind could not so clearly be. It was important that the withdrawal of the waters should be seen to coincide with the priests’ feet, the bearers of the ark, touching the water. Only men on the spot could distinctly testify to this. These twelve have their New Testament counterpart in the twelve chosen to be witnesses of Christ’s resurrection, and whose personal knowledge of the facts is the foundation of Gospel testimony (Acts i. 22).

17.—*The priests that bare the ark . . . stood firm on dry ground in the midst of Jordan.*—A striking type of the abiding nature of the efficacy of Christ’s work, which stays the waters of judgment till all the Israel of God are passed over.

SATURDAY, APRIL 24.—JOSHUA IV.

6.—*What mean ye by these stones ?*—There was to be a double memorial of Israel’s passage of the Jordan : twelve stones brought up out of the bed of the river, and set up “ in the place where they lodged,” and twelve other stones (ver. 9) “ set up in the midst of Jordan in the place where the feet of the priests which bare the ark of the covenant stood.” The number twelve in each case identified the memorial with Israel. So is there to the Israel of God a double memorial of that great event which was typified by the ark of the covenant rolling back the waters of Jordan, viz., the death of Christ. There is first the memorial of his death presented to us in the Lord’s Supper, but not only for an occasional but for a continual remembrance. “ It is from the bottom of the river into which He went down to make it the way of life for us, that we bring back the precious memorial of his love, and of the place in which He fulfilled his work.” —*J. N. D.* Then there is, secondly, the bringing down of Christ’s risen ones into his place of death, by practical mortification. “ Your life is hid with Christ in God . . . Mortify therefore ” (Col. iii. 3, 5.) It is after “ the power of his resurrection ” that the Apostle speaks of “ the fellowship of his sufferings, being made conformable unto his death ” (Phil. iii. 10). Thus Christ’s people cherish (and that not at the Lord’s Supper only) “ a perpetual memory of his precious death until his coming again,” and at the same time are (or should be) themselves practical memorials or standing monuments of their identification with Him in his death. “ Continually mortifying all evil and corrupt affections, and daily proceeding in all virtue and godliness of living.”

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Donations will be thankfully acknowledged by Mr. B. Mooney, 41, Powerscroft-road, Lower Clapton, E., Treasurer; Mr. W. Johnson, 124, Elderfield-road, Clapton Park, E., Secretary; or by Rev. T. Jackson, 41, Powerscroft-road, Lower Clapton, E., Missionary.

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Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of THE CHRISTIAN.

JAMES ATKINSON, Secretary.

LIST OF "MAY MEETINGS," 1886.

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
APRIL.					
Thurs., 15..	3 p.m....	Asiatic Strangers' Home	Meeting...	Limehouse	Sir J. Fergusson, M.P.
Thurs., 15..	7.30p.m.	City London Abstainers' Union...	Meeting...	186, Aldersgate-st.	Mr. S. Morley.
Friday, 16..	3.30p.m.	Widows' Friend Society............	Meeting...	Mansion House ...	Lord Mayor.
Friday, 16..	8.30p.m.	Young Wom. Christian Assoc....	Meeting...	Exeter Hall	Lord R. Montague.
Mon., 19..	6.30p.m.	U. Meth. F. C. Home For. Miss.	Meeting...	Exeter Hall	Mr. T. Watson, M.P.
Tues., 20..	3 p.m....	E. Lon. Wom. Temp. Union	Meeting...	Exeter Hall	Lady Hobart.
Friday, 23..	11 a.m...	Orphan Working School............	Sermon ...	City Temple.........	Rev. J. Parker, D.D.
Thurs., 29..	11 a.m...	Missionary Leaves Association..	Sermon ...	St. Mich., Ches.-sq.	Rev. G. S. Karney.
Thurs., 29..	5&8p.m.	Christian Policemen's Assoc......	Meeting...	Exeter Hall	—
Thurs., 29..	6.30p.m.	Trinitarian Bible Society	Meeting...	Exeter Hall	Mr. H. C. Nisbet.
Thurs., 29..	—	Earlswood Asylum, Redhill	Meeting...	Cannon-st. Hotel..	Mr. J. G. Hoare.
Friday, 30..	2.30p.m.	South American Miss. Soc.	Meeting...	Exeter Hall	Bishop of London.
Friday, 30..	7 p.m....	Gosp. Temp. Workers' Union ...	Meeting...	Memrl Hall, E.C.	Mr. W. I. Palmer.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec, 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. J. Manton Smith.—To April 15, Hereford; 16 to 25, Ross; May, Pastors' Conference, Great Grimsby; June 1 to 22, The Potteries.

Mr. G. Kirkham.—April 14, Chalk Farm; 15, Bow; 16, Norwood; 17 to 19, Leicester; 22, Covent-garden; 23, Plumstead.

Mr. F. E. Marsh.—Preston, Lancashire, April 18 to May 9.

Mr. W. Spencer Walton.—To April 19, The Granaries, Brixton; 22 to May 5, St. Mellons, Cardiff; 9 to 17, Mildmay Conference Hall and its missions.

Mr. Henry Thorne.—April 15, Rotherham; 19, Bolton; 20, Bury; 21, Blackburn; 29, Chesterfield; May 1 to 10, Tenby; 15 to 24, Margate; 27, Longton; 29 to June 15, Bolton (Lancashire).

Mr. J. M. Scroggie.—April, Bristol; May, Dublin.

Mr. E. P. Telford.—York, to April 22; thence Ashton-under-Lyne.

Mr. George Clarke.—To April 30, Glasgow; May 1 to 15, Dundee.

Mr. James Neech.—Martin, Lincolnshire, May 9 to 20; Timberland, Lincolnshire, 23 to June 3; Billingay, 6 to 20.

Mr. James B. Wookey.—Great Assembly Hall, Mile End-road, from April 18 to May 6; Sundays, 11 a.m. and 7 p.m.; week days (except Fridays and Saturdays), 8 p.m.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mr. Charles Inglis.—Hyde Park Hall, Sunday afternoons and Thursdays; Conference Hall, Eccleston-street, S.W., Sunday, at 7 p.m., and Fridays, 8 p.m.

Mr. F. T. Snell.—Portscatho, Cornwall, April 18; Falmouth, 25, and rest of the month.

Mr. Herbert W. Taylor.—St. George's Hall, Langham-place, W., remaining Sundays in April, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesday, 8 p.m.

Conference Hall, Mildmay-park, N.—Sunday, April 18, 3.30 and 7 p.m., Mr. Herbert R. Francis.

Clapton Hall, Upper Clapton.—Mr. T. Shuldham Henry during April, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Foresters' Music Hall, Mile End.—Mr. George Hamilton and Mr. W. Forbes, at 6.30 p.m., Sundays, April 18 and 25.

Beresford Chapel (opposite Walworth-road Station).—Gospel meetings, to April 18, week-days, 8 p.m.; Sunday, 6.30 p.m.

South London Evangelistic Choir.—To Monday, April 19, Brixton Granaries Mission; week nights, 7.30 p.m.; Sunday, 7 p.m.

Chelsea Chapel, Lower Sloane-street, S.W.—Mr. Henry Varley will preach on Good Friday, at 4 p.m. A public tea and meeting will follow.

Y.W.C.A.—Drawing-room meetings for French and Swiss ladies, Saturday, April 17, 3.30 p.m., at Mrs. Fletcher's, 57, Gordon-square, W.C.; and Miss Ryffel's, 3, Colville Houses, Talbot-road, W.

Conference Hall, 143, Clapham-road, S.W.—Lectures, by Mr. Robert Brown, on "The History and Personality of Satan," Saturdays, to May 8 (inclusive), at 4.30 p.m.; prayer meeting, 8 p.m. Bible-reading, Thursday, April 15, 7 p.m., Mr. Oscar Owers.

Children's Special Service Mission.—Mr. Arrowsmith, Barrow-in-Furness, to April 18; Cheltenham, 21 to May 2. Mr F. Pitts, Gresham Chapel, Brixton, to April 15. Mr. W. F. Seagrove, St. Benet's Hall, Mile End road, E., April 27, 28, and 29, 6 p.m.; Mr. H. M. Trickett, Plumstead, April 18; Sudbury, 19; Duffield, 22 to May 2.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, April 18: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Fredk. Newth (of Barnet), 7 p.m.; afternoon meeting at 3.30. Kensal Hall, Kensal-road, W., Mr. John Bateman, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. S. Stidolph, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. F. Lane and Mr. W. Andrews, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Jas Punnett, 7 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Ransome Wallis, Sunday, 7 p.m. Bank Holiday, Monday, April 26, meetings in the above hall, afternoon at 4, evening at 7, tea at 5 30. Malden Hall, Kentish Town, Mr. Geo. Hucklesby, Sunday, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. R. E. Ashton, Sundays, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, at 3 p.m.; Mr. C. V. T. Onslow, 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake. Rest Mission Hall—Mr. S. E. Angel (late of Jersey), Sunday, 7 p.m.

Y.W.C.A. All-day Convention, Exeter Hall, Friday, April 16.—11.30—1.30, conference of secretaries and workers, subjects: "The Latent Resources of our Prayer Union," "Unused Power," "Thrift, its Importance and Relation to the Work of the Y.W.C.A.," "Are our Members Trained to Selfishness or Self-Sacrifice?" "Summer Holidays." 2.30—5, open conference (ladies only), subjects: "Social Intercourse for our Members," "Temperance Work," "Work in our Rural Districts, and Home Study Department," "Co-operation with other Societies for Protecting our Girls," "Our Sisters in other Lands," "Foreigners," "Recreative Evenings for Working Girls." 8 30—10, public meeting in the Large Hall, tickets from 17, Old Cavendish-street, W. Chairman, Lord Robert Montague. Speakers: Rev. W. H. Webb-Peploe, Rev. F. von Schluembach, Mrs. Ormiston Chant.

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MISCELLANEOUS.

Meetings of Believers, Merrion Hall, Dublin, May 31 to June 4.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Rev. Edward White, Tuesday, April 20, 12 noon.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; April 16, Rev. Filmer Sulivan; 23, Mr. H. F. Bowker.

Y.W.C.A.—All-day Convention, Exeter Hall, April 16. 10.30, prayer meeting; 11.30, conference of secretaries and workers; 2.30, general meeting for ladies; 6.30, prayer meeting; 8.30, public meeting in the Large Hall.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, April 21; tea at 6, meeting at 7. Rev. J. Wilkinson will give the address on "Work among the Jews."

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Friday, April 16, special meeting for prayer for revival throughout the world. It is hoped that Mr. Reginald Radcliffe and others will be present. Tea at 6, meeting at 6.45 p.m.

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, April 16, at 7 p.m., "The Sounding of the Sixth Trumpet" (Rev. ix. 13—21); tea at 6. Sunday, 18, at 3 30 p.m., "Faithfulness Rewarded—Scoffers Confounded" (Gen. xlii.), by Miss Mason.

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Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C. (late Gracechurch-street).—Sundays, 5 p.m., Bible reading; 7 p.m., Gospel service for young men. Mission work nightly at Y.M.C.A. Hall, Bermondsey, Whitechapel, &c.

Exeter Hall.—Annual meeting, Thursday, April 15, 7.30 p.m., Mr. George Williams in the chair. Bishop of London, subject, "Truth;" Mr. Archibald Orr Ewing, "The Claims of Christ." A choir from the Royal Normal College of Music for the Blind (under the leadership of Dr. Campbell) will render a selection of music during the evening. Colonel Puget conducts a Bible-reading, Saturdays, at 8 p.m., open to the public.

The Priory, 198, Upper-street, Islington, N.—Thursday, April 15, 8.30 p.m., address; Sunday, 18, 3.15 p.m., Bible class, subject, "1 Thess. iv. 13 to v. 11," Mr. Stephen Pewtress. Wednesday, 6 to 10, anxious inquirers and strangers.

Conference Hall, Stratford, E.—Sunday, April 18, 3 and 7 p.m., Mr. Finlay Gibson.

King's-court Mission, Suffolk-street, Borough.—A few Christian workers have been carrying on this mission for some years, but are sorely in need of funds. The work comprises preaching in and out of doors, prayer meetings, a Sunday-school of 160 children, junior and senior Bands of Hope, Lads' Institute three nights a week, Penny Bank, &c. The hon. secretary is J. Benford, 57, Webber-street, Blackfriars-road.

THEATRICAL TEA MEETING.—Mr. W. Forbes held another of these meetings for theatrical employés on Wednesday last week, at Waterloo-road Chapel School-room. After tea, hymns were sung and addresses given by Mr. Shirley, M.P., Mr. Valentine, M.P., Rev. W. H. Tickell, and other friends. The Bible Flower Mission sent bouquets of flowers with texts attached.

Subscriptions received by Messrs. Morgan & Scott to Saturday, April 10, 1886.

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*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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	£	s.	d.
Mildmay Mission to the Jews—Anon. 1s.; Thine, 16s 3d..	0	17	3
Dr. Barnardo's Homes—South Weald, 2s.; W. D. B. 4s.; Mrs B £2; S. E. S. 5s.; C. L. M. T. £1; S. P. 10s.; O'C. £3; (*Emigration*) E. E 10s.; (*Present Distress*) E. K. £2; T. B. W. 5s.; (*Rescue of Little Girls*) Miss E. T., Plymouth, £10..	19	16	0
Destitute Children's Dinner Society—A. P. B. 4s 6d.; Mrs. E. £1; O'C. £2	3	4	6
Baptist Tract Society—In Memoriam	1	1	0
G.W.R. Widow and Orphan Fund, Paddington Station—M. E. B..	1	0	0
Syrian Missions (Mrs Yates)—M. E. B.	0	10	0
Bible Stand, Crystal Palace—M. E. B.	0	10	0
Drury-lane Christian Mission—M. E. B.	0	5	0
Midnight Meeting Movement—M. E. B	0	10	0
Special Religious Services in Theatres—M. E. B. ..	0	10	0
Bloomsbury Refuges (Mr. W. Williams)—M. E. B..	0	5	0
Friendless and Fallen—M. E. B. 5s.; Matt. ix. 13, 2s.; Gloucester, £1; O'C. £2	3	7	0
Bishop W. Taylor's African Missionary Fund—A Friend, £100; C. P., Clifton, 2s. 6d.; E. B. T. £1 10s.; An American Lady, 10s..	102	2	6
Bridge of Hope, Ratcliff—M. H. K. 10s.; Matt ix. 13, 2s.	0	12	0
Mission to the Kabyles—M. H. K.	0	5	0
Pastor Chiniquy's Fund—E. S. 10s.; Mrs. G. A. 10s.; N. B. 10s.; Alpha, 10s.; Amica, £10	12	0	0
Latymer-road Mission—S. M. C.	0	4	0
Mission to Deep Sea Fishermen—S. M. C.	0	4	0
Gray's-yard Casuals—Help	0	10	0
Aldershot Mission Hall, &c.—Mrs. B.	0	5	0
Bristol Orphan Houses—Mrs. B. 5s.; C. L. M. T. £1	1	5	0
Congo Mission (Rev. H. G. Guinness)—Mrs B.. ..	0	5	0
China Inland Mission—Mrs. B 5s.; Mrs. E. £1 ..	1	5	0
National Temperance League—Mrs. B..	0	5	0
Army Scripture Readers' Society—Mrs. B..	0	5	0
Miss Weston's Sailors' Home—Mrs. B. 5s.; Matt. ix. 13, 2s.	0	7	0
St. Giles's Christian Mission—Mrs B.	0	5	0
London Bible Women's Mission—Mrs. B. 5s.; C. L. M. T. £1	1	5	0
Soldiers' Institute, Portsmouth—Mrs. B. 5s.; J. W. and K. A. £4	4	5	0
Thames Church Mission—Mrs. B.	0	5	0
London City Mission—Mrs B 5s.; C. L. M. T. £1 ..	1	5	0
Mr. Moody's Schools, Mount Hermon—A Friend ..	0	5	0
Destitute Children's Friend Mission—(*Free Teas*) Boys of Lindenthorpe School..	0	5	0
Distress in Achill—N. B. 10s.; E. E. 5s.; Amica, £5	5	15	0
Homes of Hope, Regent-square—Matt ix. 13	0	2	0
East London Training Institute—Mrs E.	2	0	0
Mr. Arch. G. Brown's Work—Mrs E.	0	10	0
Sick Children's Dinner Society—Mrs E.	0	10	0
Homes for Aged Poor, Anerley—Mrs. E.	0	10	0
London Samaritan Society and Homerton Mission—(*Free Meals*) E. K..	2	0	0
Rescue Society—E. K. £1; C. P., Clifton, 2s. 6d. ..	1	2	6
Church Missionary Society—Thine..	0	8	0
Dublin Soldiers' Institute—C. P., Clifton, 2s. 6d.; Amica, £5..	5	2	6
Rev. Schluembach's Work in Germany—C. P., Clifton	0	2	6
Trinitarian Bible Society—J. W. and K. A.	10	10	0
Sunday School Union, Old Bailey—J. W. and K. A.	5	0	0
Children's Special Service Mission—J. W. and K. A. £5; (*Continental Work*) J. W. and K. A. £5.. ..	10	0	0
School for Missionaries' Daughters—J. W. and K. A.	5	0	0
Book Society, Paternoster-row—J. W. and K. A. ..	3	0	0
Jewish Converts' Institution—J. W. and K. A.. ..	4	0	0
Y.W.C. Association, Pentonville—J. W. and K. A..	3	0	0
Gospel Tent Mission, Wellington—J. W. and K. A..	3	0	0
Blackdown Hills Mission—J. W. and K. A. £5; Alpha. 5s..	5	5	0
Miss Whately's Medical Mission, Cairo—J. W. and K. A.	4	0	0
Hospital for Paralysed Children, 73, Welbeck-street—J. W. and K. A.	3	0	0
Aged Merchant Seamen, 58, Fenchurch-street—J. W. and K. A..	5	0	0
Railway Mission—J. W. and K. A..	5	0	0
Freedman's Mission Aid Society—J. W. and K. A..	5	0	0
Y. W. Institute, Ireland—J. W. and K. A.. ..	5	0	0
Soldiers' Institute, Brighton—J. W. and K. A... ..	4	0	0
Soldiers' Institute, Sandgate—J. W. and K. A... ..	4	0	0
Soldiers' Institute, Winchester—J. W. and K. A. ..	4	0	0
Soldiers' Institute, Woolwich—J. W. and K. A. ..	4	0	0
Soldiers' Institute, Gibraltar—J. W. and K. A.. ..	4	0	0
Soldiers' Institute, Cape Town—J. W. and K. A. ..	4	0	0
Labour Aid Society—Waste-paper, High-school, Margate, 7s. 6d.; E. E. 5s..	0	12	6
Metropolitan Association for Befriending Young Servants—Alpha	0	5	0
Gospel Purity Association—Amica..	10	0	0
Salvation Army—(*Work in France*) Amica	10	0	0
Homes for Working Girls—Amica	5	0	0
Home of Industry—(*Deserving Poor*) Amica	5	0	0
Miss De Broen's Work, Paris—Miss G. and E. M. B.	1	10	0
Stockwell Orphanage—S. P...	0	10	0
Mr. Fegan's Boys' Home—O'C.	3	0	0
Missionary Conference, 186, Aldersgate-street—M. S.	2	2	0
The London Female Penitentiary—M. S.	1	1	0
Primitive Methodist Chapel, Aldershot—M. S... ..	1	0	0
Baptist Chapel, Cardiff—M. S.	1	1	0
	£31[illegible]	4	3

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[Advertisements.]

Building Fund of the Dublin Soldiers' Institute—G. R. R. 10s.

W. Evans Hurndall, M.A., Bow, acknowledges: G. R. R. 10s.

Chiniquy Relief Fund—Mr. Frank White, 80, Kensington-gardens-square, W., acknowledges, with thanks, the receipt of an anonymous donation of £3.

ZAMBESI.—M. Jeanmairet writes, November 9, 1885, that in consequence of the unsettled state of the country, resulting from the rival claims of two chiefs, M. Coillard was unable to pursue his journey. He proposed remaining at Sesheki during the rainy season.

(*Continued from page* iii.)

BOURNEMOUTH.—A Lady who receives a few Boarders, has one or two vacancies. Home comforts. Sunny, sheltered position. Moderate terms. References.
R., Leigh Wood, Cambridge-road, Bournemouth.

LITTLEHAMPTON - ON - SEA, Sussex.—Cheerful home for young Ladies or delicate children, where motherly care and Christian influences are studied. Good education (if required).—Mrs. Stanbury, White Lodge.

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WORCESTER. — A Lady wishes to recommend comfortable Apartments, conveniently situated, near the cathedral and two evangelical churches. Healthy locality. Terms moderate. Excellent references.
Miss Drew, 13, Edgar-street, Worcester.

EASTBOURNE.—Boarding Establishment. Sea view. One minute's walk from park. A handsome lawn in front of house. Terms, two occupying the same room, 25s. each.
Mrs. Waggett, Strathmore House, Howard-square.

COMFORTABLE HOME, near Oxford-street and Regent-street. Suitable for two Christian young women engaged in business.
M. B., 15, Buckingham-street, W.

HOME. — Friendly home, permanently or for summer months, on moderate terms, to one who would teach little girl plain English, or assist in light housework. Beautiful country. Abstainer preferred.—A. B., care of Mr. Fitzwater, Byfleet, Weybridge, Surrey.

BRIGHTON.—Permanent or temporary home in a Christian family, without children. House large, comfortable. Near sea.
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SUMMER HOME at Ballaigues, Jura, Vaudois, for Christian workers, Governesses, &c. Pleasant and healthy situation. Line Lausanne-Paris. Three to four francs per day.—Mme. O. Muller, care of Dr. Hastings Burroughs, 35, rue Saint Louis, St. Etienne, Loire, France.

TWO ROOMS (unfurnished) to Let. Kitchen range, water, and every convenience. Christian abstainer preferred.
E. Peak, Draper, Mill-lane, West Hampstead.

CROMER.—Intending visitors to the seaside should devote attention to this beautiful and healthful resort. Comfortable apartments in suites of two to eight rooms, or the whole house of fourteen rooms and offices may be secured, within three minutes' walk of the beach, at 1, Hillside-villas, Cromer.—Early application should be made to Mrs. A. E. Salter, at this address.

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INTEMPERANCE.—A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or **Nervous Debility.** Christian care and influence. Judicious supervision and home comforts.
Medicus, 9, Stokes Croft, Bristol.

Miscellaneous.

SALVATION.—Helpful tracts and kindly words will be sent to any seeker after divine truth. Apply to
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AMERICAN ORGANS, Harmoniums, Pianos.—Any make supplied direct from the manufacturers, at greatly reduced rates, through Ede & Co., 177, Upper Thames-street, E.C. Price lists and discounts on application.

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Z. Y. X.—Received.

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OWING to the decease of Mr. Suter, Hon. Sec., the Missions' Library, Hastings (late of Cheapside, London), it has been decided to close it, no further contributions can be received.

BEDDING PLANTS. — Strong. — Geraniums, Penstemons, Fuchsias, Dahlias, 2s. 2d.; Calceolarias (100, 5s. 6d.), Petunias, 1s.; Asters, Stocks, finest mixed, 6d.; white, 8d. dozen. Seeds—18 distinct imported packets, including Calceolaria, Gloxinia, Cineraria, Begonia, Pansies, Dahlias, &c., finest sorts, 4s. 6d. Satisfaction guaranteed. 10s. 9d. orders free.
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CHRYSANTHEMUMS, newest varieties, Cuttings 1s. 9d. per dozen, post free Also choice flower seeds, 12 varieties 2s., post free. Sold for a charity.
Miss W. B., Wrentham Rectory, Suffolk.

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ASTHMA. — Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.
C., Mr. G. A. Keyworth, Hastings.

CHOICE COLLECTION of Flower Seeds, post free 1s., containing 16 varieties in liberal quantities, including Aster, Balsam, Mignonette, Musk, Lobelia, &c., with directions for culture. — G. Stillman, 39, Northumberland-place, Bayswater

50 PACKETS FLOWER SEEDS. 30 separate varieties. 1s., post free.—A. Allen, The Dell, Wooburn, Beaconsfield, Bucks.

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IF YOUR UMBRELLA WANTS RE-COVERING send it by Parcels Post (with Postal Order enclosed) to Strong Bros., Umbrella Makers, Redhill, Surrey, who will re-cover it and return it as good as new by next post. Good strong twill, ladies', 2s., gents', 2s. 6d; superfine Dagmar, ladies', 3s. 9d., gents', 4s. 3d.; strong durable silk, ladies, 4s. 6d., gents', 5s. Patterns post free. Reference kindly permitted to the Rev. W. J. Fowell, Redhill.

THE SPRING MEDICINE.—Old Dr. Jacob Townsend's Sarsaparilla is the most effective remedy for Skin and Blood Diseases, dropsy, gout, indigestion, pimples, blotches, boils, &c.; and is highly recommended for ladies and children. In bottles of all chemists, 2s. 6d., 4s. 6d., 7s. 6d., 11s.—Depot, 131, Fleet-street, E.C.

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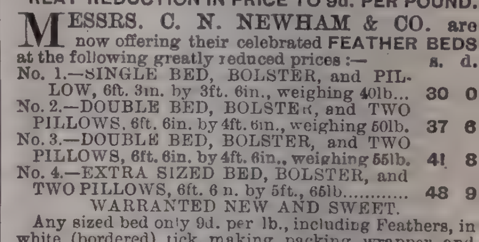

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MR. WILLIAM QUARRIER, GLASGOW.

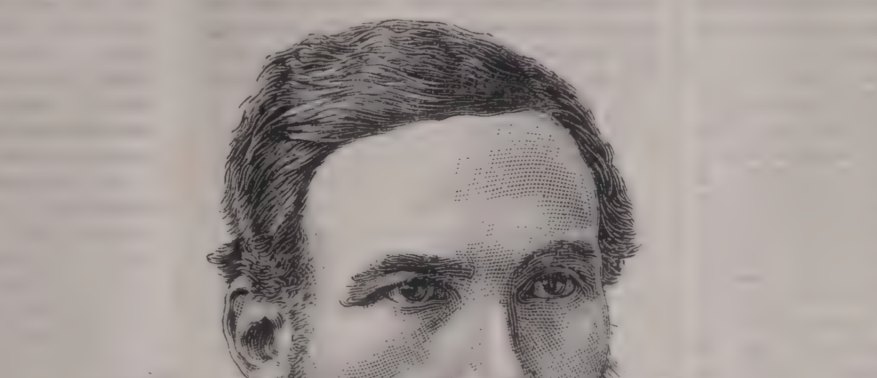
urs is an age of philanthropic progress. The pirit of Christianity is filling men's hearts with rmpathy, and urging them to do something to elp the helpless and care for the friendless. he need of such action is pressing. The bitter y of the outcast is heard on all sides. A wail sorrow comes from the reets and highways. It hard to know of suffering en and women, but it is ill harder to know of the isery of children. The oung should be happy, et to many of them happiess is a feeling unknown. ow, as in the days of Mrs. rowning, the question ay be asked :—

o ye hear the children weep-
ing, O my brothers,
re the sorrow come with years?

o that pathetic question any a noble response has een made. Among others, ILLIAM QUARRIER, of lasgow, heard the cry of e weeping children, and s devoted his life to drying their tears.

In this sketch we shall ek to tell something of ow Mr. Quarrier was led engage in his great work, ow he prospered in it, and ow God's blessing rested his self-denying labours. he story is full of inspiraon and interest. It is a mance in the record of a osaic century, and another oof of the power of faith remove mountains.

Forty-eight years ago a y of eight stood, bareoted, bareheaded, and umb with cold, in the reets of Glasgow. He d tasted no food for a y and a half. His eager, ploring eyes looked in vain to each passer-by r help. He wondered in a boyish fashion hy nobody pitied him, and thought if he could ve a copper to the starving how differently he ould act. Then came the resolution that when got to be a big man, and earned enough oney, he would comfort and care for the waifs the street. That boy was William Quarrier, d the childish determination was the first step wards the work of later years. The philosophic poet Wordsworth said truly, "The child is father to the man."



(*From Photograph by Messrs. J. A. Brock & Co., Glasgow.*)

Mr. Quarrier's mother was a widow and very poor, so he was sent at an early age to do something for himself. The only work he found was putting heads on nails, which gave him employment for a year or two. At ten he was apprenticed to the shoemaking trade, to which he applied himself with such vigour that at fourteen he was able to take up house with his mother. His associations were of anything but a favourable nature. His companions were the boys of the district, rude in speech and rough in manner. They were very fond of the low drama, and learned from it lessons disastrous to morality. Fortunately for the subject of this sketch, he was brought under Christian influences. A lady persuaded him to go to church, where he heard the old yet ever new message of the Gospel, "God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life," He believed it, and henceforth Christ was his Master and Christians his companions. The boys on the street reckoned him no longer among their number

With his conversion the desire to help outcast children returned to him. He felt God had called him to that work, and set about preparing for it. His plan was to gather enough money to found a Home. He devoted himself with redoubled earnestness to business, with the aim of acquiring wealth to spend on poor boys. He prayed for prosperity, believing he would get it as it was to be used for God's glory. And he did get it. He prospered so much that before long he owned three of the largest boot and shoe establishments in Glasgow. His trust in prayer was deepened by his mother's conversion. When he knew the Saviour's love, he sought to tell her about it, but she would not listen. He kept on speaking to her and praying for her more than seven years. Then she had two strokes of paralysis, and her life was in danger. This made him more importunate at the throne of grace on her behalf. He was not sure that temporal blessings were always according to the Divine will, but he believed the salvation of the souls of relatives was : so he persevered. It seemed hopeless, but faith won the day. His mother's eyes were opened to see herself and to see Christ. She lived long enough to give unmistakable proofs of the sincerity of her change, and died in the joy of the Gospel she had long despised.

The sum of money he sought to amass for the proposed Orphan Home was £20,000. As soon as he got it, he intended to begin work. Though successful in business, his liberal contributions to ecclesiastical and philanthropic schemes prevented his gathering the money so quickly as he had hoped. This disappointment was salutary. It led him out of self, and made him more dependent on God.

One night in November of 1864, he came across a boy crying bitterly in Jamaica-street. His sympathy was awakened. He listened to the tale of distress and relieved the want. That incident lay at the foundation of the first shoe-black brigade in Scotland. A house was rented in a suitable district, waifs were brought to it, and inspired to action by being taught how to help themselves. The movement turned out a success financially and morally. The boys soon became self-supporting, and were put on the highway to better lives. The brigade began with forty, but rapidly grew in size. Its members were bound by certain rules, which kept them together, and furnished a discipline for their unruly natures. That discipline was an active factor in developing the good in them. Mr. Quarrier loses no opportunity of urging the necessity for the general organisation of street children as the best preventive of their falling into crime; and social reformers may yet come to realise the value of his counsel.

Organisation was much, but it was not all. There was a need for home influences and training to be brought to bear on the boys. That need could only be supplied by the establishment of an Orphan Home. But how to establish such a home was a difficult problem to solve. In 1871 Miss Macpherson, of London, who had already done a great deal for outcast children in the way of finding homes for them in Canada, came to Glasgow. She urged Mr. Quarrier to go further than he had yet gone, and consecrate himself wholly to the work he had begun. He had many objections to offer, but she answered them all. She left him with the advice, "Pray to God about it." He did. He felt drawn strongly to devote all his time to the outcast, but, wanting to make sure of Divine guidance, he wished a sign to throw light on the path of duty. If from £1000 to £2000 were sent to him for the building of an Orphanage, he would go forward with the work. On the thirteenth morning after the sign was asked, a letter came from a friend in London, promising £2000. The moment in which that letter was opened and read, was the crisis of William Quarrier's life. He burst into tears. He realised that wife, children, and time were now to be given to God's work. Self, and the interests of self, were swallowed up in a great consecration. Henceforth, as he himself graphically put it in a conversation with the writer, "I rose out of myself." His faith became equal to the burden laid upon it. He felt that whatever money would be required would be sent, and this confidence has not been put to shame.

The Rubicon was crossed: the die was cast. Mr. Quarrier, having put his hand to the plough, was not the man to turn back. He rented a large room, intended for a workshop, partitioned off a kitchen, and brightened up the bare walls with Scripture texts. A homeless boy, without shoes or comfortable clothing, was brought to the fireside, and invited to stay. He was not sure about passing the night there, but the warmth of the fire persuaded him. More came. Once they entered they did not think of leaving. What they all felt was expressed by one little fellow, who, on being asked, Why he did not run away? replied, "'Cause this place is guid." It was good, for food and clothing were furnished, and a tender care was shown towards them which they had never experienced before. During the first year ninety-three waifs were received. Of these thirty-five were sent to Canada, and the others were helped to a respectable livelihood on this side of the Atlantic.

That was fourteen years ago. Many changes have happened since then, but Mr. Quarrier's work has known no changes save those of extended scope and widened usefulness. Opposition was lived down, and scoffers were silenced. Men were forced to see the hand of God in the, to them, Quixotic scheme of the Glasgow shoemaker. Other movements rose and fell, but this one went steadily on, because it was rooted in obedience to the Divine call, and sustained by believing prayer.

Great trials came, but they were faced in a spirit of faith. The most trying of them all, perhaps, was the City of Glasgow Bank failure. It struck a blow at trade and private prosperity, the effects of which are still keenly felt. Every institution in the country suffered. When Mr. Quarrier heard the disastrous news a cloud of darkness swept into his mind, but light entered with the text, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." All the Home funds were in the bank, and some hundreds were required at once. But the money was forthcoming. It was sent in without touching what had been deposited in the bank. That year of gloom was the brightest in the history of Mr. Quarrier's work. He asked God that it should be so, to convince men that the Lord does not depend on circumstances to carry out his plans. Thus did God honour his servant, and set afresh a seal on the efficacy of prayer.

Statistics are not attractive reading, but they serve a useful purpose: they form a test of the prosperity of an undertaking. Judged by this standard Mr. Quarrier's work is highly successful. He has built twenty houses in Bridge of Weir at a cost of £50,000, and City Homes at a cost of £12,000; and the annual expenditure of his various agencies amounts to something like £10,000. He has long ago outgrown the idea of £20,000 sufficing. Nearly 2,200 children have been sent to Canada, where they begin life under favourable auspices; and an equal number has been distributed through this country. No child is sent abroad unless the £10 necessary for his or her passage and outfit are in hand. In this way it is left to the Lord to decide how many or how few should go. Th number despatched in 1872 was 35, and i 1885, 340. There were 500 in the Bridge Weir, and 100 in the Glasgow Homes whe this sketch was written, but since then a larg band has left for Canada. These figures te much, but they do not tell all. That all ca never be told till the day when the tasks earth shall be fully measured.

The collection of the money is carried on in way characteristic of the man. No subscriptions are called for; no donors get furthe publicity than the publication of their initia and the sums they give; and the account checked by a trustworthy accountant, a issued in a yearly report. No endowment accepted, as it would imply a want of faith i God. A year or two ago £8000 was offered fo that purpose, but it was refused. There is n committee of management. Mr. Quarrier is sol director of the enterprise; but the buildings a vested in trustees. Never much more and neve much less than a fortnight's supply is in han Dependence on the Father's care is the rulin principle of the whole movement.

The man who has done and is doing so muc is worthy of high honour. He is a national benefactor. He did not seek fame, but it has com to him. He is known and loved througho Scotland. He has no pride in his success. H looks on himself as God's instrument, and neve forgets to give his Master the glory. His ra talent for organisation, his great busine abilities, and his unflinching perseverance, a consecrated to the task he has found in lif Trust is the mainspring of his actions; an his faith has removed mountains.

Mr. Quarrier owes much to his wife. Sh has been a true helpmate to him for thirty year The Bridge of Weir Homes derive much of the pleasant home-feeling from the charm of he manner and the kindness of her heart. He daughters are growing up like their mother.

Our friend is still eager to enlarge the scop of his work. It is his aim to make the Home national in the widest sense of the word; orpha children are welcomed from any part of th country. A church is to be built at Bridge o Weir, to seat 1000, and cottages to hold 40 children. To do this £30,000 are required God's treasury is never exhausted, and hi stewards will supply his servant with th necessary money.

If we were to do justice to this wonderfu movement we should have to devote a whol number to it; but we cannot do that. Th reader will learn something more by turning t the account of a visit lately made to the Glasgow Home by our own representative. We ca only thank God that such a man as Willia Quarrier has been raised up to care for th homeless children of Scotland, and pray that h may be increasingly blessed, and made a blessing

ON RELIGIOUS PERIODICALS.—A German pasto says, that after many years' experience, he has prove that a family that reads a religious paper requires much less looking after and attention than one that doe not. The readers of such literature are, as a rule, less fault-finding and less given to gossip.—*Wahrheitszenge*

WALDENSIAN CHURCH MISSIONS IN ITALY.—A appeal is being made by this faithful and histori "Church of the Valleys," for assistance in carrying o and extending their evangelistic work throughout th land. There are at present more than forty settle congregations, and thirty-six missionary stations, besid nearly two hundred localities which are frequentl visited by evangelists. Colporteurs, schoolmaster evangelists, a Bible carriage, Sabbath and day schools, ar among the agencies employed for consolidating an propagating the work. The annual expenditure i £11,000, which is devoted solely to the Waldensia Missions in various parts of Italy, and not to the sustenance of the pastors and schools of their own valleys Mr. D. Matheson is the Hon. Secretary, and the office are 118, Pall Mall, S.W.

AT MR. QUARRIER'S GLASGOW HOME.

(BY OUR OWN REPRESENTATIVE.)

The short, wintry afternoon was drawing to a close as I turned from Queen-street Station, Glasgow, to seek James Morison-street, where Mr. Quarrier's City Home and Night Refuge stands. I did not know the way, so I asked guidance from an elderly gentleman. He cheerfully gave me the needed direction, and, as he did so, volunteered the remark, "Wonderful man, Mr. Quarrier, sir! The most wonderful man in Glasgow!" The Western Metropolis has not a few wonderful men; but before that evening closed I was quite prepared to endorse the opinion of my courteous guide.

Ten minutes' walk brought me to a large building, which a legend in huge letters told to be the City Home and Refuge. A pull at the bell drew to the door a smart boy, who led me into an office where the renowned philanthropist sat busy at work. He rose to receive me with a smile and a cordial shake of the hand. His time was limited, as he had to go to Bridge of Weir at five o'clock, and it was then past four. He kindly allowed me to put questions, the answers to which form the substance of the accompanying article. The conversation was very pleasant. It revealed much of the nature of the man. His unaffected simplicity, broad grasp of details, firm belief in his mission, and unfaltering dependence on God, stood out in bold relief as he rapidly ran over the story of his life.

His sympathy with the lot of poor children is real, because he knew when a boy the pinching pathos of poverty. His widowed mother and two sisters made a scanty livelihood by doing fine sewing. He helped a little, too; but their united earnings could not keep the wolf from the door. At the pin-factory he got eighteenpence a week for putting heads on pins. There was no compulsory education or Workshops Act in those days. Knowledge and its joys were blessings unknown to the humble poor. But the resolute perseverance which marks the man dwelt in the boy. He pushed steadily on and up; diligent as an apprentice at the shoemaking, and by and by energetic enough to start a shop on his own account at an early age. He was converted at seventeen. That change revived the determination of childhood to do something for the homeless and outcast. The nobler ambition to help took the place of that of getting on. He still sought to get on, but only that he might the sooner reach what he now looked forward to as the work of his life. As he grew in worldly possessions, he grew in faith. His faith was greatly strengthened by an experience he passed through five years after his mother's death. His sister died, leaving three children. Her husband had pre-deceased her. There was nobody to care for the orphans. Mr. Quarrier's business was good enough to support his own family, but not good enough to support this addition to it. He took them to his house, however, and asked God for an increase to meet his larger expenditure. He got it, and along with it, a trust which in time was strong enough to take charge of hundreds of orphans, believing that "our Father" would give bread to feed them all.

I was very much struck with his narration of the mental struggle he had after the interview with Miss Macpherson (referred to in the preceding sketch). It furnished the key to his history; it showed how he was trained to cast the burden of every care on the Lord. Prayer was and is to him a reality. It is not the mere offering up of certain petitions, but a child's confidential intercourse with his Father. He told God all about his desire to enter at once on the task of setting up a home for the homeless. He wanted a sign to give light in his perplexity. This he afterwards regarded as savouring of impertinence, but his earnestness carried him away at the time. Perhaps he was right after all. God likes to be tried by his people; and, at any rate, what followed that eventful night showed that William Quarrier was being led in the right way.

As so much has been said about the man, I feel no regret in turning the reader's attention to his methods of operation. Mr. Quarrier is methodical in all he does. His time is valuable, and has to be carefully mapped out. Five days in the week he attends at the City Home from three to five o'clock to hear applications for the admission of children. He employs no special agents to search for the outcasts; missionaries, Bible-women, and police-officers, look well enough after that department of the work. They bring the waifs to him. In his office a big book is kept, in which each case is carefully recorded. His workers in the Home are converted men and women. They get no regular salary. They are supplied with food and clothing and a certain allowance for pocket-money. They are expected to work for the Lord, and not for money. This plan seems to succeed admirably. From what I saw of them I had no difficulty in believing them to be full of consecration and zeal.

After Mr. Quarrier went to catch his train, Mr. Burgess, the governor of the Home, conducted me through its different departments. The boys' dormitories are large and comfortable. They are kept spotlessly clean. Here orphan and forsaken lads of fourteen to eighteen years of age, unable to earn enough to keep them in lodgings, are sheltered. They go out daily to their trades, and return to their meals. At the end of each week they hand over their wages to the superintendent, and get a penny out of every shilling to use as they please. They have all the advantages of a home training. At night they are taught the three R's, as well as to know their Bibles. Their religious education, as might be expected, is specially emphasised.

The young women's department was instituted to help girls out of work, and to furnish them with a temporary home. They are trained in it to be domestic servants. It is they who do the household and laundry work. Thus a double purpose is served—the Home is kept bright and clean, and the girls are prepared for earning an honest livelihood. I got a glimpse of the laundry, where a group was busy washing, and of the sewing-room, where another company was eagerly stitching. As I looked at them I felt that the institution was a home in reality as well as in name. Boys and girls seemed quite happy, and wore the air of comfort so painfully absent in the waifs of the street.

A notice of the Home would be incomplete without a reference to the evangelistic work carried on in connection with it. Its largest room is a hall, capable of holding 500. Here nightly meetings are held, which prove a channel of blessing, not only to the boys and girls, but also to the working classes in the neighbourhood. Richard Weaver, Fiddler Joss, George Williams, and many other honoured evangelists have done good work in it. Quite recently Christopher King and his wife attracted large audiences by their presentations of Gospel truth.

When I left the Home two thoughts filled my mind. One was, the old gentleman is right after all; William Quarrier is the most wonderful man in Glasgow; and the other was, even Professor Tyndall might be convinced that God hears and answers prayer if he saw and heard what I have been privileged to see and hear.

ECUADOR.—It is said that there is in this State a Romanist church for every 150 inhabitants, and that 10 per cent. of the population consists of priests, monks, and nuns. 272 days in the year are either fast or fête days; a quarter of the wealth of the State belongs to the Church, and the priests have control in all branches of the Government. After that it is not difficult to believe that 75 per cent. of the population can neither read nor write.—*Témoin de la Vérité.*

BAPTISTS in Poland and on the Russian frontier are increasing. Twenty-two persons were baptized in Derschlag, on February 13, and as many more are expected to follow them. This Church was formed only three years ago, and now numbers 116 members. A young Rabbi, who is connected with many influential Jewish families, and whose prospects were very good, has sacrificed them all by accepting Jesus as his Saviour and Messiah. He was baptized in Warsaw.

BIBLE STUDIES.—11.

GOD'S LAW OF SEPARATION.

(1) "*God divided the light from the darkness*" (Gen. i. 4). "What communion hath light with darkness?" (2 Cor. vi. 14). "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. . . . Let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet the hope of salvation" (1 Thess. v. 5—8).

(2) "*I will put enmity between thy seed and her seed*" (Gen. iii. 15). "Jesus said unto them, If God were your Father, ye would love Me. . . . Ye are of your father the devil, and the lusts of your father ye will do" (John viii. 42—44). "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12).

(3) "*There was a thick darkness in all the land of Egypt . . . but all the children of Israel had light in their dwellings*" (Ex. x. 22, 23). "I am come a light into the world, that whosoever believeth on Me should not abide in darkness" (John xii. 46). "He that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12). (*a*) *Light in adversity.* "Although the fig-tree shall not blossom . . . yet I will rejoice in the Lord; I will joy in the God of my salvation" (Hab. iii. 17, 18). "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21). (*b*) *In bereavement.* "Sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 13, 14). (*c*) *In perplexity.* "I will make darkness light before them, and crooked things straight" (Isa. xlii. 16).

(4) *All the firstborn in the land of Egypt shall die . . . but against any of the children of Israel shall not a dog move his tongue . . . that ye may know how that the Lord doth put a difference between the Egyptians and Israel* (Exod. xi. 5—7). "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee" (Ps. xci. 3, 4). "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv. 7). "The very hairs of your head are all numbered" (Matt. x. 30). "Nothing shall by any means hurt you" (Luke x. 19). "And we know that all things work together for good to them that love God" (Rom. viii. 28).

(5) "*The pillar of the cloud . . . came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these*" (Ex. xiv. 19, 20). "Hide us from the face of Him that sitteth on the throne" (Rev. vi. 16). Contrast: "If thy presence go not with me, carry us not up hence" (Ex. xxxiii. 15). "Blackness of darkness for ever" (Jude xiii.). Contrast: "The Lamb is the light thereof" (Rev. xxi. 23). "Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called . . . Christ the power of God, and the wisdom of God" (1 Cor. i. 23, 24).

(6) "*When the Lord shall deliver them before thee, thou shalt smite . . . destroy . . . make no covenant . . . neither shalt thou make marriages with them*" (Deut. vii. 1—3; see Ezra ix.; Neh. xiii. 23—28). "Be ye not unequally yoked together with unbelievers . . . come out . . . and be ye separate . . . and I will receive you" (2 Cor. vi. 14—18). "Only in the Lord" (1 Cor. vii. 39). "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light . . . and have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. v. 8, 11).

Streatham. Janet Clark.

MISS WHATELY IN CAIRO.—Miss Jourdan, the secretary of Miss Whately's mission, wishes to say that in consequence of the loss of papers in transit from Egypt, the publication of the Report is unavoidably delayed.

MINISTERING CHILDREN.

It has frequently been urged in the columns of The Christian that what is wanted to-day is not so much a charity which contents itself with the giving of money, but rather that practical sympathy which shows itself willing and ready to help in other and more troublesome ways. So it is encouraging to find that an association has been organised, having for one of its main objects the development in our young people of that habit of usefulness which results in thoughtfulness for the well-being of others. There is so much misery all around us that we are glad to welcome every accession to the ranks of those who are labouring to lessen it; and there is no reason why the charity of children should not become an important factor in modern philanthropic work, if only it be guided into proper channels, and kept free from anything like ostentation and display.

That the warm heart of a child becomes in only too many cases thoroughly hardened by the luxurious surroundings of a wealthy home, it is not difficult to believe; many young people grow up into utterly selfish men and women simply because pity and sympathy have withered within them for lack of opportunities for development. Wrapped in costly attire, fed upon rich food, surrounded by everything beautiful, accustomed to have every want anticipated, the child of wealthy and thoughtless people must find, in a story of the sufferings and sorrows of the denizens of the garrets and cellars of our city slums, a similar element of improbability to that which makes the fairy tale agreeable reading. Anything, therefore, which will take the young people out of an atmosphere of ignorance, and tend to cultivate in them the habit of usefulness, and a tender regard for others less happily situated, is worthy of encouragement; not only because it must result in the alleviation of misery, but also because, as Lady Brabazon has said, "the habit of usefulness is calculated to be a greater blessing to those who acquire it than to those who are benefited by it."

Very different now would have been the lot of the deserving poor if the present generation of rich people had been trained from childhood not to let a day go by without its record of loving labour for the sick and needy, work perhaps simple and slight in itself but grand in its motive. It is not too much to believe that the condition of both rich and poor in the next generation will be greatly improved if the children of the present day are taught to find not merely a duty but a pleasure in anything calculated to lessen misery and to relieve want and pain. The simple and healthy luxury of doing good, unlike other luxuries, does not injure those who yield to it; and perhaps the best way of battling against that unworthy indulgence, which is telling so injuriously upon our national life, is to commence with the children in the years when the heart is sympathetic and receptive, and to teach them, practically, that true nobility consists in being the minister rather than the master of others. It is, therefore, to be hoped that the Ministering Children's League, recently originated by Lady Brabazon,* and which already has some thousands of members working away in aid of the suffering and needy, may continue to extend its borders, for its objects are only such as can be heartily commended by everyone who desires to see the example of Jesus followed by those who call upon His name.

The League has been formed "in the hope that, under the providence of God, it may prove an humble instrument for the diffusion of happiness and the alleviation of misery, and that it may lead, in some small degree, to the moral improvement of the rising generation." As all its members beseech God to make them like the Master, loving, kind, and useful to others, "for Jesus' sake," the answer to the petition will come in increased opportunities and in enlarged powers, and will bring us nearer to the time foretold by the prophet, when all our children shall be taught of the Lord, and great shall be their peace, that being the promised heritage of the servants of God.

James Bowker.

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* Information respecting the League and the formation of branches, &c., can be obtained upon application to Lady Brabazon, 83, Lancaster-gate, London, W.

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THAT AWFUL NIGHT.

When Dr. John Duncan, of Edinburgh, was old and frail, a little girl, of whom he was fond, came one day to see him. Looking out of his bed, he observed her sitting on the floor, looking at him. "Oh, missy, are you there? What are you at in your Bible lesson at school?" "We've just finished the Passion Week." "Oh, lassie, lassie, there was never a week like that since the world began, and there never will be a week like it again! That was the week of weeks—there never in the universe will be a week like that! There are in the heavens a heap of fixed stars, and probably all of them have suns or planets round them; but never in the universe of God did there take place such things as took place that week on this earth! It is a wonderful place, this earth." What Dr. Duncan said of the whole Passion Week might be still more truly said of that one night which began with Gethsemane, and ended with Calvary—that night on which Jesus was betrayed.

Let us try to picture to ourselves the shifting scenes of that awful night, the darkest in the world's history. In the quiet upper room the shadow is already falling over the spirit of the blessed Saviour, as, looking round upon his beloved apostles, he exclaims: "One of you shall betray me!" We follow Him to the Garden of Gethsemane; great drops of blood are falling to the ground, while he cries, with an exceeding bitter cry, "Father, if it be possible, let this cup pass from Me." Then, in quick succession, follow the traitor kiss of Judas; the desertion of his apostles, leaving Him utterly alone in the midst of his murderous foes; his hurried trial before Annas first, and then before Caiaphas and the Sanhedrim; and the thrice-repeated denial of the once brave and boastful, but now weak and cowardly, Peter.

He is dragged in haste to the judgment seat of Pilate. We watch the conflict in the Roman governor's breast, between a sense of justice and the fear of the people, and hear him in the end delivering Jesus to their will. We go with him in his brief visit to King Herod—a visit that brought so little satisfaction to the king, but so much mockery and pain to the Saviour. We shudder as we listen to the soldiers mocking Him, as we see them covering Him with the purple robe, and driving the sharp thorns into his brow. At last the cross is laid upon his weary shoulders, ere his hands and feet are nailed thereto. All these scenes flit before us; and so vigorously did the murderers pursue their bloody work, that almost by the breakfast hour on Friday morning, the cross, with the Holy Victim on it, is lifted up between earth and heaven. Oh, awful night! Too dark to gaze on, too terrible to think of, were it not for those bright beams of self-control, and grace, and patience, which all night long shone forth from the blessed sufferer, drawing us close to Him even in his hour of deepest humiliation, an forcing us to fall on our knees before Him exclaiming, "Truly this is the Son of God.'

Never was sufferer so shamefully treate before or since; but never was sufferer s patient. That silence of Christ in th midst of injustice and ridicule (and wha two things are harder to bear?), oh, how i touches us! He feels it all, for He i intensely human. He has but to say th word and a lightning flash would consum his foes. "Put up again thy sword into it place. . . . Thinkest thou that I cannot no pray to my Father, and He shall presentl give me more than twelve legions of angels But how then shall the Scriptures be fulfille that thus it must be?" Infinite power i held back, as it were, by infinite love an patience. As I watch the Lord Jesus o that awful night, I understand, in som measure, the great patience of God. I ofte wonder why God bears so long and so quietly with such a Godless, wicked world. Now see light on that great mystery. He bear with wicked men for their own sake, that by his long-suffering, He may lead them t repentance. He bears with them for hi Church's sake, that through much tribulatio his ransomed ones may learn obedience an reach perfection. And all the time He i calmly working out his own great an gracious plans. Having studied the patienc of God as exhibited in the Lord Jesus, I the turn to gaze upon myself; and how sad th contrast! Oh, my Saviour, forgive me fo my impatience under the little provocation and disappointments of my life! Teach m how calm and quiet and happy a man ma be, at all times and in all circumstances, if h be on God's side, if he drink in the spirit o the blessed Saviour.

Never did sufferer bring such glory t God and such blessing to men by his sufferings. Darkness seems to gather round th last hours of Christ's earthly life. It was dar when he bowed beneath the awful load o sin in Gethsemane. It was still dark when He was led to Annas and Caiaphas. The sun hid its face, as if in shame and sorrow when he was hanging on the tree. And a last He was laid in the darkness of Joseph' tomb. But darker than the gloom of Gethsemane, or Calvary, or the sepulchre, is the mystery which gathers round the suffering and death of Christ. He did no sin, and yet He was treated as a sinner. He was the only innocent one upon the earth, and yet He was the greatest sufferer the world had ever seen. It pleased Satan to see Him suffer; but it also pleased God to bruise Him, and to put Him to grief. There is no way of clearing up the mystery which gathers round that awful night, if we refuse to believe that Christ was a substitute and a sacrifice—that He was bearing the sins of others. It was our burden Christ bore in Gethsemane. It was my sin that nailed Him to the cross. Around Him, as He lay in Joseph's tomb, gathered all the hopes of a redeemed humanity. By his sufferings, on that awful night, he brought glory to God; He magnified his law, and made it honourable; and He wrought out a perfect salvation for sinful men. We may well rejoice and praise his blessed name, that, by his cross and passion, a way of escape is open to us from our sin and from the results of sin for ever.

Do you wish to see *the fruit of Christ's sufferings* on that awful night? We look through the door that was opened in heaven, and lo! "a Lamb" stands "on the Mount Sion, and with Him an hundred forty and four thousand, having his Father's name written on their foreheads. . . . These were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Jesus died, but rose again, and lives for us in glory. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." As the suffering, but now exalted, Saviour is held up before men, in the glory of his person and his work, He divides them into two classes. Some join with the mocking throng around the cross, or pass by in indifference, as if his death was of no concern to them. Others hasten, in penitence and faith, to shelter beneath that cross—the only place in God's universe where a guilty soul can be safe from the wrath and curse due to it for sin.

If the sin of others, laid upon Him, brought such suffering on that awful night to the holy Son of God, "how shall we escape, if we neglect so great salvation?" Oh, my Saviour, I come to Thee now; shelter me in thy wounded side; keep me close to Thyself for ever!

Sweet the moments, rich in blessing,
  Which before the cross I spend,
Life, and health, and peace possessing
  From the sinner's dying Friend.

Here I sit in wonder viewing
  Mercy's streams in streams of blood;
Precious drops, my soul bedewing,
  Plead and claim my peace with God.

Belfast. W. Park.

APOSTOLIC PREACHING OF CHRIST.

By Rev. WILLIAM GUEST.

In the recently published "Life of Adolphe Monod," there is a letter which was addressed to him by Professor de Félice, the author of the "History of the French Protestants." "It seems to me," says the Professor, "that at the present time the broad and vast moral principles of the Gospel ought to occupy in the pulpit a larger place than they have done for some years, and some endeavour is required to connect them with Christian dogma; M. Vinet often said to me that this is one of the main forces of Christian preaching."

M. Vinet, one of the foremost theologians of this century, judged by his own writings, must have meant such a preaching of Christian doctrine as would carry with it obedience to the will of God. Paul affirmed that his apostleship was for obedience to the faith among all nations. This at the beginning was the power of Christian preaching. The precepts and spirit of the Sermon on the Mount and the glad tidings of the Gospel were conjoined. Has there not of late years been a disseverance? Is there not often such a setting forth of Christ's redeeming work as to make moral principles appear foreign to it? In tracts, books, and sermons, when the truth of Christ is used to inspire a holy life, there is often objection taken as though this was not the Gospel. Truly, it is not the Gospel if the message does not begin with the testimony of the great sacrifice for sin, and clear proclamation concerning Him who "made peace through the blood of his cross." But if it ends there it fails to declare the full doctrine of Christ.

In addition to these considerations, we need a Gospel which will help us to confront the dark and threatening problems of our times. We may, as Christian witnesses, fail to awaken that steadfast hope which is the very essence of our religion. There is a duty of rejoicing in the Lord in the darkest hour, and the triumphs of the past justify that rejoicing. The questions have lately come to me: Is there any present defect in our testimony? What was the doctrine made prominent in Apostolic preaching? What is the pattern it supplies? May we not be virtually exaggerating one aspect of truth by too much losing sight of another? Thus influenced, I have read through the Acts of the Apostles specially to obtain an answer to these inquiries; and, for the confirmation of the faith of many, I lay the result before Christian brethren.

Assuredly we may aver that primitive preaching was concerning no dead Christ, however much it magnified the grand reconciliation of his death. Nor was it a merely an historic Jesus, after a Socinian fashion. Before Pentecost the world's doom seemed to thoughtful men to have come. The destruction of Judaism was hastening; the Roman Empire was diseased unto death by its own vices; and in every habitation there were groans over the injustices and miseries of the times. Yet Peter's words, in the first sermon after the Spirit's illumination, closed with a ring of exultation. Nor was it the vision of a distant future that awoke the note of triumph. It was that the gates of hope for men were then being opened: "This Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear." And the crowning word that ended the memorable sermon was: "God hath made this Jesus, whom ye crucified, both Lord and Christ."

Christ, our anointed Master, who, according to the prophets, should be "exalted, and extolled, and be very high," was the perpetual theme of Apostolic testimony. Not only to Israel, but when Peter was privileged to open the door of salvation to the Gentiles, he preached peace by Jesus Christ, and added, "He is Lord of all" (x. 36). The God-man, the new Head of humanity, He had been exalted with God's right hand to be a "Prince and Saviour" (v. 31); He alone could give *the* [Greek] salvation for which Jewish rulers professed to be looking (iv. 12); He claimed "the obedience of faith" (v. 32, vii. 39); He was seen by Stephen *standing* in heaven to succour and receive his witness (vii. 56); He is preached by Philip to the Samaritans as the Christ, the risen Son of God (viii. 5); He has been ordained to be the Judge of quick and dead (x. 42); and He fulfils the great Messianic prophecies (x. 43). (The designation "Jesus" by itself was only used on rare occasions by the Apostles after Pentecost, and then when they turned back to the Lord's human life in the world's history).

When Saul of Tarsus is called, it is that he may bear Christ's name, his glorious name, in which every knee should bow, and to which every tongue should make acknowledgment of majesty, before the Gentiles, and kings, and the children of Israel (ix. 15). On Paul's first public appearance as a disciple in the synagogues of Damascus, his testimony was that Jesus of Nazareth was the Christ, the Son of God (ix. 20). When he proclaimed "glad tidings" at Antioch, in Pisidia, they not only bore relation to the forgiveness of sins, but emphasised the resurrection of Jesus, and the summons of obedience to Him as the Son of God (xiii. 32—46). When he gave to the Philippian jailor the great response, his reply was concerning a Person upon whom the awakened one should believe (xvi. 31). The charge brought against him in Thessalonica was that he preached "another king, one Jesus" (xvii. 7). In Athens, Jesus Christ as the appointed Judge is represented as the prominent point of his teaching (xvii. 31—32); and in Corinth he knew nothing but Christ and Him crucified, *i.e.*, Christ the substance of his ministry, the Christ who had been crucified.

There is thus, on the part of the Apostles, a consistency in their preaching of Him who had taken to his Divine attributes his creature's nature, and had become, by the wondrous union, the new Head of humanity. They thus gave to the human race a magnificent hope, a new righteousness to plead; and, on the basis of reconcilement through Christ's expiation, sought to bring men under the spiritual sway of a new authority by the constraining force of an infinite obligation.

Doubtless there is a theoretic agreement on this aspect of Apostolic preaching. But may there not be a practical difference? Is not our modern Christianity too much regarded as an opiate of peace, instead of a vital force of life? Is not our blessed Lord thought of as merely bringing safety, rather than a salvation which places man under a new authority? Partial and one-sided Christian beliefs cannot effect the vital change of the complete religion of Apostolic days. Distorted teaching must issue in distorted lives. Pleasant it is to tell of the finished propitiation, and proclaim to sinners the Gospel of peace. But have we not to conjoin the Saviour and the King? Blessed is the unambiguous Apostolic testimony that "Christ our passover is sacrificed for us," but of what avail would the passover have ultimately been to a Hebrew who refused to come out of Egypt? And should we not teach that by the powerful blood of the great Paschal Lamb we have to be "separated" under a nobler leadership than that of Moses? Our nineteenth century Christianity is with many proceeding ill, and must end ill. Thousands of honest-minded men, moreover, are caring less and less for sectarianisms, but they are crying out for the essentials of primitive Christian teaching: after hearing a Gospel of half-truths they go into a world where animal appetites, and false maxims, and spirits in aërial deeps, tempt on every side, and they feel that the half-truths are not enough to meet the conflict. Man wants not only the new affection which the Gospel evokes, but the power of a new allegiance to a rightful Lord, and the habitual reliance on an all sufficient Friend. It is the *full* glory of the Gospel doctrine which meets man's necessities, his fears, and his warfare; and sometimes I could have wished that in the immortal Dream, after the matchless description of Christian losing his burden before the cross, it had been added that he there saw a new Lord of his life, and an all-powerful Companion and Guardian, who would never fail him in the conflicts of his pilgrimage, and would assuredly open a passage to the Land that towered above the heavenly hills.

Fellow believers! we ourselves need this testimony in these years of our waiting for the full redemption. Heretical corruptions threaten; onsets of infidelity alarm; false professions betray; a spirit of lying more than ever is abroad. But our religion has lived through times equally threatening, because He lives to whom all things are in subjection. It is not enough that we look for his re-appearing; we may do this with quivering lips, and with hands folded in faithless indolence. Our Redeemer is the Fulfiller, the Succourer, the Consummator. Men should see in these last days that our boast in Him is our passion. His place at the "right hand of the Father" is a permanent one. It assures us that no events can surprise Him; that no fear can agitate his heart; and that there are no limits that can interfere with the penetrating of his presence through all these wearied times. Surely then, now, as in Apostolic days, panic should be far from us, and our Eternal Head should be the testimony, the inspiration, the motive, and the exultation of the Church.

Tunbridge Wells.

"AS HINDS' FEET."

TO THEM THAT TARRY BY THE STUFF.

David says, and Habakkuk repeats, "He equalleth (2 Sam. xxii. 34, *mar.*) my feet as hinds' feet, and maketh me to walk upon my high places." The occasion in each case was remarkable. It was when the Lord had delivered David from the hand of all his enemies, and from the hand of Saul. And when, although Habakkuk's figtree should not blossom, and everything in field and stall should fail, yet he would rejoice in Jehovah, and joy in the God of his salvation. "The hopes of the prophet," says Canon Cook, "were specially founded upon the promises of God, which assured 'great deliverance to his anointed, to David, and to his seed for evermore.'"

On the other hand "the feet of the lame are not equal." But God's "eyes behold (his soul delights in) the things that are equal." He charges Israel, through Ezekiel, thus: "The children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal." How is it with the Israel of God to-day? Are our ways equal? God is giving us a great revival of missionary enterprise; and the Church of Christ is putting her right foot forward. We will call that right foot, "Going;" the other foot is "Giving." And each must be put forth alternately: Going—giving; going—giving; going—giving; going—giving. Then indeed she will sing, "He equalleth my feet as hinds' feet, and maketh me to walk upon my high places." And heaven and earth will respond, "How beautiful upon the mountains are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

Nothing is more awkward, undignified, and ineffective, than the progression of one whose feet are not equal, who has one leg shorter than the other. Yet this ungainly spectacle is looked upon with pained surprise and with malignant pleasure by good and evil angels respectively, as they perceive that the Church puts forth her "going" foot willingly, if not enthusiastically, but limps upon her "giving" foot. The blood begins to circulate healthily through the former, but the latter is put down tentatively, with pain and pricking, as when we step upon a foot which is still "asleep."

In other words—there are more who are ready to give themselves to missionary work than there are to provide the necessary means. There might be much surer walking on our high places if those who go and those who give did their work equally.

In David's day the fighting men wanted to deal unequally with those who tarried by the stuff. But that born ruler among men, ruling in the fear of God, decided that, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall share alike." And from that day and forward he made it a statute and an ordinance for Israel.

But in these latter days they that tarry by the stuff have become the more numerous and influential party, and seem willingly ignorant, or at least willingly forgetful, of David's ordinance.

Foremost among our prayers should be, Lord, equal thy Church's feet like hinds' feet, that she may walk upon her high places. Grant that they who go down to the battle, and they that tarry by the stuff, may be of one accord, of one mind; that they may remember thy words: Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up. Again, if two lie together, then they have warmth: but how can one be warm alone? And if a man prevail against him that is alone, two shall withstand him; and a *threefold* cord (for "Lo, *I* am with you alway") is not easily broken.

If the two feet go equally; if the givers keep pace with the goers; if they who tarry by the stuff are faithful stewards towards those who go down to the battle; if all learn the wise man's lesson that two are better than one: the promised presence of the Third shall not be wanting; for where even two are gathered in his name He will be in the midst, and assure the victory.

A STORY of SUFFERING and SERVICE.*

> "She, laid apart from every common ill
> By trials long and sore, awoke to rest
> In recognition of the Highest Will,
> So bowed her head, and henceforth lived as blest."

With the sense of a holy awe upon us, as of having been in the presence of a saint of God, and caught a glimpse of the power and the calm, and the holiness and the hush within the veil, we would bring before our readers the Life Story of Bella Cooke, which has just been given to the British reading public. From beginning to end it is a story of wondrous faith-dealing, a "record of loving kindness and tender mercies"—a complete refutation of the too oft-accepted theory of the connection between sin and suffering, and a living, marvellous testimony to the truth—"He giveth power to the faint, and to them that have no might He increaseth strength."

Born in 1821, at Hull, Bella Beeton exhibited in early years the workings of the Holy Spirit in her heart, though she does not seem to have been a remarkable child. After a very definite conversion to God, she began earnestly to work for Him, until bodily weakness—the presage of the experiences of after years—laid her aside for a time. Then came her union with a godly man named Cooke, a bright and happy home in Derbyshire, removal to New York, sickness, death in her home, poverty; then, for a brief space, returning prosperity until, in 1849, her husband died of the cholera.

And now comes the wonderful demonstration of the will of the Father concerning his child—the dealings of Jehovah with a suffering, stricken widow, with four children, all, to human seeming, dependent on her feeble exertions. But though sick nigh unto death, she is raised again; and this not once, but many times. Though the cupboard and the cellar are empty, faith does not fail, and the supply of bread and coal is never wanting, though it comes at the extreme moment. The God of the fatherless and the widow sends friends to her after the Divine pattern. As we read on in this story of a beautiful life, tears, praises, adoration, and wonder, succeed each other. Over thirty years of suffering, and every year bringing the soul nearer to God—so near, that it seems at times as if the now bed-ridden invalid must have gone to Him in a divine ecstasy.

But let the words of friends speak. Her pastor says: "Let me call the reader's attention to the following characteristics, viz., her resignation, usefulness, thankfulness, and cheerfulness." As to her usefulness, "She is never unemployed. Many churches and benevolent institutions have profited by the skilful work of her fingers. Her hours and days of pain are spent in earnest work for the Master. She is ever ready to instruct the ignorant, to comfort the sorrowing, and to relieve the needy." She is the willing almoner of the Lord's people. "Every Christmas and Thanksgiving Day witness busy scenes in her little room. I have seen turkeys, chickens, and vegetables, piled up in one corner sufficient to provide dinners for more than one hundred families of the poor!"

"Many a storm has swept athwart her sky, but yet the sunshine of heaven rests on her heart. She has been fed from the Divine table, and clothed from the Divine wardrobe." Her cheerfulness attracts the children to her beautiful little room, and "to them she is always 'at home.'"

Writing at the end of 1882, Mrs. Cooke herself says: "I have sent New Year Bible-class mottoes to our Bible-classes and teachers, . . . 'Christmas Letters' to the Free Home for Incurables and Convalescent Home, and to over fifty of my lady friends. Thus another year's work is done, and I thank my heavenly Father for all his goodness to me in permitting me to do a little for Him, for the bodies as well as the souls of many." Then follows a list of her collections in kind for the poor. The moneys received in 1882 by this invalid missionary amounted to 1482 dollars, "all of which was prayerfully distributed." During the same year friends made 3210 calls to the bedside of this suffering, rejoicing pilgrim! During the severe cold of January she was thinking how she could get bedclothes for the poor. "At 5 p.m. that day I had six pairs of blankets, and when the bundle was opened I shouted for joy." From the chamber of pain come hallelujahs of joy and praise, the widow's cruse runs over with "the oil of gladness," enriching countless lives, and God is magnified on an instrument with broken strings.

From her bed-chamber in New York, Mrs. Cooke sent our Queen a copy of the American edition of her book, which was graciously acknowledged. We earnestly commend "These Memories of my Father's love, written in prayer and pain." May they speak to the hearts of all who read them, whispering a Father's tender care; breathing the spirit of the faithful God and Comforter, and inspiring tried ones with fresh hope and courage in this sometimes forgotten truth: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

We ought to add that a beautifully executed portrait of Mrs. Cooke is given, and the artistic design on the cover makes the book externally attractive.

"RECONSTRUCTED" PUBLIC-HOUSES.

Dear Friends,—By the good providence of God, two public-houses, the "Royal Naval Rendezvous," and the "Napier Inn," adjoining the Sailors' Rest, at Devonport, have fallen into my hands. We have long been crowded out at Devonport; over 1000 seamen slept in the house last week, and over 454,000 have been housed here since God gave us the place in 1876. Our Christian seamen have been earnestly asking God to "enable us to shake out a reef or two," and the answer has come—first, in the very unusual opportunity of purchasing two public-houses, and, second, in the liberality of a Christian lady, who has promised me £1000, on condition that these public-houses are bought, pulled down, and a block for Christian and Temperance work built on their site. This done, our Sailors' Rest would be almost doubled in size, accommodation provided for our sailor boys, more sleeping accommodation for the men, and a small hall for our Gospel tea-parties, &c.

The sum wanted to complete the whole is £6000. People tell me that times are bad, and money scarce, but "Jehovah Jireh" has ever been my motto, and ever will be. Who will send a shot flying against these public-houses? The thousand-pound shot has made a large breach, and a couple of hundred-pounders have followed, with some ten and five-pounders. All are wanted. The shilling shots are valuable, too. Will your readers enable us to demolish and to build for God?

Yours in Christian work,
Sailors' Rest, Devonport. Agnes E. Weston.

ST. GILES'S CHRISTIAN MISSION.—The Sunday-school anniversary services were held at the Mission Chapel, on the 11th inst., and on the following Tuesday evening the annual tea and public meeting in connection with the above schools took place in the same building. Mr. George Soltau presided. The report, read by Mr. Goodwin, Secretary, showed marked progress in every direction. Practical addresses followed the reading of the report.

OPEN-AIR MISSION.—Dear Sir,—Permit me to appeal to your readers for grants of tracts for use by our 990 members, or the means wherewith to purchase them. Last year we circulated 9,991,481 in the 649 towns and villages where our members laboured, including 710 races, fairs, and other special gatherings. Of this number 795,777 were received as free grants from 114 donors, their published price being £604 4s. 7d. During the thirty-three years of the Society's existence we have circulated 18,607,620. At present our stock is very low, while we have applications for free grants from forty-two of our members. Hence any help your readers can give will be greatly valued by

Yours faithfully, Gawin Kirkham, Sec.
14, *Duke-street, Adelphi, London, W.C.*

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* Rifted Clouds: The Life Story of Bella Cooke. written by Herself. With Portrait. 5s. *Hodder & Stoughton.*

LETTERS FROM ABROAD.—8.

BARCELONA.

Having spent a delightful week at Figueras and its neighbourhood we arrived on Saturday night, March 6, at Barcelona. On Sunday we visited in the morning the meeting of Brethren, under the pastoral care of Mr. Payne, and in the evening heard the Wesleyan minister, Rev. Robert Simpson. Quite a hundred hearers were present, from forty to fifty of whom were Christians, and remained after the close of the service to celebrate the Lord's Supper. It was delightful to see the harmony existing amongst the three pastors, Mr. Payne, Mr. Simpson, and Mr. Empaytaz, a Swiss missionary, who, however, was absent from Barcelona, so that we did not have the advantage of seeing his work.

As an instance of this harmonious co-operation, they all united in the compilation of a hymn-book, which is used at each of their places of worship. Mr. Simpson, however, has found it necessary to add a supplement, containing hymns more of the "Songs and Solos" character, to meet the needs of his congregation. They have established a Cottage-hospital, and unitedly direct it. During the last four or more years this labour of love and work of faith has yielded very blessed fruit; not only Spanish, but also English, Scotch, French, German, and Swedish patients have been treated, and remarkable cases of healing, soul-restoring, and conversion are recorded. They likewise hold united monthly prayer-meetings, meet together with their flocks annually for celebrating the Lord's Supper, besides visiting each other month by month for mutual prayer, fellowship, and conference on matters of common interest. A special manifestation of their united action was seen in the Conference held during our stay in their midst.

The schools, superintended by Mr. Payne, have been in existence for several years. They used to be free, and then many more names were on the books. But the attendance was not so regular as now, when most of them pay their monthly peseta (10d.), with extras, adding about a fourth to that amount. There are nine schools, at Barcelona, Gracia, and Barcelonetta, with a total of over 600 children. These are supported by Mr. Müller, of Bristol. The children in the three Wesleyan schools number about 320. These schools are exceedingly well organised, and Mr. Simpson handed us a monthly statement containing fifty items, showing every particular on which it was possible that information could be given. The following is a summary of this work in 1885:—

Sums of Money Raised Locally for the Support of the Work of God.—1885.

School Fees	£148 17 6	
Sale of Books	26 16 7	
		£175 14 1
Free Will Offerings.		
Members' Class Money	£31 7 5	
Quarterly Collections	3 18 5	
Boxes at Chapel Doors	2 1 3	
Handed to Tr. of Prot. Hospital	4 17 4	
,, ,, Poor's Fund	13 5 7	
Remitted to Mission House:—		
Collection at Anniversary	3 2 0	
Indian Orphan	2 4 0	
		60 16 0
		£236 10 1

6 Schools: Total of 320 Scholars.
Church Members, December 31, 120.
Preaching Stations: 3 Locales (Chapels).
2 Village Meetings.
5 Spanish Preachers (Unpaid).

This may seem a comparatively small work, but it is only one of four evangelistic centres in Barcelona, whose influence and fruit extend far beyond any mere tabulated results. Many ripe saints from these congregations and many dear children from these schools have sweetly fallen asleep in Jesus, singing his praises or murmuring his words up to the last, and that in the presence of infidel or Roman Catholic relatives or parents.

"Oh, mother," said one dying boy, "Jesus says 'Him that cometh unto Me, I will in no wise cast out.'" Then he attempted a hymn, beginning, "To Jesus Christ I would fain draw near;" while almost his last words were, "Oh, Jesus, open me the door." "Oh, mother, put away those beads," cried a dying girl. "Let my sisters come and sing with me. I am bound for heaven." They drew near and sang, and her spirit soared above.

"I have seen the Lord Jesus in all his beauty," exclaimed a young woman, as death drew near, and then joining issue with Paul, continued, "To depart and be with Christ, how glorious! to remain and work amongst the young women, how blessed!"

"What shall I ask in prayer for you?" said her pastor to a dying mother. "Nothing, but that I be made *more* white, *more* ripe for the kingdom;" was the reply.

"Do give over that singing for to-night, you can sing again another time," expostulated an ungodly wife with her recently converted husband, a young man who would sing hymns far into the night. "Ah! that is if I get another opportunity," replied the singer; and not content with singing only, he arose and spent some time in prayer. Next morning he returned as usual from his work, and fell dead in his own house from heart disease.

"How may we know we have received the Holy Ghost?" inquired another, in the agony of dying. "Oh!" replied one of like faith as well as nationality, "by the comfort and peace which fill our soul." "Then *I*'ve received the Holy Ghost," murmured the sufferer, and a few minutes afterwards was asleep in Jesus.

We might fill many pages with like incidents, but these describe some of the many happy death-beds of Spaniards brought to Christ through one of these Barcelona missions. When we consider that there are such centres pretty well all over Spain, we can rest assured that, if Spain is not being quickly revolutionised, souls are being steadily won for Christ.

All Spain was holding Carnival during the days we spent at Barcelona. The harlot counterfeit of the Church of Christ proves the identity of Rome with the Woman of Rev. xvii. by her encouragement of sin at Carnival time, that she may make money by absolving the sinners during Lent. Abominations and obscenities too awful even to mention were seen in broad daylight and in the chief thoroughfares of Barcelona during our short sojourn there.

After the excesses of Sunday, Monday, and Tuesday, the Carnival is "buried" on Wednesday, when the people go for a quiet day into the country, and the city is as still as during the previous days it had been excited and uproarious.

This shop-shutting day was taken advantage of to hold a Conference of Christian workers, and we were surprised to find about fifty, *all workers*, gathered in the morning from nine to twelve, and, in spite of a downpour of rain, about 130 in the evening. The meetings were held in the Wesleyan room, as being the most commodious, and Mr. Simpson naturally presided. The morning subject was Consecration and Sanctification, with Power for Service. Mr. Payne read a paper by Mr. Empaytaz on the causes of weakness and backsliding in workers, in which the twofold aspect of the Gospel was set forth—the blood of Christ crucified for the forgiveness of sin, and the power of the risen Christ to save to the uttermost from sin.

Mr. Simpson (who, by the way, had recently returned after eighteen months' absence on account of ill-health) defined consecration as our separating ourselves from all sin through the power of the blood of Jesus, and deliberately and entirely yielding ourselves up to God for *Himself* and for his *service*—putting ourselves as empty vessels into his hands; and sanctification, as God taking these vessels so given and filling them with Himself, and for his own use. Our lives then flow entirely and constantly *from* God, and, true to their source, flow back *to* God, in daily, hourly service.

Then a number of workers put questions or offered remarks more or less relevant to the subject. Amongst them was a sister who said she had learned to trust the Lord Jesus Christ not only as her salvation, but also as her wisdom and power for and in service. Mr. Simpson described her to us as a fully consecrated woman.

Mr. Payne began a very practical address by saying: "If I do not honour God in my house, He will not honour me anywhere. In all my service I never felt in such difficult circumstances as when I tried to bend the will of a little child. Let us not aspire to be great, but to be good wives and husbands at home. When are the angels off duty? The Lord sent one angel to Daniel to show him the course of the coming ages, and another to cook a cake for Elijah. Am I prepared to be anything the Lord desires me to be? Do I want to give up teaching in school to be an evangelist? or evangelising to be a pastor? On the other hand, let us not think work meritorious because it is disagreeable."

The Conference was kept up with unwearied animation for three hours, and in the evening was resumed by increased numbers and with renewed interest.

The evening service was intended to meet the needs of professed Christians, by putting before them in a series of four brief addresses, "The Christian Life." The first address, "The Christian at Home," was given by Mr. Lund, who represents an American Board of Missions in a recently established centre in Barcelona. The second, "The Christian in the World," was to have been given by M. Empaytaz, but he being absent, we were invited to take his place. The third, "The Christian in his Daily Calling," was given by Mr. Payne, and the last, "The Christian in the Church," by Mr. Simpson.

Since our return we have received the following from our dear friend and brother, Mr. Simpson:—

> A few days after you left us, we opened our new preaching local in Pueblo Nuevo. Though seated for about one hundred, some two hundred people, big and little, got in somehow, and as they persevered crowding in long after the place was "packed," we had to shut the door. Four or five hymns were sung, three or four prayers offered, and four addresses given, the service lasting about an hour and a quarter, my colleague, Mr. Smith, spoke on the glory of the Lord filling the temple, the church, the soul. Our Spanish brother. Sr. Cierera, spoke on God's great love and God's great gift (John iii. 16), and I spoke on the necessity of *receiving* the Word of Salvation which to them was sent (Acts xiii. 26). I went out last Wednesday to the ordinary week night service and found a hundred hearers present. We ardently long for a revival in this village. The Lord hasten it!
>
> Our girls' school, in the village of Pueblo Nuevo, greatly prospers. During the past quarter it has been considerably more than half way towards being self-supporting.

It will thus be seen that in Spain, as elsewhere, God is blessing and honouring the testimony borne to the great salvation.

R. C. and G. E. Morgan.

JOSEPH OF ARIMATHEA.

A MEDITATION FOR GOOD FRIDAY.

All was over. Out of the darkness with which the Divine Father had curtained the dying agony of his well-beloved Son there had come the cry, "It is finished," and on the central cross of the three that stood on Calvary there hung the lifeless body of the world's Saviour, the dead Christ. A dishonoured death, to be followed, one would suppose, by a dishonoured grave, provided by the coarse hands of Roman officials. Humanly speaking, this would be the inevitable sequence. No friends with power to help are left upon the scene; the only one of the selected band of followers who had remained in faithful love by the cross is absent now, having "taken to his own home" the poor, heart-pierced mother whose Son was dead.

As the French proverb has it: "It is always the unexpected that happens," and so in this memorable case. A new actor appears, one hitherto unnamed in Scripture, but of whom we now have a graphic description from each Evangelist. "Rich," "honourable," "a good man," and "just," Joseph of Arimathea had in this congenial soil hid the good seed which, no doubt, at intervals in the three years' ministry, had been dropped into his heart from the lips that spake as never man spake, begetting there an expectant "waiting there for the kingdom of God," and yet advancing so slowly in outward development that his discipleship continued a secret from all, save his own soul and God. The natural unobtrusiveness of character which is so often allied with the truest worth, probably caused Him to keep all these things and ponder them in his heart, until the time of complete conviction came. Meanwhile He had sat in the Sanhedrim, and heard the illogical arguments by which the rulers would justify their rancour against Jesus of Nazareth, and by some unmistakable means had indicated his disapproval of their cruel verdict.

And now the hour of supreme darkness and desertion had come, when it might have seemed as if this wonderful life had been a failure, a great deceit either on Himself or others; and when the poor Galilean women were left to stand afar off in their helpless grief "beholding" their Lord, as they thought, at the mercy of the "wicked hands" by which He had been "crucified and slain." But the "righteous Father," who had not spared his own Son one drop of agony in the cup of trembling until the "uttermost farthing" of the world's ransom was paid, could spare Him now! Henceforth, no indignity, no touch of sacrilegious finger shall be permitted to that Royal Victim. He shall be taken (not a bone broken) from the cross by loving, reverent hands, prepared for his tomb with a wealth of embalming spices greater than has ever been recorded in connection with any earthly monarch; laid in a new sepulchre amid the surrounding loveliness of a garden. His tomb shall be sealed with an imperial signet, and guarded by an imperial guard from Rome, and by an angelic guard from heaven. And this wonderful change in the course of events is set in motion by Joseph of Arimathea going in boldly to Pilate and begging the body of Jesus—the greatest effort this retiring man had ever made in his life; made now in the face of such formidable obstacles, and leading to an expenditure which would make a striking figure in one of our modern subscription lists, but issuing in an act of loving homage to God's Son in the hour of his direst need. It was an act so brave and beautiful that perhaps there has never been anything of earthly deed more unspeakably precious to the King of kings; and never, in all the intervening centuries will Joseph have ceased to give thanks that he did not miss that unique opportunity.

In the limits of a paper necessarily brief, we can but gather up few fragments of teaching; indeed it would perhaps be wisest to confine ourselves to one—that moral excellence, though it may be of an unobtrusive type, is the best preparation for great occasions of service. Joseph was "a good man." The Bible record, which is careful of its adjectives, only bestows this one, I think, on one other in the New Testament, and that a man in many points very similar to this—the rich Joses, of Cyprus, called "Barnabas" by the Church, because, from his loveliness of character, he was so truly "a son of consolation" to many. It was his goodness that made him so—that exquisite courtesy and tact, that looks on the things of others and aspires to the beauty of holiness, surrounding itself with such an atmosphere of benignant unselfishness, that "for a good man some would even dare to die." It was so with Joseph. He must have been habitually benevolent, or he could not suddenly have risen to such lavishness of outlay; habitually self-sacrificing, or he would not have come forward so bravely in the darkest hour of Christ's history. Had Simon Peter known him in earlier days, he would probably have found great fault with his want of zeal, little dreaming that in this "good man," proving himself "just" in every private relation of life, and "honourable" in the faithful discharge of his more public duties, there was developing, first the blade and then the ear, that should wave as a "full corn in the ear" of loyalty to Christ, when poor, self-complacent Peter should be "weeping bitterly" over his desertion of his best Friend in time of need.

Do let us take heed, in these days of multiplied religious meetings, and conventions, and spiritual excitements (all good in their place and within due limits), that we are not led into disregard of "the daily round, the common task," believing that, in the "room to deny ourselves" that they afford, we shall find the truest culture of that spirit of self-sacrifice, which at one time or other in our lives the Lord is sure to require of us. Joseph of Arimathea, by his habitual unselfishness, was in training for the grand impulse that, when the cause of Jesus seemed most desperate, nerved him to stand by Him at all risks, and to offer to Him the only attention possible, but one so priceless and rare that "wherever this Gospel shall be preached throughout the whole world, this also that He hath done shall be spoken of for a memorial of him."

M. C. France.

Percy-park, Tynemouth.

SALVATION ARMY.—A little pamphlet, issued by Mr. Edmonds, sets forth in brief an outline of two new schemes commenced by the Army in Scotland, for providing a House of help and love for persons in distress or trouble, and a Home for the protection of women and and the rescue of the fallen. This most commendable enterprise, we need scarcely say, has our best wishes for its success. Help is asked in carrying it out. The headquarters of the Army are 5, St. Vincent-place, Glasgow.

LONDON HORSE-KEEPERS' MISSION.—About a year ago Mr. John A. Arnold, of the London City Mission, was appointed to look after the men employed in the numerous mews and cab-yards in the parishes of Bloomsbury and St. Pancras. Mr. Arnold has been going in and out, taking the message of salvation, endeavouring to gather them to special meetings, &c. Several have professed conversion to God. The annual Horsekeepers' Supper was lately held at the Hall, Orde-street. Two hundred and twenty of the men sat down to the well-served repast. At the close a crowded meeting was held, when various earnest Gospel addresses were delivered.

THE RESURRECTION OF CHRIST.

The Saviour's foes had worked their will;
"Himself He cannot save"
They mocking said, and saw Him die;
Then sealed and watched his grave.
It seemed the Christ of God had failed,
And sin and death and hell prevailed.

The midnight veiled on Calvary's brow
The cross whereon He died,
And wrapped a tomb where soldier guards
Kept watch by Calvary's side;
There buried lay the Son of Man—
'Twas saddest night since time began.

But night is gone—the morning breaks—
Ne'er dawned such glorious day;
God's angel came; the earth did shake;
He rolled the stone away—
And Jesus rose, the battle o'er,
The victory his for evermore!
Hallelujah!

The women, who in grief are come
Their buried Lord to seek,
Return in strangest, gladdest joy,
The wondrous news to speak—
That Jesus lives—their Master slain
Has conquered death and risen again!
Hallelujah!

Declared the Son of God with power,
Loud let his praises ring!
O grave where now thy victory?
O death where now thy sting?
The powers of darkness all are fled
The Christ hath bruised the serpent's head.
Hallelujah!

All glory be to Christ, our Lord;
Now risen from the grave,
He hath the keys of death and hell,
Omnipotent to save.
The Lamb of God for sinners slain,
Immortal King of kings doth reign.
Hallelujah!

H. Hughes.

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A FURTHER CALL TO PRAYER.

My Dear Sir,—I have been remembering the days of old—1859, '60, '61, &c—when there was such a wave of blessing rolling over our land—Christians of one heart and soul calling mightily upon God for power, and the power was given. What times of refreshing were the Fulton-street prayer-meetings, Carrubber's-close Mission! One remembers, too, Aldersgate-street prayer-meeting, Stafford-rooms, besides the private houses that were thrown open, and evangelists and preachers invited to spend one, two, or three days together, as the Lord should guide. What great grace and power were upon them as they witnessed for the Lord Jesus; their faces shone, though they did not know it. And what results followed: souls saved everywhere; evangelists raised up and thrust forth on all hands, many of whom are now with the Lord.

Many organisations were then started and Churches founded, of which not a few are now dead and formal. Is there not a great need felt by the servants of Christ personally, and the Church of God universal? Are there not yet many stones to be gathered from the heaps of rubbish which shall adorn the temple of the living God? It does often appear to me that what is needed in these solemn times is not conferences for teaching, so much as conferences for prayer. Oh, that the Lord would incline some of his servants to move in this matter.—Yours in Christ,

S. Pyall Diprose.

Michaelchurch, Ross, Herefordshire.

A CHILDREN'S HOSPITAL.—The report for last year of the hospital at Paddington-green records a gratifying continuance of public sympathy and support, and an extension of usefulness. Two additional cots have been founded, the working classes have contributed over £300, a new iron waiting-room has been erected through the liberality of the chairman, and the committee have secured the freehold of a large portion of the entire property. Further accommodation negociated demands an immediate sum of £4000. The hospital is open to visitors daily between 2 and 4.30 p.m., is free to all necessitous patients, is supported entirely by voluntary contributions, and requires no letters of recommendation. Mr. H. Pearce is the secretary.

For the Young.

FOR ENGLISH BOYS AND GIRLS.

My Dear Young Friends,

I suppose you all have received Christmas cards, and I am sure you have received, and perhaps given some of Mrs. Grimké's precious text-cards (gold dust as one of our French friends calls them); but I do not think you have ever seen such a card as was given to Miss Mudie one day towards the end of March. She was travelling from St. Etienne to Valence, when, by a lady getting out at one of the stations, she was left alone with a *Religieuse* or *Sœur*, as the nuns are called here. This Religieuse had seen Miss Mudie give a little book to the lady who had left, so she came beside her saying, "Will you allow me to present you with a card?" Miss Mudie took it, and read it attentively. It lies beside me as I write. When I tell you what was on the card, you may guess what she said to the Religieuse. Now for the card.

Directions for Travellers Towards Paradise.

Departure.	*Arrival.*
At all hours.	When it pleases God.

Trains.

Rapid (first-class only).	Poverty, Chastity, Obedience.
Express (first and second).	Piety, Prayers, Sacrament.
Parliamentary (first, second and third).	* Justice in those who rule; Faithfulness in duties.

Price of Tickets.

First class.—Love and self-denial.
Second class.—Longing and struggling.
Third class.—Fear and penance.

Notice!

1. There are no return tickets.
2. No excursion trains (trains de plaisir).
3. Children under the age of reason pay nothing, provided they are held on the knees of their mother, the Church!
4. Passengers are recommended to bring no luggage except good works, that is to say if they wish to catch the train, and to avoid detention at the *last station but one!* (l'avant dernière station).
5. Travellers are received from all lines.

Now, dear children, I think you will understand the greater part of the mistakes, or rather the dangerous and misleading errors, on this little card. Have you noticed that the name of Jesus is not even hinted at? What text I wonder would you have shown the Religieuse if you had had your Testament in your pocket? I think you would have shown her the verse where Jesus says, "I am the way!" Would you not? And then for the three classes, would you not have shown her where Paul says, "Unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God." How glad we are that this is true. I suppose Cowper's poems are old-fashioned now, but I would like to quote these lines from them as commentary on this card:—

> Oh, how unlike the complex works of man
> Heaven's easy, artless, unencumbered plan!
> It stands like the cerulean arch we see,
> Majestic in its own simplicity.

In the card you will see that priests, monks, and nuns, alone go in the "Rapid" to Paradise, it is they who make vows of "poverty, chastity, and obedience." Your fathers and mothers, however noble and holy they are, could never, you see, have a place in the "Rapid." But the Bible tells us that the man who went direct to God, not even a chariot of fire and a whirlwind between, left sons and daughters behind him.

Now for the Notices: (1) It is true there are no return tickets, in one sense; but if you look in Thessalonians you will find that "Them that sleep in Jesus will God bring with Him." We shall not be prisoners in Paradise, but shall follow the Lamb whithersoever He goeth.

(2) True, there are no pleasure trains; but God gives us richly all things to enjoy on our way home to Him. Still, now is the time to watch and pray. "She that liveth in pleasure is dead while she liveth."

(3) The little ones are safe, not because they are on the knees of their mother, the Church, but because they are

> Safe in the arms of Jesus,
> Safe on his gentle breast.

(4) Now look at the fourth about the luggage, and rejoice with me that we can sing:

> Nothing in my hands I bring,
> Simply to thy cross I cling!

Paul had plenty of good works, but he put them all aside to put on Christ as his righteousness. But what ever is the *last station but one?* Purgatory. You see it is a station, the card intimates, by which all must pass; and those who have many sins will stop there the longest. You dear young Protestants know well there is no purgatory. If we die in our sins, we shall remain in our sins, and, as the Lord Jesus Himself says, "shall never come where He is." But "there is no condemnation for those who are in Christ."

> What can wash away my sin?
> Nothing but the blood of Jesus.

I do not know what verses Miss Mudie read to her fellow-traveller, but I know she told her and showed her from God's Word, that it is the blood of Jesus that cleanseth from all sin.

I hope this letter will serve to remind you how needful it is for you to be getting ready for work. Now is the time to study carefully and prayerfully God's Word. You see it is not only the ignorant who have to be taught, it is those who have been taught a mixture of truth and error, who have been taught to call evil good, and good evil; who have been taught that the most precious truths of the Gospel are dangerous and blasphemous heresies; whose consciences have been so trained that they do not know what is sin and what is not. Dear children, we pray that the Holy Spirit Himself may guide you into all truth, so that one day you may be among those who turn many to righteousness.—Your sincere friend,

S. R. Geldard.

Montclar, Drome, France.

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* I am not sure if I have rightly understood, so I give the French. "Commandements, devoirs d'état." Perhaps "Justice and faithfulness" would give the idea.

LITTLE LUCY.

A little child, six summers old—
So thoughtful and so fair,
There seemed about her pleasant ways
A more than childish air—
Was sitting on a summer eve
Beneath a spreading tree,
Intent upon an ancient book
That lay upon her knee.
She turned each page with careful hand,
And strained her sight to see,
Until the drowsy shadows slept
Upon the grassy lea;
Then closed the book, and upward looked,
And straight began to sing
A simple verse of hopeful love—
This very childish thing:
"While here below, how sweet to know
His wondrous love and story;
And then, through grace, to see his face,
And live with Him in glory."

That little child, one dreary night
Of winter wind and storm,
Was tossing on a weary couch
Her weak and wasted form;
And in her pain, and in its pause,
But clasped her hands in prayer—
(Strange that we had no thoughts of heaven
While hers were only there)—
Until she said: "Oh, mother dear,
How sad you seem to be!
Have you forgotten that He said
'Let children come to Me'?
Dear mother, bring the blessèd Book—
Come mother, let us sing."
And then again with faltering tongue,
She sang that childish thing:
"While here below, how sweet to know
His wondrous love and story;
And then, through grace, to see his face,
And live with Him in glory!"

Now underneath a spreading tree
A narrow mound is seen,
Which first was covered by the snow,
Then blossomed into green;
Here first I heard that childish voice
That sings on earth no more;
In heaven it hath a richer tone,
And sweeter than before;
"For those who know his love below"—
So runs the wondrous story—
"In heaven, through grace, shall see his face,
And dwell with Him in glory!"

—*A. D. F. Randolph.*

THE CHOLERA IN SPAIN.

There are grave fears that cholera may again break out in Spain this year. Some months ago Miss Whately wrote that the Mansion House Fund was not used as the donors or as the Lord Mayor would have wished. The letter was not inserted at the time because it seemed to us that it was too late to rectify what had been done. But, as there are such apprehensions of another outbreak of cholera this year, we think Miss Whately's letter will be more timely now than it would have been in December:—

Dear Sir,—So many of your readers have shown their lively sympathy and interest in the sufferers from the late cholera visitation that it is only right that those who aided in the noble collection for the Mansion House Fund should be apprised of the fact that the fund was disposed of in a way which rendered the good done much less sure and less effective than the donors would have desired. The money was, naturally enough, by those who did not know the circumstances, sent to local committees connected with the central one at Madrid. These committees are all managed by the priests and bishops of the Church of Rome, aided by ladies who work entirely under their directions.

We should, I apprehend, be all agreed that in managing a fund of this kind the whole sum should be devoted to actual relief, and that all distinctions of creed or denomination should be overlooked, and the most needy and distressed be sought out, no matter what their religious belief might be. But the practice of those who work in connection with the Church of Rome is wholly different. In the first place, a considerable portion of the money subscribed for charity is usually devoted by them to the outlay on masses and other Church ceremonials. Some years ago, when a collection for local distress in a Roman Catholic canton of Switzerland was made, and sent by Protestants, the whole, as was attested by those on the spot, was sent to Rome without any deduction. And in later years, the collections made for the sufferers in the floods in Murcia have never reached most of the places for which they had been intended.

In the case under consideration, it is known that, though relief *was* given to *some* of those in need, it was only to those who were willing to conform to the Romish Church; and none who declined this had the chance of receiving a single penny. This can be attested by friends and workers on the spot. It was the practice, in disposing of the money, to refuse a ticket of relief unless applicant first came to confession; and how hardly this bears on the Protestant converts, almost all of the very poorest class, and exposed to additional suffering from the neglect of their countrymen, loss of work, and persecution in various forms from neighbours and employers, it is easy to conceive.

Those who wish to relieve such as are really in distress will do well to remember that it is only when their bounty is entrusted to those free from the trammels of Romish teaching that they can have any security, first, that relief will be given fairly to *all* those who need it, of all creeds, and secondly, that *all* the money placed in their hands for charitable purposes will be spent as the donors intended it.—Yours,

Cairo, Egypt. E. J. Whately.

We inquired about this in Spain, and found that it is quite true. Funds contributed for the sufferers from the floods in Murcia were only partially given to them, the remainder being appropriated by the priests to pay for masses for the dead, for building convents, and other purposes of their own.

HELP FOR EAST-END WORKERS.—The objects of the Episcopal Jews' Chapel Needlework Society are to supply the poor with needlework when other work is scarce, and to give them the means of buying ready-made clothes at the cost price of the material. The work is given to the poor in such parcels as a shilling will be fair and proper payment for; and the clothing is sold at stated periods to the poor of the neighbourhood; if to ladies for charitable gifts, a small charge is added for making. Subscribers receive a needlework ticket for each shilling subscribed. Help in money or materials will be gladly received.

E. Stephens, Hon. Sec.

3, *Palestine-place, Cambridge Heath, E.*

Anniversaries.

The Strangers' Home for Asiatics.

The annual meeting of this Home took place last Thursday afternoon. The attendance was unusually numerous. Sir James Fergusson, Bart., the late Governor of Bombay, occupied the chair, and expressed his deep interest in the objects of the Institution. The report, read by the Hon. Secretary, Mr. J. H. Fergusson, states that of 680 persons in the Home during the year, 627 had been shipped and otherwise provided for during the year. In the report of the missionary (Rev. G. Small) special reference was made to the conversion and baptism of three Christians, one Burmese youth, and a Japanese young man, who had been the first of his country to obtain a masters' certificate in England, which entitles him to command a vessel in all waters. The missionary has paid many visits to ships carrying Indian and Chinese crews, and also to the Ayahs' Home, three hospitals, and a common lodging house.

Brief addresses were given by various friends in support of the work of the Institution.

Young Men at Exeter Hall.

The Exeter Hall Branch of the Y.M.C.A. had an immense gathering last Thursday evening, on the occasion of its anniversary; the possession of the historic place of meeting no doubt lends it a prestige not attainable by other branches that are more humbly housed.

In assuming the chair, the new President, Mr. George Williams, thanked God for the privilege of co-operating in the work during these many years, and of seeing it extend all over the world. "Our Great Moses," he said, "has been taken away from us; may God raise up hundreds of Joshuas to fill his place." Referring to the lamentable death of the Earl of Shaftesbury last week, he said he was sure that feelings of the deepest sympathy would be felt for the bereaved family. He rejoiced in the catholic and unsectarian character of the institution. "If we find a man proselytising in the Y.M.C.A. we put him out of the synagogue neck and crop." After quoting a few statistics of the progress made during the past seven years, Mr. Williams remarked that he thought the £8000 mortgage on the building was not a credit to them, and he hoped an effort would be made to wipe it off.

The report read by Mr. E. J. Kennedy, secretary, was of the usual order, marking progress in all the departments of the work—spiritual, intellectual, social and physical. He had to record conversions of the careless, the restoration of backsliders, the building up in faith and good works of the Christians. Young men coming to town as strangers are searched out and helped in every possible way. Mr. Kennedy is anxious that any friends in the country who know of young men about to come to London should communicate with him with a view to their being seen and cared for. In order that the work may be liberally sustained, it is desired that at least five thousand friends should agree to become annual subscribers of a guinea each.

BISHOP TEMPLE ON "TRUTH."

The word "truth," said the reverend prelate, is the characteristic word with the Apostle John, who says of the Gospel, that "grace and truth came by Jesus Christ." This word seemed to have a fascination for him, and he always carefully records it when it is used by Christ in his discourses and teachings. The word describes the very essence and fundamental principle of the Christian life. It is well that those who profess to be Christians should consider this; because, though we can count on God's guidance in all the circumstances of life, He designs that we should use our minds and intellects in understanding his will. What is the kind of character shown in the man who "walks in the truth"—such a man as ought to be the ideal of the Y.M.C.A.? First of all, he desires to be as open as the day, having no reservations and no concealments. He will seek to be marked, too, by simplicity of purpose and aim—the desire to please his heavenly Father in all things. That at least is his ideal, though he may not attain to it. He is never ashamed of Christ or of Christ's cause; he goes on in a straight course, never swerving aside because of any loss or ridicule that may follow. In his dealings with his fellows he is strictly trustworthy—no fair words contradicted by unfair dealing. His speech is transparent and modest; no equivocation, or praising of himself, or false representation, in obedience to vanity or fear of consequences. More than all, his aim will be in his thought to be true to himself and his deepest convictions, both as to what he believes and what he does not believe. Such fidelity to conviction will inevitably lead a man into "the truth." The power by which men hold fast, and speak, and do and live the truth comes alone from Christ, who gives us his Spirit of truth, and in every time of difficulty or of trial reveals his love to us afresh, enabling us to be really true to Him who is The Truth.

DR. D. FRASER ON "GROWTH IN GRACE."

Having dilated on the wonderful properties of natural growth, he applied them to the spiritual region. First, there is a germ, which is regeneration—no growth in grace without spiritual life. "Grace," in its true Scriptural sense, is not so much the Christian life in its results, as the Divine atmosphere in which that life moves and develops. He thought there were many "insect" Christians, who get out their wings and their feet—they make some kind of profession—but they grow no more. There is a spiritual infancy in which there are many characteristics that ought not to be lost in later life. But there are some characteristics of infancy that ought to be lost, such as peevishness and that instability that cannot distinguish between the new and the true, but runs after every pretty toy and fashion in religious doctrine and life. In order to growth there must be the assimilation of the food and the force provided, both within and without. The fine air and rich soil would be useless to the tree if it did not appropriate the proper elements in these, and embody them in its life. An observance of the due proportions of truth and spiritual experience is better even than rapid growth. Firmness is good, but, pushed to excess, it becomes obstinacy. Even godly fear may become gloom, and good hope may develop into an over-sanguine confidence. Lowliness of heart, tenderness of conscience, steadfastness of purpose, a proper temper, forbearance, and an all-abounding charity, will, if observed in due proportion, enable a man to grow up unto Christ in all things. The Christian life has its sore trials and temptations, and deep shadows, but we are not to be discouraged. It was by a rough and painful path that the Son of God was taught obedience; and it may fare even so with his followers. He who bears "the banner with the strange device, 'Excelsior,'" is the brave and true Christian young man, ever pressing forward to higher levels; not, indeed, to die amidst the snows, but to enter on a purer air, and a more glorious prospect the nearer he ascends towards God.

RECRUITS FOR CHINA.

An interesting episode, between the second and third speeches, was the presentation by Mr. Williams to each of the five young men going out to China—Messrs. Orr Ewing, Stewart, Gordon, Sayers and Wright—of a Chinese New Testament, inscribed by himself as President of the Y.M.C.A. Then Rev. C. A. Fox prayed with much unction for a blessing to rest on them as they went forth to the great foreign field of China, and to crown their labours there with abundant success. The closing address was by Mr. Orr Ewing, on "The Claims of Christ." These claims, he said, come to us with irresistible power because we are his both by inheritance and by purchase. First of all He claims ourselves; then our confession of Him; then our obedience and the consecration of all our powers to his service. To those who thus respond to his claims Christ gives a joy that is unspeakable and full of glory, so that the true Christian life becomes as the very life of heaven upon the earth. Mr. Ewing closed with a most urgent and affectionate appeal to his fellow young men to yield to the claims of Christ; then perhaps he would have the happiness of welcoming some of them out in far off China as workers for the Master and for those whom He has redeemed.

The sweet singers from the Normal College for the Blind, at Norwood, were present, and charmed all ears and hearts by their beautiful rendering of several classic gems of sacred song.

Indian Female Normal School Society.

The annual meeting of this institution was held in St. George's Hall, Langham-place, on the afternoon of Wednesday, last week. Sir Robert N. Fowler, Bart., presided. An extract from the report of the society was read by Rev. A. H. Lash, giving a favourable account of the work done throughout various parts of India. After the reading of the financial statement, and an opening address from the chairman,

Rev. Flavel Cook, D.D., spoke of the importance of woman's work abroad, and pressed upon his hearers the duty of offering themselves when possible to take an active part in this service. Rev. A. W. Baumann, Church Missionary Society, missionary from India, described the desolate and neglected state of the women of India, and set forth the work of the Society in its three-fold aspect, of affording education to the mind, comfort to the heart, and healing to the body.

Dr. James L. Maxwell gave an interesting account of medical missions abroad, and dwelt specially upon that carried on at Lucknow, by Dr. Alice Marston, one of the Society's missionaries. He spoke also of the openings made for the preaching of the Gospel through the aid of medical missionaries. Alluding to the large expenditure connected with the work, he urged upon his hearers the duty of contributing liberally to the funds of the Society, in order to enable it to carry on its various branches of Christian usefulness.

Midnight Meeting Movement.

The twenty-sixth anniversary, on Friday week, in Exeter Hall, was well attended.

Mr. J. H. L. Christien presented the annual report. So far as London is concerned, an effort is made to bring the whole Metropolis under personal visitation; last year's work in this direction afforded considerable encouragement. Large numbers of the fallen are now to be found in the suburbs, and these have to be visited in addition to the more central districts. A very sad feature in the work is the growing increase of the young amongst this unhappy class, more especially at the West-end, while in other localities the evil has assumed the garb of apparent respectability to a large extent. In a description which Mr. Christien gave of one midnight meeting, it was stated that a group of girls could be seen gathered near the door, the eldest of whom did not exceed eighteen, and some, perhaps, not more than fourteen. The fact served painfully to emphasise what has been said very frequently of late, that the fallen of London at the present time are younger in years than formerly. This fact might well fill the hearts of the labourers with despair, if another fact could not also be stated, that never were reclamatory efforts more numerous or more successful than now.

Admiral Fishbourne, who presided, maintained that the class of persons whom the Society was endeavouring to reach were not more difficult to be dealt with than other evildoers. They are already convicted of sin. They feel that their evil life is a terrible burden and slavery, and would be only too glad to escape from it if their new surroundings were such as they could fall in with. One of the most successful workers I know is a Christian woman who takes these poor fallen ones into her own house and deals with them as if they were her own daughters. That is what we want.

Rev. H. Price Hughes said that the very core of the difficulty, and it should be said to the great shame of the Church, was the toleration of a double standard of morality. We blink at vice in a man, but we immediately boycott a woman who falls. We have been afraid to speak from the pulpit on this matter as we ought to have done. The time has come for us to say that there is no man more in danger of going to hell than the whoremonger, for that is what the Bible says. He expressed a strong hope that with the arrival of Sir Charles Warren there would be a revolution at Scotland-yard.

Rev. F. A. C. Lillingston urged increased earnestness in rescue work, and Rev. Eynon Davies said the Church had too long been like the ostrich, hiding its head in the sand, in reference to this evil. Every minister should be on his tower, he said, and speak out the word of the Lord upon it.

Miss Mason's Houses of Rest.

Upon the invitation of the Hon. Henry and Mrs. Noel, the twentieth anniversary of these institutions was held in their drawing-room in Westbourne-terrace on the 13th inst., when the spacious apartments were well filled with an appreciative audience.

Miss Mason, in giving her annual statement, stated that a total of 626 admissions was registered for the past year. Several sick cases had been admitted, and had been most kindly and skilfully treated by the medical officer, Dr. Macauley. It was the privilege of the House of Rest to help almost every centre of mission work in London, and many in the provinces, by keeping in good working order the deaconesses, Bible-women, missionaries, hospital and other nurses for the sick, workers amongst young women and children, &c., employed in these various missions. The meetings and Bible-readings, the issuing of *The House of Rest Monthly*, the Home and Foreign Mission Fund, were all important branches of the work. Miss Mason gave an encouraging instance of God's goodness in the reception of a donation of £100 from an entire stranger, within a few days of the close of the financial year, when two or three heavy bills had to be met, and the balance in the bank was very small.

Rev. Henry Sharpe spoke of the immense blessing these houses had proved to hundreds of the Lord's labourers whose slender means rendered it utterly impossible for them to alternate rest with their arduous toil amongst the sick and the poor. Rev. J. Denham Smith said there was an all-roundness about Miss Mason and her work which commended itself very forcibly to all who had any knowledge of what was really being accomplished by these institutions. He hoped the last instalment of £500 due on the Eastbourne house would soon be raised by sympathising friends. Mr. Smith said that the House of Rest reports always contained most interesting and valuable reading, as well as details of the work. He suggested that, when a copy was sent, it should never be laid aside unread. He also highly recommended the little serial, *The House of Rest Monthly*, a copy of which will be sent upon application to Miss Mason, 8, Cambridge-gardens, Kilburn, N.W.

An interesting feature in the proceedings was the testimony borne by one or two mission workers present who had been inmates of the Homes. One said that more than once she had been nursed through an illness, and had always received the greatest possible kindness from everyone, not excluding the servants connected with the Home. Another spoke of having returned from a foreign mission field, broken down in health and depressed in spirit, poor and homeless. To understand the immense blessing an open door and a kindly welcome were under such circumstances could, perhaps, be only fully appreciated by those who had passed through similar trials.

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MR. JOHN M. SCROGGIE IN BRISTOL.

Dear Sir,—Mr. Scroggie has been greatly honoured of God during the fortnight's mission which closed on 12th inst. It is Mr. Scroggie's third visit to this city under the auspices of the Young Men's Christian Association. We had three meetings daily, Saturday excepted. During the first week Mr. Scroggie gave an address at the noon meeting for prayer, and a Bible-reading every afternoon. At the evangelistic meetings many friends, by standing, signified their desire to accept the Saviour.

The closing day was a memorable one. About 400 friends, including the workers, and those who had professed faith in Christ, met for tea in the large hall. At the public meeting Mr. Scroggie gave an impressive address to the converts. As a result of the mission Christians of every name have been quickened and a greater thirst given for the salvation of souls, while many anxious ones havs passed out of nature's darkness into the light and liberty of the Sons of God.

Mr. Scroggie is about to commence a mission in Dublin. Thomas Jameson,
Secretary Y.M.C.A.

WALSALL Y.M.C.A.—A nine days' mission has been conducted here by Mr. Henry Thorne. The meetings were well attended, and a deeply earnest spirit was manifest each night. The large Temperance Hall was crowded to excess on Saturday, when a service of song was given.

CHILDREN IN FOREIGN LANDS.

A pamphlet has been prepared by Mr. T. B. Bishop giving a brief summary of the work the Lord has permitted our "Children's Special Service Mission" to accomplish during the last nine years among the children of foreign lands. As many of your readers have helped us with funds, and with their prayers, they will now join with us in thanksgiving to our Father in heaven for the privilege of printing already some four millions of illustrated Gospel tracts in thirty-two languages, we hope they will be ready shortly in ten other languages.

I desire specially to emphasise the fact that this is a distinctly Gospel work. Each tract contains the way of salvation, explained in a simple manner, and enforced by suitable anecdotes and illustrations, likely to impress the hearts of children; we have had abundant testimony from missionaries that, although prepared specially for children, they are, in many cases, found most useful for adults. I shall be happy to send a copy of Mr. Bishop's pamphlet, and, if desired, specimens of the tracts in various languages, to anyone writing for them to 48, Paternoster-row, London.

The method that our committee has been led to adopt is, not to print the leaflets until we have the money in hand to pay for them; these having been paid for, we supply missionaries, evangelists, Christian workers, and tourists, with the number they require, free of charge, so that those who would be unable to purchase the tracts may feel quite at liberty to ask for what they could judiciously distribute, and those who are better off can send a donation towards printing a new edition. Much preparation work has had to be done in the past nine years, but now that a solid foundation has been carefully laid, we are anxious to rear a noble structure to the glory of God. But it is evident that the sums hitherto entrusted to us will be totally inadequate to supply the needs of this branch of our Society. Each new language into which the tracts are translated means increased funds, and we earnestly appeal for liberal gifts towards this important work. £100 will print 150,000 of these beautiful Gospel leaflets, and to print that number in forty languages would take £4000. Would it be possible to invest £4000 more wisely and profitably than in sowing Gospel seed in the tender hearts of millions of these children?

In some languages 150,000 would be a very small number indeed, and five or ten times as many ought to be printed. What shall we say of Chinese, Japanese, Burmese, and some of the Indian languages? Could not £1000 be judiciously spent in Chinese tracts alone? Who will send us that sum for the perishing children of China? And will not one of the Lord's wealthy stewards invest a like amount on our own little fellow subjects in India? Many who could not give on so large a scale, might easily spare something towards this important effort. We may truly consider this a new way of spreading the Gospel, because a few years ago, scarcely any children could read, therefore, such tracts would have been almost useless. Now everything is changed, all the world over the children are learning to read, and the question is "What shall they read?" Millions of little ones for whom Christ died are fainting for the bread of life. I trust the Saviour's words will be heard in many hearts, "Give ye them to eat." Josiah Spiers.

48, *Paternoster-row, E.C.*

A GERMAN EVANGELISTIC RETREAT.—I wish to tell Christian friends, who have shown much kind interest in my Mission House in Branderoda, that I have just opened another, on a larger scale, in this lovely spot, hoping that it may soon become a centre for evangelistic work in this part of Germany. The house, part of which forms a small orphanage, is large enough to permit of a few rooms being adapted to the reception of visitors in search of health and rest, united with the comforts and advantages of a Christian house. The moderate charge for board and lodging—five shillings per day, inclusive—may, I trust, in time help to make the Home self-supporting, and enable me to receive a larger number of orphans than is possible as yet. A. von Weling.

Blankenburg, Thuringia, Germany.

MR. HAMMOND IN CARDIFF.

A splendid work of grace is in progress here through the labours of Rev. E. Payson Hammond. This is the third week of the meetings, and a large array of names have been handed in by the workers, as having received blessing. The meetings have increased in interest and in power from the first. It was a grand sight last Sunday afternoon to see one of our large chapels crowded to excess, mostly with young people, while numbers had to retire for want of accommodation.

The work among the young appears to be very deep and real. On every hand is the inquiry "What must I do to be saved?" and workers are engaged, generally to a late hour, in leading the anxious ones to Christ. Those who are thus blessed very quickly set to work after others, and one of the most gratifying sights in the mission is that a number of young converts, Bible in hand, pointing anxious ones to the way of life. All the converts with whom I have personally conversed are remarkably clear as to their reception of Christ.

Every day fresh cases come to hand of blessing being received. A father sends across to say his two boys are converted, and want to do something for Jesus. A lady brings her only child—a sweet little creature of eight years—and says the little one trusted Christ last night. On questioning the child, she answers as clearly as possible, and gives every evidence of love to Christ. Three schoolboys, "chums," all trust Jesus together in one of the meetings, and each succeeding night are seen busy leading others to Jesus. Some who think they cannot speak to others, wish to know if they can sell hymn-books, or distribute tickets, or act as ushers, or anything else to show their love to Christ.

The work is not confined to children. Mr. Hammond holds three meetings every day—one for workers, one for children, and one for adults, It is a great tax upon him, but he sticks to it right well. A number of adults have professed faith in Christ. One interesting case was that of a foreign seaman who came into a meeting two days after his discharge from an Indian ship. He sat in the meeting weeping bitterly, and when asked by a worker what the tears meant, he answered in broken English, "I do vant to be a Christian, my sins are many, very, and I am afraid the Lord won't pardon me!" He had been reading the well-known, and difficult verse in Hebrews vi., and fancying that such was his case: he despaired of mercy. He was quickly assured of God's willingness to forgive, and kneeling down, he cried out for mercy. Very soon he was enabled to trust Christ, and his face was aglow with a new-found joy.

One night a young man came into the meeting, full of doubts and sceptical thoughts, through reading the wretched rubbish of an American sceptic. After a while he yielded himself to Christ, and has continued to give evidence of genuine conversion.

Miss Gorham, from Tonbridge, who has been conducting some Temperance meetings in Cardiff, was present at one of the noon prayer-meetings, and bore testimony to blessing received through reading Mr. Hammond's book, "The Conversion of Children." She described how she had been a Sunday-school teacher for several years without aiming directly at the conversion of the children belonging to her class. Through reading Mr. Hammond's book, she perceived the mistake of her teaching; she then commenced a weekly service for the children, and has now a class of nearly 200 scholars, many of whom she has reason to believe are really trusting in, and living for Jesus.

We have all been cheered by Mr. Hammond's presence and work, and hundreds will have to thank God for sending him to us. The singing from "Gems of Praise" has been a very attractive feature, and thoroughly enjoyed all round. Our friend leaves us this week, and will take a very needful rest. Our prayers follow him.

F. C. Spurr.

11, *South Luton-place, Cardiff, April* 14.

BELGIUM.—Pastor Anet, of Brussels, says in a letter that none of the members of the Evangelical Churches have taken any part in the recent strikes and riots at Liège. At a united meeting of pastors and delegates from the provinces of Hainault and Brabant, it was declared that the members in the great centres of population, although greatly tempted by misery and excitement, had conducted themselves as Christians.

Notes and Comments.

Our next week's issue will contain a portrait and biographical sketch of Mr. Joshua Poole, Evangelist, better known to many by the familiar sobriquet of "Fiddler Joss."

The "famine fever" has appeared in several districts in Ireland, and the distress continues to increase. The Irish Secretary's Bill will do much to alleviate the sufferings of the people in the Western Islands and elsewhere, but there is much room for the exercise of private benevolence, and we trust that the charitable will remember the pressing needs of the starving in Achill and Arran. Several piteous appeals have reached us, and we have already inserted others. In addition to what we have urged, we need only add that in Dublin there is a ladies' committee sitting at the Mansion House, and that parcels of old clothing, blankets, &c., will be thankfully received at that address, and made excellent use of amongst the sick and destitute sufferers in Connemara and the islands.

It is encouraging to note that there are signs of a reaction in France against the vile literature which has for so long been a disgrace to the nation. Several influential critics have of late done good service in denouncing alike writers and publishers of the abominable works which have done so much to degrade and destroy both young and old, a literature utterly false to the art to which "for art's sake" it has professed to be devoted, and true only to the lowest motive of money-making, even at the cost of the souls of men. How far France must have fallen is evidenced by the fact that a volume, for publishing which the author a few years ago was subjected to a costly State prosecution, to-day might be taken to be a young girls' book, in comparison with those which are openly sold in the shops. Thank God, however, that some pure-minded men are revolting against the impure stream of naturalism. They are in the minority, it is true, but they have God on their side.

The Countess of Aberdeen, at a meeting of the Girls' Friendly Society in Dublin, a few days ago, gave an address which might, with advantage, be taken to heart by many in much higher grades than those to whom the thoughtful and noble words were spoken. "The grandeur of a life of work" is indeed a theme upon which many an eloquent lay sermon has been preached, but the key-note of the sympathetic advice was a high one, and the only firm foundation for a life of usefulness was quietly insisted upon. We quote a small portion of the address here, in the hope that the practical question may reach a wider circle still, and be as bread cast upon the waters. Her Excellency's closing words were these:—

> Our lives would never be complete—our lives would still be wasted if we did not believe in the great reality of an ever-living and ever-present Christ with us, and that is the reality which I would desire to press upon you. I am sure that many of you feel the wondrous blessing of realising that present Saviour day by day. But there are many of us who are accustomed so much to hearing it that we sometimes forget to grasp it for ourselves. Do we all believe really in the presence of Christ here with us, or do some of us only believe in Him as a Saviour who lived and died for the world 1800 years ago? Or is it to us day by day a wondrous joy, a wondrous strengthening power to feel that He is with us, that He is consecrating and beautifying, and sanctifying our common daily life or daily work?

It is stated that Earl Chichester, the well-known President of the Church Missionary Society, who died on March 16, took great pride in the possession of Oliver Cromwell's small pocket Bible. Lord Chichester was descended from the Protector, and had many mementos of his great ancestor; it is pleasant to remember that in one respect, at least, he resembled Cromwell—in his love of God's Word.

It was a fine saying of Miguel Molinos, the monk whose pure Christian life and fidelity to the Saviour brought him in 1685 within the range of the torments of the Inquisition, that "the greatest temptation is to be without temptation," and the thought and its context give satisfactory evidence that Molinos knew his Bible, for he continues, "wherefore thou oughtest to be glad when it assaults thee, and with resignation, peace and constancy, resist it;" words which may be taken as a commentary upon James i. 12, "Blessed is the man that endureth temptation," and James i. 2, 3, "Count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience." And, after all, to the man who is but rarely conscious of being tempted, may there not be ground for fear that he is being "let alone"? It was a wise remark of one of the old Puritans that Satan takes but little trouble with his own.

There are some terrible contrasts in our modern life. A few weeks ago a man was sent to jail for stealing a portion of the refuse from a soldier's dinner, which refuse a contractor intended for his pigs. All around us people are starving, willing to walk miles in the hope of obtaining a cup of coffee and a bit of dry bread, and others are thankful for a slice from a roadside turnip; yet in certain sections of society there is criminal waste which in its selfish indulgence and utter heartlessness is doing much to bring about a day of thick darkness for England. What a ghastly affectation of life is revealed as we read of a West-end trial in which ladies' dresses at £210 and £170 each figured, and such items as £50 "for painting the train of a court dress" were haggled over. Poor Tom Hood's pathetic "Song of the Shirt" apparently had even a more lurid background than that which the sensitive poet gave to it, and reading of this foolish luxury, brutal in its utter disregard of the sorrows and sufferings of others, the unrelieved poor seem to be arched over in fire by our Divine Master's words, "Inasmuch as ye did it not unto one of the least of these, ye did it not to Me."

A singular illustration of that division in the Church of Rome which has set up the English *Tablet* and the Irish *Freeman's Journal*, at the head of rival factions, has been furnished by the action of Dr. Bagshaw, titular Bishop of Nottingham, who, after denouncing the Primrose League, and warning the clergy to refuse to absolve any Catholics who attended meetings of the League, as being "most dangerous for Catholics," has now been required by the Pope to withdraw his prohibition. The secret of this wonderful change of front in the representative of an infallible Church may be found in the fact that Cardinal Manning, who represents the educated and loyal Roman Catholics, complained to the Pope that Dr. Bagshaw virtually was "committing Roman Catholics in England to the suspicion of disloyalty to the Crown and constitution," and that Leo X., however much he may be disposed to bolster up disloyalty in Ireland, cannot yet see his way to provoke a storm of hostile political and religious feeling in England. The time seems coming very rapidly when the Saviour's words, "a house that is divided against itself," will be peculiarly applicable to the Church of Rome.

A correspondent wishes to impress on young people the wrong done by robbing birds' nests at this season of the year. He expresses the opinion that this cruel practice is on the increase, but we sincerely hope he is mistaken.

A good brother once found fault with another for stroking the cat the smooth way of the fur. The latter asked if he did not think the Creator intended the creature to be stroked that way. It would be well if brethren in dealing with each other imitated that second brother, and so produced that sense of enjoyment which the feline race express by purring; instead of raising fur and feeling, and eliciting a dangerous amount of electricity, by, figuratively speaking, stroking the cat the wrong way.

A missionary from China said, at the Aldersgate-street meeting, last Wednesday, that they had to be careful not to let our illustrated papers fall into the hands of the Chinese. One of their converts saw a picture in *The Graphic* representing some fashionable function, in which several ladies were represented in "full dress." The innocent Chinee explained to a companion that no doubt this was a dispensary, and the diseased ladies had removed their upper garments in order to facilitate the doctor's examination! Comment would be impertinent, beyond the hope that no Christian lady will disregard the admonitions in 1 Tim. ii. 9, 10, and 1 Pet. iii. 3, 4.

An article in the current *British Quarterly* possesses considerable interest just now. In 1786 Carey wrote on "the obligations of Christians to use means for the conversion of the heathen." Dr. George Smith has set forth in this article the results of foreign missions in the century that has since elapsed. The number of professed Christians has increased by 266 millions, and 101 organisations have been originated to carry out Carey's idea. These organisations are connected with churches who give more than £2,000,000 sterling to their objects. The painful reflection, however, is made that the members of these churches do not give a shilling a year on the average for the world's conversion, or only a tenth of what Carey suggested.

The cruelty of the Roman gladiatorial games was an offence to Christians, and a protest at the cost of his life on the part of a Christian from the East brought them to an end. A recent trial in the County Court of Birmingham reveals a state of things in leading theatres which humane persons might usefully consider. In a scene of fairies descending from the clouds, a dancing girl was strapped, then suspended by ropes from a batten, and let down by means of a pulley and windlass. The dancer, whose position was the most perilous, was frightened, but was told she must do it or give up her weekly wage and go. To a second remonstrance the manager was inexorable. Soon after what she feared came: the mechanism gave way and she was precipitated, with serious injuries, forty or fifty feet. This disclosure of cruelty and terrorism "behind the scenes" ought to teach lessons.

APRIL 22, 1886.

The Christian.

CONTENTS.

Mr. W. Quarrier, Glasgow. (With Portrait) 1
At Mr. Quarrier's Glasgow Home .. 3
A Bible Study 3
Ministering Children 4
That Awful Night 4
Apostolic Preaching of Christ 5
"As Hinds' Feet." 6
A Story of Suffering and Service .. 6
Letters from Abroad.—8 7
Joseph of Arimathea 8
Poetry—The Resurrection of Christ 8
A Further Call to Prayer 8
For the Young 9
The Cholera in Spain 9
Anniversaries 10
Children in Foreign Lands........11
Mr. Hammond in Cardiff 11
Notes and Comments 12
Deaconesses for Manchester 13
Mr. Aitken at Leamington 13
CONFERENCE IN LONDON ON THE EVANGELISATION of the WORLD 14
Jewish Distress 18
The Larrikins of Dunedin 18
Death of Mr. Alex. Balfour........19
Notes on Daily Readings 20
Work among Glasgow Sailors 21

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GERMAN PENSION. — Young Ladies who wish to accomplish themselves in German and Science will find best board and first-class education in my Pension. This house would be highly suitable also for delicate young Ladies or Convalescents, as the Principal is the daughter of a physician, and accustomed to attend patients. Sulza has brine springs; its situation is lovely and healthy. Best references. —Alma Gänsehals, Institutrice diplomée, Soolbad, Sulza in Thüringen.

EDUCATION for the DAUGHTERS of Gentlemen, Glen Lyor, West Hill, Sydenham. —Principal, Miss Sykes.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon; Clarendon Hall, Topsham, Devon; and Erdsleigh House, Clapham.—First-class Education for the Daughters of Gentlemen, with safe Christian training. Preparation for all Examinations, including entrance Examinations for Newnham and Girton Colleges. Resident Head English Mistress from Newnham College, Cambridge, L.L.A., St. Andrew's University. Highest testimonials.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years.—C. H. Spurgeon.

A LADY, in grateful recognition of the benefits received by her five daughters, is desirous of recommending a School for the Daughters of Gentlemen, to parents seeking the highest Christian training combined with every educational advantage.—R. B., 5, Westminster-chambers, Victoria-street, Westminster.

BOURNEMOUTH. — Educational Home for Girls. A thoroughly good education upon Christian principles. Orphans or Indian children would have a happy home.—For particulars address, Miss Cockburn, Durley Chine House, Bournemouth.

SEASIDE EDUCATION.—A Christian Lady who receives six gentlemen's daughters as Finishing Pupils, has vacancies, which can be filled on half terms. Superior advantages. Highest references.

20, Pencester-road, Dover.

HEALTH AND EDUCATION among the Surrey Hills.—Christian Home School for Young Ladies, conducted by Miss Shrimpton and Miss Butler Gerds. Preparation for Public Examinations.—Chertsey House, Red Hill.

HIGH-CLASS LADIES' SCHOOL, Blenheim House, Glastonbury, Somerset. Principal, Miss M. Cruse. Resident foreign and English governesses (certificated); visiting masters. Pupils lovingly cared for. Home comforts. Thorough educational advantages. Large house and gardens, delightfully situated. Pupils prepared for exams.

BRIGHTON.—School for Gentlemen's Daughters. Limited number received. Every home comfort. Most healthy part of Brighton. Liberal education. Professors attend. —Prospectuses on application to the Principal, Miss Norton, Farndon House, Stanford-road.

EDUCATIONAL.—Evangelical Church of England.—The Poplars, Addlestone, Weybridge. Director, Miss Cavendish. Pupils prepared for the public examinations. Terms from 20 to 30 guineas per annum. Pupils received from eight years of age. Vacancies at Easter.—Miss Scott, Principal.

PARIS. — Mr. Edward Long, L.C.P., English Tutor, 5, rue La Pérouse, receives three or four Pupils as boarders in his family. English home comforts and guarantees. Situation in healthiest and best part of Paris. Special advantages for acquirement of French. French constantly spoken. References to English and French pastors, parents of pupils, &c.

PARIS PROTESTANT BOARDING SCHOOL for Young Ladies. Comfortable home for ten to twelve pupils. Garden and tennis; finishing masters, &c.—References and prospectuses on application to Mademoiselle Herrenschmidt, 83, Rue Perronnet, Parc de Neuilly, Paris.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal—Dr. Cranage, M.A., and Member of Trinity College, London, Author of "Mental Education," of "Three Lectures on the Tabernacle in the Wilderness," &c., &c. Vice-Principal —Robert Weston, Esq., B.A., of Trinity College, Dublin. Mathematical Master—A. J. Knapton, Esq., B.A., of Trinity College, Cambridge. Classical Master—Mathematics: J. Le Messurier, Esq., B.A., Scholar of Jesus College, Oxford. Second Classical Master—G. E. W. Cranage, of Trinity College, Oxford. Modern Languages Master—Mons. Rieunier, Graduate of the University of France. Music and Drawing Master—R. N. Green, Esq. And other Masters. Secretary—H. Whittaker, Esq., F.S.Sc., and of Trinity College, London. — References permitted to Edwin Arrowsmith, Esq., Loughton, Essex; Robert Baxter, Esq., 6, Victoria-street, Westminster; Rev. Dr. Bullinger, Vicar of St. Stephen's, Walthamstow; Rev. Dr. Cook, Lock Chapel; Thomas Cooper, Lecturer on Christianity, Lincoln; Mrs. Pennefather, Mildmay-park.

NEW COLLEGE,
Cliftonville, Margate,
Principal: Rev. G. H. Jones, F.A.S.

First-class tuition and good home at very moderate fees. Preparation for public schools and all Exams. Commercial and Preparatory Forms. Christian training. Splendid premises, close to sea. Sound progress, comfort, and happiness guaranteed.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—Principal, Rev. J. J. Kendon.—Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors and the Local Examination of the University of Cambridge. Terms, from 27 guineas per annum.

TO GODLY PARENTS.—The under-mentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

SEAFORD COLLEGE,
SEAFORD, SUSSEX.

A high-class Private School, at moderate fees. Finest and healthiest site on the South Coast. Pupils are met at various centres in England and escorted to Seaford. University masters.

Prospectus, &c., from F. Walter Savage, L.C.P. (honours).

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. Dixon, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 25 guineas.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds.—For prospectus of Ladies' School apply to Miss Shawe; of Boys' School to the Rev. W. T. Titterington.

COMBE DOWN SCHOOL,
NEAR BATH.
FOR SONS OF GENTLEMEN.
Principal—Mr. W. Franklin.

Christian training, combined with an education for business pursuits or professional life. Preparation for University and competitive examinations.

Bracing air; certified sanitary arrangements.

Prospectus on application.

References:
Colonel BARNES, Commandant, 10th Bengal Lancers.
H. DYER, Esq., Malvern.
H. GROVES, Esq., Kendal.
Dr. MACLEAN, Bath.
G. F. TRENCH, Esq., Ardfert, County Kerry.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.

Principal: G. E. Oxley, M.A.
Terms moderate.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

TEDDINGTON. — Huntingdon House School. 12 miles from Waterloo. About sixty pupils, ages 6 to 17. Six masters. Principal, Mr. George Cumes. Summer term commences Tuesday, May 11. Vacancies for Boarders. Moderate fees. References to Christian parents.

REV. G. D. BARTLET, M.A., Highgate, receives twelve boarded Pupils, from ten years. Superior home, individual attention, thorough grounding, and careful Christian training. Highgate is strongly recommended by the medical profession.

A LADY CONFIDENTLY, from many years' experience, recommends a Preparatory School for Boys, 6 to 12 years. Highly satisfactory references from the parents of pupils having successfully passed from the same into public schools. Home life combined with Christian influence and motherly care. Food of the best, unlimited. Every recreation enjoyed. A few vacancies. Term begins May 10. Principal, Mrs. E. W. King.

5, Montpelier-row, Blackheath, S.E.

TWO FRENCH Protestant Ladies living in the neighbourhood of a high-class school, have vacancies for young ladies desirous of studying French conversationally, and of continuing their English studies under efficient masters. Highest references.

M. D., 3, Lushington-road, Eastbourne.

GERMANY:—Pastor C. Hagenmeyer (Hugsweier, near Lahr, Baden), receives a few young English gentlemen desirous of quickly learning the German language. Excellent references. Prospectus and particulars on application.

GOVERNESSES' INSTITUTE and Home, Stanley House, 40, Upper Parliament-street, Liverpool.—Comfortable home. Schools and families supplied with high-class English and foreign Governesses.

Apply to Lady Superintendent.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division is taught by ladies. Delicate boys requiring a mild climate receive every kindness and constant care. For prospectus apply to Mrs. Duff, the Lady Principal. The Summer term will commence May 5.

RE-ENGAGEMENT wanted by certificated (Senior Oxford) Governess, in school or family. Thorough English, drawing, French, elementary Latin and German. Good references.
A. B. Dobell, Cranbrook, Kent.

A LADY HAVING finished her engagement in a Christian family, requires re-engagement (morning) in Kensington or suburbs. Thorough English, advanced music (performer), singing (Italian method), harmony, French (Continental), good German, art needlework, drawing.—C. A., Snellgrove's, Stationer, High-street, Kensington.

REQUIRED, by a Clergyman's Daughter, a re-engagement as Daily Governess. Thorough English, music, French (Paris), drawing, elementary German and Latin. (No objection to rail.)
L., 1, Alexandra villas, Stanley road, Woodford.

AS FRENCH GOVERNESS, in a Christian family.—A Lady is anxious to recommend her late Governess as above. A six months' engagement desired. Good opportunity for parents who feel good French and pure accent desirable. Can teach drawing and music to children under ten, and is willing to be useful. Small salary if allowed opportunity for study in the evenings. — Mrs. B., 23, Shaftesbury-road, Ravenscourt-park, London, W.

HIGHLY RECOMMENDED, by a Lady. Experienced, decided Christian governess. English, French, music, &c. Fond of children. Suitable for position of trust. Excellent testimonials.
Fides, 76, High-street, Upper Sydenham, S E.

YOUNG LADY requires engagement as Governess in family to children under twelve. English, French, music, drawing, and elementary German. Town or coast preferred. Good reference.
A. Ford, Rockness, Nailsworth, Glos.

CHRISTIAN GOVERNESS desires re-engagement. Certificated, age 25. Thorough English, German, geometry, elementary French, music. Examinations, experienced.
E., 174, Sloane-street.

GOVERNESS (21½) desires re-engagement. Children under 14. Certificated. English, music, French, Latin, elementary drawing and German. Knowledge of Kindergarten. Highest references. Christian home desired.
A. Z., Clifford, Chertsey-road, Redland, Bristol.

WANTED ABOUT JUNE, Resident Governess. An earnest Christian is sought, also with high references as to teaching. Good music, French, and German. English Church (Evangelical).
Miss Buchanan, Dunkyan, Killearn, Glasgow.

ARTICLED PUPIL required, in Ladies' School, for ensuing term, May 6. Premium moderate. Comfortable home. Christian training. Pupils prepared for public Exams.—The Misses Reece, Heyop House, Axminster, Devon.

WOMEN'S MISSIONARY INSTITUTE and Medical Mission, Conference Hall, Clapham-road, S.W. Midwifery School.—Ladies studying Medicine, for Missionary or private practice, are prepared in Midwifery for the Examinations of the London University and the Dublin Colleges, and if for Missionary work, for those of the London Obstetrical Society. Fee, £12 12s. for the course (Midwifery). Residence, £3 3s. per month, payable in advance. Consultants: R. H. Lloyd, M.D., M.R.C.S., L.S.A., Medical Superintendent of Lambeth Infirmary; Margaret Morice, L.K.Q.C.P.I. Resident Instructor, Annie McCall, M.D.

Appointments, Situations, &c., Wanted.

PARTNERSHIP wanted, by a Gentleman, in the Timber or Coal business; or situation with view to same. England preferred.
X., 35, Carysfort-avenue, Blackrock, Dublin.

F. B. RAYMOND, highly experienced Missionary, seeks re-engagement. Good visitor. First-class reference.
80, William-street, Southsea.

AS BUTLER in quiet family, or Valet to invalid, wanted by trustworthy married man. Highest references.
T. C., Old Whittington, Chesterfield, Derbyshire.

AS SALESMAN, Book-keeper, Agent, or anything similar. Twelve years City reference. Town, country, or abroad. Had sole charge books and finance.
C., 14, Talbot-place, St. Ann's-road, Stamford-hill.

YOUNG MAN seeks employment. Caretaker of Mission-hall, &c. House to house visitation and dealing with anxious souls a special gift (James i. 27). Could act as Secretary, Clerk, keep accounts, in conjunction, or apart from above. Object, Master's glory.
Ebenezer, Box 2522, Sell's, 167, Fleet-street, E.C.

A YOUNG MAN from Ireland, Christian, aged 24, seeks situation, to assist, or waiter in coffee palace, or other capacity. With Baptists preferred.
H. G., 13, Charles-street, Lurgan, Ireland.

LADY VICTORIA EVANS-FREKE wishes to recommend a Gardener; single-handed, or where help is given. No objection to a pony.
Samuel Berridge, Glaston, Uppingham.

AS COACHMAN. A Christian, married. Age 28. Two and half years' personal character. Left through giving up. Country or suburbs preferred.
J. B., 62, Thornbury-road, Clapham-park, S.W.

AS COACHMAN, by Young Man, age 24. Christian, abstainer, married. Willing to make himself useful. Country preferred.—A. E., 21, Queen's-gate-mews, South Kensington, S.W.

A CHRISTIAN YOUNG MAN seeks situation as Improver in a Gentleman's establishment, or Nursery. Age 19. Abstainer. Good reference. — G F., Mrs. Messnard, Post-office, Bexley Heath, Kent.

AN ACTIVE CHRISTIAN LADY seeks re engagement as Housekeeper in a school, Useful Companion, or any position of trust. Small salary. Highest references. South of England.—Widow, 7, Silverdale, Clifton, Bristol

COMPANION to a Lady, or to take charge of an invalid, or of young children.—The Rev. Talbot Greaves, vicar of Clifton, Bristol, can confidently recommend a young lady, daughter of a clergyman, for such a post.

ENGAGEMENT REQUIRED, by Christian. Housekeeper, Companion, care of invalid, elderly person, motherless children, Home, or Institution work. Domesticated, reliable. Good manager. Cheerful disposition. Abstainer. Good references.—Mrs. Cazaux, 60, St. George's-road, Tufnell-park, N.

A LADY RECOMMENDS her late Governess as Ladies' Housekeeper or Governess. Used to the management of servants, and is invaluable in sickness. £35 per annum.
Miss Williams, Post-office, Blackburn.

ENGAGEMENT desired, as Wardrobe keeper in a school, Useful Companion, or Mother's Help. Domesticated. Good needlewoman. Fond of children. Church of England, and abstainer.
Z., The Wolds, College-road, Eastbourne.

LADY HELP (24), well connected, desires engagement. Would assist in tuition of young children. Certificated, English, French, music, drawing. Knowledge of Kindergarten. References.
N., 3, Pembroke-terrace, Redland, Bristol.

AS USEFUL MAID to a quiet Lady, or Attendant to an invalid. Good needlewoman. Accustomed to nursing. Highest references. Comfortable home desired.
H. T., 5, Chelsea Embankment, S.W.

A LADY WISHES to recommend a trained Nurse, with much experience, as Attendant on a delicate Lady, or one mentally affected; or to take charge of a small Convalescent Home. Rather above middle age.—Mrs. James Backhouse, Hurworth Grange, Darlington.

LADY WISHES a situation for Nurse. Aged 25. Abstainer, good needlewoman, and willing. Competent to take baby from month, but requires kind supervision. Wages £18.—Apply by letter, Magnet, care of Roffey & Clark, 131, High-street, Croydon.

A LADY WISHES to recommend a Christian person, age 32, as Maid to elderly or delicate Lady. Good needlewoman. In or near London. Wages £20.
E., 33, High-street, Hemel Hempstead.

A LADY RECOMMENDS French and German Girls (two), as Nurses to children out of arms. Protestants. Good needlewomen and dressmakers.
Berkley, Hulwa, Princes-road, Lewisham.

A LADY can most highly recommend her Under-Nurse, aged 19. Well principled, nicely mannered, and kind to children. Clean, industrious, and obliging. Wages £14.—Can be seen from 12 till 3 at
8, Sheffield-gardens, Campden-hill, W.

MONTHLY NURSE. — A Lady has great pleasure in recommending her Monthly Nurse, who is most kind and attentive, and an abstainer.—J., care of Mrs. Howard, 3, St. Mary's-terrace West, Colchester.

A LADY DESIRES to find situations for two Christian Servants in whom she has confidence. One as Ladies' Maid (not capable of taking a hard place), the other as Housemaid.—For particulars, apply to Mrs. N., The Grove, Corsham.

A LADY WISHES to recommend a strong, hard-working girl, of 18, as House and Kitchenmaid. Has not been out before.
T. B., 11, Cresswell-gardens, South Kensington.

WILL ANY LADY take into her service a girl who wishes to regain her character. Good servant, 18. A bad case.
Hon. Mrs. Lyttelton, Selwyn College, Cambridge.

UNDER-HOUSEMAID.—A Lady recommends a well-trained, active girl, 17, who has been in her service five months. Country desired. Christian upper servant valued.
Mrs. Stuart, 8, York-terrace, Regent's park.

UNDER-HOUSEMAID. — Mrs. Wilbraham Taylor wishes to recommend a steady and obliging young woman, age 16, who has been in her service three years.
Hadley Hurst, Barnet.

A GENTLEMAN recommends a Groom lately in his service. Steady, respectable, and hard-working.
Miles MacInnes, M.P., Rickerby, Carlisle.

NO SALARY.—A Clergyman's Daughter desires a situation a Companion to a Lady, or in a clergyman's family, to assist in household duties and parish work.
E. M. S., 104, Christchurch-street, Ipswich.

Appointments, Situations, &c., Vacant.

MEDICAL.—Wanted, a qualified Assistant (unmarried), with view to succession to old-established Homœopathic practice. — Y. Z., Keene & Asnwell, 74, New Bond-st, London, W

TO PARENTS AND GUARDIANS. —Vacancy occurs for a respectable youth as Pupil in office of old-established Architect, Surveyor, and Valuer. Moderate premium.
Cornick, 56, London-road, Brighton.

FOOTMAN WANTED, under a butler, in a quiet family. A Christian young man; age from 17 to 19.
F. H. Dawe, 36, Baker-street, W.

MATRON AND ASSISTANT to Secretary required for a Medical Mission Home. —Applications, with testimonials, to be sent on or before April 30 to Secretary, 58, St. George's-road, S.W.

NURSERY GOVERNESS wanted. —Can any Lady recommend an earnest Christian, who has acted as Nursery Governess. Three little boys to wash and dress, and wardrobes to see to. Two eldest have tutor; youngest, governess teaches; and first-rate music teaching indispensable. Age not under 30.—R., care of Mr. Houghton, Scripture Reader, Mount-hill-crescent, Lewes-road, Brighton.

REQUIRED, the beginning of June, a thoroughly trustworthy, sober woman to take charge of house during owner's absence. Mother and daughter, or two sisters preferred, as no servant will be left. Advertiser would be much obliged to any clergyman or lady recommending anyone suitable.—Apply by letter only,
Miss Fenerty, Fairwood, Sydenham-hill.

WANTED, in the country, a Christian Lady, to attend to a few domestic duties as part payment for board and residence. Carriage kept.—Apply by letter, Mrs. C., care of Housekeeper, 13, Rose street, Newgate-street, E.C.

CAN ANY LADY recommend a trustworthy person as Lady-help. Total abstainer. Comfortable home. One lady. Small house. Knowledge of cooking required. Age about 30.
N., Brompton House, Malvern, Worcestershire.

SUPERIOR NURSE or Mother's Help wanted. Age 25 to 30. Must be thoroughly conscientious and trustworthy, fond of children, and a good needlewoman. Liberal wages will be given to a competent person.—State full particulars to Mrs. Cooke, Langton House, Gosport.

EXPERIENCED HEAD NURSE wanted, not under 30. Abstainer, and good needlewoman. An unsectarian Christian, knowing only the name of the Lord, preferred.
Mrs. Ashton, Delrow, near Watford.

NURSE.—A Lady seeks a superior and conscientious person, as Nurse to her three children; youngest three years. Good needlewoman. Abstainer preferred.—Apply by letter first, to M. E., Kingswear, Kempshott-road, Streatham, S.W.

AN EFFICIENT PARLOURMAID wanted, in small family. Must be well recommended. Good length of character. — Apply, stating age, wages, &c, to Mrs. Morris Ashby, Northlands, Virginia Water, Staines.

A PORTER wanted, for a Convalescent Home. Good scrubber. Total abstainer. Church of England. Wages £20.—Lady Superintendent, Black Rock Home, Brighton.

THOROUGH GOOD PLAIN COOK wanted. An elderly or middle-aged person. Good manager. Very quiet, easy situation.—Write, stating age, wages, &c, Mrs. M. M., 6, Manson-place, Queen's-gate.

WANTED, May 7 and 8, two Christian girls, between 20 and 30, as Cook, and Maid to three children, youngest three. Both to assist in housework. No knives or boots. Charwoman once a week.—State wages required and all particulars to
Mrs. Heathcote, Beckington, Bath.

GOOD PLAIN COOK wanted, not under 22. Two in family. Housemaid kept. Thorough personal character required. Wages £16 to £18.
Mrs. Kinsey, 2, Harpur-place, Bedford.

WANTED, for a small family, early in May, a Cook (good plain); also a House-Parlourmaid. Must understand cleaning plate, and wait well at table. Both must be clean, punctual, early risers, and total abstainers. Decided Christians will be valued.
M. A., Northleigh, East Grinstead.

LAUNDRESS wanted, for girls' training home. Capable of training girls if required. Good character. Wages £18 to £20.
Mrs. Kinsey, 2, Harpur-place, Bedford.

PERSONAL ATTENDANT on an Invalid Lady, and needlewoman to a small family. Wanted in above capacity, a middle-aged person.—Mrs. Ashby, Glenburnie, Southampton.

USEFUL MAID - ATTENDANT wanted, for delicate lady. Good needlewoman; to take a little charge of bed-room. Active. 30 to 35. Experienced. State wages. Christian family, in country town.—A., Broadbent's Library, High-street, Marylebone.

YOUNG PERSON wanted, in Christian family, to do the housework, &c. Wages £10. No servant kept. Letters only, which must give particulars.
W., 345, Crystal Palace-road, East Dulwich.

EARNEST CHRISTIAN Young Man wanted, 18 to 22, for small country Coffee-house. Mission-work.
W. R., 13, Rose-street, Newgate-street, E.C.

WANTED, steady, clean, active girl, Nurse-Housemaid. Quiet, comfortable place. Youngest nearly three. Churchwoman, good recommendations. Moderate wages. Kind, good-mannered with children.
Mrs. S., Mr. F. Kirk, Caistor, Lincolnshire.

THOROUGH GENERAL SERVANT wanted (about 25), who can cook. Church preferred. Good character indispensable.—Apply, or by letter, Radnor Cottage, Reading.

AS GENERAL SERVANT. — Wanted by end of May, strong, willing and healthy girl, from 16 to 18. Two in family. Mistress superintends cooking. One not been out before not objected to. Good home. Can any Lady recommend?
Mrs. Alabone, 9, Preston-road, Brighton.

GENERAL SERVANT wanted, to do plain cooking, a little washing. Family of four. No young children. Christian home. Wages £12.—Mrs. W., 4, St. John's-terrace, Buckhurst-hill, Essex.

GENERAL SERVANT wanted, in a family of three. No children. A young person who would value a Christian home. Good wages.
S. I., 4, Shaftesbury-villas, Hornsey Rise, N.

A GENERAL SERVANT wanted, who understands cooking, in a small Christian family. A good, comfortable home. One who dislikes change would be preferred.—Apply to Mrs. W. Avery, Headless Cross, Redditch.

GENERAL SERVANT (Superior) wanted, about May 14, who can cook well, for one Lady. Age about 24. Good personal character indispensable.—Apply between the hours of six and eight, at 13, Warwick-road, Maida Vale, W.

WANTED, for the middle of May, a General Servant, who is a good plain cook. Housemaid kept. Two in family.—Apply by letter, Miss B., The Hollows, St. Albans.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.

WEST CENTRAL HOTEL.

(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square. — Highly commended by Sir William Fox, K.C.M.G.; Rev. John Cairns, D.D.; Rev. J. P. Chown; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Edward Whitwell, Esq.; Dr. Ziemann; Miss Haslam, C.E.I.S., &c., &c. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Printed Tariff on application to Frederic Smith, Proprietor.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian. Tariff on application.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58 Old Steine

WORTHING HOME OF REST for Christians.—Every comfort. Terms, one to two guineas. — Lady Superintendent, Rutherford Lodge, Worthing.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

BOURNEMOUTH. — WESTON HALL — First-class Boarding Establishment. WELL KNOWN AND HIGHLY RECOMMENDED. Unrivalled position. Most comfortable house. Liberal table. Terms moderate.
Mr. E. L. Ratcliffe, Proprietor.

HOME OFFERED to a Lady or Gentleman in a country Rector's family, in a very healthy village, 80 miles from London. Excellent house, with every comfort, large grounds, pony-carriage, &c.
Mrs. Driffield, Wold Rectory, Northants.

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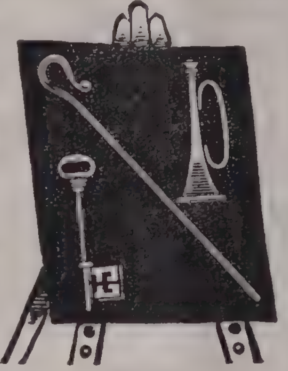

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The ANNIVERSARY SERMONS will be preached as follows:—On Friday, May 21, at 1.15 p.m., by the Rev. Nevile Sherbrooke, of Portman Chapel, Baker-street, in St. Mary Aldermary, Queen Victoria-street.

And on Sunday Morning, May 30, at 11 o'clock, in Horbury Chapel, Notting Hill, by the Rev. Samuel G. Green, D.D.

The MISSIONARY BREAKFAST will be held in Cannon Street Hotel, on Tuesday, May 18, at 9 a.m., under the Presidency of Frank A. Bevan, Esq. Tickets Half a Crown each, may be had of the Secretaries.

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NOTICE TO ADVERTISERS.—In consequence of Easter Holidays, advertisements intended for the next issue (April 29) should arrive not later than the First Post Thursday Morning, April 22.

The Atonement that Christendom specially commemorates to-morrow is more than at-one-ment, according to a modern school. The world-reconciling sacrifice atones because it is vicarious—a propitiation. The death of that awful Friday was at once the real bearing of the wages, penalty, and curse of sin, and the absolute surrender of heart and life to the will of God. We must not forget the latter truth. Our blessed Lord was not only the Surety discharging our debt, but our atoning High Priest who resigned for that sacrificial cross the throne of God, and gives to those of us who believe both the freedom of his perfect expiation, and the merit of his absolute obedience to the righteousness of God.

A most important inquiry has been going on in Bradford. The chairman of the district School Board, having solicited communications on "Attendance at Public Worship," has received a large number of able replies. Upwards of fifty of them are printed in *The Nonconformist*. There is a remarkable agreement on these points: that indifference, not scepticism, is the great evil; that it is not denominationalism in itself which is the hindrance, but the want of a truly Christian spirit; that the pew system is contrary to the mind of Christ; that there would be an untold advantage in an evangelistic activity of laymen; that in Christian churches a wide gulf separates the rich and poor; and a general impression from the lives of professors that Christianity is not worth attending to.

The working-men have set forth their opinions on the above subject. Their replies go in the direction of the foregoing. An influential conference on the matter has been held in the Bradford Rooms of the Chamber of Commerce. It was attended by Conformists and Nonconformists, and issued in a proposed meeting with working-men for further counsel. Our readers will realise that such a movement taken up mainly by laymen, who will be unfettered, is likely to become important, and if fairly developed may bring reforming changes of great value.

The possibilities of popery in Protestantism develop themselves wherever our own consciences are made the measure of others', and we endeavour to bind them down, or even, as we may suppose, to lift them up, to our own measure. We act in the true spirit of Popery if we try to compel others to subject their judgment to ours, or to act according to our wishes without full and unbiassed conviction on their part. In illustration: An intelligent and conscientious young Christian had been convinced that she would be obeying Christ by being baptized as a believer. But she had no desire to leave the ministry under which her soul was being fed, the church whose fellowship she enjoyed, and her sphere of usefulness connected with it. She consulted her Pastor, who did all he could to dissuade her, without at all convincing her that she was wrong. She asked a Baptist minister if he would baptize her, but he would only do so on condition of her joining the church under his pastorship. Both those good men acted popishly. This case is not quoted as of frequent occurrence, but as, we trust, the very rare exception. The liberty of conscience for which our fathers and mothers, our brothers and sisters, of old time bled and burned, is too precious to be flung away by those who still profess to protest against the domination of Rome, and declare that "the Bible, and the Bible alone, is the religion of Protestants."

"Let everyone be fully persuaded in *his own* mind." Whoever, having reached the age of responsibility, says, "My father believed so and so, and he was one of the excellent of the earth, and I will believe as he believed," dishonours Christ, and helps to re-establish Popery. For Jesus said, "Whosoever loveth father or mother more than Me, is not worthy of Me." And if we refuse to allow our minds to be fully persuaded by the Holy Ghost, because of natural affection, or even because of the reverence due to our parents, we abjure the liberty wherewith Christ hath made us free.

It is the will of God that we should be partakers of the Holy Ghost, and know the powers of the age to come, and not be fettered by even the dearest and most honourable ties of earth. Many years ago we met with this cry for deliverance:—

> Earth's love clingeth to me!
> Blessed angels, ye who share
> Heaven's love, pure and strong, oh tear
> These close earthly bands asunder,
> Lest their clasp undo me!

The same longing is more evangelically and scripturally expressed in a verse which, in illuminated letters, graces many a chamber wall:—

> Lord Jesus, make Thyself to me
> A living, bright reality;
> More present to faith's vision keen
> Than e'en the nearest object seen;
> More dear, more intimately nigh,
> Than e'en the closest earthly tie.

They are beautiful words, wonderful words; but, like all words of life, they are "a two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and discerning the thoughts and intents of the heart." But they bring us into contact with our sympathising and compassionate High Priest, and to the throne where we obtain grace to help in time of need.

THE BEE-HIVE "SWARMING."

We unite in heartiest gratitude to all the many fellow-workers, young and old, who have shared with us the intense joy of fitting our band of dear boys, now started for Canada. It has been delightsome work, and we feel assured it has given the heart of our blessed Master joy. His presence and help have been fully realised, and we have had to rejoice in strong wills broken, and in the sweetness of obedient lives. Some write from Moville, "We hope to show our gratitude by our lives in Canada."

We are preparing to sail by s s. *Sardinian*, May 20, with one hundred orphan and destitute girls. Mrs. Merry, writing from Canada, says she has Homes for every child, and asks for a continuance of your prayers. A. Macpherson.

Home of Industry.

RATCLIFF WELCOME HOME.—At a recent meeting in the West-end of London, some very interesting details were given of the work at Miss Child's Sailors' Welcome Home, Ratcliff-highway, E. Messrs. Maynard, Douglas, Paton, and others, highly commended the Mission to the sympathy of Christians.

BIBLE READING ASSOCIATION.—A public meeting of this international Association to celebrate the enrolment of 100,000 members, was held in the Lecture Hall, 56, Old Bailey, on Monday evening, April 12. Mr. George Williams presided. Mr. Waters, secretary of the Association, said that many had been led to form habits of reading the Word of God. Up to the present time, 90,000 cards of membership have been issued in home branches and 14,000 in the Colonies, the total being 104,000. There are now 1250 branches in the United Kingdom. The Chairman said a hundred thousand was a splendid advance in four years, but a million at least would be the outcome of the institution. He believed it would become as a fruitful tree, bearing fruit to the praise and glory of God. Mr. E. Towers said there was a prospect of getting this Bible-reading Association into China. Rev. D. Brodie, of the British and Foreign Bible Society, in the course of an address, gave some statistics of the work in which the society is engaged, and submitted interesting details of the progress made in countries which were comparatively uncivilised.

DEACONESSES FOR MANCHESTER.

The great success which under God's blessing is attending the Manchester City Mission is a direct token of the Divine favour and approval. A great impetus has recently been given to the work, spiritually and financially, and a most hopeful tone for the future is the pervading spirit of the missionaries. There are eighty-three devoted earnest men and women in actual service in Manchester and Salford, employed in house-to-house visitation, ragged schools, evangelistic and rescue work. The result has been that numbers of men and women in the dark courts and alleys of the back streets have been awakened from a life of spiritual indifference, and pointed to the cross of Christ.

The successful evangelistic services, the vigorous rescue work, special missions to wakes, fairs, and races, and constant daily visitations, is now taxing the bodily vitality of the mission. To obviate this it is purposed to find and obtain the voluntary services of some ladies, in whose hearts the Lord has created a willingness to enlist in direct service for Him. Perhaps they cannot go abroad, but, if only the way was plain, they could engage in the daily visitations of our lost sisters; they could carry the Gospel message to some poor wanderer in his wretched home; they could visit and cheer the sick and suffering, conduct mothers' meetings, teach and help in schools for mill girls, or engage in some other of the many branches which was opening. Many ladies are willing to thus devote their time, talents, and influence to the Master's service; but in their present homes, and under surrounding circumstances, there are inseparable difficulties. It is to meet the needs of such, and also to meet the felt need of the great mission field of this large busy manufacturing town of Manchester, that the City Mission purposes to at once establish a Home for Deaconesses in the centre of Manchester, where those who are longing to add the stimulus of Christian work to the secrets of Christian living, may join a hive of busy toilers, and where all the arrangements will be such as shall aid in the daily return to work, refreshed and strengthened bodily and spiritually.

Lady workers, or young ladies willing to train for mission work, and who would like to join the Manchester City Mission Deaconesses, can have further information from Mrs. Grimké, Hilton-park, Prestwich, Manchester; or Miss Layland Needham, Deaconess-in-charge, 100, Corporation-street, Manchester.

MR. AITKEN AT LEAMINGTON.

A mission has just been held here by Rev. W. Hay Aitken, in St. Mary's Church, the church of the revered Dr. Marsh, and of which his nephew, Rev. Dr. Morgan, is now the vicar. All the services were well attended. There were generally four or five services each day. At 11.30 Mr. Aitken gave most helpful addresses to Christians, and in the evening preached his striking and powerful mission sermons. On the last Sunday the church which seats 1500 was packed, and on the thanksgiving day over 300 partook of the Lord's Supper. Numbers have received blessing, and are praising God.

Services for children were held by Mr. Stephens and Mr. Isaacs, of Ridley Hall, Cambridge; and Mrs. Crouch gave daily addresses to women in St. Mary's parochial room. Each Sunday afternoon Mr. Aitken addressed large congregations of men. The power of the Spirit was wonderful on the hearts of the people, and the whole neighbourhood has been stirred.

MILWALL.—At a recent social meeting, Mr. William Massey received a hearty welcome as the Working Superintendent of the Milwall Juvenile and Adult Mission, Tobago-street. A steady increase in the number of those attending the services was reported. As there is much destitution in the district, old clothing and any other help will be thankfully received by Mr. H. White, Hon. Secretary, Pier Head, Milwall Docks.

REUS MISSION FUND.—The current "Occasional Paper" tells of the progress of the mission work at Reus, under the care of Pastor Antonio Martinez, who visited England last year, and to whose capacity for the position testimony is borne. There are now thirty-six communicants who have broken with the Church of Rome. The pastor visits the port of Tarragona weekly. Colporteurs continue to labour in several villages round. At Villafrance another worker is employed by the Edinburgh Spanish Evangelisation Society, and has been much blest among those who suffered from the recent earthquakes. Miss Nugent, 29, Eaton-terrace, Eaton-square, S.W., will receive any communications of friends.

EVANGELISATION of the WORLD.

CONFERENCE IN THE CITY,

TUESDAY AND WEDNESDAY, APRIL 13 & 14.

The familiar lecture hall of the Aldersgate-street Y.M.C.A. looked on Tuesday morning, last week, as if it had been turned into a geographical class-room. On the wide stretch of the wall behind the platform there were arranged maps of the whole world, and others on a more extended scale representing India, China, Asia, Africa, &c.; while on the side walls were still other maps of various parts of the great harvest field of the world. A geography class! Truly, so it was. A company of Christian workers (not very large, but all with the stamp of earnestness deeply impressed on their faces) had assembled that morning from many parts of the great city, and, indeed, from different parts of the world, to study these maps and to consider what could be done for the enlightenment of the yet unevangelised parts of the great round globe that we inhabit, and which has been the theatre of such a wondrous manifestation of the love of God to its sin-stricken sons and daughters.

This being the first of a series of conferences in London on the same surpassing topic, it was, perhaps, not amiss that the proceedings were largely devoted to giving and hearing information from experienced workers, of what God has done in the past. Deeply interesting and encouraging as these accounts were, one could not but be impressed with the smallness of the general results as compared with the work still to be done. At the succeeding conferences we doubt not the programmes will be so framed that the vast and overwhelming spiritual destitution of the larger area of the globe will be made to stand out in bold relief. Only in that way, we suppose, can the Christian Church be made to realise its responsibility, and be induced to move forward as a whole, and take possession of those "regions beyond" in the name of the Lord of Hosts; unless, indeed, God should send a rude blast of persecution upon professing Christian lands, and scatter the disciples, as in the early days of the faith, when they went everywhere, men and women, witnessing for Christ, and seeing signs following.

"TO THE JEW FIRST."

Mr. **George Williams**, who presided on Tuesday morning, referred to the wondrous fact that the rejection of the Messiah by the Jews had been as life from the dead to the Gentiles. As we Gentiles have thus been admitted into the family of God, with what compassion and tender solicitude ought we to look on the Jews, scattered abroad as they are in all lands, and yet kept distinct; showing to all intelligences the truth of the revealed scriptures, which predicted the events that have come to pass. He prayed that these conferences might result in real benefit both to Jew and Gentile all the world over. It has ever been the aim of the Y.M.C.A. to get young men saved that they might be the means of saving others. Not a few have already gone out from it to the heathen world, but he looked for a large increase of the number of those who will go forth and tell the story of the Cross to earth's remotest bounds.

A CHANGE COMING OVER THE JEWS.

Rev. **James A. Bell**, Secretary of the London Society for the Propagation of the Gospel among the Jews, said he was thankful to God that the great subject of Jewish missions had been placed in the forefront of this convention. This was the Divine order—"beginning at Jerusalem." The Archbishop of Canterbury said at a Bible Society meeting last May, that Jewish and Mohammedan missions were the two great Christian problems of the day. What are we doing to carry out God's will with respect to the Jew? No one will say that the Church of God has yet risen to the height of her duty in the matter, though there are some twenty societies now devoted to missions among the sons of Abraham. The Jews are at this moment in a remarkable transition state. In a recent issue of *The Jewish Chronicle*, a leading Jew in London scoffs at miracles and the Abrahamic history. The question, he says, is whether Judaism will throw off these ancient superstitions, and rise to the highest type of life, or whether it will retain its faith in miracles and sink lower than ever. Another letter, however, in the same paper, refers to the growing weariness of many Jews with the tedium and formalism of their religious ceremonies. The bonds that have hitherto kept them together as a people seem to be breaking up. Here is an opportunity for pressing upon them the claims of the Messiah. The Bible is now being largely circulated and read among Jews—even the New Testament, which is as common in many a Jewish household as among Gentile Christians. One Jewish lady, in a provincial town, who was found reading the Gospel of John, exclaimed: "Oh, it is beautiful; I wish I could believe it!" Many cases could be told in which Judaism is losing its power, and the Gospel is influencing the people. Formerly, at the mention of the name of Jesus, a Jew would spit on the ground to show his utter contempt. Now, everywhere, they begin to claim Jesus for themselves, and to say that we Gentiles have no right to Him at all. The Professor of Semitic Literature at Cambridge, in a discourse recently, said that every enlightened and pious Jew must see and believe that of a truth Jesus is indeed a Saviour to the Gentiles who accepted Him, though He might not be a Saviour to those who did not believe in Him. A German Professor at Bonn has lately spoken in the most glowing terms of the character of Jesus Christ. A learned American Jew, Dr. Isaac Wise, in a recent lecture on Jesus of Nazareth, asserted that the true founder of Christianity was Paul of Tarsus, and that Jesus Christ was a Jew who observed all the Jewish rites and customs. He admitted at the same time that all the improvements and ameliorations found in modern life are to be traced to the character and teachings of Jesus. It is evident, therefore, that a remarkable change in the thought of the Jew about Christ is taking place all over the world. When they are thus turning to the Lord, surely the veil will be taken away, so that they shall soon, as a people, recognise his Divinity and his true Messiahship. They are saying *Ecce Homo!* May they not soon be led to say *Ecce Deus!* "Behold the Lamb of God that taketh away the sin of the world."

JEWS IN LONDON AND THE CONTINENT.

Rev. **Isaac Levinsohn** (of Wilna, Russia) said it had been deemed a very difficult thing to convert a Jew; was it not very hard to convert a Gentile? But nothing is too hard for the Lord, and we must have a stronger faith in Him. There are many prejudices in Jewish minds against Christianity. In Russia there are between four and five millions of Jews. There is in that country a Christian, or "Orthodox" Church, and Jews point to it with indignation when we talk to them about Christianity as being the pure faith. It would be hard for us workers among them if we could not point to something better. Much of the prejudice in the mind of the Jew arises from the inconsistency of professed Christians; Jews say their own religion is better. In this country, however, they see more sincerity and consistency, and they are drawn to the Christ whom Christians seek to imitate. They point to past and present persecutions of Jews by Christians so-called, and that often repels them from the acceptance of the Gospel. God is doing marvellous things in Great Britain in drawing Jews to Himself, through the persevering earnestness of the missionaries and the kindness of true Christians. The modern thought, or rather modern doubt, of many professed Christian teachers, is another great stumbling-block to them. Yet there are at least 100,000 converted Jews in different parts of the world to-day. After all, the Church of Christ has done comparatively little for the conversion of the Jew, though the results have been as encouraging in proportion as those that follow effort among the Gentiles. In the large city of Wilna, in Russia, where there are thousands of Jews, many young men among them are forming secret societies simply for the purpose of reading and studying the New Testament.

THE MOHAMEDAN WORLD.

The second hour of Tuesday morning was devoted to this vast topic. Mr. **R. N. Cust** said there are probably 175,000,000 Mohamedans, of whom 50,000,000 are subjects of the Queen. He could not dare, in one breath, to say that all these millions are lost souls. The political power of Mohamedanism may be decaying, but the propagandist power of the faith is by no means on the decline. Its grand and simple conception of the one God cannot be denied, and it is a vast advance on heathenism in its civilisation and in its religious conception of the Godhead. The existence and spread of this faith was due to some extent to the degradation of the Christianity of the seventh century. The difficulty of meeting the system is an increasing one. In addition to its monotheism, its inculcation of total abstinence makes it a tower of strength in the case of many; it also fosters prayer. Far above the din of the city in many of the great centres of the population in the East, the call to prayer goes forth day by day. Its encouragement of education, too, is another element of power.

The Koran, having so much of truth in it, becomes the most dangerous form of error; he should not be surprised if the time came when Mohamedans would be sending out missionaries to convert pagans, and even Christians; for they deem the Roman Catholic faith to be the greatest idolatry. The disciples of the false prophet conform to the laws laid down in the Koran; they give alms; many abstain from vice; and polygamy is dying out. One section of them, called the Protestants of Mohamedans, are seeking to restore the faith to its original purity. Even in the hour of death they do not seem to experience the feebleness of their faith. Their belief in fate or destiny is so strong that they submit calmly, and without a murmur, to any kind of death. Whole islands of heathen may be converted, when scarcely a single Mohamedan can be gathered in. Still our duty is clear, to go and give to them the Gospel, in obedience to the command of our Divine Lord.

Major-General **Haig** said he did not believe that even modern Mohamedanism supported a man either in life or in death. No doubt many of them die peacefully, but many wicked men everywhere "have no bands in their death;" while we have on record the agony in which some of the greatest saints go down to the grave. Granting that a satisfaction may be found in this religion of forms and ceremonies, it arises from the fact that Mohamed entirely perverted the idea of sin. Mohamedanism is a masterpiece of Satan. It contains as much of truth as adapts it to the fallen nature of man. How to meet it is a vast problem. At the same time, we too often think with discouragement of the question of the conversion of Mohamedans. Major Haig read an extract from the report of a missionary conference in Calcutta, in which a missionary spoke of the fruitful results of Gospel effort among Mohamedans in the province of Bengal. In proportion, the results were five to one as compared with Hindoos. Whatever the difficulties and however great the Satanic skill of the system in enslaving the human heart, there is every encouragement in the assurance that with God all things are possible. It was stated that several Mohamedans had been soundly converted in Madras through the meetings of the Salvation Army. In the sacred city of Mecca, the very centre of the system, a learned man found a copy of a controversial work, prohibited in the empire. He was greatly awakened. He gave up his post as a professor in Mecca and went to Kurrachee, where he inquired the way of life through Christ. Despite our unbelief and neglect, God is in his own way preparing for the evangelisation of the Mohamedan world.

Rev. Dr. Wright, Editorial Secretary of the British and Foreign Bible Society, referred to the striking fact that every Mohamedan boy learns the Koran by heart, believing that it is a message from God. How to overcome such a system is no doubt a terrible problem ; but it is not greater than the Greek and Roman problems that faced the Apostle Paul. He met these proud and hostile peoples alone with his Gospel message, and he found it to be indeed the power of God unto salvation. Let us not undervalue education, and let us employ all the gifts of human genius ; but they are in vain without the power of God. Dr. Wright spoke of some interesting personal experiences gained while living among Mohamedans in Syria, not a few of whom were true believers in Jesus Christ. While the present Turkish power rules, it was cruelty, he thought, to ask a Mohamedan to openly profess Christ. But human hearts are all alike, and all can be reached through the Gospel. A scathing description of the outrages that accompanied and followed the Crusades was given by the speaker, as showing that the weapons of our warfare in dealing with these false systems of faith must not be carnal but spiritual. The fine translation of the Scriptures by Van Dyke is now being scattered through Mohamedan lands, and will exercise a great influence in removing erroneous views of the revelation of God. Mohamedans are pure ritualists; the name of God is perpetually on their lips, but it is a cruel God, and one who will palliate evil, and not a God of justice and love. Let us pray earnestly for the success of all who are labouring in the Gospel among Mohamedans.

After some brief remarks by Sir John Kennaway, M.P., the first session of the Conference was closed.

TUESDAY AFTERNOON.

AFRICA.

Mr. M. H. Hodder was in the chair at this session, when "Africa, Madagascar, &c.," were set down for consideration.

Mr. Eugene Stock, of the Church Missionary Society, said he would confine his remarks as to the work of the Society in Uganda. "Except a corn of wheat fall into the ground and die it abideth alone ; but if it die it bringeth forth much fruit," have been the secret of African missions from the beginning. Mr. Stock traced the rise of missions in the dark Continent from the courageous efforts of the German missionary, Dr. Krapf, some forty years ago, down to the death of Livingstone in 1873, which he said was the starting-point of all the subsequent missions that have sprung up. In 1876 the first party of the Church Missionary Society left the coast for the great Lake Nyanza, bordering on the territory of Uganda. The first missionaries died, but others stepped into their places. Among these was Mr. Hannington, who became, as our readers know, Bishop Hannington. His last journey from the coast was undertaken to open up a new and more direct route, with the melancholy result, as the world has learned, that the brave pioneer met his death, by orders of the King of Uganda, owing, it is believed, to some rumours that the Germans were to annex the country. The latest news, said Mr. Stock, only to hand the day before, was to the effect that after some days' confinement and ill-treatment the Bishop was shot with his own rifle. The last message that had just come from him was one sent to the king, to the effect that the new road to the centre of Africa had been purchased by his life, and that he died for the people of Uganda. Mr. Stock produced a pamphlet containing the first seven chapters of the Gospel by Matthew just printed in the Uganda tongue. An interesting relic, shown by Mr. Stock, of the sad event of the Bishop's death, was a blue flag made by Mr. Jones, the Bishop's companion, with the word "Ichabod" on it in white, and brought back to the coast. In connection with the tragical end of Bishop Hannington, we may here mention that a most interesting sketch of his life and missionary labours, with portrait and map, has just been issued by the Church Missionary Society, 16, Salisbury-square, E.C., price sixpence.

TRIUMPHS IN FIJI.

Rev. Jas. Calvert read a paper, telling of the wonderful triumphs produced in Fiji by the Gospel during the last half century. When he went there forty years ago he found the islanders in a state of darkest heathenism. He described in detail the progress made. Now there are over 1000 chapels in the islands, with an ample supply of teachers and preachers, besides Church members and adherents. Much of the work has been done by the native churches. Last year was the year of jubilee in Fiji. Fifty years ago there was not a professed Christian in the group ; now there is not a solitary "heathen." This, said the venerable missionary, is a specimen of what God is going to do in all parts of the heathen world.

Rev. D. C. Scott, of the Blantyre Mission, Central Africa, briefly spoke of the work of the mission.

LAGOS.

Rev. F. W. Dodd, of the Church Parochial Mission Society, described a special mission he lately held at Lagos, on the West Coast of Africa. There were large attendances at the meetings four times a day, and a goodly number professed to accept the Lord Jesus Christ. It was eminently true, he said, that in Sierra Leone the work had been built up on the sacrificed lives of the workers. There is great need for consecrated men and women to go out there to labour for God among these people. Rev. C. H. V. Gollmer, of Lagos, said that thirty-five years ago that port was the chief slave centre of the West Coast of Africa. It was, therefore, a great matter to hear, as we had heard from Mr. Dodd, of the successes of the Gospel now among the native churches.

MADAGASCAR.

Rev. B. Briggs, of the London Missionary Society, said that at Antananarivo, the capital of Madagascar, with a population of 150,000, various societies are seeking by schools, churches, and other agencies to spread the Gospel. In other parts of the island missionary operations are also being carried on. A great and glorious work has been done. Educational work is much blessed ; there are now 1000 schools, and 150,000 school children. Native agents are largely employed. Rev. G. Cousins said that in the experience of the work in Madagascar there had been great and sharp contrasts—light and shade, persecution and liberty, discouragement and success. For the last three years the island has been under a cloud through the troubles with the French, and though peace now prevails, there are elements of danger from certain clauses in the treaty. It has been from the beginning a Biblical work. The Jesuits are so convinced of the importance of this that they say it would be as easy for them to move the Protestant missions as it would be to graze a rock with a razor. The spontaneous, self-propagating character of the work is very striking.

TUESDAY EVENING.

INDIA.

Sir Douglas Fox was in the chair. He said that it was a matter of great interest to him to be at the Y.M.C.A. in connection with the evangelisation of the heathen, as he had happy recollections of his early attachment to the institution. There is a mighty work lying before us in India and Burmah; we ought to recollect that as Englishmen we have a special responsibility with respect to our fellow-subjects there. The Church Missionary Society, with which he was associated, was languishing for want of more men, notwithstanding the wonderful way in which God has lately been stirring up those at the universities to give themselves to the work. There is ample room for all, and especially for those who can work among the more educated classes.

Rev. A. W. Baumann said the Hindoos and Mohamedans were in earnest in advancing the special tenets of their faith, and he wanted all his hearers to be terribly in earnest about Gospel missions to them. He illustrated the power of the Gospel in India by telling of the conversion of a leading man among the Hindoos, who had previously been very successful in perverting others from the Christian faith. He had to suffer much in purse and reputation for his confession of Christ. Formerly he was an honoured guest in Brahmin society ; now he has to pocket the insults of the street boys as he goes about evangelising among the people.

Rev. J. C. Sowerbutts, who has laboured in the Mysore district in Southern India, in connection with the Methodist Mission, said there were many difficulties in that special field, but they have been largely overcome. There are stations in every principal town of the various districts, where evangelistic and educational work is being sustained. In the school and college the Gospel is taught every day, as well as in the direct itinerant work in the villages and bazaars. The prospect is becoming brighter every day.

Rev. William Lee, of Travancore, of the London Missionary Society, said the dark days of difficulty in India had largely passed away ; success follows the work of the missionary everywhere. A Hindoo writer was quoted to show the feeling of unrest that prevails among Hindoos of the higher castes. There is nothing that can meet or satisfy this unrest but the religion of Jesus Christ. Baboo Cheshub Kunder Sen was right when he exclaimed that none but Jesus would do for India, and He would have it. To show the sustaining power of the Christian religion the speaker contrasted the death of the Rajah of Travancore, and that of a poor humble Christian catechist, the former resigning himself to the inevitable, and the other having a triumphant entrance into the unseen world. The future conflicts in India will not be with the effete systems of heathen doctrine, but with the modern beliefs and doubts that are imported from western nations.

Chowry Muthoo, a dark-skinned young man, who is studying medicine with the view of returning as a missionary, took a brief review of the progress of missions in India since Carey's days. He said that there were many who in their heart believed on Christ and yet did not publicly confess their faith by joining any Christian Church. All that has been done, however, is as nothing compared with what remains to be done. The old beliefs are vanishing ; what is going to take their place? It will be an ill day for India when she chooses any substitute but the religion of Jesus Christ. There are, unhappily, signs that theosophy and infidelity are exercising much influence among the educated classes of the people ; how important that those who have the true faith should make haste to carry it to the Hindoos. Among the many obstacles to the Gospel he mentioned caste, the custom of infant marriage, and the sad condition of the young widows. Only the elevating power of the Gospel can meet the great needs of the nation. A warm protest was entered by this young Hindoo against putting education in the place of the Gospel, and was received and endorsed with much warmth by the audience. He made a solemn appeal to any young brethren who might be going to the foreign field to consecrate themselves wholly and unreservedly to God, whose power would enable them to triumph over all opposition. This earnest young brother was so possessed with his theme that he found it difficult to close ; before doing so he referred to the great importance of Medical and Zenana missions.

BURMAH.

Mr. Henry Soltau said Burmah was deeply laid on his heart, and he wanted to fix on his countrymen the true responsibility with respect to it. France has lately been trying to enter in and possess it, but there is a nearer power, and that is England. The part of the country that has lately been annexed is about twice the size of Scotland, with a population of between two and three millions. The independent Shan States adjoining are also opening up, and they will soon be perfectly safe for any Gospel worker. He pleaded for recruits for the mission fields of Burmah, which he believed would be in the near future a highway to China. If commerce will take Englishmen out to these remote countries, shall not the commerce of the Gospel take out others who will devote themselves and their substance to the Lord's work there? In this great "wedge," so to speak, between India and China, twice the size of Scotland, there are only two missionaries, with perhaps a dozen native Christians. Many tribes there are without a solitary witness for Christ; they are virgin soil. He thanked God for the recent annexation for which he had been praying for years. Despite the inconsistency of many Englishmen, he thanked God for English Government abroad. Some of the men in high places in Burmah are earnest Christian men. The "dacoits" of whom we have heard so much, are simply robbers, without a tinge of patriotism in them. When the country is settled under the new Government, these disturbances will be impossible. There have been many encouragements in the past, and we want to push on. The Americans are going to extend their operations, and we must supplement them. An English garrison will soon be planted half way through the country, which will ensure the safety of the entire region. The physical as well as the spiritual needs of these people are intense, and cannot be described. Who will go and minister to them? There has been great prosperity in Gospel work among the Karens; there are also thousands of native Burmese Christians, though they are not so satisfactory as the simple Karens. Our readers are perhaps aware that Mr. Soltau is at present acquiring the medical skill needful to enable him to return to Burmah as a fully equipped medical missionary.

WEDNESDAY MORNING.

JAPAN.

Mr. J. E. Mathieson presided this morning, and read some Scriptures bearing on the subject of the day, having special reference to the need of Christians to have the scales taken away from their eyes, and to have them anointed of the Spirit, so that they might see the needs of the world, and know the mind of God concerning its salvation.

Rev. C. F. Warren, of Osaka, Japan, addressed himself to a brief survey of the outlook in that country. There has been of late a remarkable growth of interest and of progress. Last year it was estimated that there were some 10,000 native Christians throughout the Empire. There have, unhappily, been some foreigners there, both English and American, who have opposed Christianity, and have sought to sow the seeds of unbelief; but many others, as well as native laymen, have been faithful witnesses for Christ, and have exercised a powerful influence for good among the Japanese. A blessed unity prevails among all the missionary workers in Japan. The converts in Japan are Bible-loving Christians. One hopeful element is the self-propagating power of the Gospel through the individual efforts of the native Christians on self-supporting principles. There is a wide and open door everywhere. New workers have gone out within the last year or two, but there is need or many more. A special call comes by reason of he openness of the field, and also because with our civilisation we have too often carried with it the seeds of error and unrighteous dealing.

Miss McLean said she had spent five and a half years in Japan. She commenced giving instruction in the English language; crowds came, and a spirit of deep inquiry was aroused among the people. She waxed warm in her praises of the Japanese people, commending their stability of character as an element of great promise. Mr. Piercy said the British and Foreign Bible Society were extending their work in Japan, and were sending out Mr. Braithwaite as an additional agent there for the circulation of the Scriptures.

CHINA.

Mr. T. W. Pigott, of the China Inland Mission, said he wanted to awaken interest in the great outlying countries that surround China—Corea, Thibet, Manchuria, Mongolia, &c. The further the workers go from the centres of population on the coast the more marked have been the results. He related in detail some of the results he had been privileged to see in connection with his labours in the province of Shan-Si. News had come to hand, he said, of persecution in China, largely resulting from the recent quarrels with the French. The converts have to suffer much loss for the sake of Jesus Christ. There are causes for disappointment as well as congratulation; now is a preparatory time, and we may look for more extended results by and by. Great care needs to be exercised by the missionaries in dealing with converts, some of whom make a profession of Christianity from unworthy motives, and cause bitter sorrow to the workers. Mr. Pigott had a good deal that was encouraging to say about his experiences in Manchuria, but his address had the fault, which was not absent indeed from others delivered during the Conference, of being too diffuse and minute in its details, lacking the force that comes from concentration of thought and treatment.

Mr. Broomhall introduced in turn five young men about to leave as missionaries for China. Mr. E. Sayers, Dr. J. C. Stewart, Mr. Andrew Wright, Mr. G. Graham Brown, and Mr. A. Orr Ewing. These all, in a few earnest and well-chosen words, told how the claims of China had been laid on their hearts, and how they had been led to devote themselves as messengers of the cross among its teeming millions. A special interest attaches to the departure of Mr. Orr Ewing, as he has filled an influential position in Glasgow society as a large manufacturer, and has also made his mark as a successful Christian worker. He is now, we were informed, going out to labour in the Gospel in China, at his own charge, besides paying the transit expenses of his four companions. In his remarks on this occasion Mr. Ewing said he had already visited China as a traveller, so that he knew something of the place whither he was bound. Since that visit he had been led more clearly to see God's claim on his full surrender of himself. After waiting on the Lord for guidance he had been definitely directed to relinquish all home claims, and go out to labour among the Chinese. He had found great joy in the prospect of going out. Having tried the world, and having tried a half-hearted Christian life, and found satisfaction in neither, he was now rejoiced in letting God be King. We can but re-echo the hope expressed by Mr. Broomhall that at all such coming conferences there may be present a band of departing workers as a practical illustration of that which ought to be indefinitely multiplied.

WEDNESDAY AFTERNOON.

Mr. W. H. Seagram presided. Early in the meeting one brother prayed that God would move on the hearts of English mothers, so that they should not place hindrances in the way of their daughters going out to evangelise among the millions of women in India and China.

ZENANA WORK.

Mrs. Gilmore, of the Indian Female School and Instruction Society, traced the rise and development of Zenana work during the last thirty years. There is now ample scope throughout India for the visits of the Christian women to the Zenanas. The speaker pathetically described the sad and dark condition of the women in that land, secluded in their own apartments; she pleaded earnestly that many more English women should go out and carry the consolations of the Gospel to those Indian sisters, sitting in darkness, and knowing nothing of the peace and joy that come from faith in Christ. Mrs. Gilmore gave an interesting account of the opening of a new station at Patna, a large Mohamedan city, where many houses are now visited, and schools conducted. Those ladies now in India are overworked and exhausted, and there is great need that others should go to their help. The very conditions of the lives of Indian women are a strenuous plea that the Gospel should be taken to them, as they cannot go to hear it for themselves. It is very pleasant and delightful work both among the women and children. A good work is going on among the children of high castes, who are being taught the Word of God. The Mohamedan religion is so destitute of the idea of God's love to the world that it takes some time to make them apprehend this great and glorious truth. There are various societies at work, but the efforts of all put together are only a drop in the bucket. Mrs. Gilmore said she was deeply impressed, on a visit to India, by the immense masses of people; all these have been committed to us that we may give them of the Gospel of Jesus Christ. If we but realised the command of God and our own privilege, we surely would be more in earnest in seeking to meet this deep need. Every congregation of Christians ought to have its own representative in the foreign field; then a deeper and more practical interest would be felt.

WOMEN IN CHINA.

Mrs. Hudson Taylor read interesting extracts from letters received from her husband, showing the wonderful access that the lady missionaries have among the Chinese women. The ladies of the upper class are more restrained in their movements than those of a humbler rank, and are so far at a disadvantage. The sorrowful wail of a Chinese woman, "I am too old; you have come too late," mentioned by Mrs. Taylor, might well become a text for speakers at missionary meetings. It was deeply interesting, she said, to see how, in different parts of the great Empire, the zeal of the workers adapts itself to the circumstances. In one place, a Christian native cook goes out regularly and carries a cripple to the Gospel service. The people themselves contribute much personal labour in the work of building chapels, so that the expenses on this behalf are greatly lessened. One convert has found out a way to cure opium smokers; he believes God has given it to him. Having means of his own, he goes about the country administering this cure and preaching the Gospel. There are hundreds being saved through persevering, individual effort. One convert during a few months has induced some eighty persons with whom he came in contact to give up their idols, and they are earnestly inquiring the way to God. Many more workers are needed; but if those who are in the field were to be filled with the Holy Ghost great things would be done.

Mrs. Schofield, widow of the late Dr. Harold Schofield, said that during the three and a half years she was privileged to labour in China, she was gladly received by the people. There is a great field for lady helpers, both in the large towns and the villages. In the work of visitation there are many opportunities of telling the people of the Gospel. Helpers are much needed also for school-work. Medical aid is a great boon, and ought to be largely extended. She believed that medical work and school work were the two channels through which the deepest work would be done in the future. She urged earnest and constant prayer that the Lord of the harvest would send out more labourers to the barvest-field. Prayer should also be made continually for the missionaries labouring in the field, and for the converts who often have persecution to undergo. When she was herself passing through dark waters, she was sustained by God in answer to the prayer that was made for her in this country.

JAPANESE IN LONDON.

Miss McLean said she longed for the time when all would be at work in the field, and there would be no time for such conferences. Proceeding to tell something of the work she had been enabled to do among Japanese in London, she told how she met with a Japanese student in whom she took a lively interest, and who was led to accept of Christ partly through social intercourse with Christian families, and partly through the meetings held by Messrs. Moody and Sankey. She hoped other Christian families would be on the look-out for such strangers, and seek to lead them to a knowledge of the truth. For the last year she has been visiting the Japanese Village in Knightsbridge, seeking to influence for Christ those employed there, and she has met with much encouragement.

WEDNESDAY EVENING.

SPAIN AND FRANCE.

Mr. H. Matheson, who presided at the closing session, said with reference to Spain (which it is his privilege to visit occasionally) that the Roman Catholic system in that country is largely based on Moorish and Arab ideas. There is a great lack of conscience among the people. One of the most encouraging features of Gospel work there is that in connection with schools, in which the children are every day instructed in the Scriptures. On a recent visit to a town in the south of Spain he was delighted to see the warm welcome given to one who in former years laboured in the Gospel among the people.

In speaking of the McAll Mission work, Mons. Lorriaux said there were now one hundred stations in the Republic—thirty-five in Paris, and sixty-five in the provinces. During the past year the attendances amounted very nearly to *one million.* The times are favourable in France. There is the fullest religious liberty. The great enemy of the French nation is not unbelief, but ignorance. It is a sign of the times that in the French Parliament lately, one of the representatives in a debate boldly declared his faith in God and in the immortality of the soul. Mons. Lorriaux warmly invited English friends to look at the McAll work for themselves during visits to Paris. He told of some of the Gospel triumphs that have been met with in the course of the work, which has not only been a great, direct blessing to the people, but has been the means of stirring up many French Christians to more earnest effort. Referring to the recent celebration of the Revocation of the Edict of Nantes, he said they took their revenge by opening a new branch of the Mission.

MEDICAL MISSIONS IN PALESTINE.

Dr. Chaplin, late of Jerusalem, said the longer one remained in that city, where Christ laboured and suffered, the more one felt his utter and entire dependence on God. Work is different there in some respects from that in other parts of the world. Three or four or even five languages have to be acquired in order to discharge mission work properly. As a very singular instance of this Dr. Chaplin told of one occasion in the hospital of the Kaiserwerth Deaconesses, when five interpreters were needed to convey to him the replies of a patient. The man was a Georgian, and could speak a little Armenian; the one to whom he spoke passed on his words to one who spoke Turkish, who in turn spoke Arabic to another who interpreted to a German, and, finally, the German was the medium of communication with himself. There are many prejudices to be overcome from the Rabbis and others, but these are giving way before the influence of the medical work combined with Gospel teaching. For the last two years Miss Barlee has done good service among Jewish women in Jerusalem, and her success has been so great that she now requires to enlarge her accommodation. A very interesting medical mission work is going on among the lepers of the city; it is now in connection with the Moravian brethren. The work at Jaffa, carried on by the ladies from Mildmay, has been singularly blessed, and the recent decease of Miss Mangan is an almost irreparable loss. At Safet, one of the largest cities in Palestine, there is a similar mission, which is doing excellent service. At all these points of operation ample opportunity is found for the circulation of the Scriptures, so that there is hardly a poor Jew throughout the land who has not had some part of God's Word placed in his hands.

JEWS IN LONDON.

Dr. Dixon, as a representative of the Mildmay Mission to the Jews, said the same prejudices are met with in London as are met with in Palestine, though the opposition has largely subsided through the care bestowed on the people. There have been not a few conversions among the patients, though the social obstacles in the way of an open confession of Jesus Christ are many and serious. One Russian Jew was converted; he went to his native land, was caught by the police, and made to serve as a soldier: the reports are that he is faithfully testifying to his comrades, and is doing much good.

MEDICAL WORK IN CHINA.

Dr. J. L. Maxwell, late of Formosa, said the power of medical missionary work in a heathen land is signally illustrated by the history of the work at Swatow, in the South of China. A great pile of building there is dedicated to this work. Day by day some 200 people come, the halt, the lepers, and other sick persons, attend the Gospel services. Within the year some 4000 come to the hospital for two or three weeks' stay for medical treatment. These patients come from some 1200 towns and villages in the Prefecture in which the hospital stands. They return to these places, and exercise a potent influence among their neighbours, not to speak of direct conversions at the hospital. At least one-third of the stations in connection with the mission are the fruit of the work at the mission hospital. If the Christian Church would only send out the workers they could be planted in every city in vast China; there are also loud calls coming from many other heathen lands. A medical missionary ought to be a fully trained and qualified man professionally, if he would exercise his highest influence. He must also be a clear and decided Christian. Some can provide for their own training; the Edinburgh Medical Missionary Society has been very useful in sending out others; there has also been a London Medical Missionary Association established, to help and train suitable men for the work. Any young men who are moved in this direction would do well to put themselves in communication with that Association. The office, we learn, is at 104, Petherton-road, Canonbury, N.

GERMANY.

Herr von Schluembach, in a stirring address on Gospel work in Germany, said that what moves Germany moves the German-speaking world. Germany is not a heathen land; he had not visited a single place where there were not some true Christians. But in many parts of the empire a great proportion of the people, especially the men, do not go to Church. Many of the professed believers, moreover, do not let their light shine in the surrounding darkness as could be wished. Still, it is encouraging to know that the great importance of evangelistic work is coming home to the ecclesiastical authorities, and also to the churches generally. In some parts there is not so much need for it, because of past revival movements, which have not yet spent their influence. As an instance of the widespread interest, Herr Schluembach told of one place where he had the utmost liberty and scope to give "the hot shot and shell of the Gospel" to all and sundry. It was a time of snowstorm, and yet the people came from far and near—tramp, tramp to a Gospel meeting—in the morning. The factories were closed that the people might attend a Bible meeting in the afternoon. Then there were meetings for women, and Gospel meetings in the evening, with plenty of inquirers earnestly seeking the way of life. This was kept up as long as his bodily strength held out. If such a thing could be done in a snowstorm, what could be done when the sun shines? In Berlin, too, he had been working in the eastern part of the city. Without any adventitious aids they were able to get crowded meetings night after night. The people got "awful mad" about the truth, but in the end they were converted.

MR. RADCLIFFE'S ADDRESSES.

At the close of the meeting on Wednesday morning, after the departing missionaries for China had spoken, Mr. Radcliffe gave a brief word of exhortation. Referring to the band of Oxford and Cambridge young men who lately went out, he said that in the past we had been apt to confine our prayers and our expectations too much to those who had received university training. I was speaking, he said, to a missionary who has been at work for years in China, and I asked him which class of men he would like best for the work, after his experience in the field—those trained in university and college, or any other class. He said he would prefer selecting men from among commercial travellers. He appeared to think that those who succeeded in dealing with their fellow-men in business matters would succeed in the business of the Gospel as well. In times past we have been rejecting young men who had not passed through a regular curriculum. We would have rejected Carey. We would even have rejected Spurgeon, as he had not been to a university. We would have rejected the famous Williams, who was so blessed in winning souls in the South Seas. It is good to trust in the Lord, that He would strike down a man in the universities when He wants him, and a man from the medical profession, or a lawyer, or a nobleman, when He wants him. Let us not curtail the operations of the Holy Ghost. He is Sovereign. He will give his gifts to whom He will, whether he be a college man or a manufacturer like Mr. Orr Ewing, who has left his manufacturing to go to China. It is time that we should allow the Holy Ghost to work.

We have been enchained in these last two days listening to reports of what our brethren and sisters have seen of the Lord's work. But if we should take a chess-board we could place all the missionaries in the foreign field on one out of the sixty-four squares, so that we have sixty-three squares left with no missionaries at all. Let us not be confined to young men from the universities or anywhere else. Let us not be confined to men at all; let us have the women too. We are commanded to pray to the Lord of the harvest that He would send forth the labourers into his harvest. I am not sure that if everyone of us in this meeting whose heads are grey were wholly yielded to the living God at this hour—I am not sure that three months would be allowed to elapse before some of us would be away to Africa, or India, or China. I see none here, unless they have got special infirmities, who are too old to go and carry the Gospel to any of these lands. Oh, let God come into our hearts and be King. That is the object of this Conference—that every soul here who professes to be Christ's should not take Him as the atoning Lamb, so that he may just safely crawl into heaven; but that he should be filled with the Holy Ghost, and have Jesus ruling and reigning in him. If we were to have a Pentecost here, it would not be in the power of man or devil to keep this little company from being saturated, like Gideon's fleece. It would not be possible to estimate the outgoings of the Gospel from this little room in all directions. There is power with God; would to God there were no power in us! We are always thinking of self. We have forgotten God's power, and therefore we have in our midst leanness and drunkenness, licentiousness and infidelity; people preaching a gospel that is not a Gospel. We are in ruins because we will not obey God's A B C. Yet our Father's name is Love, and Christ Himself says the Father is more willing to fill every man and woman full of the Holy Ghost than we are to give bread to our children.

CLOSING APPEAL.

The final utterance of the Conference on Wednesday evening was also by Mr. Radcliffe. He repeated and emphasised a remark made in his previous address, that the Conference was not intended so much to be a sort of foreign mission anniversary; the programme was on *The Evangelisation of the World.* Surely, he said, the hour is come when the Lord would be ready to take the scales from our eyes, and show us that it is high time that we should begin this business in earnest, of the evangelisation of the world. If our programme had been published, say, thirty-five years ago, we should certainly have excluded from it Medical missions and Zenana missions, because they did not exist. If the Lord in mercy showed us quite recently in these latter days that Medical missions and Zenana missions would be a grand thing, is it not possible that if we get to prayer He will show us yet other methods of taking his Gospel to his heathen. I grant you we are but a little company. There were only thirteen who drew around Carey. Even they were all going home to bed, but he took them by the ear and constrained them to join with him in prayer. That little band established the missionary society that was the forerunner of the English and Scotch and American societies. And now the Lord is entreating us to begin to think of his heathen, his Chinese, his Indians, his Africans, his Anglo-Saxons crowded into the mushroom cities along the west coast of America. When the multitude was only five thousand Christ had compassion on them; is He not able now to make the heart of every man and woman overflow with compassion for the millions of his heathen in every land? It is not so much the number of those who go out as missionaries, as the intensity of the heat. Oh that He would give us men and women filled with the Holy Ghost; let us wait upon Him, and hang upon Him for this.

If I had had time I should have had to say something about the greater part of the earth yet untouched by the Gospel. We are met here in connection with the Y.M.C.A. which has about three thousand branches throughout the world. Some of the branches in Great Britain have already begun to think about the heathen. Birmingham began two years ago. Aldersgate-street, with its Foreign Missionary Society, has its workers in the field. Liverpool has sent one young fellow to Africa. Let us have faith in God that these branches all over the world may think about the heathen in this way. The organisation is already there, and, if they should be moved to go forward, it would be just like striking a lot of lights in a row, illuminating a place quickly—one light passing on the light to another and another. Let us pray for it. In Russia the Gospel is spreading rapidly, though the police are arresting the preachers. I have just come home from preaching in Rome and Paris. Oh that we could Russianise Italy and France. There the people are converted, but for the most part they stand still with their mouths shut. If the Gospel is ever to be spread to all parts of the world it will never be done by missionaries or even by medical missions; there will have to be a great scattering of the communicants in all our churches.

Mr. Radcliffe closed with a burning appeal to all in the meeting, old as well as young, to be wholly surrendered to God--ready to go anywhere at his bidding, to carry the message of salvation to those who know it not. When the general audience had dispersed, a little company from among them remained for a season to hear some weighty words of exhortation from Mr. Graham Brown, and to unite in earnest confession and prayer for the objects of the Conference. Prayer-meetings were held on the Monday evening, and also on the two mornings of the Conference. May the Lord of the harvest graciously listen to these petitions, and speedily answer them by thrusting forth many prepared and consecrated labourers into all the places where the fields are ripe and the fruit is ready to be garnered in.

JEWISH DISTRESS.

For the first time in history the distressed condition of the Jewish people is affecting the condition of this country. The pressure on Jews in Russia has driven many hither from thence. Their numbers have been further augmented by the increasing restrictions imposed in Roumania upon all Jewish industry, and by the thousands who have been expelled from East Germany. These evictions have gone on through the winter, in spite of the rigours of snow and ice and storm. One thousand were ordered to quit Breslau. Many thousands have been turned out of other towns—artisans, lawyers, doctors, merchants, and farmers. Thus have families been ruined, homes broken up, property destroyed, and these refugees have helped to swell the famishing crowd in the East-end of London and in other towns.

The rich Jews have these last six years done very much for their suffering brethren. Last year they relieved 10,000 cases—mostly foreign refugees. Those Jews who form the settled population—forty to sixty thousand—of London are also generally very poor. But the mighty host of refugees are being added to these, and the labour market is being swamped by starving men and women who will work for almost nothing. What is to be the end of these things? We already hear the mutterings of discontent and ill-will, from our own poor, against "foreigners" who cheapen labour and "take the bread out of the mouths of British workmen." Where are these willing Jewish workers to go? Foreign lands, America included, will not receive pauper immigrants—however industrious—if wholly destitute of all but industry. What is to become of the refugee Jews? The question is most pressing.

The Jews themselves look to their own land in this momentous crisis of their history. They feel that no other land is really open to them. Some of the Jews who have managed somehow to get to Palestine have formed seven small colonies of their own, containing above 1300 people, and they have gone through great hardships, and shown astonishing perseverance. They are now beginning to succeed. We have been training a few on land near Jerusalem. Larger tracts of land, on which they would at once be settled, have been offered to us. Every little company of industrious Jews settled in Palestine speedily becomes a nucleus round which others gather, and they help each other. We have refrained from pleading their cause during the continuance here of this sad winter. But now we ask for means, that we may help these brethren in their time of deep need. E. A. Finn, Secretary.

41, *Parliament-street, Westminster, S.W.*

MR. JOHN WOOLDRIDGE has concluded a nine weeks' mission in Sheffield, under the auspices of the Primitive Methodist body. At a public love feast, many told, out of a full heart, what God had done for their souls.

NORTHAMPTON.—The new Union Church being erected in this town for Rev. H. Bradford is almost completed, and it is hoped the building will be opened early in May. Our readers will recollect that Mr. Bradford had to leave his former pastorate because of his fidelity to evangelical truth; we trust a long career of useful service is in store for him in the new church.

NATIONAL VIGILANCE ASSOCIATION.—An interesting meeting was held last Thursday evening at Hornsey, in order to evoke the sympathy and co-operation of the Christian public of the district in the work. It is much to be desired that other districts may be moved to form branch associations, so that the whole country may be covered by them as with a net-work. It is only in some such way that the Criminal Law Amendment Act for the Protection of Girls will be prevented from becoming a dead letter.

MR. C. KING, evangelist, has concluded a short but successful course of Gospel meetings in Rutherglen. Seldom, indeed, have such large audiences been gathered in the town on week-nights to hear the Gospel. Mr. King's deep knowledge of life and of human nature made his words come home with peculiar force to the heart and conscience. At the close of the meetings Mr. King was asked to revisit Rutherglen and make a longer stay, and he has consented to do so in the autumn. D. L. R.

THE LARRIKINS OF DUNEDIN.

A very good work of a peculiar kind has been going on in this city for a year or more. Dunedin is no mean city, although a colonial one. Report gives to it about 40,000 inhabitants, including suburbs. It has many earnest Christians, and a "Lyceum" also for Freethinkers, a pleasant nursery wherein young scorners and scoffers can be prepared for sin and shame.

A Scotch lady, Mrs. George Mackenzie, wife of a Government surveyor, has for some years wished to reach the Larrikin class of boys, and she has gradually won the regard and attention of many of them. She first organised, I think, pleasant meetings for them — hymn-singing meetings, with refreshments occasionally. Mrs. Fulton (whose husband is a well-known member of the House of Representatives) and another lady sometimes appeared and helped. Gradually the Larrikins had confidence in her, and received advice from her; they began to work at different occupations, appreciated the commendation they received, did carpentry, and begun cutting out with only their knives ingenious little things.

A friend writes to me thus: "The industrial part has answered better than was expected, and was finished up this year by having an exhibition and a bazaar, which has been fairly successful, although the outside public have not taken the interest in it we expected. The mothers and friends of the children patronised us well, and a few other earnest friends, especially Mr. Rutherford, who gave a picnic to about 150 near his own house.

"The boys' own work has been greatly admired, consisting chiefly of cone-frames, leather frames, paper work, thread work, leather baskets, fancy frames, and other little works of their own. One had a suite of furniture, everything for a drawing-room and bed-room complete, all made with his knife. The value at a low rate of the boys' work would be about £25; but it is not so much the value of the articles as the good it does to them, and the power for good it gives to Mrs. Mackenzie. We struggled to keep them out of haunts of sin; we got them to play cricket, and set them sometimes to play chess, and interested them in a library; but these efforts were not so successful as work.

"Work proved the greatest power for good. At first they never could stick long to it, and did it very roughly; but when they found out they had some power in that way, and could really construct a little thing, love of work gradually grew in them, and both teachers and taught became greatly interested. The exhibition of their own work was really a treat and a wonder to all. Actually they have got a taste for the 'fine arts,' and rejoice in their new power, and now they firmly stick to one thing until it is done."

Their Christian helpers are with them every night of the week, and they are actually to a certain extent refined now, and on intimate terms with their Christian helpers. Mr. Troup and Miss Troup take charge of the different branches. Miss Troup looks after the girls, and now it is not the question, as at first, "What ones will come to us?" but "What Larrikins or girls shall we take?" as the workers have only accommodation for a limited number. Prizes are given to the best and to the most diligent workers. These good friends never cease to tell them of Jesus and his love, and my reporter shows they have faith that many of these young persons will yet be at the feet of Jesus. The workers ask for the prayers of Christians. I am sorry I have not seen the work personally, it is hundreds of miles south of my home, but I know the workers well. Gordon Forlong.

Bulls, New Zealand.

INDIGENT BLIND VISITING SOCIETY.—The number of blind persons visited has lately been increasing, but only two additional visitors (all of whom are blind) have been secured. The number of cases under visitation is now 850, while education in the day-classes is given to about 300 of all ages. The offices are at 27, Red Lion-square, W.C. Mr. W. C. Lester is the secretary.

The Book World.

The Deep Waters of Blue Galilee: A Poem. By Rev. Robert S. Mylne, M.A., F.S.A. *Hatchards.* Richer in sentiment than in poetry, yet the flow of the verse is pleasant. The glory that is Galilee's, because of Him who once sojourned there, is reflected on every page.

Whitefield Anecdotes. By Dr. Macaulay. *Religious Tract Society.* These stories of the past are full of inspiration and counsel for the present. They also throw light on the character and work of the man who was honoured in bringing about the spiritual revolution of the last century.

Earth's Christmas Ode. By Rev. John S. Joly. *George Herbert.* Christmas Odes are rather unsuitable in April, but this meritorious poem can never be out of place or time, for it sings the praise of Him who, as one of the old Fathers puts it, "became human that we might become Divine." Mr. Joly writes well, because he feels the force of what he writes.

Letters from a Cottage: A True Story. By a Girtonian. 1s. *Nisbet & Co.* This is an idyl of the soul—a poem of pain, a psalm of life and thanksgiving. Written in melodious words to the air of faith, this touching and beautiful story of the finding, conversion, and marvellous restoration of "Eliza," is one of the most tender and bracing examples of the love of God that it has been our privilege to meet with.

Christ, the Ruler of the Kings of the Earth. By James Johnstone. *James Gemmell.* Mr. Johnstone seeks to prove that the Old Testament kingdom ended and the New Testament kingdom began at Christ's death, and that the kingdom then founded was not to be invisible, but visible. He traces the judgments with which the nations have been visited to their not acknowledging Christ's right to reign as Ruler of the world.

The New Princeton Review (March Number). 2s. *Hodder & Stoughton.* This American magazine, if it were published monthly instead of bi-monthly, would become a serious rival to some of the English reviews. In appearance and mode of handling the themes under discussion, it reminds us of *The Contemporary Review.* The value of the number before us lies mainly in a charming study of the poet Gray, by James Russell Lowell, and a high-toned article on "The Just Scales," by Dr. George Dana Boardman.

The Church and the People. *Macniven & Wallace.* This volume is made up of eight lectures delivered last winter in St. Giles Cathedral, Edinburgh, by eminent ministers of the Church of Scotland, and deals with topics of immediate interest. It is an able defence of the existing connection between Church and State, and hits hard at voluntaryism. Its tone is generally fair, and its arguments are weighty. Those who wish to see the other side of the Disestablishment agitation should get it.

Congregational Psalmist Hymnal. Edited by Henry Allon, D.D. Revised by Professor Henry Monk. 3s. *Hodder & Stoughton.* This work is too well known to need any detailed description. One of the advantages of a book of this kind is that tunes and words become indissolubly associated. The re-setting and harmonies of some old favourites will be found very acceptable improvements; though we notice that many choice and beautiful hymns to be found in the general collection used by the Congregational churches are, unfortunately, missing.

Teaching and Teachers; or, The Sunday-school Teacher's Teaching Work. By H. Clay Trumbull, D.D. New and cheaper edition. 5s. *Hodder & Stoughton.* In a notice of this exhaustive work some time ago, we called attention to its simplicity, comprehensiveness, and solidity. In its present form, it is within the reach of almost every Sunday-school teacher, and we heartily reiterate our commendation. Its study is a training in itself, and its possession is well nigh a necessity where equipment for thorough teaching and subtle analysis of the teacher's work are sought.

Through the United States and Canada. By Rev. Dr. Campbell, Stirling. 4s. 6d. *S. W. Partridge.* Last autumn Dr. Campbell made a short holiday tour in the United States and Canada, from New York on the east, to Chicago on the west, and from Montreal on the north, to St. Louis and Cincinnati on the south. Gifted with a shrewdly observant eye, and a fresh, lucid style of diction, the writer has noted down in this volume many things of interest both to travellers and to stay-at-homes. Having traversed a good deal of the same ground we can partly vouch for the fidelity of the sketches, which furnish much information not readily accessible to the stranger.

Historical Sketch of Music. By H. Brown. 1s. 6d. *W. Reeves.* Lovers of music, instrumental or vocal, will welcome this exhaustive sketch of the rise and progress of the art. It is the fruit of much reading and patient research, and, so far as we are able to judge, carries in it the authority of historical accuracy.

Ivor Rees, the Welsh Cowherd. 2s. *Religious Tract Society.* A capital story, clustering around the history of a boy early left an orphan, but into whose tender heart his Christian mother had lovingly instilled the knowledge of God and Christ. The style is pleasing and natural, and the matter sound and healthy.

Our Father; or, The Lord's Prayer expanded in the words of Holy Scripture. *Elliot Stock.* A mother here gives to the public what she compiled originally for the use of her sons. The prayers are adapted from the Bible, and are eminently suitable for private and family worship. Our friend, Mr. Christopher, of St. Aldate's, Oxford, writes an interesting introduction.

The Rule of Prayer. By the Author of "The Rule of Faith." *J. Whitaker.* This is a valuable addition to our devotional literature on the Lord's Prayer. Its aim is to exalt Christ as the object of worship, contemplation, and action; it shows how his prayers are models in their earnestness, thanksgiving, simplicity, and exercise of trust. It is written in a style of chastened beauty, and is lit up with quotations from theologians of repute.

The Daily Life. By the Author of "The Daily Round." *J. Whitaker.* The fact that a second edition of this volume has been called for speaks loudly in its favour. We do not wonder at its success. It is strong in the stress it puts on the faithful performance of the duties nearest our hands, and rich in comfort for the sorrows that darken life. Every page is bright with the hope that all things are meant to work together for the good of those who trust in God.

The Valley of Weeping a Place of Springs. By Canon Bell. *Hodder & Stoughton.* This exposition of the thirty-second Psalm is marked by spiritual fervour and charm of diction. It does not lose sight of its central purpose in verbal discussions or irrelevant digressions. Because of these qualities it will bear to be read more than once. The Christian's experience in his sorrow for sin, rapture of repentance, assurance of acceptance, and joy of forgiveness are treated with the skill born of knowledge and sympathy.

Children's Meetings, and How to Conduct Them: A Book for Sabbath-school Teachers, Parents, and Preachers to the Young. By Lucy J. Rider and Nellie M. Carman. 2s. and 2s. 6d. *Morgan & Scott.* With sixty outline lessons, fresh, vigorous, and to the point; forty-three diagrams for the blackboard, simple and most suggestive; and twenty-five children's hymns with music, this work—a really important, because needed one—is a complete armoury for those who are engaged in the invaluable work of training young souls for God. The "Lessons" are by some of the most eminent writers on such subjects, and the work is carefully and handsomely got up.

Present Day Tracts. 4d. each. *Religious Tract Society.* Three numbers of this admirable series are in our hands. "Utilitarianism: an Illogical and Irreligious Theory of Morals," by Professor Radford Thomson, attacks that system of philosophy which teaches that pleasure is the chief good and standard of right; and it points out that the weakness of the theory lies in its failure to find a place for, and give due scope to, duty and conscience. "Historical Illustrations of the New Testament Scriptures," by Rev. Dr. G. F. Maclear, summons classical writers, and coins, and monumental inscriptions to supply evidence in support of the narrative contained in the New Testament. These witnesses have an interesting and valuable story to tell. "The Claim of Christ on the Conscience," by Rev. William Stevenson, M.A., shows clearly that Jesus, as the manifestation of the highest righteousness, by the strength of his Divine influence, and by his atoning death lays a claim on each conscience which cannot be disputed.

Shortly before his death Dr. Charles Stanford published, through Mr. Elliot Stock, his volume on "The Wit and Humour of Life." The work went out of print very soon after its first issue; a second edition is announced to appear in a few days.

Evidences of the Bible *v.* Atheism and all Kinds of Infidelity. By the late A. A. Rees. 1d. *John F. Shaw & Co.* Strong, sweeping, convincing, and confirming, this booklet, reprinted from *Footsteps of Truth,* is a wonderful pennyworth of truth.

The Curse and the Cure. 1d. *United Kingdom Alliance, Dalton-street, Manchester.* Startling facts and figures are here announced, confirming all we know relative to the appalling results of intemperance. Address, by Archdeacon Farrar, D.D., on the Maine Liquor Laws. 1d. Both are worthy of being extensively circulated.

Cards.—Some pretty Easter and birthday floral cards, with suitable verses and mottoes, have been issued by *Mr. J. G. Wheeler,* 88, *Mildmay-park, N.*

Fadeless Flowers. By Edith M. Richardson. 1d. "*Helmet*" *Office,* 317, *Mile End-road, E.* Ivy Leaves and May Flowers, Heart's Ease and April Showers, are here poetically dilated on, while practical lessons are deduced and applied.

Mr. T. Fisher Unwin is about to publish a work entitled "Medical Missions: Their Place and Power." It is written by the Rev. John Lowe, the secretary of the Edinburgh Medical Missionary Society.—A new Temperance story, by Miss Catharine Sturge, to be entitled "Southwood," is nearly ready, and will shortly be issued by Mr. Unwin.

The Pictorial Scenes from English History, by the late Richard Doyle, published from "*The Pall Mall Gazette*" *Office* (7s. 6d.), are full of infinite humour, and are truly remarkable examples of artistic faculty on the part of a youth of sixteen. They will be a source of endless amusement to any family circle into which they find their way. A fine portrait of the artist is given.

The Good Shepherd Delivering His Flock. By Dr. Burns Thompson. 2d. *Partridge & Co.* A most excellent discourse, based on Ps. xxiii., setting forth the supreme happiness of the Christian, in life, in death, and in eternity. With a large and varied experience as medical missionary, the author illustrates his theme by reminiscences of past experience in his profession, and by incidents gathered from the experiences of believers whom he has known.

Two dainty little floral books for the ecclesiastical season are issued by *Messrs. Marcus Ward & Co.:* Passion Flowers; or, Solace for the Suffering, gives a well-chosen text for the mornings and evenings of the month, and an introductory chapter full of beautiful and comforting thoughts for those to whom wearisome days and nights are appointed. Easter Wreaths, bound in white parchment, and enclosed in a card box, is printed in silver and gold, with floral designs, and all are eloquent of resurrection glory.

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DEATH OF MR. ALEXANDER BALFOUR.

The inhabitants of Liverpool and many other parts of the United Kingdom will learn of the death of Mr. A. Balfour, J.P., of the firm of Balfour, Williamson & Co., merchants and shipowners, Alexandra-buildings, James-street, with feelings of the deepest regret, and of heartfelt sympathy with Mrs. Balfour and her family of five children. Mr. Balfour underwent a surgical operation in Edinburgh on Tuesday, last week, and seemed to be recovering. On Wednesday, however, he had a turn for the worse, and, to the grief of his family and very numerous friends, he expired early on Friday morning. As a shipowner, Mr. Balfour took the deepest interest in the welfare of the sailor before the mast, and did his utmost to ameliorate the hard conditions under which the British seaman maintains an existence. Mr. Balfour's avocations required him frequently to reside in Chili, where he established a Church and Bible Society.

He founded the institution in Duke-street, Liverpool, for the lodging of seamen, apprentices, and petty officers, which has done an incalculable amount of good in keeping young persons out of temptation; and it was, to a large extent, owing to his exertions that the Seamen's Orphans' Home at Newsham Park was established. He took the deepest interest in the promotion of the Sailors' Home in Canning-place, the Mersey Mission to Seamen, and the Bethel Mission, and continued, when less directly employing sailors, to display the most large-hearted benevolence in regard to those institutions.

He took an active interest in licensing questions, and was a warm advocate in the temperance cause. His benevolence was almost of an unresting character, and always in search of reasons for helping his fellow-men. He took a warm interest in the work of Messrs. Moody and Sankey. It will be remembered that Mr. Moody held services at his country seat, Mount Alyn, Rossett, near Wrexham, in 1875.

The announcement of his death cast a gloom over Liverpool. His princely munificence was well known, but the extent of his private benevolence was apparent to himself alone. Many of the ministers of various denominations in this city owe the means for spending their vacation to his secret kindness. They were not able to trace the source of the aid which came to their hands, but such stealthy acts of kindness were known to distinguish the generous character of the good man who has passed away.

MARYLEBONE MEDICAL MISSION.—During the past year there were admitted 4476 new cases, while nearly 3000 sick patients were visited in their homes by the medical superintendent, Dr. Robert Chambers. The sick and dying have been visited to the number of 3300. In the latest report, most cheering instances are recorded of the double healing, which is the grand aim of the mission. One patient who was brought to Christ was the means of the conversion of his wife, who is now one of the brightest and most joyful Christians. Dr. Chambers, 43, Carlisle-street, Edgware-road, asks the prayers and sympathy of our readers.

Notes on Daily Readings

SUNDAY, APRIL 25.—JOSHUA V.

4.—*And this is the cause why Joshua did circumcise.*—"The reason why circumcision was omitted in the wilderness is suggested, though not expressed, in ver. 7; it is that the sentence of Num. xiv. 28, &c., placed the whole nation for the time under the ban; and that the discontinuance of circumcision . . . was a consequence and token of that ban."—*Sp. Com.* "Circumcision was suspended as long as the nation was under the ban of the Divine sentence pronounced upon it at Kadesh (Num. xiv.)."—*Keil.* This, which is also the view of Hengstenberg (following Calvin), is not strictly in accordance with ver. 5, which dates the cessation of circumcision from their coming forth out of Egypt, whereas this view postpones it till about a year and three months after that event. The difficulty is diminished, if not removed, if we date the failure of the covenant, of which the cessation of circumcision was the expression, from Sinai, and regard Moses' breaking the first tables of the law as the outward sign of the covenant having been broken (Exod. xxxii. 19). This also agrees better with the close connection traced by St. Paul between circumcision and keeping the law: see Rom. ii. 25, "If thou be a breaker of the law, thy circumcision is made uncircumcision;" see also Gal. v. 3.

9.—*This day have I rolled away the reproach of Egypt from you.*—"'The reproach of Egypt, is the reproach proceeding from Egypt, as 'the reproach of Moab' in Zeph. ii. 8 is the reproach heaped upon Israel by Moab. This was the reproach involved in the thoughts and sayings of the Egyptians, that Jehovah had brought the Israelites out of Egypt to destroy them in the desert (Exod. xxxii. 12; Num. xiii. 14—16; Deut. ix. 28). This reproach was rolled away from Israel with the circumcision of the people at Gilgal, inasmuch as this act was a practical declaration of the perfect restoration of the covenant, and a pledge that the Lord would now give them the land of Canaan for their inheritance."—*Keil.*

MONDAY, APRIL 26.—JOSHUA VI.

2.—*And the Lord said unto Joshua.*—The connection is much marred by the division of chapters being in the wrong place. The last three verses of chapter v. belong to this one, and should be taken with it. Verse 1 is merely a parenthetic remark to explain the words of the mysterious angel of the Lord, who is called "the Lord" (ver. 2), and who seems to have been none other than the Son of God Himself.

6.—*Let seven priests bear seven trumpets of rams' horns.*—"The trumpets employed were not the silver trumpets used for signalling the marshalling of the host, and for other warlike purposes (Num. x. 2), but the curved horns employed for ushering in the Jubilee and the Sabbatical year (Lev. xxiii. 24)."—*Sp. Com.*

11.—*So the ark of the Lord compassed the city.*—The means and mode employed to take Jericho were intended to teach Israel that they themselves had nothing whatever to do with the capture of the city, but that from first to last it was the Lord's doing. It was before the Ark of the Lord, whereon rested his presence, that Jericho was to fall. The seven days, and seven times on the seventh day, all pointed to Divine arrangement and purpose, and when, at last, the fulness of time was come, the word went forth: "Shout, for the Lord hath given you the city." "The employment of means like these before the walls of a strong garrison, and that for seven days, day by day, must have made the Israelites a derision to the warriors of Jericho, and so proved a trial of faith (Heb. xi. 30)."—*Sp. Com.*

20.—*When the people heard the sound of the trumpet . . . . the wall fell down flat.*—"The chapter, read in the light of the New Testament, has indications of a further import and bearing than such as concerned Joshua and the Jews. As Joshua is doubtless a type of Christ, so must Jericho be taken (with all Christian expositors) as the type of the powers opposed to Christ and his cause. St. Paul seems to borrow his imagery from the very chapter before us, when he says: 'The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God' (1 Thess. iv. 16).—*Ibid.* (See also Rev. xi. 15.)

TUESDAY, APRIL 27.—JOSHUA VII.

1.—*But the children of Israel committed a trespass.*—"The word here used means 'to act covertly,' and so 'to act treacherously and commit a breach of faith.' It suitably describes the sin of Achan, who had purloined and hidden away that which had been dedicated to God by the law (vi. 19 Deut. vii. 25, 26). Hence, in a special sense, Achan's sin was 'against the Lord.'"—*Sp. Com. The accursed thing.*—Rather "that which hath been devoted or dedicated." The silver and gold were to come into the treasury of the sanctuary as "consecrated unto the Lord" (vi. 19). Achan's sin was a robbery of that which belonged to the Lord. The New Testament counterpart is the sin of Ananias and Sapphira (Acts v.).

19.—*Give, I pray thee, glory to the Lord God of Israel.*—"A form of solemn adjuration, by which the person addressed was called upon before God to declare the truth. In John ix. 24 it is employed by the Pharisees in the hope of extorting from the blind man some admission that might compromise our Lord. The phrase assumes that the glory of God is always promoted by manifestation of the truth."—*Sp. Com.*

24.—*His sons and his daughters.*—"Achan had fallen by his own act under the ban (vi 18), and, consequently, he and his were treated as were communities thus devoted. (See Deut. xiii. 15—17.) It would appear, too, that Achan's family must have been accomplices in his sin; for the stolen spoil could hardly have been concealed in his tent without their being privy thereto."—*Ibid.*

26.—*The valley of Achor.*—The reference to this in Hosea ii. 15 is suggestive. In speaking of Israel's future repentance, the Lord says: "I will give her the valley of Achor for a door of hope;" on which Keil remarks, "Through the name Achor (troubling) this valley became a memorial how the Lord restores his favour to the congregation, after the expiation of the guilt by the punishment of the transgressor."

WEDNESDAY, APRIL 28.—JOSHUA VIII.

1.—*Take all the people of war with thee.*—"Though Ai was but a small city (vii. 3), yet the discouragement of the people rendered it inexpedient to send a second time a mere detachment against it. It was fitting, too, that all the people should witness with their own eyes the happy consequences of having faithfully put away the sin which had separated between them and God."—*Sp. Com.*

2.—*Lay thee an ambush for the city behind it.*—It is frivolous to urge that it is unworthy of God to employ stratagems in war. If He sees fit to use human agency at all in executing his will, it is also fit that He should use it with its ordinary methods. It is as lawful to deceive an enemy in war as to overpower him, provided there be no violation of truce or other such breach of faith committed in act."—*Ibid.*

30.—*Then Joshua built an altar . . . in Mount Ebal.*—"After the capture of Ai, Joshua was able to carry out the instructions of Moses (Deut. xxvii.) that after crossing the Jordan he was to build an altar upon Mount Ebal for the setting up of the covenant. This symbolical setting up of the law of the Lord to be the invariable rule of life to the people of Israel in the land of Canaan, was not only a practical expression of thanksgiving on the part of the nation for its entrance into the land through the almighty assistance of its God, but also a practical acknowledgment that in the overthrow of the Canaanites thus far it had received a strong pledge of the conquest of the foes that still remained, and the capture of the whole of the promised land, provided only that it persevered in covenant faithfulness towards the Lord its God."—*Keil.*

THURSDAY, APRIL 29.—JOSHUA IX.

This chapter records the stratagem by which the Gibeonites obtained peace secured by oath, as well as subsequent admittance within the congregation of Israel. "This account," says O. v. Gerlach, "is a warning to the Church of God of all ages against the cunning and dissimulation of the world, which often seeks for a peaceable recognition on the part of the kingdom of God, and even for a reception into it, whenever it may be its advantage to do so."

14.—*And the men took of their victuals, and asked not counsel at the mouth of the Lord.*—"Instead of inquiring the will of the Lord in this matter through the Urim and Thummim of the high priest (Num. xxvii. 21), they contented themselves with taking some of the bread that was shown them, and tasting it; as if the dry, mouldy bread furnished a safe guarantee of the truth of the words of these pretended foreign ambassadors."—*Keil.*

18.—*And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel.*—It is much discussed by commentators whether the children of Israel need have kept their oath to the Gibeonites, seeing it was gained by deceit and fraud, and the ground on which it was given was not true. Calvin goes so far as to think that they sinned in keeping their oath, but Keil more wisely says, "By taking the oath, the princes of Israel had acted unconsciously in violation of the command of God that they were to destroy the Canaanites. As soon as they discovered their error they were bound to do all in their power to ward off from the congregation the danger of their being drawn away to idolatry, which danger the Lord had intended to avert by giving that command. If this could be done without violating their oath, they were bound to do it for the sake of the name of the Lord by which they had sworn; that is to say, while letting the Gibeonites live, it was their duty to put them in such a position that they could not possibly seduce the Israelites to idolatry, and this they did by making them slaves of the sanctuary." What seems to settle the question is the Lord's anger with Saul (2 Sam. xxi. 1) for his breach of faith with the Gibeonites with regard to this very oath.

FRIDAY, APRIL 30.—JOSHUA X.

6.—*Slack not thy hand from thy servants; come up to us quickly, and save us.*—Joshua shows no hesitation in responding to this appeal, and the Lord's confirmation of his action (ver. 8), "Fear them not: for I have delivered them into thine hand," does not countenance the idea that the oath ought not to have been observed.

9.—*Joshua therefore . . . went up from Gilgal all night.*—"Joshua made a forced march, accompanied only by his soldiers, and accomplished in a single night the distance from Gilgal to Gibeon (about fifteen miles in a direct line) which on a former occasion had been a three days' journey (ix. 17). He burst upon the Amorite host in the early morning, no doubt before they had heard of his having left the camp."—*Sp. Com.*

11.—*Great stones from heaven*—"*i.e.*, hailstones, as appears from the following clause. This was evidently a miraculous occurrence, like hail which smote Egypt (Exod. ix. 24), and the tempest which fell on the Philistines at Ebenezer (1 Sam. vii. 10)."—*Ibid.*

14.—*And there was no day like that before it or after it.*—These words are enough to refute all the attempts of rationalists to explain the miracle by natural causes, such as that the day seemed to be prolonged only in the imagination of the Israelites, or that the sun's standing still is a poetical way of stating how much of the work of pursuing their enemies was compressed into a single day. On the other hand, it is useless for believers in the miracle to attempt to explain how God wrought it, whether by refraction, or by any other mode of prolonging the apparent presence of sunlight. It is enough for us to know that the thing was done, though we may not be able to say how it was done.

SATURDAY, MAY I.—JOSHUA XI.

5.—*The waters of Merom.*—"*I.e.*, 'the upper waters.' The name only occurs here, but is referred, by general consent, to the lake Samochonitis of Josephus. This lake occupies the southern half of a depressed basin some fifteen miles long, and three or four broad, lying between the hills of Galilee on the west, and the lower spurs of Hermon on the east. The modern name is 'Bahr-el-Huleh.'"—*Sp. Com.*

6.—*Be not afraid because of them.*—"On account of this enormous number, and the might of the enemy, who were all the more to be dreaded because of their horses and chariots, the Lord encouraged Joshua again (as in viii. 1) by promising that on the morrow He would deliver them all up slain before Israel; only Joshua was to lame their horses and burn their chariots."—*Keil.* This latter command seems to have been intended to prevent Israel from using these horses and chariots themselves, a thing against which they were warned (Deut. xvii. 16), and which the prophets often denounce (Isa. xxxi. 1).

18.—*Joshua made war a long time with those kings.*—It would appear from xiv. 10 that Joshua was seven years in effecting the conquest of Canaan, for Caleb was eighty-five when the conquest was complete, but must have been, from his own account, seventy-eight when they crossed the Jordan, having been forty when the spies were sent out.

20.—*It was of the Lord to harden their hearts.*—An instance of judicial hardening, so often spoken of in Scripture, as being itself a punishment for sin.

Letters to the Editor.

BIBLE-CLASSES AND DISCUSSION.

Dear Sir,—The remedy for the state of things described in a recent issue by a "Sunday-school Teacher of forty-five years' standing" is better teaching. In this age of questioning, reasons for Christian belief must be given and objections must be answered. The authoritative dictum of the preacher or teacher is not sufficient now; appropriate proof must be at hand. For years the Christian Evidence Society has endeavoured to show the Christian Church that the growing doubt and unbelief must be met as well as bemoaned. The ministers of religion are awakening to the importance of the matter, and by preaching and writing are doing something to meet them. But Sunday-school superintendents and teachers appear not to have yet realised the position of affairs. The "discussion" will take place, whether the teacher allows it or not. He had better hear it, guide it, join in it, and teach his scholars what is true and why he believes it to be true, than repress it in the class-room, knowing well that it will take place outside, with the disadvantage that the scholars will think that he is afraid of it, or that he is too ignorant to reply to questions, or that no one can reply to them. Half the unbelief that exists is due to ignorance; surely it is this ignorance that preachers and teachers are supposed to remove.

The Christian Evidence Society encourages the study of evidences in class and privately, by offering rewards on examination. But where there are scores, there should be thousands of candidates. There is now ample literature for study, and we shall be happy to give information respecting it to any inquirers, or to arrange for the delivery of lectures in the autumn.

C. Lloyd Engström, } Secretaries.
T. T. Waterman, }
13, *Buckingham-street, Strand, W.C.*

Dear Sir,—It is nearly fifty years since I became a Bible-class teacher, and it has been my privilege and happiness to conduct Bible and Catechumen classes both in London and the provinces. It was with regret that I perused the communication of a "S S. Teacher of forty-five years' standing" in The Christian of April 8. In conducting such classes I very rarely gave any address. Having read the portion of Scripture for our consideration, I endeavoured to make the class as conversational, free, and home-like as possible; invited remarks of any kind fairly arising out of, or bearing upon, the lesson, holding the reins so in hand as to prevent the conversation running wild, or becoming unmanageable.

I considered the principal objects of a Bible-class were, not to teach the elements of "The Gospel Message," which had, doubtless, been iterated in the ears of the members in the ordinary Sunday-school classes, till they had, probably, ceased to possess either much novelty or much attraction, but to lead on to a comprehensive knowledge of "the glorious Gospel of the blessed God"; to aid in all spiritual difficulties; to establish the young people in the truth; and to bring them to personal consecration to Christ.

Let me give you one illustration which just occurs to my mind. One Sunday a most intelligent and thoughtful youth expressed his doubts as to the truth of Christianity. I spoke a few kindly words and advised him to read one or two books in the library, which I specified. After the lapse of some considerable time, and circumstances had separated us many miles, he referred in one of his letters to the Sunday in question, and said that had I done as, he remarked, some others would have done, pooh-poohed it, and told him he must not allow such thoughts, but must simply read the Bible, instead of the way I did, he would, probably, have become a confirmed sceptic. He has been many years, and is now, a prominent minister of the Gospel, and the author of several most interesting works.

I cannot understand how your correspondent could feel that he had efficiently discharged his duty by ignoring the questions specified as put to him! Had he answered them as they arose it is more than probable that time would not have allowed the whole of them being put; and he would most likely have given the needed help to some who naturally looked to him for it in their perplexity. Instead of which I greatly fear, from his own account, that on that occasion, as he says, "the class in question might be called rather a training school for sceptics than a school for leading young men to Christ," by these young sceptics being confirmed in their scepticism, under the impression that their questions were unanswerable. Where else, if not in such a class, are our youth who have passed through the ordinary Sunday-school classes to be "settled and grounded in the truth," and fortified against the scepticism which they must certainly come in contact with in newspapers, books, associates, and otherwise?

Hildrop-crescent, N. G. B.

EVANGELISATION OF THE WORLD.

Dear Sir,—Since the publication of my letter in your issue of March 4, I have been greatly cheered by kind letters from many Christian friends, and am hoping it will issue in sending out many self-supporting missionaries to every part of the earth.

My object in writing is: I have several friends who are looking out for suitable men, and I wish to still further enlarge the number of such, as men of the right stamp can often be better spotted at their work than by advertising.

I shall also be pleased to hear from engineers and mechanics, who feel it laid upon their heart to serve the Lord in a foreign land, by working at their trade, and by their consistent lives doing a quiet work for Him.

It is most important, however, that those recommended should thoroughly understand their business, because to send out men who are merely "bunglers" would be to defeat our object at the outset. I have openings at present for several mechanics of various trades: also a mechanical engineer, who can erect and do repairs; and foremen in sugar manufactory (beet-root) and glass manufactory. Faithfully yours,

The Manse, Foxton, Wm. T. Float.
Market Harborough.

IRELAND IN THE PAST.

Dear Sir,—A few remarks with reference to your Notes and Comments of yesterday, from an old Irishman, may not, at this time, be out of place. I fully agree with you that we Irishmen, clergy and laity, are liable to take a too gloomy view of our prospects, in both a secular and spiritual point of view; but is not our God a prayer-hearing and prayer-answering God, and have not his children in church, chapel, hall, and closet pleaded our cause in humble faith?

I enter into your opinion that while all that is evil has many voices, good is seldom referred to by the secular Press. Facts are more impressive than opinions; I will therefore give, from my own recollection, some facts showing the moral and religious state of Ireland seventy years ago. Card-playing for money was the usual evening amusements in the houses of the gentry, the clergy included. Field sports were the ordinary amusement of the clergy, and Sunday was the usual day for their dinner parties. As respects teaching, can I give a more striking illustration than the reply of an old archdeacon, nineteen years ago, on my coming home from India? "I believe none of our clergy preached the Gospel, when you were ordained, in the North of Ireland." "Oh, yes, one did, Mr. Brown." I was present at a public examination in a large boarding-school, conducted by a Presbyterian minister, to which many of the Episcopal clergyman sent their boys. During the examination on religion an Episcopal clergyman asked a question connected with the Divinity of Christ. The master silenced him, saying, "We do not allow of questions on that subject." A clergyman was prevented by some accident from coming home on Saturday night. The congregation heard of his detention when assembled at the church, and all went off to the Roman Catholic chapel. The old priest expressed his satisfaction, and said, "My boys have my full permission to attend Mr. ——'s church whenever they like."

As regards the nobles and gentry they thought they had a right to the wives and daughters of the farmers and lower classes; and shooting one another, was, especially in the South and West, the order of the day. Mr. Mathias, of Bethesda, in Dublin, was refused a licence for twenty-five years solely because he preached the Gospel. Compare that with the comparatively glorious state of things at present, and can we be cast down while mourning over our shortcomings as churches, families, and individuals?

Yours faithfully, R. S. Dobbs.
Greystones, Ireland, April 16.

WORK AMONG GLASGOW SAILORS.

The past winter has been a most trying one to sailors. So many ships have been laid up that large numbers of men have been unable to get employment, and many of them, not being able to turn their hands to other trades, have suffered keenly. This has thrown more idle men into Glasgow than usual, and we have been able to reach them in a way that we have never done before. The Lord has been greatly blessing his Word in the conversion of these men of the sea. The daily prayer meeting at the Seamen's Institute, Broomielaw has been most interesting and much appreciated, and the services at the chapel on the North Side, and the Seamen's Bethel on the South Side, have been largely attended.

Finding so many hungry men, we have been enabled through the kindness of friends to give free teas twice a week to from two to four hundred seamen. We have thus been able to reach men who otherwise would not come to the regular services. Many of them professed to accept the Saviour, and a large number have signed the Temperance pledge. We have just concluded a series of special evangelistic services at the Bethel and chapel, conducted by Mr. Chris. King. These meetings have been largely attended, and we have had cause to rejoice every day over lost ones being found, and prodigals returning to the Father's house. Richard H. Hunter, Hon. Sec.

27, *Jamaica-street, Glasgow.*

YEOVIL.—Dr. Morris has concluded a three weeks' mission at the Old Parish Church in this town. The whole town and country have been mightily moved.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—April 25, John xx. 1—18; April 26, xx. 19—31; April 27, xxi. 1—14; April 28, xxi. 15—25; April 29, Psalms cii. 1—12; April 30, cii. 13—28; May 1, ciii. 1—11.

BRIXTON.—Much blessing, writes a correspondent, has been vouchsafed to the Congregational Church here in connection with the recent settlement of Rev. R. Rew as pastor. There has been quite an awakening among the people, and some have professed conversion.

HARROW ROAD, W.—A deeply-interesting union meeting, says a correspondent, was lately held in the Queen's Park Hall, to thank God for spiritual blessing given on the Gospel work there. Christians of many different denominations joined in the common thanksgiving.

KABYLIA.—A conference has been held at Nîmes by several prominent French Methodists, at which it was decided to establish a mission in Kabylia. Mr. T. Hocart offered himself for the work, and as he possesses the requisite qualifications, he has been accepted.—*Evangéliste.*

THE GOSPEL ALL NIGHT.—Mr. James Pye (324, Fulham-road, South Kensington, S.W.) has published his annual report relative to the mission work which he carries on during the night in the London streets. More than 4000 calls and visits have been made to the homes of the fallen, and about the same number of hours have been spent by day and night in attempting to reclaim them.

TOTNES.—Mr. J. Crofton Rainey has held Gospel services at Unity and Bethesda Chapels, extending over three weeks; in both places he preached with much power, and with blessing to souls, on each occasion. A meeting was held at Bethesda Chapel for those who had professed conversion or had been spoken to as anxious inquirers, when over one hundred were addressed by Mr. Rainey and others.

ITALY.—On Sunday, April 4, there was opened at Puzzuoli, Italy, the place where Sir W. Armstrong has established a factory, a Strangers' Rest, in connection with the Sailors' Aid Society. The services were conducted by Rev. Canon and Mrs. Josephine Butler, and other friends. Mr. T. W. Darby, 68, Shaftesbury-terrace, Stoke-road, Gosport, hon. treasurer of the Society, states that help is much needed in connection with its operations.

COSTERMONGERS' COTTAGE MISSION. — The fourteenth annual report of this mission contains an interesting account of out-door work, mothers' meetings, Band of Hope gatherings, &c. Mr. and Mrs. Penrose have laboured very patiently and lovingly in this poor corner of the vineyard, but in ministering to their neighbours during the late severe weather both are overworked, and greatly need cheering by the free-will offerings of the Lord's people. Mr. Walter Penrose's address is Costermongers' Cottage Mission, Vinegar-ground, City-road, E.C.

BARBADOES.—In a letter received from Mr. Harold Gering Allder, Barbadoes Railway, Bridgetown, Barbadoes, West Indies, he says:—"I can assure you that if it were possible, I could distribute tons of Bibles and tracts. Will you please use your influence with your friends to send me as many as possible in the English language. Do what you can for the poor blacks of Barbadoes. I shall be thankful of any old periodicals and other Gospel literature." This appeal speaks for itself. Will the readers of The Christian "do what they can" for Barbadoes. Single copies of the Scriptures post-paid will be acceptable. Will your readers post direct to Mr. Allder, and not to me as they sometimes do.

271, *Deansgate, Manchester.* Wm. Willcock.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec , 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 35, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. J. Manton Smith.—To April 25, Ross; May, Pastors' Conference, Great Grimsby; June 1 to 22, The Potteries.

Mr. G. Kirkham.—April 22, Covent-garden; 23, Plumstead.

Mr. F. E. Marsh.—Preston, Lancashire, to May 9.

Mr. W. Spencer Walton.—April 22 to May 5, St. Mellons, Cardiff; 9 to 17, Mildmay Conference Hall and its missions.

Mr. Henry Thorne.—April 21, Blackburn; 29, Chesterfield; 30, Bury; May 1 to 10, Tenby; 15 to 24, Margate; 27, Longton; 29 to June 15, Bolton (Lancashire).

Mr. J. M. Scroggie.—April, Bristol; May, Dublin.

Mr. E. P. Telford.—York, to April 22; Ashton-under-Lyne, April 25; Nottingham, May.

Mr. George Clarke.—To April 30, Glasgow; May 1 to 15, Dundee.

Mr. James Neech.—Martin, Lincolnshire, May 9 to 20; Timberland, Lincolnshire, 23 to June 3; Billingay, 6 to 20.

Mr. James B. Wookey.—Great Assembly Hall, Mile End-road, to May 6; Sundays, 11 a.m. and 7 p.m.; week days (except Fridays and Saturdays), 8 p.m.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mr. Charles Inglis.—Conference Hall, Eccleston-street S.W., Sundays during April, 7 p.m.; Fridays, 8 p.m. Hyde Park Hall, Sundays, 3 p.m.; Thursdays, 8 p.m.

Mr. F. T. Snell.—April 25, Falmouth, and rest of the month.

Mr. Herbert W. Taylor.—St. George's Hall, Langham-place, W., remaining Sundays in April, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesday, 8 p.m.

Conference Hall, Mildmay-park, N.—Sunday, April 25, 3.30 and 7 p m., Mr. P. S. Badenoch.

Clapton Hall, Upper Clapton.—Mr. T. Shuldham Henry during April, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Foresters' Music Hall, Mile End —Mr. George Hamilton and Mr. W. Forbes, at 6.30 p.m., Sunday, April 25.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—April 25, Dr. Barnardo, 11 a.m. and 7 p.m.; Mr. Oscar Owers, 3 p.m.

Chelsea Chapel, Lower Sloane-street, S.W.—Mr. Henry Varley will preach on Good Friday, at 4 p.m. A public tea and meeting will follow.

Y.W.C.A.—Drawing-room meetings for French and Swiss ladies, Saturday, April 24, 3.30 p.m., at Mrs. D. Fox's, 49, Bedford-gardens, Notting-hill, W.

Conference Hall, 143, Clapham-road, S.W.—Lectures, by Mr. Robert Brown, on "The History and Personality of Satan," Saturdays, to May 8 (inclusive), at 4.30 p.m.; prayer meeting, 8 p.m.

Children's Special Service Mission.—Mr. Arrowsmith, Cheltenham, April 25 to May 2. Mr. J. H. Greene, Cowlinge, April 25 to 30. Mr. W. F. Seagrove, St. Benet's Hall, Mile End road, E., April 27, 28, and 29, 6 p.m. Mr. H. M. Trickett, Plumstead, Duffield, April 22 to May 2; Park-walk, Chelsea, May 4, at 7 o'clock.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, April 25: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Albert G. Parrott (from Yang-Chau, China) at 3.30 and 7 p.m. Kensal Hall, Kensal-road, W., Mr. John Bateman, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. S. Stidolph, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. C. H. Connor, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Jas. Punnett, 7 p.m.

——Good Friday and Easter Monday, special meetings, conferences, open-air meetings, and public meetings in the Union Hall, Carlisle-street, Edgware-road, at 11; 3, open-air, Regent's Park; tea in the hall at 5.30; public meeting at 7.30.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Ransome Wallis, Sunday, 7 p.m. Bank Holiday, Monday, April 26, meetings in the above hall, afternoon at 4, evening at 7, tea at 5 30. Malden Hall, Kentish Town, Mr. Geo. Hucklesby, Sunday, 7 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. W. Revell, Sunday, 7 p.m.; week-night service, Thursday, at 8. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. R. E. Ashton, Sundays, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, at 3 p.m.; Mr. C. V. T. Onslow, 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Mr. S. E. Angel (late of Jersey), Sunday, 7 p.m.

MISCELLANEOUS.

Meetings of Believers, Merrion Hall, Dublin, May 31 to June 4.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Rev. Edward White, Tuesday, April 27, 12 noon.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Wesleyan Chapel.—Good Friday, convention for holiness, 2 30 p.m. Speakers: Revs. J. Piggott, J. S. Cook, Miss Cowin, Miss H. Lockhart, &c.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; April 23, Mr. H. F. Bowker; 30, Rev. George Head.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, April 21; tea at 6, meeting at 7. Rev. J. Wilkinson will give the address on "Work among the Jews."

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, April 23, at 7 p m., "The Mystery of God Finished" (Rev. x.); Sunday, 25, at 3.30 p m., "Reconciliation" (Gen. xlv.), by Miss Mason.

Deepening of Spiritual Life.—Convention at Blackheath, May 25 to 27, Revs. Dr. Elder Cumming, C. A. Fox, J. B. Figgis, Evan Hopkins, E. W. Moore, H. Webb-Peploe, S. A. Selwyn, and Mr. H. F. Bowker will take part.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C. (late Gracechurch-street).—Bible lecture, with dissolving views, by Rev. Frank H. White, Wednesday, 28th inst., 7 p.m. Annual meeting, May 6, 6.30 p.m., Mr. J. Herbert Tritton in the chair; Rev. Evan H. Hopkins, Dr. H. Sinclair Paterson, and others.

Exeter Hall.—Bible readings, by Rev. Frederick Hastings, May 3, "New Life;" 4, "Full Forgiveness;" 5, "Open Confession;" 6, "Assured Salvation;" 7, "Regretted Lapses," 1 p.m. Bible reading, Saturday, 8 p.m., by Colonel Puget.

The Priory, 198, Upper-street, Islington, N.—Thursday, April 22, 8.30 p m., address. Sunday, 25, 3 15 p m., Bible class, subject, "1 Thess. v. 12—28," Mr. Stephen Pewtress; 8.15 p.m., address, M. Rangaswain Aiyangar (a converted Brahmin). Wednesday, 6 to 10, anxious inquirers and strangers.

Conference Hall, Stratford, E.—Sunday, April 25, 3 and 7 p.m., Mr. Joseph Cleworth, from the Evangelisation Society.

Notices.

Communications Received with Thanks.—E H L. J.L C.L.E. R.O. H.S. W.M.A. A.E.W. H.H. J.M.H. W.H. J.W.J. A.A.M. W.O. A.M. T.W.D. E.A. F.C.S. R.H.B. E.G. M.G. W.T.F. A.E.H. A.T.H. G.L. M.C.F. W.J. E.O. W.D.S. T.H. L.D. F.K. R.D.F. J.W.G. A.W.P. W.F. D.S. R.S.D. C.E.C. H.C. T.J. D.L.R. D.W. L.R.S. E.S. L.E.P. E.R. D.A. C.J.P. F.E.P. F.B. J.S. M.P.L. J.E. W.E.C. M.J.L. W.R. W.E. G.S.

Applicants for Tracts.—J. L. Bostock, Bloomsbury-lane, Timperley, near Altrincham, Cheshire; T. H. Franklin, 15, Milton-road, The Hyde, New Hendon, N.W.; H. W. Sims, 69, Walterton-road, St. Peter's park, W.; Mr. Taylor, 28, Cressy-place, Stepney-green, E.; Mr. Kirby, 3, Burdett-road, E.; E. Dinnis, Belmont Villa, Hassocks, Sussex; A. Butcher, Granville-street, Lincoln-road East, Peterborough; Mrs. Stephens, Cliffe Cottage, Newquay; W. Rowe, fishmonger, Medrose, Camelford; Pollie Pottenger, Coat, Martock, Somerset.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Mission and other Appeals.

Paris.—Wanted, by the Paris Y.M.C.A., tracts for distribution in French and English; also, would any friends kindly send (after reading) copies of The Christian for the use of the members. Address The Secretary, 160, Rue Montmartre, Paris.

Flower Mission.—Will country friends kindly help the missionary, Mr. J. C. Rogers, and his fellow-workers in Mare-street district, Hackney, by sending flowers and texts for the aged and sick poor. The secretary is Miss Mead, 72, Morning-lane, Hackney, E. Wednesday is the best day for receiving parcels.

Deptford Ragged School.—The debt on this new building is now reduced to about £150. In order that the committee may be relieved of this incubus, a gentleman offered a donation of £10 10s. if fourteen other ladies or gentlemen will join him in this effort to clear off the debt.—W. T. Rolfe, hon. sec. building committee, 22, Reservoir-road, Brockley-rise, S.E.

Home for Girls, Uxbridge.—This Home, started some months ago with the object of fitting for domestic service young girls in danger of being led astray, has made some progress, but help is much needed to enable its scope to be extended. Clothing, boots, house or bed linen, will be gratefully received by Miss Howard, Mission House, Lawn-road, Uxbridge.

THE FRENCH MISSIONARY SOCIETY has had a great loss in the death of Pastor H. Bernard, of Mulhouse. He was personally attached to many of the missionaries, whom he cheered and helped by frequent correspondence, and was almost as familiar with many of the stations as if he had visited them.—*Journal des Missions.*

A MISSION JUBILEE.—In 1836, Pastor Gossner founded a mission in India, which is this year celebrating its jubilee. Since its foundation between thirty thousand and forty thousand heathens have become Christians; from among these converts missionaries have been sent out to North America, Australia, &c. The work continues to prosper.

REBECCA JARRETT was released from Millbank Prison last Saturday morning. Mrs. Bramwell Booth, who was waiting to receive her, warmly welcomed Rebecca, and drove off with her to Clapton. She looks very well, and has materially improved in health since the trial. She was in capital spirits, spoke very kindly of the chaplain, and of the treatment which she had received. A great number of letters which had arrived for her from all parts of the country were handed to her on arriving at Clapton. Mrs. Butler is ill in Naples, and the future of Rebecca will not be settled without her advice. The proceeds of a little subscription raised for her some months since will give her a fresh start in life. Some friends may be glad to be reminded of the interesting sketch of her life by Mrs. Josephine Butler published at this office.

Requests for Praise and Prayer.

PRAISE.—For great blessing received at the great Assembly Hall on Sunday evening last. Pray for continued blessing on the three weeks' mission being conducted by Mr. James B. Wookey.

PRAYER.—For meetings for English and Portuguese to be held in Oporto by Messrs. M. C. Leite Rosas and H. Maxwell Wright, in the end of April. ——For blessing on a Children's Mission at the Orphan Homes of the Boys and Girls' Refuge, Manchester, in Easter week, beginning Sunday, April 25, and ending Sunday, May 2. Mr. H. W. Figgis, of Dublin, Rev. Prebendary Macdonald, Mr. Henry Beales, Mr. G. R. Kirlew, and Mr. Leonard H. Shaw will take part.——For blessing on a mission at Alithwaite, to be conducted by Mr. Israel Sida, May 1 to 17.

Subscriptions received by Messrs. Morgan & Scott to Saturday, April 17, 1886.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Labour Aid Society—E. T. M. £1; J. L. H. 5s.; A Friend, 1s. 10d.; B. D. £1; A. D. £1; A. P. £1; M. S. 4s.	4	10	10
George-yard Ragged Schools—A. H. L. £1; (*Present Distress*) Mrs. R. 4s.; A Traveller, 16s. 1d.	2	0	1
St. Giles' Christian Mission—A. H. L. £1; S. S. S. £2; (*Free Meals*) Mrs R. 4s.	3	4	0
Gray's-yard Ragged Schools—(*Free Meals*) Mrs. R.	0	4	0
Rescue Society—A. K.	0	5	0
Distress in Achill—R. £5; Miss T. £1; J. H. B. 10s.	6	10	0
Pastor Chiniquy's Relief Fund—R. £5; F. A. 15s; T. N. J. £1	6	15	0
Destitute Children's Friend Mission—(*Children's Teas*) Lindenthorpe School, Broadstairs, 3s.; K. F. C. 10s.	0	13	0
Mission to Kabyles—A Friend	100	0	0
East London Training Institute—W. A.	0	10	0
Dock Labourers' Mission—F. V. M. 15s.; (*Relief of Distress*) K. F. C. 10s.	1	5	0
Sailors' Welcome Home (Miss Child)—(*Relief of Distress*) K. F. C.	0	10	0
Old Ford Poor (Mrs. Adamson)—(*Relief of Distress*) K. F. C.	0	10	0
Poor at Bow (Rev. J. C. Sowerbutts)—F. V. M. 15s; (*Relief of Distress*) K. F. C. 10s.	1	5	0
Bethnal Green Board School Children—(*Relief of Distress*) K. F. C.	0	10	0
Dr. Barnardo's Homes—H. T. 10s.; A. H. L. £1; Mrs. A. H. L. £1; H. F. P. 2s. 6d.; (*Present Distress, &c.*) A Traveller, 15s. 6d.; Children of E. S. W. 5s.	3	13	0
Destitute Children's Dinner Society—A. E. L.	0	10	0
London Samaritan Society and Homerton Mission—A. H. L. £1; S. S. S. £2	3	0	0
Mr. Fegan's Boys' Home—A. H. L.	1	0	0
Friendless and Fallen—A. H. L.	1	0	0
Cow-cross Mission—A. H. L.	1	0	0
Christian Workers' Mission (Mr. E. Wright)—S. S. S.	2	0	0
Poor in East London (Rev. W. E. Hurndall)—E. A. B.	0	10	0
Mr. Eoll's Work, Port Said—Mrs. J. P.	2	0	0
Miss Leigh's Home, Paris—(*English Girls*) M. H.	0	2	
Church Pastoral Aid Society—C. E. M.	0	10	0
Lady Hobart's Sewing Class—C. E. M. 5s; T. N. J. 10s.	0	15	0
Birds' Nest Mission, Dublin—C. E. M.	0	5	0
Bishop Taylor's African Mission—C. T.	1	0	0
Evangelistic Village Mission (Mr. Shipley)—Miss T.	0	10	0
Gratuitous Circulation of The Christian—Miss T. 10s; T. N. J. 6d.	0	10	6
Bridge of Hope, Ratcliff—T. N. J.	0	10	0
Mrs. A. Davidson's Work, Manitoba—T. N. J.	0	10	0
	£147	17	11

[Advertisements.]

Evangelistic Mission—Per C. R. H.: Anon. two postal orders stamped "Leicester-square," £2.

BERLIN CITY MISSION.—From the eighth report of this mission we learn that much work is being accomplished with increasingly good results. Court-preacher Stöcker places house-to-house visitation by the missionaries as first in importance. The Sunday distribution of sermons among cab-drivers, railway-men, servants, &c., is greatly appreciated by the receivers.

THE CONTINENT AND MISSIONS.—Several meetings have been held in France and Switzerland with a view to revive and increase interest in Home and Foreign Missions. Mr. R. Radcliffe and Colonel Paschkoff held a meeting in the MacAll Salle, Paris. The latter stated that the work of evangelisation was going on in Russia by means of some ladies and humble artisans.—*Christianisme.*

THE MANX AND ENGLISH BOATS are again visiting our harbours for the mackerel fishing. I should be very grateful for religious papers, &c, to distribute amongst the men, who do not fish on Sundays, and consequently are very glad to get anything to read. Last year I was able to supply a great many boats during the season. I find sailors prefer, as a rule, illustrated papers. Wm. Tower Townshend.

Myross Wood, Leap, co. Cork, Ireland.

TRINITARIAN BIBLE SOCIETY

(for the Circulation of Uncorrupted Versions of the Word of God).

The ANNUAL MEETING will (D.V.) be held at EXETER HALL (Council Room) on THURSDAY EVENING, APRIL 29. The Chair will be taken at Half-past Six o'clock by H. C. NISBET, Esq. The Meeting will be addressed by the Rev. Frank White, of Talbot Tabernacle, Notting-hill; the Rev. William Norris, of John-street Chapel, Bedford-row; Colonel Puget; William Greene, Esq., C.E.; and by other gentlemen.

Tickets may be obtained at the Office of the Society, 96, Newgate-street, E.C.

All persons who believe that the Holy Scriptures should be circulated only in their uncorrupted integrity are respectfully invited to attend.

THE CRY OF THE CHILDREN.

President—Right Hon. Earl of Aberdeen.

Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

RAGGED SCHOOL UNION.

The operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by John Kirk, Secretary.

Offices—Exeter Hall, Strand, W.C.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

INSTITUTED 1844.

THIS Society is employing nearly 130 earnest, faithful, and experienced Readers—most of them in the poorest localities in the Metropolis—who visit from house to house and room to room, bringing the Word of God to the poor, the sick, the erring, and the outcast; they also help generally in the spiritual work of their respective parishes.

Unless speedy help is received several grants must be withdrawn for want of funds.

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Secretary—REV. H. BLOOMER.

Object—To win Souls for Christ.

Twenty-three Agents are constantly at work in the Port of London. The results of their previous efforts, made in simple faith, show that they have been greatly blessed by God.

FUNDS ARE URGENTLY NEEDED.

Numbers of The Christian, Magazines, Tracts, &c., are most necessary, and will greatly assist the Chaplains and Missionaries.

The Secretary will be pleased to give an account of the Work either at School Room, Lecture Hall, or Drawing Room Meetings.

Offices, 31, New Bridge-street, Ludgate Circus, E.C.

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President: G. WILLIAMS, ESQ.
Vice-Presidents: A. PEASE, ESQ., M.P., S. D. WADDY, ESQ., M.P., Q.C., and J. H. GLADSTONE, ESQ., Ph.D., F.R.S., &c.
Treasurer: F. A. BEVAN, ESQ.
Honorary Secretary: THE REV. W. TYLER.

This, the oldest of all the Evangelistic Societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

During the winter, an earnest and most successful effort has been made to reach the "Outcast" from whom the "Bitter Cry" has come. Thousands of them have been sheltered all night, and fed in the Mission Hall, Thrawl-street, Spitalfields. Many have been secured work, and assisted in other ways. To sustain this and the general work, Funds are urgently needed.

Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of The Christian.

JAMES ATKINSON, Secretary.

"Behold, I have set before thee an Open Door."

WOMEN'S MISSIONARY INSTITUTE AND MEDICAL MISSION TO WOMEN AND CHILDREN.

CONFERENCE HALL, CLAPHAM-ROAD, S.W.

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Educational Director—Miss Cavendish. *General Superintendent*—Miss Penrose.

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President—Herbert Watney, M.D., F.R.C.P.

J. A. Dunbar, M.D., Inspector-General of Hospitals; Samuel Berry, late Professor of Midwifery at Queen's College, Obstetric Consultant to the Queen's Hospital, and Consulting Surgeon to the Women and Children's Hospital, Birmingham; J. J. M. Dunbar, M.D. (London).

Resident Medical Officer—Annie McCall, M.D.

Women of education, between the ages of eighteen and thirty, who desire to cultivate their talents for the Lord's service in Home and Foreign Missions, are invited to become members of the Women's Missionary Institute.

Ladies (members of the Church of England) who are adapted for *Special Scholastic Service*, are offered the advantages of Practising Schools at Addlestone.

Those who desire to become *Medical Missionaries* to the Heathen, are enabled to take Medical degrees in the London, Edinburgh, and Dublin Colleges of Medicine, with Hospital Practice and Clinical Instruction.

Applicants are requested to call on Mondays, between two and four o'clock, at the Institute.

Funds to carry on this work are earnestly solicited.

Cheques crossed to Messrs. Barclay & Bevan, "for the Missionary Institute for Women," and Post-Office Orders payable to Susanna Meredith, may be sent to the Office, Conference Hall, Clapham-road, S.W.

HOMES OF HOPE,

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Special efforts are made on behalf of Mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to mix with others. The applications for admission are painfully urgent.

HENRY THOMPSON, *Treasurer.*
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CASE FOR THIS WEEK.
CONSUMPTION.—EXTRACT from a LETTER.

In September last I received a letter from Mrs. Hinton, of Moreton Morrell, Wellesbourne, Warwickshire, relative to a young man's case, in which she makes mention of her daughter's recovery.

I had lost sight of the case, but on referring to my books, I find that she was nine months or so in correspondence with me. During a great part of the time she took my medicine regularly.

Her mother in the above-named letter says :—"I experienced your great kindness in the case of my own daughter, who, you remember, was *very ill with Consumption*, and recovered. She continues, I am thankful to say, quite well."

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3. WHAT SHALL I DO WITH JESUS?	Matt. xxvii. 22.	11. HOW SHOULD WE LIVE?	Ezek. xxxiii. 10.
4. HOW SHALL WE ESCAPE?	Heb. ii. 3.	12. WHAT IS YOUR LIFE?	James iv. 14.
5. WHAT SHALL IT PROFIT?	Mark viii. 36.	13. IS IT NOTHING TO YOU?	Lam. i. 12.
6. WHY WILL YE DIE?	Ezek. xviii. 31.	14. WHERE ART THOU?	Gen. iii. 9.
7. WHAT HAST THOU DONE?	Gen. iv. 10.	15. WHITHER GOEST THOU?	Judges xix. 17.
8. WHEN WILT THOU RETURN?	Neh. ii. 6.	16. WHAT SHALL WE DO?	Acts ii. 37.

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1. 'Christ Jesus came into the world to save sinners.'
2. 'God commendeth His love toward us, in that while we were yet sinners, CHRIST DIED FOR US.'
3. 'Surely He hath borne our griefs, and carried our sorrows. . . He was wounded for our transgressions; He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.'

"*The Hymns, of which a verse or two are given on the Leaflet, are sung at the Meeting; and at its close every member of the congregation receives a copy of that Leaflet as he passes out of the door. This plan is repeated until I have thus run through the whole Series of sixteen Tracts.*"

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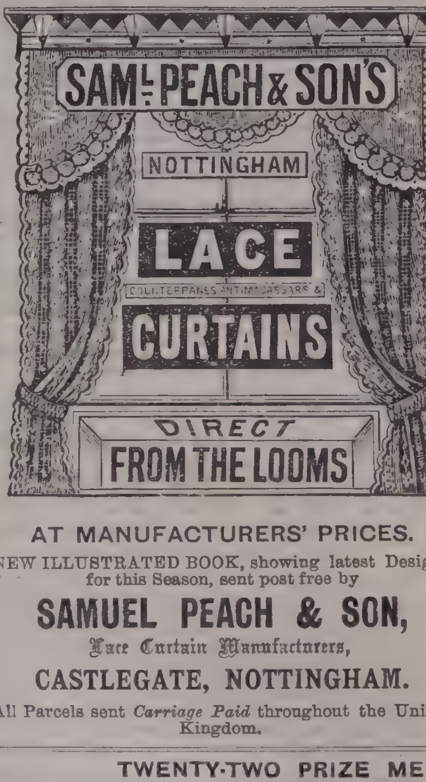

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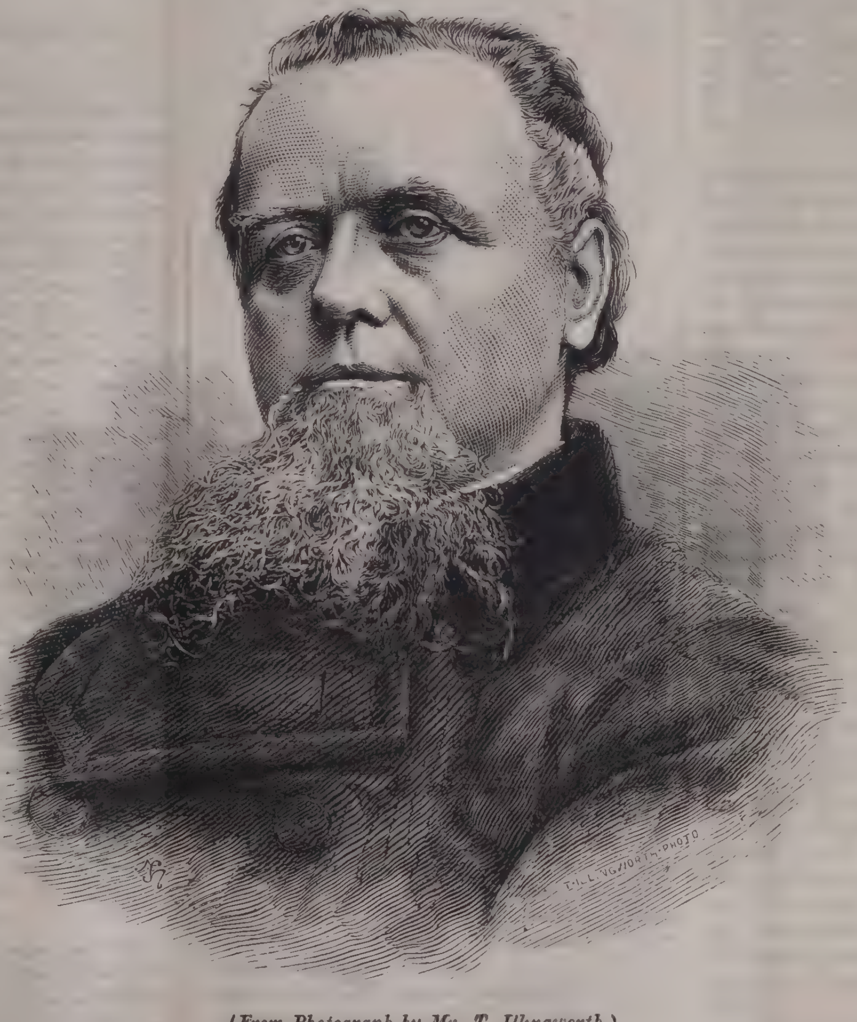
MR. JOSHUA POOLE.

"He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He put a new song in my mouth, even praise unto our God. Many shall see it and fear, and shall trust in the Lord." No truer or more graphically expressed epitome could be found or framed of the career of Joshua Poole, than these sentences from the Psalmist. Most wonderful and mysterious are the ways of God in the preparation of his servants for their work. No man can say when he is drawn aside from the paths of virtue and righteousness that he is tempted of God. Yet the history of the Church proves to demonstration that no one is better fitted to help his fellow-man out of any horrible pit of sin than he who has himself sounded its miry depths, and knows what it is to have floundered there in hapless, hopeless, helpless misery, till the Lord's own hand pulled him out, and set him on the rock of cleanness and safety. Could our departed friend, John B. Gough, ever have pictured with such awful truthfulness and power the deep damnation of the drunkard, if he had not first gone through the fire to Bacchus? Could Joshua Poole, and his wife Mary, have been instrumental in shutting up the "Edinburgh Castle" when it was one of Limehouse's many trap-doors to hell, if he had not in former days stumbled many a time and oft through such trap-doors to his deadly hurt; and if she had not experienced to the full the bitter and nameless woes that fall to the lot of the drunkard's wife? Of a truth God restraineth the folly as well as the wrath of man, and maketh the fruits thereof to praise Him.

The story of Joshua Poole's early life is a dark one, and it might well be buried in oblivion were it not that it serves as a foil for the bright and useful period of service to God and men that came out of it. The son of an artisan in Yorkshire, Joshua had to begin manual toil when yet young in years, with little or no education to speak of, and a character unformed—though his father sought to train his children in the fear of God. With an unsettled and roving disposition, the boy left home in search of work. Like many others who forsake the parental roof, he soon got into doubtful company, and found his way to the public-house. Many were the vicissitudes that marked this stage of the lad's life, but he was increasingly constant in his attention to the interests of the publican, greatly to the detriment of his own. He went from bad to worse, now making a spasmodic effort to shake himself clear of the drink habit, in obedience to the entreaties of his relatives, and anon relapsing into still deeper depths of helpless slavery to the intoxicating cup. In one of his brighter periods he learned to play the violin; but this accomplishment was destined to be one of the most potent agents in his subsequent descent. He was in request as a performer at public-houses, where, of course, his drink craving was fed and fostered. Consorting with some itinerant musicians, he wandered through the country, playing at feasts, wakes, and in places of low resort, sinking deeper and deeper into the mire of drunkenness. He married, but within two years wife and child had died. During a subsequent time of temporary amendment, he met Mary Woolham, a young woman who was a local preacher among the Primitive Methodists. She consented, contrary to the advice of her friends, to become his wife, thinking probably to reclaim him from his evil ways. She lived to prove that this hope was but a fond delusion, and to learn by sad and painful experience the Nemesis that comes from disregarding the injunction not to be thus "unequally yoked." Suffice it to say, on this period of Joshua's life, that for continued ill-usage of his wife he was committed to Wakefield prison for six months.



(*From Photograph by Mr. T. Illingworth.*)

His extremity was God's opportunity. Having come to an end of sinful self, he was led through the good counsels of two of the prison officers to consider his state in the sight of God. After three days of intense soul agony light arose on his distracted spirit, and he was able to rest, by faith, on Christ, as his Saviour. Then the prison cell became to him the very gateway into the kingdom. After his release he proved the genuineness of the change, though a considerable time elapsed before his wife would trust him sufficiently to share with him the new home he succeeded in establishing. He secured work, and employed his leisure time in various kinds of

Christian effort. Having settled in Bradford, he commenced a Sunday evening Bible-class for roughs, and also held classes for them on week evenings. At the end of fifteen months his public engagements in advocating Temperance and in preaching the Gospel compelled him to relinquish this class. Invitations came from other places, and Mary's gifts of public speech, as well as her husband's, were brought into constant requisition. Manchester, Oldham, Dublin, London, and other places were visited in turn by one or both, and the Lord abundantly owned their testimony.

After preaching with signal success in many parts of the country, Mr. and Mrs. Poole went, at the invitation of Dr. Barnardo, to hold services in a tent in Rhodeswell-road, Limehouse. Copious reports of these remarkable meetings appeared in our columns at the time. With respect to the gifts of Mary Poole as a public ambassador of the Cross, we may quote the following from the pen of Dr. Barnardo :—

> Her address was certainly the most heart-searching and moving that I have listened to for a long time. Most of the audience were in tears whilst she described in pathetic language her own early struggles for light and life, and the event of her Spirit-wrought emancipation. It was a good sight—500 were present, many of them navvies and rough labourers, fighting-men, costermongers, dock-labourers, and their wives; and as we saw many of them trying to hide or wipe away the tears that would force their way down the cheeks of the listeners, we could not but believe that the unseen but living Spirit was dealing with their hearts.

These services were attended by thousands of persons of the very lowest class, and many souls were won for Christ. In a letter to us towards the close of the mission, Dr. Barnardo again wrote: "As one result of the tent services, *two large public-houses immediately adjoining are for sale, one being quite closed.*" An appeal was made for £4200 for the purchase of the largest. This sum, through the active efforts of some friends of the temperance cause, was raised, and thus was secured "The Edinburgh Castle," which, in its reconstructed and greatly enlarged form, is now doing such yeoman service as an evangelistic force in East London.

In 1874, Mary Poole was called home to her rest, and for some years her husband continued to labour in the Gospel with much success. In 1875 Joshua married his third wife. Early in 1877 he conducted a five weeks' mission at Mr. George Hatton's chapel in St. Giles's. The concluding meeting of the series was specially intended for professed thieves, 200 of whom attended supper and a Gospel meeting. Joshua, now grown old in the service of Christ, told something of his early experiences, and elicited from his novel audience that nearly all of them had been brought to ruin through drink. Five professed to have received saving blessing through the meetings, and many others expressed a desire to begin a new life. Thus was commenced the work on behalf of law-breakers and discharged prisoners, which, in the hands of Mr. Hatton and Mr. Wheatley, has grown to such remarkable proportions.

We regret to say that our friend Joshua is now incapacitated for active evangelistic work; perhaps some of those of our readers who have a grateful recollection of his former service in the cause of Christ may feel it a privilege to show practical sympathy with him in his old age.

OXFORD.—Henry Morgan, of 24, St. Mary's-road, who does good work in distributing and selling Bibles and Gospels, books and tracts, in his travels through the villages with his donkey-cart, is at present ill and in need.

"LEAD US NOT INTO TEMPTATION."

By Rev. JOHN HALL, New York.

One of the most impressive spectacles that I ever saw is many a time present to my mind. I was a young student at college, not above fourteen years, not even quite that. On a week day one of the largest churches in the city where the college was placed was crowded with people. It was a very unusual service. A large platform was filled with the ministers of the Presbytery and of the neighbourhood. They were to do something that had never been done there before. They were to designate a group of young men to go from the Irish General Assembly as missionaries to Gujarat, in India. You can fancy how it impressed the people that had never seen a thing of the kind before. I sat, as it were, upon the end of that gallery, and I looked down; and I tell you, as I saw those young men kneel down upon the platform, and saw the Presbyters lay their hands together upon their heads, and then invoke the blessing of God Almighty upon them as they went into heathendom to preach the Gospel—as a boy, I thought they were entering upon the most brilliant and noble career of which I could well conceive. And they went to India.

I suppose it was about twenty years after, when I was a minister myself in the capital of the country. I had a Bible-class in the lecture-room of the church every Saturday. I remember very well, on one gloomy, rainy Saturday, as I was conducting the class, the sexton came to me and apologised for disturbing me, and said, "There is a man here, sir, that I don't know. He looks as if he had been a gentleman once, but he is very poor now, and I can't get rid of him. He says he must see you, and I was afraid to make any disturbance and so I have come to you." I arranged for the class as well as I could for the little while that I was to be absent, and went out into the passage. There was a man with clothing that had once been respectable, speaking in such a way as to show that he had been well educated. It was a very rainy day; he had no overcoat, and he had that look of misery that you see upon a man dripping all over with rain. His shoes, I could see, had no stockings within them; they were broken in places, so clearly that one could see the naked feet. And he began to tell me that he had come to get a little money. "You don't know me," he said, and then he proceeded to tell me who he was—one of the young men on whom I had seen the hands of the Presbytery laid as he was sent forth to do the work of missions in India. He had been led into temptation; he had yielded to the temptation. And he had become a pitiable, helpless drunkard. It became necessary for the Presbytery to send him home. Charity had put forth its hand in his favour again and again, and there he was, a poor, wretched, despicable, hopeless tramp, begging like the coverless beggar in the streets.

Lead me not into temptation! O young man, thinking within yourself "I am so strong, there is no fear about me," I tell you you make the most dreadful mistake. The very fact that you think yourself so strong opens up the way for the devil and his insidious attacks. Fling the temptation aside! Come to the Lord's side and pledge yourself to Him and be his; and when you say "Lead me not into temptation," move in the direction of your prayer, and God will give you the strength in which alone you shall be able to conquer the tempter. Then you will be delivered from evil, and then you will look up to God, not taking credit to yourself, not magnifying yourself, but saying "Thine is the kingdom, and the power, and the glory."

LETTERS FROM ABROAD.—9.

MONTSERRAT.

We were very glad to break the tedious and monotonous journey from Barcelona to Madrid by a day's rest at the historic city of Saragossa. The one only point of interest on the way is the remarkable rock of Montserrat, which resembles a great group of gigantic sugar-loaves standing in bold relief against the sky. The following legend concerning its formation is firmly believed by good Catholics in this country, where the blind are almost the sole leaders of the blind:—When our Lord was crucified Spain expressed her displeasure and grief by the upheaval of this fearful and wonderful group of lava-like pinnacles. Years later, as a crippled saint was sitting near the spot, the Virgin Mary appeared to him, healed him, and bade him build a chapel and monastery there. By an unexplained circumstance her skin was black, and she held a black infant in her arms. The monastery, dedicated to "the Black Virgin," still stands, having been repaired, and in part rebuilt, from time to time. The altars are bedecked with thank-offerings for the clemency of the Virgin, in having healed various bodily infirmities of the givers. Large numbers of these offerings are sold by the priests for the benefit of the church. One interesting feature of this monastery is that any traveller may receive three days' food and shelter without payment. But few avail themselves of this hospitality without bestowing some substantial offering for its support.

SARAGOSSA.

Here we were met by our friend Mr. Fenn, who had arrived on the previous day, and whose remarkable work in Madrid we shall mention later on. He introduced us to the two Protestant Missions: the first, founded by Mr. Thomas Gulick, is carried on by Señor Carlos Aranjo, and supported by the American Board of Missions; the other is under the personal management of Señor Sabio del Valle. They are situated at the extreme ends of the town, and give ample scope for earnest aggressive enterprise. With each are connected boys' and girls' schools, which, indeed, form the backbone of all Gospel effort in Spain. No mission can make any real headway without them, for by gaining the hearts of the children the true seed of "the Word" is sown before the weeds of error and superstition take root in the tender soil. The priests, however are quite alive to this fact, and accordingly put forth the most strenuous efforts, by persuasion, warning, and threat, to influence the parents against all such schools.

There are two comfortable halls, in which the Gospel, with its attendant teaching, is set before congregations of 100 or 120 people.

The principal sight in Saragossa is "the Church of the Pillar," the alleged foundation of which is somewhat similar to that of the monastery at Montserrat. The legend is that the Apostle James was sitting on the banks of the Ebro, upon which the town is situated, when an angel appeared to him with the command to build a church on that spot, at the same time presenting him with a material image of the Virgin and Child upon a pedestal. This image, "the Virgin of the Pillar," is placed upon one of the altars, the steps of which are much worn by the incessant kneeling of the poor ignorant idolaters. Saragossa may be termed "the Ephesus of Spain," on account of this image, which is supposed to have come down from heaven, as the image of Diana of the Ephesians came down from Jupiter. There is a hole in the wall at the rear of the altar, so that part of the back of the image is rendered visible. The devotee having knelt awhile before the altar, comes round to the rear, and having crossed herself with holy water concludes her devotions by kissing the part of the black stone which is thus laid bare. The devotees, however, are not all women and beggars. We noticed a middle-aged and well-dressed man come into the church, who, having worshipped and kissed "the Virgin of the Pillar," went round to the other altars and chapels, and performed his devotions before them all. He was, in all probability, in some great trouble, and sought by these prayers to the dead to obtain comfort or deliverance. Poor, weary, troubled heart! If it could but hear the voice of the Good Shepherd: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

We also visited an old Moorish castle, now used as a barrack for Spanish soldiers. The ceiling of one room was gilded with the first gold sent home by Christopher Columbus; and that of another was embellished with a yoke and loop, symbolic and commemorative of the union of the kingdoms of Arragon and Castille by the marriage of Ferdinand and Isabella. The result was that the united forces were able to drive the Moors out of Spain. Their heraldic motto was "Tanto Monta." Here is a lesson for Christians in Spain, and everywhere else. Unite and conquer. "That they all may be one, that the world may believe that Thou hast sent Me."

MADRID.

We travelled the same night to Madrid, arriving about seven on the morning of Saturday, March 13. We went the same evening to a Bible-reading, held weekly, on this occasion at the house of Mr. Palmer, the representative of the Bible Society, where we met the Presbyterian and Wesleyan pastors, Mr. Jameson and Mr. Brown, Mrs. Fliedner (Pastor Fliedner being engaged at a meeting of his coadjutors), and other Christian friends. The subject was on pleasing God, and Psalm cxxxiii. led us to dwell on the pleasantness to God of brethren dwelling together in unity. A united meeting of this kind helps greatly to foster and maintain this pleasant unity.

The kindness of Mr. and Mrs. Fenn in inviting us to spend a little time with them at Madrid was the immediate occasion of our tour, and we feel it right that we should give some prominence to their work, not, indeed, on this account, but because of its importance as being in the capital city of Spain; carried on with a spiritual fervour, power, industry, and singleness of purpose, which we have nowhere seen surpassed; with workers knit together in love; with less of human help at home than any other mission we visited; and having to contend with a Romish opposition fiercely increasing just now under a newly-appointed priest.

In evidence of this opposition we give the following translation of an article in *La Union* of March 16:—

A CALL TO PIETY.

Protestantism, a foreign plant in our country, has for several years sought to plant its doctrines and root its faith in the breasts of Spaniards. It has not omitted sacrifices nor spared means the most unworthy and artful, in propagating its teaching and making proselytes; and what it could not do among the educated it has sought to do among the rough and working classes. Seeing their work unfruitful and their chapels empty in the centre of Madrid some years ago, they determined to begin their worship in the extreme (north and south) districts of the city, and opened chapels in Las Peñuelas and in Chamberi.

Unfortunately, the voice of heresy has had some response in these populous districts to which have contributed not a little the promises (never fulfilled) made by these sworn enemies of Catholicism to the unhappy children of misfortune.

It is sad to say it, but it is the truth, and the truth should never be hidden, that Protestantism has succeeded in infiltrating the poison and venom of its sectarian hatred to the only true religion among the children of these poor people in the two named districts. In Chamberi, above all, they have set up two schools, to which by entreaties and flattery they have succeeded in getting together a great number of scholars, who not only receive their education free but are also remunerated for coming.

In the presence of facts so sad and shameful, the piety of Madrid, shown in former occasions, cannot remain indifferent. The worthy and zealous priest of that parish, D. Francisco M. Hernando Bocos, has tried to remedy such grave evils; but his efforts will be inefficacious and his service useless, if the inhabitants of this town, always noble and generous, do not cooperate with him in such a holy work.

It is necessary, it is most imperatively urgent, to counteract the actions of these dissenting sects, that are ever seeking to sow in the hearts of the children the germs of perdition and death. The priest of Santa Teresa and Santa Isabel proposes the establishment of two schools, one for boys and another for girls, in which establishments and under the shadow of the holy Catholic religion the scholars shall receive a complete education without being obliged to pay anything.

Such a beautiful work cannot be disregarded by all those who have the honour of calling themselves Catholics. The sacrifice that is asked is small, and everyone according to his ability and his will may co-operate in this undertaking so grateful in the eyes of God.

Chamberi alone cannot do much, because the immense majority of its inhabitants are persons who enjoy few comforts, so that it is necessary that we help this worthy priest in the establishment of these schools, and thus we shall have the satisfaction of having contributed to form a generation of honourable men and good Christians, useful in advancing the religion of our country.

The above is a most misleading mixture of true and false statements. The existence of these schools is a fact, but the entreaties and flattery, the free education, and the remuneration for attendance, are all deliberately untrue. The Chamberi Mission has three schools. No efforts are made to obtain children, not even circulars or prospectuses, and all who are at all able pay a little. From time to time it has been necessary to keep a list of applicants and receive them as vacancies have occurred. The Romanists have already opposition schools long since established.

Mr. Samuel Southall, of Leeds, who visited Spain in December and January, testifies to the very solid work carried on in the congregations of Mr. Fenn, Mr. Jameson, and Mr. Fliedner, each numbering 100 to 150; while in the schools collectively 1200 to 1400 children daily receive instruction in the Scriptures. Then he adds:—

Some evidence of the way in which these schools are appreciated is derived from the fact that, although amongst a poor population a charge of 10d. per month is made for each child (the Romanist schools being free). Mr. Fenn told me that in his largest school he had occasionally been obliged to turn away children for want of room to admit them.

This sufficiently refutes the above priestly perversion of the facts.

The spirit in which this opposition is carried on may be gathered from the fact that while we were in Madrid a man was engaged to photograph the children by instantaneous process as they came out of school. The object of this was to identify those who attended, that the parents might be visited, and pressure brought to bear upon them to oblige them to take the children away.

Mr. Fenn now writes us:—

Our enemies continue busy, watching us at every step. They have, we suppose, succeeded in their appeal to the piety of Madrid, for they are not waiting till they have schools built, but are knocking down partition walls in dwelling-houses close to our girls' school for their opposition schools.

The boys, too, of the friars' school have caught the spirit of their betters, and lately in Chamberi, where for years all have treated us personally with great respect, they throw stones at us, call after us, and the other day one came up to me deliberately and spat on my dress. If such is "*service to God*," what must the devil's be? So we are permitted to have something of the blessedness of Matt. v. 10, 11.

There is no diminution either in our schools or congregation, and there are always some at the inquiry-meeting, and often one, two, or three staying behind after preaching, for prayer and conversation.

Cardenal Cisneros, 55, *Madrid, Spain, April* 6.

This is a critical time in the history of this invaluable mission. We are anxious to help Mr. Fenn to give a more permanent character to the work, involving a considerable outlay, the special and immediate need of which we shall be happy to explain to any who will come to the help of the Lord against the mighty at this trying juncture. We have no idea where it is to come from, but the gold belongs to God, and the hearts of all are in his hands. We entreat our readers to make this need a subject of daily prayer.

Mr. Southall also gives in his report (*Gospel in Spain*, March) the following letter from a correspondent:—

Linares, February 8.—I am heartily glad to tell you that there appears to be a good work in this place. Mr. Wigstone has always had a good audience (say 60 to 130); they have been very attentive, and several have professed to find peace through Christ. Last week Mr. and Mrs. Fenn came down, and have been holding special services, and the room was crowded. I never saw a more interesting sight than last evening: in the after-meeting, about 120 poor Spaniards bowed down before the Lord, many with streaming eyes, inquiring what they must do to be saved.

We think it most desirable that Mr. and Mrs. Fenn should be enabled to pay more of such evangelistic visits, to strengthen the hands of other dear labourers like those at Linares. The fact of such a movement among Spaniards as that here described shows that evangelistic success does not depend, as some seem to think, upon having an improved kind of sinner to work upon, but upon an improved kind of preacher by whom to work—men and women having the gift of evangelists, and filled with the Holy Ghost.

R. C. and G. E. Morgan.

MIDLAND ORPHANAGE, NOTTINGHAM.—Among the many charitable institutions which exist in Nottingham, says the *Daily Express* of that town, there is one which is quietly doing a great and noble work—the Midland Orphanage and Industrial Training Institution at Old Lenton. This institution has now been in existence for a quarter of a century, and has during that time been instrumental in relieving quite a little army of orphans. Since May last, eighteen cases have been taken in hand of orphans left partially or wholly destitute; and in every one of these the happiest results have followed. The Orphanage is entirely supported by voluntary aid; and the committee plead for help and co-operation in their endeavour to support at least thirty little orphans. Each inmate costs about £15 a year, and therefore £250 more is needed in annual subscriptions to meet the sum promised, in order to keep up this number of inmates. The hon. secretary is Mr. Henry Taylor, Jun., Alcester House, Newcastle Drive, The Park, Nottingham.

THE PENTECOSTAL BAPTISM.

The subject to which the Rev. James Gall has drawn attention in a recent number of The Christian is of surpassing importance to the Church. The wonder is that it does not excite a more sustained and concentrated interest than it does. When we consider the marvellous results which followed the first Pentecostal baptism, and the need which everywhere exists for a similar manifestation of power, should we not give to the subject an almost absorbing attention? Should we not resolutely press the questions, *What is the nature of the gift, and how is it to be again realised?*

It is, however, being forced upon the attention of the Church, and from more quarters than one. There are the unsatisfied longings of God's people. They are being compelled to inquire if the Pentecostal blessing does not hold out some hope of a solution to some of the spiritual problems which concern themselves. Then there is the growing sense of need among earnest workers, for increased evangelistic and missionary power. The difficulties in the way of the spread of the Gospel which existed a few years ago, in the opposition of Governments and the unwillingness of people to hear, have to a large extent disappeared. When we survey the enormous territories which have within recent years been opened up to Christian effort, in France and Spain and Italy, not to speak of the fields at home and "the regions beyond"; when we consider the vastness of the work to be done and the comparative lack of power for its accomplishment, who is there who has not felt at times what glorious harvests might be gathered in did the Church possess her ancient powers?

The interest in this question is, I am glad to think, increasing, and it is hoped that Mr. Gall's valuable papers will have the effect of turning the attention of many to a subject which must sooner or later become the question of the hour for the Church. I would like to refer very briefly to some of its aspects, fixing attention more especially upon these points:—*The nature of the Pentecostal blessing, and how we may hope to receive it.*

I am afraid I must join in friendly issue with Mr. Gall with reference to some remarks in his second paper. Alluding to the experience of the disciples before Pentecost, he says, "Neither was it a higher spiritual life" they needed. Again, "The only thing in which it was defective was evangelistic power." And then referring to the Pentecostal baptism, he remarks, "Its only essential element was evangelistic power."

It appears to me that this view, which is a very common one, gives a very inadequate representation of the nature of the Pentecostal baptism. While it prevails we need scarcely expect that the subject will excite the deep and general interest which it demands. It will be left to those who are directly engaged in evangelistic and missionary work. Whereas it concerns every believer and every aspect of his Christian experience.

The mistake seems to have arisen from the exclusive association of the Pentecostal baptism with a single promise: "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8). It is in reality the fulfilment of a number of promises, of which this is but the last. When these are brought together what a rich and progressive unfoldment we have of the Gospel of the higher spiritual life as it concerns God's people. In Matt. iii. 11, 12, we are told that this baptism would be a baptism *for holiness;* thus meeting the first and most urgent need of the soul. When we proceed to the consideration of the Lord's discourse in the upper room (John xiv.—xvii.), what a flood of light is thrown upon the nature of the Pentecostal baptism. We can only refer to a few of the more striking passages:—

> When the Comforter is come, He will abide with you for ever . . . He dwelleth with you: He shall be in you . . . He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you . . . He will reprove the world of sin, and of righteousness, and of judgment . . . He will guide you into all truth . . . He will show you things to come . . .. He shall take of mine and show it unto you.

Then, lastly, gathering up all the rest, comes the final promise of *power*. The Pentecostal blessing includes all this, and the correlative truths associated with it in the whole previous revelations.

The central principle of the Pentecostal baptism was not so much evangelism, although it is implied and inseparable from it; *it was the organisation and consolidation of the Church.* This is the great idea which runs through the Lord's prayer in John xvii.: "May they all be one, as Thou Father art in me, and I in Thee." "That the world may believe" comes in as the sequel and corollary. The original relation established by God between Himself and his people is that of *the family*. That relation God is primarily and fundamentally anxious to restore. All success in service depends upon the frank and full recognition of this truth.

That this was the primary and urgent need of the disciples as they entered upon that memorable day we have the most ample evidence. Their cowardice, their ignorance, their selfishness, their divisions, their failures, their want of spirituality, all revealed the need of a thorough transformation in their own hearts and lives, before they were qualified to go out upon their great mission as evangelists. This was fundamentally and essentially the great work accomplished by the Holy Ghost on the day of Pentecost. First of all, He established them in true relations of whole-hearted devotion and consecration to God. Secondly, He established them in true relations of brotherhood and love towards one another. Lastly, He inspired them with a deep undying love to the souls of perishing men.

This, it appears to me, is the Divine order. Until we conform to it, as they did of old, I do not think we are warranted in expecting the fulness of the Pentecostal blessing. My apprehension is that Christians of strong evangelistic sympathies, on reading Mr. Gall's paper and coming to the conclusion that "the only essential element" of the Pentecostal baptism "was evangelistic power," might go out, ignoring their own shortcomings and the divided and distracted state of the Church of which they are members, and to that extent responsible for its condition, expecting the same power to accompany them, perhaps to return disheartened if they find it does not. I would not stay the hand of a single earnest worker. God forbid! God is blessing their labours abundantly. But what I would urge is that if we want Pentecostal blessings, and I believe they are for us, they must be sought in the Apostolic way. The shortest way to a Pentecostal success would be by a reformation in the Church, by a readjustment of our spiritual relations to our God and to one another as Christian brethren. The same baptismal energy would in our case accomplish both, as it did in theirs.

I was greatly struck by a remark once made by Dr. Andrew Bonar. "Why," he asked, "are there so few exhortations to evangelistic activity throughout the Epistles?" The answer is not far to seek. The best way to dispel darkness is to kindle a light. The best way to dispel the world's darkness is to kindle the whole lamp of the Church's life, and then to keep it burning. The best way to secure the Apostolic success is to realise an Apostolic consecration: "Ye are the light of the world . . . let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Dublin, April. D. Mullan.

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CHRISTIANITY & POPULAR EDUCATION

By Rev. WASHINGTON GLADDEN.

The first demand that Christianity has to make respecting popular education is that it be directed toward the formation of character rather than the communication of abstract knowledge. And inasmuch as character is largely developed by work, the intelligent Christian will insist that our public schools ought to give a great deal more attention than they ever have done to industrial training.

It may be supposed that the attempt to make Christianity responsible for such a demand as this, is strained and extravagant. Doubtless there is a sentimental sort of Christianity by which "secular" interests of this sort are little regarded, but it is not the Christianity of Christ, nor of the Apostles. When we reflect that every Jewish boy was compelled to learn a trade; that the Founder of Christianity was Himself a carpenter; that the greatest of the Apostles maintained himself by his own hands, and most explicitly laid down the law to the converts in the churches that he founded: "If any man will not work, neither shall he eat;" that in the frankest contrast with the great teachers of Greece, like Plato and Aristotle, who declared all labour to be degrading to a freeman, Christian fathers from the very first sung the praises of self-supporting industry, and pronounced idleness disgraceful, we readily see that the interest of a genuine Christianity in the industrial training of the young is neither affectation nor afterthought. . . .

The systematic and intelligent teaching of morals in the public schools would undoubtedly accomplish much good. Nevertheless, the fact must not be overlooked that truth of this kind, to be most effective, must be vitalised by a genuine religious faith. Religion is the inspiration of all highest morality. And while systematic religion cannot be taught in the public schools, those teachers who possess this faith may, without any dogmatic instruction, impart it to their pupils. "It is for the teachers," says Mr. W. T. Harris, "not to claim to introduce formal religious ceremonies, but to make all their teaching glow with a genuine faith, hope, and charity, so that pupils will catch from them their view of the world as the only view that satisfies the heart, the intellect, and the will."—*Century Magazine.*

RAILWAY-MEN IN MANCHESTER.—Mr. John Waite's labours during the last six months have been attended with the most encouraging results, and, under the blessing of God, have led to the conversion of many of the carters and other railway-men. He has been delivering thirteen Gospel addresses weekly in the dining-rooms at the various railway stations, which have been well attended. These meetings have caused such a stir among the railway employés as has rarely before been witnessed. Mr. Wakefield MacGill, of the City Mission, has arranged that the effort shall be followed up by the staff of earnest workers who labour under his direction. London will be Mr. Waite's next sphere of labour. Communications may be addressed to him at 22, Woodstock-street, Canning Town London, E.

JEHOSHAPHAT:

THREEFOLD FAILURE.

By Rev. JOHN PEARCE CLARK, M.A.

The story of Jehoshaphat's victory gains new interest when seen in its connection, Especially would I direct the reader's thoughts to the strong contrast afforded by 2 Chron. chapters xviii. and xx., and to the connection between them.

In chapter xviii. we have a portrait of a good man, the foremost of the good men of his day, grievously backsliding: in chapter xx. a portrait of the same man after his correction and restoration, made mighty by the Spirit of God, a grand hero of faith, and an outstanding example of godly courage for all time coming.

Let us now consider *Jehoshaphat backsliding.* Up to this time his reign had been both prosperous and honourable. He had begun it in the fear of God: "his heart was lifted up in the ways of the Lord; moreover, he took away the high places and groves out of Judah." "Therefore the Lord established the kingdom in his hand." "He had riches and honour in abundance." But to him, as to most of us, times of wealth, even though that wealth came of God's favour and as a result of faithful service, were times of danger. He did not relapse into idolatry. The form of true religion remained, and something of its vitality and warmth; but the keener sensibility was lost, being deadened by the insidious influence of worldly pride and power. The clear distinctions between the godly and the ungodly grew weak and blurred to his sight, while the allurements of life gained in vividness and attraction. So it came to pass that Jehoshaphat took first one false step, then another and a worse, and finally a third.

We read, in chapter xviii. 1, that "he joined affinity with Ahab." Ahab's character was notorious: that of Jezebel, his Queen, worse still. Nevertheless, the man of God, the only godly king on the face of the earth, must needs make a political alliance with this outrageously wicked Court of Samaria! No doubt the political arguments for this course were very strong, and perhaps social ones were not much weaker. One of his counsellors might even have urged with plausibility that Jehoshaphat could use this alliance for good ends—that he might bear testimony for God in Ahab's court. It needed a clear-eyed and resolute spirituality to withstand such temptations; so we are not surprised when we see Jehoshaphat as Ahab's guest.

What a sorry sight it is, the picture given in chapter xviii., of a godly man sitting in the seat of the scornful, uttering his feeble protest against Ahab's impiety, while he allows himself to be entangled in a war which God has forbidden, and from which he escapes only by a special providence! He returns to Jerusalem a humbled man, and is there met by Jehu the son of Hanani the seer. Surely Jehoshaphat will never forget the prophet's rebuke: "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord."

But this one error has involved a worse: the political alliance has led to a matrimonial one. He allowed his son Jehoram to marry Athaliah, daughter of Ahab and Jezebel. The political compact could be destroyed, but not the matrimonial. The evil results of that union will go on broadening and deepening for generations to come. Let those who think lightly of marriages between believers and unbelievers ponder the statement made in 2 Kings viii. 16, &c. "Jehoram, the son of Jehoshaphat, king of Judah . . . reigned eight years in Jerusalem. He walked in the way of the kings of Israel, as did the house of Ahab; *for* the daughter of Ahab was his wife, and he did evil in the sight of the Lord." Of his son Ahaziah, who succeeded him, it is written, (2 Kings viii. 27) that "he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house of Ahab: *for* he was the son-in-law of the house of Ahab." In consequence of his connection with that house he is slain by Jehu only a year after his coronation. But even here, at the third generation, the awful results of that one ungodly alliance do not end. Athaliah, his mother, seizes the throne, destroying all the seed royal, except Joash, and holds it for six years. It would be difficult to imagine what national degradation resulted from her rule, and from those of her son and husband, whose policy she shaped.

Nevertheless, there is a bright lesson of hope and charity hidden in this sad tale. Good men err now as they did then. These errors sometimes bring lifelong—and far more than lifelong—consequences, as in Jehoshaphat's case. They cannot undo the past. Is there then no hope—no lifting up for such? Sometimes, when one who has been a leader and a stay falls into error and sin, his brethren are apt to say, "Well, his testimony for Christ is ended." He himself is ready to long for death, thinking that his sin has forfeited the privilege of future service. But these two chapters (xviii. and xx.) show what a glorious lifting up there may be for the fallen children of God—how the very man who must reap the bitter fruit of former sin to the end of life may yet shine forth as a hero, made great and noble by the Spirit of God.

It is instructive to notice the transition from chapter xviii. to chapter xx.,—from backsliding to glory. It is not sudden or startling, but orderly and natural. The connection is chapter xix., a short ladder of three steps. First, there is *reproof*, by the mouth of Jehu the prophet; then *repentance*, not expressly stated, but permeating the whole passage; last of all comes *reparation.* Imitating their king, and dependent on him, the people had declined from the ways of the Lord. Jehoshaphat, therefore, "went out again through the people, from Beer-sheba to Mount Ephraim, and brought them back unto the Lord God of their fathers." Also, he set judges in the land, and Levites, priests and elders, "for the judgment of the Lord, and for controversies," charging them to act "in the fear of the Lord, faithfully, and with a perfect heart." He refused to settle down slothfully just where his sin had left him, as some do who profess penitence. He roused himself to undo as far as he could the evil effect of past neglect and wrongdoing. Had his repentance been shallow, or easygoing, the awful crisis described in chapter xx. would have found him quite unprepared.

One other fact should be noticed, and a solemn and humbling fact it is. We have seen that Jehoshaphat's besetting sin was a strong desire to be on good terms with pleasant and powerful neighbours. He could not easily stand alone for God and for conscience. Hence his double sin—his political and matrimonial alliances with the house of Ahab. We have also seen how discipline, reproof, and repentance followed; and chapter xx. goes on to tell what spiritual blessing and what shining forth of the very glory of God resulted from that repentance. If the story had ended just here, we should have said there was little danger of that good man's falling again through his old weakness. He has been made to feel the evil consequences of his sin, has been so solemnly warned and corrected, has sought God so sincerely, is so zealous for good, and so strong in faith, that we need have no fear about Jehoshaphat. He has passed through so much, and is so changed for the better, that he is living on quite a different level of life.

"Surely there is little danger of my falling again into that familiar sin! I have been so corrected and warned: I have been awakened to seek God so earnestly: I have now such a bright experience of his goodness, that I am now living on quite a new level of life. There is little danger of my falling again!" Reader, have you never heard your heart speaking to you like this? It is written, "He that trusteth his own heart is a fool." This is true, even though that heart be a corrected, disciplined, and renewed heart.

Our story gives a terrible emphasis to this statement. In chapter xx., 35th verse, we read: "And after this did Jehoshaphat, king of Judah, join himself with Ahaziah, king of Israel, who did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber. Then Eliezer . . . . prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken that they were not able to go to Tarshish."

"Let him that thinketh he standeth, take heed." Well may we pray: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

THE CANADIAN NORTH-WEST.

Dear Sir,—Fourteen years ago, in the city of Montreal, I volunteered to begin a mission at the North-west corner of Lake Superior, where Port Arthur is now situated. Ten years since I was sent to this new North-west, and during these years I have had a great variety of experience among the new people coming to make homes for themselves. I have become more and more convinced that there is an important future for this country, and that it is destined to become the home of millions of strong, energetic, and, I trust, Christian people.

I feel it to be my duty to make this new and promising country the place of my life work. God seems to be opening up my way to begin the development of our "Mountain View Home, Model Prairie Farm, Orphans' Refuge, and Evangelistic Centre." This new farm consists of 1280 acres of beautiful land, situated in full view of Riding Mountain, and close to a new country town on the line of the M. & N.-Western railroad, and situated about 130 miles west of Winnipeg. The land was very carefully selected about six years since, and now the time seems to have come when it should begin to be devoted to the good work for which it was selected.

I want two or three young men to aid me in commencing the good work. Summer-time will be largely devoted to agriculture, horticulture, and the care of animals; also to evangelistic work, especially on Sabbath days, in the country about, where there is large room for usefulness. Winters will be devoted to evangelistic work in the new villages and country places, to educational work, and various industries. If two or three good young men, who can aid in evangelistic work, and who would like to help in developing the "Home," will write to me, I shall be pleased to give them all necessary information. There is a fine field of usefulness opening up in this new land for young people of the right sort, and whose minds and hearts are anxious to do something to bring the world to Christ as our Lord and Master.

W. Halstead, Missionary.

Minnedosa, Manitoba, Canada.

PRISCILLA FOULKES' WILL.

A TRUE STORY.

You would like to know how I was brought to the Lord? Well, I will tell you, for it is not a very long story, but it is a blessed one to me. One hot day in June I was sitting on my stool in our back office, and wondering if I was to go on much longer living a dingy drab sort of life, in a smoke-dried office, which measured about twelve feet square, and hoping against hope for some break in the monotony of my life, even if the break were to come in the form of an acceptable rise in my "screw," when our governor bustled into the office and threw a bundle of papers before me.

"There, Thompson," he said, in his short, hurried way, "look through that, and let me have the chief points and provisions. Do it at once, as I'm going up there early to-morrow."

It was only the copy of a will, and I set to work in that mechanical way that becomes habitual to those who, like myself, spend year after year in copying out deeds and forms, and wills and marriage settlements, and get no richer or happier in doing it. There is not much romance in the life of a lawyer's clerk, and I felt especially unromantic when "the last will and testament of Priscilla Foulkes" was thrown upon my desk. Something in the name seemed to grate, and I was tired and altogether out of sorts. As I ran my eyes over the closely-written pages, new words—unfamiliar words—began to make themselves felt in me: "By God's mercy"—"In the power of his name"—"His free gift of life by his Son"—"I give in his name for his sake." What did they mean? I wrote on; but my thoughts were disturbed ones—the whole tenor of the will before me was one of devout thankfulness to and reverence for "his name," to whom Priscilla Foulkes ascribed all her prosperity and joy in life, and her confidence in death.

I finished my work, and I went home to my lodgings, but I took a companion with me. As I trudged past the shops and offices on my way, I paused before a second-hand book store in Holborn, and, seeing a copy of the Bible lying on a stall in front, and marked 6d., I went in boldly and purchased the book. I felt half-ashamed that I had done so, thrust it into my pocket, and hurried out. During my frugal tea I read—yes, *I read the Bible!* If any of my scoffing friends of our "Free Thought and Culture of Reason" Club could have seen me, they would at once have struck my name off their roll. But I was alone. Yet I felt I was *not* alone—a new presence, the sense of something I had never known before, filled my soul, and I kept repeating the words "Free gift." A gift was so opposed to my philosophical religion, that this was the one thought that stuck by me.

With this thought in my mind, I turned the pages of the Book, when my eye was arrested by the words: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23). So, then, this was it! Death or life. And what was it that fastened the words and their truth so persistently upon me? I could not get rid of them, if I dared; I could not sleep, but all night paced my room, or read the Book, and when morning broke, I was like one reft of his senses. I did not go to Parchment-row that day, for I was not able; nor for many days. Worn and torn by doubts, I was struggling into life, *alone with God*. Yes, with God; though I did not know it. Oh, that scoffers and such like could but know the awfulness of being shut up with God in spirit! Without the aid of any second person, without teacher, guide or comforter of earth, I was experiencing the new birth. "Himself had done it." The reading of a will had, by the conviction of the Holy Spirit, shown me I was a sinner. The same Spirit was, silently, leading me to my Saviour.

I did not go back to Parchment-row to stay, for during my long illness I yielded myself to my rightful Master, and when I sought out the children of God in a mission-room hard by, they took my hand, and I was led through green pastures. "Happy," did you say? I should think I am, for I'm working in his name, and He's used me to snatch two of the members of the F. and C. R. club from the miseries of free-thinking to Himself. Yes, as you say, I was plucked from the depths, and "Himself hath done it." M. Butler Gerds.

MONTE CARLO.—A TERRIBLE STORY.

By LADY SEBRIGHT.

If everyone who comes to spend a winter holiday along the Riviera would make public any evil results arising from the gambling-saloons of Monte Carlo that come to his or her personal knowledge, I think the moral sense of Europe would speedily suppress that hot-bed of vice and misery. It is in furtherance of such an idea that I venture to trespass on your space, with the following terrible story. Several times during may stay here, I had heard rumours of suicides and other tragedies taking place at Monte Carlo, but whenever I made inquiries I was met with contradictions, and almost contemptuous questions as to whether I believed in such highly-coloured episodes.

But about three weeks ago, as I was standing on the platform saying good-bye to Colonel Paschkoff and his family, who had been my kind hosts during my stay here at Château Scott, I was asked by a Christian doctor if I would go and see a poor woman at the hospital, who had been rescued, insensible, from the sea, late the night before, having thrown herself in with the intention of drowning herself. He told me that her resolution to commit suicide was so determined that, as soon as she had strength to get up out of her bed the following morning, she had threatened and attempted to throw herself out of the window, and had consequently been put in the cell "des fous furieux." She had absolutely refused to give her name or any particulars about herself, and the doctor ended his account by saying that he was not sure whether she were not a mad woman whom it might be dangerous to leave me alone with. I told him that I was not afraid, and begged that I might be allowed to go in alone, my only chance of being any good to her. For the first hour or more after I had seen her she refused to open her lips, and all that I could make out was that she was apparently a middle-aged lady in great trouble of mind. I sat by her bed-side for nearly five hours of real spiritual conflict, but after a great deal of sympathy and prayer, she softened sufficiently to tell me her nationality, name and history, the following particulars of which will I think interest your readers.

She is a widow, well born, and in good circumstances. About five months ago she heard that large fortunes were to be made at Monte Carlo, and she was foolish enough to come there, with all the money she could command, which she partly lost herself and partly confided to an English clergyman to stake for her, as he told her that he had a certain system for winning, from the proceeds of which he would give her so much every night. I need not say that he lost it all, and the poor lady then resolved to destroy herself. She first attempted to do so at the Grand Hôtel, Monte Carlo, where she had been staying for five months, by taking chloroform, but they broke into her room when she was already insensible, and restored her to consciousness. That night she opened a vein in her arm, and very nearly bled to death, but the Monte Carlo doctors again restored her, and then she was requested to leave the place after two other attempts at suicide, by endeavouring to throw herself out of the window and into the sea. She had paid everything at the hotel, where she had lived very extravagantly, up to a recent date, and she owed at the time I speak of about £40. Against this debt they retained three valuable rings, besides her wedding-ring, and sent her away with a first-class ticket for Geneva, accompanied by her maid. Apparently so long as she did not actually kill herself on the premises, they did not in the least mind turning out on the world an absolutely desperate woman, who openly announced that she meant to destroy herself at the first opportunity.

She travelled no further than Cannes, from where she sent away her maid, and proceeded to buy a sufficient amount of chloroform to have killed several people, but by God's goodness this again missed its effect. As a last resource she flung herself into the sea late one night, and was rescued by the "agents de police," and taken to the hospital in a state of insensibility. The greatest difficulty since has been to persuade her to endure the life that she has so disgraced, by her gambling and attempted crime of self-destruction. Her state of insensibility, recklessness, and unrepentance, has been very hard to deal with. But she is now able to thank God for having saved her from the awful sin of suicide, and I would ask your prayers that He who has so mercifully preserved her life these six times, will give the new birth to her soul, and enable her by his Holy Spirit to consecrate that life to his service. Alas! she has told me since that she was a very zealous professor of religion, and a preacher of the Gospel, and a teacher in a Sunday-school, having in fact built a church by her own exertions.

What I want to call public attention to just now, when every local paper is teeming with such baits as the names of people who have won largely at Monte Carlo, is the other side of the picture, in which we see a lady of birth, education, abilities, and intelligence above the average, and of an age to know what she was about, reduced to such straits by the passion for gambling and by the facilities for indulging that passion which Monte Carlo supplies. In England, Christians are waging a gallant warfare against drink and immorality. Out here along these beautiful shores of the Mediterranean, at Monte Carlo, which God has created a Paradise and man a hell, it seems to me that all should combine to put down that fatal institution, where men and women lose their money, their characters, and often their lives and their souls. Should we not all unite in earnest prayer, if we can do nothing else, that God will sweep away this abomination? Alas! many Christians seem to think there is nothing wrong in going to enjoy the music and the flowers of that beautiful place, countenancing the evil by their presence, and not recognising that every leaf, so to speak, is stained with human blood. If this true story of an almost lost woman, washed to my feet by this blue sea that I might win her back to life and hope for that Master whose servant I am, could but stop one man or woman from putting their foot as a careless visitor inside the precincts of Monte Carlo, I shall not have written in vain. I should add that except for the gambling, my poor friend is a perfectly respectable, moral woman, according to the world's views, and that the truth of what I have written can be vouched for by my sister, Hon. Lady Murray, my host, Mr. R. C. L. Bevan, and others.

To turn from so sad a subject, you will be glad to hear that we have had during my stay here something very like a revival, both among the French and among the English. I have been asked to hold drawing-room meetings for English visitors in private houses, and in several of the large hotels, both in the afternoon and evenings. And these meetings have been crowded; as many as three or four hundred of the upper class English of both sexes and all religions have come to hear the simple Gospel message, and some have shown their deep anxiety of soul by letters and by personal interviews. The good work has extended to Nice and San Remo, where I was asked to speak, and I have had besides crowded French meetings for the poor Roman Catholic peasants, out of which I know myself of two souls that have been born again, and are now rejoicing in the Lord. May God bless the work done, and keep the young converts walking near Himself.

Cannes.

ROME, THE MURDERESS.

In these days of pseudo-liberalism, it is just as well that we have actual proof supplied by herself that Rome is unaltered and unalterable, drunk with and thirsting for the blood of God's saints. The following is translated from a Roman Catholic periodical, entitled *La Bandera Catolica* (The Catholic Banner), printed in Barcelona, and bearing the date of July 29, 1883. It has reference to the burning of a large number of Gospels, by order of the Government, in Barcelona :—

"Un Auto de Fé."

Thank God, at last we have turned towards the times when heretical doctrines were persecuted as they should be, and when those who propagated them were punished with exemplary punishment.

Under the pretext of falsely-called religious tolerance, which revolutionary winds brought to this classic country of Catholicism, the irreconcilable enemies of our most holy religion have been carrying out their plans, and have scandalised the world with the propagation of their impious writings. Fortunately, the cry of indignation which such scandalous conduct drew from the hearts of all good Catholics, has found an echo in the consciences of our rulers, who, although late, have now listened to the voice of duty, giving full satisfaction to good Catholics by a wise and opportune order for the burning of a number of Protestant books, which evil disposed persons were introducing into the country in spite of the vigilance of sincere Catholics.

But Catholic Barcelona, the country of St. Eulalia, and of Blessed Oriol, has had the very great pleasure of witnessing an "Auto de Fé" in the last part of this 19th century. On the 25th inst., the festival of the Apostle James, in the Custom House yard of this city, one of the most glorious traditions of the Catholic Religion was carried out by the burning of Protestant books, destined to pervert the tender heart of our children.

It is in vain that the sons of Satan lift up their voice and cry out against this most righteous act, which is but the beginning of a glorious era, of a new epoch, in which the brightness of the Sun of Righteousness, with its purest light, will dispel the darkness of ignorance and error. There is but a step between this event which we now record, and the setting up of the Holy Inquisition. What we now want is the good will and united efforts of pure and true Catholics. It seems that the Government is disposed to carry out our desires, and it is only right that we should take advantage of this new turn of affairs, in order to reach as soon as possible the goal of our aspirations.

. . . . .

Onwards, then, good and sincere Catholics! The happy day of our social and religious regeneration is not far off. The "Auto de Fé," with which we are now occupied, is a clear and evident proof of the certainty of our indications. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past, and the number of those who will be called to suffer under it will exceed the number of the past. Our Catholic heart overflows with faith and enthusiasm, and the immense joy which we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see freemasons, spiritualists, freethinkers, and anticlericals writhing in the flames of the Inquisition!

That Roman Catholics may not be ignorant of the deeds of the Inquisition in the past, there is the following in another column of the same number of *La Bandera Catolica* :—

We judge our esteemed subscribers will read with great pleasure the statistics respecting those who suffered under the Holy Tribunal from the year 1481 to 1808, when this so venerable an institution was abolished. As our readers will see, it refers to Spain only; we are unable to give the numbers of those who suffered in other countries. We have believed it right also to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may venerate their memory :—

By Torquemada—	
Men and women burnt alive	10,220
Burnt in effigy	6,840
Condemned to other punishments	97,371
By Diego Deza—	
Men and women burnt alive	2,592
Burnt in effigy	829
Condemned to other punishments	32,952
By Cardinal Jimenez de Cisneros—	
Men and women burnt alive	3,564
Burnt in effigy	2,232
Condemned to other punishments	48,059
By Adrian de Florencia—	
Men and women burnt alive	1,620
Burnt in effigy	560
Condemned to other punishments	21,835

This Inquisitor established the holy office in America, and in 1522, as a reward for the same, he was elected vicar of Jesus Christ on earth; but so did he love his former ministry that he did not transfer it to another until the second year of his pontificate. He burnt during this time 324 persons, and condemned to various punishments short of death 4081.

. . . . .

Total number of men and women burnt alive under the ministry of 45 holy inquisitor-generals	35,534
Total number burnt in effigy	18,637
Total number condemned to other punishments	293,533
General total	347,704

In the face of this is it wise to welcome the Jesuits expelled from France, and to suffer the multiplication of convents and monkeries, without even the degree of check which would be secured by their periodical inspection?—houses which history proves to have often, if not always, been dens of infamy and murder? The conventual system, like everything else of Rome, is unchanged and unchangeable. Is it wise to play with this hellfire, as we are now doing?

Let us remember the burning words of Monsignor Strossmayer, when he denounced in the Œcumenical Council at Rome, in 1870, the lying dogma of Papal Infallibility.

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A CURE FOR DRUNKENNESS.

Sulphate of iron, 5 grains; magnesia, 10 grains; peppermint-water, 11 drachms; spirit of nutmeg, 1 drachm. This amount to be taken twice a day.

I copied the above recipe from *The Family Treasury* for the year 1872 (I forget which month in that year). The medicine is there stated to be what the late Mr. Vine Hall (father of the present Rev. Newman Hall) "persevered in taking for about seven months, and which, humanly speaking, wrought his deliverance. He was such a slave to intemperance that it appeared in his case to be almost a possession by Satan."

In September, 1884, I left a copy of the recipe with some ladies near Drogheda, Ireland, for the sake of a butcher in that town, and I give an extract from a letter I received from one of the ladies:—"Your cure for persons addicted to drinking has been of the greatest use to our butcher, who was really killing himself; each time he has taken your bottle, it seems to quite take away for the time all wish for strong waters; it is perfectly marvellous. One of the Drogheda doctors got the recipe from us, and I fancy is using it in several cases."

Enough of the mixture to last seven days can be made up for 2s. 6d.

May I also venture to mention another cure for dipsomania? "Cinchona rubra," a discovery of Dr. Robert D'Unger, of New York. This mixture and all particulars of it, can be obtained by writing to the "Lady Superintendent Medical Missions, 224, High-street, Shadwell, London, E."

Caton, near Lancaster. L. O. E.

FRIENDLESS AND FALLEN IN GREENWICH.—The most recent published statement of the Refuge here says that 3700 have been admitted into the Home since its establishment; of these, many are now living in honourable service, others have been respectably married, not a few have been led to the Saviour, and many show their gratitude by visiting and contributing to the Home. An appeal for support is found in its being the only Temporary Refuge in that part of the South-eastern District. Last year ninety were admitted, of whom two-thirds were fallen. Of these, the greater part have been provided with comfortable situations. Those who leave are corresponded with by the ladies who have ministered to them while in the Home, and thus the good work of saving is confirmed and established. Miss Nesbit, 14, Prior-street, Greenwich, is the new matron.

BIBLE STUDIES.—12.

1 Kings x. 1-13.

"A greater than Solomon is here."—Matt. xii. 42.

v. 1.—*She heard.* "How shall they believe
Him of whom they have not heard, and how sha
they hear without a preacher?" (Rom. x. 14). "G
ye . . . and teach all nations" (Matt. xxviii. 1
"This is my beloved, and this is my friend . .
Whither is thy beloved gone, that we may se
Him with thee?" (Cant. v. 16, vi. 1). "Certa
Greeks . . . came . . . saying, we would s
Jesus" (John xii. 20, 21).

To prove him with hard questions :—

(*a*) "How should man be just with God?
(Job ix. 2).

(*b*) "Where shall wisdom be found?" (Jo
xxviii. 12).

(*c*) "Will God in very deed dwell with men
the earth?" (2 Chron. vi. 18).

(*d*) "If a man die, shall he live again?" (Jo
xiv. 14).

v. 2.—*She came . . . she communed.* (In th
presence of Jesus, the Prince of Peace, we not onl
ask the hard questions, but tell Him all our heart
"His disciples . . . went and told Jesus" (Mat
xiv. 12)—Sorrow. "The apostles . . . told . .
all things, both what they had done, and what the
had taught" (Mark vi. 30)—Details of Servic
"Andrew and Philip tell Jesus" (John xii. 2
—The desire of others.

v. 3.—*He told her all.* "If any of you lac
wisdom, let him ask of God, that giveth to all me
liberally, and upraideth not, and it shall be give
him" (James i. 5).

(*a*) "To declare his righteousness: that He migh
be just, and the justifier of him which believeth i
Jesus" (Rom. iii. 21—26). "By Him, all th
believe are justified from all things" (Acts xii
39).

(*b*) "Christ, in whom are hid all the treasures
wisdom and knowledge" (Col. ii. 3).

(*c*) "Emmanuel . . . God with us" (Matt.
23; John i. 14).

(*d*) "Jesus said unto her, I am the Resurrectio
and the Life; he that believeth in Me, though h
were dead, yet shall he live; and whosoever livet
and believeth in Me shall never die" (John x
25, 26).

v. 4, 5.—*Self-abasement.* "When Simon Peter sa
it, he fell down at Jesus' knees, saying, Depart fro
me; for I am a sinful man, O Lord" (Luke v. 6 –
"Woe is me! for I am undone . . . mine ey
have seen the King" (Is. vi. 5). "I have heard
Thee by the hearing of the ear: but now mine ey
seeth Thee. Wherefore I abhor myself, and repe
in dust and ashes" (Job xlii. 5, 6). (The opposite
Cæsar's cry, "I came, I saw, I conquered." Sh
came, she saw, she *was conquered*).

v. 7.—*Personal apprehension.* "He rose and *ca*
to Jesus . . . he *received his sight*, and *followe*
Jesus in the way" (Mark x. 50—52). *The ha*
was not told me. "What is thy beloved more tha
another beloved? . . . He is the chiefest among te
thousand . . . He is altogether lovely" (Cant.
9, 10, 16). "Eye hath not seen, nor ear hear
neither have entered into the heart of man, th
things which God hath prepared for them that lov
him. But God hath revealed them unto us by hi
Spirit" (1 Cor. ii. 9, 10).

v. 8.—*Happy servants.* "Blessed is the man th
heareth me, watching daily at my gates, waiting
the posts of my doors" (Prov. viii. 34). "M
servants shall rejoice . . . my servants shall sin
for joy of heart" (Is. lxv. 13, 14). "His servan
shall serve Him: and they shall see his face
(Rev. xxii. 3, 4).

v. 10.—*She gave.* "I beseech you therefor
brethren, by the mercies of God, that ye prese
your bodies a living sacrifice" (Rom. xii. 1). "
give it all" (1 Chron. xxi. 23). "Awake, O nort
wind; and come, thou south; blow upon m
garden, that the spices thereof may flow out. Le
my beloved come into his garden, and eat hi
pleasant fruits" (Cant. iv. 16).

v. 13.—*He gave all her desire and more.* "Deligh
thyself also in the Lord; and He shall give the
the desires of thine heart" (Ps. xxxvii. 4; Mar
xi. 24; John xvi. 23, 24; Matt. vi. 33). "H
is able to do exceeding abundantly above all tha
we ask or think" (Eph. iii. 20).

Streatham. Janet Clark.

REST BELOW AND REST ABOVE.

"For we which have believed do enter into rest"
"There remaineth, therefore, a rest to the people of God."—Heb. iv. 3, 9.

I can fully trust in Jesus,
Fully trust the God of love;
So I have a rest below,
And shall have a rest above.

Hour by hour I feel Him near me,
In his arms I calmly lie;
So I have a rest below,
And shall have a rest on high.

Having faith in God's own promise,
I shall reach this rest above;
But for rest of faith below,
I must fully trust his love.

Trust in times of happy gladness,
Trust in times of darkest woe;
There remains a rest above,
Enter into rest below—

Rest, because my Father knoweth,
Rest, because I trust his love?
Yes, I have a rest below,
And shall have a rest above.

A. J. S.

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FAITHFUL AND TRUE.

A correspondent sends to us the following incident:—

A friend invited me the other day to come and hear a German brother give an account of evangelistic work in the neighbourhood of Berlin. I went, and was intensely interested in his address. He told us of the increasing desire for pure and simple Gospel preaching which was spreading throughout Germany. He told us of the need of workers, the population in and around Berlin being 1,300,000, and the churches only numbering fifty.

Then he spoke of his own work, how he was led to undertake it, and how it had grown steadily from very small beginnings. "At first," he said, "I could not hire the hall for more than one week at a time. The cost of it was £1 7s. a week. The Lord always has sent me the money, and I should like to tell you about how He sent it me one week. It was the night for the evening service, and I always paid the money after that service; but this time I had no money, the 27s. had not come in. I had waited on the Lord all the day telling Him about it. The time shortened, and I prepared to go to the service. In the midst of my preparations the postman's knock resounded through the house, and a letter was put into my hand. It bore the Salisbury post-mark, and I thought, as I turned it over, 'I know no one there.' No; but the Lord did, and had whispered to a young disciple in that place, from whom I had never heard before, to send help to the work in Berlin. When I opened the letter a money order for £1 7s. fell to the ground.

"With a light heart I went to the service, but do you think I could speak to the people about the subject I had studied all the morning? No; I just told them about the faithfulness of the Lord, for my heart was full.' 'The Lord is mindful of his own.' 'Wait on the Lord; be strong, and let thine heart take courage: yea, wait thou on the Lord.' 'His compassions fail not; his faithfulness reacheth to the clouds.'"

BEFRIENDING SERVANTS.—A branch of the Metropolitan Association for Befriending Young Servants is about to be opened at West Norwood. There is a local training Home for Young Servants in connection with it at Auckland House, West Norwood, where eight girls of the ages of thirteen to sixteen are received, fed, clothed, educated, and trained for service, under the efficient care of Miss Romanës. There is a laundry, besides a Servants' Home and Free Registry, at 435a, Norwood-road, under the energetic management of Mrs. Woodford Fawcett, where Bible and sewing classes will be held. An evening recreation room is provided.

TIMES OF BLESSING IN SCOTLAND.

The years 1860 and 1874 in recent times are memorable in the religious life of Scotland. In those years the wave of blessing passed over the whole land. The present year is, in many respects, more like 1860 than any we have since experienced. Various parts of the country have become sharers of the blessing. Let us first of all go to the North-west, to

HARRIS AND LEWIS.

It is now nearly two years ago that I happened to spend a Sabbath in Tarbert, Harris. A year previously, a week spent in the company of the then minister, Rev. Roderick Mackenzie, showed that the Lord was owning his Word and preparing for times of refreshing. All over the district, and in some of the islands, there were souls quickened into newness of life. The minister was anxious to arrange for a season of special meetings all over the parish. How could it be brought about? A people, scattered and poor, without roads, and among whom evening meetings could not be held, because of the season of the year, and the roughness of the ground to be traversed. How could they be reached? That was the problem.

Twelve months passed. Mr. Mackenzie was removed. I was in Tarbert again. Mr. Donald Stewart, evangelist, occupied the place till some steps could be taken to fill the vacancy. Mr. Stewart knew the ground well. He was himself a native of Luskintyre, in the west of the parish. In the south and west of Harris, his people had been residents for three-quarters of a century. Brought to the saving knowledge of the truth nearly thirty years ago, he had devoted himself for the last twenty years to evangelistic work. The Lord had blessed him greatly in Tiree, Benbecula, Grimsay, North Uist and adjacent islands, as well as on the mainland. It was great joy to find that already there were indications of blessing attending his labours in Harris. The people were deeply interested, and the attendance at every service was large.

Harris had memories of "times of refreshing" in the labours of John Morrison, the "big smith," who, first at Stronde and latterly at Leaclee, where he died, was greatly owned in winning souls. In 1860, and subsequently, there were manifested results following a faithfully preached Gospel. Now the Lord was again about to bless. Mr. Stewart remained till September, 1884, when, in consequence of indisposition, brought on by his many labours, he was under the necessity of retiring, for a little only, to resume in March, 1885, at Loch Stocknish, further south. Here he continued with but little interval till September last. The interest in Divine things steadily deepened. The Board School often proved too small, and the services were not unfrequently in the open air. People came long distances, and occasionally from islands upwards of twenty miles away. All classes were impressed. Elderly people as well as the young shared in the blessing.

Rev. Mr. Lee, of Nairn, writing in November last, says: "The meetings have kept up, and the interest is deepening, so much so that Rev. Mr. McLean, their new minister, asks that others should be sent to help him." Mr. McLean takes the deepest interest in the work, and Mr. Macdonald, Catechist, has been once again sent to his aid. The work has been carried on, with short intervals, ever since. The number of anxious souls is very great, and many are believed to have passed from death unto life. Mr. McLean also had the help of Rev. Mr. Martin, of Stornoway, for a brief period, with the most gratifying results.

The people labour under the serious want of a suitable meeting-place. Two such houses are required, one on Loch Stocknish and one at Collam. They need and deserve the cordial help of the Lord's people who are willing and able to help. Any contributions may be sent to Rev. John McLean, Tarbert, Harris, Stornoway, to Mr. Donald Stewart, Dunoon, or to the writer.

In conclusion, may I ask your readers to continue in prayer for the work in Harris, and also for all parts of the Long Island. The parish of Lochs and other parts of the Lews are being moved already. I feel assured there is a great harvest of souls to be reaped. May the Lord of the harvest thrust forth the labourers. Mr. Stewart is again at the work. May he and all the workers be endued with power, and let God have all the glory.

Glasgow. William Ross.

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REV. E. P. HAMMOND IN CARDIFF.

The third week proved to be the best in every sense. Some delightful testimonies were given at the noonday prayer-meetings. One teacher announced that twenty young men, out of a class of twenty-five, had been converted during the mission. Another requested praise for a whole class that had professed conversion, and several other very interesting testimonies were given of blessing received. The mission closed on Friday, April 16, with a three hours' meeting, called by Mr. Hammond a "jubilee meeting." Short and interesting addresses were delivered by several ministers and friends, and then came the parting scene, when all who had professed conversion came to shake hands with Mr. Hammond and the ministers. It was a very impressive scene, and there were not a few tearful eyes as the "good-bye" was said.

One result of the mission is the starting of a weekly special service for the children, to be held in the various chapels alternately. Many of the little ones who have been brought in under Mr. Hammond, are very desirous to "do something" for Jesus, and this meeting will afford them at least one opportunity. On several mornings Mr. Hammond addressed an immense crowd of men at the docks. One case has come to hand, of much interest. As Mr. Hammond was crossing the broadway to the meeting one night, a man rushed up to him, and implored him to visit his dying wife in the hospital. He then said, "I was at the open-air meeting in the docks, and I heard you tell of how the Lord Jesus suffered on the cross for us, it touched my heart, and I have been anxious about my soul ever since. Now my wife is dying in yonder hospital, and you are the only one whom I know to ask to pray with her." As Mr. Hammond could not go, he took the man to the chapel, where prayer was offered for him and his wife. The man seemed quite penitent and apparently yielded himself to Christ. It was a very touching scene throughout. One of the friends went over to the hospital to the wife. Now the mission itself is over, but the work will continue.

11, *South Luton-place, Cardiff.* F. C. Spurr.

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BIBLE COLPORTAGE IN IRELAND.

The annual meeting of the Bible and Colportage Society of Ireland was lately held in the Christian Union Buildings, Lower Abbey-street, Dublin. Mr. J. R. Fowler, who presided, said it was a non-sectarian society, its sole aim being to circulate the Bible and evangelical truth and wholesome literature, irrespective of Church denominations. There are at present about thirty agents connected with the Society.

Rev. John Elliott (Armagh) read the annual report, which stated that since its formation the agents of this Society have sold upwards of twenty millions of Bibles, books, and periodicals, and have received in payment upwards of £160,000. The sales of the few colporteurs and book agents employed by the Society prove, beyond all possibility of doubt, that this country could be covered, through the agency of this Society, with good, moral, religious literature. It desires to establish a book agency in every parish and village, in towns, and in connection with public works. The great distinguishing characteristic of the Society is the colporteur, a God-fearing, intelligent, prudent man, who goes through his district selling the Book of God, and good, pure literature, entering into conversation with the people, reading the Scriptures, and praying where an opportunity presents itself. On receiving £40, the Society engages to send a colporteur to any district not already occupied, and to keep him at work for twelve months.

Addresses in support of the work of the Society, and testifying to its usefulness, were given by Rev. W. Maguire, Rev. W. L. Berkeley, Major-General Gunn, Rev. William McKean, and others.

Y.W.C.A. CONVENTION.

An all-day Convention of the Y.W.C.A. was held at Exeter Hall, on Friday, April 16. The proceedings commenced with a prayer-meeting in the Lower Hall, followed by a Conference of secretaries and workers, presided over by Lady Hobart.

A paper by Miss Needham was read on "The Latent Resources of our Prayer Union." Miss Bradshaw gave an account of work among art students. Drawing-room meetings, addressed by Lord Radstock and others, have been held with much success. Mrs. E. W. Moore testified to the appreciation of this work by the art students. Lady Hobart emphasised the appeal for the opening of drawing-rooms on Sunday afternoons for this work. Lady Hope, continuing the same subject, said: If we want to win young women for Jesus, we must be filled with the joy of the Lord. Rejoicing Christians, with a smile on the face and whose life is full of sunshine, are the Christians to win others.

Mrs. J. B. Jebb followed with a paper on "Thrift." Thrifty habits are essential to the success of the commonwealth. Thrift and self-indulgence are incompatible, but thrift and temperance go hand in hand. As well as the meaning, the need, and the value of thrift, we should teach our young people what the Word of God says on this subject. The word thrift is not in the Bible, but both creation and the Bible are full of teaching thereon. The Apostles were told to gather up the fragments after the miracle, and Paul speaks of "laying up a good foundation against the time to come." Miss Lowder (Southsea) spoke on "Are our members trained to selfishness or self-sacrifice?" A paper by Miss Fraser explaining the effort that has been made to enable members to obtain "Summer Holidays," was followed by an address by Mrs. F. A. Bevan, and the Conference closed with the Benediction.

The afternoon meeting was presided over by the Hon. Lady Beauchamp, Mrs. Menzies, Editor of *Our Own Gazette*, replying to the question, "How far is it right or advisable that we should introduce young men into our Y.W.C.A.?" said that the Bible-class was our centre and great instrumentality. Other methods, such as the social evening, were to supplement, not to supplant the Bible-class. In Liverpool the Y.W.C.A. often introduces young men to its meetings. The members are allowed to bring their brothers or friends to the social meetings, and the plan has been found to work well.

Mrs. Weigall said that united meetings had been tried at the Clapham Institute. After tea one or two Christian young men have given addresses, and the effort has been much blessed. The Hon. E. Kinnaird said the same thing has been done at the Central Institute. The young men and women have to meet in business, and it was felt that they should thus meet in a pleasant and social manner.

Mrs. Temple read a paper on "Temperance Work among Young Women." Lady Beauchamp told of a servant who poured the whole of a barrel of beer provided for her out in the garden, determining never to touch or use it again.

A paper by Lady Frances Balfour was read, explaining the work of the Travellers' Aid Department of the Y.W.C.A. in helping girls travelling from place to place, by meeting them at railway stations.

Mrs. Bath gave an account of the "International Union," followed by a paper by Mrs. Ormiston Chant, on "Work in our Rural Districts, and Home Study Department." The Statute Fairs held in some districts for the hiring of servants were denounced by Mrs. Chant as a disgrace to a civilised country. Referring to amusements, she said that while we take away the bad ones, we must be prepared to provide good and innocent ones in their place. After a few words by the Hon. E. Kinnaird and a paper by Mrs. Legg, an earnest appeal on behalf of the women of India was made by Mrs. Soradji.

A prayer-meeting was held in the Lower Hall from 6.30 to 7.30 o'clock. At eight o'clock thirty-eight prizes were distributed to the successful competitors in the London Scripture Chart Competition in connection with *Our Own Gazette.*

The public meeting at 8.30 was a crowded and interesting one. Lord R. Montagu, who presided, expressed his strong sense of the value of the institution, and the great need for its operations. Mr. W. T. Paton's secretarial report showed that fifty-two new country branches had been established during the year, and there had been a large general increase in the membership. He made an earnest appeal that the deficit of £800 odd should be met—an appeal that was generously responded to during the evening. Rev. H. W. Webb-Peploe gave an earnest and deeply spiritual address, which, we fear, was rather too abstruse for many of his hearers, though he was attentively listened to. A dusky Indian matron, Mrs. Soradji, spoke simply and pathetically, especially when she appealed that her benighted countrywomen should have a share in the many and great privileges enjoyed by young women in this land. The last address was by Herr von Schluembach, who pleaded with his fair audience to make good use of their advantages, and to witness for Christ in their daily life.

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MESSRS. MOODY AND SANKEY.

CHARLESTON, CAROLINA.

This quiet, old-fashioned city, where everything of a religious character is done "decently and in order," has been stirred as never before by the labours of Messrs. Moody and Sankey. Due preparation was made, both of a temporal and spiritual character. Judging from the outpouring of the people, and the general solemnity which characterised all these preparatory services, it seemed as though a revival in the heart of God's people had already commenced. As noon on Wednesday drew near, when the first service was to be held, it was whispered that the evangelist had not arrived, and could not possibly be in the city before one o'clock. Mr. J. E. K. Studd, who with his wife had arrived the night before from Richmond, came to the rescue. In a simple, earnest manner, he related the incident connected with his own and his brother's being brought under Mr. Moody's influence, and the steps which led gradually to his brother consecrating himself to the work in China. The audience was deeply interested, and it was indeed providential that this opportunity was offered for Mr. Studd to open the series of meetings by his effective address. Just as he was drawing to a close a slight stir was observed at the rear of the platform, when in slipped a stout, full-bearded gentleman, who had evidently just been brought from the depôt. It only needed one look to convince everyone that Mr. Moody himself was among us. Mr. Studd closed his address, a hymn was sung, and Mr. Moody commenced, without a moment's delay, his earnest discourse on "Giving our best to God." Although he had been travelling since nine o'clock the night before in a crowded car, and without time to go to his hotel, he seemed as bright and fresh as though he had rested a week. He came alone, Mr. Sankey being delayed in Jacksonville. When Mr. Moody started he had to stand, and there were seventy-five ladies standing in the aisles of the cars. It showed the indomitable spirit of the man that he was willing, if need be, to stand all the way from Jacksonville to Charleston, rather than disappoint an audience.

The Wednesday night service was a remarkable one. The vast congregation which assembled filled every foot of sitting and standing room in the building, while hundreds were unable to gain admittance. The sermon was on "Sowing and Reaping;" and there was many a sharp arrow sent into the hearts of those present that will not be easily drawn out. An after prayer-meeting was held, at which nearly the entire audience remained, and deep solemnity pervaded the whole congregation.

The colour question was most happily settled by Mr. Moody, who seems to be ready for any emergency. The hall, though the largest in the city, was too small to accommodate the white people alone; hence it was impossible, on this account, if for no other, to throw it open to white and black alike. The general committees arranged, however, for the coloured people to have the use of the hall, just as it stood, for a service at eleven o'clock on Sunday morning. But the pastors of the coloured churches corresponded with Mr. Moody in advance, and he agreed to preach for them in one of their largest churches once every day during his stay in the city. This proposition was most gladly accepted by the coloured pastors, and on Thursday morning Mr. Moody preached to a great congregation in Centenary Methodist Church. Upon concluding his services, he went at once to Agricultural Hall and preached to another crowded assembly.

Sunday was the last and the great day of the feast. At nine o'clock the Hall was filled with Christian workers. Mr. Moody preached his discourse on "Working for Christ;" and when he had finished it was apparent that a new zeal had been aroused in many Christian present to go out and work for the Master. When the great crowd was dismissed, and the people wended their way to their various churches for eleven o'clock service, Mr. Moody hurried to one coloured church, Mr. Sankey to another, and Mr. Studd to a third, where each one preached to great congregations. Mr. Studd had also held a service at nine o'clock, with the Citadel Cadets, in the South Carolina Military Academy. He also preached in the afternoon and again in the evening, each time in a different coloured church. It will thus be seen that the coloured population of Charleston enjoyed as great previleges by the coming of the evangelists as the white people, although the latter bore all the labour and expense. The Sunday night service was the closing one; and so deeply had the people of Charleston been stirred, that there was a spontaneous outpouring of men, who filled the hall, so that there remained not even standing room. The sermon was on "Not far from the Kingdom of Heaven." As this was the last time Mr. Moody would stand before that vast audience, he was deeply moved, and his appeals to those who were not far from the kingdom were exceedingly tender. More than a hundred arose for prayer, and repaired to the inquiry room. Nearly the entire corps of cadets filed out and went to the inquiry room, where Mr. Sankey, and Mr. and Mrs. Studd, and the city pastors, and other Christian workers pointed all inquiries to the Lamb of God.

Thus closed the most remarkable series of religious services that Charleston has witnessed since the days when Whitfield preached here. It is estimated, taking the aggregate of the white and coloured congregations, that not less than 40,000 out of the 60,000 people in Charleston heard the word preached by these evangelists. Their departure was greatly regretted by themselves as well as by the people; and Mr. Moody would gladly have remained ten days longer, if his appointments had not been out in advance. The services, however, will not be discontinued; but Mr. Sayford, assisted by Professor Towner and his wife, will continue to labour here during the present week. The ultimate results of these services cannot be estimated; but it is enough to say that they will be exceedingly great and lasting.—*New York Independent.*

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FAITH MISSIONS.

Mr. O. R. Bachelor, a member of the Free Baptist Mission of Bengal, now returning to India, writes on board the ss. *Clan Macarthur*:—

One of the most interesting features of modern missions is the fact that so many are engaging in the work quite independent of all organised societies. Some have recognised and known friends to back them; others, and they are many, throw themselves into the work, trusting for support in God and those whom He may incite to aid.

On visiting Jerusalem a few days ago I became acquainted with several parties now prosecuting such independent missionary work in the Holy Land. At Jerusalem I became acquainted with Mr. and Mrs. Lethaby, who are waiting for the means of getting over the Jordan, among the mountains of Moab. Mr. Letnaby has made an exploring tour, not without peril, and has succeeded in obtaining the consent of the Chief of Kerak to locate at his capital for the purpose of "doing good to his people." One could hardly find a field of labour where more of self-sacrifice would be required. I cannot but admire the Christian pluck and consecration of these dear friends, and I have no doubt the blessing of the Master will be upon them. May the prayers of God's people follow them, and may they have the substantial aid of some of those on whom God relies for the prosecution of his blessed work.

Notes and Comments.

Having to prepare this number for press before the Easter Holidays, we are not able to acknowledge communications received after Thursday last.

Our next portrait and sketch will be those of the late Mr. Alexander Balfour, of Liverpool, whose lamented death we announced last week.

We heartily commend to our readers Mrs. Spurgeon's "Ten Years of my Life in the Service of the Book Fund" (*Passmore and Alabaster*. 3s. 6d.) She calls it a grateful record of her experience of the Lord's ways, and work, and wages. We shall refer to it again; but in the meantime hope our readers will buy, and read, and circulate it.

We welcome a fourth edition of Dr. Robert Anderson's "The Gospel and its Ministry" (*Nisbet*. 3s. 6d.) We have more than once commended these chapters on foundation truths. The present edition is enriched with a new preface, in which the author says:—

> We can have no toleration for the veiled scepticism which is passing for Christianity to-day. Agnosticism is Greek for ignorance, and ignorance is both shameful and sinful in presence of a Divine revelation. The Christian is not ignorant; neither is he in doubt. We do not *think* this or that: we KNOW. "We know that the Son of God is come." "We know that He was manifested to take away our sins." "We know that we have passed from death unto life." "We know that if our earthly house were dissolved, we have a building of God, eternal in the heavens." "We know that when He shall appear we shall be like Him." "We know that He is able to keep that which we have committed unto Him against that day."

It has been stated that legislation is impending with regard to the employment of women at pit-mouths in the colliery districts, and in consequence there has been some agitation and excitement at Wigan and other towns in the mining localities. The work certainly is not of a very suitable kind for females, and the costumes worn by the workers are far from womanly; but we think that legislation in other directions is much more urgently called for. The women who toil at the pit-mouth live moral lives; it is no unusual thing in Lancashire to find them on Sundays in the church or chapel choir. That their week-day occupation is a laborious one cannot be gainsaid, but as regards their dress Canon Fergie, who has passed nearly half a century in the "black country" of Lancashire, says that he has seen far more indecency of costume in drawing-rooms than at the pit-mouths. There seems to us great force in the remark that the proposed legislation is not intended so much to benefit women as to remove them from competition with the other sex. We should be glad to know what some of our friends in the mining districts think of the matter

The Pope has directed the Sacred Congregation to take into careful consideration the question of Home Rule in Ireland, so far as the interests of Romanism would probably be affected. Most likely, some of the Roman Catholic nobility who have recently been visiting at the Vatican have suggested the step, especially as the visitors were of *The Tablet* party, to which we have referred more than once recently. If, however, the Pope wishes to arrive at an idea of what the condition of things would be after a few years of "self-government," he has only to turn to his faithful people, the French, for an illustration, and remember that Ultramontanism is just as likely to be found objectionable in Dublin as in Paris.

The priests in Ireland have set so forcible an example of expediency and lack of moral principle that the people could scarcely be blamed if they followed in the same lax lines. It may be that, as was the case in the Papal States, and in Italy generally, and as is the case in France to-day, the inevitable reaction in Ireland will take the form of secularisation, clearly traceable to the unbearable spiritual pretensions of Rome and her illogical inconsistencies. The future government of the sister island, if Home Rule be granted, would very closely resemble a weak democracy, and it has been very pertinently asked: When ever was a democracy anything but antagonistic to Rome?

We have avoided writing upon the Irish Question now before Parliament, but we cannot shut our eyes to the fact that it is to a large extent a Romish Question. And Romanism is, like its father, a murderer and a liar from the beginning. We are exhorted to give Ireland her rights. But are we sure that that well-sounding phrase does not cover the demand to give the ancient murderess liberty to repeat her old atrocities? We print in another column the translation of a Romish manifesto published in 1883, which shows we can only expect Rome to be in the future what she has been in the past: "Come ye, I will fetch wine [blood] and we will fill ourselves with strong drink [blood, blood], and to-morrow shall be as this day, and much more abundant." Or, to turn to her actual and inspired portraiture in the New Testament: "Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

With the sincerest sympathy for one who appears to have been a good man, we deplore the murder of the Bishop of Madrid. He fell in an endeavour to purify putridity. The following is from an evening paper:—

> All the Spanish newspapers mention the Bishop's determination that, in accepting the see of Madrid, he would at all hazards put an end to the immorality existing in the lower class of clergy in Madrid—unfortunately only too common and too notorious. Madrid, as a large centre, where their misdeeds might be more easily concealed, has long, it is said, attracted priests inclined to set at naught their vows. Bishop Izquierdo was fully aware of this, and, supported and encouraged by the Nuncio, was cleansing the Augean stable quietly and firmly.

Why this should be confined to the "lower class" we know not. There is no reason for exempting any class, although there are respectable exceptions in all.

A forcible illustration of the line of thought followed in a paper on "Lives in Pledge," which appeared in THE CHRISTIAN for March 25, appears in a statement with regard to the work which has been done by the town council of Birmingham. The worst district of the town has been dissected by broad new streets; the hovels, "which were once a source of disease and crime," have been swept away, and large sewage works have been completed, with, as an adjunct, the establishment of "a general system of sanitary inspection." There has been a reduction of at least six per thousand per annum in the death-rate, which means, so far as Birmingham is concerned, a saving of nearly three thousand lives each year. This is a fact which ought to speak eloquently to those who have it in their power to bring about an improved condition of things in the poorer districts of our large towns, and which ought not to be without its effect in influencing Christians to bring pressure to bear upon legislators, local and imperial, with the view of hastening legislation and labour upon such lines.

Perhaps no finer tribute to the late Right Hon. W. E. Forster has been paid than that tendered by Mr. Robert Buchanan, who, at the close of a long and sympathetic article, in which it is testified that the deceased statesman "had a dalesman's simple faith in the eternal verities which sham philosophy has sought in vain to destroy," says in simple and noble words:—

> The keynote to Mr. Forster's character was, as I have already suggested, its deep and constitutional natural piety. In every conversation we had together this note ever sounded uppermost; and whether the subject of discussion was politics, or philosophy, or general literature, he always spoke as one with a yeoman's faith in practical religion. In all the great questions which modern scientific speculation has opened up for us, he took a constant interest. Books attracted him chiefly where they touched on the great mysterious issues of human life and death. Thus, though he was the most practical of politicians, he remained until the last one who breathed an atmosphere far removed from that of "angry politics never at rest." Gentle, sane, and wise, he looked to a Light higher than the light of human intellect to guide all his thoughts, and to sanction all his acts; and we may be sure that Light shone upon him when, a few days ago, he was gathered to his rest, honoured by men of all parties save one only, and leaving behind him in the world he brightened, troops of known and unknown friends.

Unfortunately for our country this "faith in practical religion" seems to be becoming more and more dissevered from our politics; otherwise the fact that the character was deeply tinged with piety and that the religion affected the political life would not be referred to as noteworthy. What noble legislation we should have if each of our members of Parliament were to practically recognise the fact that it is only righteousness that exalteth a nation, and under the influence of that noble belief became a statesman instead of a mere politician.

Mr. and Mrs. George Soltau and family purpose going to Tasmania in July, where Mr. Soltau has undertaken the charge of the evangelistic and pastoral work inaugurated by the late Mr. Henry Reade, and now continued by Mrs. Reade in the Temple, a building which she has erected to the memory of her husband, and which is the largest place of worship in Launceston.

Before leaving England, Mr. Soltau would be very glad to clear off the debt of £150 on the Mission Hall at Barking-side, which he was the means of erecting there, at the close of his connection with the Village Homes. His present address is 69, Beresford-road, Highbury, N.

A Bible-class teacher suggests that friends living in the country, within an easy distance of the populous districts of the great city, would be doing good service by inviting in the spring months small parties of young people to spend Saturday afternoons in their grounds. Our correspondent asserts that many of the members of her class have never seen the country in the freshness and beauty of the spring season.

April 29, 1886.

The Christian.

CONTENTS.

Mr. Joshua Poole (*With Portrait*).. 1
"Lead us not into Temptation" .. 2
Letters from Abroad.—9 2
The Pentecostal Baptism 4
Christianity and Popular Education 4
Jehoshaphat..................... 5
The Canadian North-West 5
Priscilla Foulkes' Will............ 6
Monte Carlo—A Terrible Story 6
Rome, the Murderess 7
A Cure for Drunkenness 7
Bible Studies.—12 7
Poetry—Rest Below and Rest Above 8
Faithful and True 8
Times of Blessing in Scotland 8
Mr. E. P. Hammond in Cardiff 8
Y.W.C.A. Convention 9
Messrs. Moody and Sankey........ 9
Faith Missions 9
Notes and Comments 10
For the Young 12
Cottage Home for Children 12
Rescue Work 13
Dr. Heywood Smith's New Hospital.13
Poetry—Christ who Lives 14
Notes on Daily Readings.........15
Distress in Ireland 15
May Meetings 16

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3 "*Bless me, even me also, O my Father.*"
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LORD, I hear of showers of blessing,
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Speakers—Hon. T. H. W. PELHAM; Rev. LEONARD E. SHELFORD, K.C.L., Rector of Stoke Newington; Rev. JACKSON WRAY, Minister of Tottenham-court-road Chapel; and Mr. DUNN, late Missionary to Public-houses in Shoreditch.

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56, PATERNOSTER ROW, LONDON.

Visitors to London during the May Meetings are requested to call at the Religious Tract Society's Retail Depots, London: 65, ST. PAUL'S CHURCHYARD (Opposite the Northern Entrance to the Cathedral), and 164, PICCADILLY.

"In those days there was no king in Israel: every man did that which was right in his own eyes." This appears to be the ideal condition which many politicians desire to restore. Let everybody do as he likes, though, like the unjust judge, he neither fears God nor regards man. Not long ago Messrs. Ramsey and Foote were punished for publishing blasphemous and obscene libels upon God. A Bill has been introduced into the House of Commons "to abolish prosecutions against laymen for the expression of opinion on matters of religion." The preamble declares that "certain laws now in force, which were intended for the promotion of religion, are no longer suitable for that purpose, and it is expedient to repeal them." Our forefathers enacted many harsh penalties and committed great cruelties in the name of law; but are we going to rush to the opposite extreme, and to affirm that the civil government has no right to place restriction on those who, to use their words, "maintain such principles as destroy all moral obligation?"

One who had great experience of the human heart and of the spiritual life has said with profound truth that there are two sorts of prayer "one tender, delightful; the other obscure, dry, desolate, tempted, and darksome." He adds, that God gives the first to gain souls, the second to purify them; "with the first He uses them like children, with the second He begins to deal with them as strong men," the second taking from them presumption.

There is in Goulbourn's "Thoughts on Personal Religion" some keenly practical advice upon this matter, which is likely to be helpful to those who are disposed to fret over that great trial of faith, coldness in prayer. "Let the rule invariably be this," says Goulbourn, "*Where you cannot pray as you would, pray as you can.* It was the quaint but excellent saying of an old saint, that a man should deal with distractions in prayer as he would deal with dogs who run out and bark at him when he goes along the street—walk on fast and straightforward and take no notice of them. . . . "I will not let Thee go except Thou bless me" was designed to teach us a lesson of perseverance and resolute determination in our intercourse with God amidst all the difficulties by which earnest prayer is beset. It may be, however, that some of our coldness in prayer is due to the fact that we forget to make one petition, that which one of those who were nearest to the Divine Saviour offered—"Lord, teach us to pray." "Ask, and it shall be given you" applies to that as to all other supplication to our loving Heavenly Father, and power in prayer will be given to those who begin by acknowledging their weakness.

Before the month closes, we quote from *The Shield* the following concerning the action of the two Houses of Parliament during its progress:—

> At last the loathsome legislation which for two decades has sat like a nightmare on the consciences of the people of Great Britain has been repealed—totally and unconditionally repealed. Within the four seas, no woman to-day is held in durance, most vile and horrible, in a medical Bastille, subject to compulsory examination, and treatment, and detention, in order that she may be made a safe instrument for the satisfaction of the base appetites of men who fight on land or sea.

In a long conflict, and with powerful opposition, faithful men and women have laboured and prayed for the issue which has come. For other conflicts against evil, they may well remind themselves of the Lord's promise: "They shall not be ashamed that wait for me."

The Morning Post, in a leader on the action of the French Government in the prosecution of two newspaper editors at Décazeville, has the following remark:—

> The Miner Deputy, Basly, whose ambition it is to convince the world that he is the prototype of Zola's Lantier in "Germinal," has been absent from the Chamber four weeks.

This sentence is unintelligible to those who have not read "Germinal." Does *The Morning Post* credit its readers with keeping themselves read up in the obscene novels of Zola and his confraternity? It may be right to suppress revolutionary French newspapers, but it certainly is wrong for a respectable English newspaper to give its implied sanction of a degraded literature, revolutionary of all that is holy or even decent, by references which pre-suppose that West-end families are familiar with it.

One of Zola's novels having been severely criticised—to use his own words, "compared to a pool of blood and mire, to a sewer, to a mass of filth, and I know not what else,"—this is his own explanation and defence:—

> My aim has been, before all other, a scientific one. . . . When one reads the novel carefully, one will observe that each chapter is the study of a curious phase of physiology. In a word, I had but one desire: given a powerful man and an unsated woman, seek the animal within them, even see nothing but the animal, cast them into a violent drama, and scrupulously note the acts and sensations of these beings. I have simply undertaken on two living bodies the analytical work which surgeons perform on corpses . . . Among the concert of voices exclaiming, "The author is a wretched, hysterical being who delights in displaying obscenities," I have vainly awaited a voice that replied, "Not at all! This writer is a mere analyst, who may have forgotten himself amidst human putrefaction, but who has forgotten himself there like the doctor forgets himself in the dissecting room."

With all our strength we protest against this demoralising and disgusting literature, which needs no greater condemnation than that of its author.

A faithful minister of Jesus Christ says there are three lions appointed by the devil to stand in the way of a minister's usefulness, all of which he must slay if he would be a man of God, wise to win souls, and clear from the blood of all men. The first is called, "Lean to thine own understanding," and is stationed at the closet door to bar the way to secret prayer and fellowship with God. The second is called, "The fear of man," and is stationed at the pulpit door to bar the way to the hearts and consciences of men. The third is called, "Men-pleaser," and is stationed at the doors of the houses of the members of his congregation, over the which the Holy Ghost hath made him overseer, to bar the way to earnest personal dealing with them as to the state of their souls before God.

A writer in *The Nonconformist*, signing himself "Anglo-Hibernian," says he went to Ireland twenty years ago as a disciple of the late Edward Miall on two points, among others: the one, that the Irish Roman Catholics had been unjustly aspersed; the other, that a Presbyterian Sunday was a mistake. He has, he avers, been compelled to renounce both opinions. Irish Popery is more and more favouring a Continental Sunday: utter desecration in the latter part of the day is becoming the rule; pleasure draws from families the servants, and a Scotch Sabbath would be welcomed as a relief. The more priest-ridden a church is, the more will it endeavour, by amusing them, to arrest reflection among the people.

It would be well if the disposition to amuse the people were confined to one ecclesiastical order. In recently looking over some religious journals that circulate among Protestants, notices appear again and again of soirées and evening meetings in chapel school-rooms that are wholly given up to songs, dramatic recitations, and comic readings. We would ask officers of churches, in all friendliness, can these things prepare the young men and women of England for the grave times before us? Is not perpetual frivolous diversion sorely unbecoming? There is not a government in Europe that is not dreading changes. Opinions are being propagated that make men hate those who are better off than themselves. Lawlessness takes the form of utter disregard to individual liberty. For churches to be amusing themselves just now, is akin to the balls and masquerades in France on the eve of the horrors of the Revolution.

It is said concerning the United States, "The labour troubles hang like a cloud over the Stock market." In our own land other troubles should be prepared for. The following serious statement was recently made in the House of Commons by Mr. Chamberlain:—

> I was not very long at the Local Government Board, but long enough to feel great alarm at the prospects of the future. I say if the depression in trade continues, and for my own part I am unable to see any favourable prospect of improvement, you will have hundreds of thousands of respectable and honest and hardworking artisans thrown out of employment and subjected to great privation.

There are many thoughtful persons who wish that our present religious anniversary meetings might help the audiences to realise the responsibilities of the times passing over us. There need be no dismay, but there ought to be seriousness. Showy speeches are singularly out of place. Speakers should tell the Church of God what it has to do. We need be no enemies to proper laughter; but the laughter that goes into Courts of Justice, waits for sentences of life and death, and keeps up in all assemblies the modern tendency to a perpetual giggle, might fittingly recall the Lord's words, "Woe unto you that laugh now: for ye shall mourn and weep."

We regret to hear, says *The Pall Mall Gazette*, that Rev. Canon Butler caught a severe malarial fever when visiting Virgil's tomb, near Naples. Mrs. Butler subsequently caught the fever, and, although she is now recovering, she is still very weak, and has left Italy for Switzerland to recruit. During her five weeks' stay at Naples, Mrs. Butler has been remarkably successful in evoking and organising Neapolitan sentiment in favour of the cause to which she has dedicated her life.

◆

A NEW HOME OF REST.

Miss C. E. Gowan, 20, Beauchamp-square, Leamington, hopes to be able shortly to open a Home of Rest at Malvern, where young women engaged in business can find a happy change when needful. Institutions of this kind are much needed by the young women who are employed in such large numbers in business houses, to whom otherwise a change is inaccessible; and under the direction of a truly Christian matron much good may be accomplished.

Between £300 and £400 will be needed, of which about £70 has been received. Miss Gowan will be glad to furnish particulars to any friends interested in this cause, and to receive subscriptions or promises.

For the Young.

PRIDE AND HUMILITY.

BY REV. GEORGE LITTING.*

"God resisteth the proud, but giveth grace unto the humble."—JAMES iv. 6.

To my mind pride is as silly as it is harmful. Let us take one or two things that people are apt to be proud of, and see what cause they have to be proud; and, in doing so, I will begin with that which most often seems to dazzle the minds of children, and, having done so, becomes a growing evil—I mean DRESS.

It is a right and proper thing for people, old and young, to dress becomingly; it costs no more to do so, and often less, than it does to dress slovenly. The ruling features in dress should always be *modesty and good taste.* Certainly it is a most foolish thing to bestow time and money in order to array one's self in finery and gaudy colours, which, so far from increasing the beauty of personal appearance, take from it.

Always remember, children, that, according to Holy Scripture, dress is the badge of sin. In holy, happy Paradise, dress was no necessity. It was in Paradise, defiled by disobedience, that it first became a necessity. Surely, then, there cannot be in it any cause for pride, but rather the contrary.

Besides if you are to be proud of your dress, what shall be said of the sheep or the goat, who wore it before you? What of the flax or hemp in which it grew? What of the silk-worm whose web it was that provided it? If gaudy colours are to be so pleasing, ought you not to feel grateful to the cochineal fly, or even, say, to coal-tar, which furnishes the finest of these colours? If mere colours and fabrics are to be the ground of pride, then the peacock, the pheasant, the butterfly, the parrot, and ten thousand other birds and insects, to say nothing of lilies, roses, and other flowers, have far more reason to be proud than you can ever have. And note, that in the case of beasts, birds, and flowers, the colours and coverings are those they receive by nature; they are their own, whereas those in which you appear, those in which kings and queens appear, those in which King Solomon in the height of his glory was arrayed, are all borrowed colours and coverings; your plumes are borrowed plumes due to other creatures in nature, and turned into what they are, not by your own individual skill, but by the skill of other people, of weavers, dyers, tailors, dressmakers, and many besides. If, when mere pride of such things threatens to eat into your mind and heart, you will only try to think of all this, it will be a wholesome check to you.

You all, I imagine, have read the fable of the jackdaw, a plain black bird, all very well in its own place and station, but who must needs be thought a peacock. Well, he was on the watch till he picked up some peacock feathers, which had fallen from them in the course of nature, and decked himself out, as he thought, with these feathers. Then off he strutted to appear among them. Do you think they were deceived by the insignificant, stupid, proud bird? Not the least; they fell upon him, and chased him from their midst with every insult. Nor was that all. On his return to his own species they would have nothing to do with him, but laughed at him, and jeered him to such a degree that he had to sneak away, and live and pine through a lonely life. That is but a type of what is every day happening in the case of those who have a foolish pride in mere dress.

And God resists it. How? Why thus: If a person delights in finery, such person is apt to resort to all sorts of crooked means to gratify the taste. Thus it happens that young people are sometimes tempted to dishonesty, and other bad means, which you can hardly think of, in order to be arrayed in gay clothes; or, to say, the least, they will often deny themselves proper and wholesome food, in order to indulge this other taste, and so grow up feeble and delicate. Such a course is not only stupid; it is sinful.

Let us go to another thing of which young people are apt to be over-proud: GOOD LOOKS. Good looks are a pleasant thing to look upon, but not a thing to be proud of. There was once a family of daughters, none over plain, but one particularly well favoured. Alas! she knew it, and it bred in her an overweening pride. What was the consequence? Why, she neglected everything but her looks. She neglected study, and was more ignorant than her sisters. She neglected duty, and was less lovable than her sisters. She neglected good manners, and was less liked than her sisters; nay, she was positively disliked. And then her pride made itself visible in everything; in her walk, in her ways, in her looks, in her speech. I will not go on with her history. It was very painful, and ended in this, that, when her sisters had become women, with affectionate husbands and families, and when their greatest ornament still continued to be, as in earlier years, a meek and quiet spirit, she whom we are considering had become a sour, disappointed, crabbed woman, whom nobody cared for, nobody loved, and who, by the indulgence of her pride, had nothing left of her good looks except such faded remains as told how, in her case, God had resisted pride.

What I have said refers to a family of girls. But there is the same temptation also as regards boys. Indeed, the Bible furnishes us with a very remarkable instance of a young man whose good looks were a snare to him, and helped to cause his death. Do you not remember him? A fine young man, his father's favourite, and that father a powerful monarch. Alas! the father's love, it may be the father's indulgence, caused this young man to do many wilful and disobedient things, under the impression that, do what he would, he would be forgiven. Thus he went on from one evil course to another, until, at length, he actually rebelled against his affectionate old father, through a desire of seizing the kingdom and usurping the crown. And how did he manage to get followers? For the king was a good man, wonderfully feared, loved and respected by his subjects.

He got followers by means of his good looks, of that personal beauty which was his pride. Yes, he would sit in the gates of the city, and, putting on his best air, would be very affable to all who came near, smiling upon them, and flattering them to that degree that "he stole away their hearts."

But mark what followed: The poor old king was driven out of the city, and the young man did all he could to dishonour his father's name. Many of the people, however, did not lose all their senses in this infatuation, but rallied to the king's side. Thus war followed, civil war as it is called, that most dreadful of all kinds of war, in which brother is arrayed against brother, and father against son. But God so ordered the combat that the proud was resisted by Him. The young man fought, lost, fled. And as he fled—notice it, dear children—he was betrayed by that of which he was most vain—his long, flowing hair. Yes, he was very proud of his hair, and he bestowed upon it much pains and time. But behold him now, there—there—fleeing away as fast as mule can carry him, to escape from the pursuers whom he fears. And in his haste he rides beneath a mighty oak, whose lowermost branches almost sweep the ground. Hark! What is this? A wail of distress! The unhappy young man is caught in the branches by his hair, and cannot extricate himself, whilst the mule, slipping out of his control, passes from under him.

And now the miserable youth hangs there, suspended between earth and heaven, unable to get loose, and fearing every moment that some one of his enemies will come up and put him to death. In fact, one of the opposing army does draw near, but having heard the poor old king in the morning beseech his soldiers not to injure the young man, he turns aside and leaves him, and goes to tell the chief captain what he has seen.

And so the time goes, slowly enough, you may depend, to the vain young man, caught by means of his own vanity. But, see! here comes the chief captain himself, and what will he do? What? Why he has no pity; the king's word does not restrain him, but he pierces the wretched youth through and through with darts till he is dead.

You must have recognised the picture. Such was the dismal fate of that vain, proud, disobedient young man, Absalom, son of King David.

There are other things of which young people are apt to be over proud, besides those I have named, such as ability in study, strength of body, money, abundance of possessions, and so forth. The proper feeling in respect to all of them is not pride, but thankfulness, which thankfulness should influence those who possess them to use them in God's service, for which purpose they are bestowed upon them. Be sure of one thing: God will always resist the proud. He will always do something to mark his disapprobation of them. Most often, if we could only follow the history of people vainly proud of their endowments, we should find that those very endowments were fated to become their scourge, as in Absalom's case. And to say the very least, you may be sure that the indulgence of foolish vanity is a certain way of helping to render our endowments useless, nay, hurtful.

And then observe the contrary: "God giveth grace unto the humble." Surely this is a gift worth having. Try and estimate it aright. God's grace, that is, God's favour, God's help, God's love! What a wonderful possession! The favour, the love, the help of Him who made the universe; of Him who rules heaven and earth. Who would not desire it? Who would not strive for it? Well, you may have it by being humble-minded.

God's grace to the humble is of special use in keeping them from many hard blows and heavy misfortunes, into which pride is apt to lead them. You have heard, I daresay, of Benjamin Franklin, a great American, who became Ambassador for the United States at the French court. Speaking to a young friend about the father of the latter, he said: "The last time I saw your father he received me in his study, and, as I was leaving, showed me a short way out of the house, through a narrow passage crossed by a beam overhead. We were talking as we passed along, when he suddenly cried, '*Stoop! stoop!*' I did not know what he meant until I felt my head hit against the beam. He was a man that never failed to give instruction and so he said: 'You are young, and have to g through the world. Stoop as you go through it and you will miss many hard thumps.' Thi advice, thus beaten into my head, has been o strange service to me, and I have often thought o it when I have seen pride mortified, and me brought low by carrying their heads too high."

This is good counsel for you, dear children, nay for everybody. It is an illustration of the text— of Scripture teaching generally. Pride has eve been one of man's besetting sins. It was so in th beginning; it was so in the Lord Jesus's time; it i so now. Avoid it, I beseech you, and your ver humility shall exalt you. Hear what the blesse Saviour Himself says on the matter, and let hi words be ever in your mind when the temptatio arises to betray you into pride of heart and dea ing:—

"Jesus put forth a parable to those which wer bidden, when He marked how they chose out th chief rooms (that is, places); saying unto them When thou art bidden of any man to a wedding sit not down in the highest room (place); lest more honourable man than thou be bidden of him and he that bade thee and him come and say t thee, Give this man place; and thou begin wit shame to take the lowest room. But when tho art bidden, go and sit down in the lowest room that when he that bade thee cometh, he may sa unto thee, Friend, go up higher: then shalt tho have worship in the presence of them that sit meat with thee. For whosoever exalteth himse shall be abased; and he that humbleth himself sha be exalted."

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COTTAGE HOME FOR CHILDREN, KINGSTOWN, DUBLI

IN response to private invitation, a crowded mee ing was recently held at St. Bartholomew Parochial Hall, Dublin, on behalf of the Cottag Home for Children, situated at Kingstown. Canc Smith presided, and Her Excellency the Counte of Aberdeen and her children were present. Th Hon. Sec., Miss Barrett, explained the objects her Home, which is for such infants and youn children of married parents as for various reaso may be deprived of a parent's care. It is the on Home of the kind in Ireland, and many applic tions for admission are received which have to refused for want of room, and the committee a anxious to begin building a larger and mo suitable house, as soon as funds permit.

The Archdeacon of Dublin strongly urged th claims of the Home, and spoke of the benefit it ha been to persons in his parish. Rev. W. E. Bu roughs spoke of having watched the growth of th Home from its small beginning, and expressed h cordial sympathy with the work. Mr. T. Cairnes, J. P., expressed the thanks of the con mittee to Her Excellency for her presence at t meeting, and for her sympathy in the work of th Home. Mr. Cairnes earnestly appealed for he in carrying on the work of the Home, and esp cially for donations towards the building fund.

Since the meeting was held, a friend has gene ously offered to give £50 towards the new buildin if "seven others will give or collect seven simil sums within the next three months." May I ve ture to ask for help in order to claim this ki promise, so that we may at once begin our muc needed work? ROSA M. BARRETT, Hon. Sec.

6, *De Vesci-terrace, Kingstown.*

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* From SERMONS FOR CHILDREN 3s. *Dickinson.*

RESCUE WORK.

CHELSEA.

Two earnest Christian women, who have for many years laboured hard in rescue work in this locality, and have also been much blessed of God in their work, have for months felt the pressing need of a "Preventive Home." After prayer and consultation with a few Christian friends, they have taken a house in, Chelsea. It is not furnished yet, although several kind friends have sent in a few good serviceable articles of furniture. Perhaps some Christian sympathisers will feel influenced to take a tangible interest in this much-needed Home.

Mrs. J. Lawson Forster.

12, *Carlyle-square*, *Chelsea*, *S.W.*

BAYSWATER.

For the glory of God, and to stimulate others engaged in the work of rescue, the following record is given of a few cases during the last year in a Home in Bayswater, in connection with the Refuge and Reformatory Union. The one thing that is put before these girls is the hatefulness of sin in the sight of God, and Christ as the all-sufficient Saviour. Some of the hardest and most hopeless cases have, under the influence of the Holy Spirit, yielded themselves to Christ, and by their changed lives are testifying to the saving grace of God.

A. B. lived for four or five years in the depths of sin. She laughed at the truth; but at last her stubborn heart was won. She is now at service living a consistent life, and, what is more, is striving to lead others to the Saviour. C. D. was sent away from one Home after another as incorrigibly bad. She, too, was brought to the Saviour, and spoke lately at a small mission to her fallen sisters, from which two girls have been saved, and are now giving evidence of a regenerate heart. E. F. gave up the man to whom she was engaged, because he was not a Christian. The testimony of her mistress is that "she lives a Christian." For many others we are deeply thankful, who are now living bright, happy, and truly Christian lives, "kept by the power of God."

The centre of a district abounding in such poor outcasts, it is greatly desired to extend the work; but for lack of funds (which, owing to the general depression, cannot be provided by the Central Society) it has to be curtailed. Means are needed for holding short missions in the lowest parts of the district. Some already held have been attended with much blessing. Also to provide a Home for girls who, while looking for a place, have no safe refuge where they may stay. Christians desirous of seeing the work, or helping it, may apply to Pastor Frank White, 80, Kensington Gardens-square; or Mrs. A. B. Stoney, 40, Colville-terrace, Bayswater, W.

SAILORS AT PORT SAID.

Some Christian friends are feeling the importance of suitable premises being secured for a Sailors' Rest in connection with the work of Mr. Eoll, at Port Said. He is well qualified to fill the post of missionary, on account of his knowledge of languages. Many vessels of all nationalities put in at the port. The following extract from a letter will show that there is at present a special opportunity for purchasing a site, where a Sailors' Rest or Mission Hall could be erected:—"The Canal Company are willing to sell me the last lot, alongside the canal, for 65 francs the metre, being 20 francs below what all the other lots have been bought at. The same price has been offered for this lot as for the others—viz., 85 francs. I have never asked the agents to keep it for me, but our daily prayer has been that God would stay their hands. We should need 250 square metres, this will cost £654. I calculate the whole amount for building, &c., will be about £2000. We have found it extremely difficult to hold meetings, having but four rooms for family use, and these are over-crowded with those who come to hear the Gospel. Souls have been saved.

"You may imagine how anxious we are to have suitable accommodation, so that the work may increase. I have the promise of £200 from two different parties, besides a small sum in the bank. I leave the matter with God."

If any of our readers are disposed to help in this very important work, we shall be happy to receive and forward their gifts.

DR. HEYWOOD SMITH'S NEW HOSPITAL.

Warrington Lodge, Maida-vale, is the address of the private hospital for ladies under the exclusive direction and control of Dr. Heywood Smith. It is the outcome of a public subscription raised by those who were scandalised at the attempt to boycott a medical man for what at the worse was only an error of judgment, prompted by the best of motives. Warrington Lodge is a handsome building in a commanding situation in Maida-vale. Loft, airy, convenient, and accessible, it is likely to become one of the most known and most useful of the establishments of its kind in the Metropolis. The house is detached. Its windows look out over a large, open place, close to the church in Warwick-road. On Tuesday afternoon last week it was thronged from garret to basement by a multitude of friends and sympathisers, who without exception expressed themselves as delighted with the convenience, the healthiness, and the advantages of the hospital.

At three o'clock a dedication service was held in the largest room. Rev. Neville Sherbrooke opened with prayer. The building was then formally handed over to Dr. Smith. A hymn of his own composition, full of joy and gratitude as to the past and of confidence as to the future, was sung by the crowded company. Mr. Stead having spoken briefly of the eventful past, Dr. Heywood Smith explained the object and nature of the new hospital. It is unique of its kind. The central idea is the accommodation of three classes of patients under one roof, so that the expenses of the free patients, or those admitted at the nominal charge of 5s. or 10s. a week, may be covered by the higher fees charged to well-to-do paying patients, who can have separate rooms, with exclusive attendance, from £5 5s. to £10 a week. Warrington Lodge, Dr. Smith was careful to state, is not intended as an asylum of chronic bed-ridden patients; he remarked that anyone who had £100,000 to spare could hardly do better than invest it in providing such an asylum. The place would be named Warrington Lodge, and Warrington Lodge only. The name of hospital or home would be discouraged, and everything would be done to enable patients to enjoy the convenience and the privacy of home, with the advantages of the highest medical advice and the most skilled nursing. Dr. Heywood Smith said that the Bishop of Truro, Bishop Sugden and Rev. H. M. Aitken were, unfortunately, unable to be present. He read a letter from his father enclosing a cheque for fifty guineas for the hospital, and expressing the best wishes for its success. In the course of the letter Dr. Smith said: "Referring to the circumstances that have led to its establishment, when the deputation from the medical staff of the Hospital for Women kindly called on me last year to present me with an address and piece of plate on the occasion of my retiring from active hospital work, I remarked that had professional men acted on Christian principle you would not have been so cruelly attacked as you have been by many of your merciless assailants. I have no hesitation in expressing my conviction that you were actuated by the best of motives in relinquishing the post of senior physician of the Hospital for Women, the highest appointment on the medical staff, rather than by remaining as such to become a hindrance to its future success, as you had been led to believe." After prayer by Mr. Denny and some words from Mrs. Heywood Smith, the doxology was sung, and the inspection of the building was resumed.

Every room is fitted with Tobin's ventilators, and the sanitary arrangements throughout are admirable. All the latest appliances for the care and convenience of the patients have been secured. In some of the private rooms beds are so mounted that they can be wheeled with ease from one side of the room to the other. The tables are made higher than usual, so as to enable patients to use them without stooping. All the wall papers are varnished. Arrangements for providing warm water are to be found in every room, and nothing is wanting to the comfort and relief of the patients. The operating theatre is admirably lighted, and the ghastly operating table is filled with all the most recent inventions for diminishing risk and facilitating the success of the operator. The alterations in the building were carried out by Mr. Hughes, of Grosvenor-buildings, New Bond-street, and the furniture made by the firm of Billord, of Great Portland-street. Warrington Lodge, when complete, will contain thirty-six beds. Eight patients will arrive to-day, and there is every prospect that the house will soon be full. Warrington Lodge is connected by telephone with 18, Harley-street, so that instant communication can always be had with the doctor. A highly trained staff of nurses has been provided, and everything promises for the success of the institution, which has been so successfully opened.—*Pall Mall Gazette.*

[We earnestly commend this most desirable "lodge" to the support which its able Director so well deserves. —Ed.]

FRESH AIR FOR POOR CHILDREN.

In view of the approaching holiday season, fresh interest attaches to the movement for affording a country change to drooping and sickly children of the poor. "Fresh-air missions" have of late been recognised as of considerable importance. Hence the Ragged School Union feel the children of their schools must share in the benefit, and that it is right such Homes should be under their own care, so that in the holiday wise, loving and Christian influence might be brought to bear on the children.

Last year the Committee opened two Holiday Homes; one on Thursley Common, Godalming, and the other at East Grinstead. Both most suitable in every way as holiday resorts for these children, no less than 600 enjoyed the benefits last season, and it is hoped many more will do so this year. May we trust that many, by communicating promptly with the Secretary of the Ragged School Union, Exeter-hall, Strand, London, W.C., will encourage them to go forward in this good and useful work.

GOSPEL WORK IN SPAIN.

Writing lately to a relative in England, Mrs. Wigstone, Calle Doctor 4, Linares, Provincia de Jaen, Spain, says:—

My time is fully occupied in visiting, and I have as much as I can do. The Lord is saving souls amongst us. Many, we believe, are truly converted; others are seeking salvation. In visiting from house to house we have a splendid opportunity of speaking to people who have never heard the Gospel. In every house there are so many families living in the different storeys; they come together to listen; by this means we invite them to come to the preaching, and one neighbour brings another. I have had women throw their arms around my neck sobbing, and crying out, "Yo quiero ser salva" ("I want to be saved"). Some have given up the pictures of saints they used to worship, and have Scripture texts on their walls.

I feel that God has called me to this place, and answered my prayers in giving me work to do, and making me very happy in it. We think of beginning a night school for teaching men and women to read. Then every night in the week will be occupied, and plenty of visiting in the day. We need to be much remembered in prayer just now.

THE SPEZIA MISSION.

On April 5 special services were held in Spezia, connected with the twentieth anniversary of this Mission. On this occasion various Christian labourers bore testimony to the faithfulness of God, the power of faith, the results of prayer, and the happy consequences of Christian union so manifested in the planting of the Mission, and in its stability and progress, even in the hours of trial and opposition.

The twenty years which have elapsed since the enterprise was begun by Mr. Clarke have been a most remarkable testimony to the power, wisdom, and love of God, which have overruled the most varied opposing elements for the strengthening of the Mission. Thus sustained during these two decades in its various undertakings for the good of Italy, it has received most remarkable fulfilments of the prayers of its friends. Very few of its agents have fallen on the field by death during this period, though many of its once noble supporters in Britain have been called to their reward. God has thus far raised up others whose energies are still directed to the sustenation and extension of the work; and, as the needs of the Mission are by no means lessening, but greatly augmenting, it is devoutly to be hoped that fresh supplies equal to the needs will continue to flow in, and that these be ever accompanied with ever-increasing prayer.

CORNWALL.—Miss North, of Axminster, has conducted a three weeks' mission in the Bible Christian Chapel, Looe, which, through the Divine blessing, has proved a great success. The addresses and Bible-readings were brimful of Gospel truth, put in a very attractive and impressive manner, and she drew a crowded congregation at each service. T. C. Jacob, Minister.

CHRIST WHO LIVES.

I LOVE to think of a Christ who lives!
Whose sorrows and griefs are o'er:
I love to think that beneath his feet
Is the cruel crown He wore.
He hangs not now on the lifted tree,
Nor sleeps in the silent grave:
He lives! and often his face I see,
As he bids my heart be brave.

Softly I say to myself, "He lives!"
I know it was well He died;
I know it was death that atoned for sin,
And brought me to his dear side:
But glad am I that I gaze not now
On a sad and weary face;
Nor wipe the blood from an icy brow,
So marred by the world's disgrace.

I love to think of a Christ who lives!
I gaze on his open side;
But, oh! it is joy that a living heart
Thence poureth love's living tide.
I gaze on the eyes once dim in death—
They beam with a light Divine.
While I seem to feel his vital breath,
As He tells me He is mine.

He lives! 'tis a living Christ we serve,
'Tis a living Christ we love;
Who took our flesh, with its wounds and scars,
To the Royal Court above.
He lives, and knoweth each pressing need,
And sympathy sweetly gives:
He lives who died. Oh! 'tis joy, indeed.
To think of a Christ who lives.

WILLIAM LUFF.

MR. RADCLIFFE AT THE STRANGERS' REST.

ON Friday, the 16th instant, a number of friends gathered at the "Rest" to meet Mr. Reginald Radcliffe. Various missions were represented by those who are actively engaged in different spheres of the Lord's work. After conversation and tea, Mr. Radcliffe announced that, although the ostensible aim of the meeting was to pray for missions and mission work, he was strongly impressed with the importance of prayer for blessing upon the workers as individuals first. With so many calls hither and thither, it is often difficult to get alone with God, and yet no work can be possessed of real spiritual power without this. Our Lord made this clear by his occasional withdrawal of Himself and his disciples from the activity in which they moved.

The first portion of the meeting was accordingly devoted to prayer of an exclusively personal character, which was felt to be a season of heart-searching and blessing. A large number engaged in earnest prayer, some more than once. Afterwards followed supplication on behalf of all missionary service for the Lord at home and abroad.

Before closing, Mr. Radcliffe, when all heads were bowed, invited any present who desired to devote themselves more fully to God, or who were conscious that they were not living as near to Him as they wished, to hold up their hands, to which several at once responded.

Mr. Isaacs, the secretary, writes: "I believe the meeting was a real blessing to many. We have never had such a meeting at the 'Rest' before, wherein the presence of the Lord was so realised. This has been the testimony of not a few."

MR. FRANCIS MURPHY has conducted with much success a Gospel Temperance Mission at Sharon, Mercer Co., Pa. Such a widespread interest in the cause has never before been experienced in that district.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—May 2, Ps. ciii. 12—22; May 3, civ. 1—12; May 4, civ. 13—23; May 5, civ. 24—35; May 6, Deut. iv. 1—13; May 7, v. 1—15; May 8, v. 16—29.

HOME FOR CHILDREN, PARIS.—Ten years ago this Home was established. Our family has increased until now we have thirty-three children in it. Deserted children of various nationalities have been received, and we have at present two who are the children of English mothers. Infants are adopted by us, when orphans or forsaken, from the earliest age, and are brought up in the Home until they are able to earn a living for themselves. Will your readers help us to succour those who are thus "ready to perish?" Communications can be addressed to M. le Pasteur Hocart, 81, Rue de Cormeille, Levallois-Perret, près Paris.

Letters to the Editor.

IRISH EMIGRATION.

DEAR SIR,—I have received £5 5s. in response to General Dobbs' letter, published in your issue of April 1, and four emigrants (two young men and two girls) left this last Saturday for Plymouth, *en route* to West Australia. A number of others are desirous to follow, and I will thankfully receive further contributions towards the cost of outfit and other necessary expenses.

JANE M. DOBBS.

Knockdolian, Greystones, co. Wicklow.

THE SCRIPTURES IN IRELAND.

SIR,—Referring to your recent comments on Archbishop Walsh's Pastorate, in which he recommends the reading of the Scriptures, I would remark that no copy of the Douay Bible or Testament is published or sold by the Roman Catholic Church without notes; these very voluminous notes "make the Word of God of none effect."

An exact copy of Coyne's edition of the Douay Testament, without notes, has been reproduced, and may be obtained at 10, D'Olier-street, Dublin, for sixpence.

If each of your Irish readers would obtain one or two copies of this, and lend the book to any Roman Catholic neighbour who might be likely to read it, the result will be a sowing of the seed which will bear fruit. Our people are a devout race; the power of the priest is rapidly waning, and now is the time to make known the Word of God by individual effort.

Callan. OLD SUBSCRIBER.

THE JEWS AND PALESTINE.

THIS subject I have long studied with great delight, and shall be glad to refer "Inquirer" to a few among the many passages which plainly tell us the Israelites shall return to their own land. The land was given by God for an everlasting possession (Gen. xvii. 7, 8). They lost it through their idolatry, and the rejection of their Messiah, but there is abundant proof that they will be restored to God's favour. In Jer. xxxi. 34 we read: "I will forgive their iniquities, and remember their sins no more." This chapter refers to the return of Judah, and the lost tribes whom the Lord will find in his own time. In Jer. xxxii. 37 we read: "I will gather them out of all countries, whither I have driven them," and in chapter xxxiii. 7: "I will build them as at the first, and they shall dwell safely."

The Jews shall be raised to great distinction. There is a glorious future before them, for we read in the following verses they shall be a "praise and honour" before all the nations. Ezekiel, in chapter xxxvi., says they shall return to their own land; and in chapter xxxvii.: "They shall dwell there for ever." We cannot suppose this is a description of the heavenly inheritance, as we are told "They shall buy fields for money" (Jer. xxxii. 44), and "They shall dwell in their land that I have given to my servant Jacob" (Ezekiel xxviii. 25). There are many references to this subject in Zeph. iii., and Zech. viii. and x.

Manchester. ONE WHO LOVES THE JEWS.

THE REVIVAL IN CHICAGO.

NOT for years, as many say, has Chicago been so moved religiously as at present. The whole city is on the *qui vive*, and is in a remarkably susceptible and impressible condition. Never before, perhaps, certainly not since the earlier labours of Messrs. Moody and Sankey, have such large and continuous throngs flocked to the preaching of the word. Never, doubtless, at any time has the press so conspired to give the word preached a full promulgation. The interest has grown, the influence of the meetings has accumulated, until now, by the Providence of God, Mr. Jones and Mr. Small have gotten to themselves such a spiritual advantage and such a purchase on the hearts of the people that they can do well-nigh as they will with the men who hang with unwonted eagerness upon their words.

It is too great a work to be checked. Believing this the evangelists have decided to cancel engagements made in smaller cities of the West, and continue the services already in progress in Chicago. —*Christian Standard.*

SEVERAL YOUNG STUDENTS from Edinburgh University are holding evangelistic services in different parts of Scotland. We have received news of deep interest aroused through the visits to Fountainbridge and Inverness.

TEMPERANCE NOTES.

COMPULSORY teaching on Temperance is now the law in sixteen of the American States.

NUMBER 6 of the 9th series of the "Manchester Healt Lectures for the People," is a valuable lecture on Alcohol, by Dr. Edge. Price one penny.

IN the United Kingdom there are about 13,000 brewers. Sixteen years ago there were 32,000. The trade i going into the hands of the great firms.

AT Boston (U.S.), a powerful liquor trade association has been formed for Massachusetts, to control the elections, and, if possible, defeat the liquor laws.

THE anniversary services of the Scottish Temperanc League were held in Glasgow, April 24 to 26. Dr Macfadyen, Manchester, preached the annual sermon.

AT a recent Presbyterian Synod in New Zealand very encouraging reports were given as to the genera spread of Temperance, especially amongst the young.

MANY of the Presbyteries in Scotland have sen deputations to the licensing magistrates in their localities, asking them to reduce the number of public houses.

WE hope all our readers who have the opportunity will sign, and induce others to sign, petitions in favou of the Bill prohibiting sale of drink to children unde thirteen.

NORTHERN FRANCE is said to have a drinking hous for every forty inhabitants, or every group of 10·7 electors. In the South less drink is consumed than i the North.

The Temperance Record urges that while the humbles should not be forgotten, attention should be given t rescue from intemperance "persons of position an influence."

MR. W. J. GLOVER, now agent for the New Zealan Alliance, was recently accorded a public reception a Auckland. He conducted a successful mission at We lington, at which Sir William Fox, and other prominen Friends, assisted.

A TEMPERANCE UNION in connection with the Christian Policemen's Association has just been inaugurate for Manchester and Salford. The Union has branche in various cities and towns.

A TEMPERANCE CONGRESS is to be held, May 4 to 6, a Croydon. The Archbishop of Canterbury, the Bishop of London and Rochester, and many other distinguishe Temperance advocates will take part.

THE New York State Women's Christian Temperanc Union has proposed that in the "Week of Prayer," 1887, one whole day shall be given to "Temperance," a second to "Social Purity," and a third to "Woma Suffrage."

MEETINGS in memory of Mr. Gough were arranged t be held at Sandgate, Mr. Gough's birth-place, April 28, 29, and 30. Mr. E. J. Smith was to recite selection from the "Orations." An illuminated address of condolence was to be signed, to be forwarded to Mr Gough.

WELCOME HOME, CARDIFF.

IN attending Rev. E. Payson Hammond's meeting here I was astonished at the remarkable intelligence and reality of the questions and answers o some very young children spoken to. Several o our distressed seamen have confessed with the mouths the Lord Jesus, and have believed his love. We have had good tidings from a crew of nine me it was my joy to bid farewell on the pier-head short time ago. The whole of these men had foun the Saviour in the meeting, and are seeking to serv Him.

The Refuge has proved a blessing to many, no only in providing food for the body, but in givin the bread that can never perish. We have supplie over 7000 meals, and fifty seamen, on the averag have been daily lodged and otherwise helpe eleven have gone to hospital through exposure an want before they came to us, and one aged on who was without shelter three nights, has died fro it. We still crave the sympathy of the Lord children. GEORGE LAWRENCE.

Welcome Home, 79, Bute-road.

ONWARD CHRISTIAN MISSION, WANDSWORT —The workers here have been greatly strengthene and uplifted by the blessing vouchsafed in connecti with a week's mission just concluded by Mr. W. Bailey ("The Sailor Preacher"), of the Open-a Mission. Night after night the Mission-room w crowded with men and women of the working clas To quote a local paper, "The audiences were profound interested in the preacher's discourse, and he was ab by simple fervour and religious experience to produce considerable impression." F. C.

MISSION HALL, WINCHESTER.—The Sunday se vices continue to be well attended, while the we evening meetings were so much appreciated last ye that they were held nightly from May to Decembe The visits of Gipsy Smith and Mr. W. R. Bradlau were greatly blessed, some of the worst characters the city being influenced for good. Through the ope air services held in the lowest districts, successf efforts were made to rescue fallen ones. Mr. Willi D. Gibb, the hon. superintendent, concludes his nin report by saying that he aims to provide simple Gosp services whereby the poor may hear the word of G and be saved.

Notes on Daily Readings

SUNDAY, MAY 2.—JOSHUA XII.

"In the historical account of the wars of Joshua in the south and north of Canaan, the only kings mentioned by name as having been conquered and slain by the Israelites were those who had formed a league to make war upon them; whereas it is stated at the close that Joshua had smitten all the kings in the south and north, and had taken possession of their towns (x. 40, xi. 17). To complete the account of these conquests, therefore, a detailed list is given in the present chapter of all the kings that were slain, and not merely of those that were defeated by Joshua in the country on this side of the Jordan; but the two kings of the Amorites who had been conquered by Moses are also included, so as to give a complete picture of all the victories which Israel had gained under the omnipotent help of its God."—*Keil.*

"The twelfth chapter is only a summary of their conquests. The Holy Ghost not only gives us the victory over our enemies, but makes us know and understand the whole extent of the country, and defines the particular position of each, giving us details of everything it contains; of God's perfect arrangements for the appropriation of the whole, and the distribution of each part to his people so as to produce a well-ordered whole, one and perfect in all its parts, according to the wisdom of God. But here we have to realise the distinction maintained in the New Testament between the gifts of God, and the enjoyment of the gifts given. 'Ye have an unction from the Holy One, and ye know all things.' 'He hath made us sit together in heavenly places.' Alas! how many earthly things still remain unsubdued among Christians!"—*J. N. Darby.*

MONDAY, MAY 3.—JOSHUA XIII.

"Here commences the second portion of the book, which records in twelve chapters the division of the conquered territory among the tribes. It is apparent from the character of the statements brought forward that they were drawn from pre-existing documentary records, and, indeed, we are expressly told that Joshua caused a written description of a considerable portion of the territory west of Jordan to be made by men sent through the land for that purpose (xviii. 8, 9)."—*Sp. Com.*

3.—*Which is counted to the Canaanite: five lords of the Philistines.*—"The territory of the five lords of the Philistines was reckoned as belonging to the land of Canaan, and allotted to the Israelites like all the rest. This remark was necessary, because the Philistines were not descendants of Canaan (Gen. x. 14), but yet were to be driven out like the Canaanites themselves, as being invaders of Canaanitish territory."—*Keil.* The frequent reverses and continual trouble which Israel suffered afterwards at the hands of the Philistines, was the consequence of their neglect to obey the command here given to drive them out.

22.—*Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword.*—A melancholy comment upon the wish expressed by this unhappy man, "let me die the death of the righteous." They that do not wish to live the life of the righteous, cannot expect to die their death.

38.—*The Lord God of Israel was their inheritance.*—This statement about Levi having no inheritance but the Lord Himself, is repeated twice in this chapter (ver. 14 and here). It does not mean that Levi's wants were not provided for, for the offerings, including the tithes and firstfruits, were to be theirs.

TUESDAY, MAY 4.—JOSHUA XIV.

2.—*By lot was their inheritance.*—"The casting of the lots was probably effected, as the Rabbins assumed, by means of two urns, one filled with slips having the names of the tribes upon them; the other with an equal number, representing separate divisions of the land; so that when one slip, with a name upon it, was taken out of one urn, another slip, with a division of land upon it, was taken from the other. The result of the lot was taken as the direct decree of God. In the account of casting of the lots, after the tribes of Judah and Joseph had received their inheritance, an interruption took place, and the camp was moved from Gilgal to Shiloh, and the tabernacle erected (xviii. 1—9), after which the other tribes manifested so little desire to receive their inheritance that Joshua reproved them for their indolence (xviii. 3), and directed them to nominate twenty-one from their own number, whom he sent out to survey the land, and divide it into seven parts; and it was not till after this had been done that the casting of the lots was proceeded with, and each of these seven tribes received its inheritance."—*Keil.*

10.—*The Lord hath kept me alive these forty and five years.*—"From these words Theodoret justly infers that the conquest of Canaan by Joshua was completed in seven years, since God spake these words towards the end of the second year after the exodus from Egypt, and, therefore, thirty-eight years before the entrance into Canaan."—*Ibid.*

WEDNESDAY, MAY 5.—JOSHUA XV.

8.—*The south side of the Jebusite; the same is Jerusalem.*—"*Jerusalem, i.e.*, the founding or possession of peace, called *Salem* in the time of Abraham (Gen. xiv. 18), was the proper name of the town, which was also frequently called by the name of its Canaanitish inhabitants, *Jebus*, or "city of the Jebusites" (Judges xix. 11; 1 Chron. xi. 4). On the division of the land it was allotted to the tribe of Benjamin (xviii. 28); but being situated upon the border of Judah (xv. 8) it was conquered and burned by the sons of Judah after the death of Joshua (Judges i. 8). It was very soon taken again and rebuilt by the Jebusites, whom the sons of Judah were unable to destroy (xv. 63; Judges i. 21), so that both Benjaminites and Judahites lived there along with the Jebusites; and the upper town, especially upon the summit of Mount Zion, remained as a fortification in the possession of the Jebusites until David conquered it (2 Sam. v. 6, 7), made it the capital of his kingdom, and called it by his own name, "the City of David," after which the old name of Jebus fell into disuse."—*Keil.*

19.—*Thou hast given me a south land, give me also springs of water.*—A deep spiritual lesson is taught in these words, encouraging those who approach God as to how

From his gifts to draw a plea,
And ask Him still for more.

The argument used is parallel to "Thou hast delivered my soul from death, wilt not Thou deliver my feet from falling?" (Ps. lvi. 13). Just as the south land peculiarly needed the springs of water, so does the portion of God's children in Christ peculiarly need the presence and the power of the Spirit to enjoy it. Let Achsah's prayer be used, and of One greater than her father it will soon be said, "and He gave her the upper springs and the nether springs."

THURSDAY, MAY 6.—JOSHUA XVI.

"This and the next chapter are closely connected, and assign the boundaries of 'the children of Joseph,' *i.e.*, of the kindred tribes of Ephraim and Manasseh. These two tribes, or more strictly speaking, the tribe of Ephraim and the half tribe of Manasseh, drew one lot only, no doubt because it was all along intended that their inheritances should be adjacent. These two chapters accordingly describe (1) the southern boundary of the whole territory of the children of Joseph (xvi. 1—4); (2) the limits of Ephraim in particular (xvi. 5—10); (3) those of Manasseh (xvii. 1—13; and (4) the discontent of the descendants of Joseph with their inheritance is recorded, together with Joshua's answer to their complaints (xvii. 14—18). The territory allotted to these two powerful tribes comprises the central and in every way the choicest part of Canaan, west of Jordan. The hills of this district making up what is called (xx. 7) 'Mount Ephraim' are less high and far less barren than those of Judah; the water supply is much larger, and the very rich and fertile plains of Sharon and Esdraelon are left between the rocky fastnesses of Benjamin on the south, and the high lands of Galilee belonging to Issachar on the north."—*Sp. Com.* So true was it that "the birthright was Joseph's (1 Chron. v. 2), and that the rich cluster of blessings foretold both by Jacob (Gen. l. 25) and by Moses (Deut. xxxiii. 13) should be his, "the precious things of the earth and fulness thereof."

FRIDAY, MAY 7.—JOSHUA XVII.

1.—*Manasseh; for he was the firstborn of Joseph.*—"And, therefore, was to receive not only 'the territory on the east of Jordan, won,' as the following clause points out, by the valour of the Machirites, but also a portion with the other tribes on the west of Jordan, the holy land of promise strictly so-called. Thus, though Ephraim took precedence of Manasseh (xvi. 5), according to the blessing of Jacob (Gen. xlviii. 20), yet Manasseh received the double portion which was the peculiar privilege of the firstborn (Deut. xxi. 17)."—*Sp. Com.*

14.—*Why hast thou given me but one lot and one portion to inherit.*—"As the descendants of Joseph formed two tribes (Ephraim and Manasseh), they gave utterance to their dissatisfaction that Joshua had given them ('me,' the house of Joseph, ver. 17) but one lot, but one portion for inheritance, though they were a strong and numerous people. There was no real ground for this complaint. As Ephraim and half Manasseh did not amount to more than 58,000 or 59,000, this tribe and a half were not so strong as Judah, with its 76,500, or even Dan with its 64,400, or Issachar with its 64,300 men (Num. xxvi.), and therefore could not justly lay claim to more than the territory of a single tribe. Moreover, the land allotted to them was in one of the most fertile parts of Palestine. Joshua, therefore, sent them back with their petition, and said (ver. 15): 'If thou art a strong people go up into the wood and cut it away.' As the answer of the children of Joseph (ver. 16) indicated cowardice and want of confidence in the help of God, Joshua contented himself with repeating his first reply, though more fully."—*Keil.* He encouraged them, moreover, by what seems almost a prophetic forecast: "Thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong."

SATURDAY, MAY 8.—JOSHUA XVIII.

1.—*The children of Israel assembled together at Shiloh.*—"The situation of Shiloh is undoubtedly the modern Seilon, two or three miles east of the main road, and rather more than half way between Jerusalem and Nablous. Its very name—which means 'rest' (Gen. xlix. 10)—was probably bestowed at this juncture, when God had given the people rest from their enemies. The tabernacle with its contents continued at Shiloh during the whole period of the Judges until, in the latter days of Eli, when the ark was captured."—*Sp. Com.*

2.—*Seven tribes, which had not yet received their inheritance.*—"The two tribes and a half, it will be remembered, had already received their portions on the east of Jordan; Judah, Ephraim, and the remaining half of Manasseh had also been provided for as has been described (ch. xv.—xvii.). Thus there remained still seven tribes out of the twelve to be settled in their homes."—*Ibid.*

3.—*How long are ye slack to go to possess the land.*—They had reached Shiloh, whose very name spoke of rest or peace secured, but it may be this very sense of security lulled them to sleep as to the further privilege or duty of going on "to possess the land." So is it often with Christians, who, though at peace with God through the blood of Christ, need the exhortation, "Fight the good fight of faith, lay hold of eternal life."

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DISTRESS IN IRELAND.

Sir,—I have just returned from Ireland, where I employ a number of poor workwomen, both distressed ladies and peasants, at embroidery and knitting. The fearful distress now existing there amongst those once accustomed to every comfort is simply appalling. I was beset with appeals for work from ladies now dependent on their needle as their sole means of support. In one case the lady that called on me represented three sisters who only possess one gown, one bonnet and shawl among them all; she assured me with tears that if I could not give her work, one of these articles must be pawned and then they could not even go out to seek employment.

I have employed all I have means to pay at present, but if I could raise a small fund to provide materials for the new and fashionable coloured embroidery now in vogue, I could easily find paying employment for a hundred more. Will your readers help me to aid their suffering sisters to help themselves? I will gladly give an account of my stewardship at the end of May, so that it will be seen what the money entrusted to me will have effected. Subscriptions for this will be received directly by myself at the following address until May 15, after which Long Orchard, Templemore, Tipperary, Ireland, will find me. Mrs. Jerome Mercier, Kemerton Rectory, Tewkesbury, and Lady Mostyn, of Talacre, Overbury, have also consented to receive any sums sent to them.

Yours faithfully,
Mary Power Lalor.
Kemerton-court, Tewkesbury.

THE TRANSVAAL.—The Wesleyan missionary, Rev. George Lowe, writes that there is a great change taking place in the Transvaal in reference to spiritual things. He affirms that the kingdom of Christ is making advances with a rapidity that astonishes all who look on. Men come from distant kraals to see the missionary, and to tell him of the work which God is carrying forward. He affirms that native Christians are preaching and teaching without pay or reward, simply from love to the Master, and from personal conviction of the truth and power of the Gospel. A few weeks ago one came to him who had been preaching and holding a Methodist class-meeting for about twenty years, during which time he had not seen a missionary.—*Rock.*

"MAY MEETINGS," 1886.

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
APRIL.					
Thurs., 29	11 a.m...	Missionary Leaves Association..	Sermon ...	St.Mich.,Ches.-sq.	Rev. G. S. Karney.
,,	5&8 p.m.	Christian Policemen's Assoc......	Meeting...	Exeter Hall.........	—
,,	6.30p.m.	Trinitarian Bible Society	,, ...	,, ...	Mr. H. C. Nisbet.
,,	—	Earlswood Asylum, Redhill	,, ...	Cannon-st. Hotel..	Mr. J. G. Hoare.
Friday, 30	2.30p.m.	South American Miss. Soc.	,, ...	Exeter Hall	Bishop of London.
,,	7 p m....	Gosp. Temp. Workers' Union ...	,, ...	Memrl Hall, E.C.	Mr. W. I. Palmer.
MAY.					
Sunday, 2	10 a.m...	British & Foreign Bible Society	Sermon ...	Westminst. Abbey	Canon Westcott.
,,	11 a.m...	Seamen & Boatmen's Frnd. Soc.	,, ...	Comml.Dck.Chap.	Rev. R. W. Cusworth.
,,	3 p.m....	National Temperance League ...	,, ...	Met. Tabernacle...	Rev. C. B. Symes.
,,	7 p.m....	British & Foreign Bible Society	,, ...	Kensngtn.Con.Ch.	Rev. G. S. Barrett.
,,	7 p.m....	Moravian Missions	,, ...	St.Matt.'s,Bayswr.	Bishop of Liverpool.
,,	7 p.m....	National Temperance League ...	,, ...	Westminst. Abbey	Canon Duckworth.
,,	7 p.m....	Seamen & Boatmen's Frnd. Soc.	,, ...	Comml. Dck.Chap.	Mr. M. Stevenson.
Monday, 3	3 p.m....	Colonial & Continental Ch. Soc.	Meeting...	Willis's Rooms ...	Sir John Coode.
,,	6.30 p.m.	National Temperance League ...	,, ...	Exeter Hall	Bishop of London.
,,	6.30p.m.	Church Missionary Society	Sermon ...	S.Bride's,Fleet-st.	Archbp. Canterbury.
,,	7 p.m....	George Yard Ragged Schools ...	Meeting...	George Yard	Hon. Lionel Ashley.
,,	7 p.m....	Pastors' College Association......	,, ...	Vic.Chap.Wdswth.	Mr. C. H. Spurgeon.
,,	7.30p.m.	Sunday School Union.............	Sermon ...	City Temple.........	Rev. Ll. D. Bevan.
Tuesday, 4	11 & 6 ...	Liberation Society	Conference	Cannon-st. Hotel..	—
,,	11 & 7 ...	Church Missionary Society	Meeting...	Exeter Hall	—
,,	4 p.m....	British & Foreign Bible Society	Sermon ...	St. Paul's Cathedrl	Bishop of London.
,,	7.30p.m	Baptist Young Men's Miss. As.	Meeting...	Baptist Mis.House	Mr. H. M. Bompas.
,,	7.30p.m.	Seamen & Boatmen's Frnd. Soc.	,, ...	Comml.Dck.Chap.	Mr. J. Brydone.
,,	7.30p.m.	Sunday School Union.............	Sermon ...	City Temple.........	Rev. Richard Glover.
Wednes., 5	8.30a m.	Continental Sunday Sch. Miss..	Breakfast	Exeter Hall	Mr. G. Williams.
,,	11 a.m...	British & Foreign Bible Society	Meeting...	,, ...	Earl of Harrowby.
,,	12 noon.	Royal Naval Female School......	,, ...	Royl.Un.Serv.Ins.	Admiral Duncombe.
,,	1 30p.m.	Missionary Leaves Association	Luncheon	Simpson's Tavern	Rev. R. C. Billing.
,,	3 p m....	,, ,, ,,	Meeting...	Exeter Hall	Bishop Ryan.
,,	7 p.m....	Wrkng.Men'sLord's DayRestAs.	,, ...	,, ...	Earl of Harrowby.
,,	7.30p.m.	Church Pastoral Aid Society ...	Sermon ...	S.Paul's,Onslw-sq.	Rev. Preb. MacDonald.
,,	Evening	Liberation Society	Meeting...	St. James's Hall...	—
Thurs., 6	10 30a m.	London City Mission	,, ...	Exeter Hall	Mr. F. A. Bevan.
,,	11 a.m...	Baptist Missionary Society	Pryr. Mtng.	Baptist Mis.House	Rev. F. Tucker.
,,	2 30p.m.	Church Pastoral Aid Society ...	Meeting...	Exeter Hall	—
,,	3 p m....	Home & Colonial School Society	,, ...	Inst.,Gry'sInn-rd.	—
,,	4 p.m....	Nine Elms Mission	,, ...	Clapham Con.Hall	—
,,	6 p m....	Sunday School Union.............	,, ...	Exeter Hall	Earl of Aberdeen.
,,	6.30p.m.	Pastors' College Association ...	,, ...	Met. Tabernacle...	Mr. C. H. Spurgeon.
,,	7 p.m. ..	Baptist Building Fund	,, ...	Baptist Mis. House	Mr. A. T. Bowser.
,,	7 p.m....	Soc. Prom. Xnity. among Jews	Sermon ...	S.Geo.Ch.,Blooms.	Bishop of Exeter.
,,	7.30p.m.	Christian Instruction Society ...	Meeting...	Whitefield Tab. ...	Mr. G. Williams.
Friday, 7	9 a.m. ...	Soc. Prom. Xnity. among Jews	Breakfast	Exeter Hall	Archdeacon Bardsley.
,,	11 a.m...	,, ,, ,, ,,	Meeting...	,, ...	Sir J. Kennaway
,,	11 a.m...	Ch. of Eng. Zenana Miss. Soc...	,, ...	Princes' Hall, W..	Bishop of Exeter.
,,	3 p.m....	Church Army........................	,, ...	,,	Bishop of Truro.
,,	3 p.m....	British Syrian Schools	,, ...	Exeter Hall	Rev. Canon Tristram.
,,	7 p m....	Baptist Brit. & Irish Home Miss.	Sermon ...	City Temple.........	Rev. J. G. Rogers.
,,	7 p.m....	Religious Tract Society	Meeting...	Exeter Hall	Mr. Samuel Morley.
,,	7.30p.m.	Church Army........................	,, ...	Princes' Hall, W..	—
Satur., 8	3 p.m....	Ch. of Eng. Temp. Soc. (Young)	Conference	St. James's Hall...	Rev. N. Dawes.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. J. Manton Smith.—May, Pastors' Conference, Great Grimsby; June 1 to 22, The Potteries.

Mr. F. E. Marsh.—Preston, Lancashire, to May 9; Saltmarket and Bridgeton, Glasgow, June 6 to July 4.

Mr. W. Spencer Walton.—To May 5, St. Mellons, Cardiff; 9 to 17, Mildmay Conference Hall and its missions.

Mr. Henry Thorne.—May 1 to 10, Tenby; 15 to 24, Margate; 27, Longton; 29 to June 15, Bolton (Lancashire).

Mr. J. M. Scroggie.—May, Dublin.

Mr. E. P. Telford.—Nottingham, May.

Mr. George Clarke.—May 1 to 15, Dundee.

Mr. James Neech.—Martin, Lincolnshire, May 9 to 20; Timberland, Lincolnshire, 23 to June 3; Billingay, 6 to 20.

Mr. James B. Wookey.—Great Assembly Hall, Mile End-road, to May 6; Sundays, 11 a.m. and 7 p.m.; week days (except Fridays and Saturdays), 8 p.m.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Conference Hall, Mildmay-park, N.—Sunday, May 2, 3.30 and 7 p m., Mr. G. Kirkham.

Children's Special Service Mission.—Mr. Arrowsmith, Cheltenham, to May 2. Mr. J. H. Greene, Cowlinge, to April 30. Mr. W. F. Seagrove, St. Benet's Hall, Mile End-road, E., April 28, and 29, 6 p.m. Mr. H. M. Trickett, Duffield, to May 2; Park-walk, Chelsea, May 4, at 7 o'clock.

MISCELLANEOUS.

Meetings of Believers, Merrion Hall, Dublin, May 31 to June 4.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Kensington Town Hall.—Conference on "The Second Coming of our Lord," Tuesday and Wednesday, May 4 and 5, 3.30 and 7 p.m.

Wesleyan Chapel, City-road.—Annual Home Mission meeting, Tuesday, May 4, 6 p.m. Chairman, Dr. James Wood, of Southport.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; April 30, Rev. George Head; May 7, Rev. E. H. Hopkins.

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, April 30, at 7 p.m., "What the Little Book Revealed" (Rev. xi. 1—13); tea at 6. Sunday, May 2, at 3.30 p.m., "Life in Egypt" (Gen. xlvi.), by Miss Mason.

Christian Policemen's Association.—Annual meetings, Exeter Hall, Thursday, April 29, 5 p.m., Mr. John Macgregor (Rob Roy) in the chair; and at 8 p.m., Mr. J. H. Tritton. Workers' conferences, 11 a.m. and 2 p.m., on the same day.

National Vigilance Association.—Meeting, Clapham Hall, Old Town, Clapham, May 4, at 8 p.m., Rev. O. P. Greene in the chair. Speakers: Mrs Ormiston Chant, Rev. John William Horsley, M.A., and Mr. W. Alexander Coote.

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Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C. (late Gracechurch-street).—Bible lecture, with dissolving views, by Rev. Frank H. White, Wednesday, 28th inst., 7 p.m. Annual meeting, May 6, 6 30 p.m., Mr. J. Herbert Tritton in the chair; Rev. Evan H. Hopkins, Dr. H. Sinclair Paterson, and others.

Exeter Hall.—Bible readings, by Rev. Frederick Hastings, May 3, "New Life;" 4, "Full Forgiveness;" 5, "Open Confession;" 6, "Assured Salvation;" 7, "Regretted Lapses," 1 p.m. Bible reading, Saturday, 8 p.m., by Colonel Puget

31, High-street, Hampstead.—Memorial stones of the new building in Willoughby-road will be laid Saturday, May 1, 4 p m, by Mr. George Williams and Mr. H. M. Matheson. Admission by ticket, to be obtained from the Secretary.

ENGLISH GIRLS' GARTEN.—Miss Headdon is earnestly pursuing her endeavour to establish an association for promoting a system of household object-lessons by which young girls could be practically trained in the daily duties of the home. Those who are interested in this scheme should apply to Miss Headdon, The Villa, Bullo, Newnham-on-Severn, for a copy of her small quarterly, *Little Women*, which she sends, post free, to all annual subscribers of one shilling and upwards.

Notices.

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Communications Received with Thanks.—E S S. W.G. G.C. F.E.A. E.J.B. M.S. C P. E.C. S M E. M.Y.W. H K. L.W. R.B. F H W. F.C.C. J.E.W. J.M.D. D.S. T F. D M. C.E.J. F.T.L. H M. W.C. O.E.P. A J.T. A.M.W. F.C. E.B. R D.F. T.C.J. S.W. S.K. G.W.L.

Applicants for Tracts.—D Huggins, tract distributor, Launceston; Mrs Isaac Male, district visitor, Camelford; M. Hudson, The Priory, Cosham, Hants; J. M. H. Trafford, 8, Egerton-road, Greenwich; G. Cockburn, chemist, Haswell, Durham; S. Kemp, 46, Queen-street, Edgware-road, W.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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Subscriptions received by Messrs. Morgan & Scott to Thursday, April 22, 1886.

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*** In consequence of the Easter holidays, our Donation List is made up to Thursday morning, April 22.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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	£	s.	d.
Mr. Fegan's Boys' Home—S. W. F.	1	0	0
Society for the Prevention of Cruelty to Children—S. W. F. £1; J E £1	2	0	0
Mrs. Hilton's Mothers' Rest, Stepney—S. W. F... ..	1	0	0
Irish Church Missions—M. E. R. 10s.; (*Birds' Nest, Dublin*) S. W. F. £1	1	10	0
Hart's-lane New Mission, Bethnal Green—M. S. ..	1	1	0
Relief of Present Distress—J. B. S.	5	0	0
George-yard Ragged Schools—E. C. 5s.; (*Relief of Poor*) E. T. 10s.	0	15	0
Church Missionary Society—(*Nyanza Mission*) M. E. R	0	10	0
London Society for Promoting Christianity among the Jews—M. E. R 10s.; F. C. £4..	4	10	0
Thames Church Mission—M. E R. 10s; J. P. 5s. ..	0	15	0
Mrs. Wilkes' Rescue Work, Poplar—M. A. P.	1	0	0
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BIBLE AND GOSPEL VAN.—We are about to commence our fifth summer's campaign with this van. In the past we have received many tokens of the Lord's presence and blessing. Each season has brought an increased demand for the Scriptures and blessing in the Gospel. My fellow-labourer, Mr. Wharton, having returned from New Orleans, after a very fruitful mission there, purposes joining me. Our annual report will be sent on application. Any friends wishing to communicate with us may address, care of Mr. P. Moi Crane, Mersey Bank, Didsbury, near Manchester.

Leonard Weaver.

Religious Tract Society's

EIGHTY-SEVENTH ANNIVERSARY.

A PUBLIC MEETING

Will be held on FRIDAY EVENING, MAY 7, 1886, at EXETER HALL. The Chair will be taken at Seven o'clock by SAMUEL MORLEY, Esq.

Among the Speakers will be—The Right Hon. and Right Rev. The Lord Bishop of London; Rev. William Cuff, Shoreditch Tabernacle; Rev. Dr. Murphy, Crouch Hill Presbyterian Church; Ven. Archdeacon Richardson, Camden Church, Camberwell.

A Choir of 600 School Children will sing from 6.30 and during the Evening, under the direction of Mr. Joseph Proudman.

Doors open at Six o'clock. Tickets for seats which will be reserved until 6 45, may be had on application to the Secretaries, 56, Paternoster-row, London; or at the various places of worship throughout the Metropolis.

The ANNIVERSARY SERMONS will be preached as follows:—On Friday, May 21, at 1.15 p.m., by the Rev. Nevile Sherbrooke, of Portman Chapel, Baker-street, in St. Mary Aldermary, Queen Victoria-street.

And on Sunday Morning, May 30, at 11 o'clock, in Horbury Chapel, Notting Hill, by the Rev. Samuel G. Green, D.D.

The MISSIONARY BREAKFAST will be held in Cannon-street Hotel, on Tuesday, May 18, at 9 a.m., under the Presidency of Frank A. Bevan, Esq. Tickets, Half a Crown each, may be had of the Secretaries.

LEWIS BORRETT WHITE, D.D.
SAMUEL G. GREEN, D.D. } *Secretaries.*

TRINITARIAN BIBLE SOCIETY

(for the Circulation of Uncorrupted Versions of the Word of God).

The ANNUAL MEETING will (d.v.) be held at EXETER HALL (Council Room) on THURSDAY EVENING, APRIL 29. The Chair will be taken at Half-past Six o'clock by H. C. NISBET, Esq. The Meeting will be addressed by the Rev. Frank White, of Talbot Tabernacle, Notting-hill; the Rev. William Norris, of John-street Chapel, Bedford-row; Colonel Puget; William Greene, Esq., C.E.; and by other gentlemen.

Tickets may be obtained at the Office of the Society, 96, Newgate-street, E.C.

All persons who believe that the Holy Scriptures should be circulated only in their uncorrupted integrity are respectfully invited to attend.

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THE CHURCH ARMY.

PRINCE'S HALL, PICCADILLY, FRIDAY, MAY 7,
THE ANNUAL MEETING will be held at 3 p.m., presided over by

THE ✣ LORD ✣ BISHOP ✣ OF ✣ TRURO,

Supported by the selected speaker, the Rev. A. M. W. CHRISTOPHER (St. Aldate's, Oxford), The Revs. Canon Jackson (Nottingham), Canon Money (Cheltenham), The Revs. J. F. Andrewes, W. Carlile (Hon. Sec.), R. Catteral, G. Crewdson, E. W. Moore, R. N. Rankin, F. S. Webster (Principal of the Training Home), Colonel Finch White, T. H. Armitage, Esq., M.D., E. Clifford, Esq. (Treasurer), H. Marshall, Esq., A. B. Stoney, Esq., and others.

Most of the speakers will be from some of the

SIXTY WORKINGMEN EVANGELISTS

coming from various parts of the country.

At 7.30 (Doors open at 6.30),
GREAT PRAISE MEETING and Thanksgiving, when News from all parts of England—**FACTS FAR STRANGER THAN FICTION**—will be recounted by some of the Staff and Soldiers, assisted by Brass and Concertina Bands.

N.B.—Those unable to attend can send contributions (which are urgently needed) to the Rev. W. Carlile, Hon. Sec., 36, Southampton-street, Strand, London, W.C.

ADMISSION FREE. Family Ticket will Admit Four to Reserved Seats, at both Meetings, 2s. 6d.

The Fourth Conference of the Church Army will be held on THURSDAY, MAY 6, at the Stafford Rooms, Titchborne-street, Edgware-road, W. 11 a.m.—Reception. 7 p.m.—Consecration Meeting, at Brunswick Church, 12, Upper Berkeley-street, Marble Arch, led by the Rev. C. A. Fox, M.A.; and on MAY 7, at 7.45 a.m., Holy Communion at Westminster Abbey. Soldiers, Associates, and friends are heartily invited.

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Treasurer: F. A. BEVAN, ESQ.
Honorary Secretary: THE REV. W. TYLER.

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Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of The Christian.

JAMES ATKINSON, Secretary.

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WILL (D.V.) BE HELD ON
MONDAY EVENING, MAY 3, 1886,
IN THE
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The Chair to be taken at Seven o'clock.

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There are more than Thirty Missionary Agencies in operation; and about 70 gatherings of Children and People every week.

Church Missionary Society.

EIGHTY-SEVENTH ANNIVERSARY.

ARRANGEMENTS.

May 3, MONDAY, 6.30 p.m.

ANNIVERSARY SERMON

At St. Bride's, Fleet-street.

Preacher—The Lord Archbishop of Canterbury, Vice-Patron of the Society.

May 4, TUESDAY, 11 a.m.

ANNUAL MEETING

In Exeter Hall, Strand.

Chairman—Captain the Hon. F. Maude, R.N., President.

Speakers.

The Bishop of Liverpool; Rt. Rev. Bishop Moule (China); Sir Harry Verney, Bart.; Rev. F. Bourdillon; Sydney Gedge, Esq. (Vice-President); Rev. E. C. Dawson (of Edinburgh); Rev. H. U. Weitbrecht (Punjab); Rev. H. M. M. Hackett (N. India).

EVENING MEETING

At 7 p.m. (Exeter Hall).

Chairman—The Right Hon. the Earl Northbrook.

Speakers.

Rev. C. C. Fenn (Secretary of the Society); Rev. G. F. Head (of Hampstead); W. Blakeney, Esq., R.N. (of Westward Ho); Rev. A. Elwin (Mid-China); Rev. A. W. Baumann (N. India); Rev. W. A. Roberts (W. India); Rev. J. G. Garrett (Ceylon); Dr. S. T. Pruen (East Africa).

By order of the Committee,
George Hutchinson, Maj.-Gen.,
Lay-Secretary.

BRITISH AND FOREIGN BIBLE SOCIETY.

Eighty-second Anniversary.

ANNIVERSARY SERMONS.

On Sunday, May 2, in Westminster Abbey, at 10 a.m. Preacher, the Rev. Canon Westcott, D.D.

On Sunday, May 2, in Kensington Congregational Church, Allen-street, Kensington-road, at 7 p.m. Preacher, Rev. G. S. Barrett, B.A., of Norwich.

On Tuesday, May 4, in St. Paul's Cathedral, at 4 p.m. Preacher, Rt. Hon. and Rt. Rev. the Lord Bishop of London.

The ANNUAL MEETING in Exeter Hall, Strand, on Wednesday, May 5.

The Chair to be taken by the Rt. Hon. the Earl of Harrowby, at Eleven o'clock.

Tickets may be obtained at the Bible House, 146, Queen Victoria-street, E.C., on and after Wednesday, April 28.

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3. WHAT SHALL I DO WITH JESUS?	Matt. xxvii. 22.	11. HOW SHOULD WE LIVE?	Ezek. xxxiii. 10.
4. HOW SHALL WE ESCAPE?	Heb. ii. 3.	12. WHAT IS YOUR LIFE?	James iv. 14.
5. WHAT SHALL IT PROFIT?	Mark viii. 36.	13. IS IT NOTHING TO YOU?	Lam. i. 12.
6. WHY WILL YE DIE?	Ezek. xviii. 31.	14. WHERE ART THOU?	Gen. iii. 9.
7. WHAT HAST THOU DONE?	Gen. iv. 10.	15. WHITHER GOEST THOU?	Judges xix. 17.
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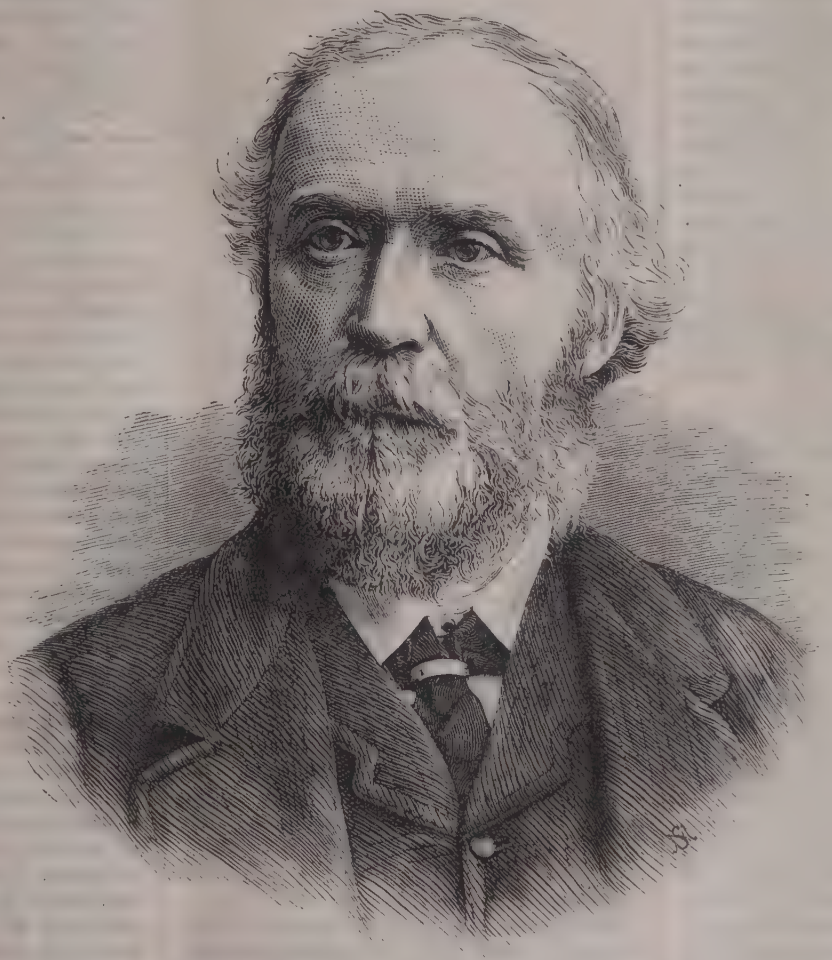
THE LATE

MR. ALEXANDER BALFOUR, LIVERPOOL,

Christian Merchant and Philanthropist.

On Friday, April 16, there passed from the scene of his earthly career, to the immediate presence of his beloved Master, one of the noblest spirits and truest disciples whom that Master has ever lent for a season to this sinful and sorrow-stricken world. Many throughout the United Kingdom and the world are mourning to-day the loss of a dear friend and benefactor; and we have thought it well to present to our readers a very short record of his life, in the hope that so inspiring an example may thus reach many who were not privileged to enjoy his personal acquaintance.



Alexander Balfour was born in the town of Leven, Fifeshire, a county which boasts the nativity of Thomas Chalmers, Adam Smith, and many another who has added renown to the name of Scotchman. His ancestors, a long-lived race, were distinguished by staunch principle, solid mental calibre, and open-hearted hospitality—qualties which were markedly reflected in his own person; whilst, in addition to these, he possessed a strongly accentuated individuality, an indomitable will, and a personal force which, directed as it invariably was into channels of goodness and benevolence, was a source of unusual benefit to the world in which he lived.

Having completed his education in the fine old university town of St. Andrews, he entered a mercantile house in Liverpool, and eventually joined Mr. Stephen Williamson, another Fife man, and until lately Member of Parliament for St. Andrews, as a merchant and shipowner, the firm of Balfour, Williamson & Co. becoming the pioneers of the Valparaiso trade with Liverpool, and afterwards forming an extensive connection with San Francisco. When Mr. Balfour came to reside in Liverpool, he attended at first the ministry of Rev. Charles Birrell, of Pembroke-place Baptist Chapel, and afterwards that of Rev. James Towers, of Birkenhead, and their preaching was much blessed in awakening his religiou life. When he decided to serve Christ, "he made up his mind," as we have heard him relate, "that there should be no reservations."

Thenceforth entire consecration was his aim. It was decided by the partners that five per cent. of the profits of the firm should be given away to Christian and charitable objects, and this, too, at a time when their transactions were necessarily small and uncertain. "There is that scattereth and yet increaseth." Most true did this prove in the case of Mr. Balfour. While his generosity knew no bounds, and he found a delight in spending for others, his business continued to prosper, till it had become one of the greatest shipping interests in Liverpool. He had a supreme contempt for mere money-getting as a principal object of existence, and when told of some colossal fortune being left by one who had distinguished himself in no other way, he would say with a pitiful scorn, "Now, I call that poor man's life a complete failure." Nor was it only on the large scale that his liberality was noticeable. One was being continually surprised by his acts of delicate thoughtfulness for others. Poor and deserving people were helped in the most considerate way often without their being able to trace the source from which the aid came. His own relations experienced his constant loving-kindness. Little children, and boys at school, were made happy by his youthful sympathies and kindly deeds. In travelling, or visiting friends, he had a sunny smile for all. In many a household a visit from him was anticipated as a coming joy, and afterwards remembered as a red-letter day. Circumstances requiring his frequent residence in Chili, he established a Bible Society in that country, assisted in erecting a church and schools in Valparaiso, visited the hospital, and worked among the railway employés. He was known there also as a hospitable entertainer of strangers, and a good friend to the officers and men of the naval squadron on that station.

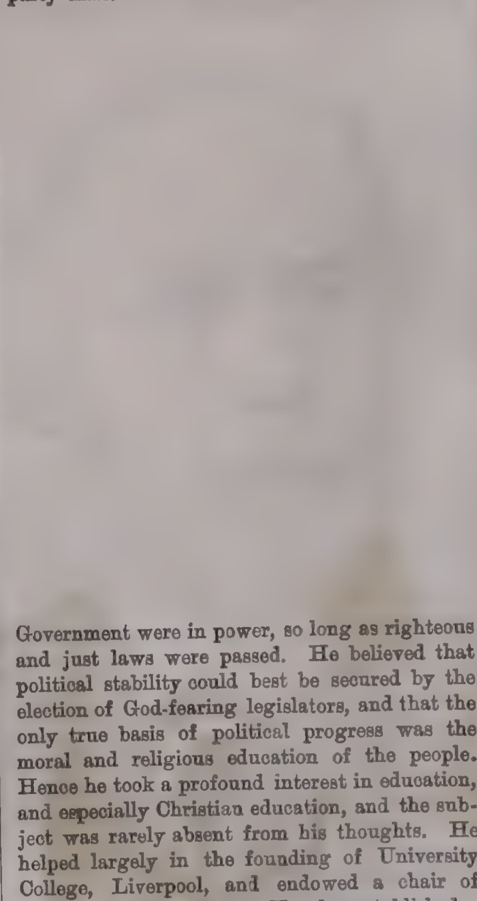
On his return to England, about 1863, he arried a daughter of Rev. John Roxburgh, D.D., of Glasgow, one of the leaders of the Free Church of Scotland, and, settling again in Liverpool, identified himself with all kinds of philanthropic and Christian work. Recognising that his first duty was towards his own subordinates, he made the interests of his sailors a matter of deep concern. No portion of his ships received more careful thought than the forecastle, and the moral and spiritual, as well as the physical, welfare of his crews received his earnest attention. He established in Duke-street a Home for the sailors of the firm, where they might be protected from the temptations besetting seamen in a large port. Amusements of various kinds were furnished, and everything done to make their surroundings congenial. The ships of Balfour, Williamson & Co. enjoy the highest reputation among seamen.

Mr. Balfour also extended his reforming efforts to the mercantile marine generally. He was for twenty-five years Hon. Secretary of the Missions to Seamen, and, along with the late Mr. Chas. MacIver, was one of the original promoters of the Liverpool Seamen's Orphanage in Newsham Park. He loved sailors with a special attachment, and we remember on one occasion, while taking a voyage with him, how on a Sunday morning he would walk along to the forecastle, Bible in hand, would descend the companion, and chat with the men, finally reading a passage of Scripture, or giving a short address, and engaging in prayer. He was an incessant labourer in the cause of temperance, in season and out of season, striving to inculcate habits of sobriety among the people, and at the time of his death was engaged in an inquiry which had for its object the education of the poor in the use of milk, and a more adequate and cheap supply of this essential article to our large cities. Along with his dearly-beloved friend Canon Ellison, he took a prominent part in forwarding temperance legislation, and at one time visited Sweden, in order to study the working of the Gothenburg system. He published several papers and pamphlets on this and kindred subjects.

In the Town Council of Liverpool, of which he was for eight years a member, he set himself with unflinching courage to oppose proceedings which he believed to be detrimental to the moral and material well-being of the town, and by his transparent sincerity of purpose, commanded the respect of those most hostile to him. Along with his friend, Mr. Samuel Smith, M.P., he was the founder and munificent benefactor of the Young Men's Christian Association, of which he was President at the time of his death. The Liverpool Evangelisation Society, the Medical Mission, Strangers' Rest, Mrs. Birt's Children's Refuge, Bands of Hope, Sunday free breakfasts, ragged schools, and many other institutions counted him as their unfailing friend and generous supporter. For many years his contributions to the Town Mission enabled it to pay the salaries of several missionaries, and at Mount Alyn, his lovely country residence in North Wales, he had several cottages devoted to the use of Christian workers in the city who needed rest and country air. Time and space forbid us to enumerate the public charities which had the advantage, not only of his pecuniary support, but of his wise counsel, and hearty co-operation. He had, indeed, like his friend Lord Shaftesbury, a passion for doing good, and his supreme happiness lay in unselfish devotion for the good of others. His gardens and greenhouses were emptied for the benefit of poor and sick folks in the city, and he had sometimes to be laughingly reminded that the injunction was to love our neighbours *as* ourselves, not better than ourselves. Nothing made him happier than to see bands of orphans playing in the park, or companies of pupil-teachers or other city workers enjoying the gardens and shady trees of Mount Alyn.

The Daily Post, of Liverpool, in a leading article, says: "He was of remarkably tender disposition, and was so easily moved by sights and stories of distress that in his almsgiving he was sometimes imposed upon; but no one would have had him harder or more calculating. His very faults were beautiful. Moreover, he was no foolish or indiscriminate distributor of charity, but a thorough man of business." He took an active part, along with Mr. Thomas Matheson, in arranging for the visit to Liverpool of Messrs. Moody and Sankey, at whose first great meeting of 2000 Christian workers he occupied the chair.

Many of his friends would have been pleased to see him occupying a seat in the Imperial Legislature; but he often said that he should feel parliamentary duties distasteful. He had not patience enough to stand the tedium of debate, and he would often have felt the exigencies of party allegiance too severe a strain on his conscience for him to be what is called "a good party man." To him it mattered little what Government were in power, so long as righteous and just laws were passed. He believed that political stability could best be secured by the election of God-fearing legislators, and that the only true basis of political progress was the moral and religious education of the people. Hence he took a profound interest in education, and especially Christian education, and the subject was rarely absent from his thoughts. He helped largely in the founding of University College, Liverpool, and endowed a chair of moral philosophy in it. He also established a college for pupil teachers, and took a deep interest in all allied questions.



While thus engaged in large schemes of public usefulness, he was continually pouring forth his tender and abundant sympathy, like the gentle dew of heaven, on all who needed it, himself bearing their burdens, and so fulfilling the law of Christ. His was no mere "cheque-charity," which, indeed, he considered to be no charity at all. He gave himself for others, made their sorrows his own, and lavished time, thought, and energy on their behalf. It was no uncommon thing for him to give away more than half his income; but so quiet and unostentatious was his benevolence, that no one ever guessed its real extent, and he always discouraged any public recognition of his own good-doing, while he delighted to recognise and to honour the generosity of others.

One frequently hears the statement made that it is impossible at the present day to conduct a successful business in strict accord with the precepts of the Gospel. The career of this true saint of God offers a sufficient disproof of the sceptical utterance. His private journals show how constant was his reference, in every transaction, to the Divine will, how completely he sought to be guided only by obedience to the precepts of Christ, and how hateful to him was the very thought of dishonour or self-aggrandisement. These journals give evidence of a communion with God like that of the ancient patriarchs, a humble acknowledgment of mercy far beyond his deserts, and a willing and constantly-renewed dedication of life and means to his service. Here, indeed, was the secret of his happy and beneficent life. Those who saw him in the bosom of his own family knew how all his actions were sanctified by prayer, and how his house was the scene of all things that are pure, and true, and lovely, and of good report. His marvellous simplicity of nature, and his complete unconsciousness of self lent a peculiar interest to his personality. He had much of the *perfervidum ingenium Scotorum*, and his unconventional manner, and intense, emphatic utterance, aided by the expressive gestures of his thinly-tapering, nervous fingers, and evident strength of conviction, never failed to make a deep impression on his hearers. His denunciations of wrong were unsparing, but there was a knightly courtesy that gilded all his speech.

So indifferent was he to praise or blame, that, if he saw his name referred to in the public prints, he had not the curiosity to read what was being said about him. With him Self was always the last subject of thought. Mr. Balfour had little patience with a conception of the Christian life which consists in self-absorbed contemplation, and which holds aloof from municipal and political duties. In his view, it was the high privilege of the Christian to leaven public life, and amid every sphere of society to let his influence be felt. He was thus the genial friend and hospitable entertainer of many who differed widely from him in religious belief, but he never failed to use the opportunities which his intimacy gave him to speak of the truths which to him were all-important. If he invited a dinner-party, his first desire was that his guests should b thoroughly happy, his second that they should be so selected as by a healthful friction to stimulate one another to fresh ideas and aims, and h had himself intense pleasure in the society of hi friends. His cordial greeting was no mer form, but the expression of genuine delight.

Though a Presbyterian, alike by family connection and conviction, his sympathies were fa too catholic to be affected by mere ecclesiastica differences. He might be said to have constituted himself by his rich benevolence an honorar member of all Christian organisations, and h breathed an atmosphere purer than that of an sect.

In the midst of this career of Christian di cipleship, the call came to be ready for a high service. Only one month ago, Mr. Balfour wa found to be the subject of an insidious diseas requiring surgical interference for its remova When informed of its certainly fatal termination if left alone, and of the extreme risk whic an operation would entail, he calmly said: "We doctor, the call must come to each of us soo or later; the great thing is for us to be resting on the Rock of our salvation." His next utterance was that he must take immediate steps to get another trustee appointed in his place for the Y.M.C.A. Thus, even at this crisis, the cause so dear to him was first in his thoughts—himself last. The best surgical advice in London and Edinburgh was sought, and it was decided that, although the danger was enormous, an operation should be attempted.

Meanwhile, the very grave circumstances in which he was placed made no appreciable difference in his conduct, or thoughts. He placed himself unreservedly in his heavenly Father's hands, made all necessary business arrangements, and with the calmness of childlike trust, prepared to leave the world. Those who were admitted to his intimacy at this time will never forget that spectacle of Christian heroism. His voice was as cheery as of old, as he played in the morning with his children; his interest in public affairs was unabated; his spirits were as happy as if he had not a care; and to the last day of his life his thought was for others. One who saw him two days before the operation which was to prove his entrance into glory, wrote immediately after seeing him, "I cannot help saying that on Sunday I felt that there was a grandeur, even a glory, about Mr. Balfour in his utter self-forgetfulness, in his emptying of self; I really felt that in his presence I understood the nature of our Saviour as I had never done before."

On the morning of the operation, at family prayers, after praying with touching simplicity for each of his children, he prayed, "Lord, remember the great community of Liverpool." That community was never absent from his thoughts. For it he lived, and for it he would have willingly died. His last act, before going upstairs to submit to the ordeal, was to write a letter of advice to a young friend, a clergyman, in whom he was much interested. Then, having once more committed his dear wife and family to the keeping of their Father in Heaven, he lay down, and gave himself over to the surgeons' hands. As he became anæsthetised, he called with a loud voice, "Glorify thy Name," a prayer which has since been answered by the profound impression which this great and good man's death has made on the community. At first the hopes of his friends were high, and all symptoms seemed to be favourable, but on the third day he gradually sank, and at four o'clock, as the dawn was breaking, and the world awakening from its sleep, his spirit awoke to an eternal day, to a joy unspeakable and full of glory.

What the effect of his death was on the community with which he was so bound up was best witnessed to by the scene at the funeral, which took place at the Parish Church, Rossett, near his country home, on Tuesday, April 20—a scene the like of which will probably not be seen again by any of those who were present. It was a lovely sunny day, such a day as he loved to welcome his friends and neighbours to his beautiful home. The Y.M.C.A. had written asking to be allowed to bear the body of their beloved President from the house to the church, but this was thought to be impracticable. A large number of the members, however, followed the coffin, which was literally buried in lovely floral wreaths, the last tributes of affection from many friends, far and near, who could now in no other way testify their love and gratitude.

Mourners of every rank stood weeping round the grave, from the great nobleman to the humble day-labourer. Hundreds of the leading citizens of Liverpool had come by special train, and representatives of numerous charities and institutions were present, including a hundred orphans from the Seamen's Orphanage, to whom he had been a father. The service was conducted by the Bishop of Liverpool, assisted by several of his clergy, and the lesson was read in the thronged church by Rev. R. H. Lundie, of Fairfield Presbyterian Church, of which Mr. Balfour had been an active member for many years. All creeds and sects were represented among the mourners, and it might truly have been said, as was said of the first martyr, that "devout men carried him to his burial, and made great lamentation over him."

Great was the sorrow for one so dearly loved; great was the grief of those who owed it to him that they had ever learned what true life consists in, who had received their first impetus to Christian living from his bright example and persuasive encouragement. Many were there who felt that henceforth a great void must exist in their world, and that an incalculable moral and spiritual force was now removed. But a thankful joy mingled with the mourning, joy for his saintly life and his triumphant death, joy for his abundant entrance into the kingdom prepared for all that love and follow Christ, and for the undying ministry of his pure and beautiful example.

◆

BIBLE STUDIES.—13.

ARISE.

(1) *Arise from the dead* (Eph. v. 14) "Damsel, I say unto thee, Arise" (Mark v. 41; Luke vii. 14). "The dead shall hear the voice of the Son of God; and they that hear shall live. He that heareth my word, and believeth on Him that sent Me, hath everlasting life . . . and . . . is passed from death unto life" (John v. 25, 24).

(2) *Arise, go over this Jordan* (Joshua i. 2). (The path was made through the waters by the presence of the Ark.) "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20). "Buried with Him . . . risen with Him" (Col. ii. 12).

(3) *Arise, walk through the land* (Gen. xiii. 17). "Every place whereon the soles of your feet shall tread shall be yours" (Deut. xi. 24). "According to your faith be it unto you" (Matt. ix. 29). "The Lord is rich unto all that call upon Him" (Rom. x. 12). (This command came after Lot's separation. The children of God get a clear view of their inheritance when they walk with Him, and are clear of alliance with the world.)

(4) *Arise and eat* (1 Kings xix. 7). "My flesh is meat indeed . . . He that eateth Me, even he shall live by Me" (John vi. 55, 57). "Thy words were found, and I did eat them" (Jer. xv. 16).

(5) *Arise, shine* (Is. lx. 1). "Ye are the light of the world . . . Let your light . . . shine" (Matt. v. 14, 16). "Moses wist not that the skin of his face shone while He talked with him" (Ex. xxxiv. 29). "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

(6) *Arise, and be doing* (1 Chron. xxii. 16). "The harvest truly is plenteous, but the labourers are few" (Matt. ix. 37). "To every man his work" (Mark xiii. 34). "Workers together with Him" (2 Cor. vi. 1).

ALL GOD'S BIDDINGS ARE ENABLINGS.

Streatham. JANET CLARK.

THE FRENCH MISSION INTERIEURE intends holding its general assembly at Vigan in May. It will then have to decide upon a grave question, whether henceforth the Mission shall be the special work of the Reformed Church, or whether its principles shall continue to be those of the Evangelical Alliance, on which the Society was founded.

SEAMEN IN FRANCE.—Mr. Henry Cook, of the Portsmouth and Gosport Seamen's Mission, writes from Havre:—We have concluded a month's evangelistic work here on board the *Mystery* Gospel schooner. The audiences have been most attentive to the word preached by Pasteur Whelpton and others. The work among the English—visiting the shipping, circulating the word, and Gospel work has been very encouraging. The vessel is now leaving for the Ports Douarnenez, Quimper, &c., to help the work under the care of Mr. Jenkyn Jones, pasteur in this part of France. We ask a deep interest in the prayers of your readers.

A SONG.

AWAKE, my heart, and sing
A hymn to my Redeemer-King!
Though thou art but a clod
Of cold, dull earth, while He is God.

Yet, as a heaven-blest field,
E'en clods do fruit and fragrance yield;
If winter once be gone,
And earth the sun have looked upon:

So, too, may such as I
Sing praise, if Christ, my Lord, draw nigh.
If on his garden blow
The warm south wind, let spices flow,

And incense fill the air
From every plant He planted there.
Well may the heart rejoice
And thrill to hear the Bridegroom's voice!

Wake, then, forsake your nest,
Each waiting hope within my breast!
Mount on unwearied wing
And make, with joy, the welkin ring!

I sing of life begun,
Outlasting earth, and star, and sun;
I sing of death destroyed;
Led captive by the Crucified!

I sing a Father's love,
Which nought from us can e'er remove:
We have a house—a home;
No longer orphans here we roam.

I sing a heavenly Friend,
To guide and help us to life's end;
Our cold hearts to inspire
With living breath of heavenly fire.

I sing Immanuel!
God deigns, on earth, with man to dwell;
In thy belovèd name
O Christ, what treasures do we claim?

Light, liberty, and truth,
True beauty, and immortal youth,
Forgiveness, peace, and joy,
And honeyed bliss no heart can cloy.

Thy name, thy name I sing,
My Bread from Heaven, my Living Spring!
My Shadow from the heat;
When storm-winds blow, my sure Retreat!

Bliss passing human thought,
Or rapture poet-dream hath caught,
Lie stored within thy Name,
O Jesus—whom we crowned with shame!

And all this bliss Divine
Thou bidst me freely take as mine!
My Saviour-Lord, I crave,
Take thou my heart—'tis all I have!

K. W. G.

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MR. ARNOT IN CENTRAL AFRICA.

DEAR SIR,—Many of your readers will be interested to hear that letters have come from my son, F. S. Arnot, dated December 30, 1885, within one day's march of Nana-Kandungu, where he intended to remain some time before pushing on to the Garenganje country. He had a very trying journey so far, with troublesome carriers, and some days had to wade knee-deep in water. On his journey he passed through old Katema, and saw the chief, who said he knew Livingstone, and was sorry to hear of his death. This man is mentioned in Livingstone's book.

It will be seen from the map of Central Africa that fully half of the journey has been accomplished, so that he will probably have begun to establish a mission station in the Garenganje country ere this.

He reports his health as excellent, though he was suffering from a so-called accident with his gun—blowing off the top joint of his left forefinger. Having no one to dress the wound, he gave his lancet to a native, and told him to cut the first joint clean off.—I am, &c.,

WM. ARNOT.

Raywood House, Pollokshields, Glasgow.

MINISTER AND PEOPLE.

By Rev. R. LAWSON, Maybole.

"Son of man, I have made thee a watchman unto the house of Israel.—Ezekiel iii. 17.

There are three different ideals of a Christian minister, each true in its own way, but each imperfect when taken singly.

The first ideal is that of the *Preacher*, the man of the pulpit, the man of eloquence and earnestness. And this, doubtless, is a leading function of a true watchman. He is to press home the Law, and proclaim the Gospel. "By manifestation of the truth, he is to commend himself to every man's conscience in the sight of God."

But what is to be the *end* of this preaching? Is it not conversion? And if there are no conversions, of what use is it? We have clever preachers, and pleasant preachers, and instructive preachers, but the thing wanted is *profitable* preachers. Where are the preachers who are successful, under God, in making men true Christians? Where are the men on fire with burning earnestness to compel outsiders to come in to the Gospel Feast? The truth is that the converting fire seems to have gone out of the Christian churches at present, and gone over to mission-halls and out-of-door meetings.

I am strongly of opinion that the Christian churches of this country as a whole must awake out of their smooth, respectable ways, and ask themselves what they exist for, if they are to exist at all. At present they are asleep. They are dreaming in this dreadfully earnest life of ours. And the awaking voice ought to come from the pulpit, and that voice cannot speak too plainly or too earnestly.

Another ideal of the true minister is that of the *Pastor*, who visits from door to door, and warns or pleads as he sees needful. And this also is a good and necessary part of a minister's work. He should not be content with *preaching* the Gospel. He should *talk* the Gospel. He should carry the message of God home to every fireside, and to every soul gathered round that fireside.

But the question comes—Who does this? We have certainly ministers in abundance who drop in for a little friendly chat to the houses of the members of their congregations; but where are the true pastors who speak personally and anxiously to each one as to his prospects for eternity? For this, and nothing short of this, is the true pastor's work. It is not the "fine body" who is perpetually "visiting" that does good. It is the man whose presence is a blessing wherever he goes, because he carries the Spirit of God in him, and speaks out of his fulness.

We need more faithful pastors. And yet, would more faithful pastors be tolerated? Would not the careless flee from them and join some other church where they would be left more at ease? Oh, truly we are in a sad case! As in the old days, "the prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so." May God awaken both people and pastor to a sense of the truth of things!

But there is a third ideal, and, in my judgment, a higher ideal still, of the true Christian minister, and that is the *Leader* in every good word and work. This world seems to me a fight—a never-ceasing battle of good against evil; and the Church, in my view of it, is Christ's army enlisted to fight in this warfare. The Duke of Wellington spoke out of the heart of the Christian religion when he said that the Church's "marching orders" were—"Go ye into all the world and preach the Gospel to every creature." And my true beau-ideal of a Christian minister is neither a man with gown and bands preaching grand sermons in a pulpit, nor a "fine body" visiting every house and talking pleasant things to all and sundry, but a Christian soldier, waving his sword over his head, and calling on his men to follow him into the thick of the struggle against evil.

I have a great fear that Christian churches in these days are being coddled into spiritual invalidism. They must have their eloquent sermons to tickle their ears on Sundays. And they must be "visited" and made much of at their own firesides during the week. But where is the *Christian work* done by them, except in the matter of a little missionary contribution now and again? I believe people have come to think that attending church is spiritual work, and that there is a merit in listening to the message, whether they carry it out or not.

A Christian congregation is an organisation of Christians. And what is it for? Surely not for their own edification alone? Surely, having accepted the Gospel for themselves, they are bound to carry it to others. Surely a regiment exists for other purposes than merely for drill and parade; and yet are not most congregations mere show regiments of this sort?

And if every true Christian congregation ought to consider itself a company or battalion in Christ's army, it is plain what the minister ought to be. He ought, as his highest and noblest function, to consider himself as a God-appointed officer, with sword in hand, to lead his forces against all that is evil, and in defence of all that is good. May God inspire all our hearts with more of this Christian enthusiasm! The word is, "Ministers to the front!" With what poor power I have, I call on the congregation to rally round me, so that we may be enabled to do more work for God and man in the future than we have done in the past!

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FAITHFUL AND TRUE.

A successful mission had come to a close in one of the parishes of a large town, and a strong desire came upon me to see an extension of the work. I earnestly prayed that the churches of all denominations might unite in one great mission for the whole neighbourhood, and the place be stirred from end to end. The thought then occurred, "but where can we meet?" There was no building in any way suitable but the large Town Hall, and that was seldom if ever so used. I knew that God had "the hearts of Kings" to move as He will, and prayed that He would give us the Town Hall.

Just at this time I left home for a week or two, not having mentioned this matter to anyone. The first time I passed through the town after my return, I noticed in the shop-windows announcements of a preliminary prayer-meeting convened by the promoters of "the forthcoming united mission." It is needless to say that it was with no common interest my steps were bent to the place of meeting, on the appointed day. The meeting was a crowded and enthusiastic one; and there I learnt that the use of the Town Hall had been granted for the mission, that all the evangelical churches were prepared to join in the work, and that the meetings were to be conducted entirely by the ministers of those churches.

This last arrangement was, I confess, to me at first a great trial of faith. I was afraid the non-churchgoers would not be induced to come if the preachers were those whom they might hear every Sunday if they would. However, when the opening day of the ten days' mission came every fear vanished; the hall was filled in every corner, the people overflowing on landings and stair-ways; and so it continued night after night. Inquirers flocked to the room allotted to them, and "there was great joy in that city." K. L. M.

FORGIVENESS.

Is it not brought before the daily experience of the readers of The Christian, how far we are falling short of the fulfilment of the very first distinguishing mark of a Christian? I speak of that practical outcome of Christian love which shows itself in slowness to take offence, and in the forgiveness of injuries real and imaginary. Alas! for the bitter jest, the harsh judgment, the cruel criticism from some of us who in various ways are uttering the profession of a higher Christian standard.

Forgiveness is the very flower and fruit of Christ's love in the heart: "If thy brother repent, forgive him." Do not let us be too severe as to his repentance; let us rather cherish the faintest sign, that we may be able to say to our Father, "Forgive me my trespasses, as I forgive him or her who has trespassed against me." Let us inquire whether we have not overstated his trespass against us, and see if we have not made it much harder to forgive by talking about it to some other whose temper is unchastened, and who is clever to mark and to emphasise the faults of others. Have we remembered our own maxim with regard to evil speaking; first to ask, "Is it true, is it kind, is it necessary?" By neglect of this, what roots of bitterness have been suffered to grow up between friends and fellow-workers. Nay, can we not sometimes detect in our own heart a motion of revenge, disguised under some other name it may be, but yet identical with those of the professed pagans who boast of revenge as the threat and the practice of their lives? Renew the right spirit, O Lord! We need perpetual renovation day by day in the fulfilment of our common duties; the spirit of love must be breathed out and breathed back again, ever coming and going like the breath of the body in the fresh pure air of the heaven upon earth, which lives only in the beams of the Sun of righteousness. Senex.

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THE STORY OF A HANDKERCHIEF.

On the occasion of Mr. John B. Gough's funera at Hillside, a little handkerchief was placed over the back of his chair, the latter being placed a the head of the coffin. The story of that handkerchief was told by Mr. Gough in an addres in Cooper Institute, on the occasion of th fifth anniversary of the National Temperanc Society, in May, 1870. We find it in the Goug Memorial pamphlet, just issued by the Society Mr. Gough said:—

"I have in my house a small handkerchief not worth three cents to you, but you could no buy it from me. A woman brought it, and sai to my wife, 'I am very poor; I would give hi a thousand pounds if I had it, but I brough this. I married with the fairest and brightes prospects before me; but my husband took t drinking and everything went. The pianofort my mother gave me and everything was sol until, at last, I found myself in a miserabl room. My husband lay drunk in the corne and my child that was lying on my knee wa restless; I sung, 'The light of other days ha faded,' and wet my handkerchief through wit tears. My husband,' said she to my wife, 'me yours. He spoke a few words and gave a gras of the hand, and now, for six years, my husban has been to me all that a husband can be to wife, and we are getting our household goo together again. I have brought your husban the very handkerchief I wet through that nig with my tears, and I want him, when he speaking, to remember that he has wiped awa those tears from me, I trust in God, for ever These are the trophies that make men glad."—*New York Observer.*

THE UNIVERSAL FATHERHOOD OF GOD.

The dogma of the Universal Fatherhood of God is becoming so popular that every lover of truth should test it well, trying it by the only standard—the written Word. We can have no certain knowledge in such a case, except through revelation—therefore, to the Word and to the testimonies. For our part, we are amazed that such a dogma should be taught so widely in the name of Bible truth. The longer we examine it the more utterly unscriptural—yea, the more antagonistic to Scripture—does it become.

Christ and his Apostles taught that men were by nature outside of the kingdom or family of God, and that by the new birth of the Spirit, by receiving Christ, they became members of the kingdom and family. "Ye are of your father the devil," He said to the Jews. "The good seed are the children of the kingdom; but the tares are the children of the wicked one;" "To as many as received Him, to them gave He power to become the sons of God." The Sermon on the Mount, in which He speaks so much of "Our Father," is manifestly addressed to the members of the new kingdom, for He speaks to them as "the salt of the earth," "the light of the world." In Matt. vii. 21, &c., He plainly declares that those only who do "the will of my Father which is in heaven" shall enter into the kingdom.

We challenge anyone who can, to show clear proof that either Jesus Christ or his Apostles taught this new doctrine of the Universal Fatherhood of God, or the consequent doctrine of the universal sonship of mankind. We are prepared, on the other hand, to prove abundantly that they taught exactly the opposite.

But did not the Apostle say, "We are all the *offspring* of God"? Certainly; but, as he was addressing a heathen audience, he was careful *not* to say, "We are all the *children* of God." He did say that later on, but it was when writing to Christian brethren, and even then he was careful to add, "*by faith in Christ Jesus*," as though he would specially guard himself from the notion of a Universal Fatherhood. When the Apostle said that we were God's offspring, he alluded to the great truth that to God we owe our very being and preservation, and that we were created in his image. But this falls immeasurably short of saying that to all men belong the peculiar love, and privilege, the liberty and the life, of the children of God. Those who confuse the Creator relationship with the Fatherly one must have very low and unscriptural ideas of the majesty and splendour of the privilege of sonship with God.

Perhaps we shall be told of Malachi's words, chap. ii. 10: "Have we not all one father? Hath not one God created us?" &c. But they prove nothing, if taken in their connexion. They were addressed to the ungodly and unrighteous priests, who abused their office by dealing treacherously against their brethren. These are here reminded that the sons of Levi are brethren to the res of their nation, having "one father," and having been created by the same God. Probably Abraham was alluded to in the words "one father." But if God were meant, it is only the voice of Israel, speaking nationally of God as the covenanted Father of his people; there is no thought of the Universal Fatherhood.

We protest most solemnly against this dogma. First, because it cannot be found in the Bible, and to speak on such a subject without Scriptural authority is highest presumption. Secondly, we object because this, like all other errors, subverts the truth. Believe in the universal sonship of man, and what becomes of such words as: "Except a man be born again he cannot see the kingdom of God;" "Ye are all the children of God by faith in Christ Jesus"? Next, the substitutionary work of Christ must go, for no true father needs expiation. With a father it is always enough for the son to confess. Only a judge or ruler demands satisfaction for the law broken; he is bound by absolute justice to exact punishment. Not so the father—he is ever free to forgive. Preach God as the "All-Father," and immediately you find there is no more place either for the atonement or for the general mediation of Christ. But you cannot stop here. The entire revelation rests on the fact of atonement by substitutionary sacrifice. Say, as many are now saying, that the notion of expiation by sacrifice has come to us from ancient heathenism, and you substantially deny the revelation itself.

We are very far from saying that all who receive this error will carry it to its logical conclusion. Many people are very much wanting in the logical faculty. But we may be sure that in the long run—in the course of two or three generations of believers—it will be fully extended and applied.

One word more. May it not be that this error has sprung partly from the defective preaching of the truth? Have we not sometimes so spoken of God's love to his own as to leave the impression that He had no love for the unregenerate? In exalting the Father's love for the children, we have almost overlooked the strong compassion, the bright and glorious generosity, that is ever flowing towards each member of our race, even the unworthiest. For his own children He has that love of relationship and of complacency which enabled Christ to say, "Thou hast loved them as Thou hast loved Me." For the world at large, the Christ-rejecting, godless world, there is the Creator-love of God, immeasurably inferior to that of the Father, yet how great, how strong in pure pity, how much superior to the noblest human love, none can tell.

Since writing the above we have received the following apposite extract, sent in by a friend, from Miss Whately's article on Charles Kingsley (*Leisure Hour*, Jan., 1878):—

> This confusion [of the Creatorship and Fatherhood of God] it is which has reacted so injuriously in the teaching of Kingsley, and others like him. Much they say is excellent in itself, so far as it goes; but their teaching loses its power by losing its distinctiveness. Without definiteness there can be no real power. Their scientific studies might have shown them that where there is no repulsion there can be no attraction. . . . Wherever the Church has lost her power of repelling, there she has lost her power of winning. The river of God's love to man is broad and deep, beyond all that it can enter the heart of man to conceive. But if its banks be destroyed, it loses in depth what it gains in breath, and becomes not a river, but a marsh.
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> And this vague kind of teaching will also tend to cripple the Christian in standing up for Christ. The armour that is worn without the girdle will hang loosely, and incommode rather than strengthen the wearer. Without some separateness of spirit from the world; without a resolute acknowledgment that his standard is a different and a higher one than that of the world, the Christian can neither keep himself pure, nor benefit those among whom he is placed. J. P. C.

GUERNSEY.—The Mission Crew of the Y.M.C.A. of Guernsey, Channel Islands, have a lifeboat which they use in all kinds of weather for distributing Bibles, tracts, &c., but for the better performance of the work they desire to have a small craft of some seventeen or twenty tons register, which could be used as a sailing and floating Bethel. Tracts, Testaments, or Bibles in any language will be welcomed. Any help in this or other ways may be sent to Mr. John Haworth, Chemist, St. James'-street, St. Peter Port, Guernsey, who will also give further information if desired.

SERVICE AND THE COMING OF CHRIST.

The angels in heaven serve the Lord, they stand and wait in his presence (Luke i. 19). The cherubim delight to do his will (Ezekiel i. 10). The prophets humbly stood before Him to do his pleasure (1 Kings xvii. 1). All creatures serve Him: even Satan is made to do good service, though he is a bad servant, for he never desires to please the Lord.

When Christ comes again, and we are raised to the throne of God and of the Lamb, it will be our life-work and our joy to serve Him (Rev. xxii. 3). And now, while we are here on the earth, we should find our chief delight in serving our Heavenly Father and the Lord Jesus Christ, as we may be led of the Holy Ghost. Day by day, and all the day long, from the moment that we open our eyes till we fall asleep, we should see the Lord present and be satisfied with Him, and live and serve and suffer to please Him. There are times for special waiting on God, and times for active and definite and continued service, as well as times of suffering.

When Christ was on earth He was emphatically *The Servant.* And we are not his true disciples unless we live to serve. The Thessalonians were commended for imitating the Lord and his Apostles (1 Thess. i. 6). Also Paul wrote, "Ye turned to God from idols, to *serve the living and true God;* and to *wait for his Son from heaven.*" What these early Christians did, we most assuredly have to do now, especially in these last days of this dispensation.

If we regard one of the aspects of the seven churches that are mentioned in the Revelation as seven conditions of the Church of Christ in seven periods of time, then, doubtless, this is the Philadelphian period (Rev. iii. 7 to 13). It is to this church that the Lord has set "*an open door*" that none can shut, ver. 8. Was there ever a time when there was such an open door for service as now, the fields so extensive, and the opportunities to speak in the name of the Lord so numerous? And He has given "*a little strength,*" or strength for a little time, to occupy the open door. All the "strength" is of the Lord. There never was a day when so many agencies were employed as now, and the Lord is employing all classes of society in his service, independent of sex or age.

One of the messages that was sent to the approved church of Smyrna was, "Be thou faithful unto death" (Rev. ii. 10). The members of that church died. There is no mention of death to the church of Philadelphia, but He sent the message, "*Behold, I come quickly*" (iii. 11). Some moment, while this church is patiently serving Him and waiting for Him, He will appear, and all will be taken up "from the hour of temptation which shall come upon all the world" (ver. 10; see also Luke xxi. 34, 36). Christ will come as suddenly as a flash of lightning (Matt. xxiv. 27). Oh, to be ready! But He will not come till all whom He will have ascend to meet Him are gathered out of the world into his Church. Therefore his servants are called on to watch for souls, and to "hold fast" what Christ has given, that no one take the crown (ver. 11). Not that we are to seek our own glory, but only his, whose servants we profess to be (John vii. 18).

When the saints are taken up, then, "the synagogue of Satan," the merely nominal professors of religion, "the Laodicean church," which He is to "spue out of his mouth" (Rev. iii. 16) will know who are the members of his own true Church (ver. 9).

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58). K.

MR. ROBERT HOGG, late missionary at Dalry, Ayrshire, and Uddingston, who left the latter place about fifteen months ago, and joined the Evangelisation Society at Melbourne, Australia recently received a call to a large and flourishing church at Rutherglen, Victoria, which he accepted, and was inducted to the charge as their minister on October 10 last.

OUR CHRISTIAN WORK.[*]

THE PRESENT DEPRESSION: ITS CAUSE AND REMEDY.

By Rev. SAMUEL WILKINSON, Taunton.

Dear Brethren and Friends,—Called by your kindness to the position I now occupy, I desire to speak to you with simplicity and directness. May God make the words I shall speak helpful to us, so that they may promote the result which we are all anxious to realise, first in the deepening of our own spiritual life, and then in the extension of the kingdom of our Lord, through our instrumentality and labours.

We meet as Christian workers, and we have a common purpose. Whether ministers or deacons, delegates or Church members, we heartily desire that our work may be crowned with blessing. We should not feel satisfied unless in some fair measure we see the Lord's work prospering in our hands. It is not in our power to command prosperity—that God alone can do; but it is given to us to work and pray for it, with the distinct assurance that our toil shall not be in vain. As we patiently persevere, quietly yet earnestly endeavouring to fulfil our calling, we may lay claim to the ancient promise: "Ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

It is important to have a right conception of

THE SERVICE WE ARE CALLED TO RENDER

in the kingdom of our Lord Jesus Christ. We may readily gather what that is, from Holy Scripture, which is our guide in these matters, "the only rule of faith and practice." We are wont to say (and, speaking broadly, it is sufficiently accurate) that our Christian work contemplates the edification and enlargement of the Church. As one has said, "We have a work amongst the living and a work amongst the dead." To advocate the interests of Christ's kingdom by the culture and sanctification of believers, and by leading the unsaved to the knowledge and love of Christ, must be our aim wherever we are placed, and however varied and manifold may be the details of our service. One is our Master, we must aim to please Him. Does not His voice fall upon our ear daily? If it does not, it is not because He is not speaking, but because we are dull in hearing. This is what He says: "Occupy till I come," and this, also, pointing to his cross as He says it, "Ye are not your own, but bought with a price; therefore glorify God in your bodies and spirits which are his."

Which of us does not long to be more successful in our work?

THE MARKS OF SUCCESS

will not be difficult to discover. Where shall we look for them? Shall it be in the rapid growth and architectural beauty of our church buildings; in the greater attractiveness of our services; in the increase of our wealth, or in the variety or completeness of our organisations? These things are important, and may be desirable, but you will agree that it is *not* in this direction we turn for evidence of real and permanent success in Christian labour. Rather it is in the spirituality and devotedness of our Church members, in the stedfastness and untiring diligence of our workers, in the activity and liberality of our flocks, and in the number of those who are brought to love and serve the Redeemer. When we bring men into living association with Christ, so that He becomes the object of worship, the ground of dependence, the centre of affection, the pattern for imitation, *then* are we truly successful in our labour. Does not true piety largely consist in fellowship with God and in obedience to his will? It is easy to place a "Life of Christ" on the drawing-room table, but it is another thing to be personally "like Christ," and to have his life exhibited in ours. But to nothing less than this are we called—to manifest the spirit of Jesus in our conduct, and to "walk even as He walked."

To what extent the work of the Church has been successful is a question to which, no doubt, very different answers would be given. Men of sanguine temperament view things in a different light from those whose minds are cast in an opposite mould. To the one class everything appears bright and cheering; they are delighted with the manifestations of progress which they think they see on every side, the signs of the long-expected golden age are beginning to appear. To the other class all things are dark and forbidding; the sky is leaden, and there are dense clouds gathering which betoken a terrific storm. They believe we are moving on from bad to worse; that the marks of degeneracy and decay are distinctly visible, and that the climax of evil will soon be reached, bringing with it a catastrophe of awful magnitude and far-reaching results.

It is likely that the real truth lies between the two extremes; things are neither so bright nor so dark as representative men on either side affirm. For myself, while I would carefully avoid morbid views, and cultivate the hopeful spirit which is characteristic of Christianity, I confess I am unable to accept the roseate picture which many draw of the Church's prosperity and the world's progress. It does not appear to me to be in harmony with the facts of the case. That the age is one of progress we all know, but in the sphere of religion, of vital Scriptural Christianity—the religion that elevates and sanctifies the individual—that raises and purifies the community—can we say there is great progress here? Can we say the age is an age of faith? Is not that

THE GREAT LACK OF THE AGE?

In the absence of a firm and vigorous faith, how can there be large spiritual successes, and a rapid growth of the Redeemer's kingdom?

Nor is it the part of wisdom to shut our eyes to the statement of the prophetic word which assures us that "in the last days perilous times will come;" or to overlook the solemn question of the Master, "When the Son of Man cometh, shall He find faith on the earth?" Unless we are prepared to say that these and many other Scriptures of similar import had their fulfilment in Apostolic days (which few could seriously maintain), we have times of sore conflict before us, ere the fulness of blessing is bestowed, and "the kingdoms of this world are those of our Lord and of his Christ." In my opinion the "perilous times" *have come*, and perhaps the greatest peril of all is that many Christian men do not see it so, and, therefore, are not prepared to speak and act as the presence of such times demands.

There are those, however, and among them are some of the ablest and most sober-minded of the leaders of thought and action in the Christian Church to-day, who have gone up to the watch tower, and proclaimed the alarm with courage and fidelity. If they are right, the Church's fiercest battle with the powers of evil has yet to be fought. In that conflict her endurance will be tried to the uttermost; but her triumph is assured, because the Lord Christ, her King and Head, will lead her to victory. The forces of truth are mightier than those of error and sin, and "greater is He that is with us than all that be against us."

Truth may be driven into a corner, but it cannot be destroyed. Though its light may now be dimmed, and only partially diffused over the earth, it will yet fill it with radiance and beauty. "As I live," saith the Lord, "the whole earth shall be filled with my glory." It will gild its mountains and shine across its plains, and "all flesh shall see it together." It must be so, for "the mouth of the Lord hath spoken it."

It is believed by many that there is at the present time a

GREAT DEADNESS IN SPIRITUAL THINGS,

that conversions are comparatively rare—that a large amount of the piety of the day is of a feeble type—that the power of the Spirit is not so manifest in connection with our various agencies as it was, and that, notwithstanding the vast amount of machinery in operation, there is needed a new baptism of power, in order that the energies and activities of the Church may be employed with more marked and general success. I fear this witness is true; if so, it ought to cause deep searchings of heart, and earnest inquiries, "Why is it thus?" since it is certain the Gospel is not changed in its nature, nor in its adaptation to the spiritual wants of mankind. We must be thankful that, though the blessing vouchsafed may be limited at home, the promised showers are falling with more copiousness on the foreign field, and that the power of the Gospel is being felt in the utmost parts of the earth. The more the attention of our churches is directed to the needs of the heathen world, the more fruitful will they become—the reflex influence will show itself in the revival of piety in our own borders.

Can we assign any cause for the spiritual depression which undoubtedly prevails? I do not think it is difficult to place one's finger on some of the causes: they are only too manifest.

I.—I would ask whether

DOCTRINAL CHANGE

had not something to do with it? The relation between doctrine and life in every community is close and intimate. If the teaching is not Scriptural and definite, it is in vain we look for marked spiritual success. The history of the Church makes this connection plain. Widespread revivals of vital piety have always been associated with the full and powerful exposition of evangelical truth, and with the earnest setting forth of the Gospel of God's grace in its simplicity and fulness. Whatever tends to throw this into the shade will be hurtful both to Christians and to the unsaved—to Christians, who should live spiritually upon the truth, which is inseparable from Christ Himself, the support of his people's life—to the unsaved, who would hear but little (in the circumstances I am supposing) of the way of life and peace through which alone they can obtain salvation.

A considerable change in theological opinion has taken place, we all know, during the last twenty-five years. The system of truth which was expounded by Calvin and Owen, by Leighton and Bunyan, Edwards and Fuller, and, more recently, by Chalmers, Candlish, and Hodge, is now distinctly repudiated by many, frowned upon by more, and viewed with coolness and dislike by a larger number still, as antiquated, out of harmony with the spirit of the age, and unfitted to cope with the difficulties and dangers and special needs of the men and women of the nineteenth century. I am free to say that in my judgment, however much that system may be opposed, *it has never been refuted* by anyone, nor do I ever expect to see that task accomplished, whoever the intellectual gladiator may be.

But probably I shall be told this is a period of transition and of sifting, and that some time must elapse before the theology of the future can be distinctly formulated. I reply that while I firmly believe with the Puritan Robinson "that God has still more light and truth to break forth from his Word," it is certain (as Principal McAll once put it) "the new light will never prove the old light to be darkness," besides, if I am upon what is, demonstrably, to my judgment, a Rock, I would fain know why I am to go in search of an unknown foundation, and, perhaps, sink in the mire, while the "transition" is being effected. Between the Rock and the "terra incognita," or Rock *versus* Swamp, surely I may prefer the Rock which is firm and durable, and affords a fine prospect, too. I will, at least, hold my footing there, till I know of something better elsewhere, which as yet no one has been able to show me.

"But what," it is sometimes said, "if, after all, it is only the form and *method of stating* these truths that has changed, and the substance is unimpaired?"

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[*] An address delivered before the Somerset Congregational Union, at Chard, on Tuesday, April 13, 1885.

Ah! "If it be" so! But against that view of the matter I must protest with all the earnestness in my power. Whether the broader theology be true or false, this I am certain of, it is

NOT THE THEOLOGY OF THE REFORMATION,

nor of the Puritan age, nor of the great evangelical lights who flourished at the beginning of the century. "No substantial difference!" I think I know its features too well to be deceived. Is there no real difference (to mention two or three points out of many) between the teaching which represents the Scriptures as the Word of God—a God-breathed book, an infallible guide—and that which refuses its claim to a proper and plenary inspiration, and is most at home when suggesting doubts and difficulties respecting its genuineness? Is there no difference between that view of the death of Christ which regards it as a satisfaction to the Divine Justice and a vindication of the Divine Government, and that which chiefly regards it as a means of producing a moral effect upon the human heart? Is there no difference between the teaching that declares the punishment of the impenitent and unbelieving to be endless, and that which affirms a further probation after death, and a prospect that ultimately all the lost will be restored?

These are sufficient to show what a gulf lies between the two systems. Do not let us be deceived; it is not a question of phrases, or the putting of things. If the one is true, the other is false; if the one is sweet, the other is bitter; if the one deserves our cordial acceptance, the other deserves and should have our firm and unflinching resistance. And this much I must add, that, wherever these broad views are preached, they are calculated to wither and blast the spiritual life of the people, to impair devout and holy feeling, and to paralyse those Christian activities which convey a flood of blessing wherever they are put forth.

II.—HAS WORLDLY CONFORMITY

nothing to do with the prevailing depression? The growth of a worldly spirit in the heart of the Church is too patent to be called in question. It shows itself in a hundred ways; indeed, so much has it developed of recent years that the old lines of distinction are almost obliterated. The wall of separation is broken down, and what remains of it is almost hidden from view by weeds and noxious growths. How can there be a vigorous spiritual life in such circumstances? How can the blessing of God descend upon us while we are thus running counter to the principles of his Word, and making friendship with that which is his foe? Have we not practically cut out of our Bible very much of its teaching on this subject? As for instance, the counsel of St. John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him," "For all that is in the world, the lust of the flesh, the lust of the eyes, the pride of life, is not of the Father, but of the world."

The Apostle Paul teaches that the world is crucified unto us by the cross of Christ, and we unto the world. *Where* do we find this *double crucifixion?* Is it in the love of luxury and the greed of gain; is it by the ardent pursuit of wealth, too often by methods of a questionable character? Is it in the increased desire for pleasure and amusement, and the unnatural and hurtful association of these things with the Churches of Christ, as if it were part of the Church's duty to find amusement for the people! Is it in the fact that entertainments and concerts (which I had almost said have become a part of our Congregational agency) are crowded, while the prayer-meeting and the lecture are sparsely attended. Is it in the acceptance of the world's style of living and of dress. Christian ladies taking up the world's fashions, which are sometimes very ridiculous, and not always strictly modest? And all the while we boast that we are the descendants of the Puritans, who would have condemned our conduct in these things as unworthy of our principles. It has been affirmed, and I am afraid with too much truth, that "cards, billiards, dancing, and even theatre-going have become common among professing Christians!" Is this compatible with a high-toned piety? Could any church flourish in which these things were winked at by its members and officers?

Is not the witness for truth in this way obscured, and the great cause of Christ hindered by its professed friends? The Church has indeed a most important duty to perform in relation to the world; it must endeavour to reach it and to save it by means of the Gospel of God's love; but it must not go down to the world's level and accept its rules of life and conduct. Jesus Christ is the Lawgiver for his people; his word is binding upon the Churches; and by the pen of his faithful Apostle He has given the unmistakable counsel, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

When we enter the Christian home do we find the altar of prayer and praise daily set up with reverence and devoutness? Is the good old plan of setting apart one evening in the week for directly religious service commonly observed? Is not the

SECULAR EDUCATION OF OUR CHILDREN

carried to such lengths as to render almost impossible the prosecution of sacred studies? In consequence of this, many young persons, otherwise well instructed, have a very slight acquaintance with Christian doctrine, Church polity and history—subjects with which they ought to be familiar. The pressure of the needful examinations is so great that often there is little time or disposition left for other lines of study.

When we enter the house of God, we perceive at once a very marked and salutary improvement in regard to the buildings themselves, and the services are certainly more attractive than they used to be. But alongside of these improvements have recently grown up habits which are injurious both to old and young, and which make the work of preaching a task when it should be an inspiration and a joy. I refer especially to the practice of once a day attendance, which has grown rapidly of late, inflicting bitter wounds on many a pastor's heart.

The Sabbath sickness, which the late Dr. Mellor so graphically described, has increased its ravages; and to what can it be traced, except to a lack of interest in the services (notwithstanding the new and attractive features which have been generally introduced), or to a lowered sense of responsibility in regard to them. The demand for what are called entertaining, if not sensational sermons, rather than spiritually impressive and instructive ones, bodes no good, stamps the piety that seeks them as feeble, and ought, if we are faithful to our charge, to be firmly resisted.

These things go far to account for the lack of power that is deplored; they are not in accordance with the spirit of the Gospel, however much they may be with that of the age. If a great revival should, in God's mercy, come to us, they would speedily be altered; indeed, if the love of Christ possesses the soul, it will, for the most part, instinctively lay them aside. They will not satisfy hearts filled with God's Spirit, and longing to be instruments of blessing to their fellows.

III. In addition to these, there is existing a sort of

THINLY VEILED SCEPTICISM,

which is exceedingly hurtful in its influence, especially upon our young people. It is not exactly unbelief, but it is a subtle spirit which casts an air of doubt over all definite religious truths, speaking disparagingly of them as things we have outgrown in this advanced age, and can afford to do without. It does not deny that the Bible is a Divine book, in some sense, but it takes the liberty to sit in judgment upon it, and to reject as much as it pleases, whereas our true attitude in relation to the Bible is that so well expressed by Dr. Sinclair Paterson in his work, entitled "In Defence," where he says, "I accept it implicitly as God's testimony to truth. I do not dare to judge his Word, for indeed it judges me." The spirit I speak of does not altogether reject the Gospel, but it fritters away all that is most precious, declaring that St. Paul's thoughts were "coloured by the speculations of his age," so that we must receive his glowing utterances with caution.

I am reminded of a conversation I had with a gentleman I met some time ago in one of the Channel Islands. He was an eminent astronomer and mathematician. The talk turned on religious matters. He said to me, "Yours is Paul's doctrine, but Paul misunderstood his Master." I could only say, if Paul misunderstood Christ, who might be expected to understand Him? Since Paul received the Christian doctrine directly from Christ Himself, that He might publish it in all places, is it reasonable to suppose Christ would leave him in error as to what He meant, or send him forth with a distorted and misunderstood Gospel, or that He would set his seal to that mistaken teaching in the hearts of multitudes? The Apostle, at any rate, believed he rightly interpreted the Master's words, and was absolutely devoted to Him. It will be our wisdom to accept Paul's exposition of the Gospel of Christ, rather than any modern interpretation of it, for that is really what is sometimes offered us under cover of Christ's exposition of his own teaching.

It is the same subtle spirit which robs the prayers of the Church of much of their potency, by saying that while they influence the mind of the worshipper in a salutary way, they are not to be viewed as a means of obtaining direct and positive blessing.

By this spirit the ministry is not regarded as a Divinely-appointed channel of instruction and consolation; and of course when this element is ignored we need not wonder if an historical lecture is preferred to a sermon, or a scientific discourse to the unfolding of the Word of God.

The ordinances of Baptism and the Lord's Supper are treated after a similar manner, as being mere signs, instead of "means of grace;" in such case no blessing is anticipated, and it would be impossible that any could be received. But we know that wherever there is a believing heart there is a substantial blessing. I grant, fully, that for perplexity felt by thoughtful minds we should make much allowance, and deal with honest doubts in a fair and serious way; but this semi-sceptical spirit, who can grasp? This cavilling tone, who can deal with it? Our young people are in special danger, and should be warned earnestly, for this temper is most deadening in its tendency, and must interfere greatly with the success of our labours. It is practical unbelief, and did not Jesus say He could there "do no mighty works because of their unbelief"?

And now in what direction do we

LOOK FOR A REMEDY?

May we not anticipate brighter times—times of larger blessing? Undoubtedly, if we use the appropriate means, and cast from us those evils which work so much mischief. *There are no new remedies* for spiritual feebleness and depression. It is in the right use and adaptation of the old ones to our present needs that we must look for revival and returning prosperity. What has succeeded aforetime will succeed now, if employed with wisdom and earnestness—"Rend your heart, and not your garments, and turn unto the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well." "Ask, and ye shall receive; seek, and ye shall find; knock, and to you the door shall be opened." "Ask ye of the Lord rain in the time of the latter rain. So the Lord shall make bright clouds and give them showers of rain, to every one grass in the field." Faith and prayer are the old prescription; a powerful one it is, and it has lost none of its potency.

What we want is a *firmer faith in God*, the living God, the Hearer of prayer; and in the revelation He has given to us. When we open the Book, we must say, "This is God's voice to me. What is here written, I must believe; what is here required, I must do."

Rash, dogmatic statements about Scriptural truth one would not desire; but as little do I like those feeble and uncertain utterances which send the people away to thread their steps through a maze of perplexities, instead of showing them "a plain path for their feet," and entreating them to walk in it. To scatter doubt is the work of the enemy. Let the Lord's servants humbly, but boldly, declare the counsel of God. We must be able to say, as the Apostle did, "We also believe, and therefore speak."

I take it we have a creed (though it be not imposed by authority), for a creedless Church and ministry can never be spiritually and permanently effective, or fulfil its proper function as a witness of Christ. Yet we know full well that the mere possession of a creed, however accurate, will not make our work successful. We must grasp the teaching it embodies with a faith which is a living force, utter it with the fulness of an earnest love, and press it with zeal and fidelity upon the acceptance of the people. While I would retain a creed, definite and full—for what I deem solid reasons—yet still more would I desire that the image of Christ, who is the sum of it, should be engraven on our hearts, and that our whole being should be submitted unto Him.

Then, too, we must give *greater prominence to the central truths of Christianity.* Christ crucified and risen, and exalted at the right hand of God, and soon to return in power and glory, must be the main theme of those of us who preach in his name. We must never tire of telling the story of Redeeming Love, and we must tell it as those who feel the power and preciousness of it in our own souls. From all our reading and researches, we must come back to this, for in it stands our own and our people's salvation. If we allow this to fall into the background, we cannot hope to be successful. God will not set his seal to anything else; so we have no alternative. We must go on lifting up Christ, relying on the promise, "I, if I be lifted up from the earth, will draw all men unto Me."

I have not forgotten the words addressed to a body of students by the late Dr. Raleigh, in which he said, "Be not ashamed of the Gospel of Christ: sooner or later every preacher

WILL BE HEARTILY ASHAMED

of anything he puts in its place. To preach the same truths as have been preached in the Church from the beginning will not be grievous to you, while to your hearers it will be pleasant and safe." I was one of the students who listened to those words, and I am prepared to endorse them to-day. In such shifting times as the present, let us exhibit those foundation truths which stand unshaken as the great mountains from age to age; ever fresh as the morning breeze, or the inflowing waves of the sea.

As the quaint Puritan, Richard Sibbs, observed, "Christ Himself, or something tending to Christ, must ever be the theme and mark to aim at."

We want also to "*abide in Christ,*" *and to be more deeply consecrated in our whole life* and aim to the Master's service. It is easy to talk of revivals, but

LET US BEGIN AT HOME.

Do not *we* need to be revived. This can only be had by personal fellowship with the Saviour; by keeping close to his side, listening continually to his voice and walking humbly with Him. We are too cold towards the Master, too slack in obeying his orders, not completely surrendered unto Him. Yet it is in making that surrender unto Christ that we shall find our work a pleasure, and may confidently anticipate God's blessing. It is all summed up in this word, "Ye are not your own, but his."

"Take my life, and let it be
Consecrated, Lord, to Thee."

Then, as leading up to these things, and yet, too, the crown of them all we need to be

"FILLED WITH THE HOLY GHOST."

We can neither exercise strong faith, nor apprehend the power of the Cross, nor be fully consecrated to Christ, unless we receive much of his Spirit. We are entirely dependent upon Him. Do we realise this as we ought, and plead earnestly for this gracious baptism? What are we in our own religious life? what in our public labours? what are we in our studies, in our pulpits, in our Sunday-schools, in our Church services, in our manifold organisations and evangelistic labours? *what are we without Him?* We want his power; we want it *in fulness.* This, indeed, would change the whole aspect of things—transform our barrenness into fruitfulness, and make the Church a mightier force than she has been since Pentecost till now.

Come, O Wind, and breathe upon us that we may be holy, effective, and successful workers in the vineyard of our Lord!

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SLAVERY IN MOROCCO.

The Committee of the British and Foreign Anti-Slavery Society have just published a Report made to them by Messrs. John V. Crawford (late H. M. Acting-Consul in Cuba) and Charles H. Allen, F.R.G.S., Secretary to the Society. This Report is the outcome of a visit undertaken by them, on behalf of the Society, to the principal seaport towns of the Empire of Morocco, and contains a large amount of most important and valuable information.

The Authors, introduced by Mr. A. E. Pease, M.P., have had an interview with Mr. Bryce, M.P., Under-Secretary of State for Foreign Affairs. Mr. Bryce, who has travelled in Morocco, appeared much interested in the views laid before him by the deputation, especially in the proposal to have the seat of the British Legation removed from Tangier to one of the cities in the interior, so that the British Minister might be in personal contact with the Sultan. Until this is done, it is affirmed that there is no chance of obtaining the Sultan's consent to the suppression of the slave trade in Morocco, which is still as active as ever.

This idea of removing the British Legation (necessarily leading the way for all others) from Tangier to one of the large cities of the interior is again and again insisted on in the Report. It is to be feared, however, that, under present conditions, what would be gained in one way would be lost in another. These Legations form a Diplomatic Circle which we heard called in Tangier a Diplomatic Ring. Our own Representative at Tangier has been so little regarded as having the interests of his countrymen at heart, that they prefer in case of need to seek the aid of the American Consul to that of the English Minister. Yet an endeavour was lately made to oust the American Consul, which, having been fully inquired into has been denounced as an intrigue by the American Government.

There is no position in which unsullied integrity and incorruptible disinterestedness are more essential than in our representatives abroad; none where the fierce light of a well-informed and enlightened public opinion is more necessary to keep men straight. Remove the Legations into the interior, where they will be surrounded by notions parallel to those of our Dark Ages, and where they have every temptation to feather their own nests as quickly as possible, and, unless they consist of men of incorruptible virtue and strength of character, they will be of less use than at Tangier, where they are to some extent amenable to the influences of civilisation and Christianity.

We quite admit the necessity of securing a freer access to the Sultan and his Ministers, and greater influence over them; but, in order that that influence may be of the right kind, our representatives must be selected for no other reason than that they are competent, trustworthy, and reliable men, and the people at home must keep themselves much better informed than they are at present as to their representatives in foreign lands.

The following extracts from the Report are sufficient to corroborate what we say. They relate to cases of horrible oppression and cruelty:—

> The Great Powers of Europe and the United States have resident Ministers within five minutes' walk of the den where this poor lady is dying by slow degrees, and these potent Ministers of the united power of the civilised world ask Europe and America to believe that they have not sufficient influence with the Sultan to procure the liberation of this afflicted woman!
>
> We laid the case of this unfortunate prisoner before their Excellencies Sir J. Drummond Hay and the French and German Ambassadors, all of whom declared ignorance of his existence. It is hoped that they will now do something to procure his release. His name is Boo-Mahdi.
>
> I hope this dreadful and disgusting picture will excite the pity and indignation of Christians at home. The publication of these particulars may cause the British Minister at Tangier to obtain, at all events, the removal of these cruel fetters from the three unhappy Kaids now lying in the prison a few hundred yards from where I write. . . .
>
> Many of the poor wretches are confined at the caprice, or to gratify the animosity or cupidity, of some native official. I am very sorry to be obliged to add that a great many of the false and fraudulent claims on which numbers of Moors are imprisoned are made by native *protégés*, and with the knowledge and consent of European officials.
>
> The protégé system is distinctly discouraged at the English Legation. In some others, however, it is not so; and the yearly increasing number of native protected subjects not only causes embarrassment to the Moorish Government, but it opens the door to an immense amount of tyranny which is perpetrated on the helpless, unprotected natives of the Empire.
>
> Can any person wonder, after reading these cases, that the Moorish Government should look with a jealous eye upon the establishment of foreigners in Morocco, and should strive against the extension of any further rights and privileges to *Christians?* It is questionable whether these dreadful instances of abuse ever reach the ears of the Foreign Legations, or if they do, it is in such a one-sided form that the delinquencies of their protégés are easily overlooked through the machinations of subalterns.
>
> It would be most fortunate if the diplomatists at Tangier could be induced to unite in bringing their collective influence to bear upon the Sultan for the general good.

We submit that the facts above stated or quoted by the Authors of the Report do not lead to the following conclusions with which the Report ends:—

> It must be borne in mind that the Sultan's will is law, and if we wish to regenerate Morocco, and open it up to commerce, the Legations must be where they can have direct access to him, and make their united influence felt.
>
> By direct contact with the representatives of Europe and with Europeans generally, the Sultan and his people would soon become reconciled to the progressive influences of the age we live in.

On the contrary, they show that the Legations themselves, and the officials connected with them, are, by neglect or actual misconduct, responsible for much evil, and that, if this exists at Tangier, it would be greatly increased if the Legations were removed to the interior.

Having said this, however, we heartily commend the pamphlet with its most timely intelligence. (55, *New Broad-street, E.C., with map, 6d*)

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THE CHURCH ARMY.

Dear Sir,—The wonderful blessing which has attended the efforts of the Church Army has caused us far to out-grow our present temporary and very cramped Training Home. This department of the work is of vital importance, as on the training of the evangelists will depend, with God's help, our whole future. Rev. F. S. Webster devotes his services without remuneration, and lives in the Training Home with the men.

How are we to meet the demands for workers that come to us on every hand? In our extremity we have made a "venture of faith," and secured a building on remarkably advantageous terms, which will exactly suit us, and accommodate more than double our present number. We have to find £4000 by May 15. I am sure if your readers could see the miracles of grace that are continually wrought amongst us, in changed hearts, lives, and homes, they would feel that this agency has a strong claim on their support. Our working people themselves gave over £4000 last year, mostly in pence, to further the work.—Faithfully yours,

W. Carlile, Hon. Sec.

36, *Southampton-street, Strand, W.C.*

SOUTHWOLD, SUFFOLK.—In a letter received from Mr. J. Dodsworth, he says:—We have just concluded a very successful eight days' mission, conducted by Mr. Thomas Payne. Much good is being done here.

"THE FIELD IS THE WORLD."

NOTES OF MISSIONARY PROGRESS.

The disinterested conclusions of a well-informed, impartial eye-witness, are deserving the attention of those who wish to form a just estimate of the value and success of any enterprise. Miss C. F. Gordon Cumming has contributed to the current number of *Good Words*, a paper entitled "A Traveller's Impressions of Christian Missions," in which she notes some of the "startling differences in the results produced by mission work in divers lands," which, when journeying, she has had the occasion and inclination to remark. Making acquaintance with mission work in Hindustan Miss Cumming was struck at first by the apparent hopelessness of the attempt to évangelise India, seeing what little fruit, *comparatively*, had resulted from the many years of faithful toil expended there. Closer investigation, however, revealed that it was in the very nature of the work that it should be to a large extent hidden from view—for when is the operation of under-mining self-evident to a superficial observer? Yet its importance and utility are none the less sure, because not at once obvious to careless bystanders.

In religious countries, such as India and China, there are time-honoured, intellectual systems to be dethroned from the affections and prejudices of the people before the Gospel of Christ can be generally received. Another obstacle has arisen, strange to say, from the very multiplicity of agencies at work in these great countries; for alas! the differences of doctrine and, worse still, the bigotry of sects are apt to confuse and even repel the uncomprehending heathen.

Far other have been the difficulties encountered by the missionaries to the Islands of the Pacific. "Here there is no struggle with highly cultivated intellects. . . . Almost as a matter of course, these brown races acknowledge the mental superiority of the new comer. For awhile they may reject the teaching which bids them turn away from their accustomed pleasures, but sooner or later they are sure to yield." Expecting little that was good at Fiji, what was Miss Cumming's surprise to find those islands completely Christianised? So great has been the success of the Wesleyan Missionary Society's labours there that "carefully trained native ministers and teachers" reside in every village, where also chapels and schools are standing which have been built by the people themselves.

> During a residence of two years in the Fijian Archipelago, I had occasion to visit a large number of these villages, as a guest in the house of the teacher, or the chief. I lived in the midst of the kindly, courteous people; I marked the reverent devoutness of their lives, the simple earnestness of their bearing at the never-failing morning and evening family worship, and frequent church services; and I found it hard to believe the facts related to me by reliable eye-witnesses, of the appalling scenes of carnage, fighting, human sacrifices, most debasing idolatry, and loathsome cannibal feasts, which five, ten, or fifteen years previously had formed thé incidents of daily life in districts where now English ladies and their children may travel, or even settle, in perfect security.

In visiting the Friendly, Navigators', and Society Islands Miss Cumming's experience was the same. "Not one trace of idolatry is to be found in any of these isles." Ancient barbarous customs "are replaced by Christianity of a thoroughly practical sort—a Christianity which exercises a far more decided influence on daily life than it appears to do in our own British Isles." The Sandwich Islands, also, are another trophy of the Gospel, having been won to Christ in the early years of this century through the agency of the American Congregational Mission. At the present time Fijian and Hawaiian converts are earnestly labouring as missionaries to neighboring islands, a work in which several have already lost their lives. We agree with Miss Cumming that—

> In glancing at the history of the last half century of mission work in the Pacific, it is obvious that the progress of the good work has undoubtedly been more rapid, in consequence of the wisdom with which the various Missionary Societies agreed to divide the isles, instead of wasting their strength by competing in the same field.

Not only do we commend Miss Cumming's excellent paper for perusal, but also her example, for the emulation of those whose privilege it is to seek recreation abroad. If Christians would but identify themselves, wherever they go, with the Lord's people, showing a lively, sympathetic, and practical interest in work done for Him, they would, besides giving encouragement and help to the labourers, find for themselves increased pleasure and enlargement of heart.

When in Burmah recently, Lord and Lady Dufferin visited the Karen Christians. The mission to this interesting people started in the time of Judson, has been conducted by American Baptists, and its converts now number at least 20,000. We have heard that when the pioneer missionaries first delivered their message, one of their audience—an old man, with flowing silvery locks–rising, told how his people (the Karens) had an ancient tradition, to the effect that some day a white man should come from the far West, bringing them the tidings of the true God and the real religion. He believed that the saying had that day been fulfilled in their hearing; and, with tears, the old man entreated all present to believe the good news just communicated to them.

> The annals of this Mission will compare in thrilling interest with anything recorded in the New Testament, or in the history of the spread of Christianity in any land.—*Rock*.

Another triumph of the American Baptists has been their Telegu Mission, the Jubilee of which was recently celebrated at Nellore. The following, from *The Freeman* of April 30, is a comparison of the years 1836 and 1886: "Then there was but one station; now there are twenty from Madras to Chicacole, and from the sea to Hanamakouda, centres of Christian work and influence. Then there were but two missionaries; now about fifty. Then there were not ten disciples; now there are 30,000. Then there was but one small school; now there are many stations and village schools, a High School, and Girls' School, and two theological seminaries, Then there was one small thatched chapel; now there are many commodious, comfortable, and beautiful houses of worship." At Ongole there is now the largest Baptist Church in the world, its members (*i e.*, baptized believers) numbering 14,162.

The blessing which has attended the London Missionary Society's efforts in Madagascar is universally known; yet one never wearies of hearing it. Every fresh proof of the reality of the work there is read with interest.

> Madagascar is almost a miracle of missionary triumph. The native Christians of that island have given more than £300,000 for the spread of the Gospel within the past ten years.—*Illustrated Missionary News.*

According to the Norwegian missionares labouring in Madagascar the people of the Hova kingdom have already profited by the sufferings which the country have endured through the French war. Hypocrisy has been checked, and devoutness and humility substituted, a state of things which is manifest in the Spirit and larger attendance at the prayer-meetings. Here, again, is proof that there is no exception to the *all* things working together for good.

Various have been the countries mentioned in this short sketch; and varied have been the results and experiences of mission work herein recounted, yet in all we trace the one connecting link—the way of the Lord preparing! In the Islands of the Pacific "the valleys are being exalted;" in China and India "the mountain and hill made low;" in Madagascar (and Christian lands generally) the crooked is being made straight, and the rough places plain, because "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

EASTBOURNE SEAMEN'S MISSION.—A crowded meeting, chiefly of ladies, was held in aid of the funds of the Mission to Deep Sea Fishermen, at Eastbourne, on Thursday night, April 29, presided over by Mr. G. F. Chambers, F.G.S. During the meeting, Mr. Mather, the Director of the Mission, gave a detailed account of the work in the North Sea, with powerful lime-light illustrations, and highly complimented the ladies of Eastbourne for making articles of clothing and other acceptable gifts for the crews of the trawling fleet.

John T. Markley.

ARE YOU A STRANGER?

In "that day" the Lord our King will say, "I was a stranger." But how shall we know our King among the strangers? And how shall we know the strangers amid the great city throng?

A thoughtful business man was pressing his way up from one of the wharves of Montreal, one sultry morning in August, when he noticed on the opposite side of the street a man, apparently lost in thought, going leisurely towards the river. In a moment he seemed to hear his heart's voice say, "Go speak to that man."

He paused, but his tongue seemed dumb: and he said, "But, Lord, what can I say to him?"

Instantly the thought came, "Ask him if he is a stranger." And hastening across the street he walked beside the man and, laying his hand upon his arm, said kindly, "Will you allow me to ask if you are a stranger?"

"Yes, I am a stranger," was the reply, with a troubled and questioning look.

"Yet not a stranger to the Lord Jesus, I hope?"

"Indeed, I am, then; and, what is more, He does not want to knowme, I am sure."

"But He does know all about you, and you will not doubt his love when you come to know Him." Then taking him by the hand he continued, "If you are not in haste, will you stop a moment just here?"

And the two stood on the corner while with prayerful persuasion the stranger was induced to speak of himself, of his struggle with poverty, his long and weary journey in search of employment, his bitter discouragement, and his determination that day to take his own life.

Then Jesus was lifted up, the gracious, loving God, the Saviour, the ever-present Friend, able and willing to sustain beneath every burden. Jesus was introduced to the stranger as only one loving, devoted friend can introduce another; and the same promised presence that had guided the steps, the thoughts, the words, was in the earnest entreaty, and won the heart of the wanderer. He accepted Christ then and there.

Subsequently for many days, as he afterwards testified, his way was full of trouble; but the Lord went before, kept him steadfast, and brought him at last into a "large place."—*American Messenger.*

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DROOPING LILIES.

Mr. Chorley, 2, Marquess-grove, Canonbury, N., the director of the North-East London Gospel Missions, writes:—We have taken for a term of years, with option of purchase, a most commodious country house, standing on the summit of Brigadier-hill, in its own grounds, of half an acre, surrounded by fields and woods, forming part of the ancient Enfield Chase. Here we have commenced our country holidays for poor children with an instalment of twenty-four. The main feature of our holiday scheme is that we take the children for a fortnight and make no charge whatever. Indeed, from the terrible destitution prevailing around some of our Mission-halls (Bow Common, Old Ford, and Poplar) we are often obliged to furnish a few odd garments, or a pair of shoes into the bargain, if the "drooping lilies" are to be freshened with a blow of country air.

We have begun the season with a few pounds left over from last year's contributions, but have only sufficient for the first fortnight's company. We have over a thousand poor children in our six schools, and though we do not strictly limit ourselves to these, yet it will be seen how many pitiful pale faces are wistfully turning towards our country retreat.

MR. ARROWSMITH has conducted a fourteen days' mission at Barrow-in-Furness, in connection with St. Mark's Church. Many testimonies have come to light of the good work done amongst the children. In almost every class in the Sunday-schools there are some who profess to have found Jesus as their Saviour. Besides the children's services, there were others for parents, young men and women, domestic servants and others, all of which have been greatly blessed. Mr. Arrowsmith also held several drawing-room meetings.

For the Young.

BIBLE ACROSTIC.

THREE words which tell the only way
To strengthen courage, faith, and love,
While passing on from day to day,
Through trials here to joys above.

(1) Chief object in a traveller's dream by night.
(2) A man who threshing saw a wondrous sight.
(3) A slave by whom a letter once was sent.
(4) One who by earthquake perished in his tent.
(5) A boy whose mother feared to see him die.
(6) A man who dared a monarch's will defy.
(7) A land of light when darkness reigned around.
(8) A word mysterious full of meaning found.
(9) A wicked man who had a courteous wife.
(10) Words spoken o'er a maid brought back to life.
(11) A place where ships were sent in search of gold.
(12) A woman who betrayed a warrior bold.
(13) A brook where luscious grapes in plenty grew.
(14) A palace fair where lived a noble Jew.
(15) A goldsmith working to repair a wall.
(16) A man of strength who had a grievous fall.

GRETA.

A LESSON IN FAITH FROM AN AFRICAN CHILD.

[The servant of the Lord who wrote the following is now in glory, but the lesson of simple faith recorded by her remains. May many little ones, and many grown ones too, learn it, and may prayer arise from many hearts for the salvation of Africa's children.]

I should very much like to tell you about something that happened to-day, showing how a little black girl prayed and trusted in Jesus, and how her prayer was answered. This afternoon I went out to a neighbouring town. In the morning I had made some bread, which was in the oven when the time came for me to start, and as I was in haste I could not wait for it to finish baking, and so I called a little girl twelve years' old, and told her to stay in the house and attend to the bread and take it out of the oven in about twenty minutes' time. Afterwards she was to shut the door (which closes with a spring) and leave the house for play. I had a key with which I could enter when I returned. After I had gone, Tittie, instead of paying attention to what I had told her, went at once to play, and presently a little boy who knew nothing about the bread shut the door. When little Tittie found this out she was in a great state of alarm. She had been trusted with the bread; I was not expected back for two or three hours; and the door was closed against her. She could not get to her work although she could see the oven through a window.

Three hours afterwards I returned. Before I reached the house I was met by some children who said, "Ma, Tittie's crying." "What for?" said I. "Because the bread is burnt." "How is that?" I asked. "Wana shut the door and Tittie couldn't get in to take it out of the oven" came the answer. I very soon opened the door and went to the oven and there found the bread *only just sufficiently done.* Tittie who had followed me said directly, "Ma, that is because I prayed." "What did you pray for?" I asked. "That God would not let the bread burn, and you see He has not." I questioned her further and found that she and three other little girls had had a prayer meeting lasting all the afternoon. They had each prayed in turn that God would not let the bread burn, and although the bread was in the oven four hours instead of one, their prayer was answered; it was not burnt at all.

I must now explain to you how this, although a direct answer to prayer, was not a miracle. We use here an oven heated by an oil lamp, and today I had put in a new kind of wick. This did not burn well, and, therefore, did not make the oven so hot as usual, thus making the bread take longer to bake. We have never known such a thing to happen with the oven before. I was so pleased to find the child had taken her trouble to Jesus that I did not scold her for her inattention to my wishes. There is much that I should like to tell you about these little ones. When first I came amongst them they used to laugh at nearly all I did or said, but now we are getting used to one another, and before long I hope shall love one another very much; but I want you dear children who love the Saviour to pray for them and me, that I may be able to bring many of them to know and love Him too, and to trust Him in everything.

REDEEMING THE TIME.

IN Col. iv. 5, Paul exhorts us to redeem the time; or, as it might be rendered, to "buy up the opportunity." That injunction is being very literally obeyed by the young men spoken of in THE CHRISTIAN of April 22, as having devoted themselves for work in China.

Two of these, Mr. Arch. Orr Ewing and Mr. Graham Brown, are passing, eastward bound, along the Riviera, and addressing meetings wherever they stop. On Sunday, April 25, they spoke at two meetings, held in the Scotch Church, San Remo. Both told of their conversion, of how they were led to forsake business and home and friends to go to China, and of the faith and joy that filled them in prospect of the work. Rev. Alex. Robertson, who presided, spoke of the honoured names they bore in Scotland, and, in the name of all present, wished them God-speed on their journey, and assured them of the Christian sympathy and prayers that would follow them. In the evening Mr. A. Orr Ewing addressed a meeting of Italians, Mr. Gordon Oswald acting as interpreter.

The missionaries proceed to Venice, from which port they sail direct to Shanghai.

NORTH SEA FISHERMEN.

SIR,—I have received the following communication from the Great Grimsby Ice Company:—

"We are informed that the *Edward Auriol* left our fleet on March 26, and there has not been a Mission vessel near them since. There is a *coper* in the fleet now that is doing a very great deal of harm. A lot of the men went on board for tobacco, and instead of getting the latter they got that infernal drink. The men got wild with drink, and many of them did not get on board their own vessels, and some of them have come in and left the vessels undermanned. This state of affairs is terrible. Please to order a Mission vessel to the fleet at once, and let us know when you have done so, and also the date we may expect her to join our fleet."

In addition to the invaluable surgical and medical aid supplied to the smacksmen on board the Mission vessels, we have, since last November, effectually checkmated the *coper* by selling tobacco at 1s. per lb. in five of the fleets (the *coper's* price being 1s. 6d.), but twelve Mission vessels are required to keep pace with the demands upon our help. It is hard, very hard, to know that these pests of the North Sea are still pursuing their calling in fleets where no Mission ship is stationed. A completely-equipped vessel costs £2150. Will not your readers place it in our power to despatch one to every fleet?

Sir Edward Birkbeck, Bart., M.P., and Mr. Samuel Hoare, M.P., have recently consented to join me as Trustees of such vessels as may become the property of the Mission, and I may quote the remarks of the former in conclusion:—"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future.

Your obedient servant,
E J. MATHER, Director.

Mission to Deep Sea Fishermen,
181, *Queen Victoria-street, E.C.*

OPENSHAW.—In connection with the Gospel services conducted here by Mr. Henry Lakin and Mrs. Cole, God has given a great blessing to this town. The Christians have been much quickened, and many unconverted men and women have given themselves to the Lord.

EVANGELISATION.—The low state of spiritual life in the Churches at home is due, in great part, to the lack of earnest effort to send the Gospel to the destitute abroad. That the spirit of missions is the spirit of Christ is proven by the fact that only in proportion to what the Church is doing for the heathen world, is the Church spiritually prospered.—*Rev. Dr. Pierson.*

Letters to the Editor.

DIRECTED EMIGRATION.

SIR,—I have just heard from one of my correspondents in the Canadian North-West, who returns to me the counterfoils of the introductory letters I sent him with the first of the six parties of respectable young men who have gone there this season with the consent of their friends, to learn farming. These counterfoils give me the names of each young man, the date of his arrival, and the address of the farm he has been placed on.

During the last five years I have sent out about one thousand young men for this purpose, many of whom are now working their own land, after thus getting the necessary experiences, and this one correspondent writes me that he has situations ready for 115 young men. The spring is the best time for going to Canada, and the cost of outfit, rail, &c, is about £20, full particulars of which I am willing to give to the friends who are determined to emigrate for farming, not intemperate or lazy, prepared for a rough life, and possessing those qualities of character, industry, and thrift which are necessary to success everywhere.—Yours, &c.,

W. H. NEWEIT.

56, *Peter-street, Manchester.*

"IRELAND IN THE PAST."

DEAR SIR,—Will you allow me to say a word or two about the letter signed "R. S. Dobbs" in your issue of April 22? May I also say that, knowing Ireland thoroughly, and taking a deep interest in her affairs, I join the writer in the cheerful view he takes, although I cannot adopt the background he gives to the picture of the past and present of that portion of the United Kingdom? For example, evidence is not forthcoming, either written or traditionary, that seventy years ago both gentry and clergy were guilty of "card-playing for money," "field sports," and Sunday dinner-parties, to the extent indicated. It is true that both amongst Protestants and Romanists religion was in a low state; but neither the clergy nor the laity were wholly given over to evil practices. Then, as to "Mr. Brown," being the only one who, nineteen years since (if that be what is meant) preached the Gospel, happily facts lead in a less gloomy direction. That which is said about the question as to the "Divinity of Christ" being disallowed at a school examination, must be taken along with the fact that that doctrine was commonly preached by the episcopal clergy, intensely emphasised by Presbyterians, and even Roman Catholics did not deny it. I pass over the story about Mr.———'s congregation going to the Romish chapel as irrelevant. But I cannot overlook what is said of the nobles and gentry and the wives and daughters of farmers, of which I must say, that whatever colourable excuse may have been given in certain isolated cases, the sweeping charge preferred is not supportable by anything more reliable than unwholesome gossip.

I wish simply that such statements as those of the letter under notice may not go forth unquestioned, for if they do, not only will a handle be given to the foes of Ireland's religious interests, but it will—most inadvertently no doubt—have been supplied by one of her best friends.—Yours, &c.,

CLERICUS.

GLASGOW Y.M.C.A.

MR. GEORGE CLARKE recently concluded a fortnight's mission in the Christian Institute. The meetings on Sabbaths were for men only, and the large hall was crowded in every part. The first Sabbath sixty-seven rose for prayer and the second Sabbath seventy-two. Every night during these two weeks the hall was filled, and as a result of the mission over 300 names have been handed in of those who have professed to trust Jesus.

It was touching to notice the interest young men and women took in their companions, and the joy at seeing them deciding for Christ. Some most interesting cases of conversion have taken place, and our hearts are full of gratitude for what the Lord has done. Mr. Clarke addressed large meetings in Kelvinside Free Church for ladies only in the afternoons.

BALL'S POND.—Four weeks' Gospel services, at the Wall-street Mission-hall, have been refreshing seasons, both to saint and sinner. On Easter Monday several of the poor of the district were invited to tea, and afterwards, a meeting for consecration was conducted.

MILDMAY PARK CONFERENCE,

JUNE 23, 24, and 25.

Beloved Christian Friends,—The Mildmay Conference will, God willing, take place on June 23, 24, and 25; and it is our privilege to invite you to be with us on that occasion.

A subject, one always of deep importance, but the consideration of which seems to be specially demanded at the present time, has been selected:

"THE BELIEVER'S SEPARATION UNTO GOD."

Shall we be wrong in affirming that the prevailing, the pre-eminent sin of the children of God in every age has been alliance with, conformity to, and absorption in, the world? When we look at the union of the sons of God with the daughters of men in antediluvian days, of Israel with the Midianites in the wilderness, and with the surrounding nations in the promised land, of the Church of Christ with the world in the present dispensation, we see how in each succeeding period disregard to the command to "come out and be separate" has been the fertile source of dishonour to the name of God, of disaster to his people, and of damage of the gravest character to the world. The device, the too successful device, of Satan, has ever been to "teach the servants" of the Lord "to commit fornication, and to eat things sacrificed to idols," and thus to draw them aside from the path of separation unto Him who has purchased them with his own blood.

And what has been the terrible result? The final pages of Revelation show how the professing Bride of Christ, who once, for a brief moment, looked forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," has degenerated till, regarded in her general appearance, she is seen as "Babylon the great, the mother of harlots and abominations of the earth!" The Divine foreshadowing has been, alas! but too exactly fulfilled, and though there have ever been a faithful few—for God has not "left Himself without witness"—how small, how lamentably small, their number; their light, how faint and dim!

And is it not so now? The line between the Church and the world seems well nigh obliterated; the maxims and ways of the world are introduced into the Church; numbers, professedly engaging in work for the Lord, are found eagerly seeking the friendship and enjoying the amusements of his enemies; and the holy ordinances of the Church are prostituted that the world may delude itself into the name and profession of Christianity.

Brethren! ought these things so to be? Oh! how solemnly, how tenderly, does our God plead with his people regarding their unfaithfulness to Him, and invite them to return to their first love, when "Israel was holiness to the Lord." Shall He plead in vain? Is not the subject of "Separation unto God" one of unspeakable, of paramount importance? Shall we not do well to come together in a spirit of prayerfulness and humility, to consider our condition—to confess our guilt, to recognise anew our consecration to Him to whom we are espoused?

In inviting you so to do, we venture to make a suggestion, and we make it earnestly. By too many the Mildmay Conference has, we fear, been regarded as an occasion for hearing interesting and powerful addresses, of meeting with Christian friends, and of religious enjoyment. To drop in for one or another of the meetings, and to be satisfied with hearing this or that speaker, has been a fashion with many. Now, while we would not urge those to abstain from coming, who can by no effort on their part come for more than one day, or even one meeting, and while believing that such shall not go "empty away," we would most urgently press upon those who have it in their power, to attend the whole series of meetings, that is, the principal ones. The subjects, you will observe, are strictly consecutive, and are thus arranged with the design of leading the minds of all who come into a line of truth, which we believe to be according to the mind of the Spirit, and which if apprehended, and humbly pursued, must surely affect all our lives most powerfully.

Such is the result we prayerfully anticipate from the Conference. May our gracious God grant it for his dear Son's sake! We ask you to unite with us in frequent supplication that He may guide us in all the necessary arrangements, incline the hearts and touch the lips of those whom He is pleased to put in trust with his message to us, and to vouchsafe a very rich manifestation of his humbling and healing presence to all who shall attend. If He is pleased to deal thus with us—and why should we doubt it?—we may surely expect that the spiritual results of the Conference of 1886 shall be felt throughout a far wider circle than that of those who may be actually present at it—even throughout the whole Church of Christ, militant here on earth.

The God of peace be with you.

Your affectionate brethren in the Lord,
S. A. Blackwood, A. R. Pennefather,
Cavan, J. H. Tritton,
J. E. Mathieson, E. Trotter,
H. C. Nisbet,
Trustees of the Conference Hall.
Conference Hall, Mildmay Park, London, N.

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CITY MISSIONARIES AT EASTBOURNE.

The annual excursion of the London City Mission took place on Wednesday, April 28. A dreary rainy morning gradually brightened up into a splendid day, and by the time that Eastbourne was reached the sun was shining forth in all its radiance. Listening *en route* for any items that might be gleaned relative to the Mission and its men, we learned from one of the secretaries that considerable loss has of late been sustained through the cessation or diminution of annual subscriptions, by reason of the general depression in trade. On the other hand, it was gratifying to hear that the demand for labourers has increased, so that at least double the present number of missionaries could immediately be provided with work were sufficient funds forthcoming. Statistics show that probably there is no class of Christian workers anywhere to be found, among whom, as a body, there are fewer instances of delinquency or failure.

Not less interesting was it to note the unfeigned joy with which some of these devoted labourers, in response to inquiries, recounted the manner in which God had used them for his glory. In one instance a potman was so deeply convinced of the evil of his ways through the visits and converse of the Public-house Missionary that he left his situation and became a chimney-sweep. In another case the opposition of the men at the bar was so completely subdued by the Word spoken, that the most violent among them said to the missionary, "You are a right good fellow; you shall have the first pull at my pot of beer." Further converse made it equally evident that for the most part these men are remarkably fitted for the work in hand, and not a little beloved by those whose salvation they seek. One of them told us that when recently holding a farewell service among the policemen, there was a most affecting scene, many of them crying like children.

Arrived at Eastbourne, the friends made unanimously for the beach, surveying for a time the splendid stretch of blue waters, on the peaceful surface of which glided many a boat filled with pleasure-seekers, whose merry voices could be heard far away. Presently the company began to scatter; some marched off to Beechy-head; others were content to stroll about on the warm sands; some went *on* the water, while others ventured *in* it. Anyway, everybody appeared immensely to enjoy the outing, and well they might, for a more magnificent summer's day we have seldom known, not even in July. Devonshire-park, with its skating-rink, temperance refreshments, lawn-tennis, and other recreations, was courteously thrown open at half-price to the excursionists, and everything that could be done to make the occasion a pleasant one was arranged for, and vigorously carried out.

The handsome and commodious Pavilion was crowded in every part for the tea and public meeting; the latter was intended to awaken further interest relative to the Mission. Rev. R. Woodward, vicar of All Saints, offered a hearty welcome to the missionaries. He regretted that in his parish no poor were to be found, a defect which one of the later speakers offered to remedy by sending him a batch from the East of London. He was followed by Rev. J. Bathurst, vicar of Holy Trinity, who warmly re-echoed his brother clergyman's sentiments. Rev. Mr. Miller, who was introduced by Mr. Sawell as "our representative in this town," attributed much of the interest taken by the people of Eastbourne, in the London City Mission, to the successful meetings which had been held in the town, when reports of the work had been given by delegates sent down from headquarters. The support rendered was only right, as they in the country were always swelling the population in London. Canon Welpton claimed to say a word as one who formerly was stationed in London, and surrounded with a mass of poor who could never have been reached but for the help of his two missionaries.

Then came Rev. Burman Cassin, whose cheery address was mainly an amplification of an acrostic, which was spelt out and enforced amid the greatest appreciation of the assembly:—

E arnestness of purpose.
A ctivity of habit.
S trength of endurance.
T ruthfulness in teaching.
B enevolence of disposition.
O neness of aim.
U nflinchingness of duty.
R ighteousness of life.
N earness of communion.
E ternity of reward.

It only now remained for Mr. Hutchinson, in the name of the Society, to thank the friends at Eastbourne for all they had done, including the £80 which they subscribed to the Mission last year. This was seconded by Mr. Dawson; and then the Secretary, Mr. C. M. Sawell, made an appeal for extended help, which Mr. Noakes enforced. The Mission hoped next summer to present 150 of the men with a five-pound note, and a large number of them would be going to the Ventnor Home; hence the call for funds. The meeting broke up for another hour's stroll on the beach. Even then some of the missionaries preferred to redeem the time by singing and preaching the Gospel to passers-by; a hope may therefore be indulged, that while much physical benefit was received, some good seed was sown, the fruit of which will appear by and by.

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MR. C. KING IN SCOTLAND.

Invited and assisted by Rev. Mr. McEwing, Mr. King held a week's mission in Tollcross U.P. Church, from April 18 to 25 Much interest was awakened. Mr. King gave his Bible-readings on the Book of Ruth in the afternoons, and to large audiences in the evening he preached the Gospel with much power. The numerous uplifted hands at the close, desiring salvation or consecration, showed the presence and power of the Holy Ghost. Rev. Mr. Drysdale, of the Free Church, and other friends rendered valuable assistance.

On April 25 Mr. King was asked to hold a seven days' mission in the adjoining village of Shettleston. The subject of Bible-readings was Exodus. The Gospel addresses were illustrated by "life in prison:" a warning to young men and women; not a few have cause to thank God for Mr. King's visit and stirring words.

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A REMARKABLE MEMORIAL SERVICE.

A rather remarkable service was held in the Primitive Methodist Chapel, Morice Town, in memory of the late Mrs. Dinnick, one of the oldest members of the Connexion, who recently died at her residence in Paisley-street, at the venerable age of eighty-two. The deceased, who had been for many years a widow, was the mother of fourteen children. Nine out of the fourteen are ministers of the Gospel, most of them in the Primitive Methodist body; and no less than six of the rev. gentlemen were present at, and took part in, the service. In accordance with the wishes of the deceased, who held strong views antagonistic to the customary ceremonials and displays on such occasions, there was no set "funeral sermon;" but each of the brothers took part in the service, either in leading prayer, reading the Scriptures, expounding or exhorting. Mrs. Dinnick had expressed a desire that it should be a "service of praise," and her desire was complied with.

At the funeral of the deceased no "mourning" was worn by the friends, and the undertaker's trappings usually considered indispensable on such occasions were discarded.

SOUTHGATE, N.—The first anniversary of the opening of the Baptist Chapel here was held on Tuesday, April 27, all the seats being filled at both the tea and public meeting. The statement by Mr. Wickerson showed that there was a real work being done, not a few having been converted to God. On Sundays there is morning and afternoon school, two public services, two meetings for prayer, and a service for children in the evening. An effort has been made to reach the working men of the town by having a special service for them on Saturday evenings. Altogether the past year has been one of great blessing.

Notes and Comments.

Next week we shall give a portrait and sketch of Mr. Gawin Kirkham, Secretary of the Open-Air Mission.

The editorial "Letter from Abroad" is unavoidably omitted in our present issue.

Mr. Geo. Müller, writes an Australian correspondent, is in Melbourne. He seems to be in good health, and is addressing crowded audiences.

We are glad to notify our readers, in advance of a review of the book, that Messrs. Longmans have issued a new, cheaper, and unabridged edition of Dr. Edersheim's "Life and Times of Jesus the Messiah," 2 vols., 8vo. The price of the original edition was 42s., but the present edition is issued unabridged at 24s.

Mr. Axel Gustafson, author of the able work on the temperance question, entitled "The Foundation of Death," leaves England by the *Germanic* this day (May 6), accompanied by Mrs. Gustafson. We regret to learn that loss of health necessitates this voyage to America. We trust that in a few months both will be able to return to England thoroughly restored.

Letters come to us, some of which dwell upon the advance of the present times upon the past, and others of an opposite purport. There is truth in both views; while both fail to meet the question of the relation of the professing Church to the anxious times which are passing over us. All nations and peoples are open to the Gospel as never before, and Christianity more than ever occupies men's thoughts. On the other hand, secret and anti-Christian societies threaten all social order in Europe. How many professed Christian disciples are sceptical, or joining the world in the amusements that help dead souls to forget God. In what numbers of churches and chapels is the Saviour for the lost hidden by false learning, or by semi-Popish bewilderments and spectacles. Meanwhile devoted ministers and Church members are made to feel that they stand by themselves.

The following has reference to a Note in our last. We are delighted to present our "Constant Reader's" more cheerful view.

> Sir,—In the course of your otherwise excellent remarks on the Christian integrity of the late Mr. Forster, you expressed the opinion that "unfortunately for our country, this faith in practical religion seems to be becoming more and more dissevered from our politics." I can hardly believe that the sentence by itself is a deliberate expression of your judgment on the question, and it may be that a paragraph will appear in this week's issue somewhat modifying the strength of the statement. If, however, you really adhere to the view it expresses, I venture respectfully to dissent from the conclusion, and should like to know what evidences there are that a severance is taking place between religion and politics.
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> Supposing your statement to be correct, there ought to be no difficulty in showing at what periods of our history practical religion exercised a more powerful influence upon political life than it does at present. But when can we find that this was the case? In the seventeenth century? During the Georgian era? Prior to the great Reform Bill? Before the year 1868? I doubt very much if during any of these periods the nation was blessed with more godly statesmen than it now is, and I certainly cannot believe that the atmosphere of politics was more impregnated with Christian sentiment. The record of the past is blotted by the most grievous errors. Bloody wars disgraced our professions of Christianity; inequalities and injustices continued unredressed; vice and drunkenness were licensed by Parliament; the social condition of the people was desperate and dangerous; and, when at last we are beginning to undo these wrongs, it is strange that we should be told that, "unfortunately for our country, practical religion seems to be becoming more and more dissevered from our politics." The history of past legislation, and of our high-handed dealings with other nations, seems to point to the conclusion that religion and politics have indeed been severed; but is this the case at the present time? I think not altogether; for a marked improvement is slowly taking place.
>
> Among our leading statesmen there are many whose faith in Christianity is publicly avowed, while others, whose religious belief can hardly be defined, are among the foremost in advocating truly Christian reforms. Unconsciously, perhaps, to themselves, these last are promoting the kingdom of Christ. The House of Commons probably never contained so large a proportion of godly members as it does to-day, and the introduction of working-men representatives, some of whom are well known in their respective denominations, is one of the most cheering results of the late election. Peace, Purity, Temperance, and Religious Equality, all have their champions, distinguished for their earnestness and devotion to the truth. Outside the precincts of Westminster Palace there are the great religious bodies, ready at any moment to bring pressure to bear in the right direction; there is the religious press, wielding a mighty silent influence in the homes of the people, and dealing more and more with political questions; and there are thousands of our best religious men taking the lead in political associations and political work. In the face of these facts may we not thankfully acknowledge that, fortunately for our country, practical religion is becoming more and more associated with our politics?—Yours truly,
>
> A Constant Reader.

The Second Report of the Royal Commission on Trade states that representatives of the Trades Council complain of the injury done to the Sheffield trade by false marking. Should we not, as those who profess to believe that it is righteousness which exalts a nation, lay these things to heart, for they relate to more than one town or to one industry? Can any adequate estimate be made of the effect on workmen who are required by professing Christian masters to mark goods as superior steel when both men and masters know well that it is inferior?

In these times of sharp competition many business men are subjected to what in mechanics is called "the breaking strain." The temptation to get on and to make money dulls and deadens the conscience, until the transactions of each day include, almost as a matter of course, sharp practice and smartness verging upon dishonesty. The religion of the Christian man of business ought to keep him from anything dishonourable, but there is reason to fear that in many instances misrepresentation in order to gain money in trade is looked upon as something pardonable. In business, as in everything else, the Christian should be an exceptional man, easily to be distinguished from the selfish worldling; a man in whom there could not be anything grasping or unscrupulous, and with whom it would be safe to send a child to deal.

In an address on "Power from on High," lately delivered at Clapham, the Rev. Dr. Clemance described the waiting attitude of the disciples before Pentecost as marked by four characteristics, each one of which may suggest valuable thought to those who are now looking to the Lord. A calm conviction of the headship of Christ, the living Lord; a consciousness of their utter helplessness without his power; an unwavering faith that He would not disappoint them; and readiness to act it out when the power came.

The generally well-informed French correspondent of *The Guardian* tells us that the dimensions of the Universal Exhibition of 1889 can "hardly be called less than appalling." Almost the entire west end of Paris will be converted into a huge fair, and the expense is computed at a little short of two millions sterling, with a receipt calculated at rather more than one million. The writer connects this "costly bid for popularity" with the facts that a French loan of £60,000,000 is projected, and that there are continued deficits with a standing budget of £120,000,000 a year.

One of the Society papers has in strong terms brought under public notice a matter to which we thought it our duty to call attention in these columns a few weeks ago, when some exception was taken to the views which we expressed with regard to what we could but consider as cruelty. There are some sports which call for the exercise, not of manliness, but certainly of courage, but that which we condemned is not of these, as it is at once unmanly and cowardly. It is encouraging to find that a journal, which to a great extent is given up to gossip, feels constrained to say:—

> The sport is misnamed, for it should be styled "worrying poor stags to death." The creatures are as tame as a cat and far more friendly. If Bill Sykes ill-treats his donkey he is brought before the magistrates; but not so these chartered torturers. We once more ask, where is the Society for the Prevention of Cruelty to Animals? If the Society does not interfere to put a stop to hunting timid, inoffensive stags, the public should at once withdraw their subscriptions.

A correspondent, addressing the editor of the same journal, says:—

> I yesterday witnessed the finish of a meet of Her Majesty's Staghounds. The stag, after being badgered for half an hour by a crowd of men and boys, was finally captured in an orchard, in such an exhausted condition that it could hardly stand. It was then dragged along a road by two men at the head and another man at the tail for a distance, I should say, of nearly a quarter of a mile. It fell down once or twice on the road, and after some difficulty was lodged in an outhouse.

Doubtless if a representation were made to Her Majesty on the subject, a good result would follow, and at any rate Royal sanction and support would be withdrawn from "sport" which is less manly than hunting a cat, because it is unattended by the element of risk which accompanies that brutal amusement.

It is not only the noble stag that suffers from such barbarous amusements, but the still more noble horse, as a report of steeplechases at Eridge, Sussex, on Easter Monday, illustrates in a very ghastly way. A local journal says:—

> In the main, the running and jumping were good, but the racing was not without grievous disaster, two horses being sacrificed as the result of falls.

If a poor man, by means of iron spikes and whipcord, had, even in pursuit of his industrial calling, goaded on two donkeys to death, the Society for the Prevention of Cruelty to Animals would have brought him before the magistrates, and public sentiment would have been shocked at his brutal cruelty. But here we have magistrates, and gentle ladies, under the patronage of a peer of the realm, who can find their amusement in the struggling anguish of panting horses, forced on to death by the whip and the spur, and the law is silent before this public scandal. The Spaniards might well point to England when reproached for the inhumanity of their bull fights.

May 6, 1886.

The Christian.

CONTENTS.

The Late Mr. Alexander Balfour. (*With Portrait*) 1
Bible Studies.—13 3
Poetry—A Song 3
Minister and People 4
Faithful and True 4
Forgiveness 4
The Story of a Handkerchief 4
Universal Fatherhood of God 5
Service and the Coming of Christ 5
Our Christian Work 6
Slavery in Morocco 8
"The Field is the World" 9
Are You a Stranger? 9
For the Young 10
North Sea Fishermen 10
Mildmay Park Conference 11
City Missionaries at Eastbourne 11
Notes and Comments 12
Deep Distress in Wales 14
Railway Servants in Scotland 14
Soldiers in India 15
Rescue Work in Glasgow 15
Anniversaries 16
Easter Gatherings 17
Mr. Hammond in Drury-lane 17
The Cairns' Memorial, Bournemouth 18
Notes on Daily Readings 21

THEATRICAL MISSION INSTITUTE.

THE ANNUAL MEETINGS

WILL (D.V.) TAKE PLACE AT

MACREADY HOUSE, HENRIETTA STREET, COVENT GARDEN,

On TUESDAY, MAY 18, at 3.30 and 7.

The Chair will be taken in the Afternoon by the Right Hon. Lord **ROBERT MONTAGUE.**

Speakers—Ven. Archdeacon RICHARDSON; Mrs. BAXTER; Rev. Dr. WHITTEMORE; HOWARD WILLIAMS, Esq.; V. COURTHOPE TODD, Esq.

The **MISSES BEAUCHAMP** have kindly consented to sing.

The Theatrical Children will assist at the Sale of Work between the two Meetings.

At 7 there will be a Public Conference for Workers and Friends interested in our Mission, for which further particulars of Speakers, &c., will be published in our next issue.

Church of England
TEMPERANCE SOCIETY.

24th Anniversary Arrangements for 1886.

JUVENILE UNION.

Saturday, May 8.

3 p.m.—CONFERENCE IN ST. JAMES' HALL, Regent-street. *Chairman*—Rev. N. Dawes, Chairman of the Union. *Speakers*—C. J. Valentine, Esq., M.P.; Rev. Arthur J. Robinson; Rev. F. P Downman; Mrs. Paynter; and Miss S. U. Gardner. A Paper, on "Young Life in England: its Safeguards and Precautions," will be read by Rev. H. Edmund Legh. A selection of songs will be given during intervals by a Choir of Juvenile Members.

Sunday, May 9.

ABOUT 300 SERMONS IN DIOCESE OF LONDON.

Monday, May 10.

7.30 p.m.—FESTIVAL SERVICE IN ST. PAUL'S CATHEDRAL (by permission of the Dean). *Preacher*—Rev. Canon Lloyd, M A. (Vicar of Newcastle-on-Tyne). The service will be led by the Choir of the Association of Lay Helpers for the Diocese of London.

Tuesday, May 11.

9.30 a.m.—CELEBRATION OF THE HOLY COMMUNION in St. Margaret's Church, Westminster (by permission of the Ven. Archdeacon Farrar). Short Address by Rev. Canon Davenport Kelly, M.A. All Members of the Society are invited to be present.

3 p.m.—ANNUAL GENERAL MEETING in Princes' Hall, Piccadilly. *Chairman*—The Right Rev. the Lord Bishop of Oxford. *Speakers*—E. Stafford Howard, Esq., M.P. W. H. Houldsworth, Esq., M.P.; F. Le Gros Clark, Esq, F R S. (Consulting Surgeon, St Thomas' Hospital, late President Royal College of Surgeons); and Rev. Prebendary Grier (Vicar of Rugeley).

Wednesday, May 12.

2.30 p.m—WOMEN'S UNION BUSINESS CONFERENCE in Lower Exeter Hall. Rev. Canon Ellison in the Chair Lady Aberdare will give an Address, and Mrs G. Howard Wright will read a paper on "Inebriate Homes for Women."

7 p.m.—GREAT EXETER HALL MEETING OF TOTAL ABSTINENCE SECTION. *Chairman*—The Right Rev. the Lord Bishop of Durham. *Speakers*—Rev. Canon Lloyd; C. E. Tritton, Esq. (Treasurer); Rev. H. Armstrong Hall; and Mr. John Falkner. A Choir of 500 voices, under the direction of Mr. G. J. Chapple, will sing a selection of music. Admission free; reserved seat tickets, 1s. til May 8; 1s. 6d. after.

Thursday, May 13.

7 p.m.—WOMEN'S UNION FIFTH ANNUAL MEETING in St. James' Hall, Regent-street. *Chairman*—The Right Rev and Right Hon. the Lord Bishop of London. *Speakers*—Mrs. Cholmley, Mrs. Ormiston Chant, Miss Kathleen Townend.

Largely increased FUNDS absolutely necessary.

Cheques and P.O.'s crossed to Treasurer, Charles Ernest Tritton, 8, Finch-lane, E.C; or Rev. G. Howard Wright, 9, Bridge-street, Westminster, S.W.

Christian Vernacular Education Society for India.

The ANNUAL MEETING will be held on Monday, the 10th of MAY. The Chair will be taken at Three o'clock by the Right Hon. the Earl of NORTHBROOK, G.C.S.I.

This Society is making the Gospel known in India by means of Christian teachers and books. Twelve millions of copies of useful publications have been issued in eighteen languages. The teachers sent out from the Society's Training Institutions to the various Mission Stations are instructing thousands of heathen children in the knowledge of our Lord and Saviour Jesus Christ.

Contributions will be thankfully received by the Secretaries, C.V.E.S., 7, Adam-street, Strand, W.C.

Religious Tract Society's

EIGHTY-SEVENTH ANNIVERSARY.

A PUBLIC MEETING

Will be held on FRIDAY EVENING, MAY 7, 1886, at EXETER HALL. The Chair will be taken at Seven o'clock by SAMUEL MORLEY, Esq.

Among the Speakers will be—The Right Hon. and Right Rev. THE LORD BISHOP OF LONDON; Rev. WILLIAM CUFF, Shoreditch Tabernacle; Rev. Dr. MURPHY, Crouch Hill Presbyterian Church; Ven. Archdeacon RICHARDSON, Camden Church, Camberwell.

A Choir of 600 School Children will sing from 6.30 and during the Evening, under the direction of Mr. Joseph Proudman.

Doors open at Six o'clock. Tickets for seats which will be reserved until 6 45, may be had on application to the Secretaries, 56, Paternoster-row, London; or at the various places of worship throughout the Metropolis.

The ANNIVERSARY SERMONS will be preached as follows:—On Friday, May 21, at 1.15 p.m., by the Rev. NEVILE SHERBROOKE, of Portman Chapel, Baker-street, in St. Mary Aldermary, Queen Victoria-street.

And on Sunday Morning, May 30, at 11 o'clock, in Horbury Chapel, Notting Hill, by the Rev. SAMUEL G. GREEN, D.D.

The MISSIONARY BREAKFAST will be held in Cannon-street Hotel, on Tuesday, May 18, at 9 a.m., under the Presidency of FRANK A. BEVAN, Esq. Tickets, Half a Crown each, may be had of the Secretaries.

LEWIS BORRETT WHITE, D.D. } *Secretaries.*
SAMUEL G. GREEN, D.D. }

LORD'S DAY OBSERVANCE SOCIETY.—The ANNUAL BREAKFAST and MEETING of supporters and friends will be held, under the Presidency of Sir JOHN COODE, C E., at ST. JAMES'S HALL, on THURSDAY MORNING, MAY 20. Breakfast will be served at Nine o'clock. The Meeting will commence at Ten o'clock.

For Tickets for the Breakfast, which are free of charge, apply as below,

JOHN GRITTON, D.D.
Lord's Day Observance Society,
20, Bedford-street, Strand, W.C.

BRITISH SOCIETY for the PROPAGATION of the GOSPEL AMONG THE JEWS,

96, GREAT RUSSELL STREET, BLOOMSBURY.

THE

FORTY-THIRD ANNIVERSARY

Will (D.V.) be held on Tuesday Evening, May 11, 1886, in

EXETER HALL

(Lower Hall), Strand, W.C.

THE CHAIR WILL BE TAKEN BY

JAMES E. MATHIESON, ESQ.,

AT HALF-PAST SIX O'CLOCK, PRECISELY.

The Revs. Dr. MACEWAN, Dr. H. SINCLAIR PATERSON, W. J. BROWN, J. DOUGLAS, M.A., F. HASTINGS, F. HORACE NEWTON, PAUL J. TURQUAND, FRANK WHITE, Mr. AARON STERNBERG, one of the Society's missionaries, and Dr. ROSSVALLY, from America, will take part in the Meeting.

THE MISSIONS TO SEAMEN.

The Lord Bishop of Durham

will Preside at the

ANNUAL MEETING

Of the Missions to Seamen,

At Willis's Rooms, King-street, St. James's, S.W.,

On THURSDAY, MAY 13, at 3 p.m.

Admiral the Right Hon. Sir A. C. Key, G.C.B., F.R.S., Sir Robert N. Fowler, Bart., M.P., R. U. Penrose Fitz-Gerald, Esq., M.P., H. Green, Esq., M.P., The Rev. J. Burkitt, M.A., Superintendent, and the Rev. C. W. H. Browne, B.A., Chaplain of Penarth Roads, will take part.

W. DAWSON, Commander R N. and Sec.
11, Buckingham-street, Strand, London, W.C.

EVANGELISATION OF NORTH AFRICA.

The Council of the MISSION to the KABYLES and other BERBER RACES of North Africa cordially invite Christians to the Meetings to be held (D.V.) in the

CONFERENCE HALL, ECCLESTON ST., S.W.

(*Near Victoria Station*),

On Monday next, May 10, Afternoon at 3.30; Evening at 7.30.

The Chair will be taken by MAJOR-GENERAL GRAYDON, R.A., at 3.30 p.m.; and by DONALD MATHESON, Esq, at 7.30 p m.

Speakers—Major-General HAIG, R.E.; A. C. P. COOIE, Esq.; W. HIND SMITH, Esq., of the Y.M.C.A.; PERICLES GREEN, Esq., late of Egypt and Tunis; W. SOLTAU ECCLES, Esq.; R. C. MORGAN, Esq., of *The Christian*; and others.

Will those who are unable to attend specially remember in prayer the twenty-five workers located in Morocco, Algeria, and Tunis?

Information about the Mission (which is unsectarian, and carried on in faith in God) can be obtained from the Hon. Secretary, 21, Linton-road, Barking, near London.

Tea and Coffee will be provided at 5.30 for those friends from a distance who will (on or before the 7th inst.) intimate their desire to partake thereof to the Hon. Secretary, addressed as above.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with thanks a parcel of clothing, two baskets of spring flowers, from Unknown Friends.

G. D.—The third Cottage will be opened on Tuesday, May 13, at 3 30 p.m.

The Infant Day Nursery. Free Ragged Day Schools. Day School Industrial Classes on Mondays, Wednesdays, and Fridays, at 12 30. Sunday and week Evening Classes. Work among Elder Girls and Young Women. Temperance Meetings. Mission to Inebriate Women. Open-air Services, Bible Classes, Evangelistic Services, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR
STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 82, Finsbury-pavement, E.C.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions will be gratefully acknowledged by the Committee. Clothing of every description is urgently needed.

THE SALVATION ARMY International Congress in London, May 28, 29, 30, 31, June 1, 2, 3, 4. Representatives from India, Ceylon, Australia, South Africa, United States, Canada, Sweden, France, and Switzerland. 2,000 Officers, 50 Public Meetings, in Exeter Hall, Clapton Congress Hall, Great Western Hall, Camberwell Hall, and the Grecian. Admission to all meetings by ticket. Reserved seat 1s. to each meeting. Reserved seat ticket for the whole series to any or all public meetings, 7s. 6d., or £1 for three.—For tickets and full particulars, apply to International Head-quarters, 101, Queen Victoria-street, London.

SECOND ADVENT TESTIMONY. A Series of Expository Addresses on the Lord's Coming, on Sunday Mornings in May, in the Talbot Tabernacle, Talbot road, Notting-hill, by the Pastor, Mr. Frank White. Service commences at 11 o'clock.

DEEPENING OF SPIRITUAL LIFE.—Convention at the Rink Hall, Blackheath, May 25, 26, and 27, 11 to 1, 3.30 to 4.30, 7.30 to 9. Mr. H. F. Bowker will preside. Rev Dr. Elder Cumming, Rev. J. B. Figgis, Rev. E. W. Moore, Rev. C. A. Fox, Rev. Evan H. Hopkins, Rev. W. Webb-Peploe, and others will (D.V.) take part. Further information will be given by E P. Le Feuvre, 4, Northbrook-road, Lee; or W. O'Neill, 39, Manor-park, Lee, Hon Secs.

A SECOND ADVENT CONFERENCE will be held all day Thursday, May 6, 6, in the Council Room, Exeter Hall, London. Revs. Miles Grant, T. J. Malyon, H. M. Barnet, M. Baxter, and other Ministers will give Addresses. Meetings at 11 a.m.; 2.30 p.m.; and 7 p.m.

LECTURES AT STAFFORD ROOMS.—Mr. B. W. Newton proposes (D.V.) to resume his Lectures on Prophetic and other parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware-road, on successive Tuesday mornings, commencing on Tuesday, May 4, at a Quarter-past Eleven o'clock.

"COMING GREAT PROPHETIC EVENTS" during the next few years before the year 1900. Great Religious Revivals, terrible Wars and Revolutions, Separation of Ireland from England. Rev. M. Baxter will Lecture on these subjects with large diagrams in Exeter Lesser Hall, London, Monday, May 3, at 7 p.m., and on Wednesday, May 5, at 7 p.m. He will also speak at the three Meetings on Thursday, May 6, in the Council Room, Exeter Hall.

HOME FOR FRIENDLESS GIRLS, Wimbledon. Vacancies for girls between 6 and 13. Payment 6s. a week. Also, Free Registry for respectable servants.

Miss C. Witts, 13, Homefield-road.

PRIVATE MEDICAL HOME, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and confinement cases).—For terms apply to Lady Superintendent. The Trustees earnestly ask further contributions towards the Free Bed Fund for ladies in reduced circumstances.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Railway Mission Hall, 103, Fairfield-road, Bow, E., Wednesdays, 7 p.m. Edgware-road (The Hall, 12, Bell-street), Thursdays, 7 p.m., from March 11. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

URGENT APPEAL.—Will Christian friends help support a Mission in a very poor district, where Evangelical teaching is much needed—Donations will be received by Mr. Gawin Kirkham, Secretary of the Open-air Mission, 14, Duke-street, Adelphi, W.C.

THE RECTOR and Churchwardens of a parish in the extreme west of Ireland, beg to appeal for Christian sympathy and help. Collecting cards will be forwarded on receipt of communication addressed to the Rev. the Rector, Kilmore Rectory, Belmullet, co. Mayo.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford. Christian education. Pupils prepared for Cambridge Local, and R.A M. Examinations.—For terms apply to Miss Seifferth, Principal.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-super-Mare.—Mrs. Charles Nash receives a limited number of pupils, and endeavours to combine intellectual culture with maternal care and Christian training. Highly qualified Resident Governesses and Visiting Professors. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, Rev. Prebendary Hunt, M.A., Weston-super-Mare, Rev. W. W. Andrew, M.A., Wood Hall, Hethersett, Norfolk. N.B.—Prospectus on application.

SCARBOROUGH. — The Westlands. High-class School for Girls. Careful Christian training. During the past year pupils have passed Cambridge Local Examination (Senior) in first class honours, College of Preceptors, Royal Academy (music). Sanatorium, gymnasium, sea-bathing, school of art. Horse-riding if desired.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends any parents requiring the comforts and privileges of a good Christian home, combined with an excellent education, for their Daughters, to apply to D. C. L., Farley's Library, Fitzjohn's-parade, Hampstead.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. Fleming. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas

---

TO CHRISTIAN PARENTS AND GUARDIANS.—First-class Education for the daughters of gentlemen in a school where only a limited number is received. Religious training and the formation of mind and character are the essential objects of attention. Finishing masters. Individual attention, with home comforts. French and German constantly spoken, and where necessary the summer holidays are spent on the Continent for the benefit of the languages. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—For particulars and prospectus, address, Lady Principal, Baines' Printing Office, Fairfax-place, South Hampstead.

SOUTHSEA.—Holland House, Clarence-parade. — Educational home for the daughters of gentlemen. Careful Christian training. Thorough teaching. Successful preparation for the Oxford Local, and other examinations. Home comforts. Large house in a healthy and bright situation. — Prospectus, with references, on application to the Principal.

CARLYLE HOUSE Ladies' School, Warkworth-street, Cambridge. — Comfortable home. Christian training. Thorough English, French, German, drawing, painting, music. Preparation for Exams. 27 to 30 guineas per annum. No extras.—For prospectus and references address Principal.

EDUCATION for the DAUGHTERS of Gentlemen, Glen Lyon, West Hill, Sydenham. —Principal, Miss Sykes.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon; Clarendon Hall, Topsham, Devon; and Erdsleigh House, Clapham.—First-class Education for the Daughters of Gentlemen, with safe Christian training. Preparation for all Examinations, including entrance Examinations for Newnham and Girton Colleges. Resident Head English Mistress from Newnham College, Cambridge, L.L.A., St. Andrew's University. Highest testimonials.

A LADY, in grateful recognition of the benefits received by her five daughters, is desirous of recommending a School for the Daughters of Gentlemen, to parents seeking the highest Christian training combined with every educational advantage.—R. B., 5, Westminster-chambers, Victoria-street. Westminster.

BATH, 33, Sion-hill. — Private School for the children of gentlemen. Principal, Miss Mary H. Pooley, who is assisted by trustworthy mistresses, holding University and other certificates. A small number of Boarders received in the house of the Principal. Reference kindly permitted to parents of former and present pupils.

EDUCATION.—High-class School for Young Ladies—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years.—C. H. Spurgeon.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge and Oxford Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. A hundred Passes in last three years; twenty-three Distinctions. Full particulars on application.

WELLINGTON COLLEGE FOR LADIES, 4, Wellington-square, Hastings.—Head Mistress, Miss de la Mare (L.L.A. Honours); Secretary, Rev. J. Leaver.—The next Term will commence on May 13. Prospectus on application to the Head Mistress, who has vacancies for two Boarders Every home comfort. French taught conversationally.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—Lady Principal, Hamilton Lodge, Hurstpierpoint, Sussex.

A LADY CAN highly recommend a Christian School, at Southsea, for a few high-class Girls, where her granddaughter is now placed. Owing to increased accommodation, two Pupils can be received upon specially reduced terms.

Mrs. Pinnell, 7, Devonshire-terrace, Hastings.

MIDDLE SCHOOL, Maidstone.—Boys' and Girls' Schools (quite separate). Boarders receive a sound education. Christian training. Scholarships. Happy home. Unlimited food Baths, tennis. Delightful neighbourhood. Nice walks. Next term commences May 3. Very low fees. Reduction for two.—Prospectus, &c., from the Secretary.

HIGH-CLASS SCHOOL for Girls, Glebe place, Stoke Newington. — Comfortable home for twelve Boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident Governess.—Address, Principal.

THE MISSES GREEN, certificated by Cambridge University, receive Pupils. Comfortable home. Good education. Situation healthy. Terms from 21 guineas yearly.

7, Belle-vue-villas, Southgate-rd, Wood-green, N.

A FAMILY (Swiss French) desire to take, en pension, two young ladies Preference for children. Christian home. Family life Careful education — M. Bovon, Professeur de Theologie, Terreaux 3, Lausanne, Suisse.

WESTON-SUPER-MARE. — Preparatory School, for the Sons of Gentlemen. Good teaching. Home care; most healthy situation. Good references.

Principals, Highfield, Queen's-road.

TO CHRISTIAN PARENTS.—Mr. Howell, over 24 years a Master at the Bristol Grammar School, takes eight Boarders for Christian training and education. Terms moderate.

8, Aberdeen terrace, Clifton.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal—Dr. Cranage, M.A., and Member of Trinity College, London, Author of "Mental Education," of "Three Lectures on the Tabernacle in the Wilderness," &c., &c. Vice-Principal —Robert Weston, Esq., B.A., of Trinity College, Dublin. Mathematical Master—A. J. Knapton, Esq., B.A., of Trinity College, Cambridge. Classical Master—J. Le Messurier, Esq., B.A., Scholar of Jesus College, Oxford. Second Classical Master —G. E. W. Cranage, of Trinity College, Oxford. Modern Languages Master — Mons. Rieunier, Graduate of the University of France. Music and Drawing Master—R. N. Green, Esq. And other Masters. Secretary—H. Whittaker, Esq., F.S.Sc., and of Trinity College, London. — References permitted to Dr. Joseph Kidd, Blackheath; Gawin Kirkham, Esq., 15, Beresford road, N.; W. P. Lockhart, Esq., Liverpool; H. C. Nisbet, Esq., 35, Lincoln's-inn-fields; and Rev. S E. Pennefather, B.A., vicar of Jesmond. School will re-open (D.V.) on Thursday, May 15.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—Principal, Rev. J. J. Kendon.—Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors and the Local Examination of the University of Cambridge. Terms, from 27 guineas per annum.

MORNINGTON HOUSE, 27 and 29, Clapham road, London.—College for Ladies, with Kindergarten for juniors. The advantages of a first-class education, combined with careful Christian training and kind motherly care. Superior masters attend for accomplishments. Half-yearly examinations by a Government Inspector. Terms moderate. Summer term commences May 6. Governess Pupil required.

DÜSSELDORF ON THE RHINE. —Mrs. Haag, 34, Grafenberger strasse, receives ladies in her family. Liberal table, home comforts. Best opportunity to study conserv. music, painting, and German. Highest London reference. Terms moderate.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. Dixon, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 25 guineas.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds.—For prospectus of Ladies' School apply to Miss Shawe; of Boys' School to the Rev. W. T. Titterington.

CAPTAIN MORETON has great pleasure in recommending Mr. George Foster as an Educator. London referee, George Williams, Esq, 71, St. Paul's Churchyard. Swimming taught this term.—Kelvedon School, Essex.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

SEAFORD COLLEGE,

SEAFORD, SUSSEX.

A high-class Private School, at moderate fees. Finest and healthiest site on the South Coast. Pupils are met at various centres in England and escorted to Seaford. University masters.

Prospectus, &c., from F. Walter Savage, L.C.P. (honours).

COMBE DOWN SCHOOL,

NEAR BATH.

FOR SONS OF GENTLEMEN.

Principal—Mr. W. Franklin.

Christian training, combined with an education for business pursuits or professional life. Preparation for University and competitive examinations.

Bracing air; certified sanitary arrangements.

Prospectus on application.

References:

Colonel **BARNES**, Commandant, 10th Bengal Lancers.
H. **DYER**, Esq., Malvern.
H. **GROVES**, Esq., Kendal.
Dr. **MACLEAN**, Bath.
G. F. **TRENCH**, Esq., Ardfert, County Kerry.

NEW COLLEGE,

Cliftonville, Margate,

Principal: Rev. G. H. Jones, F.A.S.

First-class tuition and good home at very moderate fees. Preparation for public schools and all Exams. Commercial and Preparatory Forms. Christian training. Splendid premises, close to sea. Sound progress, comfort, and happiness guaranteed.

OAK HOUSE SCHOOL,

BEXLEY HEATH, KENT.

Principal: G. E. Oxley, M.A.
Terms moderate.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

TEDDINGTON. — Huntingdon House School. 12 miles from Waterloo. About sixty pupils, ages 6 to 17. Six masters. Principal, Mr George Cumes. Summer term commences Tuesday, May 11. Vacancies for Boarders. Moderate fees. References to Christian parents.

REV. G. D. BARTLET, M.A., Highgate, receives twelve boarded Pupils, from ten years. Superior home, individual attention, thorough grounding, and careful Christian training. Highgate is strongly recommended by the medical profession.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division is taught by ladies. Delicate boys requiring a mild climate receive every kindness and constant care. For prospectus apply to Mrs. Duff, the Lady Principal. The Summer term will commence May 5.

EDUCATION. — A Lady wishes highly to recommend a small, select, old-established School (beautifully situated) where her daughters have been most thoroughly and carefully educated Special help given to backward pupils. Home comfort. Most successful in the Public Examinations. Highest references to parents of former pupils. Terms from sixty guineas.—B. J., Mrs. Cartridge, 83, Boundary-road, St. John's Wood, London, N.W.

HIGH-CLASS LADIES' SCHOOL, Blenheim House, Glastonbury, Somerset. Principal, Miss M. Cruse. Resident foreign and English governesses (certificated); visiting masters. Pupils lovingly cared for. Home comforts. Thorough educational advantages. Large house and gardens, delightfully situated. Pupils prepared for exams.

THE PRINCIPAL of a small, superior day-school will receive, on reduced terms, one or two Boarders as home companions to a girl of 11. Resident certificated governess High class references.
The Principal, 22, Duke street, Chelmsford.

HEALTH AND EDUCATION among the Surrey Hills —Christian Home School for Young Ladies, conducted by Miss Shrimpton and Miss Butler Gerds Preparation for Public Examinations —Chertsey House Red Hill.

GERMANY.—Pastor C. Hagenmeyer (Hugsweier, near Lahr, Baden), receives a few young English gentlemen desirous of quickly learning the German language. Excellent references. Prospectus and particulars on application.

A LADY OF EXPERIENCE wanted, to teach four boys, of whom three would be her entire charge (the eldest over ten). Fluent German, thorough elementary Latin, and good arithmetic essential. Salary £30.—Mrs. Sharpley, Limber Magna, Ulceby, Lincolnshire. Enclose photograph

CHRISTIAN LADY wanted, age about 20, as Companion Governess for boy of nine. Thorough English, good arithmetic, French, rudimental Latin, music, and drawing Must be well recommended, kind, gentle, and musical. Church of England preferred. Salary £ 0, and laundress. Comfortable country home.
Mrs. Posford, Falkenham Hall, Ipswich.

A LADY, residing in Guernsey, who has had considerable experience in the care and education of young people, wishes to undertake the charge of a few children, delicate or otherwise. Highest medical references. Healthy locality. Good sea bathing Applications kindly allowed to parents of present boarders.
Sarnia, 8, Oat lane, City.

AS GOVERNESS in a family or Music Teacher in a school.—Wanted, by a Young Lady, with two years' experience, position as above. Certificates from Royal Academy of Music (Senior) and Trinity College. Has been well trained in English, French, and singing.—W., Music Publisher, St. Giles'-square, Northampton.

GOVERNESS. — English, French (long residence in France), music, elementary German. Experienced in teaching. Would care for motherless children. Good references. Christian home desired.
S. S., Miss Gough, 17, Old Cavendish-street, W.

A CHRISTIAN GOVERNESS or Nursery Governess wanted, for three children, eldest a boy of nine, in Clergyman's family. Churchwoman and abstainer preferred Salary £40. Enclose photo.—Mrs. Alrous, Dartmouth.

HIGHLY RECOMMENDED by a Lady, experienced, decided Christian Governess. English, French, music, &c. Fond of children. Suitable for position of trust Excellent testimonials.
Fides, 73, High-street, Upper Sydenham, S.E.

CANTAB (CHRISTIAN), graduates June, desires tuition of one or more boys during the vacation June-October; or would prepare for any preliminary.
H., 367, The Cliff, Broughton, Manchester.

CLERGYMAN'S DAUGHTER (aged 19), had seven years' High School training, seeks re engagement (daily preferred), in N. London. Thorough English, gramm. French and German, elem. Latin, South Kensington Certif. for free-hand and model drawing, oil and water colour painting, calisthenics, and needlework.—D. J. Many English, Foreign, Finishing, Visiting, and Nursery Governesses disengaged. No charge to employers.—Mrs. Hooper's Home and Institute, 36, Compton-terrace, London, N.

WOMEN'S MISSIONARY INSTITUTE and Medical Mission, Conference Hall, Clapham-road, S.W. Midwifery School.—Ladies studying Medicine, for Missionary or private practice, are prepared in Midwifery for the Examinations of the London University and the Dublin Colleges, and if for Missionary work, for those of the London Obstetrical Society. Fee, £12 12s. for the course (Midwifery). Residence, £3 3s. per month, payable in advance. Consultants: R. H. Lloyd, M.D., M.R.C.S., L.S.A., Medical Superintendent of Lambeth Infirmary; Margaret Morice, L.K.Q.C.P.I. Resident Instructor, Annie McCall, M.D.

GOVERNESS, North German Protestant (23), desires re engagement (family preferred). Good English, conversational French, music, drawing, dancing, calisthenics. Excellent needlewoman, can cut out. £30 to £35.
Fräulein, 36, Compton-terrace, London, N.

Appointments, Situations, &c., Wanted.

PARTNERSHIP wanted, in an established business, by a Christian business Man of twenty years' experience, with capital and first-class references.—J. P., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

PARTNERSHIP wanted by a Gentleman in an established business in England, or situation with view to same. Coal or timber trade not objected to.
1, Merrion-avenue, Blackrock, Dublin.

MANAGEMENT OF COFFEE TAVERN wanted, by a Christian man (widower). Thoroughly experienced.
W., 71, Third avenue, Queen's-park, London.

F. B. RAYMOND, highly-experienced Missionary, seeks re-engagement. Good visitor. First-class reference.
80, William-street, Southsea.

ACCOUNTANT.—A steady, reliable man (28) wishes for an appointment abroad. Excellent references and testimonials.—F L., Messrs. Street Brothers, 5, Serle-street, W.C.

BIBLE - WOMAN (middle aged) wishes re engagement. Experienced in nursing. —Miss Smith, 113, Cromwell-road, Red Hill, Surrey.

A CHRISTIAN MAN, thorough evangelical, seeks situation Chapel Keeper, Scripture Reader, or Sick Visitor. Can be thoroughly recommended as a good working missionary.—R A., care of Mr. Wheatley, Brook-street, Holborn.

WOULD ANY CHRISTIAN MASTER give employment to a Christian man, a total abstainer, who has been seeking employment for five months, and is in great distress. Is a good Driver, Porter, or Poulterer.
E. A., 28, Kilburn-park-road, Maida Vale, N.W.

A WELL-EDUCATED Christian youth (19) requires a situation as Collector, or any position of trust. Would gladly accept a responsible post in any capacity. Town or country. Total abstainer. Excellent references —R. T., St. Michael's Mission House, Gerald-road, S.W.

A LADY WISHES situation as Companion, to help in parish or mission work. Can play harmonium or American organ
Miss Drummond, 9, Belgrave-place, Brighton.

RE-ENGAGEMENT required, by a thoroughly domesticated Lady, in a Christian home, as Housekeeper, Companion, care of motherless children, or other capacity. Has had charge of widower's home, young family, and servants. Can be well recommended.
A. B., 4, Harbledown-place, near Canterbury.

A LADY, aged 28, desires an engagement as Governess to young children, Companion, or Mother's Help. Fond of children. Good needlewoman. Thoroughly domesticated. Can have good references. Salary £2.
A. P., Neptune Lodge, Croydon-road, Penge.

A LADY recommends a young person, for a Library, in which capacity she has served some years. Good references.
Miss Wren, 10, Hillsborough, Ilfracombe.

A LADY SEEKS re-engagement as Companion to an elderly Lady, or as Governess to a little girl. Is well educated, and very cheerful.—R., care of Wm. Watson & Co., 27, Leadenhall-street, E.C.

AN EXPERIENCED, middle-aged Christian Lady desires an engagement as Housekeeper, or Companion. Is active, cheerful, and domesticated. Good reader, and needlewoman. Satisfactory references.
Miss Sanna, Post-office, Southport.

AN ACTIVE, PRACTICAL LADY, middle-aged, desires position as Matron, Housekeeper in schools, or private household with invalid Lady or Gentleman. Understands cooking. Comfortable home in Christian family appreciated.—M. E., 4, Queen's-terrace, St. David's, Exeter.

A CLERGYMAN'S DAUGHTER, aged 22, desires engagement as useful Companion, or Governess to children under 12. Excellent references to lady she is now leaving. Musical, and very domesticated.
E. D. H., Mildmay Cottage, Reading.

A LADY seeks situation in Christian family, as Companion to a Lady, or Governess-Companion to young Ladies who are finishing with masters. Age 27. Member of Y.W.C.A.
Miss B., Devonshire Lodge, Kingston Hill, Surrey.

CHRISTIAN YOUNG LADY of experience desires situation in London as Useful Companion, or Governess to young children. Nonconformist. Well educated, cheerful, domesticated. Good needlewoman
L.C., Grove House, Grovehill-road, Redhill, Surrey.

A LADY WISHES to recommend, as Useful Companion and Housekeeper, a young Lady who lived with her six years. An invalid lady would find a most kind and agreeable assistant.—S. W., 75, Longton-grove, Sydenham, S E.

A CHRISTIAN WIDOW LADY (40) seeks re-engagement as Housekeeper to a Gentleman. Thoroughly experienced. Country, or private house in a town preferred. Unexceptionable references.
W., 46, King-street, Portsea, Hants.

AS ATTENDANT to an invalid Gentlemen, by a Swiss, who speaks German, French, and English, and can be highly recommended. Is a decided Christian.
X. Y. Z., Conference Hall, Mildmay-park, N.

A LADY CAN recommend a thoroughly trustworthy person, as Attendant to an invalid Lady, having held a similar situation in her house 18 years.
E. J., 35a, Victor-road, Kensal-green.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

MOTHER'S HELP or Useful Maid in small family. Lady recommends young person, 24. Good character. Comfortable Christian home desired. Competent needlewoman, willing to be generally useful.
Miss Cox, Marienberg, Malvern.

YOUNG LADY seeks engagement as Mother's Help or Nursery Governess in decided Christian family. Thoroughly domesticated. Good dressmaker. Experienced with and fond of children.
X. Y., 61, Acton-street, King's Cross.

CHRISTIAN MAN wants situation as plain Gardener or Groom. (Not cows.) Wife could manage small laundry, or fowls. Middle-aged. — Smith, 35, Frederick street, Gray's-inn-road, W.C.

CAN ANYONE give Advertiser employment? Home or abroad, anywhere. Commercially experienced as Bookkeeper, Correspondent, Traveller. Married, and has family. Is a Christian worker.—For particulars, address Penichros, 4, Tennyson street, Princes-road, Liverpool.

COMPANIONSHIP required to an Invalid, or a Lady travelling through the summer. Pleasant reader, attentive nurse Could give valuable assistance to the Principal of a school or boarding establishment. Good references.
H., Miss Morcom, Bookseller, Liskeard, Cornwall.

A YOUNG WOMAN seeks a situation Useful Maid to a Lady or Attendant on an invalid. Age 31.
F. S., 1, Dirleton-terrace, West Ham, London.

AS USEFUL or Lady's Maid. Good needlewoman. Has a knowledge of dressmaking. Age 24 Dissenter. Brighton preferred. —Apply by letter, C. A., 8, Eaton place, Brighton.

AS MAID to one Lady, thoroughly good plain needlewoman and good dressmaker (scientific). Age 31. Christian and abstainer.
Roebuck, Fernhill Heath, Worcester.

MONTHLY NURSE. — A Lady has great pleasure in recommending her Monthly Nurse, who is most kind and attentive, and an abstainer.—J., care of Mrs. Howard, 3, St. Mary's-terrace West, Colchester.

A LADY SEEKS a situation, in or near London, for steady girl of 16, as Nursemaid, under good nurse. Has had experience with children.—M., 42, Stanhope-gardens, London.

A LADY WISHES to recommend a good plain Cook to live in or near London
H. Mosedale 112, Maysoule-road, Battersea, S W

GOOD, USEFUL SERVANT, Christian and abstainer, where another is kept. Is highly recommended.—Write, R., 19, Medora-road, Brixton-rise, S.W.

MRS. COURTHOPE TODD wishes to recommend several young Girls, to assist as Under-servants. Willing, but need to be taught. Christian homes desired. — Apply, Miss Cole, Macready House, Henrietta-st., Covent-garden, Friday, May 7, 3 to 5.

YOUNG GIRL, 16, well recommended, wants comfortable place in Christian family, as Under Housemaid, or to assist in the kitchen. Good health.
Mrs. Harris, 29, Hampshire-street, N.W.

A LADY SEEKS a situation as under servant in a gentleman's family, for an orphan in her 15th year. She is fond of children, and would prefer the nursery. An abstainer
Mrs. Littleboy, Newport Pagnell.

LADY RECOMMENDS strong, hard-working Girl, nearly 17, as Under-Housemaid, or for house and kitchen Has been out before Not London —J. B., Cottage Training Home, Pakefield, Lowestoft, Suffolk.

AS UPPER HOUSEMAID in a Christian family, a respectable, experienced young woman, with good references —A. M. H., care of Mrs. Holloway, 23, Albert street, Mansfield Notts.

A LADY WISHES a situation as Sewing-Maid for a Woman (28) who was once addicted to intemperance, but who, she hopes, is now reformed. Knowledge of dressmaking.
M. A. S., 8, Windsor-street, Edinburgh.

Appointments, Situations, &c., Vacant.

TO PARENTS AND GUARDIANS. —Vacancy occurs for a respectable youth as Pupil in office of old-established Architect, Surveyor, and Valuer. Moderate premium.
Cornica, 56, London-road, Brighton.

SECRETARY WANTED, for Youths' Institute, London. Married man without family. Duties, evenings, superintend the lads; by day, attend office, collect subscriptions. Christian character indispensable; teetotaler, non-smoker. Security required. Salary £100 to £150 per annum, with unfurnished apartments, coals, and gas.—Apply by letter only, with copies of testimonials, stating previous employment, age, &c., R. S., 4, Great Winchester-street, London, E.C.

LONDON SOCIETY for PROMOTING CHRISTIANITY amongst the JEWS. —Wanted, an Assistant Master for the Hebrew Boys' School, Palestine-place, E., to superintend forty (resident) Boys out of School, and assist in School under the Master's directions. Must be a member of the Church of England, and a consistent Christian. Salary £30, with lodging, washing, and board as provided.—Apply, with testimonials and references, the Chaplain, Rev. J. B. Barraclough, 46, King Edward-road, Hackney.

GENTLEMAN EVANGELIST.—The Scottish Evangelist has a vacancy for a gentleman of experience and acknowledged power as a preacher.—Apply, with full information, to Dr. D. A. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

CHRISTIAN WORKER wanted, used to London, to sell books and help in services at Mission Hall.—Apply by letter to Rev. W. Corden Jones, Colportage Association, Metropolitan Tabernacle, Newington Butts, S.E.

AN ACTIVE, good practical Gardener wanted, whose wife could take the laundry for the family preferred.
A., Woodville, Welling, Kent.

A SUPERIOR PERSON wanted (between 30 to 40), as Working Housekeeper. Must be fond of children. Good needlewoman. No washing done in the house. None but Christians need apply.—Apply personally, Mrs. A. Wilke, 2, Myrtle villas, Charlton-road, Blackheath, S.E.

LADY HOUSEKEEPER, about 35, conscientious Christian, practically domesticated, orderly and careful, wanted by a Widower with small family, and one good servant. Should be educated, musical, and able at needlework, of kind disposition, genteel and of fair stature —Please post necessary particulars, to T. A., care of Ashley's, 23, Station-road, Anerley, S.E.

A LADY, of good address and abilities, is required by an old Philanthropic Institution, to gather by her own energy a new list of subscribers. Payment for services will be chiefly by commission, but £20 for the first year will be guaranteed —S. F. S., care of Messrs. Anderson, Anderson & Anderson, 37, Queen Victoria-street, E.C.

WANTED IN FARMHOUSE, a conscientious person, able to teach and take charge of two boys (eldest six). Needlewoman. Must not object to clean nursery and children's boots —Holwell, Crediton, Devon.

SAFFRON WALDEN Coffee Tavern.—Wanted, an experienced Man and Wife, without encumbrance, to undertake the management of the above establishment, which includes hotel accommodation.—Applications to give ages, qualifications, references, and salary required, and to be sent to Mr. Walter Robson, Saffron Walden, Essex.

CHEMIST'S ASSISTANT. —Wanted, a Gentleman, aged about 25 (minor qualification), well up in dispensing and general retail. Capable of taking charge in absence of the principal. First-class references are indispensable.—Full particulars as to height, age, salary required, with carte (to be returned), to J. D. Hazard, Chemist, Bournemouth.

THE ANCHORAGE HOUSE.— There is a vacancy for a young woman (20 to 28), to be trained for the Lord's work among young women (otherwise respectable) lately fallen into sin. No previous experience required, but an earnest desire to be used of God to the winning of souls absolutely necessary.—Apply, in the first instance (by letter only), to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, London, N.W., stating previous employment, age, religious denomination, and what references can be given. Where an application is not answered it will be that it is deemed unsuitable.

EXPERIENCED CHRISTIAN NURSERY GOVERNESS wanted, to take charge of and teach three children. Must be able to cut out, and be a good needlewoman.
Bateman, 1, Elms-road, Clapham-common.

MOTHER'S HELP wanted, immediately, for two young children. Comfortable home. Small salary.
Mrs. Verrall, College-road, Harrow.

LADY HELP and Companion wanted (Christian) willing and obliging, who would give her services in return for comfortable home. Not over 35.
Beta, 14, Garden-road, Tunbridge Wells.

AN EARNEST CHRISTIAN WOMAN wanted, above 30, of some experience, to visit in town district, and help at mothers' meetings under Superintendent.
Mrs Poole, Fairfield, Shrewsbury.

CAN ANY CHRISTIAN WORKER recommend man as Labourer (carting). Wife to bring up orphans. Both decided Christians; abstainers. Under 40. Without encumbrance. Good references from employer.
Miss Greene, Midgham, Reading.

REQUIRED IMMEDIATELY, in a gentleman's family, an experienced Nurse, to take charge of infant. Good needlewoman essential. Age about thirty or over.—Reply, stating wages, to A. B., Post-office, Morthoe, North Devon, Enclose photograph.

CAN LADY RECOMMEND nice girl as Nurse, about 22? Sole charge two girls, seven and one year old. Must have good character. Fond of children. Good needlewoman. Large experience not required. Christian home. Wages £13.—Mrs. Richardson, Sydenham House, Wells, Somerset.

SICK-NURSE wanted (widow or single woman), between 24 and 40 years of age, in an Orphan Home and Industrial School for Boys, close to a good town, thirty miles from London. 150 boys and 12 Resident Officers. Duties will be to take charge of sick boys, when there are any; when not so engaged, will assist the Housekeeper or Matrons in training boys to household work. Must be fairly well educated. Apply, in own handwriting, stating salary required, in addition to comfortable board, lodging, and washing, age, whether trained, and where, previous employment, whether widow or otherwise, and enclosing copies of testimonials.—A. H. C., care of Messrs. Street & Co., 30, Cornhill, E C.

LAUNDRESS WANTED, for the Home for Fallen Women, 4, Everton-terrace, Liverpool, of Christian principles, and one accustomed to institution duties preferred.—Application to be made to Secretary, 39, Huskisson-street, Liverpool.

GERMAN PROTESTANT Second Nurse wanted. Good wages, and all found.—Apply, any day, 10 to 1 o'clock, or by letter,
Mrs. W., 1, Wilton-crescent, London.

A STEADY GIRL wanted, age 18, in a small quiet family, who can cook a little, where another is kept.—M. C., Park Lodge, London-road, Bromley, Kent.

CAN ANY LADY recommend a respectable young woman, as Cook, in a large family. Good cooking, dairy, and baking required. A kitchenmaid half the day, and other assistance given. Good wages.—Mrs. E. N., The Manor House, Stanmore, Middlesex.

GOOD PLAIN COOK wanted. Must be clean, early riser, and punctual. A Christian (abstainer) preferred. Comfortable situation. Wages from £14 to £18.
Mrs. R., Oakdene, Vermont-road, Upper Norwood.

A GOOD PLAIN COOK wanted, in a quiet family. A comfortable home. No beer. Mrs. R., Craighall, Avenue road, Crouch End, N.

WANTED, for a Clergyman's family in Liverpool, a good Plain Cook; also a House-Parlourmaid. Two in family.
F. B., 31, Cambridge-street, London, W.

GOOD HOUSE - PARLOURMAID wanted, and **UNDER-NURSE** Clean and active. Quiet family, and neighbourhood. Christian servants valued. Wages £16 and £10.
Mrs. H., 10, Bolton-road, Grove park, Chiswick.

AN EFFICIENT PARLOURMAID wanted, in small family. Must be well recommended. Good length of character.—Apply, stating age, wages, &c., to Mrs. Morris Ashby, Northlands, Virginia Water, Staines.

WANTED AT ONCE, a good House-Parlourmaid, for the country. A thoroughly respectable, trustworthy person.
A., Woolville, Welling, Kent.

YORK PENITENTIARY SOCIETY.—Wanted, a thoroughly good Laundress.—For particulars apply to
Mrs. Shann, 69, Petergate, York

GENERAL SERVANT wanted, a decided Christian. Early rising indispensable. Two in family. Wages £12. Abstainer preferred. Comfortable home.—W. F., Hanley Villa, Percy-road, Kilburn park, N.W.

RESPECTABLE WOMAN wanted, as General Servant (single-handed). Abstainer. Small house. Two ladies. Good character indispensable. Quiet, comfortable home.
List Villa, Carstade, near Brighton.

GENERAL SERVANT wanted, good cook; family three; £20; no washing. Abstainer. Christian principles valued. Scotland summer.—Flat 1 B, Oxford Cambridge Mansions, Marylebone-road. Apply before 7, or write.

WANTED, by an old Gentleman, two in family, as General Servant, a respectable, truly Christian woman. Healthy, clean in work and person. Wages £18, raised as merited.—A., care of Mr. Williams, 14, Ascupart street, Southampton.

A GENERAL SERVANT wanted, who can do plain cooking well. Three only in family; boy kept, and washing put out. Good character indispensable.—Apply by letter, to Mrs. Hadley, Hazelwood, High-road, North Finchley.

GENERAL SERVANT, about 25, wanted in a Christian family near London. Boy kept for heavy work. Wages to one with good personal character, £16.
Mrs. S., Park Lodge, Truro-road, Wood Green.

GENERAL SERVANT wanted. Small family. Good wages.
P. N., 288, Seven Sisters-road, N.

A KITCHENMAID wanted at once. One used to business house preferred. Also a **SCULLERYMAID.**—Apply to 6, Jewin-street, City, between 10 and 11 a.m.

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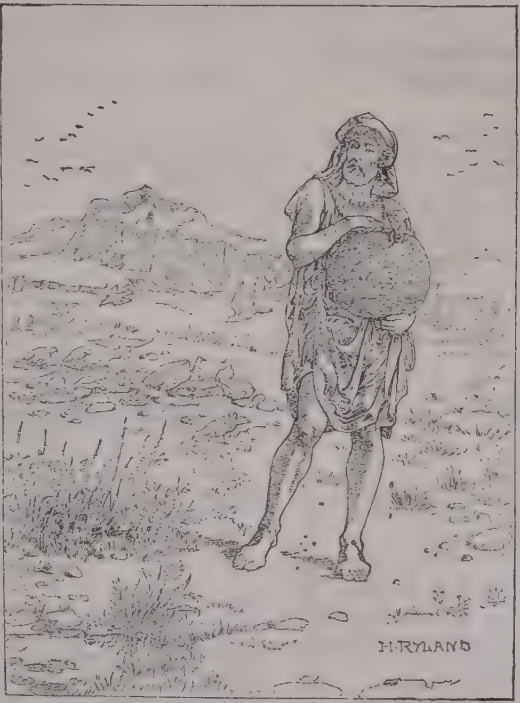

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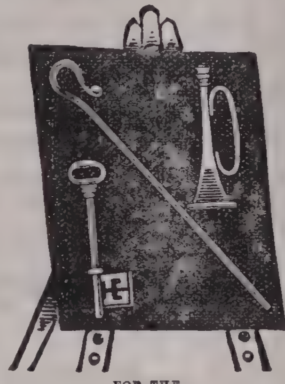

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THE BREAKFAST MEETING at 9 a.m. Chairman—The Right Rev. the Lord Bishop of Exeter. Addresses by Rev. H. J. Berguer, of St. Philip's, Arlington-square, and Rev. J. G. Dixon, of St. George's, Birmingham.

THE ANNUAL MEETING at 11 a.m. Chairman—Capt. the Hon. F. Maude, R.N. Speakers—Rev. J. G. Dixon, Rev. H. J. Berguer, Rev. H. Fishe, Superintendent of the Dublin Mission, Rev. J. McCormick Roundstone, and others.

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At a meeting of the London Congregational Union, Rev. T. McDougall, of Kentish Town, made a point that might be usefully borne in mind by young preachers. Within a few months after settling over a small and poor village congregation, they marry, and become involved in difficulties that sorely hinder their usefulness. Clerical celibacy is not to be commended, but the self-denial which beginners in commercial life practise might be imitated by those of whom an Apostle has said that he would they should be "without carefulness."

The Countess of Aberdeen attended the annual meeting of the Presbyterian Sabbath-school Union in Dublin a few days ago, and after distributing the prizes addressed the young people present. From her ladyship's keenly practical address we take the concluding passages as likely to be useful to children of larger growth :—

> If you set about doing everything in good earnest you are sure to succeed in life, and to become useful men and useful women. Those who have laboured for you want to remind you that you must set about your religion in the same way; you must be earnest and thorough. No truth, however real, no form of religion, however beautiful, can be of any use except you try to make it real. You would be the same as a soldier going out to battle, who has not learned the use of the gun and sword. Your religion will be of no use to you unless you make yourself familiar with its truths, and make it a religion that will enter into every day and every hour, and exercise an influence on every thought and word and action. No belief in any creed or form will give us real religion unless the knowledge and belief in the real living Saviour is always present with us.

It is recorded of the Venerable Bede that at the close of his useful life he called his scholars round him that he might dictate the closing chapter of his translation of the Gospel of John. "There is still a chapter wanting," said the scribe, "and it is hard for thee to question thyself longer." "It is easily done," said Bede, "take thy pen, and write quickly." Through the day the youth wrote, and when evening fell, "There is yet one sentence unwritten, dear master," said he, sadly. "Write it quickly," said Bede. "It is finished now," said the scribe. "Thou sayest truly," answered Bede; "it is finished now;" then adding "Glory to God," he died. What a lovely motto that would be to affix, and what noble lives ours would be if we could affix it to all our work! Why should it not be possible? For there is no proper work or duty which love to Christ may not ennoble, and which the presence of Jesus may not sanctify. The simple and humble daily task must not be set aside in order that we may take up something which appears to be work of a higher order in the Lord's service, but the lowly present duty must be done as for the Lord and in the Lord's sight; then almost instinctively, at its completion, with the sigh of relief would come the dedication and the thanksgiving, "Glory to God."

Ladies who are interested in young women, shop assistants, servants, and others leaving the provinces for London, may do good service by placing themselves in communication with the "Travellers' Aid" department of the Young Women's Christian Association. 71A, Old Cavendish-street, W. This Society affords help in the way of protecting young girls who are without relatives in the Metropolis, from the dangers to which they are exposed in London. Perhaps not the least important of the kind measures taken by the Society's agents is that of making inquiries respecting the situations which are so frequently advertised in such tempting terms, and which only too often are but baits to draw girls to their ruin. There need be no hesitation in applying for help and advice, as both will be willingly given.

Since a celebrated Roman Catholic peer recently took his weakly little infant to be bathed in St. Winifred's Well in North Wales, the superstition with regard to the miraculous efficacy of the water has been deepened. It is said that the priests who have charge of the place have just entered into a new lease of it at an increased rental. As most tourists who visit Holywell are made aware, the well is supposed to mark the place where St. Winifred's head fell when Caradoc decapitated her, and before St. Bevno united it to the body again and restored the maiden's life. From the spot a spring commenced to flow, and fragrant moss grew, and the stones are still marked with blood, say those who exhibit the well. Years ago, however, it was pointed out that the moss is the *Jungermannia asplenoides* of Linnæus, and the supposed bloodstain on the stones is the *Byssus Iolithus* of Linnæus; but the legend survives because it pays to work it. Only a few days ago "the advantage of bathing in St. Winifred's Well" was advertised as one of the desiderata of a girls' boarding school.

It is by no means a healthy sign that there should be so intense a craving for material manifestations of spiritual power. Due, possibly, to a want of satisfaction with God's present order, it betrays, as a great writer has said, "a lack of appreciation for the wonderful treasures, the common things of the faith, already committed to the Church's keeping." It becomes us, in these latter days, to remember that there is always an order in God's working, in harmony with which *we* must work. Dora Greenwell has said that a missionary labouring for Christ in a heathen savage country, might reasonably look for power to work a miracle as an attesting sign from an unknown God that he was declaring: but she adds, "Would this be needed?" and goes on to point out that even the miracles wrought by our Lord upon material nature were only types of the greater works that were to follow them, auguries of conquests in the moral and spiritual order, foreshadowings of the mighty and merciful works which were to be wrought in that order and within the soul.

Let total abstainers thank God, and take courage. The tremendous efforts they have made have produced results which all the world may see. Ever since 1876, when our drink bill reached the unprecedented total of £147,000,000, the improvement has been very great. For 1885 it was £123,000,000. With our larger population it would have been £162,000,000, if we had spent as much per head as we did in 1876. It is fair, then, to say that the expenditure has fallen one-fourth. No doubt the people have had less to spend. Bad trade helps to sober a nation. But not a little of this improvement is due to the general enlightenment and awakening produced by the total abstinence enterprise. Let us take heart. Our next great advance will be made when licences will be granted, continued, or abolished, strictly in accordance with the will of the ratepayers of each district concerned. They bear the burden of the poverty and taxation created by this damning traffic; it is only just that the power of control should be yielded to them. We may be sure that when they get this power, they will use it to effect. There is no single item in the programme of present-day politics so big with the promise of beneficent results, as the questions of Local Option and Prohibition. We would urge every Christian patriot to give it his best thought; if possible, to adopt them; and, adopting, to labour and pray for their success.

This is from an aged missionary in India. We should be glad to be able to believe that matters are not so dark as he paints them :—

> Comparatively few Europeans now make any profession of godliness. But knowledge is increasing, and Christianity is more and more regarded as one sect among many; or, rather, a multitude of sects, each with its peculiar caste customs. The form that education is now taking, under the auspices of our Universities, deserves the attention of the friends of missions at home. It is absurd, mischievous, and now, to a large extent, antagonistic to the Gospel . . . What we want is the simple Gospel, preached and exemplified by earnest-minded men; not even the science of the Gospel, but the Gospel itself—the good news of God's love and righteousness, revealed in Christ Jesus, preached, proclaimed, not scientifically expounded in opposition to Hinduism, but lovingly offered to all, as the message of Him who loved us and gave Himself for us.

Mr. Sutherst, barrister, who takes an active part in the agitation on behalf of the curtailment of the hours of labour for young people in houses of business, made the following statement in a recent interview with a *Pall Mall Gazette* reporter :—

> The evidence taken by the Committee reveals a state of things that is a scandal and a disgrace to any civilised community. It is now in evidence that there are great wholesale firms in the City which in the busy times—that is to say, for six months in every year—keep scores upon scores of lads fresh from the country, from eight o'clock in the morning till eleven or twelve o'clock at night, chained to the desk of an entering clerk in underground rooms, where the gas is kept constantly burning. These lads are kept for two or three years to learn a business they can master in three months, no wages whatever in many instances being paid them during this arduous apprenticeship. I was much impressed by the way in which Mr. Broadhurst brought out by his questions into clear, hearty relief the contrast between the employers rolling in wealth, living in palaces, driving their carriages, and dining sumptuously every day, and their miserable boy slaves imprisoned fifteen or sixteen hours every day in gaslit cellars earning almost nothing. What a spectacle it afforded of gross callous selfishness and cynical indifference to the welfare of their hands! If our Bill passes, we shall stop all that. The young life shall not be ruined by premature exhaustion.

In an early survey, last Saturday, of the newly opened collection of paintings at the Royal Academy, *The Pall Mall Gazette* congratulates the British Matron on the comparative absence of representations of the nude. Our contemporary says :—

> As the human form divine is the noblest work of God, so is its adequate portrayal the most difficult work of human art. The study of the nude may well be an indispensable preliminary for a correct drawing of the human figure; but the proper place for it is the studio, not the exhibition. As that eminently sane critic, M. Chesneau, remarks, in his new volume of art criticism, "By all means learn your business, but you need not bring us your class books to look at."

For our own part, we cannot believe that the study of the undraped figure is "indispensable," in any proper estimate of the acquirement of the painters' art; for that there is good professional authority. Even if it were with one consent deemed to be so, we should be inclined to say, Perish Art, but let us preserve our self-respect and the modesty of our children.

Messrs. Moody and Sankey have now closed their successful evangelistic campaign in the Southern States. Mr. Moody is announced to be in Chicago the first week in May, to take up the work begun by Messrs. Jones and Small, after a week of services by Messrs. Sayford and Turner. Mr. Moody desires to make the campaign a very vigorous one.

Mr. Henry Richard, M.P., hon. secretary of the English Peace Society, has sent to the press a copy of an interesting memorial, signed by fifty members of the French Chamber of Deputies, which was presented to M. de Freycinet, as representing the Government of France, by M. Frederick Passy, president of the French Peace Society, in favour of promoting a settlement of the Turko-Greek difficulty by arbitration.

A correspondent in Ireland says in a recent private letter:—

> May I say how very glad I am to read the calm and moderate way in which you write of the present crisis in Ireland. I fear many of the clergy are unwittingly making enemies, by the unwise and extreme expression they give to their views. My own opinion is that Protestantism has had no chance in Ireland yet, simply because it has been identified with all that the people most hated; supported first by their money, unwillingly given for the purpose, and afterwards given unfair advantages (as they thought). If no favouritism is shown, and if Protestants are wise now, I believe a very few years will see an immense number of converts. At bottom, the people hate this interference of the priests with their politics. And is not Protestantism identified with progress and freedom, and Roman Catholicism with retrogression and ignorance?

The Report of the Representative Body of the Church of Ireland, which will be laid before the General Synod at the coming meeting, has just been made accessible; we are glad to observe that it has been compiled in a spirit of moderation, and that it is free from that element of bitterness which has characterised so many expressions of opinion with regard to the possible future of the Irish Episcopal Church. Of course much of it is devoted to financial affairs, stress being laid upon the facts that during 1885 there was a decrease of £10,000 in the amount received under the head of Assessment, and that the prospect with regard to the mortgages on land is a very grave one. But there are passages which show that the Representative Body have not lost either hope, confidence, or faith, and that in writing as we have done with regard to the possible future we expressed views shared by many earnest Christians in Ireland.

After referring to certain "discouraging facts," the Representative Body say:—

> Those, however, who look below the surface cannot fail to see plain indication that the Church has largely recovered from the blow which some thought would prove fatal, and that she is year by year acquiring greater strength and developing fresh energies.

The report concludes thus:—

> The Representative Body have no desire to forecast the future, but, whatever it may be, they are convinced that the Church in Ireland will never cease to be a great power for good in the land, and they entertain a firm trust that all things will be ordered by Him in whom all earthly power consists, for the good of his Church and for the safety and welfare of this kingdom.

To these noble words, calm and restful, because they are based upon trustful faith in the Divine government, everyone who has the welfare of Ireland at heart will reverently say, Amen.

A very important pamphlet on the Irish question has just been published by Rev. William Arthur, entitled "Shall the Loyal be deserted and the Disloyal set over them?" (*Bemrose & Sons.* 6d). In it he quotes from an equally significant pamphlet by Dr. T. Maguire, an Irish Roman Catholic and Professor of Moral Philosophy of Trinity College, Dublin. Every student of the Irish question should read them both. It is evident that no legislation ought to take place until the momentous proposals before Parliament have received full and deliberate consideration.

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DEEP DISTRESS IN WALES.

Dear Sir,—I desire to ask your readers for some help towards the relief of real and severe need, which is I fear steadily deepening, in the Brecon and Glamorganshire villages, of which reports had reached me in Devonshire. During the past week I have made careful local inquiries, and find that although as yet the grim, gaunt days of 1878 are scarcely reproduced, there is much haggard misery, and that many families, who suffer uncomplainingly, are nearly upon starvation edge.

In face of the almost universal poverty and suffering now prevailing, the present Welsh destitution has not been pressed upon public sympathy; but the local liberality that has been forward for its mitigation is now evidently altogether inadequate to meet the advancing pressure, which in the Swansea Valley and at Briton Ferry especially, seems tightening into the famine-grip.

Before giving a very few eloquent statistics, I wish to make one clear, explicit statement, in respect of the privation, the claims of which I now plead. That there is not the semblance nor suspicion of anything in the nature of a "strike"—nothing even of difference or of difficulty between the employers and the men unhappily out of employ. The existing distress is the result, pure and simple, of the absolute stoppage, through trade depression, of many important iron and tin works and large collieries that were the sole support of many thousands, while no other work is at this time obtainable for the hands thrown out. I have seen some forty men from Briton Ferry, where things are now worse than they were three years ago, when The Christian gave deeply-valued aid, standing, poor fellows! outside the gate of the Neath Union, waiting in hope of a job of stone-breaking at 9d. a day, which, in the case of a man with a family, is not far removed from starvation.

At Ystalyfera, where some ten blast-furnaces and seventeen tin mills, with the collieries that fed them, are now hopelessly idle, 1500 hands, which represent at least 5000 mouths, have been thrown out for the past four or five months; and there is nothing working in the neighbourhood, where, through the brotherly self-denial, so often exercised, of the regular hands, an odd turn of work in the week may be had. There, too, I am told, the local committee, who have long been doing first-rate work, will be forced, through diminished funds, to discontinue some of its relief. In the Rhondda Valley also, and at Maesteg, above Bridgend, I heard of deplorable distress, while in several other places things are very "tight." All through the district, too, there is much sickness, consequent upon the long-continued privation.

I have but to add that I shall very thankfully receive any aid that my old generous friends will entrust to me for the next fortnight, at the address below given. Later on I will ask permission to notify in your columns any advisable change of residence, with, it may be, a few added details respecting the distress.

S. G. Prout.

Dylais Lodge, Aberdulais, near Neath.

RAILWAY SERVANTS IN SCOTLAND.

A vigorous effort is being made to establish throughout Scotland branches of the Railwaymen's Christian Association. Already in several of the larger centres the work has commenced, and with good results. Mr. H. E. Walton, Railway Mission Evangelist, has for some weeks past been labouring in this direction—holding meetings of railway employés, and urging upon them the advantages of banding together for mutual Christian edification. In this work he has received assistance from Mr. G. Clarke, late secretary of the Mission. In order to further the object in view, a Conference of railwaymen was held in Glasgow on April 24. The small hall of the Christian Institute in Bothwell-street was crowded with delegates and sympathisers, many of whom had travelled long distances to be present. Mr. D. Spencer, secretary of the Railway Mission, had journied from London to take part in the Conference and the subsequent meetings. Besides Mr. Spencer, there were on the platform Mr. G. Clarke (who presided), Mr. H. E. Walton, Messrs. J. A. Campbell and J. McClure (of Glasgow), and Mr. Elliott (of Edinburgh). Delegates from some twelve or fourteen towns gave reports of the work among railway-men in the various localities, the tenor of these reports being very encouraging and satisfactory. The Chairman, with Messrs. Spencer and Walton, gave sound practical advice to the delegates, and indicated methods whereby existing associations might be made of more value, and new ones formed.

In the evening about one thousand persons met for tea in the fine large hall of the Institute. This was followed by an enthusiastic meeting, presided over by Mr. J. Campbell White, who was accompanied on the platform by three railway directors and several gentlemen of influence in Glasgow. The addresses were full of ardour and hopefulness, and were received with considerable warmth by the crowded audience.

On the following day (Easter Sunday) open-air and indoor services were held in various quarters. The evening service especially was of an interesting character, some 500 marching in procession from the Institute in Bothwell-street to West-square, where Gospel addresses were delivered.

The entire proceedings connected with the first Scotch Conference were abundantly successful, and augur well for the future. It is plain that already the work of the Railway Mission has taken firm hold in the North, as it has done in England, Ireland, and abroad. There is, however, abundant need for earnest work everywhere. It is hoped that the forthcoming annual meeting, to be held on May 20 in Exeter Hall, will give a stimulus to the operations. Mr. D. Spencer, Secretary, 186, Aldersgate-street, E.C., will gladly afford all necessary information.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—May 9, Deut. vi. 1—12; May 10, vii. 1—11; May 11, xi. 18—32; May 12, xvi. 1—12; May 13, xvi. 13—22; May 14, xvii. 14—20; May 15, xviii. 15—22.

BATH Y.M.C.A.—Prebendary Anderson has concluded a series of five interesting addresses on the Christian Evidences. The attendances have been most encouraging. We need help just now to enable us to move into larger and more commodious premises. Friends who live in Bath, and those who have derived benefit from visits to this city, are earnestly desired to assist.

J. A. Stooke,
5, Quiet-street, Bath. General Secretary.

KILBURN HOME FOR BLIND CHILDREN.—Thirty four have been cared for and trained during 1885, and the new year began with a good balance in hand. Six new pupils have been admitted, most of whom were totally incapable through culpable neglect of parental training. The new report details the varied systems of teaching adopted, and expresses intense gratitude to God for the success vouchsafed in the past. Friends are asked to remember the annual sale to be held in the autumn, and to address all communications to Miss Emma Newberry (Lady Superintendent), 127, Portsdown-road, Maida-vale, W., who will be "glad to meet with a few pupils in the neighbourhood for one of the elder inmates to teach, being quite competent, and thoroughly understanding the theory of music."

SOLDIERS IN INDIA.

Secunderabad is the largest military station in India; there are one calvary regiment, one battery R.H.A., two field batteries, and a garrison battery, and two infantry regiments, besides three Native regiments. About two years ago Rev. W. Burgess was enabled to have a pretty little church erected in this very central locality; the church seats 250 comfortably. A portion was partitioned off, *i.e*, the right wing, for the purpose of holding weekly meetings in, but lately the partition has had to come down, owing to there not being sufficient accommodation for the congregation of a Sunday evening. Mr. Burgess belongs to the Wesleyans, and is the Superintendent of the Wesleyan Mission in the Nizam's Dominions. His work among the heathen has been greatly blessed, but to that I am not alluding. In this work he is greatly helped by his wife and an efficient native staff. In his work among the soldiers he is chiefly assisted by his sister-in-law; his assistant, Rev. —Crewdson, also affords valuable help. Two officers aid to some extent by conducting weekly meetings.

It is a sight which makes the heart of a child of God rejoice to see this little Wesleyan Church full of soldiers at the voluntary service on Sunday evening, and to hear the hearty singing. The subject of the preacher's theme is the old, old story, which has not lost its power even in these days, as some wise people would wish us to believe. After the evening service a prayer-meeting is held, when, to use a Methodist expression, "the net is drawn." Anxious souls are invited to come boldly to the front like men, and thus show publicly their determination to cast in their lot with the Lord's people. Frequently, in fact, every Sunday with but few exceptions, men have come thus to the front, and then they are spoken to, and the way of salvation is clearly explained. Their names are taken down, and they are marked men and their spiritual interests are attended to. They, as a rule, join the Blue Ribbon Association, so as to keep them from the canteen, where they are subject to much temptation.

On Mondays, Tuesdays, and Wednesdays, meetings are held in various places, and these are well attended. On Thursdays there is the class-meeting, and on Saturday a Bible-class, conducted by a lady. There are between fifty and sixty names in the class-book, and the class-meeting constantly numbers sixty men. The experiences given by the men are most interesting, and they speak as they feel. May the Lord's work continue to prosper in our midst, and I feel sure it will. We solicit the earnest prayers of all the Lord's people.

A Christian Soldier.

FREE BREAKFASTS IN MELBOURNE.

In June, 1885, the Lord laid on the heart of one of his servants engaged in mission school work in Collingwood, the necessity of providing free breakfasts for poor children. Others were led to feel interested in the movement, which has now continued for over six months. At eight o'clock every Sunday morning boys and girls attend in growing numbers; some of them are very poorly clad, and bear in their faces the marks of sin and wretchedness.

Those in charge make inquiries of the children as to their homes, parents, &c. Many destitute ones, thanks to kind friends, have been supplied with clothing. Families have been visited, their needs looked into, and, where possible, supplied. It would occupy too much time and space to relate the various cases of special interest that have been brought under notice. At the close of the usual Gospel talk the anxious are pressed to remain to be spoken with. Numbers have done so, and it is believed many of these poor lambs of the flock have been made to know their Shepherd's voice, and are now following Him.

THE WORSE AND MORE MATERIAL and unbelieving the times are, the better and more intense ou Christianity should be. Stars are most needed in a dark night. Every Christian should be a torch-bearer in this world, and every torch should be blazing with light.—*Words and Weapons.*

RESCUE WORK IN GLASGOW.

Dear Sir,—I observe you have been kind enough to notice briefly my little pamphlet describing the two new branches of work of the Salvation Army in this city, viz., that of the "Home of Help and Love" for persons in distress, where they can go and find loving Christian council and a temporary shelter, and that of "The Refuge" for friendless girls, where the unfortunate and forsaken daughters and sisters of the people may find those who will give them the love and care of a real home. Will you allow me to say that these Homes have now been opened and in working order for two months. The formal opening took place about three weeks ago, when two meetings were held. There was a large gathering of friends and sympathisers. Mrs. Bramwell Booth and the lady workers gave interesting accounts of the work during the afternoon meeting. The girls, then in the Home, looked wonderfully changed for their short sojourn there. When they come to us they are mostly very ragged and dirty, and in some cases their poor faces and bodies are black and blue with the brutal illusage they receive from their unhappy associates.

The Institution is conducted on the home principle. All the branches of domestic duties are taught—including general housekeeping, cooking, washing, ironing, sewing, knitting, woolwork, &c. Of course the work is as yet just in its infancy. It will daily become more systematised and developed.

There is room in the house for about thirty girls, not including the workers, but there are only beds for fourteen at present. We shall buy more beds as soon as we have the £140 necessary to clear off the present debt, and the extra amount needed for the purchase of the sixteen new beds. We are at present quite full in the Home, and some girls are lodging and boarding out at our expense among our converts in the city. One gentleman friend has generously undertaken to supply us with coals, so we have no charges to meet on this account. The total average weekly cost of both branches of work is about six pounds.

The "Midnight Samaritan" and "Midnight Supper" work, and the "Inquiry Office," are also doing great good. We thank God for all the encouragement received in our work, and desire the prayers and sympathies of the Lord's people everywhere. Henry Edmonds.

5, *St. Vincent-place, Glasgow.*

A CENTRE OF SPIRITUAL ACTIVITY.

During the past year, the Sunderland Y.M C.A. has displayed a largely increased earnestness in the great work of winning souls. United prayer has resulted in united effort. A devoted Christian band have gone out into many villages, holding series of meetings of ten to fifteen days each, the Lord confirming the word, with signs following.

So encouraged were they that about three months ago they engaged one of the large theatres for Sunday services, and every week from 1500 to 2000 of the very class who avoid churches and chapels, have crowded into it, nine-tenths of them being men. We reach them by means of invitation tickets, 20,000 of which have been distributed every week at music-hall and theatre doors, late on Saturday nights, and also in the parks and streets during the hours of Divine worship, where there are multitudes of non-church-goers. A truly apostolic succession of plain and practical preachers have addressed the meetings, and large numbers of inquirers have been directed to Him who alone has power to forgive sin.

Mr. Henry Varley paid us a second visit at the beginning of April, and for eleven days gave afternoon Bible-readings, which increased in attendance from 250 at the first to 1000 at the close.

The evening meetings, held in the Victoria-hall, were times of exceptional power. On several occasions more than 3500 people were gathered to listen to the Gospel message. On one evening of the Mission eighty-five persons, nearly all adults, rose in the meeting to testify their desire to serve the Lord. I am convinced that hundreds have received fresh light and blessing.

Joseph J. Spraggon.

St. George's-square, Sunderland.

EAST-END THEATRICALS AT TEA.

The annual social gathering of East-End theatricals took place on Good Friday evening at the Shoreditch Town-hall. About 400 sat down to tea, provided by the Special Religious Services Committee. The theatres represented included the Standard, Pavilion, Sadler's Wells, Grand, Britannia, Surrey, Elephant and Castle, and the South London Palace. The usual gifts were presented to each visitor, including a flower, with text from the Bible Flower Mission, and a small suitable volume from the Religious Tract Society. The proceedings were also varied by hymns, solos, and choruses from "The Christian Choir," and "Songs and Solos." Equally felicitous were the speakers, both in the selection and treatment of their several topics.

Mr. George Williams presided, and offered a cordial welcome to the audience, giving them a selection of "pleasant words" from the Old Book, and reminding them that Good Friday suggested to us the putting away of sin, the laying hold of Christ, and the yielding of ourselves to Him. Rev. E. Webster gave an address on "The Glorious Expansion of the Kingdom of Christ," and showed by narrations of remarkable conversions which had come under his notice how this extension was being promoted. Mr. Thomas Dashwood (Banker) followed with an ingenious address on advertisement announcements, "Must be cleared," "At a great sacrifice," &c. Rev. John Morgan preached a little sermon on Paul's words, "The will of God is your sanctification." Rev. H. J. Berguer found some pegs on which to hang a few excellent suggestions, in the names of certain well-known plays of Shakespeare, and told with great effect of the artist who was directed by the physician to go and hear a well-known actor as a cure for his depression and melancholia, and who replied, "Why, Doctor, I'm that very man." Mr. Rennie, Rev. C. Billing, and Mr. Erlich briefly spoke.

SOLDIERS' INSTITUTE, PORTSMOUTH.

In a recent circular to her friends and helpers, Miss Robinson says:—The state of my health, and the growth of the work, made it desirable that some lady should share my responsibilities as honorary superintendent, and I am thankful that Emily, Lady Milbanke—who has frequently helped me here—now decides to join me altogether for this purpose.

Efficient helpers for Alexandria have also come forward. As Miss Van Sommer expects to come home in June, and Miss Ridout in April, I was anxiously seeking others to take their place. The way has been made plain for Rev. T. R Lawrence (Vicar of St. Stephen's, Bow), and his wife, to undertake the charge of the Alexandria Institute; Mr. Lawrence will, of course, receive a stipend. Mrs. Lawrence was, before her marriage, one of our best workers at the Portsmouth Institute, and her husband is, of all others, the one I would choose for the work he now consents to take up. I feel sure this appointment will commend itself to our subscribers; it elieves my mind of great anxiety.

My friend and co-trustee, Miss Van Sommer, has worked bravely at Alexandria, has met with the greatest kindness, and, by God's blessing, has achieved complete success; but it was not my intention to give her up entirely for our foreign work, feeling that married people—when I could find them—ought to be in charge of that Institute and of the younger workers sent out from Portsmouth. It is an important work, of which the benefit is felt, not only by our soldiers and sailors, but by the whole English community at Alexandria.

Our Sailors' Welcome at Portsea is in a satisfactory condition, over 46,000 nights' lodging having been paid for by sailors and marines during the past twelve months, and the business giving £400 profits towards reducing the debt on the building. Our Blue Ribbon Coffee Tavern and Dormitory has been made very comfortable for the reception of soldiers' families needing temporary accommodation, and for whom we could not always find room in the Institute. Our houses, our work, and our accounts are always open to inspection, and not a day passes without visitors being shown round.

The buildings are all freehold, and vested in trustees for the perpetual benefit of soldiers, sailors, their families, widows, and orphans; but a sum of £4500 is still required to free them from debt. Our subscriptions have fallen off very much of late through the death of several liberal donors, and the failing means of others, but I do trust that kind friends who can help will make up the amount, and thus enable us to maintain and extend the efficiency of this work.

Anniversaries.

Trinitarian Bible Society.

The Council Room of Exeter Hall was large enough to hold the friends of this Society who came together last Thursday for the annual meting under the presidency of Mr. H. C. **Nisbet**. What it lacked in size it made up in warmth. Several speakers hoped another year they would feel justified in engaging the Lower Hall; if it be "the best of societies," as a correspondent of one speaker says it is, the faith of the committee may even get as far as the Great Hall itself.

The fifty-ninth report, portions of which were read by Rev. W. **Bullinger**, the secretary, is a most interesting document, and enters into matters relating to the history of early versions of the Scriptures, &c, that one would scarcely expect to find at this stage. One group of the recent statistics deserves to be quoted and emphasised. Whereas it is estimated that there are 3424 languages and dialects in the world, it appears from the price list of the larger Society that Scriptures can be purchased in but 91 languages, the complete Bible being available in 37 of these, the complete New Testament in 34 others, and only stray books of Old or New to be had in the remaining 20. The work of Bible translation is therefore yet in its infancy, and, as this report well observes, there is room for hundreds of such societies, instead of the three or four that are at work in this country. The distinctive feature of the Trinitarian Society—that it circulates only "uncorrupted versions of the Word of God"—was strongly dwelt on in the report, and also in the speeches, and it would probably not serve any good purpose if we were to enter into details here. As to the actual work of the past year, it was stated that the Scriptures, either wholly or in part, had been circulated in twenty languages to the number of over 187,000. A large number of missions at home and abroad have been the recipients of its help in this good work. Grateful reference was made to the expected completion, in four years, by Dr. Ginsburg, of the new Hebrew Old Testament in the Masoretic text, and also to the publication of Salkinson's Hebrew Testament, to which we have frequently alluded of late. The whole Bible in the Breton tongue is nearly ready for the press, and through many channels the life-giving seed of the Word has been sent broadcast during the year, in the faith that the harvest will surely and duly appear. The speeches, as we have indicated, were largely tinged with allusions to the distinctive feature of the Society's mission.

Mr. **Nisbet** said he was reminded by his own memories of the wonderful growth that the Society had made in the face of many difficulties. The work of protest, he thought, was as needful now as when it was formed. The same corrupt versions are being circulated, although the area of their influence has been narrowed largely by the efforts of the Society. He deemed the reasons given for the continued supply of corrupt versions altogether inadequate, and he longed for the time when the shelves of the great Society in Queen Victoria-street would be entirely cleared of these objectionable copies of the Scriptures. Mr. Nisbet referred very thankfully to the many tokens of God's favour which had been vouchsafed to the growing operations of their own organisation.

Pastor F. **White** spoke of the vastness of the existing need for the distribution of the Scriptures, not only abroad, but at home, notwithstanding all that has been done. In the concluding part of his address, Mr. White emphasised the Divine inspiration of the Book, and its consequent infallibility, purity, exhaustlessness, indestructibility, and finality. We do not want, he said, and will not allow either substraction from or addition to the Word of God; and if others will do so, we will have no fellowship with such tampering.

Yet further words of advocacy of the work of the Society were given by Colonel Puget, Rev. W. Morris, Mr. W. Greene, Dr. Ginsburg, and others.

Christian Policemen at Exeter Hall.

Last Thursday Exeter Hall was taken possession of by the members and friends of the Christian Policemen's Association, on the occasion of the third anniversary of this young but most vigorous society. Early in the day there were two conferences on the various aspects of the work, and at five p.m. a public meeting was held, when various friends addressed the assembled members of the Force.

The evening gathering at eight o'clock—a large and enthusiastic one—was begun in a somewhat unorthodox fashion. At the stroke of the hour, no chairman being immediately forthcoming, Mr. Coote asked Lieut. Mandeville, who sat on the platform, to say a few words to the men. And a capital introduction to the later proceedings his few words proved to be. This lively son of the sea told in a rousing and thorough going way how on the coast of South America, "at half-past four in the afternoon, after the first bell in the dog-watch," the Lord saved his soul. He put the way of life before the policemen in simple manly phrase, and called on all who had not put Jesus Christ to the proof, to do so without delay. The ten minutes during which he held the platform were well spent, of a truth, and, as the Lieutenant remarked, it may have been that the little prelude was of God's own appointing, so that some soul might there and then start on the heavenly beat.

By and by the speakers appeared, and the meeting proper began with hearty singing and earnest prayer.

Mr. J. H. **Tritton** (Chairman) in a little introductory speech, recalled some memories of a tale entitled "One of Them" that he devoured in his careless and novel-reading days. It mentioned in one place a band of soldiers, out in India, waiting for the battle on the coming day, and cheered in that prospect by the words of their commander. Applying it to his hearers in a spiritual sense, Mr. Tritton besought them to be true soldiers of Christ, so that neither the hour of danger nor any word of scorn should tempt them to be ashamed of being "One of Them" who followed the Lord fully.

Mr. **Pennefather**, Receiver-General of the Metropolitan Police, said he thought no apology was needed from him as an official, in showing sympathy with such a good Association as this. Taking as a text the words of the wicked King Ahab, "Put this man in prison," he deduced some important lessons. One lesson drawn from Ahab's alliance with Jehosaphat was the danger of forming doubtful or evil friendships. He feared that many of the members of the Force were in the habit of putting God's Word and conscience in prison; against this, and against all that was hypocritical or false in any way, he faithfully warned them.

Rev. **Charles Spurgeon**, Jun., began by quoting an advertisement he had seen at a shoe factory on the way to the meeting—"Lasting work done here." He thought to himself, "Let's go in for that at Exeter Hall to-night." So in his address he directed his words of exhortation to getting every unsaved hearer to "remember this day" as the one when he began the "lasting work" to be found in Christian service. He suggested that they should fix their eye on something in their daily beat that would oft remind them of "the happy day that fixed their choice" on Jesus as their Saviour and Friend. With many an apt incident, graphically told, lighted up with gleams of grave humour, Mr. Spurgeon drove home his main point about "remembering the day" of their new birth. "When you go out and in among the prisoners on whom the law of the land has laid its hand, charge yourself first to see whether the saving hand of the Lord has been laid upon you."

After Miss **Curzon** had sung a Gospel invitation, in a clear and sweetly-sympathetic voice, the closing address was given by Rev. F. B. **Meyer**, of Leicester. He said it was his privilege to spend an hour mostly every morning at the prison gates in his own town, and he was, therefore, in deep sympathy with policemen in their calling. He proceeded solemnly to exhort all who were unsaved, to decision, confession, and obedience. Altogether the occasion was far more of a salvation meeting than a simple anniversary; and that, we imagine, is a good index of the nature of the work of the Association.

From the interesting little report of the past year's work circulated at the meeting, we gather that thirty-nine new branches of the Association were formed, bringing up the total to eighty-five. The scope of the Society is extending in the counties, a very important and gratifying fact, seeing the influence that the policeman has in our villages and hamlets. Great progress has been made during the year in Ireland. *On and Off Duty*, the earnest little organ of the Society, now circulates to the number of 15,000 a month, and goes to all the four quarters of the globe. The temperance element is on the forward move; the Bible and Prayer Union has now 3000 members in the United Kingdom; the Bible-classes for policemen and their wives are found to be seasons of much soul-refreshing. Not only are the policemen getting saved, but they are led out into active service on behalf of others, by conducting Gospel services, rescuing the lost, and in other ways sowing the good seed.

South American Missionary Society.

The Bishop of London presided last week at the South American Missionary Society. He wished that the Society was better known, for though only in its infancy, it had done much good work both for the spiritual advantage of British subjects in South America and among heathen Indians. One had only to look at the map to see the strong claim the Society had on the Church, and the pathetic death of Captain Allen Gardner, in 1851, when he commended it to the English people with his dying breath, was a call to which fellow-countrymen should not turn a deaf ear.

Sir Thomas Chambers said that he hoped the society would every year become richer and more useful. They saw with pain the doctrines of Christianity assailed with contempt, but, as Canon Paget, in the noble sermon quoted in the report, had said, Let them refute them in fact as they had so often in logic, by showing what the Church could do. He was as gratified as surprised to hear that Darwin had subscribed to the Society, recognising, no doubt, how it improved the race. It would be well if all sceptics who became believers did likewise.—The report was adopted, and other speeches followed.

TOWER HAMLETS MISSION.

At the kind invitation of Mr. Charrington, I have been privileged to conduct a three weeks' mission in the Great Assembly Hall, Mile-end-road, and I am very desirous of bearing testimony to the great spiritual work that is being done there. The sight on Sabbath evenings is not easily described. There are seats in the hall for five thousand, yet many have to stand for want of room. On week nights the body of the hall is generally well filled. At the inquiry-meetings, many have professed night after night to have found peace. During my visit I have been enabled to speak in no uncertain sound on the subject of Purity of Life, and I have reason to believe that many young men have been much impressed.

To any who think the day of miracles is past, I would advise a visit to the Assembly Hall; there they will find a multitude of men and women who have lived in the deepest depths of sin, but who are now clothed and in their right mind, sitting at the feet of Jesus.—Faithfully yours,

James B. Wookey.

31, *Paternoster-square, E.C.*

LIVERPOOL.—The third annual praise and thanksgiving service was held at the Bethshan Faith-healing Home, 161, Islington, on Good Friday, when there was a happy gathering of friends. The meeting was one which called forth grateful notes of praise, as the work of the past year was reviewed. Testimonies flowed in, recording the wonderful work of grace realised by many present, who had come to praise God for deliverance from long-standing and incurable diseases. These, together with short, pointed addresses, all testified to the glory of God and the keeping power of his grace.

Easter Gatherings.

Union Hall Mission.

THE recent holidays were occasions of great spiritual blessing among the friends and helpers in this Mission. The early part of both Good Friday and Easter Monday was devoted to praise, prayer, and conference. The meetings were well attended, and words of help and comfort were administered. Much prayer was offered for all God's work, and workers who would be testifying of Christ in various ways during the holiday season.

The afternoons were devoted to the work of the Gospel, a large open-air meeting being held near Hanover-gate, Regent's-park. We had the help of the Bromley Evangelistic Band, who rendered good service. Many hundreds heard the Word of Life, and some were met with whom we have reason to believe were awakened to see their need of a Saviour.

The evenings were fully occupied in Gospel work among the thousands who throng the Edgware-road on these occasions. Large meetings were held in the streets, and afterwards many came to the hall, where pointed Gospel addresses were delivered. We feel grateful to God for these opportunities of getting hold of these pleasure seekers, who may be weary of the things of the world, and who are often saying, doubtless, "Who will show us any good?" It is now many years since we began this kind of special effort, and we believe God has blessed them to the salvation of many. The annual report of the Mission is now ready, and will be forwarded to any who may desire to have it.

18, *Greenhill Park-villas,* ROBERT BILKE.
Harlesden, N.W.

Evangelistic Mission.

THE two meetings held at Kilburn Hall on Easter Monday were large in attendance and hearty in tone. In the afternoon, Mr. C. Russell Hurditch thanked God, he had the privilege of being raised from sickness to have part in these gatherings, which were representative of unity amongst Christians from all points of London's compass. Much time in both meetings was given to fervent praise and prayer, on behalf of various Christian efforts.

Mr. Arthur Wheeler, of Brighton, said he was converted under this Mission about twenty years ago, in the Metropolitan Music Hall, on the very night he was engaged to play cards with a Godless companion. Pastor W. Frith said the greatest attainment was to have no will but the Supreme will. Mr. Iles, of Wimbledon, said the love of Christ is the motive-power for a life that will stand the strain of a dying hour.

After an interval for tea and open-air preaching of the Gospel, the evening meeting was opened by Mr. Hurditch's announcement of the receipt of many requests for prayer on behalf of relatives and others. Mr. Edward Hurditch, of Swindon, said Mark viii. gives three aspects of the Word—its *power* in the "I will" of Christ, which we may surely claim for a revival of his work; its *promise* of rest in company with eminent saints of old; and its *warning* as to many professed "children of the kingdom" being cast out, showing that God will not forget to punish the ungodly because He bears with them to-day. Mr. David Newell said the people are thirsting for the Word of God. What is needed is a revival of saints, and due monetary support of evangelistic effort. Mr. Hurditch testified that prayer had been answered for the previous speaker in a large number of conversions in the villages of Cambridgeshire, Dorset, and elsewhere.

Dr. McKilliam, of Blackheath, said he had at one time considered 1 Chron. a dry portion of Scripture, but, as an historical record of all the ancient people of God, it is a type of the Lamb's book of life. The singling out of Jabez indicates that there are differences among saints here, and will be above. These arise from lack of faith, and we may take warning therefrom. Many use sorrows and trials as reasons for not coming to Christ. Jabez went into the presence of the Lord because of his sorrow. Another warning is found in the fact that Reuben's family is so mixed with worldlings that their peculiar names indicate their unsaintly lives. They chose their portion outside the land, and did not go through death and judgment; nevertheless, even their names are graciously recorded. Mr. Robert Paton said our message to men must be drilled into our own souls. Workers must take care that they do not over-estimate their importance while under-estimating their influence for good or evil. Dr. Macnutt read Eph. v. 16, and remarked that efforts had been made to widen the way to heaven so as to admit persons who have the world and their lusts about them; but it is so narrow that only one can walk in it, and if we are to walk in it we must walk in Christ.

Further praise and prayer fitly closed a season of Christian fellowship from which all believers present must have derived much spiritual refreshing and profit.

The Church Army.

EASTER MONDAY was a marked day with the Church Army. They asked the open-air workers of several parishes, east and west, to meet them in Hyde Park, and after a service there to adjourn to Canon Leigh's schoolroom. Says a correspondent of *The Rock:* Our parish is one of the invited, and at Brunswick Chapel we find groups from other districts already waiting. After a short devotional meeting we go on to a schoolroom in which the men of the Army who were working through the morning are still at lunch. Soon the park is reached, the procession divides, and by a neat movement forms into two rings. After a few of the Army converts had told their experiences, a young Oxonian preaches the simple Gospel to the crowd with burning, loving words.

But it is time to be off, and, still keeping in two parties, we proceed by different routes towards St. Mary's Schools. As we near them Mr. Carlile and our own leader begin to invite the occupants of the beershops on the route to the meeting, with the result that though the room holds more than a thousand, it is crammed to crushing. Rev. E. W. Moore, Rev. C. E. Escreete, Canon Barker, Rev. F. S. Webster, Rev. W. Carlile, and several men of the Army give short, stirring speeches. Lastly, the Bishop of London speaks some fatherly words of encouragement and caution to the corps, dwelling on some of its good points—that it is evangelising the masses by means of working-men, and aims at taking the Gospel right to them instead of waiting till they come to church. We separate with hearts grateful to God for a most happy and, we believe, most useful day.

Sailors' Welcome Home.

ON Easter Monday, Miss Child and her helpers gave a tea for the sailors, and, in spite of the counter attractions of the gin palaces around, the tables were crowded twice over. A good many came straight from the ships where they were working on board, and it was good to know that a safe spot where they could rest and enjoy themselves was to be found in Ratcliff-highway, where sin of every kind abounds. At the close of the first meeting four young men asked to take the pledge, and had the blue ribbon put on; the earnest pleadings they had listened to had touched all their hearts, and desires were evidently awakened to seek that risen Lord of whom they had been hearing.

Near the close of the meeting a sailor came in half drunk and took a seat. He brought out a letter from his pocket which he asked one of the workers to read. It was found to contain the sad news of his mother's death. The sister who wrote said that throughout her illness the mother's great desire had been to see her wandering boy once more; but they did not know where to send for him as he had not written for years. Something had led him to write home a week before, and in answer had come the sad news that his mother died a month ago, and her last thoughts and prayers were for her absent boy. The poor fellow had evidently gone to the drink to drown his sorrow; he was patiently dealt with, and remained quietly listening. The hymns especially touched him, and earnest prayer was offered for him. It is hoped his mother's prayers will yet be answered.

The second meeting did not break up till eleven o'clock; the men seemed reluctant to go, and the workers were reluctant to let them leave the safe shelter of the Welcome Home. A happy band of Christian sailors were present, and several gave testimonies of the Lord's keeping power.

At the close of the tea for the invited guests, a number of destitute sailors who crowded round the doors were invited in, and while a crowded meeting was going on in the "Fo'c'sle" they were allowed to satisfy their hunger. Tickets were given for a supper to be held in a day or two, for even bright spring days do not bring food to these starving men, and many are still unable to obtain ships. Visitors are always welcomed by Miss Child at the Welcome Home, 173, St. George's-street, Ratcliff-highway, London, E. G. T.

REV. E. P. HAMMOND IN DRURY LANE.

"BUT religion makes you miserable; and you can't go to a theatre when you turn religious." These words were spoken by a lad of about thirteen years of age, who, with a few others, had been listening to the Gospel.

"But," said I, "it does not make me miserable. I know from experience that it is better to love the Saviour when a boy than to wait until you grow older; I accepted Jesus when I was but a boy, and that is not so very long ago."

"But we are poor, and have to work for our living," said a third lad.

"And who was it," I asked, "that Jesus said had the Gospel preached to them?"

"The poor," they replied simultaneously.

"Then you are just the ones whom Christ came to save," I said. And having gained their attention, I went on to tell them of the joy and peace that follow the acceptance of the Lord Jesus Christ, relating one or two incidents that had recently come under my own notice. I was amazed at some of the remarks which fell from these youthful lips; they showed very clearly that the devil is busy blinding the eyes of our youth, and sowing the seeds of infidelity and scepticism in their tender hearts.

The foregoing conversation occurred one evening last week at the Whitefield Presbyterian Church, Wilson-street, Drury-lane, where Rev. E. P. Hammond conducted an eight days' mission. The work began in right earnest, and the interest increased as the meetings proceeded.

I reached the church, of which Rev. W. Burton Alexander is pastor, quite half an hour before the time announced for the meeting; but I was surprised to find the service already in full swing. Most of the children were listening eagerly to the story of the Cross. After earnest prayer, in which the children audibly joined, the teachers were requested to speak with them prior to the second meeting. They were at work almost instantly. Groups of children with heads bowed were seen all over the body of the building: some were asking the way of salvation; some were weeping on account of their sins; others were engaged in prayer, and in simple language praising God for his love to little children.

Mrs. Hammond secured the attention of the boys and girls by singing a solo from "Gems of Praise," the audience joining in the chorus. Then the preacher, with a variety of anecdote, earnestly lifted up Jesus Christ as the Saviour, and urged upon them the importance of accepting and serving Him in the days of their youth. After further prayer the teachers were again at work, dealing personally with the anxious ones. I fell in with four or five rough-looking lads, who appeared to be either apprentices or errand boys. Then the conversation took place which commences this little sketch. Although the soil was exceeding rough into which the seeds of the kingdom fell, I have no doubt of the harvest, for the seeds had been steeped in prayer, and the soil was left in the hands of Him who alone giveth life. F. W.

Rev. W. Burton Alexander writes:—Last night (April 30) closed a very peculiar and most interesting mission by Rev. E. P. Hammond in Whitefield Presbyterian Church. Many of us looked forward to the visit of God's servant with great expectancy and we have not been disappointed. Night after night the Spirit was felt amongst us with power. Young and old professed faith in Christ as their personal Saviour. All the elders of the Church and many members of the congregation and outside Christian friends worked nobly together, and in watering others they have been watered themselves. There was only one regret last night—that Mr. Hammond was not to continue for weeks, as the meetings were growing in spiritual power; still we thank God for the visit of his servant, and the fruit will remain.

In the earlier meetings the "rowdy" element was felt. But by firmness and tact and God's grace it was kept under, and before the close of the meetings some even of the roughs were subdued. The Gospel is still the power of God unto salvation.

HOMES FOR INEBRIATES' ASSOCIATION.—The report before us deals almost exclusively with the Dalrymple Home at Rickmansworth. During the year twenty-nine patients were admitted, of whom the greater part received decided benefit. Many applications were refused through lack of room and funds, to meet which difficulty the sum of £1000 is appealed for by the Committee. Since its commencement, the Home has been self-supporting, and the current year ended with a balance of over £200. The analysis of particular cases, showing the original and predisposing causes of inebriety, many of which are hereditary, adds interest to the report, which may be obtained on application to the superintendent, at the Cedars, Rickmansworth.

THE CAIRNS' MEMORIAL, BOURNEMOUTH.

The handsome structure erected for the use of the Bournemouth Y.M.C.A., as a memorial of the late Earl Cairns, was formally opened last Thursday, when large gatherings of friends assembled afternoon and evening. Adjoining the Memorial House, there has been erected the Shaftesbury Hall and Gymnasium in connection with the same institution. The two structures have cost about £10,000. A local paper in reporting the opening ceremony remarks: "That the titular patrons of both institutions should have passed away during the progress of the works, has given painful emphasis to the labours of those gentlemen who thus establish for Bournemouth that which cannot fail to prove a boon bearing perennial fruits."

The afternoon meeting was presided over by the Archbishop of York, and that in the evening by Lord Halsbury, president of the Bournemouth Y.M C.A. These, and other well-known gentlemen, gave addresses, in all of which very cordial and appreciative references were made to the high character and illustrious service of the two deceased Earls with whose names the buildings are associated. Mr. Baring Young, M.P., alluded to the admirable arrangements of the Memorial House. The whole building was clear of debt; but the basement was not complete, and it was desirable that it should be adapted for a boys' club. In addition they needed help for the library. He appealed to them to take an active and sympathetic interest in this great work, making the appeal in the name of the great and good man whose name was inscribed on the entrance to the building, and who took such an interest in the welfare of young men, and especially the young men of Bournemouth. Mr. Stevenson Blackwood referred to the undenominational, unsectarian, and catholic nature of the Institution, and to the aggressiveness of the work, dwelling upon the evil that resulted from a too rigid sectarianism, and to the forgetfulness of Christians that they belonged to the Church Militant. Among the other speakers were Lord Cranbrook, Admiral Sir Cooper Key, Mr. George Williams, Rev. Nevile Sherbrooke, and the Bishop of Sodor and Man.

Mr. Blackwood preached last Sunday afternoon in Shaftesbury-hall, and Captain Dawson will continue there the evangelistic service on Sunday afternoon, hitherto held in the Townhall.

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THE REVIVAL IN CHICAGO.

At the various Pastors' Conferences held the Monday after the rink services closed, there were frequent references to the great meetings. The Baptist churches nearest to the rink reported good additions. The Methodist pastors gave the entire hour to a conference regarding the work. Meetings are being continued with excellent results at Plymouth Congregational Church.

A particularly improved state of affairs is said to be perceptible at the Stock Yards, where Mr. Jones has made many friends. Many people have expressed themselves as ready to join themselves with the churches of the city, and the pastors and their committees will doubtless be busily engaged examining candidates for some time to come. A new religiousness has been introduced into conversation. In cities and communities remote from Chicago there are reports of good accomplished through press reports and the general religious influence which has spread on all sides. Without doubt the atmosphere has been newly charged with spiritual forces, and it will take many days to measure the full fruitage of the late extraordinary services. In the fall of the year it is expected that the evangelists will return to Chicago and resume meetings on the West Side.—*Christian Standard.*

STOCKTON-ON-TEES.—On Easter Sunday, Mr. A. Turubull, the blind evangelist, of Edinburgh, concluded a fifteen days' mission at Christ Church, Yarm-road, Stockton-on-Tees, with very gratifying success.

The Book World.

Work-a-day Thoughts. By Alexander Cargill. *Elliot Stock.* These stray thoughts on many topics, are the offspring of a shrewd, reflective, and reverent mind, and are clothed in terse language: most pleasant reading for leisure moments.

Why I would Disestablish. Edited by Andrew Reid. 2s. 6d. *Longmans.* Here we have in convenient form the briefly expressed and more or less cogent views of many well-known public men on one of the burning political topics of the day.

Starving London, by A. S. Krausse (1s. *Remington & Co.*), contains the graphically written record of a recent three weeks' sojourn among the destitute of the great city. The sketches for the most part appeared originally in *The Globe.* The last chapter, on "The Thimble League," should not be overlooked.

Bible Tales for Infant Minds. *Religious Tract Society.* This handsome volume, with forty-eight splendid full-page illustrations, contains a selection of Scriptural narratives, re-written in the simplest of language to suit the dawning intellects of the very young. It would make a pretty and instructive birthday gift for children who have just learnt to read.

Eminent Naturalists. By Thomas Greenwood. *Simpkin, Marshall & Co.* Eight short sketches of the lives of men famous as investigators into the realms of natural science; well condensed, and written in a popular style. Mr. Greenwood's object in compiling the book, he informs us, was to interest the young in this fascinating study.

The Diaconate of Women in the Anglican Church. By the late Dean Howson. *Nisbet.* 2s. In these pages woman's ministry in the Christian Church is strongly advocated. The Biblical aspects of that ministry are very wisely discussed, and with a freshness that lends extra point to the author's conclusions. A portrait and pleasant biographical sketch of the author are welcome additions to the book.

A Royal Service, and other Poems. By Jean Sophia Pigott. *S. W. Partridge.* It is a pleasure to meet with such verses as these: musical, free from the vain and unhealthy cravings, and unsatisfied longings, which disfigure so much "religious" poetry, and suggestive of noble and right views of God. The authoress is well known for her strong and beautiful thoughts, and the present collection will add to her repute.

Nearer to Jesus: Memorials of Robert Walter Fergus. By His Mother. *Mackinlay,* 421, *Sauchiehall-street, Glasgow.* A simple and touchingly written narrative of the life, cut short all too soon, of a beloved son. It will be read with comfort and profit by parents who are seeking to train their children in the nurture and admonition of the Lord. Dr. Oswald Dykes, as the then pastor of the bereaved family, writes a brief preface.

Thoughts for Holy Week: with Meditations and Prayers for each day. By the late Bishop of Montreal. *Hatchards.* A series of pious meditations on the Saviour's final words and works. Such headings as The Beloved Disciple, The Prayed-for Disciple, Female Mourners, and Secret Friends are, in themselves, very suggestive. Sacred verses are appended to most of the meditations, and short prayers in connection with the preceding subjects.

The April Number of the British and Foreign Evangelical Review (3s. 6d. *James Nisbet & Co.*) appeals to all classes of readers. Theologians will meet with mental stimulus and food for reflection in the articles on "The Revised Text of the Greek Testament," by Principal Brown, and "Westminster Theology," by Professor Croskery; those seeking lighter fare will be pleased with the graphic account of Thessalonica, and the pungent criticism of Matthew Arnold's lectures and style.

The Church of England and its Endowments: A Popular Statement of Facts. By Christopher Page Deane. *Elliot Stock.* A very useful Handbook on the great question, "Reform or Disestablishment?" After giving a short but admirable sketch of the founding and development of the English Church from S. Aidan to the reformers of the sixteenth century, he adds clear, concise chapters on the Revenues, Government, and past Reorganisation of the Church. We recommend the book not only to defenders and approvers of Church and State connection, but to conscientious assailants; by so doing they will avoid many hasty conclusions.

A New Dame Trot, by C. A. Jones (*J. S. Virtue & Co.*), is a delightfully written story recording the sayings and doings of a little maiden who was left motherless. Mr. Sadler's illustrations are very choice.

The Mosaic Origin of the Pentateuchal Codes. By Geerhardus Vos. With an introduction by Professor William Henry Green. 6s. *Hodder & Stoughton.* This able attack on the theories of the latest critical school was prepared as a thesis in competition for the Hebrew fellowship in Princeton seminary. It is scholarly in tone, and strong in its statement of the orthodox position. The discussion does not run along literary and linguistic lines, but grapples with problems arising out of the constitution and character of the laws of the Pentateuch, and of the codes in which they are found. It does this with marked success.

"Maranatha!" Is it True? 6d. *S. W. Partridge.* Second edition, revised and enlarged. It was our privilege to read this little book in its colonial dress, and we renew its acquaintance in the English edition with pleasure. In the form of interesting conversations, the subject of the premillennial Advent of Christ is treated in a striking, clear, and, we believe, Scriptural manner. To all who see the shadows lengthening—who watch the speedy coming of the Bridegroom—these pages will be an Elim of rest, and coolness, and certainty. To those who know but little of its momentous subject, the truths of this little book will come as a revelation.

Parousia: An Inquiry as to the interval between the Lord's coming for his Church and with his Church. By F. Newth. *J. E. Hawkins.* The object of the writer, who belongs to a particular class of the Premillennial School, is to show from Scripture that the period between the first resurrection and the establishment of Christ's Millennial Throne is longer than many suppose. He thinks it will be forty years. One point in his favour is that Mr. Grattan Guinness, an interpreter of quite a different school, calculates that the times of the Gentiles conclude about 1920, *i e.*, forty years from the point he reckons from. The contrast between the literal and spiritual Israel (p. 21) is very clear and valuable.

The Expositor. 1s. *Hodder & Stoughton.* The current number opens with Captain Conder's very spirited defence of the English Explorations in Palestine, in reply to Prof. Socin. It is excellent in tone, and pretty hard to answer, we imagine. The article, "Testament or Covenant," by Principal T. C. Edwards, suggests a solution of great promise to the difficulties of Heb. ix. 16, 17. Dr. Marcus Dod's paper, "The Fourth Vision of Zechariah," disappoints us greatly. The exegesis is capital; so are later portions, where he deals with purely moral questions; but that he should grapple with the questions of the removal of guilt, and of the moral healing connected with guilt removal, through several pages of print, without so much as a reference to the sin-cleansing blood of Christ, surprises us. Why should so strong a writer omit the most important factor of the problem? It is a great relief to turn a few pages and read Dr. Maclaren's splendid exposition, which, dealing with the same problems, sets the Cross of Christ in the very forefront.

The A B C Church and Chapel Directory (2d. *R. Banks*), now in its twenty-fifth year of publication, seems to be more complete and more useful for reference than ever. The usual list of "May Meetings" is given.

The Earthly History of the Church of the Lord Jesus, as Foretold by Himself in Revelation ii. and iii. By Joseph Durden. 6d. *Bateman, Paternoster-square.* A little book cleverly written, but all from one point of view. The author is strong on Disestablishment.

The Deacon's Dance. By S. Trevor Francis. 6d. per dozen *"Christian Commonwealth" Office.* This is an earnest warning against worldly customs sanctioned by some professing Christians. The trimming, world-conforming, minister is also addressed in fervid language.

"Don't it Matter, Bill? I Say it Do" By D. Darlinghurst 2d. *Beare & Son,* 21, *Market-place, Penzance.* This report of a homely conversation (in the Cornish vernacular, we presume) about sin, and repentance, and forgiveness, clearly sets forth the ways of life and of death: excellently suited for distribution in country parts.

Brotherly Honour *v.* Selfish Passion. By Rev. J. Hirst Hollowell. *"Daily Express" Office, Nottingham.* This paper was read before the Notts Congregational Union, by whose desire it is printed. The appeal to chivalry and honour, with morality as their base, is forcibly and cleverly urged as a motive to purity. As an "address to men and citizens" it possesses considerable value, and should be widely circulated among our young men especially.

BRIGHTON Y.M.C.A.—The Educational Committee of this Association (55, Old Steine) offer 21s. and 10s. 6d. as prizes for best essays of about ten pages foolscap on "What should constitute a perfect Y.M.C.A.?" Also valuable prizes of 40s. and 21s. for best selected and rendered recitations from Milton, Cowper, or Poltock, by members of the Association. The essays must be sent in by May 10. The Elocutionary Competition will take place on June 21.

DESTITUTION AT PONTYMOILE, MON.

Dear Sir,—Pray accept my hearty thanks for your contribution, which is most welcome at this time, when the terrible sufferings of the starving children and their unemployed parents have very special and urgent claims upon us. It is also most acceptable now while we are feeling the depression of trade most acutely; for while we have increasing opportunities of reaching the ears and hearts of the people at our "three mission stations," our hands are tied for want of funds.

Thos. M. Wintle.

Pontymoile, Pontypool, Mon.

[Our earnest brother, Mr. Wintle, is doing a good and greatly needed work in the relief of the many poor around, in addition to his evangelistic efforts. We should be glad if our readers could sustain him in it with some substantial help.—Ed]

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THE THEATRICAL MISSION.

On Thursday, April 29, nearly one hundred of the theatrical "Boardmen" had a meat tea, in the Youth's Hall. This is the second anniversary of this department of work, a lady generously contributing £5 for the special purpose. After the meal, Rev. Burman Cassin drew striking lessons from the titles of the men, remarking that the substantial part of each was the "true man" between the boards, and that only a Christian could be a true man. Mr. Courthope Todd gave an impressive address on "Lot's Wife." A choir of boys from the Mission sang, and flowers, sent by country children, were distributed.

The Theatrical Mission has just opened a "Medical Room" in the institute for the treatment of slight ailments; at the Free Registry four girls were last month provided with Christian homes, and thus severed effectually by service from their former connection with the stage.

The ex-employés had a social re-union last week, and amongst them the Temperance work is in a very flourishing condition. The re-unions of actresses and theatrical children will be continued through this month on Fridays and Tuesdays, and any visitors, especially friends from the country, are heartily welcome. Many additional "letter writers" to members are needed, and all communications should be addressed to Courthope Todd, Theatrical Mission Institute, Macready House, Henrietta-street, Covent-garden.

ABERDEEN.—Mr. J. H. Smith, of the Banffshire Gospel Mission, has concluded a most successful mission under the auspices of the Aberdeen Y.M.C.A. Blessing has accompanied the word on every occasion. The evangelist is a young man, singularly quiet and humble in disposition, fearless and strong in declaring the whole counsel of God. The workers were insensibly drawn round him, and worked with great pleasure to themselves and profit to many. Last week a deputation of students from Edinburgh University visited Aberdeen.

BRISTOL NURSERY FOR HOMELESS INFANTS.—The Committee regret to have to close the rooms devoted to mothers with young infants until the income of the Institution is increased. More than a hundred babies have been admitted since its opening, and a large number refused for want of funds. Brief sketches in the new report, of many of the little ones' histories, several of whom have been taken to Canada, show how great a need is being met by this nursery. Special arrangements were entered into last year with a view to the education of such as are capable. Miss Marriott, St. Michael's Hill, Bristol, is secretary and treasurer.

BIBLE-CLASS UNION.—"Never in the history of our Union has our progress been more marked, our Union more closely cemented, our efforts more vigorous and aggressive, and the power of God's grace more fully realised than during the past year." Seven additional classes have joined; twenty-seven business houses are now comprised in the Union; in some of these a daily prayer-meeting is held, and in a few instances Dorcas meetings and out-door missions have been started. This report teems with gratitude, and the secretary, Mr. Phillips, 11, Vere-street, W., looks forward to the increasing growth and prosperity of the Union, the headquarters of which are Stafford Rooms, W.

HEYBRIDGE, MALDON, ESSEX.—During a fortnight in March, this village was roused and penetrated by a series of services held in a drill hall, known as Head Quarters, by Mr. J. Farrington, of the Evangelisation Society (21, Surrey-street, Strand), and much blessing is following. The services on Sundays were fully attended, and on week nights numbers increased. Best of all is the evidence of a quiet, strong work, chiefly among men. Several careless ones arrested and brought to decision, anxious ones settled in the faith, and Christians quickened in their desire to live "even as" their Saviour lived, "to seek and to save," is deep cause for praise. We thank God for the Society which meets the need of undenominational Gospel meetings. Many are the non-church-goers who are thus caught in the Gospel net.

TEMPERANCE NOTES.

A great movement is begun in the State of Virginia, in favour of Prohibition.

The Hon. Miss Portman has purchased and closed the "Portman Arms," Blandford.

"Young Men's Prohibition Clubs" are said to be rapidly increasing in the States.

A very successful Church of England Temperance Society Mission was lately held at Oldham.

The "Morning Star Legion" is a new American organisation to promote Temperance and purity.

In the drinking halls, in China, rest, and a variety of refreshments, may be had for a sum equal to a penny.

The Lancet thinks intoxication should not as a rule be deemed an excuse for crime; we should say it ought never to be.

Two popular Temperance workers, Miss M. A. Paull, and Mr. John Ripley, the Oriental traveller, are shortly to be united in marriage.

The annual report of the Scottish Temperance League is a comprehensive and able document. It gives evidence of intense earnestness.

Mr. Caine, M.P., at a recent Local Option meeting, at Tottenham, said the present House of Commons meant to reduce the evils of intemperance.

A leading wine merchant, interviewed by a representative of *The Pall Mall Gazette*, gives a doleful account of the present state of the wine trade.

Mr Arthur Cohen, M.P., says drink is the great tyrant which the British workman must throw off if he would compete successfully with his foreign rivals.

In the early days of the Australian Colonies the publican was indeed "a shark." Mr. G. A. Sala writes, that in this respect the class has not greatly improved.

Mr. T. Whittaker, J.P., Scarborough, attributes the decline in the drink revenue largely to Temperance work, assisted by coffee palaces, vegetarian restaurants, &c.

Rev. C. H. Mead has had a successful lecture tour amongst the Freedmen of the Southern States, as the missionary of the United States National Temperance Society.

A Special Commission has emphatically condemned the system, or any modification of any system, by which women shall be employed as barmaids in Victoria, Australia.

Mr. W. J. Metcalfe, Q.C., Judge of the Bristol County Court, has written, strongly condemning grocer's licences. His experience of their working is most unfavourable.

The Prohibition Amendment to the State Constitution of Rhode Island (United States) was adopted, April 7, by an immense majority. The Women's Christian Temperance Union fought splendidly.

Referring to the exclusion of London from Sir J. Pease's Sunday Closing Bill, it is pertinently asked why London should be so treated. It is said no place in the kingdom needs Sunday closing more.

The English Good Templars' Grand Lodge Session, at Newport, last week, resolved to petition against the appointment of holders of drink licences as postmasters, and the use of licensed premises as post-offices.

Mr. Miller, who is in Sweden on behalf of the London Sunday-school Union, has had a personal interview with the King. His Majesty expressed deep interest in the Temperance movement, both in England and Sweden.

Commander Dawson, R.N., writes in warm commendation of the late Mr. Alexr. Balfour's temperance and religious work on behalf of seamen. "Mr. Balfour knew that without religion mere pledge-taking could do little for wandering sailors."

The first action brought under the Pennsylvania law of 1885, prohibiting liquor-dealers to sell to habitual drunkards whose friends remonstrate against it, was a wife against a saloon-keeper in Allegheny City, who was fined 500 dollars, the full amount granted by the law.

At a recent banquet given by the Lord Mayor to various learned bodies at the Mansion House, a distinguished scientific advocate of Temperance was a guest. His brethren wondered what he would do when the "loving cup" came round. Without tasting, he "passed it on."

Four new branches have been formed at Liverpool in connection with the British Women's Temperance Association. Rev. C. Garrett said the organisation was one of the most hopeful of the time. The Recorder said drunkenness was decreasing in Liverpool, especially amongst women.

The Good Templars of Sweden propose to organise a Law and Order Branch, to print and circulate as widely as possible the gist of the licensing laws, to appoint a committee to watch over and report on transgressions of the licensing laws, as far as possible to secure competent chemical analysis of intoxicants for sale, and to institute proceedings against dealers in adulterated wares.

Mr. Schumacher, the Ohio oatmeal king, recently suffered by a fire to the extent of the entire loss of his immense flour mills at Akron. A few days after the fire two men from Cincinnati called on him for the purpose of buying a vast quantity of damaged grain. As a cheque, amounting to thousands of dollars, was about to be handed to Mr. Schumacher, one of the men carelessly remarked that the damaged grain "would make a very large amount of whisky." "'What! Do you want this grain to make whisky of?' inquired Schumacher, stepping back a few feet. 'Yes; we are distillers in Cincinnati.' 'Then, gentlemen, you cannot buy any grain of me. I have no grain to sell to be made into whisky. Good-day.'"

Of the present board of aldermen in New York no fewer than seven are liquor dealers, and nearly all of them are the companions of liquor dealers and regular frequenters of gambling saloons. "Rum and rulers, ale and aldermen, loot and liquor," says the New York *Observer*, "are alliterations which can scarcely be avoided in speaking of our municipal government."

The Clark Liquor Law has struck consternation to the hearts of the saloon-keepers in many of the principal cities of the State of Iowa, where liquor selling has been going on slyly. Many liquor sellers have heretofore defied the law, but it is believed they will now give up and stop. The breweries have been making a drink called "prohibition," a light beer, and a fight will be made to test the law on that.

MR. THOMAS EDWARDS, the Banff naturalist, who attained wide fame by the story of his life written by Mr. Samuel Smiles, died on April 27, in the seventy-second year of his age.

RAYLEIGH.—Evangelistic services have been conducted here by Mrs. K. Yeoland for three weeks; there have been very large gatherings every night, and it is believed that a good work has been done. On the closing evening Mrs. Yeoland met some of the converts and spoke to them upon the "three kinds of hearers."

CHILDREN'S CONVALESCENT HOME, BRIGHTON.—Those desirous of placing children needing special care, from hospitals or otherwise, at the seaside, will be interested in learning that arrangements may be made for their reception at the Home for Children, established at 7, College-place, as a branch of the London and Brighton Invalid Home, Kemp Town. An experienced Christian matron is in charge, and the Home is under the supervision of the resident lady visitors of the Parent Home. Inquiries may be addressed to Miss E. S. Elliott (Hon. Sec.), 66, Mildmay-park, London, N., or to the Matron, Mrs. Jenkins, 7, College-place Brighton.

LONDON SOLDIERS' HOME (170, Buckingham Palace-road, S.W.)—During the year a closer union was formed with the supporters of the Vauxhall Mission, a Scripture reader was engaged to mix and converse with the soldiers, another was employed to invite men to the meetings, and sleeping accommodation was added as a new feature of the work. The regular Gospel services and Bible-classes appear to have been greatly blessed, no less than thirty of the soldiers having taken their places as Christian men. A Bible-reading Union has been joined by a considerable number. Communications may be addressed to the Secretary, Mr. C. P. W. Kindersley. Further extension of the operations are contemplated when increased funds are provided.

PRISONERS IN SWITZERLAND.—In Canton Neuchatel, a good handicraft is taught to every prisoner, and all who are well behaved are after a period placed with a master of the trade which they have severally learned. The prisoner, when "provisionally liberated," has to present himself every week to a patron, who receives the reports of his master and of the police. The patron sends an abstract of these reports to the governor of the prison, and in this way, if his conduct remains good, the man's liberty is gradually restored and he regains his position in society—with the additional advantages of experience of discipline and knowledge of a trade. Well may M. de Laveleye, in describing this system, say that a Swiss canton is in some things a century in advance of the rest of the world.

UNITED KINGDOM BENEFICENT ASSOCIATION.—In the last year's report of this Institution, which grants annuities to persons of the upper and middle classes who are reduced in worldly circumstances we read: Notwithstanding a period of great and general depression, the income for the year 1885 amounts to £20,055 8s. 6d., which is a matter for sincere congratulation. The Committee acknowledge their indebtedness to Miss Bullar, who has successfully conducted an interesting serial entitled "*Con Amore*" (*Caswell, Birmingham*, 1s. per annum). Her efforts have resulted in the acquisition of many valuable friends for the Association. During the past year fifty-three annuities have been granted. The number of annuitants to be elected is regulated by the available funds. The office of the Society is 4, Berners-street, W.

DUBLIN SOLDIERS' HOME.—The report to hand says that all the dormitories and sleeping accommodation were quite filled up last year by soldiers and their wives, and members of the Royal Irish Constabulary, numbering altogether upwards of 4000 persons. The Gospel meetings and classes were better and more regularly attended than ever, and the spiritual work generally has been largely owned and blesed of God. Extracts from letters show how greatly the Institute is valued by the soldiers, one of whom wrote: "I would give ten pounds for an order to return to the dear friends and Home in Dublin." Ninety soldiers signed the temperance roll, making the total number nearly a thousand. Captain R. W. Thompson, Clonskeagh Castle, co. Dublin, is the hon. secretary, by whom help will be thankfully received and acknowledged.

WORKING GIRLS' HOUSE AND DAY NURSERY.—The first year of this institution in Drury-lane has been a successful one, and the results fully justify its continuance and support. The arrangements have comprised evening classes for sewing and singing, temperance work, classes for teaching plain cooking and domestic economy, and Sunday meetings. Invalid dinners were supplied to the sick poor, the infant nursery ministered to 2516 little ones, and a large number of girls were sent into the country for a holiday. A branch for befriending young servants was opened in August, through which many have been assisted to situations. The House is 73, Drury-lane, and the lady superintendent is Miss King, who resides on the premises. In this first report several cases are recorded of poor girls who found a temporary shelter in this much-needed Home.

CONTINENTAL AND FOREIGN NOTES.

MESSRS. JONES AND SMALL are to be invited to visit Boston in the autumn.

REV. A. B. EARLE.—As the result of union meetings under the conduct of this evangelist, at Littleton, N.H., the churches have been much revived, and many inquirers are reported.

LORD RADSTOCK has held drawing-room meetings in Rome. Canon Wilberforce, whose visit was looked forward to with pleasure by many, had, by the advice of his doctor, to abandon his intention of coming.

THERE is a quickening of missionary interest in the American theological seminaries. At Yale a mission band has been formed, seventeen of the students having already joined it and pledged themselves to work in the foreign field.

THE AUSTRALIAN METHODISTS are making vigorous arrangements for a hearty celebration of the Jubilee of their establishment in that island continent. The services open in Melbourne about the middle of May and will continue for a week or more. The hope and prayer is that the Jubilee may continue on in an unprecedented revival.

THE SABBATH IN ITALY.—The Italian Chamber has passed a law making one day's rest per week, by children working in factories, obligatory. This concession is due in great measure to the continued efforts of Pastor Sciarrelli, the agent of the Wesleyan Mission at Naples. He succeeded in obtaining the support of the Hygienic Society, and several working-men's societies. —*L'Evangéliste.*

BEN. HOGAN, writing to the New York *Weekly Witness*, on March 25, says:—I leave for the Pacific Coast to-day, after six months' work in Nebraska. I have been the instrument, through the grace of God, of saving many souls since I came here. I stop in Laramie the first week, in Utah the next week; Nevada for some time; California about a month; Victoria and different points in that section whatever time is profitable.

BERLIN.—In a large room of one of the Royal palaces, the Magdalen Society, of which the Empress of Germany is the President, held its annual meeting April 19. The report spoke of the rescue and help afforded to many, and of the general prosperity of the Society. At the close of the meeting the Empress expressed her thankfulness for the good work done, and her wish that its usefulness might be greatly extended.

CONSTANTINE, ALGERIA.—A former member of the Y.M.C.A. at Geneva, Mr. Jean Kohly, who is now a British and Foreign Bible Society's colporteur, has begun a Y.M.C.A. and a Sunday-school at Constantine, both of which are bearing excellent fruit. At the beginning of this year, with the approval of the pastors of the town, he began to conduct regular religious services for the benefit of the young Protestant soldiers in garrison there.—*L'Evangéliste.*

HEART'S CONTENT, NEWFOUNDLAND. — Miss Wilkins, Alstone Lodge, Cheltenham, sends to us extracts of a letter received from Mr. Smith, missionary at Heart's Content, announcing the accidental loss by fire of his house and all its contents. He, with his wife, child, and servant, barely escaped with their lives. All his books, clothes, furniture, and other valuables were utterly consumed. Miss Wilkins will thankfully receive and forward any sums that sympathising friends may contribute.

TURKISH RULE.—Rev. J. Graham, of Broughty Ferry, one of the ministerial party now on a tour in the East, writes to *The Christian Leader*:—Palestine, where I am now come to, is in a wretched state from the want of a just government. We visited Miss Whateley's schools, the Egyptian government schools, the Coptic schools, and the great Mohammedan university, with its 10,000 students. One of the most urgent wants of the East is female education. Until the women are educated there can be no progress.

FATHER GAVAZZI, says the correspondent of *The Record*, has finished his course of lectures on the Papal Encyclical. In the last he particularly alluded to the temporal power. After demonstrating by fact the abuse that was made of that power, he ended by reminding the people of the sacrifices Italians made to obtain unity, and the sufferings the Papacy had brought on the country by having called in foreign aid no less than forty-two times. God has allowed the temporal power to fall; never, he felt sure, to rise again.

PETERBOROUGH, ONTARIO.—Our town has been receiving from God a rich outpouring of blessing, through the labours of Mr. Ferdinand Schiverea, an evangelist from Brooklyn. Union meetings were held, all but one of the churches uniting. The work was quiet, but to all appearances thorough, and the Word of God was much honoured. Five of the churches will receive between 500 and 600 new members, and the number of conversions, as far as man could judge, is large. The Y.M.C.A. has participated to a large extent in the blessing. GEORGE E. WILLIAMS,
General Secretary of Y.M.C.A.

A CHICAGO JOURNALIST CONVERTED.—Mr. G. W. W. Carroll, business manager of the Hyde Park *Herald*, at a meeting of the Methodist ministers at the Sherman House, on April 5, testified that he had been saved through Rev. Sam Jones, and the acknowledgment drew the warmest expression of joy from the brethren. Mr. Carroll is a young man, apparently about thirty years of age. He confessed to having been a backslider, and when Mr. Jones came to the city he did not want to see him or attend his meetings. A friend persuaded him to go. The second meeting he attended led to his conversion. "The next day I bought a Bible, and now I have an altar in our house. My wife is also a convert." Mr. Carroll gave portions of his testimony in a broken voice, as if overcome with emotion.

THE BIBLE IN JAPAN.

AT a meeting last week of the Committee of the National Bible Society of Scotland, held in Glasgow, Mr. Thomson, the agent for Japan, reported on a visit he has just paid to the northern districts of that country. "The people of the North," says Mr. Thomson, "have for ages been distinguished for their superior education, and very many of the ancient 'Samurai' (nobles' retainers) could read Chinese. Not having the Scriptures in Japanese, Mr. Lilley (the Society's former agent) sent Chinese Scriptures, and a large number of these and Chinese tracts and books were sold long before a preacher of the Gospel ever put foot in these parts. The consequence was that an interest was excited in Christianity at a time when the Yaso-kiyo was hated in many other parts of the country.

"When at last a Missionary Society sent one of its men to labour in the North, he found that a number of people knew something of Christianity, and were interested in it. After some years of labour, the report of two missionaries working there was that much of their success was due to the influence of the men who first went about selling the Scriptures, and explaining them as best they could."

REV. W. BOOTH has decided that the Salvation Army shall withdraw from general trade operations, and confine themselves, as formerly, to papers, books, and uniforms.

EMIGRATION.—Rev. A. Styleman Herring, 45, Colebrooke-row, London, N., Chairman of the Clerkenwell Emigration Society, writes that he will be happy to answer any inquiries, or forward "Hints to Emigrants" to any who desire, and who will forward a stamped and addressed envelope.

REV. J. P. CHOWN, late pastor of Bloomsbury Chapel, and an ex-President of the Baptist Union, who has been in failing health for some time, has just undergone a painful operation at the hands of Mr. Sydney Jones. It is hoped that perfect quiet will place Mr. Chown out of danger.

SHELTERING HOMES, LIVERPOOL.—A band of little girls are sailing in the ss. *Parisian*, from the Mersey, on May 6. Will the friends who love this rescue work ask our God to watch over them on the mighty deep, and bear them safely to their destination? A third band is gathering in the Homes. Will friends remember its needs?

THE FOLLOWING RECIPE, says an American contemporary, seems to be the one that some people use in their efforts to secure Christian union: Assume that your own denomination is *the* Church, and that all others are sectarians and schismatics. Then insist that everybody ought to join your company, and deplore the divisions that are perpetuated because most people refuse to join it.

A STRONG TESTIMONY.—In a recent sermon in London, Rev. Charles Garrett said: We have got a great shadow on our hearts at Liverpool. We have got to sustain the greatest loss that Liverpool could have sustained. This time last week there was a magnificent man, full of hope and anticipation as to the work he would do for God and humanity—Alexander Balfour; he will be buried to-morrow. Ah, if ten thousand had died in Liverpool, it would not have been such a blow as Mr. Balfour's death! All Liverpool is weeping.

REV. H. G. THWAITES writes from St. John's Vicarage, Newport, that for some time past he has been suffering from his throat. He had hoped to have regained sufficient strength for the Conference on May 12, 13, and 14, or to have found someone to conduct the meetings in his stead. Having failed to get a substitute, he is strongly urged to give up the Conference this year. He is sorry thus to deprive others of this privilege, but rejoices that the Southsea Conference takes place the next week, to which he hopes many will go. Information may be obtained from Rev. F. Baldey, St. Simon's, Southsea.

SAWBRIDGEWORTH, HERTS.—On Good Friday a tea was given to the travellers who usually hold their fair in this place on April 23 and 24. Mr. W. E. Baily, of the Open-air Mission, gave the invitation, and addressed those who came. Miss Wallis spoke of the National Travellers' Temperance Association Union, showing the importance and extent of the movement. On the following Sunday the same party of travellers were present at the mission service. All present partook of a social tea, and the travellers seemed very grateful for the kind interest shown in them by the friends in this place and neighbourhood.

MR. RUSKIN ON THE BIBLE.—Writing recently to *The Pall Mall Gazette*, Mr. Ruskin says, with respect to the Bible:—"It is the grandest group of writings existent in the rational world, put into the grandest language of the rational world, in the first strength of the Christian faith, by an entirely wise and kind saint, St. Jerome: translated afterwards with beauty and felicity into every language of the Christian world; and the guide, since so translated, of all the arts and acts of that world which have been noble, fortunate, and happy. And by consultation of it honestly—on any serious business, you may always learn—a long while before your Parliament finds out—what you should do in such business, and be directed, perhaps, besides to work more serious than you had thought of."

Mission and other Appeals.

FRIENDS OF THE SICK AND SUFFERING POOR are asked to send to Rev C. P. Baxter, chaplain of the Central London Sick Asylum, Cleveland-street, W., parcels of books, weekly or daily papers, for circulation amongst the patients. Please pay carriage.

SOLDIERS IN DUBLIN.—Dear Sir,—Your kind interest in the Dublin Soldiers' Home has given us a handsome response to our appeal for funds to complete it. We want about £600 still. Will Christian Friends give us further help—Yours very sincerely, (Colonel) W. HATT NOBLE

A CONVALESCENT HOME AT GUERNSEY.—Will readers of THE CHRISTIAN, who are interested in this little island, or who have derived benefit from a stay here, contribute a stone in the building of a Convalescent Home about to be erected in one of the country parishes of the island. Any donation, however small, will be thankfully received and acknowledged by Miss Thurstan, Mount Row, Guernsey, who will also gladly furnish further particulars if required.

FRIENDLESS GIRLS IN WIMBLEDON.—This Home, opened in January, 1885, has for its object the rescue of children from evil surroundings, who are trained for domestic service. We have now vacancies for several children between the ages of six and thirteen, on payment of 6s. a week. Until our funds increase we do not feel justified in taking any more free cases. Gifts of linen, clothing, and boots would be most acceptable.—C. S. WILTS, hon. sec., 13, Homefield-road.

KING'S CROSS Y.M.C.A. (91, Euston-road, N.W.).—Mr. C. J. Pitman, hon. secretary, writes: We are very anxious to form a good library for reference and otherwise, in connection with this branch of the Association. Should any of your readers be willing and able to assist us in this matter by gifts of books or money to be devoted to the purchase of such books as are suitable to the aims and objects of the above, we shall be deeply grateful. Annual subscriptions and donations are also very much needed.

CITY MISSIONARIES AND BIBLE-WOMEN.—A comfortable Home has been open for the last few years at St. Boswells, on the Tweed, where the missionaries and Bible-women of Edinburgh may enjoy a season of rest and refreshment during the summer months. Lodging is provided, rent free, leaving the expenses of board and travelling to be defrayed. Contributions thankfully received by Mrs. Henry Dundas, Craig Royston, Davidson's Mains, Edinburgh. Subscriptions are earnestly solicited. Last year several had to be refused from want of funds.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—J.W.T. R.L. W.B.M. M.M. J.B. M.H. W.N. J.K.S. W.H.N. W.A. A.M. H.E.E. W.G. J.W.T. L.T. Mrs I. W.O. D.J.A. M.W. C.H. O.J.P. E.L. H.B. W.G.C. E.J.M. J.E.W. G.T.D. H.E. R.R. M.F. O.F. E.A.B. R.A.W. C.P.B. R.S. U.E.W. W.D. J.S.J. A.S. J.T. W.C. G.O.S. J.J.S. J.T.McH. J.E.P. W.H.N. H.B. J.A.H. J.A. A.W. R.C. A.H. A.R. D.M. J.E.M. Miss B. R.S.A. S.G.P. A.M.W.C. J.J. H.R. C.E.T. S.B. A.W.C. L.N. J.H. M.M. G.C. E.S.P. G.B.P. J.D. A.W.B. J.E.W. R.N. W.S. N.R.H. R.H. R.B. A.M. M.O. O.T. J.T.M. J.A.S. T.F. H.J.P. W.B.A. J.G. G.R.L. S.L. J.E.T. J.F. T.R.A.

APPLICANTS FOR TRACTS.—J. Sleeman, local preacher, Pengelly, Camelford; Ann Worth, tract distributor, St. Tudy, Bodmin; Misses Slocombe, Hambridge, Taunton; S. Brenton (Temperance tracts), Southpetherton Somerset; Mrs. Fursdon, 78, High-street, Barnstaple; E. Lee, 4, 22A, Aston-road, Birmingham; W. Winter, 14, Midland-road, Gloucester; H. Fluck, 28, Shrubberry-road, Gravesend; R. M. Phillips, 25, Trinity-road, Aston; H. Wilson, 29, Naburn-street, Glasgow; J. E. Lewis, 35, Wyndham-street, Bryanston-square, W.; G. F. Walter, 21, North-row, Park-lane, W.; G. Jack, Westfield Cottage, Broughty Ferry, near Dundee; Miss Moore, The Crofts, Castletown, Isle of Man; Misses Skillicorn, Port St. Mary, Isle of Man; Miss Smith, 54, Cumberland Market, Regent's Park, N.W.; A. J. Bartlett, 40, Earl-street, Edgware-road, W.

THE NEW PREMISES (14, Finsbury-square, E.C.) of the City Branch of the Y.W.C.A. will (D.V.) be opened by the Lord Mayor on Friday, May 14.

THE AFRICAN LAKES.—Messrs. Kincaid & Co., Greenock, are constructing a light draught stern-wheel steamer of about 100 ft. length for the African Lakes Company. The steamer is for the use of missionaries for visiting the natives in the lake districts of Africa.

SOLDIERS IN ITALY.—Thursday, April 22, was the thirteenth anniversary of the foundation of the Military Church in Rome. Owing to the military arrangements of the day, the attendance was not as good as on previous years, but not for this will Signor Capellini be discouraged in the great and good work he has at heart, and his friends will be glad to hear that, in spite of many and great difficulties, his work among the soldiers quartered in Rome is progressing satisfactorily.

MARSEILLES.—New and excellent premises have just been secured on a four years' lease, on the Quay, for the work amongst sailors of all nationalities, under the direction of Mr. C. E. Faithfull. He is at present in England, with the view of enlisting the practical sympathy of the friends of sailors, and raising the sum of £600. A considerable part of this is required immediately for rent and necessary alterations of and removal to the new premises. Communications may be addressed to our care.

EDINBURGH STUDENTS AT SHEFFIELD.—A series of mission services for young men, have been held in the old Surrey Music Hall, Sheffield, conducted by a deputation from the Edinburgh University Students' Holiday Mission. The very earnest manner in which the students addressed the congregations proved what a real and living Saviour each had found. Frequent reference was made to the great work done at the Edinburgh University through Messrs. Stanley Smith and Studd, before their departure for China, and which has been followed up by Professor Drummond's noble efforts. The results of the mission, numerically, were not great; but so far as those present could judge, those souls which were won for the Master were such as would have been less likely to have been won by the usual methods.—*Methodist Times.*

Notes on Daily Readings

SUNDAY, MAY 9.—JOSHUA XIX.

1.—*And the second lot came forth to Simeon.*—The inheritance which fell to the lot of Simeon was, as we read ver. 1, "Within the inheritance of the children of Judah," and this is further explained ver. 9, "Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them." Simeon and Levi were together in their act of cruelty (Gen. xxxiv.), which brought down upon it their father's curse on his deathbed: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." The scattering was fulfilled in Levi, scattered by their functions throughout the tribes of Israel. Simeon was divided not only from his companion Levi, but from all Israel, by being thrust to the extreme south-western corner of the whole land, and the disadvantage of this must have been felt keenly when the ten tribes revolted under Jeroboam, for Simeon was then, although one of the ten tribes, divided by Judah and Benjamin from the rest of the kingdom of Israel.

11.—*Their border went up toward the sea.*—"Jacob and Moses had both (Gen. xlix. 13; Deut. xxxiii. 19) predicted that Zebulon should dwell upon the sea-shore, and suck of the abundance of the seas. But so far as we can tell from the boundaries of that tribe as given in this Book, their territory did not quite touch the Mediterranean; though it may have been afterwards extended to the coast."—*Keil.* But there is great uncertainty about identifying most of the names in this chapter.

47.—*The coast of the children of Dan went out too little for them.*—"The words 'too little' here are an insertion of A.V., suggested indeed by Jarchi and others. Render rather 'the border of the children of Dan was extended;' that is, the children of Dan enlarged their border because they had not room enough."—*Sp. Com.*

MONDAY, MAY 10.—JOSHUA XX.

6.—*Until the death of the high priest.*—"Very different answers have been given to the question, why the slayer was under restraint till the death of the high priest. The opinion of Maimonides, which Bahr in the main has adopted, was that 'the death of the high priest, the head of the Theocracy and representative of the whole people, was regarded as of such importance, that every other death was forgotten in consequence, and was no longer to be avenged.' But there is no connection between this explanation and the significant clause in Num. xxxv. 25, 'who was anointed with the holy oil.'" Keil, from whom this is quoted, regards the death of the earthly high priest as "a type of the death of the heavenly one," and considers this "typical reference as the real foundation of the institution." But to this view a serious objection presents itself, namely, that Jesus was not High Priest when He died, for it was not till the resurrection that He entered on his priestly office (comp. Heb. v. 5 with Acts xiii. 33). There is, however, another view, which has already been suggested in the notes on Num. xxxv., which treats the type as suggestive by contrast. To the unintentional manslayer the city of refuge was a place of exile, as well as a place of safety. When permitted to return, by the death of the high priest, he gladly returned "to the land of his possession." Not so the soul that has fled for refuge to Jesus. To be "in Christ" is no place of exile. No Christian desires to return to "the land of his possession," but rather to abide in Him for evermore. To such it is glad tidings of great joy to know that they must abide "until the death of the High Priest." For as He never dies, but "continueth ever," the expression speaks to them of a never-ending portion.

7.—*They appointed Kedesh*, &c.—The meaning of names of the cities of refuge are suggestive, and are worth recording. According to *Gesenius* they they are: Kedesh (sanctuary), Shechem (shoulder, significant of strength), Hebron (alliance), Bezer (precious ore), Ramoth (lofty things), Golan (exile).

TUESDAY, MAY 11.—JOSHUA XXI.

"This chapter states the total number of the cities assigned to every branch of the Levites, the priests being first especially provided for (4—8); then gives the names of all the Levitical cities (9—42); and it concludes (43—45) with a solemn declaration that all God's promises to Israel were now fully accomplished."—*Sp. Com.*

19.—*All the cities of the children of Aaron, the priests, were thirteen cities.*—It is a favourite objection of the Rationalists that Aaron could not have had at this time descendants enough to fill thirteen cities. But to this it is well answered that it would have been "enormous short-sightedness in the distribution commission to set apart towns for the priests merely to meet their existing wants, without any regard to the subsequent increase that would take place in their numbers" (*Keil*). It is also pointed out that these cities were never intended to be inhabited by priests and their families alone. Moreover, that at this very time it is by calculation very possible that Aaron may have had no less than 1000 male descendants.

44.—*The Lord delivered all their enemies into their hand.*—"We must note on the one hand the clear and constant faithfulness of God in keeping his promises, and on the other the effeminacy and sloth of the people, by which the blessings of God slipped, as it were, out of their hands. For whatever war the people engaged in, victory was ready for them, and there was nothing but their own wilful inactivity to impede or prevent the extermination of all their enemies. Hence, although they did not defeat them all, so as to open the way for complete possession, yet the truthfulness of God was apparent and prominent, because there would have been no difficulty in securing the rest if they had chosen to accept the victories which were offered them. Nothing but their own cowardice prevented their enjoying the blessings of God in all their fulness."—*Calvin.*

WEDNESDAY, MAY 12.—JOSHUA XXII.

1.—*Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh.*—"As the summons of Joshua to the warriors of the trans-Jordanic tribes figures amongst the preparations for the conquest of Canaan (i. 12—18), so the dismissal of them when their task was done is appropriately inserted amongst the concluding records of the Book."—*Sp. Com.*

10.—*An altar by Jordan, a great altar to see to.*—It is by no means easy to decide the point (happily not one of much importance) on which side of Jordan this altar was built. The words of ver. 10, "the borders of Jordan, that are in the land of Canaan," and also those of ver. 11, especially as given in R.V. thus, "in the forefront of the land of Canaan, in the region about Jordan, on the side that pertaineth to the children of Israel," seem to favour the western side; but Josephus evidently took it as built on the eastern side. His words are, "When the tribe of Reuben, &c. . . were passed over the river, they built an altar on the banks of the Jordan as a sign of their relation to those that should inhabit on the other side" (Whiston's Josephus, Ant. v. i. 26); and he is followed by others of later date, down to Bishop Wordsworth. Whichever side it stood, it does not seem to have stood long, as we never hear of it again.

19.—*Rebel not against the Lord . . . in building you an altar beside the altar of the Lord our God.*—A more important question than that of the site of the altar is that of the sin of the altar, or what would have been the sin of those that built it, had they intended it as a sacrificial altar. In such case it would have been a direct act of rebellion against Jehovah—"a wicked violation of the commandment of God with regard to the unity of the sacrificial altar (Lev. xvii. 8, 9; Deut. xii. 4), which they ought to punish according to the law in Deut. xiii. 13."—*Keil.* The sin, however, under suspicion of which the two and a half tribes lay, did not consist in building an altar to another god, but in having any other altar for sacrifice than that one which Jehovah had appointed.

27.—*That we might do the service of the Lord before Him.*—That is, in his presence, at the tabernacle in Shiloh.

34.—*Called the altar Ed.*—The word "Ed," or "witness" is not in the original, and the title placed on the altar was probably "a witness between us that the Lord is God."

THURSDAY, MAY 13.—JOSHUA XXIII.

"This and the next chapter contain the last addresses of Joshua to the people, as the Book of Deuteronomy does the more lengthened parting exhortation of Moses. This chapter records Joshua's discourse to the elders and rulers; chap. xxiv., that to all the tribes gathered together at Shechem."—*Sp. Com.*

3.—*The Lord your God is He that hath fought for you.*—A timely reminder to Israel of the real source of all their past victories, that they might know wherein lay their true strength.

5.—*And the Lord your God, He shall expel them from before you.*—This was the part which the Lord was ready to perform. Their part is described in the next verse, "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses; . . . that ye come not among these nations, these that remain among you; neither make mention of the name of their gods," &c. It was their failure in this their part of the matter that hindered the Lord from "expelling" these nations "from before them."

8.—*As ye have done unto this day.*—Their conduct up to this time, though by no means perfect, is graciously acknowledged as having been right in the main. A sad deterioration came over the nation on the death of Joshua (Judges ii. 7).

13.—*The Lord your God will no more drive out.*—The dependence of the Lord's action for them on their action for Him is here most clearly stated. Something like this appears in the Lord's dealings with his people under Gospel grace. "Draw nigh to God, and He will draw nigh to you" (James iv. 8).

16.—*When ye have transgressed the covenant of the Lord.*—This is more than a threat; it is, like the similar utterances of Moses (Deut. xxviii.), prophetic.

FRIDAY, MAY 14.—JOSHUA XXIV.

2.—*They served other gods.*—It is said (Speaker's Commentary) that this does not include Abraham, whom Jewish tradition asserts not to have been an idolater, though his fathers were. But as it cannot refer to Terah alone, being plural, and as there are three names mentioned, those of Terah, Nachor, and Abraham, it is most natural to apply it to all three. Jewish tradition is of no authority in a point of this kind, whilst its bias is obvious. "The question whether Abraham was an idolater before his call, which has been answered in different ways, cannot be determined with certainty. We may conjecture, however, that he was not deeply sunk in idolatry, though he had not remained entirely free from it in his father's house; and, therefore, that his call is not to be regarded as a reward for his righteousness before God, but as an act of free, unmerited grace."—*Keil.*

19.—*And Joshua said unto the people, Ye cannot serve the Lord.*—In order to place most vividly before the eyes of the people to what it was that they had bound themselves by this declaration (ver. 18), that they might not inconsiderately vow what they would not afterwards observe, Joshua adds, 'Ye cannot serve Jehovah:' that is, in the state of mind in which ye are at present; or by your own resolution only, without the assistance of Divine grace."—*Ibid.* To assure Israel of their own inability to serve Jehovah was the first step towards directing them to seek his grace, by which alone they could do it.

26.—*Under an oak, that was by the sanctuary of the Lord.*—"*I.e.*, the spot where Abraham and Jacob had sacrificed and worshipped, and which might well be regarded by their posterity as a holy place or sanctuary."—*Sp. Com.*

SATURDAY, MAY 15.—JUDGES I.

If the subject of the Book of Joshua be the victories of Israel under the leadership of the Lord Himself; if his faithfulness to his people is rightly expressed in the words of Joshua (xxiii. 14), "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof," in other words, no failure on the part of Israel's God; then may the subject of the Book of Judges, on the other hand, be called *Israel's failure.*

1.—*Israel asked the Lord.*—This is as it should be, especially after the death of so eminent a servant of the Lord as Joshua. Israel is thrown upon the Lord Himself, and at first all goes on well. The Lord answers Israel, "Judah shall go up: behold, I have delivered the land into his hand." And this He did, for "the Lord delivered the Canaanites, &c., into their hand." Then, in ver. 8, "the children of Judah had fought against Jerusalem, and had taken it." With Judah to the front all victorious, and Jerusalem taken, what more could be expected? But, alas! (19), they "could not drive out the inhabitants of the valley, because they had chariots of iron," which is but another way of expressing, "because of their unbelief," for what were the chariots of iron against the Lord Himself? Again, although Judah had taken Jerusalem (ver. 21), "the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the inhabitants of Jerusalem unto this day." From this time forth it is but a succession of failures, as verses 27, 29, 30, 31, 32, 33 too truly record.

"MAY MEETINGS," 1886.

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
MAY.					
Sunday, 9	11 a.m...	British & Foreign Bible Society	Sermon ...	Pres.Ch ,Clphm-rd.	Rev. D MacEwan, D.D.
,,	11 a.m...	Protestant Reformation Society	,, ...	ChristCh.N.Brxtn.	Bishop Alford.
,,	11 a.m....	Colonial & Continental Ch. Soc.	,, ...	Hy.Trin.,Mrylebne	Dean of Ripon.
,,	—	Baptist Missionary Society	Sermons...	Various Chapels...	—
,,	—	Church of England Temp. Soc.	,, ...	Various Churches	—
Monday, 10	11 a.m..	Baptist Union..........................	Meeting...	Bloomsbury Chap.	Rev. C Williams.
,,	3 p.m....	Xn. Vern. Edu. Soc. for India...	,, ...	Willis's Rooms ...	Earl of Northbrook.
,,	3 p.m....	British & Foreign Sailors' Soc.	,, ...	Mansion House ...	Right Hon. Ld. Mayor.
,,	3 p.m....	Ch. of Eng. Scrip. Readers' As.	,, ...	Willis's Rooms ...	Viscount Enfield.
,,	6 p.m....	Ragged School Union..............	,, ...	Exeter Hall	Earl of Aberdeen.
,,	6.30p.m.	Baptist Brit. & Irish Home Miss.	,, ...	City Temple.........	Mr. R. L. Everett, M.P.
,,	7.30p.m.	Church of England Temp. Soc.	Sermon ...	St. Paul's Cathedrl	Rev. Canon Lloyd.
,,	8 p.m....	Cong. Total Abstinence Assocn.	Meeting...	City Temple.........	Mr. H. Cossham, M.P.
Tuesday, 11	8.30a m.	Church of England Temp. Soc.	Communion	S.Margaret'sWest.	Rev. Canon D. Kelly.
,,	9 a.m. ...	Irish Church Missions...............	Breakfast	St. James's Hall...	—
,,	9.30a.m.	Congregational Union...............	Sermon ...	City Temple.........	Rev. E. White.
,,	10.30.am.	Baptist Missionary Society	Meeting...	Baptist Mis. House	Mr. J. Greenway.
,,	11 a m...	Irish Church Missions...............	,, ...	St. James's Hall...	—
,,	2 p.m....	Ch. of England Sun. Sch. Inst.	Conference	Exeter Hall	Bishop of Southwell.
,,	3 p m....	Church of England Temp. Soc.	Meeting...	Princes' Hall, W. .	Bishop of Oxford.
,,	3.30p.m.	Soc. for Relief of Distd. Widows	,, ...	32, Sackville-st., W.	—
,,	5.30p.m.	Baptist Missionary Society	Soirée......	Cannon-st. Hotel..	Mr. J. J. Colman, M.P.
,,	6.30p.m.	Br. Soc. for Prop. Gos. am. Jews	Meeting...	Exeter Hall	Mr. J. E. Mathieson.
,,	6.30p.m.	Cong. Ch. Aid & Home Mis. Soc.	,, ...	City Temple.........	—
,,	6.30p.m.	Ch. of England Sun. Sch. Inst.	,, ...	Exeter Hall	Bishop of Rochester.
,,	7 p.m....	British & Foreign Sailors' Soc.	Miss. Meet.	Inst., Shadwell ...	Mr. J. T. Arundel.
,,	7.30p.m.	Christian Blind Relief Society...	Meeting...	E.Lond.Taberncle.	Mr. F. A. Bevan.
Wednes., 12	8.45a.m.	Baptist Zenana Mission............	Breakfast	Cannon-st. Hotel..	Mr. John Marnham.
,,	11 a.m...	London Missionary Society	Sermon ...	City Temple.........	Rev. J. Parker, D.D.
,,	12 noon.	Baptist Missionary Society	,, ...	Bloomsbury Chap.	Rev. E. E. Jenkins.
,,	3 p.m....	Baptist Tract Society	Meeting...	Baptist Mis. House	Mr. J. S. McMaster.
,,	3 p.m....	Ch. of Eng. Tem. Soc. (Women)	Conference	Exeter Hall	Rev. Canon Ellison.
,,	3 p.m....	Foreign Aid Society	Meeting...	S. Bartholo. House	—
,,	3 30p.m.	Sons of the Clergy	Festival...	S. Paul's Cathedrl.	Dean of Worcester.
,,	6.30p.m.	Metropolitan Free Hospital	Meeting...	Holborn Restaurnt	Mr. Cyril Flower, M.P.
,,	6.30p.m.	Bible Translation Society	,, ...	Baptist Mis. House	Rev. F. Trestrail, D.D.
,,	6.30p.m.	Sons of the Clergy	Dinner ...	Merc. Taylor's Hall	Right Hon. Ld. Mayor.
,,	6.45p.m.	Baptist Total Abstinence Ass. ...	Meeting...	Met. Tabernacle...	Mr. W. S. Caine, M.P.
,,	7 p.m....	British & Foreign Sailors' Soc.	Miss. Meet	Inst., Shadwell ...	—
,,	7 p.m....	London Missionary Society	YoungMen	City Temple.........	Rev. H. A. Thomas.
,,	7 p.m....	Church of England Temp. Soc.	Meeting...	Exeter Hall	Bishop of Durham.
,,	7 p.m....	Irish Evangelical Society	,, ...	Exeter Hall	—
Thurs., 13	10 a.m...	London Missionary Society	,, ...	HorbryCh. Not.-hill	Mr E. Crossley, M.P.
,,	11 a.m...	Baptist Union..........................	,, ...	Walwr.h-rd.Chap.	Rev. C. Williams.
,,	12 noon.	British Home for Incurables ...	,, ...	Cannon-st Hotel..	Mr. F. A. Bevan.
,,	2 p.m....	Church Association	Conference	Exeter Hall	—
,,	3 p.m....	Home Teachg. Soc. for the Blind	Meeting...	,, ...	Viscount Midleton.
,,	3 p.m....	Missions to Seamen................	,, ...	Willis's Rooms ...	Bishop of Durham.
,,	6 p.m....	Baptist Missionary Society	,, ...	Exeter Hall	Sir T. Fowell Buxton.
,,	7 p.m....	Ch. of Eng. Tem. Soc. (Women)	,, ...	St. James's Hall...	Bishop of London.
,,	7 p.m....	Colonial Missionary Society......	,, ...	Pk.Ch.,CamdnTwn	Mr. J. Spicer.
,,	7 p.m....	Oper. Jewish Converts' Inst. ...	,, ...	Palestine-place, E.	Rev. J. Matthews.
,,	7.30p.m.	Protestant Reformation Society	,, ...	Exeter Hall	Major-Gen. Aylmer.
Friday, 14	10 a.m...	Congregational & Bapt. Unions	Sermon ...	City Temple.........	Rev. C. Williams.
,,	2 p.m....	Church Association	Meeting...	Exeter Hall	—
,,	3 p.m....	Oper. Jewish Converts' Inst. ...	,, ...	,, ...	Earl Roden.
,,	4 p.m....	Moravian Missions	,, ...	,, ...	—
,,	6 p.m....	Baptist Missionary Soc. (Young)	,, ...	,, ...	Sir Nathaniel Barnaby.
,,	6.30p.m.	Congregational & Bapt. Unions	Sermon ...	City Temple.........	Rev. E. White.
,,	8. p.m....	Young Men's For. Missnry. Soc.	Meeting...	186, Aldersgate-st.	Mr. George Williams.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

THE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec , 253, Southampton-street, Camberwell S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

MR. J. MANTON SMITH.—May, Pastors' Conference, Great Grimsby; June 1 to 22, The Potteries.

MR. F. E. MARSH.—Preston, Lancashire, to May 9; Saltmarket and Bridgeton, Glasgow, June 6 to July 4.

MR. W. SPENCER WALTON.—May 9 to 17, Mildmay Conference Hall and its missions; 18 to 20, Southsea Conference; 22 to 31, Soldiers' Institute, Sandgate; June 1 to 3, Gloucester Conference.

MR. HENRY THORNE.—To May 10, Tenby; 15 to 24, Margate; 27, Longton; 29 to June 15, Bolton (Lancashire).

MR. J. M. SCROGGIE.—May, Dublin.

MR. E. P. TELFORD.—Nottingham, May.

MR. GEORGE CLARKE.—To May 15, Dundee.

MR. GEORGE SOLTAU.—Sunderland, till May 9.

MR. JAMES NEECH.—Martin, Lincolnshire, May 9 to 20; Timberland, Lincolnshire, 23 to June 3; Billingay, 6 to 20.

REV. E PAYSON HAMMOND.—Wesleyan Chapel, Station-road, Anerley, S E., to May 7, each evening at 7.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

CLAPTON HALL, Upper Clapton. — Mr. J. Denham Smith during May, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

EDINBURGH CASTLE, Rhodeswell-road, Limehouse, E.—May 9, 11 a.m. and 3 and 7 p.m., Mr. J. Manton Smith.

CONFERENCE HALL, Mildmay-park, N. — Sunday, May 9, 3.30 p.m., Mr. P. S. Badenoch; 7 p m , Mr. W. Spencer Walton.

MR. T. SHULDHAM HENRY.—St. George's Hall, Langham-place, W., during May, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesday, 8 p.m.

SOUTH LONDON EVANGELISTIC CHOIR.—Thursday, May 6, Union Tabernacle, Wandsworth-road, 3 and 7 p m ; Tuesday, 11, City Mission Hall, New cut, 7 30 p m ; Thursday, 13, Tent, Lombard-road, Battersea, 7.30 p m.; Friday, 14, St. Stephen's, Rochester-row, 7 30 p m ; Monday, 17, Wednesday, 19, and Thursday, 20, Gresham Hall, Angell Town, Brixton, 7 p.m.

UNION HALL MISSION (under the direction of Mr. Robert Bilke). — Services on Sunday next, May 9: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. W. H. F. Crookshank, 7 p.m.; Mr. W. R. Lane, 3.30 p.m. Kensal Hall, Kensal-road, W., Mr. R. Sparkes, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. Jas. Entwistle, 7 p m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. Edwin Cook, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Jas Punnett, 7 p.m.

NORTH LONDON EVANGELISTIC CHOIR.—Thursday, May 6, 6.45 p m., annual meeting, Y.M.C.A., New Metal Exchange, Leadenhall-street, speakers, Dr. Sinclair Paterson, Mr. H. M Matheson, Rev. Evan H. Hopkins Tuesday, 11, 7.45 p.m., New-court Schoolroom, Tollington-park, speaker, Mrs. Reaney. Friday, 14, 6.30 p.m., Conference Hall, Mildmay, annual meeting of choir and practice, tea at 6.30, Mr. Matheson will preside at 7.30. Tuesday 18, 6 30 p.m., Memorial Hall, Farringdon-street, annual meeting of British Women's Temperance Association; 3 p.m., Conference Hall, Mildmay, annual meeting of North London Police, speakers, Sir Charles Warren and Rev. Hugh Price Hughes. Friday, 28, 8 p m , 101, Bingfield-street, Caledonian-road. Saturday, 29, 8 p.m., Kilburn Temperance Hall.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr W. R. Lane, Sunday, 7 p.m. Malden Hall, Kentish Town, Dr. McKilliam, Sunday, 7 p.m ; Mr. C. V. T Onslow, Thursday, 8 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. S E Angel, Sunday, 7 p m , and 8 p m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. C. V. T. Onslow, Sundays, 7 p.m.; Dr. Popham, Wednesday, 8 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, at 3 p.m.; Mr. Ransome Wallis, 7 p.m Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday 8 p.m. Mortlake, Rest Mission Hall—Mr J. G. Matthews, Sunday, 7 p.m.

MISCELLANEOUS.

MEETINGS OF BELIEVERS, Merrion Hall, Dublin, May 31 to June 4.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

DEEPENING OF SPIRITUAL LIFE. — Conference in Queen's Rooms, Glasgow, Saturday, May 22, 2.30 to 5 30 p.m.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, May 7; tea at 6, meeting at 7. Dr. Barnardo will give the address.

DEEPENING OF SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; May 7, Rev. E. H. Hopkins; 14, Rev. W. Hay Aitken.

HORNTON-STREET CHAPEL, Kensington.—Lecture on "The Eastern Question in Relation to the Symbolic Image of Daniel," illustrated by a large diagram, Thursday, May 13, 8 p.m., by Rev. W. Frith.

CHILDREN'S SPECIAL SERVICE MISSION. — The annual meetings will be held at Exeter Hall (Lower Hall) on Tuesday, May 25, at 3 p m. and 6.30 p m. The Rev G. F. Head, Christ Church, Hampstead, will preside at the afternoon meeting; and George Williams, Esq , in the evening.

HOUSE OF REST. 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, May 7, all-day meetings: 10 30 a.m , prayer and promises; 3 p m , Dr. McKilliam on "Christ-Life and its Laws;" 7 p m , holiness meeting. Refreshments at 1 and 5. Sunday, May 9, 3.30 p.m , "The Lessons of Joseph's Life," by Miss Mason.

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Y.M.C. ASSOCIATIONS.

NEW METAL EXCHANGE, Whittington-avenue, Leadenhall-street, E C. (late Gracechurch-street). — Annual meeting. May 6, 6.30 p m., Mr. J. Herbert Tritton in the chair; Rev Evan H. Hopkins, Dr. H. Sinclair Paterson, and others Sunday services at 5 and 7 p.m.

EXETER HALL.—Bible readings, by Rev. Frederick Hastings, May 6, "Assured Salvation;" 7, "Regretted Lapses," 1 p.m. Bible reading, Saturday, 8 p.m., by Colonel Puget.

186, **ALDERSGATE-STREET**, E.C.—Thursday, May 6, 8 p m., Mr T. Shuldham Henry, subject, "Oneness with Christ;" Friday, 7, 8 15 p.m , Mr. W. R. Lane, subject, "A General and his Mistakes;" Wednesday, 12, 6 a.m , May breakfast, Captain Cundy in the chair. Speakers: Rev. H. Webb-Peploe, Rev. Chas. Hole, Mr. H. W. Maynard, Mr. E. J. Kennedy, &c.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, May 6, 8.30 p m., lecture, by Rangaswami Aiyangar, Esq., subject, "India: Socially, Religiously, and Politically;" ladies cordially invited; chair taken by Mr. W. Haig Miller. Wednesday, 6 to 10, anxious inquirers and strangers

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Thursday, May 6, young men's meeting, 8 45 p.m ; Sunday 9, Bible class, conducted by Colonel J. Puget, and following Sundays, 3.15 p.m. Prayer meetings as usual.

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Subscriptions received by Messrs. Morgan & Scott to Saturday, May 1, 1886.

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	£	s.	d.
W. A.—Both amounts, 10s. each, were duly received and acknowledged. Kindly send full address.			
Distress in Achill—M. B. S 5s ; C. G. L. £2; R. S. £1 10s.; W. C. L. £1; H. M. M. 10s.	5	5	0
Labour Aid Society—J. T. £1 1s.; R. R. 10s.; (*Machines*) T. N. J. 10s , (*Rescue of Sewing Girls*) J. G. C. 10s	2	11	0
Soldiers' Institute, Portsmouth—H. M. A. S. 5s.; (*Alexandria*) H. M. A. S. 5s.	0	10	0
George-yard Ragged Schools—H. M. A. S.	0	5	0
Dock Labourers' Mission—(*Relief of Distress*) H. M. A. S	0	5	0
Dr. Barnardo's Homes—Perth, 5s ; Mrs. B. C. £2 2s.; H. L. £2; Well-wisher, 10s.	4	17	0
Mr. Fegan's Boys' Home—Perth, 5s.; T. B. W. 5s.; A. R. £1 10s ; (*J. E. and C. Fund*) F. S. £1	3	0	0
Friendless and Fallen—Perth, 5s ; H. L. £2; Well-wisher, 10s.	2	15	0
Salvation Army—Perth, 5s ; (*International Congress Expenses*) "Be not forgetful to entertain strangers," £4..	4	5	0
China Inland Mission—I. R.	2	0	0
Mrs. Butler's Rescue Work—Z...	0	11	0
Bristol Orphan Houses—Mrs. B. C...	2	2	0
St. Giles's Christian Mission—H. L.	2	0	0
Destitute Children's Friend Mission—H. L..	1	0	0
Destitute Children's Dinner Society—H. L...	1	0	0
Latymer-road Mission—H. L.	2	0	0
London Samaritan Society and Homerton Mission—(*Free Meals*) C. B...	0	5	0
Mr. Arch G. Brown's Work—J. G. C...	0	10	0
Father Chiniquy's Relief Fund—R. S...	0	10	0
Ayahs' Home—C. P., Clifton	0	2	6
Cabmen's Shelter—C. P., Clifton	0	2	6
Soldiers' Institute, Gibraltar—C. P., Clifton	0	2	6
Children's Special Service Mission—(*Tracts*) W. C. L.	0	10	0
Miss Mittendorff's Orphans' Home—J. S. 2s. 6d.; M. A R 1s.	0	3	
Rescue Society—Mrs. W...	0	10	0
Syrian Colonisation Fund—Rev. S. R. £1; (*Jewish Distress*) A. M. J. P. £1; E. T. £2	4	0	0
Jewish Refugees' Aid Society—Rev. S. R.	2	0	0
Thames Church Mission—E. V. £1; A. R. 10s.	1	10	0
Early Closing Association—M. S.	1	1	0
Miss Arnott's School, Jaffa—Keturah	1	1	0
Home of Industry—Keturah	1	1	
Mission to Deep Sea Fishermen—E. R...	0	5	0
Schadura Emigration Fund—T. N. J.	0	10	0
Barcelona Cottage Hospital—T. N. J.	1	0	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	6
Mr. Geo. Smith, Coalville—L W.	0	5	
Mr. Joshua Poole—Swansea, 5s ; X. 2s. 6d	0	7	6
Distress in Connemara—C. H.	2	0	0
Distress in Wales—Per Mr. Prout, R. C. M.	5	0	0
Distress in Wales—Per Mr. Wintle, R. C. M.	5	0	0
	£62	3	0

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C. Russell Hurditch acknowledges for the Evangelistic Mission: Anon. (stamps), Stone, Staffs 2s. 6d.; M L. 1s ; J. P. W. 1s ; Mrs. R. 1s.

Dr. Barnardo's Homes for Orphan & Destitute Children.

ANNUAL MEETING,

SATURDAY, 5.30 p.m., MAY 22, 1886,

EXETER HALL.

PROGRAMME.—Presentation of Report for 1885-86.
Singing by 750 Children under Mr. Joseph Proudman.
Speeches by well-known Public Men.
Presentation of Prizes to Boys and Girls who have gone out into life.
Instrumental Music by Little Handbell Ringers and The Boys' Band.
And much more that cannot be here set forth.

Fuller particulars in later advertisements.

Admission by TICKETS ONLY, to be obtained from the Office, 18, Stepney Causeway, at the following rates: Reserved seats, 10s. 6d.; ladies' gallery, 3s. 6d.; area and gallery, 1s.; under gallery, 6d.

To ensure the Meeting being over at an early hour, it will begin at 5.30 *prompt*, and terminate at 8.30.

To prevent disappointment, Tickets should be applied for *immediately*. Each application should contain Post Office Order or stamps for the number required. These will be sent out in the order in which the applications are received, and to prevent overcrowding, no more Tickets will be issued than will seat the Hall comfortably.

It is earnestly hoped that the fact of the day fixed for the meeting being Saturday may not prevent the attendance of sympathising friends from London, and from various parts of the country.

18 TO 26, STEPNEY CAUSEWAY.

THAMES CHURCH MISSION.

INSTITUTED 1844.

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Chairman—Capt. the HON. F. MAUDE, R.N.
Secretary—REV. H. BLOOMER.

Object—To win Souls for Christ.

Twenty-three Agents are constantly at work in the Port of London. The results of their previous efforts, made in simple faith, show that they have been greatly blessed by God.

FUNDS ARE URGENTLY NEEDED.

Numbers of THE CHRISTIAN, Magazines, Tracts, &c., are most necessary, and will greatly assist the Chaplains and Missionaries.

The Secretary will be pleased to give an account of the Work either at School Room, Lecture Hall, or Drawing Room Meetings.

Offices, 31, New Bridge-street, Ludgate Circus, E.C.

The Anchorage.

HEBREWS vi. 19.

To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, *and for trained servants ready to go to situations*, apply (by letter only) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent, or to Messrs. Morgan & Scott.

LONDON ASSOCIATION

IN AID OF THE

MORAVIAN MISSIONS.

THE ANNUAL MEETING will be held (D.V.) on FRIDAY, MAY 14, in EXETER HALL (Council Room). The chair will be taken at 4 p.m., by SIR RISDON BENNETT, M.D., F.R.S.

Speakers—The Right Rev. BISHOP TAYLOR (Bishop of the Moravian Church), the Rev. LEWIS BORRETT WHITE, D.D. (Secretary of the Religious Tract Society), the Rev. DAVID BRODIE (Metropolitan Secretary of the British and Foreign Bible Society), Captain POULDEN, R.N. (Secretary of the South American Missionary Society). F. W. FREESE, Esq., and ROBERT WHYTE, Jun., Esq. (Members of Committee).

Office—29, Ely-place, Holborn, E.C.

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ESTABLISHED 1822.

President:
HIS GRACE LORD PLUNKET, ARCHBISHOP OF DUBLIN.
Offices:—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
CAPTAIN JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

INSTITUTED 1844.

THIS Society is employing nearly 130 earnest, faithful, and experienced Readers—most of them in the poorest localities in the Metropolis—who visit from house to house and room to room, bringing the Word of God to the poor, the sick, the erring, and the outcast; they also help generally in the spiritual work of their respective parishes.

Unless speedy help is received several grants must be withdrawn for want of funds.

MARCUS RAINSFORD, Clerical Sec.
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Office—56, Haymarket, S.W.

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President—Right Hon. Earl of Aberdeen.

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AND ALL OTHER
CHEST DISEASES.

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OF WEEKLY CASES.

NOTICE TO THE READERS OF "The Christian," WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.
CONSUMPTION.—CASE in NEW ZEALAND.

The following letter was received by me at the end of last November, from Mr. W. H. Brandford, North Invercargill, Southland, New Zealand. He had been recommended to me by Mr. A. Fraser, of Edenvale, in the same township, who orders a large case of medicine at a time for his own use, and that of others:—

"Mr. Fraser lent me one of your books on Consumption. I had been suffering from that disease for nearly two years. It was brought on by cold and bronchitis. In April, 1885, I had hemorrhage for fourteen days, which brought me into an utterly prostrate condition, and the doctors pronounced me incurable. '*One lung almost gone, and the other badly affected.*' But I was guided by the hand of Providence in a very mysterious way to give your medicine a trial. I have found wonderful improvement; the lung has ceased wasting; I have increased in weight; all symptoms of disease have disappeared."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge. Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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THE SUBSTITUTE FOR CASTOR OIL.
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Should be in every household. Does not Gripe. Highly approved by adults, readily taken by children. Admirably adapted for females on every occasion. Unsurpassed as a digestive tablet.

From W. H. Hayward, Chemist, Trowbridge:—"A Physician in the West of England says he gave Calomel and Jalap in repeated doses without effect, but a *Manna Cake* acted almost immediately."

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No. 1.—SINGLE BED, BOLSTER, and PILLOW, 6ft. 3in. by 3ft 6in., weighing 40lb...	30	0
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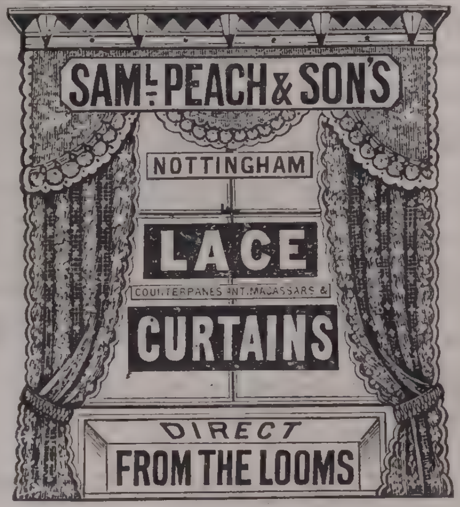
Feathers only 9d. per lb.; a great reduction on three or more beds. The trade supplied. Please mention this paper.



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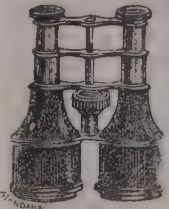
OUR RENOWNED KENSINGTON DOUBLE FIELD GLASS, giving view of 30 miles, made to close into very small compass, owing to the double drawers, and with lenses specially suitable for both long and short distances fitted with sunshades complete, 12 best lenses; each glass engraved with our name, and guaranteed, never sold under £3 3s.; will be sent, with strap and case complete, carriage free, 45s.



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Over 2,000 of these Glasses were sold at full prices last summer. We have now only just over 300 left.

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"The Christian" will be sent by the Publishers post-free to any address in the United Kingdom, for 12 months, for 6s. 10d., including Double Numbers.
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The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

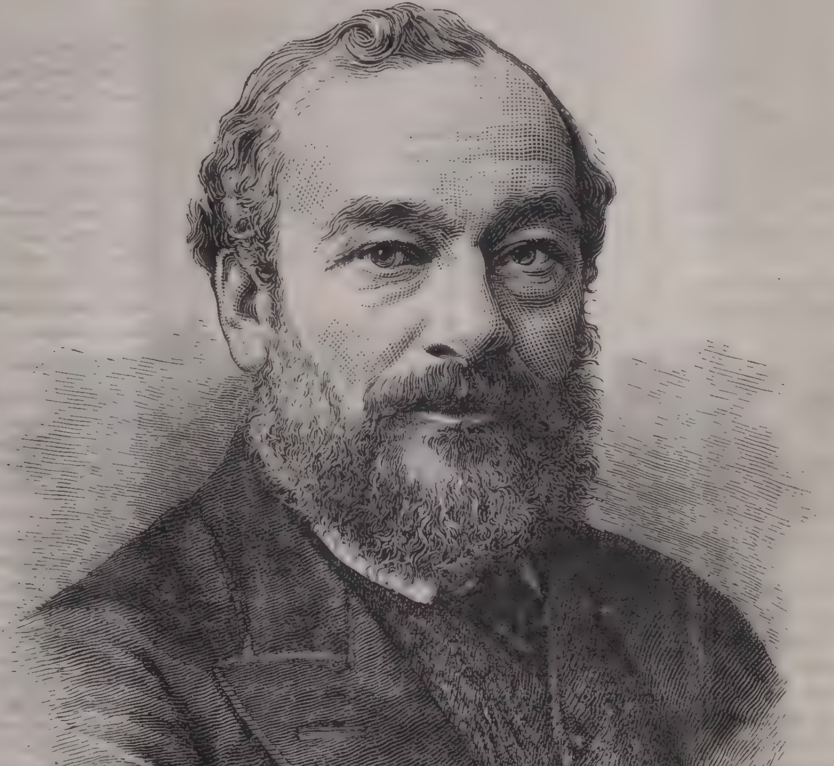
No. 850.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. THURSDAY, MAY 13, 1886. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

MR. GAWIN KIRKHAM.

THE subject of our present portrait and sketch has been for many years one of London's most active and most acceptable Christian workers. He is now in the prime of life, having been born in 1832, in the village of Gressingham, near Lancaster—the second of ten children. His somewhat singular Christian name may be found on King Arthur's Round Table in its Welsh form, and also in the writings of Sir Walter Scott. His father farmed 160 acres; but as the farm could not maintain so large a family, several of its members went out to service. Gawin was sent to make himself generally useful in the family of the incumbent of the parish, Rev. William Stratton, one of whose sons has since succeeded him, while the other is Rector of Ditton, near Maidstone. From the age of thirteen to twenty young Kirkham remained at the parsonage. He gratefully owns that it was under instruction for confirmation by Mr. Stratton that he was enabled to turn to God with earnest purpose of heart. This was at the age of sixteen, but he did not find peace in believing till four years later. Three years more were spent in service at Milnthorpe, in Westmoreland, where he had his first experience in visiting the sick and in teaching in the Sunday-school. It was here also, on September 6, 1855, that he first witnessed an open-air service—a form of evangelisation with which his life-work has been so closely identified.

In January, 1856, he came to London, and offered himself to the Church of England Scripture Readers' Society, and in the following April he was appointed as Reader in the parish of St. Paul's, Bermondsey. The incumbent was Rev. William Duncan Long, with whom he remained four years—three in St. Paul's, and one in the mother church of St. Mary, Bermondsey. Mr. Long was himself an open-air preacher, and each summer held out-door services in the principal parts of the parish. He also set a good example to all parochial clergymen by visiting every house in the parish.

In the spring of 1860 Mr. Kirkham was appointed Secretary of the Open-air Mission, in succession to Mr. John Wilde Taylor. This responsible post he has filled ever since, with the exception of an interval of four and a half years (1872—77), when he served Rev. William Pennefather as Secretary of the Mildmay Park Conference Hall. During these twenty-five years of active work he has visited Ireland, Scotland, and Wales to promote open-air preaching, besides visits to many parts of England. He has some pleasant memories to record of a thirteen days' mission in Jersey. In 1867 he paid a visit to Amsterdam, to attend a Conference of the Evangelical Alliance. This led to two other visits in subsequent years, and to stirring up an interest in open-air preaching. Altogether he spent ten weeks in Holland, preaching to the Dutch by interpretation. And the Lord blessed his word to the salvation of souls. The work was difficult to start. Mr. Kirkham was at first told by the public prosecutor that he would certainly be sent to prison if he attempted it. Afterwards, however, the burgomaster of the Hague was so impressed by the change wrought in a bad street there, that he declared that "One good street-preacher is worth ten policemen." Now, open-air preaching is allowed by law from one end of Holland to the other. Mr. Kirkham has also visited France, Germany, Sweden, Denmark, and Switzerland. Open-air preaching is hardly known in any of these countries as yet. God grant that the whole of Europe may soon be open to the free proclamation of the Gospel under the blue canopy of heaven!



(*From Photograph by Messrs. Elliott & Fry*)

In many respects the most interesting of Mr. Kirkham's foreign travels was a three months' visit to Canada and the United States in the autumn of 1883. Some interesting notes of that tour appeared in these columns after his return. Though encouraged by much that he saw, Mr. Kirkham was disappointed to find that American Christians were not so enterprising in open-air preaching as in many other things. In some cities it was prohibited, and in others it was necessary to procure a license from the mayor.

His visits to Holland led to the introduction into England by Mr. Kirkham of a curious allegorical picture, "The Broad and the Narrow Way." This is a kind of Continental Pilgrim's Progress, and is full of moral and religious teaching. An English edition*, with full explanation has been produced, and already more than 15,000 copies are in circulation.* From an enlarged copy of the same—nine feet by twelve—Mr. Kirkham has lectured 672 times in sixteen years, and through this novel medium has presented the Gospel to tens of thousands of people.

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* *Morgan & Scott.* 1s.

One of the present day topics in which Mr. Kirkham has taken a lively and active interest is the sanctification of the Sabbath. He says: "From the teaching of my beloved mother I imbibed a deep reverence for the Lord's Day, and took every suitable opportunity to advocate the cessation of the Sunday post and of Sunday travelling. In these things the committee of the Open-air Mission are also in happy unison, as no preacher is sent out where Sunday travelling is involved, and no letters are posted from the office involving Sunday delivery. The release of the 20,000 postmen of our land demands the best energies of all Christian people."

Among the minor moralities of life he holds strong views with respect to the use of strong drink and tobacco; he has been a life-abstainer from the latter, and for more than thirty years an abstainer from the former. His great life-work, however, has been open-air preaching, and chiefly in its interests he travels more than 10,000 miles a year. He is very anxious to see this apostolic mode of proclaiming the Gospel revived throughout the length and breadth of the land. The Open-air Mission has nearly 1000 members, all of whom are pledged to practise and promote open-air preaching when opportunity occurs. The country needs this mode of evangelising as much as ever, and the great encouragement from the Master's command and presence, and the ingathering of precious souls, should induce a larger number to "go out" and compel men to "come in."

Mr. Kirkham has a facile and forceful pen, as the following sketch of some Swiss experiences will show.

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A CANDID PRAYER.

The following prayer was recently offered by Mr. Milburn, the blind chaplain of the House of Representatives at Washington, U.S. It was unanimously ordered to be printed in the record of the house.

"We beseech Thee, Almighty God, help the people of this country to learn that money gained otherwise than as Thou commandest, by the sweat of the face, as the fair and honest wage of honourable work of brain or hand, is gained by theft, no matter how we name the stealing; that money is never converted into wealth unless it ceases to be the pander of our lusts and lifts us above the level of the animal, lifting us to the graces of life, elevating our hearts to manly aspirations, making us kindly with our kind, patient to God's laws, and reverent to ourselves. Rid the land, we beseech Thee, of all gamesters, whether they gamble with dice or cards, or chips, or with wheat, or stocks, or corn, or cotton. Deliver us from the influence and power of robbers, who, enticing their victims to boards of trade, and stock exchanges, and bucket shops, name their practices of plunder 'shearing the lambs.' Enlighten our intelligence with thy truth, sweeten and deepen our humanity with thy love, quicken our piety with thy Spirit, and may Jesus Christ become more and more the Master and Ruler of our lives and characters and thoughts. We pray through his hallowed name. Amen."

LESSONS LEARNED IN SWITZERLAND.

By GAWIN KIRKHAM.

Last September, accompanied by two friends, I paid my first visit to Switzerland, the journey occupying three weeks.

PLEASANT SURPRISES.

This wonderland, this paradise for tourists, was full of pleasant surprises. One of my friends, who had been there six times before, greatly enjoyed our pleasure and wonder as the glories of the country unfolded themselves to our astonished gaze. Light green valleys, dark green woods, frowning rocks, graceful cataracts, and snow-capped peaks, came before us in endless succession. Such is the journey of life. Our heavenly Father provides infinite variety for his children, and delights in their enjoyment of his gifts. "Oh how great is thy goodness, which Thou hast laid up for them that fear Thee" (Psa. xxxi. 19).

TRIALS AND DISAPPOINTMENTS.

But travellers soon learn that the reality is not according to expectation. It was a pleasant surprise to pass from the savage, rocky pass of the Devil's Bridge and tunnel of Urnerloch into the lovely green meadows of the Urseren valley; but it was a rude awakening to the suddenness of climatic changes to meet a snow-storm on the Furca Pass (8100 feet) before the middle of September, and to find ourselves on the same day nearly knee-deep in snow on the Grimsel Pass. To reach high places where we had expected magnificent views, and to "view the mist, and miss the view," was also disappointing. To find hidden intervening ravines when the object we sought seemed so near was also wearying. So it is in passing through life. The unexpected happens. "We have need of patience" (Heb. x. 36), "but let patience have her perfect work" (James i. 4).

THE NEED OF A GUIDE.

It was a rare thing to find travellers without a guide-book, and frequently they were also accompanied by a guide. We were fortunate in this respect, one of our friends being as good as a guide from his familiarity with the country. But on one occasion, when on our way from Chamounix to the valley of Sixt, we were overtaken by a snow-storm on the Col d'Anterne (7428 feet). Here we found ourselves enveloped in mist, soaked by the rain, and benumbed by the cold; the path almost obliterated by the snow, some miles from the nearest house, and the locality entirely unknown to any of us. How welcome at such a moment would a guide have been. So there are moments in life's journey when we feel entirely cast upon God. The way is hid, and we can but stand still and wait on Him who has said, "I will guide thee with mine eye" (Psa. xxxii. 8). Then, as in our case, the guide-book is consulted, a fervent prayer offered, the mist lifts, the path re-appears, and we journey on till the end is reached in safety.

"THE TREASURES OF THE SNOW."

When "the Lord answered Job out of the whirlwind," and put to him a series of sublime questions, one of them was this, "Hast thou entered into the treasures of the snow?" (Job xxxviii. 22). No one can traverse these Alpine regions without pondering this question. At first it seems a mere waste of territory to have so large a proportion covered with perpetual snow and ice, however much the beholder may wonder and admire. But he soon perceives the wisdom and benevolence of God in thus treasuring up a never-failing source of fertility for the intervening valleys. I do not think we saw a single stream in our travels that was not born of the glacier. Thus, in addition to protecting plants and keeping the earth warm, these "treasures of the snow" serve the purpose of perpetual springs. So "He sendeth the springs into the valleys, which run among the hills" (Psa. civ. 10), leading the reflecting tourist to exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Psa. civ. 24).

THE AFTER-GLOW.

One of the most solemn and delightful privileges of the traveller is to watch the after-glow upon the mountains when the sun has disappeared. This was accorded to us on several occasions, but was never more impressive than in the valley of Chamounix. To see the hoary head of Mont Blanc, and even the pointed aguiles of the locality, too steep to allow the snow to settle on them, all aglow with rosy tints, made us feel as though by some transformation scene we were inhabitants of another world, or as though heaven had come down to earth, and the tabernacle of God had been pitched among men.

HOW TO FIND A RAINBOW.

The guide-books name the time when rainbows may be seen on some of the many waterfalls which abound in Switzerland. One day, when at Lauterbrunnen, I went to the famous Staulbach Fall (980 feet), and sat down by the flagstaff, and waited and watched. Others did the same, and we all went away disappointed. Next day, one of my friends said he would show us how to find the rainbow. So I went again, and saw a most lovely one, and stood almost in the centre of it. Then I found that not only were sunshine and spray necessary to produce a rainbow, but also that those who would see it must stand between it and the sun, *i.e.*, it could be seen only at a given point. Then I perceived that those who would see the glory of God could see it only in the face of Jesus Christ, and that the reason why so many fail in this respect is because they do not take the right standpoint.

THE PURSUIT OF PLEASURE.

While seeking for a rainbow in the Handeck Falls another lesson was learned. A beautiful butterfly was sporting in the sunshine; and either through carelessness, or the fascination of the pearly drops which shot from the fall in profusion, went too near, was caught in the falling shower, and hurled to destruction in the awful gulf 200 feet below. Who does not see in this an every-day occurrence? Young people, in the thoughtlessness which the pursuit of pleasure engenders, go to places in which they "see no harm," and, alas! are soon hurled into the gulf of disgrace here, and of everlasting despair hereafter.

THE WEEKLY REST DAY.

One form of this "pursuit of pleasure" is Sunday travelling. During the three Sundays we were in the country, we "rested the Sabbath Day, according to the commandment" (Luke xxiii. 56).

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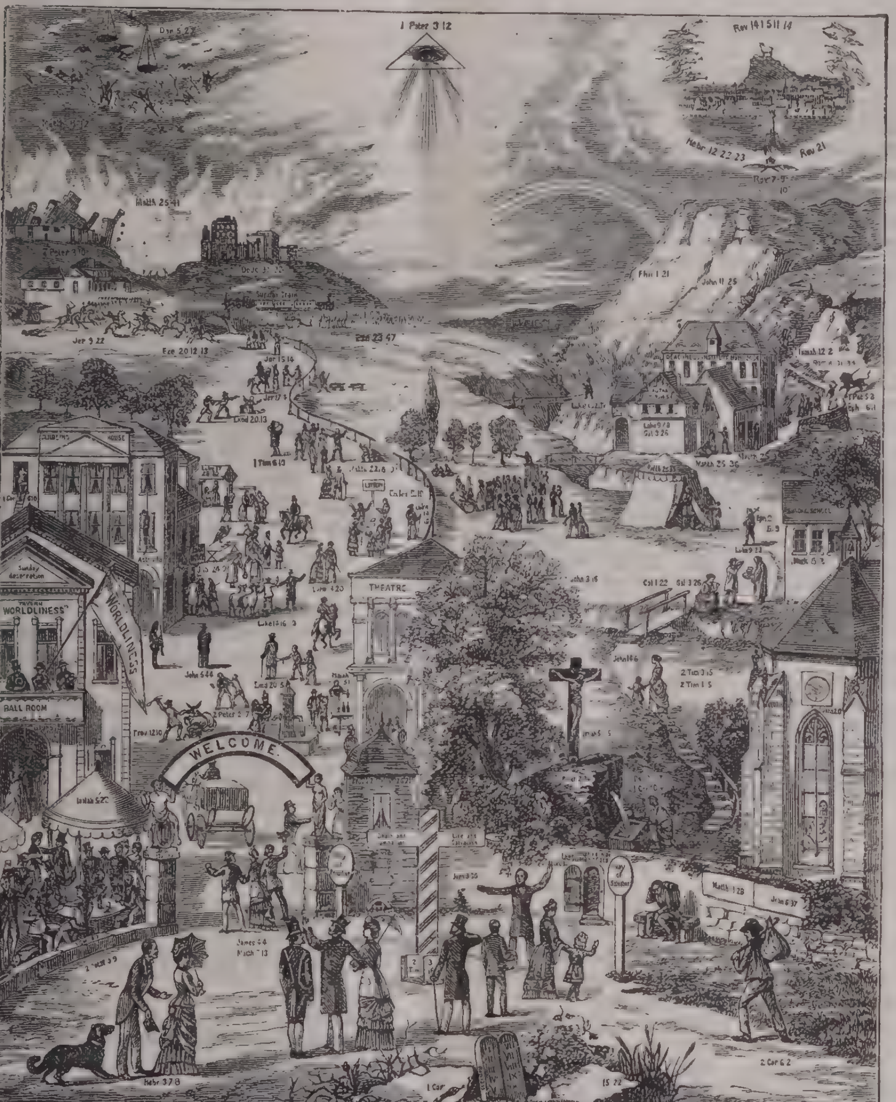
* The engraving on the opposite page is a reduced facsimile of the picture.

One of these was spent at the Wildstrubel hotel, on the wonderful pass of the Gemmi (7553 feet). Public worship was out of the question, nor could family worship be indulged, as our hostess and her servants spoke German only. So we sought a rocky knoll, overlooking the valley of the Dala, where we sang some hymns, read the account of the transfiguration, and the description of the New Jerusalem, and prayed. The surroundings aided devotion. The tinklings of the sheep-bells on the mountain side made sweet music. The fleecy clouds of purest white floating by reminded us of the transfiguration, when our Lord's raiment became "exceeding white as snow" (Mark ix. 3), while occasional glimpses of Monte Rosa, and other far-off mountain peaks, carried our thoughts to the everlasting hills, and the New Jerusalem.



THE BROAD AND THE NARROW WAYS.

We felt that earth receded, and heaven came nearer, and though we could not go "with the multitude to the house of God" (Psalm xlii. 4), yet, like the beloved disciple in Patmos, we were "in the Spirit on the Lord's Day" (Rev. i. 10).

Soon after, two English tourists, having ascended the Pass, came and stood by our side. They had heard our singing half an hour before they reached us, and one of them declared that when they started that morning they had forgotten it was Sunday! Such is the indifference of some of our countrymen on the Continent to the right use of this blessed day of rest.

I cannot omit another incident which makes this particular Sunday linger in my memory. Our hostess and her maid occasionally went to the edge of the rocks overlooking the valley of Dala, 3000 feet below, and the Gemmi Pass, to watch for travellers ascending the steep path. On these occasions they took with them a telescope to aid their natural vision. In imagination I pictured the angels thus standing on the battlements of heaven, looking out for pilgrims as they ascend from this lower world, and ready to welcome them to their eternal abode. And as our hostess and her maid stood again on the same spot early the following morning to wave a friendly farewell as we descended into the mists of the valley, I grieved at our inability to speak their tongue, and could only hope that the few tracts we had left might be made a blessing to their souls.

THE DOMINANCE OF ROMANISM.

How sad it is to see some of the fairest spots in Switzerland given over to the priests of Rome. One day when travelling between Vernayaz and Chamounix we saw the peasants in their Sunday clothes wending their way to church from valley and hillside. It was a lovely day for agricultural work, yet these men, women, and children forsook field, châlet, and school at the bidding of a corrupt church to celebrate St. Maurice's day. But they readily took some illuminated Scripture leaflets, of which I gave about 700 during the tour. Devotion is one thing, but the object of devotion should be placed first. God is a Spirit, and requires spiritual worship (John iv. 24).

THE ALPINE HORN.

Between Grindelwald and Lauterbrunnen we were attracted by the sound of the Alpine horn. This is a long wooden instrument, which when used in the vicinity of certain rocks produces a peculiar melodious echo; and travellers love to hear the sound dying away in the distance. The lesson deduced from this performance was the effect of the Gospel trumpet upon hard hearts, which when used by the Holy Spirit produces melody, from that which by nature is hard and stony.

THE MEETING OF THE WATERS.

Although the romance of our journey ceased when we left behind the flowery valleys and the snowy peaks, yet on arriving at Geneva, amid the pouring rain, we made our way to the point where the confluence of the Arve and the Rhone can be best seen. Till it enters the Lake of Geneva, the latter, like all streams of glacial origin, is a muddy river, but when it emerges from that lake at Geneva it is of a lovely blue colour, and clear as crystal. Rejoicing in its new-found liberty, it hurries onward, but is joined immediately below the town by the muddy Arve, a turbulent stream as strong as itself. Judging from appearances, I should say that before long the Arve would conquer the Rhone, but as far as the eye could follow it, the latter maintained its purity by the side of its unwelcome neighbour. Cheever delighted to dwell upon this as an illustration of the difference between Romanism and Protestantism, as those who have read his "Wanderings of a Pilgrim" so well remember. We saw in it also these two things: "Be not unequally yoked together with unbelievers" (2 Cor. vi. 14), and "Evil communications corrupt good manners" (1 Cor. xv. 33). Then we hastened home, refreshed and strengthened for the duties of life by the wonderful things we had seen and heard.

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REST FOR YOUNG CITY WORKWOMEN.

The great need of providing rest and change of air for the many hundreds of overtired workwomen, toiling in our large and crowded London workrooms, has been so often described in your paper, that my only apology for soliciting further help, is the abundant need of country homes, to provide the rest that in many cases is so urgently required. If procured in time it often saves life, or restores health to those who would otherwise drag on a weary existence for years as confirmed invalids.

It was to meet this need, in some small measure, that my sisters and I opened our Cottage Home on the borders of Epping Forest, in the autumn of 1882. Since that time we have had over 400 inmates, and nearly ever week brings us happy grateful letters telling of restored health, and, best of all, in many cases, of spiritual blessing received during the quiet days spent at the Home. No charge whatever is made to the young women, so we are wholly indebted to the kindness and liberality of our friends for their maintenance. Our funds are now exhausted, we have many applicants, and, with the summer months before us, it would be most painful to refuse any for want of funds. Besides money help, I may mention the following ways of helping the work. Gifts of food, eggs, meat, grocery, &c., old furniture, carpets, sheets, &c., cast-off clothing. Communications of any kind, to be sent to (Miss) Kate Reynolds.

Epping New Road, Buckhurst-hill, Essex.

LOSS OF LIFE AT SEA.—The great loss of life by shipwrecks on the coasts of these islands, and the neglect to provide preventive measures, has long been a disgrace to us as a Christian nation, and has at last roused the women of England. Mrs. Wood, of Firs Cottage, East Sheen, Surrey, recently attended a very influential county meeting of the inhabitants of Sussex, held in Brighton Town Hall, and proposed a resolution: "That the Women of England form throughout the kingdom an auxiliary organisation to assist in the work of saving human life inaugurated by the National Refuge Harbours Society, and that such work of mercy is particularly becoming to the women of this country." Many noble ladies have expressed their willingness to associate themselves with the work, and no doubt many thousands of ladies will do likewise, and Mrs. Wood will be most happy to receive all communications addressed to her. She is herself the inventor of a particularly ingenious, safe, and uncrushable life boat, and has devoted a great part of her life for the benefit of sailors and fishermen. Mrs. Wood has called a public meeting on the subject at Exeter Hall on 17th inst.

A REAL RESCUE WORK.

Dear Sir,—I was much interested in a recent account given of the "Midnight Meeting Movement." I have long been of the opinion that the most successful mission to the fallen can only be carried out by thousands of Christian women, each taking one or more of these poor girls into their homes and "mothering" them. Perhaps my experience with three may induce some to make the experiment.

A year past last February, I took a girl straight from the street into our house. She had been drawn into a meeting in connection with some work of mine, and brought to feel her need of a Saviour. She accepted Jesus, and is one of the steadiest Christians I know. She worked in our house along with our three servants at housework and washing, and with myself at sewing, and slept in the house of a Christian woman about half a mile off, she being trusted to come and go alone. She has been for fourteen months with a Christian neighbour, who would on no account part with her. While with us she was gentle and obedient, and never hinted at her past life.

Until about three months since, I had no opportunity of helping others, when a girl, aged eighteen, was brought to me by a Salvationist, who knew that I wished to try and teach these girls art-needlework, as being more interesting and less trying to the eyes than plain sewing. Although this girl is left-handed, she sews beautifully, and is able to earn eight shillings a week. She learned very quickly, and is interested in the work. She lodges with a Salvationist about two miles off. She professes also to have found the Saviour, and has become a member of the Salvation Army. She is a sweet, gentle-looking girl; has been from her home four years, but not all the time living in sin.

Number three was said to be one of the worst girls in town, and was such a disgrace to her mother that she thought of going away on account of her behaviour. A lady friend, who had heard of my experiment, asked me to take her, and she has now been nearly seven weeks here. If anything, her work is better than that of the first. Her behaviour was not quite satisfactory at the beginning, but now there is no room for complaint. She also is gentle, obedient, and industrious. These girls do not occupy the same room, or come and go together. They have each their fixed hour of coming here and returning to their lodgings, and this has been found to work well. Number three gives the morning of April 16 as the date of her conversion.

I should be glad to get places for these girls, in the course of the next few months, so that I might help others, who wish to give up their lives of sin. In some things I may have advantages over others. Ours is a spacious house; our servants are Christians, and my mother gives a most willing consent. As to means, they are drawn from a not very large allowance for dress, but the joy of doing this work for the Master, which I am sure has his help and sympathy, far outweighs any pecuniary disadvantage. Some kind friends have given me orders for work, and I should be grateful for more. The work consists of toilet covers, splashers, antimaccassars, and bed covers. Both of these girls have some knowledge of housework, and can sew white-seam fairly well.

Every morning I have Bible-reading and prayer with the girls, which they seem to enjoy. I am quite aware that three months is no great test, in such cases as theirs. I have worked for many years amongst factory girls, but have not found them so easily managed as these three once fallen ones. My confidence in their case lies in the fact of their seemingly genuine conversion.

I am convinced that if we ladies could overcome our conventional shrinking from these poor ones, we should win them fast enough. I shall be glad to receive orders for work, or to give information regarding these girls, and exceedingly glad if this short account, which is not overstated, should induce anyone to "go and do likewise." For many reasons I only give my initials at present, but my address can be had from the Editor. A. M.

Midlothian.

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MEMORISING GOD'S WORD.

Mere reading of the Bible does not fix it sufficiently on the memory to enable one to meditate fully upon it. Those people of whom one reads in the New Testament who were in the habit of quoting Scripture did so from what they knew by heart. The Scriptures "were written for our learning." "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation."

I have tried many ways of reading the Bible, but my present method commends itself to me above all, and if I had only adopted it earlier, I should now have a more thorough grasp of the Bible, and consequently greater benefit from it. My plan is this: I read one book through—say Matthew—and make a note as I go along of the more striking passages, which I afterwards commit to memory. These passages help one to bear in mind other portions of the book not actually learnt by heart. In this way I have already committed to memory considerable portions of all the books of the New Testament, also of the following books of the Old Testament: Genesis, 2 Chronicles, Isaiah, Jeremiah, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. All of these portions I am in the habit of repeating to myself at least once in the week, having divided off a certain portion of the Old and New Testaments for each day of the week, except Sunday. I repeat the Old Testament portions in the morning, generally before going out, and the New Testament portions in the evening, either during my evening walk, or before going to bed; but there is no day during which, at some time or other, I do not repeat to myself from memory the portions for the day.

At the end you will find a table showing how I have divided off the books for each day's meditation. The book I am now reading is Exodus: I read the first twenty chapters last Sunday, and noted the following passages to be committed to memory:—

Exod. iii. 1—6.—The burning bush.
,, xiv. 13, 14, 19—22, 30, 31.—The passage.
,, xv. 1, 21, 26.—Moses' song.
,, xii. 16, and xvi. 22—80.—The Sabbath.
,, xviii. 7—12.—Jethro.
,, xix. 3—6.—Message to Israel.
,, xx. 1—17.—Ten commandments.

Yesterday, during my walks, I committed to memory the greater part of the verses on "the passage." As one cannot always carry a Bible about, I usually write out the verses to be learnt on a small piece of paper, and commit them to memory while out walking. To learn a few verses in this way every day, adding them to others, systematically repeated over so as to impress them indelibly upon the heart, is, in my opinion, the best way to make one's self conversant with the Bible. I have not yet come to Deuteronomy in learning passages by heart, but surely those grand addresses by Moses are worthy of being committed to memory, and not merely read over and forgotten.

	Morning.	Evening.
Monday........	Genesis	Matthew.
	2 Chronicles	Mark.
	....	Luke.
	....	John.
Tuesday	Exodus	Acts.
	Isaiah	Romans.
	Jeremiah	1 Corinthians.
	....	2 Corinthians.
Wednesday	Daniel..........	Galatians.
	Hosea	Ephesians.
	Joel	Philippians.
	Amos	Colossians.
Thursday......	Obadiah	1 Thessalonians.
	Jonah	2 Thessalonians.
	Micah	1 Timothy.
	Nahum	2 Timothy.
Friday	Habakkuk	Titus.
	Zephaniah	Philemon.
	....	Hebrews.
	....	James.
Saturday	Haggai	1 Peter.
	Zechariah	2 Peter.
	Malachi	1, 2, and 3 John.
	....	Jude.
	....	Revelation.

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LETTERS FROM ABROAD.—10.

MADRID.—II.

It was a great pleasure to us to visit the various schools under the care of Mr. and Mrs. Fenn and their English and Spanish helpers. The children were all bright and happy, and one day they entertained us by singing us some of their hymns and Christmas pieces, accompanying their voices with tambourines, castanets, triangle, and one or two other simple instruments: quite in a fashion characteristic of the sunny South. When they sang their hymns in which the precious truths of the Gospel were expressed, one could but feel how surpassingly important it is to fill the minds of the children with the testimony of Jesus, in order that the coming generation may be endowed with the spirit of prophecy, living out and telling out the liberty wherewith Christ hath made them free.

Several of their present teachers were educated in their schools, and some old scholars and teachers in other schools. There is also a gracious work of the Spirit going on in the hearts of not a few of the children at this time. The largest of the three Sunday-schools is attended by from one hundred to one hundred and twenty children.

Miss Furness, a valuable worker employed by the "Association for the Diffusion of the Gospel in Spain," but at the time of our visit living and co-operating with Mr. and Mrs. Fenn, told us that they had access to six hundred houses which might be visited if there were workers. And in answer to our question as to what became of the children as they grew up, she sorrowfully replied that to a large extent they were like those at home, lost for want of subsequent looking after, this being impossible for want of workers. Yet not altogether so, for the truth which they have learned, instead of the Romish impostures which would otherwise have been instilled into them, must influence their future life, and cannot fail, we *will* believe, under God's blessing, to issue, in many cases at least, in their becoming new creatures in Christ Jesus.

Excellent work is also done in the schools under the care of Rev. J. Jameson, Pastor Fliedner, and Señor Cabrera. In the first a few children of both sexes gave proof of the efficient character of their teaching by submitting to a smart *vivâ-voce* examination in history, geography, arithmetic, and other elementary subjects, with the use of the blackboard, maps, &c., in which they displayed considerable ability and speed. Mr. Jameson gave us much information as to places of historic interest, and introduced us to the Athenæum, of which he is an active member.

It is natural to love little children of any race or colour, and specially is it a necessity of the new nature to love them, knowing that the Holy Child Jesus lived and died and rose again for them. Like the heavens and the firmament you may have no speech nor language, your voice may not be heard, but as the earth gives back in fruits and flowers the sunshine and the rain which come from heaven, so do the boys and girls give back in smiles and words and deeds the love and care bestowed upon them. The little child understands your kiss, though there is no word spoken, and the big boys and girls and the elder people comprehend the love you have toward them, though it can only be expressed by the glance of the eyes or by the grip of the hand.

But the language may easily be acquired, and how many Christian men and women vegetate in England who might fill up their life with joyful service in loving the people, and teaching children, and winning souls? The Congo is nearer than China; North Africa is nearer than the Congo; Spain is nearer than North Africa. When God began to evangelise the world He sent his Apostles, "beginning at Jerusalem." Then Judæa, and Samaria, and the uttermost parts of the land were successively visited, and then the world was turned upside down. We are assured that God's plan is still the right one, and that the nations nearest home should be the first consideration. "These ought ye to have done, and not to have left the other undone."

The premises occupied by Mr. Fliedner's work are used to the best advantage. A spacious chapel stands at the end of the entrance passage, capable of holding three or four hundred persons. Upstairs are the schoolrooms and dormitories of the Orphanage, or boarding school, which, with the day-schools, contains 350 children, boys and girls occupying different parts of the house. Those in the junior classes pay one or more pesetas a month; a few of the seniors, preparing for the University, pay ten. From the first Mr. Fliedner determined to have no free admission to his schools, and accordingly commenced with the fee of one peseta. This did not apparently succeed at all, as may be inferred from the fact that at the end of three months there were but eight pupils! But the work with those eight pupils had not been in vain. It was evident that they were being well taught, and by degrees other parents began to send their children, until the school reached its present proportions. The prosperity of old pupils is also very encouraging to hear about, some being at the University, others occupying positions of influence in the Lord's work in different parts of Spain.

In another part of the same building is a cottage hospital, with eight beds, for the sick of the Protestant congregations. The greatest tyranny is exercised in the Romish hospitals over Protestant patients, the nurses sometimes refusing to supply clean sheets to any who have not "confessed." Thus any provision of this kind for the infirmities of the weak is a very great boon to the body, and generally productive of blessing to the soul.

Pastor Fliedner has also under his supervision the schools of the Irish Presbyterian Church, in which there are over 100 children, and the rooms are crowded. Many landlords object to having schools at all, and the objection to Protestant schools is tenfold greater. These schools were visited in August last, by Rev. Wm. Park, of Belfast, who says:—"The schoolhouse is in Calle Meson de Paredes, in the district of Peñuelas, in the midst of a large and growing population of the poorer class. Our male teacher is a Spaniard, trained in Switzerland, and is one of the best teachers in Spain. He has 50 boys on the roll, and an average of 40 in attendance. In the girls' school, there were 45 present; in the infant school eighteen. The teaching in all the three schools is, I believe, above the average, and the supervision is capital. Mr. Fliedner takes a great interest in them; and his head master, a trained German teacher, looks carefully after every detail. Each Saturday evening our teachers meet Mr. Fliedner's teachers at his own house, and go over the lesson for the Sabbath schools together. At these meetings one teaches the lesson, the others criticise him, and Mr. Fliedner concludes with a short address."

We have been pained to hear, and read about, the Spanish people spoken of in a depreciatory tone. We think that the habit of speaking thus of classes of people or of nations is as unreasonable and unphilosophic as it is unscriptural and unchristian. For any one class or nation would have developed substantially the same moral character as any other, if placed in the same circumstances. But with the Quemadero (the burning-place) before our eyes, with its historic memories perpetuated by their enemies themselves, it is bare justice to speak honourably of a nation which produced thousands of sons and daughters who submitted to be burnt alive for the sake of Christ.

But not only in the past has the Spaniard shown heroism which would do credit to any nation. While we were in Madrid the following touching story was told in one of the daily papers:—

AN HEROIC ACT OF CHARITY.

A young married lady, the wife of Dupuy de Lome, on returning home, saw at the door of her house a poor woman with a young child in her arms. The hunger depicted on the poor woman's features and the rags that covered her indicated extreme misery. She was giving the breast to the babe, but the child was crying bitterly on account of its fruitless efforts to obtain nourishment. The poor beggar was completely disconsolate, her eyes were dull from want, and she was well-nigh fainting, and with an almost inaudible voice she besought the lady to take pity on her and her child. The beautiful and tender lady remembered that *she* was a mother, and took in her arms the poor babe and told the mother to follow her into the house. She fed the poor woman, and then had the babe bathed and dressed in clothes belonging to her own child; but the child was dying for want of nourishment, and Dona Emilia de Dupuy took it in her arms and nursed it from her own breast. The child was saved, but without doubt the fever of misery and starvation was running through its veins. The same night the lady became seriously ill, and she was declared to have a gangrenous throat. Her medical attendants were powerless to arrest the disease, and in saving the child she lost her own life.

We were much interested to hear from Rev. Reeves Palmer, who represents the British and Foreign Bible Society in this city, that the way is being made increasingly open for the distribution of Bibles, Testaments, and portions in various parts of Spain. The colporteurs, practically, have one phase of missionary work in their own hands, for in districts where no Protestant community exists they are able to explain the Scriptures which they circulate; and in more than one instance it has been ascertained that the private reading of the Word by the purchaser and his friends has resulted in the formation of a Christian Church in their town or village. Surely eternity will reveal blessed results of such work, in the fulfilment of the promise that God's Word shall not return unto Him void.

We cannot pass from Christian work in Madrid without mentioning that of Mrs. Reeves Palmer on behalf of friendless young Englishwomen and foreign governesses. In April, 1884, a Home was opened to supply a need hitherto unprovided for. Numbers of English and other foreigners came to Spain as governesses or in similar capacity, attracted by the prospect of higher salaries than can be obtained at home, and often quite unacquainted with the disadvantages and perils of continental cities. The law of Spain affords little or no protection against injustice in the termination of engagements, and those who have come out in the hope of permanent advantage have no redress if dismissed at a moment's notice and thus suddenly become destitute and homeless.

A young lady had been left by her employers at a hotel in Madrid alone and without any resources, her letters being unanswered. She was received into a friend's house, and her interests were cared for until she returned to England. This led to the opening of a Home in Madrid, where any, in similar circumstances, might find temporary shelter, and which should be a refuge and rallying-point for all.

Warmest interest was shown by members of the diplomatic and consular bodies in Spain. Sir Robert Morier, British Minister at Madrid, was one of the earliest to promise his assistance. The Ministers of Germany and the United States are also amongst the supporters, and six of the Consuls resident in Spain have given their kindly aid. The house, 16, Paseo del Cisne, affording accommodation for five inmates at a time, is situated in an open healthy locality in the outskirts of Madrid, and has proved in every way suitable for its purpose.

Some anxiety was felt at first as to finding a suitable matron. The expenses of furnishing, &c., had rendered it difficult to offer a commensurate salary. But God provided for this in a way which could only be regarded as a token of his approval and blessing. Miss George, a lady with a long experience of the conditions of governess life, who had spent some years on the Continent, and spoke several languages, offered her services for Christ's sake, and, without remuneration until the Home could afford it.

During the first year twenty-six were admitted to the Home. Some have been cases of urgent necessity, the majority paying a weekly sum, larger or smaller, for their maintenance.

The affairs of the Home have now been transferred from the personal direction of Mrs. Palmer to that of a duly appointed committee. We very much hope that it will prosper as well under this arrangement, and prove as useful as has hitherto been the case.

ALGERIA.

Rev. J. Lowitz writes us that the Jewish population in all Algeria is 33,000; in and around the city of Algiers only, 7000, according to the last census. This is in correction of the sentence in No. 6 of these Letters, in which the larger number were said to be in and around Algiers. We are also reminded that Mrs. Monod is doing a good work, as Biblewoman, under the superintendence of Mrs. Lowitz.

R. C. and G. E. Morgan.

CHRIST AND BUDDHA.

By PROF. MONIER-WILLIAMS.

From Address at the Bible Society's Meeting.

If it is our duty, as God's trustees in India, to bestow upon the natives the Bible translated into their own languages, it is also our duty to acquaint ourselves with their own sacred scriptures, that we may be in a position to contrast the false with the true, and to urge the acceptance of the true Sacred Book of the East. A great deal of importance has recently been attached to the sacred books of the East now being translated and published by the University of Oxford, where I am a Professor; and if you look in *The Times* of last Monday you will see nearly a whole column devoted to these sacred books of the East. I must say that it redounds very much to the credit of the University to which I belong that it should have undertaken to print and publish these sacred books, and so enable everyone to estimate them at their right value. For myself I may claim that in the discharge of my duties for forty years I have devoted as much time as any man living to the study of these books. And I venture to tell this meeting what I have found to be the one key-note—the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmins, the Puranas of the Sawas and Vaishnavas, the Koran of the Mohamedans, the Zend Avesta of the Parsees, the Tripitaka of the Buddhists, the King of the Chinese or the Purana—the one diapason, the one refrain, that you will find through them all, is salvation by works. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our own works and deservings.

Here, then, we make our chief contrast. Our own Holy Bible, our own sacred book of the East, is, from beginning to end, a protest against this doctrine. Good works are indeed enjoined upon us in that sacred book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thankoffering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. "Put off the pride of self-righteousness," says our Holy Bible; "it is a filthy garment, unfit to cover the nakedness of your soul at that awful moment when death brings you face to face with the holy God." "Put on the garment of self-righteousness," says every other sacred book of the East. "Cling closely to it. Hold it closely to your heart of hearts. Multiply your prayers, your pious acts, your pilgrimages, your ceremonies, your external rites on all hands, for nothing else but your own meritorious acts, accumulated like capital at a bank, can save you from eternal ruin." We can understand then the hold which these so-called sacred books of the East continue to exert on the natives of India, for the pride of self-righteousness is very dear to the human heart. It is like a tight-fitting inner garment, the first to be put on, the last to be put off. Nay, this may also account for the fact that in the present day these so-called sacred books of the East are gaining many admirers who fall into raptures over the moral precepts which here and there glitter in them, like a few stars sparkling through the rifts of a cloudy sky on a pitch-dark night.

What did the leading journal, *The Times*, say the other day in an article on the Buddhist antiquities in the British Museum? It spoke of the teaching of Buddha as second only to the teaching of Christ. Let us then take Buddhism which is so popularly described as next to Christianity. Let us for a moment with all reverence place Buddhism and Christianity in the crucible together. It is often said that Buddha's discourses abound in moral precepts, almost identical with those of Christ. Be it so, but in fairness let us take a portion of Buddha's first sermon which contains the cream of his doctrine. I should like to read it from the translation which has just come out at Oxford. The Buddha who is said to be second only to Christ made use of these words:—"Birth is suffering. Decay is suffering. Illness is suffering. Death is suffering. The presence of objects we hate is suffering. Separation from objects we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of craving for existence is cessation of suffering; and the eightfold path which leads to cessation of suffering is right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavour, right memory, right meditation. This is the noble truth about suffering." And now, with all reverence, I turn on the other hand to the first gracious words which proceeded from the mouth of the Founder of Christianity as given by St. Luke. "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord." In contrasting these first utterances of two Eastern teachers, one of whom we Christians believe to be Divine, I ask what is there of hope for poor suffering humanity in the first utterance of Buddha? Is it not more like a death-knell than a voice proclaiming good tidings of great joy to poor suffering sinners?

I may hear some learned Orientalist—perhaps there are some present—ask—"How could Buddha speak of the Spirit of the Lord when he denied all spirits, human or Divine? He denied any Supreme Being higher than the perfect man, and assuredly you will admit that Buddha preached his gospel to the poor!" Well, bear with me for a little longer, while I point out a few other contrasts, showing how vast is the gulf which separates the gospel of Buddha from the Gospel of Jesus Christ. I feel that I am compelled to speak out on this occasion even as I spoke out recently at Oxford in contrasting the Veda of the Brahmins with our own Holy Bible, for a kind of doctrine called Neo-Buddhism is spreading, I am sorry to say, in many places both in Europe and America, and also in India, where we hoped that Buddhism had been long extinct. This new doctrine magnifies Buddhism as if forsooth! it were a rational sort of creed for an intelligent man to hold in the nineteenth century. Yes, monstrous as it may seem, the Gospel of our Saviour—the Gospel of peace—is in some quarters giving place to the Gospel of misery—the Gospel of Buddha—and the former seems to be becoming a little out of fashion here and there. The Buddhist Gospel of misery is, I fear, in some places, certainly in India, where we hoped it was extinct, coming into vogue.

But mark two or three more contrasts which I should like to place before you. In the Gospel of the Buddha we are told that the whole world lieth in suffering, as you have just heard. In the Gospel of Christ the whole world lieth in wickedness. "Glory in your sufferings; rejoice in them; make them steps towards heaven," says the Gospel of Christ. "Away with all suffering; stamp it out, for it is the plague of humanity," says the gospel of Buddha. "The whole world is enslaved by sin," says the Christian Gospel; "The whole world is enslaved by illusion," says the gospel of Buddha. "Sanctify your affections," says the one; "suppress them utterly," says the other. "Cherish your body, and present it as a living sacrifice to God," says the Christian Gospel; "get rid of your body as the greatest of all curses," says the Buddhist. "We are God's workmanship," says the Christian Gospel; "and God works in us and by us, and through us." "We are our own workmanship," says the gospel of Budda, "and no one works in us but ourselves."

Lastly, the Christian Gospel teaches us to prize the gift of personal life as the most sacred, the most precious, of all God's gifts. "Life is real, life is earnest," it seems to say, in the words of the great American poet; and it bids us thirst not for death, not for extinction, but for the living God; whereas the Buddhist doctrine stigmatises all thirst for life as an ignorant blunder, and sets forth, as the highest of all aims, utter extinction of personal existence. I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East other than our own Bible. Let us not shut our eyes to what is excellent and true and of good report in these sacred books; but let us teach Hindoos, Buddhists, Mohamedans, that there is only one sacred book of the East, that can be their mainstay, their support in that awful hour, when they pass all alone into the unseen world. There is only one Gospel that can give peace to the fainting soul then. It is the Book that this great Society is engaged in sending to the uttermost parts of the earth.

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BIBLE STUDIES.—14.

NAMES GIVEN TO BELIEVERS, IN THE SONG OF SOLOMON.

I.—BY CHRIST.

(1) *My fair one* (ii. 10, 13). "Fairest among women" (i. 8). "Thou art all fair" (iv. 7). "Perfect through my comeliness . . . saith the Lord God" (Ezek. xvi. 14). "Let the beauty of the Lord our God be upon us" (Ps. xc. 17). "The Lord taketh pleasure in his people: He will beautify the meek with salvation" (Ps. cxlix. 4).

(2) *My love* (i. 15). "He loved me, and gave Himself for me" (Gal. ii. 20). "As the Father hath loved Me, so have I loved you" (John xv. 9). "To know the love of Christ, which passeth knowledge" (Eph. iii. 19).

(3) *My dove* (ii. 14, v. 2). "Simple concerning evil" (Rom. xvi. 19). "The fruit of the Spirit is . . . gentleness . . . meekness" (Gal. v. 22, 23).

(4) *My undefiled* (v. 2, vi. 9). "There is no spot in thee" (iv. 7). "Not having spot, or wrinkle, or any such thing . . . holy, and without blemish" (Eph. v. 27). "Let your garments be always white" (Eccles. ix. 8). "White in the blood of the Lamb" (Rev. vii. 14). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7).

(5) *My sister* (iv. 9, 10, v. 1, 2). "Children of God by faith in Christ Jesus" (Gal. iii. 26). "Whosoever shall do the will of my Father which is in heaven, the same is my . . . sister" (Matt. xii. 50).

(6) *My spouse* (bride, R.V.). "Thy Maker is thine Husband" (Isa. liv. 5). "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it" (Eph. v. 25). "Believers were . . . added to the Lord" (Acts v. 14); (add = to give as a wife. Each believer forms part of the bride of Christ). "I heard as it were the voice of a great multitude . . . saying . . . The marriage of the Lamb is come, and his wife hath made herself ready" (Rev. xix. 6, 7, xxi. 9).

II.—BY ONLOOKERS.

(1) *Shulamite* (daughter of peace). "Blessed are the peacemakers; for they shall be called the children of God" (Matt. v. 9). "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (Isa. lii. 7).

(2) *Prince's daughter*. "The king's daughter is all glorious within" (Ps. xlv. 13). "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 18). "He that overcometh shall inherit all things" (Rev. xxi. 7).

Streatham. Janet Clark.

MR. GEORGE C. NEEDHAM is following up the recent evangelistic work of Messrs. Moody and Sankey in Virginia. A Norfolk paper speaks in very warm terms of his services, especially referring to the value of the Bible readings.

BOYS' AND GIRLS' RELIGIOUS SOCIETY, CAPE-TOWN.—Commencing a year ago with twenty-three children, the number has increased to one hundred and twenty, who are regularly gathered on Sundays for religious teaching. This first report rejoices in the extension of the work to other parts of the town so that four distinct meetings are sustained, with a total attendance of upwards of seven hundred children. Many have given evidence of a changed heart. New branches, it is hoped, will shortly be opened in other neighbourhoods. The design of this Society is defined as being "The religious, educational, and social elevation of boys and girls," who are gathered from the streets. Mr. R. Campbell is the superintendent.

A MISSIONARY APPEAL.

By Rev. JOHN LOWE, EDINBURGH.*

To take advantage of the openings for the employment of this agency, which, in the providence of God, are everywhere presented, many more medical missionaries are required, and to the Christian youth of our country our appeal must therefore be made. . . .

Our appeal is not addressed to young men who have a high estimate of their own ability, and who make light of the difficulties and responsibilities of the work. Such men, however richly endowed with gifts and graces, make but poor representatives of the Master anywhere, but especially so in the mission field. One of the truest and most reliable evidences of a call from God to engage in this service is a humble sense of one's own insufficiency, which can only be met with the Divinely inspired conviction, "Our sufficiency is of God."

From every land is wafted the Macedonian cry, "Come over and help us," while with that cry is heard the pitiful wail of languishing humanity. Men are needed to go forth to those neglected and suffering millions, with healing in the one hand and the Gospel in the other—men skilled as physicians and wise to win souls—men filled with love to Christ, and with the Spirit of the living God—men upon whom the spirit of the great Apostle rests, constraining them to esteem the work as a "grace given," not as a duty imposed—as a privilege enjoyed, not as a sacrifice made. Such young men the Church needs, and to such, God, in his providence, now appeals. "Whom shall I send, and who will go for us? saith the Lord." Oh, that from our universities, our medical schools, our halls of learning; from the workshop, the counter, and the desk: many young men, impelled by the constraining influence of the love of Christ, may respond, "Here am I, Lord, send me."

To those who are about to enter the profession, and to young graduates on the outlook for a suitable sphere in which to commence practice, the Divine call comes, and we ask such to consider the claims of this department of service. We address ourselves to those who, by God's grace, reckon themselves "debtors to the Gospel," and, looking to the "fields white unto the harvest," all we would ask of such is to inquire conscientiously and prayerfully, "Lord, what wilt Thou have me to do? Am I fitted, and if fitted, am I willing, to devote my life to this service?" Let such questions be pondered calmly and prayerfully, and we may rest assured that, to such as are called of God to go forth into the field, the way will be made plain before them, and they will receive the special equipment needed for the special work assigned to them; while those who are unable to go will receive the comforting assurance that, if there be "the willing mind" it is accepted according to what a man hath, and not according to what he hath not.

It may touch a chord in the heart of some young Christian physician, for whom God has yet higher and nobler service in store than he has ever contemplated; and it may serve as an inspiration to others, and as an appeal to their loyalty and devotion to Christ, if we here relate the experience of Dr. Asahel Grant, to whose remarkable success as a medical missionary reference has been made in a previous chapter. In his "Appeal addressed to Pious Physicians," written soon after his arrival in Persia, Dr. Grant thus alludes to the time when he decided to leave all for Christ, and to go forth as a medical missionary: "A young physician, who had an extensive and increasing practice in one of our flourishing cities had thought much of engaging in the work, but as often as he considered the matter he dismissed it, under the plea that, much as labourers might be needed, yet there were so many obstacles in *his* way, that *he*, at all events, could not go. Others were better qualified, and had far less to detain them at home—they might go; but they did not—the call was urgent, and what was to be done? He prayed over the subject, and resolved on a more thorough examination of personal duty. He took up his former excuses one by one. He asked, Can I do more at home or abroad for the conversion of the world? In this view, where am I most needed? Here, I may relieve much suffering, and perhaps prolong some valuable lives; but should I go, others could do that just as well, and I should not be missed. Abroad, I may relieve a hundred-fold more of misery, perhaps save the lives of missionaries of inestimable value to the cause, and that, too, when no one else will do it. Here, I have many opportunities of working for Christ, but what are they in comparison with those abroad, where I may be the only spiritual guide to thousands who would never be reached by another. Here, if I prosper, I can give liberally, and labour for the heathen by proxy; but money alone will not do the work, and labourers, especially physicians, are not to be found. Here, as an officer in an influential church, and in connection with various benevolent societies, I may do much—and many think I ought not to change a certainty for an uncertainty; but do I not know, that those churches that do the most for the heathen, and send forth the most labourers, are the most blessed of God? Can I not, then, do most for Christ at home, by going in person to those who sit in darkness?

"But there are other ties, entwined with the tenderest feelings of nature; and how shall they be severed? How shall I leave my parents in their declining years? How say farewell to my sister and brothers? More than all, how can I leave two darling children alone in this selfish world? In these questions, so far as mere feeling is concerned, though the heart thrill with agony, it should not turn the Christian from duty. My parents are not dependent on me, my going may be the greatest blessing to my brothers and sister, and what can I do for my children that would not be done for them if I am gone? The great thing to be done for a child is to fit him for usefulness here, and for the enjoyment of God in heaven. For this, agencies can be provided, and superadded will be a parent's example, turning their attention to the great work he prays they may be qualified to pursue. If God calls me to leave them for his sake, He will take care of them. It may be the duty of others to go, but would I let my neighbour die of hunger, because his rich brother ought to feed him rather than I? No more can I let millions perish, because others do not give them the bread of life. I cannot, I dare not, go to judgment, till I have done the utmost God enables me to do, to diffuse his glory throughout the earth."

The foreign field needs men like Dr. Asahel Grant, who will calmly count the cost, and whose Christianity inspires them with the determination to honour Christ, by seeking to make the world better, men who solemnly consecrate themselves and all they have to God, and who dare not go from his altar, and stand convicted before their own consciences of having loved the world more than God and the souls of their perishing fellow-men—men who can say, as he said: "My heart almost faints within me, when I think of the magnitude of the work, and of my own unfitness for it; but then, when I remember that He gave Himself for me, and has promised to uphold me, then, at his call, and sustained by the blessed assurance, 'I am with you alway,' I stand ready to go, in the face of danger and of death, to any part of the world under the dominion of the prince of darkness; my only wish in regard to a location being to go where I am most needed."

In this service no great earthly rewards are promised, no alluring prospects of professional distinction, no tempting retiring allowances; but most inviting fields are offered for the exercise of the highest professional accomplishments, the prospect of a life of exceptional usefulness, and, when life's labour is ended, the "Well done, good and faithful servant." There is, besides, the honour and privilege of being called to be a "fellow-worker" with God, an ambassador for Christ, commissioned to be the means, the witness, and the historian of the highest and noblest developments of civilisation! With St. Paul, the medical missionary may well say, "I magnify mine office," for he, of all others, follows most closely in the footsteps of Him of whom it is recorded, "He went about among all the cities and villages, teaching and preaching in their synagogues, and healing all manner of sickness and disease among the people." . . .

What inviting spheres of influence and usefulness are waiting to be occupied by young talented medical men, competent to instruct others in their profession, and inspired with the true missionary spirit! There is scarcely any limit to the hopes that may be cherished, if, with the Divine blessing, advantage be taken of the openings in the foreign field for the exercise of the evangelistic and benevolent operations of the medical missionary. Surely a work so full of promise, and so practical, so suited to the requirements of the mission field, so apostolic, so Christ-like, claims the consecration of the noblest powers which our universities and medical schools can furnish! And to the young man who may read these pages, especially if he be a medical student or graduate, we would say, Think of this work, dwell upon its glorious issues, look at its claims in the light of what you owe to Christ, and if you hear the voice of God calling you to engage in it, manfully take up your cross, and go forth to it, and you will never cease to thank Christ Jesus our Lord for counting you worthy to take part in this ministry.

PENDLETON, MANCHESTER.—The annual meeting of the members and friends of the Workpeople's Hall, John-street, Pendleton, was lately held. There was a large attendance. Mr. John Sugden, hon. secretary of the Institution, stated that more than average progress had been made during the past twelve months; the leading feature with which operations were first commenced twenty-three years ago—the distribution and circulation of religious and temperance literature—still ranked foremost. The Women's Society had been specially active and useful; the attendance at the ragged school and evening classes had increased. The Gospel temperance branch established at the hall had done fairly well, and the other branches of work had prospered. Lord F. Hamilton said he believed that mission services were the only means by which they could reach a certain section of the population. People who would not attend a church or chapel were often attracted by the good music and hearty singing of a mission service, and were thus brought under an influence for good. 750 scholars and parents attended last Sunday night, and 610 men and women on Monday, to hear Mr. B. Armitage, M.P., Rev. J. B. Anderson, &c. Copies of the Report may be had from Mr. John Sugden, 46, Market-street, Manchester.

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* Extracted from Medical Missions, their Place and Power. 5s. *T. Fisher Unwin.*

BOURNEMOUTH Y.W.C.A. AND Y.M.C.A.

We are delighted to hear from Miss Wingfield Digby that she has received £450 toward the £2000 needed to provide very suitable premises now available for the Y. W.C. A. at Bournemouth. Now that the Cairns Memorial House has supplied the Y.M.C A. with a splendid house built and paid for, we trust that the young women, who want it, to say the least, quite as much as the young men, will very soon be similarly accommodated. Miss Digby says: "We have now nearly three hundred young women between our three branches in Bournemouth: No. 1, for the young people in business; No. 2, for young ladies, and those who can only come to morning meetings; No. 3, a little branch just started in Springbourne for the young girls in their homes there. Our only class-room in the present Institute is often so crowded that the air becomes insufferable. The Y.W.C.A. work has been so blessed of God in Bournemouth, surely his people will provide space and walls to house those whom He has gathered—not names on paper, but living souls. How can we go on asking more to come with nowhere to put them. Very recenty, during the meetings held by Mr. Soltau, six in one shop were led to come, by one Christian friend, were blessed of the Lord by the message given, and converted to Him; and many more from other shops and private houses confessed to coming to the knowledge of their deep sinfulness, and yet to see and know their Saviour's saving grace. Now, all these sheep need shepherding, and how are we to do it, while there is no room to take them in? There were sixty present on Wednesday evening at our ordinary weekly Bible-class. I was too ill, from the bad air at the crowded meetings the two days before, to be able to go. But the Lord provided a teacher in the Y.W.C.A. referee for Lancashire, Miss Hulton, and I am told it was a glorious meeting."

In continuation of the meetings in celebration of the opening of the Shaftesbury Hall and Cairns Memorial House, an evangelistic service was held in the former building on Monday week, when an address was given by Rev. **Mark Guy Pearse**. It is estimated that about 1000 persons were present. Mr. Pearse said that whilst the object of the meetings held in the previous week was to do honour to the memory of two noblemen who had now passed away, the purpose of their gathering that evening was rather to think of the object of those rooms; an object which he was sure would be dear to those whose names they regarded with such thankfulness and love,—to lead men nearer to Jesus. The words which had come to his mind as he thought of these departed heroes, linked with the thought of what they desired for themselves, were to be found in Acts i. 8: "Witnesses unto Me." Whatever else they were—and they were successful in much—that was their life-work, to be witnesses for Christ. He wanted them all to ask themselves what was their work. The best answer to all philosophical objections and all intellectual doubts as to Christianity was afforded by their living holy lives. There was one book—from 5ft. to 6ft of humanity, living a Christlike life—that was the only work on the Evidences of Christianity which was never called in question. It was not their books, or their sermons, or anything of that kind, kept Christianity alive, but the holy lives of Christian people. It was said sometimes that we had lost hold of the lowest classes of society, but he denied it; all that was wanted was to show these people what Christ's love was, and that we loved them too. This was what was wanted in the present day—Christlike lives. Without that they could do nothing, but with that they were sure of victory. Here was this poor England of ours; here was the curse of drink—the public-house open upon the Lord's Day, and every day of the week; here was the hideous curse of the social evil; and here was the curse of gambling. He would be a bold man who would say that in fifty years horse-racing and gambling would be unknown. Yet he should not be afraid to prophesy that, *if* only they could multiply the number of Christlike men and women. All that was wanted was that men and women should give themselves up to Christ, resolved to live holy lives. Besides this, there was nothing else worth living for.

A meeting in connection with the Bournemouth Gospel Temperance Union was held on Monday week, when a most encouraging address was given by Lady **Hope**. Her ladyship referred to the good work being done throughout the country, by means of coffee taverns, and she congratulated the Bournemouth friends on the number of coffee taverns which had been opened in the district since her last visit. A good work was being done on some of the railways, for the Directors had provided at some of the stations a bar where tea, coffee, &c., could be obtained at moderate charges, and this effort had met with the most gratifying success. In Switzerland, during a visit which she had recently paid there, she found that similar places to our coffee taverns have been started. The hall was well filled, and at the close of the address several pledges were taken.

MR. SPURGEON'S COLLEGE.

The twenty-second annual Conference of the Pastors' College Association was held last week. The proceedings commenced with a prayer-meeting at the Victoria Chapel, Wandsworth, when Rev. **George Rogers**, late Tutor, gave an address to the ministers present, enjoining them to hold fast to the faith once delivered to the saints. Rev. J. A. **Spurgeon** conducted the evening meeting, and spoke on "Fruitfulness in the Christian Life," instancing the work accomplished in that church by its pastor, Mr. Henderson, as an illustration of his theme. Subsequent addresses were delivered by various country pastors.

A hearty greeting was accorded to Rev. J. **Guinness Rogers**, of the Congregational Church, Clapham, who urged the preaching of a living Christ as the only means of uplifting a lost and degraded humanity.

The first session of the Conference proper was held on Tuesday morning at the College, when several hundreds of pastors and students assembled. Great disappointment was felt when a letter was read, announcing the inability, through weakness, of Mr. C. H. Spurgeon, to appear among them. Fervent prayer was evoked on his behalf, which, the following day, was turned into grateful praise, when he appeared in their midst. The Vice-President (Rev. J. A. Spurgeon) discoursed upon "The Faithful Saying," setting forth the Gospel of Christ in relation to its essence, its message, and its illustration.

Rev. **Charles Williams**, Chairman of the Baptist Union, defined the qualifications essential to be possessed by those who would successfully preach this Gospel. They must frequently be in formal contact with the Saviour; they must receive their message from Him as He did from the Father. There must be no self-seeking in their ministry; their great aim must be the winning of souls, and, finally, they must make God real to themselves by daily communion. The usual soirée was held at Stockwell Orphanage in the evening.

It was an affecting sight to see the beloved President, looking ill and worn, leaning upon his staff, having his left arm in a sling, reminding one of a wounded warrior, as he slowly wended his way up to the platform of the College Hall, on Wednesday morning. Still suffering intensely from the malady which this time had come upon him suddenly, he could only attribute it to their earnest and loving prayers that he was able to get there at all. We regret our inability to give Mr. Spurgeon's address *in extenso*. Referring to modern thought, Mr. Spurgeon said that at first it roared like a lion, then became more like a fox, and at last was not more formidable than a respectable cat. As for himself, he had no fear for the future, for he could see the tide turning. The best way to help and bless our fellow-men is to be holy and gracious ourselves, and to have much faith, and grace, and love, and consecration.

Mr. A. H. **Baynes**, Secretary of the Baptist Missionary Society, followed with an address on "Missions to the Heathen," of which the claims of foreign missions were urged and enforced with a passionate enthusiasm which we have never heard excelled. To-day, he said, was the great missionary opportunity of the century. The fulness of times had surely come, and its growing facilities were simply marvellous. The Scriptures were translated in almost every tongue, doors were open in every clime, means in abundance existed if properly applied. In many of the most sacred of Hindoo shrines the missionary could now stand and preach the Gospel. Mr. **Drake**, missionary from China, formerly in the College, and Mr. R. **Maplesden**, from India, both bore witness to the wonderful change God had wrought among these people.

The usual meeting in the evening for subscribers and friends was presided over by Mr. G. **Palmer**, J.P., of Reading. He rejoiced in knowing that the Gospel in all its integrity was preached by the men who went forth from the Pastor's College. Mr. James Spurgeon read from the annual report, which told of 700 students who had gone from the Institution, of whom the greater part were now labouring in almost all parts of the world, twenty having settled during the past year. On the platform was Canon **Fleming**, who warmly expressed the respect and esteem he entertained for Mr. Spurgeon. Mr. **Blake**, M.P., said he had read every sermon of the pastor's from the beginning. Mr. **Henry Varley** delivered a powerful address, affirming that the vain appeal for more workers, coming from the perishing heathen, was a great discredit to Christian England. Several of the brethren were then called to the platform, and told what God had wrought through them. At the supper which followed the sum of two thousand guineas was subscribed.

On Thursday morning Mr. Spurgeon was again present, though in great pain, and said he could bear testimony that every season of trial and suffering had been to him an unspeakable blessing. Most profitable papers were read by Pastor J. Bradford, of Northampton, on "Handling the Truth;" by Pastor C. Joseph, of Birmingham, on "The influence of feeling upon faith;" and by Pastor G. Smith, on "The ministers's self-ministry." In the evening the spacious tabernacle was nearly filled for the College meeting. Mr. Spurgeon said he was thankful the College had never been better sustained than during the past year of depression, and called on the assembly to rise and sing, "All hail the power of Jesu's name." God's business would never go to wreck, even though all the world might. Several of the brethren gave brief accounts of their work.

The final meeting was on Friday morning Choice papers bearing on ministerial life, with its duties and responsibilities, were read by Pastors Stockley and H. Trotman. An earnest word was spoken by Rev. John Spurgeon. The Memorial Supper was observed. Mr. James Spurgeon addressed the brethren from the words, "He shall glorify Me." The poor, always with us, were remembered; after which the great company joined hands, and sung the parting hymn—

> "Pray that Jerusalem may have
> Peace and prosperity."

Thus ended the Conference for this year; a more happy and profitable one has certainly never been held.

KINGSTOWN co. DUBLIN Y.M.C.A.

This comparatively new Association has entered into a house of its own, at 84, Upper George-street, where it will have full scope for a reading-room for the members and associates; and also be enabled to carry on evangelistic and other meetings for young men. The Society is founded on a strictly undenominational basis, aiming to bring within its influence all young men.

Young men wishing to join can obtain all information at the rooms of the Society, which will be open all day.

SOUTHEND, ESSEX.—The dedication of the "Holiday Home," 1, Oxford-terrace, in connection with the Y.W.C.A., took place on the 28th ult. It is intended for young women in business needing rest and fresh air. There was a large attendance at the meetingof friends in the afternoon. In the evening a tea was given to the members of the Y.W.C A. and their friends, and everyone had the privilege of going over the house. After tea all adjourned to the Y.W.C.A. Rooms where a very interesting meeting was held. Mrs. Campbell White, of Glasgow, spoke to the girls in a few telling words, giving some wise and loving counsel. Miss Routh and Miss K. Reynolds also addressed the meeting. Many stayed for a short season of prayer, and thus closed a most interesting day, one to be long remembered by the members and friends of the Y.W.C.A.

For the Young.

ANSWER TO BIBLE ACROSTIC.

"Looking Unto Jesus."—Heb. xii. 2.

(1)	Ladder	Gen. xxviii. 12.
(2)	Ornan	1 Chron. xxi. 20.
(3)	Onesimus	Phil. 10.
(4)	Koran	Num. xvi. 32.
(5)	Ishmael	Gen. xxi 16.
(6)	Naboth	Kings xxi. 3.
(7)	Goshen	Exod. x. 23.
(8)	Upharsin	Dan. v. 25.
(9)	Nabal	1 Sam. xxv. 3.
(10)	Talitha-cumi	Mark v. 41.
(11)	Ophir	1 Kings xxii. 48.
(12)	Jael	Judges iv. 21.
(13)	Eshcol	Num. xiii. 24.
(14)	Shushan	Neh i. 1.
(15)	Uzziel	Neh. iii. 8.
(16)	Samson	Judges xvi. 30.

A CHILD MINISTER.

BY REV. M. GUY PEARSE.

Here is a story of a child minister that will show you how very much children can do for Jesus. Little Annie Gale had given her heart to Jesus, and now all day long she wanted to be doing his will and pleasing Him. But one morning her heart was very much grieved. A gentleman called at her father's house, and he laughed at the notion of little Annie being converted. "She was always so good that she did not need it to make her any better," he said. "If old Dan Hunter began to love Jesus now, I should think that there was something in it." Poor little Annie was very grieved, and, going away to her room, she knelt down.

Now there was no mistake about it that old Dan was the very crossest and most disagreeable man in the village. He worked away in his wheelwright yard, grumbling and growling all day long. No poor woman ever came into his yard to get shavings for her fire, and no boy ever crept in there for a basket of chips. Nobody who could help it ever came to see old Dan. This morning he was at work bending at his saw, when a very pleasant little voice said, "Good morning, Dan."

The voice was so pleasant that Dan looked around and forgot to scowl. "Please, Dan," said little Annie, "I want to speak to you, and I'm sure you won't mind, will you?"

Now it was so long since anybody had cared to speak to Dan at all that he couldn't understand what this little maiden could have to say, so he laid down his saw and rolled his apron around his waist, and sat down on the trunk of a tree. Really, for old Dan, he was looking quite pleased.

"Well, whatever do you want to say to me, little one?" He spoke gruffly—he always did, but it was a good deal for old Dan to speak at all, for he generally only grunted.

Little Annie sat down by his side, and, looking up into his rugged, wrinkled face, she said, "Well, Dan, you know Jesus does love me, and I do love Him. But the gentleman at home says that I am so little, and that I am so good, that he does not believe that I know anything about it. But he says that if you would begin to love Jesus, then he would believe in it. Now, Dan, you will, won't you? Because Jesus does love you, you know," and little Annie took hold of Dan's great rough hand. "He loves you very, very much, Dan. You know He died upon the Cross for all of us."

Poor old Dan! Nobody had ever talked to him like that for years and years—never since his mother had gone to heaven. And down those wrinkled cheeks the tears began to come, very big and very fast. "Don't cry, Dan; because God loves us, though we have sinned, and He sent Jesus into the world to save us." Dan's heart was broken. He could only say, "God be merciful to me, the worst of sinners." As little Annie talked with him, he came to see all—how that Jesus died for him, and was able to give him a clean heart and a right spirit. Little Annie left him praising God, his heavenly Father, for such wonderful love, and went away to tell the gentleman at her home.

"Now, sir," said she. "you must believe that Jesus loves me, because old Dan Hunter has really begun to love Him, and he has got converted."

"Nonsense," laughed the gentleman. "Why, Annie, whoever told you that?"

"Well, you'll see." And he did, and so did everybody else in the place. They saw that old nipped, frowning face turned into joy and gladness. They saw the ill-tempered old Dan become so kind that everybody had a friend in him; and when you passed the yard you might be sure to hear a happy old man, as he worked with hammer and saw, cheerily singing about the wondrous love of Jesus.

So little Annie ministered unto the Lord.

NOTES FROM JERUSALEM.

The influx of Jews from Roumania and Russia still continues. The reasons for this uninterrupted accession are always the same. When their life in the countries of their dispersion is made intolerable, either by the laws of the land specially designed against them, or by the popular prejudices from which they suffer, they think of Palestine as of a country in which they have a right to make homes for themselves.

The difficulties they have to contend with when arriving in Palestine are such as would deter the stoutest heart from settling there, and yet, with a full knowledge of these difficulties beforehand, they come. The Christian onlooker cannot help feeling that this singular immigration, so contrary to all the rules by which emigrants are everywhere guided, is part of God's present dealings with the Jews. The tide of Jewish emigration to Palestine during the last four years warrants the statement that the return of the Jews to their own land is happening before our eyes.

The tourists' season, this year, has brought an uncommonly large number of English-speaking people to Jerusalem. Very striking is the contrast between this and the former generations in reference to visiting Palestine. Not very long since a personal knowledge of Palestine was a rare accomplishment, but now every season brings an increasing number of English and American Christians to the Holy Land.

A very useful little pamphlet has been issued in Jerusalem, from which we may hope much spiritual good to result. Its title is "The site of Calvary," and its author is Dr. Merrill, American Consul in Jerusalem. He speaks with the authority of one who has a command of his whole subject in all its bearings, and he comes to the conclusion that the sepulchre which is called the Holy Sepulchre, and which is the object of reverence, in the eyes of the greater part of Christendom cannot possibly be the spot in which the body of Jesus was laid. What a rebuff this is to all who would pin their faith on ancient traditions. If any of your readers wish to read the argument they may obtain the pamphlet gratis by applying on a post card to Dr. Merrill in Jerusalem.

A Jerusalemite.

BLACKDOWN HILLS MISSION.

Dear Sir,—The time is drawing near when we hope to resume tent-work in the villages. Our past experiences in this work have been most encouraging and most fruitful. Thousands are reached with the Gospel who never hear it unless thus taken to their doors. The long-continued storms of last year, and the late use of one of our tents have so completely unfitted it for further use that it is necessary to have a new one; the other tent requires some extensive repairs to render it fit for the summer's work.

We hope to visit many dark places of our land with the Scriptures, and personal visiting from house to house, as well as by the tent services. Small books, Bibles, Testaments, &c., besides money help for the work, we shall gladly receive, and thankfully acknowledge.—Yours faithfully in the Gospel,

George Brealey.
W. J. H. Brealey.

Clayhidon, Wellington, Somerset.

MISS L. SMITH AND MISS D. BAX have lately been evangelising in Hampshire and on the Isle of Wight with many encouraging results. With Gospel work these ladies are combining rescue work among their sinning sisters, and not a few have been restored to the paths of purity and peace.

THE GORDON MEMORIAL MISSION.

At a meeting held at the Conference Hall, Mildmay-park, on Friday evening last, some information of a deeply interesting character concerning this Mission was made known.

In the absence, through the death of his child, of the Hon A. F. Kinnaird, who was to have presided, the chair was occupied by Mr. Robert Paton, who warmly urged that Christians should be more in sympathy with foreign mission work.

Rev. Burton Alexander, in giving a history of the inception of the Mission, went back to the time when the Government of the day offered to sell the land of that part of Africa, generally known as Zululand, for something like £1 a hundred acres. To one or two friends the thought occurred, What a grand opportunity for some Christian men to possess the land, and establish Christian Missions therein. He was deputed to wait upon James Gordon, brother of the present Earl of Aberdeen, and lay the matter before him. The matter was laid before Lady Aberdeen, who said she would be most happy for her son James to be a missionary, and to devote some of his wealth to that work; and himself and one or two others agreed to go out. When, however, the purchase was about to be made, the Government withdrew the offer—a terrible disappointment. James Gordon then went to Cambridge, and some time after, when on a visit to him, the subject came up again. Late into the night it was talked over, the question between them being, What were they doing for Christ? Three weeks after, the grandest young man he had ever known passed into eternity, and then Lady Aberdeen determined that what her son ought to have done should be carried out. Thus it came about that the Gordon Memorial Mission was established.

Rev. Dr. Dalzell then told how, some sixteen years ago, he was sent out commissioned to find a place in South Africa where no missionary had ever been before, on British soil, and as far North as possible. Within a month of landing at Natal, he found such a place, but Satan had it in complete possession, and kept them out of it for three years, though meanwhile they laboured amongst their own countrymen, many of whom had to thank God for Satan's opposition. For twelve years, however, they had been labouring amongst this people, which occupies a territory 2000 miles in length, with an average width of 600 miles. He described the character of the Zulus as upright, and honest, and honourable, except when corrupted by our own countrymen, when they were dishonest and dishonourable, and hardened tenfold against the Gospel of Christ. But they were a hard-hearted people, without pity, and absolutely regardless of pain. Many of the awful enormities of Chaka's reign, still looked back to as the golden age of their country, were given in illustration. He spoke also of the system of polygamy, and of the belief in witchcraft, as almost insuperable barriers to the acceptance of Christianity by the older natives. A Norwegian missionary, a true man of God, who had laboured amongst the people for thirty years, had told him that he had only baptized one Zulu, and had not one on his roll as a member. They, therefore, sought to get hold of the younger people, and of the children. The mission was established 15 miles south of Isandula, and there were now established a boys' and girls' school, the one containing 21 and the other 15 pupils. Dr. Dalzell described, in glowing language, the contrast between the miserable mud huts in which the great mass of the people lived, and the houses which were real homes, where lived those who had passed through these schools, and now were maintaining themselves and their families by honest industry, for this they were taught to do. Send out missionaries and Christianise the people, and then every missionary station will be a market for home productions. He concluded an earnest appeal on behalf of eighty millions of Zulus, who for two thousand years had been a paramount people, speaking the same language, in which, however, the idea of God was absolutely unknown, by asking their prayers and sympathy on behalf of this work.

Rev. Dr. Maxwell also spoke.

MOUNT HERMON GIRLS' ORPHAN HOMES (47, 49 & 55, Cambridge road, Kilburn, N.W.).—In connection with these Homes it is proposed to hold a sale of work in Brondesbury Hall, Iverston-road, West Hampstead, on Tuesday and Wednesday, May 18 and 19. There are at present 114 children in the Homes. This is a large family to be cared for daily. Help in goods or money is earnestly requested.

GLEANINGS from the MISSION FIELD.

CHINA INLAND MISSION.

Rev. J. Meadows has translated, for the readers of *China's Millions*, the examination conducted by a native pastor, of some candidates for baptism in out-stations of Shao-king. No European missionary was present to suggest either question or answer, which in this report are written out in order just as they occured. The clear perception of truth, childlike faith, and strong love for Christ evinced by the converts are truly most encouraging!

WESLEYAN FOREIGN MISSIONS.

At the Manchester annual Missionary Meeting, held on Easter Monday, encouraging news was given from all parts of the mission field. Rev. E. S. Burnett, of Ceylon, spoke of the many doors being opened in that island. Only last year he had visited, by invitation, a village of about two hundred families. There he found a building which the native inhabitants had erected for a girls' school, and for which the chief man, as spokesman for the village, besought the missionary to send a Christian woman as teacher. A lady in the meeting was so interested in Mr. Burnett's account, that she offered to give £10 a year, for five years, to defray the cost of this school.

CHURCH MISSIONARY SOCIETY.

Inquiry as to the support extended by the "titled and wealthy" to the Church of England's Foreign Missions, has resulted in startling revelations. A statistical paper on the subject appears in *The Intelligencer* for May. Out of some 7000 titled persons, 362 only are annual subscribers to the Church Missionary Society, and the total amount of their subscriptions is, "£1065, out of—who shall say—how many millions or tens of millions of annual income?"

> One thousand pounds a year! What a trifle it is! It does not represent the servants' wages in an ordinary nobleman's household; not the keep of four or five horses; not the cost of the decorations or of the flowers at many an entertainment; not the value of many an ornament in his drawing-room, or of many a picture in his *salon*; not even the cash value of the gratification of what is often but a passing whim; and this sum the representative of the zeal of the nobility of England on behalf of the Church Missionary Society!

The collecting boxes, mostly kept by the poorer classes of missionary supporters, and, "as a rule," filled by the personal self-sacrifice of the holders, yield eighteen times as much; and the Sunday scholars (comprising the very poorest class of children) contribute "annually five times more to the Church Missionary Society than the richest nobility in the world!" Unfortunately there is no reason to believe that the total amount of the sums given anonymously, at offertories, or in other private ways, is at all proportionally larger. The writer adds the painful fact, that the names of our Princes and Princesses, who are forward to help "in almost every movement devoted to the national and imperial welfare," are absent from the Church Missionary Society's annual subscription list.

Rev. F. E. Wigram, hon. sec. of the Church Missionary Society, has received a letter signed by thirty graduates and under-graduates of Cambridge University ("pledged at present, more or less, to *home* work"), offering themselves for vacancies in the mission field, as such may occur during the next few years. Six of the signatories have bracketed their names together as those who are "definitely expecting to go out." This interesting prospective offer has been laid before the Church Missionary Society committee.

We are informed that amongst the exhibits of the Colonial and Indian Exhibition will be found a cleverly worked clay model of an Indian bazaar (sent from Krishnagar), in one corner of which the artist, presumably a native, has chosen to represent, as a characteristic feature, "a European missionary and his catechist preaching to an attentive throng of listeners."

In *The Church Missionary Gleaner* there appears a letter from the Bishop of Lahore, which relates recent cases of high-class Punjabi youths offering themselves for baptism in the face of persecution!

BAPTIST MISSIONARY SOCIETY.

The Missionary Herald tells of a new and most hopeful departure in Zenana Mission work at Delhi. The missionaries have devised a fresh plan of bringing gladness and variety to the sadly monotonous lives of the strictly-guarded high-caste women.

> We thought it would be good to bring them together, and invite a few English ladies to meet them. The first time only seventeen came, and then in fear and trembling, but finding that every provision was made for their comfort and seclusion from the eyes of men, the next time more than forty came together, and on the last occasion one hundred and one. It will be necessary next time to have a larger building for the gathering.

The social, not to say religious, advantages arising from these darbárs cannot fail to be perceived.

Rev. J. G. Potter, of Agra, states that one of the native preachers, when surrounded by thirty or forty weeping relatives, who all implored him to renounce the religion which now separated them, firmly replied, "United we can be, but only by *your* becoming Christians." The items under the heading, "The Lord Loveth a Cheerful Giver," are, in this month's *Herald*, of more than usually affecting interest.

ENGLISH PRESBYTERIAN MISSIONS.

The Messenger for May records progress. An instance is given of wonderful blessing resulting from the circulation of Christian literature. In 1881 three churches were founded on the East Coast of Formosa, which, owing to the excitement incident upon the hostle attitude of France, no missionary was able to visit for four years. During this time only native preachers occasionally inspected the newly organised communities. Last November Rev. W. Thow paid them a pastoral visit, and was cheered to find two of the churches prospering, whilst in the third many were earnestly praying for revival. At Chioh-pai the people had held well together, and built for for themselves a place of worship; in Tak-kai, where Mr. Thow was most joyfully received, he says: "On Lord's-day, December 6, I had the privilege of baptizing, in the name Christ, 22 persons—viz., twelve men and ten women."

The glad tidings of salvation have now reached the kingdom of Corea, whose close proximity to and alliance with the Chinese Empire, "the singularly attractive character of its people, and its long seclusion from all intercourse with the outer world, have drawn many eyes to it, and engaged many hearts in longing for its welfare." Missionaries are now at work in Corea.

WOMEN'S WORK.

India's Women, the monthly magazine of the Church of England Zenana Church Missionary Society, contains reports from the ladies at work in the Punjab. During the past year great opposition has been experienced in Amritsar from the followers of the Arya Somaj, who, finding the hold Christianity is gaining in the homes, through the influence of the women and girls, tried to bribe or threaten away the pupils from the female schools. For a time their work seemed successful; the schools were deserted, and the workers had their faith sorely tested. Now, however, the tide has turned. Miss Wanton reports the baptism, in November last, of Zebo, a girl who heard the truth in the Mohammedan Normal Class, and for a long time suffered ill-treatment at home, because of her faith in Christ. Since her baptism Zebo has been an inmate of the Converts' Home, and, as she possesses the gift of teaching, it is hoped will soon be qualified to take a school, and thus support herself.

The missions in South India are also being attended with success. Miss Coleman (Trieur) writes of two high-caste youths who were baptized on January 25:—"Both had to give up all title to their property on becoming Christians, but this they do not regret, saying they have found what is far better." One having great physical strength, power in utterance, and earnestness of spirit, is qualified to undertake evangelistic work, and goes into the homes of the upper classes preaching Christ fearlessly. The other is at present engaged in educational work.

JEWS IN SOUTH RUSSIA.

In a letter dated Kischineff, March 29, published in this month's *Jewish Intelligence*, Mr. Joseph Rabinovitch writes:—The work which God has entrusted to me here, in Russia, is progressing exceedingly, so that every Sunday our house of prayer, where the sons of the New Covenant regularly assemble, is filled with Israelitish men and women, who are thirsting for the Gospel; and we are quite sure that very soon, with the help of God, we shall receive from the Government permission to baptize those people in the house called Bethlehem, in the name of the Father, and of the Son, and of the Holy Ghost.

The mission ship *Dayspring* was announced to leave Sydney for the New Hebrides Islands on Thursday, April 1. Rev. J. G. Paton sails in the *Dayspring*.

Mr. Robert Arthington, of Leeds, offers the American Mission Board a fund of £5000, the income to be expended, on certain conditions, in prosecuting a mission on the east coast of Africa among the Masai and Kurafi tribes.

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GOSSNER MISSIONS IN INDIA.

By Rev. ADOLPH SAPHIR, D.D.

I venture to direct the attention of English Christians to an anniversary of a deeply interesting character, which is to take place in Germany in June. It is the fiftieth anniversary of a work of faith and love, which was commenced by that eminent and well-known minister of Christ, Joannes Gossner, and which has been most wonderfully blessed in the conversion of many heathen, and the establishment of numerous native churches and schools.

The name of Gossner is a household word among German-speaking Christians all over the world. In his youth a friend of Martin Boos, and for many years a faithful, enthusiastic preacher of the Gospel of Grace in the Church of Rome, Gossner was blessed to thousands by his word, his writings, and his Christ-like character. Amidst great trials and persecutions he laboured in Germany, and in St. Petersburgh, and, after many trials and wanderings, found a home in Berlin as minister of the Bohemian Church. Among the various labours of faith and love which he undertook was the establishment of an institution for the training of godly young men, to go out as missionaries to the heathen. The work was begun in the same spirit of faith and prayer which characterised the labours of Francke in the last century.

This Mission, founded in 1836, has been blessed in a wonderful way. About 40,000 idolaters from among the Kolhs and Hindoos have been brought to the knowledge of Christ; churches have been organised, and are, to some extent, self-supporting; a large number of native ministers and catechists are associated with the German missionaries. The work is great, and, though constant difficulties and trials test faith and patience, there is much reason for thanksgiving and encouragement.

The Training Institution in Berlin, begun in a small and humble way during Gossner's lifetime, has now its own building, where young men are instructed and trained for the missionary calling, and of which the president is Rev. Professor Plath, whose fervent piety, theological erudition, and ministerial experience eminently qualify him for the post. Professor Plath has personally visited the stations, and his contributions to mission literature are most valuable, especially his treatise on "Evangelistik," a concise and comprehensive survey of the history and method of missions.

An appeal has been sent forth by the Venerable Dr. Büchsel, and by Professor Weiss, calling on German Christians to celebrate the jubilee of the Mission by prayer and thanksgiving, and by offerings of Christian liberality. The expenses of the Mission are, of course, increasing; the necessary journeys of invalided labourers, pensions for the aged and the widows, are occasionally a heavy burden, and at this present moment there is a deficit of £2000. Any of your Christian readers who may feel inclined to help in this great work are requested to send their donations to my address, 19, Lansdowne-terrace, Notting-hill, W.

Letters to the Editor.

THE CRISIS IN IRELAND.

Dear Sir,—The prospects for Ireland look very dark and threatening at the present time, if England gives us up to the government of those who have showed themselves so unfit for the trust. My object in writing is to make an earnest appeal to Christians everywhere to help us by their prayers. More innocent blood has been shed, and cruel oppressions committed, in the South, than is generally known even in the North. But even here, in the North, the tyranny of the boycotting system is beginning. The people of England and Scotland can hardly realise the state of this country.

We who know the Gospel of God's grace are not guiltless either; we have done something to spread it, but we should have done more. Let us confess our sins, and beg others to unite with us in beseeching God in his great mercy to save us from unreasonable and wicked men, from civil war, and other threatened evils. Pray for us, and for our Roman Catholic fellow country people, that they may hear the truth, and receive it, and be made free.

A Native of Ireland.

Sir,—Permit me to question the propriety of throwing the responsibility of the state of Ireland chiefly on the Romish creed. We have been, perhaps, equally to blame in attempting to suppress the Irish language, in refusing the Scriptures in their own tongue, in compelling them to support an alien Church, and in refusing to Romanists facilities for primary education, and also political privileges, until 1830. We took mainly the opposite course with the Welsh and the French Canadians, with good results. Dispassionate Romanists should now perceive that the suppression of Protestantism, in Spain for example, implied the suppression of civil liberty, and the decline of the nation as a colonising and civilising power. The comparative decadence of France may be traced to the same cause.

I would humbly submit that we should give Irish Romanists their full political rights. There were very great fears, for example, as to the consequences of granting self-governing power to our colonies, and of the withdrawal of troops therefrom, but the results have been highly satisfactory. Those who are desirous of further knowledge as to the views of Irish Romanists may read an able article by Sir Charles Duffy in the May number of *The Contemporary Review*.—Yours truly,

Cheltenham, May 3. Chas. Wilson.

Sir,—I have just returned from a visit to Belfast, Newry, and the districts adjacent. It may interest your readers to know what my impressions were of the views which were freely and strongly expressed in every place concerning the Home Rule measure which Mr. Gladstone has introduced into Parliament.

That the measure is directly opposed to the instincts of the politicians of Ulster is unmistakable. That this hostility is not confined to any particular class of politicians, but that it is shared by every part of the Protestant population, is also evident. The ground of this strong and determined opposition is found in the priceless love of liberty and freedom which has been so resolutely struggled for, and which they are prepared fearlessly to maintain. It was the experience of the past that gave birth, progress, and determined possession to the constitutional and loyal Protestant principles which hold sway in the Northern province. Here is a large and important minority whose traditions, loyalty, and commercial prosperity have marked it off as practically separate from other parts of Ireland. It is not too much to say that these social, commercial, and spiritual advantages belong to, and are the outcome of, the civil and religious liberty which have ever been the entail and glory of the Protestant Reformation; a Reformation which will, in my judgment, need to be fought over again ere many years have elapsed.

The Protestants of Ulster hold that Mr. Gladstone's Home Rule measure would mean the dominancy of the Roman Catholic hierarchy, and the practical handing over of the civil and religious liberty which exists to Roman Catholic intolerance. Rightly or wrongly, such is the conviction, and it will have to be dealt with. And who can wonder at this? Account for it as you may, it is a fact that in Ireland, Protestantism, intelligence, commercial progress, contentment, and loyalty have in the main gone hand in hand. It is equally true that where Romanism and priestcraft have been predominant, the opposite conditions have been and are to the front. The Protestants of the North of Ireland know this; and whilst account must be taken of the diversity of race which to some extent exists, they have strong grounds for maintaining that this legislation would ultimately involve a Papal yoke intolerable to be borne. The freedom and liberty which they enjoy has been purchased at far too high a price to be thus trifled with or jeopardised.

They cannot forget such words as the following, which only a few years since fell from the lips of Cardinal Manning, the principal representative of the Pope in England. Defending the doctrine of the Papal infallibility, that gentleman put the following language into the mouth of the Pope:—

"You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise the civil right. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise; that in his right I am sovereign. I acknowledge no civil superior, I am the subject of no prince, and I claim to be more than this, I claim to be the supreme judge and director of the conscience of men; of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole last supreme judge of what is right and wrong."

In the face of such amazing and arrogant ecclesiastical assumption it cannot be matter for surprise that the loyal Protestantism of Ulster determinedly opposes Home Rule. They are convinced that the Nationalists simply regard the measure as an instalment in view of total separation from the Empire. They have no confidence either in the Nationalist party or in the priest party, who just now are mainly "on the fence."

I was struck with the difficulties which beset the mere majority view of this great and important question. Such is the power of Mr. Parnell and his friends in those parts of Ireland where the Land League is in active force, that there is very little individual liberty. It is a choice between becoming a Nationalist or being boycotted. Freedom or personal liberty is practically out of the question. Of what value, therefore, as a test, is the vote of the coerced majority?

Another question, which stirs the Protestant population of Ulster to its centre, is "the irony of the fact" that in a country whose recognition of the Divine Being is so deep and strong, a gentleman should be selected for the Chief Secretaryship whose pronounced scepticism led him to write the Divine Name with a small g. They naturally ask, "How can Mr. John Morley either know or represent our need?"

Speaking at two large and representative meetings in Belfast, not in any sense identified with politics, allusions to the throne and the United Kingdom were incidentally made. Loud and prolonged applause greeted the slightest reference to the maintenance of the empire in its integrity. Certainly I have returned from the North of Ireland with a deep impression that Mr. Gladstone has not taken into account the desire of loyal, intelligent, and Protestant Ulster.

I am aware that it is becoming fashionable to decry any allusions to what is termed "the religious aspects of the Irish question." Speaking with one who regards himself not only as a Christian but as an advanced politician, reference was made to what was termed "the bigotry of Orangeism," and that "the Government wisely refuses to know either Romanism or Protestantism in this great act of justice to the Irish people." In my judgment, all this is very pretty political theory. Should it come as a final appeal in the history of England, of Ireland, or indeed of any European nation, the rooting of the religious instinct would probably be found more firmly embedded than all mere mundane measures put together.

The time may come when a more pronounced scepticism will relegate the Eternal Personality to an infinite distance from the sphere of man's weal or being. That time, happily, has not yet arrived. The healthful struggle which exists between truth and error, worship and superstition, right and wrong, good and evil, cannot be entirely shut out from human legislation. The attempt to eliminate the fundamental principles of the Word of God in such a way as that human legislation should affirm, "We take no part in this strife," is alike unphilosophic, contemptible, and unintelligent. The Irish question is not to be settled either by ignoring or counting as bigots the heroic men and women who have made the North of Ireland not only the home of civil and religious liberty, but a great centre of social, intellectual, and commercial enterprise which is second to none in the United Kingdom.

Henry Varley.

MILDMAY PARK CONFERENCE.

Dear Sir,—With reference to the letter in the last week's issue of The Christian respecting the coming Conference, might I ask whether any arrangement can be made to allow of the visit to this year's Conference of secretaries and workers in Christian work who have but very limited means? I happen to know that several Y.M.C.A. secretaries, for instance, would rejoice to be present, but the journey to town, with other incidental expenses, puts it entirely out of their power.

I, for one, have longed for years to attend the meetings, but have been obliged to satisfy myself with reading the reports of the various gatherings, whilst those to whom money is no barrier are enjoying sweet fellowship with fellow-Christians and workers. J. A. S.

CHILD MARRIAGE IN INDIA.

Sir,—I beg leave for a little space to draw the attention of all lovers of righteousness and purity to a case the importance of which can hardly be over-estimated. Your readers are doubtless aware of the ruinous system of child marriage which for ages has degraded the bodies and souls of the natives of India. It may also be known that, of late, the more enlightened, educated, and semi-Christianised section of the native community, has awaked to the realisation of the crying evil of that system, and, headed by such men as Mr. Malabari, efforts have been strenuously made, and appeals forwarded to Government, to assist in combating this hoary custom. So far, however, from receiving any assistance in shaking off the chains of this intolerable bondage, your readers will be grieved and astonished to learn that a legal decision has lately been given by our Chief Justices at Bombay which will go far to paralyse and thwart the efforts of those enlightened Hindus.

A claim for "conjugal rights" was brought against a virtuous young Parsee lady who, betrothed in infancy (without knowledge or consent on her part of course), was called upon to consummate her marriage with the very unworthy man to whom she had been promised. Being old enough to form some judgment she shrunk with repugnance from the man and refused to acquiesce. Application was made to Mr. Justice Pinkey for an order to compel the girl to marry the man whom she loathed. Mr. Justice Pinkey at once dismissed the application, remarking as follows:—"It seems to me that it would be a barbarous, a cruel, a revolting thing to do, to compel a young lady, under these circumstances, to go to a man she dislikes."

This case, however, was carried, on appeal, to the High Court, where the Chief Justices rebuked Mr. Justice Pinkey for his sentimentality, and ordered him to reverse his decision! It is hoped that this case will, ultimately, be brought before the Privy Council, when let all be alive to their solemn responsibility as witnesses for justice, purity, and honour, realising how the bodily, moral, mental, and even spiritual welfare of millions of India's sons and daughters will hang upon the decision of the Privy Council in this test case. Will any lightly dismiss this matter on the plea that they are not their Hindoo brother's keeper?

With reference to a previous communication in The Christian regarding "Azazel," it may be interesting to note the following rite observed by a certain tribe on the Neilgherry Hills. When a man is considered to be at the point of death, a goat is brought to the side of the dying man, who places his hand upon its head, and his sins are duly recounted. The goat is subsequently driven away into the woods.—Yours faithfully, J. M.

Naduvatum, India.

EAST LONDON NURSING SOCIETY.—A new district was added last year, making three now regularly and systematically visited. The number of cases was 3616, the details of several of which are briefly given in the new report. Valuable testimony to the efficiency of the nurses is borne by several ladies who are acquainted with them. Drawing-room meetings are asked for; also gifts of clothing, old linen, and suitable reading, which may be sent to the matron, 49, Philpot-street, Commercial-road, E. The object of the Society is the "nursing of the sick poor, in their own homes, by means of trained nurses."

LITTLE EMIGRANTS.—Our twenty-fifth band of rescued children from the Sheltering Homes sailed May 6, in the s.s. *Parisian*. They are all interesting little girls, and we have been trying to teach and train them, so that when placed into Christian homes in Canada they may become a blessing to others. They each carry a Bible from the Bishop, a copy of *Songs and Solos*, a Pilgrim's Progress from the Sheltering Home, and many useful little presents from friends. Good homes in Canada are awaiting them. We have a third party for this year getting ready, and will be very glad if friends will still remember the needs of these little ones. Louisa Birt.

1, *Sugnall-street, Liverpool.*

Notes and Comments.

EXT WEEK we hope to give a portrait and etch of the lifework of the late Mr. Henry azely, Oxford evangelist.

We note in the Melbourne papers that our nerable and veteran missionary friend, ev. J. G. Paton, has been lodging a protest ith the Australian Premier against any nnexation of the New Hebrides group by e French Government. The Premier unertook, as far as he could, to further the iews of the English missionaries.

Appeals are coming in from workers in ondon among the poor for a share in our Day in the Country" Fund. As yet, howver, that fund is non-existent. May we emind our readers of the long and weary inter we have passed through, and express he hope that they will enable us to help ome thousands of the "drooping lilies" of ur city to breathe God's fresh air, and look n his glorious handiwork in nature for a few appy hours.

The Temperance Congress at Croydon ast week was not so well attended, we nderstand, as the conveners expected; but his may be accounted for by the plethora of eligious gathering now being held in the Metropolis. The various phases of this ocial question were dealt with by competent peakers and writers, free discussion following. We trust the meetings will give a ecided stimulus to the onward advance of emperance reform.

We would direct the special attention of ur London readers to the meeting at Mildmay Conference Hall, on Monday evening ext (see "Forthcoming Meetings"), for nited prayer with respect to Ireland, and matters relating to the present "Home Rule" movement. The problem is confessedly a very complicated and difficult one, and it becomes all who are assured of God's promised guidance in troublous times to unite in seeking that guidance at the present juncture in our national affairs.

Some time ago the Society for the Prevention of Cruelty to Animals interfered very successfully with the brutal tormentors of doves, and put a stop to the practice of preparing the birds for the shooting matches by plucking the tail feathers, or running a pin through a tender portion of the body. The ladies and gentlemen who love pigeon "tournaments," however, are not to be defrauded of their amusement. *Truth* asserts that, in order to make the birds fly erratically, and make a struggle to escape after being shot, they are allowed to drink only salt-water for twenty-four hours before the match. This drives them mad, and, of course, they fly wildly enough when let out of the trap. It is said that if they get a chance of drinking fresh water, they drink so much that death results.

"Hardening rocketters," as the brutal practice is termed, may be outside the law, but if it be, the sooner the law is amended, the better; if an act were passed under which the salt-water treatment could be applied to the "sportsmen" who are guilty of such abominable cruelty, perhaps few right-minded people would be sorry.

Recent accounts from Honolulu state that the visit of Mr. William Noble is being productive of great good to the cause of Gospel temperance in that community.

Miss von Finkelstein writes to us that she has spent a delightful Easter in her native city of Jerusalem. She has also visited Bethlehem, the region of the Jordan, the Dead Sea, and, at the date of writing, was proceeding northwards to Damascus. Friends in this country may hope to share in the pleasures of her sojourn among "those holy fields" when she returns in the autumn to resume her lectures.

The intolerance of self-styled "Freethinkers" has become proverbial, and in the exercise of what they term "Bible-smashing" the secularist lecturers frequently give evidence of a desire to permit nobody but themselves to think. On Good Friday the Freethinkers of one of the suburbs of Paris held a public banquet, with the twofold object of showing their disbelief in the Divinity of Christ and their contempt for the solemn fast observed by many of their neighbours. Père Hyacinthe boldly addressed them in a manly letter, in which he protested that if they were true *libres penseurs* they would not insult the convictions of those who held other views. Claiming to be a Freethinker, "but at the same time a firm believer," the independent exercise of free thought having brought him "to a firmness of belief impossible to be shaken," the Père said that he had been persecuted by the clericals as none of those who would attend the banquet had been. Yet he had not answered intolerance by intolerance. He had never done his persecutors the unmerited honour of confounding them with the "*prolétaire*" of Nazareth, "whom," he added, "I adore as the Son of God, and whose death, which I celebrate today, has been the redemption not only of souls, but of peoples."

In a recent sermon the eloquent preacher stated that "the French confound too much Christianity with Ultramontanism, which is only a counterfeit, and that is why they reject and hate it." These words are both truthful and courageous, for in France, as in Spain and Italy, the Romish Church is responsible for the wave of scepticism which is overwhelming so large a proportion of the people in its muddy waters.

It is proposed to set apart from the funds of the Episcopal Church in Ireland the large sum of £25,000 towards the endowment of the See of Clogher—a suppressed See. Very grave doubt has been expressed as to the wisdom of such a course at the present time, when there is so much anxiety with regard to the incomes of the Irish clergy, even assuming that there is any need for further Episcopal supervision. A sum of £29,800 will in any case be allotted to the See of Armagh. It is to be hoped that in dealing with sums of such magnitude, those who have the management of the large revenues of the Church may not be tempted to overlook the equally important question of the incomes of the working ministers.

M. Emile de Laveleye contributes a paper to *The Contemporary Review* on "The Economic Crisis and its Causes," the chief of which he finds in "the ever-growing scarcity of gold, and the monetary contraction thence resulting." "At the Paris Monetary Conference in 1878, Mr. Goschen said that 'every fresh demonetisation of silver would produce a more disastrous crisis than any of those recorded in history.' This prediction is being realised to the letter." We are all deeply affected by the present depression and distress, and every explanation of its causes demands our study; we therefore direct attention to this able paper. But behind all these immediate causes lies the one first cause; and it is because the nations are not right with God that He permits these second causes to work out their disastrous issues.

We recently expressed an opinion that in supporting illegal movements in Ireland the Church of Rome had committed herself to a very hazardous policy, likely to be disastrous to her own interests in that country. It is satisfactory to find that the view is shared by some of the leaders of thought in the sister island; an Irish contemporary has the following:—

> In spiritual things we owe allegiance to God only That is the very essence of Protestantism. Anyone can understand how liberty in its fullest sense must ultimately be evolved out of this principle. But anyone can see, on the other hand, that if men are to be held responsible for their opinions on all moral and religious subjects to an organised caste of their fellow-men, whose interest it is to hold them in a position of subserviency, the very inception of true liberty is impossible. *Ireland need not think to start on a career of freedom with a chain round her neck, which she herself knows to be galling, and other nations have found to be intolerable.*

The italics are ours, and perhaps are not necessary, for the passage is sufficiently remarkable. Unfortunately, most of the other nations which have in modern times started on a career of freedom have, as Père Hyacinthe said, mistaken Ultramontanism for Christianity, and perhaps Ireland will not be an exception; she too may have to grope her way from Rome through the darkness of scepticism into the clear light of truth and liberty.

An earnest worker in the East-end of London recently entered into the joy of his Lord. By no means widely known out of his parish as a preacher, with few theories or speculations to force upon the public, he simply went about doing good, in imitation of his Divine Master. If an epitaph be needed for the grave of such a man, surely the following tribute will suffice for that of Rev. H. G. Henderson, of Shoreditch:—

> He lived, and worked, and died among the poor. The consequence was that they went to his church, the outside of which rather resembles a warehouse than an ecclesiastical edifice. He lived in a room with a cooking stove, a store of books, a table, and a desk, at which he held daily levées of the poor. Here he continued till the pencil dropped from his hand, and he was carried to the adjoining room, where he died on a camp bedstead.

When we say that Mr. Henderson had been tutor in the families of the late Lord Herbert of Lea, and of Mr. Gladstone, it will be surmised that the sphere of labour in which he died was his own choice, and that he could have had ecclesiastical preferment had he chosen to leave his beloved poor. In these days of refined selfishness it is cheering to come upon so noble an example of self-sacrifice for Christ's sake. Such men are indeed the salt of the earth, without whose presence here and there society would become utterly corrupt and self-seeking. That the poor know how to reverence such practical Christianity when they see it is shown by the fact that they attended Mr. Henderson's funeral in crowds.

The Christian.

May 13, 1886.

CONTENTS.

Mr. Gawin Kirkham (*With Portrait*) 1
A Candid Prayer.................. 2
Lessons Learned in Switzerland .. 2
A Real Rescue Work 4
Memorising God's Word.......... 4
Letters from Abroad.—10 4
Christ and Buddha.............. 6
Bible Studies.—14 6
A Missionary Appeal 7
Bournemouth Y.W.C.A. and Y.M.C.A. 8
Mr. Spurgeon's College 8
Kingstown Y.M.C.A............... 8
For the Young.................... 9
Notes from Jerusalem 9
The Gordon Memorial Mission 9
Gleanings from the Mission Field..10
Gossner Missions in India 10
Letters to the Editor 11
Notes and Comments 12
Mr. Hammond in South London .. 13
Hampstead Y.M.C.A...............13
Anniversaries 14
A Good Samaritan Wanted........18
Poetry—God in Christ 18
Continental and Foreign Notes 19
Temperance Notes 19
The Cure of Intemperance........19
Notes on Daily Readings..........20

BETHEL SANTHAL MISSION.

Two hundred and three men and women have been baptized since 1883. They have come from forty villages, and there are more to follow. Pray for the unsaved multitude going to perdition.

Six oxen-carts full of Scripture have been disposed of during the above time.

Two training-schools train teachers, and in twelve village schools the young are instructed.

Daily twenty native brethren, two and two, go to the villages speaking for Jesus. They visit about forty villages per week. Pray for them and their hearers.

The Medical branch has relieved ten thousand sufferers, and saved much life.

Luke v. 6, 7: "They inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them."

Contributions are much needed, and will be gratefully received by Miss M. C. Gurney, Hon. Sec., 12, Camden Hill-road, Gipsy Hill London, S.E.; or by the Secretary, A. Haegert, Bethel, viâ Jamtara, E.I.R., Bengal.

REFEREES.

R. B. Chapman, Esq., C.S.I., Earl's Court, London, S.W.
R. Baxter, Esq., 28, Queen Anne's-gate, Westminster, S.W.
R. C. Morgan, Esq., Editor of "The Christian," London.
S. B. Saunderson, Esq., Folkestone.
J. C. Parry, Esq., Weybridge.
Major-Gen. Anderson, Blackheath.
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Rev. T. J. Salt, Vicarage, Curbar, Sheffield.
John Cory, Esq., Cardiff.
R. Cory, Esq., Oscar House, Newport-road, Cardiff.

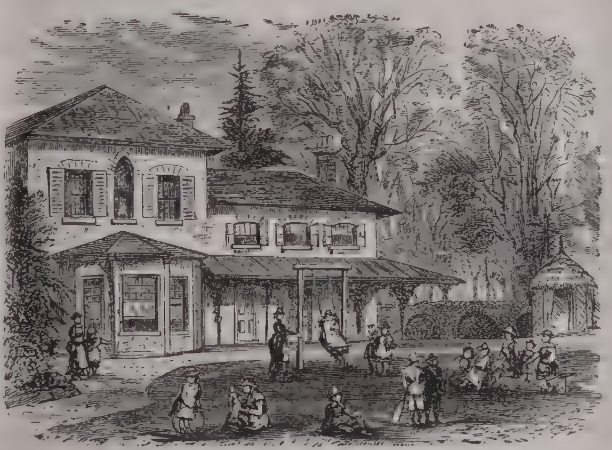
NORTH-EAST LONDON GOSPEL MISSIONS.

DROOPING LILIES.

A Plea for our Country Holiday Home: Third Year, 1886.

We have happily succeeded in acquiring larger and most eligible premises for our third year's work. The large old-fashioned country house and grounds, of which we give a faithful sketch in centre, stands on the summit of Brigadier Hill, about two miles from Enfield. The grounds are about half an acre, and are little other than a rose garden surrounded by fields and woods. The cuckoo and nightingale are heard in the adjoining meadows.

Favoured with a remaining balance, we began our new season's work with the first break of fine weather in April, but have now to appeal to the friends of little children for help to continue our happy work. The premises accommodate about 24 children at a time.



The Special Feature

of our work is that we take the children for a fortnight

absolutely free

of any charge whatever. Poverty is therefore no barrier. Nor, indeed, is destitution. We often find both garments and shoes, that a little "drooping lily" may share this most beneficial change.

Such a course is perhaps more necessary than ever this year, from the severe depression of late, and very general distress among the working classes.

Our Six Mission Halls are placed in some of the most destitute parts of the East of London.

We continue to combine strict regard for the moral and spiritual profit of our young charges.

The sum of 5s. removes a child for a week, from the foul court to the smiling hills from penury to plenty.

20s. gives two children a whole fortnight.

£5, ten children a like advantage.

The freehold of the above premises might be purchased for about £1,000.

Your kind assistance would be thankfully received by the Editor, at 12, Paternoster-buildings, E.C.; or by yours most respectfully,

WILLIAM CHORLEY,

2, Marquess Grove, Canonbury, N.

Bankers—Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; *Hon. Auditors*—Messrs. Theo. Jones, Hill & Vellacott, 1, Finsbury-circus, E.C.

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GEORGE HOLLAND thankfully acknowledges receiving from L. E. P., 20s.; A. W., a Hamper of Spring Flowers.

For Children's Day in the Country, S., 5s.; S. & G., 8s.

The Infant Day Nursery opens every morning at 7.30. Industrial Classes for Boys on Mondays, Wednesdays, and Fridays, at 12.30. Work among Elder Girls and Young Women on Mondays, Wednesdays, and Thursdays, at 8.30 p.m., Sundays 3, and Saturdays at 4 p.m. Poor Women's Sewing Classes, on Mondays and Wednesdays, at 3 p.m. Evangelistic Services every Sunday Evening at 7 o'clock. Room to room Visitation, Open-air Services, Bible Classes, Mothers' Meetings, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 62, Finsbury-pavement, E.C.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions will be gratefully acknowledged by the Committee. Clothing of every description is urgently needed.

THE SALVATION ARMY International Congress in London, May 28, 29, 30, 31, June 1, 2, 3, 4. Representatives from India, Ceylon, Australia, South Africa, United States, Canada, Sweden, France, and Switzerland. 2,000 Officers, 50 Public Meetings, in Exeter Hall, Clapton Congress Hall, Great Western Hall, Camberwell Hall, and the Grecian. Admission to all meetings by ticket. Reserved seat 1s. to each meeting. Reserved seat ticket for the whole series to any or all public meetings, 7s. 6d., or £1 for three.—For tickets and full particulars, apply to International Head-quarters, 101, Queen Victoria-street, London.

SECOND ADVENT TESTIMONY. A Series of Expository Addresses on the Lord's Coming, on Sunday Mornings in May, in the Talbot Tabernacle, Talbot road, Notting-hill, by the Pastor, Mr. FRANK WHITE. Service commences at 11 o'clock.

ZENANA MEDICAL MISSION, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work by two years' curriculum. Ladies so desirous may attend midwifery course and cases alone.—Dr. GRIFFITH, Hon. Sec.; Treasurer, G. J. GREEN, Esq., London & County Bank, 3, Victoria-street. Funds urgently needed.

OPEN-AIR MISSION.—Treasurer, The Lord KINNAIRD. Hon. Sec., JOHN MACGREGOR, Esq., M.A. "Go out Quickly;" "Open-air Preaching," by the late Archbishop of Canterbury; "Lord Shaftesbury on Open-air Preaching;" "Open-air Preachers, Divine and Human," by the Rev. Dr. John Edmond (one penny each). Annual Reports, and other papers on open-air preaching will be sent on application at the office. Also Hymn sheets, 3d. and 6d. per 100. Contributions may be sent to the Treasurer, care of the Society's Bankers, Ransom, Bouverie & Co., 1, Pall Mall East, S.W., and to the Secretary, Mr. Gawin Kirkham, at the office, 14, Duke-street, Adelphi, London, W.C.

CLAPHAM HALL, Clapham.—Rev. F. D. SANFORD (from America) will (D.V.) give four addresses on The Christian Life, May 25 to 28, at 8.30 p.m.

GLOUCESTER CONFERENCE, June 1st, 2nd, and 3rd.—For particulars apply to Rev. J. J. LUCE, St. Nicholas' Vicarage.

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.—The Annual Meeting will be held in the Metropolitan Tabernacle, Monday evening, May 17, 1886, at 7 o'clock. The President, Rev. C. H. SPURGEON, will preside. Addresses will be given by Rev. Hugh Price Hughes, M.A., and several Colporteurs.
Rev. W. CORDEN JONES, Secretary.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement. — For particulars, apply to HENRY H. BOARD, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Railway Mission Hall, 103, Fairfield-road, Bow, E., Wednesdays, 7 p.m. Edgware-road (The Hall, 12, Bell-street), Thursdays, 7 p.m., from March 11. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.
Postal address, Balclutha Lodge, Southgate, N.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

THE FORTIETH ANNUAL MEETING will be held at the SEAMEN'S CHAPEL, St. George-street, opposite London Dock Wall, on TUESDAY Evening, MAY 18, at 7 p.m. GEORGE WILLIAMS, Esq., V.P., will Preside, and several Clergymen and others will speak. No Tickets required. Sermons will be preached at the Seamen's Chapel on Sunday, May 16, at 6.30 p.m., by REV. DAWSON BURNS, D.D., and at the East London Tabernacle, Burdett-road, Bow, on Thursday, May 20, at 7.30 p.m., by the REV. ARCHIBALD G. BROWN. Having opened up new Stations, and in other ways enlarged the work, the Society is now much in debt. Donations may be sent to this Paper, or to the Rev. G. J. HILL, 255, Burdett-road, Limehouse, E.

FREE CONVALESCENT HOME for Women and Children over ten years old.—For particulars, apply to the LADY SUPERINTENDENT, Convalescent Home, Sutton Veney, Warminster, Wilts.

SERVANTS' CHRISTIAN HOME.—After much prayer and consultation a Home for Servants has been established at Beresford House, 15, Fremont-street, King Edward's-road, Hackney, where servants are received in the interval of seeking situations. Subscriptions for the support of this good work are urgently needed, and will be thankfully received by Mrs. ISABELLA SEYMOUR, Wilton Lodge, Winchmore-hill, N.; or by Mrs. GAWIN KIRKHAM, 15, Beresford-road, Highbury, N.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — DELTA, Boddington's Library, Notting-hill-gate, W.

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MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends any parents requiring the comforts and privileges of a good Christian home, combined with an excellent education, for their Daughters, to apply to D. C. L., Farley's Library, Fitzjohn's-parade, Hampstead.

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Mrs. PINNELL, 7, Devonshire-terrace, Hastings.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no over-working countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. HALE, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years.—C. H. SPURGEON.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P.

EDUCATION. — 16 guineas per annum. Little girl under 12, desired as Companion Pupil for another, same age, in Ladies' School (Hampshire). Good education, English, music, offered for above reduced terms. Careful Christian training. Healthy situation. References exchanged. Pupil Teacher also required.
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EDUCATION. — A Lady wishes highly to recommend a small, select, old-established School (beautifully situated) where her daughters have been most thoroughly and carefully educated. Special help given to backward pupils. Home comfort. Most successful in the Public Examinations. Highest references to parents of former pupils. Terms from sixty guineas.—B. J., Mrs. Cartridge, 83, Boundary-road, St. John's Wood, London, N.W.

HIGH-CLASS LADIES' SCHOOL, Blenheim House, Glastonbury, Somerset. Principal, Miss M. CRUSE. Resident foreign and English governesses (certificated); visiting masters. Pupils lovingly cared for. Home comforts. Thorough educational advantages. Large house and gardens, delightfully situated. Pupils prepared for exams.

COMBE DOWN SCHOOL,
NEAR BATH.
FOR SONS OF GENTLEMEN.
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Christian training, combined with an education for business pursuits or professional life. Preparation for University and competitive examinations.

Bracing air; certified sanitary arrangements.
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REFERENCES:
Colonel BARNES, Commandant, 10th Bengal Lancers.
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First-class tuition and good home at very moderate fees. Preparation for public schools and all Exams. Commercial and Preparatory Forms. Christian training. Splendid premises, close to sea. Sound progress, comfort, and happiness guaranteed.

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Terms moderate.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

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THE MISSES GREEN, certificated by Cambridge University, receive Pupils. Comfortable home. Good education. Situation healthy. Terms from twenty-one guineas yearly. — 7, Belle Vue-villas, Southgate-road, Wood-green, N.

PENSION FRAMM. — Superior Board and Education, in a North German family, residing in Dresden.—For particulars, refer to Rev. JOHN COLVIN, Kirkmabreck Manse, Creetown, N.B.

HEALTH AND EDUCATION among the Surrey Hills.—Christian Home School for Young Ladies, conducted by Miss SHRIMPTON and Miss BUTLER GERDS. Preparation for Public Examinations.—Chertsey House, Red Hill.

GERMANY.—Pastor C. HAGENMEYER (Hugsweier, near Lahr, Baden), receives a few young English gentlemen desirous of quickly learning the German language. Excellent references. Prospectus and particulars on application.

A LADY, residing in Guernsey, who has had considerable experience in the care and education of young people, wishes to undertake the charge of a few children, delicate or otherwise. Highest medical references. Healthy locality. Good sea bathing. Applications kindly allowed to parents of present boarders.
SARNIA, 8, Oat lane, City.

HIGHLY RECOMMENDED by a Lady, experienced, decided Christian Governess. English, French, music, &c. Fond of children. Suitable for position of trust. Excellent testimonials.
FIDES, 76, High-street, Upper Sydenham, S.E.

WANTED AT THE MID-TERM, in a ladies' school, a Resident Christian Governess. Requirements, thorough English and arithmetic for University Local, and drawing for School of Art examinations.—Miss A., Mr. Cross's Library, High-street, Weston-super-Mare.

GERMAN PROTESTANT LADY (25) diplômée, requires re-engagement, as Resident Governess, school, or family. German, good French, drawing, painting. Highest references.—Fräulein LANG, 3, Colville Houses, Talbot-road, London, W.

GERMAN GOVERNESS (certificated) requires re-engagement. German, French (acquired in France), drawing, and elements of music. Good references.
M. G., 28, Finsbury-square, E.C.

A YOUNG FRENCH LADY seeks an engagement as Governess. Brevet-superieur. German. Good violinist.
Mlle. OLLIVIER, La Rochette, Crest, Drome.

ENGAGEMENT DESIRED as Mother's Help, or Nursery Governess to two or three children. Domesticated. Good needlewoman. Fond of children. Church of England. Abstainer. — TAYLOR, Westdown, 3, Cornfield-place, Eastbourne.

NURSERY GOVERNESS and Help wanted. A French or Swiss young Lady. Entire charge of three little boys. Earnest Christian desired. — Mrs. BOYD, Bertrohill, Shettleston, near Glasgow.

RESIDENT ENGAGEMENT required by a North German Governess (highly educated). German, French (Paris), music, drawing. Highest references.—Fräulein F., 3, Colville Houses, Talbot-road, London, W.

A RE-ENGAGEMENT required by a Lady, daily or morning. Thorough English and literature, advanced music (performer), singing, harmony, continental and conversational French and German, and drawing. Satisfactory testimonials.—L. W., Snellgrove's Library, High-street, Kensington.

EXPERIENCED GOVERNESS (mornings engaged) offers teaching for a Christian home. English, &c. Group B. Honours for French and German; fluent conversation (Paris, Germany).
KLEIN, Burr's Library, Downs-road, Clapton, E.

SUPERIOR NURSERY GOVERNESS earnestly desires re engagement in Christian family. Eleven years in last engagement. English, French, music, and good needlework. Can cut out, or would accept position as Lady Help, Housekeeper-Matron, or Housekeeper.—Mrs. HOOPER, Home and Institute, opposite Highbury Station, London, N. Many Daily, Visiting, and Resident Governesses disengaged.

A YOUNG LADY, as Nursery Governess, or Mother's Help, to young children. English, music, French, and rudimentary drawing. Domesticated. Four years' experience —Miss CUTTING, Home Farm, West Thurrock, Romford, Essex.

WOMEN'S MISSIONARY INSTITUTE and Medical Mission, Conference Hall, Clapham-road, S.W. Midwifery School.—Ladies studying Medicine, for Missionary or private practice, are prepared in Midwifery for the Examinations of the London University and the Dublin Colleges, and if for Missionary work, for those of the London Obstetrical Society. Fee, £12 12s. for the course (Midwifery). Residence, £3 3s. per month, payable in advance. Consultants: R. H. LLOYD, M.D., M.R.C.S., L.S.A., Medical Superintendent of Lambeth Infirmary; MARGARET MORICE, L.K.Q.C.P.I. Resident Instructor, ANNIE MCCALL, M.D.

Appointments, Situations, &c., Wanted.

ACCOUNTANT.—A steady, reliable man (28) wishes for an appointment abroad. Excellent references and testimonials —F L., Messrs. Street Brothers, 5, Serle-street, W.C.

SECRETARYSHIP WANTED.—A Christian Gentleman, whose time as Secretary to a charitable Institution is not fully occupied, desires another similar appointment. A country society wishing to be represented in London could share an office in a good central position.—A. B., 17, Bloomsbury-street, New Oxford-street, W.C.

A NON-SECTARIAN MISSIONARY desires engagement to proclaim the will of God as in sanctification and holiness.
Mr. WARREN, 102, Hill-street, Peckham, London.

A LANDED PROPRIETOR, with considerable experience in estate management, wishes a field of usefulness. Good house and small salary.—C., care of Steel & Jones, Advertising Agents, Spring-gardens, S.W.

MARRIED MAN, Christian, abstainer, desires management of coffee-house, or any place of trust, in connection with work for the Master. Experienced. Thoroughly reliable reference —D. GRAY, 5, Elthiron-road, Fulham.

HOUSEKEEPER to a gentleman, or place of trust in a Christian home where another servant is kept. A widow, middle-age, good plain cook. Well recommended.
Mrs. WILLIS, Bexley-lane, Crayford, Kent.

A LADY RECOMMENDS a Governess to young children, or as Companion to a lady. Disengaged end of June. Good references.—S., Vicarage, Spring-grove, Isleworth.

REQUIRED by middle-aged Lady, comfortable home as Housekeeper or Companion where servant is kept. Salary no object, or would pay a little.—BETA, care of Mrs. Spencer, 3, Carlton-terrace, Taunton.

A TRUE CHRISTIAN who has had some years' experience as Nursery Governess, would like to go out to Australia with a Christian family. She is a good needlewoman, and generally useful. Can refer to several ladies with whom she has lived.—H. M., Inglewood, Slade-road, Gravelly-hill, Birmingham.

A YOUNG LADY (19) desires an engagement as Nursery Governess or Mother's Help. Thorough English, music, French, drawing, needlework. Good references.
BETA, 37, Artesian-road, Bayswater, W.

A CHRISTIAN LADY, connected with a titled family, requires post as Travelling Companion to invalid lady or otherwise. Knows all the lovely spots in Switzerland.
Mrs. R., 29, Devonshire road, Hastings.

A LADY SEEKS re-engagement as Companion to an elderly Lady, or as Governess to a little girl. Is well educated, and very cheerful.—R., care of Wm. Watson & Co., 27, Leadenhall-street, E.C.

COACHMAN (thorough),—Experienced, conscientious Christian man, total abstainer, married, age 36, two years and half irreproachable personal character, is seeking a situation, with cottage or rooms near his work.—A. B., 60, High-street, Tewkesbury, Gloucestershire.

AS COACHMAN, by a Christian man, age 28. Married when suited. Knows town well, country not objected to. Pair or single.
H. H., 8. Lyall-mews, Eaton-square, London.

YOUNG MAN, aged 17, Height 5ft. 8½ in., as Second Footman, in Christian family. Highly recommended.
SEABY, Cecil Cottage, Slough.

WANTED, A SITUATION in any capacity for a young man, 19½. Is now a postman in the Post office. Christian and abstainer.—H. B, 5, Emma-street, Pritchard's-road, Hackney-road, E.

A LADY WISHES to recommend a steady, willing, active boy (13) as Page, keep small pony and carriage, or work in garden.
Mrs. F. C., Combe Grange, Bath.

SITUATION AS COWMAN, willing to assist in garden or stables. Understands stock and poultry. Married, no family. Age 32. Wife will assist in house if required. Good references. Christian, abstainer.—A. P., English and Foreign Library, Blackheath, S.E.

LADY RECOMMENDS a trustworthy, useful Christian man, married (32), as Under Gardener; or to take care of pony and chaise, or cows and farm stock.
Miss ASHBY, Colne House, Staines.

A CHRISTIAN LADY (German) requires engagement as useful Companion to invalid or elderly Lady. Could keep house. Experienced nurse. Is good needlewoman. Does not object to travel. Good testimonials.—FRAULEIN, Tanyard House, East Peckham, Tunbridge.

AS ATTENDANT to an invalid Gentlemen, by a Swiss, who speaks German, French, and English, and can be highly recommended. Is a decided Christian.
X. Y. Z, Conference Hall, Mildmay-park, N.

AS USEFUL or Lady's Maid. Good needlewoman. Has a knowledge of dressmaking. Age 24. Dissenter. Brighton preferred. —Apply by letter, C. A., 8, Eaton-place, Brighton.

A CHEERFUL, EDUCATED GENTLEWOMAN, not strong, and in reduced circumstances, a Christian, seeks a home in North Wales or Yorkshire. Cold climate. Would do light duties for comfortable home and kindness.
RELLIM, 7, Torrington-place, London, W.C.

WILL ANY CHRISTIAN LADY take as Help a young Girl, daughter of a Clergyman, who is anxious to redeem her character? Duties light.—Mr. A. E. Gibson, 13, Havelock-street, Newcastle-on-Tyne.

WILL ANY CHRISTIAN LADY take into service a steady Girl of 15, anxious to redeem her character, lost through an act of dishonesty.
Miss N. S. POLLOCK, Hanworth, Middlesex.

WILL A LADY take a girl who has been one year in a Home, as Needlewoman or other light work where her needle will be requisite.—DSS. S. A. HIGGIN, Church Deaconess Home, Maidstone.

SITUATION wanted as Plain Cook. One lady, or lady and gentleman. Light place desired. Age 35. Meeting gathered in His name.
B., The Rectory, Dorchester, Dorset.

A LADY RECOMMENDS two girls, of 16 and 17, as Under-Housemaids or Housemaids in small families, where a cook is kept. Both are well trained.
Miss ONSLOW, Alresford, Hants.

UNDER-LAUNDRYMAID, UNDER-HOUSEMAID, or with laundress (19); **GENERAL** or **KITCHENMAID,** to redeem character, good servant (20); **UNDER-GARDENER** or **ODD MAN,** can milk (20). Abstainers.
Miss GREENE, 25, Kensington Palace-gardens.

AS GOOD PLAIN COOK in small, quiet family, or as Housekeeper to a gentleman. Suburbs or country. Good references.—Please state wages and all particulars,
E. R., 75, St. Thomas-street, Wells, Somerset.

WANTED, by the 20th of May, a situation as Plain Cook in a Christian family. Age 25. Wages £20. Two years' character.
M. C., 10, Drayton-park, Holloway, N.

LAUNDRESS.—Situation wanted, by a young woman. Institution preferred, Age 24.—M. H., 9, Westbourne-road, Paddington, London, W.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

Appointments, Situations, &c., Vacant.

TO PARENTS AND GUARDIANS.—Vacancy occurs for a respectable youth as Pupil in office of old-established Architect, Surveyor, and Valuer. Moderate premium.
CORNICE, 56, London-road, Brighton.

SUMMER CAMP FOR CITY BOYS.—Wanted, at end of month, a Christian man to take charge, live under canvas, drill the boys, and if possible, hold services at the towns visited during summer months. 30s. per week, and board.—Apply by letter, state age and qualifications, and if total abstainer and non-smoker; also what family (if any), single man preferred, also what evangelistic experience, and send copies of testimonials, and, if possible, carte.—S. R. K., Industrial Brigades, 14, Major-street, Manchester.

GENTLEMAN EVANGELIST.—The Scottish Evangelistic Association has a vacancy for a gentleman of experience and acknowledged power as a preacher.—Apply, with full information, to Dr. D. A. MOXEY, Superintendent, 5, St. Andrew-square, Edinburgh.

A CHRISTIAN MEDICAL MAN wanted, with experience, as Partner (or successor) to an old-established practice, in the North of London.—Dr. OWTHWAITE, 619, Holloway-road, N.

AN ENERGETIC CHRISTIAN young man wanted, about 25, to travel on Commission for a firm of Printers and Stationers. Knowledge of trade preferred.
ROBINSON & PLUMMER, Haywards Heath, Sussex.

WANTED, for large Drapery establishment, a thoroughly practical person as Working Housekeeper. Must be well recommended —Mrs. HANDLEY, 60, 62, 64, Palmerston-road, Southsea, Hants.

MAN AND WIFE wanted, in East London. Must be strong, without children. Must also be Christians, Church-folks, and abstainers. Will have care of Church, and £50 a year (from all sources), with rooms and coals, &c.—Apply with full particulars, by letter, to M. N. G, care of Messrs. Dawson & Sons, 121, Cannon-street, E.C.

WOMAN TO MANAGE private Laundry wanted; a sister or daughter might help. Work out of doors for husband, if any. Believers in Christ who value the privilege of remembering Him every Lord's day preferred.
C. A., Delrow, Watford.

CAN A LADY recommend a young person, not over 30, to wait on an elderly invalid Lady. Must have had some hospital training. Willing to assist in light house-work, and some knowledge of dressmaking required. Wages £20, and all found. Church of England.
Miss COOPER, 21, Ferndale, Tunbridge Wells.

NURSERY GOVERNESS and Mother's Help wanted at once for business house. Drapers. Good references. Fond of children. Evangelical Christian. Abstainer. Photo. Age about 25.
Mrs. FIELD, Waterloo House, Sidmouth.

CAN A LADY recommend for two weeks' work, in private family, a competent Dressmaker. Must be first-class hand, as to fit and work, and thoroughly respectable.
Blairmore, Reigate.

TRUSTWORTHY SUPERIOR young person wanted, by a Clergyman's widow, to wait on lady. Very good plain needlewoman, with knowledge of dressmaking. Willing to be useful. Churchwoman. State wages and all particulars. Mrs. VALENTINE-RICHARDS, Box-grove, Guildford.

ACTIVE CHRISTIAN PERSON wanted (abstainer), to do the work of small Home. Must wash, cook, and bake. Girls assist. Good character indispensable, £16 —Full particulars,
The MATRON, 2, South Parade, Halifax.

A PLAIN COOK wanted, for a small, quiet family, the end of May. Housemaid kept. Good reference required. Abstainer preferred.
Mrs. CLARKSON, Hurst View, Tunbridge Wells.

GOOD COOK (kitchenmaid kept), not under 30. Abstainer. One who would like class in Sunday-school. Baking and dairy. Believer who delights in gathering simply in the Lord's name, and to remember Him on the first day of the week, preferred.
C. A., Delrow, Watford.

COOK (PLAIN) or General Servant wanted. Strong, and of steady, good character. Housemaid kept.—Apply by letter, stating age, wages, and experience, to Mrs. GIBBINS, Molesworth House, Brighton.

PLAIN COOK wanted. Not particular to age. Eight in family. Housemaid kept. Comfortable home. A careful person would be appreciated.
Mrs. BEVARLY, 43, Elgin-road, Harrow-road, W.

A THOROUGHLY respectable good Plain Cook wanted, for Bedfordshire, not under 27. Must have good character. Three in family. Light, comfortable place; dairy, two cows. Wages £18, no beer, no washing.
Miss MOORE, Landseer, Bournemouth.

WANTED, FOR CLERGYMAN'S FAMILY, a trustworthy young woman as General Servant. Housemaid kept. Comfortable, quiet place. Gospel ministry —Mrs. W., care of Mr. William Smith, 17, High-street, Ryde.

HOUSEMAID wanted, in a gentleman's family, to wait at table. All found but beer.—Mrs. BRASHER, Feldholm, Queen's Ride, Barnes Common, S.W.

A STRONG, CLEAN GIRL, about 18, wanted as Kitchenmaid. Must have good character.—Mrs. FOX, Birkdale, Branksome-park, Bournemouth.

GOOD GENERAL SERVANT wanted who can cook well. Housemaid kept. All found but beer. Two in family. No boy. Good character indispensable. Country. Tall. Neat appearance. Church of England and abstainer preferred.
Mrs. TODD, Hextable Lodge, Swanley, Kent.

RESPECTABLE WOMAN wanted, as General Servant (single-handed). Abstainer. Small house. Two ladies. Good character indispensable. Quiet, comfortable home.
List Villa, Portslade, near Brighton.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea 1s. 3d. Tariff on application.

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WEST CENTRAL HOTEL.

(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Sir William Fox, K.C.M.G.; Rev. John Cairns, D.D.; Rev. J. P. Chown; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; Dr. Norman Kerr; Frederick Sherlock, Esq; Edward Whitwell, Esq.; Dr. Ziemann; Miss Haslam, C.E.I.S., &c., &c. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d to 2s. 6d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN. Tariff on application.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58 Old Steine

BOURNEMOUTH.—Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARL, or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

HASTINGS.—Board in a refined Christian family. Five minutes from pier. Good table. Home comforts. Highly recommended. Terms moderate. Discount to ministers and wives.
Mrs. C., 22, Cambridge-gardens, Hastings.

EDINBURGH.—Christian friends visiting Edinburgh this summer can have desirable accommodation in a private family, residing near Dr. H. Bonar's Church.—Miss L., 31, Mayfield-gardens, Newington, Edinburgh.

INTEMPERANCE.

COLEMAN HILL HOUSE RETREAT, Halesowen, Worcestershire. For Ladies only.—For terms and all particulars apply to the Proprietors, Townsend House, Halesowen, Worcestershire.

ROTHESAY, Scotland.—Health Resort and Hydropathic Establishment for Christians. Terms, for board, lodgings, and baths, from 25s. to 30s. per week.—Prospectus containing particulars, from COLIN CAMPBELL, Argyle Lodge.

ST. MILDRED'S Private Boarding House. Terms and particulars, from Mrs. EVANS, 6, Christopher-street, Finsbury-square, E.C.

APARTMENTS.—Sitting and Bedrooms. Pleasantest part of Norwood, and near Crystal Palace. Two minutes' from station. Comfortable home for one or two gentlemen (brothers or friends).—For terms, &c., apply to H. B., Meadfield, Oliver-grove, South Norwood, S.E.

BOARD, in the friendly home of Christian Lady. Comfort, kindness, and cleanliness. Large room, suit two. Terms from one guinea. References exchanged.—D, Bourne's Library, Abbey-road, St. John's Wood, N.W.

COMMODIOUS MISSION ROOMS, with spacious Hall, 12, Bell-street, Edgware-road, to Let, now occupied by Rev. Llewellyn Davies Social Club. Suitable for medical, philanthropic, or other missions. Dwelling accommodation.—Dr. KIRBY, Hon. Sec., 18, Cambridge-terrace, Hyde Park.

TO BE LET, £40.—In fine agricultural district, gravel subsoil, 40 miles from London and 8 from sea. A most comfortable detached Residence, three reception and five bedrooms, extensive kitchen and offices, large garden, well grown shrubs, stable; &c. Suitable for a retired Christian, willing to conduct Evangelistic services, which are much needed. He would be warmly supported by a few neighbouring Christians who have inserted this advertisement.—J. Y. L, care of Straker Bros. & Co., 36, Camomile-street, London, E.C.

EXETER.—Pleasantly situate and well-furnished Residence to Let, for summer months or longer. Three sitting, four bed-rooms, bath-room, kitchens, and every modern convenience. Well-stocked fruit and vegetable garden.
Best & Commin, Estate Agents, Exeter.

A LADY living in healthy and pleasant part, wishes three or four ladies as Boarders to share most comfortable home. Good diet, &c. 30s. weekly inclusive.—P., 3, Chatsworth-terrace, Higher Wellesley-road, Torquay.

SUITABLE FOR COTTAGE HOME or country residence. Rent £18. Seven rooms. Semi detached. (Next cottage could be obtained.) Garden, 109 feet. Gravel soil. Stations near. —Winterbourne Cottage, Sutton-grove North, Sutton.

PARIS. — Summer. — A distinguished Protestant family receives two or three Boarders, preferably young men. Highest references among French clergymen.
Wigg, Messrs. Deacon's, Leadenhall street.

UNFURNISHED APARTMENTS to Let, three or four superior rooms. Pleasantly situated. Convenient for rail and omnibus. Kitchener and venetians. Reference required.
14, Queen's-terrace St John's Wood, N.W

A LADY, living in the suburbs of London, wishes to take her family to the Lake District for the month of August. Ambleside or Keswick preferred. Would be glad to exchange houses with any one wishing to come south. Would require twelve beds, including servant's. Could give the same in return. No young children. All over 12 years old. References required.—For particulars, apply to
H. H. W., 10, Leyland-road, Lee, S.E.

A WIDOW keeping a country grocery business would be glad to Let a Sitting-room and Bed-room, both upstairs, close to a chapel.—Mrs. Watis, Colwall, near Malvern.

QUIET, COMFORTABLE Furnished Rooms suitable for two ladies or gentlemen. Seven minutes' walk from Junction. Terms, with attendance 21s. to 25s. per week.
F., 38, Gilmore-road, Lewisham, S.E.

WANTED, in a Christian family, a Bed-room for a young Gentleman engaged in the City all day. Croydon or the neighbourhood preferred. Must be near the station. Terms moderate.
H. B., Shabden House, Cannon-place, Brighton.

REFINED CHRISTIAN HOME in Bucks, near Windsor, healthy neighbourhood, not far from Thames, offered to a Gentleman wishing to learn agriculture in all its branches; or to any lady or gentleman desiring a happy country home. Pleasant garden. and carriage kept.—For terms apply Bailiff, West Town, Maidenhead.

REQUIRED, two well-furnished good Sitting, and two Bed-rooms; attendance, cooking for two people. Permanent, if approved. Decidedly Evangelical Church ministry. Pretty country village or town, near London, preferred.
G., 41a Pyrland-road, London, N.

THE FRIENDS of a Gentleman or Lady given to intemperance, or otherwise needing supervision, may hear of a comfortable home for such in the West of England, with those who have had the care of such for twelve years. London references.
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4. There's a beautiful land on high.
5. Give me the wings of faith.
6. A long time I wandered.
7. Through the valley of the shadow.
8. Oh, happy day that fixed my choice.
9. I waited for the Lord my God.

SPECIMEN OF TYPE.

3 *"Bless me, even me also, O my Father."*
(Gen. xxvii. 38.)

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Thou might'st leave me, but the rather
Let Thy mercy fall on me—Even me!

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I am, Dear Friends,
Yours faithfully,
J. W. C. Fegan

The Boys' Home,
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"MAY MEETINGS," 1886.

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
MAY.					
Sunday, 16	—	London Missionary Society	Sermons...	Various Chapels...	—
„	11 a.m...	British & Foreign Bible Society	Sermon ...	Brixtn-hillWes.Ch.	Rev. H. Price Hughes.
„	6.30p.m.	Seamen's Christian Friend Soc.	„	Seamn'sC.,Lon.Dk	Rev. D. Burns, D.D.
Monday, 17	3 p.m....	Monthly Tract Society	Meeting...	Exeter Hall	—
„	6.30p.m.	Aged Pilgrim's Friend Society..	„	„	Mr. John Scott.
„	7 p.m....	Met. Tab. Colportage Associatn.	„	Met. Tabernacle...	Mr. C. H. Spurgeon.
„	7 p.m....	Ch. of England Sun. Sch. Inst.	Festival...	St. Paul's Cathedrl	Archbishop of Dublin.
Tuesday,18	9 a.m. ...	Religious Tract Society	Breakfast	Cannon-st. Hotel..	Mr. F. A. Bevan.
„	10 a.m..	Prim. Methodist Missy. Society	„	City Temple	Mr. S. Plummer.
„	1 p.m....	British & Foreign School Soc.	Meeting...	Exeter Hall	Sir J. Pease, M.P.
„	2.30p.m.	British Women's Temp. Assoc.	Conference	MemorialHall,E.C.	—
„	3.30p.m.	Turkish Missions Aid Society ...	Meeting...	3,Stanley-gardens	Mr. R. N. Cust.
„	3.30p.m.	Theatrical Mission	„	Macready House..	Lord Robt. Montague.
„	4 p.m....	Evangelical Alliance	„	Regent's Pk. Coll.	Lord Polwarth
„	6 p.m....	Prim. Methodist Missy. Society	„	Met. Tabernacle...	Mr. H. Spicer, M.P.
„	6.30p.m.	Peace Society	„	Finsbury Chapel..	Sir J. W. Pease, M.P.
„	7 p.m....	British Women's Temp. Assn.	„	MemorialHall,E.C.	Mr. C. Kegan Paul.
„	7 p.m....	Seamen's Christian Friend Soc.	„	Seamn'sC.,Lon.Dk	Mr. George Williams.
„	7.30p.m.	Tonic Sol-fa College	„	Exeter Hall	Sir E. H. Currie.
„	—	Orphan Working School	„	Willis's Rooms	Mr. H.L. Lawson, M.P.
Wednes.,19	8.30a.m.	United K. Band of Hope Union	Breakfast	Exeter Hall	Archdeacon Farrar.
„	2 30p.m.	United K. Band of Hope Union	Conference	„	Mr. J. E. Ellis, M.P.
„	3 p.m....	Reformatory and Refuge Union	Meeting...	St. James's Hall...	Lord Aberdare.
„	6 p.m....	United K. Band of Hope Union	„	Exeter Hall	Mr. Samuel Morley.
„	7 p.m....	Baptist Tract Society	„	Rye-lneC.,Pckhm.	Mr. W. Willis, Q.C.
„	7.30p.m.	Aborigines' Protection Society..	„	Devon.Htl.Bshpsg.	—
Thurs., 20	9 a.m....	Lord's Day Observance Society	Breakfast	St. James's Hall...	Sir John Coode.
„	10 a.m...	Lord's Day Observance Society	Meeting...	„	Sir John Coode.
„	3 p.m....	R. N. Scripture Readers' Soc....	„	Exeter Hall	Admiral Sir A. C. Key.
„	3 p.m....	Anti-Vivisection Society	„	„	—
„	7 p.m....	Evangelical Continental Society	Sermon ...	Hampstd.Cong.Ch.	Rev. R. F. Horton.
„	7 p.m....	Ragged Church & Chapel Union	Meeting...	Exeter Hall	Mr. George Williams.
„	7.30p.m.	Seamen's Christian Friend Soc.	Sermon ...	E.Lond.Taberncle.	Rev. A. G. Brown.
„	7.30p.m.	Railway Mission	Meeting...	Exeter Hall	Mr. M. MacInnes, M.P.
Friday, 21	1.15p.m.	Religious Tract Society	Sermon ...	S.MryAldrmryE.C.	Rev. N. Sherbrooke.
„	7.30p.m.	Soc. for Sup. of Opium Trade...	Meeting...	Devonshire Hotel.	Sir J. Pease, M.P.
„	8 p.m....	Gospel Purity Association	„	Exeter Hall	Mr. R. C. Morgan.

Forthcoming Meetings.

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R. F. E. MARSH.—Saltmarket and Bridgeton, Glasgow, June 6 to July 4.

R. W. SPENCER WALTON.—To May 17, Mildmay Conference Hall and its missions; 18 to 20, Southsea Conference; 22 to 31, Soldiers' Institute, Sandgate; June 1 to 3, Gloucester Conference.

R. HENRY THORNE.—May 15 to 24, Margate; 27, Longton; 29 to June 15, Bolton (Lancashire).

R. J. M. SCROGGIE.—May, Dublin.

R. E. P. TELFORD.—Nottingham, May.

R. GEORGE CLARKE.—To May 15, Dundee; Greenock, May 23 to June 3.

R. JAMES NEECH.—Martin, Lincolnshire, to May 20; Timberland, Lincolnshire, 23 to June 3; Billingay, 6 to 20.

R. F. T. SNELL.—Gospel Tent, Constantine, near Falmouth, until end of the month.

R. AND MRS. C. KING.—May 23 to 31, Gospel Hall, Wood Green, N.; June 6 to 15, The Tent, Upper Clapton.

RS. REANEY every Sunday afternoon at Stepney Meeting House.

LAPTON HALL, Upper Clapton.—Mr. J. Denham Smith during May, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

ONFERENCE HALL, Mildmay-park, N.—Sunday, May 16, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. W. Spencer Walton.

R. T. SHULDHAM HENRY.—St. George's Hall, Langham-place, W., during May, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesday, 8 p.m.

HILDREN'S SPECIAL SERVICE MISSION.—Mr. E. T. M. Dennes, Gresham Hall, Brixton, May 16 to 20; Mr. W. L. Seyler, The Institute, Willesden, May 17 to 21.

VANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. W. R. Lane, Sunday, 7 p.m., and Wednesday, 7 30 p.m. Malden Hall, Kentish Town, Dr. McKilliam, Sunday, 7 p.m.; Mr. C. V. T. Onslow, Thursday, 8 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. S E Angel, Sunday, 7 p.m, and Thursday, 8 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr C. V. T. Onslow, Sundays, 7 p.m.; Dr. Popham, Wednesday, 8 p.m. West Kensington Hall (known as Cadby Hall) Hammersmith-road, West Kensington, Sunday, Dr. Popham, at 3 p.m., Mr. Ransome Wallis, 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Mr. J. G. Matthews, Sunday, 7 p.m.

SOUTH LONDON EVANGELISTIC CHOIR.—Thursday, May 13, Tent, Lombard-road, Battersea, 7.30 p.m.; Friday, 14, St. Stephen's, Rochester-row, 7 30 p.m.; Monday, 17, Wednesday, 19, and Thursday, 20, Gresham Hall, Angell Town, Brixton, 7 p.m.; Monday, 24, Exeter Hall, Christian Community, 6 p.m.; Thursday, 27, Tent, Lombard-road, Battersea, 7.30 p.m.; Friday, 28, Clapham Conference Hall, 7.30 p.m.

UNION HALL MISSION (under the direction of Mr. Robert Bilke).—Speakers for Sunday, May 16: Union Hall Carlisle-street, Edgware-road, N.W., Mr. W. R. Lane, 3.30 p.m.; Mr. W. H. F. Crookshank, 7 p.m. Kensal Hall, Kensal-road, W., Mr. R. Sparkes, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. Entwistle, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. Edwin Cook, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Fredk. Lane, 7 p.m.

NORTH LONDON EVANGELISTIC CHOIR.—Friday, May 14, 6.30 p.m., Conference Hall, Mildmay, annual meeting of choir and practice, tea at 6.30, Mr. Matheson will preside at 7.30. Tuesday, 18, 6.30 p.m., Memorial Hall, Farringdon-street, annual meeting of British Women's Temperance Association; 3 p.m., Conference Hall, Mildmay, annual meeting of North London Police, speakers, Sir Charles Warren and Rev. Hugh Price Hughes. Friday, 28, 8 p.m., 101, Bingfield-street, Caledonian-road. Saturday, 29, 8 p.m., Kilburn Temperance Hall.

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MISCELLANEOUS.

MEETINGS OF BELIEVERS, Merrion Hall, Dublin, May 31 to June 4.

SOUTHSEA CONFERENCE.—May 18—20. For particulars see paragraph on p. 19.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

DEEPENING OF SPIRITUAL LIFE.—Conference in Queen's Rooms, Glasgow, Saturday, May 22, 2.20 to 5.30 p.m.

CONFERENCE ON THE SECOND ADVENT.—Conference Hall, Clapham-road, S.W., June 15—17. Particulars in our next.

CONFERENCE ON EVANGELISATION OF THE WORLD.—Great Assembly Hall, Mile-end-road, E., May 18 to 20. See page 18.

THEATRICAL MISSION, Henrietta-street, Covent-garden, W.C.—Wednesday, May 26, workers' conference, tea at 6, meeting at 6.45.

CLAPHAM HALL, Clapham.—Rev. F. D. Sanford (from America) will give four addresses on "The Christian Life," May 25—28, at 8.30 p.m.

UNION HALL, Carlisle-street, Edgware-road.—Thursday, May 20, 8 p.m., Mr. Albert G. Parrott on "China and the Chinese." He will wear the Chinese costume, and various Chinese articles will be exhibited.

OPEN-AIR MISSION (West London Auxiliary).—Annual meeting, Monday, May 17, 7.30 p.m., Stafford Rooms, Tichborne-street, Edgware-road, W., addresses by Rev. Thomas Richardson, Pastor Frank White, and Rev. F. S. Webster.

HOUSE OF REST, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, May 14, at 7 p.m., "What the Seventh Trumpet Reveals" (Rev. xi. 15—19); tea at 6. Sunday, May 16, at 3.30 p.m., "The Various Beginnings in the Book of Genesis."

CHILDREN'S SPECIAL SERVICE MISSION.—Annual meetings, Exeter Hall (Lower Hall), Tuesday, May 25, at 3 p.m. and 6.30 p.m. Rev. G. F. Head, Christ Church, Hampstead, will preside at the afternoon meeting; and Mr. George Williams in the evening.

PRAYER FOR IRELAND.—Conference Hall, Mildmay-park, N., Monday, May 17, 7.30 p.m., Mr. S. A. Blackwood in the chair. United prayer will be offered on behalf of our land and our rulers in the present difficult crisis. Christians of all denominations are earnestly invited to be present.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, May 19; tea at 6, meeting at 7. Mr. W. R. Lane will give the address. Miss Macpherson, with a party of little girls, leaving the same night for Canada, will be present to take farewell.

DEEPENING OF SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; May 14, Rev. W. Hay Aitken; 21, Rev. E. W. Moore.

DEEPENING OF SPIRITUAL LIFE.—Rink Hall, Blackheath, May 25—27, 11 a.m. to 1 p.m., 3 30 to 4 30, 7.30 to 9. Mr. H. F. Bowker will preside. Addresses by Rev. Dr. Elder Cumming, Rev. J. B. Figgis, Rev. E. W. Moore, Rev. C. A. Fox, Rev. Evan H. Hopkins, Rev. W. Webb-Peploe. Further information will be given by E. P. Le Feuvre, 4, Northbrook-road, Lee.

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Y.M.C. ASSOCIATIONS.

NEW METAL EXCHANGE, Whittington-avenue, Leadenhall-street, E.C. (late Gracechurch-street).—Sunday services at 5 and 7 p.m. Gospel address by Rev. E. A. Stuart, of Holloway, Friday, May 21, 6 p.m.

EXETER HALL.—Sunday, May 16, at 3.30 p.m., Dr. Robert Anderson; 7 p.m., Mr. E. J. Kennedy. Saturday, May 15, 8 p.m., Christian workers' meeting and critical Bible reading, by Colonel Puget.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday May 13, 8.30 p.m., address; Saturday, 16, 3.15 p.m., Bible-class, Mr. Pewtress, "Trust in God, and its results" (Ps. iv.); 8 30 p.m., evangelistic meeting. Wednesday, 6 to 10, anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Thursday, May 13, 8.45 p.m., lecture, Mr. G. L. Dashwood, subject, "Advertisements;" Friday, 8.45 p.m., "Medical Talk with Young Men," by Dr. T. Gilbart Smith; Sundays, 3.15 p.m., Bible-readings, by Colonel J. Puget. The Secretary will be glad to meet young men on Wednesday evenings.

CONFERENCE HALL, Stratford.—Sunday, May 16, at 3 p.m., promise meeting; 7 p.m., Mr. Herbert R. Francis. Thursday, May 13, 7.30 p.m., Zenana Missionary meeting.

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Subscriptions received by Messrs. Morgan & Scott to Saturday, May 8, 1886.

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At this time of national debate it may serve our readers to quote opinions on the Irish question. A minister of pronounced Liberalism who has been long resident in the South of Ireland, told a correspondent of *The Nonconformist*:—"Home Rule and Catholic supremacy are one and the same thing. The Roman Church has never given toleration, and before it does so it must turn its back upon its own past." Another in the South writes:—"Two little cousins of nine and ten were stopped by a gang of men who tore up their hymn and prayer-books, and told them with an oath that they were safe to go to hell, and when they had the power they would make this earth a hell to such as they."

Rev. William Arthur, whose name entitles his opinions to weight, and who is himself an Irishman, writes to *The Daily Telegraph*:—

> The officers of the National League declared that its branches numbered 1700, and that in almost every case a priest was either the president or secretary. Now, was there ever a colony in which every district was ruled by a junta, headed by a Roman Catholic priest?

The Methodist Recorder quotes the opinions of two eminent Wesleyan ministers, one of whom travelled this last month, in non-clerical attire, through the interior of Ireland. They are to this effect: "The lowest class of the Irish are more abjectly submissive to priestly influence than any other population in Europe." Speaking at Gorey last August, Mr. O'Brien, M.P., said: 'When the complete programme of the Land League is accomplished, landlordism would vanish from the country, and the soil of Ireland would be free, its people owning no master but the Almighty, and owning no flag but the *green flag of an independent* Irish nation."

This sorely agitating question is very much more than a political one; having to do with the future religious welfare of a generous people, and the upholding of the honour and truth of God, it demands a far wider judgment than that of the political partisan.

Last year, a student from a Nonconformist college was refused, on account of his negative theology, admission to a Devon Congregational Association. He has lately been installed over a congregation in Maidstone, and at the public service is reported as affirming, "There are among preachers two camps the one alive to the revelation and inspiration of the past, and wholly engrossed with that, the other fully occupied in spelling out the revelations which are manifesting themselves to-day."

The men who rank in the latter of these "camps" so explain away their vague and hazy language, that it is not easy to understand it. But the open assertion of the existence of this party, and the support given to it by influential ministers on the occasion in question, makes it more than the adolescent opinion of a young preacher. It means apparently that there are not merely elucidations of the deep meaning of Holy Scripture, but that there are "revelations," and disclosing manifestations of Divine realities to-day, which are of equal value with those of the New Testament; and that those who are "spelling out" these modern revelations belong to an opposite "camp" to those who are following the inspiration of the sacred writers.

This is a fearful assumption. Who are the men who by word or pen are superseding the sure and unchangeable Word of God? Where are writings from them which command the attention of the highest intelligence of mankind and disclose depths of unfathomable meaning? An Apostle supported his inspiration by appeals to what Christ had wrought through him for the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Holy Ghost. Where are the credentials of these present-day apostles? In the Bible there is a profound unity. Among these modern illuminati there are pitiable differences, disagreements, contradictions, changes, and recantations. Let the age beware. This new conceit, let it be said plainly, means nothing less than to undermine our Christian religion.

The Fabian Society has made arrangements for a Conference at the South Place Institute, Finsbury, London, from June 9 to 11, in order to afford an opportunity for those interested in the labour question to discuss the present economic system, and the better utilisation of national wealth for the benefit of the community. These subjects are of pressing moment at the present time, and a calm discussion of them *on righteous principles* must be of great service. There is need, however, to lay stress on the words we have italicised, especially when so many proposals are afloat that would in their result be an abrogation of more than one of the Ten Commandments.

In the current number of *The Contemporary Review*, Mr. W. T. Stead has an article on "Government by Journalism," in which he says:—

> Government by kings went out of fashion in this country when Charles Stuart lost his head. Government by the House of the Lords perished with Grattan and old Sarum It is possible that Government by the House of Commons may equally become out of date. . . . The trend of events is in that direction. Government tends ever downward.

This is in perfect accord with the vision of the king to whom at the commencement of the times of the Gentiles, the Great King revealed the decline of governmental prerogative from absolute autocracy to rule by the will of the people, which in the eyes of the absolute monarch was a decline from gold to clay.

The Fourth Estate, the Press, as at once leading and obeying the will of the people, is, in Mr. Stead's view, the ultimate instrument of government. And the view he gives of the powers wielded by the journalist, and the responsibility to exercise those powers rightly, deserve and demand the deepest consideration. The information given and the thought suggested are invaluable to all who read, contribute to, or edit our periodical literature.

A correspondent sends us a prospectus of a Grand International Fancy Fair, "under the distinguished patronage of"—including the names of some foremost Christian men, who we cannot believe ever knowingly consented to be associated with this production. Here is one of the items under Stalls and Stall-holders: "Wales. Elders' stall.

"'Twas the language spoke in Eden—
Hence the Fall."

The line must be drawn somewhere; we should have thought it necessary to draw it inside of turning into a coarse and ghastly joke the calamity which "brought death into the world, and all our woe." On the previous page the locality of the church is described as "an oasis in a desert; all around it there be streets that are narrow, and homes that are humble, where dwell men and women, weary often, and needing the Word that bids them 'Look up' and win true cheer. Therefore have we builded us there a Christian Church; and, certes, it hath been blessed, and been a blessing." Do our brethren think that these often weary men and women, in their humble homes, in narrow streets, will not instinctively prefer the Mission Halls and the Theatre Services to the Church of the Fancy Fair—

The way thereto being by the spire:
To build so much we do aspire—

unless, indeed, the irreligiously disposed among them put us all down as a lot of cants and humbugs. We do appeal to all who desire to please God, and honour Christ, to consider whether it is not time for us to shake free of this method of raising money.

HAMPSTEAD Y.M.C.A.

A very interesting and well-attended meeting was held on Saturday afternoon, May 1, on the site of the new building in Willoughby-road, to witness the laying of memorial stones by Mr. George Williams and Mr. Hugh M. Matheson.

The latter gentleman, who presided, congratulated the Association on the near realisation of their long-cherished desire to have a building erected which would enable them to carry on the work more efficiently than their present ill-adapted rooms permitted. Of the £1800 which it would cost, a little over £1000 had already been raised by the committee and members and their immediate friends, and that they might therefore now appeal to the Christian community of Hampstead to aid in the completion of the building, that it might be opened free of debt.

After brief addresses by Rev. Gilbert Karney, Rev. Professor Elmslie, and Rev. G F. Head, the stones were laid. Mr. George Williams addressed the meeting, heartily wishing Godspeed to the undertaking, and expressing his own gratification at being present.

MR. HAMMOND IN SOUTH LONDON.

During the present week Mr. Hammond has been holding meetings daily at Anerley and Penge. At the first service at least a thousand were crowded into the Baptist Tabernacle, and yet many, we were told, were unable to find entrance. It was a time of blessing. The Word of God came with power to the heart. Many of all ages were deeply convicted of sin. During the week it has been found that numbers that first afternoon gave themselves to Christ.

At the close of one of the meetings a gentleman grasped Mr. Hammond warmly by the hand, saying, "I was greatly prejudiced against you, but I believe my three children have been converted in these meetings, and now I love the work in which you are engaged." Numbers have come long distances to enjoy these services.

On Thursday evening Mr. George Morgan gave some account of his recent visit to Africa, which greatly interested all present.

Another gentleman, whose children have been brought to the Lord in these meetings, as an expression of his gratitude to God, has given to many of the children present copies of Mr. Hammond's books. At one of the services Mr. McClatchie gave an account of Mr. Hammond's meetings in Dumfries, which he attended when a boy, in 1861. As he spoke of the conversion of his brother and sister at that time many were deeply affected.

THE SPEZIA ORPHANAGE.—Connected with the Evangelical Educational Institute, this Orphanage has just concluded the first year and half of its existence, and reports that the expenditure has been met, and a small balance left. The family of Mr. Greenham, the English Consul, has heartily entered into the project, and eleven orphans have been provided for. Signor Ernesto Filippini, Via da Passano, Spezia, Italy, fears that the distress caused by the pestilence will continue to prevent the extension of his work, which is greatly needed. Many pitiful appeals for admission, he says, "lie before me, to which I am totally unable at present to give heed."

Anniversaries.

Woolwich Y.M.C.A.

The annual May breakfast of this Association was held on the 2nd inst., when about 240 friends and members were present. Dr. McKilliam gave a most helpful address to Christians, based on 2 Sam. xxiii. 9, 10. He showed the need of the study of the Word of God, the Sword of the Spirit, to the end that it might literally become part of the servant's being, and that by means thereof the Lord might work a great victory. Rev. Mr. Jephson spoke chiefly to young men from Prov. viii. 17. From the experience of university life at Cambridge, he rebutted the idea that it was an unmanly thing to be a Christian, and urged those present to dedicate their youthful powers to the service of God. Major Russell, R.A. made a loving appeal to the unconverted. Mr. David Davies, a young member of the Association who has just been accepted by the Church Missionary Society, spoke on the necessity of diligence in service; and after a further appeal by one of the Secretaries to the unconverted to decide at once for Christ, a most happy and profitable meeting was brought to a close by prayer.

J. B.

Mrs. Meredith's Institutions.

On Thursday, May 7, the Princess Mary of Teck visited the Conference Hall, Clapham-road. Fifty of the children from Addlestone were present. Major-General Sir Robert Phayre, late Commander-in-Chief, Bombay, took the chair. Rev. C. Sharpe, vicar of Addlestone, opened the meeting with prayer, and Sir Henry Selwin-Ibbotson read the report for the Princess Mary Village Homes for 1885. Rev. John Campbell-Colquhoun read the report of the Prison Mission, and Sir Edmund du Cane, Chairman of the Prison Commissioners, gave some valuable statistics, proving the decrease of crime among women, which was mainly due, in his opinion, to institutions like Mrs. Meredith's,

Mr. R. N. Cust, who takes such an interest in the work, and can speak as a magistrate and from his knowledge of prisons, followed. It was encouraging to hear that many of the discharged prisoners have not only been brought under the sound but have felt the influence of the Gospel. Some have been in the Nine Elms Mission for years, and, by steady "continuance in well doing," prove the reality of their change of heart.

The Princess Mary handed in £50, which she had received for the Addlestone Branch. She has made many of the little ones glad at heart by a large gift of toys which she kindly brought with her for the children of the Home.

George-yard Ragged School.

Mr. George Holland held his thirty-second annual meeting at the George-yard Ragged Schools, Whitechapel, on Monday evening last week. He reported that the Lord continues manifestly to bless the labours of those associated with him, about 170 of whom are sowing precious seed among young and old. Perhaps one of the most interesting features in the work of the Institution is the classes for teaching the children a trade; some of the results were exhibited at the meeting in the form of boots, baskets, &c. In the Sunday-school are 800 scholars; the Thursday evening meeting for young people has been largely attended, and a gracious work of God is going on among them. Since the commencement of the work thirty years ago, between forty and fifty thousand persons have joined the Temperance Society. The Rest at Addiscombe is doing splendid service in restoring to health and vigour the worn and weary.

The Chairman, Hon. Lionel Ashley, said he always felt the better for a visit to George-yard, where he believed many had received fresh stimulus for Christian work. Sir Harry Verney paid a tribute to the memory of the late Earl of Shaftesbury. Mr. Meyers delivered an address on "The Secret of Success in Christian Work." Mr. Todd, Dr. Coke, and a neighbouring clergyman also addressed the meeting, urging self-sacrifice and personal consecration.

The extension of premises at George-yard is greatly needed; to secure this, arrangements are already being made. Mr. Holland says if the largest room were made four times as large, it would not contain all those who desire to be present at the gatherings. Friends are invited to visit the Institution any day but Saturday.

Brighton Y.M.C A.

A meeting, "not only magnificent in numbers, but magnificent in promise," as one speaker remarked, was held in the Brighton Town Hall on Monday week, to celebrate the fifteenth anniversary of the local Y.M.C.A., which has attained more than local fame under the spirited management of Mr. Ashby Wiffen, the secretary.

Mr. Marriage Wallis, one of the most active friends of Brighton young men, presided. In his opening speech he expatiated on the varied advantages to be derived from a connection with the Association, physically, mentally, and spiritually. Mr. C. E. Lewis, M.P., looking from the standpoint of middle age, envied the privileged youth of the present day. He promised his mite of £5 towards the extinction of the debt of £1540 in connection with the building fund. Rev. Dr. Hamilton commended the different branches of the work; all were needed so that the young men might be thoroughly equipped and have all their faculties brought into fullest exercise in the service of God and of each other. He pleaded for freedom to develop individuality within the broad lines of God's immutable laws. Mr. M. H. Hodder, while rejoicing in the provisions made for athletic and educational purposes, brought into relief the primary object of the Y.M.C A.—the spiritual enlightenment and growth of young men. The Chairman assured Mr. Hodder that this point was continually kept prominent. Among the other speakers was Rev. J. B. Figgis, who said their aim with the young men who came under their influence was "to get, under God, the right to plant their minds with the first crop, and they prayed God that the devil might never get the chance to plant a second."

An abstract of the report, read by Mr. W. J. Smith, one of the Vice-Presidents, showed a large and varied programme of work accomplished during the year. Special reference was made to the high appreciation expressed by many visitors of the benefits received from a stay at Sterne House.

East Central Y.M.C.A.

This branch of the Y.M.C.A. has found for itself a new and more convenient abiding-place in the Metal Exchange, Whittington-avenue, leading out of the west end of Leadenhall-street. The reading-room—a very cosy apartment on the ground floor—is in Whittington House; when it has been fully furnished it ought to be a great centre of attraction for the teeming crowds of business young men in that part of the city. Across the street is the spacious and beautiful hall of the New Metal Exchange. This fine room, and several smaller adjacent rooms, are available for the purposes of the Association after five o'clock. We believe, however, that Mr. Hughman, the active Secretary, and his friends, are not satisfied even with this enlarged accommodation. They are ambitious enough to hope that one day in the near future the branch may be able to boast of its own freehold. It is a very laudable and legitimate aspiration, and we hope a grateful public in the eastern part of the City will have the good sense and the good judgment to gratify it.

It was in the Metal Exchange Hall that the branch held its annual meeting on Thursday evening. It was not at all a show affair. The young men almost exclusively composed the audience, having evidently come thither straight from their office desks. Mr. J. H. Tritton, who is chairman of the branch, was also Chairman of the meeting, and filled the post well. His words to his young brethren were sensible, sympathetic, and practical. He dwelt chiefly on the remarkable development in our day of the idea of co-operation, in all departments of business and commercial life. His contention was that as Christians, and as members of the Y.M.C.A., they must utilise this idea for the furtherance of their special work.

In a brief address Rev. Evan Hopkins unfolded his favourite theme, growth in the spiritual life. He held up the high ideal of the Christian walk as revealed in God's Word; he spoke of the supernatural power needed in order to press forward to this ideal, and of appropriating faith as the means by which that power may be grasped and applied. Dr. Sinclair Paterson commended the Association for its aggressive and missionary spirit. If it would be truly great, he said, it must become the servant of all. At the same time he put in a strong plea for soundness in doctrine. We judge from the Doctor's remarks that an amalgam of Salvation Army fire and Presbyterian orthodoxy constitutes his beau ideal of what should characterise the Christian workers of to-day.

Mr. George Holland paid a high tribute to the zeal and devotion of the members of this branch, some of whom give him great assistance in his varied work in Whitechapel. He told us that he was extending his premises, and would soon be glad of further personal help.

Mr. Hughman had a good report to give of the past year's work. As Mr. Tritton observed in his address, the Association is, above all things, a missionary agency. Among the masses of Bermondsey, Lambeth, and Whitechapel, it gives out the spiritual force it generates at the Association. We wish for it a growingly prosperous career in its new abode.

Working Men's Lord's Day Rest Association.

The attendance at the annual meeting of this Association, which took place last week, was not large, but from another point of view, it was highly significant. Exeter Hall was perhaps half full, but the noteworthy fact about the audience was that it was composed almost entirely of *bonâ fide* working men and their friends. The Earl of Harrowby, who has succeeded the late Lord Shaftesbury as President of the Association, took the chair. Every year, he said, made him feel more and more the great blessing of the Day of Rest. He was firmly convinced that if once the English people realised what the agitation for the Sunday opening of places of amusement really meant, they would crush that movement out of existence. A new argument has been recently brought forward. Lord Thurlow, in the House of Lords, contended that the opening of museums on Sundays would promote the cause of Temperance. The noble lord omitted to notice that it is proposed to open the museums and picture galleries just at the very time when the public-houses are closed, and to close them just as the public-houses re-open. He failed to see how the Temperance cause would be promoted by that. Besides, if this scheme were carried out it would be impossible to refuse permission to other places of amusement to open too. Lord Thurlow and his friends opened the Alexandra Palace for some weeks, and what was the result?—130 people were compelled to be at work within the building itself; and an earnest protest from the railway guards and other employés stated that the opening of this one place had added 100 men each week to the Sunday labour list. The mass of the working people must take the matter up as a question essentially touching them, and determine to retain this great inheritance which has done so much for the nation in the past.

The report, read by the Secretary, Mr. Charles Hill, was commendably brief and businesslike. At the Trades Union Congress held in September, 1885, in Southport, the members of which representated more than 600,000 Trades Unionists, a resolution against opening museums, &c., on Sundays was carried by 67 votes against 51. Out of 208 M.P.'s who voted against Sunday opening 102 are in the present Parliament, and 106 are absent. From 1872 to August, 1883, the petitions presented to Parliament were:—Against Sunday opening, 4669 petitions, with 685,028 signatures; for, 170 petitions, with 80,497 signatures.

Mr. Allen, M.P., said that it was his lot to represent a large working class Radical constituency. When he appeared before the 400 of that borough, at the time of the General Election, there was nothing in his speech which was more vigorously cheered than his statement that he intended to vote against any resolution having for its object the opening of places of amusement on Sundays. Mr. George Williams said that in the Bible were given to us the Ten Commandments, and he wanted to know where was the authority to expunge one of these. The Colonial Exhibition was giving us an illustration of England's greatness. Whence did that come? From the fact that our nation hitherto had honoured God and his day. Mr. Cossham, M.P., supported the resolution in a speech full of a manly Christian earnestness, and characterised by great power and force of logic. Mr. Battersby, Chairman of the Standing Orders Committee of the Trades Union Congress, moved, and Rev. J. F. Kitto, rector of St. Martin-in-the-Fields, seconded a resolution to the effect that the Sunday opening of Museums was opposed to the wishes of an overwhelming majority of the working-classes, and that the meeting earnestly appealed to the House of Commons to reject every such proposal. Further addresses followed from Mr. Jennings, a wire worker, and Rev. J. Finch, Wesleyan.

Church Army.

Last Friday the Church Army held its fourth annual Conference at Prince's Hall, Piccadilly. We rejoice to record the great success of the movement throughout the country, details of which were then submitted. Following very largely in the lines of the Salvation Army, they do not enter into any parish without an invitation from the Vicar, and the work is done under his supervision. But in the organisation there is no place for that preciseness which many are accustomed to connect with the Established Church. That unconventional heartiness which finds expression in "Hallelujahs," bright music, brass bands and big drums—and which has justified itself in the Salvation Army by attracting the very residuum to Gospel meetings—has ample scope in this vigorous organisation.

The day's proceedings began by a march upon Westminster Abbey, where they were received by the Sub-Dean and others of the clergy. As they marched in, "When I survey the wondrous cross" was sung in a style which woke up the echoes of the venerable building. Holy Communion was celebrated, and the presiding clergyman, in a short, sympathetic address, bad them Godspeed in their work.

The Conference was well attended, such subjects as Conviction of Sin, Preaching Christ, Dealing with Penitents, and Instruction of Converts receiving careful attention.

The three o'clock meeting was presided over by the Lord Bishop of Truro, and Rev. M. W. Christopher, of Oxford, was the chief speaker. The evening assembly was a great praise meeting, at which officers from all parts of the country reported upon the success of their work.

Friends who are desirous of further information should procure the most interesting annual report. We do not anticipate there can be any lack of support to a cause which is bringing about such good results.

National Temperance League.

There was a splendid muster of the friends of Temperance at the anniversary of this vigorous Society in Exeter-hall on Monday week. The Bishop of London, as President of the Society, took the chair. In its full and excellent report of the proceedings, *The Temperance Record* says:—"The leading feature of the meeting—which, like a silken thread, ran through all the speeches—was that of personal responsibility. In the most direct manner speaker after speaker pointed out that man's first duty in the Temperance reformation is that of personal abstinence; his second, that of personal service. In too many of the addresses that are delivered from Temperance platforms, the individual is represented as a weak, resistless mortal—a mere puppet in the hands of a wicked Government, and the victim, not of his own appetite, but of the machinations of a nefarious trade. The important fact is overlooked that the law is enacted and administered by a Government selected by the people. It is also apt to be forgotten that a power of decision is left with the individual himself, and though the removal of temptation from his path is an object that should by no means be lost sight of, yet its consummation is not likely to come speedily within the range of practical life. The pivot upon which the whole work of the League turns is that of personal responsibility, leading up to total abstinence; and it was this that was recognised in the addresses of the speakers, and the master key by which to get at their full purport. Nothing could have been more emphatic on this point than the address of the President himself, which, as was remarked later on, struck the keynote of the whole meeting."

On this point of personal effort the Bishop forcibly said he would rather that a man gave himself than that he gave £10,000 to the cause. He felt confident of the success in the Upper House of the Sunday Closing Bill for Durham, and they would not have much longer to wait before they got from Parliament all the legislation for which they were striving. In a humorous and lively speech, Dr. Marshall Lang, of Glasgow, vindicated the success of Sunday closing in Scotland. Mr. J. W. Probyn asserted that the cry about robbing the poor man of his beer was now losing any meaning it ever had, because the greatest earnestness in the cause of reform was being shown by the humbler classes themselves, who were beginning to see and feel the degradation brought on them by the evils of the drink. Rev. U. R. Thomas referred to the reflex influence of the drinking habits of parents in hindering the education of the young. No wonder children do not go to school when the father or the mother pawn their clothes for drink. Let us strain every nerve to redeem the little children of England, from their bitter share in the great curse of intemperance. Excellent and pointed speeches were also made by Mr. J. Leicester, M.P.; Rev. W. Bray, Surgeon-Major Pringle, Mr. S. A. Blackwood, and Mr. John Taylor. The concluding watchword of the right rev. chairman was, "We mean to go on."

Mr. Robert Rae's secretarial report was full of facts calculated to encourage one at the steady growth of temperance at home and abroad. Sympathetic reference was made to the death of Mr. J. B. Gough and many other staunch friends of the cause.

The annual sermons, preached by Rev. C. B. Symes at the Metropolitan Tabernacle, and Canon Duckworth at Westminster Abbey, were worthy of the subject, and must have a wide influence for good.

London City Mission.

This Mission, to which London owes so much, had a very successful meeting on Thursday last, in Exeter Hall, when Mr. F. A. Bevan, as chairman and treasurer, presided. After singing and prayer, Mr. George Williams, in felicitous language, paid a tribute of affectionate memory to their late treasurer and chairman, Mr. Joseph Hoare, and welcomed his successor. His congratulations of the Society on the falling of Mr. Hoare's mantle on Mr. Bevan met with shouts of approval. The Chairman made an admirable speech in his new capacity. He alluded to the loss of Mr. Joseph Hoare, and spoke most feelingly of the late Earl of Shaftesbury, whom he aptly styled as "the London City Missionary *par excellence.*" He proceeded to dwell upon the causes of thankfulness which surrounded them. This year sees the Society in a flourishing financial condition; it has seen its material strength increased in the Sea-side Home, the Disabled Missionaries' Fund augmented, and the Jubilee Fund subscribed. He attributed a large amount of the success of the two first to the exertions of Rev. P. B. Power. But, he continued, it is not money, but the men, who constitute the strength of the Society. At no time had the Society had better men, and there had been no need during the year to find fault with any missionary; the men who are offering themselves are of a very able stamp. There was never greater need for the work itself. In alluding to the increase of population and to the growing spirit of infidelity and socialism, he said these could only be met by the Gospel.

The report, an abridgment of which Rev. T. S. Hutchinson read, is of a most satisfactory character. The income shows an increase of £7562 over the ordinary income of last year, and £5817 over the expenditure. The number of missionaries remains the same as last year, 463, but five more are soon to be appointed. Striking individual instances of blessing received are reported.

In moving the adoption of the report, Rev. L. E. Shelford, of Stoke Newington, alluded to his having been stirred up when living at home in a country village thirty-five years ago by the account of the work of the Society. He dwelt upon the indirect benefit the Society had conferred by touching the consciences of Christian people and making them feel that it was not enough for them to enjoy their own Christian feelings, but that they must help to give them to others. He traced the extended use of mission-halls, both by the Church of England and Nonconformists, to the example set by the Society. He thought the great work of the London City Mission was to send missionaries to special classes of the community, such as tram-car men, public-houses, &c. He adduced an interesting instance of the Society's work from his own experience in Upper Clapton. That parish, on the borders of the Lea, had become a resort for crowds of people on Sunday morning, and the banks of the Lea were in consequence turned into a fair. He made an appeal for help to the London City Mission. A band of missionaries came from all parts of the East-end and conducted services, through which by degrees the whole place was changed; the amusements went, the publican's business was not so brisk, and there was a glad response on the part of the people to what was said.

Rev. Jackson Wray read a most brilliant paper, comprising a remarkable survey of London—its growth, its varying streams of life, its influential literature, its sin, its pauperism, its waifs and strays, its gilded crime, its aristocratic abominations. Such was the dark side he sketched. He then surveyed its bright aspect—its regiments of knights of the red cross, its sisters of mercy, who wear no peculiar garment, and its London City Mission. He greatly delighted the audience by his allusions to the Jubilee volume. "I said when I was looking it over one day—Well, well, the Acts of the Apostles is no finished volume, it is a story to be continued." "London saved means the swift dawning of the millennial morning; if you want a motto to stir you up, here it is: 'London for Jesus Christ.'"

Hon. T. Pelham pointed out that in his resolution there were four things which called for extended operations—the increasing population, the infidelity, the intemperance, and the immorality of London. The Society had a claim on the whole country, for not only do the enterprising but often also do the dregs of the country gravitate towards London. From his experience of the way the young men value the youths' institutes provided for them in different parts of London, he had good hopes of its future. The religion of Jesus Christ can not only cure, but do what nothing else, such as education, can—it can make men become strongest upon the point on which they are weakest. The missionary, he said, must be a good all-round man—a good speaker, and, a good listener too, for he has to listen and sympathise with all sorts of troubles, real and imaginary.

Mr. Dunn, late Missionary to Public-houses in Shoreditch, after a touching reference to the loss sustained in the Earl of Shaftesbury, drew a dark picture of the growth and power of infidelity, and urged that the effectual way to counteract all this was to send more City missionaries. He gave several incidents, some drawing tears from many eyes, showing the blessing God is giving to the work of the Mission.

Church Missionary Society.

We take the following interesting summarised report of this Society's annual meeting, on Tuesday week, from *The Record*:—

Tuesday's proceedings in Exeter Hall began with the feeding of the outer man at the customary clerical breakfast, and of the inner man in a stirring address from Rev. A. Baring Gould. At eleven o'clock precisely, Mr. Wigram, amid hearty applause, announced that Captain the Hon. F. Maude, R.N., would take the chair as President of the Society. After the reading of Isaiah v. and the offering of prayer, it was seen that the exigencies of the meeting demanded a deviation from the accustomed order of proceedings, and a resolution of tribute to the memory of the late president, the Earl of Chichester, and of welcome to the new president, was proposed and seconded and carried before the chairman's address was delivered. All felt it was no ordinary occasion—nearly two generations have passed since a president of the C.M.S. took the chair for the first time. At length the President rose to speak, amid unusual cheering, and it was not surprising that he should express himself as overwhelmed with the occasion. His words were but few. His allusion to the steadfastness of the Society to its old principles drew forth hearty applause, and so did the mention of the names of Secretaries of the Society whom he had known—Bickersteth, Jowett, Venn, Wright, and Wigram.

The remarkable Report, in which as with a master hand the writer, who by a fiction is supposed to be unknown, had drawn out in broad outline the leading features of the year, was listened to with deep attention during the thirty-two minutes which it took Mr. Wigram to read it, and many of its chief points drew forth hearty applause.

Tremendous cheering greeted the rising of the Bishop of Liverpool. There was the well-known ring of the old metal when he spoke of the Protestant and evangelical principles of the Society, and said that as long as the Society was faithful to them she would be well supported, and the meeting evidently fully endorsed his opinion that the Evangelical body is not passing away, as some would think. Right manly and stirring, and good to hear, were the words in which, turning to the platform, the grey-haired Father in God appealed to the clergy, and especially to the younger portion, to be bold for the truth and for evangelical principles.

Bishop Moule, of mid-China, who came next, received a most hearty welcome. He showed how God is working in some parts by means of the native converts themselves. He next spoke of an Edification Society which he had formed for deepening the spiritual life of the missionaries and native Christians in Hangchow, and lastly, of the increased zeal and earnestness of Mr. Hoare's students at Ningpo. These, as he truly pointed out, though not very great in themselves, were evidences of God's presence among them. He closed with a powerful appeal to more fervent and earnest prayer.

In a meeting where all the speeches were of a high order, it is scarcely fair to single out any one, but none raised the meeting to greater enthusiasm than that of Mr. Sidney Gedge. He mainly dwelt upon the cloud which darkened the horizon, the cloud of income inadequate to expenditure, and he asked if that cloud was designed to test the faith of God's people? In a series of startling statistics he pointed out how miserably small is the sum given by the laity to foreign missions. But it was not only the laity whose shortcomings he laid bare; he did not spare the clergy either, but asked with a force which must have gone home to many a heart present, "Which is of most importance, the decoration of our churches or the rearing up of spiritual temples?" "Let us give up," he added, amid enthusiastic applause, "our religious luxuries." I wonder if all those who applauded will do it! His closing suggestion was a happy ending to a telling speech. It had been pointed out, he said, that the letters "C.M.S." might mean not only "Church Missionary Society," but also "Christ My Saviour," and "Carry My Salvation;" but he would like to see the thing made four-square, and to see inscribed on every box in addition to those three thoughts this—"Contribute More Supplies."

An opportunity of doing this was fortunately now afforded by a collection during the singing of a hymn, after which Rev. H. U. Weitbrecht gave some interesting particulars of his work at Batala. Rev. H. M. M. Hackett spoke of some of the objections that were urged against work in India, and Rev. E. C. Dawson, a friend of Bishop Hannington, wound up the meeting. It was a very striking thing to look upon the audience at 2.15, scarcely thinned at all after more than four hours' listening. Surely there is energy enough in such a number of evidently interested supporters of this branch of God's work, "even in times like these, to make the missionary contributions half as much again throughout our land."

Another meeting was held in the evening.

British and Foreign Bible Society.

The Earl of Harrowby presided over the annual gathering of this great Society in Exeter Hall last week, and in a few opening well-chosen words paid a pathetic tribute to the memory and service of its late President, Lord Shaftesbury. In his abstracted report, Rev. J. Sharp, one of the secretaries, had a deficit of £2300 to record—a financial deliverance, he said, which in all the circumstances "takes high rank among the special mercies of the year." During the year no less than 4,123,904 copies of the Scriptures, in whole or in part, had been sent out from the Society's depôts. "There has happily been no large call this year to distribute New Testaments on an extensive scale to English troops going on active foreign service. But Upper Burmah has been added to the responsibilities of the British people, and the Committee are in communication with several friends able to assist them in undertaking any advance of Bible-work in Burmah for which this new British responsibility may open the door or create the need. They have added several new languages to the long list of those in which it has been the privilege of this Society to supply the Word of Life to some portion of the family of man. A 'Penny' Testament has been provided for Wales; and the amended version of St. Luke's Gospel in Irish is being distributed in the Emerald Isle." Details as to the scattering of the Word of God in all parts of the European Continent, in Persia, India, China, Japan, and the Isles of the Sea, were given in this report, and the Secretary said that it was but a shadow of a portion of the vast and varied work the Society has been permitted to do during another year.

In his able and altogether admirable speech, Professor Monier-Williams, of Oxford, paid a splendid tribute to the teachings of the Bible as compared with that of the sacred books of the false religions of the East. On a preceding page we give an extract from this noble and timely utterance. The address of Rev. H. C. G. Moule, of Ridley Hall, Cambridge, was also noteworthy as expressing the deepest convictions of a learned and mature Christian thinker. He said:—

"Does it not come to this, when we analyse the reasons why the Bible exists, that we know it to be the Word of the Lord, which liveth and abideth for ever? Whatever intimations God has given us of immortality in our nature, or in nature around us; whatever weighty things there are in the way of suggesting to us the blessed prospect of the future of the redeemed, when we ask, 'Where is the positive information, where is the reason for certainty, where is the title to go on as matter of fact?' we are reduced to this Sacred Book of the East, this mysterious, blessed, Divine Bible. This thought of the Bible being the only book to clasp to the heart of the dying, or to lay beneath the dying head—is it not inseparably connected with another fact, that this Book claims, as no other book does, to have final authority? I feel profoundly that that word 'authority,' is a vital word in all considerations about the Scriptures. There are controversies about inspiration and its mode, controversies which are legion, but they may circle like waves round a rock, round the question of authority. That which separates the Bible from all other books, however elevating, is, after all, not so much that it contains such treasures of historic information, of poetic beauty, of moral analysis, as that it contains the authority of God and the certainty of his word. Yes, it is this, after all. There are other books, for which God be thanked, written in other ages, which have had their influence on the elevation of man, but the difference between them and this book is, that no conceivable amount of information or influence from them, as such, is binding on the conscience; but we claim for this Book, which the Bible Society exists to circulate, that when we have once ascertained the meaning of it, it binds us. It is not merely attractive and elevating—it is all this—but it is binding upon us; it says in the name of a greater than itself, 'Believe this, because I say it; do as it says, because I do it.' And are we sure of this? Surely we are, for a reason as simple as it is deep. It is as irrefragably certain as anything in history that this was the opinion held of the Book by the Son of God Himself. It is not arguing in a circle to give a proof of it. The Bible holds two different characters—history and revelation. In its capacity of history, it takes me to Jesus Christ as an historic fact and reality, and Jesus Christ presents to me the Bible in its character of authoritative revelation. As surely as Jesus Christ was and is, so surely, from Him, the Bible is written as a binding work. And I venture to hold it for certain, that so long as that opinion of the Holy Scriptures is the ruling and certain and confident opinion of the disciples of Jesus Christ, so long will there be an inexhaustible supply of faith and hope, and a range and means of work for a Society like this. But let that opinion go out of fashion, let it be undermined in the public opinion of the Christian world, and indubitably, however slowly the tide may ebb, the resources of a Bible Society, as such, must fail."

We have not space to report the remarks of Alderman Fowler, Canon Hoare, Rev. Dr Hunt (of the American Bible Society), and the noble Chairman; suffice it to say that they were all in keeping with the occasion. Such a gathering reminds one of the pithy saying of Mr. Moody in his address on the Study of the Bible, that the attacks of sceptics and critics on the Bible are but like the baying of dogs at the moon; that luminary shines on, and the Bible moves along its wondrous course undisturbed by the opposition of men.

Wesleyan Missionary Society.

The annual meeting was held on Monday week in Exeter Hall, Mr. W. Shepherd Allen, M.P., presiding. The spacious hall, says *The Methodist Times*, was occupied with ministers, students, laymen, ladies, and other friends of the Society. The Chairman, who was cordially received, said, in the course of his address: I do not think we ought to moderate the magnitude of the work we have to do, or the tremendous difficulties we have to pass. I suppose, roughly speaking, the population of the world at the present time is about 1,300,000,000. Out of that number about 900,000,000 are not worshippers of the one true God. There is then plenty of work for us to do. There is the vast empire of China; there is India; there is Central Asia; there is Africa; there is South America; there are other places which are, comparatively speaking, untouched by missionary enterprise. There is, indeed, plenty to do. Depend upon it, we want the very best men we can get for our missionaries. It won't do to send humdrum men to the mission field. You want men full of the Holy Ghost and of power. You want men fired with the old Methodist enthusiasm for saving souls. In the mission field we want men, not only full of the Holy Ghost, but free to act, and bold to preach the everlasting Gospel. I myself have seen something, in different parts of the world, of our Wesleyan Methodist Society. I have watched its operations in Europe. I have seen it at the Cape of Good Hope. I have seen it in Tasmania. I have seen what Christianity has done in the lovely island of New Zealand. I have seen those whose fathers and grandfathers were savage idolaters and ferocious cannibals. I have seen them worshipping the one true God as devout and humble Christians. We are citizens of the greatest, the most powerful, and the most Christian country that the world has ever seen. Why has God given such vast possessions to England? I believe it has been that England may give the Gospel to them, and be the means of raising churches to Christ throughout all her dominions.

Rev. R. Roberts, President of the Conference, having referred to a decrease in the income of the Society, pointed out causes for encouragement in the progress that had been made. He said, Missions pay well in the highest sense of the word. Last Conference twelve months we sent a young man to Central Africa. He wrought hard, and made a new circuit for himself, some seventy-five miles in breadth. A message came to him from a village of one of the tribes that a few natives living there had heard missionaries in other parts, and were anxious again to hear the same blessed Gospel, twenty-two miles up the country beyond his own circuit. He undertook the journey, and to his astonishment found that there were already in that distant village Christian people. There was an old man named Abraham, who had been converted in the Orange River State, and had gone to that remote region to live. While there he had been the means of leading some of the natives to the knowledge of Christ. When the missionary arrived he found twelve members of the Methodist Society. The same missionary has made a second visit, and baptized more converts. We must not abandon our old stations, but, while retaining them, we must push further on, and encourage and strengthen them by adding new links. God will give us the men we want.

Rev. E. E. Jenkins said he stood for the first time in his life on the platform as a witness for China. The hostility to foreigners in China was not universal, for travellers were now wandering beyond the Treaty ports, and this Society had stations beyond consular protection. The enmity of the large cities was due to the jealousy of the Mandarin officials, who, professedly in the interests of public order, watched for a pretence to interfere with the freedom of the foreigner; for they were opposed to change. No power disquieted the Mandarin mind so much as the advancing language of England. The introduction of the English language would necessarily be followed by a revision of scholastic methods in Chinese schools, a revision of standards and literary valuations. That which was worthless in the old days would perish, and that which was valuable would aid adequately in the new revolution. The Chinese Government was waking up; it was high time for the missionary societies, who had agents in China, to wake up also. China moved with its Government; 300,000,000 followed as one man the lead of Pekin. The annexation of Upper Burmah—which event he hailed with thankfulness and hope—had brought us within hand-shaking of the western border of China; and over that border we should go, the missionary and the merchant, hand in hand, to prosecute the enterprises of commerce, and the sublimer traffic which was better than the merchandise of silver.

Rev. W. Scarborough (from China) moved a resolution expressing gratitude to God for preserving Rev. E. Jenkins, during his long visitation tour in India and China, and anticipating great advantage to the Eastern missions of the Society from Mr Jenkins' visit. The speech was a reply to the taunt that missions were a failure. Mr. Scarborough based his answer on facts which he presented to the meeting in a clear and conclusive way, as a reporter (to use his own words) of the work he had seen and shared in China was the scene of his labours, and he declared that the mission work was going on prosperously. Christian missionaries deserved the support of all men for the missionaries were materially contributing to the improvement of the civilisation of China by means of schools, hospitals, chapels, and by providing a secular literature of great value, and a sacred literature of priceless worth. All this array of facts ought not only to strengthen faith, but should make the friends of missionaries rejoice, both as philanthropists and Christians.

Rev. R. Wilberforce Starr, in a lively speech, referring to some large commercial projects, said all these bold enterprises rebuked them as Christian men for their lack of faith.

Rev. H. Haigh (Mysore) said there were two Indias side by side to-day—vernacular-speaking India, which lay chiefly, but not wholly, in the villages; and English-speaking India, which lay entirely in the towns. For ages the boast and the strength of India had been its unbroken unity. But now a change was taking place. One section of Hindu society still remained in a mass; but the other had become detached, and had begun to float into distant and open waters towards Truth and Freedom, and not improbably towards danger. One, and by far the larger, class of Hindus was still thoroughly conservative, and bound to be so, alike by instinct, education, habit, and interest. The new party, which was composed of natives who had studied the English language, though small in numbers, was great in present power, and sovereign in promise. A subject on which agitation was spreading was that of enforced widowhood in India. Suttee had long been abolished, and all would rejoice to honour the Viceroy, during whose rule and by whose influence that inhumanity ceased—he meant Lord William Bentinck. But in India, suttee, though a sharp agony, was a brief one; while widowhood there, under present conditions, was little better than a prolonged suttee. It was a degradation from which there was no escape but by dishonour. Some of the widows of India ought never to have known what it was to be wives. Let it be clearly known that 78,000 were under nine years of age, 21,300 between nine and thirteen, and 300,000 between thirteen and eighteen years of age. No wonder that educated India was beginning to protest, and that men were asking for some law which should protect widows who chose to marry again from those penalties which caste would impose. It seemed to him that it would be one of the womanliest acts of the womanliest Queen that ever reigned if our Queen were able to put her royal name to a Bill of that character. But these agitations were indications of an unrest that went much deeper. For educated India, as for the world, Christ was the supreme want. The English language had been spoken of as a well undefiled. Thank God that Christ and his principles permeated English literature. The night for India had passed, and the grey dawn was coming; the eyes of India were still heavy, and it could not see very clearly; but give it time, and the awaking life of the land would yet rise and look straight towards the Sun, even the Sun of Righteousness.

Rev. Dr. Rigg said it had been a remarkable meeting—remarkable for its contrasts and varying moods, and distinguished, from first to last, for accuracy of statement and for the earnest attention which the audience had given. One result of this meeting he hoped would be a larger income, and he trusted that the hearts of the people would be so stirred as to prompt them to give to this cause more than they had ever done before. He meant to double his own subscription, and a little more.

Sunday-school Union.

The Committee of the Sunday-school Union were very fortunate in their speakers for the annual meeting, which was held at Exeter Hall on Thursday. The addresses were all of them such as could not fail to be of the utmost practical value to the great body of teachers and others interested in Sunday-school teaching, who thronged Exeter Hall on that evening Looking round upon all those earnest upturned faces, and then over the vast platform, with so many workers in the vineyard there to give a mighty impetus to the cause of Sabbath Schools, one could not help wondering what good old Robert Raikes would have said if he could have looked in to see that gathering. He would certainly feel that his labour had not been in vain.

The Lord-Lieutenant of Ireland had been announced as chairman, but his official duties in Dublin prevented his being where we are sure he would have been pleased to be—presiding over such a meeting. So Mr. Edward Crossley, M.P., undertook the duties. Mr. Crossley ought to make a good legislator, for he has been twenty-seven years engaged in Sunday-school teaching, fifteen of which have been spent in superintending a school of about 700 scholars. His wife is an earnest worker, too, so the meeting was not surprised to hear his Christian testimony, that whoever devoted himself to Sunday-school work always derived tenfold more good than he did to others, and such work was the best investment of their lives, not only for time but for eternity. Mr. Crossley read an interesting telegram which reached him during the meeting from Gottenberg: "Sweden thanks England for Sunday-schools, also Union for successful visit of Duncan Miller and Bellringers. Cheap Bible Fund meeting here to-night. Pastor Trübner, Gottenberg." A message of thanks and friendly congratulations was despatched by the chairman from the meeting in reply.

Rev. Professor Elmslie then delivered a powerful address on "The basis of Sunday-school teaching." Professor Elmslie is an interesting speaker. While he talks to his audience, the noble truths of the grand old Book he has studied to so much purpose seem to shine through his fine, open face, and emphasise all he says. It was a splendid tribute to the value of Sunday-schools which he paid at the very outset of an earnest address. Said the Rev. Professor: I have studied in many colleges, in Scotland, in France, in Germany and elsewhere, but the deepest and the tenderest things I have learnt about God, and Christ, and the human soul—all that which lies at the very roots and fibres of what is faith and life, began in the Sunday-school, and were worth all the learning and all the profound study that have been added since." He only wished all the teachers present could stand in his place on the platform, and see their own faces. They would be impressed with the glory of their work, feel the glow of heavenly magnetism, and be ready to go right through the streets of London, and compel the children to come in and gather round the feet of Jesus Christ. Contemplating all this stupendous activity, he was led to inquire, What was its spring? He was present at the Continental Sunday-school Teachers' breakfast with a friend, who remarked: "I wonder whether Sunday-school teachers are better-looking than other people." He replied that he didn't know about that, but the reason why they looked so nice was because they had happy hearts. That was the secret of the activity of which he had spoken. Some people tried to account for it by saying that teachers went to Sunday-school because they must be doing something. Now, he had heard of people collecting beetles, and making it a hobby, and he could understand a young man making a bicycle a special hobby, but the man who talked about Sunday-schools being nothing but a hobby had most certainly never tried it himself. No! the enormous activity in Sunday-school work was due to nothing less than a heart full of warm, living faith and love. They believed in the immortal worth and dignity of the human soul. "Our earth," exclaimed the rev. gentleman, "must always correspond to our heaven. We believe in the dignity of our work: that it is a work incalculable in this world of ours. I know the real character of the work done in our Houses of Legislation. It is a grand thing to be one of the lawmakers in our great country; it is a grand thing to be a writer in our periodical press, if a man know God's own truth, and has a heart for the loftiest aspirations. But there is a work that lies beneath it all, and without which all this work is useless, and all our commercial enterprises and inventions and discoveries, and all our boasted civilisation, of no avail; because more and more, in this age, the stability of our Government and institutions, and all that man counts sacred, rests upon individual character. Whether we like it or not, our rich men, our learned men, our statesmen, are being compelled to fling themselves upon the faith in virtue, in the love of justice, in the intelligence and wisdom of what we call the "common people." I don't care so much who has the making of our laws, but I do care who has the making of the characters of our citizens." In words like these did Mr. Elmslie bring home to the teachers the full responsibility of their work, and then he concluded: "We glorify our painters and our sculptors, and we do rightly; but the men and women who are carving into Divine personal beauty the hearts that God made are doing a more imperishable and precious work—a work infinitely more like the work of God. To you who are engaged in this ofttimes weary work, what more shall I say than that no finer work is done by statesman, sage, or saint."

Rev. Charles Clark, of Ealing, who was the next speaker, took for his topic "A Girdle of Strength;" and an admirable speech it was. Logical in argument, poetical in expression, with full flowing periods he carried his audience along. The girdle of strength of which he spoke was composed of three threads; the first of which was love, the second patience, and the third faith. These were the bands that engirdled the spirit of the faithful labourer with a strength which, like a three-fold cord, was not quickly broken. Mr. Clark is no pessimist. He is sure that the good old type of earnest, plodding Sunday-school teacher has not died out. God's angels walk about the earth today. They walk, and we see them transfigured before us. Love, he said, is the best economist in what she sows and in what she reaps, and closely intertwined with the love which prompts to service is the patience which prevents us from growing weary in well-doing. On the mind undisciplined by patience, discouragement falls like a blight; hence the importance of this cord to the Sunday-school teacher. Nothing but the perfect working of patience can sustain the soul in the long season of waiting for results; and what but this will enable us to forget disappointment, and put such heart into the work that for its own sake it will become pleasant and precious. Then the golden strand of faith completes the girdle. Without faith we disesteem the noblest things. Faith teaches us to reverence the possibilities that lie in the heart of every little one, and to be joyful even in one case when we are enabled to unfold the human into the divine. "Gird up your loins then with these three threads for your Christ-appointed labour, and when the lucid heavens reveal the future ye shall see his face with joy, and, behold, your Lord shall say, 'Here am I and the children whom thou hast given me.'"

Rev. Colmer B. Symes, of Kensington, followed. Looking into the future, he dwelt upon "New Claims and Fresh Plans," pointing out in the first place that they had to deal with an association of independence which was showing itself in the child, in the youth, and in the grown-up person. They found this association of independence in the cant of the day, which was talking of "liberty of thought." That meant a large amount of liberty and very little thought. Too many young men had thrown off the skins of old religious observances, and were craving for these new forms of liberty. They must meet it wisely and never, on any account, pit law against freedom. In asserting their freedom, young people would destroy their power of usefulness; so he counselled the pressure of personal authority upon all, and especially, in the first place, parental authority. If a teacher had a dozen children in his class and he would make it his duty to look after a dozen homes, the Christian Church as well as the school would thereby be enriched. Scepticism must be met sympathetically if it was to be overcome, for no authority would be accepted unless it could be shown that such authority was intelligent and based upon reason. Then he counselled a little less attention to the history and geography of the Bible, and more to the essential truths. The geography of Palestine would no more save a soul than the geography of Cambridgeshire. In conclusion, Mr. Symes strongly urged the following up of those who had left the schools, in order to keep them within the influence of some church.

Mr. F. F. Besley, of Rochester, also addressed the meeting. We ought to add that the London Sunday-school choir greatly added to the enjoyment of the audience by their good singing. Our space does not admit of our giving a *resumé* of the most interesting report; we would advise the friends of the young to send to the Sunday-school Union, 56, Old Bailey, E.C., for a copy.

BRIGHTON.—On Monday, May 3, a plain but commodious Mission Hall, admirably suited for its purpose, was opened at Hove, Brighton. The building consists of a large hall, capable of seating 650 persons, with a smaller hall and a class-room. It is proposed, when a further sum of £2000 has been received, to add a coffee tavern, with rooms over, another class-room, and a reading-room. The need of such a building has long been felt. Visitors to the West-end of Brighton will find the hall with its striking red brick building in Clarendon-villas, and there at present a mission is being held by Mr. Day, of the Evangelisation Society.

MISSIONS AT BENARES.—The London Missionary Society has issued a report of its work at Benares during 1885. The statistics of the mission show that the operations for the year have been carried on by twenty-seven missionaries, native teachers, Bible women, colporteurs, &c., and that the total number of persons under instruction in the various schools was nearly 1200. One interesting fact recorded is that this Society shares the work of evangelising Benares with four other societies, the representatives of which assemble every week for devotion, and meet once a quarter for mutual help and consultation. Rev. John Hewlett, senior missionary, evidently cherishes bright hopes for the future of this important district of India, which covers an area of nearly 1000 square miles, contains a population of nearly 100,000 inhabitants, and furnishes a fine field for missionary labours among Hindoos and Mahomedans alike.

A GOOD SAMARITAN WANTED.

They say that difficulties exist to be overcome, that every troublesome fact is a messenger from God, which is only troublesome because it has not delivered its message, because our ears will not hear it, or because our eyes are turned otherwhere. Here is a concrete fact which is troubling me. Can any of your readers help me to its solution? Six months ago a young, beautiful girl, whose stepfather treated her unkindly, and even brutally, ran away from home with a gentleman who had paid court to her, and who promised her marriage. After a month he deserted her. It was the old story—trustful, innocent girlhood sacrificed, honour lost, home destroyed, all through passionate confiding love on her side, and ruthless selfishness on his.

She came to London. Her youth, her innocence, her beauty won for her many admirers. Of course she lived a lazy, luxuriant, self-indulgent life, receiving more pounds in a week than by honest industry she could make shillings. At last she met one who had known her before her fall. He induced her to make an effort to regain a position other than that of shame. She was not converted; she was not religious. Still she felt the life she was leading was wrong, that it was dangerously fascinating, but that the end thereof was ruin. So she determined to make a new start. But how? The life of self-indulgence, of pleasure, of dissipation, unfitted her for domestic life. Besides, why should she not turn her gift of beauty to good use? Why could she not find an opening where her pretty face would have an honest, economic value to her employer? She only asked shillings from virtue where vice had given her pounds, but, alas, the shillings are not forthcoming.

If some sensible motherly Christian woman, who has a shop as florist, confectioner, or some light business, would but take her and give her a start under her own eye! But where is such a one to be found? I have tried friends, advertisements, everything, but as yet have failed. And the poor girl thinks it is all no use; no one will take her. The road back to an evil life is so easy and so tempting. The girl is ladylike. She is staying at our house as a friend and visitor until something turns up. She has been there a month, and nothing has turned up yet. I look at her pretty face, and think of that fatal gift of beauty, and wonder if the problem is insoluble. Can virtue make no good use of a gift which in the hand of vice coins gold? If any of your readers can help me to a solution of that problem, I shall be grateful indeed for their help.

T. W.

[We fervently trust our correspondent's touching appeal will not be in vain; we will gladly forward communications to him.—Ed.]

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—May 16, Deut. xxx. 8—20; May 17, xxxi. 1—13; May 18, xxxii. 1—12; May 19, xxxiii. 1—12; May 20, xxxiii. 13—29; May 21, xxxiv. 1—12; May 22, Ps. cv. 1—15.

STRANGER'S REST, RATCLIFF.—On Friday last, the usual monthly meeting for workers was held, Mr. M. H. Hodder presiding. Mr. Isaac, hon. secretary, spoke of the present great need of funds, and of book bags for the sailors. Dr. Barnardo gave an important address on the lessons to be drawn from the history of Asa as found in 2 Chron.

CAMBRIDGESHIRE.—At Wicken, near Soham, the clergyman, Rev. T. W. Thomas, is doing an earnest work. The village abounds in men: eighty-five of all ages have joined the Blue Ribbon Gospel Temperance Mission, and many are seeking the Lord, and some are rejoicing in a newly found Saviour. The church is out of the village, and a mission hall is needed, to cost £150. Sympathy and kindness are shown by the Nonconformists, and union in prayer. High Church influence is strong. The people are poor, and help is needed to build the hall.

MRS. AMANDA SMITH.—Many of our readers are aware of the circumstances of Amanda Smith, now in the fourth year of her labours in Liberia. As mentioned a few weeks ago, she is now at Cape Palmas. A second letter just received from that place mentions her intention of taking a small house. As the stores sent to her early last year were most useful, it is intended to forward another box. Contributions will be most thankfully received by Mrs. T. Davis, Foxrock, co. Dublin. She mentions handkerchiefs and cloths as most useful for barter with the natives, but almost anything will be useful either for herself or them.

EMIGRATION TO CANADA.

Mr. Byrne, the Government agent in Liverpool for the Province of Ontario, has just received the following letter from Mr. David Spence, the Secretary of the Immigration Department, Toronto:—

Toronto, *April* 13, 1866.—We have a brisk demand for farm labourers at the present time, but, unfortunately, we are not getting many, Mr. Owen, of Dr. Barnardo's Home, brought eighty fine young men to Toronto last Thursday evening, and they were all sent to places by the train on Friday morning. These lads ranged from sixteen to twenty years of age. I inserted notices in the papers of their expected arrival, and on Saturday a large number of farmers came to Toronto to get them, but they were too late. This transaction will show you what the demand is. This, of course, is the season when farmers are anxious to hire men by the year. The current wages for competent men by the year, are 160 dollars (£32 16s.) *with maintenance.*

CONFERENCE ON EVANGELISATION.

GREAT ASSEMBLY HALL, MILE END-ROAD, E.

Monday evening, May 17.—Preliminary Prayer Meeting, 7.30 to 9.30. Chairman—Mr. Frederick N. Charrington. Mr. Charles Inglis, Mr. R. Radcliffe, and others, will take part.

Tuesday, May 18, 11 to 1.—Subject—Foreign Missions. Chairman—Hon. Ion Keith Falconer. Speakers—Messrs. Judd and Parrott, Missionaries.

Afternoon, 3 to 5.—Subject—Medical Missions and Women's Work. Chairman—General Haig. Speakers—Miss Macpherson and others.

Evening, 7.30 to 9.30.—Subject—Home and Colonial Evangelisation. Chairman—Mr. James E. Mathieson. Speakers—Messrs. H. Varley and Charles Inglis.

Wednesday, May 19, 11 to 1.—Subject—Continental Evangelisation. Chairman—Mr. R. Cope Morgan.

Afternoon, 3 to 5.—Subject—Emigration. Chairman—Mr. Grattan Guinness. Speakers—Captain A. Hamilton, Messrs. A. Wilke, and W. H. Seagram.

Evening, 7.30 to 9.30.—Subject—Foreign Missions. Chairman—Lord Radstock. Speakers—Rev. Archibald Brown and Mr. R. Radcliffe.

Thursday, May 20, 11 to 1; afternoon, 3 to 5; evening, 7.30 to 9.30.—Chairman—Mr. Reginald Ratcliffe. Meetings for Prayer, Praise, and Personal Testimony. The following are also expected to take part in the meetings:—Mr. Goodriche (Manchester), Rev. F. B. Meyer (Leicester), Dr. Barnardo, "Aaron" (Hindoo), Mr. Frank White, and Mr. W. Hind Smith.

MR. AND MRS. C. KING have been used of God in Galashiels, where they have been holding services in the Baptist Chapel and the Drill Hall.

CHISWICK.—Mr. Thomas Eyres, of the Children's Evangelistic Mission, has conducted meetings for children here which have proved most fruitful in blessing to many.

CARDIFF.—Mr. W. Spencer Walton held Gospel services at the Y.M.C.A. on May 1 to 3. The meetings were well attended. All greatly enjoyed the Gospel addresses; many, it is believed, received blessing, and others stirred up to a closer walk with God.

A CONFERENCE ON PERSONAL CONSECRATION in relation to the Second Advent was held on Tuesday, last week, at the Town Hall, Kensington. Many earnest and impressive addresses were delivered. The Conference, which it is contemplated to make an annual one, was of special interest to those who study the Prophetic Scriptures.

REV. W. F. GOOCH.—We recently announced that this earnest preacher of the Gospel was about to leave Sunderland, where for some time he has been pastor of Bethesda Chapel. He resumes his ministry at the Baptist Church, Upper Norwood. On Wednesday evening last week there was a goodly gathering of friends in Sunderland to bid him farewell, and to express their affectionate esteem for him, and their sense of the loss sustained by his departure from their midst.

HOLLOWAY.—The sixth anniversary of the Evangelistic and Open-air Mission at Holloway was held on Sunday, May 2, at the Hall, 301, Holloway-road. On Monday a number of friends sat down to tea, after which a public meeting was held, presided over by Mr. H. Putterill, superintendent of the Mission. Mr. J. Shelley, the secretary, gave an interesting report of the work during the past winter. Help is needed for this work, and will gratefully be received by Mr. J. Shelley, whose address is 23, Upper Tollington-road, N.

MADEIRA.—Mr. W. G. Smart writes to us that the Jesuit party in Madeira are very active just now, and do not seem at all inclined to leave Protestants alone. His wife superintends a Portuguese mission school, with an average attendance of forty children. Articles have lately appeared in a Romish paper in the island calling upon the civil authorities to close the school and Bible depôt. Mr. Smart says his magic lantern has been useful in Gospel work among the Portuguese, and large audiences have been attracted to see pictures of the Prodigal Son and the Pilgrim's Progress. If any one can send him a second-hand set of Scripture slides he will be grateful. A hand printing machine would be very useful. His address is 183, Rua dos Ferreiros, Madeira.

GOD IN CHRIST.

"He giveth to all, life and breath and all things."
Acts xvii. 25.

What is the word of truth to-day
  Amidst the blaze of light,
Which Science, hastening on her way,
  Emits from depth to height?
That word down all the ages cries,
  Alike from sky and sod,
Whoe'er receives Him, or denies,
  "The Christ is very God."

He grows upon us silently,
  From tree, and flower, and star;
We trace Him in the darkening sky,
  'Mid elemental war;
On frozen peaks, 'mid Arctic snows,
  Or 'neath an Eastern sun,
All nature liveth to disclose
  God and the Christ are one.

Before his conquering advance
  Night fleeth fast away—
Dark night of doubt and ignorance:
  Upon our souls the day—
Blest day, on which true Science folds
  Religion in embrace—
Bursts on our view in Him who holds
  God's splendour in his face.

Great, all creating God in Christ,
  The end of age-long strife
Draws nigh, as nature keepeth tryst
  With Him who is her life.
Proclaim his name, sun, moon, and star,
  All things from sky to sod;
And shout to worlds, and spheres afar,
  "The Christ is very God!"

Laura L. M'L. Backler.

MR. CAMERON'S WORK IN BATTERSEA.

We have noticed more than once in our columns the very successful work carried on by Mr. D. M. Cameron amongst the working men of Battersea. Thursday last was a memorable day with them. Their new tabernacle was opened on that day, and two very successful meetings were held, presided over by Mr. S. Gurney Sheppard and Mr. T. A. Denny respectively. Numerous friends—ministers of the neighbourhood and others—took part in the meetings, and commended our brother and his work to God in prayer.

The working men have subscribed liberally to this plain but commodious new building, with a seating capacity of 800, which they have called "Union Tabernacle," but there is still a considerable sum required to clear it of all debt. Our friend's address is D. M. Cameron, 2, Norfolk Villas, Albion-road, S.W.

REV. J. AND MRS. MOUNTAIN, who have been conducting evangelistic services with much success in New South Wales and Queensland, are expected shortly to visit Victoria.

NORWICH Y.W.C.A.—This Association is about to enter upon the premises now and for many years past occupied by the Y.M.C.A., the latter institution having acquired new and much more commodious quarters. On May 4 a meeting was held in the Victoria Hall, when Mrs. Stephen Menzies gave an address on Y.W.C.A. work, and made an urgent appeal to the large and very representative assembly to support the Society.

MARSEILLES.—An Industrial Exhibition was opened at Marseilles on Saturday, May 8. This opportunity for distributing the Scriptures and illustrated papers ought not to be lost. There will be the multitudes; and the loaves and fishes are here in the shape of endless supplies of both Scriptures and papers, lying in the depôt for sale, but the medium for putting them in circulation is wanted. The exhibition will be open for three months, and there are 10,000 exhibitors.

M. E. Prinsep.

Hôtel du Petit Louvre, Marseilles.

LIMERICK RAGGED SCHOOLS.—With these are linked the Male Free School and the Female Free Schools. "In these institutions the teaching of the Holy Scriptures has been the cause of their permanence, their growth, and their success." Close on two hundred children were taught last year, of whom one hundred and forty were in daily attendance. The new report says there are many children who are not reached, chiefly through the neglect and indifference of parents, and from the evil influence of mixed marriages. The Havergal Memorial Building still requires £50 to complete its purchase and alterations. Rev. Canon Gregg is treasurer and secretary.

CONTINENTAL AND FOREIGN NOTES.

Y.M.C.A., LÜBECK, PRUSSIA.—In 1883, the year of the Luther Jubilee, it was decided that suitable buildings should be erected for the Young Men's Christian Association. In spite of opposition from merchants, working-men, and even some public teachers, money flowed in freely, and on March 22 the building was opened. It contains a large hall for religious, social, and scientific meetings, also a hospital with many rooms. —*Anzeiger*.

AT JURANCON, near Pau, evangelisation has been carried on among the Spaniards for fifteen years, under the superintendence of M. Pozzy, pastor of the Evangelical Free Church. The Sunday-school contains thirty-one children and an adult class; it is proposed to open a school for girls. who at present have no other means of education than that afforded by the Romanist Sisters. Madame Pozzy has a workshop for women under her direction.—*Témoin de la Vérité*.

PARIS.—A dispensary has just been opened—the first of its kind—in connection with the McAll Mission. It consists of several well-fitted rooms that have been added to the *Salle Beach* in the Place des Ternes. A second will be ready very shortly in the Rue Nationale at Ivry. The two establishments will be under the care of Dr. Anderson, brother of Rev. S. H. Anderson, one of Mr. McAll's coadjutors and pastor of the English Congregational Church in the Rue Royale.

CHERBOURG.—A new Gospel Hall was lately opened here. It is situated in an important suburb of the town, in a large street, and is capable of containing 200 persons. Since the day of its opening well-attended and interesting meetings have been held. Whilst the monk who preached the Lent Sermons in the Church, where payment must be made beforehand, complained that the men did not attend, the Hall, where there was nothing to pay, was crowded.—*Témoin de la Vérite*.

PARIS Y.M.C.A.—The Secretary thanks the many friends in England and Scotland who so practically responded to his appeal for copies of The Christian. As a Working Committee has been organised for the distribution of tracts and portions of Scripture at the races, fêtes, railway stations, also to the omnibus and cabmen of the city, donations of tracts in English and French, or contributions towards expenses, would be gladly received from Christian friends. The secretary is Mr. S. Lee, Y.M.C.A., 160, Rue Montmartre, Paris.

MR. GEORGE MULLER'S VISIT TO MELBOURNE, says *The Southern Cross* of March 19, is awakening great interest. Mr. Müller himself is as wonderful as his own orphan houses. He is over eighty years of age; he has carried for the greater part of that time what to most Christians would be an almost crushing burden of anxiety and work. Mr. Müller is now undertaking labours that would tax most men in their prime. Yet he shows no signs of weariness or anxiety, and few traces of age or infirmity. Mr. Müller is a witness of what may be called the medicinal virtues of a cheerful faith.

SARDINIA.—Our Easter has been brightened by the visit of Rev. J. H. Eager, of Rome, Baptist missionary. He preached one evening in our meeting-room a most earnest sermon. He left Sassari for Tempio, a town fifty miles distant, where he employs a native evangelist; there he has met with a very warm reception. This week we look forward to seeing Signor G. Quattrini, Waldensian minister, of Leghorn, and I purpose accompanying him to several of our towns and villages, to some of which we have been invited. Signor Quattrini hopes to remain a month or so on the island. John E. Thomas.

20, Via Giar, Pubblico, Sassari.

RELIGIOUS PERSECUTION.—Pastor Brandt, in the Baltic Provinces, has recently, at the pressing request of some parents who had quitted the Greek Church, baptized their children according to the Protestant rite. For this, not only has he been turned out of his church, but the Administration has ordered him to hold himself ready within fifteen days for transportation to Smolensk. No similar measure towards a Protestant pastor has taken place since the Emperor Paul sent Pastor Seider to Siberia, because a forbidden book was found in his house. The Emperor Nicholas displaced some pastors. but that such an act should be done without the accused being heard is unexampled.—*L'Evangéliste*.

MARIN, GALICIA, SPAIN.—About four years ago an English missionary and his wife landed at this small port in order to preach the Gospel. From the first they found a real thirst for the Word of God among the inhabitants, so that the hall was crowded as soon as the doors were opened. Most of the people are sardine fishers, or small farmers, and are, therefore, independent of priestly influence; no one can deprive them of their daily bread if they declare themselves Protestants. The Romish Church lost its *prestige* through the immorality of the priests. The Church now consists of 130 members, and not a month passes without fresh conversions and baptisms. A poor dressmaker gave her house and garden as a site on which to build a place of worship, towards the erection of which the people, who are all poor, are very liberally contributing. Neighbouring villages are also awakened, and are inviting the missionaries to visit them.—*Mr. Armstrong's Circular Letter*.

"ROME, THE MURDERESS."—To meet numerous requests for a reprint of the extracts under this title that recently appeared in these columns, we have issued it in leaflet form, suitable for enclosing in letters, price 1s. 6d. per 100.

TEMPERANCE NOTES.

A Prohibition campaign is being organised in every county in the State of Oregon.

Mr. Coad has had a successful mission at New Islington Wesleyan Chapel, Manchester

Rev. A. Mursell would have a drunken man lay the foundation-stone of every workhouse."

The Sunday Closing Association invites special prayer on behalf of the movement in the Legislature.

Dr. F. R. Lees is preparing a life of Mr. W. Hoyle, and will be glad to receive letters or information.

Russian workmen are paid very low wages, but they keep many "Saints' days," and are very intemperate.

In Norway, a Bill for the total prohibition of the liquor traffic is under the consideration of the Government.

Sir Wilfrid Lawson is expected back in England early in June. We trust he will return in vigorous health.

The Metropolitan Police Court's charge-sheets proved that Good Friday was more soberly observed than formerly.

Sir Charles Warren, now Chief Commissioner of the London Police, is "head and heart with the Temperance cause."

The Romish Church in the United States has received the sanction of the Pope to a vigorous crusade against the drink traffic.

Rev. Sam Jones says the liquor traffic ought to be made so odious that nobody but a scoundrel will sell it, and nobody but a fool will buy it.

The Temperance Society at Mr. Spurgeon's Tabernacle is four years old, and during that period 20,000 persons have there signed the pledge.

A legacy of £200 has been received by the Church of England Temperance Society from the executors of the late Rev. John Robinson, of Sidmouth.

At the Scottish League annual business meeting there were some complaints that Temperance sermons were not more common on the anniversary Sunday.

At Le Mars, Iowa, the homes of the mayor and a Member of Congress have been partially destroyed by fire, on account of the anti-liquor action of their owners.

Mr. Joseph Sturge draws attention to the extraordinary discrepancies in the use of alcohol in London hospitals. The cost per patient varies from 1s. 6d. up to 11s. a-year.

It is stated that dissolute parents frequently insure their infant's lives, and then allow them to waste away from want of food, that they may obtain the insurance money for drink.

The views of the new Bishop of Manchester on Temperance are disappointing to the Temperance world. Between him and the Bishop of London on this question there is a great gulf.

Mrs. Leavitt, of America, who is now on a temperance advocacy tour round the world, has been addressing large and influential meetings in Australia. She next visits China, India, and Japan.

The Wesleyan Conference is to be asked to appoint a Connexional Temperance agent. An agent is about to be appointed to work in the Manchester Wesleyan district, which includes 25 circuits.

A prominent lawyer of Clark County, Georgia, asserts that before Prohibition went into effect in that county his criminal practice amounted to 1000 dollars, and now he would take 150 dollars for it.

At the recent meeting of the English Presbyterian Synod, a long discussion took place on the subject of Sunday closing of public-houses; a motion petitioning the Government to further this movement was passed.

The Heyrod-street (Manchester) Gospel Temperance Society have arranged eleven districts, and four visitors for each. During the year which their report covers 50,000 visits have been paid, and 51,408 copies of literature circulated.

There are 3000 drink-shops in Brooklyn, New York, and it is said that 99 per cent. are open on Sunday in violation of the law. A gentleman, who has publicly called attention to these violations, has been threatened with assassination.

The United Kingdom Temperance and General Provident Institution shows that in five years ending 1885 the deaths in the Temperance section were about 71 per cent. of the "expected," as compared with 97 per cent. in the general section.

Mr. W. Birch, who has recently done noble work for the Manchester "unemployed," writes that during the severe distress the religious working men have "nobly endured their privations," while "the majority have by previous drinking habits accentuated their distress."

Mr. R. T. Booth, the Gospel temperance evangelist, has begun a fresh campaign at the Antipodes. Ballarat, Warrnambool, Adelaide, Queensland, and Rockhampton, are among the places he is to visit. Mr. Booth has just concluded a very successful Tasmanian tour.

THE GOSPEL IN CAMP. — About nine hundred militiamen from various parts of Wales and England will be assembled for their annual training, under canvas, at Brecon, in the course of a week or two. Every year the camp is visited, repeatedly and systematically, by members of the Y.M.C.A. with tracts and religious papers. Christian periodicals, tracts (illustrated preferred), and Gospel booklets, are earnestly solicited by D. Devoir Thomas, Y.M.C.A., Brecon.

THE CURE OF INTEMPERANCE.

Among the institutions for the care and cure of inebriate women is "Buxton House," Earl's Colne Essex, conducted by Miss Pudney. Dr. Parrish, of the Sanitorium, Burlington, New Jersey, who visited Buxton House when in England in the autumn of last year, thus writes of it in the (American) *Quarterly Journal of Inebriety*:—"Miss Pudney aims to promote a higher moral tone and more force of character, by which the power of habit may be overcome; to develop these, great kindness and gentle firmness, unremitting oversight and personal companionship are devoted. Pleasant social intercourse, recreation, and refining amusements are provided. With such a course of treatment, and the intervention of the medical adviser when needed, 'Buxton House' is an instrument of good for the upper and middle classes—a peaceful home, presided over by the genius of philanthropy and wisdom."

We are pleased to read from an impartial pen so favourable a notice of a private temporary refuge for the care and cure of some of our weaker sisters. "Buxton House," we believe, has thus far been well patronised, and the treatment of some cases of an almost extreme character has been attended with the most satisfactory results.

Notices.

Communications Received with Thanks.—H R B. M.E.P. F.J.L. E.O. W.A.S. H.F. O.W. F.O.S. G.B. F.B. H.G. J.B. D.S. A.B. J.K.W. E.S. A.W.O. G.W.H. J.S. W.T. H.P. A.E. E.N. D.D.T. E.B. E.J.W. F.O.S. S.G.P. O.E.L. J.A.S. J.L.E. D.D. W.P. R.D.F. G.K. T.M.W. G.P. S.A.M. W.D.L. R.S.O. J.T.M. A.M.P. J.B.F. J.P.A. T.A. M.D. H.W.O. F.T.S. L.F. W.F. L.M. F.B. G.V. A.M.L. G.H. W.J.G. G.W.McO. T.G. E.W. G.D. F.H.W. O.R.H.

Applicants for Tracts.—G. E. Pearce, Free Library, Camelford; G. Bickle, evangelist, Medrose, Camelford; T. De La Mare, Post Office, Guernsey; G. Everett, 56, St. James-road, Stratford, E.; J. J. Browne, City missionary, Meadfield, Oliver-grove, South Norwood; T. Grose, 2, Manor-view, Shepherd's-lane, Brixton; E. Stephenson, Park Villa, Cottingham, near Hull; G. T. Harvey, 8, Sovereign-mews, Hyde Park, W.; T. Wager, 18, Trederwen-road, Dalston, E.; C. Patmore, 5, Spicer-terrace, Beaumont-road, Leyton, Essex; J. Taylor, 28, Cressy-place, Stepney-green, E.; Mr Kilby, 3, Burdett-road, Mile End, E.; Mr. Snowden, 64, Fairfield-road, Bow, E.; G. Trusler, 6, Clytha crescent, Newport, Mon; J. Price, care of J. W. Cole, 5, Orchard-terrace, Lee Green, S.E.; E. Carter, 3, Blackburne-street, Liverpool; G. R. Coultas, 155, Balls Pond-road, Islington, N.; E. Nicholls, 105, Leathwaite-road, Clapham Common; P. A. Hudgell, 35, Sharsted-street, Kennington-park-road, S.E.; R. Gardiner, 4, Hamilton-square, Bermondsey, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

THE FULTON-STREET PRAYER-MEETING still holds on its way as an evangelical power in New York City. Forty letters were recently received in one day, asking for prayer for the conversion of loved ones. In them many mothers plead for sons going astray from God. One fourth of the requests were for the victims of intemperance. Requests came from all lands.

THE SOUTHSEA CONFERENCE.—The programme of this Conference on May 18—20, called by Rev. F. Baldey, St. Simon's Vicarage, Southsea, has been issued. The subjects will be the Life, the Walk, and the Victory of Faith. "My design in proposing these subjects," says Mr. Baldey, "is that which Rev. W. Romaine proposed to himself when he prepared his treatise on the Life of Faith, viz., 'To display the glory and all-sufficiency of the Lord Jesus Christ, and to encourage weak believers to glorify Him more, by depending and living more upon his all-sufficiency.'" A long list of well-known speakers is announced. The Conference will assemble each day in St. Simon's Schoolroom, Clarendon-road.

SCRIPTURE READERS' SOCIETY FOR IRELAND.—Rev. C. Seaver, of Belfast, one of the local superintendents of the mission, writes with respect to its work:—The good old Scripture Readers' Society has carried on its work quietly, zealously, faithfully among us for the past half century, and still continues vigorous as ever. Its agents are greatly valued, and very urgently needed in such a town, where there are above 60,000 Protestants absent from the places of worship on the Lord's-day, most of whom, but for the labours of these missionaries, and those of kindred societies, would be uncared for; their numbers are daily increased by the influx of the population from the country. The quiet, unobtrusive labours of the Society's agents have been testified to by their superintendents, while our dear Master has owned their faithful efforts by giving them many souls for their reward. I may add that they are directed to visit the Roman Catholics when opportunities occur, and that they always have had access to the members of that communion, to whom they have made known the Gospel of Christ, and for whom they have read the blessed Word of God. They labour among the poor in the town parishes, the clergy of which find it impossible to raise sufficient funds to pay the salaries of these agents, and are indebted to the generosity of the Society for their continuance.

Notes on Daily Readings

SUNDAY, MAY 16.—JUDGES II.

1.—*An angel of the Lord.*—"The angel of the Lord (not *an* angel). The phrase is used nearly sixty times to designate the angel of God's presence. In all cases where 'the angel of the Lord' delivers a message he does it, as here, as if God Himself were speaking, without the intervening words, 'Thus saith the Lord,' which are used in the case of prophets."—*Sp. Com.*

3.—*They shall be as thorns in your sides.*—"The Canaanites, spared by Israel in disobedience to God, shall be the punishers of that disobedience. You would not drive them out, therefore I will not drive them out from before you' (ver. 3). The professors who love the world shall be given up to the world. The pleasures, the ambitions, the gains of the world become 'thorns,' whereby they 'pierce themselves through with many sorrows' (1 Tim. vi. 10). —*A. R. Fausset.*

5.—*And they sacrificed there unto the Lord.*—"This indicates the close proximity of Bochim to Shechem, where the tabernacle was at this time."—*Sp. Com.* However, Keil does not consider this necessary, as "In any place where the Lord appeared to his people, sacrifices might be offered to Him (see chap. vi. 20, 26, 28, xiii. 16; 2 Sam. xxiv. 25). On the other hand, it does follow from the sacrifice of Bochim, where there was no sanctuary of Jehovah, that the person who appeared to the people was not a prophet, nor even an ordinary angel, but 'the Angel of the Lord,' who is essentially one with Jehovah." This permission to sacrifice to the Lord, wherever He might appear to any of his people, is probably founded on Exod. xx. 24.

16.—*Nevertheless the Lord raised up judges.*—Verses 16—23 are an epitome of the whole book. This is the first introduction of the name "judges," from which the book is called.

MONDAY, MAY 17.—JUDGES III.

4.—*They were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord.*—"Rest too often produces rust. If there were no foe to try us, we should forget the secret of the good warfare (Ps. lix. 11). God knows all things to come by his foreknowledge, but after the event He 'knows' it by evidence discernible by men (compare Gen. xxii. 12). He proves us not that He may know, but to make us know."—*A. R. Fausset.*

6.—*And they took their daughters to be their wives.*—"Intermarriages with the ungodly have ever led to apostasy, as many Scriptures, from Gen. vi. 2—5 to 2 Cor. vi. 14—18, testify."—*Ibid.*

7.—*Served Baalim and the groves.*—"This word 'the groves,' is here, as elsewhere, a wrong translation of the word 'Asherah,' originating from a misunderstanding of Deut. xvi. 21, of which the true translation is, 'thou shalt not set up an "Asherah" (*i.e.*, an image of Ashtoreth) made of any wood, &c.'"—*Sp. Com.* R.V. renders it, "served the Baalim and the Asheroth. In other words, "images of Baal and Astarte." A similar apostasy may be traced in the history of the professing Church, which first allied itself to the world, and then was drawn in to adopt the polytheism and idolatry of paganism under a so-called Christian form, as we see to this day in Romanism.

9.—*And when the children of Israel cried unto the Lord, the Lord raised up a deliverer, . . . who delivered them.*—The Hebrew is literally "a saviour . . . who saved them," and is thus rendered by R.V.

16.—*Ehud made him a dagger.*—"Ehud took a plan which, unless he was specially directed to it by God, was unjustifiable. No expression of Scripture is used commanding or approving of the means which he took to obtain his end. The act was permitted, though not ordered by God. It is not said of Ehud, as of Othniel, that 'the Spirit of the Lord came upon him.' Nor does Ehud appear among the examples of faith in Heb. xi."—*Fausset.*

TUESDAY, MAY 18.—JUDGES IV.

2.—*Jabin king of Canaan, that reigned in Hazor.*—"Joshua had already conquered one king, Jabin of Hazor, and taken his capital (Josh. xi. 1, 10). The king referred to here, who lived more than a century later, bore the same name. The name Jabin, 'the discerning,' may possibly have been a standing name or title of the Canaanitish kings of Hazor, as Abimelech was of the kings of the Philistines (Gen. xxvi. 8)."—*Keil.*

4.—*Deborah, a prophetess.*—"Her name, meaning 'a bee,' is the same as that of Rebekah's nurse (Gen. xxxv. 8). A female ruler was so extraordinary a thing in Israel (not a single instance occurs, except that of the foreign usurper Athaliah), that the reason of it is immediately subjoined to her name. She was 'a woman, a prophetess,' like Miriam, Exod. xv. 20; Huldah, 2 Kings xxii. 14; Isaiah's wife, Isa. viii. 3; Noadiah, Neh. vi. 14; and Anna, and Philip's daughters, Luke ii. 36; Acts xxi. 9. Compare Rev. ii. 20, 1 Cor. xi. 5. In verses 6, 9 14, we have examples of her prophetic powers, and in chap. v., a noble specimen of prophetic song."—*Sp. Com.*

8.—*If thou wilt not go with me, then I will not go.*—"Barak, like Gideon (vi. 15, 36—40) who is named with him (Heb. xi. 32) among the examples of victorious faith, and like even Abraham, the father of the faithful (Gen. xv. 2, 3, xvii. 18), and Moses (Exod. iv. 10, 13), and Peter (Matt. xiv. 30, 31) exhibited some weakness of faith at first. But this only makes his example more profitable for our encouragement, though he suffered some loss from it himself (ver. 9)."—*Ibid.*

9.—*The Lord shall sell Sisera into the hand of a woman.*—In judging Jael's treacherous conduct, as related in verses 18—22, we are not to forget that it was as a judgment upon Barak's want of faith that the Lord transferred the duty of putting to death the chief captain of the enemies of Israel from him, to whom it rightly belonged, to a woman. That she should have been appointed for such a task involved the permission, but not the sanction, of the mode by which she carried it out. We must estimate the actions of Rahab, Ehud, Jael, &c., not by the light of the Gospel, but by the state of morals in those lawless times.

WEDNESDAY, MAY 19.—JUDGES V.

2.—*Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.*—"The best critics, ancient and modern, agree for the most part that this verse ought to be rendered, with the Septuagint, 'For the leading of the leaders in Israel, for the willingness of the people, bless ye the Lord.'"—*Sp. Com.* So also R.V.

4.—*Lord, when Thou wentest out of Seir.*—"This passage occurs again in nearly the same words in Ps. lxviii 7—9, and is imitated, though less closely, in Habak. iii. 3—12. The three passages clearly relate to the same events, and so mutually explain each other. The subject of them is the triumphant march of Israel, with the Lord at their head, to take possession of Canaan."—*Ibid.*

15.—*For the divisions of Reuben there were great thoughts of heart.*—"Rather 'at the brooks of Reuben' or 'by the watercourses of Reuben' (R.V). There follows an ironical allusion to the result of these "great thoughts of heart;" they ended in nothing, and Reuben "abode among the sheepfolds to hear the bleating of the flocks." See Num. xxxii. 1—4.

18.—*Zebulun and Naphtali were a people that jeoparded their lives.*—These two tribes had raised 10,000 fighting men at Barak's call (iv. 10), who constituted the kernel of the Israelitish army.

20.—*The stars in their courses fought against Sisera.*—"Josephus relates that, just as the battle began, a violent tempest came on, with a great downfall of rain and a hailstorm, which driving full in the faces of the Canaanites so blinded and benumbed them with cold that they could neither use their bows with effect, nor even hold their swords. The description in this verse, coupled with the overflowing of the Kishon, makes Josephus's account very probable."—*Sp. Com.*

23.—*Curse ye Meroz, said the angel of the Lord.*—This curse is "for omission of service, where there was afforded a grand opportunity. So surely did the curse work, that Meroz is only known now as the city cursed for indifference."—*A. R. Fausset.*

26.—*She smote off his head.*—Rather, as R.V., "she smote through his head." He who sought to crush Israel with 900 iron chariots, was himself crushed with one iron nail."—*Ibid.*

THURSDAY, MAY 20.—JUDGES VI.

11.—*There came an angel of the Lord.*—This should be, as in R.V., "the angel of the Lord." It is one of the many illustrations this book affords of Isa. lxiii. 9: "In all their affliction He was afflicted, and the angel of his presence saved them."

13.—*If the Lord be with us.*—Gideon misunderstands and misquotes the angel, who had not said, "The Lord is with you," but "with thee," *i.e.*, to deliver Israel.

16.—*Surely I will be with thee.*—In the Hebrew these are the exact words spoken to Moses (Exod. iii. 12), rendered there, "Certainly I will be with thee."

21.—*There rose up fire out of the rock, and consumed the flesh.*—As notable a miracle as that great sight which Moses turned aside to see, "why the bush was not burnt," and as significant, too, for there it set forth God dwelling in the midst of His people—"a consuming fire," yet in grace not consuming them. Here it is the Lord accepting their sacrifice, which, to satisfy justice, the fire out of the rock (*i.e.*, from God) does consume. Hence the revelation of his name here is Jehovah-Shalom, "The Lord is peace."

25.—*Throw down the altar of Baal.*—This word, which came from the Lord "the same night," shows that peace with God must at once produce conflict with evil.

38.—*I will put a fleece of wool in the floor.*—Gideon's sign, whereby he sought to know "that Thou wilt save Israel," has had many an exposition of its mystical meaning. Perhaps the most satisfactory one is that which regards the fleece of wool as a type of Christ, on whom during his life rested in its fulness the grace and favour of God, while all around was dry, but in his death, and as its result, "made sin for us, who knew no sin," the grace and favour were on all around Him, whilst of Himself He says (Ps. lxxxviii. 7, 16), "Thy wrath lieth hard upon Me. Thy fierce wrath goeth over Me."

FRIDAY, MAY 21.—JUDGES VII.

2.—*Lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me.*—The Hebrew word for "vaunt themselves" is literally "glorify itself." It is translated into Greek in the LXX. by the very verb used in Eph. ii. 9: "Not of works, lest any man should boast."

5.—*Everyone that lappeth of the water with his tongue, as a dog lappeth.*—"It has been much discussed whether the moral qualities of those who drank were shown by their lapping, and bowing down upon their knees respectively, or whether it was entirely an arbitrary division. But it can scarcely be doubted that those who threw themselves upon the ground and drank freely were the more self-indulgent; while those who, remembering the near presence of the enemy, slaked their thirst with moderation, and without being off their guard for an instant, were the true soldiers of the army of God."—*Sp. Com.* This view, which is that also of Keil and A. R. Fausset and J. N. Darby, is the opposite of that taken by Josephus and Theodoret, who regard the 300 who lapped as instigated by fear, and the 2700 who went down on their knees as "men of courage."

15.—*Blew the trumpets and brake the pitchers.*—See 2 Cor. iv. 7, which contains a manifest allusion to this. The "trouble," "distress," "perplexity," and "casting down" which attend the proclamation of the Gospel of Christ answer to the breaking of the earthen vessel, that thereby the light from within may the more shine forth.

SATURDAY, MAY 22.—JUDGES VIII.

1.—*They did chide with him sharply.*—"The success of Gideon's enterprise mortified their pride as the chief tribe, seeing that they had played a subordinate part (comp. Judges xii. 1).—*Sp. Com.*

8.—*The men of Penuel answered him as the men of Succoth had answered him.*—"Fear of Midian's vengeance, pusillanimous regard for self alone, and contempt for the smallness of Gideon's force (300 pursuing 15,000), whereby they betrayed their unbelief towards God, actuated the men of Succoth (and Penuel). Their seemingly prudent policy proved to be most imprudent. The venture of faith is the true wisdom, and in the end furthers one's best interest."—*A. R. Fausset.*

23.—*I will not rule over you . . . the Lord shall rule over you.*—A noble answer, indicative of true faithfulness to the Lord, but followed, alas! in the next verse by a sad falling away, covetousness being apparently the temptation (see 1 Tim. vi. 9).

27.—*Gideon made an ephod thereof.*—"Gideon, to whom the Lord had manifested Himself directly, as He had not to any judge or leader of the people since the time of Joshua, might suppose that he was not acting in violation of the law, when he had an ephod made, and thus provided himself with a vehicle for inquiring the will of the Lord. His sin, therefore, consisted chiefly in his invading the prerogative of the Aaronic priesthood, drawing away the people from the one legitimate sanctuary, and thus giving an impetus to the relapse of the nation into the worship of Baal after his death."—*Keil.*

For Forthcoming Meetings, Donation List, &c., see p. vii]

Dr. Barnardo's Homes for Orphan & Destitute Children.

ANNUAL MEETING,

SATURDAY, 5.30 p.m., MAY 22, 1886,

EXETER HALL.

PROGRAMME.—Presentation of Report for 1885-86.
Singing by 750 Children under Mr. Joseph Proudman.
Speeches by well-known Public Men.
Presentation of Prizes to Boys and Girls who have gone out into life.
Instrumental Music by Little Handbell Ringers and The Boys' Band.
And much more that cannot be here set forth.

Fuller particulars in later advertisements.

Admission by TICKETS ONLY, to be obtained from the Office, 18, Stepney Causeway, at the following rates: Reserved seats, 10s. 6d.; ladies' gallery, 3s. 6d.; area and gallery, 1s.; under gallery, 6d.

To ensure the Meeting being over at an early hour, it will begin at 5.30 *prompt*, and terminate at 8.30.

To prevent disappointment, Tickets should be applied for *immediately*. Each application should contain Post Office Order or stamps for the number required. These will be sent out in the order in which the applications are received, and to prevent overcrowding, no more Tickets will be issued than will seat the Hall comfortably.

It is earnestly hoped that the fact of the day fixed for the meeting being Saturday may not prevent the attendance of sympathising friends from London, and from various parts of the country.

18 TO 26, STEPNEY CAUSEWAY.

LORD'S DAY OBSERVANCE SOCIETY.—The ANNUAL BREAKFAST and MEETING of supporters and friends will be held, under the Presidency of Sir JOHN COODE, C.E., at ST. JAMES'S HALL, on THURSDAY MORNING, MAY 20. Breakfast will be served at Nine o'clock. The Meeting will commence at Ten o'clock.

For Tickets for the Breakfast, which are free of charge, apply as below, JOHN GRITTON, D.D.

Lord's Day Observance Society,
20, Bedford-street, Strand, W.C.

AGED PILGRIMS' FRIEND SOCIETY. — The Seventy-ninth ANNUAL MEETING will (D.V.) be held in EXETER HALL (Lower Room), on MONDAY EVENING, MAY 17. The Chair will be taken, at Half-past Six o'clock, by JOHN SCOTT, ESQ., J.P. The Revs. John Box, R. H. Lovell, James Ormiston, H. Sinclair Paterson, M.D.; W. Sinden and J. R. Starey, M.A.; E. B. Underhill, Esq., LL.D.; and other Gentlemen will address the Meeting. No tickets required.—Office, 83, Finsbury-pavement, E.C. J. E. HAZELTON, Secretary.

DEEPENING OF SPIRITUAL LIFE.

CONVENTION

AT THE

RINK HALL, BLACKHEATH,

MAY 25, 26, and 27, 11 to 1, 3.30 to 4.30, 7.30 to 9.

Mr. H. F. BOWKER will preside.

Rev. Dr. Elder Cumming, Rev. J. B. Figgis, Rev. E. W. Moore, Rev. C. A. Fox, Rev. Evan H. Hopkins, Rev. W. Webb-Peploe, and others will (D.V.) take part.

Further information will be given by
E. P. LE FEUVRE, 4, Northbrook-road, Lee; or
W. O'NEILL, 39, Manor-park, Lee, Hon. Secs.

GRAY'S YARD RAGGED CHURCH AND SCHOOL,

James Street, Oxford Street, London, W.

President—F. A. BEVAN, ESQ. | *Treasurer*—GEORGE HANBURY, ESQ.

Gospel Services, attended by about 500 of the Homeless Poor, are held on Sundays, at 11 a.m. and 3 p.m., after which each person present is supplied with Bread and Coffee. About £2 each Sunday are required for the Food alone, and there are other heavy expenses connected with the Work of the Church and Schools. Funds are Urgently Needed, and will be thankfully received by the TREASURER, 21, Portman-square, W.; Mr. PHILIP GOUGH, 33, Cambridge-street, Hyde-park, W.; Mr. A. G. FRASER, 4, Inverness-terrace, W.; or by Messrs. MORGAN & SCOTT.

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THE YOUNG MEN'S CHRISTIAN MAGAZINE," MAY, 1886, says:—

"The book overflows with the noble excitements of the conflicts and triumphs of a band of men and women for Christian principles; which have resulted in the passing of the Criminal Law Amendment Act, the abolition of the Contagious Diseases Acts, and the raising of a higher standard of public morality."

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SEE NEXT PAGE FOR FURTHER ANNOUNCEMENTS OF MEETINGS, ETC.

THEATRICAL MISSION INSTITUTE.

THE ANNUAL MEETINGS

WILL (D.V.) TAKE PLACE AT

MACREADY HOUSE, HENRIETTA ST., COVENT GARDEN, on TUESDAY, MAY 18.

The Chair will be taken in the Afternoon, at 3.30, by the Right Hon. Lord ROBERT MONTAGU. Speakers—Ven. Archdeacon RICHARDSON; Mrs. BAXTER; Rev. Dr. WHITTEMORE; HOWARD WILLIAMS, Esq.; COURTHOPE TODD, Esq.

The MISSES BEAUCHAMP have kindly consented to sing. Theatrical Children will assist at the Sale of Work between the two Meetings.

In the Evening, at 7, A PUBLIC CONFERENCE will be Held.

Speakers—Rev. JOHN KENNEDY; SAMUEL B. POWER, Esq., and others. A Choir of Theatrical Children will Sing.
Details of great interest in connection with the Preventive and Rescue Work, in its varied forms of recent effort, will be given by

COURTHOPE TODD, *Founder and Director.*

No Tickets required for either Meeting. All Christian friends invited.

MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blasts and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE
THROUGH THE PRESENCE OF THE
MISSION VESSELS

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Sir Edward Birkbeck, Bart., M.P.*

FUNDS are greatly NEEDED to enable the Mission to place a Vessel with every fleet.

E. J. MATHER, Director.

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Unless speedy help is received several grants must be withdrawn for want of funds.

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J. MARTIN TILBEY, Lay Sec.

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The Secretary will be pleased to give an account of the Work either at School Room, Lecture Hall, or Drawing Room Meetings.

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Mrs. Hilton regrets to announce a **Deficiency of Stock**, but she trusts that friends will come to her aid by sending contributions, as upon the success of this Sale very much depends the continuation of the Country Home. At this season of the year this branch is most needed.

Contributions can be received until the last day of May.

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THE EVANGELISATION OF THE WORLD.

THREE DAYS' MISSIONARY CONFERENCE

WILL BE HELD AT THE

GREAT ASSEMBLY HALL, MILE END ROAD,

LONDON, E.,

On TUESDAY, WEDNESDAY, THURSDAY, MAY 18, 19, and 20, 1886.

The following are expected to take part in the Meetings:—Lord Radstock, Hon. Ion Keith-Falconer, General Haig, Rev. Grattan Guinness; Messrs. Reginald Radcliffe, R. Cope Morgan, Jas. E. Mathieson, Henry Varley, Chas. Inglis, Fredk. N. Charrington, W. H. Seagram, A. Wilke; Rev. Archibald G. Brown, Captain A. Hamilton, W. Hind Smith. Dr. Barnardo, — Goodricke (Manchester), Rev. Meyer (Leicester), "Aaron" (Hindoo), Rev. Frank White, Miss Annie Macpherson, Messrs. Judd and Parrott (Foreign Missionaries); and others.

The first of these London Conferences have been held in the Rooms of the Young Men's Christian Association, in Aldersgate-street. Similar Conferences are meanwhile being arranged in many Provincial centres.

Christians of all denominations are earnestly invited to attend.

We remain, dear friends, yours very faithfully,

George Williams, Radstock, James E. Mathieson,
M. H. Hodder, Reginald Radcliffe, Frank H. White,
W. H. Seagram, Eugene Cronin, F. N. Charrington,
E. J. Kennedy, E. Powell,

Robert Burn, } *Hon. Secs.*
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Green Bayswater Omnibuses from Royal Exchange set down at the door. Trains from any station on the Metropolitan Railway to Whitechapel about every quarter of an hour, from which it is only a few minutes' walk to the Hall.

GOSPEL PURITY ASSOCIATION.

THE FIRST ANNUAL PUBLIC MEETING of the GOSPEL PURITY ASSOCIATION will be held at EXETER HALL, STRAND, LONDON, on FRIDAY EVENING, MAY 21, 1886. Chairman: R. C. MORGAN, Esq., Editor of "The Christian." Speakers: Mrs. JOSEPHINE E. BUTLER; Rev. BENJAMIN WAUGH, Editor of "The Sunday Magazine;" Rev. HUGH PRICE HUGHES, M.A., Editor of "The Methodist Times;" Mr. WILLIAM T. STEAD, Editor of "The Pall Mall Gazette;" Rev. W. T. MOORE, M.A., Editor of "The Christian Commonwealth;" Mr. ALFRED S. DYER, Editor of "The Sentinel;" Mr. J. B. WOOKEY, General Secretary of the Gospel Purity Association. The Chair will be taken at 7.30. Doors open at 7. A few Reserved Seat Tickets will be issued, price 1s. each, early application for which should be made to Mr. Maurice Gregory, Organising Secretary, 31, Paternoster-square, London.

HOMES OF HOPE,

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Special efforts are made on behalf of Mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to mix with others. The applications for admission are painfully urgent.

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Funds are greatly needed.

Bankers—London and Westminster, Bloomsbury Branch, High Holborn.

MONTHLY TRACT SOCIETY.

The 47th ANNUAL MEETING
Will be held in the Council Room, Exeter Hall,
On MONDAY AFTERNOON next, MAY 17.

THE CHAIR WILL BE TAKEN AT 3 O'CLOCK BY
GEORGE WILLIAMS, ESQ.

Speakers—Sir R. N. Fowler, Bart., M.P., Rev. Burman Cassin, Rev. W. Burnet of Crimplesham Vicarage, Downham Market, Rev. W. Frith, F.R.G.S., and other friends.

Mr. Parrington Salvage will preside at the organ.

Object of the Society—

To bring the subject of personal religion periodically before the middle and upper classes, and the general diffusion of evangelical literature at home and abroad.

N.B.—The spacious New Tract and Book Saloon is now open, and stocked with a choice assortment of Books, Tracts, and Texts, and all interested in Tract circulation are cordially invited to pay it a visit.

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The Seventeenth Series of Weekly Cases is now publishing, from May to August.

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CONSUMPTION FOLLOWING UPON LARYNGITIS.

CASE of Mrs. WARD, of OSWESTRY.

It is nearly two years ago since this patient commenced my treatment. She was then residing at Leeds. There had been "Consumption on her father's side." She had been ailing for some time, and disease had been insidiously making its way. At the time her husband wrote for her, "great loss of flesh over the whole frame, with corresponding weakness," was reported. "Very heavy perspirations, very delicate stomach, appetite next to nil, hard harassing cough, with mattery expectoration, pains in the chest, and difficult breathing."

In one month, "my wife feels a little better, cough slightly abated. The heavy and damp weather affects her breathing. The Liniment you prescribed has been used with beneficial effect."

In another month, after being away and returning to Leeds, though improved in some respects the breathing got worse again. Advised to remove from Leeds. It was some weeks before she did so. Moreover, circumstances prevented for a time that regular continuance with the medicine which is so essential to recovery. Also an attack of acute rheumatism, laying her by for a time, needed her having the attention of her own doctor at home.

After this she was removed to Oswestry, and recommenced a more regular course of my medicines. Writing me herself in May last, she says:—"Your medicine has been the means of restoring me so far. I have recommended it very often, and to all that have tried it it has done good."

Other correspondence followed, to the end of the year. When writing to me she says:—"I can say truthfully that *I owe my life to the use of your Balsam.* Had not your treatment been unfortunately suspended at different times I should have been cured much sooner."

Although this letter was sent me for publication I thought it better to wait through the winter. In a letter just received, dated April 7, she writes:—"I have never got through any winter so well as this. I am able to attend to my duties, which I could not for years. May God spare you long for your good work. *I am a walking wonder.* I gladly bear my testimony, which you can make known as you please. With many, many thanks.—Yours truly, Hannah H. M. Ward, 2, Larne-terrace, Albert-road, Oswestry.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

THE MAY MEETINGS, 1886.

VISITORS to London are invited to visit the Book Saloon at 9, Paternoster-row, where they will find, conveniently arranged for inspection, one of the Largest and Choicest Collections of Evangelical and Temperance Literature.

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*** Send for *New Monthly List*, No. 1 now ready. Post free. This List will be continued every month (D.V.), and will be found especially useful to those who require the latest information as to *New Books, Cards, and Tracts.*

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British & Foreign Bible Society.

A SERMON

IN CONNECTION WITH THE
Eighty-Second Anniversary of the above Society
WILL BE PREACHED IN THE
BRIXTON HILL WESLEYAN CHAPEL,
On Sunday Morning, May 16, 1886, by the
Rev. HUGH PRICE HUGHES, M.A.

Divine Service will commence at Eleven a.m.

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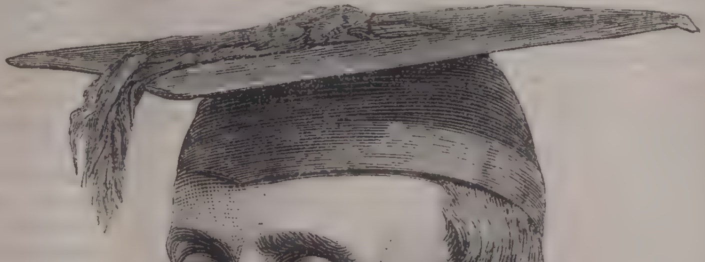
No. 851.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. THURSDAY, MAY 20, 1886. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

THE LATE

REV. HENRY BAZELY,

Oxford Evangelist.



"Of whom the world was not worthy." These are the words that involuntarily come to our mind as we close a somewhat hurried perusal of the memoir of HENRY BAZELY,* whose portrait it is our privilege this week to present to our readers. There are many modern biographies that could well be spared, but this is not one of them. The editor deserves most cordial thanks for the evident fidelity and impartiality he has shown in preparing the volume, so as to give a clear and uncoloured picture of a truly remarkable and blessed life. We venture to think that no person who is in the least degree open to good and holy influences could read this memoir without feeling the inspiration of such a fully consecrated life, and without being strongly moved to desire the like consecration of soul and unswerving obedience to enlightened conviction. Would that a copy of the book could be placed in the hands of every thoughtful young man throughout the English-speaking world.

Henry Bazely was but a few months more than forty years old when he was taken into the presence of the Master he loved so well, and served so faithfully. Yet he did a work for God and man in the city of Oxford that will keep his name and memory green for many generations, in the hearts of all classes of the community in that classic centre of the world's wisdom and learning. For God was with him, and gave him favour with the people. Born in the East-end parish of Poplar, where his father was then Rector of All Saints' Church, he early showed unusual intellectual gifts. These were developed by a liberal education, and by travel. At the age of nine he wrote a journal of a tour in Switzerland, the extracts from which, given in the memoir, justify the remark of his biographer, that it was "a startling performance for so young a child." At the age of thirteen he entered Radley College, where he soon manifested that independence of thought and action that were such distinguishing marks of his after life. The teaching at Radley's, according to the biographer, was largely tinged with "the mystical in religion and the sensuous in art," which were equally abhorrent to the young student. "The result was a recoil of his religious nature from the system of the Anglican Church which he never recovered." Proceeding in due course to Oxford University, he ranged himself with those belonging to the Evangelical school of theology. His active and inquiring cast of mind led him into the study of questions relating to Church government. A good deal of space in the memoir is given to a record of his mental studies and struggles on this point, but it is unnecessary for us in a brief sketch to follow that record in detail. Suffice it to say that, in opposition to all his early predilections, associations, and training, he reached the conclusion that the Presbyterian system of government, as seen in "the Constitution of the Church of Scotland by law established," was most in accordance with the teaching of the New Testament. He visited Scotland on several occasions, and passed some time at Aberdeen University; though he discovered, to his unconcealed disappointment, that many of the students, and even of the ministers of the Church of Scotland, were very different, in a spiritual sense, from what he had hoped and expected, he finally decided to join that communion. In it he remained till the time of his death. He gratuitously ministered for a time at a Presbyterian Church in Stepney, and afterwards built a church, at his own cost, in a poor neighbourhood of Oxford, of which he was pastor when he was called to his rest in 1883.

Though strong in his convictions on ecclesiastical and doctrinal questions, Mr. Bazely was essentially and by choice an evangelist. It was to that department of Christian work that he devoted his best energies, with a consuming zeal and a dauntless courage that made him a great power for good in Oxford and elsewhere. Early in his University career he became associated with Rev. A. M. W. Christopher, of St. Aldate's Church, at whose Saturday evening meetings for undergraduates he met with others like minded. After he had formally forsaken the ranks of the English Establishment, and on to the end of his busy life, he and Mr. Christopher remained fast friends and fellow-workers in every good cause. Commencing his evangelistic efforts with some student companions at a village near Oxford, he gradually extended the sphere of his labours. Henceforth he was only in his element when delivering the Gospel message to a crowd in the street, to companies in halls, barns, or cottages, to the Oxford Militia, to the miscellaneous throng on the racecourse, to the denizens of the lodging-house, to the fallen sisters of the city, or to the ones and twos with whom he came in contact.

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* HENRY BAZELY, THE OXFORD EVANGELIST. By Rev. CANON HICKS. 6s. *Macmillan & Co.*

At St. Giles's Fair, Oxford, which happens in the time of the Long Vacation, he and some friends set up, in 1869, a stall for the sale of cheap religious and wholesome literature, Bibles, periodicals, &c. As he had opportunity, he preached to the crowds of pleasure-seekers. This work he continued every year till he died. He attended the Oxford and Abingdon race meetings, as well as many other race and fair gatherings, selling the Scriptures and preaching the Gospel. So constant and unswerving was he in work of this kind, that one friend said, "If you want to find Bazely, you must look for him in a crowd."

The Martyrs' Memorial, Oxford, one of the most conspicuous and beautiful sites in the city, was a favourite scene of his open-air preaching. Every Sunday evening, when service was over in the churches, he was to be found at this spot (full of sacred memories), declaring the message of justification by faith, and pressing home the truth on his hearers with all the ardour and power of a gifted mind and a heart on fire. Says one of his helpers :—"Few indeed were the sermons preached in Oxford of equal clearness of thought, soundness of Scriptural exegesis, and nervous power, with those preached by Mr. Bazely at the Martyrs' Memorial." When preaching here, or at the annual Oxford boat-races, he wore the college cap and gown, as represented in our portrait.

His zeal as an Ambassador of the Cross frequently brought him into sharp collision with the Godless crowds at races, as well as with careless undergraduates at the Martyrs' Memorial services. On one occasion at Reading Steeplechases he was roughly handled. A fellow-worker gives the following account :—

> It was in the midst of great uproar, with a crowd of five hundred persons or more around us, that the cry was raised, "To the water!" The whole crowd began to hustle us down to the water-pump. We were very near to it, when a poor wretched woman (an "unfortunate") stepped up to us, and standing close beside us, said, "Well, if you put them in, you shall put me in too." It was this alone that saved us from being put in. We afterwards thanked the woman for what she had done, and got into conversation with her. She said our preaching had shown her the wickedness of her life, and she wanted to give it up.

Several years later, when preaching at the Martyrs' Memorial, some undergraduates tried to interrupt the service in a novel way. They had strewn gunpowder about the crowd, and more thickly round Bazely himself. At a signal lighted fusees were let fall, and at the explosion the crowd darted back in alarm. He remained unmoved and went on preaching as if he neither saw nor heard what was passing. In a few moments the people, seeing his calm demeanour, gathered about him as attentive as before. This was but a sample of the courage and endurance he displayed in his evangelistic labours. The notoriety he thus incurred was a sore trial to his great natural reserve and humility, but the love of Christ and of souls constrained him to brave any ordeal, if so be he could "compel them to come in." Not satisfied with simply meeting the spiritual needs of the poor, he generously ministered to their temporal wants. By far the larger part of his charity was expended out of his own hard earnings as a theological tutor. On himself he spent as little as possible. His biographer adds :—

> It is touching to remember that while sparing no pains to bring sunshine into the homes of others, he himself was living, until 1880, as a bachelor in lodgings, practising rigid self-denial, and allowing himself no superfluous comfort. . . . He was one who literally carried out the precepts of the Sermon on the Mount.

Another brief extract refers to his self-denying and successful efforts at rescue work among young women and other outcasts in Oxford :—

> There was no depth of human sin and suffering too deep for Bazely to stoop down and endeavour to help and save. That he repeatedly visited prisoners in gaol is not strange; but how many men would have dared to speak to poor street-walkers whom he met at night? He was so pure, so simple, and so well known as an evangelist, that he could do anything. He would even seek out these poor creatures in houses of ill fame. . . . Once he spent nearly a whole night in co-operating with the matron of a Home to prevent the flight of some who had been seized with a strong temptation to give up their effort at reform. He was successful as usual, but day had dawned before he returned, exhausted, to his home. For boys and men of a degraded stamp he made a great effort by establishing a lodging-house where they could have a night's rest at a less amount than they had to pay for the wretched accommodation offered them in the lodging-houses he visited on Saturday nights. He himself superintended all arrangements, and was present for a time every night to read and pray with the inmates.

Though Mr. Bazely loved to work among the poor and the outcast, there was no air of patronising condescension about him. He cared equally for all in his own sphere of life who needed his help. We read that even during the hurry of a mission in Leeds, at which he assisted, he found time to write often to a young University friend and pupil whom he had left very ill in his own lodgings. "The young man was in the last stages of consumption, and two strong reasons had led Bazely to bring him to his lodgings, and nurse him like a brother; though not poor, he had no home or parents in England, and he was also given to sceptical doubts about religion." This young man died trusting firmly in Christ, a result, says the biographer, "greatly due, under the blessing of the Holy Spirit, to the convincing argument of Bazely's Christian love and sacrifice. At his death he left all he had to Bazely, who at once executed a deed of relinquishment in favour of a relative of the deceased." Many interesting details are given in the memoir of the great influence wielded by Mr. Bazely over the undergraduates with whom he came in contact. He was much sought after as a tutor in theology, which he termed "the queen of sciences." As another instance of his thorough-going self-denial, it is recorded that in 1872 he left Edinburgh, where he was greatly enjoying the debates in the General Assembly of the Established Church, and travelled to the South of England to help a young University student who had fallen into difficulties through his own misconduct. Mainly through his influence the Oxford branch of the Y.M.C.A. was re-constituted in 1871. The large number of men employed as servants in the various colleges were objects of his special solicitude; at his suggestion a College Servants' Society and Reading-room was organised.

Thus his busy and beneficent life was spent, thinking little or nothing of himself, and ever devising some scheme or effort for the temporal and eternal good of all whom he could help in any way. In the midst of all this active and direct personal service he found time to take part in the controversies of the day. A long chapter in the book is devoted to letters he wrote to friends or to the public prints, on such subjects as the doctrines of the Plymouth Brethren, sinless perfection, eternal punishment, inspired psalmody, &c. He held exceedingly strong, and what would be thought by many, restricted views about the proper posture in public prayer, and the use of "uninspired" hymns. We read with deep regret in one of the appendices that the services in his church in Oxford have been discontinued, because Mrs. Bazely does not feel able to give her consent to the introduction of forms of worship (instrumental music and hymns) which would not have been approved of by her late husband. While we think he erred in looking on these questions as of vital moment, we regret still more that conscientious scruples on the part of his widow should be allowed to stop the flow of help in perpetuating such a noble work as he carried on.

The closing chapter, telling of Mr. Bazely's brief but happy married life, his illness and triumphant death, is one of the most touching and interesting in the book; but we must close our sketch with a reiterated expression of the hope that this inspiring record of a singularly devoted and fruitful career may be widely circulated, and that the mantle of Henry Bazely may fall on many of those whom he has left to mourn his loss.

REPEAL WORK IN INDIA.

May I, through your columns, beg the friends of righteousness and holiness of life to pray for our Purity and Rescue work in India. Now that the question of repeal will be before our rulers and people, let us try to make it more than a campaign to purify our statute-books. Let it, as far as possible, be made a war against all the various forms of immorality and vice.

I am anxious to have large quantities of Repeal and Purity literature to circulate all over India. As publisher of *The Indian Purity Trumpet*, I have excellent facilities for circulating such tracts and books. This is a real mission work; it will be used of God for the salvation of souls.—Yours, &c.,

Bombay, India. W. J. Gladwin.

LETTERS FROM ABROAD.—11.

SAN SEBASTIAN.

ON leaving Madrid, with its interesting and agreeable associations, we felt it necessary to set our faces towards home. But having long known the good work of the Mission of the American Board, whose headquarters are at San Sebastian, we determined to break our journey between the Spanish and French capitals by a day's visit to this delightful spot.

It would be difficult to imagine a more charming little summer watering-place. Situated on the shore of a tiny bay within the Bay of Biscay, with a miniature harbour, with a beach composed of the finest sand, and unusually firm, wide streets kept scrupulously clean, ornamental grounds carefully laid out, and edifices which would be a credit to any city in Europe, San Sebastian and its visitors soon become fast friends. It is also wonderfully protected from storms by sharp headlands at either side, and a small island situated in the midst of the opening of the bay. The surrounding country presents all the beauties characteristic of mountain and valley, and thus nature and art have combined to produce one of the most attractive health resorts in the world.

It is a striking fact that whilst the Church of God in England has so much neglected missionary effort in Spain and Morocco, both within a few days' journey, our American brethren are efficiently represented in both. Rev. Thomas Gulick has founded mission stations in several towns of Spain, all of which are now generally superintended by his brother William, from the centre of San Sebastian. Here a large house, splendidly adapted to the purpose, embraces under the same roof, schools, dormitories, chapel, printing-office, and dwelling-place. There is a felt want of trained teachers in Spain, themselves thoroughly embued with love to Christ, and competent to impart Christian and scholastic instruction. No sooner is a mission opened than the question arises, "Whom shall we get to teach the children?" for in them lies the hope of successful work. Mr. Gulick is thus rendering invaluable service by establishing senior schools for the training of teachers. There are at present about sixty pupils, of whom twenty are over fourteen years of age. Several of these come from a distance, being the fruit of evangelistic effort in their native towns. As fast as they can graduate they go to fill positions as teachers in evangelical schools; indeed the demand far exceeds the supply, and thus for the sake of the Gospel throughout Spain it is important that these training schools should be rapidly multiplied and efficiently maintained. In several towns we met young women who had shared in the benefits of this institution, and in each case they were spoken of most warmly by those with whom they are now at work.

Gospel meetings are held in the chapel, attended by from eighty to a hundred persons. It is often observed that when a mission station is first founded the services are well attended; but as curiosity dies away and persecution develops, and the people realise that the moral claims urged upon them are more strict than those imposed by the Romish Church, the attendance subsides to a smaller congregation of more or less faithful souls. These suffer many trials: they are visited by the priests and *beatas*, or devout women, who try to persuade them to leave the Protestant Church, and often procure their dismissal from work if they remain obdurate.

Last summer the first Conference of the Mission was held, and, naturally, was invested with especial interest. Nine stations were represented by the pastors and evangelists in charge of them. Two days were devoted to examination of the scholars, and the meetings of the Conference were attended throughout by the teachers of the school, and some twelve or fifteen of the older girls. As far as we were able to judge in so hasty a visit, Mr. W. T. Gulick is well fitted for the onerous duties which he successfully fulfils, whilst the happy, bright faces of the inmates of the seminary seemed to indicate a keen appreciation of what was being done for them, which was only equalled by their apparent anxiety to go forth and be of use to others.

In the evening of our visit we had the pleasure of addressing a meeting by interpretation, giving some account of what we had been witnessing of the Lord's work in other places.

From San Sebastian we travelled through to

HAVRE,

a journey of twenty-six hours. Here we were warmly received by our friends, Mr. and Mrs. Hermans, who have charge of the Sailors' Home which was opened by Lady Beauchamp last year. Although our stay was of but a day's duration, we gathered enough from our own observation, and from facts related, to realise the urgent need of such an institution at every port at which English ships are in the habit of calling. It almost passes comprehension how such atrocious swindles can be perpetrated by the crimps unchecked upon the sailors who arrive in port under the very eyes of the authorities, and still more that the sailors themselves can submit to be so taken in by these wretches again and again, when past bitter experiences must have opened their eyes to their character. But poor Jack is full of excitement as he nears the dock, and ready to shake hands with the first person he meets. Even before his feet touch land, the vessel is instantly boarded by a number of crimps representing the worst and lowest places in the town. Each crimp is provided with a bottle of spirits, in many cases most probably drugged. With this the sailor is freely plied, so that often, when the vessel is scarcely moored, the crew are more or less intoxicated and hardly able to do their duty. In this state they are easily led away by the crimps to their low resorts, where most frequently they are robbed of their hard earnings, thus causing misery to themselves and their families dependent on them.

If they do not succeed in decoying the men by drink, or to follow them into dens of infamy, these crimps pose as agents for tailors, shoemakers, jewellers, &c., enticing the sailors to buy at their recommendation at the so-styled cheapest shops in town, where the crimp generally receives from 15 to 20 per cent. of the sum paid by the sailor. These purchases are usually contracted while the sailor is waiting for his pay, and, when on pay-day the crimps present their bills, there are not unfrequently imaginary items added, which the man is obliged to settle for. After being thus robbed, he is but too frequently hindered, for want of means, from returning home to his friends, and is shipped off again in another vessel on the first opportunity, the crimp taking care to pocket the unfortunate man's advance wages, in payment of real and imaginary debts.

Here exist also other crimps, who constitute themselves as "shipping masters," and who work hand in hand with those before named, and who, after the men have been decoyed from their ships, arrange with the masters of vessels to supply a fresh crew, for which they demand an extortionate sum as "shipping fee," or "security for crew." Such fee amounts to ten, fifteen, and often twenty francs per head from the shipowner, and the same amount is extracted from the sailor. He often resents such extortions, when difficulties occur in inducing him to join the ship. He is then often put on board under the influence of drink, and wholly unable to do his duty, thus involving great danger to life and property.

The object, then, of the Sailors' Home is to counteract in some measure these gross abuses, by providing good lodging, &c., where sailors will not meet with the same temptations to spend their money fairly or unfairly. Indeed many are glad to deposit it in the hands of Mr. Hermans, who either keeps it until they require it, or sends it direct to their friends, reserving only as much as will suffice to pay the depositors' expenses home.

In order to get hold of the sailors, two men are employed in the uniform of the Home to board the incoming vessels and use their influence against that of the crimps. But they are necessarily without the persuasive eloquence of the grog-bottle, and so the majority decline their advice. Some declare they will "come in a day or two," but they "must have a bit of a spree first." This generally means that when all their money has been swindled out of them they come to the Sailors' Home for help. Every evening, too, there is a Gospel meeting for as many as are willing to attend, and many who have entered the Home without Christ have left it rejoicing in the pardon of their sins.

Mr. and Mrs. Hermans are constantly receiving expressions of gratitude from their late protégés. An American, a professed follower of Ingersoll, writes:—

> The books you gave me I have read carefully, and I know that I was wrong in regard to the Divinity of our Saviour. I now believe all that a Christian teaches, but I feel none of that rapture or confidence of salvation that Christians describe. My old mother wrote me lately, and in her letter said, "I hope my boy prays to God" (she didn't know the belief that I had held), and it set me wishing that I was a Christian, if only for her sake.

From one who was led to Christ during his stay at the Home:—

> Could you please tell me of any books that I could get about the Bible?—I mean explaining it; for I am asked several questions about it, and I should like to be able to answer better than I can at present. I feel and believe that I was indeed born again that Sunday night, and shall always thank God for it.

Crossing the river, we visited the sister Home at Honfleur, which is also under the supervision of Lady Beauchamp, and committed to the care of a very devoted Christian man and his wife. In both the accommodation is exceedingly good, the rooms being comfortable, large, and airy, while the food is far above the average of what is provided at such institutions.

We were glad to make the acquaintance of Mr. Whelpton, the Wesleyan minister, a devoted and consecrated man, and his helpful wife. We visited his chapel, and found over fifty gathered at the mid-week meeting, which he was conducting in French. We were told that this work is largely supported from his own means. He is doing excellent work with his ministerial colleague and some earnest workers in his congregation.

The Missions to Seamen have also a station here, under the superintendence of Mr. Heppell, formerly of Whitby, an able man, who seems suited for a wider sphere than he at present occupies.

From Havre we returned home *viâ* Southampton, with hearts full of gratitude for the good hand of the Lord upon us during our very pleasant, instructive, and profitable tour.

R. C. AND G. E. MORGAN.

"IT MIGHT BE DONE, AND ENGLAND OUGHT TO DO IT."

By Rev. WILLIAM PARK, Belfast.

These words, I am sure, are familiar to many. They are the motto of a picture which was exhibited in London last summer. An old sailor, in his sea-side home, is listening to his daughter, who sits at his feet, and reads to him a book of Arctic exploration and discovery. The narrative has a strange fascination for him. Much has been done, and done bravely. The Northern Seas, it is true, have as yet refused to yield their secret; but he feels that secret might be won by brave hearts and skilful hands. What a shame, if other nations should snatch the prize from England, which has so long been undisputed mistress of the seas! He wishes that he were a younger man, that he might himself attempt it. "It might be done," he says, "and England ought to do it."

There are few regions into which Englishmen have not made their way. Great are the obstacles which impede free communication between land and land—high mountains and stormy seas. But great also is the thirst for discovery in human hearts, and great the desire for money-making and gain; and so, one by one, those obstacles have almost all been overcome. To a certain extent also it is true that, wherever Englishmen pierce their way, the Gospel of Christ is sure to follow. In some cases missionaries have themselves been the discoverers, and have carried the Gospel with them into new lands. John Williams discovered the beautiful islands of Samoa, of which we have lately heard so much, and planted the flag of Gospel truth upon them; and ere he died he saw all their idols abolished. David Livingstone pierced his way through the jungles of Africa, his Bible in his hand, and held out the flag of peace and brotherhood to the nations; and now along the lakes and rivers which he discovered we see rising, not a long line of fortresses to conquer and oppress the savage peoples, but a line of mission stations, to establish among them the happy dominion of the Prince of Peace.

Yet how black is the world still, as we look at it on the missionary map! The work of discovery is almost coming to an end; there are few spots on the earth's surface which the foot of man has not trodden. But the grander work of conquering the world for Christ is only just beginning. Who can doubt that the whole earth might be won for the Master, if the Church were only in earnest about it? What nation is so well fitted to take the lead in this noble enterprise as England? God has lifted her high among the nations; He has poured out on her the richest blessings of civil and religious liberty; He has liberally endowed her with men and money to carry on this work. It might be done, and England ought to do it.

But I will turn to myself. There are many things about which it can be truly said: "It might be done, and I ought to do it." Did you ever notice the beautiful words in the Gospel of Matthew xiv. 35, 36? "And when the men of that place knew Him, they sent into all that region round about, and brought unto Him all that were sick; and they besought Him that they might only touch the border of his garment; and as many as touched were made whole." Is it not a beautiful thought—men going into all the country round about, searching for those who were sick, that they might bring them to Jesus?

I try to picture a case to myself, to make the thing clearer. In a village not far from Capernaum a young woman lies a-dying. She is a wife and mother; her husband is in despair; her neighbours weep with them, and feel deeply for them in their heavy trial. But what can they do to help them? Every remedy has been tried in vain. One morning early, almost before the dawn, a knock is heard at the door. A neighbour has been in Capernaum; he has seen the great Prophet. Virtue seemed to be flowing out of Him on every side. All who touched Him were instantly made whole. He has heard that, early in the morning, He would pass quite near to this little village. He has come to tell his friends. "Get her up," he says; "dress her quickly; some of us will carry her and place her in the great Prophet's way. Who can tell but He may take pity on her, and suffer her to touch Him? He has healed cases as bad as hers." Ah! I think I see the stir in that house that morning; I fancy I see the colour returning to that deathlike cheek. I can almost hear the grateful husband's words, as, falling on his knees, he thanks God for this great Prophet whom in mercy He has sent to refresh his weary heritage. And so the excitement spreads. Everywhere the sick are searched out by kindly friends, and placed in the path of Jesus. And as many as touched Him were made perfectly whole.

How little we think of the sick and suffering around us! If some great healer appeared in the streets of one of our large towns to-day, we would see many a sight that would surprise us. Door after door would open, and from houses in which we knew not there was any sickness at all, diseased and wounded ones would be carried out, till the streets would be full. Some of these sufferers have perhaps concealed their ailments hitherto even from their nearest friends; but now all shame and fear are forgotten, swallowed up in the hope of feeling his gracious touch and hearing his words, which bestow health and peace. Ah, if we only realised how much pain and sickness surround us at every moment, it would make us ashamed of our selfishness, and drive us to God in prayer, asking Him to use us, and make us useful to suffering men.

It is ours still to search out the sick and bring them to Christ to be cured. If we go to the houses of the poor in the spirit of love, and by careful nursing and medical skill seek to relieve and restore those who are diseased, what are we doing but trying to bring them within the range of the healing power of Christ? These things are but the means through which the Great Physician works, in healing the bodily diseases of men. There is noble work to be done here, not only by charitable societies of all kinds, but by every individual.

Christ, however, always puts the soul before the body; sometimes He even refused to heal the body till the state of the soul had been attended to. If we please Christ when we search out the sick poor, and try to cure them by the means which in his gracious providence He has provided, we please Him quite as much, to say the least, when we search out the sinful, those who are sick with the disease of sin, and try to bring them to his side. True, we cannot make their healing sure. Friends might tell the sick of Christ, and excite their hopes, and carry them into his presence, and beg Him to have mercy on them; but if the sick man did not himself call on Christ for mercy, if he did not stretch out his hand and touch Him, it is doubtful whether he would be cured after all. We cannot save men; the free human will must give itself to Christ. But there is much we can do. If only we were to go from house to house, wherever we could find admission, with kindly, loving words; if only we were to search out the sinful and unhappy, and tell them of Jesus, the great healer and comforter; if only we were to take their cases, one by one, to Christ Himself, begging Him to look on them and help them, and to make them willing in the day of his power, who dare doubt that the old scenes of Christ's days would be repeated in a higher and a grander sense, and that great multitudes, cured of those diseases which would have made eternal life and peace impossible, would be seen following Christ, praising and blessing his holy name? It might be done, and we ought to do it.

Yes, *I* ought to do it. But what *can* I do? I am to do only what I can; God asks no more. And if I do what I can, freely and heartily and always, God alone can tell what the results may be. I can at least take up one case, the case of some sinful one I know, and pray and labour for that one man or woman, until the Great Physician shall complete the cure.

"It is not mine to run with eager feet
Along life's crowded way my Lord to meet.
It is not mine to pour the oil and wine,
Or bring the purple robe of linen fine.
It is not mine to break at his dear feet
The alabaster box of ointment sweet.
It is not mine to bear his heavy cross,
Or suffer, for his sake, all pain and loss.
It is not mine to walk through valleys dim,
Or climb far mountain heights alone with Him.
He hath no need of me in grand affairs,
Where fields are lost, or crowns won unawares!
Yet, Master, if I may make one pale flower
Bloom brighter for Thy sake through one short hour;
If I, in harvest fields, where stray ones reap,
May bind one golden sheaf for love to keep:
May speak one quiet word when all is still,
Helping some fainting heart to bear Thy will;
Or sing one high, clear song on which may soar
Some glad soul heavenward, I ask no more."

HELPERS OF ONE ANOTHER.

When reading in last week's Christian of the League of Ministering Children, I thought it might interest your readers, and advance the cause, if I told you of poor children banding themselves together and helping each other and themselves. I refer to the Juvenile Branches of the Total Abstinent Order of the Phœnix. These societies are for the purpose of encouraging total abstinence and thrift. They are conducted on Gospel temperance lines, the meetings always opening and closing with prayer and hymns. The rules enforce obedience to authority, and the utmost decorum, indeed ceremonious courtesy. The girls are drafted into the women's lodges at 16, thus preventing their fatal falling away at the most dangerous age—as is often the case in ordinary Bands of Hope. The members, for a very small weekly sum, ensure their lives, and (in the case of adult lodges and lads) are entitled to a stated sum per week in cases of sickness.

I should be very glad if we could open a number of girls' lodges, to have enough to entitle the juvenile sisters to become a properly registered society, as the men's, women's, and lads' are. One adult is sufficient to manage a lodge, as the children are their own officers. A sensible working woman said to me, referring to the lassies being put into authority, "Anything which will make a girl feel herself of importance is a good thing." Although at first sight this seems strange, yet as she was speaking of poor girls she was wise. They are apt to be thought of little account, and thus lose self-respect. Our little women take an intelligent interest in the settlement of the business of their lodge. I have seen a bright little mite of six get up to second a resolution. They get trained in discretion also. The little innocent secrets of the Order, and all that passes during the meeting, are not talked about outside. The pretty scarves and emblems seem more suitable to small people than to their elders, and it is a pretty sight to see our juveniles in their open lodges, to which we cordially invite any who would like to see and inquire more, on Mondays, at seven o'clock.

The Hope, Merton, Surrey. M. Fraser.

THE SCAPEGOAT.

The Dean of Peterborough, in *The Contemporary Review*, argues that in Lev. xvi. 8, 10, 26, Azazel must be a proper name, and insists upon the rendering in the text of the Revised Version: "And Aaron shall cast lots upon the two goats; one lot *for the Lord*, and the other lot *for Azazel*." The R.V. gives the marginal reading "for dismissal," instead of "for Azazel." And the *Edinburgh* Reviewer (October, 1885), regarding the word Azazel as a concrete noun, with the signification "going far away," or "far removed," says we must translate "for an azazel, *i.e.*, as destined to be far removed, or going far away." But this, says the Dean, "makes shipwreck of the passage by utterly destroying the balance of the clauses—'one lot for Jehovah, and the other for'—not a person, but 'for going far away.'" Azazel, he considers, must be regarded as "an evil spirit inhabiting the wilderness." Origen understands by Azazel the devil. This, then, is the interpretation of the ordinance as suggested by Dean Perowne:—

> To intimate to them by the significant rite which laid their transgressions upon the head of a goat, which was to carry them to the evil spirit as being rightfully his, and not their own, is no trivial or false conception, nor one which, apparently, conflicts with anything that we have been taught of God's method in redemption.

To us, on the contrary, such a conception appears utterly false, and "to conflict with" everything "we have been taught of God's method in redemption." For, if the sins are not ours, but the devil's, why was Jehovah's equal Son found in fashion as a *Man?* Why in that form did He die the death of the cross? Why did God send his own Son in the likeness of sinful flesh? and on what principle did the Righteous Judge condemn sin in the flesh when Jesus died—if men's transgressions were to be "carried to the evil spirit, as being rightfully his, and not their own"?

But is the Dean right in supposing that the balance of the clauses necessitates a person in the second as well as in the first? The circumstances were these. It was the Great Day of Atonement, and the whole congregation of Israel confessed, through their priest, the sins of the past year. Having first offered a sin-offering for himself, he presents before the Lord the two goats, which he has taken of the congregation, and casts lots upon them—"one lot for the Lord, and the other lot for dismissal." For two facts are to be typically manifested: (1) that by the blood of the slain goat—or rather of Him whom it typifies—their transgressions are expiated, and the broken law is vindicated; (2) that all their iniquities and all their transgressions in all their sins are dismissed from God's remembrance, to be brought against them no more again for ever. Is not this exactly what the burdened sinner needs? and could it be more expressively exhibited than by the shedding of the blood of the first goat, and the dismissal, the removal, the going far away, of the other goat, laden with all their iniquities and all their transgressions in all their sins? "The blood of Jesus Christ his Son cleanseth us from all sin." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Behold the Lamb of God which beareth away the sin of the world."

If the books of Moses were studied and taught, not only historically but typically, by professors and tutors in our theological halls and colleges, we should not have the people told from the pulpit, even by preachers who are regarded as evangelical, that the death of Christ made an atonement, but they don't know how or why. It may be taken as an axiomatic truth that no one is a thoroughly qualified teacher of the Gospel of God who is not well instructed in the types of Exodus, Numbers, and Leviticus. M.

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"IT IS YOUR PRIVILEGE TO KNOW."

By Dr. G. F. PENTECOST.

In an after-meeting in the Memorial Baptist Church in Philadelphia, where we were holding some Gospel meetings, a gentleman rose and related his experience, or at least a part of it; as much as would bear upon the main theme of the evening, which had been to show how God would use us in very small acts of service and testimony. The gentleman told this story substantially as we relate it:—

"It was more than ten years ago, when Mr. Moody was holding his meeting in this city. The after-meeting, for men only, was held in the church on the corner of Broad and Arch-streets. I had left my store to go to that men's meeting. Upon arriving I found that the meeting was over, and the last of the men were coming out of the church. Being somewhat disappointed, I said to the first man I met—

"'Is the meeting over?'

"'Yes,' was his reply, 'the meeting is over; but are you a Christian?'

"I was somewhat startled by the question, for I had really never thought of this matter as a serious *personal* question. I was not a pagan, and therefore I had rested in the thought that so long as I had a respectful thought of Christianity, and nominally regarded Jesus Christ as the Son of God, I was a Christian. Nevertheless, I was arrested by the question, and in my haste I simply made answer—

"'I hope so.'

"The man then said to me in a broad Scotch brogue, which was very dear to me as being the tongue in which my father spoke—

"'It is your preevilege to *know*. The Saviour says he that believeth on the Son of God hath everlasting life.'

"This was all. He left me and passed on, or I left him and passed on, I do not know which. Nevertheless that single sentence took hold of my soul. I left the vestibule of the church and crossed over and took shelter under the porch of the Masonic Temple (it was raining), and there I paced up and down for an hour or more. The words of my strange friend, 'It is your preevilege to know. He that believeth on the Son of God hath everlasting life,' kept ringing in my ears. Finally I said, That is very simple, surely I can believe on Him; that is I can take Him at his word, and trust Him; just leave the whole matter with Him, as I would commit a business matter to an attorney. And that I did. Having done so there came to me a sense of rest; a kind of knowledge that a personal transaction between myself and the Son of God had been consummated, by which I became possessed of eternal life through Him. I went to my home and told my wife, and she, too, accepted Jesus Christ as her Saviour. The next morning I told my partner that it was 'his privilege to know,' as it was mine. I told my clerks that I had found Christ, and that it was their privilege to find and know Him. I have been telling the story ever since. That has been more than ten years ago. The peace of God has never left me. I have not been all that I ought to have been as a Christian, but God has kept my feet in the way, and I have ever since been confessing Christ as my Saviour, and have been telling others, as I have had opportunity, that it was their 'privilege to know,' that they had eternal life in Christ.

"I have never but once seen that friend who spoke to me; I do not even know his name nor where he lives. Once about five years ago, as I was standing on the platform of a street car, I saw my unknown friend standing on the platform of another car going in the opposite direction. I recognised him in an instant, but he was gone by before I could hail him, and my time would not allow me to turn back and seek him out. I have longed to see him and thank him for his timely and kindly word to me; for, under God, I owe him ten years of Christian life and peace. And now I have a strange sequel to relate. I came down here to-night to hear my old friend Mr. Pentecost preach. As I entered the door I started to find a seat in the far corner of the house, but for some reason one of the ushers told me to wait a moment, and he would try and find me a seat in the body of the house, and he brought me here and gave me this seat on the aisle. Why did he bring me here; what guided him? As I rose to speak my eye took in the side face of the gentleman sitting just across the aisle from me, and in a moment I recognised the man who ten years ago accosted me with the question, 'Are you a Christian?' and said to me, 'It is your privilege to know.' I have longed to see him and tell him what his word did for my soul."

With this the gentleman stepped half way across the aisle and put his hand on the Scotchman's shoulder, and said with a suggestion of tears in his voice—

"My dear friend, I thank you for your word. It led me to Christ and put me in the way of taking God at his word, which next to the fact of conversion, is the greatest blessing that man can have."

It may be readily imagined that the incident thus dramatically brought to our attention sent a thrill through the whole audience. A word in season, how good it is. Who of us know what a word may do? Alas! that so few of us venture to speak these little words for Christ and for souls. We may never know what such a word may do. We may never know until we are in glory the man who has spoken to us or to whom we have spoken, but no doubt in glory we will have meetings like the one described above. Let us be on the lookout for opportunities to say a word for Christ.—*Words and Weapons.*

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A THANKSGIVING MEETING.

On Wednesday, May 12, members of various London associations, which have been engaged in combating the State regulation of vice, united in a thanksgiving meeting to praise the Lord for the recent victory obtained in the repeal of the English Contagious Diseases Acts. The meeting was called by the London Branch of the Ladies' National Association, and was presided over by Mr. Benjamin Scott, City Chamberlain. It was held in the Friends' Meeting-house, St. Martin's-lane, Westminster. The Chairman's address was a real note of thanksgiving, ascribing to God the glory, who had chosen the workers, fitted, inspired, and led them on, worked in and through them, till victory was obtained, and the iniquitous laws abolished. He referred to the Christian Convention, held on January 24 and 25, 1883, as Pentecostal meetings, where men of all Churches assembled, with one accord, to cry to God for help. From that date God began to show them that they would be victorious.

Rev. J. P. Gledstone, Mr. Alfred S. Dyer, Mr. William Fowler, and Mr. J. B. Wookey in succession led the meeting in prayer. Specially selected psalms were sung. After the devotional part of the meeting was concluded, a short address was given by the Right Hon. James Stansfeld, M.P., recapitulating some of the phases of the recent Parliamentary victory. He said that although fewer societies were needed their force must be united and consolidated to give impetus to the movement in our colonies and on the Continent of Europe, by aiding the British Continental Federation.

Mr. William Fowler, Miss Bewicke, and Mr. Percy W. Bunting, also addressed the meeting. Thanksgiving meetings of a similar character have been held in various provincial centres during the past fortnight, including York and Bristol.

FIVE WEEKS IN NAPLES.

By Mrs. JOSEPHINE BUTLER.

I should like to enlist the sympathy of your readers for the spiritual and moral state of Naples, and, above all, for that of our own countrymen living there. I have just been spending five weeks in that city, which has been the home for more than thirty years of my dear sister, Madame Meuricoffre. I do not know how to account for the fact that evangelists, holiness teachers, and others so rarely visit Naples. Many go to Italy, but they all seem to stop short at Rome, which is only six hours' ride from Naples.

I wish I could give you a picture of the Protestant colony of Naples. They are Swiss, German, French, English and Scotch, belonging to various evangelical churches of different nationalities. Although they are a considerable population, they are a mere handful in comparison with the vast Neapolitan population, who are, of course, Catholics. Society there is generally very corrupt. There is much darkness and ignorance of the truth, but there are a few noble exceptions. I have met men and women of the aristocracy of Naples who seem to have risen spiritually and morally to a standard high in proportion to the depth of corruption around them. I never met with truer or nobler persons.

But they are few, and they naturally, though sympathising with all that is good, do not bring any help to the Protestant colony. That colony has to support its own churches, schools, orphanages, associations of every kind, including a most excellent institution, started by my brother-in-law, called "The International Hospital," in which are received strangers from England, America, and all parts coming into port, who are subject to accidents, or fall ill of fever. I visited the hospital with my sister, and thanked God that there was such a place of refuge for strangers arriving in that city, where they can hear their own language spoken, and converse with kind friends about their homes and families; where the Bible is free, and they know that they are among sympathetic people. They are glad not to be sent to the great Neapolitan Hospital, where the influences would be uncongenial.

My brother and sister had meetings of different kinds for us during our stay in Naples, and I can testify to the fact that the people there are really thirsting for help, spiritually, and that they need help materially to keep up the institutions by which our own fellow-countrymen and others there are so much benefited. We had a meeting among the sailors of the men-of-war and other vessels. It was in a room of the Sailors' Rest, the atmosphere of which, even so early in the spring, was like the Black Hole of Calcutta! The men were so crowded that they were sitting on each others' knees. But, in spite of the close atmosphere, they seemed much interested and touched at hearing evangelical truth, lovingly and simply brought to them, and especially by any allusion to home and friends. The work of the Bethel and Sailors' Rest, lately established, is chiefly carried on by Stephen Burrows, the Harbour Missionary, for many years a sailor himself. He works with my sister and her group of friends.

We succeeded also in forming a Vigilance Committee, in connection with the National Vigilance Association lately created in England. The work of this Committee embraces that of the abolition of the "State Regulation of Vice," and consists in a strenuous opposition to the vices of that great city—vices which I could not describe in your pages. There is a kind of moral blight over the place, extending to Pozzuoli, and other places in the neighbourhood. It seems as if the worst corruption of the times of the Roman Empire had left a curse upon the land. One seems to breathe a sort of moral miasma, and, together with the haunting shades of classical crimes, there is much of the refinement of modern vice. This little Vigilance Committee is fighting a hard battle against fearful odds. Its members are very earnest, though they are only beginners. I should like to send them some encouragement and sympathy from England, and therefore I venture to ask that kind friends who have in the past been so willing to contribute to such needs would aid them by a few contributions. One of the treasurers is my nephew, John Meuricoffre, Pallasso Fraia, Reone Amadeo, Naples; or I would myself receive funds to forward to them.

It may interest you to know that already this Vigilance Committee has attained something. It has long been the custom for powerful men—physically dangerous through their great bodily strength—acting as agents of the houses of ill fame, to board all the vessels which arrive in port, without exception, and to thrust into the hands of the sailors and others cards of invitation, photographs, &c., of an indescribable nature. Any personal opposition to these creatures made one liable to be stabbed in the back, or knocked down in the dark. Mr. Burrows has fought them long and at great risk to his own life. He has always refused police protection, and when my sister offered him one day a large Danish dog, a powerful, silent creature with strange watchful eyes, he replied in his simple way, "Perhaps the Lord would not be pleased at my taking a dog." His trust in God has been justified, for it seems that there is now a sort of superstitious idea among those evil agents, that he has a charmed life, and that it is dangerous to touch him. He makes his way into the houses themselves.

An application, however, to the Questore (Head of Police) on this subject has been so successful that these agents are now scarcely ever seen on board the ships. A few who attempted to transgress the limit lately were arrested. The Neapolitans are not without good qualities. In one of our meetings I made a strong appeal to some of their best legal men, and pointed out to them the Articles of their own Penal Code (a very noble code) which are violated daily and hourly in the streets of Naples. The question of criminal vice and the application of the law against it is now being discussed, I am told, in Naples, and among the persons one would most desire to win.

We had a meeting also at Pozzuoli, for Sir William Armstrong's workmen, a colony of whom is settled there to start the great works for the Italian Government for the manufacture of torpedoes and gunboats. I have pleaded for these men elsewhere. A committee has been formed there also, of which my sister is the treasurer. It was very touching to me to see the eager gratitude with which our friends received a very modest present I managed to give them, and the manner in which they brought forward proposals for its economical use to further a work which in England would be considered worthy of support in the form of hundreds of pounds. The strain on their own purses is constant and great, as they are obliged to fight hard to keep up all their institutions (holding up all the while the highest standard in money matters) in the midst of hostile influences, of course without State or Municipal aid.

There are these things, then: The International Hospital, the Vigilance Committee, the Sailors' Rest at Naples, and the Workmen's Rest at Pozzuoli, which have all been hopefully started, and which it is a great strain on our friends to keep up. The opposition already excited by some of their efforts is of a nature which may be best described to you by the following fact: A young Neapolitan who was believed to be trustworthy had been selected and trained for the work of conducting newly arrived sailors to the Bethel, or the Rest. He was found to have been heavily bribed, and, unable to resist that temptation, was taking these sailors to resorts of the deepest infamy. The keepers of these dens and their friends were so enraged at the newly formed opposition, that they maltreated these poor fellows in the most horrible manner. After having first tempted them, they robbed and stripped them of everything, and turned them out into the streets. One was found stabbed in several places, stripped of all his clothes, staggering down a dark street. Another was flung, wounded and bleeding, into the sea. His body was found hanging across an anchor-chain, which had prevented him going to the bottom. Life was not extinct, and he was restored. He also had lost everything, and had not a rag of clothing upon him. Our brave friend, Mr. Burrows, is threatened at every step, and those who work with him are no doubt also marked out for vengeance.

Will Christian friends extend their sympathies to this group of brave workers whom I have just left behind me? It seems hard, after a winter of such distress as we have had in England, to tax the generosity of friends already so heavily taxed, but they will remember how many young countrymen of their own find themselves in this centre of corruption, and thank God that He has raised up some to defeat the purpose of the destroyer of souls in that place.

I have just received a letter from Mr. Burrows, and would be glad if you could add the following words of his to this letter:—

"The evil agents are giving drink gratis to the more foolish of our sailors, and this drink is drugged with a powerful narcotic. One of our seamen has been killed. The cry of these perishing men will speak to British Christians. We urgently need a Christian seaman to help here."

The Close, Winchester, May 10.

EVANGELISATION SOCIETY of VICTORIA.

The half-yearly meeting of this Society was held on March 16, in Collins-street Baptist Church, Melbourne, when the opportunity was taken advantage of to give a welcome to Mr. George Müller, of Bristol. Mrs. Müller also occupied a seat on the platform. The Hon. C. J. Ham, chairman, said the Evangelisation Society of Victoria was of an entirely undenominational character, and simply sent missionaries into the bush or up-country, or anywhere where they might be needed. Their object was to bring the truths of Christianity before the people, and then allow them to join whatever sect they wished. The arrival of Mr. Müller among them was very opportune, and as the meeting would, doubtless, be glad to hear him, he would not himself make any extended remarks.

Mr. R. Gillespie (secretary) said the Society, as the chairman had told them, was of a purely undenominational character. To show this he might mention that during the year there had been visited eleven Presbyterian churches, ten Wesleyan churches, seven Bible Christian churches, four Baptist churches, nine State-schools, one Church of England, one Congregational church, fourteen public halls, two Primitive Methodists, one Bethel, and one private house. They had visited altogether forty-two places, conducted twenty-one missions, and held 473 meetings, with estimated attendance of 95,000. The evangelists had gone back to the places they had previously visited, and found that many of their converts were now prominent members of churches. It was through the agency of this Society that Mr. Müller was personally invited to come to Australia. The Society could not be carried on without means, and £300 would be required to meet the ordinary expenditure. Besides this, the Society had in view extraordinary expenditure, as they contemplated bringing out one or two additional evangelists to this Colony.

Rev. A. Hardie gave a warm greeting to Mr. Müller in the name of the Presbyterian Church. The Chairman said it was a peculiar pleasure to him to welcome, in their name, and in the name of the Christian people of the colony, their revered friend, Mr. Müller and his wife. Mr. Müller, who was received with loud cheers, in the first place returned thanks for the hearty and loving welcome given to himself and wife. He then gave an intensely interesting account of his preaching work in various places.

SPIRITUAL REVIVAL.—A meeting for prayer, and for Conference on Spiritual Revival, was held in the City Temple on the afternoon of May 11, at 4 o'clock. The meeting was convened by private circular, the conveners being Revs. Professor Cave (Hackney College), Dr. Clemance (Camberwell), R. Balgarnie (Scarboro'), W. Crosbie (Brighton), and Dr. Wickson (London). Some seventy or eighty gentlemen were present, and about two hours were spent in prayer and conversation.

JESUS THE MESSIAH.*

This is a new and revised edition of a valuable work we have already reviewed, but which in its new and cheaper form deserves special notice, as it has now by considerable reduction of price—from two guineas to 24s.—been brought within the reach of a much larger circle of readers. The large sale and favourable reception already accorded to it—this being the third edition within three years—proves the high estimate formed of its value. Its author, being himself a Jew, and as such better fitted than any Gentile to understand and deal with Jewish modes of thought, having, moreover, at his command vast stores of Rabbinical knowledge, combines with these qualifications for the task he has undertaken the higher one of being a spiritually minded Christian, one who can not only portray the historical life of Christ, but can appreciate the object of his coming, as expressed in his own words: "I am come that they might have life, and that they might have it more abundantly."

As a scholar, too, Dr. Edersheim can hold his own against names however great. A favourable specimen of this occurs in a note on John iii. 2, where, having rendered the words "born again," *born from above*, he defends his rendering thus:—

"Notwithstanding the high authority of Professor Westcott, I must still hold that this, and not 'anew,' is the right rendering. The Greek word has always the meaning 'above' in the fourth Gospel (iii. 31, xix. 11, 23); and otherwise also St. John always speaks of a birth from God (i. 13; 1 John ii. 29; iii. 9; iv. 7; v. 1, 4, 18)."

Professor Westcott in his commentary on this passage chiefly rests his defence of the ordinary rendering on the fact that Justin Martyr, in quoting John iii. 3, uses the Greek verb used in 1 Peter i. 3, 23, which unquestionably means, "born again." But this only shows that Justin Martyr, or possibly the tradition of his time, so regarded it, but gives no answer to the argument derived from the Apostle John's own writings as to how he elsewhere rendered the word, or in his Epistles expounded the thought it contained. St. John is a better expounder of his own meaning than Justin Martyr could possibly be.

We give an extract from Dr. Edersheim's remarks on the anointing at Bethany (John xii. 3).

"It is at least not unreasonable to suppose—remembering the fondness of Jewish women for such perfumes—that Mary may have had that 'alabaster' of very costly ointment from olden days, before she had learned to serve Christ. Then when she came to know Him, and must have learned how constantly that decease, of which He ever spoke, was before his mind. She may have put it aside, 'kept it' against the day of his burying. And now the decisive hour had come. Jesus may have told her, as He told the disciples, what was before Him in Jerusalem at the feast, and she would be far more quick to understand, even as she must have known far better than they, how great was the danger from the Sanhedrin. And it is this believing apprehension of the mystery of his death on her part, and this preparation of deepest love for it—this mixture of sorrow, faith, and devotion—which made her deed so precious that wherever in the future the Gospel would be preached, this also that she had done would be told for a memorial of her. And the more we think of it, the better can we understand how at that last feast of fellowship, when all the other guests realised not—no not even his disciples—how near the end was, she would 'come aforehand to anoint his body for the burying.' Her faith made it a twofold anointing; that of the best guest at the last feast, and that of preparation for that burial which, of all others, she apprehended as so terribly near."

It is, however, much to be regretted that Dr. Edersheim's remarks on John xx. 23 are so unsatisfactory. In the first place, while admitting, with Dr. Westcott, that our Lord's words, "Whosesoever sins ye remit," &c., were not addressed to the Apostles alone, but to others also, he gets rid of the practical bearing of this fact, by saying that "the power of forgiving and retaining sins (which he regards as disciplinary power) was primarily bestowed on the Church, and exercised by her through her representatives, the Apostles, and those to whom they committed rule.

That is, our Lord conferred upon all present what the Apostles appropriated to themselves and those upon whom they chose to confer it! It is in keeping with this, that he says, "in the exercise of which power (as it seems to the present writer) the authority for the administration of the Holy Sacraments is also involved." Dr. Edersheim's remarks on this passage confirm the conviction that the disciplinary view is wrong, and that it refers to the forgiveness or retention of sins connected with the proclamation of the everlasting Gospel.

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THE GOSPEL OF FATHERHOOD.

Notes of Sermons preached at Highgate Congregational Church, 1885—1886. By Rev. J. M. Gibbon. *Whiting & Co.*, 32, Sardinia-street, Lincoln's-Inn-Fields. 4s. The preacher is the successor of Rev. J. Viney, Congregational minister of Highgate, and has already attracted a largely increased congregation. There are many precious truths, eloquently, elegantly, poetically stated, in these eighteen sermons. They have been highly spoken of by some of our contemporaries, and we gladly endorse their praises so far as we can. But we hesitate at the title. What does the Gospel of Fatherhood mean? We find no such description of the Gospel either in the Evangelists, the Acts, the Epistles, or the Apocalypse. We find, indeed, "the Gospel of the Kingdom," but the preacher says:—

> I am tempted to anger when I see how men are trying to eclipse God's Fatherhood under the paraphernalia of Kinghood, who turn worship into court etiquette, reduce adoration to ceremony, and who speak of heaven itself as if it were the court of an Oriental despot on a larger scale. I hunger for the Father, and say with Philip, "*It* sufficeth us."

The context shows that this sentence specially refers to Ritualism; but it also clearly indicates that in the preacher's mind the relation of man, as man, to God, is that of a child to a father, rather than that of a subject to a king. And this is corroborated by other passages:—

> This brings us to the last question: What is God to us, what are we to God? . . . What, then, is God? "Our Father, who is in heaven;" and men are his children. "The Spirit Himself beareth witness with our spirit, that we are the *sons* of God." . . . Here, then, is the ground of our faith: Man has a capacity for life: God a desire that he should live. Man on his side says, "I would live." God answers, "I would have thee live." Man is the *child*, God the *Father*. Is it not enough?

Here, and elsewhere, Scriptures written concerning the saints are applied to all men. The fact is overlooked that when the son of a king has committed a crime the privileges of sonship are forfeited until the crime has been expiated. One of the noblest records of English history is the committal of Henry Prince of Wales, by Judge Gascoigne, for an offence against the law.

The great defect of the teaching of this book is that it fails to distinguish between this sonship of all men to God in Adam, and the sonship of believers to God in Christ. The first is by natural generation. In regard to this, we have indeed a relation to Christ, in consequence of his incarnation, as He was a son of Adam, and we also are sons of Adam, who was a son of God (Luke iii. 38). But the second is by regeneration. By faith we are identified with Christ in his death and resurrection, and thus the believer dies out of his relation to the first Adam as his representative head, and is raised up into a new life in resurrection, in which Christ, the second Adam, is his representative Head; as it is written, "God . . . gave Him to be Head over all things to the Church, which is his body, the fulness of Him that filleth all in all" (Eph. i. 23). Thus the Apostle says, "Henceforth know we no man after the flesh; even though we have known Christ after the flesh, yet now we know Him so no more" (2 Cor. v. 16).

At pp. 15—17 of the book there is a definition of "the Birth from above," which is defective because it entirely misses this great truth of identification with Christ in his death and resurrection—the truth that to be born again is to be born of the Spirit, and is as definite a reality as the former birth of the flesh: "That which is born of the flesh is flesh; and that which is born the of Spirit is spirit."

We are in entire accord with the preacher when he asks (p. 8):—

> Why, then, do you say that Christ *made*, or *bought*, or in any way *procured* the love of God; when it was God's love that sent Him forth on his mission?—when God's love was before Bethlehem, else there had been no Christmas—before Calvary, else there had been no Good Friday? Was it not the love of God that gave Christ, that kept Christ in life, that received Him in death, and raised Him gloriously from death to kingship at God's right hand? How, then, say you that Christ procured the love that gave Christ to us?

Not only are we at one with the preacher in all this (except that it is not to present but to prospective Kingship that Christ has been raised), but we know of no evangelist or evangelistic preacher of the present day who says that "Christ procured the love that gave Christ to us," as though it had not emanated from the Father.

But on the next page we read:—

> Love built heaven, love made earth, love made hell: and its pains are the measure of God's love for goodness—its flames are love on fire! "He overthrew Pharaoh and his host in the Red Sea; *for his mercy endureth for ever;*" and by the kiss or the rod; by caress or correction; by "gentle gales from the wings of angels that fan His Mercy-seat," or by hot blasts from the burning marl of hell; by the blood of Christ, and pleading love, or by fire and brimstone of punitive love, God will overthrow all evil in all men and beings, and will not rest until the Holy Spirit shall say of the New Creation, "It is finished:" for "*God is love.*"

Against this kind of preaching we protest, for the same reason that we should object to an ambassador exceeding his written orders. However much we might desire the restoration of lost men and lost spirits, we do not find it in the Bible; and it is no kindness to sinful men to preach, without a line of Scripture warrant, that in those who die impenitent and are sent to hell for their sins, God will overthrow all evil, and bring them into the new creation. Granting that the atoning death of Christ will never lose its efficacy, it is certain that it can only avail to those who repent and believe the Gospel; and where is it stated or suggested that there will be any power or disposition in hell to repent and believe in Jesus? The ambassador who should promise amnesty to rebels in arms would be guilty of treason against the Government which he represented. Is it less treason against the Government of God to suggest a promise of deliverance to those who reject the offers of his grace?

The Gospel of Fatherhood, while it professes to be humanitarian and philanthropic, is the most cruel trifling with the souls of men. The natural heart only too eagerly catches at any excuse for procrastination, and the proclamation of salvation after death encourages sinners to sow to the flesh and reap corruption.

We do not concede to Mr. Gibbon, and those who preach in the same way, the exclusive testimony that God is love. We believe and testify that his tender mercies are over all his works; that the grace of God which bringeth salvation to all men hath appeared; that the fullest provision is made for the salvation of all men; that Jesus tasted death on behalf of every man; but we dare not, in the face of Scripture, promise that dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, shall ultimately have a right to the tree of life, and enter in through the gates into the city.

SEAMEN IN RIO DE JANEIRO.—Dear Sir,—On Sunday, April 4, the opening services of the "Igreja Evangelica Fluminesse" (the "Rio Evangelical Church") took place. The building, which is capable of seating about 500, was quite filled. Hymns, printed in Portuguese upon sheets similar to those in use for anniversary purposes, were circulated, and the congregation very heartily entered into the singing. The sermon was a model of evangelistic simplicity and vigour, and was listened to with marked attention. The services during the afternoon and evening were equally well attended. During the week following, services were held every evening, with an average attendance of about 350. The pastor of the church is a Portuguese with an extensive knowledge of these people, their wants, habits, and prejudices; it is sincerely to be hoped that he may be long spared to labour in this most important work. T. H.

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* The Life and Times of Jesus the Messiah. By Alfred Edersheim, D.D. *Longmans.* (New and Revised Edition.)

"NOT BOUND."

The words suggest many figures of life, and liberty, and power. But especially do they remind us of the almighty power of God, in and by his Word. "The Word of God is not bound." It is free as the air; it is like the wind, that bloweth where it listeth. What a blessed thought, and how full of comfort!

Marvellous are the ways in which the Word of God is applied to the hearts of men—it is, indeed, "quick and powerful, sharper than any two-edged sword." Of this we have an abundance of illustration in the little book, entitled "Not Bound," which is the report for the current year of the noble work of the Association for the Free Distribution of the Scriptures. It contains extracts of letters from many parts of the world, telling, in the simplest language, of what had been accomplished amongst people of all nations, some of them the most hardened and reckless, by the Word of God. Great has been the work done amongst the soldiers of other countries. An Italian soldier, having heard the word at Rome from the lips of Signor Capellini, when he went home told of what he had learnt. The family begged him to send them Testaments, which, through the instrumentality of this Society, he was able to do. They then met daily to read the Bible, and became active evangelists, the result being that numbers of the neighbours attended the meetings. When, by and by, Rev. H. Piggott went with a pastor to take charge of the community, they found a congregation of 400 persons ready to become members of a Protestant church, and we learn that the movement is spreading in the neighbouring villages. All this the fruit of a little seed sown in the heart of one soldier, by the simple reading of God's Word.

From Marseilles it is reported that 2200 Bibles and Testaments were given to troops about to sail for Toulon, the men receiving them with great thankfulness. From Spain, Bohemia, Italy, Norway, Sweden, Switzerland, Austria, Finland, Russia, Turkey, Palestine, Armenia, Persia, India, Siam, Demerara, Jamaica, and Mexico, we have also marvellous proofs of the wonder-working power of the Word of God. To some simple people in their quiet homes it has come as the best gift they ever had—the gift of God, bringing with it untold peace and happiness. To some in foreign prisons whom, like the demoniac in the Gospel story, chains could scarce bind, so fierce were they, it has come and made them new creatures in Christ Jesus, at whose feet, as revealed in the Scriptures, they now joyfully sit, clothed and in their right mind. In far away places of the earth, sometimes by children, sometimes by the peasants, the good seed of the Word of God is scattered, and great is the result.

Grants of money are made to workers on the spot, who make use of all opportunities that present themselves for freely distributing this priceless gift. From the Santhal Mission, for instance, we learn that to forty Hindoo priests a Gospel was given, and some listened with tears to the glad tidings. In two days in Hungary 590 Testaments and Psalms were given among prisoners. Thus has this work been carried on, and God has wonderfully blessed the work. Grants amounting to over £8500 were made during last year for this work of the free distribution of the Scriptures. The closing words of the report must not be omitted from this brief sketch of the Society's work: "The work is done by free agencies, in order that the funds may be available for the purposes of the work, the opportunities for which are almost without limit, since eight hundred millions of the human race have never yet received a copy of the Bible, and never will unless we give it to them." We need scarcely remind our readers, who have generously aided this work in the past, that the devoted Hon. Secretary of the Association is Mrs. A E. Robertson, 1, Oak Hill-park, Hampstead, N.W.

BIBLE STUDIES.—15.

THE AGENCY OF THE HOLY GHOST SHOWN IN THE ACTS OF THE APOSTLES.

I.—The key-note of the book is struck in chap. i. 2, showing that even Jesus Himself gave his commandments through the Holy Ghost (chap. i. 2). "God anointed Jesus of Nazareth with the Holy Ghost and with power" (chap x. 38).

["And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon Him," &c. (Is. xi. 1—5.)]

(Here we have the secret of the Divine Servant's power, telling where alone we too may find grace and strength.)

II.—*Baptism of the Spirit enduing* (1) *with power.* "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me" (chap. i. 8). "They were all filled with the Holy Ghost, and began to speak with other tongues" (chap. ii. 4; iv. 33).

(2) *With boldness.* "They were all filled with the Holy Ghost, and they spake the word of God with boldness" (chap. iv. 29, 31).

III.—*Taught by the Spirit* (1) *the words to speak.* "Peter, filled with the Holy Ghost, said . . ." (chap. iv. 8). "Agabus . . . signified by the Spirit that there should be great dearth throughout all the world" (chap. xi. 28). "Paul, filled with the Holy Ghost . . . said . . ." (xiii. 9—11). "Disciples . . . said to Paul through the Spirit, that he should not go up to Jerusalem" (xxi. 4). "Agabus . . . said, Thus saith the Holy Ghost," &c. (xxi. 11).

(2) *The step to take.* "The Spirit said unto Philip, Go near," "The Spirit of the Lord caught away Philip" (viii. 29, 39). "The Spirit said unto Peter . . . Go with them" (x. 19, 20). "The Holy Ghost said, Separate me Barnabas and Saul." "They, being sent forth by the Holy Ghost, departed" (xiii. 2, 4). "They were forbidden of the Holy Ghost to preach the word in Asia . . . they assayed to go into Bithynia: but the Spirit suffered them not (xvi. 6, 7).

IV.—*To be filled with the Spirit an essential qualification for office.* "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom . . . They chose Stephen, a man full of faith and of the Holy Ghost" (vi. 3, 5). "They sent forth Barnabas . . . he was a good man, and full of the Holy Ghost and of faith." (xi. 22, 24).

V.—*A gift sought for all disciples in the early Church.* "Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost, for the promise is unto you . . . and to all that are afar off" (ii. 38, 39). In Samaria the Apostles prayed for the converts "that they might receive the Holy Ghost" (viii. 15—17). "The Holy Ghost fell on all them which heard the word" (x. 44—48). "The disciples were filled with joy, and with the Holy Ghost" (xiii. 52). "Have ye received the Holy Ghost since ye believed? . . . And when Paul had laid his hands upon them, the Holy Ghost came on them" (xix. 2—6)

VI.—*Recognition of the Spirit as the Inspirer of Scripture.* "Well spake the Holy Ghost by Esaias the prophet unto our fathers" (xxviii. 25). "The prophets . . . searched . . . what or what manner of time the Spirit of Christ which was in them did signify" (1 Peter i. 10—12). "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21; 2 Tim. iii. 16).

"How much more shall your heavenly Father give the Holy Spirit to them that *ask* him?" (Luke xi 13).

"The Holy Ghost whom God hath given to them that *obey* Him" (Acts v. 32).

"The same Lord over all is rich unto all that call upon Him" (Rom. x. 12).

Streatham. JANET CLARK.

ENCOURAGEMENT TO OPEN-AIR PREACHERS.—A young man, walking up High-street Margate, was invited to a Gospel meeting at the Y.M.C.A. At the close of the service one of the workers asked him if he had given his heart to the Lord Jesus. After some conversation the young man said to the worker, "Would it surprise you to hear that you were the means of my conversion?" He went on to say that one evening last summer he had been present at a meeting on the Sands when the worker was speaking from the text, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The Holy Spirit sealed the word to his soul, he went home, and, alone in his room, sought and found pardon in the precious blood.

APPRENTICED TO DEATH.

Sold to the round of the prisoner's tread,
Sold as the living is chained to the dead,
Sold every day in the market of man,
Sold into bondage and set under ban,
Sold in the darkness away from the sight,
Sold at the noontide as well as the night,
Sold beyond help, without wishes or willings,
Sold for a trumpery handful of shillings!

They are bought, they are sold,
But not valued at gold:
Human chattels are choice, human chattels are cheap.
When but souls will be slain,
Do we ever complain?
We have sown to the wind, and the whirlwind we reap.

Sold to the freezing, and starving, and fog,
Sold for far less than your favourite dog,
Sold to the service the lip cannot name,
Sold to the shadow and torture of shame,
Sold for the crown of a funeral wreath,
Sold unto sin and apprenticed to death.

How long, O just Heaven, how long
Shall this traffic in ruin and wrong
Go wrecking our flowers with its flood—
This traffic in flesh and in blood?

Sold in the shambles by those you make poor
Sold to the sorrow unseen at your door,
Sold by the vice that you pamper and pet,
Sold for the pitfalls your own hands have set,
Sold in their weakness the children you know
Sold from the depths to yet deeper below,
Sold for the cost of mere luxury's frillings,
Sold for a beggarly handful of shillings!

They are sold, they are bought;
It is nobody's thought;
Human chattels are cheap, human chattels are choice;
For the slaughter of souls
Not a bell ever tolls;
Not a watchman in warning will lift up his voice.

Sold while you sit in your armchair and sleep,
Sold in their youth while they helplessly weep,
Sold for the blood-money you might have paid,
Sold because ease will not go to their aid,
Sold in their tenderness, blown like a breath,
Sold to the devil, apprenticed to death.

How long, O kind Heaven, shall gain
Get its winnings from murder and pain,
While our slothfulness, deaf to the knell,
Is accomplice in horrors of hell?

F. H. WILLIAMS.

CHILDREN AND PUBLIC-HOUSES.

Last Saturday one million copies of an appeal signed by Mr. Samuel Morley, calling attention to the evils consequent upon children visiting public-houses, were distributed from house to house throughout the kingdom; and on Sunday, the 16th instant, special reference was also made to the subject by clergymen and ministers of all denominations. We understand that a similar effort is being organised by Cardinal Manning. The following is the text of Mr. Morley's appeal:—

"34, Grosvenor-street, W., May, 1886. Attention has recently been called to the large number of children who are constantly being sent by their parents and friends to public-houses to fetch beer and spirits, and who are thus exposed to great temptation, and are frequently the witnesses of scenes of a most degraded character, which must have a bad influence upon them. Were parents fully to realise the danger to which they are exposing their children it is believed that many would avoid the practice, and thus preserve their little ones from familiarity with sights and sounds which are certain to weaken the effects of all religious and moral training. As one deeply interested in the welfare of the young, and intimately associated with several of the societies established for promoting it, I earnestly appeal to parents and friends of children to do all in their power, both by precept and example, to discourage this dangerous custom, and thus to remove one at least of the many pitfals in the path of the youth of our beloved country.—Samuel Morley."

MADAGASCAR MISSION.—The London Missionary Society publish a report of this Mission for 1885, telling of the churches formed, the day-schools conducted, the Preachers' Society, the prayer meetings, medical missions, and general work. There have been no great changes during the past year. A large amount of information about the varied districts is detailed, with the results of work done, and future prospects. The reports point out, emphatically, the utter inadequacy of the present number of missionaries on the Island. In Imerina alone are some eight hundred churches, and the same number of schools. The pamphlet may be obtained from the Secretary, London Missionary Society, Bloomfield-street, E.C.

For the Young.

A ROSE-BUD WITHOUT THORNS.

It was bed-time in the nursery, and the evening prayers were said; only baby was kneeling, and the mother listened for the closing words of her short petition. They were these: "Oh, Lord, make me a sweet rose-bud without any thorns." And then the rose-bud face was lifted, and with little arms around her neck the mother asked—

"What did you mean about the rose-bud, dear?"

"Oh," said baby, "sometimes I get vexed, and I'm naughty, and dey's de torns."

"Yes," said one of the older children, "we call this beautiful nursery a little garden of the Lord, and we are the flowers in it, and if we are unselfish and obedient and gentle, our heavenly Father loves us, and is pleased, and if we are any other way the thorns hurt Him, and make us ugly and our garden is spoiled."

The mother turned with a thankful smile to the good nurse who stood by. She came from one of the cold north countries, where the mind seems to revel in beautiful fancies, and with a heart set on all things pure and lovely, she was leading the little ones of her charge to goodness and happiness by pleasant paths. Should we not look up with the faith and prayer of the little children, asking always to be made more like Him till the smile of the Lord is the feast of the soul?—*New York Observer*.

A LETTER ABOUT QUEEN VICTORIA.

My Dear Young Friends,

When I first heard that our beloved Queen was coming to honour our city with a visit to open the Liverpool Exhibition, my first wish was that the poor little children of Liverpool might share in the pleasure of Her Majesty's gracious visit; and as something to eat and some singing never comes amiss, I have arranged this little treat for as many children as possible to take part in—about 3000.

I hope you will all join in singing "*God Save the Queen*," remembering that it is really *a prayer* that our good and noble Queen may be blessed by God, the King of kings.

In the month of June Her Majesty Queen Victoria will enter on the 50th year of her reign, and, when we think of the splendid example she has set before her people during all those long years, our hearts should fill with love to her.

From a child she was brought up in great *simplicity*, and the little Princess might often have been seen trudging along in the rain, clad in thick boots and a cloak like any country girl. She has told us in her own words of many a wild mountain ramble and also of many visits to poor women in their little cottages, and in their times of distress and bereavement to comfort them.

When young, the habits of *thrift* and *honesty* were taught her, which would be the greatest help to every poor child who reads this.

She was never allowed to buy a toy or other article, unless she could pay for it out of her own little quarterly allowance, and if this was all spent, she had to wait until next quarter-day came round and she could honestly pay herself for what she wanted. When she became Queen at the age of 18 she paid all her father's debts (he had died when she was a baby).

From a child she was trained to be *industrious*, and *early rising* was enforced as strictly as if she had to work for her living. The result of these good habits is that never in her long reign has the Queen been known to keep people waiting. She is always *punctual* to the appointed time.

Lastly, do we not all know that in any trouble or misfortune Her Majesty's deepest *sympathy* is with "all sorts and conditions of men." Does a great and good man die? Her Majesty will visit his desolate home, or cable across the sea messages of condolence, or, if necessary, come forward and take upon herself the charge and upbringing of the friendless orphan.

Does any sad accident leave hundreds of toiling women widows and their children fatherless? Her messages of sympathy and anxiety to hear any particulars are prompt and kindly; her pecuniary help ever ready where needed.

Then let us believe that our loyalty and affection in return will really help to cheer her on her difficult path. She has been a good daughter, a good wife, a good mother, and a good Queen.

And let us all echo the poet Tennyson's words:—

"May all love,
His love, unseen but felt, o'ershadow thee,
The love of all thy sons encompass thee,
The love of all thy daughters cherish thee,
The love of all thy people comfort thee,
Till God's love set thee at his side again!"

Believe me, in the Saviour's service, a friend to his little ones. Louisa Birt.

Sheltering Homes, Liverpool, May 11.

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A SALVATION ARMY RESCUE HOME.

"Come and see us when you like," said the young woman in charge when I called to inquire about a case they had taken for us. I may say that we are engaged in rescue work, entirely distinct from the Salvation Army. This was a very sad case, and though I am not going to write about one in particular, I cannot pass on without mentioning how lovingly this girl was received. We took her to the Home about seven o'clock one evening. After a little conversation concerning some money she owed, the attendant gently took off the girl's hat and jacket, saying, "Well, dear, stay with us, and we will help you to a happier and better life." Then we prayed, and the tears filled our eyes as we left her encircled in those loving arms. The remembrance of the girl's pale face, with hollow cheeks and sunken eyes, rises before me now, as six weeks later she said to us, "I can never thank you enough for bringing me here. I know God has forgiven me, but I want to be a credit to the Home and a comfort to dear 'Mother' for all her love to me."

Having had this little glimpse of the Home, it was with pleasure I looked forward to spending a day there. When I arrived the "Mother" was even busier than usual, one worker having left the previous day to open a new Home. So I went into the workroom and remained chatting until half-past twelve o'clock, when a helper came in with the girls from the kitchen. We all went down on our knees; "There is a fountain filled with blood" rose softly, and, as the chorus, "I do believe," was sung again and again, one felt that some hearts there meant what they sung. I have since proved the truth of this; the salvation of each girl is the primary object, and numbers are saved long before their training time is up.

After some prayer and more singing, work was resumed until the whistle blew for dinner. In the dining-room each girl knew her place, and stood until grace was sung. Then all became busy enough, the soft but animated talking, the gentle inquiry from "Mother" as to how H.'s throat was, and whether M. felt better to-day, all told that they have, and feel they have—the only thing that will win our poor fallen sisters, who so hate control of any kind—tender love. After dinner we sang grace on our knees, and had some prayer; then, as the girls went back to work, I had a little time with the babies, three such frail mites; one could see it was quite true they required "so much attention."

But I had promised to read to the girls. All day the gentle tones of the girls to each other struck me very much; but, as I read, directions were given in a whisper, and tears fell from many eyes. I felt how true it is "love *shall* conquer." By and by came tea, with a short Bible-reading after. Then on to our knees, and, after a chorus, one asked God to forgive her, as she had not been right all the week, and to cleanse her, and make her real and holy. Another in low, broken tones thanked God for what He had been to her, and her voice strengthened as she blessed Him for sending the Salvation Army to rescue her from such degradation. I afterwards learned that this woman had lived in open sin ten years; from a good position she had fallen into the lowest depths.

Now, for the first time to-day I was able to have a little chat with the "Mother" over some "difficult cases." As I heard the story of one and another, I wished that some who could so easily help had been sitting with us, that their hearts might have been stirred as mine was. But the "Mother" must never rest long. "A young girl wanted to see her;" so, while they talked, I read one more chapter to the girls. Then it was time to get ready for the meeting. As I watched the eagerness with which they prepared, the voices of the girls on the streets at midnight sounded on my ears, "We won't be shut up in a sort of prison!" and showed how wise this loving freedom is.

I bade good-night to the "Mother," who was still talking with the young girl. As I walked home I thought of some fond mothers who might give a thankoffering to God for their own fair innocent daughters of whom they are so proud; and of some big, loving hearts who would help this blessed rescue work if they only knew. The sad faces of the girls we talk to night after night passed before me, and I seemed to hear their despairing voices declaring they do not know what happiness is. I felt these girls might be saved, if those who have the means only knew, and did their part to enable these loving hearts, who are so successful in this work, to help all they reach. A. B. Aston Johns.

Clapton, E.

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BISHOP TAYLOR'S MISSION.

Writing recently to an American contemporary, Bishop William Taylor says:—

I want by next December a young man and wife for Setta Kroo, where I have a young man—Bright J. Turner—preparing the way. I want also a man and wife for Cape Palmas, to open a good English school, to include book-keeping and surveying, if possible, and the lady to teach needlework, music, &c., to prepare the girls for practical industry and usefulness. I may not require this year more than the two men and wives aforesaid, but when I return to Liberia a year hence I shall need a large number, white or coloured.

All persons, white or coloured, who have the requisite qualifications for some department of these industrial schools among native tribes in Liberia and beyond, and who feel called by the Holy Spirit to this great work, will please communicate with Richard Grant, 181, Hudson-street, New York. If they satisfactorily answer his inquiries, he will, through the generosity of the friends of this movement, send them to my order in due time.

The garden spot of West Africa is Liberia. In soil, variety of productions and seasons, but few spots in this world are equal, and none superior to Liberia. As to healthfulness, speaking from experience, I have to say that I spent a month in Liberia a little over a year ago, and nearly a month recently, and never felt better in health, all the time, in the course of my life. Most persons may expect an attack of acclimatising fever, but by suitable treatment it will pass off in a few days.

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TENT MEETINGS.

Dear Sir,—The summer with its abundant opportunity for tent work is now upon us, and I greatly desire to "pitch our moving tent" in many a promising field both in London and the country. Twelve tents belonging to this Mission were used in many places last summer, with most cheering results. The repair of these, with new canvas for some, recently, involved considerable outlay, and I am now waiting to send them forth with heralds of salvation to many needy spots where the Gospel of the grace of God may be proclaimed, we fully believe, to the salvation of many souls.

The Mission funds, however, are entirely exhausted. I am unable to move a step forward at present, in this matter, so that the help of the Lord's stewards will be most timely just now, and I should be glad if Christian readers will commend this matter to the Lord in prayer, so that the way may be speedily opened to utilise this practical means of carrying the Gospel to the unreached heathen of our own land.

C. Russell Hurditch.

164, *Alexandra-road, N.W.*

GOING TO BUSINESS.—Mr. Thomas Greenwood, Lordship-park, Stoke Newington, London, N., asks us to state that he will send to those applying to him copies for distribution of his printed letter "Going to Business." It contains much good advice for those beginning business life.

AT WORK IN COLAR.

Dear Sir,—I arrived at Colar on November 25 last, having had a pleasant and profitable voyage, as one had opportunities for testifying to the Gospel of God's grace. My brief visits to a few cities and towns on the Continent were of much interest to me and profitable to my soul especially through Christian intercourse. At Florence I visited Dr. Comandi's Orphanage and work, and had much happy fellowship with him. To see a man thrown entirely upon God for temporal support of himself and his large work, and yet so graciously sustained so many years by God's mighty hand, and to have fellowship with one breathing such a heavenly atmosphere, was indeed a cause of thankfulness to me. It was equally joyful to me, and pleasant indeed to have had the privilege of becoming acquainted with Rev. J. R. McDougall, whose and Mrs. McDougall's kind hospitality I shared during my stay at Florence. At Rome I had the joy of meeting with Dr. Young, who works amongst the Jews, whose acquaintance I was very glad to make, he having been out in India.

We are going on with the Lord's work here, according to the ability and grace given us, seeking to make known only "Jesus Christ and Him crucified." We had two large annual fairs in our vicinity, which thousands resorted to for heathen worship and cattle-sale. The Lord Jesus was preached to these perishing souls by several of our brethren, some of whom are grown up orphans, truly converted to God. The result of the seed sown will one day be manifest.

Fourteen marriages took place to-day in our Orphanage, and therefore it is quite a joyful day to Miss Anstey's children. Some of these married couples are going out in a few days to the surrounding towns, where they will settle and engage in evangelistic work. We shall be thankful for prayer on their behalf, that they may be kept true to the Lord, in the midst of heathen darkness and demoralising influences.

It is a cause of great thankfulness that the once determined and persistent opposition of the people of Colar to hear the message of the Gospel of God's grace is melting away, and the high functionaries are apparently friendly towards us, with a few exceptions. Miss Anstey, the loved mother of the so many orphans, has been most enthusiastically welcomed back, and she is quite at home here, rather than at home (England).

Miss Bird, who has come from Clifton as Zenana medical missionary, is successfully getting on with the language, and will begin, probably this week, going into a Brahmin gentleman's house, whose wife, and some of her friends, would be Miss Bird's pupils; at any rate, it is hoped so. People are so suspicious of Christians and their motives in this dark country. Miss Steer, another worker, will probably be going to Bowering Pass in a few days to reach the darkened women of that place with the Gospel; and she, and all of us, much need your prayers.—Yours sincerely in the Lord,

F. J. E. Lakshman Rao.

The Orphanage, Colar, Mysore, March 30.

MOUNT HERMON ORPHAN HOMES.

Miss Cole has forwarded to us her twenty-second annual report, and a most interesting though brief record it is of "the Lord's tender dealings with her and her dear family of orphans during 1885." At times the very last penny was expended, but God never permitted the children to lack bread. 114 are now being maintained and educated in the Orphanage, of whom twenty were received last year.

The money contributed last year comprised gifts from many sources. One friend at Bray sent a monthly subscription of £10, as he has regularly done for many years. A small Convalescent Home at Margate is contemplated, toward which the requisite furniture has already been provided. Part of an old and long-standing debt still remains as a burden, and Miss Cole would be very thankful to be able to remove it. Her address is Mount Hermon, Cambridge-road, Kilburn, N.W.

MISS DE BROEN'S BELLEVILLE MISSION.

Every dispensary day the doors are besieged by numbers of people from the country, as well as from all parts of Paris. This work relieves annually thousands of the sick, and gains access, through their opened hearts, for the news of God's love. It is now in special need of support, for the current expenses required for the sick, the orphans, and the aged, who come to the large sewing-classes, where they gain their few pence by the simple work provided for them.

As an evangelistic agency this mission is most valuable, bringing poor ignorant men and women, through God's blessing, to the Saviour. Visitors to Paris cannot do better than go to see this work, There they will behold "something real," as was expressed by a lady yesterday, who, wearied by the worldliness of Paris, came to Miss De Broen's house, 3, Rue Clavel, to see the Lord's work carried on there. A writer lately described this Mission as "in a most flourishing condition." So it is as to work and opportunities of usefulness, but not as to funds, there being only £200 of yearly contributions out of £2000 required annually; all the rest has to be met by Miss De Broen's exertions. Will those who care for the Lord's poor in Paris send help? These people would suffer much were the work in any way curtailed.

A. Ker.

3, *Rue Clavel, Belleville, Paris.*

Major-General Hoste writes from Havelock Lodge, Brighton:—I have just returned for a time to England, from working in connection with this Mission. The work is many sided and most interesting. Are you fond of needlework? Then there are nearly 200 poor women wanting work prepared for them twice in the week. Are you fond of visiting the poor? Here, every year, there are nearly 8000 new homes waiting to be visited. Are you fond of teaching? There are the Sunday-schools and night-schools. The different branches of the work are only means to the end of bringing the glad tidings of salvation to different classes of the people.

The Medical Mission is especially useful in this respect. In the course of the year thousands come there from all parts of Paris to get free medicine for their bodies, and there they hear, too, of Christ, the remedy for their soul's diseases. One poor woman came to the dispensary because she heard it was the next best place to Lourdes. A fortnight afterwards she declared that it was not next best, but better still than Lourdes, for she had found not only healing for her body, but what she had not looked for, blessing to her soul as well. It is sad to turn away those who come, but every morning numbers have to be shut out, as with limited resources only a certain number of patients can be dealt with in the day.

DARKNESS IN SOUTH LONDON.

London contains many dark spots, but few are darker than St. George's Market, London-road, Southwark. The population is poor, the sanitary arrangements often deplorable, juvenile vice is rampant, and drunkenness abounds. In a foul labyrinth there are some of the worst houses in the Metropolis. There immorality festers and flourishes with shameless front.

A mission-hall, superintended by Rev. G. W. M'Cree, formerly of St. Giles's, is the centre of a good, but very difficult work. During one season seventy open-air Gospel services were held. There are—a Sunday-school, mothers' meeting, temperance society, band of hope, and religious services. Mr. Bachele, the missionary, visits from door to door and preaches the Gospel. Rescue meetings for fallen women are held, and as many as eighty of them have come to tea. The hungry have been fed, the ragged clothed, and the sick comforted. The good work is still going on, and prayer is made continually for spiritual blessing.

POPISH PERSECUTION IN SPAIN.

Mrs. Fenn wrote to us from Madrid on April 20: The opposition, and, indeed, persecution, so far as lies in the power of the parish priest and his coadjutors, continue and increase. Almost daily we hear of some new effort made, so that it is the talk of the neighbourhood. Priests one day, and ladies another, watch the children going in or coming out of school, accosting them on their way home. Some fathers think it wise to bring their children themselves to prevent this, and say, that, were it not that they would lose their situations, they themselves would be thoroughly associated with us. We possess a copy of the printed receipt signed by "Padre Bocos," which is given to donors or subscribers to these schools, "opened to counteract and destroy as much as possible the pernicious effects of the Protestant schools."

Spies have been sent to the meetings, and, indeed, we wish more would come, even Father Bocos himself, and hear the prayers offered for our opposers, and get good to their souls through the word. The teachers have been told as they walked along the streets that they ought to be "hanged for teaching the children lies," and the children that "the Protestant will soon be dead." We are told that at a recent service at the parish church, the priest reproved the parents who send their children to the Protestant schools, like Señor ——, who lives at —— (naming a respectable person, whose child attends the boys' school), and concluded by taking a kind of oath of his congregation, *en masse*, that they would remain faithful to the Roman Catholic faith to the end of their days, and that they would be enemies of the Protestants.

It seems from the papers that the murderer of the bishop a very short time since was almost engaged by this priest as curate. God keeps our hearts and minds in peace. Had we fellow-workers sufficient we would think it well to visit all the parents of our children, but with our present staff it is out of the question. The schools continue good; more enter them than the numbers that are removed, and two of the teachers have lately asked for extra assistants on account of the numbers. The congregations have in no way diminished, but rather the contrary. We have lately gone out in different directions for an early walk between six and seven, and Mr. Fenn has distributed hundreds of tracts to the men going to their work at that hour. None have refused to take them and many put themselves in the way to get one.

This week we have a special mission with meetings every night. Missionaries from other parts of the city are helping. So far the meetings are crowded with, for the most part, very attentive hearers. Last night the father of one of our school children was weeping most of the time; he afterwards came forward as a seeker, as did also the mother of a recent convert, a former scholar and her sister, as well as several others. Praise the Lord! The battle is his. Still we cannot shut our eyes to the fact that the circumstances are very difficult, and that a more than ordinary manifestation of God's power is needed. It is most desirable also that we should occupy a place from which we could not be turned out. Though we know not how, we cannot but think that the Lord will give us this before long.

DR. BAEDEKER IN RUSSIA.

I am here on the way to Tiflis, and then I hope to go by land over the Kaukasus to Wladikawkas and Rostow. Russia is a land of many nationalities. There are Germans almost everywhere, and, in some places, one meets with lonely and forsaken Englishmen. Hitherto the Lord has wonderfully guided and sheltered his servant, and has put an open door before him in places where he had least expected it. But, oh, the teeming multitudes who have never heard the Gospel, and who are not allowed to listen to it in this land. Yet, in spite of all the difficulties, the sparks of life are not extinct, but they are fanned into flames, and woe be to the fool that dares to stamp it out.

Please to call for much prayer for Russia, for the Emperor, and for his counsellors. The time to keep silence even in Russia is past. There are men who will rather be imprisoned or exiled than quench the Spirit that is in them. God be praised for every living soul. "Is not a living dog better than a dead lion?"—Yours sincerely,

F. W. Baedeker.

Batoum, on Black Sea, April 23.

A COMING CONVENTION IN CHICAGO.

A Convention of Christian workers in Chicago is being convened by a circular to which is attached the names of many active workers in the evangelistic field well known in this country. Our friend Mr. J. C. Collins, of New Haven, Connecticut, in sending to us a copy of the circular, says it is hoped one result of the gathering will be a closer union of Christian workers in America. The circular of invitation says:—

You have doubtless noticed with great joy the growing interest on the part of earnest and thoughtful Christians in the salvation of those, chiefly in our cities, who hitherto have not been reached by the ordinary ministrations of the Gospel. Many agencies for Christian work, either within the churches or outside and auxiliary to them, which have sought to save these lost ones through the knowledge of "the only true God and Jesus Christ whom He hath sent," have arisen within a few years in the spirit of the Master, who came "to seek and to save that which was lost." Some few of us engaged in these labours, ministers, evangelists, and missionaries, as also others labouring in a less public manner, have met from time to time in Christian conventions and assemblies, and "spoken often one to another." We have thus become known and endeared to each other, and have derived much practical help from private conversation and informal discussion of the plans and peculiar circumstance of our several fields of work.

The benefit we have obtained from this occasional intercourse has led us to believe that a General Convention of all Christian workers among the unevangelised classes in the United States and Canada, would in many ways prove helpful and aid in the advancement of the kingdom of our Lord and Saviour Jesus Christ. Our idea of such a Convention is that it should be intensely practical. We would have no long philosophical essays or critical discourses, setting forth evils with which we, as men and women engaged in hand to hand conflict with "the power of darkness," are already familiar.

Each worker should be given opportunity, so far as possible, to explain his or her work, and to seek and to give information concerning methods, difficulties, defeats, encouragements, or successes. Topics of vital practical importance might also be discussed, such as "The Relation of this Work to the Churches: how best to co-operate, to help and get help," "Methods in Winning Souls," "The best way to build up Converts," "The Christian Worker's Relation to the Enforcement of Laws against Evils which entice Men into Sin," "How to secure Workers," and others of a like import. Plans should also be considered for a more systematic and vigorous prosecution of the work, for frequent Conventions and closer union of workers.

Believing that such a gathering would increase knowledge, encourage our hearts, stimulate our zeal, intensify our love for each other, for our Lord and his cause, and in many ways give a new impetus to the great work in which we are engaged, we therefore call a Convention to meet in the City of Chicago for eight days, June 16—23 inclusive. We invite all missionaries in cities and towns, superintendents of city evangelisation societies, workers in missions, Bible readers, ministers, evangelists, theological students, Y.M.C.A. secretaries, business men, and other persons especially interested in this form of Christian work.

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REVIVAL IN SAONE-ET-LOIRE.

The power of the Gospel is being manifested in the Free Churches here. At Mâçon some striking conversions have taken place, and the church has been quite transformed. Women, young girls, and men prayed at the meetings, which greatly touched the Romanists present. At Branges, in January, at the close of a prayer-meeting, twenty persons professed to have accepted Christ. At Sornay and Monpont similar scenes have been witnessed.

In Vendée a municipal councillor begged M. Aligné, of the Mission Intérieure, to go there and preach. More than 120 persons assembled, and M. Aligné was entreated to go there often. Nearly all his Bibles and New Testaments were sold. M. Réveillaud has been holding very well-attended meetings at Alençon, Dreux, Argentan, &c. Many women were of the audience. As the priests get firmer hold of women this is very encouraging.

VILLAGE EVANGELISATION.

By Lady OLIVE SEBRIGHT.

Our summer campaign with the tents has just begun, and we hope for a greater blessing than ever before on our efforts to evangelise the villages. Missionary work in the dark places of the earth is very necessary and noble, and may God bless the self-sacrificing, earnest men and women, who scatter to preach the Gospel to every creature. But, indeed, there is a great deal of ignorance and heathenism at home amongst all classes. I am each day more surprised, as I talk to anxious inquirers amongst the rich and poor, who have been to our special services, to find how absolutely ignorant they are of the first principles of the Christian faith that they profess. A lady to whom I was speaking of Christ's finished work the other day, said, she never thought that work had anything to do with her personally, and that when He said "It is finished," she thought He meant that his life-work was over, and that she had hers to do quite apart from his.

As a general rule, alas! the teaching from the pulpits in our villages fosters this ignorance and darkness. A clergyman not far from here told his parishioners in church some Sundays ago that there were three doors into the kingdom of heaven—baptism, confirmation, and communion—and then asked his open-mouthed hearers if they had been through all three doors, as, if so, they were safe. Is it wonderful that Christian men and women feel it incumbent upon them to speak of "the Door," St. John x. 9, and, constrained by the love of Christ, can only say, "Woe is me if I preach not the Gospel" to these poor, deluded, perishing souls. We have delegated our duty, as members of the living Church of Christ, to a few professional men, and this is the consequence.

Not only so, but often these blind leaders of the blind hinder those who wish to help others to enter in. I venture to publish here the following letter received from a clergyman into whose parish we proposed to send a Tent; it is a specimen of numbers that we receive:—

> To Mr. S. Hamond, Evangelisation Agent.
>
> Not knowing who the "we" may be who did me the honour of forwarding a "proposal" in which the "we" seem to be much interested, and having no knowledge of the Evangelisation Society or its evangelists, and as it appears they are not duly "sent" (Rom. x. 15) by any authority that I could recognise, I beg to say in reply to this vague "proposal" that it will have neither "sympathy" nor "co-operation" on my part, complying with my obligations to Christ's Holy Catholic Church (Apostles' Creed) to drive away all false teaching and error, and protect his flock from the intruder. I shall try to do so with all my influence, privately in the parish, and publicly from the pulpit, should this threatened "tent" invasion happen in the parish. I shall resent it as an insult offered to myself personally, and a most unjustifiable censure attempted to be passed on the rector of the parish by some obscure and irresponsible "we" under the shelter of an apparently Christian appellation. I return the yellow book as being a kind of literature I would not give the smallest attention to.
>
> The Rector of Colby Parish.

As Miss S. Hamond as well as myself are now well known all over Norfolk, this affectation of ignorance of the "we," or even the sex of S. Hamond, is truly absurd. The "yellow book" he refers to is the report of the Evangelisation Society, which we send to every clergyman. Of course, its reception is often very different.

But, Sir, we want money, as neither Miss Hamond nor myself have any. We are willing to give our time, health, and strength to the work, and it seems hard that we should be fettered by want of means. If your readers could see all the eager faces of the crowds that gather, not only in the tents but outside, to listen to the plain Gospel message delivered by ourselves and by the excellent evangelists Captain Smith sends us, I am sure that they would be willing to aid us liberally to extend our plan of operations, and to push the holy war into the neighbouring counties as well as Norfolk. We appeal for help, and are confident that it will not be in vain. Any contributions sent to Miss Hamond or myself, at Fakenham, Norfolk, will be gratefully acknowledged.

THE ABORIGINES OF AUSTRALIA.

Dear Sir,—For the information of Christian friends in England generally, and more particularly for those who deeply sympathise with Mrs. Matthews and myself in our labours among the neglected native tribes of the Australian colonies, I would ask for the insertion of a few lines in The Christian.

Under the prospering blessing of Almighty God, our work still goes on. In the face of much that is most trying among this singular people we find a great deal to encourage hope and stimulate faith in God. In answer to prayer the Lord has disposed the Government of New South Wales to materially assist us. This is not done directly, but through a philanthropic body of Christian men in Sydney—the Aborigines Protection Association. So impressed are they with the success that has attended us, that they have now appointed an overseer and matron to help us in our mission, and are about to establish other stations in various parts of the colony. The Government has liberally offered £2 from the Colonial Treasury for every £1 contributed by friends. We trust therefore liberal responses will be made, and successful agencies established throughout the length and breadth of Australia. Many of our men and women and even children, who, two years ago, gave their hearts to God, are still going forward to a higher Christian life.

We beg an extended interest in the prayers of the Lord's people everywhere for the power of the Holy Ghost. We thank the kind lady at Croydon who still sends us copies of The Christian regularly.—Yours sincerely,

Daniel Matthews.

Maloga Mission, N.S.W.

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A MESSAGE FROM ABROAD.

Dear Sir,—Will you spare a corner of your paper for a short acknowledgment, which for months past it has been on my heart to make? I have been for many months in regular weekly receipt of your paper from some kind friend unknown to me. As, under the circumstances, I cannot thank this friend, I should be glad if you will allow me, through your columns, to express my grateful appreciation of the kindness.

It may be a pleasure to the sender and an encouragement to others to know what use is made of the paper. After I have finished with it, I send it to an aged Christian friend. It goes, after he has perused it, to our vestry, where the soldiers have the opportunity of reading it with other papers. Lastly I distribute the papers in the military hospitals which I visit. Altogether the paper does good service. I have never any hesitation about The Christian being read by anyone from the first page to the last.

My work here lies amongst the English-speaking people, both military and civilian. A new regiment has recently arrived here. We find it rather difficult to start the work amongst them, as there is no nucleus of earnest Christians such as we had in "the Border Regiment." But we are looking to God for blessing, and already we have the joy of knowing that the word is having its saving effect in the case of some. Will friends at home pray that these tokens of blessing may be the first droppings of a bounteous shower? Last week some friends provided a tea for the soldiers. About fifty availed themselves of the invitation given, and thoroughly enjoyed the good things. Many others came afterwards to the magic lantern exhibition which we gave in the chapel. The subjects included the Prodigal Son and the Pilgrim's Progress, and gave opportunity throughout for pointed Gospel appeals. We trust that loving sympathy and interest will thus open their hearts for that saving grace that Christ alone can bestow.

Arthur W. Wood.

Havelock Chapel, Agra, N.W.P., India.

Notes and Comments.

Next week we shall give portrait and sketch of Rev. Dr. A. N. Somerville, Glasgow.

Rev. W. Haslam hoped to reach England, on his return from mission work in Canada, by the middle of May. Letters should be addressed to him at 66, Marina, St. Leonards-on-Sea.

Our readers will observe on another page the announcement of meetings in connection with the "International Congress" convened by the Salvation Army, commencing on the 28th instant. These great gatherings will doubtless have an important bearing on the future work of the Army throughout the world. We bespeak for them the earnest prayers of our readers, that a spirit of wisdom and power from on high may pervade the assemblies, and that the outcome may be fraught with much blessing to the unevangelised portions of the human race.

Our readers know that prior to a recent election Rev. H. Bradford, of Prince's-street Chapel, Northampton, preached a sermon on "The Duty of Christians to separate themselves from all Unbelievers." This was understood to have special reference to those who were supporting the candidature of Mr. Bradlaugh. The vote of a majority of the church led to Mr. Bradford's resignation. A new chapel, with schools, was erected, and, as will be seen by the letter of Admiral Sir William King Hall (p. 13), £500 was subscribed in a few weeks by our readers, in response to the Admiral's appeal. Only £361 is now needed to open the building free of debt. We have the highest opinion of Mr. Bradford, and we trust that before the day of opening, June 24, the £361 still required will have been subscribed.

In Dr. Tristram's latest work on "The Fauna and Flora of Palestine," published by the Exploration Fund, one or two interesting facts deserve notice. The Palestine domestic ass is taller, fleeter, stronger than that of any other country. The white Syrian ass now fetches £40. The coney is little and cautious, retiring through timidity among the fissures of rocks, but acting as a sentry for other animals. The "lily of the field" alluded to by Jesus, covers the land in spring with a gorgeous richness. The mustard tree of Scripture is a garden herb, growing tall, and small birds come to its branches for seed.

A correspondent writes to us as follows :—

> In a recent Christian I was glad to see a valuable article on the Fatherhood of God. I have just been reading Dr. Candlish's Cunningham Lectures on this great subject, and would especially commend to your readers his profound exposition of the teaching of our Lord on his own and his brethren's sonship. There are not many nobler pieces of theological writing. While, however, I have followed Dr. Candlish in his able reasoning that the filial relation of men to God is not universal and indiscriminate, I would venture to say that no preaching should lose sight of the first great word of the revelation of the Divine name to Moses, "The Lord, the Lord, the God full of compassion." The broad-church views of Maurice and Kingsley have worked, and are still working, very serious ill; the Cross, nevertheless, would lose its power if it were not preached as the manifestation of love to every child of Adam, even though love brings no sonship apart from belief in Christ. Discrimination here is supremely important and deplorably lacking in modern preaching.

See our review of "The Gospel of Fatherhood," p. 7.

The project of Evangelical Church Union has been again discussed in Florence, and the hope is expressed, in which we fervently join, that a final settlement will take place in the autumn. The merging of the ancient title of Waldensian, which expresses an unparalleled continuity of faith and testimony, into that of the Evangelical Church of Italy, appears to have raised objections, and must be thought entitled to consideration. We have been furnished with the annual report of the Free Italian Church for 1885. It tells of the deplorable enervation of moral character which Popery brings on a nation, of the subtle and formidable difficulties with which Gospel preaching has to contend, and of the wide area occupied, and the multifarious efforts made, by devoted pastors and evangelists.

An exceedingly learned article by Mr. Herbert Spencer in this month's *Nineteenth Century* suggests melancholy reflections. Professor Huxley is quoted—that science has no creed, *i.e.*, no certainty. The reasoning is that the term "natural selection" does not in the physical sense express a cause, and that the passing of inorganic matter into organic evolution is not adequately explained. The fact strikes us that eminent men have pushed their inquiries back to the origin of a living universe, and putting away from them the revelations mercifully given to us, they are like benighted men lost in a wood; they have no *credo;* no belief as to how they got there, or whether there is any path to an open. Surely the terrible issue of a Godless science has come.

The Dublin University Review states that a Theosophic Lodge has recently been founded in Dublin, and that it has already "attracted many of those adventurous spirits to whom any new system of thought seems to beckon with promise." There is nothing essentially modern in this rushing into the wilderness to see a reed shaken with the wind. It is only charitable to assume that these daring seekers after knowledge have not had an opportunity of reading the singular account of Madame Blavatsky's deceptions, upon which we commented a few weeks ago; and that they are unaware of the fact that Theosophists, perhaps only in self-defence, insist that all genuine wisdom is "essentially incommunicable."

Mr. Mohini M. Chatterji, who discourses at length in the same Review upon "The common sense of Theosophy," probably illustrates this axiom, for if he possesses the truth, he certainly in a very marked manner fails to communicate it; but in this respect he has nothing to be ashamed of, for his paper does not differ from the writings of other, and perhaps greater, Theosophists, in being simply verbiage. It may satisfy some people to know that "as light from one single source produces the appearance of different lights by reflection from a number of surfaces, so this universal consciousness, remaining itself unchanged, produces endless individualities, which in the course of their evolution reach perfection by recognising this essential unity." We prefer something easier to grasp, such as the simple words of Jesus, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest;" and, though this new exponent of Theosophy and his leaders and followers may wear themselves out in writing about "postulating egoism for atoms," we have no fear that they will succeed in displacing Christianity.

To those of our readers who live in manufacturing towns, and who desire to reach the factory girls, and find it difficult to do so, we may commend a paper in the current number of *Eastward Ho*, entitled, "Girls' Evening Homes, Nottingham," as it points to a practical way in which much good may be done in a very quiet and unobtrusive manner. That "the work is unsectarian" is not the least of its merits, and as the workers are banded together "with the one object of helping the girls to live pure, holy, and useful lives, by becoming faithful followers of our Lord Jesus Christ," it is pleasant to learn that their labours are very successful. Modified to suit local circumstances, there is no reason why a work of the kind should not be started in each of our large manufacturing towns where at present the dancing-saloon, the low music-hall, and the streets are the only places of recreation and amusement open to young working women and girls. Whereever the work is based upon the noble foundation which has been chosen at Nottingham, the blessing of God upon the labour and trouble may confidently be looked for.

A correspondent who has been scanning the numerous advertisements of educational establishments appearing in our columns, in the hope of finding something to suit one of his children, writes to us as follows :—

> Of "comforts," "accomplishments," "high-class training" of various kinds, and even Christian influence there appears to be no lack, but, so far as I can notice, no promise of practical training in the common things that make so much for a girl's happiness in after life. Is there to be found anywhere a girl's boarding-school, where, together with a liberal education under Christian guidance, such homely accomplishments as sewing, darning, dusting, cooking, and the like requirements of a middle-class housewife, are taught? A practical knowledge of these things is more necessary for the female head of a house than Euclid or perspective drawing. I do not despise nor would wish these latter neglected, but I do feel that for the daughters of middle-class people we are in danger of neglecting the practical side of education. I have heard of boarding-schools in America in which the girls share the domestic work in turn. Is there any such in England, or are we entirely given over to mental culture and gymnastics?

Mr. Robert Wilson, of Broughton Grange, and Mr. H. F. Bowker, of London, have issued their invitation to the Keswick Convention, for the Deepening of Spiritual Life, to be held from Monday, July 26, to Saturday, July 31. In their circular of invitation they say :—

> We ask you to unite in earnest prayer that those who minister to us may be filled with the Holy Ghost, and that it may not be they that speak, but the Spirit of their Father that speaketh in them (Matt. x. 20), and that the truth may sink into hearts prepared by Him. In these days, when so many foundations are being shaken, we rejoice that our Rock cannot be moved, and that in staying our minds on Him we are kept in perfect peace.
>
> Mr. John Postlethwaite, Erskyn-place, Keswick, will again act as Hon. Secretary, to whom application for lodgings or hotel accommodation may be sent, stating particulars of what is desired. Anyone taking rooms for longer than one week, will find it much easier to obtain accommodation early.

In Mr. H. S. Newman's recently published "Autobiography of George Fox," condensed from his Journal, will be found much helpful matter. The book contains a striking narrative of the life of a man who was full of faith in a living God, and who worked and prayed and preached under the influence of a never-failing belief that everything which happened to him was "the dealings of the Lord with me." God is as near to us in the turmoil of the nineteenth century as He was to those who fought and suffered in the seventeenth;

The Christian.

May 20, 1886.

CONTENTS.

The Late Rev. Henry Bazely (With Portrait) 1
Letters from Abroad.—11 3
"It might be done, and England ought to do it.' 4
Helpers of One Another 4
The Scapegoat 5
A Thanksgiving Meeting 5
Five Weeks in Naples 6
Jesus the Messiah 7
The Gospel of Fatherhood 7
"Not Bound." 8
Bible Studies.—15 8
Poetry—Apprenticed to Death 8
For the Young 9
A Salvation Army Rescue Home 9
At Work in Colar 10
Popish Persecution in Spain 10
Coming Convention in Chicago 11
Village Evangelisation 11
Notes and Comments 12
Anniversaries 14
Public Gambling at Monte Carlo 17
An Outrage in Western Australia 18
Glad Tidings from the Punjaub 18
Home of Industry 18
Continental and Foreign Notes 19
Notes on Daily Readings 20

NORTH-EAST LONDON GOSPEL MISSIONS.

DROOPING LILIES.

A Plea for our Country Holiday Home: Third Year, 1886.

'Tis under the elms, on the crown of the hill,
  Surrounded by sylvan sheen,
The Holiday Home of our Mission is found,
  Reposing in peace serene.

How unlike our court, and its dreadful rows,
  Where the demon Drink reigns king;
And poverty weeps o'er the empty board,
  While sorrow her dark shadows fling.

But happy the thought, the good angels brought
  To the mind of our teachers kind,
To give us a stay, many a bright summer day,
  Where we such happiness find.

There is smart little Fred, and his wee brother Ted,
  Whose father in hospital lay;
Their share of these cares they have somehow forgot,
  So full of frolic and play.

The crape in the hats of Alice and Jane,
  Two sisters, we plainly can see,
Tell the story of mother, yes, a dear mother gone,
  To heaven with Jesus to be.

And now I remember 'twas last summer time
  That the story of Amy I read,
Which told how, though poor, afflicted, and lame,
  Here the joy of her presence shed.

She sat in the garden the long summer day,
  So patient you ne'er heard her sigh,
But would sing her sweet hymns, or talk of her home,
  Away in the heavens on high.

But Amy is gone, and no more will she need
  Our Holiday Home here to share;
By the Saviour who blest, she has entered her rest,
  And knows what it is to be there!

But here standing by is her sister we spy,
  Her mother is poor, and a widow;
Ada's round curly head reminds of the dead,
  And the gentle form now laid low.

There runs Lizzie, the orphan, poor child, we see
  She looks better than when she came;
While the lily pale faces seem drooping sore
  Of the little girls Moore by name.

We learn texts by heart, and choose our own hymns,
  Together in prayer we kneel down,
Then gladly we sleep, while the good angels keep,
  And true blessings our pathway crown.

But now we must go to the fields and the woods,
  For mother will be looking, I know,
For handfuls of flowers, to tell of the hours
  Spent so happily under the brow.

We view with delight the beautiful sight,
  The birds how sweetly they sing;
While around and above the musical hum
  Of a thousand wee things on the wing.

Oh, did the kind ladies but know what it is
  To live away down in our court,
So far, very far, from the sights and sweet sounds
  Of God's beautiful handiwork,

They would, I am sure, be quick with their help
  To speed the good work on its way,
While the blessing of Him who said "INASMUCH"
  Should be theirs evermore in "THAT DAY."

The sum of 5s. removes a child for a week, from the foul court to the smiling hills, from penury to plenty; 20s. gives two children a whole fortnight; £5, ten children a like advantage. The freehold of the above property might be purchased for about £1,000.

Your kind assistance would be thankfully received by the Editor, at 12, Paternoster-buildings, E.C.; or by yours most respectfully,

WILLIAM CHORLEY,
2, Marquess Grove, Canonbury, N.

Bankers—Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C. *Hon. Auditors*—Messrs. Theo. Jones, Hill & Vellacott, 1, Finsbury-circus, E.C.

BETHEL SANTHAL MISSION.

Two hundred and three men and women have been baptized since 1883. They have come from forty villages, and there are more to follow. Pray for the unsaved multitude going to perdition.

Six oxen-carts full of Scripture have been disposed of during the above time.

Two Training Schools train teachers, and in twelve Village Schools the young are instructed.

Daily twenty native brethren, two and two, go to the villages speaking for Jesus. They visit about forty villages per week. Pray for them and their hearers.

The Medical branch has relieved ten thousand sufferers, and saved much life.

Luke v. 6, 7: "They inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them."

Contributions are much needed, and will be gratefully received by Miss M. C. Gurney, Hon. Sec., 12, Camden Hill-road, Gipsy Hill, London, S.E.; or by the Secretary, A. Haegert, Bethel, viâ Jamtara, E.I.R., Bengal.

REFEREES.

R. B. Chapman, Esq., C.S.I., Earl's Court, London, S.W.
R. Baxter, Esq., 28, Queen Anne's-gate, Westminster, S.W.
R. C. Morgan, Esq., Editor of "The Christian," London.
S. B. Saunderson, Esq., Folkestone.
J. C. Parry, Esq., Weybridge.
Lieut.-Gen. Anderson, Blackheath.
Rev. W. Landells, D.D., Edinburgh.
Rev. J. W. Todd, D.D., Forest Hill, London.
Rev. T. J. Salt, Vicarage, Curbar, Sheffield.
John Cory, Esq., Cardiff.
R. Cory, Esq., Oscar House, Newport-road, Cardiff.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks, a box of Infant's Clothing. A Box and Hamper of Spring Flowers.

The Infant Day Nursery opens at 7.30 a.m. The Day Ragged Schools morning at 9, afternoon at 2 o'clock. Sunday Schools morning, afternoon and evening. Rough Boys' Classes at 8, on Mondays and Wednesdays. Boys at work in the Industrial Classes on Mondays, Wednesdays, and Fridays, at 12.30 p.m. Mothers' Meetings on Tuesdays at 3 and 6. p.m. Mission to Inebriate Women at 3 p.m. on Thursdays. Temperance Meetings on Mondays at 8.15 p.m. Evangelistic Services at 7 on Sundays, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at High-street, Whitechapel, E. Letters and parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE.—The Annual Meeting of members and friends will be held in the Devonshire House Hotel, 12, Bishopsgate-street Without, on Friday, May 21, 1886, at half-past seven o'clock, when Sir Joseph Whitwell Pease, Bart., M.P., will preside. Samuel Smith, Esq., M.P., Mark J. Stewart, Esq., M.P., H. J. Wilson, Esq., M.P., Dr. Balthazar Foster, M.P., W. Bickford Smith, Esq., M.P. (parliamentary duties permitting), hope to be present; also E. Garnet Man, Esq., from Burma, Rev. Timothy Richard, from China, and Rev. E. W. Syle, D.D., from Japan.

THE SALVATION ARMY International Congress in London, May 28, 29, 30, 31, June 1, 2, 3, 4. Representatives from India, Ceylon, Australia, South Africa, United States, Canada, Sweden, France, and Switzerland. 2,000 Officers, 50 Public Meetings, in Exeter Hall, Clapton Congress Hall, Great Western Hall, and the Grecian. Admission to all meetings by ticket. Reserved seat 1s. to each meeting. Reserved seat ticket for the whole series to any or all public meetings, 7s. 6d., or £1 for three.—For tickets and full particulars, apply to International Head-quarters, 101, Queen Victoria-street, London.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

THE "ONE TUN" RAGGED SCHOOL MISSION, Old Pye-street, Westminster, S.W.—For the training of the Infant Children (Boys and Girls) of the Destitute classes, and fitting them for respectable situations. Formerly the "One Tun" publichouse, Perkins-rents. Late Patron from the commencement in 1857, the Earl of Shaftesbury, K.G. The twenty-ninth Annual Meeting on Tuesday evening, June 1, 1886. The chair will be taken (D.V.) punctually at Half-past Six, by Sir R. W. Carden. The School Prize will be given to twenty-two young servants, male and female, formerly scholars with excellent characters. Prizes also for flowers reared by the school-children, in their poor homes. Repetition of Scripture by classes of boys and girls. Singing by the Infants, specimens of needlework, also of boot mending, paper flower making by industrial classes. Friends of poor children are earnestly asked for help, as there are not funds in hand to pay the quarter's expenses. Donations thankfully acknowledged by A. J. Woodhouse, Esq. 1, Hanover-square, W., Treasurer; and by Mrs. A. Barker Harrison, 32, Eaton-terrace, Eaton-square, S.W. (formerly 78, Coleshill-street), Hon. Sec.

THE INDIGENT BLIND VISITING SOCIETY. Founded 1834. To raise the condition of the Blind of London. Nearly 900 are visited and assisted, and over 300 are receiving elementary education. Help is most urgently needed. Contributions, however small, will be gratefully received by W. C. Lester, Secretary. Office, 27, Red Lion-square, W.C.

PRIVATE MEDICAL HOME, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and confinement cases).—For terms apply to Lady Superintendent. The Trustees earnestly ask further contributions towards the Free Bed Fund for ladies in reduced circumstances.

GLOUCESTER CONFERENCE, June 1st, 2nd, and 3rd.—For particulars apply to Rev. J. J. Luce, St. Nicholas' Vicarage.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement. — For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Railway Mission Hall, 103, Fairfield-road, Bow, E., Wednesdays, 7 p.m. Edgware-road (The Hall, 12, Bell-street), Thursdays, 7 p.m., from March 11. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

LONDON MEDICAL MISSION,

47, ENDELL STREET, ST. GILES', W.C.

Founded in 1871, under a deep and pressing sense of the need of the Sick and Suffering Poor of ST. GILES'.

CONVALESCENT HOME, Netley Cottage, Claremont Road, Folkestone.

N.B.—Patients can be received from other Districts. Applications to be addressed to Mr. F. A. Pring, 47, Endell-street, W.C.

HOLIDAY HOUSE, Toys Hill, Brasted, near Sevenoaks.

2,695 Poor Children have been sent for a week in the country. Children from other Districts can also be received. *** The last Annual Report will be gladly forwarded on application.

OPEN-AIR MISSION.—Treasurer, The Lord Kinnaird. Hon. Sec., John MacGregor, Esq., M.A. "Go out Quickly;" "Open-air Preaching," by the late Archbishop of Canterbury; "Lord Shaftesbury on Open-air Preaching;" "Open-air Preachers, Divine and Human," by the Rev. Dr. John Edmond (one penny each). Annual Reports, and other papers on open-air preaching will be sent on application at the office. Also Hymn sheets, 3d. and 6d. per 100. Contributions may be sent to the Treasurer, care of the Society's Bankers, Ransom, Bouverie & Co., 1, Pall Mall East, S.W., and to the Secretary, Mr. Gawin Kirkham, at the office, 14, Duke-street, Adelphi, London, W.C.

CLAPHAM HALL, Clapham.—Rev. F. D. Sanford (from America) will (D.V.) give four addresses on The Christian Life, May 25 to 28, at 8.30 p.m.

SECOND ADVENT TESTIMONY. A Series of Expository Addresses on the Lord's Coming, on Sunday Mornings in May, in the Talbot Tabernacle, Talbot-road, Notting-hill, by the Pastor, Mr. Frank White. Service commences at 11 o'clock.

SERVANTS' CHRISTIAN HOME. —After much prayer and consultation a Home for Servants has been established at Beresford House, 15, Fremont-street, King Edward's-road, Hackney, where servants are received in the interval of seeking situations. Subscriptions for the support of this good work are urgently needed, and will be thankfully received by Mrs. Isabella Seymour, Wilton Lodge, Winchmore-hill, N.; or by Mrs. Gawin Kirkham, 15, Beresford-road, Highbury, N.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford. Christian education. Pupils prepared for Cambridge Local, and R.A.M. Examinations.—For terms apply to Miss Shifferth, Principal.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends any parents requiring the comforts and privileges of a good Christian home, combined with an excellent education, for their Daughters, to apply to D. C. L., Farley's Library, Fitzjohn's-parade, Hampstead.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. Fleming. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas

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TO CHRISTIAN PARENTS AND GUARDIANS.—First-class Education for the daughters of gentlemen in a school where only a limited number is received. Religious training and the formation of mind and character are the essential objects of attention. Finishing masters. Individual attention, with home comforts. French and German constantly spoken, and where necessary the summer holidays are spent on the Continent for the benefit of the languages. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—For particulars and prospectus, address, Lady Principal, Baines' Printing Office, Fairfax-place, South Hampstead.

SOUTHSEA.—Holland House, Clarence-parade. — Educational home for the daughters of gentlemen. Careful Christian training. Thorough teaching. Successful preparation for the Oxford Local, and other examinations. Home comforts. Large house in a healthy and bright situation. — Prospectus, with references, on application to the Principal.

CARLYLE HOUSE Ladies' School, Warkworth-street, Cambridge. — Comfortable home. Christian training. Thorough English, French, German, drawing, painting, music. Preparation for Exams. 27 to 30 guineas per annum. No extras.—For prospectus and references address Principal.

EDUCATION for the DAUGHTERS of Gentlemen, Glen Lyon, West Hill, Sydenham. —Principal, Miss Sykes.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon; Clarendon Hall, Topsham, Devon; and Erdsleigh House, Clapham.—First-class Education for the Daughters of Gentlemen, with safe Christian training. Preparation for all Examinations, including entrance Examinations for Newnham and Girton Colleges. Resident Head English Mistress from Newnham College, Cambridge, L.L.A., St. Andrew's University. Highest testimonials

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A LADY, in grateful recognition of the benefits received by her five daughters, is desirous of recommending a School for the Daughters of Gentlemen, to parents seeking the highest Christian training combined with every educational advantage.—R. B., 5, Westminster-chambers, Victoria-street, Westminster.

WESTON-SUPER-MARE. — Preparatory School, for the Sons of Gentlemen. Good teaching. Home care; most healthy situation. Good references.

Principals, Highfield, Queen's-road.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge and Oxford Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. A hundred Passes in last three years; twenty-three Distinctions. Full particulars on application.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. — Comfortable home for twelve Boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident Governess.—Address, Principal.

BATH, 33, Sion-hill. — Private School for the children of gentlemen. Principal, Miss Mary H. Pooley, who is assisted by trustworthy mistresses, holding University and other certificates. A small number of Boarders received in the house of the Principal. Reference kindly permitted to parents of former and present pupils.

THE MISSES GREEN, certificated by Cambridge University, receive Pupils. Comfortable home. Good education. Situation healthy. Terms from twenty-one guineas yearly.—7, Belle Vue Villas, Southgate-road, Wood Green, N.

A LADY CAN highly recommend a Christian School, at Southsea, for a few high-class Girls, where her granddaughter is now placed. Owing to increased accommodation, two Pupils can be received upon specially reduced terms.

Mrs. Pinnell, 7, Devonshire-terrace, Hastings.

HOME AT HAMPSTEAD. — A widow Lady, with a son of 14, wishes to receive two or three children attending school, or young students as boarders. Home comforts and Christian influence guaranteed. Reference kindly permitted to Rev. G. F. Head, Hampstead; Hugh Matheson, Esq., Hampstead Heath; E. B. Underhill, Esq., LL.D., Hampstead; Josiah Spiers, Esq.

T. J., 21, Thurlow-road, Hampstead.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—Lady Principal, Hamilton Lodge, Hurstpierpoint, Sussex.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—Principal, Rev. J. J. Kendon.—Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors and the Local Examination of the University of Cambridge. Terms, from 27 guineas per annum.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

COMBE DOWN SCHOOL,

NEAR BATH.
FOR SONS OF GENTLEMEN.
Principal—Mr. W. Franklin.

Christian training, combined with an education for business pursuits or professional life. Preparation for University and competitive examinations.

Bracing air; certified sanitary arrangements. Prospectus on application.

References:

Colonel BARNES, Commandant, 10th Bengal Lancers.
H. DYER, Esq., Malvern.
H. GROVES, Esq., Kendal.
Dr. MACLEAN, Bath.
G. F. TRENCH, Esq., Ardfert, County Kerry.

NEW COLLEGE,

Cliftonville, Margate,
Principal: Rev. G. H. Jones, F.A.S.

First-class tuition and good home at very moderate fees. Preparation for public schools and all Exams. Commercial and Preparatory Forms. Christian training. Splendid premises, close to sea. Sound progress, comfort, and happiness guaranteed.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal—Dr. Cranage, M.A., and Member of Trinity College, London, Author of "Mental Education," of "Three Lectures on the Tabernacle in the Wilderness," &c., &c. Vice-Principal—Robert Weston, Esq., B.A., of Trinity College, Dublin. Mathematical Master—A. J. Knapton, Esq., B.A., of Trinity College, Cambridge. Classical Master—J. Le Messurier, Esq., B.A., Scholar of Jesus College, Oxford. Second Classical Master—G. E. W. Cranage, of Trinity College, Oxford. Modern Languages Master — Mons. Rieunier Graduate of the University of France. Music and Drawing Master—R. N. Green, Esq. And other Masters. Secretary—H. Whittaker, Esq., F.S.Sc., and of Trinity College, London. — References permitted to Dr. Joseph Kidd, Blackheath; Gawin Kirkham, Esq., 15, Beresford-road, N.; W. P. Lockhart, Esq., Liverpool; H. C. Nisbet, Esq., 35 Lincoln's-inn-fields; and Rev. S. E. Pennefather, B.A., vicar of Jesmond. School re-opened on Thursday, May 16.

ÜSSELDORF ON THE RHINE. —Mrs. Haag, 34, Grafenberger-strasse, receives ladies in her family. Liberal table, home comforts. Best opportunity to study conserv. music, painting, and German. Highest London reference. Terms moderate.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. Dixon, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 25 guineas.

REV. G. D. BARTLET, M.A., Highgate, receives twelve boarded Pupils, from ten years. Superior home, individual attention, thorough grounding, and careful Christian training. Highgate is strongly recommended by the medical profession.

PENSION FRAMM. — Superior Board and Education, in a North German family, residing in Dresden.—For particulars, refer to Rev. John Colvin, Kirkmabreck Manse, Creetown, N.B.

BURLTON HOUSE, READING.—Mrs. Ratcliffe has two vacancies for young Ladies. Christian training and home comforts. Visiting masters. Pupils prepared for Examinations. Terms moderate and inclusive. Junior Teacher required.

A FAMILY (Swiss French) desire to take, en pension, two young ladies. Preference for children. Christian home. Family life. Careful education. — M. Bovon, Professeur de Theologie, Terreaux 3, Lausanne, Suisse.

SCHOOL TRANSFER. — Small Boarding and Day School, beautifully situated in pleasant village. Conducted by present proprietor seventeen years. Retiring on account of failing health. Full particulars to principals. References exchanged. Terms moderate.

Miss Yeo, Much Hadham, Herts.

GOVERNESS, Daily or Resident. —A Re-engagement in a Christian family required by an experienced lady. English, Parisian French, Latin, and music. Successful with boys.

S. A., 303, Fulham-road, London, S.W.

AS GOVERNESS in a family, or Music Teacher in a School.—A trained and certificated Governess, with one year's experience, seeks a position as above. Certificates from Royal Academy of Music (Senior), Trinity College, and first class College of Preceptors, with distinction in music. Besides good music, teaches English subjects, drawing, and French.

S., 71, Waterloo, Northampton.

HOLIDAY TUTORSHIP desired by a Cambridge Undergraduate. Evangelical Churchman.—Alpha, 20, Compton-terrace, Highbury, London, N.

YOUNG LADY (18), just left school, desires engagement, to teach young children English, French, music. Cheerful, domesticated. Could take entire charge. Good references. Salary £20.—Beta, 3, Bridge-street, Sunderland.

WANTED BY ENGLISH LADY, with middle-class school in Wales, little orphan girls or boys to train and educate. Terms £20 inclusive.—M., Glenview, Llandovery.

CLERGYMAN'S DAUGHTER (27) desires re-engagement. Five years' experience in tuition, Senior Cambridge certificated, thorough English, French, German, Latin, music, painting, drawing.—V., Mrs. Edwin Hooper's Home and Institute for Governesses, opposite Highbury Station, London, N.

Appointments, Situations, &c., Wanted.

SECRETARYSHIP WANTED. — A Christian Gentleman, whose time as Secretary to a charitable Institution is not fully occupied, desires another similar appointment. A country society wishing to be represented in London could share an office in a good central position at a small expense. — A. B., 17, Bloomsbury-street, New Oxford-street, W.C.

BUTLER. — Thorough energetic Christian man seeks situation where footman or boy is kept; or single handed. Quiet family. Understands his duties well. Married: without incumbrance. Wife could look after lodge. Age 35. Height 5 ft. 8½ in. Three years' good character. Abstainer. Country preferred. Please state wages.—G. S., care of W. H. Smith & Son, 7, Crescent, Cambridge.

BUTLER, or single-handed, in a quiet Christian family, a respectable, middle-aged man of excellent character. Single, Christian, abstainer. Country preferred.—T. T., care of Mr. Goodchild, 14, Sloane-terrace, S.W.

F. B. RAYMOND, highly experienced Missionary, seeks re-engagement. Good visitor. Best references.

80, William-street, Southsea.

PARTNERSHIP wanted by a Gentleman in an established business in England, or situation with view to same. Coal or timber trade not objected to.
C., 1, Merrion-avenue, Blackrock, Dublin.

A GENTLEMAN having completed four years' evangelisation among the English in India, seeks sphere of labour as Home Missionary or Evangelist. Highest references.—Missionary, care of Housekeeper, 27, High-street, Hull.

YOUNG GENTLEMAN desires situation as Companion or Attendant to Gentleman or invalid. Musical and obliging. Salary secondary consideration. No objection to travel. —Lancelot, Mr. Walker's, 28, Bedford-street, Plymouth, Devon.

A YOUNG MAN, aged 22½, seeks situation to wait on an invalid Gentleman, or in any capacity. Christian, and total abstainer.—John Friend, Cross-street, Moretonhampstead, Devon.

GARDENER, single-handed preferred. Married; no family. Christian and abstainer. A good practical knowledge of gardening generally. 7½ years' character. Good references.—B., Post Office, Brasted, Kent.

WANTED, A SITUATION by an earnest Christian young Man, at a Coffee Tavern in connection with a Mission hall. Highest reference from present employer.
J. M., 2, Great Dover-street, Boro'.

WANTED, BY YOUNG MAN, a situation as Barman or Assistant in Coffee Tavern. Experienced. Town or country. Good references.—A. B., 6, Jesmond-street, East-street, Old Kent-road.

ADVERTISER requires situation immediately, where his services would be valued. 15 years' experience in Foreign Shipping, Tea Trade, and wholesale drapery counting-house. No objection to country or abroad
D., Abbott's, Eastcheap.

A LADY DESIRES an engagement as Companion to an elderly or invalid Lady; or Helper in Mission work. Dissenter. Abstainer, and domesticated.
T., 6, Olinda-road, Stamford Hill.

COMPANION. — A well-educated and highly accomplished Young Lady desires to meet with a Christian Lady who requires a Companion for the next few months. Country or travelling preferred. Highest references given and required.—C. R., 270, Messrs. Deacon's, Leadenhall-street, E.C.

NO SALARY. — A domesticated, musical Lady will give her services as Companion or Housekeeper, for a comfortable Home within sixty miles of London.
Ruth, 13, Rose-street, Newgate-street, E.C.

BRIGHT, ENERGETIC CHRISTIAN (married lady), experienced in Gospel Mission, seeks fresh sphere of usefulness. Entire charge, or otherwise. Successful school teacher. London, or within 25 miles.
C., Bradley's Library, Watford.

REQUIRED, ENGAGEMENT as as Biblewoman. Dissenter; single; experienced in Mission work. Plays harmonium. Moderate salary, as only object to win souls. Highest references.
R. Adamson, 74, Pimlico-road, London, S.W.

AS USEFUL HELP in Farmhouse, or other busy household, where there are no young children; or as Nursery Governess to children under ten. Simple rudiments of music. Fond of teaching. Christian, abstainer.
L. P., 1, Walker-street, Wellington, Salop.

A LADY WISHES to find a situation in a Christian home for one who lived with her sixteen years. Now a widow. Aged 44. Most valuable in sickness. Entirely trustworthy. Would not object to travel.
Mrs. Punnett, Flushing, Falmouth.

A LADY RECOMMENDS a Christian Lad, nearly 16, as stable boy, and to help in house if required. Abstainer, excellent character, quick, willing, steady, quiet, and clean. Understands plate cleaning, and waiting at table.
A. P. C., Debdale Hall, Mansfield.

A LADY DESIRES to place an excellent Plain Cook, under thirty, now well, but who has been in an asylum. Under existing circumstances the Lady cannot take her into her own house where she was previously. State wages.—M. S., Beeching's, 45, Upper Baker-street.

AS NEEDLEWOMAN, or Children's Maid, in a Christian family. Age 19.—R. Y., 32, Bloomfield-road, Bromley-common, Kent.

LAUNDRESS.—Situation wanted, by a Young Woman. Institution preferred. Age 24.—M. H., 9, Westbury-road, Paddington, London, W.

AS HOUSEMAID, where parlourmaid or man-servant is kept. Age 23. Wages £16, and all found. Three years' good character. Country preferred.
M. W., 2, Gayton-road, Hampstead, N.W.

WANTED, TO PLACE respectable Girl of 14 where she could assist in light house duties and needlework, or shop.—Mrs. Smith, care of Mrs. V. Padbury, Bishops Waltham, Hants.

AS YOUNG HOUSEMAID, or as Under. Age 18. Not tall. Been out before. —L. Lewis, 2, Bridge-street, Upper Mall, Hammersmith, W.

WANTED, BY A GENTLEWOMAN, occupation as Amanuensis, or as Useful Help to an Invalid Lady; or as Secretary to a small institution or cottage hospital. Has had some experience in sick nursing.
E. R., care of Mr. McDonald, Bookseller, Kelso.

POSITION OF CHRISTIAN USEFULNESS desired by Widow Lady (sister of clergyman). Been used to parish work. Domesticated. Had management of widower's family. As Companion to Lady; willing to travel.
G., St. Cuthbert's Rectory, Bedford.

MOTHER'S HELP.—Required to place a strong, healthy girl, accustomed to children.—R. S., Porter's Library, Sussex-place, Onslow-square, South Kensington, S.W.

YOUTH, 15, just left school, would give services in any capacity, not menial, for board and lodging.—R. S, Porter's Library, Sussex-place, Onslow-square, S.W.

A LADY WISHES to hear of a situation as Book-keeper, for a young person who has been two years at a desk. —Miss Challenger, 5, Somerset-terrace, Carlton-road, Kilburn.

A LADY WISHES to hear of a situation, in a small Christian family, for a girl of 13, who has been in a Home.—Miss Challenger, 5, Somerset-terrace, Carlton-road, Kilburn.

TWO SISTERS, aged 18 and 19, desirous of leaving the stage, wish to find situations in a shop, or other employment. They are respectable and quiet. Would give a month to learn.—Mrs. R., Fareham, Hants.

Appointments, Situations, &c., Vacant.

TO PARENTS AND GUARDIANS. —Vacancy occurs for a respectable youth as Pupil in office of old-established Architect, Surveyor, and Valuer. Moderate premium.
Cornick, 56, London-road, Brighton.

A CHRISTIAN MEDICAL MAN wanted, with experience, as Partner (or successor) to an old-established practice, in the North of London.—Apply to
Dr. Owthwaite, 619, Holloway-road, N.

MAN AND WIFE WANTED, in small private boys' school. Wife as good Plain Cook and General Servant. Man's time only partly required. Offered rooms, coals, gas, and £26 per annum to find themselves. Personal characters required.—Rev. C. B., care of Waters, 97, Westbourne-grove, Bayswater, W.

CHRISTIAN MAN wanted, middle aged, for position of trust. Must be very reliable, single, and abstainer. With good reference.
T. Smith, 1, Newton-street, Holborn.

A LADY HOUSEKEEPER wanted for large Boys' School in Germany. Colloquial German indispensable. Experienced manager. Active. Age not under 40.—Apply, giving references, to Rev. Headmaster, care of Askni, Gabbitas & Killik, 38, Sackville-street, London, W.

COFFEE TAVERN AND DINING ROOMS.—Wanted in July next, a Man and his Wife (total abstainers), to take charge of a business of the above description, chiefly patronised by the respectable working classes. The house has nine bed-rooms, and a large club-room, is situated at the corner of a leading thoroughfare, in a large city in the West of England. A waiter and two domestic servants are kept.
A. B. C., 13, Rose-street, Newgate-street, E.C.

AN ATTENDANT on an invalid elderly Lady wanted. Must have some knowledge of nursing. Willing to assist a little in light housework and needlework
A. B. C., 84, Lower Addiscombe-road, Croydon.

NURSE (willing to do some housework) wanted. Two in family, one infant. Wages to commence with, £11.
F. M. S., Farningham, Kent.

NURSE.—Decided Christian required in a gentleman's family. Age 25 to 30. Must be experienced, good needlewoman, and abstainer. Under nurse kept. Good wages to a suitable person.—Mrs. H, Mr. Sharp, Stationer, 26, Clifton-terrace, Brighton.

A NURSE WANTED for Bagshot. Two young children. A Christian especially desired.—Apply, stating age, and wages required, to Mrs. Woodruff, Millfield, East Cowes, Isle of Wight.

NURSE WANTED, in a Christian family, for a girl of five, and a boy of one and a half.—Mrs. Darling, Clonakilty, Co. Cork.

CAN A LADY recommend a trustworthy, respectable young person as Nurse for one baby? Must have had experience, and good character. Not under 18.
Mrs. Beck, 121, Shirley-road, Southampton.

HOUSE-PARLOURMAID wanted early in June, in a quiet family.—Mrs. Rogers, Eaton, Madeira-road, Bournemouth.

PARLOURMAID wanted, to take some housework in a gentleman's family 16 miles from London. Housemaid kept.
Mrs. S., The Hollies, Broxbourne, Herts.

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Death.

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Shadrach, Meshach, and Abednego.
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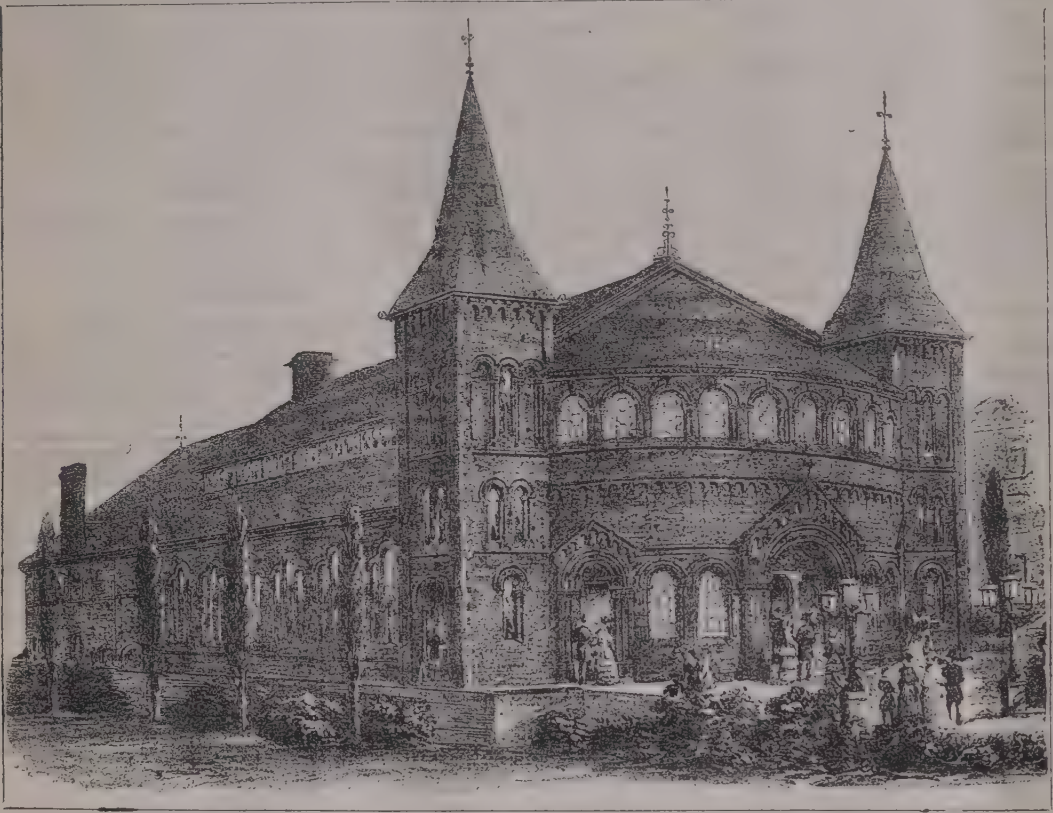

An earnest and good work has ever since been carried on in these School-Buildings, the congregation meanwhile continuing to worship in the old iron Church. This latter has now become **so dilapidated as to be scarcely tenantable,** and we al feel that it would be wasteful to spend any more money on its repair. Besides which, at the expiration of the present lease (two years hence), it passes out of our hands unless we consent to the payment of an increased rental, chargeable until a permanent structure is put up in its stead. This cannot be done at a less cost than **£4,000.** We have resolved, therefore, on the erection, as soon as we have the means, of a new building to contain about **1,200 people.**

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The Late Earl of Shaftesbury.

"MAY MEETINGS," 1886.

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
MAY.					
Saturday, 22	5.30 p.m.	Dr. Barnardo's Homes	Meeting...	Exeter Hall	—
Sunday, 23	11 & 6 ...	Spanish & Portuguese Ch. Aid S.	Sermons...	S. Stephn's Waltha.	Rev. H. E. Noyes.
Monday, 24	7 p.m....	Christian Community	Meeting...	Exeter Hall	Mr. George Williams.
"	7 p.m....	Prof. André's Alpine Choir	" ...	"	Mr. W. S. Caine, M.P.
Tuesday, 25	3 p.m....	Children's Special Service Miss.	" ...	"	Rev. G. J. Head.
"	6 p.m....	Blind Pension Society...............	" ...	Cannon-st. Hotel..	Mr J. C. Bumsted.
"	6.30 p.m.	Children's Special Service Miss.	" ...	Exeter Hall	Mr. George Williams.
Wednes., 26	3 p.m....	Spanish & Portuguese Ch. Aid S.	" ...	Willis's Rooms ...	Archbishop of Dublin.
"	3 p.m....	China Inland Mission	" ...	Mildmay Con. Hall	Mr. George Williams.
"	7 p.m....	China Inland Mission	" ...	"	Mr. J. E. Mathieson.
"	7 p.m....	London City Mission	" ...	Exeter Hall	Mr. S. A. Blackwood.
"	7 p.m....	Gospel Temp. Workers' Union...	" ...	Memorial Hall, E.C.	—
Thurs., 27	10 a.m..	Infant Orphan Asylum	" ...	Cannon-st. Hotel..	Mr. John Deacon.
"	8 p.m....	E. London Evangelisation Soc...	Sermon ...	Latimr Con. C. Step.	Rev. J. W. Atkinson.
Friday, 28	2.30 p.m.	London Aged Christian Society.	Meeting ...	Exeter Hall	Mr. R. C. L. Bevan.
"	3 p.m....	N. Lond. Home for Aged Blind W.	" ...	Y.M.C.A., Fins.-pk-	Mr. J. D. Allcroft.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. J. Manton Smith.—May, Pastors' Conference, Great Grimsby; June 1 to 22, The Potteries.

Mr. F. E. Marsh.—To May 24, Handsworth, Birmingham; June 6 to 18, Saltmarket, Glasgow; 20 to July 17, Bridgeton, Glasgow.

Mr. W. Spencer Walton.—To May 20, Southsea Conference; 22 to 31, Soldiers' Institute, Sandgate; June 1 to 3, Gloucester Conference; 5 to 8, Didsbury; 9 to 11, Presbyterian Church, Newcastle-on-Tyne; 12 to 21, South Shields.

Mr. Henry Thorne.—To May 24, Margate; 27, Longton; 29 to June 15, Bolton (Lancashire).

Mr. J. M. Scroggie.—May, Dublin; June, Dundee; August 15 to 29, Glasgow.

Mr. E. P. Telford.—Nottingham, May.

Mr. George Clarke.—Greenock, May 23 to June 3.

Mr. James Neech.—Martin, Lincolnshire, to May 20; Timberland, Lincolnshire, 23 to June 3; Billingay, 6 to 20.

Mr. F. T. Snell.—Gospel Tent, Constantine, near Falmouth, until end of the month.

Mr. and Mrs. C. King.—May 23 to 31, Gospel Hall, Wood Green, N.; June 6 to 15, The Tent, Upper Clapton.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Clapton Hall, Upper Clapton. — Mr. J. Denham Smith during May, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Conference Hall, Mildmay-park, N.—Sunday, May 23, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Spencer Walton.

North London Evangelistic Choir.—Friday, May 28, 8 p.m., 101, Bingfield-street, Caledonian-road. Saturday, 29, 8 p.m., Kilburn Temperance Hall.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—May 23, 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Rev. T. B. Stephenson, LL.D.

Mr. T. Shuldham Henry.—St. George's Hall, Langham-place, W., during May, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesday, 8 p.m.

South London Evangelistic Choir.—Thursday, May 20, Gresham Hall, Angell Town, Brixton, 7 p.m.; Monday, 24, Exeter Hall, Christian Community, 6 p.m.; Thursday, 27, Tent, Lombard-road, Battersea, 7.30 p.m.; Friday, 28, Clapham Conference Hall, 7.30 p.m.

Y.W.C.A. — Drawing-room meeting for French and Swiss ladies, Saturday, May 22, 3.30 p.m., at Mrs. D. Fox's, 49, Bedford-gardens, Notting-hill-gate, W. French meeting for dressmakers, milliners, and shop-assistants, June 19, at Madame de Watteville's, 30, Welbeck-street, W.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Speakers for Sunday, May 23: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. W. R. Lane, 3.30 p.m.; Mr. Chas. S. Thorpe, 7 p.m. Kensal Hall, Kensal-road, W., Dr. Owles, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. Edwin Cook, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. Robt Entwistle, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Henry Pallett, 7 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. W. R. Lane, Sunday, 7 p.m., and Wednesday, 7 30 p.m. Malden Hall, Kentish Town, Dr. McKilliam, Sunday, 7 p.m.; Mr. C. V. T. Onslow, Thursday, 8 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. S. E. Angel, Sunday, 7 p.m., and Thursday, 8 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. C. V. T. Onslow, Sundays, 7 p.m.; Dr. Popham, Wednesday, 8 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, at 3 p.m., and Mr. Ransome Wallis, 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Mr. J. G. Matthews, Sunday, 7 p.m.

Children's Special Service Mission.—Mr. Arrowsmith, Scarborough, August; North Berwick, September: Mr. E. T. M. Dennes, Gresham Hall, Brixton, to May 20; Mr. W. L. Seyler, The Institute, Willesden, to May 21; Mr. Attenborough, Upton Chapel, Lambeth-road, May 23 and 30, at 6 30 p.m.; Mr. J. H. Greene, Wellington, May 23 to 28; Rev. W. S. Standen, Ripon, May 25 and 26; Mr. H. M. Trickett, Sidcup, May 19; Norwood, May 28.

MISCELLANEOUS.

Meetings of Believers, Merrion Hall, Dublin, May 31 to June 4.

Keswick Convention.—July 26 to 31. See "Notes and Comments."

Open-Air Mission.—Annual sermon, by Rev. H. W. Webb-Peploe, Portman Chapel, June 3, 11.30 a.m.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Deepening of Spiritual Life.—Conference in Queen's Rooms, Glasgow, Saturday, May 22, 2.30 to 5.30 p.m.

Conference on the Second Advent.—Conference Hall, Clapham-road, S.W., June 15—17.

Conference on Evangelisation of the World.—Great Assembly Hall, Mile-end-road, E., May 18 to 20.

Theatrical Mission, Henrietta-street, Covent-garden, W.C.—Wednesday, May 26, workers' conference, tea at 6, meeting at 6.45.

Clapham Hall, Clapham. — Rev. F. D. Sanford (from America) will give four addresses on "The Christian Life," May 25—28, at 8.30 p.m.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; May 21, Rev. E. W. Moore; 28, Rev. Dr. Elder Cumming.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1. The Railway Mission delegates are to be present and speak at the above on Thursday, May 19.

Union Hall, Carlisle-street, Edgware-road. — Thursday, May 20, 8 p.m., Mr. Albert G. Parrott on "China and the Chinese." Thursday, May 27, Conference of Christian workers, 3.30 and 7 p.m.; Christian workers invited.

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, May 21, at 7 p.m., "The Woman Arrayed with the Sun" (Rev. xii. 1—6); tea at 6. Sunday, May 23, at 3.30 p.m., "The Interval from Joseph to Moses—Resulting in Bondage" (Exod. i.).

Children's Special Service Mission.—Annual meetings, Exeter Hall (Lower Hall), Tuesday, May 25, at 3 p.m. and 6.30 p.m. Rev. G. F. Head, Christ Church, Hampstead, will preside at the afternoon meeting; and Mr. George Williams in the evening.

Deepening of Spiritual Life.—Rink Hall, Blackheath, May 25—27, 11 a.m. to 1 p.m., 3.30 to 4.30, 7.30 to 9. Mr. H. F. Bowker will preside. Addresses by Rev. Dr. Elder Cumming, Rev. J. B. Figgis, Rev. E. W. Moore, Rev. C. A. Fox, Rev. Evan H. Hopkins, Rev. W. Webb-Peploe. Further information will be given by E. P. Le Feuvre, 4, Northbrook-road, Lee.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C. (late Gracechurch-street).—Sunday services at 5 and 7 p.m. Special prayer meeting, Thursday, May 20. Gospel address by Rev. E. A. Stuart, of Holloway, Friday, May 21, 6 p.m.

The Priory, 198, Upper-street, Islington, N.—Thursday, May 20, 8.30 p.m., address; Saturday, 22, 8 p.m., Bible-reading; Sunday, 23, 3.15 p.m., Bible-class, Mr. Pewtress, subject, "Portrait of a Citizen of Zion" (Ps. xv.); Wednesday, 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday, May 20, 8.45 p.m., lecture, subject, "Jerusalem," illustrated with large diagram. Sunday, 3.15 p.m., Bible-readings to young men, by Colonel J. Puget. The Secretary will be glad to converse with young men on Wednesday evenings.

Conference Hall, Stratford.—Sunday, May 23, at 3 p.m., Mr. C. Boardman; 7 p.m., Mr. John G. McVicker.

EDINBURGH.—Mr. A. Steedman, of the Scottish Evangelistic Association, has been labouring during the past fortnight in Moray Church. The addresses were very powerful, as was evidenced by the increased interest each successive evening, and by the number led to choose Christ for their Saviour. The evangelist was assisted by Dr. Moxey, Rev. P. W. Paterson, of Moray Church, and others.

ST. STEPHEN'S, NORTH BOW.—On Sunday evening, May 9, Rev. T. Ranger Lawrence preached his farewell sermon to a congregation numbering some 1700 people, previous to leaving for Alexandria, where he will take charge of the work among soldiers in connection with Miss Robinson's Institution. Many marks of respect have been sent to Mr. and Mrs. Lawrence, and all in the parish wish them "God speed in their new sphere of labour."

SECOND ADVENT CONFERENCE, CLAPHAM.

The third annual Convention for the study of Prophetic Scripture, connected with the world-wide Prayer Union for the coming of the Lord, will be held on June 15, 16, and 17, in the Conference Hall, Clapham-road, S.W. It has been fixed for the Tuesday, Wednesday, and Thursday of the week preceding the Annual Mildmay Conference, in order that persons from a distance may be able to attend both Conferences during the same visit to London. The subjects suggested for consideration are the following:—

1st day.—The Personal Pre-millennial Advent of our Lord Jesus Christ. The Manifestation of a Personal Anti-Christ. Has all Prophecy a Retrospective and Historical Fulfilment as well as a Future one?

2nd day.—The Character of the "Great Tribulation:" will all the Lord's people who are on earth at the time pass through it? The Signs of our Times compared with the Signs foretold of the Last Days. What is the connection between the city called Babylon and the Beast, or Anti-Christ? Where will Babylon be situated?

3rd day.—Israel's prospects and place in the Millennium. Is the Holy City which John connects with New Heavens and a New Earth (Rev. xxi.) to be connected with the World during the Millennial period? What Nations will Satan deceive after the Millennium?

Christians, everywhere, are invited, that the testimony "in the mouths of many witnesses may be established." The conveners entreat earnest prayer that the Holy Spirit may stir up the hearts of believers and incline them to join in the supplication:—"Come, Lord Jesus, come quickly!" The Corresponding Secretary is Rev. C. M. Pym, Cherry Burton, Hull. For particulars apply to the office, Conference Hall, Clapham-road, London, S.W., enclosing envelope stamped and addressed for reply.

Subscriptions received by Messrs. Morgan & Scott to Saturday, May 15, 1886.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Congo Mission (Rev. H. G. Guinness)—A. P.	25	0	0
Mildmay Mission to the Jews—A. P. £15; (*Sick Fund*) Misses C. 10s.	15	10	0
Dr. Barnardo's Homes—M. F. £1 1s; J. P. B. £5; (*Present Distress*) K. F. C. £1..	7	1	0
Mr. Eoll's Work, Port Said—Miss M. B. G.	4	0	0
Distress in South Wales (Mr. Prout)—J. M. J. £5; A Reader, 3s. 6d.; E. G. 10s.; T. N. J. 10s.	6	3	6
Bridge of Hope, Ratcliff—E. E. S.	0	10	0
Miss Leigh's Home, Paris—(*English Girls*) E. E. S..	0	5	0
Homes of Hope, Regent-square—E. E. S.	0	5	0
Miss Mittendorff's Homes—S. N.	5	0	0
Rotherhithe Evangelistic Mission (Mr. S. T. Francis)—W. G.	0	15	0
Rev. P. Gast's Work (St. Luke's Poor, &c.)—W. G...	0	15	0
Day in Country Fund—Sympathy, £1 10s.; C. C. F. A. 10s.; W. C. 5s.	2	5	0
George-yard Ragged Schools—S. O. L. £1; (*Present Distress*) K. F. C. £1	2	0	0
Latymer-road Mission—S. O. L..	1	0	0
London Samaritan Society and Homerton Mission—S. O. L. £1; (*Present Distress*) K. F. C 10s.	1	10	0
Destitute Children's Friend Mission—S. O. L.	1	0	0
Friendless and Fallen—S. O. L..	1	0	0
Thames Church Mission—(*Tracts*) A Friend	0	5	0
Rebecca Jarrett Fund—F. N.	0	2	6
Syrian Colonisation Fund—J. P. B..	5	0	0
Mr. Fegan's Boys' Home—(*Present Distress*) K. F. C.	0	10	0
Sermon-lane Mission—(*Present Distress*) K. F. C. ..	0	10	0
St. Giles's Christian Mission—(*Present Distress*) K. F. C.	0	10	0
Home of Industry—X. A. £25; (*Present Distress*) K. F. C. £1	26	0	0
Mission to Seamen—E. L.	5	0	0
Central London Sick Asylum—S. P..	0	2	6
CHRISTIAN *Tract Fund*—S. P..	0	1	6
China Inland Mission—Mrs. C. Y. C.	1	0	0
Mission to Deep-sea Fishermen—T. N. J.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J. 6d.; R. C. H. £1 3s. 6d.	1	4	0
North-East London Gospel Mission—(*Country Holiday Home*) G. R. £1; S. W. 5s.	1	5	0
Protestant Institute, Brompton—Misses C.	1	0	0
Girls' Schools, Nazareth—Misses C..	1	0	0
Girls' Schools, Bethlehem—Misses C.	1	0	0
London Missionary Society—(*Tanganika*) Misses C..	1	0	0
Anchorage Mission—Misses C..	1	0	0
Evangelistic Mission—(*Tent Work*) Misses C.	1	0	0
London Poor (Mrs. S. Leonard)—Misses C..	0	10	0
Mission to Lepers, India—Misses C.	0	10	0
Bible and Colportage Society, Ireland—Misses C. ..	0	10	0
Sailors' Rest Aid Society, Puzzuoli, Italy—Misses C.	0	10	0
Mr. C. Cook's Work—(*Foreign Prisons*) Misses C...	0	10	0
Home for Young Women (Miss Kate Reynolds)—C. C. F. A.	0	10	0
	£125	0	0

[Advertisement.]

London Medical Mission—May 15, Mrs. G. P. 10s.

DISTRESS IN WALES.—Writing with respect to the poverty that prevails in many parts of Wales, Mr. John Nelson, Bishopston, Bristol, writes to say that, having done some relief work among children during the past winter, he purposes to extend it, if spared, the next winter season. He would be glad if any friends who could collect left-off clothing, boots and shoes, &c., for distribution, would kindly communicate with him.

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EVANGELICAL CONTINENTAL SOCIETY.—On Thursday evening, May 20, 1886, the ANNUAL MEETING will be held in Lyndhurst-road Church, Hampstead. The Chair will be taken by the Rev. R. F. Horton, M.A., at Half-past Seven o'clock. Speakers: Prof. Elmslie, Presbyterian College; R. C. Morgan, Editor of The Christian; Rev. A. Norris, of West Kensington; Henry Simon, of Westminster; Rev. Signor Varnier, from Sicily. Collection will be made on behalf of the above Society. Within three minutes' of Hampstead Heath Station (N.L.R.); within ten minutes' of Haverstock-hill Station (Mid. Ry.).

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CHILDREN'S SPECIAL SERVICE MISSION.

THE ANNUAL MEETINGS OF THIS MISSION WILL BE HELD (D.V.) IN EXETER HALL, STRAND (LOWER HALL),

ON TUESDAY, MAY 25, 1886.

In the Afternoon at Three o'clock, REV. GEORGE F. HEAD, M.A. (*Vicar of Christ Church, Hampstead*), will preside, and **MRS. EVERED POOLE** will give an Address to Workers.

In the Evening at Half-past Six o'clock, GEORGE WILLIAMS, ESQ., will preside.

It is expected that the following amongst other friends will take part in the Meetings:—JOSIAH SPIERS, Esq.; E. ARROWSMITH, Esq.; GEO. BANASTER, Esq.; F. ALDOUS, Esq.; S. D. RICKARDS, Esq.; E. T. M. DENNES, Esq.; E. J. KENNEDY, Esq.; G. A. KING, Esq.

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OF THE

GOSPEL PURITY ASSOCIATION

WILL BE HELD AT

EXETER HALL, Strand, London, on FRIDAY EVENING, MAY 21, 1886.

Chairman—R. C. MORGAN, Esq., Editor of "The Christian."

Speakers—

Mrs. JOSEPHINE E. BUTLER.
Rev. BENJAMIN WAUGH, Editor of "The Sunday Magazine."
Rev. HUGH PRICE HUGHES, M.A., Editor of "The Methodist Times."
Mr. WILLIAM T. STEAD, Editor of "The Pall Mall Gazette."
Rev. W. T. MOORE, M.A., Editor of "The Christian Commonwealth."
Mr. ALFRED S. DYER, Editor of "The Sentinel."
Mr. J. B. WOOKEY, General Secretary of the Gospel Purity Association.

THE CHAIR WILL BE TAKEN AT 7.30. DOORS OPEN AT 7.

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Gospel Services, attended by about 500 of the Homeless Poor, are held on Sundays, at 11 a.m. and 3 p.m., after which each person present is supplied with Bread and Coffee. About £2 each Sunday are required for the Food alone, and there are other heavy expenses connected with the Work of the Church and Schools. Funds are Urgently Needed, and will be thankfully received by the Treasurer, 21, Portman-square, W.; Mr. Philip Gough, 33, Cambridge-street, Hyde-park, W.; Mr. A. G. Fraser, 4, Inverness-terrace, W.; or by Messrs. Morgan & Scott.

but many of us lose the comfort which full and childlike recognition of the fact must necessarily give. The fault is ours, and the loss is ours too. There is the promise to every trustful believer, that the Father and the Son will come unto him and make their abode with him, and that Christ will sup with him; but the door must be opened before there can be this sweetest of all communion. To all who desire an unbroken experience of the presence of God in the soul and his clear guidance in life, we commend Mr. Newman's attractively got up edition of the illustrious Quaker's narrative. (*S. W. Partridge & Co.* 6s.)

In the Episcopal Church of Ireland, as in the sister Church of England, there are striking differences which are somewhat painful to contemplate. At the recent Synod sums were voted to make up £37,000 for the endowment of the Primacy, and Mr. Brooke stated incidentally that the representative body "had altogether seven millions of money." On the other hand, we read of a society in Dublin, with a very small revenue, which, during the past year, has "brightened many a good minister's home, besides forwarding boxes and parcels of clothes to households barely able to supply themselves with the necessities for daily life."

At the opening of the Synod, the Archbishop of Dublin gave a long and interesting address, and concluded with these words:—

> Look forward as they might to the solution of the question that was now pending, they should see a dark prospect before them; but they need not people the darkness with spectres, and if they only went forward with God's help he believed they would overcome these dangers. Some of his friends described him as an optimist. Well, if he was an optimist it was not because he made little of the dangers and difficulties that surrounded them in the future, but because he made much of the strength which he believed would be given to them in the future as it had been given in the past, and which would enable them, through the blessing of God, to live on until they saw brighter hopes and better days for their beloved country and their beloved Church.

The party of ministers who left London three months ago for a tour in the Holy Land have nearly all returned. Revs. Newman Hall, Dr. Thain Davidson, and Dr. Monro Gibson returned to town last week, and occupied their respective pulpits on Sunday. With the exception of one member of the party, whose health broke down in Jerusalem, and who was obliged to abandon the project, all the "pilgrims" were able to carry out their programme; they visited nearly every district of special interest in Palestine, including Joppa, Lydda, Hebron, Bethany, Bethlehem, Jericho, Samaria, Nazareth, Tiberias, Tyre, Sidon, and Damascus. They also spent some time by the Dead Sea and the Lake of Galilee, and ascended Mounts Tabor and Carmel. They have been much delighted by what they have seen, and come back to their work refreshed in spirit, and more than ever persuaded of the truth of "the sweet story of old."

The remarkable volume issued by Lord Robert Montagu, entitled "Recent Events and a Clue to their Solution" (*Hodder & Stoughton*, 12s.) may be divided into two parts—facts and deductions. In a note by the Publishers, it is truly said that "the question of the Jesuits in England, and their ceaseless political intrigues, is a sufficiently important one to deserve more attention than it has hitherto received." On this account the book deserves serious consideration.

The "Address from the Chair of the Congregational Union of England and Wales, by Edward White" (*Elliot Stock*, 6d.), is a document which well maintains the credit which that chair has gained by previous utterances. Even on the subjects of the Sabbath, Total Abstinence, and Peace, on which he differs to some extent from many good men, his tone and spirit are as fair and genial as his speech is bold and definite. The title—"Free Church Foundations; or, The Application of the Apostolic Distinction between Law and Grace to the Theology, Ethics, and Politics of the modern Independents,"—necessarily presupposes a plea for Disestablishment; but so far from this being expressed with bitterness, no Churchman could have borne more filial, affectionate, appreciative, and generous witness to the sentimental or solid attractions of the Church of England. All Englishmen will hail "the grateful and admiring reference" to Queen Victoria and her glorious reign for half a century, by one who was born in the same year, and in the same month, with Her Majesty.

THE EVANGELISATION SOCIETY.

In the introductory pages of the latest report of this Society, recently issued, there occur these words: "As the years come and go, we are learning more and more that it is our weakness, and not our strength, that the great Master wants." In this spirit the work for the Society is ever conducted, with results that would gladden the hearts of Whitfield or Wesley. In huts and barns, as well as in other buildings, the Gospel is preached in villagers and towns to thousands who never go to any ordinary place of worship, with the result that "the careless have been brought to serious thought and prayer, the backsliders have been led to take with them words, and to turn again to the Lord. Drunkards and sensual men have been reclaimed, and prodigals have been brought to themselves and to their Father and God." Not only so, but believers have been strengthened, and not the poor only, but many of the "better sort" have been reached and brought to God. That such a work may grow and prosper till the 1044 places supplied last year with preachers are multiplied greatly, may well be the earnest prayer of all who, recognising that the fields are already white to harvest, desire that those fields should be occupied with men who are filled with the Holy Spirit.

Figures are not much in regard to a work such as this, but, besides the fact that 175 tent missions were held last year, great blessing attending the services, though sometimes opposition was excited, as at Henley-on-Thames, where the edges were cut, and at Bath, where a gun was fired into the tent. The total number of meetings held during last year was 19,370, the estimated number of the attendances being nearly four millions, and the average cost of each meeting was twelve shillings. This last item may suggest to some in out-of-the-way places, where so many have not the Gospel preached to them, the possibility of organising such meetings To maintain this excellent work, a sum of £1200 a month is required. The offices of the Society are at 21, Surrey-street, Strand.

GERMANY.—In Charlottenburg, the Empress has established a Home for orphaned officer's daughters, in which she takes a strong personal interest. When in Berlin, she visits the institute every week, and on festal occasions sometimes partakes of a meal with "her children" of whom there are about fifty. They are also invited occasionally to the Palace, when the Empress receives them in the midst of her family, the Emperor also mixing with the happy flock. Everything is done for the higher education of the girls, and in later years they have a place in the Empress's heart.—*Anzeiger.*

UNION CHAPEL, NORTHAMPTON.

LAST APPEAL FROM ADML. SIR W. KING HALL, K.C.B.

Sir,—I heartily thank you for the deep interest you have taken in the case of the Rev. H. Bradford, of Northampton, during the last two years; as you know, he was Baptist minister of Prince's-street Chapel, Northampton, and for his bold and faithful testimony for God in his preaching, was, by an adverse vote of his congregation, who disapproved of the truths he set forth, by a majority of seventeen, led to resign his pastorate.

The members of his congregation who continued true to him, held a meeting—begged him to remain, and they would help to build a chapel; most nobly have they worked, and shown by their self-denial how thoroughly they appreciate and love their pastor, and honour God.

It is only just to you, as showing the great influence and wide circulation enjoyed by The Christian (and most deservedly), to state that on March 26, last year, you kindly inserted an appeal from me, asking for £500 by May 31, to authorise our calling for tenders for building (having other £500 in hand). By May 17 the amount was received, and on June 24 I laid the stone, and £321 was placed upon it. The chapel will hold 1000; it is on the basis of Evangelical Union principles, and vested in trustees. £4000 has been received, including promises on opening, all within two years. This should satisfy the many kind helpers that God has blessed the work.

In conclusion, I thank most heartily all who have kindly helped (many twice over). It is of great importance it should be opened on June 24 without debt. £361 only is now wanted; many of your readers have not yet given, may they do so. I appeal, however, to all. Stamps and postal orders to the amount of 2s. 6d. will be acknowledged. Help us to open free, that in Northampton all may see God's promise fulfilled: "Them that honour me I will honour."

W. King Hall, Admiral.

The Elms, Sutton Bonnington, May 12.

THE Y.W.C.A. AND HOSPITAL NURSES.

It has been laid upon the hearts of the Y.W.C.A. workers that a special effort should be made for the spiritual welfare of our hard-working nursing sisters in hospitals or elsewhere. It is desired to encourage the earnest Christians amongst them by loving sympathy and the Christian help they often sorely need; also to take the Gospel message to many who, whilst ministering to the bodily wants of the sick and dying, are unable to impart any words of spiritual help or comfort to them. A Union has been formed for trained nurses, whether in hospital or otherwise, which all are cordially invited to join; monthly drawing-room meetings are held in different parts of London, a list of which is given below.

The effort, however, will be useless without the hearty co-operation of the Christian nurses themselves. They are earnestly requested, not only to attend any gathering in their locality, but to do all in their power to induce their companions to accompany them. The meetings commence with a short Bible-reading, followed by tea and social intercourse, and are held at the following houses on the dates given, except during the months of August and September:—

Mrs. Burton Alexander, 36, Bloomsbury-square, W.C, first Tuesday, 6.30 to 8 p m.

Miss Ely, Central Institute, 17, Old Cavendish-street, W, first Wednesday, 6 to 8 p.m.

Mrs. Ostle, The Vicarage, St Bartholomew's Hospital, E C., first Thursday, 3.30 to 5 p.m.

Mrs. Mathieson, Garden House, Conference Hall, Mildmay, N., second Wednesday, 3 to 5 p m.

Mrs E. W. Moore, 15, Harewood square, N.W, second Thursday, 3 30 to 5 p m.

Mrs. Fraser, 4, Inverness-terrace, W, third Wednesday, 6 to 8 p.m

Miss Starey, St. Thomas's Vicarage, Lambeth, S.E, fourth Wednesday, 3 to 5 p.m.

Miss Ryland, 61, Denbigh-street, Belgrave-road, S.W., las Monday, 3 to 5 p m.

The hon. sec. is Sister Lucy, 36, St. Laurence-road, North Kensington, to whom all communica- should be addressed.

Anniversaries.

Ashley Mission, Bethnal Green.

The annual meeting of this Mission was held on Monday week in the mission-room. The Hon. Lionel Ashley took the chair, and spoke briefly of the deep loss the Mission had sustained in the death of its beloved president and unfailing friend, Lord Shaftesbury. The interesting report states there are a flourishing Sunday-school, a mothers' meeting numbering over 300 members, classes for men and girls, the members of which have shown zeal and energy in open-air work and tract distribution. The temperance work and many special agencies are vigorously carried on, including Bible-class for policemen. Mr. Ashley concluded his remarks by giving warm thanks to Miss Bontein, the hon. lady superintendent.

Lady Hope followed with a bright and earnest address. Mr. G. L. Dashwood and Mr. T. A. Denny also addressed the meeting, the latter alluding with feeling to those friends whose faces were missing—whose example he urged all to follow.

British Society for the Propagation of the Gospel among the Jews.

Strange that a Society like this, with such far-reaching ramifications, with an income of nearly £9000, and a work before it so stupendous as the conversion of the sons of Abraham, should only attract about a hundred persons to its May meeting in Exeter Hall—a smaller audience than would be found at any of the auxiliary meetings in a little country town. Mr. James E. Mathieson, of Mildmay, occupied the chair. In the course of his opening remarks the Chairman pointed out that the Jews were the grand stumbling-block of Atheism, for on no conceivable human theory could Atheists explain their wonderful preservation as a distinct people, their marvellous vital energy, and their numbers. They were, in fact, the external witness to the truth of the Bible. He believed that God was now troubling and agitating the nations of Europe through the Jews as a punishment for the long ages of oppression, and persecution, and martyrdom, and death, which they had suffered in times past. In England, too, they were a scourge in one sense, for in consequence of their frugal habits, their sobriety, and plain living, they were able to work for less money than other people, and spoil the trade of everybody else. The time was coming when the nations of Europe would have to take the question of the Jews seriously in hand; indeed, he was convinced that the nations would have to devise some scheme to send the Jews back to their own Palestine.

Rev. Dr. Sinclair Paterson addressed the meeting immediately after the Chairman, and there was about his short speech a stimulating spirit of hopefulness. He believed there never was a time in the history of the past, since the Day of Pentecost, when there was more readiness to receive the Gospel of Jesus Christ in all nations and among all people. In the last three or four years they had heard of remarkable movements among the Jews; he instanced a case of a learned doctor of philosophy in one of the principal cities of Germany who had accepted Christ and been baptized, and whose mother had been induced by him to accept Christianity and be baptized likewise. There were thousands inquiring concerning the Gospel of Christ, and men were beginning to find out that if there was no salvation in Him there was none to be found elsewhere. They were often told they did not reach the Jews, but if they did not it was because of their own unbelief. They did not have the Apostles' results simply because they had not the Apostles' faith.

The Secretary then read what was termed an abstract of the report, but as it took more than half-an-hour's rapid reading we wondered what the whole report was like. A great deal of labour must have been expended upon the compilation of this report, and it was certainly a very elaborate composition. But surely with so many speakers it was scarcely wise to inflict such a lengthy document on the meeting. It indicated the accomplishment of steady, energetic work by the agents of the Society, not only in all the large centres of population in this country, but also in most of the continental cities—results which were far wider and more blessed than could be measured by the number of converts actually baptized into the Christian faith, though these were by no means few. It was satisfactory to find mention made of the opinion of many of the agents that all through Europe there is a prospect of the commencement of a religious movement, such as that which has been going on in South Russia in the past year. The Talmud is going down, they say, and the Bible is going up, while there is unquestionably much more reverence amongst the Jews for the name of Christ.

Rev. F. Hastings defended the Jews from many of the unchristian attacks upon them, justifying to a large extent their conduct because of their persecution. Mr. Aaron Sternberg, a Russian Jew by birth, gave some interesting particulars of a visit to a number of Talmudic students in Russia, amongst whom he found a strong faith in their early return to their own country. Amongst the other speakers were Rev. Frank White—who pointed out the great ignorance which prevailed as to the nature and extent of the work among the Jews, and the consequent necessity for the Society's labours, especially as he was of opinion that the world would never be brought to Christ until the Jews were converted—Revs. J. Douglas, F. H. Newton, and P. J. Turquand.

The Kabyle Mission.

The first annual meeting was held at Eccleston Hall, S.W., on the 10th inst. Our space prevents our giving a full report, but our readers will have become acquainted with the history and working of the Mission from recent descriptions in "Letters from Abroad." Major-General Haig presided in the afternoon. In opening, he said the keynote of the meeting had been struck by Dr. Eccles, who prayed that we might "look at the heathen as God looks at them." Two foundation facts must be accepted—viz., that the heathen are perishing, and that God loves them. While thousands of English visit North Africa for their health, they do not seem to realise that there are 4,000,000 of Mahommedans in Algeria, and 7,000,000 in Morocco, without the true knowledge of Christ.

In presenting his report of the year's work, Dr. Eccles stated that there is as yet no Christian effort put forth amongst the million and a half which populate Tripoli. In Tunis there is a mission in the town only (which contains 140,000 persons); but, as yet, no station in the province. In Algeria three provinces are occupied—Algiers, Oran, and Constantine—whilst at Djema Saridj, a large Kabyle village, in the interior, two missionaries and their wives are carrying on the work, of which a few years ago Mr. and Mrs. George Pearse were the pioneers. In fact, it is to the interest awakened amongst English Christians by the travels of Mr. and Mrs. Pearse that the entire Mission owes its existence. There are also two ladies working independently amongst the Kabyles in the mountains, a few miles from Djema Saridj. In Morocco the principal station is Tangier, from which two of the ladies have just undertaken the opening of a smaller mission at Arzila. This represents a total of twenty-five workers now in the field.

Mr. Hind Smith, who has recently returned from a visit to Tangier, spoke most warmly of what he had seen and heard. He testified that work was done, and done well. He had made an attempt to ride from Tangier to Fez, the capital, which is some days' journey. But the difficulties of travelling in a country with no roads proved too much, and at the end of the second day he determined to return. Mr. Baldwin suggested to do so *viâ* Arzila, and whilst there they were so impressed by the readiness of the people to listen to the Gospel, that both felt it advisable to open a station there. Accordingly, a few days later, Miss Herdman and Miss Caley left Hope House on this new enterprise, a house having been secured. Mr. Baldwin reports, "Arzila station flourishing; enthusiastic reception; house filled with Moors and Jews to hear the word."

Miss Baldwin, who accompanied Mr. Smith to England for rest and change, then drew a most interesting picture of a visit to Moorish ladies in their homes. The room is furnished with nothing but rugs and cushions, with a bed curtained off at one end. Three or four ladies are reclining or sitting in easy postures, but absolutely idle. They engage in conversation with their visitor, and their faces, usually blank and without expression, assume a look of interest and attention. But as the subject turns to religion the old look returns, and presently one remarks, "Why do you talk to us of these things? Remember we are women and have no souls. It is useless to converse thus, except with men!" They appear to have no object for which to live, being unable to read, sew, or do any fancy work whatever. But they will listen, and each succeeding visit is more encouraging to the missionary than the preceding one. After they attain the age of fourteen they are only allowed to leave the house about once a fortnight, and then closely veiled; on which occasions they may visit either a friend, a bath, or the cemetery. The last is most frequently chosen! In the poorer houses the women are equally to be pitied, as they do not have even bodily comfort to lighten their gloom. Those in the villages are little better than slaves; all the work falls to their lot, the men simply living on their labour.

In the evening General Graydon presided. Mr. Pericles Green, who has spent most of his life in Tunis and its neighbourhood, gave some very interesting details of the Mahommedan people in that part. He expressed his belief that the "drying up of the Euphrates" refers to them, as it is a fact that their property is passing from them, and they are yearly becoming weaker. A Mahommedan, he said, has no idea of storing up wealth. He spends it lavishly and saves none. Consequently it gradually passes into the hands of Christians and Jews. They are beginning to feel, therefore, that a Christian or a Jew only comes to them from some worldly motive, and they dislike them accordingly. But they have great respect for European women, so that they are much more easily reached by lady missionaries than by men.

Mr. G. E. Morgan and Mr. Hind Smith then gave some account of their experiences among the missionaries and people of Algeria and Morocco respectively, so that all the countries in which the Kabyle Mission is at work were duly represented. We counsel our readers to peruse *North Africa* (*Partridge & Co.*, 2d.), which is the quarterly organ of the Mission.

Christian Vernacular Society.

On Monday week, at Willis's Rooms, this Society held its annual meeting, Lord Northbrook in the chair. Mr. Henry Morris read a brief extract of the report. "In every part of the labours carried on by its agents there is reason for gratitude, hopefulness, and praise. The only cause for thoughtfulness and regret is the lack of interest and the want of appreciation exhibited by the Christian people of England." This lack of interest is signified in the fact that £3600 is all that is contributed in England to the Society's funds, while £5800 is the result of sales of publications in India. The Chairman in the course of his speech said he used to go and visit the schools of India for himself, and find out their mode of instruction. He referred to the great need of pure literature for the educated young men of India. This, he thought, should be circulated not only in the vernacular, but also in English, which is fast becoming universally employed. A feature of the Society which commended itself to him was the fact that it embraced Protestant Christians of all kinds. There should be more unity in missionary work, for nothing was more dangerous than for Hindus and Mahommedans to see divisions among Christians. In that large extension of Christianity which would probably take place in India, it was not unlikely that the form taken might not be that of any one particular branch of the Christian Church.

Mr. J. Murdoch, the Society's General Educational Agent in India, during his remarks explained the models of native schools which are to be seen in the Indian and Colonial Exhibition, telling how the children write—now on the sand, now on a palm leaf, now on a black board in white ink, or *vice versâ.* He said the Government of India had done much, indirectly, to spread the knowledge of the Gospel by its just rule, its good roads, its English language. In some of the Government school-books a heavenly Father is recognised, but, he said, a full statement of natural religion will not satisfy. Nothing short of the Gospel will satisfy; this was found in the Society's books. Looking back at his forty years in India, he said that the native Christians had in that time increased six-fold; this he thought to be a very hopeful sign.

Rev. G. O. Newport, of the London Missionary Society, wished, as one who was not an agent of the Society, to testify to its usefulness. He said he was indebted to it in his missionary work for the literature which he used; for the teachers, who were certain, after the training they received in the Institution, to be efficient. He had had much pleasure in preparing some of the Society's literature, more especially in Tamil. Mr. Newport gave a striking fact when he said that if we compared a village where there is a Christian school with another where there is only a heathen, it would be found that the children are nobler, and purer, and more truthful.

Mr. J. S. Haig, the principal of the Training Institution at Ahmednuggur, gave some interesting facts about the teachers who had been trained in the Institution. Since its foundation twenty years ago, 340 teachers have gone forth to different parts of the country where the Marathi language is spoken; from these teachers some are often chosen by the missionaries as evangelists and pastors. This Training Institution is chiefly attended by Christians, but of sixty-six Hindus who had been received there for instruction, Mr. Haig knew of thirty-five having become Christians, and perhaps the others had as well. Mr. Elphinstone, Dr. Murray Mitchell, and Mr. Chapman also briefly spoke.

Christian Blind Relief Society.

Year by year the annual meeting of this Society is held at the East London Tabernacle, whose pastor and church take considerable interest in its welfare, last year contributing more than £20 towards its support. The thirteenth anniversary was held on Tuesday, May 11. Mr. T. Clarke, hon. sec. (59, Burdett-road, E.), said that last year 160 pensioners received help; among the donations was one of £25 received from the Queen. The report also detailed individual cases of sore need, which the Society had been privileged to help.

Mr. Joseph Howard, M.P., presided, and instanced the late Postmaster-General as affording a striking proof of what may be achieved by men who are deprived of the blessing of sight. Rev. H. T. Pearson (Clapton) advocated the claims of the Institution, and rejoiced in the progress which it evinced. Rev. George Seymour, of Mile-end, warmly commended the Institution to public support, especially as it relieves the poor blind, without depriving them of the comforts and joys of their own home and family. Rev. F. A. Lillingston followed with a lively address, and pictured the struggles of those who, in addition to the loss of their sight, have to contend with poverty and suffering.

London Missionary Society.

The friends of this great organisation for carrying the Gospel to the heathen world, says *The Nonconformist and Independent*, have no reason to be discouraged by the report which it has been able this year to present, whilst all who are interested in missionary work, and do not confine their sympathies to denominational efforts, will find in the character of the speeches made at the annual meeting at Exeter Hall, on Thursday morning, much to stimulate their zeal and strengthen their conviction, not only of the reasonableness, but of the imperative necessity for carrying on "the crusade of the nineteenth century."

Mr. Edward Crossley, M.P., who presided, made some good points—as when he dwelt upon the Divine relations to fallen man being essentially of a missionary nature, and upon the co-operation of America with England in the work of evangelising the world.

The Foreign Secretary, Rev. R. Wardlaw Thompson, in a lucid and interesting speech, which was very wisely substituted for a formal "report," rapidly and pleasantly transported his hearers from land to land, and enabled them to get a clear, if bird's-eye, view of the work which is being so heroically done by the agents of the Society, among whom are to be found twenty-three ladies. The carrying of the Gospel by the women of England to the women of India and China is one of the most hopeful features of modern missions. While the claims of India and China upon the sympathy of English Christians were admirably presented, and the work done in those densely-populated Empires graphically described by Mr. Newport, of Madras, and Mr. Swanson, formerly of Amoy, the arguments for the maintenance of missions to the heathen were powerfully sustained by Mr. Rowland and Dr. Clifford. The plea for retrenchment in expenditure on missions, on the ground of depression in trade, was well met by Mr. Rowland when he pointed to the multiplication of theatres in London, and the lavish hospitality even of Nonconformists. There was no diminution of home luxuries, no decrease in social parties. Mr. Rowland traced the indifferentism to missions shown by some to the prevalence of materialism, not as a philosophic system, but as a subtle and widespread influence, the tendency of which was to look at things visible and tangible, rather than at things unseen and above. Dr. Clifford eloquently argued that Christianity, whilst capable of absorbing any ray of light that might come from Buddhism, and of infusing fresh life into whatever is good in the teachings of Confucius, is distinguished from the religions of the East by the one great fact that its power lies in the influence of men and women who have themselves been brought under the power of the Gospel, and so become centres of spiritual life. It is not a book religion. Western literature and science have, apart from missionary efforts, cut so deeply into the trunk of heathen faith, that the upas tree of degrading superstition is tottering everywhere to its fall. The Tree whose leaves are for the healing of the nations must be planted in its place, unless we are prepared to incur the reproach of destroying one hope of eternal life without imparting another. Dr. Clifford's masterly speech was as unanswerable in its argument as it was inspired by a lofty conception of the true genius of the religion of Christ. Missions to the heathen, when thus advocated, will not fail to command the sympathy of the Christian public, or their generous support.

Church of England Zenana Missions.

Princes' Hall was fairly filled on Friday week, mostly with ladies, and among them I noticed, besides the speakers, Revs. F. E. Wigram, R. Lang, W. Gray, H. P. Grubb, R. H. Maddox, and General Hutchinson. The Society, says *The Record*, is rapidly becoming a handmaid of the C. M. S. of very great importance. An income of £21,000, a staff of more than 400, a revolution in the social life of India inaugurated and not without effect already—these are facts impressive in their testimony to the power of the love of Christ to call forth the earnest effort and self-devotion of women.

The chair was taken by the Bishop of Exeter, who rapidly passed in review the history of the Jewish and the Christian dispensations, and spoke of the women whose life-work left its trace for all time. The report, read by Rev. G. S. Karney, stated, among the causes for thankfulness, the recovery of Miss Tucker (A. L. O. E.) from an illness which seemed at Christmastide very likely to prove fatal. Several new calls have during the year appealed to the Committee from India, China, Japan, and Ceylon; but the need for reinforcement seems even more imperative, so that eleven of the thirteen new missionaries sent out during the year have gone to strengthen existing stations. The Dean of Gloucester referred to the great value of its medical work, by means of which 4000 sufferers had been relieved at one station. Dr. Weitbrecht told of the Punjab and the work in Amritsar, Batala, and the villages—a very interesting story. Rev. E. A. Stuart, of Holloway, gave a fervid address that went home to the hearts of the hearers. Rev. C. F. Warren, of Japan, also spoke.

Baptist Missionary Society.

The annual meeting of this Society, last Thursday, was attended by a good, full audience in the large Exeter Hall, as befitted the occasion of the May meeting of one of our oldest missionary societies. How much missionary spirit must have been generated in that historic hall during the last five-and-twenty years! Year after year the gatherings come round: sometimes it is the Church of England; sometimes the followers of John Wesley; sometimes the Society with which the revered name of Dr. Livingstone is for ever associated; and sometimes, as in the present case, it is our Baptist friends who have been carrying forward the glorious work begun by William Carey.

Sir Thomas Fowell Buxton paid the Society a compliment by taking the chair on Thursday. The name of Buxton is associated in the English mind with every kind of philanthropic work and missionary enterprise, and Sir Thomas is by no means the least active of his family in all that pertains to the good of his fellow-creatures. He was well supported by ministers of various denominations, and the orchestra was occupied by a large choir, which contributed some good, hearty music.

Mr. A. H. Baynes, the General Secretary, gave a résumé of the report, which was rather more satisfactory than some of the missionary reports this year. We can only briefly sketch it here, but when the committee are able to tell us of a continuous and steady progress in all the mission stations, especially in China, Japan, and Central Africa; that a new era is opening up to the Christian Church; that their receipts have been more than in the previous year; and that never before have they had greater occasion to thank God and take courage; when they can tell us all that, we may indeed rejoice with them that God has so greatly blessed their Society. Still the treasurer's statement showed a deficiency in the funds, owing to the greatly increased outlay. During the past year twenty-one missionaries had been accepted for service, including two ladies, one of whom had devoted her fortune to the cause. Of the nineteen new brethren, six had been designated for India, nine for the Congo, and four for China.

The Chairman, in opening the proceedings, touched lightly upon what may be called the political difficulties of missionary societies, pointing particularly to Africa. He could not but feel —and this must have come home to other people very forcibly—that the great fact lying before the Society was the invasion of Africa by Europe. Only a few years ago they had what he called the period of exploration, and now we had the period of invasion and annexation of large tracts of country by many nations. These invasions and annexations had excited in the minds of the native chiefs a very natural suspicion of Europeans, and the agents of the missionary societies were finding that it was a very serious difficulty in the way of their work. He referred to the loss which the Church Missionary Society had sustained in the death of Bishop Hannington, and expressed the opinion that his lamentable murder was due entirely to this suspicion. Then in the Cameroons, recently annexed by the German Empire, it appeared that the work of the Baptist Missionary Society was being impeded by the patriotic German, who thinks that if an Englishman is there at all he can only be there for the purpose of encouraging the trade of his country. If this opposition continued he counselled the Society to quietly withdraw their agents and send them on to the work upon the Congo, only challenging the Germans to carry on the work themselves.

Only one resolution was submitted to the meeting, but that was so comprehensive that it served as a basis for all the speeches. It spoke of the thankfulness of the meeting to learn of the increasing success of the Gospel in heathen lands and the enlarged circulation of the Scriptures; expressed sympathy with the committee in the losses by death of colleagues; and while rejoicing at the liberality of the churches, regretted that the income was inadequate to meet the current liabilities. To this resolution Rev. G. H. Rouse, of Calcutta, addressed himself, and his testimony was that in India they were progressing, though slowly. It was difficult to gauge results—they could not be gauged, in fact—but among the visible results be mentioned the translation of the whole Bible into many of the Indian languages, and the translation of tracts and portions of the Scriptures into languages, the names of which reminded one of the musical instruments in the third chapter of the Book of Daniel; the destruction of Government patronage of idolatry, of infanticide, of Juggernaut and other evils which existed in the early days of the labours of William Carey, who, in the light of subsequent events, was "a grand old man" indeed. But it must never be forgotten that a great deal of preparatory work had been done. As for the encouraging signs, the rev. gentleman summed these up as follows:—The growing friendliness of the people, the growing knowledge of the people, the lessening prejudices of the people, the decreasing faith in Hindooism, the growing reverence for the person of Christ, especially in Bengal, the readiness to purchase and read the Scriptures, the growing independence of the Church of Christ, the spread of the work among the women, and the formation of philanthropic associations, apart from Christianity, for the social elevation of the people. One other remark of Mr. Rouse's we must quote. He entered into an arithmetical calculation, and said that if the same rate of progress only was made in the future, the whole of India would be Christianised —not made Christian, but Christianised in the sense that England is—in 108 years.

Rev. Colmer B. Symes followed with a good, practical, encouraging address. He said many good things, but one of the best was said while dwelling upon the first of three points. He was congratulating the Society upon the fact that they were by their work touching the life of barbarism in Africa and elsewhere; touching a Christless civilisation; and touching the imperfect Christianity of Europe. In connection with the first point he said he knew that the men of the world would laugh when they said that the missionary enterprise was the great civilising power. But it was so, nevertheless. Those men who to-day were walking the London drawing-rooms, petted and pampered by society, and went out into the darkness to perpetrate the worst crimes upon the youth and innocence of England—they were not civilised! The audience broke out into the most emphatic applause, showing that the enthusiasm for the New Crusade is still a living reality. "No!" said the speaker. "It is true that traders and merchants do not regard us as a civilising influence, but it is because we have taught the heathen too much, and they cannot be so easily trampled under foot and taken in as once was the case."

Of Rev. Dr. Landels' speech we have not space to say much, but he is an old favourite in Exeter Hall. His address was retrospective, and there was something pathetic in his references to the first speech he made at a Baptist Missionary meeting in the hall thirty-five years ago, his remarks about the fathers in the Baptist Israel who were there then, but had gone home to their reward now, and his belief that this was the last time he would attend their meetings. Having pointed out the rapid progress which had been made during these thirty-five years, he argued that if they would save what was spent in tobacco and alcohol, there would be plenty of funds for the mission work.

On Wednesday morning, May 12, the annual Zenana Missionary Breakfast was held in the large hall of the Cannon-street Hotel. Mr. A. H. Baynes read the report. The Society's stations are Calcutta (including Baraset), Delhi, Agra, Benares, Allahabad, Bankipore, Dinapore, Serampore, Dacca, Soorie, Monghyr, Barisaul, Howrah, Tikari, Khari, Comilla, Simla, and Madras. The staff of workers comprises 42 lady Zenana visitors, 25 assistants, and 104 native Bible women and teachers. There are 41 girls' schools, with about 1330 scholars. 986 Zenanas are regularly visited, and the inmates who receive daily instruction number 1560. Last year 9000 patients sought medical relief in the Society's Agra and Delhi dispensaries. The sphere of work has extended every year, and there is a large amount, besides that detailed above, which is incapable of statistical enumeration.

Mrs. Ellis, of Calcutta, Rev. T. R. Edwards, of Serampore, and Rev. J. G. Greenhough, M.A., pleaded the cause of the Mission in very earnest and stimulating addresses.

Ragged School Union.

We have to congratulate Mr. Kirk, Secretary, and the many friends of the Ragged School Union, upon their most successful annual meeting. Politics are unknown to genuine philanthropy, and so, while the invitations to attend were sent out in the name of the Earl of Aberdeen, who was it but the Earl of Iddesleigh, accompanied by his gracious countess, who did the honours in his stead? Need we say he proved himself to be a most accomplished chairman. The unnumbered necessities of the children have caused their teachers to meet them as largely as possible, and they have done so much that we almost fear that a mere list of the branches of work would prove tiresome.

Where the London School Board has not had the courage to go, the Ragged School is still doing its work among nearly 5000 boys and girls. Nearly twice as many attend its night schools, while industrial classes endeavour to teach 3000 owners of nimble fingers how to earn a living. In connection with this we have a wonderful item of news—that nine shoe-black brigades, composed of 364 boys, earned during last year £11,235. When a boy or girl sets out in life, and takes a situation, still their friends follow them, and those who keep their place for a year are rewarded by a handsome prize. Many hundreds of these were earned last year. The area over which the Union extends is all London, and the number of voluntary teachers who give up their Sundays and week evenings to the work is over 3000. Who can estimate the moral worth of such an army of Christian workers in such a sphere?

Rev. W. Webb-Peploe, in his happily expressed opening sentences showed how extended was the interest taken in Ragged Schools, for while the president from Aberdeen could not take his place—Devon supplied a worthy substitute. He thought the Union showed that the great middle class of England rose to the privilege God had conferred upon them to look after the poor and the neglected. The work was as needful now as ever. The Union took the place of the parent, and taught the child to pray, to love God, and to live a God-fearing and industrious life. He thanked God for the army of workers, and bade them have faith in their work.

There followed him Mr. H. Spicer, M.P., who rested his claim to speak by a service of twenty years' work in Ragged Schools in the East of London, and he hinted as much as that work in a Ragged School was not a bad preparation for a hotly-contested election for Parliamentary honours.

The modest and manly words spoken by Mr. Mark Knowles proved to be the speech of the evening. He told the story of his life—how from very lowly beginnings he had been able to rise to an honourable position. Such a bright example must have greatly cheered the teachers present.

After Rev. H. Macintosh came the Hon. Chairman. His testimony to the value of the work of the Ragged School during these forty-two years, was expressed in most generous terms. But the Earl of Iddesleigh did not consider his duty as chairman fulfilled by addressing the audience There were upon the platform seven hundred children, who, under the magic wand of Mr. J. Proudman, had sung some grand melodies during the evening, so, pushing the chair to one side, he turned to these and addressed to them warm-hearted and Christian counsel, which was most attentively listened to. The very pleasant meeting was brought to a close by Canon Cadman pronouncing the Benediction.

Requests for Praise and Prayer.

PRAISE.—For great blessing given on the special mission in Bristol by Mr. J. M. Scroggie.

PRAYER.—For much blessing on a Gospel mission in Dublin during this month, conducted by Mr. J. M. Scroggie.——For blessing on a Gospel mission in Greenock, to be conducted by Mr. George Clarke.——For blessing on a mission at Margate conducted by Mr. Henry Thorne.——For special services by Mr. Opie Rodway at Gospel Mission-room, King-street, Gloucester, on May 22, 23, and 24.——For a blessing on Wairoa, H.B., New Zealand.

Mission and other Appeals.

Marylebone Medical Mission.—Dr. Chambers, 43, Carlisle-street, Edgware-road, N.W., writes:—We are very much in need of one or two earnest Christian ladies, who would be prepared to give their services for visiting among the sick poor in connection with the Marylebone Medical Mission.

Mrs. Meredith's Institutions.—Mrs. Meredith says, in a special appeal:—The extent, and consequent cost, of all our work have rapidly increased. Funds have not kept pace with them. We have, therefore, a large deficit in our accounts, and want immediately £2000 to meet it. Friends are earnestly asked to help now to raise a sum of money sufficient to close all accounts Payments to be addressed to Mrs. Susanna Meredith, 143, Clapham-road, S.W.

Battersby Memorial Fund.—It has been decided, with the approval of the family of the late Canon Battersby, to appropriate the amount contributed for his memorial to the purchase of the land upon which the tent for the Keswick Convention has in recent years been pitched. This, with legal expenses, has been £417 9s. 7d. The land is now the property of the Convention, and is conveyed to six trustees on its behalf. The balance still required amounts to £115 6s 2d. Any further contributions can be sent to Mr. Robert Wilson, Broughton Grange, Carlisle; or to Mr. Henry F. Bowker, 42, St. John's Wood-park, London.

Notices.

Communications Received with Thanks.—J T.M. P.W. Constant Reader. W.C. T.J. J.T B. E.H.L J.C. J.J. T.R.M. W.E. T.H. A.B A.J. W.H. D.D.O. E.G F. G.A.S. L.B. P.Y.T. E J.M S. T.C.G. J.E.B. J.H. T.J. C.W. M.C. J.H.S. M.W. T.O.D. J.M. W.K.H. W.T.F. W.O.M. J.T.S. S.McC. G.H. J.M.S. W.F. W.E.S. H.D F.T P. J B M. F.E.W. L.A.H. W.H. J.C. J.W. R.A. C.W.B. W.H.W. T.H. A.K. H.P. W.P. R.O. W.B.O. E.H.S. W.T.M. A.M.B. A.F.W. J.S. R.S.O. W.R. G.W. A.M.O. W.H.D. W.B.B. S.T. W.P. B.B. T.T.J. E.H. T.W. W.R.C. C.J.K. R.A. J.W.L. B.W.

Applicants for Tracts.—W. J. Gladwin, Girgaun Bombay (Temperance tracts); H. Smith, 144, Princess-street Burton-on-Trent; Miss L. Lewis, Dr. Barnardo's Village Homes, Mossford Lodge, Ilford; Miss Beswick, 162, Chester-road, Manchester; W. Willcock, 271, Deansgate, Manchester; F. Gibbin, 30, Juniper-street, Shadwell; W. Midwinter, Huckvale Villa, Park, Gloucester; W. Burgess, Brickfields Mission Hall, Crown-road, Sutton, Surrey; H. R Adams, 69, Arlingford-road, Brixton, S.W.; A. Jenkinson, 52. Ellesmere-road, Sheffield; Miss Elliott, evangelist, 22, River-terrace, East Greenwich, Kent; T. Catty, Wairoa H.B, New Zealand; J. W. Williams (the Soldier's Friend), Gordon House, Aldershot; J. Carmichael, 251, Crookston-street, South Side, Glasgow; E H. Lander, 37, Shakespeare-crescent, Patricroft, Manchester; W. Mortlock, 5, Powells-place, Barrack-hill, Newport, Mon.; G. White, 52, Vicarage-road, West Ham, Essex; Mr. Ankers, 88, Union-terrace, Clarence-street, York;

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

CONTINENTAL AND FOREIGN NOTES.

PARIS.—Many of the religious Societies of France are holding their anniversary meetings this month in Paris.

AT THE SOCIALIST CONGRESS held in Ghent, in April, among other things the workmen demanded rest on one day in seven.

HERR JOHANN STRAUSS, the famous Viennese composer, has become a convert to Protestantism, having hitherto been a Roman Catholic.

THE METHODIST CHURCH IN FRANCE has suffered a great loss in the death of Pastor J. P. Cook, President of their Conference, which took place on May 2, at the age of fifty-eight.

DR. MUNHALL, with his plain, outspoken. and straightforward utterances, has been doing for San Francisco what Sam Jones has done for Chicago—thoroughly stirring up the popular conscience.

THE QUARTERLY REPORT of the Berlin Society for the spread of Christian literature shows that the free distribution of its papers in the streets, hospitals, factories, prisons, &c., of the City, is making rapid progress, and doing good work.

AFRICA.—Our readers may remember the departure in February of Dr. Theo. E. S. Scholes and his colleague Rev. J. E. Ricketts to the Congo in connection with the African Mission for sending coloured men as missionaries to Africa They arrived at Banana on March 25, and proceeded up the Congo River for the interior the next day.

THE PARIS RELIGIOUS TRACT SOCIETY proposes to publish a weekly sermon for the benefit of the large number of Protestants in France who are unable, either from their occupations or the lack of a pastor at their church, to take part in any public worship. This has for some years been very successfully done in Berlin and other places —*Christianisme.*

CHICAGO.—Mr. S. M. Sayford and Professor D. B. Towner have commenced special meetings in Chicago at the Second Presbyterian Church. Mr. Sayford is an earnest evangelical preacher, and is admirably sustained by Professor Towner. Mr. Moody continues them at the Casino Rink —*Chicago Standard.*

FRANCE.—We often hear cheering news. But there is the sombre side as well. A friend in the Drôme writes:—We long that English Christians might see the bareness and chill of French Protestantism here. No one who has not seen it can understand the absence of all spiritual privileges. Protestant villages seem likely to sink into heathenism in the next generation unless something be done, and done speedily.

POPISH ACTIVITY.—Never was the Roman Catholic Church more active in the work of propagation, not only in Italy, but all over the world. The great International College of St. Antonio, in the Via Merulana, is nearly completed. It covers about 3000 square metres of ground, and the length of the church, which will be a very beautiful building, is 56 metres (168 feet). Youths from all parts of the world will be educated here. The Jesuit Missionary Sebastiani has lately returned to Rome from South America, where he has been working for sixteen years among the Indians of the Equator, of whom he says he has converted 10,000 to the Christian faith. He is going to publish a grammar and dictionary of the language of these tribes, descendants of the ancient "Incas."—*Record.*

SHAFTESBURY HOUSE, MARGATE.—Many of our readers may be glad to know that this commodious and beautiful sea-side Home in connection with the Y.M.C.A., is during some months of the year not restricted to young men. During May and June any of our readers, ladies included, will be welcome. At small cost they may enjoy the advantages of the Home, and at the same time may have the satisfaction of knowing that they are helping to make it self-supporting. We can personally testify to the comfort of the Home, and to the kindness of Mr. and Mrs. Mell, the superintendents, with whom arrangements should be made beforehand.

YOUNG WOMEN IN THE CITY.—Henceforth, No. 14, Finsbury-square, will be known as the new premises of the Finsbury Institute for City Girls. The Lord Mayor opened the building on Friday afternoon last, when an influential gathering of friends assembled. A statement was read by Mr. W. Paton, showing that 40,000 young girls are to be found within a radius of one mile from the Bank of England who are daily employed in work-rooms, factories, and shops; it is for these the Institute has been formed. The annual expenses of the Home, said Mr. Paton, will not be less than £300. Mr. Robert Cust, Mr. George Williams, Rev. G. Reaney, Mr. Hind Smith, Mr. Samuel Thompson, Rev. Prebendary Whittington, and the Lord Mayor, all spoke commending the work of the institution.

YOUNG MEN'S MAY BREAKFAST.—This annual early gathering took place on Wednesday morning, last week, at Aldersgate street. After breakfast, Captain Cundy, chairman, addressed the meeting, remarking that he had heard a distinguished member of the Association say, "these meetings made one feel sadly self-righteous all the morning, and dreadfully sleepy all the afternoon." He proceeded to point out with great force the analogies between the carnal and spiritual appetite. Admirable addresses followed from Rev. H. W. Webb Peploe, whose subject was Holiness; Rev. Dr. Hole, who spoke with good effect on the Story of Christ and the Young Man (Mark x 21); Mr. E. J. Kennedy, Mr. W. Hurman, of Bridgewater, Mr. R. Simpson, of Glasgow, Mr. M. H. Hodder, and Mr. Hind Smith. The meeting, which was felt by all to be a real means of grace, broke up about nine o'clock.

Letters to the Editor.

EUROPEANS IN INDIA.

Dear Sir,—In reference to the letter in The Christian, May 6, from an aged missionary in India, I could say that his words are too true. Many of the Europeans who go to India, especially civilians, &c., employed by the English Government, are Christians only in name. Their conduct, so contrary to the religion of Christ, is carefully noticed by the Hindoos around. A very sad thing indeed that these so-called Christians should be so many stumbling-blocks to the progress of Christianity, and thus almost undo the labours of the missionary. I would point out the importance of the recent movement for sending earnest Christian mechanics of various trades to India and other places.

Those who watch for the welfare of India know too well that it is passing through a crisis at present. While superstition and idolatry prevail in many places, some of the enlightened class go to the other extreme, in losing faith of the supernatural altogether. The attitude of some of the missionaries is "to scientifically expound the Gospel in opposition to Hindooism." Instead of preaching the simple Gospel and leave the rest in faith to the convincing power of the Holy Ghost, they try to guard its truths with science and reason. The simple Gospel, lovingly offered, combined with practical example, will do more good to India than all the science and education. That your readers may remember India in their prayers and efforts is the earnest cry of A Hindoo.

A PLEA FOR BIBLE STUDY.

Sir,—In almost every issue of your paper the question is raised in some form or other, What is the secret of modern indifference to Christianity? May I point out what I consider to be an important factor in the problem? It is, that the preachers do not meet the hearers on common ground. While the latter think they are hearing Bible truth, they are, in many cases, simply listening to moral philosophy, or, in other cases, to disquisitions couched in the language of theology. Let preacher and hearer concentrate their attention upon the Book. Let the preacher urge the hearer to follow him while he brings out of the treasury of the Divine word things new and old. And then each will sympathise with the other, because there will be a common interest, and the preacher, if he does what he ought to do, will be educating the people in the Scriptures, and helping them to assimilate its teachings.

At present the Bible does not hold a first place with many preachers; it is simply used as a sort of repository of texts on which sermons may be hung. Let preachers expound the Bible, and they will not want topics on which to speak. Let them read the meaning of the originals as far as it can be done into the words of the common versions, and help people to realise the scenes and sayings of the evangelists and the apostles, and they will find their services becoming more and more serious because increasingly primitive and pure in character. I am confident that, under the influence of this teaching, faith, hope, and love, would be more thoroughly illustrated before our eyes. Verily, the want of the times is more Bible study—a closer regard for what the Book says, and not so much regard for some things, which, though attributed to the Book, are not found therein.

Torquay. Christianos.

CHRIST'S HIGH PRIESTHOOD.

Dear Sir,—The note on Joshua ii. 6 in your "Daily Readings" in The Christian of May 6, does not seem to me satisfactory, and I venture to suggest the following as the true answer to the question why the manslayer was restricted to the city of refuge until the death of the high priest.

The nation of Israel, guilty of the death of Jesus ("His blood be upon us and on our children"), had nevertheless a means of escape provided in the Gospel (Acts ii), and the call was, "Save yourselves from this untoward generation." Jesus prayed, "Father, forgive them, for they know not what they do," and God graciously accounted their action as done unwittingly (Acts iii. 17). The Hebrew Christians who had believed the Gospel were addressed as having "fled for refuge to lay hold upon the hope set before us." This was their city of refuge; Christ had been exalted as a Prince and a Saviour, and those who received Him found blessings of a new and different order, as well as security from the avenger of blood. But henceforth they were really exiles from their own proper portion, home, and city as Jews. This state of things is, however, inseparably bound up with Christ's present place at God's right hand, during which He is exercising his priestly functions after the Aaronic pattern. To leave the city of refuge during the high priest's lifetime was death. To give up Christianity is fatal, as is clear from Heb. vi. and x. But when the present dispensation of grace is closed, Christ will leave his present place at God's right hand, and come forth to exercise the Melchisedec character of priesthood. This, I take it, answers to the death of the high priest. Of course Jesus does not die, neither does his priesthood cease, but its character changes. He is Priest for ever after the order of Melchisedec, but after the present day of grace is over, the Aaronic functions He is now exercising (as typified by the high priest in Israel) will give place to the Melchisedec functions when He comes forth to reign as Priest on his throne. Then a Jew will not have to flee to, and continue in, a city of refuge, but will be restored to his own proper blessings according to the promises made to the fathers.

David D. Chrystal.

Airedale, Belmont-road, Bristol.

IRISH CHURCH MISSIONS.

Dear Sir,—During the past fortnight I have visited most of this Society's stations in Connemara, and I think your readers might be interested to know the impressions of one hitherto personally unacquainted with Mission work in the west of Ireland. I visited Galway, Spiddal, Inverin, Roundstone, Moyrus, Duhulla, Errismore, Ballynahinch, Ballycouree, Ballynakill. Sellerna, Cleggan, and Aasleagh. In most of these places I found schools, in which I was permitted to question the children. I could not but commend the ready and intelligent answers which were, in most cases, given. I was present at Sunday Divine worship in three different churches, and, considering the scattered population, the attendance was good; in one church there were people who had walked four, five, and even seven miles. The preaching in every case was decidedly evangelical.

The clergyman of one of these very extensive parishes took me with him to a weekly class that he holds, at a distance of some seven miles from his house. On reaching the outlying schoolhouse, we found a goodly number of people assembled, twenty of whom were Roman Catholics, and of these several were intelligent, thinking men, independent enough to reserve their right of private judgment. These all listened earnestly to the explanation of the Gospel of grace, and it was approaching midnight before we left these seekers after truth, and began to retrace our long road home. Under ordinary circumstances the journey might have been considered dangerous in these times, but the missionary clergyman has the utmost confidence in the people he is living to benefit, and the general kindness with which he is almost invariably met, shows his confidence is not misplaced.

Joining the lay reader in several places I went in and out amongst the homes of the poor, where, by their own turf fires, they willingly heard the Scriptures faithfully interpreted. Where the missions had ceased to operate I heard many expressions of regret.

As I consider and reconsider what I have learned by careful inquiry and personal observation during my tour, I am convinced that the missions have vastly influenced the thousands of poor people who live in the mountain and sea-coast villages of Connemara, and although few may ever find in them the courage to openly change their denomination, knowing the relentless persecution this invariably entails, yet, under a bark of Romanism they are willing to draw their sap of truth from mission agents who meet them in their cabins, on the roadside, in cattle sheds, or wherever they can.

A Rambler.

MISSIONS TO SEAMEN.—There appears to have been great and evident improvement in the spiritual, the moral, and the physical condition of men-of-war's men, merchant seamen, fishermen, and bargemen, during the thirty years that have intervened since the foundation of the Missions to Seamen, 11, Buckingham-street, Strand, London, W.C. According to the report adopted at the annual meeting, at Willis's Rooms London, over which the Bishop of Durham presided on Thursday, British sailors and fishermen are far more sober, thrifty, and thoughtful than is commonly supposed. Sixty-six chaplains and readers are working afloat at fifty-one seaports, furnished with two steam and eight sailing vessels, and many boats, whilst a deep-sea mission is carried on amongst crews on the high seas by 435 captains and officers, and 202 foremast men, duly enrolled and supervised by the chaplains. The Bishop of Durham presided at the meeting, and amongst those present were a large number of clergymen, admirals, and other naval officers, merchant captains, shipowners, and others.

PUBLIC GAMBLING AT MONTE CARLO.

It is earnestly to be hoped that the painful narrative of attempted suicide which Lady Sebright has so graphically described in our columns, and her earnest warnings regarding the neighbourhood of Monaco, will enlist the increased sympathy and support of our readers on behalf of the International Association for the Suppression of the Gaming Tables at Monte Carlo. This association, which was founded in 1880 by its president, Mr. Henry Thompson, of Mincing-lane, has succeeded in drawing the attention of the French, German, British, Italian, Russian, Austrian, and Belgian Governments to the evils arising out of public gambling at Monaco. By its immediate agency the leading organs of public opinion throughout Europe have fully discussed the question from every point of view, and denounced the "hell" as one of the worst blots upon the boasted civilisation of the age. Numerously signed petitions have been presented to the French and Italian Governments; eminent statesmen of various nationalities have exchanged views upon the subject; official, semi-official, and friendly representations have been made to the Prince of Monaco, and at the present moment the French Government is actively engaged in bringing the Monte Carlo question within the range of practical politics.

Two more suicides have recently been reported. In the *Salle de jeu* of the casino, at a time when the three roulette tables were crowded, a man fired three shots into his side with a revolver, after gambling away his fortune. The *Petit Provençal* of Marseilles states that M. Fabre, *conseiller d'arrondissement* of Bédarieux, shot himself after gambling at Monte Carlo. His body was found on the railway. Almost every week accounts are received of suicides or attempted suicides—sometimes four of the former within as many days. Every day men and women are ruined and undone—not a few of whom probably commit suicide some distance away, and multitudes are annually reduced from affluence to beggary. It is impossible to sum up the awful measure of sin and misery of which Monaco is the daily scene. Out of the proceeds of iniquity, £800,000 are spent by the casino in paying a tax to the Prince and towards local expenses, while £750,000—after paying every item of outlay—are divided among the Blanc family, who are the principal shareholders.

The Casino practises every kind of device to lure victims to the tables. Lying reports of fabulous sums gained are industriously spread by paid agents, and male and female decoys swarm the hotels and promenades of towns throughout the Riviera.

Incredible as it may appear, it is no less true that many respectable English people go to Monte Carlo. "We don't go to play," they say, "but just to look at the place, and hear the music;" and there they rub shoulders with hosts of the worst characters of both sexes, who thither congregate to prey upon their fellow-creatures. The leaven of respectability thus imparted is an important factor in encouraging others to visit the spot. Young people—and some who are not young—often remark: "Oh, the place cannot be so bad, for I saw there the Rev. ——, and Mr. and Mrs. So-and-so and family."

The columns of The Christian have often contained warnings of the evils and dangers of Monte Carlo, and have furnished information of the efforts of the International Association. Funds are still needed to carry on the work to a successful issue, and will be thankfully received, by Mr. Henry Thompson, 38, Mincing-lane, E.C., or by Mr. R. Stewart Clough, Secretary, 8, Adam-street, Adelphi, W.C., who will gladly furnish additional information on application.

MOTHERWELL, N.B.—Mr. W. Dunn, evangelist has finished a blessed mission here. Numbers have professed faith in Christ Jesus, while believers have received much light and blessing through the faithful ministry of the Word. Mr. Dunn is now preaching in Coatbridge with great success. Will our readers pray that he may continue to be made a rich blessing to many in Scotland?

HOME OF INDUSTRY.

The King's messengers make haste; cold and stormy oceans cool not true love for this blessed work among the children. Mr. and Mrs. Merry, knowing our need of help, have just arrived from Canada. Mrs. Merry returns with a party of girls, whilst Mr. Merry remains to assist me with a third party, sailing in July, all being well.

This will allow of a few weeks' rest, after the strain of the long winter, before the voyage. Nothing is lacking in packing the many boxes; all, all is wondrous love, and it is a relief once more to thus express our united and grateful thanks to our heavenly Father, for inclining the heart of many a reader of The Christian to aid us by making garments, sending money, and most of all by prayer during the past winter.

As the five thousand several articles have been packed into nearly a hundred boxes and bags, our song has been one of deepest praise, but, oh! when each dear saint will receive his smile, and hear the words, "Well done, good and faithful servant," those who have toiled over the garments and those who have taught the children will rejoice together, uniting in giving Him all the praise.

Our kind friends will be glad to hear of the safe arrival of the party of boys—storms and fogs all passed, and safely landed on the ninth day. Our nephew, William H. Merry, who has escorted twelve parties across the Atlantic, reports that this voyage was quite a pleasure, owing to the obedience and love amongst the boys themselves. They had comfortable quarters, and Captain Smith and some of the cabin passengers visited them, and made the time pass profitably by lectures and good advice, the boys, in return, singing their hymns and giving recitations.

We believe that the noble Canadians will develop many of these dear lads until they become valiant missionaries for the Lord in every quarter of the globe. Already some have gone forth; we ask prayer that they may be faithful followers of the Lamb.—Yours in service for our blessed Master,

Annie Macpherson.

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TEMPERANCE NOTES.

On May 9, 300 Temperance sermons were preached in churches in the diocese of London.

In Texas, earnest and not unsuccessful efforts are being made to induce negroes to become abstainers.

In Iceland the good results of the spread of Temperance are so obvious as to be generally acknowledged.

Systematic Visitation of members is commended as a means of retaining them in Temperance societies.

In Glasgow recently was held an open-air demonstration against any increase in the number of public-houses.

At the Gough Memorial Conference at Sandgate a speaker said the Crofters of Scotland were as a rule God-fearing abstainers.

The House of Lords, May 11, by a very small majority, passed the second reading of the County Durham Sunday Closing Bill.

It is proposed to hold a National Temperance Demonstration in the International Exhibition grounds, Edinburgh, in the course of the summer.

In *The Leeds Mercury* complaint is made of the shameful way in which drunken men are sometimes forced upon sober railway passengers in spite of protests.

Recent great Temperance meetings in Scotland gave no uncertain sound. Scotch M.P.'s at all events should have no doubt as to what their constituents think about the Local Veto.

Scottish Temperance has had a great loss through the recent death of Mr. Duncan M'Laren. Rev. J. Graves, a prominent temperance worker in Ireland, has also passed away.

The annual meeting of the National Union of Elementary Teachers was held a few days since at Bradford, when 220 were entertained to breakfast by the National Temperance League.

At Edinburgh, lately, Mr. M'Lagan and Mr. Theodore Fry reminded the public that on the Temperance question many M.P.'s will go no farther than their constituents compel them.

During the late distress, a Manchester clergyman heard one of a group of men who had just received parish relief say, "Well, we be got summat out of 'em at last!" "Yes," said another, "let's go and have a good drink out of it first thing." Generally speaking it was the drunken class of working-men who paraded the streets.

AN OUTRAGE in WESTERN AUSTRALIA.

Five months ago, says *The Intercolonial Christian Messenger* for March 26, Rev. J. B. Gribble, known as the friend and benefactor of the Aboriginal, left New South Wales, where he had successfully managed a mission station at Warangesda, to undertake similar work in Western Australia. Mr. Gribble went at the request of the Bishop of Perth, and was located in the Gascoyne district, where there are large numbers of blacks assigned and free. The advent of the missioner, it would seem, was anything but good news to the settlers, who from the first seem to have regarded him as an enemy. With a perseverance which does him credit, Mr. Gribble, amidst these discouragements, stuck to his commission. A station was formed, and several blacks signified their willingness to become connected with it. The presence of a clergyman and his reproof of certain gross outrages was, however, more than the settlers could bear. They had been a law unto themselves with the blacks, and now they resolved to take the law into their own hands to secure the removal of Mr. Gribble. A petition to the Bishop having failed, they resolved to "Boycott" the missioner. The natives who were in the habit of frequenting the mission disappeared. They were threatened or bribed as the case may be. It seemed to matter little which, so long as they were prevented from attending.

Mr. Gribble went to Perth to deliver a lecture on the native question. On his return per ss. *Natal*, a scene was enacted on board the steamer which for cowardice and barbarity has had few parallels in the history of travel in Australian waters. Towards midnight Mr. Gribble was seized, thrown down and hustled about the deck by some of the settlers who were on board, and who declared they would be glad to get him out of the way by throwing him overboard. When the ship anchored a little later in Champion Bay, the same thing was repeated by a larger crowd. Mr. Gribble's calls for help were either unheard or unheeded. After the greatest difficulty, he got to the saloon, where the purser suggested he should go to his cabin where he would be unmolested. This he did, but had not only to barricade his door but to sit the greater part of the night with his back to it and his feet firmly planted on the opposite side. The mob outside, foiled in their attempt to force the door, shouted and yelled and imprecated all horrid things on the head of this devoted servant of God. Had it not been for the interference of the stewardess, whose ladies were being excited by the noise, it seems likely that this state of affairs would have lasted the night through. Why the captain or even a subordinate officer did not interfere to protect a man so assailed seems unaccountable.

On arriving at Carnarvon, Mr. Gribble communicated with a solicitor, who declined to take up his case; he has, however, sent a statement of the whole proceedings to his Bishop at Perth, who we hope will do what he can to wipe out the disgrace of this outrage by having the perpetrators of such dastardly conduct dealt with as the nature of the case demands. Meantime, we assure Mr. Gribble of the sympathy felt for him in the other colonies where he is known, and the disappointment which, with him, we share that a work which he was so well fitted to perform has thus been thwarted at its inception by a course of conduct which we would have scarce believed possible in any British colony.

CLAPTON PARK TABERNACLE.—A series of services has been held in connection with the re-opening of Clapton-park Tabernacle, Blurton-road. The Tabernacle, which has recently passed into the hands of the Primitive Methodists, has undergone a great transformation. The mission commenced its operations nearly two years back at the Clapton-park Theatre, but being an entirely new one, had neither congregation nor society to begin with. However, a Church was formed, consisting of the missionary, his wife, and three others, and has steadily grown up to the present, and now numbers 100 members. A Sunday-school was commenced with two teachers and eleven scholars; it now numbers seventeen teachers and 132 scholars. The Band of Hope, Gospel Temperance Society, Tract Society, and Benevolent Society, were in turn commenced, and have been very successful, and are now in vigorous operation. Open-air services have been held in nearly every street in the neighbourhood. Some 50,000 tracts and religious periodicals have been distributed. The sick and the dying have been visited at their homes, and the destitute have been helped. Whilst the mission has greatly relieved the distress which prevailed to a very great extent in Clapton-park during the winter, it has greatly crippled the efforts being made to raise the funds for the new building; this has been re-opened with a considerable debt upon it, which the trustees hope to speedily clear off.

GLAD TIDINGS from the PUNJAUB.

The following letter has recently been received from Miss Andrews, Ludhiana, one of the Zenana missionaries of the Society for Promoting Female Education in the East:—

"We have felt much encouraged lately by the spirit that is abroad amongst the people, especially in the villages. It is as if one heard the 'sound of abundance of rain.' Three men, a religious teacher and two of his followers, were baptized the other day in this district, under peculiarly interesting circumstances. Ahmad Shah, an evangelist of the American Mission here, was itinerating, and went to a village where a great wedding was being celebrated, in order to preach to the crowds assembled. He found about a thousand persons collected, and preached to them for some time. The three men above referred to were present, and asked many questions, he supposed for opposition's sake, but, however, told them all they asked. The next day he preached again, and when he had finished the leader of the three stood up, took out a New Testament, and preached most earnestly for two hours. The three turned to Ahmad Shah, and said, before the whole crowd, 'Now, will you baptize us?' He told Ahmad Shah that the Testament he possessed had been given him some years before at Gaya, that he had studied it carefully, and taught it regularly to his 150 followers, of whom the two then present wished to be baptized with him.

"Ahmad Shah suggested that he should wait and receive further instruction; but, he replied, 'You have no right to detain me; when the eunuch was on the road, he said to Philip, what hinders that I should be baptized, and Philip baptized him at once.' Whereupon Ahmad Shah examined the three men then and there, and being fully satisfied as to their sincerity and thorough knowledge of the New Testament, baptized them in the presence of the whole assembly of two thousand heathen.' When the simple ceremony was over, they inquired, 'Is that all?' supposing that something should be given them to eat. 'Yes,' he replied, 'that is all,' and then proceeded to explain to all present the nature of faith and baptism.

"The next day the three men said they must be going, and refused to be detained. One of them had a very ragged old blanket, with a hole for his head, his only covering. Ahmah Shah offered to give him his own, but he refused to take it, saying, 'Do not give me anything better, or I shall begin to covet and to beg; this is all I need;' and so they departed to preach the Gospel of Jesus Christ without pay, over a large district. Who can tell what the harvest will be! and what golden sheaves shall yet be his, wherever he may be, who gave that Testament seven years ago! Ahmad Shah was the first Cashmerie baptized in the Mission. His present wife, Sophy, was one of the girls in my school. Her mother is our Bible-woman."

THE McALL MISSION IN LYONS.—Twenty meetings a week are now held with an aggregate attendance of over one thousand persons. Nearly a thousand meetings of all kinds were held last year, through which much good was done. Major A. S. D. Colquhoun, 96, Avenue de Saxe, has written a brief account of his work in Lyons. Special meetings, he says, have been recently held at which many conversions took place, some testified to have anxiously waited for years without discovering how to take hold of the Lord Jesus by faith. Several whole families have professed conversion and are now testifying for Christ.

SYDNEY Y.M.C.A.—The annual tea and public meeting of the Sydney (New South Wales) Y.M.C.A. was held in the large hall of the Institution on March 23. Mr. W. J. Foster, President of the Association, said that that was the first occasion on which they had been permitted to meet in their own rooms for the annual meeting, and it was certainly an occasion on which their hearts must be lifted up with thankfulness to God. Rev. Dr. Kelynack said that he was pretty familiar in his wanderings with all the great city centres of these colonies, New Zealand included, and that in size, in adaptability, in organisation, and in labour that association stood undoubtedly in the first place. Rev. W. Mathison strongly advised all young men to read and study the Book of books. He had been studying it for the past fifteen years, and felt more ignorant about it to-day than he did fifteen years ago. Rev. Charles Bright said that that association should have the sympathy and support of all Christian men and women.

The Book World.

The May number of The Monthly Interpreter (1s. *T. T. Clark & Co.*) is enriched by several papers of great exegetical value. This periodical is rapidly becoming indispensable to ministers and theological students.

Rachel, the Little Captive Maid. By Julie Sutter. 1s. *S. W. Partridge & Co.* This is a very attractive little volume, tastefully got up, and beutifully illustrated. The story has a sad beginning, but a happy conclusion, and shows what a blessing a little child may be in a household.

Sermons. By Rev. J. J. S. Bird, B A. 5s. *F. E. Longley.* These sermons are not striking in thought or expression, but they re-state old truths forcibly and earnestly. We like Mr. Bird's allegiance to the faith once delivered to the saints, and the vigorous manner in which he repels the attacks of the so-called higher criticism.

Salvation from Self. By Rev. J. B. Figgis, M.A. 2s. *S. W. Partridge & Co.* The power of self to weaken the Christian life, and how its power may be broken, are here set forth in striking language. The little volume should be scattered broadcast. Its author's name is a guarantee of its worth. It is full of suggestion and freshness.

Avena: Musings, in Rhyme. By Flavel S. Cook, M.A., D.D. 3s. *Nisbet & Co.* From "Fairy Tales" to "Dimples" and "Enigmas," Dr. Cook leads us through the mazes of fancy, and into the more robust region of fact, with true poet ease, if not with true poetry. His verses have a happy, healthy ring, and those that are of a more distinctly religious character are decidedly the best.

The Mystic Voices of Heaven; or, The Supernatural revealed in the Natural Science of the Heavens. By an Oxford Graduate. *Elliot Stock.* The author seeks to illustrate the supernatural truths mirrored in nature. He writes out of the fulness of a mind stored with learning gathered in many departments of knowledge, and with an apt facility for pointing out the mystical correspondences between the seen and the unseen. He quotes authorities of undoubted prominence in support of the views he advocates.

Lights and Shadows of Human Life. By Rev. John Philip, M.A. 3s. 6d. *Hodder & Stoughton.* The author has written a beautiful epic, a song of degrees, tuned to the most perfect harmony of trust. Every page sparkles with enjoyment in a healthy, noble life. The weary, the sorrowful, the sin-sick, the dissatisfied, will each find something here to soothe and elevate. The aim of the writer in his treatment of the "magnificent gift," is a true and lofty one, and this especially may be said of his chapter on "The Value of Life."

The Young Communicant: a simple Explanation of the Lord's Supper, and of the Communion Service, with aids to a Right Reception. By Rev. J. E. Sampson, Vicar of Barrow-on-Humber. *W. Hunt & Co.* Mr. Sampson gives simple, pithy, spiritual explanations of the chief parts of the Church of England Communion Service. His book is one that may be commended to older Sunday-school teachers and intending communicants of the Established Church, while pious Nonconformists may find in it a satisfactory explanation of some things that perplex them.

Outskirts of Revelation. By Henry Harris, B.D. *Frowde.* A little book on a series of large and looming subjects, such as the "Serpent in Paradise," "The Intermediate State," "The Future of the Jews," "Revelation and Science," and Special Forms of Current Unbelief." Full discussion on themes so thorny and recondite could not be expected in space so limited; but the writer is evidently an independent thinker, and his views and teachings, so far as they go, are clear, candid, suggestive, and free from any tinge of dogmatism. If all the questions raised do not get complete answers, yet enough light is thrown upon subjects confessedly obscure, amply to repay perusal.

Rays of Messiah's Glory; or, Christ in the Old Testament. By David Baron. 6s. *Hodder & Stoughton.* This able and vigorous work seeks to show how the Old Testament proves Christ to be the Light of the Gentiles and the Glory of Israel. The task requires scholarship and insight. Mr. Baron has both. He has been a life-long student of the Bible, and brings to his work wide knowledge and earnestness of purpose. The fault of the book is that it is too popular for the theologian, and too abstruse for the ordinary reader. Many people will be frightened by the array of Hebrew words with which the pages are studded, but if they have the courage to read, they will find the treatise on a level with their powers of comprehension. We can heartily commend it.

The May number of The Contemporary Pulpit (6d. *Swan Sonnenschein & Co.*) is specially acceptable to preachers, on account of the valuable hints it gives about the books with which they should stock their libraries.

The Great Auk's Egg. By Darley Dale. 1s. 6d. *Religious Tract Society.* This story reminds us of a pill coated with sugar. It will do boys and girls good to read it, but it is really a series of discussions in natural history, woven into a slight narrative. It is healthy in tone, instructive in matter, and interesting in style.

Mornings with the Muse. By Ignotus. *Elliot Stock.* Quiet and thoughtful meditations thrown into the form of verse. They are evidently the product of a cultured imagination and an earnest mind. Some of the descriptive sonnets truthfully reflect the beauty of nature. We like the author best when he is simplest; when he tries to soar aloft, his wings fail him.

Abba, Father: Helps to Prayer and Meditation. By Rev. C. G. Baskerville, M.A. 1s. 6d. *Nisbet & Co.* The intention of this work is a good one, and to those who need a rule for prayer and meditation, and have not the natural resources within themselves, his aim will have been realised. But we deprecate any system of prayer or meditation that will reduce either to a mere formal soulless routine.

The Churchette. By Rev. J. Reid Howatt. 3s. 6d. *Hodder & Stoughton.* "Feed my lambs" is a command binding on every shepherd, but few can do it well. Mr. Howatt has the ability, and makes full proof of it in these charming sermons to the young. He talks simply, yet forcibly. His parables are pictures painted with deft skill, and teach lessons well worth learning. In our column for the young we hope to give a specimen of the sermonettes.

A Popular Catechism on "the 100 texts." The First Fifty, by E. H. 6d. *W. B. Horner & Son.* Rev. C. Dallas's 100 Texts, blessed by God to thousands of souls, need no advertisement. But all who love Jesus, study their Bibles, and are engaged in teaching the young, have not catechetical power. To such this little book with questions and answers on each text, and here and there a short, striking illustration, will be invaluable. Not only in Roman Catholic Ireland, but in what *was* Protestant England, unscriptural religion, and every form of irreligion is increasing so fast that only by systematic Bible instruction can the rising generation be saved and fortified.

The Revealer Revealed. Thoughts upon the Revelation of Christ in and to his people. By Rev. Hay M. H. Aitken. *John F. Shaw & Co.* Under this expressive title the well-known mission preacher has grouped sixteen of his later discourses. Specially valuable for the present day are, "Perfection through Suffering," "The Bathing and the Washing," and "Walking with God." While Mr. Aitken glories in the fulness of the believing sinner's pardon, and the completeness of his consecration to God, he shows from Scripture and experience that personal sanctification is a gradual work, and that those believers, who, by sustained and living faith enjoy most of the love, joy, and peace contained in Jesus have most need of watchfulness against the wiles of the world, the flesh and the devil. He rightly holds and unvaryingly teaches that the holier a saint becomes, the more subtly is he assaulted.

The Wit and Humour of Life. By the late Dr. Stanford. *Elliot Stock.* We have already referred to and quoted from this charming book for readers of any age, but especially for young Christians, for whose pleasure and guidance its wealth of wisdom was first designed. The gifted author could discourse nobly, not only on "Central Truths," but on lighter subjects also, for deep in his soul lay a fountain of fancy ready to burst forth in sparkling grace on any theme. The reader will find here skilful definitions of wit and humour and of the manifold forms of mirth-exciting speech into which they run. He will find also a rich treasury of bright sayings gathered from the literature of many ages and many lands. Weak prejudices on this subject are removed and mistaken opinions dispelled. The writer shows that wit is not wickedness, but may be recognised as a Divine gift to be wisely used for God's service and glory. To the questions, What have Christians to do with wit and humour? What is their true use? Wherein lies their abuse? copious and admirable answers are given, answers which, in fact, form the body of the book. The conclusion comes in a practical address of great skill and searching power, directed to those who may admire wit and humour, but who do not yet fully love Christ. No brief notice can do justice to these pages; to be rightly appreciated they must be read.

The New Reformation. By Rev. Charles E. Beeby, M.A. 2s. *Elliot Stock.* It is not always easy to speak home truths lovingly, but Mr. Beeby manages to do it in this pamphlet, which advocates some rather sweeping reforms in the Established Church of England. He knows his subject, and handles it firmly.

Mr. Elliot Stock, 62, Paternoster-row, E C., publisher of "The Teachers' Storehouse and Treasury," is offering for a short time the volume at half-price, viz., 1s., or post free for 1s. 4d.

Guzzy the Miner. 1d. *Partridge.* A beautiful little life-sketch of one who, from the pit, attains unto the glory of being a true and devoted follower of Christ. It is so good that we recommend it to all our friends to enclose in their letters.

The Three Judgments. By Rev. James Gosset Tanner, M.A. 2d. *John F. Shaw & Co.* A thoroughly evangelical and weighty pamphlet on a most important subject. Mr. Tanner writes as if he had entered the world to come, and had come back to tell what he saw.

The Resurrection of the Dead. By Rev. J. C. Bass. 6d. *Hodges, Figgis & Co., Dublin.* Mr. Bass read this interesting contribution to the literature of the doctrine of the resurrection before a meeting of clergymen, and was asked by them to publish it. Its opinions merit careful consideration.

We have received from "*The Commercial Gazette*" *Office*, 58, *New Broad-street, E.C.*, Compensation for Personal Injuries on Rail, Road, and River, by T. J. Wesley Bennett (price 2s. 8d). It has been written for the purpose of assisting those who have suffered in accidents, and need guidance as to how they may obtain compensation.

Health Handbooks.—A very valuable series of Health Handbooks (2s. each) is about to be published by *Messrs. Cassell*, including "The Influence of Clothing upon Health," "The Eye, Ear, and Throat," "The Eye and Sight," "The Ear and Hearing," "The Throat, Voice, and Speech," "The Management of the Skin and Hair." These volumes are reprinted from "The Book of Health."

Annie Williamson. By James Balfour, W.S. ½d., or 3s. 6d. per 100. *Religious Tract Society of Scotland.* This is an interesting story of the conversion and deathbed of a Scotch lassie. It is told with all the simple charm that distinguishes the author's style; and if sent to an unconverted friend, or if left lying about, is almost sure to be read. Narrated by Mr. Balfour in public, it has already won souls for Christ, and its appearance now, as a neatly got-up booklet of sixteen pages, is calculated still further to extend the Redeemer's kingdom.

Her Majesty's Accession to the Throne.—In connection with the celebration of the Jubilee, Messrs. Cassell & Co. announce the publication, in monthly parts, of "The Life and Times of Queen Victoria," with a profusion of high-class illustrations. Part 1 of this important work will be ready on May 25. Each monthly part will contain 64 pages, the size of *The Quiver*, with a handsome frontispiece. With the first part will be issued a large presentation plate, consisting of a beautiful engraving of the picture by Gourlay Steell, R.S.A., entitled "A Cottage Bedside at Osborne."

MR. W. NOBLE.—A telegram has been received from Mr. William Noble, intimating his arrival at Auckland, New Zealand, where he was to conduct a fortnight's mission.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—May 23, Psa. cv. 16—27; May 24, cv. 28—45; May 25, cvi. 1—18; May 26, cvi. 19—33; May 27, cvi. 34—48; May 28, cvii. 1—16; May 29, cvii. 17—30.

SWEDEN.—This year, writes a correspondent of the Philadelphia *National Baptist*, seems to be a revival one. From a great many places, brethren write that God has especially blessed their efforts. I cannot tell how many there are who ask for preachers. In missionary success I think Sweden is as eminent as any other country in the world at the present time. The people long for the Gospel. This year I have begun to publish a Christian newspaper, called *Swedish Herald*. The Temperance work is going on nicely.

RATHMINES, DUBLIN.—The fifth annual meeting of Young Men's Services here was held in Rathmines on Friday evening, the 7th instant. Colonel Morton, who presided, expressed the pleasure it gave him to support all such associations as this, where the work was carried on by men of all denominations, and on strictly unsectarian grounds. Rev. Wesley Guard moved a resolution, calling for the support and prayerful sympathy of all Christians in Rathmines and Dublin. Addresses in support were also given by Rev. F. Beevay, Rev. J. Porter, Mr. Aimers, and Mr. H. W. Figgis.

AN OPEN DOOR.—Sir,—The Savoy side of the Lake of Geneva calls urgently for evangelistic work. Any devoted Christians acquainted with the French language and possessing sufficient means to support themselves would there find a most interesting sphere of work. Savoy, with its population of some 500,000 is, perhaps, the darkest part of France. There is but one Protestant worker, a Swiss evangelist, who for eighteen years has been established at Evian; he has been alone at the work and is quite discouraged. There are a few bright Christians, whose addresses I will gladly furnish upon application, as well as any further information that may be desired. Wm. T. Float.

"The Manse," Foxton, Market Harborough.

RECREATIVE EVENING SCHOOLS ASSOCIATION.—One object of this Association is to introduce into evening schools recreative and practical education, with the assistance of voluntary teachers and helpers. The recreative classes comprise musical drill, singing, and lantern illustrations of the subjects taught. The practical classes are—for boys, wood carving, modelling, &c.; for girls, sewing and cookery; drawing, designing, &c., for both. Voluntary teachers and helpers are most urgently needed. Another object, now under the School Board's consideration, is to open some of the Board School Halls as clubs for working men and working women, managed by committees largely drawn from those using the club. Anyone willing to assist the work of the Association in any way, is earnestly requested to write to the Secretary, 1, Norfolk-street, Strand, W.C.

Notes on Daily Readings

SUNDAY, MAY 23.—JUDGES IX.

THE moral of the story of Abimelech, which fills this long chapter, is given in its last two verses. It is a record of a wicked revolt against Gideon's descendants, seventy in number, by one of themselves: involving the wholesale murder of all except Jotham, the youngest son. Jotham's solemn malediction of Abimelech and of the men of Shechem, his assistants in the revolt and massacre, was fulfilled in the death, through fire, of "about a thousand men and women" of Shechem, and the death of Abimelech through a woman breaking his skull, and his armour-bearer despatching him forthwith. "Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the evil of the men of Shechem did God render upon their heads: and upon them the curse of Jotham the son of Jerubbaal."

8.—*The trees went forth on a time to anoint a king over them.*—"This is the oldest fable extant. A somewhat similar one is preserved 2 Kings xiv. 9. These are the only two of the kind found in Scripture. Somewhat different are the parables 2 Sam. xii. 1—4, xiv. 5—11; 1 Kings xx. 39, 40; and those of the New Testament."—*Sp. Com.*

45.—*Beat down the city, and sowed it with salt.*—"Strewing the ruined city with salt, which only occurs here, was a symbolical act, signifying that the city was to be turned for ever into a barren salt desert."—*Keil.*

51.—*There was a strong tower within the city, and thither fled all the men and women.*—The safety afforded by this tower to those that "gat them up to the top of the tower" is an interesting illustration of Prov. xviii. 10, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

53.—*All to brake his skull.*—"All to" is old English for altogether.

MONDAY, MAY 24.—JUDGES X.

4.—*And he had thirty sons that rode on thirty ass colts.*—"A sign of high rank. The Oriental ass is a superior animal: Israel had not yet imported horses."—*Fausset.*

12—*The Maonites.*—"In the Hebrew, Maon. The Septuagint have Midian, which may be the true reading. If Maon be the true reading it probably denotes one of the tribes of 'the children of the East,' who came with the Midianites and Amalekites in the time of Gideon."—*Sp. Com.*

14.—*Go and cry unto the gods which ye have chosen.*—"Compare Deut. xxxii. 37, 38, to which there is here a distant allusion, and 2 Kings iii. 13." —*Ibid.*

16.—*And they put away the strange gods.*—"Pain wrung from Israel the cry (ver. 10), 'we have sinned against Thee.' As yet it was the cry of the suffering flesh, not of the penitent heart. God therefore for the time rejects it. Deep conviction of sin must be wrought by the delay in answering, before grace is bestowed. True penitents pray on and wait still upon Jehovah, even though He hide his face (Isa. viii. 17). Next they put away the evil of their doings. Then they repeat their confession of sin and surrender themselves to God, acknowledging his sovereign right to do unto them whatsoever seemed good unto Him."—*Fausset.* The last words of this verse are some of the most gracious in the whole Bible—"his soul was grieved for the misery of Israel."

17.—*Then the children of Ammon were gathered together, . . . and the children of Israel assembled themselves together.*—"So it shall be in the last day of our dispensation; the Antichristian hosts shall be gathered together for perdition, the saints for their triumphant and eternal glory."—*Fausset.*

TUESDAY, MAY 25.—JUDGES XI.

2.—*Thou shalt not inherit in our father's house; for thou art the son of a strange woman.*—"The Israelites by idolatries had made themselves aliens from God's covenant; the son of a concubine and an outcast is therefore, in order to humble them in remembrance of their sin, to be their deliverer. God knows how to make adversities qualify his instruments for fulfilling his purposes. He chooses things which are despised to confound the mighty (1 Cor. ii. 27, 28)."—*Fausset.*

30.—*If thou shalt without fail deliver the children of Ammon into mine hands.*—This is not the language of faith, but betrays the same bargaining spirit which characterised Jacob's vow (Gen. xxviii). The sequel shows what sore trouble he brought upon himself thereby.

39.—*Did with her according to his vow which he had vowed.*—But what he did with her is a matter hotly contested, and, it must be admitted, one very difficult to decide. Keil says: "That Jephthah put his daughter to death, and burned her upon the altar as a sacrifice to Jehovah, was the view of Josephus and the Chaldee, and also the one which generally prevailed in the earlier times among both Rabbins and fathers of the Church. It was not till the Middle Ages that Kimchi and other Rabbins endeavoured to establish the view that Jephthah merely dedicated his daughter to the service of the sanctuary of Jehovah in a lifelong virginity." Keil himself, and Hengstenberg, and Auberlen, and the German commentators generally adopt this latter view, and so does Fausset, but the "Speaker's Commentary" prefers the older one. The passage itself, if closely examined, seems on the whole to favour the milder view of the fate of Jephthah's daughter, for as Jephthah used two expressions to describe what he would do—"shall surely be the Lord's," and "I will offer it up for a burnt offering"—it is not impossible that the former by itself would satisfy the conditions of the vow, if a person met him, while the latter would describe his treatment of an animal. But what most favours this view is her bewailing her virginity rather than her approaching death upon the mountains, and finally the words appended to the description of her father fulfilling his vow, "and she knew no man." The word "lament" in ver. 40 should be (as in R.V.) "to celebrate." A lifelong seclusion of this kind was from the standpoint of a woman of Israel, trained in the expectation of a possible fulfilment through her of the Messianic promise, no small sacrifice.

WEDNESDAY, MAY 26.—JUDGES XII.

1.—*And the men of Ephraim,* &c.—"Compare the similar complaint of the Ephraimites to Gideon (viii. 1), when a civil war was only avoided by Gideon's wise and patriotic moderation. The overbearing pride of Ephraim comes out in both occurrences, as also in Josh. xvii. 14—18."—*Sp. Com.*

4.—*The men of Gilead smote Ephraim.*—"Quarrelsome men at last find their match. The tongue of the Ephraimites kindled the flame (James iii. 6). 'Wherefore didst thou not call us to go with thee?' Retributively their tongue, in its inability to pronounce aright, betrayed them, and was the occasion of their slaughter. They who had threatened to burn Jephthah's house were cut off for ever from their own. Surely 'pride goeth before destruction, and a haughty spirit before a fall' (Prov. xvi. 18)."—*Fausset.*

7.—*And Jephthah judged Israel six years.*"—"Jephthah's judgeship was but for six years: for his wrath was cruel, however justly incurred by Ephraim; without an heir to perpetuate his name, he passed away. Thus the righteousness of God appears continually in his retributive judgments even in this present world."—*Ibid.* As to the spiritual lessons to be derived from this chapter, the same well remarks, "A man may now assume the guise of a Christian; but if Christ be not in his heart, the Shibboleth of his mouth is sure to detect him, as Peter's Galiliean speech betrayed him. Certainly at the Lord's coming no lying pretence of being what men are not will avail to save them from wrath. Those who are on the Lord's side shall enjoy eternal rest and glory with Him."

THURSDAY, MAY 27.—JUDGES XIII.

7.—*The child shall be a Nazarite to God from the womb to the day of his death.*—"The common Nazarite vow was for a limited time, like St. Paul's (Acts xviii. 18, xxi. 23—26). Others, like Samuel (1 Sam. i. 11), were Nazarites for life."—*Sp. Com.* "The three prohibitions ('drink not wine nor strong drink,' 'eat not any unclean thing,' 'no razor shall come on his head'), which the angel of the Lord imposed upon the woman, were the three things which distinguished the condition of a Nazarite (Num. vi. 1—8). The only other thing mentioned in the Mosaic law is the warning against defilement from contact with the dead, which does not seem to have been enforced in the case of Samson."—*Keil.* Probably because his peculiar call as a deliverer of Israel would necessitate, as the sequel shows, much contact with death. The angel of the Lord, therefore, limits the uncleanness to be avoided to that connected with eating.

18.—*Why askest thou thus after my name, seeing it is secret?*—For "secret" should be read the marginal reading "wonderful" (so R.V.). "The word is the adjectival form, and, therefore, is not the proper name of the angel of the Lord, but expresses the character of his name; and as the name simply denotes the nature, it expresses the peculiarity of his nature also. It is to be understood in an absolute sense as a predicate belonging to God alone (compare 'Wonderful,' Isa. ix. 6)."—*Keil.*

23.—*If the Lord were pleased to kill us.*—A notable answer of a calm and quiet spirit, which ranks Manoah's wife among "the holy women who trusted in God," and who were "not afraid with any amazement" (1 Pet. iii. 5, 6).

FRIDAY, MAY 28.—JUDGES XIV.

"The life and acts of Samson are described in this and the next two chapters with an elaborate fulness which seems quite out of proportion to the help and deliverance which he brought to his people; and whilst the small results that followed do not answer the expectations that might naturally be formed from the miraculous announcement of his birth, the nature of the acts which he performed appears still less to be such as we should expect from a hero impelled by the Spirit of God. His actions not only bear the stamp of adventure, foolhardiness, and wilfulness when looked at outwardly, but they are almost all associated with subservience to his sensual lusts."—*Keil.* This, which is the great difficulty of Samson's history, is best met by regarding him as raised up by God to present to Israel a picture of themselves. In him they might see Nazarite separation to God as the means of procuring superhuman strength. But they might also see this privilege—which was theirs nationally—abused, and wasted, and finally lost (until its recovery at his last death effort) by reason of his moral weakness and unfaithfulness to his Nazarite calling. Thus in his weakness was reflected the character of the nation generally, and their constant disposition to cultivate unholy alliances with the heathen around them. Samson's moral character was in fact a picture of Israel's spiritual character. Yet his mighty deeds showed them what they might by faith accomplish, whilst his final victory in death pointed onwards to one who, as the representative of Israel, should through death destroy greater enemies than the Philistines.

5.—*Behold, a young lion roared against him.*—"David had to encounter the lion and bear first, to prepare him for the combat with the giant Goliath. God took occasion from Samson's wandering aside into the vineyards to let him see what he could do in the strength of the Spirit of the Lord. Samson had no instrument in his hands. So the believer conquers Satan most effectually when he looks to the Saviour alone to fight for him."—*Fausset.*

14.—*Out of the eater came forth meat,* &c.—The spiritual meaning of Samson's riddle points to Him who "through death destroyed him that had the power of death, that is, the devil" (Heb. ii. 14). "Who hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. i. 10).

SATURDAY, MAY 29.—JUDGES XV.

6.—*Burnt her and her father with fire.*—"Some take it that the Philistines did this out of revenge, these being Samson's nearest relations. But it is more probable that they did it as an act of justice in favour of Samson, and in hope of pacifying his anger. It is noteworthy that Samson's wife brought upon herself the very punishment which she sought to escape by betraying her husband (xiv. 15)."—*Sp. Com.*

14.—*The Spirit of the Lord came mightily upon him.*—This description of the mode in which Samson obtained his superhuman strength clearly intimates that it was not an inherent or abiding gift, but an occasional endowment given as circumstances might call for it, and as faith might claim it (Heb. xi. 32). It was nothing in him which he put forth, but "the Spirit of the Lord which came mightily upon him." The popular conception of Samson, as shown in pictures representing him as a very large strong man, is altogether wrong. We have no reason to suppose that he differed in size or inherent strength from other men, and this is confirmed by Delilah's language (xvi. 6), "Tell me, I pray thee, wherein thy great strength lieth," words which could not have been spoken to a man of huge frame and muscular strength. To regard him as such is to miss the whole point of the teaching of his history.

19—*God clave an hollow place that was in the jaw.*—"Beyond all question the right translation is 'the hollow place which is in Lehi,' for the writer tells us that the name of the spring in Lehi (the feminine 'thereof' can refer to nothing else) was still called 'the spring of him that called,' up to his time. The word translated 'hollow place' means a mortar. Here it is evidently a hollow or basin among the cliffs of Lehi, which from its shape was called 'the mortar.' In this hollow a spring burst out in Samson's need, and abundantly quenched his thirst."—*Sp. Com.*

For Forthcoming Meetings, Donation List, &c., see p. vii.]

"Dr. Barnardo's Homes for Orphan & Destitute Children."

ANNUAL MEETING,

SATURDAY EVENING, MAY 22, 1886,

EXETER HALL.

PROGRAMME.—Presentation of Report for 1885-86.
Singing by 750 Children under Mr. Joseph Proudman.
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The Chair will (D.V.) be taken at 5.30 p.m. by

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To prevent disappointment, Tickets should be applied for *immediately*. Each application should contain Post Office Order or stamps for the number required.

It is earnestly hoped that the fact of the day fixed for the meeting being SATURDAY may not prevent the attendance of sympathising friends from London, and from various parts of the country.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

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200 Trained Lads (Second Party for this year) will (D.V.) leave "Dr. Barnardo's Homes" for Canada on June 15.

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Christian Community.

ON MONDAY, MAY 24, 1886,
The One Hundred and Fourteenth
ANNUAL MEETING
of the above Society will be held
In EXETER (Lower) HALL.

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The following Ministers will Address the Meeting:—Rev. Ira Boseley, Rev. Hugh Price Hughes, M.A., Rev. H. Sinclair Paterson, M.D., Rev. J. de Kewer Williams, Rev. W. D. Walters; F. A. Bevan, Esq., Treasurer; The Hon. A. F. Kinnaird.

Tea and Coffee at 6 o'clock. Meeting at 7.

J. ATKINSON, *Secretary.*

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Rev. Dr. Elder Cumming, Rev. J. B. Figgis, Rev. E. W. Moore, Rev. C. A. Fox, Rev. Evan H. Hopkins, Rev. W. Webb-Peploe, and others will (D.V.) take part.

Further information will be given by
E. P. Le Feuvre, 4, Northbrook-road, Lee; or
W. O'Neill, 39, Manor-park, Lee, Hon. Secs.

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LORD'S DAY OBSERVANCE SOCIETY.—The ANNUAL BREAKFAST and MEETING of supporters and friends will be held, under the Presidency of Sir John Coode, C.E., at ST. JAMES'S HALL, on THURSDAY MORNING, MAY 20. Breakfast will be served at Nine o'clock. The Meeting will commence at Ten o'clock.

For Tickets for the Breakfast, which are free of charge, apply as below,

JOHN GRITTON, D.D.
Lord's Day Observance Society,
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Spanish and Portuguese Church Aid Society.

THE ANNUAL MEETING
WILL (D.V.) BE HELD AT
Willis's Rooms, King Street, St. James's,
On WEDNESDAY next, MAY 26, 1886, at 3 p.m.
THE ARCHBISHOP OF DUBLIN Will Preside.

SPEAKERS—
The Very Rev. Dean of Peterborough.
The Rev. Dr. Lewis Borrett White.
The Rev. F. A. C. Lillingston, and
Sir John Coode.

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On TUESDAY, JUNE 1, 1886, at
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Chair to be taken at Half-past Six p.m., by
Ald. Sir R. N. FOWLER, Bart., M.P., P.G.W.,
Supported by
The Right Hon. Lord Polworth.
The Right Rev. The Bishop of Gloucester and Bristol.
The Hon. Thos. Pelham.
Rev. Woodhouse Dearden, M.A.
Rev. J. Clifford, D.D.
Rev. John Kinnings, and other Gentlemen.

The Children of the Industrial Schools will form a Choir, and sing a Selection of Pieces.

Tickets for the Meeting to be obtained of the Secretary, Mr. PEREGRINE PLATT, at the Institution, Vine-street, Clerkenwell, E.C.

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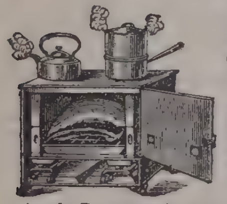

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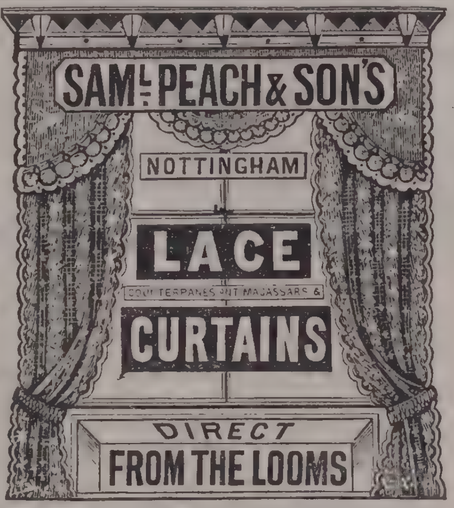

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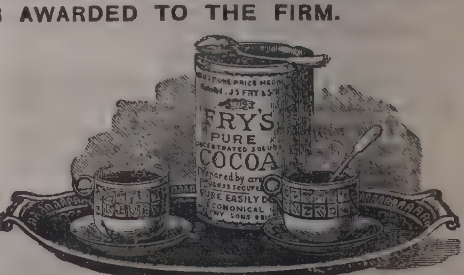

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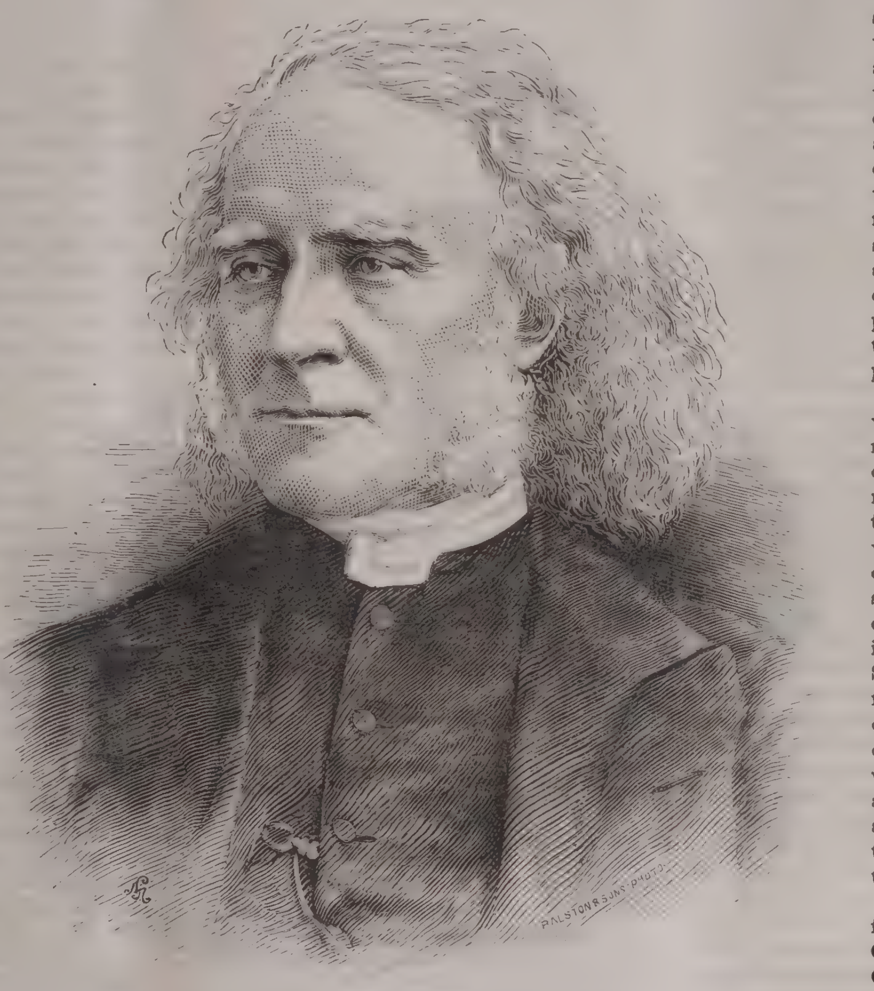
REV. A. N. SOMERVILLE, D.D., GLASGOW.

LAST week our venerable and much-esteemed friend, Dr. A. N. SOMERVILLE, of Glasgow, assumed the highest office given to the ministers of the Free Church of Scotland to fill—that of Moderator of the General Assembly. We have thought this a favourable season at which to furnish our readers with a portrait of our friend, and a short sketch of his busy and fruitful life.

Dr. Somerville was born in 1813, and was educated at the High School and University of his native city of Edinburgh, where he made the most of his time and opportunities. In his student days he attended the ministry of the saintly Dr. James Henderson, of Stockbridge, by which he greatly profited. His burning enthusiasm in the service of Christ burst the bonds of academic restraint, and found expression in evangelistic work in the Canongate, where he laboured along with his bosom friend McCheyne. Even thus early he showed preaching powers of a rare kind, and proved very popular. Tokens of Divine blessing followed their labours. One of the converts of these services, Alexander Stocks, was for many years a prominent figure in the Free Church Assembly, of which he was the zealous and useful janitor.

In due time the student became a licentiate. He finished his theological curriculum, during all of which he had the benefit of the inspiring teaching of Chalmers and Welsh. In 1835 he went to live in Roxburghshire, but could not be idle there. He acted for some months as volunteer missionary in the country districts, and preached with fervour and success in schools, farm-houses, and barns. Out of these meetings grew the formation of Edgerston *quoad sacra* parish church. After discharging the duties of an assistant in Stockbridge for three months, and in Larbert for ten, he was ordained to the full charge of Anderston Church, Glasgow, in November, 1837.

In his youth and early manhood Mr. Somerville was very fond of athletic sports, and through this exercise he developed the strength of constitution which has enabled him to stand so much hard and trying work. We suspect that his gymnastic feats would not always have met with the approval of good but narrow-minded elders. Dr. Thain Davidson, in his recently-published "Forewarned—Forearmed," tells how Mr. McCheyne, of revered memory, was walking in the country one Monday morning with a couple of ministerial friends. Mr. McCheyne was in the best of spirits. While crossing a field he bounded forward, and started "leap-frog," in which his companions joined heartily. A grave elder witnessed the game with pious horror, and came up to rebuke the divines for their levity. They good-humouredly confessed the error of their ways, and promised never to do the like again.



(*From Photograph by Messrs. Ralston & Sons, Glasgow.*)

Mr. Somerville, as might be expected, threw himself with whole-hearted consecration into the duties of his pastorate. His pulpit became a centre of inspiration and blessing. He began work at a favourable time. The long winter, which had frozen the spiritual life of Scotland, showed signs of coming to an end. Revivals raised the tide of evangelical fervour. The great religious awakening at Kilsyth, so much associated with the late W. C. Burns, afterwards of China, and in which Mr. Somerville with others had a part, produced a deep impression throughout the country. Men, wearied of the cheerless negations they had heard so long, listened eagerly to a full and simple declaration of the Gospel. It was a period of joy and light to those who lived in dark places.

The years that followed were full of events of far-reaching importance. Their conflicts and activities reached a culmination in the Disruption of 1843, when 474 ministers gave up everything for conscience sake, and went forth from church and home not knowing whither they went. Such strength of devoted faith and bravery of self-denial thrilled the lovers of evangelical truth. They wept, and thanked God; and the land of John Knox again rejoiced in the warmth that had been banished by the winter of Moderatism.

Mr. Somerville was in the front of the battle for Christ's Headship in his Church and for the purity of preaching. His teaching and example so influenced his people that, when the day of trial came, they stood faithful almost to a man. The whole of the office-bearers, all the Sabbath-school teachers, and nearly the entire congregation, followed him in joining the Free Church. The exodus was solemn and striking. The minister lifted the Bible, which had been given to him personally, from the pulpit-desk, put it under his arm, and marched out. The forsaken church remained unoccupied for a considerable time. In 1849 it was burnt to the ground. Its blackened walls lingered a picture of desolation till they were swept away to make room for a store.

A new church was built without delay. It soon got too small to hold the crowds that flocked to hear the earnest and eloquent preacher, so the large and handsome building, now known as Anderston Free Church, was erected. It was the scene of Mr. Somerville's labours during all the after years of his pastoral life.

Notwithstanding all the harassing duties of a town charge he found time for outside activities. His attention was drawn to the multitudes in Glasgow who were as sheep without a shepherd, and for whom no man cared. The Sabbath was spent by them in lounging idleness or walking on the open space called Glasgow Green. His heart yearned over them, and he resolved to tell them about the Saviour's love. They would not come to him, so he would go to them; he would hold open-air meetings. Such a thing was unknown in those days except to the Methodists. The resolution was quickly carried into practice. Notices were posted up on the trees and other conspicuous objects, intimating that Mr. Somerville would preach on the Sabbath. A great crowd gathered from the cheerless streets and squalid slums of the poverty-stricken. A chair was set in the centre of the Green to do duty for a pulpit. It was mounted by the minister, who wore his bands, so as to make apparent his clerical standing to his hearers, who, like most people in Scotland, were more inclined to accept truth from the lips of an ordained man than from those of a man who had not received the imprimatur of a recognised church.

The sermons then preached are still remembered with delight. Full of fire and fervour, they aimed straight at the conscience, and did not miss their mark. Many souls experienced the new birth, and purposeless lives were dominated with the desire to serve God. Other ministers have now taken up the work Mr. Somerville began; but it will ever remain a memorial of his consecrated energy that he was among the first in Glasgow to follow the example of his Master in going out to the highways and hedges to seek the lost sheep of society.

These labours revealed his tact and capacity for evangelistic work. The church to which he belonged was glad to utilise his gifts. It sent him in 1845 to Canada, where he preached with fiery eloquence and remarkable success; in 1846 to Shetland, where he infused something of his own spirit into the lonely dwellers in the storm-beaten isles of the far North; and in 1847 to Airdrie, where the miners flocked to hear him, and went away with quickened resolutions to live better lives. So much speaking was bound to tell on his constitution. In 1847 he was laid aside with a "minister's sore throat." His medical advisers ordered complete rest. He took advantage of this season of leisure to travel in Palestine, visiting Mount Sinai and Petrea, and to make personal acquaintance with localities sacred to him because of their associations.

On his return to Scotland he resumed his old labours with renewed zest and strength. His congregation grew in numbers and influence under his preaching. Every agency for spreading the Gospel and promoting the welfare of humanity met with his cordial sympathy and co-operation. He did much for the cause of missions in South Africa. He was one of the secretaries of the Glasgow Bible Society, and when that useful organisation joined its sister societies, he became a director of the united societies. He was so interested in getting Bibles for China, that he went through the country pleading for the necessary funds. And so the years glided past, crowded with leal-hearted service for whatever was good and true, and bright with the happiness that such a life alone can give.

In 1859—60 a wave of spiritual blessing visited Ireland. Many ministers crossed the Channel to bring back fresh fire to their own pulpits. Mr. Somerville went with them. He received a baptism of the Spirit, and returned to preach as even he had never preached before. His church was thrown open for nightly meetings, which continued for eleven months, and were productive of the best results.

In 1864 he was deeply interested in the persecution of Protestants in Spain. He followed with warm sympathy the fate of the leaders in that struggle against Popery. Manuel Matamoros, who was sentenced to nine years' transportation in the galleys for distributing Bibles, but had his sentence modified into banishment, became his friend. He met him at Lausanne, and learned to love him for his qualities of heart and mind. When the hero died, during his period of exile, Mr. Somerville embalmed his memory in these fragrant lines:—

I little thought, else keen had been my pain,
  Those brilliant eyes should beam on me no more;
That scarcely fifteen moons should wax and wane,
  Ere death had sealed them by blue Leman's shore.

Dear Matamoros! no friend have I known
  Of soul less soiled with earthliness than thine;
In chains and exile, brave thy Lord to own,
  The victor's wreaths the martyr-temples twine.

Loving and lovely, gentle, guileless, pure,
  All base alloy thy lofty bosom spurned;
To lead thy bleeding Spain to Christ for cure,
  With life-consuming fire that bosom burned.

I loved thee, as did those of many a clime—
  Thy glorious race on earth seemed but begun.
The Lord "does all things well." In golden prime
  Thou servest now, where shines no setting sun.

Mr. Somerville went regularly to Spain for some years, and strengthened the hearts of the brave Christians there. He took an active part in the secret printing of Bibles at Malaga before permission to print them publicly was given by the authorities. After the Revolution of 1868, he helped to organise the congregation at Madrid, of which Rev. Antonio Carrasco became pastor.

In 1874 he was requested by the Anglo-Indian Christian Union to conduct an evangelistic campaign in India. He consented, and spent upwards of five months in going over some of the largest towns in our great Eastern Empire from Madras to Moultan. He preached to the English and to the non-Christian natives who, throughout India, came in surprising numbers to hear him. Through his visit a Y.M.C.A. was started in Bombay, which still flourishes, and is increasingly a power for good. His activities were manifold, and always attended with tokens of Divine blessing. Two years later the General Assembly of the Free Church asked him to visit Canada as their representative at the first General Assembly after the union of the Presbyterian Churches in that country. When this pleasant duty was over he found time to take an evangelistic tour. Wherever he went old friends flocked round him, and cheered his heart with reminiscences of what he had spoken thirty-one years previously, in the North American provinces.

These services paved the way for what has been the special feature of his ministerial career. The revival of the year 1874 had drawn the Christians of Glasgow together, and filled them with an earnest desire to do good. They banded themselves under the name of the United Evangelistic Association, and resolved to give other lands the benefit of the blessing they themselves had experienced. They were led to ponder more deeply the command of the risen Redeemer: "Go ye into all the world, and preach the Gospel to every creature." They could not go themselves, as duty called them to stay, but they could send a substitute. Whom could they send? Their thoughts turned to Mr. Somerville. They unanimously invited him to resign his pastorate, which he had held for forty years, and undertake the mission to regions beyond, "with a view to the promotion of union among Christians, the furtherance of aggressive evangelistic work, and specially the proclamation of the Gospel of the grace of God wherever he should go." The document in which this unusual request was embodied lies before us as we write. It is worthy of a place in the archives of Christendom, and marks a new era in missionary zeal.

This request came to a man old in years and full of labours, who might now legitimately think of spending the evening of his life in well-won leisure. It involved much travelling and hard work. It meant perils on land and by sea, and separation from home and friends. Yet it was cheerfully granted. Mr. Somerville could not refuse it: "the love of Christ constrained him." Before he went forth on his mission, he received the honorary degree of D.D. from Glasgow University. This was a tribute to the man and to his work.

The limits of our space forbid any lengthy account of his labours as "the world-evangelist." We regret this the less, because a detailed description of them has appeared in our columns from time to time. The interested reader can turn up old files of The Christian to learn the venerable preacher's experiences. In 1877-78 he visited Australia, New Zealand, and Tasmania, where he was the means of stirring up Christians to united endeavour, of inaugurating Y.M.C.A.'s and Ladies' Societies, and of awakening the unconverted to a sense of their danger. In 1879, after a short mission in Ireland, he proceeded to France and Jersey, where permanent good was done. In the spring of 1880 he addressed large audiences, sometimes numbering 3000, in the chief Italian cities. In 1881, and again in 1882, he devoted his energies to Germany. Some evangelical friends in Russia asked him to go to that country. He went to St. Petersburg and Moscow, but the social crisis caused by the assassination of the Emperor and the prohibition against preaching in the Russian language, interfered with the size of his meetings. Those who did come belonged to the upper classes, and listened attentively. In November of 1882 he responded to a cordial invitation from ministers, missionaries, and laymen at the Cape to conduct a mission in the South African colonies. It was signally successful, but was abruptly brought to a close by Dr. Somerville's illness through fatigue and exposure. Fears were entertained that his labours were ended, but they were not. A brief season of rest restored his health, and though now in his seventies, he entered on an apostolic journey to the East, beginning at Athens. How warmly he was received there was recorded in our columns at the time. At Corinth he met with strenuous opposition, but he fared better at Smyrna. He afterwards went through the other villages on the site of the Seven Churches of Asia, proclaiming afresh, with fire-tipped tongue and loving heart, the Gospel that had been sounded forth there 1800 years before. His mission extended to Constantinople, Bithynia, Thessalonica, Thessaly, and Eubœa.

The secret of the life, the leading events of which we have briefly sketched, has been that, like Enoch, he has walked with God. The spirit of devotion he caught in early life, along with his friends McCheyne and the Bonars, has burned bright and steady through his whole career. He loved God and souls, and that love gave him strength to do the work he has done. His gifts of mind and heart fitted him for the duties he has had to discharge. His culture is broad, his imagination vivid, and his emotional feelings strong. His sermons, while true to the cross as steel to the magnet, have a fine artistic finish, and are always lit up with apposite illustrations from science, art, and nature. His eloquence is not mere rhetoric, but the eloquence of the heart. The sublimity of the truths with which he has to deal, and his sense of their incomparable importance, make him speak with an earnestness and force which hold his hearers spellbound. The poet is born, not made, and we believe the true preacher is born, not made. Dr. Somerville loves to preach as the brook loves to run and the birds to sing. The power which accompanies his words can be traced to no natural causes; it is the result of the baptism of the Holy Ghost. He realises that "it is not by might, nor by power, but by my Spirit, saith the Lord."

We rejoice to know that Dr. Somerville is loved and esteemed by Christians in every part of the world; and we heartily congratulate him on the high honour conferred on him by his own Church. He is worthy of that honour.

THE MARSEILLES EXHIBITION.

The opening of the Marseilles Industrial Exhibition to the public is put off to May 29. This gives us time to make an earnest appeal for help towards the free distribution of the Scriptures, by sending subscriptions to Mrs. Robertson, 1, Oak Hill-park, Hampstead, who will forward them to me; and also copies of the illustrated *Ouvrier Français*, of which M. Dardier, of Geneva, has sent a stock of about 30,000, to be sold at a halfpenny each, or one pound for 1000. During the late fêtes, which brought out great crowds, we were able to give about 9500 copies of Testaments and Gospels. We long and desire to give the Word to all, and to leave out none who are willing to accept it. We are perpetually put to shame in Marseilles by finding people who for years have been longing for a Bible, and this in a city where there are above 14,000 Protestants.—Yours, M. E. Prinsep.

Hôtel du Petit Louvre, Marseilles, France.

EVANGELISATION OF THE WORLD.

By Rev. Dr. A. N. SOMERVILLE.

[This is the subject Dr. Somerville took for the address, which, as Moderator of the Free Church Assembly, he delivered at the opening session in Edinburgh, on Thursday last. It is a subject that accords completely with the great work to which he has devoted his life in recent years, and his stirring words come home with all the weight and authority of experience. The limits of our space will only admit of our giving extracts. After a statement of the parting commission of the Saviour, the Doctor gives a cursory but graphic sketch of the early triumphs of the Christian faith, and the marvellous results that occurred over the whole of the then civilised world. Then follows a brief review of the spiritual declension that deepened into the gross darkness of the middle ages of the Christian era, and a concise account of the world's spiritual condition at the present time, leaving "almost at the opening of the twentieth century since Christ came into the world, *one thousand millions of our fellow-men who know nothing of Christianity*." We quote from the next division of the address.]

SUGGESTIONS AS TO THE FUTURE.

In offering some practical suggestions, I must not be supposed to overlook the urgent claims of our countrymen at home, even of their temporal necessities. But my present theme is the foreign field. One question I have to put is, Are we really willing to face the enterprise which Christ sets before us? Much depends on what I may call *soul*, for this object. By that, I mean the possession of an overmastering sense of obligation to fulfil Christ's commission, confidence in the Lord's promised presence in the discharge of it, an invincible assurance that the preaching of the Cross is the one instrumentality for the conversion of men, reliance on his providence to open doors of entrance into kingdoms, and more than all, a burning love to Christ Himself, an unfaltering enthusiasm for the salvation of men, an inflexible determination to persevere, conquer, or die.

PRAYER.

In regard to the world's evangelisation, enough cannot be said of the importance of *prayer*. The greatest, the most responsible, the busiest, and most successful servants that Christ ever had, divided their functions into two departments. "We will give ourselves continually to prayer and to the ministry of the word." What would be thought of dividing the twelve hours of our day by giving six hours to prayer for the Gospel, and six to the ministry of the word? Had all Christ's servants acted thus, could anyone estimate how mighty the results on the world would be to-day?

Would it not be well could we train ourselves to take up all the countries of the world in detail, and make mention of them systematically before God? There are persons who have attempted to do this every day of their lives, while others divide the world into portions, and take these up on successive days. I hope I may not offend any hearers if I venture to recommend the use of a prayer-book, which I have found of service, and which can be had from the shelves of Messrs. Keith Johnston & Co. I mean a pocket atlas, which should be spread like Hezekiah's letter before the Lord, and be gone over carefully from day to day, and from year to year, so that every kingdom, capital, island, and ocean shall be individually remembered. If this were done on an extensive scale among Christians, blessed issues would ensue.

The answer to your prayers may come by God's sending you as evangelists or settlers to the very lands for which you have prayed; or by enabling you to write a volume which may stir the missionary activity of hundreds, or to prepare hymns that may be sung in every land and tongue. God may enable you, by your addresses as ministers, professors, and laymen, to rouse congregations and entire synods to their duty to the heathen, as well as to call forth the Christian enthusiasm of young men in our colleges and universities; and mothers in Israel, like Hannah, Lois and Eunice, may, through prayer, be the means of sending forth a Carey, a Henry Martyn, a Duff, a William Burns, a Stanley Smith, or a Studd. I believe that the Day will declare that solitary individuals have, simply by their prayers, prevailed to introduce the Gospel into vast and populous dominions.

ACTION.

But prayer must be associated with *action*. In view of the seemingly insoluble problem, how the multitudinous populations of the world are to be reached with the Gospel, and our readiness to faint at the thought of the impracticability of the effort, I would venture to ask, Was the condition of mankind, let us say such as it is at this moment, actually present to the eye of Christ when He gave the imperative commission, "Go and make disciples of all nations"? Or, on the other hand, are we to suppose that the commission was only temporary, and that now, with 1000 millions to-day still waiting to be evangelised, He would say to us, The business is too weighty, the commission is accordingly suspended and no longer in force? For my part, I cannot bring myself to believe that any change has taken place in the commission or in the obligation to fulfil it. In that case I must put myself in the position of those originally addressed by the Lord Jesus, and recognise that the command is binding on me in common with others to lay out my life in the execution of it. This consideration must sustain me in the face of all incredulity, and of the ridicule that may be launched against me. It may not be ours to convert the world, but our Commander's orders are explicit, to carry the glad tidings to every soul.

May it not be, that instead of the commission waning in its terms, it is only now, when the world teems with 1440 millions of sinners, that the four "Alls" of Christ's majestic utterance are starting into their full significance and brilliancy, like the four angular stars in the constellation of the Southern Cross?

All power is given unto Me.
All nations go ye and disciple.
All my commandments teach them to observe.
All the days till the end of the world I am with you. . . .

The time is surely come when the entire Christianity of the British Isles should be aroused to meet the ever-accumulating necessities of a dying world. Apart from the rampant materialism and supercilious agnosticism abroad in society, there is undoubtedly in the churches a widespread indifference, a lurking scepticism, an ignoring of the saving doctrines of the Gospel, the substitution of ritual observances in place of the new birth and spiritual life. Indeed there is a strange blight resting even on those who are evangelical. And there is a pretty general complaint of an absence of power in the ministrations of the church generally, that her services are uninteresting and even wearisome, while few conversions are said to be taking place under the ordinary ministry; and the hearts of many are sinking within them from the apparent hopelessness of any change for the better.

May not the inquiry be suggested whether the unsatisfactory and ineffective condition of things is not traceable to the Church's insensibility to the mandate of Christ? May not the withdrawal of power from the churches in part be accounted for by their neglect to fulfil the great command? Does not Christ's commission warrant such an inference—"Go make disciples of all nations; and, lo, I am with you even to the end of the world"? Can the Church wonder should Christ withdraw power from her, even in her home ministrations, when she deserts the special duty for the discharge of which his abiding presence was promised? On the other hand, could we conceive of any means more likely to lead to an extensive revival of vital religion in the Church at large, that than she should be started into action—ministers and people alike—by the trumpet call to arise, go forth, and subdue the kingdoms for Christ?

Were the churches to realise that the function of their existence is to spread Christ's name in the earth, would not the result bear resemblance to what is promised to the Gentiles when Israel is restored—life from the dead?

Is not the case such as to demand the immediate attention of all the churches of the world to reconsider Christ's command, and in view of the races yet in darkness, and of the overwhelming increase in the population of the world (experts estimating that during the last hundred years it has even doubled), to lay to heart what can be unitedly done to meet the exigencies of mankind? Is the subject not worthy of international conference? We have Pan-Presbyterian, and Pan-Anglican Councils; why not a Pan-Missionary or Pan-Evangelistic Council?

[Dr. Somerville proceeded to refer briefly to the power of Christian education in connection with this great work, to the need for direct evangelisation on a wide scale, to the work of lady missionaries, to work among seamen, to the importance of fostering the visitation of foreign lands by accredited evangelists, to the facilities for interpretation in preaching to those of differing languages, and to the question of finance.]

AFRICA.

I have not called attention to any particular country, but if there be one which, next to our own empire in India, I may venture to plead for, it is Africa. The armies of Great Britain have lately had much to do with Africa. Witness the fields of Ashantee, Egypt, Soudan, Abyssinia, Kafirland, Basutoland, and Zululand. Shall the poor Africans have to associate the Christian name mainly with the blare of the war trumpet, the roar of the cannon, the hailstorm of bullets, the hurricane of shot and shell, the gleam of the bayonet, the flash of the merciless sword, the prowess and dash of our countrymen who have stretched thousands of Africa's brave sons on the bloody battlefield? I might also allude to the havoc still being wrought by that terrible implement of destruction—the spirit cask—against which Basutoland has within the last few months vigorously and victoriously exclaimed.

Shall we not be impelled, by late events, to adopt another method of approaching Africa, and, instead of expending our millions in the destruction of its people, send our hundreds of thousands to save them?

The story of Africa's sorrows makes the heart bleed. Think of the internecine strife that has raged for ages among its races, and wasted its tribes, the ignorance that has prevailed among its millions, the degradation of its women, its foul superstition, witchcraft, and poison ordeals, the wide sway of its fanatical and hopeless Mahomedanism, the bloody cruelty of its chiefs, the horrors of its slave traffic engendered by the cupidity of foreigners, the atrocities which so-called civilised nations have perpetrated alike on its central, eastern, and western regions, the shrieks of its slave gangs, the moans, tears, and wails of unmitigated despair from its women and children torn from their homes and consigned to remediless misery, the agonies of the slave ship, the fetters, manacles, and collars of iron, the battening down of hundreds of wretches under the hatches, the suffocation, the death pangs, the heaving overboard of the dead in unknown multitudes. Ah! what a tale will these depths of ocean have to tell when the sea shall give up its dead.

God remembers how, in the days of Joseph, Africa sheltered and welcomed to its hospitality the whole Church of God; nor has Jesus forgotten how, when his own people sought to destroy his infant life, Africa, of all countries in the world, opened her kindly arms to take Him in? Not by the onslaught of war can we expect to benefit Africa. The only curative for her deadly plagues is the Gospel which we hold in our hands. Shall we hesitate to advance when Christ is opening for us gates of access? Nay, shall we not rise, and, on a scale hitherto unthought of, devise for her in a manner commensurate with the evils and wrongs that have crushed her for ages?

CONCLUSION.

There is no choice left us. We must go on till the command is repealed. Reasons for the suspension of conquest during these long and dreary centuries are not far to seek. Let us hesitate no longer, but shake off indifference and despondency. If the Church has hitherto faltered in her advance, let her now start from her apathy, and while there are yet fourteen years of the century to run, let her appeal to her Lord, to be afresh endued with power from on high; and so clothed, "as with thunder," like a host, whose name is Boanerges, let her enter on the field with confident anticipation, resolved that by the grace of God, in the fourteen years which yet remain, more shall be accomplished than in all the fourteens that have gone before.

A mighty surprise is awaiting us in the conversion of Israel. The period in which they have been "shut up" within their wall of unbelief is now far gone. Tokens of approaching movement seem discernible. And as Israel passed over the ruins of the wall of Jericho into the city, so Israel shall step out over the ruins of *their* wall into the glorious liberty of the children of God, to take a mighty part in the winning of Christ's inheritance for Him throughout the world. At any rate, the wall is destined suddenly to fall. Even before that day comes, changes most momentous among the nations may rapidly take place. If one day is with the Lord as a thousand years, a thousand years are as one day.

At the present moment, while to many discouragements seem to abound, on the other hand, nothing is more striking to those who have opportunity of knowing what is going forward than the extraordinary openings that are to be had in foreign lands; the unexpected flocking of multitudes to listen to the Gospel when a stranger appears; the blessing that attends the efforts made by any agency that is seriously in earnest. Even at home, the most astonishing things are taking place in many districts at this moment, both within and outside the Church. Numbers of both sexes and of all classes are rising up, not only to give themselves to the Lord, but anxious to devote their life and service to propagate the Gospel. For example, in connection with our Y.M.C.A.'s, there are no less than 480 young persons under training, with a view to mission work at home and abroad. God is opening our eyes to see that there are spiritual gold-fields at our very feet. Even material gold for high undertakings is found never to be lacking.

There seems an impression in some quarters worthy of high respect, that, because the condition of the world is so deplorable after nineteen centuries of Christianity, the only hope for mankind lies in the second coming of Christ Himself. We hail the thought of the Lord's coming. And should He come while we are engaged fulfilling his orders, "blessed shall that servant be whom his Lord when He cometh shall find so doing." If Christ comes soon, then the present is faith's one priceless opportunity before He appears, to labour on behalf of his kingdom. Be it ours to take care lest our misapprehension of the blessed hope of his second coming should neutralise the influence of his first.

Let us then as one man arise, and without presuming to say in what manner God's purposes for the world are to be accomplished, or pronouncing in any way as to the time and season of our Lord's return, but ever lovingly waiting for his appearing, let us, at the risk of the world's ridicule, not be ashamed to say that the business immediately laid to our hand is to face the heathenism of 1000 millions of our fellow-creatures who have never yet heard the Gospel. What! Shall experts tell us there are 160 millions who at this hour bear the name of "Reformed," and shall the enterprise be considered extravagant? Rather let us sound the trumpet throughout Christendom, and summon these millions to the rescue. Did not Jesus love us, seek us in our misery, and die for us? Has his eye ceased to rest on us one day since He went to heaven? And shall his last request fall on unbelieving and reluctant ears? The Lord forbid. Let our compassionate eye then rest on the nations whom as his inheritance He has entrusted to us, lying in ignorance, weltering in sin, and crushed under the bondage of man's great adversary, and hasten to have our place among those of whom it is said, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!" "Verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, AND NOTHING SHALL BE IMPOSSIBLE UNTO YOU."

BIBLE STUDIES.—16.

"Enoch walked with God."—GEN. v. 22—24.

THIS implies—

(1) *Agreement.* "Can two walk together except they be agreed?" (Amos iii. 3). "God hath reconciled us to Himself by Jesus Christ" (2 Cor. v. 18; Mal. ii. 6).

(2) *Friendship.* (To go before is presumption; to follow is blessed, but to walk with Him is to enjoy his companionship, and to catch the softest tones of his voice.) "I have set the Lord alway before me: because He is at my right hand, I shall not be moved" (Ps. xvi. 8). "Come with Me." "Come, my beloved, let us go forth" (Cant. iv. 8, vii. 11, 12). "The secret of the Lord is with them that fear Him; and He will show them his covenant" (Ps. xxv. 14). "Enoch . . . prophesied . . . saying, Behold, the Lord cometh with ten thousands of his saints," &c. (Jude 14, 15). "There is a Friend that sticketh closer than a brother" (Prov. xviii. 24). "When thou passest through the waters I will be with thee," &c. (Isa. xliii. 2).

(3) *Abandonment to his will for us.* "I will bring the blind by a way that they knew not" (Isa. xlii. 16). "He knoweth the way that I take" (Job xxiii. 10). "He shall choose our inheritance for us" (Ps. xlvii. 4). "They thirsted not when He led them through the deserts" (Isa. xlviii. 21). "He led them forth by the right way, that they might go to a city of habitation" (Ps. cvii. 7).

(4) *Seeing things from the same standpoint.* "Jesus . . . for the joy that was set before Him, endured the cross, despising the shame" (Heb. xii. 2). "They departed . . . rejoicing that they were counted worthy to suffer shame for his name" (Acts v. 41).

"Everyone that is called by my name . . . I have created him for my glory" (Isa. xliii. 7). "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 20). "Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ" (Phil. i. 20, 21). "The heavens shall vanish away like smoke, and the earth shall wax old like a garment . . . but my salvation shall be for ever" (Isa. li. 6). "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. iv. 18).

(5) *Stedfast abiding.* "Enoch walked with God . . . 300 years" (ver. 22). (Surely the Lord who kept his servant faithful all that time can keep us during our shorter pilgrimage.) "He will keep the feet of his saints" (1 Sam. ii. 9). "Able to keep you from falling" (Jude 24).

(6) *Growing likeness to God.* "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). "Changed into the same image from glory to glory" (2 Cor. iii. 18). "All . . . wondered at the gracious words which proceeded out of his mouth" (Luke iv. 22). "Thy lips, O my spouse, drop as the honeycomb" (Cant. iv. 11). (Contrast Rom. iii. 13, 14.) "His voice was as the sound of many waters" (Rev. i. 15). "The voice of a great multitude . . . the voice of many waters" (Rev. xix. 6).

(7) *No fear in death.* "By faith Enoch was translated that he should not see death" (Heb. xi. 5). "Whosoever liveth and believeth in Me shall never die" (John xi. 26). "I will come again, and receive you unto Myself" (John xiv. 3). (He who has walked with us all the way will Himself take us to walk with Him in glory).

Streatham. JANET CLARK.

For the Young.

A SERMON ON THE BEACH.

My name is Gladys, I am ten years old, and I am writing a little bit of my life that other little girls who read it may find out something which has made me very happy.

I have a little brother named Christopher, who is two years younger than I am; so I am his example, as mother says, but I am sorry to say I am sometimes a very bad example for him. I do not mind telling you now how I sometimes used to teach him to do naughty things, although I was two years older.

One day when mother was going out, she came to the school-room where we were doing our lessons, and said, "Good-bye, my darlings; when you have done your lessons you may go for a walk, but do not go into the drawing-room while I am away." I think mother said this because Chris is rather a romp; sometimes he goes in and dances on the couch and disarranges the pillows, and makes it very untidy, so that when visitors come, it looks more like a play room than a drawing-room. Well, when lessons were over I wanted dreadfully to do just what mother had told me not to. I don't know why; I suppose the devil tries to make one feel like that. So I said to Chris, "You may just come with me into the drawing-room for a few minutes, if you are good."

Now, when we got in, what should we see on a little table but a dessert plate, with a beautiful yellow pear on it!

I thought how nice it would taste, and instead of running away from it. I looked at it again and again, and I thought, "Mother will be angry if she finds it out, but she will forgive me after."

Then I took a great bite out of it, and gave it to Chris, and he bit too; so of course after that it was of no good to leave it, and we ate it up.

When mother came home she said, "I have got something nice for good children," and she went into the drawing-room.

When she came back she brought the empty plate, and said, "Do either of you know anything of the pear I left on this plate, which was for you?"

I said, "No, mother," but when she turned to Chris, he got very red, and began to cry, so it was all found out.

Then mother talked to me about the sin of telling a lie, and said I must ask God to forgive me. I did ask Him that night, but instead of being happy again, I often felt quite miserable, when I heard about God, because I was not *sure* He had forgiven me, and besides that I felt that He knew of a lot of other naughty things, such as looking over the book sideways when I said my lessons, and altering the marks when our governess had gone. And though I always ask God to forgive me at night, I never felt *quite sure* whether He did, and I used to think, if I tried dreadfully hard to be good, perhaps He would when I died, but after I had tried a day or two, I got as naughty as ever, and so I often felt as miserable as a little girl can feel.

Now I am going to tell you how I got to be much happier, and to find it easier to be good.

Last August we all went down to Eastbourne. It was great fun playing on the beach, and running away from the big waves. I was doing this one day when a great many children, close by, began to sing, and a gentleman brought me a hymn paper, and asked me to go and sit down with the other children. He asked Chris too, but he said "No, thank you, I want to play." I sat down in a big ring, and after we had sung a hymn, a gentleman gave out the text, "And washed us from our sins in his own blood." He asked the big boys and girls who knew grammar, what tense the word "washed" was. We said, "Past tense." He said, "Oh, then, it is all done, is it not?" Then he told us that if we trust Jesus, and believe what He says, all the naughty things we have done are forgiven, and that we need not wait till we die to see if God will forgive us, because Jesus Christ has washed all those sins away. You may guess I was glad to hear this, because now I could try to be good without thinking of all those past naughty things, which made me think it was no good to try.

The next day I got Chris to come and listen too, and we learned a great many more things. One was, not to try to be good in our own strength, but to let Jesus help us, and that will keep us from doing naughty things; because He is so strong, He can send the devil away.

I must close, for my hand aches with so much writing; but I hope it will make some little boy or girl happy, to know that all their naughty things are forgiven them when they believe in Jesus Christ. If they go to the sea-side this summer, I hope they will look out for a children's service on the beach; if they see a great crowd of children, they need only go up to it, and some one will give them a hymn paper directly, and there they will learn more than I can teach them.

Gladys.

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MR. TOYE AND HIS ORPHANS.

The trial of faith, the buffeting of the enemy, and the faithfulness of God which Mr. Toye has experienced during the last fifteen months, are in a measure set forth in his annual statement of work for his orphan children, which now lies before us. The little book purposes to be a report; but, if the truth is to be told, Mr. Toye cannot write such a document any more than he can ask for means to maintain his large family of one hundred and twenty-four little lads and lassies. What then do its contents consist of? It is in the form of a diary, and in it are described with more or less minuteness the condition of the home from day to day, the needs of the children, and the sources from which needed succour came.

The result is that the simple statements of fact, are far more eloquent than the finest "report" that could be written. "Give us this day our daily bread," the children pray. Here we are practically made to understand how that prayer has been answered. With regard to how the daily bread and the many things which children require have come, we dare not use such words as "wonderful," and "astonishing," although sometimes professed believers are surprised when prayers receive immediate answer. But that the needful supplies have always come, and often just as they were needed, and that the children have never missed a meal, are all here duly recorded. We cannot do better than present a few of Mr. Toye's entries:—

Nov. 19.—Nothing came in yesterday. This morning I received from Bonchurch 30s. for the orphans and 10s. for my own use. From Lewisham Hill four flannel petticoats, two chemises, two skirts, three pairs of stays, two scarves, and a pinafore.

Nov. 26.—Only 5s. 6½d. has come in for three days, and we are greatly tried; this morning I received from Tottenham £2 10s.; from London, 5s.; box at gate, 2s. 6d. This was most acceptable help.

Nov. 30.—Box at gate, 1d.

Dec. 1.—Only 1d. in hand, found in the box yesterday, to begin this month. From New Cross, 14s.; from Lewisham, twenty quarts of milk; from West Wycham, 49 lb. sugar.

Thus day by day the entries go on, sometimes showing "much worry from the enemy," through an almost empty storehouse, and sometimes an abundance of "corn and wine." Mr. Toye's requirements are evidently drawn from a wide area. Dundee thinks of him, Cornwall does not forget him, and the South of France sends liberally. He has many kind friends in Greenwich, Lee, and Blackheath, who evidently well know the innumerable things five-year-olds' require.

The little book begins and ends with praise. It is a striking commentary and exemplification upon the word of truth: "I will never leave thee nor forsake thee." God bless Mr. Toye and his dear children, we say; we hope our readers will add a practical "Amen."

A YEAR OF LIFE-BOAT WORK.—The sixty-second annual report of the Royal National Life-boat Institution states that, notwithstanding the unusual absence of continued violent gales, hundreds of valuable lives were rescued by the life-boats, and many a family thereby saved from desolation and ruin. At the close of 1885 the number of life-boats under the management of the Committee was 290, through the instrumentality of which 371 lives were saved during the year, besides 29 vessels. Rewards were also granted by the Institution for the rescue, by shore-boats, of 184 other persons, making a grand total of 555 lives rescued within the year by means of the Society. The Committee make a strong appeal to the British public for pecuniary help to enable them to carry on their most responsible work. The office of the Institution is 14, John-street, Adelphi, W.C.

THE LOST SPRING.

Beaufort stands above our valley,
Stately ramparts fair to see;
And the Gervane far below it,
After rains it runneth free.

But for months no rain had fallen
On the parched and thirsty land,
Lay the pebbles of the Gervane
Waterless as desert sand.

The one fountain dwindled daily,
Scantly drop by drop it fell,
Scarce remained in all the village
Water in the deepest well.

Begging water, buying water,
Went the women all around,
When one day a man came running—
"Come and see what I have found!"

Down the hill he led them quickly,
Right across the river bed,
Paused where tumbled rocks lay scattered,
Huge blocks meeting overhead.

Stooped and showed where, in the shadow
Cool and dim, there lay a pool,
Brimming silent in the darkness,
Ever flowing, ever full!

As they drank, rejoiced and marvelled,
Thoughtfully remarked the Maire,
Half ashamed he seemed to say it,
"Always there was water *there*,

"Till the miners came who promised
To our doors its streams to bring,
And with mining and with blasting
They just covered up the spring."

Said a woman gaunt and haggard,
Weary feet with toiling lame,
As her dull eye glowed and softened,
"Why 'twas here my mother came!

"Here I played a child beside her
Ere my time for toiling came,
She is gone to rest, poor mother!
But the spring is still the same."

. . . .

Sisters, brothers, darkness lowers,
Hearts grow faint and hands grow weak,
Wander not afar for comfort,
Let me tell you where to seek.

Seek it where your fathers found it:
Jesus Christ is still the same,
Yesterday, to-day, for ever;
'Twas to Him your mother came.

E'en should haunting doubts assail you,
And you know not where to flee,
Kneel again, and say "Our Father,"
Learned beside your mother's knee.

Lo! in Him all power is centred,
Light from darkness He can bring,
Parchèd sand or rocky mountain
But conceal the ancient spring.

At his word burst forth the waters
Whence our fathers drank of yore;
Stoop and taste the stream He giveth,
Drink, and ye shall thirst no more.

As brave Luther in his cloister
Flung the tomes of man aside,
Seized and read the long-lost Bible
Till his soul was satisfied:

So no Gospel new is needed,
Hear again the words that save:
"God so loved a world of sinners
That his only Son He gave."

Listen to the Son's last message,
From the glory by the throne:
"Living waters I give freely,
Come and take, O thirsty one!"

Earthly cisterns all are failing,
Earthly lights are growing dim,
Ere the darkness closes round thee,
Brothers, sisters, come to Him.

S. R. Geldart.

FOUNDATION TRUTHS.

I.—DIVINE SOVEREIGNTY.

ANYONE whose mind is open to the influences at work in modern theological discussion cannot fail to note that theories are advanced, ideas promulgated, and positions assumed, tending to a repudiation of truths which lie at the very heart of a Biblical theology. The domination of Romanism over the minds of men has gone, we hope never to return; but in its place a one-sided anti-spiritual Rationalism is threatening a similar supremacy. The sixteenth century freed us from the bondage of the Pope of Rome; in our own day we need to be delivered from the pope who, as Luther said, resides in every man's heart. We live in an age of latitudinarian and æsthetic cant, when, under the demand, waxing louder daily, for a reconstruction of theology in harmony with the liberal tendencies of the times, there is a lurking half-concealed scorn for the treasures of religious thought that have been the Church's heritage for centuries.

It is a curious and suggestive fact in the history of theological movements that when a swerve was made from an historically Biblical position, it always resulted in opposition to, or at least depreciation of, the Reformers and the Reformation theology. The Anglo-Catholic movement of forty-five years ago, with its diverging lines towards Rome and scepticism, had little good to say of Calvin or Luther. And to this day the type of Protestantism prevalent at Oxford is miserably limp and pithless. In much the same way the advocates of the "newer theology" speak in contemptuous terms of the heroic intellects that in other days piloted the Church through stormy waters, and talk of sweeping away the "rubbish of Prostestant tradition and dogma"!

In the midst of religious and philosophic controversy, when all sorts of speculators are abroad, from the phrasemongers of an artistic humanitarianism to the devotees of an effeminate and worthless sacerdotalism, a voice ought surely to be uplifted in favour of a return to sober, Biblical lines, as manifested in the typically Pauline ideas of sin, grace, faith, righteousness, and Divine sovereignty. The *articula stantis aut labentis ecclesiæ* would need to be emphasised afresh. For, after all, Romanism and Rationalism have a common meeting-place; both alike find their *raison d'être* in that spirit of self-righteousness which is native to the human heart. A great deal of present-day thinking tends in the direction of man's glorification, making all things in heaven and earth subserve his interests, and teaching the fatal error that God exists for man, not man for God.

In a succeeding paper we may be permitted to show how this tendency leaves its vitiating tracks in the whole region of theology. Meanwhile, we contend that the corrective is to be found in the Pauline conception of the Divine sovereignty. God is the Sovereign of the universe—this is a foundation truth which must not be lost sight of by any system of religious truth professing to have a Biblical basis. It is the grand central point of Paul's teaching. To deny it is to disparage God's rights, and to make little of God's prerogatives. If God has a purpose of mercy towards a man, it is not based on any characteristic marking him out from his fellow-men, or any amiability of disposition or cultivation of intellect; it springs simply and solely from free and sovereign mercy. And this is a truth most unpalatable to the carnal appetite, and most unpleasant to the carnal eye; for it sets aside man's goodness, and refuses to recognise man's righteousness. And yet it is in the matchless display of his sovereignty in the salvation of his people that his character as a God of love, and mercy, and grace, shines out most resplendently, and upon this sovereignty the Church of God grounds her eternal safety: "The Lord is our Judge; the Lord is our Lawgiver; the Lord is our King;" and in this threefold capacity, "He will save us."

The transgression of the law brings inevitably in its train the penalty of death—"the wages of sin is death." In Eden, Adam heard the terms of his probation: "In the day that thou eatest thereof thou shalt surely die." Be it observed that the transaction in the Garden was strictly juridical and governmental. "Thou shalt" and "thou shalt not," express the fundamental relation of God to man; on the one hand right of government, on the other, obligation to obedience. Our representative parent fails to stand the trial, incurring thereby the threatened woe. And now only one course seems open to God as Judge—the infliction of the curse on the transgressor. But at this point the sovereignty of love steps in, not in any way to jar upon, or modify, or tone down the sovereignty of justice, but rather to conserve and protect and glorify it. Love, even though it be Divine, dare not violate law. It acts in a far grander and nobler way; it transcends law, paying all due homage to it; comprehending it in the sweep of its beneficence, and encompassing it round about with glory and honour.

The might of love's sovereignty is put forth for the sinner's rescue. Were the sinner left to his fate, to sin's righteous doom, there would be no claim interfered with, no law violated, no right in the entire universe denied or contravened. It would be simply the carrying out of God's declared and holy administration. But love's eye is dimmed with tears of pity as it falls upon the sinner, writhing under his just condemnation, and love's hand is stretched forth to pluck the sinner out of the pit of death, and give him such a standing in the sight of law as will enable him to challenge in triumph the uttermost powers of earth, and hell, and death. Love incarnates itself in the person of God's Son. Love finds in Him all that it needs, for it finds, linked together in indissoluble union, infinite compassion for the guilty, infinite love to the Father, and infinite reverence for the Father's law. In due time the Son of God appears "in the likeness of sinful flesh," having sin sovereignly imputed to Him, and having sin's grave constantly before Him. He appears that He may uphold the Divine sovereignty, honouring it in the sin-expiating death of the cross, and glorifying it in the eternal salvation of all his covenant seed.

Here, at length, in the person and work of Christ is found the solution of eternity's problem—how everlasting love can operate in the perfect fulness and freeness of its most beneficent range, yet so as not to interfere with or mitigate in the least degree the righteous and inflexible demands of everlasting law; how mercy can reach its climax of most absolute and most unconditioned sway, yet the claims of justice be respected and maintained; how the guilty can be acquitted and accepted in the court of heaven, yet the authority of the Most High as Sovereign Judge be established upon an eternal and irrefragable basis. Calvary links earth and heaven together. It is the only spot in the whole creation where God and man can meet in peace, where the Offended and the offender can join in a vow of abiding friendship.

He who would read the Cross aright must see in it not only the infliction of the law's curse, and the execution of the law's penalty, but also the evidence of love whose birth-time was eternity, and whose height and breadth and depth no creature can ever span. And thus encircling that wondrous scene on Calvary's hill—that scene in which the dread realities of death and judgment played such a terrible part—is the bright rainbow of Divine mercy ever widening, ever expanding, sending its beams the wide world over, as the Victor's dying cry rings out, "It is finished."

I dare not close without adding a practical word. And herein it will be seen how a consistent and Scriptural representation of dogma can afford the only true ground on which to base exhortations to practical piety. For in this truth of the Divine sovereignty have not the heralds of the Cross a powerful fulcrum wherewith they may reach the hearts and consciences of men, appealing in language at once direct, Scriptural, invincible, and fitted to awaken a quick response in every loyal soul? Shall not the appeal take some such form as this: If the Sovereign Lord and God Himself has laid the basis of your eternal happiness through the darkness and gloom of nature, and the blood and tears of his own dear Son; if his heart was sore vexed, hearing Immanuel's bitter cry wailing out from the accursed tree, that your heart might be filled with joy unspeakable; if He spared not heaven's best Treasure and heaven's most precious Gift that you might become the inheritor of immeasurable riches; if He has done all this, not of necessity, but as actuated by his free, unmerited grace, according to the sovereign purpose of his will, what shall be said as to your return for such an amazing display of love? What but this?—"Let everyone that nameth the name of Christ depart from iniquity;" "denying ungodliness and worldly lusts, live soberly, righteously and godly in this present world."

SAMUEL MCCOMB.

Magee College, Londonderry.

YOUNG WOMEN IN RESTAURANTS.

MISS GOUGH has taken another step forward in her work among young women in London. By the kind help of her unfailing friend, Mr. Samuel Morley, that part of the house which bears his name (14, John-street, Bedford-row), below the rooms hitherto in use, has been secured. This has enabled Miss Gough to fit up two rooms as sleeping apartments, where young women engaged in refreshment bars, &c., and without homes, as well as any who may suddenly find themselves out of a situation, can be sure of a safe and pleasant place of refuge. This will doubtless prove an unspeakable boon to many friendless young people in our great city. We understand that Miss Gough requires help in order to complete the furnishing of these new rooms; we trust it will speedily be given, so that the added accommodation may be used to the fullest advantage in sheltering from harm and from temptation these hard-working servants of an exacting and too often unsympathetic public.

A few evenings ago our representative was present at Morley House when Miss Mary Davies very kindly sang a number of pieces to a goodly gathering of young women and other friends of the work. All were greatly charmed and thrilled with the song of Miss Davies, and at the close she was very heartily thanked for giving her toiling sisters the benefit of her great musical gifts.

IRELAND AND ROME.

WE are in receipt of several letters on the Irish question now before Parliament, but we cannot afford the space for a correspondence so voluminous as this would necessarily be. Party politics are not within our province, and we could not ourselves take up either side in this controversy without seriously interfering with the design and intention of this paper.

We must, however, urge upon our readers of all opinions in this matter, that the true question is not Home, but Rome, and we will bring a few plain facts before them as to what is the present temper of Rome. What it has been in the past let the Holy Inquisition bear witness. Read "Rome the Murderess," reprinted from our "Letters from Abroad," April 29 (at this office, 1s. 6d. per 100). We ask a careful perusal of "The Voice of History" (p. 8); and in addition to that we quote the following contemporary declarations.

The Roman Catholic Bishop Ryan, speaking at Philadelphia quite recently, said:—

> We maintain that the Church of Rome is intolerant—that is, that she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the Republic of the United States come to an end. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the Holy God and the princes of the Church for what they have thought fit to do.

In the interests of true Christianity it is most desirable that England should know the line that will be taken by the Roman Catholic clergy if they can. Here is one expression of their feeling:—

> If there is to be but one Catholic country in Europe, Ireland will be that country. We will make a clean sweep of heresy from sea to sea in three provinces. We will give you the alternative to conform or leave the country.

The Daily News attributes "religious hatred" to the Protestants who oppose the Bill now before Parliament; and Mr. Campbell Bannerman has ingenuously asked in the House of Commons why, if the Protestant majority have not persecuted the Romish minority in England, should we suppose that the Romish majority will persecute the Protestant minority in Ireland. The above quotations sufficiently show on which side the religious hatred lies, and equally answer the ingenious question of Mr. Campbell Bannerman.

THE CONGO has been brought very near to us, says *The* (Chicago) *Standard*, by the visit of Dr. A. Sims. He speaks with all the force and feeling of an eyewitness and hearty participant in the work in Central Africa. The Gospel has already accomplished much on the Congo, not only in winning souls and sending them out in the Master's spirit to win others, but in awakening an inquiry among the people respecting truth as it is in Jesus, in making gentle and docile these wild men, and restraining them from barbarous practices.

SOUTHSEA MISSION, PORTSMOUTH.—Mr. John Denning, Ebenezer Cottage, Inglis-road, Havelock-park, Southsea, writes:—During the past five years we have had the privilege granted us by the town authorities to pitch a tent on Southsea-common for Gospel services. The blessing given during the past has been great, and there are many in our midst to-day who are living witnesses to the power of God to save and to keep, besides the numbers who have gone to other parts of the world and are bearing testimony for Him. Being stimulated by the past and strengthened for the future, we go forth expecting to reap more abundant blessing than in any previous year. We need funds to commence with, even to get the tent repaired, so that we shall be thankful to receive freewill offerings.

BEHIND THE SCENES.*

THIS is a very remarkable book, and well deserves the careful consideration of all who would possess a clue to present political complications. The revelations it makes are most astounding, and could hardly be credited were it not that the writer, having been himself a pervert to the Church of Rome, is intimately acquainted with the hidden workings of that system, and possessed, while amongst them, exceptional opportunities of knowing many of their prominent leaders.

The book presents us with a vivid picture of the activity of Rome in its ceaseless efforts to reconquer England, and that chiefly through the subtle intrigues of the Jesuits in their control of political parties. According to the writer, neither party is free from blame in this matter; both the late Lord Beaconsfield, as well as the present Prime Minister, are represented as more or less tools in the hands of these crafty conspirators, whose aim is to overturn everything that stands in their way until, to quote the words of Cardinal Manning, "the whole world is open to the Church's will." To do this, the overthrow of English Protestantism is essential. "Conquered in England, it is conquered throughout the world. Once overthrown here, all is but a war of detail. England is the key of the whole position of modern error."

The present Prime Minister is well known to have advanced more than any other politician has ever done, the interests of the Romanising party in the Church of England; it has been a puzzle to many how he has at the same time maintained his position as the great trusted leader of the English Nonconformists. The clue to the solution of this difficulty, given by Lord R. Montagu, is that contained in a remark made to him when a Roman Catholic, in 1873, by Cardinal Manning, that Mr. Gladstone "would be wanted in Opposition to take up a high Protestant position, and lead the Nonconformists." Lord R. Montagu adds: "That was doubtless the reason that Mr. Gladstone shortly afterwards wrote his pamphlets on 'Vaticanism,'" and elsewhere quotes the opinion of a far-seeing Roman Catholic, that they were written "as a blind."

One effect produced upon the mind by reading this book is the suspicion that we are all much more in the hands of Romish manipulators than we have any idea of. It is not only that "Home Rule" is part of Rome's tactics in bringing about the destruction of Protestantism which she has so at heart, but that there is hardly such a thing as truth or trustworthiness to be met with in the political world. The professions of politicians often are, and are intended to be, the very opposite to their real aims. There is a fearful picture set forth in the volume of the influences brought to bear upon members of Parliament to force them into the committal of some act which may give the wire-pullers a hold over them.

But the book itself must be read in order to be understood; undoubtedly its publication is one of the most remarkable revelations of the springs of political action that has yet been made to the world. Lord Robert Montagu deserves the sympathy of all honest men, and above all, of all Christians who have the cause of the Reformation at heart, for so fearless an exposure of the crafty working of the Romish system.

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* RECENT EVENTS AND A CLUE TO THEIR SOLUTION. By the Right Hon. Lord ROBERT MONTAGU. 12s. *Hodder & Stoughton.*

THE MORMONS are said to be moving toward Mexico. Over one hundred families have already arrived in the Mexican State of Chihuahua, and more are on the way. It is said that these emigrants are from towns and villages in New Mexico and Arizona, and that they do not disguise the fact that they are fleeing to Mexico to avoid imprisonment under recent laws, which they are satisfied will shortly be enforced in other territories than Utah.

SCHOOL OF INDUSTRY FOR THE BLIND, BRISTOL.—We are requested to state that there will be several vacancies in this valuable Institution after the Midsummer vacation. The vacancies will be chiefly for girls, and the Committee are anxious that those admitted should be between nine and twelve years of age. Girls, as well as boys, usually remain for seven years. The girls are taught the Braille system of reading, writing, and music, singing, chair caning, knitting and fancy work: whilst the boys are taught piano, organ, piano tuning, singing, basket work, mat making—as they show aptitude for music or trade. The great object of the Institution is to fit the pupils to face successfully the difficulties that meet them commencing to earn their own bread. There is a half-yearly payment of £5 5s. which Boards of Guardians are authorised to pay in cases where the candidates for admission are very poor. The Secretary will furnish such informa-

PROTESTANTISM & ROMANISM in SPAIN.

THE following is culled from a recent number of *La Luz*, published in Madrid:—"In the Protestant churches of Madrid, the attendance this (Passion) week has everywhere been large. Perfect peace and much spirituality characterised the proceedings throughout."

AN AWFUL CONTRAST.

We record some of the daily events furnished in the columns of the leading Madrid newspapers for the same week:—

Palm Sunday, April 18.—Assassination of the Bishop of Madrid by Padre Galleote, a Roman Catholic priest.

Monday.—A lady was brutally beaten in a church by Sr. Lacasas, the parish priest of Vendrell.

Tuesday.—A canon, who had been once in prison, attempted to assassinate the Bishop of Menorca.

Wednesday. — The schoolmaster of Esquer was to-day murdered by the parish priest.

Thursday.—To-day, a bomb was exploded in the church of San Luis, Madrid, seriously wounding a number of persons. Another bomb was exploded in the church of the Hospitalicos, Granada; many fainted and suffered bruises, &c.

Good Friday.—Desiring to prevent any disturbance in his church, the parish priest of San José, Madrid, gave notice that admission to the special services of the day would be by ticket only. Notwithstanding this precaution, a row took place among the worshippers, and one man mortally stabbed another before the altar, almost slashing his victim in twain. The usual procession for "the burial of our Lord" was consequently stopped. It is also reported that one reverend gentleman has stabbed another in a dispute.

Saturday.—The orthodox, after yesterday's drunken debauch, in honour of *La Veronica*, are preparing for the great bullfight to be held to-morrow—Ascension-day. Great lamentation among the faithful, on account of the celebrated image of the Virgin de la Cabera having been found upon the floor of the church, well-nigh burnt to ashes.

Such is the awful record of Romanism in Spain during the *Semana Santa*, or Holy Week, a time when Roman Catholics are supposed to be on their best behaviour. The only hope of the country is in the spread of the Gospel, and we rejoice that the preaching of the Word and the sale of the Holy Scriptures steadily progress throughout the land.

R. STEWART CLOUGH.

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WORK AMONG THE SANTHALS.

DEAR SIR,—I have arrived in England, having left for a short time our interesting work amongst the Santhals. Since my departure one or two have been baptized. Last year twenty-seven confessed Christ by baptism. I commend them to the prayers of Christians at home that "Christ may be formed in them," and that they may prove to be genuine cases.

Mr. Haegert is now busy building a new mission-house at an out-station twenty miles from Bethel. We much need another missionary to labour there. I have had much encouragement in my work in the boys' school. The itinerating work in tents is most interesting. Miss Adam and I have visited at least 450 villages during the last three winters. When in tent the winter before last we baptized one man; when he returned home his wife shut him out. At that time they were in great trouble, having been robbed right and left by Bengalis. Mr. Haegert rode over to help them in the matter. After this his wife received her husband, and has since been baptized. They have also given us two of their boys for my school; the elder one has been decidedly converted since coming to us. This man is doing his best to bring others to Christ, and three families in his village have since been baptized. He is now employed as an evangelist.

Please pray for an increase of spiritual power in our work among the Santhals.—Yours,

EMMELINE HOLLYER.

THE VOICE OF HISTORY.

IN 1577, Pope Gregory XIII. issued his Bull to all "the Prelates, the entire clergy, nobility, and people of Ireland," urging them to aid James Fitzmaurice in his insurrection against Queen Elizabeth, and giving a plenary indulgence to all who should support Fitzmaurice, "by arms or any other means."

On April 18, 1600, Clement issued a similar Bull, urging the Irish to join in the rebellion of Hugh O'Neill. (*See the R. C. Historian, McGeoghegan.*)

On September 22, 1606, Paul V. issued a Brief condemning the Oath of Allegiance to James I.

A similar Bull was published by Urban VIII. on May 30, 1626, in the reign of Charles I. (*See Foulis' "History."*)

Hume relates that Pope Innocent X. sent to Ireland "a Nuncio, Rinuccini, who summoned an assembly of the Roman Catholic clergy at Waterford, and engaged them to declare against that pacification which the Civil Council had concluded with their Sovereign."

In the Papal "Instructions" furnished to Rinuccini, Innocent X. referred to the rising of the Roman Catholics in 1641, when, without warning, the cruel and atrocious massacre of the Protestants in Ireland was foully perpetrated. This rising Innocent X. stated "was at first doubtful and tumultuous, *but was gradually organised into a well-arranged movement by the prelates and other clergy*, who willingly gave both advice and assistance."

In these "Instructions," given by Innocent X. to Rinuccini, we find that Pope claiming Ireland as "being an ancient possession of the Apostolic See, the sovereignty of which Pope Adrian IV. had conferred upon Henry II., but which sovereignty Henry's successors had forfeited by violation of the conditions attached to the gift." We further find amongst the "demands" which that Pope puts forward on the part of the Irish Roman Catholics, the remarkable claim "*that a Parliament should be held in Ireland distinct from that of England.*" Other demands directed to be urged were "that the ecclesiastical hierarchy and the religious orders should be maintained in their ancient condition; that the bishops should enjoy the Church property to the exclusion of the heretics; that the Viceroy and other governors and ministers of the island should be Catholics; that all the property taken from the Catholics should be restored."

THE OBJECTIONABLE CLAIMS URGED BY THE PAPAL POWERS, REFERRED TO ABOVE, HAVE NEVER BEEN REALLY RELINQUISHED; ALTHOUGH ENGLISHMEN ARE OFTEN INDUCED TO BELIEVE THAT SUCH DEMANDS ARE NO LONGER PREFERRED.

Dr. Moriarty, late R. C. Bishop of Kerry, stated, "There has been no concordat ceding the property of the Catholic Church to the British Crown, or sanctioning its secularisation. Our right is in abeyance, it is unimpaired."—*Tablet*, March 30, 1867.

In 1729, "the Popish Bishops of Ireland applied for and obtained a Bull from the then Pope, to raise money by the sale of indulgences, to be speedily applied to restore James III. to his right, and to put his Majesty George II. and all the royal family to the sword."

In 1829, the Roman Catholic Relief Act was granted upon the express assurances of the Romish Prelates, that Ireland would be therewith content, and that henceforth loyalty, peace and concord should everywhere prevail.

The Irish Roman Catholic Bishops at that time solemnly declared on oath *that the Laws and Canons of the Church of Rome*, which conflict with the authority of the State, "were not in force in *their* country, nor binding upon themselves, and never would be received by them;"

That they sanctioned the principle of mixed education, as then established in Ireland;

"That they would defend, to the utmost of their power, the settlement and arrangement of property in this country as established by the laws now in being."

They "also solemnly abjured all intention to subvert the Protestant Church Establishment, *for the purpose of substituting a Catholic Establishment in its stead;*" and further "swore that they would not exercise any privilege to disturb and weaken the Protestant Religion and Protestant Government in Ireland."

Yet Cardinal Manning, in addressing the third Provincial (Romish) Council of Westminster, said: "This nineteenth century will make a great epoch in the history of the Church. . . IT IS GOOD FOR US TO BE HERE IN ENGLAND. IT IS YOURS, RIGHT REV. FATHERS, TO SUBJUGATE AND TO SUBDUE, TO BEND AND TO BREAK THE WILL OF AN IMPERIAL RACE, THE WILL WHICH, AS THE WILL OF ROME OF OLD, RULES OUR NATIONS AND PEOPLE, invincible and inflexible. . . . Surely a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of faith. . . . IT IS THE HEAD OF PROTESTANTISM, THE CENTRE OF ITS MOVEMENTS, AND THE STRONGHOLD OF ITS POWERS. WEAKENED IN ENGLAND, IT IS PARALYSED EVERYWHERE; CONQUERED IN ENGLAND, IT IS CONQUERED THROUGHOUT THE WORLD."—"*Sermons on Ecclesiastical Subjects," by H. E. Manning, vol. i., pp.* 166, 157.

DISESTABLISHMENT OF THE CHURCH OF IRELAND.

The funds taken from the Protestant Church have been devoted almost exclusively to the advancement of Romish interests, in direct violation of the 68th Section of the Act of 1869.

By the Act of 1869 itself, the sum of £427,996 was granted out of these surplus funds as a permanent endowment of the Roman Catholic College of Maynooth.

A portion of the surplus funds of the Disestablished Protestant Church of Ireland was granted by the Act of 1878 to the Commissioners for Irish Intermediate Education, and, by the payment of result fees, has practically effected an endowment of the Roman Catholic Monastic and Conventual Schools in Ireland.

Again, in the year 1881 the sanction of Parliament was given to the Royal University (Ireland) Act, by which an endowment of £20,000 a year, to be taken from the Irish Church surplus, was granted to the new University—an institution specially constituted for the advancement of Romish education.

ALL THESE MEASURES OF PACIFICATION HAVE FAILED TO ALLAY THE SPIRIT OF DISCONTENT AND DISLOYALTY. EACH CONCESSION HAS BROUGHT FORTH NEW AND MORE INTOLERABLE DEMANDS. THE CRIMINAL AGITATION THAT HAS BEEN CARRIED ON FOR SO MANY YEARS HAS RECEIVED, NOT ONLY THE TACIT APPROVAL, BUT EVEN THE AVOWED SANCTION OF THE IRISH R. C. ECCLESIASTICS.

In 1873 Cardinal Cullen and Archbishop Leahy declared on oath that the Papal Bull "In Cœna Domini," which excommunicates all Protestants as Heretics, was still in force.

In the Synod held at Maynooth, on September 7, 1875, many Bishops expressed opinions favourable to the Fenians. "The (R. C.) Bishop of Meath held that it was not expedient to condemn the Fenians by a special decree of the then present Synod, and he was supported in his opinion by the (R. C.) Bishop of Ferns. The (R. C.) Bishop of Cork then expressed his opinion that in the letters to be addressed by the Synod to the people, the Fenians should be treated *with great charity and kindness* (*Magna caritate et benignitate*), and to this many of the Fathers signified their assent."—"*Acta et Decreta Synodi.*" *Browne and Nolan, Dublin*, 1877.

Catholic Progress, Feb , 1881, states, "The woes of Ireland are due to one single cause—*the existence of Protestantism in Ireland.* Away with the propagandists of Protestantism, and Ireland would be saved. Unless Ireland is governed by England as a Catholic nation, *and full scope given to the development of the Catholic Church in Ireland by the appropriation to the Catholic religion of the funds that go to religion*, THE RECURRENCE OF SUCH EVENTS AS ARE NOW TAKING PLACE IN IRELAND CANNOT BE PREVENTED." And, again, the March number (1881) of the same periodical states:—"*Would that every Protestant meeting-house were swept from the land; then would Ireland recover herself! Outrages would then be unknown, for there would be no admixture of misbelievers with her (Rome's) champions.*"

The Rev. Mr. Cantwell, of Thurles, in addressing the meeting of the Irish Convention in Dublin, &c , September, 1881, stated that he was "expressing the sentiments of the (R. C.) Archbishop of Cashel," and urged the Convention "to support and sustain the Land League, which had struck down and would ultimately destroy landlordism in this country, and with it British rule."

On June 10, 1882. a Pastoral was issued by the R. C. Bishops in Ireland, in which they stated, "the object of our national movement has had the approval and blessing, not only of your priests and Bishops, but of the Sovereign Pontiff himself" (*Tablet*, June 17, 1882). With such incentives, is it matter of wonder that the Irish people are ready to indulge in the perpetration of crime and outrage?

"The organisation of crime and outrage in Ireland is proceeding with more rapid strides in the provinces, under the auspices of the National League, *and with the benediction of the spiritual guides of the people.*"—*Times*, September 9, 1884.

The Rev. Mr. Harrington, "*the head of the Roman Catholic diocesan school at Listowel, in which young men are trained for the priesthood,*" said, "There had been revolutions; they had heard talk of rifles and of bullets; and he would tell them that there are not many young priests in Kerry who would not be willing to lead the van in the battle-field. There was a strong feeling that a man could not be at all religious unless he was loyal, but they knew better."—*Times*. January 6, 1886.

On January 15, 1886, Archbishop Walsh, the Roman Catholic Archbishop of Dublin, said that in the event of the issue of the elections being disregarded, "it would lead eventually, and that speedily, to one sad result. That the constitutional expression of a nation's voice was likely to be more effective for the accomplishment of its purpose than these other weapons to which even now some desperate men were waiting their opportunity to have recourse—the dagger of the assassin and those other and in some sense more fearful engines of destruction which the progress of modern science had placed in the hands of those who make no secret of the determination to seek for the last hope of freedom for Ireland, if they could not find it elsewhere, among the ruins of English cities and of English civilisation."

The R C. Prelates, no doubt, rightly judge that the transfer of the land in Ireland from the present landlords to a Roman Catholic propriety would open up a rich field for Romish exactions, and they believe that the expulsion of the Protestant landlords would remove the means of support by which the Protestant Church has hitherto been able to maintain its ground, and that rid of it they would obtain the complete submission of Ireland to Papal Rule, and the establishment of their undivided authority in that country.

Let us turn to Mr. Gladstone's pamphlet on "*Vaticanism*" (Murray, 1875), in which he has formally published his opinions on the Romish system. He writes, p. 111, "Of that system I must say *that its influence is adverse to freedom in the State, the family, and the individual.*" Mr. Gladstone further asserts, p. 95: "To secure rights has been, and is, the aim of the Christian civilisation: *to destroy them*, and to establish the resistless, domineering action of a purely central power, is the aim of the Roman policy."

Is England willing to submit to these results? Is she now prepared to establish a separate legislative assembly in Ireland, filled with the nominees of the Romish Prelates, and to abandon the loyal and Protestant Irish to the tender mercies of Archbishop Walsh and the Land League?

The foregoing Extracts are taken from a pamphlet on "The Origin and History of the Irish Demand for a Separate Parliament," by Mr. A. H. Guinness, in which full authorities for every statement are given. This paper, under the title of "The Crisis," is issued from 11, Buckingham-street, Adelphi, London, W.C. *Price 1s. per* 100 *copies.*

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NEWS FROM THE UPPER ZAMBESI.

A LETTER from M. Coillard, dated January 1, gives a dark picture of the Sesheke country. The deceit, cruelty, and blood-thirstiness of some of the chiefs is appalling. The inhabitants are in a continual state of terror and panic. Only the slaves are pleased, they have but to change masters, and then press on for their share of murder and pillage. The chiefs, in general, are friendly to the missionary party, but they are entirely at the mercy of the slaves; these may deceive, insult, or rob them, and there is no authority to appeal to, no justice executed, or protection given. M. Coillard was obliged to go alone to visit the chief, Robosi, who is said to be intelligent, but who is a vindictive tyrant, and his feet are swift to shed blood.

M. Dieterlen, another French missionary at Lessonto, gives an account of some visits to the Bassoutos. He came across a man named Jacob, who was lying on a mat in front of his hut unable to move a single finger; indeed, only his head seemed to have any life, and even then his speech was so difficult and indistinct that his wife alone understood him. After inquiry as to his condition, and expressions of sympathy, Jacob said, "Oh, do not speak to me of that, when God appears it is nothing." And it needed no words to tell that his large, brilliant, joyful eyes, and sweet smile, said more than a thousand words. Three years incapable of making the least movement, forsaken, and given up by the doctors, and that at thirty-five years of age, with a wife and children, and yet peaceful, joyous, blessing God, that is a visible proof of the power of the living God.—*Journal des Missions Evangéliques.*

YOUNG WOMEN OF GREAT BRITAIN.

Y.W.C.A. HEAD OFFICES.

By the good hand of God upon them, and through his manifest interposition, the Young Women's Christian Association have just made an important move forward in their growing work. While the Y.M C.A. has for some time secured the splendid Exeter Hall as an outward and visible token of its prosperity, and a rallying point for its widely-scattered forces, the sister Association has been without a common centre adequate to the necessities of the case. This lack is now in a fair way of being supplied.

The Welbeck Institute and Restaurant in Mortimer-street, W., one of the London Branches of Y.W.C.A. work, has been prospering so greatly for the past year or two that the Financial Secretary, Mr. DASHWOOD, has been casting about for some way of extending its scope and operations. It provides sleeping accommodation for some sixty young women engaged in West-end shops, and if there were room it could have as many more under its roof. Closely adjoining it there is a building that was used as a certain kind of "club," but for a considerable period it has stood empty. Mr. Dashwood conceived the idea of securing this building for an extension of the "Welbeck," and for a general headquarters for the Y.W.C.A., which now has a world-wide organisation. It is not intended to be a rallying point for London alone; this has been found for some years past in the Central Institute and Offices, 16A and 17, Old Cavendish-street. But the need has become urgent for some headquarters, like Exeter Hall, to form a centre for the benefit of young women from all parts of the world. Negotiations for the purchase of the building were entered on, and by persistent endeavour the offer of £5000 was accepted: a large sum, as it seems, but assuredly a small figure when the value of house property in that neighbourhood is taken into account. With his customary spirit of large-hearted generosity, Mr. Samuel Morley took a deep interest in the project, and at once gave £500 for the required deposit on the purchase-money, with the promise of another sum of £500 towards the capital amount.

A gathering of friends was held in one of the rooms of the newly acquired building on Tuesday afternoon last week. It was a matter of deep regret that Mr. Morley, being on a sick bed, could not be present to preside; his place was taken by Mr. T. A. DENNY, who was a very acceptable substitute. In his brief statement of facts Mr. Dashwood told of the efforts that had been made in past times to secure the building, but without avail, owing to the high price put upon it. As a purchaser could not be found, the price was at length reduced to £5000. The thing to be done now was to raise the amount of purchase money, and also the amount that would be needed for placing it in a proper state of repair for the purposes of the institution, in all £7000. He called for thirty lady volunteers to undertake the collection of £100 each towards these objects.

Addresses followed from the Chairman, Mr. S. A. Blackwood, Mr. George Williams (President of the Y.M.C.A.), Lady John Manners, Mrs. Ormiston Chant, Canon Fleming, and others. These friends expended much eloquent and earnest speech in describing the needs of the working young women of London—physical, social, mental, and spiritual; and in pleading for a generous response to this latest advance in the work of the Y.W.C A.

Those present, we understand, contributed or promised over £600, but this leaves a considerable amount yet to be made good. As this new building in Regent-street, a splendid and central situation, will be devoted to national, and we suppose international purposes, we think it has a distinct claim on the friends of the good work throughout the empire, and, indeed, throughout the world. Suitable offices will be provided for the Association, and a large wing of the building is to be adapted as a Servants' Home. There will be increased sleeping and refreshment accommodation for young women in shops, while the arrangements also include lecture hall for evangelistic meetings, class rooms, a library, and a gymnasium. On this last point Mrs. Chant waxed most pathetically eloquent, showing how much young women suffer, and how posterity must suffer, by their close confinement in daily toil, and the lack of sufficient bodily exercise. We most sincerely rejoice with our friends of the Y.W.C A. at this acquisition, and would commend the effort to the immediate co-operation of our readers everywhere.

SERVANTS' HOME.

DEAR SIR,—Your readers will, I am sure, be glad to hear that it is proposed to establish a Servants' Home, a want much felt by the Y.W.C A., in connection with the head offices, 316, Regent-street, W., where a meeting was held last Tuesday with the object of showing those interested in this Society the spacious premises obtained for the purpose of concentrating its many branches connected with the town and country.

One lady, feeling the great need of this Home, has kindly given £100; £500 more is required. This sum, we hope, will be kindly contributed, as well as the £3000 still required to pay for the new premises. Donations can be sent to, yours truly,

G. L. DASHWOOD, Hon. Sec.

1, *Fleet-street, E.C.*

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A ROOT OF POVERTY.

In a paper on Pauper and Destitute Children issued by the Howard Association, London, they say:—"Emigration, whether for adults or juveniles, is not the panacea for poverty which some represent it to be. For whilst thousands may be sent out of the country, there is a constant stream of thousands of pauper foreigners into it. And so the process may go on indefinitely, without effectual diminution of the remaining mass of destitution. Further, it is often forgotten that adults are useless as emigrants, unless they qualify themselves by habits of temperance and thrift. Otherwise the process is like a mere shifting of rubbish."

The Howard Association also say, in the same paper, that "all persons desiring to diminish pauperism do well to act upon the motto that prevention is better than cure, and to ponder especially the question, What is the chief cause of destitution? It is, undoubtedly, intemperance. It is a rare thing to find a pauper who has been an habitual teetotaler. About £130,000,000 are spent in this country annually on intoxicating drink. This is nearly twenty times the amount spent in the official relief of pauperism in England and Wales. Drunkenness is the chief cause of the great mass of pauperism, accident, crime, cruelty and vice. Hence that is the greatest economy of effort which strikes at this special root of evil, by means of religious and moral persuasion, personal example, and the facilitation of rational substitutes for alcoholic indulgence.

"The recent prevalence of distress in London caused the issue of a Mansion House special appeal for funds. Some £70,000 was forthcoming in consequence Similar appeals have been made for the poor in Tyneside, Clydesdale, Midlands, and other districts. Irish poverty also raises many cries for help. But very many millions annually are spent in intoxicating drink, in the most squalid districts of Great Britain and Ireland; and if the spenders had only saved a fractional part from the public-houses, they would not have needed special appeals, but would have been amply secured against destitution."

CHINA AND AMERICA.—At the meeting of the Woman's Foreign Missionary Society of the Pittsburgh Presbytery, Mrs. Thorne, secretary and treasurer, read a letter she had received from the missionaries in Japan. It relates to the present condition of things in China, and sets forth the absolute necessity of strong treaty stipulations for the protection of the missionaries. The Chinese outrages in the United States, the letter continues, have caused the greatest indignation in China, and if they are continued it is hard to tell what the result will be. China is becoming aware of her power, and that she will use it, if aggravated, there is not much doubt.

"THE INTERNATIONAL MISSIONARY UNION," an Association composed of returned missionaries of all Evangelical Churches, the object of which is to promote mutual sympathy and co-operation of missionaries in their work. and to hold annual meetings for the discussion of important questions connected with their work, and the diffusion of missionary intelligence, holds its next annual meeting at Thousand Island-park, New York, August 4 to 11, inclusive. At the meeting at Niagara Falls, Ontario, in August, 1885, over fifty returned missionaries from Japan and China and Siam, Burmah, India, Turkey, and many other fields, enjoyed a week and more of hallowed fraternal intercourse.

A HALL FOR RIO DE JANEIRO.

Those readers of THE CHRISTIAN who are interested in the progress of the Gospel in Brazil, and especially such as have contributed to the erection of a new building for the Igreja Evangelica Fluminense (Evangelical Church of Rio de Janeiro), will thank God that the hall and schoolrooms were opened, free of debt, on Sunday, April 4. It was a day anxiously and prayerfully looked forward to by the Brazilian and Portuguese Christians, who are, as they have always been, unattached to any society. While gratefully receiving the generous help sent them from this country, they nobly exerted themselves to secure the enlarged accommodation which has long been required.

Over one thousand persons attended in the course of the morning; eight hundred in the afternoon (when the church met at the Table of the Lord); and twelve hundred during the evening. One of our correspondents adds that more than a third part of these were persons who had never before entered a Protestant place of worship. Several American missionary brethren and the German Pastor were present, and took some part in the proceedings, and the Lord gave the Brazilian Pastor, Señor Santos, great strength for the duties of that busy day. His morning text was Eph. ii. 20, and we are told that many of the strangers present appeared "to drink in" the Gospel message. Our friends write with overflowing joy and thankfulness, and it does not surprise us to find that the Jesuit newspaper of Rio de Janeiro (a well-known enemy!) is full of equal rage and indignation. Possibly its articles may have swelled the numbers who desired to see for themselves what was going on. Many of them remained to speak approvingly with the Pastor and other brethren.

ROBERT R. KALLEY, M.D.

Campo Verde, Edinburgh.

[A paragraph appeared in our last issue with respect to this work in which there were, we understand, some inaccuracies.—ED.]

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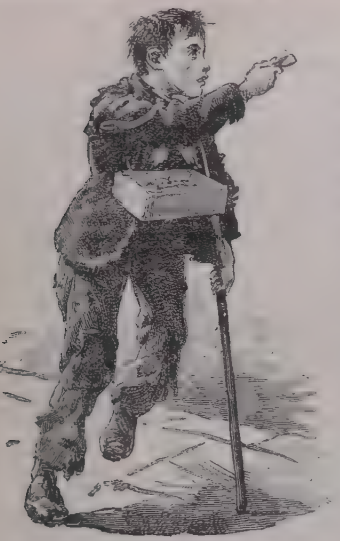
PRAYER FOR IRELAND.

There was a largely attended meeting at the Conference Hall on Monday week in response to the invitation to assemble for prayer to God on behalf of Ireland. It was quite evident from the tone of the speakers and those who engaged in prayer, as well as from the feeling of the audience, that the utmost anxiety and apprehension were felt with regard to the result of the present crisis.

Mr. S. A BLACKWOOD, who presided, said he believed it was impossible to exaggerate the gravity of the present crisis. All knew that certain elements had been at work for a long time, but at last this question had come before them suddenly. He did not speak as an Irishman, though from Ulster, but he expressed the feeling of his fellow-countrymen when he said they believed that not only were their lives and liberty and property at stake, but that this movement was likely in their judgment to lead to the extinction of the Protestant religion in Ireland. It was impossible for those who were so closely united by religious ties not to sympathise with their fellow-countrymen in the North of Ireland in regard to the alarm and apprehension which they were experiencing on this subject, and more especially with those scattered in thinly populated parts. Surely, it became them in all earnestness to help their brethren by prayer, and to lay this matter before God, in whom was their refuge and strength, that He would put forth his hand and bring order out of this confusion. The things they feared most might be but the instruments in bringing about results far better than they anticipated, but they could only deal with facts as they present themselves. He urged all, while confessing and lamenting national sins—such as boasting that as a people they were better than all other nations of the earth, national greed, and covetousness; withholding the Word of God from India and Ireland, intemperance and impurity, and the sin of forcing opium on the people of China—while acknowledging such national sins, they should at the same time ask themselves what about those same sins as representative of shortcomings, and failure and offences in the individual life. Various friends accordingly led the meeting in prayer, and a collection was made on behalf of the Irish Church Missions.

BALTIMORE, U.S.—The evangelists, Sam Jones and Sam Small, began their work in Baltimore on Sunday, May 2. Four thousand people were packed in the Biddle-street Skating Rink to hear the evangelists, and two thousand more tried to get in at the afternoon services, but the doors were shut against them and the surging crowd was held back by the efforts of a dozen sturdy policemen.

DR. BARNARDO'S HOMES.



"RECENTLY ADMITTED."

IT was rather a hazardous experiment for Dr. Barnardo to fix his annual meeting for a Saturday. By the fag end of the week towards the close of May the frequenters of Exeter Hall are apt to grow weary of crowded and heated assemblies. The public interest, however, in the institutions under Dr. Barnardo's care, seems intense enough and general enough to overcome any obstacle in the matter of arrangement. Every seat in the hall was ticketed, from the aristocratic figure of 10s. 6d. for reserved places, down to the plebeian 6d. of the gallery; yet at the hour of opening scarcely a vacant rood of space was to be seen. The great orchestra, of course, was crowded with "the manufactured articles" that Dr. Barnardo turns out, in the shape of rosy-faced, winsome and well-clad maidens, and spruce, healthy-looking lads and boys. Of these and their performances more anon. The Doctor has not taken the hint we ventured to give him last year, to show the speaking contrast between the manufactured article and the "raw material," by reserving a row on the orchestra for specimens of the latter; that would, doubtless, be regarded by him as a too sensational method of advocacy. By his kindness, however, we are again enabled to give some excellent engravings, representative of the varied phases of the work; foremost among these will be found a picture of one "recently admitted"—perhaps a too favourable type of many others who go through the Stepney mill.

THE DIRECTOR'S REPORT.

Before referring to the very interesting proceedings of Saturday evening, we may furnish a *résumé* of the work of the past year, submitted to the meeting in brief by Dr. Barnardo.

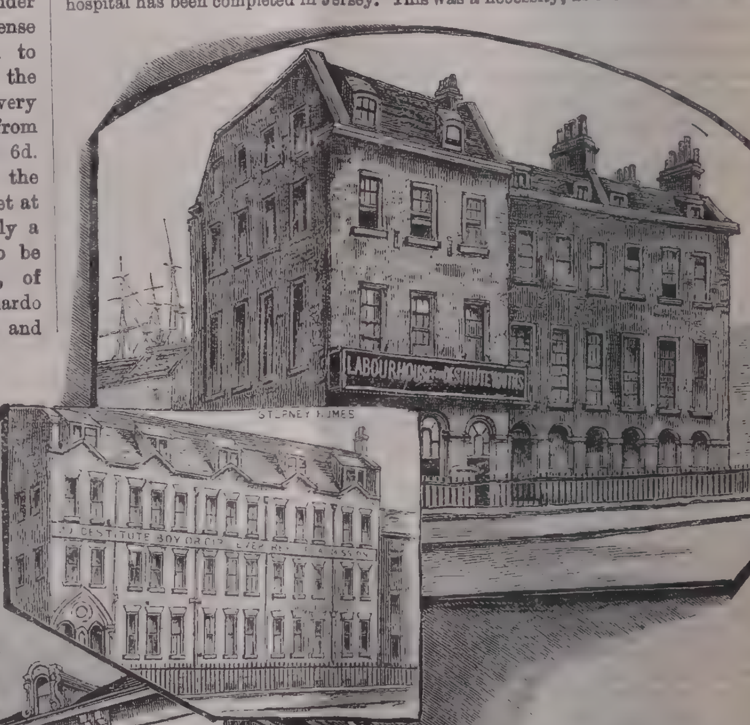
The year, he said, was remarkable for great and widespread commercial depression, causing much poverty and consequent suffering among the poorest classes of the East-end. To meet this state of things the Institutions not only opened their doors more widely even than their wont, but adopted special methods of relief. Nearly 40,000 free meals to necessitous children in our Ragged Schools were given away. No less than 4005 applications were made during the year for the admission of children to the Institutions: of these 1111 were accepted. On several occasions over 1600 children have been in actual residence at one time. The actual number emigrated during the financial year was 420, consisting of 301 boys and 119 girls. 237 were afterwards placed out in life or sent to situations, leaving on March 31, 1307 children chargeable to the Institutions. That number was increased by May 20 to 1534.

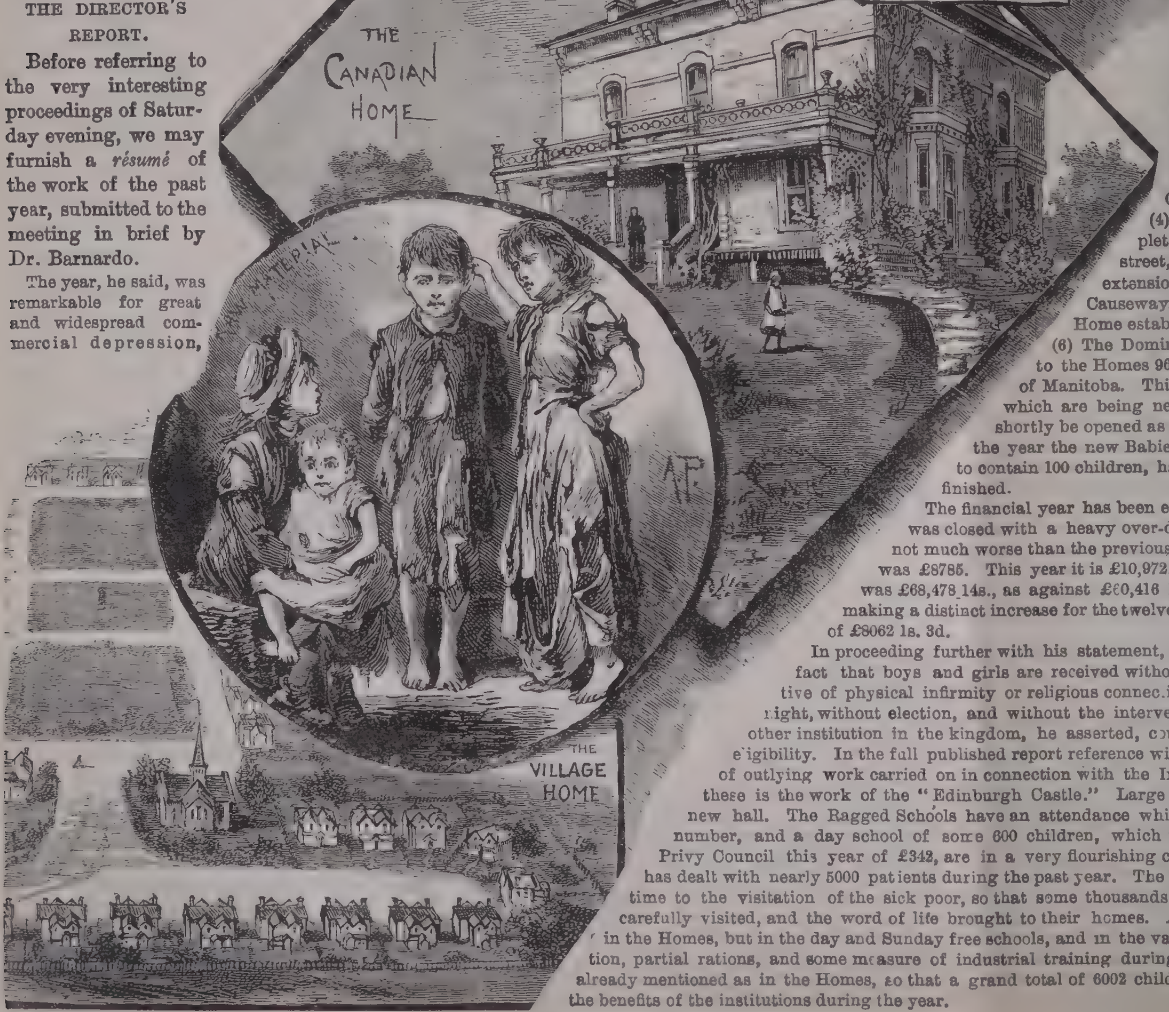
The forward steps taken during the year were specified: (1) Twelve new cottages have been built at the Ilford Village Home; these were separate gifts by benevolent friends. It is hoped they will be opened in the autumn. (2) A cottage hospital has been completed in Jersey. This was a necessity, as there were no means of dealing with the sick, and the island authorities insisted upon some adequate arrangements for the treatment of infectious diseases. (3) A small Rescue Home for little girls in positions of danger such as are contemplated by the Criminal Law Amendment Act. (4) The purchase has been completed of eleven houses in Bower-street, to be eventually added to an extension of the Boys' Home, Stepney Causeway. (5) A temporary convalescent Home established at Felixstowe.

(6) The Dominion Government have granted to the Homes 960 acres of land in the Province of Manitoba. This, with some 5000 other acres which are being negotiated for, will, it is hoped, shortly be opened as an industrial farm. (7) During the year the new Babies' House at Hawkhurst, Kent, to contain 100 children, has been begun, and is nearly finished.

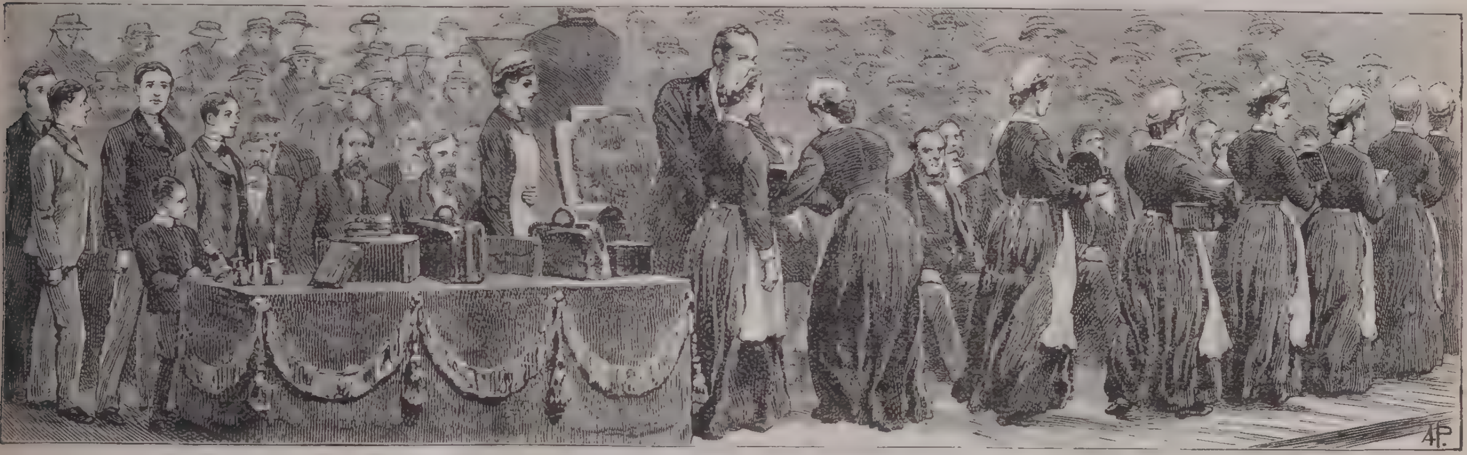
The financial year has been encouraging. Although the year was closed with a heavy over-draft, the position is practically not much worse than the previous year. Last year the overdraft was £8785. This year it is £10,972. The total donations this year was £68,478 14s., as against £60,416 12s. 9d. for the previous year, making a distinct increase for the twelve months closing March 31, 1886, of £8062 1s. 3d.

In proceeding further with his statement, Dr. Barnardo emphasised the fact that boys and girls are received without any limit as to age, irrespective of physical infirmity or religious connection, at any hour of the day or night, without election, and without the intervention of wealthy patrons. No other institution in the kingdom, he asserted, could show any such standard of eligibility. In the full published report reference will be found to the great variety of outlying work carried on in connection with the Institutions. Prominent among these is the work of the "Edinburgh Castle." Large congregations assemble in the new hall. The Ragged Schools have an attendance which varies from 1500 to 1700 in number, and a day school of some 600 children, which has earned a grant from the Privy Council this year of £342, are in a very flourishing condition. The Medical Mission has dealt with nearly 5000 patients during the past year. The deaconesses devote their whole time to the visitation of the sick poor, so that some thousands of families are regularly and carefully visited, and the word of life brought to their homes. About 3700 other children, not in the Homes, but in the day and Sunday free schools, and in the various brigades, received education, partial rations, and some measure of industrial training during the year, in addition to those already mentioned as in the Homes, so that a grand total of 6002 children and young people received the benefits of the institutions during the year.





Dr. Barnardo made a supplementary statement that must have gone straight to the hearts of all before him, as he partially pictured forth "the darker side" of the work, which is hidden to the world at large, but with which he is perforce familiar. He lifted the veil a bit, revealing the unspeakably sorrowful lives that are led by many of the waifs and strays who are tossed to and fro on the sweltering sea of London life. Very pathetic indeed was the tale he told of one wee girl waif whom he rescued from a den of infamy, and who died after a short stay at the Village Homes. As she lay waiting for the burial, her pains and sorrows gone for ever, one of her little fellow-dwellers at Ilford quaintly but suggestively said, "God has smoothed out her face, hasn't He?" The Doctor waxed exceeding eloquent as he expatiated on the fact that *no really and absolutely destitute* child has ever been turned away from his doors. Much more that we cannot repeat, he said, and well said, about the many advantages the children enjoy in the way of religious training, education and the chance of emigrating to the broad and fertile fields of Canada. He closed his somewhat lengthy statement by an earnest appeal for continued support. The proposed emigration arrangements for the coming year will alone involve an expenditure of over £5000.



LORD POLWARTH GIVING THE PRIZES.

CHAIRMAN'S ADDRESS.

Lord Polwarth, who had come all the way from Scotland to preside, said he could not but think that the great and loving Father in heaven must be gazing with joy on the spectacle afforded by the meeting. Such works and sights as these afford the highest proof of the power of the risen Christ, exercised through his servants on the earth. It was a large work that Dr. Barnardo had built up, but not too large for the abounding need. It grows not only in width, but in variety, and that, too, is required by the diverse circumstances of the poor among whom it is carried on. Who could measure the loss to the community that must have accrued if it had never existed? We could form some faint estimate of that when we look into the bright, happy, intelligent faces that were clustered around. The noble lord was very brief, but nothing could well exceed the warmth of his sympathetic good wishes, and the heartiness with which he commended the Homes to the sympathies of all who have a heart to feel for the sorrows of the helpless little children.

THE PRIZES.

One of the most exciting items of the programme is always the giving of prizes to young women and youths who have earned honourable mention by fidelity in service, after leaving the fostering care of the Homes. A long procession of these passed in single file along the front of the platform, amid the approving plaudits of the audience, taking from the Chairman's hands and carrying with them the reward of their good behaviour. The artist has faithfully depicted the scene for our columns. Perhaps the loudest cheer of all on this occasion greeted a young redcoat; Policemen X., who was so popular last year, was this time awanting, as he so frequently is. Some who had previously received prizes came up again and claimed long service certificates.

THE SONG OF THE CHILDREN.

To many of those present the sweet voices of the children must have been the most eloquent sounds that greeted their ears from first to last. Even Dr. Barnardo, familiar as he must be with their strains, was constrained to confess that he could not listen to them unmoved. Trained to perfection by Mr. Proudman, their performances, spread over the entire evening, were almost sufficient to reconcile us to the loss of our usual Saturday half-holiday scamper on wheels through the country lanes. There were all the old spectacular "effects," and a good many new ones in the way of character songs, that strikingly showed the receptive capacities of the children. We had songs sweet and songs stirring, songs grave and songs gay, songs melodious and songs harmonious, and we know not what besides—variety enough and pathos enough to justify us in dubbing these children a huge chorus of human nightingales. Mr. Proudman must have been indeed a *proud man* to handle such a choir. During the important business of taking the collection, the little Hand-bell Ringers of the Homes discoursed deftly on their instruments, under the guidance of Mr. McNab.

THE SPEECHES.

Of these (including the Chairman's remarks) we had no less than seven—the perfect number. Dr. Alford, a portly and jovial representative of the Bench of Bishops, led off in a blunt and hearty, if not eloquent, little address, speaking well of the work, and giving some good advice to the boys who were to emigrate. Mr. C. T. Ritchie, an East-end M.P., said he was convinced from experience that the work of the Homes is an essential, effectual, and economical one; that being so, it ought to go on and prosper. The reputation of the new Chief Commissioner of Police, Sir Charles Warren, had evidently preceded him, as he received a more than usually cordial cheer of welcome. We should judge that the gallant General is more an administrator than an orator; still, in bluff, soldierly, and thorough-going fashion, he contributed his quota of commendation respecting the excellence of the institutions, and their claim on the public. Mr. Joseph Howard, another M.P., in effect, said "ditto" to those who had gone before. It is hard to say anything new about a work like this, but he made a point in remarking that it was a pity any of the children, after having got such good training, should leave the British shores and be lost to the community. No doubt, however, emigration was the best thing for themselves. Canon Girdlestone, in a very short speech, moved the thanks of the meeting to the chairman, and also paid a passing tribute to the wonderful virtues of Dr. Barnardo's spectacles. They must be constructed, he humourously observed, to see round corners and into the hearts of the London waifs. The Canon slyly suggested that as Dr. Barnardo's methods were constructive and not destructive, he should be entrusted with the Government of Ireland for the next twelve months. We pass on the suggestion to Mr. Gladstone and his Cabinet. Mr. Grattan Guinness briefly but warmly testified, from the closest personal acquaintance, to the value of the work carried on through the Homes among the seething masses of East London. As he contemplated the condition of that part of the City, he greatly rejoiced in this noble rescue work, and prayed that a copious and constant shower of Divine blessing might descend upon it.

The meeting was not quite so punctual in breaking up as in commencing, but by nine o'clock the great hall that had resounded to the many cheers of the delighted audience was given over to vacancy, while the small army of lads and lasses were on their way home, conscious, we doubt not, of having spent a happy evening, and of having contributed to the happiness of those who had come to rejoice in their joy.

A PROTESTANT SCHOOL IN SPAIN.

Dear Sir,—Some little time since a letter appeared in your pages from a friend interested in the work of the lamented Miss Ross, at Puerto, deploring the closing, by the order of the Alcalde there, of the school which had worked so well under her superintendence. You will rejoice to know that this obstacle is removed. The circumstances which led to this step are changed, and there will now be no difficulty in re-opening the school. This will be done by Mr. and Mrs. Moore, who have the superintendence of the work in Puerto, and whose friends in Ireland have engaged to provide the rent of the room. They have also what is absolutely necessary in the way of school materials; a suitable teacher has been found, and £10 towards the first year's salary raised. But it will take £30 more to complete the sum for this year, and without it they would not be justified in beginning.

The work at Puerto is very encouraging, the converts are most attentive and regular at the services held by the pastors who come over expressly every week, with the aid of an assistant on the spot; the people appreciate the blessing of united worship.

These converts have had their faith tried by much persecution from bigoted neighbours. They are intensely anxious for a school for their children (none but Jesuit ones are forthcoming) and continually the women of Mrs. Moore's Bible Class ask, "Is there any hope of a school? We know not where to send our children, they are running wild for want of teaching. Do give us a school!" Will not some who care for the true welfare of Spain come to the help of these friends?

E. Jane Whately.

21, *Belmont-park, Lee, S.E.*

Notes and Comments.

OUR next portrait and sketch will be those of Rev. Joseph Cook, of Boston, U.S.

The Autumnal Conference of the Evangelical Alliance will this year be held at Ryde, in the Isle of Wight, and on Sept. 21 to 23, an earlier date than usual.

We commend to our readers the startling truths contained in "The Progress of Ritualism, and the Designs of Popery." (*Haughton & Co.* 1d.) This and similar information should be scattered broadcast.

We hope our readers paid good heed to the advertisement on page vi. in our last issue, of the proposed new building of Talbot Tabernacle (Powis Chapel). Our dear friend, Pastor Frank H. White, has for more than five-and-twenty years done excellent work in London. Now the Iron Church, in which Mr. Gordon Forlong ministered before him, has become so dilapidated that it is absolutely necessary to build. The proposed structure will seat 1200 persons, and will cost £4000, of which nearly £1800 has been contributed or promised. There is no preacher more faithful to great foundation truths than the Pastor of Talbot Tabernacle, nor one more deservedly held in reputation by his fellow-Christians.

In these days, when foundation truths are undermined by those who pass for evangelicals, every testimony to the truth which has been thoroughly thought out, and is uncompromisingly expressed, is a great gain to the Church of God. As such we commend Dr. Robert Anderson's new book, "Human Destiny" (*Hodder & Stoughton.* 5s.) It deals with the books entitled "Eternal Hope," "Salvator Mundi," "The Restitution of All Things," and "Eternal Life in Christ," and shows the fallacies in each of them. It does more than this. It points out common misconceptions of heaven and hell, and is reverently content to believe in God where his ways are hidden from our sight. Two expository appendices enhance the value of the book.

We have inserted the long letter on the Universal Fatherhood of God (p. 13) partly in response to the request of a clergyman deservedly held in very high repute, partly because it is well to let error come out into the light. But it is seldom that the same amount of mistaken teaching is condensed into the like compass:—The germ of the regenerate life naturally inherent in every man, abiding in and unseverable from God, when it does not in this earthly life come to outward birth. Atonement, redemption, reconciliation, made interchangeable terms. No atonement in the true sense of expiation recognised. Scriptures written to men in the Spirit applied to men in the flesh. The distinction ignored, if not denied, between the sonship which results from the federal relationship of all men to Adam by natural generation, and the sonship which results from the federal relationship of believers to the Second Adam, the Lord from heaven, by faith in his Divine person and his atoning work. No apparent knowledge of the oneness of the believer with Christ in his death and resurrection. No recognition of our marriage union with Him who was raised from the dead, that we might bring forth fruit unto God. What wonder if we see not our signs, when the light of Divine revelation is thus obscured!

Visitors to the Colonial Exhibition may see there a case of lace which was sent by the Government of Madras. It is the work of native women, who were first taught to manufacture it by a devoted English lady who lived and laboured for the women of Nagercoil.

"Consistency" is an old-fashioned term, but it is a virtue of the first order. "A Christian Mother" thinks (and we agree with her) that there is a want of consistency in Christians having in their houses statuary or pictures wholly or partially undraped. She says, "I know a lady, who takes a prominent position in the Social Purity movement, who has in her house an immense picture of an unclothed female figure, and statues and statuettes of the like order. I know a mother of several boys and girls who has a similar figure on her mantelpiece. When will Christians wake up to see the sin and inconsistency of these works of the devil?"

Mrs. President Garfield asked someone if he could account for her two sons taking to a seafaring life. Pointing to a large picture of a splendid ship on the wall, he said, "There is the solution of the mystery." And so with regard to sensuous and sensual pictures. Parents little think how far they are responsible for the sin of after-life in their boys when they allow in their otherwise pure homes the impure, ungodly things that provoke to unholiness. Can we not, at least in things like these, help to keep the sons, dearer to us than our lives, at all events from a home influence to evil?

Why do Christian men talk about the Roman Catholic Church? The Church is the Bride of Christ. If Rome be the harlot she cannot be the Bride. If she be Babylon she cannot be Jerusalem. If she be the woman sitting upon the scarlet-coloured beast she cannot be "the Church which is his Body, the fulness of Him that filleth all in all."

It is possible to extend charity till it becomes cruelty; it is possible in the name of liberty to play into the hands of tyranny. Charity to Hinduism meant burning or burying alive to Hindu widows. Liberty to Rome to establish convents means tyranny of the worst kind over English girls. We have abolished Suttee in India, why should we permit the sensual and devilish Confessional in England? Better that Indian widows should be buried or burnt alive than that the modesty and virtue of English girls should be destroyed—seared with the hot iron of priestly infamy. If there is one kind of cry more mischievous than any other it is the cry got up against "No Popery!" while Popery is increasing in enslaving England, though it is losing ground in every other land.

We regret, for the credit of Boston, much more than for his own, that our beloved brother, Christ's faithful servant, Horace L. Hastings, the editor and proprietor of *The* (Boston) *Christian*, was lately fined ten dollars for preaching on Boston Common, and thirty dollars for reading the Scriptures there, without preaching, on the following Sunday. He and others had often preached there before, but some old bye-law appears to have been resuscitated by the Committee in charge of the Common. Not having forty dollars in his possession, he was taken to jail, and was told he would have to stay there four months if the fine was not paid. This, however, was done during the day.

Mr. Hastings was told he could easily get a permit to preach on the Common. He immediately applied for one, but never got it. This is his account of this part of this disgraceful story:—

> The jailor, Mr. Bradley, was exceedingly courteous and polite, and very reluctant to lock up a minister. He wished to send to some of our friends to pay the fine, and offered to pay a quarter of it himself. This proffer we declined with many thanks, as we had no desire to rob the City Government of Boston of the honour of shutting up ministers in jail for reading the Bible on Boston Common. We had been before *five different judges*, all of whom had decided against the preachers; and the case had also gone before the full bench of the Supreme Court of Massachusetts; and now we had no idea of taxing a kind-hearted jailor to relieve the rum-ridden city of Boston of the shame and disgrace of fining and imprisoning a minister for daring to preach the Gospel and read the Bible on the Common, when *unable* to obtain a permit so to do from an Irish "wholesale and retail rum-seller."

There are important principles in this case which concern ourselves, of which, for lack of space, we cannot speak further this week.

Before the month closes, two reflections may be usefully made on the May meetings. One is the altered tone of the secular press in relation to them. It is not many years since they were either ignored, or spoken of with a sneer. Newspaper writers are now compelled to admit that the civilising and ameliorative changes which, on a vast scale, are passing over heathen and barbarous nations, are no work of mere enthusiasts, and few things are more remarkable than the tone of respect with which some of the secular papers refer to these Exeter Hall anniversaries.

Another thing to be noticed is the prospect of unity that is coming nearer. At the Christian Vernacular Society's meeting, Lord Northbrook enlarged upon the importance of different sections of the missionary Church working together. The Baptists and Congregationalists had two combined meetings. In Scotland among different sections of Presbyterians a united movement is in progress, and an amalgamation of the Scotch Congregationalists and the Evangelical Union is spoken of.

The cry for unity should be for something more than what is external. When our Divine Lord prayed that his believing followers might be one, He petitioned that they might be one as the Father was in Him, and He in the Father. That was a oneness of will and operation for the salvation of a lost world. Let none stop, therefore, at a merely visible unity. When Christ's servants come up in mind and heart to this pattern of oneness, the world will believe that the Father sent the Son for the deliverance of a ruined race.

In starting another year of missionary labour, it should be firmly borne in mind that the founders of the most successful Missionary Societies were intensely evangelical. It has been on the lines of bidding the nations behold Christ as the great atoning Sacrifice and Lord, and drawing them off from false philosophising and human reliances, that the witnessing Spirit has worked. What has now to be guarded against is the danger of men who are of a different spirit rushing in to share the advantage which the early missionaries have won. The harvest is plenteous; the call for labourers is wide; the same glorious self-denial of the pioneers is no longer demanded; Satan will thrust forward self-seeking men, and this is the peril which has now to be watched.

The Christian.

MAY 27, 1886.

CONTENTS.

Rev. A. Somerville, D.D., Glasgow. (With Portrait) 1
Evangelisation of the World. REV. DR. A. N. SOMERVILLE .. 2
Bible Studies.—16 4
For the Young 5
Mr. Toye and his Orphans 5
Poetry—The Lost Spring 5
Foundation Truths 6
Young Women in Restaurants 6
Ireland and Rome 7
Behind the Scenes 7
Protestantism and Romanism in Spain 7
The Voice of History 8
News from the Upper Zambesi 8
Young Women of Great Britain 9
A Root of Poverty 9
Prayer for Ireland 9
Dr. Barnardo's Homes 10
The Universal Fatherhood of God .. 11
Notes and Comments 12
Anniversaries 14
Letters to the Editor 17
Conference in Mile End Great Hall. 18
Home of Industry 19
Temperance Notes 19
Notes on Daily Readings 20

PROPHETIC CONVENTION.

CONFERENCE HALL, CLAPHAM ROAD, S.W.

Programme.

TUESDAY, JUNE 15.

HOUR.	SUBJECT.	CHAIRMAN.	SPEAKERS.
9 a.m.	Holy Communion in St. Michael's Church, Stockwell	....	....
11 a.m.	"The Personal Pre-Millennial Advent of our Lord"	The Earl of Cavan	Rev. Clarmont Skrine. Rev. J. Gosset-Tanner.
3 p.m.	Bible Reading: "The Manifestation of a Personal Antichrist"	....	G. H. Pember, Esq.
7 p.m.	"Has all Prophecy a Retrospective and Historical Fulfilment as well as a Future One?"	The Earl of Cavan	Rev. F. Whitfield. R. Anderson, Esq., Q.C., LL.D.

WEDNESDAY, JUNE 16.

11 a.m.	"The Character of the 'Great Tribulation.' Will all the Lord's people who are on earth at the time pass through it?"	Rev. E. W. Bullinger, D.D.	Rev. T. J. Malyon. Nathaniel Starkey, Esq.
3 p.m.	Bible Reading: "The Signs of our Times compared with the Signs foretold of 'The Last Days.'"	....	Rev. Canon Faussett.
7 p.m.	"What is the connection between the City called Babylon and the Beast or Antichrist? Where will Babylon be situated?"	G. H. Pember, Esq.	G. H. Pember, Esq.

THURSDAY, JUNE 17.

11 a.m.	"Israel's Prospects and Place in the Millennium"	The Earl of Cavan	Rev. John Wilkinson. Rev. P. J. J. Warschawski.
3 p.m.	Bible Reading: "Is the Holy City which St. John connected with new heavens and a new earth (Rev. xxi.) to be connected with the World during the Millennial Period?"	....	Rev. Canon Faussett.
7 p.m.	"What Nations will Satan deceive after the Millennium?" .... The Lord's Supper will be administered in the Conference Hall at the close of the last Meeting.	The Earl of Cavan	Rev. Charles Graham.

Day Tickets, 2s. 6d. each, for all parts of the Hall. Free Tickets for platform forwarded only to Clergymen, Ministers, and their helpers, on application to the Office, Conference Hall, Clapham Road, enclosing envelope stamped and addressed.

Questions not occupying more than three minutes may be addressed to the Speakers, with the permission of the Chairman.

REFRESHMENTS PROVIDED ON THE PREMISES.

SPECIAL APPEAL.

THE EXTENT, and consequent cost, of all our work have rapidly increased. Funds have not kept pace with them. We have, therefore, a large deficit in our accounts, and **WANT** immediately £2,000 to meet it. We have property of considerable value, but its sale would be great inconvenience to the various Institutions we have established. Still, they cannot be **CONTINUED IN DEBT**.

Friends are earnestly asked to help **NOW** to raise a sum of money sufficient to close all accounts. **UNITED PRAYER** to the Gracious Give of "**WHATSOEVER** we ask" is the way to obtain this relief for us.

Will all our readers join us in this, and send us any amount they may be able to contribute to our **SPECIAL FUND**? A Meeting on behalf of this Appeal will be held (D.V.) in **THE WOMEN'S MISSIONARY INSTITUTE**, Clapham Road, at Seven o'clock p.m., on June 18.

Cheques to be addressed to MRS. SUSANNA MEREDITH, *crossed* "MESSRS. BARCLAY & BEVAN"; or to CAROLINE G. CAVENDISH, *Union Bank, Charing Cross.*

143, *Clapham Road, S.W.*

S. M.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks, A Parcel from M. A. R. An Invalid's Work, from Ilfracombe. £5 from M. for Day in the Country Fund.

The Infant Day Nursery. Free Day Ragged Schools. Industrial Classes for Boys. Work among Little Girls. Classes and Meetings for Elder Girls and Young Women. Mission to Inebriate Women. Mothers' Meetings. Men, Women, and Children sent for change of air into the Country. Evangelistic Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

ASHLEY MISSION, Peel Grove, Bethnal green, E. — Earl of Shaftesbury late President.—Mothers' Meetings. Classes for Men, Women, Factory Girls and Lads. Tract distribution. Open-air work. Evangelistic Services. Sunday-school. Temperance work carried on daily. Visitors welcomed any evening. Subscriptions and donations are earnestly asked for, also for "A Day in the Country" for some of the poor Mothers and others.—Miss Bontein, Hon. Lady Superintendent, 22a, Devonshire-street, W.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

THE "ONE TUN" RAGGED SCHOOL MISSION, Old Pye street, Westminster, S.W.—For the training of the Infant Children (Boys and Girls) of the Destitute classes, and fitting them for respectable situations. Formerly the "One Tun" publichouse, Perkins-rents. Late Patron from the commencement in 1857, the Earl of Shaftesbury, K.G. The twenty-ninth Annual Meeting on Tuesday evening, June 1, 1886. The chair will be taken (D.V.) punctually at Half-past Six, by Sir R. W. Carden. The School Prize will be given to twenty-two young servants, male and female, formerly scholars with excellent characters. Prizes also for flowers reared by the school-children, in their poor homes. Repetition of Scripture by classes of boys and girls. Singing by the Infants, specimens of needlework, also of boot mending, paper flower making by industrial classes. Friends of poor children are earnestly asked for help, as there are not funds in hand to pay the quarter's expenses. Donations thankfully acknowledged by A. J. Woodhouse, Esq. 1, Hanover-square, W., Treasurer; and by Mrs. A. Barker Harrison, 32, Eaton-terrace, Eaton-square, S.W. (formerly 78, Coleshill-street), Hon. Sec.

THE INDIGENT BLIND VISITING SOCIETY. Founded 1834. To raise the condition of the Blind of London. Nearly 900 are visited and assisted, and over 300 are receiving elementary education. Help is most urgently needed. Contributions, however small, will be gratefully received by W. C. Lester, Secretary. Office, 27, Red Lion-square, W.C.

OPEN-AIR MISSION.—Treasurer, The Lord Kinnaird. Hon. Sec., John MacGregor, Esq., M.A. "Go out Quickly;" "Open-air Preaching," by the late Archbishop of Canterbury; "Lord Shaftesbury on Open-air Preaching;" "Open-air Preachers, Divine and Human," by the Rev. Dr. John Edmond (one penny each). Annual Reports, and other papers on open-air preaching will be sent on application at the office. Also Hymn sheets, 3d. and 6d. per 100. Contributions may be sent to the Treasurer, care of the Society's Bankers, Ransom, Bouverie & Co., 1, Pall Mall East, S.W., and to the Secretary, Mr. Gawin Kirkham, at the office, 14, Duke-street, Adelphi, London, W.C.

SERVANTS' CHRISTIAN HOME.—After much prayer and consultation a Home for Servants has been established at Beresford House, 15, Fremont-street, King Edward's-road, Hackney, where servants are received in the interval of seeking situations. Subscriptions for the support of this good work are urgently needed, and will be thankfully received by Mrs. Isabella Seymour, Wilton Lodge, Winchmore-hill, N.; or by Mrs Gawin Kirkham, 15, Beresford-road, Highbury, N.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement. — For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Edgware-road (The Hall, 12, Bell-street), Thursdays, 7 p.m., from March 11. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

GLOUCESTER CONFERENCE, June 1st, 2nd, and 3rd.—For particulars apply to Rev. J. J. Luce, St. Nicholas' Vicarage.

NATIONAL INDUSTRIAL HOME for Crippled Boys. Wright's-lane, Kensington, W. —Eighty crippled boys are now being maintained and taught a trade. Will the public help the Committee to increase this number to one hundred, for whom there is ample accommodation, but not sufficient means.

Henry R. Knipe, Hon. Sec.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W.— The Annual Meeting in Exeter Hall, on Wednesday, June 2, at 3 o'clock. Chairman, R. N. Cust, Esq., C.M.S, supported by Rev. Dr. Bennett; Rev. Dr. Badenoch; Rev. W. Gray, C.M.S.; Rev. Dr. Lansdell, and the Rev. E. A. Stuart. All friends of Medical Missions are invited.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford. Christian education. Pupils prepared for Cambridge Local, and R.A.M. Examinations.—For terms apply to Miss Skifferth, Principal.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. Fleming. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas

TO CHRISTIAN PARENTS AND GUARDIANS.—First-class Education for the daughters of gentlemen in a school where only a limited number is received. Religious training and the formation of mind and character are the essential objects of attention. Finishing masters. Individual attention, with home comforts. French and German constantly spoken, and where necessary the summer holidays are spent on the Continent for the benefit of the languages. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—For particulars and prospectus, address, Lady Principal, Baines' Printing Office, Fairfax-place, South Hampstead.

SOUTHSEA.—Holland House, Clarence-parade. — Educational home for the daughters of gentlemen. Careful Christian training. Thorough teaching. Successful preparation for the Oxford Local, and other examinations. Home comforts. Large house in a healthy and bright situation. — Prospectus, with references, on application to the Principal.

EDUCATION for the DAUGHTERS of Gentlemen, Glen Lyon, West Hill, Sydenham. —Principal, Miss Sykes.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon; Clarendon Hall, Topsham, Devon; and Erdsleigh House, Clapham.—First-class Education for the Daughters of Gentlemen, with safe Christian training. Preparation for all Examinations, including entrance Examinations for Newnham and Girton Colleges. Resident Head English Mistress from Newnham College, Cambridge, L.L.A., St. Andrew's University. Highest testimonials

A LADY, in grateful recognition of the benefits received by her five daughters, is desirous of recommending a School for the Daughters of Gentlemen, to parents seeking the highest Christian training combined with every educational advantage.—R. B., 5, Westminster-chambers, Victoria-street, Westminster.

WESTON-SUPER-MARE. — Preparatory School, for the Sons of Gentlemen. Good teaching. Home care; most healthy situation. Good references.

Principals, Highfield, Queen's-road.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen.—Miss Penn receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

EDUCATION.—Wanted, two little Girls as Boarders. Christian influence. Healthy neighbourhood. Good references.—Miss Hinds, 22, Margery Park-road, Forest Gate, Essex.

HOME AT HAMPSTEAD. — A widow Lady, with a son of 14, wishes to receive two or three children attending school, or young students as boarders. Home comforts and Christian influence guaranteed. Reference kindly permitted to Rev G. F. Head, Hampstead; Hugh Matheson, Esq., Hampstead Heath; E. B. Underhill, Esq., LL.D., Hampstead; Josiah Spiers, Esq.

T. J., 21, Thurlow-road, Hampstead.

FOR DISPOSAL.—Ladies' Boarding and Day School. Midland counties. Established 20 years. Healthy situation. First class house and school-room. Mile from railway station. Suited for a qualified Lady with nucleus of boarders.—Apply, in first instance, Alpha, care of Secretary, General News-room, Granby-street, Leicester.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds.—For prospectus of Ladies' School apply to Miss Shawe; of Boys' School to the Rev. W. T. Titterington.

HEALTH AND EDUCATION among the Surrey Hills.—Christian Home School for Young Ladies, conducted by Miss Shrimpton and Miss Butler Gerds. Preparation for Public Examinations.—Chertsey House, Red Hill.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

COMBE DOWN SCHOOL,
NEAR BATH.
FOR SONS OF GENTLEMEN.
Principal—Mr. W. Franklin.

Christian training, combined with an education for business pursuits or professional life. Preparation for University and competitive examinations.

Bracing air; certified sanitary arrangements.

Prospectus on application.

References:
Colonel **BARNES**, Commandant, 10th Bengal Lancers.
H. **DYER**, Esq., Malvern.
H. **GROVES**, Esq., Kendal.
Dr. **MACLEAN**, Bath.
G. F. **TRENCH**, Esq., Ardfert, County Kerry.

NEW COLLEGE,
Cliftonville, Margate,
Principal: Rev. G. H. Jones, F.A.S.

First-class tuition and good home at very moderate fees. Preparation for public schools and all Exams. Commercial and Preparatory Forms. Christian training. Splendid premises, close to sea. Sound progress, comfort, and happiness guaranteed.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. Dixon, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

TEIGNMOUTH, SOUTH DEVON. —Coombe Vale School. One of the healthiest situations in England. Noted for its very successful training of delicate boys. Particulars on application.

DESIRED, FOR ENSUING TERM, a Christian Lady, experienced in teaching, and able to co-operate with another in the work and extension of a School already established on the South Coast. No agents.—Particulars to Verité, care of Mrs. Erckëlëus, 8, Stepney-green, E.

THE MISSES GREEN, certificated by Cambridge University, receive Pupils. Comfortable home. Good education. Situation healthy. Terms from twenty-one guineas yearly. —7, Belle Vue-villas, Southgate-road, Wood Green, N.

A LADY CAN highly recommend a bright, accomplished French Protestant Lady as Governess or Companion. Would undertake the care of motherless children. French, German, music. Liberal salary.—V. R., care of Miss A. Gough, Y.W.C.A., 17, Old Cavendish-street, W.

A HANOVERIAN LADY desires additional Pupils for German. Grammar, conversation, reading. Highly recommended. Moderate terms. Visit classes or pupils in the country.—Fraulein Steinfeldt, 44, Queen's road, Bayswater, W.

A GERMAN GOVERNESS desires re-engagement in a Christian family. Accomplishments: German, French, English, music, and needlework.—Fraulein L., Cloneevin, 83, Pembroke road, Dublin.

A SUPERIOR ENGLISH GOVERNESS is required abroad, age about 25 to 30, who can teach French, German, music, singing, and painting. Must be kind to and bright with young children, a refined lady, and a decided Christian of Evangelical views; none other should apply.

Mrs. J. B. Cane, Weston Rectory, Newark.

HIGHLY RECOMMENDED by a lady. Experienced, earnest Christian Governess. English, French, music, &c. Fond of children. Suitable for Lady Housekeeper and Governess. Excellent testimonials.

Fides, 76, High-street, Upper Sydenham, S.E.

HOLIDAY ENGAGEMENT wanted, from July to September, in Scotland if possible, for young Swiss Governess (Geneva). Warmly recommended. French and German, conversationally and grammatically. No salary, but travelling expenses and laundress.

Miss Penn, St. John's de Ocklynge, Eastbourne.

RE-ENGAGEMENT WANTED, by a North German Lady. Diplomée, French (France), English, good music, Spanish, advanced drawing, painting. Very good testimonials.—Fräulein Schoepffer, Norfolk-terrace, Plummer's Library, Bayswater.

YOUNG LADY required at once, to educate with three others for governess. Thorough advanced English, music, French, Latin, and drawing. Good home, kind care. Terms six guineas quarter. No extras.

L. C. P., 17, Falmouth road, London, S.E.

CAMBRIDGE GRADUATE (Christian), Classical honours, two years' experience private tuition, desires engagement as Master in school, in September next.—Cantab, care of Rev. R. McAll, Glenmare, Portishead.

SEVERAL EARNEST Christian Governesses (nursery and finishing) required. Salaries £20 to £80. Mrs. Hooper's Home and Institute for Governesses, opposite Highbury Station, London, N. N.B.—Clergyman's daughter desirous of non-resident engagement (North London), to young children preferred.

Appointments, Situations, &c., Wanted.

SECRETARYSHIP WANTED. — A Christian Gentleman, whose time as Secretary to a charitable Institution is not fully occupied, desires another similar appointment. A country society wishing to be represented in London could share an office in a good central position at a small expense. — A. B., 17, Bloomsbury-street, New Oxford-street, W.C.

PARTNERSHIP, MANAGING DIRECTORSHIP, SECRETARYSHIP, or other confidential position desired by Christian Gentleman, of large experience in mercantile, religious, and philanthropic work. Influential connection. Highest references.

C. E., 48, Deacon's, Leadenhall street.

PARTNERSHIP wanted, in an established business, by a Christian man, with capital and twenty years' experience.—P. M., 13, Rose-street, Newgate-street, London, E.C.

MAN AND WIFE desire situation as Caretakers. Gentlemen's offices or chambers. Wife can do plain cooking. Or any capacity of trust. Ages 35. Without incumbrance. Three years' good character. Abstainers.

L. M., 30, Trumpington-street, Cambridge.

EMPLOYMENT wanted, as Caretaker or Lodge keeper. Trustworthy, clean, industrious, God-fearing couple.

N. M., Old Town Hall, Hackney, E.

AN ELDERLY BLUE RIBBON MAN (non-smoker) desires a situation as Manager in a Coffee or Reading room, or both combined; experienced. Or would purchase or hire a Coffee-stand.—J. W., 22, Ancliffe street, Broomhead-street, Commercial-road, London, E.

EMPLOYMENT WANTED, for a young working man (21). Christian and abstainer. Would be glad of any ordinary work. Has been used to drive a pony. South not preferred.

Mounsey, 19, St. George's-square, Sunderland.

MATRON AND ASSISTANT-MATRON.—Two earnest Christian workers of considerable experience in Penitentiary and Rescue work, desire employment in the above capacity. Together preferred.

M. M., 10, Drayton-park, Highbury, London, N.

ASSISTANT MATRON, or Matron in a small Home, or any place of trust. Age 49. Moderate salary. Good reference.—A. B. C., Post-office, Wrentham, Wangford, Suffolk.

A LADY would give short time as Assistant Matron, or fill a vacancy in some good Institution, to gain experience.

Miss Buckland, Oaksey, Malmesbury.

AS USEFUL HOUSEKEEPER, Companion, or Caretaker of house during the summer, desired by Lady, solicitor's daughter. Country or seaside preferred. Good references. —Miss P., 10, Selkirk terrace, Pittville, Cheltenham.

A MIDDLE-AGED LADY seeks position of trust. Hospital trained, experienced in charge of small hospital. Would take charge of invalid. Good needlewoman.

M. A. B., 2a, Chapel-street, Edgware-road.

A LADY RECOMMENDS a widow, age 30, as useful Housekeeper, Matron, Nurse, or Wardrobe-keeper. Excellent needlewoman. Can make butter.—Miss E. Hewett, 17, East Park-terrace, Southampton.

A LADY OFFERS small weekly payment and two hours' daily assistance in housekeeping; or to instruct one child; in return for comfortable home in healthy locality, near Evangelical church. Country vicarage might suit.—Meta, 18, Compton-road, Wolverhampton.

HOUSEKEEPER, Companion, or other capacity, by Lady thoroughly domesticated, cheerful, and reliable. Had charge of a widower's household, and other experience with children. Has had, and would again take charge of any, requiring change from home.

H., Pierson's Library, Shepherd's Bush green, W.

AS NURSE to an invalid. Good references from hospitals and private patients.— M. D., 12, Orchard-cottages, Lower Mount-street, Dublin.

A LADY WISHES to hear of a situation for a slightly lame girl. Good with needle. Age 17.

Mrs. A., 27, Eccleston-square, S.W.

A LADY IS ANXIOUS to find situations for two Girls, 17 and 19, in house or kitchen, where they will have good supervision.

Miss MacInnes, Fern Lodge, Hampstead.

WILL ANY LADY kindly take as General Servant, age 29, a young woman anxious to reform. Good washerwoman.

Miss E. D. Butler, Hambledon, Cosham, Hants.

AS USEFUL or Lady's Maid. Good needlewoman. Has a knowledge of dressmaking. Age 24. Dissenter. Brighton preferred. —Apply by letter, C. A., 8, Eaton place, Brighton.

EVANGELIST or Missionary, with nine years' experience, is now open to an engagement. Successful. Highest testimonials — T. C., Rev. J. Sweet, St. Andrew's road, Southampton.

A LADY WISHES to recommend a young girl, 16 as nursemaid under a good nurse. She is fond of children, truthful, and nice-mannered.
Mrs. V., 40, Bassett-road, North Kensington.

AS COACHMAN, or Groom and Coachman.—Wanted by a young man, married. Can be highly recommended by last employer, where he has been for the last four and half years. Country preferred. — W. S., Clarence House Stables, Eccleston-street East, Pimlico, S.W.

TWO LADIES are willing to undertake Mission Work (Gospel and Temperance) for a few weeks. North of England or Scotland. Could undertake care of Convalescent Home or Y.W.C.A. Institute. Expenses only required.—L. S., care of Stationmaster, Anerley.

A LADY WISHES to recommend a certificated Lady Nurse, who has had some years' experience.
Mrs. W. Williams, Park Side, Wimbledon.

Appointments, Situations, &c., Vacant.

TO PARENTS AND GUARDIANS. —Vacancy occurs for a respectable youth as Pupil in office of old-established Architect, Surveyor, and Valuer. Moderate premium.
Cornice, 56, London-road, Brighton.

A LADY HOUSEKEEPER wanted for large Boys' School in Germany. Colloquial German indispensable. Experienced manager. Active. Age not under 40.—Apply, giving references, to Rev. Headmaster, care of Askni, Gabbitas & Killik, 38, Sackville-street, London, W.

COFFEE TAVERN AND DINING ROOMS.—Wanted in July next, a Man and his Wife (total abstainers), to take charge of a business of the above description, chiefly patronised by the respectable working classes. The house has nine bed-rooms, and a large club-room, is situated at the corner of a leading thoroughfare, in a large city in the West of England. A waiter and two domestic servants are kept.
A. B. C., 13, Rose-street, Newgate-street, E.C.

UNDER-MATRON required in an Institution for sheltering the more respectable class of the Fallen. Age between 22 and 30. No previous experience required, but an earnest desire to win souls absolutely necessary.—Apply, by letter only, stating age, previous employment if any, and why given up, religious denomination, and what references can be given, to Mrs. H. Stuart Wortley, Rosslyn House, Grove End-road, London, N.W.

A SCRIPTURE READER wanted. Earnest Christian, conscientious Churchman. Abstainer. Married. Accustomed to conduct Mission services.—Address, with full particulars of previous employment, Rev. Vicar, Mitcham, Surrey.

LADY COLLECTOR and Canvasser to a public charity wanted.—Apply by letter, stating past experience and full particulars, to R. T. P., 82, Fairholt-road, Stoke Newington, N.

LADY DISPENSER.—Wanted, for the Marylebone Medical Mission, an earnest Christian lady, capable of dispensing medicines —Dr. R. Chambers, 43, Carlisle-street, Edgware-road, N.W.

TANGIER. — Working - Housekeeper wanted, with missionary spirit. Able to cook.—Apply by letter,
C Baldwin, 21, Linton-road, Barking.

TANGIER. — Governess wanted, earnest, well-educated Christian. Must know French and music.—Apply by letter,
C. Baldwin, 21, Linton-road, Barking.

AS LADY HOUSEKEEPER, middle-aged, to a single gentleman. A thorough Christian, and one who could assist in the Engraving and Stationery business.
F. J. Lefevre, General Post-office, Brighton.

REQUIRED, for Factory Girls' Institute, resident Lady Secretary and Collector. Also Deaconess or Biblewoman for Mission work. —Apply by letter, to
R., New Grove House, Hampstead Heath.

YOUNG MAN wanted (decided Christian) to go daily rounds with van selling oil and hardware goods and wait on customers when at home. Wages to begin at £20 indoors.—Apply, stating previous experience and references, to W. Hewett, Ironmonger, Alton, Hants.

AN EXPERIENCED ATTENDANT wanted, for an aged invalid Lady. Must be a Christian, an abstainer, well recommended, able to sew, a light sleeper.
Mrs. M., 93, Princes-road, Liverpool.

GOOD NEEDLEWOMAN wanted, to take charge of young ladies' and gentleman's wardrobes. Age 30 to 40. Wesleyan preferred. Address by letter, Mrs. Budgett, Stoke House, Stoke Bishop, Bristol.

WANTED, IN A TRAINING HOME for twelve girls, an experienced working Laundry Matron Total abstainer.—Send references to Mrs. H. B. Kaye, Huddersfield.

WANTED ON JUNE 14, a highly principled girl, as Nursemaid for three children, youngest 5 years. Age not under 19. Upper-nurse kept. Situation twelve miles from London. —Apply in first instance by letter, stating all particulars, to
D. C. S., 7, Drapers-gardens, London, E.C

SUPERIOR NURSERY GOVERNESS wanted. Four children, 5½ to 9 Refined Christian home. Entire charge and wardrobes. Age and particulars.
B., 15, Royal-terrace, Southend.

NURSE WANTED, decided Christian, in Gentleman's family in Croydon. Age 25 to 30. Must be experienced, clever needlewoman, and abstainer. Under-nurse helps. Liberal wages. Also wanted, **GIRL** to assist in house and kitchen; and also a **HOUSE-PARLOURMAID.**
K., 6, Jeffreys-square, London, E.C.

CAN ANY LADY recommend a thoroughly conscientious person, about 30, as Nurse to three little children. One of Christian principles would be highly valued.—Mrs. Clegg, Kirksbrae, Mount View road, Crouch-hill, London, N.

HOUSE AND NURSEMAID, abstainer, wanted, for South of France. To speak English with two children, wait at table, sew neatly, iron plain things. Wages £12.
Madame Bérard, Loriol, Drôme, France.

GOOD PLAIN COOK wanted, for country. Assistance given in afternoon. Must be of Christian character, and well recommended. Quiet family. Also, young **HOUSEMAID,** to assist in kitchen in afternoon. Well recommended, and been out before.—Mrs. Wells, 12, Margaret-street, Cavendish-square.

GOOD PLAIN COOK and House-Parlourmaid wanted, where two servants only are kept. Friends accustomed to be together preferred. Two in family. Must be thoroughly efficient, with unexceptionable characters
S, West Lodge, Buxton, Derbyshire.

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A GOOD PLAIN COOK wanted. Must be neat clean, and an early riser A Christian preferred. Comfortable home. Good wages given.—Mrs. Kennedy, Plaistow, Essex.

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GENERAL SERVANT wanted, for a quiet family of three. Nurse assists in housework. Must be neat, trustworthy, and able to cook. Age 25 to 30.
Mrs. S. Billing, 146, Hartfield-road, Wimbledon.

WANTED, IN JUNE, a superior General Servant, thoroughly trustworthy, who cooks well. Family, three grown persons. Members of Society of Friends. Fullest reference required. Not under 25.—Apply by letter first, J B, 20, Grazebrook-road, Lordship-road, Stoke Newington.

A CHRISTIAN WOMAN wanted, as General Servant. Good salary to suitable person.—Mrs. Arthur Wale, 68, Hampstead-road, London.

GENERAL SERVANT wanted, age about 21. Good character indispensable. Small family; comfortable home.—A. M. W., 36, Wellington-road, Bush Hill-park, Enfield, or R. L. W., 1, Falcon-avenue, Aldersgate-st., E.C.

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"MAY MEETINGS," 1886.

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
MAY.					
Saturday, 29	3 p.m....	Young Abstainers' Union	Meeting...	Exeter Hall	Mr. S. A. Blackwood.
Sunday, 30	11 a.m...	British & Foreign Bible Society	Sermon ...	Downs C., Claptn.	Rev. T. V. Tymns.
,,	11 a.m...	Reformatory and Refuge Union	,, ...	S. Aug., Highbury	Rev. Gordon Calthrop.
,,	11 a.m...	Religious Tract Society	,, ...	HorbryCh.,Nott-h.	Rev. S. G. Green, D.D.
,,	7 p.m....	Reformatory and Refuge Union	,, ...	S. Aug., Highbury	Rev. Gordon Calthrop.
Monday, 31	2.30p.m.	Christian Evidence Society	Meeting...	Exeter Hall	Mr. Samuel Morley.
JUNE.					
Tuesday, 1	6.30 p.m.	Field Lane Ragged Schools	Meeting ...	HolbornTownHall	Ald.SirR.N.Fowler,M.P
,,	6.30p.m.	One Tun Ragged School Mission	,, ...	Sc.,OldPye-st.,Wst.	Sir R. W. Carden.
Wednes., 2	3 p.m....	Zenana Medical Mission	,, ...	Exeter Hall	Mr. R. N. Cust.
,,	3.30 p.m.	Indigent Blind Visiting Society	,, ...	37, Portman-sq.W.	Lord Leigh.
Thurs., 3	11 a.m...	South American MissionarySoc.	,, ...	S. Margret's, West.	—
,,	11 a.m...	Ch. of Eng. Zenana Missiony. S.	Sermon ...	S.James'sCh..Pad.	Rev.R.W.Forrest,D.D.
,,	11.30a.m.	Open-air Mission	,, ...	PortmnC.,Bakr.-st.	Rev.H.W.Webb-Peplce.
,,	3 p.m....	Nat. Soc. for Pro. of Yng. Girls	Meeting ...	Exeter Hall	Lord Brabazon.
,,	5 p.m....	Hazelwood Home of Rest	,, ...	,, ...	Mr. Samuel Morley.
Friday, 4	6 p.m....	Nat.Ref.Homeless&Dest.Chldrn.	,, ...	,, ...	Earl of Jersey.

Forthcoming Meetings.

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EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. J. Manton Smith.—May, Pastors' Conference, Great Grimsby; June 1 to 22, The Potteries.

Mr. F. E. Marsh.—June 6 to 18, Saltmarket, Glasgow; 20 to July 17, Bridgeton, Glasgow.

Mr. W. Spencer Walton.—To May 31, Soldiers' Institute, Sandgate; June 1 to 3, Gloucester Conference; 5 to 8, Didsbury; 9 to 11, Presbyterian Church, Newcastle-on-Tyne; 12 to 21, South Shields.

Mr. Henry Thorne.—May 27, Longton; 29 to June 15, Bolton (Lancashire).

Mr. J. M. Scroggie.—May, Dublin; June, Dundee; August 15 to 29, Glasgow.

Mr. E. P. Telford.—Nottingham, May.

Mr. George Clarke.—Greenock, to June 3.

Mr. James Neech.—Timberland, Lincolnshire, to June 3; Billingay, 6 to 20.

Mr. F. T. Snell.—Gospel Tent, Constantine, near Falmouth, until end of the month.

Mr. and Mrs. C. King.—To May 31, Gospel Hall, Wood Green, N.; June 6 to 15, The Tent, Upper Clapton.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Royal Victoria Hall, Lambeth.—Sunday evening, May 30, Rev. J. H. Haslam, 7 p.m.

Clapton Hall, Upper Clapton. — Mr. J. Denham Smith during May, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Conference Hall, Mildmay-park, N.—Sunday, May 30, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Finlay Gibson.

North London Evangelistic Choir.—Friday, May 28, 8 p.m., 101, Bingfield-street, Caledonian-road. Saturday, 29, 8 p.m., Kilburn Temperance Hall.

South London Evangelistic Choir.—Thursday, May 27, Tent, Lombard-road, Battersea, 7.30 p.m.; Friday, 28, Clapham Conference Hall, 7.30 p.m.

Children's Special Service Mission.—Mr. Arrowsmith, Scarborough, August; North Berwick, September: Mr. Attenborough, Upton Chapel, Lambeth road, May 30, at 6.30 p.m.; Mr. J. H. Greene, Wellington, to May 28; Mr. H. M. Trickett, Norwood, May 28; Luton, May 30; Leatherhead, June 4.

Y.W.C.A.—Meeting for French and Swiss ladies, Saturday, May 29, 3.30 p.m., at Eccleston Hall, Eccleston-street, S.W. Meeting for French shop-assistants and dressmakers, Saturday, June 5, at Miss Ellis's, Tryon House, 8, Durham-place, Smith-street, Chelsea, S.W.; June 19, at Madame de Watteville's, 30, Welbeck-street, W.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Speakers for Sunday, May 30: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. W. R. Lane, 3.30 p.m.; Mr. W. H. F. Crookshank, 7 p.m. Kensal Hall, Kensal-road, W., Dr. Owles, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. W. Wickerson, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. F. Lane and Mr. W. Andrews, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Connor, 7 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr W. R. Lane, Sunday, 7 p.m. Malden Hall, Kentish Town, Dr. McKilliam, Sunday, 7 p.m.; Mr. C. V. T. Onslow, on Thursday, at 8 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. S. E. Angel, Sunday, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. C. V. T. Onslow, Sundays, 7 p.m.; Dr. Popham, Wednesday, 8 p.m. West Kensington Hall (known as Oadby Hall), Hammersmith-road, West Kensington. Sunday, Dr. Popham, 3 p.m., Mr. Ransome Wallis, 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, for the young, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Mortlake, Rest Mission Hall—Mr. J. G. Matthews, Sunday, 7 p.m.

Mr. T. Shuldham Henry.—St. George's Hall, Langham-place, W., during May, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesday, 8 p.m.

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MISCELLANEOUS.

Meetings of Believers, Merrion Hall, Dublin, May 31 to June 4.

Keswick Convention.—**July 26 to 31.** See "Notes and Comments" last week.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Conference on the Second Advent.—Conference Hall, Clapham-road, S.W., June 15—17.

Hawkestone Hall, Westminster-bridge-road.—Anniversary of Children's Special Service, June 1, 7 p.m.

Theatrical Mission, Henrietta-street, Covent-garden, W.C.—Wednesday, May 26, workers' conference, tea at 6, meeting at 6.45.

Clapham Hall, Clapham. — Rev. F. D. Sanford (from America) will give four addresses on "The Christian Life," to May 28, at 8.30 p.m.

Union Hall, Carlisle-street, Edgware-road. — Thursday, May 27, Conference for Christian workers, 3.30 and 7 p.m.; tea at 6.

Rev. Gideon Draper, D.D., will give an account of Christian work in St Petersburg, at Wardour Hall, Little Chapel-street, Soho (near Oxford-street), May 30, 7 p.m.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; May 28, Rev. Dr. Elder Cumming; June 4, Rev. C. A. Fox.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for Christian workers, Friday, June 4, tea at 6, meeting at 7. Rev. J. Ossian Davies will give the address.

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, May 28, at 7 p.m., "The Sphere of Satan's Authority" (Rev. xii. 7—17); tea at 6. Sunday, May 30, at 3.30 p.m., "The Unseen God" (Exod. ii.)

Mission Chapel, Little Wild-street.—Wednesday, May 26, 8.15 p.m., Mr. Parrott, a missionary from China, on "China and the Chinese Customs." The lecturer will be attired in costume of that country. Maps, idols, native dresses, and many other objects of interest will be shown.

All-day Convention for the Promotion of Personal Holiness, Wesleyan Church, Greenwich, Wednesday, June 9, 11 a.m. and 2.30 p.m.; sermon by Rev. Mark Guy Pearse, 6.30 p.m. Revs. Mark Guy Pearse, Hugh Price Hughes, G. W. Olie, Walford Green, J. E. Clapham, J. S. Cooke, J. H. Pigott, W. D. Sarjeant, and others will take part.

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Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C. (late Gracechurch-street).—Sunday services at 5 and 7 p.m.

The Priory, 198 Upper-street, Islington, N.—Thursday, May 27, 8.30 p.m., Rev. W. J. Chapman. Sunday, 30, 8 a.m., breakfast; 9 a.m., address Mr. W. F. Paton; 3.15 p.m., Bible-class, Mr. S. Pewtress, subject, "The Joy of Forgiveness" (Ps. xxxii.); 8 p.m., open-air service, Priory grounds. **Wednesday, 6 to 10, anxious inquirers and strangers.**

Conference Hall, Stratford.—Sunday, May 30, at 3 p.m., Mr. C. Boardman; 7 p.m., Mr. John G. McVicker.

REQUESTS.—PRAISE.—For great blessing during a three weeks's mission in Kilmalcolm, Renfrewshire, by Mr. J. W. Moodie.——PRAYER.—For special service next Sunday night, May 30, by Opie Rodway, at the room, Acre-street, Stroud.

BEWDLEY.—A Home of Rest is to be opened here on June 7, through the efforts of Miss Gowan, of Leamington. Mr. Shaw, of Winterdyne, has kindly promised to throw open his grounds to the inmates.

A NEW THING FOR JAPAN.—A young Japanese lady is now in Washington, and is expected soon to take up her residence in Salem, Mass., where she is to reside three or four years, with a view to an education in the State Normal School in that city. She comes under the patronage, and at the expense, of the Japanese Government, with directions that she receive the best possible teaching and training to qualify her for the duties of instructor and director in the interests of education whenever she shall return to her own country.

Cottage Home for London Lads.—A sale of work was held on May 12 and 13, at Gipsy-hill to raise funds on behalf of this proposed Home. Only a small sum was realised, but it is intended to open the cottage by the end of this month. The work will be carried on in a very small way—about £130 covering the expenses for one year. Of this amount only £30 has at present been sent in. Mr. W. H. Dalton, Y.M.C.A., Whittington-avenue, E.C., and J. Parker Fowler, Sunnybank, South Norwood, have undertaken the management of the Home for the boys amongst whom they work.

Notices.

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A Doctor of Divinity, one of the most prominent men in London, told me some time ago that he was suffering from sleeplessness, and that he meant to take a course of Electric Baths. When I saw him some time after, and asked him what the effect of the baths had been, he was loud and enthusiastic in their praise.

Now I took it into my head the other day to have an Electric Bath myself; not that I was suffering from sleeplessness (my trouble is all the other way with sleep), nor was I afflicted with neuralgia or gout. No, I simply wanted a "pick-me-up." I had had a long, hard spell of brain work, and I had got run down, or "played out," as the Yankees say. When a fellow gets down in this way, the best thing he can do is to pick himself up again, or he may stop down altogether; and sometimes it happens that he wants a little help—a little gentle stimulus. It is from the influence of nervous exhaustion, and consequent physical depression, that many people begin to drink. I found out a "more excellent way," which I will describe for the benefit of others.

I got in the train, and went to Baker-street; not to visit Madame Tussaud's, but the Royal Galvanic Baths, 55, Marylebone-road, three doors from the station. A courteous gentleman received me, and conducted me to a comfortable and well-fitted bath-room. It differed from other bath-rooms in that it was fitted with electric arrangements, as well as with every convenience for the comfort of bathers. At the bottom of the bath itself were slung some strong bands, on which the body rested, so that when lying on these one was swinging in a sort of hammock, with warm water all around the body. This, in itself, was luxurious to a tired man; presently, however, the battery began to work; I experienced a series of gentle, pleasant vibrations, as the wondrous, subtle electric fluid began to make its influence felt in every tissue and muscle. Yet so quiet in its operation, and so gently administered is the electric bath current, that it is perfectly harmless to the most delicate person.

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The form of Electricity which is of greatest utility is the induced or Faradic current, as utilised in the Electric Bath, and is, therefore, of most interest to ordinary people, who naturally ask: Will this renew the energies of those who are in a low state of health? Will it cure disease? The twofold question can be confidently answered in the affirmative. Take, first, the people who can hardly be said to be really ill, but who are *worn and fagged.* Preachers, writers, men of business, politicians, all brain-workers who live in a condition of excitement and strain, belong to this class. Now for these people, worried, fevered, restless, sleepless, a course of Electric Baths is simply one of the best sedatives and restoratives known. It will calm, soothe, vitalise, and produce that exquisite sense of exhilaration which is the invariable accompaniment of perfect health. People who get into this languid, dejected condition do not need medicine; they require recuperation. Even if they suffer from liver or kidney complaints, which induce great depression of spirits, the Electric Bath will do them far more good than pills or potions.

Then as to the people who suffer from specific diseases. In many cases Electricity, administered through the bath, is the finest remedy they can have. This is specially true of rheumatism, neuralgia, sciatica, and gout. I could give the name of a gentleman acting as private secretary to a Cabinet Minister, who went to these baths suffering from neuralgia in the forehead. For twelve years he had suffered pain; he took four baths, and was cured. That was in 1881. *He has been well ever since.* Another gentleman of standing in the political world drove up to the gate suffering from lumbago. He walked up the path with the utmost difficulty; after taking a bath he walked out erect, and after a course of baths the lumbago left him for good. A case of nervous deafness was cured by four baths. The names of the persons who have been cured of these complaints will be given (in confidence) to anybody who will apply for them at the Baths. Perhaps I ought to add that in cases of paralysis especial good is wrought; while children are effectually cured of such diseases as St. Vitus' dance, &c. Ladies who patronise the Baths will find that their comfort is in every way considered. Absolute privacy is secured, and the services of an experienced lady attendant are always available. There is nothing in them to alarm or injure the most delicate woman or child.

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THE UNIVERSAL FATHERHOOD OF GOD.

To the Editor of The Christian.

Dear Sir,—My attention has been directed to a communication under the above heading, in The Christian of May 6. I am glad that the writer believes, so far as I apprehend, that He whom an Apostle sets forth as "the God and Father of all," is in very deed and truth the Father of some men at least, of himself I presume amongst the number. So far I heartily agree, but not with his limitation; because, in the light both of revelation and of reason, it involves insuperable difficulties, and appears to me contrary to the character of God as revealed in the person of Christ. If generally believed it would prove fatal to the growth of the Christian religion.

Caste, as an element of social life, as in England, and of both social and religious life, as in India, is highly deprecated; but what is such caste, whether social or religious, in comparison with the belief, as a fundamental truth of the Christian religion, of the infinite difference between a son of God, and a child of the devil, especially as, in this view, parents who have become children of God, may and do give birth to offspring who are wholly children of the devil, and remain so throughout all eternity.

I do not lose sight of the fact that our Lord told the Pharisees, who thought themselves righteous and despised others, that they were of their father the devil, and rightly so, for all unholy and malicious and selfish thoughts and words, as well as actions, are the offspring of the wicked one. But surely the most malignant and self-righteous Pharisee had another and better parentage, if only from Abraham, according to the flesh; if so, why not another and higher sonship within, though not yet born? for the second spiritual birth, no less than the natural, presupposes being and existence before its outward manifestation to its subject and to others. That which is non-existent cannot be born. Yea, before natural birth, there may be inherent spiritual life, for John the Baptist was "filled with the Holy Ghost, even from his mother's womb." On the other hand, suppose that every child and man before conversion is not merely in his carnal nature, which all Christians admit, but in his whole being—spirit, soul, and body—a child of the devil, he can in such case have no responsibility, that is, no will or power of responding to anything of God, therefore no more blame can attach to his unbelief and love of evil than can be attributed to any animal for being unsusceptible of the highest human culture.

To come more directly to the testimony of Scripture, I quite agree with your contributor that the universality of Divine Fatherhood was not, directly at least, revealed to or held by the Jewish nation. Not until "the Desire of all nations," the light and life of every man born into the world, became incarnate, was this Gospel revealed. But the Jewish nation did believe, as taught by their prophets, that Jehovah stood in paternal relation to all the people. Thus, "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting" (Isa. lxiii. 16). "I said, Thou shalt call me, my Father," &c. (Jer. iii. 19); "When Israel was a child, then I loved him, and called my son out of Egypt" (Hos. xi. 1); and "If I then be a father, where is mine honour?" (Mal. i. 6). If, then, by natural birthright every Israelite stood in a filial relation to God, surely Gentile nations are in a worse case under the fulness of the Gospel dispensation, if they cannot, except under conditions, regard God as their Father. The Gospel which is to be proclaimed to every creature would be indeed no "glad tidings of great joy to all people," if its preliminary announcement should make those to whom it comes worse than orphans, by declaring them to be, not, as St. Paul did, the offspring of God, but children of the devil. The Christian consciousness instinctively revolts from any such declaration, and the unexpressed belief or notion that such difference exists between the evangelist and his hearers is of the leaven of the Pharisees.

In the Sermon on the Mount, in which our Lord asserts the Divine Fatherhood of his hearers, He spoke not only to his disciples who stood near Him, for his audience embraced the people generally, as we learn from Matt. vii. 28, that "the people were astonished at his doctrine."[*] In that discourse He spoke of those whom the Father could not forgive, because they had not the spirit of forgiveness. Nevertheless, God is their Father, "Neither will your Father forgive your trespasses." Even of hypocrites, who give alms to be seen of men, though they could have no Divine reward, God is still called their Father. It was not only to his immediate disciples, but to the assembled multitude, including Scribes and Pharisees, that Jesus said, "Call no man your father on earth: for one is your Father, which is in heaven" (Matt. xxiii. 1—9).[†]

In all our Lord's parables of atonement, the redemption of the lost is represented as a restoration of condition, not of inherent being. The lost sheep has not become a wolf through its wanderings in the wilderness; the lost coin, however tarnished and incrusted with earthy matter, remained silver, retaining the image and superscription of its owner, and in that fullest of all parables of atonement, the wasteful son never ceases, because he cannot cease, to be the son of his father. He can mis-spend a portion of his father's money, but not the parental patience and love, and when the youth comes to himself, it is not by the recognition that he has lost his sonship, however unworthy, but that he has still one whom he can address as father; even his self-righteous, envious brother does not deny the fact.

If there are any professing Christians who can conceive of an atonement of that which is essentially different from the nature to which it has to be reconciled, there is some vitiating error in their belief. A lost sheep can be reconciled to the shepherd, and brought back to the fold, and a lost son to his father's house, but a wolf, though it may be tamed, can never become a sheep, and a son of the devil can never become a son of God, or even a son of man. What is of the seed of the serpent in every one of us has to be destroyed. The impelling cause of atonement—God's infinite love of the world lying in wickedness—could not have been possible except from the Divine consciousness of inherent quality worthy of love; that is, God's own image and nature in the objects of affection. The Holy One cannot love what is evil, nor what has no existence. The very word atonement, redemption, or reconciliation, implies inherent quality, or nature which has to be renovated or restored. In the ordinance of infant baptism, there is a visible declaration that there is that in the subject worthy of cleansing, and which needs only to be cleansed for its admission into the fellowship of the Father, the Son, and the Holy Spirit, into whose name it is baptized. We do not wash what we know to be intrinsically vile or worthless [‡]

Has your contributor ever known or heard of any Christian who intelligently believed in the universal Fatherhood of God, and preached it, who found there was no more place either "for the atonement or for the general mediation of Christ"? What are the injurious results which are alleged to have arisen from the teaching of Kingsley or of any other teacher on this subject? Kingsley certainly did not originate the doctrine. It is, as I have endeavoured to show, the doctrine held by our Lord Himself. It is asserted by the evangelist Luke, that the progenitor of our race was the son of God. "Adam, which was the son of God," and thus necessarily of the whole race, by transmission through human ancestry. It is very clearly and forcibly asserted by Paul, to and of agnostic Athenians, in that discourse only casually referred to by your contributor. If, by the assertion that all men are the offspring of God, Divine Fatherhood is not declared, I do not know the meaning of words. Certainly those words and their context involve so much more real relationship between God and man, that human parentage in comparison becomes figurative and unreal. We are not only the offspring of God, but our real being, our true self or life, abides in Him. "For in Him we live, and move, and have our being." Have we ever reflected on even something of the all that is implied in that statement?

The true being of man, which in regeneration comes to outward birth, is born from above (ἄνωθεν), that is, from God. But what if the true self or life of a man does not, in this earthly life, come to outward birth? In such case the real man abides in God, and cannot be severed from Him. God cannot cast out or deny our life in Himself. The life may be hidden, but it is hidden in God.

Now, although we could not have discovered such an important truth apart from Divine revelation, enlightened reason may see, that it is no less a necessary truth of philosophy than of theology. Is the most advanced believer in any more intimate relation to the Father than this? True, he has, more or less, through faith and experience, attained to the realisation of the truth, and that is an unspeakable advantage. Yet every man's true life is and abides in God by eternal necessity of being.[*]

A word, in conclusion, as to the possible effects of the notion in the churches of a limited idea of Divine Fatherhood. If God has no parental relation to a man, that man has no filial obligation to God. If the limited view is really according to the Scriptures, it must, where accepted, very seriously affect Christian education in the home, Sunday-school, and Church. Every mother who so believes would consciously be teaching her child to begin the Lord's prayer with a lie. Every repetition of it in church would, for many, be not of faith, and therefore a sin against God. Indeed it is difficult to see how anyone not assured of his full conversion and regeneration could consistently pray to God for anything, since it is as children to a father and not as slaves, or subjects to a ruler or governor, that he desires us to draw near to Him [†]

I have just read the notice in last week's Christian of Mr. Gibbon's "Gospel of Fatherhood," and while I am glad to see that the reviewer affirms the fact of universal Divine sonship through Adam, yet I cannot find, whether from the teaching of Scripture, or in the light of reason, that God is more truly, or in a higher sense the Father of some men than of others [‡] The difference, and it is great, as I apprehend it, is that the former through faith in Christ, and obedience to Him, realise the fact of their Divine sonship, while the latter remain ignorant and rebellious children, needing atonement or reconciliation [§] For, as I have already observed, in all our Lord's parables, atonement or redemption makes no change in the essential nature of the subjects, only in their state or condition [‖]

While it is quite true, as the reviewer remarks, that the son of a king, when he becomes criminal or rebellious, loses the privileges of sonship, the fact of sonship remains, and cannot be lost, and through forgiveness and reconciliation all its privileges may be restored.[¶] There is an important distinction between fathers of our flesh and the Father of our spirits, who is "the God of the spirits of all flesh." For the spirit is the essential life of every man, which "lives, moves, and has its being in God."

Trusting that the importance of the subject will excuse the length of this communication,

I am, Sir, &c., J. W. F.

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[*] See Matt. v. 1: "His *disciples* came unto Him, and He opened his mouth and taught *them*." It may be true that some parts of the Sermon on the Mount were spoken to the multitude, but certainly all were not. Are any but Christians "the salt of the earth," or "the light of the world?"

[†] This is not the case. See ver. 13, where He turns to the Scribes and Pharisees—"But woe unto you, Scribes and Pharisees, hypocrites"

[‡] This paragraph represents atonement as = reconciliation. But atonement is = expiation, without which reconciliation would have been impossible. The argument from infant baptism is without any Scripture basis.

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[*] Two extraordinary paragraphs. That the new life which is born in regeneration is inherent in man by nature, is indeed a new discovery; but if it is contained in Divine revelation we have not found it. If the believer (advanced or otherwise) has no more intimate relation to the Father than any other man, what becomes of Paul's persuasion that "neither death nor life, . . . nor any other creature, shall be able to separate us from the love of God *which is in Christ Jesus our Lord*"? If "every man's true life is and abides in God by eternal necessity of being," how can it ever be said to any, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels"?

[†] This is an entire reversal of the fact. The very first note of the Gospel was, "Repent, for the Kingdom of heaven is at hand" (Matt. iii. 1, 2).

[‡] We refer our correspondent to John i. 11—13:—"He came unto his own, and his own receive Him not; but *as many* as received Him, *to them* gave He power to become the sons of God, . . . who were born not of blood . . . but of God."

[§] Is this the Gospel—that some "through faith in Christ, and obedience to Him, realise the fact of their Divine sonship," while others "remain ignorant and rebellious children, needing atonement or reconciliation"? Did not the former need these? They did not realise the fact of previous sonship, they *became* sons of God by believing in his Son—if we may depend on the evangelist John.

[‖] But Peter limits the partakers of the Divine nature to those who have obtained precious faith (2 Pet. i. 1—4).

[¶] Truly all that has been lost is much more than restored when we are born again. But if there be no repentance and no forgiveness, is it certain that any sonship remains which God will recognise? We suppose Satan to be a fallen angel. The angels are sons of God. Is Satan, therefore, now to be regarded as a son of God?

Anniversaries.

Ragged Church and Chapel Union.

On Thursday last, after a social tea, the anniversary was celebrated in Exeter Hall, under the presidency of Mr. George Williams. An admirable report was read by the hon. secretary, Rev. Burman Cassin. About one hundred preaching stations are under the control of a parent committee. Most of the speeches were above the average. In addition to an address from the Chairman, the claims of the poor were urged by Colonel Puget, Rev. W. J. Smith, Major Evered Poole, Rev. Dr. Tyler, Major John Smith, and Rev. G. D. Hooper.

Evangelical Alliance.

The annual conversazione of this Society was held at Regent's Park College on Tuesday week. In the unavoidable absence of Lord Polwarth, the chair was filled by Sir Robert Fowler, who spoke warmly of the good work done by the Alliance. It was of the utmost importance, he said, that those who love God should be united in prayer and effort.

Rev. H. W. Webb-Peploe then delivered a very remarkable and bracing address on "God's Threefold Creation." The basis of the Evangelical Alliance, he said, was love. But we love the brethren because we love God; and we love God because He first loved us. So our unity really rests on our knowledge of God. We cannot love one another aright unless we know God. Therefore he would in his address go at once to the fountain-head. "Great is the soul that passes from the contemplation of the world to the contemplation of God," said Plato. He would have his hearers leave the question of personal interest in the great salvation behind. We all know how hard it is to get away from such considerations. Yet our highest happiness is reached only when we forget self by apprehending God and his work. Why are we so selfish in our religion? We are units now; but we are intended to be unified.

He then spoke of God's manifestation of Himself in his threefold creation. "In the beginning God created the heaven and the earth." Here the goodness of God is specially seen, "And God saw everything that he had made, and, behold, it was very good." All things are full of the praise of the good Creator. The last book of the Bible, like the first, tells of creation—a new creation. "Behold I make all things new." "I saw a new heaven and a new earth." In Genesis we see God's goodness in creation and providence; in Revelation we see it glorified in the new creation. Midway between these two, leading from the one up to the other, is God's third manifestation of Himself in creation. The speaker alluded to the spiritual creation, the Church of the living God, which is "created in Christ Jesus . . . a new creation." Contemplating this as a unity, we behold in this new spiritual creation the wonder of God's power and goodness, "How manifold are thy works, in wisdom has Thou made them all!" In the first creation the manifestation of God is more physical than spiritual; in the second it is entirely spiritual; but in the third, "the new heavens and the new earth," the physical is again recognised, but in subordination to the spiritual. The first was a material-spiritual creation; the second, purely spiritual; the third will be spiritual-material. These three creations might be distinguished respectively by the words, goodness, grace, and glory. The Church is failing to so large an extent in her life and work just because she is so absorbed in her own salvation, and in her own interests, instead of showing forth the majesty of the glory of God.

At the close of this address, prayer was asked "for sixteen converts from Mohammedanism who are enduring persecution in Turkey, if they be still alive."

Rev. J. J. Varnier, of Messina, Sicily (formerly a Roman Catholic priest), said he had been very zealous for his faith, and had gone to India as a missionary, where through an English chaplain he learned the simplicity of the Gospel. Thirty years ago, all over Sicily the name of Protestant was the accepted synonym for all that was ungodly, immoral, and diabolical, and this idea still remains in many minds, though light is beginning to shine. The Sicilians are people of deep religious sentiments. Many who, mistaking Romanism for Christianity, and seeing its errors, have become sceptical, are longing for truth. The missionaries often find, when they visit a village the second time, that the simple exposition of Scripture given during their first visit has brought light to some who now sought to know the way of God more perfectly. Signor Varnier testified to the great value of the Evangelical Alliance. The Sicilian priests teach that Protestantism was a name for a thousand different religions. The Alliance replied to this by gathering Christians of every body into public union in work and worship, and so demonstrated the essential oneness of believers.

The audience was numerous and influential. Dr. Murray Mitchell, General Sir Robert Phayre, and Dr. Schaff, of America, led the prayers of the meeting.

Young Men and Foreign Missions.

Our Y.M.C. Associations are catching the fire of missionary zeal that has lately been stirred in our midst. A good index of this could be seen in the large attendance and fervour of spirit that characterised the recent meeting at Aldersgate-street of the Young Men's Foreign Missionary Association. As the Chairman, Mr. George Williams, remarked, it is yet the day of small things with the Society, but it is all alive, and it is sure to grow. Its main object is to awaken and foster the desire for missionary service among the young men, and also to render help to candidates for such service during their period of preparation and training. Mr. Hall's report showed that a good work has already been done; if the Christian public will co-operate, its sphere of operations will widen with the growing needs of the time.

All the speeches were of thoroughly genuine interest, and would have done credit to Exeter Hall itself. The Chairman's "secret"—that in the warmth of his first love as a young Christian, he had greatly longed to become a foreign missionary, but his friends discouraged the proposal—was a most interesting bit of information, though we daresay most of those present sympathised with the remark of one speaker that God had clearly hedged up Mr. Williams's path that he might be of greater service even to foreign missions by remaining in London, than if he had gone to Fiji or Timbuctoo. One most encouraging fact casually mentioned by Mr. Williams was that the great Missionary Societies have had larger incomes than ever during the past year, despite the prevailing depression in trade. Mr. Eugene Stock closely held the attention of the audience while he sketched the life career of the late Bishop Hannington; in an early issue we hope to give a portrait and memoir of this brave missionary pioneer. The young Hindoo student, Chowry Muthoo, put in a touching plea for India's millions, sunk either in heathen superstition, or led away by the glamour of false philosophies and agnosticism. Mrs. Hudson Taylor was equally pathetic in her presentation of the needs of the perishing millions of China. Rev. G. Cousins gave the latest intelligence about Madagascar. Every true friend of the courageous dwellers in that island will rejoice to know that the London Missionary Society mean to resume their missionary operations there with renewed and even increased vigour and determination. The Jesuits are also going to try whether they cannot plant their flag in the island; let us all pray and believe that God will prosper and defend the right.

To crown all, we were treated by Rev. W. Piercy and a grave-looking "celestial" to a verse of "Oh, happy day that fixed my choice," sung in Chinese. Miss Burford sang two very appropriate solos in sweet compelling strains of melody; the occasion altogether was a singularly happy and profitable one.

Cruelty to Children.

There are still left a few fundamental points on which all thinking men can unite, even in this age of divided opinion and action. Such a point is the care of the helpless children. Thus it came to pass that at the second annual meeting in the Mansion House, last week, of the Society for the Prevention of Cruelty to Children, there might be found cheek by jowl on the same platform the Romish Cardinal and the Orange Duke, the Conservative Earl and the Radical M.P. One touch of human sympathy makes a whole community kin. It only needed a genuine costermonger to complete the circle.

Though the subject was so good, yet the meeting, on the whole, was poor and inadequate. The thought of cruelty to defenceless and innocent children might well have evoked a little healthy warmth of speech, not to say a noble frenzy, at the bare idea of such things being enacted in this centre of the world's civilisation and refinement, and at the opening of the twentieth century of the Christian era. Instead of that the utterances, with two or three exceptions, were as mild and measured and formal as if it had been a Committee of Supply in the House of Commons. One exception was the brief secretarial statement of Rev. B. Waugh, who described broadly the kind of work the Society had been doing—how it had dealt during the year with 147 cases, chiefly of the crimes of parents, involving the wretchedness of 327 little victims. Many of these have suffered savage assaults with boots, fists, ropes, pokers; others have been gradually starved or wilfully exposed, so as to get them "out of the way;" others neglected by gin-sodden "mothers;" others sent into the cold and cruel streets to gather money, on which their worthless and lazy owners may luxuriate; while yet others have been the subjects of nameless outrage. It was satisfactory to be told that only in two or three cases where the Society prosecuted, did they fail to secure a conviction. The work of the Society, however, as its name implies, is preventive even more than punitive; therefore, it is promoting a Bill in Parliament for a further amendment of the law with regard to children. This measure has received the approval of the Lord Chancellor; it is hoped that it may soon become law and thus constitute an additional terror to evil-doers.

There were many references during the afternoon to the clauses in the Criminal Law Amendment Bill, passed last session, relating to the treatment of children, and a due meed of praise was accorded to Mr. Waugh for his yeoman service in connection with the insertion of these clauses. One thing, however, greatly struck, and we may say disgusted, us—the studious avoidance, by every speaker, of the remotest reference to *The Pall Mall Gazette* or its heroic editor. Even Cardinal Manning, in a very decided vindication of the Mansion House Committee's decision last autumn, carefully took refuge in generalities. Some excellent and telling things were spoken by Mr. S. Smith M.P., about the barbarism of English law in its appraisement of the guilt of offences against the person and against property respectively. Lord Iddesleigh was sympathetic, as was also the Lord Mayor, who presided. Among the other speakers were the Duke of Abercorn (who has been elected President of the Society in place of the late Earl of Shaftesbury), Mr. C. Kegan Paul, and Mr. J. H. Wilson, M.P. The last-named gentleman said the Society must be well supported while the need for it exists, but he was of opinion that if the Government officials—policemen, magistrates, and the like—did their duty, the need of it would cease.

British Women's Temperance Association.

Going down Fleet-street to attend the annual meeting of this Association in the Memorial Hall on Tuesday week, our representative passed a respectably dressed woman, surrounded by a crowd of people. She was in trouble; for she was dragging her sailor-son, in a state of intoxication, from a public-house, hurried along by an officer of the law, and gaped at by the crowd who were looking at what they called "the fun." If the British Women's Temperance Association had been in existence to bring its influence to bear upon that mother years ago, she might have been spared the sorrow and the indignity.

Inside the hall we found Mr. Kegan Paul in the presidential chair, surrounded on all sides by the other sex. We wondered why the ladies had a gentleman there at all. They certainly could have done all the work themselves. The report presented by the Secretary showed that there were 169 affiliations to this Society, which, together with what were called the branches, made a total of 284 societies. A special feature of the report was the holding of the drawing-room meetings in different parts of the country, which had been productive of much good. The Society rejoiced in the progress of legislative action. The most important work of the year had been the opening of the Temperance Home at Forest-hill.

The Chairman, like a wise man, was brief. About this Society he said there could be no question at all. Even people who were not total abstainers must admit its usefulness. It was impossible, he held, to exaggerate the influence which women ought to have in the great Temperance movement. What was it they had banded themselves together to do? It was to exercise every legitimate pressure to induce others to put away the drink which did nobody any good, and did so vast a number of people an infinite deal of harm.

Mrs. Wellstood, of Edinburgh, fresh from the land of Sunday closing, was a very proper person to move that a petition should be sent from that meeting to Parliament in favour of the Sunday Closing Bill for England. She showed that although there was so much pauperism and domestic misery, the sale of intoxicating liquors had not decreased so much as it ought to have done. Whole families are starving, and yet many of the public-houses are driving a roaring trade. The speaker must have had a grand faith in memorials to Parliament. For our part, after seeing the way petitions are generally treated in the House of Commons, and after the last five or six years with practically no Temperance legislation, notwithstanding all the pledges and promises, we are not quite so faithful or believing in the power of Parliament.

Miss Brewster followed with a speech both powerful and eloquent. When ladies get into the House of Commons, depend upon it there will be no counting out. How she pictured one Biblical heroine after another, and brought us down to the women of to-day! With what biting sarcasm did she cover with contumely and reproach the system which gave to the savage with the one hand civilisation, and with the other the intoxicating fire-water which is the curse of our own people, and the destruction of these poor savages! With what effect she quoted from Mr. Gladstone's well-known utterance about the drink traffic and intemperance, and then called upon him, in the name of the women of England, to take his axe and strike at the root of this Upas tree, which is blighting the prospects of our fair country. After telling some pathetic stories, with all the eloquence and pathos of a woman's heart, she declared that the women of England would not be silent—would never rest until the last beer-barrel should have been rolled up to the British Museum, as a relic of the dark ages.

Mrs. Smith, of Philadelphia, said much about the influence of mothers. By "mothers" she didn't mean married women only, but women with womanly hearts, all who had anything to "mother." There was going to be a belt of mothers encircling the world, so that if a mother had a son in the Antipodes she had only to send to one of the mothers there, linked on to her, and her boy would be looked after, and if in danger rescued and saved; 200,000 women in America were working in 10,000 towns and villages, and the men had found out that it was no good to run a man for any office unless the women were prepared to support him.

Mrs. Ormiston Chant was the next speaker. What a wonderful woman she is! A hundred such workers, and such eloquent talkers, would transform England. She seriously admonished the shaky brethren. It was no use dealing with the surface; if they were to get rid of drunkenness, they must get rid of all the alcoholic drinks that caused it. She very pertinently remarked that if a drunken man struck her down in the streets, it would matter very little to her whether he had got drunk upon small beer or the best brandy. The audience listened with deep interest to her address, and afterwards to some words from Miss Tod, Mrs. Lucas, and others.

The Theatrical Mission.

Just a year ago the foundation stones of the new building of this Mission, in Henrietta-street, Covent Garden, were laid. Last week found it comfortably settled in Macready House holding its anniversary, under the sympathetic presidency of Lord Robert Montagu.

The addresses by the chairman, Archdeacon Richardson, Mrs. Baxter, and Rev. Dr. Whittemore, were excellent in their way; but, like so many other May-meeting speeches, they mostly went round and round about the work of the Mission, rather than to the heart of it. That was nothing to their discredit: they could not be expected to have a practical acquaintance with the details of the work. The statement by Mr. C. Todd, the Director, was what chiefly interested us. One letter, he said, penned in 1876, has now expanded into a band of consecrated women, a thousand in number, who write letters every month to actresses throughout the world. One small room hired in 1879 has grown into the fine and commodious Macready House. Three children, who were the first objects of the Mission's care, are now represented by a roll of names 6000 all told. £18 were contributed in the first year; the income for the bygone year was over £2600. Last year the blessing that followed the efforts of the workers was greater than ever before, though, unfortunately, there is still a debt of £3000 on the new building. The various branches of effort among children, youths, and young ladies have been continually growing. It was not intended to use the upper floors of the new building till next autumn, but the urgent circumstances of some who came up from the provinces, induced him to furnish five cubicles, which are now in occupation, and will continue to be so. This, of course, has caused extra expense. The amount available for relief has thus been greatly exceeded. Every case of need presented to them has been helped. Many have been saved from destruction. Mr. Todd told how thirty girls had engaged themselves to a theatrical manager to go to Russia. Entreaties and warnings given to them were for a time of no avail, but, it was made a matter of prayer to God by the workers, and He had graciously moved the hearts of these girls so that not one of them has gone to Russia. It transpired that the agent did not really intend them to join a theatrical company, but in plain language they were to be sent to Russia for immoral purposes. Mr. Todd said he made that assertion without fear of contradiction. In the strenuous plea for help with which he closed his statement, he said that for a fresh cubicle £5 would be a good investment; a still better one would be £100 for a new dormitory.

Turkish Missions' Aid Society.

The annual meeting of this Society was held on May 18, at 3, Stanley-gardens, Notting-hill. Mr. R. N. Cust, chairman, emphasised the strong claims which the Bible lands have upon evangelical Christians. The American missionaries, to whom by mutual agreement this district has been allotted, besides deserving credit for their own efficiency, have this advantage, that political motives cannot be attributed to them. The Turkish Missions' Aid Society formed a bond of union between England and America, and was peculiarly useful in that respect during the civil war in the United States.

The secretary, Rev. T. W. Brown, then read the report, which contained a rapid review of the outstanding facts which have occurred during the past year, beginning with Greece, and ending with Egypt. It closed with an earnest appeal for continued support. It may be mentioned that the committee have remitted sums larger or smaller to forty-four different portions of the field.

The meeting was addressed by Rev. J. Gosset Tanner, Mr. Hanford (who has resided for several years in the Lebanon, and who gave a most interesting account of educational work at Sûk el Ghurb, near Beyrout), Revs. W. Burton Alexander, H. Simon, W. Wingate, and Dr. Wickson. All bore most favourable witness to the perseverance, activity, and spirituality of the American missionaries. The recent and lamented death of Dr. John Hogg, to whose efforts the success of the "magnificent mission" in Egypt may be largely attributed, was adverted to in terms of deep regret by more than one speaker, as well as in the report.

Policemen at Mildmay.

The thirteenth annual gathering of members of the N, Y, and G, divisions of the Metropolitan Police was held at the Conference Hall, Mildmay-park, on Tuesday afternoon, last week. The day being beautifully fine, the grounds both before and after the meeting presented an unusual scene, the men, about four hundred and fifty of whom were present, engaging in football and other amusements, while the band played.

Mr. T. A. Denny presided over the meeting in the large hall at three. Mr. J. E. Mathieson, in giving the men a hearty welcome, said the Christian Policemen's Association now numbered 2600 members, who were united in real, hearty dedication to Christ, and in confession of Him before men. Rev. Hugh Price Hughes said nothing was more remarkable than the growth and development of the police force, whose duties and difficulties had been continually increased by the drift of modern legislation. Observation had convinced him that such were the importance and delicacy of the duties devolving upon them that policemen ought to be as carefully selected as ministers of religion. Upon the faithful discharge of their duties the morality and happiness of this great city largely depend. Having urged upon them the necessity of their being total abstainers, he said the gaoler at Dover once told him that out of 23,000 prisoners which had come before him, he had never known of one who was a total abstainer. Referring to social impurity, he said Christian policemen could do far more than ministers to arrest this awful evil. He pointed to the splendid example set by the Chief Constable of Glasgow, who by his high Christian character and its effect upon those under his control, had done more in reducing this devastating sin than had been done in any other way. Mr. Hughes insisted, it was impossible a policemen could perform his duties properly unless he were a true Christian. With much feeling he urged all to submit themselves to God.

Subsequently the men met for tea, which was thoroughly enjoyed by all, Sir Charles Warren (Chief Commissioner), addressing them in tones of hearty congratulation. A meeting of the Christian Policemen's Association was also held in the course of the evening, at which there was a large attendance.

The Railway Mission.

There is a sentence in the new report of this Society which runs thus: "The Mission has quite outgrown its childhood, and has become a strong man running a race." Nobody who attended the annual meeting in Exeter Hall last Thursday evening could have any difficulty in believing that. A crowded hall, an equally crowded platform, a full tale of successful work, excellent speeches, stirring testimonies, a wonderfully responsive audience, and a general overflow of enthusiasm—these were all unmistakable indications of lusty life and well-directed energy.

The meeting was unusually fortunate in its chairman, Mr. Miles MacInnes, M.P., and Director of the London and North-Western Railway. A clear-headed man of business, well fitted to command a popular assembly, with a practical mind, an impressive delivery, and a strong sympathy with the work of the Mission, his address was one that his hearers will long remember. Comparing the great body of railway employés throughout the country to the Queen's army, in respect to discipline, mutual dependence, mutual confidence and mutual trust, he showed how the successful carrying on of their avocations hinged on the fact that every man in his particular sphere was resolutely and persistently doing his duty. A reference to the hidden and sudden dangers to which railway-men are exposed gained a sympathetic response. An incident, well told, about a friend who was in a railway collision, but quailed not, because "he knew he was ready," was skilfully applied and pressed home; while some most excellent counsel was given to the men about "standing fire" when they had to bear the scoffs of ungodly mates. Very weighty, too, was his tribute to the worth of Christianity as he told how Christian men were frequently selected for positions of trust even by those superiors who were not themselves Christians, because they could be relied upon. Some strong and timely words were spoken on the subjects of intemperance and impure living; a most earnest appeal to guards and porters to seize their many opportunities of protecting young and lonely lady travellers from the dangers to which they might be exposed, was heartily applauded. His words on this point deserve to be quoted in full:—"We all can do something in the way of dealing with this evil. We each have our different opportunities, and you railway-men have your opportunities in a marked degree. You guards, think what you may do. Think how easily and how, by a little watchful care over some girl who is travelling alone in the train of which you have charge, you may, without trouble to yourself, shield and protect her. From time to time in the course of the journey see what companions she has. See who has left her and who has joined her, and by so doing you may render her a service for which she will thank you to the end of time. You railway porters, who lead a busier life, think what you can do in this matter by a few kindly words and a little kindly advice to the girl who arrives forlorn and friendless at a station in a large town. Railway porters who have girls of your own, think how you would like them to be watched and helped on their arriving, strange, unknown, and unprotected, in a great town! You young men who are not yet married, and to whom I cannot appeal in that respect, treat every girl you see in a railway carriage and on every crowded and busy platform as you would wish your own sister to be treated if she were travelling alone from the old home she has left." Mr. MacInnes wound up his eminently useful address by commending his brethren of the iron road to take for their motto the words of the ancient captain, "As for me and my house, we will serve the Lord."

We have not space for details of the rousing speech of Mr. George Clarke, who was very warmly greeted, and who gave encouraging testimony as to the progress of the Mission "all along the line;" or of the testimonies by delegates from Manchester, Perth, Belfast, and London. The Manchester delegate, Mr. Goodridge, a driver and a Christian of many years' standing, is one of nature's orators, and a local Primitive Methodist preacher we should judge, from his fervid utterances, which were greatly enjoyed. Mr. Clarke's skilfully expressed pleas to the railroad magnates on behalf of the railway-men for a cheap cup of coffee, for mission-halls and waiting-rooms, and for "a Sunday off," brought down the house over and over again. Mr. T. A. Denny pleaded hard for the needed £1000, while words of solemn exhortation followed from Rev. H. W. Webb-Peploe, and words of encouragement from Lady Hope.

Mr. D. Spencer's report was full of good matter—progress in every direction, and much fruit resulting from the labours of the evangelists, special mention being made of the recent missions in Scotland by Mr. George Clarke and Mr. H. Eliot Walton. Mr. Gurney Sheppard's financial statement was by no means a discouraging one, though the growing demands of the work necessitate enlarged help from the Christian public.

On the evening of May 19, a hundred or more delegates from the provinces, with three hundred railway people in London, met at the Lillie-road Hall, West Brompton, for a preliminary Conference. Stirring testimonies were given by a number of the men on the progress of the work in their own places. This was continued at Aldersgate-street next day, the men being reinforced by others from all parts of the country. The increase on former years was considerable, and the account given by the delegates was most cheering, and caused great enthusiasm. The two prominent features of all the testimonies were the salvation of souls and total abstinence from intoxicating drinks. The majority reported that great success had attended their efforts in the places referred to. Not the least feature in the reports, was that of the Scotch progress. The English brethren rejoiced much in the news from North Britain. It was remarkable too that ladies in very many cases were to the front in starting the work. To them the Mission owes very much, and will be glad to owe more.

Suppression of the Opium Trade.

The annual meeting of members and friends of the Society for the suppression of this trade between India and China was held in Devonshire House on Friday. The report read by Rev. Storrs Turner alluded to the negotiations with the Chinese Government relative to the sale of opium, and regretted the unsatisfactory nature of their termination. There were however grounds for encouragement in the fact that no longer can it be said that opium is forced upon China. Meanwhile it is disappointing to know that Chinese statesmen have laid themselves open to a suspicion of complicity in the admission of this drug into their country on account of the revenue derived from its taxation. The Society would continue to observe an attitude of vigilance, and adopt any new measures that might be necessary to further its ends.

The chairman, Sir Joseph W. Pease, M.P., bore testimony to the universal support which the Society had received from the Churches. He reviewed the Parliamentary efforts during the past ten years, and the opposition met with. It was incumbent on the Christians of this country to continue their efforts in the same direction as heretofore. Among the speakers was Dr. B. Foster, M.P., who reminded the Society that the failure was not due to them but the Chinese themselves. The responsibility of producing and supplying the drug rests with India. Mr. James Cropper, M.P., remarked upon the growing strength of the Chinese nation, and thought the time might even come when they would demand the prohibition of the opium traffic as a right.

Mr. Garnet Man, who has lived twenty-five years in the East, related instances of strong men who had become wrecks through opium smoking. The unanimous testimony of officials in Burmah was that of condemnation of its use. Rev. T. Richards (Baptist missionary), Rev. E. W. Syle, D.D., and Rev. C. M. Warren (from Japan), and Rev. James Thomas (from the Bible Society), also addressed the meeting, all of them strongly condemning the traffic. The report published at the office of this paper furnishes in brief much interesting matter on the past efforts and present position of the Society.

Gospel Purity Association.

Six editors all in a row, on one platform! Was there ever before such a conclave of headsmen of the tribe of the fourth estate? And on a subject, too, which, until very recent times, has been deemed unfit for mention, even in a whisper, to ears polite. As for that, Mr. R. C. Morgan, Editor of this journal, who presided, said they certainly did not meet to discuss questions of purity and impurity from choice, but because stern necessity was laid upon them by the circumstances of the time. The Lower Exeter Hall was crowded out at the meeting on Friday evening. Another mark of the notable advance we have made in the effort to heal this running sore of the body social was seen in the overwhelming preponderance of ladies on the occasion. It seems to us that, as it is a question vitally affecting their sex, nothing could be more consonant with propriety than that they should take a full share in the crusade on behalf of private morals and all public legislation affecting them.

The right note was sounded when the gathering arose and sang the grand old hymn beginning with the stanza—

> "O God, our help in ages past,
> Our hope for years to come;
> Our Refuge from the stormy blast,
> And our eternal Home!"

Rev. George Brooke offered prayer, and then a letter from Mrs. Josephine Butler was read. After expressing much regret at inability to be present and speak, she strongly emphasised the need for continued effort in removing the national stigma that yet rests upon the British people for the wicked official connivance at sexual vice, if not the deliberate provision for it, in some of our colonies and dependencies. The International Repeal Congress, that meets in London next month, will be a deeply interesting occasion, and may be trusted to wield a good influence on foreign communities, as well as on our own. Mrs. Butler had also something to say about editors, even of Christian journals, requiring to be kept up to the mark, but we scarcely imagine her admonition could apply to any of the journalistic gentlemen on the platform.

As Chairman, Mr. Morgan was brief in his remarks. He dwelt on the fact that the recent successes of the movement, and the prosperity of the Gospel Purity Association were the outcome of long years of brave, unwearied, individual effort. On the banks of the Thames, he said, as well as on the Ganges, the weaker sex is, in a measure, handicapped in the race of life from its very beginning, and we cannot but rejoice at the increased protection given to female children by the Act of last year. A resolution calling for the raising of the age of protection from 16 to 21 was moved by Rev. B. Waugh, Editor of *The Sunday Magazine*. As specially representing the little children, he graphically described the course of events last session, as they related to the clause in the Criminal Law Amendment Act dealing with offences against the young. It was a great deal for Mr. Waugh to say that, within eight days, what Sir Richard Cross, as Home Secretary, and other M.P.'s had declared to be impossible, was accepted by the House of Commons and embodied in the Bill without a division. But the statement was quite justified, and Mr. Waugh deserves the thanks of all lovers of children for those eight days' work in the lobbies of St. Stephen's. His plea for the raising of the age of consent was a very telling one, and we hope all those who heard it will have caught some of the speaker's enthusiasm. The resolution was seconded by Rev. W. T. Moore, Editor of *The Christian Commonwealth*, in a weighty address on the charms of the home life, and the need for persistent faith and effort in advancing this social reform.

Rev. Hugh Price Hughes, Editor of *The Methodist Times*, is as popular as ever, and his speech was marked by all those qualities of strong sentiment, strongly and crisply expressed, that have gained him his platform reputation. He moved a resolution bearing on the abolition of regulation in the colonies. Mr. Hughes met with some unmannerly interruption when speaking of the infamy that has attached to the barrack arrangements in India and Hong Kong; but he stood his ground, and declared that until very recently at least his charges were strictly applicable to the authorities in these two places. The only true remedy for vice in the army was to enable our warriors to lead a natural and virtuous family life, and that was purely a money question. We must continue to exercise constant godly pressure on the powers that be, if we would secure a fair and efficient administration of the Criminal Law Amendment Act. As for himself, he was determined to pursue with fire and sword every public man who was known to lead an impure life.

At this point in the proceedings, Mr. J. B Wookey, the Secretary of the Association, made a strenuous appeal for more liberal support to the Society's operations. He referred in strong terms to the abominable literature and objectionable pictures now so freely exposed and offered for sale in different parts of London. Mr. Wookey asked for £300; but we fear that the response of the meeting was a long, long way behind that figure. We commend the good work of the Society to the best sympathies of all lovers of social and national purity. Many living in quiet homes, far removed from the centres of vice, might help in providing the sinews of war for those engaged in the thick of the fight; they can send their contributions to our care.

A long and very powerful address followed from Mr. W. T. Stead, Editor of *The Pall Mall Gazette*, who has borne such an honourable part in the fray. We cannot now attempt to do anything like justice to his remarkable speech, but we are glad to inform our readers that all the leading speeches delivered at the meeting will be immediately published in pamphlet form. Mr. Stead's leading idea was that we are now in the midst of a great and growing movement for the full enfranchisement of women, socially and politically. This inevitable change carries with it a serious danger—viz., the possibility that the higher moral standard hitherto held by women should be degraded to that of the male sex. It is for the nation to choose whether this result shall follow, or whether the low standard of the man shall rather be elevated to that of the true woman.

The sixth Editor on the platform was Mr. A. S. Dyer, of *The Sentinel*, but unfortunately he had to leave before the close of the proceedings, and we were deprived of his testimony. *The Pall Mall Gazette* terms the meeting an unique one, and all who were present will coincide.

UNION TABERNACLE, WANDSWORTH.—A most successful series of Evangelistic meetings, conducted for ten nights by Rev. R. Simpson, senior pastor of the Congregational Church, Govan, Glasgow, has just come to a close. After each service some professed to have received rich blessing, and specially at the evening services of the two Sabbaths which intervened, when the entire building was crowded. Numbers professed to have accepted Jesus as their Saviour, and by Divine grace determined to follow Him. The chapel has been planted in a most necessitous district, where it is surrounded by a population of many thousands who attend no place of worship.

Letters to the Editor.

THE MILDMAY CONFERENCE.

Dear Sir,—Referring to the letter in a recent issue, signed "J. A. S ," with respect to the Mildmay Conference, I may state that I have acted on the suggestion, and invited a fellow-secretary from the provinces to stay with me during the Conference. I shall be pleased to receive the names of any Y.M C.A. Secretaries who may desire to be present, so that I may endeavour to secure them accommodation in Christian homes. Will any friends, willing for the Master's sake, to entertain one or more of these brethren, kindly communicate with me as early as possible.

I am also hoping to be able to arrange for a meeting of London and provincial secretaries during the Conference.—Yours truly,

Walter Jervis, Gen. Sec.

Y.M.C.A., 17, *Camden-road, N.W.*

GIRLS' BOARDING SCHOOLS.

Dear Sir,—A correspondent in your last week's issue complains that he cannot find a girls' boarding school where the advantages of "homely accomplishments" are given, combined with "a liberal education, under Christian guidance." May I, as one having had more than twenty years' experience in the teaching and training of girls, remind him and others who may raise the same question, that in this case, as in many others, *the demand creates the supply*. Given a sufficient number of sensible Christian parents, who prefer solid mental culture to mere outward show, and who would not consider it beneath their daughters' dignity to take a real part in the work of a household, and be practically instructed in the duties of a "housewife," and I have no doubt there are many sensible Christian ladies who would be glad to receive their daughters upon such terms, and conscientiously seek to fit them for the duties of life.—Yours truly,

C W.

MEMORISING GOD'S WORD.

Dear Sir,—May I be allowed to add a line to the excellent letter of "D." on "Memorising God's Word"? Very sure am I that if more time were spent in committing the Bible to heart we should see the result, in the happier holier lives of those who profess to believe its precepts. Admirable as is the plan suggested by "D." it is difficult to some to commit to memory whole chapters, or even considerable portions. To such it may be helpful to collect, write out, and then learn texts enjoining special duties, or conveying special promises.

But my object in writing is to urge upon Christian parents the paramount duty of teaching God's Word to their children, and this not as a lesson, but as a pleasure; from happy experience I know it can be done. From early childhood I knew nothing would give my parents so much pleasure as for me to learn a short psalm, to repeat it correctly each Sunday. With increasing years it became a longer one, then a chapter in the New Testament was added, till it became a habit. Many a little present was given as a reward at first, and afterwards when a wish was expressed that the small allowance of pocket money would suffice to purchase a new frock or hat for some poor child in the Sunday-school class, or a warm garment for some aged saint to whom I was permitted to go and read the Bible, the smiling answer would come, "Well, if my child likes to learn an Epistle or any other portion, I think we shall find the money."

Thus, before the blessed Book was valued for its own sake, it was associated with many happy feelings, and when God the Holy Spirit brought its truths with power to the heart, it was a daily joy to recall the well-known precepts and promises to mind, "as we walked by the way," "when we lay down," and "when we rose up."

We cannot give our children grace, but we can help each one, "from a child to know the Holy Scriptures, which are able to make wise unto salvation." When the habit of systematically learning and repeating is acquired, it is a blessed help after a busy day, whether spent in the nursery, schoolroom, shop, office, or the quiet round of home life, to lie down with a message from the Master as our last thought. And none but those who have "wearisome nights" appointed them can fully realise the comfort of having his Word brought to the memory when mind and body seem too weak to seek for it.

As one who in the decline of life has been thus privileged to read through the Holy Scriptures nearly sixty times, always once a year, besides trying to commit some of it to memory, I would earnestly press the duty for themselves and their children upon my fellow Christians. H. W. E.

FEMALE EMIGRATION.

Sir,—A friend lent me to-day The Christian for October 22, 1885, in which I noticed a paragraph about under-paid women workers, who receive 2s. to 3s. per week for nine hours' work per diem. It appears to me to be a great pity that the labour market in Glasgow is over-stocked to such an extent that hundreds of poor girls are on the verge of starvation, while here many cannot get servants, and willingly pay housemaids 10s., and general servants 12s., or still higher. If girls are sent out they ought to have letters to the various ministers and clergymen in Brisbane, and these ministers and clergymen should be notified beforehand that the girls are coming out. Then they will be looked after.

Perhaps you will say, "These girls have never been in service, and cannot do the work." They can surely learn. What one wants in this country more than all else is *honesty*. The worst girls are too often sent out, and one gets into one's kitchen thief upon thief. Send us honest, respectable girls who are willing to work; that is what we want. Why do Scotch girls so seldom come out? Is it because none of the Glasgow shipowners will take them on their vessels?

I am a quite obscure individual; but if my letter has the effect of a number of nice Scotch girls being sent out here I shall be glad I can guarantee their getting places at once.—Yours truly,

I. I. Jardine.

Wickham-terrace, Brisbane.

MR. E. P. TELFORD is preaching in the large Albert Hall, Nottingham, during this month. The meetings are very successful, and there are many inquirers.

T. J. Woollatt.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—May 30, Psa. cvii. 31—43; May 31, cviii. 1—13; June, 1 Psa. cx. 1—7; June 2, cxi. 1—10; June 3, Acts i. 1—14; June 4, i. 15—26; June 5, ii. 1—13.

MR. SPURGEON.—Having recovered somewhat from his recent attack of gout, Mr. Spurgeon on Sunday morning occupied the pulpit at the Metropolitan Tabernacle, and preached with his accustomed vigour, notwithstanding that a cough troubled him occasionally.

GLASGOW.—A thanksgiving meeting was recently held in Kelvinside Free Church, in connection with the work of grace during the past winter in the West-end of the city, largely through the evangelistic efforts of Mr. George Clarke. A number of friends led in prayer and thanksgiving, while others exhorted the converts to stedfastness in life and testimony.

MEDICAL MISSIONS IN PARIS.—Rev. R. W. McAll asks us to correct a statement in a recent issue, that the dispensary lately opened in connection with his Paris Mission is "the first of its kind." He refers to the medical mission work of Miss de Broen's Belleville Mission, which has been in operation for a number of years. We read the brief paragraph mentioned as meaning that this dispensary is the first of its kind in conjunction with the McAll Mission, not in Paris generally.

BRIGHTON MEDICAL MISSION.—The annual meeting of this Mission was held on Tuesday, May 18, in the Royal Pavilion, Rev. J. G. Gregory presiding. The hon. secretary, T. D. Holmwood, read the report, which showed that there had been 6020 attendances during the year at the Mission Hall in Edward-street, and 4208 at Connaught Institute. The doctor paid 3040 visits to patients in their own homes in the Edward-street district. The deaconesses' visits numbered 3384. In connection with this Mission evangelistic and other meetings are held. Addresses were given by Rev. C. Bond, Mr. G. Maule, Dr. Barnardo, and Rev. W. Fraser.

THE RIGHT SORT OF REVIVAL.—We want the sort of revivals that will make men do the clean thing. If we can have that sort of revival I want to see it; but not cornstalk revivals. Do you know what a cornstalk revival is? Well, if you were to pile up a lot of cornstalks as high as this house, and burn them up, there wouldn't be a hodful of ashes. We want a revival of righteousness; we want a revival of honesty; we want a revival of cleanness and purity, of debt-paying, of prayer-meetings, of family-prayer, and of paying our brothers a little more salary. That's the sort of revival we want. The Lord give us this sort!—*Rev. Sam Jones.*

OPEN-AIR MISSION.—A singularly interesting meeting was held in Stafford Rooms on Monday week to celebrate the Anniversary of the West London Auxiliary of the Open-air Mission. The report, read by Mr. William Davis, hon. secretary, showed the value of the Mission as a means of binding the workers together. Mr. Samuel Gurney Sheppard (the chairman), Rev. Thomas Richardson (vicar of St. Benet's, Stepney), Pastor Frank H. White (of Talbot Tabernacle), Rev. C. F. Webster (head of the Church Army Training Home), Mr. Pericles Green, Mr. Gawin Kirkham, Mr. W. H. Maynard, and Mr. John Short, had each a word of experience, encouragement and counsel; and the meeting separated more determined than ever to carry on the work. So eager were some of them to be at it, that a meeting was at once extemporised in the Edgware-road, under the leadership of Rev. Barclay F. Buxton, curate of St. Paul's, Onslow-gardens.

EVANGELISATION OF THE WORLD.

CONFERENCE IN THE GREAT ASSEMBLY HALL, MILE-END.

Tuesday and Wednesday, May 18 *and* 19.

The new, commodious, and well-appointed building lately erected by Mr. F. N. Charrington was appropriately utilised last week for the second of the series of conferences on this important subject in London.

On Tuesday morning Hon. Ion Keith Falconer presided. Mr. J. E. Mathieson read and commented on Phil. ii. 1—11, after which some time was spent in prayer.

Mr. Reg. Radcliffe said it had been impressed upon him for years that we Protestants have greatly neglected to spread the knowledge of the Saviour; we have been keeping the loaf to ourselves, scarcely sending even a crumb to the heathen. We have been fond of saying, "God so loved *the world*," &c., but we have kept the knowledge of it pretty much to ourselves. The Roman Catholics have been more scriptural in their operations, sending their emissaries "into all the world," not, alas, to win them to Christ, but to their own system. Let us enter fully into the Spirit of the Master, and be willing to go where He may be pleased to send us. Mr. Radcliffe at the close of his remarks led the meeting in earnest prayer for individual consecration, and for a blessing on the proceedings of the Conference.

Mr. C. H. Judd (China Inland Mission) told how, during the first three years of his stay in China, he became despondent, realising his inability savingly to influence a single soul. For this work we need in a special sense to realise in its fulness the power of our living union with Christ. He related several encouraging incidents from his own experience. God is greatly blessing missionary work in China, still there are only between twenty and thirty thousand converted persons out of all its two hundred and fifty millions.

The Chairman spoke of Aden, on the Red Sea coast, the key to South Arabia. He found the place—contrary to what he had heard—not "all sun and cinders," but quite healthy. The natives crowded round him, willingly accepting portions of Scripture, and eager to learn English. He hoped to return there shortly, and carry on evangelistic work by means of a school, a medical mission, and preaching in the open air, distribution of the Word, &c. The Sultans and tribes in the neighbourhood, being subsidised by the British Government, have motives for not being unfriendly.

Mr. A. G. Parrott referred to the terrible evil of unconverted men being in the foreign mission field.

At the afternoon meeting Mr. R. Paton presided. Mrs. Hudson Taylor said Chinese women in thousands are committing suicide, and drowning their babies as we do kittens. Why? Because they are without God and without a knowledge of his love. Yet thousands of Christian women in this country spend their time in making things for bazaars, paying morning calls, and all that sort of thing, missing the unspeakable joy of winning souls for Jesus. Miss Laura Campbell gave encouraging accounts of work amongst soldiers at Aldershot, Plymouth, and Colchester. She told how soldiers converted became missionaries not only in the ranks, but in the various places where they are stationed.

Dr. Gauld, of Bethnal Green Medical Mission, described the manner of working these missions, and related some instances illustrative of their wide-reaching influence both in China and Bethnal Green. He urged the great importance of Zenana work. A comparatively slight medical training would be sufficient to enhance and greatly increase the usefulness and success of women workers.

Mr. Bailey, who has laboured among some of the 135,000 lepers in India, chiefly in the Madras Presidency, described the loathsome and incurable character of this disease; so terrible that, with all his love to the people, he could not persuade himself to go near nor cross the thresholds of their homes. Yet the power of Christ in the soul enabled the converts to triumph in and through it all.

The subject of the evening meeting, which was held in the Large Hall, was "Home and Colonial Evangelisation." The Chairman, Mr. R. Paton, after reading and commenting on Matt. x., referred to the work of the Religious Tract Society, and spoke of the place and power of the printed page in the evangelisation of the world. The devil is using it very extensively. We must get greater hold of it, and use it. He told how a man in the neighbourhood of Paris got hold of some little books and tracts, made fun of them, and took them with him into the mine. His fellow-workmen read them, and three of them were saved. The simple Word of God, without any interpreter, can do mighty things.

Pastor Frank White read Rom. x.11—15. These passages embraced the scope of all their thoughts. He exhorted to humiliation, in view of the lost condition of so many of our fellow-countrymen. We want Christ's eye in looking on the multitudes perishing.

Mr. Charles Inglis said a sentence of Scripture had been ringing in his ears, "Son, go work to-day in my vineyard." Every word of this command is pregnant with meaning. "Go." Unless we go on in communion with God, service, instead of being a pleasure, will be a burden. "Go work," not idling, not seeking pleasure, not bestowing criticism, but rather words of cheer to encourage on the way. The season for work, "to-day." Our candle may be nearly burnt out! For the love we have to Him who died for us, let us be up and doing while it is called "to-day."

Mr. Henry Varley said Britain had been made the great custodian of the light of the Gospel, of printing presses, civilisation, &c. We had the opportunity of being the pioneers of truth and righteousness to the ends of the earth. Yet he feared our nation had done more during the last fifty years to damn men in the heathen world than we have done to save them. For every man, woman, and child saved, fifty are blasted and cursed by our opium and intoxicating drinks, and not least by the licentiousness of our soldiers, sailors, and civil servants. If Britain thinks she is going to prosper thus, it is time that some one proclaimed that God will have a voice in this matter. Proceeding, he urged working men to see if it was not the will of God that they should find the way to some foreign land, and by their skill and industry maintain themselves while letting their light shine. Young sister, perhaps God wills that you should acquire a little skill in nursing and medicine, and then go among your heathen sisters for Jesus. Although we know iniquity is increasing, we also know that the harvest of Jesus will be glorious. The time is coming when ironclads and torpedoes and all the engines of destruction shall vex the earth no more. Meanwhile, let us see to it that Christ shall have our all.

WEDNESDAY, MAY 19.

At the morning meeting the subject proposed was "Continental Evangelisation." Mr. R. C. Morgan presided, and spoke specially about the hindrances and progress of the Gospel in Spain.

Mr. Hoste described some of his experiences in France, and its terrible need of the Gospel. He spoke encouragingly of the success attending the missions carried on by Mr. MacAll and Miss de Broen.

Mrs. Gardner James spoke of her work in connection with the continental department of the Y.W.C.A. She said young women who had been converted in connection with the Association while governesses in this country frequently were the means of establishing branches on their return home.

Mr. J. E Mathieson gave some particulars as to the condition of Belgium. He said the Roman Catholics have taught the people there that Protestants have no God. But he gave encouraging particulars on the other side.

At the afternoon meeting Mr. H. Grattan Guinness presided, and spoke on "Missionary Emigration." He said he was reminded of the answer of the Scotch minister in days before missionary enterprise was common. At a meeting of Presbyterian ministers, held some hundred years ago, to consider the subject of foreign missions, the prevailing idea seemed to be, Civilise first. One good man said in his broad accent, "Rax (reach) me that Bible." Having opened it, he read Rom. i. 14, 15: "I am debtor both to the Greeks and to the barbarians," &c. We are apt to take too restricted a view of our responsibilities, and confine ourselves to our immediate surroundings. Like her Lord, the Church should have universal sympathies. The gift of tongues to the early Church represented universality. The chief agencies we look to for the accomplishment of the work under consideration are (1) missionaries sent forth and sustained by the Christian Church, and (2) self-supporting missionary work. He had great doubt as to whether missionary effort is gaining upon the field, or whether the field is not gaining upon missionary effort instead. In conducting missionary operations the plan too often adopted is that secretaries and others interested talk and write about their work, and what they *have* done—not about what has been left *undone*, and so create a false impression as to progress made.

As to self-sustaining workers, there are some in this country and in other countries. In some parts of the world, however, such as Central Africa, this system would not succeed. Missionaries must be helped. In South-East and South Africa there is a good deal of missionary effort of this character. Some thirty men sent out from the East London Training Institute support themselves in various ways in South Africa, as schoolmasters, farmers, or pastors of churches. William Taylor, of California, planted many self-sustaining missions. He would strongly urge the sending out to India, China, Africa, &c, Christian men of various callings on this basis. The Englishmen who usually go out to India are much more a curse than a blessing. Appalling acounts reach us of their doings and influence.

Rev. W. Float, of Market Harborough, advocated self-sustaining work. Mrs. Osborne, from Cape Town, urged the need in Africa of men and women with souls on fire with the love of God. She said the Zulus are very desirous to be taught. Her own work is specially among soldiers and sailors, in whom she bespoke increased interest.

Mr. Reginald Radcliffe said, as one result of the preaching to Italian soldiers in Rome lately, a man who heard the Gospel was converted, went back to his native Lombardy, where a soul-saving work broke out, and an evangelist had to be sent to carry it on.

Mr. W. Hind Smith said many men now working as missionaries had been converted through the Y.M.C.A.'s. We want from God power, and consecration of motive. He related many interesting incidents of his late visit to North Africa. Although he did not know a word of Arabic, he went among the people in the market, and made extensive use of the small stock which he learnt to repeat, "Allah ebarrak feek (God bless you)." In that Kabyle country there is an open door, a good climate, which will suit Englishmen. A large proportion of the missionaries ought to be ladies, as after the girls are ten years old they cannot be got at until they are married.

Rev. G. F. Dustan, Canada, said those in England have an altogether inadequate idea of the vast extent of that country. As Christian workers, they found it a terrible difficulty to deal with Roman Catholicism there; they regard it as they do Buddhism, and find it even a greater hindrance to the Gospel.

Mr. Radcliffe led in prayer on behalf of the millions sitting in darkness on account of the neglect of those at home who sing about "the precious name of Jesus."

At the evening meeting the subject for consideration was "Foreign Missions." Mr. R. C. Morgan presided. Mr. W. Hind Smith repeated some of his North African experiences, and urged many to give themselves to work abroad.

Dr. Barnardo said he considered technical knowledge of trades and industries of great importance to those who go to engage in foreign work. When mission are self-supporting we shall see blessing hitherto not approached. He knows two young men from the East-end who are now in China working for the Lord as unpaid missionaries. One of them, without much education, holds a position in the Chinese Customs, and the other is supporting himself by following his trade.

Mr. R. Radcliffe with his accustomed earnestness urged the necessity of getting rid of the absurd notion that a man must have passed through a University before he is fit to go as a missionary. We cling too much together in these little islands. Think of the hundreds of thousands of pounds spent on building costly churches and chapels in England. Could we not spare some of it for the heathen? David Livingstone wrote in his journal just before he died, "My Jesus! my king! I again dedicate my whole self to Thee." How many of us feel that we can fully subscribe to this?

The meetings on Thursday were devoted to prayer and testimony. The limits of our space preclude our giving any detailed report of them.

FRIENDLESS AND FALLEN.—On Friday evening last one of those gatherings full of promise and satisfaction to the friends of rescue work was held at 200, Euston road, at the Central Home of the London Female Preventive and Reformatory Institution. The meeting formed the second held this year for the giving of reward books to young women who had been former inmates of one of the Homes, and who attended on this occasion to receive the reward books annually bestowed upon those who retain their situations and give satisfaction to their mistresses. It was pleasing to find, as the names and length of service was called over, that many young women had retained their situations for periods extending over years, one as long as fourteen years, another nine years. The Secretary, Mr. Thomas, gave a most practical address to the young women.

WORKERS' MEETING, HOME OF INDUSTRY.

IT is spring time, the season for the removal of tender plants to fresher air and freer soil. To keep the children shut up in our close East-end poisonous dens is certain moral death. Thank God, we have again been permitted to rescue and train by home Gospel life nearly another hundred. My brave sister, Mrs. Merry, has sailed forth with them accompanied by Miss Stock. Whilst my heart is strong to save another hundred and accompany them (D.V.) in the *Sardinian* on July 29.

The old Beehive was filled to its utmost capacity by a most sympathetic company of friends on Wednesday evening, embracing representatives from all creeds and climes, home and foreign missionaries, Christian men and women full of love to Jesus and his little ones, ministers from the Society of Friends, learned Jewish doctors (formerly Rabbis), old fellow-workers and new ones, heads of missions and associations, whose tears, as they looked upon the lambs, and heard their sweet songs, said, "This is the best way to scatter and evangelise, by sending the well-trained young ones" Our dear little ones looked bonnie in their bright travelling hoods. Most of them were orphans, and some very young without a relative on earth. Many mother-hearts with myself crushed back in silence the tears that would come as we gazed on these lovely children.

Then we were all brightened by the cheering words of Mrs. MERRY describing the homes of those who had been adopted. Mr. MERRY led in prayer for the definite need of the night's railway journey, &c. Several others followed, and the presence of the Tender Shepherd was felt in our midst. The omnibuses arrived at eight o'clock to take the children back to their supper at the Training Home, from whence they again departed for Euston Station at 10.30 p.m , arriving at Alexandra Dock, Liverpool, where breakfast at 7 a.m. awaited them on board the *Sardinian*. The party was so arranged that one half *over* twelve years were each to mother one *under* that age. Two of Messrs. Allan's stewards and stewardesses will be in constant attendance, besides a doctor.

Mr. W. R. LANE gave us a most appropriate address from the life of the Naaman maid, drawing from the Scriptures lessons of profit. He urged us not to lose our opportunities in testifying to others of the Lord Jesus, for if we do, God has other agencies ready at hand to take our place, and we miss our reward.

We desire to take a step onward in establishing a boarding-house to endeavour to save a few of the many young women from the multitude going to destruction, in the factories around us. Our streets at midnight become more and more awful. We can say with the Psalmist, "All our wisdom is swallowed up" (cvii. 27—30). God only can bring us to "the haven of our desire." With Asa's cry, "We rely on Thee, and in thy name are we come against this multitude" (R.V.). Plead with us while we go forward.

ANNIE MACPHERSON.

BEER IN THE HAY AND HARVEST FIELDS.—Some interesting and useful literature on this subject has been prepared for general circulation by the Secretary of the Agricultural Department of the Church of England Temperance Society, and can be had from the depôt, 9, Bridge-street, Westminster, S.W.

BIBLE FLOWER MISSION.—The South London Branch is in want of flowers, and the workers appeal to country friends for regular supplies of the bright, fresh blossoms which grow in such simple beauty all around their homes. To each bunch is attached a carefully selected text, and the work of distribution affords many an opportunity for telling "The old, old story of Jesus and his love." Some who cannot send flowers could help by sending text-cards. Hampers should be sent off in time to arrive by ten o'clock on Wednesday morning, and will be returned if the address is enclosed. Reports of last year's work can be had by applying to the Secretary, Flower Mission, Metropolitan Tabernacle, Newington Butts, S.E.

RESCUE WORK.—I opened a small Home for young women who had made one false step and wished to retrieve without going into a long Home. The details confided to me of the deceit and falsehood practised on these too confiding sisters are harrowing in the extreme. I am glad to say the twenty girls that have professed restoration are all doing well in service. This is a family Home where these girls are mothered, not allowing them to think they have not erred, but seeking to show them the way back to the paths of virtue. I have had very little help, but the Lord has encouraged me to go on trusting Him. Dressmaking has recently been added as a means of helping to support the Home.

Yours very truly, (Mrs.) H. HARRIER.

6, Pope's-road, Brixton, S.W.

The Book World.

THE PULPIT TREASURY. *E. B. Treat, New York.* The May issue contains a number of articles of great homiletic value. Suggestive in matter and evangelical in tone, it should prove a helpful assistant to pulpit preparation.

OUT OF STEP; or, The Broken Crystal. By C. M. CLARKE. 1s. 6d. *S. W. Partridge & Co.* Well written and illustrated. Practically helpful in suggesting the right motives for character and conduct. A capital book for all young folks.

WORDS AND WEAPONS FOR CHRISTIAN WORKERS. *J. H. Richards, New York.* The current number of this monthly, conducted by Dr. G. F. Pentecost, is—what it professes to be—a storehouse of thoughts for those who work in the Master's vineyard. Dr. Pentecost's notes on the Sunday-school lessons are very interesting. Copies may be had from this office, 4d. each.

MEDICAL MISSIONS: Their Place and Power. By Rev. JOHN LOWE, Edinburgh. 5s. *T. Fisher Unwin.* Christ combined preaching and healing in his earthly ministry; and He commanded his disciples "to preach the kingdom of God, and heal the sick.". The latter part of his command has not been obeyed as it ought by the Christian Church. Only during this century has the power of the ministry of healing as a means of paving the way for the Gospel in heathen lands been utilised. Mr. Lowe insists at length on the duty of using this power, and supports his argument with facts which tell an eloquent tale. He describes how Medical Missions arose, what they have done, and what they are doing. His story is full of interest, and should deepen the growing conviction that all missionaries ought to have some knowledge of medicine. We made an extract in a recent issue from the closing chapter of the book.

HELPS TO BELIEF. Edited by Rev. T. TEIGNMOUTH SHORE, M.A. 1s. each. *Cassell & Co.* Three volumes of what promises to be a valuable series of manuals on the religious difficulties of the day lie before us. "Creation," by the Bishop of Carlisle, looks at God's creative work from three points of view—the theological, the philosophical, and the scientific. It is characterised by breadth of information, and is calculated to meet the perplexities of any whose faith in revelation may have been somewhat shaken by recent speculations. "The Divinity of our Lord," by the Bishop of Derry, is a suggestive manual that will find a distinct place for itself. Its arguments are pointed and convincing, and its style is lucid. "Prayer," by the Editor, Mr. Teignmouth Shore, is written with an impassioned force and depth of conviction that cannot fail to impress. It shows the relation of prayer to God, law, and the physical world, and dwells emphatically on its potent power in the spiritual realm.

ANNIE WILLIAMSON is the title of a booklet by Mr. JAMES BALFOUR, W.S., of Edinburgh (*Religious Tract Society of Scotland, Edinburgh* 1d), in which he tells of the wondrous way of grace in the heart of a poor sick girl who heard him explain the way of salvation. So blessed has he found the recital of the story to be that he has put it into this form, hoping the tide of blessing may flow on in still larger measure. We cordially commend it as suitable for enclosure with correspondence to unconverted friends.

THE CONVERTED CATHOLIC is the title of a monthly magazine conducted by Mr. O'Connor, a converted priest, who, while evangelising in New York, carried on a relentless paper warfare with Rome and all her works. In the April number there is a very remarkable letter purporting to be written by Cardinal Manning to Lord Robert Montagu in 1883, in which the Cardinal expresses intense dissatisfaction with the state of things among the Romish clergy. *Mr. J. Kensit,* 18, *Paternoster-row,* is the London publisher of Mr. O'Connor's magazine.

DISTRESS IN WALES.—DEAR SIR,—I ask the favour of your inserting my grateful acknowledgments of generous gifts in reference to my recent appeal for aid in the relief of the prevailing sad distress in South Wales. I have not, I trust, omitted to acknowledge any kind donations accompanied by an address; for all, I would renew my warm thanks. What I have received has enabled me sensibly to alleviate the privation and suffering, now, I fear, deepening, rather than abating in many places.—Yours most faithfully,

SAMUEL GILLESPIE PROUT.

Dylais Lodge, Aberdulais.

HACKNEY SERVANTS' HOME.—Last Friday evening a few friends met at Beresford House, 13, Fremont-street, South Hackney, to dedicate the house as a Servants' Home. It is pleasantly situated in a quiet street on the edge of Victoria-park, and is well adapted for its purpose. After viewing the premises, the guests took tea together, and then held a dedication meeting, presided over by Mr. Gawin Kirkham. These havens of refuge for servants out of place are much needed, and we rejoice that another has been opened. Those who wish to encourage the work in its infancy may communicate with Mrs. Seymour, Wilton Lodge, Winchmore-hill, N.; or Mrs. Gawin Kirkham, 15, Beresford-road, Highbury New-park, N.

TEMPERANCE NOTES.

THE Dundee Licensing Court refused all applications for new licences.

OF 280 English Presbyterian Churches, 240 have Temperance Societies.

THE first temperance organ in Spanish has been started at Monte Video, South America.

MR. JAMES GILLIES of the Scottish Temperance League has recently had a successful temperance tour in the Orkneys.

A NATIONAL TEMPERANCE HOSPITAL has been opened at Chicago, under the auspices of the Women's Christian Temperance Union.

OUT of 382 Congregationalist theological students, 337 are abstainers. Last year 80 of 94 newly settled ministers declared themselves abstainers.

THE Church of England Temperance Society employs 23 missionaries in London and the provinces in special rescue work at police-courts and elsewhere.

THE report of the Prince's Hall Conference on Temperance Legislation has been published. Both sides of the question were ably represented, and the report will be a valuable record.

THE Synod of the Presbyterian Church in England recently met in London. Many of the members were present at breakfast, when an able address on Total Abstinence was delivered by Archdeacon Farrar.

THE Cardiff Town Council, since January 1, has secured the suppression of six "bogus clubs" in the town. The Sunday Closing Act is found inadequate to the suppression of the "clubs," and needs strengthening.

REV. J. W. HORSLEY directs attention to the startling increase in female drunkenness. The proportion of arrests is one female to three males, but of criminals ten times convicted there are 9000 women as against 5000 men.

SCHUMACHER, of Ohio, the "oatmeal king," will not employ, in any capacity, anyone who drinks intoxicants. From drawing a hand-cart he has risen by sobriety and hard work to be the owner of the largest oatmeal factory in the world.

A WRITER in *The Times* complains that in Shaftesbury-avenue, London, three new public-houses are in course of erection, all on one side the way, and within a distance of 300 yards, though the avenue and adjoining streets are already over supplied.

THE Glasgow Abstainers' Union has just held its annual meeting. The work of the Union embraces cookery and sewing classes, mothers' meetings, a Band of Hope, entertainments, lectures, penny savings bank, a sea-side Home for the poor, besides other forms of Christian work.

MR. AND MRS. MOUNTAIN.—A correspondent of *The Victorian Independent* writes in very warm terms of the Gospel services held by these evangelists at Kew, where they conducted a ten days' mission.

BUXTON, DERBYSHIRE.—Shortly one thousand soldiers will encamp on Buxton Common. Rev. Walter Bradbury will conduct a mission and hold Bible readings for visitors daily at 3, Belle Vue-terrace.

THE FRESH-AIR HOME ON REDHILL COMMON, says Miss Macpherson, where our widows have gone for three weeks' change, and have been most hospitably entertained, is in need of funds. Many an aged life has been brightened by spending there the first holiday of the kind they had ever known on earth. No better way could a pound be spent in summer time than in sending an East-end widow to enjoy the fresh air, and forget her aches and pains and loneliness.

LITTLE MELTON, WYMONDHAM.—An all day meeting for prayer and humiliation, in connection with the evangelistic work superintended by Mr. G. M. Chamberlin, was held in the Mission Hall on May 20. Under the presidency of Rev. R. Govett, of Norwich, the morning was spent in prayer and singing, the afternoon and evening in prayer and short addresses by Rev. Easter, of Dereham; Revs. McAllan, Perkins, and Mr. Bullimore and Mr. Adie, of Norwich. The Norwich city missionaries also were present, with many ministers from surrounding towns and villages.

WANDSWORTH.—The London Presbytery has engaged the services of Messrs. Davey and Irvine, two evangelists, whose labours have been blessed to the salvation of many souls in the North of Ireland, to evangelise in London for the next three months. They commenced their work very auspiciously in Wandsworth Presbyterian Church. At the close of each service anxious souls remained to the inquiry-meeting, and many left professing to be converted to God. We would gladly have kept our brethren longer, but they were advertised to begin at Millwall on May 17. Christians have been much refreshed, and Christian work greatly stimulated by this visit.

C. MATHIESON SMITH.

INDIAN AND COLONIAL EXHIBITION.—The Prince of Wales and the executive of the forthcoming Exhibition have, in response to the representations made to them by the President of the Bible Society, placed at the disposal of the Committee a site for a kiosk in the South African section of the Queen's Gate Annexe, for the display of versions; they have also granted to the Society the use of a shop in Old London-street. Visitors to the Exhibition will thus have an opportunity of seeing the Holy Scriptures in some hundred and twenty-five of the languages and dialects spoken in the British Empire, and will be enabled to realise to some extent the diversity of the nations and peoples which own the sway of the beloved Queen of England and Empress of India.

Notes on Daily Readings

SUNDAY, MAY 30.—JUDGES XVI.

THE history of Samson is little else than the alternate putting forth of great strength or great folly. The strength came from God, the folly from himself. Now that the end approaches, the folly for a time triumphs, and betrays the secret of his strength to his enemies, by whom he is deprived of it. But at the last, chastened and humbled by his folly, he calls upon God to renew his strength, which is so far granted to him that his last putting forth of strength is more destructive to his enemies than all the previous actions of his life. Whilst Samson was doubtless raised up to show Israel a picture of themselves, we should not overlook its personal application, even as depicting to the Christian the two natures within him, of which we read Gal. v. 17: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Samson may be a warning to the believer of the evil results of "walking after the flesh" rather than "after the Spirit;" whilst his mighty deeds may show what triumphs wait on faith and true Nazarite consecration to God.

17.—*If I be shaven, then my strength will go from me.*—So said Samson in describing the result of destroying his Nazarite consecration to God, but in ver. 20 it is better explained in the words: "He wist not that the Lord was departed from him." His strength was not in his hair, but in the Lord. The reason why long hair was specially the mark of Nazarite consecration to God seems to have been (as we gather from 1 Cor. xi. 3—6) that long hair was regarded as a covering, and as the wife's covered head, whether naturally or artificially, was a recognition of the headship of the husband, so the Nazarite's covered head implied a covering up of self that God might be recognised as his head. The spiritual lesson to be derived from this is that as "Christ is the head of every (Christian) man," self must be covered, if Christ's headship is to be owned or displayed.

MONDAY, MAY 31.—JUDGES XVII.

"A wholly disconnected narrative here follows, without any mark of time by which to indicate whether the events preceded or followed those narrated in the preceding chapter. The only point of contact with the foregoing history of Samson is that we are still concerned with the tribe of Dan. Josephus places it after the death of Joshua."—*Sp. Com.*

1.—*There was a man of Mount Ephraim whose name was Micah.*—"The account of the image worship which Micah established in his house upon the mountains of Ephraim is given in a very brief and condensed form, because it was simply intended as an introduction to the account of the establishment of this image-worship in Laish-Dan in Northern Palestine."—*Keil.* Considered as the one who introduced idolatry into Israel, it is significant that Micah appears upon the scene as a thief. His mother—fitting mother to such a son!—curses the theft when she loses the money, but blesses the thief when it is restored! She then as a pious act dedicates it to idolatry, and hands it over to her thief-son to make him an idolater likewise. The next step is the will-worship of ritualism; he "consecrated one of his sons who became his priest;" but apparently not quite at ease in so doing, he tempts a wandering Levite with the bribe of "ten shekels of silver by the year," victuals and apparel, to be unto him "a father and a priest," and then strangely deludes himself with the idea that this tissue of idolatry, self-will, and superstition can be pleasing to the Lord: "Now know I that the Lord will do me good, seeing I have a Levite to my priest."

TUESDAY, JUNE 1.—JUDGES XVIII.

Micah is soon aroused from his delusion that the Lord would do him good, by finding his idol and his priest stolen from him. The thief-idolater is visited with a judgment that recalls his old sin, and he who bribed the Levite to be to him "a father and a priest" is outbidden by a tribe lapsing into idolatry, whose appeal, "Go with us and be to us a father and a priest," is to the father-priest irresistible. This is the first specimen we find in Scripture of the father-priest (for no priest of the Lord is ever so called), and it is not an attractive specimen. The so-called priests of Apostate Christendom have revived the designation, though its use is distinctly forbidden by our Lord (Matt. xxiii. 9), and many of their characteristic features may be seen in this apostate Levite, who may be considered their prototype.

30.—*Jonathan, the son of Gershom.*—"The Levite, before left unnamed to mark his ignominy, is at the very close named, and the name, taken in connection with his ancestry, takes us by surprise. Jonathan means 'the gift of Jehovah,' yet he proved a curse sent from Jehovah to an apostate people."—*Fausset.* He is, however, by his very name, a striking type of that gift of God to his Church—ministry—(see Eph. iv. 11, "He gave apostles," &c), which the corruption of the Church has turned into priesthood, and that an idolatrous priesthood. It is not the Lord's gift that has been a curse, but man's perversion of that gift. The gift itself is now, as ever, a blessing.

WEDNESDAY, JUNE 2.—JUDGES XIX.

1.—*And it came to pass in those days.*—"The note of time (xx. 28) shows that the date of this history is in the lifetime of the first settlers in Canaan."—*Sp. Com.*

2.—*His concubine.*—"That is, a secondary wife, recognised as such by usage, though against the original marriage law (Matt. xix. 4—9), but not having the same rights as the original and legal wife."—*Fausset.*

29.—*Divided her together with her bones into twelve pieces*—"There is something truly terrible in the stern ferocity of grief and indignation which dictated this desperate effort to arouse his countrymen to avenge his wrong (compare 1 Sam. xi. 7). A somewhat similar trait of character may be seen in Absalom's conduct (2 Sam. xiv. 30)."—*Sp. Com.* "This sad history is prefaced by the significant statement that 'there was no king in Israel.' Joshua, and the elders who survived him, were now dead. The removal of God-fearing rulers is like the breaking down of a dam, which opens the course for sin to deluge a land, sweeping all before it. The innate depravity of our fallen nature accounts for all. Nothing but legal checks and magisterial rule can restrain even its external outbreaks; its inward evil needs even a higher power to control it. Five times the sacred writer notices the absence of civil government and a governor, as accounting for the prevalence of evil (xvii. 6, xviii. 1—7, xix. 1, xxi. 25). If even in well-ordered communities fearful crimes are sometimes perpetrated, what a deluge of evil would overwhelm us if good government were withdrawn. Let us learn to be thankful for the blessings of law and order. It is suggestive that the origination of idol-worship by Micah and his Levite chaplain, and its adoption by the whole tribe of Dan, are narrated immediately before the atrocious sin of Gibeah. Idolatry and immorality are twin sisters."—*Fausset.*

THURSDAY, JUNE 3.—JUDGES XX.

1.—*Mizpeh.*—"There is great difficulty in fixing the locality of Mizpeh. Mizpeh in Benjamin (Josh. xviii. 26) is probably the same as that which appears as a place of national assembly in 1 Sam. vii., x. 17, and 2 Kings xxv. 23, and hence we may conclude that it is the Mizpeh here mentioned."—*Sp. Com.*

11.—*So all the men of Israel were gathered against the city, knit together as one man.*—"With this remark, which indicates briefly the carrying out of the resolution that was adopted, the account of the meeting of the congregation is brought to a close; but the actual progress of the affair is really anticipated, inasmuch as what is related in vers. 12—21 preceded the expedition in point of time."—*Keil.*

18.—*Went up to the house of God.*—"It should be 'to Bethel' as the LXX., Syriac, Chaldee, and Arabic all render it (so R.V.). That Bethel here is a place is evident from vers. 26, 27. We conclude, therefore, that at this time the ark was for some reason at Bethel (see 1 Sam. x. 3), and not at Shiloh."—*Sp. Com.*

26.—*And wept . . . and fasted that day until even.*—"The congregation now discovered from this repeated defeat that the Lord had withdrawn his grace, and was punishing them. Their sin, however, did not consist in the fact that they had begun the war itself—for the law in Deut. xxii. 22, to which they themselves had referred (ver. 13), really required this—but rather in the state of mind with which they had entered upon the war, their strong self-consciousness, and great confidence in their own might and power. They had, indeed, inquired of God who should open the conflict, but they had neglected to humble themselves before Jehovah, the covenant God, in the consciousness not only of their own weakness and sinfulness, but also of grief at the moral corruption of their brother tribe. It was not till after the second severe defeat, when the tenth part of the whole army had fallen, that they humbled themselves before the Lord."—*Keil.* The spiritual lesson seems to be that church discipline against offending brethren may be exercised in a spirit which itself calls for discipline from the Lord. See the right spirit described in 2 Cor. vii. 11.

FRIDAY, JUNE 4.—JUDGES XXI.

3.—*O Lord God of Israel.*—"The twofold repetition of the name of Israel ('Why is this come to pass in Israel? If there should be to-day one tribe lacking in Israel?') is very striking in connection with the title of Jehovah as 'God of Israel.' It contains a very forcible pleading of the covenant, and memorial of the promises. The very name of Israel, too, comprehends all the twelve tribes; with one of them blotted out the remnant would not be Israel."—*Sp. Com.*

22.—*Be favourable unto them for our sakes.*—R.V. reads this, "Grant them graciously unto us," which agrees better with the evident meaning of the whole transaction, which presents the Benjaminites as taking by force that which they afterwards pray may be conceded as a gift. They further plead, with somewhat of casuistry, that as their daughters were taken from them by force, the men of Shiloh did not break their oath that they would not give them in marriage to the men of Benjamin. This is evidently the meaning of the words, "For ye did not give unto them at this time, that ye should be guilty."

25.—*In those days there was no king in Israel.*—"In this the idea is implied that, under the government of a king, who administered right and justice in the kingdom, such things could not possibly have happened. This not only refers to the conduct of the Israelites towards Benjamin in the war, the severity of which was not to be justified, but also to their conduct towards the inhabitants of Jabesh (xxi. 5). It also applies to the oath that they would not give any of their daughters as wives to the Benjaminites, as well as to the advice given by the elders to the remaining two hundred to carry off virgins from the festival at Shiloh."—*Keil.*

"So ends this sad history of sin, shame, sorrow, and slaughter. The providence of God alone, working in connection with his everlasting covenant, saved for better times Israel from the utter destruction which Israel's own corruption deserved, and otherwise must have entailed. 'I am Jehovah, I change not; therefore ye sons of Jacob are not consumed' (Mal. iii. 6)."—*Fausset.*

SATURDAY, JUNE 5.—RUTH I.

It is refreshing to turn from the scenes of sin and slaughter, with which the Book of Judges closes, to the calm and peaceful story of the inner life of a pious family of Israel. It is turning from troublous times in the history of "Israel after the flesh," to God's gracious dealings with members of the inner circle of Israel—"the Israel of God." We thus have an important witness that midst all the stormy scenes without, the spiritual people of God were cared for and blessed, while the light thrown by the history of Ruth upon the lineage of David through the whole period of the rule of the Judges, *i.e.*, from Salmon (who fought under Joshua) to Jesse the Bethlehemite (whose history is continued in 1 Sam. xvi.), is most important in its bearing upon our Lord's human ancestry.

14—*Orpah kissed her mother-in-law; but Ruth clave unto her.*—We have a picture here of the two classes in the professing Church before whom lies the privilege of "forgetting their own country, and their father's house," and "coming to trust" under "the wings of the Lord God of Israel." Orpah represents the mere professor, who is ready, as was Judas, with his profession of affection, but in his heart turns back to the world. Ruth, who clave unto her mother-in-law, represents those who "with purpose of heart cleave unto the Lord" (Acts xi. 23). What Orpah lost may be seen by what Ruth gained.

16.—*Whither thou goest I will go.*—The effect of Naomi's repeated entreaties to Ruth to leave her was only to bring out more clearly Ruth's steadfast determination to cast in her lot with the people of the Lord. Compare Elisha's steadfastness in not leaving Elijah (2 Kings ii.). In each case the reward of persistence was great. Compare also Matt. xv. 22—28; also Gen. xxxii. 26. And on the other hand weak compliance in opposition to one's own better judgment (1 Kings xiii. 18, 19).

20.—*Call me not Naomi, call me Mara.*—The meaning of Naomi is "pleasant, sweet." Mara means "bitter." Naomi's sorrow, returning without her husband or her sons, is natural enough, but she spoke unadvisedly when she said, "The Lord hath testified against me, and the Almighty hath afflicted me," and that she was soon to learn.

Judge not the Lord by feeble sense,—
But trust Him for his grace;
Behind a frowning providence
He hides a smiling face.

For Forthcoming Meetings, Donation List, &c., see p. vii.]

1886. **THE SALVATION ARMY,** 1886.

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SEE PAGE 9.

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Miss Burmester	100	0	0
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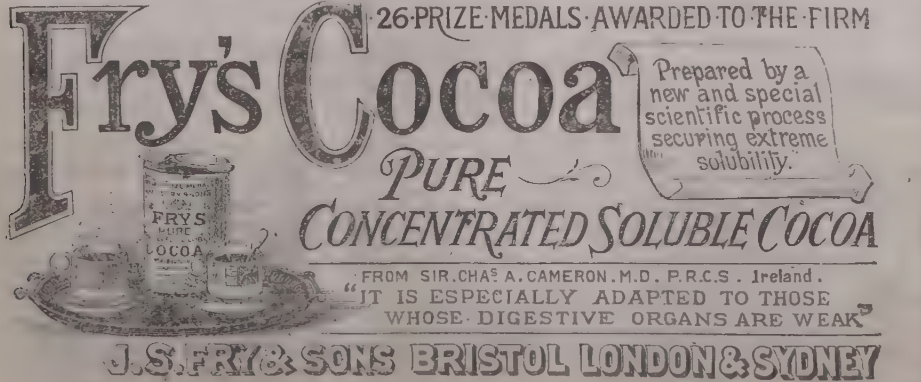
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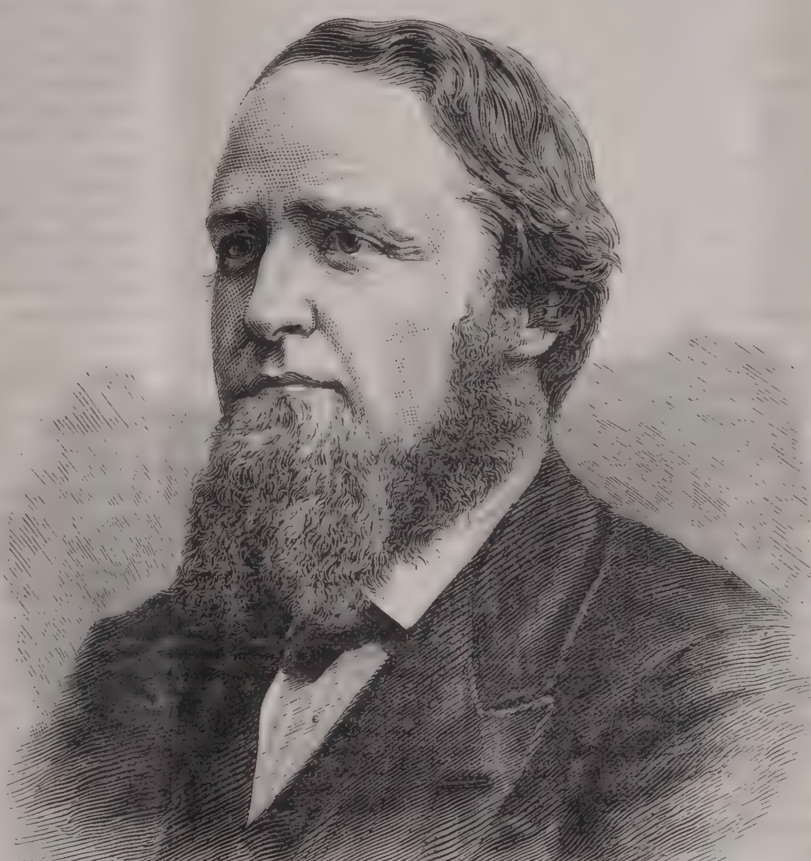
REV. JOSEPH COOK, BOSTON, U.S.

JOSEPH COOK is now a household name in America and England. His lectures have made him famous. Crowds flocked to hear them where they were delivered; and in their printed form they have run through many editions. His praises have been sung by men above the suspicion of stooping to flattery. President McCosh, of Princeton College, a Scotsman who has all the proverbial caution of his race, once wrote in *The Catholic Presbyterian*:—

> I regard Joseph Cook as a Heaven-ordained man. He has as much power of eloquence as Parker, and vastly more acquaintance with philosophy than the mystic Emerson. He lightens and thunders, throwing a vivid light on a topic by an expression or comparison, or striking a presumptuous error as by a bolt from heaven.

This and other tributes have been accorded him because he has buckled on his armour like a true knight, entered the arena of discussion, and battled bravely with the foes of revealed truth. He is *par excellence* a defender of the faith. It is mainly in that capacity that we welcome him to a place in our portrait gallery.



Joseph Cook was born in Ticonderoga, in the State of New York, on January 26, 1838. Boyhood is always a crucial period, for the development of character then begins, and the powers that make the man dawn. The influences of schools and schoolmasters, of relatives, friends, and social surroundings, go a long way to mould the future of a life. Fortunately for the subject of our sketch, his early influences were of a favourable nature. His first teacher was Dr. Samuel H. Taylor, who laid the foundations of solid learning in his mind. He passed to Yale College in 1858, but devotion to study so affected his health that he had to leave it in 1861. He returned to College in 1863, and graduated in 1865, carrying off some of the highest honours Harvard had to give. He then took a three years' theological curriculum at Andover, to which he added a fourth year for special examination of advanced religious and philosophical thought. He was licensed to preach, but was never ordained to any pastoral charge. He was destined to make the world his parish. In 1871 he went to Germany, where he attended the lectures of some eminent specialists in different departments of research. The knowledge of books and theories thus gained was broadened by a tour through the Continent, in which a knowledge of men was acquired. These years were crowded with hard work. The student scorned ease, and chose to live laborious days. He reaped his reward in a fund of information and width of culture seldom at the command of a young man.

Mr. Cook's studies were undertaken with a definite end in view. He did not seek knowledge for its own sake, but because of the aid it might render to the cause of truth. His ambition was to become a lecturer on the relations of religion to science and philosophy. That ambition was gratified in 1874, when he made his appearance on the platform of Tremont Temple, Boston. His success was immediate and startling. Boston is a city where brilliant social circles and literary luminaries abound. Bostonians proudly call their city "the hub of the universe." It is by no means an easy task to rouse it to religious enthusiasm; but Joseph Cook did this. He drew audiences of 3000, in which were to be found professors, ministers, lawyers, doctors, authors, and thoughtful men and women of all shades of thinking; he compelled their earnest attention, and sent them away to talk with unusual eagerness of what they heard. The secret of his strength revealed itself on further acquaintance. He felt what he said, so he spoke with power. His lectures were studded with impassioned bursts of eloquence, which now lit up a darkened theme, and anon smote a crying abuse. He had in him all the elements of an orator. His language was fluent and persuasive. His voice, rich in tone and strong in compass, was under perfect control. He knew how to summon "apt alliteration's artful aid," and the charm of imagery. He had the knack of bringing the whole range of his reading to bear on the particular topic before him. And, above all, he had the intense moral force which came from belief in the truths he uttered. He put himself into his words; so they told.

His lectures were reported, in whole or in part, in the leading newspapers, and afterwards published in volume form. They supplied a felt want. They summarised the results of researches in various fields of intellectual effort, and discussed the problems of the day in a manly and impartial spirit. Their chief merit lay in the fact that he led men back to fundamental, self-evident, and axiomatic truths. The changes were rung on the old, yet ever new, facts of God, Freedom, Responsibility, the necessity of the New Birth and of the Atonement, and the duty of immediate repentance. The words spoken in one of the latest of them, "No man, no church, is strong that is fed on guesses," might be taken as the motto of them all. They built up in an age when the tendency is to pull down. Because of this valuable quality they have been helpful in dispelling doubt and confirming faith.

The range of their topics has added to their interest. Philosophical, scientific, and political subjects have come in for discussion; and no unprejudiced reader will deny that they seldom touch a theme without adorning it. This being so, we can scarcely wonder that the lectures on Biology have passed through sixteen editions, those on Transcendentalism through thirteen, and those on Orthodoxy through seven.

The lectures in Tremont Temple represented only part of Mr. Cook's activity. In 1878, for example, he delivered 150 lectures in various States, which necessitated a railway journey of 10,500 miles, and carried three volumes through the press. In the following year he delivered 160 lectures, travelled 12,500 miles, and conducted a New York Thursday evening lectureship as well as that in Boston on Monday. These facts tell a tale of unwearied labour.

By this time his fame had spread far beyond the bounds of his native country. Men in distant lands read his writings, and longed to hear him speak. Numerous invitations to take a lecturing tour round the globe reached him. In 1880 he felt free to listen to these. He set out on a mission which lasted for two years and seventy-seven days, and in the course of which he visited some of the leading cities of the world. Wherever he lectured, large and influential audiences flocked to hear him. His impressive style of oratory, and the ringing emphasis with which he drove a truth home, lent a force to the spoken words absent from the printed page.

He met with a very warm welcome in Great Britain, where he made 135 public appearances. He opened his campaign at the meeting of the Congregational Union in Birmingham. An eye-witness describes his reception thus: "The whole assembly rose and greeted him with loud and repeated cheering, and a storm of applause followed the conclusion of the address." In South Wales, at Sheffield, Bradford, Leeds, and Newcastle, he awoke great enthusiasm. He had in Edinburgh audiences that crowded the largest halls. Within a week he gave no less than five lectures. One on "God in Conscience" is remembered with delight. It was a spiritual tonic as well as an intellectual treat. The writer had the privilege of hearing it, and some of its graphic, telling sentences cling to his memory yet. Its analysis was masterly, and its grasp of the subject was complete. His most memorable service in the city which still calls itself "The Modern Athens" was, however, an address on the New Birth and the Atonement, in the United Presbyterian Hall. Hundreds failed to gain admission. Its faithful and powerful presentation of the doctrine of the Cross did much to lead students back to the old paths, from which modern speculations had tempted them to stray. Glasgow received him with open doors, and listened eagerly to the message he bore. We need not specify further how Mr. Cook fared in our island. Readers know that his success was of a kind rarely experienced by visitors from beyond the sea.

From London he went to Germany and Italy, where he rambled for some months. He then travelled to India by the way of Greece, Palestine and Egypt. In Bombay, Calcutta and Madras he lectured to Europeans and educated Hindoos. The halls in which he spoke were often packed to the door an hour before he began. From India he proceeded to China, Japan, Australia, New Zealand, and the Sandwich Islands. He thus obtained a personal acquaintance with many men and countries, and was more fully equipped for discussing the relations between the various religions of humanity and the one true religion.

Boston was glad to have him back again. He resumed his old work with new vigour. Tremont Temple was crowded once more at noon on the busiest day of the week, and the words there spoken were given the wider circulation of the press. The interest did not die down as the winters rolled on. It is hard to keep a hold of the fickle public during successive seasons, but Joseph Cook has done it. His last course, recently concluded, loses nothing in freshness or fascination when compared with the first. Its subject was "Vital Orthodoxy," and a special feature in it was a symposium of letters from leading American divines on that most important of all queries, "What saves men, and why?"

The man who has done and is doing so much in defence of the faith delivered to the saints must be an object of interest to our readers. We are glad to present them with a lifelike portrait of him; and the following description of his personal appearance, from the pen of the accomplished Washington correspondent of *The New York Independent*, shows how he strikes an intelligent observer:—

> Joseph Cook is to-day a man in early middle life; a large man, of nervous, sanguine temperament; fatter, it seems, than a man of such restless activity could be; with a round, frank face, a pleasant mouth, a non-aggressive nose; blue, kindly, overtaxed eyes, that persist in shutting themselves; a high, broad brow, burdened by reflective faculties; a large head, covered with a mane of brown hair; and the moon-like roundness of his visage is lengthened by a brown beard. In repose he is a fair, comfortable man, not suggestive of mental sovereignty, but the moment he speaks you are sure of his power.

We have seen Mr. Cook on the platform and in his travels; we may conclude this sketch by giving a glimpse of his home life. "Cliff Seat," his country residence, is situated about two miles south of Ticonderoga, his birthplace. It stands on a fine farm of 180 acres, and is of great size, having forty-five rooms and 300 feet of piazza. Its interior is fitted with taste and elegance. Some of the rooms are specially set apart for the master's use. One of these, built into a tower commanding a magnificent view, is his favourite mental workshop. Its walls are lined with standard treatises on philosophical, theological, scientific, doctrinal, and historical subjects, and the chief encyclopædias. Here, during the summer season, Mr. Cook studies five hours daily. He attends to his correspondence in another room, which is littered with magazines and reviews. When work is over, he loves to have a cheerful chat with friends. He is as brilliant at the fireside as on the platform. In the summer-time he does much of his reading in a bower hid in a beech and maple grove. On the summit of "Roger's Rock," in the immediate neighbourhood, he has erected a double-story, octagonal-shaped house, to which he often retires for meditation. It is perched like an eagle's nest above Lake George, and overlooks a landscape of rare beauty. In it he feels alone with God and nature. It is the birthplace of some of his best thoughts. His family life is full of peace and happiness. It is rooted in religious fervour. After supper all the members of the household and the guests meet for worship. A chapter is read by Mr. Cook's venerable mother, after which each person repeats a verse of Scripture. A psalm or hymn is then sung. It is followed by one of the visitors engaging in prayer, after which devotional exercises are ended by the general recitation of the Lord's Prayer.

This daily devotional life furnishes the key to the secret of Joseph Cook's strength. He seeks fellowship with God, and an insight into his truth, that he may be able to go down to the world to proclaim what he has learned on the mountain-top.

THE "GEORGE HOLLAND DOVECOTE."

On Tuesday, May 18, some hundreds of persons of all classes of society attended at the opening—by H.R.H. Princess Mary, Duchess of Teck—of the third cottage which completes the "Homes for the Weary and the Drooping" which have been erected at Shirley, Croydon, by Lady Ashburton, in connection with the George-yard Mission, Whitechapel, but entirely at her own expense. The cottages are almost large enough to be styled detached villas, and have spacious gardens. The two older cottages are the "Mary Baring Nest," which was opened in 1883, where children of "poorer London" are sent for a fortnight's change of air and scene and food. Many precious little lives, it is believed, have been and will be saved through this timely aid. A second cottage was built for the reception of men and women alternately. This was called the "Louisa Lady Ashburton Rest," and was opened in 1884. The third cottage is intended for poor mothers and their infants, who will be received for three weeks. It contains nine or ten rooms, and is larger than the two previously built, having also other improvements upon them. The "Gordon Hall," an iron building standing in the grounds, side by side with the cottages, was also erected by Lady Ashburton; here, those staying at the Homes meet for hearing God's word and for worship on Sunday evenings; they have also a Sunday-school, Band of Hope, and a library conducted there.

Not only will the children by means of these cottages gain renewed strength, and the adults, the weak and dispirited, the broken in health and bankrupt in pocket, get a lift on life's road, but their spiritual and eternal welfare will be considered. The object of the public opening was that others possessing means may help the poor in like manner.

LEEK, STAFFORDSHIRE.—Messrs. Weaver and Wharton have visited the town with the Bible and Gospel van. Large numbers of the working-classes listened with rapt attention as these brethren spoke of Jesus' love and his claim upon them. Christians also have been aroused to seek after a deeper work of grace, and to consecrate themselves afresh to the Lord.

LETTERS FROM ABROAD.—12.

Among the impressions gathered during these few weeks among missionaries, was the necessity of those who go forth on this Divine errand being intensely devoted to their work; otherwise they will never surmount the difficulties and discouragements in the way. The missionary enterprise is not a last resort for those who have failed at home. The second step in the Christian's progress is peculiarly essential in this case. The missionary, of all men, must add to his faith, courage. Mr. Moody says God cannot use a discouraged man. When Elijah quailed before Jezebel, made intercession against Israel, and complained, "I, even I only, am left, and they seek my life to take it away," it might have seemed that he was the last man who could be spared; but God bade him anoint Elisha to be prophet in his room, and soon took him to heaven in a whirlwind.

Things are never so bad as they sometimes seem to us. God, at that dark period of Israel's history, had seven thousand who had not bowed the knee to Baal. It was not a great deal to say about them: it was only negative virtue at the best. But God knows the possibilities hidden in things of which man takes no account. He values the gleaning grapes when the vintage is done; the four or five olive berries on the outmost fruitful branches. When the land is utterly desolate, yet in it shall be a tenth, and from that holy seed the nation shall revive. God knows the Israel within Israel. When the 22,000 cowardly and unbelieving had gone home, and the 9700 who thought more of quenching their own thirst than fighting the Lord's battle had followed them, by the 300 who lapped and were ready God saved Israel. His eyes behold the widows who cast all their living into his treasury. Out of Cretan liars, evil beasts, and slothful gluttons, He knows that through the laver of regeneration and the renewing of the Holy Ghost, shall come saints of the highest order; yea, their very slaves, instead of purloining and answering again, shall adorn the doctrine of God their Saviour in all things. Out of the forgotten stump of Jesse grows the Rod of God. There is much fruit, unto life everlasting, in one Corn of Wheat which falls into the ground and dies. Of Him who said, "I am a worm and no man," Jehovah speaks as "the Man that is my Fellow." Discouragement is the child of unbelief. There is no discouragement to those who believe that God is, and that He is the rewarder of them that diligently seek Him.

SANTANDER.

We were invited to Santander, in the north of Spain, but were unable to visit that town. We heard, however, this touching little story:—A poor little baby of five months old was brought to the wife of the Spanish minister of the Protestant Church there, by a woman who wished to sell it to her. On her offer being refused, she said Señora might have it for nothing. The large, dark, suffering eyes of the babe appealed for pity, and she determined to take the little one for Christ's sake, although very straitened in circumstances herself, and having babes of her own. The child is now twenty months old, an intelligent, promising boy; he is boarded with a woman who nurses him. It is hoped to place him in an Orphanage, where he will be protected from his mother, who is now in prison for theft, and also from the priests. The minister's wife is an Englishwoman, and a member of the Y.W.C.A., and any interested in the Spanish baby may send contributions towards its education, &c., to the Secretary Y.W.C.A., International Union, 1, Harewood-square, London, N.W.

ROME'S VICTIMS.

We heard in Spain, as often before, weird statements as to victims bricked up in niches of convent walls; to which some support is lent by the following paragraph which appeared in some of the London papers a few weeks ago:—

> According to a Paris correspondent, a very strange discovery has just been made at Autun, in the department of Saone et Loire. As some masons were at work on a building, which had formerly been an ecclesiastical college, they found in niches made in the wall of a vault upwards of thirty corpses, some of which still retained their hair. Boots and shoes were on the feet of many of the dead bodies. The authorities at Autun have opened an investigation into this mysterious affair.

The system which could invent and glory in the "Holy Inquisition," with its Satanic ingenuities of torture, is quite equal to walling their victims in living graves.

MARIN, PONTEVEDRA.

We had hoped to visit various mission stations in the north-west, as well as in other parts of Spain. But our time was too short, and the distances too long, to admit of this. We have, however, received the following letter, which will be none the less interesting to our readers because our visitation of this locality is deferred:—

You would find us in a rough state, as we are living in an unfinished house, having been turned out of each of the previous ones by the influence of the priestly party, and landlords intimated that they should let us no other, as well as the fact that there are few houses suitable if even they were not afraid to let them. Thankful enough we were over a year ago to come to this one, which had stood exposed to the weather for sixteen or eighteen years, without plaster on the plank and lath walls, glass in windows, or doors to the rooms, the roof in good condition to let in any amount of water during rainy weather; the landlord very kind (being the British Vice-Consul), but (since they removed the lazaretto from this port to Vigo) not able to finish his house. Of course we put the most needful things in repair, such as the roof, glass in windows, and some doors, &c., and have had the privilege of entertaining in it not a few of God's honoured servants, for all its rough state. Notwithstanding the relentless fury and cruelty of the enemy in persecuting God's children, and even those who are merely inquirers, for over four years, He has called above one hundred and twenty persons who were sitting in Rome's darkness and shadow of death to the saving knowledge of Himself, and given them grace to make a public profession by baptism, and to meet week by week at the Lord's table and show forth his death until He comes. And over three hundred and thirty, old and young, in Marin and San Fomé, a district about one league from this, have enrolled themselves as evangelicals and members of the congregation, thus severing all connection with the Church of Rome.

You may remember having heard how the gift of the first convert in San Fomé of her little house and garden for the work has led to the building of a chapel and mission-house in that place; the Christians, constrained by the same love, gave also of their substance—land, trees, and much labour, and many in England have also helped. Through the cruel treatment of the priest in taking possession of the Protestant cemetery that was made, and the savage behaviour at several deaths, we have been obliged and thankful to make a cemetery at our own expense. For about £80 the chapel would be finished in a short time, as men could be put on at once. The greater part of the cemetery walls are built, and £20 would finish that also. They are worth many times more than they have cost, whether one thinks of the time, thought, or money, for the effect on the work.

As landlords, in general, are so easily worked upon by the priests, they made their boast that they would soon drive us out of the neighbourhood, and did their best to do so, the Archbishop of Santiago even coming on a special mission to this small place when we first came, for the purpose of stirring up the people against us. (He did the same when we first went to Corunna, Pontevedra, &c.) The fact that, notwithstanding all the efforts, threatenings to the very authorities themselves, curses, and excommunications, &c., &c., by God's blessing and help, we have been able to build the house, where meetings have been carried on since January of last year, and now the chapel, and get legal possession of and nearly finish a cemetery of our own, has not done a little to give stability to the work and loosen the hold of the priests and their false teachings upon the people around. We look forward, if it pleases God to supply the funds, to do the same in Marin. Indeed, the believers have begun to give their pence towards it, but times have been bad, and as yet the fund is a tiny one.

We have schools for boys and girls, Bible women, &c., in the winter, night-school every night for adults, and many dozens who, when we came, could neither read nor write, can now read the Word of God for themselves and write. Bible classes, mothers' meetings, women's prayer-meetings, besides the meetings which go on throughout the year—viz., Sunday, preaching the Gospel in two locals, one in the morning and the other at night, also the meeting for the breaking of bread; afternoon, preaching the Gospel at San Fomé, one league from this; Gospel preaching two week nights; general prayer-meeting Saturday night, which is nearly as largely attended as the preaching, and most lively and stirring meetings.

At present we have no English helpers. Thankfully indeed should we welcome a godly couple of proved and experienced Christians, steady and determined, out and out for God and the salvation of souls. Open doors for visiting, village work, cottage meetings. Work abounds. Fields are white to harvest, which inexperienced nominal workers would spoil.

The chief cause of the chapel and mission-house at San Fomé costing so much more, and being so much larger, than we at first thought, was that after we had prepared, with all legal permissions from local and provincial authorities, also the road commissioner, and had blasted rock, and worked for six weeks preparing for the foundation, the road commissioner, bribed by the San Fomé priest, gave us an order to remove the stone within twenty-four hours, under a heavy fine, a thing which appeared impossible, as we possessed not an inch of land besides. They were already rubbing their hands, having, as they thought, stopped the work. We called upon our God, the present help. Another believer offered us a site in every way more central and suitable, and therefore worthy of a larger building, and to it the stone was removed by the believers of Marin and San Fomé banded together. Mr. Blamire at their head, in hand cart (sixteen to twenty Christians harnessing themselves in as horses), in baskets, and on their heads, much to the amazement and disappointment of the enemy (Tobias and Sanballat), and to the joy and thankfulness of God's children who worked night and day, or watched; otherwise the enemy would have cut the ropes of the scaffolding, thrown down, and otherwise tried to injure the work. Sheet after sheet could be written telling of cruel persecution, self-denial, and wondrous deliverances.

Brethren, pray for us and for those He has brought to the knowledge of Himself in this neighbourhood, that we may all be kept with a single eye, walking, following, and looking unto Jesus, and sitting at his feet.

Yours in our risen and coming Saviour,
Rosetta S. Blamire.

Marin, Pontevedra, Spain.

We cannot help thinking that one reason why God sent us on this journey was to impress us with the heathenism of Rome; with compassion for the peoples who are drinking the cup of her fornication; and with determination to lift up our voice lest our own people, once having been delivered, should be again bewitched by her.

Everywhere it is the same story: Rome persecuting the people and hindering the work o God, but God standing by his own.

R. C. and G. E. Morgan.

DUBLIN TRAINING HOME.—The report of the Girls Training Home, 64, Lower Baggot-street, Dublin, read at the meeting held on May 6, since published, show that 80 girls have been admitted during the past year and 164 during the three years the Home has been i existence. The importance and necessity of such rescu work has been abundantly evidenced of late, and it i most encouraging to learn that the results are so good After proper training 52 of these were sent to situations and 12 to their own homes; while the sum of no les than £20 3s. 2d. was repaid by girls during the three year for clothes supplied to enable them to go to service Funds are earnestly invited for the carrying on of th work.

WHAT IS SCHISM?

By CANON WILBERFORCE.

"That there be no SCHISM in the Body"
1 Cor. xii. 25.

Question.—What did the Rector mean when he said, the last time he preached in St. Mary's, that he would like to see all tests abolished from the pulpits of the Church of England except the test of "Jesus only"?

Answer.—He meant that in his opinion the time had arrived when, under certain restrictions and limitations, to be hereafter decided upon, a free interchange of pulpits amongst ministers of different denominations holding the headship of Christ, would help to break down the exclusive and sectarian spirit amongst Christians, and tend towards the realising of the ideal of the Church Catholic, which is unity of spirit amidst diversity of operation, and harmony of action amidst diversity of manifestation.

Q.—But are not ministers of other denominations in schism, and do we not pray in the Litany "from all schism, Good Lord deliver us"? Would it not, therefore, be a paradox thus to pray in the Service, and to listen to a schismatic afterwards?

A.—In reply, I am forced to ask and endeavour to reply to a further question, namely, "What is schism?" Primarily, I opine that it is causing division within, or breaking away from the Body of Christ, and everywhere in Scripture it is deprecated as an evil of no small magnitude. "There is one Lord, one Faith, one Baptism." There was to be "no schism in the body." "Envying, strife, and division" were condemned by St. Paul amongst the Corinthians as a proof of lack of spirituality, and in writing to the Romans he says, "I beseech you mark them which cause divisions, and avoid them." Whatever schism may be, then, it is undoubtedly a sin, for it is contrary to the mind of God, and grieving to the Holy Spirit, and either to encourage it, or to make light of it, would be to become a "partaker of other men's sins." But does schism mean the conscientious separation from any visible church, and if it does, from which church, and what branch of the visible Church at this moment is there that does not consider others not in communion with itself to be in schism, and how am I to know whether I am a schismatic or not? In the article on "The Church," in Dr. Hook's Church Dictionary I am told that there is but one true Church, and that to be out of communion with it is schism.

There is therefore in these questions for a scrupulous conscience an element of paralysing fear which might well afford employment for a lifetime, with the dark shadow of a possible mistake as to which was the true Church hanging ever over the head. Now it seems to me that the true answer to the question, "What is schism?" must be found in the fact that the Holy Catholic Church, or Body of Christ, is in its essence a spiritual and invisible body, existing wholly independent of its external manifestations and methods, which may be national, geographical, almost even climatic; and with regard to which there may be, and ought to be, an almost unlimited divergence of opinion without any rupture of true spiritual unity. The Church Catholic may be said in its essence to resemble the internal fire of the earth, one undivided mass, finding its way into visible manifestation by means of several volcanoes, which in one country are named Hecla, in another Etna, in another Stromboli, in another Vesuvius; and, to carry out St. Paul's analogy, the internal fire is one, and hath many volcanoes, and if Hecla should say, "Because I am not Stromboli I am not of the internal fire," it is not, therefore, not of the internal fire. So also is the Body of Christ, "If the foot should say because I am not the hand I am not of the body, it is not, therefore, not of the body; and if the ear shall say because I am not the eye I am not of the body, it is not, therefore, not of the body" (1 Cor. xii. 15, R.V.).

If the Lord Christ were to-morrow visibly to return and call to Himself his Church, his Body, is there anyone in his senses who believes that in this country it would be only the members of the Church of England that He would call; would it not be that great multitude which no man can number, of all nations, and kindreds, and people, and tongues and sects, and eras, who are united by faith to the Saviour? Is it not certain that that Church would not be conterminous with any earthly or visible organisation, but "as long as the ages, as wide as the poles, as broad as the charity of God, including all in heaven or earth who hold the Head?" (See "The True Unity of the Church," a sermon by Rev. F. B. Meyer, published by J. Vice, Leicester, price one penny), and if this would be true in the event of the Archangel's trumpet sounding to-morrow, it must be true to-day while He tarries; and in not recognising it, and in considering many of his own to be outside the pale of his Body because they walk not with us, while they cast out devils in his name, it is we who are guilty of the sin of schism and not they.

Is it not certain that hundreds of those who are amongst the most illustrious for learning, piety, and devotedness, and manifestly in Christ by faith, have been and are in Dissenting communities? Do we deny that they are in Christ? If we do, how do we account for the manifold fruits of the Spirit which they exhibit? If we do not, then to be in Christ is to be in the Holy Catholic Church, and to be a member of his Body; and if this is the case, the only severance from the Church is "through the severance of the soul's trust in Christ, and he only is a schismatic who ceases to be Christ's;" and the idea that the sin of schism is separation from the visible communion of the Church of England, when weighed in the balances of the sanctuary, and tested by the Word of God, is found wanting, and may, without loss, be consigned to the limbo of exploded fallacies.

I would not be misunderstood to imply that I see no distinction between the Church of England and the sects around her. I have no hesitation in saying that I know no organisation calling itself a Church to compare with the Church of England. . . . But, nevertheless I am constrained to believe that there is a bond of spiritual union which far overreaches and transcends the boundaries of the Church of England, and that thousands who are descended from those who in days gone by, conscientiously separated from the Church of England, though they are not in communion externally with us, are yet built into that spiritual fabric of which Christ is the chief corner stone, which is the Holy Catholic Church, and cannot therefore be stigmatised as schismatics.

I would therefore plead with my fellow-Churchmen to believe that rigidity is never a sign of life; bigotry is never effective spiritual force; and as to the mingling together in the Lord's name of Churchmen and Dissenters, and the interchange of pulpits between them, it is not spiritually healthy any more than it is ecclesiastically expedient for us Churchmen to busy ourselves in needlessly defining the limits of orthodoxy. I am convinced in the depths of my soul that the direction in which the Holy Ghost is working in this our day is against exclusiveness, and in the direction of the freest spiritual communion between those who differ as to methods, creeds, and definitions of the faith; and no English Churchman does credit to himself, or honour to his Church, by speaking superciliously of godly Dissenters, by calling them heretics and schismatics, and refusing to receive the word of God from their lips, when it is manifest they are doing, and doing well, nearly half the Christian work of this country.

Lastly, if schism did mean separation from the Church of England, one would hardly expect to find thoughtful men and staunch Churchmen seeking opportunities for spiritual communion and fellowship in Christian activity with them. The late Archbishop of Canterbury (page 14 of his last charge) says, "It is our duty when we can to cultivate friendly relations with Dissenters while we look for occasions in which, notwithstanding our differences, we may act together."

The British and Foreign Bible Society, which may be termed almost a Dissenting Society, contains amongst its Vice-Presidents nearly every Bishop of the Church of England. When the Church Congress met in Leicester, the Nonconformist ministers sent a deputation to the assembled clergy welcoming them in the name of the Lord, and they were cordially met and addressed in terms of brotherly kindness by the Bishop of Peterborough; and the same amenities took place at the Church Congress last autumn at Portsmouth. Quite recently, when the Congregational Union met at Bristol, the leading clergy waited upon them while in conference, with greetings and congratulations; and we all know that the Revised Version of the New Testament is the joint work of Churchmen and Dissenters.

What then is schism? Schism, true schism, Godward, is the severance of the soul's trust in Christ; he therefore is a schismatic who cuts himself off from Christ. Manward it is the want of soul love between members of the same external body, and also the absence of charity between spiritual members of the one Body of Christ, even though not in the same external community. When we pray in the Church of England Litany against schism we are obviously referring not to Dissenters, but to the separating cancers of our own Church, to the malicious religious partisanship so common amongst ourselves, our being divided up into parties, factions (Gal. v. 20), under party names, with representative newspapers ever stirring up internecine warfare by reviling each other and heaping contempt upon each other's beliefs. I have no reason from shrinking from the admission that when first I came to this town the bitterest misrepresentations and the severest judgments came upon me, not from Nonconformists but from those of my own communion. This is "schism in the body;" this is wounding to the heart of Christ. Stillingfleet, speaking of the evils of division, and of bitter party strife in the same fold, says, "Let us not rend the seamless robe of the Lord Jesus by our undutiful and unseemly divisions."

Whilst, therefore, I plead for an interchange of pulpits and a greater latitude for prayer and spiritual communion with Dissenters, believing that the Holy Catholic Church, which is his Body, transcends all human sects, systems, and denominations, I consider that I am guilty of no paradox when, remembering the urgent need for a truer spirit of unity within the Church of England herself, I am able to throw my whole heart into the supplication in the Litany, "from all schism, Good Lord deliver us."

THE SECRET of JOY and POWER.

By Dr. THEODORE CUYLER.

The late Dr. William Arnot, of Edinburgh, used to tell of his being at a railway station where he grew weary of waiting for the train to move. He inquired if the trouble was want of water. "Plenty of water," was the quick reply, "but it's no' bilin'."

We have no lack of religious machinery in Church and Sabbath-schools and benevolent societies. The engines are on the track, and the trainmen are in their places. If there is little or no progress, may it not be that the water is "no bilin'"? The motive power that propels a church and keeps it in steady, effective motion must be generated in the hearts of God's people. External pushes in the way of eloquent appeals, special services, conventions, &c., soon spend their force. It is the living Christ in the souls of his people, and nothing else but this which can supply the needed power. To as many as receive Him He gives this power; and just in the same degree that we possess Him, do we possess joy and vigour, and conquest of sin, and converting power A lack of conversions in our congregation and Sunday-schools commonly proves that the "water's no bilin'" in the hearts and the lives of Christians.

There is a wonderful, penetrating, and permeating power in Christ when he enters our hearts, and is permitted to reach every faculty and affection. Because He lives, we live. The measure of our strength is the exact measure of our possessing his strength; and when the "steam gauge" marks high, it is because his love is shed abroad plentifully in our hearts.

Nothing is so actually ours as that which we contain within us . . . Sermons, sacraments, and services are only profitable according to the amount of Jesus Christ that we take in and carry away with us . . .

Here, too, we discover the secret of the darkness and the despondency that so many complain of. This morning, when I awoke, a few rays of light were stealing in through the shutters of my chamber. There was a glorious sun up in the eastern sky, but I got just as much of it as could creep through the blinds, and no more. I flung them wide open; in poure the radiance, and filled the room. As it depended entirely on me how much sunshin I received so, I verily believe, it depends on themselves whether Christians shall have full inflowings of Christ's Spirit, and large measures of joy, and shall walk in the light as children of the light. If selfishness begrudges only a small crevice for the Sun of Righteousness, or if unbelief bars up the windows, then the owner of that heart is accountable for being a cold, gloomy, and well-nigh useless specimen of the Christian.

Lest any of us should throw the blame on Christ for our coldness, our weakness, or our lack of spiritual peace and power, He distinctly says to us, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him." This amazing offer of the King of Heaven to come and lodge in such huts as we are is usually applied to the unconverted. But it is addressed in the Bible to a church—to a backsliding, lukewarm church, whose water was "no' bilin'." The strenuous appeal from the Master to those worldly, and almost worthless, professors at Laodicea, was to repent, and to open their hearts to Him. That same voice comes ringing down to all of our churches, and to all of us ministers and teachers, and parents: if we want light, heat, joy, power, we must fling open our hearts to Jesus. When we get a whole Christ into the whole heart—when we open room after room and let Jesus own us, and train us, and cleanse us, and have full sway, then we shall get a tide from heaven's ocean of love; then our joy will be full; then converting power will kindle our lips and clothe our lives; then comes a revival that lasts; and then we shall realise what Paul meant when he said: "Christ in you, the hope of glory."—*The Pulpit Treasury*.

THE BELOVED DISCIPLE.

By Rev. A. C. DIXON, Baltimore.

"That disciple whom Jesus loved."—John xxi. 7.

"That disciple who loves Jesus" would have been the truth; but John chooses the better part of dwelling upon what Christ is to him, rather than upon what he is to Christ. Speaking of our love may engender spiritual pride; thinking of his fosters humility. And there is little comfort in meditating upon our love. A spark, when it ought to be a flame; mixed with selfish earthiness, when it ought to be as pure as the water from beneath the throne. It is hardly worth mentioning, but the love of Jesus needs more than angel's tongue to tell it. We cannot comprehend, much less tell, its fulness. Neither can the fish comprehend the ocean's vastness, but it swims in it and enjoys it just the same.

This conciseness of Christ's love enables us to accept, without murmuring, God's refusals. John prayed for fire upon the Samaritan village, and got a rebuke for an answer. Prompted by an ambitious mother, he asked for a place of honour in the new kingdom. Flatly refused again. But he did not complain. Why should a man complain when he knows that it is love which refuses? It is easy to accept God's bestowals. None but those who know that Jesus loves them too well to answer selfish or vindictive prayers can be contented with his refusals. Israel in their lust would not be refused. "God gave them their request, and sent leanness into their souls." How much better for Israel if they had accepted and rejoiced in what love refused.

Such a spirit of acceptance is an antidote for all trouble. See that weeping mother beside a new-made grave. She prayed that the child might live, and it died. Why is it? "*Love*," her heart answers. To weep is her privilege, and Jesus weeps with her, but upon the tears which fall from this cloud of sorrow there shines the light of love, and makes a bow of promise. She is not a Rachel refusing to be comforted, for she knows that the love which gives may also take away.

That Christian man, rich a few months ago, is now poor. Why should he complain, if he knows that love often takes away money, that it may give riches of grace? Of course he is under a cloud, but it has become "a bright cloud overshadowing." To such a man all clouds are bright, and every voice from them has in it love's tenderest tones. As he listens and gazes, the voice grows sweeter, and the cloud brighter, until at last he realises that he is indeed with his Lord on the Mount of Transfiguration: but the change is taking place in his own character, and the light is shining upon others through his own raiment.

John's life was not free from trouble. He was led into more than one Gethsemane, as all to whom Christ reveals his glory may expect. And yet, he lived to a ripe old age. Trouble did not shorten his days. Chafing and fretting kills more men than small-pox. He who believes, as he may, in Christ's love, does not chafe and fret. He has found the place of quiet at the cyclone's centre, and then he rests.

Such love is our assurance of safety. God's power alone does not assure us. Power provoked may destroy, and our sins are very provoking. In Christ love rejoices against power. Love for us held back the arm of power while the mob took and the soldiers crowned Him. Love restrained power while the nails pierced hands and feet, and a jeering crowd mocked his dying agonies. "Having loved his own, he loved them unto the end." The consciousness of this love is the angel which comes through any storm, and stands upon our rocking, leaking vessel, to assure us of safety.

John always had easy access to Jesus; and he came to Him, not with the stately formality of a courtier, but the easy familiarity of an intimate friend. At the supper he leaned upon his bosom, and Peter whispered to him across the table, "Ask Him who it is that will betray Him." For once Peter is backward. Why didn't he ask Jesus for himself? Simply because he felt instinctively that the man leaning upon his bosom was in a better position to ask a delicate question. And rough-and-ready Peters still whisper to loved and loving Johns to make known their wants to the Master. Let others perceive that you have the ear of the King, and you will no lack for petitions to present in their behalf Better still; Jesus delights to trust those wh prize his love. To John He entrusted th care of his mother; to John He revealed th richest of his truth and the brightest of hi glory. On the Mount, the door of heaver was put ajar but a little, lest its glories shoul blind Peter and James; but to John, on th Isle of Patmos, the door was thrown wid open, and he was permitted to gaze upon th throne itself.

The consciousness of Christ's love is ou purest joy. To please Him is our pleasure to be with Him is our delight; to be lik Him is our heaven, and "we shall be lik Him, for we shall see Him as He is."

OBITUARY.

MRS. CHARLES COOK.

We deeply regret to record the death of the wi and helpmeet in Christian work of Mr. Charl Cook, of Hyde Park Hall. She died on Sunda evening, May 23, after a nine days' illness. Sinc her marriage with Mr. Cook in 1871 she has bee identified with the gatherings at Hyde Park Ha and the Metropolitan Music Hall. She was singu larly quiet and gentle, without any gift of publ address. All who knew her testified to her dee spirituality of mind. Her Bible shows how we she used it.

She walked with God!
A score of years and more
Her gentle gracious spirit
Beckoned us onward, and we felt
How bright was the example
Of Christ-like self-denial which she set
Before her friends who knew her here below,
And long to meet her in that home above,
Where now she gazes on her blessed Lord, [bloo
Who, having loved and washed her in his preciou
Hath taken her to be e'en with Himself.

MR. STEPHEN BURROWES, of the Harbour Mi sion, Naples, is about to pay a visit to England, whe he will address meetings on the subject of Gospel wor on the Mediterranean. Friends who can assist him i arranging these meetings are desired to address, ca of National Vigilance Association, 36, Strand, W.C.

JOSIAH REDBUSH'S MORTGAGE.

Josiah Redbush was not a bad man, as men go. He had many admirable qualities, and he never suspected himself that he was not a pattern member of society. He had been brought up in a hard school, that New England university of adversity which has graduated such sturdy scholars. His mother, early left a widow with a large family, he was "bound out" at nine years of age, and had the usual experience, perhaps, of his class; at least, it was severe enough—it toughened his fibre, and he early learned what a hard thing is life to the poor.

A New England town ten miles from the railroad, entirely rural in its surroundings, has not many suggestions to fire the ambitions of a poor boy engaged in the dull round of the farm. David Lawton, Josiah's employer, was a good farmer. He mixed his soil with his brains, and the result was a surprise to his neighbours. With his Yankee faculty he joined a keen sagacity that was ready to improve every hint of modern suggestion. Agricultural chemistry became more than a theory to him, and while his neighbours turned up their noses at "book farming," he harvested double their crops, and smiled at their ignorance.

Thus Josiah had a chance to learn something every day. Most boys would never have cared, but Redbush secretly determined to know as much about farming as David Lawton, and what little he said was questioning as to the why and wherefore of every process of farm life. He had a slow mind. His mother had thought him a trifle dull. He certainly was not quick-witted, but when he saw through a subject, no boy of his age could surpass him in resource or ability.

Thus, although Josiah started in life hampered by circumstances—for a "bound boy" must exercise many self-denials—yet at twenty-one he was as well able to grapple with life as any boy of his region. He had been at it for years, and he had got the under hold more than once.

At the time of our sketch, Josiah was forty years old; nineteen years had made him a rich man, the richest in all that region. He was strictly honest, as he understood honesty, always did as he agreed, but was particularly careful how he accepted of terms, usually dictating them himself; his terms were always profitable to himself; those dealing with him must look out for themselves. People said Josiah Redbush was a hard man; that he had little mercy; that he always had his pound of flesh, if it was in the bond. He never went to church; he was not religious; he laid up his treasures here, where they paid good interest, as he believed; he pulled down his barns and built greater, not once thinking that his soul would be required of him some day. He paid a little toward the minister's salary, and thought his duty done; he was a moral man.

Yet Josiah Redbush was a heathen; the Gospel of gracious living he knew nothing about; his name was good for a hundred thousand at any bank; he carried weight with him into business circles; he was sharp, sagacious, keen; his judgment was esteemed above others, but he was not wise in heavenly things; he was a fool after all; he had no acquaintance with Christ, no treasure in heaven. Like many another, his calculations had concerned but *one* world; he had never lent to the Lord by giving to the poor.

It came about that among Josiah Redbush's debtors was a poor widow, poor from the fact that she had lost a most excellent husband, but having a fine farm. Josiah held the mortgage; he had looked with envious eye on the goodly acres for some years; indeed, he had proffered money when Hanson was sick, with the hope that some time he might add this valuable property to his scores of homesteads acquired in a similar way. His offer had been accepted, with the expectation that health would return and the claim might be met. But alas! death came, and Alice Hanson found herself at the mercy of a rich land-holder.

But there was one element in this problem that even Josiah Redbush had not regarded with his sharp vision, the Divine. There is a God in heaven! Alice Hanson was "acquainted" with Him. She knew there was mercy with Him; and often she cried for deliverance, asking that He who turneth the heart of man, as the rivers of water are turned, would move the heart of an obdurate soul.

One summer evening in the early harvest, Josiah was wending his way toward Alice Hanson's home. He had been thinking of his past life; how he left his mother's roof at nine years of age to battle with fate, and the success he had; the hard blows he received, and the lessons he had taught fate. His heart swelled with pride as his bank account, his real estate, his influence, were presented to his mind. But his errand to-night did not please him altogether. The widow's face as he last saw it haunted him, and her words: "Josiah Redbush, your mother was a widow; have you no mercy on us who are left, like her, alone?" He remembered it to-night, and he wished the business settled. The farm was just what he wanted; he had a customer for it; he could make a number of thousands on the operation.

As he approached the house—having fastened his horse to the post beyond the white gate—passing up the trimly kept path, he heard a voice; and as he listened he heard the words of prayer. It was a long time since he had heard anyone pray. Away back in his boyhood, his mother—and she a widow—had taken him with the other children into the bedroom, before he left home, and prayed. It was strange, but he remembered some of the words, and it was thirty-one years ago: "Oh, Father, keep my boy as he goes forth into the great world to-day. Make him successful; but, above all, make him thy child." The years of struggle, success, accomplishment, faded, and he was a little boy again, with his mother's hand on his head. She was under the grasses now. But he raised his hand to knock, when the words came to his ear, and his arm dropped again: "Oh, Father, thou hast brought me into sore straits. Thou didst take my husband, and now my home is threatened. I appeal to Thee, the widow's God, and the orphan's Father." Josiah started; strange emotions tugged at his heart-strings. "Wilt Thou deliver us now; wilt Thou save; wilt Thou show to our oppressor what he owes to the God of the widow and the orphan?" Josiah could catch the sobs behind the words; his own eyes were wet, and he looked about to see if anyone was in sight. But the words were growing calmer, and thanksgiving was succeeding petition. "'Even before they call I will answer.' Verify to us thy promise," cried Widow Hanson.

Redbush waited to hear no more. He found his horse, but he was a long time unhitching him, and he allowed him to walk all the way home. The Lord had appeared in his life, and he was before the judgment-seat. He slept little: his life faced him, and he was speechless. Scores of people seemed to pass by him: the widow and the fatherless he had robbed; and the Judge put down the items until the page was covered. No one appeared for him, until a woman, fair, but careworn, approached the Justice. It was Widow Hanson. "Give him one more chance," she cried; "he had a praying mother." But as the Judge was about to speak, he awoke. The sun was pouring its rays into his window; another day had begun.

It is probable Josiah Redbush never spent a more profitable day, although his bank account was not increased. It had been said Josiah could make more rubbing his nose, a habit he had when working out some financial problem, than other men in exhausting toil. But to-day he was puzzled with the hardest sum of all his life. The Almighty called for his soul. He found there was little of it. All that day he sat alone and thought, and the hosts of eternity seemed watching him. But at sunset he could endure it no longer, and he fell on his knees and cried, "God be merciful unto me, a sinner!" But mercy seemed denied him for many days, until in his agony he said, "Pardon me, and I will pay Thee all."

And then the change came. He began to make restitution. He became a poorer man, but he was rich toward God. The treasure increased beyond. Alice Hanson's prayer was heard, the mortgage cancelled, the heart of stone melted. The mother's petition had been kept in one of the "golden vials," and now its fragrance blessed many lives.—*New York Observer*.

NEWS FROM THE EQUATOR.

Dear Sir,—I am now at our Equator station of the Livingston Inland Mission, which is 757 miles from the coast and about 640 miles from Palabala, where I wrote to you some months ago. I know that the readers of The Christian will unite with me in praising God for journeying mercies and preservation from fever. Two white men (one a Baptist Missionary Society missionary), who came into the country after me, have been called away by fever. The Lord sustains me, so that I am not in the least apprehensive or fearful. I and my brethren have learned that heaven is just as near to Congo as to our homes in dear old England.

On my way up country, I stayed several days at Ngombi, a station of the Baptist Missionary Society, occupied by Rev. T. J. Comber and his brother, Rev. Percy Comber. While there I visited the graves of three young missionaries, who within a short time of each other, were called away from earthly service. Standing by the graves, with one whose name I have mentioned, he said—his eyes filled with tears, for a beloved brother lay beneath the sod—"If the young men of England could but see these graves ——." He did not finish the sentence, but as I looked on the fresh mounds I could not but pray that the example of those who have early fought their fight, and finished their course, might fire the hearts of the young men of England with holy enthusiasm to spend and be spent in the service of the Lord.

Undoubtedly this climate is unfavourable to white men, though there are many exaggerated reports. But, be that as it may, there are millions of people here for whom Christ died, and where there are people, the heralds of the Cross should be found.

During the journey up country one has to climb precipitous hills, march through tall grass and dense jungle, wade through rivers, sometimes be carried on the shoulders of our men, or rowed across in a canoe. One night the rain and the winds beat upon my tent, and it fell, giving me a thorough drenching. On Dec. 15 I arrived at Stanley Pool, and, after a stay of twenty-two days, and many a refreshing season with our own brethren, and those of the Baptist Missionary Society, I started for the Equator in our Mission steamer, *Henry Reed*, which is in charge of Messrs. Billington and Glenesk. The little steamer has made several very successful voyages, though by no means unattended by danger, as she has had more than one narrow escape. Will your readers pray that she may be kept from rocks and storms, and evil men, and that she may carry light where darkness now reigns.

What traders these people who live on the banks of the Congo are! With what skill they will drive a bargain! I have wandered among the American Indians of Wyoming and Montana; I have visited them in their "teepees" and "wigwams." That the Sioux Indians are cunning, the pale-faced American knows too well; but for skill, and cunning, and artfulness in buying and selling, the Congo trader surpasses the dusky skins of the Far West.

On January 18 we arrived at Equator, and found our brother missionary, Mr. Eddie, busily engaged with the Nkundu language, and other duties.—Yours in the kingdom and patience of Jesus Christ,

Herbert Probert, Late of Cardiff.

Equator Station, Congo Free State, March 21.

LADY SEBRIGHT has been holding well-attended Gospel services in Louisa Marchioness of Waterford's school-room, at Ford (Northumberland), assisted by Miss Elout. There has been apparently much blessing.

HOME MISSIONS.

By Rev. JAMES WELLS, Glasgow.

[We are glad to reproduce some extracts from the statement made by Mr. Wells in the Free Church Assembly, on Monday, May 24, when submitting the Report of the Home Mission Committee, of which he is Joint-Convener]:—

The evangelisation of the people is one part of the work of your Home Mission Committee. We thank God that during the past winter we have had a promising work of grace among the youthful members of the middle classes. The young ladies' meetings with us were preceded by a fortnight of daily prayer meetings, and about 600 invitation cards were sent by post to the young ladies around. Many heartily gave themselves to the effort, and care was gladly lavished on all the obscurest details of the arrangement. The newness of the scheme lifted it at once above the hackneyed and the conventional. The teeming mind and heart of the nineteenth century should be as inventive in spiritual matters as the Exhibition proves it to be in secular affairs. That wealth of resource and skill in adaptation, which is the boast of our age, should all be applied to the work of Christ amid the varied life of our day. The greatest impression was made when educated young men were addressed by young men of their own standing, whose words had the added power of personal testimony. The speaker had thus all the peculiar advantages of a spiritual expert and specialist. The interest awakened has certainly not been due to any new theology. We heard only the solid old Gospel-truths, but they were stated in a very business-like fashion, by men who meant business, and in the phrases of everyday life.

The revival in Glasgow proves on a large scale that, by certain methods, young ladies and young men (and in our quarter young men especially), who seem far removed from earnest Christianity, are easily interested in the Gospel. No other cause in our city has shown the same power of interesting them. Science certainly has not drawn such audiences night after night and week after week, nor has literature, nor politics, nor music. I am not sure that an exception can be made even in favour of the theatres. Such facts surely summon us to thank God and take courage. This discovery should be placed among our best treasures, and should inspire and mould effort in days to come. We should look with hope, as well as with affectionate desire, upon the youthful who are most fascinated by an earthly life, persuaded that their experience of its hollowness prepares them for the message of mercy. What a welcome sense of strength and hope it gives one to see a phalanx of 150, 200, 250, or 300 men at a second meeting, or to see a capacious church on a week night crowded to the door with those who have met for praise and thanksgiving. One Monday evening all the young men who had been benefited by two series of meetings were asked to meet on the following Friday: 144 came.

Further, this work is discovering and developing fine powers of Christian service, both in speech and social influence. The gatherings in our suburb were conducted almost entirely by Glasgow ladies and gentlemen, and chiefly by one merchant. Many who have decided for Christ are already carrying the sacred fire to other localities, and we expect every good cause to be enriched by their adherence and co-operation. The benign influence has overflowed upon some mission districts, and fresh volunteers are putting their hand to Home Mission work.

In times of blessing the question forces itself upon us whether we ministers should not in our stated services give more heed to the first part of Paul's exhortation to Timothy, "Do the work of an evangelist; make full proof of thy ministry." We find that some of the most regular and attentive worshippers have had for years unconfessed difficulties about saving faith, and that many are earnest inquirers in secret. One then perceives the justice of the old advice to have in every service a plain statement of the way of life, to meet the need of any seeker who may be present. Some of our methods may incline us to preach as if we were chaplains and teachers rather than ambassadors and gospellers. We may also easily seem sometimes to have a greater desire to save propositions than to save persons. Our after meetings convince us that we can scarcely too often discuss spiritual difficulties or urge men too earnestly to instant decision for Christ. We are anew impressed with the power of a daring, massive, hopeful, exulting evangelism. It grows plainer than ever that the Gospel is essentially a message and offer from God to which each hearer must say Yes or No. We are effectually reminded that we must strive by God's help to make radiantly plain the act of personal faith, the deed of consent and self-surrender by which a soul embraces and rests upon Christ alone for salvation. We feel afresh that we must strive to do more justice to the Divine simplicity of the Gospel. We rightly call this a "work of grace," for the grace of God is the one creative energy in it. Grace in the Greek, as we know, means *gladness*; and it is the gladness in the good news and in the Christian life that has the mightiest attractive power over the hearts of men.

PRESBYTERIAN FOREIGN MISSIONS.

The report presented to the recent London Synod of the English Presbyterian Church contains an admirable description of the way in which—during the past forty years—China has been opened up to Gospel effort. The first missionary (Rev. W. C. Burns) was for some time confined almost exclusively to Hong Kong and one or two open ports. Then penetrating inland, and working amongst the country people, here and there a few were gathered out, and native churches formed, with schools in connection. Then came the addition in 1849 of medical mission agency, the results of which have been really marvellous. "It was speedily seen that a lever of immense force was in the hands of the Mission. This kind of practical benevolence broke down the prejudices of these exclusive people, thawed their frozen hearts."

The measure of the force exerted in this way may be estimated by the fact that now there are five fully equipped hospitals under the charge of the Mission, and that about twenty thousand patients are attended to in these every year. Thus the Gospel message is carried into far away parts, and the area under evangelistic cultivation is continually extending, covering now a tract of country 500 miles in length by 100 to 150 in breadth. Occupying this ground there are eighty native preachers and fifty students of theology, besides sixteen ordained and seven medical missionaries with two missionary teachers, in addition to seven agents of the Women's Missionary Association. Last year, 200 adults were added to the membership, the actual total of which is 5268, the number of communicants being 3312.

We are glad to note also that the testimony of the missionaries is that the prospects were never brighter than they are now. All communications should be made to Mr. John Leggatt, offices of the Presbyterian Church of England, 7, East India-avenue, E.C.

A week's Gospel Temperance Mission has been held at the institute, New Cross-road, S.E. The meetings have been largely attended, and the work vigorously carried on by Rev. Llewellyn Caley, assisted by a good staff of workers. Nearly one hundred and forty pledges were taken.

LAUNCH OUT TO THE SEA.

Now soft winds are blowing,
Blue skies are above,
In full tide is flowing,
The ocean of love;
The cry of the Captain
Rings clear on the lee—
"Let go the last cable,
Launch out to the sea!"

In vain every effort
And wish to be gone,
The wind and the tide,
While a hawser holds on;
Bright bird of the waters,
Caged spirit, be free!
Let go the last cable,
Launch out to the sea!

No wreck for the vessel
With Jesus to guide;
Your Captain is ruler
Of wind and of tide.
Care not where He steers you,
Or how it may be—
Let go the last cable,
Launch out to the sea!

To sail in the sunshine
And breath from above,
To float on the ocean
Of limitless love;
For ever and ever,
For ever have we
Let go the last cable,
Launched out to the sea!

Donemana, Ireland. J. K.

BIBLE STUDIES.—17.

USES OF SORROW.

(1) *Leading to God.* "In their affliction they will seek Me early" (Hosea v. 15). "When Manasseh was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him . . . Then Manasseh knew that the Lord He was God" (2 Chron. xxxiii. 12, 13).

(2) *Drawing his children closer to Himself.* "Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. cxix. 67, 71). "I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like a son of the gods" (Dan. iii. 25). "All men forsook me: . . . Notwithstanding the Lord stood with me, and strengthened me" (2 Tim. iv. 16, 17). "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. xii. 7—10). "The fellowship of his sufferings" (Phil. iii. 10).

(3) *Perfecting the Saints.* "He shall sit as a refiner and purifier of silver" (Mal. iii. 3). "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11).

"The Captain of their salvation perfect through sufferings" (Heb. ii. 10). "The God of all grace . . . after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you" (1 Pet. v. 10). "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed" (Rom. v. 3—5).

(4) *Preparing for nobler ministry.* "The God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. i. 3, 4).

(5) *Enriching eternity.* "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). "Now I know in part; but then shall I know even as also I am known" (1 Cor. xiii. 12).

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4).

Streatham. Janet Clark.

VILLAGE SECTS.

By Rev. EDWARD WHITE.

(From Address at a Meeting of the Baptist Union.)

Between fifteen and twenty years ago, you [Rev. C. Williams, Chairman of the Union] and I made a voyage through the New Forest for the service of the Baptist Missionary Society. We were going to make speeches at Lymington, and we chartered a pony chase, and Mr. Williams drove. In order to beguile the otherwise possible tediousness of the journey, we sometimes alighted and walked beside the horse, and at one passage in the journey Mr. Williams stopped and asked me whether I saw a hill in the distance. "Yes." "Well," he said, "I will tell you a religious story concerning that hill. Old Mr. Mursell, the grandfather of our friend, Mr. Arthur Mursell, in ancient times was a godly tradesman in Bristol, and being full of zeal for the spread of the Gospel, he made weekly journeys to the village on that hill to preach the Gospel of Christ.

"It was a small village, comprising about two hundred people. He was so much blessed in his labours that he gathered out from amongst the Gentiles there a small company of believers who were baptized. Then it became necessary to build for them a small tabernacle to worship in. As soon as that was accomplished there passed by some Methodists through the New Forest, and, lifting up their eyes, as Lot did on another occasion, they thought it a lamentable pity that the inhabitants of that village should be receiving the news of Christianity from persons so perverse in their notions as Mr. Mursell on the question of predestination and baptism. Accordingly they determined to evangelise that population of two hundred on better principles, and sent their agent and began to preach the Gospel with great faithfulness, and succeeded so far as to convert some of the inhabitants, and gathered them into a community belonging to the Methodist body, and built for them at length a chapel to hold the two hundred people of the village. When that was done, the Independents, passing through the New Forest, pitying the condition of these poor villagers, and most anxious for their present and everlasting salvation, visited the place, began to preach the Gospel. They said they were greatly blessed in the preaching of infant baptism, and other parts of their faith, and the result was they gathered a small community together, and built for them a tabernacle to hold the two hundred inhabitants.

"When these things had gone forward, the Church of England, always on the look-out for the evangelisation of the country districts, and for the planting a gentleman and a priest in every parish, thought that it was high time to bestir themselves to deliver this population from the fanatics who had already occupied the ground. They, therefore, laid the foundation of a little church to hold the 200 people, and there its spire still rises to the sky, pointing to the world of eternal unity. When success had so far attended the labours of these Christian brethren, in the course of years the Plymouth Brethren happened also to be passing through the New Forest, and, lifting up their eyes, again pitied the condition of that village so divided, and determined on opening a bond of unity, and, therefore, they went and built a room and preached the Gospel to the people; and there," Mr. Williams told me, for I am repeating you the story as far as I can remember, "you have five distinct means of grace for passing out of that village into the everlasting world."

That is very much a type of what is taking place all over England, and, therefore, when you speak in this resolution of showing compassion to the villages, and of being impressed with the importance of evangelising the country and the special needs of the village churches, I hope you will be first in the field always, and when you get hold of a village I most sincerely hope that the Methodists will not be passing that way, and that the Independents will not be passing that way, and that the Church of England will not be passing that way, and, last of all, that the Plymouth Brethren will not be passing that way, so that if you do succeed in setting up the standard of the Gospel in any English village I hope you will have command of the whole field. What is injuring the cause of free Christianity throughout this country is this most detestable and unnecessary rivalry that is setting up so many distinct little causes with remarkably few effects. There is a power in local Christianity, when all Christians can be brought to combine, that never can be found when it is broken up into fragments, and it is more important that all the real Christians of a neighbourhood should work and worship together, notwithstanding all their differences and mistakes, than that the people who are quite right should be scattered all over the country, and be reduced to a handful in each locality.

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FAITH-HEALING.

The following from the Chicago *Christian Standard* is sent to us by our old friend, Mr. Charles Owen, dated Baptist Parsonage, Vernon, Michigan, U.S.A. We should not wish it to be supposed that we disbelieve that there are cases in which God heals diseases in answer to the prayer of faith. We do not understand that the writer pledges himself to any such position. But we agree with him that there is a fanaticism on this subject which is very prejudicial, and we know that it works disastrously in other ways besides that which his letter indicates:—

In October last an evangelist of some note, now labouring in the west, was invited by the writer to come and assist him in special evangelistic services. After the meetings had been in progress about a week, the brother introduced and greatly magnified the doctrine of faith-healing. His attention was immediately directed to the case of a young lady, a member of the church, who for three years had been an invalid, sorely afflicted with spinal disease. In regard to the case, he publicly declared that if there were two or three persons in the church who had faith to pray with him for her healing we might see her praising God with us in the sanctuary in less than two days. The persons were found, a meeting was appointed, and the young lady was prayed for and anointed with oil, according to James v. 14, the evangelist conducting the services. The same evening the young lady arose from her bed and sat up in a chair, a thing she had not been able to do for weeks. Two days later, on Sunday, she rode to church in a carriage, and sat during a service of two hours in length, and for some time afterward continued to show signs of gradual improvement. Immediately the daily papers, one and all, gave a sensational account of the great *miracle* that had been performed; letters of inquiry as to the facts began to pour in upon the pastor from all quarters; and the sick, the lame, the blind, and the halt, came to our meetings from all parts of the city and vicinity. Afternoon meetings were appointed to which those afflicted with incurable diseases were invited by the evangelist to come and be prayed for. Many responded and received the anointing, some also testifying that they had become entirely "healed" of various distressing maladies. One old gentleman, over seventy years of age, who had for many years been badly crippled with rheumatism, declared that every vestige of his ailment had suddenly disappeared, and to prove his assertion, swung his arms and moved his legs, and walked about the room as nimbly as a youth of seventeen. Others declared, according to the prescribed formula, that they were "healed," but that none of their old symptoms had yet been taken away.

The effect upon our religious meetings was that anxiety for soul-healing was soon lost sight of amid the anxiety for healing of the body, and in the opinion of the pastor and others, it was deemed advisable to bring the meetings to a close. By this time a gentleman in Newark, O., hearing through a Pittsburg friend of the marvellous cures that were here being performed, wrote to have his friend bring on the evangelist, regardless of expense, to pray for a beloved young daughter, who was dying of consumption. Newark was visited, the young lady was prayed for and anointed, the result being the same as in the case already mentioned. She also left her bed, went to church on the following Sabbath, resumed her class in Sunday-school, and was reported "healed," the incident creating great excitement in Newark, and, like the other, being published far and wide by the daily journals.

Following this, a faith-healing convention, continuing three days, was held in our city, at which the evangelist above referred to, and other noted advocates of the doctrine, from New York and other places, participated in the exercises. During these three days about sixty afflicted persons, according to the papers, received the anointing, and faith-healing was also the principal topic of discussion in all circles. During the few weeks that followed, it became the Sabbath theme of at least one or more discourses in nearly every pulpit in the city, none, however, of the ministers declaring themselves in sympathy with the doctrine as presented.

You can see, therefore, that our experience on on this subject entitles us to at least a respectful hearing. But now as to results. What at the present writing can be pointed to as the outcome of what has been related? In regard, first, to the miraculous cures performed, to my knowledge there is not an authentic case to mention. Scarcely a week had passed after his anointing before the aged brother who had been so thoroughly divested of his rheumatism, was lying almost at death's door with rheumatic affection of the heart, and from then till now has scarcely been able to cross the threshold of his own home. Miss Maria Morgan, of my own church, and Miss Jennie Brown, of Newark, O., the young ladies above referred to, have both for weeks been laid away in their graves; and among all the cases of lesser note developed either during the meetings at my church or at the convention in another part of the city, I have yet to learn of a genuine cure.

The moral results, however, are more difficult to summarise. The disappointment which so quickly succeeded the bright expectations of the afflicted ones has been keen; faith in the promises of God's Word, in the minds of many Christians, has been rudely shaken; the scoffers and infidels have been multiplied; many who do not discriminate between the teachings of the Bible and the interpretation given to its truths by well-meaning but misguided persons, are ready to pronounce the Word as false. Many intelligent and earnest Christians are sad, because they feel Christianity has been misrepresented, God's name dishonoured, and the Saviour wounded in the house of his friends.

J. W. Riddle,
Pastor Union Baptist Church.
Pittsburg, Pa.

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GOSPEL WORK IN RUSSIA.

By Rev. GIDEON DRAPER, D.D.

Having returned recently from St. Petersburg, a brief mention of Christian effort may interest your readers. The writer had temporary charge of the "British and American Church." Upon the first Sabbath there were tokens of the manifest presence and power of God. Many of the people were soul-hungry. The interest deepened during the laborious, happy six weeks. There were multiplied instances of tarrying to "give thanks" for special spiritual blessing, both on the part of Russians and of the English-speaking population. A "Woman's Meeting" was organised. Many lips were opened for the first time to testify of God's goodness. Several publicly expressed a desire to "find the Lord."

On the sixth and last Sabbath a glad company of young converts occupied the front pews, to "sit at the Master's table." It was a blessed and never-to-be-forgotten "Communion." In the after-meeting at night four additional penitents sued for pardon, the most or all of whom were set at liberty. A permanent meeting for young converts and seekers was organised.

Still the work continues. A most cordial welcome was given to the writer and his life-companion on every side, and hearty co-operation. This church is a centre of light in a dark place. Fervent thanksgiving is rendered for the presence of the Master, and earnest prayer for further blessing is invoked. Visitors to St. Petersburg should not forget No. 16, New Isaac-street.

Mr. J. McVittie, of the Scottish Temperance League, recently had an arduous but encouraging tour in the far North of Scotland.

At Louth, on the Great Northern Railway, there is a Temperance Hall which will hold 200 persons; it has been built by the railway temperance men in their spare time and without charge.

NOTES from the SCOTCH ASSEMBLIES.

(BY A SPECIAL CORRESPONDENT.)

THE Established Church Assembly opened with the usual glitter and show of the Commissioner's procession from Holyrood Palace to Tolbooth Church. Its glory was somewhat dimmed this year by an incessant fall of rain. A crowd of people, wrapped in waterproofs and sheltered by umbrellas, turned out to see Lord Thurlow pass, but all they got for their pains was a glimpse of closed carriages. Lord Thurlow has so far discharged the duties of his office well, though he cannot bear comparison with his predecessor, Lord Aberdeen, and his views on the Sabbath question do not meet with approval on this side of the Border.

Dr. Cunningham, of Crieff, was elected Moderator. He is a scholarly and eloquent preacher, but rather broad in his theological views. The deliberations of the Ecclesiastical Parliament have been as yet confined to matters of routine. The report on Christian liberality spoke of an encouraging increase in giving, and this increase was pointed to as an additional proof of the hold of the Church on the affections of the people. Emphasis was laid on the training of the young. Statistics showed there are 234,254 scholars and 19,266 teachers in the Sabbath-schools. This was cheering, but the deplorable fact had to be faced that thirty parishes have no Sabbath-schools. It was announced that a generous lady had left the residue of her estate, amounting to about £30,000, for the relief of aged and infirm ministers, and to form capital for a fund which should enable ministers in weak health to take a holiday.

A welcome sign of growing charity and brotherliness was seen in the reception given to a deputation from the Irish Presbyterian Church. No deputation has been received since the Disruption, and this renewal of old ties caused general delight. The Disestablishment agitation naturally came in for a good deal of attention, but the Fathers and Brethren did not seem much put about by the efforts of their opponents. They think their position was never stronger than now, and, if increase in membership and funds be regarded as a test of their position, they are not far wrong. The prosperity of the Church during the past year might well excuse their jubilant manner, and the somewhat defiant way in which they snapped their fingers at Disestablishment threats. The Foreign Mission report was not satisfactory from a financial point of view, as the expenditure exceeded the receipts by £2000. Gloomy hints of being compelled to narrow missionary operations, unless more money was forthcoming, were thrown out by the convener of the committee; but we hope, for the credit of the Church, that last resort will be avoided. Good work is being done by the missionaries in India, China, and Africa.

While the religious condition of the Highlands was under discussion, the Crofter agitation was alluded to. Ministers were advised to show heartfelt sympathy towards the Crofters, but to impress on them the Christian doctrine of obedience to law. A straw sometimes points out the direction of the wind; and a letter from a Free Church elder to Dr. Story may prove an index to the intentions of the so-called Constitutionalist party. The elder said that, as the majority in his church had proved false to Disruption principles, he and those of his way of thinking were ready to join the National Church. As a proof of his sincerity he had instructed his lawyers to devote £20,000 to the endowment of territorial work in a large city, not in connection with his own denomination as he had originally intended, but in connection with the Established Church. His handsome donation will be as real a loss to the one church as it will be a gain to the other. I must add my opinion that the methods of Home Mission work in the Free Church warrant the belief that the money would be better spent in it than in the Established Church.

The Free Church Assembly opened without pomp or outward display. The retiring Moderator, Principal Brown, of Aberdeen, alluded with regret in his sermon to the growing preponderance of intellectual rather than spiritual preaching in their pulpits. He fervently hoped that this tendency might be stopped, and his wish found an echo in the applause of his audience. Your readers have had an opportunity of tasting a sample of Dr. Somerville's opening address, but they can form no idea of the vigour with which it was delivered or the enthusiasm it evoked. His burning advocacy of evangelistic work touched the members deeply, and led their thoughts away from the controversies of the day to the great aim of the Gospel ministry. That impression deepens day by day, for the Moderator prays each morning for some special part of the world, and so keeps the memory of his appeal fresh in the minds of his hearers. Grateful reference has been made more than once, in speeches, to the wave of blessing which has passed over Glasgow. In the poorer quarters of the city a magnificent work is being done in gathering in the lapsed and outcast; and in the West-end, fashionable young men and women have turned their backs on the gaieties which formerly engrossed their attention, and banded themselves together in an effort to do good.

The Home Mission report was very cheering. This agency has been for some time handicapped by the want of funds, but all embarassment on that score has now passed away. Its operations extend to fishing stations, mining districts, and neglected streets of the large cities. It is increasingly a force that makes for righteousness throughout the land. A minister, in supporting the adoption of the report, said that Home Missions were the work for which the Free Church existed. Dr. Wilson had an encouraging tale to tell about the conversion of the Jews. A more hopeful report, he declared, had never been submitted to the Assembly.

The case of Dr. Stuart Muir, of Leith, who was accused of Popish practices, occupied considerable attention. He was found guilty, and suspended. The Disestablishment overtures led to a skirmish between Dr. Rainy and his followers who seek Disestablishment, and the "Constitutional" party, who maintain that the recognition of the Church by the State is a principle of the Free Church. The debate was long and keen; it ended in the victory of Dr. Rainy by a sweeping majority.

In spite of hard times and the general depression of trade, the Sustentation Fund stands well. Its prosperity, as was more than once pointed out, is a convincing proof of the continued love the people bear to the Church. The Sabbath-school report showed that there are 3171 schools, 209,326 scholars, and 18,104 teachers. The venerable Convener, who has done much for the success of this valuable agency during the past thirty years, tabled his resignation amidst general regret. He is to receive a substantial present in recognition of his services. The temperance movement met with warm support, and several interesting speeches told what was being done to promote sobriety and reclaim drunkards.

Edinburgh, May 28.

POOR FRENCH IN LONDON.—Readers of THE CHRISTIAN scarcely need to be reminded of the good work that is being done amongst this class through the instrumentality of Mons. S. Barbier, the French missionary. But many, we think, would be surprised to know of the extent and variety of this work, and the wonderfully small cost at which it is carried on. The total expenditure, as detailed in the nineteenth annual report, is just £185 10s., inclusive of an amount the modesty of which is almost inexplicable, namely, "my own maintenance, £12 4s. 10d.!" Yet there are three services weekly at the Chapelle Evangelique, 11, Portland-street, Wardour-street, Soho; a day-school with twenty-five scholars at the same place, and also a Sunday-school; open-air preaching in Hyde-park; a Home for governesses, nursery-maids, and ladies'-maids, besides Sunday services in the Mission, College-street, Pentonville-road; an agency for women, a Depôt Biblique, and a reading-room and literary institution. Those desirous of understanding how all this work is carried on for the surprisingly small sum named, would do well to pay a visit to 11, Wardour-street, or to communicate with Mr. J. Weatherley, 51, Gordon-square, W.C.

NOTES BY MR. SPURGEON.

(*From the June "Sword and Trowel."*)

WE do not consider it to be our duty to discuss politics in *The Sword and The Trowel*, but, in answer to many friends, we feel bound to express our regret that the great Liberal leader should have introduced his Irish Bills. We cannot see what our Ulster brethren have done that they should be cast off. They are in great dismay at the prospect of legislative separation from England; and we do not wonder. They have been ever our loyal friends, and ought not to be sacrificed. Surely something can be done for Ireland less ruinous than that proposed. The method of pacification now put forward seems to us to be full of difficulties, absurdities, and unworkable proposals. It is well meant; but even the best and greatest may err. Is it not possible for those who desire the welfare of Ireland, and the unity of the Empire, to devise a more acceptable scheme? We cannot look forward with any complacency to Ulster Loyalists abandoned and an Established Irish Catholic Church; and yet these are by no means the greatest evils which we foresee in the near future, should the suggested policy ever become fact.

Once more the Editor has been called to pass through the fiery furnace of pain. This sad state of affairs has largely resulted from the extra services which he has been induced to undertake lately. Nearly every day requests have come in, begging for sermons, addresses, &c., on behalf of all sorts of objects at home and abroad. Many of these have been refused with regret, but there was some to which a denial could not be given, and this is the consequence.

Among our chief deprivations, through illness, has been our inability to speak for the London City Mission, at the meeting convened by the Duke of Westminster. Our obligations to Canon Fleming for frequent and most generous help are very great, and we hoped to have expressed our gratitude to him by speaking at that gathering. Still more do we feel that the City Mission is one of God's chief instruments for the salvation of London. It ought never to run short of funds. Seething with vice, poverty, and infidelity, our city is an incalculable danger: as well feel comfortable on the sides of Vesuvius as in the neighbourhood of such a population. The Gospel carried from house to house can alone give this vast Metropolis safety, to say nothing of purity and happiness.

The annual fête of the Orphanage will be held on Wednesday, June 23, the nearest convenient day to the President's birthday. We hope to see a large company of friends from the country, while our London helpers will, doubtless, as usual, come in their thousands. The trustees are making arrangements for several novel features, which will give additional interest to this year's festival. There is to be an Old English Market, with a number of stalls for the sale of useful and ornamental articles. Any contributions of goods will be heartily welcomed. All parcels should be sent to the Stockwell Orphanage, Clapham-road, London. The Baptist Church at West Croydon, under the pastoral charge of the Vice-President, has undertaken to furnish one stall, in the hope that London and provincial churches will follow the example. Time is very short, but willing friends can do much in three weeks. A special novelty will be the athletic exercise of the boys who have been recently undergoing instruction in gymnastics. If the Lord will send us fine weather, restore the President to health, and bring together the generous helpers of the Orphanage as in former years, we shall have fresh cause to praise and magnify his holy name.

MR. J. M. COOK, tourists' agent, recently returned from a journey of 21,000 miles in 21 weeks. He had felt the cold of the Himalayas, and the heat of the Red Sea, the Soudan, and India, and his beverage all through had been tea or water. Except one day's slight headache, he had perfect health the entire time.

THE McALL MISSION IN FRANCE.

While the nations of the earth, taken as a whole, are like the troubled sea when it cannot rest, it is sufficient to make the heart of the believer rejoice in turning over the pages of reports that speak of Christian work in foreign lands; to know that the Gospel, simply and faithfully proclaimed, even in the most unlikely soil, taking deep root and spreading forth beautiful branches; so that even now its leaves are seen to be for the healing of the nations, and its fruits, love, joy, peace, righteousness.

This thought is suggested with marvellous power as we peruse the fourteenth report of the McAll Mission in France. It is hard to open the eyes of the heathen, so that they may see the Light of the World as revealed in the Scriptures; it is harder far to deal with those who are in angry revolt against all religion, who have taken an oath that they will bend the knee only to reason. Yet this is the people to whom Mr. McAll, his heart fired with love and zeal for the Master, went at a critical period of their history. Some of the results are before us in this report—just a few of them, visible to the human eye—and these bearing about the same resemblance to those yet unrevealed, that the sparks which fly from the anvil do to the fire in which the iron was heated.

Shall we speak, first, of some of the "testimonies" that tell how gladly "the common people" have heard the word, and with what comfort and peace it has, when embraced in simple faith, filled their hearts, and how the grace of the Lord Jesus Christ has abounded in their daily lives and conversation? These testimonies are from every part of France. If a Christian be sad or weak, let him read such evidences of the power of the Gospel to soothe and strengthen, and it cannot be but that his eyes will kindle and his heart swell with joy as he thinks on the mighty working of God in the hearts of the people. One is from a mother, telling how the whole family had been brought to Christ, how they live on the Word, and every night have such joy together as they read the Bible and sing hymns to the praise of the Saviour who died for them. Another is from a Chasseur d'Afrique, who away in Algeria is witnessing for Christ and to his comrades. Another is from a member of a fire brigade, whose whole family are rejoicing in the Divine light. Another is from a head-mistress in a Government school. Then a poor woman, unable to leave her bed, and on the brink of starvation, said of those three dreadful days and nights, "I had nothing to fear; my Saviour was there." We have the story of the conversion of a Deist, besides numberless other cases in which the word was with power.

Preceding these there are reports from all parts of France, and these of the most encouraging character. From a brief summary contained in a letter written by Pastor Lorriaux, who recently has joined the work in the capacity of secretary to the direction, we quote the following: "That solitary hall, so modest, located in the depth of Belleville, has become in Paris and suburbs thirty-six. It has radiated through the provinces, has even overleapt the Mediterranean. The Mission has 100 stations, with a budget of 340,000 francs, and a *personnel* of at least 150 collaborateurs to direct. Of one of these *salles*, where for eight years, with scarcely the interruption of a single day, the Gospel had been preached, we learn, also, that between 600,000 and 700,000 persons had heard the Gospel, and 300 friendly faces were seen there every night, while at the same time another crowded meeting was being held under the auspices of the same Mission, at a distance of only ten minutes' walk.

Mr. McAll sounds a note of thanksgiving, and we may refer lastly to a deeply-interesting letter by M. St. Hilaire, Member of the Institute of France, in which he bids Mr. McAll to persevere in the good work which God has so visibly blessed, and congratulates him upon having with him the popular masses, whence alone durable success can be derived. The McAll Mission has indeed brought untold good to France—good for which future generations will bless and praise God.

HOME FOR ART STUDENTS IN ROME.

(Affiliated with the Y.M.C.A.)

This interesting work was commenced nine years ago by Miss Mayor. An Art College was opened, where the students could have the comforts and safety of an English home, and thus be protected from the fearful dangers which beset their path, and which ruin so many of our countrywomen resorting to Rome.

It has now become a centre, not only for Art students, but also for mission work in general. Canon Wilberforce, Lord Radstock, and others, having given addresses in it, as well as Count Campello (formerly Canon of St. Peter's), who has sacrificed all for the Lord's sake. His fervent addresses on such texts as "God is love" so impressed the students that they themselves hired the first public room where he held his services.

Miss Mayor says: "The first student who came to me was a young Scotch girl. She had gone through such troubles she thankfully took refuge with me. On her death-bed she wrote to me, 'To cheer you on your way, let me tell you, if the valley is bright and not dark, it is owing to the lessons I learnt when with you.' Her last words were words of prayer for the Art College in which 'she had learnt to love Jesus.' Six years ago, night-schools and Sunday-schools were opened in the Art College, 38, Via Degli Artisti, the ladies in the house teaching.

"It was at the suggestion of a model that the school was opened. I had taken him up to the roof of the house to show him the superb view of Rome from thence. 'This is paradise,' he exclaimed. When I replied, 'Paradise will be infinitely more beautiful,' he said, 'That makes no difference, I shall never see it; the priests tell me I must do so many good works. I can never do them, so there is nothing but l' Inferno for me;' adding with a shudder, 'Ho tanta paura dell' Inferno.' I repeated the text 'God so loved the world,' &c. He listened with surprise to those wondrous words, and, with tears running down his face, asked 'Could they be true? How did I know they were true?' When I told him they were Christ's own words, and to be found in the Bible, he would not rest till I had fetched a Bible and shown them to him. He begged he might come every day to hear some verses read. He was my first pupil. Since then we have had as many as fifty under instruction.

"The boys and girls are intelligent and eager to learn. They are taught reading, writing, singing, and needlework. On Sunday there is a Bible-class. It is delightful to hear them sing in their own sweet language many of our favourite hymns."

Miss Mayor has given her life and her fortune to this work. Her health has failed, and her resources have come to an end. Can we stand aside, and carelessly see what God has so owned fall to the ground for lack of a helping hand? Yet even this week in the Home a notice is put up, "To be Let," because the rent, £400, is not forthcoming. The purchase of the house would only be £12,000, and it would soon become self-supporting. If only £1000 of this sum could be given at once the Home need not be closed. Miss Mayor is also asking the Lord to send the right person to take her place in the management of the Home, as well as Christian ladies, who would pay a small board, live in the house, and help in mothers' meetings, classes, &c. Communications may be sent to Mrs. H. Gardner James, Y.W.C.A. Foreign Office, 1, Harewood-square, London, N.W.

Miss Mayor (who is a cousin of Dr. Bickersteth) writes:—

"If only a thousand pounds could be given at once to carry on the work at this moment the rest will come, I am sure, when people hear Count Campello's story, how the whole of the reform movement began in the Art College in the night-school which we have in it for the poor models. I have always believed God gave me strength to hold on till his time for purchase came; but I ought to telegraph to Rome if we can hold on for another year, for at this moment the order has gone forth from my brother to sell the furniture and give up the house. He would rejoice to know that the ardent desire of many hearts should be indeed granted of our God.

[We have an offer of £25 towards the £1000, if it can be raised at once.]

WORK IS THE BEST CHARITY.

Sir,—Many months ago you inserted in your columns a letter I had written to *The Times*, advocating for the actual poor systematic labour depôts. In 1846 I advocated the same in a letter to Sir Robert Peel, then Prime Minister. Travelling afterwards in Holland, I was rejoiced almost beyond measure to find in Amsterdam just what I had urged on Sir Robert Peel.

I observe the alarm in London this month of February. Most terrible consequences—far more terrible than most of your readers can imagine—might have resulted. Will London be warned? That is the question. She has a mine under her. Will she remove the mine, or will she not? God has a controversy with London Christians about the suffering poor. They cry for work; will they be refused? London will pay a terrible penalty some day. I dare not speak more strongly.

Amsterdam has acted in a way to make such a riot almost impossible. Every idle man gets employment daily, and a very small wage—enough to buy food in certain appointed Government stores. Tailors, shoemakers, cabinet-makers, and a dozen other common trades are represented in the labour depôts.

Consider the mercies: money wage, although small; actual work encouraged; idleness crushed out in the town; Government boots and shoes and soldiers' clothes all made; taxes lessened; dangerous men seen idle, and known; good hungry men blessed; poor wives and families blessed; lowest degradation never reached; desperation unknown; mob orators get no strong points to debate upon.

No doubt the expense is great, but robbery and theft are worse still. Riots are ten times more expensive. Murder and robbery are most unlikely. Constables are not much needed; police expenses are greatly reduced. Property is more valuable, because safe. Worthy poor are always assisted; all poor are helped before they come to desperation. It would be an expensive step to begin such depôts, but they are insurances against riot, robbery, murder, idleness, and desperation. Christians! rest not; pray for it. God's poor are now cruelly used.—Your obedient servant, Gordon Forlong.

Bulls, New Zealand.

MIDNIGHT MEETING MOVEMENT.—Some deeply-interesting evening and midnight meetings have been held in the neighbourhood of Mile-end-road and Whitechapel, attended by a large number of women. Some were in a very deplorable condition, apparently almost starving. They ate ravenously, and were sensibly affected under the affectionate yet truthful addresses of the friends assisting. There were many signs of real good. Mr. John H. L. Christien invited all who desired help to acknowledge their wishes after the meetings, or to apply personally at 8a, Red Lion-square, W.C.

"A WEEK'S WORK AMONG THE ROMAN POOR" is a very interesting account by Mrs. J. Wall of Christian effort in the Italian capital. Two days are occupied at the Medical Missions at Trastevere and in the Via della Consolazione. The attendances at the first during the year have been 3080, and at the second 1624. The comfort and blessing thus imparted are incalculable, and productive of the happiest results, many instances being given of persons whose lives have been entirely changed in consequence. Other phases of the work are of the character well known in Christian evangelisation, such as mothers' meetings, &c. This simple effort to introduce the Gospel amongst the poor in Rome is of the most promising kind. It is sufficient to add that the headquarters are at 34, Piazza in Lucina, Rome.

For the Young.

COPYING THE COPY.

BY REV. J. REID HOWATT.*

"Be ye followers (R V., imitators) of Me, even as I also am of Christ."—1 Cor. xi. 1.

No one needs to tell you what it is to follow a person; it is to go where he is going, in the same direction, after him, isn't it? But of course we sometimes mean more than that by the word, for when we imitate someone and learn his ways, we say we are "following" him. If I were to tell you of a boy who was following bad company and following an evil example, you would know quite well what I meant; and if I told you of some one who was following the Lord, you would also understand that.

But here is a man who asks us to be followers of him. You know this man well—the Apostle Paul. Was it right to ask us to become like him, or to do as he did, to take him for our example? Well, if he had just said, "Be ye followers of me," I would have felt bound to ask him first to tell me where he was going, and to show me that he knew the way, and prove that he was on the right road, and that he would not lead me astray. If he could not do that, I would have been obliged to say, "No; it does not matter how great you are, or how wise, I am not going to follow you if you do not yourself know where you are going!" Yes; but Paul knew that, and it was not himself exactly he asked us to follow. He asked us to follow him *because he also was following Jesus.* He knew where he was going, he knew the way, and so could quite well ask us to follow him so long as he was following Jesus.

And that is what you have got to do with your companions. You "take to" a boy, or "take to" a girl, and like to be with them, and do what they do, and say what they say, and follow them. You can't help that, perhaps, but should you not sometimes ask yourself, who is my companion following? Is it Jesus? or is it Satan? Is he on the right road? for if he is on the wrong road, and I am following him, I shall go wrong too.

I once read of a farmer who went out in the deep winter, when the snow was thick on the ground, and he took his little boy with him. By and by they came to a very steep hill, and it was dangerous climbing, for the snow concealed a great many ugly gaps into which they might fall, so the father went ahead, and his little boy climbed after him. When they had gone this way some distance, the little fellow called out, "Father, be sure you take the right road, for I am stepping in your footprints!" "My son stepping in my footprints!" thought the father, and the thought troubled him, and made him think, and at last made him pray and become a good man; for he thought, "If my son is following me, surely I should be following Christ."

Think you the same thought. You have some companions who are fond of you, and who do as you do, and say what you say—they are following you; but are you following Christ? If you are on the wrong road, you will lead them on the wrong road too!

Dear children, make companions only of those who are following Christ. And the best way to do that is by following Christ yourself. No one was ever lost on a straight road, and Jesus never leads us along crooked ways. His way is straight, for it is the way of salvation. When others would tempt you to turn from that way, and do what is wrong and say what is sinful, say to them, "No; the Lord's *my* Shepherd, and I will follow Him; and I will go only after those who are going after Him!"

Pray to Jesus now, saying, "Lord, I want to love Thee and follow Thee wherever Thou goest; teach me, and guide me, and lead me, and never let me go astray. Amen."

---

* From The Churchette: A Year's Sermons and Parables for the Young. 3s. 6d. *Hodder & Stoughton.*

CHILDREN'S MISSIONARY HYMN.

There are dying souls, we know,
  In heathen lands that dwell,
Who never heard the story
  We know and love so well;
The sweet and blessèd story
  Of Him who came to die
That we, poor sinful children,
  May have a home on high.

There are many children, too,
  In our own land, who dwell,
Who know not Christ our Saviour,
  Can we not help to tell
The glorious news to some one
  Who ne'er has heard of Christ,
And knows not the glad story
  Of his great love unpriced?

And cannot we give something,
  Though tiny be our store,
To help to send the Gospel
  To some far-distant shore?
Though small may be our off'ring,
  E'en as the widow's mite,
If for Christ's sake we give it,
  "'Tis precious in his sight."

We'll pray for those who carry
  Abroad the glorious news,
And to our prayers to hearken,
  The Lord will not refuse,
If in Christ's name we ask Him
  To speed the promised time,
When men shall know his Gospel
  In ev'ry land and clime.

Mary M. Hunter.

SAILORS AT MADEIRA.

Dear Sir,—A good work is going on at Madeira amongst the sailors calling at the port of Funchal. It is in connection with Miss Weston's Rests at Devonport and Portsmouth, and is superintended by Mr. W. Smart, who first originated it. On shore there is a Sailors' Rest, where the men can read, or write letters to their friends, and where temperance teas, followed by Gospel addresses, are given, when practicable. Large numbers of tracts in various languages are also given away. When blue-jackets, marines, and merchant sailors come ashore they are warned against a vicious set of Portuguese guides who speak English. The sailors are often rescued from the clutches of these bad men (who drug and rob them), and are cared for at the Rest until they can be sent on board ship.

The Consuls testify that far fewer imprisonments for drunkenness have taken place since the Rest was established. Mr. Smart also visits all the large steamers which call at this Port, and speaks to the crews and emigrants who may happen to be on board. This, as a rule, keeps him very fully employed, for steamers to and from West Africa, Cape of Good Hope, Brazil, the Argentine Republic, and the New Zealand Shipping Company's mail steamers, call here regularly, besides a great many men-of-war; and, no matter what time of day or night, Mr. Smart generally manages to visit all.

I spent some short time in Madeira in February, and became very much interested in the work, but was sorry to find that, like many other good works, it was suffering persecution. What most grieved me was to find that a number of the Protestant community, led by the British chaplain (who, by way, is the patron of a school under the care of the Jesuit sisters of St. Vincent de Paul), were doing all they could to hinder it, declaring they would stamp out the whole affair, and trying to dissuade visitors from subscribing to the funds, Mr. Smart's great offence being that he preaches the Gospel, and advocates temperance. The Jesuits are trying to get the Government to interfere and shut up both the schools and the Bible and Tract Depôt. Under these circumstances, I earnestly appeal to all Christians to aid this good work. I may say that there is a small committee in Funchal, consisting of Henry Brooks (a retired Natal merchant), President; J. Hutchinson, United States Vice and Deputy-Consul, and J. Hastings Toon, Major late H. M. Indian Army, Treasurer.

Jer. Garnett.
Royal Exchange, Manchester.

[We have known Mr. Smart for many years, and his father before him, and heartily endorse Mr. Garnet's testimony to their good work with Romish adversaries.—Ed.]

MR. HENRY THORNE AT MARGATE.

We have had a most blessed course of evangelistic services here, conducted by Mr. Henry Thorne. They commenced on Saturday, May 15, when a meeting for workers was impressively addressed by Mr. Thorne, in Shaftesbury House. The services ended with a praise-meeting on May 26, at the Theatre Royal. On the two Sabbaths during that interval Mr. Thorne held a morning prayer-meeting in Shaftesbury House; a Gospel-meeting at 3 p.m., and another at 8, both in the Theatre Royal. On the week-days there was a prayer-meeting daily at noon in the Y.M.C.A., Gordon House, Churchfields; a Bible-reading at 3 p.m. in Shaftesbury House, and a Gospel meeting at 8 in the theatre.

These meetings, which were open to all, and freely made known throughout the town and district, were well attended; the Bible-readings in the afternoons, and the Gospel meetings at night, especially so; a spirit of earnest desire and seeking after God seemed to pervade the assembled multitudes. The large theatre was well filled night after night by an orderly and attentive audience. The glorious Gospel messages, so faithfully and powerfully delivered by Mr. Thorne, were gladly received by many present. Inquiry-meetings were held each evening in a room at the back of the boxes, after the rest of the audience had departed. Here Mr. Thorne and other workers dealt with the anxious, convicted, and doubting, in such a manner as that most of them, by God's grace, night after night were enabled to trust in the Saviour, and go home rejoicing. The evangelist was assisted by a large united mission choir in the singing.

So large on several occasions was the number of inquirers that the room set apart for them proved too small, and they in consequence had to be put into the dress circle. Some of the cases of conversion were interesting, notably that of one young man who had been three years employed at the theatre, and who said God had given him up; another who, with his two sisters, found the Saviour on the same night; also a man, who had been discharged from his situation for drunkenness, and who accepted Christ, testified for Him openly before the assembled inquirers, and signed the pledge; four young girls belonging to a Bible-class in the town; two brothers and two sisters; and many other striking cases which time and space forbid us to mention.

Altogether it has been a most blessed time for Margate and its neighbourhood. Some from Birchington, Westgate, St. Peter's, Ramsgate, Broadstairs, Northdown, and other places round, have attended these mission services; seven young people from Birchington, after receiving the blessing of salvation, walked home there one night singing with joy, and praising God all the way.

Mr. Thorne, it may be stated, was in his early days, twenty-six years ago, connected with the Margate Theatre, his father having been the lessee thereof. The theatre is still in the hands of a member of his family, and was granted as a special favour to him for the purposes of the mission. These facts doubtless assisted to a great extent in creating the widespread interest that has been awakened, which God has graciously owned so richly to the conversion of sinners and to the strengthening of believers. A band of earnest workers from the different places of worship assisted heartily in the meetings, some as stewards, and others as helpers in the inquiry meetings, and the hearts of all are full of joy and thanksgiving for the abundant blessing bestowed.

The evangelist bade farewell to all the professing converts and inquirers at a meeting held in Shaftesbury House on Wednesday, May 26, when a tea was provided, during which he gave some earnest and valuable counsel to the young Christians. We heartily wish Mr. Thorne "God-speed" in his work and labour of love, and hope, by the favour of God, we may have him back amongst us for a longer time next year.

George P. Cumming, Retired Captain.
4, *Pitcairn-terrace, Victoria-road, Margate.*

NEWPORT, MON.—The new chapel of our friend, Rev. A. T. Jones, at Maindee, Newport, was opened in April last, and since then the congregation has more than doubled. Not a week has passed without souls coming to Christ. He baptized twenty-seven last month and twelve last week, and last Sunday thirty-two more were received into the Church. The Lord is giving great blessing with the Word spoken, and thus encouraging to look for great results. £200 has to be paid by the end of June, and this will be the last instalment for the building.

Notes and Comments.

NEXT week we shall give a portrait and sketch of the late Bishop Hannington.

The Daily News devotes a leading article to a new Biography of Cardinal Manning, and speaks of him as the good Cardinal Archbishop. It adds :—

> A number of most interesting portraits illustrate the Cardinal's life in almost all its periods and phases. It is a pity we have no Titian or Tintoret to make immortal the winning grace and charm of this typical head. Cardinal Manning, in all the portraits save that which represents him as a child, has the head of an ecclesiastic of the gentle type. Cardinal Newman, as far as pictures show, has never acquired this air ; Cardinal Manning has never lacked it. There is a combination of almost feminine sweetness, with ardour, dignity, and resolution, such as we not uncommonly find in eminent Jesuits.

Thus are we being gently and jesuitically educated into a sentimental regard for our eminent visitors, who, driven as a nuisance out of other countries, are establishing themselves in England, to fascinate our women with their feminine sweetness (or feline sleekness), and with "their ardour, dignity, and resolution" to carry out the good Cardinal Archbishop's programme—"to subjugate and to subdue, to bend and to break, the will of an imperial race," and the secret oath of the Jesuits—"to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise."

The Fourth Triennial Congress of the British, Continental and General Federation against vicious legislation will be held in Exeter Hall, June 28 to July 2, inclusive. Members' cards and programmes may be obtained of Mrs. Butler, 9, The Close, Winchester, or Mr. F. C. Banks, 2, Westminster Chambers, Victoria-street, London. Membership consists in adherence to the principles of the Federation and the payment of ten francs.

The desire of the promoters of these meetings is that they should give a mighty impulse to the great work of purifying, and to the destruction of Satanic institutions ; and that they should gather together in a spirit of Christian harmony, and thankfulness for past victory.

A preliminary meeting will be held on Sunday evening, June 27, the eve of the Congress, for praise and prayer, and consecration to the future work. Mrs. Butler will preside, and many foreign friends are expected to be present. The place of this meeting is not yet fixed.

The official meetings will begin each morning at 10.30, but Mrs. Butler will be present at the Lower Exeter Hall an hour previously every morning for a voluntary meeting of a devotional character, to which everyone who is inclined is invited to come.

A few weeks ago a well-known clergyman of the Church of Ireland, Rev. Dr. Berry, presided at a missionary meeting, held in the Wesleyan chapel at Parsonstown. However unusual a circumstance this might be in ordinary times, and, unfortunately, it would be only too remarkable in Ireland, one would naturally think that, in the presence of the common danger which of late has seemed to threaten Protestantism in the sister island, there might be some manifestation of that union which ought to exist between the various divisions of the Church of Christ; and Dr. Berry's presidency would be regarded simply as a sign of friendliness between persons who agreed to differ in non-essentials. One of our Irish contemporaries, however, contains a very warm protest on the subject, headed, "From schism, Good Lord deliver us," in which it is asked, "Are not Wesleyans schismatics ?" The question is raised, "Is a clergyman justified in presiding at a Wesleyan missionary meeting in a Wesleyan chapel ?" and, if so, how can he have the face to say before God and the congregation, "From schism, Good Lord deliver us," he having lately countenanced schism by presiding at its meeting in its chapel ?

At any other time this would be little more than amusing, but in the present day it is simply pitiable. The Church of Christ is one flock, but it has many folds, and Dr. Berry has not done any dishonour to his Scriptural knowledge in recognising the fact. When the Canon and Vicar-General of Kildare asserts that "there cannot, according to Ussher, be another Church of God in Ireland besides ours," we have no doubt Dr. Berry will not dissent, but will simply, according to the spirit of Christ, give a somewhat wider application to the possessive pronoun than Canon Crosthwaite seems prepared to do.

In the deeply interesting paper on missionary experiences, in last month's *Good Words*, by Miss Gordon Cumming, she calls attention to the painful fact that the progress of Christianity is retarded by the puerile divisions among, and the wrangling of, Christian sects. In illustration, she mentions that in China the Christian camp is divided into three parties, "who cannot agree on the best Chinese word to adopt as the equivalent of the Most Holy Name." The loss of power by reason of our divisions at home is deplorable enough, but it is infinitely more so in the mission field ; for it gives an idea of confusion where all ought to be peace. It behoves each Christian to pray that there may soon be one spirit and one mind in all those who are privileged to labour abroad in the noble work of extending the boundaries of the kingdom of Christ.

We ask attention to the outspoken and large-hearted utterance of Canon Wilberforce, in reply to the question, "What is Schism ?" which we have reprinted (p. 4) from the St. Mary (Southampton) Parish Magazine.

The Independents have lost one of their best ministers, Mr. W. F. Callaway (for he refused to be called "Reverend"), of Soho Hill Chapel, Birmingham. With an impressive presence, and a high order of intellect, Mr. Callaway, through the grace of God which was upon him, was a man of singular uprightness, and possessed in a remarkable degree the disinterestedness which is the strength of a minister of Christianity. Eschewing attempts at the arts of popularity, and craving no public place, he drew around him a most intelligent congregation, and there might be seen, in the large and handsome chapel which was built for his ministry, among traders and merchants, hundreds of Birmingham artisans and their wives. His eminence and bright and gentle unselfishness were universally recognised and honoured in Birmingham. He was among the foremost in standing by Mr. Moody on his visits there.

At the meeting of the Irish Evangelical Society, Rev. J. Ervine, from Kingstown, referred with deep feeling to the difficulties of Protestantism in the south and west of Ireland. Roman Catholics could point to Protestant places of worship closed, and to Protestants becoming more scattered and leaving the country. Doubtless terrorism has much to do with this, but the problem that is forced on the attention of the friends of Ireland just now is one of the gravest that has occupied this generation. Our hope is in the pleading prayers that are ascending to God.

The address of Dr. Dale, of Birmingham, at the late union meeting of Congregationalists and Baptists, pointed with a very powerful finger to a danger felt by the ablest men in both communions. If in these days when entrance to churches was made easy, persons found admission who had no personal faith, and to whom the will of God was not the supreme law of conduct, the ambition of ministers might be met, but it would bring the worst of troubles to the cause of Christ. Dr. Conder, of Leeds, uttered words of similar warning, and said the worst Church systems would work better in the hands of earnest Christian men than the best in the hands of worldlings.

The question how to deal with villages must not absorb an even greater one—how to deal with chief cities whose influence is incalculable. London is increasing by sixty thousand a year; Paris at the same rate, and New York, in proportion to its size, more rapidly still. Such enormous populations are without parallel, and in them the world-powers have their opportunity. The past tells us how chief cities have utterly perished because of their corruption. If, as is to be feared, the returns of church membership are by no means proportionate to the growth of these cities, and Christian influence is no adequate breakwater to the tides of iniquity which are setting in, the accountability of the Church is very serious. Rev. iii. 15—18 tells us what was the warning against lukewarmness in a commercial city.

Glimpses of life in London are occasionally given which are a painful revelation. Recently a champion prize-fighter was carried to his grave. He died at the age of twenty-five, and, from dark alleys, an enormous multitude emerged—many young, many debased, many flauntily clad, and many with industrial conveyances, the large number of which arrested all beholders as the huge procession followed the hearse. Such an emerging of a hidden population at the West-end tells a sad and solemn story of a so-called Christian city.

Some of the Y.M.C. Associations of our country, as we have lately remarked, are beginning to realise the deep spiritual needs of the heathen world. We are glad to find that many of our Christian women are also catching the flame, especially with respect to the condition of their own sex. There will be found in our list of announcements the programme of an All-day Convention next Tuesday, at Exeter Hall, on "The Women of India." The subject is one that ought to come home with peculiar power to every Christian woman in England. We are nationally responsible for the social and spiritual state of these sister subjects of our Queen; and if we are in dead earnest, surely much more can be done to let into their lives the light of Christ's Gospel.

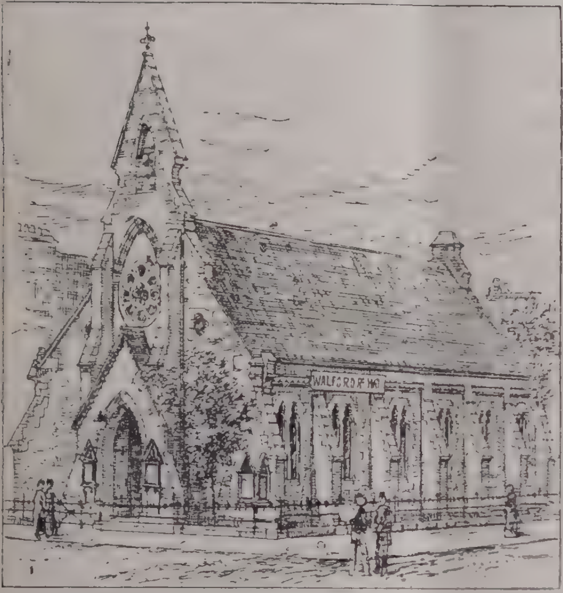
This Convention ought to be followed up by others on "The Women of China" and "The Women of Africa."

The Christian.

June 3, 1886.

CONTENTS.

Rev. Joseph Cook, Boston, U.S. (With Portrait) 1
The "George Holland" Dovecote .. 2
Letters from Abroad.—12 3
What is Schism? 4
The Secret of Joy and Power 5
The Beloved Disciple 5
Josiah Redbush's Mortgage 6
News from the Equator 6
Home Missions 7
Presbyterian Foreign Missions 7
Poetry—Launch out to Sea 7
Bible Studies.—17 7
Village Sects 8
Faith-Healing 8
Notes from the Scotch Assemblies.. 9
Notes by Mr. Spurgeon 9
The McAll Mission in France 10
Work is the Best Charity 10
For the Young 11
Mr. H. Thorne at Margate 11
Notes and Comments 12
Anniversaries 14
Mission Work at Epsom Races 16
Southsea Conference 19
Rescue Work in Manchester 19
On the French Coast 19
Notes on Daily Readings........20



The Sale of Walford Road Hall,

STOKE NEWINGTON, N.

After four years of successful ministry and useful work amongst the poor around us, we are now required either to purchase the above property (formerly used as a chapel), or to relinquish the same forthwith.

The Converts and Congregation, who number over 200, though poor, are doing all they can, and the Vendors have made a special abatement in our favour. Yet it is quite impossible to provide a quarter of the £700 required from our own resources. We have to complete the purchase by June 24.

To enable us to do this we earnestly appeal to those who value such Christian and ameliorative labours amongst the poor and irreligious, to come to our assistance in this moment of *special* trial.

There is a large Sunday-school and many useful agencies. All the labourers are voluntary, and maintain in addition large Open-air Meetings in the vicinity.

Help in any shape would be most thankfully received by the Editors, 12, Paternoster-buildings, E.C.; or by the Director of the North-East London Gospel Missions,

WILLIAM CHORLEY,
2, Marquess Grove, Canonbury, N.

The last Annual Report, with list of Trustees, and Balance Sheet, gladly sent on application.
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The Gospel Male Choir was, during the last five months of the London Mission, a special feature of the meetings of Messrs. Moody and Sankey. There are, doubtless, many more who would wish to dedicate their voices to the service of the Master; and with the present volume (which is arranged for 1st and 2nd Tenor and 1st and 2nd Bass) in their hands, and the hearty co-operation of a few brethren like-minded, this wish can be easily gratified. Says Mr. Mc Granahan:—"Organize a quartet, a double quartet, or better still, a chorus of male voices; and prove the power for good in the harmony of male voices when consecrated to the glory and service of our divine Master."

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Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."—D V, it is intended to take the children of the George Yard Ragged Schools into the country for one day's enjoyment, and to provide them with necessary food, when sufficient money is in hand. —George Holland, The George Yard Ragged Schools, &c., High-street, Whitechapel, E.

ASHLEY MISSION, Peel Grove, Bethnal green, E. — Earl of Shaftesbury late President.—Mothers' Meetings. Classes for Men, Women, Factory Girls and Lads. Tract distribution. Open-air work. Evangelistic Services. Sunday-school. Temperance work carried on daily. Visitors welcomed any evening. Subscriptions and donations are earnestly asked for, also for "A Day in the Country" for some of the poor Mothers and others.—Miss Bontein, Hon. Lady Superintendent, 22a, Devonshire-street, W.

PRIVATE MEDICAL HOME, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and confinement cases).—For terms apply to Lady Superintendent. The Trustees earnestly ask further contributions towards the Free Bed Fund for ladies in reduced circumstances.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 62, Finsbury-pavement, E.C.

AT THE PROPHETIC CONFERENCE, Clapham, June 15, 16, 17, a Model of Ancient Jerusalem, and of Herod's Temple, will be exhibited by Mr. Teuz.—Tickets for the Conference may be had at the Office, Clapham-road.

THE INDIGENT BLIND VISITING SOCIETY. Founded 1834. To raise the condition of the Blind of London. Nearly 900 are visited and assisted, and over 300 are receiving elementary education. Help is most urgently needed. Contributions, however small, will be gratefully received by W. C. Lester, Secretary. Office, 27, Red Lion-square, W.C.

OPEN-AIR MISSION.—Treasurer, The Lord Kinnaird. Hon. Sec., John MacGregor, Esq., M.A. "Go out Quickly;" "Open-air Preaching," by the late Archbishop of Canterbury; "Lord Shaftesbury on Open-air Preaching;" "Open-air Preachers, Divine and Human," by the Rev. Dr. John Edmond (one penny each). Annual Reports, and other papers on open-air preaching will be sent on application at the office. Also Hymn sheets, 3d. and 6d. per 100. Contributions may be sent to the Treasurer, care of the Society's Bankers, Ransom, Bouverie & Co., 1, Pall Mall East, S.W., and to the Secretary, Mr. Gawin Kirkham, at the office, 14, Duke-street, Adelphi, London, W.C.

SERVANTS' CHRISTIAN HOME.—After much prayer and consultation a Home for Servants has been established at Beresford House, 15, Fremont-street, King Edward's-road, Hackney, where servants are received in the interval of seeking situations. Subscriptions for the support of this good work are urgently needed, and will be thankfully received by Mrs. Isabella Seymour, Wilton Lodge, Winchmore-hill, N; or by Mrs Gawin Kirkham, 15, Beresford-road, Highbury, N.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement. — For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address, Balcluths Lodge, Southgate, N.

WOMEN'S MISSIONARY INSTITUTE,

CLAPHAM ROAD, S.W. *(adjoining Conference Hall).*

Mrs. MEREDITH will (D.V.) have a RECEPTION on FRIDAY EVENING, June 18. The ARCHDEACON OF SURREY will preside. Information will be given about the Women's Medical Mission, in connection with Nine Elms Missions.

Major-Gen. Sir Robert Phayre, Dr. C. Handfield Jones, M.B., F.R.S., and other medical men and women, Eugene Stock, and some returned Missionaries are expected to be present.

TICKETS CAN BE HAD ON APPLICATION.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. Fleming. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas

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HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. — Comfortable home for twelve Boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident Governess.—Address, Principal.

SOUTHSEA.—Holland House, Clarence-parade. — Educational home for the daughters of gentlemen. Careful Christian training. Thorough teaching. Successful preparation for the Oxford Local, and other examinations. Home comforts. Large house in a healthy and bright situation. — Prospectus, with references, on application to the Principal.

EDUCATION for the DAUGHTERS of Gentlemen, Glen Lyon, West Hill, Sydenham. —Principal, Miss Sykes.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon; Clarendon Hall, Topsham, Devon; and Erdsleigh House, Clapham.—First-class Education for the Daughters of Gentlemen, with safe Christian training. Preparation for all Examinations, including entrance Examinations for Newnham and Girton Colleges. Resident Head English Mistress from Newnham College, Cambridge, L.L.A., St. Andrew's University. Highest testimonials

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A LADY, in grateful recognition of the benefits received by her five daughters, is desirous of recommending a School for the Daughters of Gentlemen, to parents seeking the highest Christian training combined with every educational advantage.—R. B., 5, Westminster-chambers, Victoria-street, Westminster.

WESTON-SUPER-MARE. — Preparatory School, for the Sons of Gentlemen. Good teaching. Home care; most healthy situation. Good references.

Principals, Highfield, Queen's-road.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen.—Miss Penn receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

THE MISSES GREEN, certificated by Cambridge University, receive Pupils. Comfortable home. Good education. Situation healthy. Terms from twenty-one guineas yearly. —7, Belle Vue-villas, Southgate-road, Wood Green, N.

TUTOR. — A Cambridge Undergraduate studying for Holy Orders, experienced in teaching, and very painstaking, is open for an engagement for the long vacation.

Alpha, Christ's College, Cambridge.

LADY (young) experienced, musical (piano and organ), desires Mission, Temperance, or other work, with board and residence Services and moderate terms given.—Alpha, Mr. Waters, Stationer, 97, Westbourne grove, W.

FRANCE. — A Lady anticipates entering next Term a first-class school, and would like to meet a Lady wishing to send her daughter, of whom she would take kind care. No remuneration required.—C., 115, Finchley-road, N.W.

A FOREIGN PROFESSOR, who has been Tutor to a Gentleman's son for three years, for French, German, Latin, and mathematics, desires re-engagement. Private lessons or school

G., 73, Westbourne-park-road, Bayswater.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford. Christian education. Pupils prepared for Cambridge Local, and R.A.M. Examinations.—For terms apply to Miss Seifferth, Principal.

TWO YOUNG LADIES (orphans) are desirous of obtaining Unfurnished Rooms in some locality where there is an opening for daily teaching. They are competent to teach French, German (acquired abroad), thorough English, piano, needlework, and the rudiments of Latin and violin. Good references given.—Apply by letter to Edward Butler, Esq., 7, Park-square, Leeds.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

COMBE DOWN SCHOOL,

NEAR BATH.
FOR SONS OF GENTLEMEN.
Principal—Mr. W. Franklin.

Christian training, combined with an education for business pursuits or professional life. Preparation for University and competitive examinations.

Bracing air; certified sanitary arrangements.
Prospectus on application.

References:

Colonel BARNES, Commandant, 10th Bengal Lancers.
H. DYER, Esq., Malvern.
H. GROVES, Esq., Kendal.
Dr. MACLEAN, Bath.
G. F. TRENCH, Esq., Ardfert, County Kerry.

NEW COLLEGE,

Cliftonville, Margate,
Principal: Rev. G. H. Jones, F.A.S.

First-class tuition and good home at very moderate fees. Preparation for public schools and all Exams. Commercial and Preparatory Forms. Christian training. Splendid premises, close to sea. Sound progress, comfort, and happiness guaranteed.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. Dixon, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

TEIGNMOUTH, SOUTH DEVON.

Head Master: The Rev. R. D. Maxwell.

Coombe Vale School. One of the healthiest situations in England. Noted for its very successful training of delicate boys. Particulars on application.

BOARD AND RESIDENCE in Christian Ladies' School for Widow Lady and Daughters. Good education. Terms moderate. Lady and daughter just left—six years' residence.

Y., 9, Derby-villas, New Malden, Surrey.

NO SALARY. — A Lady (accustomed to tuition), desiring change, offers temporary services as above. Recommended for position where conscientiousness, kindness, and tact appreciated. Christian work specially desired.—K., 70, Laurel-road, Liverpool.

HOLIDAY ENGAGEMENT. — Foreign Protestant Governess, speaking French and German, is strongly recommended by a lady with whom she has been four years.

Delta, Maison du Pont, St. Servan, France.

GOVERNESS (Senior Oxford Certificated) desires re-engagement (school or family) after Midsummer. Thorough English, advanced arithmetic, fluent French, German, elementary Latin, good music, painting, and drawing.—M. P., Mrs. Hooper, Home and Institute for Governesses, opposite Highbury Station London, N. Board and residence from 11s' weekly permanency or otherwise. References required.

Appointments, Situations, &c., Wanted.

SECRETARYSHIP WANTED. — A Christian Gentleman, whose time as Secretary to a charitable Institution is not fully occupied, desires another similar appointment. A country society wishing to be represented in London could share an office in a good central position at a small expense. — A. B., 17, Bloomsbury-street, New Oxford-street, W.C.

A GENTLEMAN AND HIS WIFE (Christians), without family, are anxious to be employed in the Lord's work solely, or in any position of trust, where they would have time for Gospel work. They have had a good deal of experience in work amongst soldiers. A small salary only required. Good references.

G. F. D., Bridge House, Buttevant, Co. Cork.

ACCOUNTANT. — A Gentleman, aged 47, who has had several years' experience in the management of counting house of large commercial firm, and was for some years previously in the office of well-known Chartered Accountants, is open to a re-engagement. Unexceptionable references to former and present employers.

Secretary, 35, Farringdon-road, E.C.

AS CASHIER AND BOOKKEEPER, or similar place of trust, in south of England. Good knowledge of Bookselling and stationery trade. Age 35. Christian and abstainer. Highest references as to character, &c.

A. Mollison, Radley Cottage, Reigate.

F. B. RAYMOND, highly experienced Missionary, seeks re-engagement. Good visitor. Conducts meetings.

80, William-street, Southsea.

ACCOUNTANT OR COLLECTOR.—A Gentleman highly recommends a thoroughly Christian man (abstainer), aged 36, married, in any position of trust. Salary moderate.—W. H. Walker, 3, St. George's-avenue, Tufnell-park, N.

EVANGELIST or Home Missionary, of some years' experience, desires a re-engagement.

T. F. Boucher, Bocking, Braintree, Essex.

BUTLER desires situation where footman is kept, or single-handed. Quiet family. Age 35. Three years' good character. Married, without encumbrance. Christian, abstainer. Country preferred.

U. V., 70, Trumpington-street, Cambridge.

A YOUNG MAN, age 19, requires a situation to drive a horse and trap, or cart. Good references.

W. M., 6, Lewis-road, Camberwell, S.E.

AS GARDENER. Can be well recommended. Age 19. Total abstainer. Chiefly flowers and hot-house. Can take charge of a pony and carriage.—Refer to

Mrs. Fielder, The Priory, Abergavenny.

A LADY, going abroad, recommends her Coachman. Christian, abstainer. Married. Age 35. Good driver, has had care of four horses Town or country.

D. Julian, Harland Lodge, Bournemouth.

COACHMAN (thorough), married. No family. Age 40. Four years' good character. Town or country. Abstainer.

J. T., 52, Basnett-road, Wandsworth, S.W.

REQUIRED, by Lady of Christian principles, daily employment (writing, visiting, &c.) Has had long experience in evangelistic work among girls. Middle-aged. Highest references.

Alpha, Stationer, 49, Thornhill-road, Barnsbury.

A CHRISTIAN LADY, over 30 years of age, cheerful, active, musical, who has been accustomed to manage an important household, requires an engagement as Companion or Housekeeper.—Miss Elliott, 16, Lichfield-street, Hanley, Staffordshire.

COMPANION and Useful Help, by Young Lady (20), in refined Christian home. Domesticated, good needlewoman, musical. References given and required. London or suburbs preferred.

Mater, 1, Ebor-villa, Stamford.

WANTED, BY YOUNG LADY (26), situation as Companion. Would assist with children. Country preferred. Not object to travel. Good references.

R. P., 95, Ledbury-road, Bayswater.

NO SALARY.—A Young Lady, who can furnish her own home, will give partial time in light duties and as Companion, in exchange for a comfortable and refined home.

F. S., care of 413, Mare street, Hackney.

AS COMPANION-GOVERNESS to one or two young children. Country preferred. Willing to be generally useful. Comfortable home more valued than high salary.

S., 3, Newington green, London, N.

MATRON.—A Lady recommends a most thoroughly capable, experienced, conscientious person, with great experience, as Matron in a home for women, girls, or children; or as Housekeeper in a large house of business. Great experience, and a very lady like person.—Mrs. F. Jeune, 5, Somerset terrace, Carlton-road, Kilburn.

AS USEFUL MAID, in a quiet family. Needlewoman, plain dressmaker. Churchwoman.

H. H., 32, Palace street, Buckingham Gate, S.W.

AS USEFUL MAID. Good needlewoman and reader. A little housework not objected to. Fifteen years' character. Churchwoman. Christian home valued.

E. L., Mrs. Edwin Apps, Whyke-lane, Chichester.

AS MAID TO ELDERLY LADY. —A Lady warmly recommends her Scotch Maid, who was with her thirteen years.—Miss M. M., 37, Palace Gardens-terrace, Kensington, W.

CAN ANYONE inform Advertiser of a situation as Watchman, Porter, Labourer, &c., for a Christian man, who has lost situation at engineer's, that has held five years, through going blind in one eye Is sober, industrious, and highly recommended. — T. R. H., 20, Devonshire-chambers, Bishopsgate-street.

SECOND LAUNDRY-MAID in a Gentleman's family.—Miss Isabella Crowley, Normandy House, Alton, Hants, recommends a young Woman as above. Age 19. Good character. Experienced. Only likely applications answered.

LAUNDRY-MAID wants a situation (Upper) in the above capacity. Good references.—Miss Lochart, 116, Daly-road, Edinburgh.

WILL ANY CHRISTIAN Lady give trial to a girl of 17 redeeming her character. Has been in Home nearly two years. General or laundry work.

Matron, 287, Western Bank, Sheffield.

AS PLAIN COOK, or General Servant where housemaid is kept, in small quiet Christian family, by respectable married person, age 40. Baptist. Abstainer. Wages not under £20.

L., Mrs. W. Stevens, Mill Hill, Ewell, Surrey.

A LADY WISHES to recommend superior, trustworthy person as Working Housekeeper and thorough Cook to an elderly lady and gentleman where girl kept.—J. D., 204, Pavilion-road, Sloane-square, Chelsea, S.W.

AS USEFUL HOUSEKEEPER to a Christian Lady. A domesticated person who would assist in light duties in the house. Good knowledge of dressmaking. An abstainer. Highest reference. Small salary. Town preferred.—L. A., 1, Artesian-road, Bayswater, W.

A LADY of experience desires a re-engagement (the end of July) as Companion or Secretary to a lady, or Governess-Companion to young ladies. Would travel or go abroad. First-class references.
C. S., 10, Norfolk-terrace, Bournemouth.

REQUIRED, by a Lady, a re-engagement as Companion to a nervous Invalid Lady (mental). Excellent references to medical men.—M. S., 129, Adelaide-road, N.W.

LADY WANTS PLACE for respectable person, 35, who understands care of insane, and sick nursing. Would be glad to go as Mother's Help. She must be in temperance family.
B., 18, Endsleigh-gardens, St. Pancras, N.W.

YOUNG MAN, aged 23, with City experience in wholesale fancy stationery trade, desires situation in any place of trust. Highest references. Total abstainer.—C. T. WHITE, 1, Clifden-cottages, The Oval, Croydon.

A GENTLEMAN can recommend a respectable man as thorough useful indoor Manservant. Can wait on an invalid gentleman if required. Town or country.
D. T. PARKER, 9, Queen's-gate, London, S.W.

Appointments, Situations, &c., Vacant.

CARETAKER AND WIFE wanted (without children) for an institution in London. Committee provide unfurnished apartments, coals and gas and small salary. Must be teetotallers and non smoker —Apply by letter only, stating ages, previous occupation, &c., and, enclosing copies of testimonials (not originals).
ALPHA, Bryn Towy, Lewisham High-road S.E.

TOWN MISSIONARY wanted immediately, for Plymouth Town Mission. Salary to commence at £70. Age not to exceed 50. —HON. SECRETARY, 13, Woodland-terrace, Plymouth.

CHEMIST'S APPRENTICE.—There will shortly be a vacancy for a youth, about 16, in an old-established business in Monmouthshire, where a thorough knowledge of the trade in all its branches may be acquired. He would have a comfortable home in a Christian family, and be allowed time for study and recreation. Moderate premium required. — A. SMITH, Dispensing Chemist, 5, High-street, Newport, Mon.

A LADY SUPERINTENDENT wanted, for an Institution for fallen women in Brighton. Not over 40 years of age. Evangelical Church of England. Copies of testimonials, &c., to be sent to
A. B., Albion Hill Home, Brighton.

EVANGELISTS WANTED.—Young men, single, or with small families only, with burning love for God and for souls, to devote their lives to the work of the Lord.
Miss C., 4, Campden-hill-terrace, Kensington, W.

THOROUGHLY TRUSTWORTHY, experienced Sick-Nurse wanted, about 30, for a Lady partially paralysed. Must be strong, healthy, useful, and an abstainer. Comfortable home. Personal application preferred. Personal character required.—54, Queen's road, Norland-road, Notting-hill, W.

YOUNG WOMAN wanted to attend an invalid lady, and help in housework. Must have had experience in nursing. Accustomed to reading aloud. Over 25. Total abstainer. Nonconformist preferred.
Miss COPLAND, Broomfield, Chelmsford.

MOTHER'S HELP. — Wanted, to place a motherless girl (14½), with kind Christian people, where a servant is kept. She is healthy, useful, and ready with her needle —Q. R., Porter's Library, Sussex-place, Onslow-square, S.W.

A CHRISTIAN wanted, as Mother's Help, who can teach young children. Music required. State age, salary, and reference,
M., 7, Kingsmill-terrace, Newport, Mon.

WANTED FOR THE REEPHAM NURSING INSTITUTION, a good Nurse who is a member of the Church of England.
Mrs. FREEMAN, Whitwell Vicarage, Norwich.

AS OFFICE BOY, a confidential Lad wanted, of 14 or 15, of fair education, and thoroughly trustworthy. Best references required.—Apply by letter,
Miss REDWOOD, 28, Bow-road, E.

A RESPECTABLE YOUTH wanted as Junior Clerk.—Apply by letter only, stating age, salary, references, to Mr. R. TURNER, 11, Buckingham-street, Strand.

A YOUNG MAN wanted (indoors), accustomed to driving, and serving customers. One used to flour trade, and an abstainer, preferred.—Apply by letter,
B., 108, Junction-road, N.

CAN ANY LADY recommend a steady, trustworthy youth (15 or 16) as Indoor Servant? Must have a little knowledge of housework, and be willing to assist in garden. Height and wages?—Mrs N., Newlands, Copers Cope road, Beckenham, Kent.

SUPERINTENDENT wanted for the Female Orphan Home, Tangley-park, Hampton, Middlesex. Must be an experienced Christian, fond of children, and capable and willing to undertake the charge of fifty young orphan girls. Please state age and previous engagements. Applications (with references) to the Secretary, Mr. J. D. COOPER, 79, Finsbury-pavement, E.C.

EAST LONDON HOSPITAL FOR CHILDREN, Shadwell, E.—Wanted a Second Laundrymaid. Must be able to iron well. Wages £16 a year.—Apply at once to Mrs. FISHER, Matron, at the Hospital, before 12 noon.
ASHTON WARNER, Secretary.

HOUSE - PARLOURMAID, about 20, tall; abstainer. Churchwoman preferred. For gentleman's quiet family.
Mrs. P., 17, Leyland-road, Lee, S.E.

FOR SMALL FAMILY, a Sewing-maid wanted. Thorough needlewoman, plain dressmaker, and able to work machine. A decided Christian desired. — Mrs. STONE, care of Mr. Parkinson, Neville-street, Southport.

GOOD PLAIN COOK wanted, not under 25. Housemaid kept, and another maid. No boy. Wages £20, all found, no beer. Three in family. Church.
M., 9, Priory-crescent, Southover, Lewes.

PLAIN COOK wanted, over 23, in a gentleman's quiet family. Wages £18 to £20. Also **HOUSE - PARLOURMAID.** Wages £16 to £18. Lad kept.
Mrs. LYLE, 19, Westbourne-square, London.

A GOOD PLAIN COOK wanted, an early riser, and thoroughly trustworthy. A Christian abstainer preferred. Wages £16 to £18. — Mrs. R., Oakdene, Vermont - road, Upper Norwood.

A SUPERIOR GIRL wanted, age 20, as Housemaid, under a housekeeper, in a gentleman's family. No cooking. Wages £14
L. S., St. George's Lodge, Upper Tooting.

A RESPECTABLE, steady young girl wanted, to assist the housemaid. State full particulars.
Mrs. W., Morden House, Barnes Common, S.W.

CAN ANY LADY recommend an experienced Nurse, trustworthy, good-tempered, strong, active, good needlewoman. Age about 30. Under-nurse kept.
Mrs. OSWALD, New Place House, Southampton.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.
WEST CENTRAL HOTEL.

(First-class Temperance), 97, 99, 101, 103, Southampton - row, Russell - square. — Highly commended by Sir William Fox, K.C.M.G.; Rev. John Cairns, D.D.; Rev. J. P. Chown; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Edward Whitwell, Esq.; Dr. Ziemann; Miss Haslam, C.E.I.S., &c., &c. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

BOURNEMOUTH. — Southgate, West Cliff.—Private Apartments; Board if required. Central and bracing situation. Near the sea, pier, gardens, and churches. Private grounds; south aspect. Beautiful and extensive views. This well-known establishment is highly recommended for comfort and general excellence combined with moderate charges.
D. C. WHYTE, Proprietor.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58 Old Steine

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARL, or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

HASTINGS.—Board in a refined Christian family. Five minutes from pier. Good table. Home comforts. Highly recommended. Terms moderate. Discount to ministers and wives.
Mrs. C., 22, Cambridge-gardens, Hastings.

ROTHESAY, Scotland.—Health Resort and Hydropathic Establishment for Christians. Terms, for board, lodgings, and baths, from 25s. to 30s. per week.—Prospectus containing particulars, from COLIN CAMPBELL, Argyle Lodge.

BOURNEMOUTH. — Mancetter, West Cliff. — Superior Boarding House. Best position; close to sea and pines. Large, airy rooms. Liberal table.—For terms, &c., address PROPRIETRESS.

INTEMPERANCE.—A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or **Nervous Debility.** Christian care and influence. Judicious supervision and home comforts.
MEDICUS, 9, Stokes Croft, Bristol.

BUXTON, Derbyshire. — Alpine Boarding House, Hardwick-square. Most pleasantly situated near baths and gardens, and every attention given to visitors, with liberal table.—Proprietress, Miss PALMER.

BROADSTAIRS Y.W.C.A. Seaside Home for business Young Ladies and others. Separate compartments. Terms 15s. Special accommodation for two or three ladies, from one guinea, according to arrangement.
PRINCIPAL, Tudor Villas.

ILFRACOMBE. — Board and Residence with Christian family. House prettily situated. Five minutes' walk from sea. 35s. weekly. Two sharing same bed-room, 30s. each. References exchanged.
Ashwell Lodge, Brookdale avenue.

BARMOUTH, North Wales.—Seaside board and residence in quiet private family. Splendid sea view. Large house. Thirty shillings weekly.—TAU, Mr. W. Hughes, Printer, Barmouth, Merioneth, S. Wales.

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he Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

ocial Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. J. Manton Smith.—June 1 to 22, The Potteries, Great Grimsby.

Mr. F. E. Marsh.—June 6 to 18, Saltmarket, Glasgow; 20 to July 17, Bridgeton, Glasgow.

Mr. W. Spencer Walton.—To June 3, Gloucester Conference; 5 to 8, Didsbury; 9 to 11, Presbyterian Church, Newcastle-on-Tyne; 12 to 21, South Shields.

Mr. Henry Thorne.—To June 15, Bolton (Lancashire).

Mr. J. M. Scroggie.—June, Dundee; August 15 to 29, Glasgow.

Mr. George Clarke.—Greenock, to June 3.

Mr. James Neech.—Timberland, Lincolnshire, to June 3; Billingay, 6 to 20.

Mr. E. P. Telford.—Great Assembly Hall, Mile End-road, June.

Mr. and Mrs. C. King.—June 6 to 15, The Tent, Upper Clapton.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Conference Hall, 143, Clapham-road, S.W.—Sunday, 7 p.m., Mr. Edward Powell.

Children's Special Service Mission.—Mr. Arrowsmith, Scarborough, August; North Berwick, September; Mr. H. M. Trickett, Leatherhead, June 4.

St. George's Hall, Langham-place, W.—Mr. Denham Smith, during June, Sundays, 11 a.m. and 7 p.m.; Wednesday evenings, at 8, Burlington Hall, Savile-row.

Y.W.C.A.—Drawing-room meeting for French and Swiss ladies, Saturday, June 5, 3.30 p.m., at 3, Colville Houses, Talbot-road, W. Meeting for French shop-assistants and dressmakers, Saturday, June 5, at Miss Ellis's Tryon House, 8, Durham place, Smith-street, Chelsea, S.W.; June 19, at Madame de Watteville's, 30, Welbeck-street, W.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Preachers for Sunday, June 6: Union Hall Carlisle-street, Edgware-road, N.W., Mr. James Townley, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. W. H. F. Crookshank, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. Barnard Smith, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Fredk. Lane, 7 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bank Holiday, Whit Monday, June 14, meetings in Kilburn Hall, Kilburn Gate (*not* Town Hall), at 3.30 and 6.30 p.m.; tea between. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr George Hucklesby, Sunday, 7 p.m.; Mr. Finlay Gibson, Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. C. V. T. Onslow, Sunday, 7 p.m.; Mr. Finlay Gibson, to-night (Thursday), at 8. Dalston Hall, 105, Dalston-lane, E., Sunday, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr Ransome Wallis, Sundays, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, 3 p.m., Mr. J. Short, 7 p.m. Mortlake Rest Mission Hall—Mr. S. E. Angel, Sunday, 7 p.m.

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MISCELLANEOUS.

Meetings of Believers, Merrion Hall, Dublin, to June 4.

Keswick Convention.—July 26 to 31.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Miss Mittendorff's Orphan Home.—Dedication of the London house, 2, Aberdeen-place, Maida-hill, N.W., Friday, June 18, tea at 7, meeting at 8 p.m.

Conference on the Second Advent.—Conference Hall, Clapham-road, S.W., June 15—17.

Mildmay Mission to the Jews.—Meetings for praise and prayer, Conference Hall, Mildmay-park, N., Thursday, June 3, 3.30 and 7 p.m.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; June 4, Rev. C. A. Fox; 12, Rev. W. Haslam.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in June, at 12 noon, Rev. Newman Hall, LL.B., subject, "A Palestine Pilgrimage: Musings and Memories."

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for Christian workers, Friday, June 4, tea at 6, meeting at 7. Rev. J. Ossian Davies will give the address.

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, June 4, all-day meetings, 10.30 a.m. to 9 p.m. At 3 p.m., an address by Mrs H. W. Smith, of Philadelphia, author of "The Secret of a Happy Life." Sunday, June 6, 3.30 p.m., "God Providing a Deliverer" (Exod. iii.)

Conference Hall, Eccleston-street, S.W.—Wednesday, June 9, Thursday, June 10, 4 and 8 p.m., servants of the Lord who have been labouring in India, China, North Africa, Central Africa, Singapore, Spain, Sicily, Italy, France, Russia, Germany, and Scandinavia, will give an account of the Lord's work in those lands.

Convention for the Promotion of Personal Holiness, Wesleyan Church, London-street, Greenwich, Wednesday, June 9, 11 a.m. and 2.30 p.m.; sermon by Rev Mark Guy Pearse, 6.30 p.m. Revs Mark Guy Pearse, Hugh Price Hughes, G. W. Olver, Walford Green, J. E. Clapham, J. S. Cooke, W. Darlow Sarjeant, Miss Booth (of Paris), and others will take part.

Women of India.—All-day Convention, convened by the Indian Female Normal School and Instruction Society, Tuesday, June 8, Exeter Hall. 12 noon, devotional meeting. 2 p.m., chairman, General Sir R. Phayre; *Medical Missions:* Mrs. Clark, "Their Need;" Miss Pattison, from Lucknow, and "What they are Doing;" Miss Lloyd, from the Women's Missionary Training Home. 3 p.m., *Delegates from other Societies*, chairman, Rev. W. Gray, C.M.S. Secretary; an account of the work of the Society for Female Education in the East; a sketch of the London Missionary Society's work; Mrs. Murray Mitchell, on the work of the Presbyterian Missions; Miss Goode, "Converts' Home" at Barrackpore; Miss Cartrop, on the work of the American Missions. 4 p.m., *Our Own Work:* Mrs. Sorabji, from Poonah; Miss Baumann, from Lucknow; Miss Keay, from Lahore. 7.30 p.m., chairman, Mr. G. Williams; "Mission Work among the Women of India," Rev. A. H. Lash, Rev. A. R. Cavalier; "A Visit to our Missions," Rev. H. E. De S. Dalmas; "Indian Homes," Mrs. Sorabji; "How can we Help?" Hon. A. Kinnaird, Mr. W. T. Paton, Sir Wm. Muir, K.C.S.I. Information can be obtained from the Secretaries, 2, Adelphi-terrace, Strand, W.C.

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Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C. (late Gracechurch-street).—Social gatherings: Tuesday, June 8, address by Mr. Henry Varley; Wednesday, 9, "Book Reception," by Mr. F. A. Bevan; Friday, 11, address by Rev. W. Haslam. Tea each evening from 5.30; chair at 6. Bible readings, Sunday, 5 p.m., "The Alphabet of the Human Heart," by Mr. Alfred Woods.

Exeter Hall.—Sunday, 3.30 p.m., men only, Bible study, "Jonah," Mr. E. J. Kennedy; public service, 7 p.m. Rev. Gideon Draper, D.D., on "Christian Work in St. Petersburg," at prayer meeting, Wednesday, 1 p.m. Praise and prayer meeting, Saturday, 8 p.m., with Bible reading on "Ephesians," by Colonel Puget.

The Priory, 198, Upper-street, Islington, N.—Thursday, June 3, 8.30 p.m., address. Sunday, 6, 3.15 p.m., address, Rev. W. Whittley. Wednesday, 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday evening, June 3, at 8.45, young men's meeting, conducted by Mr. C. C. Underwood. Sunday, 6, being the forty-second anniversary of the Y.M.C.A., it will be observed in the West Branch as a day of thanksgiving and prayer. Lord Robert Montagu will conduct and address the meeting at 3.15.

Conference Hall, Stratford.—Sunday, June 6, at 3 and 7 p.m., Mr. Burnett Tabrum.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

91, Euston-road, N.W.—Mr. Joseph Weatherley, address to young men, Sunday, June 6, 3.15 p.m.

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Mission and other Appeals.

Hackney Y.M.C.A.—Mr. F. L. Porter, secretary of this branch, writing from The Grove, Mare street, E., appeals for £100 to clear off a debt of £40, and to extend the work among young men.

Seamen's Mission, Folkestone.—Mr. Henry Galer, 35, Garden-terrace, Broadmead-road, Folkestone-road, asks for books for sailors bags. Tracts for distribution outside the Folkestone Exhibition are greatly needed. Large excursion parties are visiting from the Continent, so French tracts and Scriptures will be most acceptable.

Union Hall Mission.—The time has arrived when we hope to be again fully engaged in preaching the Gospel in the tents in this great metropolis. About £200 will be required for this summer work, which will in no way interfere with the evangelistic work carried on in the five halls of the Mission.

Yours, &c., Robert Bilke.

18, *Greenhill-park-villas, Harlesden, N.W.*

Distress in Wales.—Mrs. Pechey, Rhamberfedd, Hope, Mold, asks for help in one of the poorest districts in North Wales, in the way of old clothes, boots and shoes, for men, women, and children. Through slack work in the collieries, the distress becomes more and more apparent. Parcels will be thankfully received by post, or for larger ones Mrs. Pechey would send her railway address.

Inebriate Women.—The Women's Union of the C.E.T.S. are about to open a Home for Inebriate Women. Applications for a Home of this kind, for women of all classes, are frequently received by the committee. They earnestly ask that subscriptions and donations, promises of furniture and other necessaries, may at once be sent to the secretary, Miss Haslam, 116A, Palace-chambers, Bridge-street, Westminster, S.W.

St. John's, Copenhagen-street, King's Cross, N.—A Sale of Work, the proceeds of which will be devoted to meeting the heavy expenses of mission work among the masses in this very poor and thickly populated district, will be held on July 1, at Worthing House, Barnsbury-square, N. All kinds of useful or fancy needlework, clothes for poor, flowers, fruit, or provisions will be most thankfully received by Mrs. Charles Ough, at the above address.

Homes of Hope.—Every day most painful applications are made for admission, and the thought of refusing a helping hand to any young woman struggling to get out of her miserable life is very distressing, especially in the case of those who have only made a first false step, and for whom particularly this appeal is sent. The Committee are urgently in need of funds, and will be glad of help.—Yours, &c.,

4, *Regent-square, W.C.* W. Hornbrook, Sec.

One Tun Mission.—Mrs Barker Harrison, 32, Eaton-terrace, S.W., writes that contributions are urgently needed to save the Mission commenced twenty-nine years ago, and as urgently needed as ever for the numerous depraved and destitute families in the slums of Westminster. The death of the Earl of Shaftesbury, who took the deepest interest in the schools, &c., is an unspeakable loss. As it is not at the East-end the old Mission is overlooked by those who have the means and the will to help.

Orphanage at Sunbury.—Lieut.-Colonel T. Newton Young, Lambton Lodge, Spring-grove, Isleworth, writes: During the past eleven years various temperance associations have supported an orphanage at Sunbury-on-Thames, into which the orphans of all sections of the temperance body are admitted. Owing to loss of work the expenditure has exceeded the income by £115, and we have to meet bills coming due. We have several pressing cases now pleading for admission, but we are most reluctantly compelled to refuse admission until our financial condition improves.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—June 6, Acts ii. 14—24; June 7, ii. 25—36; June 8, ii. 37—47; June 9, iii. 1—11; June 10, iii. 12—26; June 11, iv. 1—12; June 12, iv. 13—22.

Notices.

Communications Received with Thanks.—J.K.W. J.P. E.P.T. H.J.A. R.D.R. T.H. J.M. J.B.F. W.E. H.J.E. E.V.W. D.M.L. A.E.L. B.E.B. M.O.F. H.B. G.W.S. E.L. O.C.A. H.C.L. T.N.W. R.W.G. T.J. H.M. C.M.M. F.L.P. A.W.W. J.E.Y. J.E.B. M.E.D. C.P. G.K. F.E.T. F.J. A.M. G.F.T. J.J.L. M.P.S. J.A.L. R.C. J.McC. R.B. L.W.M. E.E.H. G.D.S. S.B. G.K. W.L.L. F.A.T. J.W. S.E.D. R.H. W.L.P. W.M. H.B. E.F. D.M. J.O. G.P. M.A.B. D.S. A.R. E.B.B. T.A.D. W.J.E. J.C. E.H.McC. H.G.G. R.B. M.P. D.M.

Applicants for Tracts.—J. Taylor, 28, Cassy-place, Stepney-green, E.; A. Kilby, 3, Burdett-road, Mile End, E.; Mr. Snowden, 64, Fairfield-road, Bow, E.; H. Brown, Willmott's Cottages, Trevor-road, Hitchin, Herts; Miss S. A. Beswick, 162, Chester-road, Manchester; W. Willcock, 271, Deansgate, Manchester; A. E. Stevens, 34, Grange-road, Bermondsey, S.E.; G. Jolliffe, 45, St Joseph's-road, Hornsey, N.; Mrs. S. E. Whitburn, Waterside, Devoran, Cornwall; B. Middleton, 42, Kimberley-street, Unthanks-road, Norwich; D. Abba, 1, Bright-street, Holderness-road, Hull; T. Sayer, 85, Crayford-road, Tufnell-park, N. (children's tracts); C. Patmore, 3, Spicer-terrace, Beaumont-road, Leyton, Essex; A. Baker, 3, King's-road, Church-road, Tottenham; A. Whitehouse, 36, Tibbington-terrace, Prince's End, Tipton; H. J. A. Suter, 46, Green-road, Southsea; G. J. A. Kidd, 4, Pine-terrace, Broughton Ferry, N.B.; Mrs. F. Powis, 4, Austin-terrace, Weston-super-Mare; H. Leasdale, 104, Spring-vale-road, Sheffield; Mrs. Rattray, 26, Farnworth-street, Kensington, Liverpool; F. Higgitt, 20, Hull-green, Bradley, near Belston, Staffordshire; W. A. Hall, 204, Kentish-town-road, N.W.; G. H. Breton, 84, Great Dover-street, S.E.; Miss Southcote, Vicarage-hill, Exmouth, South Devon; J. Hall, jun., Wolverampton-street, Dudley; F. Brookes, 5, Listowel-street, Bishop's-road, Brixton; Mr. Morrell, 9, Warberry-road, Wood Green, N.; Miss A. Hurwood, 95, Junction-road, Upper Holloway, N.

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Subscriptions received by Messrs. Morgan & Scott to Saturday, May 29, 1886.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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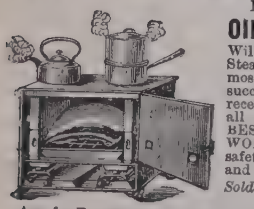

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AN ADDRESS delivered before the Somerset Congregational Union at Chard, Monday, April 13, 1886, by the Chairman, the

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TOURIST ARRANGEMENTS, 1886.

TOURIST TICKETS will be issued from 1st June to the 30th October, 1886.

For Particulars, see Time Tables and Programmes, issued by the Company.

JOHN NOBLE,
General Manager.

Derby, May, 1886.

We have received a number of letters in ply to a note by a correspondent, in a cent issue, in which he commented on the osence in many boarding schools of any prosion for training girls in the duties of ery-day home life. Our object in inserting e note was not to draw attention to any rticular school or schools, but to bring the estion before the notice, both of parents d teachers.

Dr. Cunningham Geikie recently delivered lecture on "True Socialism" (in reply to e on "Socialism," by Mr. Morris) to the orking-men of Norwich. It is full of the isdom and common sense of God's religion, d the Socialism it teaches is that taught th in the Old and New Testaments. It is, erefore, both conservative and radical, eking to conserve the good and to root up e evil. Here is a wholesome rebuke for e Fourth Estate :—

> I cannot but think that the social irreligion and morality of the day is largely due to our able itors; good men, no doubt, in private, but most ngerous in their calling. I see long reports of vorces, seductions, and breaches of promise in pers which would scarcely say a word to help on e great Act for the protection of young girls. I ok in vain, day by day, for any trace in editorials the existence of a God, or of a higher law than ere gain or pleasure. With a power greater than at of the pulpit, the able editors ignore the istence of a HIGH IDEAL in life. To make the orld better; to guide it according to the Ten mmandments; to keep alive the fear of God, hich is the life of a nation, is not thought their cation. They have simply to think of what pays. ho would ever know from a newspaper that there a God, or that to believe in Him and act accordgly is vital to any community? Till the Press se to the dignity of its magnificent commission, d teach men that the greatness of a nation lies t in its wealth, but its worth, that its prosperity es not consist in having so much money, or so uch selfish indulgence, but in fidelity to truth, rity, justice, unselfishness, and integrity, there a small hope for the future!

One of the lying half-truths of the day is, You can't make men sober [or pure, or pright, or anything else] by Act of Parliaent." We rejoice when we find a man who es not fear to knock the bottom out of a sk of hollow cant like this. Dr. Geikie ys:—

> Truth, honesty, character are dead in large dertments of business—dead, or like to die. The sult is that wages are down to the lowest; men not get the worth of their money; trade is being st to us. One way to remedy this is, beyond estion, to pass wise, just laws, to force men to honest and just. There are many who fear no d but an Act of Parliament. It is mere folly to y men cannot be made moral in this way. They n, at least, be forced to *act* morally [or not to t immorally]. Ask the little girls of England Mr. Stead's law has not forced morality on the ffians who formerly could ruin them with imnity. Think of the Factory Act, of the Women--Mines Act, of Plimsoll's Act. Pass another, to quire everything sold to be what it says it is, d to punish all scamp work.

No doubt this would be called, in the cant the day, "grandmotherly government," d Dr. Geikie a "faddist." But he can ford this; it is the lot of all reforms and formers. It was "grandmotherly government" to abolish slavery and to restrict urs of labour; and Wilberforce and aftesbury were the "faddists" of their ys; as the men who cry out against the ink traffic at home and the opium traffic road are now. But the next generation ill call them Christians and philanthropists. True Socialism" is published by *Jarrold & ns*, price 3d.

We have received from Rev. E. P. Hammond some interesting notes of the visit of himself and Mrs. Hammond to Germany. We hope to give them in our next.

A correspondent writes to us as follows:—

> SIR,—Within the last three months I have been to a good number of different places of worship in the West-end. I am sorry to say that it has come to me very forcibly that, in many cases, had I gone into them unsaved, I should not have learned the way of salvation before I came out. Should this be so? Surely pastors do not think the old, old story is so wearisome to believers, that they must discourse on every other topic but that?

The Executive Committee of the National Temperance League are making arrangements for a National and Colonial Temperance Congress in London, which will be held in Princes' Hall, Piccadilly, on July 14, 15, and 16. The object of the Congress is to receive information regarding the extent of drinking habits in the Colonies and dependencies of the British Empire; the regulations in force in those localities for restricting or prohibiting the drink traffic; and the results of efforts put forth by Temperance Organisations, Churches, Sunday-schools, Educational Boards, and other public bodies for the promotion of Total Abstinence from Intoxicating liquors.

> DEAR SIR,—May I suggest to your numerous readers a means of disseminating the valuable information and stimulating truths contained in THE CHRISTIAN; it is that of supplying libraries and reading-rooms with the same. Being allowed myself to send it to a Free Library in one of our principal towns, I am desirous that other Christians may be induced thus to bring it before the public, also other helpful periodicals, such as the Y M.C. *Association Notes*, and Y.W.C.A. *Home Words*, and *Gazette*. In the hope that Christ's kingdom may be thus extended, I am, dear Sir, yours faithfully,
>
> AN APPRECIATIVE READER.

We occasionally get a letter asking what can be done with a quantity of back numbers of THE CHRISTIAN. We hope those readers who are allowing their numbers to accumulate will adopt some such plan as above proposed. No one need be at a loss to find willing and thankful recipients.

We regret exceedingly to receive a letter from the medical adviser of Richard Weaver, saying that he has been suffering for some time past from vertigo, and that he must abstain from active work at the very least for several weeks. A little while ago Richard left home to hold meetings at Devonport, but was obliged to return home when he had got as far as Bristol. There are many who have been blessed for eternity through his preaching, who may now have an opportunity of showing their love to him. His address is Milton Cottage, Sale, Cheshire.

Mr. Ruskin has in a striking passage insisted upon "the duty of delight," a duty in many cases very little recognised even by those who have most to rejoice over. Powerful, however, as are the great prose writer's words, a greater writer still, the Apostle Paul, has urged stronger reasons in support of the cultivation of that spirit of joy which ought to be characteristic of the Christian life. It is very evident from Rom. xiv. 17, 18, that a not unimportant part of the service of Christ is "joy in the Holy Ghost," for it is recorded that he who does not fail in that portion of his service is not only approved of men, but also acceptable to God, or, as the New Version has it, "well pleasing to God."

The following circular tells us that Mr. Moody is as usual planning to spend his holiday in laboriously helping others. No one can estimate the benefit to America and the world through the 205 College students whom he thus invites to reap the benefit of his wide experience:—

COLLEGE STUDENTS' SUMMER SCHOOL FOR BIBLE STUDY,

To be conducted by D. L. Moody, at Northfield, Mass., July 1—31, 1886.

We are happy to convey to your Association the following invitation from Mr. Moody. He is proposing to hold a College Students' Summer School during the entire month of July at his home in Northfield, Mass., a delightful place of summer resort, where are offered abundant opportunities for wholesome recreation. The object of the school will be the study of the Bible and of such methods of Christian work as are adapted to College life. Mr. Moody, while himself conducting the meeting every day, will also bring to his aid men of wide experience in Bible Study and Christian work.

The regular exercises are not to exceed two hours a day, the balance of the time being devoted to just such recreation as students need after the work of the College year, the Connecticut river being accessible for boating, and the mountains in every direction affording opportunities for walking and climbing. Other facilities for outdoor exercise and sport will also be furnished. Such opportunities for conference and study as the students may desire outside of the time mentioned can also be arranged for.

Mr. Moody can accommodate over two hundred persons in his school building at Northfield. Accordingly he is able to invite each of the two hundred and twenty-five College Young Men's Christian Associations to send one representative.

The entire cost of living will not exceed five dollars a week. There will be no other expenses. Reduced railroad fares in the way of excursion tickets are always offered in the Summer season, and from whatever point your delegate may come he will be able to avail himself of this reduction.

Mr. Moody seeks the benefit not only of the individual students who come, but also that of the institutions which they represent. He, therefore, desires that every College Association should select as its representative a student who will be in college at least two years longer, and one well qualified to impart to others during that time the benefit which he shall have received.

The invitation offers to Christian students a rare opportunity of spending enough time with Mr. Moody to gain the benefit of his thorough practical experience in Christian work and of his knowledge of the Bible for use in such work.

52, *East 23rd Street,* L. D. WISHARD,
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Any English people travelling in America would do well to visit Northfield.

It has been said of one of our great English poets that there is a risk of his readers being carried along by the exquisite music of his verse before they have had time to seize the thought. Professor Rhys appears to have had a somewhat similar thought with regard to portions of the Bible; for, in a recent sketch of the evolution of English prose, he has said, after quoting a passage which he describes as "noble in its thought, and hauntingly musical in its expression" (Ecclesiastes xii. 5, 6 and 7), and "a perfect example of prose rhythm" (Song viii. 6, 7):—

> It would be gratuitous to quote further from sources so returned to—returned to until there is a danger of the noblest storehouse of English prose becoming so ordinary a resort as to lose the full influence of its supreme virtue.

The remedy against this tendency is, however, a very simple one, within the reach of everyone. It is simply that of taking a small portion and meditating not upon its literary merit but upon its meaning. "The entrance of thy Word giveth light" is as true to-day as when David experienced it; but the critic must give way to the seeker after Divine truth, if the darkness has to be dispelled.

Anniversaries.

Children's Special Service Mission.

This excellent Society divides its anniversary into two gatherings. At the afternoon meeting in Exeter Hall, on Tuesday week, there was a large muster of young people, chiefly those, we imagine, who have enjoyed the ministrations of the Mission at the sea-side or elsewhere. After song and prayer,

Mr. Arrowsmith said they could not get along without money, though most of the workers are honorary. The balance at the bank for the general fund was then about a couple of pounds, and he appealed to the workers to try and get regular subscribers, even if they only promised small sums. To show the power of littles, he stated that the children of Bordeaux, out of their savings, lately gave £400 towards the relief of sufferers from the inundations. How important at the seaside to have plenty of printed leaflets, hymns, and tracts to scatter about. God does bless the printed word to the salvation of souls. There was a would-be smart letter in *The Pall Mall Gazette*, a little while ago, throwing ridicule upon what was called "the tract nuisance." Mr. Kennedy, the Secretary of the Y.M.C.A. at Exeter Hall, who was himself converted through a tract, had written a letter to the *Gazette* in reply, but it had not as yet appeared. They expected better things from a paper that had done such good service in the past. Mr. Arrowsmith made an appeal to the workers not to run away to the quietest places at the sea-side they could find, forgetting the more popular and larger resorts where the children chiefly congregate. He earnestly urged them to make the most of these six precious weeks during the summer, when the children of the upper classes can be reached and won for God. The work was to be done by individual effort, much more than by addressing large gatherings. It is in the little quiet talk with a boy or girl that they are brought to decision. In order to do this the workers must know their Bibles well. He closed with a simple and pathetic Gospel appeal to the young people present.

Rev. G. F. Head, of Hampstead (Chairman), said the work was of great importance; many of those who are reached by the happy services at the sea-side will be leaders of society in the time to come. Perhaps they hear little or nothing of Christ at home; but the seeds of truth are lodged in their hearts, and they go back to their homes to bear fruit. Many a schoolboy too goes away and dares to be singular at school, in the defence of the good, the pure, and the true. He rejoiced in the fact that the workers took a share in the sports of the children, because it showed that the religion of Jesus Christ was not a matter of gloom and long faces. It is a great thing to let the young people know and feel that they can become workers for God in early life. The afterwork, daily the reading of the Scripture portions, was of the deepest importance. He advised that more help should be given to the children in the study of these portions.

Mrs. Evered Poole next addressed some words of earnest exhortation to workers. There is need in such work of continual encouragement. Many of the great buildings of antiquity were built of a multitude of small bricks; so the temple of God's kingdom is being erected of individual souls, many of them the souls of the very young. We cannot begin too soon to find out the course of life's stream, so as to guide it into channels that will be a blessing to our boys and girls themselves, and those whom they can influence. One great beauty of a little child's character is its susceptibility and the power of being moulded for God. What possibilities are bound up in the heart of every child! How solemn then it is to work among the young, and to seek to train them for eternity. The energy that we sometimes grumble at in children may develop into a zeal and activity, which, by the grace of God, will achieve great things for Him. As crooked, knotty, and knobbly pieces of wood, when polished, make the most beautiful furniture, so the little children with knotty places in their character turn out the best and most beautiful Christian characters. What great need of skill there is in dealing with the young. As all fish are not caught in the same net, so all children are not led to the Saviour in the same way. Let us be very discreet, and remember that to children especially religion ought to wear a very bright aspect. Don't wake up the children at six o'clock in the morning to say the Commandments, or send them away to the end of the garden to learn the Catechism. Her own little girl, when she came home from church one day, said: "Do you think God is very angry with me because my legs would not keep still; they were just like two ponies that wanted to gallop." How many religious people there are who are terribly afraid of a little fun. They think their boys are going to ruin if they make a racket. At the same time, parents must not go to the other extreme, which leads them to exercise no control at all. Mrs. Poole made a solemn appeal to mothers to have a care for the salvation of their own children, and not leave even to the Special Service Mission that which they ought to do themselves.

Mr. King, who works among the boys in public schools, spoke of individual responsibility, also of the need of adequate preparation in undertaking this work. Mr. Pericles Green urged dependence on God and faith in his Word as elements of success in teaching the young. He put in a strong plea for the foreign work in connection with which illustrated leaflets are now prepared by the Mission in many languages.

Another meeting was held in the evening.

The Christian Community.

The downpour of rain on Monday week doubtless prevented very many of the friends of this old-established Society from attending the annual meeting, in Exeter (Lower) Hall. There was, however, no lack of cheerfulness on the part of those who came, and a most excellent programme was admirably gone through. The first remark by the chairman, Mr. George Williams, was one of pressing sympathy with the esteemed Secretary, Mr. Atkinson, in a sad accident he recently sustained; hopes were earnestly expressed for his speedy recovery. The assistant-secretary in his report for the year reviewed the work done; there have been remarkable conversions, renovated lives, and happy deaths. Special attention was called to a new branch of the work entered upon last winter, by which no less than 4000 homeless men were gathered and sheltered for the night in Thrawl-street, receiving in the morning a breakfast and Gospel message. Two new Mission Halls were added during the year; twenty-five lodging-houses have been regularly visited, and 16,000 free meals provided.

The Chairman said that the practical Christianity recorded in the statement given was the best answer to infidel objectors. Now that the Society has a Mission in St. Luke's, one day, perhaps, they might have the joy in seeing Mr. Bradlaugh himself a believer. The highest point of enthusiasm during the evening was reached in the address of Rev. Hugh Price Hughes. He said it was truly an awful fact that nearly one million persons in this metropolis never attend a place of worship; and they never would until they were gone after. "I feel," exclaimed Mr. Hughes, "in a somewhat revolutionary mood to-night; I shall propose that on some fine Sunday in June there be a general turn-out, and all the ministers preach in the open air." No other Society is doing, or can do, the same work as this; it is invaluable also in providing Christians with work. He was quite sure if Christ lived here now, He would belong to the Christian Community. Its unsectarian character was a necessity for the unique mission it undertook. Hon. Arthur Kinnaird urged the members to consecrate themselves afresh, and thus memorialise the anniversary. Rev. Ira Boseley urged the setting forth of Christ's sympathy with the poor, and tender dealing with sceptics. Dr. Sinclair Paterson told of a ringleader in a gang of roughs, who exclaimed, when John iii. 16 was read to him, "That has broken my heart;" and became a new creature on that very spot. With much pathos the Doctor urged the preaching of God's love as the only remedy for the world's woes. Further brief words of counsel were spoken by Rev. J. de Kewer Williams, Rev. T. Walters, the Hon. H. Noel, Mr. E. Eisenstadt, and Mr. Webber. The last-named speaker joined the Community sixty-three years ago, and is its oldest member.

Royal Naval Scripture Readers' Society.

The annual meeting of this Society was held at Exeter Hall on May 20. The report stated that the Readers had steadily and successfully carried on their work during the past year. Want of funds prevented the committee from again sending a Reader to the North American and West Indian stations.

Admiral Key (Chairman) said they did not require any explanation of the work of the Society, as regarded the men of the Royal Navy, but he was very sorry to say that it did not meet with the support from naval officers which it deserved. He felt that it should receive their heartiest sympathy and support. He mentioned that about 10,000 men in the Navy were total abstainers, and he hoped soon to find the majority sober and temperate men; then they would be more inclined to listen to the teaching of Readers.

Rev. Canon Rogers, Mr. J. MacGregor, Admiral Lotheby, Admiral King-Hall, Rev. E. A. Williams, R. N., and W. A. Mount addressed the meeting. Mr. Williams, Reader, gave an account of his work at Hong Kong, from which station he had just returned.

Seamen's Christian Friend Society.

This Society's fortieth annual meeting was held on Tuesday, May 18, at the Seamen's Chapel, London Docks, and was largely attended by seamen and others. Mr. George Williams, the President, occupied the chair.

An abstract of the report, read by Rev. G. J. Hill, gave a very cheering account of the work. It stated that seventeen missionaries were wholly or partly supported by the Society; that, aided by about one hundred unpaid helpers, nearly one hundred services weekly had been held among sailors all the year round, at the stations in London, Liverpool, Whitehaven, Maryport, Workington, Isle of Man, Ireland, &c. Services had been held in several languages, and both on shore and afloat the attendance of seamen had been most encouraging; and, as a result of these meetings, a great many seamen had openly professed faith in the Lord Jesus Christ, and were now showing forth his praise in lives transformed by his Spirit and devoted to his service. The Gospel Temperance work had been more than usually successful; more than 500 seamen had signed the pledge. A good account was also given of the other varied branches of the work. The report further stated that a missionary had recently been appointed to labour at Fleetwood, &c., and another as a travelling evangelist for West of England ports. During the past severe winter considerable relief had been given to destitute seamen. The report closed by stating that the costs of the enlarged operations had considerably exceeded the income, and that, for the first time in the Society's history, it had been found necessary to borrow from the bankers; but the Committee were persuaded that if the Society's work and usefulness were more widely known, it would speedily be relieved of the burden, and meet with more generous support.

Rev. A. J. Robinson (Rector of Whitechapel), and Rev. Cæsar Caine (Wesleyan minister), spoke on behalf of the Mission. The closing service in connection with the anniversary was held at the East London Tabernacle the following Thursday evening. The vast building was well filled. Rev. Archibald G. Brown preached a very suitable and earnest discourse. At the close he thanked the sailors for coming, and said it spoke highly for the work of this Society when it could bring together such a magnificent assembly of genuine sailors.

The workers in connection with the Society have been greatly encouraged by recent sympathy manifested. Mr. Dawson, J.P., of Aldcliffe Hall, Lancashire, lately offered £40 per annum towards the support of a missionary in Fleetwood and ports in Morecambe Bay. The Society would be greatly helped if others would add a similar amount, so as to free it from the responsibility of the burden which it is not in a position readily to bear. Mr. M. H. Hodder, of Paternoster-row, will be glad to acknowledge any kind assistance.

Spanish & Portuguese Church Aid Society.

THE annual meeting of this Society was held last week at Willis's Rooms. The report stated that a special effort has been made to extend the operations by means of itinerary evangelistic missions. The ARCHBISHOP OF DUBLIN, who presided, pointed out that while the Society did not send missionaries to Spain, but only aided those native Christians who were themselves already carrying on the work, yet that work had always been of a missionary and evangelistic character. Sir JOHN COODE had travelled in Spain, and was able to give the testimony of an eye-witness to the necessity and value of the Society's efforts. Rev. F. A. C. LILLINGSTON, in an earnest address, said it was the duty and privilege of Englishmen to preach the Gospel, remembering that it was only 300 years ago since they themselves received the great boon of an open Bible. Dr. LEWIS BORRETT WHITE, Secretary of the Religious Tract Society, referred to letters he had received from all parts of Spain and Portugal, showing the need of such work as that carried on by the Reformed Episcopal Churches.

Addresses were also given by Revs. G. S. Karney and J. S. Verschoyle.

China Inland Mission.

ACCORDING to time-honoured custom, this Mission convened its annual meetings at the Conference Hall, Mildmay. This year they fell to be held on Wednesday week, afternoon and evening. The clear shining, after much rain, brought together a goodly company in the afternoon, when Mr. GEORGE WILLIAMS took the chair.

A long and detailed letter from Mr. Hudson Taylor, read by Mr. Theodore Howard, was of the deepest interest, as giving a birdseye view of the efforts of the Mission in all parts of the great Celestial Empire. We presume it will duly appear in *China's Millions*, and we would advise its careful perusal. We extract one of the opening paragraphs:—

> "We have to thank God for opening up new doors to missionary effort, and still more for opening many hearts to receive the Lord Jesus. The returns as yet received of the work of the year are very incomplete. In these papers I find mention of between two and three hundred who have been added to the Church by baptism, and rejoice to see that a number who had been under suspension have been restored to fellowship. Death has been unusually busy among our native Christians, last year having been an unhealthy one; and removals and discipline have also told on the native churches. From the statistics before me, it appears that in 28 of our 42 stations there were above 1300 communicants in fellowship. Were the returns complete, probably over a hundred more communicants would be noted. The same papers show over 2000 to have been baptized from the commencement of the work; but this number is also very incomplete. Our returns do not, in any case, show the number of candidates for baptism and hopeful inquirers. Of these, several hundred have been reported in the letters of our friends, so that the outlook for the coming year is decidedly encouraging. And it is all the more so when we remember that so many of our missionaries have recently arrived, and are mainly occupied in the study of the language; and likewise that during this year a larger number than ever before of our older missionaries have been absent on furlough. Moreover, during a considerable portion of the year in question, operations have been interfered with seriously by the war with France."

Mr. BROOMHALL contrasted the present state of evangelisation in China with the time when the first party went out in connection with this mission just twenty years ago. All the twelve provinces then unoccupied by any Protestant missionary had been entered, and with the exception of Hunan, in which the station is for the present closed, all have European missionaries and native helpers resident in them. There are now 152 European workers, including the wives of missionaries, scattered throughout China in connection with the mission. Forty went out last year, and this year ten have already gone forth. Notwithstanding this large increase in the working staff, the income for the year now ending is only about level with that of the previous year. Mr. Broomhall took occasion formally to contradict the rumour that has been widely spread abroad, and which we referred to some time since, that a large sum of money had been placed at the disposal of the mission by one of the workers now in China. Probably this rumour may in some quarters have stayed the inflow of help. We trust the support of the Christian public may grow with the growth and extension of the work. Mr. Broomhall said that this year no less than 118 candidates for service in China had presented themselves to the council of the mission, and he asked that prayer should be made for special guidance in selecting the right men and women to join the ranks of those already in the field. It was gratifying to hear that the circulation of *China's Millions* increases, and that Mr. Taylor's valuable pamphlet, "China's Spiritual Need and Claims," still finds favour with the friends of mission work. In a subsequent paragraph we refer to the new brochure just issued by Mr. Broomhall, "A Missionary Band," to be had at this office, price 1s. 6d.

After some encouraging words from the Chairman, several missionaries addressed the assembled friends. Mr. PIGGOTT pleaded very hard for a recognition of the claims of the outlying provinces of China, Manchuria, Mongolia, Eastern Turkestan and Thibet. As yet they have been almost entirely untouched by Gospel influences. May the God of the whole earth stir up some of his servants to become missionary pioneers among these needy peoples! Mrs. PIGGOTT followed with a very interesting account of personal experiences in Shansi, in connection with the cure of opium-smokers and the healing of the sick.

Mr. EASTON, who had very recently arrived from China after ten and a half years' service there, greatly interested the audience by his recital of missionary experiences and incidents. He is a lively and pleasing speaker, full of matter, and we trust his voice will often be heard on our missionary platforms during his stay in this country. The larger portion of his address was devoted to the history of three elders of the church at Han-chung, whence he came. The first was Mr. Ho. He had been a very strict member of the sect of vegetarians. He had travelled about the country trying to make disciples to vegetarianism, but really to accumulate merit in order to save his soul. He heard the foreigner preach, and after careful study became a Christian. Mr. Easton gave a graphic description of what took place one evening in his presence in connection with Mr. Ho. He was one of a very few who had obtained a most valuable document from his vegetarian sect which gave him great power in the world to come when Buddha comes. This paper he brought out that evening and burnt, lest it should be a snare to him and other converts. Another elder was brought to the truth through reading a copy of St. John in a friend's house. He has been instrumental in bringing many members of his own family in, and has had the privilege of helping his own mother, aged nearly eighty. Since then he had had great trouble, having lost his wife and two sons by death, and his neighbours say it is owing to going to foreign religion. Mr. Weh, the third elder, appears, from Mr. Easton's description, to be a very original character. He took it into his head one New Year's Day to go and pay his respects to the foreigners. He did so; he heard the Gospel and believed it. He went home to his village, and when the people found out what had happened, they said he had gone mad; his answer was, "Yes; praise the Lord!" Through him forty more have "gone mad." He was in the habit of selling vegetables, but has given that up to sell medicine in the market-place. His stall is covered with tracts; at the back is a *British Workman*, on one side of which is a scroll saying that he had medicines to cure opium-smoking, on the other a scroll giving the age of Methuselah. This, Mr. Easton said, might have been with an eye to business—intimating that if they purchased his drugs they might live as long as the patriarch, but more likely, he thought, as an evidence that godliness produces longevity. The speech closed with an account of periodical conferences held in the city for the Christians, some of whom come from the distant parts, carrying some their babies others their beds on their backs.

Mr. RADCLIFFE, as usual, was fervid and striking in his presentation of the great needs of the heathen. He spoke of the multiplied "floods" of converting blessing that came, in answer to the prayers and fastings of the early Church, and said he looked for a repetition of these signs and wonders now, if God's believing children would but lay hold of his almighty power. Very earnest petition followed from Mr. Frank White.

"The Missionary Band," to which reference is made in the foregoing report, is a truly remarkable compilation. As its title implies, it is a full and most interesting record of the circumstances connected with the departure last year of "The Cambridge Seven" for the China Mission field; but it is much more. The first division of the book contain letters from most, if not all, of these gentlemen after their arrival in China, and also "echoes" of the awakened interest in foreign mission caused by their visits to Scotland, Cambridge, Leicester, and various places *en route* for China. More than half the volume, however, is taken up with weighty utterances on the subject of "The Evangelisation of the World," culled from many sources, making altogether an invaluable compendium of ripened and inspiring Christian thought and experience on this transcendant topic. Among those whose spoken or written words are quoted are the late Lord Shaftesbury, Rev. W. Arthur, Mr. Radcliffe, Mr. Hudson Taylor, Dean Vaughan, Rev. Baptist Noel, Dr. Punshon, Mrs. Guinness, Dr. Duff, Mr. C. H. Spurgeon, Dr. Livingstone, Bishop Patteson, Rev. Griffith John, Dr. Moffat, Rev. Joseph Cook, Dr. Pierson, Major Malan, Mr. Ruskin, and many others. There are excellent photographs of the Cambridge seven, portraits of Mr. Hudson Taylor, Dr. Moffat, and Dr. Schofield, and a number of illustrations representative of Chinese life. Not the least valuable part of the work is the list of British Missionary Societies, and the guide to books on missions, missionaries, and mission fields.

It is, we repeat, a very noteworthy publication, and one that ought to be sympathetically studied by all whose hearts are in tune with the last great command of the ascending Lord.

The Young Abstainers' Union.

AT the annual meeting of this Society last Saturday afternoon, in Exeter Hall, Mr. S. A. BLACKWOOD, President, made an earnest appeal that the financial deficit might be cleared off, and that the annual income of the Society might be raised to at least £500. Few persons, he said, have any idea of the dangers surrounding our boys in schools, where, in some cases, intemperance existed to an alarming extent. The Union is making headway among the high-class day and boarding-schools.

An admirable though brief paper was read by Dr. Kate Mitchell, entitled, "Is Health compatible with Total Abstinence?" The answer was of course, in the affirmative; the paper declared, indeed, that in no other way could all the conditions of health be secured and maintained. The prevalent idea that alcohol serves to restore the waste of strength incurred through ordinary labour, was denounced as being utterly at variance with ascertained fact, since it only stimulates the existing powers, and provides no fresh access of nourishment whatever for the system. Should the day come when the practice of abstinence becomes universal, doctors would certainly be compelled to seek another profession for a livelihood.

Mrs. Ormiston Chant followed with an earnest address, claiming to have, in her babe of sixteen months, the youngest pledged abstainer living. Selecting as her subject "Temperance and the Social Circle," the young folks were urged not only to walk in the narrow way themselves, but to try and lead others into it. Rev. J. S. Jones spoke on "Temperance Reformation and Spiritual Force," and showed that the Temperance Organisation was an immense benefit to the Church of Christ as furnishing a new branch of Christian work.

The time that remained was all too brief for Rev. Dr. Clifford's eloquent and forcible address, the design of which was to prove that in every way the free use of alcohol is destructive of intellectual power, by disabling the brain, impairing the judgment, and depriving its victim of self-control. Mr. George Williams said that a doctor recently admitted to him that if all his patients were abstainers his practice would be reduced by one-fourth. This gentleman had himself since died through the effects of alcohol.

Mr. Samuel Morley's absence through illness was regretfully referred to.

North London Home for Aged Blind Women.

On Friday afternoon the sixth annual meeting of the North London Home for Aged Christian Blind Women was held in the Hall of the Young Men's Christian Association, Finsbury-park; Mr. T. A. Denny in the chair. Rev. J. F. Osborne (hon secretary) read the report, which stated that during the past year there had been only one death in the Home, and only £3 spent for medicine. There is a debt on the freehold of £600. The trustees of the Gardner Trust for the Blind have promised the sum of £200 if the other £400 is raised by Dec. 31. Mr. T. A. Denny has offered £50 on the same condition. At the present time there are 32 inmates at the Home—the oldest over ninety years of age, and the youngest fifty. Rev. Ossian Davies said they could not do miracles by giving sight to the blind, but they could do the next best thing—help to make their lives as comfortable and happy as possible. Rev. E. A. Stuart and Dr. Edmonds also supported the claims of the Mission.

MR. WILLIAM FORBES has been giving addresses at Dartford, Norwood, Lambeth, Vauxhall, Wandsworth, Highbury, and Mile End.

WICKEN, SOHAM, CAMBRIDGESIRE.—I am most anxious to erect a mission hall here at a cost of about £140. It is very much needed, as the church is out of the village. The Bible-classes and mission services are now conducted in rooms too small, unhealthily crowded, many unable to get sittings. The village abounds in men, many of them formerly confirmed drunkards. Eighty-five of them, however (young and old), have joined our Blue Ribbon Gospel Temperance Mission, and many are most anxious to live for the Master. The hall would comprise a reading and coffee room. We are surrounded by High Church influences. The Nonconformists are showing us true sympathy, attending our week services, and uniting with us in prayer. A real work has begun in many hearts. The extreme difficulty of raising money in the country for the Lord's work, and my deep anxiety for their true welfare is my twofold excuse for asking the help of your readers.

(Rev.) T. W. Thomas.

MISSION WORK AT EPSOM RACES.

After twenty-six years' experience (for I have only missed one Derby since 1860) the deliberate conclusion forced upon me is this, that the work is much more easy now than then. "Patient continuance" on our part has worn down the opposition, so that now, if the people do not pay much heed to what we say and do, they do not offer much active opposition. And this fact must not be forgotten in estimating the value of such aggressive efforts. If we had to *begin* it now, I doubt how far we could obtain a footing. Therefore let the Open-Air Mission have the credit, under God, for preparing the public mind to tolerate much that it does not approve of.

The features of the work were very similar to those reported in these columns in former years. About a dozen members of the Open-Air Mission and London City Mission went to Epsom on Saturday evening, where, after prayer, a preliminary meeting was held at Burn's Corner. On Sunday morning another prayer-meeting was held, and in the afternoon a meeting was continued on the race course for nearly two hours. Unhappily, owing to inaction on the part of the authorities, one end of the course is like a fair on Sunday—swings, roundabouts, shooting galleries, sparring booths, &c, are in full operation. But a considerable number listen to the preaching opposite the winning post. The Congregational Sunday-school had a flower-service in their new and elegant hall in the town as a means of keeping the children from the course. In the evening one band of our preachers went to the course to work among the gipsies, and others, Miss Alexander and Mr. William Clarke taking the lead, while the other band preached in the Town Mission Room and at Burn's Corner.

On Monday a tea meeting for gipsies was held in the Town Mission Room, arranged for by Miss Alexander, at which Mrs. Simpson (a converted gipsy) and others spoke. But our greatest effort was put forth on Wednesday (Derby Day). The brethren were despatched two and two to all the roads and paths leading to the Downs for tract distribution and personal conversation. Eight of us went on to the course itself. I fastened a copy of my "Broad and Narrow Way" picture on a board, with a new picture, the "Up and Down Line," on the other side. This was put on a pole and tied to a rail on the lower side of the course, opposite to the grand stand. Mr. George T. Gillingham brought his concertina, and between singing, preaching, and expounding the pictures, our meeting was continued for nearly two hours prior to the races. In the evening we had an orderly preaching meeting under the clock tower in the town. And so the work continued during the four days of the races.

Lest any should think this kind of work to be labour in vain, I beg them to notice the passages relating thereto in the new report of the Open-Air Mission, which will be ready in about a fortnight.

Open-Air Mission, Gawin Kirkham.
14, *Duke-street, Adelphi, W.C.*

GREAT NORTHERN TEMPERANCE FESTIVAL.—In connection with this festival, which is held as a counter attraction to the races, I should feel greatly obliged if friends of Gospel Temperance would send me Gospel tracts, leaflets, &c., for distribution at the meetings we shall hold on the Town Moor during the festival.

J. P. Squire, Secretary.
Central Hall, Newcastle-on-Tyne.

THE SHIPWRECKED FISHERMEN AND MARINERS' SOCIETY appeals very strongly to the hearts of the people, for so often "there is sorrow on the sea." It may be worth while to mention the incident to which the formation of the Society was due. An old sailor having read to his master an account of a terrible shipwreck, asked whether there were any fund out of which the families of the shipwrecked men could be relieved. It was found on inquiry that there was not, and master and servant having together drawn up a prospectus, the Governor of Greenwich Hospital was communicated with, and a meeting was held, at which the Society was formed, Sir George Cockburn, the then Admiral of the Fleet, being appointed President. That was in 1839, and now there are no fewer than 53,500 members contributing a small amount to the society's funds, on the self-help principle, and altogether the large number of 361,800 shipwrecked men and distressed widows and orphans have been assisted out of the funds—11,211 of these last year. And the total amount of relief thus granted has amounted to the magnificent sum of £59,461. In addition, rewards amounting to £2577 have been granted for the saving of 7422 lives under circumstances of special peril, besides thirty-two gold and silver medals. The income of the Society for 1884 was £25,139, and the expenditure £24,137. We need only add that the Society's office is at Sailors' Home Chambers, Dock-street, London Docks, E.

The Book World.

Southwood. By Catherine Sturge. 2s. 6d. *T. Fisher Unwin.* The truth embodied in this attractive tale sorely needs to be propagated, and we welcome the able authoress into the confraternity of temperance teachers. The literary merits of the book will win favour for it, and also, we feel sure, for the cause it advocates.

The Good Earl: A Brief Sketch of the Career of the Seventh Lord Shaftesbury. By Rev. Edward Lightwood. 1s. *T. Woolmer.* This is an excellent *résumé* of the life and labours of one of the greatest philanthropists of modern times, whose life stands out as a bright example worthy of being imitated by all classes, from prince to peasant. The portraits of his wife and mother are welcome, as are also the other illustrations.

England as It Is To Be. By William B. Philpot, M.A., Oxon. *Marshall Brothers.* A reprint of Sermons from *The Church of England Pulpit,* preached at various times and places, more political than evangelical, and redolent of the Darwinian theory of evolution, as well as other views and ideas outside the pale of assured belief. Varied additions are made in the form of poetry and prose, the whole containing some good and useful hints, but requiring discrimination and care in selecting them.

My Study, and other Essays. By Austin Phelps, D.D. 6s. *T. Fisher Unwin.* The well-known author of "The Still Hour" discourses in these thoughtful essays on several questions of surpassing interest and importance at the present time. The principal theme, however, is that of future retribution, which subject the writer approaches in a bold, but deeply-reverent spirit. The orthodox view is that which he advocates, but there is an originality about the method of its treatment which is exceedingly suggestive, and calculated to greatly help the mind in its reception of this solemn truth. Inspiration also comes within the range of the inquiry, and a valuable antidote is presented to the so-called "advanced criticism" of the day. Our Church of England friends will read with pleasure Dr. Phelps' large-hearted and brotherly review of the worth of an Episcopal Church.

The History of the Reformation in England. By Rev. G. G. Perry, M.A. *Longmans.* A scholarly and lucid account of the remarkable purification of England's National Church in the sixteenth century. Canon Perry purposely avoids all but the religious and ecclesiastical elements of the movement, and ably proves his two leading propositions—first, that the Church of England was not created 300 years ago by Act of Parliament; and, secondly, that owing to the ignorance of the laity, the corruption of the clergy, and the deadly intrigues of Spain and the Papacy, every measure of the Reformers can be justified. Two chapters, headed "The Spanish Revenge," and "The Defence of the Reformation," are specially instructive. The writer obviously prefers Jewett, Hooker, and Bramhall to more evangelical defenders of the truth. The book is, however, fair, and of use to young students and busy men.

The Psalms: their History, Teaching, and Use. By William Binnie, D.D. 10s. 6d. *Hodder & Stoughton.* This is a new and enlarged edition of a work which has for some time been out of print, and which the author has done well to reproduce, as it is eminently helpful to a closer acquaintance with that precious portion of Holy Writ of which it treats. The volume consists of three parts, the first dealing with the history and poetical structure of the Psalms; the second discusses their theological aspects, their christology, exemplification of personal and social religion, and their teaching on Holy Scripture as a revelation from God; while the third is occupied with notices regarding the use of the Psalms in the Christian Church. Both from the critical and devotional standpoint the book commends itself as the work of "a Master in Israel," one whose study of the subject cannot but be sanctified to the profit of many. There is ample room for difference of opinion on some of the author's conclusions, as for instance, when he asserts that the Psalter "earnestly inculcates the principle that the world is to be brought to God by means of the prayers and labours of a revived Church," and that in the millennial age all distinctions between Jew and Gentile will be done away. But whatever divergences of thought there may be on some points, all will find a mass of material and a degree of elucidation which they will be glad to adapt to their study of the book so dear to every renewed heart.

Letters to the Editor.

THE UNIVERSAL FATHERHOOD OF GOD.

DEAR SIR,—I find that my article on this subject, 'The Universal Fatherhood of God," has drawn orth numerous criticisms, both favourable and unfavourable. Allow me to say that one of my rincipal aims in writing was to arouse attention. Points of controversy were brought into relief, while those of agreement stood more in the background. This may, or may not, have been the best nethod of opening the subject.

On the one hand I have succeeded in my purpose of awaking attention; on the other I have been largely misunderstood, some of my critics eplying as though a denial of the Universal Fatherhood were equivalent to a denial of the Universal Love of God. They appear to have overlooked the balance of truth which I was most careful to preerve. While I stated that I believed the doctrine of the Universal Fatherhood was unscriptural and njurious, I went on to ask: "Have we not someimes so spoken of God's love to his own as to eave the impression that He had no love for the unregenerate? In exalting the Father's love to he children, we have almost overlooked the strong ompassion, the bright and glorious generosity, hat is ever flowing towards each member of our ace, even the unworthiest. For the world at arge, the Christ-rejecting, Godless world, there is he Creator-love of God, immeasurably inferior to hat of the Father, yet how great, how strong in pure pity, how much superior to the noblest human ove, none can tell." Let me add that I wrote the above thinking the while of the large and tender generosity of God's providence, of the story of the Prodigal Son, and of the words, "God *so* loved he *world*," &c. An intelligent faith in the limited Fatherhood of God only *appears* to narrow our onceptions of his great love to all men. In reality t makes glorious room for that truth, while t makes clear the still more wonderful love which belongs to his children in Christ Jesus. f only for its philosophical breadth, and for the ublimer view it gives us of the heights and depths f the love of God, I would choose the doctrine of he Limited, in preference to that of the Universal, Fatherhood. The universal view fills the canvas with a vast and level upland; the limited shows you that same upland with its interior upheaved nto majestic mountains, piled mass upon mass, leaving the high arch of heaven. Our language :—

> Let all men know that all men move
> Beneath a canopy of love
> As broad as the blue sky above.

nd yet the Fatherhood of the New Testament is istinct from this general love, having other foundtions. It is the central mountain mass which rises rom the high plateau.

As you, Sir, have pointed out, we must clearly disnguish between sonship in Adam, and sonship in hrist the second Adam. Let us give full place to God's glorious Fatherhood in creation, in which we ave been greatly wanting, I fear; but let us not orget the superiority of his Fatherhood in the New reation in Christ Jesus. It is delightful to think f the relationship that existed between Adam and is God. With what gladness of love did the Great Creator regard this crown of his creation, this man made in his own image! Then with what blessedess of confidence did unfallen man expatiate in he warm, bright light of his Maker's love, and ejoice to know that he was altogether in his ands!

Did sin kill this love of God? Nay. But it hanged its character, turning it into pity. The ove of complacency became the love of compassion. But more followed from the fall. Sin changed he relationship between God and man. The judiial relationship hitherto latent, because sin was ot, now became the dominant one. It was not nerely that man had lost the child-nature: he had orfeited for ever, not the love of God, but all the reedom and privilege of sonship which Adam had njoyed as a son of God. He is now "under w," and not "under grace." He is in the law ourt; and before he can reach the peace and berty of the family circle, he must somehow obtain just and legal discharge from all the claims of a oly law. Love and law co-exist; and, but for the ubstitutionary work of Jesus Christ, God's unpeakable gift, which is at once the grandest iumph, both of love and of law, they would have o-existed in opposition the one to the other. Now, owever, they unite in offering to every man, as a ee gift, a sonship with God, which shall imeasurably transcend that which Adam once njoyed.

As far as I can discover, this everlasting sonship in the Second Adam is the *only* sonship with God recognised by the New Testament. It declares God's love to every man, and that principally in the life of Christ, who loved everyone as He loved Himself, and who in all this was Emmanuel, God with us. Still, it is most careful not to say that the relationship between man and God is that of a son to a father.

In saying this I do not forget the Pearl of Parables. Every Bible student knows that parables must be interpreted according to their main intention, and also in harmony with the general teaching of Scripture. Suppose we press this parable in every part, and say that it teaches more than the fact of God's yearning love, and his generous and mighty joy in forgiveness. Say, if you will, that Christ here proclaims God's fatherhood to every man. What then? You cannot stop. You are logically bound to go on and say, as hundreds of preachers, alas! are now saying, that Atonement, by which I mean the death of Christ as our substitute, is an idea contrary to the teaching of Jesus. If you insist on taking the story of the Prodigal as a *complete* statement of the way of salvation, you have no escape; for did not the Prodigal return without sacrifice, without mediation? Indeed, if God's relationship to fallen men be only that of a Father, there is no room for atonement. Atonement belongs to the sphere of law: never to that of Fatherhood. The necessity to punish exists in the law-courts only: it is not known in the family circle, where punishment is always corrective, never penal.

This interpretation is in opposition to our Saviour's declaration that He came "to give his life a *ransom* for many," to say nothing of a multitude of other Scriptures—*e.g.*, Isaiah liii., or Ephesians i. 5—8: "Having predestinated us unto the *adoption* of children *by Jesus Christ* to Himself . . . to the praise of the glory of his grace, wherein He hath made us accepted in the Beloved: *in whom we have redemption through his blood*, the forgiveness of sins," &c. If there be no Judge to be propitiated, but only a Father, it is vain to talk of "redemption through his blood," &c. If all men are sons already, why should Paul speak of the "adoption of children by Jesus Christ to Himself?"

One of the foundation thoughts in Paul's theology was the distinction between law and grace. He spoke of every unbeliever as "under law," and "under the curse of the law." Never once does he use the term children in reference to men out of Christ; but speaking to fellow-believers he says: "We are all the children of God *by faith in Christ Jesus*." According to him, and to the New Testament generally, man is found under condemnation in the law-court of Divine justice. By union to Christ he passes through death (the death of Christ for him), out of the law-court into the eternal family. Henceforth he is no more "under the law, but under grace."

But, further, this new relationship brings new love. Paul laid bare a mighty foundation for the special love of God to the believer when he told the Ephesians (i. 6) that they were "accepted *in the Beloved*." Did not our Lord allude to a similar truth when He said to his disciples (John xvi. 27): "For the Father Himself loveth you *because* ye have loved Me, and have believed that I came out from God"? See also John xiv. 21, where the love of the Father is promised as the special reward of the thoroughly obedient and Christ-loving disciple. Such love is entirely different both in character and foundation from the love that follows all men, seeking every man's good.

We want a thoroughly *broad* theology—broad enough to include the grand truth of God's generosity and compassion for all; broad enough, too, to allow place for the Scriptural distinction between this general love, and his special love of near relationship, and complacency for the members of the Body of Christ. Our theology must also be broad enough to find room for the Cross of Christ, and for all the stern facts of sin and righteousness and judgment of which it speaks. For myself I find that the Pauline doctrine of sonship in Christ alone satisfies these conditions. All else is narrow and inadequate.

I would remark, in closing, on the practical effect of this doctrine on the preaching of the Gospel. Just as some ill-taught evangelists teach that men must believe that God *has* forgiven them, and they will be saved, so the *consistent* believer in the Universal Fatherhood will teach that God is *now* their Father, and they must return to Him as such. And just as, in the one case, we reply: No, you are called to believe that God is "*ready to forgive*," and to approach Him accordingly; so, in the other, we reply: No, God is revealed to us, not as the Father, but as wishing to be the Father, of all, inviting all to sonship through Jesus Christ his Son.—Yours truly,

J. P. C.

LEPERS IN INDIA.

DEAR SIR,—In your notes on the Missionary Conference at Mile-end in your last issue, I am reported as having said that I found the disease of leprosy so terrible that I could not persuade myself to go near, nor cross the thresholds of the lepers' homes. This is quite a mistake, as I have been over and over again in the homes of the lepers, and have knelt at their dying beds. What I meant to convey was that on *one* occasion I met with a case so terrible that I could not persuade myself to cross the threshold of the room where the man was. It is also a mistake to say that my work lay chiefly in the Madras Presidency, as it has, on the contrary, been altogether in the Punjab.

May I take this opportunity of informing your readers that a very gracious work is going on amongst these poor lepers, many of whom are being brought to the Lord.—Yours faithfully,

WELLESLEY C. BAILEY,
Secretary, Mission to Lepers in India.
17, *Glengyle-terrace, Edinburgh.*

EAST LONDON TRAINING INSTITUTE.

DEAR SIR,—Many of our students would be glad, on the termination of the present session of the College at the end of June, to undertake active evangelistic work for a month or two during the vacation. The London men would, of course, for health's sake prefer work in the country, or at sea, or abroad; but the forty or fifty men from Derbyshire are able and willing to undertake town or city enterprises. Some would be suitable to act as supplies for absent pastors. All are in earnest, and anxious to make the most of their holiday for the Master's service.

Our annual meeting and farewell to outgoing missionaries is fixed for June 29, the Tuesday after the Mildmay Conference. Friends from the country are cordially invited to the afternoon or evening meeting, at Harley House, and can receive tickets on application.

Perhaps I may also mention that Cliff House, Curbar, Derbyshire, will be open again during the vacation as a summer resort for Christian friends. To spend a few weeks there is an easy and pleasant way of helping the Institute, which, I am sorry to say, just now greatly needs help. Cliff is one of the sweetest and healthiest spots in England; all who know it are in love with it, and few things are more refreshing than a sojourn among the moors and dales of Derbyshire. The trustees place the house at the service of the friends and supporters of the Institute during the vacation. Applications for accommodation at Cliff, or for the help of the students, should be addressed to Harley House, Bow, E.—Faithfully yours,

H. GRATTAN GUINNESS.

DOES ART NEED WOMAN'S SHAMELESSNESS?

SIR,—I have little expectation that the following remarks will be admitted into your paper, but nevertheless I forward them to you, as they deal with a subject of much importance in these days when many seem to hold that art is one of the most important influences for regenerating man!

Sir F. Leighton, in *The Pall Mall Gazette* of May 24, is said "to repudiate the theory that the study and painting of the nude from the nude is unnecessary in art," and to have stated, "It is the only way of painting the figure with absolute artistic accuracy."

Now, Sir, what is this but the assertion that in order to attain an approach to perfection in that art which gratifies the eye, and is supposed to refine and educate the taste, it is absolutely necessary to ignore the moral law of decency and modesty, the handmaids to purity, which sprang to light in the heart of Adam and his helpmeet, when by their own acts they were about to enter upon a world of abounding sin and temptation; which innate sense of fitness was to be to them and their descendants a help and a safeguard?

I ask whether this view of the President of the Royal Academy does not set the seal of Satan instead of that of righteousness upon all representations of human beings, if they are to be considered true to nature.

There are other points connected with this subject which ought to be dealt with openly and plainly by those who can bring to the discussion Christian principle, common sense, and reason, combined with a due admiration for legitimate art and what is beautiful. I earnestly wish the matter would be so treated now, when the display of nakedness is held to be justifiable, if only it is treated with high artistic skill.—Yours obediently,

A BRITISH MATRON.

THE FOLKESTONE EXHIBITION.

Sir,—For the first time in the history of such exhibitions, that at Folkestone is to remain open on Sundays. Hitherto it has been the honourable distinction of England to respect the day of rest. Even in the Continental Expositions the British department has been shut, and the attendants released from work on that day. I have often heard foreigners express not merely surprise but approval of our usage in this matter, and the silent testimony has had good influence. The ill-advised innovation at Folkestone will change this feeling. The town will be invaded by excursionists from Boulogne, as well as by crowds brought by special trains, and Folkestone will lose its advantage for residents and visitors who enjoy a quiet Sabbath, besides compelling the work of multitudes on the day of rest.

Some of the patrons of the Exhibition are known to be opposed to Sabbath observance, and others are Roman Catholics, who regard Sunday only as a holiday, but this attack on public sentiment and national usage ought not to pass without protest. Till now there has been some respect paid to the Lord's day by the directors of such exhibitions in this country. James Macaulay, M.D.,
Editor of *The Sunday at Home.*

ANOTHER MISSION SHIP.

On Saturday a sixth mission vessel in connection with the Mission to Deep-sea Fishermen was formally dedicated at Yarmouth. This vessel is the gift, as already announced, of the Duchess of Grafton, in memory of the late Duke of Grafton, and by her express desire has been named *The Euston*. The new smack is a fine vessel of eighty tons, and is fitted up expressly for mission work, with accommodation in the aft cabin for clergymen, ministers, and other gentlemen who may give some period of their vacation to mission service amongst the trawlers.

After the dedication service a meeting was held, presided over by the Mayor of Great Yarmouth. Mr. E. J. Mather, Director of the Mission, having made a statement as to the work, the Duke of Grafton, on behalf of the Duchess, presented the vessel to the Mission. His grace very warmly expressed his hearty sympathy with the work, and read a very graceful letter from his sister-in-law the Duchess. Addresses followed by Sir Edward Birkbeck, Bart., M.P., Sir Saville Crossley, M P., Mr. Harvey George, and four of the Mission skippers. At the close of the proceedings many of the friends inspected the vessels, expressing themselves as greatly pleased and delighted with all they saw.

CONFERENCE ON THE SPIRITUAL LIFE.

A three days' Convention for the Deepening of Spiritual Life was held at Blackheath, from May 25 to 27, under the presidence of Mr. H. F. Bowker. The attendance was large, especially at the evening meetings, when the Rink Hall was nearly full. The following gentlemen took part in the meetings: Revs. Dr. Elder Cumming, C. A. Fox, E. W. Moore, J. B. Figgis, W. Webb-Peploe, and Evan H. Hopkins. In the afternoons Bible readings were given on the Second Coming of our Lord, as "The Hope of the Church."

The meetings throughout were characterised by a quiet earnestness which was a very marked feature, many of the audience following the speakers, Bible in hand, verifying the quotations from Scripture by which the various arguments were enforced. The addresses were of a deeply spiritual character, urging that the majority of Christians were living far below their privileges, and calling for a definite surrender of the will and affections, and a whole-hearted consecration of spirit, soul and body to Christ. The possibilities of faith were strongly insisted on, and deliverance from the power of sin by constant trust in a living Saviour, and through the grace of the Holy Spirit, was maintained. It is believed that great blessing has been received by many who attended these gatherings.

Maryland, U.S., has adopted a Bill for Scientific Temperance Teaching, but without a compulsory clause.

In Toronto, the sale of liquor is now prohibited between 11 p.m. and 6 a.m. On Saturdays, public-houses must close at 7 p.m.

The Scottish Temperance League has issued a circular urging affiliated societies to support, by petitions, &c., Mr. McLagan's Local Option Bill, due for second reading on June 16.

SALVATION ARMY CONGRESS.

The International Congress summoned by the Salvation Army was begun on Friday evening by a grand "reception" of foreign delegates in Exeter Hall, which was crammed to repletion. As these delegates, coming from the four quarters of the globe, filed along the front of the platform, the scene was a singularly picturesque one and probably unique in the history of Exeter Hall assemblies. Beginning nearest home, there came Miss Booth, of Paris, with her French and Swiss comrades. Sweden sent its delegation. A little group of Italians resident in London, representing the organ-grinders and the ice-cream men of the metropolis, excited much interest. Commissioner Coombs, from Canada, with a small contingent of Red Indians, clad, not exactly in war paint, but decorated with feathers, was followed by the United States brigade, under Commissioner Smith, including several handsome negresses. Then there was Colonel Tucker in his fakir's dress, accompanied by a band of dusky natives from India and Ceylon. Last of all, from far off Australia came Mr. Ballington Booth, whose party embraced several Chinese; only on the score of expense he forbore from bringing samples of converted aborigines and Maoris from New Zealand. As these groups appeared in turn, and passed to their respective seats, the enthusiasm of the crowded audience rose to a white heat. A large Scotch party under Colonel Edmond were seated in the gallery at the rear of the hall.

Every member of the Booth family was on the platform. The General presided with all the skill that comes from long and varied experience. In giving some statistics of progress since the last Congress, four years ago, he said that then they had 320 corps; now they had 1552. At that time they had 766 paid officers; now there are 3602. Then they held 6220 services per week; now the weekly total is 28,200, equal to a million and a half per year. The movement extends to nineteen countries or colonies, and there are as many *War Crys* published. Nineteen rescue homes have been opened in different parts of the world; through these nearly 1880 girls have passed, and it is believed that 65 per cent. of these have been savingly converted. A good part of the evening was taken up with songs and testimonies from selected delegates. Some of these were very striking, and all illustrated the remark of Miss Booth, that there is no power in the world like the love of Christ, which, on the Continent (she might have added, all round the globe), has turned those who were very devils in wickedness into angels. The General said he had resolved that on this occasion at least they should throw aside all formality and dignity, and thoroughly enjoy themselves. The meeting certainly took his advice.

The Congress proceedings continue throughout the present week, the chief centres of gathering being Exeter Hall, Clapton Congress Hall, and the Great Western Hall, Paddington.

"LOOK AT ME."—A true and striking story, under this heading, by "Pearl Fisher" which illustrates forcibly the prison gate work of the St. Giles' Christian Mission, has been issued. We would advise all who desire to know something of the wonderful things God is doing through this agency to send for a copy which will be freely supplied by Mr. Hatton, 4, Ampton-street, Regent-square, W.C. The work carried on by this branch of the Mission is one of the most remarkable of our time, and well deserves the liberal help of all Christians. We learn that just now it is in special need of help. In an early issue we hope to give a portrait of Mr. Wheatley, who is the chief worker, and a sketch of its operations.

"A FRIEND OF THE OPPRESSED."—Dear Sir,—Permit me, through your columns, gratefully to acknowledge receipt of £1 on behalf of the poor factory girl in Dundee (Ann Munro), who was dismissed from her employment and driven to frenzy by the man who was over her as foreman, because she virtuously repelled all his base attempts to pollute her. I hear to-day that the scoundrel who dismissed her, and who was himself dismissed when the case became public, has already got employment in a neighbouring factory; but the poor girl is still seeking for work in vain. The kind lady who, under the name of "A Friend of the Oppressed," has sent this pound will be glad to know how helpful it will be.—I am, &c., (Rev.) David Macrae.
Dundee.

THE NAME OF JESUS.

Glorious name of Jesus,
Sing it loud and long,
For it cheers the weary,
Makes the weakest strong.

Tender name of Jesus,
Soothing all our woes,
Whisp'ring sweetest love-tones,
Conq'ring all our foes.

Peaceful name of Jesus,
Quelling all our fears,
Banishing our sorrows,
Drying up our tears.

Healing name of Jesus,
Cleansing all our guilt,
Through the precious life-blood
Long ago He spilt.

Precious name of Jesus,
Charm of heaven above!
Scattering its sunbeams
Full of life and love.

Name for mortal sinners
Of the deepest dye,
Pointing them from earth-life
To the home on high.

Jesus! Jesus! Jesus!
Peal it far and wide,
O'er the rugged mountains,
And the rolling tide.

Guiding name of Jesus,
Lead us on our way,
From this night-bound region
To the light of day.

In that land of glory
Far beyond the sea,
Jesus! is their watchword.
Jesu Domine. Amen.

F. C. Spurr.

Requests for Praise and Prayer.

PRAISE.—For very special blessing during the mission by Mr. Thorne at Margate.——For encouragements received in connection with mission work at Horseley-heath, Tipton, Staffs.

PRAYER.—For great blessing on a tent mission now being conducted at Cerne Abbas, Dorset, by Mr. John Elliott.——For Gospel services being held to June 13 at Baptist Chapel, Birchington.——For blessing on Gospel services in a barn at Poole, Kaynes, Gloucestershire, by Mr. Opie Rodway, June 3—7.

MR. DENHAM SMITH has had another month of sowing and reaping at Clapton Hall. Both halls filled to overflowing; aisles, platform, and every available place occupied. He now preaches in St. George's Hall through June, and in Dublin in July and August.

HINDU WIDOWS.—The story of the sufferings of these sisters, as told by one of themselves, in a little book published by the Zenana Bible and Medical Mission, is deeply pathetic. As is well known, thousands of children are married before they know the meaning of the word, and should the husband die, a life of untold misery is before her. The child-wife is thenceforth treated with the utmost indignity and cruelty by all her friends. According to the last census, the number of these unhappy women reached the awful total of 20,938,626. The British Government has done well in abolishing suttee, but have not ventured to touch this larger and more grievous question. Well is it that the Christian Church should move in the matter, and they should receive the warm support of Christian widows, who in their bereavement have received the tenderest sympathy from their friends. All communications should be addressed to the Society's Office, 2, Adelphi-terrace, W.C.

In Glasgow, on one Saturday in May, 2913 persons entered one public-house in the course of three hours.

The Liverpool magistrates very properly refused an application from the publicans for extension of the hours of sale during the Queen's visit.

The Sale of Intoxicating Liquors on Sunday (Durham) Bill, was thrown out of the House of Lords, May 25, on the third reading, by 97 votes to 70.

Lord Salisbury's recent description of the total abstinence movement as "a passing craze," has naturally given great offence in the temperance world.

SOUTHSEA CONFERENCE.

Rev. F. Baldey, vicar of St. Simon's, Southsea, onvened his fifth annual Conference on Tuesday, ednesday, and Thursday (May 18—20). There as a preliminary prayer-meeting on Monday vening, and every morning during the Conference the friends met for prayer and praise. esides the daily meetings of the Conference at 1 a.m., 3 and 7.30 p.m., there were testimonies to the Lord's work after dinner in the oom adjoining the Conference Hall. Those rom a distance were hospitably entertained in he houses of various brethren, and by the kind nvitation of Mr. and Mrs. Baldey, about 100 at down daily to a substantial tea, after which ome portion of the Word of God was opened. n Friday an address was given to about 800 hildren on the Conference subject, and an evanelistic meeting was held in the evening.

The praise and testimony meeting on Friday orning was the best of all. The testimonies ere given might be summed up in the words, Jesus Himself." An opportunity was afforded any present to signify their willingness to ive themselves to Foreign Mission work, and to "anywhere with Jesus." Some twenty-five ethren and sisters stood up. The sight melted l hearts. Mr. Baldey saw amongst those who od up his own daughter, who is his right and in every good work, and he prayed that arents might be ready to part with their nearest d dearest for Christ, adding, "God loveth a eerful giver."

The Conference subjects were: "The Life of aith," "The Walk of Faith," and "The ictory of Faith." The following is a brief tline of one of the most valuable of the ldresses:—

We should steer between the Scylla and Charbdis of "I have no sin," and "I must sin." mans vi. 22 shows not only the provision of d for our pardon, but for preservation. The swer to the question, "Shall we continue in n?" is, No. The moral character of the new e received by us in union with a crucified and sen Christ, not only secures for us a fitness for aven, but deliverance from the dominion of sin a master all the way thither. Failure should abnormal. There is remedy for failure, but ere is power to prevent failure. Whilst the ful nature remains, it may be kept in abeyance, d need not spring into act, through the power the indwelling Spirit. Some talk about their s like an invalid lady about her ailments, and nsider that their ebullitions of temper, their elings of pride, and fear of man are infirmities be pitied, rather than sins to be renounced. hers sing about their sins in cheery tones, Where is the blessedness I knew, when first I w the Lord?" Have you lost it? Don't sing out it. Is your path not like "the path the just which shineth more and more," &c., t less and less, or more and less? Are u dissatisfied with Jesus Christ? Shame on u. Go down in the dust at his feet and knowledge your sins. "He is able to keep u from stumbling." Do not say sin is necesry to keep us humble, or you make sin an inument of good. Can that work good, which s heaven with dismay and hell with glee? The swer to the question, "Shall we continue in , &c.?" is, "Cease to do evil," by union with rist in his death and in his resurrection.

Christ expects us to carry out the precepts of e sermon on the Mount and to live his life, by ting Him live in and through us. How are to live Christ? We must be "in grace" fore we can "grow." We do not grow *into* ace, but "grow *in* grace." Let the soul be htly centered in Christ as to headship, and as to lowship. This centering of the soul is somees by the sudden surrender of the will, and renunciation of all known sins. Give all. ke all. We must be "delivered out of the nds of our enemies." Then we can serve God thout fear, in holiness and righteousness be- e Him, all the days of our life" (Luke i. 74)

RESCUE WORK IN MANCHESTER.

The closing rescue meeting for the winter was held in the Wesleyan Methodist school-room, Lever-street, on Thursday, May 20. Previous to the meeting a Conference of workers and those interested in this class of operation took place. Mr. **Wakefield Macgill** (Chairman) stated that during the winter a midnight meeting had been held every alternate week, and an afternoon Gospel meeting every week. Large numbers of girls had been reached, both at the religious services, and in personal conversation, the result being that many had forsaken their evil ways, and either through the Homes, or through the efforts of the City Mission, had been restored to virtuous ways. Some, at least, to be a blessing where formerly they were only a curse. The result of the last Conference was that the Board of the City Mission had accepted the responsibility of providing Probationary Homes, one for those who had fallen, and one for those who were on the brink of falling. Thanks to Mr. F. W. Crossley, who furnishes it, and to Mr. W. Houldsworth, who has given the Mission his former residence at Cheetham for a nominal rent, it is hoped to open in another month a shelter for the friendless fallen; this will certainly be an inestimable boon to the city.

Mr. **Langley** reported that during the year about 160 girls had been restored to their parents, or placed in Homes. The streets are now in a very different state to what they were when the Mission commenced. The change for the better is marvellous both as regards sinful women and wrecked men; he did not think it was an over-sanguine view to believe that these meetings, and the personal appeals on our streets addressed to the fallen of both sexes, have had a fair share in bringing about this blessed result. Mr. **Eadson** said he believed there was not one half the number of girls now living by sin that there were a couple of years ago. Rev. **Geo. Wainwright** said he was deeply grieved to hear of want of sympathy shown by the Christian public of Manchester to the rescue work. He considered that such apathy must arise from the practical side of the question not being brought sufficiently before them.

Mrs. **Grimké**, in a most interesting address, referred to the difficulties connected with rescue work, because of the terrible demoralisation of young women by a life of sin. At the same time her remarks were hopeful. Many of the girls who had left her Home she could trust with implicit confidence, even in the midst of severe temptations.

The Conference began and closed with earnest prayer, and the workers determined to go forward with renewed vigour upon their arduous service. A midnight meeting was held, at which fifty girls were present, and six were taken, at the close, to the City Mission Dormitory, 102, Bloomsbury.

At a recent conference of delegates of the Sheffield trades, complaint was made of the injury done to the working classes by the planting of public-houses in their midst against their will.

BRETON EVANGELICAL MISSION.—Pasteur and Madame Lecoat have been in England endeavouring to bring the Gospel and give the Scriptures to their fellow-countrymen and women in Brittany. A number of drawing-room meetings were held in London, Brighton, and the Eastern Counties, and both these worthy missionaries had interviews with the executive of the Tract Society, Sunday School Union, and Trinitarian Bible Society, and much helpful communion with many Christian friends. They returned to Tremel much encouraged and refreshed, and intend to hold further meetings in the Channel Islands *en route*. The work is very prosperous, five new members were admitted to the Tremel Church just before the pastor left, and one is now studying at Harley House for mission work. Mr. Joseph Wates, 4, Princes-road, Lewisham-hill, S.E., is the secretary.

OTTOMAN RULE IN PALESTINE.—In the first sermon to his congregation after returning from the Holy Land, Dr. Thain Davidson said: "The character and condition of the population are degraded beyond all that I had anticipated. On every side you see the curse and blight which appear to accompany Turkish rule and Mohometan superstition. The Ottoman power is rottenness and imbecility. How could it be otherwise? Whilst the children of the Cross, by their industry and intelligence, have been adding knowledge to knowledge, discovery to discovery, improvement to improvement, the followers of the Crescent remain stationary; and stationary they will remain so long as they adhere to a creed which, in addition to the mass of absurdities it inculcates, tends more than any other to debase man as an intellectual being—the doctrine of fatalism alone being sufficient to paralyse all mental energy, and produce moral and social stagnation."

GOSPEL HALLS for LONDON POOR.

Dear Sir,—Many of your readers are deeply interested in the work of the Ragged Church and Chapel Union, at once a legacy and memorial of the philanthropic Earl Shaftesbury. The labourers are unpaid, and, with the exception of a small salary to the Secretary, all the money subscribed is devoted to the maintenance of mission halls and mission services for the destitute poor of the Metropolis. There are 100 stations under the supervision of the committee, and denominationalism is subordinated to the higher aim of preaching Christ as the succour of the perishing and the Saviour of the lost. Hitherto the income of the Society has fallen short of the demands upon its resources. And no wonder; for what is £500 per annum when the spiritual necessities of the London poor are to be met?

Last year upwards of 10,000 persons attended the humble ministrations conducted on Lord's-day evenings in the by-ways and back slums of this imperial city. Many of these were so ill-clad and unkempt as to be unfitted for ordinary places of worship, and most of them have lived in the habitual neglect of Divine ordinances. Drink, dissipation, and debauchery have reduced hundreds of educated men and women to the lowest level in the social scale. Yet even these and such as these have been reached, and, by God's grace, rescued. I am sure that an organised movement of this order is in harmony with the mind of Him who ordained that his Gospel should be preached unto the poor. Would that professing Christians were more in sympathy with their Lord's purpose, for then help would be forthcoming, and the cause of God in this great city would be promoted.—Yours respectfully,

Laicus.

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ON THE FRENCH COAST.

Writing on board Mr. Henry Cook's mission ship *Mystery*, at Audierne, Finistèrre, France, Mr. W. Jenkyn Jones, of Quimper, sends to us an account of evangelistic work on the coasts of South Brittany, from which we extract as follows:—

The *Mystery* left Havre on Easter Monday, and reached the port of Douarnenez, on the south-east shore of the beautiful bay of the same name, on the last of the month. On May 1 we left Quimper, and joined the vessel. On Sunday, May 2, we held on board our first meeting, and had a congregation of about seventy or eighty. In the evening the room was filled by an attentive and sympathetic audience of about 160, made up of workmen and fishermen, the Protestants only numbering about a dozen. It was rejoicing to see the weather-beaten faces of these people softened by the preaching of the good news. This place has always been looked upon as one of the most priest-ridden even in Brittany. We remained at Douarnenez for ten days, holding meetings every night, and having good congregations the whole time. Many came night after night, after being out at sea the whole day, and having to leave the following morning at three or four o'clock. We cannot believe that such zeal arose from simple curiosity; we feel confident that it was from a desire to hear God's word.

From Douarnenez we came to Audierne. The novelty connected with our work was still greater in this place than in the previous port, for no Protestant services of any kind are known to have been held in these parts since the Great Reformation. Our meetings here have been well frequented; sometimes many were forced to turn away for want of room, and generally we have had the most earnest and continued attention from our hearers. On Sunday there was a religious assembly in the place; we had a meeting in the afternoon, at which the great majority were peasants from the country around. In the evening we had another meeting on board, but, unfortunately, had a number of persons more or less under the influence of drink, and it was by dint of patience that we were enabled to carry on the meeting. The drink seems to be the plague of this country. We intend leaving, if weather permits, this day (May 19), and steer towards Quimper. We feel thankful that God put it into the heart of Mr. Cook to let us have the use of the *Mystery* for a few weeks.

"Beer, Wines, &c.," is the title of a valuable lecture by Dr. Edge, being No. 6 of the ninth series of "Manchester Health Lectures for the People," price one penny.

Notes on Daily Readings

SUNDAY, JUNE 6.—RUTH II.

1.—*A mighty man of wealth . . . and his name was Boaz.*—One of the most interesting features of the Book of Ruth is its mystical or typical character. The reception of Ruth, a stranger and an alien, into the commonwealth of Israel, plainly foreshadows the reception of the Gentiles into the Church of God. Boaz is a type of Christ. His name, the same as that of one of the pillars in Solomon's Temple, means "in Him is strength." As "a mighty man of wealth," he typifies Him whose riches are unsearchable; and as in the discharge of the office of kinsman (*goel*) he takes the Gentile stranger to be his wife, he represents Him who "loved the Church, and gave Himself for it."

10.—*Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?*—The deep humility of Ruth expressed in these words well depicts the state of soul of one taught to know one's alienation by nature from God, and to value "grace" as the alone ground of our acceptance with Him.

16.—*Let fall also some of the handfuls of purpose for her.*—We should now say "on purpose." R.V. translates, "Pull out some for her from the bundles." Boaz does not sell her corn, but, acting on the principle of grace, gives freely.

20.—*One of our next kinsmen.*—"The word here is *goel*, the redeemer, who had the right (1) of redeeming the inheritance of the person; (2) of marrying the widow; (3) of avenging the death (see Lev. xxv. 25—31, 47—55; Deut. xxv. 5—10, xix. 1—13). As these rights belonged to the next of kin, *goel* came to mean the nearest kinsman."—*Sp. Com.*

MONDAY, JUNE 7.—RUTH III.

1.—*Shall I not seek rest for thee, that it may be well with thee?*—Though Ruth has hitherto found grace in the eyes of Boaz, and received gracious treatment at his hand, still further blessing awaits her. Nothing less than union with him, with all the honour which such a union involves, is the privilege to which she is called, and this Naomi now unfolds to her as something which she is to go in and claim, according to the usages of Jewish family life.

7.—*His heart was merry.*—"A frequent expression in connection with eating and drinking, but not necessarily implying any excess. See Judges xix. 6, 9; 1 Kings xxi. 7; 2 Chron. vii. 10. In Judges xviii. 20 it denotes gladness without any reference to eating and drinking."—*Sp. Com.*

9.—*Spread therefore thy skirt over thine handmaid; for thou art a near kinsman.*—Compare Ezek. xvi. 8, where the Lord describes his taking Israel into union with Himself: "I spread my skirt over thee, . . . and thou becamest mine."

18.—*The man will not be in rest, until he have finished the thing this day.*—R.V. renders it, "The man will not rest until," &c. Compare this with the first verse of the chapter, "Shall I not seek rest for thee?" That Ruth should obtain this rest Boaz must work, and "not be in rest" until the matter is finished. So a greater than Boaz invites the labouring and heavy laden to come unto Him, and He will give them rest; but to obtain this rest for them He must work, and "not be in rest" until the cry, "It is finished," proclaims the work done. Compare Luke xii. 50: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Also Luke ix. 51: "He stedfastly set his face to go to Jerusalem;" and Isaiah l. 7: "Therefore have I set my face like a flint."

TUESDAY, JUNE 8.—RUTH IV.

1.—*Then went Boaz up to the gate.*—The work which Boaz took in hand was twofold. First of all he must find out whether the nearer kinsman would undertake his part, and if not, then he must formally purchase to himself the inheritance, and betroth Ruth according to the usages of Israel. So before the Son of God undertook the work of Redeemer, He tested the ability to redeem of the nearer kinsman, that is, of man himself, by the dispensation of the law, and found that "what the law could not do, in that it was weak through the flesh," that He must undertake. When it was shown that "none of them can by any means redeem his brother, nor give to God a ransom for him" (Ps. xlix. 7), then He undertook that work which enables Him to say: "Deliver him from going down to the pit: I have found a ransom" (Job xxxiii. 24)

6.—*Lest I mar mine own inheritance.*—"Josephus and the Chaldee Paraphrase explain these words by saying that the *goel* had a wife and children already, and would not introduce strife into his family. Others think that as the son who might be born of the marriage was 'to raise up the name of the dead upon his inheritance' (ver. 10), there was thus a risk, which he would not incur, of the *goel's* own name being blotted out from his inheritance. Perhaps a better explanation is to take the word 'mar' in a sense which it has sometimes, that of wasting or spending. If he had to find the purchase-money and support Naomi and Ruth, his own fortune would be broken down, if, as is likely, he was a man of slender means. Boaz, being 'a mighty man of wealth,' could afford this."—*Sp. Com.*

9.—*Ye are witnesses this day that I have bought.*—There is mention made in this verse, both of an inheritance bought, and a wife purchased. So in the antitype, there is a purchased people, and a purchased inheritance. See Rev. v. 9, 10.

17.—*They called his name Obed.*—Obed means "serving." So is service the fruit of the soul's union with Christ. See Rom. vii 4—6.

WEDNESDAY, JUNE 9.—I SAMUEL I.

"The call of Samuel to be the prophet and judge of Israel forms a turning-point in the history of the Old Testament kingdom of God. As the prophet of Jehovah, Samuel was to lead the people of Israel out of the times of the Judges into those of the Kings, and lay the foundation for a prosperous development of monarchy. Consecrated, like Samson, as a Nazarite from his mother's womb, Samuel accomplished the deliverance of Israel out of the power of the Philistines, which had been only commenced by Samson (see Judges xiii. 8, 'he shall begin to deliver Israel out of the hand of the Philistines'); and that not by the physical might of his arm, but by the spiritual power of his word and prayer, with which he led Israel back from the worship of dead idols to the Lord its God. And whilst as one of the judges, among whom he classes himself (1 Sam. xii. 11), he brought the office of judge to a close, and introduced the monarchy: as a prophet he laid the foundation of the prophetic office, inasmuch as he was the first to naturalise it, so to speak, in Israel, and develop it into a power that continued henceforth to exert the strongest influence side by side with the priesthood and monarchy."—*Keil.*

2.—*And he had two wives; the name of the one was Hannah.*—This is somewhat of a reproduction of the allegory of the two wives Gen. xvi., as explained Gal. iv. 24. Hannah means "grace" or "favour," and she fitly represents the spiritual Church, whilst Peninnah represents "Israel after the flesh." Her persecution of Hannah corresponding to Ishmael mocking Isaac. Barren at first, as was Sarah, Hannah afterwards is made the mother of one who both from his Nazarite consecration, his office as prophet, and his acts as deliverer, strikingly foreshadowed Christ.

7.—*And as he did so year by year, &c*—This refers back to the early part of ver. 5, "Unto Hannah he gave a worthy portion; for he loved Hannah." From this to the end of ver. 6 is a parenthesis.

18.—*Her countenance was no more sad.*—"A beautiful instance of the composing influence of prayer. Hannah had cast her burden upon the Lord, and so her own spirit was relieved of its load."—*Sp. Com.*

THURSDAY, JUNE 10.—I SAMUEL II.

"The song of Hannah is a prophetic Psalm. It takes its place by the side of the songs of Miriam, Deborah, and the Virgin Mary, as well as those of Moses, David, Hezekiah, and other Psalmists and Prophets, whose inspired odes have been preserved in the Bible. The peculiar features which the songs have in common is, that springing from, and in their first conception relating to, incidents in the lives of the individuals who composed them, they branch out into magnificent descriptions of the kingdom and glory of Christ, and the triumphs of the Church, of which those incidents were providentially designed to be the types. The perception of this is essential to the understanding of Hannah's song."—*Sp. Com.* The similarity to Mary's song of praise (the Magnificat) shows that the same subject is common to both. Samuel, born to teach, save, and rule Israel, gave occasion by his birth to a song of praise, which went far beyond the occasion and embraced the great events of which those of his life were but typical.

6.—*The Lord killeth, and maketh alive,* &c.—D this and the corresponding expressions which follow mean that the Lord kills some and makes aliv others, or that those whom He exalts He first bring low? Without denying the first, the second woul seem more appropriate as describing God's dealing with his people. In conviction of sin the Spiri "killeth" ("Sin revived and I died," Rom. vii. 9 but in order to quicken with the new life tha is in Christ. He "bringeth down to the grave" (as Baptism represents, Rom. vi. 4) to bring up, i the resurrection of Him that was raised from th dead. He "maketh poor" (Rev. iii. 17, 18) t enrich with his own unsearchable riches.

35.—*And I will raise Me up a faithful priest.*— The preliminary fulfilment was in Zadok (1 Kings i 35); but the "substitution of the priesthood afte the order of Melchisedek (*i.e.*, Christ Himself) fo the Levitical may be foreshadowed."—*Sp. Com.*

FRIDAY, JUNE 11.—I SAMUEL III.

1.—*The word of the Lord was precious* (or *rare* R.V.) *in those days.*—"The song of Hannah an the prophecy of the man of God (ii. 27) are th only instances of prophecy since Deborah. Samue is mentioned as the first of the series of prophet (Acts iii. 24).—*Sp. Com.*

11.—*Both the ears of every one that heareth i shall tingle.*—"This expressive phrase occurs agai twice (2 Kings xxi. 12; Jer. xix. 3), of the destruction of Jerusalem by Nebuchadnezzar. It i remarkable that Jeremiah repeatedly compares th destruction of Jerusalem with the destruction o Shiloh (vii. 12—14, xxvi. 6—9). The catastroph that fell upon the house of Eli and Shiloh is allude to in Ps. lxxviii. 60—64."—*Sp. Com.*

13.—*For the iniquity which he knoweth; becaus his sons made themselves vile,* &c—Keil punctuate differently, and makes the sense more pointed; he reads it: "Because of the iniquity that he knew his sons were preparing a curse for themselves, and did not prevent them." R.V. also translates "His sons did bring a curse upon themselves."

18.—*It is the Lord: let Him do what seemet Him good.*—"Samuel's communication simply confirmed to the aged Eli what God had already made known to him through a prophet. But his reply proves, that with all his weakness and crimina indulgence towards his wicked sons, Eli wa thoroughly devoted to the Lord in his heart."—*Keil.* See a similar instance of criminal parenta indulgence in David noted in connection wit Adonijah's rebellion (1 Kings i. 6): "His fathe had not displeased him at any time in saying, Why hast thou done so?"

19.—*And Samuel grew.*—"This shows tha Samuel's call to the prophetic office was before h was grown up. Josephus says that this call happened when he had just completed his twelfth year."—*Sp. Com.*

SATURDAY, JUNE 12.—I SAMUEL IV.

Keil thus sums up the contents of this chapter "At Samuel's word the Israelites attacked th Philistines and were beaten (1—2). They the fetched the ark of the covenant into the camp according to the advice of the elders, that the might thereby make sure of the help of th Almighty covenant of God; but in the engagemen which followed they suffered a still greater defeat in which Eli's sons fell, and the ark was taken b the Philistines (3—11). The aged Eli, terrified a such a loss, fell from his seat and broke his nec (12—18), and his daughter-in-law died after giving birth to a son (19—22). With these occurrence the judgment began to burst upon the house o Eli. But the disastrous result of the war was als to be a source of deep humiliation to all Israel Not only were the people to learn that the Lor had departed from them, but Samuel also mus learn that the deliverance of Israel from th oppression and dominion of its foes was absolutel impossible without its inward conversion to God."

3.—*Let us fetch the ark of the covenant of th Lord.*—This superstitious trust in the mere presenc of the ark by a people who were in apostasy from the Lord, is not unlike the confidence whic Christendom, in its apostasy, reposes in the Sacraments, as if forsooth God's presence and blessing were inseparably and unconditionally tied to them The ark could no more save Israel when Israel's heart had departed from the Lord, than the sacraments can profit when repentance and faith ar absent. "Thou hast neither part nor lot in thi matter: for thy heart is not right in the sight o God" (Acts viii. 21), was said to one who had bee but lately baptized. A superstitious use of the sacraments is (as in this case) a betrayal of the into the hands of the enemy.

For Forthcoming Meetings, Donation List, &c., see p. vii.

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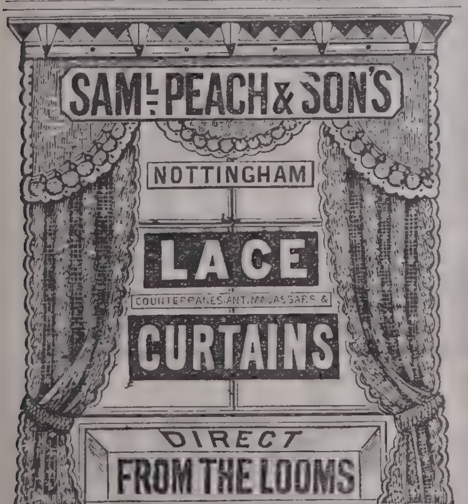

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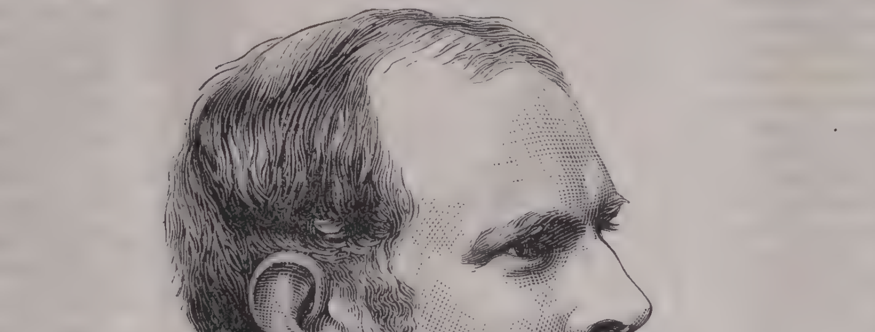
THE LATE BISHOP HANNINGTON.*

IT was in 1876 that the Church Missionary Society despatched its first missionary band of eight men to the Victoria Nyanza. In eighteen months four had fallen in Africa and two had come home. Again the corn of wheat was to bear fruit by dying. The news of the death of two of them, Lieutenant G. Shergold Smith and Mr. T. O'Neill, fired the ardour of a young English clergyman. He would be the one to "lift high the royal banner" that had dropped from their hands. He would consecrate his active frame, his keen eye and sure foot and ready hand, his adventurous spirit and scientific tastes, to the Lord's service in Africa. That young clergyman was JAMES HANNINGTON, then thirty years of age.

The fourth son of one of the well-known Hanningtons at Brighton, he was born at Hurstpierpoint on September 3, 1847. From his childhood he was in all kinds of dangers, "without a notion of fear, and with the minimum of harm." As a schoolboy, he showed first-rate abilities, but was too full of fun and frolic to be industrious. On leaving school he went into his father's business; but after six years' trial in various departments, he had succeeded only in gaining "a certain amount of knowledge and experience in almost everything except business." His leisure hours were spent in scientific pursuits, his mother, an accomplished woman, initiating him into the mysteries of botany, geology, conchology, and natural history. Holiday seasons found him all over the Continent, insomuch that before he was twenty-one he had visited every capital in Europe except two.

His twenty-first year, 1868, saw the whole current of his life and thoughts changed. His family were Nonconformists, and his father had built a large chapel in his own grounds at Hurstpierpoint. But James Hannington at this time came under High Church influence, and his dislike to business having reached its climax, he determined to go to Oxford, with a view to holy orders. But, as he himself afterwards wrote, he was a "mere formalist, and fast drifting to ritualism." Still, the Spirit of God was working in his heart, and he was led to regular habits of prayer and self-examination.



(From Photograph by Mr. T. H. Lord, Cambridge.)

In October, 1869, he matriculated at St. Mary Hall, Oxford. He passed his final examination and took his degree in June, 1873, and in Feb , 1874, he was ordained at Exeter by Bishop Temple. But he had not yet realised the freeness and fulness of the Gospel. *That* it pleased God to reveal to him a few months later, through the instrumentality of a college friend, Rev. E. C. Dawson. The latter, "with some fear and trembling," and knowing Hannington's "detestation of cant and shams, and scorn of religious enthusiasm," wrote and told his friend of his own conversion to God. Hannington did not answer the letter for some time; but he could not put it away from his memory, and at last, "being," he says, "in terrible bondage and doubts and fears," he wrote and begged Mr. Dawson to come and see him. Not being able to do so just then, Mr. Dawson sent him Dr. W. P. Mackay's "Grace and Truth" to read. Hannington began at the preface, but was repelled by a slip in scholarship, and threw the book away. After a while he remembered it, and put it in his portmanteau when going to Exeter, but again so disliked the first chapter that again he put it aside. At length he took it up once more, and read on to the chapter entitled, "Do you know your sins are forgiven?" "My eyes were opened," he afterwards wrote. "I was in bed at the time reading; I sprang out of bed, and leaped about the floor, rejoicing and praising God that Jesus died for me; and from that day to this I have lived under the shadow of his wings, in assurance of faith that I am his and He is mine."

Hannington's ministerial life began at Martinhoe, in North Devon; but at the end of 1875 he was invited to take charge of St. George's, Hurstpierpoint, the chapel his father had built, which had been ere this made over to the rector of the parish as a chapel of ease to the church. His ministry there was much blessed. People of all classes from villages around would walk in on Sunday evenings to hear the fervent Gospel preaching, and often late comers were turned away from the doors, every inch even of standing room being occupied. Of his Bible classes, Temperance Society (he wore the Blue Ribbon himself), and other agencies, it is needless to speak. Among young men he was especially useful. Many who came under his influence are now engaged in Home Mission and Temperance work, and four offered for the foreign field.

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* Extracted from an admirable sketch from the pen of Mr. Eugene Stock in *The Sunday Magazine* for June. (6d. *Religious Tract Society.*)

It was in 1878 that, as before mentioned, the news that Shergold Smith and O'Neill had fallen in Central Africa awakened in James Hanningtom the desire to go forth himself to the dark places of the earth. But he was then a young husband, and there were home calls, and the way was not clear. For nearly four years he waited till the Lord should make his will clearly known. Then he offered himself to the Church Missionary Society to go out for a time, not definitely giving up his church meanwhile. In May, 1882, he sailed for the East Coast of Africa, commissioned to lead a fresh party of five missionaries to Uganda and the stations on the road thither.

The party left Zanzibar for the interior on June 28. Their route was that known as the old road, due west for five hundred miles to Uyui, and then north for two hundred miles to the south end of the great lake, the Victoria Nyanza. It is, as far as Uyui, the route of Cameron and Stanley, and of the London Missionary Society's missionaries to Tanganika. It was already pretty well known, but it took Hannington and his party, with their caravan of some hundreds of porters, four months to reach the Nyanza. Hannington never spared himself, and exposure to damp, bad water, and other privations brought on repeated and serious attacks of dysentery. Again and again his brethren advised his going back; but his strong feeling that the leader of the party must set an example to the rest in courage and endurance led him to persist, until in February, seeing that "to remain was but to burden them and to die," he suffered them to send him back. On the journey to the coast he was worse than ever. Twice the natives who carried him in a litter laid what they thought to be his lifeless body on the ground and left it; and both times he succeeded in crawling after them. But his cheerfulness triumphed over all suffering, and his men at one place said to a missionary, "Master must die—he is sure to die; but how is it master is always so happy?"

However, he reached England safely, and in health renewed by the voyage; and one of his first acts was to consult the doctors as to the prospects of his returning to Africa. Their verdict was favourable, and although he had resumed his ministerial duties at Hurstpierpoint, his heart was still in Uganda, and he asked the Society to send him back. The Society responded by suggesting his name to the Archbishop of Canterbury to be appointed a Bishop for the supervision of its missions in those parts; and on June 24, 1884, at the Parish Church of Lambeth, he was consecrated. On November 5, 1884, Bishop Hannington sailed the second time for Africa. It is needless to detail his incessant occupations and journeys during the next six months. With all his modesty, he acknowledged to having done "an amazing amount of work." One journey was to Chagga, the Switzerland of Africa, where he arranged for the establishment of a mission, which is now being carried on by Rev. E. A. Fitch, son of the Vicar of Cromer.

At length, on July 22, he started on his most serious and (as it proved) his last expedition—a journey on which he had set his heart, and from which no prospect of peril could turn him aside. This project was to reach the Victoria Nyanza and Uganda, by a direct route north-west from Mombasa, past Kilima Njaro, and through the country of the fierce Masai tribe. Hannington knew the dangers of the road, and he would not let any other white missionary go with him; but he took an African clergyman, Rev. W. H. Jones, once a slave, rescued by a British cruiser from a slave-ship. The journey took three months, and was successfully accomplished. On October 8 Hannington reached the north-east corner of the great lake. Leaving Mr. Jones and part of the caravan there, he went forward alone round the northern shore, and reached Usoga, the district adjoining Uganda on the east, on October 22. Another day or two, and he would be at the mission station, with three English brethren to welcome him, and more than a hundred baptized converts, the fruit of the previous three years' work.

But a new danger awaited him, of which he was but partially, if at all, conscious. The young King of Uganda, Mwanga, son of the famous Mtesa, had, with his chiefs, become greatly alarmed by rumours, sedulously exaggerated by Arab traders, of German "invasion" and "annexation" in East Africa; and they could not dissociate from these the now actual approach of a white man, said to be a "great priest," by a "back-door" into the country through which no Mzungu (European) had ever before entered. "Kill him at once, and seize his goods," was the advice of the leading chiefs; and orders were sent accordingly. The Bishop and the fifty men with him were arrested in Usoga, kept in confinement eight days, and then put to death, the natives being speared, and the Bishop shot with his own rifle. Four of the porters escaped, and fled to where Mr. Jones was waiting; and he brought the rest of the caravan sadly back to the coast. Meanwhile, the missionaries in Uganda, though the king tried to conceal his cruel deed from them, heard all from their converts. One of the reports was that "when a prisoner, the Mzungu (European) was kept aloof from his men and his goods, but allowed his bedding and his Bible and one or two other books. He occupied his time in writing much. When they were about to kill him, he bade them tell the king that he had purchased the road to Uganda with his life, and that he died for the Baganda" (people of Uganda).

Thus died one of the truest and bravest missionaries of modern times. Deeply is he mourned by those who knew and loved him; but of this we may be confident, that there is a purpose of love in his early death. Is it not that embodied in the text, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit"? The fruit will surely come in the shape of men willing to consecrate their service to the Lord in the cause for which James Hannington laid down his life—the cause of the evangelisation of Africa.

THE WORK OF THE MINISTRY.

By Dr. SOMERVILLE.*

INFLUENCE OF THE MINISTRY.

The extent of the influence of the ministry is apt to be overlooked even by ministers themselves. Experience teaches that none fulfil a higher function in this world for good ends than good ministers. On the other hand, there are none who in all ages down to the present hour have exercised a more pernicious influence than bad ministers. By bad ministers I do not mean immoral ones, but those who do not faithfully discharge the proper duty of their calling. However eminent the intellectual abilities of the individuals may be, no greater hindrance to the progress of the Gospel exists than unconverted or even unspiritual ministers. They misrepresent Christ to mankind; by their lukewarmness they deaden the spiritual sensibilities of thousands, they chill at critical moments the awakened anxieties of inquirers, they put a barrier in the way of the Gospel when it is brought by others to their neighbourhood, they confirm the prejudices of the worldly, they encourage the enemies of the Gospel to treat earnestness in religion with contempt, and by their own marrowless, unevangelical, dry, and ineffective preaching, they deprive the Gospel of its distinctive qualities, by which alone it can conquer the human heart. They induce society to think that the ends of the ministry are sordid, selfish, or merely political, and that it is not worth while making any sacrifice to extend it in our own land or elsewhere; they give strength to false religious systems, whose abettors are ever ready to take advantage of their opportunity; and, on the other hand, they compel people who have received some knowledge of the truth, in self-defence to seek refuge in sectarianism. In short, such a ministry resembles the malaria that blights and desolates a province. Britain is reaping still the results of the worldly and unfaithful ministry of the eighteenth century. At this moment whole regions in Europe are shut off from the truth by clerical representatives of a false Christianity. I may add, it is among ecclesiastics in several lands that rationalism which starves the souls of the people has had most sway. High Churchism, too, in some regions interposes formidable obstacles to the Gospel.

PREACHING.

Let me call attention to one important feature of the ministry—viz., preaching. "As you go, preach." "Preach the Gospel to every creature." "Christ sent me not to baptize, but to preach the Gospel." "The preaching of the Cross is to them that perish foolishness, but unto us who are saved it is the power of God."

It is impossible to over-estimate the value of good preaching. Without depreciating other means for benefiting society, there seems to be no more ready and efficacious agency for improving and elevating the community than faithful and practical preaching of the Gospel.

Think of the many thousands of persons in the British Isles (it is said there are 38,850 in England, Wales, and Scotland), whose calling it is every week to preach Christ's Gospel to the people; and then consider the drunkenness, Babylonian dissipation, Corinthian vice, the gambling, murders, suicides, irreligion, deplorable ignorance, that prevail in our land. May not the question suggest itself, Is there not something amiss in our preaching, and is there not in our methods some lack of adaptation to the condition of society, otherwise they would operate more influentially on the regular hearers, and through them on the masses outside?

As to preaching, we believe that the character and true success of a Church will depend more on the quality of its preaching than on anything else. All adventitious supports will fail to enable a Church to keep its ground, much less to advance, if the preaching be unevangelical, weak, and, as we say in Scotland, "fushionless and feckless." It is a dreadful thing when, through lack of thought, through careless preparation, and through the preacher's subsiding into platitudes, sermons constrain the hearer to yawn and complain of insufferable tedium, to feel, in consequence of the dullness of the service, that his time has been wasted, and that the public worship of God is distasteful.

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* Extracted from the Moderator's closing address at the Free Church Assembly, Edinburgh.

I need not say how essential in a minister is spirituality of mind, in order that he may, by his example and daily walk, raise the tone of those with whom he mingles. But the character of his preaching also will depend mainly on his own attainment in grace. Can we expect good preaching from a man whose mind is set on earthly things, who idles away his week in trifles, or who spends his strength on mere literary or secular work, who neglects the daily study of Scripture, who knows nothing of earnest dealing with God in prayer for himself, his family, his flock, or the nations of the world, who is selfish, and who is given to the pleasures and story-telling of the table? A minister needs continual watchfulness over himself, and to be ever on the alert for the honour of his Master. Indeed it is not enough that he *possess* the grace of God. He needs to have that grace always *in exercise*. A perpetual progress in spiritual attainment, and advance in the higher life are indispensable, and for this end the minister's soul must be ever under the hand of the Divine lapidary; thus only will true sparkle be imparted to his preaching, and the man himself, like the polished stones on the breastplate of Aaron, be qualified to tell on the sensibilities of his flock.

WHAT AND HOW TO PREACH.

It would be out of place to descant on homiletics here. It is enough to say that it is essential for the prosperity of the ministry, that the grand and outstanding doctrines of the Gospel, which shine out from the page of Scripture as with the light of a sunbeam, should be roundly and articulately proclaimed and reiterated. Let us not be ashamed of distinctive doctrines so much decried in certain quarters in the present day. The objection raised by some to preaching doctrines amounts really to this, that we ought to speak about Christ as a person, rather than about what Christ has done. Whereas, it is not merely on what He is, but on what He has done that the Gospel we have to preach is based. If doctrine be not clearly stated, preaching will lack pith, and become vapid; mere appeal to feeling will ere long pall on the ear, and the only effectual incentive to a moral life be awanting. We must insist on the great doctrines of the Bible, such as that of man's moral ruin, the commanding truth of the sovereignty of the grace of God, the person of Christ, the necessity of regeneration by the Holy Spirit, and especially the substitution, the atoning death, and, what is now too seldom brought forward, the justifying righteousness of Christ, his coming again, the need of a personal reliance on Christ for salvation, and the indispensableness of holiness of heart and life. The Atonement of Christ! If that doctrine be withheld from the people, what, I ask, have we to preach to them? That atonement is the most stupendous event in the history of the world, and is the truth, the proclamation of which alone will restore to God the alienated heart of man.

But let no man handle these foundation verities with a careless and slovenly touch, making those things which are instinct with life appear to the hearer heavy, uninteresting, and commonplace. No preaching is effective which does not grasp and deal with the conscience. At the same time we must ever approach our hearers with tenderness and pathos; for, unless we reach the affections, even pungent address to the conscience will fail to gain the man. I may add here, that apt and judicious illustration has a powerful influence in attracting the listener, in riveting on the mind the lessons conveyed, and in fixing instruction on the memory. May I be permitted to say that, in my wanderings over the world, I have found that the fearless proclamation of the peculiar truths of the Gospel has power to engage and arrest the most unsympathetic and incongruous audiences: and that thus I have had what to me has been vivid confirmation of the perfect adaptation of these great truths to the spiritual necessities of mankind.

ALACRITY TO RESPOND TO THE LORD'S CALL.

One thing required of us all, ministers and elders, is that we hold ourselves at the Lord's disposal, and if his voice in providence be, "Whom shall I send, and who will go for us?" that we be ready to respond, "Here am I, send me." By this we must indicate that we are willing to go, to act, to suffer, or to surrender, as the Lord may require.

(1) *Young Men.*—Let me say to the younger men among us, that much is expected of them, and that the talent of youth which rapidly melts away, is to be prized and utilised. Joseph, who sheltered the entire Church of God in Egypt and saved a great nation, was a young man. The half million warriors who crossed the Jordan to conquer for Israel the Lord's inheritance, were, with two exceptions, all young men. And was it not a youth who, with the sling and the stone, broke the tyranny of the Philistine and delivered the people? Shadrach, Meshach, and Abednego, who shook the entire empire of Babylon, and who are shaking the world at the present hour, were young men. All Christ's Apostles were, at the time of their calling, young men. Calvin wrote his "Institutes," which have moulded the minds of myriads, when he was twenty-six. Patrick Hamilton, the proto-martyr of the Reformation in Scotland, was a youth of twenty-four. George Wishart, the martyr, was comparatively a young man. John Livingston, of the famous Kirk of Shotts, was a young man. Hugh M'Kail, Richard Cameron, and James Renwick, who yielded their lives for the crown rights of Christ, and whose names are emblazoned on the flag of Scotland's spiritual liberties, were young men. In our day William Burns, Robert M'Cheyne, Alexander Duff (when he began his work in India), were all young men. ✗ At the present moment the religious movements going on all over the country, that are cheering our hearts so much, are in a measure due to the energetic action of young men.

May the Lord fire our young men—ministers, students, and those of all professions—with fresh zeal for the Master's cause and kingdom. Shall some of our younger Silases, Timothys, and Lukes, who are present in this Assembly, not be willing, like the Apostle's companions, to embark and pass over into the lands of the heathen?

(2) *Old Men.*—As for the old men, let me bid them remember that their service cannot be dispensed with. The sun, though strongest at noon, is most superb towards his setting. Christ has work for his servants to do, even at their latest hour. And to old men it is specially committed to show children and children's children what is the beauty, abundance, and undying efficacy of the grace of God. We have only to look at the page of Scripture to see the use God has made of old men. Who should be so full of the Holy Spirit as old men? Who should be so thrilled with love to Christ as those who have had longest experience of Christ's love to them? Who should be so rich in the Word as those who have made it the study of a long life? Who should have such ardent yearning for the extension of the kingdom of Christ as those who have longest borne his commission?

Do you think the Lord can be pleased if, after such talents have been committed to us old men, a dying world shall reap no advantage from them? Shall we say, because our life is far spent, we may now leave it to younger men to fulfil the Master's behest? Nay, rather because the time that remains to us is so short, let us with tenfold more zeal strain to fill up with earnest work the fast fleeting hours of opportunity which, neglected now, will be gone for ever. Let the cry of the Psalmist be ours—"Now, also, when I am old and grey-headed, O God, forsake me not, till I have showed Thy strength to this generation, and Thy power to every one that is to come."

Above all, let us lay to heart the absolute dependence of the Church for all effective service and blessing on the Holy Spirit of God. We must live in immediate connection with Him, so that his influence may penetrate and pervade our whole fabric and administration. The presence and energy of the Holy Spirit will secure for any Church the possesion of varied and otherwise unattainable powers.

✗ So Brainerd Martyn [illegible]

CONCLUSION.

From the simultaneous stir in many minds on both sides of the Atlantic, about the evangelisation of the world, we may almost anticipate that an era of universal missionary activity is upon us. Should the Spirit of the Lord come mightily on his Church, it is quite conceivable that a rush of an impetuous tide may suddenly take place. This is the age of great surprises. In what direction, and in what channels the flood of blessing may take its course, whether in the quickening of churches, in the increase of organisations, in the proffer for service for the foreign field, or in an unusual resolve of individuals to consecrate their substance to the Lord, we cannot tell. But would it not be wise to be prepared, at once, to hasten on such a consummation by expectation and prayer, and to be ready to take advantage to the utmost of the surging blessing when it comes?

Let fathers and mothers, sons and daughters, ministers, elders and students, and Christians of every rank and in all positions, remember that no service rendered to the Lord shall be overlooked or unrequited. Abraham left country, kindred, possessions, and home. What was the recompense? For one family that he left, earth's innumerable families were made over to him. "In thee shall all the families of the earth be blessed." And again, when long afterwards, at God's bidding, he surrendered his one and only son on Mount Moriah, what was his reward? For one son that he gave up, God assured him of a progeny, multitudinous and brilliant as the stars of heaven, and countless and indestructible as the sands upon the sea-shore. So shall it be with any of us who are willing to sacrifice anything for Christ, for has He not Himself said—"Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospel's, but he shall receive an hundred-fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life."

And now, once again let me recall to you that the century is hastening to its close. Do we not see time, swift-winged, with his keen eye, holding towards us in his hand the great sand-glass of the century. Mutely he points to the lower bulb of the glass so nearly filled, and then motions us to look at the rapidly diminishing grains in the upper bulb. Shall we allow these last sands to cease to run, without an effort to utilise the fourteen years that remain, as we have not hitherto done? It is plain that there is not one day to be lost—*not one day!* Let all our committees, Presbyteries, Synods, churches, and the masses of the Christian people awake at once, and call on one another to speed to the work.

Much may be done. In our own time have we not see the great wall of religious intolerance that had stood for centuries and which shut off Spain from the Gospel, even as her Pyrenees separate her from the rest of Europe, fall in one day to the ground? Have we not seen a similar wall enclosing Italy fall also in one day to the earth? Has not the massive wall of the Japanese opposition suddenly come down? Did not one night serve to take out two and a-half millions of Israelites from Egyptian bondage? Did not one night suffice to bring about ancient Babylon's fall and set the captives free? And has not the Scripture said that the mighty Apocalyptic Babylon shall be brought down in "one day;" nay, as if this were not enough, has it not thrice declared that in "one hour" it shall fall? Fourteen years! What may not be accomplished in fourteen years? From the dark hour of the death of George Wishart—burned at the stake at St. Andrews—till 1560, when the first General Assembly was held in this city, and Protestant truth prevailed over Scotland, was just fourteen years. Shall not then the entire churches of Scotland, and all that will associate with them, fixing their eyes on the Lord's promised inheritance, say like Caleb, when he stilled the agitated people in the wilderness—"Let us go up at once and possess it, for we are well able to overcome it."

NOVELS AND NOVEL-READING.

The ravenous appetite for fiction shown by readers of all classss must have struck careful observers of the tendencies of our day. The baker's boy goes about the street eagerly devouring a thrilling tale in his penny journal. The minister in his study, and the politician in his leisure moments, are to be found with a novel in their hands. Publishers and librarians have the same tale to tell about the demand for fiction. An authority on the subject declared lately that nine-tenths of the books read in England are novels, and that in the whole world the proportion is as great as nineteen-twentieths. These significant facts call for attention, and we are glad that a capable writer in the current number of The New Princeton Review (2s. *Hodder & Stoughton*) looks the phenomenon fairly in the face. He believes that "everything runs to novels now-a-days, as in the Elizabethan age everything ran to drama." He finds that literature of every sort takes on this form, and is spiced with this flavour. Even science has to give a coating of sugar to its pills. He readily admits the universal craving for the entertainment which a story can afford, but deplores the methods adopted by the novelist of our times. We heartily endorse his protest against the disgusting realism and crime-stained fatalities of the stories with which the market is flooded, and commend his attempt to lead readers back to healthier tastes and purer sources of enjoyment.

It is high time that the Church of Christ should make her voice heard on this subject. The mischief done by bad books is incalculable. Novels of the French school are badly immoral, and savour of the sink of iniquity in which they take their rise. Their very coarseness lessens their power to hurt, because it compels a reader with any sense of manhood to fling them aside, as he would a poisonous reptile. But another class of novels is more subtle and deadly. They teach an ethical agnosticism which, by doubt and insinuation, undermines the foundations of morality. They mock at the highest sanctions of duty and the most sacred relationships of life. Their heroes are unworthy to shake hands with old-fashioned criminals of the Jack Sheppard type, and their women lose all claim to what makes womanhood bright and pure. A constant topic in them is the complications springing out of intrigues between the sexes; and they are never done ringing the changes on the doings of the married flirt and the mismated wife. We hold that whatever threatens the sanctity of the home affects the honour and strength of a country, and strikes at the heart of religion. Let our pulpits, then, speak out, and denounce this foe of everything that is true and good.

And this is not all. Many popular novels not only pollute the mind and undermine the morals, but they also give morbid views of life. The reader is carried into a close and stifling atmosphere. He is called on to engage in "a microscopic study of diseased types." Moods and feelings are analysed with the keenness of a vivisectionist and the minuteness of a scientist. The fruits of such studies soon make their appearance in a cynicism which questions good, and a despondency which weakens effort. Much of the *ennui* so prevalent in society can be traced, we believe, to the morbid analysis inculcated by the realistic novelists of our day. They have poisoned the springs of healthful recreation by pourtraying a world of falseness and foulness, from which we should advise every reader to keep himself unspotted.

Men demand entertainment, and will have it. Narrative offers it. It soothes the weary worker into forgetfulness of himself and his worries in experiences outside of himself. But why should not these experiences be healthy and rest-giving rather than those furnished by ransacking police-calendars or by subjecting the lowest moods and actions to a microscopic examination? No real recreation can be found in that which jars on the finest sympathies and dulls the spiritual outlook of the reader. Our fathers read the story to enter a world where fair ladies reigned and knightly deeds were done—a world in which the flowers never lost their bloom, the birds always sang, and over all there lay "the light that never was on sea or shore." By so doing, they steeped their lives in the spirit of romance, and forgot the prosaic troubles which annoyed them. We do not say that they could not be more profitably employed, but we do say that they reaped incalculably less injury from their romances than their children do from the novels of to-day. What is wanted is a return—if we *must* have novels—to those of the Sir Walter Scott type. They at least abound in incidents which, while always interesting, are never pernicious.

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THE SCAPEGOAT.

Sir,—With respect to some remarks on the scapegoat, or Azazel, in The Christian of May 20, two things are to be observed: (1) If Azazel be a proper name, it does not follow that there is any interference with the atonement by our Lord. The Apostle delivered some unto Satan (1 Cor. v. 5; 1 Tim. i. 20); (2) I do not hold that by using Azazel in the Revised Version we expressed our belief that it is a proper name, for we did the same with Sheol and Abaddon. I think there is much to be said for the view, ably expounded by Tholuck two generations ago, that it means utter extinction; and the contrast in this case is very marked between the living personal Jehovah, for whom the one goat is appointed, and the utter extinction to which the other is given over.

It is indeed highly desirable that theological students should be well trained in the Old Testament, its typical meaning not being overlooked. My esteemed and beloved predecessor in the Principalship of this Hall, the late Dr. Patrick Fairbairn, himself one of these Revisers, among various great services to theology, in this department especially, wrote an admirable work, "The Typology of the Old Testament," which I hope may long be studied; it contains an excellent summary of the various opinions on this subject of the scapegoat.—I am, yours faithfully, George C. M. Douglas.

Free Church College, Glasgow.

[We heartily endorse this recommendation of Dr. Fairbairn's "Typology."—Ed.]

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HOMES for WORKING GIRLS in LONDON.

My Dear Sir,—It would be a great pleasure to me if some of your readers who have large houses out of town would invite the residents in Victoria, Woodford, Garfield and Hyde Houses, to spend the day with them on Whit-Monday—*i.e.*, the next Bank Holiday, June 14. It would not perhaps incommode them very much to arrange for dinner and tea say for 50, 100, or 150 young workwomen.

A gentleman has kindly invited all the residents of Morley, Gordon, and Norfolk Houses to visit him on that day, but he cannot accommodate more.

John Shrimpton, Hon. Director.

38, *Lincoln's Inn Fields, W.C.*

BLOTTING OUT GOD!

["The Education Department of the Municipality of Paris has ordered the name of God to be erased from all the instruction books in the French public schools."—*The Echo*]

Wilt thou, O faithless France, presume to say
That God is not? and man must cease to pray?
Declare with icy breath that disbelief
Can only purge society of grief?
Shall Voltaire's creedless, crackling, scornful fun,
Hide holy thought, as dark clouds hide the sun?

Blot out the name of God? Ah, no! As soon
Crush summer's sweetness from the woods in June.
The life, and light, and love of that bless'd name,
Before the birth of worlds, were grand in fame!
Ere scent of rose or ancient blue of sky
Began to be, Jehovah was on high!

That name was old when Paradise was young,
Or angel choirs o'er Eden's haunts had sung;
Creation voiced its praise for life received,
When dense chaotic darkness felt relieved
By God's all-merciful, soft smile of light,
Which shaped day's beauty from eternal night!

Wouldst thou, O frowning France, through wrath of State,
Exclude this charming name from book and slate?
Make politics thy god, and man thy guide,
Because thy loss of faith increased the pride
That will not in the Bible mirror peep,
Lest scarlet ghosts of sin before thee creep?

False prophets, not thy God, O foolish France,
Have played thee false, and hindered thine advance:
The surging, restless temper of the times,
And that red shadow! following new crimes
Which mock the heartless muse of infidels,
And all the righteous music of the bells!

O fairest land of sunny plains! there frets
A Christless sorrow o'er thy violets!
Shall sin's despairing moan of sadness rise
Round vine-fringed seas, or up to glassy skies?
Must Jew and Gentile's God, who gave thee breath,
Retire? and let a nation meet its—DEATH!

Eastbourne, Sussex. John T. Markley.

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DISTRESS IN WALES.

Dear Sir,—In my last brief letter I alluded to the apparent deepening and widening of the distress. My fears are sadly confirmed. In some places, where there exists at present no local relief fund, there is no hope of the long idle works being restarted, and the privation and suffering are becoming more acute. In several homes, where, in "good times" the family earnings have been between two and three pounds a week, there is often no food. Some of the few who have succeeded in getting occasional work have to start for a walk of many miles without any breakfast. At Breton Ferry, where, perhaps, the distress and need are deepest, the only reply to my question respecting work is "Breaking stones." Of this but a limited number can avail themselves, and as, by a recent order, employment is now to be given only on four days in each week, four shillings represents the full weekly earnings, with, I am told, twopence additional for each child under fourteen, all the elder children being, in the majority of cases, idle at home.

I have been so earnestly besought to continue, if possible, my assistance a little longer, that I must, for the sake of these poor people, assume once more my old garb of a mendicant. I have very gratefully to acknowledge the receipt of just over seventy pounds. Will my kind friends make it up to a hundred? I shall be able to gladden many bare, shadowed homes with the extra thirty pounds. As my movements for the present are rather uncertain, I shall this time prefer, if incurring no inconvenience, that any kind gifts in response to my present appeal be sent to the office of The Christian for me.

Aberdulais. Samuel Gillespie Prout.

MANCHESTER Y.M.C.A.—The fourteenth annual report of this Association states that the aim of the work is now understood and appreciated by all classes of the community. During the year ending March 31, 1001 new members and associates joined the Association, 1016 Bible-classes and other religious meetings were held, and the Sunday afternoon Bible-classes conducted by Dr. Grimké had an average attendance of fifty. The different agencies, of a very varied character, had been well sustained. The Home of the Association is at 56, Peter-street, Manchester.

OUR DUTY IN THE PRESENT CRISIS.

AN ADDRESS BY CHARLES GRAHAM,

Minister of Avenue-road Church, Shepherd's Bush.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth.'
—1 TIM. ii. 1—4.

THIS exhortation of Paul was addressed to Timothy as his delegate in the Church of Ephesus; and it was not more needful for the Christians of Ephesus when Paul wrote it, than it is for the Christians of these countries at the present day. Let us notice

THE DUTY ENJOINED.

The object for which Paul left Timothy at Ephesus, while he himself passed over into Macedonia, was that he might charge some, in the Ephesian Church, not to preach doctrines opposed to those taught by the Apostle, neither to give heed to "fables," Jewish legends, "and endless genealogies," "Gnostic genealogies of spirits, or œons," or "lists of Gnostic emanations." These ministered questions ending in strife, not godly edifying. In opposition to this the end of Paul's charge to Timothy was to promote "love out of a pure heart, a good conscience, and faith unfeigned" (chap. i. 3—5).

Already some had put away faith and a good conscience, and of "the faith," that is, of the truth, had made shipwreck. Of these were Hymeneus and Alexander, whom the Apostle had delivered unto Satan, that they might learn not to blaspheme. Excommunicated by the Apostle, and his act ratified by God (Matt. xviii. 17, 18), they were given over, for a season, to the power of Satan for the destruction of the flesh by chastisement, that they might learn not to blaspheme, and the spirit be saved in the day of the Lord Jesus.

In this charge to Timothy, the Apostle exhorts, first of all, for reasons of importance, "that supplications, prayers, intercessions, and giving of thanks, be made for all men." Then are specified "kings, and all that are in authority."

Paul saw the shadow of the coming apostasy falling on the Church. Men were beginning to "despise dominion, and speak evil of dignities" (Jude 8). "The mystery of lawlessness" was working. Prayer was, therefore, specially necessary for kings and governors.

Supplication is prayer intensified and prolonged. Supplication is in proportion to our feeling of need, whether for ourselves or others. Intercessions seem to be the deprecation of judgments and calamities (Schleusner). Thanksgivings are offered for blessings enjoyed or in prospect.

When this charge was given by the Apostle to Timothy, it seems to have been Nero who was upon the throne, and the magistrates and governors throughout the empire were heathen. It is clear, therefore, that God is willing to hear his people's prayers and intercessions, even for unjust and wicked rulers. On this subject Holy Scripture gives us many proofs and illustrations. How often did God answer the prayer of Moses, in removing the plagues from Pharaoh! When the arm of Jeroboam, stretched forth to seize the man of God from Judah, withered in a moment, so that he lost all power over it, at the prayer of the Prophet it was instantly restored. And when the King of Israel, the King of Judah, and the King of Edom, with their armies, were ready to perish in the wilderness with thirst, at the prayer of Elisha they were supplied with water. Moab, who had revolted from Israel, was given into their hand. But the charge given by the Apostle contains a stronger reason for faith than existed in any of these cases.

THE REASON IN RELATION TO CHRISTIANS THEMSELVES.

This reason is, that we may lead a quiet and peaceable life in all godliness and honesty. This obviously means a life not disturbed by persecution, nor by the invasion of our civil or religious liberty; it implies also preservation from war and insurrection. All these are to be subjects of prayer, either for their attainment or continuance, and subjects of thanksgiving if we possess them.

The prayer of Paul himself for the Thessalonians gives us the mind of the Spirit in this passage: "The Lord of peace Himself give you peace always by all means" (2 Thess. iii. 16). Here we clearly see that the mind of the Lord is that his own peace should at all times rule in our hearts, and be promoted by peace around us, in the family, in the Church, and in the world, "that our lives may be passed in all godliness and honesty," that is, as in R V., in "gravity." But the Greek word means more than "gravity," it includes sanctity or holy dignity.

Godliness is that reverential state of heart which continually worships and obeys God, while gravity, or holy dignity, commends the religion of the Lord Jesus, and attracts men to it.

That dark days are before our world, none instructed in the prophetic Scriptures doubts. The sum of the martyrs is not yet completed (Rev. vi. 2). To the eye of statesmen and politicians a dark storm looms in the future, and none can tell how soon, or where it may burst. In the East, fresh troubles may at any hour arise, which would wrap all the nations of the Roman world in the flames of war. Lawlessness, almost universal, is no longer a mystery working in secret, but a mystery revealed, to the disturbance, if not to the terror, of the nations.

The members of Christ, however they may be scattered over the face of the earth, are one body. Though it might seem to be an article which is dropping out of the creed of many in this country, the Christians in England and the Christians in Ireland are one. The first forty years of my life were spent in Ireland, and for twenty years, in my feeble and imperfect way, I preached the Gospel through that land; and I can truly say that not only the Christians, but the Protestants in Ireland of all denominations, are deeply attached to the English nation, to its Queen and its Constitution. If proof of that loyalty, often bearing severe strain, were necessary, it would be easy to find it abundantly.

Truly, at the present hour, our refuge is in God. To all those Christians whom my voice may reach I would say, plead earnestly with God to incline the hearts of the electors of these countries to send men to Parliament who fear God and regard the integrity and honour of this nation, that He has hitherto so greatly blessed; and that He will strengthen magistrates and judges to defend all, especially in Ireland, who hold his truth, from oppression and violence.

THE GROUND OF OUR PLEADING WITH GOD.

Our prayer for all men "is good and acceptable in the sight of God our Saviour," and the end of our existence and of our salvation is to please Him. But our prayer is good and acceptable to Him, because "He desires that all men should be saved and come to the knowledge of the truth." This, then, is the grand end of our prayers for all men, that they may be saved. This brings us into sympathy with God. But surely, if we pray for the salvation of all men, we will leave no means within our power unemployed in seeking their salvation. Our efforts cannot fail to be as earnest as our prayers.

The line of our successful efforts is here indicated. God will have all men to be saved by coming to the knowledge of the truth. Satan has been a liar from the beginning, and destroys men by the belief of a lie; God saves men by the belief of the truth; and the truth in its fulness is in the Lord Jesus. We are saved when we know Him.

In accordance with this the Apostle affirms, "There is one God and one Mediator between God and men, the Man Christ Jesus." None other in heaven or earth could say, "I am the way, the truth, and the Life. No man cometh unto the Father but by Me." Being God and man in one person, He is infinitely suited to be our Mediator. To set up man, or angel as mediator, is to set up a cheat and a deception as well as a rival to Him. Christ became Mediator by his sacrifice for a lost world, "He gave Himself a ransom for all to be a testimony in its own times." He is "the Lamb of God which taketh away the sin of the world." When we appropriate this truth, and know that He has taken away our sin, we are saved.

This Gospel dispensation is the grand period of this testimony. All previous dispensations prepared for it. Now, in the fulness of time, God has sent his Son into the world, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

How strange it must appear to holy angels, and still more so to fallen spirits, conscious of being lost for ever, that men under the sentence of condemnation should reject such a privilege! And how strange must the infatuation appear, when such a privilege is rejected for the pleasures and vanities of an hour!

It is obvious from this injunction of the Apostle to pray for "kings, and all who are in authority," that "the powers which be are ordained of God," and that "he who resisteth the power resisteth the ordinance of God." The duty of the Christian is to pray for those wielding the power, that they may use it aright. And if the Christian is persecuted for righteousness' sake to expostulate and appeal to the unchanging principles of justice; and if there is no redress, he has, like his Master, to commit himself and his persecutors to Him that judgeth righteously.

The greatest power on earth is the Lord's people. In their own sphere their power is omnipotent. Within that sphere every believer can say, "through Him that strengtheneth me I can do all things." "All things are possible to him that believeth." Who could tell how much the peace and prosperity of nations depend upon the prayers of the Christians who live in them?

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CHILDREN'S SERVICES.

DEAR SIR,—My object in writing is to awaken an interest in the thousands of little ones during the Sunday evenings of this summer. As one of those blessed with a little family, and considering it a duty as well as pleasure to give the Sunday evenings for them, I was led, about four weeks ago, to transfer our service from the parlour to a field not far from the house, and to invite all the children near to join. Without any previous announcement, we soon had upwards of 100 little ones, and with the help of sheet hymns, we spent a truly happy Sunday evening. I know the little ones enjoyed it, and each Sunday evening they have been waiting for the service with pleasure.

This is work that can be carried on almost everywhere, not only at the seaside, but in our cities, country towns, and villages. I often pass through the parks in this big city on a Sunday evening, and whilst glad to see so much out-door work for the Master, I notice it is more directed to the grown-up folks, rather than the little ones. It has been gratifying to see how interested the fathers and mothers get, when any trouble is taken for their little ones' welfare; a goodly few stood and listened to the address, and we trust that blessing will follow.

Bristol. HENRY GIBBS.

THE METROPOLITAN COLPORTAGE ASSOCIATION is a power in the land—how great a power may be judged by the account of sales of religious literature during 1885. The number of Bibles and books issued was about 457,527, and of periodicals 320,504. From such a fount of inspiration and pure literature springs of healing must issue. Distinct blessing is traceable to this source, and indirectly in the discontinuance of bad books and periodicals, which constitute an evil so great that the energies of the Church may well be called forth against it. The work of the colporteur does not end with the sale of his book. Often does he proclaim the Gospel message where it is seldom heard, and his ministrations to the sick and dying have also been abundantly blessed. It is hoped that by increased subscriptions, the number of colporteurs will in the present year be increased from 80 to 100—a hope which all who value such work will heartily endorse.

BIBLE STUDIES.—18.

NAAMAN THE SYRIAN.

2 KINGS V.

(1) *A great man . . . but a leper.* "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii. 36, 37). "Riches profit not in the day of wrath" (Prov. xi. 4).

(2) *Wrong ideas about healing.* (*a*) *As to the source.* "The king of Israel" (v. 5, 6). "None can by any means redeem his brother, nor give to God a ransom for him" (Psa. xlix. 7). "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel" (Jer. iii. 23). (*b*) *As to the price* (v. 5). "Without money and without price" (Is. lv. 1). "Whosoever will, let him take the water of life freely" (Rev. xxii. 17). (*c*) *As to the manner* (v. 11). "I thought," &c. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Is. lv, 8). "Jesus saith . . . I am the way . . . no man cometh unto the Father but by Me" (John xiv. 6).

(3) *God's way of healing* (v. 10). "Wash in Jordan" (= river of judgment). "Washed . . . from our sins in his own blood" (Rev. i. 5). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. ii. 24).

(4) *Obedience of faith* (v. 14). "He went . . . and dipped." "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). "Ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26). "His flesh came again, like unto the flesh of a little child." "Ye are washed . . . ye are sanctified . . . ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11).

(5) *Thanksgiving and consecration* (v. 15—17). "I will praise Thee, O Lord my God, with all my heart; and I will glorify thy name for evermore. For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell" (Ps. lxxxvi. 12, 13) "The king said . . . I have given . . . Who, then, is willing to consecrate his service this day unto the Lord?" (1 Chron. xxix. 1, 3, 5). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20).

Streatham. JANET CLARK.

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A GIRLS' GUILD.

IN connection with the Gospel Temperance work at Hoxton Hall, there has recently been opened "The Girls' Guild of Good Life." Its object is "the cultivation of such habits and graces as tend to the building up of a pure and happy home life." Much good has been done, and many have been brought in who would, perhaps, otherwise have been walking the streets or frequenting music-halls.

The closing meeting of the session has just been held, when nearly two hundred girls met. A most enjoyable evening was spent, the girls themselves taking part. Some very helpful words were said to them by Miss Balgarnie. In order to keep them together during the summer months, Mrs. J. T. Rae is anxious to organise monthly Saturday half-holiday excursions, thus giving them a glimpse of something better and brighter than they are accustomed to in their daily life. Perhaps some of your readers who have large grounds would invite them, and others, perhaps, would help with funds. The ages of the girls range from twelve to about twenty years.—Yours truly, JENNIE NOBLE.

134, *Hoxton-street, N*

THE HIGHLAND TEMPERANCE LEAGUE report some interruption to their work through the general depression and the state of political excitement in which the country has been kept. Yet there is no question as to the strength of the temperance sentiment throughout the land. As an instance, in an informal plebiscite, in Stornoway, on the question of the Local Veto, 3495 voted in favour of the suppression of the drink traffic, and only 32 for its continuance. The popular assent to the principle of total abstinence is, "we are glad to be assured, increasing with rapid strides throughout the Highlands." Four agents of the Society have in the twelve months held 6[illegible]4 meetings, and gained 1798 members. The secretary's address is 6, Drummond-street, Inverness.

For the Young.

CONVERTS IN BENARES.

SOME years ago, whilst in England, I used to gather my children around me and tell them of some pressing case, in which I knew their little hands and pence could give assistance. Very brightly they would reply, "Oh, what can we do? do tell us;" and many a time they would deny themselves (for Jesus' sake) so that they might distribute to those in distress. Thinking about this a few evenings ago, I wondered, if I told the "little folks" who read the children's page in THE CHRISTIAN a true story, whether they could help me.

A year ago, two little wives fourteen years of age came to Lucknow. As they were so young a widow was with them to keep the house and look after them. They heard that a Miss Sahib taught other little wives to read, and they sent a message the next time she came near their house, Would she come and teach them? The missionary was very glad and in a few days she was sitting in their little dwelling-room teaching them the A B C of their own language. Before she left she inquired if they had heard of Jesus, but as they only shook their heads Miss Sahib told them of his birth and something of his life, the same stories which so many of our English children know.

One day they were shown a picture of Jesus on the cross and they were told how much Jesus loved them. The widow, whose name is Shoidamini, exclaimed, "Oh! I love your Jesus, tell me more about Him;" sometimes she would put the lesson books and slate away, and say, "We will spend all the time in talking of Jesus to-day." She could hardly read a word, but after a few weeks, when a Bible was given her, she made rapid progress, studying it night and day.

When her teacher spoke of Jesus coming again, she said, "Yes, that is true, for it says (turning to the Gospel) there were ten virgins—five of them were foolish, and were not ready when the Bridegroom came." It was mentioned that many who hear and read God's Word do not really believe it, "Shorto, shorto" (truly, truly), said Shoidamini, "for Jesus has told us about the sower and the seed." After some time, she said, "I am not allowed to go to my Indian sisters to teach them about Jesus, I would so like to do so; I would tell them all I know, and then they would love Jesus just as much as I do." Directly she saw it written in her Bible that believers were baptized, she begged to be taken in the gari (carriage), but she was told she must pray about it, and tell all who were in the house that she was a believer in Christ.

Do you think it is an easy thing for a Bengali woman to confess Christ by baptism? It is indeed a hard trial; when she becomes a confessed member of Christ's visible Church, in most cases she is counted by her friends and relations as dead; they will not speak to her, eat with her, or even allow her to touch them; her father and mother never speak of her.

In April, each time Shoidamini saw her teacher, she would beg of her to take her away at once, but her teacher would have her count the cost and see if she could give up all for the love of Jesus. At last, after much prayer, it was arranged that she should come to the Mission House, early in the morning of May 5. But God had ordered otherwise. A few days before, He had sent a great trial in that family, and when Shoidamini saw she could comfort and help them, she said, "I am willing to leave them directly this is all over, and I see the family happy again."

Now, why have I written all this? some may ask. I want to know if the young folks in England will help me to build a house for all those who come out from their homes and wish to be trained as Christians. Those who can read, and are suitable, will become teachers, the others must be taught sewing and other means of gaining their livelihood. Last year three Bengalis were baptized in Lucknow, and as we had no home in which to train them, they had to be sent to another mission. We propose building a row of cottages, allotting two rooms for each woman. This will cost about £600. We hope to give to each a bedstead, table, chair and cooking vessels, &c. Now, who will help? Contributions sent "For the Converts' Home, Benares," to Miss T. S. Hamilton, 2, Adelphi-terrace, London, W.C., will most thankfully be received. M. P. MATTHEWS.

Zenana Mission House, Lucknow.

THE SANTHAL BOY.

In *The Illustrated Christian Weekly*, Dr. J. L. Phillips gives a brief account of one of his Jungle boys in India, which cannot fail to interest all good children. He writes:—

A bright lad of fourteen, fresh from the jungles, came into Midnapore, and entered our Santal Training-school. Quick to learn, he soon caught the spirit of the school, and made rapid progress in study. A deep feeling of truly intelligent concern for their soul's welfare was increasing among these Santal lads, and this one began to share it. His clear and pointed questions, his honest and humbling confessions, his very hearty and touchingly earnest prayers, all drew my attention to him, and impressed me that he was to become a chosen vessel for the Master's use. He was one of the first boys to be converted. His heart was filled with light and flooded with love. His joy was calm, and deep, and constant.

One morning, just a few days after his conversion, he came to me and asked for leave to go home. Fancying it was but a fickle notion, a mere whim or a fit of homesickness, such as jungle lads often have, I answered that I could not think of letting him off now, for the term had but just begun, and that when vacation came he should go home like all the other boys. He quietly stepped out of the room, and I thought he was gone, but presently I found him standing on the veranda. Coming up to me again, his voice tremulous with emotion, he said, "Do let me go home now." The reason for his request occurred to me at once, but to test him I said, "Why do you wish to go home now? Tell me freely and I'll think of it."

The big tears began to fall, and for full five minutes he could not speak. Recovering his calmness he said so heartily, "Jesus has pardoned me; my heart is so happy I want to tell my friends about Jesus. My father and mother have never heard his name. Let me go home to tell them now." It was impossible to refuse him this earnest request, so I said, "Go home and we shall pray for you and for your friends." He went and was gone several days. The journey to his jungle home occupied two days, it being forty miles away. This Santal lad came back to us with such a happy heart, having told his friends what Jesus had done for him. And the ripe, rich fruit of his seed-sowing came as one by one, first the mother, then the father, then three brothers and two sisters, all came into the light and into the Church of Christ.

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MISSION WORK IN DUBLIN.

I AM thankful to be able to give a very encouraging account of the work of the Dublin Mission among Roman Catholics. At no time have we had freer access to the people in their own abodes and in their coming out to the various meetings, showing an earnest desire for salvation. It is grievous to think of the utter ignorance of the people as regards God's Word. Men and women come to Dublin from various parts of the country, in order to get freedom to search for the truth for themselves. Persecution is rife against such—too sad to detail in this short space.

We have a glorious work amongst the children, more than 1400 are under daily teaching. Day by day we gather in the lambs to the fold, amply rewarded for the toil by the numbers rescued and brought to give their hearts to Jesus. Many are placed out in life and working for God. Some have won the prize, and have entered the heavenly home. How I wish our friends could see the dear ones gathering in morning by morning—little bare feet, scanty clothing, yet joyously partaking of the warm breakfast prepared for them, without which most of them would be hungry all the day.

All who learn God's Word are true and loyal. This has been clearly proved. If we had the means of spreading the Gospel amongst the people, the country would be in a very different position. If friends would come and see the mission work in Dublin and judge for themselves, it would be a great encouragement to the workers. We earnestly ask your prayers and sympathy at this very trying time.—Yours faithfully, ELLEN SMYLY.

35, *Upper Fitzwilliam-street, Dublin.*

SHELTERING HOMES, LIVERPOOL.—Through the kindness of a friend, 300 Liverpool widows recently spent a bright and happy day at New Brighton. The widows' sewing class, where they get tea and sixpence to help with their weekly rent, ceases in the summer, whilst Mrs. Birt is in Canada, supervising the little folk sent out from the Homes. A third party is sailing this week. Prayer is asked for them while at sea, that, as in former times, they may have a safe and speedy voyage.

A HINDOO WIDOW.

In the year 1877 or 1878, during the terrible famine, a Brahminee woman and her little daughter, a child of nine, came to Colar, and were sheltered and provided for. Akkataie, the child, attended the Bible-school. The seed of the Word was sown in her heart, which, like bread cast upon the waters, has been found after many days. She is now a deeply interesting young woman, between eighteen and nineteen years of age, tall and slight, and evidently of a very strong character. Kodanda Row and his wife visited the village last week, and then her mother told him of her child's determination to become a Christian, and dwell among the people of God. She said, "I, too, am willing to give her up;" and she arranged that the girl was to stay with me at the bungalow. The daughter also spoke with him, fixed upon the spot for meeting, whenever he could arrange to come and fetch her. Her last words were: "Come soon; I shall be ready to come whenever you call me."

Akkataie was married to a rich man, and I remember well the day when the overwhelming tidings reached them of his death, and the lamentation because Akkataie was a child widow. Last Monday, May 3, Kodanda Row, with his dear little wife and child, set off in the mission coach for her village twenty-seven miles away. Without help it was impossible for the young girl to escape from her home and come alone all that distance to Colar. Kodanda Row sent one of our faithful lads to her house to inform her of their arrival, and to tell her to meet him a little after 10 p.m. at the appointed spot.

She and her mother, conducted by the lad, arrived there too soon—about 9.30—and, as it was not possible for them to stay there without danger of detection, they hurried back to their village. Kodanda Row arrived a little after 10 p.m., and waited there more than three hours, until 1.30. It was a most trying time, every sound startled them. They were in danger of being taken up as thieves by any passer-by who might give the alarm. Happily, our lad came again to the spot to see if he could find Kodanda Row, and at once went off and again told the mother that Kodanda Row was waiting for Akkataie. But now the mother's mind was changed, and she expressed her unwillingness to let her daughter go. She desired to put it off until the next day. But the lad, Gideon by name, persisted that if she did not go that night she might never get away. The daughter at once expressed her decision to go that night, and so without her mother she started forth with Gideon.

Kodanda Row had nearly given up all hopes of seeing her. They hastened to the mission coach, where Kodanda Row's wife had been waiting so long and so anxiously for her husband's return. The news was spread abroad before Kodanda Row left Colar. Everyone knew that a Brahminee girl was coming, and that Kodanda Row was going to fetch her. It was spoken of in the cutchery at Colar, but no one was stirred up to hinder it being done. Kodanda Row found the object of his errand was known, as he passed on his way, and it seems a miracle that she should now be safe at home in the bungalow. However, as much time was lost by their missing each other, and the roads were very heavy in consequence of rains which fell that night (Kodanda Row had heavy rain to encounter amongst the trying events of that night), he determined to return to Colar another way, lest they should be intercepted on their way back. The Lord gave his angels charge concerning them, as was plainly seen from first to last.

We became very anxious the next day, when they did not appear at the time appointed, and hope died out, and fear that they had suffered violence took its place. I woke up early on Wednesday morning resolved to send someone to inquire after their fate, and then heard the sound of wheels and next the voice of Kodanda Row, assuring me that he had succeeded in his mission. A few hours after, her father arrived. Poor old man, he was in the house the night his daughter left it. Being an aged man, he is a light sleeper; but the Lord let him sleep on that night, and the next morning early he started off for a village unconscious that his daughter had left the house. The news was sent after him, and he walked the whole way in, and arrived at Kodanda Row's house a few hours after he did. He did not ask Kodanda Row for his daughter, he simply followed him from room to room and place to place, and then Kodanda Row asked him why he had come, and what was the matter. And he would answer him fully (for Kodanda Row wanted to tell him how it had taken place, how the proposal to leave was Akkataie's, and, in faithfulness to the Christian's God, he had to give her the help she asked for). The old man simply said that he had come after his two sons who had gone after the lad Gideon. He is still in the town waiting for the arrival of his sons. He does not feel strong enough to meet me alone. He is devoted to her. She is his only daughter. Poor old man. We are so sorry for him. He is such a kind-hearted, generous man. Pray for him that his love for his child may be the means of bringing him to put his sole trust in the God of his child.

Colar, May 7. Louisa H. Anstey.

P.S.—Kodanda Row has just seen the brothers. One is too angry to speak with him; the other says, "Ask her to come back with us for one month, and then we will send her to you." Kodanda Row has asked her, but she firmly declines to go back with them. She does not believe in their sending her back to us. Kodanda Row has invited them to speak with her themselves. They are doing so now; her brothers are weeping. The Lord keep her firm! He has done so. The interview is over, and she firmly refused to go with them.

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WOUNDED IN THE FIGHT.

Dear Sir,—At the close of the winter, I was visiting in Ratcliff in company with one of my missionaries. I had only parted with him a few minutes, when he joined me again, but how altered! He had slipped coming down one of the dark staircases, and fallen to the bottom. He was writhing with pain, and could hardly speak, to tell me of the accident. At once I sent him to the London Hospital, hoping there was nothing but what could be put right. He had, however, injured his spine, and after staying there some time, has come out a paralysed man, powerless for service. His sight also is injured.

I am in deep trouble about him. He was a fine, smart, active man, full of life and energy, but is now, through this terrible accident, a physical wreck. He has a wife and four young children dependent on him. I feel in honour bound to make some provision for him. When falling down that dark staircase, he fell as a soldier in a noble battle with want and misery. I purpose, if possible, establishing his wife in some business. The case hardly comes under the general head of "distress," and would moreover require more than my general mission fund could allot to one family. I venture, therefore, to appeal through you for help to provide for one who is to-day shattered in health and strength, and who fell in seeking the rescue of others. Trusting some of your readers may be led to assist, I am, yours truly, Archibald Brown.

22, *Bow-road, E.*

HELP FOR SEAMSTRESSES.—Rev. James Munro, superintendent of the Labour Aid Society, 241, Roman-road, Bow, writes in *The Pall Mall Gazette*:—The plan they are working upon (to take the work direct from the manufacturer and give it out to the poor people, deducting only from his price the cost of foreman, hot presser, and hire of the distributing room) has resulted in giving workers an increase of 5s. per week on their previous earnings. The work we are at present engaged in is trousers, vests, shirts, collars, and cuffs. We have secured work from several large manufacturers, and hope before the end of the week to have 206 seamstresses working under the auspices of our Society. We shall be pleased to have further co-operation and practical sympathy.

A HARMONY of GENESIS and SCIENCE.*

This is a remarkably able work on the harmony of science and religion. We are glad to receive such a work; and yet, is it really needed? In reading it we have been reminded more than once of a saying attributed to the beadle of the late Dr. Macknight, who wrote "A Harmony of the Four Evangelists." While the learned doctor was engaged on that book, a parishioner came to the manse, and asked to see him. The beadle said he was too busy to talk to visitors. "What is he doing?" "Well, he is making four men agree who never fell out." So it is, we think, with men like Mr. Baden-Powell. The facts of nature are God's revelation, the same in kind, though not in degeee, as his written Word. Both are parts of one whole; and all are familiar with the truth that parts of a whole must harmonise. The *facts* of science do not conflict with revelation: the *theories* may and do.

In his valuable treatise, Mr. Baden-Powell tells in simple language how far the conclusions of modern science go, and also shows that the fear of these conclusions subverting faith in the Divine Designer is groundless. He proves that the operation of nature is not chance or uncontrolled, but is orderly obedience to the working of intelligent and beneficent will. He maintains that the creation record, while enshrining truth, is not false in fact, but is literally true. A mischievous element of playing with the principles of interpretation is introduced when fact is confused with fable. A fact is a fact: a fable is a fable. "God said," and "God created," must be accepted as sober narrative, and not as parabolic teaching.

The most original part of the book before us is its contention that Genesis does not say anything about a direct and separate creative act. This contention is supported with convincing arguments; and its acceptance sweeps away the basis of the supposed conflict between science and religion. Attention should also be paid to the emphasis laid on the failure of evolution to explain the entrance of life, to connect mind and matter, and to trace the growth of man's self-consciousness and God-consciousness.

We do not know of any fuller and fairer discussion of the problems of creation than this. It never shirks a difficulty, but honestly faces it. Its candour in stating the position of an opponent is only equalled by the strength of the author's conviction that God's Word is the infallible rule of faith and life.

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* Creation and its Records. By B. H. Baden-Powell, C.I.E., F.R.S.E. 6s. *Hodder & Stoughton.*

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PARIS FOREIGN MISSIONS.

Among the Paris May Meetings was one of representatives of all the Protestant Churches, to consider what line should be taken by the Paris Missionary Society with regard to the new French colonies. M. Bægner, the Society's secretary, and some others argued that missionary work is essentially religious, and should, therefore, be international; others maintained that in missionary effort patriotism should be united to love of souls. The result might be thus summarised:—

Lessouto, in South Africa, must not be abandoned, but the missionaries should seek to prepare a native pastorate to take their place. In Madagascar it must not be thought of to substitute French missions for the societies already at work there; but it might be well for the Government to nominate a French pastor in the island, who should be an intermediary with the English and Norwegian Societies. In the Congo the general sentiment was strong in favour of establishing missions, and M. Bægner at once put himself in communication with M. de Brazza's representative in Paris. M. de Brazza, it is said, desires the help of Protestant missionaries.

A general extension of Colonial Missions was heartily approved of, but greatly increased funds will be necessary to accomplish this.—*Christianisme.*

CORSICA.—M. Hanneman has lately received the appointment of evangelist and director of the Corsica Mission, of which Mr. Donald Matheson, Queen's-gate, W., is treasurer. Writing from Corté, he says:—The hon. secretary, Mr. Cecil Berger, has been spending the last two months in Corsica, partly in search of health, but principally with a view to organise and establish the mission on a sound footing. He says: "Priests are here omnipotent—nothing less—and it is the most difficult business to get women to attend our hall. The work among the men is very encouraging. Mr. Berger tells me that our little society is at this moment almost devoid of funds to carry on the work; I would venture to ask the readers of The Christian to consider the claims of our work in Corsica.

WHAT SHALL WE DO FOR THE PEOPLE?

By LADY HOPE.

Yes! what shall we do for the people?—for our neighbours?—for those who live near us, around us, on every side, and yet are only too often strangers to us, and (is it not true?) strangers to happiness, and strangers to God? Bitter questions of rancour and distress, discontent and restlessness, often of a nameless kind, are seething in the hearts of thousands of our fellow-countrymen, and in London of our fellow-citizens. *Our* cup has been sweetened; can we not sweeten many other cups? Oh, yes! those of us who have been labourers in the field for some time have learnt the one efficient means of bringing happiness, and even true content and peace, and definite lasting comforts to both hearts and homes. It is the name of Jesus that effects this blessed work.

Some Christians in one way, some in another, are striving to reach "the masses"—our neighbours, I should say, and I may add, our friends; for so they are, most heartily and truly, when once they know us and understand our aims. As in the case of "the smoky chimney" (described by Peter Parley of our youthful days) a variety of cures was offered, and all were tried, each cure proving successful in its own way; so the great Master and Teacher, to whom we refer for counsel and skill in our undertakings, seems to lay different methods of effectual work upon the hearts and consciences of his different children; and each one He can make successful. Experience in the past, with faith for the present and the future, give us confidence in the sure results of the work He seems to lay before us, and most certainly *gives* us to do.

I only venture in this paper to describe one phase of answer to this great question. This winter I have heard, more frequently than ever, of instances of blessing, salvation, help and encouragement that have been found from the simple and true records of my pen, in a variety of little books that are known to some of your readers. I have learnt, as I never learnt before, that God has graciously blessed these pages. And to those who have been interested in the facts these books contain I should like to add some of more recent date, especially in connection with Gospel Temperance work.

At a coffee-house, in a distant country town, a crowded gathering of working men was taking place, assembled by their own request. At an early stage of the meeting whispers were raised amongst those in the front seat that "a queer set" had come in to-night, "some very rough characters," and that "men who were there had never been inside a meeting in their lives before." At the close of our hour together, a curious enthusiasm about signing the pledge was manifested amongst the strangers present. "Let us sign!" they said; and they came streaming up to the table, quite a long line of eager faces, while many hands were ready to hold the pen. One man was asked whether he was really in earnest about this new decision. His answer was, "I am in earnest;" and then he drew out of his pocket a bottle, which he presented to one of the ladies of our party, saying, "I always get this filled on a Saturday night, and take it home to the missus. But not to-night. No, never again! never again, God helping me!" This was nearly three years ago, and never since then has that poor man tasted of the spirits that had so nearly ruined him. His life, his home, his wife, became entirely changed, and now he has placed no less than £60 in the savings bank. A marvellous testimony to the fact that "the blessing of the Lord, it maketh rich." For his condition was only that of a poor cobbler.

Many others signed on that evening; and many have, I believe, kept firm, but others have fallen, lacking strength, and finding themselves beset by temptations on every side.

Now, where we have our temperance work backed up by coffee saloons such as those that I have tried and found so successful in different places, these beginners in the new life are helped and strengthened to overcome the difficulties that must ever surround them, and especially at their first start in the narrow way.

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PROTESTANT SCHOOLS IN EGYPT AND PALESTINE.

One of the happiest features of a three months' tour through Egypt and Palestine was undoubtedly the signs of an increase in the vital power of Christianity, as seen in the training of boys and girls in Protestant schools. Thousands of children have been rescued from Mahommedanism, and have been taught to love the Saviour. This work among children cannot be overestimated. It is mainly due to the devotion and zeal of Christian women that the work has reached its present large proportions.

MISS WHATELY'S SCHOOL AT CAIRO.

On Sunday afternoon, March 7, I had the privilege of spending some time with Miss Whately. I was much struck by the devotion with which she spoke of the work, which is not only arduous, but often places her in most dangerous positions. Anyone who knows Cairo would testify to this, for even the strongest men would think twice before venturing into such places as Miss Whately feels it her duty to enter. Of course, she has to use great caution—for not only would she suffer, but the men and women who through her instrumentality have been converted to Christianity would suffer too. Space will not permit me to enlarge upon Miss Whately's work among adults, but it is one which deserves unqualified support. Her special work is undoubtedly among children, hundreds of whom have been brought to the knowledge of the true God.

The school premises are large, solid, and suitably adapted; the children are taught reading, spelling, singing, elementary arithmetic, geography, and history; but their spiritual welfare is the main consideration. They are taught to commit to memory and to repeat Bible verses, Bible stories, and hymns, and to look to Jesus Christ as their pattern and their Redeemer. The fathers sometimes give Miss Whately great pain and trouble by refusing to let their children continue to attend her school. In the end, however, Miss Whately's influence generally prevails, and she has seldom had to part with a scholar, except when death has summoned some little one away to a brighter world. I would like to impress upon all Christian friends the great need of more interest being taken in this work, which is elevating the status of the Cairo children, and helping to spread far and wide the knowledge of our Saviour. Miss Whately is very anxious to raise £200, towards buying a large boat in which to extend her work up the Nile. Many of us can show our interest in her work, by sending to her in a registered letter (care of British Consul, Cairo, Egypt) a few pounds, which, though but a small sum, will help materially towards the prosecution of so good a cause.

MISS ARNOTT IN JAFFA.

Everybody who takes any interest in Protestant schools in the East must have heard of the one founded in 1863 by Miss Arnott. This school is not under the auspices of any particular Society, but owes its present flourishing condition solely to Miss Arnott's persevering exertions. Her efforts have been so successful that a piece of land has been purchased, on which a large substantial house has been erected. There are over fifty pupils in the day-school; about sixty persons meet every Sunday for Protestant worship, and thirteen boarders are in training as teachers. £10 per annum is the cost of maintaining and thoroughly educating a girl in the house. Children who would otherwise have grown up in ignorance and degradation have become devoted Christians and useful workers in the Lord's vineyard. Those who have travelled in the East, and are able to form an opinion of the awful degradation to which the women are subjected, can realise to some extent the need of such an institution as this. Miss Arnott's institution will do a great deal towards promoting female education in that part of Palestine.

RAMLEH.

This is a small village about six hours' ride from Jaffa, on the way to Jerusalem. I was rejoiced to find that, even here, there were two Protestant schools, one for girls and one for boys. Those who say that Mohammedanism is making greater progress than Protestantism would do well to pay a visit to Palestine and see these schools. Christianity is indeed making rapid strides there; it is spreading over the country north, south, east and west. I was particularly struck with the earnest pleasant faces of the boys in this Ramleh school. There were about forty altogether, most of them tiny little follows between three and ten years of age. The head-teacher seemed an intelligent man, evidently interested in the progress of his pupils. The children sang one or two Arabic hymns. Then they sang for my special benefit, one of our English Sunday-school hymns, with a good deal of pathos and expression. It was a new thing for me to hear Arabic boys singing the praises of Jesus; intelligently answering questions about his life, and pointing out on the map the places He had visited in the course of his ministry on the earth. After seeing the boys I paid a very short visit to the girls, who also seemed happy and interested in their studies. They looked neat and clean in their plain linen frocks. They, too, seemed to answer all the questions submitted to them by their teacher, a young lady of about eighteen or nineteen, with perfect accuracy. From Ramleh I went to Jerusalem, and in another communication I hope to give some account of the Protestant schools in that city.

C. M. M.

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ENGLISH GIRLS IN PARIS.

Last week, at the invitation of Lady Mary Glyn, a number of ladies and gentlemen assembled at the vicarage, Kensington, to hear an account from Miss Leigh of her work among English girls and children in Paris. After a few introductory remarks from the chairman, Hon. and Rev. E. Carr-Glyn, Miss Leigh gave a sketch of the history of the work, which has now assumed large proportions. She narrated many very touching anecdotes of the terrible destitution to which English girls are but too often subjected after a brief experience of Parisian life. Hundreds of girls went to Paris for the purpose of obtaining a livelihood as governesses, shop assistants, and ladies' maids, and were immediately surrounded by evil influences of every kind. A shop-girl arriving at a French business house from England frequently had at once to change her name, because to French ears it would be too harsh and dissonant. "*Quel nom affreux!*" would be the exclamation of madame on learning the name of her new employée; and so, if it were Ann, it must be altered to Annette, or the girl might choose any name she pleased on one condition—it must be pretty. The surname was dropped, the Christian name was altered or changed, and so it often happened that the friends of an English girl, if they lost her in Paris, lost with her almost every means of identification.

Since the foundation of the Home, in 1872, over 4000 girls had been admitted, and many of these had been assisted to return to England, or had been placed in situations. There were, besides the Home, a free registry for those requiring situations, a sanitorium, a Young Women's Christian Association, a Governesses' and Artists' Association, an Orphanage, an Infants' Kindergarten and Day-school, besides other minor agencies for good. Miss Leigh concluded by an earnest appeal to those who were present to interest themselves in behalf of English girls in Paris.

Lady Elizabeth Biddulph, a member of Miss Leigh's London Committee, made a few remarks, and on behalf of the Kensington Association, expressed the hope that many ladies in Kensington would do what was in their power to further the work which is being carried on by Miss Leigh. Lady Elizabeth Biddulph stated that she would be pleased to receive subscriptions, which might be sent to her at 19, Ennismore-gardens, W.

Messrs. JONES & SMALL in BALTIMORE.

The meetings began in the Biddle-street Rink, on Sunday afternoon a week ago, says a correspondent in the New York *Independent* of May 20; those who could get into the great building sat listening to a man whose moral fearlessness was only equalled by his wit and pathos, and whose holy indignation burned with a flame like that which lights up the darkness of Old Testament times, and in the New made Herod wince and Felix tremble. Mr. Jones and Mr. Small are both men God, and so they are filled with a sense of the sinfulness of sin and of the mighty patience which heaven alone could have toward men. Thus their severest condemnation of the sins of professing Christians is always tempered with a love of the human soul and a sense of its value which must ever characterise a true evangelist. While the terrors of the law and the judgments of God are very sternly preached, especially to Christians, the Gospel which has been heard is one of exceedingly glad tidings to every soul which is honest with itself. From the most illustrious of the number of scholars whom one finds in attendance upon their ministry, unto the hard-worked street labourer, who gets his evening for the Rink meeting, there is one voice of testimony as to the singular power of these plain and earnest men to rouse the conscience to the point where the whole man feels like crying, "Lord, be merciful to me a sinner!"

Large numbers have felt that the eloquent attacks upon dancing and the terrible indictments of "progressive euchre," and the fearful excoriations of the theatre, as "Christian exercises and institutions," were rather severe, until by their side the Cross of Jesus, with its significance to the soul, its meaning to God, and its message to the heart of man, has been lifted up; under it have been read again and again the solemn promises which church members have made to "flee the world, the flesh, and the devil;" and then the soul has recognised the awful burden of responsibility, and the great peril in which it placed other souls. Many a pastor in this city has rejoiced in the warm hand which has pressed his tired hands, and the promise which has declared itself when some hitherto useless man of his church has said: "Henceforth count on me for any service for the Master." This, unquestionably, has been the first result of these meetings to many churches.

Baltimore is conservative to the core. She has scarcely ever had her "first families" so disturbed by a meeting as by this. Yet with all this conservatism, and "the unfortunate way" Mr. Jones has of saying the most unpleasant truths, it is a surprise to the body-guard of dignity and propriety to find that these vast congregations are growing finer in quality, and, above all, that good is being done. For these audiences are not at all the sort of audiences which it was expected would assemble around Sam Jones. It is easily seen that the man who supposed that the intelligent business men of Baltimore and many of the thoughtful people of the city could not stand these services made a great mistake. The truth is that fashionable persons, college professors, leading pastors of the Episcopal and Presbyterian Churches, to whom these people talk, join with the vast throng of intelligent men and women who attend these meetings in saying that this preaching of righteousness and rousing of conscience, in the presence of the cross of Christ, breaks through the elegant barriers which have kept the words of other ministers out, and holds before the mind an ethical ideal and motive which they must respect.

No one has heard Mr. Jones three times who does not believe him to be a messenger of God and who does not indorse his fearlessness and confess his genius. Never was he more resistless than he was against the liquor traffic. The grand audience rose and swayed like the waves of the sea; and when at last he massed his indignation and pathos, his love of men and his hate of their foe, the great wave of enthusiasm rolled on the shore and left nothing but its triumph. Man after man, young and middle aged, went to the earnest man and promised with tears their hearts to God. Another great moment in the history of every heart which was present occurred when Mr. Jones spoke of dancing. It was a most eloquent plea for purity. He stepped to the front and his voice rang out: "If I could, I would build a wall a mile high around the virtue of every girl." The building was shaken with applause and many a man declared that Mr. Jones was right and true-hearted.

These men seem very honest, fearless, and pious. They are men of wonderful spiritual power. They seem sure of victory, and Sunday, at the prison and at the Rink, promised the most desirable results. "Never," said Mr. Small, a week ago, "have we had such co-operation and such prospects." Every night many persons seek the inquiry-room, and hundreds have already been persuaded to begin, in the name and by the power of Christ, the new life. Sunday and Monday were the great days of the meeting. Sunday, Mr. Jones preached to five thousand men on the commandments. The Rink does not begin to hold the crowds. The city is thoroughly aroused and great good is done.

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THE ROCK OF GIBRALTAR.

Dear Mr. Morgan,—I should be glad if you could find space in your next issue of The Christian for one or two items concerning the Lord's work here.

During the past few weeks special Gospel meetings have been held both at the Institute and also at the Mission Home, conducted by Mrs. Osborn, of Glasgow, with, we have reason to believe, blessed results. Many of the soldiers have openly testified to their conversion to God, while others have been quickened to newness of life. The meetings have been in many cases overcrowded. At present there is no mission room in the garrison capable of holding more than sixty persons, and a great need is felt for more accommodation.

We have at last secured the site for the new Institute in the main street, and commence building (D.V.) in a few weeks, when we hope to have a mission room capable of holding 200 persons. The site alone has cost us about £1,300, so that any help will be most welcome. The last mails from Egypt brought five letters from men who look back upon the Institute as the place of their new birth, some of them as far back as 1882. Nearly every mail from the East brings some cheering letter from a soldier, testifying to blessing received while stationed here, so that we are much encouraged to go forward.

Since your visit to the Rock, two at least new wine and beer licences have been granted, one to the new buildings in the Alemada, and the other to the new Soldiers' Recreation Rooms, so that now the only place in the garrison where the men can resort without intoxicating drink is the Institute; we want, therefore, to provide, as soon as possible, a counter attraction worthy of the name.

We rejoice to see the moral effect of the Criminal Law Amendment Act. Oh that we might be able to speak of its effect here also! Why does it not apply to the Colonies? for, although girls of a certain age are licensed here from the country for the purpose of prostitution, we have good reason to believe that many of tender years are offered up as unwilling victims also. I am informed that procuresses scour the villages for fresh victims and bring in numbers who are not licensed. I saw a sad sight the other day, of a young country girl, now licensed here, walking in the Alemada, dressed out in silk and jewellery, but looking wretched and a perfect wreck. Only a few months ago I frequently met her, in cotton gown, coming in from the country, a most beautifully handsome Spanish girl, the picture of youthful innocence, but now, alas! fast hurrying to the grave. I could multiply these cases, but, oh! it makes me wild to think of them—too often as victims to man's base treachery. "How long, O Lord, how long?" Wilt Thou not avenge these outraged innocents?

Mrs. Holmes and I hope to be in London the latter part of next month. We want to be at the Conference (Mildmay).—Yours in Christian fellowship, Geo. Holmes.

The Soldiers' Institute, May 27.

MR. SPURGEON (who is now much better) reports that during his illness large sums have come into the Orphanage treasury, and he has also received notice of the first American legacy ever left for any of his institutions. As soon as the necessary documents can be signed and returned, £100, left for the Orphanage by a gentleman in New Jersey, will be duly forwarded.

SOUTH CENTRAL RUSSIA.

My journey to Tiflis and its neighbourhood as far as Baku, on the borders of the Caspian Sea, has been greatly owned of God. There are open doors for the Gospel everywhere, and there is much more liberty on the other side of the Kaukasus than in Russia Proper. But what is to become of the nations who are crowded together in that beautiful country, so near the cradle of the human race? There are Tartars, Grusians, Georgians, Greeks, Turks, Persians, Armenians, besides Russians, Germans, Jews—each known by their attire and habit of living. Tiflis is a beautiful city, where all these nationalities may be met every day; but who cares for their souls? We know that God loves them as much as He loves us, but they have never been told of his love.

The three weeks I spent in Trans-Kaukasia I have had the joy of sowing the seed with full hands right and left amongst Germans and Russians Now I am nearing home by slow degrees. Here in Sevastopol, with its many thousands of soldiers, sailors, and dock-labourers, I have had a glorious opportunity for giving the Word of Life by the wayside. It is something so novel to give away books in Russia that you only have to begin with a few, and very shortly a crowd will gather around you. The Society for the Free Distribution of Scriptures (Mrs. Robertson, 1, Oakhill-park, Hampstead) is doing a noble work in Russia, and the British and Foreign Bible Society claim a generous share in it by their liberality. A New Testament (people's edition) is published at 25 kopekes, and is supplied to me on Mrs. Robertson's grant at half-price, *i e.*, 12½ kopekes, so that I have been able to distribute freely at the rate of 8 New Testaments for 1 rubel (2s.), or 80 for £1.

To-morrow I hope to leave this for Odessa, and after a short stay at that place and a visit to Rabinowitch, I hope to re-cross the Russian frontier in a few days. My address will then be, Hotel Black Horse, Prague, Bohemia, but only for a few days, as I have to hasten home after an absence of nearly five months. What an accumulation of debt do we not owe to the nations of the earth. "Oh, forgive us our debt! For thine is the kingdom, and the power, and the glory. Amen."—Yours,

Sevastopol, May 27. F. W. Baedeker.

P.S.—In the short notice in The Christian of May 20 there is a slight misprint. Instead of "woe to the *foot*," your paper has "woe to the *fool*."

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HOME WORK FOR UNEMPLOYED.

A movement was commenced by the writer some five years ago which gives profitable employment to a number of poor ladies in their own homes. Their work requires a large quantity of cardboard and other boxes, and it is proposed instead of procuring them as heretofore, from foreign sweaters resident in London, to make the boxes at home.

With this view, an inexpensive workshop has been taken, where the novices will be taught by an experienced person, and the workers will be paid fair wages. The necessary scoring and cutting machinery, straw boards, wood pulp, and coloured paper, &c., will have to be bought, in such quantities as will command wholesale prices and to guarantee wages for, at least, one month. Any sum advanced by those willing to help the work will be placed to the credit of the lenders and will be repaid in kind any day after August 15, at the usual market rates. Whatever sum is thus contributed will be personally guaranteed by the writer.

P. Waite.

4, *Hyde-street, Bloomsbury, W.C.*

CRYSTAL PALACE TEMPERANCE FETE.—The leading temperance organisations in the country have agreed to hold a united demonstration at the Crystal Palace, on Tuesday, July 13. The programme is of unusual interest and variety, and surpasses in these respects anything attempted on former occasions. No intoxicating drinks are to be sold at the bars. Excursion trains will run from nearly a thousand provincial stations.

NEWS FROM THE AUSTRALIAN BUSH.

In my last letter, about seven months ago, I described the country around here as looking so lovely in its spring-tide bloom. None of our children loved the wild flowers more than our dear wee Maggie, and many a one called her the flower of our flock. Before the last of the heath bells and sweet perfumed wattle blossoms were gone, we laid her in her grave. That dread disease, diphtheria, carried her off when she was a few weeks beyond seven years old. It was agonising to watch her sufferings, especially towards the end, but no murmur escaped her lips. The day before she died, she said "good-bye" to her brothers and sisters, and, throwing one arm round her mother's neck and the other round mine, sweetly said, "I love Jesus, Jesus loves me; and He is taking me home to Himself." The last hymn she learned was "Jesus, lover of my soul." Our loving Heavenly Father sustained us wonderfully during the trial, thanks be to his name.

A TIME OF DROUGHT.

At this date, the country around is altogether changed in appearance. For a long while our sky has been as brass and our earth as iron, and the rain of our land has been powder and dust. In many places about, there has been nothing for stock to subsist on for months, and the cattle and sheep have been sold at low prices or removed elsewhere, probably to linger out a miserable existence, or die on the roads. Water has been scarce, and I know of people carting it ten miles for drinking purposes, and others driving horses an equal distance, daily, to water. Sheep have perished by the hundred, perhaps by the thousand in some districts. Here we are in great straits; some of our sheep are dying off daily, and, if rain does not soon come, our losses will be calamitous. We have never yet had such a severe experience. The drought came on suddenly and unexpectedly to most people. But this colony seems frequently to suffer from droughts, and a mere passer-by, seeing the country in its luxurious season, has no idea to what it may be reduced by a couple of dry months, especially after a dry winter.

Many reading such books as "Oceana," or the quotation from it in your issue of February 18, might be seriously misled as to the general character of this land. Not many days ago I had a visitor here, who had but recently left his editorial work at home, and, having read glowing accounts, came to reside in this part of the world. His ideas are much altered since coming here; and, seeing the country in its present state, he will be inclined to run it down altogether as a barren, droughty colony.

Here, as well as in the old country, there is much depression in business. The last crops have been failures in many parts of Australia; the serious fall in the wool market has caused heavy losses and now this drought is telling terribly on stock-owners. Many unemployed labourers also are seeking work in vain. There is distress out here as well as at home, but it is comparatively small in degree and extent.

We were much touched in the reading of Mr. Mr. George Holland's address on "Starving London," and particularly so by his account of the poor Scotch family. Mr. Holland's portrait is a very speaking likeness, and I can almost imagine I hear him saying, as he often did when parting, "Pray for me." Those words used to make me wonder at his humility, and send me away reflecting on the estimation that this holy man had of prayer. On one of my last visits he told me Miss Brown was his able lieutenant. I remember her as a gentle, timid, retiring school-girl in Scotland. I recollect her as a successful teacher of little children at George-yard School, and, from the happy yet serious way in which she influenced some rough fellows one night at another mission-place, I do not wonder at the success of her Bible-class for men which you record. God bless George Holland and his helpers in their noble work. It must be a great pleasure to the readers of The Christian at home to receive the weekly portraits of well-known Christian workers, but to those of us in far-off lands it is positively delightful. We hope some day to see those of many others whom we know.

A TIME OF REVIVAL.

During the past few months we have had quite a refreshing time of it, spiritually, in these parts. Special and peculiar men and methods are required for religious work in sparsely-inhabited districts and outlying townships in the Australian bush. I have previously mentioned some of the work done by the Bush Mission. I will now say something of a special missioner—"a free lance," I suppose he would be called at home. In Orange, a railway township about fifty miles from this, lived a bank manager named Poulton. Rev. Dr. Somerville held evangelistic services in that town which Mr. Poulton, then an Episcopalian, attended. He was aroused, convicted, and, if not converted, began to live a better life. Thomas Spurgeon was in Orange not long afterwards, and Mr. Poulton received further light and blessing to his soul, and was soundly converted. As he openly confessed his faith in Christ by baptism, and became a street preacher, many said the man was mad!

He left his situation in the bank, and eventually became pastor of the Baptist flock in Orange. All along he preached in the streets, and on more than one occasion was fined at the police-court for so-called obstruction of the roadway. From my own experience, and what I have read, I think there is no place where greater freedom in open-air preaching is enjoyed than in London. But still Mr. Poulton unflinchingly carried on this work. He also preached at various out-stations with great acceptance, and I have met several people who have blessed God that ever Mr. Poulton came and spoke to them.

For some time back he has given up the charge at Orange, and has carried on a somewhat more extended work, taking Molong as a centre. The converts brought in at Orange formed the nucleus for Salvation Army work in that place, which is now being pushed on with much vigour greatly to the joy of Mr. Poulton. One day I was driving down a road in the township of Parkes. In the distance I observed a horseman crossing the thoroughfare. He looked up, and I thought it was Mr. Poulton. I saw him diving into his pocket for a tract, and as I pulled up my horses he was about to offer it; but, recognising me, he handed me another, entitled, "The Way of Holiness"—a subject in which he is deeply interested—as also in the baptism of the Spirit, which he reckons a higher blessing than holiness. After a conversation, he said, "Well, let's have a word of prayer," and there, in the middle of the road, he on horseback and I sitting in my buggy, he offered a fervent petition for mutual blessing and the glory of God. I afterwards learnt that he had held open-air services in Parkes, and large numbers had listened to his message with great profit to themselves.

His whole demeanour strikes one at that of a man thoroughly in earnest. He is one who is certainly living Christ to the people, and Brother Stead would shake him heartily by the hand if he met him. He holds meetings in small chapels and farms along the way, on his journeys, and many are brought to decision for Christ. His work in Molong at present is, to a large extent, carried on in the open air. Helpers have arisen who join him in bringing in the outsiders to hear the Gospel in the hall. Recently, a Wesleyan revival mission was held in that township, and the two missionaries were most cordial in their relationships. Each announced the meetings of the other, and Mr. Poulton attended some of the services held by the Wesleyans. The Presbyterian minister also encouraged the work by his presence. This is grand, to see the ministers of various sections of the Church of Christ helping a denominational evangelist. Whilst special evangelists, such as Mr. Moody, Dr. Somerville, Bishop Taylor, Rev. A. B. Earle, and others have done noble work wherever they have gone, still there appears to be plenty of room for the denominational evangelist; the labours of Mr. Aitken and Mr. Haslam in the Episcopalian section, Mr. Champness in the Wesleyan, and many others are specially blessed to those bodies amongst which they have worked.

In the New South Wales Wesleyan Church there is a Conference evangelist, Rev. James A. Bowring, who has been specially set apart for that work. He seems to be the right man in the right place, too. After his work at Molong he was to devote eight days to Parkes, and I had the privilege of driving him part of the way. Rev. Joseph Tarn, of Parkes, drove out to my place, and I drove him over to meet the evangelist about sixteen miles off. He arrived at the roadside inn almost at the same moment as we did, being driven by Rev. Mr. Allen, of Molong. As I have shown in Mr. Poulton's case how evangelists from home had been used by God to stir up another in the field, so here again I must record my joy in learning almost at once that it was much through the influence, encouragement, and faith of Mr. Edwin Good (whom some of us knew in London as a mission worker, and who has become more prominent even in Melbourne) that Mr. Bowring was brought out, and became a Gospel preacher.

After dinner we held a little service with the few who were about. There was an American organ in the parlour, and Mr. Bowring, being a good musician, did the "Sankey" as well as the "Moody" part of the service. Soon after, we drove back to my station, where Mr. Bowring held a service in the evening. A few of the neighbours rode over, and enjoyed the meeting along with those of us here, and all were refreshed. Next day Mr. Tarn drove him to Parkes, where he held an eight days' mission. I had the pleasure of being present three nights. It was like old times again We sang and spoke in the open-air, then marched along singing to the church. At first people didn't quite understand the thing, but even from the beginning several came forward anxious to find Christ. As usual, some of the most unexpected got the blessing they required, and most of those who came forward first were the country folk, but towards the close of the mission a large number of the township people were pressing into the kingdom, some of them so much moved as to rush forward without waiting to be asked. At the thanksgiving meeting many grand testimonies to the power of God's Gospel were given; so many had a note of praise, and so many more "came out" for salvation, that it was rather after midnight before the people would be dispersed.

Brother Tarn has now the responsibility of strengthening and building up the converts. He is an earnest soul, of the evangelistic style himself. I accompanied him to an outlying chapel, where the Spirit of God came down in power as soon as the service began. In fact, it seemed easy to move people, and when Mr. Tarn preached at Forbes, another township, during the mission in his own church in Parkes, a number came forward in great distress of soul, and several found peace in believing in Jesus. Mr. Bowring is in Forbes now carrying on the work. There is at present no resident minister for a week or two, but no doubt the work will go on well. There is nothing like nightly services and drawing in the net for bringing souls to decision.

Mr. Bowring generally devotes Saturday night to a Gospel Temperance meeting, and many don the bit of blue as well as find salvation at these services. He is a fresh-looking man, of about thirty-one years of age; he has a gentle, quiet manner, and one is reminded in his presence of the text, "He that believeth shall not make haste." He occasionally sings a solo with marked effect. He takes a slight rest between each verse, which gives emphasis to the message conveyed in the words. In this respect he is like Mr. Sankey, but he has not the large chest of Mr. Sankey, nor the powerful physique of Mr. Moody, and could not stand too long a strain of work. I believe he will, under God's guidance and blessing, be instrumental in the conversion of many in New South Wales. He takes advantage of his services to impress believers with the necessity of holiness to the Lord, and has been useful in freshening up many of the Lord's own people. The first address on that subject, given at Exeter Hall by Rev. Mark Guy Pearse, is very practical and faithful. D. M. Logan.

Moura, Bumberry, viâ Molong, N.S.W.

NOTES from the SCOTCH ASSEMBLIES.

(BY A SPECIAL CORRESPONDENT.)

THE prospects of a speedy union between the divided branches of the Presbyterian Church in Scotland do not look particularly bright. It was stated in the Assembly of the Established Church that, in 1879, an acknowledgment of their reply to the overtures of 1878 was forwarded to the Free Church, in which regret was expressed that the attitude of the Dissenting Churches did not encourage the hope that further negotiations would bear fruit. Matters have not been improved by the Disestablishment agitation.

Dr. Cunningham's closing address was remarkable for the precision and force with which it gave expression to the ideas and tendencies which mark his Church. The fault was that, if the ideal he set up be carried out, truth of doctrine may be sacrificed to a false catholicity. It laid great stress on the alleviation of the miseries of this life, but said little or nothing about the saving of souls. Dr. Cunningham is not anxious that the Church should grow in spirituality—at least he does not say so—but he is anxious that it should grow "in tolerance, in catholicity, in breadth of view, in beauty of worship." He makes the boast that "for nearly half a century no minister of the Church of Scotland has been deposed for heresy." He forgets that this does not imply the absence of unsoundness of doctrine, but may tell a terrible tale of the laxity of discipline in his Communion. The celebrated "Scotch Sermons" warrant the belief that some heretics are safely sheltered in his fold. He welcomes the contributions that recent speculations have made to our knowledge of man, his origin, his history, and his destiny, and says that they have "not only modified our old theological conceptions, but may almost be said to have created a new theology." Such a statement, from a man who fills the Moderator's chair and professes to be the mouthpiece of his brethren, does not augur well for the spiritual vitality or future usefulness of the Church he represents.

The Foreign Mission Report of the Free Church was peculiarly interesting this year. It showed that the aim of the agency during the past months has been to consolidate and extend the work committed to its care. In India, Africa, and the new Hebrides much blessing has been experienced. The revenue was never so large. It amounted to £97,229, £12,000 of which was a donation from a generous doctor in Rutherglen. The evening devoted to addresses by missionaries was characterised by enthusiasm and hopefulness. The large hall was crowded, and the speakers were in thorough accord with their subjects. The Hon. Ion Keith-Falconer, a son of the late Lord Kintore, who has entered on a self-sacrificing mission to the Mohammedans of Arabia, excited deep attention. He gave his hearers the feeling that they were listening to a man filled with a dominant purpose in life. Dr. Laws, who is returning to Livingstonia, made a stirring appeal on behalf of the natives of Africa, 700 of whom, he said, pass into eternity every hour, only two of whom have heard the Gospel. The Moderator raised the enthusiasm of the gathering to its climax by an impressive charge to four missionaries on the eve of departure for the foreign field. The memory of his burning words and thrilling tones will not be readily forgotten by those who listened in the fading light to the old man eloquent.

A very interesting incident in connection with the Assembly meetings was the presentation of a Chinese and English Bible to the Marquis Tseng, by Rev. J. E. Somerville, on behalf of his father, the Moderator. The Chinese statesman's cordial acceptance of the gift will, we hope, prove prophetic of the day when his country will make the Bible the model of its laws and the rule of its national life.

It is very significant of the growth of the belief in evangelistic work in the Highlands that members of upwards of twenty Presbyteries in the far north should have consulted as to the best means of persuading Dr. Somerville to undertake a preaching tour through their parishes. Highlanders used to be strongly opposed to special evangelistic efforts. But times have changed. The outpouring of God's spirit and a quickened sense of the needs of the day have led them to see that evangelistic work is a necessity. Their request reached Dr. Somerville through Principal Rainy, and met with a cordial response. Expectations of much blessing are cherished.

The Moderator's closing address dealt with the duties and qualifications of the ministry. (Extracts are given on another page.) It was an address rich in counsel, and aglow with spiritual intensity, and formed a fitting close to an Assembly of much promise.

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PRESBYTERIAN MISSIONS IN CANADA.

WITH respect to the agencies at work in this part of Canada, Rev. D. D. McLeod of Barrie, Ontario, writes:—The Presbyterian Church has about fifty mission stations throughout Muskoka, and in all of these, as far as we can overtake them, the Gospel is preached, at least during a portion of the year. The settlers there are poor; if any friends cared to help God's work among them, I would be happy to be the means of communicating with them.

As to Indians of the North-West, about which some correspondents have lately written to you, much more needs to be done. Our Government has treated them shamefully, and has brought dishonour upon the country by the manner in which the Indians have been dealt with. Still the churches have not been idle. The Presbyterian Church has done much for these poor people, where she has missions among them. Last year about £500 worth of clothing was distributed among them. This year there will probably be more. We have some ten or eleven missionaries at work among them. We are establishing an industrial school on one of the Reserves. The English, the Methodist, and the Roman Catholic Churches have each missions to these Indians.

I do not write to weaken the appeal of your lady correspondents from Brandon and Beulah. There is a large field of usefulness for Christian women among the Indians, wherever they can be reached. It is encouraging to find that our country women of the North-West are beginning to take up the cause of these despised and most unjustly used people.

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MR. WILLIAM NOBLE IN HONOLULU.

A CORRESPONDENT sends an interesting detailed account of Mr. Noble's visit to Honolulu, Sandwich Islands, where he stayed for a month on his way to Australia. He was invited under the joint auspices of the Y.M.C.A. and the Woman's Christian Temperance Union. The mission lasted two weeks, and good was done. The audiences were composed chiefly of Americans, who are much less demonstrative than their English kin, but Mr. Noble has left lasting impressions here which will have practical results. There has never before been such a mission in Honolulu, and though many Christians were most deeply interested in the work, others failed to see the importance of such a special effort. It is only a little over a year since any organised attempt has been made to combat drinking and the liquor traffic at the Sandwich Islands, so that public sentiment is not yet strong against liquor interests and the vice of drinking. Temperance is not yet popular, but the sentiment is growing in favour and influence. The lectures of Mr. Noble have stimulated and encouraged Christians, and they will doubtless have more faith in the future to carry on what at times has seemed an unequal warfare against the evils of intemperance.

Perhaps the greatest good was done in meetings outside of the lecture course held for men at different places. The Honolulu Iron Works employ a large number of men, the majority of the foreigners being from the "old country." They were glad to hear Mr. Noble speak; after one address to them given at their noon hour at the Works, they were urgent for him to come again. The result of these addresses was that many of the men signed the pledge, some for the first time. The keeper of a saloon paid an emphatic testimony to the good Mr. Noble did, when he said, "He wished that man would leave the place; he was not doing half the business he did before Mr. Noble came." Mr. Noble has been the means of bringing peace and joy and hope to homes where these had long been unknown, and warm prayers from Honolulu will follow wherever he goes.

MR. SAMUEL MORLEY, who was recently elected Chairman of the Congregational Union for 1887, has, says *The Nonconformist*, after anxious deliberation, felt himself unable to accept the appointment. His decision is mainly based on the state of his health, which, though greatly improved, is not robust enough to allow of his acceptance of contingent responsibilities he would otherwise have felt it an honour to undertake, especially as the opportunity would have been afforded him of laying before the Assembly his views on some social questions which he regards as of paramount importance to all Christian citizens.

MESSRS. MOODY & WHITTLE IN NEW JERSEY.

PLAINFIELD, a city already greatly blessed in her religious life and privileges, has been especially favoured for the past week by the presence of Major Whittle, Mr. and Mrs. McGranahan, and Mr. Moody. I name the evangelistic quaternion in this order because of its chronological accuracy, giving to the chief the last place. Major Whittle arrived, and began his work, on Sunday, May 9. He was accompanied by Mr. and Mrs. McGranahan. Mr. Moody arrived on Saturday, and will remain for a few days. The interest in the meetings has been great; overflow meetings have been a necessity; the daily morning prayer-meetings are well attended; a daily children's meeting, under the skilful direction of Major Whittle, with his ingenious object lessons in practical theology, has attracted large attention. Major Whittle is a man of great simplicity, profound earnestness, sound common sense, has tact in dealing with children and adults, and makes constant and wise use of the Word of God. Mr. and Mrs. McGranahan are a surprise to me. Although I had heard of them for years, I do not remember having heard them sing before. They enunciate with distinctness, sing with expression and power, and add greatly to the spiritual tone of the meetings.

Of my old friend Mr. Moody, I am in danger of speaking with an ardour born of personal affection. I met him first at the door of the old Clark-street church in the city of Chicago in the fall of 1857, when I went to attend the Illinois State Sunday-school Convention. Mr. Moody was young, almost boyish looking, exceedingly active in his position as a member of the committee, and gave me, at that time a perfect stranger, a brother's welcome. After that I met him often in Chicago, in connection with Y.M.C.A. and Sunday-school meetings. We went to City Point together under the Christian Commission in the spring of 1865. We crossed the Continent on a Sunday-school mission in April 1871; attended the California State Convention at San Jose, spoke together in the great Mormon Tabernacle at Salt Lake on the return. In the summer of 1872 I met him again in London, and went with him across the Channel to Dublin, where we spent several days in the delightful fellowship of Mr. Bewley and his family. For several years I have seen but little of Mr. Moody; and it is a peculiar pleasure to me, in the privacy of personal fellowship, to study the effects of these years of growth and honour which have swept over him. . .

He is a model for ministers. No one should attempt to imitate him. No one can successfully imitate him. But in him may be seen what a man can do who devotes himself to the study of the Holy Scriptures with a desire to reach the hearts of men. And if this one idea could be impressed upon every minister in America, upon the students of every theological seminary in every branch of the Church, so that there might be a more diligent study of the Word of God, the world would see marvellous practical results during the next decade. Mr. Moody ought to visit and preach and lecture before every synod, general assembly, convention, convocation, conference, and theological seminary in the land. May God long spare his life to bless all branches of the church!—*Dr. J. H. Vincent, in New York "Independent."*

SAILORS AT MADEIRA.—In the notice of Mr. Smart's work at Funchal, Madeira, it should have been stated that the Bible and Tract Depôt, which the priests are endeavouring to get closed, is in connection with the British and Foreign Bible Society and the Religious Tract Society.

SAVE THE GIRLS.—Rev. Thomas Davies, Congregational minister, writes to *The Pall Mall Gazette* from Wykeham House, Barking:—Will you very generously help us to make known the exceptional distress under which we are at present suffering at Barking? Our jute factory has stopped permanently, we believe and among the many thrown out of employment are about 800 young girls. Most of these are utterly destitute, and unless something can be done for them without delay many of them will be driven by hunger upon the streets. Will any of your readers help us to save them? We are trying to get employment for some of them as domestic servants; a few have found situations; but the very best thing which could be done for a large number of them would be to help them to emigrate. Unfortunately, the cost stands in the way. Girls could be sent to the colonies for £5 (this includes £1 which they would receive on landing). We are far too poor to do anything locally in the matter, and I therefore urgently appeal to the benevolent throughout the country to help us.

Notes and Comments.

THE National Vigilance Association has passed a resolution to the effect that the practice which prevails in some Homes and Penitentiaries, of subjecting all inmates, as a condition of entrance, to a surgical examination, is objectionable.

We have received a large number of letters advocating different views of the present crisis in Irish affairs. Each party think they have right on their side, and there are Protestants who advocate Home Rule, and Roman Catholics who oppose it. We could not confine ourselves to letters on one side only, and to publish communications which would neutralise each other could serve no useful purpose. One correspondent asks that over against the adverse opinion of Mr. Spurgeon (to which may be added Rev. W. Arthur, Mr. John Bright, and others) may be mentioned a pamphlet containing letters from forty to fifty Irish Protestants of all classes in favour of Home Rule.

Speaking at a meeting in Trinity College, Dublin, at which Professor Drummond gave an address on the progress of religious work in the University of Edinburgh, the Earl of Aberdeen, in the course of an excellent speech, said:—

> I wish to make reference to the very serious influence, and the damaging influence, which results from misrepresentation of Christianity when it is put before us in an unmanly or gloomy or austere form. We are always to remember the converse and enormous effect of a manly, bright type of Christianity. There is one obstacle which affects us, as it has affected all in this matter, in the dedication of our lives to this work, and that is the passing of time. It is very natural that we should think that when we grow older it will be easier to dedicate ourselves to this work. It reminds me of what Holman Hunt, the great artist, said on one occasion when he was congratulated by a friend on his selection to paint the historical frescoes for the House of Commons: "Yes," he said, with sadness, "but I began with my hair grey." It will not be easier for us to wait until our hair is grey. Our opportunities and our strength are greatest in our youth, and it is now that we should make our decision.

The element of joy certainly ought to permeate the Christian life, and the Christian who, day by day, comes into the presence of the Lord with thanksgiving, will unconsciously have a great influence over others, and especially over the young, who almost instinctively recoil from that which seems to be gloomy and sad. "Religion never was designed To make our pleasures less," Watt's sang a century ago, and the line will bear repeating now; but the pleasures must be pure, and the religion must be real.

A correspondent suggests to all Christians who may be going abroad this summer, and who are anxious to do something for the Lord Jesus, that they should take with them and scatter broadcast to the little ones some of the excellent Foreign Picture Leaflets, published by the Children's Special Service Mission (48, Paternoster-row). The Mission (from whom full information can be obtained) makes free grants of these Foreign Leaflets. This is a work that all may join in. The happiness of a holiday may be increased a hundredfold by scattering these messages of God's love. Children of all classes gladly receive them. It was recently suggested in *The Record* that a great deal might be done in this direction amongst the many foreigners at the Colonial and Indian Exhibition. The Leaflets are obtainable now in thirty-six languages.

Under the most encouraging circumstances, our earnest and energetic friend, Rev. John Bain, of Harley House, last week opened his new tabernacle in Chatsworth-road, Lower Clapton. Beginning to evangelise in the neighbourhood three years ago, with an attendance of seven persons at the first meeting, he enters on his new church with a membership of 370, mostly gathered in during the period we have named. Many friends were present at the formal opening last week to share in the joy of Mr. Bain and his helpers; we should be glad if our readers are disposed to lend a hand in lessening the debt of £1000 on the building.

Cardinal Manning has, in a recent pastoral, boldly affirmed that "the future of England depends upon the future of the (Roman) Catholic Church," and that the "future spread, and health, and vigour, and fertility of the Church depends first and above all upon the multiplication and sanctification of the priesthood." This is plain speaking; but when the Archbishop goes on to declare that although "priests may fall" the priesthood "will for ever be the channel of its own sanctification," it is less easy to understand his meaning. Christ, he says, ordained the Apostles in order to "provide for the daily offering of his precious Body and Blood;" and that "by men, more than by books" the kingdom of Christ "is both spread and sustained." The man, be he minister or layman, who succeeds in winning souls to Christ, must not only himself feed upon the one Book, but he must break unto others the bread of life from that Divine Word; and whilst Britain remains faithful to the teaching of the Bible, we have no fear that Romanism, with its mental and spiritual darkness, will dominate our future.

There is perhaps too great a tendency in much modern literature to refer to the Saviour as "a Socialist" and "a Democrat." At least one of our periodicals, month by month, in its task of endeavouring "to justify God to the people," does much to familiarise the public mind with these designations as applicable to Christ. Of course every thoughtful student of the Gospels must recognise the fact that in the life and teachings of Jesus there was much that was in the strongest opposition to the principles of greed and selfishness which characterised a large section of society in our Lord's time as they do today. At the same time it is scarcely desirable that so much prominence should be given to the names, and so little to the statement of the fact that Jesus was intensely human because He was Divine, and that He sympathised with sorrow and suffering in every shape, because "He loved us and gave Himself for us." If there was in the utterances of Christ that which some modern thinkers claim as socialistic, it was simply because there could be no limitation to the love of Jesus, for the rich as well as for the poor; for those of Cæsar's household as for the outcast by the roadside.

The Roman Catholic Professor of Sacred Eloquence in St. Patrick's College, Thurles, has published a little volume on "Popular Preaching," which well deserves careful study, containing as it does much practical advice likely to be very useful to a wider circle than that for which primarily the notes were intended. Knowing, however, what a minor position is given to the Bible in the Romish services, it is somewhat surprising to find the Professor, in condemning the adoption of "incomprehensible English," or what is generally termed "preaching over the heads of the people," using these words:—

> Art is a poor remedy for hunger, and these poor souls are hungry. It is food they want. What do they care for elegance. Unlock the food: away with the barriers of strength and polish. Let them have the bread of God's Word. Your logic and your learning are poor stuff compared with this—pernicious stuff if they bar and conceal this, or stand as earthly substitutes for heavenly food. Let the preacher then be simple in setting forth the Word of God.

In another part of his little volume, Father Ryan, in answer to a query as to a good work on preaching, says:—

> Read the Word of God since you wish to preach the Word of God. The best book on preaching is the Bible.

We hope that his advice may be largely followed in his own system, and that many of those who take up the Bible as the best book for the preacher may find in it the bread of life. It is strange, however, it does not seem to strike the Professor that "the bread of God's Word" is just as good for the layman as for the priest, and that others than poor preachers may bar or conceal the heavenly food from those who are hungering for want of it.

Rev. J. W. Horsley, the well-known chaplain of Clerkenwell Prison, has stated recently that during the past few years there has been "an enormous and startling increase in female drunkenness," and he adds that the phenomenon is one of the saddest that have come under his notice. The mere fact is sufficiently painful without the addition of Mr. Horsley's opinion, based upon only too real and wide an experience, that "when women take to drinking they are generally irreclaimable," and that the number of female drunkards over thirty who regain permanent habits of sobriety is almost infinitesimal.

> The woman's whole nature seems to go, and her physical constitution increases the temptation to seek relief in stimulants.

These views are borne out by the sad fact that, although the proportion of the sexes apprehended is one woman to three males, when a comparison is made of the criminals who have been more than ten times convicted. It is found that the proportion is reversed, and there will be 9000 women as against 5000 men.

Unfortunately the fashion of seeking relief in stimulants is not confined to the poor creatures whose lives know but little of comfort or happiness; for the confectioners' and grocers' licenses have done much to encourage drinking habits amongst better-class women. It is no unusual sight in our large towns and cities to see young girls drinking sherry at confectioners' counters. It is only too painfully evident that the grocer's license has provided a means by which intoxicating drinks can easily be smuggled into houses. Some day we may have statesmen sufficiently patriotic to recognise the fact that a revenue derived from a nation's follies and sins must necessarily be, to a large extent, expended in repression and punishment. It says but little for the morality of our financial legislation that so much of it should be based upon the prosperity of the drink traffic. Only a few days ago, in commenting upon the financial portion of one of the proposed "Home Rule" Bills, one of the leading Irish Nationalist journals said that if there were any reduction in the Drink bill the whole scheme would collapse; yet there had been no hesitation in making a gigantic arrangement dependent upon the measure of a nation's degradation.

The Christian.

June 10 1886.

CONTENTS.

The Late Bishop Hannington. (*With Portrait*) 1
The Work of the Ministry 2
Novels and Novel-Reading 4
The Scapegoat 4
Poetry—Blotting out God ! 4
Our Duty in the Present Crisis 5
Bible Studies.—18 6
For the Young 6
A Hindoo Widow 7
Wounded in the Fight 7
What shall we do for the People ? 8
Protestant Schools in Egypt 8
Messrs. Jones and Small 9
The Rock of Gibraltar 9
News from the Australian Bush 10
Notes from the Scotch Assemblies 11
Messrs. Moody and Whittle 11
Notes and Comments 12
Notes from Germany 14
Gospel Work on the Thames 14
Gleanings from Foreign Fields 15
Paris City Mission 15
The Salvation Army Congress 16
The Gospel in Sicily 16
Dublin Believers' Meetings 17
Anniversaries 18
Notes on Daily Readings 21

MIDNIGHT MEETING MOVEMENT.

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YOUNG GOVERNESS desires an Engagement. (Certificated for teaching from Home and Colonial.) Thorough English, fluent French (France, diplomée), German, little Latin, good music, elementary drawing, and needlework. £30 to £35.—Mrs. Hooper's Home and Institute for Governesses, opposite Highbury Station, London, N. Board and residence from 11s. 6d. weekly. References required. Several superior Nursery Governesses required for Christian families.

GOVERNESS requires re-engagement, resident preferred. Good English, French (France), music, singing, harmony (cert.), drawing. Salary about £30.

H. R., Farmer's, Edwardes-terrace, Kensington.

GOVERNESS.—Christian young Lady desires engagement. English, French, elementary German, pianoforte, harmony, singing, drawing (cert.), painting.

Nellie, Post-office, Bristol.

GOVERNESS-PUPIL.—Wanted to place a girl of 16, in a first-class School. Well educated, and a good arithmetician.

Alpha, 50, Quentin-road Blackheath, S.E.

Appointments, Situations, &c., Wanted.

ACCOUNTANT. — A Gentleman, aged 47, who has had several years' experience in the management of counting house of large commercial firm, and was for some years previously in the office of well-known Chartered Accountants, is open to a re-engagement. Unexceptionable references to former and present employers.

Secretary, 35, Farringdon-road, E.C.

PARTNERSHIP.—Christian Gentleman, with moderate capital, wants working partnership in sound established wholesale business.—West, 47, North street, Guildford.

A CHRISTIAN GENTLEMAN is open to an appointment in which confidence and integrity is essential. Good commercial experience, and enabled to offer highest testimonials.—S., Housekeeper, 13, Rose-street, Newgate-street, London.

WANTED, TO TAKE CHARGE of a Mission. Twelve years with the Manchester City Mission. Age 42. Earnest worker, organiser, and successful visitor. Referees: Rev. W. Duncan, M.A.; Alexander Forrest, Esq., Ancoats, Manchester.—J. H., Missionary, 73, Hulme Hall-lane, Old Ham-road, Manchester.

MR. J. COLES (London City Mission), can highly recommend a Christian pensioner, superior man, good scholar, age 58, as Caretaker, or any place of trust.

Mission House, Leipsic-road, Camberwell, S.E.

MAN AND WIFE seek situation Caretakers. Man, indoor servant, wife as plain cook. Has filled similar situation, last four years. Good character. Ages 35. Abstainers, non-smoker.—W., 21, Silver-street, Cambridge.

CHRISTIAN MAN, age 24, desires situation, any light capacity. Recently left the Army. Character very good, other reliable references. Educated and intelligent.

R. L. Herbert, 110, Oxford-road, High Wycombe.

PAGE.— A Lady can highly recommend a boy as Page. He is honest, truthful, polite, and willing. Christian family and abstainers desired.

E. B., 3, Busby Mews, Camden-road, N.W.

TRAVELLING COMPANIONSHIP to a Christian Lady wanted, by a Lady, aged 32; a medical man's daughter. Can take well amanuensis' duties.—A. B., care of R. Mummery, Esq., 4, Ruskin-road, Tottenham, London, N.

A LADY RECOMMENDS man and wife, total abstainers, for management of a Coffee House. — Lady A., 12, Charles-street, Berkeley-square, W.

A CLERGYMAN desires to find a situation for a woman about 30, anxious to retrieve her character. Can be well recommended by a lady as industrious, attentive, and kind; good needlewoman and attendant. Plain cooking or housework. Good appearance and manner. — Miss A. Gough, Y.W.C.A., 17, Old Cavendish-street, W.

WANTED, TO PLACE the Daughter of a Congregational Minister, aged 14, in a good house of business, where she would be well taught and cared for. Baby Linen or Fancy Stationery preferred. Tall, quick, active girl.

J. M., Post Office, Wootton Bassett.

A MIDDLE-AGED LADY, cheerful and active, wishes to reside with an invalid or otherwise, and to take charge of all domestic arrangements. No objection to travel. No salary required.

H., 57, Finchley New-road, London, N.W.

LADY RECOMMENDS experienced Christian woman for Medical Mission work. Town or country.

E. H., Moorlands, Camberley, Surrey.

A LADY WISHES to recommend a Certificated Lady-Nurse, who has had some years' experience.

Mrs. W. Williams, Park Side, Wimbledon.

LADY HELP, Companion, Housekeeper, or any light capacity. Situation required by an experienced, trustworthy Christian, abstainer. Used to invalids and travelling. Of cheerful disposition, and highest recommendations.—S., 2, Lansdown-terrace, Great Malvern.

A LADY SEEKS re-engagement as Companion to an elderly Lady. Good reader and writer. Very cheerful.—R., care of Wm. Watson & Co., 27, Leadenhall-street, E.C.

A LADY WISHES to recommend a respectable woman (Dissenter) as Attendant on an elderly Lady. Good reader, light sleeper, kind in illness.—Mrs. C., Cannon Hall, Squire's Mount, Hampstead.

A LADY, with long and varied experience in Christian work, wishes to secure at home and a sphere of usefulness. A Secretaryship, or the Superintendence of a Convalescent Home for Ladies, would be suitable. London or Brighton preferred. Salary not necessary.

Verity, 11, Leyland-road, Lee.

A LADY can highly recommend a girl of 15 for Nursery; tall, good-tempered, fond of children; whose mother (widow), most respectably connected, wishes to place (as safe way of earning livelihood) in a good family, whose head nurse is a thorough Christian woman. Comfortable home and good training more important than high wages.

Mrs. C., 43, St. John's-terrace, West Brighton.

REQUIRED, by a Lady, a re-engagement as Companion to a nervous Invalid Lady (mental). Excellent references to medical men.—M. S., 129, Adelaide-road, N.W.

A YOUNG LADY, aged 23, desires a situation as Useful Companion to an elderly lady. Domesticated. Small salary.
Miss G., Villa des Lauriers, Billère, Pau, France.

A SUPERIOR MIDDLE-AGED PERSON will give service (not menial) for comfortable home and laundress. Experienced in all domesticated matters. Partly deaf.
E. C., Fox Farm, Shrewsbury.

A LADY WISHES to recommend, from seven years' knowledge, a thoroughly trustworthy Nurse, for infant or young child. Conscientious Christian woman. Aged about 30.—Mrs. Andrews, Ackworth School, near Pontefract.

A LADY WISHES to recommend a valuable, trustworthy Servant as Maid and Attendant on an elderly Lady. 3½ years' good character. Age 42. Good nurse in sickness. Leaving on account of death.—E. Clark
Mrs. Marshall, East-street, Coggeshall, Essex.

A LADY WISHES strongly to recommend her Butler, who has lived with her six and a half years. Is a most steady, respectable man; very good servant. Total abstainer.
T. B., Farnley House, Chelsea.

KITCHEN-MAID'S PLACE wanted, for a rescued girl, age 22. Good worker, honest sober, and obliging.
Wilson, Golden Acre, Edinburgh.

SITUATION FOR GIRL of seventeen wanted. Has been of doubtful character, but might do well with kindly Christian help. Is a good worker, and trained.
Miss Powell, Priory Place, Gloucester.

A GENTLEMAN WISHES to recommend a respectable young married man as Coachman. Good driver, one or pair. Abstainer. Eleven years' good character, and well recommended from last situation. Suburbs or country preferred.—T. D., 152, Oakley-street, Kings's-road, Chelsea.

A LADY WISHES to recommend a steady, willing boy, of 13, for house, stable, or garden.—C. F., Bladud Library, Bath.

Appointments, Situations, &c., Vacant.

SECRETARY OR GENERAL SUPERINTENDENT wanted, for the Provincial work of the Young Women's Christian Association at the Head Office, London. A gentleman of considerable Christian experience, and with business and organising ability. Good salary.—Apply by letter only, to Stephen Menzies, Esq., Evangelical Alliance Office, 7, Adam-street, Strand.

APPRENTICE. — D. B. Friend, Bookseller, Stationer, and Publisher, has a vacancy for a gentlemanly, well-educated youth. Home comforts, religious privileges, and exceptional advantages for learning all branches of the business. Premium required. Highest references to clergymen, ministers, and former apprentices and their friends.

LADY SUPERINTENDENT required, for Working Girls' Institute and District Nursing Association. Hospital trained preferred, though not essential. Also Deaconess for Mission work. Both resident.—Apply by letter, stating age, salary, previous experience, and references.
R., Grove House, Hampstead.

A CHRISTIAN LADY required, as useful Companion in a country home. Must sing and play; who would be willing to pay a small sum towards her board. Also a superior **GENERAL SERVANT.** Three in family.—Address, with all particulars, to
Mrs. G. O., Court House, Offham, near Lewes.

MATRON wanted, for a Home, with a knowledge of laundry-work preferred.—Application to the Secretary, 4, Regent-square, Gray's-inn-road, W.C.

CARETAKER (Female) wanted immediately, for East London Y.W.C.A. Reading-rooms, &c. Rooms, coals, and gas free. A man and wife (total abstainers) might find other duties.—Apply at once, by letter only, to M. N. G., care of Messrs. Dawson & Sons, 121, Cannon-street, City.

NURSE or Lady accustomed to children wanted, a thoroughly good needlewoman, to take charge of three children, aged four, seven, twelve. No teaching.—S., 2, Knaresborough-place, South Kensington, London.

A HIGH-PRINCIPLED, trustworthy Woman wanted, not under 40, as working Housekeeper, for single gentleman. Only servant. Duties light. Three miles from town. Person valuing Christian home preferred.—Full particulars to R., Dyson's Wood Farm, Kidmore End, Reading.

A LADY wanted, as trustworthy Companion, assist in nursing, light housework, and sewing. Small, quiet house and family. Church of England. Age about 35. References.
Hartley, 2, Hoad-terrace, Ulverston.

WANTED, EARLY IN SEPTEMBER, young lady about 20, as useful Nursery Governess. Two children; entire charge. Good references and needlework required. Very happy home. Small salary and laundress. Abstainer preferred.—Full particulars to
Mrs. Bridge, Derwent Villa, Ilfracombe.

MOTHER'S HELP wanted, for baby and needlework. Nominal salary. Comfortable home. Must be thorough Christian. Elderly person not objected to.—Delta, at John R. Jack & Son, 207, Ingram street, Glasgow.

A RESPECTABLE, middle-aged woman wanted, single or widow, to do the work of a small house, and wait on an invalid. Christian and abstainer preferred. Only two in family. Comfortable home, but small salary.
Mrs. R. Keitley, Campden, Gloucestershire.

WANTED, for a Gentleman's family in Hertfordshire, a trustworthy Nurse. Must be a good needlewoman. Youngest child aged 2. Nursemaid kept.
X. Y. Z., Pelton's Library, Tunbridge Wells.

GOOD PLAIN COOK wanted, not under 26. Housemaid kept. No boots or knives. Four in family. Wages £18 to £20.
Miss Churchill, Chesham, Bucks.

A GOOD PLAIN COOK required, between 30 and 40, for a large family of children. No late dinner. Must be thoroughly capable, trustworthy, and conscientious.
Mrs. C., Meyer's Library, Enfield.

FOR SMALL FAMILY, a Sewing-maid wanted. Thorough needlewoman, plain dressmaker, and able to work machine A decided Christian desired. — Mrs. Stone, care of Mr. Parkinson, Neville-street, Southport.

GOOD PLAIN COOK wanted for family of three Ladies. Comfortable Christian home. Five servants kept.—Apply to
Miss Grenfell, Maesteg House, Swansea.

GOOD PLAIN COOK wanted on 26th Age not under 25. No beer, no washing. Wages £16. Personal application preferred.
Mrs. Fox, 4, Alexandra-villas, Finsbury-park, N.

PLAIN COOK, also **HOUSEMAID,** wanted. Early risers, and strictly trustworthy. Personal characters required, Total abstainers. Boy kept.—Apply personally or by letter, stating age and wages, to P., 14, Manor-road, Holloway.

GOOD PLAIN COOK wanted, in small, quiet family (clergyman's), beginning of July. Must be a teetotaller, and of good character. Comfortable home.
Mrs. B., 2, The Limes, Overcliff, Gravesend.

GOOD GENERAL SERVANT, who can cook, wanted (from the country preferred). Three in family. Good character indispensable.—Apply by letter to
Mrs E., Sunnyside, Worple road, Epsom.

GENERAL SERVANT wanted, who can cook. Age about 21. Good character essential. For small family. No children. Housemaid kept. In the country.
Mrs. Coombe, Burnham, Maldon, Essex.

GENERAL SERVANT wanted. Two in family. Plain cooking. Age about 20.—K. R., Dartmouth-villa, 19, Patshull-road, Kentish Town.

GENERAL SERVANT wanted, for small family good plain cook, about 20. Good character indispensable. Young housemaid kept. Washing put out. Wages £12 to £14.
G., Weimar House, Westgate, Chichester.

STEADY, CLEAN, ACTIVE GIRL wanted, about 17, to assist in house and kitchen work. Private family. Character indispensable.—Miss Bailey, Laburnum-villa, Lonsdale-road, Barnes, S.W.

GENERAL SERVANT wanted, in Christian family. Fond of children. To a good manager, good wages. Washing done at home.—Mrs. Cooper, 20, Station-road, Church End Finchley, N.

A GENERAL SERVANT wanted, age over 20. Nurse assists in housework. Must be trustworthy, neat, able to cook, and an abstainer.—F., Eugénie Villa, Ravenscourt-park, Hammersmith.

HOUSEMAID.—Wanted, a middle-aged person to attend daily. Apartments found.—B. B. D., May's Advertising Offices, 159, Piccadilly.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea 1s. 3d. Tariff on application.

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HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

BOURNEMOUTH. — Southgate, West Cliff.—Private Apartments; Board if required. Central and bracing situation. Near the sea, pier, gardens, and churches. Private grounds; south aspect. Beautiful and extensive views. This well-known establishment is highly recommended for comfort and general excellence combined with moderate charges.
D. C. Whyte, Proprietor.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58 Old Steine

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

HASTINGS.—Board in a refined Christian family. Five minutes from pier. Good table. Home comforts. Highly recommended. Terms moderate. Discount to ministers and wives.
Miss C., 22, Cambridge-gardens, Hastings.

THE FRIENDS of a Gentleman or Lady given to intemperance, or otherwise needing supervision, may hear of a comfortable home for such in the West of England, with those who have had the care of such for twelve years. London references.
Home, Tayler's, 154, Fleet street, London.

HOLIDAY VISITORS TO THE COLONIAL EXHIBITION. — Christian Ministers and families can have comfortable Board and Lodging, in a large and pleasantly situated house, with good garden, and tennis ground. Inclusive terms £1 a week.
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KESWICK. — Comfortably furnished, detached, modern House to Let, July or longer. Pleasantly situated. Drawing, dining, five bed rooms Bath-room (hot water). Garden, piano. Servant left, if desired.
William Adair, Eskin Lodge.

DORKING. — Furnished Cottage to Let Two sitting, two bed rooms, and kitchen, Pleasant garden. Everything provided for use, 30s. a week. Beautiful scenery. Picturesque village.
Mrs. Cook, Heath Cottage, Westcott, Dorking.

SOUTH DEVON. — Babbacombe, near Torquay. Furnished Apartments, facing the sea, and commanding unrivalled views. Good attendance. Terms moderate.
Mrs. Rowe, Babbacombe Down House.

REQUIRED NEAR TOWN, with Christian lady of some means (no family), a quiet, comfortable home. Permanent if suitable. Strictly reasonable charge. Full particulars.
Alpha, Bull & Son, Printers, Surbiton.

BOARD AND RESIDENCE for a Gentleman in a refined Christian home (private). Facing the Regent's park. Terms, inclusive, two guineas weekly, or partial board, 25s.—By letter, to Z., care of Salloway, Stationer, 45, St. George's-road, Primrose-hill.

SITTING-ROOM, and one or two Bed-rooms, to Let, in a private house. Good attendance. Suitable for one or two ladies, or gentleman of quiet habits.
R. E., The Abbey Library, 67, Abbey-road, N.W.

CHEERFUL APARTMENTS, with or without board; elevated position, near church and sea. Good cooking. No children. Furnished House (comfortable), to Let. Good garden. Moderate.
M., Cadogan-villa, St. Clements, Bournemouth.

WANTED, by Man and Wife, to rent, small Coffee Bar or Rooms. One partly furnished preferred, for lodgers, beds. Country town preferred.—T. A. K., Mission Coffee Tavern, Epsom.

HAMPSHIRE.—Board and Residence offered to Christians in a lovely country district. Those in delicate health will find motherly care and every home comfort, combined with Turkish and other baths. Pony carriage kept. Terms moderate and inclusive.
B., care of Cole, Stationer, Petersfield.

COTTAGE WANTED, for July and August, in a bracing seaside place. Terms moderate. Advertiser, member of Evangelisation Society, would be pleased to conduct services on five Sundays during time (free of any cost).
S., 13, Hammersmith-terrace, London, W.

ROTHESAY, Scotland.—House of Rest and Hydropathic Establishment for Christians. Summer terms, for board, lodgings, and baths, from 25s. to 30s. per week.—Prospectus containing particulars, from Colin Campbell, Argyle Lodge.

BOURNEMOUTH. — Mancetter, West Cliff. — Superior Boarding House. Best position; close to sea and pines. Large, airy rooms. Liberal table.—For terms, &c., address Proprietress.

INTEMPERANCE.—A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or **Nervous Debility.** Christian care and influence. Judicious supervision and home comforts.
Medicus, 9, Stokes Croft, Bristol.

INTEMPERANCE.—Private Home for Ladies, where only six are received. Terms from 1½ to 3 guineas weekly. Highest professional references given, for which, and other particulars, apply to Miss Pudney, Buxton House, Earl's Colne, Essex.

A LADY WISHES to hear of an unfurnished House, detached or semi-detached, with garden. Also where there is an Evangelical church of England in the neighbourhood. Four bed-rooms, two or three sitting-rooms. Rent £30 to £40. Country preferred.—F. K., Mrs. Deeks, 109, Cornwall road, Bayswater, W.

A HAPPY, COMFORTABLE HOME, with education, is offered, for one or two little children, in a private family at Hornsey.—M. W., Marsh House, High-road, Lower Tottenham.

HOLLOWAY, Manor-road. — To Let, No. 12, a semi-detached Residence; contains 11 rooms, kitchen, scullery, &c., with large garden. Rent £70.—Apply on the premises, or to
W. P., 19, Manor-road.

APARTMENTS, with the comfort of a real home. Close to the sea, and New Pier. Superior; moderate.
Mrs. S., 1, Kenilworth-road, Southsea.

BOURNEMOUTH. — Comfortably furnished Drawing-room, one or two Bed-rooms, good cooking and attendance. Inclusive terms, 25s. per week.—Mrs. Newbury, 52, Holdenhurst-road, East Cliff.

SALTBURN-BY-SEA.—Yorkshire Coast. — Accommodation for a few Christian people. Fine broad beach. Woodland walks. Guide to Saltburn, post free, 1½d.
F. J. Holderness, House of Rest.

HOME OFFERED to a Lady or Gentleman in a country Rector's family. in a very healthy village, 80 miles from London. Excellent house, with every comfort; large grounds; pony carriage, &c.
Mrs. Driffield, Wold Rectory, Northants.

SOUTH DEVON.—Apartments, two bed-rooms, two sitting-rooms. Suitable for families, children only, or invalid Lady.—For terms, E. B., Wesley Villa, Ipplepen, near Newton Abbot, South Devon.

SUMMER RESIDENCE in a Country Town, to Let Furnished. Dining, drawing, and breakfast rooms, height 11 feet, capacious; with kitchen and offices, all on the ground floor. Five bed-rooms, laundry, and servants' room on first floor. Stable and coach house, large croquet lawn, kitchen garden, and paddock with fine view. — Further particulars on inquiry of A. B. C., 21, Northgate-street, Devizes. Good references required. No children under 14.

VENTNOR.—Board and Residence with two Ladies. Sea view. Garden; pleasant summer home. Moderate terms. Or would let house (five bed-rooms), reasonably till end of July.—Alpha, Mr. Laker, Mill-street.

WORTHING HOME OF REST for Christians Workers of both Sexes.—Close to sea; with garden. Liberal table and home comforts. Terms, from one to two guineas.—Lady Superintendent, Rutherford Lodge, Worthing.

TO BE LET, furnished, for two or three months, from July 1, a House, 60, Shooters'-hill road, Blackheath; nine rooms and offices. Drainage perfected recently at great expense. Small tennis lawn. Coachhouse and stable if required.—60, Shooters'-hill-road, Blackheath.

TO BE LET for Summer Holidays, the Old Hall School House, Wellington, Shropshire.

Miscellaneous.

SALVATION.—Helpful tracts and kindly words will be sent to any seeker after divine truth. Apply to
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HOME FOR SERVANTS, in connection with Y.W.C.A., under the management of a Committee of Ladies, at 17, Westbourne-villas, Harrow-road, London, W., is now open under the charge of the Matron, Mrs. Gay. The charge to Servants for board and lodging is moderate, and there is a Free Registry for Servants attached to the Home. Servants are much wanted at the Registry, especially Plain Cooks and General Servants.

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A LADY OF BUSINESS HABITS, experience, and upright principles, seeks the co-operation of another with Capital to open business for mutual benefit. Locality to be chosen, not town. Excellent opportunity for young person desirous of being initiated, or elderly lady requiring a right hand.
FIDELE, Box 2641, Sell's, 167, Fleet street, E.C.

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MARQUEES and Tents on Sale or Hire. A few small Marquees to seat 120 persons. Suitable for village services, £6 10s.
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A LONDON MISSION SUPERINTENDENT, of limited means, requiring change, would be glad to hear of a small country Cottage to Let (seaside, South coast, or bracing locality), in a district needing an Evangelist or Leader in simple Gospel services.—W. C., 17, Claremont-square, Pentonville, London.

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IRON MISSION ROOMS, &c., erected on the most reasonable terms, by R. SAUNDERS, 216, Brecknock-road, London, N. Estimates and designs free. 25 years' practical experience. Also Churches and Schools, &c.

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Miss HAYDON, St. Mary's College, Penzance.

PLANTS. — Strong Geraniums, Fuchsias, 2s. 6d.; annual Chrysanthemums, bloom into autumn, three best sorts, Everlastings, Verbenas, 1s. 6d; Calceolarias, Petunias (6s 9d. 100), Lobelia, Emperor William, Canterbury Bells, 1s.; Stocks, 6d. dozen: Marvel of Peru, 3d. each.
SIMCOX, 158, Severn-road, Cardiff.

TANNED STRING NETTING, extra strong, for protecting fruit, poultry fencing, tennis nets, one to four yards wide, 1d. square yard; 100, 8s; 400, 29s.
C. SIMCOX, 158, Severn-road, Cardiff.

UMBRELLAS RE-COVERED FROM 2s. EACH.

IF YOUR UMBRELLA WANTS RE-COVERING send it by Parcels Post (with Postal Order enclosed) to STRONG BROS., Umbrella Makers, Redhill, Surrey, who will re-cover it and return it as good as new by next post. Good strong twill, ladies', 2s., gents', 2s. 6d; superfine Dagmar, ladies', 3s. 9d., gents', 4s. 3d.; strong durable silk, ladies, 4s. 6d., gents', 5s. Patterns post free. Reference kindly permitted to the Rev. W. J. Fowell, Redhill.

WASHING WANTED by an experienced Laundress, with every convenience. Terms moderate. Highest references; and goes drying grounds.—Mrs. HUNT, 2, Vine-cottagod, Lower St. James'-road, Notting-hill, W.

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A recent writer, in a short paper of singular power, has in masculine English depicted the nobles and others whose figures stand out in the history of the Italian Renaissance. He has characterised them as "epicures in crime," and as "taking an intellectual delight in strange forms of evil." Unfortunately such coldly intellectual sensualists have existed at other periods than that of the Renaissance. In this nineteenth century of ours, with all its boasted culture, there are plenty of men who are as epicurean in their vice as in everything else. Without God and without hope in the world, they live for to-day, cruel in their selfishness, and selfish even in their cruelty, their wisdom, foolishness, their culture that of corruption. The peasant child lisping its evening prayer is wiser and nobler in its half-unconscious faith. To such men might Ezekiel's message of impending doom have been spoken with its terrible commencement:—"Thou art a man, and not God;" and their end will be like that of the wise in whose ears the prophet's message thundered (Ezek. xxviii. 2—8).

A correspondent of *The Manchester Guardian*, commenting on the decline in church membership, as shown in twenty-eight districts of British Methodism, says:—

> Many of the prominent leaders in Methodism are beginning to question the wisdom of spasmodic efforts.

The subject of the approval or condemnation of special religious services cannot be thus readily disposed of. Two things are indispensable to the success of such services: much preceding prayer, humiliation before God, and searchings of heart; and, subsequently, care that no stumbling-blocks of inconsistency should be set before young converts. "Spasmodic efforts" that are intended as a substitute for these things must assuredly be questioned.

An Irish correspondent has drawn our attention to a paper in the Parish Magazine published under the superintendence of the Dean of the Chapel Royal, Dublin. It deals with what we believe to be a very improper practice at bazaars and sales of work in connection with religious objects. We have not yet seen any satisfactory defence of raffles at such gatherings, and the mere fact that apologies and explanations are so plentiful seems to point to a consciousness that there is at any rate something very doubtful in the growing custom. We do not think that Christians should condescend to collect money for God's work by such means, and, as our correspondent points out, it is not usual to ask the Lord's blessing upon such efforts. That the practice should be spreading is by no means a healthy sign, and we trust that all who love to see everything in connection with Christian effort free even from the suspicion of impropriety will resolutely set themselves against a custom which, at its best, is unworthy, and which must in many cases necessarily create and foster a spirit of speculation.

So frequently has it been the case that unworthy motives have influenced adverse personal criticism that we should, in common justice, hesitate to take the testimony of an individual critic with regard to the alleged immorality of a stage performance; but it sometimes happens that additional testimony comes from unexpected quarters, and that it is tendered almost unconsciously. The mere fact that the play upon a Greek subject which is now being presented at a London theatre is based upon the love of a pure-minded man for a wanton speaks for itself, and it points to that downward tendency in taste which seems to be influencing very powerfully just now not merely the drama but also much of our popular literature. In the drama, as in art and literature, we are copying the French, not at their best, but at their worst. Our novels and plays, therefore, are to a large extent based upon illicit passion, and a large section of the drama has for its foundation the unholy pavement of the streets of the City of Destruction.

We have in these days of strange combinations a "Church and Stage Guild," engaged in a somewhat Quixotic defence of the morality and purity of the stage. Perhaps it would not be out of place if the labours of that association were given in the direction of influencing actresses to feel some shame in pourtraying harlots, however classical. That young people should see vice flaunting in the streets is bad enough, but that some of our licensed theatres should be places for the exhibition of unhealthy developments of passion is a grave public evil, and one which calls for a strong protest from all who would fain see purity and modesty the ordinary accompaniments of our manhood and womanhood. The censor of stage plays seems yet to have to learn that, though the language of a drama may be kept studiously free from open offence, the spirit and tendency of a play may be utterly demoralising. Those who are not, like ourselves, opposed to all theatrical representations, would surely agree that if the country employs a censor, he should at least protect playgoers from indecency.

And with regard to the recent production of a play by Shelley, about which there have been many strong and widely differing expressions of opinion. Full of passages of marvellous beauty, the story upon which the piece is based is vile to a degree, and silence respecting it would be infinitely preferable to speech. The representation of such a play can have no good effect; it would be far better to leave it for the study, if it has to be read at all, than to produce it in public, and familiarise the public mind with the contemplation of subjects revolting even to those who may have from time to time to glance at such painful evidences of depravity.

The Wild Birds Preservation Act has already done good service, and districts on the coast where it was becoming unusual to find a sea-bird are again haunted by gulls and other feathered visitants. Especially in the neighbourhood of large towns is the effect of the Bill visible, and all who love God's little creatures, and the music of the woods and fields, must rejoice at the increase of both the one and the other. At the same time it is painful to observe the re-introduction of feather trimmings, and the plentiful use of portions of plumage in ladies' costumes and head-dresses. In some cases the "ornament" resembles the half of a bird, and the suggestion is anything but agreeable to a thoughtful observer. Cannot our Christian women influence public taste by resolutely setting themselves against a fashion which involves the destruction of harmless and useful little lives fulfilling their set duty in the scheme of creation? More evil is wrought for want of thought than want of heart, it has been said, and we hope that, if some consideration is given to the matter, we shall see the foolish custom abandoned.

Mr. H. L. Hastings, who was imprisoned and fined for preaching on Boston Common (U.S.), quotes from "The Bill of Rights," the fundamental law of Massachusetts, which declares:—

> Art. II. It is the right as well as the duty of all men in society, publicly and at stated seasons to worship the Supreme Being, the Great Creator and Preserver of the Universe. And no subject shall be hurt, molested, or restrained, in his person, liberty, or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession or sentiments; provided he doth not disturb the public peace, or obstruct others in their religious worship

Having taken his stand on this foundation-stone of American law, Mr. Hastings goes on to say:—

> We would be glad if any of the learned judges who have sentenced and fined us for preaching the Gospel would point out *how*, *when*, and *where*, "all men" in the city of Boston, including those who are too poor to rent pews, or pay contributions, build churches or hire halls, *can* exercise this "*right*" and perform this "*duty;*" since there is not an inch of "public" ground in the city where any man can preach the Gospel or even *read the Bible* without being liable to be arrested, dragged into the criminal court, placed in the dock with thieves and drunkards, fined and committed to Charles-street Jail until his fine is paid. We wish to enjoy our *rights* and do our *duties*. We, like thousands of others, own no pew, control no church, have no rights in any pulpit, and are arrested, fined, and imprisoned, for worshipping God out of doors. Please tell us what we *may* do.

Is there no limit to liberty? Has Almighty God no rights? Has the Lord Jesus, who died to save men, no claims under a Christian Government? These are questions to be answered in England as well as in America.

> It is claimed that if men are allowed to preach the Gospel on Boston Common, then atheists will go there and blaspheme. Hence to avoid the blasphemers we must jail the preachers. According to this doctrine preaching and blaspheming are equally protected by law. Is this so? Is there no law against blasphemy except a by-law that forbids speaking on public grounds? Does the Massachusetts Bill of Rights declare that "It is the *right* as well as the *duty* of all men in society publicly, and at stated seasons, to" *blaspheme* "the Supreme Being?" Does it declare that "no subject shall be hurt, molested, or restrained "for *blaspheming God*" in the manner and season most agreeable to the dictates of his own conscience?"

It sounds rather absurd when put in that way, but is not that the very idea which is becoming the accepted doctrine of some Christian men in their advanced (?) ideas of civil and religious liberty?

Faith-healing and kindred phenomena having been the subject of study and experiment by Rev. J. M. Buckley, D.D. (editor of *The Christian Advocate and Journal*), during the past thirty years, he was recently invited by the editor of *The Century* to give the result of his studies to the readers of that magazine. Dr. Buckley's article appears in the June *Century* (*F. Warne & Co.*), and is likely to attract unusual attention. He first tells how he came to take up the subject; he afterward discusses the facts, and rehearses "testimony to particulars." He then explains the facts, gives his "inductions," discusses the miracles of Christ and of the Apostles, examines the claims of "Christian Faith-Healers,"—technically so called,—and in conclusion presents what he believes to be "the Christian doctrine of answer to prayer."

NOTES FROM GERMANY.

By Rev. E. P. HAMMOND.

We recently left London for a visit to Norway, but came a little out of our way to see Hanover, Leipsic, Dresden, and Berlin. Passing through Holland for the third time, I never saw it in such a fresh gala dress as now. Last Sunday we inquired our way to the American chapel. The services are quite unsectarian. On account of the transient character of the audience there is no regular church organisation, but a committee is appointed annually to manage the affairs of the chapel.

For five years Dr. J. H. W. Stuckenberg has been acting as pastor. The audience consists largely of students. Last winter there were 123 Americans among the nearly 5000 in the University, besides large numbers who come to Berlin to study German, music, and art. Young men come here from America and Great Britain to prepare themselves for positions of prominence, and it is of importance that they have a spiritual home where they may feel someone is interested in their welfare.

Dr. Stuckenberg's excellent sermon last Sabbath morning showed that he is a large-hearted, sympathetic man. The students from abroad are not, as a class, wealthy, and it is found difficult to support the services of the chapel. I wish English-speaking people who visit Berlin would seek out this place of worship. I am sure they will be glad for having done so.

At the close of the service it was pleasant to see the people press around Dr. Stuckenberg and thank him for his earnest and comforting words of Gospel truth. When we took him by the hand, to our surprise, we found we were old acquaintances.

To-day we visited Potsdam, sixteen miles distant, and saw the five Royal residences filled with pictures and statuary, all surrounded with flower-gardens, elegantly laid out. We stood on the spot where Frederick the Great breathed his last. One of his requests was that he might be buried with his favourite war-horse and faithful dogs, as he had said many times, "They are my best friends." Alas! he was a stranger to the Friend that sticketh closer than a brother.

We were specially interested in visiting Charlottenhoff. It was there, at the invitation of the king, that Alexander Humboldt resided some thirteen summers, and wrote his "Cosmos." His table remains as he left it, with the chair beside it, made and presented to him by Peter the Great.

One of our visits in Berlin was to the Royal Library, where we saw Luther's Bible, from which he made his translation, and Guttenberg's Bible, the first book printed in movable type, in 1450. Our last evening in Berlin was spent at a meeting of the Y.M.C.A. in a grove. It was called a concert. When we received our invitation from the Secretary, we were told the Emperor would be present; but, though he did not appear, we saw Prince Bismarck's sister, who, we were told, is an earnest Christian. We met one young man of the Association who said that he had been led to Christ by Rev. Von Schluembach, who has done much good in Berlin. While walking near the Royal Palace we saw a building on which, in large, gilt letters, was the inscription, "Christliches Hospiz." On inquiry we learned that it was a Christian hotel. There are in this city of a million and a quarter a number of such institutions. Their aim is to furnish young men and families with at least a temporary home amid Christian influences. In this hotel Count Bernstorff, who is the chief mover in the enterprise, told us that a daily prayer-meeting was held. Is not this worthy of imitation?

Berlin.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—The half-yearly meeting and annual excursion of this Association will be held on Saturday, June 26, at Farningham, Kent. Early application for tickets should be made to Mr. Leonard Courtney, secretary, 186, Aldersgate-street, E.C.

GOSPEL WORK ON THE THAMES.

The field of operations of the Thames Church Mission extends from Putney to the Nore, sixty miles; a large part of the river is crowded by shipping of all nations. It is stated that some 300,000 men are always afloat in the port of London. Amongst these the Mission seeks to make known the Gospel message. Above bridge there is a very important work just opening, and the imperative need for it urges us to push upwards. The missionary staff consists of three clergymen, and nineteen missionaries, who continue constantly and daily, in all weathers and in all seasons, labouring on the river and in the docks.

The story of the Mission abounds in records of the over-coming power of the Gospel. God has been pleased to give many tokens for good, and the logs of the missionaries abound with incidents of conversion and reclamation. On board every ship visited Christ is preached. In the Mission rooms, at Tilbury, at Poplar, at East Greenwich, at the Victoria Docks, and in the Regent's Canal Basin, the Gospel is plainly preached. Tract distribution is a very important adjunct of the work.

The people among whom the Mission labours are sailors, including bargemen, and river toilers of all kinds; second, emigrants and passengers; third, soldiers and navvies; fourth, cadets, and the boys of the training ships. The sailors are of all nationalities, of all forms of religion, or no religion. A colporteur, a Swede, works among the Scandinavian, Danish, and German sailors, and emigrants. English and American sailors are, of course, in the majority, and these, as a rule, hail the missionaries. Among steamboat-men, and barge and lighter-men, a good work is being done. Bargees are difficult to impress. By kindness, patience, and simple pressing home of the Gospel, the missionaries have been able to win a hearing, and have been blessed to many. At the present time, five or six barge-men come to the Mission office for supplies of tracts, by means of which they do a mission work on their own account.

We have been brought into close contact with the navvies at Tilbury, where the great docks have been in construction during the past three years. Strong drink is the special snare to the seamen; the missionary is indefatigable in temperance effort, and has succeeded in securing 861 pledges during the year. The Mission has the spiritual care of the *Cornwall*, the *Chichester*, and *Arethusa*, and Her Majesty's ship *Worcester*. These ships are visited regularly, services being conducted on Sundays, and Bible-classes held in the week. The Mission acts as agent for the British and Foreign Bible Society, selling as well as giving Testaments. The Bible Society made a free grant of £200 towards the expenses of colportage; and also gave some thousands of New Testaments during the year. The Religious Tract Society, through the Mission, places at the disposal of each emigrant, a farewell present in the shape of a packet of books.

This year has been marked by the commencement of a monthly magazine, which is making for itself a wide circulation. We ask a continued interest in the prayers and sympathy of your readers. (Rev.) H. Bloomer, Sec.

31, *New Bridge-street, E.C.*

INDUSTRIAL HOME FOR BOYS.—The twenty-ninth annual report of this Institution at 119, Copenhagen-street, Caledonian-road, is largely occupied with the account of the disastrous fire last year, by which the entire south block of the building was destroyed. The Committee, however, received such substantial proofs of sympathy, amounting altogether to £705 4s. 11d., that, with the compensation (£900) from the Sun Fire Office, they were enabled to arrange for the restoration of the block destroyed, carrying into effect at the same time certain alterations which suggested themselves as improvements. The average number of boys in the Home for the eight months till September, when the fire occurred, was eighty-four, but since that date no fresh cases could be admitted, one of the dormitories having been burnt down. The general health of the boys has been excellent, and four were despatched to Canada. "Old boys," in visiting or writing, often express their thankfulness for the benefits they received. It is hoped that the new building will soon be ready for occupation.

ST. SERVAN, FRANCE.

In the month of October, 1685, Louis XIV. descended the river Rance, in barges, from Dinan, like Saul of Tarsus, breathing out threatenings and slaughter against the disciples of the Lord, was met at St. Servan by the Archbishop of Rennes and a numerous retinue of priests of the Church of Rome, and escorted with great pomp under a panoply, on his way to Paris, where on his arrival he signed the Revocation of the Edict of Nantes, which consigned thousands of his loyal subjects and choicest Protestants—artisans—to death or exile.

On the very spot where Louis XIV. landed at St. Servan now stands an iron hall, where the Gospel is faithfully preached three evenings a week to the French, and during the day a Protestant school is held, where children of converts and others receive a Christian education. A Sunday-school and Thursday Bible-class are also held for those who desire more direct teaching. The above is a striking coincidence, and most encouraging and strengthening to the faith of the Lord's people.

A great need is felt in this Mission of lady workers to visit the parents of the children and others, to replace two most devoted ladies who have lately left. Further information will be gladly given by (Mrs.) A. D. Fraser, La Corbinière, St. Servan, France.

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A REVIVAL IN THE GERS.

At a Protestant church in the little town of Mauvezin, M. Philep has been the pastor for twenty years. His divinely given energies and love of souls could not be confined to his own parish, but they have extended through the whole Department of the Gers. In 1879, at the funeral of a youth who was drowned in the river at Fleurance, 1200 people of that little town gathered in the cemetery around the grave. For an hour and a quarter M. Philep preached to them the pure Gospel of a Saviour's love, fully conscious that power was given from on high to confirm the Word with signs following. At the close, when he put the question, "Will you be Christians?" loud responses came from the four corners of the assembly, "*Oui! Oui!*" That was the commencement of a new era of Gospel liberty in Fleurance. A young grocer who was converted on this occasion gave up his business, and became an *Instituteur*, in which capacity he soon obtained a situation at Fleurance, and took the lead in the new evangelical movement. God owned his efforts, and on May 19, 1885, a petition was signed by the heads of seventy-four families, desiring a Protestant minister and regular religious service, and authorisation was obtained. But where was the pastor to be found? M. Philep could only give them a service once a month. Messrs. Doumerque, Reveillaud, and Tournau have given special services, which have been great helps. A free library has been opened, and tracts have been abundantly distributed. Lately a Sunday and Thursday school has been opened, and the revival seems to be extending over the whole Department. Help is much needed, as the venerable pastor has already gone to the extent of his private strength and means. Will the readers of The Christian pray the Lord of the harvest to send labourers into this interesting mission field? Mary J. Waller.

AN INQUIRY.—Sir,—Until very lately the "Missions' Library," founded and managed by Mr. Suter, furnished a most convenient means for disposal of the reports, books, and papers which are continually accumulating in many houses. Whatever was readable and likely to be useful, was sent to institutions, &c., where they could be turned to good account. What was useless was, I believe, sold for waste paper, and the proceeds applied to defray expenses. The library has, however, recently been closed, in consequence, I believe, of Mr. Suter's death; and I write to ask whether any of your readers can inform me of an equally convenient and useful method of relieving oneself of the literature referred to.—Yours, Inquirer.

GLEANINGS FROM FOREIGN FIELDS.

FRIENDS' MISSIONS.

A Hindi monthly journal, entitled *The Woman's Friend*, has lately been started. Its loving counsel and valuable information, it is hoped, will be the means of doing much good to the women of India. No doubt Bible-women and Christian visitors will find an opportunity to give its contents to such of their pupils as cannot read.

A MISSIONARY TO LEPERS.

Whilst writing of mission-work we may be allowed to ask the prayers of Protestant Christians for a man who, though avowedly not one of ourselves, is yet, we hope, one with us in the faith of Christ. Ten or twelve years ago "Father Damen," a Romish priest, began to devote himself to the self-abnegating task of becoming resident missionary to the lepers of Molokai. Whilst unaffected with the dire disease he was able occasionally to visit other parts of the Sandwich Islands. Now he writes: "It is impossible for me to go any more to Honolulu, on account of the leprosy breaking out on me. Having no doubt myself of the true character of my disease, I feel calm, resigned, and happier among my people." Will not the more enlightened pray that as the end draws near, this noble Jesuit's faith may grow simpler end clearer; that he may find the consolations of Christ to abound, and his sufficiency to be all satisfying?

ENGLISH PRESBYTERIAN MISSIONS.

Rev. J. A. B. Cook, in his report on the Singapore Mission, says that if fresh educational effort is not made by Protestant Christians, the Roman Catholics (who are already on the field) will gain a fast hold upon the ever-increasing Baba (*i.e.*, Straits-born Chinese) population, who, speaking both Malay and Chinese, are anxious to acquire a knowledge of English. With only lay or native assistance, and one, or at most two, visits from native brethren of China, Mr. and Mrs. Cook have laboured, with many difficulties, through the past year, and can report substantial progress. The activity and liberality of the native Christians is a cause for thankfulness and hope. The report of each of the station churches is favourable. Rev. W. R. Thompson's letter, describing his visit to the Christian communities in Northern Formosa, gives a graphic picture of the peculiarities of work and travel in the island.

CHURCH MISSIONARY SOCIETY.

The position of the missionaries in Uganda is described in *The Church Missionary Intelligencer* as being extremely perilous. King Mwanga knows nothing of leaving vengeance in the hands of a higher Power, and, consequently, regards with suspicion the brethren of the murdered bishop. Their presence he fears; but forbodes disaster if they all depart. "He seems," writes Mr. Mackay, "to waver between detaining us as hostages, to prevent evil coming on him, and defying the whole world by killing us. The little stuff we have he covets; yet, probably, believes he will get more golden eggs by not killing the goose that lays them." Two more Christian lads have been burnt to death, but that has not hindered others from becoming inquirers or professors; while the older converts have displayed great courage and faithfulness. In spite of adverse circumstances the missionaries have succeeded in translating and printing on the spot the first portion of a Gospel in Luganda (Matt. i.—vii.) which the native Christians proudly term "their own Gospel." Seeing such good work has already been accomplished "the committee feel that a solemn obligation is laid upon the Society to maintain the mission, and strengthen it to the utmost, so long as missionaries are not excluded by the king, and so long as no distinct providential indications point to definite withdrawal."

In the summer of 1884, Rev. E. J. Peck, when on his way to England, journeyed across Labrador for the purpose of carrying the Gospel to the Eskimos in Ungava. Previously this desolate track had rarely, if ever, been traversed by an Englishman, and it necessitated much labour. Yet the eagerness of the Eskimos at Ungava to be taught the truth must have amply repaid the missionary for his toilsome journey thither. He says, "Some of them crowded in my little tent, and asked over and over again various questions bearing on the things of eternity. Surely this fact ought to speak in no silent tone to the Church of God. Where are our faith and self-denial if a people so eager to learn are left without a teacher to point them to Jesus, the fountain of life?"

LONDON MISSIONARY SOCIETY.

Last year's financial sheet shows that the Mission-stations contributed, in addition to £16,365 for their self-support, £4115 for evangelistic work in other lands, the total amount making very nearly one-sixth of the London Missionary Society's entire income for the year. Surely, such a statement is eloquent for the genuineness of the work done, especially in the South Sea Islands, whence the largest share of this magnificent contribution comes.

SOUTH AFRICA.

The recent report of the Birmingham Young Men's Foreign Missionary Society, states: "From the letters received from Mr. and Mrs. Aitchinson of the Ickwezi Lamaci Mission during the past twelve months, we are glad to learn of the increasing interest taken by the native Christians themselves in the many agencies employed for their spiritual and temporal needs. The Bible and sewing classes are in full working order, and we notice with much satisfaction that Mr. Aitchinson has now added to his many other agencies a class for teaching the young men the trade of carpentering, which while proving a source of intelligent interest to many, must ere long be of great service to his pupils. Mr. Aitchinson's medical knowledge has been of much service during the year. We are hoping to be able to include in the box, which will be sent as usual in the autumn, a good supply of medicines, as Mr. Aitchinson has many opportunities offered him, whilst endeavouring to heal the bodies of men, of pointing them to the Great Physician, who alone can cure their souls of the disease of sin.

The Committee appeal, not only to the young men connected with the Birmingham Y.M.C.A., but also to those connected with the Y.M.C.A.'s in the Midland district, to join hands with them in the future carrying on of this good work.

BAPTIST MISSIONARY SOCIETY.

The ninety-fourth annual report of this Society is offered to the public, under cover of the *The Missionary Herald* for June. In India, among the many encouraging signs of the times are the spirit of inquiry abroad, the growing friendliness of the people to the missionaries, the willingness to purchase and study the Word of God, and the spread of Scripture knowledge. Then, too, it is more general now for the native churches to become independent, and this fact together with the success attending the training of young men for ministers and missionaries, augurs well for the future of Christianity in India.

The fifty-five Baptist Native Churches in the Shantung district (China) have from their founding been independent and self-supporting. Many years since, Rev. A. G. Jones wrote: "China can never be evangelised, save by fearlessly, and from the very first, letting the convert know that upon him rests the responsibility, not only of spreading the truth, but of supporting teachers of it in such a way as his spirtual instinct and appetites dictate to him." Rev. T. Richard appeals urgently to educated Christian men to offer themselves for educational, if not strictly mission, work in China, saying that the thirst for knowledge and science, if not supplied through Christian agencies, will certainly be obtained elsewhere, and it is only too probable by anti-Christian means.

In Japan numerous additions have been made to the churches during the past year. The Society has at present but two missionaries and four native evangelist. Here, where there is so much eagerness for the Gospel, and comparatively little or no opposition to it, it is distressing that the men and means to supply the need are wanting.

Notwithstanding the many losses sustained by the Congo Mission its ranks are constantly being reinforced by noble-spirited young men who have chosen for their life motto, "Africa for Christ." The Committee trust that the special precautions being taken will prevent any recurrence of such casualties in the future. Henceforth there is to be one, if not two, qualified medical men, imbued with the true missionary spirit upon the Congo staff; two special health Manuals have been prepared by competent authorities for the use of the missionaries, and the necessity for great carefulness is enjoined.

NOON-DAY SERVICES IN BIRMINGHAM.—The last of the present series of noon-day services took place on May 27 in the Assembly Rooms, Needless-alley, and was fairly well attended. These services were commenced in October, 1884, by Rev. F. W. Macdonald, theological tutor of Handsworth Wesleyan College, and have been conducted on an undenominational basis. They have been held every Thursday except during the summer months, and have been attended by ministers and members of all denominations.

PARIS CITY MISSION.

At the invitation of the Earl of Albemarle and Lady Augusta Noel, a drawing-room meeting was held at 8, Portman-square, on Thursday afternoon, to receive statements concerning the work of this Mission. Professor Yeatman, who attended as a deputation from Paris, made a lengthened and eloquent statement as to the work of the Mission, tracing its origin, growth, and present position. Admitting that the forces of evil were never so strong and rampant as now, the idea of France being beyond recovery was repelled almost with indignation. Never was there such promise as to-day. What is needed is a vast accession of devoted labourers, and adequate funds to sustain and extend the work. During the year seven missionaries had continued their regular services in Paris—visitation, teaching, &c. Towards the support of these help is urgently needed, and would be most gratefully received by the hon. sec. for England, Mr. J. M. Weylland, 31, Carlton-hill, St. John's-wood, N.W. Professor Yeatman read a letter from Rev. R. W. McAll, of which we give the most important parts:—

"Perhaps many British Christian regard this land as virtually lost to religious influences, inaccessible to the Gospel, after nearly fifteen years spent in efforts to lead the working classes, especially around us here, in the way of righteousness; I, on the contrary, am more than ever impressed with the paramount duty devolving on Christians, in more favoured lands, to seize upon the present crisis and stem the torrent of infidelity and irreligion by uplifting everywhere the standard of the Gospel. It is, alas, true that multitudes of the people are arrayed on the side of atheism in its most revolting forms; but it is equally certain that there are large numbers among them who may be said to be in a waiting posture. They have never yet been brought within the sound of the faithful declarations of the truth of Christ, and when that Divine message is explained to them they are found ready to receive it. Never did we observe a more evident disposition to hear the Gospel than at present; hundreds of hearers, many of them men, come daily to listen to it in our own mission halls, and those connected with kindred works, and I could give recent marked instances of turning to God which would gladden every Christian heart.

"Most urgently we need in Paris and throughout France a vast accession of devoted labourers. May the Lord raise them up, and incline his people's hearts to support them. The Paris City Mission, in supplying us with self-denying and earnest evangelists, who go from house to house seeking to carry home to the inmates individually the truth announced to them in the mission rooms, is rendering an invaluable service, and there is scope and need for their multiplication tenfold. In one brief sentence, the alternative for France surely is that it be flooded with the Gospel or moral, social, total ruin."

Rev. W. H. Price, also from Paris, bore testimony to the reality and permanence of the work. Canon Fleming urged the diligent use of every lawful means for influencing the children, in whom the hope of France lay. Mr. Ernest Noel, M.P., who presided, warmly commended the Society to the general support of the friends present, urging, as an additional reason, the large number of our own countrymen resident in Paris, to the spiritual good of whom the services of one of the missionaries was specially directed. Mr. Frank Bevan, Mr. George Williams, and Mr. Weylland had only time for a word or two, but they were very warm and hearty. The statement read by Professor Yeatman is shortly to be published, and will furnish a masterly and instructive review of this Society, which Mr. Bevan characterised as a child of the London City Mission.

LOWESTOFT SAILORS' HOME.—This has been a refuge, in the twenty-two years of its existence, to no less than 2419 shipwrecked seamen from 353 vessels. Fortunately, the past year was comparatively free from shipwrecks, but the Home has to be kept in readiness for any emergency day and night. Seamen and fishermen frequenting the port find a home here at all times, and last year nearly five thousand visits were paid to the rooms, while lodging was provided for a number of fishermen at a cheap rate. Bibles in different languages were sold during the year, and to each shipwrecked man a copy is given, and the manager, Mr. William Johnson, upon whom the whole responsibility devolves, and whose services are given without charge, appeals for an increase of public sympathy and help. His address is "The Home," Commercial-road, Lowestoft.

THE SALVATION ARMY CONGRESS.

Last Thursday evening the final public meeting in connection with the Congress took place at Exeter-Hall, which was exceedingly crowded, large numbers being unable to gain admission. General Booth said there had been little opportunity during the week to explain the Salvation Army, its objects and progress, but he was sure the Army explained itself. There had been a great deal of talk lately about the federation of the Empire, and it seemed desirable that the Empire of Great Britain should be federated. Let them but get together and love one another, and such a federation must be a good thing; but the federation of the wide world in Christ would be a great deal better. They saw on that platform the beginning of the federation of the world, in which they should realise the brotherhood of men. The Salvation Army was as powerful as ever, and was going to revolutionise the world. He was sanguine, it was said, but he would be of no use if he were not. Considering his enemies, and the character of his friends, he contended that the Army had, indeed, done something. The Army wanted to go to St. Paul's Cathedral, the Church of the nation, to hold a great thanksgiving, but the authorities were afraid that something would happen, and desired that they would not go. But the day would come when the people would say, "This Church belongs to the nation; why didn't you let us go in?" They hoped, by the exercise of the same zeal, to do far better in the future than they had done in the past.

In connection with the Congress, thirty-six meetings would have been held by Friday night, which they computed would have been attended by 128,000 persons. The General announced that £1,300 had been received, beyond expenses, towards a thanksgiving fund; and towards the second thousand pounds Mr. Corry, of Cardiff, has promised £100. During the evening songs were sung and testimonies given by several of the foreigners. The gifts included two of £50, one of £25, and a silver tea-tray, value £40. The General announced that next week the "International" would make a tour of the country, visiting most of the large towns and cities. An "all-night of prayer" at Clapton on Friday night brought the Congress to a close.

From a long and discriminating account of the Congress in *The Record*, we extract the following notes of one of the meetings:—

TROPHIES WON.

"He is able to save unto the uttermost all that come unto God by Him," was the thought that pressed upon my heart as I heard the testimony of "trophies won" that was given at the thanksgiving meeting held in Exeter-hall on Wednesday night. Rarely before has the front row of the platform been occupied by such men and women as were there then. Converted thieves, drunkards, prize-fighters, runners, rogues, and vagabonds of every description were present to tell of a work of grace in their souls. Their testimony certainly did not sound like "bunkum," and as far as one could judge, it seemed perfectly genuine. There was no attempt to make themselves appear worse than they really had been, no apparent glorying in their past shame. The simplicity of one and all was their chief characteristic. One of the most remarkable testimonies was given by a "converted solicitor," who had been an habitual drunkard, and had been confined in a retreat, but to no purpose. He had sunk so low that his family entirely cast him off, and he felt forsaken even by God. He longed to reform, and at last sought a Salvation Army meeting. Here he was received with great kindness, and he became a changed man, but when the craving for drink returned he fell away. The good friends of the Army, foremost amongst them being Dr. Heywood Smith, prayed with him and helped him, and one night he solemnly vowed that by God's grace he would give himself to God if He would take away the craving for drink. God heard and answered that prayer, and the man has been kept ever since by the power of Divine grace, and his one desire is now to live for the glory of God.

"Black-pudding Lucy," whose drunkenness had brought her down to a bed of straw, said she has for four years been a happy soldier in the Salvation Army. "Jack-the-Stoker," who had "tried his very utmost to be a blackguard," also testified to blessing received from God through the Army. "The Gipsy Lass" from Yorkshire sang a capital little song, with which she said the Lord God of Heaven had inspired her. She told us the story of her conversion very simply but effectively, and said there are now nine members of her family all in the Army. "The Midget," a little woman forty-five years old, just over four feet in height, and weighing four stone, reminded one by her appearance of Charles Dickens's "Miss Mowcher." She also spoke of blessing received through the Army. Harris, "the converted convict," rejoiced in the blessing of pardon in his heart, which was better than having it on his back. An amusing story he told us must not be passed over. An ungodly man doubted that he had ever been a thief and asked for proof. After a pause Harris said, "Before I give you proof perhaps you'll tell me the time." The man felt for his watch and it was gone. Harris had taken it, but of course restored it, and the man doubted him no longer. It was now four years since he had become a converted man, and he received that blessing through the Salvation Army.

Then that "notorious trophy," as he is called, "the converted Seal," spoke. The story of his life was very touching—how he had been stolen away when a child by circus people, and had for many years led a most miserable life. He had been exhibited as a seal in every city of the United States. When he gave up circus life he went from bad to worse, and narrowly escaped being a murderer. He was converted to God eighteen months ago, and has "for God's sake and the Salvation Army's sake been in prison five times since then." "Fish Eliza" was on the point of making away with herself two years ago, when she was rescued by the Army. The experiences of "Jack O Neil, the converted prizefighter," a veritable Bill Sikes, were, of course, very sickening, but he is a changed man now, and for the last fifteen months he has been a Salvation soldier.

STRANGERS' REST, RATCLIFF.

The usual monthly meeting of workers and friends was held on Friday last, Mr. Robert Paton in the chair. Rev. J. Ossian Davies gave a stirring address, in which he rejoiced at the unsectarian character of the work carried on at the "Rest," remarking that we had sects enough, and to spare, already. What is needed to raise the masses of London is personal contact rather than pulpit contact. Only those who feel the Gospel can preach the Gospel with power. Pentecost proved that the Gospel of Christ could meet the need of the human heart, when men of many nations heard it at Jerusalem, and went away rejoicing. And it is proved again at the "Strangers' Rest," where, quite recently, men of eight different nationalities, including Arabs, heard or read the Gospel in their own tongue on one and the same evening.

Mr. Isaac, the secretary, reminded the friends that additional workers are always welcome, and that funds are needed to carry on the work. It is to be hoped that some may be moved to send help. Testimony followed from sailors and workers as to the blessing given in the work.

MR. SPENCER WALTON AT SANDGATE.

A most successful ten days' mission by Mr. Walton has just been conducted at Miss Papillon's Soldiers' Institute, Sandgate. A remarkable spirit of inquiry was manifested throughout the meetings. The afternoon Bible-readings on "The Christian Life" were largely attended, and were most helpful. Free teas, through the kindness of friends, were given to the soldiers on six nights, and were largely attended. It was noticeable how all seemed constrained to remain, not only to the Gospel preaching, but also to the after-meetings, when numbers of anxious souls were dealt with by the workers, many of whom kindly came out from Folkestone to help.

The blessing extended to the coastguard, and many civilian friends, and the last Sunday meetings (indoor and out) will not soon be forgotten by the large numbers present.

But the great work of all was among the militia, just up for their annual training. These men seemed literally to drink in the "wonderful words of life," and many at the time, and since, in letters to the "Home," thanked God "that ever they came to Shorncliffe." Prayer is asked that the good work may go on and prosper, especially amongst the military, for whose benefit the institute was started by the late Miss Papillon twenty-eight years ago.

THE GOSPEL IN SICILY.

On May 27, at a meeting in the National Club, Signor Varnier gave some account of his work. Having a yearning desire for the conversion of his countrymen in Sicily, he returned from India to that island. Selecting Messina as a centre of operations, he began a work of evangelisation. Soon he had the joy of bringing to the true faith a priest, who joined him as an evangelist, and they have since been greatly blessed in their work. A great change has taken place in and around Messina, and on the east side of Sicily. A "Protestant" no longer means to them, as they had been taught, one who seeks to destroy Christianity, but one who protests against error and sin. Prejudices are breaking down. The evangelists are welcomed in the towns and villages where they go, and there is a widespread preparation for a reformation when the Lord's time arrives.

Signor Varnier gave a most touching account of a visit lately paid to a village near the foot of Mount Etna, where dense darkness reigns. On arriving at the village inn, and sitting down at the public breakfast-table, they were observed saying grace. This aroused some questioning as to who they were; then followed some animated conversation about the Gospel. Gradually a crowd collected outside, and the evangelists preached to them. Signor Varnier concluded his stirring address by an earnest warning to us in this country against the insidious encroachments of the Romish delusions.

It may be added that Signor Varnier's address at the Missionary Conference at Mildmay, in 1878, made such a favourable impression that a small committee was formed to sustain these two men in their work of evangelisation. For seven years the committee has supported them, with the help of the Evangelical and Continental Society, and a few generous friends. But these drop off, and the committee scatters, so that some re-organisation with the infusion of new friends is now needed. Communications may be addressed to the Hon. Secretary, D. Matheson, Esq., 120, Queen's-gate, London, S.W.

A REVIVAL IN CONNECTICUT.

Revival services began at Higganum, Connecticut, with the Week of Prayer, though the activities of the Church had for some time been quickened in various ways. It was a union work, and the glorious results could not have been secured in any other way, so far as we can see. The manifest presence of the Holy Spirit was universally recognised. The work seemed at times independent of human agency. Throughout the entire community people were under conviction of sin who had attended none of the meetings. One in advanced life, who had absented himself from church for years, surrendered to God alone in his own house. A word was sufficient to bring others. Husbands and wives often came together, and at once established a family altar. In one family five have united, or are to unite, with the Church, to wit: the grandfather, the father and mother, and three children.

The visible and beneficial effects of the revival throughout the entire community are very marked. Profaneness has been banished from the factories and streets. In some of the roughest shops in the village cursing has literally given place to praise. Work is enlivened by religious songs. Drunkenness has ceased. The moral uplift has been general. The saving power of the Gospel has been demonstrated beyond gainsay.—(*Boston*) *Congregationalist*

CRIPPLES' HOME AND INDUSTRIAL SCHOOL FOR GIRLS.—The report gives a satisfactory account of the condition of this invaluable institution. There are 109 inmates, twenty-nine fresh cases having been received during the year, while a corresponding number left. Eight went into service, nine were apprenticed, seven returned to their homes, four left on account of health, and one died. Extracts of letters received from some of these show how well cared for they were during their stay in the Home, and how good the training they received there. The educational Inspector says of the school that it is doing a very good work, though the girls are for the most part very ignorant when admitted. Special reference is made to the Convalescent Home at Bognor, an absolute necessity for such a Home, the expenditure in connection with which exceeds the income by about two-thirds. It is a cheering feature that the Home Industrial Account shows an increased profit (£250 this year, as against £189 last). The Home is at Northumberland House, 17A, Marylebone-road, near Marylebone Church.

DUBLIN BELIEVERS' MEETINGS.

(*From a Correspondent.*)

NEVER before, during the twenty-four years of our annual Dublin meetings, have we met in such momentous times—in times when each day seems big with the coming changes for our land, in which, too, the clouds seem to gather portentously for the rapidly advancing storm. And yet it would be wrong to say that Christians met in a state of alarm. The lava stream of Etna has not been moving down on Nicolosi this week more steadily than the revolution in Ireland has been for well-nigh twenty years coming down on the scattered population of the loyal, and yet, as "the feet of the priests stood firm in the midst of Jordan," though the accumulating waters roared above their heads, the children of God stand firm by faith, and vent their anxieties in confiding prayers, or drown them in a flood of praises for past mercies.

Prayer for Ireland was the prevailing plea; help, encouragement, and guidance for suffering Christians in Ireland the prevailing ministry. And now, at the end of our four days, it is with a very full heart that we turn to record a little of the goodness of the Lord to us, of pastures rich with his provision, of cups running over with the fresh waters of the Spirit.

The opening meeting for prayer was on Monday night, the last day of May, when Mr. Thomas Pigott broke in upon the flow of prayers for the averting of evil days, by the record of how Sir T. Wade had refused to give English protection to the missionaries in China, and exacted a promise from Hudson Taylor that he should not demand it, and how, ever since, God has been their preserver, and, in wonderful instances which he gave, had turned aside the wrath of man in the moment of threatened murder, so that no harm had befallen the lonely men and women of the Mission in their distant journeys.

The following day the work began in earnest, and each day was well filled with meetings, four, five and six each, the capacity of the earnest companies never seeming to be exhausted. The addresses at the first noon meeting were given by Dr. M'Killiam, of Blackheath, Mr. Henry Groves and Mr. Bennet, of Yeovil, and to some, at least, this seemed the best meeting of the series. Mr. Groves pleaded hard for peace and fellowship on the subject of the Lord's Coming, and pressed this blessed hope in its bearings on the conscience and walk of saints, intimating from Luke xxi. 36 his belief in the possibility that some Christians might be left to endure the pains of the tribulation on account of their unfaithfulness. He did not wish to express certainty, but rather to suggest the view he mentioned.

The principal address, by general consent, the same evening was Mr. George Soltau's, in which he earnestly deprecated a feeble, doubtful method of dealing with anxious souls, in which men treat the matter of faith rather as an education, a gradual growth, a question of prayers and hopes, instead of going in the power of John xiv. 12, expecting to do the works of Christ as the representatives of Christ (xiii. 20), with all the authority, completeness and promptness of his own healing, saving work. He was followed by Mr. Walter Wills on John vii. 37, illustrated by the braven laver of the Temple pouring forth, to north, south, east, and west, through the bodies and mouths of the twelve oxen on which it rested, the living waters of the great reservoir for the service of the Sanctuary. Mr. Grattan Guinness gave some striking thoughts on the great Apostasy of Christendom.

On Wednesday, at noon, after the requests for prayer, Mr. Alexander Stewart, of Glasgow, lifted all hearts by his moving words upon Matt. xvi.—an address of which it is impossible to say more than that it showed the reasonableness of cross-bearing, the power of faith to carry us through it, the need of giving the cold shoulder to self in everything, and the sadness of spending our little life with no career for God even begun, wasting our energies in the gold mine, by working at the vein of sand just beside the precious ore. Mr. Varley followed in the same strain of teaching.

The eight o'clock meeting of Wednesday was signalised by Mr. Reginald Radcliffe's beautiful and strengthening address on his great theme—the Evangelisation of the World. The burden of his burning sentences was that we must not be satisfied with driblets, but look for floods, of blessing. That was God's method as seen in the Acts, and would be his method still were He not limited by our unbelief. "Put in the scythe," he cried, "not the sickle, and reap, and when you feel opposition of men be sure that God is going to work."

On Thursday, "Mission Work" was our business. From 8 a.m. to 11 p.m. the meetings continued with only the barest intervals for meals. A wonderful day it was, too. The Bible-carriage work had advocates in such workers as Leonard Weaver, J. Grove, and C. Lepper, in Ulster, and independent witnesses of its value were found in Messrs. Strain, Lloyd, and Perrott. Messrs. Varley and Wharton spoke of the negroes in Southern States of America, M'Clean and M'Cann of good work in Ulster, the latter specially referring to the Y.M.C.A. work of evangelisation. Mr. Baron delighted all his hearers with records of work among the outcast of Israel, and Mr. Pigott, by his earnest and deeply impressive words of zeal and love for the lost souls of the heathen, would stir up many volunteers for China, whose vast extent he showed by a large map with puny, insignificant England in its corner.

The Railway Mission was first heard of on Irish shores from Mr. Spencer, and then Miss Smyly told of the truly wonderful work of the Irish Church Mission among the children of Dublin. To many present it was perhaps new to hear that the Mission, though hated by the priests, is well received by the people, and that not to make Protestants merely, but to lead their young souls to Christ in true conversion is ever sought, and not seldom attained; also, that there are 700 children in the Homes and 1400 continuously under instruction.

To the large evening meeting in the well-filled floor and gallery of Merrion Hall, Dr. Barnardo narrated, with all his intense pathos and reality, the tales of London waifs rescued and transplanted to happy homes across the sea, with which many of your readers are familiar; and after a few short but memorable sentences from R. Radcliffe on the sin of spending our millions on beautiful buildings while Barnardo's boys and China and Africa's perishing multitudes are left to die in the dark, he turned the meeting into a prayer-meeting, which soon developed further into a solemn scene of personal heart-searching and consecration never to be forgotten.

Friday has been given to a Conference of workers, and amid short addresses from several of the previous speakers, Miss M'Pherson, relieved from her terrible anxiety as to the safety of her ninety children in the *Sardinian*, supposed to have been wrecked in an ice-floe, spoke of Bible and tract work in the street fairs of London. And thus this happy week is closing. Cheer and hope and strength for the way have been ministered to hundreds of tired and anxious children of God. The work of saving souls, and of large faith and expectation in this, has diverted thought from political and financial worries. The hope, bright and blessed, of His coming whose right it is to reign, has lifted the weary eye and heart; everyone looks for rich results of blessing in their homes and surroundings, for their dear native land; for Great Britain, too; and, in widening circles of faith and desire, for blessing far away in the world at large, as the outcome of these believers' meetings.

OPEN-AIR MISSION.—Last Thursday the annual sermon on behalf of the Open-air Mission was preached in Portman Chapel, Portman-square, by Rev. H. W. Webb-Peploe, from Eph. iii. 10, 11. The sermon was a mastery exposition of the passage, and in closing the preacher commended, without any reserve, the work of the Mission, as affording the best way of reaching the masses. He emphasised his recommendation by stating that he owed his conversion to a tract given him, accompanied by a kind word, on Derby race-course thirty years ago. He had gone to the races to drown his religious convictions, and God thus met with him and saved him. The collection amounted to £30 4s.

TEMPERANCE NOTES.

AT the Military Barracks, Hounslow, temperance work is being vigorously conducted.

IN the Coal Mines Regulation Bill, just issued, a clause prohibits payment of wages in public-houses.

AT Chesterfield workhouse, in the past year, the drink expenditure was only 3d. per head. At Derby it was 5s.

THE Government of New South Wales has issued a Royal Commission concerning the evils of the drink traffic.

A TEMPERANCE SOCIETY has been formed under the auspices of the Glasgow Policemen's Christian Association.

A NEW-ZEALAND ALLIANCE has been formed on the model of the United Kingdom Alliance, and for the same objects.

IN Tennessee no liquor may be sold within four miles of any chartered educational institution, except in corporate towns.

THE report of the Dublin Temperance Society, recently issued, shows that during the past year much valuable work has been done.

THE Baptist Total Abstinence Association reports a prosperous year. Out of 1900 pastors 1100 are members and many who are not are abstainers.

IT appears that "spirit hawking" at railway stations is still largely practised, to the detriment of travellers, and the annoyance of temperance people.

NEARLY thirty representatives of "the trade" were recently in the House of Commons lobby trying to, secure the defeat of the Durham Closing Bill.

A MEMBER of the Aberdeen School Board told the electors, recently, that the chief cause of absence of scholars from the schools of the city was drink.

DR. CUYLER has been re-elected President of the American National Temperance Society. The annual meeting was most enthusiastic. Mr. Sankey was present and sang several solos.

A GREAT French acrobat, interviewed by a *Pall Mall Gazette* reporter, stated that in training he had to avoid drink and smoke as much as possible, for the eye and the hand were delicate organs.

THE Governor of the State of Iowa has warned all drink-sellers that any future violations of the drink laws will be sternly punished. He appeals to ministers of religion, and to all private citizens, to help to rid the State of the traffic.

MR. STEVENSON's amendment to Clause 1 of Sir Joseph Pease's Sunday Closing Bill was carried on Friday, June 4, by 115 to 100. The aim is to secure entire Sunday closing throughout the whole of England except in the metropolis and the metropolitan suburbs. But the Bill has yet to be dealt with by the Peers.

AT a Free Church missionary breakfast at Glasgow recently, Rev. Mr. McCall, Canada, said he had seen more drunkenness in High-street on the previous Saturday night than for a twelvemonth in Montreal. In Canada no minister dare speak against the temperance cause, and there was scarcely one not an abstainer.

Y.W.C.A., NEW YORK.—The new building of the Y.W.C.A., one of the finest buildings in New York, is rapidly nearing completion in East Fifteenth-street, near Fifth-avenue. All women of Protestant denominations over sixteen, whether married or single, are eligible for membership. Boarding places are found for all those who desire, and outsiders who can furnish proper reference are given the same advantages. In the new building there will be free classes for cutting and fitting, draping, free-hand drawing, plain sewing, German and French, and singing by note. These will all be under the care of efficient teachers. The building, when completed, will cost £25,000, the whole amount having already been collected. An extensive library of several thousand volumes is one of the attractions of the Association.

A BIBLICAL MUSEUM is now forming at the Church of England Sunday-school Institute. It is an attempt to gather together a permanent collection of articles calculated to throw light upon the Scriptures, or to attest their historical accuracy. The Museum contains diagrams and pictures, models, casts (of the Rosetta and Moabite stones, the Siloam inscription, &c.), facsimiles of Bible coins, objects from Egypt and the Holy Land, articles illustrating the customs of modern Jews, &c., &c., written explanations accompanying each exhibit pointing out its illustrative value. The Museum is free, and is open from ten to five; Saturdays, ten to two. Any contributions or offers of suitable objects should be addressed to Rev. J. G. Kitchin, Sunday-school Institute, 13, Serjeant's-inn, Fleet-street.

JUVENILE EMIGRANTS.—An interesting spectacle (says *The Liverpool Journal of Commerce*) was witnessed at the Exchange Station, Manchester, when a party of children left *en route* for Canada from the Emigration Home in connection with the Boys' and Girls' Refuge, Strangeways, Manchester. The party, consisting of thirty boys and girls, each with a complete outfit and full equipment for the voyage. sailed from Liverpool in the steamship *Lake Huron*, of the Beaver Line. A number of gentlemen witnessed their departure, and a few kindly words were addressed to the little emigrants, who were in excellent spirits. The children are received at a branch Home, with which the Strangeways institution is connected at Bellville, Ontario, whence those who are old enough go to situations, and the younger ones are sent for adoption into Canadian families.

Anniversaries.

Indigent Blind Visiting Society.

The annual meeting of this society was held last week, at 37, Portman-square, by the kind permission of Lord and Lady Leigh. There was a numerous attendance. Lord Ebury occupied the chair. The Secretary read the annual report, which stated that 891 blind persons are now being regularly visited and relieved by eleven blind visitors. At the Jubilee meeting of the Society in 1884, at the house of the late Earl of Shaftesbury, it was decided that £5000 should be raised if possible and invested, in order to meet the loss of income arising from the cessation of a terminable annuity given by an anonymous donor in 1873. The Gardner Trustees have promised £500 if the whole £5000 is raised within the present year, and of this £2000 has already been received.

The Chairman said he believed this was one of the most valuable societies in the metropolis. Mr. T. E. Armitage remarked that the Society had been the means of raising the blind from the miserable condition in which they were found, and of improving their education and social condition. Rev. H. F. Hobbins cited several instances of blind persons whose life had been made happy through the instrumentality of this Society. Rev. Dr. Campbell Strickland also testified to the great good, religiously and socially, that was being done by the Society to the blind, both in the East and West-end of London.

Monthly Tract Society.

There was a crowded meeting of the friends of this Society to celebrate its forty-seventh anniversary within the council chamber of Exeter Hall. The chairman was Mr. George Williams. Admirable addresses, says *The Methodist Times*, were delivered by the speakers, and a hearty spirit manifested to aid more than ever a Society which is employing means entirely novel to reach what may be called the "unreachable classes," and perhaps constituting the only channel through which the blessed truths of the Gospel can flow to vast numbers of the more influential sections of the community. The annual report, by Mr. J. M. Mackenzie, showed excellent progress. A special appeal was made on behalf of Spain.

The Chairman said: Think, if some of those who have immense fortunes should receive the light of the Gospel through one of the tracts. See what a blessing they might become to this country. Many are scattering these tracts, and it is impossible to say where a tract is going to do good. Go on scattering the good seed. I cannot help thinking that all of us here may lay it to heart whether we may not do something to help poor down-trodden, priestridden Spain. As we enjoy the liberty with which Christ makes his people free, may we not be anxious that our Spanish brethren and sisters should be free also? Sir R. N. Fowler, M.P. said: The rich do not like to be spoken to about these things, and it is a great thing to have a Society like this which sends tracts to them in which the Gospel is so faithfully set forth. Rev. W. Burnet, Crimplesham, regarded the Society as a very important one, although it does not take a foremost rank in regard to the extent of its operations. For forty-seven years it has been seeking to put into circulation a very large number of publications, all more or less calculated to bring Christian truth and the great essentials of the Gospel before intelligent and cultivated minds.

Rev. Burman Cassin said: The Society picks every month individuals, especially of the upper classes, and sends to them evangelical tracts suited to their capacity of mind, intelligence, and taste. It is impossible to exaggerate the importance of such a monthly messenger as the Society is. I know of nothing more difficult than dealing with what are called the upper classes. I dislike the term, because I do not think that a man's real position is decided by his belonging to what are called the upper, or, what is most improperly called, the lower classes. Mr. J. G. Alexander said: We need to reach not only the aristocracy, but the upper, middle, and educated classes. In our tracts we try to present the Gospel in such a way that there will be nothing to offend cultivated ears. We are anxious to go into Spain. Knowing a little of the circles of France, and having assisted the splendid work of Mr. McAll, I believe there is no better way of working on the continent than through the post. Rev. W. Frith, Rev. G. D. Hooper, and Mr. Stabb, late secretary, also spoke.

Christian Evidence Society.

The annual meeting took place recently at Exeter Hall, Lord Carnarvon in the chair. An abstract of the fifteenth annual report was read by the Secretary, Rev. C. Lloyd Engström.

The Chairman expressed his concurrence with the hopeful tone of the report, though he deplored the deficiency of income. He gave his own experience of the grand work of the Oxford House Mission at Bethnal Green.

Bishop Titcomb said there was nothing new in the attacks of modern infidelity. Christianity had been assailed in succession by persecution, superstition, a cold Deism, a black Atheism, and, lastly, by the Rationalism of this century; but these all had failed. He offered some detailed replies to two questions of an earnest doubter, by showing that there certainly were prophecies in some disputed passages of the Old Testament, and that the Divine nature of Jesus Christ could be established by the Synoptic Gospels alone.

Principal Cave, of Hackney College, referred to his own experience of sceptical difficulties, and his personal knowledge of the work of the Society. He gave his testimony to the ability and wisdom of the agents of the Society in halls in his neighbourhood and in Victoria-park. He earnestly pleaded for a much larger income. The two leading present forms of unbelief derived their strength from love of humanity and zeal for scientific truth. Jesus was the life and centre of the enthusiasm of humanity, and there was no more certain fact than that of personal conversion; the missionary might fail in his arguments, but the story of his own conversion was convincing. Underneath the fair surface of infidelity were sadness and despair, and Christian optimism should come to the relief of German pessimism. Nothing could stand in the place of the preaching of the Gospel, but this Society, like John the Baptist, "prepared the way of the Lord."

Rev. A. J. Harrison, Neuilly, Paris, stated that such great scientific men as Professor Balfour Stewart and Professor Gamgee would endorse the opinion that the tide of infidelity was ebbing. He spoke feelingly, being himself a converted sceptic. He had received hundreds of letters from really earnest doubters, and knew of hundreds who had been converted from infidelity in the North of England. He named the case of a man who was led to believe in Christianity by reading the Gospels twice over, first marking what he could not, and then marking what he could, accept. This man was carried on from acknowledgment of the moral miracles of the Gospel to accept the really lower marvels of miracles commonly so called. It was essential that Christian Evidence lecturers should combine exact logic with high spiritual aspirations, and this combination needed not only earnestness, but training and experience; hence the absolute, necessity for a Christian Evidence Society.

Professor Elmslie, of the Presbyterian Theological College, London, gave an address of a most earnest, cultured, and devotional character, which completely entranced the attention of the audience. He said that unbelief always brings a reaction, because the devil, when he is seen in his true colours, is sure to repel. He thought it was not difficult to discover why so many good Christian people held aloof from the Society, though he deeply deplored the fact. Their own beautiful Christian belief, their certainty of their knowledge of God and of Jesus Christ, made it almost impossible for them to understand the sincerity of doubters; hence they cared not to sympathise with efforts to bring light and comfort to the latter. There were many infidel adventurers, but there were many others who had fallen among thievish doubts, and who sorely needed the helpful kindness of a "Good Samaritan." The Christian Evidence Society was as necessary as a regular army, though voluntary work was not to be despised. It ought to have greatly increased funds to publish any practical and simple evidential works that might from time to time be called for, his own experience showing the great need of more of this literature for earnest doubters. He referred to the utter collapse of all the Rationalistic theories, so that the last effort of Rationalism was trembling on the verge of orthodox belief; thus the examination of false explanations one by one showed that the only means open was that of acceptance of the supernatural origin of the Bible. Again, the Rationalists had established that the only Apostolic theology was that revived at the Reformation. We might be thankful that Rationalism had drawn our attention to the true humanity of Jesus Christ, while its efforts to rob us of belief in his divinity had wholly failed.

Mr. William George, Rev. J. F. Kitto, and Prebendary Row also spoke.

Evangelical Continental Society.

The annual meeting of this Society was recently held at the Lyndhurst-road Church, Hampstead. There was a very large attendance of friends and supporters. Rev. R. F. Horton, M.A., presided. The European Continent, he said, was now open to the efforts of evangelical Christianity in a manner altogether new in its history. There was a breaking away in many countries from the superstitions of the Roman Catholic Church, and certain readiness to receive the old Gospel. He hoped one result of the meeting would be to induce those who visited the Continent in the coming summer to make themselves acquainted, by means of Mr. Ashton's little handbook, with the work that was going on.

Rev. R. S. Ashton, secretary, submitted the annual report of the committee. The Society's operations had been carried on with unabated energy. In France, never was there more activity in the various departments of Christian service than at the present time, but never was the need of this more manifest. The evangelistic stations established in Brussels two years since through the help of the special fund, had been vigorously maintained. In Italy, the question of union between the Waldensian and Free Churches is not yet settled. Meanwhile, the two Churches have pursued their work of evangelisation, and with a fair measure of success. Religious liberty is still allowed on a very restricted scale in Austria. There is nothing like the open field for work that exists in Spain, nor is there the same readiness to listen to the claims of the Gospel. Notwithstanding this, the Society's agents speak hopefully of their work, and are able to report progress. The special fund has enabled the Committee to make a small grant towards a movement in Germany, which they trust is destined to effect much good.

Rev. Henry Simon said the needs of the Continent of Europe, at the present time, were very deep, and were constantly deepening. Last October he went to Italy, and he found the people there were very difficult to get at. He was very much interested in the work he saw going on at Rome. Here Mr. Wall, the Baptist minister, was doing a similar work to that carried on in Paris by Mr. McAll, only on a much smaller scale. As far as he could see, there was widespread poverty in Italy, and he wished that the sentiments of the Peace Society would reach the Italians, the English, and other nations, so that there could be a thorough disarming of European powers. There were millions in North Italy suffering from a disease that was caused by the want of nutritious food. And yet it was trumpeted all abroad that Italy was building another ironclad.

Professor Elmslie said the question was asked, Why could not the Churches abroad do their own work and pay their own ministers, without coming to England and asking for our help and aid? His answer was: Because Protestant England held quite a unique position, that was at once our pride and responsibility. It was partly due to the material, political, and social position of England as a nation in the world's economy. England was the centre of wealth; England was the centre of Europe's finance; England was the centre of manufacture and industry; England was the centre of shipping; England was the centre of colonisation—by centre he meant holding the first central place—England had been the centre of philanthropic enterprise all the world over; England was the great civilising agency; and, therefore, it followed that England, to a large extent, was the moral and religious centre of the evangelical world. England was the centre of Bible distribution; England was the centre of the great missionary enterprise. In England Protestanism was dominant and the Church of Rome was in the minority. Moreover, the Protestantism of England had had a peculiar history that had given to it powers and faculties that were denied to Protestantism all over Europe. The Protestant Church in Roman Catholic countries had not had a chance of growing into health. Therefore, they had a right to come to England and ask the strong to bear the infirmities of the weak. The Roman Catholic Church understood the position. Cardinal Manning had said: "England is the key to the situation; paralyse Protestantism in England and you paralyse it all over the world." Therefore we were bound to play the part of head of all the sister reformed Churches on the Continent. Those Churches might not be as liberal as they might be; that was their misfortune. England had had an education in giving that no other country had had. Woe betide England when it failed in the part it had been called on to play — that of the large-hearted elder brother giving freely as God had given to it; and the claim on England had never been so pressing as at the present day. He ventured to prophecy that this Society must grow in magnitude and do a larger work than it had done yet in carrying the Gospel to the Continent. We must help to evangelise Europe if we would do the best to preserve our own evangelical faith in England. Rome understood the meaning of victory in England. Ten years ago, when he was living in Rome, an Italian who had studied the history of the English Nonconformist Churches, said to him: "Popery is making progress in England, and nowhere else in Europe, and it is because you have had three centuries nearly of immunity from priestcraft, tyranny, and papacy. Popery is getting weakened in Italy. It is being replaced by freethought and infidelity in France, but it is making progress in England simply because you don't know it." And this was true. Rome was concentrating all its best forces on England. It sent over here its best and most cultured representatives, while her agents in those countries where she was unassailed were but mean and ignorant. It was a favourite principle of war to carry a force right through into the country of the attacking foe, and to stir up an insurrection. That was the purpose of this Society. It was carrying on the struggle in the darkest corners of France, and Spain, and Germany, and compelling Rome to look nearer home. Self-defence commanded this line of action, and they should, therefore, do all they possibly could to strengthen its operations.

Rev. Alfred Norris said England had suffered from the Continental Sunday, and from the lax morality of the Continent. Upon these considerations, we ought to return good to the Continent. This Society was doing that, and it was entitled to the support and approbation of the Christian Churches. Mr. R. C. Morgan said Roman Catholicism was an idolatry and a tyranny. He felt more and more every day that Rome was a greater hindrance upon the Continent than was idolatry in any heathen nation. Rome enslaved the conscience; it came into all domestic life and poisoned it, and the advancement upon which they were congratulated in the resolution as to the continued facilities for evangelisation were just in proportion to the declining power of Rome. Signor Varnier, from Sicily, remarked that Romanism, as it existed in England, had barely any relation to Romanism on the Continent. There it was perfect idolatry, worse than the idolatry of India.

Zenana Medical Mission School and Home.

The annual meeting of this Institution was held on Wednesday last week, at Exeter Hall. Mr. R. N. Cust, who presided, said there were 125 millions of women in India, who could not be reached by any of the ordinary missionary organisations. They were, however, being reached by the Zenana visitation and girls' schools, by lady doctors and medical treatment, and by women's meetings in the villages of Northern India. The first and last of these had done excellent service, but it was reserved for this Society to establish and propagate medical work among them, and God had blessed its efforts in a most marked manner.

Dr. G. De G. Griffith, hon. secretary, read a report. During last year 27 students left the College, making 71 who have gone forth into the mission field since the founding of the Society in 1882. Wherever women only can act as doctors, there the agents of the Society are found labouring, including India, China, Africa, and Ceylon. Some of them, in addition to Zenana work, have established schools for the training of native women in the science of medicine. The Committee are anxious to affiliate the College with a London general hospital so as to constitute it a recognised medical body for missionary purposes; and for this object £2000 is needed.

Rev. Dr. Bennett, Mr. De Cobain, M.P., Rev. W. Gray, C.M.S.; Rev. Dr. Landsell, Rev. J. Hiles Hitchens, and Rev. E. Jenkins spoke on behalf of the objects of the Society.

Princess Louise Home.

The fifty-first annual meeting of the friends and subscribers of the Princess Louise Home and National Society for the Protection of Young Girls, was held last week at Exeter Lower Hall, Lord Brabazon in the chair. The report set forth that since the foundation of the Society nearly 3000 young women and girls had been helped, and of these the institution now known as the Princess Louise Home had sheltered 1457 girls. Like most charitable institutions throughout the kingdom, the Home had felt severely the effects of the great commercial and agricultural depression which had existed during the last few years. Necessity had compelled them to dispose of a considerable amount of stock, the greater part of which had been used for the erection of a laundry. As many as 1083 of the girls admitted to the Home had been sent to service, and 250 had been restored to their friends. The total income for the year was £2496.

The Chairman remarked that of the great value of the institution they could not have better proof than the fact that the contributions of friends and relatives of girls who had been in the Home amounted to over £600, or three times as much as the donations received from the public. His Lordship dwelt upon the importance of teaching girls not only to be able to gain their own livelihood, but to make the homes happy and attractive which would afterwards be their own. He had lately been to America, and had been much interested in the schools established there for the training of young girls in this particular manner. He hoped to see the American system adopted here.

Mr. E. Thornton, Archdeacon Philpot, Mr. C. Wood, and others, pleaded the cause of the Home.

National Refuges for Homeless and Destitute.

The annual meeting of these valuable Institutions for Homeless and Destitute Children, on Friday evening last, filled Exeter Hall to overflowing with an audience of sympathetic friends. For more than forty years now the Society has been at work, adding Home after Home, taking in hundreds of fresh cases year by year, and to-day there is as large a scope as ever for the work of mercy which has so successfully been carried forward. The anniversary, and the sight of a new President, in the chair could not fail to remind all of the great loss which the Institution had sustained by the decease of the Earl of Shaftesbury; but it was gratifying to find so cordial a reception given to the Earl of Jersey, who has taken the place of the honoured dead. About an hour was spent in listening to the children of the various Homes sing a good selection of pieces under the direction of Mr. Proudman. They sang very well, and did great credit to their masters and mistresses, whose patience and tact in their respective Homes in prepairing for the great annual display at Exeter Hall should receive a word of hearty recognition.

The annual report, presented by Mr. W. Williams, the secretary, showed that during the year nearly one thousand boys and girls were under the care of the Institution. Last year there were gathered from the streets no less than 322 boys, and 60 girls were also received. There were sent out 402 to fill places, either on sea or land. The receipts from all sources amounted to £23,491 14s. 4d., and there was this year a deficiency between the receipts and payments of £69 14s. 2d. The secretary also reminded the subscribers that the deficiency in the accounts of the last three years, amounting to £5860, is still owing.

After some warm words from the President, Rev. Dr. Donald Fraser said the words "home" and "refuge" were eminently Christian words, and he earnestly asked all present whether they had found the "home" of their affections in God, through Him who is the "Refuge" set before us in the Gospel. If they had, they could not forget the beautiful beatitude, "Blessed are the merciful, for they shall obtain mercy."

Mr. Bompas, Q.C., asked his audience to try and realise what a wonderful thing a good man or a good woman really is. And this Institution seeks to make good men and good women.

Rev. Jackson Wray excited great interest by reading and commenting upon several letters which had appeared in the report from young men who had made their way in life, and who had not forgotten the old Homes in which they were trained. Lord Leigh said he was glad of an opportunity of supporting this evening his relative in the chair.

THE Y.M.C.A. AT PLYMOUTH has purchased one of the finest sites in the town, including two public-houses, for a building for the Association.

MR. TOYE AND HIS ORPHANS.—In our recent notice of the good work carried on by Mr. Toye, we omitted to state that the address of his Orphanage is Lewisham-road, Greenwich, S E.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—June 13, Acts iv. 23–37; June 14, v. 1—16; June 15, v. 17—32; June 16, v. 33—42; June 17, vi. 1—15; June 18, vii. 1—16; June 19, vii. 17—29.

FOREIGN GOVERNESSES AND THE HOLIDAYS.—Dear Sir,—You have formerly assisted us in procuring holiday engagements for foreign governesses. May I ask you again to do so by informing your readers that we are ready for applications from families. With many thanks, yours truly,

C. F. Ryffel, Directress.

Bienvenue, 3, Colville Houses, Talbot-road, W.

The Book World.

The June issue of The Monthly Interpreter (1s. *T. & T. Clark*) sustains the reputation this periodical has acquired as an exegetical help of the first order. The article on "The Promise of Revelation," by Dr. George Matheson, is specially suggestive.

The Queen's Resolve. By Rev. Charles Bullock, B.D. 2s. 6d. "*Home Words*" *Office.* Loyal subjects could not have a better memorial of Her Majesty's jubilee than this handsome volume The author's name is a guarantee of its intrinsic worth and literary ability.

Miss Lamblion's. By Richard Rowe. 3s. 6d. *T. Woolmer.* A sparkling story of a small boy's school life, with plenty of the adventures, mishaps, and romances that are popularly associated with the career of a boarding-establishment, and which are shared by pedagogues and pupils alike.

"They Two;" or, Elijah and Elisha. Being Addresses by Maria Louisa Charlesworth. Edited by H. M. Barclay, 4d. *James Nisbet & Co.* These addresses, marked by simplicity of diction, tenderness of touch, and deep spiritual insight, should do much to perpetuate the influence of their saintly writer. To read them is to profit by them.

Present-day Tracts: The Doctrine of the Atonement. By Rev. John Stoughton, D.D. 4d. *Religious Tract Society.* We heartily commend this treatise as an admirable example of *multum in parvo.* It is crowded with facts, and expounds the fundamental doctrine it discusses with skill and fidelity. The mode of presentation is worthy of the matter.

The Background of Sacred Story. By Rev. Frederick Hastings. 3s. 6d. *Religious Tract Society.* The editor of *The Homiletic Magazine* gives here a series of graphic sketches of the minor Bible characters. He wields a graceful pen, and brings to his task the resources of wide reading and profound thought. We hope to give a specimen extract.

The New Princeton Review (May number). 2s. *Hodder & Stoughton.* This American magazine grows in interest and ability. The number before us ranges over a wide field of timely topics, and speaks out on some important subjects with no bated breath. Its record of progress in literature, science, and art gives it permanent value for reference. On a preceding page we refer to the article on novels.

Medical Prize Essay on Temperance. The Moral and Physical Advantages of Total Abstinence. By Herbert A. W. Coryn. *National Temperance Publication Depôt.* This striking and comprehensive estimate of the evil wrought by strong drink, won the prize of a hundred guineas offered by the British Medical Association. It is strongest, as might be expected, in the physiological aspects of the question.

Eastern Wanderings (Illustrated). By Theodore Walker, F.R.G.S. 2s. *Partridge & Co.* This book will be read with great interest as a well-written account of three months spent in Egypt, Palestine, Turkey, and other Oriental countries. The author's descriptions throw a good deal of light on many passages of Scripture, and he takes advantage of his opportunity to impress a few homely truths upon the hearts of his readers. This is his first literary venture, and we wish it success. The price places it well within popular reach.

Sermons and Sayings by Rev. Sam P. Jones. Edited by W. M. Leftwich, D.D. *R. D. Dickinson.* The fame of this American evangelist, which some months since crossed the Atlantic, will be enhanced by the republication here of this volume of sermons. They reveal his intense earnestness, scathing denunciation of sin, and pithy way of putting truth. His quaintness and racy colloquial style lend a charm to his sermons absent from those of duller divines. The good taste of the expressions he sometimes uses may be questioned, but his sincerity is beyond doubt.

The Acts of the Apostles. Part ii. From chapter xiii. to xxviii. By Professor Lindsay, Glasgow. 1s. 6d. *T. & T. Clark.* Teachers of Bible classes and private students will find here, surely, all they want. The chief value of the book will be found in his commentary on the latter chapters of the Acts. The Bible student will find it truly a *multum in parvo;* teachings that are terse but never trite. The substance of larger works is condensed into a small compass, although, not infrequently, the notes are copious and full. These pages abound with helpful spiritual teachings, applicable to the development of Christian character and the guidance of common life.

A very trenchant and outspoken pamphlet, Women and Priests (1d. *Kensit, 18, Paternoster-row*) may be commended to notice in these days of "priestly vagaries and mediæval mummeries"

In *The Evangelical Magazine* for June there is published an excellent photographic portrait, with biographical notice of Rev. R. Robinson, the respected late Secretary of the London Missionary Society.

Messrs. Griffith & Farran propose, under the title of "The Ancient and Modern Library of Theological Literature," to issue a series of volumes which will do for Theological Literature that which is now being done for general literature in various publications, and shall present to the public in handy 1s. volumes, well printed and bound in cloth, examples of the works of the greatest writers of the Christian Church; and some of those books of meditation and devotion which have in every age ministered to the spiritual life of Christian people.

On Saturday last, June 5, *The Graphic* issued as a supplement a series of maps of Ireland, printed in red and black, giving interesting statistics of the country, which will prove of great value at the present crisis. The maps show at a glance the districts of the greatest and least density of population, the greatest intelligence, the areas in which the Roman Catholic and Protestant populations prevail, the annual value of the agricultural produce of each county, the wealth as estimated by the rateable value of property, and the relative pauperism of each county, together with the districts of worst agrarian crimes.

Letters to the Editor.

"BEHIND THE SCENES."

Sir,—The title of your paper should afford a sufficient guarantee that when any development of evil is attacked in its pages, it will be in a Christian spirit and with lawful weapons. When the Archangel Michael is described in the Epistle of Jude as disputing with the devil about the body of Moses, it is expressly recorded that he brought no railing accusation, but merely said, "The Lord rebuke thee." In your notice of Lord Montagu's book, I read as follows:—"Lord R. Montagu adds 'that' (namely, that he would be wanted in Opposition to take up a high Protestant position) 'was doubtless the reason why Mr. Gladstone wrote his pamphlet on Vaticanism.' And elsewhere he quotes the opinion of a far-seeing Roman Catholic that they were written 'as a blind.'"

Here is the deliberate use of an unchristian weapon, a poisoned arrow, namely, the imputing of a base and deceitful motive to an action. To accuse one of Mr. Gladstone's nobility of character, who so so far from resorting to "blinds" alienates his own supporters by his bold endeavour to apply, as he deems it, one of the leading principles of the Sermon on the Mount to practical politics—to accuse him of an elaborate, laborious, deeply planned lie, is, in my opinion, slander of the deepest dye. I am in a position, moreover, to state positively that the eminent Roman Catholic ecclesiastic referred to did not at the time consider the articles on Vaticanism "as a blind." I heard him myself speak of the articles in terms of the severest, and obviously most genuine, condemnation.—I am, &c.,

Deanery, Southampton. Basil Wilberforce.

Canon Wilberforce appears to have taken statements which were extracted from the book reviewed as if they were assertions made by the reviewer, which they were not. No "railing accusation' has been brought against Mr. Gladstone, but attention has been called to what Lord Robert Montagu has written on a subject as to which he has had, as a Roman Catholic, exceptional opportunities of being well informed.

As to the particular point complained of, it was not "the eminent Roman Catholic ecclesiastic" to whom Canon Wilberforce refers, but "an Irish Roman Catholic gentleman, who was profoundly versed in politics, and intimately acquainted with the aims and workings of the Jesuits and their adherents," who announced to Lord Robert Montagu "that Mr. Gladstone had written his 'Vatican Decrees,' and other pamphlets as a blind" (p. 55). This is not "the imputing of a base and deceitful motive," but the record of the opinion of one who intended to commend Mr. Gladstone thereby, as the context clearly shows.

The "nobility of character" to which Canon Wilberforce appeals would much more effectually refute any such charge, if Mr. Gladstone's public acts in dispensing ecclesiastical patronage did not show so notorious a sympathy with the Romanising party in the Church of England; the last especially, which appointed to the Ecclesiastical Commission the Chairman of the English Church Union, who openly advocates union with Rome as the goal to be aimed at by Churchmen.

At a time when Rome is making such efforts (as Cardinal Manning plainly tells us) to overthrow Protestantism in England, and so throughout the world! it is surely well to keep our eyes open to all that throws light upon the subtle working of those Jesuit conspirators in whose hands statesmen, even though they be of noble character, may sometimes be found to be but tools.

The Reviewer.

DIVINE SOVEREIGNTY.

Dear Sir,—While acknowledging the truthfulness and importance of many of the statements made by Mr. McComb in The Christian of May 27, and cordially sympathising with his general aim, I venture on a criticism which, though in form it is verbal, yet seems to me not unimportant. Mr. McComb places in antithesis with each other Love and Justice. I would suggest that the more correct antithesis is Justice and Mercy. Love, I humbly think, is too comprehensive a term to be used as Mr. McComb uses it. We are told that God *is* Love. We are not told that God is Justice, or that God is Mercy. Are not Justice and Mercy two different aspects of Love? Is not Justice Love in its character of contrariety (hatred) to Unlovingness? Is not Mercy Love in its character of pity towards unloving persons? To make Mercy and Justice, rather than Love and Justice, the two opposing terms of the antithesis, seems to me not only more Scriptural, but also more in accordance with the language of older theologians. See, for instance, Francis Quarles's exquisite poem on the subject in *Quarles' Emblems,* book iii. 10.—Yours faithfully,

Chi Kappa.

THE FATHERHOOD OF GOD.

Dear Sir,—May I add one or two annotations on the letter of J. W. F. to those which you have already made.

Your correspondent refers to Acts xvii. 28 as proving that men are by nature united to God in a bond of sonship much stronger than that which exists between human parents and their children. But the language of the text does not bear out this conclusion: Γένος, rightly translated *offspring,* is unquestionably a word of lower and broader signification than *sons* or *children.* It embraces the relationship which exists between the lowest of living creatures and their progeny, where none of the obligations or privileges of *sonship* exist. Neither do the words, "In Him we live and move and have our being" imply anything more than that we are on all sides surrounded by God's presence, and our natural life at all times sustained by his power. If Paul had meant all that J. W. F. supposes him to mean in this verse, how could he have written to the Romans, ix. 7, 8: "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." How could he have told the Ephesians that the unconverted are "dead in trespasses and sins," and "alienated from the life of God"?

Your correspondent admits that the wicked are children of the devil, but holds that they may be children of God at the same time. But neither our Lord nor St. John allows the existence of such a two-fold parentage. "If God were your Father, ye would love Me" (John viii. 42), said Jesus to those whom he called children of the devil; and St. John is equally distinct as to this. "In this," he writes (1 John iii. 10), "the children of God are manifested, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

If the physical fact of our existence being derived from God were enough to constitute us his children, then indeed no misconduct on our part could obliterate our sonship. But on the contrary it is an act of pure condescension on God's part to call any one of his creatures by the title of son; and this title, with all the privileges attached to it, is therefore just as capable of being forfeited, as the title of a nobleman or the rank of an officer in the Queen's service.—I remain, Sir, sincerely yours,

Woking. Horace Noel.

REQUESTS.—PRAISE, for special blessings attending a series of mission services conducted recently in Colby, Norfolk.——PRAYER, for much blessing in connection with open-air evangelistic services in Lennoxtown, near Glasgow.——For Gospel services in the Baptist Church, Dunoon.

GREAT ASSEMBLY HALL, MILE END ROAD.—The work here goes on with unabated interest. During the past month Mr. Charles Inglis has been preaching there; and it has been a glorious sight to see nearly 5000 people crowded into that hall on Sunday nights to hear the Gospel from our brother's lips. Many have been under deep conviction, and not a few have found Christ in the after-meetings.

Notes on Daily Readings

SUNDAY, JUNE 13.—I SAMUEL V.

Although the Israelites by their superstitious treatment of the ark of God had lost it from amongst them, and betrayed it into the hand of the enemy, yet the Lord would not suffer it to be permanently kept by them, or while with them to be dishonoured, as at first was the case, when "they brought it into the house of Dagon, and set it by Dagon."

3.—*Dagon was fallen upon his face to the earth.*—"As if worshipping the superior majesty of the Lord, according to Ps. xcvii. 7, 'Worship Him, all ye gods.'"—*Sp. Com.*

4.—*Only the stump of Dagon was left to him.*—The margin reads for "stump" the "fishy part," but there is no separate word in the Hebrew to represent one or the other. It is simply "only Dagon was left by (or over) him," which some render "by himself alone, without head or hands." —*Sp. Com.* But Keil points out that Dagon is derived from "dag," a fish, and is known to have been an image of "a human body with head and hands and a fish's tail;" hence Dagon in this sentence may mean "the fishy part" (as the margin suggests) or "the fish's shape."

6.—*Smote them with emerods.*—"A corruption for 'hemorrhoids.' It is mentioned among the diseases with which God threatened to punish the Israelites for disobedience (Deut. xxviii. 17)."—*Sp. Com.*

12.—*The cry of the city went up into heaven.*—"Ekron was visited even more severely than Ashdod and Gath. The longer the Philistines resisted and refused to recognise the chastening hand of God in the plagues inflicted upon them, the more severely would they necessarily be punished, that they might at last be brought to see that the God of Israel, whose sanctuary they still wanted to keep as a trophy of their victory over that nation, was the omnipotent God, who was able to destroy his foes.—*Keil.*

MONDAY, JUNE 14.—I SAMUEL VI.

1.—*And the ark of the Lord was in the country of the Philistines seven months.*—The LXX. (the Greek translation) has a curious addition to the end of this verse, "and their land brought forth swarms of mice." This may have been added as an explanation to account for the allusion to mice in the trespass offering described in verse 4.

5.—*Ye shall make images of your emerods, and images of your mice that mar the land.*—"It was a prevalent custom in heathen antiquity to make offerings to the gods expressive of the particular mercy received. Those saved from shipwreck offered pictures of the shipwreck; slaves and captives, in gratitude for the recovery of their liberty, offered chains to the Lares; retired gladiators their arms to Hercules; and in the fifth century a custom prevailed among Christians of offering in their churches gold or silver hands, feet, eyes, &c., in return for cures effected in those members respectively in answer to prayer. This was probably a heathen custom transformed into a Christian use, for a similar usage is still found among the heathen in India."—*Sp. Com.* In Roman Catholic countries the custom still prevails, and betrays its heathen origin by the offerings being made at the shrine of some particular saint (corresponding to the gods of the heathen), who gets the credit of having wrought the cure so commemorated.

12.—*The kine took the straight way to the way of Beth-shemesh.*—"Milch kine had been chosen on purpose to make the sign more significant. Nature would obviously dispose the kine to go towards their calves; their going in an opposite direction was therefore plainly a Divine impulse overruling their natural inclination. And this is brought out more distinctly by the mention of their lowing, which of course was caused by their remembering their calves."—*Sp. Com.*

TUESDAY, JUNE 15.—I SAMUEL VII.

2.—*All the house of Israel lamented after the Lord.*—"The phrase 'to lament after God' is taken from human affairs, when one person follows another with earnest solicitations and complaints, until he at length assents. We have an example of this in the Syrophenician woman, Matt. xv. (compare especially ver. 15, she crieth after us')."—*Schmidt.* Kimchi explains it, "Not that all Israel grieved for the absence of the ark, but that all Israel turned to the Lord with weeping and lamentation." A national repentance preceded the coming national deliverance.

6.—*Drew water, and poured it out before the Lord.* —The explanation given by the Targum is the most satisfactory: "They poured out their heart in penitence as it were water." Compare Ps. cii. (title), "A prayer of the afflicted when he poureth out his complaint before the Lord;" also Ps. lxii. 8, "Pour out your heart before Him." An illustration of the Oriental mode of expressing inward feelings by outward acts, of the same kind as Pilate washing his hands to express his innocence, though it may be hoped of a more genuine character.

7.—*They were afraid of the Philistines.*—Though their repentance may have been genuine, their faith as yet was very weak. Hence the fear spoken of here, and also their trusting rather to Samuel's intercession for them than to the Lord Himself, expressed in the words, "Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines." To this Samuel wisely responds by sacrifice, making "the Lamb of God" rather than himself the interceding power; and he succeeds by doing so, for ver. 9, which begins with "And Samuel took a sucking lamb," ends with "and the Lord heard him," or better, as in margin and R.V., "answered him."

17.—*And there he built an altar unto the Lord.*—"Whether this altar was in connection with the tabernacle or not we have no means of deciding, since we are in complete ignorance as to where the tabernacle was at this time, or who was high priest or where he resided. It is quite possible that Samuel may have removed the tabernacle from Shiloh to some place near to Ramah; and it is improbable that, brought up as he was from infancy in the service of the tabernacle, he should have left it. At the beginning of Solomon's reign we know it was at Gibeon, close to Ramah (1 Kings iii. 4; 2 Chron. i. 3—6).—*Sp. Com.*

WEDNESDAY, JUNE 16.—I SAMUEL VIII.

3.—*His sons walked not in his ways.*—Strange that in Samuel we should find the same sad falling off in his sons as in the case of Eli, though the Lord had through Samuel rebuked Eli for this very evil (iii. 13). The words "he made his sons judges" look as if there was the same paternal partiality as in Eli's case. Certain it is that his sons' evil conduct afforded Israel an excuse for their grave sin of asking for a king: see verse 5.

6.—*The thing displeased Samuel.*—"*I.e.*, his feelings were hurt by the slight put upon him by the request for the king. The Hebrew phrase 'it was evil in the eyes of,' almost always implies that the thing spoken of caused anger, indignation, or some revulsion of feeling (see Gen. xxi. 11, 12; 1 Sam. xxix. 7; 2 Sam. xi. 25; Jonah iv. 1, &c.). The answer of the Lord, 'they have not rejected thee,' shows that Samuel's personal feelings had been hurt."—*Sp. Com.* This was probably the way in which the Lord chastened him for his appointing his ill-conducted sons to be judges. Samuel should not have forgotten God's word to Eli (ii. 30), "Them that honour Me I will honour," &c., spoken in reference to his "honouring his sons" above Him

20.—*That we also may be like all the nations.*—How strange and perverse is Israel's forgetfulness of their peculiar calling, which was to be unlike all the nations, "for what one nation in the earth is like thy people Israel?" (1 Chron. xvii. 21). Forgetfulness, too, of the command, "Ye shall not walk in the manners of the nation, which I cast out before you, . . . and ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. xx. 23, 26). So Christians by conformity to the world not only disobey the command, "Be not conformed to this world," but forget their peculiar calling, which is, "they are not of the world, even as I am not of the world." "Who gave Himself for our sins, that He might deliver us from this present evil world" (Gal. i. 4).

THURSDAY, JUNE 17.—I SAMUEL IX.

1.—*Now there was a man of Benjamin.*—"The sacred historian now tracks, as it were, another stream of events which were to concur in working out God's providential purpose of giving a king to Israel."—*Sp. Com.*

2.—*A choice young man, and handsome.*—R.V. and others omit the word "choice" as not expressed in the Hebrew. "From his shoulders and upwards he was higher than any of the people." Such a figure as this was well adapted to commend him in the eyes of men, but not to God; for when Samuel was sent to anoint David (xvi. 7) it was said to him, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

16.—*That he may save my people out of the hand of the Philistines.*—This purpose of the Lord in granting Israel's request for a king was only partially attained under Saul, who himself fell in battle under the Philistines (xxxi.), but seems to have been reserved for David, the king after God's heart. "The reason here assigned for the establishment of a monarchy is by no means at variance with the displeasure which God had expressed to Samuel at the desire of the people for a king (viii. 7); since this displeasure had reference to the state of heart from which the desire had sprung."—*Keil.*

20.—*On whom is all the desire of Israel?*—"The sense rather is, "Whose are (or shall be) all the delectable things of Israel? Are they not for thee and for thy father's house? As king, Saul and the house of his father would be honoured and enriched. What need had he, then, to care for anything so insignificant as the asses?"—*Sp. Com.* So R.V.

FRIDAY, JUNE 18.—I SAMUEL X.

1.—*And kissed him.*—In token of homage, as in Ps. ii. 12, "kiss the Son." *Is it not because the Lord hath anointed thee?*—"Anointing with oil was a symbol of endowment with the Spirit of God. Hitherto there had been no other anointing among the people of God than that of the priests and sanctuary (Exod. xxx. 23; Lev. viii. 10). When Saul, therefore, was consecrated as king by anointing, the monarchy was inaugurated as a Divine institution, standing on a par with the priesthood. Through this anointing the king was set apart from the rest of the nation as 'anointed of the Lord' (xii. 3, 5, &c.), and sanctified as the 'captain,' its leader and commander."—*Keil.*

2.—*When thou art departed.*—"To confirm the consecration of Saul as king over Israel, Samuel gave him three signs, which would occur on his journey home, and would be a pledge to him that Jehovah would accompany his undertakings with his Divine help, and practically accredit him as his anointed. These signs, therefore, stand in the closest relation to the calling conveyed to Saul through his anointing."—*Ibid.*

12.—*But who is their father?*—"The LXX., some copies of the Vulgate, Syriac, and Arabic versions, all read, 'Who is his father?' as a further enhancement of the wonder. Who would have expected Kish to have a son among the prophets?" —*Sp. Com.* But Keil prefers the Hebrew text, and explains it to mean that if the prophets had received their gift of prophecy from the Lord it was equally possible for the Lord to communicate the same gift to Saul.

20.—*The tribe of Benjamin was taken.*—"As the result of the lot was regarded as a Divine decision, not only was Saul accredited by this act as king in the sight of the whole nation, but he himself, also, was more fully assured of the certainty of his own election on the part of God."—*Keil.*

SATURDAY, JUNE 19.—I SAMUEL XI.

The King must now be proved to be not only the ruler over Israel, but the captain whom God had appointed to lead them to victory.

1.—*Nahash the Ammonite.*—It is significant that the first opponent of God's anointed King should be named Nahash, which means "serpent," and that Saul should be confirmed in the kingdom (see ver. 14) by his brilliant victory over this self-confident enemy of Israel (see ver. 2). It is the more interesting as following so closely the two last verses of chap. x., where a vein of mystic truth may be seen in connection with Saul (God's appointed king) going to Gibeah, which means "high place." There follow him "a band of men, whose hearts God had touched," whilst "the children of Belial" doubt his power to save, despise him, and bring him no presents.

6.—*And the Spirit of the Lord came upon Saul.*—"This time (see x. 6, 10) the Spirit of God came upon him, as upon the Judges before him, as a spirit of supernatural energy and power."—*Sp. Com.*

12.—*Who is he that said, Shall Saul reign over us?* —It was Israel who said of Jesus, "We will not have this man to reign over us," so that the magnanimity of Saul in sparing those who had rejected him at first, seems to shadow forth the return of Jesus as King when "all Israel shall be saved."

13.—*To-day the Lord hath wrought salvation in Israel.*—A noble confession that his victory had not been wrought by his own prowess or power, but by the Lord Himself. Saul's beginning is good, his end is sad.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 6, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. J. Manton Smith.—To June 22, The Potteries, Great Grimsby.

Mr. F. E. Marsh.—To June 18, Saltmarket, Glasgow; 20 to July 17, Bridgeton, Glasgow.

Mr. W. Spencer Walton.—June 9 to 11, Presbyterian Church, Newcastle-on-Tyne; 12 to 21, South Shields.

Mr. Henry Thorne.—To June 15, Bolton (Lancashire).

Mr. J. M. Scroggie.—June, Dundee; August 15 to 29, Glasgow.

Mr. George Clarke.—June 13 to 19, Clifton, Bristol; June 20 and July, Skelmorlie, Ayrshire; August, Swansea.

Mr. James Neech.—Billingay, Lincolnshire, to June 20.

Mr. E. P. Telford.—Great Assembly Hall, Mile End-road, June.

Mr. Christopher King.—June 19 to July 1, Paris; 4 to 17, Dundee.

Mr. and Mrs. C. King.—To June 15, The Tent, Upper Clapton.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Clapton Hall, Upper Clapton.—Mr. J. G. McVicker, during June, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Conference Hall, Mildmay-park, N.—Sunday, June 13, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Chas. Inglis.

Dr. Thain Davidson's Monthly Sermon to Young Men resumed, Sunday, June 13, 6.30 p.m., Presbyterian Church, Colebrooke-row, Islington, N.

St. George's Hall, Langham-place, W.—Mr. Denham Smith, during June, Sundays, 11 a.m. and 7 p.m.; Wednesday evenings, at 8, Burlington Hall, Savile-ow.

Children's Special Service Mission.—Seaside arrangements: Mr. Arrowsmith, Scarborough, August; North Berwick, September. Mr. E. T. M. Dennes, Saltburn, August; Mr. E. Salisbury, Weymouth, August; Mr. E. J. Kennedy, Bridlington, August; Mr. W. L. Seyler, Broadstairs, August 1 to 15.

Y.W.C.A.—Drawing-room meeting for French and Swiss ladies, Saturday, June 12, 3.30 p.m., Mrs. Paget's, 55, Chester-square, Victoria, S.W. Meeting for French shop-assistants and dressmakers, Saturday, June 19, at Madame de Watteville's, 30, Welbeck-street, W.

Union Hall Mission.—Preachers for Sunday, June 13: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Chas. Inglis, 3.30 p.m.; Mr. James Townley, 7 p.m. Kensal Hall, Kensal-road, W., Dr. Owles, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. W. H. F. Crookshank, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. C. H. Connor, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Samuel Stidolph, 7 p.m.

——— Whit Monday Services, June 14.—Conference, praise, prayer, and addresses, 11 a.m.; open-air meeting in Regent's Park (near Hanover Gate), 3 p.m.; public meeting in the hall, 7.30.

Evangelistic Mission.—Bank Holiday, Whit Monday, June 14, meetings in Kilburn Hall, Kilburn Gate (*not* Town Hall), at 3.30 and 6.30 p.m. Kilburn Hall, Mr. George Hucklesby, Sunday, 7 p.m. Malden Hall, Kentish Town, Mr. C. V. T. Onslow, Sunday, 7 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. W. Rivett, Sunday, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Ransome Wallis, Sunday, 7 p.m., and Wednesday, 8 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, 3 p.m., Mr. J. Short, 7 p.m. Mortlake Rest Mission Hall—Mr. S. E. Angel, Sunday, 7 p.m.

MISCELLANEOUS.

Keswick Convention.—July 26 to 31.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Conference on the Second Advent.—Conference Hall, Clapham-road, S.W., June 15—17.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Miss Mittendorff's Orphan Home.—Dedication of the London house, 2, Aberdeen-place, Maida-hill, N.W., Friday, June 18, tea at 7, meeting at 8 p.m.

Church Parochial Mission Society.—Annual meeting, Willis's Rooms, King-street, St. James's, Friday, July 2, 3 p.m. Chairman, Bishop of Oxford.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Fridays, 3.30 p.m.; June 11, Rev. W. Haslam; 18, closing addresses.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in June, at 12 noon, Rev. Newman Hall, LL.B., subject, "A Palestine Pilgrimage: Musings and Memories."

Dr. Barnardo's Homes.—Two hundred boys from these Homes will be present at the prayer meeting, Y.M.C.A., Aldersgate-street, Friday, June 11, to be commended to God before they start for Canada.

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, June 11, at 7 p.m., "Satan's Contention with the Woman's Seed" (Rev. xii. 13—17); tea at 6. Sunday, 13, at 3.30 p.m., "God's Resources."

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, June 16; tea at 6, meeting at 7. Mr. Charles Inglis will give the address, subject, "Sevenfold Privilege of the Servant of God," St. John's Gospel.

Conference Hall, Eccleston-street, S.W.—Wednesday, June 9, Thursday, June 10, 4 and 8 p.m., servants of the Lord who have been labouring in India, China, North Africa, Central Africa, Singapore, Spain, Sicily, Italy, France, Russia, Germany, and Scandinavia, will give an account of the Lord's work in those lands.

Our Own Countrymen in India.—Conference Hall, Mildmay-park, N., Friday, June 11, 7.30 p.m., on behalf of the Anglo-Indian Evangelisation Society. Major-General Sir Robert Phayre, K.C.B., in the chair. Addresses by Rev. J. Murray Mitchell, Rev. H. G. E. De St. Dalmas, Captain H. Pelham Burn (H.M. Rifle Brigade), and Rev. John Fordyce (late of Simla).

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C. (late Gracechurch-street).—Social gathering, Friday, June 11, address by Rev. W. Haslam. Tea 5.30; chair at 6. Bible readings, Sunday, 5 p.m., "The Alphabet of the Human Heart," by Mr. Alfred Woods.

The Priory, 198, Upper-street, Islington, N.—Thursday, June 10, 8.30 p.m., address. Sunday, 13, 3.15 p.m., Bible class, Mr Stephen Pewtress, subject, "The Temptation of Christ" (Matt. iv. 1—11). Wednesday, 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday evening, June 10 at 8.45, address to young men, on "Strength for Conflict," by Rev. G. P. Gould, Professor of Hebrew, Regent's Park College.

160, **Rue Montmartre**, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

Conference Hall, Stratford.—Sunday, June 13, at 3 and 7 p.m., Mr. Abraham Wallis.

◆

Notices.

Communications Received with Thanks.—M.P.M. A.S.M. E.S. H.C. J.E.L. K.B. W.T.R. G.F.T. H.M. H.P. W.D.H.P. R.W. J.C.H. T.S. E.A.C. J.D. J.P.K. A.C.J. C.C.F. A.K. M.G.P. A.R. G.B. F.W.B. E.G.H. W.C.B. G.E.G. P.P. S.G.P. H.G. W.C. J.A. D.S. C.W. J.G.K. W.A.C. L.B. E.G.Y. W.M. T.T. H.B.P. F.C.S. D.S. H.S.F. E.R.P. J.L. F.P.M. W.G.C. R.S.C. F.F. G.S. G.F.T. L.K.S. W.C.L. J.H. C.E.P. Constant Reader. W.McC. C.M.B. E.R. W.C. A.A.S. C.W. J.L.R. T.L.

Applicants for Tracts.—G. Wise, Charmon Dean, Worthing, Sussex; Mrs. A. Taylor, 51, Sandringham-buildings, Soho, W.C. (children's tracts); Mrs. Brenton, South Petherton, Somerset; Miss Bayston, Kilpin, near Howdon, Yorkshire; H. Hepburn, butcher, Silksworth Colliery, near Sunderland; Mrs. H. Winks, 50, Duke-street, Leicester; J. Withington, 44, Smith-street, Ordsall-park, Salford, Manchester; E. C. Roper, 11, Rosaline-road, Walham Green; H. Murch, 46, Willes-road, Kentish Town, N.W.; The Vicar, 61, Francis-road, Birmingham; C. Skinner, Paradise House, Elsdale-street, South Hackney, E.; R. and S., care of Mr. L. Thorburn, 20, Alexandra-road, Claughton, Birkenhead, Cheshire; W. H. Lewis, Ivor House, Clydach, Swansea; W. Mortlock, 5, Powell's-place, Barrack-hill, Newport, Mon.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

BALLS' POND.—The Coultas' family have been holding special Gospel services in the Balls' Pond Mission Hall. A correspondent states that they have been made a great blessing to the poor of the neighbourhood.

THE BRIGHTON OPEN-AIR AND CHRISTIAN MISSION commenced the present season's open-air work on the beach, by the lifeboat house, on Sunday evening, May 23, when there was a large attendance of people, who listened attentively to the addresses.

"THE TRUTH."—Mr. F. E. Marsh has consented to receive subscriptions to Dr. Brookes' (of St. Louis) magazine, *The Truth*. His address is 23, Oakland's-grove, Shepherd's-bush, London, W. Friends in England who desire to become subscribers, or to obtain occasional numbers, or specimen copies, can do so by addressing him.

BOW, E.—The 8.30 o'clock Sunday night services for the people conducted at Bow, by W. Evans Hurndall, M.A. (of Harley-street Chapel), were concluded for the season on Sunday week, when the large hall of the Bow and Bromley Institute was densely crowded, large numbers having to stand. About two-thirds of the audience remained to the after-meeting.

BRIGHTON HOME FOR FOREIGN GOVERNESSES.—The hon. lady superintendent of the Home heartily thanks the kind friends whose generous liberality has mainly contributed to make it, for twenty-one years, a comfortable resting place for many a toil-worn teacher, as well as a safe refuge for young foreigners on their first coming to this country; she regrets to inform them that the Home is now closed.

LONDON CITY MISSION.—On the invitation of the Princess Louise and the Marquis of Lorne a meeting in aid of the special missionary work of the London City Mission was held on Saturday afternoon in the grounds of Kensington Palace. The Marquis of Lorne expressed the great pleasure which the Princess Louise had felt in offering the use of the Palace grounds for the meeting. Warmly commending the work of the Mission, he said it was in no spirit of patronage that they wished to help their brethren in the poor parts of London, but simply as Englishmen and Englishwomen, as brothers and sisters, and because the poor strove so hard to help themselves. Rev. H. Webb-Peploe commented on the need felt by the Society for at least 200 more missionaries. Rev. Dr. D. Fraser, Mr. Billington, missionary in Bermondsey, and Mr. Charley, missionary at Islington Cattle Market, also spoke.

Subscriptions received by Messrs. Morgan & Scott to Saturday, June 5, 1886.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d
"*Parent*"—£1 was received and acknowledged for *North-East London Gospel Mission* (*Country Holiday Home*).			
Day in the Country Fund—M. S. 2s. 6d.; A. E. C. 5s.; S. A. B. £1 5s; W. H. R. £1 1s.; L. E. S. £1; X. Y. Z. £10; H. T. 10s.; C. D. 5s; Tiplass, 5s.; R. J. 15s.; R. S. and M. E. S. £1 10s.; M. W. 5s. ..	17	3	6
North-East London Gospel Mission—(*Country Holiday Home*) A Widow, 10s.; M. G. 5s.; S. A. T. 5s; H. B., C. B., and V. B. 5s; A Reader, 5s; Mrs. E. B. £1 1s.; A. E. C. 5s.	2	15	0
Home of Industry—(*Fresh Air Home*) M. G. 2s. 6d.; (*Present Distress*) E. J. 5s.	0	7	6
Mr. Toye's Orphanage—M. G. 2s. 6d.; A. and E. F. 3s. 6d.	0	6	0
Mr. Fegan's Boys' Home—W. H. R. £1 1s.; X. Y. Z. £10; (*Emigration Fund*) S. A. T. 5s.	11	6	0
Evangelistic Mission—W. H. R.	1	1	0
Society for the Suppression of Vice—W. H. R.	1	1	0
Gospel All-night Mission—W. H. R.	1	1	0
Sailors' Welcome Home (*Miss Child*)—Mrs. R. £1; L. E. S. £1	2	0	0
Scripture Readers' Society, Ireland—Mrs. R. £1; X. Y. Z. £4; C. L. M. T. £1	6	0	0
Gospel Purity Association—Mrs. F. E. A. P.	1	0	0
Mr. Eoll's Work, Port Said—L. E. S.	2	0	0
Mission to the Kabyles—L. E. S.	1	0	0
Miss Weston's Work in the Royal Navy—L. E. S. £1; (*Sailors*) M. W. 10s.	1	10	0
Miss Whately's Schools, Cairo—L. E. S.	1	0	0
Miss Mittendorff's Orphan Home—L. E. S.	1	0	0
Mrs. Hilton's Crèche and Orphan Home—L. E. S. ..	1	0	0
Mission to Deep-Sea Fishermen—L. E. S. £1; R. J. £1	2	0	0
Mrs. Birt's Sheltering Home, Liverpool—X. Y. Z. ..	10	0	0
George-yard Ragged Schools—X. Y. Z. £10; (*Poor*) J. S. £1	11	0	0
Mr. Arch. G. Brown's Work—X. Y. Z.	10	0	0
Distress in Wales (*Mr. Prout*)—X. Y. Z.	10	0	0
Dinners for the Poor in Wales (*Mr. Wintle*)—X. Y. Z.	10	0	0
Gratuitous Circulation of THE CHRISTIAN—X. Y. Z.	2	0	0
St. Giles's Christian Mission—R. J. £1 5s.; (*Prison Mission*) X. Y. Z. £10	11	5	0
Dr. Barnardo's Homes—E. L. 1s.; M. W. £1; (*Boarding Out*) X. Y. Z. £14	15	1	0
Union Hall Mission—(*Tent Work*) H. T.	0	10	0
Friendless and Fallen—Gloucester	1	0	0
Distress in Ireland (*Miss Lalor*)—Hibernia, Bristol.	0	5	0
Five Weeks in Naples (*Mrs. J. Butler*)—X. X.	1	0	0
Mrs. Ginever's Orphan Home—A. M.	0	5	0
Thames Church Mission—R. J.	1	0	0
King Edward Ragged School—R. J.	0	5	0
China Inland Mission—W. and M. A. P. £3 3s.; M. W. 10s.; J. E. 15s	4	8	0
Mrs. Meredith's Nine Elms Mission—R. J.	0	10	0
French Church, London (*Rev. De la Harpe*)—R. J. ..	0	10	0
Cow-cross Mission—(*Day in Country*) Mrs. J. P. H. 5s.; S. C. K. B. 2s. 6d.	0	7	6
Miss De Broen's Work, Paris—B. R. B. 2s. 6d.; M. W. 10s.	0	12	6
Distress in Arran (*Seed Potatoes*)—E. V.	0	2	8
Dock Labourers' Mission—Miss E. S. £1; Two Young Ladies, 5s.	1	5	0
Rev. R. W. McAll's Work, Paris—M. W.	1	0	0
Mildmay Mission to the Jews—M. W. 10s.; J. E. 5s. ..	0	15	0
Mission to Seamen—M. W.	0	10	0
Mr. Kelk's Work for Jews in Palestine—M. W.	1	0	0
Soldiers' Institute, Portsmouth—M. W.	0	10	0
Miss Leigh's Work, Paris—M. W.	0	10	0
CHRISTIAN *Tract Fund*—M. W.	0	5	0
Bristol Orphan Houses—C. L. M. T.	1	0	0
Children's Special Service Mission—(*Foreign Lands*) X. L.	200	0	0
Y.M.C.A., Finsbury Park—(*New Building*) J. S. D.	2	2	0
Blackgang Mission—R. C. L. B.	5	0	0
	£357	10	8

[Advertisements.]

Strangers' Rest, Ratcliff—M. 5s.

Rev. H. Bradford's Chapel, Northampton—Mrs. R. 10s; A Working Man (Ruddington), 2s. 6d.

Mr. C. Russell Hurditch gratefully acknowledges the receipt of 10s. for Evangelistic Mission Tent Work from Mrs. G. P.

Mr. R. Bilke, 18, *Greenhill-park-villas, Harlesden, N.W.*, acknowledges, with deepest gratitude, for *Special Tent Services*: Brighton, 5s.; Torquay, 2s. 6d.; Scarborough, 1s.; Aberdovey, 6d.

North-East London Gospel Mission—(*Holiday Home*) E. W. 5s.; Anon. 5s.; Maidenhead, 5s.; Guernsey, 5s.; Cottingham, 2s. 6d.; (*Purchase of Walford-road Hall*) H. S. £1.

SICK CHILDREN'S DINNER TABLE.—It would be difficult to estimate the amount of real blessing dispensed by such an institution as this. The twentieth annual report tells us that the number of dinners supplied during the last year was 1990. We get a pleasant picture, indeed, of a number of little ones sitting down three times a week to a feast of roast beef, potatoes, and bread, and of the bright influences by which they are surrounded during the dinner hour. By no means slight are the moral influences, the cheerfulness, cleanliness, and order, and the kindness, which come as a new light into their young lives. Many have been saved for careers of future usefulness. Last year a further effort was made, and some children from the neighbourhood of Lisson-grove were sent off to Convalescent Homes in the country. The address is 47, Earl-street, Lisson-grove, W.

FRIENDLESS AND FALLEN.

Amongst the gratifying results of Missionary Work in the Metropolis and Country Towns is the rescue of large numbers of **Friendless Girls** from immoral surroundings. From January 1st of this year to the 31st ult., **FIVE HUNDRED AND FORTY-EIGHT** have been brought to the Office, representing **all classes** and conditions of the Friendless and Fallen; and of these a considerable proportion were quite young girls—**fatherless, motherless,** or even worse; and to extend the Christian hand to these is indeed a **solemn obligation** resting on those who profess to be the followers of **Him who laid down his life** in order that He might **save to the uttermost.**

Parson's Green Homes.

About ten years ago the Committee of the London Female Preventive and Reformatory Institution secured, by purchase, the freehold of the property as it then stood. Within eighteen months one Home was rebuilt to accommodate thirty inmates. Subsequently, another part of the property was adapted for thirty more—specially young girls. Now the work of extension is being carried on by the rebuilding of the remainder—which will make accommodation for eighty inmates at this Branch of the Institution.

This extension will involve an outlay of about **£1,550,** and the freewill offerings of the Lord's people in aid of the above are most earnestly solicited.

ANNUAL MEETING.

The Annual Meeting of the Institution will be held in the Gardens in the rear of the Parson's Green Homes, on Saturday, the 19th instant.

SIR ROBERT N. FOWLER, BART., M.P.,

will preside at 3 o'clock, supported by Frank A. Bevan, Esq., and the Revs. J. L. Forster, F. A. C. Lillingston, W. H. J. Page, John Shaw, J. S. Sinclair, and H. W. Webb-Peploe.

At the close of the Annual Meeting

MRS. FRANK A. BEVAN

will lay a Memorial Stone to commemorate the further extension of the Preventive Homes.

Tickets of admission not necessary.

Tea will be provided in a Marquee.

The Parson's Green Station on the District Railway is within three minutes' walk of the Homes, and friends may book to that point from almost any part of the Metropolis.

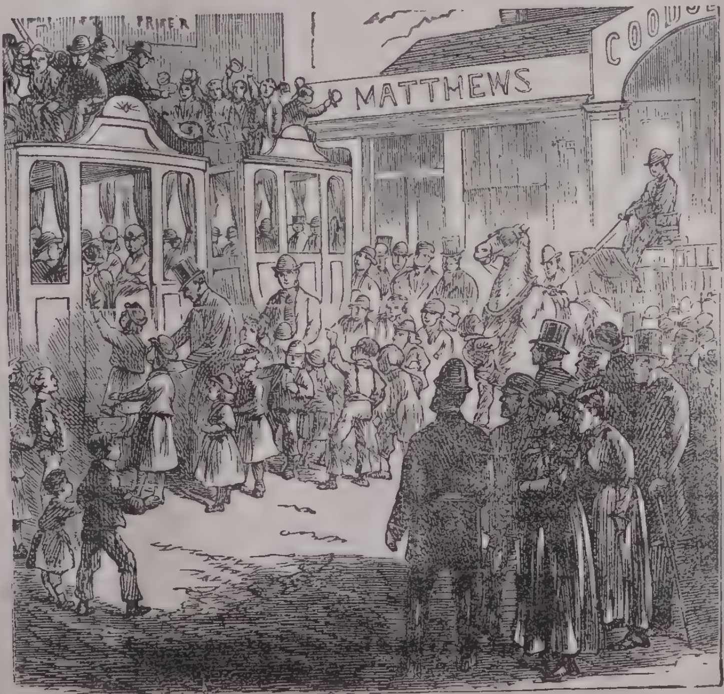
Donations, either for the proposed extension, or the maintenance of the Homes in general, will be received by Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.; The Bankers, Lloyds, Barnetts, and Bosanquets, 60, Lombard-street, E.C., and 54, St. James's-street, S.W.; Francis Nicholls, Esq. (of the Committee), 14, Old Jewry-chambers, E.C.; and

EDWARD W. THOMAS, Sec.

Offices: 200, Euston-road, London, N.W.

A DAY IN THE COUNTRY.

The Superintendent
and Teachers
OF THE
**COW CROSS
MISSION**
Band of Hope and
Sunday Schools
APPEAL FOR HELP
*Once more to enable
them to give the*
**Poor Little Children of
"Ragged London in the
Centre"**



LOADING UP VANS IN CLERKENWELL.

*A romp among the
daisies, with a Meat
Dinner and a good Tea,
on*
WEDNESDAY, JULY 14.
*The number of children
invited will be according
to the amount we have
in hand at the end of
June.*

WILLIAM CATLIN,
17, Claremont Square,
Pentonville
(*or Office of* THE CHRISTIAN).

Collecting Cards on application.

NOTICE TO ADVERTISERS.

In consequence of Bank Holiday on Monday next, it is necessary that all Advertisements intended for insertion in our next issue (June 17) should reach this office not later than the first post on Friday, June 11.

MR. G. T. CONGREVE'S
NEW WORK ON
CONSUMPTION
CHRONIC BRONCHITIS, COUGHS, ASTHMA, AND
ALL OTHER CHEST DISEASES.

SIXPENCE (Post Free), or Large Edition (cloth), 1s. 3d. from the Author, Coombe Lodge, Peckham, S.E., and Elliot Stock, 62, Paternoster-row, E.C.

The Seventeenth Series of Weekly Cases is now publishing, from May to August.

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY
INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
BRONCHITIS merging into PHTHISIS.
CASE of Mrs. S. A. SMITH, of HALIFAX.

This patient came to me first nearly three years ago. She had lost her father with lung disease. About twelve months before her visit, severe cough had come on, following an attack of pleurisy, There was a great deal of dark expectoration. Pains extended from the chest to the back. The breathing very short, the appetite bad. She had lost flesh and strength, but, having begun my medicine, she was already improving.

[This was evident on examination, though there was still great delicacy of the lungs, with much chronic bronchial irritation. There was also every indication of arrested phthisis. Prior to her commencing with my medicine the pains had been felt in both sides severely, and all over the chest and down the arm. The breathing also had been very difficult and spasmodic. The secretions had all been thoroughly wrong, but were now improving; and palpitations and irregularity of the heart's action were also somewhat better.]

After this visit she continued my treatment, gradually improving, using also a magnetic appliance. I will not trouble the reader with extracts from the long letters which passed, but will only refer to the last, received from Mr. Smith in February of this year. He says:—

"With the blessing of God the means were instrumental in the complete recovery of my wife, whom I did not expect to live many weeks. I believe her restoration would have been effected earlier by attending more carefully to your instructions. *The price is much less than any medicine that I know of.* I have pleasure to bear this testimony unsolicited. You can use my letter as you please."—Thomas Smith, Siddal Works, Halifax.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

MORELLA.

AT LAST! Advocates of Temperance have here what has been so long desired, a strictly non-alcoholic unfermented Wine, both still and sparkling, from the pure juice of the famous Kentish Morella Cherry, preserved by a newly-discovered process, without alcohol. Its delicious flavour charms the palate, whilst by its wholesome fruity character and body, it refreshes and sustains as no other temperance drink can do. Apply to your Grocer, or send Sevenpence in stamps for a sample and particulars by Parcel Post, to

THOMAS GRANT & SONS, Maidstone.

Sacred Quartets.

Settings of well-known Hymns, such as "Saviour, breathe," "Rock of Ages," "Nearer, my God, to Thee," &c., in the form of Solo and Chorus. Suited for Mission Services where Solos are sung; also for Church Soirées and Anniversaries where Sacred Music of an attractive kind is desired. Ninety-six numbers are ready, price 1½d. each, or, bound in Two Volumes, 4s. each. The SACRED QUARTETS are in the Staff Notation, with the Voice Parts; also in Tonic Sol-fa.

London: J. Curwen & Sons, 8, Warwick-lane, E.C.

SPECIAL NOTICE.

Revised Bibles, Oxford Bibles, Queen's Printers', and Bagster's Bibles. The Largest Selection in London of Bibles, in all sizes and bindings.

Discount 3d. in 1s. Price Lists Post Free from
JOSEPH FROWD & CO.,
LONDON BIBLE WAREHOUSE,
53, PATERNOSTER ROW, E.C.

"The Herald of Mercy," published monthly at One Halfpenny. Specimen copy sent, post free, on application to the publishers, Messrs. Morgan & Scott, 12, Paternoster-buildings.

A NEW SERVICE OF SONG.
PRICE FOURPENCE. (Fifty Copies will be supplied direct from the Publishers at half-price.)

The Man who Spoiled the Music.
By REV. MARK GUY PEARSE.
ARRANGED AS A
MUSICALLY ILLUSTRATED SERVICE. By FREDERICK BRETT.
WITH BOTH OLD NOTATION AND TONIC SOL-FA IN ONE BOOK.

There are many persons who are acquainted with Rev. Mark Guy Pearse's quaint and striking tract of "The Man who Spoiled the Music." By the Author's kind permission the story has now been produced as

A SERVICE OF SONG;

in which form it is expected to prove both acceptable and profitable. It is hoped that many who—like "Jack," of whom this story speaks—have been too long accustomed to *spoil the music* in their own hearts and their own homes, and to *spoil the music* also in the lives of others, may experience the same change of thought, feeling, and purpose through which "Jack" passed; and then, like him, having learned the New Song, set themselves to work to bring back both music and sunshine into the hearts and lives of all around.

The WORDS of the Hymns of this SERVICE OF SONG may be had SEPARATELY on a Sheet,
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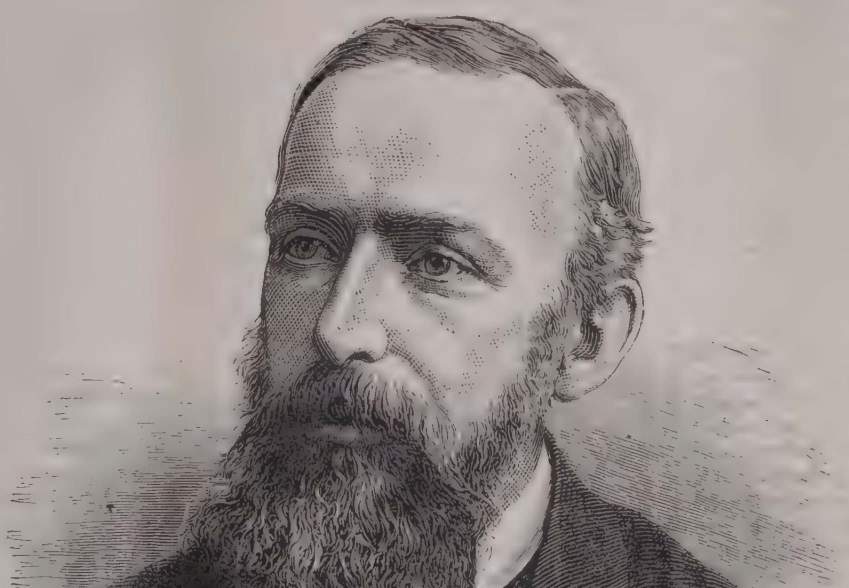
MR. WILLIAM WHEATLEY,

The Friend of Discharged Prisoners.

SPECIALISM is one of the outstanding characteristics of this age, whether in the walks of secular life or in the broad fields of Christian endeavour. The proverb about being "Jack of all trades and master of none" was never truer or of more general application than in these times of high-pressure competition and enlarged discovery. So we have specialists in law, in medicine, in literature, in theology, and most of all in that science of applied theology which we call Christian work. One man cares for poor or orphaned children. Another devotes his life to the welfare of those who go down to the sea in ships. A third strives to compass the cure of dipsomaniacs. One woman takes as her hobby the finding of honest work for her poorer sisters. A second is fascinated by the red-coats, and nobly earns the appellation of the Soldier's Friend. A third seeks and finds her life-work in what is perhaps the most arduous of all Christlike service—the lifting up of the fallen.



(*From Photograph by Mr. H. T. Reed.*)

Scarcely less arduous is the sphere chosen by the worker whose portrait we give to-day, and who truly deserves the title of the friend of discharged prisoners. Mr. WILLIAM WHEATLEY necessarily pursues his mission in the shade, but his name is deeply engraven to-day on many a heart, from which, but yesterday or the day before, hope had well nigh fled, leaving as its reversionary tenant nothing but a deep and dark despair.

Most of our readers will recollect that the St. Giles's Christian Mission, one branch of which embraces this work among the criminal classes, has for its devoted superintendent Mr. George Hatton, whose portrait we gave last December. As we then stated, Mr. Hatton's health is anything but robust. It is fortunate for the work in which he is so intensely interested, that he has in Mr. Wheatley such an experienced and well-qualified second self. Before giving some details of this truly noble mission of rescue, we may say a word or two about the man himself. From reasons of limited space they must be few, but we gladly refer the reader for fuller details to Mr. Holden Pike's recent book,* which gives an excellent account of the life-labours of Mr. Hatton and Mr. Wheatley. It is a singularly interesting circumstance that Mr. Wheatley was converted through the faithful preaching of Mr. Hatton, whose comrade in Christian work he afterwards became. His conversion was of the soundest possible sort, for we find that he immediately showed signs of the new life by assiduous efforts to relieve the sorrows of the poor, and carry to them the light and consolations of the Gospel. His trade is that of a goldbeater. In the day season he hammered away at the yellow metal, while in the evening time, on the Sabbath days, and, in short, as often as he could, he wielded on human hearts the hammer of God's Word, and manufactured out of very rough material the fine beaten gold of the sanctuary—repentance, faith, hope, and other graces of the Spirit. As time wore on, the goldbeating receded more and more into the background, and now, for some time, Mr. Wheatley's connection with this skilled art has been of the most slender description. He finds congenial and unremitting occupation in the art that needs an access of more than human skill—that of turning the pariahs of society into honest men, who, as the poet has assured us, are "the noblest work of God."

Considering the many occasions on which we have referred to this rescue work during the past eight years, it may be presumed that our readers are more or less familiar with the methods employed by Mr. Wheatley and his helpers in their Samaritan work from day to day. They meet the prisoners as they emerge, at the expiry of their sentences, from the London prisons at Wandsworth, Holloway, Pentonville, and Millbank. The work was commenced at Coldbath Fields, but that famous place of free entertainment opens its grim portals to "Black Maria" no more. Morning after morning, be it fair or foul, these men and youths, with the criminal taint fresh upon them, are met and invited to a frugal though hearty breakfast. They are talked to kindly but seriously, invited to sign the temperance pledge, urged to ask God for pardoning and restoring grace, and in due course, on subsequent personal application at the Holborn office, are helped in every conceivable way to return to the paths of sobriety, of honesty, and of happiness. The only condition demanded of them is a genuine repentance for the past, and a desire to lead a new life. This condition, alas! is by no means always evident. Much experience of the cunning devices of the hardened criminal, and the hearing of many of his specious stories, have made Mr. Wheatley preternaturally acute in detecting the insincere, who soon find out that a tale is not swallowed at Brooke-street because it hangs together fairly well and is glibly told. But our friend never forgets to mingle mercy even while he unmasks the hypocrite; and to the truly penitent his heart, tender as any woman's, goes out in unfailing sympathy and unwearied effort.

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* SAVING TO THE UTTERMOST: The Story of Twenty-five Years' Labours in St. Giles. 2s. 6d. *Hodder & Stoughton.*

This Mission is indeed one of the most remarkable illustrations of the power of grace, as contrasted with that of law, in turning the sinner from the evil of his ways. It was the writer's privilege one morning last week to stand in front of the frowning gates of the prison at Wandsworth as the clock chimed half-past eight, the hour of daily release to those who have paid the penalty of their crimes. The sight that meets the spectator's eyes on these occasions is in many respects a very pathetic and suggestive one; but the prevailing idea that comes home to the mind is this—that though punishment may be a wholesome deterrent from future crime, it is next to worthless as a reformative factor in the soul of the criminal. As we watched the straggling line of figures that came out of the little wicket-gate, and drew their first breath of liberty after a sojourn in durance vile, we could scarcely detect a solitary symptom of softness of spirit, or sorrow for the wrong they had done. There was the jaunty air of indifference that found vent, in one case, in a jocular remark about the "fine college, and no mistake," from which he had just been released. A youth, still in his teens, was met by an elderly woman, presumably his mother. All the greeting she got was a gruff "Get away!" several times repeated—not a very hopeful omen for his future good behaviour. One or two had their "pals" in waiting with a change of outer garments; they speedily vanished from the scene, and what might be the next act in their life's drama one could only conjecture. Some thirty were set free on that morning, and we were more than surprised to find twenty-seven make for the little Mission-hall near the gates. From their demeanour we had not expected more than half a dozen to breakfast. In former days Mr. Wheatley used to stand outside the portals, and gave away the invitation tickets as the prisoners appeared. Now, however, the authorities are so convinced of the value of this work that they permit the tickets to be handed to the prisoners inside. On both sides of the gate, indeed, the police seem heartily to befriend the workers. One asked a policeman on duty in front of the prison the way to some place whither he was bound; the constable gave the information, but at the same time kindly advised the man to "go and have his breakfast first."

It is only bread and butter and coffee that are provided, but on this occasion, at any rate, the company set to work with an evident appetite, sharpened probably by prison fare. As they ate and drank, Mr. Wheatley read from Psalm li., and spoke to them in a conversational tone with wonderful wisdom and skill. He seemed to know exactly what stops to touch in order to find the key to their hearts. He awoke dormant recollections of early training, and said some plain things about the shame and disgrace they were causing their relatives. He preached the Gospel of the three R's with a simplicity and effect that many a D.D. might have envied. He was peculiarly happy in some of his illustrations. Speaking of Christ as the Door, he said that a man might enter a house by the window instead of the door, but it would be a very improper and illegal method of entrance. He had, indeed, heard of people going out of a house by the window when there was a policeman not far off. The little audience quickly saw the point of the remark, and no doubt it served to fix the truth in their memories. As our earnest and sympathising friend spoke of the grace of God in Christ, of his willingness to forgive the repentant, of the sorrow that dogs the footsteps of the transgressor, and of the joy unspeakable that comes from a sense of sins forgiven, all eyes—even those of the youth who seemed so hardened—were suffused, and many a furtive tear had to be wiped away. We could not but feel that that ten minutes' brotherly talk had done far more to set these poor fellows on the right track than ten years of penal servitude could have done. Mr. Wheatley was very faithful in his advice about the drink, and out of the twenty-seven, the odd seven willingly signed the pledge. We were glad to notice, on referring to the daily record of attenders at breakfast, that the proportion of signers is frequently much larger. It was with much satisfaction we learned that the custom of the "County Arms," hard by the prison gates, has gone down considerably since the Mission began its operations at Wandsworth.

As we have already said, the morning's work at the prison gates is but a small part of Mr. Wheatley's daily round. From noon, onwards, he is busy at the office in Brooke-street, Holborn, attending to the large and varied correspondence; seeing those who call with a view to start out afresh in life; laying tracks for getting them employment, and keeping touch with the thousand and one intricate details of such a widely ramified work. He is fortunate in having been able to gain the ear of many employers of labour, and it is really astonishing what success attends his efforts to launch his *protégés* once more on a life of honest industry, either at home or abroad.

We have alluded to Mr. Wheatley's relations with the powers that be. At Scotland Yard, we may say, and down through all the ranks of the responsible officials, his aid is eagerly welcomed as a go-between in furthering the future welfare of these discharged prisoners. Long service men from Portland, Dartmouth, and elsewhere have their money, earned by work and good behaviour, paid to them through the St. Giles' Mission. The City and other magistrates continually avail themselves of Mr. Wheatley's advice as to the fate of those brought before them for judgment, particularly in the case of boys charged with a first offence. Many a time and oft, through this intervention, the blessed prerogative of mercy is exercised, and those who have yielded to temptation in some evil moment are helped back to better ways without the fatal stigma that sticks to a "gaol bird." The services thus rendered by the Mission and by Mr. Wheatley as its factotum, cannot be adequately described here, but they are enough to entitle him to a place among the real benefactors of the nation.

One other point we must refer to in thus briefly sketching this work among law breakers. While he is tender and pitiful to those who confess and forsake their evil deeds, Mr. Wheatley is as stern as abstract law itself in cases where he finds that the transgressor is of set purpose pursuing his career of crime. He naturally becomes the possessor of many confidences from those whom he befriends, and these are most righteously used for the protection of society. What with these confidences, and his equally confidential relations with the chiefs of criminal police, Mr. Wheatley probably carries in his breast more of the secrets of "shady" life in London than any man outside the innermost sanctum at Scotland Yard. Thus he renders valuable aid at one time in breaking up a gang of coiners of counterfeit money; at another he gets on the track of a determined band of suburban burglars; while he now and then has the genuine satisfaction of lending a hand towards the release of one who has been unjustly convicted, and bringing the real criminal to book. A case of this kind cropped up last week on the very day which we partly spent in Mr. Wheatley's company. An elderly man had been sentenced to a term of imprisonment for a crime that he never committed, and was released at the end of three months, when his innocence was established. Mr. Wheatley found him work, and last week we accompanied him to one of the City courts of justice, where he added a strong link to the chain of evidence that will probably consign a young, but artful and heartless, criminal to five years' incarceration for a cruel perjury.

We have only been able to give our readers a passing glimpse of the good work that is done by the St. Giles' Christian Mission, not only on behalf of prisoners themselves, but of the general public. We have said enough however, we feel certain, to establish our proposition that Mr. Wheatley and Mr. Hatton are national benefactors, by picking these fallen men and lads out of the gutter of vice and crime, and implanting in them new hopes and aspirations — thus thinning the ranks of the dangerous classes, and adding many trophy gems to the crown of King Emmanuel. On a former occasion, when advocating this work, we expressed the opinion that the Mission well deserved to be subsidised out of the public purse. We hold that opinion more firmly than ever; but those who hold the purse strings of the nation are not always free to unloose them as they like. Anyhow, this noble work of restoration and prevention among the lost and lapsed members of our great community, ought to be the peculiar charge of all the Churches, by whatever name they are known among men. It warmly deserves support, and just now we believe it greatly needs it—though no word of that kind was breathed to us by Mr. Wheatley. If our readers could have seen even the little of its working we have seen, that support would, we are certain, be given with a liberal and unstinted hand.

PAUL'S QUESTION AT EPHESUS.

A MEDITATION FOR WHITSUNTIDE.[*]

The early history of the Christian Church at Ephesus is full of interest. This far-famed city, whose Temple of Diana became, by its colossal magnificence, one of the world's wonders, has won a still more vivid and enduring renown from its prominent association with the establishment of Christ's kingdom in Asia. In Ephesus was founded the first episcopal see, held by the model bishop, Timothy. One of the most descriptive chapters in the Book of Acts is occupied with the stirring scenes in its splendid temple, when the makers of shrines for Diana found that the worship of Jesus was putting their craft in danger; to the elders of the church at Ephesus those most touching valedictory words of Paul were spoken, when, going up to Jerusalem, he knew that they would see his face no more; and it was an Ephesian (Trophimus) who is the only *compagnon de voyage* mentioned on that eventful and, as some would say, disastrous journey. After the curtain had dropped for a time on the struggling spiritual life of that infant church, it is raised again in the vision at Patmos, and, as we hear the "voice as of a trumpet" dictating solemn messages to the seven churches in Asia, Ephesus stands first, receiving such commendation as would make any modern church more than satisfied, and giving us some idea what the fervour of its devotion must have been before it "left its first love."

It was to this church, at a very early stage of its existence, that St. Paul came on his second visit to the city. He had left behind him on his former visit Priscilla and Aquila, those noble lay-helpers in the Christian Church, and from them it is probable that he now heard of a small group of disciples, taught, perhaps, by Apollos, when he as yet knew only the baptism of John (Acts xviii. 25). However this may be, something in their manner and conversation when he "found them" caused him, in his abrupt manner, to ask the question, "Have ye received the Holy Ghost since ye believed?" It is very noticeable and admirable that they showed no annoyance at this close dealing; we hear no remonstrance about the "sacredness" of such subjects, and the great danger of intrusion on delicate ground, or of instituting a "confessional." The men were earnestly "following on to know the Lord," and so they welcomed this wise teacher, and before he left them they had received both the ordinary and the miraculous gifts from the Holy Ghost, of whom he taught them.

We have no Paul now, flashing into our midst with his searching question, his own soul so filled with spiritual power as to carry a blessed infection along with it. We shall have to deal personally with ourselves, our own hearts asking the question, our own consciences giving the answer; but, oh, let it be done solemnly and with much prayer; for, if we could all grasp the momentousness of this subject and be profoundly in earnest about it, another day of Pentecost might soon dawn on the Church of the nineteenth century. "Have ye received the Holy Ghost?" "We have not so much as heard whether there be any Holy Ghost." Ah, but we cannot say that. We look back to the upper room in Jerusalem, where, surrounded by his disciples (the number of those men was also about twelve), the Saviour sat with the great weight of sorrow on his heart at having to leave these poor defenceless ones to face the storm of the world's hate and persecution. But we think we see his countenance brighten as He begins to tell them that they will not be orphans, that He is going to receive for them a gift so great that it will more than compensate for his absence. And, as we follow those wonderful parting words, we find the promise of the Holy Ghost shining through them like a sunbeam, telling of comfort, teaching, enlightenment, a wealth of spiritual blessing which, if we read with the same eagerness to know the mind of the Testator that we would show towards any earthly will and testament, must convince us that the Lord Jesus has made ample provision for our need, and that all we have to do is to receive it.

And to encourage us we find in the records of the early Church abundant confirmation of his words. The Holy Ghost was sent, and was received, and we read in the Book of Acts of the mighty consequences. The odds seemed tremendous; a handful of weak, socially uninfluential followers of Jesus on the one side, and on the other a hostile world, with imperial power, and edicts, and "cruel mockings and scourgings" at its back. But those feeble ones "had received the Holy Ghost," and they were equal to every occasion, and the chronicle in the 11th chapter of the Epistle to the Hebrews tells of their noble bravery in such terms that we are ready to endorse St. Paul's burst of praise, "Of whom the world was not worthy!" Can we realise that these early confessors were of like passions with ourselves? as prone to doubt and inconstancy; and that the one thing that made them more than conquerors, was "the love of Christ, shed abroad in their hearts by the Holy Ghost."

If we come to modern times, the same facts meet us. Amidst the terrible indifference and formalism and unreality of Christian profession in general there are splendid exceptions. Men and women who, as ministers, or evangelists, or lay-workers, or in the unostentatious quiet of the home circle, exercise a power that cannot be fully accounted for by anything they do or say. In many instances they are not specially eloquent, or gifted, but their path is a path of blessing, and it is impossible to know them without longing to be like them. What is the secret? Do we not know? They have, by simple faith, received the Holy Ghost, have yielded themselves unquestioningly to his dealing, and He has, at different points in their experience, convinced of sin (John xvi. 8), shown unto them Jesus as a Saviour (14), and sealed the believing heart with the joyous sense of pardon and sonship (Eph. i. 13 and Gal. iv. 6), causing it to know the things that are freely given of God (1 Cor. ii. 12). And in the life thus consecrated as his temple are seen to grow the beautiful fruits (Gal. v. 22) that no earthly husbandry could ever produce.

These are parts of his ways, but it would be a profitable study to search out all that is told us in the New Testament of his wonderful working, and then again ask ourselves, "Have we received the Holy Ghost?" And is that all that is necessary on our part? All, and yet not all. He does the work; but we can mar it by resistance, or pre-occupation of the ground in which He is to work. We all know how the slightest film of grease over a sheet of paper will baffle the best penman in his attempt to produce clearly-written characters. And if the plate that is prepared for the camera by any means receives the impression of any other object but the one to be photographed, the operator's skill is foiled. So we must keep our hearts unspotted from the world, if we would be manifestly declared to be the epistles of Christ, written, not with ink, but with the Spirit of the living God (2 Cor. iii. 3), or would have Him photograph there, as "a living, bright reality," the image of the Lord Jesus.

If, in points of practical difficulty, we wish for safe guidance, it is most important to claim the Holy Spirit in his office of teacher; and yet in the present day it is mournful to hear questions of this kind—for instance, worldly amusements, and the godly training of the young—discussed with little reference to Him; but almost entirely on the lines of worldly expediency and human reason. "If you keep your children from dancing and cards, &c., it will make them long for the forbidden fruit all the more." "Young people must have amusement, and if you do not provide it for them, they will snatch it, in a more objectionable manner for themselves." These and countless other specious arguments perplex the parents who are earnestly seeking, by God's help, to train their children for Him, and meanwhile the Scriptural barrier of separation between the Church and the world is overthrown, and hidden with flowers, and danced upon, and practically obliterated.

And yet, as we look round with an almost despairing wonder whether in this matter we shall be able "to keep his commandments or not," we see that there still is a narrow path, and that those who "walk in the Spirit" are found there. And, praise God! the promise is to them and to their children that they shall find it to be "a path of pleasantness," and, as the redeemed walk there, "everlasting joy shall be on their heads," and in place of the pleasures which, at the Divine bidding (2 Cor. vi. 16, 17), they renounce, "they receive joy and gladness," and in the increased faculty for enjoyment of all legitimate "good gifts" (such as literature, beauty of nature, Christian communion and service, &c.), they prove that "where the Spirit of the Lord is, there is liberty."

M. C. France.

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[*] This article was inadvertently omitted from our last week's issue.

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SCRIPTURE READERS FOR THE ARMY.

The annual meeting of the Army Scripture Readers' and Soldiers' Friend Society took place in Exeter Hall, on the evening of Monday, June 7, under the presidency of Rev. J. C. Edghill, D.D., Chaplain-General of the Forces. A social tea preceded the formal gathering.

The report was read by the Secretary, Mr. W. A. Blake, who also presented the financial statement. Unusual interest attached to this anniversary. The rev. chairman eloquently and emphatically endorsed the principles of the Society, and the readers availed themselves of the occasion to place in the hands of Mr. Blake a token of gratitude and goodwill. Having purchased a beautiful sideboard clock, with handsome ornaments, they asked Col. J. W. F. Sandwith to make the presentation. This was done, and suitably acknowledged in a few graceful sentences amid the enthusiastic plaudits of a large audience.

Able addresses were delivered by Rev. W. H. Bullock, General Sir Charles Warren, Rev. J. Mactaggart, Major Owen Hay, R.H A., General Sir Robert Phayre, K C.B., and Major John Smith.

MIDNIGHT MEETING MOVEMENT.—The report of the committee for the past year shows that fifty-one meetings were held, attended by upwards of 2500 fallen women and girls, many of them not out of their teens! Arrangements are being made for extending the work, both in London and the provinces which is urgently needed by the cry "Come over and help us." The state of our income, however, suggests a deaf ear being turned to this cry, unless the Lord's stewards will furnish us with the means of answering it. We have efficient machinery, and only want funds to set and to keep it in motion for the eternal good of those now ready to perish.

John J. Drysdale, Treasurer, *pro tem.*
C. Wilson M'Cree, Secretary.
8*a*, *Red Lion-square, W.C.*

SPEAK GENTLY.

Speak gently to the child who smiles upon you in love, who looks to you in confidence, and to whom you stand as in the place of God. Tell him of Jesus and his wondrous love, and try to win his affections. He is like a lovely flower, full of beauty, but fragile, and he may soon be cut down by the hand of death and removed to a brighter clime. Should he live long in the world, he will remember you in years to come and bless your memory.

Speak gently to the young. They are simple, unsuspecting, full of confidence, uncorrupted by sin, not yet hardened by evil influences: overflowing with love, ever looking round for some object on which to fix the heart's fondest affections, and to whom the future is all bright. Clouds will gather, storms arise; evil days will soon come; the world will be to them very much as it has been to you—very flattering and deceitful. Speak gently to them. Your kind words will follow them through life, will cheer them in many difficulties, support them in many sorrows, and be remembered by them in hoary age, when they are going down into the valley of the shadow of death.

Speak gently to the aged. They have borne the heat and burden of the day; they have toiled long and hard for themselves and others; have fought many battles, and endured many afflictions, bereavements, and trials. It may be that your parents have grown old. They have loved you, cared for you, wept over you, toiled hard and worn themselves out for you. They are old now; their day is drawing to a close. The shadows of evening are gathering around them, and they will soon be gone. Be kind to them; speak gently, and grieve not their care-worn hearts. Let their last days be in peace, blessed by your gentleness.

Speak gently to the poor. Theirs is a hard lot. They have many wants, but few comforts, and are often despised, downtrodden, and overlooked by those above them. The disciples of Jesus, whom He has called, and made rich in faith, and heirs of the kingdom, are mainly from the poor. It is to the poor that the Gospel is preached. Like the Master, be kind to them, speak gently, use no harsh words when fond and gentle ones will do, break no bruised reed, quench no smoking flax; but seek to strengthen the one, and increase the light of the other.

Speak gently to the afflicted. They have many pains, much weakness, and great weariness of the flesh. "Months of vanity and wearisome nights are appointed unto them," and sometimes heart and flesh are ready to fail. The struggle to maintain faith and patient submission to the will of God is a hard one. Speak gently to them, sympathise with them, and enter into their griefs and sorrows. Tell them of a better world, of the promises and the faithfulness of God. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Tell them that, as the Son of Man was with the three Hebrews in the fiery furnace, so is He with them, and will not leave them till He has performed all his good pleasure concerning them.

Speak gently to the erring. You know not the pangs they feel, nor the inward grief, the self-loathing, the condemnation they are the subjects of. You know not how often they have struggled to rise, and fallen back again, nor what promises and vows they have made and broken. Speak gently. One kind word, one gentle look may win them back to the paths of rectitude and virtue. Should this not be the case, you will have the satisfaction that you have done what you could to guide them into the right way. Everywhere, in all places, under all circumstances, and to all people, speak gently. Let the law of kindness be on your lips, and beautify and adorn your life.

Speak gently, 'tis a little thing
Dropped in the heart's deep well;
The good, the joy that it may bring
Eternity shall tell.

Tunbridge Wells. Elisha Balley.

◆

JEHOSHAPHAT.

By Rev. JOHN PEARCE CLARK, M.A.

THE NATIONAL PRAYER MEETING.

2 Chron. xx. 1—13.

The scene is sketched in words few and bold, which, once read, can never be forgotten. We are told of the awful danger suddenly arising, of the near presence and overwhelming numbers of the cruel foe, now within a day's march of Jerusalem, and of the absolute helplessness of the people. Then comes a singularly suggestive and pathetic touch: "Judah gathered themselves together, to ask help of the Lord. . . . And all Judah stood before the Lord, with their little ones, their wives, and their children." All that was strong and tender in love, whether national or conjugal, parental or filial, was then seen and felt in keenest activity. None knew but to-morrow's sun might see their beloved land a prey to the heathen, and their fair homesteads laid low; it might perhaps look down on the ghastly corpses of husbands or wives, children or parents. What a vast multitude of pale, tear-stained faces, filled the Temple court that day! That was, indeed, a prayer-meeting to be remembered, especially that supreme moment when a single man, the King, stood forth to speak to God in his people's name. We have the words of that grand supplication recorded; but how we should like to have heard the living voice, as it urged the plea of a perishing nation.

The simple mention of that national fast and prayer-meeting is instructive,—the bare fact that as soon as the King had been advertised of the danger he "feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah." No sooner did he hear of the impending danger, than he gathered up all his energies for the work of uniting his people to seek the Lord in special reference to this trouble. He neither sought strength from without, nor did he settle down in apathy, accepting the situation as a great, but unavoidable, mystery. There was nothing of the fatalist in him. He was full of holy energy, which he concentrated on the double work of rousing both himself and his people to press nearer to God, their refuge and strength.

Are there not many who need such an example as this? Sometimes we meet trouble with nerveless, almost prayerless, apathy. We talk piously of "accepting it;" which means that we regard it as the work of some awful and mysterious fate which cannot be avoided. We suppose it is sent for some good purpose, for is it not written that "afterward it yieldeth the peaceable fruit of righteousness"? True: but why leave out the very important addition, "*to them that are exercised thereby*"? Sorrow does not necessarily yield the peaceable fruit of righteousness. The promise is given only to those who carry their trouble to God. Unexercised souls, those who are either practical fatalists, or slothful, or both, may bear pecks of trouble, and be nothing the better, but rather the worse. The Christian's troubles belong to one of two classes. Either their purpose is to exercise faith and make room for some glorious deliverance, as in the instance before us, or to exercise patience, and bring forth the fruit of righteousness, as was the case with Paul and his thorn. But if Jehoshaphat had not fasted, the victory would have been either marred or lost; and if Paul had not besought the Lord thrice, the rich consolation of the Spirit, "My grace is sufficient for thee," would not have reached him. "*See that you do not lose your affliction*," was the wise advice once given to a suffering Christian friend.

But it is time for us to examine the King's prayer. At once we are struck with its noble objectiveness. Unlike very many of our modern prayers and hymns, it turns away from the suppliant's own feeling, asks no questions of his faith, whether it be weak or strong, but concerns itself entirely with certain great facts of revelation. Forgetting self, it goes out of self, and fastens upon God and his word. Herein lies one of the great secrets of power in prayer. But observe more particularly some of the facts on which his faith fastened.

(1) *God's power* (ver. 6)—"Art not Thou God in heaven . . . In thine hand is there not power and might, so that none is able to withstand Thee?" It is one thing to make the general admission that God reigns, and that He is able; it is a very different thing to stay my heart in the settled conviction that He can help me just here and now. We often *admit* that He is able, when we are very far from *trusting* his ability.

(2) *Judah's covenant—relationship—to God* (verses 6 and 7)—"O Lord God of our fathers," "*our* God," "the seed of Abraham thy friend." They had no doubt of their relationship to the fathers: they had as little doubt that God had covenanted Himself to the fathers and to their seed for ever. This covenant was especially made with Abraham, God's friend. When, therefore, they pled their cause as "the seed of Abraham thy friend," and addressed the Most High as "our God," they made an appeal to Divine faithfulness which nothing could withstand.

Substitute Christ for Abraham, the new birth of the Spirit for that natural birth by which a Jewish child entered the Abrahamic covenant, and you get the Christian believer's position. It is parallel to Jehoshaphat's, but infinitely higher. Abraham was his covenant head; Christ Jesus is ours. He stood in the covenant of "Abraham thy friend;" we stand "accepted in the Beloved." "God of our fathers," was his cry; "God and Father of our Lord Jesus Christ," is ours. He climbed the rock of covenant relationship to God in Abraham, and proved it to be a glorious prayer-platform. Our prayer-platform, that of covenant relationship in Jesus Christ, lifts us up higher still, even to the great Father's heart. Blessed shall we be if we avail ourselves of our greater privileges as simply as Jehoshaphat enjoyed his lesser one.

(3) *The special appointment of the Temple as a place of prayer*, verses 8 and 9. Again we are reminded of our higher privilege. What the Temple was as the appointed meeting-place between God and his ancient people, Jesus, the Antitype of the Temple, is to all believers. It is written, "If ye shall ask anything in my name, I will do it."

(4) *The mighty plea of dependent weakness* (ii. 12)—"We have no might, . . .

neither know we what to do; but our eyes are upon Thee." Our greatest obstacle to success is some persuasion of might, less or more; but when we come down low enough to say, "we have *no* might," then "God's opportunity" has come, and the shining forth of his power is sure. It never is a question of his power; the only difficulty is, our submission and dependence.

This verse has a history. The late Sir Thomas Fowell Buxton wrote to his daughter immediately after one of the great divisions that gave victory to the anti-slavery movement, telling her of their glorious success. He went on to say that if she took his Bible *it would open of its own accord at* 2 Chron. xx., so often had he turned to this page and urged afresh Jehoshaphat's plea of no might. He added, that they had entered on the recent debate with no clear idea of its issue. Leaning on Divine help, they went forward blindly, taking each step as occasion required, but seeing nothing beyond, until at last a sudden and splendid triumph crowned their faith with thanksgiving. "To them that have *no might* He increaseth strength."

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WHAT SHALL WE DO FOR THE PEOPLE?—2.

BY LADY HOPE.

LAST year, in the bright month of May, I was taying at Montreux—that loveliest of Swiss towns, with its sloping terraces and drooping willows upon the very margin of the Lake of Geneva. We had been paying an early visit to the picturesque market-place of Vevey, for the purpose of distributing tracts and little Gospels to the peasants who make it their rendezvous on one day in the week. The bright sun was shining on the busy scene, as we turned towards the pier, intending to make our way home. A small steamer came puffing down the lake, which, reflecting the blue sky in all its glorious brilliance, looked like a mirror of those peaceful heavens. A long range of mountains tipped with snow completed the picture. Our attention would have been entirely absorbed by the beauty of the scenes around us, had we not noticed a tall, active-looking man step into the steamer, his coat ornamented by a blue ribbon.

I could not resist acknowledging a courteous salute from him by the question—

"Are you a Temperance man?"

"Yes, Gospel Temperance," he replied, with a pleasant smile.

Of course we instantly made friends, and I was not long in discovering that I had found an ardent worker in the cause. The deck of the steamer became a centre of special interest, as he pointed out the tiny villages glistening in the distance on the mountain-sides, and said of one and another—

"We have a mission there—and there—and there!"

My new friend was a resident in Vevey, an earnest evangelical Swiss; and a man who was exercising Christian influences around his neighbourhood.

Presently he started forward.

"Wait!" he said, "my Lady, will you speak with an old man who is on board? He is yonder, by the side of the ship. I will call him."

In another moment, an old man, with bent frame, and long grey locks, his hands resting upon a knotted stick, was coming slowly towards us, and was introduced by our blue ribbon friend as—

"The oldest abstainer in Savoy! He comes from the valleys on the other side of those mountains. And he would be glad to speak with you, for he knows you well!"

"Knows me?" I answered: "I am a stranger here."

"Yes," said the old man, taking off his hat, while the breezes played with his long, grey locks. "I know you, Lady Hope, and am very glad to see you."

He spoke in his own patois, and my friend interpreted my answer of surprise and questioning as to the acquaintance of which he spoke.

"Ah," said the old man, smiling, "I have read your book, 'Our Coffee Room.' Yes, I have read it three times. And now I am reading it in the light evenings to the peasants in my valley yonder."

"The French translation, he means," our interpreter interposed.

"And how is the old shoemaker?" the aged man now asked—"the one who took the pledge, of whom you wrote. Is he alive?"

"Oh, yes," I said; "you mean old F——, who on his knees gave up the drink in his little cobbler's shop. Yes, he is alive and well, and has travelled to New Zealand and back again since then."

"And does he keep firm?" the old man continued, coming closer to me, and watching earnestly for the answer.

"Yes," I replied only too gladly; "thank God, he has been kept firm ever since. He has never tasted a drop of drink since that day when he renounced it for ever; for the Lord broke his chains and set him free."

"Thank God!" the old man echoed fervently, as he bowed his head; and then lifted his wrinkled hand in benedictions. "God bless you! God bless you! and God bless the old shoemaker!" These were the parting words of the Swiss peasant, as we parted at the Clarens pier (for he was going to address a meeting of working-men there), and I saw him no more.

But the recollection of our short interview is to me a very bright one. Is not our world girdled with faith? and do we not find it in its beautiful results wherever we go? Gleams are shining everywhere; rays are streaming from the Sun of Righteousness. Oh for the day when no clouds shall intervene—when every mountain mist shall be cleared away! that the fulness of our Saviour's beauty may appear to every eye, and without the shadow of a hindrance anywhere.

The question, "Does he keep firm?" was an important one. Had I been obliged to say "No, he has relapsed into his former sins," would not a sad breath of failure have been carried back amongst those lonely villages? to bring a painful disappointment to those who were learning how to trust in Jesus for their daily strength, and the keeping power their souls so needed in the daily temptations that must be met, though without a tithe of the privileges we have known.

And here I must remind my friends who are reading this short account that the means used for the strengthening of F——'s resolve was neither more nor less than the four walls of a coffee-room, with its garnishings of life and light, and its cheery warmth, both literal and spiritual; evenings of occupation, and intercourse of friends, with kindly words that *told* each day, taking the place of horrible jests and ill-timed words, that *might* have made havoc of the old man's early faith. Our happy coffee-room became a nursery for hundreds of beginners in a similar case. They were strengthened here to fight upon the right side of life's unceasing battle; they found a power in the Gospel of our Lord that helped them as nothing else could help, to resist the fierce attacks of drink, temptation within their hearts, and outside them, too; and they have proved victorious through the power of Jesus ever since. Just at first they needed every particle of encouragement they could get, and some of them say they need it now! Many working men, who have found the benefit of these sheltering places, have told me they could not live where there was no coffee-house, so dependent have they become upon the meetings, conversation, and general homeliness of these resorts, when combined with mission work, and pleasantly arranged for the benefit and use of working men. While a coffee-house can never supersede the charm of home, it often is the means of creating that charm. It originates in the thoughts of the public-house frequenter a better aim and higher aspirations. In our rooms he learns to love his wife and children, and to care, as he never did before, for their present and eternal good.

Two years ago the readers of THE CHRISTIAN launched a little boat for me of this very kind. I want to tell them of its ups and downs, the currents and the tides that hindered it and drove it back again to shore, and *now* of its present welfare; or, rather, let me turn back the page of hindrances, and merely say, "The prayers of many friends have now been answered, and we HAVE at last a coffee-house, and that in London, ten minutes' drive from the Marble Arch, and three doors from the station at Notting-hill-gate.

THE GOLDEN BELLS.

So now, in the name of the working men of this neighbourhood, I heartily thank the friends who have brought our undertaking to the point at which it stands, and earnestly hope that many of our sympathisers may visit us, and see for themselves the benefit this work must bring. Before this month has closed we hope to open our coffee-palace; and our earnest wish is to do so FREE OF DEBT! For this reason I once more beg of my friends to give me the remaining £350 that we require for the expenses of cleaning, decorating, and generally repairing the details of the house that we have taken. "The Notting-hill-gate Coffee-palace has long been known under this name. We have now rented it, and it will in future bear the sign of "The Golden Bells," our desire being that it should ring out many a peal of mercy and blessing to the passers-by. We want it to become increasingly a centre of mission work; and we know that Christians will rally round us to aid in these labours. We shall be most truly thankful if our friends will relieve us of this burden of necessary payment before we open our new work, that we may devote ourselves without hindrance to its success. To any donors of the sum that we now require we shall indeed be very grateful; and in making this appeal, I would venture to say that, as my little books have helped others in their Gospel Temperance work, I ask them, for the sake of Christ, now to help me in so opening this fresh volume—not of speech, but of action—that it may also prove an encouragement to many who are labouring for the same Master.

[Letters may be addressed to Lady Hope, 12, Great Cumberland-place, W.]

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AMERICAN BAPTIST MISSIONARY UNION.

DEAR SIR,—We have been greatly pleased at the progress of the work in our Congo Mission, and hope you will insert the following little information for those who have for years followed our work with tears, prayers, and help. Five converts have just been baptized at the station of Mukimbungu, about 200 miles inland from the sea; they came up out of the water testifying to the grace in their hearts, and giving glory to the Lord.

The work is going on nicely at our Equator Station, 700 miles inland, north of the equator. Twenty-five children are in schools, and the cannibal men and women of that place hear the Gospel with much satisfaction. They have family worship every day in the Nkundu language, and translations of the Scriptures have been begun by Brother Eddie.

These tidings are glorious, and our souls magnify the Lord.—Yours in Jesus,

A. SIMS, (late) Congo Inland Mission.

BIRMINGHAM.—The last report of the Birmingham and Suburban Evangelical Mission, Palmer-street, says that during the winter about one thousand quarts of soup and nine hundred loaves of bread were distributed, besides coal, clothing, dispensary and hospital notes, &c. A savings bank for the children of the Sunday-schools, and a sick dividend society for the working men, have been established. The open-air field and waste-ground camp meetings were attended with a good measure of success. Special missions were held occasionally in the neighbouring districts besides in the three branch rooms of the Mission. It is a purely Gospel mission, and seeks to benefit all classes of society. The superintendent is Mr. J. Stead, 221, St. Andrews-road, Bordesley, Birmingham; the treasurer, Mr. A. A. Fardon, Glover-street, Birmingham.

A NEW ROMISH SAINT.*

The publication of an edition in English of the life of Sister Emmerich gives to a wider circle an opportunity of judging how important a place credulity must necessarily fill in the mind of the Romanist, from the highly-educated aristocrat, such as was pictured by Disraeli, down to the unlettered Connemara peasant, in whom it would be reasonable to look for a largely developed element of wonder. To state that the biography is a surprising one is only to say that it is a not unworthy addition to its predecessors which bear the name of "Alban Butler." When we add that a Romanist review has in plain terms blasphemously claimed for Sister Emmerich participation in the vicarious sufferings of Christ for the salvation of mankind—"the sacred signs of the Saviour's passion," exhibited in her person "with appalling vividness," testifying that God, "who never leaves Himself without a witness before the eyes of men," had chosen her to be "a victim of expiation"—it will at once be anticipated by those who are familiar with Roman Catholic literature that Sister Emmerich was a stigmatica, and that the volume contains a narrative of such agonies as those described by Theresa, by Catherine of Genoa, and many others whose names are held in high veneration in the Church of Rome. Coming to the book in this expectation, the reader will not be disappointed, for the volume overflows with wonderful stories not at all likely, however, to fulfil the expectation of the reviewer to whom we have referred, and "confirm the faith of waverers in the truths of religion."

Briefly narrated, the chief "facts" in Sister Emmerich's remarkable life, as recorded by her biographer, are these:—The child of poverty-stricken Westphalian peasants, she was baptized when only a day old, and "even then," says her biographer, "she seemed to realise the privileges to which baptism admitted her, and leaning from her nurse's arms, she dipped her tiny hand into the holy water font in order to obtain its beneficial effects." At two years old she commenced vocal prayer, and her visions began, and when a hermit was describing Rome and Jerusalem, she openly taxed him with falsehood, and depicted the scenes correctly. The Latin prayers of the Mass were perfectly intelligible to her, though she had no knowledge of the language, and when she was six years of age, not content with the "voluntary and self-imposed sufferings she offered to God in expiation of her own sins," she performed many "for the sake of others whose spiritual needs had been revealed to her, since even at this early age the idea of expiating in her person the sins of her fellow-men had begun to be clearly manifested to her." The enemy of mankind was ruthless and determined in his attacks upon her, a fact which, as the writer says, "no one who possesses even a rudimentary acquaintance with the Christian life, will be surprised to hear." Many such will certainly be astonished to learn that Satan appeared to her "as a horrible and repulsive creature, resembling a dog with a large head," when, a mere child, she went to pray by night at a rustic crucifix. Even in her babyhood "she knew how to make spiritual communion," and, strange admission on the part of a Romanist, "no offences were more rigorously expiated by her than those committed by priests."

When five years old she received her first call to a religious—that is to say, we suppose, to the conventual—life; and it is noteworthy that "she saw no human probability of being able to fulfil her promise." With singular candour, the biographer has allowed it to appear manifest that her poverty, and not her sanctity, was considered in after life when she endeavoured to enter several convents, her parents on one occasion "representing her weak health and poverty as insuperable obstacles." Ultimately apprenticed to a milliner, she needed not to learn the duties. At eighteen "her mission of vicarious suffering was more and more clearly revealed to her. The corporal maladies which from this time unceasingly attacked her bore the stamp of expiation under the most varied forms," and it was made known to her that "in the sight of God she held the place of Holy Church, and she was to bear the same wounds, incur the same dangers, and undergo the same persecutions that menaced either the whole body or its individual members," so "she expiated the spiritual maladies of such members by unspeakable sufferings, and she atoned by patience for those whose infidelity, negligence, or immorality would have drawn down upon the Church the chastisements of Divine Justice, if not appeased by some such suffering."

Strange to say, however, with all this sanctity, her biographer, with charming frankness, admits that, intense as was her desire to embrace the conventual life, "her poverty and bad health caused her to be refused at the various convents to which she applied." At length, when in her twenty-eighth year, the Poor Clares at Münster consented to receive her, it was only on condition that she learned to play the organ, and she failed to do so. This is a remarkable admission, seeing that she is set down as having previously been able to dispense entirely with the ordinary means of acquiring knowledge. The organist, who is blamed for "treating her as a common servant," instead of training her, had a daughter who was an accomplished musician, and would not permit this daughter to enter a convent where her musical talent was required, unless Anne Emmerich also was taken in, and it was therefore arranged that the two should be received. Here the biographer has another singular admission, for he records that when Anne went home to bid her parents farewell, her father, a devoted Romanist, said, "I would gladly pay for your funeral if you were to be buried to-morrow, but not one penny shall you get from me towards going into that convent." She duly entered the convent, and "never, surely, had a maiden entered so poor in earthly goods, or so rich in spiritual goods."

Shortly before this step was taken, however, she "had received from our Lord a precious and distinguishing mark of his favour." With much attention to detail, the biographer narrates how the Saviour appeared to her, in the figure of a youth, holding in one hand a garland of flowers, and in the other a crown of thorns, and upon her choosing the latter, He laid it lightly upon her brow. She put up her hands to press it firmly down, and from that instant experienced indescribable pains in her head, though no marks appeared until next day, and the blood did not commence to flow from them until some time after her entrance into the convent. These indescribable pains remind one of the "terrible martyrium" of Maria Vela, and the "indicible tormentum," of Catherine of Genoa, or of the worse agonies which St. Theresa set down as divine visitations, but which a deep thinker has classified as hysteria, cramps, and nervous seizures, of that family of mental distempers which the cloister breeds, and which are elsewhere unheard of. In Anne Emmerich's case, to these pains the unexpected one of suspicion and dislike on the part of the sisters was added, her "perfection" being a reproof to the laxity round about her. But other consolation was given her. Referring to this period of her life she has recorded, "I often thought I had the Infant Jesus in my arms for hours at a time." A little while afterwards, however, and for reasons which our author has thought it wise to conceal, the convent was suppressed, and Anne was removed to a small room in the house of a widow at Dulmen. Seeing what visitations she laid claim to, it is remarkable to find it stated that "she grieved above all to leave the vicinity of the blessed Sacrament."

A few months more and she became a confirmed invalid, and never again left her bed. Then began her experiences as an ecstatica and stigmatica, with marks upon her hands and feet, and a double cross upon her breast, which, several priests testified, bled every Wednesday and Friday. Her own immediate relatives appear to have thoroughly disbelieved in her, especially a sister, to whom apparently was given the task of waiting upon the sufferer. Without going so far as these relatives did, in affirming that the case was that of a shameless deceiver, it is not difficult to relegate the case to its proper place in that borderland into which modern scientific knowledge has made some few sure steps. The Prussian Government instituted an inquiry, but the report was not of much value, as it simply stated what for long had been the public opinion, that there was in the case "either a miracle or a fraud." For twelve years, what her biographer designates "her expiating mission" continued, and many details respecting it have been furnished by a Clement Brentano, called "The Pilgrim," by Anne Emmerich, who constantly visited her, and received from her accounts of her visions. Certain matters which are recorded point almost unmistakably to the conclusion that Brentano had great mesmeric force. Though his querulous complaints were very trying to her, "she submitted to all with the sweetest patience, seeing in him only the instrument of God's inscrutable designs." The whole narrative of her visions and sufferings is remarkable, but it becomes less mysterious when it is borne in mind that, as the biographer puts it, her narratives, those of an uneducated woman it must be borne in mind, are always "in perfect accordance with the teachings of theologians and fathers of the Church, with the decrees of councils and the rules of faith."

Strange to say, unlettered peasant as she was, Brentano records her learned discourses and disquisitions upon mesmerism and clairvoyance. Of the possession of the latter faculty she certainly gave many practical illustrations. For her confessor "she obtained the grace of a holy and blessed death, and after his decease, she had a vision in which she saw him with a number of other priests, in a fair and celestial garden." For "long years her only food was the Blessed Sacrament, her constant companions the saints of God." And then she herself passed away, "the vicarious sufferings," her biographer says, "being carried on at an accelerated pace during the last months, as if, knowing she had but a brief period in which to labour for others, she desired to do all she could in that time." After this statement it is not surprising, though it is shocking, to find it asserted that "her bodily pain frequently expiated the spiritual sickness of those who were to be converted and saved by her means." On the morning before her death she said, "The thief on the cross had not so much to answer for as I have, for he had not received the same graces which have been granted to me. Many good people are deceived in me, and think too well of me. Tell them all I am a miserable sinner." Afterwards she added, "Charity, patience, and the other virtues, ensure salvation," and with this sample of Roman Catholic theology we may bring to an end our summary of the volume.

In a court of law the chief difficulty with an untruthful witness frequently is that of restraining him from stating too much; and the writer of this biography, in his anxiety to make good the astounding claims put forward on behalf of Anne Emmerich, has taken away entirely the value of the testimony as regards the marks in the hands and feet, and upon the brow, being duplicates of the Saviour's wounds, by asserting that if Sister Emmerich in her visions saw a martyr tortured, or if, as on one occasion, in an ecstasy, she knocked against a stake, the marks of injuries at once appeared upon her. This admission enables us to admit that she was a veritable stigmata, and at the same time to deny that, therefore, there is any ground whatever to claim for her that the appearances upon her hands and feet were "tokens of the Saviour's love and predilection for her."

And why do we give in the columns of The Christian this summary of a volume which cannot have any value in regard to the development or deepening of the spiritual life? Simply because, in these days of weak toleration, it is openly asserted that the differences between Romanism and Protestantism are such as can easily and properly be bridged over by a little exercise of charity, instead of being, as they are, radical and vital. What stronger proof is needed than that which is afforded by this biography that it is not merely the tendency of Romanism, but one of its essential rules of practice, to undervalue and depreciate the atoning sacrifice of Christ, and to substitute in place of it symptoms of self-righteousness and developments of spiritual disease. "I am on the cross," said Sister Emmerich, and such a feeling necessarily must be that of each Romanist who puts his or her own "expiatory" acts in the place of the finished work of Jesus.

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* Life of Anne Catherine Emmerich. From the German of the Very Rev. K. E. Schraoeger, C.S.S.R. *Burns & Oates.*

In another respect, too, the volume may be of use, for it shows clearly what a Romanist is expected and require to believe. Doubtless it is difficult, as priests say it is, to understand some portions of the Word of God, but surely it is less hard than it must be to accept such a mixture of dreams, diluted science, and wonder stories as that given in the life of this new saint. Educated Romanists, however, have to put the Bible aside and to take the other. J. B.

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THE ROMISH TENETS OF "FATHER IGNATIUS."

By Rev. W. FRITH.

Pastor Chiniquy has said that there is no man in England doing so much to injure the Protestant cause as the so-called "Father Ignatius," *alias* Rev. J. L. Lyne. This testimony is valuable; and all the more so because it comes from one who is so competent to pass an opinion, having been himself a "priest" of the Roman Apostacy. He has also said that it is the incumbent duty of every true Christian to withstand his teaching.

This can be done by leaflets and lectures; and, if we would be faithful and consistent, we must "withstand him to the face, because he is to be blamed" (Gal. ii. 11). To do less is to disregard the Holy Spirit's injunction in Jude 3, and to ignore the warnings of Paul in Gal. ii. 11, and Phil. i. 27: Contrast the teaching of Mr. Lyne (the "monk of Llanthony") with God's own Word:—

(1) *Head of the Church.*—"We love and reverence the bishop of Rome, as the most powerful bishop in Christendom."—*Sermons*, vol. i. p. 31. (See Eph. i. 22, 23; Col. i. 24; Matt. xxiii. 9; 1 Peter ii. 25).

(2) *The Voice of the Church in place of the Word of God.*—"It is no use to say that the Bible is the standard of faith, because we know very well it is not, for a very large number of Protestants deny that it is the Word of God."—*Sermons*, vol. i. p. 15. (See 2 Tim. iii. 15; Col. iii. 16; 2 Tim. iii. 16, 17).

(3) *Images in Churches.*—"I am told that the Roman Catholics in Buddhist countries have images of Buddha in their Churches, and treat them with great respect. I myself would gladly do the same." —From *Jesus and the Palm Boughs*, p. 20. (See Exodus xx. 4, 5).

(4) *The Reformation.*—"That terrible epoch of blasphemy, rapine, and murder, called the Reformation—the blasphemies and impertinences of a lot of unscrupulous cut-throats." (See Rev. ii. 5; Heb. xiii. 8).

(5) *Monasticism.*—"To kneel and kiss the hem of the Sacred Habit, if done from love to Jesus, and reverence to the habit of the consecrated life, a great blessing will be received."—*Little Manual of Devotions*, p. 6. "The monastic life is the backbone of Chrisianity."—*Sermons*, vol. i. p. 4. (See John xvii. 15; 1 Tim. iii. 2; Matt. viii. 14; 1 Tim. iv. 1—3).

(6) *The Virgin Mary and the Saints.*—"I do not hesitate to say that I hold myself just what the Roman Catholic Church holds about the Virgin Mary and the Saints, *i.e.*, the teaching expressed in their authorised standards of faith."—*Sermons*, vol. i. p. 22. (See 1 Tim. ii. 5; John xiv. 6; xvi. 23).

"Reader! Jesus said, 'Search the Scriptures' (John v. 39). Paul said the Bereans were more noble than the Thessalonians, because they searched the Scriptures daily (Acts xvii. 11). Here is an exclusive standard of appeal—the Bible. Here is personal responsibility in relation to it. Here is implied rejection of whatever is not contained therein" (Jude 3).

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BIBLE STUDIES.—19.

GOD'S THOUGHTFULNESS ABOUT LITTLE THINGS.

(1) *Concerning holiness.* "Bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5). "Thou canst not stand before thine enemies, until ye take away the accursed thing from among you" (Josh. vii. 13). (The sin of one brought defeat on the host.) "Take us the foxes, the little foxes, that spoil the vines" (Cant. ii. 15).

"It was but a little darkness,
A scarce acknowledged sin,
I forgot the real question—
'Shall Christ or Satan win?'
But one look up at Jesus
Brought victory within."

(2) *Conduct.* "Be courteous" (1 Pet. iii. 8). "The tongue is a little member . . . a fire, a world of iniquity" (Jas. iii. 5, 6). "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. xii. 36). "Speak not evil one of another, brethren" (Jas. iv. 11). "Keep the door of my lips" (Ps. cxli. 3). "Whether . . . ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

(3) *Life.* "The *steps* of a good man are ordered by the Lord" (Ps. xxxvii. 23). "Even the very hairs of your head are all numbered" (Luke xii. 7). "Take no thought . . . what ye shall eat, or what ye shall drink; nor yet . . . what ye shall put on . . . for your heavenly Father knoweth that ye have need of all these things" (Matt. vi. 25, 32).

(4) *Service.* "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple . . . he shall in no wise lose his reward" (Matt. x. 42). "Under the . . . charge of the sons of Merari shall be . . . sockets . . . pins, and . . . cords" (Num. iii. 36, 37). (Consecration was needed for this, as much as for what seemed to be higher work.) "A poor widow . . . threw in two mites . . . Jesus saith . . . she hath cast more in than all" (Mark xii. 42, 43). "Because thou hast been faithful in a very little, have thou authority over ten cities" (Luke xix. 17).

(5) *Children.* "Whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven" (Matt. xviii. 5, 6, 10). "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God . . . And He took them up in his arms, put his hands upon them, and blessed them" (Mark x. 14, 16).

(6) *Order and thrift.* "And he commanded them to make all sit down by companies . . . and they sat down in ranks, by hundreds and by fifties" (Mark vi. 39, 40). "Gather up the fragments that remain, that nothing be lost" (John vi. 12).

Streatham. Janet Clark.

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AGED PILGRIMS.

The seventy-ninth report of the Aged Pilgrims' Friend Society is an eminently satisfactory one. There has been a steady continuance of that prosperity which has marked its progress. Instituted in 1807 for the purpose of giving life-pensions to the aged Christian poor of sixty years of age and upwards, and commencing with three pensioners of five guineas each; last year it distributed £7000 amongst 1118 pensioners. The Society has now four Homes, in which 180 pensioners have peaceful abodes.

It is rather remarkable that only 155 recipients of these pensions, which vary in amount from five shillings per month to five, seven, and ten guineas per year, are men, while the majority of the women are widows, mostly needlewomen, whose pitiful struggle gives them a great claim. In a great number of cases the pension, even though of the smallest class, enables the poor people to keep their little home together. Upwards of 800 of the pensioners are over seventy years of age, and of this number 245 are over eighty, and fifteen over ninety; the majority are resident in London, but 465 live in the country. It is indeed a blessed work to care for and comfort so many of the aged poor, and one which must appeal loudly to the sympathies of all.

"ERIN'S ONLY HOPE."

At a time when Ireland is engaging so much of the world's attention, and is the subject of hot contention in the sphere of politics, it is well to be reminded, as we are by the motto on the cover of the Sixty-fifth Annual Report of the Scripture Readers' Society for Ireland, that in the circulation and making known of the Scriptures lies the greatest hope for the troubles that afflict that fair land. Happy, indeed, would it be if our statesmen grasped this truth, and applied themselves to the solution of the problems before them, under the illuminating influence of the light thus gained.

The distinct aim of the Society is to bring the Word of God to the hearts and homes of "all sorts and conditions of men;" and this is done by means of fifty Scripture-readers, who have been chosen for this work because of their piety, and because they are able to bring from the Word of God the very truth most applicable to the character and condition of those with whom they come in contact. Twenty of these are engaged in the district extending from Portrush to Armagh. Stress is laid on the fact that for a sum of from £30 to £60 a Reader might be sent to any part of Ireland, and, as in every part there is now an open door, by the liberality of a few individuals, in various districts, the light of the Gospel might be fully shed abroad in their midst. By means of itinerating Readers, and of Bibles, Testaments, and portions sent for distribution among the people where no agents are at work, an effort is made to cover this ground.

The reports of the Scripture-readers are of the most gratifying character, the people, as a rule, receiving them very gladly, and even Roman Catholics listening with attention as God's way of salvation, so different to that put before them by the priest, is opened out. One Reader states that in one place there were 175 Roman Catholics to whom, in confidence, he could speak plainly about salvation through Christ alone. This fact, added to a great mass of accumulated evidence gathered from all places wheresoever the Word of God has been freely circulated and preached, shows that it is by this instrumentality, and this alone, that the darkness of superstition and infidelity is to be swept away, and ignorance made to give place to light and truth Divine.

A good deal of mission work is also done amongst soldiers and sailors, and altogether we feel, as we close the report, we cannot be too thankful for such a work as is being carried on by the Scripture Readers' Society for Ireland. The income of the Society last year was £3701 5s. 1d., being an increase of £567 0s. 6d. over the previous year, an increase which, at this crisis in the affairs of Ireland, it is more than ever important should be not only maintained, but increased. The secretary is Captain Kearney White, 27, Lower Pembroke-street, Dublin.

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REDRUTH TOWN MISSION.

The twenty-fourth report of this Mission speaks of the ready acceptance of the word by the Cornish miners, and of good work done in the common lodging-houses, the union, the hospital, and by means of Sunday evening services in the mission hall, where also mothers' meetings are held. A Sunday-school and a Band of Hope further attest the activity of the workers. Many of the poor people on their death-beds have testified clearly of their hopes of eternal happiness. When we note that this good work is carried on at the small cost of £120 annually, it behoves Christians, we think, to see that its needs are met. Mr. and Mrs. Wilson are the missionaries.

MILITIA AT HOUNSLOW.—We are beginning our seven weeks' mission among the militia on Hounslow Heath. If your readers will kindly send to us suitable tracts, leaflets, &c., for circulation among them, they will be rendering good service to a class of men greatly needing it. We are expecting nearly two thousand in camp.—Yours most truly, Samuel Wesley,
Wesleyan Chaplain to the Forces.
Hampton House, Hounslow.

WORK FOR YOUNG WOMEN.

Of all the branches of the Y.W.C A., none seems to us to be more important than that which aims at providing young women with employment. Protection and Prevention are the two motto words of the Association; while it cannot by any means be said that a young woman who fills a comfortable situation needs no protection, still it is true that those who are out of employment run the most serious risks of falling into some of the snares that are laid for their feet.

The Employment Agency of the Y.W.C.A. is a department of the work, therefore, that ought to have the widest possible publicity among all who require good women servants of any kind. It has done splendid service in the past, and will do still greater service, we trust, in the time to come. Nearly two years ago Miss **Annie Gough** took charge of it at 17, Old Cavendish-street, and since then it has greatly developed. The secret of this success may be found in the fact that Miss Gough's whole heart is in her work. One forenoon recently our representative looked in at Old Cavendish-street in order to get a few facts about this excellent effort, with a view of awakening the interest of our readers. "I like the work," said Miss Gough; "it is so interesting finding people employment." No trouble appears to be spared. We have lately heard much about registry offices in London that is not creditable. Even where they are not misleading and dangerous, they too often fatten on the helplessness of those who seek their aid. The Employment agency at 17, Old Cavendish-street, desires, of course, to pay its way, but its great and primary aim is the benefit of the young women, and this it accomplishes in various ways. Sometimes a word of Christian, sisterly sympathy, counsel, and advice is of more value even than the provision of employment. The records of the branch show that the solicitude shown by Miss Gough and the Hon. Superintendent, Miss Wingate, has called forth much gratitude from those whose names are placed on the books. The satisfaction felt extends to mistresses as well as servants; for we read in one of the reports that "the increase in the work is largely due to ladies having recommended the agency to their friends." This increase during the last two years has been something like 150 per cent.

The scope of the agency embraces all sorts of domestic employment, from charwomen to housekeepers and lady companions; but it extends further even than that. Miss Gough has frequent applicants for the post of matron at charitable institutions, and for mission work of varied kinds. She is specially anxious at present to find places for governesses, housekeepers, lady helps, matrons, trained nurses, and Bible women, many of whom are on her books waiting for situations.

It is a very interesting fact that out of this agency a distinct branch of the Y.W.C.A. has grown. It is called the Scattered Members Branch, and now numbers some 160 young women resident in the United Kingdom, France, Holland, Switzerland, India, Australia, &c. Miss Wingate and Miss Gough keep up a constant correspondence with these *protéges* of the agency, and they are thus kept within the circle of good influences. As many of the young women in London who are looking for employment come direct from the provinces and abroad, the agency is glad to advise them as to apartments, &c. Indeed, it was largely in connection with this work that the need for the "Travellers' Aid" Branch was seen and acted on. Of that most valuable preventive movement (which now embraces the London Docks as well as the great railway termini) we hope in a subsequent issue to speak. Meanwhile we commend this Employment Agency to our readers, and hope that all ladies at the head of households, or otherwise, who can forward it in any way, will place themselves in communication with Miss Annie Gough, 17, Old Cavendish-street, W.

DR. MUNHALL IN SAN FRANCISCO.

Dr. L. W. Munhall, one of America's successful evangelists, has been spending the winter on the Pacific Coast, and has closed a series of evangelistic meetings in San Francisco, which have been very beneficial in their results. The services were held in connection with thirteen of the evangelical churches and the Evangelistic Committee. All the churches uniting in the effort have received additions to their membership. A greater love for the study of the Word on the part of church members has been the natural outgrowth of the series of Bible-readings given every afternoon in one of the largest churches in the city. The city was divided into four districts, giving two weeks in a place. There were special evangelistic services every night, except Saturday, and special meetings for young men or young people every Sabbath afternoon at three.

The opening meeting was held in the largest hall in the city, and was for young men only between twelve and thirty-five years of age. The address was a confidential talk on three great evils which are stalking abroad in the land: intemperance, licentiousness, and greed for worldly gain. The hall was packed to its utmost capacity, and the notes of warning from Dr. Munhall were timely and to the point. About 700 remained to the after-meeting, and 300 rose for prayers, desiring to commence the Christian life. It was one of the grandest religious services for young men ever held in San Francisco.

The Doctor has laboured in the following cities in California: Los Angeles, Sacramento, San José, and San Francisco, and spent four weeks in Portland, Ore. He sailed on the June ship for Australia, and will spend a few weeks in Honolulu *en route* to the Colonies. At the closing meeting in San Francisco, resolutions were unanimously passed commendatory of his labours in the metropolis of the Pacific Coast.

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A WAYSIDE EXPERIENCE.

Dear Sir,—The paragraph in The Christian, referring to "Young Women at Restaurants," brought to my remembrance something that occurred to me more than twenty years ago. I had a long detention at a small station in South Wales, and after reading all that interested me in a daily paper, I handed it to the attendant at the refreshment stand. She thanked me, but presently said, very simply, "I have something better than papers now; I have found Jesus, and He is my Saviour." No train was due for some time, we were alone in the station. I asked her to come and sit by me, and we had an hour's talk which I can never forget.

She told me her experiences—the doubts, and fears, and then the power to cast herself, and sins and burdens, on One mighty to save. Her bright young faith, in all its freshness, refreshed and strengthened me more than I can say. She poured out her heart to me—her sister in Christ, telling me her troubles, difficulties, and the dangers of her position. She spoke of the free remarks of fast young men as most disagreeable, saying, "We none of us like it, though we are obliged to put up with it;" and added, "Even good men will think nothing of saying a light word to a girl at a refreshment stand. They little know how we dislike it, or how glad we are when anyone says a good word, or gives us a little book or tract, as some do."

This struck me very much; I felt it would require courage, real love to Christ, to speak a word for Him to persons of her class. It may be, as she said, Christian men, in the excitement of travelling, may in an unguarded moment say an idle word to the one who hands them refreshments at a railway station. Should this meet the eye of any who have done so, they will be sorry, and I trust will do so no more.

The young person of whom I speak obtained a suitable situation, and wrote to me some months after our interview, telling me she was very comfortable, and happy in the Lord.

Yours very truly, R. W.

WHAT IS DEATH?

"Blessed are the dead which die in the Lord."
Rev. xiv. 13.

'Tis but the breaking of a shell;
For, like a bird set free,
The soul doth soar to realms of love,
And fadeless ecstasy.

'Tis but the springing of the flower
Above the dark, cold sod;
The rending of the veil that hides
From us the living God.

'Tis but to cast a worn-out shroud
Of dust and earth aside,
And wear the glorious marriage robes
Of Christ's beloved bride.

'Tis but the golden sunrise glow
Gilding the hills of time;
The dawning of eternal day,
Effulgent and sublime.

'Tis but the infant spirit clasped
Unto its parent's breast;
The landing of the storm-tossed bark
On shores of tranquil rest.

'Tis but the sweet awakening kiss
Of angel friends above;
To share with them the rapturous joy
Of Jesu's perfect love.

Prittlewell, Essex. Harriet J. Evans.

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TEMPERANCE NOTES.

The Grand Hotel, Melbourne, Australia, is to be turned into a coffee palace.

A large temperance café has been opened at the Shipperies Exhibition, Liverpool.

In connection with the British Medical Association, there are now 341 medical men who are abstainers.

Sir Wilfrid Lawson is to be the Liberal candidate for Cockermouth Division of Cumberland at the next election.

Plebiscites on the direct Veto, in thirty-five places in Scotland, give the following totals:—For, 53,073; against, 4628.

The proprietors of the Clyde steamers are said to give every facility for the sale of drink on board, for the sake of the profit.

After a recent service on one of the Orient steamers, conducted by Rev. H. Bloomer, of the Thames Mission, twenty-five men signed the pledge.

The Dublin Prison Gate Mission reports a successful year. Earnest efforts have been made to induce discharged prisoners to sign the pledge.

Neal Dow writes to Mr. Barker, of the United Kingdom Alliance:—"The effect of prohibition is to render drinking disreputable, and to make drinkers lose caste in society."

In the annual report of the Baptist Total Abstinence Association, a number of cases are cited of conversions resulting from the labours of Rev. J. M. Hewson, travelling secretary.

The Scott Act was recently adopted in Portland, New Brunswick. On the same day it was rejected in the city of St. John, and on the day following it was carried in the county of St. John.

In the May number of *The Missionary Herald* there is an acknowledgment of "£5 for Congo, saved by giving up stimulants." If this practice became general, Christian missions would not languish.

The South African Wesleyan Conference has informed Government that no settlement of the Transkei liquor traffic not in accordance with the original convention with the tribes will satisfy either the natives or their ministers.

The Queenstown (Africa) *Free Press* states, drinking is fearfully prevalent at Kimberley. One small canteen every Saturday night sells about one thousand small bottles of a spirit called Cape Smoke. Deaths from drink are frequent.

The American Medical Temperance Association met at St. Louis, in May, and about two thousand physicians were present. Strong resolutions were passed against the use of alcohol, and in favour of scientific temperance teaching in State schools.

The Edinburgh Gospel Temperance Union has just issued a very encouraging and hopeful annual report. Rescue work and raising the tone of the Church on the subject are the chief aims. The leading temperance reformers of the city are active members.

SOUTHSEA.—We have commenced tent work on Southsea Common, Portsmouth. We have had good meetings with manifest blessing. There is a wide field for Gospel effort here, especially during this month, as there is to be a large exhibition from June 24 to 28. Close by are our Gospel tent and Bible carriage, but we are in need of labourers. If any Christian workers should be coming to Portsmouth and would like to help in Gospel work I should be glad to hear from them.

Havelock Park, Southsea. Jno. Denning.

For the Young.

THE BLACK DIAMOND.

"Only a poor little black diamond!" it said to itself, and it sighed as it looked across at the rows of beautiful white diamonds, which lay so near, sparkling in the sun. "Now, if I had been one of those lovely white diamonds, how useful I might have been, perhaps set in a rich gold ring for some fair lady's hand; or, best of all, even in the crown of a king or queen; but what can a black diamond do? I am afraid I am of no use at all."

Presently there was a bustle in the place; a very rich gentleman, who was owner of several gold mines, had come in to make some purchases. The white diamonds were laid before him, in all their dazzling brilliancy; but, strange to say, to-day he wanted none of these.

"Have you no black diamonds?" was his question to those who were so busy in showing him the white diamonds, and in dwelling on their high value. So the little black diamond was brought to him among some other black ones, which the gentleman at once purchased. They were packed up together, and put into his carriage to be conveyed to his residence. A long journey the little diamond had with its companions, for the owner of the mines lived at a great distance from the place where he had bought the diamonds.

"And now will you tell me, what you want black diamonds for?" said a friend who had accompanied the gentleman to the shop. Why did you not buy some of those beautiful white ones, instead of these ugly black ones? What use can they be to you?"

"Wait for a little while," answered the owner, smiling; "and you will see how very useful my black diamonds are to me."

The friend left him then, but some weeks afterwards he went to pay a visit to his friend, the owner of the diamonds. As they were out one day, looking at the mines and the machinery belonging to them, the owner brought his friend to a spot where he had never been before.

And there, instead of going down the long, dark chimney-looking shaft, in a kind of bucket as they had to do in their visits to the other parts of the mines, was some machinery laid above the ground, which, when it was worked, sent down tubes, many, many feet into the hard stony rock, bringing back with it each time it was drawn up, a large piece of the rock, or strong quartz, and when that was crushed, several specks of precious gold.*

"But how can the iron tube make its way through the hard rock?" was the question of the friend, as he looked in surprise at the pieces that were brought up.

"Now I will give the answer to your question of some weeks ago," replied the owner, smiling, "as to what use the black diamonds were to me. At the end of the iron tubes are fastened the black diamonds you despised so much; and they cut their way through the hard rock and stone, as nothing else could do, so to me the black diamonds are of the greater value and use; they will bring me thousands of pounds worth of gold."

How thankful was our little friend, the black diamond, as it heard its owner's words; it had only longed to be a fair, but perhaps useless, ornament, but now, far more joy than it had ever dreamed of, it had been made of such priceless use and value to its loved owner.

Dear children (I mean those of you who really belong to the Lord Jesus, having received Him as your Saviour), does not the story of the little black diamond teach you some lesson? You may not be rich, nor beautiful, nor clever. You may say, "I am only a poor plain little child; what can I do?" But if you are one of the diamonds or jewels belonging to the Lord Jesus, you are as dear to Him as if you were rich, or beautiful, or clever. And you can be just as useful in any work He gives you to do. You can be kind and loving in your own homes; obedient and helpful to your parents and teachers, affectionate and gentle to your brothers and sisters and companions; if you are like the Lord Jesus in your daily life, you are far more beautiful in his eyes than if you merely had a pretty face. And how very useful you may be in trying to lead other little children to the Saviour.

But, first be quite sure that you are one of his diamonds; your soul washed white in his precious blood, for that is the only way in which you can become one of his jewels. In Malachi iii. 17, his children are spoken of as jewels, which means his special treasure. Think of being a special treasure to the Lord, and all his believing children are such. And, in Daniel xii. 3, we are told that those who are the means of "turning many to righteousness," that is, of leading them to the Lord Jesus for salvation, "shall shine as the stars for ever and ever."

May the Lord grant that each of you who read this story, may not only be a diamond of the Lord Jesus, but also the means of winning many to Him.

Melbourne, Victoria. E. S. H. R.

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STARVING IN SUMMER.

Dear Sir,—I find that many people quite fail to remember the condition of the destitute when the weather clears and the temperature rises. It looks as though they imagined it was rather a pleasant thing, on the whole, to starve on a warm, bright, summer's day. Liberal help reached me during the winter, but now the tide has almost ceased to flow. Yet the distress continues to be very acute. People come to me staggering—not through drink, but through exhaustion for lack of food. I can help them only as help comes, which is now in homœopathic doses. Our eight missionaries and small army of district visitors bring numerous cases of genuine distress. To some of these I have to say, with bitter heartache, "No." Women are being forced out upon the streets that they may eke out their wretched earnings, if they are fortunate enough to have any. Emigration cases, which ought to be carried through, fall to the ground altogether, and the candidates must remain at home to compete with their hard-pressed fellows, and so still further lower wages. A mass of sickness is the legacy of the terrible winter just passed. Must one say to these sufferers, "I cannot help?" The doctor orders "plenty of nourishment;" says some cases should be sent to the seaside, and that poor sickly bairns must have a little country air! What can we do?—Yours in sadness,

W. Evans Hurndall.

16, *Cottage-grove, Bow, London, E.*

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MILDMAY MISSION TO THE JEWS.

On Wednesday, June 9, this Mission held its annual summer tea and Gospel meeting at the Conference Hall, Mildmay-park. It was the Jewish Day of Pentecost, and suggested in speech and prayer the earnest desire for another great outpouring of the Holy Spirit on Jews. The Jewish children of the night school were accompanied by their teachers; then flocked in numbers of Jews and Jewesses, till we had got more than 550 Jews, Jewesses, and their children. This was the largest number the Mission had ever gathered at one time.

After tea, the meeting was held in the grounds. Mr. Wilkinson gave a word of hearty welcome in the name of the Lord Jesus Christ. Rev. D. B. Hankin gave an earnest Gospel address, winning attention by telling them how much he was indebted to their nation for his Bible and Saviour, and in proportion to the preciousness of both to his own heart, he desired the Jews to possess the same blessings he had found. Mr. Tod followed with another address, full of Gospel truth. Various brethren prayed, and Gospel songs were sung by the night-school children.

There was much innocent play both before and after the meeting, and much conversation with Jews in groups, many confessing openly before their brethren their faith in Jesus as Messiah and Saviour.

SHELTERING HOMES, LIVERPOOL.—Mrs. Birt writes that she is about to sail for Canada with the third band of young emigrants this year. "For a brief season I shall be away from this side of the work, and shall be busy visiting, counselling, and cheering the young people I have taken out in former years. The third band consists of boys and girls, some of the nicest we have ever taken in, and it is almost certain they will be successful in the new land."

CHILDREN ON THE CONTINENT.

In the recently issued report of the "Foreign Fund" of the Children's Special Service Mission, many encouraging facts are given as to the success that attends the distribution of the Picture Leaflets. We give the following specimen extracts:—

FINLAND.

During last year the publication of a series of *forty* of our Picture Leaflets in the Finnish language, translated by Mr. Mäkinen, was brought to completion, 200,000 in all being printed. An earnest lady worker, Miss M. Sahlberg, of Helsingfors, writes:—

"I had eight meetings for children, and in each I distributed about 200 of the Picture Leaflets, about 150 to children, and 50 to grown-up people who attended the meetings. I wish you could see with what joy they received the little tracts! Many of the children came from very far distances in snow and cold to the meetings, but I am sure the little leaflets were to them a great reward. The last meeting I had was on a Sunday afternoon, in a little cottage in the wood, far away from any village. The owner of the little house had asked me to come there, because his house, and some other peasants living in their little cottage in the wood, had so very long distances to the places where the meetings had been before. I went, but as I knew the place, how far away from other people they lived, and as it was this day just a dreadful snow-storm, I did not expect many attendants. But as I came to the place I was almost moved to tears to see the little house full of people, young and old. And as I went home, sitting comfortably in the sledge, a good horse bringing me quickly on my way, I passed many of the children who had attended the meeting, standing and walking in snow up to their knees."

In another letter the same lady says:—

"You cannot imagine how much joy the Finnish Picture Leaflets cause. There is such a great demand for them over the country, pastors and other workers for the Lord send for them, so I have sometimes the hands full of work with all the letters and questions I have to answer. But I am very thankful to be permitted to serve in this way, and I am sure the Lord sends his blessing with the tracts, so that his name will be glorified also by this work."

BULGARIA.

Sixteen of our leaflets have been translated into Bulgarian, by Rev. J. A. Tonjoroff, of Philippopolis, Eastern Roumelia, and 80000 have been printed. Another series would have been printed before now, but for the recent war. Mr. Tonjoroff wrote in one of his letters:—

"There are thousands of Bulgarian boys and girls who can read, but have nothing so interesting. There is only one book in Bulgarian with pictures for the children, translated by an American lady missionary; but every child cannot find a shilling to buy it. I cannot see any reason for the leaflets not being introduced in our schools. They will do an excellent work in our schools, whether by distribution or selling. Not only our Protestant booksellers will be able to scatter them, but even the orthodox (Greek Church) Bulgarian booksellers will be glad to sell them with a proper percentage. Our children are very fond of pictures, and I hope by such they may be led to read and be interested in that glorious work of salvation which Jesus has done for all. And who knows how many little ones will bless the Lord that he sent them these beautiful leaflets?"

In another letter Mr. Tonjoroff says:—"Only God knows the good these leaflets have done to many hearts, where they have been distributed. But the demand is very great. My wife took some hundreds yesterday to be distributed among the little girls of the central Bulgarian Girls' School in the city. They have been received very thankfully. To-day I send some 2000 the other side of the Balkans. Let us pray that the good Lord may bless these to bring many a wandering little one into the fold of the Good Shepherd."

CHRISTIANIA.—Rev. G. Hubert writes:—"Mr. Hammond's meetings have been wonderfully blessed. Souls have been converted, and we are hoping for still greater blessing."

BACK NUMBERS WANTED.—In answer to your paragraph on page 13 of The Christian for June 3, you would greatly oblige by stating that any quantity of back numbers of your paper would be most thankfully received, and distributed to hundreds of railwaymen, by a Christian fellow-workman, in Manchester, and his colleagues in surrounding towns, if forwarded, carriage paid, to wait till called for, to the Y.M.C.A., 56, Peter-street, Manchester. E. H. Lander.

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* A fact; we have seen the process, near Sandhurst, Victoria.

Notes and Comments.

NEXT week we hope to give portraits and sketch of Canon and Mrs. Josephine Butler.

Monday last being a Bank Holiday, we have had to prepare this issue for press earlier than usual. Communications received after Friday morning will be acknowledged in our next.

A report has gained some currency that Mr. George Müller had died in New Zealand. We are thankful to be able to contradict it. The report arose from a lady misreading a letter, which informed her of the death of Mr. George Walker, which she mistook for Mr. George Müller.

In the columns of the Roman Catholic *Universe* there is a singular advertisement with reference to the Pilgrimage to Lourdes, from which it appears that "all who promise prayers or good works" will be accepted as associates, and will have the right to participate in all the spiritual benefits attached to the pilgrimage. We do not need to specify either the benefits or the works, but it is curious to note that the associates are exhorted to send their petitions and not to fear giving trouble by sending too many.

> The petition may be made out in the form of a prayer to Our Lady: it need not bear the name of the writer, and may be sent in a closed envelope as a private and confidential communication. All will be deposited in the Grotto at Lourdes near the altar, close by the sacred spot where the apparitions of our Lady took place.

It is also announced that at a certain chapel in London "a general petition to our Lady of Lourdes may be signed on Sundays." Yet this has been termed a sceptical age! Could imposture and credulity further go?

At a recent meeting of one of the solemn, learned societies, a paper was read "On the Game of Hop Scotch." According to the report of the proceedings which appeared in *The Athenæum*, the author traced "the origin of the game to a period anterior to the introduction of Christianity, and showed that in early Christian times children had some rough idea of representing in this game the progress of the soul through the future world, and that the division of the figure into seven courts was on account of the belief in seven heavens." This would be very amusing, if it were not pitiable. Speculation is all very well in its way, but when it goes in directions such as the above, and it is remembered that the mental effort is that of a number of grown up men representing a society many members of which profess to be unable on scientific grounds to believe in the Bible account of the origin of man, we are reminded of the Saviour's reference to those who strain out a gnat and swallow a camel.

Sir Charles Cameron, the officer of health of the City of Dublin, has stated that in the Irish Metropolis 140,000 people live in tenement houses, and that the worst clothed poor population in the United Kingdom is in Dublin. There is a very high mortality from diseases, which have their origin in constitutional causes, including defective nutrition, and want of proper clothing and housing. Sir Charles laid much stress upon the fact that the Sanitary Association has only eighteen lady officers, and that these ladies visit in couples, the latter portion of the remark being amplified by Rev. F. Carmichael, who added that the ladies went in pairs—a Roman Catholic and a Protestant—"that they might watch each other."

We are by no means disposed either to under-value Protestantism or to exalt Romanism, but surely it ought to be possible where only sanitary matters are concerned to put religious discussion aside, and to go about doing good without bickering. A whitewash brush crusade should not necessarily imply the accompaniment of heated discussion or of proselytising, and it is difficult to understand a condition of things which seems to involve both the one and the other.

It is, however, easy to get at the reason of the overcrowding and rags, for Dublin is literally full of whisky shops, and thousands of men and women spend in alcohol that which ought to be expended upon food and clothing. Perhaps in no other city in the world is so much spent upon drink by so poor a population, and the difference between the glitter of the spirit bar and the miserable gloom of the slums and courts in which the consumers live is more striking than it is elsewhere. Drink and poverty and dirt go hand in hand, and it is useless attributing to defective drainage that which is due to the dram shop and the distiller.

The posthumous poem, by Victor Hugo, which has been published, is a very remarkable one, both as regards subject and execution. Based upon the Sacrifice of Calvary, it would have been lamentable had there been in the work any signs of irreverence or irreligion. Perhaps in the passages relating to the Saviour's entry into Jerusalem, the scene before Pilate, and the sentence of Christ, there is not anything above the medium level of much of Victor Hugo's verse; but the portion descriptive of the wanderings of Barabbas after his release—wanderings which at length bring him at nightfall to the cross from which the body of Jesus of Nazareth had been removed—are full of power and pathos. Of equal force is the passage in which Barabbas, recognising that Jesus was the "rejected of men," apostrophises the human race with regard to its *choix formidable entre Satan et Dieu*. It not only shows strong imagination, but also, so far as a writer's words may be taken as representing his own feelings and real opinions, shows that, at any rate, Victor Hugo believed in the Divinity of Christ, and that more than one of his followers had misrepresented him as holding Unitarian views.

It cannot be too strongly insisted upon that the real differences between the High Church and the Evangelical parties are based not upon a few trivial forms and ceremonies, but upon important and vital doctrines. Of late there has been a revival of the Tractarian heresy of the efficiency of prayers for the dead; and if the disgraceful scene which, it is stated, recently occurred at the porch of a Cheshire church, when the clergyman called a parishioner "a scoundrel" for having removed from the church walls notices requesting the congregation to pray for the souls of the departed, has the effect of calling public attention to Ritualistic teachings, it will be not altogether deplorable. If the parishioner is wealthy enough to take the matter to the Law Courts, and it is said that he is, we may have another Gorham case, and another judicial definition of the doctrines which clergymen of the Church of England are required to teach.

The following passage from *The Friends' Missionary Advocate* (American) is well entitled to be reproduced:—

> Think of the awful responsibility of allowing nearly two thousand years to go by, after our Lord said, "Go ye into all the world and preach the Gospel to every creature;" and yet Christendom stands idly facing a lost world; grudgingly sends less than ten thousand workers into the world-field; grudgingly gives ten millions of dollars a year for the work; and then lazily swings in silken hammocks, spun out of fine theories and speculations about "second probation" and "final restoration;" sinks into calm repose with the surfeit of Gospel privileges, fed from repasts whose crumbs would feed a starving world; and ventures into the presence of God, to face a whole generation of lost souls, for whose salvation no personal effort has been practically made.

It is interesting to learn that while the Friends numerically remain stationary, they are increasingly successful in their educational efforts. In adult school work they have been pioneers, and their adult scholars grow more than do those who are children. In Yorkshire, since the returns were made in 1883, forty-two per cent. increase of adults have been brought into Quaker schools. This steadily advancing work, outside their own communion, is a very valuable contribution to the welfare of the people.

A Wesleyan layman in *The Nonconformist* traces the decrease of members in Methodism to undue honouring of wealth, and to a receding from early teaching in laxity of life. Among Irish Congregationalists a merchant —Mr. Callender Campbell, of Londonderry— has pressed the inquiry whether widespread commercial depression is not the result of unchristian business practices, and has ably contended that the death-blow to the present ruinous competitions, business gamblings, and grasping monopolies, can alone come from a return of Christendom to the teaching of Christ.

Some weeks ago we alluded to an important conference which had been held in Bradford as to the reasons why working-men absented themselves from public worship. At a second conference the Socialists and trade-unionists advanced their anti-evangelical theories. Undeterred by this, influential laymen have again met, and carried unanimously resolutions to the following effect:— That in churches, chapels, and other places, there should be earnest and pointed preaching of the Gospel; singing in which all the people could join; freer access, especially on Sunday evenings, to pews; personal invitations, efforts to interest young people in Christian work; and a deeper and more prayerful sense of dependence on the Spirit of God. It is very hopeful to find the laymen of a large town united in these convictions.

Our readers will be glad to learn that Mr. Edward W. Thomas is now engaged in extending one of the Preventive Homes of the London Female Preventive and Reformatory Institution. This enlarged branch is designed for the special benefit of really friendless young girls in their teens. The training given to these 'waifs and strays' will be first Christian, secondly thoroughly industrial, especially with the view of their entering domestic service. The outlay will, it is anticipated, be met by the willing offerings of the public.

The Christian.

June 17, 1886.

CONTENTS.

Mr. William Wheatley.
(With Portrait) 1
Paul's Question at Ephesus 3
Scripture Readers for the Army .. 3
Speak Gently 4
Jehoshaphat 4
What shall we do for the People?—2 5
A New Romish Saint 6
Romish Tenets of Father Ignatius .. 7
Bible Studies.—19 7
Aged Pilgrims 7
"Erin's Only Hope" 7
Work for Young Women 8
Dr. Munhall in San Francisco 8
A Wayside Experience 8
Poetry—What is Death? 8
For the Young 9
Starving in Summer 9
Children on the Continent 9
Notes and Comments 10
Believers' Meetings, Dublin 11
More Land to be Occupied 12
The Women of India 12
Letters to the Editor 13
The Book World 14
Wesleyan Missions in Africa 14
Notes on Daily Readings 15
Poetry—The Bridegroom's Voice .. 16

"Jesus saith: Follow Me, and I will make you fishers of men."

MISSION TO DEEP SEA FISHERMEN.

The Mission is designed, in humble dependence upon the blessing of Almighty God,—

I.—**To carry the Glad Tidings of God's Love, Mercy, and Salvation in our Lord Jesus Christ** to the thousands of Fishermen employed in trawling and other modes of fishing in the North Sea and elsewhere, and in every possible way to promote and minister to their spiritual welfare.

II.—**To mitigate the hard lot, and improve the condition of the Fishermen physically and mentally** by all practicable means, and meet many urgent needs for which, heretofore, there has been no provision, especially in supplying medicine and simple surgical appliances, books, mufflers, and cuffs.

For the above purposes **Mission Vessels are stationed with six fishing fleets**, but it is of urgent importance that more vessels should be fitted for similar service, in order that Clerical and Lay Missionaries and Agents may visit the Smacksmen.

"The undertaking is a blessed one, and will be accepted by our Heavenly Father as an offering of true devotion."—**The Bishop of London.**

"The Mission to Deep Sea Fishermen deserves the support of all who are interested in winning souls for Christ."—**The Bishop of Exeter.**

"Christian philanthropy never devised anything more conducive to the relief of human suffering than the furnishing of a Medicine Chest on the Mission Vessels, to which fishermen, in case of sickness or accident, might have recourse, free of cost."
The Sunday Magazine.

"It was not long before some sick and injured men were brought on board. Poor fellows! let a man fall sick, or be hurt or gashed ever so much by falling spar or running tackle, there is no help or healing for him in the fishing fleets. He must simply suffer—and, it may be, die—until he can be sent home by some returning steamer or smack. *Mais nous avons changé tout cela;* there is a medicine chest on board each of the Mission vessels, and relief may now be promptly administered. We had, on the very first day, ample proof of the need for such help. Wounds and bruises, bad enough in their way, seemed nothing to the ulcers, sores, and other painful cases, mostly the result of wounds aggravated by exposure and neglect. Then some of our visitors wanted books and papers; they had heard of our library, and were not slow in availing themselves of it."—**A Visitor on board the "Edward Auriol."**

"The Mission to Deep Sea Fishermen is worthy the most liberal support of the public. It has done, is doing, and is likely to do, we believe, a grand work among our fishermen at sea."
The Yarmouth Independent.

"I look upon the Mission Vessel as a blessing to the trade of the Port."—**The Mayor of Great Grimsby.**

"It is indeed an advantage for our fishermen at sea by means of these vessels to enjoy the same privileges as we ourselves do on shore."
The Mayor of Great Yarmouth.

"The Mission Vessels, by determined effort, are sweeping away the grog shops from the North Sea."
Sir Edward Birkbeck, Bart, M.P.

Additional Funds are very urgently needed. During the summer months the expense of despatching Evangelists to the North Sea, and maintaining them on board the various vessels, is an exceedingly heavy strain upon the income of the Mission.

Contributions may be paid to Messrs. Lloyds, Barnetts & Bosanquets (Limited), 62, Lombard-street, E.C., or to

E. J. MATHER, Director.

Bridge House, 181, *Queen Victoria-street, London, E.C.*

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

A Mother.—Yes, we call it "The Wild Flowers of the Forest Day Nursery." It is the widowed mother we seek to help as much as possible in this branch of work.

Week Evening Classes for Rough Boys. Sunday Schools. Children's Services. Band of Hope. Industrial Classes for Lads. Mothers' Meetings. Mission to Inebriate Women. Evangelistic Services. Men's Bible Classes. Temperance Meetings. Bible Reading for Women. Open-air Services. Room to room Visitation. Various Thrift Agencies. Meetings and Classes for Young Women and Elder Girls. Prayer Meetings, &c , &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."—George Yard Ragged Schools. Received with many thanks, 10s. from "Friends of the children." When sufficient funds are in hand, 500 poor children will be taken for a day in the Country, and necessary food supplied.—George Holland, George Yard Ragged Schools, &c., High street, Whitechapel, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

THE INDIGENT BLIND VISITING SOCIETY. Founded 1834. To raise the condition of the Blind of London. Nearly 900 are visited and assisted, and over 300 are receiving elementary education. Help is most urgently needed. Contributions, however small, will be gratefully received by W. C. Lester, Secretary. Office, 27, Red Lion-square, W.C.

ASHLEY MISSION, Peel Grove, Bethnal-green, E. — Earl of Shaftesbury late President.—Mothers' Meetings. Classes for Men, Women, Factory Girls and Lads. Tract distribution. Open-air work. Evangelistic Services. Sunday-school. Temperance work carried on daily. Visitors welcomed any evening. Subscriptions and donations are earnestly asked for, also for "A Day in the Country" for some of the poor Mothers and others.—Miss Bontein, Hon. Lady Superintendent, 22a, Devonshire-street, W.

NATIONAL INDUSTRIAL HOME for Crippled Boys, Wright's-lane, Kensington, W. —Eighty crippled boys are now being maintained and taught a trade. Will the public help the Committee to increase this number to one hundred, for whom there is ample accommodation, but not sufficient means.

Henry R. Knipe, Hon. Sec.

HOME FOR BLIND CHILDREN, College-avenue, Hackney, London.—We purpose boarding out four children in the country during the holidays, who have no home to go to Will Christian friends kindly help us by their contributions, which will be gratefully received by Miss Rye, or Messrs. Morgan & Scott.

LONDON HOUSE HOME HOSPITAL, 9, Lupus-street, and 8, Worcester-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken to assist in the wards, and to be taught dispensing. All the Nurses are Ladies. The Trustees earnestly ask additional contributions toward the Free Bed for Ladies in reduced circumstances.—Apply to the Lady Superintendent.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement. — For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address. Balclutha Lodge, Southgate, N.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. Fleming. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas

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EDUCATION for the DAUGHTERS of Gentlemen, Glen Lyon, West Hill, Sydenham. —Principal, Miss Sykes.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon; Clarendon Hall, Topsham, Devon; and Erdsleigh House, Clapham.—First-class Education for the Daughters of Gentlemen, with safe Christian training. Preparation for all Examinations, including entrance Examinations for Newnham and Girton Colleges. Resident Head English Mistress from Newnham College, Cambridge, L.L.A., St. Andrew's University. Highest testimonials.

A LADY, in grateful recognition of the benefits received by her five daughters, is desirous of recommending a School for the Daughters of Gentlemen, to parents seeking the highest Christian training combined with every educational advantage.—R. B., 5, Westminster-chambers, Victoria-street, Westminster.

WESTON-SUPER-MARE. — Preparatory School, for the Sons of Gentlemen. Good teaching. Home care; most healthy situation. Good references.

Principals, Highfield, Queen's-road.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen.—Miss Penn receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. — Comfortable home for twelve Boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident Governess.—Address, Principal.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds —For prospectus of Ladies' School apply to Miss Shawe; of Boys' School to the Rev. W. T. Titterington.

DRESDEN, Struve Strasse 12. II. —Herr and Frau Wenzel receive into their family a limited number of young Ladies, who have the benefit of a thorough Continental education, combined with the comforts of a Christian home. There are vacancies now, and will be at Michaelmas. Board 130 marks a month. References:—Rev. — Bowden, Scotch Church, Dresden; Miss Palmer, Dresden, Rabener Strasse 14; E. W. P. Taunton, Esq., Rookley, Stockbridge, Hants.

PARIS EN FAMILLE.—Madame de Pradel (sister of Lieut. Bellot, who perished in the search for Sir John Franklin) receives a few Boarders wishing to acquire conversational French, or studying at the Sorbonne College de France, where free lectures are given by the most eminent professors.—86, Boulevard de Port Royal, Paris. Highest references from late English boarders.

M. LE PASTEUR ROBERT TISSOT à Neuchatel (Suisse), reçoit dans sa famille quelques jeunes gens en pension.

ERFURT HOUSE, Truro.—Ladies' Boarding and Day School, conducted by Mrs and the Misses Ferris, assisted by Resident Governesses and visiting Professors. Pupils have passed the Oxford and Cambridge Local Examinations with honours. The Bronze Medal of the Royal Geographical Society was awarded to one in 1885.

HARROGATE. — Beech Wood private Hotel and Boarding-house, Queen's road. Pleasantly situated in its own grounds. Good house, with private apartments in connection. Lawn tennis, billiards, and stabling.

Miss C. Lord.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

NEW COLLEGE,
Cliftonville, Margate,
Principal: Rev. G. H. Jones, F.A.S.

First-class tuition and good home at very moderate fees. Preparation for public schools and all Exams. Commercial and Preparatory Forms. Christian training. Splendid premises, close to sea. Sound progress, comfort, and happiness guaranteed.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. Dixon, Middle class School, Kingston-on-Thames. Home comforts Beautiful locality. 20 to 30 guineas.

TEIGNMOUTH, SOUTH DEVON.

Head Master: The Rev. R. D. Maxwell.

Coombe Vale School. One of the healthiest situations in England. Noted for its very successful training of delicate boys. Particulars on application.

GOVERNESS.—Christian young Lady desires engagement. English, French, elementary German, pianoforte, harmony, singing, drawing (cert.), painting.

Nellie, Post-office, Bristol.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years.—C. H. Spurgeon.

HOLIDAY ENGAGEMENT required by a German musical Governess. No salary. Only travelling and laundress required. —Fraulein, Ravenswood, Alleyn park, West Norwood, S.E

A SUPERIOR YOUNG PERSON (German, 20) desires an engagement as Companion to invalid Lady, or as Governess in a Christian family. Thorough German, French, and music. Certificate, Dresden Schneider Akadamie, for dressmaking and cutting out. Thoroughly domesticated.—Fraulein, Mr. Howard, care of Theodore Löhler, Mannheim, Germany.

CHRISTIAN GOVERNESS (33), desires re-engagement. Thirteen years' experience; 4½ years' reference. Fond of and successful in thoroughly grounding boys for school. Also, Swiss Protestant desires re-engagement to teach thorough and fluent French and German. Highly recommended.—Mrs Edwin Hooper's Home and Institute, opposite Highbury Station, London, N. English and Continental schools recommended. Board and residence (permanency or otherwise) from 11s. 6d. weekly. References required.

SUPERIOR FINISHING GOVERNESS.—A French Lady seeks re-engagement, daily or resident. Diplomée Six languages, music, drawing. Liberal salary. Friend of Salvation Army and rescue work.

Huguenot, 38, Museum street, W.C.

Appointments, Situations, &c., Wanted.

TRAVELLING COMPANIONSHIP to a Christian Lady wanted, by a Lady, aged 32; a medical man's daughter. Can take well amanuensis' duties.—A. B., care of R. Mummery, Esq., 4, Ruskin-road, Tottenham, London, N.

A LADY with long and varied experience in Christian work, wishes to secure a home and a sphere of usefulness. A Secretaryship, or the Superintendence of a Convalescent Home for Ladies, would be suitable. London or Brighton preferred. Salary not necessary.

Verity, 11, Leyland-road, Lee.

A YOUNG MAN, 19, desires to meet with a situation, in a stationery, book, or any other light business. Good references.

W. W., 21, Rosetta-street, South Lambeth, S.W.

A YOUNG MAN, of Christian principles, desires a position as Secretary, or otherwise. Earnest worker. Good references.—C., care of 24, Godolphin-road, Shepherd's Bush, London, W

MAN (27), single, hospital orderly, and used to work in operation-room, wishes for work similar, Caretaker, or Porter. Abstainer, non-smoker. Good references.

C. Arney, Y.M.C.A., Powis-street, Woolwich.

A CHRISTIAN YOUNG MAN, highly recommended as a thorough trustworthy, obliging Indoor Servant, single-handed. Age 27. Abstainer. Highest references given.

H. Ford, Hatch, Tisbury.

CLERK, Collector, Messenger, or any place of trust wanted by a respectable man lately returned from abroad. Five years' good reference

J. G., 83, Fernhead road, St. Peter's-park, W.

CHRISTIAN MAN, son of Scripture reader. Spent some years at cabinet-making, &c Desires employment at that, or to help in Mission work for the Lord, with view of shortly being permanently engaged in latter.

H. E., Dewdney's, Broadbridge, Bosham.

OCCUPATION (any capacity) offering leisure to extension of God's kingdom in East London. Abilities, manual labour, and twenty years' varied legal experience. Highest references.—Veritas, 22, Bunhill row, E C.

LADY GOING ABROAD recommends her Coachman. Married; age 35. Abstainer. Had charge of four horses. No objection to single-handed place. Drive well one or pair.

D. Julian, Harland Lodge, Bournemouth.

DAUGHTER of late eminent Minister desires situation as Companion, Travelling, or otherwise. Invalid preferred. References, Rev. R. Balgarnie, Scarborough, and Sir Edward Baines, Leeds.—H., 6, South-terrace, Harrogate.

YOUNG LADY seeks re-engagement as Nursery Governess and Mother's Help to young children. Domesticated. Fond of children. Could take entire charge. Good references.

B , The Tan-yard, Gower street, Swansea.

WILL ANY CHRISTIAN LADY take a Lady, age 19, as Useful Help, where she would have time for improving. Comfortable home Highest references, salary.

J. M , care of Mr. Land, Appledore, N. Devon.

AS MAID to elderly Lady.—A Lady warmly recommends her Scotch Maid, who was with her thirteen years.—Miss M. M., 37, Palace Gardens-terrace, Kensington, W.

SITUATION WANTED, as young Ladies' or Useful Maid. Age 24 Wages £18 to £20.—B., Banks' Library, Cheltenham

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SITUATION FOR GIRL wishing to regain her character. Age 19. To work in kitchen or scullery. Also for two others, age 14, 15, to help in house or nursery.—The Matron, Surrey Cottage, Coronation-street, Cambridge.

A LADY RECOMMENDS a middle-aged woman, experienced in nursing, as Attendant on invalid lady or gentleman. Could take charge of lady's first baby; or any post where careful nursing is required. — P., The Elms, Alcester road, Moseley, Birmingham.

Appointments, Situations, &c., Vacant.

AN EVANGELIST wanted, or Minister, who is a popular and attractive extempore speaker, to deliver in various towns, a series of Prophetic Lectures on the Coming Great Events during the next few years attending the Second Advent of Christ, as set forth in the book "Forty Coming Wonders."—Address, stating terms, the Rev. M. Baxter, 1, Bakehouse-court, St. Paul's, London.

SEAMEN'S BOARDING HOUSE, 179, Bute-road, Cardiff, adjoining "Strangers' Rest;" exceptionally well situated for the business.—The Trustees are prepared to accept as Tenants a Christian man and wife, would so conduct the business as to promote the spiritual welfare of the sailors frequenting it.—Owen & Bryant, Auctioneers, Swiss Chambers, Cardiff.

GARDENER wanted, thoroughly experienced. Have entire care of under an acre, containing vegetables, fruit, flowers, lawns. No hot-houses, very little glass. Must have trustworthy character, be abstainer, and non-smoker. Unmarried preferred —Apply by letter,

Park, Post-office, Reigate.

TO JEWELLERS' ASSISTANTS. —Wanted, a steady young man as Junior Assistant or Improver in a first-class country jeweller's. Highest references. 25s per week. Outdoors — Jeweller, at Horncastle's Central Advertisement Offices, 61, Cheapside, E.C.

WANTED, IN A FURNISHING BUSINESS, a Christian young man as Salesman.—In reply, state age and wages required, to C Oppermann, Henley-on-Thames

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CAN ANY LADY recommend a Nursemaid to take charge of one baby, four months old. Not under 18, very steady, and with some knowledge of babies.

Mrs. Foster, St. Duthus, Weston-super-Mare.

NURSE WANTED, for young children. Not under 23 Good needlewoman. Churchwoman. One superior to the servant class might suit. Under-nurse kept.

Mrs. Langdon, Northgate House, Winchester.

LAUNDRESS, experienced, over 25. Accustomed to institution. Washhouse matron kept. — Address, with references, and salary required, Matron, Refuge, Nottingham.

A THOROUGH PARLOURMAID wanted. Wages £20.

Mrs. Hornor, The Howe, Halstead, Essex.

WANTED, BY END OF JUNE, a good General Servant, able to do plain cooking. Also a trustworthy Nurse, willing to help a little in house-work. Ages from 25 to 30 Must be early risers. Good wages given to efficient servants.

Mrs. Scott, Elmfield, Rosendale-road, Dulwich.

A CAPABLE GENERAL SERVANT wanted, who understands housework theroughly, and can do plain cooking. Must be a good ironer. Nurse kept. No beer.

Mrs Eyre Walker, Kent Lodge, Harlow, Essex.

HOUSEMAID.—Wanted, a situation in small Christian family. Church of England preferred. Aged 19, over two years' good character.—E. B., 10, Midland Cottages, Mill-lane, West Hampstead, N.W.

WANTED, IN A CHRISTIAN FAMILY, a good General Servant, middle-aged, who can cook well; also an experienced German House and Parlourmaid. From the country preferred.—Z. D , 110, Cannon-street, E.C.

CAN ANY LADY recommend a clean, kindly Christian (Church of England) woman, who can read, to housekeeper and look after a blind, bed-ridden old man?

E. G. F., The Grange, Hoddesdon.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application

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The Seventeenth Series of Weekly Cases is now publishing, from May to August.

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

Reprinted from an article in "The Christian Herald," March 31, 1886.

"ADVANCED BRONCHO-PHTHISIS.

"The patient's name, Mr. Thos. W. Finnett, of 55, Lyal-road, North Bow, E., having seen the cases published every week in a religious paper, was encouraged to apply to Mr. Congreve.

"For two years he had suffered with cough and expectoration. These symptoms had increased until he brought up blood. A second hæmorrhage had just taken place. He had attended the Brompton Hospital until a month before this, and left, there being apparently no hope of recovery.

"At this time expectoration was profuse, and mixed with blood; pains in the right side were severe. The patient was losing flesh and strength rapidly.

"In a month, under Mr. Congreve's treatment, there was manifest improvement. The spitting of blood ceased in two months. Prescriptions were given for the throat, for the general debility, hæmoptysis, &c. In a few months the patient was well.

"And this is what he writes, in a letter received by Mr. Congreve a few weeks ago:—'I am now enjoying very good health. I was indeed in a sad state when I first came under your treatment. I was fearfully reduced, through losing so much blood. By God's help, and your good advice and medicine, I am as strong as ever. *I persevered until I got thoroughly well.* I never fail to tell others who may suffer as I did. Make any use you please of this.'"

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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Every living animal experiences sensations produced by the positive and negative state of the atmosphere, and every scientist knows the sensation felt in the nervous system from certain forms of electricity. The vigorous, braced-up condition of the nerves as the effect of mountain air or sea-breezes conveys some idea of the invigoration realized by the proximity of Odo-Magnetic influence. Nature and art now combine to render this subtle force constantly in action or perpetual operation. A power for good as natural as the air we breathe is superadded for the invalid's advantage, surrounding him, as it were, by a vitalising atmosphere.

The essential characteristics of *Odo-Magnetic influence* are its penetrating and permeating qualities, and the unabating regularity in its lines of force, which are equally distributed and well-balanced in their operation so as to induce a uniform flow of health in the living organism even amidst surrounding disturbances.

Our principle of application is to infuse this unseen but energising force in such a manner as to affect the whole organism for good. Our attention is especially directed to the mental disturbance or nervous affection which is too often the original cause of physical ailments. By this means we supply the over-worked man with the like physical stimulus to that which he gets from the mountain air and sea breezes, and often more effectually.

Mr. J. YOUNG, 207, High-street, Camden Town, N.W.

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It will be regarded as a pleasure by Mr. B. C. Garratt to do anything to extend the knowledge of this subject, and to afford any desired information. His advice may be had gratuitously, by personal application or by letter, and those whose sufferings have become chronic through the failure of ordinary remedies are, if possible, more especially welcome to his attention. A thoughtfully candid opinion may always be anticipated, with the fullest consideration of all necessities and varying features of the case submitted. B. Copson Garratt, 16, Finsbury-square, London, E.C.

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"None can read it without his heart being stirred with the blessed hope of the glorious appearing of the great God and Saviour Jesus Christ. It is beautifully printed and bound, and will be a favourite with many givers."—*The Christian.*

"It is on the bearing of this hope upon the future of a redeemed and purified earth that the author dwells with power in this volume, which will prove a blessing to thousands, as others from his pen have done"—*Footsteps of Truth.*

"Here, as all in the author's writings, the Gospel bells ring out clearly and melodiously. No one will read, Jew or Gentile, saved or unsaved, who will not be instructed, comforted, or it may be awakened to be found ready in the coming day."
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THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Sir Edward Birkbeck, Bart., M.P.*

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E. J. MATHER, Director.

181, Queen Victoria-street, E.C.
(Next door to Blackfriars Bridge.)

N.B.—The Offices were removed to the present address in December last; attention to the change will save much trouble, time, and expense to the Mission.

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THE ALBION LAMP CO., BIRMINGHAM.

We are desired to state that at the first two afternoon meetings of the approaching Mildmay Conference, in the Great Hall, questions on the difficulties of the Christian life will be answered. All such questions should be sent in to the care of Mr. J. E. Mathieson, on or before Monday, June 21.

Last Wednesday and Thursday, at the Conference Hall, Eccleston-street, interesting details were given of mission work in India, China, North Africa, Central Africa, Singapore, Spain, Sicily, Italy, France, Russia, Germany, and Scandinavia, by various friends. We hope to furnish a report in our next issue.

The sum we have as yet received towards the "Day in the Country Fund" is very small, in proportion to the numerous applications from mission workers for a share in it. We trust that our readers, while enjoying their own season of holiday, will not forget the thousands of poor City children who are pining for a single day's outing in the green fields.

Our correspondence gives evidence of a very healthy anxiety of parents in reference to their children. The importance of the subject can scarcely be exaggerated. A blessed work proceeds among children on these summer months, by delightful gatherings of them at the sea-side. But it is the after influence which is important. Do any of us adequately estimate the infinite significance of the prayer repeated by a child, "Lead us not into temptation"? When the first pointing of the nature of a child is turned to Christ, and in its simplicity and teachableness it believes in his love, should there not be the most anxious and prayerful solicitude to watch over that first beginning of a new life, and to guard lest such a child should be introduced to habits or associations that turn it fatally back to the world? Let this not be forgotten when the children are gathered to these sea-side services.

An address was issued by the Cardinal Archbishop of Westminster before the general Election of last autumn. Dr. Manning speaks in it of the people of Ireland being robbed of their own soil, and condemns the undenominational system of education of 1870. He bids his readers be Catholics first and citizens afterwards, and clearly teaches that when the two duties clash, Catholics must prefer the interests of the Church to those of the nation, and must subordinate political action to the upholding and restoration of Catholic constitutions. Here are principles set forth on high authority which may in the future be interpreted in a sense many are not dreaming of.

If there is one invaluable lesson above another which the Old Testament repeats, it is that the "hope of Israel" failed not. The nation went wrong; gloom lay all around, but the prophets always saw light beyond. To them disastrous years were the foretellers of a new birth in history. The vision of Greece and Rome was bounded by political facts, and their history ended in lamentation. The patriarchs hoped against hope, and there came the glories of the Jewish Theocracy. The prophets even trusted when the Israelitish nation proved faithless to its destiny; and through the oppressions of the exile there came a vision of the fulness of the time when God sent forth his Son. Let us not now forget the grand lesson.

It is another hopeful symptom of a revived interest in foreign missions that the admirable memoir of Robert and Mary Moffat, by their Son, has already reached a fourth and popular edition. The author's personal recollections that form a short supplementary chapter are most welcome, as giving added glimpses into the character of his devoted parents. We trust this fascinating book will be increasingly useful in leading our young men and women to give their lives to foreign service, as well as in awakening thankfulness to God for what has been accomplished in Africa. (*T. Fisher Unwin.* 7s. 6d.)

During our recent mission tour we were much impressed with the necessity of supplying The Christian weekly to every English-speaking missionary, pastor, or evangelist. As an encouragement and stimulus to trust in God, and to personal activity in his service, as well as a means of uniting workers in prayerful fellowship and co-operation, we have constant evidence that the benefit would be immense. We already have many European and foreign pastors on our free list, and we cannot further extend this. We have, therefore, with much satisfaction, received the following proposal, which we hope may lead others to follow the writer's generous example:—

Dear Sir,—I have frequently read in The Christian of the good done in circulating the paper amongst people through Christian friends, and I shall be very pleased to subscribe to a further six copies, and pay postage, should you at any time know of any outlet where the paper would be appreciated, either at home or abroad. To save expense, it would, of course, be best to forward the copies direct from your office. The copy I have I send to Canada, where, I believe, it is much sought after.

Yours truly, F. B.

A correspondent writes to us of the small encouragement—if not discouragement—given to many earnest, but ill-educated, candidates for the foreign mission field. We need to be reminded that genuine zeal may sometimes be snubbed to death; and that it is easy to overlook capabilities when they are undeveloped, and, to some extent, hidden by faults which a true education would remove. We know there is something to be said on the other side, and that not a few really feeble men, who seem to be delightfully unconscious of their feebleness, seek admittance to the ministry at home, or the mission service abroad. When the cry of ungenerous treatment comes from this quarter, as it often does, we may well disregard it. But, apart from such a case, there is great need, we think, of more penetration of wisdom, more penetration of charity, lest young men of true enthusiasm lose the holy fire which God has given them. The Church of Christ would have been far richer to-day in brave and able leaders if only she had made kindlier allowance for her young men in the excesses of their true but undisciplined zeal, and had shown a more generous faith in them—a greater readiness to recognise latent talent.

REQUESTS.—PRAYER for blessing on a series of Bible readings at the Glasgow Noon Meeting, from June 15 to July 2, by F. E. Marsh.——For blessing on a mission in Handcross and Charlwood, Sussex.

ROSEMARY MISSION AND RAGGED SCHOOLS.—As one of the agencies by which this great city is kept from becoming utterly corrupt, this well-known Mission is still actively at work in the midst of a dense and ignorant population. Much is done by means of Sunday and night schools. It is pleasing to note that a satisfactory feature is the increased number of small depositors in the penny bank, showing how in this way the principle of self-help is inculcated. The Sunday and week night services, conducted by students from the Church Missionary College, are well attended, and the District Visiting Society and other agencies are of material aid in keeping the people together. Communications may be addressed to Mr. William Buckley, 141, Downham-road, Islington, N.

BELIEVERS' MEETINGS, DUBLIN.

Some twelve years ago it was my privilege to attend these meetings, and again during the recent week. Since then how many beloved saints have been gathered home, but the same loving, genial welcome was offered to all, the hospitality still princely; young evangelists strengthened, cheered, and sent on their way rejoicing.

The lonely tent-worker in the villages, the valiant Bible-carriage labourer, the lovers of the little destitute children, the stronger evangelists, and the weaklings just beginning to try their gifts in Bible classes, all gathered together in the name of our beloved Lord, feasting from day to day upon the very "finest of the wheat."

There were seasons appointed, when the more instructed scribes divided the truths given them by the Holy Ghost, and words that had been well woven into their experiences; other times, when youthful evangelists with burning zeal and love gave forth freely from their gathered stores.

Doubtless, there may have been differences of opinion on minor points, but such a spirit of love was manifested that these were never heard. So realised was the presence of the Lord, that did one not know the fact, that God was dealing with our Empire as a nation, and about to teach us all lessons of increased nearness to Himself, by the rod of his judgments, none would have known it from the lips of any of the Dublin believers, except in such deep and trembling utterances now and again in prayer as, "Oh, teach us the practical meaning of John xiv. Oh, direct our gaze away from political questions to a simpler faith. May the people be led to look *upward*, and receive such a blessing, determined to know and trust his loving kindness that cannot fail. Let that be done, our God, that will break down superstition, and enable thy people to live holy lives in their own homes, and not be ashamed of the Cross of the Lord Jesus."

How solemn were the utterances of men we had heard in other years! How the softened shadows on their brows were telling tales of real trials borne in secret; words of mighty import and spirit-taught meaning, caused by suffering in the struggle (now upon us all) with increased forms of creeds, instead of the real and spiritual worship of our Lord and Master. One such said, "Trouble came upon Jerusalem soon after they were told to be witnesses. Set your hearts on the ministry of the Word while you have the opportunity. The time is upon us when the Word of God will be restrained. It is good to be in the service, and it is good to be in the trial."

The closing prayer-meeting of the last day of this week of precious opportunity was most sacred. Old men with trembling voices, young men softened by the circumstances, and many a maiden were giving themselves in silence to a full-hearted consecration. Love reigned in all hearts as the words of seniors in the warfare gave farewell breathings, and the familiar hymn was sung—

"Yes, we part, but not for ever,
Joyful hopes our bosoms swell;
They who love the Saviour, never
Know a last, a long farewell.
Blissful unions
Lie beyond this parting vale."

After the scattering, an English brother tarried, and that evening preached the Gospel, when a goodly number rose, indicating thereby that they had decided for the Lord Jesus.

Let us all continue in prayer for Ireland, that the Word of the Lord may have free course and be glorified.

Annie MacPherson.

P.S.—This memorable week of soul-refreshing had (June 4) one long day of deep darkness to us. Public news told of disaster by icebergs to the *Sardinian*, with our dear sister and little ones. Twelve hours expecting a cable telegram moment by moment. In his great mercies the cries for help were answered, and "All well" came in the morning. On again attending the meetings how heartily we joined in singing—

"Hallelujah! hallelujah!
Heartfelt praise to God we give;
They should loudest sing his praises
Who his blessings thus receive.
Songs of praises
Let us render while we live."

MORE LAND TO BE OCCUPIED.

While we are watching the rapid progress now making in commercial and missionary operations on the Congo, those of us who are giving ourselves to the Berbers wait with deepest interest any progress now making on the other great highway into the heart of Africa, the Niger, with the hope that it may be possible to reach the Touareg Berbers on the great northern bend of that river. To reach them from the north is surrounded with difficulties.

It may be a question whether the Nomades of the Sahara might not be approached in the same way that the Nomade Lapps are in Norway. In winter they encamp with their heads about their principal towns, Koutagooino and Karasjok, near the Russian frontier, and during summer near the coasts, *wandering schoolmasters* follow them in their migrations. When the French authorities have a greater hold on Touat, Tidikelt, and Gourard, the Touaregs may be met with there, but those terrible Hoggars are notorious for the massacres they have committed on unoffending travellers, and it would be rash at present to penetrate their country. The Asgar Touaregs to the east, on the other hand, are friendly with the French Government, and even warned the Flatters Mission against trusting the Hoggars. The Asgars have supplied guides and afforded safe conduct to recent travellers. Rhat is on their eastern frontier; a caravan of camels from that town was recently reposing on the Champ de Manœuvres here at Algiers. The Kel Oui, on the south-east, appear to be a friendly set of people. Barth and his companions stayed eight months in their mountains at Asben, and described the country, as well as Agades and Bamagou, in the region below it, as very salubrious and fit for the residence of Europeans.

I was not a little astonished a short time back with a call from a young clergyman, the curate of a friend of mine in London, who was *en route* for Tripoli, whence he proposed to start through these countries to Lake Chad. I greatly admired the zeal which prompted him to do something for his Master. However, when he arrived at Tripoli he found that, in his circumstances, such a journey was impracticable.

The other Berber Touaregs, the Ouel Immiden in the south, may be reached from the south. They are found on both sides of the Niger, and are given to agricultural pursuits.

On arriving thus at this mighty river, one is overwhelmed with the sense of its importance as a noble highway of communication, not merely with the Touaregs on its northern bend, but with the facilities which in the overruling providence of God it may give to approach the numberless tribes in its vicinity. The intrepid Stanley has opened a new world by means of the Congo. Why should not such travellers as Buonfanti awaken the attention of God's people to the countries bordering on the Niger?

Buonfanti started from Tripoli in the spring of 1881, accompanied by an American naturalist and medical man, Mr. Van Flint, an interpreter, and a caravan. On reaching Lake Chad he went westward, and struck the Niger at Say, and thence navigated the river to Timbuctoo; the first person who ever accomplished the feat. From Say he found the Niger of easy navigation to Garou, 140 miles. There he learnt that the river was navigable to Em. N. Aschid. From thence he found navigation difficult on account of the rapids, but reaching Ayola the river presented a majestic aspect, both sides covered with baobab, tamarind, and palm trees. At the island of Ansongo they encountered the most difficult part of their voyage amidst granite rocks, and they were obliged to drag the boats from time to time on shore; thence their course became more easy, the dangers then consisting of sand banks, hippopotami, crocodiles, hostile Rouma Touaregs, Sonrhoi, and Gaberos, added to enormous spiders and serpents.

At Fagona, the Niger is an immense lake. There are numerous islands at Bourroum, and here the expedition had to wait for the rise of the waters to enable them to continue their course. Then turning the Arc at Bourroum they continued their way, arriving at Kabra, the port of Timbuctoo, from which it is distant about eight or ten miles. Hospitably entertained there by the Cheik Ab-el-Omer, Buonfanti discharged his men, organised a caravan, and proceeded overland on donkeys through Tombo, Mossi, and Gourma. Robbed of all his goods, succoured by the Roman Catholic missionaries at Kiranoro, and provided by them with a guide and some men, they at length reached Lagos on the Guinea coast accomplishing his journey in twenty-two months. Buonfanti has since been engaged by the King of the Belgians for fresh explorations on the Congo.

Thus this great central mart of Timbuctoo was gained from the east. From the west the French have made energetic efforts to reach the Niger. Several expeditions have started from Senegal, and where the River Senegal becomes unnavigable, they have projected and partly made a railway from Khayes to Boufoulabé, intending to carry it on to the Niger; at Bamakou they have erected forts or depôts on the Toute, and built and garrisoned a fort at Bamakou. Recently they placed a small steamer on the river and ascended as far as Koulikoro, but it was stopped there by the rapids. Thus by river and rail ere long the Senegal and the Niger may be linked together, and communication opened by the French with the Mussulman centres of trade.

Now for the approach to the Upper Niger from the south. English commerce, and missionary effort, too, thank God, have been pushed from the mouth of the Niger up to Rabba, passing Egga. Above Rabba is Bussa, Yauri, and Say, where Buonfanti took the river for Timbuctoo. The Gando territory embraces all these towns, and at the north borders on the negro state and ancient kingdom of Sonrhay, which has a population of about two millions. They are said to be a mild race, having a language of their own. Now it only requires to treat with these two Powers to get access to the north. Lukoja, nearer the mouth of the river, became a mission station of Bishop Crowther in 1857. It had formerly been the model farm of Dr. Blaikie, and is now, as well, a chief trading place and store for the merchants of Liverpool, Sierra Leone, and Lagos trafficking on the Niger.

In 1852 Mr. Laird established the African Steamship Company, and built factories along parts of the river. The distance is not great from Rabba to Say, and thus we see that the way may be found amongst these millions of our fellow-men to bring them the light of the glorious Gospel. There may be difficulties, but no impossibilities, in following the course of the Niger from its embouchure to Timbuctoo, but how great were the difficulties in entering China, when Xavier on its confines exclaimed, "O Rock, Rock! when wilt thou open?" Prayer was made unceasingly by the Church of God, and at length and gradually towns were opened to us on the coast, then missionaries were permitted to make limited excursions into the interior, and now, blessed be God! the whole land is open; but it took years to arrive at this blessed result. Events proceed more rapidly in these days. Let us, then, ask the Lord to give speedy access by the Niger to those vast regions comprised within its wide embrace, and that the Berbers on its northern shores may hear the Gospel also.

Arabic is indispensable for mission work in most parts of Africa. Happily it can be easily acquired in England. There are two able Professors in Cambridge—Robertson Smith and Dr. William Wright; two also in Oxford; a native Professor at King's College, London, and there would be no difficulty to find Arabs in London to teach the colloquial at the Strangers' Rest.

It would be very helpful to the cause of missions in the wide world if there were, as proposed at the recent General Missionary Conference at Manchester, "a centre for mission intelligence in this country, belonging to no particular organisation, but being the focus of all knowledge relating to the missions of the whole world."

One of the friends who promoted the Missionary Conference at Leicester paid us a visit here, and on asking him where he thought such a centre should be established, replied, "London would be most central."

A mission office, and some catholic-minded Christian brother to gather and diffuse information and stimulate prayer, would not be difficult to find.—Yours affectionately in Christ,

L'Agha, Algiers. Geo. Pearse.

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THE WOMEN OF INDIA.

This vast subject was considered at several gatherings convened on Tuesday of last week by the Indian Female Normal School and Instruction Society. By invitation of Lady Kinnaird, a large and highly representative company assembled at breakfast in the Cannon-street Hotel. Sir William Muir, who presided, expressed his great gratification at the feeling of unity shown by the attendance of those belonging to so many different Church bodies. As an old Indian official, he was able to emphasise from experience the need for lady missionaries in the Zenanas, and also to testify to the great good that had already been done through this and other Societies.

After some earnest words from Mr. R. N. Cust, a most interesting address was given by Mrs. Sorabji, an Indian lady, who has for some time laboured in this work in the city of Poona. Nothing could exceed the pathetic earnestness with which she urged the claims of her Indian sisters to the blessing of Gospel teaching. Dr. Murray Mitchell, spoke from long experience of the value of women's work in India, and paid a passing tribute to the movement favoured by Lady Dufferin, for providing better medical appliances for the native population. Dr. Weitbrech and Mr. St. Dalmas, both Indian missionaries, testified heartily to the great good that the agents of the Female Normal Schools are doing. Dr. Donald Fraser expressed the strong belief that if we are to retain our hold over India, not to speak of the discharge of our solemn responsibility towards it, we must take steps on a wide scale to give it Christian teaching and civilisation. Dr. Maxwell dwelt on the importance of medical missions as an agency for getting at the hearts of the people.

Earnest pleas for increased support in the work of the Society were made by Hon. A. F. Kinnaird and Mr. W. T. Paton. The latter gentleman cited the immediate needs of the work, which embraced the filling up of several vacancies, the opening of new stations, and the establishment of medical missions at several important centres. It was proposed to organise an Association for the City of London, in order to support one of these medical missions, at a yearly cost of £600. The work needs extension on every hand.

At two o'clock the friends gathered in Exeter-hall. The subject for the first hour was medical missions. General Sir R. Phayre, who presided, said that female medical missions would be a great boon to the women of India, secluded as they were from all help from men. He hoped native women would soon be educated for this work. Several ladies testified to the work that had been accomplished in this direction.

An interesting hour was spent in the reception of delegates from other Societies—those represented being the Church Missionary Society, the Society for the Promotion of Female Education in the East, the London Missionary Society, the American Missions, and the Baptist Missionary Society. Another hour was devoted to the special work of the Normal School Society, when Mrs. Sorabji, from Poona, Miss Baumann, from Lucknow, and Miss Keay, from Lahore, gave interesting and encouraging accounts of its operations in these districts.

The evening meeting was very interesting. Mr. George Williams presided, and spoke of England's responsibility to India, and her duty to carry the Gospel to that land. Rev. A. H. Lash specially dwelt on the native agency branch of the work. He pointed out the enormous numbers to be dealt with—125 millions of women—and recommended the training and using native Christian women as agents, because they are cheap, and lasting, and efficient agents. He showed at some length how cheaply these natives can live; they can stand the climate as no European can, and they have shown that they can efficiently make their way into the homes of India. Rev. A. R. Cavalier referred to the great development of the work. He rejoiced in the unity amongst Christians in the mission field, and the undenominational principles of this Society helped it much in India. Among the other speakers was Mrs. Sorabji, who gave an eloquent address describing life in the Zenanas. Hon. A. F. Kinnaird closed with an appeal for sympathy and support. Christians at home should rouse themselves to a sense of their duty, and by some sacrifice and self-denial seek to send the good news of salvation to the millions of India's women.

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Letters to the Editor.

FAITH-HEALING.

Dear Sir,—Fearing lest your readers should remain under an impression which would not be altogether correct, from the Rev. J. W. Riddle's letter, which you reprinted from the Chicago *Christian Standard*, in your issue of June 3, I venture, as having been one of the speakers at Pittsburg, to refer to what he mentions as a "faith-healing convention."

The Convention was held in the third Presbyterian Church for meetings on the Christian Life, on Missionary Work, and Divine Healing; the latter subject taking up only one out of the many meetings. It was a time of great spiritual quickening to many, both residents in Pittsburg and also visitors from the neighbourhood around, as was abundantly proved from the testimonies to blessing received, and the numerous letters to the same effect which followed it. Many Christians were quickened, and have since become earnest workers. One of them, Miss Mary Moorhead, who was healed in New York, of tumour, by the Lord alone, writes from time to time of much blessing in her meetings, and also of cases of healing which accompany spiritual blessing.

I might add that in all the nine Holiness and Healing Conventions in which I took part last autumn in the United States, there was very signal spiritual blessing, many conversions, and much of consecration to God and to his work.

Yours truly in the Lord, L. Baxter.

Bethshan, Drayton-park, N.

PROTECTED EMIGRATION.

Dear Sir,—I have letters from Canada telling me of the safe arrival of the twenty young women who sailed under the care of Rev. J. Bridges, and our matron, Miss Fenn, in the *Circassian*, April 20. Great regret is expressed by my correspondents that more young women did not arrive.

The careful work of the Emigration chaplains of the Society for Promoting Christian Knowledge makes us confidently recommend Canadian service to young women. In various places small committees of ladies under the Church of England clergymen of the district have been formed; they pledge themselves to care for and befriend the girls we send out, and to place them in suitable positions. We like to send four or five from the same neighbourhood to each locality as their new homes are thus made more cheery for the young people.

I should be very glad if ten young people over sixteen years of age would come forward ready to sail under the care of Rev. T. Winter, on June 24. The cost is £4 from Liverpool to either Montreal, Brockville or Sherbrooke, inclusive of all extra charges.

Western Australia is still offering free passages to young women. The next vessel sails July, 5. The protection both on the journey and on arrival are admirably arranged. Canada, however, has this advantage that the separation from friends is less complete. Much of our work consists in arranging for young women where friends and relations are already in Canada to join them.

Gladly placing my services at the disposal of any who may care to write to me, I am, dear Sir, yours, Adelaide Ross, Organising Sec.

Snelston Rectory, Ashburne, Derbyshire.

THE FATHERHOOD OF GOD.

Dear Sir,—As you have opened your columns to the partial discussion of this topic, may I ask you to insert another brief vindication of the doctrine of the Fatherhood of God as regards the whole of the human family, a faith which I believe is held with a firm tenacity by a very large number of earnest and devoted Christians, to whom it sheds the brightest ray of light in the midst of the world's darkness, and enables them to retain a confident hope for the future, notwithstanding all the misery and moral desolation which they see around.

If your correspondent, J. W. F., has not lost sight of, at all events he has not urged, the fundamental proof of God's Fatherhood as regards human nature generally, which is derived from the scriptural account of the origin of man. God is the Creator; yes, but of what? Of the human body, although even of this not in the sense of creation out of nothing. But of the *soul* of man, of that which constitutes his real being, God is not the *Creator* at all. God breathed into him the breath of life, and man became a living soul. Adam, it is said, begat a son in his own likeness, and, similarly, God said, "Let us make man in our image after our likeness. And so, having formed man from the dust of the earth as regards his body, God infused into his creature the spark of His own being, constituting him thus His offspring. In perfect conformity with this does St. Luke say, just as of Seth that he was the son of Adam, so of Adam that he was the son of God.

But this image of God has been marred, defaced, blurred by sin. True, but still not altogether effaced. In the depths of his degradation and ruin man has not lost altogether the marks of his Divine origin. The childlike relation to God has been interrupted, the filial intercourse put an end to. Yes, but not so effectually but that it may be restored. And to accomplish this restoration we believe was the very purpose for which Jesus Christ came into the world.

One great object of our Lord's manifestation, if we read the New Testament aright, was to reveal the Father. The deep, although often unconscious, longing of the human soul finds its fit expression in the words of Philip: "Lord, show us the Father, and it sufficeth us." "He that hath seen Me," Jesus replies, "hath seen the Father." Whose Father? The Father of the elect? The Father of those that believe? A Father who is not so already, but is willing to become so? There is no such restriction hinted at in the broad generalities of these words. And every look, every tone, every action of Jesus Christ was a revelation of the Father. His compassion, his tenderness, his mercy, and no less his severity and intolerances of sin, showing itself especially against sins of moral injustice, oppression, and cruelty, were all an unveiling of the Father's heart.

He welcomed the excommunicated Zaccheus, saying, that to him, the outcast, had salvation come; why? Because that he also was a son of Abraham. He admitted the claim of the Syrophenician woman to a place, however humble, at the children's table. And He rebuked with scorching severity those who while believing that they were God's children, which they might justly do, were yet manifesting in their lives the fruits of another parentage, that of the evil one.

Were they, then, the children of the devil, such as we also read of in the parable of the tares? Only if they deliberately chose so to be. But we are reminded of St. John's words, "As many as received Him, to them gave He power to become the sons of God," &c, as though this were proof that they were not the children of God before, and if not so then of course the children of the devil. I fail, however, to see the form of this reasoning. A simple illustration may suffice to show the contrary. A child of noble parents is stolen from home in infancy, and brought up among gipsies, in misery and degradation, utterly ignorant of his parentage and birthright. Is he the child of his parents or not? So far as they are concerned, yes; so far as he is concerned, no; he has no knowledge of, and cannot claim his blessing. But at length he is discovered, and the father comes and tells him that he is his child, and that he is ready to welcome him to his home. If the child believes this, he receives power to become that child in reality. If not he remains as he was, only with the blame of having rejected that which might have been actually his own. So with us; Christ comes and tells us that God is our Father, and loves us and wants us in his home. If we believe this, we believe it because it is true, and do not make it true by believing it. And then, believing, we gain from Him the power for this truth to become an actual present reality in our own souls.

I need not do more than just allude to the wonderful parables in Luke xv. They all show that whatever may be the attitude of man to God, He has never ceased to regard them as his own; his sons, his lost treasures, whom He is ever searching to find and to save.

The same teaching is confirmed by some significant verses in the Epistle to the Hebrews, and with quoting these, the present argument may come to an end.

God's purpose, we read, was, and is, to bring many sons unto glory. They are sons, then, beforehand, and He designs to bring many of them to glory. How many we do not know, nor need we wish to; the secret is safe in his hands. The point is that whether He bring them to glory or not, He calls them sons, and is therefore their Father. Again, "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same." They were children, then, before Christ took their nature upon Him, and He took their nature because He recognised them as God's children, whom his mission was to bring back to their Father. Again, "In all things it *behoved* Him to be made like unto his brethren." It *behoved* Him! What a word, how strange, and yet how natural, if with reverence, and yet with simplicity, we translate into reality the meaning of the word "*Father*." If God be the Father of the human family, was it not inevitable that He should be willing at any cost to make it possible for his lost and ruined children to be brought back to their Father's home and their Father's heart?

Yours faithfully, E. Reeves Palmer.

Madrid.

OUR VILLAGES.

Sir,—The following circumstance is mentioned in the hope that it may assist some of your readers to answer the question, "What can be done for our villages?" A gentleman who was much concerned about the spiritual needs of a village in which he had resided, applied to the Country Towns Mission for advice. As it was not possible to raise sufficient funds for the whole payment of an agent, it was arranged that one of their missionaries stationed a few miles off should go to the village one day a week for visitation, and for the purpose of holding a cottage-meeting from time to time. This plan has proved most successful, and the missionary is just entering upon a second year's work there.

Doubtless there are many who are acquainted with similar places, in which they have become interested from one cause or another, and who would be glad to do something if they saw the way. The secretary will be happy to communicate with any upon whose hearts the Lord may have laid the burden of a particular locality.

G. H. Mawer, Secretary.

Country Towns Mission,
18, *New Bridge-street, E.C.*

HANGCHOW MEDICAL MISSION.—The third annual report of this mission in connection with the Church Missionary Society is full of interest. The new hospital, a substantial and commodious building, was opened in May last year, the occasion being one of much rejoicing. In the hospital there are four large wards, with twelve beds in each, besides six private wards, and the necessary offices. In a cupola there is a large clock, paid for entirely by the Chinese, the money being collected by the students, of whom Dr. Duncan Main has now thirteen under instruction. The number of patients treated during 1885 was 10,024, many of these being opium patients. Seventy-nine cases of suicide are mentioned from this cause. The principal object being the bringing the Gospel to the people, there is every morning in the hospital an evangelistic service, and the Scriptures are read to the out-patients whilst they are waiting. Thus in many cases the medical missionary gains an entrance into hearts and homes otherwise closed to human agency.

STABLE LADS, NEWMARKET.—A Gospel effort specially on behalf of this class has been carried on for some time by Miss A. Jackson. I find, she says, there are over eight hundred employed in the Newmarket stables alone, and they come, as a rule, from classes of the community without education, and destitute of religious teaching. When I commenced work amongst them, at Chantilly (the French Newmarket), I was told that it was "hopeless;" but, so far from being hopeless, I find it most encouraging. During five weeks at Newmarket, I held meetings for the lads nearly every night, and they came in numbers, many of them walking miles to be able to do so. They were deeply interested, and before the meetings closed several of the lads came out on the Lord's side. To go forwar[illegible]n this work will necessitate a mission hall in which to continue the meetings, with a reading-room attached for the use of the lads, where they may resort in their leisure time, instead of to the public-house. To carry out this plan £400 is needed.

The Book World.

Steps Heavenward. Compiled by M. J. H. 1s. *Hatchards.* An elegant miniature volume of choice extracts, impartially selected.

The Book of Common Prayer, with texts and proverbs, and illustrated with photographs (*Hatchards*) is an elegant edition of this *Vade Mecum* of devotion.

Sue; or, Wounded in Sport. By E. Vincent Briton. 1s. 6d. *Seeley & Co.* As far as the language goes, a well-written story of a wayward love; but the conclusion is weak in comparison with the promise in the beginning.

The Royal Picture Books: Charlie and his Pet; Our Queen. 6d. each. *Religious Tract Society.* Excellent in every way. Life-like illustrations and interesting letterpress make these books a royal road to reading for the little ones.

Ought the Free Church to Resume Connection with the State? By Professor W. G. Blaikie. *T. Nelson & Sons.* An able pamphlet on a question of great importance to the Scottish Churches. It maintains that union with the State would imperil the most characteristic features of the Free Church, weaken the efficiency of her evangelistic work, and violate the spirit of the protest of 1843.

The Tower on the Cliff. A Legend. By Emma Marshall. 1s. 6d. *Seeley & Co.* Is it well to dress up a legend of this kind, with its witches, and spells, and midnight vigils, and murder? The writing is excellent, since Mrs. Marshall is the writer; but she has written stories which so far surpass this that we are disappointed in the present instance. It is hardly the book to give an imaginative, susceptible girl.

All of Grace. An Earnest Word with those who are Seeking Salvation by the Lord Jesus Christ. By C. H. Spurgeon. 1s. *Passmore & Alabaster.* Every word is weighted with precious truth, and truth so simply and convincingly put, that none can fail to understand God's way of salvation. Powerful illustrations, apt and original similes, and the one affectionate desire to win for Christ and to Christ, make it a Gospel treasury of priceless worth.

Some More Notes on the Stage, and its Influence on the Education of the Masses, Players, and Playgoers. By Henry Blau, F.S.Sc. *Trübner & Co.* Mr. Blau is a dramatic critic, and is naturally enthusiastic about his art. He here urges a much-needed plea in favour of the purification of the stage; but we suspect he will be as a voice crying in the wilderness. The theatre can never elevate men so long as it panders to their lowest tastes.

Spiritual Truth for Believers. By Thomas Moor. 2s. 6d. *J. Nisbet & Co.* This is a rich treasury of spiritual jewels. Here is clear light for the groping sinner, Gospel milk for the young believer, strong meat for warriors, pilgrims, and fathers in Christ. Specially valuable is Mr. Moor's distinction between God's judicial dealing with the sin of the world and his paternal dealing with the sins of his people. He writes also with Scriptural clearness on the two covenants, the covenant of works, and the covenant of grace. The matter is excellent, the style is vigorous, the arrangement very simple, and the print clear.

Ling-Nam; or, Interior Views of Southern China, and the Island of Hainan. *Partridge & Co.* This is a reproduction of papers which appeared in *The China Review.* We are glad to commend them in the very attractive form in which they appear. Every chapter teems with well told and instructive narratives concerning the habits and customs of the Chinese. An interesting feature is the fact that those parts in the south which are comparatively unknown are here particularly dealt with. The author claims the honour of being the first to present to the reading world an account of the Island of Hainan. Capital pen-and-ink sketches by a native artist enhance the value of the book.

Australia; or, England in the South. By George Sutherland, M.A., of Melbourne University. *Seeley & Co.* This treatise is especially appropriate just now that we have a Colonial Exhibition in London. To those who are neither familiar with Australia nor the experiences of getting there, and the kind of emigration or emigrant that is useful, it will prove a faithful friend. Nothing appears to be exaggerated or underrated, and if, sometimes, the author regards the prospect through glasses slightly *couleur de rose*, he does not disguise the fact that there is the reverse side to the picture. Mr. Sutherland, writing of the native races of Australia, says that their most potent enemy is *drink.*

The Exposition of the New Testament. By Matthew Henry. Vol. iii. 4s. *Jack & Co.* We doubt not that many will be glad to avail themselves of this valuable expository work. The present edition combines cheapness with utility, and will form a useful acquisition to the Bible Student's Library.

The Book of Joshua: a Critical and Expository Commentary on the Hebrew Text. By Rev. John Lloyd, M.A., F.R.H.S. 7s. 6d. *Hodder & Stoughton.* Mr. Lloyd has already distinguished himself as a Biblical scholar, and his latest venture will add to his reputation. It utilises the results attained by other labourers in the same field, but does so in no slavish spirit. It has an independence of thought and vigour of statement all its own. The frequent references made in it to the discoveries of the Palestine Exploration Fund will furnish the reader with valuable geographical information about the Holy Land; and the careful examination of the original text will aid him in getting a fuller knowledge of the meaning of Joshua. The comments are forceful, acute, and interesting.

A Critical and Expository Commentary on the Book of Judges. By Rev. Canon Fausset, M.A. *Nisbet & Co.* This is a valuable commentary, and worthy of the high name of its author, whose share in the well-known "Critical and Experimental Commentary," by Brown and Fausset, has already laid Bible students under obligation to him. In its critical part it shows extensive acquaintance with the most modern authorities on the subject, as well as with those that are more ancient; but it is in the expository part that Mr. Fausset's chief qualifications as an interpreter appear; for what most expositors lack—spirituality of mind and grasp of Gospel truth—in him is abundantly supplied. The Book of Judges abounds with lessons which are of the utmost profit to the Christian if brought home by one competent to interpret spiritual truth. In this Mr. Fausset excels, and in consequence his work is one that may be thoroughly commended.

The R.T.S. Library.—Following in the wake of other enterprising publishers, the Religious Tract Society are issuing cheap reprints of some of their best-known books. They are, it need hardly be said, marvels of popular literature, both in quality and in price. Among the latest issues of the new series are the following: Adventures in Mongolia, by Rev. James Gilmour, is a wonderful book about a wonderful yet little-known people, and reads like a romance. Wit and Wisdom of Thomas Fuller, with a brief biography. The selections here made ought to live in thousands of hearts and homes. The quaint divine was not afraid to speak his mind. The Life of Latimer, by the late Rev. R. Demaus, is condensed from the larger work. Protestants generally know too little of the fathers of their faith, and this is hardly to be wondered at, since the cost of the larger biographies has placed them beyond the reach of thousands. The Religious Tract Society is determined to do away with this barrier, and all may know the story of the gentle, heroic Latimer for a few pence. Olive's Story, by Mrs. O. F. Walton, is a sweet, simple narrative, full of that teaching which, written in her own way, the author of "Christie's Old Organ" so beautifully illustrates. All the volumes are illustrated, and the price is 3d. paper covers, 6d. cloth.

The English Church in other Lands; or, The Spiritual Expansion of England. By Rev. H. W. Tucker, Prebendary of St. Paul's. 2s. 6d. *Longmans.* The sub-title of this little book is significant, and shows what, in the author's opinion, is the climax of English missions. The whole field of missions is reviewed, and that with no small ability. The labours of American, German, and Nonconformist missionaries are honestly recorded. The chapters on Colonial Church Government are particularly interesting. But on two points we cannot agree with the writer. He holds, first, that the Church in India will only be increased by the multiplication of Bishops, and the subordination of all missionaries to their authority. Secondly, he infers from current events that "the centre of gravity at Christendom may at no distant date be found neither at Rome nor Constantinople, but at Canterbury." We firmly hold that, in order to extend and consolidate the Church of Christ—a nobler object than the addition of members to any visible Church—the sole requirement is a number of spiritual men preaching and living the Gospel. As to the centre of Christendom, we know that whatever prominence this or that Gentile Church may temporarily enjoy, Zion is God's appointed source of pure religion to which all nations are to flow, and from which truth and light are to permeate the nations.

From *Messrs. Partridge & Co.*:—The Trust Life, by E. G. Thistleton, offers clear earnest words on a transcendent theme. Christian Peace, by Rev. Robt. Munro, is simply written, and just the word to send to those who are in doubt, danger, or difficulty of soul. Blind Elsie's Question is a very important one, and one that every faithful disciple should ask. Make Haste! By Rev. Horatius Bonar, is a forcible, solemn, searching appeal, which should be scattered broadcast. "Can You Undo?" By Rev. A. Averell Ramsey, is a solemn question from a deathbed; somewhat stern and alarming in tone. All these booklets are 6d per dozen. Nos xi, 21, and 22 of Floral Letters are, like all in the series, most excellent; may the hand that pens them continue to bless, in this way, thousands of thirsty and weary souls. Wave Whispers. By Wm. Luff. 6d. per 100 copies. Mr. Luff is a true singer, and these wave-whispers are true songs. They are suitable for enclosing in letters.

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WESLEYAN MISSIONS IN AFRICA.

AN OPEN DOOR.

A Christian teacher has been sent to a native town near Potchefstroom, the headman of which promised that if such a one was provided they would fetch him in a waggon, build him a house and church, and even support him! No missionary, it seems, has ever laboured on the Lower Niger, the climate of which has been reported to be deadly and the people savages. Yet the captain of a river steamer told Rev. Bryan Roe (of Lagos, Upper Niger) that in every trip he has taken during the past two years he has had his boat boarded at a certain place, Ahgberi, by natives making the invariable inquiry, "Is God palaver man aboard?" or, "When is he coming? If he come to teach us so that we 'sabe' (know) white man's book, then we build him house and school, and give him chop—plenty."

Alas! Mr. Roe, unable, for want of helpers, to go or send, also hears that the Roman Catholics, having intelligence of this open door, are prepared to enter at once!

CHRISTIAN INSTRUCTION SOCIETY.—Under the will of the late Mr. Richard Durant, the Christian Instruction Society becomes benefited to the amount of two thousand pounds.

THE AZORES.—Dear Sir,—Those of your readers who prayed for the young brother who was arrested for preaching in these Islands will, I am sure, be glad to join us in praising the Lord for delivering him out of the hands of his enemies. He has been tried, and has been acquitted. Thank God. "Then had the churches rest . . . and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied.' May it be so now.—Faithfully yours,

St. Miguel, Azores, May 28. H. Maxwell Weight.

LANCASTER has had the privilege of a visit from Mr. J. B. Wookey, of the Gospel Purity Association. On Sunday week he occupied the Wesleyan Chapel pulpit. In the evening he preached in the Congregational Chapel, High-street, with wonderful effect, many souls being led to Christ. In the afternoon he addressed a large gathering on Gospel Temperance, and on Monday night we had a splendid time, when he addressed a meeting for men only, on "Personal and Public Morality," in our largest hall, the platform being occupied by many of the ministers and leading men of our town. A resolution was unanimously carried, resolving that a vigilance committee be formed.

YOUNG EMIGRANTS.—On Friday last 198 boys from Dr. Barnardo's Homes, who sailed for Canada on Tuesday, met at the Noon Prayer-meeting, Aldersgate-street, to say "Good-bye" to the Christians there. Rev. W. Tyler, of Mile-end, commended the boys to God, and prayed that they might have a safe and prosperous voyage. Dr. Barnardo read a letter from one of the boys in Canada, who was present at the farewell meeting on March 25, saying that the text, "Thy word is a lamp unto my feet and a light unto my path," spoken of by one of the friends there, had been a great blessing to him ever since he had been in Canada. Out of the 198 now going out, 121 had been taken off the streets, and ninety-two of them were without either father or mother. Mr. W. Hind Smith prayed that great blessing might rest on the lads, after which Mr. R. Paton spoke a few words of advice to them, and again commended them to God in prayer.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—Sunday week being the exact anniversary of the foundation of the first Y.M.C.A., forty-two years ago, a very interesting service was held in the afternoon at the Aldersgate-street branch, which was crowded with friends, many of whom could remember the day when the Society was instituted. Mr. George Williams, the president and founder, rejoiced that the little one had so grown that now there were no less than 3200 branches all over the world. If each association only benefited four young men yearly—which surely was a low calculation—then 12,800 men were annually sent forth to do work for their Master. He could but rejoice on looking back, and felt constrained to say, "What hath God wrought?" Several addresses were delivered by those who had received help from the institution, and the happy meeting closed with the Benediction. Mr. Burn (the secretary) then invited the young men present to tea, which was served in another room.

Notes on Daily Readings

SUNDAY, JUNE 20.—I SAMUEL XII.

1.—*And Samuel said unto all Israel.*—The address of Samuel to Israel, which occupies this chapter, was evidently spoken on the occasion of the "renewing" of the kingdom at Gilgal after Saul's victory over the Ammonites. The circumstances might seem to call for self-gratulation and triumph on the part of Israel, but Samuel takes occasion to expose their wickedness in asking for a king, and brings the people to confess this (ver. 19), and then promises them the Lord's presence and blessing, if only they and their king will walk in his ways.

11.—*Bedan.*—"No such name occurs among the Judges who delivered Israel, but in Hebrew *Barak* is almost identical in the form of letters with Bedan, and the LXX., Syriac, and Arabic read Barak. Moreover, in Heb. xi. 32, Gideon, Barak, Sampson, and Jephthah are named together; so that there can be little doubt that *Barak* is the true reading."—*Sp. Com.*

19.—*We have added unto all our sins this evil, to ask us a king.*—It seems very strange that such a confession of sin should be drawn from Israel at the very time that they were met to "renew the kingdom," so lately commended to them by Saul's brilliant victory over Nahash. But the confession of the past sin seems to have been the only condition on which God could use the king for good, if he and the people remained faithful. Mark that the step once taken, though evil in its origin, was not reversed nor abandoned, but overruled for good. So is it with many things in the history of the Christian Church.

22.—*The Lord will not forsake his people for his great name's sake.*—A principle of no less value to the Church of God than to Israel: indeed of much more value, as it is fulfilled to believers individually, while to Israel nationally.

MONDAY, JUNE 21.—I SAMUEL XIII.

9.—*And he offered the burnt offering.*—"There is a difference of opinion among commentators whether Saul offered the sacrifices with his own hand, thus entrenching upon the priest's office; or whether he ordered the priests to sacrifice, as Solomon did (see 1 Kings iii. 4—15). In this last case his sin consisted in disobeying the word of God in the mouth of the prophet Samuel, which had bid him wait till Samuel came. The latter is on the whole most probable, since Samuel's rebuke says nothing about any assumption of priesthood such as we read in the case of Uzziah (2 Chron. xxvi. 18)."—*Sp. Com.* "'He offered the burnt offering' does not imply that Saul offered the sacrifice with his own hand, *i.e.*, that he performed the priestly function upon this occasion. The co-operation of the priests in performing the duties belonging to them on such an occasion is taken for granted, just as in the case of the sacrifices offered by David and Solomon (2 Sam. xxiv. 25, &c.)."—*Keil.* "If he had had confidence in God he would have understood that, whatever might be the result, he should wait for Him; that it was useless to do anything without Him, and that he ran no risk in waiting for Him. A faithful God could not fail him. He had thought of Samuel, so that he was without excuse; he remembered that the guidance and blessing of God were found with the prophet. But he looks at circumstances; the people are scattered, and Saul seeks to bring God in by an act of devotion without faith."—*J. N. D.*

13.—*Thou hast not kept the commandment of the Lord thy God.*—Commentators differ as to whether the commandment here referred to is that given in x. 8, where Samuel says, "Seven days shalt thou tarry till I come to thee, and show thee what thou shalt do." Keil, who urges strongly that this is the commandment which Saul violated, says, "Saul was not at liberty to enter upon the war against these foes simply by his own will, but was directed to wait till Samuel, the prophet of Jehovah, had communicated to him the requisite instructions from God." The contrast of Saul's conduct to that of the Lord Jesus is perhaps the best commentary on its evil character (see John v. 19): "The Son can do nothing of Himself, but what He seeth the Father do."

TUESDAY, JUNE 22.—I SAMUEL XIV.

1.—*But he told not his father.*—Jonathan's brilliant exploit, with his armour-bearer, recorded in the early part of this chapter, was a signal instance of faith. No wonder, therefore, that he felt that his father, who was not a man of faith, would have no sympathy with him, and might have hindered him, and therefore he told him not.

18.—*Bring hither the ark of God.*—The LXX. and Josephus read "the Ephod" instead of "the ark" and most commentators regard this as the correct reading, as the Ephod was the ordinary means of consulting God, and it seems highly unlikely that the ark of God could have been in the camp. Saul, however, would not wait for the answer, but made up his own mind what to do on hearing the noise in the Philistines' camp. Compare Pilate's question "What is truth?" (John xviii. 38), for the answer to which he would not wait.

24.—*That I may be avenged on mine enemies.*—The victory had been gained by the faith of Jonathan, but now that the victory is gained, Saul has no objection to share the triumph and pursue the Philistines. He calls them "his" enemies, and shows a self-willed, selfish zeal in cursing any who should taste food that day, which hindered rather than helped the pursuit (ver. 30) and brought his own son—the real hero of the day—near to death, from which, however, the Lord, through the people, delivered him. A spiritually-minded writer comments on this: "May God preserve us from the guidance and help of unbelief in the work of faith. God Himself can succour us through every means; but when man mixes himself up with the work, he does but spoil it, even when seeking to bring in strength."

31.—*And the people were very faint; and the people flew upon the spoil . . . and the people did eat them with the blood.*—Another effect of Saul's rash curse, which not only hindered the people through faintness from following up Jonathan's victory, but rendered them so voracious that they were betrayed into the sin of eating blood (Lev. xvii. 10—14).

WEDNESDAY, JUNE 23.—I SAMUEL XV.

2.—*I remember that which Amalek did to Israel.*—The solemn curse pronounced upon Amalek (Exod. xvii. 14) is now about to be fulfilled. Though 400 years had passed, God's threatened judgment only lay dormant, and was now probably provoked by some special iniquity (see ver. 18, where they are called "the sinners the Amalekites"). As they had treated Israel ("He smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary" (Deut. xxv. 18), so were they now to be treated themselves. Delay in the execution of God's threatened judgment shows forbearance on his part, but not forgetfulness. Rome, the first great persecutor of God's people in its pagan days, has continued to be their greatest persecutor under the guise of Christianity, but a day is at hand when it shall be said: "God hath remembered her iniquities; reward her even as she rewarded you" (Rev. xviii. 5, 6).

9.—*But Saul and the people spared Agag and the best of the sheep,* &c.—Forgetting they were only the instruments in God's hand of carrying out his purposes of judgment. Saul, who was anointed a king to rule, allowed himself to be ruled. "I feared the people, and obeyed their voice" (ver. 24).

11.—*It repenteth Me that I have made Saul king.*—"That this does not express any changeableness in the Divine nature, but simply the sorrow of the Divine love at the rebellion of sinners, is evident from ver. 29, 'The Strength of Israel will not lie nor repent: for He is not a man, that He should repent.'"—*Keil.*

23.—*Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.*—"All conscious disobedience is actually idolatry, because it makes selfwill, the human I, into a god."—*Keil.*

30.—*I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel.*—There is here confession of sin, but no true conviction of sin, or he would not be so anxious about being honoured before the people. What a contrast to David's confession (Ps. li. 4), "Against Thee only have I sinned, &c., . . . that Thou mightest be justified." He sought not that he himself, but that God might be honoured. Saul thinks only of self.

THURSDAY, JUNE 24.—I SAMUEL XVI.

"Although the rejection of Saul on the part of God, which was announced to him by Samuel, was not followed by immediate deposition, but Saul remained king until his death, the consequences of his rejection were very speedily brought to light. Whilst Samuel, by the command of God, was secretly anointing David, the youngest son of Jesse, at Bethlehem as king, the Spirit of Jehovah departed from Saul, and an evil spirit began to terrify him, so that he fell into melancholy."—*Keil.*

6.—*Surely the Lord's anointed is before him.*—These words, taken in connection with what follows, show very plainly the difference between Samuel's judgment and that of the Lord.

14.—*An evil spirit from the Lord troubled him.*—"The spirit of evil here spoken of was the Spirit of (or from) the Lord, as being God's messenger and minister sent by Him to execute his righteous purpose upon Saul (see 1 Kings xxii. 19—22)."—*Sp. Com.*

16.—*He shall play with his hand, and thou shalt be well.*—"Bochart has collected many passages from profane writers, which speak of the medicinal effects of music on the mind and body, especially as appeasing anger, and soothing and pacifying a troubled spirit."—*Ibid.*

21.—*(Saul) loved him greatly; and he became his armour-bearer.*—"It seems impossible that Saul should forget David, and not know him by sight, as appears to have been the case from xvii. 55, 58, after he had been for a length of time under his immediate notice, and an object of his special favour. These words, therefore, though placed here by the narrator to pursue his theme to its ultimate consequences, did not really come to pass till after David's victory over Goliath."—*Ibid.*

FRIDAY, JUNE 25.—I SAMUEL XVII.

David's combat with Goliath, which forms the subject of this chapter, brings out in striking relief the character of David as "a man after (God's) own heart" (1 Sam. xiii. 14), as he was spoken of about eight years before his birth (compare 1 Sam. xiii. 1 with Acts xiii. 21, and 2 Sam. v. 4) by Him "known unto whom are all his works from the beginning." Implicit trust in God and zeal for his glory form the leading features of this character. The object he set before him was not his own self-exaltation, but the glory of God, "that all the earth may know that there is a God in Israel."

36.—*Thy servant slew both the lion and the bear.*—Those whom the Lord uses in public, He first tests in private. It was in the homely discharge of his every-day duty as a shepherd, when probably no eye saw him, that he learned that he could trust in the Lord to give him the victory over the lion and the bear, and so, when confronted with the giant of Gath, he could calmly say, "this uncircumcised Philistine shall be as one of them."

39.—*For he had not proved it.*—"It should be 'them,' viz., the clothes and arms above mentioned."—*Sp. Com.*

51.—*And took his sword . . . and slew him.*—This use of Goliath's own sword to slay him presents a striking type of that great victory in which the Son of David "through death destroyed him that had the power of death, that is the devil" (Heb. ii. 14).

54.—*And David took the head of the Philistine, and brought it to Jerusalem.*—"There is no anachronism here, for the assertion made by some that Jerusalem was not yet in the possession of the Israelites rests upon a confusion between the citadel of Jebus upon Zion, which was still in the hands of the Jebusites, and the city of Jerusalem, in which Israelites had dwelt for a long time."—*Keil.*

SATURDAY, JUNE 26.—I SAMUEL XVIII.

1.—*Jonathan loved him as his own soul.*—There was a true bond of union between David and Jonathan, as both of them had "like precious faith." Jonathan's feat of faith with the garrison of the Philistines (xiv. 6) closely resembles that of David in his combat with Goliath.

8.—*What can he have more, but the kingdom?*—"In this foreboding utterance of Saul there was involved not only a conjecture, which the result confirmed, but a deep inward truth. If the king of Israel stood powerless before the subjugators of his kingdom at so decisive a period as this, and a shepherd boy decided the victory, this was an additional mark of his rejection."—*Von Gerlach.*

17—*Let not mine hand be upon him, but let the hand of the Philistines be upon him.*—This was Saul's inward thought when urging David to "fight the Lord's battles." Under an expression of piety he concealed an indirect aim of murder. It is sad to think that David himself, in after days, should fall so low as this (2 Sam. xi. 15), in his treatment of Uriah the Hittite.

28.—*And Saul saw and knew that the Lord was with David.*—"When the failure of his new plan for devoting David to certain death had forced the conviction upon him that Jehovah was with David, and that he was miraculously protected by Him; and when, in addition to this, there was the love of his daughter Michal to David; his fear of David grew into a lifelong enmity."—*Keil.*

THE BRIDEGROOM'S VOICE.

"ARISE, my love, my fair one, come away!"
My well-belovèd, 'tis thy melting voice!
I scarce believe for wonder, yet rejoice,
And, drawn by all-constraining love, obey.
The world's vain charms no longer tempt my stay;
Espoused to Thee, blood-ransomed and forgiven,
Earth's pleasures pall, I taste the bliss of heaven,
And antedate the glorious nuptial day.
My King of grace, how fragrant is thy name!
Beloved of Thee, I cannot choose but love;
And gladly yielding to thy tender claim,
Would haste to perfect fellowship above;
Happy if so my upward path might be
A light to lure some wandering ones to Thee.

W. MAXWELL.

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MILDMAY PARK CONFERENCE.

PROGRAMME OF ARRANGEMENTS.

WEDNESDAY, JUNE 23.

Large Hall, at 11 a.m.—"The Believer's Separation unto God." Chairman, Mr S. A. Blackwood (at all morning and evening meetings). Addresses by Rev. J. B. Figgis and Rev. H. E. Brooke.

Large Hall, at 3 p.m.—"Waiting upon God." Mr. H. F. Bowker and others. (Questions sent in early, concerning difficulties in the Christian life, will be answered).

Room, No. 4, at 3 p.m.—"Israel, a separate People." Earl of Cavan, Rev. W. L. Rosedale, D D., Rev. John Wilkinson.

Mulberry Tree, at 3 p.m.—"The Broad and the Narrow Way;" (Dutch picture). Mr. Gawin Kirkham.

Tent, at 4.30 p.m.—Prayer-meeting for Israel. Dr. Laseron.

Mulberry Tree, at 4.30 p.m.—Prayer-meeting for our Country and Rulers. Mr. Miles Macinnes, M.P.

Large Hall, at 7 p.m.—Addresses by Rev. Evan H. Hopkins, Rev. John Barrows, D.D.

THURSDAY, JUNE 24.

Large Hall, at 11 a.m.—"Failure in Separation." Addresses by Rev. H. Webb-Peploe and Rev. John Riddell.

Large Hall, at 3 p.m.—"Waiting upon God." Mr. H. F. Bowker and others.

Room, No. 4, at 3 p.m—Foreign Missions: Africa—Morocco, Algiers, Tunis, and Zululand. Mr. R. C. L. Bevan, Rev. Jas. Dalzell, M.D., Mr. Edwd. H. Glenny.

Mulberry Tree, at 3 p.m.—Rescue Work among Waifs and Strays. Dr. Barnardo.

Tent, at 4.30 p.m.—Prayer-meeting for Missions. Mr. Regd. Radcliffe.

Large Hall, at 7 p m.—Addresses by Rev. E. Schrenk and Rev. Edwd. W. Moore.

FRIDAY, JUNE 25.

Large Hall, at 11 a.m.—"The Remedy for Failure." Addresses by Rev. Theo. Monod and Rev. J. H. Wilson, D.D.

Large Hall, at 3 p.m.—The Lord's Supper. Rev. J. H. Wilson, D.D.

IMMEDIATELY AFTER THE UNITED COMMUNION.

Room, No 4.—Parents' Prayer-meeting. Rev. D. B. Hankin.

Tent.—"How to Deal with the Anxious." Mr. Charles Inglis.

Mulberry Tree.—Open-air Preaching (ten minutes' Addresses) and Gospel Choir. Surgeon-Major Pringle, Rev. Chas. Neil, Mr. Gawin Kirkham, Mr. J. W. Godfrey, and others.

Large Hall, at 7 p.m.—"Consequences of True Separation." Addresses by Rev. Chas. A. Fox and Rev. George C. Grubb.

A meeting of the Young Women's Christian Association will be held on Monday evening, June 21, at 7 o'clock, in Room No. 4, to which women of all classes are earnestly invited.

DUBLIN.—Some very interesting meetings have been held at Merrion Hall by the English friends attending the Believers' Meetings, and reported in our last issue. Mr. Henry Varley addressed a Gospel meeting the evening after the Conference, when a number professed to give their hearts to God. On Sunday week Dr. Barnardo spoke to two crowded gatherings morning and evening, and in the afternoon Miss Macpherson riveted the earnest attention of a large assembly.

EVANGELICAL MISSION AT SPA.—The annual gathering of the six churches in the province of Liége, connected with the Belgian Free Church, took place there on Ascension Day, June 3, and was a very joyful and hopeful occasion. Mons. Nicolet writes to me:—"I think we had more than 300 persons present at each service. We all felt that the presence of the Lord was manifestly in the midst of us." The parsonage house at Spa is now very nearly completed, and I hope that M. Nicolet will be able to take possession of it speedily.

Woking. H. NOEL.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

THE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B Wookey, General Secretary, 31, Paternoster-square, London, E.C.

MR. J. MANTON SMITH.—To June 22, The Potteries, Great Grimsby.

MR. HENRY THORNE.—June 22 and 23, Grantham; 24 and 25, Wakefield; 25, Ashton-under-Lyne; 28 to 30, Derby; July 2, London; 3 and 4, Hereford; 5, Monmouth; 6, Abersychan; 7, Varleg; 9, Chepstow; 10 to 12, Newport (Mon); 13, Pontypool; 14 and 15, Cardiff; 16, Swansea; 17 to 19, Tenby; 20, Pembroke Dock; 21, Carmarthen; 22, Haverford West; 23, Llanelly; 24 and 25, Neath; 26, Merthyr; 27 and 28, Brecon; 29, Knighton.

MR. F. E. MARSH.—June 20 to July 17, Bridgeton, Glasgow.

MR. W. SPENCER WALTON.—To June 21, South Shields.

MR. J. M. SCROGGIE.—June, Dundee; August 15 to 29, Glasgow.

MR. GEORGE CLARKE.—June 20 and July, Skelmorlie, Ayrshire; August, Swansea.

MR. JAMES NEECH.—Billinghay, Lincolnshire, to June 27; Tattershall Bridge, June 20 to July 15.

MR. E. P. TELFORD.—Great Assembly Hall, Mile End-road, June

MR. CHRISTOPHER KING.—To July 1, Paris; 4 to 17, Dundee.

MR. JAMES B. WOOKEY.—Friday, June 18, Y.M.C.A., Hackney, 8.30 p.m.; Saturday, 19, Great Assembly Hall, Mile End road, 8 p m.; Sunday, 20, Tabernacle, Barking-road, Plaistow, E., 6.30 p m; Sunday, July 4, Morley Hall, Hackney, E, 7 p m.; Sunday, 11, Gospel Hall, Wood Green, 11 a.m. and 7 p m.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

CLAPTON HALL, Upper Clapton.—Mr. J. G. McVicker, during June. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

CHRISTIAN INSTRUCTION SOCIETY.—Services in the tent near Tonbridge Chapel, Euston-road, every night till June 19.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Denham Smith, during June, Sundays, 11 a.m. and 7 p m.; Wednesday evenings, at 8, Burlington Hall, Savile-row.

CHILDREN'S SPECIAL SERVICE MISSION.—Seaside arrangements: Mr. Arrowsmith, Scarborough, August; North Berwick, September. Mr. E. T. M Dennes, Saltburn, August; Mr. E. Salisbury, Weymouth, August; Mr. E J. Kennedy, Bridlington, August; Mr. W. L. Seyler, Broadstairs, August 1 to 15.

Y.W.C.A.—Drawing-room meeting for French and Swiss ladies, Saturday, June 19, 3.30 p m., Mrs Fletcher's, 57, Gordon-square, W.C.; and 3, Colville-houses, Talbot-road, W. Meeting for French shop-assistants and dressmakers, Saturday, June 19, at Madame de Watteville's, 30, Welbeck-street, W.

CONFERENCE HALL, Mildmay-park, N.—Sunday, June 20 3.30 p.m. address in German by Rev. E Schrenk, of Bern; 7 p m, Rev. John Barrows, D.D, of Chicago. Sunday, 27, 3 30 p.m., address in French by Rev. Theo. Monod, of Paris; 7 p m, Rev. John Riddell, of Glasgow. Sunday, July 4, 3 30 and 7 p.m., Rev. Geo. F. Pentecost, D.D., of Brooklyn, U.S.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch)—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr George Hucklesby, Sunday, 7 p.m. Malden Hall, Kentish Town Mr. C. V. T. Onslow, Sunday, 7 p m. Dalston Hall, 105, Dalston-lane, E., Mr. W. Rivett, Sunday, 7 p m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Ransome Wallis, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, 3 p.m., Mr. J. Short, 7 p.m. Mortlake Rest Mission Hall—Mr. S. E. Angel, Sunday, 7 p.m.

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MISCELLANEOUS.

KESWICK CONVENTION.—July 26 to 31.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

CHURCH PAROCHIAL MISSION SOCIETY.—Annual meeting, Willis's Rooms, King-street, St James's, Friday, July 2, 3 p.m. Chairman, Bishop of Oxford.

DEEPENING OF SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Friday, June 18, 3.30 p.m., closing addresses.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E C.—Tuesdays in June, at 12 noon, Rev. Newman Hall, LL.B., subject, "A Palestine Pilgrimage: Musings and Memories."

HOUSE OF REST, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, June 18, at 7 p m., "The Beast Coming up out of the Sea" (Rev. xiii. 1—10); tea at 6. Sunday, 20, at 3.30 p m., "Moses in Conflict with God," by Miss Mason.

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Y.M.C. ASSOCIATIONS.

NEW METAL EXCHANGE, Whittington-avenue, Leadenhall-street, E.C. (late Gracechurch-street).—Bible readings, Sunday, 5 p m, "The Alphabet of the Human Heart," by Mr. Alfred Woods. Monthly meeting of workers, June 29. Mission work each evening

160, RUE MONTMARTRE, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

EXETER HALL.—Thursday, June 17, 7 30 p.m., members meeting: Saturday, 8 p.m., praise and prayer meeting, with Bible reading on "Ephesians," by Colonel Puget; Sunday, 3 30 p.m, men only, Bible study, "Achan," Mr. E. J. Kennedy; public service, 7 p.m, Mr. Mapstone.

185, ALDERSGATE-STREET, E C.—Wednesday and Thursday, June 16 and 17, Lord Radstock will address young men, 8 p.m.; Friday, 18, Dr. Baedeker will conduct the noon day prayer meeting. The following week a special mission for young men will be conducted daily by Rev. Frank W. Dodd, M A., of the Church Parochial Mission, week-days, 8 p m.; Sunday, 3 15 and 7 p.m.

THE PRIORY, 198, Upper-street, Islington, N.—Sunday, June 20, 3 15 p.m., Bible class, Mr. Stephen Pewtress, "The Transfiguration." Wednesday, 6 to 10, anxious inquirers and strangers.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—M B G. E.H.L J.A.McG A F. A.W. G C.M. L.L. S W. W.H.D. H F W.F. L.B. J B R. F.J. G.S. F.A B S McC. J.D. I S. H.I.M. S H P. A.H.G. G H M. G.F.T. J.E.M. E G. G.D. T J. L.B. H M.W. W.E H. H.N. J.W. H.T.

APPLICANTS FOR TRACTS.—G Barber, 59, Wrotham-road, Gravesend; W H. Doggett, Cherryhinton, Cambridge; E. W. Roden, 21, Montague-terrace, Perry-rise, Forest-hill, S.E.; J. Godwin, 24, Shakespeare-road, Langhedge-lane, Upper Edmonton; J. Jackson, 202, Raby-road, Byker, Newcastle-on-Tyne; F F Field, 10, Denman-road, Talfourd-road, Peckham; E Fifield, Chapel House, Pirbright; L. H. Colcman, 26 and 32, Chamber-street, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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Subscriptions received by Messrs. Morgan & Scott to Friday, June 11, 1886.

⁂ In consequence of Whitsuntide Holidays, our Donation List is made up a day earlier. Amounts received after Friday morning will appear in next week's issue.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

◆

	£	s.	d.
Aged Pilgrims' Friend Society—M.	3	3	0
Mrs. Hilton's Crèche and Orphan Home—M. A. P...	1	0	0
Miss Weston's Work in the Royal Navy—M. A. P...	1	0	0
Dr. Barnardo's Homes—M. A P. £1; B. M. W. £1; P. A. B, Basutoland, £1; O'C. £3	6	0	0
Bristol Orphan Houses—M. A. P.	1	0	0
Asylums at La Force—M. A. P..	1	0	0
London City Mission—B. M. W. £1; Thankoffering, 10s..	1	10	0
Mildmay Mission to the Jews—B. M. W. £1; (*Hebrew Testaments*) A. E. B. 10s.	1	10	0
Society for the Prevention of Cruelty to Children—Ryde	0	5	0
Gray's-yard Ragged Church and Schools—G. L. M ..	1	0	0
Mr. Toye's Orphanage—G. L. M.	0	10	0
Scripture Readers' Society, Ireland—G. L. M	0	10	0
North-East London Gospel Mission—(*Purchase of Walford-road Hall*) J. M. A. C 10s; C. P, Clifton, 5s; (*Country Holiday Home*) E N. 5s; C. S 1s ..	1	1	0
Day in the Country Fund—Mrs R. G £2 2s.; C. S. 2s; M S £10 10s..	12	14	0
A Protestant School in Spain (*Miss Whitley*)—C. P, Clifton, 5s.; T. N. J. 10s..	0	15	0
Marin, Pontevedra (*Mrs. Blamire*)—C P, Clifton ..	0	2	6
Chapelle Evangelique (*M. Barbier*)—C. P, Clifton ..	0	2	6
Sailors' Rest, Madeira (*Mr. Smart*)—C. P, Clifton, 2s 6d; W. C. E 2s.	0	4	6
One Tun Ragged Schools—C. P, Clifton	0	3	6
Mr. Fegan's Boys' Home—P. A. B, Basutoland, £1; O'C. £3	4	0	0
St. Giles's Christian Mission—P. A. B., Basutoland	1	0	0
Fresh Air Home, Redhill Common—E. V.	1	0	0
Mr. C. E. Faithfull's Strangers' Rest—Boys of Old Hall School	0	4	3
Blackdown Hills Mission—C. S..	0	2	0
China Inland Mission—South Weald, 3s.; K. M. 2s.	0	5	0
Mr. Fenn's Work, Spain—E. S...	2	0	0
Distress in Ireland—E S.	1	0	0
Dock Labourers' Mission—(*Day in Country*) Miss D.	0	10	0
Bird's Nest Mission, Dublin—K. M.	0	2	0
Miss Leigh's Home, Paris—K M.	0	2	0
Navvy Mission—K M	0	2	0
Church of England Scripture Readers' Society—K. M.	0	1	0
Free Distribution of the Scriptures—K. M	0	1	0
Distress in Wales (*Mrs. Pechey*)—W. C. E	0	1	0
London Missionary Society—W C E	0	2	0
Village Evangelisation (*Lady Sebright*)—T. N. J. ..	0	10	0
Home for Art Students in Rome—T. N. J..	0	10	0
Seamen's Christian Friend Society—T. N. J.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	6
Distress in Wales (*Mr. Prout*)—Beta	1	0	0
Friendless and Fallen—O'C..	2	0	0
Army Scripture Readers' Society—O'C...	2	0	0
Church Army—Thankoffering	0	10	0
Tent Work, Evangelistic Mission—C. S.	0	0	6
	£51	4	3

NECESSITOUS GENTLEWOMEN.—A correspondent draws attention to Miss Emily Faithfull's work of assisting necessitous gentlewomen Many of these ladies are quite destitute. The distress this year is greater than usual, owing no doubt to the exceptionally hard winter Miss Faithfull's address is The Institute, 126, Regent-street, W.

PREVENTIVE WORK, TORQUAY.—Three hundred pounds are urgently needed to complete the purchase of a larger Girls' Home, the present rooms being far too small. About £500 has been subscribed in Torquay, but the price of the necessary house is £800. Classes for Bible study, cookery, cutting-out and making clothes are held Seven beds are always over-full of destitute, homeless girls and children Help thankfully received, and report sent, by Mrs. Richmond, Floriston, Torquay.

FRIENDLESS AND FALLEN.

Amongst the gratifying results of Missionary Work in the Metropolis and Country Towns is the rescue of large numbers of **Friendless Girls** from immoral surroundings. From January 1st of this year to the 31st ult., **FIVE HUNDRED AND FORTY-EIGHT** have been brought to the Office, representing **all classes** and conditions of the Friendless and Fallen; and of these a considerable proportion were quite young girls—**fatherless, motherless,** or even worse; and to extend the Christian hand to these is indeed a **solemn obligation** resting on those who profess to be the followers of **Him who laid down his life** in order that He might **save to the uttermost.**

Parson's Green Homes.

About ten years ago the Committee of the London Female Preventive and Reformatory Institution secured, by purchase, the freehold of the property as it then stood. Within eighteen months one Home was rebuilt to accommodate thirty inmates. Subsequently, another part of the property was adapted for thirty more—specially young girls. Now the work of extension is being carried on by the rebuilding of the remainder—which will make accommodation for eighty inmates at this Branch of the Institution.

This extension will involve an outlay of about **£1,550,** and the freewill offerings of the Lord's people in aid of the above are most earnestly solicited.

ANNUAL MEETING.

The Annual Meeting will be held in the Gardens in the rear of the Parson's Green Homes, on Saturday, the 19th instant.

SIR ROBERT N. FOWLER, BART., M.P.,

will preside at 3 o'clock, supported by Frank A. Bevan, Esq., and the Revs. J. L. Forster, F. A. C. Lillingston, W. H. J. Page, John Shaw, J. S. Sinclair, and H. W. Webb-Peploe.

At the close of the Annual Meeting

MRS. FRANK A. BEVAN

will lay a Memorial Stone to commemorate the further extension of the Preventive Homes.

Tea will be provided in a Marquee. Tickets of admission not necessary.

The **PARSON'S GREEN STATION** on the District Railway is within **three minutes walk of the Homes,** and friends may book to that point from almost any part of the Metropolis.

Donations, either for the proposed extension, or the maintenance of the Homes in general, will be received by Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.; The Bankers, Lloyds, Barnetts, and Bosanquets, 60, Lombard-street, E.C., and 54, St. James's-street, S.W.; Francis Nicholls, Esq. (of the Committee), 14, Old Jewry-chambers, E.C.; and

EDWARD W. THOMAS, Sec.

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⁂ Second Edition, "Twenty-five Years' Labours among the Friendless and Fallen," by Edward W. Thomas, is now ready. Price 2s. 6d. JOHN SHAW & Co., 48, Paternoster Row, E.C. Profits to be devoted to the Support of the Homes.

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Unless speedy help is received several grants must be withdrawn for want of funds.

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The Secretary will be pleased to give an account of the Work either at School Room, Lecture Hall, or Drawing Room Meetings.

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Gospel Services, attended by about 500 of the Homeless Poor, are held on Sundays, at 11 a.m. and 3 p.m., after which each person present is supplied with Bread and Coffee. About £2 each Sunday are required for the Food alone, and there are other heavy expenses connected with the Work of the Church and Schools. **Funds are Urgently Needed,** and will be thankfully received by the Treasurer, 21, Portman-square, W.; Mr. Philip Gough, 33, Cambridge-street, Hyde-park, W. Mr. A. G. Fraser, 4, Inverness-terrace W.; or by Messrs Morgan & Scott.

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WORKING LADS' INSTITUTE, WHITECHAPEL. Patron—Her Majesty the Queen.

The Memorial Stones of the Swimming Bath will be laid (D.V.) on WEDNESDAY, JUNE 23, 1886, when Lord Brabazon will preside, accompanied by Lady Brabazon, Samuel Montagu, Esq., M.P., Rev. W. Tyler, D.D., F. A. Bevan, Esq., Edwin Arrowsmith, Esq., Henry Hill, Esq., and other friends, will take part in the proceedings. Tickets, 1s.; Reserved Seats, 2s. 6d., including Refreshments, may be obtained at the Institute, Whitechapel-road; or from Henry Hill, Esq., Hon. Sec., 38, Bow-lane, E.C.

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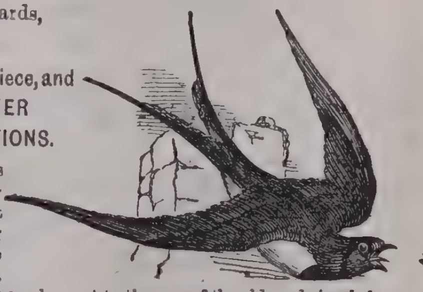

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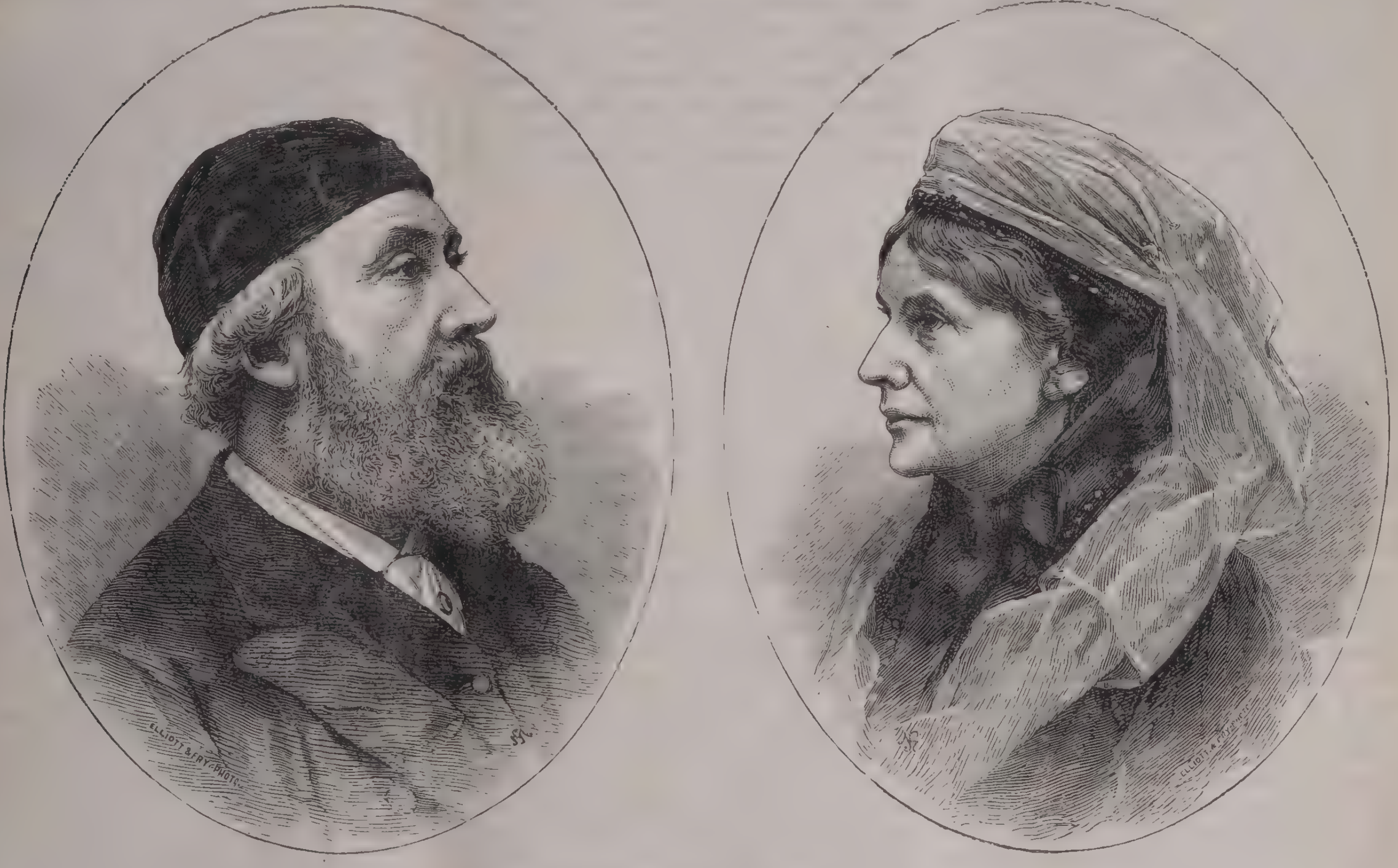
CANON AND MRS. JOSEPHINE E. BUTLER.

GOD has done a great work through the instrumentality of Mrs. Josephine E. Butler. That work has been great in its area as well as in its importance. Its magnitude will be attested by the assemblies in London during next week of the fourth Triennial International Congress of the British, Continental, and General Federation for the abolition of Government complicity with vice.

That large and far-reaching organisation had its inception twelve years ago to-morrow (June 25). On that day Mrs. Butler met a few friends in conference at York. It was there decided to carry to the Continent of Europe the war against legalised vice. The story of Mrs. Butler's personal mission to the Continent the following winter is like a chapter of the Acts of the Apostles. She went from city to city, the Lord working with her, and confirming the word with signs following. Pastors, statesmen, and others, who had settled down into practical acquiescence with that doctrine of despair—the necessity of vice—and with its consequent official "covenant with death" and "agreement with hell," were touched in their hearts by the Spirit of God, and energised into faith and activity, resulting not only in the Federation whose fourth Triennial Congress opens in London next Monday, but also in the International Union of the Friends of Young Girls, and in many works of succour and rescue.



(*From Photographs by Messrs. Elliott & Fry.*)

Of Mrs. Butler's part in the "New Abolitionist" movement in this kingdom it is impossible for us to speak in detail. So far as the limits of our own country are concerned, the conflict against the legalisation of iniquity has happily ended in victory. It is well known that in that conflict Mrs. Butler was the foremost among those of whom the late sainted Dr. Thomas Guthrie said: "Since the days when the women of Jerusalem stood by their Lord when all men had forsaken Him and fled, women have never crowned themselves with such honour as the women of this country have done in working for the repeal of these Acts, despite the frown of the world."

We hope some competent historian will arise to tell the complete story of the revolt led by Mrs. Butler and a few like-minded self-sacrificing spirits against the infamous legislation which stained our statute books for seventeen weary years, but which is now, happily, nothing but a black and dismal memory. A short narrative of Mrs. Butler's share in the New Crusade, written by the powerful pen of Mr. W. T. Stead, is about to be given to the public; from the early proof sheets of that thrilling narrative we are permitted to make one or two extracts. It lightly touches upon the remarkable spiritual experiences of Mrs. Butler in early life. One of the strangely mysterious dispensations of Providence that come to many of earth's choicest spirits came to her in the sudden and accidental death of her young and only daughter, Evangeline:—

One day, when Mrs. Butler was revolving bitter and unavailing regrets in the solitude of her heart, in the midst of her silent home, the burden became unbearable. She rose and went out, haunted by visions of what might have been if Evangeline had not died, and sought refuge at the house of an aged and saintly Quakeress. Sitting at her feet, Mrs. Butler poured out the desolation of her soul. She listened patiently to the passionate wail of the broken heart, and then, laying her pale, thin hand on Mrs. Butler's bowed head, said, "God hath taken to Himself her whom thou lovedst, but there are many forlorn young hearts who need that mother's love flowing from thine. Go to —— Street, No. ——, and knock." Mrs. Butler obeyed. She found the house, knocked, and the door was opened to her. It was a refuge where the Quaker lady had sheltered forty lost girls—she had become too infirm to visit them. Mrs. Butler took up the work, and from that day, in ever-increasing and extending fields, she laboured for the "forlorn young hearts" who need a mother's love.

Light had broken in upon the darkness, and a great and burning love and compassion for the lost daughters of other mothers entered into the wounded heart of the bereaved mother, and Mrs. Butler's destiny was fixed. She went out and began her ministry. When she went her rounds, and visited the hospitals, or pierced the lowest haunts of vice, she found she had the secret of the power of suffering. She was able to succeed in touching the hearts and winning the confidence of the most hardened of her sex. She conquered because she loved; and she loved because she had suffered. Mouths that were full of blasphemies and filthy speech she stopped with a kiss. No woman was too degraded or too foul but she could press to her heart in sincere affection. When the poor outcasts sought to escape she opened a little refuge in her own house, where they had food and shelter and home. This work went on for many years; nor has it ceased even to this day.

It was thus that Mrs. Butler entered on the life-work which has placed her high on the muster-roll of those noble men and women who have been, as St. Peter says, partakers of the sufferings of Christ, and have become, in their measure, the saviours of their race. When the true nature of the Acts of 1869 became apparent, she bravely stepped into the breach, and was, as we have already said, a foremost public champion of the cause of outraged womanhood and national morality. This was done at a sacrifice of womanly feeling which no one but herself can know, but she shrank not from the ordeal, and now, by the goodness of God, she enjoys a foretaste of what will be her eternal reward.

Mrs. Butler is the wife of the Rev. George Butler, D.D., for many years the Principal of Liverpool College, and now a Canon of Winchester. He succeeded to the canonry vacated by Rev. Ernest R. Wilberforce, on his elevation to the Bishopric of Newcastle. Canon Butler belongs to a family that has distinguished itself in the Church. The Dean of Gloucester, chairman of the Church of England Purity Society, and formerly the widely-known Head-Master of Harrow, is a brother of Canon Butler. Canon Butler's thorough sympathy with his wife in her Social Purity Work has necessarily been a great help to her in many difficult undertakings. On this point we may fittingly quote another paragraph from Mr. Stead's forthcoming pamphlet:—

> Among other prominent qualifications Mrs. Butler possessed one outside herself, without which she could have done nothing. That was a home of perfect peace, centring round one of the purest and noblest of men. Quiet, unobtrusive, industrious, faithful, patient, a loyal friend and devoted husband, he was great enough in soul to rejoice in the surrender of his wife to her painful mission, and warm enough in heart to sustain her with unfailing love and trust when all the world was abusing her and deriding him. It was no light sacrifice. To see his wife overwhelmed with abuse by the basest of men, to find the doors of his friends closed in her face, to suffer personally and in worldly possession for the prejudice excited against her—all this he bore not merely uncomplainingly, but with an unshaken confidence and peacefulness very beautiful to behold. Had it been otherwise she could not even have begun her work, or if she had begun it, it would speedily have ended. Had he fretted or grieved she would have broken down. He was to her as the invisible angel, who kept feeding with oil the flame which all the deluge of the enemy could not quench.

God be thanked that He gave her such a husband, and inspired him with that high-minded chivalry, the lack of which, in the male species generally, has caused so many women to drink deeply of the bitter fruit of the primeval curse. We believe it is not generally known that Canon Butler was the first man who had the courage to advocate the New Crusade in a public assembly of his fellow Churchmen. At the Church Congress in Nottingham in 1871 he read, or attempted to read, a carefully and discreetly written paper on "The Moral Duty of the Church in reference to Social Questions." Public opinion was not then so enlightened on this painful topic as it is now; the Canon had scarcely begun to read when he was literally howled down in that assemblage of professed Christians, and he was ultimately obliged to desist. He however published his paper, and some of the sentences in his preface are well worth quoting in the light of what has since happened:—

> God forbid that we should arrive at such a state as that which the Roman historian describes, when we can neither tolerate our vices nor their remedies. It is our want of courage as men, that has caused women to step forward and do the work which we should have done. A single voice in the Church Congress has been heard, though not fully. Others will follow, and the repeal of the Acts must soon take place. But then the battle will only be commencing; positive action must be organised to check positive evil, and the efforts of all will be required to heal the festering wound under which society has long groaned. Then will be wanted all the self-sacrifice, all the love, and all the wisdom that the nation can produce; and, above all, the aid of Him who said to the poor sinner, "Go, and sin no more."

The life of Mrs. Butler's worthy father she has recorded in an interesting volume, "The Memoir of John Grey, of Dilston." He was a man of mark in Northumberland, possessed of a sturdy North-country spirit, which he appears to have liberally bequeathed to his daughter. Mrs. Butler's literary works, besides the life of her father, have been numerous. Among them are a life of Jean Frederic Oberlin, written amid the scene of his labours, and published by the Religious Tract Society; "Catharine of Siena: a Biography," a six-shilling volume, published by Messrs. Dyer Brothers; and "The Salvation Army in Switzerland," issued by the same firm. "Catharine of Siena" is a remarkable work, which has already gone through several editions.

Both Canon and Mrs. Butler have recently suffered considerably in health. Indeed, we learn with deep sorrow, as this sketch is being compiled, that Canon Butler is lying dangerously ill of rheumatic fever, and his wife is an anxious watcher by his sick bed. Mrs. Butler hoped to take an active part in the forthcoming Congress, and we trust the recovery of her husband may yet enable her to do so. We are sure that no prayers will be more fervent than those of readers of The Christian that God will give them many years more of strength to work for Him, with all the attendant blessings of consecrated service.

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THE BELLEVILLE MISSION, PARIS.

A drawing-room meeting was held last Friday at 2, Hyde Park-gardens, in connection with Miss De Broen's Mission at Belleville, Paris. Mr. F. A. **Bevan**, who presided, said it was quite impossible to obtain sufficient means for the support of the mission in France alone; they were therefore compelled to look to English and Scotch friends for a supplement. He had personally observed the work, and could speak of it in the highest terms.

Mr. **Hoste**, who is a co-worker with Miss De Broen, said the need of the work done at Belleville was becoming more than ever apparent. A distinguished Frenchman recently remarked, "If ever the people of France are to be converted it will have to be through missions such as these; the people will not go into Protestant churches, but they can be got to mission halls." The staff comprises fifteen salaried workers, engaged in speaking, visiting, dispensing, &c., and many persons are converted to God. He had just heard of five fresh cases.

Rev. Baron **Hart** was requested to bear a testimony to the value of the work, and heartily did so, pleading for encouragement and support on the ground, among others, of its truly spiritual character.

Miss **de Broen**, who, though looking remarkably well, said she was intensely weary, never having had a complete rest for fifteen years, reviewed the work from its commencement, and showed the difficulty of compassing the needs of the great city of Paris; they added 8000 new houses every year to the number of those visited. A second doctor was sadly wanted, also larger rooms for the 180 patients who crowd the dispensary; many of these have to be sent away, while others come early and wait two hours to secure aid. The women's sewing-class alone was attended by 400 women, and cost £8 per week for wages, beside the cost of material. Tracts were circulated to the number of 30,000 yearly; one of these, given to a medical man, was the means of his conversion. No one knows, said Miss Broen, what it is to be in the forefront of Christian work in Paris. Encouragements, however, are frequently forthcoming. One said, "This is just what I have been searching for all my life." A convert was found to be in the habit of writing letters to unsaved persons in her spare moments. Among the orphans, too, a good work goes on, many of them having been brought to Christ. "The Story of her Mission," published by Messrs. Shaw, has been reduced from 2s. 6d. to 1s., and friends could help the work by purchasing copies to give away.

Miss de Broen announced a meeting to be held in the lecture hall of Dr. Edmond's church, Grosvenor-road, Highbury, on Thursday (this day), at 3 p.m., when she and others will give accounts of the work of the Mission. We may add that an interesting Mission Letter is published monthly by Miss de Broen; copies may be had gratis from Miss M. L. Douglas, 1, Rosebery-crescent, Edinburgh.

THERE IS NO MODERN DEVIL more pernicious and more terrific than the devil of impure literature.—*Rev. William Cuff.*

THE RIVER OF TEARS.

> "I am sure God doesn't care a bit for the girls. . . . God lets off the bad rich men so easily, and doesn't care for us girls a bit. We have waited so long—so long."
> —*Spoken by a poor outcast to Mrs. Josephine Butler.*

There are thousands and thousands that creep
  Through the by-ways and alleys of life;
There are thousands and thousands that weep,
  Trodden down in the stress of the strife;
There are women who children are yet,
  In the midst of the masking and sham,
Whom the world has conspired to forget,
  And the law to dishonour and damn.
By the River of Tears they are sad,
  And they sob, as it hurries and whirls:
"God is good to the rich and the bad,
  But He cares not a bit for the girls!"

There are captives in fetters who stare
  Through the bars of the dungeon of woe,
Who in pain and in penury fare,
  As if each were accurst and a foe;
There are captives who hopelessly beat
  On the walls that to shame shut them in—
Who were dupes of the coward and cheat,
  Though they bear all the sorrow of sin;
Oh, hark at the cry of their wrong,
  As the current to misery swirls:
"We have waited and waited so long,
  But God cares not a bit for the girls!"

There are sufferers basely kept down
  In a bondage far worse than the grave,
By false virtue's superior frown,
  By the hands that were fashioned to save:
They are helpless and troubled and weak;
  In the cold and the shadow they lie;
No one answers or heeds if they speak,
  They can only fall lower and die.
Their own shrouds with their fingers they stitch,
  As they wail through the storm-cloud that curls:
"God is good to the vile who are rich,
  But He cares not a bit for the girls!"

There are sisters with hearts like our own,
  Whom the Pharisees hate and despise,
Into corners of infamy thrown,
  Who are fallen and fain would arise.
They have purposes noble and fair,
  And they long once again to be free;
But they sicken and droop with despair
  When their brothers forsake them and flee.
They were caught by the glittering bait,
  And they moan, ere the thunderbolt hurls:
"We have waited so long, and still wait,
  But God cares not a bit for the girls!"

There are daughters who pine for the arms
  That should shelter and comfort and bless,
Tost about on the surges of harms,
  When they want but a mother's caress;
They are tender and yet would be true,
  If some hand for their rescue were seen,
If the skies gave a promise of blue,
  And the earth showed a glimmer of green;
And they mourn for the brightness they had,
  When the sunshine abode in their curls:
"God is good to the rich and the bad,
  But He cares not a bit for the girls.

There are souls to be saved or be lost,
  That go wandering alone in the night,
Under scathing of scorn and its frost,
  And the victims of lust with its blight;
They are restless and wretched, and faint
  From desire no delight ever stills—
With big eyes, which, ablaze in their paint,
  Are all wild with the waiting that kills.
Oh, their sigh, with its heart-broken sob,
  Like a straw on the torrent that twirls;
"We have wearied and wearied so long,
  But God cares not a bit for the girls."

Does He care not, who lets his love shine—
  The great sun that for ages has stood,
In its human compassion divine
  On the evil no less than the good?
Does He care not, when nothing can tire,
  No ingratitude turn Him to rest,
When He forms out of filthiest mire
  The rare jewels He wears on his breast?
Yes, He cares for the mournful and mad,
  For the outcast disowned by the churls,
And he suffers the rich and the bad,
  But as Father He cares for his girls.

It is *we* who care not for our kin,
  Who are slothful and faithless and slack,
Who by petty self-seeking and sin,
  The sweet boon of redemption hold back;
It is *we* who are callous and hard,
  To the pangs of unsyllabled fear,
Who with pride and suspicion retard
  The outpouring of mercy so near,
Like a watchman God stands at the gates,
  That are fired with the glory of pearls;
He has waited so long and still waits,
  Because nobody cares for his girls.

But the dawn is approaching, and soon
  Will the sword of his judgment be bare,
And in light, not of sun or of moon,
  He will prove all his pitiful care;
While the features so faded and worn,
  Shall grow beautiful then with the grace
Of a holier, heavenly morn,
  Which is only the Saviour's face.
They shall gather fresh life and be glad,
  When the cloud its dark canopy furls,
At the doom of the rich and the bad,
  And when everyone cares for the girls.

F. Harald Williams.

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"GOLDEN VIALS."

> "But the good deed, through the ages,
> Living in historic pages,
> Brighter gleams and glows immortal,
> Unconsumed by moth or rust."

"Golden vials full of odours;" or the broken alabaster box of costly spikenard, whose odour filled all the house. These thoughts are suggested by the beautiful book before us.* Here is ointment "poured forth" in love's lavishment, "while the King sitteth at his table," and in his name—nothing kept back; time, love, strength, weakness, all dedicated to the King of love. In this book, Mrs. Spurgeon has given to the world a treasury, revealing not only the beauties of a tender imagination and a fervid eloquence of soul, but recording the wonders of a ministry unique in its character, and marvellous in its results and comprehensiveness. When the first volume of "Lectures to my Students" was published, the author's wife, to use her own words, said: "I wish I could place it in the hands of every minister in England." "Then why not do so? How much will you give?" said her very practical spouse. But how was it to be done? for "money was not plentiful just then." Yet listen, for now "comes the wonderful part: I found the money ready and waiting! Upstairs in a little drawer were some carefully hoarded crown-pieces," and these were found to be "exactly sufficient to pay for one hundred copies of the work! If a twinge of regret at parting from my cherished but unwieldy favourites passed over me, it was gone in an instant, and then they were given, freely and thankfully, to the Lord, and in that moment, though I knew it not, the Book Fund was inaugurated!"

The applications for the books were so numerous that another hundred copies were given. "Some of the applicants say that they have not been able to buy a new book for ten years! Does anybody wonder if preachers are sometimes dull?" At the end of one year 3058 books had been distributed to pastors of all denominations. The extracts given from letters (none but the writers will know their source, since the Pastor's wife "prepared all the copy for the printer, that their names might be unknown") show the terrible needs of some of these servants of Christ. One dear wife writes: "My husband is a great lover of books, and I am almost ashamed to confess that when walking in town with him I have very carefully avoided going into the streets where the book-stores were kept, knowing it would be hard for him to pass them by. I assure you that, to spare a little for my husband's library, I have had to be servant, tailor and dressmaker, and very frequently have my hands been in the dye-pot in order to send my family out respectable." This glimpse at a heroic life tells its own pitiful, yet beautiful, story. Mrs. Spurgeon loves the letters and their writers with a mother-love; she says: "Some of the most interesting and touching letters I receive contain so many gentle and gracious personalities that I am obliged to conceal them from public view, and for this reason many a bright picture enshrined in the privacy of my sanctum can never leave it to touch other hearts as it has touched mine." No, for the ministry, and so the reward, belong to this patient "corresponding secretary," in whom "almost constant pain has fettered both head and hand."

The precious "day-book" tells many a touching tale of need and supply, and suffering and rejoicing borne by this God-used servant, who sings, "The Book Fund is the joy of my life, and ever since the Lord gave the sweet service into my weak and unworthy hands, He has led me by green pastures and beside still waters, and crowned me with loving-kindness and tender mercies." If anyone thinks the benefits of this work are confined to Baptist ministers, he has but to look at the list to be undeceived. Clergymen, Friends, Wesleyans, Congregationalists, and others, partake of the blessings of the Book Fund.

Then there is the Pastors' Aid Society, which gives both clothing and money where needed. One family was made glad by the arrival of a parcel when all the children were in bed because their one suit each of garments were being washed by the wife and mother! "Poor ministers are the rule, not the exception." We could not record a tithe of the poverty exposed and the blessing given by means of the Book Fund—a suit for the husband, a new dress and bonnet for the wife, boots and garments for the children, and even a supply of note-paper to many pastors. No wonder that one poor wife, out of a full heart, says: "A thousand thanks for your timely aid." Two lone widows send twice a year "a large box packed tightly with the results of their long, patient industry. I always feel a little choking sensation in my throat when that box comes"—and no wonder! O the hearts that will be lightened by receiving those lovingly-made garments!

Truly, this is a work of and for the Lord! Thinking of her own weakness, the dear writer says: "But I remembered with exceeding comfort that, when the wall of Jerusalem was repaired, in Nehemiah's time, the work of the daughters of Shallum was as faithfully recorded as the labour of the princes and the priests." But "the hand that holds this pen is very weary; and the brain which tries to think the thoughts that guide it is jaded and overstrained." God bless and strengthen those dear hands, as He has done, and raise up others to carry on this great work of blessing, now that "the beloved worker feels that she must slacken." For ten years, 12,000 ministers, of all denominations, have been supplied with books. Let those who can help in this work read the Pastor's preface and the year by year report of his wife's unwearying love, and they will be amazed, strengthened, quickened into doing something. We have been more than refreshed by reading this volume, and the odour of sanctity and love breathed from its pages has lifted us into closer fellowship with that God who has so used this weak instrument that its music makes in the lives of thousands an unbroken litany of living love that He will spare her in happiness to his service and praise.

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* Ten Years of my Life in the Service of the Book Fund. By Mrs. C. H. Spurgeon. 3s. 6d. *Passmore & Alabaster.*

A BLESSED WORK, writes a correspondent, has been going on lately amongst laundry workers and others at South Acton.

TEMPERANCE IN THE HARVEST-FIELD.—A paper on this subject was read before the Northamptonshire Chamber of Agriculture, on June 12, by Mr. John Abbey, Secretary of the Agricultural Department of the C.E.T.S. Mr. Abbey urged that all work should be paid for in hard cash, so that a man may have the whole of his earnings to spend in what he believes will best contribute to the happiness of himself and family. This he cannot do when he is obliged to take part of it out in beer or cider. The practice is not only unfair, but unjust to the ever-increasing number of young men who do not use intoxicating drinks at all. Throughout the country there are numbers of young lads who are members of temperance societies, and to these the custom of supplying beer is a most serious matter. Some very satisfactory testimony of employers who have ceased to give beer as part payment was quoted. The testimony of the men themselves is equally satisfactory. Working men find by experience that they can do their work better, and with greater satisfaction to themselves.

THE EVANGELISATION OF THE WORLD.

Sir,—I venture again to call the attention of your readers to a matter of the utmost importance, which demands the prayerful thought of all Christians. It is, of course, a commonplace amongst us, that, according to our Lord's own words, the Gospel of the kingdom must be preached for a witness in all the world, before the end of the present age can come. We are all full of grateful wonder as we recall the great outburst of missionary zeal during the last decade. "The Lord gave the word, great was the company of those who published it." But the circle of extending light only makes the circumference of dense darkness more apparent. In those parts of India where missionaries are thickest, we are told that there is but one to every million of the inhabitants. In China the disparity is even more startling. The fringe of Africa's vast populations is hardly touched. And what shall we say of Burmah, with its teeming population, and its doors opened so widely by Him at whose girdle hang the keys; or of Central Asia; or of the vast populations which are springing into existence in every part of the globe, as the result of Anglo-Saxon colonisation?

Is it not clear that these myriads can never be reached by a paid agency, however cultured and noble the agents themselves may be? There always must be a large number of men and women giving all their time and thought and energy to this noble work. They are needed as officers and leaders and organisers. But they are no more able to cover all the ground than a handful of officers can win a battle. I could wish one hundred more for each one such now in the field. But if we are to wait till the world is evangelised by these, we must wait till the fires of the Church's hope have almost burnt to grey ash through disappointment at the Lord's delay.

Can we not supplement their work? No doubt one solution of the problem lies in employing native evangelists. But is there not another? When the Lord sought the evangelisation of the Roman world, He drove forth 10,000 unwilling emigrants from Jerusalem; they were unordained, unsupported by the Church, unconspicuous, like the men of Cyrene who founded the Church at Antioch. But they went everywhere preaching the Word. And the first Missionary Church was due to their labours. Why need we wait for Christ's compulsion? Why not use the streams of emigration to carry down the seeds of Gospel truth to lands unfertilised as yet. There must be thousands of Christians amongst the emigrants who leave our shores, and who would be heralds of the Gospel, if only they were directed and organised and put in communication with each other, and encouraged from some central body at home.

Besides, are there not hundreds of Christian men and women who would gladly obey the stirring summons of our dear friend, Mr. Reginald Radcliffe, and go out to preach the Gospel, whilst they maintain themselves by the work of their hands, or in some other way? These objects can be best attained by a system. Could we not set on foot a confederation of self-supporting missionaries, which should include the classes to which I have alluded, and which should seek to supplement the labours of those already in the field, by the addition of a great army of unpaid workers?

There are several methods in which such a scheme might work:—(1) By trying to place accredited Christian mechanics, railway servants, and others, in such of our colonies or other places, where, through correspondents, we heard that there were vacancies. There would be little expense attending this. The appointment of correspondents abroad, and the preparation of registry lists at home, would be all the apparatus needed. (2) By giving direction and stimulus to Christian emigrants, inciting them to undertake evangelisation work in the localities where they may settle. (3) By encouraging men of wealth to travel with this direct aim in view.

I do not know whether others will think this scheme at all feasible. It may at least serve as the basis of discussion. I shall be quite content to see it torn to shreds, if its ends may be gained in some other way. But I am persuaded that the time has come for the members of the body of Christ to seriously consider how they may individually hasten the coming of the day of the Lord, by speeding the evangelisation of the world. —Yours truly, F. B. Meyer.

Leicester.

FALSE CHARITY AND TRUE.

Never since God's people have assembled in the hallowed grounds of Mildmay has a subject more suitable for the times been selected than that which will be discussed at the coming Conference; and it should be the earnest prayer of everyone who intends to be present at this blessed reunion of believers that He who has, doubtless, given the subject, will give wisdom and grace to every speaker, and thus make the result of the Conference both practical and lasting—not only in drawing out God's children from the world, with the people of which many have, alas! been mingling, but also in separating them to Himself and to each other.

A source of constant grief to the Spirit of God, and of constant delight to the enemies of Christ, must be the divisions that exist among Christians; and yet, I believe, that in one short day, if we could only sacrifice our pride for the sake of Him who, for our sakes, sacrificed his very life, we might roll away the reproach of those scoffers who, with too great reason, make it their song, "See how these Christians hate each other," and obtain from above that "latter rain" for which God's inheritance has so long been pining.

We want no false charity. This has been cultivated too much already, and to the no small hurt of the Church. It has become the fashion not only to tolerate, but also to admire men whom the Scripture would forbid us to admit to our houses. We receive their opinions and quote their utterances as those of very masters in Israel, though knowing at the same time that they, on their side of the question, hate both evangelical truth and all who believe and preach it. Many have been the unwary souls betrayed into the hands of false teachers through the so-called charity of those who should have warned them against wolves in sheep's clothing.

But we do want more real charity towards our fellow-believers, who, one with us in Christ, only differ from us in what are called the non-essentials of the Christian religion. Faith in Jesus divides all men into two classes, the saved and the condemned—God's friends and his enemies; nor should it be difficult to determine where faith itself exists, for he that hath it, hath Jesus; he that hath Jesus, hath his Spirit; and he that hath the Spirit bears the fruits of the Spirit. If a man really has faith, he receives the Lord Jesus both as his ONLY and his all-sufficient Saviour, and wherever anyone is found who would mingle other merit with that of Christ's, in the matter of salvation, it must be false charity to admit such a one's claim to be a believer at all.

But how little the fellowship that exists between those who indeed receive Christ as their only and all-perfect Saviour! There must be love for each other, in the very nature of things, since it is a rule that admits of no exception, which is laid down by the Holy Ghost when He says, "Everyone that loveth Him that begat, loveth him also that is begotten of Him." And if love must exist, why should not fellowship follow?

I only thought of Mr. Moody as I should have regarded any other servant of Christ, save that I saw he was used of the Master more than many of his other servants; but it made me very sad, at the close of his lengthened mission, to think he was going from us, for I felt that the union of kindred spirits, from the various sections of the one Church, would be more or less dissolved when the services should cease. What triumphs over bigotry and pride, gladdening the hearts of both God and man, were witnessed on "The Embankment," and at the other stations connected with that work! The same kind of feeling, too, has come over me, when the Mildmay Conference has been brought to an end; one has wished it might last for all time. But, cannot believers come closer to each other, even if retaining their "isms"? Shall Rome always have the vantage ground she occupies, in the sight of the world, because of her seeming unity, while the living Church of Christ is left seemingly divided against itself? May God, through the coming "Conference," incline his people to ponder these questions, and lead them while determining by his grace to separate themselves from the world, to separate themselves also to Him, and to each other.

John E. Linnell.

Pavenham Vicarage, Bedford.

LONDON FEMALE PENITENTIARY.

This Institution, situated at 191, High-street, Stoke Newington, N., held its seventy-ninth annual meeting on Friday week. From the report submitted it appeared that 139 young women sought admission during last year, the ages varying from fifteen to twenty. Of these, only 77 could be accommodated. Thirty-three had gone to service, 75 per cent. had been fully reclaimed, and the present number of inmates was 67. The industrial department provided last year the sum of £1583, while the income from all sources amounted to £2340. Real spiritual blessing had been vouchsafed.

Hon. **Arthur Kinnaird**, who presided, commended the Institution to liberal support, believing that there was no object more worthy of it. He was pained to know that the door of admission had necessarily been closed against so many, and hoped ere long such a necessity would be removed by enlarged means. One pleasing feature of the present day was the growing interest taken in young women, and he was specially glad to hear from the report that the penitents were directed to Christ for pardon and cleansing.

Rev. **F. A. C. Lillingston** said one of the best ways of helping the fallen is to live the Christ-life. When any of these outcasts are truly won to the Saviour they become an unspeakable blessing to others. Rev. **H. J. Berguer** followed, with a concise address, showing that the results of the year furnished ground for abundant thanks, and was a stimulus to future zeal. Admiral **Fishbourne** said they could not have fallen women without fallen men. Let them not deal with the moral question exclusively, but aim at the saving of their souls. Sir Lewis Pelly, Rev. De Kewer Williams, and Mr. E. W. Thomas further pleaded for the Institution.

GUISBRO', YORKSHIRE.—We have had a visit from Mr. George Hefford, evangelist. The meetings, which continued three weeks, have been greatly blessed, both to the believers and to the careless. J. S.

CONFERENCE ON PROPHECY.

Three days last week were spent at the Conference Hall, Clapham-road, in the consideration of prophecy. Mainly, though not quite exclusively, the expositions were on Futurist lines. Most of the subjects were well chosen, and their general treatment was able and edifying; but we cannot regard as within the scope of the sure word of prophecy such questions as "Will all the Lord's people who are on earth at the time pass through the Great Tribulation?" This subject has been discussed threadbare during the past forty years, and no authoritative "Thus saith the Lord" has ever yet been found, because it is not in the Word of God; therefore we think time wasted in discussing a speculative question to which an undeniable answer would surely have been found, had it been, not one of the secret things of God, but one of the things revealed for ourselves and our children.

We think also that as we are to take heed to the prophetic word "as unto a light shining in a dark place until the day dawn and the day star arise in our hearts," it is not wise to bring before an audience such a far-away question as "What Nations will Satan deceive after the Millennium?" It seems to us that Christians in these momentous and pregnant times would be more usefully employed in asking, Whom is Satan deceiving now? By what means is he deceiving them? And how can the victims of his deceptions be delivered?

We are glad to record that at this, as at the last Conference on Prophecy at Mildmay, there was a manifest spirit of courtesy and respect towards those holding other views and different interpretations. But we should look for more than courteous toleration of one another: we should endeavour to find a basis of agreement, and before we define and discuss the outward and transitory events whereon we differ, we should studiously consider and distinctly specify the underlying principles on which we are all agreed.

For in the school of God the eternal lessons taught are of more consequence than the means by which they are taught. Præterists, Presentists, Futurists, and Spiritual Interpreters, are all agreed that the Apocalypse depicts a great and long-continued conflict between God and Satan, Christ and Antichrist, in which the Good triumphs, and the Evil is overthrown; that it describes the oppression of the saints personified in the Bride of the Lamb, by the hypocrites personified in the Harlot-mother on the scarlet-coloured Beast; and that the saints are ultimately delivered, and the hypocrites destroyed. That is the Apocalypse which is day by day becoming history, and by the accomplishment of which, to the angels, and principalities, and powers, in heavenly places, is being made known through the Church the manifold wisdom of God.

One class of teachers perceives this conflict in the early ages; another in the long centuries which have intervened; another in the closing years of the dispensation. All three, so far, are right; but each is wrong in refusing to see any truth in the others' views, and all are wrong in directing attention almost exclusively to outward events, rather than to the great and glorious truths which they expound. And those whom we have called Spiritual Interpreters are equally wrong when they shut their eyes to outward events, and refuse to recognise in the past, the present, and the future, repeated fulfilments of the same prophetic visions.

For *history repeats itself*. Take one example. The risen Angel of the New Covenant descends, and gives to John a little opened book, which he eats up, in order that he may prophesy over many peoples and nations and tongues and kings. This was fulfilled in John, both personally and as a representative of all Christ's witnesses. It was specially applicable to men who marked epochs, like Augustine, Wickliffe, Calvin, Luther, and to any who may be like them in the future. But it is of far less consequence to fix the fulfilment of this symbolic prophecy to any period or person, past, present, or to come, than to see in each the reiterated object lesson illustrating and enforcing the fundamental truth that to eat up and inwardly digest the Book of God, opened by the death and resurrection, ascension and glorifying of the Lord Jesus, is the essential preparation for all his witnesses.

God's Word is greater than our thoughts; therefore it is probable that prophecy covers a larger area than any one reader or any one school may apprehend. There is, moreover, a definite promise of blessing to him who reads and to those who hear the prophecy of the Apocalypse. Therefore, if various readers arrive at different conclusions, it is more probable that their variance should arise from their different points of view, and that each has some measure of truth, than that one has all the truth and the rest are all in error. In the early days, when Christians were subjected to cruel and terrible persecution under Nero and other Pagan Roman emperors, it was natural that they should interpret this prophecy with reference to themselves and their sufferings; and who shall say that the Spirit, by whose inspiration John saw and wrote his visions, did not comfort the saints by indicating to them in Nero the features of the Beast, and showing them, among the things to come, the marriage of the Lamb as the joyous issue of their suffering unto blood?

As time rolled on, and Papal Rome became the persecutor, was it not equally legitimate and natural for the saints of those dark centuries, the Middle Ages, to interpret the Beast and the Woman to be the secular and spiritual powers of the Papacy, seeing that the length of the time required a succession of persons, or a system, rather than an individual, to be the Antichrist?

But as every process in history has issued in a crisis—*e.g.*, the Flood, the Exodus, the Crucifixion; and as every crisis has turned upon an individual—as Noah, Moses, Christ—so many think this age will issue in a crisis; and from Scripture, as well as from the analogy of history, they expect it to culminate in a person in whom antagonism to God and his people will be headed up.

The outward events represented by these three lines of thought entirely differ from each other; but the great truths which underlie them all are absolutely the same. The opposition of Satan to God and man; the enmity of the carnal mind to God; that opposition and enmity exhibited in secular and in religious forms; the faithful love of God to his people; the ultimate rest and glory of the saints with Christ; the final overthrow of devil, beast, and harlot: these are common to all interpretations—Præterite, Presentist, Futurist, or Spiritual. They have been and they will be the great factors in human life on earth until the day of God shall dawn. It is of infinite importance to affirm and emphasise these fundamental facts, on which all Christians are agreed. It is worse than useless to assert our own conceptions of the outward fulfilment and to deny all others, instead of emphasising our agreement as to the inward and everlasting principles, though we differ as to the particular periods of time in which we conceive them to have been specifically fulfilled in act.

We do not attempt to report the addresses at the Conference last week, because we could not do them justice in the space we could afford; and also because they will shortly be published with the speakers' own revision.

We may, however, give one illustration of what we have written above, from the apparently inharmonious teaching of two speakers on the same evening. The first spoke of the Babylon of Rev. xvii. as being Rome; the second interpreted it of the Initiates of the Babylonish mysteries. The audience was naturally perplexed, and probably few perceived that the essential truth was taught by each. Both held Babylon to be an apostate, adulterous, world-loving, saint-persecuting system of false religion, whose end is to be destroyed by the world-powers which it has oppressed, deceived, and led by reaction into infidelity; but they widely differed as to the particular form and period of the false religion which they conceived to have been presented to the mind of the Apocalyptic Seer.

The effect of making much of our differences instead of our agreements is to stumble students of God's sure word of prophecy, and to shut ourselves out from further and clearer light; for if in anything we are otherwise-minded, God will reveal even this unto us, if, whereto we have already attained, we walk by the same rule and mind the same thing. What revelations the Spirit would make to the Church of Christ, if its members were all walking together in love, each esteeming other better than himself, and seeking not each to prove his own view right, but to find how much of truth there is in the views of others! M.

FLATTERY.—It is not deserved praise, but undeserved praise which is flattery.—*Rev. Dr. Landels.*

FAITH is not a question merely of intellectual conviction, but of the heart's allegiance.—*Rev. J. Guinness Rogers.*

MORE SIMPLE TRUST IN GOD would surely give more calmness, more courage, more strength to face all kinds of questioning.—*Rev. J. Guinness Rogers.*

THE GROWING RITUALISM of the Established Church is giving in hundreds of parishes in England, not only "a gentleman in every parish," but an inquisition and a priest.—*Rev. Dr. Maclaren.*

A BOOK OF SCIENCE that was successful and valuable in the beginning of the century would almost be laughed at now, and doubtless many books of science popular to-day will run the risk of being laughed at before the end of the century.—*Rev. Dr. Murphy.*

MR. WILLIAM NOBBS has recently been evangelising at Ross, Stroud, Gloucester, Bristol, Exeter, Chard (Somerset), Hereford, and other places. There has been a large spirit of hearing among the people at all these centres, and God has given tokens of blessing on the labours of his servant.

WHIT MONDAY IN RATCLIFF HIGHWAY.—At the Seamen's Christian Friend Society's Chapel a large company of seamen soberly and happily spent a few hours, joining heartily in many choruses, and listening to the sacred songs sung by Mrs. Nash and Mrs. Hill, and to the earnest words addressed to them by Miss Messer, Rev. G. J. Hill and several of their own class, who bore witness to the power of Christ to change the hearts and lives of the greatest sinners.

DEATH OF DR. WILLIAM PULSFORD.—We deeply regret to announce the death of the Rev. Dr. William Pulsford, the well-known minister of Trinity Congregational Church, Glasgow. Dr. Pulsford has recently been in very poor health, and six months ago he went to Southport, in the hope of regaining strength. This, however, was not realised, and a few weeks since he was brought back to his residence at Ashton-terrace, Glasgow. There, with perfect resignation, he awaited the coming of death, and on Tuesday week he passed peacefully away.

CONVALESCENT HOMES.—These institutions (two of which are now in connection with the London Samaritan Society) are continually proving to the weak and overcrowded people of this great city to be very Bethesdas. The testimony of an earnest and disinterested Christian worker reaches us to the effect that one poor man, weak, jaded, and well nigh hopeless, has just returned from the Sandgate Home, strong and well, though for some time before he was unable to work. This is a sample of many who are reinvigorated and saved from suffering and probable untimely death. The Society is at present much in need of help, which will be gratefully received by Mr. J. J. Jones, 57 and 59, Ludgate-hill, E.C.

JOHN WESLEY on the IRISH QUESTION.

LETTER TO AN IRISH ROMAN CATHOLIC.

On July 18, 1749, John Wesley published in the City of Dublin a remarkable "Letter to a Roman Catholic," from which, says *The Methodist Times*, we make the following extracts:—

"You have heard ten thousand stories of us who are commonly called Protestants, of which, if you believe only one in a thousand, you must think very hardly of us. But this is quite contrary to our Lord's rule, 'Judge not that ye be not judged'; and it has many ill consequences, particularly this—it inclines us to think as hardly of you. Hence we are on both sides less willing to help one another, and more ready to hurt each other. Hence brotherly love is utterly destroyed; and each side, looking on the other as monsters, gives way to anger, hatred, malice, to every unkind affection; which have frequently broke out in such inhuman barbarities as are scarce named among the heathen.

"Now, can nothing be done, even allowing us on both sides to retain our own opinions, for the softening our hearts towards each other, the giving a check to this flood of unkindness, and restoring at least some small degree of love among our neighbours and countrymen? Are you not fully convinced that malice, hatred, revenge, bitterness, whether in us or in you, in our hearts, or yours, are an abomination to the Lord? Be our opinions right, or be they wrong, these tempers are undeniably wrong. They are the broad road that leads to destruction, to the nethermost hell.

"I do not suppose all the bitterness is on your side. I know there is too much on our side also; so much that I fear many Protestants (so-called) will be angry at me, too, for writing to you in this manner; and will say, 'It is showing you too much favour; you deserve no such treatment at our hands.'

"But I think you do. I think you deserve the tenderest regard I can show, were it only because the same God hath raised you and me from the dust of the earth, and has made us both capable of loving and enjoying Him to eternity; were it only because the Son of God has bought you and me with his own blood. How much more, if you are a person fearing God (as without question many of you are), and studying to have a conscience void of offence towards God and towards man?

"I shall therefore endeavour, as mildly and inoffensively as I can, to remove in some measure the ground of your unkindness, by plainly declaring what our belief and what our practice is." [Mr. Wesley then proceeds to describe the Protestant faith in the form of an expository statement of the Nicene Creed. Then he enlarges upon the fact that a true Protestant loves God with all his heart, and his neighbour as himself; and formally winds up by describing the practical side of a true Protestant's life, in terms of the Sermon on the Mount.]

"This," he concludes, "and this alone is the old religion. This is true primitive Christianity. O, when shall it spread over all the earth! When shall it be found both in us and you? Without waiting for others, let each of us, by the grace of God, amend one.

"Are we not thus far agreed? Let us thank God for this, and receive it as a fresh token of his love. But if God still loveth us, we ought also to love one another. We ought, without this endless jangling about opinions, to provoke one another to love and to good works. Let the points wherein we differ stand aside; here are enough wherein we agree, enough to be the ground of every Christian temper and of every Christian action.

"O brethren, let us not fall out by the way! I hope to see you in heaven. And if I practise the religion above described, you dare not say I shall go to hell. You cannot think so. None can persuade you to it. Your own conscience tells you the contrary. Then if we cannot as yet think alike in all things, at least we may love alike. Herein we cannot possibly do amiss. For of one point none can doubt a moment—'God is love; and he that dwelleth in love dwelleth in God, and God in him.'

"In the name, then, and in the strength of God, let us resolve, first, not to hurt one another; to do nothing unkind or unfriendly to each other; nothing which we would not have done to ourselves. Rather let us endeavour after every instance of a kind, friendly, and Christian behaviour towards each other.

"Let us resolve, secondly, God being our helper, to speak nothing harsh or unkind of each other. The sure way to avoid this is to say all the good we can, both of and to one another. In all our conversation, either with or concerning each other, to use only the language of love; to speak with all softness and tenderness; with the most endearing expression which is consistent with truth and sincerity.

"Let us, thirdly, resolve to harbour no unkind thought, no unfriendly temper, towards each other. Let us lay the axe to the root of the tree; let us examine all that rises in our heart, and suffer no disposition there which is contrary to tender affection. Then shall we easily refrain from unkind actions and words, when the very root of bitterness is cut up.

"Let us, fourthly, endeavour to help each other. on in whatever we are agreed leads to the kingdom So far as we can, let us always rejoice to strengthen each other's hands in God. Above all, let us each take heed to himself (since each must give an account of himself to God) that he fall not short of the religion of love: that he be not condemned in that he himself approveth. O, let you and me (whatever others do) press on to the prize of our high calling! that, being justified by faith, we may have peace with God through our Lord Jesus Christ; that we may rejoice in God through Jesus Christ, by whom we have received the atonement; that the love of God may be shed abroad in our hearts, by the Holy Ghost which is given unto us. Let us count all things but loss for the excellency of the knowledge of Jesus Christ our Lord; being ready for him to suffer the loss of all things, and counting them but dung, that we may win Christ."

APPEAL TO THE PROTESTANT CHURCH OF IRELAND.

On another occasion John Wesley published the following remarkable appeal to the ministers of the then established Protestant Church of Ireland.

"A short method of converting all the Roman Catholics in the kingdom of Ireland, humbly proposed to the bishops and clergy of that kingdom:—

"It is a melancholy consideration to those who love the Protestant interest, that so small a part of this nation is yet reformed from Popery. They cannot observe without a very sensible concern, that, in many parts of the kingdom, there are still ten, nay, fifteen, perhaps upwards of twenty, Papists to one Protestant. Nor can they see any prospect of Papists being brought over to our Church, notwithstanding all the methods which have been used, while many Protestants are seduced from it.

* * * "What an advantage would it be to the kingdom in general to be no longer divided against itself, to have that grand cause of contention removed, and all its inhabitants of one heart and one mind! And how highly would it advance both the honour and interest of our gracious Sovereign, to have all his subjects cordially united together, thinking and speaking the same thing!

"Why, then, is not this desirable end pursued with a vigour proportionable to its importance? Is it because we despair of any success—because we think it impossible to be attained? But why should we imagine it to be impossible? A common and plausible answer is, because the Papists are so bigoted to their clergy; believing all that they affirm, however contrary both to Scripture and reason, and doing all that they direct, whom they generally believe to be the holiest and wisest of men. * * * It was observed that the grand difficulty of the work lies in the strong attachment of the Papists to their clergy. Here, therefore, we are to begin; we are to strike at the root; and if this bigotry be but removed, whatever error or superstition is built upon it will, of course, fall to the ground.

"Now, this may be effectually done thus. The Papists themselves allow that one set of clergy were holier and wiser even than their own, namely, the Apostles; they allow these both to have lived and preached better than the present clergy even of the Roman Church.

"Here, therefore, is the short and sure method. Let all the clergy of the Church of Ireland only *live* like the Apostles, and *preach* like the Apostles, and the thing is done.

"The Romans, on the same ground that they prefer the Apostles before their own clergy, will then prefer ours before them; and when they once do this, when we have carried this point, when their attachment to our clergy is stronger than that to their own, they will be convinced by hundreds, till their is not a Roman left in the kingdom of Ireland."

Mr. Wesley then proceeds, in a few terse sentences—namely, quotations from the Bible, to describe the "inward life" of the Apostles, and concludes with the exclamation: "Let but this mind be in every clergyman of our Church, and Popery will vanish out of the kingdom."

Mr. Wesley next describes, again in Scriptural phraseology, "the outward life of the Apostles," and concludes with the exclamation: "Let every clergyman of our Church live thus, and in a short time there will not be a Papist in the nation."

Finally, Mr. Wesley describes "the matter" and "the manner" of the preaching of the Apostles, and then concludes his characteristic manifesto with the following emphatic sentence: "Let all the right reverend the bishops, and the reverend the clergy, only walk by this rule; let them thus live, and then testify, with one heart and one voice, the Gospel of the grace of God, and every Papist within these four seas will soon acknowledge the truth as it is in Jesus."

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MISSION WORK IN EAST FOLKESTONE.

Dear Sir,—We have for some time been endeavouring to carry on mission work in one of the darkest districts on the south-east coast, among the fishing population of East Folkestone. The appalling ignorance and indifference exhibited by the people, coupled with the very hard times, has made our work very difficult, but we rejoice to say that God has wonderfully blessed and owned our labours in the salvation of some who are to-day standing firm in the faith, and helping us to spread the glorious tidings of Christ's Gospel amongst their fellows.

A long record of blessed results from the Sunday morning meetings on board the ships in harbour, house-to-house visitation, providing Bible-bags for the ships, open-air Gospel meetings, coffee suppers, and tract distribution, makes the spiritual side of our work very bright and encouraging indeed.

But we are £15 upon the wrong side of our balance-sheet, after obtaining all the help possible from friends in the town. Unless this is cleared off it will be impossible for us to proceed with the good work. Our mission is greatly needed in this sin-stricken neighbourhood. Anglican priests and sisters of mercy rule the people. We have often been stoned for telling out the story of the Cross in the streets. Only a month ago the Southsea Bible carriage visited us, and was nearly wrecked by a howling mob of men, women, and children. But we love the people, and will willingly go forward and suffer anything if Christian friends will help us to meet this expense which has been incurred. Our workers and friends, who are all poor working people, have agreed to give each a small sum weekly for the future maintenance of the work.—Yours in Christ, Henry Galer, Missionary.

35, *Garden-terrace, Broadmead-road,*
Folkestone, Kent.

MR. GEORGE CLARKE IN GREENOCK.—Sabbath, June 6, saw the close of a remarkable mission, held by Mr. Clarke in the west end of Greenock. The attendance both on Sabbath and week evenings were very large. The interest deepened as the time advanced, and general regret was expressed at Mr. Clarke having to leave at the close of the fortnight. A united thanksgiving meeting was held in the hall of Free St. Andrew's, and was largely attended.

VILLAGE WORK.—Rev. Thomas Champness ought to be immediately released from circuit work and set free to evangelise the thousands of villages in the great majority of which evangelical Christianity does not exist. Mr. Champness has already fifteen devoted evangelists at work, and relates wonderful instances of new village societies, and of old village societies raised from the dead. We believe Mr. Champness is engaged to a Rochdale circuit. That is a very important appointment, but the claims of the whole country are greater than those of any locality. Mr. Champness hopes to be able to employ one hundred lay evangelists before he has done. Release him from circuit work to edit *Joyful News* and bring the villages to Christ. God has given us the man, and already put his seal upon him. Have we enough sanctified common-sense to respond?—*Methodist Times.*

CRUELTY AFLOAT—CRIMPING ASHORE.

A thousand thanks, dear Sir, for your words on crimping at Havre, which appeared in one of your "Letters from Abroad," as also for your remarks on cruelties afloat in your review of my little book, "Belaying-pin Gospel." These gigantic evils are far more world-wide than the uninitiated would suppose. Abused sailors are so afraid of the penalties of mutiny, and brutal officers have so long perpetrated these cruelties with impunity that lawlessness, sin, and crime reign in many a ship. One's heart bleeds at the thought that sailors are driven to be their own executioners. Poor Whelan, who was lately hung for murder on the high seas, was recommended to mercy by the jury. The Mayor of Winchester, and many of us, petitioned the Home Secretary for a commutation of sentence. The officer he killed had threatened to knock his brains out, and governed the ship in a brutal, blasphemous fashion common to those ships. The Secretary of State wrote to say, however, that he could not advise Her Majesty to interfere with the due course of law.

Before the same judge, Mr. Justice Day, and at the same Assizes, another case of murder on the high seas was tried. This, like the former, occurred on board a Nova Scotia ship. The second mate of the *Nocosia* had been most brutally beating the crew. He struck a man named Charley, smashed his nose, and split the lips of a man named Alexander. He was also accused, among minor and constant cruelties, of knocking a man off the main yard and drowning him! A foreign sailor, Lock, while being attacked by this tyrant, drew his knife and gave a fatal stab. The prisoner was found guilty of manslaughter, and will be imprisoned twelve months with hard labour. But the words of the judge ought to sink deep into the hearts of all Christians, and into the heart of this nation. "His lordship remarked that deceased was evidently a brutal man—a man utterly unfit to be an officer in a British ship. Unfortunately there were too many of such men—bullying brutes and ruffians—entrusted with command, and that was why so very few respectable English sailors would sail in an ordinary British merchant ship. The brutal conduct which was tolerated, and even encouraged, on the part of officers towards men in British ships was discreditable to the service, and kept respectable Englishmen out of it. To have an officer who was a terror to the whole crew, and who undertook to keep them in terror, no doubt saved the master and first officer a great deal of trouble, but it was a very brutal thing, and ought to be stopped."

Thousands of cases never come into the courts of law, or if they do the officers are not punished. I have the testimonies of recent brutalities on board the ships *Winnipeg*, *Lancefield*, and others. Much prayer is needed to do the right thing, and in the Lord's way to put down one of the worst forms of slavery. Governments must be moved to act, the guilty must be brought to justice, and these human slaughter-house ships under the ensign of Britain and the stars and stripes of America must be turned into Bethels. There ought to be a fund for defence and attack of not less than a thousand pounds. Those gentlemen and ladies who can help, should communicate with the author of "Belaying-pin Gospel," and Secretary of the Committee,

Edward W. Matthews.

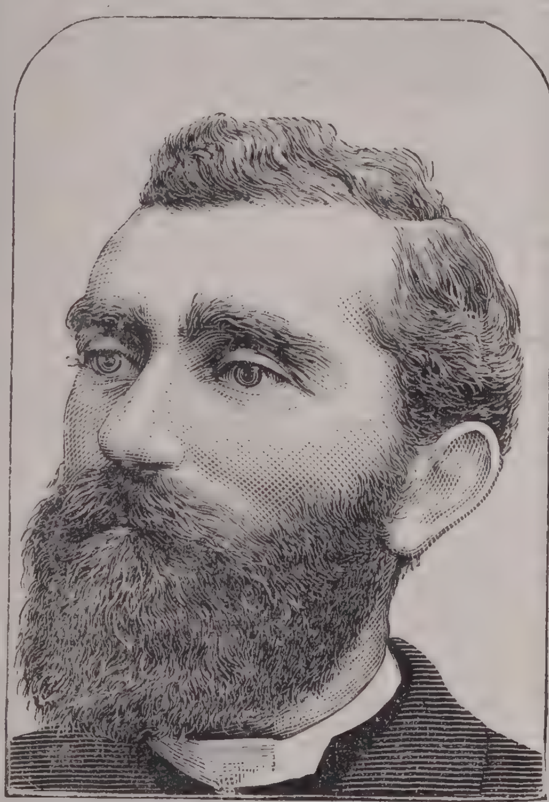
Sailors' Institute, Shadwell, London, E.

PORTSMOUTH AND GOSPORT SEAMEN'S MISSION.—This Mission is still proving the value of the motto adopted by Mr. Henry Cook thirty-three years ago: "Have faith in God." We have frequently given details in these pages of the work afloat, on our own shores, and also on the coast of France. Reports have been received testifying to the readiness with which large congregations of labourers, seamen, mechanics and others have heard the word of truth. Another feature of the work well deserves special notice. At the dwelling-house, where also is a soldiers' reading-room, shelter is always given to any homeless boy, and several cases are mentioned in which boys who had run away from home were, through kindness and faithful dealing, rescued from evil influences, and in some cases restored to their parents. At the present time there is need of funds. Such a work, by which the seamen of so many nationalities are reached, to say nothing of the work on shore, is indeed well worthy of Christian support.

Rev. JACOB FRESHMAN, of NEW YORK.

Some four years ago a converted Rabbi, Rev. Jacob Freshman, commenced Gospel work in New York among his kinsmen after the flesh. The Lord has most graciously blessed his efforts, and last year the first Hebrew Christian Church in the United States was opened in St. Mark's-place, New York, under his auspices. Mr. Freshman is heart and soul in his work of preaching to the Jews of the Empire City the true Messiahship of Jesus Christ. We well recollect the deep interest awakened at Mr. Moody's Northfield Conference last autumn by his fervid and stirring accounts.

Mr. Freshman and his wife (who has been in indifferent health) are now on a visit to this country, and we bespeak for them a hearty welcome among all the lovers of the Jewish nation, to which we Gentiles owe so much. Mr. Freshman will be glad, as opportunity may offer, to give lectures on Jewish manners and customs, or to speak more particularly on Christian work among Jews in America. Any friends who may secure his services can be assured that they will be forwarding a good cause. We give with this brief notice a portrait of our interesting visitor. Communications may be sent to him, care of Y.M.C.A., Exeter Hall, Strand.



MRS. K. YEOLAND, who was used by God in accomplishing a good work in Boreham some three years since, has again visited the scene of her labours, and conducted a series of services at the Mission Chapel. A great blessing has followed her earnest and faithful appeals. Many, it is believed, have been led to give themselves wholly to the Lord.

WELCOME HOME, CARDIFF.—The workers continue to circulate God's Word amongst the seamen of different nationalities who come to the port. Through the kindness of Mr. Hawke, of the Bible Stand, Crystal Palace, they have been supplied with Scriptures for distribution in about ten different languages. The meetings in the Strangers' Rest have been greatly blessed to a large number of sailors, especially Scandinavians and Spaniards, who have joined in the Gospel hymns in their own languages, and listened to the word of life. It is believed that a good work is being done. The loss during the year has been about £65, the continued depression in the shipping trade being the principal cause. The Home has now been removed to 228, Bute-road, Cardiff, where parcels of books, tracts, &c., or money help will be thankfully received by Mr. George Lawrence.

SAVE THE YOUTHS.

Few have any idea of the countless agencies in London which seem to exist for no other purpose than the destruction of the bodies and souls of youths and young men. There are shops for the sale of licentious literature and appliances; so-called political clubs, where drinking, gambling, and other soul-destroying practices are carried on till midnight; music-halls and theatres, with their withering curses; book-makers of the worst type, dressed in the highest fashion, who hang about for shop assistants, clerks, &c., laying baits for their money (or their masters') as a bet on some horserace. In the midst of all this infamy, what is being done to save young men? I am afraid very little. There are tens of thousands of youths in London who consider themselves too old for Sunday-school; they are considered by others too young for the Church, and too troublesome in many cases for Mission-hall services. Practically they either shut themselves, or are shut by others, outside of nearly every influence for good.

Can nothing be done to save them? Will not the Y.M.C.A. throw open their halls and arrange special services, with speakers to address them who have deep sympathy with them in their special temptations? The lads of London do not want lectures on "Moses in the Bulrushes," or "Paul at Corinth;" but they do want some big brother's talk about the battle of life and a Saviour's love. I have lately been privileged to hold nine such meetings at the Y.M.C.A., Aldersgate-street, and although they were not as successful as we should have liked, yet there was scarcely a night but several young fellows professed to give their hearts and lives to God.

Something more ought to be done for the salvation of these youths: God grant it may be done quickly. This week Rev. John Bain has thrown open his new Tabernacle in Chatsworth-road, Clapton, for a week's mission.—Yours in the King's service,

James B. Wookey.

31, *Paternoster-square, E.C.*

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DEACON ABRAHAM.

Deacon Abraham writes thankfully of his safe return to his native country some months ago. His health had suffered—partly, no doubt, from the severity of the winter, snow having remained on the ground for four months, and many of the vineyards having been destroyed by frost. As in this country, work has largely failed, and a wide-spread depression in trade continues. But the work of the Orphanage goes on, although it has not been possible to receive so many applicants as before. Deacon Abraham speaks of the gross ignorance of spiritual things which still abounds, even among the Nestorians, and he has decided, if the Lord will, to go round the villages and plain of Oroomiah, and to make a journey among the mountains of Kurdistan, preaching the Gospel.

It may be mentioned that Messrs. Hawkes and Ward, American missionaries from Persia, are now in London, and that Rev. Benjamin Labara is expected shortly.

T. W. B.

7, *Adam-street, W.C.*

SOLDIERS' INSTITUTE, SANDGATE.—This Institute, started in the year 1859 by the late Miss Papillon, has been working through clouds and sunshine ever since. Now it is in its most flourishing condition as regards spiritual work (unfortunately not so financially), and proving a great blessing to the many soldiers who make use of it. It is ably managed by an old soldier, Mr. Henry Hull, who, knowing soldiers' ways as well as speech, soon finds his way to their hearts. My heart was greatly cheered during our recent mission to see them drinking in the word of life, and to find night after night not a few with tearful eyes seeking salvation through faith in Jesus. If any of your readers would like to write to the young converts, Mr. Hull would gladly give names and addresses both of militia and regulars.

W. Spencer Walton.

4, *Alderbrook-road, Clapham Common.*

A HELP TO BIBLE STUDY.*

Those who are acquainted with that most useful book, the Englishman's Greek Concordance, will remember that it gives every Greek word in the New Testament, and under this heading arranges all the texts in English in which such Greek word occurs. Dr. Bullinger's plan is the reverse of this. He gives every English word as the heading, and under this may be found the different Greek words which are so translated. But in so doing, he adds, what for the general reader is most valuable, an explanation of each Greek word, gives in fact a sort of lexicon, so that the mere English reader who can but master the Greek letters so as to be able to spell the words, is provided with a means of tracing each different Greek word throughout the different texts where it occurs, and thus getting a satisfactory grasp of its meaning. The book thus presents a most useful supplement to the Englishman's Greek Concordance, over and above its value in itself.

We heartily commend this, and all such aids to the study of the Greek Testament, as supplying a need greatly felt in the present day. There has been awakened through God's blessing on the evangelistic work of his servants much interest in the Word of God, but all are not Greek scholars, and the great majority of Christians have neither the time, nor perhaps the opportunities, of becoming such. To these a book of this kind is invaluable as enabling them to form a judgment for themselves upon points which hitherto have been too much regarded as beyond their ken, but on which now they may at least learn enough to keep them from mistakes and to whet their appetite for more knowledge.

One illustration will suffice. It has been told of the late lamented Bishop Hannington that when reading Dr. Mackay's "Grace and Truth" to please a friend who had given it to him, hoping to do him good thereby (it was afterwards the means of his conversion), he came across a critical blunder, which so annoyed him that he put away the book, and would not for some time read it again. This blunder consisted in quoting Matt. xv. 27, as if the words, "Truth, Lord!" contained the ordinary word for "truth," whereas it is only the affirmation, "Yea, Lord," as the Revised Version more correctly gives it. Now a glance at the word "truth" in Dr. Bullinger's Critical Lexicon would have saved the writer from this mistake, for under the heading "Truth" are found four Greek words so translated, and amongst them this word "yea" with this passage (Matt. xv. 27), the only passage, indeed, in which it is so rendered.

We wish this book much success, and rejoice to note that it is now in its "Second Edition Revised."

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* A Critical Lexicon and Concordance to the English and Greek New Testament. By Rev. E. W. Bullinger, D.D. *Longmans, Green & Co.*

CLAPTON PARK TABERNACLE.—The services held since the reopening of this building have been attended with much blessing. There is an increase of members for the past quarter, and a number of scholars under fourteen years of age have decided for Christ and are meeting in catechumen classes. The Good Samaritan Union has carried blessing and help into many of the homes of the poorest by its members attending gratuitously upon the destitute poor in their affliction.

UNEMPLOYED AT BARKING.—A few weeks since we announced the closing of Messrs. Levy & Co.'s large and important jute works at this place, which resulted in throwing about 1200 persons out of employment. A number of hands who were employed at these works were men, but by far the larger majority were women and girls, the latter being estimated at between 700 and 800. Rev. Thomas Davies, the Congregational minister, has interested himself in the welfare of these girls, and has taken steps to enlist the sympathy of benevolent people on their behalf. Up to Wednesday Mr. Davies had succeeded in securing places for twenty-four girls, and he had received communications from about fifty persons who were willing to take girls as domestic servants. Every care and precaution are taken by Mr. Davies to secure only good places of service for these girls. Among others who have especially interested themselves since Mr. Davies's appeal was first made are Mrs. Westlake and the Hon. Maude Stanley, the founder of the Girls' Club and Home in Greek-street, and these two ladies were present at a free breakfast recently given to a number of the girls in the Axe-street Meeting-room. At the close of the meeting no less than fifty-three of the girls gave in their names for places as domestic servants, and five expressed their willingness to go out to Queensland. We are requested to state that subscriptions will be thankfully received by Rev. Thomas Davies, of Wykeham House, Barking.—*Essex Times.*

A VOICE FROM THE STAGE.

Mr. Christopher King delivered two lectures at Devonshire-square Chapel, Stoke Newington, on Friday and Saturday evenings, June 11 and 12, to very large audiences. The lectures followed up a series of addresses and Bible-readings given by Mr. King, in connection with a Ten Days' Blue Ribbon Gospel Temperance Mission which had been held in a large tent at Wordsworth-road, not far from the chapel.

Mr. Robert Paton, who presided on Friday evening, called attention to the frequent references Paul made to his own conversion, and the incidents preceding it, in the Acts and the Epistles. Mr. King then, in a devoutly felicitous manner, held the attention of the large audience while with vivacious humour, far removed from levity, he told the story of his sinful life and his subsequent conversion. He has a facile gift of interweaving with the incidents of his life, and the reminiscences of the stage and the prison, valuable spiritual truths, vivid warnings, exhortations and Gospel invitations. As we listened we were compelled to regard him as a man of almost unique capabilities in arresting the attention of the indifferent and irreligious. Especially, he seems to have the happy art of inculcating cleanliness, sobriety attention to domestic and other moral duties by connecting them with clear and definite Gospel teaching. He has also the power of driving home unpalatable truths in such a captivating and humorously penetrating manner that those most needing this sort of exhortation and teaching are convinced without being repelled, and all are made to clearly understand that "the Gospel of Christ is the power of God unto salvation."

The lecture on Saturday evening, which was especially valuable as being admonitory to young people, dealt with his twelve months' prison experiences, and was illustrated by figures on a blackboard. It abounded with spiritual teaching; the prison dress, appliances, discipline, &c., being pressed into the service to show God's dealings with the souls of men. We trust that Mr. King, who is certainly a talented man, possessing a wide acquaintance with the Scriptures, may have an increasing sphere of usefulness before him and will be used by the Master to "turn many to righteousness."

Mr. and Mrs. King have conducted two missions at the Gospel Hall, Wood Green, each time with conversions as the result.

PRAYER FOR MISSIONS.—No thoughtful Christian can look at the present aspect of the world without feeling that we are on the eve of eventful changes. The progress that the Gospel has made in regions where it was unknown to our fathers, the closed and barred doors of heathenism that have been opened at its touch, the spread of Christian civilisation among peoples that were barbarous, the rapid decay of false religions, the prevalent apprehension among their chief supporters of their impending doom, the fearful looking forward to some solemn crisis of the world's history, are marked signs of the times in which we live. The American Board adopts the suggestion of a Day of Special Prayer on behalf of Foreign Missions over the world, and has appointed the first Sunday of next November as an appropriate time for that purpose. Who can tell what blessings may be showered on this world that is yet to be redeemed in answer to the united prayers of Christians all round the globe!—*Illustrated Christian Weekly.*

YOUNG MEN IN ONTARIO.

Sir,—Your paper is read by myself regularly with the deepest interest, and I know how very ready you are at all times to assist the Lord's work. I have been in this city now for three years, during which time the Lord has given much blessing in the salvation of young men, and the building up of others in the Word of Truth, besides being of use to many young men, strangers in a strange land. We regularly conduct open-air services, Bible-classes for young men, and Gospel and song services, also a workers' training class, where difficulties which young men meet with daily are dealt with from the Word, and the young men go away strengthened and blessed.

We are now making an effort to secure a new building, as we have hitherto had a suite of rooms upstairs, inadequate to our requirements. Young men are coming to us almost daily from our dear old home, leaving father, mother, and friends behind, who I am sure will be glad to know that their boys always have a welcome at the Y.M.C.A. There are, however, scores of places in our city far more prominent, such as saloons, pool parlours, &c. &c., with a nice attractive appearance, into which these young fellows fall continually, and we are extremely anxious to have a building which will prove more attractive to the young men, with gymnasium, baths, &c. We are doing all we can to erect such a building; it is to cost 30,000 dollars, or in sterling money £6000. We have already raised 15,000 dollars, or half the sum, from our wealthy merchants, and we feel that we only need to make it known to the friends in England, Scotland, and Ireland, to have at least their prayers for success on our effort to reach and save the boys, when they come as strangers amongst us. All financial help that can be given would be gladly received, and would show the friends out here that those "at home" appreciate our efforts.

I could give you several incidents of young men of good position at home, who, through force of circumstances and their own lack of knowledge, would have been lost altogether, had it not been for our Y.M.C.A. here; I therefore appeal to the friends of young men to help us in this effort.

F. Lonsdale, Gen. Sec.

Y.M.C.A., Hamilton, Ont.

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Y.W.C.A. ABROAD.

The following are extracts from a letter to Mrs. H. Gardner James:—

Stockholm, April 29.

Dear Friend and Co-Worker,—During my stay in St. Petersburg I had a drawing-room meeting for ladies interested in Y.W.C.A. work, some of them belonging to the German branch. I had the pleasure of spending some hours with these German friends at one of their working parties. I had the joy to form a little Russian branch. We must pray for this little branch, because they can get no official permission to exist, and must work in secret.

In Finland it is much easier to work, so I could start one branch in Helsingfors, one in Abo, one in Tavastehuus, one in Wasa, and one in Tamvaerfors. Two of these are only for Finnish-speaking girls, but in the other places there must be two separate branches owing to the two nationalities—the Finns and the Swedes.

It was a great joy to be home again. Our young friends here begin to feel rather proud, not only of being a branch of your large Association, but also of being themselves a tree with branches now, both in Sweden, Finland and Russia. We have now two meetings a week in the poorer part of the town, more especially for factory girls; the City Mission has kindly opened their hall for this purpose.

We praise the Lord for the growth of this good and useful work, and ask Him to strengthen all his workers.—Yours very truly in Christ,

Natalie Andersson Meyerhehn.

CHURCH OF SCOTLAND FOREIGN MISSIONS.—Great blessing has lately attended the work of the Punjaub Mission. In a few months more than a hundred have come out of heathenism and been baptized. A hundred are preparing for admission to the Church, and whole villages crying out for teachers to tell them of Christ.

BIBLE STUDIES.—20.

LOT.

(1) *Lot lifted up his eyes, and beheld . . . then Lot chose* (Gen. xiii. 10, 11). "When the woman saw . . . that it was pleasant to the eyes . . . she took . . . and did eat, and gave also unto her husband" (Gen. iii. 6). "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 16). "We walk by faith, not by sight" (2 Cor. v. 7). "He shall choose our inheritance for us" (Ps. xlvii. 4).

(2) *Lot pitched his tent toward Sodom. But the men of Sodom were . . . sinners before the Lord exceedingly* (Gen. xiii. 12, 13). "Go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away" (Prov. iv. 14, 15). "Abstain from all appearance of evil" (1 Thess. v. 22). "As strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. ii. 11).

(3) *Lot dwelt in Sodom . . . was taken captive . . . Abram brought again . . . Lot, and his goods* (Gen. xiv. 12, 14, 16). "Better is little with the fear of the Lord than great treasure and trouble therewith" (Prov. xv. 16). "He that maketh haste to be rich shall not be unpunished" (marg.) (Prov. xxviii. 20). "Behold, I will hedge up thy way with thorns" (Hos. ii. 6). "He . . . took not warning" (Ezek. xxxiii. 5).

(4) *Lot sat in the gate of Sodom* (Gen. xix. 1) (place of the elders and judges of the city). "What concord hath Christ with Belial? . . . what agreement hath the temple of God with idols? . . . Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. vi. 15—17). [Abraham entertained *three* willing guests (Gen. xviii. 2—5). Lot two unwilling ones (xix. 1—3). The Lord stayed away.] "Blessed are the pure in heart: for they shall see God" (Matt. v. 8).

(5) *Lot spake unto his sons-in-law . . . but he seemed as one that mocked* (Gen. xix. 14). (Consistent walk necessary to effectual speech.) "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John ii. 6). "Walk in wisdom towards them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt" (Col. iv. 5, 6).

(6) *God remembered Abraham, and sent Lot out of the midst of the overthrow* (Gen. xix. 29; 2 Pet. ii. 6—9). "Saved; yet so as by fire" (1 Cor. iii. 15). Contrast 2 Pet. i. 11—"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Streatham. JANET CLARK.

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DRINK IN THE VILLAGES.

A CORRESPONDENT forwards to us the following extracts from a letter by a Christian brother who is on a visit to his native village:—

"The drink is doing terrible mischief in this neighbourhood. Among the victims are—one minister, two deacons, and several Sunday-school teachers. The question may well be asked, 'Who is safe that dabbles with it? and who without Christ can say he is safe? As Gospel temperance is spreading, the enemy is busy in these quiet country villages, where years ago no one was seen drunk from the first of January to the thirty-first of December. This very day a Christian lady told me that in the whole village she only knew of two sober young men. The women are drinking terribly. Until lately there was no policeman in the village. Now there are two. While this saddens one's heart, it makes one terribly in earnest whose privilege it is to work for the Master who has redeemed us. There is no room for half heartedness. I firmly believe we are not yet in the thick of the fight. But through Christ we shall conquer."

TRACT DISTRIBUTION DURING THE SUMMER.—The Weekly Tract Society is just now making special grants of its tracts at one-third of the published price; thus:—A parcel of tracts, containing 1000, which is usually issued at 15s., can be bought for 5s., and half the quantity for 2s. 6d. As all the tracts issued by the Society are short, pithy, four-page narratives, specially addressed to working people in simple language, tract distributors should avail themselves of the opportunity of securing early parcels while they can be obtained under this arrangement, as the number to be distributed at this rate is very limited. Application should be made to the Manager of the Weekly Tract Society, 62, Paternoster-row, London.

WORK IN FOREIGN LANDS.

As announced last week, several meetings of an interesting nature have been held at the Conference Hall, Eccleston-street, for the purpose of hearing accounts of the Lord's work in foreign lands. Lord Radstock, who presided at all the gatherings, observed at the first meeting that one should seek definite and personal light from God relative to any work He might intend them to do. Doubtless much evil had been done in the mission field by unqualified labourers, as well as by the holding back of such as were fitted for it. This was corroborated by Rev. J. Hiles Hitchens, formerly of India, who said prayer was needed that God would restrain the one as well as prompt the other. His experience had taught him that unsuitable men were simply a weakness, damaging the work, and hindering better men.

Among the speakers on the first day were M. Varnier, who described his labours in Sicily, and Mr. Grant from Singapore. The Congo Mission was represented by Mr. Billington, who spoke with considerable power on "Go ye into all the world," &c., which command, said the speaker, embraced all climates. He had baptized five native converts just before leaving the Congo, and several more would follow. Colonel Paschkoff said it was a Testament given to a soldier at the Crimean War that led to the great work that has subsequently developed in Southern Russia. Mr. Reginald Radcliffe said that the promise in Isaiah, "I will pour floods on the dry ground," was fulfilled in the floods of blessing that came down upon the early Church, and in the various successive revivals of religion through outpourings of God's Spirit which have occurred on subsequent occasions, and are occurring now. Rev. W. Frith added a word on consecration to God's service.

On the second day, in the afternoon, Rev. C. G. Moore spoke of joy in God as being the secret of power, and urged the cultivation of the communion-life as the best preparation for service. He had been eleven years in China, the entrance upon which had cost him all that he held dear. God had recently answered their prayers in providing a native and his wife for Corea, and he believed that the great work of evangelising China would be done by the natives themselves. Pastor Nevius dwelt much on the use God has of late made of his own Word, apart from the voice of the living teacher. Recently he met with a case in which a man was brought to Christ eight years before he saw the face of a missionary, simply through reading a copy of the New Testament given to him by a colporteur. I have not, said the doctor, withheld any one thing from Christ for years, and He has kept back nothing from me. Nearly 1000 converts had been baptized, only twenty of whom subsequently required discipline. His advice to all who are interested in China was to pray fervently to God that He may raise up native agency.

Lord Radstock read from Acts xx., and suggested the advisability of appointing "overseers" in China as was done at Ephesus, so that evangelists might push on to the regions beyond. Mr. Paton remarked upon the demand for increased circulation of the Scriptures: when we have circulated ten millions annually, we have not then supplied even the annual increase of the population. Prayer was offered by Mr. Mathieson, Mr. Hurditch, Rev. Filmer Sulivan and Mr. Radcliffe. It was also said that none should be hindered going to China because of ignorance of the language, as there is a large English-speaking population.

The evening meeting was chiefly occupied with addresses by Mr. Judd, Mr. Guinness, Mr. Radcliffe and Mr. Varley, all of which were of deep interest. Mr. Judd spoke first, showing that in thirty years the number of Christians in China had increased from 300 to 22,000. God was wonderfully renewing primitive Christian life in these days, and personal effort was being owned to-day as, perhaps, never before, since the day when Paul went from place to place preaching the Word of Christ, "making it a point of honour" (Greek) to do this where the Gospel was not yet known, so as "not to build on another man's foundation." A soldier who heard the Gospel obtained a New Testament, studied it, was saved, made a great blessing to others and recently had the joy of baptizing twelve converts. After leaving the army an official was sent to try and get him back, but was himself overcome by the Gospel and compelled to avow himself a follower of Christ. Eventually one of his bitterest persecutors was converted, and no less than fifty persons were saved in that locality. I have trusted the Lord, continued the speaker, now for eighteen years to supply my needs, and would urge all Christians to get their souls into conscious union with Christ, and entreat Him to pour out his Spirit on the native Christians in China.

Mr. Grattan Guinness, in an able speech, setting forth the present condition of the world, including Africa with its 600 languages, and India with 2600, suggested the study of an ordinary map as a means of learning to pray. Every grandly successful mission has been a death and resurrection. Very rapid, on the other hand, was the growth of evangelism here and there: a work commenced at Marseilles only five years ago quickly extended over an area of 1000 miles, and thousands of persons were evangelised.

Mr. Radcliffe told of a signalman recently converted, who at once took steps toward going out to tell the heathen of the Saviour he had found. Mr. Henry Varley elicited from Mr. Judd that carpenters, plasterers, sempstresses, and others could probably get immediate employment if they would go, and thus earn a living, and give spare time to Christ's work. There must, however, be the fullest surrender to Him if they would secure his smile and blessing. Was it not also the case that there was too little recognition of our Lord's words: "The fields are white unto harvest." Let them seek to have an indwelling Christ, and the joy of the Lord.

This is but an imperfect sketch of two days' meetings, during which much blessing was experienced, and, we doubt not, much permanent good accomplished.

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YOUNG WOMEN IN CAPE TOWN.

DEAR SIR,—Those of your readers who take any part in work among young women will be interested in the following news from Miss McGill, the hon. secretary, relative to the opening of a Y.W.C.A. at Cape Town:—

"We have much to praise for in connection with our opening meeting. The attendance was large, about three hundred were present. Rev. Andrew Murray presided, gave an address, and in prayer dedicated the building to God's service. Many of the churches were represented by their ministers, who each took a part in the meeting."

The house is the gift of Mr. Bane, in memory of two daughters who died when at school in Germany. It is valued at £1250. The following refers to the tea given after the opening of the rooms: "Truly our hearts are filled with praise, for He hath done great things for us, and is doing great things, in leading us in all the steps we have taken. How I wish you could have seen the gathering last evening. Our invitations were responded to warmly by the young people at the various places of business. Eight of us went by twos, and, when we compared notes as to the numbers who had promised to come, the result was rather appalling, in view of our limited space. Fully 200 promised to come. The rooms were filled. One of the speakers enjoyed the 'sparsely furnished house.' 'Institutions beginning in this modest way are sure to grow.' We are prepared now to receive all who will come. Some lady on the spot is what we want, and meetings and classes should be organised as soon as possible."

To these interesting details let me add that no Christian help has hitherto been given to the shop girls as a class in Cape Town. Many go out from England, and, in their friendless position, are exposed to danger and evil influences. Should any of your readers feel disposed to help us to give a fair start to this work which He has so unmistakably put into our hands, I would most gladly receive and forward their contributions to the council at Cape Town.

Yours truly, (Mrs.) M. S. OSBORN.
12, *Camden Hill-road, Upper Norwood, S.E.*

FREE CHURCH OF SCOTLAND FOREIGN MISSIONS.—Consolidation and extension, says Dr. George Smith, are the characteristics of last year's report. Old centres of work have been reinforced, and new spheres have been entered upon. The Society's revenue has been larger than in any previous year, and the resources of the Ladies' Association steadily increases.

Notes and Comments.

IN our next week's issue there will appear a portrait and sketch of Mr. Stevenson A. Blackwood. The same issue will contain full reports of the addresses at the Mildmay Conference being held this week, and will constitute a Double Number; price 2d.

With the many millions of the Queen's subjects, we heartily congratulate Her Majesty on her entrance on the fiftieth year of her reign. We trust God may hear the prayers that have gone up on her behalf, and long spare her to adorn her high position.

Sunday next is Hospital Sunday in the Metropolis. A wide-spread spirit of Christian liberality will, we hope, be shown in all our churches.

The growing wealth of the Jesuits and their enormous resources should teach lessons of foresight. The confident assertions often heard about the powerlessness of modern Popery are not wise. According to *The Standard's* correspondent, the Jesuits have acquired buildings, palaces, and land in one quarter of Rome which assume the importance of a little town. Their educational and propanganda edifices are assuming a colossal appearance. The Franciscans are also erecting on the Capitoline Hill a pile of buildings which will be beyond all comparison the most magnificent conventual establishment in Rome. These efforts are meant for other countries than Italy.

What are we to think of a professed Protestantism in England which makes every advance possible towards Rome? *The Guardian* quotes an address to his parishioners from the Rector of Coppenhall, Crewe. He tells them with pleasure that funerals may be conducted with full Catholic ceremonies. There may be six candles flanking the coffin on either side. The crucifix, and incense, symbolical of prayers for the dead, may be used. Dismay about these things there need not be; but utter unconcern as to their intention and direction may prove the gravest of mistakes.

We quote the following from a paper read at the Southport Evangelical Conference by a Cambridge clergyman. It puts concisely what applies to customs in other churches as well as those referred to:—

> What could be more thoroughly deplorable than the spectacle which met them every day of churches in which the sermon was regarded as a mere adjunct to an elaborate musical service and dwarfed down to the briefest possible limits; in which not the clergyman, but the organist and the choir, practically ruled how the service was to be performed; where the daily service or early celebration was gone through in a cut-and-dried formal way without the least regard to the actual needs or conditions of the parish. They must in such a case be led to the conclusion that the world had come into the Church, and that Church feeling meant little more than a refined paganism—mere nature worship—under a Christian garb.

At the same Conference another of the clergy cautioned against a bitterness in controversy which would justify the words of a Lancashire unbeliever: "I knew they were Christians because they quarelled so." A third speaker maintained that £3000 a year should suffice for a bishop, and that the surplus of the revenue should help poor livings and curates.

In the *Congregationalist* there is an editorial which seems to reflect on the late action of the Bradford laymen in the inquiries they have made respecting the non-attendance of working-men on Divine worship. It is very true that other classes are absentees, but is it not fitting that employers should ask why their own workmen form so large a class of these? And would it not be opposed to all the principles of Congregationalists to discourage the action of laymen on such an important question? If they wound they are the wounds of friends.

Some time ago we called attention to the large sums expended by many religious and charitable societies in the collection of funds. An illustration of our comments comes to us from Ireland, in the shape of a statement that, whilst the contributions for the past year to the chief missionary societies amounted to something over sixteen thousand pounds, the cost of collection was over three thousand pounds, or twenty per cent. of the entire sum. With reference to this fact it has been suggested that the various missionary societies might have their offices amalgamated so as to reduce the expenses of collection and account keeping, but it is open to question if it would not be better to amalgamate at least some of the societies engaged in the common object of enlarging the boundaries of Christ's kingdom.

In these days, when the wisdom of utilising lay resources in Church work is very readily admitted on almost all sides, might it not be possible in this matter to fall back upon the reserve forces? There must be numbers of Christian men who willingly would voluntarily conduct much of the correspondence of charitable or religious societies, so as to save to the association the cost of expensive clerical secretaries. We know of one case in which the financial business of a large institution, entirely dependent upon voluntary subscriptions, is admirably managed by an earnest Christian worker without fee or reward. The chaplain also is a volunteer, willingly taking the duties in addition to those of his parish. These examples are worthy of imitation, and if they were followed in other instances the result would be beneficial, not only to some of our public charities and religious societies, but also to some Christian men and women whom God has blessed with means of support, and who would be better, mentally and physically, if they were fully employed in active labour.

In a paper recently read before one of the societies connected with the University of Edinburgh, one of the city missionaries, Mr. James Fairbairn, stated that the haunts of vice and disease in the Scottish Metropolis are increasing. The Modern Athens, he said, contains more than 14,000 rooms, each occupied by a family, or by families, in some cases no less than four families, or twenty-four persons, occupying the one chamber. These places are quite without sanitary arrangements of any kind, and it is impossible to contemplate without a shudder what must be the effect upon morality, as well as upon health, of such a terrible condition of things. In the kitchen of one lodging-house no less than 113 persons were found huddled together. It is asserted that the owner of the vile place is an elder of a Christian Church, and that, after employing a deputy to work the concern, he clears ten pounds per week from the property.

Whoever this elder may be, he must have a very singular idea of Christianity, and, as a "Housing Committee" has been formed in connection with the Social Reform Society of the University, we are sure our readers will rejoice with us should action be taken to bring very practically before such property owners some of the teachings of Christ with regard to duty towards the poor. No doubt, if the earnest Christians in Edinburgh were to band themselves together in the resolve to assist in lifting the poor from these poisonous dens, they would soon find that they had been engaged in removing the barriers which at present in such localities so effectively stand in the way of the missionary and evangelist.

An article headed "Catholic Higher Education in England," which appeared in *The Dublin Review*, the leading organ of the Roman Catholics, has the following remarkable words:—

> We are far from meaning that ignorance is the Catholic youth's best preservative against intellectual danger, but it is a very powerful one nevertheless, and those who deny this are but inventing a theory in the very teeth of manifest facts. A Catholic destitute of intellectual tastes, whether in a higher or a lower rank, may, probably enough, be tempted to idleness, frivolity, gambling, sensuality, but in none but the very rarest cases will he be tempted to that which (in the Catholic view) is an immeasurably greater calamity than any of these, or all put together, viz., deliberate doubt on the truth of his religion. It is simply undeniable, we say, that the absence of higher education is a powerful preservative against apostasy, and those who watch over souls will reasonably refuse to bear a part in withdrawing that preservative.

How far this teaching is followed in Ireland is shown by the fact that at the recent election the number of illiterate voters in Roman Catholic districts amounted in some instances to fifty per cent., as was the case in South Cork and South Kerry. In the northern counties, however, where Protestantism bears the sway, the illiterates were singularly few, North Down, for instance, having only 161 out of a total of 7199. These figures, which are taken from the Parliamentary return recently presented to the House of Commons, speak for themselves, and show clearly how much the Romish priests, who have had in Ireland ample opportunities of affording education to their people, are afraid of light and truth.

Mr. Moody has again issued his invitation to the Conference for Bible study and upon methods of work in Home and Foreign evangelisation, and for the promotion of individual consecration to Christ, which will be held in Northfield, Mass., for ten days from August 4 to August 15 inclusive. Most of those who have been present as speakers, teachers, and singers in past years may be again expected. Rev. Marcus Rainsford, of Belgrave Church, S.W., hopes to be present this year. A general invitation is extended to all ministers and Christian workers in sympathy with the object of the Conference. Mr. Moody cordially invites any British Christians travelling in the United States or Canada to attend the Conference. We can confidently say, from personal experience of past Conferences, that a rich blessing is in store for any of our countrymen and women who may be so fortunate as to be able to visit Northfield during these ten days. Let them by no means miss it, even if they have to shorten their programme of sightseeing. Those intending to be present should communicate beforehand with Mr. D. L. Moody, Northfield, Mass.

The Christian.

June 24, 1886.

CONTENTS.

Canon and Mrs. Josephine E. Butler (*With Portraits*) 1
The Belleville Mission, Paris 2
Poetry—The River of Tears 3
"Golden Vials" 3
The Evangelisation of the World .. 4
False Charity and True 4
London Female Penitentiary 4
Conference on Prophecy 5
John Wesley on the Irish Question.. 6
Mission Work in East Folkestone .. 6
Cruelty Afloat—Crimping Ashore .. 7
Rev. Jacob Freshman, of New York. 7
Save the Youths 7
A Help to Bible Study 8
A Voice from the Stage 8
Young Men in Ontario 8
Bible Studies.—20 9
Work in Foreign Lands 9
Drink in the Villages 9
Young Women in Cape Town...... 9
Notes and Comments 10
Miss Mittendorff and the Orphans..11
Whitsuntide on Wanstead Flats ..12
Anglo-Indian Evangelisation Society.12
A Missionary Breakfast 13
Women's Missionary Institute 14
Notes on Daily Readings..........15

Our next Issue, July 1, will be a Double Number, price 2d., and will contain full Reports of Addresses at Mildmay Conference. Also Portrait of Stevenson A. Blackwood, Esq., C.B.

FAREWELL MEETINGS

On Tuesday Afternoon and Evening, June 29,

ON THE OCCASION OF THE

Close of the Fourteenth Session of the Institute, and of the departure of Mr. and Mrs. GEORGE SOLTAU and Mr. and Mrs. THOMPSON for Tasmania; Messrs. MURPHY and LEAK for Africa; Mr. MORPHY for India; Mr. MANLY for Jamaica; Messrs. HUGHES and KENT for Canada; Mr. BOWEN for Illinois; Dr. and Mrs. ALEXANDRIAN for Scutari, &c., &c.

The Chair will be taken at THREE O'CLOCK, by

MR. R. C. MORGAN,

and at 6.30, by the

REV. J. DENHAM SMITH.

Dr. MURDOCK, of Boston, Dr. BENNETT, Dr. BARNARDO, THEODORE HOWARD, Esq., General HAIGH, and Mr. GLENNY, who has just returned from North Africa, are expected to take part in the Meetings; as also Dr. SIMS, Mr. BILLINGTON, Mr. BANKS, and Mr. MOOLENAAR, from the Congo.

Tea and Coffee in the Garden from 5.30 to 6.30. The Evening Meeting will close at 9.

HARLEY HOUSE, BOW, E.

The Anchorage.

Hebrews vi. 19.

To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, *and for trained servants ready to go to situations*, apply (by letter only) to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent, or to Messrs. Morgan & Scott.

SCRIPTURE READERS' SOCIETY FOR IRELAND,

ESTABLISHED 1822.

President:
His Grace Lord Plunket, Archbishop of Dublin.
Offices:—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THE CRY OF THE CHILDREN.

President—Right Hon. Earl of Aberdeen.

Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

RAGGED SCHOOL UNION.

The operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by John Kirk, Secretary.
Offices—Exeter Hall, Strand, W.C.

MIDNIGHT MEETING MOVEMENT.

EXCURSION FOR VOLUNTARY CHRISTIAN WORKERS.

The Committee are very desirous to mark their sense of the self-denial of their LONDON VOLUNTARY HELPERS, who through the rough nights of the past severe winter (and indeed at all seasons) searched the streets to seek and save the lost, by giving them a

DAY OF SUNSHINE

in the Country. To effect this they appeal to the READERS of "THE CHRISTIAN" for immediate Contributions, as their GENERAL FUND is NOT AVAILABLE for this object.

Contributions may be sent to Messrs. Morgan & Scott, at the Office of this paper; or to

JOHN H. L. CHRISTIEN,
Superintendent of Meetings.

8a, *Red Lion-square, W.C.*

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks, a parcel from "Cheltenham."

A. T.—Yes, boys in connection with the Day Ragged Schools are receiving instruction in some useful trade; we shall be pleased to show you the classes in operation on Mondays, Wednesdays, and Fridays at 12.30

The Infant Day Nursery. Classes for Rough Boys. Week Evening and Sunday Classes for Girls. Meetings and Classes for Elder Girls and Young Women. Rations of Food to Hungry Children. Separate Bible Classes for Lads, Young Women. Men, Women. Temperance Meetings. Evangelistic Services. Mission to Inebriate Women. Mothers' Meetings. Room to room Visitation, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."—George Yard Ragged Schools.—Received with thanks, from G. D., 5s. When sufficient funds are in hand, 500 children from the courts, alleys, and back streets will be taken for a day in the Country. — George Holland, George Yard Ragged Schools, &c., High-street, Whitechapel, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, [illegible] Finsbury-pavement, E.C.

THE INDIGENT BLIND VISITING SOCIETY. Founded 1834. To raise the condition of the Blind of London. Nearly 900 are visited and assisted, and over 300 are receiving elementary education. Help is most urgently needed. Contributions, however small, will be gratefully received by W. C. Lester, Secretary. Office, 27, Red Lion-square, W.C.

ASHLEY MISSION, Peel Grove, Bethnal-green, E. — Earl of Shaftesbury late President.—Mothers' Meetings. Classes for Men, Women, Factory Girls and Lads. Tract distribution. Open-air work. Evangelistic Services. Sunday-school. Temperance work carried on daily. Visitors welcomed any evening. Subscriptions and donations are earnestly asked for, also for "A Day in the Country" for some of the poor Mothers and others.—Miss Bontein, Hon. Lady Superintendent, 22a, Devonshire-street, W.

NATIONAL INDUSTRIAL HOME for Crippled Boys, Wright's-lane, Kensington, W.—Eighty crippled boys are now being maintained and taught a trade. Will the public help the Committee to increase this number to one hundred, for whom there is ample accommodation, but not sufficient means.

Henry R. Knipe, Hon. Sec.

HOME FOR BLIND CHILDREN, College-avenue, Hackney, London.—We purpose boarding out four children in the country during the holidays, who have no home to go to. Will Christian friends kindly help us by their contributions, which will be gratefully received by Miss Rye or Messrs. Morgan & Scott.

BRIGHTON HOME for Foreign Governesses, 8, Sillwood-place.—Founded 1865, and liberally supported by the late Pasteur A. Gonin.—The Hon Lady Superintendent of the Home heartily thanks the kind friends whose generous liberality has mainly contributed to make it, for 21 years, a comfortable resting-place for many a toil-worn teacher, as well as a safe refuge for young foreigners on their first coming to this country. She regrets to inform them that the Home is now closed.

MRS. BOTTING has one vacancy for an orphan or motherless Girl, of 14 to 17 years of age, to be trained for service in her Children's Home. Contributions will be thankfully received.—23, Ridley-road, Dalston, London.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

MISS DE BROEN will tell of work in Belleville, Paris (d.v.), Thursday, June 24, at 3 p.m., in the Lecture Hall of Park Church, Grosvenor-road, not far from the Mildmay Conference Hall. Robert Paton, Esq., will preside.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement. — For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

ZENANA MEDICAL MISSION, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work by two years' curriculum. Ladies so desirous may attend midwifery course and cases alone.—Dr. Griffith, Hon. Sec.; Treasurer, G. J. Green, Esq., London & County Bank, 3, Victoria-street. Funds urgently needed.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. Fleming. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years.—C. H. Spurgeon.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds.—For prospectus of Ladies' School apply to Miss Shawe; of Boys' School to the Rev. W. T. Titterington.

DRESDEN, Struve Strasse 12. II.—Herr and Frau Wenzel receive into their family a limited number of young Ladies, who have the benefit of a thorough Continental education, combined with the comforts of a Christian home. There are vacancies now, and will be at Michaelmas. Board 130 marks a month. References: —Rev. — Bowden, Scotch Church, Dresden; Miss Palmer, Dresden, Rabener Strasse 14; E. W. P. Taunton, Esq., Rookley, Stockbridge, Hants.

SOUTHDENE, RAMSGATE. — Splendidly situated. Girls receive liberal education. Christian guidance. Homely accomplishments to meet the want of the present day for fitting daughters to make good housewives. References to parents of present and former pupils. Half term, June 22.

PREPARATORY SCHOOL and Kindergarten, for Day Pupils and Boarders. Systematic training for public schools. Christian home care.—Principal, Miss Parker, M.C.P., Redcliffe Lodge, Fawcett-street, South Kensington. Prospectuses forwarded.

EDUCATIONAL HOME for Young Ladies and little Boys.—The Widow of a Clergyman receives a limited number of pupils, and offers superior education with home comforts. Lessons in cookery and domestic economy if desired. Terms moderate.

Principal, 14, Morrab-place, Penzance.

WESTON-SUPER-MARE. — Preparatory School, for the Sons of Gentlemen. Good teaching. Home care; most healthy situation. Good references.

Principals, Highfield, Queen's-road.

BOARD, DOLLAR, N.B.—Every care given to the training and home comforts of young Girls, who can be received into a family and have the advantage of the excellent and moderate education of the Dollar Schools. Terms (moderate) on application.

Mrs. Hill, 4, Brooklynn, Dollar.

A TRUE CHRISTIAN and trustworthy woman wanted, aged between 30 and 35, to take entire charge of a delicate boy, and able to teach the first rudiments. Must be very cheerful and patient. Undeniable references required. State wages and experience.

C. M., 35, Parkhurst-road, Tufnell-park, N.

PARIS. — Visiting Governess, disengaged Mondays. First-rate music, singing, painting, languages, literature, Shakespearean readings, natural science, &c.—Z. Z. Z., Boddington's Library, Notting-hill-gate, W.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. Comfortable home for twelve boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident governess.—Address, Principal.

A SWISS PASTOR'S SON, having nearly completed his University studies, wishes to meet with a Tutorship for the summer vacation.

Communicate with Pastor Perrelet, Geneva.

HEALTH AND EDUCATION among the Surrey Hills.—Christian Home School for Young Ladies, conducted by Miss Shrimpton and Miss Butler Gerds. Preparation for Public Examinations.—Chertsey House, Red Hill.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

M. LE PASTEUR ROBERT TISSOT à Neuchatel (Suisse), reçoit dans sa famille quelques jeunes gens en pension.

ERFURT HOUSE, Truro.—Ladies' Boarding and Day School, conducted by Mrs. and the Misses Ferris, assisted by Resident Governesses and visiting Professors. Pupils have passed the Oxford and Cambridge Local Examinations with honours. In 1885 one obtained the Bronze Medal awarded by the Royal Geographical Society.

HARROGATE. — Beech Wood private Hotel and Boarding-house, Queen's-road. Pleasantly situated in its own grounds. Good house, with private apartments in connection. Lawn tennis, billiards, and stabling.

Miss C. Lord.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

NEW COLLEGE,
Cliftonville, Margate,
Principal: Rev. G. H. Jones, F.A.S.

First-class tuition and good home at very moderate fees. Preparation for public schools and all Exams. Commercial and Preparatory Forms. Christian training. Splendid premises, close to sea. Sound progress, comfort, and happiness guaranteed.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. Dixon, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

TEIGNMOUTH, SOUTH DEVON.
Head Master: The Rev. R. D. Maxwell.

Coombe Vale School. One of the healthiest situations in England. Noted for its very successful training of delicate boys. Particulars on application.

A LADY WISHES to find for some months a home in a Christian family for a young Swiss Lady, desirous of perfecting herself in English, and of seeing English family life. She is well educated, and would give lessons or help in the family in return for board and travelling expenses.—Miss Armstrong, Kingsholme School, Weston-super-Mare.

LADY IN FELLOWSHIP with Open Brethren requires re-engagement to teach English, French, music. No objection to travel. Holiday engagement accepted.

Miss Francis, Post Office, Clifton, Bristol.

A LADY WISHES to recommend a young Frenchwoman as Governess in a family or school. Capable of instructing children in general knowledge, up to the ages of 11 or 12. Has had children under her care for some years, and is a reliable Christian character.—For particulars apply to M. E. G., The Laurels, Leominster Herefordshire.

GOVERNESS.—Christian young Lady desires engagement. English, French, elementary German, pianoforte, harmony, singing, drawing (cert.), painting.—Nellie, W. S. Clark, 3, Dalrymple-road, City-road, Bristol.

AS FRENCH GOVERNESS, by the daughter of a Swiss Pastor. Has had three years' experience in England.

Mr. Crabtree, Alma House, Burmantofts, Leeds.

A GOVERNMENT CERTIFICATED TEACHER, age 30, requires situation as Governess in a Christian family or orphanage. Music, French, drawing. Domesticated. Seaside preferred. Or Mission work, mothers' meetings, &c.

C. V., Montagu House, Dovercourt.

LADY, 29 (south England), desires re-engagement, Governess or Travelling Companion. Church of England. Eight years' experience. Would take full supervision. Thorough English, composition, elocution, &c., fluent German (North Germany), French ditto (Paris), drawing, water-colours (also on satin), singing, music (beginners). Best references.

A., Post-office, Ramsbottom, Lancashire.

A YOUNG LADY, aged 23 years, desires re-engagement, as Nursery Governess, or useful Companion to elderly lady. London preferred.—Miss G., 3, Broomhills-terrace, Potternewton-lane, Leeds, Yorks.

A YOUNG LADY requires re-engagement, as Companion or as Governess to young children. English, French, music, and drawing. Good references.—M. H., 96, Albert-road, Queens-road, Peckham, S.E.

CAMBRIDGE UNDERGRADUATE (Christian) desires engagement as Private Tutor to Boys for the Midsummer holidays. Referee, James E. Mathieson, Esq., Conference Hall, Mildmay-park.—For terms, apply to

Captain Chapman, Windermere.

A GERMAN LADY, experienced in teaching the pianoforte and singing, wishes for a Holiday engagement for August and half September. Highest references.

N. N., Ancient House, Ipswich.

A YOUNG GERMAN LADY desires a Holiday engagement at the end of July, where she would not have the charge of children.—Miss Armstrong, Kingsholme School, Weston-super-Mare.

FRENCH YOUNG MAN (married), Bachelier ès Lettres, wishes morning or afternoon, engagement as Tutor in a family. Ministers names as references.

Letters, A. P. D., 172, Fleet street, E C.

GERMAN LADY seeks situation with children, temporary or permanent. Speaks and teaches French and German equally well, no music. Good references.—Fräulein L., 26, Westmoreland-street, Bayswater, London.

YOUNG GERMAN LADY desires re-engagement in a Christian family or school. She teaches German, French, English, and music. References good.—Miss Von Struve, New Abbey Manse, Dumfries, N.B.

GOVERNESS PUPIL. — Wanted to place a girl of 16, who has been well educated, in a good school, on reciprocal terms, or at a small premium.

Beta, 50, Quentin-road, Blackheath, London, S.E.

GOVERNESS (29) desires re-engagement. Thorough English, *i.e.*, composition, literature, and analysis. Fluent French (France), German (Germany), Italian. Good music, singing, drawing, calisthenics, and needlework. £70. Recommended by Hon. Mrs. C. Also Solicitors' Daughter (19), certificated, desires re-engagement as Junior Governess in school or family. English, arithmetic, French. Good music, and theory. Painting (oils and water), drawing (freehand, model, and shading), calisthenics, and needlework. £18.—Mrs Hooper's Home and Institute for Governesses, opposite Highbury Station, London, N. Board and residence from 11s. 6d. weekly. References required. Many Governesses desiring re engagements.

A FRENCH PROTESTANT WIDOW, the daughter of a Pastor, offers to receive a few young ladies under her roof, so that they may share the studies of her own daughters, whether at home or at an excellent public school. The eldest daughter is in possession of the Brevet Supérieur, as a teacher. Family life, Christian influence, and healthy locality. Terms £6 per month. — Madame Valladier, 8, Rue Saint-Josèphe, Tournon-sur-Rhône, Ardèche, France.

RESIDENT ASSISTANT MASTER, Christian man, good teacher, wanted in September, in a private school on South Coast.—Address, with full particulars and references, Delta, care of Messrs. Whiting, 30, Sardinia-street, London.

REQUIRED by a young Lady, a situation as Junior Teacher in a school, or as Governess in a family. Church of England. Good references.

F. E. J., Prospect Villa, Peasenhall, Suffolk.

Appointments, Situations, &c., Wanted.

LAY GENTLEMAN, fully trained in theology, desires Sunday work, in or near London. Any Evangelical church. Extempore. Earnest, experienced. Ample testimonials.

Laicus, 8, St. Margaret's-road, Overie-park, S.E.

JUNIOR PARTNERSHIP with another Christian, wanted by a Christian Gentleman; or a position of trust leading to a Partnership.

Mr. William Green, 35, Lime-street.

TWO SISTERS desire some light post of trust in the Lord's work. They are willing to work together or otherwise. References given.

A. B., House of Rest, Eastbourne.

THE REV. J. B. FIGGIS, Brighton, wishes to recommend a devoted Christian as Bible-woman for a village. Her desire is rather a home among sympathetic Christians than large salary.—X. Y. Z., 26, Clifton-road, Brighton.

A LADY CAN RECOMMEND trustworthy, experienced person as Biblewoman, Bible Nurse, or to wait on an Invalid. Middle-aged, but very active and willing. Abstainer.

Mrs. Perks, Minsmere, Wallington, Surrey.

THE ADVERTISER, who has been 28 years in Town Mission and other Christian labour, seeks another opening. Earnest worker, abstainer. Could take charge of a Mission Church in town or country, where a faithful man of God is required. The highest references as to piety and fitness can be given.—T., 4, Auckland-villas, Gipsy-road, West Norwood, S.E.

MR. JOHN R. WOOD, Barvins, Potter's Bar, wishes to recommend a conscientious Christian, who is able to attend to horses and carriage, or cows, and fill up time in kitchen garden. Married, two children.

ATTENDANT or Useful Maid to elderly or delicate Lady. Good needlewoman; can do dressmaking. No objection to light housework. Middle-age.

E. F. C., 2, Paradise-place, Wells-road, Bath.

RE-ENGAGEMENT as Housekeeper or Useful Companion. Thoroughly domesticated, and good needlewoman. Comfortable Christian home would be appreciated. Good reference.

L. B., Leigh Side, Leigh Woods, Clifton, Bristol.

AS HOUSEKEEPER to Gentleman where girl is kept; or any place of trust. Two years' good reference from previous situation. Age 35.—A J., Waldron House, Grove Hill-road, Tunbridge Wells.

YOUNG MAN, with Mercantile experience, seeks employment as Junior Clerk, &c.; or would be glad of Missionary work, where preaching is not essential. Earnest, successful worker and organiser. Employment was given up to engage wholly in mission work. Good testimonials.—FREDERICK, Box 2700, Sell's, 167, Fleet street, E C.

HOUSEKEEPER.—A Lady who has had long experience in the management of a house, desires engagement. If required would give educational assistance. Unexceptionable references.
W. A., 1, Stockleigh-road, St. Leonard's-on-Sea.

AS MATRON or Assistant Matron in Orphanage, or Servants' Home, or any Christian work. Has had some experience London or Brighton preferred References good
M. A., 15, Rock-street, Kemp Town, Brighton.

WANTED, a post as Lodge-Keeper for a Christian woman with five children to support. Good laundress.—All particulars at the Deaconesses' Institution, Tottenham.

LADY HIGHLY recommends, from ten years' knowledge, thoroughly trustworthy person, to superintend Home for women and girls; or as Deaconess for mission work. Has had several months hospital training.
E H., 30, Observatory-street, Oxford.

A YOUNG WIDOW lady, of good education, seeks useful occupation. Thoroughly domesticated, economical manager, experienced in the teaching and training of children Good needlewoman, and capable of filling a position of responsibility. Excellent testimonials.—BETA, care of Mrs. Taylor, 4, Marsden-road, E. Dulwich.

A YOUNG PERSON, a Christian, desires a situation in the hosiery and drapery department. 2½ years' experience, can be well recommended.
Mrs. FIELDER, The Priory, Abergavenny.

A LADY WISHES to find some light employment for a respectable Christian Widow, with one little boy eleven years old. She would be suitable for any place of trust.
Miss W., Morden House, Barnes-common, S.W.

AS USEFUL MAID to elderly or Invalid Lady, Working Housekeeper, or any place of trust. Good needlewoman. Church of England.
E. B, 63, Hereford-road, Bayswater, W.

RE-ENGAGEMENT wanted, by an experienced person. as Housekeeper or Matron to a small public Institution or Children's Hospital Undeniable references —L. E. E, care of Mrs. Story, 2, Winchester-terrace, Newcastle-on-Tyne.

A RESPECTABLE WIDOW and Daughter are seeking the care of offices, chambers, or any place of trust. Highest references given.
M. H., 4, Canton-place, Snells-park, Edmonton.

THE HON. GERTRUDE KINNAIRD wishes to recommend a Christian woman as Caretaker for offices, mission-rooms, &c., town or country.—2, Pall Mall East, London

WOULD ANY CHRISTIAN help to find employment for a capable woman (a widow) anxious to redeem her character? Good washer, cleaner; honest. Could take charge of chambers.—Particulars from Rev. W. ALDRIDGE, Weston-super-Mare.

WANTED BY A CHRISTIAN, a situation as Wardrobe-keeper in school, or Linen keeper in Temperance Hotel. Good references. Age 40.—P., 5, Grove-villas, Merton-road, Wandsworth, S.W.

A SUPERIOR MIDDLE-AGED PERSON will give service (not menial) for comfortable home and laundress. Experienced in all domesticated matters. Partly deaf.
E. C., Fox Farm, Shrewsbury.

BUTLER, in a quiet place, or any place of trust. Seven years' good character. Age 42, height 6 feet
W., 30, Gower-place, Euston-square.

AS COACHMAN. Thoroughly understands his duties. Good character. Age 29. Married; no family.
COACHMAN, Highleigh, Grove-park, Lee, Kent.

AS COACHMAN, in a quiet country place, where a pair of horses are kept. Well recommended by a gentleman, and eleven years previous. Married; no family. Light weight. Height 5 ft. 8 in. Abstainer.
T. D., 152, Oakley-street, King's-road, Chelsea.

A GENTLEMAN can highly recommend his Gardener. Single-handed or head. Near London preferred.
GARDENER, Holm Lodge, Romford.

SITUATION WANTED for a youth, age 14, as Page; or under a butler in a Christian family. — Apply by letter to MRS. GREGORY, Lansdowne House, Hove, Brighton.

CHRISTIAN YOUNG LADY, intending going to Australia, would be glad to hear of Lady requiring her services for herself or children during voyage.
M., 2, Stafford-place, Weston-super-Mare.

TRAVELLING COMPANIONSHIP wanted, to a Christian Lady, by a Lady aged 32, medical man's daughter. Can take well amanuensis' duties Fair knowledge of French and German.—A. B., care of R. Mummery, Esq., 4, Ruskin-road, Tottenham, London, N.

SITUATION WANTED, by the middle of July, in a Christian family, for a young Girl. Age 15, looks older; tall. Housework preferred. Been out before.—Please state full particulars, by letter, to
S, 1, Goldhurst-road, West Hampstead, London.

BOY (16) for pony and trap, or garden. Live indoors **ODD MAN** (20), two years' character. Can milk. **UNDER-LAUNDRYMAID** (20). In Christian families.
Miss GREENE, 25, Kensington Palace gardens.

YOUNG LADY seeks re-engagement as Nursery Governess and Mother's Help to young children Domesticated Fond of children. Could take entire charge. Church of England.
M. C., 44, Tregunter-road, South Kensington.

A LADY SEEKS a situation for a Christian person, age 32, as Maid, Housekeeper, or Useful Maid to a delicate Lady. Good needlewoman. London preferred. Wages £20.
A., 35, High-street, Hemel Hempstead

SITUATION WANTED, as young Ladies' or Useful Maid. Age 24 Wages £18 to £20.—B., Banks' Library, Cheltenham

Appointments, Situations, &c., Vacant.

GENERAL SECRETARY OR SUPERINTENDENT wanted, for the Provincial work of the Young Women's Christian Association, Head Office, London. A gentleman of considerable Christian experience, and with business and organising ability. Salary.—Application, by letter only, to Lieut.-General FIELD, Evangelical Alliance Office, 7, Adam-street, Strand, marked "Y.W.C.A."

WANTED, a Lady, to assist Secretary. Shorthand necessary.—Apply by letter,
SECRETARY, 8, Worcester-street, Pimlico.

MOTHER'S HELP, or useful Nursery Governess, required for private family at Hampstead. Three children, youngest sixteen months. Must not object to perambulator. An evangelical Churchwoman, age not over 20, and used to little boys. A conscientious Christian person valued.—Letters only, stating salary and full particulars, to
Mrs. L., 19, Grange-road, Canonbury-park, N

CAN ANY GENTLEMAN recommend elderly man and wife to take charge of a small Baking Business. To live on premises. Two others kept.
J. W. HOLT, Slip End, Luton, Beds.

USEFUL MAID required. — A person (middle age preferred) to nurse and wait upon a Lady when ill, and make herself generally useful. To do needlework and plain dress-making. Care of two rooms. Near Alton, Hants. Wanted in same family, a good **PARLOUR-MAID,** above 26 Trustworthy, good waitress, plate and steel grate cleaner, and needlewoman. In good health. In gentleman's family; no children. Five servants. All found.
A. L, 25, Bedford place, Brighton.

A YOUNG WOMAN wanted, from 18 to 25. Able to sing, and conduct evangelistic meetings.—For particulars, apply to R. Ross, Secretary, Broxburn Christian Mission, Broxburn, Linlithgowshire.

PAGE WANTED, and to assist in surgery. Age about 16.—Apply 10 30 to 12 a.m. up to June 30, 34, St. George's-square, S.W

WANTED, BY THE END OF JUNE, in a family of four, a Christian woman, as good plain Cook and Housekeeper. Must be strong, and an early riser, and a total abstainer. Good fair wages given. Comfortable home. Must have good references.
W. H. TOOMER, Grove Hall, Twyford, Berks.

AS MAID.—Wanted, a respectable Christian person, to wait on a lady and four daughters. Must be a good needlewoman, and have some knowledge of millinery.
Mrs. CREEMER CLARKE, Abingdon, Berks

USEFUL CHRISTIAN MAID wanted, as Working Assistant in Female Orphanage. Age over 20. Must understand needlework. £20 offered.—Apply by letter. or in person, to MATRON, 35, Ossington-street, Bayswater.

A THOROUGHLY TRUSTWORTHY, motherly woman wanted, a decided Christian, as General Servant, for two ladies living in the country, who are greatly from home Must be capable, good plain cook, and an abstainer, also very clean.—Apply by letter, Miss S., 23, Richmond-terrace, Clapham-road, London, S.W.

CAN ANY LADY recommend a good Cook for Lancashire, about 30. Three in family. Good wages. No kitchenmaid. Must be thoroughly trustworthy.—Write,
Mrs. F., 40, Bassett road, North Kensington.

GOOD PLAIN COOK required. Wages £18 to £20. Also Nurse for two children. Same wages. Good needlewoman. Abstainers. Personal characters preferred.
Mrs. BOYD, Melrose, Park Hill-road, Croydon.

A PLAIN COOK wanted, or thorough General Servant, for a small Institution. Wages from £16 to £18. Total abstainer preferred. Age from 24 to 40.
187, High-street, Stoke Newington, N.

COOK. — Wanted in country Christian woman, about 30, as good cook. Small dairy and baking. Kitchenmaid most of day. Good wages.—Write, Mrs. O, 8, York-terrace, Regent's-park, London.

A GOOD GENERAL SERVANT wanted at 11, Alwyne-road, Canonbury, N.

A GENERAL SERVANT wanted, conscientious and willing. Wages according to age and capabilities.—Mrs CLARKE, 11, Bolingbroke-road, Sinclair-road, West Kensington Park, W.

WANTED, FIRST WEEK IN JULY, a German Protestant House and Parlourmaid. A converted girl preferred.
56, Gower-street, Bedford-square.

WANTED IMMEDIATELY, in a Boys' School near London, a good Plain Cook. Wages £18 all found. Also an Under-Housemaid. Wages £10, all found.
BETA, Dagnall House, Selhurst.

A LADY requires a Housemaid (single-handed), aged about 30, very experienced, and must have lived in a gentleman's family. Wages £18, all found —Personal application to 13, Chesham-street, S.W.

GOOD GENERAL SERVANT wanted, in small family. Must be very clean, and neat in work. Knowledge of cooking preferred. £10 to £14 according to ability.
26, Winchester-road, N.W.

GENERAL SERVANT wanted, in Gentleman's small family. Nurse assists in housework. One baby. Must be trustworthy, neat, able to cook, and an early riser.—Mr. A., 19, Tregunter-road, South Kensington, S W.

NURSE of some experience (willing to help fellow-servant with housework) £11 to begin with. Two in family, and one infant.
F. M. S, Farningham, Kent.

CAN ANY LADY recommend a thoroughly respectable, trustworthy person, from 25 to 35, Church of England, Evangelical, as useful Maid and Attendant to an elderly widow Lady, in delicate health, and requiring rubbing, residing permanently in drawing-room apartments at Brighton. Must be strong, good tempered, and willing, with good sight (no glasses) and hearing. Able to read aloud, and write a good hand. Religious privileges and home comforts. Good wages. No trained nurse or lady help.—Address, enclosing testimonials, F. F. J. BEAL & SON, East-street, Brighton. Soon, required June 30.

GOOD COOK WANTED. (Kitchenmaid kept.) Dairy, baking. Not under 30. A believer and abstainer, one who would value Christian (unsectarian) privileges.
C. A., Delrow, near Watford.

WANTED, FOR AN ORPHANAGE of fifty girls, a trustworthy person for Laundry and Kitchen work, by July 6 —MATRON, Orphan Asylum, Park-road, Southampton.

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LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN. Tariff on application.

LONDON.—To Tourists, Families, &c.—Bed, breakfast, attendance, 3s.; two, 5s. 6d. Tea, 10d Cab fare, 1s, from Euston, St. Pancras, and Holborn Viaduct. Six minutes' walk from King's Cross. Testimonials from Dr and Mrs Baedeker and Captain Kearney White, and 1,000 others.—1, Granville-square, King's Cross-road. Note address.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

BOURNEMOUTH. — Southgate, West Cliff.—Private Apartments; Board if required. Central and bracing situation. Near the sea, pier, gardens, and churches. Private grounds; south aspect. Beautiful and extensive views. This well-known establishment is highly recommended for comfort and general excellence combined with moderate charges.
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BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARL, or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

HASTINGS.—Board in a refined Christian family. Five minutes from pier. Good table. Home comforts. Highly recommended. Terms moderate. Discount to ministers and wives.
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INTEMPERANCE.—Private Home for Ladies, where only six are received. Terms from 1½ to 3 guineas weekly. Highest professional references given, for which, and other particulars, apply to Miss PUDNEY, Buxton House, Earl's Colne, Essex.

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COLEMAN HILL HOUSE RETREAT, Halesowen, Worcestershire. For Ladies only.—For terms and all particulars apply to the Proprietors, Townsend House, Halesowen, Worcestershire.

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LAKE DISTRICT. — A Widow Lady and daughters (Society of Friends) have sitting room and two bed rooms to Let, with or without board. Terms moderate.—Mrs. DRAKEFORD, Colthouse, Hawkshead, near Ambleside.

A LADY WISHES to recommend quiet, comfortable Apartments, sitting room and one or two bed-rooms. Bath, hot and cold. Convenient for City.
8, Eudymion-road, Brixton-hill, S.W.

ENGLISH LAKE DISTRICT.—To Let, Furnished, immediately, from one to four months, good six-roomed House. Near Convention Grounds. Terms very reasonable — J. BARNES, Artist, Helvellyn-street, Keswick, Cumberland.

KESWICK.—To Let, furnished, detached, modern House. Pleasantly situated near the Convention Ground. Drawing, dining, five bed-rooms, bath room (hot water), garden, piano. Servant left if desired.
WM. ADAIR, Eskin Lodge.

FURNISHED OR UNFURNISHED sitting-room and bed-room, with extra bed-room if required, with attendance, suitable for one or two gentlemen; or would let three rooms, unfurnished, to married couple. Venetians, bath, and garden. References exchanged.
75, Shaftesbury-road, Crouch-hill, N.

TUNBRIDGE WELLS. — Home for Ladies of limited means Terms (inclusive) from one guinea. Large room, 30s., or a guinea each for two friends.—DORA, 14, Garden-road.

HAMPSTEAD HEATH. — Board and Residence.—A Lady can be received in a small, quiet family. Sunny aspect Convenient for churches, omnibus, and railway.—ZETA, Kay, Newsagent, Gayton-road, Hampstead, N.W.

EASTBOURNE. — Comfortable Apartments now vacant, one minute's walk from sea, and overlooking Downs. Drawing-room and good bed-rooms. Arrangements made for board if desired. Excellent references.
E. H. A, Handel House, Compton-street.

TORQUAY.—To Let, within a few minutes' walk of the sea, for the summer and autumn, for two guineas a week, a comfortably furnished House, with three sitting-rooms, four bed-rooms, an attic, housekeeper's-room, kitchen, and offices Sitting in church. Ministry, Evangelical.—Mr. T. OLIVER, Agent, 37, Union-street, Torquay.

EXETER. — To Let, Furnished House, for summer months or longer. Three reception, four bed-rooms, bath-room. Healthy, good situation. Flower, fruit, and vegetable garden. Terms moderate.
L., Rossmead, Prospect-park.

BOARD AND RESIDENCE for a Lady can be obtained at a select Preparatory School in a small town, Hants. £1; two occupying one room, 18s. References.
WELCOME, Boscombe, Bournemouth.

PRETTY COTTAGE RECTORY to Let, for a few weeks. Charmingly situated. Surrounded by mountain scenery in the Vale of the Usk River. Use of horse, carriage, and garden
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(*Continued on Page* 18)

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The tenth annual Believers' Meeting for Bible Study will be held at Niagara, Ontario, July 22—28. The topics of study will relate to the Person and Work and Offices of our Lord Jesus Christ.

The evangelistic movement among students has now extended to Wales, where it appears to have already taken deep root. A deputation from the Edinburgh Students' Holiday Mission, accompanied by Professor Henry Drummond, has been visiting some of the Welsh Colleges, with the most gratifying success. We learn that the movement has been especially deep and real at Aberystwith, where the special efforts are still proceeding. We again wish a hearty God-speed to this work, which is fraught with such important issues for the future weal of our own and other lands.

"A Misunderstood Parable" is the title of a paper in this month's *Expositor*. The writer, Dr. E. R. Conder, gives what he calls the key to the deep meaning of our Lord's words in Matt. xiii. 33. "Leaven," in doing its work, perishes; so, it is argued, does the agency by which God carries on his work among men; it is a ministry which is perishable. We are not in agreement with this view, but it is noteworthy that an accomplished Biblical scholar avers that in every other instance in which the term "leaven" is used in both Testaments it is used in an evil sense, and Dr. Conder is not surprised that "able and learned students of Scripture have maintained that what is represented in this parable is the corruption, not the growth, of the kingdom of Christ."

We should hardly like, without very wide limitations, to apply to all French art the remark of the celebrated Frenchman, Diderot, that a painter's work is deteriorated by his life; but a visit to the *Salon* in Paris is quite sufficient to satisfy any pure-minded and thoughtful person that scores of the paintings upon the walls of the present Exhibition must necessarily be the work of men, if not of debauched lives, of, at least, depraved imagination. The vile nudities, without even the apology of mythological titles, representing as they do the best work of that "fleshly school" which is doing to French art similar injury to that which was done to English literature a few years ago by the sensual effusions of a band of carnal worshippers of lust, can have been produced only by the exercise of licentious fancy, and they appeal to tastes as vicious and depraved as are those of the men who, in producing such paintings, degrade art from its proper noble position and functions to the service of the charnel house. A populace which has sunk so low as to accept work of this abominable kind as art must of necessity require from time to time the purification of a baptism of fire, such a mistake, or such a choice, being evidence of that degradation of the individual character which inevitably culminates in national shame.

The Romish Apostasy does not hesitate to claim exceptional power and influence as not merely a regulator but a creator of morality of life, and, as to a great extent she substitutes works and penances for the finished sacrifice of Christ, it is difficult to see how she could avoid making such a claim. In Paris, however, as in almost every other Continental city where Rome rules, the influence would appear to be infinitesimal, for in nearly all the leading streets photographs of the vicious pictures in the *Salon* are openly exhibited and sold, shops which ought to be respectable from their position being almost phosphorescent with this garniture of the grave, as sickening in its repulsive "realism" as is the work of the leading French novelists. Yet there is no outcry from the pulpit, and no protest from those who urge that they are the special promoters and guardians of morality.

There are those who do not hesitate to urge that in these matters we are too prudish in England, and that there can be no high art without the glorification of the nude form. We do not agree with them, and the lovely landscapes and pathetic bits of pure family life which adorn the *Salon* are a satisfactory answer to all who would argue that vice is necessary in the development of virtue; but, if we are wrong, and they are right, it would be better for us that art should perish altogether than that its growth should be accompanied by such a decline in national morality as would be inevitable were these opinions of the "fleshly school" ever to be accepted as correct dicta.

ORPHANS' HOME, SOUTHWARK.

The annual meeting of this Institution was held on the 14th instant, at Westminster Chapel. The chair was taken and the report read by Rev. Henry Simon. After prayer by Rev. W. Glenny Crory, Mr. Clarke, of the Sunday School Union, addressed the meeting. Ninety of the orphans were present. They were feasted with buns and milk, and decorated with little bouquets of flowers, before the meeting, by some of the kind friends. They all looked bright and well, and listened attentively to a very interesting address from Rev. B. Waugh, who knows so well how to gain and to keep the attention of children.

Rev. Mr. Norris, of Kensington, Rev. Newman Hall, and Mr. J. A. Smith also spoke, advocating eloquently the claims of the Home; and the choir sang pieces at intervals. The report told of steady increase in the work, and of help which had often come most opportunely in time of trial. Copies of the report may be had at the office of The Christian, or at the Home, West-square, Southwark, S.E.

Requests for Prayer.

That God would guide and bless the efforts to get England delivered from the temptations of the Sunday liquor traffic.——For blessing on special services at Greenwich, to July 4.——That two sisters may find a sphere in which they may work for God's glory, and be greatly used by Him.——A widow asks prayer on behalf of her son, two daughters, their husbands and families.——That a great blessing may rest on a three weeks' mission at Uxbridge, conducted by Mr. G. Hefford, from June 19.——For Gospel meeting in a tent at Buckland Newton, Dorset, by Mr. John Elliott.——For special mission services in a tent at South Norwood.

STRANGERS' REST.—Whit Monday was a busy day. A free tea was announced. When the time came, the room upstairs, where the urns were steaming on the loaded tables, was soon overcrowded with willing guests. Mr. Kirkham, Mr. R. Paton, Mr. Isaac, and others addressed the gathering. An hour was afterwards spent in the open-air. Then workers and men dispersed into the English, German, and Swedish rooms, while the Christians gathered together to wait upon God in prayer, and the study of his Word.

LESSOUTO, S. AFRICA.—In the *Journal des Missions*, M. Dieterlen, one of the French missionaries, gives a graphic account of the "Pitso," held March 11, in Lessouto, at which the rebel chief, Massoupa, gave in his submission. All went off well, but there are dark spots on the horizon—if the chiefs agree with the Government, they are far from agreeing with each other. Letsie, the supreme and only chief of the Bassoutos is getting old, and already his successor is talked of. "We are not, however," says M. Dieterlen, "much disquieted. We continue our work in spite of all, living from day to day, come what will, and, though the future threatens, we utilise the present, and are grateful that we have been enabled to work up to this hour, notwithstanding the great political difficulties around us."

"THE MORNING COMETH."

"The morning cometh!" Soul-inspiring message!
 Sent forth in love from heaven's far-distant height,
To kindle hope in men grown faint and weary,
 Those anxious watchers through the cold dark night.

They need the hope; for long o'er earth hath rested
 That awful darkness, murky with its sin,
Whilst cries most pitiful have sadly echoed:
 "When will God's sunlight once again come in?

"Faint gleams we see, and then the clouds but deepen,
 The shadows gather darkly as before;
When will the everlasting doors be opened,
 And Jesus be our Light for evermore?"

Peace, peace, sad hearts! The morning surely cometh,
 The hours fly fast, the dawn is very near;
Perchance before ye think, those doors will open,
 And Christ the King of Glory will appear.

Yet listen: men who wait, these words hear also:
 That morning of God's everlasting light
Will bring to some a darkness deep and awful,
 A heart-despairing, agonising night.

Then, whilst ye wait and watch, be working also,
 Give warning of that darkness drawing nigh;
Oh, tell of Him whose beams are life-creating,
 That Sun who shineth yet in Mercy's sky!

Charlotte Murray.

MISS MITTENDORFF and the ORPHANS.

Our good sister, Miss Mittendorff, has, we fear, been experiencing the truth of the proverb, "Out of sight, out of mind." Her sylvan retreat at Clayton House, Epsom, is no doubt a capital place, from the standpoint of health, for the rearing of her young orphan brood; but Epsom is a good way out of town, and in these days of greatly multiplied societies, any institution that settles down in a country village is apt to get lost in the crowd—not lost to the Divine Father in heaven, but to his representatives on the earth, most of whom are very human indeed, and need to be reminded by some tangible token of their privileges and responsibilities.

We think, therefore, that Miss Mittendorff and her counsellors have acted discreetly in securing a London branch, where she can, so to speak, place herself in evidence, and where sympathisers can get information about her interesting family without a journey to Epsom town. The new premises are at 2, Aberdeen-place, Maida-hill, and here, last Friday evening, a little company of faithful friends met for the "house-warming," as one of them expressed it, or as Miss Mittendorff herself put it, for the dedication of every nook and corner of every room to the service and glory of God. Among those present were Mr. Denham Smith, Mr. Joseph Weatherley, Dr. Habershon, Dr. Picard, Dr. Partridge, Rev. J. Gossett Tanner (whose church stands immediately opposite), Rev. M. N. Walde (his curate), and others. All these gentlemen had some word of hearty sympathy or cheer or counsel to offer to Miss Mittendorff with respect to this new departure. It was explained that at Aberdeen-place the elder girls would sojourn for a shorter or longer period before entering on the domestic service for which they are so carefully trained. Ladies requiring servants can call and see them. It is hoped, indeed, that the good work of caring for these orphan girls will be helped on by this new branch in many ways.

Not the least interesting part of the homely proceedings of Friday evening were the conversational little addresses of Miss Mittendorff herself, when she told us some of God's wondrous dealings with her and her orphans. The trial of our sister's faith in the matter of daily supplies may be a profitable experience in some respects; still we cannot but think that if she would now and then, through our own columns or some other channel, tell her friends of the needs of the Home, God would approve her work as well as her faith, and thus save her from the mental anxiety through which she has often to pass. To our readers we would say that it seems to us the quiet, unobtrusive labours of godly women like Miss Mittendorff deserve to be well kept in mind and generously upheld.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—June 27, Acts ix. 32—43; June 28, x. 1—16; June 29, x. 17—33; June 30, x. 34—48; July 1, xi. 1—18; July 2, xi. 19—30; July 3, xii. 1—12.

THE WORLD WILL NEVER BE MOVED by philosophical speculation, or optimist dreams, or even eloquent exhortations to virtue. It is the love of Christ alone which has proved itself equal to awaken and subdue the heart of man.—*Rev. J. Guinness Rogers.*

WHITSUNTIDE ON WANSTEAD FLATS.

We have tried tract distributing, going to Brighton and other places where our teeming population rush on Bank Holidays; but this Whit Monday an opportunity offered to visit the borders of Epping Forest, an open space where we heard that twenty thousand went on Easter Monday.

One of Henry Moorhouse's Bible carriages was at the disposal of a few of the Harley House students. We had much prayer on the previous day for the effort, and a more whole-hearted little band, looking direct to the Lord step by step, could not be found. For the guidance of others on such occasions, we state that on Saturday night two cases were packed—one with a thousand Testaments, the other with back numbers of illustrated periodicals, text-cards, written, printed, or illuminated, copies of "Incidents in an Eventful Life," and small Gospel books.

The shelves of the carriage, on Monday morning by twelve o'clock, were laden with these precious volumes, and we, with hearts filled with but one object, to get the people to buy them, stood ready to mingle with the teeming thousands still pouring forth from London upon the open space called Wanstead Flats. One of the students prayed heartily unto the Lord; then, with our small harmonium, we soon gathered a motley crowd. Many a Sunday scholar and blue ribboner was there; many a bright little fellow, able to repeat a verse of Scripture, rewarded by a text-card. Others were ready to sing a hymn or recite a Band of Hope piece, and these little unexpected helpers became our errand-boys, to fetch and carry the Testaments and papers for the workers. The brethren continued the preaching from the carriage, and the selling of the Scriptures went on briskly, and in a very quiet way, by taking the Testaments straight to the pleasure-seekers among the shows and amusements.

A little chaff met us here and there, but not one word of discouragement or insolence during the whole day. A few men calling themselves infidels were quietly conversed with by the helpers. The plan of catechising a man on 1 Peter ii. 24 secured a large crowd, and when a confession of love to Christ was asked by raising the hand, poor sad-looking faces, as well as well-dressed persons and young children, thus testified; we felt the Great Heart of Love was glad to behold this little company of believers amid the revelry going on around. A policeman said to us that he was astonished we had never come before. How busy the devil is, and how cowardly Christ's followers are. No missiles were hurled at us as some anticipated.

The individual work by bright young Christians full of love to Jesus was the charm, and the power was his. We were but trembling novices seeking in a new way to get the record of the Lord's own wondrous love to us into the hands of others by a purchase, believing thereby it would be the more valued. Our hopes and prayers were more than realised and over 1000 Testaments were sold; to Him be all the praise.

The students were greatly encouraged and they hope to go forth with the Bible carriage through their holiday months in and about this great and wicked city. The masses at home are utterly heathen and have not the Scriptures. Who will assist these earnest young men by prayer, fellowship and practical help, to circulate 100,000 Testaments in our large market-places and fairs where the people meet? Annie Macpherson.

60, *Commercial-street, Spitalfields, E.*

THE LONDON MEDICAL MISSION (47, Endell-street, St. Giles') have issued a very bright Occasional Paper. Dr. Pring says the number of cases of destitution coming under their notice have been very great; again and again they have been brought face to face with families having neither food nor fuel, and but scantily supplied with clothing. But by the aid of kind friends it had been their privilege to help these. "Nurse's Note-book" tells of souls won for Christ, of poor, weary ones opening their hearts to that great, all-satisfying love of his, and resting on the everlasting arms. Then we are carried to Holiday House, away down in Kent, where the little ones exchange the streets and leads of the houses in the once "verie pleasant village" of St. Giles' for a home on a breezy ridge overlooking miles and miles of lovely country, with such air and sweet-scented gorse as are seldom found within an hour's ride of London. During eight years, 2695 children have tasted the delight of this Holiday House. Funds are needed that more children may be sent at once, and for the renewing of the furniture, now thoroughly worn out.

HOME OF INDUSTRY.

The workers' meeting took place as usual, on Wednesday, June 16. In the early part of the evening, Miss Macpherson asked Mr. Paul Askenasi to answer a few questions relative to his work among the Jews, the Saturday evening meetings for them at the Home of Industry having been signally owned and blessed of God.

Miss Child spoke briefly: (1) of the Jews at the "Welcome Home;" (2) of the sailors, many of whom were often sick, owing to exposure, &c. The Flower Mission workers might not know what a good work they were doing among the sailors. Ratcliff Highway, said Miss Child, was a most blessed place to live in; its surroundings were sinful, but it gave blessed opportunities for service.

Five students from Harley House were asked to narrate their experience of Whit Monday, on Wanstead Flats, with a Bible carriage. Their success, they attributed to prayer, and the unity among all who worked with them. They propose taking the Gospel van in the country for six weeks, looking to God for a great blessing.

Miss Macpherson spoke a little upon the work of the Home, expressing gratitude for the safe arrival of the late party in Canada, after some days of great suspense, owing to the vessel being overdue, detained by fog. During the evening a cablegram was received with the announcement that fifty of the children had been placed out. Some children were present, as usual—the latest rescues. Much prayer was offered for them and their little companions in Canada.

Mr. Charles Inglis gave a helpful address upon the sevenfold privileges of the believer, as given in John's Gospel, the keynote of the address being John xx. 17.

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THE ANGLO-INDIAN EVANGELISATION SOCIETY.

At a meeting held at Mildmay, on the evening of June 11, many interesting particulars were given respecting the work of this important but little known Society. General Sir Robert Phayre was to have presided, but was prevented from doing so by the news of his son's death in Burmah, which had reached him that very morning. We had, however, with us the veteran missionary, Dr. Murray Mitchell, who originated the Mission; Revs. J. Fordyce and G. D. E. St. Dalmas, and Surgeon-Major Pringle, M.D.

The object of this Society is to bring the Gospel to the large and increasing European and Eurasian population in India, whose spiritual needs are very great. The Indian Government merely provides chaplains for its own servants, civil and military, and this, as a rule, only in the larger and more important stations. There is, however, besides these, a large class of Europeans and people of mixed parentage who do not come within the chaplain's province, even at the principal centres; and there are many more at the smaller stations employed on the various railways and other works, or as clerks in the Government offices; and still in addition to these there are very many isolated Europeans, like the tea-planters of Assam and Cachar, or the coffee-planters of South India, scattered up and down throughout this vast empire.

Dr. Pringle assured us that the moral and spiritual condition of many of the Europeans in India is simply deplorable. Mr. Fordyce has been engaged in this difficult but important work for fourteen years, during the summer ministering with much acceptance at the Union Church, Simla, and in the cold season seeking to evangelise the neglected and isolated portion of the European and Eurasian population. Having been forbidden to resume his labours in India, Mr. Fordyce is now secretary to the Society, while the arrangements of the work in India are under the supervision of Mr. St. Dalmas, who, with other evangelists, seeks to bring the Gospel to the Europeans and Eurasians throughout the country. In this work they have shown much zeal, and have had much blessing. How great the need of not only maintaining but strengthening this effort may be seen from the fact that these evangelists have districts stretching over, on an average, 1500 miles of rail. It is greatly to be desired that the number of workers should be so increased that none of them have more than 500 miles to superintend.

Further information about this work may be had from Rev. John Fordyce, 33, Sutherland-place Bayswater, W. T. S.

EVANGELISTIC MISSION.

The meetings on Whit Monday, at Kilburn Hall, were marked by large attendances, instructive addresses, and a spirit of fervent praise and prayer. In the afternoon, Mr. C. Russell Hurditch read Cant. i. 7, 8, and Ps. xxiii. Our whole life, he said, should be a continual overflowing by the inflowing of God's Spirit. Many persons and places were mentioned for prayer.

Mr. George Hucklesby read Luke ii. 36—38, in connection with Ps. xxiii. Simeon shows Christ as everything to the believer. Anna shows what believers should be for Christ, while waiting to enter the bright heavenly home, not as visitors but as dwellers, such as was Anna in the earthly temple. We have the continuous example of Christ Himself for a life of dependence upon God. Lord Radstock spoke of waiting upon God. Hurry always indicates a fleshly state of mind. The message and the time for its delivery must be of God. In waiting before God, fleshly impulses wither away. We are not required to be abounding in work *for* the Lord so much as abounding in the work *of* the Lord; we must be *in* the mount of communion in order to build *all* things according to God's pattern.

At the evening meeting Mr. Lear, of Cheltenham, and Mr. S. Trevor Francis briefly addressed the assembly. Mr. Henry Varley said the Lord's prayer, "Thy will be done on earth as it is in heaven," will not have its fulfilment in the millennial age, but in eternity proper. The characteristics of the times are the opposite of Titus ii. 11; but there is to be a glorious harvest of souls for Christ, ere the saints meet Him in the air. In the millennial age, the hiding of facts will be impossible, and sin shall not be popular as it is now. There will be no room for scepticism, when He comes to make this disordered earth blossom as the garden of the earth. Dr. Owles referred to various Scriptures showing that Christ is the centre of the purposes of God. Mr. H. Grattan Guinness said, in connection with the subject of present-day scepticism, it might strengthen faith to point out that the more we study Paul's conversion, character, and testimony, the more evident is it that he is thoroughly trustworthy. Sincerity is stamped upon his fourteen epistles. He got nothing but persecution for his teaching. He resisted falsehood; struggled for truth and righteousness; was full of sympathy, uprightness, and rationality; was not carried away by creeds and visions; and argues with the Jew from the Bible, and with the Gentile from nature, with matchless wisdom and strength. Let us not only be convinced that the Scriptures are God's Word, but let us use them, remembering that our Lord's return is near at hand.

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MR. HENRY THORNE AT BOLTON.

A very blessed mission, conducted by Mr. Henry Thorne, under the auspices of the local Y.M.C.A., has just been concluded at Bolton, Lancashire. Noon meetings for prayer were held in the Y.M.C.A. rooms. The afternoon Bible readings were most interesting, and especially edifying to Christians. God was with us most manifestly; there were inquirers at every Gospel meeting.

As an evidence of the united character of the mission, we were favoured one evening with the presence of four Episcopal clergymen, two of whom gave testimonies in the after-meeting; on two occasions, also, the Salvation Army came to help the work. The presence of God was powerfully felt in the after-meetings. Many backsliders have been reclaimed, and wavering ones established, beside a bountiful harvest of new converts, many of them being young men and women. A very helpful Gospel dialogue was conducted by Rev. W. S. Standen and Mr. Thorne in one of the after-meetings. Open-air meetings were held both before and after the evening services, by which many heard the Word.

The Praise-meeting held on Wednesday last was a season of great rejoicing, and showed in some measure an abundance of the harvest of blessing reaped during the mission. The most gratifying feature is that the friends have determined that the end of the mission shall be the beginning of more earnest and energetic work for the Lord Jesus. J. E. P.

TAKE AWAY THE BIBLE, and you have taken away the glory of European art, you have destroyed the foundation of her fairest and noblest architecture, you have robbed the world of the inspiration of its sweetest music and its most enduring song.—*Rev. G. S. Barrett.*

A MISSIONARY BREAKFAST.

The Annual Missionary Breakfast convened by Pastor Frank White was held at Powis Hall, Westbourne-park, on Whit Monday. A substantial repast was provided, at which the opportunity for Christian converse was evidently much enjoyed. Rev. H. Dening delivered a stirring address from the words "Thy kingdom come," and suggested the propriety of practically following up this daily prayer by wrestling, warning, working, and waiting. A zealous advocate for India was found in Mrs. Ellis, who touched many hearts by her brief sketches of zenana life among the women of Calcutta. Houses were continually being opened, and a vast deal more visitation could be done if there were others to aid her. Mr. Horace A. Randle, speaking for China, gave a most judicious and calm survey of the work. There are still 1200 towns in China where not one missionary is to be found. It must not be supposed the Chinese converts were above the ordinary type. Opium smoking was, perhaps, their greatest obstacle, an instance being furnished in the case of a man who came to him imploring his aid, and said, "Do save me from this opium smoking; I have sold my wife and my son to buy opium, and the rest I must soon sell if I can't be cured." No less than a hundred thousand suicides occur annually through this vice. On the other hand, there is greater hope for China to-day than ever before; already the Gospel has been proclaimed throughout the length and breadth of the empire.

Dr. Murray Mitchell thought it possible that by the end of this century no foreign missionaries would be needed to carry on the work in Japan. But in India the need is so pressing, and the field so vast, that we could at the present time do with a thousand more Christian women, and find work for them all. Miss Boyd gave instances of good that had come to English families in China through missionary influence, and fervently besought every Christian present to be ready to go forth into the harvest field whenever God might direct.

It was suggested that many distant workers would be greatly encouraged by letters from friends; and Mr. White urged the circulation of missionary literature among our young people more largely. It was stated that the Gospel has found its way into the palace at Pekin, one of the princesses taking a lively interest in the work, and reading God's Word among the members of the Royal household.

GLASGOW Y.M.C.A.—On Tuesday, June 8, the members of the Tuesday Evening Bible-class issued invitation cards to young men to come to a praise and testimony meeting. Fully two hundred and fifty were present. For an hour the young men testified to what the Lord had done for them. Many of these testimonies were very striking. Fourteen young men spoke for the first time, and told the story of their conversion. At the close of the meeting twelve rose up for prayer. During the whole winter there has been much blessing, and hundreds of young men have been led to the Saviour.

BAAKLEEN, LEBANON, SYRIA.—At the united request of the very poor Druse inhabitants, the "John Wilson Memorial Schools" were re-opened last August, by the Local Government order, in the name of the "English Committee," under the care of the American missionaries of the district, for the sake of economical efficiency. There are over two hundred children in attendance, under six teachers. Funds are required to carry them on. There are no other schools in the place, and failing their adequate maintenance, the Jesuits are ready to step in and occupy this interesting field of usefulness. (Mrs.) E. Wilson Melville, Hon. Sec.

School for the Deaf and Dumb, Llandaff.

DISTRESS IN IRELAND.—Sir,—I wish to return my hearty thanks to those who so liberally responded to the appeal in your columns for the fund for providing distressed workers in Ireland with aid and materials. If your readers will now give me orders for any work they may require, it will be the truest charity. Some specimens are to be seen at the G. F. S. stall at the Soho Bazaar, and also at Miss Pridham's Repository, Millman-street, Bath, and they take orders for work. Lace for wedding presents, children's dresses, underclothing, every kind of plain and fancy work can be executed, and orders will be gratefully received by

Yours faithfully, (Mrs.) Mary Power Lalor.

Glen Poer, Kilsheelan, co. Waterford.

JUVENILE EMIGRATION TO CANADA.—The Beaver Line steamer *Lake Superior* takes out to Quebec another batch of youthful emigrants, consisting of 200 boys from Dr. Barnardo's Homes, and 150 boys and girls from Mr. Middlemore's Home in Birmingham. Mr. Middlemore accompanies his children to Canada to superintend the placing of them in situations. He stated that, from reports he had received, he expected immediately on their arrival to have places for every child, the demand being so great. The character and conduct of each boy and girl had been carefully inquired into, with a view of making them citizens of whom Canada might be proud. Certainly, judging from their physique, they were all that could be desired, and will receive a hearty welcome in Canada. It was a noteworthy fact that all the children wore the blue ribbon.

GLASGOW Y.W.C.A.

On Thursday, June 10, plans were passed by the Dean of Guild Court for building premises for this Association. The site is at 80, Bath-street, at present known as Blair's Hotel. £7000 has been paid for the ground, and the work of pulling down the block will speedily be commenced. On the ground floor there will be a large refreshment and reading room; between the front and back buildings, a hall capable of holding about 400 persons; accommodation will be provided for the extensive work of the registry office; and there will also be waiting-rooms, parlours, and bedrooms for forty young women employed in business houses in the city, and a home for servants who are looking out for situations.

The work of the Association has been most successful during the ten years of its existence, and it is expected, when the new premises are completed, that with increased accommodation more blessing will attend the efforts of those who are working among our young women. £13,000 is to be expended on the work, and fully £4000 is required to open free of debt. Subscriptions will be most thankfully received by the hon. secretary, Mrs. W. M. Oatts, 33, Berkeley-terrace, Glasgow.

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ENGLISH GIRLS ABROAD.

May I request our country people, who are about to spend a few weeks abroad, kindly to take a few of our cards (which we shall gladly send to any address), to give to any English girl who may need a friend?

Travelling from Paris the other day, we entered into conversation with a young person, whose mistress lives in London, and with whom she travels several months during the year. On asking her how she spent her Sundays abroad, she exclaimed, "I never know that it is Sunday from the time I leave England. My mistress goes to parties just the same as on any other day, and gives them too. I don't like to think of God when I am abroad." "But," we replied, "God thinks of you." She gratefully accepted one of our cards, and promised to come to the Bible-readings at our Y.W.C A. the next time she remained in Paris, and to tell other maids whom she knew to be in the same position. Giving one to another, who was evidently strapping up her mistress's rugs, at a railway station, she burst into tears!

One of the members of our Association for the Continent of Europe told me that a young governess, after teaching English in the family with whom she lived for several months, was left at a large central station in France, where they had to change trains, on the platform, without money or address, simply with her luggage. This was evidently premeditated, as her luggage had only been booked to that station. She was young, inexperienced, entirely without resources, and knew very little French. Ada M. Leigh.

77, *Avenue Wagram, Paris.*

WESLEYANS IN FRANCE.—The twenty-third Conference of the French Wesleyan Methodists was began at Nîmes on June 1. Revs. W. Gibson and G. W. Olver were the English delegates. The question of increased evangelistic work, especially in large cities, was discussed, and many speakers dwelt on the urgent need for more spiritual power, while all expressed an earnest desire to rely more entirely on God, and to devote themselves more faithfully to his work.—*Evangéliste.*

CERNE ABBAS, DORSET.—A three weeks' tent mission has been conducted in this little village by Mr. John Elliott, of the Evangelisation Society. Favoured with splendid weather, the tent has been crowded, although there are but a few hundred inhabitants in the village. Numbers have attended who have not been known to enter a place of worship for many years. They feel at home under the canvas, and do not mind going in their working clothes. The most earnest attention has been paid to the Gospel declared, and God's presence and power have been realised at every service.

REVIVAL IN NEWFOUNDLAND.—Rev. G. P. Story, Catalina, writes to *The Methodist Recorder*:—We have had a glorious work of grace. For many years Catalina has been regarded as one of the hardest fields within the bounds of this Conference. After a faithful Sabbath day's labour in the month of February, during which the congregations were exhorted to come to immediate decision for Christ, many went home from the services deeply wounded by the Spirit's sword, and at a cottage prayer-meeting the following night seven persons stood up requesting prayer on their behalf. The work began to spread, and every night found sinners coming to the Lord. In addition to the regular services in the church we have utilised the homes of our people, which were gladly opened for prayer, and thus have been able to reach a certain class who might not have been found inside the doors of a Methodist sanctuary. There are many interesting cases of conversion. One pleasing feature of the revival is the conversion of children.

TEMPERANCE NOTES.

In the House of Commons, the Intoxicating Liquors (Sale to Children) Bill has passed its third reading.

A branch of the British Medical Temperance Association has been formed at Belfast for the North of Ireland.

In India temperance work amongst the soldiers has suffered a little owing to changes consequent on the Burmese expedition.

In Burmah a cheap but very destructive spirit is made by the natives. It is feared our troops may be induced to drink it.

In the Bahama Islands a recent attempt to legalise the manufacture of rum was defeated through the action of temperance friends.

Mrs. Temple, wife of the Bishop of London, recently had a most interesting gathering of juvenile abstainers at the Palace, Fulham.

A Local Option Convention was lately held at Lynchburg, Virginia, to organise against the liquor traffic in view of the next election.

At the General Assembly of the Church of Scotland, Professor Charteris strongly argued that the Church should provide counteractives to the public-house.

On the temperance question the present shortlived Parliament has shown itself tolerably sound. It is for the electors to see that the next is at least not less so.

At the Liverpool Assizes, Mr. Justice Grantham said publicans who serve drunken men with intoxicating liquor should be severely dealt with. Imprisonment might be tried.

At the annual meeting of the Massachuset's Law and Order League, General Woodford, formerly Prosecuting Government Lawyer in New York, said liquor was responsible for three-fourths of the crime and pauperism of that city.

In *The Alliance News* it is pointed out that in the late General Election the average majority of 124 members was only 139. The moral is, that in many constituencies temperance voters can turn the scale, and should make their power felt.

The friends of Rev. Dr. Kirk Glasgow, are promoting a testimonial for his benefit. For more than fifty years Dr. Kirk has been the unselfish friend of temperance and of Christian philanthropy generally. He is over seventy-two years of age.

Lieut.-General Fielder, M.P., opening a Temperance Club at Blackburn, said "the club system of England, where intoxicants were sold, was a crying shame. The reason so many coffee-houses did not pay was they sold such bad stuff."

The International Conference on the liquor traffic in the North Sea has been opened at The Hague. M. van Karnebeek, Minister for Foreign Affairs, said the object they had in view was to establish order and justice among the fishermen, to raise their morals, and save them from perdition, by putting an end to the abuses engendered by the traffic in spirituous liquors, especially that carried on by the "copers."

WESLEYAN LADY STUDENTS.—It is proposed to open a Home under Wesleyan management, but unsectarian, for young ladies who wish to study or train in London for any of the following objects:—(1) Medical training, missionary or otherwise, at the Henrietta-street School for Medicine. The promoters are also hopeful of being able, ultimately, to arrange for medical instruction in the Home; (2) Nursing or hospital work; (3) Work among the poor; (4) Study at University or other Colleges; (5) Study in the Schools of Art. It is thought that this will supply a want felt by many parents, and by young ladies who wish for Christian surroundings during a student's or working life in London. Applications should be sent in to the hon. sec., Miss Macmillan, care of Sir William M'Arthur, 79, Holland-park, London, W.

WOMEN IN THE EAST.—The proceedings at the annual meeting of the Society for Promoting Female Education in the East, with which Miss Webb's name is closely associated, show that good work is being done, notwithstanding that the funds have been seriously affected by the recent depression. The Society's object is to lead all whom it can reach to the faith of Christ, and to enable every woman and girl in Asia and Africa to read the Word of God for herself in her own language. It will not give education without the Bible. In the course of the proceedings a very interesting account was given of the work carried on at the Society's school at Bethlehem, the girls attending which display by their ready and intelligent replies to questions an intimate acquaintance with Holy Scripture. An admirable site has been secured for a schoolhouse on the slope of the hill overlooking the Plain of the Shepherds.—*Rock.*

RELIGIOUS TRACT AND BOOK SOCIETY, SCOTLAND.—The new premises, at 99, George-street, recently acquired by the Religious Tract and Book Society of Scotland, have been formally opened. Professor Blaikie, president, who occupied the chair on the occasion, gave a sketch of the life of the founder of the Society, Mr. John Campbell. At the request of the London Missionary Society, he visited Africa twice to inspect the mission-stations there, and having undertaken long journeys on that continent, acquired the name of Campbell the traveller. It was his account of his travels which first interested Livingstone in Africa when a boy. He became deeply interested in all religious questions, and in addition to the Tract Society of Scotland, founded a large number of other Catholic societies. The secretary, Rev. George Douglas, gave a brief sketch of the history of the Society. In 1855 they first employed colporteurs, the number of whom had since risen from three to 200.

Letters to the Editor.

ABUSE OF THE POWER OF THE PRESS.

Dear Sir,—I was much pleased with the extract in a recent issue from Dr. Cunninghame Geikie's lecture on "True Socialism," and I desire to endorse his remarks on the misused power of newspaper editors.

A few months ago, while the case known as the Pimlico Poisoning Case was going on, we were served here daily with lengthy and minute accounts of the trial, which were most disgusting. I took upon me to write a short letter to the editor of our leading local paper, protesting against these reports, and at the same time taking occasion to draw attention to the contrast between the length of them and the bare mention that was accorded to the labours of any worker, however eminent, in the cause of Social Purity or Temperance that came amongst us here from time to time. The letter was neither acknowledged nor inserted, and I found afterwards that friends of the same way of thinking as myself had been equally unsuccessful in their endeavours to gain a hearing in the same way.

I believe our editors do not realise how much irreligion and immorality are fostered by such a misuse of their calling, for many of them are excellent men; but until, as Dr. Geikie says, "they rise to the dignity of their magnificent commission," and realise the solemn responsibility of their position in being called to wield a "power greater than that of the pulpit," we shall look in vain for a higher standard of morals.—I remain, yours,

Glasgow. A Scottish Mother.

THE FRENCH REPUBLIC.

Dear Sir,—In your issue to-day there are some verses entitled "Blotting out God!" based on a quotation from *The Echo*. I will say nothing about the manufacture of that statement, because my charity cannot extend far enough to admit anything but wilful lying. But how is it that you do not see its manifest absurdity? "The Educational Department of the Municipality of Paris has ordered the name of God to be erased from all the instruction books in the French public schools." What would you say if it was stated in a French newspaper that the School Board of London had ordered the name of God to be printed in capitals in all the instruction books in the English public schools, upon the strength of which statement a quantity of verses were written with the refrain: "O Pharisaic England"? You would wonder if French editors and writers could really be so ignorant, or whether they did not conveniently shut their eyes to patent absurdities for the sake of a sentiment sure to please their Chauvinist readers.

You may say, at any rate, the Municipality of Paris have blotted out God in the instruction books in Paris; but that, too, is an unjust misrepresentation of the fact. For you and your readers understand by God, the Eternal Father of our Lord Jesus Christ; while they understand by "Dieu," the God of the Romish Apostasy, the God in whose name France suffered the Ludovican tyranny, with its Revocation of the Edict of Nantes, in whose name the foundation of all its liberties, the Revolution of 1789, is cursed, and to whom Te Deums have been sung whenever the people have been robbed of their liberties, and have been degraded and crushed.

Oh! how strange it is that you should be so jealous for the honour of that God in France, while you are horrified lest he should get any power in the British Empire. It is the old story—anything is good enough for the French—even the chains of a Catholic God.—Yours sincerely,

Richard Heath.

30, *Rochester-square, Camden-road, June* 10.

P.S.—If the Municipality of Paris are men acting in the spirit of Psalm ii. 2, how is it that they allow my friend, Mr. McAll, to open twenty-four or twenty-five large Salles in all parts of Paris in order to induce their oppressed subjects to turn to this hated God and his Anointed? How is it that they allow the same privilege to any number of sincere English, Scotch, American, and even German Christians, who choose to go over there and preach the glad tidings of salvation through Jesus Christ?

Do you know that such a free, unfettered propaganda would never have been permitted under any form of the Monarchy, and that during this century, under Bourbons, Bonapartists, and Orleanists, the Word of God was never so tied and bound as under the Constitutional Monarchy, when such statesmen as the orthodox Calvinist Guizot and the middle-class Chauvinist Thiers had sway. Even Louis Napoleon's was a better rule for the Gospel cause than that of Louis Philippe. I speak without fear of contradiction, for I have studied the subject more than most.

I consider you are not only most unjust, but absolutely ungrateful to the Republic for the splendid field it has offered you in France, and that without let or hindrance. R. H.

VAN AND GIPSY CHILDREN.

Sir,—Whitsuntide brings to our view in large towns, or pleasure resorts, the vast numbers of gipsy, van, and show children there are roaming all over the country in villages and bye-lanes. I saw at Coventry on Whit Tuesday between 60 and 70 vans, some clean and highly gilded, and many others fearfully overcrowded and wretchedly filthy, and the tolls clerk said there would be an average of four children in each van. With some exceptions, we have between 30,000 and 40,000 travelling children going without education, a state of things that carries peril with it to the traveller, gipsies, and van dwellers, and the country, beyond calculation. Near Rugby, a few days since, I saw three families of English town gipsies, numbering 17 children—some of them grown-up—and six men and women, and the only sleeping accommodation I saw was one van and a small tent about 3 ft. high.

At the Coventry fair I was told that a van woman had sent, a week or two ago, her four children, well-dressed, neat, and clean, to a Sunday-school in Leicester, but the Sunday-school authorities would not receive them. This is a state of things that ought not to be in England; our van, canal, and gipsy children have been left in the cold sadly too long. It is a thousand pities that the Government could not take up the short, easy, "uncontentious" Moveable Dwellings Bill I am promoting, on the lines of the Canal Boats Act, which will place the van, show, and gipsy children in a line with other children. Until such agencies are brought to bear upon the poor children they must go on, it would appear, in their course of evil training, leaving seeds behind them that will tell their tale for long years to come.—Yours very sincerely,

George Smith, of Coalville.

The Cabin, Crick, Rugby.

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LIGHT FOR THE DARK VILLAGES.

Dear Sir,—Recently, at the earnest request of a lady, we sent one of our regular colporteurs to make a brief visit to a few outlying villages, and the report we have received from the lady, of the blessing that has resulted, has led us to consider a plan for extending this benefit much more widely.

If help is forthcoming, and not very much will be required, experienced and trusty colporteurs will be sent, during the summer months, to many villages where the light of God's truth is sorely needed, to visit from door to door, telling out the Gospel in clear and homely talk, and leaving behind them the Word of God and pure Gospel books.

If any of your readers, interested in such villages, will communicate with me, I will gladly see what arrangements can be made.

I should be very thankful to receive aid from any who would be willing to help us in this scheme for sending light into the dark villages.—I am, &c.,

H. D. Brown, Secretary,
Christian Colportage Association for England.
37, *Farringdon-street, London, E.C.*

NORTH-EAST LONDON GOSPEL MISSIONS.—A large hall in Charles-street, Millwall, used formerly as Salvation Army barracks, has been secured for work in connection with this Mission. Inaugural meetings were held on Monday, June 7. The treasurer of the Mission, Mr. W. Ward, presided. It was a pleasing feature that the platform represented all the local churches in the neighbourhood, including one of the clergy of St. Luke's District Church. Their hearty commendation of their fellow-labourer, Mr. T. P. Griffiths, was unanimous, and the meeting in every way assured their prayerful sympathy to our friend.

SUMMER CAMP FOR CITY BOYS.—Two years ago we tried the experiment of buying a few old army tents, and during the summer months sending batches of eighteen or twenty of these lads to live under canvas for a fortnight at a time at some of the sea-side resorts, under the care and discipline of an experienced worker. This proved very successful, and we know of lads healthy and at work to-day, who to all appearance were fast wasting away before they experienced the health-giving change of that Summer Camp of 1884. This year we propose again using our Camp, though on a larger scale, and have already secured a very suitable field at Llandudno, close to the sea. The boys will be taken, at the discretion of the Committee, from the poorest parts of the city, upon the recommendation of clergymen, ministers, city missionaries, and ragged school workers, and will have, say, a fortnight's fresh air, sea-bathing and healthful recreation.

Strangeways, Manchester. Leonard K. Shaw.

WOMEN'S MISSIONARY INSTITUTE AND MEDICAL MISSION.

The annual meeting of this Mission was held in Clapham Conference Hall on Friday evening, the Archdeacon of Surrey in the chair. Mrs. Meredith, in stating the objects of the meeting, said the Women's Medical Mission did not desire to put its graduates into the place of old and valued practitioners. At the Princess Mary Village Homes, Addlestone, where 300 persons were under their care, their Association had secured the services of an able medical man. The ladies who had charge of this branch of the work had gained much experience in the management of the children under his teaching in regulating their food and physic; the value of such training is very great. After serving not less than two years they are prepared for foreign work. Some have gone to Syria, China, and the Dark Continent. The cost of training ladies as medical students is expensive—little less than £300 They study at the Henrietta-street School of Medicine and the Royal Free Hospital, and have entrance to the wards of Lambeth Infirmary. They now much need a hospital of their own. At present, time is wasted and strength taxed by the attendance at distant hospitals. They have the site for an hospital, and only need the funds for its building. For this a special appeal was made.

Dr. Annie McCall, the resident medical superintendent, read her report, in which it was stated that there are five lady medical students, three of whom have already finished their course; the others are still carrying it on; one took an important prize at the School of Medicine recently, and one a certificate of equal worth. The Dispensary for Women and Children is worked by Dr. Margaret Morici, and there has been a total of 1020 attendances since February 24.

The meeting was addressed by Rev. C. F. Warren, who has recently returned from Japan. In his interesting account of that country he stated that the Japanese have now become skilled practitioners of medicine, and there is not the same opening for medical missions as formerly.

General Sir Robert Phayre dwelt strongly on the fact that this work is being done well in India, and is in itself a great boon to physical sufferers, though it is entirely secular. Like education, medicine is largely divorced from religion in that country; both are but the agents of a cold civilisation, which brings no light nor hope to souls. The sufferings of women in India are proved by statistics to be great; and though they would not accept aid from men, they welcome fully qualified lady doctors. A letter was read from Dr. Alice Condict, now a medical missionary in India, in which she states that she takes her Bible with her when visiting her patients, and finds that they consent to receive her on the only condition she offers, that she should be permitted to pray and read some verses of Scripture before examining her patient. "After this I go to work," she says, "in faith." Her success in every respect is remarkable. She is generously paid by the rich, one of whom gave her a carriage; while her poor patients, in the worst part of Bombay, are very numerous, and freely receive the Gospel message. When Dr. Alice Condict arrived in Bombay last October she was nearly penniless. Now she is independent of funds from home, and hopes to be able to help the work here by her earnings.

Dr. Handfield Jones testified to the ability of women for this work. He confessed that he was but a recent convert to it, but he now approves heartily of women being thoroughly qualified for their labour in this field of Christian service.

Archdeacon Richardson stated that the desire of the missionary societies for increased spiritual life in all their stations was now warmly manifested. Miss Scott, an American missionary engaged in educational work in Barelli, gave a brief account of work at her station, where the Lord is mightily working among young women and children. Her chief hope is that these, as mothers and teachers, will be instruments for blessing in Indian homes.

The work of the Women's Medical Mission, as an agency of special power and interest, was strongly commended. Its need of help was much dwelt on, the nature of its undertakings being very expensive; and its difficulties in acquiring the sympathy of a large circle of friends very great, owing to ignorance of the great importance of this work, for evangelising the young especially. The meeting closed with a hearty farewell to the medical ladies and students who were present, from their brethren in the profession, and in the Lord, to whose cordial recognition they attach much value.

Notes on Daily Readings

SUNDAY, JUNE 27.—I SAMUEL XIX.

8.—*David went out, and fought with the Philistines . . . and they fled from him.*—The first seven verses record Saul's murderous enmity to David, overcome and for a time put away by means of Jonathan's intercession. This verse, however, leads to a change of conduct. David's victory over the Philistines tends to stir up Saul's jealousy, and rekindles his hatred, so that he again attempts to kill him; and his plans are only frustrated by his daughter Michal, David's wife, helping his escape, and deceiving the messengers sent to kill him.

18.—*He and Samuel went and dwelt in Naioth.*—"No such place as Naioth is known. Moreover, in verses 19, 22, 23, Naoth is said to be in Ramah, and Naioth means 'dwellings.' The context shows that Naioth was inhabited by the prophets, and we learn from 2 Kings vi. 1, 2, that the prophets dwelt together, as in a college. The Targum of Jonathan uniformly renders Naioth 'the house of learning,' which is the term applied by later Hebrews to the schools of the Rabbis. Hence it is almost certain that Naioth was the name of the collegiate residence of the prophets in, or just outside, Ramah, founded probably by Samuel and superintended by him."—*Sp. Com.*

24.—*Lay down naked all that day and all that night.*—"*I.e.*, without his robe and other outer garments (comp. 2 Sam. vi. 14, 20). The whole transaction affords another instance of the protection of God vouchsafed to his servants, which forms so frequent a topic of the Psalms of David."—*Ibid.*

"Saul and his messengers ought to have learned from what happened to them in presence of the prophets, that God had the hearts of men in his power, and guided them at his will."—*Keil.*

MONDAY, JUNE 28.—I SAMUEL XX.

Saul's determined enmity and murderous intent against David being now clearly manifested, having been only restrained at Naioth in the presence of Samuel by the overpowering action of the Spirit of God, David seeks his friend Jonathan once more to endeavour through him to get at Saul's mind concerning him. It looks rather like carnal policy on David's part to leave Samuel and the place where the Spirit of God manifested Himself with power, in order to find out Saul's thoughts through Jonathan, and, as the sequel showed, it ended in the unwelcome discovery that (ver. 33) "it was determined of his father to slay David." However, the chapter presents a beautiful picture of the friendship of Jonathan and David, a friendship of which David himself says, when lamenting his friend's death (2 Sam. i. 26): "Thy love to me was wonderful, passing the love of women." In the same lamentation, however, he says, "I am distressed for thee, my brother Jonathan," and well might he be so. Beautiful as was Jonathan's character, his end was melancholy. He can avow his belief in the ultimate victory of David over all his enemies, and he can make a covenant that "his house" shall benefit by David's kindness, but he does not throw in his lot with David, nor (as Abraham did) come out from his father's house; hence he falls with his father upon the mountains of Gilboa, and does not live to see or share any of the glories of David's reign. Had he identified himself with David rather than with Saul, in all probability it would not have been said of him and his father, "In their death they were not divided" (2 Sam. i. 23).

TUESDAY, JUNE 29.—I SAMUEL XXI.

"After the information which David had received from Jonathan, nothing remained for him in order to save his life but immediate flight. He therefore fled first of all to Nob, to Ahimelech the high priest, to inquire the will of God through him concerning his future course, and induced him to give him shewbread, and the sword of Goliath also; for which Saul afterwards took fearful vengeance upon the priests at Nob, when he was made acquainted with the affair through the treachery of Doeg. David then fled to the Philistine king Achish, but here he was quickly recognised as the conqueror of Goliath, and obliged to feign insanity to save his life, and then to flee still farther. The state of his mind at this time he poured out before God, in the words of Ps. lvi., lii., and xxxiv."—*Keil.*

1.—*Then came David to Nob.*—"The town of Nob was at that time a priests' city (xxii. 19), in which, according to the following account the tabernacle was then standing, and the legal worship carried on."—*Ibid.*

2.—*I have appointed my servants to such and such a place.*—Our Lord (as reported Mark ii. 25, 26) distinctly asserts that the priest gave the shewbread to David and "to them that were with him," when both he and "they that were with him" were "an hungered," so that David's words were true.

5.—*The bread is in a manner common.*—"He adds that he need not scruple to give them the hallowed bread, for it was not so holy as when it was upon the table of the Lord, but became in a manner common bread; being now the food not only of the priest but of his whole family. The marginal translation of the words which follow is to be preferred, viz., 'especially when there was other that day sanctified in the vessel.' He means that new bread was set upon the table of the Lord; so that no wrong was done to Him."—*Bishop Patrick.*

10.—*And David . . . fled that day for fear of Saul, and went to Achish the king of Gath.*—This was a false position for David, and fear, not faith, led him into it. When delivered, he gives thanks to God in the language of Ps. xxxiv., which ought to be read in connection.

WEDNESDAY, JUNE 30.—I SAMUEL XXII.

1.—*David therefore . . . escaped to the cave Adullam.*—"From 2 Sam. xxiii. 13—17, 1 Chron. xi. 15—18, it would seem to have been not far from Bethlehem, which agrees very well with 'his brethren' joining him there."—*Sp. Com.*

2.—*And everyone that was in distress,* &c.—The assembly over whom David "became a captain" consisted first of all of his brethren and kinsmen (see ver. 1), and secondly, of this motley gathering of distressed and discontented debtors who "gathered themselves unto him." (The word "discontented" is in the Hebrew literally "bitter of soul.") What a striking type is here presented of that assembly or Church of the living God composed of "the Jew first," but, through mercy, "also of the Gentile." All who are spiritually "bitter of soul," in distress, and debt, gather themselves unto the Son of David, who becomes, in leading many sons of glory, "the Captain of their salvation" (Heb. ii. 10).

4.—*He brought them before the king of Moab.*—"It is probable that David's descent from Ruth the Moabitess may have had something to do with his seeking an asylum for Jesse, Ruth's grandson, in the land of her birth."—*Sp. Com.*

15.—*Did I then begin to enquire of God for him?*—"Some lay the stress upon the word 'begin,' as though Ahimelech's justification was that he had often before inquired of the Lord for David. But it is better to understand the words as Ahimelech's solemn denial of having inquired of the Lord for David, a duty which he owed to Saul alone as king of Israel. The force of the word 'begin' lies in this, that it would have been his first act of allegiance to David and defection from Saul."—*Ibid.*

23.—*He that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.*—"The thought is the following:—As no other is seeking thy life than Saul, who also wants to kill me, thou mayest stay with me without fear, as I am sure of Divine protection. David spoke thus, in the firm belief that the Lord would deliver him from his foe, and give him the kingdom."—*Keil.* New Testament parallels are John x. 28, 29, xiv. 19, xv. 4; Col. iii. 3.

THURSDAY, JULY 1.—I SAMUEL XXIII.

2.—*David inquired of the Lord.*—"How? Since Abiathar had not yet joined him (ver. 6). Perhaps by the prophet Gad (xxii. 5). The formula is used of inquiry through a prophet (1 Kings xxii. 5—8)."—*Sp. Com.*

13.—*Then David and his men . . . departed out of Keilah . . and David abode in the wilderness.*—There is much deep spiritual instruction in God's dealings with David as to Keilah. David, on inquiring of the Lord whether he should go down thither to smite the Philistines, is told, "Go down to Keilah, for I will deliver the Philistines into thine hand," and so it was. But then arose another question. Can these men of Keilah be trusted, after David has "saved" them, so that should Saul come down they will not deliver him up? On inquiry the Lord answers, that Saul "will come down" and "they will deliver thee up," and David, thus warned, escapes into "the wilderness," his proper dwelling-place so long as Saul was still on the throne. When the Church vanquished the open opposition of the world in Constantine's time, it would have been well if they had acted as David did, and sought counsel from the Lord as to whether the inhabitants of Keilah ('citadel,' according to Gesenius) were to be trusted, or whether a greater enemy than Saul was likely to "come down"? The Lord had warned them in Rev. xii. 14 not only of the devil's "coming down," but that "the wilderness" was the place "prepared of God" where they were to be nourished "from the face of the serpent;" but the attractions of the world proved too strong for the Church, and that betrayal of the professing Church into the hands of the enemy took place, that unhallowed alliance of the Church with the world, at which, when presented to St. John in the vision of the woman seated on the beast, he "wondered with great wonder" (Rev. xvii. 6).

14.—*Saul sought him every day.*—The Hebrew is, "all the days," that is, continually, during the period of his reign. If Satan goes about "seeking whom he may devour," Jesus is with his people "all the days, even unto the end of the age."

FRIDAY, JULY 2.—I SAMUEL XXIV.

David had just been delivered from Saul by a providential interposition (xxiii. 27), which recalls to mind the deliverance of Hezekiah (Isa. xxxvii. 7) from the attack of Assyria. He is now to be exposed to a fresh assault, which, though it ends in an apparent reconciliation with his enemy, seems to have produced little result, as in chapter xxvi. Saul is as hostile as ever.

3.—*Saul went in to cover his feet.*—The expression occurs elsewhere only at Judges iii. 24, as to which "The explanation of the phrase as of 'taking sleep' suits both passages best, and especially 1 Sam. xxiv., and is adopted by Michaelis, Bishop Patrick, and others."—*Sp. Com.*

4.—*Behold the day of which the Lord said unto thee,* &c.—The men of David were bad expounders of prophecy, but David himself knew better, and acted accordingly. So the popular explanation of the Church's ultimate triumph over all her enemies misapplies to the present state of things what is still future, and will only be fulfilled at the Lord's coming.

14.—*After whom is the King of Israel come out?*—A wise argument, if Saul had had but the wisdom to accept it. If Christians would but come down to the lowly place which God assigns them in this dispensation, so far as the world's estimate is concerned, they might disarm much of the opposition of the enemy. See 1 Cor. iv. 10—13.

15.—*The Lord . . . plead my cause.*—See Psalm xxxv. 1, and xliii. 1.

20.—*I know well that thou surely shalt be king.*—A frank confession of an inward conviction which could not be stifled by all his efforts to render it void. "In his presumptuous opposition to this (prophetic truth) he furnishes a sad but instructive lesson as to how perilous it is to have 'light without love.'"—*Sp. Com.*

SATURDAY, JULY 3.—I SAMUEL XXV.

2.—*And there was a man . . . whose possessions were in Carmel.*—This is not Mount Carmel on the north-west coast of Palestine, but "a city in the mountains of Judah (Josh. xv. 55), three hours to south of Hebron, now called *Kurmul.*"—*Sp. Com.*

6.—*Thus shall ye say to him that liveth in prosperity.*—The Hebrew of this passage is obscure, but seems to mean, "Ye shall say to him, Long life to you." "The simplest explanation is apparently 'long life' understood as a wish in the sense of 'good fortune to you.'"—*Keil.*

13.—*David also girded on his sword.*—For David to take the sword in order to avenge the insult which had been offered to him through the churlishness of Nabal, was not in keeping with his position or calling to be a type of Him "who, when He was reviled, reviled not again." So long as Saul was on the throne, and he a wanderer in the wilderness, vengeance did not become him. So the Lord mercifully interposes to deliver him from a false position, by sending Abigail to divert his anger.

28.—*The Lord will certainly make my lord a sure house.*—"Abigail's firm persuasion of David's kingdom stands upon the same footing as Rahab's conviction of God's gift of Canaan to the Israelites (Josh. ii. 9—13). Both testified to God's revelation and their own faith."—*Sp. Com.*

29.—*The soul of my lord shall be bound in the bundle of life with the Lord thy God.*—A beautiful Old Testament anticipation of "your life is hid with Christ in God" (Col. iii. 3).

35.—*I have hearkened to thy voice, and have accepted thy person.*—Such is the answer of the Son of David to every soul that casts itself upon Him for pardon and peace, and the sequel is no less true that every such soul is "married to Him who is raised from the dead" (Rom. vii. 4), in whose death the soul's former husband dies (see Rom. vii. 1—6).

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

THE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

MR. HENRY THORNE.—June 24 and 25, Wakefield; 25, Ashton-under-Lyne; 28 to 30, Derby; July 2, London; 3 and 4, Hereford; 5, Monmouth; 6, Abersychan; 7, Varleg; 9, Chepstow; 10 to 12, Newport (Mon); 13, Pontypool; 14 and 15, Cardiff; 16, Swansea; 17 to 19, Tenby; 20, Pembroke Dock; 21, Carmarthen; 22, Haverford West; 23, Llanelly; 24 and 25, Neath; 26, Merthyr; 27 and 28, Brecon; 29, Knighton.

MR. F. E. MARSH.—To July 17, Bridgeton, Glasgow.

MR. W. SPENCER WALTON.—June 29, 30, and July 1, Y.W.C.A., 17, Old Cavendish-street; July 3 to 19, Burgh Hall, Dunoon, N.B.

MR. J. M. SCROGGIE.—June, Dundee; August 15 to 29, Glasgow.

MR. GEORGE CLARKE.—July, Skelmorlie, Ayrshire; August, Swansea.

MR. JAMES NEECH.—Billinghay, Lincolnshire, to June 27; Tattershall Bridge, June 30 to July 15; Coningsby, Lincolnshire, August 1 to 19.

MR. E. P. TELFORD.—Great Assembly Hall, Mile End-road, June.

MR. CHRISTOPHER KING.—To July 1, Paris; 4 to 17, Dundee.

MR. JAMES B. WOOKEY.—Sunday, July 4, Morley Hall, Hackney, E., 7 p.m.; Sunday, 11, Gospel Hall, Wood Green, 11 a.m. and 7 p.m.

MRS REANEY every Sunday afternoon at Stepney Meeting House.

CLAPTON HALL, Upper Clapton.—Mr. J. G. McVicker, during June, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

CONFERENCE HALL, 143, Clapham-road, S.W.—Sunday, June 27, 7 p.m., Gospel service, by Mr. Edward Powell.

AGRICULTURAL HALL, Islington, N.—Sunday, June 27, 3.30 p.m., Rev. Dr. Thain Davidson; 7 p.m., Mr. Spurgeon's evangelists.

Y.W.C.A.—Meeting for French and Swiss ladies, Saturday, June 26, 3.30 p.m., at Eccleston Hall, Eccleston-street, Pimlico, S.W.

EDINBURGH CASTLE, Rhodeswell-road, Limehouse, E.—Sunday, June 27, 11 a.m. and 7 p.m., Mr. George Soltau; 3 p.m., Rev. Henry Bright.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Denham Smith, during June, Sundays, 11 a.m. and 7 p.m.; Wednesday evenings, at 8, Burlington Hall, Savile-row.

CONFERENCE HALL, Mildmay-park, N.—Sunday, June 27, 3.30 p.m., address in French by Rev. Theo. Monod, of Paris; 7 p.m., Rev. John Riddell, of Glasgow. Sunday, July 4, 3.30 and 7 p.m., Rev. Geo. F. Pentecost, D.D., of Brooklyn, U.S.

UNION HALL MISSION.—Preachers for Sunday, June 27: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Wm. Holmes, 3.30 p.m.: Mr. Chas. S. Thorpe, 7 p.m. Kensal Hall, Kensal-road, W., Mr. W. R. Manders, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr W. H. F. Crookshank, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. John Churchill, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Samuel Stidolph, 7 p.m.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr George Hucklesby, Sunday, 7 p.m. Malden Hall, Kentish Town, Mr. C. V. T. Onslow, Sunday, 7 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. Robert Paton, Sunday, 7 p.m.; Mr. W. Rivett, Thursday, 8 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Ransome Wallis, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Sunday, Dr. Popham, 3 p.m., and Mr. J. Short, 7 p.m. Mortlake Rest Mission Hall—Mr. S. E. Angel, Sunday, 7 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Seaside arrangements: Mr. Arrowsmith, Scarborough, August 2 to 31 (holding services also at Filey), and North Berwick, September. Mr. George Banaster, Llandudno, July, and first week in August, and Rhyl for second and third weeks in August. Mr. E. T. M. Dennes, Saltburn, August 2, for three weeks. Mr. E. Salisbury, Weymouth, for four weeks from middle of August. Mr. E. J. Kennedy, Bridlington, August; Mr J. Spiers, Redcar; Mr. W. L. Seyler, Broadstairs, August 1 to 15; Mr. A. E. Bellingham, Llandudno; Mr. H. W. Figgis (of Dublin), Brighton; Mr. W. F. Seagrove, St. Leonard's and Hastings; Mr. H. M. Trickett, Eastbourne; Mr. W. R. Moore, Ilfracombe; Rev. A. J. Shepherd, Bournemouth; Mr. A. Storrs, Sandown; Major Dru Drury, Towyn, Wales; and Rev. H. O. Sturdy expects to be at Margate,—all in August. Mr. J. H. Greene, Aberystwith, July; Morecambe, August.

MISCELLANEOUS.

KESWICK CONVENTION.—July 26 to 31.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 185, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

CHURCH PAROCHIAL MISSION SOCIETY.—Annual meeting, Willis's Rooms, King-street, St. James's, Friday, July 2, 3 p.m. Chairman, Bishop of Oxford.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in June, at 12 noon, Rev. Newman Hall, LL.B., subject, "A Palestine Pilgrimage: Musings and Memories."

TRIENNIAL CONGRESS of the British Continental and General Federation for the Abolition of State Regulation of Vice, Exeter Hall, June 29 to July 2, 10.30 a.m. to 1.30 p.m., and 2.30 to 5.30.

BELLEVILLE MISSION, Paris.—Meeting, Thursday, June 24, 3 p.m., Lecture Hall, Dr. Edmond's Church, Grosvenor-road, near Mildmay Conference Hall. Miss De Broen and others will give an account of the work.

HOUSE OF REST, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Friday, June 25, at 7 p.m., "The Beast and his Mark" (Rev. xiii. 11—18); tea at 6. Sunday, 27, at 3.30 p.m., "Apparent Failure of the Promises" (Exod. v.), by Miss Mason.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway E.—Monthly workers' meeting, Friday, July 2, tea at 6, meeting at 7. Mr. R. C. Morgan will preside. Mr. Chas V. T. Onslow will give the address, subject, "The Love of God."

LONDON MISSIONARY SOCIETY.—The next monthly missionary prayer meeting will be held in the Board-room at the Mission House, 14, Blomfield-street, E.C., Monday, July 5, 4.30 p.m. Rev. W. Spensley will preside. All friends of missions welcome.

Y.M.C. ASSOCIATIONS.

NEW METAL EXCHANGE, Whittington-avenue, Leadenhall-street, E.C. (late Gracechurch-street).—Bible readings, Sundays, 5 p.m., "The Alphabet of the Human Heart," by Mr. Alfred Woods. Monthly meeting of workers, June 29, 6.30 p.m. Mission work each evening.

160, RUE MONTMARTRE, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, June 24, 8.30 p.m., address. Sunday, 27, 8 a.m., breakfast; 9 a.m., address, Rev. A. J. Bridgman; 3.15 p.m., Bible class, Mr. Stephen Pewtress, "Christ's entrance into Jerusalem." Wednesday, 6 to 10, anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile row, Regent street, W.—Thursday evening, June 24, at 8.45, young men's meeting, other meetings as usual. The Secretary devotes Wednesday evenings to receive strangers.

CONFERENCE HALL, Stratford.—Sunday, June 27, at 3 p.m., Rev. J. H. Banfield; 7 p.m., Mr. John Wood.

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Mission and other Appeals.

MR. GEORGE FULLER, superintendent of the Destitute Children's Friend Mission, 1, Follett-street, Poplar, E., appeals to our readers for tracts and flowers for distribution. The mission has a large staff of workers ready to carry them to the many dark homes in the East-end of London.

ST. JOHN'S, Copenhagen-street, Islington.—The sale of work is unavoidably postponed from July 1 to July 8 and 9. Gifts will be most thankfully received by Mrs. Charles Ough, Worthing House, 1, Mountfort-terrace, Barnsbury-square, and the attendance of friends is very earnestly solicited.

BELFAST VISITING MISSION.—The Ragged School in connection with this Mission has quite outgrown its present premises, and will soon be transferred into a plain mission schoolroom, which will also be used as a mission hall. £50 are required that this school may be opened free from debt. Letters to be addressed to Rev. E. Rolinson, 3, Holborn-terrace, Belfast.

OPEN-AIR MISSION.—Mr. F. A. Bevan, 54, Lombard-street, E.C., has written an appeal on behalf of the funds of the Open-Air Mission, strongly commending its work, and asking for the £1300 yet needed to complete the operations for the current year. Contributions may be sent to Mr. Bevan; also to Lord Kinnaird, the Treasurer, 2, Pall Mall East, S.W.; and to the Secretary, Mr. Gawin Kirkham, 14, Duke-street, Adelphi, W.C.

A MISSION SHIP FOR IRELAND.—An appeal is made for a new steam mission vessel for the Missions to Seamen work in Belfast Lough, in the outer anchorages of which, some miles below Belfast, several thousand ships of various nationalities annually take shelter. The late Mr Conway Dobbs, formerly a naval officer, gave £500 towards this purpose, but a further sum of £400 is required. Contributions may be sent to Sir John Preston, Belfast; or to Commander W. Dawson, R.N., the Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

ABERGAVENNY.—Funds are urgently needed towards carrying on work in mission-rooms where the Gospel is faithfully preached. The only funds that can be collected in a very poor parish are insufficient to defray the expenses of the parish church, and these mission-rooms are in poor districts two and three miles distant from the church. Address Rector, Maesgwartha, Abergavenny. A lay reader is earnestly needed to assist in carrying on the work in these mission districts, but the Rector has no funds. Will any of the readers of THE CHRISTIAN send him help for the work.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—S.McC. F.B.M. W.S.W. G.M. T.E.K. W.D. L.C. P.P. P.R.M. D.S. C.W.P. G.F. A.J. W.L. W.C. F.W. W.H.P. G.H.L. M.G. C.R. C.F. J.T.M. W.E.P. J.R. L.E.W. J.B.W. J.A. H.J.G. M.P.L. W.T.S. D.A. G.F.P. E.W.M. J.G. C.M.O. W.L. A Friend. R.P. A.F. M.A.H. H.F. R.H.L. W.B.S. J.B. D.S. W.M. J.T.G. H.L.H. C.M. A.T. L.B. W.M.O. A.D. E.H. J.T.M. J.S.M. W.J. E.C.U. E.N.S. C.E. W.M. I.F. J.G.M. G.C. J.S.R. J.H. R.C. M.K.T. A.M.L. C.L.B. W.M. J.M.G. S.G. A.M.B. H.N. E.H.W. J.E.P. H.C. E.R. E.S.S. J.A.S. J.S.S. Reader. W.F. G.B. W.H.N. J.M. W.M.C. L.F. W.E.W. A.A.S.

APPLICANTS FOR TRACTS.—R. Weaver, 6, Meath-street, Battersea Park, S.W.; T. Payne, 19, Shaversend, Dudley; I. Jones, John's-lane, Dudley Port, Staffordshire; B. Harben, Sunnyside, Sandgate; Mrs. Brown, 98, Archway-road, N.; Miss F. Barre, 23, Grovedale-road, Upper Holloway, N.; Mrs. Beveridge, Over Kinneddar, Saline, Dunfermline; Mr. Snowden, 26, Fairfield-road, Bow, E.; Mr. Sambrook, 16, Fern-terrace, Eve-road, Leytonstone road, E.; A. T. Anderson, 244, Cable-street, E.; H. Ruff, 35, Hindon-street, Pimlico, S.W.; H. Fraser, 23, Hercules-road, Holloway-road, N.; R. Tweed, Renfrew Land, Bridge of Weir; Mrs. Waterson, 135, Shield-road, Glasgow, N.B.; Ellen Schmidt, 125, Cleveland-street, Fitzroy-square, W.; A. Turner, care of Mr. J. H. Brown, 18, Durham-road, Manor Park, E.; J. J. Browne, City Missionary, 29, Oliver-grove, South Norwood, S.E.; J. Kingshott, 8, Polygon-mews South, Hyde Park, W.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Subscriptions received by Messrs. Morgan & Scott to Saturday, June 19, 1886.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
China Inland Mission—E. J. M. £10; M. Y. T. £2; V. W. 10s.; A. C. 10s.; C. J. R. £1 16s. 8d.; E. E. B. 1s. 9d.	14	18	5
Miss Whately's Work, Cairo—V. W. 10s.; (*Nile Boat*) C. P., Clifton, 2s. 6d.	0	12	6
Mr. Fegan's Boys' Home—V. W. 10s.; E. A. T. £2	2	10	0
Free Distribution of the Scriptures—M. B., Streatham	0	10	0
Distress in Wales (Mr. Prout)—T. C. E. 3s.; Ilfracombe, 5s.; Amica, £2 10s.; R. A. D. £2; Mrs. R. 2s. 6d.; F. M. R. 2s. 6d.; E. B. 2s; Miss L. £1; M. M. E. W. 12s; Rom. vi. 7, 8, £1; C. B. 2s. 6d.; A. M. D. 10s.; G. R. M. £5; Mrs. G. P. 10s.	13	19	6
Soldiers' Institute, Portsmouth—L. £1; X. A. £10	11	0	0
Dr. Barnardo's Homes—L. 10s.; A. M. D. 5s.; P. A. T. £1; E. A. T. £2	3	15	0
Day in the Country Fund—Tiverton, 10s.; Servants, Piercefield, 7s. 6d.; Rom. vi. 7, 8, 10s; M. and A. M. S. J. 10s.; L. A. 2s. 6d.; T. C. E. 2s. 6d.; Ilfracombe, 5s.; A. M. M. £5; M. 6d.; T. B. W. 6s; M. A. M. 5s.; E. J., Surbiton, £1; J. B. £1; G. D. C. 7s.	10	5	0
Mr. Fenn's Work, Spain—A. C.	0	10	0
Corsica Mission—New Cross	0	2	6
Cow-cross Mission—(*Day in Country*) A Friend, 5s.; C. P., Clifton, 2s. 6d.	0	7	6
Open Air Mission—M. S.	2	2	0
Miss Weston's Work in the Royal Navy—A. P. 10s.; T. B. W. 5s.; (*Sailors, Devonport*) M. L. £2	2	15	0
Mr. A. G. Brown's Work—A. M. D. 10s.; (*Disabled Missionary*) A. P. 10s.; Joe, 10s.; C. G. 5s.; Rom. vi. 7, 8, 10s.; E. F. S. £1 15s.; Mrs. B. £1 1s.; J. B. £5; W. R. 10s.; Amica, £5; R. A. D. £2; C. P., Clifton, £1; A. S. 5s.	18	16	0
North-East London Gospel Mission—(*Country Holiday Home*) E. C. £2; F. J. W. £1; H. M. 10s.; Amica, £2; A. H. C. and M. C. £1; F. M. R. 5s.	6	15	0
London Medical Mission—E. C.	2	0	0
Sick Children's Dinners—E. C.	2	0	0
Mission to Deep-Sea Fishermen—E. C.	0	18	10
London Samaritan Society and Homerton Mission—Friend	0	2	6
Distress in Ireland—F. J. W.	1	0	0
Bird's Nest Mission, Dublin—F. J. W.	0	10	0
Mildmay Mission to the Jews—M. F. C.	0	10	0
George-yard Ragged Schools—A. M. D. 5s.; (*Day in Country*) Joe, 5s.; (*Free Meals, Factory Girls*) H. F. M. £5; (*Free Meals, School Children*) H. F. M. £5	10	10	0
Home for Crippled Boys, Kensington—Joe	0	5	0
St. Giles's Christian Mission—C. P. 10s.; (*Prison Mission*) M. P., Liverpool, £1; (*Day in Country*) T. O. 5s.; Rev. E. M. 10s.; G. L. M. 10s.	2	15	0
Mrs. Wall's Work in Rome—(*Beggars*) Mrs. G. P.	0	10	0
Scriptures for the Blind (Dr. Moon)—M. L.	2	0	0
Miss Daniell's Work, Aldershot—M. L.	2	0	0
Bible Stand, Crystal Palace—M. L.	2	0	0
Miss Leigh's Work, Paris—M. L. £2; X. A. £10	12	0	0
Mr. Eoll's Work, Port Said—Thank-offering	0	10	0
Home of Industry—(*Emigration Fund*) J. B.	5	0	0
London Bible Woman's Mission—J. B.	5	0	0
Soldiers' Institute, Gibraltar—Amicus	0	2	6
Labour Aid Society—(*Seamstresses*) Amica, £2 10s.; R. A. D. £1	3	10	0
Home Work for Unemployed—Amica	2	19	0
Distressed Factory Girls, Barking—Amica, £2 10s.; C. P., Clifton, 2s. 6d.; (*Emigration*) R. A. D. £5	7	12	6
Gratuitous Circulation of THE CHRISTIAN—Amica, £1; A. G. T. 2s. 6d.	1	2	6
Maloga Aboriginal Mission—Amica	2	0	0
Village Evangelist (Lady Sebright)—Amica	5	0	0
Mr. Toye's Orphanage—Amica, £5; A. S. 5s.; M. 6d.	5	5	6
Gospel Purity Association—Amica	10	0	0
Chapelle Evangelique (M. Barbier)—M.	1	0	0
Friendless and Fallen—(*Parson's Green Homes*) M. R. A.	0	10	0
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Archibald G. Brown gratefully acknowledges the following anonymous donations for the Disabled Missionary: A Crippled Woman, 5s.; H. G. H., Bolton, 5s.; Mrs. Fitzroy, £1; Widow Lady, 10s; E. C. 6s.; Sister in the Lord, 1s.; A Poor Hospital Nurse, 1s.; 1 Cor. xii. 25, 10s.; W. W., Reigate, 2s. 6d; Reader of THE CHRISTIAN, 1s.; C., Westgate, 5s.; W. A. P. 10s.; A Fellow Sufferer, 5s.; A Comrade, 4s.; "Wounded in the Fight," £1; W. B. £5; Matt. x. 29, £1; F. V. M. 15s.; A. T. O. £2; Emily Hart, £5.

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The ANNUAL MEETING will be held at WILLIS'S ROOMS, King Street, St. James's, on Friday, July 2, 1886, at 3 p.m. Chairman, The Lord Bishop of Oxford. Speakers, Revs. Canon Wilberforce, W. Hay M. H. Aitken, M.A., C. J. Ridgeway, M A.

Mrs. SMYLY begs to remind the friends and supporters of the

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[*These two Extracts are from Letters of Ministers of great age and eminence in Edinburgh.*]

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(Continued from page iii.)

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CASE FOR THIS WEEK.

SEVERE CASE OF BRONCHO-PHTHISIS.

The patient is Mr. J. Crawford, of the Ordnance Survey, Batcombe, Evercreech, Somerset. When he first applied to me from a place in Cornwall, about a year and eight months ago, he had been four years under medical advice at great expense, but derived no benefit. First he was told his case was bronchitis, then bronchial asthma, then that consumption had set in, that *medicine was of no use*, so that now he deemed his case *hopeless;* but seeing my cases, which are published weekly, hope revived, and he wrote to me for advice and medicine.

At this time he was suffering with violent cough, heavy expectoration of purulent matter and blood, pains, spasmodic breathing, general weakness. It may be mentioned that the father of the patient had died of consumption.

In one month the blood had ceased, the cough and breathing were better. A prescription I sent him had also removed the pains. "I have every confidence (he writes) in your valuable medicine."

The patient had good ground for the confidence so expressed, for each letter reported good progress. In the beginning of last year he writes me from Roborough, Devon (those engaged in the Ordnance Survey are moved about the country frequently) :—"I have stood the test of the winter well, and am stronger than I have been for some years."

Excitement through the illness of his little boy, together with a cold, brought on a little spitting of blood last autumn, which soon yielded to my medicine; so that, about two months ago, I received a letter from him, saying :—"I was quite restored to health after last writing you, and have not wanted medicine for some months. Friends who came to spend Christmas with me were astonished. *They had expected that I should be in my grave within a month after they had parted from me.* To your medicine and advice, under God's blessing, I owe my life and health that I now enjoy. You can make any use of this."

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"I am the Lord that Healeth thee."—Exodus xv. 26.

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"With His Stripes we are Healed."—Isaiah liii. 5.

רפאני יהוה וארפא׃
"Heal me, O Lord, and I shall be Healed."—Jer. xvii. 14.

רפאני יהוה כי נבהלו עצמי׃
"O Lord, Heal me, for my bones are vexed."—Psalm vi. 2.

יהוה אלהי שועתי אליך ותרפאני׃
"O Lord my God, I cried unto Thee, and Thou hast Healed me."—Psalm xxx. 2.

הרופא לשבורי לב ומחבש לעצבותם׃
"He Healeth the broken in heart, and bindeth up their wounds."—Psalm cxlvii. 3.

ברכי נפשי את יהוה הרופא לכל תחלואיכי׃
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JOHN NOBLE,
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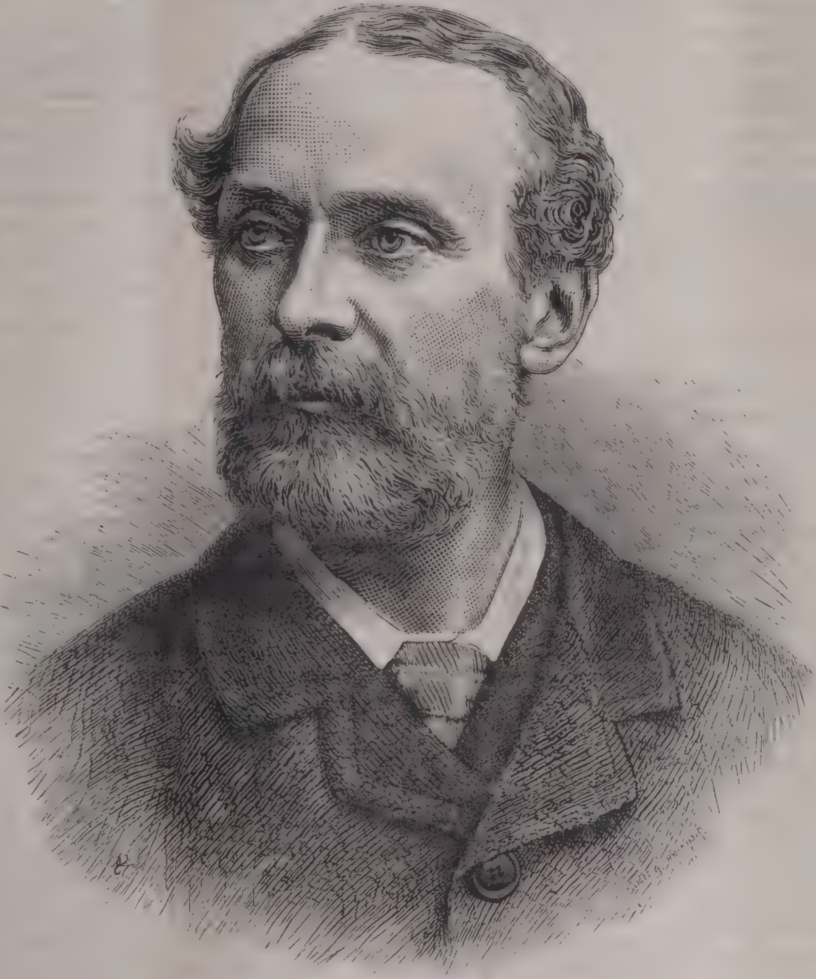
MR. STEVENSON A. BLACKWOOD, C.B.

OUR present issue contains a report of the leading addresses at the Mildmay Conference of last week; and among others those given by Mr. Stevenson A. Blackwood, as President of the Conference. At these annual gatherings the speakers change from year to year, and we seldom hear the same voices many times in succession. Since 1873, however, when the sainted Mr. Pennefather was taken from his earthly labours to his heavenly rest, the form and voice of Mr. Blackwood have been familiar to all who have come up June after June to this meeting-place of many scattered workers for the common Master. Last week, therefore, he presided at the Conference for the sixteenth consecutive time. As he is yet in the fulness of his prime, we may confidently express the hope that for many years to come he may be spared to fill the post of President at these notable assemblies, with the same wisdom and universal acceptance that have marked this service in the past. To many of us the Mildmay Conference would seem to be lacking in one of its characteristic features, if Mr. Blackwood were absent from his accustomed seat in the chair.

Though he will be best remembered by the rising generation of evangelical Christians, in connection with Mildmay, Mr. Blackwood has many additional claims to notice as a servant of the public. More than any other man now living, so far as our recollection goes, he illustrates the possibility of combining high office in the State with signal usefulness in the Church. After serving for twenty-two years in Her Majesty's Treasury, during two of which he was attached as commissariat officer to the Brigade of Guards in the Crimean War, he was appointed, in 1874, to the first occupancy of the then newly-created post of Financial Secretary to the Post-office. Six years later he became permanent head of that great department of the State, which controls the Post-office and Telegraph system, and recently the Parcel Post. Such a position of responsibility, involving the chief oversight of nearly 100,000 workers throughout the United Kingdom, would fully engross the time and tax the energies of most holders of the office. Early in his official life, however, Mr. Blackwood was led to realise the claims of God on his active allegiance, and to these claims he has responded in no half-hearted way. Immediately after his conversion, his gifts of earnest and effective speech were turned to account in the conduct of evangelistic services in the West-end of London. This kind of work, which then seemed, and may still seem, "irregular" to some who lay great stress on form and precedent in religious matters, is more difficult when attempted among the higher social ranks of the community, than among those in humble life; but the effort made at Willis's Rooms was crowned with much success, and was ardently followed up by endeavours of a more private nature. Since then Mr. Blackwood's labours as an evangelist have been constant and unremitting, so far as fidelity to public duty would allow. For several years weekly meetings were regularly held by him in his own house at Streatham, Surrey—meetings still thankfully remembered by many, and at which the series of addresses, subsequently published under the titles of "Forgiveness, Life, and Glory;" "The Shadow and the Substance;" and "Heavenly Places" (*Nisbet*), and so widely circulated and blessed, were delivered. But, though specially qualified to address cultured audiences, he has by no means confined his preaching to those of his own rank in the social scale. In the pretty Kentish village of Crayford, near which he resided for some ten years, he had a mission hall erected, and there his voice was often heard, speaking in most persuasive accents, like the Apostle of old, on righteousness, temperance, and the judgment to come. For several years he convened a Spring Conference of Christians at Crayford, but on his removal to another part of the county, it ceased to be held. He still devotes what time is at his disposal to Gospel work, whether among rich or poor; his Bible-readings have long proved a great attraction, and a means of much spiritual profit to believers.


(*From Photograph by Messrs. Elliott & Fry.*)

As a practical man, and having a deep sense of the special necessities of the time, Mr. Blackwood has thrown in his lot, and wielded his influence, both by example and by speech, on behalf of the Temperance Reform. Some of his addresses on this burning topic, such as "The Present Distress," "Look out for the Safest Path," "Battlements and Bloodguiltiness," &c., have been published (*Morgan & Scott*), and deserve wide circulation, especially among Christians, as setting forth their urgent duty in connection with one of the towering evils of the day. In his official connection with the Young Abstainers' Union (which seeks specially to reach young people of the upper classes), the

Band of Hope Union, and other temperance organisations, he has thrown all the weight of exalted position and enlightened conviction into the scale of sobriety and social happiness. At Crayford, with the sympathetic assistance of his wife, the Dowager Duchess of Manchester, he opened a "British Workman" public-house, in connection with the mission hall there. Would that all our public men occupying high office were equally alive to the evils of intemperance and equally earnest in coping with them.

The question of social and national impurity having lately been brought into a much-needed prominence, Mr. Blackwood has not shrunk from bearing his testimony on the right side. Last year he presided at a meeting held at Mildmay on this subject, and his utterances on that occasion proved that on this, as on other matters affecting the true well-being of the nation, and the advancement of Christ's kingdom, he is not slow in coming to the help of the Lord against the mighty. It is not needful, nor would it be consonant with his own feelings, that in this sketch we should enlarge greatly on the services he has, by the help and guidance of God, rendered to the cause of true religion and of humanity among his fellow-countrymen. We feel certain, however, we are but expressing the heartfelt wishes of all our readers (even those to whom the portrait we give brings the first glimpse of his comely features) in praying that God may preserve him long in health and strength, and energise him for future service even more abundantly than He has in the years that are past.

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AMERICAN BAPTISTS AND THE CONGO.

The following is from a report of the recent annual meetings at Ashbury Park, of the American Baptist Missionary Union:—

The report on the Congo Mission was awaited with the greatest interest. It may be remembered that this is what is known as the Livingstone Inland Mission, organised in England, and the labourers in it are all Britishers. Mr. and Mrs. H. Grattan Guinness have taken the leading part in its management. Feeling unable to support it longer, they offered it to the American Baptists two years ago, at Detroit. There was much hesitation about assuming the additional pecuniary liabilities involved in accepting the Mission, but the Missionary Union voted to adopt it. In the earlier part of the present year, however, there were many questions regarding the wisdom of the action which had been taken. It was feared by some that success could never be achieved in it, and furthermore, the missionaries being all from Great Britain, were personally unknown to the managers of the Union, and, in addition to this, some of them were not Baptists, but Church of England men, and members of other non-Baptist bodies. It looked as if, at the annual meeting, it might be voted to withhold appropriations.

But about three months ago, there arrived in this country, from the Congo country, Mr. A. Sims, M.D., a scholarly young physician connected with the Mission, and wherever he spoke the tide was turned. Rarely has a stranger won so soon the hearts of the American Baptists. He was, of course, present at Ashbury Park, and after the reading of the report by the Rev. A. C. Osborne, D.D., he was called upon to make an address, which he did with effect. After powerful addresses by Dr. Gordon, of Boston, and Dr. Crane, of New Hampshire, the meeting adopted the report of the committee, and it was voted "that all thought of the abandonment of the Mission or its transfer to any other society, if such thought has ever by any been entertained, should, in the judgment of the Union, be from this time forth put aside, and that we should apply ourselves with all diligence to the reorganisation, enlargement, and efficiency of the Mission."

WHAT SHALL WE DO FOR THE PEOPLE?—3.

By LADY HOPE.

What varied answers might be written to this question! The one point that we have under our consideration at this moment, alone presents itself under a variety of aspects—I refer to the provision of coffee-houses of a superior kind for the use of the working people. How many histories of a bright success might be written by those whose real but quiet work has never been brought into publicity! I could quote many instances, indeed, of this kind, but only fear that many of my friends might dislike to find a description of their work in print! For this reason I shall only venture to touch vaguely upon one or two of those efforts to which I refer.

In several of our seaside towns, in a prominent position, or a more retired one as the case may be, the busy coffee-house, with its comfortable and cheery reading-room adjoining, may be found, a haven of safety alike to the pleasure-seekers who frequent such resorts in summer days, to the man of business who wants his hurried meal or a look at the papers, or to the clerk, the mechanic, the labourer, who needs a place for conversation with a cup of tea or coffee to grace it, apart from alcoholic stimulants and tobacco fumes. If well managed and conducted with care and ability you will always find a stream of customers passing in and out of the open door; and the manager will tell you, "It pays well!" "The people are very glad of it." "Our custom is increasing." "We pay 10 per cent." Whereas others are able to add, "Many have been reclaimed from drunkenness by means of these rooms. We have meetings very often; and most successful ones, when every effort is used to win the people to a new life; and these efforts are having real blessing."

Then, again, there are village coffee-rooms, each one of which has its own little history, with its ups and downs, and then its bright page of real successes. Many of these humbler coffee-rooms have had immense difficulties to contend with. Nothing but stern necessity has given rise to their existence, or has had power to keep them going. Lack of means is in many cases the giant enemy against which the earnest worker is compelled to contend. While the public-house at the corner is almost always backed up behind the scenes by some wealthy proprietor, the poor little coffee-room is worked very frequently by those who have neither "silver nor gold," but only an earnest desire to rescue those who are becoming victims of drink from the chains that are fast closing round them. Were the coffee-house as rich at its first start as the public-house, it would have, humanly speaking, a far greater chance of success. But when faith and prayer are its moving impulses, it carries the day before all hindrances. Nothing can stand against it then; and if it is made thoroughly attractive in a way that will suit the country people they will flock to it in the evenings for miles round. It will have a name in the neighbourhood that acts magnetically.

"We often find that village coffee-rooms do not pay," says one of our readers. I am afraid that this is true; and yet very often for the non-payment there is a cause; and upon this point we must touch presently. At the same time I know of most successful ones in retired spots where the thoroughfare is almost *nil*, and where the houses are scattered. In such cases the expenses are very carefully managed, the labour limited, and much individual care is given to the enterprise. The people value and appreciate the cosy room, with its pleasant repasts, books and pictures, affording opportunities of meetings and conversation all the year round, with a friendly welcome from the ministering angel of the place, who is, I must confess, generally, a young lady. She devotes herself to the welfare of all who frequent it. She watches minutely all the details of food and drink; sees that the counter is well supplied, and that the tastes of the people are properly met; that the house is clean, and the windows bright; the tables well provided with large-print Testaments, pictoral books and periodicals. We all know that the touch of a lady's hand can do much towards making a house attractive; and that her gentle and kind words carry an influence wherever they go, if they are tempered by grace, and hallowed by the spirit of love and peace.

We have also the roadside coffee-house, with its beds and bar, parlour and kitchen, the very essence of comfort and social convenience. Here the farmers make their bargains, and the labourers count out their wages, and the travellers from town to town "step in" to quench their thirst, or take a rest, before proceeding on their way. Here the manager must always be on the alert, for he never knows at what hour of the day his guests may appear. Of one thing he is certain, viz., that his visitors will call for something to eat or drink the moment they enter; and woe betide his good name in all the neighbourhood, and the success of his trade, if the right provisions are not instantly forthcoming! On the other hand, if his business faculties are good, he can generally make an excellent custom, for his fame spreads far and wide, and his clean beds, good viands, and civil words are spoken of in all the countryside. Here, too, what an opportunity there is for sowing seed! Truths may be taught, and sympathy shown that will never be forgotten, germs scattered that can bring forth "fruit unto eternal life." A book, a tract handed to the traveller, perhaps a "Take-one" placed at the door from which the stranger can help himself, by such simple means as these the roadside coffee-house may become a great blessing to the souls as well as bodies of the people who frequent it.

Then, there is the town coffee-house. I need say but little on this phase of our subject. Our readers have only to look at those that are well conducted in any town, and they will readily discover that the trade carries in itself the element of success. Take one glance at Lockhart's cocoa-rooms, either in the busy thoroughfares of our London streets, or within the precincts of the Exhibition! You will always find a crowd of customers, contented and good-humoured, satisfied with their purchases, and therefore willing to pay their money. Here we may notice that the most minute care is given to every detail, and the results prove that this care is a very profitable one. These rooms are thoroughly popular. Then there is "The Rose and Crown" with its crowded bar, its many cubicles, and its notorious prosperity, whose owners are so kindly willing to answer any questions about their method of management. These are only instances; I might quote others. But I will merely relate the fact that in a town which I happened to know four years ago, and which was then opening one coffee-house, there are no less than eight of these popular resorts, and all paying good dividends.

The railway coffee-taverns are doing wonders just now. I only wish I had space to enter into particulars concerning them, but must content myself by saying that in one of these, which has only been opened about three months, the customers number more than two thousand a day; and yet it is only a simple iron structure, without lodging-rooms, its sole attractions being a first-rate manager with a kind heart and a clever head, most excellent food, "everything of the best," as the customers say, and spotless cleanliness, with constant and close inspection and supervision. I need not say that this coffee-house is an unspeakable boon to its neighbourhood, and especially to the railway servants, for whom it has been opened.

MR. MOODY'S NORTHFIELD SCHOOLS.

By Rev. THEODORE L. CUYLER.

Northfield, Mass., June 1, 1886.

Yesterday, when we passed through New York on our way to the Grand Central Station, the streets were thronged with people who were waiting to get a glimpse of the stout, burly President. We have come up hither for a day or two with another stout, burly man, who may be styled the President, or Premier, of the enlarging army of evangelists and lay-workers. Mr. Moody is a born leader. If he had gone into the army, he would have soon won stars on his shoulder-straps; if he had gone into the Methodist or the Episcopal ministry, he would have speedily become a bishop; in fact, he is an itinerant bishop now, with the whole land for his diocese. He has gone everywhere, preaching the Word, and organising Christian work, from Maine to California. To-day two new and noble buildings have been opened for use at his "Mount Hermon" School for boys, and the services connected with this opening have brought us hither.

We always enjoy a ride through the superb Connecticut Valley. The Hudson is the king of American rivers for beauty; but below Catskill, it has nothing that can properly be called a valley; whereas the Connecticut River is throughout nearly its whole course lined with lovely meadows, and cultivated fields, which stretch back to the foot of the hills. From Springfield to Northfield the scenery is enchanting. Just before reaching Mount Holyoke we caught a glimpse, across the fields, of Mary Lyon's world-known "Mount Holyoke Seminary," at South Hadley. This institution has been the prolific parent of all the best female schools in our land, and in my humble judgment, Mary Lyon still ranks as the most solidly useful woman whom America has yet produced. The missionaries and the ministers' wives who have graduated from that Seminary number over one thousand; the school itself has given shape to female education in many scores of institutions elsewhere.

As we passed through Northampton, embowered among its elms, we saluted the memory of President Edwards, and rising young "Smith College." The landscape as we entered Greenfield is one of the most charming in Massachusetts. At half-past five our train halted at South Vernon, exactly on the line between the "Bay State" and Vermont. Mr. Moody met us with his carriage, and drove us over the river to Northfield. What a Jehu he is! Last evening, in his zeal to give us as many outlooks as possible, he dashed across clover-fields, making a road for himself—just as he always has done, into the hearts of the people everywhere. From the high ground above the Ladies' Seminary, the view at sunset was an inspiration for the pencil of a Church or a Kensett; the river gleamed like a mirror of gold, reflecting the maples on its banks, and the Green Mountains beyond them. Such scenery is an education. At eight o'clock the two hundred young ladies of the "Northfield Seminary," mustered in the Chapel-hall of the fine new stone edifice used for recitations, and we had an hour of sacred song and off-hand speeches. The Seminary is crowded with pupils, and three hundred applications for next year have already been reluctantly refused for want of room. No invalids are received; none but robust, vigorous girls, who are willing to engage in wholesome household-work while here, and who intend to make themselves useful in after life in labours for the Master. "Every idle man is a monster," is a prime article in Brother Moody's creed. Our last evening call was at the old farm-house in which Mr. Moody was born, and where we found his venerable mother sitting serenely under the "palm-tree" of fourscore and two years.

This morning an Irish jaunting-car—one of the many gifts of foreign friends—was at the door to take us to the beautiful "Frederick Marquand Memorial Hall," now used as the principal dormitory and dining-hall of the young ladies. What a wide and wise distribution is being made of the estate of that noble philanthropist, who stamped "holiness to the Lord" on his princely possessions! Why will not all rich Christians learn that Christ's treasury never "passes a dividend"? Among the latest contributions to the Seminary, is a superb and costly model of Solomon's Temple; its only duplicate is in the University of Edinburgh.

This morning, at nine o'clock, the procession of wagons was on its way to "Mount Hermon," which lies two miles off, on the opposite side of the river. Among them were two handsome "church-wagons," built by Mr. Moody to bring poor people to church every Sunday. We were all ferried over the river, and then drove up into the spacious "campus" of Mount Hermon School. This institution for boys is conducted on the same principles as the Northfield Seminary for girls. No lad is admitted under sixteen; the average age is eighteen; the total cost of education is not above one hundred dollars a year; and the Word of God is made the chief text-book for daily study. The main object of the school is to train industrious youths for Christian usefulness.

There were already six buildings occupied by the two hundred or more pupils. To-day the two new structures—both of which would be worthy of Yale or Princeton—were thrown open. One of them contains the finest dining-hall in the State; the other is devoted to the students' lodging-rooms, and cost $80,000. The public exercises to-day were held in the chapel of the large "Recitation Hall." The venerable Mr. Hiram Camp—President of the Board of Trustees—was escorted to the building by a military corps of the students, with drums beating and colours flying. Field-marshal Moody then directed the seating of the crowd, and conducted the exercises in his characteristic style. I have no space to speak of the spirited singing, led by Mr. Sankey and Mr. Towner, or of the addresses which were delivered by Ex-Governor Washburn, Prof. Hubbard, Major Whittle, Rev. Mr. Goss, of Chicago, and your correspondent. After two hours of talk, came a bountiful lunch to a thousand hungry folk, in the new dining-hall.

Is it proposed to make this institution a substitute for the College and the Theological Seminary in preparing candidates for the ministry? Not at all. But our vast country is outgrowing the present supply of thoroughly-educated ministers, and there is a *demand* for trained Gospel-workers, as city-missionaries, as evangelists, as managers of Young Men's Christian Associations, and other lines of lay-labour. Many earnest, godly young men—instead of devoting seven or eight years to a College and Seminary preparation for full pulpit work—prefer to train themselves especially, in a couple of years, for just such work as that of the one-armed soldier, Mr. Morton (in the "Railroad Mission," of Chicago), and of Major Whittle, the Evangelist, and of Missionary Bass in Brooklyn. Our Theological Seminaries do not keep up with the demands for new men equipped for the pulpits; our towns and big cities *must* have live men and women, and live Gospel, or else drift away to the Devil; to help meet this urgent necessity is the single aim of our beloved brother Moody. Let the Church of Christ second his noble aims with their money, their men, and their prayers. — *New York Evangelist.*

AT THE PRISON GATE.

Dear Sir,—The annual meeting of our Prison-gate Mission a few days ago suggested the following lines. Your sketch of Mr Wheatley's life and work suggests my sending them to you.

Belfast. Yours faithfully, W. Maxwell.

God speed your noble enterprise,
Ye knights of Christian love who wait
To tilt with crime, and snatch the prize
From Satan at the prison gate.

Emerging from the stony cell,
Come hearts forlorn and obdurate:
With kindly words 'tis wise and well
To greet them at the prison gate.

Alas! the tempter, too, is there,
With blandishment and gilded bait;
Oh, guard them from the fatal snare
That waits them at the prison gate!

The prodigal to peace and home,
And hearts long crushed and desolate,
In weeping penitence may come
If welcomed at the prison gate.

Some parent's heart as good as dead,
Love's touch may yet resuscitate;
And coming days with hope o'erspread
May brighten at the prison gate.

The world is quick with shame's foul brand
To seal the poor delinquent's fate:
Oh, with a timely Christian hand
Prevent it at the prison gate.

The message of a Saviour's love
Declare, e'en though it seem too late:
The story of the Cross may prove
Salvation at the prison gate.

And when before the great white throne
Assembled worlds their sentence wait;
What joy to meet the trophies won
For Jesus at the prison gate!

W. M.

MISSION WORK IN BERLIN.

Dear Sir,—I have recently returned from a fortnight's Gospel work in Berlin, mainly in connection with Herr Julius Rohrbach's mission in Moabit, a suburb of that great city. In connection with this important and undenominational centre of usefulness, a church of about eighty members has been formed, numbering some intelligent and laborious workers. Much tract distribution and visitation among the poor have been carried on; this has been the more valuable because such efforts are by no means common. In Berlin, Christianity is deplorably weakened by its perversions, ritualistic on the one hand, rationalistic on the other. These things have diminished the power of the pulpit and the zeal of the Churches. Vital religion is very rare, attendance at God's house is but small, Sunday is but little respected. Out of a population of 1,350,000 only about 20,000 or 30,000 attend a place of worship.

Under these circumstances, which so forcibly testify to the need of such an enterprise, the success of Herr Rohrbach has been considerable; so much so that the present mission premises in Moabit are proving too small. He is building in the same street, a commodious hall, which will cost a sum that in England would be regarded as very moderate, but that in Germany, where the people have not been trained to give, would be looked upon as one involving a formidable effort to raise. From personal observation, I can testify that the work is in every way worthy of it. May it be to Berlin and Germany what Mr. McAll's Mission has been to Paris and France.

English Christians are cordially welcomed by Herr Rohrbach. If they want to address his meetings they will find (as I did on twenty-four different occasions) that he possesses a remarkable aptitude for the instantaneous presentation of their thoughts to the people in German. I earnestly hope that some who may be visiting Berlin this summer will call on him. His address is 8, Bremer Strasse, Moabit. Mr. Donald Matheson, 120, Queen's-gate, London, S W., kindly acts as his treasurer.—Yours faithfully,

Barnsley. J. F. T. Hallowes.

SHELTERING HOMES, LIVERPOOL.—The safe arrival is announced of Mrs. Birt and the band of children who sailed from Liverpool for Quebec by the *Parisian* steamship on June 10. This was the third band sent out this year.

FOUNDATION TRUTHS.

II.—GOD AND MAN.

What is the original relation of God to man? At the present day, the importance of this question cannot easily be over-estimated. Upon our answer will depend, to a large extent, the truth or falsity of our views in relation to sin, redemption, and the future life. The anti-evangelical trend of the Broad Church theology is owing to the prominent place which that scheme gives to the dogma of "universal fatherhood" as expressing the fundamental relation subsisting between God and the race. The logical outcome of that position is seen in the weak, false, and unscriptural sentiments pervading not only the religious publications but also the fiction, poetry, and biography of our time, and in the shallow liberalism that seems to have more regard for the lawless than for the law, and more sympathy with the offender than with the offended.

If God be the Father of all men in any strict and true sense—and we protest against the use of language in a slovenly manner in connection with such a subject—if the sonship predicated of the entire race be anything more than a mere metaphor or euphemism, then observe the inevitable positions to take up which we are driven: Sin is not the violation of righteous authority but a mere breach of filial duty; Jesus came not as Jehovah's righteous Servant to fulfil the broken law, and to endure the merited curse, but simply as one commissioned to do away with a misunderstanding or estrangement in man's heart, such as may take place any day between a father and a son; the atonement is robbed of its true character as a judicial transaction, as a strict propitiation for human guilt, and is made to consist in a revelation of self-sacrificing love fitted to subdue the hearts of man—a sort of *vis medicatrix naturæ*, by which the spiritual wounds of humanity may be healed, and refractory sons be brought into unison with the will of an offended parent; regeneration is not a new creation wrought by the mighty working of the Holy Ghost, but a mere resuscitation of man's consciousness to a supposed primal filial relation; and future punishment is deprived of its nature as retributive vengeance inflicted on rebel subjects, who have treated with contempt the beneficent obligations of God's law, spurned all the overtures of God's mercy, and outraged all the resources of God's grace, but is reduced to chastisement, or the energy of "corrective love burning on" with a view to the final restoration of all men.

In the face of such startling conclusions as these—conclusions which cannot be fairly avoided or denied if the premises be granted—ought not men to reconsider their position, look again into the terms that they employ, and inquire once more, What saith the Scripture? And in this reconsideration we humbly venture to think, the opening chapters of Genesis ought to have a prominent place. Is there a single trace of the relationship contended for in God's dealings with Adam in the Garden of Eden? Is it the function of a father to place his son under law, in a state of probation, according to strict terms of judicial procedure, and safeguarding the law by the terrible sanction of eternal death? He who answers in the affirmative confounds two offices essentially different—fatherhood and judgeship. The duty attached to the former relation is chastisement, while in connection with the latter is the responsibility of executing the just penalty of the law. To the father belongs love's rod; to the magistrate, the sword of justice. Any confusion of these two would result in the degradation of both.

Moreover, if the relation pleaded for did actually exist, why is there no mention of motives to obedience which might be supposed to spring justly out of the relation? "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Is this like the language of a father, laying an injunction upon his son, and enforcing obedience by means of considerations drawn from the intimate and endearing relationship between them? Or rather, is it not the expression of a righteous ruler's will, laying down a law, and threatening punishment against transgression?

But it is objected, If you thus narrow the Divine fatherhood to the exclusion of the unregenerate, do you not present the nature of God in a stern and repulsive aspect? And here it is that we come upon the crux of the whole controversy. For it must be asserted, over and over again, that the question in dispute is not one in reference to nature, but *relationship*. We do not deny or overshadow the bright message of the Gospel—"God is love." But we do deny that that message could constitute the basis for the relationship involved in "universal fatherhood." As an eminent authority on this subject has said: "It is not a question about the existence of a certain attribute in God, such as goodness, kindness, pity, sympathy. Nor is it a question about the sentiments and feelings which God may be supposed to entertain towards the beings whom He has made, and which He may express or embody in his actual dealings with them. The question is much more precise and definite. It is about the existence of a certain positively real and actual relation of fatherhood and sonship between the Creator and his intelligent creatures; such a relation as, like all real and actual relations, implies this, at least, that in virtue of it certain specific reciprocal obligations of a peculiar nature are incumbent on the parties embraced in it, having certain specific reciprocal rights, privileges and endearments associated with them. It is not a Divine feeling that may be called fatherly—as it might be equally well named from some other kindly human analogy—that we are in search of, but a real and actual Divine fatherhood." We deem it unnecessary to indicate the evidence which may be gleaned from the New Testament Scriptures, as such evidence has already been presented in the pages of The Christian. The revelation of sonship in the person of the Incarnate Word; our entrance into sonship through the gracious act of the Spirit of adoption; the inexpressible dignity and glory of our position as sons in the Firstborn; the manifestation of our high destiny that is yet to be given to the universe—from such entrancing themes we turn reluctantly away. In these papers we are dealing with foundation truths only.

In closing, it may be allowable to point out that the true antidote to the teaching referred to is a fair Scriptural presentation of the Divine character. Let us ever keep in mind the two sayings, "God is love," and "Our God is a consuming fire," and let us at the same time ever keep our eyes fixed on Him who is the outshining of the Father's glory and the impress of the Father's person, and we shall evermore feel the deep truth of Pascal's thought: "In Christ all contradictions are reconcilable."

Samuel M'Comb.

Magee College, Londonderry.

THE MILDMAY CONFERENCE.

Last week, for the thirty-first time, the Barnet-Mildmay Conference was convened for praise and prayer and mutual edification, without regard to sectarian distinction. In 1856, as most of our readers are aware, Rev. W. Pennefather, desiring to gather together in one the children of God who were scattered abroad, invited as many Christians of all denominations as could be accommodated at Christ Church Vicarage, Barnet, to confer together on the things of God; and to find out for themselves and to prove to others that the love of Christ is a uniting bond; and how much soever his people may differ in their points of view, yet that they love one another, and rejoice in the manifestation of that love.

Those who were present from year to year in those early days look back in memory upon familiar forms and faces of men and women esteemed very highly in love for their works' sake, who, one by one, have died in the Lord, and their works have followed with them. And the whitening hair and declining powers of many who still occupy their familiar seats remind us to expect from year to year some vacant place. But as the parents go the children come; and soon, in the great Conference Hall above, the assembly which the God and Father of our Lord Jesus Christ is convening through the ages will be completed, and all will sit down together at the marriage supper of the Lamb.

Not one of these Conferences, whether at Barnet or at Mildmay, has lacked the uniting and sanctifying presence of the King. On some occasions the power has been more manifest than on others, but we believe there has not been one but has resulted in the passing of some souls from death to life, and of others from life to life more abundantly. Many zealous Christian workers have received their first impetus here, and hundreds annually come up from towns and villages and lonely places, seeking and finding comfort, instruction, and encouragement, at these feasts of the Lord.

None of these Conferences have been more solemn, more practical, more profitable than the last. To Mr. Blackwood, as was learned from Mr. Mathieson's closing prayer, have we been indebted for the subject, and for the admirably arranged series of Scripture studies by which it was developed. We reprint them here at length, because they were the seed-corn of all the subsequent addresses, and because, more strictly than has frequently been the case, the speakers adhered to the subjects. We earnestly advise all our readers to procure for themselves and for distribution the beautifully printed penny book, entitled, "Separation unto God," printed at the Jewish Printing House, and sold at the Conference Hall, Mildmay, N.

THE BELIEVER'S SEPARATION UNTO GOD.

I. *By the will of God.*—The people shall dwell alone. I the Lord . . . have severed you from other people that ye should be mine. Ye shall make no league with the inhabitants of this land. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself. Wherefore come out from among them, and be ye separate, saith the Lord. Be not conformed to this world. (Num. xxiii. 9; Lev. xx. 26; Judges ii. 2; Deut. vii. 6; 2 Cor. vi. 17; Rom. xii. 2.)

II. *By the death of Christ*—He gave Himself for our sins that He might deliver us from this present evil world. That He might purify unto Himself a peculiar people. That they which live should not henceforth live unto themselves, but unto Him. Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests. Ye are not your own. For ye are bought with a price. Ye are Christ's. (Gal i. 4; Tit. ii. 14; 2 Cor. v. 15; Rev. i. 5, 6; 1 Cor. vi. 19, 20; 1 Cor. iii. 23).

III. *By the power of the Holy Ghost.*—Ye are the temple of God. The temple of the Holy Ghost. And the Spirit of God dwelleth in you. The anointing oil of the Lord is upon you. An unction from the Holy One. Upon the . . . right ear, and upon the . . . right hand, and upon the . . . right foot. Ye are sanctified . . . by the Spirit of our God. Not by might, nor by power, but by My Spirit, saith the Lord. The separation (*marg.*) of his God is upon his head. All the days of his separation, he is holy unto the Lord. (1 Cor. iii. 16; 1 Cor. vi. 19; Lev. x 7; 1 John ii. 20; Lev. xiv. 17; 1 Cor. vi. 11; Zech. iv. 6; Num. vi. 7, 8.)

IV. *By Personal Decision.*—Thou shalt abide for Me; thou shalt not be for another. Forget also thine own people, and thy father's house. Wilt thou go with this man? I will go. My beloved is mine, and I am his. I am the Lord's. Get thee out of thy country. Abraham obeyed, and he went out. Let us go forth therefore unto Him. As for me, and my house, we will serve the Lord. (Hos. iii. 3; Psa xlv. 10; Gen. xxiv. 58; Can. ii. 16; Isa. xliv. 5; Gen. xii. 1; Heb. xi. 8; Heb. xiii. 13; Josh. xxiv. 15.)

FAILURE IN SEPARATION.

I. *The Character of Failure.*—The sons of God came in unto the daughters of men. They were mingled among the heathen, and learned their works. They walk to go down into Egypt. To see the daughters of the land. They became vain, and went after the heathen that were round about them. Jehoshaphat . . . joined affinity with Ahab. Ephraim is joined to idols. They feared the Lord, and served their graven images. They sacrificed their sons and their daughters unto devils. (Gen. vi. 4; Psa cvi. 35; Isa. xxx. 2; Gen. xxxiv. 1; 2 Kings xvii. 15; 2 Chron. xviii. 1; Hos. iv. 17; 2 Kings xvii. 41; Psa. cvi. 37.)

II. *The Guilt of Failure.*—The holy seed have mingled themselves with the people of those lands. Judah hath profaned the holiness of the Lord . . . and hath married the daughter of a strange god. The friendship of the world is enmity with God. Shouldst thou love them that hate the Lord? What agreement hath the temple of God with idols? The name of God is blasphemed among the Gentiles through you. And whither they went, they profaned my holy name, when they said, These are the people of the Lord. (Ezra ix. 2; Mal. ii. 11; Jas. iv. 4; 2 Chron. xix. 2; 2 Cor. vi. 16; Rom. ii. 24; Ezek. xxxvi. 20.)

III. *The Consequences of Failure* (*to the Church*).—The days shall be lost, because his separation was defiled. Therefore were they, as polluted, put from the priesthood. Her Nazarites . . . are not known in the streets. Their children spake . . . according to the language of each people. Strangers have devoured his strength, and he knoweth it not. He wist not that the Lord was departed from him. Thou shalt be no priest to Me. (Num. vi. 12; Neh. vii. 64; Lam. iv. 7, 8; Neh. xiii. 24.; Hos. vii. 9; Jud. xvi. 20; Hos. iv. 6).

IV. *The Consequences of Failure* (*to the World*).—She hath lived deliciously: The kings of the the earth . . . have lived deliciously with her. She did corrupt the earth with her fornication. By thy sorceries were all nations deceived. Is this of thy whoredoms a small matter? Thy lovers will despise thee. This one came in to sojourn, and he will needs be a judge. He seemed as one that mocked unto his sons-in-law. They could not deliver . . . but themselves are gone into captivity. (Rev. xviii. 7, 9; Rev. xix. 2; Rev. xviii. 23; Eze. xvi. 20; Jer. iv. 30; Gen. xix. 9, 14; Isa. xlvi. 2.)

THE REMEDY FOR FAILURE.

I. *Confession of Failure.*—We are before Thee in our trespasses. We have given the hand to the Egyptians, to be satisfied. We are all as an unclean thing. We have sinned; do Thou unto us whatsoever seemeth good unto Thee. Turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved. Save us, O Lord, our God, and gather us from among the heathen. Do not abhor us for thy name's sake. With the Lord there is mercy, and with Him is plenteous redemption. (Ezra ix. 15; Lam. v. 6; Isa lxiv. 6; Jud. x. 15; Psa. lxxx. 19; Psa. cvi. 47; Jer. xiv. 21; Psa. cxxx. 7.)

II. *Return to Separation.*—Turn, O backsliding children . . . for I am married unto you. Separate yourselves from the people of the land. Shake thyself from the dust. I will heal your backslidings. I will restore to you the years that the cankerworm hath eaten. I remember . . . the kindness of thy youth . . . when thou wentest after Me. Ephraim shall say, What have I to do any more with idols? He shall return to the days of his youth. The hair of his head began to grow again. He restoreth my soul. (Jer. iii. 14; Ezra x. 11; Isa. lii 2; Jer. iii. 22: Joel ii. 25; Jer. ii. 2; Hosea xiv. 8; Job xxxiii. 25; Jud. xvi. 22; Psa. xxiii. 3)

CONSEQUENCES OF TRUE SEPARATION.

I. *The Power of a Separate Life.*—He shall be a Nazarite; . . . he shall begin to deliver Israel. He walked with Me . . . and did turn many away from iniquity. Moses forsook Egypt . . . with him will I speak mouth to mouth. The skin of his face shone. Daniel would not defile himself. Light, and knowledge, and understanding were found in him. Thou goest with us; so shall we be separated. By the Holy Ghost: by the power of God. Who is she that looketh forth as the morning fair as the moon, clear as the sun, terrible as an army with banners? (Jud. xiii. 5; Mal. ii. 6; Heb. xi. 27; Num. xii. 8; Ex. xxxiv. 29; Dan. i. 8, v. 11, 12; Ex. xxxiii. 16; 2 Cor. vi. 6, 7; Can. vi. 10)

II. *The Reward of a Separate Life.*—Blessings shall be . . . on the crown of the head of him that was separate from his brethren. If a man, therefore, purge himself from these, he shall be a vessel unto honour. The priests that kept the charge of my sanctuary, when . . . Israel went astray . . . shall come near to Me to minister unto Me . . . and they shall come near to my table. The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes . . . walk through the land . . . for I will give it unto thee. Thou hast a few . . . which have not defiled their garments; they shall walk with Me in white. I will receive you and will be a Father unto you. (Gen. xlix. 26; 2 Titus ii. 21; Ezek. xliv. 15, 17; Gen. xiii. 14, 17; Rev. iii. 4; 2 Cor. vi. 17, 18)

The suggestion and well-considered arrangement of the subject was not the only contribution of Mr. Blackwood. His own addresses from the chair were helpful in a high degree; that on Friday morning, from Gen. xxxiii. to xxxv. was a model of terse, condensed, and able exposition, and of practical, experimental and much-needed exhortation.

Wednesday night was a memorable time. It was the first systematic endeavour at this Conference to draw the net at an after-meeting. Any who wished were invited to remain to hear a few more words from Rev. Evan Hopkins, and at the close, when opportunity was given, some two hundred arose to express their desire to be fully consecrated to the Lord, and to be prayed for to that end.

The attractive simplicity of Pastor Theodore Monod, whose address sparkled and burned, and the powerful grasp of the conscience and heart which marked the appeals of Rev. J. H. Wilson, of Edinburgh, will never be forgotten by those who heard them on Friday morning. And the golden nuggets of spiritual thought brought to view in the effective, though somewhat protracted address of Rev. C. A. Fox, and the fervent utterances by Rev. G. C. Grubb, which brought the Conference to a close, will doubtless go on bearing fruit in many to the end of life. We speak of the addresses to which we listened ourselves; we heard others spoken of with high appreciation.

At the evening meeting there were not only pauses for silent worship, but opportunity was given for spontaneous and consecutive prayer by several brethren, and this was by no means the least important feature of the Conference. Some will remember the utterances of the aged and saintly Mr. Turner, of Malvern: a like deep and solemn interest attached to the brief words of exhortation and prayer with which one of the morning meetings was closed by the Venerable Archdeacon Philpot, who is nearly a hundred years old.

The Record notes that Mr. Mathieson asked "that prayer might be offered on behalf of their venerable friend, the Vicar of Islington, who for so many years had found a holy pleasure in attending these annual gatherings, and in offering the prayer with which the Conference is opened. He was sure all would remember Rev. Daniel Wilson in prayer, and not only him, but his afflicted daughter, that God would sustain and comfort them—him in his old age, and her in her present sickness. Prayer was asked that God in his mercy and love would send salvation to Ireland, by the spread of his Holy Word, and the influence of his Holy Spirit, blessing the labours of all the evangelical societies at work in that land. India, too, was remembered, and prayer was presented that the opium iniquity might be abolished. Russia and its Emperor formed the subject of another petition—that the Emperor might be led to see the power of a loving Saviour. Prayer, too, was again made for the Universities of Cambridge and Oxford, that the many young men who have taken their places on the side of Christ may be kept by his power, and enabled to bear witness for Him. The 500 students in Edinburgh who have recently joined in a united communion were not forgotten, and prayer was made that they might become polished instruments in the hand of Christ to carry the Gospel far and wide. Prayer also was offered in reference to what was characterised as 'the plague of Ritualism,' that it might please God to stay it, and to prevent its carrying back so many to the darkness of Popery. Very audible whispers of 'Amen' followed the reading of this request."

Prayer was made at the close of the last meeting for all those who had taken any part in the arrangements, from the Chairman and Committee of Management to the waiters and policemen. Singularly, the reporters, sitting close under the platform and out of sight, were out of mind in these closing supplications—an oversight scarcely possible in America. English Christians are not yet quite awake to the present value and further possibilities of the periodical Press. The readers of the reports will be many times more numerous than the audiences who heard them. But while stewards and others can listen undistracted to the good words spoken, the reporters can only, for the most part, listen and write mechanically, without being able to inwardly digest, the words which pass from their ears to the points of their pens. They should, therefore, be constantly borne in mind. We ask the special remembrance of all readers on behalf of those whose profit and enjoyment are largely sacrificed in providing these reports. All editors and writers for the Press, and all engaged in printing, should be subjects of continual prayer, lest, dealing with sacred things professionally and mechanically, the "sweet influences" of the truths they touch should not touch them.

The Chairman said he had not wished to make prominent the question of funds for the support of the work at Mildmay—all true mission work—but the management was greatly straitened for want of funds. Mr. Mathieson had a delicacy in making an appeal of this description, but he had not. Mr. Mathieson was the superintendent of the work, but he was the Chairman of the Conference, and he wished to lay it upon the hearts of God's people that the subscriptions had been much smaller this year than heretofore, although the needs of the work were increasing. The gifts at this Conference had also been less than at former gatherings. He trusted that this reminder would be sufficient to bring to the Lord's help here the money needed, so that the work might be carried on with undiminished vigour.

Notes and Comments.

OUR next portrait and sketch will be those of Rev. Thomas Champness.

In a portion of our last week's issue it was stated that a report of the Prophetic Conference at the Clapham Conference Hall was about to be published. We are informed that this is not the case. We understand, however, that the addresses delivered at the Conference by Mr. G. H. Pember will be published in the autumn in a small volume by Messrs. Hodder & Stoughton.

Our friend, and the friend of the working boys and girls of London, Mr. John Shrimpton, asks us, in his letter on "At Home! to the Poor," to call attention to the subject. It seems to us it will be sufficient if we call attention to his letter, which speaks for itself, and for the subject too, and does it excellently well. In these days our Christianity is being put to the test; it will be well for us if we can establish our claim to be followers of Him who went about continually doing good.

A business firm, the members of which do not wish their names to be specified, send to us the following interesting and encouraging letter:—

> Dear Sir,—We are very desirous that your excellent publication, The Christian, should have as wide a circulation as possible, and have thought that by publishing through your columns how we as a firm have done, and are still doing, others may be induced to follow our example.
>
> For a period of about nineteen years we have distributed "Spurgeon's Sermons" amongst our employés, and for upwards of ten years The Christian, leaving the choice of either optional. By this means more than sixty Christians are distributed weekly. These, in many cases, after being read, are circulated elsewhere. The beneficial results are a healthy moral tone pervading our workrooms, besides an almost entire absence of questionable literature.
>
> Perhaps these facts may induce some Christian firm to go and do likewise, and so counteract the baneful influence of trashy and immoral literature.

In our correspondence columns there will be found an earnest call to prayer in view of the special dangers to spiritual life arising out of the political differences and excitements of the coming election. We believe with the writer that the best safeguard against the evils to which he refers will be found in the cultivation of personal humility and of charity towards those with whose political opinions we are not able to agree. These graces can only be fostered by living continually in an atmosphere of prayerful dependence on God and an unwavering trust in his overruling wisdom and providential care.

There is need, however, of prayer for the nation, as well as for the Church and for the spiritual life of the individual. By the nation we mean the nation, and not a part of it. There have been meetings in London where the prayers of those assembled were asked specially with reference to the Protestants of Ireland, who are apprehensive as to their position, in view of the possibility of what is known as "Home Rule" for Ireland. No one who studies the history of Romanism can be unconvinced of the inherent intolerance of that system. There is, therefore, abundant reason to beseech God that He would graciously avert from our Protestant brethren in Ireland the evils which many of them dread, if political power should pass into the hands of the Roman Catholic majority.

So far, we are in the heartiest agreement with those who met on the occasions we have named. But we were deeply grieved to find that in praying for the nation these good friends altogether excluded the Roman Catholic fellow-subjects of our Queen. We believe them to be in gross darkness and error, both as to doctrine and ethics, but is that any reason why they should not have a place in our petitions before God? Is it not a reason why we should entreat Him all the more for their enlightenment and salvation from false teaching and from intolerant acting? Has God forsaken them utterly? Or are they beyond the reach of his omnipotent arm? It seems to us that Protestants are erecting a barrier against any answer to their prayers for themselves and their kinsmen in the faith of Christ, when they thus selfishly forget to pray for those who certainly have a place in the heart and purpose of God, however wrong and misguided they may be.

The following paragraph from the opening speech of the President of the Dutch Free State in South Africa may well form an example to other Governments in times of national crisis:—

> Last year we were visited by a severe drought, which caused heavy losses to our farmers. In our distress we humbled ourselves in a day of general prayer, and besought the Almighty for succour and deliverance. Our prayers were heard, and we were blessed with an early and copious rain, so that we have ample material for gratitude, and can rejoice in an abundant harvest and green pasture.

Special services are now being held at Union Chapel, Islington. The pastor, Dr. H. Allon, uttered some timely words at the first service. "It is necessary," he declared, "that men should be reminded that the teachings of Christ were not merely counsels of perfection, but were intended to be realised: the practical influence of Christianity is what is now needed: unspiritualities and unholinesses make people regard religion as an unreality. Professing Christians, whose worldliness is as keen, and whose temper as selfish and uncontrollable as those of others, and whose interest in Christ's kingdom is limited to attendance at public worship, may well be required to answer the question, 'What do ye more than others?'" When all eminent ministers begin to speak after this manner, hope will be brought to the age.

The Bishop of Exeter (Dr. Bickersteth), in his first Visitation Charge, has uttered words of equal timeliness about "Careless Shepherds." While he had words of commendation respecting faithful pastors and lay helpers in the great majority of the parishes of his diocese, he commented not too severely on the fact that from twenty-eight parishes, and many of them considerable, such was the state of ministerial neglect that no confirmation candidates had been sent up since 1882.

To rejoice in the possession of great and precious privileges, and to act under the responsibility of being summoned thereby to exceptional efforts for others, is an admirable proof of real godliness. The Revised Version (Gen. xii. 2) tells us of the words the Lord spake to Abram. He had chosen him by an act of free and sovereign grace, and tells him He will bless him. According to the Apostle Paul's commentary the blessing included a free justification; but then the command comes to him, "And be thou a blessing." The world around him was lying in wickedness, and while he was exceptionally blessed he was to be exceptionally useful. How deplorable, yet how common, the sight of Christian men who glory in their own blessedness, but excuse themselves from becoming a blessing to those living around them.

We called attention a few weeks ago to the rapid growth of the love of novel-reading, and its pernicious effects. We would now ask Sabbath-school superintendents and teachers whether they do not, consciously or unconsciously, foster this growth. Too often the Sabbath-school library is simply a shelf of novelettes. Children learn to have a keen scent for anything in the shape of a story, and refuse to read a book unless it is flavoured with some kind of narrative. Men and women are but children of a larger size. The tastes formed in youth cling to the after life. Let those who have to do with the training of boys and girls remember this, and seek to instil healthy principles which will bear fruit in wise and helpful reading.

The Christian World has a paragraph headed "The Orthodox Dogma of the Atonement," and quotes Dr. Heber Newton, of New York, to the effect that, in the parable of the Prodigal Son, there is no hint of vicarious atonement: it is a setting-forth of fatherly love, which only requires that the erring child shall come back to God. Dr. Candlish, in his "Fatherhood of God" (p. 198), concedes that the prodigal represents sinners generally, but maintains that the matchless parable is our Lord's defence against his accusers that He was familiar with such. He contrasts his own wonted acts with the spirit of the elder brother in the parable. In doing this He opens up to men his Father's heart and his own heart. If Dr. Candlish's interpretation be accepted, it would suggest to men that a true "elder brother," instead of murmuring, would be ready to sacrifice himself, that a Father's yearning might be gratified, and an estranged child brought back, and the parable would thus be a foreshadowing of our Lord's atonement.

It has been stated in *Truth* that the slabs of concentrated pea-soup, which are manufactured in Germany, afford an excellent means of giving food to the poor and distressed. During the Franco-Prussian war pea-soup made up in this way was very largely used in the German army, and was found to be economical and very nutritious. Each slab costs about threepence, and four quarts of good soup can be made from it; no addition of meat is necessary, sufficient having been mixed with the peas. This food might be very useful to those who visit the poor, and who frequently experience the need of an article of diet capable of being quickly and readily prepared, and not liable to waste. In many cases it is most undesirable for a visitor to give money to the destitute of whom little is known, and it might be that the use of these slabs, easily carried and used, would be an advantage to the charitable who do not like to pass by any case of seeming distress, and beneficial to those who, if pecuniary help were given, might be unable to resist the temptations of the public-house. It is said that the slabs are imported by Mr. Goodchild, George-lane, Folkestone.

In a recently published, and already somewhat celebrated, novel, which purports to be, and has for its second title, "A Story of English Socialism," the singular theory is insisted upon that a Christian "has nothing to do with economic doctrines," simply because the discussion of such doctrines from a Christian standpoint would be followed by awkward results. This is about equivalent to asserting that, because the teaching of Jesus, and the opinions of Mill, Fawcett, and others clash, Christianity must go to the wall. It hardly need be said that we entirely dissent from the proposition. The life of a real Christian must necessarily be based upon the utterances of Christ, and how can a consistent follower of Jesus, who remembers the Divine commands with regard to duty to our neighbours, selfishly close his ears and his heart to the claims of others, and base his daily life upon obedience to the miserable rules of the cold-blooded professors of the dismal science. "Do unto others as ye would that men should do unto you" is but a little sentence, but it outweighs all the ponderous volumes which political economists have inflicted upon us, and which we are by no means prepared to substitute for the simple teachings of Him who went about doing good.

It is to be regretted that the wholesome rule, "never take away from a man even a shadow of a spiritual truth, unless you can give him substance in return," is not more generally observed by doubters, and by those who profess to be doubters. Much harm is done in these days by writers who discourse glibly and flippantly upon momentous subjects upon which they have bestowed very little thought. Superficial science, it has been remarked, is "the devil's spade with which he loosens the roots of the trees prepared for the burning," but the spade only too frequently is handled by men who, with their shadowed hints, confuse other lives tending heavenward. All such writers incur a terrible responsibility, for their words once scattered broadcast can never be recalled, even though they themselves ultimately find the truth which they thoughtlessly or wilfully may have led others to give up. Silence frequently stifles a doubt, and if any utterance at all is made regarding it, surely it ought to be that of Thomas, "Help Thou mine unbelief." Readers of present-day literature should carefully guard against mistaking and accepting opinions for truths.

We should like to have Cardinal Newman's commentary to-day upon the views respecting the Romish apostasy which he expressed in such plain and unmistakable terms before he left the Church of England. In his sermon on the "Prophetical office of the Church" he thus warns those who make advances to Rome:—

> We shall find too late that we are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled us within her reach, for in truth, she is a church beside herself—crafty, obstinate, wilful, malicious, cruel; unnatural as madmen are, or rather she may be said to resemble a demoniac, possessed with principles, thoughts and tendencies not her own.

In none of these respects has Rome changed since those remarkable words were spoken: as accurate then with regard to her as they would have been had Latimer uttered them. She has become a little more elastic in her crafty compliance with things which she is unable to control, a little more blasphemous in her claims, and that is all. But Newman himself has changed, and, if he finds any rest in the arms of the "pitiless and unnatural relative," it is only because he has taken with him "principles, thoughts and tendencies not her own," which he persistently adheres to, knowing well that he is exercising a liberty which is not permitted to any consistent Romanist.

There is a tiny flower common to English roadsides and ploughed fields, which closes its brilliant little petals when a cloud obscures the sun. It reminds us of those Christians who, to a great extent base their faith in the divinity of Christ upon their belief in his miracles, and who, therefore, should a shadow of doubt cross their minds, cut off their own receptive power, forgetting that the Sun of Righteousness still is shining "with healing in his wings." Such a basis for faith can at best be but an insecure one, and Christ himself placed it in a lower grade than that of belief in Himself and his words. The miracle, wonderful as it may be, is only a sign of the Creator who is behind it, and who is equally present in the thunder and in the still small voice. Our daily life is built up of miracles, but we see them not, because we close our eyes to them. It is not the Jesus of history we need, but the living Christ:—

Warm, sweet, tender, even yet
  A present help is He,
And faith has still its Olivet,
  And love its Galilee.

The healing of his seamless dress
  Is by our beds of pain,
We touch Him in life's throng and press,
  And we are whole again.

In a Roman Catholic chapel at Montmartre there is a little announcement which informs visitors where candles for offering to the altars may be obtained on the premises, and also that the "true medal of Calvary is sold there." If this were all, the notice would only resemble hundreds of others in similar places, but it goes on to state, not only that "religious" bijouterie, but also "*bijouterie de Fantaisie*" can be purchased, and in this respect we venture to trust that it is singular.

Some years ago the writer of a paper in *The Westminster Review* on "The Function of Physical Pain" said very wisely:—

> Self-sacrifice, it is true, must ever remain the unalterable law of human virtue, but that applies to the voluntary renunciation of immediate pleasure, not the undergoing of superfluous suffering, and, by a miraculous rule of conversions, the suspense of that renunciation quickly transforms into a fuller gratification.

In these days of luxurious self-gratification, however, there is a growing tendency to class with "superfluous suffering" the discomfort and reaction which very justly follow in the train of physical excess, and to bring into use anæsthetics and drugs to ameliorate conditions which have no place in the scheme of nature except so far as they are self-imposed. This action necessarily implies a lowering of the ideal of human character, which the proper application of anæsthetics certainly does not. Instead of bringing about an increased freedom, it results in a base slavery.

Sensibility to pain may be cultivated, just as to a certain extent insensibility may be; but when such sensibility is due to habits and not to constitution, nothing but moral degradation can come from deadening it by the use of any of the drugs which are now so largely resorted to. So destructive to both body and mind many of these things ultimately are, that although mere endurance, without resignation, may be one of the lowest of human virtues, the "leisure of patience" is infinitely preferable to them, and we would warn any of our readers who may be tempted by glowing advertisements, or by the advice of injudicious friends, to try them, by all means, as they value their physical and mental and spiritual health, to refrain from doing so, except only under the exceptional circumstances when skilled physicians may consider the experiment absolutely necessary.

A constant reader encloses a cutting from a newspaper received from Portugal proving that Auto da Fé is not extinct in that country. The translation is as follows:—

> Braga, May 1.—Yesterday at mid-day the inhabitants of Sonto St. publicly burnt a copy of the false Bibles, which are being given away to anyone who wishes to have them, by some individuals who have lately established themselves in Jano St.

A cutting from the same paper mentions the names of five churches or chapels that have been burglariously broken into, and the paper of the following day adds other names to the list. Braga, about thirty miles north of Oporto, is, next to that city, the most important town in the north of Portugal, and the seat of an Archbishop.

Dean Burgon has replied to an essay by the Rev. Professor Pritchard, D.D., which appeared in *The Guardian* of Feb. 10, entitled, "The Creation Proem of Genesis," which accounts for the inspired history of the creation as a wonderful dream. To Dean Burgon's reply is added a postscript on Professor Huxley's recent papers in *The Nineteenth Century*. A friend has had them republished under the title of "The First Chapter of Genesis: A Reply and a Postscript." The pamphlet may be obtained a this office, price 6d.

MR. GEORGE SOLTAU, who is on the eve of his departure for Tasmania, will be specially commended to God at the Daily Noon Prayer-meeting, 186, Aldersgate-street, on Tuesday, July 6. Mr. Soltau will briefly address the meeting.

DEATH OF REV. A. M'AUSLANE, D.D.—We deeply regret to record the death of Rev. Dr. M'Auslane, formerly of Approach-road Congregational Church, Victoria-park, which took place on the 25th inst., at his residence, Florence Villa, Victoria Park-road, E. Dr. M'Auslane conducted the services at St. Thomas's Hall, South Hackney, so recently as Sunday, the 13th ult., when his deacons noticed that he seemed poorly, but no one imagined the end was so near. On the following Wednesday he grew worse, and his medical adviser being alarmed at the symptoms at once held a consultation with eminent physicians, who pronounced his case hopeless. He was ordained in 1852, in Dunfermline, Fifeshire. For a period of some six years he laboured in this his first charge, but on September 5, 1858, he commenced a new pastorate at Newport, in the county of Monmouth. In the year 1862 he came to London, and began his ministry at Finsbury Chapel, where he laboured for eighteen years with great success. In March, 1880, he accepted a call to one of the largest and handsomest churches in the east of London, Approach-road, Victoria-park. In 1885 he, at the request of many friends, severed his connection with that church, and opened St. Thomas's Hall, South Hackney, where a new church has since been formed.—*Christian Age.*

WHOLESALE DESTRUCTION OF WINE.—Saturday week, in the presence of, and assisted by, the members of the Highgate Gospel Temperance Help One Another Society, Mr. William Green, of Bishopwood House, Highgate, the president of the Society, destroyed his cellar of wine, about 2500 bottles, valued at about £600. In a speech explaining his reasons, he said that after mature reflection and earnest prayer he had come to the conclusion that it was God's will that he should part with the contents of his wine cellar. Three methods were pressed upon him from time to time. One was to sell the wine to the trade, knowing that they would sell wine, whether his or not; the second was to sell it and give the money to some charity; and the third was to give it, as it was, to the hospitals. In pursuing the first course he would be participating in the sale of an article which had been proved to militate against the physical, social, and spiritual advancement of society. The same reasons were equally applicable to the second course, and beyond them there was in addition the inconsistency of causing injury to others in order to benefit some one else. The third course was met by the success of the London Temperance Hospital, where it had been proved that alcohol was not necessary in the treatment of any disease. After this address the contents of the bottles were poured into the sewer.

STANDING THE TEST.

The following extracts from the letter of an English lady in India, with respect to the noble and steadfast testimony of a young convert, will interest our readers:—

Mrs. L—— told me about a most interesting case which has just come off in her husband's court (he is judge here). A native boy, of good family and large prospective means, was converted in the Church Missionary Society's schools here, and declared his wish to be baptized as soon as he should be of age, which is eighteen in this country. His family opposed this and did all they could to dissuade him. He was heir to a lakh of rupees, but was to be disinherited if he became a Christian. However, as soon as he was eighteen he came to the principal missionary here, Mr. B——, and asked to be baptized. Mr. B—— took legal advice, and, finding it was all right, baptized him. Then the family instituted proceedings against him on the grounds that he was not of age.

Major L—— had to try the case, and it was one that excited the deepest interest. Two brothers, pleaders, asked to be allowed to conduct it free of charge, the one, a Christian, on the boy's side; the other, a virulent heathen, on the opposite. One question that was put to the lad was, "What do you believe in?" On which he got up and repeated the Lord's Prayer. Then they asked him why he believed in the Lord Jesus? He made answer that in no other religion could he find that the gods so loved their people that they were willing to suffer and die for them, and in no other religion could he find so much love and such rewards. After he was baptized, his people got hold of him, and smuggled him away by train to some distant place; but at one of the stations where they stopped he looked out and saw a well-known native Christian, and, before they could stop him, with one bound he was on the platform, clinging to this man, and begging him to save him. He took him home with him, and then these proceedings were instituted.

The boy's side came on first, and it was so far proved that he was at least eighteen, probably older (he has a child of four years old), that when the question was raised at the end of the first day's proceedings, as to whom he could live with until the case could be resumed, which was not for a fortnight, Major L—— adjudged that the boy should choose for himself. On this he rose and threw himself into the arms of Mr. B——, the missionary. So Major L—— said he might go with him, but his friends might have access to him. As they walked home Mr. B—— said to him, "Be sure you don't eat anything they give you." They used to visit him frequently, and were always offering him sweets, which he declined. Once he accepted one, but when they found he meant to take it home, and not eat it on the spot, they made him give it back! Then they tried another plan. They pretended to want to learn about Christianity, and to be converted! Before this, some rich relations had offered him, one 35,000 rupees, and the other 50,000 rupees, if he would give up his Christianity, but he would not.

When they pretended to be converted, they said to him, "Now, you will not be afraid to take what we give you." So he took a sweet, and nearly died on the spot. See how God's hand was in it all, watching and over-ruling everything. It so happened that that very day a doctor was passing through, and staying at Mr. B——'s house. For the first time for months the stomach-pump was in the dispensary, so they could apply immediate remedies, and the boy's life was saved, but he was very ill from the effects. Of course the people were immediately arrested, and when the case came on there were no witnesses, because they were all in prison on the charge of attempted poisoning! The father of the boy came into court, and begged for forgiveness, saying he withdrew the charge, and so the case ended, and the boy is handed over to his Christian friends; but he is penniless, and his wife has been taken from him—I don't know about his child. I do hope the poor fellow will stand firm; he can hardly have a more severe test. He seems to have had everything, down to the very bitterness of death.

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NOTES FROM NORWAY.

By Rev. E. PAYSON HAMMOND.

Many persons who visit Norway do so for the purpose of gazing on grand scenery. They look upon the many roaring waterfalls, the fields of perpetual snow, and glaciers, sometimes pressing their way down to the water's edge; they like to see the midnight sun at the North Cape, and the Laplanders, with their reindeer and snow-sledges, or to sail among the thousands of beautiful islands and charming lakes, and up some of its many fjords, or friths, or, perhaps, to learn something of the customs of the people. I have been more interested, however, in the religious history of Norway. For centuries Norway was united to Denmark. In 1336 the Protestant religion was introduced by Christian III. of Denmark. We have seen in some of the museums old Catholic altars and images, for which there is now no use in Norway. When the King of Denmark accepted Christianity the people were obliged to do the same. The Augsburg Confession was the accredited standard. Much of the ritual form of worship, before the Reformation, is still observed. There was no toleration for dissent from the State Church.

This was the condition of things in 1796, when He who called Luther from the miner's cabin and Zwingle from the shepherd's hut to preach the great doctrine of justification by faith, was pleased to call Hans Nielson Hange to blow the Gospel trumpet up and down these valleys in his native land. He was a brave-hearted man, with a clear knowledge of the Bible, which his godly parents had taught him With a tongue of fire he spoke God's truth with heaven-sent power. When he began to write, the Spirit seemed to guide his pen. He boldly assailed error. He was a man of property, and so able to circulate religious reading, which he had printed at his own expense. For six months he kept three printing presses at work.

When by his fearless proclamations an awakening followed, and men were saying, "What shall we do to be saved?" many in high places took the alarm. At that time there was no toleration for preaching by laymen. If any man left the Lutheran Church, the prison was his home. Many of the clergy at that time were Rationalists, and from them what could this John the Baptist expect but the fiercest opposition? It came down upon him like one of those storms from the cold snow-capped mountains, sweeping everything before it. The Bishop at Bergen uttered words against this earnest preacher, and the Danish Government arrested him and threw him into prison. He was thus cruelly taken away from his work of saving souls.

From 1804 to 1814 he was kept in prison, except for a short time when he was taken out to make salt for the Government. The Norwegian coast was blockaded by the English, and the country was in need of salt. He was a practical man, and knew how to set salt works in motion around the coast; but as soon as this task was accomplished, he was taken back to prison.

The Government refused to let this evangelist give spiritual salt to the people, but compelled him to give them salt from the briny ocean. At last, tired of keeping him in prison, they gave him liberty. His strong constitution was by this long incarceration shattered, yet his great influence for good continued to be felt far and wide.

Yesterday, Rev. J. Storjohann, of the Lutheran Church, kindly took us to the prison, and to the room where Hange spent his ten or eleven years of imprisonment. I thought, as I stood in that low room, how few of us in these days know what it is to suffer for Christ. But unto some, like Hange, it is given in behalf of Christ, not only to believe on Him, but also to suffer for, his name." Last Saturday we visited his grave. It is by the side of the Akers Church, which is seven hundred years old. The influence of the work begun by Hans Nielson Hange is felt to the present day. Others have been stimulated, with the help of God, to take it up and carry it on.

A few years ago Mr. F. Franson laboured in about fifty of the towns and cities of Sweden and of Norway. I have found many earnest Christians who were converted at that time. These have been of much assistance to me in the meetings I have been conducting in Christiania, assisted by George Hubert as interpreter. The meetings have been conducted day after day, and the power of God's Spirit has in a remarkable manner rested upon them. All have remained to the inquiry meeting. What has especially delighted me has been to see the numbers of Christians who were ready to "weep with those who weep, and rejoice with those that rejoice." I was glad to find that with only a few sentences of Norwegian at my command I could move about among wounded souls and speak of Jesus. Usually, however, I have had an interpreter by my side.

We have had three meetings, which have lasted nearly all day, commencing at eight in the morning and continuing most of the time till eleven at night. Each evening I have had to make two addresses. The last one has usually commenced at a quarter to ten. The days are so long that even at that time it has not been necessary to light the gas. In my room at a quarter to twelve I have sat by my window and could see distinctly to read. Thank God that the Sun of Righteousness has shone in the hearts of many young and old in Christiania.

During the present week the services have been held in the Free Lutheran Church, which corresponds to the Free Church of Scotland. There we have seen the same power of the Holy Spirit convincing of sin and revealing Christ to the anxious. The last evening the meeting was held in the Methodist Church, where Bishop Foss from America preached last Sunday.

I wish that some of the earnest workers in the "Children's Special Service Mission," or some person of independent means, would come over here at least for the summer, and with Pastor G. Hubert carry on this work, in which there has been felt so much of the power of God's Holy Spirit.

Christiania.

PADDINGTON-GREEN CHILDRENS' HOSPITAL.—The third annual meeting of this Institution was held on June 10, Mr. George Hanbury in the chair. The hon. sec., Mr W. Mitchell-Carruthers, read the report, which stated that the success of the Institution in alleviating the sufferings of the children of the poor had been attested by the increased number of applicants, by the increased subscriptions, and by the pecuniary aid given by workmen. The total number of cases treated during 1885 was 12,674. The committee contemplate an extension of premises, and appeal for £4000 to pay for the land and erect new waiting-rooms.

THE ITALIAN AID SOCIETY. — This institution seeks to provide a refuge for the orphans of Protestant Italians, and to enable colporteurs and missionaries to secure a good education for their daughters on moderate terms. Since the date of its first establishment in Florence, it has given shelter and education to a large number of children from all parts of Italy, most of whom would otherwise have remained uneducated, or have been subjected to Roman Catholic training. Many of these are the children of pastors, or of colporteurs, who have given freely all they had to give—time, strength and talents—to the service of God; surely the children of such parents are, in a peculiar manner, entitled to the help and sympathy of Protestant Christians.

HAZELWOOD, ISLE OF WIGHT.—The thirteenth annual report of this pleasant Home of Rest and Recreation for Commercial Young Men says that the past year has been rich in blessing, and that the work has far outgrown the building. The Committee were reluctantly compelled to refuse a host of applicants during the summer. The only hope for increased service is by enlarging the building, and for this purpose an extension fund has been started. It is confidently hoped that next year the Institution will be enlarged and furniture purchased. The contributions of the young men amounted to nearly 83 per cent. of the entire income. The whole of the benevolent contributions are devoted to the aid of invalids, orphans, and junior assistants, whose only hope of a rest and change is by securing the advantages that Hazelwood affords them.

JESUIT AGGRESSION.

AT this moment when attention has been directed to the aggressive action of the Jesuits in England, it may not be uninteresting to the readers of THE CHRISTIAN to learn that, after a long period of silent work at Cannes, and in the other frequented winter-season resorts along the Mediterranean Coast, the Jesuits have made a sudden and most unprovoked attack upon Protestants and Protestantism, accusing the Reformers of the most hideous crimes.

An answer to this attack was long expected; but, as none appeared, it was supposed that the Abbé's pamphlet would remain unanswered, and the appearance of a little book entitled, "Le Papisme,"* only a month ago, at Cannes, caused a great sensation amongst French readers.

The author, who signs himself "Nemo," brings forward many novel and unanswerable arguments against the doctrines and practices of the Romish Church, with which he seems to be intimately acquainted, and the chapter on Monaco shows, in a most striking manner, how the Jesuits are mixed up with the terrible system of legalised robbery which has made that tiny principality worthy of being called "the plague spot of the Mediterranean."

We translate a few extracts from the preface:—

I fully expected that an answer to this most insolent pamphlet, "Le Protestantisme dans les cités hivernales de la Mediterranée, Cannes, Nice, Hyères, &c.," would have come from the Protestants themselves; but, seeing that twelve months have elapsed without one line having been printed on the subject, I am constrained to take up my pen to give our Abbé a lesson. . . .

It was on November 20, 1884, that a postal train from Marseille deposited at the Cannes station a most precious burden. . . . This treasure was nothing less than a blessing sent by the Bishop of Fréjus to the Abbé François for the book written by the latter against the Protestants. . . .

The *Semaine Religieuse* of Fréjus waited for the day of St. Paul the Hermit, to publish a review of this book, the object of which is to grind all Protestants and heretics in the mill of Papal infallibility!

Our Abbé calls the Protestants "sons without a father, followers without a guide, disciples without a master, pastors without flocks." And, not satisfied with this long string of insults, he apostrophises our winter visitors in the words of Tertullian: "What business have you here, seeing you are none of ours?"

I think we might with more reason address this question to you, priests of Rome: "What business have you in a society which has been profoundly disgusted with your duplicity, your Jesuitical intrigues? . . . Were you to give a true answer, it would be: "We are here like the fox who is watching the moment for seizing his prey . . . We are here to ruin society, to overthrow government, to change laws—in a word, to trample upon all that is good and holy in social life."

See what an American paper (quoted by the *Journal de Genève*) has had the courage to publish: "Truly Christian princes extirpate every root of heresy in their dominions when they are powerful enough to do so. If we do not attempt to persecute at present it is, we declare explicitly, merely because we are still too weak, so that we believe that, under present circumstances, we should do more harm than good to the church we serve by any attempt of the kind."

Is it one of these truly Christian princes you would enthrone in France to-morrow, had you the power? The rest would follow as the necessary sequel of your work of redemption. . . . Awaiting the coming of these blessed times, our Abbé tells us the history of Cyril Lucar, who was "twice deposed, sent into exile, and finally strangled on account of his friendship for heretics!" You only forgot one thing, Abbé F——. Why did you not tell us the names of his assassins? Priests, of course! . . . When Papists reign, all who are not Papists are reckoned as a public nuisance. . . . Let us never forget that Popery cannot change its nature. A tiger in the past, it will be the same to the end; yes, even when disguised in sheep's clothing! . . . To form a just idea of Popery we must see it in some place where its action is unimpeded by the presence of Protestantism For this we need not take a long journey—only to Monaco.

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* Librairie Vial, Cannes.

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THE KIRGHESE OF CENTRAL ASIA.*

BY DR. H. LANSDELL.

I TOOK occasion in the tent to inquire respecting their religion, concerning which Levshine says that it is difficult to decide whether it be Muhammadan, Pagan, or Manichean. All recognise a supreme Creator, but some worship Him according to the Koran; others mix their Islamism with remains of ancient idolatry, whilst others believe that besides a beneficent God, whom they call Khoda, there exists an evildoing spirit called Shaitan, which name I remember our Kirghese drivers used when seemingly they were swearing.

In the Russian registers, the Kirghese are entered as Muhammadans, and regarded as Sunnis; for though many of them have only a very confused notion as to the two sections of Muhammadanism called Sunni and Shia, yet they so far espouse the cause of the Sunnis that they consider every one else an infidel, be he Shia, Buddhist, or Christian. Also their religious indifference seems to be preserved only so long as they do not come in contact with people more civilised than themselves on which occasions they are sometimes fanatical. M. Troitzky, who took me to the tent, told me that some time before, the Kirghese had been on the eve of an outbreak, because the Government, wishing to take a census, had distributed amongst the auls tablets or cards, to be marked so as to show the number of the people. On these tablets, however, the Kirghese discovered a device, whether the Imperial two-headed eagle or what else similar I know not; but, thinking it to be intended to make them Christians, they were almost ready to mutiny. It was the knowledge of this, I suppose, that led the Russians to warn me against the distribution of the Scriptures in the Steppe. I had not forgotten the exhortation; but finding that my host could read, I asked if he would accept a copy of the New Testament, telling him it was the best book we had in England. He took it joyfully, and was evidently pleased to get it. I then asked what they thought became of us after death? Upon which they replied that God had made good angels, called Mankir, and bad angels, called Nankir, though when He made them their books did not say, and that two of these angels sit invisibly on the shoulders of every man from his birth, Mankir being always on the right. Further, that they see all the man does, and write the good and bad in their respective books, which at death are both taken to God, who decides whether the good or ill preponderates, and gives sentence accordingly; the bad being sent into the fire, and the others to the enjoyment of another life in the world of spirits, where the good find all that they can desire.

It was then my turn to tell them the Christian creed; how, for the putting away of man's sin, Jesus Christ came into the world and made atonement on our behalf, offering us freely the benefit of what He has done; and then, by way of showing them how thoroughly I believed in this, I went on to say that I had travelled some thousands of versts to spread this news, in doing which I had distributed more than 100,000 publications I hoped, therefore, that they would read the book I was leaving, and that we might hereafter meet again. How much they apprehended of what I said I am not at all sure, for I spoke in French to M. Troitzky, who turned my speech into Russian, and then communicated it through his Kirghese interpreter, and the reply travelled back to me, by the same channel, to the effect that we all come from one parent, that God is merciful, and that for a little good in us He pardons the evil. I tried to trace this pardoning love to Jesus Christ, whereupon one of them brought forward a Muhammadan book, in which the Christian Prophet was spoken of. This was all done with perfect good temper, and apparently without offence, but I was told afterwards that Nogai Bi, who had accompanied us, was a fanatic, and often harboured in his dwelling hodjas, or religious pilgrims, who have been to Mecca, and who, when discovered by the Russians, are sent about their business, because of their evil political influence, and because they fleece the people.

What little religious knowledge the Kirghese have is kept alive by mullahs, who go from aul to aul assisting at marriages and at the burial of the dead; but very often their services are dispensed with, because the civil ceremony is the principal part of Kirghese wedlock, whilst the poor for funerals cannot afford the expense. Amongst these mullahs are some who have received a certain religious education at Samarkand or Bokhara. These enjoy the respect of the people, but the majority are pitifully ignorant and lazy to a degree. They take advantage of a credulous race, and resort to sorcery and kindred devices.

Having finished our visit to the aul, we returned to the stately tent of M. Troitzky to find it surrounded with a crowd of Kirghese, who had come to the place for a popular election. The Russians have, to a very large extent, left the Kirghese to maintain order among themselves, by the exercise of their own patriarchal laws. The judge is chosen by the people, and trials are oral and public, conducted according to conscience, relations being defended by relations. Thus every important case becomes a public matter, and popularly judged, its brightest features being the frequent appeals made to the consciences of the contending parties, and the spirit of reconciliation that generally accompanies the verdict. A marked feature in the transaction is the importance attached by the Kirghese to an oath. They call it *jan-beru*, or "giving one's soul."

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* From RUSSIAN CENTRAL ASIA. 2 Vols. *Sampson Low & Co*

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ALPINE RETREATS.

LA BADIA, CONNOBIO, LAGO MAGGIORE.

PEOPLE who have not as yet determined upon their customary summer or autumn trip, may be glad to hear of this really charming spot, in the midst of mountain and lake scenery, at present but little known to the ordinary tourist, and specially suited to those who seek quiet and refreshment free from the drawbacks of ordinary hotel life.

La Badia was formerly a monastery, of which the picturesque old tower, a few rooms, and some of the cloisters, still remain, while new buildings complete three sides of a quadrangle. It lies about 250 ft. above Lago Maggiore and about a mile from Connobio, well known as the coolest place on the Italian lakes, and within five miles of the Swiss frontier. On the hottest day there is shade in the chestnut woods and a breeze at some of the many points of view at La Badia.

The Pension is in the hands of Mons. and Mdme. Beranach The former is a member of the Alpine Club, and a most efficient and kind guide to his guests in the numerous shorter or longer excursions which abound in the district. It would require a long sojourn to become acquainted with this most beautiful country. The lake, with its varying colours and many villages; the passes towards the Simplon and St. Gothard, the numerous small gorges with their waterfalls, the hill-tops with the nearer scenery, and the higher mountain heights with their extended views to Turin, Milan, and the plains and rivers of Lombardy, to Monte Rosa and its adjacent snowy ranges, and even as far as the mountains of the Engadine, are all full of that "mountain-top" feeling so dear to real lovers of nature. A small boat on the lake is free to visitors. The flora and fauna are also unusually interesting and beautiful, and sketching subjects and studies are innumerable.

La Badia is within a day and a half's journey from London *viâ* Bâle, the St. Gothard and Locarno, and the pension is from five to seven francs a day for each person. At present there is no English church, but Mons. Beranach holds a little service on Sundays in his salon which the few Protestants in the country attend. H. L. H.

DEAR SIR,—I wish to make this place known to the many tired Christian workers. Here are sulphur baths of great efficacy in the cure of throat affections, rheumatism, &c. There are two classes—moderate prices. The Director, Mr. Amsler, speaks English. The journey hither from London takes about twenty-four hours. Return ticket for a month about £5 10s. CHEYNE BRADY.

Schinznach-les-Bains, Switzerland.

THE LEPERS OF INDIA.

Few people are aware of the extent to which leprosy exists in the present day. It is, probably, to be found all over the world to a much greater extent in proportion than it was when Moses led the children of Israel through the wilderness, or when our Lord healed the ten. In India there are said to be 135,000 lepers—men, women and children—the victims of the most awful disease known to humanity! Here is a description of what was seen in a leper settlement, taken from Archdeacon Wright's book, "Leprosy, and its Story;" and this description may be taken as typical of all such settlements, wherever found:—

"Three miles inland from Kalaupapa is the leper village of Kalawao, which may safely be pronounced one of the most horrible spots on all the earth; a home of hideous disease and slow-coming death, with which science in despair has ceased to grapple. A community of doomed beings socially dead, 'whose only business is to perish'; wifeless husbands, husbandless wives, children without parents, and parents without children; men and women who have 'no more a portion for ever in anything that is done under the sun,' condemned to watch the repulsive steps by which each of their doomed fellows passes down to a loathsome death, knowing that by the same they, too, must pass."

It is gratifying to know that in India special efforts are being made to relieve the sufferings of the lepers, and to preach to them the Gospel of the blessed Jesus. About eleven and a half years ago, Mr. Wellesley C. Bailey, a missionary, having returned for a short period to this country, was led to tell some of his personal friends of his experiences amongst the lepers; much interest was awakened, and an effort was made to raise a small sum annually, to enable him, on his return to India, to relieve some individual cases. The modest amount of £30 was proposed, but to the great astonishment of the few friends who took an interest in the matter, they received over £500 in the first six months. This was taken as a sign that the Lord would bless the work, and so our good friends went on, trusting in Him, and looking to Him for his guidance. Now, at the end of eleven years the work is being carried on in eight different centres in India, while a committee has been formed, and a society has been established called the "Mission to Lepers in India."

The object of this Society is to carry the glad tidings of salvation to the poor, suffering lepers; to relieve their dreadful sufferings in any way that it may be possible; to provide food, clothing, and shelter for the destitute amongst them; and to encourage Christians both at home and in India to take a greater interest in them. The Society has no missionaries of its own, but wherever it finds missionaries willing to take the spiritual oversight of the lepers in their respective districts, it provides them with the funds necessary to carry on the work. In some places there are already leper asylums, but there is no spiritual work being done in them, and one of the objects of this Mission is to promote such work. The Society sometimes erects buildings suitable for the lepers to dwell in, or a prayer room, or little chapel for them to worship in; at others it will pay the salary of a native Christian and his wife who will look after the lepers; while in many instances it provides for the entire support of the destitute lepers.

The work has from the first been greatly owned by God in the conversion of souls, and many poor lepers who were once, in the most literal sense, without hope, are now looking forward to that blessed time when they shall be "raised incorruptible," and when the body of their humiliation shall be "made like unto the the body of his glory."

In one asylum, which has been established for many years, long before the "Mission to Lepers" came into existence, there have been since its foundation 328 baptisms. With such encouragement it is not to be wondered at that the Committee is now anxious to extend the work; few, very few, of the vast population of lepers have as yet been reached with the Gospel, and yet we can scarcely imagine a more Christlike work than this is.

Hitherto the work has been carried on very quietly; there have been few public meetings held on its behalf, the chief information being gathered from the modest little annual report, and from a little pamphlet entitled, "Lepers in India;" but now the committee feel bound to bring the work more prominently forward, in order that the public may know what is being done, and may have an opportunity to extend the work very much more than anything that has been done as yet. Mr. Wellesley C. Bailey, 17, Glengyle-terrace, Edinburgh, secretary of the Society, will be happy to give all information that may be required, and will gladly address meetings when they can be arranged for.

MR. MULLER'S ORPHAN HOMES.

In the narrative of facts concerning the Lord's dealings with this servant of God during another year (*Nisbet & Co.*) there is a charm which makes it peculiarly refreshing. It is not too much to say that the work in its main features, and in the spirit in which from the first it has been carried on, is unique. There is a sentence in the report before us which, however, carries us much further than this. After speaking of concern for poor orphans, and desire for the salvation of their souls as prompting him to undertake the work, Mr. Müller says, "Yet the primary object, the great desire, I had in carrying on this work, simply through the instrumentality of prayer and faith, without applying to any human being for help, was that it might be seen that now, in the nineteenth century, God is still the living God, and that now, as well as thousands of years ago, He listens to the prayers of his children, and helps those who trust in Him."

Thus was the work begun on March 5, 1834. And now, as we read in the closing paragraph of the report, "without anyone having been personally applied to for anything by me, £692,071 5s. 1½d. has been given to me for the orphans as the result of prayer to God, since the commencement of the work," in addition to £309,740 11s. 10¾d., making, with the sale of Bibles and tracts and the payments for children in the day schools, a grand total of £1,054,328 1s. No fewer than 7108 orphans have been trained in these Homes, which now accommodate 2050 children. These, being taken at the earliest age, remain, in the case of the girls, till they are seventeen years of age.

Not the least interesting part of the report is that which tells how wonderfully the Lord has sustained his servant: how, day by day, the wants of the institution have been supplied by remittances from all parts of the world. From the spirit in which these donors write, it is plain that Mr. Müller's great object has been attained in a remarkable way—that he has been the honoured instrument of leading many people to such a complete trust in God that they give systematically as the Lord prospers them, and find untold joy and blessing in so doing. One writer says: "I began with giving a tenth, but gradually increased until for some years I have given half of all the profits from my business, and this year, as a thank-offering to the Lord for restored health, I am giving Him all the profits." Many contributions are forwarded by those who, as orphans, formerly enjoyed the benefits of the Homes; the numbers of these, as well as the loving spirit which manifestly animates the donors towards the Home and the teachers and friends of their youth, tell their own story of the character of the training bestowed. The list of gifts, while deeply interesting, is of a kind to cause many Christians to consider their ways and to stimulate them to a more real charity. One, in sending ten shillings, says that five years since the Lord inclined her to put away a penny a day for the orphans, and thus she is enabled to send ten shillings three times a year. Mr. Müller, speaking of his experience of God's wonderful goodness, says: "There is a length, and breadth, and depth, and height of blessedness contained in that word of the Lord, 'It is more blessed to give than to receive,' of which the great majority of believers, I fear, know but very little. My full conviction is that if believers were to enter into what is contained in that word, at least twenty times more would be done by the Church of God for missions, for the circulation of the holy Scriptures and tracts, for the spread of the truth throughout the world, and for the poor, than is now accomplished." These words should be pondered by all who earnestly desire the extension of Christ's kingdom.

There are other branches of the work, such as the Scriptural Knowledge Institution, which might well claim attention. For the support of missionary operations in various parts of the world, large amounts are contributed year by year. Very encouraging reports are given from many of the 136 preachers of the Word in various parts of the world, who from time to time receive assistance from this fund. Eighty-five schools are entirely supported by the funds of the Institution, whilst many others are assisted. Then there is the circulation of Bibles (199,997, with nearly a million of Testaments and portions), and of tracts and books (of which as many as three and a half millions have been sent out in one year).

Such a work is indeed a light in the world, still, alas! a dark place, requiring even a thousandfold more such illumination. That this light and many another, kindled by Him who is the Light of the world, may shine forth brightly to his honour must be the prayer of all who, like Mr. Müller, are looking ardently for his coming again. Our readers have, in bygone times, borne their part in sustaining this noble enterprise, conducted in a spirit of such simple dependence on God; we doubt not they will do so again. Mr. Müller's address is 3, Ashley-down, Bristol.

THE BLACKGANG MISSION.

Sir,—At the approaching season, when so many Christians will be visiting the Isle of Wight, may I be allowed to draw their attention to this Mission, which has been so marvellously owned of the Lord. It is entirely the work of ladies, and has been carried on for several years past at their own expense, with the exception of a few small, but much appreciated, contributions they have now and again received. The work and position of the Mission is most exceptional and peculiar, being almost exclusively among farm-labourers and their families, and I know of none that has been so blessed of the Lord, both among men and women. I have heard it stated, and believe it to be the fact, that there are more than a thousand souls in the Isle of Wight who have been found of the Lord through Mrs. Reade, Miss Hamilton, and Miss Edith Reade's instrumentality. I have myself heard many hundreds testify to the blessing they have received through those ladies.

To those who take especial interest in women's work I would commend the Blackgang Mission. A steady, unceasing work is carried on in the hall, the cottages, and the villages for miles around. No work could be more sound or more spiritual, and the Lord has set his seal to it. The work just now is in want of funds. Since Mr. Reade's death, two years ago, the family are no longer able to do as they formerly did. They want immediate and they want sustained help. Neither Mrs. Reade nor any of the ladies know that I am writing this. I feel sure, however, that they would agree with me, that it is right for us to let our wants be known to the Lord's people, though we ask personally of the Lord alone..—Yours faithfully,

George D. Michell.

Brinkcliffe, Sandown, Isle of Wight.

THE CHRISTIAN INSTRUCTION SOCIETY has issued its sixtieth annual report. It aims, irrespective of denomination, to advance evangelical religion and Christian charity primarily amongst the inhabitants of the Metropolis and its vicinity, by promoting the observance of the Lord's Day, the preaching of the Gospel, the circulation of Holy Scriptures, with every other work of mercy. The design is a noble one, and results have been very satisfactory so far.

For the Young.

JESUS IN THE MIDST.

A SUNDAY MORNING ADDRESS TO CHILDREN.

By Dr. OSWALD DYKES.

[Portion of Scripture read : Luke xxiii. 32—43.]

In reading this passage for the attention of the children, I would have them notice that when our Lord was crucified, He was not alone, but in the company of two others, who were apparently of set purpose associated with Him by those who had the management of the matter. They were arranged on each side of Him, so as to give Him, as it were, a place of pre-eminence as chief of the malefactors, setting Him in the centre as though He not only was a fit companion for the worst of criminals, but was even chief among them. I do not know whether that was intended as a studied insult to the Lord Jesus or not. It looks very like it ; but in any case, whatever the purpose of those who did it, it has been most graciously used and overruled by our heavenly Father in his providence to bring out, in a very striking way, some most precious things about our Lord Jesus, and the reason of his death.

For one thing, this arrangement, which put an evil-doer on either hand of Him, fulfilled to the very letter the words of one remarkable prophecy, which had been in the mind of Jesus Himself a few hours before His crucifixion, and which He had referred to. This prophecy you will find if you care to look for it ; it is in the end of the fifty-third chapter of Isaiah, that well-known and wonderful chapter in which the sufferings of Christ are so clearly foreshadowed. At the very end of that chapter the words occur: "He was numbered with the transgressors;" and if you look back to the chapter which comes before the chapter we have read (Luke xxii. 37), you will find our Lord, the night before He was crucified, talking about it with his disciples. He remembered this text in Isaiah, and brought it to their recollection. He said: "I say unto you, that this that is written must yet be accomplished in Me;" and then He quotes the words from Isaiah: "And He was reckoned among the transgressors," adding: "The things concerning Me have an end."

Now it is not at all wonderful that, after such a singular reference to that passage, made on the night before He was betrayed, those who had sat with Him and heard Him should have remembered his words when they noticed on each side of Him a "transgressor," an open and notorious criminal, who, for breaking the laws of his country, had been condemned to die. And it *was* noticed ; because, if you will look up the Gospel of Mark, where he tells this incident about the two thieves who were crucified with Jesus, you will find that he was reminded of the same text, and that he quotes it once more. He says this was the fulfilment of it, and so it was—very literally the minutest fulfilment of it. It was fulfilled in a very real sense that day, when Jesus took his place between two thieves, as a central malefactor in the judgment of the law, in order to remind and teach us that He was Himself putting Himself into the place of all the malefactors and transgressors of mankind, and bearing the gathered iniquity of us all in his single, pure, and perfect body.

Another thing that happened in consequence of that arrangement was that it gave Jesus an opportunity of showing Himself in the very moment of his suffering and death as both able and willing to save the malefactors among whom He was crucified. It was the chief of sinners for whom He died. We all are among the malefactors—not the transgressors of human law, but the transgressors of God's law, in whose place, among whom, Jesus put Himself that He might die for us. It is a comfort to us to see that when He took his place among us as sinners before the law of God, He did it with such mighty grace in his heart and such supreme power in his arm that he is able and willing to save from death eternal even the worst of those among whom He condescended to be numbered.

This led, as you see, to the repentance of one of these two robbers. But observe this—that while the repentance of one of the robbers shows us the grace and power of Jesus, able to save to the uttermost, the impenitence of the other robber teaches us also a very weighty lesson of the position which Jesus holds still in the world of sinful men. He is in the midst of us sinners still, drawing to Himself the love and confidence of some sinners as bad as either robber on the cross, but hardening the heart of other sinners, and rejected by them because their hearts were hardened. In the position He occupies on the cross we see a picture of the place He holds still among men, drawing some on, rejected by others. We see two men in the same condemnation—partners in the same crimes, sharers of the same punishment, brought into contact with the same Saviour, offered the same spectacle of Divine love and mercy; we see one drawn by it and the other hardened.

I think if the boys and girls who are listening now to me will try to put themselves on the spot, and in view of that great suffering which was taking place upon Calvary, they will begin to see that the sight of Jesus, in his meekness and patience and gentleness, silently bearing insult and wrong, but whose life had been so good and so pure, was the sight which touched the heart of that robber, and made him penitent. The robber that morning was not a penitent robber. When he was fastened up on the cruel stake, he was still not a penitent robber, so far as we know. It even seems probable that, when the mocking and insult began around the Cross, he was not then a penitent robber. I think if you will read very carefully all the accounts of the Crucifixion you will see that there was a kind of epidemic of mocking and insult round the Cross for an hour or two that morning. It began with the chief priests and rulers who had been foremost in getting Jesus condemned. Then it spread to the people. From the people it spread to the heathen soldiers, the Roman guards, who were round the cross, and thence from them it spread to the poor robbers who were hanging on the tree, and they too began to mock. So awful is that infection of mocking! So dreadful is the force of evil example, and such the frighful sin which can be committed when once that demon of mockery and insult against the holy and the good possesses the soul of man.

But at the last, seeing the object of this wanton cruelty and suffering bearing it with such Divine patience, one heart at least in the mocking crowd grew ashamed of itself, and that one about the last which we would have expected to grow ashamed of itself. The man whom you would have said was about the worst man there began to contrast the gentle and the marvellous patience of Him who was suffering beside him with himself. He contrasted their previous life. He began to think then of his own evil life, and how he had deserved to die. He began to think how badly he was bearing his suffering compared with this Man who had not deserved to suffer, whose life had been so good, so gentle, and so kind; and it touched his conscience. It broke him down, and made him ashamed of himself, most of all ashamed that men should revile one so good. He began to rebuke his fellow-robber for his infamous language, and to tell him it became them better to be silent and to bear patiently what their sins deserved. The sense of sin awoke in the man's heart, and made him truly penitent; and to be truly penitent is the way to Jesus. When we are penitent, then Jesus seems to us very beautiful and very needful, and our love goes out to Him as this man's did. He ventured then and there—the only one who ventured it in all that crowd—to call Him, not in mockery, but in earnest: "My King! My King! remember me when Thou comest into thy kingdom." And the only confession of Jesus' real position as the Messiah, as the Saviour, as the King of men, that He received that day upon the Cross was got from the robber who was dying with Him.

I do not wonder that this has always been a very favourite incident, one that people have cared very much to think of, especially when they found their own sins very grievous, and their own cross very hard. When men have gone very far in wrong doing, and are ready to die, and feel there is nothing but a dark black prospect before them of the judgment of God, it is very comforting to know that at the very last hour the very worst man may repent; and that from the stake even, and the gallows on which wicked men suffer for their public crimes, there is a path to the paradise of God. That is very encouraging; but I would beg you this morning to turn away in your early days from the spirit of lawlessness and of contempt of what is sacred and good, and yield to that love which came down to the Cross and suffered there for you. Remember it is far better to serve Jesus with the strength of one's mind and cling to Him in the days of one's youth and vigour than at the last by a bare chance, in the moment when death is clouding your eyes, to turn with desperate cry to Him who even then does not refuse to hear. One robber went from the Cross to Paradise; but how many more, how infinitely many more, have ended as they began, and, having chosen the wrong path when they were boys and girls like you, struck at the parting of the ways into the lefthand road, have thought that there was no escape for them, but were carried on by the force of evil company and evil example, and everything that keeps men going on as they have begun, until it ended—not in Paradise! May God give us grace to learn these lessons.

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RUM'S VICTIM.

Mr. A. J. Talbott, who died at South Bend, Ind., from the effects of a relapse into intemperance, was formerly a minister, and once a Member of Congress from Kentucky. In a temperance meeting he thus gave his experience:—

But now that the struggle is over I can survey the field and measure up the losses. I had a position high and holy. This demon tore from me the robes of my sacred office, and sent me forth churchless and Godless, a very hissing and by-word among men. Afterward I had a large and lucrative business, and my voice in all courts was heard pleading for justice, mercy, and right. Anon the dust gathered on my unopened books, and no footfall crossed the drunkard's office. I had moneys ample for all necessities; but they took wings, and went to feed the coffers of the devil which possessed me. I had a home adorned with all that wealth and most exquisite taste could suggest. This devil crossed the threshold, and the lights faded from the chambers; the fire went out on the holiest of altars, and leading me through its portals, despair walked forth with her, and sorrow and anguish lingered within. I had children, beautiful, to me at least, as a dream of the morning, and they had so entwined themselves around their father's heart that, no matter where it might wander, it ever came back to them on the bright wings of a father's undying love. This destroyer took their hands in his and led them away.

I had a wife whose charms of mind and person were such that to see her was to remember, and to know her was to love. For thirteen years we walked the rugged path of life together, rejoicing in the sunshine, sorrowing in the shade. The infernal monster could not spare me even this. I had a mother who for long, long years had not left her chair, a victim of suffering and disease; and her choicest delight was in the reflection that the lessons she taught had taken root in the heart of her youngest born, and that he was useful to his fellows and an honour to her that bore him. But the thunderbolt reached even there, and there it did its cruel work. Ah me! never a word of reproach from her lips—only a tender caress; only a shadow of great and unspoken grief gathered over her dear old face; only a trembling hand laid more lovingly on my head; only a closer clinging to the cross; only a more piteous appeal to Heaven if her cup were not full. And while her boy raved in his wild delirium two thousand miles away, the pitying angels pushed the golden gates ajar, and the mother of the drunkard entered into rest.

And thus I stand: a clergyman without cure; a barrister without brief; a father without a child; a husband without a wife; a son without a parent; a man with scarcely a friend; a soul without a hope—all swallowed up in the maelstrom of drink.

MANCHESTER MEDICAL MISSION.—The annual report of this Mission and Dispensary for the year ending 1886 is very encouraging. The Medical Superintendent, Dr. Edward Meacham, states that the number of patients under treatment during the past year was 2344. He thinks it high time for the Christian Churches of all denominations to set about the business of the Master in tending the sick, in feeding the hungry, and clothing the naked. The work of the Mission has been going on for over twenty-five years, and it has met with no little success in turning men from Satan's darkness into the marvellous light of the kingdom of God.

A NEW PREVENTIVE HOME.

Saturday week witnessed the inauguration, at Parson's-green, Fulham, of another Home in connection with the work with which Mr. E W. Thomas has so long been identified. As it was known a few weeks ago that preparations for a stone-laying ceremony would be sufficiently advanced by June, the annual meeting of the London Female Preventive and Reformatory Institution was deferred until Saturday, when a goodly number of friends attended to express their sympathy with the work. The chair was occupied by Mr. F. A. Bevan, who, after the meeting had been opened with prayer, called on Mr. Thomas for the annual report. He presented extracts which showed that the committee had, during the past year, been acting on their original plan of welcoming all suitable cases, whatever might be the state of the funds. In addition to the ordinary wants for the ensuing year about £1,550 will be required for the completion of the Preventive Homes at Parson's-green.

Mr. Bevan said: We must all thank God for what He has enabled his servants to do in past years, and that we are able to-day to see them extending their labours in the direction of preventive work. We cannot help feeling that each one saved means that there is one more requiring to be dealt with, one more requiring the Christ-like agency of this Institution, because she had fallen into sin and trouble. We will rejoice over the victories, but we will not forget the number who still require to be saved. I am afraid that, notwithstanding all the years you have been at work, instead of there being less need for efforts such as yours, there is even greater need for them than ever. I do not think that in our century, full of signs of missionary progress as it is, there is a work which should command more labourers than yours.

Rev. H. W. Webb-Peploe had been impressed by one fact in the report, that the expense meant simply £7 a head for those who had been received by this Institution during the past year. It certainly was not a large expenditure for the deliverance of a poor soul from the condition in which it was found by the friends of this Society. It would be well that everyone should bear the fact in mind, whenever the question suggested itself, "What could be done with £7?" It was necessary to speak very solemnly of the need of this work, especially when they remembered that one judge alone, Mr. Justice Hawkins, had said that during only six months there had been no less than 120 cases of 120 men seeking to compass the ruin of girls. If one judge could say this of cases which would come before him, what would be the united testimony of all the judges in the land.

Rev. J. L Foster characterised the work as Christ-like, and he gave it as his conviction that in the city of London there was not one which required greater urgency. At Chelsea, he said, a year ago, I had to preside over a committee formed for the purpose of finding out, as far as possible, in the interests of the ratepayers, what was really the origin of the evil? In the course of their inquiries thirty-four poor girls from the infirmary were brought before us. What struck me most, I may say, was that these poor unfortunates were all so intensely human. We are too apt to think of them, and to treat them as if they were all far beyond the precincts of what is good; whereas, I believe, there is not a single outcast in this vast city that cannot be reached by the hand of Christian charity. The report was unanimously adopted, and Rev. J. Shaw and Rev. W. Crellin spoke to another resolution pleading for enlarged support.

On the conclusion of the meeting the foundation stone of the new Preventive Home, making another at Parson's-green, was laid by Mrs. F. A. Bevan, to whom an address was presented with a silver trowel by the Committee. A beautiful bouquet was also handed her by one of the little girls from the Home, several of whom were presented, which added greatly to the interest of the service by the manner in which they led the singing. Upon the conclusion of this part of the programme,

Mr. Burton read an address of hearty congratulation to Mr. E. W. Thomas, and Mr. F. A. Bevan, to the surprise of all, except a few who were in the secret, handed Mr. Thomas a purse containing 150 guineas, which had been subscribed by those who wished to give their friend a substantial token of their respect. Mr. E W. Thomas made a cordial response to this expression of his friends' regard for him, although, as he said, he found it difficult to exercise sufficient self-command to enable him to reply as he desired to so unexpected an incident in the day's proceedings. He was followed by a friend who had been associated with him at the very commencement of the work—Mr. Perry—who expressed the pleasure it afforded him to see his old friend on such a happy occasion.

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CHILDREN'S SPECIAL SERVICE MISSION

THE WORK IN FOREIGN LANDS.

Dear Sir,—I was very glad to see in your issue of June 10 that a correspondent called the attention of tourists to our Children's Tracts in different languages, and suggested that it would greatly add to the enjoyment of a holiday if they distributed some of these "Leaflets." On behalf of our Committee, allow me to say that we shall be most happy to send a parcel to any of your readers going abroad this summer. A great many have already applied, principally those who have had the joy of distributing them in the last few years, and have witnessed for themselves the intense delight of both children and adults at receiving them.

Since Christmas so very little money had come in towards this much-needed branch of our work, that it seemed quite a trial of faith. Many kind friends have written, in these last six months, of their continued and increased interest in this effort to send portions to those for whom little or nothing was prepared, but from various causes they were unable to help as formerly; and I must confess to sometimes feeling a little perplexed, though not in despair, because we were convinced that this was distinctly and entirely the Lord's work. So our hearts were not a little cheered and comforted the other day, to notice that the Lord had sent £200, by some unknown friend, through The Christian. We are deeply thankful to our heavenly Father, and also to the kind and generous donor through whose hands the gift came. We take it as a token that God will send the remainder of the £4000 we have asked Him for, so that before very long we may have the joy of scattering another six millions of these sweet messengers of salvation, in fifty languages.

We shall now print off at least 200,000 tracts, between German, French, and Italian, in which languages our stock was getting very low. We hope to issue 80,000 Hindustani in the course of the next ten days. The modern Greek tracts are now ready, and I will send specimens, or a parcel of them, to any of your readers who can make use of them. We have also received specimens in Chinese, Singhalese, Punjabi, Malayalim, and Karen for Upper Burmah. Two friends have kindly supplied the funds for a series of 60,000 in Burmese.

We shall be thankful to receive help towards this important work, however small, from those who may feel the burden of these children's souls laid upon them. For the guidance of any who are able to spare larger sums, I may mention that £40 will cover the expense of bringing out a small edition of 60,000, or £100 a large edition of 150,000. Perhaps some friends may have one special country laid upon their hearts, and would be willing to provide the funds for a series of tracts in the language of that country. I should be most grateful if someone would send us £40 to pay for 60,000 Breton tracts, as there is a deep need for the dissemination of Gospel truth in Brittany, many of the people being in deplorable, almost heathen, darkness. Pasteur Lecoat, of Tremel, has found the 16,000 we gave him of much service, and earnestly appeals for larger supplies.

May I ask for many prayers on behalf of the seaside work this summer. I purpose, God willing, spending the month of August at Redcar.

Yours very faithfully, Josiah Spiers.

48, *Paternoster-row, London. E.C.*

BRIGHTON OPEN-AIR AND CHRISTIAN MISSION.—From the seventh annual report of this Mission we glean that the open-air meetings last season were attended by a large number of persons, who listened eagerly to the word of life. The work is sustained by qualified ministers and evangelists from London, and Mr. Thwaites devotes part of his time to it.

GOSPORT Y.W.C.A.—On the occasion of the opening of the new rooms acquired for this branch of the Association at "Gosport House," North Cross-street, there were large gatherings of members and friends. A devotional meeting was held on Wednesday, June 16, and there was earnest prayer for blessing on every branch of the work. On Thursday, June 17, the subscribers and friends were invited to a social gathering, followed by a public meeting. Prayer is asked that God's blessing may rest on all that is attempted in these new rooms. R. M. J.

LONDON CITY MISSION.

On the afternoon of Tuesday week Mr. and Mrs. J. Gurney Barclay held a garden meeting at their residence at Knott's-green, Leyton. The object of the meeting was to bring together some of those connected with the East-end of London, in order to acquaint them with the work of the London City Mission in that part of the metropolis, so as to secure for it an increased measure of local interest. A considerable number of the missionaries of the district were present. Everything fitted to minister to the comfort of the guests was thoughtfully arranged and carried out. A map of East London, showing what localities were yet unrepresented by the Mission, was prominently displayed. The beautiful grounds, replete with flowers and fruits, were promenaded by the delighted company to their heart's content. After refreshments a meeting was held in a spacious booth. Mr. Dunn, district secretary, read a brief statement, showing that seventy of the city missionaries are located in that quarter of London; to continue the work of these funds are urgently needed. Four most necessitous districts in East London had to be given up last year through the failure of guaranteed support, and it is feared that others will have to be relinquished unless timely aid be forthcoming.

Rev. James Knaggs, of Stratford, pleaded earnestly for increased support in reference to an agency which is doing such a grand work. The men, of whom he could speak in the highest terms, are engaged in a personal ministry that could not fail to reach the hearts of the people. Two of the missionaries were selected to give a specimen of the Society's work. Mr. Price told of his visits to public-houses; how cordially they were received, and what manifest blessing attended the visits. During last month alone he had spoken to nearly 1000 men and about 500 women in gin-shops. Mr. Carley followed with a testimony to the good he had been enabled to do among drovers at the Cattle Market. Drink and gambling are at the root of most of the misery into which these men have sunk; some of them earn £4 per week, and yet are poor and wretched.

The excellent programme also included an address by Lady Hope, which was declared by Mr. Bevan to be one of the ablest he had ever heard in the interests of the Society. Red-hot missionaries, her ladyship said, were the ones that were needed; as for singing, nothing suited the working-class like a good Sankey's hymn, in which they all could join. Mr. F. A. Bevan, as treasurer, continued the appeal. A lady who recently began to help the Mission, told him that her life had been brighter and happier ever since doing so. Most fervently did he entreat friends to come forward with substantial aid, for the immediate localities where the agents were so much needed could not possibly do it. Mr. David Howard confirmed this, saying it was quite hopeless to think of obtaining local help.

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MISS VON FINKELSTEIN.

From a letter recently received from this lady, we regret to learn that during her travels northward in Palestine she was taken sick with fever, brought on by the heat and fatigue of the journey. She reached Damascus, however, on June 4, and was much better in health. She says the little band of Christian missionaries in Damascus are doing a noble work, labouring hard among the native population, and living a self-denying life. Miss von Finkelstein hopes soon now to return to England.

WATER-STREET MISSION, NEW YORK.—Mr. Stephen H. Hadley, who was one of the first converts of the Water-street Mission (formerly Jerry McAuley's), is now in charge of this enterprise. He succeeds Mr. J. F. Soorey, who has done a good work there for several years past.

ORPHAN WORKING SCHOOL.—The annual report of this Institution is not of a very satisfactory nature in its financial aspects. The number of children received into the schools has been up to the average of previous years, but there is a falling off in the receipts from every source, and if this is not reversed there will be a decrease in the number of children to be admitted at future elections. There are now in the school 288 boys and 146 girls. The Alexandra Orphanage was amalgamated with the Orphan Working School in January, 1877, with accommodation for 200 children. There are now 163 boys and girls in the junior school. The number of children supported by the charity is 163. This noble and Christian work deserves to be heartily encouraged.

HOLINESS CONVENTION IN DUBLIN.

A Convention for the promotion of holiness, or deepening of the spiritual life, was held in connection with the assembling of the annual Methodist Conference in Dublin, on Wednesday, June 23, in Stephen's Green Church, in that city. For several years back Sunday-school and Temperance Conventions have been held during the Conference, but this was the first time that a Holiness Convention had a recognised place on its programme. It has been felt, however, for a good while by many that more attention should be given to this subject; and, further, that it was desirable a larger number of purely spiritual and devotional meetings should be arranged for on such occasions. Accordingly it was decided to devote at least a day to the subject.

The day was divided into three sessions—morning, afternoon, and evening. Rev. Dr. McKee, Vice-President of the Conference, presided over the morning session, which lasted from eleven to one o'clock. After an interval spent in singing and prayer, Dr. Wood, of Southport, addressed the meeting. They were all agreed, he said, as to the importance of holiness. They were come to a crisis in the world's history, he believed, nearly to the end of the dispensation, when whole-heartedness and thoroughness were demanded from everyone who wished to advance the interests of his Lord. They must remember there was no perfection in themselves. They must be emptied of self and filled with Christ's fulness. Full salvation was more than deliverance from guilt; it was deliverance from the power of indwelling sin; it was to be God-like—that they might have the mind in them that was in Christ, and walk as He walked.

After another interval spent in devotional exercises, Rev. R. C. Johnson, Enniskillen, delivered an address. He said there were four steps to the attainment of holiness—conviction, desire, consecration, and faith. Conviction in the sinner produced a sense of guilt, but conviction in the believer a sense of pain. That conviction was brought about in various ways, but especially by seeing God, like Job, Isaiah, Daniel, &c. Desire did not necessarily follow conviction. Paul had three desires—to be in Christ, to be like Christ, and to be with Christ. That desire should not be accompanied by dread or fear of the responsibility; surely there should be no dread when He who claimed them fully was their Father, and when they were called to be the bride of Christ. Consecration took place at conversion, but it often did not keep pace with their age and experience. It should be a continuous act. The sexton should be as holy as the class-leader, and the choir as holy as the pastor. Many who clearly saw and maintained that justification was by faith, failed to perceive that sanctification also was through faith.

Rev. William Middleton, Birmingham, gave the next address. Holiness was not apart from, but the very essence of religion. They must lay their hand firmly on that word Scriptural. May the day never come when, through fear of the criticism of the age, they would be willing to tone down the words of Jesus and his apostles! He briefly defined the terms consecration, sanctification, purity, Christian perfection, and explained the distinction between purity and maturity. Every true Christian was either in the enjoyment of or seeking that blessing. They did not get it by gigantic effort, but by washing in the blood of the Lamb. By full submission and full trust they could secure it, and He who was mighty to save was mighty to keep.

Revs. Charles Inwood, W. H. Quarry, James Robertson, and others also took part in the proceedings.

At the afternoon session of the Convention Rev. William Gorman presided. Rev. William Middlton again addressed the Convention, basing his remarks upon the words, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx. 1). Rev. Thos. Cook told about an encouraging and successful evangelistic tour he recently had had in Norway, and gave his own experience in reference to the subject of holiness.

EVENING SESSION.

The evening session was occupied as the open session of the Conference, Rev. Richard Roberts in the chair. Rev. Albert S. Hunt, D.D., delegate from the Methodist Episcopal Church of America, made the following interesting statement: The Methodist Church of America had missions in Sweden, Denmark, Germany, Italy, Bulgaria, Switzerland, Bavaria, India, China, Japan, Corea, Mexico, Uruguay, Paraguay, &c. They had 200 American missionaries, 700 native missionaries, and 700 teachers in these fields of labour. They had 2,000 English-speaking missionaries in the United States, and 500 German, Italian, &c. They had six theological seminaries, fifty-four colleges and universities, eight of which were for women only, and sixty classical seminaries.

The endowment of these institutions amounted to fifteen millions of dollars. They had an Education Board to assist worthy persons to acquire an education, and their children's day—the second Sunday in June—was most popular amongst them and was observed even in all their missions. The negro population was growing and improving, and they had forty schools established for giving them an education. Their Tract Society had issued 2000 tracts in seven different languages, and their Sunday-school Union had ten periodicals in English and five in German, with a circulation of 20,000,000 of copies last year, giving 250,000,000 pages. Their publishing house was never so prosperous; it was completely out of debt, and its assets were valued at nearly 2,000,000 dollars. They had 19,700 churches, worth 75,000,000 dollars, and 8000 parsonages, worth 15,000,000 dollars. They had 250,000 Sunday-school teachers, nearly 2,000,000 scholars, and in the Methodist Church North alone about 2,000,000 Church members.

They did not, however, depend upon their machinery and numbers for success, but upon the power and blessing of the Holy Ghost. He then referred to the holy lives and glorious deaths of Bishops Simpson and Wiley, and said that while he bore to them the greetings of 4,000,000 persons behind him, he could not express to them the affection he had towards them, and he considered that the most honoured moment of his life. He earnestly prayed God might bless them.

Revs. Dr. Greeves, Ex-President, Dr. Young, Dr. McKee, J. Baker, M.A., and others spoke.

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A CONVALESCENT HOME AT MARGATE.

Last summer I felt the great need of a Convalescent Home, having to place out many of my children in various places in the country and at the seaside; also for several of my fellow-workers who needed rest.

During the past winter I received the gift of some furniture, but not quite sufficient for the purpose I require. I have taken a house with eight rooms at Sweyn-road, Margate, well situated, and suitable in every way; but I am now quite stopped for the want of funds to complete it. I am very desirous of opening the Home soon, that we may not lose the fine weather. We are longing to send off a party of "little ones" to enjoy the fresh air. I think £35 would cover the expense.

Mary Ann Cole.

55, Cambridge-road, Kilburn, N.W.

TRACTS FOR INDIA.—I am engaged in mission work here, and at the same time am acting-chaplain to some one hundred and fifty soldiers of the Scottish Rifles. I am trying to reach the men with the Gospel. We have meetings for Bible study, total abstinence singing, visits to the sick in hospital, &c., &c. I want tracts for these men, and for a number of people also engaged in railway service here. Can your readers send me out some tracts suited to this class of people? Something short, sharp, and to the point—the "point" being that Christ is able and willing to save unto the uttermost everyone that cometh unto Him. I feel the need every time I go to the hospital, or among the men anywhere, of tracts for Christians, tracts for unconverted men, for drinking men, for weak men, who still want to do the right thing. (Rev.) C. L. Bare.

Shahahanpore, N.W.P., India.

MR. SPURGEON'S ORPHANAGE.

On Wednesday last week the grounds of the Stockwell Orphanage, Clapham-road, were *en fête* on the occasion of the annual festival of this Institution, and also in celebration of Mr. Spurgeon's fifty-second birthday. There was, as in former years, a large gathering of friends. The band played on the lawn, and this was followed by a procession of the children, with the band and banners. During the afternoon there was an exhibition of African curiosities, &c., in the girls' play hall, and Mr. T. L Johnson delivered a short address concerning these. The singing and hand-bell ringing was one of the most pleasing features in the day's proceedings. Mr. Spurgeon presided, and addressed a few kindly words to the children. This was followed by an exhibition of musical drill.

At six o'clock Mr. Spurgeon presided over the annual meeting in the grounds. After engaging in prayer, he said, in the course of a brief address, they did not come to the public with any piteous appeal for money. If they liked to give, it was to their advantage to have a share in so good a concern. If they did not like, it did not signify at all. They were not dependent upon men, God's providence was their inheritance, and He would send them money by some means or other, They were never hard-up; they never would be their Great Banker supplied their needs. He begged to thank everybody who had given a contribution, and especially those friends who sent him nearly £1000 before he left home that morning. He thought that was a very handsome birthday present. He had shaken hands with a good many of them, but the larger proportion of the friends were far away—in Scotland, Ireland, in all parts of the world. Referring to efforts made on behalf of the hospitals, Mr. Spurgeon said it was a great shame upon London that a hospital should ever be in any kind of need. There ought to be more spontaneous giving, not by Christian people only, but by all sorts of people. He spoke for orphanages as well as for hospitals, and wished Christian people especially would really dedicate to God some portion of their substance with a view to giving it to such work; and that they would take thought also as to what institutions they helped, and what they did not help. Their charities needed an intelligent constituency, who were on the look-out to see where the money went. He had an old friend years ago who was a very queer man. He used to give his money to various missionary societies, and he sent word to them to know how many souls had been converted in the year. Then he calculated how much each soul cost, and gave his money where it was done cheapest. It looked a rather mercantile way of doing it. If there was not a very good outcome it was not much use giving your money. They wanted people who would use their judgment and understanding, and then he thought the almsgiving of London would be turned into a much more useful channel than it now was.

Addresses followed by Revs. J. A. Spurgeon, Allen T. Edwards, W. Justin Evans, R. Taylor, G. Hawken, S. B. Rees, F. H. White, and others.

THE GIRLS' AID SOCIETY.—The preventive work among girls in Torquay, which was begun about four years since, has made steady growth. It has assumed large proportions, so that more commodious premises are being sought for by the committee. Various classes are held, and much is being done to raise the religious and moral tone of the girls.

Y.M.C.A., BAYSWATER, W.—Meetings in support of this branch of the Y.M.C.A. were held on Tuesday, June 22, at the Rooms in Queen's-road. Hon. Henry Noel presided in the afternoon, and Rev. H W Webb-Peploe, Rev. Filmer Sulivan, Pastor Frank White, Sir Roper Lethbridge, M P., and Mr. W. H. Mills spoke. In the evening there was another gathering for the members and friends. Dr. R. Anderson presided, and the other speakers were Rev. John Tuckwell, Dr. Popham, Mr. C. M. Baker, and Mr. L. Evans. Both meetings were well attended. We rejoice to say that the Lord is prospering the work here. There are now about 160 members and associates. On Thursday evening there was a large gathering of the Bible-class Union, in connection with the various houses of business in this neighbourhood.

THE FEMALE SERVANTS' HOME.

On Monday week, in Lower Exeter Hall, Mr. George Williams presided over a very interesting meeting of this Society. Fifty years have gone by since it was established, growing, as it did, out of a yet older institution founded in 1813 for the improvement and encouragement of female servants.

Mr. C. Stuart Thorpe presented the annual report, which took a review of the Society's work during the last fifty years; it paid a high tribute of respect to the memory of the late Mr. Daniel Cooper and other workers in connection with it. Of its earlier friends only one remains now—Mr. W. S. Gard, the chairman of the committee, and still one of its most active members. During the past year 1233 servants were admitted to the Homes, exclusive of those who had been readmitted more than once during the same year. The income had amounted to £1321 11s. 1d., and there was a balance in hand of £9 16s. 1d.

The Chairman distributed the rewards for terms of service from one to fifteen years. To those of on year a Bible was given, the number claiming it being 66; ten came forward for the framed certificate and book for five years' service; two had the silver medal for nine years, while one, Elizabeth Craig, who had kept the same situation for fifteen years, received the gold medal, Mr. Williams expressing the hope, as he handed it to her, that it represented something better—the gold medal of a good conscience. She was loudly cheered by her fellow-domestics.

Mr. G. Kirkham begged all to remember that the only way in which they could have true liberty was to be the servants of Christ. If you do not know, he said, what his service is you have never yet known what true freedom means, and you never can know it until you are truly his. In the course of his address he invited them all to attend the meeting for servants which is held at Mildmay on the second Sunday in October.

After some words from Mr. George Williams, Miss Mason followed with an address, in the course of which she said that she had had servants from their Homes. She had always impressed upon them what she would impress upon those hearing her—the importance of making service a business—a business which is to be learnt like any other. Colonel Puget spoke a few kindly words, reminding those before him that he had been a servant of his Queen for twenty-six years. He spoke upon the story of Naaman as illustrating the blessing of a good servant. Rev. B. Cassin expressed the hope that all mistresses would make a point of allowing their servants time to attend regularly a place of worship on the Lord's day. Mr. W. R. Lane, the last speaker, earnestly invited all to came to the Saviour, and the meeting was closed by Mr. George Williams offering prayer.

A SORT OF PREMIUM has been put upon the non-use of tobacco by a rich Philadelphia lady. A devout Christian and sincerely attached to the Presbyterian Church, she has bequeathed an estate and 100,000 dollars to provide a home for twelve aged and disabled Presbyterian ministers. One essential condition is that the ministers shall not use tobacco.

DEAF AND DUMB.—The annual meeting and election of inmates of the British Asylum for Deaf and Dumb Females was held on Tuesday, the 22nd inst., at the Asylum, Clapton, under the presidency of the Bishop of Bedford. Referring to the Royal Commission to inquire into the condition of the blind and the deaf and dumb, the report expressed a hope that, as a beneficent result, it might be made compulsory that guardians of the poor should send deaf mutes to properly certified institutions for their protection, training and education. This very numerous class of the most helpless and afflicted of our fellow-creatures silently appeals for Christian sympathy and aid. The British Asylum is the only institution for adult females who are deaf and dumb.

"A GOSPEL WAGGON" has been undertaken by the Central Union Mission of Washington, D.C. This waggon, containing a cabinet organ, six or eight good singers, several persons to make addresses, &c., visits three centres of non-church-going people every Sabbath afternoon. Singing, prayer, and brief addresses occupy an hour at each point, when all present are invited to visit the Mission. The last stop is made near the Mission, and just before its evening service. From one hundred to five or six hundred persons of all ages and classes, give quiet and respectful attention to the services. The attendance, especially at the Sabbath services of the Mission, has largely increased. This Mission is conducted by a committee representing the evangelical churches of the city.—*New York Evangelist.*

AN INTERNATIONAL PRAYER-MEETING.

This week there is being held in London the Triennial International Congress of the Federation for the repeal of legislative enactments and government ordinances that favour vice. Delegates are present from various European countries, and from America. A meeting was held in Westminster Town Hall on Sunday afternoon for prayer, praise, and consecration. Much to the regret of the goodly company, chiefly composed of ladies, Mrs. Josephine Butler was not able to be present and preside. Her husband, Canon Butler, is happily recovering, however, from his severe illness, and Mrs. Butler hopes to attend several of the Congress meetings in the course of the week.

In her absence Mrs. Richardson, of York, presided, and gave a warm greeting to the foreign delegates. By God's goodness, she said, a great victory on behalf of national purity had been gained in England. They desired to recognise the hand of the Lord in this, and to take courage for the future. The work must go forward till all the British colonies and dependencies, and also the European nations, have freed themselves from this guilty complicity with sin. She hoped their visitors from the Continent would be cheered by what had taken place in this country, and would return to their own lands strengthened for the good fight by the proceedings of the Congress.

As the meeting was specially designed for devotion and renewed consecration, there was not much speech-making. Mrs. H. W. Smith referred to the deep interest that had been awakened in America through the recent agitation, and said that 200,000 Christian women in that country were now banding themselves together to further the cause of lifting up fallen humanity. Mr. G. Gillett spoke of the spirit of prayerful dependence upon God that had characterised the repeal movement; and to this he attributed its success. He made a strenuous plea that India, Hong Kong, and other British possessions should be specially laid on the hearts of those at the Congress, with a view to their deliverance from the evils of the vicious systems that prevailed. The claims of India were also urged by Mrs. Baxter, who spoke some very encouraging words from Psalm cxviii.—"The Lord is on my side; I will not fear what man can do." There can be no doubt as to which side God is on in this controversy; let there be faith in his promise that whatsoever things we ask believingly we shall receive. Earnest prayer was made by various friends in connection with the special objects of the meeting. One of the French delegates spoke briefly in that language, referring to past achievements, and urging to persevering effort and trust in God.

We would draw the special attention of our London readers to the public meeting of the Congress at the Memorial Hall, Farringdon-street, this (Thursday) evening, announced elsewhere.

REV. HENRY WARD BEECHER, the well-known Brooklyn preacher, reached Liverpool on Saturday, on a visit to this country. After some weeks' rest he purposes to deliver a series of lectures throughout the country.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—July 4, Acts xii. 13—25; July 5, xiii. 1—13; July 6, xiii. 14—25; July 7, xiii. 26—41; July 8, xi. 42—52; July 9, xiv. 1—18; July 10, xiv. 19—28.

THE GOSPEL IN CAMP.—Through the kindness of many Christian friends, a liberal supply of tracts, Gospel booklets and Christian literature was received by the Brecon Y.M.C.A. for distribution to the 900 militiamen assembled for a month's training at Brecon. The camp was visited twice weekly. Every tent was entered, and each man received something suitable to read. Everywhere, even in the guard tent, band tent, canteen, recreation room and hospital, the visitors were eagerly welcomed, especially on the last occasion, when they gave away a large number of portions of the New Testament. Roman Catholics and Protestants vied in their eagerness to secure a copy. The men were grateful for the interest displayed in their spiritual welfare, and the superintendent of police publicly stated that the men had never left the town with less fighting and drunkenness.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.

The annual excursion and half-yearly meeting of this Association was held on Saturday last, when about 200 persons, a good number of whom were ladies, spent the day at the "Homes for Little Boys," Farningham. The weather could scarcely have been better for the occasion, although it was almost too hot during the afternoon. On arrival, after a journey of about an hour through lovely country fields, &c., a short devotional meeting was held in the chapel of the Home, when thanksgiving was made for the beautiful weather.

An opportunity was afforded to the visitors to see the boys at work in the various industrial departments, which include printing, shoemaking, tailoring, baking, painting, carpentering, &c., &c. Luncheon time had now come After the visitors had partaken of this, a collection was made on behalf of the Homes. Mr. Henry Lea, ex-President of the Association, gave a short address on "The Secret of a Commercial Traveller's Success." He said he knew many men whose only object in life was the accumulation of money, but he preferred what the ancient proverb says, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

Some time was pleasantly passed in out-door exercises, after which came tea. Mr. George Williams, President of the Association, subsequently gave a short address. He urged the importance of Christian commercial travellers embracing the opportunities they have of witnessing for Christ to the people they meet "on the road." Rev. A. O. Charles, Secretary of the Boys' Homes, thanked all present for paying them a visit. He facetiously alluded to his journey "on the road," carrying with him his samples, which were thirty little boys from the Homes; these carried their tools with them, soliciting orders for the goods made in the various departments of the Institution. Mr. Hall reminded friends of the C.T.C. Association that the Beneficent Fund, which had done much good, was exhausted, and they would be glad to receive donations in aid of it. After having spent a most enjoyable day, the visitors left a little after seven for their various homes.

◆

MR. WOOKEY AT CLAPTON.

Mr. James B. Wookey conducted a five days' mission for men only at Chatsworth-road Tabernacle, Clapton, last week. In spite of the many political meetings being held in the neighbourhood, the services were well attended. The meetings being exclusively for men, Mr. Wookey was enabled to speak in no uncertain sound on the subject of Purity. He did not, however, content himself in painting the black picture of a licentious life, but fervently, yet with exceeding tenderness, preached Christ crucified as the only way by which the foul could become clean, and enabled to walk in the paths of purity and peace.

It was touching at the close of the services to see men, young and old, walking into the inquiry room with bowed heads seeking to be prayed with. One young fellow exclaimed immediately he had found peace: "I have watched this building go up from the laying of the first stone, but never came in till to-night; now God has saved me." The following night he brought his landlord to the mission; he, too, went away rejoicing in Christ. Will our readers pray for continued blessing on the work at Lower Clapton.

MR. W. J. LEWIS.—In a recent letter, Mr. J. Sharpless, of the mission in Spitalfields, for many years superintended by Mr. W. J. Lewis, writes:—On visiting Ryde, I found our brother and fellow-worker, Mr. Lewis, looking much better in health, since he left the East-end to sojourn here. It was pleasing to trace the old fire kindled in his soul while going over some of the scenes of by-gone days. He is working still for the Master in a quiet way, in visiting the homes of the poorer class, and taking part in Bible-classes, prayer-meetings, open-air meetings, &c.

July 1, 1886.

The Christian.

CONTENTS.

Mr. Stevenson A. Blackwood, C.B. (*With Portrait*) 1
What shall we do for the People?—3 ... 2
Mr. Moody's Northfield Schools 3
Poetry—At the Prison Gate 3
Mission Work in Berlin 3
Foundation Truths 4
The Mildmay Conference 4
Notes and Comments 6
Standing the Test 8
Notes from Norway 8
Jesuit Aggression 9
The Kirghese of Central Asia 9
Alpine Retreats 9
The Lepers of India 10
Mr. Muller's Orphan Homes 10
The Blackgang Mission 10
For the Young 11
A New Preventive Home 12
Children's Special Service Mission.12
London City Mission 12
Holiness Convention in Dublin 13
Female Servants' Home 14
An International Prayer-Meeting ..14
MILDMAY PARK CONFERENCE:—
The Believer's Separation unto God.
Mr. S. A. Blackwood 15
Rev. J. B. Figgis 16
Rev. H. E. Brooke 17
Rev. E. H. Hopkins.........18
Mr. Finlay Gibson 20
Failure in Separation.
Rev. H. Webb-Peploe 21
Rev. John Riddell 23
Rev. E. Schrenk 24
Rev. E. W. Moore 25
The Remedy for Failure.
Pasteur Theo. Monod......28
Rev. J. H. Wilson, D.D. ..29
Consequences of True Separation.
Rev. C. A. Fox............31
Mr. Ihsanullah 33
Rev. G. C. Grubb..........33
Notes on Daily Readings..........37

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THE JUDGMENT-SEAT OF CHRIST.

"We must all appear before the judgment-seat of Christ."—2 *Cor.* v. 10.

CHRIST OUR PASSOVER.

"Christ, the Lamb of God, hath 'suffered for sins, the Just for the unjust, and that whosoever believeth in Him shall not come into condemnation.' 'Christ our Passover is sacrificed for us.'"

ASSURANCE OF SALVATION.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."—*John* v. 13.

GOD'S COMMAND.

"God commands you to repent lest you perish; lest you sink into the bottomless pit when Jesus comes; lest you be for ever banished from the presence."

FORGIVENESS OF SINS.

"I know that many will tell you that it is presumption to say you know that you are forgiven; but they know not of what they speak. Presumption lies, not in believing, but in doubting what God hath said."

LIVING WATERS.

"If you want satisfaction, it is not to be obtained by drinking at an earthly cup, which is soon emptied, but by receiving the Spirit, by drinking the Living Water.'

CHRIST AND THE MAN IN THE TOMBS.

"Here is a picture of a man under the power of Satan, living among tombs, loving the dead more than the living, and that is where the unconverted man and woman is—living with those who are 'dead in trespasses and sins.'"

ALIVE FROM THE DEAD.

"Jesus cried with a loud voice, Lazarus, come forth. The voice sounded down into the deepest recesses of the grave, 'and he that was dead came forth.'"

ETERNAL LIFE.

"Now, whoever you may be that are reading these pages, let me again ask you most solemnly, as before God, who trieth the hearts, Have you eternal life?"

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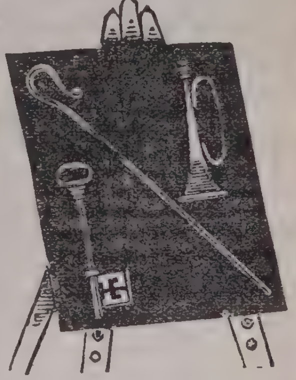

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CASE FOR THIS WEEK.
EXTRACT from a LETTER of
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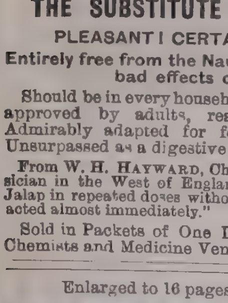

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Mildmay Park Conference,

JUNE 23, 24, and 25, 1886.

SUBJECTS.

I.—THE BELIEVER'S SEPARATION UNTO GOD.
(1) By the Will of God. (2) By the Death of Christ. (3) By the Power of the Holy Ghost. (4) By Personal Decision.

II.—FAILURE IN SEPARATION.
(1) The Character of Failure. (2) The Guilt of Failure. (3) The Consequences of Failure: (*a*) To the Church; (*b*) To the World.

III.—THE REMEDY FOR FAILURE.
1) Confession of Failure. (2) Return to Separation.

IV.—CONSEQUENCES OF TRUE SEPARATION.
(1) The Power of a Separate Life. (2) The Reward of a Separate Life.

WEDNESDAY MORNING, JUNE 23.

The Believer's Separation unto God.

THIS Conference was held last week amid all the signs of unabated interest. The three days were bright and warm, making it all the more pleasant after a spell of weather very cold for the end of June. The proceedings of the first morning, under the presidency of Mr. S. A. Blackwood, were commenced, as usual, by a brief interval for silent prayer. The assembly then sang Mr. Pennefather's hymn with which it is customary to begin the praise of the Conference:—

Jesus! stand among us
In thy risen power,
Let this time of worship
Be a hallowed hour.

The venerable Prebendary Wilson, of Islington, being absent through increasing infirmity and age, prayer was offered by Rev. D. B. Hankin, St. Jude's, Mildmay, and another hymn was sung.

Chairman's Address.

Having read Ezra ix., Mr. Blackwood said: The passage of Scripture which I have just read might be regarded as more strictly appropriate to the divisions of our subject which will occupy our consideration on the next two days, viz., failure in separation, confession to God, and restoration. If we were met simply to occupy ourselves with an academical discussion of the subject, or to confine ourselves with logical accuracy to the divisions of the subject as marked out in our programme, I might, no doubt, have opened the Conference by reading some portion of Scripture more strictly appropriate to that division which is set down for our consideration to-day; but it is not as mere students of Scripture that we are met together. It is not to lay down or examine schemes of doctrine. It is, indeed, to search the Scriptures; but it is to discover their application to our own condition. It is, indeed, to examine the doctrines; but in order that we may examine ourselves in the light of them. And, if I may judge by my own feelings, and by the expressions which I hear on all sides, I think one is compelled to arrive at the conclusion that we ought to approach this weighty and solemn subject selected for our meditation on these days with the feelings that animated Ezra, the prophet, in the words that I have now read. We are compelled to take the very lowest place of humiliation, of shame, and of confession, and say, as we find him saying in the next chapter, and in the thirteenth verse, "We are many that have transgressed in this thing." It is not, therefore, for a mere interesting study, or to listen to eloquent, powerful, or captivating addresses that we come together here at this time; it is for close, personal dealing with God. If we approach the subject in any other spirit than that, we shall not only go empty away, but, missing entirely its object and misconceiving its character, we shall separate, the worse rather than the better.

The line of thought which is suggested for us in the passages of Scripture given in the programme is, I believe, not only calculated to be helpful, because it is definite and orderly, but also because it is Scriptural, and according to Christian experience. But, however right and true the line may be, however definite and accurate the divisions of the subject, we shall pursue that line of thought in vain, unless at the very outset we are ready to acknowledge that, as regards separation unto God, we have—the majority of us at least—not only woefully failed, but also been lamentably ignorant. I speak of the Church of Christ as a whole, of the professing mass of Christians. I know that in this, as in every age, there have been a number of faithful students who have lived lives of whole-hearted consecration to God, and very fruitful lives they have been; yet, probably, those are the very ones who, for clearer light, would be most of all ready to acknowledge their failure and their shortcoming in this matter. But I believe that, if we look at the Church of Christ as a whole, we can take no other place than that which was taken by Ezra and the people. It is only as we take that place, and examine and judge ourselves in the light of God, and in the light of his truth, that we shall be individually and collectively profited by the Conference that we are now permitted to hold.

If one were asked to indicate any particular causes which have led to this failure, so far as I understand the matter, I should be inclined to specify three. In the first place, I should say that our failure in separation to God has arisen *from lack of love to Christ.* "Thou hast left thy first love" is, alas! too often true. If the heart had been right, if the affections had not been chilled, if the soul had been always ravished with the love of Christ, could there have been the departure there has been? Could there possibly have been the following after idols? Could there have been the turning aside to the world, to be satisfied with its vanities, its shadows, and its emptinesses? Most certainly No. It is from the heart that the issues of life come, and the heart, true to Christ, and filled with his love, would have been incapable of the base desertion which collectively and individually we are compelled to acknowledge has been the condition of the Church.

But this lack of love has led to *lack of life.* When it has been wrong in the centre, it has been wrong in the issues and in the extremities; and when the heart has got chilled and the affections have grown cold, it is no wonder that the pulses of spiritual life have throbbed but feebly in our souls, and that there has been a further departure—a departure outwardly as well as inwardly. The life has become feeble, and the souls of men have sought to remedy and replace that lack of life from God by the vain substitutions which the world could offer them. Naturally, then, we have come down from the society of the Living One, and fellowship with the Living One, to dwell among the tombs.

In the third place, I think we must acknowledge that failure in separation to God has been due to *lack of light.* It seems to me that we have fallen very low, that we have got down so deep amid the fogs and the mists of worldliness that we have been unable to discern the things which differ; that our estimate of holiness unto God has been so far from Scriptural that we have been unable to distinguish the dividing-line—always a narrow one, and always obscured, if possible, by the world, the flesh, and the devil—that narrow line which divides, and ought to divide, the people of God and the people of the world, that narrow dividing-line between the flesh and the spirit in our own souls which God would ever have us alive to. Therefore it is well that, as in these words I have just read, we should be reminded of the need of the lighting of our eyes. I cannot but feel—I may not express the thoughts of all here—but I think it is not too strong an expression to say that in the mass we are utterly in the dark. There seems to be but very little manifestation of the pristine glory and beauty of the Church of Christ as she should be, "fair as the sun, clear as the moon, terrible as an army with banners." Her feet have got into the miry ways of the world. Her hands have gone back to the making of the pots. Her heart has got chilled by contact with the world itself, and separation to God is a doctrine discussed, but not a fact realised and lived out. Is it so with us? Let us each one ask himself and herself, Is it so with me?

Now there have been at all times true desires after a closer walk with God and clearer separation from the world, and these desires find their expression, no doubt, in different ages, in various movements amongst the people of God. I presume it was something of that which led to the Pharisaism of the days of Christ; for the meaning of "Pharisee" is "a separate one." It was that desire for closer walking with God, apart from the world, that led the hermits of the earliest ages of the Church into the deserts, that led the men and women separating themselves into communities of monks and nuns. That has been at the beginning of many movements of later days, of more devoted life and more holiness to God. And we must not allow any errors which have been developed to deter us for one moment from following the truth. I know it has been suggested—it was to me—that the line of our subject at this Conference might possibly lead to a kind of embryo Pharisaism; that is to say, that there might be such a desire for a mere outward separation as to lead people to say, as we find them saying in older days, "Stand by thyself; I am holier than thou." No doubt there is that danger. Jude tells us of those who separate themselves in a sensual and unspiritual way; but we shall go utterly wrong if we confine our ideas of separation to God to a mere external separation. There must be that no doubt; but it is not to begin there, and it is not to end there. It is in the secret place of the heart that separation to God is wanted, and there it must begin, and thence it must spring by the power of the indwelling Spirit of God.

The Lord grant unto us that we may approach this subject in the spirit in which Ezra and his companions sought to purify themselves before God from the unholy alliances they had contracted with the people of the land; may He give us to sit in self-judgment as we are met together in these happy Conferences. I cannot but think that this will be a subject, and this will be a time, fraught with immense, incalculable blessing, ay, even of revival, to the Church of God at home and abroad, if we approach it in that spirit; if in real solemnity of soul we wait, not upon the brethren who will speak to us from this platform—God forbid it!—but upon God, who shall speak to us through their lips, and in a spirit of readiness to follow the Lamb whithersoever He leadeth. That is what we want—the ready heart, the abandonment of that which we know to be evil, the cutting off the right hand and the right foot which offend us, and a walk in the path where the Spirit of our God shall lead us. Then, with a revived Church, we shall be a blessed nation. God grant us this spirit and these blessings now, and that we may continuously wait upon Him in the secret of our own souls, saying, "Speak, Lord, for thy servant heareth."

Separated by the Will of God.

Rev. J. B. FIGGIS.

God made the world, but the devil made worldliness; and surely it is one of his masterpieces, especially when it becomes Christian worldliness, and allures us into the belief that we are living to Christ, or even loving Christ, when we are still full of the spirit of the world. The Christian world is, as one says, by its very name marked not as a soldier but as a deserter; it uses the name of Christ respectfully, or at least avoids it respectfully — it does not like to be too familiar. It will bow at it in the creeds; it would be on good terms with God and bow Him out of its presence with all courtesy, but it does not the less part with Him. It does not like to be at variance with God, it is so uncomfortable, for it has divers memories of things which Scripture says; but, instead of being converted to God, it would have God converted to it. This is the danger against which we want to arm ourselves to-day. This is the sin, separation from which is now to be sought.

At the outset, let us clear ourselves from mistake. I say emphatically that there is many another sin besides worldliness, and therefore many another duty besides separation. There are some who have no temptation to the theatre, who may have very crooked tempers. There are some who may never care to go to a ballroom, but yet may be covetous, or even guilty of fouler sins than these. Do not let us suppose that, if we are separating ourselves from outward forms of worldliness, we are thereby separated from all sin. Worldliness is much more than outward forms. It is such a subtle, pervading, and changeful thing, that you may find people who never touch a card or a cue who will, by their tone, by their dress, by their whole manner and bearing, show that they are of the world worldly. It will not do to shut out worldliness by the front door, if it comes in by the postern gate, or shut all the doors, if it climbs in by the window. We must have no worldliness, neither in form nor in spirit. We must have no sin, neither of the world, nor the flesh, nor the devil. We must be found cleansing ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of the Lord.

But, while we say this, because we believe it important, that is no reason, if there be some manifest assault made on a great Citadel at some special point, why we should not strengthen our buttresses there, and seek specially to maintain the good fight of faith. Such a point is this, where worldliness cometh in as a flood, and where separation is demanded as a great and precious duty. "This is the will of God, even your sanctification." How are you going to get that without separation, which is an important part of sanctification? That one text (1 Thess. iv. 3) for me settles the whole matter; and, if one wants another, one may take the familiar words in Romans: "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." Let us remember all through that the will of God is the will of love, and He never desires for us anything but that which is in love; never desires for us anything—, dare I say it?—for his own selfish ends; never desires for us anything but what is for our health, what is for our good, what is for our happiness. God has more tender regard for your joy than you can possibly have for your own joy, and a more constant eye to your happiness than you can have to it yourself. This is the great difference between Roman Catholic and Protestant views of separation: Roman Catholics regard separation of value for its own sake; we regard separation as of value only for the sake of the soul and its highest interests towards God. We never think that separation in anything is good because of the pain it brings, or because of the penance it involves. It is only a good thing if it brings blessing in its train. There may, perhaps, be pain in the working; there never can be penance; but there may be something of penalty to be paid in the working out of the gracious purposes of God. But his purposes are always gracious, and all gracious. The will of God is always the will of love.

God has revealed His will about this matter of separation very plainly and very fully. He has revealed it as your programme reminds you, by prediction: "The people shall dwell alone;" by prohibition: "Ye shall make no league with the inhabitants of the land;" by election: "The Lord hath chosen you to be a special people unto Himself;" by injunction: "Wherefore come ye out, and be ye separate, and touch no unclean thing, saith the Lord." But I know of nothing that makes it more clear what the will of God is than what the Lord Himself is, and what the Lord does, and what the Lord purposes. These three things you will find in Lev. xx. 26, one of the precious passages upon the paper, "Ye shall be holy unto Me; for I the Lord am holy, and have separated you from other people, that ye should be mine." There is declared unto us what the Lord is. Again and again we are told "The Lord your God is holy." Thrice over in the Pentateuch we are commanded, for that reason, "Be ye holy;" and the word is quoted by St. Peter, and he repeats it "Be ye holy, for I am holy." We are often asked to define holiness. Can holiness be defined? Might you not almost as well try to define God—a Being who never sinned and never wished to sin—whose whole life is spotless and pure and blessed and glorious? This Being is the fount of holiness to his people.

I remember going into the Deaconess House at Stockholm, and there, in the midst of the exquisite scenery that surrounds it, being led into the simple chapel, where a man of God holds up the simple truth of the Gospel of Christ. There stood in the chapel—what I trust may never stand in any building connected with any of our Deaconess Homes — a crucifix. While it pained me, I could not but be struck with the ivy—the green and beautiful ivy—which clasped the feet of the image, and which gathered and clustered itself round the bleeding form that represented our Emmanuel. How came the ivy to be so fresh and to look so fair—such a sweet and living contrast to the dead and all but repulsive image? That ivy was a living thing; it was a living plant, and drew its power from its roots that were beneath the image and below the wall of the chapel.

If our separation is to be sincere; if it is to be real, if it is to be practical, if it is not to be Pharisaic, but Divine, it must have a hidden life, a Divine life in it. Its spring and source must be God Himself. We can only be holy because He is holy; or separate, if He Himself hath separated us. And He has! Thrice in Leviticus xx., He tells us that He has separated us, severed us, from other people. Severed! It is the word you would use of a bough of a tree that you had cut off from the plant. It is the word you would use of a boat whose rope you had loosed from the shore. It is the word you would use of a province, or a people, like Bulgaria, or Alsace, that you had cut off from the nation to which it was bound. It seems to speak to us of sadness. Never mind, that will be corrected as we go on; but it speaks especially of division. There is a gulf fixed, or there can be no separation. In one way or another it is marked. It is not for me to say how it should be marked, but let me point out to you, plainly, how emphatically, how repeatedly, God has marked this severance as the sign of his people. God said to Abraham, in Genesis xii. 1, "Get thee out from thy country, and from thy kindred, and from thy father's house." God said to Isaac, in Genesis xxvi. 2, "Go not down into Egypt; dwell in the land which I shall tell thee of." God said to Jacob, in Genesis xxxi. 13, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me: get thee out from this land, and return unto the land of thy kindred." God said unto Pharaoh, Exodus ix. 1, "Let my people go, that they may serve Me." They could not serve Him till they had left Egypt. God said unto Israel by Joshua, xxiii. 12, 13, "If ye make marriages with these people, and go in unto them and they to you: know for a certainty that your God will no more drive out any of these nations before you; but they shall be snares and traps unto you, and scourges and thorns in your eyes, till ye perish from off this good land which the Lord your God hath given you."

We might follow this line of passage through the Old Testament, but it is more important to remind you, however, that the New Testament goes over every word and reiterates every injunction. James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" John says, "Love not the world; if any man love the world the love of the Father is not in him."

Let us look at a passage in James iv. 4. He tells us there that worldliness is enmity, and that worldliness is adultery. You remember when you were boys and girls at school, if you had some chosen and cherished friend who was all in all to you, if this friend had an enemy who defamed him, who denied him, who despoiled him, who in every way did him injury, you remember the sort of feeling you entertained towards the enemy of your friend. That is the sort of feeling, says James, that will grow up in the heart of a man who turns from God unto the world. His love of God will first cool, and then curdle, and then will be in danger of turning to hate. Ah! but worse still, it is adultery. How can this be? Why, how can it be anything else? God and we are husband and wife; you know what you think of a man that comes between a husband and a devoted wife; you know the loathing that you have for one who slips in and seeks to intercept or to loosen that union. What shall we think of the man, what shall we think of the thing, what shall we think of the world, that would seek to creep betwixt our souls and the Lord; for he that is joined to the Lord is closer than he that is joined to his wife: "He that is joined to the Lord is one spirit." Now, the world tries to get in betwixt this unity of the spirit and the bond of peace, tries to make disturbance, to bring about division. Oh, remember, the next moment you are tempted to worldliness, that it is nothing less than enmity, that it is nothing short of adultery.

It is not for me, I take it, to try to set before you the forms of separation; be willing to see them and you will be shown; be willing to live, and you will have God's leading. "Is it wrong to wear this?" said a young Christian to a mother in Israel, pointing to a brooch. "No," was the wise answer, "it is not wrong; but if you feel it to be wrong, then it is wrong for you." "I cannot go there," said a young man to another. "Why not?" "Because I have a Friend with me." "Oh, bring your friend along with you." "I do not think He would like to go." I am quite sure He would not, for that place was a public-house, and that friend was the Lord Jesus. Can you take your friend with you into the ballroom, into the theatre, if that friend be the Lord Jesus? It is a good thing for us to act upon the rule that we will go nowhere that we cannot take Christ with us. But may we not take a rule which is higher and better—that we will go nowhere where Christ does not take us with Him. It is the reversal of everything in this Divine friendship for us to lead God, for us to go our way, and, forsooth, bring God along with us. It is for God to decide, for God to control, for God to open doors and no man can shut them, and shut doors and no man can open them. So henceforth let us be in the hands of God, absolutely, entirely, completely, and be separate from the world. He will lead and He will guide, and then there will be the right separation indeed.

Ere I close, let me point you to the purpose of God in this severance. It puts a new and a bright face on the whole subject. His purpose is that of the 20th of Leviticus: "Ye should be mine." Does it not make all the difference in the world, when we bring in this thought of blessed ownership. Is there on earth a sweeter word than this, that "My beloved is mine, and I am his"? Oh, wonder of wonders, worth all the wealth of worlds, for Jesus to say of me, "Thou art mine." "I have severed thee from all people, that thou shouldst be mine." The branch is not cut off to lie in the wilderness and wither; it is cut off to be grafted into the true vine. The boat is not taken from the shore to drift away and be lost; it is taken to be fastened to the ship, and go out and bring back a rich harvest of treasure. The province is not taken from an empire like Turkey going to pieces, that it may be ruined, but that it may be freed. If the Son make you free, you are free indeed. That is his purpose. Coming up to Mildmay, the word may sound in all our ears, "Ye should be mine;" going down from Mildmay, the word should echo in our hearts, "Ye should be mine;" and, when in the mazes of some giddy, worldly throng, the voice will still echo for the Christian, "Ye should be mine." When sitting down to the card-table, or taking your place in the opera stall, the word will not cease to sound, "Ye should be mine." When taking your stand on the racecourse (were it possible), the voice will still sound, "Ye should be mine." A young nobleman had taken his stand there, and trained and run a horse one year. Next year, instead of his presence, a letter was read on the course, by the Duke who presided over the scene. In this the young nobleman said that he could not fill his engagement, as he had come to the conclusion that the consequences of racing were disastrous to society and dishonouring to God. The letter was received with shouts of derision, but many who derided lived to become friends, respecting the convictions of the writer. "Go, and do thou likewise," worldly Christian, whoever thou art. Remember, that in all scenes and in all circumstances we belong to Christ.

By a thousand tender ties,
By the life that never dies,
By the bleeding sacrifice,
Ye belong to Christ.

I have given my life for thine,
Loved thee with a love Divine,
Does thy heart respond to mine,
I belong to Christ?

Oh, the solemn test apply,
Is there aught more dear than I?
Let not lip but life reply,
"I belong to Christ!"

Hast thou a divided heart?
Dost thou give me but a part?
Wrong Me not, for mine thou art.
Ye belong to Christ.

Separation by the Death of Christ.

Rev. H. E. BROOKE.

The speaker read Gal. i. 4; Titus ii. 14; 2 Cor. v. 15; Rev. i. 5, 6; 1 Cor. vi. 19, 20; and 1 Cor. iii. 23. It is sometimes remarked that the best part of a sermon is the text, and I am not sure that it is not generally true. At all events, I may say that I think one who has to preach or speak can hope for nothing higher or more blessed than to be able to keep to the level of his text. Therefore, I would seek, as far as possible, that the truth contained in these passages just read in your hearing may take possession of our hearts. Our subject is "The Believer's Separation unto God," and that as effected by the death of Christ. You may remember that when Israel was ready to depart from Egypt, when God had already, in purpose, separated them to himself, and had already by the judgments which fell upon Egypt showed what was coming, there was something that yet remained before they were actually delivered, and that was that the blood should be sprinkled upon the houses, and it was in that way that the real separation from Egypt was effected. You may remember that though Israel had been exempt from the previous judgments in Egypt—for example, their cattle were saved, when the cattle of the Egyptians fell beneath the hail and murrain; and when there was darkness throughout the land, the children of Israel had light in their dwellings—yet, when it came to the last and the final point of separation, God arranged that, as to the question of judgment, all should be equally exposed to the judgment of God, all should equally deserve that the angel of death should come into the house and take the first-born away. Then it was He provided a principle of separation between Israel and Egypt. Then it was that He told the people, through Moses, that they were to take the lamb, and first of all feed upon it, and to sprinkle the blood upon their houses. "When I see the blood I will pass over you." The Lord did not Himself sprinkle the blood; He left them to do it, and that by means of a bunch of hyssop. God has provided Christ as the Lamb, and He has also ordained that each soul is itself to apply the blood by faith; for faith is that represented by the bunch of hyssop. God has set forth Christ to be a propitiation for our sins, but it is through faith in his blood. This is the principle of real separation between the world and the Church. The one is under the blood; the other is not under the blood. Not that we do not invite them to accept the blessing, not that we do not beseech them to be reconciled to God, not that we do not set forth that "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," but they will not come to Him that they may have life. They remain outside. They are content to remain outside, and the real principle of separation between God's saved people and those who are not saved is that the one is under the blood, and the other is not.

Our brother, the Chairman, began by making some very practical remarks about our great shortcoming in this matter, both as to life and light, and I do not think that, viewing it as a matter of light, we sufficiently realise what the Word of God teaches as to the distinction between the Church and the world. There are two aspects of the death of Christ presented to us in the Word of God. One has reference to the world, and the other has reference to the Church. I may put them in two familiar texts—the one is: "God so loved the world, that He gave his only begotten Son (and that to die), that whosoever believeth in Him should not perish, but have everlasting life." Thank God, that affords us a ground to go into the whole world and preach the Gospel to every creature. But there is another text which I will take as illustrating the other aspect of the truth: "Christ loved the Church, and gave Himself for it, that he might sanctify it, having cleansed it (I take the Revised Version) by the washing of water with the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing" (Eph. v.). Mark the difference between these two texts. The one is provisional, and it is also conditional. There is no condition to be found in the other. It is absolute in its statement of the love of Christ to his Church, and from the very nature of the case to every member of it. In one case we have "God so loved the world that He gave his Son," but then is added the condition "that whosoever believeth on Him"—a most important truth to set before the world as to their individual responsibility with regard to the death of Christ. But when you come to those who believe and are accepted in the Beloved, we have no longer to treat with them of conditional blessings to be obtained. They are in possession of the blessing. They are in Christ, just as Israel in the house was under the blood, and those outside the house were not under the blood. "In Him we have redemption through his blood, even the forgiveness of sins." Let us keep these two aspects of truth separate in our minds, and yet do not let us set one against the other. There is the great bane of theology, that it will take two different aspects of the truth of God, and set up the one against the other; and controversy long and painful has raged amongst professing Christians about what are really but two aspects of God's truth.

Let me give you an illustration. We all know how that ingenious contrivance, the stereoscope, enables us to look at two pictures side by side, slightly differing from one another, so as by combining them to get that solidity, that life-like appearance which we see in nature. What would you say if some countryman, who had not seen one before, on detecting the slight differences between the two pictures, should say, "These are not the same: they cannot both be right; one must be true, the other false;" and forthwith tear up one and keep the other? We should smile at his folly, but we are all inclined to do the same. We take one aspect of the truth of God, and tie our colours to it, and then are ready to contend for that against other aspects of truth contained in the same Word of God.

We have this morning to contemplate, not the relation of Christ's death to the world, but to the Church. The few verses I have read bring out what the death of Christ has done for those who are themselves, as believers in Him, under the shelter of the blood. "He gave Himself for our sins that He might deliver us from this present evil world." It is not only deliverance *from*, but deliverance *to*. Our subject is not separation *from*—it is separation *to*. I cannot but think that we miss a great deal of the point of God's Word, in its teaching on this subject, if we stop at death, and forget resurrection. Every soul that is baptized into Christ Jesus is baptized into his death. But are we baptized into his death to stay there? No. "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." That is our position. You cannot separate the death and the resurrection of Christ. If we are partakers of the death, we are partakers of the resurrection—that is, our separation to God. By passing through death and being now in resurrection, we are brought into a sphere in which God can look upon us with perfect acceptance. What a glorious truth that is in Rom. viii. 1: "There is therefore now no condemnation to them that are in Christ Jesus." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." When the law dealt with Christ it found nothing but spirit and life in Him. He said, "The words I speak unto you, they are spirit and they are life." That was all that Christ was. The law comes to us and finds sin and death; it did not find that in Him, and, therefore, the law, dealing with Christ, is one of spirit and life. That has set me free from the law of sin and death.

There is a parallel passage in Gal. ii.: "I through the law am dead to the law, that I might live unto God." "Through the law" dealing with Christ, "I am dead to the law," in its dealings with self. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." That is, there is no condemnation to them that are in Christ Jesus, for God condemned sin in his flesh. Why? In order that the opposite of condemnation — the justification sentence of the law (as in the Greek) might have its fulfilment in us, who walk not after the flesh, but after the Spirit. Mark the difference between a justification sentence fulfilled, and a sentence pronounced. I long misunderstood that passage, not seeing the distinction. When a judge has pronounced a sentence, the sentence is not "fulfilled" until it is carried out. Hence all believers in Jesus are not only justified by sentence being pronounced, but they are justified in the sense that the life so awarded is put into them, so that the Christian life is itself the result of justification. Sanctification begins where justification ends. Not, as is often supposed, as if the two went on together, so that we are left not knowing where the one begins, and where the other ends. If I am a believer, called upon to walk in the path of life, that life has already come through the sentence of justification being not only pronounced but carried out, and that is the life of Rom. viii. You will find that all the exhortations against worldliness hinge upon that, that we are now in the sphere of life, and walking in the ways of life. We may well say, at the resurrection of the soul which takes place at conversion, in the language of the Lord Jesus as presented to us in the Psalms, "Thou wilt show me the path of life."

I close with this thought, and may God write it upon all our hearts, that not only has Christ given Himself for our sins that He might deliver us from this present evil world, but that "He died for us, the just instead of the unjust, to bring us to God," and that now our path of separation is not the path alluded to by previous speakers as the wrong one—not that of mere asceticism, or separation into the desert, the convent, or the nunnery, but that it is a separation to God. We walk before Him, we have to do with Him; we are set free in order that our souls may walk in the sunshine of his countenance, and the more we are brought to that by the power of the Spirit of God, the more shall we realise what our subject this morning is—that believers are, through the death of Christ, separated unto God.

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WEDNESDAY EVENING.

Separation by the Holy Ghost.

REV. EVAN H. HOPKINS.

THE Lord Jesus Christ said, "I sanctify Myself," thus indicating that it was not an isolated act, something done once for all, but that it was the characteristic of his whole ministry. Of that sinless human nature He was ever making a holy offering — ever consecrating Himself to the Father. This had no reference to sin; Christ had no need of cleansing, no need of separation from defilement. Absolutely separate, eternally separate, from all sin, He never needed inward purification. Like the sunbeam which, though it passes through the most loathsome atmosphere, remains untainted, so the Lord Jesus never contracted any moral impurity in His passage through this world of sin. And yet it was true of Him, constantly true of Him, "I sanctify Myself"; that is, "I am setting Myself apart to do my Father's will, and to accomplish his purpose." There is separation unto God.

But, when we come to consider the subject in connection with ourselves, we at once encounter a great and serious obstacle to our consecration. There is a barrier that lies in our way which did not exist in the case of our blessed Lord. That barrier is *sin*—sin as to its guilt and its power. How shall I know the liberty of a whole and generous consecration to God till I am free from that obstacle? Therefore, before I can understand what consecration or devotion to God means, I must know what deliverance is—freedom from the power as well as from the guilt of sin. Deliverance is more than pardon. There are many who know what it is to be receiving day by day the forgiveness of sin, who are not walking in the path of daily deliverance from the dominion of sin. Therefore, before we consider the subject which is especially allotted to me to-night, let us briefly, in the first place, glance at that which seems to me to be the essential and preliminary condition of all true separation unto God. What is this condition? Deliverance from the power of sin. It is the privilege of all Christians; it is the present privilege of the youngest child of God. One thing is certain—either sin will reign over you, or you must reign over it. To live in a condition of deliverance from the power of sin is to be walking over the power of it, just as Peter walked over the waves; it is to be occupying a position of victory over it. Christ not only secured for us the gift of a whole and complete forgiveness, but He obtained for us the position of a present and continuous deliverance—a position which the believer is privileged to occupy, to abide in day by day, and where he realises the blessedness of the promise, "Sin shall not have dominion over you." That privilege was purchased by Christ's death. It is at the Cross that that freedom was secured to us. It is not simply that pardon is the proof of his death, but freedom from the power of sin is the proof of the Spirit's work in us. Both blessings are the purchase of his death, and both are revealed and brought home to the soul of the believer by the Holy Ghost; but we get both from the Cross.

Now, the practical question is this: How am I to enter into this experience, into this position of practical deliverance from the power of sin—how may I enjoy it day by day? Multitudes of people, it seems to me, are making many mistakes upon this point. How many there are, for instance, who are seeking to be made free from the power of sin *by Christian work*. They give themselves up zealously to some Christian effort. They fancy that by devoting their whole attention to some Christian work they will be enabled to free themselves from the tyranny and power of sin; and, for a time, it seems as if that were so. They persevere in that course, seeking deliverance by working; but at last they are bitterly disappointed. They have to confess that they are not free, and then they discover the grand mistake, that they have just been reversing God's order; they have been putting service before freedom. They come across a text of Scripture like this: "That we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life." Freedom first—freedom from the hand of our enemies, deliverance from the power of sin; then acceptable service.

Then others are endeavouring to gain this freedom from the power of sin *by conflict*. They battle, and they struggle, and they fight with sin, but at last they are brought into captivity; they do not find deliverance. Someone says, Is there no conflict in the Christian life; is there not a fight of faith? Most certainly. But there is all the difference between fighting from a victorious position, and fighting in order to gain it. In the first place we occupy ground that Christ has secured for us, and from which He has dislodged the foe. We take that victorious position by faith, and we fight when we are assaulted by the enemy, being "strong in the Lord, and in the power of his might." We fight in order that we may withstand, and having done all, to stand—not to gain the victorious position, but to hold our ground; and it is a fight of faith. On the other hand, we place ourselves at a disadvantage, if we fancy we begin under the power of the foe, and we struggle and fight, and ask, it may be, for supplies of God's strength, to enable us to conquer him. When will the Church open her eyes to see that it is her privilege, before she begins to fight, by faith to stand where Christ would have her take her place—in the position of victory?

But there is a more subtle mistake than this. There are many that hope to become free *by growth*. Deliverance from the power of sin, they fancy, is to be the result of spiritual progress. Now there must be growth, and there should be endless progress; but if I am to grow strong before I get the victory, then there is no expectation of victory for the one who has been recently converted. For a season he must expect to be defeated, because he is so weak, and has not had time to grow. But God expects all his children from the very first moment that they know Him, to lead the victorious, the overcoming life. How are we to get it, then? What is God's way? By faith. Just as you took the gift of pardon by faith, so now enter into the position of victory by faith. Let me give you an instance. Not long ago there was a poor woman who remained behind at an after-meeting at a certain mission that was being conducted in the West-end of London. She wanted to see the mission preacher. She was in great anxiety. What was her trouble? She was not seeking justification, she was a true child of God; but she was in great trouble, and her words were, "It is about sanctification I want to speak to you, sir." What was her trouble? She had been a Christian a good many years, a poor woman, but very intelligent; she lived in a certain street where she used to try and witness for Christ; she had a large family, but she had an ungovernable temper, and there were certain seasons when it seemed as if the power of the tempter laid hold of her and dragged her down; and then her remorse was great. She felt that her testimony was almost at an end, and her query was, "Is there any freedom from this?" The mission preacher took a book in his hand and said, "You see that book? Let that represent pardon. When Christ died upon the cross, He died to purchase your pardon. How did you get it? Did you work for it? Did you fight for it? Did you lead a godly life for it?" She said, "Well, I tried all these." "But how did you get it, my friend?" "I received it by faith," she replied. Then the mission preacher took another book and said, "Now, look at this book. Call this book deliverance from the power of sin—from that temper of yours. When Christ died upon the Cross, He died not only to purchase your pardon, but your deliverance from the power of sin. How are you to get it? Will you work for it? Will you fight for it? Will you seek to grow spiritually into it? How are you to get it?" The truth dawned upon her soul—she must take it by faith. "Stand fast in the liberty wherewith Christ has made you free."

It seems to me that we must not only take up our right position in relation to sin, but we must recognise the privilege of separation in relation to God. Shall we now come afresh to the Cross, and by faith take this position of victory which is the privilege of whole-hearted separation unto God? When God would teach his people of old his idea of holiness; when He would convey to them what He meant by sanctity, by sanctification—how did He do it? He made use of outward and visible objects. Take, for instance, the case of Moses. He appears to Moses in the burning bush; that bush was the centre of holiness. "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Why was it holy? Because of its special relation to God: that made it holy. And so, again, He would teach the same thought to Israel. There was the tabernacle; there was the visible glory filling the tabernacle, the centre of holiness. Things were holy, men were holy, as they took up a special position in relation to that centre. That is the primary meaning of Old Testament holiness, and it underlies the New Testament conception.

But we have something fuller, grander, deeper than this in the New Testament — separation unto God by the power of the Holy Ghost. What does it mean?

It means not simply that we have given ourselves to Him, but it means that God has accepted the gift, that He has come and taken full possession of us. Let us believe it. If, indeed, during these meetings this act of consecration to Him has been real, God has come and taken possession of his temple, and now we are privileged to understand the mystery of those words, "Ye in Me and I in you." We sanctify ourselves by setting ourselves apart unto Him. How does God sanctify us? By appropriating us unto Himself. There is no other way.

Do we understand, then, the meaning of being separated unto God by the power of the Holy Ghost? It means that we have been brought within the sphere of the Divine undertaking. A friend of mine asked an aged and deeply-taught servant of God, "In what relation do you think the Christian stands to the law?" He said, "If you will allow me to alter the question, I will endeavour to answer it. In what relation does the Christian stand to the law in principle? The Christian living under the law in principle sets to work to bring a response to the law. He endeavours himself to keep the 'Thou shalt' and 'Thou shalt not' of the law. With what result? He fails continually. He returns, repents, finds mercy and forgiveness, and then goes all over it again." And my friend said, "That was just my condition. I had come to the Cross, I had trusted Christ as my righteousness, but I was practically, continually living under the old covenant. So far as sanctification was concerned, I was continually living under the law in principle, and it was then for the first time that I saw the contrast between the 'I will' of grace and the 'Thou shalt' of the law."

These two principles—law and grace—are radically and essentially opposite. The law in principle is self struggling to respond to a definite requirement. The experience of one under the law in principle may be thus expressed: I know I ought; I feel I must; I do try to do my best, but how to perform I find not. Grace in principle is not self struggling, but God working—God undertaking to do that which self could not accomplish. "I will put my laws into their hearts, and in their minds will I write them"—God's undertaking. The centre of activity is now changed; the source of all power is now altered. God has come and taken the place that self occupied. This is separation unto God in the power of the Holy Ghost. It means that we have been brought to know the blessed privilege of Divine appropriation; we have ceased to be our own proprietors; we have lost all right of possession over ourselves; God has come into the house of our being, and, in regard to everything that it contains, He has written, "This is mine." It is in this sense that I understand that wonderful passage in 1 Thess. v. 23: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."

Let me say, in passing, that that word "sanctify" is never used as a synonym of "purify." "I sanctify Myself," said the Lord Jesus. He would not say, "I purify Myself." That would imply moral defilement. But here it is "sanctify you wholly;" that is to say, take full possession of you, appropriate you unto Himself, spirit, soul, and body. God always begins with the centre of a man. Man's religion is from the circumference to the centre; he would say "body, soul, and spirit;" but God first of all lays hold of the centre of a man—his spirit. If you are a believer, that spirit has been touched by the living Spirit of God, and you are united to Him. But the last thing that we give to Him is our body. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies." It is like the outer wall of a city. No wonder that the enemy so often gets through the gate. The wall is in your charge rather than in the Lord's keeping. You may talk about watchfulness, but "except the Lord keeps the city, the watchman waketh but in vain." If only the walls of the city—the body—are really consecrated to Him and are in his keeping, He will keep the city itself. Then what follows? It is just this: to sanctify us wholly—to take possession of us; and when He takes possession of us wholly, He will keep us safely; in other words, He will preserve us blameless. And how does He preserve? By filling the heart, by satisfying the being; and when our hearts are satisfied with God, the world will cease to be attractive; the world's power will then be broken; the power of the world to separate us from God will be at an end, because, being filled by the Spirit of God, our hearts being satisfied with God, we shall not not care for the world.

What a change this makes in one's experience! The life will cease to be a life of anxiety; we shall know what rest means then. The life will cease to be a life of strain, because it won't be self-activity, but it will be the working of the Omnipotent God, working in us both to will and to do of his good pleasure. It will cease to be a life of continual defeat; it will be a life of constant victory. Before I sit down I want to leave this thought with you, that all power that we can possibly need for conflict, for service, for suffering—all power is stored up in Christ. He has the fulness of the Holy Ghost; all power is potentially stored up in Him for us. How am I to get it day by day? By the contact of faith. We were all astonished last year in reading the account of that wonderful explosion that took place in America. There was a certain rock that obstructed the navigation of Long Island Sound, New York, and a certain engineer undertook the removal of it. It was nine acres in extent. He undertook to remove it bodily, so that the depth of water at low tide should be twenty-three feet anywhere in the channel. He went scientifically to work; he knew how much rock had to be removed; he knew how much power would be needed. Two shafts were sunk, levels were driven, galleries were constructed, and then into this enormous mine 14,000 cartridges of dynamite were lodged—in weight about fourteen tons. Wires were laid, the battery was in its place, the day came, and who was it that was the means of lifting up, so to speak, that island and removing it? A little girl about nine years old. She had to put forth her finger and touch a button, and the thing was done. But the power was in the dynamite. All power is in Christ; not in you. You have in Him infinite resources; not one isolated touch. But it is a walk of faith—continually living by faith on the Son of God. We have in Him all the power with which to meet sin. Christ is stronger than sin and Satan. Blessed be his name, greater is He that is in us and for us, than all that are against us!

Separation by Personal Decision.

Mr. FINLAY GIBSON.

It might almost seem to some that that aspect of the subject with which I have to deal is coming down from the higher to the lower, but I think not. We have been invited to-day to inspect the City bulwarks that lieth four square—high up in the heart of God. We were taken this morning to behold the source of separation. From Calvary's mountain we have seen flowing the channel of separation. In the work of the Holy Ghost we have been asked to consider the power of separation, and now I am asked for a little while to deal with the practice of separation. Will any Christian say to-night that it is not an important topic? Will any Christian say to-night that I shall necessarily drag the meeting down, by coming from the consideration of separation by the power of the Holy Ghost to the believer's separation to God by personal decision?

You remember that the disciples were arguing by the way, in the hour of the Saviour's sorrow, as to which of them should be the greatest in the kingdom of heaven. Supposing I were to ask to-night, To what believer all down the ages shall I point you, first of all, as most separated by personal decision to God? Shall I go to Nehemiah? If I were to confine my remarks to mere man, I certainly would. We have been taken to-day to the Book of Ezra, but go at your leisure to the Book of Nehemiah. Read the sixth chapter, and see how, four times, Nehemiah, when attacked, gains the victory, and how he utters the magnificent words that I have often thought it might have pleased the Lord Jesus Christ to use, for He did often use Old Testament words, "I am doing a great work: I cannot come down: why should the work cease, while I leave it and come down to you?" Go on to chapter xiii. where Nehemiah has all the powers against him, and where he has to deal with those in high places. He finds that a magnificent room has been given to Tobiah, but Nehemiah threw out all the furniture. In the same chapter we find Nehemiah saying, "I chased him from me." That is separation to God by personal decision. Or I might cite Caleb: he followed the leading of the Holy Ghost fully and faithfully I believe. "My servant Caleb, because he had another spirit in him and hath followed Me fully, him will I bring into the land" (Numbers xiv. 24). I might take you to Abraham, who, when brought into the land of separation, took up the practice of separation, and said, "I have lifted up my hand to the Most High God, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." I might take you to other saints and to other passages.

I trust what I am about to say will offend no one present. I yield to none in reverential awe for the Christ of God when I say that the Believer who heads the list is the Lord Jesus Christ Himself. "It pleased the Father that in Him should all fulness dwell," and "that He might in all things have the pre-eminence." I shall not drag the meeting down, if I take it to the Lord Jesus Christ. You will find a little verse embodied in the heart of the Psalmist, applied by the author of the Epistle to the Hebrews to the Lord Jesus Christ, "I will put my trust in Him." I know there are plenty of better Greek scholars here than I am, but I ask them to notice the original. I think it will bear this interpretation—I have been trusting, I am trusting, and I will be trusting. I am right in calling the Lord Jesus a Believer. He passed a life of separation to God here as a Believer by personal decision. "Lo, I come," said He in the 40th Psalm, "to do thy will, O God;" and when he was at the well talking to the woman of Samaria, He said, "My meat is to do the will of Him that sent Me and to finish his work." We see Him prophetically in Isaiah li.: "I have set my face like a flint, and I know that I shall not be ashamed;" and in Luke ix. we find written of Him historically, "He stedfastly set his face to go to Jerusalem"—separation to God by personal decision. It is not my holiness, or the holiness of the most consecrated brother on the platform, that is to be the standard; there is the one standard. We may lower it, and drag it into the mire; we may raise our own standard; but God has but one, high up in the eternal throne is God's measurement of holiness. "He that hath this hope in Him purifieth himself even as He is pure." What business have you and I to lower God's standard? None. I may have—I am sure I have—to deplore failure; but I must not, because I have failed, lower the perfect and complete standard which God Himself has been pleased to set up.

Around this hedge of separation that God has made by electing grace, by redeeming blood, by anointing oil, by personal decision—around this hedge lurks the roaring lion. One of the most marvellous testimonies to the hedging, separating, fencing, keeping power of God, proceeds from the lips of Satan himself. You remember it in the first chapter of Job: "Hast Thou not made a hedge about him and about all that he hath?" Yes, we have seen that God hath made this hedge of electing grace. Do not drop that glorious doctrine of electing grace. In these days we hear very little of the covenant and the sovereign grace of God. I am afraid these things are dropping out: let us hold them; they are in the Word. They are in the heart of God, in the teaching of Christ, in the precepts of the Apostles, in the needs and necessities of everyday life. If I did not know that I was to be kept by the abiding grace of God, I would give up everything in despair. Satan can look over that hedge, and walk round it, but I maintain from the Scriptures that the invitation to come inside comes from us. This is a text in God's Word, "Resist the devil and he will flee from you," and I have never failed before God without being conscious, either at the time, or afterwards, that that failure was entirely my own doing.

A few words about ourselves. How does this touch us? Is there not something in the sound of the word "separation" by itself that is desirable. Do we not feel the distinction between separation and isolation? Did not the Lord Jesus Christ say to his disciples, "Ye shall leave Me alone"—that would have been isolation—"but I am not alone, for the Father is with Me." Did He not say in John, "In the world ye shall have tribulation," and depend upon it, the separated Christian will get that. Separation ought to be extensive, and it will be expensive. It will never cost us what it cost the Master; but there is no separation to God that is not costly. I sat this morning by the side of a brother in the Lord, who has trod the path of separation, and he whispered, "The price of separation costs too much." Let me say to anyone whose heart may be failing him on that account, "Do you remember what a king was told by a prophet when he had hired men for the war, and trusted in them, and the very source of what he supposed to be his strength was his weakness?' "What shall I do for the hundred talents I have paid those men?" The prophet said, "The Lord is able to give thee much more." Separation is expensive, but it is worth far more than it costs; for the separated saint of God is the saint who enjoys most of the smile of God.

Do you think it is a mere coincidence that Numbers vi., which contains that most blessed account of the Nazarites, closes with the fullest form of blessing? There was separation to God—complete, extensive, expensive. The blessing at the end I know belongs not merely to the Nazarites, but to all. That is the point to-night. It is not for some Christians to be consecrated, but all Christians. Look at Numbers vi. 24, &c., "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." Yes, the saint in the path of separation will never be in the path of isolation. Is that not a blessed word in

2 Cor. vi. 17, &c., "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This personal decision is first of all a single act, and should be so. I heard a man say the other day, "Surrender! I have nothing to surrender. I surrendered all when God converted my soul," or I ought to have done so. It is a single act; still it is not only a single act, but a succession of acts.

I suggest in closing: Let this personal decision be willing, not wistful. I desire never to put into Scripture what I cannot find there. I speak subject to correction here, but in 1 Kings xiii. we have a mysterious account of a prophet. The whole thing to me is a mystery. Why the old prophet did as he did towards the man of God I cannot say. This man was ordered not to go back the same way, and not to eat and drink. When the temptation comes from a man whom he had laid under an obligation, he says, "I will not go with thee." When the temptation comes the second time, he says, "I may not go with thee." I am willing to acknowledge that that may not mean anything, but I think I see a decline in personal decision. I think I see the man, not willing, but wistful, and desiring, naturally enough, to go and refresh himself. Let our decision be willing, not wistful. Let our decision be prompt, not procrastinating. Think of Rebecca; she had not much time to make up her mind. "Wilt thou go with this man?" "I will go." And God grant that you may say that to-night. It did not take Naboth long to decide, when Ahab said "I want that plot of land." "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." Prompt, not procrastinating.

Let our decision be precise, not pharisaic. I am never tired of repeating an answer once given to a worldly Christian by a true Christian, to whom he said, "You are too precise." Said he, "I serve a precise God." Beware of Peter's words, and say not confidently, "I will never deny Thee," but "Grant I never may." Let our decision be initiative, not imitative. Oh, what a blessing it would be to us all to have personal decision of that kind! Did you ever notice the history of Barnabas? If there be one saint in the New Testament that my heart has been drawn out to, it is Barnabas, a son of consolation and exhortation. Having land, he sells it. He sees a work of revival going on, with which he has nothing to do, but he is delighted, and the Holy Ghost says of him that he was a good man and full of the Holy Ghost. Yet this good man in Galatians ii. is carried away by the dissimulation of others, because his personal decision was imitative, and not initiative. "Even Barnabas," says Paul—and he loved him—"was carried away by their dissimulation." God grant that we may be looking, not at one another, but at the perfect One; at Him who could say, "I do always those things that please Him;" and that, kept by the electing grace of God, kept by the blood of Christ, kept by the anointing oil of the Holy Ghost, kept by personal decision, we may bring forth much fruit.

Saved by the Father's wondrous grace,
And called to be for Him;
Oh! may we hail thy blessed face,
With faith that grows not dim.

The precious blood of thy dear Son
Has kept my soul apart,
And linked me to that blessed One
After Jehovah's heart.

The blood and oil are on my ear,
My hand, my foot, my soul;
Accept them, Lord, in terms full, clear,
No portion, but the whole.

THURSDAY MORNING, JUNE 24.

FAILURE IN SEPARATION.

The Character of Failure.

Rev. H. WEBB-PEPLOE.

It is a painful and in one sense an almost invidious task to turn from the glorious aspirations that were brought before those present yesterday (although not present, I know well the line of thought they would naturally take) to bring before God's people the awful guilt that God would trace in their lives, if they are not absolutely consistent with the high and holy calling which they have received in and through the Lord Jesus Christ. It is a painful task, but the surgeon shrinks not who knows that he is to save the life of the patient by even inflicting the deepest wound. That man may never draw back whom God calls forward, at the risk of hurting a brother man for a moment, if he can only bring that soul and that body into a condition of rest and power. Surely we are not gathered to-day to deceive ourselves; we are not gathered to trifle with God, and the things that concern our everlasting peace, and the power that we ought to exhibit upon earth. We are gathered to-day without any idea, I trust, of simply listening to the eloquence of man, or simply hearing expositions of particular texts of God's Word, but rather with the one idea that God may speak to our souls, and may tell us wherein we are personally guilty.

You will remember how, in Jer. v., the prophet is bidden by God to run through the streets of Jerusalem, to discover whether there is one man that will seek the truth, and if he can find one then God will pardon. All through that chapter we see as it were the terrible enforcement by God upon the prophet's mind that it is not possible for him to find one who shall stand in a right condition of perfection before God. Then the Lord again and again enforces that most tremendous of all questions, "Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?" And then comes the end. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

Then, thank God, comes another message; there is hope in their end. And when? When the people of the Lord, convinced of their sins, are prepared by the power of the Holy Ghost to turn from that inherent darkness, that loved darkness of which our Saviour speaks, because their deeds are evil, to walk in the light as He is in the light, and to have fellowship with God the Father and with his Son Jesus Christ. Then that they may know that the blood of Jesus Christ, God's dear Son, is always cleansing them from inherent sin and keeping them in a position of absolute acceptance.

It is to such a life that we are called. It is such a life that God meant, and when we speak about separation to God it ought to be clear what we really imply by the expression. You were not called upon yesterday exactly to have a definition, but I doubt not several were given. May I be pardoned if I for one moment give my own idea of what the Lord God would imply by separation unto Himself: That it is in the life of the man so fully recognised that God is all in all; that there is not in him a single iota of his being, whether it be in the spirit or in the body, which is not absolutely consecrated and given over unto God; that there is not one single iota of his time, his talents, or thoughts, that is not absolutely dedicated to the service of God; but that the man, in the whole reality of his being, his powers, his opportunities, and his prospects, is altogether God's. I reckon that that is separation unto God. I reckon that whatever else we may be allowed to say, that will sum up what God demands of all his creatures—what He created them for, and what He expects of his people now, up to the point of their present possibility. The perfection we wait for, in the coming glory. Perfection we aspire after here. Imperfection we recognise in the best of our attempts and performances, but with gratitude to God we accept the position of those who are set apart for the service of the Lord, if we be indeed wise, and with one long yearning cry of the whole being towards God, we say, "My God! make Thou me what Thou wouldest have me to be."

Now, if this be separation unto God, then we must, I think, without hesitation, or scruple, however painful it may be, looking back upon the life that has hitherto been lived, and looking upon our brethren, and how much more upon our own individuality, recognise the very tremendous fact that is to be brought before us this morning, that there has been failure, and that there is failure, in the performance of God's demands; that the best and holiest that have ever lived, have failed. Have we not observed how always it has been the best and holiest that have ever lived, like Job, who have been most ready to bow their head and acknowledge, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." It will come to this some day, and it had better be now. It had better be a time of heart dealing with God now, rather than have it postponed to the day when, looking round about upon the family and having to bid them farewell—if God give us what is called a "death-bed scene"—we have to make our humble confessions to wife and children that we have altogether failed to realise what God would have given us grace to know, because we were not sufficiently earnest and real in having our will yielded over to the Lord. It is a matter of the will this morning. It is with the will our God would deal, and in order for that will to be incited to yield to the will of God is wholly and absolutely at our command. We must recognise fully what are the causes of failure in God's people, to realise the high position and dignity which God has called them to in Christ Jesus, that is, of absolute and complete separation unto Him. Then we may measure somewhat of the character of the failure, and our brethren will deal hereafter with its guilt.

Shall we, then, in thinking of the causes of failure exhibited in the lives of God's people, deal first of all with the people of Israel. The Book of the Prophet Hosea is one in which the failure of God's people is the most strikingly brought before us. God having separated them unto Himself specially shows how entirely they had failed to give to God the glory of their high privilege and place. He declares a possibility of return for them, and announces that, if they will be set apart for Him, He will recognise that He is set apart to be their Lord and husband. The key-words of the prophecy are *turn* and *re-turn*.

When they have turned and returned, God will give to them the fulness of blessing He intended them at the outset to enjoy. But the pain and distress that God feels when his people have removed themselves from Him, for the sake of enjoying the world, are strikingly brought out through the whole Book of Hosea. When we come to the ninth chapter (to which I wish specially to call attention) we have a remarkable passage. If we take the tenth verse of this chapter, we find most strikingly brought out what we may call the separation of a person, or a nation, unto God, for his own particular purposes, and in that separation we find the great idea of God concerning those whom He calls out from among their fellow-creatures to be his own peculiar inheritance and treasure. He says, "I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig-tree at her first time." What a magnificent vision of love is brought out in this passage. Think of the living God, the Great High God, who called his creatures into existence simply that they might glorify Him, to whom those creatures refused obedience, and turned away to the vanities of this world—think of the Great High God, picturing Himself as a weary traveller in an Eastern country under a burning sky longing for refreshment, yearning for comfort, looking out to see where He can find something that shall give Him relief from distress to his heart and mind. As He comes towards these grapes and figs, do we not see at once the symbolical connection with our Lord Jesus Christ when He came once again to the fig-tree by Jerusalem, yearning if so be that He might find one fig upon the tree, and then was bitterly disappointed because there was none for Him. He came as at the close of their history to re-perform what God had done at the outset, that he might, if possible, discover something to satisfy the deep, inner longings of his own loving soul. And He has come to us that He might be satisfied in us, take us to Himself with joy and delight, and look upon us as the most delightsome thing that earth could offer when He felt Himself hungering and thirsting for comfort.

What more would a man do? When he discovers grapes in the wilderness, will he not claim them as his own? They are his property. He has found them—he has put his hand upon them, and they are his, and no man has a right to demand of him if he finds them away in the rocky wilderness. And then he does not stop. Though the figure may be pushed apparently too far, unless we rightly understand its meaning—one that discovers the vine, or grapes, or figs, in the wilderness takes them to himself and partakes of them until they become not only satisfaction to his eye, a delight to his thoughts, but they are absolutely identified with his being, for he takes them into himself; and they are his, because he has made them one with him, and they are absolutely his. He can take them when he has drawn them in through his mouth right into his very heart, and they become to him the supply of his own personal life. Think of God doing that for you and me—God deigning to make man, and make him, as it were, the satisfaction and supply of his own inner delight and being. When God has done that, we become identified with Him, and He with us. That is separation to God. That is what God meant us to know.

But now see the awful depravity of his Israel. See what God's chosen, accepted, received people dared to do, after they had been made one with the living God. They went unto Baal-peor, and we all recognise what that one special form of idolatry is. This is no mere common form of idolatry. We all know that Baal stands before us in the Bible conjoined with many other different words, as if to express the different forms in which Baal was worshipped. There is a certain difficulty in the mind of the learned in discovering exactly what is intended by Baal, but there can be no question that it is intended to represent the great power of productiveness, of prosperity, and of personal power, and that in the form of Baal. This form of Baal worship is most remarkable. It was known amongst the Phœnicians, the Babylonians, and the Canaanites, and has passed from land to land, until even in our own common language it is found that we have a remnant of it. Billingsgate is simply Baal or Beel-ingsgate, and is said to take its origin from the fact that Baal was worshipped in this country. At a place in Perthshire you have certain performances on the first of May exactly answering to the idea of the original worship of the sun, or Baal. If that be so, and we look abroad, we shall find that everywhere this great form of worship has prevailed. But what is it meant to identify itself with? Not the mere falling down before a heathen god, but the representation to man's mind of productiveness and power and prosperity, without the Great High God producing. It is man bringing himself into the form of deity, and all that man can bring before us, whether as an exhibition of power, productiveness, or prosperity. If so, it must clearly mean this, that instead of being centred in the living God, as we should be, our hearts have gone out towards the worship of manhood—the pride, the beauty, the pleasures, the prosperity of manhood—man has taken the place of God. God's people had separated unto Baal-peor, instead of being given up to the full service of the Lord. He claimed them that they might be identified with Him and He with them, and they have actually dared to go to Baal-peor. Who shall say in this audience that we have not been guilty of the sin of going into the form of worship that is here employed by Baal-peor, and given ourselves over unto manhood-worship in place of the worship of God? What see we everywhere in what is known as the infidelity or scepticism of to-day, in the intellectual development of to-day, in the worldliness of to-day, in the exhibitions of to-day? What see we even in the Christian Church, when it goes for its religious performances; but this—the worship of the man, instead of the God, the putting forward of the human, instead of the Divine, the exaltation of that which is merely carnal, and of the manhood, instead of the uplifting of the Great High God? We must speak the truth, if we would indeed help our souls to the right knowledge of our position.

Then the immediate consequence of this is declared. They "separate themselves unto that shame." This is a most remarkable expression, for it is not simply a word here that implies the idea of counter separation. God says, "Separate yourselves unto Me." Ye shall be a people wholly separate unto the Lord. Now He says of his beloved Israel, some 800 years after their deliverance from Egypt, that they had "separated themselves unto that shame." The remarkable force of the expression is that the key-word is found in it. The reference is to the Nazarite of Numbers vi., and we have this, that they have separated, or Nazarited themselves unto a shame; whereas they were Nazarited unto Him, the living God. If you look at Numbers vi., and see it as it refers to the Nazarites, and take the Septuagint rendering and compare it with the Hebrew, there is a most remarkable thought in the Septuagint form. In verse 2 we read: "If any man have vowed a vow to purify purity unto the Lord, he shall be purified." See what the Nazarite is. When is a man exalted to the higher doctrine of purifying purity? It is not enough to be set apart once for God. The man who consecrates himself as God wishes his Church to do, is a man who has decided to purify purity, and then he shall be purified from all these things. He shall be taken apart from the wine, which of course implies the indulgence of the flesh. He shall be intent to keep his heart consecrated unto God; that everybody may know that there is no uncleanness in him that requires the polling of his head from filthiness, but that he may be accepted before the world as one altogether consecrated to the service of God; and that, even when the nearest and dearest of earth's affections would call upon him to give himself over to the feelings of nature, he may not do this, because he is pledged to purify purification unto God.

Yet God's people have gone and separated themselves, or Nazarited themselves, unto a thing of shame; this it is that we are guilty of, if we take the place of Israel to-day. "They have separated themselves unto that shame." See what it means. It means, first of all, that when we were called out by God to be his beloved disciples, or princes unto God, we never discerned sin. I think that is where part of the mischief comes. We have never been fully taught some of the deeply vital truths. Thank God, the Church is awakening. The reformation that God commences always begins from within, and not from without. Man would always commence from without. God always begins in the centre and works outward. So if this reformation of the Church of Christ should begin to-day we may look for blessing all over the earth. When the heart is well alive the body will live with vigour. When the Church, when each individual amongst God's people, is separated unto the Lord, wonderful will be the influence all over the earth. But now the Church has failed to recognise in the past, first, from what she was delivered by the Lord Jesus Christ. Our saved people in the present day are often too lightly saved. They have not seen sin. Oh, if we could teach the people of the world what sin is, they would not be converted so flippantly, and then fall back again within a week, as if they had never been touched. Conviction is one thing, and it wants to be deep: comfort is another thing, but it must come upon deep conviction. We need to plough deep. We want spiritual steam ploughs nowadays. Young people are called upon to speak for God before even they have known the elementary truths that concern their everlasting peace. Go deep in your ploughing, that you may reach the heart before you bring it to Christ's peace.

When converts have realised the deepness of sin and the depravity of the human heart, let them constantly be told to recognise the magnificence of the position to which we are uplifted by the Lord. It is a grand thing to sing about the Lord having brought us out of the horrible pit and the miry clay. It is a blessed thing to say, "He has set my feet upon a rock," but have we taught the young people in these days what the grand height of that rock is? Have we lifted them by force of love from the depths of depravity to the heights of God? Do we know it? We cannot show others unless we know ourselves. Do we know what it is to be lifted from the deepest abodes of condemnation up to the everlasting hills? If we have not known it we cannot show it. When we have realised this position then have we understood to what we were separated—to be God's own company and delight; to be a holy nation—a peculiar people—a blessed treasure unto God, that God might be exalted.

Well I remember a dying girl, whom Captain Moreton asked me to visit in the hospital adjoining, some twelve years ago, when I was first at this meeting. She was so glad that she had had her bed removed to a room of her own, so as not to sleep in the same room with the nurse. I asked her why, and she said, "Because now I have Him all to myself all the time, and He is so real to me; is He not to you?" I have never forgotten those words, "I have Him all to myself." God wants to have you all to Himself. He separated you that you might be wholly his; that you might realise the grandeur of the position, the grandeur of the privilege, the grandeur of the service.

Then, alas! because we were not deeply rooted in these spiritual truths, there came up that attraction of Baal-peor before us, we became Nazarited away from God to that shameful thing, and what is the consequence? "Their abominations were according as they loved," or as it is more exactly rendered by the original, "They became abominable like the things they loved." They became an abomination like the things they set their hearts on. That has been the character of our failure. We have too often stunk in the nostrils of the poor sinful world, when we Christians called ourselves Christians. They have scoffed at our religion—have they not? Is it not with everyone of us a common experience to hear the worldlings say of somebody of whom we are speaking, "If that is your Christianity—I want no Christianity"? We think it always means some other than ourselves, but if we stand behind the doorposts and listen, like the prophet in the Book of Ezekiel, we often hear the world saying of us just what we think they have only said of our neighbour, and which we never thought could be true of ourselves. They do not believe in our religion, because they do not see men separated unto God. The character of the failure is the consequence of its cause. Its cause being that we have never realised what we were meant for—what the glorious dignity of being separated to God is. The character of the failure has been this—we have got lower than God, because we have never gone up to God; and down in the world, because we were never delivered from the world. When a man has seen the satisfying Christ, when a man has seen the all-absorbing Saviour, when a man has fully looked in the face of the Lord, then the world is compelled to acknowledge that God's people are his own. But now our failure lies in this, that we have not seen his beauty; we have not recognised Him as claiming us altogether; and, because we have dallied with the world, God casts us away. Can you imagine any man on earth being contented with the divided affections of one whom he has taken apart to be his bride? And can we imagine the Great High God, who has done all this for us that we might be his for ever, being satisfied with a divided heart? May God give us this morning a sight of our sin and a sight of our Saviour—a sight that shall satisfy the inner longings of our being; and from this hour, when we have heard of the guilt, may we be prepared to bow our head and say, My God, my God, I have sinned in the past, but

My God, I am thine—what a comfort Divine,
What a blessing to know that the Saviour is mine.

The Guilt of Failure.

Rev. J. RIDDELL.

After the very solemn and blessed words which we listened to in this place yesterday and today, what more do we need to convince us of our failure to live lives separated unto God? We do not need more words. What we need is to meet the eye that met Peter's eye, and to be melted by the gaze of Christ's injured love as we spread our whole being out before Him at this moment. If the Lord who has so loved us, and called us with such a wonderful calling, is present, He is nearer to each one of us than He was in bodily presence to Peter in the high priest's hall. All the chambers of imagery may be hidden away from us, but they are all under his eye; and what we need is to ask Him to take our hand, to take us with the pierced hand, and lead down to the depths of our own being, that we may see there how we have individually failed in our separation. It will be a very humbling walk to walk with the Crucified, Risen One through those chambers of imagery; but it will be very blessed, for we all know by rich experience that the great fathomless ocean of God's love, power, grace and fulness is close at hand. What keeps it from filling our hearts and lives is not composed, for the most part, of the great boulders of known and permitted sin, but of numberless small inconsistencies—the numberless failures that only a glance of the purged conscience can recognise. We want to lay all these before the Lord, and say to Him, "Search me, O God;" for it is only under the glance of his injured love that we can learn to see what these failures mean, and learn to turn from them with grief and hatred, and flee to Him for fresh pardon, and for fresh deliverance, and for the power that will keep us from falling into those sins again. We had such a visitation in the General Assembly of our Church in Scotland many years ago. After the Moderator had preached the sermon, all hearts were bent down by an impulse for humiliation and confession before God, and for half an hour there was nothing heard but the sobbings of the ministers and others, broken in heart because of their guiltiness before God. That day began a mighty work of grace that swept over the land from end to end.

Turn to Judges ii., and glance at a meeting of the kind I have been speaking of (read verses 1—5). Mark the position into which the children of Israel had been brought before this visit to Bochim. They had been separated unto the Lord in Egypt. They had been delivered from those who held them captive. They had been borne as on eagles' wings; the Lord had led them into the land and broken the power of their enemies and divided the land amongst them. And what remained for them to do? Nothing, but in simple faith to follow up a victory that Joshua had gained for them, and enter into and possess the land which the Lord their God had given them. For the land was their own; the Lord had given it them. No doubt it was usurped by enemies, but these enemies had no title to it, and the Lord had bidden them drive them out. They had no might to drive out these enemies. The Lord did not expect their might; He wanted only their weakness, that He might perfect his strength in it. He had undertaken to guide them with his infinite wisdom, and fill them with his almighty power, and what they had to do was only to yield themselves unto God as a separated people, that they might be his goodly horse in the day of battle, and that He might accomplish all the work. This was the position in which they stood; and as we look at their position, do we not see a portraiture of the position in which we who are God's believing and separated children are standing to-day. We have been separated unto the Lord by his death; we have been delivered; we have been brought into union with Him, and with Him we have been blessed with all spiritual blessings in heavenly places. He has given us the Holy Ghost. He has come to lead us into the full enjoyment of all that He hath purchased.

What kind of history would be expected from a people thus placed? Look at Israel's history; read in the Book of Judges a history of humiliation, of defeat, of helplessness. Let us look at our own history, and think of the love with which He loves us, and of all that He has done. Has there been anything in our history that is analogous with the failure of Israel? How does the Lord deal with the people of Israel? He comes Himself from Gilgal to Bochim, that under his own searching eye He may lay before them the cause of all their misery, in the want of separation unto Him; that He may bring home to them the guilt of the position into which they have fallen, and point out the consequences of that position.

A word as to the guilt. First, He tells us that our want of maintaining a life of separation wounds Him by its ingratitude. "I have brought you out of Egypt unto the land that I swear unto your fathers, and I said I will never leave you." The Lord wants his people to look at their failures in the light of his redeeming love. It is only when we bring our lives and lay them in the light of Christ, that we see what our failure is to Him. We are not our own property; we have been bought with a price. We are Christ's purchased possession—purchased at what a price! It will take a whole eternity to stand and wonder at the price at which He acquired us. He did not grudge the price. Standing with the symbols of that price in his hand, and under the shadow of the Cross, He gave thanks that He was allowed to pay the price for us. Then we can look back to the hour when He came and laid his hand on us individually, and said to us, "I have called thee by my name, thou art mine." Can you remember how He opened up before your astonished soul the purpose for which He had bought and acquired you. What was that purpose? That we might be a habitation of God through the Spirit. He made us temples of the Holy Ghost. We were filled with the joy of complete surrender, and we said we would be ever, only and all for Him. What a time of rejoicing it was—a time when He rejoiced over us with singing, and our ransomed soul answered back in the new song.

Now the Lord comes to this Conference from the place where He rolled our reproach away, and where He led us to lay ourselves on the altar as those not our own; and what is He looking for? He is looking for the same perfect satisfaction in having Him and in being wholly his. Does He find it? He is looking for that gift of my whole being that was laid on the altar. He is looking to see whether what was devoted to Him has been stolen from the altar and put to the base use of self and the world. That temple that his love made that God might dwell in it and walk in it, He is looking to see whether it is still separated unto Him, or whether it is like his Father's house into which He came in the days of his flesh, and He looked round about upon all things and found no place for Himself, so He turned about and went away grieved.

Then He is searching our hearts. Blessed

Lord, what dost Thou discover? Let me discover the same. Then He lets us see that our failure not only grieves Him, because of our ingratitude, but dishonours Him, because of our disobedience. "Ye have not obeyed my voice." The Lord has made his will as plain to us as He did to Israel, and what is it? "Come out from among them, and be ye separate, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." He has not only shown us his will, but the reason for his will. The reason is to be found in his love—a Father's love, a Saviour's love, the love of the Spirit wanting to have its object altogether to Himself, that He may show what a great wealth his heart gives, and satisfy us and fill us with power, as befits God's sons and daughters. His love cannot gratify itself in doing all that for us unless we come out and yield ourselves to that love. He wants the luxury of filling us with all the fulness of God. If we refuse, He is looking into our hearts, and every failure in separation is a fresh thorn in our Lord's brow.

There is another reason why the Lord wants us to look at the guilt of our failure. He is filled with sorrow because of the loss entailed on his own people, and the stumbling-block that that loss puts between Him and the world. Look at the contrast between the lives of two Old Testament believers, and you may see what that loss may mean. They are brought into God's kingdom together. For a long time they keep close company one with another. They are in much the same outward circumstances. Both their lives are successful lives, as men reckon success in this world, and both are in heaven; but there is one difference: the one, amidst failure and imperfection, yet, in the main, retains his position as God's separated witness, and the other for a large part of his converted life falls away from that position.

Look at the difference in the result. Where is Abraham to-day? Shining as a star in the firmament of the Church of God on earth, and in the Church of God in glory. What about Lot? He is in heaven also, but he failed to walk as one separated unto the Lord. Is his wife in heaven along with him, or his daughters, his married daughters, or those who remained in their father's house?—his sons-in-law, his companions, the magistrates with whom he was wont to sit in the gates of Sodom—where are they? You see him fleeing out of Sodom alone; but he took Sodom with him, to blight and blacken his solitude. He is in heaven now, and do you think that he has forgotten that wife, or those daughters, or those sons-in-law, or friends? Do you think he has forgotten where they are, and that he was a comfort to them—keeping them in countenance as treading the broad road to perdition, because he declined to come out and be separated unto God, and have his whole being filled with the sunshine and gladness wherewith the Lord wants to fill and keep your life and mine from day to day. May the Lord keep our hearts open unto Himself, and fill us unto his own glory.

STRANGERS' REST, RATCLIFF-HIGHWAY.—This well-known place of refuge has closed its eighth year of service, during which time it has been as a beacon light on a dangerous shore, and many a morally shipwrecked seaman has found it truly a haven of safety and rest. The "Rest" is open all the year round, and five or six meetings, in four languages, are held every day, the audience being seamen of many nationalities. The "Rest" being close to the Jewish quarter of London, many of "the lost sheep of the House of Israel" hear the Gospel of Christ both in the open air and in the meetings. Visitors to London should not fail to spend an evening at the "Rest."

THURSDAY EVENING.

FAILURE IN SEPARATION.—(*Continued.*)

Remarks by the Chairman.

WE have to-day looked first of all at Israel in her apostasy in the various forms of worldliness depicted in Ezek. viii., and then our brethren who spoke to us forcibly exhibited the character and guilt of the apostasy from God, and our failure in separation unto Him—enough to humble everyone of us—and we cannot but believe that that has been the result of the gracious work of God's Spirit upon our hearts. But, whilst we ought indeed to be humble, God would not have us discouraged. Humiliation is the work of the Spirit; discouragement is the work of the devil. Whilst we take, and ought to take, the very lowest place before God, because of our failure, and of our guilt, God would encourage us by promises of restoration, and by leading us ever to remember the blood that maketh atonement for the soul; and not less the unalterable standing of the Church of the living God ever accepted in the Beloved.

Our brethren will deal to-night with the successive phases, so to speak, of the subject—the consequences of failure as regards the Church, the consequences of failure as regards the world. And there, again, we cannot but feel that the impressions of this morning's teaching must be deepened. God grant that it may be so! We do not want the wound healed slightly, but for God to make real and thorough work with every one of his people here; and so we shall be led to look again upon much that is saddening and humbling. For that purpose I am going to read Revelation iv., where the Apostle was given this vision just before he was shown that series of visions which must indeed have deeply impressed his spirit, as he was shown that prophetic history of the Church's apostasy from God, and the terrible events that were to precede the coming of the Lord. Therefore, I take it, God graciously gave him a preparatory vision of encouragement, taking him up into the heaven and showing him the Church, spotless, pure, accepted—the Church in heavenly places, in the Father's presence. Although terrible things might be happening through the centuries in the world, he might remember that there, in Christ, God's people ever stood, accepted, safe, and blessed. Mr. Blackwood then read Revelation iv.

Consequences to the Church.

REV. E. SCHRENK.

"HOLY, holy, holy, is the Lord our God." So they are singing before the throne, and if the Church here below is in her right attitude, she must join those before the throne in worshipping Him who is sitting on the throne, and in singing praises to Him from the heart. But who can praise the Lord? Who can join that choir before the throne? Only he who is separated unto the Lord; only he who is in union with the Lord by the Holy Spirit. If we read Psalm xxxiv., we hear David singing, "I will praise Thee continually." But could he praise the Lord continually? No, he could not. Why? Read Psalm liii., and there you hear a prayer, "O Lord, open my mouth." Why open his mouth? It had been shut by reason of sin; it had been shut by defilement, and David was unable to praise God. His harp was hanging on the wall. Oh, how much praise—I do not mean merely praise of the lips—how much praise, in spirit and in truth, is lost for our God, because of sin, because of defilement, because of failure in separation unto God! If the Lord were to go through our midst this evening, and were to examine us and ask us, "Have you always been praising Me?" what answer could you give to Him? He well knows it. He knows every heart, and He is searching every heart. But one thing we know, too—there is much cause for us all to meet the Lord this evening in contrition of spirit, with humiliation and repentance, and to confess before Him, "O Lord, we have not been a praising Church, as we should have been; sometimes our lips were shut because of our sin and our uncleanness." Oh that the Spirit of God might move this whole assembly this evening, and go from heart to heart, and remove everything which stands in the way of the Spirit of the Lord, and which prevents our praising Him—our Triune God on the throne, Father, Son, and Holy Ghost. That is our calling for eternity—to be a praising Church, and we must learn it here below—a praising Church and a going Church: "Go ye into all the world."

If I have spoken of loss of praise, in consequence of failure in separation, then I must come to another loss—loss in the Church, and especially in a going Church. How can we meet, as we do during this Conference, without having it upon all our hearts to be a serving Church, serving the Master on the throne, who looks down upon us pointing us to his command, "Go ye into all the world." I am sure there are many here who will pray during these days that the outcome of all our meetings might be a going Church, moved by the Holy Spirit, made free by the blood of Christ and by the Spirit of Christ—sent by Him and used by Him. Look wherever you will—at home or abroad—and see how many places there are without labourers, without the Gospel of our Lord and Saviour Jesus Christ. Can that remain longer? Thank God, He is in our midst. Thank God, He has commenced, during the last few years especially, to move people more and more, and we are sure He will move again—He will move this evening.

What has been the consequence of not going, of not moving, for the Lord, and not being separated to the Lord to serve Him? How much has been lost for the Church? There is a Church, thank God, that would follow the Lord. Here are men on this platform and down below, and sisters also, who would follow the Lord; but where are those who go along with them; where are those who assist them—assist not only by keeping up their hands in prayer at home, but who go themselves to do the Master's command? May the Lord make us free this evening. He has called us, and He will use us in his service. May we understand that, and may the Holy Ghost speak to many a heart and many a conscience this evening, and say, "Here am I, Lord; send me." Oh that the Church might awaken to her high calling, to be the treasury of Jesus Christ! How many people there are who are no stewards, no treasurers, for the Lord—they are proprietors. I pray that the Lord may this evening dethrone them, and bring them down to the blessed stewardship of Him who alone can save! Their silver and their gold belong to Him. I have known more than one whom the Lord blessed wonderfully in this respect; they, however, acted not as stewards, but as proprietors, and the Lord in consequence took all from them, simply because they were not faithful.

Let us make it a practical question to-night. What is written on our property? Is there an inscription, "Holy unto the Lord"?—Then, fathers and mothers, will you allow the Lord to move your sons and daughters? Let us have a practical and literal separation. Parents, are you content to be separated from your children, or is it your highest idea to enjoy each other as long as possible? That may be very nice, but I know something far better and far higher. I lately heard of a family where three of the sons are going out to mission work. That is what we must have; and let the fathers and mothers rejoice if the Lord moves the hearts of their sons and daughters to go. It is the very highest privilege to have our children serving the Lord. May the Lord move the hearts of the fathers and mothers, and the sons and daughters to consecrate themselves and all they have to Himself, that He may see here a people ready to go, ready to be used, ready to serve the Master, and to serve Him cheerfully! Yes, and to remain in his service. Some time ago a man whom the Lord had greatly blessed in his service came to me and said: "I am rather troubled; I am invited to become a partner in a business." I was somewhat astonished; for, since I left business, I never was troubled to go back to it again, and it is a strange thing to me how a man who is in the Lord's service will go back to the service of the world—to those things which the rust can eat up. If we are serving the Lord, let us remain in his service.

We read in one of our texts this evening that separation may be defiled. Yes, it may. That is a very serious thing. We who have served the Lord for some time must have seen more than one whose separation was defiled. Is there nobody in this hall this evening to whom the Lord must say, "Thy separation has been defiled; thou art sitting before Me with an unclean heart, and I must have thee again separated. Come out from among them." What a disaster for the Church—defilement of separation! If there is anybody here who has defiled his separation, let him return to the Lord. He calls thee just as He called David. Others will soon find out that thy separation is defiled, that the union of the Lord with thy heart is broken. But the Lord calls you to return. He has pardon and full cleansing for even you, and He will renew you again. You may conceal it before your fellow-men for some time, but before the Lord you cannot conceal it, and even men will soon find it out. They must see it, because you cannot draw near any longer to the mercyseat. There is between you and the Lord something separating you from Him. It is your defilement, your sin.

And what is it—not to be able to draw near to the throne of grace? Oh, what a consequence of failure in separation or of defilement! What is the power of the Church, if the Church is no more a praying Church? Her power is gone—her power for the service of the Lord. And how clear is our Lord in regard to that. We are told in the Epistle to the Hebrews to come to the throne of grace "with true hearts, in full assurance of faith, having our hearts sprinkled from an evil conscience." How can we draw near, if we have a bad conscience—if we are unclean? And our Lord tells his disciples, in John xv., "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" that is, if you are and remain a separated people. Yes, our Lord gave that wonderful promise of answer to prayer in his name to a separated people; to a Pentecost people. Our Lord's disciples could not pray in the name of Jesus before Pentecost. "On that day ye will pray, and ye will receive what ye pray for." Why? Because ye are a united people unto Me by the Holy Ghost; and that applies to us in our time just as it did to the disciples in their time. We must be a praying Church, praying in the name of Jesus. Our position must be in Jesus and in Him alone, and his Spirit must fill our hearts. And if the Lord is in us, if Jesus dwells in us, we can pray in his name, we can pray according to his mind.

I thank God that wherever I go I see people hungering and longing after the baptism of the Holy Ghost. It is a wonderful thing that wherever we go, those of us who travel much, we find the Lord's footsteps preparing his people to return to his promises, and to lay again hold on Him. How long have people made a dogma of their poverty! Because they were unbelieving, because they were not separated, they have thought, "Well, the promises cannot be fulfilled in our time. They were for other times, for older times," and so they have made a dogma of their own miserable state, of their own poverty. Oh that the Lord might separate all from their dogma; that He might bring us back to his Holy Word; that He might make us willing to lie down at his feet, to bow before Him, and to be taught again by Him who can alone teach us and guide us into all truth by his Holy Spirit.

A people who are separated unto God will experience his keeping; those who are not separated have no claim to be kept by the Lord. Do we not see many such? The Lord cannot keep them; they go astray, because they have not been separated—I mean Scripturally separated. There is a variety of separation—separation according to man's notions. We soon find out what is God's separation and man's separation. God's separation unites all people; God's separation means union—the union of the Holy Ghost—and man's separation deepens that separation. Oh that God may separate us from separation, and make these meetings union meetings. What we want is union—union with the Lord, union with all those that are members of the body of Christ. Look at that long line marching quickly towards Rome. Look at the efforts that are being made in Germany to bring people back again out of the light of the Gospel into the old mist. We must be a Church united—a Church filled with love, that people may see it is good to dwell amongst us and to have union with us—that people may see that we are a Church representing the Lord here on earth. Can people who are not separated from sin represent Jesus here on earth? I do not know how. If we would be his representatives here below, Jesus Himself must dwell in us, and no other one. His light must shine forth for us; his love must fill our hearts.

I heard this morning a short address to children, and our Lord was put before them as their pattern. Yes, He is our pattern, too—our only pattern. If we would follow that pattern, we must live Christ before the world. In our homes, in our business, in everyday life, the world must see Christ in our words and actions. The world cannot see Christ, if Christ is not dwelling in us. Oh, this high calling! to live in the world as He was in the world. "They are not of the world, as I am not of the world"—like Paul, who was crucified to the world, and the world to him. There is no other way to be separated from the world, and to prepare to become a representative of Christ, than to go to Calvary, and be content to be crucified with Jesus. We have men who are separated from very much, but they have not separated on Calvary, and there is a mixture of flesh and spirit, sometimes very subtle. It takes time to find it out, but there is a mixture, and we stand before the question, Who will be master—the devil or the Lord? What will come out—disaster, or glory for the Lord? Separation on Calvary by the Spirit of God.

And then, representing Christ, the light will shine pure. Why must it shine so pure? What is our calling? Our calling is to be the Bride of the Lamb. Take a Church not separated—what will be the consequence? She cannot be prepared for the coming of our Lord, she cannot be the Bride of our Lord. Only a separated Church will be that—spotless and without blemish, like the Lord Himself. Oh, what a calling! What do we read in Hosea ii. 19? "I will betroth thee unto Me." How? "In righteousness and judgment." That is the first. And then "in lovingkindness, and in mercies." There is first separation, and then union—union with Christ. And if we are called to serve the Lord, let us never forget that we have first to look to ourselves. As the Apostle calls on Timothy first to look to himself, so have we to look to ourselves—to abide in the Lord, to remain in close and entire dependence on Him, with the constant prayer, "Lord, prepare me for thy coming." And if He will prepare thee, do not forget one thing. Many people forget it. They are longing after oil, after the ointment of the Holy Spirit, but they forget one passage of Scripture—"Know ye not that your bodies are temples of the Holy Ghost?" Some people wish to be consecrated to the Lord; they wish to be prepared for his coming; but they have not yet given their bodies to the Lord. Some people make questions in regard to their bodies; but I say, Here, brother, here, sister, if thou hast given thy body to the Lord, and that body is belonging to Jesus, thou knowest thy body is a temple of the Holy Ghost, and the Apostle tells us that we must be sanctified through and through, in spirit, soul, and body. Many questions will be answered soon. The Lord make us his people, and sanctify us, spirit, soul, and body! He may move you now, dear friends. We can come to the point this evening. We have heard very much of failure in separation. Well, I think, this evening, let it come to separation. Let the Lord move you, and if there are fetters, his hand—the hand of Jesus—is strong enough to break them, and to make you free. Come with all your fetters, with all your difficulties, with all your obstacles. The Lord is greater than they are, all put together, and let Him see a people separated unto Himself in this hall.

Consequences to the World.

Rev. E. W. MOORE.

Turn with me to 2 Cor. iii. 3: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." There are many emblems, many analogies, many figures, which set forth the relationship of the Church to the world in Scripture; but I do not know that there is anywhere presented to us a more suggestive or striking image than that which is given us in this verse, in which the Church of Christ is represented as a letter from God, written within and without by the finger of God, and sent forth into the world to carry his message, the transcript of his mind before men. If we had time it would be interesting to notice how this suggestion was made, or arose, in the Apostle's mind. Enough for us to come to the emblem which he employs.

Here you have the Church of Christ described as a living epistle. When we come to examine this letter we notice three things about it. First, the writer, then the materials, then the writing itself, then we will say a word or two about what is necessary to make it effectual in its errand or mission in the world. First of all there is *the writer*. The Apostle says that the Writer and the Author of the epistle is Christ. Whether it was upon the tables of stone, or whether it is upon the fleshy tables of the heart, the only author of this Divine epistle is Christ. We always must remember that in these Conferences, when we are seeking to receive and to communicate to one another. There is a verse that came to my mind, as I was meditating upon this, "Enter into the rock and hide thee in the dust, for fear of the Lord and for the glory of his majesty." If He is to write anything upon your heart and mine through this Conference He must have the glory; it will be his work from beginning to end.

Observe next *the writing materials*. When we sit down to write a letter, we need pen, ink, and paper, and with deep reverence we may say according to this verse—so does the Almighty Author. First, the pen. The Apostle here describes himself as the pen. He says, "ministered by us." The pen is a feeble instrument. Made oftentimes out of a goose-quill, weak and feeble. Are you weak enough to be God's pen? He does not need your strength, He needs your weakness. Methinks sometimes our strength, whether it be strength of brain or strength of experience, stands in God's way. He wants our nothingness: he wants our emptiness. He wants a channel empty and clean, down which the life of power can flow. The pen is intended to convey the thoughts of the writer—not its own thoughts. May God make us ministers and servants, that we may carry his mind to the people. Then the pen is a very pliable instrument. The writer wields it and turns it to the right or the left as he pleases. Are you and I as pliable as God wants us to be? I think, if a pen could exert a will of its own, the writer would soon be inclined to put it aside and take another that would move according only to his mind. Oh! is it not a solemn truth that men have been used at one time and laid aside at another? Why is it? Because they did not yield. They forgot that they were pens, and they began to think they were the writers, and so God had to teach them that it is He alone who planteth, He alone who watereth, and He alone who giveth the increase. May God keep us pliable as the pen.

Then there is the ink. The Apostle does not disdain to speak of the ink. A pen is of very little use unless filled with ink. It will only scratch the surface of the paper, and do harm instead of good. But, unless you and I, when we are instruments in the Divine hand are filled with the Holy Ghost, we shall do harm and not good, even although what we say is very true. If it is not under the blessed anointing, melting power of the Holy Ghost, it will not effect the purpose which God designs, for we read, "They have preached the Gospel to you with the Holy Ghost sent down from heaven." Oh! Lord, fill thy pens with ink; fill thy people with the Holy Ghost, that they may be made instruments in thy hand. The point of the contrast here is the effect of the pen as contrasted with the work of the Holy Spirit. The pen, or the impress left by the ink, only affects the surface of the page, but in these days to which we are coming, and which the Apostle has in his mind, he is wanting to bring out that the Holy Ghost does not work upon the surface as the ink works upon the surface of the paper, but that He penetrates into the very secret recesses of men's hearts and beings, and that there He traces living characters—the mind which is in Christ Jesus; so that in our hidden part He makes us to know wisdom.

This comes out more clearly when you examine the third point—the paper. What is the kind of paper on which He desires to write his mind? Observe the contrast. The Apostle does not speak, as you might have expected him to speak, of writing upon paper. Papyrus was the usual writing material in Paul's day, and parchment was frequently used. He does not do so, because he has in his mind a contrast, a deep thought, which he desires to exhibit, and which cannot be exhibited by the use of such material. His mind runs back at once to the early dispensation which he is designing to bring out in contrast with the new dispensation—the dispensation of the Spirit in which we are now living. The material on which God wants to write, he says, is not tables of stone. He wants to write on the fleshy tables of the heart. Here is a twofold contrast. First, the contrast between the working of the law and the working of the Gospel. He seems to say, Moses gave you ten commandments—they were written upon tables of stone. They formed a standard, set up for man's conduct, but they gave man no power to obey them, and the consequence was, when it came to a question of obedience, the law failed; not because it was not holy, just and good, but because it made no provision for man's obedience. It found no response in man's heart. Man did not love it; man resisted it; and consequently it could not do the work intended. Although God foresaw its failure, He introduced it in order that it might be demonstrated to men that they could not keep his law.

Now, says the Apostle, we have a new state of things; we are under the new covenant. Does the provision of the new covenant contemplate that the law should not be kept? God forbid. "Do we make void the law through faith? God forbid; yea, we establish the law." It almost seems sometimes as if the Gospel were a convenient way for escaping the keeping of the law. That is not so. That would be what we rightly term Antinomianism. The law has been perfectly kept for us by our great Redeemer. We stand in Him complete; but that is not the thought here. Here it is, that God under the new covenant says: "I gave you a law, but it was outside you; but now I have another plan—I am going to put it inside you, and write the law upon your mind and your heart. Whereas you were before unable to do what was required, you will now have a pleasure and delight in it, because it will be upon your heart and soul." What the law, therefore, could not do by a constraining power from without, as someone has said, the Gospel now does by an inspiring power from within. Oh that we may understand this blessed contrast!

Then the Apostle's mind is directed to the condition of man's heart. "Oh," you say, "how cold, how hard, how dead my heart is; how unable I am to obey this law; how constantly I fail to obey it." Yes, but we have all that glorious promise, referred to by our brother who has spoken before, in Ezek. xxxvi., to which this passage undoubtedly refers. There is the table of stone. You know how cold and hard stone is. In some rooms you might see a pillar which you might think stone, but you go up to it, and directly you touch it you know it is wood, because wood is so much warmer than stone. You go to the sea-shore and see some granite rock that has defied the ocean, and is apparently just the same as twenty years before, but how lifeless. Dr. Guthrie describes a visit to a sculpture gallery. He sees upon a pedestal a form like life, beautifully shaped and modelled, but speak to it. Can it descend from its pedestal? Can it answer? It has an outward form, but it is dead. Do you say, "I find in my heart such a coldness, such a formality, such a deadness"? Blessed be God, He can alter that. As Dr. Bonar says in the hymn:—

I said, Oh! Lord, at length,
  This evil heart remove,
Deny all other strength,
  But give me strength to love.

Come nearer, nearer still,
  The hidden life impart,
Bend, break this stubborn will,
  Dissolve this stony heart.

That is what God proposes to do. He wants clean paper to write upon. No wonder—so do we. He says, "I will take away the stony heart out of your flesh, and I will give you a heart of flesh." What a contrast flesh is to stone—so warm, so soft, so impressible. How it responds to the slightest touch whether of correction or affection; and it is upon this paper that God wants to write his will. It is upon these hearts that He wants to write the transcript of his mind.

I should like to say one word as to *the writer* Himself. As to the contents of the letter. What do you expect in a letter? If an upright man is writing, you expect the transcript of his mind. You can always tell what a man is by his writing. There are two things which will tell what sort of a man he is, his prayers and his writing. It is said, and I believe it is true, that you can discover character by the forms of a person's handwriting. There are those who decipher character by handwriting; but it is certain you can tell the mind of a man by his writing. It will appear so that you can read between the lines. It will come out. He cannot disguise it. His mind will be there. How much more is it with our Lord Jesus Christ. He wants to write his mind upon us. There are only three things I will mention as to his mind, if He writes at all upon us. The first is lowliness; the second is loyalty; and the third is love. *Lowliness.*—You will be conscious of your absolute nothingness. God will be all in all. *Loyalty.*—You will have but one thought in your mind, how can I please Thee? Show me what I am to do to please Thee to-day. I have only one object by thy grace, I will have but one King and one end in life. It simplifies your life so much when you have only one thing to do. You will end by blessing others too; but if you begin by trying to please everybody, you will end by not pleasing yourself or your Saviour. Christ came to do the will of his Father, and had no other thought. It will take you where it took the Master, to Gethsemane, as surely as I speak, and to Calvary. We were told it just now, that the servant must be as his Master, and in following Him you will learn the way to Calvary and Gethsemane.

Lastly, He will write his *love* there. The love He feels to the souls of men. How these Christians love one another! Is that true of Mildmay and of the Christian Church to-day? How comes it that there are jealousies, envyings, and differences between Christians? God give us a baptism of his love that we may all be of one heart and soul and mind. Thank God, Mildmay is a testimony to the oneness of the body of Christ, and to the unity of Christians, however outwardly divided. But it is the love of Jesus in us that shall knit heart to heart and soul to soul, so that there is not room for anything but love, so that there will be no *arrières pensées*—simply transparent love. It shall be the proof that He has been writing his mind on ours.

And then love to the world. If we fail in this, we fail in all. What is necessary in order to make this letter very successful." There is one thing that is absolutely necessary, and that is that the letter should be legible. What an amount of time we have wasted over some of the letters of our friends, trying to discover their meaning. To look at their writing it seems as if a spider had crawled out of the ink-bottle over the paper. Is it not possible that in some of our Christian lives the letters that God Himself would write so fair and clear on us, there has been such a difficulty in understanding God's mind that we have misrepresented Jesus Christ to the world, and made of Him a caricature, instead of representing Him truly as He intended us to represent Him? Instead of being a letter in which could be discerned lowliness, loyalty and love, there can only be read self-sufficiency, double-mindedness, and anything but love. May God forgive us, and make us legible Christians! There are some who write in such a small hand that it wants a magnifying-glass. Others write in ciphers, so that it needs an interpreter. God does not want this. He wants a legible letter, that he may run who reads.

We are the world's Bible. We cannot get them to read the Bible; but you know, when you are living in the same house with an unbeliever, he will read you, and pretty closely, too. He will mark you up and down, and see if all the little particulars are right. Whether all your t's are crossed and your i's dotted. How is it with us? Are we legible Christians? It seems that we have many amended versions and many new editions of the Scripture. Thank God for them, but what we want most of all is an edition in flesh and blood. We want to have a translation of the Scriptures into living men and women—living, breathing MSS. that go through the world carrying the impress of God upon them, so that all men may see what we profess to be. The world is tired of seeing the profession without the practice. But if it sees men and women given up to God, cleansed by his blood, filled with his Spirit, and a living witness to the truths they profess, then we should convince the world; Christ will convince them through us.

Then if a letter is to be really effectual it must be properly addressed. How many letters are never delivered, because they are insufficiently addressed. At the Post-Office a number of men are set apart to endeavour to decipher badly-addressed letters. The world, however, is too much in a hurry to do this, and so we want to be clearly addressed. I mean this: There is such a vagueness, such a pointlessness in many a man's religion, that it does not seem to carry any express message. It has lost its distinctiveness. The character of the religion is colourless. It does not carry weight or point with it; it does not make the sinner tremble or the saint rejoice. It has no power, or point, or vital force in it, and therefore its practical value is almost lost. How many men and women are there living in this world without any sense of a mission! If we will but give ourselves up to God, He will lead and guide us in the path in which we can do the greatest service to our fellow-men.

THE BEST WAY TO SETTLE A QUARREL is for the innocent one to take the initiative and forgive the guilty one. A quarrel is seldom settled in any other way. Try it.—*New York Independent.*

FRIDAY MORNING, JUNE 25.

The Remedy for Failure.

Chairman's Address.

The Chairman read a portion of Genesis xxxiii., and said: Our brethren will speak upon the appointed subjects. But this passage brings before us, in almost a condensed form, the whole subject of this day's consideration—of failure, thank God of restoration too, and the consequences of failure to the Church and the world. Jacob would have pursued his journey uninterruptedly, had he obeyed the command of God and got back to Bethel. If we look at this chapter, we find (ver. 17) Jacob did not journey far enough. He went only to Succoth, where he built a house and made booths for his cattle. Notice two or three things in Jacob's conduct: In the first place, he built a house. He was no longer a dweller in tents. There seems an abandonment, a forgetfulness, for the time, of the pilgrim character. In the next place, he pitches his tent near the city, reminding us necessarily of him who pitched his tent towards Sodom. And then he sits down, and buys a parcel of a field for 100 pieces of silver. Abraham, his grandfather, had also bought some land in that country, and he paid more for it; and perhaps Jacob thought he had done a good stroke of business in buying a large plot of land for 100 pieces of silver, whereas Abraham had only bought six feet of earth for 400. But Abraham only bought that land to bury his dead. Jacob seems to buy it to make a settlement there. It seems as if, in pitching his tent towards the city, he had not been looking for the city which hath the foundations, whose builder and maker is God; as if in building the house he was establishing himself in a settled position, and in a dangerous one. But still he was a child of God, and though he had halted for a moment he did not forget his profession of religion. "He erected there an altar, and called it El-elohe-Israel." There was worship, profession, family prayer.

"And Dinah, the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land." (Chap. xxxiv. 1). Oh! that fatal step. How did it happen? What brought it about? Was it Dinah's fault? Was it Leah's fault? Was it Jacob's fault? Who can tell? Was the home dull? Possibly. Was it difficult to get on with the brothers? Possibly. She wanted to see the world. She "came out." She went into society. She fell, and she dragged her father's house down. Was Jacob in fault? Was it a wrong step when he stopped there? Was he wrong in building a house? Was he wrong in getting so near the city? Did he forget Abraham's conduct? "I know Abraham, that he will command his children after him, and they shall keep the way of the Lord." Did he forget to exercise restraint? Was Dinah self-willed? Was she independent? Who can tell? Anyhow, there it was. Poor Dinah! Oh! what she would have given in after days if her father had prevented her going out to see the daughters of the land. Young people, you perhaps think sometimes that they who are older and more experienced in the ways of God deal rigidly and illiberally and hardly with you, when they warn you against evils which, alas! they know too well. Trust them. They may make mistakes. God knows they do. We parents make mistakes, but, children, trust your parents; and if, from their deeper knowledge of Christian life and of the world, they do find it needful in faithfulness to exercise restraint, they wish your highest happiness. Trust them. Poor Dinah, and poor Jacob. I know no more wretched story in the Bible than that of Genesis xxxiv. Down goes the whole family. What a record! Defilement, virtue lost, character gone, treachery, murder, robbery on the part of the only people in that land who knew the truth of God. They had their altar. What did the heathen think about their altar? Jacob had to tell the truth, "Ye have made me to stink."

Beloved friends, here is a lesson for us. I do not need to dwell upon it. May God dwell upon it for us all! We had a passage yesterday in our subject which was not alluded to: "The days that were before shall be lost, because his separation was defiled." Surely these were lost days to Jacob—lost days for everyone of them. Would that they could have been forgotten days! But, oh, you know what lost days are when the separation has been broken, when the consecration has been defiled, and when the world has dragged you down to its level, and your testimony has been powerless. There are the consequences to himself—misery, wretchedness in the family and in the Church; and, instead of testimony before men that they had done some good to the Canaanites, the people of God had to be almost chased out of the land and were as lost to the world. The days were lost.

God does not leave his poor child. Thank God for that; there is comfort. He did not forsake him because he had forgotten his Father; and so He comes to him again, and, when he is down so low that he is in abject terror of the people of the land, and in misery and wretchedness, He says, "Arise, go up to Bethel and dwell there." That seems to have touched the conscience of Jacob in a way that he had not been touched before, for what does he immediately say? "Jacob said unto his household and all that were with him, Put away the strange gods that are among you." Strange gods among them! Hadn't he got that family altar? How could there be strange gods there? Where were they? They were in his very bosom; that is to say, in his wife's. It was Rachel who had the idols there. Jacob did not know it. "He knew not that Rachel had stolen her father's gods." Poor Jacob must be acquitted of that. But it seems now that there must be something wrong, which requires to be searched and put away, and so he calls on the household, including his wives, to put away the strange gods. Then it has to come out; and Rachel has to bring out the idols that she had stolen, and the idols that she had hid under her as she sat in the tent. Was that the secret of failure? God knows. Was it the secret thing treasured in the bosom, in the heart, in the innermost tent of Jacob, that had led to the outward declension? What happened? "Let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." There are four burials in this chapter: the burial of the faithful nurse Deborah; the burial of the beloved wife (thank God, she put away the idols before she died); there is the burial of his beloved and aged father Isaac. These were very sad times. But this burial of the idols was a very glad one. When they were obtained, they were put out of sight, and left behind.

And that is a return to separation. We see how, when the evil is rooted out, put away, buried under the oak, and left behind, the results of the separate life followed. The terror of God was upon the nation. The power of God accompanies and protects his people. They go up to Bethel; there God appears to Jacob and talks with him, and gives him back the name of Israel, as if he had lost it. He had lost power with God, and certainly with men. He gave him sweet communion; promises are given and enjoyed, and on they go. May God help you and me, parents and children, to learn the solemn lesson that lies in these verses, and may He write them upon our hearts.

Confession of Failure.

Pasteur THEODORE MONOD.

A servant of God, who has often spoken from this platform, and who has been greatly used in the conversion of sinners and the upbuilding of saints, Dr. Pentecost, wrote a few weeks ago what follows: "There can be no greater mistake than to suppose that the Church can secure a blessing by turning away from worldliness for a few days. The great need of the Church is to be found in an out-and-out separation of herself from the world, in a real repentance, and a clearing of herself from the thousand and one entanglements and compromises which she has made. For a few days a small portion of the Church will come together and pray, and when this spasm is over, with results more or less unsatisfactory, they relapse into coldness, indifference, and worldliness again."

These words are true. Shall they be true of our Conference, or not? Surely it is the will of God that they should not prove true; that we should not, after a few days, relapse into worldliness again. Therefore we ought to have for our object now, as the very title of the subject for the day invites us, to be healed of our past failure, and guarded against failures of the same kind in the future.

We have come to the remedy for failure, and the first part of the remedy is confession of failure. We must go straight to the point, as we have very little time. The Word of God says that "he who covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." My purpose now is not to present to you some views about confession, but to help you to confess. One friend mentioned to me that in this programme confession was not in the right place; that it came too late, that we should have something else to do this morning than to confess our sins. I am not so sure of that. I think confession is never in the wrong place. It is always in season, and though it does seem logical to begin with confession, and then go on to forgiveness and deliverance, yet I say that, even after forgiveness and deliverance there is room for confession. Ay, more, I think that the most of confession and the most of sorrow for sin come then. I imagine that if the prodigal son wept on the way to his father's house, when he was ready to claim the place of a servant, he wept far more when he was received into the father's arms and rested upon his bosom. Yea, I imagine that when he was clothed with the best robe, and seated at the father's right hand at the table, his sobs would keep him from eating. The Apostle Peter, we are told, wept bitterly after he had denied his Master, but when his Master had sent a special message to him after his resurrection ("Tell my disciples, and Peter," says the Gospel of St. Mark), and when the Master had met with him, and said, "Feed my sheep," "Feed my lambs," I think he must have wept, sweeter tears it may be, but more than he did before.

Now, there are those amongst you, I have no doubt, who have not yet truly confessed their sins or backslidings; who have not returned to God with all their hearts, and buried their idols. Surely they need confession this morning. And if there are those who have returned to God, and who have been welcomed home again, and who have the sunshine of their Father's smile in their hearts, they will be the first to confess their sins this morning. Let me read to you a few passages out of the Word of God; for after all there are no words that can reach the conscience as the words of this Book. Listen to them as for your life; listen to them as though they were, and they are, written for you to-day. Oh, that was a true saying—I do not remember who said it first—that it is not enough to say that the Bible *was* inspired; it *is* inspired; it is a living word now to you. [The speaker read Isaiah i. 12—20; Jeremiah iii., from 20 to the end of the chapter; Ezekiel xvi. 59—63; Ezekiel xxxvi. 20—31, and continued:—]

He forgives us; He receives us as we are. If ye are willing and obedient, ready to give up your idols, ready to break off from your sins, He is ready to receive you; and then, before his holiness, and his mercy and faithfulness, we can only love and praise Him, and loathe ourselves, and serve Him out of the fulness of his grace. Observe, the great lesson of this last passage is that God does not speak so much of them—though He loves them, and has mercy upon them—as of Himself: "I will sanctify my great name." "I shall be sanctified in you." Oh, we do not often enough take the question on that side. We speak of sanctifying ourselves, setting ourselves apart, and that is right. But God wants his name to be sanctified. That is the very first petition that our Lord puts upon our lips, "Our Father which art in heaven, hallowed be thy name."

Again, in the first Epistle of Peter there is that very remarkable passage, "Sanctify the Lord God in your hearts." Give Him his place. O my friends, if we just do that one thing—give the Lord God his place—He will make us find our own place fast enough. Surely He will make us what we should be, and He will use us as He would have us to be used. He will give us the clean heart; He will give us the right place and the right work. But begin with *Him*, and let *Him* be sanctified; let *Him* be glorified.

Finally, just a few words from the New Testament; but they are so directly applicable to us to-day that I must read them (read James iv. 3—10). There has been much said of late years about the danger of looking to feeling, but we have fallen into an opposite danger, and we make too little of the right kind of feeling. A sinner, who sees himself to be a sinner, and especially who begins to see what a God he has sinned against, and what a tender-hearted Father, may well weep. How many times the Apostle says practically the same words, "Be afflicted, and mourn and weep, let your laughter be turned to mourning, and your joy to heaviness." God will give you his own joy by and by; do not be afraid of feeling. Supposing, in this hall and at this time, the Spirit of God should act as we were told yesterday that He once acted in one of the great meetings of the Free Church of Scotland, when there was sobbing heard all over the hall, do you think that would be something to be sorry for? Indeed, not. It might not be in the programme; it might disturb our notions of dignity, but it would show that the Lord is at work among us. Do not be afraid of being sorrowful; do not be afraid of weeping for your sins in the sight of the Lord; for He, after having turned our laughter into mourning, shall turn our mourning to joy.

Brethren, we are here as Christians; we are here as representative Christians. We represent a large number of Christians who have this same precious faith in common with us. What shall we do in this world? What are we doing for the Lord? What do we think of this life? Do we ever stop and consider that we are whirled round on this little speck of a planet, and that our whole system is being whirled round, and that on this little planet there has been a rebellion against Almighty God, and that God, instead of just crushing us, and having nothing more to do with us, so loved the world that He gave eternal life to us in his Son. Do we believe that? Are we dreaming? Are we playing? What are we doing? Have we received those tidings for ourselves? Are we carrying them round to every creature, beginning in our own home, and in our own vicinity, and then to Samaria, and the ends of the earth? Are we doing it? Are not these subjects often to us just as a piece of music, I might almost say; we listen to it and we are more or less moved, and pleased even, I might say; then we go back and do neither more nor less—perhaps less—than we did before. Oh, brethren! we are here to-day in order to make a new start. We must get down, down in our own estimation, down before God, down before men; if need be, we must confess our transgressions. If we will not confess them, why the very birds of the air will fly against us; the flagstones in the streets will tell out our sins; the very furniture of the drawing-rooms, the plates in our dining-rooms, the walls of our bedrooms, will cry out against us. They are *our* sins, and God knows them; and our neighbours, and our family, and everybody knows them, it seems, except ourselves. We ought to know them, and speak out and tell out what we have done; and we ought to ask forgiveness of God.

I am not going to tell you about the sin of doing this thing or that thing, of going to that place, or playing this game or the other. Settle that between yourselves and your God. I am specially instructed by the Word of God not to judge my brother on matters on which I have no law set down in the Book. But I will tell you what is the sin. The sin is in the heart. What sin? Don't always speak about temper; it seems temper must be a very dreadful sin. I suppose it is the quiet people who are always down upon temper. There are a great many worse sins than temper—pride for instance, covetousness, selfishness, censoriousness, slothfulness, grinding down the faces of the poor, and trying to make the most out of their labour, and telling them, "Well, if you won't give your labour at such a price, you may do without me and my custom." What is that but to say just what the burglar says, "Your money or your life." Yes, you take the money of the poor, because you refuse to give it. You can see that in a great many persons calling themselves Christians. Then there are levity, dissembling, sensuousness, gormandising, and ever so many other things. Let us find them out for ourselves. And there are not only sins of the flesh, but the Apostle reminds us of sins of the mind: "Fulfilling the desires of the flesh and of the mind." Again, in Corinthians, in a well-known passage, he says, "Cleanse ourselves from all filthiness of the flesh and spirit." Let us look into this "all filthiness of the flesh and of the spirit"—our imaginations, the pictures we make for ourselves, or that arise within us; if they are not in accordance with the law of God, we must have done with them all, and we must confess them as sin. We have by our sinning offended God. We have been disloyal to Christ, as we were told by our Chairman the first day. It is base desertion; we have grieved the Spirit; we have weakened the Church; we have scandalised the world. And we have excused all this to ourselves because we say we are Christians. My main point is this, that we should understand at last that our being Christians, instead of being an excuse, is, on the contrary, a most aggravating circumstance to every sin that we may commit, because we sin against knowledge. We sin against abundance of light, and, especially in this land of Bible reading and churches and chapels, we sin against our Christian experience. We sin not only against the law of God, but the love of God; against God's dealings with us in providence, by the joys He has sent to us, by the sorrows with which He has chastened us and endeavoured to prune us, that we should bring forth more fruit. Has He succeeded? Have we brought forth more fruit?

I do not deal in any sweeping assertions, but I speak to each one as though he were alone; let him answer for himself. Have we derived from God's dealings with us in providence all that we should have derived? We have sinned against our own promises every time we have come to the Lord's table, for instance. We have professed to be his, and promised to serve Him, and many a time we have made some solemn promise, perhaps in such a meeting as this. Have we been faithful to it? Ah! we have sinned against the promise of God. If we had kept hold of the promise of God, we would not have offended Him. We have been consecrated to God, as we have been told, by his will, by the death of Christ, by the power of the Holy Ghost, and by personal decision. How is it that we have gone back, many of us? How is it that God has to say to us: "Ye did run well; who did hinder you that ye should not obey the truth?" How is it? By lack of will for one thing, when tribulation came, when persecution came. There may be Christians who are more persecuted than we for the name of Christ; we had better try to find out why. Have we anything to suffer for his name? And when we have to suffer, do we accept it, or do we think we should draw back a little—that we are going just a trifle too far. Then it may be by lack of faith. That is to say, God always leads us on to more difficult duties that involve greater trials—that is the way to strengthen our faith, and the only way. When there comes a new trial of faith, do we go on and gain a new victory, or draw back? If we draw back, it will not take many months or days for us to have lost all our strength, or to have defiled all our consecration. Remember that the sin of Christians is what is represented by the sin of Judah and Jerusalem, which was worse than the sin of Samaria; just because they were the consecrated people and had the Temple.

So we fail by looking back, or lacking sympathy. That is the great lack in our Christianity or our Christendom—the lack of sympathy with men. And why? Because we have not been separated enough unto God—that is the reason why we have been too widely separated from men. In what sense? Too widely separated from their lives, from their hearts, from their sins and sorrows, to enable us to understand them, to come to them, to love them, to make them feel that we love them, and to help them up. That is what is needed nowadays. The time has gone by when a Christian might be characterised by everything that he did not do. He didn't go here, and he didn't go there; he didn't do this, and he didn't do that. The world wants to know what he does do, and what he is. The world, as has been said, wants walking Bibles; and if we are not walking Bibles we are walking libels—walking libels upon Christ and upon the Gospel. We say we are the body of Christ, members of Christ; and if the world sees that a Christian never finds time to give himself any trouble to move about a bit for the sake of others, or if it finds that the conversion of such a Christian is by no means to edification, but rather the other way, and tends to lower one's mind and one's heart, what will it say? Shall we give them reason to believe that Christ's body is a paralysed body? Is that what we want to show the world? Then the world will say, if you are not separated to your Lord, What is the difference between you and us? and if you are separated to your God, What is your God, and what kind of a God is He?

Now, brethren, I will not go further into these sins. There is, besides the sins you know of, the great mass of unrecognised sin. Therefore the Psalmist says, "Cleanse Thou me from secret faults." But the greatest of all sins is that we have made our Christian doctrine and profession an excuse for sin. We have limited the Holy Ghost. We have made the will of God an excuse for offending God. Yea (shall I say so?) we have used the blood of Christ as a purple cloak for our iniquity. Is it not true that "the blood of Christ cleanseth from all sin"? It is true. Is it not true that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity"? Yes. But what is not true is, that we can go on sinning under cover of the blood of Christ, and that God won't see through our lies and our impositions. That is not true. You say, Is there no difference? Are there no privileges for us as Christians? If we have the name of Christ on our lips, does our life matter so much? Is there no difference? Yes, there is a difference, and I will tell you what it is. It is very plainly taught us in the Word of God. It is in Hebrews x. There is a difference. They used to be under the law—now we are under grace. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Return to Separation.

Rev. J. H. Wilson, D.D.

The subject that has been assigned to me, and which winds up this great department, is return to separation. Return speaks of backsliding. Separation is renunciation of sin and of the world, self-surrender to God, consecration to his service. This return implies a going back from all this, and, although the word has not been often used in the course of these meetings, the Bible way of putting it is, backsliding. There was once separation, and there has ceased to be. There may not be what is open, and flagrant, and scandalous in the sight of others, but there has been back-going—backsliding. So that the subject that now falls to be looked at is the backslider's return. It was well said by a brother the other day that separation is not an act—it is a series of acts. It is an attitude. It is a habit. It is a state. It is a life. A series of acts must have a first act, and a habit must have a beginning, and that is the point to which we have come to-day. My appeal, to-day, is to backsliders to take the first step now, to have the first act of new separation now, to have the beginning of the new habit now. This is the practical application of the whole subject. This is what all else has been leading up to. We have had the attraction of separation set before us, the nature of it, the benefit of it, the blessings of it; and we have had failure in separation set before us, the causes of it, the consequences of it to the Christian and to the world; and we have had, this morning, the confession of it, which, indeed, is part of the return. But now we have come to the act of return.

The first thing I have to ask your attention to is the warrant of it, for that is fundamental—the warrant for return. Where is it? What is it? It is not our sense of sin, our guilt, our need, our sorrow, our repentance. It is God's Word; it is God's bidding; it is God's invitation; it is God's command. That is the warrant that the sinner has for coming to Christ at first. It is all the warrant He needs; and it is all the warrant that the backslider needs for returning to Him whom he has turned away from. He needs the command. He needs the invitation. He needs the word. Thank God, where there is the feeling, as Pasteur Monod has said, and where there is not the feeling, you have the warrant still, the same as ever.

One of the great difficulties that we have in dealing with sinners who should come to Christ, and with believers who have wandered from Christ, is just this want of feeling. That is the obstacle: that is the excuse they make for keeping away. It has been put by an old fellow-worker of my own, a simple city missionary, now in glory, in some very rough and homely lines. He entitles them, "I cannot feel," and they run so:—

O yes! I'm sinful, that I know,
For God and conscience tell me so;
But yet for all my sin and woe,
I cannot feel!

I know the truth, I'm deeply read,
And Bible doctrines fill my head,
But, oh! my heart is cold and dead—
I cannot feel!

I've tried to break it oft, but no—
It just gets harder every blow,
And what to do, I do not know—
I cannot feel!

If I could feel enough oppress'd,
Then Jesus Christ might give me rest,
But with a stone within my breast
I cannot feel!

If I could weep and mourn for sin,
Then my salvation would begin,
But what a hardened state I'm in—
I cannot feel!

Poor sinner, whosoe'er thou art,
Bewailing thus a stony heart,
Apply to Jesus, He'll impart
The power to feel.

Might I not apply it to-day to the backslider, and say,

Backslider, whosoe'er thou art,
Bewailing thus a stony heart,
Return to Jesus; He'll impart
The power to feel.

The warrant for return is not our feeling; without the feeling we have it all—the summons, the Divine invitation, the command to return. The first word was "turn," to the sinner; the next word is "return," to the believer. We have it in that well-known hymn, which is good for the sinner and good for the backslider,

And that Thou bid'st me come to Thee,
O Lamb of God, I come.

I attach the very first importance to this. I believe that this is one of the difficulties that lie at the very beginning of the return—losing sight of, or being ignorant of, the warrant in the simple Word of God. I might have spoken of the promised welcome; but I shall not dwell on this. I find the Lord saying unto me, "Return unto Me, ye backsliding children, and I will return unto you." I find Him saying, "Return unto Me, and I will heal your backsliding." I find Him representing Ephraim as saying, "Turn Thou me, and I shall be turned; for Thou art the Lord my God." In the last chapter of Hosea, so often referred to, you have these words: "Ephraim shall say, What have I any more to do with idols?" God had been waiting—shall I venture to say that He had been wearying; He had been listening; and, when Ephraim returns, He says: "I have heard him, and observed him."

Let me refer to another difficulty in connection with the return. May I say, dear backsliding brother, that *the sorrow of it* should not keep you back. It has its sorrowful side. You remember when Naomi came back (to take an illustration of a returning prodigal), she said, "I went out full, and the Lord hath brought me home again empty: call me not Naomi (the pleasant one), but call me Marah (bitter)." Oh, the sorrow of it. Because of what we feel we have lost; what we have lost in the way of progress; what we have lost in the way of position; what we have lost in the way of enjoyment. You heard this morning what Jacob lost. He returned; but, oh! the sorrow that accompanied it, sorrow that never left him, sorrow that he carried in his heart to his dying day, sorrow that haunted his dying bed, sorrow that hung as a dark cloud over his dying pillow. I turned up these words while the Chairman was reading that most remarkable passage, and I find that Jacob, when he lay a-dying, said, "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." The sorrow was there, and it was past mending.

You remember how it was with Samson. I read in the programme under this head of the subject, "And his hair began to grow again." That is put down as connected with the return. I turned up this passage to look at it and I found it preceded by this verse, "But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house." His return did not bring back his eyes, did not undo the loss that he had suffered—it was for all time. Yet, backsliding brother, do not let that keep you back, although it be as the sorrow of Naomi, the sorrow of Jacob, the sorrow of Samson; "Return unto Me, and I will return unto you, saith the Lord." Perhaps there may be the sorrow of the loss which others have sustained through you—your children, your servants, your friends, your neighbours. Do not let that sorrow, irremediable though it be in some cases, keep you back, or the dishonour you have done the Lord keep you back. He says, "Return," notwithstanding; and that is your warrant.

Might I say a word of a different kind? Might I speak about *the joy of restored life*—love, influence, power, and usefulness? It is ot all dark, thank God; it has its bright side. We have in some of our distant Scotch islands some hardy seafaring people, and people on the coast look with great contempt on the inland people. I was told the other day that the girls won't look at the young men in the interior of the island. They look down upon them. My friend spoke to these girls, and asked them why they would persist in having sailor husbands; "Don't they go away, and are they not away for months, and sometimes years, and sometimes never came back?" Some of the girls said, "But every time they do come back again it is just like a new marriage." That is to be said in measure in connection with this subject. But are there not here to-day those who can re-echo the word, and say that the return was just like a new marriage. There was the marriage joy repeated, and repeated sometimes again and again. Oh! the joy of it. Not least the joy to the Christian brotherhood in the return of a brother. "This thy brother was lost and is found." The joy to the heart of God Himself. "Rejoice with Me for I have found my son which was lost." The joy before God among the angels of heaven over the repenting one more than over the ninety and nine who had no need of repentance. The joy of usefulness. Why, you have the old backslider Naomi coming back to her home again, and these words are spoken of her—"So Naomi returned, and Ruth, the Moabitess, her daughter-in-law, with her." The old backslider coming back, had the young convert with her. She returned out of the country of Moab, and came to Bethlehem at harvest time. We had lately one whom you know well, Dr. Andrew Bonar, preaching with us on David's return as a backslider. He was speaking on these words: "Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice." He referred to that passage in the book of Job, "So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first Jemima; and the name of the second Kezia; and the name of the third, Kerenhappuch. Jemima means the "daughter of light," and Kezia, "perfume," and Kerenhappuch, "the horn of beauty." The latter end of the returning backslider is often better than the beginning.

Let us come to the closing point. There are two great practical results that ought to come out of this Conference. The first has to do with the separated—the duty of those who have not so much to speak of in the way of conscious failure in separation; what is to be to them the outcome of these Conferences? I preached some years ago on the returning backslider in connection with Naomi, and at the close of the service a stranger came up the pulpit stairs and said, "What are you going to do after that sermon?" I looked inquiringly in his face, and he said, "You could surely not preach a sermon like that and do nothing after it; I have had a backslider on my conscience and heart while you have been preaching. He put his hand on the shoulder of a lady, and he said, "I lay a backslider on your conscience." The stranger was Mr. Henry Reed, of Tunbridge Wells, so well known here and in Australia, and now in glory.

What are you going to do after this Conference? Are you going to thank God that you are not as some other men are; not as this backslider? Are you going to congratulate yourself on your separation, and resolve to be separate more and more? Is it to be a selfish outcome merely? Are you to have no care for your backsliding brethren? We have heard again and again that this is the weak point in our line of defence. If we only had the backsliders, what a spiritual power we should have! It seems to me that the recovery of a backslider is almost of more importance than the converting of one outside; because the backslider is a drag-weight on the Church. He is keeping back the cause of Christ. By his recovery we should have this *vis inertia* removed, and we should have a great propelling power added to the Church. If there is anything to be desired, prayed for, lovingly, sympathisingly, hopefully sought for, it is the recovery of the backslider. If the backsliders of London could be won back to their first love, how it would tell upon the Church and the world. And, although there are elements that were not in the first separation, we have a power equal to it. Did not our brother, Mr. Hopkins, tell us that a little girl was the connecting-link between the outside world and the great power, inside that "Hell Gate" obstacle, as it was called, at New York? She touched a button; the dynamite exploded, and the obstacle was removed. Have you not that power as regards backsliders in your churches, families, cities and districts? Will you help in this great work, and show this Conference not to be one of impulse, but one that shall lead to the attainment of this great issue?

And, then, about the backsliders themselves. Beloved, will you return? If so, then your return must be immediate; it must be to-day; it must be now; it must be here. You remember the mother, whose daughter left her, and she said she never locked the door, from that day onward, night or day, lest her daughter should come back and find a locked door. Thank God, our Master has left the door upon the latch, and at any hour of day or night the backslider may return and enter that open door.

At any time, but especially at a time like this, you have the high tide; you have the gales of the Spirit blowing, ready to fill your sails. you have all the surroundings, all the associations of a helpful kind in order to your returning to the Lord. Then let it be a complete return, "Not a hoof shall be left behind." Let there be no reservation. Two gentlemen were walking through Regent-street, when one said to the other, "Look here!" It was an object that had been a snare to his friend in former days. The gentleman said, "Oh! don't." He turned away, and saved himself by the grace of God. Say, "Oh! don't" to the dangerous thing—the dangerous place. Do not even look. What is to be our response? Two hymns have suggested themselves to me as a fitting expression of what, I dare say, we feel. The first is a part of that beautiful hymn of Cowper's:—

Return, O Holy Dove, return,
Sweet messenger of rest;
I hate the sins that made Thee mourn,
And drove Thee from my breast.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only Thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road,
That leads me to the Lamb.

The other is suggested by the words of a child. You know that beautiful and touching hymn, "Knocking, knocking, who is there?" A little girl in India said to her mother one day, "Mother, it seems to me we should not always be singing about the knocking; we should have something to sing about the opening. I think

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we should bid Him enter." The mother said she thought she was right, and she added this additional verse. Oh, may it be ours!

"Enter, enter, heavenly Guest,
Welcome, welcome to my breast;
I have long withstood thy knocking,
For my heart was full of sin:
But thy love at last has conquered—
Blessed Jesus, oh, come in!"

◆

FRIDAY EVENING.

Consequences of True Separation.

Remarks by the Chairman.

We could not all be present at that season of Communion which many of you enjoyed this afternoon; but, if that were impossible for all of us, we can still abide in that chamber with the Lord, and hear some of the words which He spoke when the supper was ended; when, turning aside from the world and shut in with his disciples He opened the very depths of his heart of love to them, and through them to us. But there were even, if one may say so, higher and deeper words than those which He addressed to them. The last words of our Saviour were to his Father—previous to the words upon the Cross, I mean—and yet in that wonderful prayer, when He seems already to have entered within the veil, what is it that is upon his heart as He talks to his Father? It is still his beloved ones on earth. They are the burden, the subject of his petitions; and not they only who were then present with Him, but all who should believe on Him. How blessed to know that we had a place in his thoughts then; how blessed to know that we have a place in his heart now! We have felt, no doubt—those of us who have been privileged to attend these meetings—something of the solemn awe which must have been on Jacob's mind when he said, "How dreadful is this place; this is none other than the house of God, and this is the gate of heaven!" Yet that place where he saw the ladder reaching from earth to heaven, and heard the wonderful promises of Him that stood above it, was not so solemn as that upper chamber in Jerusalem; and it is there we are now privileged to stand and to listen to the voice of Jesus. As I read this 17th chapter of John, may each one of us say, "The voice of my Beloved." Mr. Blackwood concluded by reading the chapter.

The Power of a Separated Life.

Rev. CHARLES A. FOX.

The opening passage on our programme tonight runs somewhat in this way, "He was a Nazarite, and he began to deliver Israel." It is the power of a separated life. I would bring before you this evening one instance of it from 1 Kings xviii. Not only is this perhaps the most remarkable one-man revolution that ever took place, but it is a most remarkable example of the process by which any man who is indeed living a separated life must work for the glory of God. Let us look at it in detail this evening, by the grace of God.

In 1 Kings xviii. 24, observe, first of all, that we have these remarkable words, "The God that answereth by fire, let him be God." That is the God that I believe in—the God who answers by fire. "Let him be God;" may every soul respond to that blessed Word of God to night. We have here an account of how the great prophet Elijah, that wondrous, mysterious figure, who stands out against the dark background of a corrupted court, an unbelieving people, a proud and defiant king, and a hell-prompted queen—stands out alone in wondrous and bold relief, as the single public man who witnessed for the Lord. We find here that he, thus standing boldly forth for his Master, was enabled to bring back a whole people to the service of God. That is the power of a separated life. But are we ready, first of all, for that preparation which he went through, that he might do this great life-work? Are we ready to be, like him, sent into the wilderness to live on ravens' food; a meal at a time, not knowing where the next meal shall come from? Who in this hall is ready for that? We want men of faith; we must have men of faith to do the great life-work of the Master. Elijah knew nothing of what would happen again. He took his meal from the ravens daily, and he knew not where the next meal would come from. But he had a deeper experience than this. As soon as the brook dried up at Cherith, he was sent by command of the Lord on a strange journey, and he arrived there when a poor widow woman, with her son, was just about to have her last meal. It was her last extremity; and he, the prophet of the Lord, was to share the last meal with this poor, famishing widow. Are you ready for that, my friends? There is a great deal of testimony of faith, but there is very little practice of it, I fear, in these days—practical faith, living meal by meal upon the providence of God. And so he who had lived by the brook, and took his meals from the ravens, lived now upon the famishing widow.

Then, again, he was sent further. In depression of soul, he flung himself under the juniper-tree, and wished and prayed God that he might die. But he was to have a further experience. The angel of the Lord appeared, wakened him, and said, "Rise and eat. Here is food for you; the journey is great." There was angels' food for the prophet of the Lord. Have you ever eaten angels' food. Unless you believe in God, that He can supply you with angels' food, you are not yet fit for the fullest service of the Lord. After that He went forty days without food. That was faith. There was the man of faith, and that is the wondrous example that I would bring before you this night.

We shall now see what his great life-work was. You remember how the whole people were under the power of idolatry. You remember how King Ahab, and Jezebel the queen, hated the Lord and hated all that was holy. But the command went forth to Elijah, "Go, show thyself again to Ahab." There had been a great famine and drought for three years and a half. Look at the opening chapter where we have the first thought that I would bring before you. How may we, as separated to the Lord, bring down blessing on our fellow-men? That is the question before us to-night.

First of all, notice that *there must be a going down.* "And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts" (ver. 5). There must be a going down into the valley of humiliation, if there is to be any real blessing. There must be a putting aside of all kingly pride, all kingly ambition, all pride, all caste which is so strong to so many Christians. There must be a putting aside of all that the world thinks so precious—reputation must be let go, everything must be let go. The king Ahab must come down and go with Obadiah to seek for grass to keep the beasts alive, such was the famine and drought of the country at that time. And it is in the same way that we must go down. There must be a breaking up of all this caste, this pride; there must be a breaking up of all this social distinction which is destroying the vitality of the Church. There must be a going down to the valley of humiliation—humbled to the dust one with another, to seek for grass, to seek for that which shall satisfy the soul.

Notice, again, there must be *a going apart,* a *going alone.* A Conference is blessed; no one enjoys this Conference more than I do. But the true work is done alone. There is an awful solitude in soul thirst. You must go alone. "My soul thirsteth for God, yea, even for the living God." You must separate yourself and go into his holy presence. It is not to be done in company and in pleasantry; it is not to be done in enjoyment; it is to be done in the deep isolation and solitude which come upon the soul that is athirst for God.

And you will notice that they went apart. "Ahab went one way by himself, and Obadiah went another way by himself." You will notice also that Obadiah was a man who "feared the Lord greatly." He was a man of position—the governor of Ahab's house—and yet he feared the Lord greatly, and looked after the children of God as far as he possibly could. This man, Obadiah, had to be emboldened to confess his own convictions. It is so in the Church to-day. Every man who has convictions from God must be encouraged and emboldened by the Holy Ghost to confess his convictions, and live them out before men. There is too much hiding truth among those who believe in the truth. There is a burying of the blessed secret of the Lord in the bosom of so many Christians to-day. It must not be so any longer. If God has taught you the truth, He must also enable you, and He will do so, to go forth and witness for the truth. And, as Obadiah was "in the way"—it is a remarkable expression; and yet a child of God is always in the way—he meets with Elijah, and he says, "Art thou that my lord Elijah?" Elijah answered, "Yes, but you must go and tell Ahab that I am coming to see him." "But," said Obadiah, "it is impossible; I dare not do it; it will cost me my life, my all. I dare not do it." "You must do it;" and Elijah compels him to do it.

The saints of God must confess the truth of the Lord. That is the great lesson the Church wants to-day. Obadiah at last yields; he goes and tells Ahab that Elijah wants to see him. We read it in the 15th verse: "And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him today. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah." So that not only must there be a going down into the valley of humiliation, and a solitude in the deep thirst of soul, but there must be *a going forth of truth.* Elijah was that strange, mysterious man who bore the secret of God with him. He was a strange and a rugged man, but they knew him in heaven. They knew not Ahab and his court with all their wealth and luxury; but Elijah was known in heaven. So he goes forth with the command of the Lord after these three years of famine, and he meets Ahab. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." There must be a going forth of truth, confronting the sinner with the truth of God, before there is any real blessing done even by the separated life.

Now, you see Ahab looked upon the prophet as the troubler of Israel, but the prophet immediately put it straight. He said, "I have not troubled Israel; but thou, and thy father's house." There must be individual conviction; every soul must be broken down under the Word of the Lord; it must pierce and penetrate like a sharp, two-edged sword. And the soul must be convicted by the Holy Ghost. Not only does Elijah convict the king, but he immediately goes forward and appeals to the people. We read in verse 21: "And Elijah came unto all the people. and said, How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." The people are brought to a decision; there must be immediate decision. The Church of Christ to-day is halting between two opinions; the Church of Christ to-day does not believe, as a whole, that God can keep her, that God is faithful to his children. The Church of Christ to-day is afraid to confess the truth that God is bound to be the keeper of every obedient and trusting soul. Oh, if there is going to be any opening of the windows of heaven, there must be a conviction of the truth, and a confession of the truth. You will find, if you see much of the Christian world, that there are very few people who dare to trust God in the integrity of trust—very few people, indeed, who dare to go forth on the bare word of God. We must go forward; we must dare to believe simply upon the Word of God, and prove it to be true.

Then he convicts not only the king, and not only the people, but he now addresses the priests of Baal. He said, "There are many priests of Baal; I am alone; I only am a prophet of the Lord; there are 450 priests of Baal, and 400 priests of the groves." He alone stands to witness for the truth of God. Yes, brethren, it is a solemn fact. Elijah turns to them and says, "You are rich; you are so many; will you not give two bullocks and let us prove which is the true God? I have no bullock to give." Elijah gave himself; he had no other offering. And so they agreed that they should offer two bullocks, and "the God that answereth by fire, let Him be God." The altar was prepared, and the bullock was cut in pieces and dressed, and the priests of Baal cried out from morning until noon; but there was no voice to answer. Oh, friend, have you known what it is to have no voice to answer? Have you pleaded and wept before God when you have been in a false position, but without confession of that sin which has been the secret of your shame and your failure, and there has been no voice to answer? You know, then, what it is to be left alone, and God even not responding to you.

But we read that at noon Elijah came forward and mocked them and said, "Surely yours is a god? Cry louder! He must be asleep, or he must be on a journey. You must do much more than this, and then, of course, he will awake, and he will answer." And they began to leap upon the altar and to cut themselves with lances until the blood gushed out upon the altar. But now, there must not only be a going down and a going forth of truth; there must be something more—there must be *a going near*. Let us read it in the 30th verse, "And Elijah said unto all the people, Come near unto me. And all the people came near unto him." There must be a gathering of the people together. You are here come together. It is well. O that the brethren on the platform and in this room were one in heart always. We must have it; if there is going to be an open heaven, there must be a drawing near. "And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name." These twelve stones represented the twelve tribes, a people who were at this time divided; but he disregards the division, and he there represents the union of the people before God on the altar. If the windows of heaven are to be opened, and the blessing poured out, there must be union. We must be able to overcome our jealousies and our rivalries. If we are to believe the Scripture of God, these alone will keep blessing from the Church of Christ—these divisions. If a brother minister or brother Christian cannot recognise, and recognise fully, his brother, though he may in some points disagree with him, that will hinder the blessed flow of the current of grace. Let us see that there is union in the Church. Let there be the twelve stones to build up this altar.

Then we read further: "And with the stones he built an altar in the name of the Lord: and he made a trench about the altar." There must be *separation.* The altar of the living stones must be separated from the world. There must be a deep trench made. We have been these three days digging the trench; I hope it is dug. There must be a trench made to separate the children of God from the world, and that trench should hold so many measures of seed. It is the most fruitful trench that we have in the world. Now, what is this separation? Not only separation from the world. There are many Christians quite ready to give up the ball and the theatre, who are not a bit better, and not more separated than they were before. It is true that there must be a separation from the world, but there must also be *a separation from self.* This is essential. You must be separated from that self that you hug and love so much; you must be separated from the old self, and separated from the new self. You have been converted, and you are a Christian, and you say, "I am a Christian self now." Never mind, you must be separated from the Christian self. You must be separated unto Christ alone. As in prayer we were saying that Moses was shut out from the tabernacle of the Lord by the glory that filled the tabernacle, so may God fill this house to-night, and shut out every soul here in that sense, that self is excluded and God alone is glorified!

"And Elijah put the wood in order." What is the wood for the altar—looking at it spiritually? I look upon it as the Word of God. We must have good planks of the Word of God. And not only so, but the bullock was to be cut in pieces. I know there are many Christian people who are willing to go up and put themselves down upon the altar as they are. God won't have you, my brother. You must be cut in pieces; you must be a broken spirit; you must be, indeed, severed into portions, so that there is no longer any life in you. The fiery lamp must pass between the pieces. Many Christians make great mistakes about consecration. There is only one consecration that God can accept, and that is the consecration of a man who gives himself up to die in the Lord Jesus on Calvary, and reckons himself to be dead. There are numbers of Christians everywhere who are quite willing to consecrate themselves to the Lord; but they are not dead, and do not mean to be dead. You must be crucified with Christ on the Cross of Calvary, if there is to be any real offering or consecration.

Then they poured out water on this altar. Why? Water was scarce, but just the little that they had left they surrendered to God. And Elijah said, "Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, do it the second time. And they did it the second time. And he said, do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water"—the very thing that the country was dying for. You must give up all for the Lord Jesus, if you are going to have a real answer from God by fire.

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel." Yes, let us appeal to God as our fathers' God. And he said, "Let it be known this day that Thou art God." "Then the fire of the Lord came." There must be *prayer* — intense, earnest, believing prayer. If we are going to have a blessing to-night, there must be prayer from all the hearts in this house—deep, real prayer. Oh, God, open the windows of heaven now. Let it be known that thy children are thy servants. Let it be known this day in Israel, and let thy glory appear to thy people to-day! And we read that "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." Everything was consumed—even the very dust. Would to God that the gold-dust could be consumed by the fire of the Lord. I heard our brother, the Chairman, speak to-day of Mildmay wanting funds. How is that? The Church of Christ is rich enough, and yet Mildmay needs money to do the work of the Lord. My brethren, if there is to be any grace of God, or open windows, give out of your liberality to the great work of the Lord that is going on in this place. Let the fire of the Lord lick up the dust, the gold dust, and the stones, even the stony heart; all must be burned up in this wonderful sacrifice of the Lord.

And now let us hasten to the close. "And when all the people saw it, they fell on their faces." I do not like much of that kind of jubilant exclamation that some people indulge in when they believe the fire of the Lord has fallen upon them. I believe the fire of God abases us to the dust, and we fall on our faces and lie prostrate before Him. And what did they cry out? "They said, The Lord, He is the God; the Lord, He is the God." Do you know that that is exactly the English of the Hebrew word "Elijah"? "Elijah" means "The Lord, He is the God." Elijah turned the hearts of the people back again to the Lord. If you are going to do work for the Lord, and will do it faithfully, the Lord will reward you as you go forward; He will honour you in your work; He will testify through you; you shall be able to overcome even evil spirits and to cast them out; you shall do miracles in the name of the Lord Jesus Christ.

And now when the fire had fallen—that was not what they wanted. There had been an unclouded heaven for three and a half years; the ground was dried up with the heat of the sun already—what should they want fire for? It must come first. If we are going to have an opened heaven there must be fire fall, and all must be offered and consumed by the fire of the Lord. "And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to rink. And Elijah went up to the top of armel; and he cast himself down upon the arth, and put his face between his knees, and aid to his servant, go up now, look toward the ea." The servant went up, but he shook his ead—nothing. But Elijah heard the sound of ain. A man who is sensitive to the word of od can hear.

He went up to the top of Carmel and cast imself down upon the ground—he put his head etween his knees. That is the way to look for lessing; you can see best when your head is own in the dust. Get you up, Mildmay Conerence, and cast yourselves down at the feet of he Lord, in the dust, and there will be an open eaven immediately. Let there be broken spirits, roken souls, broken hearts, given to the Lord—t all be broken, and God will open the windows f heaven and pour you down a blessing that here shall not be room enough to contain it. lijah had not only this wonderful faith himelf, but he told his servant to go and look seven imes. Children of God, have you looked the eventh time? How many times have you oked? Three times? That is about the arthest that many Christians care to look. But lijah told his servant to go up and look seven imes. Six times he came back and said, "Nohing;" but the seventh time he came back and aid, "There is only a cloud like a man's hand." od's ways are so human—his answers are strangely human, that we take them to be a man's hand." Out of the depths of the editerranean, however, came this little cloud, nd the servant saw it; and Elijah said: "Go p, say unto Ahab, Prepare thy chariot, and et thee down, that the rain stop thee not. And came to pass in the mean while, that the eaven was black with clouds and wind, and here was a great rain."

And then the prophet who had been so long n his knees, ran before Ahab to the entrance of ezreel. If you are only kneeling in prayer, ou will be able to outrun the chariot. Why annot Christians run? Because they pray so ittle, they kneel so little, there is so little rokenness of spirit, that they cannot run to do he messages and errands of the Lord. There ust be this arresting—being arrested by God's ost holy presence, and then we shall outrun all he human kings that are against us. We shall how them that God is with us, and the windows f heaven shall be opened. Personal conviction, irst, then the fire shall fall, and the sacrifice hall be consumed; and then the rain shall ome—showers of blessing—and you and I shall e baptized with the Holy Ghost. We shall ive a consecrated life, not a broken union, not a erpetual defeat, but with consistency, with arnestness, with unbroken communion, with oliness and peace, doing the work of the Lord, aining victories daily for the Master, and yet e lying in the dust at his feet.

An Indian's Appeal for his People.

r. Ihsanullah, from the Punjaub, was introuced by the Chairman as one who had to make n appeal to the audience. He said: I thank he Lord Jesus Christ that his blood was shed or every part of the world. When I sit down ere, and experience the atmosphere of the pirit, my soul is warmed; but at the same time here is deep sorrow in my heart, that while these lessed people are enjoying heaven here below, y people are living in idolatry and Mahomedanism, and falling into the deepest hole of sin. Ve want help. There are many here who are my fathers and mothers, my brothers and sisters in Christ, and I beseech their help. There are 270 millions of people all in heathen darkness, and in want of eternal life. The Saviour's blood has been offered for India as well as for England. The blood on the Cross was shed from the bleeding side of the Lord Jesus Christ. We have as much right to it as the people of England. Oh, brethren and sisters, fathers and mothers, in Christ, come over and help us. You see how the Lord Jesus Christ separated Himself from all his glory, from the angels in heaven, came down and became a servant, and went on to Calvary. He shed his blood for our Indian people and Punjaubees. There is the greatest need in the Punjaub, and in India, for those people who will come out with warm sympathies to drag them out of the mire of sin. There was a man standing by the bedside of Paul in a dream, but I am now face to face with you, pleading for India, and that you would help us. Make the sacrifice as the Lord Jesus Christ did; separate yourselves from relatives, from children, and go down and live and die in India for our poor perishing people.

I beseech of you, at least one quarter of this Conference—I want more—but one quarter at least of the people who have heard about separating themselves from the world, to come over and help us. Satan has no right to rule over our people, because the Lord Jesus Christ died that He might destroy the works of the devil in the Punjaub as much as in England. There is a great want in the Punjaub. We want people filled with the Holy Ghost, living epistles of the Lord Jesus Christ, renewed by the Holy Ghost, to come and show the people that his blood was shed for them. May the Lord make you restless until you see the same need for the Word in India as He sees, and make you act up to it. If you knew the need of India as God knows it you would not sleep to-night. There is great need. Please come over and help us

The Reward of a Separated Life.

Rev. GEORGE C. GRUBB.

"Behold, Lord, we have forsaken all and have followed Thee; what shall we have, therefore?" Was Peter wrong in asking that question? I think not; there is a Scripture side to the doctrine of reward. We read that Paul says to the Philippians, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Let us be thus minded. We go further than Paul and Peter. We look to the Lord of Paul and Peter, and read in Hebrews xii, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." We need the element of joy in our Christian life. We must have it. We do not want seraphic raptures, for we have not seraphic wings, but we want practical joy, and joy that brings the whole mind into consecration to God. I am sure there must be something wrong in our souls, when the joy of God is not reverberating through our nature.

Just look at the joy set before us. Let us go down the stream of time. We go back to Moses, for he has a special reference to this subject. Look what is said of Moses in Heb. xi. 24, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." So, brethren, I think we may infer with perfect truth from the passages quoted that the prospect of reward is a Scriptural one, and also that it proceeds in the power of the Holy Ghost, which can in no way be detrimental to the consecrated Christian. May God teach us what is his reward of consecrated service.

I shall take as a foundation passage Exodus xxxiii. Moses looked, and what a wistful, longing look must that have been. He first of all took up his position without the camp. Israel had sinned; they had made unto them a golden calf. They had brought with them idolatry from Egypt, and the whole nation had fallen down and made themselves naked unto their shame amongst their enemies. Aaron, the priest of the Lord, had been chief in the trespass. Oh, how is it they went so soon away from the God who had been so good to them, and whose praises they had sung on the other side of the Red Sea. "Salvation belongeth unto Jehovah." How is it they went away so soon? Moses had to act in the spirit of separation; he had to separate himself from apostasy, and so Moses takes the tabernacle of the Lord, and he goes without the camp.

Notice how Paul spiritualises that in Heb. xiii. He says these words, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come."

What does "without the camp" mean? I take it that "without the camp" denotes worldly Christianity, separating ourselves from that which is apostate in our Christianity, separating ourselves from the idols of Egypt in our Christianity, from legalism and bondage, and standing fast in the liberty wherewith Christ makes his people free. Come without the camp. It is a real thing, if you want to be able to understand the blessing Moses got when he took that step. My words will seem nothing but sentimental nonsense to those who have not gone outside the camp.

What did Moses get? "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the Lord spake unto Moses, face to face, as a man speaketh unto his friend."

I think I may say that when you separate yourself to the Lord you begin to understand more clearly than ever the wonderful friendship of the Lord Jesus. The angel who was in the tabernacle met with Moses as a man face to face. Oh, there are such heights in the friendship of Jesus Christ. How is it that we are so lonely? God makes us lonely at times, that we may find the blessed companionship of Jesus Christ. Look what He says in John xv., "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.” Brethren, it is of the essence of friendship that we should have no secrets, and the Lord Jesus delights to reveal the secret of Jehovah to those who abide in his presence and know his friendship.

Look at the next thing, “Now therefore, I pray Thee, if I have found grace in thy sight, shew me now thy way, that I may know Thee, that I may find grace in thy sight” (ver. 13). So the next thing he learns is the will of God. Jesus is the exponent of the Father's will, and its embodiment. You want to be shown his way. The Apostle Paul prayed that his converts might be filled with the knowledge of the will of God that they might discern evil, and that they might go from grace to grace, being filled with the fruits of righteousness.

There are two or three requisites in order to know the will of God. I have often heard people say, “I wish I knew what to do. I would give a thousand pounds if I could only tell the right thing to do.” I will tell you an infallible way by which you may find out what the will of God is. You will find it in Romans xii. 1, 2, several times quoted in this Conference, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

But let us go on to the next verse. Do not put asunder that which God has joined. “Be not conformed to this world.” Plenty of Christians bolster themselves up with the delusion that they know the will of God, when they have never presented their bodies to the Lord, and when they are still conformed to the world. It is impossible to know the will of God until they do those two things. Give your body, give that tongue of yours to the Lord, and He will take care that you won't utter idle words. “For every idle word that men shall speak, they shall give an account in the day of judgment.” Then, be not conformed to this world, and God will show you very quickly what his will is—for God can do a quick work.

When you consecrate yourselves to the Lord by going outside the camp, the next thing you understand is the glorious light of God which shines and sparkles with Divine beauty. Look at ver. 14, “And He said, my presence shall go with thee, and I will give thee rest. And he said unto Him, If thy presence go not with me, carry us not up hence.” So the next thing that you have in this separated life is the peace of his presence continually with you. Whenever God is truly present in the heart in power then peace reigns within the soul. I wonder of how many it can be said that we are distinguished from the rest of the world by having the presence of God with us? When we come into contact with some Christians, there is such a blessed influence about them. I do not know what it is. I have seen it in many people at this Conference. The instant I was in their company, there was a feeling of rest. There was a delightful something; and I am quite sure it was the presence of God there that made their presence so delightful.

“Wherein shall it be known here that I and thy people have found grace in thy sight?” Lay that to heart. How are you to be distinguished on earth? Not by popularity, applause, money. Oh, brethren! wherein shall it be known? “Is it not in that Thou goest with us? so we shall be separated (or distinguished), I and thy people, from all the people that are upon the face of the earth.”

There is something else. Look at verse 18: “And Moses said, I beseech Thee shew me thy glory. And He said, I will make all my goodness to pass before thee, and I will proclaim the name of Jevovah before thee.” When we go outside the camp we begin to understand something of the glory of God. Let us see how Paul spiritualises this passage and the next chapter in 2 Cor. iii., which is deeply important (read verses 9—16). How many of us read our Bibles with a veiled heart? If you are still in bondage, if there is still Judaic Christianity about you, the veil is upon your heart. You may know a lot of doctrines, but do you get real joy out of your Bible? People say, “I read my Bible, but it does me no good.” No wonder, if they are living in the world. The veil is upon their hearts. Brother, get an unveiled heart. “For we all, with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord. Jehovah is that Spirit, and where the Spirit of the Lord is there is liberty.” Look at the next chapter. “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Oh, the character of Jesus becomes the joy of your soul. How many dark hearts are there here to-night? Can we honestly say, “God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ?” Dear brother and sister, is the sunlight of God in your soul? We are going to separate. Soon this great Conference will be over; and will you go away with a dark, black heart, when God has been shining with his glory on so many souls during those three blessed days?

Look at Deut. xi. 18—21: “Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.” You say, “Surely God does not mean us always to be talking about religion? I do not like religious people, who are always quoting verses and having Puritanic phrases upon their lips.” Well, you had better settle it with God. See what He says here; and, if your heart is right with God, there will be nothing so happy a subject of conversation as the Holy Word. It is a bad sign when you have no appetite for the Word of God. “And thou shalt write them upon the door-posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.” How many of us know what it is to drag days down from heaven and live them upon the earth!

I think I will close almost with this word; it is nearly the best of them. You will bring great joy to the Father Himself when you separate yourself. How little joy God gets out of us. Give joy to the Father's heart to-night. Why should He still weep over us? Why should you still continue in the far-off land?

Then you will have power with the world. We have an illustration of that in the fifth chapter of the Song of Solomon. The bride is out of union with her Lord, but still her heart is awake, and she is longing for the joy she once experienced, and she says, “I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love. What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?” When they see what a grand person Jesus Chris is in your life; when they see that He is a rea power, then they will say, This is a Christ worth having. Oh, I delight to preach a Saviour worth having! And so, if you only recommend the Saviour by your life of separation and consistency, then the world will say it is worth while to seek that Saviour too. And when the poor Greeks, with their pride of culture, and the Jews, steeped in ritualistic observance, come and say, “Sir, we would see Jesus,” your reply will be, “The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.” You will be a source of glory to Jesus Christ.

I have taken up all the time talking of the rewards in this life; but I know so little of eternity that I am not able to say much about it. I will just give you one verse that will sum it up, “If any man serve Me, let him follow Me and where I am, there shall also my servant be if any man serve Me, him will my Father honour.” There we have two wonderful things. I think we may sum up all the reward of eternity under those two things—identity of position with Jesus, and his servants receiving honour from the Father's hand.

And now brethren, we must part. But my heart is burdened lest there should be amongst you, and I feel certain there are, some dead ones to whom these words are nothing but empty noise, and they wonder what all these people are gathered together for. You remember that when Christ was approaching Jerusalem He beheld the city and wept over it. “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” In the enforcement of this closing appeal, Mr. Grubb told, with thrilling effect, of a craft that was on the Niagara River above the Falls, and was in danger of being caught in the rapids. It had come to a bend in the stream that is known, he said, as Past Redemption Point. The current was carrying it along, and there seemed no chance of escape. The man in command felt a breeze strike on his cheek, and, instantly, he gave orders to have all possible sail set. For a moment the craft hovered between the wind and the downward tide; but the sails caught the welcome breeze, and slowly the vessel forged its way upwards, till it again rounded Past Redemption Point, and reached a place of safety. The captain knew the time of his visitation, and acted accordingly. God grant, said the speaker, that you may know the day of your visitation. I beseech you not to leave this hall until you are separated to God. I have said enough; there is no need to say more. God bless us all, and fill us with the Holy Ghost, and make us know the power of Christ's resurrection, and the fellowship of his sufferings, that we may be made conformable to his death; and to Him shall be all the glory.

After a closing hymn, prayer was offered by Mr. J. E. Mathieson and Mr. Blackwood, specific mention being made of those who had taken a public part in the proceedings of the Conference, and praise accorded to God for the bestowal of his grace. Mr. Hankin pronounced the Benediction, and these three days of happy converse and meditation were closed.

[Having furnished in the preceding pages a report of all the morning and evening addresses, we are compelled to postpone our notices of the afternoon gatherings.]

Letters to the Editor.

PRAYER AND HEALING.

Dear Sir,—With reference to "the healing of he sick by the prayer of faith," may I draw your ttention to the fact that the verse Hebrews xi. 34, which in the English version is rendered "Out of weakness were made strong," is in the French version, "Were cured of their sickness" (Ont été guéris de leurs maladies); and in the Italian version, "Were strengthened from their sicknesses" (Furon rinforzati da infermità), by faith (ver. 33).

With regard to this much-discussed subject, I am glad to be able to testify that for more than ten years I have habitually had recourse to prayer only when ill, and have always been cured. I consider t as a simple matter of obedience, and as the privilege of believers thus to live by faith in all the trials of this life, sickness included.

Yours faithfully, M. E. Prinsep.

A CALL TO PRAYER.

Sir,—We are on the eve of another General Election. It will bring with it the usual amount of excited thought and talk. Christians cannot wholly refrain from participation in its affairs; but must it necessarily estrange our hearts from God and his service? Do we not, too often, find that the effect of such a time is a serious relapse into spiritual indifference? To see a danger is to be put on our guard against it, and be moved to action not only to avoid it, but to profit by it. If there is in the exciting events of the next few weeks a special danger to our spiritual life, will it not be well, nay, are we not required, to give ourselves the more to prayer, that we may be proof against any possible baneful influence? In many directions the conscience of Christian men is awakening to the urgent need there is for a revived spiritual life in the Churches. The very peril that threatens us, in the growing, worldly excitement of the hour, may, if recognised and feared, lead to a prayerful watchfulness, and so promote the deepened spirituality of our Christian life.

There is, without a doubt, a serious lack of converting power in the Church. We find ourselves in the presence of a great soul-hunger we cannot satisfy. We are brought face to face with terrible possessions we cannot cast out; and the explanation is in words which the great Master addressed to his disciples when, perplexed by their powerlessness, they inquired of Him how it was; and Jesus answered, "Because of your unbelief; this kind goeth not out but by prayer and fasting."

In view of the coming election, might we not give ourselves the more to prayer, that a wise judgment may be pronounced by the great electorate, in the choice of suitable men for the House of Commons; that the too prevalent spirit of rancour and hate, enkindled by political disputes, may be kept out of the churches; that the legacy of these times may not be a strained relationship between members of one Church. In quickened prayerfulness on such subjects, Christian men will find a deepened spirituality, a growing heart power.

For the ordinary tasks of life a man must be in the vigour of health. For the purposes of Christian service the Church must be in the vigour of spiritual power. I view with dismay the forwardness of the Church to do great religious works, unsupported by that prayerfulness of spirit which has always been a warranty of power. Let our ministers and deacons lead the way in an earnest support given to our meetings for prayer, and the people will, doubtless, follow their example. The spirit of waiting on God will be greatly revived, and the much-needed power from on high be received. Isaac Watts.

King's Lynn.

Dear Sir,—The present crisis is a time of great danger to the Lord's people; many on both sides, believing their cause to be right, are tempted to forget that "the wrath of man worketh not the righteousness of God," and that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Others forget "the arm of flesh will fail you." The need of the Church is more power with God. We need earnestly to pray that the Church may be kept before God, and not swept away in the rush of excitement around us. The servant of the Lord must not strive.. Yours, &c., R.

AN INQUIRY.

My Dear Sir,—I have occasionally heard of generous shipowners who offer to invalid ministers, either a free passage to some foreign port, or a passage at a moderate rate. If you, or any of your readers, can give information on this point, you will greatly oblige.—Faithfully yours,

A Minister.

AT HOME! TO THE POOR.

Dear Sir,—How little the wealthy do for the poor! They hold their money very tight in these days, and keep their beautiful homes all to themselves. I fail to see, if they like to keep their purse strings fastened, why they should keep their houses closed also against the poor.

It does seem so terribly selfish for so many of the wealthy (and I know not a few of them read The Christian) to possess beautiful gardens around their suburban residences and country houses, and simply delight in looking at the choice plants and ground *en famille*. Some do have garden parties, but then they invite their own clique of friends, who have similar joys at their own homes.

May I urge some of these "comfortable people in Christ" to think of their poorer neighbours, pent up in little houses, crowded out with large families, who would be so delighted to visit them, if not patronised, but made welcome as they should be by his followers. "At homes" are fashionable now, but are they fashionable on the lines Jesus Christ laid down, "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shall be blessed, for they cannot recompense thee." To give an "at home" to the poor of a congregation would brace the heart of many a minister, Sunday-school and Bible-class teacher.

Do the poor ever have "at homes" among themselves? Yes, they do! I was talking with one of our postmen not long ago, and he said, "Last Sunday (for that is the only day my duties allow me to receive them) was the happiest day of the year." And upon inquiring what he meant, he replied, "Once a year I always have the boys of my Sunday-school class to tea, in our little room. It's such a squeeze, but we are all so happy together." I am quite sure that some of the carpets in our West-end mansions and large country houses would be all the better for being walked on. Cannot you call attention to this subject? Why should rich Christians live selfish lives for want of thought, when thousands are pining for kindness and sympathy?—Yours very truly,

John Shrimpton.

38, *Lincoln's-inn-fields, London.*

UNTEMPERED MORTAR.

Sir,—In a provincial newspaper I find the following announcement: "M—— Coffee-house.—A Tea and Entertainment will be held at the Large Hall at the Coffee House, this day (Thursday), June 17, in aid of the Church Expenses. Tea and Entertainment, 9d.; Entertainment, 6d. Dancing commences at Six o'clock."

This programme is of a piece with several others which have come under my notice. (I was not long ago at a gathering when "Aunt Sally," with her pipe in her mouth, might be seen working for the sanctuary by earning money from a laughing throng at a penny a throw.) Sports of all kinds, raffling, tableaux vivants, dramatic recitations, and comic songs by black-faced minstrels, with banjo accompaniment—all these now are employed for the advancement of the Redeemer's kingdom. Alas! alas! for the worldliness that is over-running the churches of Christ! Can we really suppose that God needs help from such quarters? or can we expect that He will bless such incongruous appliances? We are reminded of the words of Virgil:—

> Non tall auxilio, non defensoribus illis
> Tempus eget.

Those who are cold and apathetic as to a real work of the Spirit of God are all heart and soul to take part in a revival, when it is a revival of frivolity; but where are all the dancers and masqueraders gone when the prayer-meeting is held? It is to be feared that the church that is maintained by funds derived from worldly entertainments will prove to be like a wall built with untempered mortar. The true Church of Christ is not really aided by any such unsanctified methods. The cause of salvation can only be aided by the outpouring of the Spirit of God upon the congregation. Will anyone dare to affirm that a prayerless entertainment, a tea-party, and a dance, will lead to such a blessed result? On the contrary, the Spirit of God is grieved by such proceedings; when these dissipations flourish, then vital godliness is damped and extinguished. The hearts of the people of God are distressed, and we believe that the Lord Himself must disapprove.

"But," say those who promote these popular festivities, "the people must have some amusements provided for them, to keep them out of worse mischief, and, moreover, these things win them to take an interest in their church, whereas, if every innocent pastime is frowned upon you will only drive them, and especially the young among them, from religion altogether." True; we may win the people to ourselves, and to our church, but until we win them to salvation and to heaven, what have we gained? God's work can only be done in God's own way. Carnal weapons never yet broke down Satan's strongholds, and they never will. Of all such helps to the maintenance of religion let the faithful Christian say, as David said of Saul's armour, as he put it off from him, "I cannot go in these, for I have not proved them."

I am, Sir, yours, &c., Watchman.

THE FATHERHOOD OF GOD.

Dear Sir,—I cannot see that Mr. Palmer is more successful than those who have preceded him in proving the doctrine of God's universal Fatherhood, or in reconciling it with Scripture.

He maintains that the Scriptural account of man's origin is sufficient evidence that men are, by natural right, children of God. But is the Scriptural account such as he states it? To say that man's soul is not a created thing, but "a spark of God's own being," is more like the language of Pantheism than of Scripture. St Paul, on the other hand, says: "By Him were all things created, that are in heaven and that are in earth, visible and invisible." Observe, again, what St. John says; speaking not of the world, but of the followers of Christ: "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." If men were God's children by natural right, it would be no display of wonderful love on his part that He should call them so.

If we duly consider the fact that the name of Only-begotten Son is chosen by God to express the relationship which existed between Himself and the Lord Jesus before the world began; and that when the Lord Jesus spoke of God as "his own Father," the Jews rightly concluded that He claimed to be Himself God; we shall surely see that no inferior being, however innocent, should presume to call himself a son of God, unless authorised to do so by God Himself. Much less has man any natural right to assume this title when, owing to Adam's sin, he is "by nature a child of wrath."

Mr. Palmer, in common with Broad Churchmen generally, represents the Lord Jesus as coming to restore the filial relation between men and God simply by telling them that God was their Father, and inviting them to return. Scripture, on the other hand, tells us that He came *chiefly* to recover for men, by his atoning sacrifice, the right of sonship which Adam forfeited. If even the Jews who were told by the Lord Jesus that they were of their father the devil, "justly believed" that they were God's children, why did He answer their claim to be so by saying, "If God were your Father, ye would love Me"?

Your correspondent, J. P. C., has already shown that the parable of the Prodigal Son is an insufficient basis for proving the universal sonship of mankind. Besides this, it may be noticed that while the physical fact of the young man's sonship remained, the privileges attached to it were by his own confession forfeited. But in the case of man's position before God, sonship is not a physical fact, but a conferred honour; capable of being forfeited, equally with the rights attached to it. *Physically* mankind are still God's *offspring*, but (as I noticed in a previous letter) this term must not be confounded with the higher and more significant terms of "sons" or "children."

Mr. Palmer's explanation of John i. 12 is far from satisfactory. If a king's child were stolen by gipsies, and rediscovered after many years, it would not be a very natural or correct expression to say that he had received power to *become* the king's son. And observe that in the next verse St. John tells us that those who believed on Jesus were made God's children by regeneration, as distinguished from natural descent. According to the Broad Church theory, everyone who is born of human blood is, *ipso facto*, born of God. Mr. Palmer quotes one or two verses from Hebrews ii. as favouring his view, but he has omitted the passage which fixes the interpretation of the others: "Both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren."

I will not take up space by referring to the many passages which a Broad Church theologian must explain away in order to make room for this doctrine of the universal sonship of the human race. I would only ask, How is it that while passage after passage is to be found in which the terms "children of God," or "sons of God," are used, whether of Israel or of the regenerate, as their distinctive honour, not a single passage can be quoted in which the same words are unmistakably applied to the human race in general? And would it be too much to say that, with the Broad Church school, the practice is the *exact reverse* of this? I would respectfully invite Mr. Palmer, and all Broad Churchmen who, like him, respect the authority of Scripture, to take the trouble of making a complete list of every passage in which human beings are spoken of as children of God, and of carefully ascertaining from the context who the persons in question are.—I remain, truly yours,

Woking, June 18. Horace Noel.

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TEMPERANCE NOTES.

A Partial Sunday Closing Bill is in operation in Sweden.

The Swedish Parliament has voted about £200 in support of temperance organisations.

The Brighton Town Council has refused to allow intoxicants to be sold at the Pavilion concerts.

An Inebriate Home for women of limited means has been opened at Derbydale, near Huddersfield.

Representatives of all denominations have taken part in a recent Gospel Temperance Mission at Rotherhithe.

Open-air temperance meetings are now held regularly on Glasgow Green. Ministers of various churches take part.

Dr. Andrew Baxter urges Scottish temperance reformers to seek the introduction of temperance teaching into schools.

A superior temperance café is to be established at Christiania, to attract classes who will not use the ordinary coffee taverns.

The Secretary of the Middlesex Hospital has calculated that 66 per cent. of the expenditure on alcohol is for its consumption by officials.

At a recent meeting at Oxford, Lady Frederick Cavendish gave striking illustrations in proof of the fact that female intemperance is increasing.

The Roman Archbishop of Philadelphia has announced that all Roman Catholics under his jurisdiction must either abstain from selling intoxicants on Sunday or leave the Church.

Two thousand persons attended a temperance fête in the grounds of Hatton House, Hastings, on Whit Monday. On Whit Sunday, meetings were held on the beach, also one in the Central Hall.

In an appeal case in the Court of Queen's Bench, the Lord Chief Justice and Mr. Justice Denman refused to interfere with the discretion of the Hanley Justices as to granting licences for "special occasions."

The National Physical Recreation Society, just formed, is for the purpose of enabling all classes to provide the means of healthy, physical exercise and amusement. Mr. Herbert Gladstone is president.

The most persistent, most overpowering enemy of the working-classes is intoxicating liquor. While the ordinary strikes are ruinous, I proclaim a universal strike against strong drink, which if kept up, will be a relief to the working classes and the salvation of the American nation.—*T. De Witt Talmage, D.D.*

The National Temperance Federation, at a recent meeting in Exeter Hall, in view of the General Election, called upon all temperance reformers to resolutely refuse to allow the temperance question to be set aside for any other issue. Temperance electors are urged to secure from each candidate for Parliament, as a condition of support, a pledge to press forward "Local Option" Legislation.

WORKING LADS IN WHITECHAPEL.—Last week a meeting was held at the Working Lads' Institute, Whitechapel, in connection with the Swimming Bath being erected for the use of the lads. Lord Brabazon, who presided, and other friends addressed the meeting, warmly advocating the claims of the Institute.

ST. MARY'S HALL, in connection with the Agricultural Hall, Islington, in which for so many years Dr. Thain Davidson has held evangelistic services, was re-opened on Sunday week, having been closed several weeks for renovation. The service was conducted by Revs. Dr. Thain Davidson and E. A. Stuart, Miss Mary Davies was present, and sang two sacred pieces.

BACCHUS IN LONDON.—I think of the car of Bacchus rolling on in front of the Cross, and I bend my head in shame. The ever-encroaching gin palace rears its imposing front with ever-open doors, and its gas and gilding throw your sanctuaries into the shade. No sooner is a plot of land available for building purposes than the most commanding corner becomes at once another cancer rooted in the body-politic.—*Rev. J. Jackson Wray.*

OUR INDIAN RAILWAYS.

A very earnest appeal was made by an Indian (in costume) at Mildmay, on Friday night last, for some of those present to go out and carry on mission work in the Punjaub. Permit me to inform your readers that the Railway Mission is just now arranging (1) to get tried and proved Christian men on British lines to go out and occupy positions on our Indian railways, and at the same time do missionary work; (2) we are forming a committee in India, composed of Christian railway officials and others, who will work in harmony with the Anglo-Indian Evangelisation Society, with Rev. H. G. de St. Dalmas as secretary; and (3) we hope to send out railway evangelists as God shall enable us. We are also very anxious to send a man to South Africa, to go from station to station and to be associated with our good friend Mrs. Osborne.

If the railway systems in our Indian empire can be properly evangelised, we feel sure it will not only add to the comfort of those who travel, but also be a great means of spreading the Gospel among the natives. The Anglo-Indian Society has done good service thus far, and it is partly from their suggestion, as well as from the constant appeals from railway officials and men on Indian railways, that we feel the time has come to go forward. Men are ready to go, but the means are wanting. I therefore appeal to all your readers to pray for the money to be provided; and if any have it on their hearts to go out at their own expense, Mr. D. Spencer, 186, Aldersgate-street, E.C., will be glad to hear from them. No doubt there are many who have made fortunes in India who would find it a blessed service to support a missionary in that country. Recently, two railway-men in England, who are now converted, and who were very very wicked men when living in India, have offered to go back and labour for Christ, as well as earn their living. Samuel G. Sheppard.

28, *Threadneedle-street, E.C.*

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OPENING OF UNION CHURCH, NORTHAMPTON.

Last Thursday, the new Union Church, St. Michael's-road, Northampton, was opened under remarkable conditions. Indeed, its erection, and the circumstances which led to it are all remarkable. The Rev. Henry Bradford, minister of Prince's-street Baptist Chapel, was practically dismissed for having dared to denounce from the pulpit the alliance of religion and infidelity—the support of the leading Atheist, by professing Christians, on political grounds.

No inconsiderable section of the congregation was, however, anxious to stand by Mr. Bradford, and he courageously set to work to form a new church. Letters of sympathy and support were received from all parts of the country; and in just twelve months £2000 were raised for erecting a new place of worship to be called the "Union Church."

Twelve months ago the foundation-stone was laid by Admiral Sir William King-Hall, and last Thursday the same gentleman presided at the opening. The building has cost £3000, to which the chairman had very liberally contributed. On the day of opening. £150 of the necessary amount was left; but more than that was enthusiastically contributed at the evening meeting.

A striking and very able sermon was preached in the afternoon by Mr. Bradford, whom we regard as one of the Nonconformists of the old school, who stood for God and his truth. We hope in an early number to give his portrait, and somewhat full particulars of his contest for the faith, in which God has unmistakably stood by him.

MR. FRED. C. SPURR has accepted the pastorate of the Longcross-street Baptist Church, Cardiff. He will still engage in evangelistic work as opportunity may be given.

REQUESTS FOR PRAYER.—For blessing on services in two tents in Aberdeenshire, by the agents of the Gordon Evangelistic Mission; also on a third tent in Banffshire.——For a missionary in great pecuniary anxieties, that the Lord may show him his will and give him strength to do it.——An aged Christian desires prayer for the members of his family, that they may be truly converted to God.——That God's protecting arm may be around two young men during a long voyage, and that He will bless them temporally as well as spiritually.

The Book World.

The Sabbath-School Teacher's Work. By Rev. Robert Duff. 3d. *Nisbet & Co.* An excellent tract on this important subject.

Her Two Sons: A Story for Young Men and Maidens. By Mr. Chas. Garnett. 2s. 6d. *Partridge.* An excellent story, giving pictures from the life. There is a healthy ring throughout that will win readers to the spirit of the beautiful life portrayed.

Tasty Dishes at Small Cost. By A. G. Payne. 1s. *Cassell & Co.* A very useful volume. Though we do not see many new recipes, those given are so sensible and cheap that they are worth repeating in any cookery book that aims at making the culinary art a thing to be understood.

Songs of Gladness: A Hymn-book for the Young. 8d. 56, *Old Bailey.* We have never yet come across the hymn-book *par excellence* for the young. As far as this collection goes—(in some respects it goes perhaps too far for indiscriminate use)—it is useful, and will, doubtless, be popular.

My Sermon-Notes. Part iii. Matthew to Acts. By C. H. Spurgeon. 2s. 6d. *Passmore & Alabaster.* These notes are stimulating in a rare degree. They are a real boon to weary pastors, yet they do not place a premium on laziness. To use them aright requires thought and study. They will be very useful also to Sunday-school teachers and parents anxious to instruct their children in the deeper truths of Scripture.

Remarks on the New Doctrine of the Real Objective Presence, as Propounded by the Ritualists. By John Milner, M.A., F.R.G.S. Third edition. 1s. 6d. *Elliot Stock.* We welcome a third edition of Mr. Milner's vigorous onslaught on the Ritualistic doctrine of the Real Objective Presence. Its circulation is sure to do good. It shows clearly that the doctrine finds no foundation in Scripture, antiquity, or the writings of Anglican divines, when fairly quoted.

A Missionary Band. *Morgan & Scott.* This intensely interesting and valuable missionary compilation by Mr. Broomhall, of the China Inland Mission, which we recently noticed in some detail, has been published in an elegant cloth binding at 3s. 6d.; the edition in paper boards is 1s. 6d. We trust the book will find its way to many a drawing-room table; not to lie there as a receptacle for dust, but to be carefully perused and prayerfully studied. It ought to become a missionary classic.

Mary Stuart: A Sketch and a Defence. By Gerard Daniel. 5s. *Kegan Paul, Trench & Co.* Mary, Queen of Scots, seems to be a subject of perennial freshness to some writers. Mr. Daniel has come under her charm, and buckles on his armour in defence of her character. He makes her out to be more sinned against than sinning, and believes that her many afflictions and long seclusion led her to find solace in the peace of God. He has a good deal to say in support of the position he takes up, and says it in a picturesque style.

The Resultant Greek Testament. By R. F. Weymouth, D Lit., Fellow of University College, London. *Elliot Stock.* This is an edition of the text of the Greek Testament, formed on the very sensible plan of "exhibiting the text in which the majority of modern editors are agreed," and at the same time exhibiting in the notes all the various headings of Stephens, Lachmann, Tregelles, Tischendorf, &c., &c. It is called "The Resultant Greek Testament," "as exhibiting in a compact and intelligible form the latest results of textual criticism." It possesses moreover this advantage over Scrivener's Greek Testament, which is somewhat on the same plan, that he takes one of the oldest printed texts (that of Robert Stephens' third edition, 1550) for his text, and puts the other readings into the foot-notes; whereas this gives the text which most critical editors believe to be the most ancient and best authenticated, and places the other readings in the foot-notes. It is an attractive and well-printed book, and presents the reader with what may be considered the best authenticated text which can be obtained as the result of modern critical study.

Rest in Trouble. By W. Cameron. 1d. *Elliot Stock.* The weary and the sad are here pointed to the one source of abiding rest.

The June number of Great Thoughts (6d. *Woodford, Fawcett & Co.*) may be best described as "a string of pearls at random strung." The extracts are always interesting, and sometimes helpful.

The Crocus Bulbs; A Cup of Water; by Mary Gorges (*Partridge & Co.*), are two little stories which cannot fail to benefit young people. They teach sound lessons and instil right principles.

My Father's God. By Rev. John F. Ewing, M.A. *J. Mackinlay, Glasgow.* This sermon preached in Mr. Ewing's own church, deserves a wide circulation. It teaches a great and comforting truth in an impressive manner.

Notes on Daily Readings

SUNDAY, JULY 4.—I SAMUEL XXVI.

The teaching of this chapter falls naturally into three divisions, which, taken together, are singularly complete and comprehensive. First, we have David's magnanimous action; then its motive—the fear of God—is revealed; and, lastly, we see its outcome in Saul's repentance.

David's action—Had he killed Saul, he would have acted in simple self-defence; whereas in sparing him he risked his own life. Moreover, the slaying of Saul would have been quite in accordance with the best morality of the times. It seemed, as Abishai said (8), as though "God had delivered" his enemy into his hand. Then, too, it needed great resoluteness to withstand the urgency of the brave man at his side who had accompanied him thither at the risk of his life. Lastly, there was everything in Saul's previous conduct to discourage David. Once before he had spared his life (xxiv.), but all to no purpose.

Its motive.—The Lord forbid that I should stretch forth my hand against the Lord's anointed.—Here faith is the mainspring of morality. If reverence for God made David regard Saul, not as he was, but as the Lord's anointed, should not each Christian believer regard each fellow-believer as one "beloved of God," and chosen,—as one to be reverenced for the Father's sake?

Its outcome.—"Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly" (ver. 21). This is a splendid example of the conquering might of goodness—of desperate evil being overcome of good. "Love is stronger than hatred, and love will never yield" Only an act of rare nobility could have humbled proud Saul.

MONDAY, JULY 5.—I SAMUEL XXVII.

1.—*In his heart.*—Contrary to his usual custom, he takes counsel with himself instead of with God. *I shall now perish one day*, &c.—Comparing this chapter with its predecessor, we notice one of those contrasts which are as characteristic of Scripture as they are common in actual life. Chap. xxvi. is a page of glory: this, a record of shame. There, faith begat nobility: here, lack of faith, sinful despondency, begat meanness and treachery, till the man of God becomes far less noble than Achish the Philistine. When God's people forget their God they sometimes fall below the level of the ordinary worldling.

2.—*And David arose*, &c.—This false step, the result of considering circumstances only and without reference to God, led to sad results. Had he remained, he might have saved his country from a terrible defeat. As it was, he only just escaped the disgrace of fighting against her. "His recognition as king of Israel was postponed seven years and a half, at the cost of a civil war, and the permanent alienation of Judah from the rest of Israel. Meanwhile he was involved in a course of pitiable deceit."

8.—*Geshurites.*—"A tribe, dwelling south of Philistia." *Gezrites.*—Probably a wandering Arab tribe.

9.—*Came to Achish.*—Doubtless to pay him his tribute of spoil, according to covenant.

10.—*A road.*—*I.e.*, inroad or raid. *Jerahmeelites.*—Descendants of Jerahmeel, great-grandson of Judah.

11.—*And so will be*, &c.—Read, "And so was his manner all the time he dwelt, &c." Bishop Hall comments thus: "The infirmities of God's children never appear but in their extremities. It is hard for the best man to say how far he will be tempted. If a man put himself among Philistines he cannot promise to come forth innocent."

TUESDAY, JULY 6.—I SAMUEL XXVIII.

2.—*Surely thou shalt know*, &c.—Whatever intentional ambiguity there may have been in the reply, it was meant to assure Achish of bold and faithful service. It sounds very like a boast. Achish is so pleased with it that, at once, he makes David captain of his body-guard.

4.—*The Philistines gathered*, &c.—"Having collected their forces for a last grand effort, they marched up from the sea-coast and encamped in the valley of Jezreel."—*Jamieson*. This was the great battle-field of Palestine, a place where horses and chariots could be employed with effect. *In Shunem.*—"Now Solam, on the south-west slope of the range called Little Hermon, opposite Jezreel and Mount Gilboa, having the deep, broad valley of Jezreel between, and overlooking the whole western plain of Carmel."

7.—*En-dor.*—To reach it Saul must pass over the shoulder of the hill occupied by the Philistines. For understanding of the question raised by the account of the scene at En-dor see Dr. Kitto, or almost any able commentator. In Saul at En-dor we have a terrible picture of the godless man in extremity: see Prov. i. 24—30. He had managed to do without God for a good many years, but now he had come to the end of his power. In every man's case the limits of independence and self-sufficiency are soon reached, and then woe to him who has no hope in God. The strange folly of ungodliness is remarkably illustrated by Saul. Unable to trust God, he puts confidence in a witch! Believing himself to be God-forsaken, he seeks help of God's holy servant Samuel! The credulity and folly of unbelief are quite as remarkable in our own day.

WEDNESDAY, JULY 7.—I SAMUEL XXIX.

1.—*Now the Philistines gathered together all their armies to Aphek*, &c.—"The narrative of xxviii. 1, 2 is resumed." Gilboa, Jezreel, Shunem, Endor, are all found still bearing the same names. They lie within sight of each other. Aphek is the only one of the cluster not yet identified."—*Hackett's "Scriptures Illustrated."*

A fountain which is in Jezreel.—"Probably the present Ain Jâlîd, less than two miles E.S.E. of Zerîn" (*i e.*, ancient Jezreel). "It is a very large fountain."—*Robinson.*

8.—*But what have I done . . . that I may not go fight against the enemies of my Lord the king?*—We can find no explanation of this speech, unless it be an example of the depth of deceit into which even good men are liable to fall when, in choosing their own way, they deliberately enter into compromising and entangling relationships. David's duplicity is fully exhibited in contrast with Achish's generous confidence.

This chapter shows us how God sometimes guards his erring people. David had lately brought himself face to face with a terrible alternative. He must either be desperately unfaithful to Achish, his friend and lord, or he must make the almost incredible choice of warring against his own nation. How kind, then, the providence which by means of Philistine jealousies cut the knot of that fearful dilemma! In similar fashion our gracious Lord often sends unsought-for deliverances to save us from some of the more fatal consequences of our folly.

THURSDAY, JULY 8.—I SAMUEL XXX.

1.—*On the third day.*—"After David's dismission by Achish, not after David's departure for Ziklag."—*Keil* and *Delitzsch*. *The south.*—"The Negeb, or 'South Country,' is the technical name for the district between the hills of Judah and the actual desert. It is a series of rolling hills, clad with scanty herbage here and there. In places there is fine upland pasture, but not a tree nor a shrub to relieve its barrenness. In this district Ziklag was situated." (See Tristram's "Land of Israel.")

6.—*Was grieved.*—Better, "was exasperated." *David encouraged himself.*—The reader should compare this with the following and similar expressions in the Psalms:—xviii. 2, 6, xxv. 1, 2, xxxi. 24, xxxiv. 1—8, xl. 1, 2. Also with 1 Sam. xxiii. 16.

9.—*Besor.*—"Thought to be the stream of the Wady Sheriah, which enters the sea a little south of Gaza."—*Sp. Com.*

10.—*Faint.*—The original nearly equals our expression "dead beat."

13.—*My master left me.*—"A barbarous act, to leave him there to perish, when they had camels in good store, for the carriage of men as well as of their spoil: but this inhumanity cost them dear; for by this means they lost their own lives."—*Patrick.*

24.—*But as his part*, &c.—"A striking example of the justice and fairness of David's character, and of his firmness in enforcing such conduct among his fellows."—*Sp. Com.*

27—31.—*Bethel.*—Not *the* Bethel, but Bethuel or Bethul, near Beersheba. *South Ramoth.*—Site not discovered. *Jattir.*—Still recognised in the ruins of Attir. *Aroer.*—Ruins still seen twenty miles south of Hebron. *Siphmoth.*—Unknown. *Eshtemoa*, now Semua, with its ancient ruins. *Rachal* and the cities of the *Jerahmeelites* and *Kenites* are unknown; also *Athach*. *Hormah* = Zephath, now Zepáta. *Chorashan.*—Not yet discovered. *Hebron*, the present el-Khulil. Abraham and Sarah were buried there. Their tombs are preserved with great sanctity till the present day.

Note—(1), The fierceness of David's trial: (*a*) his awful sorrow for himself and for his men, and (*b*) his danger—even they were ready to stone him; (2) His splendid faith; and (3) Faith's reward, and the benefits of its trial. He bore it well, so it only made room for larger mercies.

FRIDAY, JULY 9.—I SAMUEL XXXI.

1.—*Now, the Philistines fought*, &c.—Probably the battle took place on the plain of Jezreel, at the foot of Gilboa, and the mountain was the last resort of the fugitives. The plain was a part of the great plain of Esdraelon, "the great battlefield of Palestine." We refer our readers to Stanley's "Sinai and Palestine," pp. 335—357, for a most interesting description of this plain.

6.—*All his men.*—His body-guard.—*Jamieson.*

7.—*On the other side of the valley*, &c.—"The whole of the northern part of the land of Israel; in other words, the whole land with the exception of Peræa and the tribe-land of Judah, came into their hands when Saul was slain."—*Keil* and *Delitzsch.*

9.—*They cut off his head.*—"The Anointed of Jehovah fares no better than the uncircumcised Goliath, now that God has forsaken him."—*Cam. Bible.*

10.—*The house of Ashtaroth.*—"This was doubtless the famous temple of Venus, in Ashkelon, mentioned by Herodotus as the most ancient of all her temples. The placing of Saul's armour as a trophy in the temple of Ashtaroth was a counterpart to the placing of Goliath's sword in the tabernacle (xxi. 9, xvii. 54). *Bethshan.*—Situated at the extreme S.E. of the plain, on the brow of the descent to Jordan. It had never been taken by the Israelites.

12—*Burnt them there.*—Burning was not usual among the Hebrews. But in this case the bodies were already mutilated. Perhaps, too, they feared some further insult.

General remarks.—(1) Saul died as he had lived, desperate, hopeless, and unrepentant. His suicide did not avail to shield his remains from indignity. (2) His three eldest sons perished with him. Sin's sorrows are seldom confined to the sinner; his friends, especially his family, usually suffer with him. (3) Note the bravery and rare gratitude of Jabesh-Gilead. They could not forget the awful fate from which Saul had saved them thirty-nine years before.

SATURDAY, JULY 10.—2 SAMUEL I.

1.—*Now it came to pass.*—"There is no break whatever between the two Books of Samuel, the division of which is purely artificial."—*Sp. Com.* Originally they were one book.

10.—*So I stood upon him.*—"It is quite clear that the Amalekite was one of those who came 'to strip the slain' on the morrow after the battle (1 Sam. xxxi. 8), and had the luck to find Saul and possess himself of his crown and bracelet. He probably started off immediately to seek David, and invented the above story, possibly having heard from some Israelite prisoner an account of what really did happen."—*Sp. Com.*

12.—*For Saul*, &c.—"David's thoroughly patriotic and unselfish character is strongly marked here. He looked upon the death of Saul, and the defeat of Israel by a heathen foe, with unmixed sorrow, though it opened the way to the throne to himself, and removed his mortal enemy out of his way. For Jonathan he mourned with all the tenderness of a loving friend."—*Idem.*

18.—*The use of the bow.*—Omit "use of" and translate, "To teach the children of Judah the Bow." This dirge, or elegy, was known by the title of "the Bow." It was to be learnt by heart and handed down to the coming generation, to the honour of Saul and Jonathan. See Deut. xxxi. 19.

The Book of Jasher.—"The elegy was included in the volume known as *The Book of Jasher*; or, *The Upright*. This book is mentioned only here, and in Josh. x. 13. All that can be inferred from the references to it is that it contained a collection of ancient poems, commemorating remarkable events, or great heroes of the national history: so that it formed a 'book of golden deeds' for the instruction of posterity."—*Cam. Bible.*

21.—*Nor fields of offering.*—"Not to contribute an offering to the God of Israel, was the greatest calamity that could befal the land."—*Sp. Com.*

"Not only is there in David's lament no revengeful feeling at the death of his persecutor . . . but he dwells with unmixed love on the brighter recollections of the departed. He speaks only of the Saul of earlier times, the mighty conqueror, the delight of the people, the father of his beloved and faithful friend; like him in life, united with him in death."—*Stanley, Lec.* ii. 30.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell S.E.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. Henry Thorne.—July 3 and 4, Hereford; 5, Monmouth; 6, Abersychan; 7, Varleg; 9, Chepstow; 10 to 12, Newport (Mon); 13, Pontypool; 14 and 15, Cardiff; 16, Swansea; 17 to 19, Tenby; 20, Pembroke Dock; 21, Carmarthen; 22, Haverford West; 23 Llanelly; 24 and 25, Neath; 26, Merthyr; 27 and 28, Brecon; 29, Knighton.

Mr. F. E. Marsh.—To July 17, Bridgeton, Glasgow.

Mr. W. Spencer Walton.—July 3 to 19, Burgh Hall, Dunoon, N.B.

Mr. J. M. Scroggie.—August 15 to 29, Glasgow.

Mr. George Clarke.—July 4, Burgh Hall, Dunoon, N.B.; August, Swansea and South Wales.

Mr. James Neech.—Tattershall Bridge, Lincolnshire, to July 15; Coningsby, Lincolnshire, August 1 to 19.

Mr. Christopher King.—July 4 to 17, Dundee.

Mr. J. B. Wookey.—Friday, July 2, Y M.C.A., Hackney, 8 p.m.; Saturday, 3, Great Assembly Hall, Mile-end-road, 8 p.m; Sunday, 4, Morley Hall, Hackney, E., 7 p.m.; Sunday, 11, Gospel Hall, Wood Green, 11 a.m. and 7 p.m.; Sunday, 18, Y.M.C.A., Finsbury Park, 7 p m.

Mr. Oscar Owers.—Hyde Park, Sundays, 3 15 and 6.30 p m.

Mr. W J. Taylor.—Leeds, until September 5; Birchington-on-Sea, September 12 to 25.

Mr. Somerset Gardner.—July 3, Ayr Town Hall (Conference); Perth, 17 to August 7.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Conference Hall, 143, Clapham-road, S.W.—Sundays, 7 p.m, Gospel service, Mr. E. Powell, of Wandsworth.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sunday, July 4, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

Conference Hall, Mildmay-park, N.—Sunday, July 4, 3 30 and 7 p.m., Rev. Geo. F. Pentecost, D.D., of Brooklyn, U.S.

Union Hall Mission.—Preachers for Sunday, July 4: Union Hall, Carlisle-street, Edgware-road, N.W., meeting for Christians, 5.30 p.m.: Mr Chas. S. Thorpe, 7 p m. Kensal Hall, Kensal-road, W., Mr. E Wheatland, 7 p.m Queen's-park Hall, Kilburn-lane, N W., Mr Robert Bilke, 7 p m. Gospel Hall, Green-lane, High-street, Battersea, S.W., addresses and singing by Christian policemen, 7 p m. Gospel Hall, Market-place, Brentford, W., Mr. Samuel Stidolph, 7 p.m.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr Jas. L. Stanley, Sunday, 7 p m., and Wednesday, 7 30 p m. Malden Hall, Kentish Town, Dr. G. A. Macnutt, Sunday, 7 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. Robert Paton, Sunday, 7 p m Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. George Hucklesby, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road West Kensington Dr. Popham, Sunday, 3 and 7 p m. Mortlake Rest Mission Hall—Sunday, 7 p m.

Children's Special Service Mission.—Seaside arrangements: Mr. Arrowsmith, Scarborough, August 2 to 31 (holding services also at Filey), and North Berwick, September. Mr. George Banaster, Llandudno, July, and first week in August, and Rhyl for second and third weeks in August. Mr. E. T. M Dennes, Saltburn, August 2, for three weeks. Mr E. Salisbury, Weymouth, for four weeks from middle of August. Mr. E J Kennedy, Bridlington, August; Mr J Spiers, Redcar; Mr. W. L Seyler, Broadstairs, August 1 to 15; Mr H. G. Harris, Weston-super-Mare, August 15 to 31; Mr A. E Bellingham, Llandudno; Mr. H W. Figgis (of Dublin) Brighton; Mr. W. F. Seagrove, St. Leonard's and Hastings; Mr. H. M. Trickett, Eastbourne; Mr. W. R. Moore, Ilfracombe; Rev. A. J. Shepherd, Bournemouth; Mr A. Storrs, Sandown; Major Dru Drury, Towyn, Wales; and Rev. H. C. Sturdy, Margate; Mr C. E. Todd, Lowestoft; Mr. J. H. Greene, Morecambe;—all in August.

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MISCELLANEOUS.

Keswick Convention.—July 26 to 31.

City of London Central Noon Prayer Meeting, 185, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor road.—Drawing-room meetings every Thursday, at 3 and 8 p m.

Deaconesses' Institution and Training Hospital, Tottenham, N.—Annual meeting, Saturday, July 3, Mr. Joseph Howard, M P., in the chair.

Zenana Medical College, 58, St. George's-road, S.W.—Bible reading, with prayer, every Saturday at noon, at which Miss Nugent and other friends kindly preside.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, July 2, tea at 6, meeting at 7. Mr. R. C. Morgan will preside Mr. Chas. V. T Onslow will give the address, subject, "The Love of God."

London Missionary Society.—The next monthly missionary prayer meeting will be held in the Board-room at the Mission House, 14, Blomfield-street, E C, Monday, July 5, 4 30 p m Rev. W. Spensley will preside All friends of missions welcome.

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N W.—Friday, July 2, all-day meeting, from 10 30 a m. to 9 p m. Address by Rev J. Monro Gibson 3 p.m.; holiness meeting at 7; refreshments at 1 and 5 Sunday, July 4, 3 30 p.m., "Deliverance only through Death" by Miss Mason.

Congress of the British, Continental, and General Federation for the Abolition of Government Regulation of Vice.—Public meeting, Thursday, July 1, Memorial Hall, Farringdon-street. Mr. Benjamin Scott, Chamberlain of London, will preside, and addresses will be given by M. Emile de Laveleye (from Belgium), Mr Aaron Powell (of New York), Mr. W. T. Stead, Mrs. Josephine E. Butler, Sir Wm McArthur, Mr P. W. Bunting, Mr W. Shaen, &c. Right Hon J. Stansfeld, M P, hopes to be present. 8 p.m.

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Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E C. (late Gracechurch-street).—Bible readings, Sundays, 5 p m. Mission work each evening at Y.M.C.A. Mission Hall, Bermondsey, Whitechapel, Hackney, &c.

Exeter Hall.—Saturday, July 3, praise and prayer meeting, with address to workers, by Mr. W. H. Maynard. Sunday, 3 30 p.m, men only, "Pluck," Mr. E. J. Kennedy; 7 p.m, public, Mr. J. H. Lydall. Prayer meeting each week-day (except Saturday), from 1 to 2 p.m. Young men's Gospel meeting, 8 p.m.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p m.

The Priory, 198, Upper-street, Islington, N.—Thursday, July 1, members social meeting, refreshments, 7.30 p m. Sunday, 4, 3.15 p.m., special address, Mr W. Haig Miller; 8 p m., open-air service in Priory grounds, *good voices to help with singing earnestly invited;* 8 40 p m, evangelistic meeting. Wednesday, 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile row, Regent street, W.—Thursday evening, July 1, at 8 45, lecture, Rev J. Clifford, M A, LL D., on "Daniel Macmillan, the Pattern Publisher;" Sunday, 4, 3.15 p m., a service of praise, by the Burlington Male Choir.

Conference Hall, Stratford.—Sunday, July 4, at 3 p.m., Rev. Geo Smith; 7 p m, Mr. Kid.

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Mission and other Appeals.

Shacklewell Gospel Mission.—Mr. Chas Gull, 4, Stafford-place, Grove-road, Stamford-hill, N., superintendent of this mission, writes: "We are just now in sore need of about £35 to clear off an old balance."

Gospel Services for the very Poor of the Metropolis.—The Committee of the Ragged Church and Chapel Union are anxious to multiply mission services in dark neighbourhoods for the benefit of the illclad and outcast poor of London. Unpaid helpers are ready to testify, but funds are wanting. Will the Lord's people send contributions to Rev. Burman Cassin, M A, Rector of St George's, Southwark, S.E.; or to W. A. Blake, secretary, 4, Trafalgar-square, Charing-cross, W.C.

Zenana Medical College, 58, St George's-road, S.W.—The committee make a special appeal for £2000. (1) To enable them to affiliate themselves with a London general hospital. (2) To make some honoraria to their lecturers, who have heretofore given their services gratuitously. (3) To make more complete the various departments of instruction. (4) To assist, more widely than heretofore, candidates who are unable to pay in full the small charge made for board, residence, and instruction.

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Notices.

Miss Blyth, The Elms, Stratford-green, E., would be glad to hear from any Christian friends who purpose visiting either Wales or Scotland early in August, and whom she could join and help if necessary in Gospel work.

Communications Received with Thanks.—H W.S. E S.T. J.B. G.D.M. E H M. E.J H W J T W H H. D S. D S.D. F C.S. G W B. T.C. F.G. M.E P. J S P D. W.T.H. I.W. H.W.S. S.L. W.H. E.S. S.B. A.G. T.W. Mrs. R. E D A.W.B. S.G.S. W.S. H.F. E.A.R. W.J.T. R. G.W. J.McG. J.H.B S.

Applicants for Tracts.—J. Smith, 3, Octavius-street, Deptford, S.E.; T. Chatterton, The Mission Hall, Morton-road, New North road, N.; Mr Watterson, station-master, Port St. Mary, Isle of Man; Miss Smith, 54, Cumberland Market, N.W.; J. Taylor, 28, Cressy-place, Stepney green, E.; A. Kilbey, 3, Burdett-road, E; J. Bowen, 11, Trades row, Braides-road, Rounds-green, Oldham; W. Smith, 277, Shields-road, Newcastle-on-Tyne; Miss Fowler, 47, Wellington-street, Gloucester; H. Jones, 4, Brunswick-cottages, Derby-road, Hounslow, Middlesex; W. Burgess, 211, High-street, Sutton, Surrey; F. W. Breed, Ravenscroft-road, Beckenham; Mrs. Clark, Tregavethan, Truro, Cornwall; J Lee, 4, 22-court, Aston-road, Birmingham; E. C. Stevenson, 15, Wayland-avenue, Dalston-lane; D. H. Prosser, 5, Pearson-place, Bute Docks, Cardiff.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

OLD PERIODICALS, PAPERS, REPORTS, &c.—In response to the recent inquiry of a correspondent, as to where old reports, papers and periodicals could be sent, we have received notices that they will be welcomed by the following workers:—Thames Church Mission, New Bridge-street, London, E.C.; Miss Hinton, 4, York-place, Clifton (for the A.F.D. Society); and Miss Reynolds, Epping New-road, Buckhurst-hill, E (for seamen, &c.).

HOUSE OF REST (7 and 8, Cambridge-gardens, Kilburn, N.W.).—A sale of useful and fancy articles will be held on Tuesday and Wednesday, July 6 and 7. Tuesday, 2 p.m. to 9 p.m.; Wednesday, 11 a.m. to 9 p.m. Admission free. The items for sale consist of hand-made garments for ladies and children, ornamental needlework, pictures, &c., also provisions and dairy produce. Contributions towards the sale will be thankfully received by Miss Mason, at the above address.

Subscriptions received by Messrs. Morgan & Scott to Saturday, June 26, 1886.

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*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—Mrs. G P. 15s.; E. M. G. 2s. 6d.; W. W. 5s.; M S. 10s.; Miriam £2; J. B. B. 2s. 6d; W. R. V £10; W. M C. £5; Z 2s. 6d; Mrs. P. C. 2s. 6d; F. P. £1; Three Children, 4s.; A. M. 5s.; M. A P £1; M. A. G. 10s; N. B. 2s. 6d.; E. C. 1s 6d.; T P. £1 8s. 10d.; E. P 3s.; E. N. G. 10s.; H. E 3s. 6d; L £5; C. P 3s. 6d.; A. G. £1 10s.; G. G. S. 10s; Chy. 10s; S. 2s; G R £3; G. I and others, 7s. 6d.; School Girls, 15s. 6d.; C. E. M. £2; J. M. 2s.	38	8	1
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Home of Industry—J. C. P. 5s; (*Widows*) R. B. £1	1	5	
Mr. Fegan's Boys' Home—R B.	1	0	
China Inland Mission—R. B. £1; J. S. 10s.; J. C. P. 5s; Mrs. M. J. H., Brooklyn, £1	2	15	
Mildmay Mission to the Jews—R. B. £1; T. P 4s. 7d.	1	4	
Rebecca Jarrett Fund—Mothers' Bible Class, Southport	0	9	
Talbot Tabernacle (*Rev. F. White*)—A. P.	2	0	
Dr. Barnardo's Homes—A. P. £1; Chy. £1; M. 2s. 6d.	2	2	
Naples Harbour Mission (*Mr. Burrowes*)—A. P.	1	0	
George-yard Ragged Schools—A P. £1; (*Day in Country*) Magdalene, 10s.; E. M. and E. P. 10s.; M. J. R. 10s.	2	10	
Salvation Army—J. C. P. 5s.; (*Rescue Work, Sunderland*) Misses C. 10s.; (*Rescue Work*) A. P. £1; Misses C £1	2	15	
Destitution in East London (*Rev. W. E Hurndall*)—M A. H. 5s.; E V. £1; Jesus' Sake, 1s 6d	1	6	
Dock Labourers' Mission—(*Day in Country*) Mrs S.	0	2	
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Miss Mittendorff's Orphan Home—M. £10; J. C. P. 5s	10	0	
Mission to Deep Sea Fishermen—A C.	0	5	
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Work in Ireland, Protestants (*Capt. Hon. F. Maude*)—Misses C.	1	0	
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Homes for Blind Children, Hackney—Misses C.	0	10	
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Mildmay Conference Hall Work—M S.	10	10	
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	£173	0	

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China Inland Mission—Received, with many thanks, K. £1

W. Evans Hurndall, M.A, Bow, acknowledges with thank Dr. F. R. £1; J. G. L. £1; W. B., Clifton, £1.

Mrs. Butler acknowledges receipt of "A thank-offering fro an English girl for many mercies received," on behalf Rebecca Jarrett.

North-East London Gospel Mission—(*Country Holiday Ho* Lover of Children, 10s; X Y. Z. £1; A Friend of Litt Children, 5s.; Blindly Heath 10s; One who Loves t Flowers, 10s; A Cripple, 5s.; Parcel of children's cloth from G. H, Derby.

Archibald G Brown gratefully acknowledges, in aid of t Disabled Missionary: An Invalid, 2s. 6d; Mrs. C. 5 A E. 5s; S. M. J, Bournemouth, 5s; J. S. 10s; Yours the Saviour, 1s.; M. A. M. 2s 6d.; S. M. G. 2s. 6d.; Worker, 2s. 6d; J. P. 5s; J. S S. S 2s. 6d.

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"I am the Lord that Healeth thee."—Exodus xv. 26.

ובחברתו נרפא לנו׃
"With His Stripes we are Healed."—Isaiah liii. 5.

רפאני יהוה וארפא׃
Heal me, O Lord, and I shall be Healed."—Jer. xvii. 14.

רפאני יהוה כי נבהלו עצמי׃
O Lord, Heal me, for my bones are vexed."—Psalm vi. 2.

יהוה אלהי שועתי אליך ותרפאני׃
"O Lord my God, I cried unto Thee, and Thou hast Healed me."—Psalm xxx. 2.

הרופא לשבורי לב ומחבש לעצבותם׃
He Healeth the broken in heart, and bindeth up their wounds."—Psalm cxlvii. 3.

ברכי נפשי את יהוה הרופא לכל תחלואיכי׃
"Bless the Lord, O my soul, Who Healeth all thy diseases."—Psalm ciii. 1, 3.

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President—Right Hon. Earl of Aberdeen.

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e operations include Sunday and Bible Schools, Day and
fant Free Schools, Week-night Schools for Rough Lads and
irls, Industrial Classes, Gospel Mission Services, Mothers
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gs, and Crèches. Country Houses provided for the weakly or
nvalescent. Emigration is also promoted, and numerous other
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N.B.—The Offices were removed to this address in December last; attention to the change will save much trouble, time, and expense to the Mission.

THEATRICAL CHILDREN at the Sea-side.—Mr. and Mrs. Courthope-Todd desire to take to Lowestoft this summer some of the sickly and over-taxed little ones who are members of Macready House. Children's Services will be held daily on the sands, so that sea air and spiritual instruction will be simultaneously afforded. Who will contribute—not for a "day in the country," but a week by "God's beautiful Sea." Please send to "Sick Fund, Theatrical Mission Institute, Henrietta-street, Covent Garden."

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

DAY IN THE COUNTRY.—George Yard Ragged Schools, &c. — George Holland thankfully acknowledges receiving from "Two Friends," 10s ; "In Memoriam," 10s. ; "Whitehaven," 2s. 6d. If funds permit, 500 poor children will be taken for a "Day in the Country."—George Holland, The Ragged Schools, George Yard, High-street, Whitechapel, E.

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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 62, Finsbury-pavement, E.C.

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OBAN CHRISTIAN CONFERENCE for 1886, will be held on Tuesday and Wednesday, 24th and 25th August. Several well known ministers and laymen will take part.

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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, Queen-square. Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

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A LADY would be glad to hear a Christian Lady, middle-aged or elderly, who requiring a Companion, and to whom, if a invalid, she could act as an amanuensis a reader. Though not a proficient in music, she not ignorant of it. Salary not exorbitant, b dependent on circumstances and privilege Southern counties in England would be preferre but not indispensable. References exchanged. E. M. B., J. Wardroper, Esq., 69, High-stree C.-on-M., Manchester.

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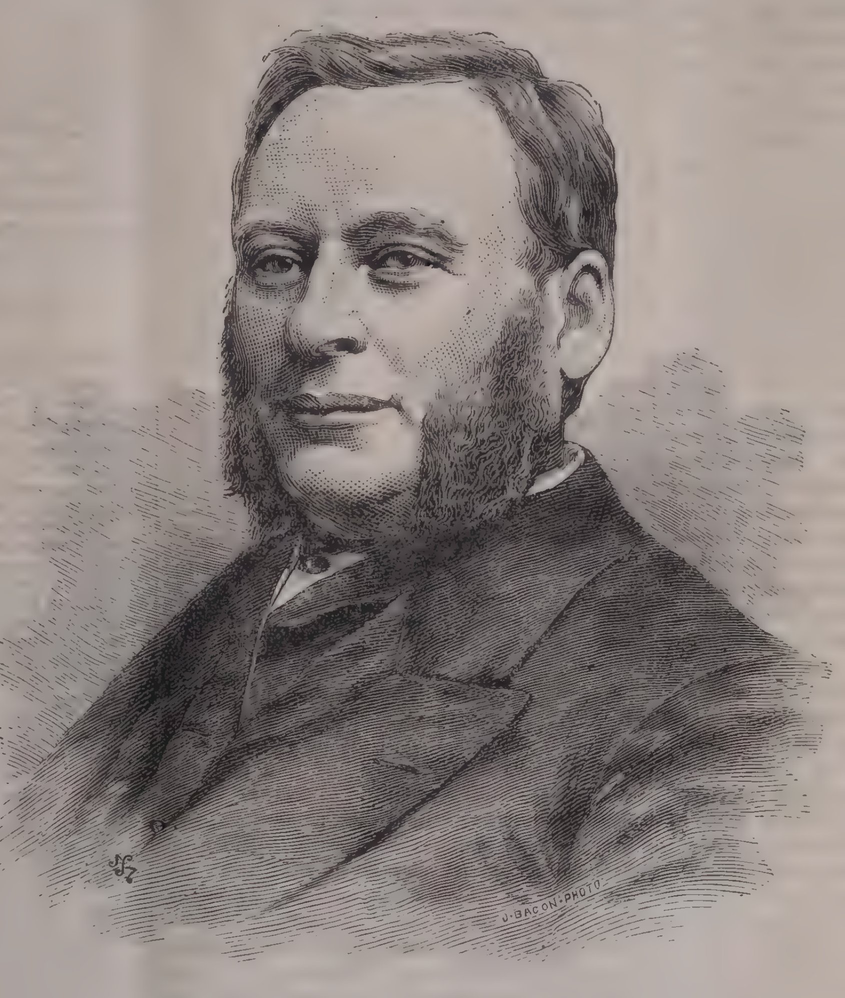
REV. THOMAS CHAMPNESS.



(*From Photograph by Mr. J. Bacon.*)

"A WORD spoken in due season, how good is it!" Such a word, leading to incalculable results, and influencing aright thousands of lives, was that spoken fifty years ago by a saintly Methodist woman to her lodger, Charles Champness. A strike in Essex had brought the latter to Lancashire in search of employment, and while in lodgings at Stockport he was so lovingly and persistently invited by his landlady to go and hear a young minister named George Osborn (now the venerable Dr. Osborn that he consented. This was the beginning of a course of Christian conduct that had a wonderful influence upon the home of Charles Champness. He had three sons who became preachers of the Gospel, and among their converts are ministers and evangelists in this and other lands, whose spiritual children are numbered by thousands.

One of these sons is Rev. THOMAS CHAMPNESS, the Wesleyan Methodist evangelist, and Editor of *Joyful News*. He pays this touching tribute to his father and mother:—"If I must own any one man as my spiritual father, it is my natural father, whose blameless life and attractive piety was such a charm to his son. All that God has done for me and by me; every soul that I have been permitted to turn to Christ, as well as those I have helped to bear the sure cross which comes to all, I owe to Charles and Mary Champness, who made my early days a time for sowing the seed of which it will take all eternity to reap the harvest."

The boyhood and early manhood of Thomas were spent in Manchester. He began to climb the ladder of learning in the school of an old dame who had a remarkable but most effective way of dealing with refractory pupils. Close by the door of the school was a wooden pump, and in the well below the pump it was supposed lived one who was able to subdue the boy who dared to cross the will of his instructress. When the will of the old dame was opposed, the familiar spirit who lived in the well was invited to bring his bag, which invitation was quite sufficient to reduce to abject penitence and submission the rebellious boy, who, with cries and tears, readily promised "he would be a good boy." Mr. Champness wonders what the Lords in Council on Education would say if they had to send inspectors to such places as that where he and his brothers were taught the mysteries of the spelling-book. The educational advantages of Thomas Champness were limited; but, by the wonderful law of compensation, this very deficiency has only served to develop qualities which are not found in the curriculum of the schoolmaster, and which have made him one of the most powerful and successful evangelists the Methodist Church has ever possessed. He has graduated in the university of human nature; he has been a far more diligent student of men than books; the street, which has been called "the people's parlour," has been his study; and in it he has acquired a knowledge of human nature which is the wonder and envy of men of literary distinction.

A frequent visitor to the home of Thomas Champness in his boyhood was a Methodist class-leader, who with his wife were employed by God to influence the boy's mind in the direction of foreign missions. One evening he showed Thomas a rough picture in the *Missionary Notices* of Mr. Freeman preaching in Ashanti. The boy was fascinated with the story which he heard, and the man who told it little dreamed that the round-faced lad who listened to him so eagerly would one day talk to that Mr. Freeman on the same African coast, but so it was. This class-leader's wife was one of the first to tell Thomas that she thought the Lord had called him to be his messenger among the heathen.

It was in the year 1857 that he left England as a missionary for Western Africa. In this uncongenial climate he laboured for six years, during which time he buried all his colleagues, and was himself sick nigh unto death. When lying prostrate with fever, all his companions dead, and hearing the attendants say, "He is gone!" he thought, "No, not yet. I can't afford to die. What would the Missionary Society do if I died? Besides, God has sent me here to preach, not to die, and my mother over yonder is praying for me; no, I can't die, I must get better." And so he did. Addressing some young missionaries at a valedictory service, Mr. Champness said, "Make up your mind to live. Many people will tell you, you are sure to die; don't believe them. The Missionary Society wants you to live; the native churches want you to live; God wants you to live, and preach and labour for Him."

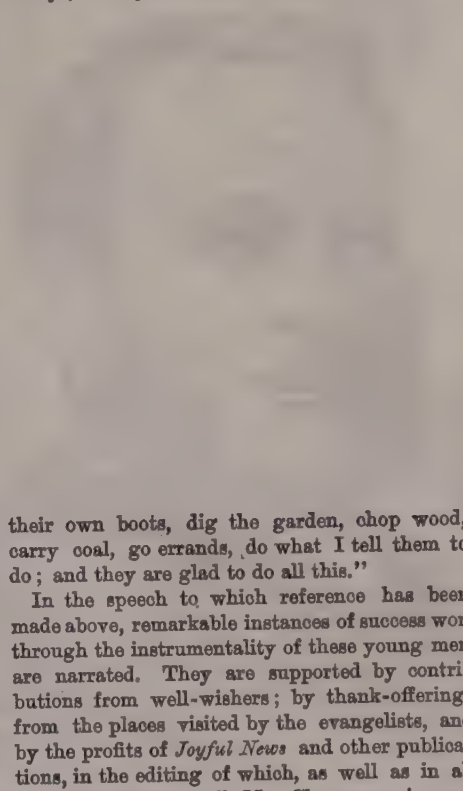
Thomas Champness returned to England wrecked in health, and was for years in a very feeble condition. When labouring in Leeds he completely broke down, and was obliged to take a year's entire rest. By God's blessing his strength was renewed, he regained his vigour and physical power, and became capable of enduring great fatigue. For the past seven years he has been engaged in a work for which he has special qualifications, that of a district missionary. He is as much at home in preaching in the open-air as in the chapel, and though sometimes he goes out alone to this work, he has no difficulty in securing a crowd of listeners. By the use of pictures he attracts the attention of the people, and, having once drawn them together, by a remarkable power of adaptation, and by a magnetic influence equally remarkable, he retains their attention to the end. An unconscious tribute to his power is the way in which a crowd will remain listening eagerly to his utterances, even though rain may be falling at the time. The pictures he uses in these outdoor services represent some incident in Scripture history. The picture is fastened to a cross-piece fixed to a pole, and in the dark evenings it is illuminated by a bull's-eye lantern. Mr. Champness finds this method more attractive than singing, and unfailing to attract a crowd.

In the rules which John Wesley gave to his helpers, he said, "You will have need of all the grace and all the sense you have, and to have all your wits about you." The following incident shows that Thomas Champness has all his wits about him. Going one evening to the market-place at Louth, where he had been accustomed to hold a Saturday evening service, he was rather perplexed to find a Punch and Judy show in possession. Retiring to his rooms, he prayed about the matter, and then sallied forth to explain to the "proprietors of the establishment" that he was accustomed to preach in that place; he admitted that they had as much right to the spot as he had, but requested them to let him have the use of it for a little time, during which they might perhaps give a performance elsewhere. This skilful address produced a great impression on the proprietors. They affirmed that not only would they let Mr. Champness preach, but they would stop and hear him themselves. So he got up, and spoke to the crowd which the Punch and Judy show had collected. At the close of the service, on the principle that one good turn deserves another, the preacher announced, "The performance will commence immediately!"

Having been himself a working-man artisan, Mr. Champness has intense sympathy with the working classes of town and country. This boundless sympathy is one of the great secrets of his success. He loves to talk to his "dear Lancashire people," as he often calls them, in their native Doric. His addresses are full of tenderness and strength; they sparkle with wit and humour; abound in illustrations that tell, and call forth smiles and tears in turn from his hearers. Words of solemn warning too are mingled with the pathetic and persuasive appeals by which many have been turned to righteousness. Thomas Champness is unique, and everything he says bears the stamp of his own individuality.

For years it has been his ardent wish to do something in the way of providing a class of men to evangelise the rural districts of England, over which a great revolution has recently passed. The villagers have become citizens, and the Church begins to recognise in these great changes a call of God to take a deeper interest in the rural populations. The awakening of a new spirit of inquiry and freedom among them is favourable for spiritual work, and it is increasingly felt that the only way to purify the great stream of humanity which is ever flowing towards the large centres of population is to purify the villages, which are the fontal sources to a very large extent. At the recent May Meetings, Mr. Champness delivered a speech on this subject, which has since been published, with the title, "Old Salt in a New Cruse." "You remember what Elisha did," says Mr. Champness. "He took a new cruse, and put salt in it, and he took it to the spring of the waters, and cast it in, and the waters were healed. That is what I want to do. I want to take my new cruse, and in it to carry the Gospel to the man who wears the smock frock." He believes the task God has given him is to increase soon, and very largely, the number of hard-working evangelists in the villages, convinced that only by so doing can the villages of England be evangelised.

Mr. Champness has already seventeen young men at work as *Joyful News* evangelists, and this number he hopes to increase to a hundred. His house is home and school. These young men receive no salary, but clothes, food, and all necessaries. "They know when they come," he says, "they will have to rough it—to clean their own boots, dig the garden, chop wood, carry coal, go errands, do what I tell them to do; and they are glad to do all this."



In the speech to which reference has been made above, remarkable instances of success won through the instrumentality of these young men are narrated. They are supported by contributions from well-wishers; by thank-offerings from the places visited by the evangelists, and by the profits of *Joyful News* and other publications, in the editing of which, as well as in all his self-sacrificing toil, Mr. Champness is most ably and nobly assisted by his wife. When in London he narrated an incident relating to his village work, which shows how mighty is his faith. "Of course, we have difficulties," he said, "and I have known what it was to be in straits. The other day, for instance, I was in trouble. Some money of my own which was due had not been paid in, and I was every day expecting a heavy bill for printing and pictures, and I had been paying out largely. I went off to preach with a heavy heart. On the Sunday morning I preached about the barrel of meal. The little children stood up in the gallery to see me scrape that barrel When the service was over, one of our people came to me and said, 'Oh, what a glorious time.' 'Ay,' said I, 'I've been preaching to the man in the pulpit, I am six pounds wrong at the bank.' Then I told my wife. I said, 'My dear, the Lord knows just what we want, it is his work, and every halfpenny I have is his, and if He means to bless this work He will stand by us. Now,' said I, 'I am going to pray, and after that I shall expect the money—every letter I open I shall expect to find the money.' I left home on the Tuesday night, and I said, 'You need not send to-morrow's letters unless there is something important, then you can wire.' 'What do you call important?' says she. 'Oh, if anybody sends me some money.' 'But,' said the wife, 'people are always sending shillings, half-crowns, or a few stamps.' 'Oh,' I said, 'if £100 or £200 comes, then wire!' Well, I kept praying and looking to God; bless you, I knew He would help, and, sure enough, on Thursday morning, about ten o'clock, the boy with that yellow envelope came. My wife had wired: 'Dr. Wood promises you £100.' Well, after that, the tide turned, the money kept coming in, and we have never 'looked behind us' since."

Mr. Champness has published a volume of addresses entitled, "New Coins from Old Gold," and a "Life of Joseph for the Young." He is now issuing a series of "True Tales," in addition to the striking cartoon tracts which he himself designs. Some of these have been enlarged and printed in colours, Mr. Champness believing that we may learn a lesson from those who for the purposes of business or pleasure use attractive placards. A "Placard Mission" has been organised to supply gratuitously those who will place in a conspicuous place these attractive representations of Gospel truths. Applications for these should be made to Rev. Thomas Champness, Bolton.

◆

AT HOME TO THE POOR.

Dear Sir,—Reading in last week's Christian Mr. Shrimpton's letter, "At Home to the Poor," I remembered the old adage, "Example is better than precept;" and would like to stir up some of your readers to act on the capital advice given by telling them what a happy and successful day we had on Saturday week, through the kindness of a family living in this lovely neighbourhood.

They invited a Temperance Society from Homerton, consisting of about forty young men and women, chiefly employed in factory-work, and aged from seventeen to twenty-one, to come to a room adjoining their house. After a charming drive through country lanes we spent the afternoon in Hadley Woods, where some of our lads for the first time heard the song of the birds and saw all the summer beauty of the trees and hedges. Then we returned to our kind friends' house, and were allowed to walk about in their beautiful garden until tea was ready. Although the roses and othe flowers excited not a little admiration and wonder, not one of our rough lot stretched out a finger to pick or touch either flowers or fruit.

I will not attempt to describe the abundant tea prepared by skilful hands and kind, loving hearts. I one thing more than another delighted our town-bred lads and lasses, it was to find that, in additio to the beautiful flowers with which the room wa decorated, a special nosegay had been picked an tied up for each guest.

When tea was finished, our host and his family came in to see us, and the few kind works he spok will long be remembered by the young people, an the three or four teachers who were with them We then went out for a game in the hayfields returning at 8, when we found lemonade and cak ready for us, and, to crown all, a bag was given t each, with orange and biscuits for the retur journey.

We were assured that whatever pleasure we ha enjoyed could not have been greater than that o our friends in receiving us. I am quite sure tha no garden-party to people possessing garden themselves could have given one-half the deligh that this afforded to all concerned, and it wi indeed be a bright spot to look back upon durin the labours of another winter, should we be spare to continue our work. Surely there must be man more Christians living round London who will th summer "remember the words of the Lord Jesu how He said, It is more blessed to give than receive." A Ragged School Teacher.

High Barnet.

COINCIDENCES IN LIFE.

BY REV. F. HASTINGS.*

GOD'S hand should be traced in the minutiæ of life. He overlooks nothing that concerns the spiritual interest of a man. Things to us apparently insignificant, are seen by Him to be most important, and those which we think of the greatest import are often only secondary. The Shunammite would see in her meeting with Gehazi, when she went to the king, and in the fact that he was just narrating the facts of the prophet's dealings, an indication of the interest her God still had in her welfare. She could only bow her head in reverence and gratitude. She might have delayed her coming a few minutes or hours, or have come too soon. But, guided by God, she came at the right moment, "as Gehazi was telling the king." The mighty God of Israel cared for her—a poor, lone, rejected, oppressed widow woman. Her houses and lands were speedily restored. The king acted with alacrity. The unjust were rebuked. The removers of the ancient landmarks were punished. The land-filchers were frustrated in their scheme. The defrauded were recompensed. Justice was done. The woman of Shunem could only exclaim, "Truly there is a God that judgeth." "He is a father to the fatherless and a husband to the widow." And all who are in any trouble, sorrow, perplexity, or who have to suffer through the wrong-doing of others, may always be sure of access to the King of kings, and of the fact that there is an Advocate with the Father.

The Bible is full of hints of the special working of God. The silver thread of Providence runs through the whole. Noah arises at the most suitable time to build the Ark, and preserve the race; Abraham to preserve the knowledge of the One God; and Joseph, by arrival of the Ishmaelites, to save a nation from famine, and keep the covenant people from extinction. Moses, by the coming of Pharaoh's daughter to the right spot, and at the right moment, was saved, that he might lead forth God's people, and give laws that should be the foundation of justice for the ages to follow. Saul came just as he was waited for by Samuel. A shepherd boy comes at the right moment to rebuke a Goliath. The arrow drawn at a venture by an obscure soldier strikes an Ahab, and fulfils the Divine word. Christ is born in the fulness of time. Simeon comes in at the right moment to see the salvation of Israel. So when Gehazi is speaking of the Shunammite, she, in her dire distress, appears and gains that which she seeks.

Christ taught us that the very hairs of our head are numbered, and that not a sparrow falls to the ground without the Divine notice. He spoke of his hour as not being come, and then of its being come, in all indicating this fact, that there is special Divine action in individual lives, and the choosing of suitable periods for that action.

Since Christ's death all history shows that God has been working for the welfare of men and the advancement of his kingdom of goodness in all hearts. Men specially fitted for great works are born at different periods. When the state of the Church has seemed darkest, men have arisen as beacon-lights for its guidance. Our God has not yet forsaken the helm of the world's affairs, nor does He now allow it to drift like a rudderless hulk. The great Father has not laid down the reins of Government over the world, and He will never lay them down. He sitteth above the heavens. He ruleth among the armies of heaven and the children of men. All things work his will. All things shall converge towards this great end. Everything, even that which seems most adverse—as with the Shunammite woman seeking her lands—shall coincide to the restoration to Christ of all the kingdoms of the world. His right it is to reign. The usurpers shall not only have to give up their usurpation, but shall have to do homage to Him who hath brought in victory. As the king gave command that all that belonged to the Shunammite should be given back, and all arrears paid, so the world owes a long arrear of gratitude to Him who has borne with it, and shall yet see how great and righteous a claim is that which Christ has to its service, and shall seek to repay, although it will never be able to do so adequately.

Now, although we believe in the converging of circumstances under the direction of God, and although we urge upon all the need of looking for Divine direction, and of following the indications of his providence, we would also utter a warning against always looking for coincidences to guide us in every circumstance. We might err, and be only leaning on an arm of flesh. It is always best to do that which the heart suggests when acting under the consciousness of earnest prayer to God. We may not look for signs. We are to act as though all depended on ourselves, but, at the same time, rest in God's power by simple prayer.

Sometimes there is a convergence of misfortunes, a coincidence of sorrows. We have a familiar saying that misfortunes never come singly.

There are periods that try faith severely. A man may lose his situation, fail in business, be called upon to pay some guarantee for one he trusted, and have at the same time wife ill, and children stricken down with fever. Or he meets with some accident and is prostrate. Wave of trouble succeeds wave, until it seems as though there were no more to come, and he exclaims, "*All* thy waves and thy billows are gone over me." Well for him if at such times he, like the Shunammite, seeks help from the King, and lays hold of that mercy which is never withdrawn from the most erring, or fails the feeblest. Well for him if he has wisdom not to see in these trying circumstances tokens of displeasure and wrath. Well for him if he can see that as when the sparrow falls to the ground it is not because it has offended the great Father, but because it has run its course, and that thus he, although suffering, is still cared for. Well for a man, then, if he can see the clear shining over and above the dark cloud, and if he can take the chastening as tending only to purify and conform him to the image of God's Son.

Some might say that the coincidence we have considered is *exceptional;* but, as we have shown, the Bible is full of hints as to the special working of God. We see, then, that we have reason to trust God, and that we should look for the manifestation of the Divine working in our lives. We see, also, how far-reaching and beneficent is the effect of a good life. It was because Elisha had done good that it was spoken of. Long after a kind deed was performed it bears fruit. The mention of it bears on the interests of an oppressed suppliant and a defrauded youth. So our acts may be useful if we live aright. We see, too, that we should not hesitate to speak of any benefit we have received, but be ready to show our gratitude. We see also how we ought to be led to inquire as to whether these words, "as he was telling the king," may not apply to us in a spiritual sense. Some are praying specially for friends, and while they are supplicating the Heavenly King, He is already preparing to grant the request. He overtakes our desires and forestalls our prayers. We see, further, how souls are led at the right moment to the place where the Heavenly King sits, and where they will hear that which will benefit and lead to the acquirement of privileges greater far than those which came to the widow and son of the Shunammite in the restoration of their inheritance.

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* From THE BACKGROUND OF SACRED STORY: Life Lessons from the less known characters in the Bible. 3s. 6d. *Religious Tract Society.*

BIBLE STUDIES.—21.

THE GOOD SHEPHERD.

(1) *The Shepherd leads the sheep to pasture.* "He maketh me to lie down in green pastures" (Ps. xxiii. 2). "In the days of famine they shall be satisfied" (Ps. xxxvii. 19. "Thy words were found, and I did eat them" (Jer. xv. 16). "He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

(2) *Supplies with water.* "He leadeth me beside the still waters" (Ps. xxiii. 2). "They thirsted not when He led them through the deserts" (Isa. xlviii. 21). "Whosoever drinketh of the water that I shall give him shall never thirst" (John iv. 14).

(3) *Specially tends the weak.* "He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. xl. 11). "He knoweth our frame; He remembereth that we are dust" (Ps. ciii. 14). "A bruised reed shall He not break, and the smoking flax shall He not quench" (Isa. xlii. 3). "God is able to make him (the weak in faith) stand" (Rom. xiv. 1, 4).

(4) *Protects from evil* (1 Sam. xvii. 34, 35). "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. v. 8). "I, saith the Lord, will be unto her a wall of fire round about" (Zech. ii. 5). "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. xxxi. 10). "The Lord is faithful, who shall stablish you, and keep you from evil" (2 Thess, iii. 3). "My sheep . . . shall never perish, neither shall any man pluck them out of my hand" (John x. 28).

(5) *Watches by night* (Luke ii. 8). "He that keepeth thee will not slumber" (Ps. cxxi. 3). "I will keep it night and day" (Is. xxvii. 3). "He hideth Himself . . . that I cannot see Him: but he knoweth the way that I take" (Job. xxiii. 9, 10.

(6) *Knows each individually.* "He calleth his own sheep by name" (John x, 3). "I have called thee by thy name; thou art mine" (Is. xliii. 1). "He shall bear their names before the Lord upon his two shoulders . . . and upon his heart" (Ex. xxviii. 12. 29). "The very hairs of your head are all numbered" (Luke xii. 7).

(7) *Seeks the lost.* "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" (Luke xv. 4). "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick" (Ezek. xxxiv. 16). "The Son of man is come to seek and to save that which was lost" (Luke xix. 10).

8. *Lays down his life.*—"The Good Shepherd giveth his life for the sheep. I lay down my life for the sheep" (John x. 11, 15). "Hereby perceive we the love of God, because He laid down his life for us" (1 John iii. 16). "He loved me, and gave Himself for me" (Gal. ii. 20).

"Was there ever kindest shepherd
Half so gentle, half so sweet,
As the Saviour, who would have us
Come and gather round his feet?"

Streatham. JANET CLARK.

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FLOWERS FOR THE SICK.

DEAR SIR,—The great distress which has hung over us like a pall for some six months (and which, through the aid of your kind readers, I have been able greatly to relieve) has brought about various epidemics and much sickness.

Whilst doing what one can to relieve them, I am deeply anxious to send a little sunshine into their sickrooms by placing flowers on their tables, &c. The very changeable weather on these hills, together with the sulphurous gases from the works, prevents any nice flowers being cultivated. I should, therefore, be very grateful if any Christian friends would kindly send me a hamper, so that I might be able to distribute them among the sufferers, accompanied with appropriate portions of the Word of God.

Gospel texts on cards will be also gratefully received.—Yours in our risen and coming Lord,

Broad-street, Blaenavon, PASTOR O. TIDMAN.
Near Pontypool, Monmouthshire.

The Mildmay Conference.

Afternoon Gatherings.

Questions on the Spiritual Life Answered.

On the first two afternoons of the Conference, meetings were held in the large hall, at which questions that had been sent in, bearing on the Christian life, were answered by various friends. Mr. H. F. Bowker presided on both occasions, and the large attendance indicated the deep interest felt. Lack of space compels us to condense the replies.

REV. E. H. HOPKINS.

.—Please explain the passage, "Where the Spirit of the Lord is there is liberty." With reference to service, does it mean that if the Lord gives a message you will find it easy to deliver; or if He opens a path of service it will be easy to take it?

A.—One thing seems clear: that we may have the Spirit of God and yet know very little of liberty. There are many Christians who are in bondage. Where the Spirit is dwelling in the heart, not so much as a Reprover as a Comforter, and is not grieved, there will be liberty. We need liberty for our minds, our consciences, and our wills. He gives liberty to the mind by bringing home the truth; to the conscience, by the application of the blood that speaketh peace; to the will, by implanting that love that makes all things easy. Where the Spirit thus dwells and works in the believer he is enabled to realise the truth of the words "Whose service is perfect freedom."

REV. J. B. FIGGIS.

Q.—"My sheep hear My voice." How?

A.—I suppose we shall take no word to be the word of Jesus to us which does not correspond with the words of Jesus given to us of old in the Scriptures. Go back and you will find an older revelation even than the Bible—conscience. We may be quite sure nothing is right that is not according to the dictates of conscience. We may even say that nothing is right that is contrary to common sense. God is the author of the Bible, of the conscience, and of common sense, and He cannot contradict Himself.

Q.—"I will guide thee with mine eye." What does this mean?

A.—The first thing we have to settle is: Do we want God's guidance? If we do we shall get it. How often our way has been hedged up and we have been prevented from doing this, that, or the other thing, and we have found afterwards that there has been real guidance given. Nehemiah said, "I prayed to the God of heaven, and I said to the king." Let us be careful to imitate him in this. One of the greatest mistakes we can make is to look this way and that when we ought to be looking only to God. We read in the New Testament of "walking circumspectly." I am glad that has been altered in the Revised Version. It really means "walking accurately"—looking unto Jesus. Do not take your eyes off Him, and then you will be guided.

REV. THEODORE MONOD.

Q.—Is it not easier to be separated from the world than to be separated to God; and is there not considerable danger of our mistaking the former for the latter?

A.—Well, I suppose it is easier to say that one is separated from the world—to build a wall, visible or invisible, between oneself and the world—than to be truly separated to God. But every kind of separation from the world is not Christian separation; of course not. It may be merely that kind of piety of which the Apostle speaks in the Epistle to the Colossians. You remember that in those days there were some who thought they had a very high spirituality; they had a voluntary humility—the worshipping of angels, and so on. And they went further than the law of God went. They told men to touch not, taste not, handle not; don't do this, don't do that; don't go here, don't go there, and so forth. The Apostle speaks of them as being "vainly puffed up by their fleshly mind;" that must have been an astonishment to them. After all, said he, you are carnal—you are your own masters;—that is being carnal, to be one's own master. They regulated their life as they thought best, not as God thought best. They did not go to God for guidance continually.

Therefore we cannot separate these two things; we must take them together—consecration to God, and separation from the world. As we were told this morning, the key-note to the whole subject is given in Leviticus xx. 26, "Ye shall be holy *unto* Me: for I the Lord am holy, and have severed you from other people, that ye should be mine." There is no being holy, except unto the Lord. We have the same thing in the New Testament. Take, for instance, Acts xiii. 2, where we have consecration for special service. Who chose the servants? "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." Again, in Titus ii. 14, we have another of those root passages: "Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify *unto* Himself a peculiar people." The Revised Version has it even stronger than that; the last clause is there rendered, "a people for his own possession." That is separation; that is consecration. It is belonging to God, admitting that we belong to God, consenting to belong to God, and living for God.

If we are not thus separated to God, we are not separated from the world at all. We have a world within ourselves, and that is worldliness still; a kind of pious worldliness you may call it. Every man has a master, whether it is himself, or the world, or the devil, or God. If you have not God for your master, you have another master; you cannot avoid that. And if you are your own master, you have not God for your master: "no man can have two masters."

Then, if you are not separated to God, you are not free. That seems strange; but it is so. If we are separated to God, we are in freedom at once. The life of obedience is the life of liberty. "His service is perfect freedom." And so, when our friend asks whether it is easier, I say it is *not* easier; it is much harder—it is very difficult to pretend to separate yourself from the world, if you do not separate yourself to God. Because then you are in bondage to your own rule, or to somebody else's rule, whether it is a director of some kind, or somebody who is your superior, or public opinion in your own little Christian circle. You are afraid to do this or that, because Mrs. So-and-so or Mr. So-and-so disagrees. You are a slave. You are full of scruples, and you dare not call your soul your own. (It is not your own, surely; but neither is it Mrs. So-and-so's. It belongs to God.) When you have to answer only to God you are a free man; you can move about with ease. All things are yours as soon as and as far as you are Christ's. You must not be the slave of men, or of the notions and rules of men. In Romans xiv. the Apostle shows us the rule with regard to God's people. There are those who look in different ways at the same practical question. One thinks he may eat all things; another who is weak eateth herbs. One esteemeth one day above another; another esteemeth every day alike. Whatever the question in point may have been, they acted in entirely opposite ways, and yet, strange to say, the Apostle asserts that both may have been acting "unto the Lord." "For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's." Whether we are at our work, or our leisure, or our rest, it is for the Lord. Ah! says one, it is for me to judge whether you are doing so or not. But what says the Apostle? "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

REV. C. A. FOX.

Q.—What is meant by being kept from sinning?

A.—Turn to 1 John iii. 6: "Whosoever abideth in Him sinneth not." There we have a plain, decisive statement, that everybody who abideth in Christ does not sin. Therefore we have this plain inference that it is through abiding in Christ that we are preserved from sinning. We also read in Rom. viii. 2; "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Again, in chapter vi.: "Our old man is crucified with Christ that the body of sin might be destroyed, that henceforth we should not serve sin;" and again, "Sin shall not have dominion over you." "He that is dead is freed from sin." All these are very clear, but the question is, Is it a reality, or is it only a hope, an expectation, which is to be disappointed? I believe that living without sin depends on two things especially,—on the faithfulness and justice of God, and the abiding in Christ. We read in the Epistles over and over again that God is faithful who hath called us to the fellowship of his Son. Is it the intention of God faith should be an imperfect fellowship? We read again that if we confess our sins God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Again, He is faithful, and will not suffer us to be tempted above that we are able to bear, but will in every temptation make a way of escape. Once again we read, "Faithful is He that calleth you, who also will do it." So we see that our being kept from sinning depends on the faithfulness of God. On the other hand, there is this point, that we must keep in mind always, that being preserved from sinning depends upon our abiding in Christ. In order to this abiding there must first be a full *committal* of all to Him—not a part yielded up, and the rest retained for our own uses. Then there must be continual *submittal* to God in all things of the common life. There must also be a holding fast of that which is committed to us (2 Tim. i.) All this we do by the power of the Holy Ghost dwelling and abiding in us. Thus abiding in Christ, He keeps us, moves in us, and enables us to will and to do of his good pleasure. Day by day, hour by hour, and moment by moment we are preserved from sinning, to the glory of God through Jesus Christ our Lord.

MR. BOWKER

answered a somewhat similar question as to whether there is any statement in the Bible that sin is entirely taken out of the believer during his pilgrimage on the earth. The gist of the reply was that when we bring ourselves to the standard of moral perfection which Christ presents to us, no man dare say that sin is taken out of him. But Christ's miracles of bodily healing are typical of the healing which He is able and ready to do for the maladies of the soul. He can cure us of every evil habit if we will but come to Him in faith, and place ourselves in his hands. We read in 1 John iii. 9: "Whosoever is born of God . . . cannot sin." Cannot! That does not mean that it is impossible for him to fall into sin, but if he is born of God sin is a thing that is altogether foreign to his renewed nature.

REV. H. WEBB-PEPLOE.

The question committed to Mr. Webb-Peploe was one that related to the daily life of the believer—whether in the matter of dress, expenditure, deportment in the home, the use o time, &c., he ought to reckon all these things a wholly and entirely consecrated unto God. In the course of a somewhat lengthy reply, the speaker urged that as to dress and ornaments Christian women (who were chiefly concerned ought to be modestly attired, according to thei station in life, and in such a way as should no attract to themselves any special attention o that score. He was emphatically strong in deprecating all slavish following of "the fashions," especially Parisian fashions. In this, as in othe things, the real test to apply is, that we shoul do all to the glory of God, and not for self gratification. The same rule applies to expenditure, conduct in the home, and our use of tim

All are God's; not a tithe, or a twentieth, or any other proportionate part, and all should be spent or occupied for Him, as his word and the guidance of his Spirit may dictate.

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Under the Mulberry Tree.

Who that has ever sat under this old tree in the West Garden on a sunny afternoon in summer, during the Conference time, can ever forget it? The sun, declining from the meridian, shines clearly through the delicate green leaves, all the more beautiful by contrast with the dark, rugged bark from which they spring. In the absence of a meeting, the quiet hum of voices is heard from those similarly seated, or promenading over path and lawn; and while a meeting is in progress the volume of sound in united song, or the force of earnest pleading in speech or prayer, fixes the spot more abidingly in the memory. It is undoubtedly the favourite place of the frequenters of the Conference when the weather is fine.

TEACHING BY PICTURES.

The first gathering on the afternoon of the opening day was drawn to see Mr. Kirkham's famous picture of "The Broad and the Narrow Way," which he expounded for the 684th time. Major Liebenrood, who presided, told how he had kept up the interest of an audience on the race-course at Northampton recently by describing the picture to the imagination (for he had not a copy); and how Mr. Kirkham had the undivided attention of a large audience in the old theatre in the same town, while describing the copy they then saw before them. This copy is nine feet wide by twelve feet long, and was painted in dulled oils, by Henry Bevis, the scene painter, of Pentonville-hill; it is well suited for open-air exhibition, though it is usually shown indoors.

Mr. Kirkham began by saying that the picture was designed by Mrs. Reihlen, the wife of a wealthy merchant in Stuttgart, between thirty and forty years ago, and was painted by Mr. Walker, an amateur artist, also residing in Stuttgart. On returning from Holland in 1868, where he had been preaching to the Dutch by interpretation, Mr. Kirkham brought home a copy of the Dutch edition from which his lecturing copy was painted. In 1883 an English edition was produced, which has since had a large circulation.* The first part described was a general foreground, occupied by persons of high and low rank, preparing to set out in one direction or the other. A guide-post, an open Bible, a preacher, and a parable in nature, with the ten commandments in the centre, were the chief things noted here. On each side of a wide gate the worship of Venus and Bacchus was represented. Inside the gate was a crowded way, where the theatre, the gambling-house, the Sunday train, and other things were seen, at the end of which was seen the balances of unerring justice and the doom of the wicked. On the other side of the picture was seen a low, narrow door, inside of which was seen a cross, from the foot of which a fountain of living water gushed. Near by was a church, and on the road appeared a Sunday-school, deaconess house, hospital, tent, open-air preaching, a prodigal restored, conflict with a lion, and at the end the New Jerusalem, while over all is seen the eye of the Triune Jehovah.

The large crowd listened for an hour with undivided attention while the meaning of the picture was unfolded, and at its close it was felt that the Conference lesson of separation had been most clearly set forth in parable.

FOR QUEEN AND COUNTRY.

Immediately at the close of the Dutch picture lecture, a "prayer-meeting for our country and rulers" was held. Mr. Miles Macinnes, M.P., was announced to preside; but was unable to be present; so his lack of service was supplied by Mr. Robert Paton, who read part of 2 Tim. ii. Prayer was offered by several persons in different parts of the crowd. No one can doubt the importance of the crisis through which this country is passing at the present time, or the need of fervent prayer; but it is difficult out in the open air, with a strong breeze blowing, to obtain the quiet solemnity so necessary for such an exercise. But the old tree, if it could speak, would testify that under its shadow some of the most fervent petitions ever heard have been offered, and that every part of the globe, and all forms of Christian work, have been the subjects thereof.

DR. BARNARDO'S WORK.

The announcement that Dr. Barnardo would speak of "Rescue work among Waifs and Strays," coupled with magnificent sunshine, drew together on the afternoon of the second day a crowd so large that the Doctor's voice, not at its best, was taxed to make them all hear. Rev. George Savage presided. Dr. Barnardo, who spoke for an hour, began by reminding his hearers that it was now nearly twenty-one years since he commenced his work in the East of London. He touched on the deeply perplexing problems of the social condition of the poor, and asked, What were its roots? specifying drink and overcrowding as the deepest. He then recalled attention to the magnitude of London, a city without parallel for size in the history of the world. The condition of the people was such that thousands of children had no chance of success owing to their surroundings. In answer to an imaginary objection that such work as that in which he was engaged put a premium on vice, he said that the Church of Christ was bound to act without waiting for a solution of the difficulties to which he had referred.

Coming to the direct question: "What do our institutions do for the destitute?" he prefaced his reply by the assertion that, however hard and indifferent men might be, there was a tender place in the heart for a child, *i.e.*, the work in which he was engaged appealed to humanity as a whole. He then related two midnight searches for children, on the 6th and 8th of last January, a time of snow. They were also able to save children from cruelty. in illustration of which he related the story of a half-starved crippled girl. Then he rather startled his audience as to the magnitude of his work by stating that he had received last year 1111 new cases! Figures multiplied rapidly. Two parties of about 200 children each had already been sent off to Canada this year, and 200 more would go in July, making 600 altogether. He had now sent off 7986 children—viz., 2176 to Canada, and the remainder to different parts of England. Of those sent to Canada only five boys had failed, and not one girl. The mention of Canada led the Doctor to wax eloquent in speaking of its receiving capacity. "There are millions of acres never yet trodden by the foot of man," of which he had secured 4700 in the Red River Valley, west of Winnipeg, on which to form a settlement for his Industrial Home lads, 130 of whom were now in the East London Home.

No one could have listened to the Doctor's story without deep emotion, and from time to time the visible tear testified to the strength of the invisible feeling, and doubtless, as the meeting broke up, many secretly resolved to send help to feed, clothe, and educate the 1600 rescued ones at present in the various Homes.

OPEN-AIR PREACHING.

On the closing day of the Conference, the subject of "Open-air Preaching" was considered, The Chairman, Surgeon-Major Robert Pringle, read an extract from the diary of Mr. John MacGregor, relating to the formation of the Open-air Mission thirty-three years ago.

Rev. Charles Neil, vicar of St. Matthias', Poplar, illustrated parochial preaching by relating how he had open-air services twice a week at the Bedford Mound in his churchyard, and that these services had proved a benefit by uniting the congregation, bringing fresh people to church, and finding out new open-air preachers.

Mr. J. W. Godfrey, who led a Gospel choir, which sang very effectively between each speech, said it consisted of the North Evangelistic Choir, which had taken 187 services of song last year, the South Evangelistic Choir, which had taken 115, the North-west Evangelistic Choir, and others. All were formed for singing the Gospel, and aiming at direct soul work in connection therewith.

Mr. Gawin Kirkham, secretary of the Open-air Mission, gave the closing address, on "Some Elements in successful Open-air Preaching." He put *Compassion* first. The tendency of open-air preaching was to produce an iron Christianity in the preacher himself. But there must be compassion for the souls of the lost, even as Jesus was moved with it. *Ability* was put next. Yet that ability was as much an acquisition as a natural gift. Even great preachers had often failed at first. The voice, too, the preacher's capital, was developed by doing the work. *Attractiveness* was necessary. Music, and song, and lamps might all be legitimately used, but the power of attraction must chiefly be in the preacher. There must also be *Appropriateness.* Times and seasons would suggest topics, and the Bible was full of open-air texts. 1 Sam. ix. 27 was quoted as an illustration. "Stand thou still awhile" was for the people: "that I may show thee the word of God" was for the preacher. *Knowledge* was essential. Knowledge of human nature, knowledge of the art of preaching, but above all, knowledge of the Bible. *Conviction* was also insisted upon, *i.e.*, the preacher must speak with the accent of conviction. He must speak because he believes and because he knows. And *Perseverance* was indispensable. Many began this work, but few continued it. The weather, the voice, want of co-operation, and other things discouraged many men. Mr. Kirkham urged that while the fine weather lasted people should begin this street work, and they would become so enamoured of it that they would be unwilling to cease even amid the snows of winter.

Meetings in the Tent.

PRAYER FOR ISRAEL.

On Wednesday afternoon a prayer-meeting for Israel was presided over by Dr. Laseron. Passages were read from Mal. iii. and Ezek. xxxiv., giving the assurance that the promises of God to his ancient people could not fail of fulfilment. The prayers offered were fervent and to the point; one by Mr. Radcliffe was marked by extraordinary earnestness. The intended circulation of 100,000 copies of the New Testament among the Jews on the Continent was specially remembered.

Dr. Laseron remarked on the ridicule with which the idea of the Jews' restoration to Palestine was treated some years ago: but what do we see now? They are at the present time learning all the languages of the known world, and thus are being prepared for the missionary work that is before them. In our prayer-meetings, Indians and Hottentots were often remembered, while the Jews were forgotten. Requests for praise were mingled with intercession, and the readiness of the Israelites to hear the Gospel was gratefully acknowledged. Medical Missions were also earnestly commended to the Lord; also Dr. Young's work in Rome.

PRAYER FOR MISSIONS.

At the prayer-meeting in the tent on Thursday, the special topic was "Prayer for Missions." A large number of requests were read. Mr. Reginald Radcliffe presided and led off the meeting with his accustomed warmth. Rev. John Wilkinson prayed that the Christians in England might be led to feel heavily the burden of foreign missions, and to know that on them lay the responsibility of sending the Gospel all over the known world. Other friends followed. A missionary from Central Africa asked for the preservation of the missionaries in Uganda from the hand of the assassin. Dr. Baedeker said it was not becoming that redeemed men and women should stand idle in the midst of a perishing mass of heathen. He trusted that God would send the bread of life into Germany and Russia. Miss Child prayed for the heathen in Ratcliff-highway, and also for the missionaries present who would soon be on their way to the foreign field.

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* Copies may be had of the publishers, Morgan & Scott, 1s. each, and the explanation 1d.

Mr. Radcliffe, in the midst of his fervour, called for ejaculatory prayer from many; immediately, petitions burst forth from all over the tent, the sisters being rather more prominent than the brethren. The twenty-eight millions of Italians were imploringly commended to God by Mr. Clark of Spezzia, and China was remembered by another. A Salvation Army brother prayed that God would bless everybody.

Mr. Radcliffe said many were ready to go into the foreign field, working for their livelihood and serving God in spare hours. It was becoming a serious matter, and great wisdom was needed to handle the matter aright. A brother of the martyred Bishop Hannington was about to go forth to the place where his brother was martyred. Let them pray that God would brush out a good many from Mildmay who ought to have gone long ago. Then there was the Chinese opium traffic to be thought of. That alone was enough to account for the dark clouds that had long hovered over England, in the way of depression of trade, &c.

HOW TO DEAL WITH THE ANXIOUS.

This was the subject for consideration immediately after the communion service on Friday afternoon. An address was given by Mr. Charles Inglis, suggesting that a spirit of discernment was needed relative to each case, with much tact, and patient dealing. Mr. Spencer Walton said the chief qualification was being filled with the Holy Ghost. He had found that no good came of arguing with infidels; the best thing was to tackle them about their sins. The chief difficulty met with by Mr. Hucklesby was the complaint, "I can't realise that I am saved." He had found that John v. 24, expounded clause by clause, with the inquirer's assent to each, had led many to apprehend clearly the simplicity of believing unto salvation.

The tent was crowded and more than one speaker directed his remarks to any inquirers who might be present. A thorough acquaintance with the Scriptures, the getting of the anxious one upon his knees before God, the need of the worker abiding under the Gospel's power himself, with fervent prayer that the Lord would qualify and teach them, were among the points referred to. A gentleman from Norwich gave his experiences of success in winning souls in railway carriages and among sailors.

[We are obliged to defer till next week some further Afternoon Gatherings, and Mr. Fox's address on the second afternoon.]

After the Conference, What?

Did not this question come to many of our hearts as we withdrew from the blessed fellowship at Mildmay? And was there not an inward determination that by God's grace the outcome of the Conference should be felt to the ends of the earth. We have humbled ourselves before God; we have afresh "Nazarited" ourselves to Him. If our consecration meant anything, shall not the Agags be had in and hewn in pieces before the Lord? Shall not the Goliaths be slain? Shall not the Lord be so "found" in his "temple" that the Dagon of self shall now and ever fall before Him? Then we must show it by conquered tempers, gentle bearing of the petty daily annoyances, hearty engagement in home duties; by steady persistence in the right course against all odds, by converted houses, drawing-rooms, gardens, purses; by consecrated sons and daughters to go where God calls for them. The Lord has claimed us, and we have admitted his claim; we are now individually responsible to be utterly his.

Some of his children from the humbler classes are offering themselves for foreign mission service; shall there not also be many from the upper ranks of life among us who shall lay ease, luxury, wealth, talents at the feet of Jesus; who shall forget their own people, their father's house, to go to those in darkness? By June, 1887, may many have exchanged the privileges of the Conference time for the greater privilege of a more lonely post among the heathen. So shall we prove that our hearts were true and that it was no solemn farce in which we took part the other day at Mildmay. F. B.

For the Young.

A LETTER FROM BARBARY.

BY MR. WILLIAM MACKINTOSH.

If some of you were asked where Morocco is, you would, perhaps, find it difficult to tell. So little is known about it, and so little interest has been taken in it, that one would have thought it to be the most distant country in the world, as well as the least inviting. But in real fact the reverse is the case. It is so very near—only four days' sail from Land's End—that people cannot travel by sea towards the south or east to any other part of the world without passing very near its coast. You have heard of the "Pillars of Hercules"? Well, *one of them is in Morocco*, while the other is now the famous British fortress of Gibraltar. They are two great, rugged mountains rising up precipitously just at the narrow inlet from the Atlantic to the Mediterranean. They stand opposite each other, and hold such a commanding position that the idolatrous and superstitious ancients might well have pictured their supposed protector as standing with one foot on the summit of Gibraltar and the other on "Apes' Mountain," or *Jebil Mûsa*, as the people of Morocco call it, so that all ships going in or out would have to pass underneath him.

There are people in Morocco who used to be, before the days of steam, pirates, or sea-robbers—robbing all the ships which they could catch, and sometimes killing or making slaves of the poor sailors. Those who were cleverest in this occupation were the *Rîfians*, a branch of the Berbers, who inhabit all the Atlas Mountains of North Africa. They are wild-enough looking still. We often see them at Tangier, with long, dishevelled hair, and no covering on their heads, as if they cared nothing for the burning rays of the sun, and only sought to arrange their costume in order to frighten people. When we see them, we often say, "Morocco has well been called Barbary." They are very fond of knives and gunpowder, and, when not actually at work, they invariably carry a long flint-gun and other weapons of warfare, and in their own wild mountains their only way of settling a dispute is to shoot each other. Yet they are very industrious, and some of them are faithful. They are very fond of gardening. It is curious—almost incongruous—to see a wild-looking, bare-headed Rîfian, with a large, rough, brown leather apron, like a shoemaker's of the oldest fashion, and sometimes his scarlet gun-cover comically twisted round his head as an impromptu turban, working with the greatest delight and neatness among the most delicate flowers. At another time you might see him carrying into Tangier beautiful bouquets of the brightest colours, and all tastefully arranged by his own hands.

There are other people in Morocco whose Arab ancestors came all the way like locusts from the Arabian desert, traversing and conquering the whole of North Africa from Egypt to Morocco. After they accomplished this, they crossed the Straits of Gibraltar, conquered a large portion of Spain, and held it for eight hundred years. They usually go under the name of Moors. They and the Rîfians are not Christians, but Moslems, in religion, following Muhammad, the so-called prophet of Arabia. They profess to believe in Jesus Christ as a prophet, but do not believe Him to be the Saviour of the world. They hate idolatry, and yet many of their practices are as degraded as those of the heathen. The Rîfians, wild as they are, seem more ready to fraternise with us than those of Arab descent. One of our servants is a Rîfian young man. We have found him handy and faithful.

We have also a Moorish woman, and her girl of fourteen. They were quite untaught when they came to us, but by dint of much repetition they have brightened up. The girl has committed a number of texts from the Bible to memory. This morning, at family worship, I was teaching her the Lord's Prayer in Arabic. You could guess which of the petitions she learnt first. It was "Give us this day our daily bread." The Rîfian lad told her that she would be sure to understand best anything that might have "bread" in it. The other petitions are difficult, but she is persevering. Her mother, who is a milk-woman as well as our servant, used to put water in the milk when we first made her acquaintance; but now we never hear of her doing it. She brings beautiful milk with plenty of cream in it. The Rîfian is much quicker in understanding, and often explains a Scripture subject very well to others who come in. Last Sunday morning, while speaking at our weekly Arabic meeting about Joseph and his brethren, and the deliverance of the Israelites from the destroying angel by sprinkling the blood of the lamb on the doorposts, he told us that the Rîfians, when cholera or any calamity threatens them, have a strange practice of sprinkling blood on their doors. This custom may have been handed down to them from the time before the Arab invasion, when their forefathers were Christians, and they knew the Bible.

Mrs. Mackintosh gives lessons to the servants and the Colporteur's two boys every forenoon, and lately two blind Moorish boys have been coming in to her—induced partly by getting a piece of bread when they have finished their lesson, or the promise of a new shirt if they continue to come regularly. This is a very small nucleus of what we would wish to see done for children in Morocco. You may be astounded to hear that *there is not one Christian school for Moorish children in the whole empire of Morocco!*

Now, think if you can by any means help to link Morocco carriages on to the Missionary train. By the kind help of the Bible Society and the Berber Mission, a few of us are trying to get Bibles into the hands of the grown-up people, and some of its teaching into their minds. Our work is slow. But it cheers us to remember that the patient and noiseless labour of "the ox," as it ploughs up the ground, must prepare for and accompany the sowing of the seed. We want to see something done for the children; but who is to teach them? How much more the Bible will be sought for in Morocco when they are taught to love Christ!

You might like to know something of how we travel in Morocco. The country may well be called *Barbary*, because everything is in a very barbarous and primitive condition. There is not one carriage or coach, much less a railway, in all Morocco, although it is about as long as from the Orkney Islands to the Isle of Wight. So we have to ride on donkeys, mules, or horses, and lodge at night in tents when we go travelling. Perhaps you may say, "This must be very jolly; we should like to be with you." So it is, when the weather is fine, as it is pleasant to move slowly through a strange country so as to see the people and their customs, as well as the wild flowers, and animals as they graze. But when the sun is very hot, as it is in summer, or when the ground is covered with deep mud after rain, it is by no means so agreeable. A few days ago we took a Bible tour to Tetâwin, a town only forty miles from Tangier. But it takes two days to go there, and when coming back we did catch it. The rain poured as you scarcely ever see in the British Isles, so that the whole ground was covered with sheets of running water and deep mud. And you must remember there are no made roads, so that many of the paths we ride over become something like a turnip-field in deep soil when a heavy storm of snow is thawing. So it is not surprising that the poor animals, so patient and persevering, should often fall in the mud, and sometimes stick in it until half a dozen men come and remove their loads and pull them out. At one place, when we were happily nearing our home in Tangier, one of our mules, while crossing a deep stream where usually there is no water, fell into a hole up to its neck, so that for a moment I feared it would be drowned. Our Rîfian lad, in his anxiety to help the mule, rushed to its aid, and fell into the same hole. He had no second suit of clothes to put on, so when we got home he had to dry them on his back by sitting with a pan of fire under his *jellab*, or cloak, as if he were taking a vapour bath. Other incidents of a like kind entertained us on the way, and made home feel pleasant when we got back.—*Gleanings for the Young.*

CARDIFF.—We are desired by Miss Tilly to state that the "Strangers' Rest" in this seaport, of which she is hon. secretary, is quite distinct from the Temperance Hotel, at 228, Bute-road, conducted by Mr. G. Lawrence.

REV. E. PAYSON HAMMOND IN STOCKHOLM.

The Queen of Sweden, having learned that we were on a visit to her country with the view of entering upon an evangelistic mission, kindly sent us an invitation to Rosendal Palace, Her Majesty's summer residence, in the suburbs of Stockholm. Her Majesty received us in the most cordial manner. Previous to our interview Her Majesty had received and read a copy of "The Conversion of Children." The Queen had been interested in hearing accounts of the meetings in Stockholm, and expressed much satisfaction on being told that many had professed conversion.

It was pleasant to see Her Majesty so much interested in Gospel work. She told us that she had sent to the Sabbath-schools many of the leaflets of the Children's Special Service Mission. I knew previously from Mr. Spiers that a contribution had been sent to him for the foreign fund of that Mission.

A few years ago Lord Radstock spent seven months in evangelistic work in Stockholm. I find lasting results of his labours. Last Saturday we dined at the country-house of a gentleman of good position; in the evening we held a meeting for his people and others in the neighbourhood. In speaking of his conversion he said his wife attended one of Lord Radstock's meetings; on her return, she said he had stated that every one in the audience might be saved before leaving the room. "This," said the gentleman, "astonished me. I asked my wife to request Lord Radstock to call and see me the next day. Afterwards I felt greatly troubled that I had made the request, and said when she returned from another of his meetings, 'I hope you did not deliver my message.' 'Yes, I did,' was her reply, 'and he is coming to see you.' When Lord Radstock came, my first question to him was, 'Can you show from the Bible that the statement you made about the possibility of immediate salvation is correct?' It was soon all made plain to me from the Word of God, and in an hour and a half, after prayer together, I saw the way of salvation through Christ, and received Him as my Saviour." This gentleman has since been an active and useful Christian. What he has accomplished cannot be told here. Though a banker and business man he finds time to preach the Gospel. He and his wife support an institution for homeless young girls. Many of these young people came to the meeting I conducted at his residence. I found that most of them were Christians. If Lord Radstock could have looked upon that gathering, where there were so many who had either directly or indirectly been led to Christ through God's blessing on his labours in Stockholm, it would have cheered his heart.

In Philadelphia a child, eleven years of age, remained to the inquiry meeting, anxious about her soul. We told her of Jesus, and her young heart went out in love to Him. Twenty-one years, with its many changes, passed by, and last Sabbath I found her at work in one of the meetings in Stockholm, pointing weeping sinners to Christ. She told me, when speaking of her conversion, that she had followed me in her prayers during all these years. Blessings such as we have seen in Norway and Sweden are, I believe, in answer to the prayers of many such Christians. She is now the wife of Rev. J. Stadling, an earnest missionary sent out by the Baptist Publication Society in Philadelphia. In his mission work, Mr. Stadling has visited Lapland, Finland, and Russia. Though living in that cold country with their reindeer, he found the Laplanders most warm-hearted, and very susceptible to religious truth. Last Friday we held a meeting at Ostersund, and then went to Trondhjem for a few days' services.

E. Payson Hammond.

PREACHING AT THE CRYSTAL PALACE.—The annual temperance fête will be held at the Palace on Tuesday, July 13. Mr. William Forbes will be pleased, as in previous years, to meet preachers and singers on that day at the Bible-stand in the Palace at two o'clock.

MEDICAL MISSION IN CAIRO.

This Mission to poor Moslems who come for bodily relief is the only opportunity they have of hearing anything of the good tidings of God's love through the Saviour. As a rule, the Moslem is shut out by circumstances, by bigotry, and by ignorance from hearing any good. In the lower class none of the women, and but few of the men, can read. All they have ever heard of Christianity is against it. They have been told Christians are infidels and all that is bad. The sufferers come to our dispensary and for the first time hear of the physician of souls. The Egyptian peasant feels kindness, especially help in bodily suffering, very strongly, his bigotry is softened and his heart opened. He must wait awhile for his turn for the doctor, and he cannot help listening. Many a voice I have heard saying, "I never knew these things before! this is truly a blessed word."

The poor women cluster round with sick babes on their knees, or with eyes which tell their own story of suffering; they hear of Him, who says, "Come ye, buy and eat, without money," and of the need of a Saviour, which they never knew.

If space allowed, I could give many cases that would touch the heart to read; of the poor old woman who got the prayer, "God be merciful to me a sinner," written out for her on a paper, that her son should read it to her daily till she knew the blessed words perfectly; of the poor negress from the Soudan, deserted by a soldier husband, saying, if her poor babe (cured by the doctor) lived "to grow big," she would bring her to us that she might learn to read "in that book;" of a patient who was rather longer under treatment than some others, and was heard explaining in her simple way the portion of a Scripture to a more ignorant friend, and saying, "it was for our sins the Lord came to die."

I want to entreat prayers and help of your readers. The work in the Medical Mission is a very quiet, unobtrusive work; only a patient and diligent sowing of the seed on a soil made soft by the blessed dews of kindness and sympathy and help in suffering. Surely it will not be lost work. We want our Christian friends to strengthen our hands and help the work, for our Lord and Master's sake.

Cairo. M. L. Whately.

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NORTHFIELD AND MOUNT HERMON.

To-day, June 17, the Young Ladies' Seminary at Northfield has sent out its third class of students, thirteen receiving diplomas. The young gentlemen from Mount Hermon School had a holiday, and graced the occasion with their glad smiles and songs. By the way, the young ladies rendered with exquisite taste chants and anthems of high order and merit. Addresses very suggestive and helpful were given by distinguished men, and the occasion was one of peculiar delight. Applications for both schools exceed the accommodation which large and roomy buildings afford, and the cry is "More room!" The motto of the graduating class is, "Life is what you make it," and the crest taken by Mr. Moody for the Seminary is the "Laurel"—singularly appropriate, as hillside and valley are radiant with the brilliancy and beauty of this New England wildflower.

The experiment of a Summer School for Bible study, for College students, is to be tried in July for the month. At present writing the prospect is of there being gathered at Mount Hermon students from all parts of the United States. Such teachers as Whittle, Morehead, Pierson, Gordon, Erdman, Brookes, and others indicate the spiritual and intellectual atmosphere to be breathed, while ample provision will be made for athletic sports and physical recreation. Messrs. Sankey, Towner, and players on instruments will add their soulful melodies. S. E. B.

Northampton, Massachusetts.

SAILORS AT NAPLES.—Mr. Martin, who has been a sailor, is appointed to go to Naples, and look after the Rests in the city, the Rest at Pozynoli, and particularly to look after the welfare of young men ashore. Mr. Stephen Burrows, who is now on a visit to this country, will engage in Gospel work at Glasgow and Greenock. His address will be, The Seamen's Bethel, Eaglesham-street, South Side, Glasgow.

MOTHER AND SON.

"The beautiful stars look down all night
On a world of sin and woe,
But my boy doth sleep, while angels sweep
White pinions to and fro
Above his pillow; in love and light
Guarding my slumbering child;
Shielding from harm, in a holy calm,
His spirit undefiled."

Oh, mother, thy boy hath already pressed
To his lip the cup of sin;
Do ye deem him blest? unknown, unguessed,
Is the strife his soul within.
Oh! plead for him now, in the midnight hour,
That the life so young and fair
Be snatched from ill, ere his life-cup fill
With woe through the tempter's snare!

To-night, fond mother, the starlight falls
On many a wasted face
Of a Christless son, unblest, undone,
Through shame, disease, disgrace,
And the cry goes up: "Had a warning come
In my boyhood long ago,
I had not passed to death's verge at last,
Lost, lost, in my utter woe!"

But ye deem of the child ye love so well
That *his* life no wrong can dim;
That day and night are a dream of light
And purity for *him*.
Ah! his heart e'en now is a battlefield;
In his soul the forces lurk
Of a will untamed, unwarned, unblamed,
Which deadliest ill may work.

Fond mother, now watching o'er boyhood's sleep,
Ye image the soul as fair
As the bright flushed face 'gainst the pillow's lace,
'Mid the cloud of sunny hair;
Yet the tempter hath many a poisoned shaft
For the young, and your human voice
Should be clear as the guardian angel's near
To warn from a wrong life-choice!

Laura L. McL. Backler.

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MR. GEORGE SOLTAU.

At the close of the parents' prayer-meeting, held on the last day of Mildmay Conference, a number of friends gathered for the purpose of specially "setting apart" Mr. G. Soltau for Gospel work in Tasmania. Every member of the family now in England was present, as well as many relatives, and this short dedicatory service will long be remembered by them all.

Rev. D. B. Hankin, vicar of St. Jude's, Mildmay, who presided, having read Isa. vi. 1—8, said, in the course of his remarks: Our brother is going forth on the noblest errand ever entrusted to mortal man. He is going to a congregation of immortal souls, to lead them to life and glory. He may well be humbled and say, "Who is sufficient for these things?" and yet he may fearlessly say, "Here am I, send me," seeing the Good Shepherd goes before him, and will lead him into the green pastures and beside the still waters. Yes! the Lord will watch over and care for him, and his wife and family every step of the way.

A number of the friends present then gave suitable texts of Scripture for the encouragement and strengthening of Mr. Soltau in his future work. Rev. F. White said: We meet to commend to the Lord a proved and tried brother, whom God has greatly used in the past. I could speak of all the service he has rendered to me and my people. He is held in love, and esteem, and respect by all of us. Rev. Dr. Sinclair Paterson, having quoted the words, "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men," offered prayer, commending Mr. Soltau to God, and formally setting him apart for the ministry of the Word. As he prayed, he laid his hands on him, and was joined in the solemn act by Pastors J. Stephens, Theo. Monod, E. Schrenk, J. Riddell, J. Wilkinson, Mr. H. Grattan Guinness, and Mr. J. E. Mathieson. This simple, but solemn service seemed a fitting close to the Conference on Separation to God. The prayers of our readers are asked for these friends as they leave these shores for their new sphere of work.

PIONEERING IN SOUTH AMERICA.

Some months ago we stated that Mr. Andrew M. Milne, agent of the American Bible Society, passed through London on his way from the Argentine Republic to the Northern provinces of the South American Continent, where he and a Spanish companion, Señor Penzutti, were purposing to distribute the Scriptures and engage in such evangelistic work as might be possible. In a letter received from Mr. Milne, dated Bananguilla, Colombia, May 20, he says:—

The Republic of Venezuela has a population of somewhat over two millions. Caracas, the capital, a city of 50,000 inhabitants, lies directly back of La Guaira at a distance of about ten miles, and at an elevation of 3000 feet. To gain this height the railway has to zigzag and wind about, until it makes a journey of almost twenty-four miles. A range of mountains, that intervenes between Caracas and the sea, rises at some points to 7000 feet. The average temperature of Caracas is 71°24, and that of La Guaira 84°62. For a South American city, Caracas is comparatively clean, but at certain seasons it is subject to fevers. Towards the close of 1885, fourteen men, half the staff of English workmen on the Caracas and La Guaira railway, died of yellow fever in a few weeks, and during the first month of our stay at Caracas, the manager and two workmen died of the same.

Our books came to hand in good time, but we lost some weeks in an effort to have them exonerated from the heavy import duties levied on books in Venezuela. Our work embraced the following places in addition to the capital: Petares, El Valle, Maignetia, Macúto, La Guaira, Puerto Cabello, Valencia, Maracai, Villa Cura, La Victoria, and Maracaibo. The time we were actively employed in the distribution of the Scriptures was about two and a-half months. Including some sales at Caracas after we left, a little over two thousand volumes were disposed of.

During our stay at Caracas we held meetings for worship in English and Spanish, and left a Sunday-school, and a meeting in Spanish for worship of about forty members each. Señor Penzutti had a petition handed him with the above number of names asking him to return and become their pastor. An aged gentleman, at one time a rigid Catholic, but now vacillating, according to his own statement, expressed himself as most desirous to see permanent Spanish evangelisation set on foot in Caracas, and in his opinion there would be no difficulty in raising at least £20 a month towards expenses of a place of worship. In most Spanish Republics, toleration is all that the constitution guarantees. In Venezuela there is religious liberty. Why so inviting a field should remain unoccupied it is difficult to see.

WOMEN'S WORK IN INDIA.

Though Europeans in India are accustomed to crowd to the hills for the hot season, the spiritual well-being of the paharis (*i.e.*, mountaineers) has been hitherto almost totally neglected. Some time since two Christian ladies started work in a village near one of these Himalayan stations. They used to go on Sunday afternoons to sing Gospel "bhajans" (*i.e.*, hymns set to native music), and speak a few words to the people who congregated to listen to them. Sometimes as many as seventy-two assembled as their audience, and so much was their effort appreciated that the villagers requested to have a school for their children started.

"This village, with all its interests," writes Miss Jerrom, "has been left to me as a legacy, with a place appropriated high up on the mountain side for a little school. Who will help, in order that we may accomplish something that will benefit these poor neglected ones? I am intensely anxious to get one or two helpers, and set them at work as soon as the winter's snows shall have sufficiently disappeared."

PARIS.—A correspondent desires us to state, for the benefit of English visitors to Paris, that a simple congregational service is conducted in English by an earnest pastor at 23, Rue Royale, at 11.15 a.m. and 7.30 p.m. on Sundays.

A FAREWELL TO MISSIONARIES.

On Tuesday afternoon and evening last week two interesting meetings were held in connection with the close of the fourteenth session of the Institute, Harley House, Bow, over which Mr. H. Grattan Guinness presides, and the departure of several of those who had been trained there for the mission fields of Africa, India, Tasmania, and elsewhere.

Brief addresses were given by Mr. George Soltau, who is about to proceed to Tasmania, and by Mr. Thompson, who is proceeding to another part of the same field. Messrs. Murphy and Leák are leaving for Africa, Mr. Morphy for India, Mr. Manly for Jamaica, Messrs. Hughes and Kent for Canada, Mr. Bowen for Illinois, and Dr. and Mrs. Alexandrian for Scutari. Dr. Alexandrian said he and his wife had the desire of their hearts fulfilled in his going out as a medical missionary to Constantinople to work among Jews and Mohammedans. Both these peoples were opposed to Christ, for the Jews denied his Messiahship, and the followers of Mahomet his Sonship. Of the former he knew some who once were thieves and robbers who now might be called chiefs of the Christian Church, and there were now many Christians bowing before the throne of grace who were once Mohammedans.

Rev. J. Denham Smith having briefly spoken, Mr. H. Grattan Guinness described the fields of labour to which the missionaries were going out. He added that there were forty-five students at Cliff, and ninety-three students in the Institute. They were sending missionaries to China, India, Africa, Orissa, Arabia, Wisconsin, Illinois, Australia, Tasmania, &c. There were twenty-two about now to leave to occupy various foreign stations. Mrs. Guinness also addressed the company, remarking that the correspondence and the financial department of the work rested upon her. It should be understood that home mission work was not neglected, and a good deal had been done in the East-end of London. They were very grateful for all the help which Christian friends sent them. Financially no one would be surprised to learn that the year had been a very trying one, for they had lost by death several of their best friends, and others had not been able to do what they had long found pleasure in doing, in consequence of impoverished circumstances. Some who once could give their £500 now could only send their £5. The income last year was £8000, which left them about £1000 short of what they really wanted. In the course of her remarks Mrs. Guinness referred to a remarkable discovery which had been made since Mr. Stanley's visit to the Congo. The most central town in Central Africa is Nuangue, and a direct water-way has been discovered from Stanley Pool to this town, by which steamers will be able to cross in a short time, and there will be a line of navigable way connecting the Atlantic and Pacific right through the heart of Central Africa. This line of water-way is 900 miles long.

At the close of the afternoon meeting a numerous company sat down to tea in a large marquee in the garden, which was looking its loveliest. In the evening a meeting was held in it, and addresses were given by Pastor Appia, Mr. Glenny (North Africa), Rev. Dr. Bennett, Dr. Barnardo, and other friends.—*Record.*

SOUTH SHIELDS.—A series of meetings has been held here by Mr. Spencer Walton for eight days, when he delivered most interesting Gospel addresses and Bible readings, which were accompanied with the marked influence of the presence of the Holy Spirit. The holiday on Whit Monday was taken advantage of, and a United Convention for Christians held, when many had a feast from the Master of Assemblies.

FRENCH LITERATURE.—May we invite the attention of the readers of The Christian to the two French periodicals, "L'Ami de la Maison," and "Le Rayon de Soleil," published in Paris at the Depôt Central, 4, Place du Théatre Français, and at Partridge & Co., 9, Paternoster-row, under the able editorship of Miss Blundell. They are now in the eleventh year of their publication. Based upon the model of *The British Workman* and *Children's Friend*, and thoroughly Christian in their tone, they are admirably adapted for circulation among French-speaking populations. May we commend them to those who are about to travel on the Continent as especially suited for gratuitous distribution? English parents would also find these periodicals good, wholesome reading, in pure Parisian French, and well adapted to assist children in their French lessons.

J. B. Braithwaite.
John Taylor.
London, George Gillett,

A CAMP MEETING IN SOUTH AFRICA.

In *The South African Methodist* for May 5, there is a long report of a Methodist Camp-meeting held in one of the South African circuits.

How far such an institution is likely to suit the genius of our South African Churches, to what extent something of the same kind may be made helpful to the revival of spiritual work, as well as stimulate the social life of our scattered communities, is yet, perhaps, a problem to be solved; but the experiment recently tried in the Fort Peddie district encourages those who were privileged to join in its exercises to hope that this, almost the first of the kind, may be followed up by others yet more successful.

The services were commenced on Tuesday, April, 13, by a prayer-meeting at 8 a.m., which was marked by spiritual power and gracious promise. Arrangements had been made for a Harvest Thanksgiving Service on this first day. This, some feared, would interfere with special spiritual work, but the officers of the circuit felt that such a gathering of people from all parts of this wide district would be the right opportunity for a general thanksgiving, and would, moreover, stimulate right feeling in respect of purely spiritual and soul-saving work; and the result justified our expectations. Wednesday's services included morning prayer-meeting for Christian consecration, a special children's service, and an evening sermon and prayer-meeting. Thursday dawned with fine weather and with songs of praise from every camp, for there was not a family in which there had not been some saved. This day, too, was well filled up with religious exercises; in fact, feeling had become so intense, and desire for conscious salvation so general, that it was quite impossible to think of engaging in anything else. The projected cricket match, and other social gatherings which had been anticipated, were quite forgotten. The testimonies borne this day, and the addresses delivered by one and another were edifying and stimulating in the extreme, and the feeling which prevailed soon convinced us that though our programme was run out, it would be impossible to close the services. Again and again the Benediction was pronounced, and one and another tried to return to their tents, but as soon as a move was made, some other souls in agony of distress came forward crying, "Oh, don't go, pray for me! and for me!" until as midnight drew near, the ministers tore themselves away for a brief rest in their tent; but no! rest was impossible, and they must needs return again to the camping ground, where strong men were now bowed in penitence before God, and the mighty influence of the Holy Ghost so prevailed that sleep could no longer be thought of. During the morning hours there was, however, a brief respite, but we were awakened with songs of praise and Hallelujahs all around the camp.

On Friday morning the Rev. Mr. Cotton preached what was intended to be the farewell sermon, but so many were longing to tell of what God had done for their souls, we were constrained to hold yet another meeting for testimony, during which public recognition and suitable advice were offered to the young converts, and whilst one and another spoke with beautiful simplicity of salvation sought and found, we had indeed the "shout of a King in our Camp." God came down in the mighty power of the Holy Ghost, and the scene we then witnessed baffles all description. Parents bringing their weeping children before the Lord; husbands and wives weeping and rejoicing together in experience of new-found joys; strong men and women gathering round their aged father and weeping and praying in agony for his salvation; and ministers and local preachers exhorting, praying, bidding affectionate farewells, and scarce knowing how to drag themselves away from the hallowed ground.

Certainly this Camp-meeting has been a success. Heaven's manifest approval has rested upon it. The whole Church in the division of Peddie has been mightily moved, and though only a few from the adjoining circuit of Bathurst were present, doubtless they will carry a blessing with them to their homes.

THE DRINK TRAFFIC AND THE NEW PARLIAMENT.—Permit us to ask your many readers who are electors to support those candidates who will most promote the stoppage of the sale of drink in our country. Even when the candidate has been elected without a contest, it is most desirable that the M.P. should have the views of his constituents brought before him by an influential and intelligent deputation.

Robert Whitworth,
F. A. Stowell, } Hon. Secs.
Edward Whitwell,

EVANGELISATION IN GERMANY.

MISSION HOUSE, BLANKENBURG, SCHWARZATHAL, THURINGEN.

FRAULEIN VON WELING, whose devoted labours for God on the continent are well known amongst Christians in England, has opened a very large Mission house, exceedingly neat, and comfortably arranged, and beautifully situated in one of the most lovely parts of Germany. It is purposed to make this house the centre of evangelistic work in this part of Germany, and already different kinds of meetings for young and old, Sunday-school, &c., have been established, with very encouraging results. But the house is especially adapted to be a meeting-place for Christian workers.

As a first step in this matter a Conference has been fixed for July 12—15, when a number of Christian brethren, on their common ground of love to their Master, will meet to wait before the Lord, and help each other to live and serve Him more faithfully. English brethren, who may be travelling on the continent, might have an opportunity to show their fellowship in the Gospel work in Germany in joining us.

I wish to draw the attention of English people, single or families, who wish to spend a few weeks on the continent, amidst the beautiful mountain scenes, in quiet and Christian atmosphere, and at moderate terms, to stay at the Vereinshaus. They may thus enjoy much that is needed for a holiday trip, and in the meantime help the work. Fraulein von Weling speaks English like her native tongue. The railway runs right up to Blankenburg.

During recent months they have had a very happy time in Gospel work on the continent; doors are open more than ever, and God is doing wondrously. My heart is full of joy and courage.

Blankenburg. H. P. ZIEMANN.

◆

A HUGUENOT MEMORIAL.

DEAR SIR,—The Protestant churches throughout the world united with us a few months ago in commemorating the Revocation of the Edict of Nantes. It has appeared to us that one of the most appropriate as well as most useful memorials of the faith and sufferings of our fathers would be to erect a house of worship at Charenton, where the Huguenots of Paris had a large and celebrated "Temple," that was then levelled to the ground. There is again a community of believers, belonging to the Reformed Church, in Charenton, but they have no suitable place of worship. They have subscribed liberally, and have been helped by their fellow Protestants in France. It is in order to complete the necessary sum that my friend and colleague, Pastor Pélissier, is now making an appeal to our brethren in England.

Will you allow me to commend the cause to them through your columns? May it not be truly said, of our persecuted fathers, that "the diminishing of them was"—in more senses than one—"the riches of the nations," and will not many, more especially among their own descendants, be glad to acknowledge their indebtedness by contributing to this resurrection of a "second temple" after two hundred years?

Help may be directed to M. Pélissier, at the Reformatory and Refuge Union Office, 16, Charing-cross, London; or 13, Avenue Daumeuil, Vincennes, Seine, France.—Yours fraternally,

THEO. MONOD.

36, *Boulevard Henri IV., Paris.*

P.S.—If other papers would kindly take notice of this appeal, they would be doing us a favour, and helping us to do "the right thing at the right time."—TH. M.

SOLDIERS IN SECUNDERABAD.—In THE CHRISTIAN of May 6 there were a few notes regarding the Lord's work in this station among the soldiers. They have a walk of three miles from their barracks to the native church, but the distance does not hinder their attendance. The foundation-stone of a Soldiers' Institute was laid here last month, when many were present. The walls are now rapidly rising, and there is every prospect of the building being opened within three months. The Lord be praised for all his goodness to us here. A CHRISTIAN SOLDIER.

Secunderabad, May 31.

MR. WILLIAM NOBLE IN NEW ZEALAND.

FROM reports recently received from New Zealand, we learn that Mr. William Noble arrived at Auckland from Honolulu on Sunday, May 9, when he was warmly welcomed by the President and officers of the Gospel Temperance Mission, and other gentlemen. He commenced his mission there on the evening of the same day, when he delivered an earnest and stirring address in the Theatre Royal, under the auspices of the Y.M.C.A. The following week he conducted services in Mr. Spurgeon's Auckland Tabernacle, and the Pitt-street Wesleyan Church. A series of meetings followed in the Theatre Royal, and on May 27 a General Convention of Christian Temperance Workers was held in the Tabernacle, when addresses were given by Mr. Noble, and several ministers and gentlemen.

The Leader (Auckland), referring to Mr. Noble's work there, says: "No opportunity has been lost by him—at early prayer-meetings, at mid-day meetings to women, at Sunday afternoon assemblies of children, at Sunday evening evangelistic services at the theatre—to impress the soundness of his mission and the truth of the Gospel upon his hearers. And surely he has done a great deal of good. How many have joined the temperance cause during the fortnight we are not in a position to say, but the result of his visit will be felt far and wide in other ways than signing the pledge. Men will be led to think of the evils of the drink question who never gave it attention before; mothers and fathers will be led to keep their children from temptation; and there will be a more united feeling among Christian temperance workers."

Want of space prevents us from giving detailed reports of these interesting meetings, but we rejoice to know that Mr. Noble has had such a good reception, and has been so successful in the interests of the temperance cause in "Maori Land."

◆

TEMPERANCE FESTIVAL, NEWCASTLE.

THE fifth annual temperance festival on the Town Moor, Newcastle-on-Tyne, last week, was favoured, as on former occasions, with the most brilliant weather. This great temperance gathering is held on the ground on which the races took place, previous to their removal to Gosforth-park, a little distance northward. Wednesday is the "great carnival of the North," though, thanks to the institution of this festival, to the great majority of the people it is so under widely different circumstances and influences.

On Wednesday afternoon, at a meeting presided over by Mr. W. D. Stephens, the Bishop of Newcastle, Rev. Albert Bishop (Wesleyan), the Mayor of Newcastle, the Vicar of Newcastle (Canon Lloyd), and Rev. A. S. Wardropper gave brief addresses.

The various games and sports were entered into with much zest. The treat to 3000 "street arabs," who had a special feast of bread and milk *ad libitum*, and little games of their own, was a deeply interesting feature of the day. There was a Salvation Army platform and several temperance stands on the ground on both days. On the "Central Hall" platform a gambling table was conspicuously placed, and utilised for the taking of pledges, &c., and it appeared that it had been seized by Rev. W. J. Townsend whilst in active operation, and carried bodily away in the face of the baffled gamblers. After this another seizure was made by Mr. Stephens, and one of the men handed over to the police, so that the ground was speedily and vigorously cleared of the gambling fraternity.

On Thursday the weather was again most delightful, and everything went agreeably and happily. The Temperance Festival Association may be congratulated on the great success that attended their efforts in promoting a movement which undoubtedly has exercised a most beneficial influence in this populous community.

REV. C. J. WHITMORE, author of "Herrings for Nothing," "Tit for Tat," &c., will be glad to arrange for sea-side work during August. His address is 38, Caversham-road, London, N.W.

BAPTISM OF JEWS.—At the Conference Hall, Mildmay, on the Sunday evening after the Conference, a deeply-interesting sight was witnessed in the public baptism, by Rev. John Wilkinson, of two sons of Israel, who, upon very clear and satisfactory evidence of conversion, desired to be admitted by baptism into the Christian Church.

A MOTHER AND HER SON.

A LOCAL paper publishes a sketch of the late Mr. W. Brooks, of Wellington, Somerset, written by Mr. D. C. Fox (a gentleman whose name and family are held in high esteem, and who was closely acquainted with Mr. Brooks' work from the time he took up his residence in Wellington until his death):—Mr. William Brooks was born at Moorwinstow in 1812. His mother was a remarkable woman of whose life-work an interesting and instructive memoir has been published by Messrs. Morgan & Scott, under the title of "A Handmaid of the Lord." Mr. Brooks was engaged in business for about twenty years at Chumleigh, Devon, during which time he was an earnest local preacher and tract distributor. In 1856, in response to an invitation from the committee of the Wellington Town Mission, he became their first missionary, which post he has faithfully and successfully filled to the present time, winning and retaining the confidence and esteem of Christians of all denominations. Mr. Brooks' first work was to supply every house in the town with a copy of the Scriptures, and to induce the people to attend a place of worship and send their children to Sunday-schools. Several times, when he found a number of children too ragged and neglected to go to school, he took a room in the district and taught them for weeks or months, until by degrees the parents were induced to clothe them, and they were drafted to the regularly established schools.

The inns, public-houses, and lodging-houses of the town, travelling shows and circuses, regiments of soldiers on the march, the markets and fairs, the aged and infirm, all bore witness to his devoted and zealous love of souls.

He found several houses of ill-fame in the town, which were all closed through his influence, and up to the time of his last illness were never re-opened. He sought out the fallen, and either restored them to their friends or placed them in homes where they might regain their lost position in society, and return to the Father in heaven who was thus seeking his lost sheep. He first discovered the spiritual destitution in the neighbourhood of Clayhidon, where he held cottage meetings, and was the means under God of founding the Mission there which has since assumed such great proportions under the influence and labour of Mr. George Brealey and his son and other helpers. He found Westleigh spiritually neglected, in consequence of which the town Mission maintained a missionary there for many years, at last handing over the station, with a nicely appointed chapel and congregation, to the East Devon Association. He commenced the Mission at West Buckland which his son has since carried on with so much success. In Barnstaple and other towns of North Devon which he visited during his holidays, he was the means of establishing Scripture readers, female missionaries, or Bible colporteurs, to carry the light of God's truth into dark neighbourhoods.

He has now received his reward, and resting from his labours his works follow him, but his active influence and wide-reaching sympathies will no longer be felt amongst us. May his example stimulate those of us who remain to more earnest self-denying work for our common Master, who has told us that inasmuch as we render any loving service to the weakest of his disciples, we do it unto Him.

CHILDREN'S OPEN-AIR SERVICES.—The first of a series of these services was held on Tuesday, June 28, on the site of the proposed "Jurston-street and Shaftesbury Memorial School," Charles-street, Westminster Bridge-road, S.E. About 150 of the very poorest children of the neighbourhood were gathered together, and an earnest address was given by Mr. E. Hughes, Superintendent of the school. The little ones seemed greatly to enjoy this novel meeting, which it is hoped may be continued bi-weekly until building operations are commenced. Funds towards this object are urgently needed, and will be thankfully received by Rev. Newman Hall, Christ Church, Westminster Bridge-road. The school is at present carried on, under most unfavourable circumstances, in a badly-ventilated hall, at 24, Lower Marsh, formerly occupied as a penny gaff.

Notes and Comments.

NEXT week we shall give a portrait and sketch of Dr. Andrew Bonar, of Glasgow.

A correspondent in South Africa writes to us, urging that at the British and Colonial Temperance Congress, to be held in Princes' Hall, Piccadilly, on July 14—16, some suitable day should be set apart to be observed as a day of earnest and united prayer for blessing on all temperance workers and their work. Such a call to prayer our correspondent thinks would be a grand manifestation of unity among Christians the wide world over, and might bring about good results, such as cannot be estimated. We commend the excellent suggestion to the conveners of the Congress.

A general and widespread interest is awakened throughout the North and West Highlands of Scotland in connection with Dr. Somerville's evangelistic tour in those districts. He hopes to begin about July 11, and has resolved to take the western division of the Highlands during autumn, leaving the eastern district, where railway communication is available, to be taken up later on. Many will follow the venerable Moderator of the Free Church in his mission with deep interest, and there will, doubtless, be much earnest, believing prayer offered on his behalf.

It is to be feared that the troubles in Madagascar are not at an end. We read in the Paris correspondence of *The Daily News* :—

> *Le National*, in noticing the obstacles which beset the Resident-General in Madagascar, says that it will not do for France to neglect them. Madagascar is not only a splendid stepping-stone on the route to India, but a necessary link in the chain of possessions with which France is girdling Africa, and has partially girdled that continent. *Le National* says that if the Hovas negotiated because no longer able to fight, it does not follow that they are conquered. It hopes that M. de Villers will keep his eye upon the agents of the London Missionary Society, who, the writer assures us, "will, under the pretext of religious zeal, leave no stone unturned to oust the French." At the same time he should not ignore their acquired influence, or absolutely favour the Catholic missions. Freedom of religion should be assured to all. *Le National* seems to forget that under the Patrimonio Treaty M. Myre de Villers has no right to meddle with questions of home policy.

So long as French agents do not interfere with their freedom of action, France has nothing to fear from the agents of the London Missionary Society, any more than the French Republic itself has cause to fear from the workers of the McAll Mission in Paris and Marseilles.

The country is again in the thick of a General Election. Our lines, happily, lie outside the bounds of party politics. We deal with principles, not with partisans. So we feel no obligation or inclination to point out to our readers for whom they should vote; but there are two things we should like to say. The first is, Do not cherish great expectations of the benefits that may be derived from a new Government. After the Reform Bill was passed, the most absurd hopes of advantage to be received were entertained. Some went so far as to think that gold was to be gathered like "stones of the brook." These delusive anticipations come back, in a greater or less degree, with every election. They take their rise in the proneness of men to believe that well-being is to be secured by institutions rather than by individual conduct. The folly of such a belief, is seen on reflection.

The second thing is: Avoid the tendency to exalt policy above principle. That tendency is the curse of modern politics. It undermines the righteousness which exalteth a nation, and lowers the standard of thinking and acting. Bring every word and deed to the touchstone of truth and right. Keep your hands clean and your consciences pure. Avoid the slavish adherence to party which clouds keenness of mental vision. Some men get a set of opinions so engraven on their minds that they act as if these opinions were their beliefs. It is pitiful to hear such men say, "I believe this or that," while at the time their belief is not the fruit of honest conviction, but the result of their being tied to the apron-strings of a political leader or faction. "The truth shall make you free."

> He is the freeman whom the truth makes free,
> And all are slaves beside.

Servants of Jesus Christ should rejoice in an unfettered freedom to think and do the right. They do not bend to human opinion, but to Divine truth, and so they enter into the larger liberty of Christianity.

The Peace Society has issued a manifesto to electors, calling their attention to the duty of pressing on Parliamentary candidates the claims of a policy of economy and pacific non-intervention. It is not likely that the cause thus advocated will in the present contest meet with due consideration. Yet none the less do "Peace, Retrenchment, and Reform" deserve a prominent place in practical politics. The country groans under heavy burdens imposed by the maintenance of an army and a navy for war. So long as wars go on, taxes must go up. It is surely high time, after nineteen centuries of Christianity, to consider whether the Gospel of Jesus Christ does not offer a better method of settling quarrels than by the sword, and whether the money made by honest toil could not be spent in a more profitable way than in killing those who happen to offend us.

The extension of the franchise has now put power into the hands of the people. They have felt the pinch of war-taxation too severely to ignore the claims advocated by the Peace Society, and they know the principles of Christianity well enough to understand what course should be pursued by a nation which professes to follow the Prince of Peace. Let them exercise their power by sending a strong Peace Party to Parliament, and supporting it with all the force of hearty co-operation.

The report of the Mansion House Council on the dwellings of the people deserves the careful study of every Christian in London. It reveals a state of matters which is little short of a national disgrace. The condition of the houses of the poor in some parts of the Metropolis is so disgusting that we shrink from giving a detailed description of them. We think we have said enough when we express the belief that they are better fitted for pig-styes than for human abodes. The Vestries are responsible for this crying evil, but they will not be roused to a sense of their responsibility till the voice of public indignation is lifted against them. It is the interest of some of their members to let things remain as they are, because their purses are filled by the money wrung from the tenants of these miserable houses. Personal gain blinds men in the presence of a wrong; but their eyes must be speedily opened. We hope that every lover of his kind will do all that in his power lies to remedy this grievance, and see that the existing laws are put into execution.

The Committees in connection with the Council have done good work. At an expenditure of less than £1000 they have dealt with 6000 cases during the past year, and they have stirred up the Vestries to some attempts at reform. Their hands should be strengthened. The golden rule makes it imperative for every follower of Christ to do unto others as he would be done by himself. Those in comfortable homes should be filled with a great pity for unfortunates doomed to dwell in insanitary abodes, and never rest till full justice is measured forth to brethren whose poverty is preyed on by the rich.

Bishop Ryle, in a recently published sermon, preached at Winchester Cathedral, on "The Rights and Duties of Lay Churchmen" (*William Hunt & Co.* 6d.), strikes a very direct blow at one phase of Popery in Protestantism—the idea that the clergy are the Church. He abundantly proves his position from the New Testament, and quotes the learned Bishop of Durham, who says :—

> The sacerdotal title is never once conferred on the ministers of the Church. The only priests, under the Gospel, designated as such under the New Testament, are the saints, the members of the Christian brotherhood.

Bishop Ryle is convinced "that the prominent position occupied by the laity in those Primitive Communities was the grand secret of their undeniable strength, growth, prosperity, and success."

The following are remarkable words to be spoken by a bishop from the pulpit of a cathedral :—

> Lifted above their due position, the English clergy have always been inclined to sacerdotalism, priestism, self-conceit, and an over-weening estimate of their own privileges and powers. Fallen below their due position, the English laity, with occasional brilliant exceptions, have taken little interest in Church matters, and have been too ready to leave everything ecclesiastical to be managed by the clergy. In the meantime, for three centuries, the Established Church of England has suffered great and almost irremediable damage.

Bishop Ryle goes on to consider how this state of things is to be remedied. He says, "such doctoring as 'lay co-operation' will not heal the wounds of Zion," and pleads for "the mighty principle that nothing ought to be done in the Church without the laity, in things great or in things small."

In the early days of the revival which began in 1859, the distinction between clergy and laity was itself repeatedly shown to be invidious and unscriptural. It is not, however, in the Establishment alone that the liability exists to regard the ministry as solely responsible for the well-being of the Church, with the inevitable result that duty and responsibility are shirked by the people. It is very natural for a minister to wish to see the prominent members of the church in their pews twice a day; but it would be more spiritual to urge them to spend one part of the day, at least, in imparting to others what they have learned. The diligent workers and the liberal givers in many churches are not a fifth, often not a tenth, of the membership, and one great cause of this, as well as one chief part of the remedy, is well pointed out in Bishop Ryle's sermon.

It has frequently been said that one of the best results of foreign travel is that of making people more tolerant, and it is true that in many cases such an effect is a desirable and beneficial one. There is, however, always the danger of failing to distinguish between toleration for those who

The Christian.

July 8, 1886.

CONTENTS.

Rev. Thomas Champness (With Portrait) 1
At Home to the Poor 2
Coincidences in Life 3
Bible Studies.—21 3
The Mildmay Conference 4
For the Young 6
Mr. Hammond in Stockholm 7
Medical Mission in Cairo 7
Poetry—Mother and Son 7
Mr. George Soltau 7
Pioneering in South Africa 8
A Farewell to Missionaries 8
A Camp Meeting in South Africa .. 8
Evangelisation in Germany 9
Mr. W. Noble in New Zealand 9
A Mother and her Son 9
Notes and Comments 10
Poetry—The Captain's Watch 12
Y.W.C.A. Holiday Department 12
Temperance Notes 12
How to Conduct a Prayer Meeting..13
The New Abolitionist Congress 13
Continental Notes 14
Letters to the Editor 15
A Philosophical Study of Man 15
Southport Holiness Convention 15
Notes on Daily Readings........16

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R. W.—The Men's Bible Class and that for Women are conducted in different rooms at 8.30 every Friday evening. We shall be glad to see you and your friends.

M. L.—Yes, we find it difficult to conduct so large a work in so small a building, but we have to praise the Lord for the great encouragement He gives to us every day.

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Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
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Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

THE GENERAL ELECTION and the Sunday Question.—Determined efforts are now being made in the most influential quarters to introduce the "Continental Sunday." Electors, write to the Candidate you wish to vote for, and tell him that you will be glad to promise your vote if he will promise to vote against the opening of Museums, &c., on Sundays.—Working Men's Lord's Day Rest Association, 13, Bedford-row, London, W.C. Charles Hill, Secretary.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement. — For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

ST. ANNE'S MISSION RAGGED SCHOOL, Three Colt-street, Limehouse.—Day in the country for 200 poor children. Will kind friends help?—Donations thankfully received by Rev. J. H. Haden, 47, Piggott-street; or by J. Piper, 35, Henry-street, Limehouse.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work by two years' curriculum. Ladies so desirous may attend midwifery course and cases alone.—Dr. Griffith, Hon. Sec.; Treasurer, G. J. Green, Esq., London & County Bank, 3, Victoria-street. Funds urgently needed.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Clapham (Park-crescent Chapel Room), Thursdays, 7 p m.

Postal address, Salcluthe Lodge, Southgate, N.

LADIES' INDUSTRIAL SOCIETY, 11, Lower Porchester-street, Hyde-park. — The object of this Society is to assist needy gentlewomen in disposing of their work. Terms of membership, 5s. per annum.—For rules, apply to Manager. No Church work undertaken.

VOLUNTARY WORKERS of Gee-street Mission, Goswell-road, earnestly solicit funds to take the poor for a Day in the Country. Subscriptions thankfully received by the Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. Barclay, 54, Lombard-street; A. J. Viewag, 82, Wood-street, Cheapside.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. Fleming. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas

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EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no over-working countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years.—C. H. Spurgeon.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds.—For prospectus of Ladies' School apply to Miss Shawe; of Boys' School to the Rev. W. T. Titterington.

PREPARATORY SCHOOL and Kindergarten, for Day Pupils and Boarders. Systematic training for public schools. Christian home care.—Principal, Miss Parker, M.C.P., Redcliffe Lodge, Fawcett-street, South Kensington. Prospectuses forwarded.

WESTON-SUPER-MARE. — Preparatory School, for the Sons of Gentlemen. Good teaching. Home care; most healthy situation. Good references.

Principals, Highfield, Queen's-road.

PARIS. — Visiting Governess, disengaged Mondays. First-rate music, singing, painting, languages, literature, Shakespearean readings, natural science, &c.—Z. Z. Z., Boddington's Library, Notting-hill-gate, W.

DÜSSELDORF ON THE RHINE.—Mrs. Haas, 34, Grafenberger-strasse, receives ladies in her family. Liberal table, home comforts. Best opportunity to study Conserv. music, painting, and German. Highest London reference. Terms moderate.

CARLYLE HOUSE LADIES' SCHOOL, Warkworth-street, Cambridge. — Comfortable home. Christian training. Thorough English and accomplishments. 27 to 30 guineas. No extras.—For prospectus and references address Principal.

HIGH-CLASS SCHOOL.—Mrs. J. Stancomb, assisted by her daughters, resident foreign governess, and visiting masters, receives a limited number of young ladies. The school is commended to Christian parents desiring for their children careful instruction and training, with domestic comforts. Large house and garden. Elevated situation. Entire charge taken of children from abroad. Prospectus on application.

Greystone, Yeovil.

EDUCATION.—Two Ladies, experienced, recommended by good families, seeking to establish connection, offer happy home, motherly care, country advantages, superior education, to children of parents desiring true Christian training. Languages speciality. Terms moderate.

Beta, Clarendon-street, Spring-bank, Hull.

HIGH-CLASS SCHOOL FOR LADIES.—Assisted education for the daughters of the clergy, orphans of professionals, and others who from adverse circumstances are unable to secure the educational advantages befitting their position in society. Two appointments will be made for September. Well-known referees. By letter only.—Directress, care of Mrs. A. T., 5, York Crescent-road, Clifton, Bristol.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen.—Miss Penn receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. Dixon, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

TEIGNMOUTH, SOUTH DEVON.

Head Master: The Rev. R. D. Maxwell.

Coombe Vale School. One of the healthiest situations in England. Noted for its very successful training of delicate boys. Particulars on application.

GOVERNESS, long experience, cheerful, fond of children, seeks an engagement. Advanced English, French, German, music, object drawing, painting.

Beta, Sawyer, Watchmaker, Widcombe, Bath.

A YOUNG ENGLISH GOVERNESS, with two certificates, wishes appointment in Evangelical Protestant family, or school, in France. She teaches English, French, German, Latin, music (piano and violin), and drawing. Small salary. Highest references.
M. A. B., Mrs. Walker's, Tract Depôt, Plymouth.

A LADY DESIRES to place her daughter, educated at High School, and two and a half years in Germany, accomplished, energetic, and capable, in a truly Evangelical School in England, on mutual terms. Highest references.

E. F. M., Religious Tract Depôt, Plymouth.

A DAILY RE-ENGAGEMENT wanted, in a family, to teach good English, conversational French, music, German, and drawing, to pupils from 10 to 17.

Miss A. G., 17, Wickham-road, St. John's, S.E.

RESIDENT ASSISTANT MASTER, Christian man, good teacher, wanted in September, in a private school on South Coast.—Address, with full particulars and references, Delta, care of Messrs. Whiting, 30, Sardinia-street, London.

A CHRISTIAN LADY wishes to receive into her country home twelve young Ladies to receive a thorough education, including languages and accomplishments, and also to be systematically trained in light household duties and cooking. Inclusive fee, 12 guineas a term, payable in advance.—W. L. O., care of Housekeeper, 18, Rose street, Newgate-street, E.C.

PARIS.—Pension de famille (protestante), de Mlles. J. Arnavon et Tailleur. Beautiful house, nicely situated, near Arc de Triomphe. Sunny rooms. Good opportunity for speaking French. Lessons if required.—40, Rue Copernic, Place Victor Hugo.

PROTESTANT EDUCATION IN PARIS.—The 1st October, Mines Byse and Ellaby remove from 101 Boulevard Malesherbes, to 11 rue Eugène Flacnat. The new habitation has a large garden. Miss Ellaby will be in London 10th July.—31, Brook-green, W.

MUSIC.—A Lady requires for next term, an engagement as Music Teacher in Ladies' college or school. (Nonconformist preferred.) R.A.M., Local pianoforte and harmony certificates. London or suburbs.

N., Bathurst, The Grove, Highgate-road.

HOLIDAY ENGAGEMENT. — A Lady wishes to recommend her Junior Governess (aged 20), to assist in the care of a family. Accustomed to little boys. Kind, active, and thoroughly trustworthy.

L. C., Highbury House, St. Leonards.

A YOUNG GERMAN LADY wishes to meet with a holiday engagement, for August and part of September.—Miss Grein, 4, Glebe-place, Paradise-row, Stoke Newington.

HOLIDAY ENGAGEMENT, in any capacity, by a Governess in boys' school. Very fond of children, good needlewoman and manageress. Children's plain dressmaking. Excellent references.

Marie, Diprose's Library, Lower Tooting, Surrey.

A YOUNG LADY desires a re-engagement as Governess in a school. Cambridge and Teacher's certificates. English, French, German, Latin, music. Salary £40.

E. C., Fair View, 89, Cazenove-road, London, N.

YOUNG GOVERNESS (20), Junior and Senior Cambridge certificated, desires re-engagement. Three years' experience. Thorough English, advanced arithmetic, grammatical French and German, elementary Latin, music, drawing, and needlework. £30. Also several superior German Nursery Governesses desiring re-engagements. — Mrs. Hooper's Home and Institute, 36, Compton-terrace, London, N.

HEALTH AND EDUCATION among the Surrey Hills.—Christian Home School for Young Ladies, conducted by Miss Shrimpton and Miss Butler Geeds. Preparation for Public Examinations.—Chertsey House, Red Hill.

Appointments, Situations, &c., Wanted.

JUNIOR PARTNERSHIP with another Christian, wanted by a Christian Gentleman; or a position of trust leading to a Partnership.—Mr. William Green, Bishopswood House, Highgate.

SECRETARYSHIP TO PHILANTHROPIC SOCIETY. — Collegiate Gentleman, late practising accountant, now lay pastor of Christian church, requires above, with about £50 annually, to augment present income. Kindly inform of opening in confidence to

Secretary, 8, Portland-place, Lincoln.

AN EDUCATED MAN, of active habits, and in good health, aged about 60, requires employment in connection with the Temperance cause. Would accept a nominal salary if board and lodging were provided.—R. A. S., Messrs. Knight & Co., 12, Abchurch-lane, London, E.C.

MISSIONARY or Commercial Employment wanted, by young man. Clerkship, &c. Has mercantile experience. Or would be glad of Missionary work of any kind. Good organiser. Earnest, successful worker. Good testimonials. Frederick, Box 2,726, Sell's, 167, Fleet-street, E.C.

AS MISSIONARY, or any work for the Master. Object, to win souls. Discharged Soldier. Been at work among soldiers last nine months. Good recommendation.

F. W., Soldiers' Institute, Stonehouse, Plymouth.

HOME.—Lady (26) with experience in teaching, active, domesticated, good reader and correspondent, would give her services in return for comfortable home, laundry and travelling expenses. School or family. High references.

Miss Walby, 29a, Brunswick-square, W.C.

REQUIRED, a situation, as Useful Companion to a Christian Lady. Thoroughly domesticated.—F. H., Sea View Cottage, Guilford Battery, Dover.

A LADY WILL GIVE her services as Companion or Housekeeper to a Lady. Musical and domesticated.—Mrs. A., care of Miss Cooksey, Stationer, Cinderford, Glo.

A LADY DESIRES an engagement as Useful Companion to an elderly Lady. Is thoroughly domesticated, an abstainer, and Dissenter.—T., 14, Broughton-road, Albion-road, Stoke Newington.

WANTED BY MAN, WIFE, AND DAUGHTER, management of Coffee Palace, or any place of trust. Christians and total abstainers. Having had good experience for the past nine years, can forward good testimonials.—H. R., care of A. Maddox, Seed Warehouse, Ledbury.

A YOUNG LADY desires position as Lady's or Mother's Help. Used to and fond of children, domesticated, and total abstainer.—X. Y. Z., care of W. Camfield, Stationer, Camberwell-road, S.E.

UNDER-MATRON, or Housekeeper to a widower, or in a house of business. Good manager, economical, very trustworthy. Excellent references. Willing to help in light work.—M., 36, Bloomsbury-square, W.C.

HOUSEKEEPER to Gentleman where girl is kept, useful Maid to elderly Lady, or any place of trust. Age 35. Two years' good reference.—E. M., Waldron House, Grove-hill, Tunbridge Wells.

RE-ENGAGEMENT wanted, by an experienced Lady, as Housekeeper, useful Companion, or Governess to young children. Good references. No agents.—Miss Pegg, Rushing Wells, Barkway, Royston, Herts.

LADY OR GOVERNESS-HOUSEKEEPER.—Engagement desired by well-educated Widow (38). Thoroughly experienced. Fond of, and used to children. Churchwoman. Moderate salary. Highest references.

F., 7, York-buildings, Weymouth.

HOUSEKEEPER.—A Lady who has had long experience in the management of a house, desires engagement. If required, would give educational assistance. Unexceptionable references.

W. A., 1, Stockleigh-road, St. Leonards-on-Sea.

RE-ENGAGEMENT as Nursery Governess, Mother's Help, or superior Nurse. Experienced. Thoroughly fond of children. Conscientious, cheerful, active, and willing.—M., 1, Mount-terrace, Chapel Allerton, Leeds, Yorks.

AS GARDENER. Good single-handed, or where others are kept. Eleven years' practical experience. Could manage stock. Age 25. Married when suited. Christian.

F. D., Cottage, Russell-road, Kensington.

COACHMAN. Married. Age 35. No family. Single or pair. Knows town. Country preferred. Thirteen months' good character.

Elmes, 138, Caledonian road, N.

AS COACHMAN, by Christian man. Married, aged 27. Four years' personal character. Willing to be generally useful.—H. S., 1, Whiteley-villa, Barnfield-road, Upper Norwood.

AS COACHMAN in a quiet country family, where a pair of horses are kept. Well recommended, and a good character previous. Married, age 28. Abstainer.

T. D., 152, Oakley-street, King's-road, Chelsea.

WILL ANY LADY OR GENTLEMAN find employment, as thorough indoor Manservant, for a respectable man, who understands butler's duties. Can attend on an invalid. Town or country. Height 5 ft. 10 in. Highly recommended.—D. T., 8, Stonefield terrace, Islington, N.

WANTED TO PLACE a youth, 16, tall, good appearance, as Page in gentleman or nobleman's family. Has had no experience Highest references.
M. H., 4, Canton-place, Snells-park, Edmonton.

REQUIRED, by two Sisters, light employment of any kind. Comfortable homes chief object Highest references.
A. C., 33, Waddon New-road, Croydon, W.

A LADY CAN highly recommend a Nurse, who has been for many years in the family. A Christian, total abstainer, very kind to children; would be invaluable for a lady's first baby. Town preferred.—Mrs. W. D. Anderson, The Ferns, Frognal, Hampstead.

SITUATION WANTED by a German, aged 20, as young Ladies'-maid, Needlewoman, or Nurse. Decided Christian, abstainer, quiet, and well recommended.—Y. W. C. T., 1a, Coleridge-road, Seven Sisters-road, London, N.

DRESSMAKERS (with good references) sent to Ladies' own houses.—Miss Hall, Y. W. C. A. Business Agency, 101, Mortimer-street, Regent-street, W.

A LADY WISHES to recommend her Nurse, aged 19, who has been with her three years. She is steady and trustworthy, and is capable of undertaking the charge of a baby or young children.
Mrs. Piper, Willoughby House, Hammersmith.

UNDER NURSE.—A Clergyman's Wife wishes to obtain a situation as above for a girl of 19. Been in service some years in a clergyman's family.—Mrs. Sharpe, Marham Vicarage, Downham, Norfolk.

YOUNG PERSON seeks a situation as Under-Housemaid or Under-Nurse. Not been out before. Willing to learn. Dissenter. Age 19. Wimbledon preferred.
M. B. R., 68, Graham-road, Wimbledon.

AS GOOD PLAIN COOK where kitchenmaid is kept. Two years' good character. —A. E. Pinchbeck, Brantingham, Brough, Yorkshire.

WILL ANY LADY take a girl who is trying to regain her character. She has been out before, and is suitable for second servant in a small establishment.—Miss Mackrell, 27, Blakesley-street, Commercial-road, E.

A LADY SEEKS situations for two young women, who have lived with her for eight months, one as Under-Housemaid, the other as Kitchenmaid.—Mrs. B., Clare Lodge, Red Hill.

A LADY SEEKS a situation for a healthy person, aged 22. Seven years' character general servant. Preference given where a second is kept. Occasionally she has a slight fit. Abstainer.
M. S., The Green, Feltham, Middlesex.

A LADY IS ANXIOUS to get a situation with a Christian family for a Coachman, or Coachman and Gardener.—Y. Z., Taunton.

Appointments, Situations, &c., Vacant.

ASSISTANT EDITOR for a high-toned Christian journal.—Apply by letter, A. P., Housekeeper, 13, Rose-street, Newgate-street, E.C.

A MAN AND HIS WIFE (without children) wanted, by third week in July, to manage a Coffee House and Dining Rooms. The house has bed-rooms, a large club room, and stables. Total abstainers, and experienced preferred.—Apply, with testimonials, to Secretary, Lancaster Coffee House, Fakenham, Norfolk.

COFFEE PALACE. — Thorough trustworthy, active, Christian man wanted, to take charge of lodging department, and assist in the bar. Must be single. Abstainer, and very reliable.—Manager, 1, Newton-street, Holborn.

AN EARNEST CHRISTIAN SINGLE MAN wanted, to travel with a Bible carriage. Good salesman. Able to preach and sing, and can drive and manage a horse.
John Denning, Ingles-road, Southsea, Hants.

LADY HELP wanted at once, to take charge of children, teaching one English and music. No nurse kept. Reply with references,
X., 15, East Parade, Goole.

A TRUSTWORTHY NURSE wanted, for three young children, youngest 13 months old. Apply by letter, stating wages, and giving references, to Mrs. Mainwaring Robinson, The Grey House, Watford, Herts.

A TRUSTWORTHY PERSON wanted, about 25, as Nurse. An experienced Mother's Help not objected to.
Mrs. M., 25, Penton-street, Pentonville.

YOUNG LADIES' MAID required. Good dressmaking. Some light housework.
Mrs. Buxton, Easneye, Ware.

WANTED, IMMEDIATELY, in gentleman's family (country), a Christian Nurse (over 24). Three children, seven and three years, and one month. Assistance given. Must be strong, and thoroughly understand infants.
Mrs. Graham, Goring, Sussex.

EVANGELISTS WANTED.—Young men, single, or with small families only, with burning love for God and for souls, to devote their lives to the work of the Lord.
Miss C., 4 Campden-hill-terrace, Kensington, W.

WILL ANY LADY recommend a superior Christian Nurse, about 20, for a little girl over four years old. Must be cheerful, good tempered, anxious to please, neat and thoroughly trustworthy, and a good needlewoman. An abstainer preferred. Wages according to qualifications.—Mrs. Randell, Lugano, Lansdowne-road, Bournemouth.

CAN ANY LADY recommend young Servant, trustworthy, good-tempered, fond of children, good needlewoman, who would make herself generally useful? Protestant family in Paris. Good home. Moderate wages. —Madame Riedek, 7, Rue de la Muette, Maisons Laffitte, Seine et Oise.

A LAUNDRY-MAID wanted, in a Clergyman's family, to help in house-work to fill up her time.
Mrs. Lawe, Fosbury Vicarage, Hungerford.

LAUNDRY-MAID (second) wanted at once. Must be strong and active, not under 20. Total abstainer; and a good washer and ironer.—Mrs. Tucker, Pavenham, Bury, Bedford.

A RESPECTABLE YOUNG WOMAN wanted, as Plain Cook, who would not object to assist in housework. All found except beer; one other servant kept.
J. J., Lyndhurst, Harrow-on-the-Hill.

GOOD PLAIN COOK wanted, about second week in July. Wages £18. Also a **HOUSE AND PARLOURMAID.** Wages £14. Must be Christians, and abstainers preferred.
M. D., Rock Mount, Tunbridge Wells.

WANTED, AT ONCE, for Worthing Home of Rest, a good Plain Cook. Must be a Christian and abstainer. Four kept. Wages £18 to £20, and laundress.
Mrs. Fooks, Rutherford Lodge, Worthing.

GOOD GENERAL SERVANT, in a northern suburb of London.—Apply by letter, M. E. G., 13, Rose-street, Newgate street, E.C.

A MIDDLE-AGED woman of religious principle, as General and confidential Servant wanted, in a small family of three ladies, one of them aged. Good wages.—Apply Friday or Saturday between 5 and 9 p m.
3, Grotes-place, Blackheath, S.E.

A RESPECTABLE WOMAN wanted, to wait on an invalid Lady, and do a little light housework. Must be strong and good tempered. —Mrs. H., St James's Vicarage, Tavistock-road, Croydon, Surrey.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian. Tariff on application.

LONDON.—To Tourists, Families, &c.—Bed, breakfast, attendance, 3s.; two, 5s. 6d. Tea, 10d. Cab fare, 1s., from Euston, St. Pancras, and Holborn Viaduct. Six minutes' walk from King's Cross. Testimonials from Dr. and Mrs. Baedeker and Captain Kearney White, and 1,000 others.—1, Granville-square, King's Cross-road. Note address.

BOURNEMOUTH. — Southgate, West Cliff.—Private Apartments; Board if required. Central and bracing situation. Near the sea, pier, gardens, and churches. Private grounds; south aspect. Beautiful and extensive views. This well-known establishment is highly recommended for comfort and general excellence combined with moderate charges.
D. C. Whyte, Proprietor.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58 Old Steine

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens

HARROGATE. — Beech Wood private Hotel and Boarding-house, Queen's-road. Pleasantly situated in its own grounds. Good house, with private apartments in connection. Lawn tennis, billiards, and stabling.
Miss C. Lord.

WORTHING HOME OF REST for Christian Workers of both Sexes.—Close to sea; with garden. Liberal table and home comforts. Terms from one to two guineas.—Lady Superintendent, Rutherford Lodge, Worthing.

THE SUMMER HOLIDAYS.

C. F. CARPENTER'S HEALTH RESORT,

BISHOPS TEIGNTON, near TEIGNMOUTH,
ONE OF THE MOST BEAUTIFUL SPOTS IN SOUTH DEVON.

Sea and Moorland Air. Extensive Private Grounds. Lawn Tennis. Boating and Fishing. First-class Baths, including good Turkish. Carriage and Pair for the use of visitors. Teignmouth nearest station.

ROTHESAY, Scotland.—House of Rest and Hydropathic Establishment for Christians. Summer terms, for board, lodgings, and baths, from 27s. 6d. per week. — Prospectus containing particulars, from Colin Campbell, Argyle Lodge.

HOME OF REST, Ripley Cottage, Bewdley, Worcestershire, is open to young ladies in business, &c., needing change and rest. Board and lodging, 8s. per week. Lovely grounds thrown open near. Particulars from the Matron.

NEUCHATEL.—An English Resident Physician would receive one or two Boarders into his family. Medical supervision if required. —Doctor J. W. Macquillan, Surville, 13, Les Parcs, Neuchâtel.

TO CHRISTIAN WORKERS.—A Mission Hall, situated in one of the healthiest villages on the south coast of Devon, to be Sold, in consequence of the owner having left the neighbourhood. The building (which will seat about 300) is lofty, brick-built, with hollow walls and slated roofing, and is well ventilated. The hall will only be sold for the Lord's work, which has been, and is being, greatly honoured therein. —For further particulars,
W. T., Brooks Hall, Ipswich.

HOME FOR IMBECILES.—The Widow of a physician, long accustomed to the care of imbecile patients, has vacancies for one or two young gentlemen. Home comforts, with medical attention ensured.
N., Colville, Thurlow Park-road, West Norwood.

BOURNEMOUTH. — Comfortably furnished drawing-room, and two bed-rooms on one floor. Good cooking. Attendance, with piano. Terms 30s per week. — Mrs. Newbury, East Cliff Pharmacy, Holdenhurst-road.

BOURNEMOUTH. — Mancetter, West Cliff. — Superior Boarding House. Best position; close to sea and pines. Large, airy rooms. Liberal table.—For terms, &c., address Proprietress.

BRIGHTON.—Furnished Private Residence to Let, within five minutes of the sea, containing drawing-room opening into garden, with greenhouse, dining-room, six bed-rooms, bath-room, &c.—Apply by letter, to
A. Z., 73, Grosvenor-road, Highbury.

Y. W. C. A.—Home for Young Ladies in business, and Teachers, 41a, Pyrland-road, N. Terms from 10s. 6d Vacancy for Lady Worker as private boarder.—Address Miss Lankester.

EASTBOURNE. — To Let, small, comfortably furnished House, most conveniently situated. Healthiest quarter. Two sitting, four bed-rooms, kitchen, offices, &c. Sanitary arrangements perfect. Garden back and front. Terms moderate, for short or long period.—Mrs. Baddeley, Windmill Hill, Hurstmonceaux, Sussex.

FARMHOUSE.—To Let, furnished Apartments, one large sitting-room, kitchen, four bed-rooms, &c., without attendance Coach-house and stable if required. —W. Pierson, Lady Mead's, Wadhurst, Sussex.

BRIGHTON.—Mrs. George Dewhurst highly recommends a superior educational Home for the Daughters of Gentlemen. Careful Christian training, and motherly care. Resident English and foreign governesses. Terms moderate and inclusive
Oughtrington-park, Lymm, Warrington.

HASTINGS.—Board and Residence, very quiet and comfortable, for Ladies. Near the sea. Terms moderate.
E. W., 32, Wellington-square.

SOUTHPORT. — Comfortable Apartments. Situation pleasant and central. Home comforts.
Miss Morton, The Firs, 19, Saunders-street.

RAMSGATE.—A small House to Let for August. Two sitting-rooms, three bed-rooms. With attendance, £2 10s. per week.—Rev. J. B. Whiting, St. Luke's Vicarage, Ramsgate.

MARGATE.—To Let, furnished House, 53, Athelstan-road, for six weeks from end of July, or August 1. Pleasantly situated. Two sitting, and four or five bed-rooms, with usual offices.—M. S., as above.

LOVELY CHANGE for a town Minister or Missionary. Two furnished rooms, close to a pine copse, in the lovely district of Pippard, near Henley-on-Thames. Terms 10s. per week.—E. C., The Lodge, Pippard, near Henley.

IN BEAUTIFUL NEIGHBOURHOOD, near river, railway station, Bushey Park, and Richmond Park. Three plainly furnished rooms to Let for two or three weeks. Terms 6s. per week.
G. Kirkham, 14, Duke-street, Adelphi.

SALTBURN-BY-SEA. — Yorkshire Coast.—Accommodation for a few Christian people. Fine broad beach. Woodland walks. Bracing air. Guide to Saltburn, post free, 1½d.
F. J. Holderness, House of Rest.

PARIS.—Furnished Rooms, with or without board. Pleasant, healthy situation. First floor. Good English cooking. English comforts. Moderate terms.—Mrs. Paten Jackson, 25, Avenue Carnot, near Arc de Triomphe.

RHEIMS, FRANCE. — Furnished Apartments to Let in a Boarding School, for August and September. Board and attendance.
Mlle. Benech.

SPA (BELGIUM). — Comfortable furnished Apartments in the house of a Christian Lady. Terms moderate. Reference, Pasteur Nicolet. — Mme. Dewine-Michels, Rue du Vauxhall, Spa, Belgium.

CLEVEDON.—Large, airy, and pleasant House, with spacious rooms, and beautiful view, facing the sea, to be Let for five weeks, from August 4.
Miss Knight, Penarth House, Clevedon.

BLACKDOWN HILLS.—Furnished Lodgings; two sitting, three bed-rooms, with dressing-rooms. Splendid situation; near railway. Good fishing. Terms, £1 weekly, summer months.—Mrs. Maynard, Pencross, Hemyock, Cullompton.

SOUTH DEVON. — Avonwick. — Apartments in farmhouse, adjoining village. Near railway. Neighbourhood attractive. Terms moderate. References.
2, Grove, Westward Ho! N. Devon.

BRIGHTON. — Superior Apartments, drawing-room floor. Near railway station and sea. £2 2s. per week inclusive; permanency preferred. No children or other lodgers.
E. G., 37, Grand Parade, Brighton.

HOLIDAYS or longer.—To Let, furnished, a ten-roomed House. Very moderate rent. Good situation; close to station and omnibuses.—Colonel, 24, Girdlers-road, West Kensington-park.

WANTED, for two Ladies, five unfurnished rooms; upper part of house preferred. Neighbourhood of Bayswater, Westbourne-park, or North Kensington. Rent £45 per annum.—Apply by letter, to E., care of Mr. Stock, Alexander-street, Westbourne-park, W.

PRETTY COTTAGE RECTORY to Let, for a few weeks. Charmingly situated. Surrounded by mountain scenery in the Vale of the Usk River. Use of horse, carriage, and garden.
Rector, Maesgwartha, near Abergavenny.

ILFRACOMBE.—Foster's Boarding House. Close to the sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. July terms, 2 guineas.

ADVERTISER wishes to Let drawing-room and two bed-rooms in pleasant villa in one of the healthiest suburbs of Cheltenham. Air pure and bracing; near the hills. Large garden. Would take entire charge of elderly or invalid lady, desiring a quiet permanent residence. No other lodgers. Good references. —Miss L., Florenceville, Leckhampton, near Cheltenham.

A TENANT required for a first-rate Farm, two miles from Buckingham. A dairy and arable Farm in first class condition, having been in the owner's occupation for some years. Extent, about two to three hundred acres of excellent land; also a capital farmhouse, homestead, and garden.—H., care of Leathwait & Simmons, 1, Pope's Head-alley, Cornhill, London.

ALL OR PART of comfortable seven-roomed House to Let, unfurnished. Near Sutton, Surrey. No children or other lodgers. Apartments, £13; house, £18.—Particulars,
R., 353, Upland-road, East Dulwich.

COUNTRY APARTMENTS to Let, furnished, with attendance. Beautiful walks and drives. Convenience for pony trap. Twenty miles from London; near Weybridge. Good references.—Ivy Cottage, Byfleet, Surrey.

REQUIRED, a furnished House, containing two sitting-rooms, six bed-rooms, kitchen, &c., for five or six weeks from July 28, at any seaside place. Terms must be low.
Ven, 33, Bromham road, Bedford.

A QUIET, COMFORTABLE HOME wanted, for Lady and child. Sitting-room, bed-room, and board in Christian household. N.W.
R. S., Miss Melhuish, Hendon.

A YOUNG LADY, Minister's daughter, about to take a house near Malvern, desires to meet with educated, refined Christian Lady to live with her and share expenses. Dissenter preferred. Highest references given and required.—A., Mrs. Dean, Welland, Malvern.

TO LET, on the bracing Yorkshire Coast, a furnished, eight-roomed House, with six beds, for about two months. Good sea view.
E., Bible House, Saltburn-by-Sea.

(Continued on Page 19.)

HINTS FOR BRAIN WORKERS.

Restoration to a normal state of vigour can only be obtained by the *natural* impartation of new life and energy, apart from the use of tonics and stimulants. This is the one source of invigoration for those who by prolonged mental application, or harassing worries, have lost the relish for study, and have to force themselves to the performance of the most ordinary duties. Sometimes the simple act of fixing the attention upon a given subject becomes laborious, and has the effect of fatiguing the physical system as well as the mental faculties.

If we exercise a thought upon what we are doing when taking stimulating drinks as tonics, we must be aware that the temporary stimulus we feel from them is not strength, as it is succeeded by a corresponding diminution of the strength we possess. (The arguments here advanced against stimulants are such as abstainers do not need, and which many non-abstainers will readily endorse.) Yet the want experienced by brain workers and sufferers from brain-fag is not generally understood, nor is any practical remedy suggested. Rest is certainly a wiser course than stimulation, but it seems almost impossible, in this age of activity, to relax our efforts and still keep abreast with all onward movements. If recuperation of our powers and fitness for work could be obtained while in work, many an anxious heart and aching brow would hail such a talisman. Is this possible? We think it is as possible to maintain mental vigour while pursuing mental work as to obtain nourishment from food while performing physical labour.

The superior value of Magnetic Treatment arises from the perfect control which it has over the mental states and the emotional life of the patient, extending its healing virtues into the realms of causation, and touching the spring of the body's vitality and power. For there is a pathology of the mind as well as of the body; and to restore the true harmony of thought and feeling, intellect and sensibility, should be the steady aim of him who would "minister to a mind diseased." It is because this unseen or *odic* influence of Magnetism acts upon or with the animating principle of our being that it re-energises the mind, and removes hindrances and encumbrances which are revealed to our consciousness from time to time. Magnetism is, then, pre-eminently an element of mental power, and one which naturally coalesces with all the forces of the (so-called) *physical economy*, to *restore* the natural order and normal condition of our being.

Rev. T. J. FORSYTH, The Manse, Lisburn, Ireland.

"I am glad to say the Nerve Invigorator has proved most beneficial, as I never thought to be strong; indeed, my life was despaired of, and many thought my work for God was done. I can now enter into all my duties, and preach with as great energy as ever. I have recommended your Treatment to several friends."

March 2, 1885.—"I can endorse all that I have previously said of your Treatment, as I have received *all* the benefit I have described to you."

All those who experience loss of energy, unfitting them for ordinary duties, and exposing them to debilitating, perhaps epidemic, disease, should make themselves thoroughly acquainted with the Odo-Magnetic mode of treatment. Mr. B. Copson Garratt has devoted many years of his life to the practical adaptation of the beneficent force of Magnetism to the alleviation and cure of various forms of disease. His published essays clearly demonstrate the natural action of the remedy; they may be had from 16, Finsbury-square, London, E C.

Wesleyan Methodist Conference.

Messrs. MORGAN & SCOTT wish to call the attention of Visitors to their Editions of the following Works:—

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The People's Life of Whitefield.

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Edited by W. R. BRADLAUGH.
A Monthly Magazine for the Advocacy of Truth and Exposure of Error.
Highly suitable for distribution among working men in large centres of industry.

London: John Snow & Co., 2, Ivy-lane, Paternoster row E.C.; *and all Booksellers.*

are in error, and sympathy with error itself. The ceremony which seems harmless and almost pathetic in its childishness may be based upon a dangerous doctrine, and it is absolutely necessary, if we tacitly tolerate the one, to be firm in our opposition to the other. It is easy to say that certain ceremonies are but the ways in which some people approach God; but, if we are to accept the Bible as the foundation of our faith, we cannot, and we must not, close our eyes to the solemn fact that God has laid down the method of man's approach to Him, that "living way" of Christ Jesus. Anything which is substituted for the finished work of Christ must, therefore, necessarily be false and unworthy of sympathy, however poetical or pathetic its surroundings may be, and the Christian must not tamper with it.

In this spirit, we must earnestly deprecate some of the teaching in a sermon by the Dean of St. Paul's on "Foreign Travel," as being dangerous in its tendency to confuse the mind of the unthinking reader with regard to sympathy and toleration. We have no wish, whatever, to forget "the brotherhood of Christian people," but we must remember that a tree is known by its fruits. When we find people fresh from their "venerable rites" ready for the Sunday dancing-room and drink-shops, with their surroundings of painted and unpainted vice, it is difficult for us to be anything else but alive to our differences. Frivolous people may regard these things frivolously, or, by participating in such Sabbath-day laxity, may even help to perpetuate the differences which the Dean so much deplores; but the thoughtful traveller, unable to separate religion from daily life, looks with sadness rather than with sympathy upon all attempts to unite things which cannot be joined, and to seek for a fig-tree where the fruit consists of thorns. If the traveller on the Continent takes his Bible with him he can be quite independent of services with which he is not in full sympathy, and if in such circumstances he is alone in a foreign land, the promise that wherever two or three are gathered together in his name, there Christ will be in the midst of them, will graciously be made to apply to one only.

We are glad to find that a thoughtful and able American writer, Mr. J. P. Dunn, has boldly taken to himself not only the task of relating the sad history of the "Indian Wars of the Far West," the "Massacres of the Mountains," as he boldly terms them, but to justify, to a great extent, the position of the Red Men. Few chapters of American history are more painful than the records of the war of extermination, waged for so long a time and with such varying success, against those who loved the familiar woods and streams of their childhood, and who fought (oftentimes, it must be admitted, with base cruelty) in defence of their homes.

It is to be lamented that a Christian nation should not have been able to hit upon a wiser and kinder mode of dealing with the question of Indian possession than that which has resulted in "a century of dishonour," with its concomitants of bloodshed and murder, and it is to be hoped that in the future it will be found possible to adopt a more humane policy. Strange to say, Mr. Dunn disputes the statement that the Indian population is decreasing, and, whilst admitting that the vices which civilisation has carried amongst them have made fearful inroads, he asserts, and seemingly proves, that the life-prolonging customs which also have been introduced have had the effect of counteracting the injury done. There does not appear to be any reason why, with a more Christian policy, the Indians should not become assimilated, as so many other races have been, to the great American family, and become partakers of all the blessings of Christianity.

The Spectator has a weighty article on Evolution and Revelation. An attempt has been made, and has received considerable attention, to produce a conciliation between the doctrines of Mr. Spencer and those of the New Testament. The attempt is shown to be an utter failure. Mr. Spencer contradicts Christianity step by step; he assumes that supposed relations between man and his Maker have grown out of dreams; that freedom and moral obligation are delusive; that religious ideas are delusions from end to end. In short Spencerianism is subversive of the Christian faith, and nothing but mischief can come from such a conciliation.

In our last week's issue there appeared an article on Mr. George Müller's Orphanages at Bristol. We had in some way overlooked the fact that we gave last August a notice of the 1885 Report, and our notice last week was a second one based on the same Report. The Report for 1886 will not be published, we learn, till the usual time—the middle or end of August.

The Palestine Exploration Fund has given an excellent account of itself at its twenty-first annual meeting. In every part of the Holy Land, in that of the Hittites, in the Sinaitic Peninsula, and in the region of the Red Sea, most remarkable elucidations and corroborations have been given of Scripture history. Recent additions to our knowledge of clean and unclean beasts are confirming the evidence that Leviticus was written at the beginning and Deuteronomy at the close of the Israelitish wanderings, and important discoveries, in regard to certain statements in the Gospels, are anticipated in tracing the second wall of Jerusalem.

The Egyptian Exploration Fund has also been doing most valuable service, and its last discovery possesses deep interest. The distinguished explorer, Mr. Flanders Petrie, has been investigating a mound which had excited his attention, and which was called by the Arabs, "The Castle of the Jew's Daughter." This turns out to be the palace of Pharaoh Psammetichus, in which, B.C. 585, the fugitive daughters of the King of Judah were placed. The whole discovery offers a remarkable corroboration of Jer. xliii., and is still further destined to confirm the historical accuracy of the prophet.

Apologies are often made for the Bible which go far towards betraying it. It is said that its aim and scope are spiritual; that it is no authority on matters of science; that historical discrepancies may be looked for; that there are inaccuracies as to facts, but that still it is able to make men wise unto salvation. Let this, however, be noted: the Bible, far more than any other ancient book, has remarkably anticipated modern science; apparent discrepancies and inaccuracies, which stumbled readers a quarter of a century ago, no longer do so when read intelligently; and, instead of apologies, our wisdom is to wait for further light on the difficulties which remain. Every new discovery lessens those difficulties.

Dr. G. F. Pentecost, of Brooklyn, like so many more of his countrymen, is now on a holiday visit to this side of the Atlantic. Last Sunday he preached twice to large audiences at the Mildmay Conference Hall. In the afternoon he gave a stirring and stimulating address to workers, from the text, "To every man his work." In the evening he discoursed with much power and effect on the words, "Keep yourselves in the love of God." This sermon was much blessed on its delivery during his visit to London two years ago, and he repeated it on Sunday evening by special desire.

A correspondent writes:—

> It is far from my wish to enter into political discussions, but a statement made by the Prime Minister, in Scotland, is too important to be passed over in silence. The Roman Catholic Church, it is affirmed, allows full religious liberty in France and Italy. I have travelled in these countries, and am justified in asking, "Is this liberty that which is offered by the Church, or by the civil authority?" I was in Rome before the Italian court came, and found it was almost impossible to buy an Italian Bible, and it was difficult for English travellers to get their own through the Custom House. In Venice I was asked on a Sunday to preach to a few friends, but we had carefully to avoid singing a hymn, because all Protestant service was prohibited. It was the Romish priesthood who arrested the measure of toleration Austria had granted some years ago, and looked on while soldiers formed a cordon to keep out the Scriptures from the frontier. The Committee of the Bible Society know well how their colporteurs in Spain, and other parts of the Continent, are perpetually hindered by village priests. If there is freedom anywhere on the Continent, it has come from the efforts of politicians, and not through, but in spite of the action of Roman ecclesiastics.

The baptism of the Spirit is so important in its bearings on the Christian life and fuller service for God, that any contribution to our knowledge about it should be gladly welcomed. Mr. Mansfield has made such a contribution in his admirable book on "The Plan of Our Being," reviewed in another column. He bases the spiritual baptism on the family relationship between God and the believer. "It is the father's embrace and the mother's kiss." It produces a state of mind far beyond ordinary Christian joy and peace, in the additional consciousness of power separate from them, and a strong and full faith, which continues in the midst of opposition and apparent failure. Its existence is a proof of the potency of spiritual presence, and is capable of rational explanation by the fact that the soul is capacitated to receive such a blessing. These truths deserve careful attention in our day. Christian workers need a spiritual baptism to cheer them in despairing moods and months when their labours seem to be fruitless, as well as to equip them for a special enterprise. Despondency weakens effort; an abiding joy, because of an unseen but felt Presence, inspires strength.

THE "CHICHESTER" AND "ARETHUSA."—A large company of ladies and gentlemen left town on Friday morning in order to take part in the annual inspection of the *Chichester* and *Arethusa* training-ships, which lie in the Thames, off Greenhithe. Among those present were Earl Jersey, Lord Leigh, Admiral Buckle, and Colonel Grant. After luncheon, the prizes and medals given by friends of the movement and by members of the Committee of the National Refuges for Homeless and Destitute Children were distributed. Subsequently Mr. William Williams, the secretary, addressed those assembled. He remarked that the ships had been in existence for forty years, and during that time, without reference to the simple education of the poor of St. Giles's, 10,000 children had been admitted into the homes and on the ships of the Institution. When the work was commenced there was only one training ship on the Thames, and now eleven had been set in operation. The Earl of Jersey, as the new president, addressed the lads in kindly terms.

THE CAPTAIN'S WATCH.

> "Matters were getting serious: the captain was almost worn out, on the bridge day and night, and the fog appearing to grow denser every hour."—*From a letter written on board the "Sardinian," June* 3.

He stood on the bridge through the weary day,
Wrapped round by the mist so chill,
And the lone midnight, and the dawn's first light
Found him standing and watching still.
For the ship with her freight of young and old,
Was given in charge to his hand;
Her course to guide o'er the waters wide,
Safe on to the friendly strand.

He watched, as the hours dragged slowly by,
With a keen, untiring gaze,
But the practised eye could nought espy
All round save the blinding haze;
He stood unmoved through the long, long day,
And the weary, throbbing brain,
With its care oppressed, might know no rest
Till the path shone clear again.

Our Captain stands on the bridge above,
High over the outstretched deep,
Through the long, long day, and the twilight grey,
He will never slumber nor sleep.
He watches still o'er his church below,
Her safety is in his hand;
Through the night of fear, o'er the waters drear,
He will bring her safe to land.

His eye can reach to the farthest shore,
Though the mists be never so dim;
The sunshine bright, and the darkest night
Are all alike to him.
He passed through the darkness once for us;
It never can touch Him more;
While He stands above we shall safely move
Right on to the shining shore.

Sarah Geraldina Stock.

◆

Y.W.C.A. HOLIDAY DEPARTMENT.

As the summer season advances, and many are on the point of starting for pleasant trips to lakes and mountains, or returning to their fine parks and country seats, we are anxious to bring before them the case of numberless young women in our large towns, toiling from morning to night in shops, workrooms, &c., to whom even one week of such rest and refreshment would be an untold benefit, but which is quite beyond their reach without assistance from outside. By the help of contributions sent us last year, many tired workers obtained two or three weeks' change to the country or seaside, and the little fund which has gathered in since May has enabled us to arrange holidays for eighty more. Besides these, over 100 touching applications have lately reached us from those who, though paying all they can into the Y.W.C.A. Holiday Club, are unable to pay the whole cost of even our cheapest holiday—namely, from 5s. to 7s.

More than fifty excellent cottages, lodges, farms, &c., have been offered us, where there are kind hearts ready to welcome these young girls for the smallest possible remuneration; but our Holiday Fund is nearly exhausted, and unless replenished, we cannot take advantage of their loving hospitality, and many a worn-out worker must remain in town during the hot and sultry season.

We urgently ask, therefore, that those who are kindly intending to assist this effort will send their contributions, without delay, to the Secretary of the Y.W.C.A. Holiday Club.

F. M. Fraser.

4, *Inverness Terrace, London, W.*

GERMANY.—Last month there passed to his rest a man who will be missed by the whole Evangelical Church of the German tongue. Pastor August Schwartzkopff, of Wernigerode, Hartz, born in 1818, was richly endowed in head and heart, a poet of no mean order. The turning-point of his life came when, through Gossner, he received the truth as it is in Jesus in all simplicity. Henceforth his time and talents were consecrated to his new Master. He was the author of "O der bittern Scham und Noth," with which Pastor Theo. Monod has made us so familiar by his translation into English, "Oh the bitter shame and sorrow." His dying words were, "Lord, my Light, my Strength, my Comfort, my Fortress, my Redeemer, my strong Helper."—*Anzieger.*

MR. GEORGE NEEDHAM.

In a circular letter dated Elim Cottage, Manchester-by-the-Sea, Mass., June, Mr. Needham says:—

Through the goodness of the Lord I find myself again at my home for summer rest, having ended an evangelistic campaign which occupied nearly eight months. Let me ask you to join with me in thanksgiving for evident tokens of revival interest in the following places where I have conducted a series of special evangelistic services: Lynn, Mass.; Newburg, Mattewan, and Staten Island, N.Y.; New York City; Westchester and Chadds-ford, Pa.; Baltimore, Md.; Lynchburg, Charlottesville, Norfolk, and Portsmouth, Va.; Raleigh, N.C.; Galveston and Dallas, Texas; Memphis, Tenn.; Louisville, Ky., and Washington, D.C.

My dear wife accompanied me to many of these towns and cities, where she also addressed large audiences on Gospel and prophetic themes. We thank God for this inestimable privilege of preaching Christ. Thousands have heard the Word of Salvation, and many, we believe, have been quickened into newness of life. We also rejoice that there is an earnest call for Bible teaching. Wide doors swing open east, west, north, and south, to those who preach the faithful Word.

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CARING FOR THE SICK POOR.

Nearly a year ago a small Home was opened here by way of experiment to receive a few from among the respectable poor in the last stages of illness, whose hopeless condition did not, as a rule, justify their being admitted to, or retained in, the ordinary hospitals, and before whom there might be no prospect but the sick ward of a workhouse until released by death. The work was commenced with the hope of not only soothing the bodily sufferings of some poor friendless ones, but as a means of spiritual blessing. It has already met, though in only a small way, a great need. The details of the cases received are full of interest.

Circumstances have arisen to prevent the continuance of this work in its present locality after September; it is hoped, however, that the way may be opened for others to carry on what has now been proved to be practicable and a means of much comfort and blessing. It would surely be a pity to close the Home without making known the favourable results of our experiment. Inquiries as to the cost of maintenance and other particulars will be gladly given at this Home on application either personally or by letter. F. M. D.

133, *Mildmay-road, N.*

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SALVATION ARMY INTERNATIONAL FAREWELL.

Last Thursday evening a great meeting took place in Exeter Hall, to bid farewell to the foreign contingents of the Salvation Army, who have just concluded their tour through England. The African, Indian, Chinese, French, Swedish, and other nationalities were dressed in their native costumes. General Booth, who presided, said he hoped for grand results from the visits, as the soldiers would return to their native lands, and proclaim the Gospel of Truth. He then introduced to the audience a young Swedish girl, sixteen years of age, who was now able to address them in English, though she could not speak the language a month ago. She gave an account of her conversion in good English, and sang several Salvation songs in different languages amidst great cheering.

The General stated that a sum of £2000 was required to send the officers back. They had, however, during the past few weeks fallen on unfortunate times, for owing to the Whitsuntide holiday, and the manner in which people were engrossed with the elections, they had not been able to get much money. Thus they had only £1100 towards the £2000. The expense of the night's meeting was £30, and the collection only amounted to £17. He hoped they would not let them lose.—*Daily News.*

IF LONDON were from rim to centre the unchallenged possession, the loyal heritage of the Christ of God, the world's millennium would cease to be far distant!—*Rev. J. Jackson Wray.*

TEMPERANCE NOTES.

In Colombo, Ceylon, the Band of Hope movement is progressing, but has many hindrances.

The Church of Ireland Temperance Society since its formation has enrolled 90,000 members.

In Scotland, as a rule, farmers do not provide beer for their labourers in harvest time. The custom is English.

The Maine law is so rigidly enforced that at Portland liquor is sometimes sold in sealed egg-shells, the original contents having been blown out.

The death is announced of Sir C. E. Trevelyan, cousin to the late President of the United Kingdom Alliance, and a liberal contributor to its funds.

The President of the Irish Medical Temperance Association says the best grapes yield 17 per cent. of alcohol, whereas the liquor sold often contains 50 per cent.

The Hon. James Black, U.S.A., writes Mr. Malins that as far as he is aware the prohibitory laws of the States do not make provision for compensation to liquor sellers.

In response to her appeal for "20,000 shillings." Miss Weston has been enabled to purchase the two public-houses, and add them to the Sailors' Home, Devonport.

Lord Ripon, who has had opportunities of observing the effects of the drink traffic in many lands, says the temperance cause is one of the most important before the country.

In the United States District Court, Northern Georgia, the judge refused compensation to a drink seller on the ground that the interests of any trade were subordinate to the public good.

The Temperance Society in connection with the Episcopal Church, U.S.A., is spreading rapidly through the States. It is an off-shoot of the Church of England Temperance Society.

Captain Conder, R.E., lecturing before the Anthropological Institute, said the Bechuana tribes were deteriorating in physique, owing to the introduction of bad liquors by the whites.

The Secretary of the Middlesex Hospital has contradicted the statement that 66 per cent. of the expenditure in alcohol is for its consumption by officials; he says 40 per cent. is the proportion.

Public-houses are included in the operation of the Shop Hours Regulation Act. The Act limits the working hours of persons under eighteen to 74 hours per week. Great vigilance will be needed to prevent evasions.

Rev. A. G. Marment, the recently appointed missionary of the Central Hall, Newcastle-on-Tyne, has, since March 1 last, secured fifty-seven pledges from "drunks" and other defendants, at the city police-courts which he attends daily.

Owing to the efforts of Dr. Benson, when Bishop of Truro, a Whitsuntide "pleasure fair" held in the city was removed to the suburbs. This has been a great gain to temperance and morality, as formerly the public-houses were crowded, with the usual results.

The Council of the Society for the Study and Cure of Inebriety had arranged for a Colonial and International Congress on Inebriety in London during the current month, but the General Election has made postponement desirable. The Congress will meet when Parliament sits.

In the debate on the Indian Budget, Mr. S. Smith strongly condemns the action of the Government in forcing liquor shops on the natives for the sake of revenue. Drunkenness was thus being caused amongst the most temperate communities in the world, and where it was before unknown.

The International Conference on the liquor traffic in the North Sea have come to an agreement upon the object for which the Conference was convened, namely, to elevate the moral condition of the fishermen by putting an end to the abuses of the liquor traffic, especially that carried on by the copers. The agreement thus arrived at will be submitted to the different Governments represented.

A correspondent in Cape Town writes:—The Cape Parliament, with a diminishing revenue, under the influence of the Dutch wine producers and brandy distillers, who at present can get a majority in the House, has repealed the excise on wine and brandy, while, at the same time, the same class of people are agitating for a protective duty on imported corn and flour. The Dutch South African farmer cares little that the native races will drink his poison to their utter ruin; or that the poor Colonist shall find it hard to subsist owing to the price of bread, so long as he can sell his brandy and get a good price for his corn. Verily, the people of the Cape have need to pray, "Give our senators wisdom."

Mr. A. Gustafson, author of "The Foundation of Death," now on a visit to the United States with his wife, has been interviewed by the representatives of a Washington paper on the traffic question. Mr. Gustafson said:—"Theoretically the temperance movement in England is far in advance of the movement here, but practically there is hardly any comparison. Prohibition can hardly be said to have got a footing even in England, while here it is an important factor in every election. Half measures, such as Sunday closing and some kind of local option, more or less faulty in its capability of application, will no doubt soon be granted in England, but there, as here, it will be useless to expect the steps necessary for the suppression and annihilation of the liquor traffic until the best elements in both parties come out from the parties and join hands and hearts for the express purpose of exterminating this evil."

HOW TO CONDUCT A PRAYER-MEETING.

"Lord, teach us to pray, even as John also taught his disciples."

Are you invited or called upon to conduct a meeting for Prayer? If so, and you feel disposed to render this service, let the following hints have your consideration:—

I. (1) Seek the approval and confirming seal of the Holy Ghost. Put yourself deliberately into his hands. Have your own heart in tune by receiving Him as the "Praying Spirit" in you, and through you. Solemnly and duly make preparation for the meeting.

(2) Carefully and prayerfully choose a goodly number and variety of appropriate hymns. See that they harmonise as much as possible with the subjects to be brought before the meeting.

(3) Carefully and prayerfully cull some brief portions from the Scriptures, specimens of prayer, intercessions, confessions, promises, assurances, &c.

(4) Carefully and prayerfully select suitable subjects for Prayer. Here you will consider the nature of the meeting, the real object for which it is to be held, the needs of those likely to be present, and the needs of those for whom intercession will be made. In this manner set in order the petitions you desire to bring before the King, grouping them on paper, together with your hymns and select Scripture portions.

II. (1) Thus prepared, take your place at the meeting shortly before the appointed hour. Remember, the Holy Ghost must preside, and that just in proportion as you yield yourself up to Him as his mouthpiece and willing instrument, will there be blessing in you, and through you.

(2) Let your motto-words be—brevity, variety, pointedness.

(3) Begin punctually at the hour. If some would keep you waiting, that is no sufficient reason for you to keep the Lord waiting.

(4) Have for an opening hymn one full of praise to God, and heart-stirring appeals to the people. Look well to your hymns throughout the entire meeting. As a rule, more prayers go up to God through the hymns sung than through the orations made by many who profess to lead in prayer. Let the people sing often, though but a few verses at a time, and see that the hymns harmonise as far as possible with the prayers.

(5) Let the opening Prayer be from your own lips, very brief, and invoking the special presence, guidance, and aid of the Spirit. Be careful here. Many a good meeting is half-strangled at the birth by the long prayer (falsely so-called) offered at the opening, while many of those that survive this shock are killed outright at the close by the presiding brother only beginning to pray when he and everyone else ought to have concluded. If you should have special petitions laid on your heart, reserve them, presenting them during the course of the meeting. Do not, as a rule, pray at the close, offer all your prayers DURING THE MEETING, in common with the rest who may lead the devotions.

(6) Take, in the name and strength of the Spirit, full control of the meeting, checking all irregularities, and gently guiding it as the Spirit guides you. Do not allow too many to pray at a time, but opportunely give out a verse to be sung. Should anyone transgress, approach him after the meeting, and humbly, kindly, and prayerfully instruct him.

(7) Make good use of your selected Scripture portions; feed the meeting with them—a little at a time, but often.

(8) Do not give an address, unless there is special call for it. Remember it is a meeting for Prayer, not for addresses. If there are to be addresses at all, they must be very brief, and real helps to prayer.

(9) Bring in due order before the people the petitions or subjects for prayer on your list. The King's business is worthy of being done in a methodical and business-like manner, as well as in a humble and devout spirit. Invite those present not only to take up the subjects you propose, but to present special petitions of their own. Where there is a stated meeting, it is well to invite the people to write, or have written, their special requests for prayer on slips of paper, laying them on the table. During the meeting these can be read over, a pause of half a minute being made after each, in order that all present may present them to God in silent prayer. When all have been thus read over, you can present them collectively in an audible prayer of one minute.

(10) Let there be intervals of from one to two minutes for silent prayer, during the course of the meeting.

(11) You may introduce into the meeting a powerful means of quickening by inviting to speak, for a couple of minutes each, those who can, from their own experience or knowledge, record instances of special or direct answer to prayer. In such cases let supplication give place to thanksgiving.

(12) Conclude punctually. Should there be present some who would desire to continue the meeting, let them have a special meeting afterwards, but first close the meeting in hand. Let the closing be, not with a long prayer, nor yet with a short one, but with a simple Benediction.

Barcelona. Robert Simpson.

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THE NEW ABOLITIONIST CONGRESS.

The Congress of the British and Continental Federation for abolishing the State Regulation of Vice, held last week in Exeter Hall, was the occasion of much interest and profit to those who attended it. Thirteen countries were represented, and the reports of progress and of the spread of the principles of the Federation were most encouraging. A keynote of rejoicing ran through the whole proceedings, on account of the abolition of the system in England, while an equally strong feeling was expressed that no effort must be relaxed until that abolition should be extended to our colonies and foreign possessions.

In Belgium, Italy, and Germany the subject has occupied the attention of the respective Legislatures during the past year. The President of the Federation, M. Emile de Laveleye, the well-known professor of Liege, expressed what he believed to be a well-founded hope, that Belgium would be the next country to throw off the shackles of this iniquitous system. From Holland the reports were extremely interesting; in Utrecht compulsory examination has been suspended by the municipal authorities. At the Hague a number of Christian gentlemen have banded themselves together to investigate the moral condition of the city, and already much has been brought to light to show the extent to which the conscience of the people is seared by the blighting effects of State regulated vice. Haarlem has abolished the system, and in Amsterdam it does not exist. In Norway and in Denmark, a midnight mission to men has been commenced by bands of devoted Christian men stationing themselves outside the houses of infamy, and endeavouring to dissuade those who would enter. The Emperor of Brazil has declared that vice shall not be regulated in that country during his reign.

Papers were read by Mr. W. Shaen on the closing period of the abolitionist struggle in the British Parliament; by Mr. Benjamin Scott, City Chamberlain, on ancient laws for the regulation of vice in the City of London; by Mr. Percy Bunting, to show that the Criminal Law Amendment Act was in harmony with the principles of the Federation; by Pastor Le Gros for Mr. George G. Butler, concerning Criminal vice on the Continent and the violation of the penal code in licensed houses of infamy; by Mr. Stephen Burrows, on the State of Naples, &c.

A considerable time was occupied with the revision of the statutes of the Federation with a view to the better consolidation of the organisation, and its permanent establishment on a sound basis.

Meetings for prayer were held each morning in connection with the Federation, though not part of its official programme. These were well attended by most of the foreign delegates as well as English friends.

On Wednesday evening a meeting was held of the International Union of the Friends of Young Girls, a collateral work which has grown out of the Federation. Lady Beauchamp presided, and addresses and reports of work of the deepest interest were given by Madame de Lavaleye, of Brussels; Madame Humbert, Neuchâtel; Madame Coste, Lyons; Madame Andersson, of Stockholm, concerning Sweden, Finland, and Russia; Mdlle. Lungstross, of Bonn, whose work is akin to that of George Müller in many respects; Mrs. Bath, of the work among foreigners in London, and others.

A largely attended and enthusiastic public meeting was held on Thursday night in the Memorial Hall. The City Chamberlain, who presided, urged upon the English abolitionists to place on permanent record the facts, figures, and data with which they had been able to demolish the C.D. Acts. Mr. Aaron Powell, of New York, expressed his intense thankfulness, as an American, for the success which had crowned the labours of the repealers. Speaking as a fellow-worker with W. Lloyd Garrison, Wendell Phillips, &c., he brought the greetings of the old Abolitionists of the New World to the new Abolitionists of the Old World, and bade them God speed. America had escaped the taint of legalised vice, but the great moral earthquake which had shaken London last year had roused into vigorous activity an American movement for the protection of girls. The age of consent in one American state was yet fixed as low as seven, in more of them at ten or twelve. It was not till after last July that their eyes were open to the scandal of such laws, and they were now labouring for their amendment in every State in the American Union. M. de Lavaleye said that to come to England after the Continent was comparable to nothing so much as a visit to the pure, bracing, and invigorating air of the High Alps. England was now travelling at a rapid rate along the highway to democracy. Democracy, to be stable and strong, must be based on a high standard of morality, and he believed that the work of the Federation was directly calculated to contribute to the stability and usefulness of the English democracy. Pastor Appia, of Paris, eloquently characterised the destruction of the system of legalised vice in England as one of the greatest events in the history of the century. It gave a deathblow to the doctrines of the necessity of vice, and affirmed the absoluteness of law and the inviolable sanctity of the person of woman. Addresses followed from Madame de Morsier, of Paris, Mrs. H. W. Smith, of the American W.C.T.U., M. Aime Humbert, of Neuchatel (who spoke in French), Mr. Stead, and a Spanish delegate.

Great regret was felt that Mrs. Butler was only able to be present during a very small part of the Congress, owing to the illness of Canon Butler.

THE BIBLE writes Hope over the darkest fields of life.—*Rev. Canon Westcott, D.D.*

ALL THE HISTORY of Christianity is a story of the Supernatural.—*Rev. C. H. Spurgeon.*

MR. F. T. SNELL has been holding open-air meetings in Cornwall during the past two months; not a few have cried to God for and obtained mercy in these meetings.

THE OBITUARY for the past week includes the names of two well-known Presbyterian pastors in Scotland—Dr. W. B. Robertson, of Irvine, and Dr. George Mackay, of Inverness.

WE OWE MUCH TO OUR VILLAGES.—John Bunyan, the greatest of allegorists; Andrew Fuller, the chief of our theologians; William Carey, the first and foremost of modern missionaries; Robert Hall, the prince of English preachers; John Foster, the profound essayist; and Charles Haddon Spurgeon, the most popular of Christian ministers, were cradled in village homes.—*Rev. Charles Williams.*

A Y.M.C.A. GARDEN PARTY was held last week at "Caen Wood Towers," Highgate, in connection with the Finsbury Branch. Strawberries and cream were plentifully dispensed, and varied diversions were added to the attractions of the beautiful grounds. After tea an open-air meeting was held, at which Mr. R. C. Morgan, Mr. Hind Smith, Mr. Orchard, Secretary, and others advocated the claims of the Y.M.C.A. Several of the young men gave testimony to blessing received in connection with the work at Finsbury Park Hall.

A CHRISTIAN WORKERS' OUTING.—Last Saturday the band of evangelistic workers attached to the Aldersgate-street Y.M.C.A., accompanied by other friends, spent a most delightful afternoon and evening among the Surrey hills and dales. Train was taken to Epsom Downs, whence the largest contingent of the party were driven, through lovely scenery, to Box-hill, Dorking. Mr. Robert Burn, the Secretary, who lived for a number of years at Epsom, acted as "guide, philosopher, and friend," pointing out the many features of interest by the way. On Box-hill a luxurious feast, both physical and mental, awaited the party. After enjoying the "high tea," they spent some time in prayer and sacred song, Mr. Burn giving a few details of the Gospel work carried on from Aldersgate-street, and urging the workers to continued and persevering endeavour. All the way back to town the happy company sang favourites from *Songs and Solos* and *The Christian Choir*, taking care to ring out a hearty chorus at the stations where stoppages were made.

The Book World.

The Pearl of Lisnadoon; or, A Glimpse of our Irish Neighbours. By Mrs. Ensell. *Elliot Stock.* The motto on the title-page gives the key-note to the story, which is a well-written one. Mrs. Ensell writes as one in sympathy with her subject, but she writes wisely. The appearance of the book just now is appropriate.

Short Sermons. By Rev. Henry Harris, B.D. Second Edition. *Henry Froude.* These sermons are models of brevity, interest, and scholarship which keeps a high level of pulpit exposition without descending to pedantry. We have only one fault to find with them: they do not emphasise as strongly as we should like certain points of evangelical doctrine. They are more ethical than spiritual.

Ursula's Beginnings. By Howe Benning. *Religious Tract Society.* Those who have read "Quiet Corners" will know what to expect from this, its companion volume. It is a strong, wholesome story, showing how right-thinking girls may make their lives beautiful and useful by cheerfully taking up the duties of home, and by sacrificing self for the sake of others' happiness. From the same publishers we have Elsie's Auntie; or, Bearing one Another's Burdens—another excellent story of a loving life full of a noble purpose.

From *Messrs. Hodder & Stoughton* we have received several volumes of the Sunday Library for Young People. "Violet and Daisy," by M. H. (2s. 6d.), is a story that will warm the hearts of those who care for the poor and suffering around them, and will teach lessons of love to others who have not yet tasted of the luxury of doing good. "Rosa Lindsay" (2s. 6d.), by the same author, shows the responsibilities of a Christian, and the right use of the talents entrusted to us by God. "Elsie Ellis" (3s. 6d.), by Hetty Bowman, is a thoroughly fresh and interesting autobiography of a happy and useful life.

Human Destiny. By Robert Anderson, LL D. 5s. *Hodder & Stoughton.* We have already called attention to this noteworthy book, and a fuller perusal deepens our sense of its value. Its strength lies in its fidelity to revelation and its vigorous exposure of mere human speculations which have whispered peace when there was no solid ground for peace. The various theories of the "larger hope" are discussed with scholarly acumen and a keen regard to the teaching of the Bible on the future of the impenitent. The conclusions reached are stated with a force and solemnity which cannot fail to carry conviction to the unprejudiced reader.

Glimpses of Maori Land. By Annie R. Butler. 5s. *Religious Tract Society.* And such pleasant glimpses! There is not a dull page in the book. Wherever the authoress went she took her Master with her. She and her party "found traces of Dr. A. N. Somerville's visit to the colonies all along our route, in the shape of Young Men's and Ladies' Christian Associations, which are doing much good." The Wellingtonians seem in advance of us in the matter of temperance hotels. Miss Butler speaks of one where she got "a capital dinner of soups, meat, vegetables, and sweets for a shilling. There is a large choice, and all is beautifully cooked and served up." It is delightful to read of Maori Christians, and of the work of Mr. Richard Taylor among them. This book, as full as it can hold of good things, will form a suitable companion to Mr. Wyatt Gill's "Jottings from the Pacific."

The Steps of a Good Man. By H. S. Engström. *Wm. Hunt & Co.* Devout meditations in verse. The poetry is halting in rhythm and technical finish, but the thought glows with pious aspirations.

Inward Holiness. By L. F. Selwyn. 1s. *Jas. Nisbet & Co.* Practical remarks on the guidance and control of the Holy Spirit are here given. The little book will be helpful to those seeking to live a truly Christian life.

A Sketch of the Life of Bishop King. By J. Hanchard. 3d. *Kensit.* Those who wish to know about the insidious progress of Ritualism should get Mr. Hanchard's exposure of the sayings and doings of Bishop King.

The Church, the Laity, and the Hospitals. By B. Burford Rawlings. 1s. *Edward Stanford.* This pamphlet advocates the idea of national relief for the sick poor. The appeal made to public philanthropy is strong and forcible.

Caprana. By Rev. Duncan Macintosh. 2d. *National Temperance Depôt.* This temperance tale, told in verse, cannot lay claim to high poetical value, but it throbs with earnestness of purpose and righteous indignation against the national curse.

Papers for the Present Time. No. ix. Yeast By Pastor Joshua Donovan. 2d. *S. R. Briggs, Toronto.* Mr. Donovan looks at the parable of the woman leavening the meal as a picture presenting certain historical and prophetical truths.

Substitution. By Rev. A. R. M. Finlayson. 1d. *Drummond's Tract Depôt.* Sound teaching conveyed in a winsome way. We have need of such teaching, especially on the fundamental doctrine which Mr. Finlayson handles with marked ability.

Guide to Norwich, 6d.; The Rivers and Broads of Norfolk and Suffolk, 2d.; Great Yarmouth, 2d. *Jarrold & Sons.* These guide-books contain numerous illustrations, with interesting descriptive accounts of these favourite summer resorts.

The summer number of *The Graphic* has been issued, and is a very attractive production. Amongst numerous other coloured illustrations, it contains the last of the series of drawings of the late Randolph Caldecott, which render the number of unusual interest.

Illustrations. Conducted by Francis George Heath. 3d *Wells, Gardner, Darton & Co.* This cheap and attractive monthly has already found a distinct place for itself in the crowd of periodicals. Its illustrations are the special feature; and its articles are short and interesting.

Reasons for Home Rule. By Rev. Malcolm MacColl, M.A. 6d. *National Press Agency.* Mr. MacColl's arguments are weighty. and deserve careful consideration. His conclusions may not commend themselves to the reader, but they are worth more than a passing thought.

New Idea of the Sabbath. By Rev. John Harries. 1s. *Elliot Stock.* This interesting and scholarly monograph on the Sabbath question deserves careful study. It is the production of a man who has evidently acquainted himself with the literature of the subject, so his conclusions carry weight.

India's Needs. By John Murdoch, LL.D 1s. 7, *Adam-street, Strand, W.C.* This is a valuable hand-book of facts regarding the material, political, social, moral, and religious condition of India. It gives a great deal of useful information, and shows how the evils from which the Hindoos suffer may be remedied.

The Gospel of St. Luke (chap i. to xii.). By T. M. Lindsay, D D 4d. *Blackie & Son.* Professor Lindsay continues his useful work of furnishing commentaries for Bible-classes and senior Sabbath-school scholars. He has the knack of putting a truth pointedly, and of condensing the expositions of great exegetes.

Ireland's Woe, England's Worry: A Lecture by Rev E. C. Britton. 4d. *John Kensit.* Mr. Britton charges the Church of Rome with teaching principles which involve the destruction of the supremacy of the law of the land, national unity, the advance of true knowledge, and domestic purity. His words are worthy of attention in the present crisis.

Rome's Theory of Tradition. By C. H. Collette. 1s. *John F. Shaw & Co.* This is an able and interesting comparison of the rules of faith adopted by the churches of the Reformers and that of Rome. It hits hard at the folly of lending the weight of authority to Apostolic tradition, and exposes the blind trust demanded of Papists by their spiritual teachers.

The Ground and Transfer of Suffering. By L. W. Mansfield. *E. & J. B. Young & Co., New York.* Mr. Mansfield is a Christian philosopher. In this pamphlet he argues that the ground of suffering is to be seen in the structure of spiritual being, and that the transfer of suffering, which receives its highest illustration in the atonement of our Lord Jesus Christ, can be partially apprehended in the facts of Christian experience.

The Art of Speaking; or, The Principia of Vocal Delivery. By Rev. Harold Ford. 1s. *Heywood.* Mr. Ford deals very lucidly with the first principles of oratory, and if the concise rules he lays down are thoroughly and persistently applied by the student, they cannot fail to secure them advantages, although one may not become a Demosthenes, "a man who proved himself to be a miracle of genius, because he had been a miracle of labour."

The Case of the Irish Protestants in Relation to Home Rule Stated. By One of Them. *William McGee, Dublin.* The political crisis through which we are passing is responsible for this book. Its value lies in the fact that its writer is an Ulster Radical, who knows what he talks about. He maintains that the Irish, if power is given to them, would do again what they did before. They cannot show open violence towards the Protestants, but they would, he believes, slowly yet surely encroach on their rights and liberties.

Journal of the Transactions of the Victoria Institute, or the Philosophical Society of Great Britain. No. 77. 3s 6d. 7, *Adelphi-terrace, Strand.* This journal contains a valuable and suggestive address by Professor Stokes, of Cambridge, on the results of modern science; an able discussion of the contribution that Egyptian records on tombs and papyri have made to the illustration of Bible history, by Dr. Porter, of Belfast; and a trenchant criticism of the theory of Natural Selection, by Professor Duns, of Edinburgh.

Israel's Greatest Prophet. By H. L Hastings. 2d. *S. Bagster & Sons.* Our brave American friend, to whose imprisonment for preaching on Boston Common we lately called attention, does good service through the Press as well as on the platform. He conducts an "Anti-Infidel Library," which is calculated on the one hand to strengthen faith, and on the other to expose the errors of atheism. In the number before us, he forcibly traces the points of resemblance between Moses and the prophet greater than Moses, and shows clearly to the sons of Israel that the Messiah has come.

Temperance Literature. 337, *Strand*:—"Temperance and Young Physic. By Dr. B. W. Richardson. A powerful address, urging the importance and necessity of the medical profession taking a decided stand on the side of temperance. Would that Dr. Richardson's advice was followed! "And so We Bury our Dead." By Mrs R D. Bolton. A tract written to expose the horrors of drink at funerals—the making merry (?) over a corpse, and drinking "toasts to the dead." "The Extension of Inebriate Homes for Women." By Susan Dransfield. A list of Inebriate Homes, with some interesting facts as to their management, powers, results, and need.

The Covenant Promise of the Father. Second Edition. By Thomas Payne. 1s. 6d. *Simpkin. Marshall & Co.* This treatise explains what is meant by the Pentecostal anointing of the Holy Ghost, and tells how that blessing may be obtained. Its method of exposition is thoroughly Scriptural. It insists on the clean heart as a condition of enduement with power from on high; and it maintains that every Christian should not only seek personal salvation, but should also look for a soul-saving baptism, which would fit him to turn many to righteousness. We rejoice to know that it has already been helpful to many workers in the vineyard, and we wish it a still wider sphere of usefulness.

Colonial and Indian Exhibition.—As a panoramic presentation of the inexhaustible resources of the Empire, the Exhibition now holding possession of South Kensington is chiefly remarkable, and it is this impression that the proprietors of *The European Mail* and *The Colonies and India* have sought to reproduce in the penny illustrated Guide just issued from their office. Of the success with which this happy conception has been carried out it is impossible to speak in too strong terms. Consisting of over 150 pages, profusely illustrated by well-executed woodcuts, and generally got up in a style that will ensure its preservation for years to come, this guide is a veritable monument of journalistic enterprise.

We have received from *Messrs. John F. Shaw & Co.* several booklets of more than ordinary value. Revival, the Present Urgent Need of the Church, by C. Russell Hurditch, when delivered as an address was useful in stirring up Christians to pray for spiritual blessings; we hope it will serve the same end in its printed form. What is a Christian? by F. E Marsh, is characterised by sound exposition and spiritual teaching, and may be profitably put into the hands of young converts. The Hope of the Christian, by J. Denham Smith, points to Christ's second coming. Beware of one False Step is a reprint of an address by the late Rev. Samuel Martin, of Westminster Chapel.

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COW-CROSS MISSION HOME OF REST.

A small cottage, known as Pelham Villa, Tulse Hill, Ventnor, Isle of Wight, has been taken (for at least one year), at a rental of £38 per annum, and will be opened on the 16th inst., as a home of rest for our weary workers (six at a time), needing a fortnight's change of air and scene. The former occupant has kindly given and bequeathed to Mr. W. Catlin, superintendent of the Mission, the furniture of the cottage to be used for this purpose. But the helpers in Gospel work (street preachers, tract distributors, Sunday-school and Band of Hope teachers), who give their services gratuitously, are all of them very poor people, so that in most cases we shall have to pay their travelling expenses, as we shall not feel it right to use the funds of the Mission. Contributions in the shape of food, garden produce more especially, will be very thankfully received by the housekeeper as above.

These wearied workers, when refreshed, are anticipating some evangelistic work in other parts of the island, as the Lord may open up the way. We earnestly commend our brother, William Catlin, now nearly sixty years of age, and his band of volunteers, to the practical sympathy of your readers.

A. Styleman Herring,
Vicar of St. Paul's, Clerkenwell.
Frederick Newth.
James Wm. Burgess.
Gawin Kirkham.

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CONTINENTAL AND FOREIGN NOTES.

DECAZEVILLE.—M. Réveillaud has been giving addresses in this and some neighbouring towns, where he has found most attentive listeners.

PARIS.—On Whit Sunday the Synod of the Augsburg Confession caused to be read in its churches a circular recommending the duty of family worship, and also that prayer should be made in public and in private for the Church.

LAUSANNE.—The sixth triennial fête of the Y.M.C.A. of French Switzerland was held at Lausanne May 22, in the Ton-halle, Lausanne, for three days. Delegates came from all the affiliated towns, and sermons, reports, banquets, &c., made a very successful gathering.

DRESDEN.—This city has given £5000 towards the building of a hospital by the evangelical Lutheran Deaconesses' Institution, in addition to £15,000 devoted to the same purpose by the Diet of Saxony. The Hospital is to be used as a training-school for nurses.

BERLIN.—The Society whose object is to help the unemployed and homeless, has given an account of its last winter's work. From September to May, 6538 persons were refreshed by a warm breakfast on Sunday mornings, and it is hoped strengthened spiritually by the Gospel addresses.

BULL FIGHTS IN FRANCE.—*The Evangéliste* of Nîmes, again calls upon the authorities to put down bull-fights, those savage, brutal, and illegal entertainments which in the summer months are got up for the people, and which are complaisantly tolerated by those charged to execute the laws.

BELGIUM.—Although much encouragement has been received in colportage and evangelisation, the work is very difficult. At Antwerp the Pastor seeks in vain a room in which to hold meetings. As soon as it gets to be known they are Protestants, the house, ear, and heart are shut to them. Gross superstition reigns, not only in country places, but also in many towns.

GENEVA.—The Swiss Society advocating the observance of the Lord's Day was held in Geneva, June 23. The Committee urgently pressed upon all Christians to seek to suppress the public noisy fêtes held on Sundays. A very successful innovation was made quite recently, when the "*Tir Militaire*" held its grand shooting festival on Thursday instead of, as heretofore, on Sunday. The Committee is working for the suppression of Postal service on Sunday.—*Evangéliste.*

SPAIN.—M. Empaytaz, of Barcelona, speaking of the hindrances to the free proclamation of the Gospel during the reign of Alfonso XII., says they were caused not so much by the young king as by the intolerance of the party who called him to the throne. If the Gospel has not made more progress of late years, it must be attributed to the profound indifference of the nation to anything really serious. Mr. Armstrong is of opinion that with more religious liberty, evangelical work would advance in Spain; he believes that though the recent terrible judgments have not caused a national humiliation, yet that many individuals, especially in the villages, are better prepared to receive the truth.

Letters to the Editor.

THE PEOPLE'S PALACE.

Sir,—As a great deal has been written in the public papers in favour of the People's Palace for East London, I trust you will allow the doubts and fears of those who have laboured for years for the good of the working classes there, to be expressed in your columns, especially as £100,000 of public money is proposed to be expended in this scheme for the benefit of the people. Our fear is that if drink is to be sold, in conjunction with indoor and outdoor concerts, it must lead to a sort of Cremorne Gardens in time, and if there is to be Sunday opening the result will be a further source of demoralisation to the neighbourhood, so that the whole thing will be a curse instead of a blessing. It is now some months ago that Canon Wilberforce publicly asked if intoxicating liquors were to be sold on the premises, and, as no answer had been given up to last week, our secretary, Mr. Kerwin, wrote asking:—

(1) Will intoxicating drinks be sold on the new premises of the People's Palace?

(2) Will the Palace be opened on Sundays?

To these straightforward inquiries the following reply has been received:—

"Dear Sir,—In reply to your letter of the 18th inst., I beg to state that the two questions to which you refer, viz., whether intoxicating drinks are to be sold in the People's Palace, and whether the Palace will be opened on Sundays, have never yet been before the trustees; and it would obviously be premature for them to discuss the points while they still require £30,000 to carry out their scheme.

"Yours faithfully,

(Signed) "A. Brownlow, Hon. Sec.

"Edwin H. Kerwin, Esq."

This is not calculated to allay our fears, and I should hardly imagine it would be quite satisfactory to those who are subscribing their money in the hope of helping to raise the masses.—I am, yours faithfully, Fredk. N. Charrington.

Great Assembly Hall, Mile-end-road, E.

[If it would be premature to consider such vital questions as the above while £30,000 remained to be subscribed, it was still more premature to obtain £70,000 before considering and deciding them.—Ed. Christian.]

A TREE OF LIFE.

Sir,—"Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life." My heart bubbles over with joy in the Lord this morning. The article on "The Scapegoat," signed M., in The Christian for May 20, is a precious tree of life to me. Over thirty years ago, when I was a girl going to Sunday-school in Glasgow, in dear old "Bible-loving Scotland," the Scapegoat came up, but the explanation was not satisfying. All those years I have been desiring light on it, for there seemed a precious truth in it, but it was hid. Now it shines. "Shining more and more unto the perfect day." "One lot for the Lord, and the other lot for dismissal." How clear it seems now, praise the Lord, and how the precious texts proving it rush to my mind. "Neither by the blood of goats and calves, but by his own blood, He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats . . . sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works."

Now for "dismissal" (see R.V. margin), "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. ciii. 12), and again in Isa. xxxviii. 17, "Thou hast cast all my sins behind thy back," and further, in Micah vii. 19, "And thou wilt cast all their sins into the depths of the sea;" Heb. viii. 12, "And their sins and their iniquities will I remember no more." Not only dismissal, but forgetfulness. O glory to his precious name. And it is all in Jesus. It pleased the Father that in Him should all fulness dwell, and if we are just in Him we get it all. And in Him such joy even in this life: "These things have I written unto you, that your joy might be full." Joy and peace. In Me, peace—in the world, tribulation; but be of good cheer I have overcome the world."

And the happy thought comes to me in connection with this; the watching, longing children are craving for light on his coming. Nothing but the personal presence of the beloved Bridegroom can satisfy the bride. "We groan within ourselves, waiting for the adoption." O come, Jesus, is the cry of my whole being. The whole creation groans under a load of sin. That is the only cure. It will joyfully break on us some day, just as this light, long desired, came to me yesterday. O to "be counted worthy." I heave a sigh for the poor unbelievers, but they won't listen. Lord, help us to be faithful. I do thank "M." for that precious article. Helen Robertson.

705, *West Jackson-street, Chicago, June* 2.

Y.M.C.A: WHERE TO DRAW THE LINE.

Sir,—This is the question that is being asked by many Y.M.C.A. Secretaries at the present time, who are seeking counsel of God in the matter. "First things first" is the motto cry of some; with others, the expediency of opening the door wider, and advocating what is now called "muscular Christianity."

Will you allow the question to be discussed (I trust in a prayerful spirit) through the medium of your valuable paper, so that we may arrive at some practical conclusion, if possible, in the matter?—Yours very truly, C.

THE EVANGELISATION OF THE WORLD.

Dear Sir,—Kindly allow me to augment the methods proposed by Rev. F. B. Meyer, in your issue of the 24th inst., by the following suggestion:—The Indian and Colonial Exhibition is causing at the present time an unusual influx of wealthy colonists into the Metropolis, amongst whom there are doubtless many earnest Christians. Could not some steps be taken to elicit from the brethren, coming from all parts of the world, information on the above subject which would be most valuable to friends willing to assist in this important work? These colonial visitors might also be stimulated to help on the work after they return home. A more opportune time for organising a world-wide scheme of evangelisation by unpaid agency may never again be presented to us.

I heartily approve of the scheme suggested by Mr. Meyer, and hope that those who can will help the many colonists and intending emigrants, who really long to be heralds of the Cross.

Warrington. J. H. B. Smith.

◆

A PHILOSOPHICAL STUDY OF MAN.*

A purely philosophical work is often uninteresting to the general reader, because of its use of technical phrases and severe reasoning. Mr. Mansfield has accomplished the praiseworthy task of writing a book which, while logical in thought and expression, discusses philosophical problems in a language and manner capable of comprehension by the many. His object is to find the plan of our being in the conditions of that being. He considers man mentally, physically, and with reference to his material surroundings. Starting with the axiom—"a created personality, coming from a spiritual Creator, will be a spiritual personality, and its construction will be from spiritual elements"—he shows man to be self-active but not self-existent, self-conscious but not self-creative; in other and more familiar words, to live, move, and have his being in God. This activity must find scope for exercise, and its proper field is outside of itself. Receptive, emotional, and retentive capacities are given to receive, continue, and hold what has been bestowed. Will comes into play to execute. The living soul and rational spirit act through powers gifted and sustained by God. Their operations are, however, hampered and twisted by the forces of sin and evil, which have entered into human history.

Mr. Mansfield is specially happy in pointing out how Christ mediates between the Supreme Will and our wills in the atonement and the ministry of reconciliation thus inaugurated. Departure or lapse from purity and holiness of spiritual being will, from the potency of its elements, increase indefinitely unless adequate powers of resistance are received from a supernatural source. Such powers of resistance are brought by Christ to all who receive Him. He unites Himself with the human personality, and makes it a joint-heir with Himself to the inheritance reserved for the people of God. The individual will merges gradually in the Divine, and in so doing is introduced to a plane of thought and action on which the highest desires are gratified.

This is an imperfect outline of a complete and suggestive scheme of Christian philosophy. The details, in which the value of the book lies, deserve careful study. They put the thinker on a lofty height, and furnish him with a breadth of vision which must help him greatly in facing the problems of life.

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* Traces of the Plan of our Being. By Lewis W. Mansfield. Second Edition. 75 cents. *E. & J. B. Young & Co., New York.*

SOUTHPORT HOLINESS CONVENTION.

This Convention, organised a year ago for the deepening of spiritual life, is likely from the success which has attended the meetings to become an annual institution. The sessions last week were held four times a day. A large tent seating 1500 people was erected, and this was crowded nearly every evening to its utmost capacity.

On Monday evening, June 28, Rev. E. E. Jenkins, gave a searching introductory address, based on Malachi iii. 1—3.

On Tuesday evening Rev. Thomas Champness gave a powerful address on "Consecration." Speaking to those who could not engage in public work for Christ, the speaker said: Don't look down on your work, but whatever it is "fill your hands" with it. The mother with her children can so fill her hand with service as to lead the children to Jesus, and was not that something worth doing? Not the indolent Christians, but those whose hands are filled with service, are the happiest. Let us not be thinking so much of going to heaven as of finding our heaven down here in hands filled with service for Jesus.

On Wednesday evening, Dr. Stephenson, of the Children's Home, gave a helpful address on 2 Chron. xxix., which he said might be regarded as an Old Testament parable of the cleansing and restoring of the temple of the heart, for our hearts are now the temples of the living God. In applying the subject, he said emotion is intended to lead to service, and the holiness that spends itself in song is not the holiness that God requires, or the holiness that the Church needs. "The secret of a happy life," said Dr. Stephenson, in conclusion, "is a moment at a time, and that moment for God." A profound impression was produced by the address of Rev. Hugh Price Hughes, on Friday evening, on "Be filled with the Spirit." Everyone, he said, who wholly gives himself up to God is filled with the Spirit of God, whether he knows it or not: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates (or counterfeits)?" We have not to wait as the disciples did for the Day of Pentecost. These conditions do not exist now, and if Christ were standing here in our midst, He would say, "Be filled with the Spirit." In John iv. 14, Christ says: "The water (water always represent the Spirit) that I shall give him shall be in him a well of water, springing up into everlasting life." We are to be wells of water, not "broken vessels," as we sometimes sing. Among the things obstructing the outflow of the Spirit Mr. Hughes enumerated worldly pleasures; shady practices in business; love of money, an unforgiving spirit, &c. Our space will not allow us to report the other excellent addresses which were delivered at the various sessions of this Convention.

BOURNEMOUTH Y.M.C.A.—The "Cairns Memorial House," St. Peter's-road, Bournemouth, is now completed, and we are prepared to receive young men as boarders for short or long periods.

Charles F. Haines, Secretary.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—July 11, Acts xvi. 1—13; July 12, xvi. 14—24; July 13, xvi. 25—40; July 14, xvii. 1—15; July 15, xvii. 16—34; July 16, xviii. 1—17; July 17, xviii. 18—28.

REQUESTS FOR PRAYER.—For blessing on tent meetings at Langholm, N.B.——A rector in the county of Berks entreats prayer that God would graciously grant a revival of true religion in his church.——That God would speedily open the way for the establishment of a coffee tavern in a village in Suffolk, and pour out his Holy Spirit upon the inhabitants.

MR. A. G. PARROTT (late of the China Inland Mission) is now in this country pursuing his medical studies with the view of returning to China to labour as a self-supporting worker in the Gospel. He would be glad to undertake the Sunday services of any small congregation within easy distance of London; communications may be made to him at 143, Wilberforce-road, Finsbury-park, N.

BRIDPORT, DORSET.—A series of tent services, lasting three weeks, has been concluded here. They were well attended throughout, a large proportion of those present being working men in their working clothes. The services were conducted by Mr. John Bennett, of the Evangelisation Society. His earnest words of appeal to the undecided, and of Christian counsel to believers, will be long remembered.

Notes on Daily Readings

SUNDAY, JULY 11.—2 SAMUEL II.

1.—*David enquired of the Lord.*—A beautiful illustration of Prov. iii. 5, 6, and Ps. xxxvii. 23. Hebron was "situated in a strong position in the mountains of Judah, amidst David's friends, and withal having peculiarly sacred associations"—*S. C.*

3.—*And his men that were with him did David bring up*, &c.—"Thus doth our heavenly Leader, whom David prefigured, take us to reign with Him, who have suffered with Him. Passing by our manifold infirmities, as if they had not been, He removeth us from the land of our banishment, and the ashes of our forlorn Ziklag, to the Hebron of our peace and glory."—*Bishop Hall*

"It is, perhaps, the general rule, that we are seldom admitted to the fulness of God's presence, and to the enjoyment of that peace which passes all understanding, until we have gone through great throes of spirit, and groanings that cannot be uttered, in the conviction of our forlorn and miserable condition."—*Kilts.*

4.—*They anointed David*, &c.—"David had already been anointed by Samuel (1 Sam. xvi. 13). . . . His first anointing indicated God's secret purpose, his second the accomplishment of that purpose. The interval between the anointing of the Lord Jesus as the Christ of God, and his taking to Himself his kingdom and glory, seems to be thus typified. David was anointed again king over Israel" (v. 3).—*Sp. Com.* Might not the anointing of David by Judah be rather taken as typical of our Lord's acceptance by the Church of this dispensation, while the third anointing (by Israel) speaks of that millennial glory when He shall reign whose right it is?

14.—*Play.*—The word "is applied to the serious game of war, to be played by twelve combatants on each side, with the two armies for spectators."—*Sp. Com.* It was an attempt to avoid a pitched battle by a fight between champions chosen to represent each of the contending armies.

16.—*Fell down together.*—There was no defence; each was intent on slaying his fellow. The left-handedness of the Benjamites would help to make the slaughter complete.

28.—*Pursued after Israel no more*, &c.—*i.e.*, in that campaign, for iii. 1 tells of long war.

MONDAY, JULY 12.—2 SAMUEL III.

3.—*Maacah, the daughter of Talmai, king of Geshur.*—Geshur—"a region in Syria, north of Israel. This marriage seems to have been a political match made by David with a view to strengthen himself against Ish-bosheth's party, by the aid of a powerful ally in the north. Piety was made to yield to policy, and the bitter fruit of this alliance with a heathen prince he reaped in the life of the turbulent Absalom."—*Jamieson.*

16.—*And her husband went . . . weeping.*—"Phaltiel was not the first man, nor the last, who has lamented to be deprived of that which did not belong to him."—*Kitto.*

17.—*Ye sought for David in times past*, &c.—True desires diverted. So with many now who have real longings after Christ, their King. Some Ish-bosheth, some secondary object, intervenes. Ish-bosheth was not a heathen. During his reign much land was recovered from the Philistines. So the spiritual Ish-bosheth need not be anything frivolous or evil. It may be intellectual work, or some high moral aims; some Christian friend or minister, some favourite theology, or some patent plan for Christian living, put in the place of Christ. This speech shows that Abner had been guilty in opposing David hitherto, that he knew him to be the Lord's anointed. His motive was probably ambition. He thought to have more power and liberty under Ish-bosheth. Are there not many Abners still—men who, knowing that they should yield all to Christ, resist from an unworthy fear of loss of power and freedom? If Abner had yielded to David at the first, there is little doubt but he would have been David's chief captain instead of Joab. So when we do give Christ his royal seat we gain vastly more than we lose. Only then do we attain to our highest capabilities.

18.—*Now then do it.*—It was entirely in their own hands. David wished to be king. It was God's will that he should be By him only could civil war be ended, and complete deliverance from all enemies be attained. Their will alone hindered their prosperity. Just so, many are now praying for some future deliverance, whose first duty is that present submission to the King which is their highest privilege. *By the hand of my servant David*, &c.—He was to bring them victory. Therefore it was of far greater importance to admit him as king, than to fight the foe. The taking up of a right attitude towards Christ our King is the first and greatest duty, greater even than any direct attack on sin, whether within or about us. It involves everything else, since it is by his hand deliverance must be wrought.

TUESDAY, JULY 13.—2 SAMUEL IV.

2, 3.—*Beeroth*, &c.—"From Joshua ix. 17, it might have been expected that the population of Beeroth would be Canaanite. But from some unknown cause the Canaanite inhabitants of Beeroth had fled to Gittaim, an unknown place, unless it is the same as Gath, and continued there as sojourners. It is obvious to conjecture that this flight of the Beerothites took place at the time of Saul's cruel attack on the Gibeonites (2 Sam. xxi. 1, 2). If so, it is possible that Baanah and Rechab (the latter name is a foreign one, Jer. xxxv. 6) may have been native Beerothites, and have been instigated to murder the son of Saul by a desire to avenge the blood of their countrymen. The fact of their being reckoned as Benjamites is quite compatible with their Canaanitish blood. Anyhow, it is significant that the destruction of Saul's house and kingdom should have proceeded from Beeroth, the Gibeonite city."—*Sp. Com.*

4.—*Jonathan*, &c.—"This mention of Mephibosheth seems to be inserted here partly to show that with the death of Ish-bosheth the cause of the house of Saul became hopeless, and partly to prepare the way for the subsequent mention of him (see ix., xvi., xix. 25, &c.)."—*Sp. Com.*

9—12.—David's quick, hot anger is greatly to his honour. It is grand to see his generous and fiery wrath, as he answers the culprits in total forgetfulness alike of his own interests and of their subtle flattery. His conduct in this instance is most noble.

WEDNESDAY, JULY 14.—2 SAMUEL V.

1, 2.—*Behold, we are thy bone*, &c.—A threefold reason for anointing David king, which is full of suggestion:—(1) Relationship: "We are thy bone, &c." So with the Christian and his Lord. "We are members of his body, of his flesh, and of his bones" (Eph. v. 30). The believer's oneness with Christ is the true foundation of a consecrated life. It makes full consecration possible, while it makes it to be only "our reasonable service." (2) Experience: "In time past," &c. Many have experience of the delivering power of the true David, even before they acknowledge Him fully as their king; and these occasional experiences are great inducements to a subsequent submission. (3) Divine appointment: (*a*) As shepherd—"Thou shalt feed" (*i.e.*, shepherd); and (*b*) as leader in war—"Thou shalt be captain."

4.—*David was thirty years old*, &c.—"The age at which the Levites entered upon their duties (Num. iv. 3); at which young men commenced to take part in public business in Greece; at which Joseph was made ruler over Egypt (Gen. xli. 46); at which Jesus Christ was anointed with the Holy Ghost in his baptism" (Luke iii 23).—*Cam. Bible.*

6.—"*Except*," &c.—Read rather: "Thou shalt not come hither, but the blind and the lame shall keep thee off."—*Coverdale's Bible.*

8.—For "*whosoever getteth up to the gutter.*"—Read, "by the watercourse."—*Sp. Com.*

There is here no sign of David's seeking Divine counsel, and subsequent history shows that Joab was a thorn in his side. This is another warning of the wrong we do ourselves and others when we neglect our high privilege of acknowledging God in everything.

17.—*But when the Philistines heard*, &c.—The full consecration of a heart to God is often the signal to Satan to make his fiercest attack. But how safe is such a heart!

19—24.—*David inquired.*—The two invasions were alike, to all appearance. David sought and received Divine guidance in regard to the first. He must have been in great danger of presuming on that guidance in reference to the second. But no; he inquires again, and receives a very different answer. "In *all* thy ways acknowledge Him," &c.

THURSDAY, JULY 15.—2 SAMUEL VI.

2.—*The ark of God.*—"Why did not David remove the Mosaic tabernacle to Mount Zion at the same time as the ark? One of the principal motives may have been that two high priests had arisen, one of whom officiated at the tabernacle of Gibeon; whilst the other—viz., Abiathar—had been the channel of all Divine communications to David during the time of his persecution by Saul; so that he could no more think of deposing him than he could of deposing Zadok, the officiating high priest at Gibeon."—*Keil and Delitzsch.*

3.—*Upon a new cart.*—It should have been carried on the shoulders of the Levites (Num. iv. 15, and vii. 9). The "new cart" was the way of the Philistines (1 Sam. vi. 7, 8), the shoulder was God's way. The first mistake, then, was in serving God in a forbidden fashion.

6, 7.—*Uzzah put forth*, &c.—"Uzzah's offence consisted in the fact that he had touched the ark with profane feelings, although with good intentions. Touching the ark, the throne of the divine glory and visible pledge of the invisible presence of the Lord, was a violation of the majesty of the Holy God. 'Uzzah was therefore a type of all who with good intentions, humanly speaking, yet with unsanctified minds, interfere in the affairs of the kingdom of God, from the notion that they are in danger.'"—*Keil and Delitzsch.*

14, 15.—*David danced . . . with all his might*, &c.—Here we see the great-hearted enthusiasm of David's godliness. Not with mere painstaking propriety, but with the fulness of his heart did he serve his God—not with a stately ceremonial, but with the exhuberant gladness of one who had found his home in God.

FRIDAY, JUNE 16.—2 SAMUEL VII.

5—16.—*The Lord's message to David.*—"Thou shalt not build a house for Me; but I, who have from the very beginning glorified myself in thee and my people, will build a house for thee: and thy son shall erect a house for Me. This message contains the deep, general truth that God must first of all build a man's house before the man can build God's house, and applies it especially to the kingdom of God in Israel."—*Keil and Delitzsch.*

"The way to *render* to God is to *take* yet more largely from his bounteous hand. To be a thankful, unquestioning recipient of grace glorifies God far more than all we could render unto Him."—*C. H. M.*

13, 16.—*I will stablish the throne of his kingdom for ever.*—"However unmistakable the allusions to Solomon are, the substance of the promise is not fully exhausted in him. The threefold repetition of the expression 'for ever' points beyond the time of Solomon, and to the eternal continuance of the seed of David. . . . When the promise was given that the throne of the kingdom of David should continue to 'eternity,' an eternal duration was also promised to the seed that should occupy this throne. We must not reduce the idea of eternity to the popular notion of a long, incalculable period, but must take it in an absolute sense, as the promise is evidently understood in Psalm lxxxix. 30: 'I set his seed for ever, and his throne as the days of heaven.' The posterity of David could only last for ever by running out in a person who lives for ever—*i.e.*, by culminating in the Messiah"—*Keil and Delitzsch.*

18—29.—*David's thanksgiving.*—As we realise the greatness of his blessings, we are laid low, both in his sight and in ours. Our prayer should be, "Lord, humble me by thy love."

21.—*According to Thine own heart hast Thou done all*, &c.—To David the great goodness shown to him was valued chiefly as a revelation of God's heart He did not allow the abundance of the gifts to hide the hand that gave.

SATURDAY, JULY 16.—2 SAMUEL VIII.

General view of Chapter.—"To the promise of the establishment of his throne there is appended a general enumeration of the wars by which David secured the supremacy of Israel. In this survey all the nations are included with which war had ever been waged by David, and which he had conquered, and rendered tributary: the Philistines and Moabites, the Syrians of Zobah and Damascus, Toi of Hamath, the Ammonites, Amalekites, and Edomites. It is very evident from this, that the chapter before us not only treats of the wars which David carried on after receiving the Divine promise mentioned in ch. vii., but of all the wars of his entire reign."—*Kiel and Delitzsch.*

2.—*Casting them down to the ground.*—Better, "Making them lie down on the ground." "David took great numbers of the Moabites prisoners of war, and made them lie down on the ground, and then divided them by a measuring line into three parts, putting two-thirds to death, and saving alive one-third."—*Sp. Com.* "Jewish writers assert that the cause of this particular severity against this people was their having massacred David's parents and family, whom he had, during his exile, committed to the King of Moab."—*Jamieson.* "By this victory Balaam's prophecy was fulfilled" (Num. xxiv. 17).

6—14.—*The Lord preserved David whithersoever he went.*—This sentence is twice repeated in this short summary of David's wars, in order, doubtless, to impress upon our minds that by God's favour alone did he succeed.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

INSTITUTED IN 1844.

THE Committee very earnestly appeal for greatly needed help in Annual Subscriptions, Donations, and Offertories to maintain their present large staff of earnest, faithful, and experienced Readers engaged under the directions and superintendence of the Parochial Clergy, in visiting the poor, the sick, the ignorant, and the erring; and who help generally in the spiritual work of their respective parishes.

Some grants have been withdrawn and others are in jeopardy for lack of funds.

T. MARTIN TILBEY, Lay Sec.
Offices—56, Haymarket, S.W.

MISSION TO DEEP SEA FISHERMEN.

Six Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blasts and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

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FUNDS ARE GREATLY NEEDED to enable the Mission to place a VESSEL WITH EVERY FLEET.

E. J. MATHER, Director.
181, Queen Victoria-st. (Next door to Blackfriars Bridge.)

N.B.—The Offices were removed to this address in December last; attention to the change will save much trouble, time, and expense to the Mission.

THE CRY OF THE CHILDREN.

President—Right Hon. Earl of Aberdeen.

Over FIFTY THOUSAND of our poorest City Children regularly attend the 180 RAGGED SCHOOL MISSIONS affiliated with the

RAGGED SCHOOL UNION.

The operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by JOHN KIRK, Secretary.
Offices—Exeter Hall, Strand, W.C.

THEATRICAL CHILDREN at the Sea side.—Mr. and Mrs. COURTHOPE-TODD desire to take to Lowestoft this summer some of the sickly and over-taxed little ones who are members of Macready House. Children's Services will be held daily on the sands, so that sea air and spiritual instruction will be simultaneously afforded. Who will contribute—not for a "day in the country," but a week by "God's beautiful Sea." Please send to "Sick Fund, Theatrical Mission Institute, Henrietta-street, Covent Garden."

6d. per Dozen.

A Plea for our Fellow-Protestants in Ireland.

By J. T. WRENFORD (Newport).

London: S. W. PARTRIDGE & Co., 9, Paternoster-row.

The Anchorage.

HEBREWS vi. 19.

To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, *and for trained servants ready to go to situations*, apply (by letter only) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent, or to Messrs. Morgan & Scott.

FRIENDLESS AND FALLEN.

NEW PREVENTIVE HOME. *See "Christian," July 1, 1886, page 12.*

THIS proposed extension is for the reception and training of really **FRIENDLESS YOUNG GIRLS** in their 'teens. Many may be rescued from dangerous surroundings by Missionary effort, and saved for time and eternity by Christian and industrial training. This Home is in connection with the **LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION.**

£1550 REQUIRED for building and furnishing, and donations toward this amount will be thankfully received by

Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, London, E.C., or

EDWARD W. THOMAS,
200, Euston-road, London, N.W. Secretary.

GRAY'S YARD RAGGED CHURCH AND SCHOOL,

James Street, Oxford Street, London, W.

President—F. A. BEVAN, ESQ. | *Treasurer*—GEORGE HANBURY, ESQ.

Gospel Services, attended by about 500 of the Homeless Poor, are held on Sundays, at 11 a.m. and 3 p.m., after which each person present is supplied with Bread and Coffee. About £2 each Sunday are required for the Food alone, and there are other heavy expenses connected with the Work of the Church and Schools. Funds are Urgently Needed, and will be thankfully received by the TREASURER, 21, Portman-square, W.; Mr. PHILIP GOUGH, 33, Cambridge-street, Hyde-park, W.; Mr. A. G. FRASER, 4, Inverness-terrace, W.; or by Messrs. MORGAN & SCOTT.

HOME FOR LITTLE GIRLS BY THE SEA.

HURST ROAD, EASTBOURNE

(Late of St. Giles', and Plaistow, Essex).

There are vacancies in the above Home for 10 more little ones. MISS LEE would be thankful to friends who will enable her to fill up the Beds, which are empty on account of the slackness of Funds. Donations will be thankfully received by Miss LEE at the Home; or at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

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WESTMINSTER ABBEY.—In connection with the BRITISH AND COLONIAL TEMPERANCE CONGRESS, to be held at the PRINCES' HALL, Piccadilly, on July 14, 15, and 16, a SPECIAL SERVICE will be held in the Nave of WESTMINSTER ABBEY (by the kind permission of the DEAN), on MONDAY Evening, 12th July, when a SERMON will be preached by the LORD BISHOP OF LONDON. Doors open at 7; Service to commence at 7.30 p.m. Free Admission, without Tickets. Circulars relating to the CONGRESS may be obtained at the Offices of the National Temperance League, 337, Strand.

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The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early Apply T. Eyres, Hon. Sec, 353, Southampton street, Camberwell, S E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, London, E.C.

Mr. Henry Thorne —July 7, Varleg; 9, Chepstow; 10 to 12, Newport (Mon); 13, Pontypool; 14 and 15, Cardiff; 16, Swansea; 17 to 19, Tenby; 20, Pembroke Dock; 21, Carmarthen; 22, Haverford West; 23, Llanelly; 24 and 25, Neath; 26, Merthyr; 27 and 28, Brecon; 29, Knighton.

Mr. F. E. Marsh.—To July 17, Bridgeton, Glasgow.

Mr. W. Spencer Walton.—To July 19, Burgh Hall, Dunoon, N.B.

Mr. J. M. Scroggie.—August 15 to 29, Glasgow.

Mr. George Clarke.—August, Swansea and South Wales.

Mr. James Neech.—Tattershall Bridge, Lincolnshire, to July 15: Coningsby, Lincolnshire, August 1 to 19; Mareham-le Fen, 22 to September 2.

Mr. J. B. Wookey.—Sunday, July 11, Gospel Hall, Wood Green, 11 a.m. and 7 p.m.; July 12, Working Lads' Institute, Whitechapel, 8 p.m.; Sundays, July 18 and 25, Albert Hall, Nottingham, morning and evening; August 1, Lowestoft; August and 10, tent, Leyton; from Sunday, August 15 to Sunday, August 22, inclusive, mission at Edinburgh Castle, Limehouse.

Mr. Christopher King —To July 17, Dundee.

Mr. F. T. Snell.—To July 16, Cornwall.

Mr. D. M. Cameron.—Cromarty, N.B., from July 11.

Mr. Oscar Owers—Hyde Park, Sundays, 3.15 and 6.30 p.m.

Mr. W. J. Taylor.—Leeds, until September 5; Birchington-on-Sea, September 12 to 26.

Mr. Somerset Gardner —Perth, July 17 to August 7.

Mrs Reaney every Sunday afternoon at Stepney Meeting House.

Conference Hall, 143, Clapham-road, S.W.—Sunday, July 11, 7 p.m., Mr. Edward Powell.

Clapton Hall, Upper Clapton.—Mr. Herbert W. Taylor during July, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

St. George's Hall, Langham-place, W.—Dr. McKilliam during July, Sundays, 11 a.m. and 7 p.m.; Wednesday evenings, at 8, Burlington Hall, Savile-row.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sunday, July 11, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

Conference Hall, Mildmay-park, N.—Sunday, July 11, 3 30 p m., Mr. P. S. Badenoch; 7 p.m., Mr. Herbert Francis.

Great Assembly Hall, Mile End-road, E.—Mr. C. Russell Hurditch, Sunday, 11 a.m. and 7 p m, and Monday, Tuesday and Wednesday at 8 p.m., throughout July.

Union Hall Mission.—Preachers for Sunday, July 11: Union Hall, Carlisle-street, Edgware-road, N.W., meeting for Christians, 3.30 to 4 30 p.m.: Gospel address, 7 p.m., Mr. T. A. Hughes. Kensal Hall, Kensal-road, W., 7 p.m. Queen's-park Hall, Kilburn-lane, N.W. Mr. Samuel Stidolph, 7 p m. Gospel Hall Green-lane, High-street, Battersea, S.W., Major G. W. Windham, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Edwin Cook, 7 p.m. Tent meetings at Queen's-park, Kensal-green, Sundays 3.30 and 7 p.m.; every week-night, 8 p m.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr Jas. L. Stanley, Sunday, 7 p.m. Malden Hall, Kentish Town, Dr. G. A. Macnutt, Sunday, 7 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. Robert Paton, Sunday, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. George Hucklesby, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Dr. Popham, Sunday, 3 and 7 p.m. Mortlake Rest Mission Hall—Sunday, 7 p m. The Tent, Lower Merton, Wimbledon—Mr. Edward Hurditch, Sunday, 3.30 and 7 p.m., and each week night (except Saturday), 8 p m. William Grove, in large Tent at Field-road, Forest Gate, E., Sundays, 3 and 7 p m; week-days, 8 p.m.

Children's Special Service Mission.—Seaside arrangements: Mr. Arrowsmith, Scarborough, August 2 to 31 (holding services also at Filey), and North Berwick, September. Mr. George Banaster, Llandudno, July, and first week in August, and Rhyl for second and third weeks in August. Mr. E. T. M Dennes, Saltburn, August 2, for three weeks. Mr. E. Salisbury, Weymouth, for four weeks from middle of August. Mr. E. J. Kennedy, Bridlington, August; Mr J. Spiers, Redcar; Mr. W. L. Seyler, Broadstairs, August 1 to 15; Mr. H. G. Harris, Weston-super-Mare, August 15 to 31; Mr. A. E Bellingham, Llandudno; Mr. H. W. Figgis (of Dublin), Brighton; Mr. W. F. Seagrove, St. Leonard's and Hastings; Mr. H. M. Trickett, New Malden, July 16, Winchester, July 21 to 24; Mr. W. R. Moore, Ilfracombe; Rev. A. J. Shepherd, Bournemouth; Mr A. Storrs, Sandown; Major Dru Drury, Towyn, Wales; and Rev. H. C. Sturdy, Margate; Mr C. E. Todd, Lowestoft; Mr. J. H. Greene, Morecambe—all in August; Messrs. E. & C. H. Collier, Herne Bay, from July 11.

MISCELLANEOUS.

Keswick Convention.—July 26 to 31.

City of London Central Noon Prayer Meeting, 185, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p m. At the meeting this day (July 8), Miss De Broen, of Paris, will speak.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in July, at 12 noon, Rev. Dr. Kennedy.

Dr. Thain Davidson's Monthly Sermon to Young Men, Sunday, July 11, 6.30 p.m., Presbyterian Church, Colebrooke-row, Islington, N.

Zenana Medical College, 58, St. George's-road, S.W.—Bible-reading, with prayer, every Saturday at noon, at which Miss Nugent and other friends kindly preside.

House of Rest, 7 and 8, Cambridge-gardens, Kilburn, N.W.—Sunday, July 11, 3.30 p m., "What Deliverance Involved" (Exod. xiv), by Miss Mason. The Friday meetings are discontinued until October.

Congregational Total Abstinence Association.—Meeting, July 6, Library, Memorial Hall, 6 p.m., Dr. J. J. Ridge in the chair. Addresses by Rev. J. S. Russell, Mr. J. Broomhall, and Rev. J. Ossian Davies

British and Colonial Temperance Congress.—Monday, July 12, 7.30 p m., sermon in Westminster Abbey, by the Bishop of London; Tuesday, 13, 2 p.m, reception to Colonial delegates at the Crystal Palace (tickets 3s. 6d. each); Princes' Hall, Piccadilly, Wednesday, Thursday, and Friday, July 14—16, 10.30 a.m. and 2 p.m.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C.—Bible reading, Sunday, 5 p m, "The Alphabet of the Human Heart," by Mr. Alfred Woods. Monthly meeting, London Banks Prayer Union, Tuesday, 5 30 Workers' meeting, Tuesday, 6 p m.

British Conference of Y.M C. Associations.—Bristol, September 7 to 10.

Exeter Hall.—Saturday, July 10, address to workers, by Mr. W. H. Maynard. Sunday, 3 30 p.m., men only, "Success," Mr. E. J. Kennedy; 7 p.m, public meeting, Mr. J. B. Monti.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p m.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday evening, July 8, at 8.45, lecture, Rev. H. Simon, subject, "Imagination"

The Priory, 198, Upper-street, Islington, N.—Thursday, July 8, address, Rev. G. Thompson. Sunday, 11, 3.15 p.m., Bible-class, subject, "Elijah;" 8 p m., open-air service in Priory grounds, *good voices to help with singing earnestly invited;* 8.30 p m, evangelistic meeting. Wednesday, 6 to 10, anxious inquirers and strangers.

Conference Hall, Stratford.—Sunday, July 11, at 3 and 7 p.m., Mr. Kyd.

Notices.

Communications Received with Thanks.—T E.L. W.E. B.S W. H.B. E M. F.S.T. H.T. R.C. E.H.L J H. T.H. J.N. H.G. S.T.B. H.S. F.N.C. E.L.C.T. J.Q. W.W. M.W. T.H G. W.G. R.C. D.W. J.E L. C.H.M H P R. F.B. B S.B S.W. W E.W. E H. J B. G.E.H T B. D B A.B. T.L. B.S.N. W.H. A.A. H.H.E. F.M.R. D.J. E.B.S. P.B. J.O. F J.Y. J.F.

Applicants for Tracts.—G. Harris, 24, Olmar street, Old Kent-road, S.E.; Misses Skillicorn, Port St. Mary, Isle of Man; C. A. Pavey, 16, Mina-road, Old Kent-road, S.E.; Miss Hodson, 68, Hartington-road, Sefton-park, Liverpool; A. Bull, 47, Hoyle-street, Bewsey-road, Warrington, Lancashire; T. Hazlehurst, 183 Winwick-road, Warrington; Mr. Dawson, 4, Gaskell-place, Percy-street, Moss-lane, Hulme, Manchester; C. Davies, coffee-house, Exchange, Manchester; E. Fifield, Chapel House, Perbright, Woking, Surrey; G. Pellatt, 82, Salcott-road, Wandsworth Common, S.W.; Miss Haywood, The Laurels, Harringay-road, West-green, N.; Mr Medlicott, 4, Albert-terrace, Harringay-road, West-green, N.

Mission and other Appeals.

Hounslow Gospel Mission.—Will any of your readers contribute towards erecting a Gospel Hall in this neighbourhood.—W. E. Whittaker, Shaftesbury Villa, Hounslow.

Ealing Y W C A.—The Lord is blessing the work here, and we are compelled to seek larger premises, for which we need help towards furnishing. We are also much in need of a piano. Contributions will be thankfully received and acknowledged by the Secretary, Mrs. E. S. Tulloch, 50, Grange-park, Ealing, W.

German and Dutch Tracts.—Would you ask your readers if they would send me, as in former years, a supply of Mrs Grimkè's text-cards, in German and Dutch, to take abroad for distribution. They are very much liked by the people abroad, and who can tell of the blessing that they will bring, remembering God's promise that his word shall not return unto Him void.—(Miss) Anne von Mielecka, 43, Doughty-street, Mecklenburgh-square, W.C.

Mission to Roman Catholics in Gratz, Styria.—This Mission was commenced thirteen years ago by the American Board of Foreign Missions, but the Board have found it necessary to curtail their operations in Austria, and among others in Gratz, where they have a devoted evangelist at work. His work must, however, be given up unless the latter find £30 per annum to help defray expenses. Mrs. Oppler, 7, Somerleyton-road, Brixton, will thankfully receive and acknowledge donations.

A Scriptural School has been kept up for many years in a Roman Catholic district in Ireland. Children both Protestant and of Roman Catholic parentage come daily to be taught out of the living Word at the lips of Christian teachers. The school-house is miserably small and inconvenient; has no back premises; and in addition to this it has recently been examined and pronounced "unsafe." The landlord will give a site rent free, and assist in other ways, and it is estimated that £150 will provide us with a comfortable new school-house, with apartments for teachers. Money sent will be thankfully acknowledged by Mrs. Shawe-Taylor, Castle Taylor, Ardrahan, Ireland.

HARROGATE.—In consequence of the Directors of the Royal Spa Concert Rooms having (to the surprise and grief of many) decided upon giving Sunday afternoon concerts, the usual addresses to Christians so long delivered there will, until further notice, be given at the saloon of the People's Hotel, Albert-street but the Gospel meetings in the evenings at seven will be continued for the present as heretofore at the Royal Spa Concert Rooms. Mr. T. Shuldham Henry will conduct these and other meetings throughout the remainder of the present month.

Subscriptions received by Messrs. Morgan & Scott to Saturday, July 3, 1886.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—W. W. T. 10s; A. B. C. 2s. 6d; Amicus, 2s 6d.; D. 2s. 6d.; A. P. 10s.; Mrs. A. £1; W. S. B. £1; H. S. B £2; M. A. G. 10s.; L. Y. 2s. 6d.; R G 10s.; Hilton, £1; J. L. £5; Mrs. R. £1 1s.; M. H. 5s; E. T. 5s.; Mr. and Mrs. J. B. 10s.; Mrs. J. P. 10s.; R. T. H. 2s. 6d.; J. W. T. 2s. 6d.; M A. R. 2s; One who Loves Children, 5s.; E J. M. £1	16	13	0
Working Men's Mission, New-cut—D.	0	2	6
Mr. A. G. Brown's Disabled Missionary—A. P. 10s.; D H. P. 5s; C W. 5s; M. 6d.; W. Y. 10s.	1	10	6
Destitution in East London (Rev. W. E. Hurndall)—C. S. H.	0	5	0
Miss Weston's Work in the Royal Navy—W. C. £1; *(Sailors, Devonport)* C S. H. 5s.	1	5	0
Distress in Wales (Mr. Prout)—D. H. P. 5s.; Leam, 10s.	0	15	9
Dr. Barnardo's Homes—E. F. F. £2; M. M. 2s. 6d; Mother's Thank-offering, 10s.; Leslie, 5s.; M. E. B. £1; *(Babies' Home)* Mother's Thank-offering, 10s	4	7	6
Mr. Fegan's Boys' Home—E. F. F. £2; M. F. £1 1s	3	1	0
North-East London Gospel Mission—*(Country Holiday Home)* E. F. F. £2; Mrs R. £1 1s	3	1	0
George-yard Ragged Schools—*(Day in Country)* E. F F. £2; *Free Meals, School Children)* M. A. J. 2s. 6d.	2	2	6
Cow-cross Mission—E. F. F. £2; A. J. C. 5s.; Few Friends, 5s.	2	10	0
Dock Labourers' Mission—W. S. £1; *(Day in Country)* E F. F. £1	2	0	0
Labour Aid Society—E. F. F	1	0	0
Bristol Orphan Houses—M M.	0	2	6
Castle Yard (Day in Country) E F. F.	2	0	0
Salvation Army—Anon. £56 14s; Thank-offering, £2; *(Training Homes)* Thank-offering, £2; *(Prison Gate Brigade)* Thank-offering, £1.	61	14	0
Destitute Children's Friend Mission—M.	1	0	0
Distressed Factory Girls, Barking—Miss B.	0	10	0
St Giles's Christian Mission—C. H. £10; *(Day in Country)* Mother's Thank-offering, 10s; M. A. J. 2s.; A. J. C. 5s.	10	17	0
Mission to Deep Sea Fishermen—M. A. J.	0	2	6
Field-lane Ragged Schools, &c.—C. H.	10	0	0
Mrs. Hilton's Crèche and Orphans' Home—C H.	10	0	0
Watercress and Flower Sellers' Mission—C. H.	5	0	0
Irish Church Mission—C. H. £10; X. O. £25	25	0	0
Society for the Prevention of Cruelty to Children—C. H.	5	0	0
Society for the Prevention of Cruelty to Animals—C. H.	5	0	0
Fresh Air Mission (Mr. Hazell)—C. H.	10	0	0
Mrs. Meredith's Mission—C. H. £10; M. E. B. 10s.	10	10	0
Friendless and Fallen—C. H. £10; K. F. C. 10s; C. W. 5s.	10	15	0
Miss Mittendorff's Orphan Home—C. H. £10; Miss A T 10s	10	10	0
Midnight Meeting Movement—C. H. £5; J. B. 10s.	5	10	0
Blackdown Hills Mission—K. F C.	0	10	0
Gospel Purity Association—K. F. C.	0	10	0
Gray's-yard Ragged Schools—J. B. 10s.; Knutsford, 5s.	0	15	0
Scripture Readers' Society, Ireland—L. V.	1	0	0
Mr. Toye's Orphanage—L. V. £1; C. W. 5s.	1	5	0
Summer Camp at Llandudno—Miss A. T.	3	0	0
Miss Whateley's Work, Egypt—Miss A. T.	0	10	0
Home of Industry—Miss A T.	0	10	0
Mr. Eoll's Work, Port Said—Miss A. T.	0	10	0
Evangelisation Society—W. C.	1	0	0
Miss de Broen's Work (Medical)—Leslie	0	5	0
Mildmay Mission to the Jews—Hampstead, 1s.; Two Friends, £1; M. 6d.	1	1	6
China Inland Mission—C. W.	0	5	0
Fox-court Ragged Schools—Knutsford	0	5	0
Lamb and Flag Ragged Schools—Knutsford	0	5	0
Nelson-street Ragged Schools—Knutsford	0	5	0
Lambeth Ragged Schools—Knutsford	0	5	0
Mr. Fenn's Work, Spain (Mission Premises)—Miss R.	2	19	3
Stranger's Rest, 163, St George's-street—M. E. B.	0	10	0
Railway Benevolent (Mr. F. W. Mills)—M. E B.	1	1	0
Free Distribution of Scriptures—X. O. £25; *(Foreign)* M. E. B. 10s.	25	10	0
Lord's Day Observance Society—Two Friends	1	0	0
British Penitentiary—Two Friends	0	5	0
Tower Hamlets Mission—X O.	25	0	0
	£300	10	[illegible]

[Advertisements.]

Midnight Meeting Movement—J. M. A. 5s.

St. Giles' Christian Mission—*(Day in the Country)* E. G. A. Armagh, 2s.; Sunnyside, 5s.

North-East London Gospel Missions—*(Country Holiday Home)* E. C. 5s.; Seven Oaks, 5s.

Home of Industry—Miss Macpherson acknowledges, with thanks, card-board box of clothing, received June 24.

A NEW TEMPERANCE SOCIETY has been started, the membership of which is confined to the employés of one large firm—Messrs. Harrison, of St. Martin's-lane. It is entitled, The "Print" Abstainers' Union, and holds a meeting on the first Tuesday of each month in the Bedfordbury Mission School-room.

SOUTH GERMANY.—*The Evangelische-Kirchlicher Anzeiger*, of Berlin (June 18) is very much disturbed, because, according to The Christian of December 17, 1885, Drs. Baedeker and Zieman represented South Germany as having had the Gospel only most superficially proclaimed. "No wonder," says *The Anzeiger*, "when people, with a slight knowledge, represent Germany as in a state of heathendom, that the English are so ready to send Methodist apparatus to bring them out of the darkness, and to convert them."

(*Continued from page* iii.)

TO LET FOR AUGUST.—A nice little Furnished House, in the most healthy and pleasant part of Hastings; close to pier. Excellent sanitary arrangements Terms 3½ guineas weekly, if taken for six or eight weeks
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NICELY - FURNISHED HOUSE, or part, Lewisham-hill, close to station and Heath. Present tenants (lady and gentleman) wish to retain four rooms, and let remaining five, one an excellent kitchen. Whole house, £1 12s. 6d ; part £1 1s. weekly.
C., Mr. Buckland, Auctioneer, Lewisham.

VISITORS TO LONDON.—Plainly furnished House, West-end, to Let, July and August, or either; 15 minutes from Colonial Exhibition. Conveniently situated.
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Miscellaneous.

SALVATION.—Helpful tracts and kindly words will be sent to any seeker after divine truth. Apply to
EVANGELIST, Clapham, S.W.

NEW-LAID EGGS, carriage free, 18 for 1s. 10d.; 3 dozen, 3s. 8d. New churned Butter, fat Ducks, spring Chickens, cheap. Cut evergreens, flowers, ferns, moss. Very moderate. No cards.—ELSIE MACDONALD, Post-office, Wells.

FOR SALE, the only known Model of the last Temple at Jerusalem, destroyed by the Romans under Titus, A.D. 70.—J. SMITH, 73, Griffiths-road, South Wimbledon, Surrey, S.W.

A KIND CHRISTIAN WOMAN, having a comfortable home, wishes to meet with one needing care. Slight mental affliction not objected to.
H. SEARLE, 60, Winslade-road, Upper Clapton.

SPECIAL OFFER.—Satisfaction guaranteed. Geraniums, Verbenas, Calceolarias, Petunias, Chrysanthemums, Everlastings, 12 of each, 50 Lobelia, 10s.; half, 5s. 6d. For garden netting, see previous number.
C. SIMCOX, 158, Severn-road, Cardiff.

A LADY WISHES to take baths at Baden-Weiler, towards end of July, for five weeks, accompanied by experienced travelling doctor. Would be glad to find one or more Ladies willing to share advantage (Koumiss and massage if required) and expenses of doctor. Would chaperone delicate girl. Excellent references exchanged.
Z., Treacher's Library, North-street, Brighton.

LAUNDRY.—The South Hampstead **SANITARY**, largest, best furnished, best adapted in the district of St. John's-wood for families, schools, clubs. Price list free.
5A, Fairhazel-gardens, N.W. Inspection invited.

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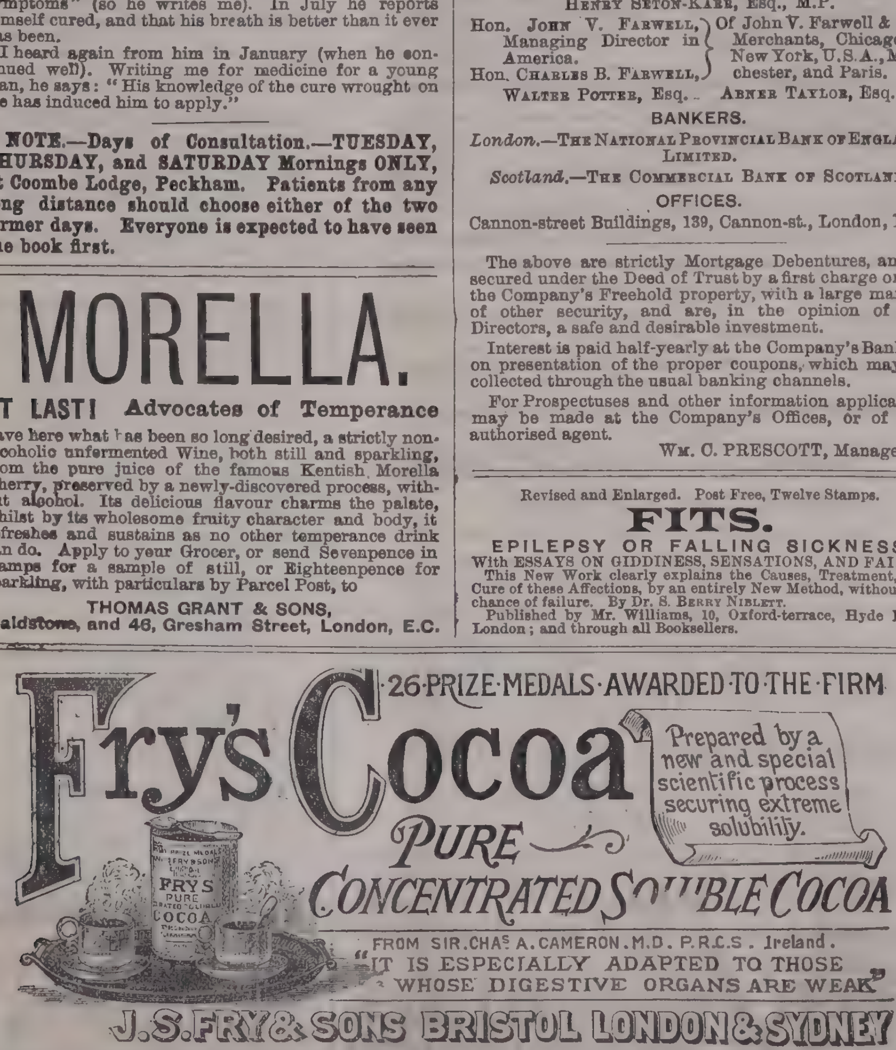
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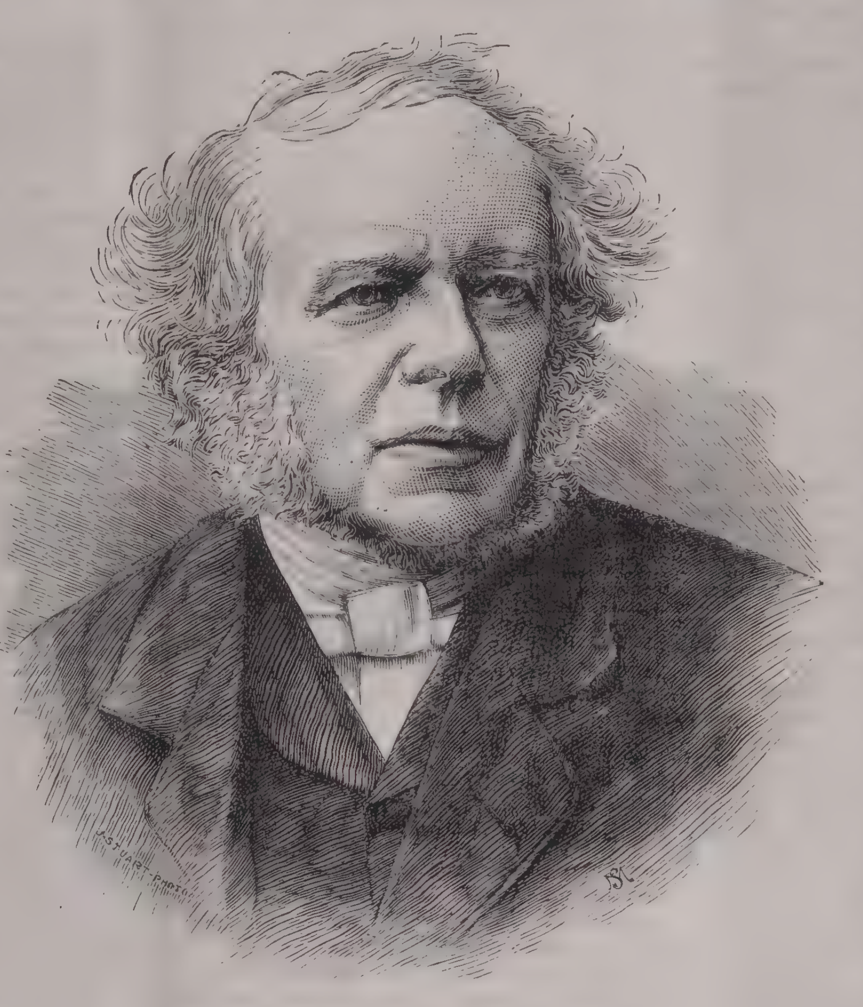
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(*From Photograph by Mr. J. Stuart, Glasgow.*)

LIKE his elder brother, Horatius, Dr. Andrew A. Bonar is one of the best known and most highly esteemed pastors in the Free Church of Scotland. He was born in Edinburgh in 1810. He came of a good stock, and a great deal lies in that. His family had been a tower of strength to evangelical faith, and a source of light in Scotland's dark days. His father was Solicitor of Excise, and a man of high Christian character and extensive knowledge. He got the best educational advantages in his youth. Early training has much to do with the after life. "As the twig is bent, so the tree grows; as the channel is made, so the stream flows." The student habit—the power of continuous application, and the resolute determination to know—is easily acquired in school days. Andrew Bonar acquired it then, and has preserved it ever since. The fruits of his application soon became apparent; he won the proud position of dux of Edinburgh High School. The same success attended his academic career at the University of his native town, where he secured the approbation of his professors and the esteem of his classmates. He was licensed to preach in 1835, by Jedburgh Presbytery. Dr. Candlish, then in the zenith of his fame, had his attention turned to the promising licentiate, and invited him to assist him, as parish missionary. Mr. Bonar consented, and came under an influence which must have helped to mould his methods of pulpit preparation, as well as to fill him with a lofty conception of the office he had undertaken. The pleasant connection did not last very long, for the assistant was, in 1838, called to go up higher; he was ordained to take part as colleague in the pastoral charge of Collace, in Perthshire. It was a rural parish, where weeks and months might pass as quietly as the rotation of the seasons. Stirring events were few and far between. The minister had time to do his work faithfully, and to prosecute the studies he had not thrown aside with his University gown. He got to know men and books well; his character developed; and his inner life, fed by communion with God and nature, grew strong.

These were happy and peaceful days. Only echoes of the world's din reached the country home. But the time speedily arrived when Mr. Bonar had to go out into the light of public life. The change came about in this way: his friend, Mr. McCheyne, who was settled in Dundee, and had charge of a large congregation, threw himself into his work with such intensity that his health suffered. Dr. Candlish wished to restore the strength on which so much depended, and at the same time promote the welfare of the Jews, in whom he was deeply interested. This led him to propose that Mr. McCheyne should undertake a Mission of Inquiry to the Jews. Mr. McCheyne gladly agreed. The other members of the deputation fixed on were Dr. Keith, the writer on prophecy, Dr. Black, a celebrated Oriental linguist, and along with these the subject of our sketch, who was chosen partly on account of his familiarity with the Hebrew Scriptures, and partly on account of his intimacy with Mr. McCheyne. Thus early did his acquaintance with the saintly minister of Dundee prove a factor in bringing Andrew Bonar before the world.

The visit was satisfactory in every sense of the word. It served its immediate purpose, and gave rest to the weary workers for Christ, who felt the inspiration of walking on the ground made sacred by the feet of Him who went about doing good, and gained the power to give local colouring to the Gospel they loved to preach. On their return home McCheyne and Bonar wrote a "Narrative of the Inquiry." It was eagerly read, and did much to awaken throughout the length and breadth of the land an interest in the Jews which has not yet died away, and never will, we trust, till the outcasts are gathered home again.

Collace welcomed its minister joyfully. His absence was felt. Before he came to it, it had suffered, like most of the parishes in Scotland, from the blighting reign of "Moderatism." He had from the beginning fervently preached evangelical truth, with the result that souls were saved, and life caused a shaking of the dry bones of dead forms. He had long prayed for an outpouring of the Spirit, and now his prayer was answered. William Burns occupied Mr. McCheyne's pulpit while he was away, and in connection with his ministrations a tide of blessing swept through Dundee and the district round about. Mr. Bonar flung himself heartily into the movement. He was unwearied in his labours. He gave himself no rest, nor did he think of rest. The energy of his manhood was laid on the altar of God's service. The baptism he then received fitted him for the work that lay in the future.

This revival was destined to bring about a great change in the religious life of Scotland. Ministers were stirred up to a sense of their responsibilities, and the influence they could wield as ambassadors for Christ. The people, feeling the need of Gospel preaching, felt they could not be sure of having it so long as the choice of ministers lay in other hands. They thought they had the right to choose their teachers in spiritual things, and demanded it. They began to see that the appointment of pastors by careless patrons was the source of deadness in the congregations. So the conflict commenced which ended in the Disruption of 1843.

Andrew Bonar bore himself bravely in that battle. The fire of his Covenanting forefathers entered his spirit, and made him strong to do and ready to suffer. Though naturally timid and retiring, he was bold in the Master's service. He was a law-abiding citizen, but when it came to be a question between allegiance to earthly authority and to the Head of the Church, he did not hesitate one moment in deciding to obey Christ at all hazards. God honoured his faithfulness by giving him the reward he liked best —souls for his hire.

When the day of decision came, Mr. Bonar cheerfully threw in his lot with the Evangelical party, and left the church in which he had hitherto ministered. He did not leave alone. The great majority of his parishioners followed him. They did not fear to face opposition and ridicule in the company of their beloved teacher. They drew strength from his example and words. A new place of worship was built, and new associations were formed. The fierceness of the fight gradually died down, and peace again spread its healing wings over the parish. Men found once more leisure to listen and think. In Collace the work of grace went quietly on. The minister sought souls, and got them. His sermons were both rousing and edifying: sinners were pricked to the heart, and saints were instructed in the things of God. Other congregations heard of the man so signally honoured, and tried to woo him away; but their efforts were unsuccessful. He loved to dwell among his own people, and had no ambition to shine in a larger sphere.

So the happy years glided by till, in 1856, he felt it to be his duty to accept a call to Finnieston, Glasgow. This was no influential city charge; it was only a mission station. At his first meeting in it to organise a congregation, only ten persons were present: the membership now is nearly a thousand. These figures convey an idea of the numerical increase, but they fail to give any right estimate of the lives blessed, the stimulus afforded to self-sacrificing devotion to the noblest aims, and the rich lessons of wisdom taught by Andrew Bonar during the years of his pastorate in the busy Metropolis of the West.

Earthly honours came to him as he grew older. Edinburgh University recognised his scholarship and his contributions to theological literature by conferring the degree of D.D. on him in 1874. The Church he has served so well paid him her tribute, in 1878, by giving him the highest position in her power to bestow—the Moderatorship of the General Assembly. He carried that distinction well. His opening address is yet remembered because of the weight of its matter and the grace of its expression. It was full of the humility of the speaker, and showed how the mantle of his fathers had fallen on him. These honours did not turn him aside from the prosecution of his life-work. He knew nothing among men, save Christ, and Him crucified. His one object in life was to proclaim the message of salvation. Every evangelistic agency received his warmest sympathy and support. He welcomed Mr. Moody, and gave him all the aid he could. In 1881 he was a welcome and honoured guest and speaker at the Northfield Conference, and came back with a heart on fire. Old age has not dimmed his enthusiasm, nor lessened his activity. Now, as in the days of his youth, he is able to do the duties of a strong man.

Dr. Andrew Bonar's contribution to literature has not been so large as that of his brother Horatius. The book by which he will be best remembered is his "Life of McCheyne." It has built for the author, and for the devoted pastor written about, a monument more enduring than brass. It has had a circulation of above 136,000 in this country, and is widely read in America. It is a model of what a biography should be, and it has widened the influence of that saintliness which enabled Mr. McCheyne to accomplish in his brief twenty-nine years a work ministers of seventy-nine might envy.

Dr. Bonar's "Christ and his Church in the Psalms" is marked by rare spiritual insight and fulness of Hebrew scholarship; and his Commentary on Leviticus is strong in showing how New Testament truths lie latent in Old Testament rites. He has written a large number of little books, such as "The Gospel pointing to the Person of Christ," and many tracts. The wisdom gained by thorough knowledge of men has taught him that in these days of keen competition and high-pressure living, a little book is read when the big book is put on the shelf. So he suits himself to the requirements of the age, and produces many "silent messengers," which carry his words to audiences far beyond the reach of his voice.

The power of the preacher lies in his matter, and in his personality. The Gospel, in all its fulness and freeness, is attractively set forth by him. He never wearies of telling the old, yet ever new story of a Saviour's love, and tells it with such winning sweetness that men are drawn by it. His sermons are eminently Biblical. They are suffused with a poetic glow, and lit up with many illustrations. Often simple in form, they are far removed from those of the magazine article type, so common, unfortunately, in our day. They throb in sympathy with the real wants of the hearers, and point to the balm in Gilead, and the Physician there. The personality of the preacher, which has been defined as the truth flowing through his whole manhood, is the best half of a sermon. As water cannot rise above its level, so preaching cannot rise above the level of the minister's spiritual life. Andrew Bonar walks with God, and because of that he speaks with unction.

He excels as a pastor. It is said—and we believe it is true—that he can salute each member of his congregation by his or her Christian name. He visits his people frequently. His gentle manner and kind words make him welcome at the fireside. He carries comfort to the sorrowing, strength to the weak, resignation to the bereaved, and consolation to the sick. Wherever he goes, he leaves behind tokens that a servant of God has passed that way. The poet says:—

> We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on a dial.
> We should count time in heart-throbs. He lives most
> Who thinks most, feels the noblest, acts the best.

Andrew Bonar has lived long in deeds and in years. We may well thank God for such a life, and pray for grace to tread in its footsteps, as far as it has followed the one Perfect Life.

FRIENDLESS and FALLEN in LIMEHOUSE.

The Bishop of Bedford, assisted by Rev. W. Donne, Rector of Limehouse, recently held a short service at Mitre House, Three Colt-street, dedicating it to the Lord's service for Rescue and Preventive Work among Young Girls. For some time a project has been on foot to plant this Home in Limehouse, but unavoidable delays have occurred to prevent the earlier fulfilment of it. Now, however, the work is going on in earnest, and in no quarter of our great city is it more urgently needed. No other work of the kind is being done there; houses of ill-fame abound, and the unhappy girls and women are of a lower and more degraded type than even those of notorious Ratcliff. Great, therefore, will be the responsibility, many the difficulties, stern the conflict with vice and misery.

Our sister who has undertaken, in the Lord's name, this great work, needs the prayerful sympathy of God's people; we trust that many of those whose hearts have been wrung over England's saddest and sorest blot, the degradation of our young children, will feel it laid upon them to plead in secret at the mercy-seat for the success of the work, and to come forward and help in the spirit of those social reformers of Ezra's day, who encouraged him with the words, "Arise, for this matter belongeth unto thee; we also will be with thee . . . be of good courage and do it." That this Home, standing like a fortress in the enemy's land, may prove to many a poor wanderer a true Bethel—the house of God and the gate of heaven — is the earnest desire of those whom the Lord has called to work there.

It is hoped that in time the Home may be made partially self-supporting by means of laundry work, but at present funds are required to carry it on. Help in any form will be gladly received, in the Master's name, by Miss Ada Forsaith, Mitre House, Three Colt-street, Limehouse, E.

PURE LITERATURE SOCIETY.—This Society has been actively engaged for nearly thirty years in promoting the circulation of pure and interesting literature, and it has supplied books at half-price to nearly 7132 libraries for working-men, schools, and other institutions, to the value of £58,268. The continued use of these libraries lessens the demand for frivolous and impure reading. Funds are needed, especially to meet the numerous applications from poorer districts, and £600 will be required for this purpose during the present year in addition to the regular annual subscriptions. The Society does not edit, print, or publish any books or periodicals, but it carefully selects those that are suitable, and continually adds to the list, which contains about 4000 volumes, all of them to be seen at the office, 11, Buckingham-street, Adelphi, Strand.

WHAT SHALL WE DO FOR THE PEOPLE?—4.

By LADY HOPE.

"How shall we make our coffee-houses still more successful?" I think I hear some earnest readers say. Ah! we could not ask a better question; nor one that can find a plainer answer. By having them pervaded with a more earnest spiritual life; by praying more earnestly for a blessing upon them; and then looking for the blessing we have asked. We, as Christians, must not be content with the mere sale of food and drink at our counters! Oh no! We have a far higher aim in view, and while it is our bounden duty to do well every part of the work that falls to our hands, yet we have a spiritual task to perform which far outweighs in importance the monetary success of our undertaking. We want to make the people happier; we want them to find a way of escape from the miseries into which they are dragged by false pleasures, the allurements of evil, that are surrounding them on every side. We want to lead them to a Saviour's love. We would show them better friendships; and the pathway of truer delights. We want their recreations to be *re-creations* of their whole nature, physical, mental, spiritual, instead of influences that are deteriorative and even destructive in their tendency. And why should they not have real enjoyment with their common pleasures?

MUSIC,

for instance! Why should they not have music and songs of an elevating and beneficial kind, instead of an evil one? There are hymns and songs by the hundred now, suited to every taste, and full of harmony as well as variety, that can be sung every evening in the coffee-rooms, and joined in by all; for the people never tire of them. They are very popular, and can always attract the working men; better still, they will keep them in the coffee-rooms, proving an efficient counter-attraction to the fiddle and low dance of the public-house.

SCRIPTURE CLASSES,

too, are invaluable, if well conducted. They lead the people to the Fountain of Truth. There they learn to "Fear God, and honour the king;" to "love the brotherhood;" to be "content with their wages;" to "seek peace and pursue it;" to "follow after holiness;" to "rejoice in the Lord." Remedies are found in the Divine Book for every ill. Each grief has its balm provided there. We wrong the people if we do not carry to them tidings of *our* Friend—the One who loves the tried and tempted, and is willing to bless and save.

TEMPERANCE MEETINGS,

too, if judiciously conducted, and not held too rigidly or too frequently, are most useful adjuncts to coffee-house work. Drink, as we all know only too well, is the curse of the working men. Some of our readers have not an idea how *general* this curse is! Ask any employer of labour, and he will tell you how this terrible evil hinders all his work, injures his trade, and spoils his best mechanics, turning clever men into idle ones, and skilled operatives into untrustworthy characters that need constant oversight and supervision! "Well! you know, Bank holiday is coming!" said a tradesman the other day; "and that means *a lot* of time wasted. All these men, except one or two, will be off 'on the drink;' and then there is no doing anything with them." "What! twenty or thirty men! Do they *all* drink?" "Yes! almost all of them, when they get a chance; and always on a holiday. The only thing is to try and keep them at work." There was another "only thing," which he did not mention; it was a strong Gospel temperance principle that possessed the men who were exceptions to his rule. "*That* man!" said another who was standing by, "is as fresh in the evening as the morning. He is a good workman; and then, you see, he does not dabble in the drink." Yes! our friend, who was using his plane and foot-rule so vigorously in the corner, was a blue-ribbon man. His healthy look, with busy hand so strong and firm, told its own story. He had found "a better way;" and no one could say he was a loser by walking in it.

INDIVIDUAL CONVERSATION

is another and most important means of reaching the people. This is one reason why a well-managed coffee-saloon is so useful. It offers opportunities for quiet talk. In a meeting, one person only at a time can speak. His hearers may or may not agree with what he says; but as the men sit round the tables in the evening, they can speak to one another. Numbers of men who could not, or would not, address a crowd, can find a field for usefulness here. They can use the influence of conversation. If there has been a meeting in another room, or if a temperance work is going on, the subject will become a topic for question and answer; and no one knows, but those who have tried it, how much impressions may be deepened in this way, and wavering impulses brought to a decision. A few sentences here may do much for a man who never enters a place of worship, nor would think of attending a meeting. The thin end of the wedge enters his heart beside the quiet cup of coffee, and he determines to "go and hear more about it before the week is out."

DIALOGUES AND RECITATIONS

may also be used with great effect. If well chosen and spoken—not repeated like a lesson!—they carry home truths in an amusing but very direct way, and sometimes a most serious one, to their listeners.

I do not deny that all these things require trouble and effort on the part of those who are over-looking the coffee-house work, as well as from many of its frequenters; but the trouble is repaid a hundredfold in the sure and lasting results that follow. Many buried talents may be used in this way; and young men's energies can be turned into channels of usefulness when their hearts are given to the Lord and his work. In some of the best coffee-houses I know the principal workers have been, and are, reclaimed men. They were once infidels, drunkards, singers in the tap-room of the public-house. Now their powers, being consecrated to their Saviour, are used by Him, and for Him. Though all men cannot speak at meetings, every man can do something. "What wilt Thou have me to do?" is the question of the renewed heart. Such a question need never remain unanswered. The Counsellor above is waiting to give it his own sure and direct reply, though He may sometimes do this through human lips: "It shall be told thee what thou shalt do."

And now I hear an inquiry in the distance: "Why do so many coffee-houses prove a failure? Or, even if they manage to drag on an existence, it is very often a miserable one. You cannot say they always succeed!"

Here we come to the black side of the subject; for it must not be ignored. "Why do they prove a failure?" For one of these reasons: Either through neglect, bad management, careless supervision, ignorance of the trade, or lack of attraction. Many people take a house, start it, and leave it! Who can wonder that the coffee-house fails? They leave it to the tender mercies of the manager! Although it is not his concern, but theirs! How would other trades prosper, if we conducted them in this way? How would our own houses fare, if we acted thus? "A good manager is everything!" people sometimes say to me sadly; "and good managers are so hard to find." "No!" I feel inclined to say, "the manager is something, but not everything! He holds a most important post; but he is only like the foreman in the business. The lady or gentleman, or company who start the undertaking is responsible for it! and must give the closest supervision to the details of the work, otherwise there will be failure instead of success."

The dirt and discomfort of numberless coffee-houses make them a disgrace to the temperance cause, a silent, but a very serious, blot upon its escutcheon. "How is your coffee-house getting on?" I asked the solitary and dejected-looking man who was standing at an empty bar, his elbows leaning upon the greasy counter. "Oh, very bad!" he said; "nobody comes." "What attractions do you have?" "'Tractions!" he answered, looking surprised; "there's chops!" I could not help being rather vexed than amused. "Where are they?" I asked. "I can get you one in a quarter of an hour," he answered. But as I glanced round the miserable room, noticing its stale buns, and dirty tables, its unswept floors, its multitudinous bills pasted upon the windows, and the unwashed appearance of its crockery, I turned away with a feeling of despair, as I thought of the thousands of working men who pass along that splendid thoroughfare every day of their lives, only to see public-houses staring them in the face, with but one alternative offered, and that a house, which I venture to say, no human being would ever wish to enter; and this was the sole representative of the temperance cause in that street! Had I only a sufficient fund in hand, I would buy up many of these miserable places, and put them at once upon a proper footing. The voice of prayer and singing should resound from those rooms; bright lights and flowers should adorn their windows; fresh books and papers should grace the newly-polished tables; and savoury viands and appetising drinks should be found at their bars. I venture to say, the only difficulty that could hinder us in our delightful reforms would be the lack of space for seating our many customers!

Once more I make an earnest entreaty to my friends, at least to respond generously to my appeal on behalf of "The Golden Bells," that its work may be well begun, with the promise on my part, that by God's help, it shall be well carried on.

12, *Great Cumberland-place, W.*

LONDON MEDICAL MISSION.

The Convalescent Home of this Mission was opened in July, 1876, and has, since that time, received over 1100 convalescents needing rest and change. This year the number of applications for admission has been nearly double that of last year, and, although we have already received over fifty patients, we have had to refuse needy cases from want of funds. We are continually receiving testimony to the blessing received, both in body and soul, during a stay at the Folkestone Convalescent Home.

I feel sure that the need of these valuable institutions has only to be mentioned to obtain a hearty support from your readers.

Fred. Arthur Pring.

London Medical Mission,
47, Endell-street, St. Giles's, W.C.

IRISH EVANGELISATION SOCIETY.

The latest Report of this Society states that during the year 2460 meetings have been held in 113 places, a larger number than in any previous year. There have been seventy continuous missions, each lasting from a fortnight to six weeks, conducted for the most part in five tents and a movable wooden hall, capable of seating about 600 persons. The Report contains details of the labours of the evangelists; the spiritual results that appear in so many different parts of Ireland are in every way most encouraging. One writes, "Such a work of grace I never in the same time witnessed;" another, "It has never been my privilege to engage in such a blessed series of meetings;" another, "Since 1859 there has been nothing like this revival;" another, "The Lord Himself is saving precious souls;" and yet another, "We have had great crowds at the meetings, and better still, great blessing." From one place £54 was sent in to the Society as a thankoffering.

Thus we have a bright picture of the work of the Society and its effects amongst the people; we cannot but wish that such efforts to make known the Gospel, to preach Jesus Christ and Him crucified, could be indefinitely multiplied. James Barton, Esq., Dundalk, is Hon. Sec.

THE DUTY OF REST.

The holiday season has come, and wearied workers are everywhere beginning to taste the sweetness of rest. The busy pen is thrown aside for a little, and the active brain knows what it is to think leisurely. We all realise the pleasure of rest, but we often fail to realise the duty of rest. Rest is needful. This truth is emphasised by Nature and revelation. In winter, when the snow lies thick, and the winds blow hard, trees and flowers sleep after summer's toil, to waken at the first kiss of spring. No worker was so diligent as Christ, yet He too found time to rest. We read how, when wearied by the multitude which pressed Him, He got a little boat, and sailed into the soothing calm of Galilee's lake. Again, we find Him in the desert—far from the busy haunts of men—alone with God and his disciples. In the later days of his life, He turned from eager crowds, wrangling disputants, and the tumult of Jerusalem's streets, to the quiet of the home at Bethany. These Sabbatic pauses in the Master Worker's activity teach us the duty of rest.

This duty is also enforced by experience. Some men's work is slavery, because they have denied themselves the buoyancy and vigour that true leisure can supply. They pull the oars as if they were chained to a galley; they do not cleave the waters with the happy heart and cheerful air which could give strength to their strokes. Life is to them a monotonous drudgery of so many days passed and so many tasks performed. Other men carry with them into their labours a feeling of blue skies overhead and green grass under their feet. For them the birds sing and the flowers blossom, even while they are tied to the desk, or pore over a crabbed volume. What makes the difference? This, and this only: the first neglect the duty of rest, and suffer the penalty of that neglect; the second know what it is to creep out of the bustle and din of their work for a little time, that they may go back to it with renewed energy.

Over-work is a curse of our generation. Our lot is cast in a high-pressure age. We crowd the work of a week into a day. The consequence is unstrung nerves and weakened capacities for effort. Victims of over-work abound. These unfortunates may not necessarily have done more than their fellows, who still fight on in the struggle for existence, but they have done more than their strength allowed. They forgot the truth that activity is conditioned by physical strength. They are depressed without a cause; they are listless; they get into the frame of mind in which the question, "Is life worth living?" is seriously entertained. For such there is but one cure, and that is rest. If the instrument is out of repair, it must be put in order before it can be used; if the piano is out of tune, it must be tuned before the musician's skill can call forth harmonious music. So when worry and fatigue have silenced the music of men's activity, the healing touch of rest must be felt before the old strains are heard again. The lesson of rest has to be learned.

Thomas Carlyle preached a gospel of work to our century. Such a message was needed; but a gospel of rest is also needed. Students and statesmen, ministers and lawyers, are hurried into an early grave, and the world is robbed of the good they might do, by their failure to realise the duty of rest. Toilers in the vineyard of God require to cease from their labours now and then to grow strong in body and soul. The voice of their Master sounds more distinct in the hush of retirement than in the noise of the world. In loneliness they can learn rich and full lessons. God often gives his workers a season of vegetation. He led Moses to the wilderness, and kept him there forty years. He took Paul to Arabia, and shut him up in the prison of Cæsarea for two years. These pauses were great gains; they threw new light on old problems, and furnished strength for duties yet to be done. Let it be so with us. Let us welcome a season of rest as a time of closer communion with God, and deeper meditation on what should be the one question of our redeemed activity—what He would have us do. Then we can return to the tasks we left with new enthusiasm and fresh strength.

The happiest and strongest work is that done in a restful spirit. Fretful ardour and querulously impulsive enthusiasm fight against true success. The man who is filled with the calm of a great purpose, and the consciousness of a sustaining force, is the man who does the best work. Christian worker! "rest in the Lord." Co-operating with Him, you shall enter into the peace of his unhasting, unresting activity, and leaning on Him you shall find that your weakness is made perfect in his might. Your service shall then have the gladness and freedom which accompany restful strength.

D. S.

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OPEN-AIR MISSION.

A good story, well told, is sure to arrest attention. Both of these are combined in the thirty-third Annual Report of the Open-Air Mission. The paper, the type, the arrangement of the matter, and especially the pictures, a dozen of which adorn its pages, proclaim great care and good taste.

But what shall we say of a society which can accomplish so much work for so little money? The statistics show that the members have worked in 649 towns and villages in the United Kingdom, have visited 710 races, fairs, and other special gatherings, and distributed nearly a million of tracts and other Christian literature at a cost of £1741. This shows great diligence on the one hand, and economy on the other.

This admirable report may be had for 4d. by writing to Mr. Gawin Kirkham, Secretary Open Air Mission, 14, Duke-street, Adelphi, London, W.C.

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A RAID ON PUBLIC-HOUSES.

Dear Sir,—Your readers will be glad to hear the glad news that the two public-houses in Fore-street, Devonport, the "Royal Naval Rendezvous," and the "Napier Inn," have capitulated. The keys are in my possession; the last barrel of beer has been rolled out, and never, thank God, will another bluejacket be tempted to go wrong on the premises. I rejoice to state that since the establishment of the Sailor's Rest, five public-houses, including the two just purchased, have succumbed

The kind help of your readers has done much, and from two wealthy friends I have received the munificent gift of £2000, but the work has only just begun. The public-houses are purchased and paid for, but only to be pulled down and rebuilt. I expect, by God's blessing, to receive as many "shilling bricks" for the rebuilding of the publics, as I have received "shilling shots" for knocking them down.

Yours in the Master's work,

Sailors' Rest, Devonport. Agnes E. Weston.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—The agent at Hankow has reported that 96,000 portions of the Revised Wen li Version had been issued from the Society's press during the previous four months. Mr. Murray, of Peking, with his native helpers, had sold 2100 Chinese Gospels at various temple fairs in the neighbourhood of Cho Chow. They had been cordially received by the people as "Show Jen" or "familiar friends."

THY LOVE TO ME.*

"I have loved thee with an everlasting love."

Thy love to me, O Christ,
  Thy love to me,
Not mine to Thee, I plead,
  Not mine to Thee!
This is my comfort strong,
This is my only song,
  Thy love to me.

Thy record I believe,
  Thy word to me.
Thy love I now receive,
  Full, changeless, free.
Love from the sinless Son,
Love to the sinful one,
  Thy love to me.

Immortal love of thine,
  Thy sacrifice,
Infinite need of mine
  Only supplies.
Streams of divinest power
Flow to me, hour by hour,
  Thy love to me.

Let me more clearly trace
  Thy love to me,
See in the Father's face
  His love to thee.
Know as He loves the Son,
So dost Thou love thine own,
  Thy love to me.

(Mrs.) Mary C. Gates.

New Brunswick, N.J.

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* Tune, "More Love to Thee" (*Songs and Solos*), or, "Nearer, my God, to Thee."

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TIDINGS FROM BIBLE LANDS.

A meeting of unusual interest, called at the instance of the Secretary of the Turkish Missions Aid Society, was recently held in the Council-room of the Evangelical Alliance. Gen. **Field** presided, and addresses were delivered by missionaries from Persia and Egypt, both of them Bible lands. Rev. **Benjamin Labaree** spoke of the wonderful progress which hed been achieved in that region since the day when Dr. Perkins began with a small school of six boys in the basement of his house in 1836. The hospital had received 564 in-patients last year, and thousands more were treated out of doors. Last year there had been a remarkable awakening in many villages, and hundreds hopefully converted, one of the most signal instances of blessing in connection with a mission which has been favoured in that way all along. At the Jubilee gathering of last year 800 women were present, nearly all of whom can read and write—a great change from the time when it was said, "Women, they be beasts." The mission to the Nestorians has become a mission to Persia and Teheran. Tabriz and Hamadon have been occupied for Christ.

Rev. J. W. **Hawkes**, of Hamadan, spoke of that youngest of the stations, and of the good beginning which has been made among the Armenians, Moslems, and Jews of that town. Young men of good families have asked to be taught English, and the best book used is the Bible. Thus they are brought in contact with Gospel truth at once. A church of about sixty members has been formed. Some years ago there was a stir in the Jewish community, and several Jews were brought to the Lord.

Rev. Dr. **Lansing**, from Cairo, followed. He stated facts as to the numerical increase in the mission throughout the valley of the Nile. The Christians—mostly Copts—were accustomed to meet in the school-rooms or chapels for prayer and study of the Scriptures, and, in some cases, that daily prayer-meeting had continued fifteen years. Education has done much for the people, and teachers from the training-school of the American Mission are everywhere preferred. Many of the young men become interpreters or clerks. As for toleration, it was more largely enjoyed in Egypt than in Turkey proper. Egypt was a hundred years in advance of Turkey. Several striking instances of steadfastness in converted Moslems were descried—one specially interesting of a captain of police, who has recently made a decided stand, and nobly testified for Christ.

Rev. Dr. Fraser, Mr. R. N. Cust, and Mr. Alfred Sutton, of Reading, spoke of the value of the information which had been conveyed, and the encouragement afforded to friends of mission work in the East, and especially the Turkish Missions Aid Society, to continue to labour in that cause.

For the Young.

ANNIE'S CHOICE.

"It is so hot indoors," said little Annie, "can't we go out for our Sunday lesson to-day, Auntie?" The voice of my little niece recalled me to my duty, for I had undertaken the Sunday's lesson of my nephew and niece while on a visit to their home in the country. I at once closed my book and suggested an afternoon in the wood, to which the children joyfully assented. "Is it not sweet out here?" they both exclaimed, when we at length passed through the tiny rustic gate which led into the wood. And so indeed it was. The grass and earth covered with a carpet of moss, the glints of sunlight on the ferns, the old lichened trunk on which we now sat down to rest; the nodding blue-bells, the trooping insects with their gauze-like wings, flitting up and down in airy sport, the soft breeze which scarcely stirred the leaves, the aromatic scent of the pines, all bespoke such a blissful rest that our spirits echoed back a response in unison with the scene around us.

My young nephew lay stretched at my feet, looking up between the bowery canopy of leaves at the blue sky, with its flecks of silver cloud, which appear more purely beautiful on a day like this. Affectionate little Annie sat close beside me. "What shall our subject be?" I asked; "you shall have your choice to-day, Annie." We usually have our lessons from the morning's texts," interrupted Will. "But I am not going by any rule to-day." "That will be nice! I know what I should like best, to read about the battles, and the glorious victories they fought and won, in the Old Testament." Annie shook her head. "It doesn't seem the place to talk about battle scenes," she said, looking beseechingly at me; "and I don't care for them half so much as about our Saviour, and how He went about healing all who were sick."

"Ah, Annie!" I said, "our Lord had battles to fight far harder than any of those of which we read in the Old Testament." "How?" asked Will. "The battles of our Lord were spiritual battles, Will, with the world, the flesh, and the devil; with men who were furious against Him and his followers; with the unbeliever, the self-righteous and the bigoted. But we are not going to speak to-day on sorrowful subjects, as I said before: Annie shall have her choice."

"May it be about my favourite Apostle, Auntie?" whispered my little niece at length. "Certainly. And who was he?" I asked. "The Apostle John: he was so gentle and good, that it seems more natural to talk about him in this quiet place."

"And why was he called the 'beloved' Apostle?" was my next question.

"I think I know," said Annie. "Was it not because the Lord saw in him his spirit and his likeness?"

"Right, my child; in guilelessness and childlike simplicity, in the yearning of his heart, in the tender appeals which breathe through his inspired words towards all, we see how nearly he approached the God-like character of his Divine Master. And, now, what is the theme which pervades the whole of his discourses from beginning to end, the word which we find ten times oftener than in any other Gospel or Epistle in the sacred Book?"

"Do you mean the word love, Auntie?" asked Will. "Yes, that is right."

"Oh, I know!" interrupted Annie, "one of his chapters begins with, 'Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God.'"

"Yes, as He penned that letter, we can almost fancy that we can see the gleam in his eyes, and how his countenance would beam and light up, and how his whole soul flowed over, as it were, in the words: 'Beloved, now are we the sons of God.' So powerful, so full of fervour, that the warmth and glow reaches *us*, even *us*, and inspires us with love and adoration as we catch their echo through the distant ages. And yet it is not always thus with us; we are saddened to feel that many of us who profess to be witnesses for Christ, as was the beloved John, should often read those very words which fired his soul in such a listless, half-hearted manner. So few of us seem to realise that it is all true—true that the Saviour came down to this world to be born, to live, to suffer for us. We have been taught about Him ever since we were babies; the whole Bible, perhaps, is familiar to us.

"But knowledge alone cannot make you Christians; it is not only to know these truths, and to feel them to be so, it is to look up to the Source from which we receive all Divine light, and that is Christ; to acknowledge Him as your guide through life, to make Him your friend in all your difficulties and troubles, to have Him in your heart helping and directing you, to feel Him to be the one who is incapable of change, and to whom you can go at all times, then you will have begun your Christian life in earnest."

"I mean to be a real right down Christian," said Will, half rising and looking into my face with a steadfast expression on his glowing countenance. I looked into his truthful earnest eyes and laid my hand on his head, "It is no more easy to be that than it was in the time of the martyrs, Will. They had to fight against visible enemies which kept them on the alert day and night, but our enemies are as cruel and in a sense stronger, because more subtle; when we are scarcely aware of their presence they creep into our hearts and impel us to sinful thoughts and actions. We are so framed that we are full of unbelief, doubting and fearing, when we might be calmly resting on our Saviour's care for us, choosing to trust in our own weakness and frailty rather than in his Almighty strength.

When I had finished speaking, we sat for a few moments in silence ere we rose from our mossy seat and turned homewards. Our road lay deep in the valley, and rocky banks of sand jutted out into the path; far above our heads grew the bushes of yellow gorse, and before us were the blue hills. A slender spire of a village church shone white in the sunbeams, and soft sounds of bells breathed their Sunday chimes in the passing wind. I thought how loudly and how eloquently the voice of nature spoke to us through the sweet pictures she spread before us, if we would but pray for guidance to read them aright. And in the thoughtful faces of the children as they walked beside me, I could see the influence was there. I felt that the quiet hour of that Sunday afternoon would be a potent power, the memory of a calm shade and restful background when the eyes were weary with the work which must come in the troublous weekday of their young lives.

H. P. Redden.

REST FOR WEARY WORKERS.—When I see the applications for the Day in the Country Fund, I cannot help thinking of the many poor dressmakers, milliners, perhaps also daily governesses, who will now be without work at the end of the season, tired and worn with their hard work, and not able to procure a holiday. There is here at Ryde, the excellent sea-side home of the Y.W.C.A., where young women would find a kind welcome and motherly care. Could you not throw out the suggestion, that those who leave London now for the country or sea-side should think of the young women whom they have employed, and give them the means to spend a fortnight or more at Garfield House, Ryde.

A. von Mielecka.

SAVOY.—Mr. Bluett writes me again from Savoy, urging upon Christians visiting the Continent this summer, to include this lovely but dark land. He is endeavouring to gather together as many English and French Christians as possible, the latter end of July and August, at Chamounix. There is accommodation for about three thousand visitors in the various châlets or restaurants on the slopes of these magnificent mountains. He hopes also to organise English and French Bible-readings, with, perhaps, a Conference, on a small scale, regarding the Lord's work in Savoy. Mr. Bluett's address is Restaurant Mer de Glace, Aux Tines, près Chamounix. Accommodation can be had for board and lodging, at from 3s. 6d. to 6s. per day.

Foxton, Market Harboro'. Wm T. Float.

GLEANINGS FROM MISSION FIELDS.

WESLEYAN MISSIONARY SOCIETY.

"In Bechuanaland," writes one of the missionaries, "large bodies of Europeans and natives are continually beseeching me either to minister to them or send someone. I have already far more work than I can do, and with deep grief I have to say, 'Our Missionary Society has not funds enough to help you.'"

LONDON MISSIONARY SOCIETY.

The Chronicle contains a deeply-interesting paper on the revision of the Malagasy Bible, by the pen of the Chairman of that Committee.

In the country of Hui an (China), where the people are poor, the London Missionary Society has many self-supporting churches, the members of which, besides paying their pastors a liberal salary, care for their poorer brethren; and willingly contribute help to a neighbouring cause in difficulties.

FREE CHURCH OF SCOTLAND MISSION.

A large party for Lake Nyassa started with Dr. Laws on the 11th ult. One of the number was a "new missionary artisan and teacher, Mr. Hugh Mackintosh, who prepared for his five years' service for the Master on a week's notice."

Rev. J. Alexander Bain has sent home an interesting account of a tour taken over the territory situated between the Lakes Nyassa and Tanganyika, with the purpose of reassuring Nymberi, the chief of Wuntali, whose people have suspected a feeling of animosity to exist in the "white men's" minds for the murder of Mr. Stewart's porters. On their first visit the Wuntali villages were all deserted, but on the return journey Mr Bain secured an interview with the chief, and accomplished the purpose of his visit.

CHURCH MISSIONARY SOCIETY.

The July *Missionary Gleaner* relates the following history:—Six years ago a learned Persian dervish, on looking over the books in a friend's house, happened to take up an *Enjil* (New Testament) which its owner said was about the prophet Jesus, a useless book which had been presented to him by an American goldsmith. Moved with curiosity, Agha Mirza Syed Khalech glanced inside, and forming a different estimate as to the value of its contents, asked for a loan of the New Testament, and when his friend offered to give it, thankfully accepted and took the precious book home. His private study of it convinced him of the truth of what he read, and he has accepted, and openly confessed, the Lord Jesus to be his Saviour. Having previously been dissatisfied with Mohammedanism he spent all his money in going from place to place seeking the true religion, and now, contending with poverty and proscription, he is successfully testifying for Christ in his own and an adjoining village.

It is now a year since Rev. E. A. Fitch and Mr. J. A. Wray settled in Chagga (the Switzerland of Africa); they have succeeded in establishing a footing for their mission. The king, Mandara, though apparently not cruel, is capricious and grasping. Yet since he is acknowledged head by all the neighbouring kings, it is felt desirable to cultivate his confidence and friendship; besides, the people's eagerness to learn is a strong incentive to persevere at their post.

In passing, we should like to call attention to an article in *The Intelligencer*, exposing the real character of Jesuit missionary teaching, hoping that it may, in some measure, serve to dispel the glamour created by the names of a few consecrated men.

THE DRINK TRAFFIC.—If the Government does not appoint a Commission to look into the drink traffic, it is high time the people did. The people of Liverpool spend every day on strong drink more than the United Methodist Free Churches raise for foreign missions in a year.—*Rev. Charles Garrett.*

REST IN THE LAND.

Address by Rev. C. A. FOX,

At Mildmay Conference, on Thursday Afternoon, June 24.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. iv. 1.

I WOULD ask, Where are we, as Christians, dwelling? Are we in God's rest, or are we not? Have we individually entered into his rest? If we have not—if it be not with us an experience, as well as a theory—how is it that we have not? It is the privilege of every Christian to enter fully into the rest of Christ. It is this rest that I want briefly to put before you.

The Church of Christ wants one thing beyond everything else, and that one thing is REST—rest in the Lord Jesus, conscious rest between heaven and earth, between the conscience and God, rest in our common action, gesture, behaviour and everyday reality, within and without. This is the land in which the Lord would have us dwell, and which is spoken of as "a land flowing with milk and honey." Do we know anything of that land?

Turn with me to Deuteronomy xi., where we have a description of the rest which has been promised, and which may be ours. First of all you will observe (ver. 9) it is a land flowing with milk and honey, "which the Lord sware unto your fathers to give unto them and to their seed." The Christian, then, dwells in *the land of the oath*. He is, indeed, under the definite assurance of the Lord. He is far from any shadow as to his personal salvation; he knows, on the authority of God, that his sins have been blotted out. God has declared, "I will remember your sins no more." It is, moreover, a land in which everybody who dwells there is under the covenant keeping of the Lord, day by day and hour by hour. "Thou shalt keep him in perfect peace whose mind is stayed on Thee, because He trusteth in Thee." Do we know and realise this perfect peace? Is our peace an unbroken peace—a peace which can properly be called perfect? Have we the blessed assurance that God in Jesus Christ and by the power of the Holy Ghost is keeping us? In Jeremiah xxxii., we have an account of the keeping which we ought each one to realise. This is one of the passages where the "I wills" of God throng. "Behold, I will gather them out of all countries . . . and I will bring them again unto this place, and I will cause them to dwell safely" (ver. 37). Safely—what a blessed word! "And they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good." My Lord is always for me. He may chasten me, but it is only to do me good; He is always endeavouring to do me good: let us realise it. "I will put my fear in their hearts, that they shall not depart from Me." Oh! Christians, do you believe that God will keep you for Himself, and to Himself? We have been speaking of separation. Let us remember that we cannot separate ourselves; and we cannot keep ourselves separated unto God. He must separate us, and He must keep us separated by his own Blessed Spirit. "I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." Here is the sevenfold "I will," the sevenfold promise. This is a land which flows indeed with milk and honey, and where God has covenanted to keep us to Himself, and to keep Himself for us.

Now we pass on to what we read in Deut. xi. 10, "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." That was the land *of artificial restraint*. We may replace the word "land," and use the word "life." This Christian life is not a life of artificial restraint. It is not as Egypt, where they had to practise artificial irrigation, watering it entirely by their own laborious efforts. The land we are brought to enter, by the grace of God, is a free land, where there is no artificial restraint, where souls are at rest and at ease, where the service of God is free and unconstrained. Christians, do you know it? Is it your daily experience, this unconstrained life? Can you in your souls say, I have the rest of God in me, and God rests within me by his infinite grace; He has chosen me to be a resting-place even for Himself? Can we say also that we find rest in service? How much there is of artificial restraint in God's service—in the ministry, and in other work. What forcing work it is; how much it is without the freedom of the Spirit, without the power of the Holy Ghost. But this land that God would call us to enter is the land of ease, of rest, of power, of freedom. This is the liberty wherewith Christ hath made you free. Do we realise it? Is it ours?

Then we learn in the next verse that it is a land *of perpetual dependence;* of the glorious vicissitudes of hill and valley. "But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." What a blessed land is this. There are heights in it; it is not a monotonous land, a great endless flat; it is up and down. Thank God, there are hills in it that reach to heaven, as it were, where you commune with God, and are transfigured on these heights of glory. There are also valleys of humiliation, deep places of perpetual humility. Always in the valley and yet always on the mountain-top—both together—that is the Christian's position. Do not be afraid of the life God has for you; it is a blessed life He has prepared for you and me; it is worth living. It may have many a deep valley and many a shadowy path, but on its mountain heights are some of the most wonderful scenes. Therefore let us go boldly, fearlessly into this glorious land of perpetual dependence. "It drinketh water of the rain of heaven." You do not need to water it with your foot: that is the hard life so many Christians live. No; the clouds from heaven break over it. I believe that what the Church wants to-day is the Holy Ghost poured out in his fulness. "There shall be showers of blessing." Surely from this meeting, and from this Conference, the windows of heaven shall be opened and the showers shall descend.

We want this power; it is the fulness of the Holy Ghost that does everything. You remember how, when the disciples were filled with the Holy Ghost, they began *to speak;* they did not try to speak, they could not help speaking. So many Christians cannot speak; they have all kinds of hindrances and hesitations. But when we drink deep of this water of the rain of heaven we begin to speak; we can no longer keep silent. You remember, too, how, being filled with the Holy Ghost, Stephen lifted up his eyes in the very midst of his martyrdom and saw the opened heaven with Jesus standing on the right hand of power. So, when you are filled with the Spirit, you begin *to see*. This is what we want. When the Holy Ghost finds his way through the whole man and breaks him down, He makes him speak blessedly and freely, and enables him to see an opened heaven, with the living Christ there, helping every servant of his witnessing for his name.

In another place, we are told to be filled with the Spirit, and immediately afterwards the Apostle says, "Speaking to yourselves in psalms, and hymns, and spiritual songs." So you begin *to sing;* and nobody can sing true praises till he is full of the Holy Ghost. That is the sweetest music. It may not be according to the rules of earthly music always; but it is that which pleases God. It alone hushes the hosannas of heaven—to hear the Holy Ghost music on the earth from lips constrained by the Spirit of the living God. Do we know anything of this fulness of the Holy Ghost—this rain that cometh down from heaven, keeping us in perpetual dependence?

Read again: "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." We have here *the perpetual presence of the Lord*. Do you dwell continually in his presence? People say, How are we to be separated, living in a world like this, in a great teeming city? Can we not be separated, seeing that God lives perpetually with us? It is his presence that separates us. It is this that keeps a man apart from sin: God is between him and the sin. It is this that keeps a man free from temptation: God is between him and temptation; between him and the evil one. "I am with you always. Go ye therefore into any part of the world, the most unholy place, and among the vilest people, and I will keep you and preserve you; I will create the atmosphere of heaven about you, wherever you go. Only go *for* Me, and you will go *with* Me wherever you go."

Again: "If ye shall hearken diligently unto my commandments . . . to love the Lord your God, and to serve Him with all your heart and with all your soul, I will give you the rain of your land in his due season." *Love service* is the mark of this land. It is no constrained, forced service, but free love service. How blessed and how easy is love service. Oh, dear friends, do you really love God? Are you in love with God? If so, love one another. "Little children, love one another." If you love God, how can you hate your brother? Oh, Christians, gathered here, if there is one thing that the Church needs, it is this love, to bind the brethren together in one loving whole, with open heart, and open hand. To bind them together so that they shall feel they are all in the same Church together—the Church of the Lord Jesus Christ Himself. The Church is dying for love. "Everybody hating one another"—that is the description of the Church too often. My brethren, if we are to have any good from this Conference, it must be in this direction. Love must go forth. There must be no suspicions between us, no turning aside the one from the other, no cold shoulder, no closed hands. There must be heart and hand open—love all round, love in heaven, and love on earth. There can be no Pentecost without it.

Notice again, in this land we have *a blessed reward*. "I will give you the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." How many Christians there are who had the first rain, but no latter rain! O for the latter rain that swells and ripens the grain! There are many who look back to the early rain they had at conversion, but they have never had a drop of rain since. We want the latter rain that ripens the grain and brings it forward. How much unripened grain there is in the Church of God to-day!—grain that won't grow or ripen any more, because there has been no latter rain. God give us this blessed latter rain!

There is something more; there is a blessed promise. "Every place whereon the soles of your feet shall tread shall be yours" (ver. 24). It is a land of progress and of victory. People don't put down the soles of their feet; they only put their toes down, and so they cannot claim it. My brethren, put the soles of both your feet down; it does not do to stand on one foot in this blessed land of promise; move forward and claim it. Too many Christians stand still, and that is why they cannot possess the promised land. March on, and it shall be given you; it is all for you.

What more? "There shall no man be able to stand before you" (ver. 25). Because the Lord is standing in you. Oh, can we say with the Apostle, in deep humility, "I can do all things through Christ which strengtheneth me." In the Greek the word means, "I can do all things through Christ who dynamites me." We want more of this spiritual dynamite, more of this empowering of the Holy Ghost, by which we shall advance onward and onward, until we bring the whole of God's promise within our own experience.

Here is a closing word. "That your days may be multiplied . . . as the days of heaven upon the earth" (ver. 21). What are your days like? "Days of hell upon the earth" might be said of many in the world. Oh, this teeming sin-stained city; it is as a hell upon the earth. But, my brethren, what are your days like? Do you shed the air of heaven about you wherever you go? Where are the Christians whose days are as the days of heaven upon the earth? They are very few, and far between. Thank God, they are increasing in these times. There are men and women who know what it is to spend a whole day in heaven every day upon the earth. It is a wonderful thing to live that life. "Thy will be done on earth as it is in heaven." My Lord came down and did it; and since then anybody dwelling and abiding in Christ may do that will of the Father.

Do you know anything of this land? Do you go in and possess it. Why are so many slack to go in and possess it? It is yours. What is the key to its possession? There are two keys to the possession of it. Of course they both imply faith. The Israelites of old could not enter in because of unbelief. But there it is, and if you have the faith to go in, the two keys are Jordan and Joshua. The children of Israel could not get into the promised land until they passed through Jordan. What does Jordan mean? It means judgment. What does judgment mean? There were those stones in the bottom of the river erected by the command of God. What do they mean? A stone for every tribe, representing all the people, was placed in the bed of Jordan, so that; when the waters returned, self was buried. The man was buried there, and he goes on without himself, so to speak, into the promised land. That is the only way to get in. Are you buried in the Jordan of judgment, so that self is gone, and do you realise it? Oh, that we might all be buried there, and remain there in the depths of Jordan!

What is Joshua? That is the new *ego*—the new self. The old self is buried, and we must have a new self. Joshua comes to me to lead me into the promised land; my Joshua is my Jesus. "The Lord, He shall conquer"—that is his name. This is the new man. It is not I that live, but Christ that liveth in me. He is the conquering Jesus. He is the Captain of our Salvation. Self buried in Jordan. Now go on with Jesus into the promised land, the land free from artificial restraint, the land of perpetual dependence, the land of perpetual presence, the land of progress and of victory, the land of the days of heaven upon the earth. May God Himself give it to us. Amen.

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Y.M.C.A.—WHERE TO DRAW THE LINE.

Sir,—With regard to the letter of "C." in your last issue, may I quote the well-known words of Paul: "All things are lawful for me, but all things are not expedient." There is such a thing as Christian expediency as well as worldly expediency, and if we can establish that any given agency is lawful, what we have then to decide is, "Is it expedient?"

It will, I presume, be conceded that it is perfectly lawful for Christian men to engage in cricket, football, and athletics generally; and if it is lawful for individual Christians, surely it is equally lawful for associated Christians. Bearing in mind then the special work of the Y.M.C.A., the question that arises is, "Is it expedient to adopt such agencies in connection with the Association? Will they benefit and help forward the particular work of the Y.M.C.A., which is, as we all know, 'Young men for Christ, and Christ for young men?'" I think they will, and from my experience I think I can prove that they do.

Man is a four-sided animal. Some of the Y.M.C.A.'s announce their object to be the benefit of young men, spiritually, socially, intellectually and physically, and we must bear in mind that the physical part of a man's constitution can no more be neglected with impunity than the spiritual. There are those who neglect their souls, and there are those who neglect their bodies, the result being one and the same, viz., decay and death. The aim of every Christian man, for himself, should be to possess a sound mind in a sound body, and to use every legitimate means to this end.

For several reasons I would advocate athletic clubs and gymnasia in connection with every Y.M.C.A., not only to keep our members in good trim physically, but also because the Association's sphere of usefulness may thereby be largely extended. Let every club be known as the Y.M.C.A. club, not as the "Shaftesbury," the "Grasshoppers," &c. This title in itself will be a witness for the Master in the cricket-field. Let not the members be ashamed to wear the letters "Y.M.C.A." on their caps. Then, by the behaviour, kindness, courtesy, and unwillingness to take offence of the Y.M.C.A. men, a useful example might be offered. I have several times myself given our programmes, and an invitation to our rooms, to members of clubs we have met in the field. Meeting so many widens considerably our acquaintance with the young men of the neighbourhood, and also advertises the Association.

One great end served by cricket and boating clubs is that it keeps our young men together during the summer, which is always a critical time for such institutions as ours. Then, again, some who will come to us for the clubs, gymnasium, &c., will afterwards join us as associates (I have such on my books now), and thus come under the Association's influence, who can tell with what blessed results? Remembering that young men *will* have recreation, how much better it is to provide it for them where every effort is made to exclude evil influences, and to bring a good influence to bear, than to let them seek it in quarters where they may be lost to all that is pure, and lovely, and of good report.—

Yours truly, Edwin W. Stringer,
Gen. Sec. Kingston & Surbiton Y.M.C.A.

Dear Sir,—I would remark that the Y.M.C.A. contains four elementary ideas—"Men," "Young Men," an "Association," and its Christian character.

First, *men* are contemplated, not children, not lads, not youths, though the latter may be linked in. Second, *young* men. As such they need ample bodily exercise. In cities and large towns indoor modes are more requisite than in the country. It should be severe enough to produce fatigue, but not exhaustion. It is directly beneficial to the body; and indirectly it tends to save from many a snare. Duly used, it also strengthens and refreshes the powers of the mind. The need of exercise is not extinguished by conversion.

Third, *Christian*. The Lord Jesus became Christ through the anointing of the Holy Ghost, and He baptizes his followers. A Christian association is one which has primarily in view as its objects the purposes for which the Holy Ghost is given by the risen Saviour.

Fourth, the *Association*. The objects, as expressed originally, and for many years, were twofold—the improvement of the spiritual and mental condition of young men. Lately, I think (I never knew when exactly, nor by whose authority), two other objects were added, the physical and social welfare. I quite approve of these additions; only, perhaps in common with many others, I am anxious that the natural, valuable as it is, should not gain too much prominence or be put out of its justifiable place, which seemed probable when athletics were put forward as "a means of winning young men to Christ."

The question is now raised by "C."—Where shall the line be drawn? Is not the common sense of the matter to put each in its proper place, and not to put the two in antagonism one to the other? Let us seek to preserve the Christian element as the primary one in our own hearts, and in the associated body; and so to conduct the Association as to keep it full in view, unmistakably the leading idea. This being predominant, then also admit bodily exercise as a subordinate advantage (I will not say object) of the Association; and so conduct ourselves and our Associations as to keep the natural in a subordinate place and within the bounds of innocence.

I do not think one can define or dictate to another about details. The New Testament does not so teach us, but rather by principles. One might say, generally, Let the heads of each local Association show that, though older and more mature, they thoroughly sympathise in the need of the younger life, by their arrangements and their occasional presence, and, if so inclined, by just occasional participation. Nevertheless, let the leaders make it evident that they have substantially let go the things inferior, and are pressing on in their Master's work, caring for the things superior, thorough followers of Him who said, "Wist ye not that I must be in the things of my Father."

Wimbledon. J. van Sommer.

BRIGHTON.—On July 7 a deeply interesting meeting of Congregational and Baptist ministers and office-bearers was held at Clifton-road Congregational Church, Brighton, for prayer and conference on the spiritual condition of the Churches. The meeting, which was well attended, was presided over by Rev. W. Crosbie. A very hallowed feeling prevailed, and it was unanimously resolved to hold gatherings of a similar character at stated periods. A committee was appointed to take charge of the arrangements.

COUNTRY TOWNS MISSION.—The Secretary has recently visited several of the stations of the Mission and testifies to the rich blessing attending the quiet labours of the missionaries. In Northampton, where, through the liberality of Mr. George Williams, the committee have been enabled to appoint a missionary to visit the factories, workshops and public-houses, great good is being done. From Sidcup, Hull, Hitchin, Monmouth, Ongar, Burton-on-Trent, Torquay, Cheltenham, and Ipswich, most encouraging reports have been received.

EVANGELISING THE MASSES.

THIS question, so often considered at Christian conferences and clerical meetings, has sometimes had a rather irritating effect on my own mind, for one has felt that, after hours of heated debate, the simple answer must ever be, "Let us take it to them."

Mr. Chapman, of Wambrook, and myself, were beginning a mission at Christ Church, Burton-on-Trent. We had very fair congregations, but both the vicar and ourselves were rather disappointed to find that the greater part of those present were those who had already received the Gospel, and though, of course, we rejoiced to meet with so many brethren and sisters in Jesus, we wanted rather to welcome to the church those who as yet were unsaved, if happily the Master should use us in bringing them also to a saving knowledge of the truth. "We must go into the streets with that cornet of yours," said the vicar. "I will take the harmonium," said my fellow-missioner. "I the euphonium," added a young lay helper; nor was it long before a converted engine-driver appeared on the scene, bringing his tenor trombone. There would have been no novelty in the matter had we waited till evening; but we determined to go out in the early afternoon, and after prayerfully committing the matter to the Lord, we went away with the consciousness that his smile would be upon us. Our plan was to, first of all, play one of Sankey's tunes; then to sing the chorus, and afterwards give a very short address.

The result was most cheering. Men and women came out and stood in their doorways, listening most attentively to what was said, some of them thanking us, and giving a promise to come up to the mission services in the church at night. Sometimes we based our addresses on a text of Scripture, sometimes we gave a few thoughts suggested by the hymn we had been singing, and occasionally took hints that were furnished by the signs of the public-houses near us. One of these was styled the "Who would have thought it?" and it was really a valuable address that our young friend, Charlie Cox, the euphonium player, gave on the words to which our attention was turned. He had no doubt, he said, but that many a young man who had been a promising lad in the Sabbath-school was now a frequenter of the public-house "Who would have thought it?" Friends still left on earth were surprised, and dear ones taken to heaven would never have thought it. By and by he imagined it likely that a voice would be heard in hell, from some poor lost soul addressing itself in the same suggestive words—"Who would ever have thought it?" And yet God, by his grace, could save a drunkard as easily as anyone else. He had often saved the most debased, and could still make wondering people ask—"Who would ever have thought it?" as they should be led to see a dear soul snatched as a brand from the eternal burning, and made a child of God in Christ.

This kind of work we carried on through all the afternoons of the mission, without meeting the semblance of opposition. At one point we came across the foundrymen who were hurrying home, with their day's work done; but numbers of them stopped to listen to us, and afterwards joined us in a parting hymn. On the Saturday afternoon, we had quite a band of instrumentalists with us, our musical co-workers being found as apt at preaching the Gospel as in handling cornet, baritone, and euphonium.

While we were standing in one place a poor old man, with tears in his eyes, came out of a house and took his stand by us, evidently anxious to lay hold of the salvation some of our party had preached. We prayed for him, where we stood, and then noticing a neatly dressed young woman who had scarcely moved from where she first halted in her journey to listen to the music, I went and asked her if she had found a saving interest in Christ? "I have been to chapel most regularly," said she. "But that will not do," I replied. "Now, I have not much time to talk, but you have doubtless heard about Rowland Hill and Lady Anne Erskine. What he told her, I tell you; and what he asked her, I ask you. "My Master, the Lord Jesus, has given his own heart's blood for your soul. Shall He have it?" "He shall," she replied, in a manner that told me the words came from her very heart. One old woman who appeared to have been impressed by the word spoken, gave me her hand as a mark that she wished us to pray for her; and later on in the day a man went up to Mr. Guest asking him to pray for him. "I have had some drink," said he, "but what that man has been saying (one of the bandsmen) has touched my heart. I wish you would pray for me, sir, and ask him who has been speaking to pray for me too." Altogether, we had every reason to thank God for the services both in the church and in the street. Several, and I both hope and believe it was in all sincerity and truth, professed to have been brought to Christ.

Nothing gave us more pleasure during our visit then to find how the Y.W.C.A. had grown since we had been in Burton before. The members of the Burton branch turned up in such numbers, on the Thursday night of the mission when a special address was given to young women on "Orpah's Return," that of themselves they went a good way towards forming a congregation. I thought to myself when I saw so many of them, "What a boon it would be if some rich servant of Christ would give £1000 to buy for them a central Home with a nice little private garden around it!" Possibly someone who has pondered the needs of young women in a place like Burton-on-Trent may yet be led of the Lord to offer even more than the sum mentioned. JOHN E. LINNELL.

Pavenham Vicarage, Bedford.

"Why do you not come to church?" said a Christian to a working-man.

"Why don't the church *come to me?*" was the blunt reply.

It is related that the saintly John Fletcher of Madeley was accustomed to take a bell and go about the streets in the early dawn, ringing the bell and inviting the people to come to morning service. You may be sure they came. It is not so difficult to gather people in to hear the Gospel, if men are only willing to go after them.

Near the close of 1885 Mr. Moody was requested to open a down-town church in New York. He said:

"I will go down and open that church on one condition: that is, that you get the people *around that building*—not the people from Brooklyn, Jersey City, and up town—people that have been going to meeting for twenty-five years. Do not advertise in the papers. Take invitations, and have those families visited, and find out what is around your church."

"They found," says Mr. Moody, "there were seventy-six thousand people in that district. There were thirty-four thousand Protestants, and only one German church. I set to work on the thirty-four thousand Protestants. They had put up a building costing $175,000. When we commenced, the building was not full—could not get a crowd; so I said, 'This will not do; we must go out for the people.' I appointed a committee to meet me before the advertised time, and we started out. I went up the Bowery. Years ago, when I preached in Farwell Hall, we had a man on every corner. A man could not go by but he got from one to a dozen invitations. The first invitation he probably threw to the winds; the second invitation he noticed; going on a little further he met another man, and so on, until he got waked up. It carried me back to those days. But I went up the Bowery. I met a man, and I said, 'Won't you go round and hear Moody and Sankey? They are right around the corner!'

"'No,' he said, he would not go. He said they were humbugs; he said they were mountebanks.

"'How do you know they are? Did you ever hear them?'

"'No,' he said, and did not want to.

"'But won't you go with me?'

"'No; I won't. I am a Roman Catholic.'

"'Never mind,' said I. 'I tell you I have heard Moody, and I never heard him say a word against a Roman Catholic priest. I never heard him say a Roman Catholic was a mountebank. I believe you are doing him wrong.'

"'Well,' said he, 'perhaps I was a little hasty.'

"And I had a chance to talk to him about the kingdom of God.

"I walked up the Bowery awhile, and came back and passed some men, and tapped one of them on the shoulder.

"'Won't you come round and hear Moody and Sankey?'

"'No; I have got to see my sweetheart.'

"'Never mind your sweetheart; bring her along with you.'

"I tapped another on the shoulder, and he said, 'This is the *second time* you have asked me.' Afterward he tapped me on the shoulder, and said, 'I think I will go around and hear those chaps.'

"I got him around, brought him up in front, and gave him a seat before me. I never saw a man more astonished in my life! The man was wide awake. He was not drowsy a bit.

"What was the result? From that time we had to shut the doors afternoon and evening half an hour before the advertised time, on account of the crowd of people. It is no trouble to reach the people if you go after them."—*Chicago Watchman.*

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OUR COUNTRYMEN IN INDIA.

DEAR SIR,—I hope you will allow me to follow up the statements in recent numbers regarding our countrymen in India, many of whom are scattered as sheep without a shepherd, by a few practical sentences. Volunteer evangelists, it appears, are going to India next cold season to visit various parts of the land. Such work has been owned of God, as when Dr. Somerville and Rev. Melville Pym went in connection with our Winter Mission; and when, quite apart from any society, Rev. Sholto Douglas, Lord Radstock, and the venerable Mr. Müller, went to India.

But such visitors can only reach the great centres of population. India greatly needs for railways, tea and coffee plantations, and small stations with or without troops, men like Charles Studd and Stanley Smith, who would stay all the year round, and work in the plains, except when they find fresh work and a refuge from the heat among the mountains.

Rev. H. G. E. De St. Dalmas will return to India in November for his twofold work of evangelist and secretary of the Anglo-Indian Evangelisation Society. He would be ready to give aid to volunteers in marking out districts and arranging plans of action. I shall be glad to have communications from any who feel called to go on their own resources. Ample spheres could be marked out for seven men or more.

Besides such volunteers, it is most desirable that we should have more than now of evangelists partly supported from home and partly in India. Some hearts are already touched; but in these days supplies come in too slowly to send them. If means were available, some might go with Mr. De St. Dalmas, or follow him in good time for winter work.—Yours truly,

JOHN FORDYCE, General Secretary.

33, Sutherland-place, Bayswater, W.

P.S. In your report of our Mildmay meeting it was stated that I had been *forbidden* to return to India." The doctors only *advised* that I should not return; but my heart is very much there, and I would gladly go again, if the Master send me. Meanwhile, "my given work" is to enlist others, and secure means for this branch of the King's service. J. F.

LEYTONSTONE.—Success continues to attend the services held in the large tent erected at the corner of Davis'-lane, Leytonstone-road, by Mr. John Wooldridge. This is now the fifth week of the mission, and it is intended to continue the meetings for some weeks longer.

MILDMAY CONFERENCE.

ISRAEL A SEPARATE PEOPLE.

In Room No. 4 there was a large gathering on the first afternoon to consider this subject, one that is awakening growing interest. Earl Cavan (Chairman) said God's dealings with Israel as a separate people were a type of the spiritual Israel, whom God will separate and make a praise and glory unto Himself. Rev. Dr. Rosedale pointed out that the Jews were chosen by God from all other nations, and served the Lord after their return from the Babylonish captivity. They were very anxious to follow God's law. Pliny and Gibbon alike bear witness to this fact. They had been taught this lesson—that it was a very serious thing to depart from serving the living God. Next, he showed how complete was the separation God ordained for his ancient people, in reference to the land, which (Lev. xxv. 23) could not be sold for ever, to marriage, to food, to uncleanness, and other matters. Reference had been made to failure in separation, and the failure of the Jews was terrible indeed. They forsook all that distinguished them from other peoples, and then the Word of God itself, even introducing into their synagogues the Talmud and other broken pitchers, which would hold no water. The results of all this were known to all, and were plainly visible at the present hour. But the cry has gone up, "Lord, how long?" and events now transpiring seemed to show that great events were about to happen; then, according to God's own Word, his people will again arise and be a wonder, a praise, and the admiration of the whole earth.

Rev. J. Wilkinson, in tracing the history of the Jews from the call of Abraham to the present time, said it displayed such wonders of Divine interposition as the world had never else beheld, and the only satisfactory answer to the question why the nation was not utterly destroyed was that it exists for God. His quarrel with his people would be settled in the place where it originated. When the Lord returns they shall mourn for Him whom their fathers crucified. Jesus will then speak to them in such accents of love as will set them on fire to spread his name all over the world. At present there is such a movement amongst the Jews as has never been known since Pentecost. When he was laid on a bed of sickness at Hastings, a gentleman whom he had never seen sent him £3000 for the purchase of Bibles to be distributed amongst the Jews in every land.

FOREIGN MISSIONS—AFRICA.

This subject attracted a large attendance in Room No. 4 on Thursday. Mr. R. C. L. Bevan presided. Dr. Dalzell described the condition of Zululand and his connection with the Gordon Memorial Mission, established fifteen years ago. He pleaded earnestly for the eighty millions of inhabitants in that country, not one million of whom had ever so much as heard a whisper of the name of Jesus or of God. The difficulties in dealing with the adult population were immense, by reason of their superstition and ignorance, and the practice of polygamy. Though Christianity had as yet obtained no hold on the men, it was otherwise with the wives. A real work was being done in training the children, and many who had been brought up in the Mission Home had gone forth and formed bright and pleasant homes, a wonderful contrast with the wretched hovels in which their unconverted brethren live in darkness and misery.

Mr. Edward H. Glenny spoke of openings for Gospel work in North Africa, Morocco, Algiers, and Tunis. North Africa is peopled by the Berber races, for whom he wanted to gain their interest. At Tunis, within a few days' journey of this country, there were multitudes of people without the Gospel, though prepared to listen to it. He solemnly asked, "Are we prepared to give them the Gospel, or are they to go down to the grave in darkness?" There was no danger of race fanaticism; indeed, in all places they found the people willing to listen. The work of the Medical Mission in Tangiers and Morocco has been greatly blessed, and in this way a hold was being gained on the people. There were open doors everywhere. Miss Herdman and Miss Caley settled some time since in a place where there was no other European—a town with a population of 1500 Mohammedans and 500 Jews. Many of the people gathered regularly in the courtyard of their house to hear the Scriptures read, this being followed by an explanation in Spanish for the Jews, and in Arabic for the Mohammedans. After a time, however, these had to come on separate days, as the Mohammedans were very angry with the Jews for having crucified the Lord Jesus. Often, too, the people invite these ladies to their houses and gardens, where the Scriptures are circulated and the Word of God spoken. Mr. Glenny described a visit of one of their missionaries to a town of 20,000 inhabitants, in which was the holy place, to which strangers would not have been admitted a few years ago. Now this missionary, with a French brother, was able to distribute tracts there. Tunis, a city with 140,000 inhabitants, had the reputation of being a very fanatical place, but nowhere had the Gospel been more readily received than there. He concluded an earnest address by inviting some of those present to go and live in North Africa, and so to help in making known the Gospel.

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RELIGIOUS INTOLERANCE IN RUSSIA.

A correspondent of *The Daily News* writes:—The deplorable intolerance in religious matters which distinguishes Russian rule has just obtained fresh victims—one named Tikhanoff, an inferior functionary of the telegraphs; the other, Veksdine, a countryman. These were a few days ago summoned before the court at Novgorod for an offence against Orthodoxy. Tikhanoff, it was alleged, had assembled various persons and had told them that he could not find the Orthodox Church to be right in recommending the worship of holy images. "The Saviour," he said, "never spoke one word about such images. We ought to worship God alone, and when praying we should do well if we did as the Saviour told us to do, to go into our chamber instead of praying in the streets as the Pharisees did in old time, and as the Orthodox do now." Many of the hearers sympathised with the views of Tikhanoff; and the other offender, Veksdine, seems to have carried on an energetic agitation for "the new truth." The two men charged with this offence were sentenced to hard labour. A great crowd attended the trial, consisting, for the most part, of sympathisers with the defendants.

As far as I know, only one of all the Russian papers and reviews has had the courage—and courage it is—to make any remarks about this sentence. That organ, a review, called the *Viestrik Tevropi* (the European Messenger), asks what the adherents of Tikhanoff and Veksdine, who attended the trial, can think of the case. It can scarcely be supposed, the writer says, that this sentence will, in their eyes, be judged a sufficient proof that Tikhanoff and Veksdine are wrong, and the Orthodox Church right. It is much more probable that the condemned men will be considered martyrs to the truth, and that the number of their secret adherents will increase. All that the Orthodox Church can gain by its severity is to increase the number of religious hypocrites.

DEAF AND DUMB.—The Association for Oral Instruction of the Deaf and Dumb owes its origin to the benevolence of the Baroness Mayer de Rothschild, who was so struck with the success that attended the system of lip-reading in the Jews' Deaf and Dumb Home that she determined to extend its blessings to the afflicted of every race and creed. This was in 1871, and on July 15, 1872, the Normal School of the Association was opened at 11, Fitzroy-square, and last year there were sixty-two pupils in attendance. The oral system of instruction is likely soon to be generally adopted, and is finding favour in Board and other schools.

BIBLE STUDIES.—22.

"A GOOD SOLDIER OF JESUS CHRIST."

(1) *The enrolment.* "My son, give me thine heart" (Prov. xxiii. 26). "Come unto Me" (Matt. xi. 28). "Follow me . . . They straightway left their nets and followed Him" (Matt. iv. 19, 20).

(2) *Putting on the uniform.* "The disciples were called Christians" (Acts xi. 26). "They first gave their own selves to the Lord, and unto us by the will of God" (2 Cor. viii. 5). "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls" (Acts ii. 41).

(3) *There must be obedience to the Captain.* "We ought to obey God rather than men" (Acts v. 29). "Ah, Lord God! behold, I cannot speak . . Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak" (Jer. i. 6, 7). "Whatsoever He saith unto you, do it" (John ii. 5). "Thy servants are ready to do whatsoever my lord the king shall appoint" (2 Sam. xv. 15). "Thy will be done in earth as it is in heaven" (Matt. vi. 10).

(4) *The servcie always first.* "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. ii. 4). "Love not the world" (1 John ii. 15). "Demas hath forsaken me, having loved this present world" (2 Tim. iv. 10). "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me" (Matt. x. 37).

(5) *Fighting and hardships expected.* "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12). "Endure hardness as a good soldier of Jesus Christ" (2 Tim. ii. 3). "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). "When they had called the apostles and beaten them, they . . . let them go. And they departed . . . rejoicing that they were counted worthy to suffer shame for his name" (Acts v. 40, 41).

(6) *Life risked.* "Men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts xv. 26). "Neither count I my life dear unto myself" (Acts xx. 24). "They stoned Stephen" (Acts vii. 59). "Whosoever shall lose his life for my sake, and the Gospel's, the same shall save it" (Mark viii. 35).

(7) *Necessaries are supplied.* "Take (not *make*) unto you the whole armour of God" (Eph. vi. 13). "My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii. 9). "He careth for you" (1 Peter v. 7). "I can do all things through Christ which strengtheneth me" (Phil. iv. 13). "All power is given unto Me. . . . Lo, I am with you alway" (Matt. xxviii. 18, 20).

(8) *For love of the Captain.* "Christ shall be magnified in my body, whether it be by life or by death" (Phil. i. 20). "That he may please Him" (2 Tim. ii. 4). "The love of Christ constraineth us" (2 Cor. v. 14).

(9) *The sure reward.* "Thanks be to God which giveth us the victory through our Lord Jesus' Christ" (1 Cor. xv. 57). "I have fought a good fight. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. iv. 7, 8).

I have a Captain, and the heart
  Of every private man
Has drunk in valour from his eyes
  Since first the war began:
He is most merciful in fight,
And of his scars a single sight
The embers of our failing might
  Into a flame can fan.—*Lynch.*

Streatham. Janet Clark.

YOUNG WOMEN IN RICHMOND.—Dear Sir,—We are hoping to start an institute here, in connection with our Y.W.C.A., and wish to ask the prayers of your readers—that the Lord will provide suitable workers, the necessary funds, and, above all, give a rich blessing to all who shall attend the classes or come under our influence.

Isabella Hopkins.

Holy Trinity Vicarage, Richmond, Surrey.

Notes and Comments.

OUR next issue will contain a portrait and sketch of Mrs. Reaney, of Stepney.

A correspondent proposes a petition or memorial to the Queen, numerously signed by all classes in the country, praying that, in view of depression in trade and agriculture, and the difficult questions relating to Ireland, Her Majesty would appoint a day of humiliation and prayer. "What the country wants most *now* is national humiliation, and an appeal to our covenant-keeping God to give us repentance and wisdom. I have but little faith in a change of Ministers, but I have in the nation looking up. Surely, with all our present organisation throughout the country, such a petition would be largely signed by Christians of all denominations." Doubtless one of the surest signs of our national disregard of God is that many years have elapsed since as a nation we have acknowledged our offences to Him, or asked his guidance of our affairs. We firmly believe that, if now England would turn to God and in all her ways acknowledge Him, He would direct her paths. His promise, "Draw nigh to God and He will draw nigh to you," is as true to a nation as to a man only.

A correspondent writes thus on the present opportunity :—"At the present time men's minds are directed to seek the good of our kingdom. All good is of God: should He not be acknowledged at this time? It seems a fitting opportunity to say a few wise words for Christ and his kingdom. Let private Christians watch for the right moment to say the right word. And let no true Christian stand up at any political meeting, on either side, without first looking to the Lord to give an appropriate word to speak for Him and his kingdom, that ruleth over all (Psalm cxlv.). Let us pray that Christians may be led of the Spirit, and constrained to speak for Christ during the next few weeks of very special opportunity."

Mr. E. Rider Cook, the representative for West Ham in the late Parliament, uttered some wise words at the late annual meeting of Hackney (Independent) College. He did not believe that parents were right in saying, "We intend our sons to be ministers." Ministers must hear the Divine call in their own hearts. He would like to see young men in business not going into the ministry for money, but giving up money to go into it. To a man with experience of life, classics and mathematics were not wanted in the same way they were needed by others. He preferred a training-place for ministers where a Principal guided their daily life; and held that this was better than the candidate for the ministry entering an English university. He thought Independents should stick to that principle.

Presuming that Mr. E. G. Salmon, whose article on "What the working classes read" appears in the current *Nineteenth Century*, is well informed on the subject, the statements he makes are very serious. He says of the instruction imparted through Board Schools that it has not to any extent advanced instructive reading, but that which is worthless: that the Bible is, in consequence of Sunday newspapers, less read by the working classes than formerly: that these Sunday papers with their enormous circulation stimulate Republican sentiments: and that the penny novelettes, with their nasty matter, and key-note of high-born scoundrelism, circulate beyond all estimation among shop girls, seamstresses, and domestic servants, and deplorably foster an aversion to the classes above them. The problem of adequately counteracting this state of things is a very grave one.

The attempt to deal with this social condition of the people by the follies of a Romanised Ritualism may well excite the indignation of Churchmen. One of them tells in *The Record* of a seminary where young men are trained for the office of English incumbents. Confession is allowed, prayers for the dead encouraged, the Roman view of the immaculate conception and assumption of the Virgin is held, and prayers are made to the saints before pictures. No wonder that the Bishops should warn against forsaking the principles of the Reformation. Would that their warnings availed.

A correspondent sends a letter based on the text, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," in which he makes a strong plea that greater consideration should be shown to evangelistic workers than is often the case. He cites instances where evangelists have been invited to conduct gospel meetings at a distance from their homes, which involved much time, trouble, and, in some cases, expense, yet no suitable provision was made for the bodily refreshment of the preacher, or for his direction and general comfort. As our correspondent remarks, these errors are probably caused more by want of thought than want of heart; but such things ought not to be, and we would fain hope that they are not of frequent occurrence.

One of the evils of our day is a false idea with regard to labour. Manual toil is counted ungentlemanly, and, therefore, a thing to be avoided as much as possible. The ambition of clever young men among the working classes is, as Mr. Gladstone once put it, "to escape from a handicraft into the supposed paradise of pen and ink." This is a great mistake. Britain has in the past been prosperous on account of the attention paid to manufactures, agriculture, and commerce; these pursuits necessitated hard work with the hands as well as with the brain. The spread of education threatens to undermine this prosperity by giving boys the idea that a seat on an office-stool is better than a place at the bench, and that white hands are a greater honour than hands black and horny with toil.

The old lesson of the dignity of labour has to be taught again. A man can be as truly a gentleman in following the plough as in driving a quill. He can, in fact, be one more easily in the former than in the latter occupation, for he has less temptation to do unmanly deeds. A gentleman in the good old sense was not a creature with a long hat, an eye-glass, and a faultless suit of clothes, but a man who did gentle or manly deeds. In the quiet discharge of daily duties, and in the feeling of pleasure in hard work with the hands, a manhood is developed which puts to the blush the counterfeit of manhood often found in those who follow the so-called "genteel" avocations.

It must also be remembered that production is higher in the scale of reality than consumption. Workers with the hand produce; workers with the brain, so far as food, clothing, and shelter are concerned, consume. All work, of whatever kind, is honourable, and, if done in the sight of God, is devout. Without disparaging the value of mental effort, we say that he who toils in the fields, at the forge, or in the factory, is doing a grand work, and has the fullest right, if honest in heart and pure in life, to the title of gentleman.

The Church Times in a recent issue has the following remarkable comment :—

> It is a curious circumstance that when a man once becomes a thorough-going total abstainer, there is hardly any craze of which he may not be capable. The fact is, however, that no mental constitution can stand the strain which is put upon it by the teetotal exegesis. Canon Wilberforce, for instance, has just published in his Parochial Magazine a letter urging the destruction of all the bulwarks which the Church has set up against the inroads of heresy and schism! By-the-bye, there are some people down in Essex who, if they are not teetotalers, ought to be; for they have actually started a church as a memorial of Elizabeth Fry! We have no word to say in disparagement of that excellent Quakeress, but still to dedicate a Christian church to a woman who, strictly speaking, was not a Christian, is a strange proceeding.

We are requested to publish the following, which was not admitted into the columns of our High Church contemporary :—

To the Editor of "The Church Times."

SIR,—Although not a general reader of your paper, I beg you will permit me to express my dissent from the statement made in your last week's summary in reference to the new church to be erected at Upton-park to the memory of the late Mrs. Elizabeth Fry—viz., that she to whose name the church is to be dedicated, "strictly speaking, was not a Christian."

I take it that anyone who is a believer in and a follower of Christ is a Christian. A man or woman is either a Christian or not a Christian, and I submit that, given two followers of Christ, one is no more strictly speaking a Christian than the other, whether they be members of the Church of England or of the Society of Friends.

Mrs. Fry, it is true, was not a member of the Church of England, but she was, beyond doubt, that which was of far more advantage to her—viz., a member of the Church of Christ.

It seems to me that in these times effort should be made to prevent any sort of unhappy feeling between the Established Church and Nonconformists, and that a statement so misleading is not only unlikely to bring about a more harmonious state of things than already exists, but is unjust to the memory of one who, in her Master's name, did so much to point fallen humanity to the Lamb of God that taketh away the sin of the world.

Yours faithfully, W. H. J. H.
Plashet-road, Upton-park, E.

It is to be regretted that so many people who take holidays at this time of the year miss a pleasure which is at their hands, by neglecting to open their eyes to some of the details of God's handiwork. They can admire a great landscape, a stormy, restless sea, or a towering mountain, lifting up its weather-beaten top to the mists; but they are impatient where these are not, and forget that the Creator's power and love are manifested in the moss as in the mountain, and in the tiny flower as in the swelling sweep of wood and field. A square yard of moorland may well give thoughts "too deep for tears," and a little study of the wild flowers, followed not very scientifically, but merely with the aid of one of the many useful little manuals which have been issued of late years, would afford relief and pleasure to many wearied men and women who are resting from the worry of business or toil, and who frequently find the round of amusement in a seaside or inland resort not much less fatiguing than the work which they have left for a time.

At any period of the year God has a witness in his own garden of the fields and lanes, but in July and August the road-sides and meadows and thickets are aglow with the testimony of the lilies of the field. Christ's injunction to consider them, how they grow, without toiling or spinning, and are clad in a glory compared with which that of Solomon was but as tinsel, may be followed with great and lasting advantage even by those who have to descend to their study from what would appear to be greater and higher things. If the mountain shows God's hands, the tiny flower shows God's fingers, and it is helpful to remember that the Divine Creator cares for the wayside weed.

To those who take children for a holiday, we would especially commend such methods of spending time. As the young people grow up they will be confronted by much sceptical pseudo-science, and the foundation of a loving recognition of God's handiwork in small and so-called common things, is by no means a poor basis from which to resist the attacks of those who profess to know the secrets which the Creator has successfully and wisely concealed. Approached in such a spirit, the many-coloured lilies of the field will indeed plead eloquently for God, and the wise parent who introduces his children to a reverent study of them in their native haunts will not only have given a new pleasure, but he will have added another link to that chain of love which binds the throbbing heart of the child to the Source of all love and life and light.

Those bitterly mistaken persons who, directly or indirectly, are labouring for the secularisation of the Sabbath by extending Sabbath-day amusements, may deny, or be unaware of, the fact that they are in reality enemies to the best interests of the working man whose welfare they profess to be looking after; but the fact remains that their success would only widen the already too deep gulf between capital and labour. Such a result has followed closely upon the secularisation of the Sabbath in Paris, where selfish capitalists and employers of labour have not been slow in asking themselves why the week's wages should be increased if the Sunday, not wanted by the workmen for rest, were thrown in; and in thousands of instances in Paris alone the Sabbath has been lost by the labourer, and only the employer has gained in any way. That such a state of things would follow any wide-spread secularisation of the Sabbath in England goes without saying, and the working man who throws in his influence with those who are opposed to the sanctity of the Sabbath is fighting against his own temporal as well as spiritual interests.

In France, too, on the part of those who continue to be paid by the day, there has been developed a growing tendency to work on the Sunday, and to take a "rest" on the Monday, there being more possibilities of dissipation on that day, even in Paris. The custom is one destructive to the labourer, for the needed rest which the Sabbath was intended to afford is not taken, and body and soul alike are injured. Apart from all higher and nobler views of the subject, and they are so evident we do not need to state them, the secularisation of the Sabbath would be a grave injury to working men, and if they are wise, they will, even from purely selfish motives, strongly oppose anything likely to interfere with the Divinely-ordained rest given to labour.

In Father Anderdon, a defender of the abominable Inquisition has been found; but we venture to hope that the Jesuitical third sermon upon "Points of History" which the accomplished Casuist recently preached in Manchester, will be studied in its published form by those who heard it, and who possibly forgot that the Jesuit stood behind the orator. It is only in keeping with Rome that even in this nineteenth century she should defend the cruelties and lust which disgraced former ages, and the sermon bears out the opinion frequently expressed in these columns, that if Rome had it in her power she would to-day be as bitterly relentless in her persecution as ever.

It will be new to readers of history to learn that "the Inquisition passed no secular sentence, nor executed one; it did but perform the office of a jury, and always recommended to mercy." If the martyrs' dust in Spain and Italy could speak, it would be testified that the juror's office was that of a butcher, and that the mercy was the mercy of rack and flame. Students of Romish history will, however, go with Father Anderdon in his coupling together, perhaps somewhat thoughtlessly, Philip of Spain and others with Nero. "If they came to the New Testament," said the Jesuit preacher, "they found St. Paul declaring that 'the existing power ordained by God beareth not the sword in vain;'" and he went on to ask, "If this was true when a monster like Nero sat upon the throne, how much more of a Christian prince who recognised in himself the privilege of being the Church's nursing father."

As Father Anderdon's opinions as to Christian princes are somewhat peculiar, if any of his hearers in Manchester care to become acquainted with one of them as depicted in an impartial history, we would commend to them the perusal of "Motley's History of the Dutch Republic." Father Anderdon, of course, would not refer to such a volume, based as it is upon documentary evidence, but he has admitted the perusal of the New Testament, the reading of which, without priestly interpretation, is denied to his flock, and we can only regret that he would seem to have imbibed so little of its spirit, and of the spirit of Jesus, as yet to be able to stand up and defend the rack and the martyr fires.

WEST MARYLEBONE MISSION.—The services conducted by Mr. J. Sprunt at Grove Hall, 130, Lisson-grove, have been removed to St. James's Hall, George-street, Lisson-grove.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—July 18, Acts xix. 1—12; July 19, xix. 13—27; July 20, xix. 28—41; July 21, xx. 1—22; July 22, xx. 13—24; July 23, xx. 25—38; July 24, xxi. 1—14.

STRANGERS' REST, RATCLIFF-HIGHWAY.—At the last monthly meeting of workers and their friends, on Friday, July 2, Mr. C. V. T. Onslow gave a profitable address on "The love of God." Mr. Merry, recently from Canada, spoke a few earnest words on the same subject. Several sailors gave testimony to blessing received at the Rest. Mr. Burrows spoke of the work among sailors at Naples, and introduced to the meeting Mr. Martin, just starting for that city. Mr. Hastings, from America, graphically described the difference between God's army and the devil's army. Mr. Bergmann (himself a converted Jew) related a most interesting and encouraging incident of a Jew converted at the Rest, and now a missionary to his own people. The Secretary stated the urgent need there is for extra helpers (both ladies and gentlemen) for the next two months, when so many of the regular workers will be away for their summer holiday.

CHURCH PAROCHIAL MISSION SOCIETY.

The recent afternoon annual gathering of this Society, in Willis's Rooms, says *The Record*, can hardly be said to have been a success. The Council will do well next year to arrange their meeting for at least a couple of months earlier, and at a time of day when it is possible for lay-*men* to attend. The annual report was of much interest, particularly those portions of it relating to the work that has been done by missioners of the Society in America and Canada, and on the West Coast of Africa. The work of Mr. Aitken and others of the Society's missioners during the mission in the United States seems to have been much appreciated by the brethren across the water, one rector congratulating a Society which can send forth to do its work men "of such sanctified common sense and such capacity for usefulness." The report of Rev. W. Haslam's work in Canada is also encouraging. Many a clergyman in the Dominion has made a fresh start in his work, strengthened in his own soul and riveted more closely to his people. The visit of Mr. Darwin Fox and Mr. Dodd to the native churches of Sierra Leone and Lagos was referred to. With all this foreign and colonial work on hand the list of home missions is somewhat less than the previous year, but nevertheless 237 missions represent a very fair twelve months' work.

The Bishop of Oxford said this Society admirably stepped in to supply deficiencies, and to give support to weak parishes. Many of them had seen what an amount of good could be accomplished by the missioner in a parish where perhaps the clergymen had become a little torpid, or a little overworked. A new voice awakened new echoes, and they desired to lose no opportunity of awakening those echoes, and of calling out souls which were not dead but only slumbering, to renewed energy in God's service.

Rev. C. J. Ridgeway gave a sketch of the work of the Society. Before a mission there must be careful preparation, and the after-work must not cease until all the souls have been gathered into God's great harvest. He bore his testimony to the practical work this Society is doing in bringing out good men. He expressed his pleasure, too, that the Society was wide awake, for whatever they might think of drowsy parsons, they could not look with any sympathy upon a drowsy Society. There was still much work remaining to be done.

Rev. F. Nevill, Principal of Fourah Bay College, Sierra Leone, testified, as an independent witness, that he believed the work done by Messrs. Fox and Dodd amongst the native Christians on the West Coast of Africa was of real vitality and likely to last. His description of the "after-work" that is going on was extremely interesting, and he drew forth much sympathy when he detailed the difficulties that beset the native Christians in heathen lands.

Rev. W. Hay Aitken, as was natural, principally devoted his remarks to an account of the work in America. How much had been effected God only knew. Certainly, a keynote had been struck, which was vibrating throughout all the States of America. The foreign and colonial work that had been accomplished showed the enormous responsibility that rested upon them as a Society, not only to do the work at home, but to set the tone for such work in the different colonies and dependencies of the British Empire. He pleaded for renewed funds and help to enable them to extend the work all the wide world over, even in the remotest parts of this earth of ours.

LAFORCE ASYLUMS.—The annual fête of the "John Bost Homes" took place on June 21. In the morning Pastor Couve, of Paris, preached from "Bear ye one another's burdens," &c. The visitors went through the nine different establishments which accommodate 490 persons—poor governesses, destitute servants, orphans, idiots, epileptics, &c. The deaths are only 4·25 per cent. The Hon. Arthur Kinnaird was the president for the day; "his address charmed the audience by its simplicity, practical sense, and rich Christian experience, all seasoned with that humour which characterises the English." It was translated by Professor John Monod.—*Christianisme.*

YOUNG WOMEN AT THE EXHIBITION.

We are now and then reminded of the heavy cost to others at which our enjoyments are provided for us. The following extracts from a weekly contemporary, *The Tribune*, ought to receive the earnest attention of all who have any influence or authority in connection with the Colonial Exhibition. We have received from an undoubted source full confirmation of the truth of the statements made. Indeed, we may say that the whole truth is far from being told. These poor girls, we are informed, are hard at work from nine in the morning till ten at night—till eleven on two evenings of the week—with very brief and uncertain intervals for meals. There is little doubt that the most inadequate arrangements for eating and enjoying their food induces in many cases the fatal habit of drinking. The very late hours, too, at which they are dismissed from this daily drudgery is from a moral point of view a serious element of danger. One can readily understand the wish on the part of these young women to accept such employment, but it is a crying disgrace that so little regard is paid to their comfort and welfare :—

"It may not be generally known that certain of the apartments in the Albert Hall are used by Messrs. Spiers & Pond for the accommodation of some of their employés at the Colonial and Indian Exhibition. We believe it was represented to the firm that the practice of turning out a large number of young girls at ten o'clock, and twice a week at eleven o'clock, to journey home as best they could, was far from a desirable one. In consequence, an effort was made to form a scheme by which they could all be housed for the night; but it was quickly abandoned as impracticable. The firm, however, utilised the suggestion so far as to provide sleeping accommodation for the manageresses of the various departments, private objects taking the place of the public considerations intended by the original mooters of the question. Thus it came about that the Albert Hall lends its sheltering roof to several attendants, although perhaps not to those who stand most in need of it.

"We wonder how many of the visitors to the exhibition have a thought for the enormous staff of employés, male and female, that administer to their requirements. It is no doubt a fine thing to carry out an undertaking that gives employment to so much labour, but surely it is incumbent upon its promoters to take care that their servants are fairly well cared for. They require refreshment quite as much as, and probably more than, the visitors. They also require time in which to eat it. Do they get it? The commonest workman has his fixed dinner hour, and can enjoy his meal, however humble, in comfort. Then why should any exception be made to so invaluable a rule at the Colonies? A large proportion of those employed are women of all ages. On busy days their strength and powers of endurance are enormously overtaxed. Surely they should be relieved at stated periods, during which they could enjoy complete rest in a comfortable room provided for the purpose. Are they? We are sorry to think that every one of these queries must be answered in the negative.

"During the 'Healtheries' it was a common complaint that the torture, for we can call it nothing else, inflicted upon the attendants belied the name given to the show. The staff was not nearly adequate to the work; there was no system of proper relief; no time was allowed for meals; no attention was paid to comfort; the food was frequently bad; and many parts of the buildings were pervaded by horrible emanations from the drainage, notoriously in the Duval dining rooms, where the fish refuse of the previous season had been swept into the drains, and left there to sicken the casual visitor, and slay the regular attendant

"We are afraid affairs are not much better now. Complaints are heard of food unfit to eat; of reasonable time being denied; of unaccountable petty tyrannies that are as purposeless as they are irksome; and of a tendency to regard servants simply as so many machines without feeling. Messers. Spiers & Pond should remember that to cater for a hungry public is not the only privilege they enjoy. It is theirs to make the lives of their attendants tolerable if they will, and to bring the colour of health to the cheeks that at present rely upon the toilette-table for their bloom. Meanwhile the practice continues of turning a crowd of girls into the streets at midnight. Surely it is high time that this matter was inquired into."

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MARYLEBONE MEDICAL MISSION.

Having had the pleasure of seeing something of Dr. Chambers's labours, in the back streets of Lisson-grove and Marylebone, I venture to remind your readers of that excellent work. The Marylebone Medical Mission is doing real and effective service from house to house, ministering to the sick and afflicted, and bringing the power of practical Christian love to bear on the sorrows and sufferings of those who, too often, regard themselves as forsaken alike of God and man. The value of a good nurse in such service is pretty generally recognised. A lady who has had six years' experience as a deaconess at Mildmay has now thrown herself into the work of the Mission in Marylebone, and is finding a welcome in the poorest homes.

Besides the large number of patients seen at the dispensary (12,884 last year), Dr. Chambers and his helper are incessantly visiting from house to house, wherever sickness and poverty are found, carrying with them the help of medical skill, and the story of the Cross; and their efforts God has been pleased remarkably to bless. Many in the district are now serving and honouring God who first heard his name from the medical missionary in the hour of sickness. Several such instances I have just met with, exceedingly interesting, but too long to be here detailed.

Working quietly as this Mission has so long done, it is, perhaps, sometimes overlooked by those who give largely further afield. Surely a word to the wise is sufficient. Will not these earnest workers, doing at our own doors most useful and efficient service, be cheered by liberal gifts? May I add that besides the general fund, for direct medical mission work, the special fund for supplying nourishment and relief in cases where destitution is combined with sickness, needs replenishing. Gifts of second-hand and other cast-off warm clothing are also exceedingly serviceable. Communications should be made to Dr. Robert Chambers, 43, Carlisle-street, Edgware-road, N.W. V.

MR. J. J. BROWNE, of the City Mission, South Norwood, has lately returned from Burslem, in North Staffordshire, where he has been conducting mission work amongst the pottery people during their "Annual Fair" or "Wakes." His labours met with much acceptance.

COLLEGE FOR THE BLIND, NORWOOD.—The annual prize festival at the Royal Normal College and Academy of Music for the Blind, Upper Norwood, took place on Saturday afternoon, and was attended by 200 or 300 visitors. The Duke of Westminster, president, took the chair, and the Duchess distributed the prizes. His Grace was glad to say that 100 old pupils were now earning their living. Having alluded to the invaluable services of Dr. Campbell, director of the Institution, his Grace remarked, in conclusion, that the College was in a most prosperous condition, with premises admirably suited to the work, and containing at present 176 pupils.

TRUST.

By the late Thomas Edmund Reynolds.

Be not anxious for the morrow!
He who portions joy and sorrow
Knoweth what for thee is best;
And whate'er its skies may bring
Thee of joy or sorrowing,
Comes at his behest.

Anxious thought can never yield thee
Grace to bear nor faith to shield thee,
Should the morrow trials bring;
But, if thou in patience wait,
He will help thee in thy strait,
Give thee song to sing.

His is love that lasts for ever,
Faithfulness that faileth never!
From thy mind forebodings cast;
And, to know what He will be,
Should a morrow rise on thee,
Read it from the past.

When at last thy home thou nearest,
And the gloom of death thou fearest,
May be then to-morrow's light,
Given thee for faithful trust,
Shall upon thy memory burst,
Pluming thee for flight.

When hath ceased all sin and sorrow,
Where thy life hath no to-morrow,
Sun, nor threatening cloud nor moon;
To the love thy past that planned,
Mid the harps of heaven's band,
Thine shall find a tune.

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DR. BARNARDO'S HOMES.

THE BABIES' CASTLE.

H.R.H. Princess Mary Adelaide (Duchess of Teck) has kindly consented to publicly open Dr. Barnardo's enlarged Home for Infants at Hawkhurst, Kent ("Babies' Castle"), and has fixed August 9 for the ceremony. The new Home will be able to accommodate 100 infants.

LITTLE EMIGRANTS.

At the noonday prayer-meeting, at Aldersgate-street, on Monday last, 175 little girls from Dr. Barnardo's Homes were commended to God in prayer prior to their leaving England this day (Thursday) as an emigrant party for Canada. Mr. Robert Paton presided, and earnest prayer was offered by various friends.

In an interesting address, Dr. Barnardo supplied some details of the emigration work from his Home, and of the girls who were on the point of beginning life in a new country. Three hundred and eighty-four boys have already this year been emigrated to Canada, and the present party will make a total of 2299 boys and girls sent out from the Homes; 153 of the girls came directly from the Village Home at Ilford, 60 of these being, at their admission, cases of rescue from immediate and urgent moral peril; 11 of the party were under seven years of age, one little mite being only 3½. These younger children would, it was stated, be adopted into the families of Canadian settlers. The average time of residence of all the girls in the Homes was two years and eight months. From statistics supplied it appeared that not a few had disreputable relatives alive from whose influence it was most desirable that the children should be saved. Many of the girls had yielded their hearts to Christ under the influences which had surrounded them since entering the Homes.

Dr. Barnardo mentioned in conclusion that over 4000 acres of land had been recently secured on behalf of the Homes in the North-West of Canada, and it was intended to establish an industrial farm there, which would be worked by the bigger lads who entered the Institution. The children in the course of the proceedings sang several hymns very sweetly.

Letters to the Editor.

CHRISTIAN CHARITY.

DEAR SIR,—Having read with much interest the communication of Rev. J. E. Linnell, on "False Charity and True," in your number of June 24, will you permit me to supplement a few remarks? There is, happily, a feeling of true charity among the members of many sections of the Christian Church, but it has often struck me it is greatly deficient in public display. Differences exist, and probably will exist, till the whole Church is made to shine in its risen glory. This, however, is no reason why sectional differences should not occasionally be laid aside, and Christians of various denominations should not, at stated periods in the same locality, meet around the Lord's table to show their oneness in Christ their common Head.

Charity, or rather love, is of small value if it does not unite us manifestly together, and draw out our sympathies to each other. There are many Christians who differ greatly in judgment on Church fellowship, and other kindred subjects, who can cordially embrace as brethren all who are the true disciples of our Lord Jesus Christ, and gladly have intercourse with them as far as they are in accord, and merge at least for a time all subjects of dissension. Would it not be a deed of "true charity" if opportunities were afforded them of showing their oneness in our beloved Lord?—Yours,

St. Mary Church, Devon. JAS. HARRISON.

THE PARIS MUNICIPAL COUNCIL.

DEAR SIR,—Mr. Heath's letter in your issue of the 24th ult., represents the author of the verses, "Blotting out God," as having calumniated the Municipal Council of Paris, and censures you for not seeing the absurdity of the making the Municipality of Paris vote a measure for the whole of France. Mr. Heath says, "he has studied the matter more than most;" how strange then that he should ignore the most ordinary matters of fact.

There is scarcely a week passes but the said Council votes legislative measures treating matters of the gravest national importance, as though it were what it claims with ever-increasing arrogance to be, viz., *the* Government of France. Take for example the expulsion of the Orleans Princes voted by it on its own authority, and more, the confiscation of their goods, the separation of the Church and State; and again, its vote a short time since of 10,000 francs of the money of the Paris ratepayers for the strikes at Décazeville which was carried out in defiance of the Government.

There is something grotesque in the fact of a body of men persisting in discussing and voting the most extravagant and revolutionary measures, which the President as persistently annuls, and what a Swiss paper I have just been reading terms "the free-thinking insanities of the Municipal Council of Paris" would be only ridiculous were there not a method in their madness.

When we remember that the majority of the Municipal Councils in France take their cue from that of Paris, and that the communistic and atheistic tendencies of the latter, with its attitude of aggressive hostility to the "république bourgeoise," have powerful representatives in both chambers and in every Commune in France, it is not difficult to understand why the *Temps* should call it "the Irish question of the French Government."

Mr. Heath is in error when he attributes the authorisation of Mr. McAll's meetings to the Paris Municipality; that is due to the Government. As to the future of religious liberty in France, I would commend to him the words of the eminent Paris preacher, M. Bersier; he says, "Blind indeed is the man who does not see that the brutal and unjust proceedings now employed against the Catholics will soon be directed by a logic, constant and fatal, against every form of religious belief."

Let us not presume. God has set before us an open door. He alone can and will keep it open until his purposes are fulfilled; but depend upon it, the spirit which interdicted all reference to the Supreme Being at the inauguration of the new Hôtel de Ville; which excludes books like "Robinson Crusoe," and the Life of Jeanne d'Arc from the public libraries, because the former contains the name of God, and the latter, written by the republican and national historian, Henri Martin, because he speaks of what she considered the Divine nature of her mission; which has banished the name of God from the schools and the hospitals, so that the young, the aged, and the dying are left without God and without hope—will not stop short of persecution, and that in its most malignant form, when the time for it arrives.

Mr. Heath's assertion that it is not the true God, but only the *Dieu* of the Romish Apostasy against whom this blind rage vents itself, has no foundation in fact. The cry of "Le clericalisme c'est l'ennemi" was soon changed into "Dieu c'est l'ennemi," and the leaders of the movement declare themselves ready to go "to London, to Rome, or to Jerusalem to root up the baneful tradition of Jehovah." We may plead, "Father, forgive them, for they know not what they do;" but why plead thus if the cry, "Away with Him," be only directed against the God of the Ludovican tyranny?

The great and sinister dates of the French Revolution are nearing; God alone knows what they may bring with them, but many fear, and the signs of the times are ominous. Let the Christians of England make every effort and every sacrifice which the present condition of France demands; let them come to the help of the noble few who are labouring in the fires for the cause of God and of Christ against overwhelming forces of evil, and are seeking to make known to fair France that this is her day of visitation.

Paris. H. WEBBER.

"UNTEMPERED MORTAR."

DEAR SIR,—Many a child of God can sadly echo the words of "Watchman" on the above subject in your issue of July 1.

A little fact I lately heard speaks for itself, on the danger of "the Church walking with the world." After a kind of amateur theatrical entertainment, given by the choir and district visitors, connected with a large place of worship, a poor woman said to the minister, as she left the room, "Oh! sir, it was real beautiful; I've never been to the theayter, but the very next time I have a chance I will, for they say it's something like this, and this *is* grand. Thank you kindly, sir."

(N B.—It was to the theatre, not even a place of worship, much less to God, that she was attracted!)

May I take this opportunity of pressing upon Christian parents the importance of not having their children even taught to dance. Under the plea that it is essential to their deportment, &c., so many children of really Christian parents receive dancing lessons. I know from experience that it is a great help to young people to be able to say, "I do not dance, I never even learnt." When pressed to join "just a carpet dance," &c. And no wonder that young heads fail to see the wise distinction that some of their elders *profess* to do between the dancing school, carpet dances, &c., and what a lady termed, "dancing as a whole," and adding, "*that* I think very wrong for Christians, but just home dancing seems a necessity nowadays."

In happy contrast to this, we have a mother who was asked by a lady if her pretty daughter did not dance.

"No," was the reply.

"But how ever will she get on in the world?" said her questioner.

"I am not bringing her up for the world," was the quiet answer.—Yours truly, F. E. T.

REBECCA JARRETT.

DEAR SIR,—The kind friends who subscribed so readily towards the sum of money which was collected for Rebecca Jarrett while she was in prison, will, I am sure, be glad to learn through your pages that she is now thoroughly started in rescue work. She has got a little Home at Northampton to begin with, and it appears likely to be at once quite crowded. She has been staying with me for a short time, and I am happy to observe the effect that her prison discipline has had upon her. She speaks of her prison cell almost with affection, as a place in which she had such happy communion with God. She met with great kindness from the chaplain, the governess, and the other authorities of the prison, although of course the fare, and the accommodation, &c., of the prison were a very considerable hardship to her, physically speaking.

If through my absence on the Continent and subsequent anxiety at home any donors failed to receive an acknowledgment of their gifts, I regret it much. I believe that every farthing sent to me has been received; many small sums were anonymous, and, therefore, it was difficult for me to acknowledge them. These small sums were as much valued by Rebecca as the larger ones, as showing the sympathy of her friends of the humbler classes. Rebecca has desired that I should continue, for a time at least, to be her treasurer, and if anyone should feel inclined to continue to assist her work, I shall be glad to be responsible for such money. But at the same time I would be much obliged if friends would enclose their gifts to Mrs. Deane, 88, Cheesehill-street, Winchester, who works with me. I ask this because I may have to go abroad again.—Yours truly, JOSEPHINE E. BUTLER.

The Close, Winchester.

EVANGELISATION OF THE WORLD.

DEAR SIR,—I take up my pen with avidity to second much that is proposed in Mr. Meyer's letter, which appeared in your issue of the 24th. Mr. Meyer suggests that men and women emigrating should be heralds of the Gospel in all the places they settle in. Perhaps the most pertinent question to ask would be, not so much "how they can be made so," but "how is it that all who call themselves Christians are not so?" May not the answer to this latter question be found in the fact that men are first of all men of business, and then Christians? If the usual order were reversed, and men were first Christians and then men of business, the question of the evangelisation of the world would be solved. How could a man, be he what he may, go and settle in any place under the sun, and fail to take up Gospel work of some kind, if he is "filled with the Spirit?" It is impossible. The great majority of those who emigrate, do so with the definite object of improving their temporal circumstances, without any reference to their spiritual privileges or responsibilities. If some one would make it a special object to point out the vital difference there is between emigrating for self and emigrating for God, no doubt there are many who would be willing to do the latter, and then no doubt they would be made instruments for good; but this can only be if they make their arrangements fit in with God's call, instead of trying to make work for God fit in with their temporal arrangements.

It would be a grand thing to have a sort of board of advice to help those who were willing to be used in this way, to disseminate knowledge, not only of open fields ready to be occupied, but of the way by which they must, on their own responsibility, choose their location, and their date of departure, &c., guided by the Spirit, and not by temporal affairs. I would very much like to assist in the setting on foot "a confederation of self-supporting missionaries," as Mr. Meyer suggests. In order to set the ball rolling, I ask any others who would like to take up this, or some similar scheme and work it, to communicate with me; if it seems advisable we could meet, and see what is best to be done. The first thing is the suggestion: that has been made. The next is to act. Who is going to do that?—Yours faithfully,

Dashwood House, H. W. FRY.
9, *New Broad-street, London, E.C.*

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TENT WORK IN HAMPSHIRE.

THE Evangelistic Mission erected a tent at Christchurch on June 14. The report of one of the two evangelists, at the end of the first week's services, speaks of meetings well attended, and manifest tokens of blessing vouchsafed. A letter written a week later, mentions several striking and interesting cases of conversion. On the "fair" days a good work was done amongst the gipsies and visitors.

It was intended to remove the tent to Bournemouth about the beginning of July. The director of the Mission, Mr. C. Russell Hurditch, 174, Alexandra-road, St. John's-wood, N.W., will be glad of the practical fellowship of our readers.

MISSION TO DEEP SEA FISHERMEN.—The following paragraph appears in *Toilers of the Deep* for this month:—"A most kind and valuable offer comes from Brighton. In the course of a deeply pathetic letter the writer remarks: 'My heart goes out so completely to this Mission to the fishermen, that in my little way perhaps I may instrumental in substantial help being given. I have no independent income at present, but have to work for my living. My offer is to give £10, if fifty others will give the same amount by the end of July, towards helping to clear the existing vessels from their mortgage liabilities. I have a horror of debt, and a glorious work like this Mission ought to be freed.' What do our readers say to this?" The office of the Mission is Bridge House, Queen Victoria-street, E C.

The Book World.

Messrs. Cassell & Co.'s half-yearly vol. of Little Folks (3s. 6d.) is a perfect storehouse of good reading and beautiful pictures. It seems to get more and more attractive and entertaining every six months.

The Contemporary Pulpit. Vol. v. *Swan Sonnenschein & Co.* Preachers should find a place on their shelves for this handsome volume. It contains sermons by leading pulpit lights, and valuable homiletical hints. The editing is very carefully done.

Sermons Preached in his Parish Church. By A City Curate. *London Literary Society.* These sermons are thoughtful and evangelical. Their principal merit is a fresh way of putting familiar truths. They are specially good when they touch practical questions.

Great Thoughts from Master Minds. Vol. v. 4s. 6d. *Woodford, Fawcett & Co.* Like its predecessors, it well deserves its title. The present volume is heartily commended as a good holiday companion, from which many a half-hour's instruction and entertainment may be derived.

Mr. Fisher Unwin has issued a third edition of How to be Happy, though Married (6s.), a fact which shows that it has met with general acceptance from an important section of the reading public. With a renewed demurrer to its misleading and equivocal title, we heartily commend the wise and weighty teaching it contains to all graduates or undergraduates in the most ancient school of holy matrimony.

In a recent issue we noticed a work published by *Messrs. Cassell & Co.*, entitled "Choice Dishes at Small Cost;" by an oversight the book was referred to as "*Tasty* Dishes at Small Cost."

JULY MAGAZINES.

Footsteps of Truth (3d. *J. F. Shaw & Co.*) is a storehouse of Christian instruction and experience.

Home Evangel (1d. *Alabaster, Passmore & Sons*) is one of the brightest and best of our monthly visitors.

The Anti-Infidel (1d. *John Snow & Co.*), conducted by Mr. W. R. Bradlaugh, defends the truth, and attacks error.

Sunday Talk (3d. *Jas. Nisbet & Co.*) has a charming article on "Our Insect Enemies," and a helpful meditation on Psalm xxxvi.

The Contemporary Pulpit. 6d. *Swan Sonnenschein & Co.* Contains notable sermons by Dr. Vaughan and the Bishop of Derry.

The Sentinel (1d. *Dyer Bros.*) advocates with courage and tact the principles, and records the progress of the Social Purity movement

Young men will find much helpful counsel in The Young Men's Christian Magazine (1d. *J. Menzies & Co.*) and The Monthly Review (1d. *Y.M.C.A., Exeter Hall*).

Illustrations (3d. *Wells Gardner, Darton & Co.*) is admirably suited to the requirements of the age. Its letterpress is interesting, and its illustrations are numerous and choice.

The Welcome (6d. *Partridge*) has portraits of Oliver Wendell Holmes, Longfellow and the late Leopold von Ranke, and brief but very readable sketch of leaders of "the Irish party."

In The Quiver (6d. *Cassell & Co.*) the practical and the devotional are well mixed; under the former head there are excellent papers on "Work among the Highways and Hedges," and "The making of a Sunday-school teacher."

Sunday-school teachers should read carefully the notes bearing on their lessons given in The Wesleyan Methodist Sunday-school Magazine (2d. *W. M. S. S. Union*) and The Sabbath-School Magazine (1d. *J. McCallum & Co., Glasgow*).

The Monthly Interpreter. 1s. *T. & T. Clark.* This magazine continues to be worthy of the name it bears; it opens up Scripture with great expository power. The article on the significance of the death of Jesus, by Professor Bruce, deserves special attention.

Cassell & Co.—Bishop Ellicott's Old Testament Commentary (7d.) carries its readers to Deut. xxxiv. Many knotty points are profitably explained. The Magazine of Art (1s.) contains engravings of Raphael's pictures of Christ on his way to Calvary. The Peoples of the World and The Countries of the World (7d. each) are as full of interest as ever, giving, both by pen and pencil, a good idea of life and scenery abroad.

In The Sunday at Home Dr. Monro Gibson writes on "Cross-bearing;" Dr. Murray Mitchell sketches the tenets of the Parsees; Mr. Benjamin Clarke has a timely notice of the "Day in the Country" movement, and Mr. Gribble tells a deplorable tale of "Slavery in the Australian Bush" The contents of The Leisure Hour are varied and pleasant reading. We are specially attracted by the first and last articles—"The every-day life of a Soldier," and "Summer Rambles in my Caravan" (*Religious Tract Society.* 6d. each).

We can heartily commend the following periodicals to parents anxious to get reading, both entertaining and instructive, for their children: The Child's Pictorial (2d. *S. P. C. K.*), The Christian Worker (1d. *Cassell & Co.*), The Day of Days and Home Words (1d. each. "*Home Words" Office*), The Boys' and Girls' Companion (1d. *Church of England Sunday-school Institute*), and The Child's Own Magazine (½d. *Sunday-school Union*).

Isbister & Co. 6d. each—Good Words has an interesting account of the great Forth Bridge now in process of erection; an illustrated paper on "The infirm children of our great cities," and a practical paper by Mr. Arnold White, on Emigration. The Sunday Magazine is an exceptionally interesting number. Miss Hopkins tells the story of the Greeley Expedition; Miss Anne Beale describes Dr. Barnardo's emigration work, and, among other good things, is a short sermon by the late Dr. Raleigh.

DEATH OF REV. J. P. CHOWN.

We regret to record the death last week, in London, of this well-known and much-esteemed Baptist pastor. For some time he has been in feeble health, having lately been compelled to resign his pastorate in Bloomsbury. He had so far recovered, however, as to be able to preach in Bloomsbury Chapel, and his death, which occurred suddenly, and during sleep, was unexpected.

Last Sunday morning there was a large congregation present at Bloomsbury Chapel, where a special sermon was preached by Rev. W. Brock, of Hampstead, commemorative of the late pastor. The preacher referred in touching language to the kindly relations that had so long existed between Mr. Chown and that congregation. His open, kindly countenance, his generous, genial disposition, cheerful and encouraging voice, ever ready counsel and unfailing sunshine of presence and manner, would be missed for many a long day. The influence for good which he wielded, not only amongst the members of his immediate pastoral charge, but throughout the entire denomination, was widespread and powerful, and it was ever his object to do good to as many as were brought within that influence, and thus to carry out the teaching and practice of his Great Master and Exemplar.

The interment took place on Monday afternoon at West Hampstead Cemetery, when a funeral service was conducted in the chapel by Rev. Samuel Green, D.D.

MESSRS. SAM JONES AND SAM SMALL have commenced an evangelistic campaign in Indianapolis.

DESICCATED SOUP.—Mr. J. Goodspeed, Provision Merchant, George-lane, Folkestone, writes to us that he has received many applications from our readers for samples of the soup slabs lately referred to in our columns; but he cannot send such samples without pre-payment, nor can he answer inquiries without stamped envelope for reply. The soup, he says, is known as "The People's Food," and it can be got in nearly every large town in England. He will send one slab post-free for 5½d.; three samples for 1s.; and an assorted packet of all the kinds for 2s. 10d.

SUNDAY LAWS IN BOSTON, U.S.—Under the Metropolitan Police Commission, says the correspondent of *The Christian Standard*, things are taking on the appearance of order. One week ago the barber-shops were closed. The bake-shops are ordered closed. The Hebrews of the North End are to be notified that they must close their places of business. They propose to resist on the ground that their religion does not recognise the Christian Sabbath. It is to be hoped that this effort for the suppression of Sunday traffic will result in great good to the moral, religious, and social welfare of the city.

LITTLE WOMEN.—The little quarterly paper with this title, published by Miss Headdon, in connection with her English Girls' Garten, is full of interest. Her great aim, as our readers may recollect, is to train young girls in all the arts of daily domestic life, so that they may be fitted for the positions which await them in future years. Anything that tends to improve and lend attraction to the home life of the people is a great boon to society, and Miss Headdon's scheme is worthy of all encouragement. A copy of her quarterly is sent to all subscribers of one shilling and upwards. Her address is The Villa, Bullo, Newnham-on-Severn.

THE ENGLISH CHURCH AT GRINDELWALD.—Sir,—Owing to the prolonged illness of Canon Butler, he thinks it better that the subscriptions towards defraying the debt on the church at Grindelwald should not be sent to him, but to the treasurer, Mr. F. Morshead, Southgate-street, Winchester. Rev. W. Crowdy, of Winchester, who assisted on Whitsunday the Bishop of Ripon at the opening of the church, has returned to England, and reports that there have been excellent services, a tolerably full number of communicants and good offertories each Sunday. Canon Butler hopes to be able, if not this year at some later time, to visit the church in which he has taken so deep an interest, and act as chaplain during a few weeks. George G. Butler.

The Close, Winchester.

Requests for Prayer.

For blessing on an open-air village Gospel mission in Amesbury, Derrington, Figheldean, Netheravon, Enford, Upavon, Rushall, and Woodboro', Wiltshire, from July 16 to 23.—— An aged mother asks prayer that all the members of her family may be truly converted to God.——For one who, after many deliverances and experiences of God's great mercy, is now in the "evil day," tempted to deny and doubt; that trust and peace may be restored and deliverance come.——For tent services in three villages, July 7 to August 7.

MR. JOSEPH HANNINGTON writes from Amberley, Sidcup, Kent:—I am not going, as announced in your last issue, to "the same place" where my brother, Bishop Hannington, lost his life, but to the same continent—namely, to Cape Town, South Africa, where Mrs. Osborne has carried on a very successful mission amongst soldiers, sailors, and civilians for some time past. May I ask the earnest prayers of your readers that there may be a mighty outpouring of the Holy Spirit upon these parts of the world? I should be glad if friends will send me some tracts and little books suitable for distribution among the unsaved.

BACKSLIDING.—Rev. F. B. Meyer, of Leicester, has written a booklet on this subject, entitled, "The Lost Chord Found; or, Seven Steps Back for Backsliders" (*Marshall Bros.* ½d., or 3s. 6d. per 100). It is full of wise and earnest counsel. Here is one of the closing paragraphs:—"A friend once told me that she had been kept from backsliding thus: She always took time at night to consider quietly, in the presence of God, where she had lost ground during the day, and if she felt that she had done so, she never slept until she had asked to be forgiven and restored. 'Tis a good expedient. Let us repair the little rift within the lute, lest by and by it spread and make our music mute, and, slowly widening, silence all."

STEPNEY MARKET MISSION.—The hall of this Mission is in Ben Jonson's-road, near the spot on which Messrs. Moody and Sankey conducted their services. The neighbourhood abounds with dock and wharf labourers, costermongers, &c., many of whom have great reason for thankfulness that this Mission has been started and continued up till the present time. Help is now urgently needed for alterations and repairs. About two hundred pounds are required to extend this good work, in carrying the Gospel from room to room, and to afford greater accommodation to the number of children who attend the ragged school. The founder and superintendent is Mr. James Taylor, 28, Cressy-place, Stepney-green, E.

FOREIGN SAILORS IN CARDIFF.—Allow me to call the attention of your readers to the good work carried on by Mr. George Lawrence and his devoted daughters amongst the foreign sailors coming to this port. The necessity has arisen to secure new premises, to which will be attached reading and missionary rooms, &c. £80 per annum is wanted. I hope your readers will help Mr. Lawrence in this work of spreading and preaching the word of God. French, German, and Spanish books, tracts, periodicals, will be thankfully received by my wife on behalf of this mission. We have here all the elements of doing a successful work. Mr. and the Misses Lawrence speak French and Spanish fluently.—Yours very faithfully,

Paul Barbier.

South Wales University College, Cardiff.

TOTTENHAM DEACONESSES' INSTITUTION.—The annual meeting of the Evangelical Protestant Deaconesses' Institution and Training Hospital, Tottenham, was held on Saturday, July 3, in the grounds attached to the buildings at the Green, Tottenham. The proceedings were presided over by Mr. Joseph Howard, M.P. Dr. Laseron's report stated that during the year the second section of the building had been satisfactorily completed, and was already in occupation, whilst the third section was in progress. There were now fifty-seven trained nurses attached to the Institution. The number of patients received amounted to 552, a considerably larger number than in previous years, which was partly accounted for by the addition of two new cots to the children's ward. The Chairman and other friends congratulated Dr. Laseron upon the excellent work of the Institution. The new wing of the hospital, which is intended for the accommodation of private patients (on payment of proportionate fees), will be formally opened in October.

Notes on Daily Readings

SUNDAY, JULY 18.—2 SAMUEL IX.

3.—*The kindness of God.*—*I.e.*, "an everlasting kindness, like God's favour to his people (Rom. xi. 29)."—*Sp. Com.*

4.—*Machir.*—"David reaped the fruit of his kindness to Mephibosheth, for, when he fled from Absalom, Machir the son of Ammiel was one of those who were most liberal in providing him and his army with necessaries (xvii. 27—29)."—*Idem.*

General remarks.—1. "A less noble mind might have shrunk from thus keeping before the public eye, in connection with himself, the true heir of the house of Saul; especially as, though lame himself, Mephibosheth had a son who would eventually inherit whatever claims his father might be supposed to possess. But in the large heart of David there was found no room for such low suspicion and mean misgivings. God had promised to perpetuate the royal power in his house, and what had he to fear? Mephibosheth was the son of his heart's friend,—what could he suspect?"—*Kitto.*

2.—Here we see kindness shown for another's sake. This is the part of true greatness. Just because David was noble, his conduct seems to us to be natural. What an illustration all this is of that higher nobleness which gives a still readier and far richer friendship to those who are far more unworthy than Mephibosheth was, simply because they belong to Christ!

3.—Here we see a friendship founded on principle rather than preference, and which for that very reason, seeing that David was so strong and noble, was peculiarly firm. Its foundations were threefold: (1) David's faithfulness to covenant (1 Sam. xx. 14—17); (2) to his friendship with Jonathan; and (3) Mephibosheth's relationship to Jonathan. No mere question of unworthiness could touch these. God's friendship with the believer rests on precisely similar foundations.

MONDAY, JULY 19.—2 SAMUEL X.

2.—*I will show kindness unto Hanun, &c.*—"Hanun—the equivalent of the Carthaginian Hanno, from the same root as the Hebrew Hananiah, Johanan, Hannah, &c."—*Sp. Com.* We are not told in what way Nahash had shown David kindness. *To comfort him for his father.*—*I.e.*, "to show his sympathy with him on the occasion of his father's death, and at the same time to congratulate him on his ascent to the throne."—*Keil and Delitzsch.*

4.—"Cutting off a person's beard is regarded by the Arab as an indignity quite equal to flogging and branding among ourselves."—*Arvieux.*

This chapter affords us a severe warning against the much overlooked, but great and exceedingly mischievous offence of suspiciousness. Towards Hanun David cherished kind and generous thoughts; but foolish counsellors, men who doubtless prided themselves on their acuteness, caused Hanun to suspect him of treachery, and to reward his offer of friendship with deepest insult. Readers should turn to Gen. xx., and see into what shame and sin this same readiness to see evil in others led Abraham. We all need to be very watchful against this evil, especially in reference to men with whom we differ. See Gen. xx. 11. In such cases it is often easy to suspect, while the harm done by our suspicion is incalculable. "It is our duty to believe every man to be better than we see him to be." "Charity thinketh no evil."

TUESDAY, JULY 20.—2 SAMUEL XI.

1.—*They destroyed the children of Ammon.*—"Instead of 'the children of Ammon,' we find (1 Chron. xx. 1) 'the country of the children of Ammon,' which explains the meaning more fully."—*Keil and Delitzsch. Rabbah* (the great city).—"The capital of the Ammonites was situated in a strong position about twenty-two miles east of the Jordan, on a branch of the valley of the Jabbok." *David tarried still at Jerusalem.*—There may have been good reason for David's waiting behind at Jerusalam, but Uriah's words (ver. 11) lead us rather to suspect that he was beginning to prefer pleasure to duty, and that we have here the first explanation of the subsequent fall.

2.—*From the roof he saw a woman washing, &c.*—"Bathsheba is not to be regarded as free from blame. The very act of bathing in the uncovered court of a house in the heart of the city, into which it was possible for anyone to look down from the roof of the houses on higher ground, does not say much for her feminine modesty, even if it was not done with an ulterior purpose, as some commentators suppose."—*Keil.*

8.—*Go down to thy house.*—"From the palace upon Mount Zion down to the lower city, where Uriah's house was situated."—*Keil. Wash thy feet* = take refreshment and rest.

9—13.—It looks as if Uriah's suspicions had been aroused. He went not down. "The providence of God is here manifest, defeating David's base contrivances, and bringing his sin to the open light. It is no less clear how mercy was at the bottom of this severity, which issued in David's deep repentance, and has also given to the Church one of the most solemn and searching warnings as to the evil of sin which is contained in the whole Bible."—*Sp. Com.*

14—27.—"We may see from this how deep a soul may fall, when it turns away from God and from the guidance of his grace. This David, who in the days of his persecution would not even resort to means that were really plausible in order to defend himself, was not now ashamed to resort to the greatest crime in order to cover his sin. O God! how great is our strength when we lay firm hold of Thee! And how weak we become as soon as we turn away from Thee! The greatest saints would be ready for the worst of deeds, if Thou shouldst but leave them for a single moment."—*Keil and Delitzsch.* "How can we presume of not sinning, or despair for sinning, when we find so great a saint thus fallen, thus risen?"—*Bishop Hall.* Lust beareth sin, and sin death.

WEDNESDAY, JULY 21.—2 SAMUEL XII.

7.—*Thou art the man.*—"Nathan could not tell but that his honest, plain-spoken rebuke would bring upon him the same fate as that of Uriah. His example is especially to be noted by all whose office binds them to rebuke with all authority."—*Sp Com.*

11.—*I will take thy wives, &c.*—"Having become the man of blood, of blood he was to drink deep; and having become the man of lust, by that baneful passion in others he was himself to be scourged for ever."—*Blunt.*

26—31.—"These cruel punishments must be judged according to the standard of the age in which they were inflicted. The Ammonites were evidently a savage and brutal nation (1 Sam. xi. 1, 2; 2 Sam. x. 1—5; Amos i. 13), and in all probability they were treated no worse than they were accustomed to treat others. It was the age of retaliation."—*Camb. Bible.* "We are not competent to pass judgment in this matter, until we have carefully considered whether, considering the times in which David lived, the character of the enemy, and of the proof they had given of the atrocities to which their malignant disposition against the Israelites would have carried them had they been victorious, he was not justified by the public opinion of his own time. . . . We call Titus just and humane, and yet he at Jerusalem crucified his prisoners around the city until crosses enough could not be found."—*Kitto.*

General remarks.—(1) The merciless selfishness of David's sin is the chief point emphasised. The cruel robbery of a poor man's treasure is shown to be peculiarly hateful to the God who loves justice and mercy. We wound God when we wrong our fellows. (2) Although his sin was so awful in its proportions, and so distinct in outline, David for a whole year was quite unable to estimate it. Even now he could see it only when set before him in parable, and as the sin of some other man. To such an extent did self-love blind him. And if David, why not ourselves? It becomes every wise reader of this story to be profoundly suspicious of those comfortable estimates of himself which are so natural that they often pass unchallenged. "Search *me*, O God, and know my heart," &c.

THURSDAY, JULY 22.—2 SAMUEL XIII.

"The judgments threatened to King David in consequence of his sin with Bath-sheba soon began to fall upon him and upon his house, and were brought about by sins and crimes on the part of his own sons, for which David was himself to blame, partly because of his own indulgence and want of discipline, and partly because of the bad example that he had set them. Having grown up without strict paternal discipline, simply under the care of their different mothers, who were jealous of one another, his sons fancied that they might gratify their own fleshly lusts, and carry out their own ambitious plans; and from this there arose a series of crimes which nearly cost the King his life and throne."—*Keil and Delitzsch.*

13.—*Speak unto the king, &c.*—It cannot be inferred with certainty from this, that marriages were usual among half-brothers and sisters in the time of David. The Levitical law forbade them (Lev. xviii. 9), and Tamar may have merely wished to temporise. On the other hand, the debasing and unhumanising institution of the harem, itself contrary to the law of Moses (Deut. xvii. 17), may well have led to other deviations from its precepts."—*Sp. Com.*

15.—*Hated her exceedingly.*—"It is characteristic of human nature to hate one whom you have injured."—*Tacitus.*

25. *Lest we be chargeable unto thee.*—"The first instance history offers of the ruinous cost of royal visits to those who are honoured with them."—*Kitto.*

FRIDAY, JULY 23.—2 SAMUEL XIV.

1.—*The King's heart went towards Absalom.*—"The peculiarly affectionate temperament of David rendered him incapable of fully enjoying life without some special object on whom to bestow the *utmost* tenderness of his love. Hence we always find someone in the enjoyment of his special favour and regard throughout his whole career. It is now Absalom. . . . He longed to have the young man back, but on many grounds feared to call him home."—*Kitto.*

2.—*Tekoah.*—In the south of Judah, not far from Bethlehem. The prophet Amos was "among the herdmen of Tekoah" (Amos. i. 1).

14.—*For we must needs die, &c.*—Our readers will note the great force and beauty of this simile. The whole verse is thus paraphrased by "Speaker's Commentary": "If you, O King, have done right in passing a sentence of absolution in favour of my son, and condemning my relations who seek his death, how is it that you harbour such a purpose of vengeance against Absalom as to keep him, one of God's people, an outcast in a heathen country, far from the worship of the God of Israel? Surely upon your own showing you are guilty of a great fault in not allowing Absalom to return."

24.—*Let him not see my face.*—David seems to have erred greatly from weakness. This partial forgiveness was a terrible mistake. He should either have kept him as an exile or have forgiven him altogether. David is not the first nor the last that has made this mistake. "That Absalom was not admitted into David's presence was a sign well understood that he was still under disgrace. It compelled him to live as a private person, and to lead a retired life; for it would have been scandalous for him to appear in public, or to assume any state, until he had appeared at court. The courtiers were also constrained to avoid him."—*Kitto.*

32.—*Let me see the King's face.*—Precious words, when taken from their original connection and used as the expression of a soul that thirsts for God, the living God!

SATURDAY, JULY 24.—2 SAMUEL XV.

1.—*Chariots and horses, &c.*—"David had been content to go abroad on his royal mule, but the prince now astonished Jerusalem by the novelty of chariots and horses, which had hitherto been seen only in his father's triumphal procession, after his victories."—*Geikie.*

2.—*The way of the gate*—*I.e.*, the way leading to the gate of the palace where the King heard causes (see xix. 8, and Ruth iv. 1). "From this practice the Sultan's government is still popularly called in Turkey 'the Sultan's gate.'" Hence the title, "The Sublime Porte," which is the French equivalent for a Turkish word meaning, "the high gate," the name given to the principal gate of the Sultan's palace.

3—6.—"Speaking freely to all, assuring everyone that his case was undoubtedly good; regretting that the King had appointed no deputy so as to expedite settlement; hinting at the different state of things there would be if he were made the chief judge; and in all ways assuming the air of easy good fellowship and sympathy, he won himself high favour. It was usual to approach the King or anyone of high rank with a lowly prostration, but this Absalom would not permit; raising such as proffered 'obeisance,' he would embrace and kiss them."—*Geikie.*

7.—*After forty years.*—A clerical error for four years.

23.—*The king also himself passed over the brook Kidron.*—So nearly 1000 years later David's greater Son, the true King of Israel, rejected as David was, trod the self-same *via dolorosa.* "He went forth with his disciples over the brook Cedron" (John xviii. 1). The whole of this experience of David was anticipative of that of the Lord Jesus.

30.—*David went up by the ascent, &c.*—"No more striking picture of a great man in adversity was ever drawn than these simple words portray." . . . "David is always great in affliction. His soul is prospering largely amid these circumstances of mental trial and personal suffering."—*Kitto.*

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

THE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S E.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, London, E.C.

MR. HENRY THORNE —July 14 and 15, Cardiff; 16, Swansea; 17 to 19, Tenby; 20, Pembroke Dock; 21, Carmarthen; 22, Haverford West; 23. Llanelly; 24 to 26, Merthyr Tydvil; 27, Neath; 28, Abergavenny; 30, Derby.

MR. F. E. MARSH.—Glasgow, August 1 to 22; Ardrossan, N.B, August 7.

MR. W. SPENCER WALTON.—To July 19, Burgh Hall, Dunoon, N.B.

MR. J. B. WOOKEY.—Sundays, July 18 and 25, Albert Hall, Nottingham, morning and evening; July 19 to 23, inclusive, Y.M.C.A., Aldersgate-street, 8 p.m.; August 1, Lowestoft; Sunday, August 8 and 29, Y.M.C A., Finsbury Park, 7 p.m.; August 9 and 10, tent, Leyton; from Sunday, August 15 to Sunday, August 22, inclusive, mission at Edinburgh Castle, Limehouse.

MR. J. M. SCROGGIE —August 15 to 29, Glasgow.

MR. CHRISTOPHER KING —To July 17, Dundee.

MR. F. T. SNELL.—To July 16, Cornwall.

MR. D M. CAMERON —Cromarty, N.B, from July 11.

MR. OSCAR OWERS—Hyde Park, Sundays, 3.15 and 6.30 p.m.

MR. W. R. LANE —In the Tent on the Esplanade, Weston-super-Mare, throughout July.

MR. W J. TAYLOR.—Leeds, until September 5; Birchington-on-Sea, September 12 to 25.

MR. SOMERSET GARDNER —Perth, July 17 to August 7.

MRS REANEY every Sunday afternoon at Stepney Meeting House.

CLAPTON HALL, Upper Clapton.—Mr. Herbert W. Taylor during July, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

CONFERENCE HALL, 143, Clapham-road, S.W.—Sunday, July 18, 7 p.m., Gospel address, by Mr. Swann Hurrell

ST. GEORGE'S HALL, Langham-place, W —Dr. McKilliam during July, Sundays, 11 a.m. and 7 p.m.; Wednesday evenings, at 8, Burlington Hall, Savile-row.

EDINBURGH CASTLE, Rhodeswell-road, Limehouse, E.—Sunday, July 18, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

CONFERENCE HALL, Mildmay-park, N.—Sunday, July 18, 3 30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Herbert R. Francis.

GREAT ASSEMBLY HALL, Mile End-road, E.—Mr. C. Russell Hurditch Sunday, 11 a.m. and 7 p.m., and Monday, Tuesday and Wednesday at 8 p.m., throughout July.

UNION HALL MISSION.—Preachers for Sunday, July 18: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. W. R. Manders, 7 p.m; afternoon meeting for Christians, 3.30, Mr. R. Bilke. Kensal Hall, Kensal-road, W., 7 p.m, Mr. W. H. F. Crookshank. Queen's-park Hall, Kilburn-lane, N W., Mr. Samuel Stidolph, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Major G. S Windham, 7 p.m. Gospel Hall, Market-place, Brentford, W., Mr. Edwin Cook, 7 p.m. Gospel Tent, Station-road, Kensal-green, W., afternoon meeting for Christians, at 3 30, Mr. S. Stidolph; evening meeting at 7, Mr. Robert Bilke, Mr. Geo. Chatton, and others.

EVANGELISTIC MISSION.—Bank Holiday, Monday, August 2, meetings in Kilburn Hall, Kilburn Gate (*not* Town Hall), at 3.30 and 6.30 p.m.; tea between the two meetings. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr Jas. L Stanley, Sunday, 7 p.m. Malden Hall, Kentish Town, Dr. G. A. Macnutt, Sunday, 7 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. S E. Angel, Sunday, 7 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr George Hucklesby, Sunday, 7 p.m. William Grove, in a large Tent at Field-road, Forest Gate, E., Sundays, 3 and 7 p m; week-days, 8 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Dr. Popham, Sunday, 3 and 7 p m. Mortlake Rest Mission Hall—Sunday, 7 p.m. The Tent, Lower Merton, Wimbledon—Mr. Edward Hurditch, Sunday, 3 30 and 7 p.m., and each week night (except Saturday), 8 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Seaside services: Mr. H. M. Trickett, Winchester, July 22 to 24; Mr. G. Banaster, in the yacht *Kingfisher* at Llandudno till first week in August, and Rhyl second and third weeks in August. Mr. A. E. Bellingham, Llandudno in August; Mr. E. Arrowsmith, Scarborough (holding services also at Filey), August 2 to 31, and North Berwick, September; Mr. E J. Kennedy, Bridlington, August; Mr. E. T. M. Dennes, Saltburn-by-the-Sea, August 2 to 30; Mr J. Spiers, Redcar, August; Mr. E. Salisbury, Weymouth, for four weeks from middle of August; Mr W. F. Seagrove, St. Leonard's and Hastings, August; Messrs. H M Trickett A. V. Grace, C. F. Harford Battersby, and E L Stacey, Eastbourne, all August to first week in September; Mr. W. R. Moore, Ilfracombe; Rev. A. J. Shepherd, Bournemouth; Mr. A. Storrs, Sandown, during August; Rev. H. C. Sturdy and Mr. T. Hurrell, Margate; Rev. S L Dixon and Mr F. Pitts, Worthing, during August; Major Dru Drury, Towyn, Wales, during August; Mr. G. Bennett, Douglas, July 16 to first week in August, at Aberystwith in August; Mr. J. H. Greene, Aberystwith, July 25 to August 1, at Morecambe in August; Messrs E. & C H. Collier, Herne Bay, from July 11; Mr Courthope Todd, Lowestoft, Aug. 8 to 31; Mr. H. G. Harris, Weston-super-Mare, August 16 to 31; Mr. W. L. Seyler, Broadstairs, August 7 to 21; Mr Walter Hackett, Exmouth, August; Messrs. C. F. Jones and H. Braddock, Mumbles, Swansea, August 1 to 15.

MR. GEORGE CLARKE.—August, Swansea and South Wales.

MR. JAMES NEECH.—Tattershall Bridge, Lincolnshire, to July 15: Coningsby, Lincolnshire, August 1 to 19; Mareham-le Fen, 22 to September 2.

MISCELLANEOUS.

KESWICK CONVENTION.—July 26 to 31.

BRITISH TEMPERANCE LEAGUE.—Annual Conference, at Burnley, July 27 and 28.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 185, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in July, at 12 noon, Rev. Dr. Kennedy.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Bible-reading, with prayer, every Saturday at noon, at which Miss Nugent and other friends kindly preside.

BRITISH AND COLONIAL TEMPERANCE CONGRESS.—Princes' Hall, Piccadilly, Wednesday, Thursday, and Friday, July 14—16, 10.30 a.m. and 2 p.m.

OPEN-AIR MISSION (West London Auxiliary)—Quarterly Meeting, Wesleyan Mission Chapel, Horseferry-road, Westminster, Monday, July 19, 7 30 p m. Addresses by Rev. William M. Sinclair, Rev. C. F. Stuart, and Mr. Gawin Kirkham.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, July 21; tea at 6, meeting at 7. Address by Mr. Stephen Burrowes, from Naples, on "Practical Christian Life," who will also speak of the Lord's work in Italy. Farewell to band of children leaving for Canada.

Y.M.C. ASSOCIATIONS.

NEW METAL EXCHANGE, Whittington-avenue, Leadenhall-street, E.C.—Bible reading, Sunday, 5 p m. Mission work each evening at Y M C.A. Mission Hall, Bermondsey, and at Whitechapel, Hackney, &c. Workers' meeting, Tuesday, July 20, 6 15 p m.

BRITISH CONFERENCE OF Y.M C. ASSOCIATIONS.—Bristol, September 7 to 10.

EXETER HALL.—Saturday, July 17, address to workers, by Mr. W. H. Maynard Sunday, 3 30 p.m, men only, "Happiness and Pleasure," Mr. E. J. Kennedy; 7 p.m, public meeting, Mr. A. Cook.

160, RUE MONTMARTRE, Paris.—Prayer meeting, daily, 12.30 to 1 p m.

BURLINGTON HALL, 23, Savile row, Regent street, W.—Thursday evening, July 15 at 8 45, address, Rev. P. S. O'Brien, D D, Vicar of Christ's Church, Somers Town, subject, "The Nature and Office of the Holy Spirit." Sunday, Bible class, 3 15 p m, subject, "Joseph"

MALL HALL, High-street, Notting-hill, W.—Thursday, July 15 address, Mr. Bennett: Sunday, July 18, 3 30 p.m.; Bible-class, Mr. Short, subject "Noah."

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, July 15, 8 30 p m., address, Rev. W. Smith. Sunday, 18, 3 15 p.m., Bible-class, 1 Kings xviii; 8 p m., open-air service in Priory grounds, *good voices to help with singing earnestly invited;* 8 30 p m, evangelistic meeting. Wednesday, 6 to 10, anxious inquirers and strangers.

CONFERENCE HALL, Stratford.—Sunday, July 18, 3 p.m., Mr. John McAll; 7 p.m., Mr. Ransome Wallis.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—E E.B R.H H. N S. W.B W.T F. S.H I. E B. A E.W. J E M C. M.E A. T.E H. N S. P T M. H W.D M.A.L. R D.F. D.S. J D J.E.L. J.E B Col W. E W. T.P W.E.W. V.W C. E.W.S J G. G S. H.M. A.L. C.H C G.H F. G.G.B. F.P. W.E. E S. W.F L. A.M B W.S J.M.M. W.D A C.C. E N. E E. C B. J.S. E J.M. J.C C. E.O. T.R.F. E.P.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away]

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Mission and other Appeals.

WORK IN MADEIRA.—A sale of work and other useful articles will be held in December next in aid of free meals for the children attending Mrs. W. Smart's Portuguese Mission School, Funchal, Madeira. Christian friends are invited to send parcels to Miss NEWTON, 16, Sinclair-road, Kensington, London, who will convey them to Madeira in October. Miss Newton will gladly give information about Mr. and Mrs. W. Smart's Mission work in Maderia.

HOUSE OF REST.—Miss MASON, Cambridge-gardens, Kilburn, N W., writes: I want £475 to make up the last instalment for the purchase of the Seaside House of Rest, Eastbourne. Will your readers help me?

PORTSMOUTH RESCUE ASSOCIATION—This association, composed of Christians of different denominations, has been in existence about four months, during which time between thirty and forty girls have been rescued. Some have been restored to their friends, and others have been sent to larger homes. Our efforts are, however, impeded through want of funds. Communications should be addressed to the Hon. Secretary, Mr. J. CABALL, High-street, Portsmouth.

Subscriptions received by Messrs. Morgan & Scott to Saturday, July 10, 1886.

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*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—Mrs B £1; In Memoriam, 10s; Pen, 2s. 6d; Dr. R. £1 1s; A Servant, 1s; A. M. H £1; W. M. £5: M. W. 5s; H. L. 10s.; J. D 5s.; M. T. O. 2s; W. S. H. M. £1; A. C. H. 3s. 6d.; Ilfracombe, 10s; Mrs B. 5s.; M. E. O. 2s. 6d.; Pity, 5s.; A. C. 10s.; C. S. 10s; A. D £1 5s.; M. M., Belfast, 3s. 6d.; Misses A. M. and B. M. 5s.	14	16	0
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British Syrian Schools—G. E. and W. H. N.	2	0	0
Mrs. Mumford's Work, Philippopolis—G. E. and W. H. N.	1	0	0
Mrs. Meredith's Mission—G. E and W. H. N.	1	0	0
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Mr. Toye's Orphanage—E. E.	0	5	0
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Mr. C Russell Hurditch gratefully acknowledges for *Evangelistic Mission (Day in the Country Fund)* T. R L 5s.; Friends, with best wishes, stamps, 2s. 6d.; A. H. 1s; E. S. 1s.

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The Christian.

JULY 15, 1886.

CONTENTS.

Dr. Andrew A. Bonar (*With Portrait*) 1
Friendless and Fallen in Limehouse 2
What shall we do for the People?—4 3
London Medical Mission 3
Irish Evangelisation Society 3
Open-Air Mission.......... 4
A Raid on Public-houses.......... 4
The Duty of Rest.......... 4
Poetry—Thy Love to me.......... 4
Tidings from Bible Lands 4
For the Young 5
Gleanings from the Mission Fields.. 5
Rest in the Land 6
Y.W.C.A.—Where to draw the Line... 7
Evangelising the Masses 8
Our Countrymen in India 8
Mildmay Conference 9
Religious Intolerance in Russia.... 9
Bible Studies.—22 9
Notes and Comments 10
Church Parochial Mission Society..11
Young Women at the Exhibition ..12
Marylebone Medical Mission 12
Poetry—Trust 12
Letters to the Editor 13
Death of Rev. J. P. Chown 14
Notes on Daily Readings..........15

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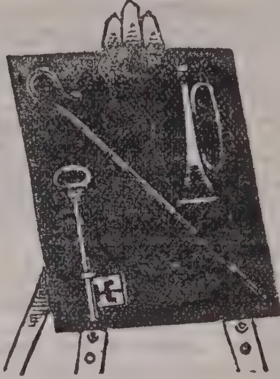

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EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no over-working countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. HALE, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years.—C. H. SPURGEON.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds.—For prospectus of Ladies' School apply to Miss SHAWE; of Boys' School to the Rev. W. T. TITTERINGTON.

PREPARATORY SCHOOL and Kindergarten, for Day Pupils and Boarders. Systematic training for public schools. Christian home care.—Principal, Miss PARKER, M.C.P., Redcliffe Lodge, Fawcett-street, South Kensington. Prospectuses forwarded.

WESTON-SUPER-MARE.—Preparatory School, for the Sons of Gentlemen. Good teaching. Home care; most healthy situation. Good references.
PRINCIPALS, Highfield, Queen's-road.

PARIS.—Visiting Governess, disengaged Mondays. First-rate music, singing, painting, languages, literature, Shakespearean readings, natural science, &c.—Z. Z. Z., Boddington's Library, Notting-hill-gate, W.

EDUCATION.—Two Ladies, experienced, recommended by good families, seeking to establish connection, offer happy home, motherly care, country advantages, superior education, to children of parents desiring true Christian training. Languages speciality. Terms moderate.
BETA, 36, Clarendon-street, Spring-bank, Hull

HIGH-CLASS SCHOOL FOR LADIES.—Assisted education for the daughters of the clergy, orphans of professionals, and others who from adverse circumstances are unable to secure the educational advantages befitting their position in society. Two appointments will be made for September. Well-known referees. By letter only.—DIRECTRESS, care of Mrs. A. T., 5, York Crescent road, Clifton, Bristol.

BRIGHTON, 36, Montpelier-crescent.—Anglo German and French Educational Home for the Daughters of Gentlemen. Highest advantages, most careful Christian training, under highly qualified Principals, combining an advanced English and Continental education. Young Ladies desiring the advantage of hearing French and German constantly spoken, are received as temporary boarders. Entire charge is taken of pupils from abroad. Very exceptional references.—For prospectus address
The Misses SCHULZ.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A.

HUNTINGDON HOUSE SCHOOL, Teddington. (Twelve miles from Waterloo.)—Sixty pupils. Six masters. Principal, Mr. GEORGE CUMES. Next term commences Tuesday, September 21. Vacancies for Boarders. Moderate fees. References—Christian Parents.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

TEIGNMOUTH, SOUTH DEVON.

Head Master: The Rev. R. D. MAXWELL.

Coombe Vale School. One of the healthiest situations in England. Noted for its very successful training of delicate boys. Particulars on application.

BIBLE-CHRISTIAN COLLEGE, Shebbear, North Devon.—Governor, Rev. JEHU MARTIN: Head Master, Mr. THOMAS RUDDLE, B.A., with three resident English masters, resident German and music masters and visiting drawing master. Terms from £20 to £[illegible]0 per annum, according to age and acquirements. Besides ordinary English subjects, the curriculum includes Greek, Latin, German, French, mathematics (pure and mixed), physical science, and Holy Scripture. There is a laboratory for teaching practical chemistry. Pupils are prepared for the Oxford and Cambridge Local Exams. (senior and junior), for matriculation at either of the Universities, and for the Civil Service Exams. In most of these Examinations pupils from the school have greatly distinguished themselves. Conveyances from the College meet the pupils at Dunsland Cross and Torrington Stations, on the L. & S.W.R.—Full particulars on application to the Governor or Head Master, The College, Shebbear, Highampton, Devon. The term will begin on Thursday, August 26.

CARLYLE HOUSE LADIES' SCHOOL, Warkworth-street, Cambridge.—Comfortable home. Christian training Thorough English and accomplishments. 27 to 30 guineas. No extras.—For prospectus and references address PRINCIPAL.

MARGATE.—Preparatory School for Gentlemen's Sons. A thorough education. Christian training and home comforts. Pupils attend University and College of Preceptors' Exams. Resident and visiting masters.
Miss RICH, Sandringham House.

A LADY WISHES to dispose of her School, and part furniture if desired. Twenty pupils, five resident. Lovely country scenery, and yet within ten minutes' walk of Cathedral and city. Continuous ill health of Principal the cause of her leaving.—Address in first instance,
A. B., 13, Vauxhall-road, Gloucester.

RHEIMS, FRANCE.—Protestant Boarding School for Young Ladies. Comfortable house, with garden. References.
Directrice, Mlle. BENECH.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. Comfortable home for twelve boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident governess.—Address, PRINCIPAL.

TUTOR wants Holiday engagement. I can highly recommend him as gentlemanly, courteous, painstaking, consistent. Ten years' experience. Very good French, acquired abroad. Highest testimonials.
P., 4, Pilgrims-lane, Hampstead.

LADY, IN FELLOWSHIP with Open Brethren, desires engagement, Companion, Secretary, or Governess. English, arithmetic, French, music, elementary German, drawing, plain and fancy needlework Good references.
C., The Retreat, Bandon, Ireland.

SCHOOL WANTED (Ladies'), conducted by whole hearted Christians, within about 30 or 40 miles of Weymouth. Terms must be moderate.—ALPHA, 97, St. Mary-street, Weymouth.

GOVERNESS (23) desires re-engagement. Thorough English, arithmetic, grammatical French, German, Latin, music, drawing, and needlework. Two years' reference. Also Sister (19) desires re engagement as Junior Governess, in a School. Both certificated (St Andrew's University), and highly recommended.—Mrs. HOOPER'S Home and Institute, opposite Highbury Station, London, N. Many excellent Governesses, Lady Housekeepers, and Companions desiring re-engagements.

GOVERNESS wanted, in August, for pupils of 14 and 9. Good music, French, and usual branches. Earnest Christian much desired. Church of England preferred. Unsuitable applications will not be answered.
Mrs. STIRLING, Gargunnock, Stirling, N.B.

HOLIDAY ENGAGEMENT required, by a North German young Lady, with excellent references.—FRAULEIN, care of Miss Taylor, 18, East Park-terrace, Southampton.

MUSIC.—A Lady requires, for next term, an engagement as Music Teacher in Ladies' college or school. Nonconformist preferred. R.A.M. Local pianoforte and harmony certificates.—N., care of J. Coxeter, Esq., Bathurst, The Grove, Highgate-road.

AS COMPANION OR GOVERNESS. Nine years' experience. Children under 12 preferred. Good English, music, singing, drawing, painting (rudimental), French, Latin, needlework. Cheerful, and fond of children.—M., Stationer's, 165, Moseley-road, Birmingham.

AS FRENCH TUTOR during his university vacation. A brilliant Divinity Student, 19. Missionary's brother. Teaches Greek, Latin, French, sciences, mathematics. Highest references from University professors.—M. T., Ancient House, Ipswich.

RE-ENGAGEMENT required by Governess. Thorough English, French, elementary Latin, good music, drawing, painting, and calisthenics. Highest references Most successful with former pupils.—Miss BURR, care of Mrs. J. Staple, Stoke-under-Ham, Ilminster, Somerset.

A LADY WISHES to recommend as Governess, a young French Lady (diplomée), who lived in her family two years. Acquirements English, French, music, and elementary drawing, suited for children under 14.
Mrs. BATHURST, The Rectory, Cheltenham.

A CHRISTIAN LADY accustomed to tuition, and the management of young children, desires a re engagement as Governess, or any position of trust. Good references.
Miss DAVISON, 6, Pavilion-buildings, Brighton.

AN EXPERIENCED GOVERNESS requires a daily situation after July, either in family or school. High testimonials and references. N. London preferred.
M. S., Stokes' Library, Newington Green-road.

Appointments, Situations, &c., Wanted.

JUNIOR PARTNERSHIP with another Christian, wanted by a Christian Gentleman; or a position of trust leading to a Partnership.—Mr. WILLIAM GREEN, Bishopswood House, Highgate.

SECRETARYSHIP TO PHILANTHROPIC SOCIETY.—Collegiate Gentleman, late practising accountant, now lay pastor of Christian church, requires above, with about £50 annually, to augment present income. Kindly inform of opening in confidence to
SECRETARY, 8, Portland-place, Lincoln.

EVANGELIST.—CHARLES SMITH, who has had a lengthened experience in connection with the Evangelisation Society, Open-Air Mission, &c., is open for an engagement, either temporary or permanent, in the Lord's work.—Mr. GAWIN KIRKHAM, Open air Mission, 14, Duke street, Adelphi, W.

AN EDUCATED MAN, of active habits, and in good health, aged about 60, requires employment in connection with the Temperance cause. Would accept a nominal salary if board and lodging were provided.—R. A. S., Messrs. Knight & Co., 12, Abchurch-lane, London, E.C.

AS INDOOR MAN-SERVANT.—Wanted, by a single man, a situation. Aged 30.—Apply to TOWNSHEND MARTIN, Town Missionary, 3, West Hill-place, Brighton.

RESTFUL LABOUR WANTED.—A Young Man, who has overtaxed his strength, seeks a change in the country. Would make himself useful in farm or on garden; also help to win souls for Christ at classes and meetings. Only very small wages required.—Mr. GAWIN KIRKHAM, 14, Duke st., Adelphi, W.C.; or Mr. EBENEZER J. RAWLINSON, 92, Stow-hill, Newport, Mon.

COACHMAN or Groom. Married; age 28. 2½ years' personal character. Cause of leaving, giving up. Can wait at table, or valet.
J. B., 32, Belgrave road, Tunbridge Wells.

GARDENER, single-handed or otherwise. Understands vines, cucumbers, stove, greenhouse, flower and kitchen garden. Age 22. Six and a half years' good character. Hampstead or Highgate preferred.
A. WESTON, 3, Lamermoore-road, Balham.

AS COACHMAN in a quiet country family, where a pair of horses are kept. Well recommended, and a good character previous. Married, age 28. Abstainer.
T. D., 152, Oakley-street, King's-road, Chelsea.

WANTED BY MAN AND WIFE of thorough experience, management of coffee palace or coffee tavern. Good reference. Total abstainers.
G. H., Red House, Hadlow, Tonbridge.

AS MALE ATTENDANT on Invalid Gentleman. Many years' hospital experience. Can take a case requiring medical rubbing.
H. B., 21, Devonshire terrace, Notting-hill-gate.

PARISIAN PROTESTANT LADY'S-MAID. Age 25. Can make simple dresses, and accustomed to travelling. Good references in France and England.—Mme. DALENCOURT, Mission Evangélique, rue Denfert 33, Paris.

HOUSEKEEPER OR COMPANION to Lady or Gentlemen, where a girl is kept. Domesticated, cheerful, and musical, Age 40. Moderate salary. References given. — L. H., Williams's Library, Hereford-road, Bayswater.

NO SALARY.—A Doctor's Daughter, accomplished, domesticated, experienced, as Housekeeper, Governess, Companion, (England and Continent), desires re-engagement for holidays or longer. Fluent languages. Highest references.
630, Keith & Co., Edinburgh.

A LADY DESIRES an engagement as Companion to a Lady. French, German, and music. Accustomed to travel, also to give lessons. —Miss HALE, 10, South Hill-park-gardens, Hampstead.

A GENTLEMAN most strongly recommends a thoroughly earnest and sincere Christian, as Clerk and Correspondent, &c. Over 15 years' experience, hardworking, energetic, and fully trustworthy. A really valuable man to anyone wanting such.—X , care of Bates, Hendy & Co , 37, Walbrook, E.C.

A LADY DESIRES an engagement as Companion or Housekeeper. She could make herself useful to an invalid, or take charge of children (no teaching). Good amanuensis and needlewoman. Town or country. Good references given and required.—C. B , Stubbs' Library, England's-lane, Haverstock-hill, N.W.

YOUNG LADY seeks re-engagement as Lady Housekeeper. Cheerful and domesticated. German (grammatically and conversationally; acquired abroad), French, music, painting. Disengaged end of July. Excellent references —IDA, Housekeeper, 13, Rose-street, Newgate-street, E.C.

A LADY WISHES to place a respectable young person with a Christian Lady, as Mother's Help or otherwise. Age 16 —H , Mrs. Reeves Palmer, Little Park Farm, Battle, Sussex.

REQUIRED, by young Lady, re-engagement as Nursery Governess and Mother's Help to young children. Fond of children. Would take entire charge. Church of England. Miss WILLS, 19, Queen Anne's-gate, Westminster.

LADY DESIRES re-engagement, Nursery Governess to young children. English, first rudiments of music and French, plain needlewoman. Abstainer. Experience in care and training. Military drill. References, Miss Cockell, A. Lucas, Esq., 75, St. John's terrace, West Brighton.

A LADY IS HIGHLY recommended as Housekeeper, Teacher, and Companion. Experienced in the management of servants and training of children. Industrious, economical manager, excellent needlewoman. Would go abroad.—A. Z., care of Mrs. Anderson, Brampton Lodge, Bexley Heath, near London.

MATRON.—Re-engagement by experienced person, aged 30. Training home or Crèche. Thoroughly understands laundry, needlework, and cooking. Energetic, cheerful, and good manager.
Mrs. W., Children's Home, Roehampton.

AS LADY HELP, or useful Companion. Domesticated. Knowledge of dressmaking, &c. No accomplishments. Comfortable home desired. Age 28. — J., Bushell & Co., 8, Cornfield-road, Eastbourne

THE PARENTS of a respectable youth, who has served his apprenticeship to the General Ironmongery, desire a situation for him. First rate references and security given.—C., care of Mr. Cheyse, 6, Portland-place North, Lower Clapton, E.

ATTENDANT or useful Maid, to elderly or delicate Lady; quiet family. Good needlewoman. Middle age.
G. L., Boddington's Library, Notting-hill-gate.

A LADY RECOMMENDS a nice girl as Nurserymaid, in or near London (14). Well trained.
Mrs. SHEPPARD, 32, Upper Berkeley-street, W.

A LADY WISHES to recommend her under nurse, as Schoolroom or young Ladies' Maid, or Nurse to children over five. Scotch, 21 Abstainer.
Mrs. ROUSE, Darroch Lawn, Clapham-park.

A LADY RECOMMENDS good Upper Housemaid, with one or two under her. Quiet Christian family desired.
E. M., 4, Francis-street, Hackney Wick, E.

A LADY RECOMMENDS two excellent and superior Servants as Cook and Housemaid, together. Quiet, permanent situation desired. They would be invaluable to elderly people.
E. B , 10, Merridale-crescent, Wolverhampton.

Appointments, Situations, &c., Vacant.

MAN AND WIFE wanted, having a pension or small income, and without encumbrance, to manage Coffee House in a village in Surrey. Highest references required. Must be Church of England.—Apply by letter, with full particulars, to JOHN ROBERTSON, Esq., 149, Fenchurch-street, London, E.C

TO MEDICAL WOMEN.—Wanted for an Infants' Home, a qualified resident House Physician or Surgeon, to have the professional charge of 100 infants, to dispense, and to perform all duties usually required in such appointments. Applicant must be a truly converted person, a communicant of some evangelical body, a total abstainer, and possessing some experience of young children's disorders.—Address, with copies of testimonials, and full particulars, to HOUSE SURGEON, care of 13, Rose-street, Newgate-street, E.C.

CLERK WANTED in a Religious Institution, age 21 to 25, to keep accounts, write letters, &c. Shorthand valued. An earnest Christian wanted. Also a Youth, aged 16.—Apply by letter to the SECRETARY, 186, Aldersgate-street, E.C.

FENWICK & CO., Brighton, have a vacancy for a well-educated, gentlemanly youth as Indoor Apprentice to the Stationery and Fancy trades. Christian home, with every comfort. Moderate premium required.

HOUSEKEEPER (working) wanted in a house of business. Servants kept. A Christian woman, age about 30.—Apply personally after one o'clock, or by letter to Mrs. HETHERINGTON, 98, Buckingham-road, Brighton.

A LADY wanted, with some private means, to manage a club for, and work amongst, Factory girls. Only a small salary offered.—Mrs. BENGOUGH, Upton, Poole.

CHRISTIAN NURSERY GOVERNESS or Mother's Help wanted. Must be musical, and good needlewoman. State age, qualifications, and salary, Mrs. H., care of Messrs. S. Crawshaw & Sons, Dewsbury.

CAN A LADY recommend a respectable, conscientious person, experienced in management of children, and needlework? Age about 30. Comfortable home and good wages.
S., Park House, Ealing-green, Ealing, W.

ATTENDANT WANTED.—Christian man, for a mental case, at once. Teetotaller.
Mrs. D., 12, Argyll-terrace, Weymouth.

NURSE wanted, for young children; not under 23. Good needlewoman; churchwoman. One superior to the servant class might suit. Under-nurse kept.
Mrs. LANGDON, Northgate House, Winchester.

GOOD COOK WANTED, who understands soups, entrées, &c. Age 36 to 40. Good character; small dairy. Kitchenmaid; abstainer, all found. State wages.
Mrs W., Hoe Place, Woking.

GOOD COOK WANTED, about 30. Must understand a dairy, soups, jellies, &c. Kitchenmaid kept.—Apply by letter, stating wages, age, &c., to Mrs. P., White Hart-lane, Tottenham.

AN EFFICIENT PARLOURMAID wanted, in small family, about end of August Must be well recommended. Good length of character.—Apply, stating age, wages, &c., to Mrs. MORRIS ASHBY, Northlands, Virginia Water, Staines.

A RESPECTABLE, STEADY GIRL wanted, as House-Parlourmaid in a quiet family. —Apply by letter, giving references, to Mrs. MAINWARING ROBINSON, Long Heath, Langley-road, Watford.

PARLOURMAID WANTED, in a small private family, at Folkestone. Cook and Housemaid kept. — Apply, stating age, wages, and length of character, to
Mrs. WALTER, 24, Manor-road, Folkestone.

A SECOND LAUNDRY-MAID wanted, who can iron well. Wages £16 a year, board and lodging.—Mrs. FISHER, East London Hospital, Shadwell, on any day before 12 o'clock.
ASHTON WARNER, Secretary.

UNDER LAUNDRY-MAID wanted. About 20 years of age. Thoroughly competent, and an abstainer.
M. B , Mrs. Donald, Leyton-green, Essex.

HOUSEMAID-WAITRESS wanted in good class, small lodging-house; also KITCHENMAID. Christians and abstainers. Good characters indispensable.
Miss COOKE, 4, Preston-street, Brighton, Sussex.

GENERAL SERVANT wanted. from 18 to 20 Must understand plain cooking. Another servant kept. Dissenter preferred — Apply, stating wages, to Mrs. G., 80, Widmore-road, Bromley, Kent.

A GOOD GENERAL SERVANT wanted; one who can cook well. Good character indispensable. Washing put out. No upstairs work, nor boots and knives.—Mrs. WILLIAM CLARKE, Wood Brook, Loughborough, Leicestershire.

STRONG GIRL wanted, for housework in small school. Not under 16. Kind Christian home. Must be clean, industrious, willing. Good character. Wages 13s. per month. Mrs. DIXON, Melrose, Gibbon-road, Kingston-on-Thames.

WANTED, BEGINNING OF AUGUST, General Servant, able to cook. Neat and trustworthy. Age 25 to 30. Three in family. Nurse-Housemaid kept.
Mrs. S. BILLING. 146, Hartfield-road, Wimbledon.

AN ACTIVE, honest, General Servant wanted, who can cook. July 21. Housemaid kept. Wages £14.
J. J., Lyndhurst, Harrow-on-the-Hill.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—To Tourists, Families, &c.—Bed, breakfast, attendance, 3s.; two, 5s. 6d. Tea, 10d. Cab fare, 1s., from Euston, St. Pancras, and Holborn Viaduct. Six minutes' walk from King's Cross. Testimonials from Dr. and Mrs. Baedeker and Captain Kearney White, and 1,000 others.—1, Granville-square, King's Cross-road. Note address.

BOURNEMOUTH. — Southgate, West Cliff.—Private Apartments; Board if required. Central and bracing situation. Near the sea, pier, gardens, and churches. Private grounds; south aspect. Beautiful and extensive views. This well-known establishment is highly recommended for comfort and general excellence combined with moderate charges.
D. C. WHYTE, Proprietor.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr & Mrs. Box, 58 Old Steine

BOURNEMOUTH. — Clairville Boarding Establishment, conducted by Mr. and Mrs. JACKSON. Beautifully situated in its own grounds; charming sea views. Highly recommended for comfort and cuisine. Cheerful smoking-room.

HARROGATE. — Beech Wood private Hotel and Boarding-house, Queen's-road. Pleasantly situated in its own grounds. Good house, with private apartments in connection. Lawn tennis, billiards, and stabling.
Miss C. LORD.

WORTHING HOME OF REST for Christian Workers of both Sexes.—Close to sea; with garden. Liberal table and home comforts. Terms from one to two guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing

SHOOTERS HILL.—To Let, four to eight weeks from end July. Dining, drawing-rooms, five bed-rooms, bath-room. Two servants left. £2 10s. week. Pony cart if desired.—MAJOR MACKINLAY, 3, Alpine-villas, Brent Broad, Woolwich.

BRIGHTON. — Wanted, two or three Boarders in a nice house, excellently furnished. Central, near sea. Home comforts. Good attention. Or Apartments let. Very moderate terms.
Rev. X. Y. Z., Y.M.C.A., Old Steine, Brighton.

BLACKHEATH.—Newly-furnished, semi-detached Residence to be Let. Five bed rooms, bath-room, good dining and drawing-rooms. Good situation, close to Heath and station.—Messrs. DYER, SON & HILTON, Blackheath.

SEASIDE.—Large, commodious, delightfully situated, furnished House to Let, for July, August, or longer. Low rent to careful tenant. Bracing air. Boating, fishing. Main lines.—P., Clarendon House, Topsham, Devon.

MR. EDWIN ARROWSMITH can Let his large sitting-room and two bed-rooms, completely furnished, in South Kensington, from July 20 to October 31, or lesser period. Moderate rental. Close to Colinderies. Easy of access.—Arabin House, Loughton, Essex.

A GENTLEMAN AND HIS WIFE, living in a large house in a healthy, open part of North London, receive young Men as Boarders. Home care and comforts, with pleasant companionship. Reference is kindly permitted to Mrs. Hind-Smith, care of Secretary, Exeter Hall; and to Robert Burn, Esq , Y.M.C.A., Aldersgate-street, E.C.—For terms, &c., apply to
SEPTIMUS MARTEN, 163, Highbury New-park, N.

APARTMENTS (FURNISHED) in a quiet Christian family. Parlour floor. Terms moderate. Bed-rooms 5s. per week. Board and sitting-room as required. Near four principal railway stations.—97, Euston-road.

MRS. LAMBERT, 290, Camden-road, N., offers a happy home to a young Lady studying in London. Christian abstainer preferred. Terms on application.

LADY GIVING UP HOUSEKEEPING, Michaelmas, would Let, furnished, £60 (rent and taxes, unfurnished, £50). Five bed-rooms, three sitting; offices, garden.—MYRA, 13, Rose-street, Newgate-street, London, E.C.

A FRIEND of the work wishes to recommend Miss PRYDE's Home for Governesses, 23, Avenue du Bois de Boulogne, Paris, as a pleasant séjour for those who wish to pass a few weeks in this beautiful city. Also, if there is room, Miss PRYDE will be pleased to receive Christian workers. There is also every opportunity given in the Home for French education, and conversation.

EASTBOURNE. — Comfortable Apartments now vacant, one minute's walk from sea, and overlooking Downs. Drawing-room and good bed-rooms. Arrangements made for board if desired. Excellent references.
E. H. A., Handel House, Compton-str

DEVONSHIRE.—To be Let, furnished, for six weeks, from the 1st of August, "The Lindens," Tiverton, containing three sitting-rooms, seven bed-rooms, and nursery; a small garden in front, the same at back, reaching down to the river, close to the church Terms 4½ guineas per week, with use of plate and linen.
Apply to Mrs. CORYTON, at above address.

TO CHRISTIAN WORKERS.—A Mission Hall, situated in one of the healthiest villages on the south coast of Devon, to be Sold, in consequence of the owner having left the neighbourhood. The building (which will seat about 300) is lofty, brick-built, with hollow walls and slated roofing, and is well ventilated. The hall will only be sold for the Lord's work, which has been, and is being, greatly honoured therein. —For further particulars,
W. T., Brooks Hall, Ipswich.

HOME FOR IMBECILES.—The Widow of a physician, long accustomed to the care of imbecile patients, has vacancies for one or two young gentlemen. Home comforts, with medical attention ensured.
N., Colville, Thurlow Park-road, West Norwood.

BOURNEMOUTH. — Comfortably furnished drawing-room, and two bed-rooms on one floor. Good cooking. Attendance, with piano. Terms 30s per week — Mrs. NEWBURY, East Cliff Pharmacy, Holdenhurst-road.

BOURNEMOUTH (near).—A Gentleman would Let his furnished House at Parkstone (England's Mentone) for a few months, or longer term. Seven minutes' walk from station.
D., 76, Commercial-road, Bournemouth.

HAMPSHIRE.—Board and Residence offered to Christians in a farm-house. Home comforts. Pony carriage kept.
B., care of Cole, Stationer, Petersfield, Hants.

BRIGHTON.—Mrs. GEORGE DEWHURST highly recommends a superior educational Home for the Daughters of Gentlemen. Careful Christian training, and motherly care. Resident English and foreign governesses. Terms moderate and inclusive.
Oughtrington-park, Lymm, Warrington

SALTBURN-BY-SEA. — Yorkshire Coast.—Accommodation for a few Christian people. Fine broad beach. Woodland walks. Bracing air. Guide to Saltburn, post free, 1½d.
F. J. HOLDERNESS, House of Rest.

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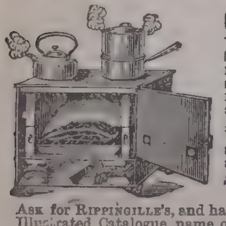

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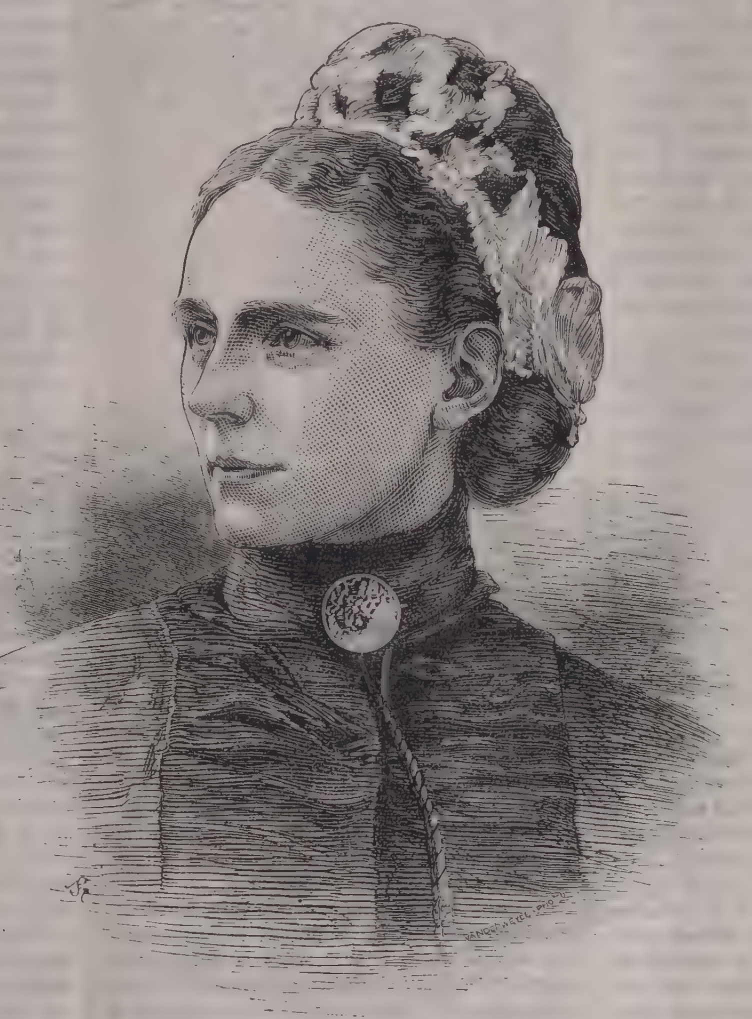
MRS. ISABEL REANEY.

NOT many words are needed to secure from our readers a welcome greeting for the portrait which appears on our front page of this week's issue. Mrs. Reaney, well-known as the wife of the esteemed pastor of the Stepney Meeting Congregational Church, is the daughter of Mr. Robert Edis, a gentleman well known in Huntingdon on account of his literary pursuits. Like many persons, the beginning of whose religious life is traceable to their early years, Mrs. Reaney does not profess to be able to point to any particular date as the exact period of her conversion. As in nearly all such cases, the processes of life and of spiritual change seem to have gone on together, and the heart was being drawn to God before it could define its own experiences.

This, however, does not always secure immunity from the exacting scrutiny of those who are unable to give recognition to conversion, unless it be verified by the regular sequence of a train of "experiences," and Isabel Edis did not escape this kind of scrutiny. She says, in the introduction to her well-known book, "Our Daughters," "When I was quite a little girl, a young, earnest-minded woman, seizing the opportunity of a moment alone with me, put to me the startling question, 'What do you think your heart is like in God's sight?' I had not a word to say for myself. I stood speechless, while she continued warmly, 'Ah, my poor child, you are not converted, or you would know directly that in God's sight your heart is full of evil imaginations, and desperately wicked.' 'Well,' I thought to myself, 'perhaps it is all quite true, but have I not longed to be made good; have I not prayed for a clean heart; and has not God blessed me in giving me sweet thoughts of Himself, and of his love; and does He not know and see all this?' Tears choked my utterance when I would have spoken. My earnest friend continued somewhat sternly, 'Ah, I am afraid you are very hard and impenitent. Pray that God will soften your heart, and take away your stubbornness and pride!'"



(*From Photograph by Mr. Vanderweyde.*)

This was strong, if not judicious, treatment of a young disciple, whose spirit was being graciously drawn toward the light, which, come how it may, comes nowhere but from God.

Soon after this, the development of Mrs. Reaney's religious life took the form of work; and as it is to this period she traces the foundation of all her labours since, the incidents in which they originated become intensely interesting. It should be stated that the whole of Mrs. Reaney's family at this period were staunch adherents of the Established Church. At the time now referred to, it was the practice of Mrs. Reaney's parents to receive into their household on Sundays an elderly woman who had been a servant in the family a generation back. The children used to take dessert from the family table to this old lady in the kitchen, and afterwards take turn in reading to her the Gospel, the Epistle, and the Collect for the day. As time went on the old lady became too infirm to come to the house, and it then fell to the lot of Isabel to visit her at her own cottage, and there perform similar services.

By and by what was intended as a purely personal service attracted other members of the family of the old servant, and this informal gathering became the nucleus of a cottage meeting. As years went on the cottage became crowded to its utmost capacity with eager and earnest participants in the reading of the Word and devotion; but at this point both official and friendly zeal interposed obstacles, and the girl teacher, still only in her teens, seemed likely to be overborne, and the work in danger of being stopped.

First came the family doctor. The crowded cottage, with its low ceiling and imperfect ventilation, would certainly impair the young teacher's health. Most likely the doctor was right, but the work, nevertheless, was not to stop, and the doctor himself was pressed into the service. By his help the use of a large class-room was obtained from the Congregationalists, and on a Sunday afternoon soon after the crowd of grown-up scholars, too large for the cottage to contain, without bonnets or shawls, or any change of gear, women and men, like big children, followed their young captain from the cottage to this new place of meeting. Here the simple, conversational attitude hitherto adopted became, with an auditory greatly increased in numbers by outsiders, inconvenient; and thus the girl teacher became a public speaker and preacher—the meeting becoming so large in course of time that it had to be transferred to a public hall.

Here occurred a more formidable interposition than that of the doctor. The bishop of the diocese now intervened, with an authoritative criticism upon the nature of the work, which was, he said, "disturbing the regular order of the Church." Mrs. Reaney's reply to his lordship had in it a characteristic directness, which, perhaps in the case of private intercourse is not so easily recognised as in her public speaking. She said, "I have an authority higher than that of bishops or archbishops, and that being so, speak I must. But if I am likely to injure the Church, I will quietly withdraw from it." The first part of this reply sounds much like one made to ecclesiastical authority more than 1800 years ago, and, like that, it was effective. The bishop rejoined, "If I may be satisfied that your conviction is that of a woman, and not the transient feelings of a girl, go on, and God bless you!"

Mrs. Reaney's part in these labours was sometimes interrupted by ill health, but they were never relinquished until her marriage, and then only to be resumed in other spheres.

Mr. Reaney being a native of the same town with his wife's family, it is not surprising that the young aspirant to the Christian ministry should have turned his attention in the direction of the girl preacher, and it was during his pastorate at Warrington that Isabel Edis became his wife. Here, and subsequently at Reading, Mrs. Reaney's labours amongst the poor were continued. At Warrington, no less than 2000 working men, with their families, during four years, attended her Sunday afternoon services. Amongst the puddlers in the iron works, and other working men, she found a warm and constant welcome. She says, "If I had gone amongst them with a preachy-preachy attitude, they would have had no intercourse with me. But the simple attitude of friendship, and a manifest interest in their welfare, never failed to win their affection."

The same work has now been carried on for the last four years in the densest part of the East of London. Any of our readers who have not seen one of Mrs. Reaney's Sunday afternoon services would do well to go to Stepney for once, at least, and see it. As the preacher comes into view they will see a pale face, with no "preachy-preachy" aspect; no official garb to distinguish the preacher from any other well-dressed middle-class lady; no affectation of special sanctity; but unadorned simplicity, looking down at a sea of upturned faces, and speaking with the warm fervour of a loving woman's heart to the hearts that are throbbing beneath.

Mrs. Reaney's labours are not confined to preaching. She has established, chiefly by her personal exertions, a convalescent home at Folkestone, where in the last two years and a half 800 patients have been nursed into perfect health and restored to their homes to begin the work of life afresh. In addition to this, Mrs. Reaney is now engaged in the establishment of a "Rescue Home," where cases of incidental distress, individuals or families overwhelmed by unavoidable calamity, will find temporary refuge and sustenance until permanent or substantial relief can be obtained. This establishment will be opened in the ensuing autumn.

As a writer Mrs. Reaney is well known to a very large circle of readers. The complete list of her works is too long for insertion here, but among the chief of them may be mentioned, "Just in Time; or, Howard Clarion's Rescue;" "Daisy Snowflake's Secret;" "Our Brothers and Sons;" "Our Daughters;" "The Story of Our Tramcar Men," &c. &c. The stand which she recently made between the toil-driven tramcar men and their employers, if fame were coveted by Mrs. Reaney, would have been sufficient to make her famous. More grateful to her heart will be the invocation, breathed in the days which have recently passed, by many a humble wife and mother, and in which we unite with them in the words, before quoted, of the good Bishop of Ely: "Go on, and God bless you."

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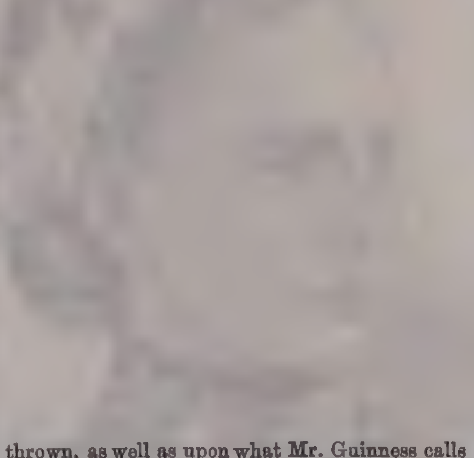
MR. GRATTAN GUINNESS'S NEW BOOK.*

I.

This is another deeply interesting book from the united pens of Mr. and Mrs. Guinness, whose former work, "The Approaching End of the Age," has already, in its eighth year, reached a tenth edition. It is a book more likely to be popular with the general reader than the former one, as there are fewer of those formidable calculations, arithmetical and astronomical, less about "cycles" and "epacts," which were apt to frighten the ordinary student of prophecy; while the subject chiefly considered is the historic fulfilment of the events marking the rise, progress, and consummation of the great prophetic period of "seven times," which, it is intimated in Daniel iv., is to constitute "the times of the Gentiles," or the period during which Israel should be under Gentile dominion. Upon the opening and closing dates of this great period of 2520 years, much light is thrown, as well as upon what Mr. Guinness calls "the bisection æra," or the time from A.D. 533 to 663, within which occur all the most remarkable starting-points of the two great apostate powers of Romanism and Mohammedanism, which for the latter half of this great week of years—that is for 1260 years—have been the bane and scourge of western and eastern Christendom, fulfilling in fact what was written of them in Daniel vii. and viii., as the "little horn" of these chapters respectively.



One of the most interesting points, which it is not too much to say is proved to demonstration in this work, is that what is called "the year-day theory," or the use of days in prophetic symbolism to express years, is in fact not a mere "theory," but a well-established Scripture principle of interpretation. The nature of this proof is the following. Once let the mystical character of Nebuchadnezzar's madness or bestial condition be recognised (and there are few prophetic writers who question this), and then "the seven times" which were to pass over him, whilst fulfilled in his experience no doubt as years, become symbolical of "the times of the Gentiles," during which Gentile power is to be permitted to take the place in the earth which Israel's unfaithfulness had forfeited. Hence in Daniel vii. the four great powers which are successively to arise are depicted as "beasts," and their power is alone brought to an end by the coming of "the Son of Man." Now this whole period of "seven times," if reckoned from Nebuchadnezzar's invasion of Judea (B.C. 606) to the present time, has already reached nearly 2500 years, and in twenty more years the 2520 years (or seven times 360 years) will be complete, which makes up the whole period reckoned from that date.

One principle for which Mr. Guinness contends is that the prophetic periods are to be reckoned from æras rather than from single dates. Thus the captivity æra (B.C. 721—536) presents four or five or more starting-points, and corresponding to these, especially when taken in the different measures of solar, lunar, and calendar time, are a series of most interesting closing dates from the French Revolution onwards, some as yet future. The remarkable coincidences between the character of the events connected with these closing dates, and the starting-points from which they are reckoned is one of the most interesting features of this book. Seven times do we meet with the half of this long prophetic period spoken of as "time, times, and a half," "forty and two months," and "1260 days," and it is evident that these designations refer to the same period, and that the latter half. The designation most frequently used is that of "time, times, and a half," which occurs three times (Daniel vii. 25, xii. 7, and Rev. xii. 14). Now, if "the seven times" of Dan. iv. 23, 25, 32, be mystical as well as literal, then it follows that the half of this period must be so too, and this book adduces abundant confirmation that so it is, from the striking historical events connected with the opening and close of this mystic period, reckoned not only from different commencing dates, as in the well-known case of the seventy years captivity, but also measured differently by solar, lunar, and calendar time.

The closing chapters on the Millennium and the post-millennial state are most interesting, especially that one in which he challenges the post-Millennial Advent views, of which "our venerable and valued friend, Dr. David Brown, of Aberdeen, is the recognised champion." Seldom has the overwhelming Scripture evidence for "pre" and opposed to "post" Millennial Advent views been better put, and we trust one result of this able book, which well deserves its name—"Light for the Last Days"—will be to lead many teachers, who have hitherto held the popular views which post-date Christ's coming to the end of the thousand years, to "reconsider their position." We would thoroughly endorse the temperate appeal which Mr. Guinness makes to such, in words with which we close this notice:—

"The thought of the coming of the Lord is employed in the New Testament to enforce every exhortation, to strengthen every appeal, to confirm every argument; and it is evident that the Church was designed to be kept in a state of constant watching and waiting for his appearing. But if a thousand years, even of Millennial blessedness, is clearly revealed to intervene between us and our hope, its practical power is destroyed. So serious and so evil are the results of severing the coming of the kingdom from the coming of the King, that we cannot close without earnestly urging those who still adhere to post-Millennial views to reconsider their position. It were greatly to be desired that in these last days broad differences of position as to the meaning of Scripture prophecy, and especially this fundamental difference, should cease to exist; that, at any rate, in so simple a question as the chronological relation of the kingdom of God on earth to the second advent of Christ from heaven, unanimity should be attained by the study of Scripture, so that a clear and harmonious testimony might be borne by the Church to the world as to the doom lying before it.

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* Light for the Last Days: a Study Historic and Prophetic. By Mr. and Mrs. H. Grattan Guinness. *Hodder & Stoughton.* 12s.

"What is and must be the effect on the ungodly of the discordant and contradictory witness on this subject at present borne by the Church? One section of interpreters assure them that peace and safety, prosperity and blessing, lie ahead, and that a thousand years and more will elapse ere any crisis of judgment, or of supernatural intervention in human affairs need be apprehended; while others warn them with all earnestness that the days in which we live are like the days of Noah and the days of Lot, days immediately preceding a tremendous crisis of judgment. The one testimony is so completely weakened by the other, that neither is practically believed.

"The wicked not unnaturally think that no real revelation on the subject exists, as revelation could not be self-contradictory. What, on the other hand, might not be the blessed effect, if week by week, from every pulpit in this and other lands, the Church, with one heart and one voice, were exhorting men to prepare for the inevitable, and warning them that the sure word of prophecy leaves no room to doubt, not only that the kingdom of God is at hand, but that it will be introduced by the second coming of Christ, 'to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him!'"

H. E. B.

II.

This book is of very high value to the Church of God, and a worthy successor to the author's "Approaching End of the Age," which has been pronounced by competent judges the most valuable work on Prophecy published since Elliott's "Horæ." Its title, if it seem assumptious, is well justified by its matter; for the work is a flood of Light, shed on God's dealings, from the beginning of time, but exclusively illuminating the very time in which we live,—"the Time of the End" (Dan. xii. 3, 4, 9, 10); when, as had been promised, the wise should understand what had been hitherto sealed.

God has long had the title of "Wonderful Numberer" (Dan. viii. 13, *marg.*). The grand prophetic periods, 2520 years (of Gentile dominion), 1260 years (of Papal dominion), 2300 years (of the Sanctuary down-treading), and 1040 years (the difference of these latter two), are soli-lunar Cycles; or grand periods when the motions of the sun and moon are brought into harmony, without remainders. Such Cycles, of great importance to scientific chronology, are very rare, and very difficult to find; and the discovery of these by M. Cheseaux, in 1754, has been considered an impregnable proof of the Divine ordination of these prophetic numbers; and therefore of the Book of Daniel, in which they were announced. The fact proves also, undeniably, the computation of the symbolic numbers in the ratio of Ezek. iv., "Each day for a year;" and accordingly the authors have here assumed the Presentist interpretation, as beyond dispute; notwithstanding Futurist anticipations, which are, and must be from the very nature of things, mere guesses.

In the computation of time different scales have been, and are still, in current use. We use a year of 365 days, adding an intercalary day every fourth year; the Mohammedans a year of twelve lunations, with no attempt to harmonise the seasons; the Hebrews, a year of twelve lunations, with an intercalary month (Veadar) every second or third year. Both of these forms, the solar and the lunar, appear to have entered into the Divine dates; and the uncertainty, as to which form is employed in any individual case, seems (like the use of a day as the symbol of a year) to have been intended for the "sealing" by which the wisdom of God concealed unprofitable knowledge, till the Church was ripe for it. Mr. Guinness uses both.

Another notable aid to the solution of these grand problems lies in recognising that great historic eras are to be counted not only from and to dates, but from and to *groups* of dates. Thus the Exodus of Israel might be dated from the birth of Moses, from his flight into Midian, from his first interview with Pharaoh, from the Passover, from the Crossing of Jordan;—a series of events which covers 120 years. The First Advent of our Lord might be reckoned at the Annunciation, at his Birth, at his Ministry, at his Death, at his Ascension;—a series covering about 36 years. In both these examples, however, there are one or two dates that stand out more salient than the rest; and this is usual. Now, in counting the great period of SEVEN TIMES, or 7 years of years = 2520 years of Gentile Dominion and Israelite Bondage, we may begin with the rise of Babylon's power, = the Era of Nabonassar, fixed by unerring astronomy to the 26th of Feb. 747 B.C. Or, with intervening dates of high importance, we may select the year 587 B C, when Nebuchadnezzar burned the Temple, and desolated Jerusalem; covering 160 years.

Yet these expanded termini do not preclude precision. At the termination of the 430 years of the predicted affliction of the seed of Abram (*comp.* Gen. xv. 13—16; Gal. iii. 17; Exod. xii. 40, 51) it is emphatically said, "the *selfsame day* it came to pass." So we beseech the reader to solemnly consider this:—from Feb. 26, 747 B.C., the rise of Babylon, to the final fall of the pagan Roman Empire under Romulus Augustulus, Aug. 22, 476 A.D., are 1260 lunar years, *to a day* (the selfsame day it came to pass)! Nor is this a day of slight importance with God. It is the day of the cessation of the Imperial power at Rome; and so the day of the "taking out of the way of him that letteth" of 2 Thess. ii. 6, 7, to clear the way for the manifestation of the Man of Sin; as the early Fathers knew, and as Paul says the Thessalonians knew.

And this leads our authors to treat of the Bisection Era of the Seven Times. For there now rose, gradually and by successive stages, to a grinding tyranny over the professing Church, the Papacy in the Western, and Mohammedanism in the Eastern Empire. These rose at the same time and they are to fall together. They have been hateful and unpleasant in their lives, and in their death they shall not be divided.

What then of the Close of the Seven Times? When the Stone falls on the great glittering Image of Babylonian power (Dan. ii. 34, 35; Matt. xxi. 44), and grinds it to powder? When "to the Daughter of Zion shall come the kingdom, even the first dominion" (Mic. iv. 8)? Without minute particularity, a child can in a moment see that twenty-five centuries have passed since Nebuchadnezzar was the Head of gold of the Gentile Image; and that twelve centuries and a half have passed since the rise of the Papal and Mohammedan Apostasies, in the first third of the seventh century.

Concerning the striking and solemnising historic facts and dates of the latter half of the Gentile Period, we commend our readers to this weighty labour of sanctified science. Especially to the very marked breaking-up of the haughty antichristian dominion of both Islam and Popery, in striking parallelism, since the beginning of the eighteenth, and particularly during the present century.

The Church is awakening to her "blessed hope, the appearing of the great God and Saviour:" the cry goes up from thousands of longing hearts, "Come quickly, Lord Jesus!" And the veil is being taken away from the long-blinded Jew; there is already "a noise and a shaking among the dry bones;" already "one of a city, and two of a family" (Jer. iii. 14) are returning to Zion. Everything tells that the Day of the Lord is at hand. But to the "Things" of this Aspect, which are "beginning to come to pass," many of the Lord's saints are "looking up, and lifting up their heads" (Luke xxi. 28). It is for the definiteness and convincing clearness with which the *chronology* of these times is presented, that longing, waiting believers owe a debt to our honoured brother and sister, that eternity only can repay.

There is one great defect in the work, a defect painfully felt by the student—it has no Index.

P. H. Gosse.

BIBLE STUDIES.—23.

GUIDANCE.

I.—*Reasons for seeking guidance.* (1) Man's incapability of directing his steps (Jer. x. 23). (2) There are enemies to be met (Ps. xxv. 19); especially the great enemy (1 Pet. v. 8). (3) The uncertainty of the future (Prov. xxvii. 1).

II.—If any man say, "I can take care of myself," the wise man answers him, "He that trusteth in his own heart is a fool" (Prov. xxviii. 26); "The way of a fool is right in his own eyes" (xii. 15).

III.—*How the Lord guides.* (1) He is a *strong* guide. "The Lord your God, which goeth before you, He shall fight for you" (Deut. i. 30). "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. xl. 28). (2) He is a *wise* guide. "There is no searching of his understanding" (Isa. xl. 28). "Declaring the end from the beginning" (Isa. xlvi. 10). "In whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3). (3) He guides *continually.* "The Lord shall guide thee continually" (Isa. lviii. 11). "The *steps* of a good man are ordered by the Lord" (Ps. xxxvii. 23). "He that keepeth Israel shall neither slumber nor sleep" (Ps. cxxi. 4). (4) He guides *on every side.* "The Lord . . . guided them on every side" (2 Chron. xxxii. 22). "He will go over before thee . . . He it is that doth go with thee" (Deut. xxxi. 3, 6). "The God of Israel will be your rereward" (Isa. lii. 12). (5) He guides *as a Shepherd.* "He guided them in the wilderness like a flock" (Ps. lxxviii. 52). "By the springs of water shall He guide them" (Isa. xlix. 10). "The Dayspring from on high hath visited us . . . to guide our feet into the way of peace" (Luke i. 78, 79). (6) He guides *with his eye.* "I will guide thee with Mine eye" (Ps. xxxii. 8). Our answer: "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God" (Ps. cxxiii. 2). (7) He guides *with his counsel.* "Thou shalt guide me with Thy counsel" (Ps. lxxiii. 24). "His name shall be called . . . Counsellor" (Isa. ix. 6). "I will bless the Lord, who hath given me counsel" (Ps. xvi. 7). (8) He guides *by his Spirit.* "The Comforter . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). "When He, the Spirit of truth, is come, He will guide you into all truth" (John xvi. 13). (9) He guides *unto death.* "He will be our guide even unto death" (Ps. xlviii. 14). "When thou passest through the waters, I will be with thee" (Isa. xliii. 2). "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me" (Ps. xxiii. 4). "*The meek* will He guide in judgment, and *the meek* will He teach his way" (Ps. xxv. 9).

Streatham. Janet Clark.

THE SCOTTISH HOME MISSION TO JEWS recently opened two rooms at 104, Rose-street, Edinburgh. Rev. J. G. Cunningham, Free St. Luke's, presided, and gave an opening address from an appropriate passage in Exodus. Rev. Eliezer Bassin, M.B., missionary to the Jews in Scotland, drew attention to the importance of the rooms for the work, and gave an interesting account of his intercourse with resident and emigrant Jews in Leith, Granton, and Glasgow. Rev. Robert Henderson and Rev. W. F. Scott, late missionary to the Jews, Beyrout, also took part, and spoke on the practical aspects of the Mission. The rooms were dedicated in prayer to God, and his blessing invoked on the missionary and the Mission. Contributions in aid of the funds will be thankfully acknowledged by the hon. sec. Rev. Robert Henderson, 1, Ventnor-terrace, Edinburgh. There is also a special fund for the purchase of Hebrew New Testaments for the Jews, to which some might feel disposed to contribute.

UNDERSTANDING OF THE TIMES.

When David came to the kingdom, and each of the twelve tribes supplied its contingent to his army, none of these was more welcome than that of Issachar, "men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred, and all their brethren were at their commandment." The bands of all the other tribes were counted by thousands; but the two hundred chiefs of Issachar, who understood the times and knew what Israel ought to do, are alone enumerated; all their brethren were at their commandment, but we are not told how many there were of them.

There is no kind of man more urgently wanted now than men who have understanding of the times. Without such, "mighty men of valour for the war" may make the most disastrous blunders. Byron, remembering the brave three hundred, who sacrificed their lives in holding the pass of Thermopylæ against the hosts of Persia, appealed to the gods of Greece:—

> Of the three hundred grant but three
> To make a new Thermopylæ.

We, in these days, need to cry to the God of Israel:—

> Of the two hundred grant but two
> To know what Israel ought to do.

In order to an understanding of the times, it is necessary to know not only the present but the past; to know history in the light of Scripture "given by inspiration of God"—the God of nations, who "hath determined the times before appointed, and the bounds of their habitation."

Human history has been divided into periods marked by great catastrophes: *e.g.*, from Adam to the flood; thence to the tower of Babel and the confusion of tongues; from the call of Abram to the Exodus, and the destruction of Pharaoh and his host in the Red Sea; the three times fourteen generations: from Moses to David, David to the captivity, the captivity to Christ. But the great era called by our Lord "the Times of the Gentiles," commencing with the reign of Nebuchadnezzar—the head of gold—and closing with the destruction of the kingdoms portrayed by the fourfold image which that king of kings saw in his dream, is the period which to Israel and the nations has the most immediate and urgent interest.

There is a very general consent that the four divisions of the image signified the four great empires, Babylon, Persia, Greece, and Rome, and that the little stone is the Lord Jesus, cut out of the mountain without hands—apart from human power, by the overshadowing of the Holy Ghost.

The next question is, what is meant by the deterioration of the metals from gold to iron and clay? There can be little doubt that the depreciation of the royal prerogative is thus prefigured. The words of the prophet to the monarch imply as much as this:—

> "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold" (Dan. ii. 37, 38).

"Thou art this head of gold" closes the brief but pregnant summary of the absolute autocracy which the God of heaven had committed to Nebuchadnezzar: a power still more vividly described by Daniel of Belshazzar; "Whom he would he slew, and whom he would he kept alive" (Dan. v. 18, 19).

The kingdom which arose after that of Babylon was inferior in this, that the royal prerogative was less. Whom Nebuchadnezzar would he slew, and whom he would he kept alive; but Darius was bound by his own decrees, and when he had signed the decree which consigned Daniel to be slain, he had no power to keep him alive. Ahasuerus could not reverse the writing given to Haman, he could only seek to neutralise it by another writing.

In the third kingdom, that of brass, the royal prerogative, which Nebuchadnezzar received direct from God, was subordinate to human prowess. Alexander the Great was more a conqueror than a king; he carved his way to universal empire with the sword; and he is known in history rather as a General than as a Sovereign.

The fourth kingdom was strong as iron, and like iron it broke in pieces and crushed. But the royal prerogative was not acknowledged as a gift from God, and its exercise was still further restricted. "The emperor was entirely dependent on the people's choice. The very name of emperor (Imperator) arose from any commander having been so saluted by his soldiers after a victory, if they were satisfied with his conduct. Thus in the Roman Empire, power actually was derived from the people, and the emperors succeeded one another rather in the way of popular military election than of hereditary rule."

In the last stage of the fourth kingdom, the iron is mixed with miry clay, and is partly strong and partly brittle. And this is interpreted to mean that "they (the kings) shall mingle themselves with the seed of men." There should be kingly power, in its deteriorated form, iron, mixed with that which is wholly of man; "but they shall not cleave one to another, even as iron is not mixed with clay."

Could language more accurately describe the conditions which we see around us now, in these last days of the Roman Empire? or could any conditions answer more exactly to the figures of the prophecy?

Government has become increasingly popular. The royal prerogative is well-nigh gone. That the People are the source of power, is the boast of the Nineteenth Century, and "Vox Populi vox Dei" is its creed. But the clay of Internationalism and Nihilism, Socialism and Democracy, is not mixed with the metal of kingly prerogative.

Do we, then, affirm the Divine Right of kings? Were the days of Nebuchadnezzar, who slew and kept alive according to his own sweet will, better than these days of enlightenment and liberty? Let the wise man answer —"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." The true form of government is absolute monarchy. But no man has yet been found unselfish enough to be the monarch of the world. Nevertheless, there has been one Child born, one Son given, who has every qualification—Wonderful, Counsellor, the Father of Eternity, the Prince of Peace. The government shall be upon his shoulder, and of his kingdom there shall be no end.

We now want sons of Issachar, men who have understanding of the times. The Times of the Gentiles are the last times before He comes who is the Desire of all nations, whom God's decree has already set upon his holy hill of Zion, and whom He commands all kings and judges of the earth to kiss in token of submission to his rule.

God gave universal dominion to Adam; but in obeying Satan and disobeying God he handed over his rule to Satan, who thus became the prince of this world. From Adam to Nimrod there was no God-appointed ruler of men. But after the catastrophe of the tower of Babel, God called out Israel to be a kingdom of priests and a holy nation unto Himself. But they proved throughout their history a stiff-necked people, and God sent them into captivity to Babylon.

Then He committed kingly power in its highest form to the ablest and mightiest Gentile at that day upon the earth. The Great King made Nebuchadnezzar a great king. The King of kings made the monarch of Babylon a king of kings. The King of heaven committed to the king of Babylon absolute power and universal dominion upon earth. But, instead of using his power in the spirit of Him from whom he had received it, and whose tender mercies are over all his works, Nebuchadnezzar made a golden image of himself, which he obliged all people to worship, and cast three of God's faithful servants into a fiery furnace because they refused to bow down to it.

The rulers of that first kingdom abundantly proved that man cannot be trusted with autocratic power, and God, in mercy to their subjects, permitted the royal prerogative to decline, dividing the power between the king and his nobles, and curbing it more and more from age to age, by making the monarchs of the succeeding kingdoms more and more dependent on the people.

But can the people be trusted with power any more than the kings? Let the French Revolution answer. Let Nihilism and all the other voices of the people at home or abroad reply. Let the present condition of England answer this one question: Have we, has our Popular Government, learnt the lesson which Nebuchadnezzar was deposed from his high estate and sent among the beasts that he might learn—the fundamental truth: that the Heavens do rule—that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will?

Far from it. Modern religion is becoming more merely humanitarian and less honouring to God. "The portals of the Church must be widened to include all who can minister to the service of humanity. In the ideal Church there will be work enough and to spare for those who, although they have not found God, are willing and anxious to try and help men." This is the mistaken utterance of a very philanthropic man. The mystery of all this unintelligible world will not so be solved. No one can truly help man until he has found God. For "the fear of the Lord is the *beginning* of wisdom, and the knowledge of the Holy One is understanding." The mystery of God will be finished when the human power and self-resource even of the holy people is broken in pieces, and the kingdoms of this world become the kingdom of our God and of his Christ (Deut. xxxii. 36; Dan. xii. 7, R.V.; Rev. x. 6, xi. 15).

This is the truth of God individually no less than dispensationally. What God has to do with us is to wear us out that He may reign. Every one of the many forms of Antichrist, which wears out the saints of the Most High, is, like the Assyrian, the rod in God's hand, though he thinketh not so (Isa. x.). The coming kingdom will be ruled by Him who emptied Himself, and became "a worm and no man," and his saints will reign with Him, when they have been, through death and resurrection, brought to an end of themselves, and are blessed with the seven beatitudes, the first of which is to be poor in spirit.

M.

HEALTHY LITERATURE. — A Lancashire working-man has written Messrs. Cassell and Co. that the twenty-three volumes of their National Library have induced several of his friends to give up drinking that they might be able to buy them.

THE MANIA FOR CHEAPNESS.

BY REV. J. B. FIGGIS, BRIGHTON.

I WAS informed the other day that the payment for making nightlight boxes is a shilling a gross, which, lately, the employers tried to reduce to eightpence, but the workers successfully resisted the reduction. It takes a day's hard work to produce a gross. "For making fancy aprons, trimmed with flounce and wings of sateen and full trimming of lace, the workwomen are paid 1s. 3d. a dozen, and have to supply their own machines and cotton."

When one hears of such cases, or reads of poor seamstresses working for seven shillings a week and finding their own needles and cotton,* when one is told that sometimes they get (and on the same conditions) no more than three farthings an hour; when one hears of a few pence as payment for making a dozen shirts, all that is human within us, to say nothing of aught that is Divine, is stirred to its very depths. If our Ritual Revival and our Protestant Revival together leave us in the least degree partakers in these iniquities, is it any wonder that in the one case men may have fasted and not been blest, in the other have attended meetings and not been refreshed? I will not multiply cases. I have not been trying to collect evidence. It is notorious that such things are done; and such things, I say are tyranny, and tyranny is sin. To fast and to pray and to preach, and then to take no trouble to undo these heavy burdens is a vain thing—useless to us, grievous to God.

If such tales of oppression make the blood boil, the accounts of dishonesty make the cheek blush.

What is this that is going on in Sheffield, calling for inquisition of its Mayor and other authorities? It is alleged that certain firms in that town have imported from Germany cheap and inferior cutlery, and have sent it out stamped with Sheffield trade-marks, as if manufactured in their own town. We are not jealous of German cutlery, but we are jealous for the fair name of England, and are doubly jealous when we hear that hundreds or thousands of our artisans are unemployed, who but for such nefarious practices might be earning good wages.

"Well," you say, "and whom do you charge with this twofold state of things? Men of business, in the one case, I suppose, manufacturers in the other; so you do but reiterate the everlasting cry against dishonest and overreaching trade?" No, I charge no man, and no class of men with anything more than his share of responsibility warrants. I am not going to set class against class, or to hold a brief for one against the other. What if all, or nearly all, are more or less at fault.

If I were addressing a body of manufacturers, I hope I might have the grace to say some plain things to them about abstaining from all appearance of evil. Were I speaking chiefly to men of business, especially to employers of labour, I would say, "Be careful how, for the sake of trying to save a penny here or a pound there, you grind the faces of the poor."

But, at the present juncture, it is not with men of business that I find most fault. I sympathise with them exceedingly. Their profits are so low, their trade is so precarious, the shadow of the cloud over them is so black, that they are driven to buy in the cheapest market, and so, directly or indirectly, driven to underpay. "Who drives them?" We careless people in easy circumstances, with incomes small, perhaps, but comparatively settled and certain. When people are bitten with the current *mania for cheapness*, and the indifference as to where things are made, or how those who make them are paid, they are the occasion of no end of misery, of which they take no thought.

There is misery to the man of business whose profits are so low that he can only live when he does a large business, and a large business it is not in the nature of things that many men should do. There is misery to the manufacturer who suffers immensely from the over-production thus induced. And there is misery greater still to the operatives, workmen of every handicraft, whose wages sink so low, where they do not cease altogether, that what is depression of trade to others, may threaten starvation to them. This is especially the case with female labour. A magistrate at a recent meeting uttered a merited rebuke on the ill-paid services of some "first hands" in this town, and I myself have met with unsought cases quite recently on which you would all cry shame.

But how can we alter things? What are we to do? Do! "Do good unto all men, especially unto them of the household of faith." And remember that one way of doing good unto them is this: of doing business with them. That was a noble example which the great Bishop Berkeley set his diocese. He was Bishop of Cloyne, and he preferred to dress in homespun rather than wear anything but cloth from the looms of Cloyne. I do not say that we must imitate this to the letter. But I do say that when people are making a fortune, or a competence in a town, that they lose a distinct opportunity of doing good if they deliberately send to another town for what they might get there.

I do not say that landlords with reduced rents, and others with reduced dividends, are not to seek to make their money go as far as it can, and that *they* may not "co-operate" to prevent their having seriously to retrench. But I do say that it is a pitiful thing to see people—Christian people—to whom it can make no appreciable difference, carrying their custom away to an unknown company when they might thereby be helping needy men of business—perhaps Christian men of business—at their very doors

"Well," you say, "I never thought of it in this light, I really thought it was thrifty, and thrift, you know, is a virtue!" Yes, thrift is a virtue, I grant—by all means practise it. But there are other virtues, perhaps higher ones, not to be overlooked. One of these is to "consider one another." You admit that you have not considered, you have not thought of this. I daresay. Perhaps it has never occurred to you, never been brought before you; but now that it has, you will not be guiltless if you do not consider it for the future.

What I contend for is this, that the principle of Christian love and of Christian discretion (bring that in, by all means) which actuates us in *giving* money, ought to actuate us in *spending* it. See how much more good we should do. You have five hundred a year, we will suppose. You tithe it and give away fifty (I hope you do). You bestow your gifts religiously, but for the rest you act on the principle, "Business is business." What then? Why, you bring Christ into one-tenth only of your finance. But if you spend on the same principle on which you give, the principle of "fearing God and hating covetousness," then you bring Christ into the whole of your money matters, and will be likely to do ten times as much good. Do see to it that not only the fifty pounds or the fifty shillings you give in charity, but that your whole expenditure is regulated in such a way as to be useful to others, especially to aid struggling merit, and to keep the wolf from the door of the needy tradesman or the much-suffering seamstress. One way in which you may do this is by giving out more work direct to the workers, for then you can secure that they will be properly paid. But take care that you do pay them properly. A poor woman whom I knew, carried home by the help of her crutches a bit of work to a fine house. The sum due to her was tenpence. The ladies of the house, not having the exact coins, borrowed them of their servants. Do you not think they might have given the poor thing a shilling? I think Jesus Christ would. And that is the very thing I am aiming at—to get you to do what Christ would do.

"But all this will involve much thought, and on a subject on which I have never thought at all!"

My friends, and you, my sisters, especially, you find time to think of a new book, a new pattern, and a new cantata, and surely you can find time to think where the money with which God has entrusted you goes, and what good or evil it does. Do not let the words that stirred England once be applicable to your case:—

> For evil is wrought from want of thought,
> As well as want of heart.

But this will involve not only consideration, but considerateness; by which I mean that when your want of thought is exchanged for tender thoughtfulness, you may be forced to the conclusion that the funds at your disposal will not go quite so far as they used to do. This may be the very point at which our principle comes in; you may have to deny yourself a luxury or two for the sake of those who serve you, and must we not say, deliberately, that it is better for us to have less that they may have more? How much better to feel that you have been just and even generous towards those to whom you owe your comforts, and to have one comfort the less, rather than to "heap to yourselves treasure," and to add luxury to luxury at the cost of the ill-paid services of those who supply them. Instead of hoping a vain hope for "fair trade," a remedy quite out of reach, let us be ready to pay a *fair price*, a remedy always at hand.

I may in some of these remarks have seemed to allow my sympathy for creditors to run away with me. Have you no sympathy with their customers? it may be asked. Yes, assuredly, a great deal; my natural sympathies are with them. But I would that those to whom they do not so naturally flow may receive their share. Perhaps my suggestions as to ways of showing this are not good suggestions. Alter and amend these as you will: only take hold of the principle, this, viz., of doing all and expending all for God. That, whether we give, or buy, or whatever we do, we "do all in the name of the Lord Jesus."

"Of what avail," you may ask, "the efforts of individuals to remove this widespread evil?" If Wilberforce and Clarkson had asked that question; if the seven men of Preston had been persuaded that success is only with multitudes; they never would have made their stand for liberty or sobriety. But they knew that it is all one to the Lord, "to save by many or by few;" they dared to attempt reformation, and reformation has followed their efforts. So will it ours, my friends, if we are earnest, if we are honest, if we are ready to keep the fast of God.

The fast that God requires of the manufacturer is to abstain from seeking profit by fraudulent trade-marks and the like; of the merchant and man of business to abstain alike from tricks of trade towards those who deal with him, and acts of hardship towards those who work for him; and of the purchaser to abstain from attempts to lower the market to a level at which prosperity ceases to be possible, for some selfish ends to reduce prices to a state at which it is all but impossible for most to live.

While we are sinning in any one of these matters, it is no wonder that our newspaper writers find it hard to tell us in language graphic enough "how the poor live," or that our religious people anxiously ask, How is it that we do not get more good out of our services?

You need not expect it till you learn to keep the fast that God requireth, and have grace for this practical piety—abstinence from every form of greed.

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* THE CHRISTIAN, April 8, 1886.

THE LATE REV. DR. McAUSLANE.—It is proposed to erect a monument in Abney-park Cemetery to the memory of the late Dr. McAuslane, by shilling subscriptions. The treasurer is Mr. F. Baylis, Moss House, Victoria-park-road, E.

CHURCH ARMY.—During the last two months missions have been held in Norfolk in a tent, with very large attendances, and good results. Many have come inside the tent who never enter the church. The work is entirely under the direction of the parochial clergy, and has affected the most careless and indifferent. In several other parishes tents are being supplied with these working-men evangelists. In August the work will recommence in Belfast.

THE ELDER'S SERMON.

WHERE THE DEACON FOUND EVERY WORD OF IT.

"I REALLY wish, deacon, that you would tell me what your candid opinion of our minister is."

Deacon Brown looked meditatively at the speaker, a small, wiry-looking man, whose features were almost as sharp as the sharp black eyes fixed so intently upon him.

"I don't know, Brother Quimby, as a candid opinion of our minister would do him any good."

"I dare say not," responded Mr. Quimby, darkly; "but then it would do me a great deal of good to hear it."

"I don't know as to that either."

"There is no one in the church whose opinion I think more of," continued Mr. Quimby. "Not that I approve of giving it to every one. But you needn't be afraid of saying just what you think to me, deacon, for it won't go any further, and it might serve to clear up some doubts that troubled me."

"What doubts?"

"Well, about various things. But you haven't told me what your opinion is, deacon."

"I have only one opinion of Elder Wakeman, and that is that he is a man who tries to do his duty in all the relations of life."

This was evidently something that Mr. Quimby had neither expected nor desired to hear, and he stared blankly at the speaker. But quickly recovering himself, he said:

"Ha! I think I understand you, Deacon. What you say is very well put indeed. I have thought that he might have been a leetle more willing to take advice; but there is no question in my mind but what he tries to do his duty, as you say. But is he sound?"

"Perhaps not. Some ministers are all sound."

The merry twinkle in the good deacon's eye found no reflection in the solemn visage opposite him.

"It's no laughing matter, deacon," responded Mr. Quimby, with a rebuking shake of his head. "I am surprised that you should speak on so serious a subject with such unseeming levity. I referred to being sound in doctrine. I have been a good deal exercised in my mind in regard to this ever since I heard his sermon on 'Justification,' which is no justification at all, as I understand it, and as good old Dr. Seaver used to lay it down. Dear old man! I wonder what he would say if he could come back and hear the new fangled ideas that are taught from the pulpit where he preached such good old-fashioned doctrines nigh on to twenty years."

"If he is where I think he is, he doesn't want to come back. I only hope that some things he used to preach about are clearer to him now than he ever succeeded in making them to me."

"There is no merit in believing where everything is made clear. There are mysteries of faith, deacon, that nobody has any right to try to understand. Now, Elder Wakeman is forever preaching about what we ought to do, as though such poor weak creatures as we can do anything toward effecting our salvation. As for me I am free to own that I don't consider anything I have done, or am doing, of the least account whatever."

"A man ought to know better than anyone else the quality of his own works, Brother Quimby, so I won't dispute you on that score. So far as I am concerned, I feel that the Lord will have quite enough to do in effecting the work you allude to if I help Him all I can."

"Well, deacon, I wish I could have my mind cleared up in regard to Elder Wakeman. What did you think of his sermon last Sabbath morning?"

"There is one thing I might say about it, if I thought it a prudent thing to do. We can't be too careful speaking, especially if it's anything that's likely to affect the character and usefulness of a man like Elder Wakeman."

"Very true, deacon. But you needn't be afraid of my telling; I'm not one of the leaky sort. I knew, as well as I wanted to, that a man of your sense couldn't approve of such doctrine as that."

"Oh, I've nothing to say against the sermon; it was a very good discourse—you won't often find a better. But the fact is, every word it contained—I really don't know as I ought to mention it, though; if it should get about it might make trouble."

"I'll never lisp a word of it to any living soul," was the eager response.

"Well"—here the deacon lowered his voice to a very impressive whisper—"I have a book at home which has every word of it in."

Here the train for which Deacon Brown was waiting came rushing up to the depôt.

"Is it possible?" ejaculated Mr. Quimby, with uplifted eyes and hands. "But you haven't told me——"

Deacon Brown was already up the steps, smiling and waving his adieux from the platform of the rear car, which rapidly disappeared around a curve in the road.

He was absent nearly a week. When he returned he found not only the church but the whole village in a state of excitement and commotion.

He had not been home more than an hour when Elder Wakeman called on him, and in the course of the day he was waited upon by two deacons and several church members, to say nothing of being interviewed by various of his acquaintances and neighbours, all of whom were anxious to ascertain if there was any truth in the rumour of the grave charge made against his pastor.

Deacon Brown, though somewhat startled at first by a result so little anticipated, took all this with his usual calmness and serenity. He was very reticent on the subject, asserting that he had said nothing that he was not both able and willing to prove when the proper time came to do so. His interview with Elder Wakeman was a private one, but it was noticeable at its close that the countenance of the latter had a serene, almost smiling aspect. But as the Elder took no measures to prevent the meeting of investigation that had been called, no particular importance was attached to this. He didn't seem disposed to talk much about it, merely saying that he thought the deacon ought to have an opportunity to prove or explain what he had every reason to believe he had said about him.

The meeting in question was held at the vestry, which was filled to its utmost capacity before the two chiefly interested, Elder Wakeman and Deacon Brown, entered, and who appeared to be the least excited ones present.

Mr. Quimby was there, full of importance, and with an exultation of look and manner only thinly veiled by the gravity which overspread his countenance. He was standing by the stove, the centre of an interesting and curious circle, when the two entered, but he avoided meeting the eye of either.

At the motion of Elder Wakeman, one of the deacons called the meeting to order, briefly explained its objects, the serious nature of the imputation under which their pastor rested, and appealed to Deacon Brown to put a stop to the talk it had occasioned, by either denying or proving the assertion.

Rising to his feet, Deacon Brown looked around upon the excited and curious faces that were directed toward him.

"Behold, brethren, how much mischief the tongue can do! I said a few words to one of you, under a pledge of secrecy. I think it was under a pledge of secrecy, Brother Quimby?"

"I considered it to be my duty to tell what you told me," said the individual addressed, turning red.

"You are to be commended for having performed your duty so thoroughly," continued the deacon; "a very painful duty, as it is easy to see. I understand you said that I told you Elder Wakeman stole his sermon from a book in my possession; are you sure I used the word 'stole,' Brother Quimby?"

"You said that you had a book that had every word of it in! Where's the difference, I'd like to know?" was Mr. Quimby's prompt and triumphant rejoinder.

"There might be none at all, and again, there might be a great deal," responded the deacon.

"I did use the language ascribed to me by Mr. Quimby," continued Deacon Brown, addressing the rest of the assemblage; "moved thereto by his evident desire that I should say something to our pastor's discredit, and without a thought that it would lead to this trouble and excitement. I declare, furthermore, that I have seen a book containing every word of his sermon in Elder Wakeman's own library. I have taken the liberty of sending for it, and will offer it as evidence as to the truth of my statement."

Taking a ponderous volume from the hands of his son, who had just entered, Deacon Brown laid it on the table before the presiding officer, who carefully adjusting his spectacles, opened it.

Giving one glance at its outspread pages, he raised his eyes to the serene and kindly face opposite.

"Why this is a—a dictionary!"

"Very true," responded Deacon Brown. "But you'll find every word of Elder Wakeman's sermon in it—if you look long enough."

"I must confess, however," added the deacon as soon as the general laughter and astonishment had subsided a little, glancing smilingly across the table at Elder Wakeman, "that there are not many that can string them together so as to form such an interesting and instructive discourse."

Here the elder and deacon shook hands, which was the signal of general hand-shaking, congratulations and good feeling. No one was dissatisfied, with the exception of Mr. Quimby, who, mortified and confounded at the unexpected turn affairs had taken, had slunk from the room.

FRENCH IN LONDON.

A REPRESENTATIVE and numerously attended meeting in connection with the above was recently held in the French Protestant Church, Bayswater, on the occasion of the twenty-fourth anniversary of the founding of the church. The report, read by Pastor Du Pontet de La Harpe, stated that during the past year they had been enabled to open a new and much larger Home for Foreign Governesses; they had added another lady missionary to their staff of workers, and secured for the winter the assistance of two devoted young pastors. All their former agencies, including two day-schools and a Sunday-school near Fitzroy-square, a medical mission near Oxford-circus, a Church Society for Befriending Foreign Girls, Société de Placement, including tutors' and governesses' agencies, and servants' registry office, Cercle de la Jeune France, with its reading-room and monthly public gatherings; ouvroir for poor women, lending libraries, Biblewoman, evangelistic services, special meetings for young men, governesses, shop girls, and servant girls, Fresh Air Mission, Window Gardening Mission, visiting and tract distributing, were in full operation.

Rev. Dr. Bennett said he looked upon the work of the church as one of the greatest importance. He had reason to know that the Romish Church was putting forth more power than it had done for years. He was satisfied that it was aiming to conquer Protestantism in this country.

Dr. D. MacEwan said his heart went a long way with much of what Dr. Bennett had said. He had met one day with an infidel who told him he wished all the churches were swept off the land, beginning with Spurgeon's. "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's Orphanage?" was the Doctor's reply. The importance and value of a work like the one carried on by this church could not be overrated. Their lot had been cast in solemn and difficult times. Let them all, whatever may be their denomination, unite in preaching Christ and in living Christ.

Mr. HAMMOND in NORWAY and SWEDEN.

Writing from Bergen, Mr. Hammond says :—

Now for six weeks we have held meetings nearly every day in different parts of Norway and Sweden. My own soul has been most deeply moved by what we have witnessed of God's power in the salvation of the young and old. Sometimes we have seen hundreds bathed in tears—some of sorrow, and some tears of joy. In all these places much prayer had been offered for the presence of the Holy Spirit. We shall ever remember our visit to this land with gratitude to God.

I believe that many Christians who visit foreign lands might with a little effort, and securing the assistance of an interpreter, quicken the people, and preach Jesus to them with God's blessing. His promises never fail.

We have greatly enjoyed our visit to this "land of the midnight sun." The many beautiful lakes, the waterfalls, the snow-capped mountains, and the valleys are very charming. On our way from Stockholm to Trondhjem we spent the Sabbath on the top of the mountains which separate Norway and Sweden. Although it was the 24th of June, deep snow-banks were all around us. The old cathedral at Trondhjem was built in the twelfth century. Some parts of it still retain their grandeur, and it is being restored by an architect, who expects to give the whole building the same magnificent appearance that it had in 1240. The sunsets and lingering twilight in this far northern latitude are very lovely; but although there is "no night" here, yet it is not quite heaven. The steamer from Trondhjem takes us in two days to where the sun may be seen at midnight, and where the strolling Laplanders come with their large flocks of reindeer.

We are now at Bergen, a beautiful place where the sun seldom shines, and we are told that it rains here two hundred days in the year. It has a population of 40,000. The high mountains which nearly surround the town, the beautiful new park, and the drives in the neighbourhood, make it a very attractive place. The old church, dating back 600 years, is one of the curiosities of Bergen. It was bought and restored by the American Consul, whose brother very kindly opened it for us, and pointed out its characteristics.

But our hearts have been deeply touched by visiting the Lepers' Hospital. We had seen lepers in Damascus, and in different parts of Palestine, but never saw such sad sights as here. There are about 800 lepers in Bergen. One hospital near the centre of the town has sixty-four inmates, and two in the outskirts accommodate 700. As we entered one of these, two young women approached Mr. Hubert, and, with a pleasant smile, shook hands with him, but we noticed that their fingers were gone. He told us they were earnest Christians, and were at our meeting the night before in the Baptist Church. This surprised us, for in most countries lepers are never allowed to come in contact with other people. The physician of the largest hospital considers the disease to be contagious, but the managers of the smaller hospital evidently do not think so, as they allow patients to go into the town. As we were walking along the street Mr. Hubert said, as we passed a man: "He is a leper, but is also a minister in the Church." In one of the hospitals I gave a short address, and the sight I then saw I can never forget. Near me stood a man, perfectly blind; his face and hands showed that he was a leper. We talked with him, and his distorted face lighted up as he told us he loved Jesus, and that he would see us in heaven. A year ago he received his spiritual sight.

We noticed two boys standing near, whose blistered faces showed that the terrible disease had fastened upon them. There were also six children from one family, yet neither their father nor mother had the leprosy. A mother of six other children had to leave her family and go into the hospital, where she remained for sixteen years, until her death. She was a member of the Baptist Church, and an earnest Christian. Her sufferings were very great, yet God's grace enabled her to bear them patiently. As yet the disease has not appeared in any of her children. Another Christian leper said to Mr. Hubert not long before her death, "I have a double joy in going to heaven. I shall not only see Jesus, but shall have this vile body changed and fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21).

This dreadful disease baffles the skill of all medical men. One strange fact is that sometimes the lepers do not feel pain from external causes. The mother of whom we have spoken, in cooking her food sometimes let boiling water fall upon her hand; large blisters would appear, yet she felt no pain in her hand. She might even put them in the fire without the least sensation, but after a while an intense pain would come internally, so that she would be obliged to remain in bed for weeks. This illustrates sin, and its results. It is impossible to describe the loathsome appearance of those in the worst stages of the disease. We did what we could to comfort them, by telling them of Jesus and his love. Our hearts have since gone out in prayer for them.

E. P. Hammond.

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A HUNDRED YEARS OF TEMPERANCE REFORM.*

Dr. Benjamin Rush, of Philadelphia, wrote an essay on "Temperance" in 1785. In it was the germ of what has since grown into a great movement. He was far enough advanced to oppose distilled liquors, but he heartily commended fermented and malt liquors. A step forward was taken at Moreau, in the State of New York, in 1808, when the first Temperance Society, which imposed a fine of twenty-five cents for drinking, and one of fifty cents for being drunk, was founded. Since then the march onward has been rapid, yet, after a hundred years, we are far from the goal.

Miss Willard realises this, but she is not dispirited. She believes firmly in the ultimate triumph of total abstinence. She sees much to encourage, in the midst of many discouragements. The forces of progress are on her side. The two fixed motives in human conduct—love of life, and love of property—unite in promoting Temperance. Directors of steamships and railway companies find it does not pay to employ men who use intoxicants. Physical culture fights the liquor traffic tooth and nail. The newspaper, by raking out of the sewers and alleys of large cities the crime and misery produced by drink, helps on the good cause. The laws of hygiene and psychic studies are also valuable allies. So the forces of the age are on the side of Temperance, and directly aid those who fight the battle of reform.

Miss Willard is specially happy in pointing out the relation of the Church to Temperance. The *rationale* of the alcoholic fascination, she says, has never been better stated than that it is "the devil's counterfeit for the Holy Ghost;" bewildered gropings after what seems the highest and the best, have brought to man the curse of drunkenness. The feeling of many slaves of the bottle was expressed by the beggar who cried on the streets of London, "Why should one be cold and hungry, when twopence worth of gin will admit him to Paradise?" It is the duty of the Church to meet this delusion of the devil, and show that true joy can be found in the Gospel alone. In fulfilling this duty the demon of intemperance has to be crushed. We rejoice to know that the Church has buckled on her armour to do it battle. The victory is sure, for God is on her side. Soldiers in this noblest of all battles should read Miss Willard's pamphlet. It will fill them with new energy.

IF ONE DOUBTS whether he has accepted Christ or not, the best practical remedy for the doubt is to accept Him then and there on the spot, and to keep renewing the acceptance whenever he has the doubt.

For the Young.

A LETTER FROM SOUTH AFRICA.

The following letter, sent to Mr. Hammond by a missionary in Africa, will, we hope, interest our young readers :—

Dear Sir,—I ought to have written long ago and thanked you for the two books you so kindly sent us, "Gathered Lambs" and the "Conversion of Children." They were read months ago with great interest, and with an intensified longing to see every one of our four little sons converted to God while they are still little children in the shelter of home. It seems to me the only true preparation for the battle of life. There are dangers enough around the feet of a boy even with that safeguard; how much more without it! I thank you for those books. I wish every Christian mother might read them.

My eldest little son, now nearly seven years old, I hope has enlisted as a little soldier in Christ's army. He has for a good while shown that he was thoughtful and tender on the subject of religion. Last week we had a visit from a noble young lawyer who gives all his leisure to Christ's work. He had come here to help in holding some evangelistic services with the Zulu lads in my husband's school. After his visit was over, my little Leonard said to me, when in his little cot for the night—

"Mamma, did Mr. B—— begin to love God when he was a little boy?"

"I do not know how young he was," I answered, "but I know he thinks that is the right time to begin, for I heard him say so."

Leonard said, with a little choke in his voice, "I want to love Jesus, but I can't."

"Can't you love Mr. B——?" I asked him. "You do love Mr. B——, but Jesus is much kinder than he, and it is the light from Jesus that makes Mr. B——'s face so bright. If you should see Jesus once you could not help loving Him." And then I asked him if he would not like to begin just then to be Christ's little soldier, and if he would not tell Him so. He assented, and prayed a most genuine little prayer, asking Christ to receive him. I have no right to doubt that he was accepted. I hope and pray that we older ones may not by our lack of faith and patience discourage the child.

It seems to me the danger is that we are sometimes so irritable with the children's restlessness, and carelessness, and noise, that we constantly say "don't" do this and that, and the children get the idea that they are hopelessly naughty, and that it is of no use to think that they can be just as really followers of the Lord Jesus as the older people. I said to Leonard this afternoon: "I am going to write to the gentleman who wrote 'Gathered Lambs' (he knows the book quite well). What shall I tell him from you?" Leonard said: "Tell him I want to be a Christian." Dear little fellow, a hard battle is before him, with his temper and his many faults. He needs all the more our sympathy and constant hopefulness.

We are missionaries to the Zulus under the American Board. My husband has charge of a boarding-school for Zulu lads. The work is very dear to our hearts. It is a work in which there are many discouragements, or would be if we did not know that it is God's work, and that He is with us. We have been here four and a half years.

We feel that we are doing a great work for the Master, one that sorely needs to be done, to wake up the fathers and mothers to appreciate the precious opportunity that is given them to win their little ones to Jesus. May you long be spared to call the tender lambs to the Good Shepherd before you go home to the reward of those who turn many to righteousness, is the wish of

Yours in Christ, C. L. G.

Natal, South Africa.

THE OPIUM TRAFFIC.—Rev. J. Surman Cooke has been exploring the opium dens in East London. He states the victims of opium are in every class of London society.

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* A Century's Evolution of the Temperance Reform. By Frances E. Willard.

NOTES FROM NORTH-WEST SPAIN.

The work in this part was begun twelve years ago by Messrs. Wigstone and Blamire, in Corunna, where there is still a small gathering of believers, and a day school. When I joined these brethren in 1876, Corunna was the only town where the Gospel had been preached. We then held meetings in Arteijo, a village six miles distant, where we met with great opposition, and at the end of four months we gave up the meeting, although we had taken a house for six months, as we saw no fruit. Yet in one of the last meetings held by Don Rufino and myself, a farmer's wife received blessing, and the result has been that some twenty souls have been saved, and this farmer's wife has fitted up, at her own expense, a room of her own, where the meetings are now held. There are fortnightly meetings held in a neighbouring village, in the house of a farmer, whose whole family are converted.

Vigo was the next town we visited, leaving Don Rufino in charge of Corunna. Here thousands attended the preaching of the Gospel, and many were gathered to the Lord; but, owing to much trial and persecution, many have embarked to Buenos Ayres and other Spanish Republics, or have removed to other towns in search of work, so that a few only remain.

Morgadanes, a mountain village beyond Vigo, has been the scene of much blessing and very bitter persecution. Several have been fined and imprisoned several times, but, thank God, there are faithful souls there holding forth the light of truth.

In April, 1878, I returned to Corunna, and the following year Mrs. Spooner and I went to Ferrol to carry on the work begun by Messrs. Previ and Lund. Ferrol is a large seaport town, with an arsenal employing some 5000 men. We had a good time of Gospel testimony there for three years, when some souls were added to those who were converted when we went. Circumstances necessitated our return to Corunna, so Ferrol was worked from thence.

Mr. Chesterman, who came to Spain with us in 1876 and remained in Barcelona, was with me in Ferrol for five months in 1881, and rejoined me in Corunna in January, 1883, where he and Don Rufino still carry on the meetings. Two years ago I removed to this town, Betanzos, where I had long desired to preach the Gospel. We have had uphill work, amid bitter opposition, but God has preserved us although we have heard of threats to blow our house up, and to smash our windows. I have a Bible stall in the fortnightly fairs, when thousands come from great distances, and we have full liberty to explain the Holy Scriptures; so all day it is like an open-air meeting, but with no singing. Then we have meetings for the village people, who attend the Sunday morning markets, children's meetings, and preaching of the Gospel in the evening; besides week-night services and Bible-readings; the latter have been very well attended all through the winter, and every Monday morning some fifty to sixty poor people come for a half an hour's meeting, and then receive a farthing each—a half-farthing is the usual gift. My sister-in-law, Miss Martin, generally assists at this meeting.

We think we are doing very little; but, although the twenty priests and their assistants have been unable to hinder souls being converted, they called to their help two friars to give us battle. These friars held a ten days' mission, consisting of processions in the streets, the people singing a new hymn to, "Mary, our Mother." Two days were devoted to blessing the crosses, medals, rosaries, &c, that the thousands of people carried to them, while two more were given to receive confessions, and an evening's preaching was especially devoted to denouncing the Protestants and their books, and all who attended their meetings. But, "if God be for us, who can be against us?"

To cause a sensation, the young friar while preaching the first sermon, took off his habit and beat his naked back with a chain. Another evening he preached with a crown of thorns on his head, and a thick rope round his neck.

At another mission held in a village near here, the parish priest handed to the friar, who was preaching, a letter in a broad black-edged envelope, "which had been received from hell," with the astounding news that one of the hearers would soon be there. This caused the people to yell and shriek, and some fainted. This having had the desired effect of exciting the people, the letter was handed to the wooden virgin, that was present in the open air, and she was entreated to intercede for this lost soul, and soon another letter was "received from heaven," saying that the Virgin had prevailed, and the lost soul had been delivered: then praise was given to the image, the people falling at its feet.

We shall be glad of the prayers of the Lord's people on behalf of the Spanish Christians, who are called to suffer so much for the name of Jesus. While the work of God has been extending in this province, our brethren Messrs. Wigstone and Blamire, have pushed on to Redondela, Pontevedra, Villagarcia, and Carril, near Santiago. Mr. Blamire is now at Marin, where God has saved many souls, a hundred and thirty having been baptized; while Mr. Wigstone has gone to Linares, where God is giving much blessing, Mr. B. Smith taking charge of Vigo and neighbourhood.

We have reason to thank God and take courage, yet it is sad to see whole provinces without a single missionary to preach Jesus. Who will come to the help of the Lord, and come soon, as infidelity is coming in upon the people as a flood?—Yours in the Gospel.

George Spooner.

Carretera del Ferrol, Betanzos.

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AT THE SEASIDE WITH THE TOWER HAMLETS MISSION.

A day at Walton-on-the-Naze with over 1200 of Mr. Charrington's people from the Great Assembly Hall, Mile End-road, on the 13th instant, will not soon be forgotten. The first train started about 7 a.m., arriving at Walton by 10.30. It was delightful to watch the old people and little children basking in the sunshine or watching with wonderment and joy the tide come rolling in, while many of the more active went out in boats singing—

> "We are out on the ocean sailing,
> To a home beyond the tide."

Thus the happy hours fled rapidly, until only one remained before the train was timed to start for home. This was spent in a short Gospel meeting round the flagstaff near the station, where Mr. Charrington, and his co-worker, Mr. Kerwin, soon attracted a large crowd of all sorts and conditions, from the wealthy visitor to the costermonger with his fruit and nuts. The service was very impressive. After the singing followed some earnest prayers, thanking God for changed hearts, and homes, and bright hopes of one day seeing Jesus. I have heard "Safe in the Arms of Jesus" many times, but never remember it being sung with such tender feeling as on this occasion. Eyes were closed and hands clasped during the verse :—

> "Jesus, my heart's dear refuge,
> Jesus has died for me;
> Firm on the Rock of Ages
> Ever my trust shall be."

Then followed some testimonies; as one man tells his story, which is a terribly dark one, suddenly his face changes, and although tears are standing in his eyes an expression of joy lights up his countenance as he exclaims, "But, blessed be God, I went into the Assembly Hall and heard about Jesus, and He has saved me!" A woman near broke out into a sob, and a "Thank God," and who can wonder, for that woman was his wife!

The journey home was in perfect keeping with the rest of the day, the voice of prayer and praise resounding from nearly every carriage of the train, furnishing one more proof that God's people, however poor, can really enjoy themselves and be thoroughly happy without indulging in drink and sin. James B. Wookey.

SUCCOUR THE TEMPTED.

Oh! women, help your sisters,
  And aid them as they stand,
And fight a fearful battle
  With weary brain and hand.

Their lives are spent in toiling,
  They long for rest and ease,
And welcome change and brightness,
  The passing hour to please.

They are not evil-minded,
  Nor tread with eager feet
The gilded path of peril,
  Stretched out their way to greet;

They are but vain and thoughtless,
  As we ourselves have been,
And walk in slipp'ry places,
  With face and smile serene.

Their homes are often cheerless,
  The scenes of woe and strife,
With few to share or lighten
  The burdens hard of life.

They droop and faint unheeded,
  With none to soothe or care,
And dread of want or sickness
  Oft proves a fruitful snare.

They have their aims and cravings
  For higher, nobler things,
Above the worldly interests
  Their daily labour brings.

They know the love of Jesus
  But as a childhood's tale,
Nor dream his strength and mercy,
  Can present help avail.

Oh! woman, safely sheltered
  From the foul breath of sin,
Stretch forth your hands and aid them,
  The struggle hard to win.

Not with a scornful pity,
  But with a sister's love,
As children of one Father
  Who watcheth from above.

Birmingham. Rosie Churchill.

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A CONFERENCE IN CHICAGO.

Writing with respect to the Conference of Christian Workers in Chicago in June, which was announced in our columns some time since, Mr. John C. Collins, English Hall, New Haven, Connecticut, writes :—

We had a very interesting and helpful Conference. I should think that the total attendance of different ones who were interested or engaged in the work was not far from 800, but the regular delegates numbered perhaps 150 or 200. We discussed work and plans and methods, and prayed together for seven days in the utmost harmony and union. At the close of the Convention a committee of seven was appointed to represent the various workers engaged in mission and evangelistic work, and to push on and encourage this work in various parts of this country and Canada. We call it "The Committee for Christian Workers of the United States and Canada." Four denominations are represented, as also are the four sections of the country—North, East, South, and West.

We intend to have another Conference or Convention next year. I believe it is the beginning of a new day in this work in the cities of America. Mr. G. A. Barclay, of the Carrubbers Close Mission in Edinburgh, was with us all through the Convention, and was a most interesting speaker.

EX-PRIESTS.—M. Réveillaud, in the *Signal*, gives an account of the work he himself initiated, in aid of those priests who have left, or are leaving, the Romish Church. Some are preparing for evangelical work in France or its colonies. To many material and spiritual help has been accorded.

LETTER FROM BOMBAY.

By J. S. STONE, M.D.

The weather has been almost unbearable this year, and so we hail with delight the signs of an early monsoon. It is difficult for the readers of The Christian to appreciate our interest in the changing seasons in the Orient. We say but little about summer and winter, unless in recalling experiences of other days. Our language is about the Hot season, the Rains or Monsoon, and the delightful Cold season.

I am glad to write that the Master minds not the heat or the rain in the distribution of his blessings. He has worked hitherto, and still works among us. We have all been thrilled by the tidings from the far North-East of the Empire; tidings of a marvellous ingathering of souls from the very midnight of heathenism. In a few weeks, nearly six hundred heathen were led to Jesus and baptized under the ministry of one missionary, Rev. S. Knowles, of Gonda, Oudh, assisted by a few native helpers. The reports we are receiving from the Western world of great revivals are stirring us up to take hold of God for like visitations of grace in Bombay.

I am thankful to be able to write that in our sailors' work God has been specially blessing his word and our little work. We have secured a very pleasant hall opposite the entrance of the dock. With illuminated texts on the walls, beautiful plants around the entrance, and a hearty welcome ready for every man who may chance to enter, we think we are successfully contending with the gin-palace and the billiard-saloon for patronage. Our missionary is Mr. W. A. Prantch, of Chicago. He was converted about four years ago in Mr. Moody's church in that city. We have abundant reason to thank God for plucking him from the fire, and sending him far away to India to work. Mr. Prantch is indefatigable in his efforts to rescue men. He visits daily the ships, passing from the cabin to the forecastle, talking to all he meets about his Master, and inviting the men to make the "Rest" their head-quarters while in port. During the first three months of the year an aggregate of more than 3000 men attended the Gospel meetings, and about 4000 visited the reading and coffee-rooms. In this time hundreds took the blue ribbon, and a number were converted. To be in one of the testimony meetings at the Rest some evening, and see the men rise one after another to tell the "sweet story of old," newly learned by them, would do you good.

The gin-palaces and groggeries in the neighbourhood are regularly visited, and are often emptied. One evening Mr. Prantch said to me: "No one came to the Rest last night, so I went into 'The Rising Sun,' (a low den near the Rest), and led out of it twenty-five sailors. I did not leave them until I saw them on board." On one occasion the Parsee publican called a European policeman to protect him from the seamen's missionary. The "arm of the law" told Mr. Prantch he must not go into the Parsee's shop, as he was ruining the poor man's business. The missionary said: "But it is a public-house, and I have a right there; however, I can stand on the side walk, can't I?" "Yes, you won't be disturbed then," was the reply. "Now you hear, Mr. Parsee," said Mr. P. "I can stand here. I have a loud voice, and I mean to use it in calling these men to come out of your den. I think you had better allow me quietly to come in and talk to them there." "No, you shall not enter my shop," answered the irate publican. "I have sent a number of Englishmen to hell from this place, and I mean to send more." "Do you hear that, mates?" cried Mr. Prantch. "He confesses his object in keeping this place open; come away from his den." It is not an uncommon thing to find a number of drunken men stowed away in some quiet part of the Rest, where Mr. P. has put them to sober up, thus keeping them out of the hands of the police.

Unfortunately, house-rent is so high that our expenses are very heavy. The cost of the Mission is about 250 rupees a month. Some day we trust it will be God's will for us to build a house, and thus be free of rent. Should any of our readers be inclined to help this work, the writer will be accessible at the Parsonage, 14, Chunam Kiln-lane, Girgaum, Bombay. Or Mr. A. W. Prantch can be communicated with at the Rest, Princes Dock, Bombay.

I am glad to say before I finish that Mr. Prantch, being able to speak German, conducts special services among the German seamen who visit the port. We trust our fellow-workmen in this cause in places visited by The Christian will remind the seamen whom they may meet that there is a "Rest" for them in Bombay, and a welcome too.

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NOTES FROM NEW ZEALAND.

From a very lengthy communication, sent to us by Mr. D. Wright, evangelist, Dunedin, we make the following extracts:—

The total population of this colony is only about 600,000 souls. When it is remembered that the area covered by these thousands is 106,260 square miles, or little less than that of Great Britain and Ireland, and that the distance between the north and south extremities is about 1100 miles, no one will be surprised that the work of the evangelist in New Zealand, as to distances, numbers, meeting-places, modes of travelling, &c., must necessarily differ very materially in many respects from that of the evangelist in Britain.

During the past four years or so it has been my privilege to visit and conduct special missions,—generally eight days'—in some sixty places in this province of Otago, besides other places in the province of Canterbury. Churches, school-rooms, halls, theatres, barns, cottages, and other places of all sorts and sizes have been pressed into the service, and not infrequently we have held forth in the open air. In one way or another I have been associated with and assisted by nearly one hundred ministers of the Gospel, belonging to different denominations. These labourers for God and souls deserve the cordial support and the earnest prayers of all who seek the highest good of their adopted country. I am well acquainted with a worthy brother in the Gospel ministry, who told me that for many years he had ridden, on an average, 5000 miles a year.

Sometimes our audiences are large and inspiring, and at other times they are small and discouraging. Much depends upon the place, the weather, and the state of the roads. Our summers are long, pleasant and balmy, and our winters are short but very often wet. Sometimes the people are hindered by the heat, and sometimes by wet, but chiefly because the heart is cold and dead. At Milton, with a population of 1300, I have seen 500 people gathered on a week-day evening, and 40 souls, old and young, seeking the Lord in one night. In a country district where on one occasion we continued our special services for nearly three weeks consecutively, over sixty persons professed faith in Christ. In those places where fruit has been seen, the ministers were thoroughly evangelical, fully sympathetic, eager for souls, and supported by earnest praying men and women. The young converts were carefully shepherded and cared for, and the result was eminently satisfactory to all.

Concerning individual cases, I cannot now write. Testimonies in scores from every quarter and from all sorts of people, old and young, high and low, have been cheerfully given to the effect that through the simple Gospel message in speech and song, hearts have been changed, luke-warm believers revived and stimulated, backsliders restored, homes brightened and God glorified. It would be to me both a pleasant and easy task to go into lengthened details as to striking incidents witnessed and results achieved, but I forbear, partly because it might appear egotistical and partly because readers might be impatient.

The ball-room, the theatre, the racecourse, the glittering drinking saloons, and the gambling table attract and ultimately destroy great numbers of our fine young men. In most communities, however, there are bands of splendid young fellows with influence, intelligence, and force of character who are not ashamed to profess their faith in and allegiance to Christ, and to be identified with Christians and Christian work. Let me note the fact that most painful tragedies come under the notice of Christian workers from time to time in connection with young men who have come out from home. Emphatically I would say, after years of experience and observation, New Zealand is no place for wayward lads to reform; in some few instances they have been improved, but often and often they sink to a lower depth of depravity, and are as unknown strangers laid in a stranger's grave.

Contempt for parental authority and the powers that be on the part of young people of both sexes is somewhat rampant in this fair colony. To their shame be it said, our legislators have for several years banished the Word of God from the public schools. As a citizen, a father, a church member and Christian, I protest with thousands more against this as a scandal and a crime. Crowds of healthy boys and girls receive little or no Bible teaching in too many homes, or in our Sabbath schools, and, therefore, are practically heathen. Who can foretell what the fruit may be?

In the matter of "giving" to the Lord's cause, many Christians are very liberal. Religious and philanthropic institutions are well supported. The churches are busy, and draw large congregations; the Sunday-schools throughout the land are attended by thousands of bright, intelligent boys and girls, and large bands of teachers are doing their best to counteract the devil's ravages, and to spread the seed of the kingdom. For these things we are, and must be, profoundly thankful. Our most clamant need is a wave, wide and deep, of Holy Ghost power and quickening.

Speaking of the gold-fields, the writer says: If the history of these diggings could be written the narrative would be more startling than any nursery tale or book of fiction ever penned. Men from every land are eager in the hunt for gold. Sons of the aristocracy of England are there; so are the sons of judges, lawyers, doctors, merchants, and bankers; men are there from Oxford, Cambridge, and other celebrated seats of learning, and from every walk of life. Drink and bad living have sent many fine fellows there. Respecting spiritual matters, they are too often utterly regardless, but not a few are earnest men. On these and other gold-fields our audiences are often made up of Presbyterians, Episcopalians, Baptists, Brethren, Christian disciples, Wesleyans, Congregationalists, Primitives, and all sorts.

I regret to say that at this moment New Zealand is passing through a commercial crisis, and the worst has not yet been reached. The cry of the unemployed in many quarters is both loud and deep. May the Lord again give us prosperity, and overrule the severe depression for his own glory. Most cordially do we send Christian greetings to brethren across the seas, and request them to join with us in the cry—New Zealand for Christ!

Heriot-row, Dunedin, New Zealand.

THE BRITISH AND COLONIAL TEMPERANCE CONGRESS.—In connection with the British and Colonial Temperance Congress held in London last week, a sermon was preached in Westminster Abbey by the Bishop of London on Monday evening. The Congress was formally opened on Wednesday morning, in Prince's Hall, Piccadilly, the president, the Bishop of London, in the chair. Lengthy addresses were given on the progress of the cause in Malta, Gibraltar, Ceylon, India, and Burmah, New South Wales, Victoria, New Zealand, Queensland, &c., and the proceedings were continued on Thursday and Friday. The pressure on our space will not admit of a detailed report, but it will be found in full in *The Temperance Record* (337, Strand).

Notes and Comments.

OUR next issue will contain a portrait and sketch of Pastor Chiniquy, whose book, "Fifty Years in Rome," may be obtained at this office, price 7s. 6d.

Rev. Archibald Neilson Mackray, M.A., Minister of the Presbyterian Church of England, Torquay, has been elected colleague and successor to the Rev. Dr. Bonar, Chalmers Memorial Church, Grange, Edinburgh. Mr. Mackray has been fourteen years minister at Torquay and is well known as an evangelical and able preacher.

The time for the autumn Christian Conferences is upon us, and we note with extreme pleasure the growing disposition to infuse into them the practical and missionary element. For some years past they have been getting into well-worn ruts—discussing over and over again the first principles of the faith, till they have been in danger of degenerating into purely academical debates. The flowing tide of missionary fervour, however, is reaching them, and this autumn we hope to find most of these gatherings turned into recruiting grounds for the great mission fields of the world.

As an indication of this welcome change, we may allude to the fact that during the coming months our earnest friend, Mr. Reginald Radcliffe, of Liverpool, will be busy blowing his missionary trumpet all up and down this land, calling the hosts of believers to the fray. Next week, at the close of the Keswick Conference, an opportunity will be afforded him of impressing on the minds of the believers gathered there the supreme claims of the perishing heathen. A series of Conferences is being arranged for during September in the north-east of England, through the Sunderland Y.M.C.A. At Salisbury, in the end of September, Mr. Radcliffe will have full scope for expatiating on his favourite theme. Early in October there comes the three days' Conference on world-wide evangelisation at Mildmay. Mr. J. E. Mathieson is taking up the matter with great spirit, and an important programme may be expected. The Dublin Conference in mid-October is to follow suit in giving prominence to this topic, and at its close Mr. Radcliffe will speak at a meeting convened by the Y.M.C.A. The Conference in Clapham Hall is fixed for October 27, 28. After that Mr. Radcliffe will visit Edinburgh, Glasgow, and perhaps other parts of Scotland. The last Conference of the London series will be held towards the end of November.

In this list we have not referred to the Liverpool Conference, October 7 and 8, but it deserves special mention. Hitherto the subjects considered there have been of the abstract and doctrinal sort. This year it will be entirely revolutionised, and attention will be concentrated on the great theme of the Evangelisation of the World. We earnestly trust that the example of the Liverpool friends will be largely followed throughout the country, and that the reproach of "spiritual dissipation" sometimes levelled at these gatherings may be rolled away. It is high time for the churches in Protestant lands to awake out of the sleep of easy-going profession, and rise to the height of the privilege God has conferred upon them. The whole world is now open to the Gospel messenger. Shall not Great Britain and America lead the way in a new departure for its complete evangelisation?

Reliable and official statistics show that, even looked at from a purely physiological point of view, the State regulation of vice in Paris has utterly failed to effect the object upon which the promoters and supporters of a vicious system have laid so much stress. There are, however, other causes than that of State recognition of vice to which must be attributed the alarming immorality and consequent disease, and perhaps not the least of these may be found in the tacit admission of a great portion of French society, in nearly all grades, that vice is a necessary accompaniment of civilisation, and in the reception of false canons of arts and morals by leaders in thought and literature.

A people whose journals are full of obscenity, either pictorial or verbal, and much of whose literature is a witches' cauldron, seething with filth, must necessarily descend lower and lower, until the inevitable day of reckoning and retribution arrives. One would naturally think that the lowest depth had been reached when a critic could refer to a leading author's new book, a trifle less immoral than its predecessors, as being only a cup of tea after an emetic; but there is a lower deep still, and it is arrived at only when such writers' revolting suggestiveness is assimilated and acted out in the daily life.

This is the terrible condition into which a by no means small section of the population of Paris and other large centres has already sunk. The leading French novelist may, as has been claimed for him, have idealised animals; though, after our necessary study of his works, we can call to mind only one instance in which he has done this, but he has studiously "naturalised" humanity, depicting his men and women as infinitely lower in every respect than the beasts of the field. It is impossible that the numberless books of this and other less capable, but equally obscene, writers of the "realistic" school can run through scores after scores of editions, and be read by myriads of people of both sexes, without the life of the nation being forced into channels before the uncleanness of which even a Dante fresh from the revolting horrors of his *Inferno* would shudder.

France more than once has had to pay dearly for her self-imposed degradation, and she will have to pay dearer still before she can shake from herself the serpent-coils of that depravity of thought and life which at present are choking healthy existence and aspiration. Even to-day there are signs of coming internal trouble, and it is by no means unlikely that before very long Paris, at any rate, will again be in turmoil. In a powerful journal, only the other day, after references to the "cloaque républicain," it was asserted that, for every citizen worthy of the name, there was only one thing possible, that of loading his rifle and awaiting the hour; and those who profess to be best acquainted with the condition and feelings of the Parisian "lower orders" do not hesitate to say that the hour is not distant.

[We have, however, another letter from our friend and correspondent, Mr. Richard Heath, speaking in much more laudatory terms of Paris and the Republic. All depends upon the point of view from which we make our observation. Mr. Heath's letter will appear in our next.—Ed.]

In the midst of all this, the mission work in Paris seems like a drop in the ocean; but it is God's own work. Hitherto, a very great measure of success has attended it, and it may be that all these troubles, past as well as future, will clear out of the way obstacles to the reception of that righteousness which indeed exalteth a nation. A smaller seed than that which has been, and which is being, sown in France has become a great tree, and hope and comfort are to be found in the fact that in national, as in individual life, the path to light often is through utter darkness. God grant that this may be the ultimate result in the case of France, where so many of our brethren are devotedly working for Christ and his kingdom.

A lady sends us the following letter from a Methodist Episcopal minister in America, to whom she sends her copy of The Christian when read. She says, "If you insert it, it may lead others thus to utilise their copy of your precious paper to the helping of fellow Christians." We regret that the writer and her sister, who each used to send their copies to others, are now unable, through reduced circumstances, to take it in themselves. We have put our correspondent for the present on our free list, so that she and the American minister will continue to receive the paper. He writes:—

> Dear Mrs. ——, The Christian comes regularly to hand, and I find it very helpful. There is no paper I prize so much as this "light from across the water"—this weekly record from my native land.

We should be glad to know that the majority of our readers sent their copies to some pastor, or evangelist, or other Christian worker at home, or missionary abroad, with whom they might occasionally exchange a letter, and thus encourage the Lord's servant and get refreshed themselves.

> 'No Popery,' as a political or even as a sectarian cry, has lost its force in England altogether. There are many causes, no doubt, for this disappearance of a sentiment which was at one time an important factor in public opinion. The progress of Ritualism may have something to do with it. Priests, hardly distinguishable from their Roman Catholic comrades, have worked zealously among the very poor, familiarising them with a ceremony closely resembling the Mass . . . A prelate like Cardinal Manning, ever foremost in great national movements, works wonders also in dissipating the old dread of Romanism as an anti-national creed.

This dogmatic statement, made in the editorial columns of *The Daily Telegraph* a few days ago, has, perhaps, only one defect—the vital one of not being quite accurate. The heart of England is as truly Protestant as ever, though many of her children, in toying with Ritualism and its dangerous dogmas, have, indeed, been playing with fire. But, if the occasion should arise, her voice will again pronounce unmistakably against both the soul-enslaving doctrines and the body-enslaving social claims of Rome. We must demur also to the assertion that Cardinal Manning has ever been foremost in "national" movements. In many social movements he has indeed taken a prominent place, and we gladly recognise his service in such directions, but those movements have never clashed with the claims of Rome, or they would not have had the support of any Romish dignitary. How bitterly anti-national Rome can be, even in her own headquarters, is shown in that faithful and valuable volume, About's "Question Romaine," elevated by the Pope and his councillors to the dignity of the Index and the flames. If we had no History of England to go to, we still should have ample evidence that Rome is the centre round which the Romanist must

JULY 22, 1886.

The Christian.

CONTENTS.

Mrs. Isabel Reaney (With Portrait) 1
Mr. Grattan Guinness's New Book .. 2
Bible Studies.—23 3
Understanding of the Times 4
The Mania for Cheapness 5
The Elder's Sermon 6
French in London 6
Mr. Hammond in Norway and Sweden 7
A Century of Temperance Reform .. 7
For the Young 7
Notes from North-West Spain 8
The Tower Hamlets Mission 8
Poetry—Succour the Tempted 8
Conference in Chicago 8
Notes from New Zealand 9
Letter from Bombay 9
Notes and Comments 10
The Lord's Work at Figueras......12
Soldier's Institute, Gibraltar......12
Church Reform in Italy 12
Bluejackets in South Africa 13
A Few Facts about the Inquisition..13
Difficulties in Demerara..........14
The Gospel in the Italian Army....14
Letters to the Editor 15
Rambling Rob at Aldershot 15
Spaniards at Turancon 16
Notes on Daily Readings..........16

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2. I cannot gainsay the fact that human nature is bad, and as bad as the old book makes it. Of course it is not the *duty* of deists and freethinkers to admit this; because, having no remedy for it, why should they tell that the old fortress is rotten at the foundation? But let us admit it; it is too hard to be cracked.—*Page* 5.

* * * * *

10. We are also asked to explain, on the ground of Evolution, whether the bird laying eggs came first without eggs, or the eggs without fowls. If we say eggs *first*, where did the egg come from? Or if we say the fowl *first*, then did the fowl not come from an egg? It would puzzle the natural philosopher to say how it could possibly come *without* an egg.

* * * * *

19. Why is it that dying men never regret being Christians? And why do deists often on their death-beds mourn over the fact that they were not Christians?

* * * * *

24. I cannot gainsay the fact, that the London *Shipping Gazette* has admitted that no ship is capable of meeting great storms and carrying heavy cargoes "that differs far from the proportions of Noah's Ark." How came the proportions of that great ship to be so worthy of attention in this nineteenth century?

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Extract

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A DARK SPOT IN SOUTH LONDON.—Penarth-street Mission, Ormside-street, Old Kent-road. Third summer Children's Treat. We are desirous of taking (D.V.) about 300 poor children to Box Hill, Surrey, for a day in August. Will three hundred readers of THE CHRISTIAN each defray the cost of one child's railway fare and substantial tea—eighteenpence only? Postal orders may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster buildings, London; Mr. S. CLAYTON, Superintendent of the Mission, 17, Clifton road, Peckham, S.E.; or to the Secretary, Mr. F. T. WATT, 14, Meeting House-lane, Peckham, S.E.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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KESWICK TWELFTH ANNUAL CONVENTION will be held (D.V.) July 26 to 31. ROBERT WILSON, Broughton Grange, Carlisle; HENRY F. BOWKER, 42, St. John's New-park, London.—For lodgings, &c., apply to
Mr. POSTLETHWAITE, Eskin Place, Keswick.

VOLUNTARY WORKERS of Gee-street Mission, Goswell-road, earnestly solicit funds to take the poor for a Day in the Country. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

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"Balham, May 29, 1880.

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MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends parents wishing for unusually good educational advantages for their daughters, combined with excellent home influence and training, to apply to D. C. L., Farley's Library, Fitz John's-parade, Hampstead, N.W.

VEVEY, SWITZERLAND.—Boarding School for Young Ladies. A few vacancies. Miss BABINGTON PEILE is now in England.—Address by letter, 8, Ormiston-road, Uxbridge-road, London, W.

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A YOUNG LADY wanted, as Governess in a small Orphanage. Good English, French, and music required. An earnest Christian who will give herself to the work for the Lord's sake, will find a happy home. Medical attendance, laundress, and a small allowance for dress is offered.
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Appointments, Situations, &c., Wanted.

JUNIOR PARTNERSHIP with another Christian, wanted by a Christian Gentleman; or a position of trust leading to a Partnership.—Mr. WILLIAM GREEN, Bishopswood House, Highgate.

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(*Continued on Page* 18.)

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THEATRICAL CHILDREN at the Sea-side.—Mr. and Mrs. Courthope-Todd desire to take to Lowestoft this summer some of the sickly and over-taxed little ones who are members of Macready House. Children's Services will be held daily on the sands, so that sea air and spiritual instruction will be simultaneously afforded. Who will contribute—not for a "day in the country," but a week by "God's beautiful Sea." Please send to "Sick Fund, Theatrical Mission Institute, Henrietta-street, Covent Garden."

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necessarily revolve, and that, as is evidenced by the order of proceedings at most Roman Catholic gatherings, the rule with the Roman Catholic, priest and layman alike, is "Pope first and Queen afterwards."

In the progress of the nation towards civil and religious liberty, we have been taught to tolerate the Romish Apostasy, though it is essentially and irremediably intolerant. But it is simply tolerated, it is not loved or admired; and, so long as England remains a land of Bibles, Popery can only be permitted, not participated in. Whenever the real question arises, "Christ or Pope," the decision of England will be the one to which she has resolutely adhered in spite of torture and fire.

On several occasions we have called attention to the endeavour made by Mrs. Heckford, of No. 6, The Crescent, Minories, E., to improve the sad condition of shirtmakers and other seamstresses in the East-end of London, and we have commended the work to our readers in the hope that many of them would be induced to give, not only their sympathy and prayers to the noble work, but also their practical assistance. All that Mrs. Heckford asked for, in order to enable her to elevate the poor women who were toiling from dawn to midnight for six or seven shillings per week, was private orders for articles of clothing, and we regret to learn that customers still are few, and that, instead of increased business, the self-denying head of the movement has now to report a falling-off. It is, indeed, painful to us to comment upon this, for the fact points to a want of practical Christianity in our midst.

Surely, amongst our readers in London, there are sufficient kind-hearted men and women willing to take a little personal trouble to secure to Mrs. Heckford that success which she unselfishly longs for, and to enable her to employ at least twenty-four widows in making shirts and other articles for Christians, who desire to have no part or lot in that "slop-shop" competition which is doing so much to fill our graveyards with consumptives, and our midnight streets with "gay" women, shivering and starving beneath the lamps. We once more appeal to our readers to come to the help of the movement "by wearing no linen but such as is made without sweating, and paid for comparatively decently," and we shall be grieved if the appeal is made in vain, and the workers whom Mrs. Heckford has gathered around her have to be turned out to swell the appalling numbers of those who have "no visible means of support."

Cardinal Manning writes powerfully; but, unfortunately for the influence of his last letter with reference to some of Rev. Wm. Arthur's opinions, the facts of history are against him. It is, however, so much the custom of Rome to decry history, or to deny it, that we cannot be surprised when Cardinal Manning ignores it, but we shall be surprised f Mr. Arthur accepts, as final, the quotation from Leo XIII., on the subject of Roman tenderness towards those whom she deems heretics. One Pope finds it convenient to assert that, "the Church is wont diligently to take care that no one shall be compelled against his will to embrace the Catholic aith;" and another one insists upon the application of the rack and the fire; but the Cardinal makes no attempt to reconcile the utterances; perhaps, because he is compelled y his position to believe both Pontiffs equally infallible, and Mr. Arthur will be excused if, like every other thoughtful Protestant, he sets the evidence of history against the statements of blind and bigoted partisans.

It says but little for one section of society, that in these days, when men and women are dying of hunger in our midst, and grave social and national questions are calling for careful Christian consideration, it should be remunerative for a lecturer and his wife to come from America to give addresses upon "posturing." One would think that the times are too serious for attention to be given to drawing-room posing, and that men and women with immortal souls would not find it difficult to get through the day without wasting time upon inane follies such as this. Perhaps, if the patrons of such lectures were to visit some of the slums and courts, and see the postures the poor take when they are dying of hunger and poverty begotten diseases, they would have less heart for the æsthetic peacock feathers, and the picturesque positions which, it would seem, are necessary in Society drawing-rooms; but they would at any rate gain some knowledge of the life which is seething around them, hungering and fainting and dying in God's sight, and unlooked upon by the thoughtless creatures whose luxurious days seem to be a heavy burden, difficult to be borne except upon the crutches of folly.

A recent writer has said, with singular aptness:—

> It would be good for every man and woman to write down for a fortnight the occupation of every half hour, the expenditure of every penny, and then, looking back, to ask themselves whether in a world where they have only one life, and where they can live that life in so many different ways, this is really the way they think best. If they would only once taste the creative delight of performing one act which is really their own, which they have not been told to do, or done as a matter of course, or drifted into doing, the happiness and significance of their whole lives would be raised.

We trust that not many of our readers are in the habit of letting their days slip away unused and unsanctified, but perhaps even the best of us would be better for the practical application of the suggestion to look after the half hours and the pence. It is by careful attention to details, that the noblest building is raised, and in character it is the same. There may be the resolve to give the day to noble labour, but moments may be allowed to drift away unused, which, had they been utilised, might have added something to the welfare and comfort of some suffering human beings. Thought given to the seeming trifles of pence and minutes will almost ensure the proper expenditure of days and pounds, only the thought must not be based upon a painful and pharisaical self-criticism, but upon the nobler foundation of a loving desire to return to the Master the one talent used and blessed.

The problem of dealing with evil for its recovery is, perhaps, the most difficult one which confronts men. Few prison chaplains have studied it more than Mr. Horsley, late of Clerkenwell Gaol. He still occupies himself with the question, and his latest expositions go the startling length of declaring that our prisons are failures; they do not protect society; they do not reform offenders; they do not act as a terror to the corrupt and lawless. Of incurable women, he says, they constitute 31·6 of the total recommitments, and have risen within the last six years from 5673 to 9451. These are distressing facts, and still greater seems the difficulty of knowing how to deal with them.

We are glad to see that a theological professor, writing from Allegheny, and whose paper appears in the current *Expositor*, sets aside a notion which has had its advocates, that the Apostle when writing to the Thessalonians made more of the Second Advent than he did afterwards. The prominence of the teaching of the Lord's coming arises, he says, from the fact that the letters to the Thessalonians were the only ones which have come down to us which were addressed to an infant community just emerged from heathenism. He holds that the doctrine of the Second Advent was not only one of hope, but furnished an appeal to the consciences, and that in this respect the teaching to the Thessalonians and that to the Athenians were alike. The article deserves attention, although we are not in agreement with some parts of it.

In the same magazine there is an article on Peter's Epistles, by the Bishop of Derry, who, quoting our Lord's words to the Apostle, "when once thou hast turned again strengthen thy brethren," observes that the very word "strengthen" occurs in different form, five times in the two Epistles. But to our thinking the best paper in the number is by Dr. Maclaren, on "Slaying Self, the Foundation Precept of Practical Christianity." Speaking of covetousness (see the catalogue of vices in Col. iii. 5), he says: "When the former evil spirit loses its hold, the latter often takes its place. How many respectable, middle-aged gentlemen are now mainly devoted to making money whose youth was foul with sensual indulgence? When that palled, this came to titillate the jaded desires with a new form of gratification. Covetousness is promoted vice—lust superannuated, 'The which is idolatry.' The lowest form of idolatry is the giving of supreme trust to a material thing, and making that a god. There is no lower form of fetish-worship than this, which is the real working religion to-day of thousands of Englishmen who go masquerading as Christians."

In this month's *Chronicle* of the London Missionary Society there is a letter from a young missionary in Southern India who says of the villagers whom he had visited that they reply, "You ask us to give up the customs of our fathers; but, if you are in earnest, why are your visits so few and far between, and why are you so few?" This should be an affecting question to the Lord's followers; and should it not be especially heard by theological students who are looking forward at home to what some denominational writers have lately spoken of as an overstocked ministry?

GOSPEL WORK IN HOUNSLOW.

Sir,—The spiritual wants of Hounslow are increasingly great. In view of this, missionary efforts among the lower, middle, and industrial classes have been recently made by a valued friend of working men, Mr. W. E. Whittaker. He lately resigned a paid appointment as Scripture reader in the parish, that he might preach "Christ crucified" without let or hindrance. A room capable of seating from 150 to 200 persons was hired, but this soon became inconveniently crowded, and in a few weeks the work has grown beyond expectation. The Christian public are earnestly asked to assist in raising about £250 to erect a suitable building in which the Gospel services can be carried on. A site for the proposed building has been secured, and the effort will be quite self-supporting as soon as the place is erected. The hon. treasurer is Mr. Edgar Kember, 5, St. Stephen's-road, Hounslow.
—Yours faithfully, Edward Powell.

THE LORD'S WORK AT FIGUERAS.

LAST Saturday half our party went to Villafan (which means "The town of hunger," and is well named, for the people there are perishing for lack of the "Bread of Life") to open a new Sunday-school, and were delighted to have forty children to speak to of Jesus and his love. The priest sent two acolytes to disturb and spy, but we at once saw their intention, and sent them away. The people of the place are like those of Villabertran, and the work promises well. One night recently, at 11.30 p.m., my husband returned home from a village meeting, delighted, to tell us that, notwithstanding the busy harvest-time and overpowering heat, the large room was quite full, even to the back of the platform. Now, considering that those men and women had been working in the fields from 4 a.m. till 8.30 p.m., and at 9 came to the meeting, many looking weary, it is evident that more than curiosity brought them, not to see a magic-lantern, but to hear the simple Gospel.

Last Sunday a lady came to the chapel, brought by one of the converts. She was a nun in the large convent near, and escaped by climbing a wall, which has since been raised six feet or so. Her parents would not receive her into their home, but pay for her to live in lodgings. At the meeting she sat just behind me, and I was glad to see that she joined in the singing, and never took her eyes off the preacher's face. The address seemed made for her, from the words: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved." She said to me at the close: "What beautiful things I have heard to-night. Don Luis preached with so much heart, I think what he said must be the *truth*. I liked it exceedingly. You know who I am, but I hope you don't mind my coming." On assuring her of a most hearty welcome, she pressed my hand, saying: "Then I shall come next Sunday." Hearing that there was to be a meeting in Villabertran, she walked over, and was present. Do pray that she may be truly converted; it would so brighten her sad life, and be such a joy to us all.—Yours in the Master's work, EMILY LOPEZ RODRIGUEZ.

Figueras, Spain.

REV. THOMAS G. CLARK writes from Odessa, Russia:—"I do not know by what arrangement THE CHRISTIAN has been sent to me for these many years; but, as I am leaving Odessa for good, after twenty-one years' residence, I must express my grateful acknowledgments for so valuable a gift, which I have not confined to myself, but circulated as widely as possible." Will the friend who has been kindly sending THE CHRISTIAN to Mr. Clark please discontinue doing so? We shall be happy to give the address of another missionary to whom it can be sent instead, on application.

PROTECTION OF WILD BIRDS.—The magistrates of the North and the East Ridings of Yorkshire are looking closely after the wild birds, and have applied to the Home Secretary to extend the close time for another month of the year, so as to include the whole of August. The close time from March to August is not sufficient to protect the young birds, as the idiotic persons who find sport in shooting sea-gulls and other visitors to our shores deprive the little fledglings of their parents before they are able to provide for themselves, and the result is the death from starvation of thousands of the tiny "fowls of the air." Why should not the act be widened to make all the year a "close time" for many of our native wild birds and foreign visitants which cannot be used for food. The shooting of them is simply brutal massacre, calling for some such repressive legislation. Many farmers on the coast would doubtless join in this, knowing that the sea-gulls are really their friends, protecting their crops from the ravages of destructive insects. Apart from this, the presence of sea birds adds greatly to the charm of our marine resting-places, and persons interested in attracting visitors should take up the question and form local committees to extend the close time, to obtain for the lovely birds of our coasts and harbours total immunity from wanton slaughter at the hands of cruel and foolish people.

SOLDIERS' INSTITUTE, GIBRALTAR.

COLONEL CLARKE writes:—"In 1875, when I first went to Gibraltar, the Christian soldiers had no place to meet in but a shed behind a shop. This need was so much felt by a few Christian officers that in 1876 they opened a small Institute. The work since then has gradually developed, with God's blessing resting upon it, as manifested by the numerous letters from soldiers and sailors received by our superintendent, Mr. Holmes. Besides being much used by the military, it is well attended by the seamen and marines when any of H.M. ships visit the ports. The overcrowded rooms night after night, especially, the one used for religious gatherings, which is small and oppressively hot, clearly show the need of increased accommodation. It is also the only place of refreshment on the Rock now where intoxicants are not sold."

The work during the past year may be briefly summarised as follows: Bible-class, meetings for prayer and for Gospel addresses, numbering 260; temperance meetings every week, presided over by an officer or minister, at which during the year 470 pledges were taken; classes for soldiers' wives and their children, &c. Mr. Holmes, who is also the Army Scripture reader, paid 210 visits to barrack and guard-rooms, 39 to hospital, and conducted 12 services for the patients. In connection with these visits, and those to Her Majesty's troop ships, 3360 Gospels, tracts, and magazines were distributed, 246 packages of books and magazines were sent to Egypt and India, besides one large case for Alexandria, and one for Suakim.

The unsuitable accommodation, as well as the heavy annual rent of £100, led the Committee to purchase a freehold in the town for £1350. This, however, must be entirely reconstructed, at a further cost of £2000, and to furnish it will require £150 more. To meet this total outlay of £3500, there is in hand £3000, leaving £500 to be raised. It is hoped that the new Institute may be opened as soon as possible free of debt, and all who are interested in the welfare of our soldiers and sailors are invited to assist in this object.

The management of the Institute is ably carried on by Mr. Holmes and his wife, and that it has been a means of spiritual blessing to many is apparent from the many letters received from men in all parts of the world who have been quartered at Gibraltar. For instance, a Lance-Corporal writes from Cairo:—

> "I am sorry to say that the same facilities we had in Gibraltar for attending meetings are not to be met with here, so I miss Gibraltar and the many friends I left there, but, praise the Lord, I have always the same kind, loving Friend near me as I had when I first knew Him."

A Sergeant also writes from Suakim:—

> "When we first came here we had a tent set apart for prayer, and blessed times they were, but our tents were taken away, and then we had a little meeting in the trenches. My earnest desire is that the fruit may increase a hundred fold, for there are many that can say, 'I thank God that I have been in Gibraltar.'"

The hon. treasurer is Colonel H. S. Clarke, 6, Berkeley-terrace, Wimbledon. We cannot too emphatically express our hope that the needed sum will very soon be given.

BERLIN.—In these days, as in those of Luther, boys go about in the streets of Berlin singing chorales. The City Mission, under the presidency of Herr Stöcker, Court preacher, has taken this up for evangelistic work. The boys meet for practice under an accredited leader twice a week. They all wear a sort of uniform, consisting of a grey cloak, which covers up all deficiencies and varieties of clothing, and a black hat. Every out-going is preceded by prayer. The singing generally takes place in the house courtyard, and is almost without exception welcomed. At the close a collection is made on behalf of the Mission; the boys receive a small remuneration monthly. The Sunday-school, under the direction of the Mission, is making good progress, and now numbers 10,000 children.—*City Mission Report.*

CHURCH REFORM IN ITALY.

ON the 14th inst. a drawing-room meeting was held, by kind permission of Dr. and Mrs. Schofield, at 141, Westbourne-terrace, to hear a statement by Count Enrico di Campello concerning his work in Rome since he resigned his canonry of St. Peter's. The second son of a noble Umbrian family, Count Enrico was destined to Holy Orders, in virtue of a family compact with the Sovereign Pontiff, rather than by his personal choice. But his career once marked out, he pursued it with a zeal which brought him at an early age to the notice of Pius IX. On his leaving the Academy of Noble Ecclesiastics, when he had obtained his degree as Doctor of Divinity, the Pope conferred upon him a canonry in the Liberian Basilica of Santa Maria Maggiore, from which he was translated, six years later, to the like dignity in the Patriarchal Basilica of S. Pietro in Vaticano.

A canon's stall in one of these greater Roman Basilicas gives time for study, if the occupant likes to avail himself of it; and the young Umbrian canon was also fortunate in his friendships among elder members of the dignified clergy. To these men Count Campello owed in part his gradual enlightenment, with the result that he resigned, into the hands of Leo XIII, the position conferred upon him by Pius IX. He was also influenced by the existing corruptions in the modern Roman Church, and the consequent need for reforms.

In common with all Italy of his day, he read Rosmini's powerful treatise on "The Five Wounds of the Church," and he said to his friends, "Surely it is a great thing that one of our clergy should have so told the truth." To this Audisio replied, "Rosmini has indeed told the truth, but not the whole truth." Thus he saw that there was more yet to be done ere the Italians could worship in spirit and in truth. In seceding from Papal Rome, and remaining in the Eternal City, there to plant the banner of Reform, he invented nothing new, but simply put into practice what his friends and teachers—some living, some dead—had maintained in theory.

It is, perhaps, little known or understood in England how long and how earnestly a reforming school among the Italian clergy, living and dying in communion with Rome, has yet kept alive in Italy the sense of a need for Reform, the times and the seasons of which they were content to leave in God's hands. "This is God's work," they said, "and He will find his own time for it." When he came out from Papal Rome, Count Campello believed this time had come, and he believes so still. He claims for his fellow-countrymen the right to purify their Church, to worship in their own tongue, and to enjoy their glorious heritage—the Bible He believes that their hearts may be reached by a national Italian mission, as no foreigners could hope to reach them. The State has bound the Church hand and foot, and delivered it over to the Pope and his Curia. For thousands of souls in the manufacturing centres of Italy no spiritual provision is made either by State or Pope. Amongst these Count Campello would take an Italian Bible, and establish an Italian Church. In this work he prays England to help him, believing that the gifts which she may make to Italy will be returned unto her a thousand-fold.

At the close of Count Campello's earnest and impassioned appeal, the meeting was addressed by the Bishop of Mauritius, by Admiral Fishbourne, R.N., C.B., and by Mr. C. H. E. Carmichael, who had very ably rendered the substance of the Count's address into English.

YOKOHAMA.—DEAR SIR,—Kindly permit me to return through the medium of your paper, my sincere thanks to the kind friends who have for several weeks past been mailing me copies of your valuable paper. It has proved a very useful addition to our stock of reading matter in the Mission reading-room, and has been much enjoyed by ourselves.—I am, yours most truly,

W. I. AUSTEN, Seamen's Missionary.

Seamen's Mission, Yokohama, Japan.

BLUEJACKETS and SOLDIERS, S. AFRICA.

Simon's Town is the port and dockyard for the Royal Naval vessels of the West Africa and Cape of Good Hope station, and always contains a large number of soldiers and sailors, which is occasionally abnormally increased when a troopship may arrive. To meet the wants of these the town has eleven places (including bottle stores) where intoxicants are sold; but *not one temperance house*, where a cup of coffee and a night's lodging may be secured by the sailors who have leave to remain ashore.

We are happy to say that in our army and navy there is a continually increasing number of men who are struggling to live lives of temperance and purity, and who will not use any existing accommodation. For these men we, as Christians, have hitherto made no provision.

As a little section of the Christian community, we have therefore resolved no longer to shirk our responsibility, but to remedy this evil. This must be done by providing a Home for our Soldiers and Sailors, affording a night's lodging and a meal, or temperance refreshments, at a small cost, with the comforts of a home, the use of a reading-room, and rooms for religious exercise or those who might wish to utilise them. A weak timid scheme providing insufficient accommodation n unsuitable premises would never do. To succeed, we must provide suitable premises, and set the scheme going on a sound financial basis, secure rom future collapse. Our little Wesleyan Society nd our naval and military adherents are pledged o do their best; but their resources are small, and lready more than fully taxed, and are utterly nadequate for grappling at all with so large an ndertaking without outside help. The scheme is ot merely local. Situated as a kind of Gibraltar f the Indian and Southern Oceans, Simon's Town s occupied solely as a naval station (it would have o existence otherwise), to guard the commerce of he west with the east—with India, China and ustralia.

English contributions may be sent through Rev. . W. Allen, Centenary Hall, Bishopsgate-street, .C.

E. J. Williams,
Wesleyan Minister, Gen. Sec.

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HURCH OF ENGLAND BOOK SOCIETY.

HE annual meeting of this Society was held on the 3th inst. at the offices, 11, Adam-street, Strand. Ir. Francis P. Labilliere presided, supported by aptain the Hon. F. Maude, R.N., Rev. Dr. 'B.ien, and others.

The position of the Society is satisfactory, and he grants of the past year have been bestowed far nd wide, not only in our own land but also in stant colonies; but there is a wide field before e Society, and its operations could be immeasurbly extended if funds were forthcoming. The alue of the books, &c., distributed during the year £1635. The free grants of theological books ade to poorer clergy are an important branch of e Society's work, and it is essential that the ounger clergy especially should possess books cessary for their work, and yet many of them e totally unable to purchase them. The free rants of books made to the clergy of poor parishes, well as to Sunday-schools, working men's clubs, d young men's and young women's institutes, hich in so many cases lack good books, have been reatly valued as is evidenced by the letters received lating thereto.

MECKLENBURG-SCHWERIN.—A circular from e Public Instruction Department of this duchy rbids the use of any Bible other than that translated by Luther in the schools.

SCOTTISH EVANGELISTIC ASSOCIATION.— pursuance of the special object to evangelise mote country districts, this Association has conded a successful mission in and around the small llage of Cruden, in Aberdeenshire. Mr. Somerset ardner was the evangelist, and the meetings were ranged by Rev. N. C. Macfarlane, whose heart s thoroughly in the good work. Every night r two weeks meetings were held in school-room, rmhouse, church, and cottage, at which deep pression was produced. The district undertaken a wide one, and the people are far scattered. cept at one meeting in a fishing village, the ople addressed were wholly agricultural. The ends were sorry to lose Mr. Gardner. Many arts had been stirred, and the good work will ubtless go on. Mr. Gardner began a three eks' mission in Perth on the 17th inst.

A FEW FACTS about the INQUISITION.

The paper which appeared in The Christian of April 29, entitled, "Rome, the Murderess," shows conclusively that some of the Spanish clergy desire and expect the re-introduction of the Inquisition, without any modification of its horrors; and we cannot doubt that their feelings are shared by the leaders of the Roman Church, when we remember that one of those elevated to the rank of Saint by Pius IX., in 1867, was a Spanish Inquisitor who condemned 2300 heretics to death. These facts make it morally certain that Rome has not outgrown the Inquisition, but is quite ready to establish it in any part of the world, and therefore it behoves us to keep the real character of that diabolical institution constantly before our minds.

Some valuable help in that direction can be gleaned from a Roman Catholic book published at Madrid about a century ago, and evidently much esteemed by Spanish Catholics, as it passed through at least eleven editions. "Moral Directory," by Rev. Father Francisco Echarri, of the Order of St. Francis, revised by Rev. Father Antonio Lopez Munoz, Director of Studies in the College of the Immaculate Conception in the City of Murcia, &c. Madrid, 1787. The second volume contains a section entitled, "About Informations to the Holy Tribunal of the Inquisition" (pp. 590—601); and this "tractate," as it is called, has furnished almost all the material for this paper.

The reverend authors are, of course, not very explicit in this part of their work, as the Inquisition has always "loved the darkness rather than the light," and inconvenient clearness might have led to unpleasant familiarity with the Holy Office. Nevertheless, the dozen pages with which we are favoured are exceedingly suggestive, and a few extracts may help us to realise in some measure what life is like under the rule of the Inquisition. All persons who have reached years of discretion, whether men or women, whether laymen or ecclesiastics, whatever their degree or quality—for even kings and princes are not exempted—are under obligation to report offenders to the Holy Office (p. 592). No one is excused from giving information in a case of heresy or apostasy because of near relationship. If the offender is merely guilty of heretical blasphemy, of saying, for instance, "I deny Christ and his Gospels," or of superstition, or of abuse of the Sacraments, or of improper use of the Confessional, a relative is not bound to lodge information; but if a man or woman is guilty of formal heresy or apostasy from the faith, the wife must name the husband, or the husband the wife, the parent must name the child, or the child the parent, &c. (p. 599, also p. 65). This shows that Longfellow's horrible picture of the father giving up his daughters "to the flame, the secret torture and the public shame" is not overdrawn.

The offenders who ought to be named to the Inquisition are arranged in eleven classes as follow:—

(1) Heretics, or persons suspected of heresy.

(2) Schismatics, that is, persons who deny the primacy of the Holy Catholic Roman Church, and forsake the union of the members with the head, which is the Pope, saying that he is not the lawful superior (p. 593).

(3) Apostates, or renegades (p. 593).

(4) Those who propound "depraved propositions" appertaining to the holy office, amongst others those who defend, teach or preach any one of more than 160 propositions condemned by certain Popes (p. 594). Lists of these are given elsewhere in the volume, probably for the guidance of priests (pp 570 589).

(5) Lay-brothers, &c., who exceed their powers in certain specified ways (p. 595).

(6 and 7) Priests who misuse the confessiona (p. 595).

(8) Those who interfere with the annual reading of the Edict of the Inquisition (p. 595).

(9) All superstitious persons, necromancers, augurs, astrologers, wizards, &c. (pp. 595-6).

(10) All those who mix foul words with religious worship; those who say that bells in churches are abominable, &c. (p. 596).

(11) All those who read, defend or retain books or writings of heretics which contain things contrary to the faith, or which treat of religion; and also those who read or retain books of Catholic authors which have been prohibited by the Holy Tribunal for containing heresy or suspicion of false doctrine, inasmuch as all who read or keep them are suspected of heresy. Persons who keep prohibited books, without permission or licence, are bound, no matter what their position, to reveal them, and give them up to the Holy Office within a specified period. Confessors are ordered to ask each penitent whether he or she possesses any book or books which the Church has prohibited (pp. 596-7).

The crime of heresy of course demands special consideration, and its treatment gives us a curious glimpse of Roman Catholic morality. Heresy is to be reported even though it be so secret that no proof can be produced (p. 592). If a person knows another to be a heretic through personal observation (more literally "because he sees or hears it"), and promises at the delinquent's request not to reveal it, he is bound to reveal it notwithstanding, because before he gave the promise he was under obligation to inform against heretics (p. 593). If a heretic confesses his heresy to a priest the priest must not disclose it, provided the offender be penitent; in other cases the obligation of secrecy does not bind him (pp. 593-4).

These extracts give us some awful glimpses of Spanish life under Roman Catholic influence not quite a hundred years ago, showing how ruthlessly the Inquisition of the priesthood trampled on the closest and tenderest relationships of human life; how they made light of the most sacred obligations; and how intolerably they trammelled the movements of the inquiring intellect. Fidelity, affection, and gratitude were crimes instead of virtues, when they shielded heretics, and a gross violation of the moral law was a far less heinous offence in the eyes of the Inquisitors than heresy, even when it was secret, and accompanied by a blameless life. Yet that, or something like that, is the goal which the Roman Church is endeavouring to reach, and hoping to reach, in these islands. English Protestants ought to realise this, and not remain silent and apathetic while Romanism is spreading stealthily but rapidly at the old universities, and amongst the aristocracy, and when there seems a near prospect of Roman ascendancy in Ireland.

W. T. S.

DECAZEVILLE, where such grievous troubles have taken place owing to the prolonged strike of the miners, was lately visited by a colporteur with Bibles and New Testaments. He sold all the Bibles and a large number of the New Testaments and Gospels, besides giving away 4000 tracts, which were literally almost torn out of his hands.—*Le Témoin de la Vérité.*

PAISLEY.—Mr. William Dunn, of London, late Liberal candidate for West Renfrewshire, on the 12th inst. formally handed over to the managers the title-deeds of a new mission hall erected in Paisley, at a cost of nearly £4000, for the further prosecution of missionary work in connection with Canal-street United Presbyterian Church. A *soirée* was held in the new building, at which the Rev. Dr. Hutton presided, and in the course of an address Mr. Dunn presented the title-deeds of the building, which he stated was "in memory of a loving and good mother." Dr Hutton accepted the gift on behalf of the managers, and expressed their gratitude to Mr. Dunn.

DIFFICULTIES IN DEMERARA.

We extract the following from a letter recently received from our friend Mrs. Huntley, Georgetown, Demerara:—

The wonder is that my husband lives through so much suffering for so long a period, now nearly three years. What he passes through is indescribable; and his rheumatism has now become chronic.

The Red Indians needed to be visited, and none of our fellow missionaries were at liberty to go, and, as my husband's kind hostess offered with her son to do all they could for him, I took the journey. It was a very trying time for me, having to take such long journeys in a small open boat, and under circumstances without any means at my command to hire boat hands, yet the Lord went before me, and prepared the way. His leadings and help were so marked, more so than ever I have known them before. I was amply paid for any inconvenience I had, to see the joy of the people at seeing me, and thankfulness to think I had come to read God's Word to them, saying, "this must be love to come such a long journey." I had little groups around me from place to place, and miles apart, for the people are few and far between. We sang Mr. Sankey's hymns; some were eager to learn new tunes, and were delighted with "Sing them over again to me." They went long distances to get provisions to help me on my journey.

I was often caught in heavy tropical rains, and in thunder-storms, and fearful lightning, yet the Lord preserved me. On two occasions I was disappointed of boat hands, and once had to pull with two little girls some four miles. Another time I had to steer with a paddle, and no rudder to the boat. Night came on, but we got safe to the hut of an Indian, where we hung up our hammocks, and he very kindly got another young man to go with him to take us on another stage. We had to start at 2 o'clock in the morning, and only those who travel at night can understand the feeling and longing for the sight of the morning star, but best of all our thoughts were carried forward with longing for that bright and glorious morning star, and with joy unspeakable could say—

> Soon will rise the day star,
> Soon will dawn the day,
> Soon will earth's dark shadows
> For ever flee away.

Henry Taylor has done a good work among the Arrawak Indians, speaking and preaching to them in their own tongue. He had to pull me up a common ladder to the sleeping apartment. I had to stay with them from Saturday till Monday, and then two days in the steamer to get to Georgetown. I cannot forget the kindness of these dear people, and the hospitality they showed me in a humble way. When I arrived in Georgetown, I found my husband there before me, very feeble and helpless, and myself in such a state that I had to see a doctor, we are no help to each other. But we can only speak well of the Lord's goodness towards us.

CLAPTON PARK TABERNACLE.—On Tuesday evening Mr. Henry Varley preached in this place, choosing for his subject, "Grace." A gracious influence rested upon the congregation, and the word was with power. At the close of the service Mr. Varley invited all who had received blessing during the service, and were willing to confess Christ, to stand up, when sixteen adults stood up in response to the invitation. Much earnest prayer had been offered by the members that the visit of Mr. Varley might be made a great blessing to many precious souls, and now that we have received an answer to our prayer, we ask the readers of The Christian to join us in praise to God for the blessing bestowed upon our work. Many wanderers have been reclaimed of late, and are now added to the Lord.

The Book World.

The chief feature in the July number of *The New Princeton Review* (2s. *Hodder & Stoughton*) is some reminiscences of Carlyle, by Professor Eliot Norton, of Harvard. The article is very interesting, and throws a favourable light on the character of the Sage of Chelsea. High praise must be given to the able papers and careful editing of this Review.

The Sacrifice of Praise, compiled by An Invalid (2s. *S. R. Briggs, Toronto*), consists of thirty-one separate sheets, each containing a verse of Scripture and a hymn, with references to other helpful passages, for every day in the month, mounted on roller for hanging up. It will doubtless prove a source of comfort in many a sick room as it has been to the author.

The Gospel Treasury. Compiled by Robert Mimpriss. Third edition. 12s. *The Bible Depository*, 67, *Paternoster-row*. Great as has been the success of this valuable work, it deserves more. It should be in the study of every minister and Sabbath-school teacher. It gives in addition to an expository harmony of the four Evangelists, Scripture illustrations of the various texts, practical reflections, and a series of admirable charts.

The Philosophy of Voice. By Charles Lunn. Fifth Edition, enlarged. *Baillière, Tindall & Cox*. An admirable little book, setting forth the whole theory of the production and cultivation of the voice in a clear and comprehensive way. Whether we agree with the "old methods" of training the voice or the new, it is evident that Mr. Lunn has devoted a large amount of care and thought to his work. He is an eminent teacher at Birmingham, and the best test of his method lies in the amount of success attained by his pupils.

John Conscience of Kingseal. By Rev. John M. Bamford. 2s. 6d. *T. Woolmer*. This is a story of the right kind. It has a definite lesson to teach; its style is fresh and bracing; and its conversations are as bright as a summer afternoon. It may be called a parabolic sermon on the truths that the only real rule of life is the will of God, and that the only real satisfaction of life is in keeping it. Its merit is so great that we can confidently recommend it as one of the best books that could be placed in the hands of a young man entering on business.

Apologetics; or, The Scientific Vindication of Christianity. By J. H. A. Ebrard, Ph.D., D.D., Erlangen. Translated by Rev. Wm. Stuart, B.A., and Rev. John Macpherson, M.A. 10s. 6d. *T & T. Clark*. Preachers in our day often make the mistake of thinking that they must meet the enemies of truth on their own ground, not on God's. They read up science and philosophy, and proportionately neglect the Bible. To some extent they should be acquainted with the current of modern thought, but their great study and one weapon should be the Word of God. What they need to know about scientific theories, and how to rebut them, are furnished here by Professor Ebrard. His scholarship is wide, his logic keen, and his conclusions are always worthy of attention.

MORE JULY PERIODICALS.

Our Darlings (3d. *J. F. Shaw & Co.*) is sure to be a favourite with the children. Its pictures and stories are just what they like to see and read.

The Sword and Trowel (3d. *Passmore & Alabaster*) is as bright and racy as ever. The article on a holiday in New Zealand, by Thomas Spurgeon, is very interesting.

Eastward, Ho! (6d. *Swan Sonnenschein & Co*) abounds in descriptions of what is being done to elevate the masses. It advocates some wise schemes, which have for their object the welfare of the poor.

The Christian Treasury (6d. *E. W. Allen*) has a striking article on "Decision for Christ," by Cheyne Brady, and Mrs. Evered Poole has commenced a new story. We are sure that anything which comes from her pen will be found worth reading. We advise our readers to get it, especially as we understand the story is true. The magazine is of a thoroughly evangelical character.

BURTON, WESTMORELAND, Y.W.C.A.—Mrs. Legg, of Harrow, has just concluded a week's mission here. It has been a very happy time, the meetings increasing each day. At the praise meeting quite a number rose to testify of definite blessing received. Mrs. Legg has also been holding meetings in Kendal, Penrith, Keswich, Appleby, and Carlisle, all in connection with this Association.

REV. DR. MUNHALL, of Indianapolis, has been holding remarkable meetings in Denvers, Colorado. Whether men only, women only, or a mixed audience, some 2000 persons gathered night after night at the Mammoth Skating Rink. His utterances on such subjects as "The Model Woman," Total Abstinence, or Purity of Life, were powerful and bold, producing deep impressions upon his hearers.

THE GOSPEL IN THE ITALIAN ARMY.

Although but few of the many visitors to Rome have sought out the soldiers' meeting, yet the work itself is progressing greatly. The soldiers have found a lodging in which meetings can be held at the Camp of B——, and are expecting Cav. Capellini's arrival, as also many soldiers at Civita Vecchia; in August there are other camps to be visited, and this part of his work is not only most valuable in spreading the seed of the Word of God in many regiments which have never been brought under his influence in Rome, but is especially useful as a preparatory work in those regiments which are to pass the following winter there, as the men thus become acquainted with him and his colporteur, and some begin at once to attend the meetings on their arrival, thus forming the nucleus of a fresh ingathering of precious souls. Will Christians remember Cav. Capellini at this time, that he may "go forward" without anxiety in pecuniary matters, and thus bear the glad tidings to many young soldiers who have never yet heard the Gospel in its purity and simplicity? There is truly an "open door." Will you assist him to enter in? Contributions can be sent to Miss M. C. Bryce, Gordonston, York-road, Bournemouth.

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TEMPERANCE NOTES.

The increased use of strong drink is a growing curse among the people of India.

The *Band of Hope Review* urges Bands of Hope to adapt their meetings and general work to the summer months, and not to suspend them.

Mr. John Abbey's paper on "Beer in the Hay and Harvest Fields" is now published as a pamphlet. It ought to be widely circulated in farming districts.

Rev. Canon Ellison stated, recently, a lady of rank had told him of seventeen persons in her own station who had fallen into the lowest degradation through drink.

Lord and Lady Aberdeen attended the recent fête of the Hibernian Band of Hope Union. Lady Aberdeen distributed the prizes, and addressed the children in a homely and interesting speech.

Mrs. Leavitt, of the American Women's Christian Temperance Union, is on a tour round the world for the establishment of Women's Temperance Unions. She has had great success in Australia.

Dr. D. V. Lucas, M.A., of Canada, delivered two effective lectures, recently, in the Wesleyan Mission Hall, Liverpool. He gave his experience of Prohibition in Canada. There were large audiences.

The Colonial and International Congress on "Inbriety," arranged for by the Society for the Study and Cure of Inebriey, has, in consequence of the General Election, been postponed till Parliament meets.

Sir Charles Warren says the success of the Army division of the Church of England Temperance Society, in a certain barracks, caused the goodwill of neighbouring public-houses to fall from £1100 to £600 or £700.

The Duchess of Sutherland recently gave an "At Home," at Stafford House, in aid of the Women's Union of the Church of England Temperance Society. Hopes are expressed that the Princess of Wales will do likewise.

Mr. H. H. Bancroft, in his "Indian Races on the Pacific Coast," shows the ancient Aztecs were savagely severe on the intemperate. A noble was hanged for the first offence, and his body cast into a stream used for that purpose only.

Mrs. Temple, wife of the Bishop of London, gives servants "so much to cover everything, and says nothing of beer money or anything else separately." She asks, "Why should you give beer money more than butter money?"

At a Rechabite meeting in New Zealand, lately, Sir George Grey said, "Old as he was, he had never yet tasted spirits in his life." By preventing his men obtaining spirits, he had, "in unhealthy climates, carried them through great privations without having one sick man to nurse."

A PRINCE MISSIONARY.—The nephew of the late King Cetewayo, brought to the true faith through missionary effort in South Africa, was sent to Stockholm for his education, after remaining there six years, he has now returned as missionary to his own country.—*Témoignage.*

FLEURANCE, GERS, FRANCE.—The evangelical movement in this place (amongst the Roman Catholics) continues to extend and to take root. A private letter to M. Pozzi says that these conferences have been the means of blessing. Twenty children attend the Sunday-school, notwithstanding the strong opposition of the priests who have taken steps to prevent anything being bought of the shopkeepers who attend the meetings, nor to employ the work people or give alms to the poor.

Letters to the Editor.

THE SABBATH FOR POSTMEN.

Sir,—A large number of letters are posted each Saturday and consequently delivered the following day—Sunday; but the senders would be quite satisfied if the letters reached their destination by Monday morning. Kindly allow me to suggest that those who write letters for the post on Saturday should, in every possible case, also write on the envelope, "Not for Sunday Delivery." This would save a great deal of unnecessary Sabbath labour, and prove a blessing to many a tired post-office official. Such a plan might with advantage be commended to their members by the various religious organisations.

Brecon. Every Little Helps.

A NEW WAY OF HELPING THE POOR.

Dear Sir,—In a recent number of The Christian I read a notice commendatory of a German-made pea-soup slab, as suitable for charitably-disposed persons to give away instead of money. I am much interested in the suggestion, as it is not a new one to me. Some months ago I heard of and obtained an agency for Edward's Desiccated Soup. This soup is highly nutritious, being used for strengthening persons who are recovering from sickness, and is sold in 1 oz. packets at 1d. each. Each packet makes a large basin-full of rich soup. Being deeply interested in work among the poor at the Evangelistic Hall, James Morrison-street, Glasgow, and in the tent connected therewith, and often asked for assistance, the thought occurred to me, why not give them packets of soup instead of money? I acted on this thought, and have suggested it to others, and given some of our lady workers a box of packets to try the experiment. The name of F. King & Co., Waring-street, Belfast, and Bishopsgate-avenue, London, appears on the circulars.

I have been heartlessly deceived repeatedly by those I sought to help, and am only too glad to have a substitute for money which is easily carried about. Others I know have suffered similarly to myself, and I doubt not will be glad of any suggestion that will help them out of a difficulty.

W. S. Connell.

108, *Bothwell-street, Glasgow.*

DEACON ABRAHAM AND HIS ORPHANAGES.—Since his return home, Deacon Abraham has been suffering with much weakness and pain of body, and his burden has been increased by the great need of funds for his orphanages. The winter in Persia has been unusually long, and a frost, quite phénomenal as to intensity and lateness in the season, has almost totally destroyed the hope of the grape crop, upon which the orphans largely depend for support. To endeavour to raise funds for this sorely tried servant of God, a sale of work will be held on Bank Holiday, August 2, in the Waterloo Workman's Hall, near Andover, Hants. The sale has originated with those who, having no money to give, have given their time, and many who have the care of families have been busily at work. Contributions of articles will be thankfully received and acknowledged by Henry Tasker, Brookside, Andover, Hants. All kinds of articles will be acceptable, especially those that can be offered at a low price, as no raffling or distribution by chance of any kind will be permitted.

SHIPWRECKED FISHERMEN AND MARINERS.—The forty-seventh annual general meeting of the Shipwrecked Fishermen and Mariners' Society was held at the Sailors' Home, Dock-street, London, E., Thursday, July 8, Captain the Hon. Francis Maude in the chair. In their annual report, read by the Secretary, Mr. W. R. Buck, the Committee commented on the satisfactory diminution, during 1885, in the general shipping casualties (1996, compared with 2216 in 1884). Reference was further made, however, to some sadly instructive figures, lately issued by the Board of Trade, putting the aggregate number of masters and seamen lost at sea during the nine years ending June 30, 1885, at 14,633, belonging to vessels of the United Kingdom, other than Her Majesty's ships and fishing vessels, and 2435 from fishing vessels alone, or a total of no less than 17,068 of our own mariners thus lost within the one period in question. The Society's relief had been extended to 11,379 shipwrecked and distressed sufferers, and widows and orphans, &c., in 1885, the number of 373,239 sufferers so aided by the Society since its institution in 1839; numerous rewards for saving life at sea were likewise granted during the year. The Committee make a very earnest appeal for continued sympathy and support.

RAMBLING ROB AT ALDERSHOT.

The sergeant of a West Country regiment; a bronzed old corporal returning from furlough after lengthened foreign service; a civilian who has evidently been a soldier; and myself.

The other three go over their old campaigns again, and then, as the train nears Aldershot, the sergeant asks the civilian if he knows the landlord of a certain public-house.

"I don't," is the somewhat curt reply; "I never use 'pubs' now."

"Do you know Miss Daniell's place?"

"I am happy to say I do; I was there two or three nights last week, and if I can get away, I shall be there again to-night; that is my 'pub.'"

Ah, then in the ideas of men like these, "The Home" is opposed to the public-house. "Just give me your hand, friend;" and the ex-artillery-man and I make an agreement to meet at "The Home" for the service that he tells me is advertised to be held to-night; for who, knowing anything of an Aldershot public-house, with its manifold allurements to ruin, would hesitate to encourage a good fellow like this to shun the snares spread for a young man's feet in such a dangerous place. This conversation has made me believe in "The Home" more than ever, and as I silently contrast its associations with those of what my travelling companion has just called "The Pub," the voice of prayer with that of blasphemy, the sound of praise with the song of the drunkard, the salvation which the man seems to have found at the one with the damnation which necessarily connects itself with the other, I breathe the prayer, "God bless The Home."

D. M. B. ——, another of these Cambridge men! God bless those dear fellows out in China. I knew this gentleman when at "Corpus," he was one of the best left-handed bowlers in the University. A simple address in plain Saxon, and to the point. What will be the result? "Are there any here who, still outside the kingdom of God, would like to cross the line, to-night? If there are, let such just raise the hand."

Three hands go up in response to this appeal, and the first of these is that of a Papist. He has never been to "The Home" till now, but it has evidently been the hand of God that has brought him up to-night. The young preacher kneels by his side, and, having learnt some little of his history, finds that he has grown weary of the bondage of Rome without learning the way of salvation through Christ. Prayer, conversation and instruction follow, and we believe God has given his blessing. Miss Daniell herself has been dealing with another. I do not know who has spoken to the third; but, as they tell me that this kind of work is carried on, night after night, from year's end to year's end, while those who have no taste for the services are left free to amuse themselves in other parts of "The Home," I once more say, "God bless 'The Home,'" and her who ministers in it, together with all those who share with her these many labours of love.

DUNDEE.—Mr. and Mrs. C. King's mission here is being much blessed. Night after night the tent is filled and souls are saved, and every afternoon the Bible-reading at the Y.M.C.A. is attended by from two to three hundred people; the mission will be continued till the end of the month.

THE ANNUAL TEMPERANCE FETE at the Crystal Palace, attended by over 40,000 persons, on the 13th instant. was vested with more than usual interest by the presence of several colonial visitors, to whom a "reception luncheon" was given in connection with the British and Colonial Temperance Congress, convened by the National Temperance League. The refreshment department was, as usual, brought into harmony with the occasion. Meetings of religious and denominational Temperance organisations took place, as well as open-air services for the preaching of the Gospel. Various amusements were also provided, muscular and choral, which all contributed to the enjoyment of the day.

SPANIARDS AT TURANCON.

About fifteen years ago this work was begun by Antoine Marin, a companion in tribulation of Manuel Matamoros. Like him, he was exiled for reading the Bible, and seeking to distribute it. After a slight interruption, caused by Marin's death, the work was taken up under the superintendence of Pastor Pozzy, of Pau, and his wife. In 1884 a God-sent evangelist, Señor Toribia, and his wife, began to labour among the Spanish population. Gospel meetings are conducted twice a week. At the end of May, when the wheat harvest begins in Spain, many of the men leave Turançon to help in harvest work. Before starting, they are well supplied with religious tracts, which they distribute among their friends and compatriots. A mothers' meeting, led by Mesdames Pozzy and Toribia, is much appreciated by the women. The Sunday-school numbers over thirty boys—not a single girl is among them, the reason being that the only girls' school in the neighbourhood is conducted by Roman Catholic sisters, who insist upon attendance at their Sunday-school. The girls would be without education if this were not complied with; it is, therefore, extremely desirable that a week-day school should be set on foot. Some help towards this has been offered, but more is earnestly sought. In the meantime, Señor Toribia, having observed that many of the men could neither read nor write, invited them to meet him for instruction twice a week. About thirty have responded to the invitation. It is believed the Gospel has been received by some, their lives being consistent with their profession.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—July 25, Acts xxi. 15—26; July 26, xxi. 27—40; July 27, xxii. 1—16; July 28, xxii. 17—30; July 29, xxiii. 1—11; July 30, xxiii. 12—22; July 31, xxiii. 23—35.

SWITZERLAND.—Mr. John Bain writes from the little village of Les Ponts, in the Jura, 3000 feet higher than the sea:—"I can walk to France in some three hours. The English do not come here. The family life is pure, and all is very nice. Everyone is in the watch trade, and a good many of them are their own masters. I am surprised at the large numbers of Christians in the village. There are two churches—the Established and Free. Few go to the first, but the Free is well filled, and living Christians are in it. There is only one sermon on the Sunday, but the Christians and seekers meet in the evening in a large room, and conduct a sort of an open meeting. A leader begins with singing and prayer, then reads the Word and speaks a little, after which the brethren take up the Word or engage in prayer; all is done so nicely that one cannot help loving this evening hour. This meeting was begun by a woman, now in glory, whose husband presided last night, and many present at that meeting owe their conversion to her. They speak of their friends as Christians or non-Christians. Altogether they are a most delightful people, and love God in the true old way.

Y.M.C.A., FINSBURY PARK.—The Lord has of late greatly blessed his work here, and our souls are more than grateful for the results we have seen. Some weeks ago a few of God's children met together to ask for special blessing upon this branch of the Association, and He has graciously answered our request. The following Sunday one soul accepted Christ through the open-air mission, and on the Monday, at the reception meeting, a young Dutch lad came in most anxious to be saved, and after he had been shown the love of God to him, he yielded himself to his Lord, and is now a bright Christian. But our greatest blessings were on Sunday and Monday evenings, July 11 and 12. On Sunday two lads in a Sunday-school class of a gathering near the hall were converted through the little leaflets distributed by our Tract Society, and three souls were converted at the evangelistic service in the hall in the evening. I have seen one of them. I rejoice to say he is most decisive for Christ. After the reception meeting on Monday last a young backsliding brother decided to return to the Shepherd's fold. At the suggestion of one of our number we have started a weekly subscription list of contributions from a penny upwards, open to Christians only, to diminish the debt of £600 still remaining on our hall, and we sincerely trust that ere long we may be free of debt

Charles W. Steele.

Notes on Daily Readings

SUNDAY, JULY 25.—2 SAMUEL XVI.

4.—*Then said the king*, &c.—"Another instance of David's hasty temper (see 1 Sam. xxv. 13.)"—*Sp. Com. General remarks.*—(1) "David bore Shimei's curses much better than Ziba's flatteries; by these he was brought to pass a wrong judgment on another; by those to pass a right judgment on himself. The world's smiles are more dangerous than its frowns."—*Henry and Scott.* (2) Shimei's charge was more than untrue. It was the exact opposite of the truth, seeing that David had dealt so magnanimously with Saul and his house. Nevertheless, David is quiet and patient. Sometimes, those who are steeped in guilt, when wrongfully charged with some minor offence, assume the spirit and manner of aggrieved innocence. In their eyes, their real sins are as nothing to the wrong done to them in laying this false or mistaken charge to their account. Not so with David. "Shimei unjustly upbraided him with the blood of Saul; from that his conscience acquitted him, but, at the same time, charged him with the blood of Uriah. A humble, tender spirit will turn reproaches into reproofs, and so get good from them instead of being provoked by them."—*Henry and Scott.* (3) "David saw God in every circumstance, and owned Him with a subdued and reverent spirit. To him, it was not Shimei, but the Lord. Abishai saw only the man, and desired to deal with him accordingly. . . . David looked right up to God, and with unshod feet and covered head he bowed before Him. . . . We are constantly ensnared by looking at second causes: we do not realise God in everything. Hence Satan gets the victory over us."—*C. H. M.* (4) Absalom's question: "Is this thy kindness to thy friend?" reminds us that when Christ's people forsake Him in weak deference to the opinion of worldly friends, those very friends are usually the first to sneer at their unfaithfulness, and to ask, Is this your love to Christ?

MONDAY, JULY 26.—2 SAMUEL XVII.

3—*The man whom thou seekest*, &c.—*I.e.*, all depends on the person of David. When he is slain all the people will return. "Absalom had knowingly subjected himself to the inevitable necessity of taking his father's life, and he only desired to learn how that object might be most effectually secured. A council was held on this question, and it is the first cabinet council to which history admits us."—*Kitto.* We imagine that the idea of taking his father's life would have filled Absalom with horror not very long before. He began by allowing vanity to overpower him. Then he coveted the glory of the kingdom, till the purpose of gaining it possessed him. From that time the murder of David grew to be a simple necessity. Just so men begin by loving the world in preference to Christ. Gradually, as ungodly habits and purposes strengthen, they are brought into more direct and conscious antagonism with the God of love, until that negative enmity against God which rules in every unrenewed heart, and which shows itself in a general dislike of what is distinctly godly, become positive and habitual.

8—13—"*For, said Hushai,*" &c.—"It is likely that Absalom was not a man of courage, and Hushai, knowing this, adroitly magnified the terror of the warlike prowess of David and his mighty men. He evidently adapted his speech to the vainglorious, boastful, but weak character of Absalom, in the magniloquent expressions of verses 10—13"—*Sp. Com.*

Our readers should observe the parallel between Ahithophel and Judas. See Ps. lv. Also the impotence of the highest worldly wisdom when unblest by God. "Except the Lord build the house," &c. "Let not the wise man glory in his wisdom when he sees him who was so great an oracle dying as a fool dies" Further, note in what a wonderful way the incidents of this chapter answer David's prayer, xv. 31. "Prayer is answered, and an honest cause served even by its enemies."

16.—*The plains of the wilderness.*—*I.e.*, "The plains of Jordan." See xv. 28.

TUESDAY, JULY 27.—2 SAMUEL XVIII.

1—*And David numbered*, &c.—The word used here means rather to muster or review. We must suppose that a considerable time has elapsed since the events of the last chapter.

3.—*Thou art worth ten thousand of us.*—Compare Cant. v. 10, "The chiefest among ten thousand."

5.—*Deal gently . . . with Absalom.*—"How does David render good for evil! Absalom would have only David smitten; David would have only Absalom spared. What foils are these to each other."—*Henry and Scott.*

6.—*The wood of Ephraim.*—"Apart from any other considerations, the wood of Ephraim would naturally be sought in the west of Jordan, in the tract described Josh. xvii. 15—18, where the same word for wood is used as here. But, on the other hand, it seems certain that the scene of this battle was on the east of Jordan. . . It seems inevitable to conclude that some portion of the thick wood of oaks and terebinths, which still runs down to the Jordan on the east side, was for some reason called the wood of Ephraim."—*Sp. Com.*

8.—*The wood devoured more*, &c.—"The woody region was most likely full of ravines, precipices, and marshes, into which the flying foe was pursued, and where so many perished."—*Kiel and Delitzsch.*

9.—*The mule went under . . . his head caught*, &c.—No doubt his head was caught in the fork of some branch. Probably, too, he would be stunned. Observe, the text says nothing about his hanging by his hair. That idea comes from Josephus: "Being thus, by the immediate interposition of Providence, hanged on a tree, he was, as it were, pronounced accursed of God Himself. Let young people look upon Absalom, suspended on the tree, accursed, forsaken of heaven and earth; there let them read the Lord's abhorrence of rebellion against parents."—*Henry and Scott.*

33.—*My son Absalom*, &c.—"We must bear in mind not only the excessive tenderness, or rather weakness, of David's paternal affection towards his son, but also his anger that Joab . . . should have paid so little regard to his command (ver. 5). With the King's excitable temperament, this entirely prevented him from taking a just and correct view of the crime of his rebel son, and of the penal justice of God."—*Keil and Delitzsch.* Nevertheless, we have here a splendid illustration of that divine love which is as perfect in justice as in strength, and which waits not for worthiness in its object.

WEDNESDAY, JULY 28.—2 SAMUEL XIX.

9—12.—The Israelites in the north were to a large extent anxious for David's recall, while the men of Israel, who seem to have been deeply implicated in the late rebellion, hung back. With an unwise partiality, David gave no response to Israel, while he sent private messages to excite tardy Judah. We are not surprised to find (41—43), that when the friendly Israelites coming southward to David found themselves forestalled by Judah, they were deeply offended. This event had probably much to do with the subsequent division between Israel and Judah. In all this David seems to have erred greatly. Nevertheless, he was therein fulfilling prophecy.

30.—*Yea, let him take all.*—"Nearness to the person of the King so filled, so satisfied the heart of Mephibosheth that he could give up all that for which Ziba had so diligently acted the deceiver and the slanderer. Just so will it be with those who love the name and person of the Son of God."—*C. H. M.*

37—40.—This incident furnishes a double illustration. In himself, Chimham had no special claims on David. But he stood for Barzillai, as the one to whom David was to pay his debt of gratitude. David would count it a great privilege to be thus able to show kindness to his friend through Chimham. So let us prize the high privilege of serving Christ in his little ones. Again, as Chimham's title to the King's favour stood entirely in Barzillai on the ground of his relationship to him, so the believer is "accepted in the Beloved" only because he belongs to Him.

"How is it that we hear no more of David asking counsel of the Lord? Since he became king over all Israel, we have had only one instance of his resort to this sure means of guidance. We shall not be far wrong in ascribing to this neglect the the serious mistakes into which he appears to have fallen."—*Kitto.*

THURSDAY, JULY 29.—2 SAMUEL XX.

3.—*Living in widowhood.*—The Hebrew is, *in widowhood of life.* "The cruelty and selfishness of the system of polygamy is very apparent in this transaction."—*Sp. Com.*

5.—*But he tarried longer*, &c—The cause of Amasa's delay is not stated It may have been the unwillingness of the men of Judah to place themselves under the orders of Amasa (contrast 13 and 14), or it may have been caused by a wavering or hesitation in the loyalty of Amasa himself. This last is evidently insinuated in verse 11, and no doubt this was the pretext, whether grounded in fact or not, by which Joab justified the murder of Amasa before David."—*Sp. Com.*

6.—*To Abishai.*—"That Joab commanded the expedition is clear. . . . Probably, as the King was on bad terms with Joab, and wished to deprive him of his post as captain of the host, he gave his orders to Abishai, and weakly connived at the execution of them by Joab, which was inevitable."—*Idem.*

8—10.—"What appears to have happened is, that by accident or design Joab's sword fell out of the scabbard on to the ground as he was going to meet Amasa, and that he picked it up with his left hand, so as to leave his right hand free for the customary salutation (ver. 9). This awakened no suspicion in Amasa's mind."—*Idem.*

16—22.—"The woman gave Joab to understand, in the first place, that he ought to have asked the inhabitants of Abel whether they intended to fight for Sheba before commencing the siege (see Deut. xx. 10, &c); and, secondly, that he ought to have taken into consideration the peaceableness and fidelity of the citizens of Abel."—*Keil and Delitzsch.* "A great deal of mischief would be prevented if contending parties would understand one another." This is a capital example of the good that may be done by a woman of good sense and right feeling.

FRIDAY, JULY 30.—2 SAMUEL XXI.

1.—*Then*, &c.—"Rather 'And.' There is no note of time whatever, nor any clue as to what part of David's reign the events of this chapter ought to be assigned to. The insertion of the phrase, '*in the days of David*,' seems expressly designed to neutralise the inference that the narrative comes in due chronological order."—*Sp. Com.*

4.—*Neither . . . shalt thou kill any man in Israel.*—"They mean that it is not against the nation of Israel, but against the individual Saul, that they cry for vengeance."—*Idem.*

6.—*Let seven men*, &c.—"Seven was a sacred number, not only with the Hebrews, but with other Oriental nations, and is therefore brought in on this occasion, when the judicial death of the sons of Saul was a religious act intended to appease the wrath of God for the violation of an oath."—*Idem.* *I will give them.*—"David granted the request, because, according to the law in Numbers xxxv. 33. blood-guiltiness when resting upon the land could only be expiated by the blood of the criminal."—*Keil and Delitzsch.*

8—*Michal.*—Read *Merab.*

10.—*Until water dropped upon them*, &c—*I.e.*, "Till rain came as a sign that the plague of drought that had rested upon the land was appeased; after which the corpses could be openly taken down and buried."—*Keil and Delitzsch.* "God often visits the sins of the fathers upon the children, and his judgments are a great deep. He gives no account of any matters. Time does not wear out the guilt of sin; nor can we build hopes of impunity upon the delay of judgments."—*Henry and Scott.*

SATURDAY, JULY 31.—2 SAMUEL XXII.

David's Thanksgiving Psalm.—With the exception of certain minor differences, this is identical with Ps. xviii. "In it David praises the Lord as his deliverer out of all dangers during his agitated life, and conflicts with his foes.

2—4.—In the first half he pictures his marvellous deliverance out of all the trouble which he passed through, especially in the time of Saul's persecution, under the image of an extraordinary theophany (5—20), and unfolds the ground of this deliverance (21—28). In the second half he proclaims the mighty help of the Lord, and his consequent victories over the foreign enemies of his government (29—46), and closes with renewed praise of God for all his glorious deeds (47—51). The contents and form of this song of praise answer to the fact attested by the heading, that it was composed by David in the later years of his reign, when God had rescued him from all his foes."—*Keil and Delitzsch.*

7, 8—Our readers will note the sublime contrast seen in these two verses. The first states the moving cause, the second, the grand result. The cause is a cry, a simple cry of distress and appeal; the result of that cry is commotion, not on earth only, but also in heaven. Moreover, the reason of this is given: "Because He was wroth."

21—25—"The righteousness and cleanness of hands, *i e.*, the innocence, which David attributed to himself, were not perfect righteousness before God, but the righteousness of his endeavours and deeds, as contrasted with the unrighteousness and wickedness of his adversaries and pursuers, and consisted in the fact that he endeavours, earnestly and sincerely, to walk in the ways of God. and to keep the Divine commandments."—*Keil and Delitzsch.*

While David wrote with his own life in view, we doubt not that, unconsciously to himself, he wrote also of Jesus, led by the Spirit of prophecy.

"Dr. Barnardo's Homes for Orphan and Destitute Children."

Opening of the New Infants' Home,

HAWKHURST, "BABIES' CASTLE," KENT.

H.R.H. PRINCESS MARY ADELAIDE (Duchess of Teck)

HAS MOST KINDLY NAMED

MONDAY, AUGUST 9,

For the opening of this new Branch for the reception of Infant Children.

Purses containing not less than £10 towards the funds of "BABIES' CASTLE" *may be presented to Her Royal Highness on the occasion.*

Ladies or children desiring to offer such gifts are invited to communicate with Dr. Barnardo at once, who will forward empty purses to be filled.

A Special Train will leave Charing Cross on Monday, the 9th August, to convey Visitors to "BABIES CASTLE." *The times of departure of the Train are as follows:—*

It will leave Charing Cross at 1.10 *p.m.* | *arriving at*
,, *Cannon-street* ,, 1.18 ,, | *Etchingham*
,, *London Bridge*,, 1.23 ,, | 2.47 *p.m.*

At Etchingham, passengers by this train holding Special Tickets, will be met by Carriages to convey the whole party to the pretty little country village of HAWKHURST, *six miles distant, where* "BABIES' CASTLE" *stands.*

By an arrangement with the Railway Company, and with Carriage Proprietors, fares have been fixed at the lowest possible return rates, which include Railway and Carriage Fares both ways. They are as follows:—From either of the three London Stations to Etchingham and back, including the return journey by road to Hawkhurst, First Class, 14*s.* 6*d.; Second Class,* 10*s.* 6*d.; Third Class,* 6*s.* 6*d.*

All these tickets must be obtained beforehand from the Office of the Institutions, as below; and as, owing to the situation of the village, arrangements have to be made well in advance, no tickets can be supplied for this Special Train, or for Carriage conveyance, the order for which arrives later than by the first post on Friday, August 6.

The Terms for REFRESHMENTS *are not yet concluded, but will shortly be announced.*

Friends proposing to be present will therefore very much oblige, and greatly facilitate arrangements, by sending AT ONCE *for their Tickets, which will be ready to be issued, in the order of application, on the 24th instant. Letters ordering Tickets should contain a P.O.O., or Money Order in payment for the same.*

To avoid delay, all communications on the subject of Tickets should be addressed to—

MR. JOHN T. PAGE,
Publication Secretary,
18, Stepney Causeway, London, E.

MISSION TO DEEP SEA FISHERMEN.

Six Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blasts and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Sir Edward Birkbeck, Bart., M.P.*

FUNDS ARE GREATLY NEEDED to enable the Mission to place a Vessel with every Fleet.

E. J. MATHER, Director.
181, Queen Victoria-st. (Next door to Blackfriars Bridge.)

N.B.—The Offices were removed to this address in December last; attention to the change will save much trouble, time, and expense to the Mission.

Gibraltar Soldiers' Institute.

OBJECT, THE CONVERSION TO GOD OF OUR SOLDIERS.

During the past five years more than 20,000 Troops have been stationed on the Rock, many of whom have been drafted to the Soudan, and numerous letters have been received, both from Soldiers and Sailors, testifying to the Spiritual blessings received at the Institute.

A Site for a much needed **NEW** Institute and Mission Hall has been purchased at a heavy cost, and

£500 IS AT ONCE NEEDED

To complete the sum of £3500 required for building, furnishing, &c.

Contributions will be thankfully received by

Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C.

Subscriptions received by Messrs. Morgan & Scott to Saturday, July 17, 1886.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
George-yard Ragged Schools—T. A. 5s.; R. £2; J. W. and K. A £8; L. P 10s.; C. M. £1; (*Day in Country*) W. E. 5s.; M. 2s 6d; E. M. W. 5s.; E. H. 5s.; Mr. T. G. 10s; A Z. 10s; C. H. J. 10s.; Waste-paper, High School, Margate, 7s.; F. G. and S. 2s 6d.	14	12	0
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London City Mission—L. P. 10s; (*Mr. Power's Veteran Fund*) M. 7s. 6d..	0	17	6
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[Advertisements.]

Y W.C.A., Holiday Fund—S. G. P. 10s.

W. Evans Hurndall, M.A., Bow, E., acknowledges with thanks: Jane, £3.

Evangelistic Mission—Mr. C. Russell Hurditch acknowledges: "A little towards giving the poor children a day in the country," 10s.; "Old Relpatch (?), Scotland," 5s.

The London Samaritan Society and Homerton Mission gratefully acknowledge receiving the following donations: A. J C., Richmond, 5s.; L. S. 2s. 6d.; Miss A. 5s.; H. B. £2; E C. T. 11s. 3d.

◆

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

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The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, London, E.C.

Mr. Henry Thorne —July 22, Haverford West; 23, Llanelly; 24 to 26, Merthyr Tydvil; 27, Neath; 28, Abergavenny; 30, Derby.

Mr. W. E. Marsh.—Glasgow, August 1 to 22; Ardrossan, N.B., August 7.

Mr. J. B. Wookey.—Sunday, July 25, Albert Hall, Nottingham, morning and evening; to July 23, Y.M.C.A., Aldersgate-street, 8 p.m.; August 1, Lowestoft; Sunday, August 8 and 29, Y.M.C A., Finsbury Park, 7 p.m.; August 9 and 10, tent, Leyton; from Sunday, August 15 to Sunday, August 22, inclusive, mission at Edinburgh Castle, Limehouse.

Mr W. Spencer Walton —To July 22, Kirn Established Church; 23, Sandband Free Church: 25, Burgh Hall, Dunoon; 26 to 31, Keswick. Not open for engagements in August.

Mr. George Clarke.—August, Swansea and South Wales.

Mr. James Neech.—Coningsby, Lincolnshire. August 1 to 19; Mareham le Fen, August 22 to September 2.

Mr. J. M. Scroggie.—August 15 to 29, Glasgow.

Mr. F. T. Snell.—To end of August, Cornwall.

Mr. Oscar Owers—Hyde Park, Sundays, 3.15 and 6.30 p.m.

Mr. W. R. Lane.—In the Tent on the Esplanade, Weston-super-Mare, throughout July.

Mr. W. J. Taylor.—Leeds, until September 5; Birchington-on-Sea, September 12 to 26.

Mr. Somerset Gardner —Perth, to August 7.

Mr. and Mrs. C. King.—To end of July, Dundee; August 1 to 16, Southsea; 22 to September 3, Clapton; 4 to 30, Glasgow and Rutherglen, N.B.

Mrs. Reaney at Stepney Meeting House on Sunday next, 3 p.m. Last service of the series. To re-commence in September.

Clapton Hall, Upper Clapton.—Mr. Herbert W. Taylor during July, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sunday, July 25, 11 a.m. and 3 and 7 p.m., Rev. Henry Bright.

St. George's Hall, Langham-place, W.—Dr. McKilliam during July, Sundays, 11 a.m. and 7 p.m.; Wednesday evenings, at 8, Burlington Hall, Savile-row.

Conference Hall, Mildmay-park, N.—Sunday, July 25, 3 30 p m., Mr. P. S. Badenoch; 7 p.m., Mr. Herbert R. Francis.

Conference Hall, 143, Clapham-road, S.W.—Sunday, July 25, 11 a m., children's service; 3.30 p.m., Bible reading 7 p.m., Gospel address, Mr. Powell.

Great Assembly Hall, Mile End-road, E.—Mr. C. Russell Hurditch, Sunday, 11 a.m. and 7 p m, and Monday, Tuesday and Wednesday at 8 p.m., throughout July.

Y.W.C.A.—Drawing-room meeting for French and Swiss ladies, Saturday, July 24, 3.30 p m., at Mrs. Darwin Fox's, 49, Bedford-gardens, Notting-hill-gate, W; Saturday, July 31, 3.30 p.m., at Mrs. Dawson's, Grove Cottage, 36, Linden-gardens, Notting-hill-gate, W.

Union Hall Mission.—Preachers for Sunday, July 25: Union Hall, Carlisle-street, Edgware-road, N.W., afternoon meeting for believers, at 3.30; evening, at 7; addresses to the unsaved. Kensal Hall, Kensal-road, W., 7 p.m, short address, Queen's-park Hall, Kilburn-lane, W., Mr. S. Stidolph, 7 p.m Gospel Hall, Green-lane, High-street, Battersea, S.W., Major G. S. Windham, 7 p.m. Gospel Hall, Market-place, Brentford, W., short addresses, 7 p.m. Gospel Tent, Station-road, Kensal-green, W., afternoon at 3.30, evening at 7, and every week-night at 8; Christians helpers heartily invited

——Bank Holiday, August 2.—Special meetings will be held at Union Hall, Carlisle-street, Edgware-road: Morning conference of Christians, at 11; afternoon, at 3, open-air, Regent's Park, near Hanover Gate; evening, 7.30, in Hall. Afternoon and evening meetings in the Tent, Kensal Green.

Evangelistic Mission.—Bank Holiday, Monday, August 2, meetings in Kilburn Hall, Kilburn Gate (*not* Town Hall), at 4 and 6.30 p.m.; tea between the two meetings. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Jas. L Stanley, Sunday, 7 p m.; Wednesday, 7.30 p m. Malden Hall, Kentish Town, Dr. G. A. Macnutt, Sunday, 7 p.m.; Thursday, 8 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. S E. Angel Sunday, 7 p.m.; service on Thursday, 8 p.m. Bignold Hall Bignold-road, Station-road, Forest Gate, Mr. George Hucklesby, Sunday, 7 p.m.; Wednesday, 8 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Dr Popham, Sunday, 3 and 7 p m.; Thursday, 8 p m. William Grove, in a large Tent at Field-road, Forest Gate, E., Sunday, 3 and 7 p m; week-days, 8 p m. The Tent, Lower Merton, Wimbledon—Mr. Edward Hurditch, Sunday, 3 30 and 7 p.m., and each week-night (except Saturday), at 8.

Children's Special Service Mission.—Seaside services: Mr G. Banaster, in the yacht *Kingfisher* at Llandudno till first week in August, and Rhyl second and third weeks in August. Mr. A. E. Bellingham, Llandudno in August; Mr E. Arrowsmith, Scarborough (holding services also at Filey), August 2 to 31, and North Berwick, September; Mr. E. J. Kennedy, Bridlington, August; Mr. E. T. M. Dennes, Saltburn-by-the-Sea, August 2 to 30; Mr J. Spiers, Redcar, August; Mr. E. Salisbury, Weymouth, for four weeks from middle of August; Mr. W. F. Seagrove, St. Leonard's and Hastings, August; Messrs. H. M. Trickett, A. V. Grace, C F. Harford Battersby, and E. L. Stacey, Eastbourne, all August to first week in September; Mr. W. R. Moore, Ilfracombe; Mr. H W. Figgis (of Dublin), at Brighton; Rev. A. J. Shepherd, Bournemouth; Mr. A. Storrs, Sandown, during August; Rev. H. C. Sturdy and Mr. T Hurrell, Margate; Rev. S L Dixon and Mr F. Pitts, Worthing, during August; Major Dru Drury, Towyn, Wales, during August; Mr. C Steinitz, Penmaenmawr, till August 7; Mr. G. Bennett, Douglas, to first week in August, at Aberystwith in August; Mr. J. H. Greene, Aberystwith, July 25 to August 1, at Morecambe in August; Messrs. E. and C. H. Collier, Herne Bay; Mr Courthope Todd, Lowestoft, August 8 to 31; Rev. W. Bradbury, Weston-super-Mare, till middle of August; Mr. H. G. Harris, Weston-super-Mare, August 15 to 31; Mr. W. L. Sevler, Broadstairs, August 7 to 21; Mr. Walter Huckett, Exmouth, August; Messrs. C. F. Jones and H. Braddock, Mumbles, Swansea, August 1 to 15; Rev. F. Hodgson Jones, Tynemouth, August 1 to 14; Mr. Weatherley, Hunstanton; Mr. D. Turner, Killiney (Ireland), during August; Mr. H. M. Trickett, Winchester, July 21 to 24.

MISCELLANEOUS.

Keswick Convention.—July 26 to 31.

British Temperance League.—Annual Conference, at Burnley, July 27 and 28.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in July, at 12 noon, Rev. Dr. Kennedy.

Zenana Medical College, 58, St. George's-road, S.W.—Bible reading, with prayer, every Saturday at noon, at which Miss Nugent and other friends kindly preside.

During August the Tuesday meetings at 3, Highbury-place, will be discontinued Also the Bible reading for ladies on Thursdays. Both will re-commence first week in September.

Open-Air Mission.—The quarterly meeting will be held in Hawkestone Hall, Westminster-bridge-road, S.W., on Monday, July 26, at 7.30 p m., when Rev. Newman Hall will give his "Personal Recollections as an Open-air Preacher."

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, July 21; tea at 6, meeting at 7. Address by Mr. Stephen Burrowes, from Naples, on "Practical Christian Life," who will also speak of the Lord's work in Italy. Farewell to band of children leaving for Canada.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C.—Sunday, July 25, 5 p m, Bible-class. Tuesday, July 27, 6 15 p m, workers' meeting. Mission work each evening at Y.M.C.A. Mission Hall, Bermondsey, and at Whitechapel, Hackney, &c.

British Conference of Y.M C. Associations.—Bristol, September 7 to 10.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

Burlington Hall, 23, Savile row, Regent-street, W.—Thursday evening, July 22, at 8 45, address to young men by Rev Charles Moinet, on "Temptation." Sunday, Bible, class, 3 15 p m, subject, "Joseph: His Exaltation and Glory." Prayer meetings as usual.

The Priory, 198, Upper-street, Islington, N.—Thursday, July 22, 8.30 p.m., address, Rev. A. Wardroper. Sunday, 25, 3.15 p.m., Bible-class, 1 Kings xix.; 8 p.m., open-air service in Priory grounds, *good voices to help with singing earnestly invited*; 8 30 p.m., evangelistic meeting. Wednesday, 6 to 10, anxious inquirers and strangers.

Mall Hall, High-street, Notting-hill, W.—Thursday, July 22, 9 p.m, address, Mr. Short: Sunday, July 25, 10 a.m., prayer meeting; 3 30 p.m., special address, Major Webber Smith.

Conference Hall, Stratford.—Sunday, July 25, 3 p.m., Rev. J. A. Rimmer; 7 p.m., Mr. Ransome Wallis.

◆

Notices.

Communications Received with Thanks.—W N.M. A.W. R H. A A. D D.T. J F D M.S O W.S M C.B. J.A. W W D S C.K. H P. E M. T M.T. E J.W. I.B Mrs. S.G. C E.M R.D.F. T.J. T.L. W.T.A R.A.W. J.E L. C.W.S. J T M. W.H. J B J A.S W.B J.J. J.A F.J M W.S.W. M B G. H.C. Miss K. R.H. C.H E.C. H.T C H H K. A.M.L W E.H. W.G. T.M L A.W. E P. H S. W.H.N. H.W. C.M P. D.F.M. H.L. I.M. G.H W T.N. G.C.N. C.M.

Applicants for Tracts.—Miss Kerrell, 3, Portland-road, Notting-hill, W.; J. Smith, Bible Depot, Aylesbury; J. W. Browne, 91, Carlton-street, Kentish Town, London, N.W.; Miss E. Handford, 8, Alexandra-road, Barnstaple, North Devon; W. Mortlock, 6, Powell's place, Barrack-hill, Newport, Mon.; Mr. Smith, Gloucester, West Bournemouth; Mrs Allday, Anglesea House, Church-road, Tunbridge Wells.

Manitoba.—Help is earnestly asked by several families settled on the prairie near Virden, Manitoba, to build a church, for which the site has been given, and a clergyman promised. £200 is needed. Contributions will be gratefully acknowledged and forwarded by Admiral Singer, Westgate House, Belvedere, Kent.

(Continued from page iii.)

Miscellaneous.

SALVATION.—Helpful tracts and kindly words will be sent to any seeker after divine truth. Apply to
EVANGELIST, Clapham, S.W.

WIFE of retired schoolmaster wishes to take charge of family, seaside or country, during holidays, commencing August 1. Terms, four guineas monthly, and travelling expenses.
MATER, The Cottage, Greenhill, Harrow.

NEW ZEALAND OR TASMANIA.—A young person, who can be well recommended, sailing (D.V.) by the "Doric," September 9, offers her services to some Lady on the voyage, in return for a small sum towards passage.
O., 6, Stanger-street, Keswick.

YOUNG LADIES wanted, to assist in singing at an afternoon service, in the S.E. district of London.—Answer by letter, to A. B. C., Rastall's, Ebury-street, S.W.

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FLORIDA. —Evangelical Clergyman, sailing September to take charge of church in best part of Florida, would take gentleman's sons, and care for them in every way parents desire. Accompanied by servants, to friends established there.—Particulars,
Rev. W. A. NOYLE, Wrecclesham, Farnham.

NEW ZEALAND.—J. BRIDGEWATER intends leaving in August for Auckland, N.Z., to settle there as Agent, Consignee, and Factor, and will be glad to hear from manufacturers or others desiring to trade with New Zealand.—8, Wood-street-square, E.C.

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I listened for a footstep, as I'd often done before,
Waiting for a staggering man to stumble through the door;
But his step was firm and steady, and his eye was clear and true,
And on his ragged coat he wore a little bit of blue!
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CASE FOR THIS WEEK.
INCIPIENT PHTHISIS.

The following case is that of Miss ANNIE WEAVING, THE COTTAGE, UPPER SLAUGHTER, MORETON-IN-THE MARSH, GLOUCESTERSHIRE, who wrote me first on the 5th of September, last year, by advice of a friend, who had seen a report of my treatment in a publication called "The Little Gleaner." Consumption had shown itself in the family, and now threatened her.

This patient's illness had commenced eight months before with cold and acute pains in the chest, followed by troublesome cough, and pains extending now from the side through to the shoulder blade; fever and flushings after food. Considerable loss of flesh had taken place. Writing me at this time she says: "I have taken a great deal of medicine and pills, but to no avail."

There was not much progress for some weeks, but the patient continued, and in her last letter she says: "I am sorry I neglected writing you so long, but after the last medicine you sent you, I lost the pains, &c., and am now quite strong again. I feel deeply thankful to you, and shall be pleased to recommend your treatment.—Yours gratefully," &c.

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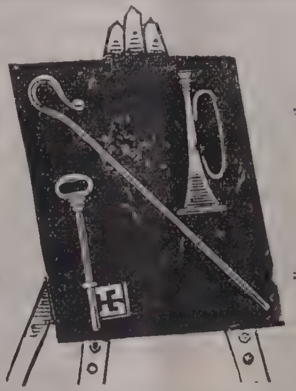

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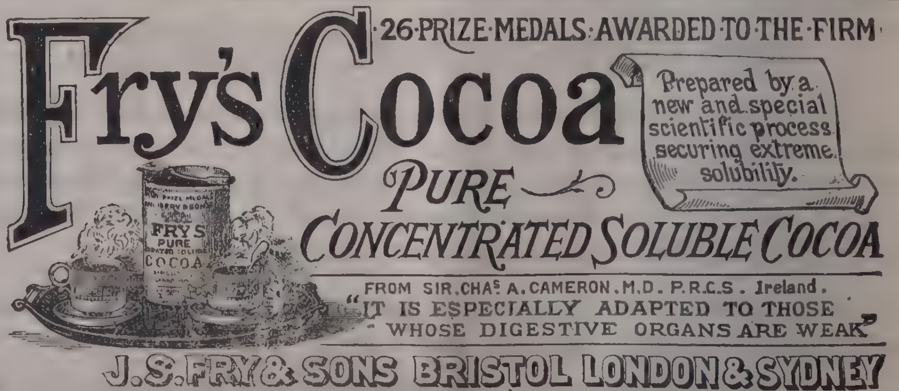
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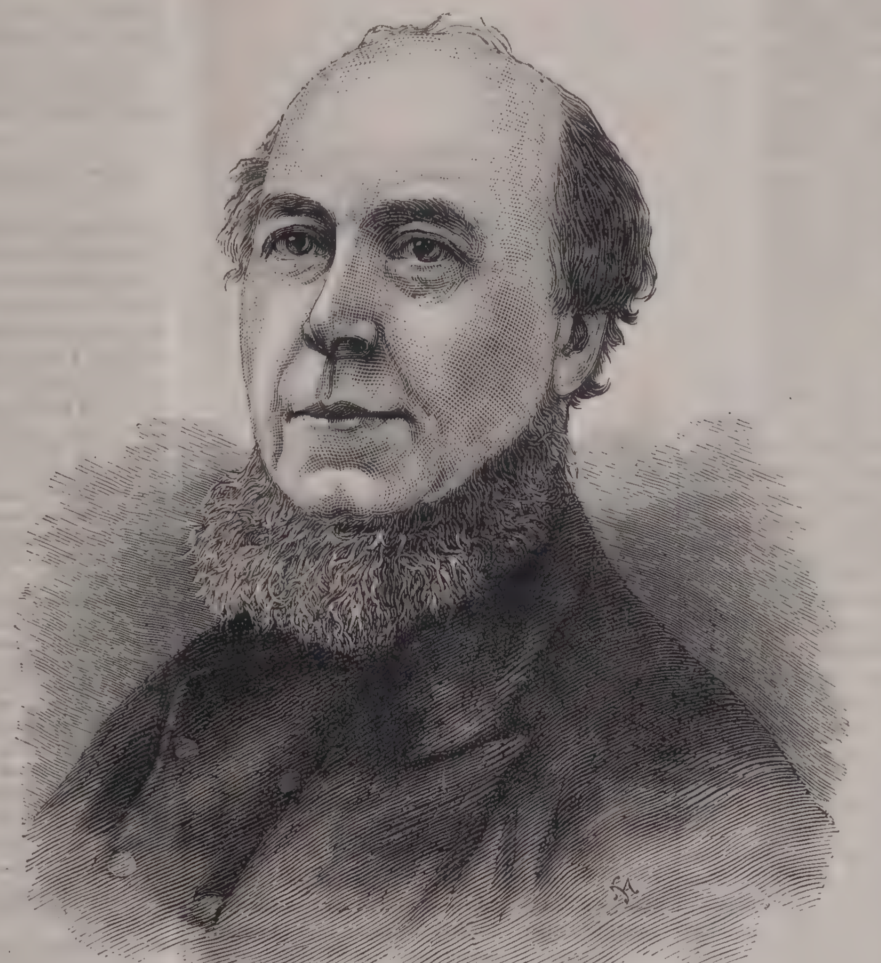
PASTOR CHINIQUY.



PASTOR CHINIQUY, the celebrated convert from Roman Catholicism, whose success in escuing Papists from the errors of Popery has on for him the name of the "Canadian Luther," as born on July 30, 1809. His mother was his rst and best teacher. She taught him to read French and Latin Bible is father had got as a present. He was specially fond the story of the sufferings the Saviour, and his tears ften fell on the sacred arrative. The hours spent ius left their impress on is character, and helped to ould his life. Long after oyhood was left behind for ver, he recalled, in thought, e precious moments when is mother and he, in studyg the Gospels, felt so overome by holy emotions that ey could do nothing but eep. These memories were once a comfort and rength in the trials he had endure.

His parents lived in a untry district where roads ere bad and churches few. n the Sabbath evening the eighbours gathered in his ome, and heard him, child ough he was, recite with veet earnestness and conderable dramatic power e most beautiful parts of e Old and New Testaents. He was listened to ith breathless attention. Then he got tired, his other sang a hymn. These eetings did good. They owed the seed of truth, and rought an elevating power bear on those who came them. One day the priest ut in an appearance. He as by no means pleased ith what he had heard about the Scripture ecitations. As soon as he entered the house, e asked, "Mr. Chiniquy, is it true that you and our child read the Bible?" "Yes, sir," was the nswer, "my little boy and I read the Bible, and hat is still better, he has learned by heart a reat number of its most interesting chapters. you will allow it, he will give you some of em." But the priest had not come for that urpose. He launched into a denunciation of e folly of allowing a child to read the Bible, d ended by coolly asking that the Bible ould be handed to him in order that he might burn it. The insolent request was more than the father could stand. He sprang to his feet quick as lightning. His first impulse was to revenge the insult, but he restrained himself. He strode up and down the room till he gained self-control. Then he turned on the priest, and demanded whether he had said all he had to say. The frightened ecclesiastic admitted that he had. "Well, sir, you know the door through which you entered my house. Please take the same door, and go away." The priest went with more haste than dignity. As soon as he had gone, the boy, who had followed the proceedings with the keenest interest, ran to his father's neck and thanked him for his victory. To pay him with the coin of childhood, he jumped on a large table, and recited most impressively the fight between Goliath and David. Goliath was, of course, the priest, and the father was David. This incident fostered in Charles Chiniquy the fearless opposition to tyranny of any kind which has always been a special feature in his character.

Years rolled on, and the boy became a man. In 1833 he was ordained a priest of the Church of Rome. He was thoroughly sincere, and in love with the Church of his fathers; till the day it pleased God to lead him into light, he was ready to die for her. He threw himself with enthusiasm into his work. He could not do things by halves; whatever he put his hand to was performed with all the powers of intellect and heart at his command. His sympathies were enlisted in the cause of temperance reform. During ten years he went about advocating it with such remarkable success that no less than 200,000 French Canadians signed the pledge. In this way his name got to be familiar as a household word. His energy and ability drew the attention of his superiors to him. The bishops thought he would prove useful in visiting his countrymen who had emigrated from Canada to the United States. They asked him to undertake the duty, and he cheerfully consented. He found the Canadians scattered among Protestants, and in danger of forsaking the faith of their youth. In alarm, he hastened home again, and besought the bishops to select some priests who would gather these Catholics together and lead them to the prairie, where they could form a settlement untainted by heresy. The proposal met with favour, and he himself was appointed to take charge of the expedition. In 1851 he went to the far West, and chose a place suitable for a colony. He then issued invitations to his countrymen throughout the States to repair to that spot. In the course of a few months 12,000 came. This great exodus was meant to guard and strengthen Popery; but God overruled it to serve another and better purpose.

In the bustle of his public life, Mr. Chiniquy could not silence the doubts which often destroyed his peace. His early studies of the Bible and his later meditations made him uneasy.

The more he read the Scriptures, the more did he suspect that everything was not right in the church he loved so well and served so faithfully. His mental vision was too keen to be blind to the fact that a great gulf lay between the teaching of God's Word and the practice of his system. The degrading exercises of the Confessional shocked his pure mind. The sophistry of much of the teaching he had to accept and inculcate was apparent to him; yet he clung fondly to the faith of his fathers. When rays of light fell on his perplexed path, he did not welcome them. When God's voice said to him, "Do you not see that your church follows the laws of men, and not those of God?" he silenced that voice by fighting against his growing convictions. So he wandered in a desert lone and drear. The old lights were going out, and the new ones were not seen as yet. But the time of their appearance was drawing nigh.

The colony prospered. Father Chiniquy was wise in temporal matters as well as zealous in spiritual things. He gained the love of his people. They rallied round him, and gave him many tokens of their trust in him. That trust was soon put to the test. The bishop of the diocese committed an act which broke the laws of God and man. All the priests but one were dumb in the presence of this sin. Father Chiniquy spoke out loudly and strongly. His boldness called forth the thunder of excommunication. Then a long and bitter struggle began. The people paid no attention to the excommunication; they continued to worship quietly in the chapel. The bishops of the States wrote many letters to denounce their conduct, and Chiniquy invariably answered them. He sent all the correspondence to the Pope, with only these words, "Holy Father, take and read." The Papal reply was to transfer the erring bishop to another diocese, and send in his place one who enjoyed a great reputation for piety and prudence. This was a victory for the protestor; but his troubles were by no means over. It was expected that he and his followers should submit at once. They did not feel inclined to take such a step. By this time they had drifted from the old moorings. They were not Roman Catholics, and they were not Protestants. They read the Scriptures diligently, and groped after the light.

The Grand Vicar came to Chiniquy, and asked him why he did not make peace with the Bishop. He said he was willing to submit to his superior, and wrote down, "My lord, we are determined to submit ourselves to your authority, *according to the laws of God and of the Gospel.*" The wily Bishop received the submission joyfully, and for a time the reconciliation seemed to be complete. But it was only the lull before the storm. The Bishop summoned Chiniquy before him ten days later, and told him that a priest must submit to his bishop without any condition. "You must," said he, "make another act of submission, and take away those words 'according to the laws of God and the Gospel,' and instead of them, say you will submit yourself to my authority without any condition, and promise to do anything I bid you." This was more than the priest could bear. He turned on the ecclesiastical tyrant, and told him boldly, "My lord, this is not an act of submission you require from me; it is an act of adoration. I refuse to do it—I refuse to you that act of submission; and I refuse it to the Bishop of Rome." The face of the Bishop paled, but he only said, "Mr. Chiniquy, if it be so, you can't be any more a Roman Catholic priest." The unexpected answer was the ejaculation, "Almighty God be blessed for ever!"

Chiniquy went straight to his room, where he fell on his knees, and prayed for guidance. He saw he had taken the final step. The doubts and questionings of years had found a solution through unfaltering loyalty to conscience. He must leave all—church, family, and friends—in obedience to the voice of God, and go he knew not where. Nor did he care much, for he felt God would be with him, and his presence was enough. He pulled his loved New Testament out of his pocket, opened it, and read, through tears, "Ye are bought with a price; be ye not the slaves of men." These words filled him with a great joy. For the first time he understood the mystery of the Cross. He felt the burden of his guilt press heavily. He saw that he had been the tool of men, and that he had enslaved the consciences of his people. But with that bitter knowledge came the healing balm of assurance of pardon through Jesus Christ. Even while he prayed, the Saviour came to him, and gave him peace and rest. So happy was he that he felt bold as a lion; he realised that He who was with him was more than all who could be against him. The weary searchings after truth were at an end; the full light came, and darkness fled away.

Sabbath morning followed, and he had to face his people. He was told they would turn him out. He went up to the pulpit without any priestly ornaments, and told them what had happened to him. He did not want them to follow him; let them follow Christ and the Word of God. If they wished him to go away, let them stand up. Not one moved. He was surprised; but, thinking their conduct was due to love for himself, he put the question in another form. He asked them to stand up if they thought it better to submit to Christ than to submit to man, and if they wished him to remain among them to teach them God's Word. The great crowd sprang to their feet as if one man. Then emotion found expression; the songs of Zion rang out in the chapel. The Spirit of God wrought, and many souls were saved. The wonderful exodus from the Roman Catholic Church in Illinois began, like every other great religious movement, with an outpouring of the Spirit.

The news flashed through the length and breadth of the country that two thousand men had left Roman Catholicism, with their priest at their head. It caused considerable excitement. The Papists were scandalised and secretly afraid; Protestants rejoiced openly. The Lord's hand was distinctly visible in the whole transaction. He had prepared pastor and people, and his grace upheld them in the persecutions they had to endure. All the craft of the Papacy was employed to lure them back, but in vain. Freedom was too sweet and the love of Christ too precious to be given up for a return to slavery. The converts stood firm.

We have not space to tell the trials through which they passed, or how they were gradually led to renounce all their old habits and religious rites, and became out-and-out Protestants. Those who care to read about these things will find them recorded in "Fifty Years in the Church of Rome."* In days when a liberty which is licence is given to the machinations of Papists this narrative should be read attentively, and its lessons should be pondered prayerfully.

God's blessing has rested on the work of Pastor Chiniquy. He has suffered much, but he has also had the joy of leading many souls to Christ. His enthusiasm is intense, and his courage invincible. No danger turns him aside from the path of duty. In the bravery of his deeds, in his loyalty to conscience, and in the success with which he has attacked the errors of Roman Catholicism, he has shown himself not unworthy of the name—THE CANADIAN LUTHER.

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* FIFTY YEARS IN THE CHURCH OF ROME. A Record of the Life of Pastor Chiniquy. *The Protestant Literature Deposit.* Sold by *Morgan & Scott*, 7s. 6d.

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MR. HAMMOND IN LONDON.

THERE was great rejoicing at Haddon Hall last Sabbath upon a fresh visit from Mr. Hammond. In the afternoon he addressed a great congregation of children, many of whom found the Saviour at his meetings last winter. After the address, several gave simple testimony of the good they received there. It was very pleasant to see the loving welcome they accorded to Mr. Hammond, whom they look upon as their "spiritual father." In the evening Mr. Hammond addressed the adult congregation upon the healing of Naaman the Syrian, and gave an account of his recent visit among the lepers in the hospital of Bergen, Norway.

The service was made specially attractive by the sweet singing of Mrs. Hammond, who rendered several pieces out of "Gems of Praise" with great feeling. Our brother was again cheered by hearing of permanent fruit having been given to his last adult service in this hall nine months ago. It is the *lasting* character of the work, both amongst young and old, which must make Mr. Hammond's services valued by all thoughtful, earnest Christians. Will friends continue to bear our beloved brother and his wife upon their hearts during their voyage across the Atlantic and their work in their own country?

WILLIAM OLNEY, JUN.

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YOUNG EMIGRANTS.

LAST Monday, at the noon prayer-meeting, Aldersgate-street, about sixty of Miss Macpherson's little protegés were commended to God prior to their leaving for Canada in the *Sardinian.* Mr. Robert Paton presided, and earnest prayer commending them to God's keeping was offered by several friends. Before speaking Miss Macpherson said she would let the children speak for themselves, and asked those who had lost either father or mother to rise, to which some thirty or forty responded. She then gave a short but interesting address, alluding to several who had gone out to Canada with former parties, some of whom were now earning as much as two guineas a week. Rev. E. Payson Hammond also addressed the children in his own attractive style, after which Mr. Paton gave them a text to remember as they set out upon their new life.

THE DIGNITY OF LABOUR.

IR,—I was much interested to see your remarks n the necessity there is to restore the idea of e true dignity of labour to our minds. I have r years watched keenly the rapid degradation f our workmen which the present system of ade and manufacture has brought about.

When a lad, I worked for a time (to practically arn my business) in the small workshop of an onmonger, and the training I there received, om the honest pride one and all took in doing e work we had to do in the best way we could, ven to small details, has made me utterly disusted ever since with the way in which such small atters as household repairs, &c., are now done t similar shops. I then went to an engineer's op to learn that business, and there I was ained to take an honest pride in putting the est work one could do in everything great or mall.

Though still only in the prime of life, I have ved to see all this changed. I soon had to arn the hard lesson (to me, at least) that good ork did not pay, and I have seen the good onest workman displaced by the men who can rn out the greatest amount of stuff in the hortest time.

Factory work has always tended to more and ore separate the producer from the consumer, nd to force the maker to deal with a middleman, hose only idea is to make as much money as he an out of the transaction. Consumers in their rn have been taught "to buy in the cheapest arket," and so pit one middleman against nother for price, and so quality gets more and ore run down, and the workman is still further emoralised.

My letter will be far too long if I go further nto this, and I will therefore turn to the remedy hich, after long experience of what some would all more practical methods, seems to me the nly one. I am fully convinced that the great eed is that the true Church of Christ as indiiduals and collectively so far as they can, should oldly examine their position as traders and anufacturers to see if it is consistent with the eachings of Christ.

Have we not unconsciously drifted into a stem which we have honestly thought sound, ut which is directly opposed to the sermon on e mount? (Matt. vi. 19 to end).

Is not trade of every kind now based on selfishess, with covetousness for its motive power? hilst we believe that we should love our neighour as ourselves in everything but in business ansactions, how is it we except these, and feel e have a perfect right to get all out of him we an, so that we do it honestly, as honesty is efined in business matters.

In the gradual emergence of the Christian hurch from the darkness into which it had llen, many things thought allowable have een seen to be grievous sins against the laws of od—such as slavery; and is not the time now oming for us to seriously consider our position regard to that system of trade and commerce hich yields us such fruits as are recorded in The Bitter Cry of Outcast London." The time over in which we could as heretofore onopolise the work of the world, and I believe e are about to learn that honest work is the nly way by which people can live, and that any ndeavour to evade this for ourselves or our ildren will only result in failure, if we are not d to act in a manner which is contrary to the achings and spirit of the Bible.

Under a deep sense of the great responsibility of the Church and of individual Christians in this matter at this crisis in the industry of the world I have ventured to write to you who have always been ready to go to the root of the many evils which exist in our day.

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FRENCH ART—ENGLISH MORALS.*

I STAND before some of the paintings which Europe is sending for exhibition here. I see presented, in the name of Art, the superficial beauty and the enticing allurements of life. . . . It is the superficial beauty and the tempting allurements which draw; and, strangely enough, it is in the representation of these that the best work is seen.

What of such paintings? They are splendidly painted and life-like. Is not this enough for Art? We must bear in mind that painting is but a language, the perfection of painting the perfection of a given language . . . The language may be very beautiful, the story very deadly. The language may be beautiful, and the fact also truly represented, and yet the story deadly, and in effect false.

Is it not enough, then, to say as these Realists do, We meet with such and such a fact, and here it is faithfully recorded?—I answer, No.

A picture can but represent the passing moment; but life is an endless chain, and conduct has endless consequences. A series of paintings, as with Hogarth, is open to these artists; but they have not availed themselves of this. If they had worked out their story to the end, the bitter end, we might still have questioned the propriety of telling it; we might still have thought that more harm than good had been done. But here they just give us the seductive, the false, the lying chapter of the story, and never unveil the villiany and the deceit of it. In their hands, at least, this boasted Realism is not Reality but Falsehood.

But is it not drawn from life? Yes; and life may deceive us in its separate chapters, though the truth come out in the end. A youth is surrounded by youth and beauty; he is charmed, dazzled, allured. This is one chapter of life; and he has to go through a good many, perhaps, before all the evil is exposed, and the real truth made known. These men seize on the momentary lie, and paint that so prettily as to be equally seductive with the fact itself. This may be Realism; but it is not truth.

Or we may put it thus. There are good and evil in life; and evil does not always appear horrible, but sometimes very enticing. This is a fact. But is this all? These men paint the seductive charms of evil to perfection; but not all that attends and follows it. They are deceivers, then; painters of lies, real lies.

What can these cynics do for England to-day? They help to fill our galleries with paintings which may show Whitechapel how uninteresting is its own lot, and make it envious of idle luxury and gilded indifference, and dissatisfied and dangerous; but can never help in the very smallest degree to render it a safer thing that Whitechapel should have a vote in the affairs of a great empire.

But what of these French pictures? If our galleries are to be thrown open to the people, why should they not see these? And how long will it be before some of our own more skilful and soulless artists begin to tread gingerly in the way of these Frenchmen? How long before a new Grosvenor is started for new men, but with a far lower ideal? And then how long before our Royal Academy opens its arms to the men of the new school? Fearing that all this is possible, I say that now is the time to speak out. Workmen of England! This is a question for you also—for you and your wives and your children. It will not be long before the remaining barriers are removed, and the doors of the Palace of Art thrown wide open before you. But what if, when you enter, you find only a French harem within!

I will still plead for the people. Well do I remember a cheap night at the Liverpool Autumn Exhibition a few years back. I was standing before Fildes' "Widower." Whether our critics have called that a great picture, I do not know; and on such a question I scarcely feel myself competent to judge; but I saw ignorant men who had been discussing the merits and demerits of other works in all the critic's pride of appearing to know, stand silent here and still; and women who looked hard and world-worn, and had been gossiping the latest scandals, were suddenly hushed to tears before that story of a poor man's sorrow. The clatter and chatter went on all around, but here the few words that came were uttered only in whispers, and the people lingered sadly, as if standing by the grave of a friend. There was no laughing for shame of showing sentiment, no turning away for fear of being pained. For a few moments these humble folk, with their faults and their sorrows and their sins, seemed to be lifted out of the degradation of their daily environment, and raised to the sphere of true manhood and womanhood. If one could have read the thoughts that were passing through those poor hearts, which changed all their ignorant chatter to silence or hushed whisperings, what a chapter for the Epic of Life! I say, I do not know whether it was a great work of Art—let the critics tell us that—but believing, as I do, that Art should serve Humanity, and not Humanity Art, I think I would rather have painted just that bright flower on the window-ledge, with the story it told there of sympathy from one who could give a little help, than most of the great works of Art I have seen. I have been told that it was not a fit subject for the artist. Perhaps; but it seemed a fit subject for the people. I have been told that it was carrying Art too low. Perhaps. I know it went too low for some who had paid four times as much to see it in the morning, but it did not descend too low to touch the hearts of those who gazed on it at night. I say, that Art is low, however beautiful, which has nothing in it to elevate; certainly not this which stoops to the lowest to raise them. What insight did one get into the material with which reformers have to deal, as one watched those who passed by that picture in the morning, and the hushed crowd which gathered around it at night!

I do not see how those who tell us that Art must be followed for its own sake can say that these men of the French school are wrong. Let those who have been worshipping the high goddess, regardless of other service, consider whether they can blame those who have painted what they saw, and painted it so beautifully. If Art is to be its own end, judgment on moral and humane grounds seems beside the mark. And yet can a picture which tempts many to evil be really justified by an appeal to artistic canons?

Among our own galleries we look almost in vain for that high principle and healthy vigour, which alone can prevent our Art from being infected by the disease of this French school. Are they not swept and garnished and vacant, ready for the immediate occupation of the spirits of evil?

Then will Art be truly lovable in itself, when it learns heartily to care for and love another.

THE EAST-END LIGHTHOUSE.—The twelfth report of the Old Ford Mission, "Morley Arms" Coffee Palace, Tredegar-road, Bow, speaks of continued success in this work, notwithstanding that the difficulties were increased by the severity of the past winter. The Sunday evening services are well attended, and in connection therewith several pleasant social gatherings have been held, at one of which a substantial meat tea was given to 140 poor families. The Sunday-school is increasing largely in numbers—a very healthy sign. The Band of Hope and Temperance work go steadily forward, while mothers' meetings and evening classes still further aid the good work. The expenses last year amounted to £137 18s. 6d., the smallness of expenditure being accounted for by the fact that all the workers, with the exception of the Bible woman, are entirely unpaid. Such institutions are indeed lighthouses.

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* From a pamphlet under the above title, by JOHN TREVOR, published by *Swan, Sonnenschein & Co.*

NEW TESTAMENT GIVERS.

BY A CHURCH TREASURER.

THERE is a class of people whose first thought, when their income is a little decreased, is to curtail their contributions to the cause of God; but as to reducing their own personal expenditure — why, that thought comes last. It has been well said: "Some men give according to their means, and some according to their meanness." I trust none of the latter ignoble class will be found among us. But it would be well for us all to lift this matter of giving to a higher platform, and view it not as a matter of duty, but as a privilege. We read our Bibles, and cannot but see how earnest all true Christian hearts have been in this most practical work of giving.

We look to the manger-cradle, and see the sages from the sunny East presenting their "gold, and frankincense, and myrrh." We turn to one of the few houses of the Pharisees where Jesus was entertained, and see Mary Magdalene lowly bending as she anoints the Saviour's feet, and unwittingly perfumes herself with her act of devotion. We gaze into the home of Levi, and we find a "great feast" given in honour of the Prophet of Nazareth. We travel through the Galilean cities and villages, and find a band of faithful women, whose holy joy and pure delight were to minister to the "Man of Sorrows." We stand at the Temple door and notice the widow contributing her "two mites," and we measure the greatness of her gift, not by what she gave, but by what she retained for herself—nothing. With her it was all for God and nothing for self. We turn to the leper's house in Bethany on Christ's last Sabbath on earth, and we see Mary breaking the costly box. Only a Judas talks of "waste," while she, in the prodigality of her love, makes the house redolent with a fragrance that the ages still feel. We turn to the Jerusalem streets on the day of the triumphant entry, and see the children welcoming the city's rejected King. Little things, what have they to give? Not much, and so for lack of something better, they raise their clear and ringing voices and sing the hosanna chorus, and thus contribute acclamation and praise. We go outside the city gate to the place of the Cross, and there find a coterie of devoted women, all the way from Galilee, who come to minister "unto the end," and with loving hearts and tender hands to do the last sad work of severed friendship—to smooth the bloodclotted hair, to anoint the racked body, and to lovingly bind it in the "clean linen cloth," and to weep the hot and scalding tears of an irreparable loss.

We notice the wise Nicodemus hurrying with his offering of the "mixture of myrrh and aloes," and giving it for the anointing of this supreme Sufferer, we turn to the garden all abloom with the April flowers, and there find Joseph's rock-hewn tomb consecrated to the slain Christ; and thus all through, from the Bethlehem manger to the Arimathean tomb, we find there were faithful, generous and liberal hearts, who tasted the pure joy of giving to the Lord.

We can no longer thus minister to our Lord; but we can further his cause on earth, and help to maintain his Church. Ours is a question of pounds, shillings, and pence; but these given with true motive and in the right spirit, our offerings will be as precious in his sight as those long ago given to Him, and chronicled on the immortal page of inspiration,

We all can do more than we have done,
And not be a whit the worse!
It never was loving that emptied the heart,
Nor giving that emptied the purse.

My friends, do your best by the Church of God, and in giving to the sacred cause, rest assured that whatever else you may misspend, nothing here but is for ever well spent.

Newcastle-on-Tyne. E. S.

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CONSCIOUS CONVERSION.

WE have received a letter from Mr. G. Railton, of the Salvation Army, kindly but warmly criticising some paragraphs in the sketch of Mrs. Isabel Reaney in our issue of July 22. One of his comments seems to us of sufficient importance to warrant a public reply. We handed it to a friend staying with us, and the following are his remarks upon it:—

Our esteemed brother, Mr. Railton, says:

> "THE CHRISTIAN has surely always been the one great champion paper as to conversion and separateness from the world. Now, what possible conclusion can anyone, and especially any child, draw from the paragraphs in the first column of to-day's CHRISTIAN except that it it is quite wrong to insist upon any conscious conversion, and quite wrong to press anybody on the subject? Surely these are not the days for any slackening of testimony on these points . . . One might rather have expected THE CHRISTIAN to come out more strongly than ever on the great themes that have so much distinguished it in the past, and that have been the foundation of all the evangelistic work and successes it has existed to record."

The paragraphs so objectionable to Mr. Railton are those which narrated the simple fact that Mrs. Reaney's religious life is traceable to her early years, and that she did not profess to be able to point to any particular date as the exact period of her conversion. Also the allusion to the well-meant but unwise questionings and affirmations of an earnest friend, who assumed that the little girl before her was still unsaved. Had this soul-winner been "wise" as well as zealous, she would have felt her way to this young disciple's heart, and learned just her spiritual status, that she might have given her "meat in due season," rather than frighten her by uplifting the monitory finger, and assuming that she was still dead in sins.

Our brother Railton need not fear that we have "changed front" (as he says) on this vital point of conversion. We believe, as we have always done, in the reality of conversion. We believe also in wisely "pressing people on the subject." But we believe, as we have always believed, that very many, born and brought up in the sweet atmosphere of a godly home, begin to love and trust the Lord Jesus in their tenderest years; so that their first recollection of spiritual exercises is of a conscious love of that blessed One whose name and story was their lullaby, and whom, as in the case of Mrs. Reaney, they grow up to follow and to serve with peculiar devotedness. The unceasing and emphatic Gospel call that sounds out from Mrs. Reaney's lips week after week, in which she insists upon conversion, and cordially "presses others on the subject," shows where she stands on this vital theme.

We are sure that our brother's fear that even a child would draw conclusions adverse to "conscious conversion," and to the habit of "pressing others on the subject," from the allusion to Mrs. Reaney's early life, is a groundless one. After reading his letter we called to our side a sweet child of thirteen summers, one whose home is in a far-off foreign mission field, where she, as here also, abundantly testifies to the reality of her conversion, by recommending her precious Saviour to others.

We thus questioned her:—

"Tell me, my dear, when were you converted?"

"I do not really know. I've always heard about Jesus, and have always loved Him, as far back as I can remember."

"Then you believe you are converted?"

"Oh, yes."

"Listen, while I read you about Mrs. Reaney from THE CHRISTIAN. As this was her experience and yours, does it seem to you to make it unnecessary for people to be definitely converted?"

"Oh, no. If they have not learned to love the Lord Jesus, and been converted when very young, they must be converted when older."

While we hold fast and hold forth the truth of God as to definite conversion, and the necessity and blessedness of pressing the Gospel on all we meet, let us also equally value and emphasise the very much lost-sight-of line of promises of salvation to the "houses" of the faithful godly. "Believe in the Lord Jesus Christ, and thou shalt be saved" is in the heart of every child of God. But how little prominence is given to the "and thy house," which is as much a part of the text as the arm is part of the body. The promise that "thy house" shall be saved is none the less strongly given than that "thou" shalt be saved. Therefore, while we believers say to the ungodly adult or child, who, awakened by the Spirit to his lost condition (for this word is not to the unawakened, as Mrs. Booth has so eloquently insisted upon), "Believe and be saved," let us none the less firmly hold that our own children, and all others such as Isabel Edis, and the little maiden with whom we have just conversed, being "brought up in the nurture and admonition of the Lord," as those for whom a certain promise of salvation is given, will, as their beautiful buds of being unfold, disclose, with their earliest consciousness of spiritual relations, the delightsome fragrance of the name of Jesus. Surely, if this is not "conscious conversion," it is the consciousness of conversion. The writer, for instance, well knows he has been converted; but when in his early years that event occurred he does not know, nor is he troubled thereabout.

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ANNA SHIPTON'S BOOKS.

DEAR SIR,—Permit me to bear testimony to the value of Anna Shipton's writings. I constantly hear from my co-workers at the Cape, of blessings to souls through them. One has requested in prayer that 100 copies of "Tell Jesus" might be sent her. I could give many instances to show how signally the books are owned of God. A sailor came to our Rest, and declared how, far away at sea, a copy of "The Promise and the Promiser" fell into his hands, and how on opening it the solemn dedication made so profound an impression upon him that his infidel notions vanished.

A lady visiting some of the German immigrants lent a few tracts. Among them was one copy of "Just Like Me," by Anna Shipton. So delighted were these poor people with the little book that several families bespoke the loan of it. I have tried in vain to obtain in London copies in German of this and others by the same authoress.

If workers would help to circulate books so calculated to carry blessings to the recipients this difficulty would doubtless be removed.

Yours truly, M. S. OSBORN,
12, *Camden-hill, Upper Norwood, S.E.*

THE TENT OF MEETING.

"Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it 'The Tent of Meeting.' And it came to pass that every one which sought the Lord went out unto the tent of meeting which was without the camp. And it came to pass, when Moses went out into the tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the tent. And it came to pass, when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent; and the Lord spake with Moses. And all the people saw the pillar of cloud stand at the door of the tent, and all the people rose up and worshipped, every man at his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend."—Ex. xxxiii. 7—11 (R.V).

In connection with my daily reading in Exodus, may I tell of a jewel I think I have found in this passage?

The common name for what we call the tabernacle was "The Tent of Meeting," *i.e.*, the meeting-place of God and his people. But the "Tent of Meeting" here referred to was not the tabernacle. That did not exist as yet. If we look carefully at the dates, we find that Moses had but just come down from receiving the pattern of it during his forty days on the Mount, and that the first announcement of it to the people was made later on (chap. xxxv.), after Moses had been a second time on Sinai, and had brought back the *un*broken tables of the law.

How could he, indeed, communicate the secret of the holy dwelling-place during the sad interval! How begin to prepare for receiving the perpetual presence of the Eternal among a people so sunk in sin! His heart must have been sick, his hopes crushed. A strange and awful cloud must have rested over the whole undertaking. He had come down from the mount of God to be met by the shame and horror of the golden calf. His first work had been purification and vengeance; his one thought had been agonising intercession, again, and again, and again. He must have wondered if God would accept a dwelling-place at the hands of this sinful race. Perhaps it was for this very thing that he prayed: "If *thy presence* go not with us, carry us not up hence." For God's visible presence was to be associated with the tabernacle, and by that were his people known and separated from all the nations of the earth (Exod. xxxiii. 16). If it were so, it is certain that the people did not move a step onwards until God's presence rested in the Holy of Holies, between the Cherubim. But until the sin was put away, and thoroughly, there must have been for Moses a time of suspense and anguish unspeakable.

And even after the sin was forgiven and the holy work begun, there must be long months of preparation before the golden boards and embroidered curtains could be set up. Till then, was there to be no visible sanctuary?

Moses is filled with the ideal of the Holy Tent which has been set before him. He longs for the day when the Most High will set up a glorious and perfect dwelling. And in the waiting time, what does he do? He takes a tent, probably his own tent, where he lived, he removes it far from the very air of the polluted camp, and, in anticipation of what is to be, he names it "The Tent of Meeting;" and God takes him at his word, and comes to inhabit this tent of Moses.

It is nothing but a poor, dark tent; it may be rough and travel-soiled. No curtains of fine linen adorn it. Everything about it speaks of imperfection, just as afterwards everything about the tabernacle will speak of perfection. Yet because it is separated from sin, and given over to God to be his, God comes and dwells in it as truly as in the gorgeous Temple of Solomon. There needs no attempt to make it fit. Just as it is, in all its poverty, God owns it. Just as it is, because the only place in the world where God visibly rests, which He visibly honours. To it repentant sinners resort for comfort and teaching, as they will do hereafter to the completed tabernacle.

The people who have watched Moses retire into his tent actually *see* the pillar-cloud moving towards it, and standing at its door, while God talks with Moses face to face.

And they see this not one day, but many days; even until the tabernacle was finished, and God took up his dwelling there, this simple tent remained a witness of the glorious future.

Can anyone mistake the meaning of this beautiful parable?

One day we shall hear the voice, "Behold, the tabernacle of God *is* with men, and He will dwell with them." One day we shall *see* the City descending of which God and the Lamb are the temple. For temple or tabernacle, dwelling-place or tent, all have their fulfilment in the glorified body of Christ. But that day is not yet. And meantime the preparation goes on in secret, and the sin and pollution around us often seem so fearful that we are ready to cry, "Can it ever be?" "Can God in very deed dwell with man?"

Yes. We know it, and are sure of it. Because God *does* in very deed dwell with men *now*. Now and then we have *seen* the tent of some Moses illumined, as the pledge and evidence of what is coming.

Have we *only* seen it? *Only* looked on afar off, as the people did in their tent doors? Have we not experienced it and known it each for ourselves? It is for each of us, however little, however dark, to make these bodies of ours like Moses' tent—tents of meeting, tents where God abides.

For (2 Cor. vi. 16) "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (This is a promise taken almost literally from the tabernacle history, Exod. xxix. 42—46, and Lev. xxvi. 11, 12.) And the condition still is, "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you." That is, if we do as Moses did, we shall have his reward.

I might quote a hundred passages where God is spoken of as making his people his dwelling, abode, temple; and upon all of these our passage throws light. But I will only repeat these: "If a man love Me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." "What! know ye not that your *body* is the temple of the Holy Ghost?"

Now, if God has left us, Christians, actually to be the *visible* dwelling-places of his glory, to be the witnesses to the world of the future perfect tabernacle of God among men, and if we fail in this, shall we wonder if the world despairs of any such tabernacle? If the light of God in us is so faint as to be invisible, shall we blame the world if it denies that God has ever dwelt, or will dwell, among men? Whose fault is it, and where is the remedy?

Edinburgh. M. L. Dodds.

"FLOODS" OF REVIVAL.

By REGINALD RADCLIFFE.

Should not the normal course amongst the heathen, in this dispensation of the Holy Ghost, be to see multitudes moved and converted, and not merely units? Is not the reason we so seldom see multitudes moved and converted now, the unbelief of us at home, and the little faith of our beloved labourers who are bearing the heat of the day amongst the heathen? "He could not do many mighty works on account of their unbelief." Does not this lack of faith run abreast of a lack of real closet-prayer, and of real conjoint prayer, and of real fasting? Will you ponder the texts that follow, and let us see to it that we do not, so to speak, tie the hand of our wonder-working God by our hindering unbelief?

On this subject I venture to subjoin an extract from a letter just despatched to a dearly loved young missionary, now in the far interior of China.*

EXTRACT.

"The more I ponder it, the more do I consider God's *normal* plan of acting, so to speak, in heathen lands, would be by 'floods,' and not merely by units: moving by the outpoured Spirit, neighbourhoods, towns, and even provinces, and nations—and converting out of them, not by units, but by flocks and by multitudes—if only we would not stay his hands by our hindering unbelief. Then I think, and I am sure I am with you in this, the individual Christian worker must in solitude stir up himself to take hold upon God, or rather open his mouth wide to receive of God. Then he must *make* time to be alone with God. Furthermore, while Protestants have hated improper fasting, merit-making fasting, they have too generally forgotten Christ's words, 'By prayer and fasting.' 'When ye fast.' Again, have we not all been in error in not sufficiently looking and praying for the young converts to be immediately endued with power at once to witness for Christ? But this last, although so important, and an agency which I believe was so generally and so vastly used in New Testament times, is not the main subject on which I wish now to lay stress."

THE SPIRIT POURED OUT.

Turn ye to me with all your heart, and with fasting . . . I will no more make you a reproach among the heathen . . . Be glad and rejoice: for the Lord will do great things . . . I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, &c. (Joel ii. 12—32).

For I will pour water upon him that is thirsty, and floods upon the dry ground: . . . And they shall spring up as among the grass, as willows by the water courses.

Were all filled with the Holy Ghost (Acts ii. 4).

Three thousand (Acts ii. 41).

Many of them which heard the word believed; and the number of the men was about five thousand (Acts iv. 4).

In those days, when the number of the disciples was multiplied (Acts vi. 1).

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly (Acts vi. 7).

Therefore they that were scattered abroad [say at least ten thousand] went everywhere preaching the word (Acts viii. 4).

And the people with one accord gave heed (Acts viii. 6).

Then had the churches rest . . . were multiplied (Acts ix. 31).

And all that dwelt at Lydda and Saron saw him, and turned to the Lord (Acts ix. 35).

While Peter yet spake these words, the Holy

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* Mr. Stanley Smith, of the China Inland Mission.

Ghost fell on all them which heard the word (Acts x. 44).

And the hand of the Lord was with them [some of the 10,000 fugitives]: and a great number believed, and turned unto the Lord (Acts xi. 21).

For he (Barnabas)was a good man, and full of the Holy Ghost . . . and much people was added unto the Lord (Acts xi. 24).

But the word of God grew and multiplied (Acts xii. 24).

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, &c. [After which Barnabas and Saul reap multitudes. Floods were promised, and floods they saw.] (Acts xiii. 2, 3).

Many [evidently believed] . . . Next Sabbath day came almost the whole city together to hear the word of God (Acts xiii. 43, 44).

So spake, that a great multitude both of the Jews and also of the Greeks believed (Acts xiv. 1).

A great multitude believed (Acts xvii. 4).

Many of them believed (Acts xvii. 12).

And many that believed, came and confessed, and showed their deeds . . . So mightily grew the word of God and prevailed (Acts xix. 18, 19, 20).

Not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands (Acts xix. 26).

EARNEST PRAYER, AND PRAYER AND FASTING.

Then shall they fast (Mark ii. 20).

But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly (Matt. vi. 17).

These all continued stedfastly in prayer (R.V.) (Acts i. 14).

But we will continue stedfastly in prayer (Acts vi. 4).

As they ministered to the Lord and fasted [see this text quoted above] (Acts xiii. 2).

Had prayed with fasting (Acts xiv. 23).

Approving ourselves . . . in fastings (2 Cor. vi. 4, 5).

In fastings, often (2 Cor. xi. 27).

GREAT ENCOURAGEMENTS TO ASK, TO BELIEVE, AND TO RECEIVE.

Ye ask, and receive not, because ye ask amiss that ye may consume it upon your lusts (James iv. 3).

And whatsoever we ask, we receive of Him, because we keep his commandments, and do those things that are pleasing in his sight (1 John iii. 22).

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not, &c. (James v. 17). Then (see 1 Kings xviii. 37, 38, 39) he prayed, surrounded by the priests of Baal, that the Lord would turn the hearts of the people back again, and the fire fell, and at once the multitude was turned back again, and their response came forth, "The Lord, He is the God; the Lord, He is the God."

Who through faith subdued kingdoms (Heb. xi. 33).

Is my hand shortened at all that it cannot redeem? (Isa. l. 2).

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God (Isa. lix. 1).

To these texts from the word of God let me add one short sentence of Mr. Spurgeon's, which I extract from the valuable book, styled "A Missionary Band,"* just published on missions, compiled by Mr. Broomhall, page 108:—

> "And, dear friends, we must get up higher still in praying about missions. I know some men can get anything they like in prayer. Oh for some five hundred Elijahs, each one on his Carmel, crying unto God! and we should soon have the clouds bursting with showers . . . Oh for more prayer—more constant, incessant mention of the mission cause in prayer! and then the blessing will be sure to come."

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* *Morgan & Scott*, 1s. 6d. and 3s. 6d.

CLEVEDON.—Mrs. Evered Poole writes:—We are having some good meetings here daily; rooms crowded out on Sunday evenings, and a beach service after.

Y.M.C. ASSOCIATIONS—
WHERE TO DRAW THE LINE.

By our Lord's teaching *every disciple* is consecrated *a missionary*. To a band of men, for the most part comparatively young, who had become associated with Himself, He said—

"Ye are the salt of the earth," "Ye are the light of the world."

The Young Men's Christian Associations seek to unite young men who avow themselves disciples of Christ, for the specific and defined object of extending his kingdom amongst young men. To its members, an Association will prove a blessing or the very opposite, according as it helps or hinders them in the fulfilment of the duties of their distinctive calling as Christ's disciples. A first consideration in efforts to win young men to Christ should be to see that the instrument or agency we employ is such as the Holy Spirit can use. If we would "reap of the Spirit" from our members, we must "sow to the Spirit" in them. If we do not make it *the* work of our Associations to minister to their inner life, we shall strive in vain to achieve spiritual results through them. The Missionary Spirit (John vii. 38, 39), is none other than the Holy Spirit Himself working through those who believe in Christ. There is no other missionary spirit. How it behoves us then (if we desire to see our members "walk in the Spirit," bring forth "the fruit of the Spirit," and prompted and used by the Spirit in active service in behalf of others) patiently to consider, and with godly reverence and prayer to ask and seek to learn *what are the circumstances in which, and what are the means and methods by which the Holy Spirit is wont to work.* Would that a deep and earnest spirit of inquiry were awakened in our Associations in regard to this matter. Into what prominence this lifts the question, as to the atmosphere which pervades our Associations—the tone of life, of thought, and activity which prevails therein. Do these savour of the acknowledged presence and working of the Holy Spirit? of acknowledged dependence on Him?

Things are allowed and even boasted of as useful agencies in Associations to-day which five years ago would have been regarded by those who have been longest engaged in this work as indicating, on the part of any Associations adopting them, either want of understanding of, or departure from, the principles and lines of Y.M.C.A. work as originally laid down.

With as much light-heartedness as if the work were for the day only, as if the means to be employed were left to our own choosing, and may be changed at discretion with every new fashion, as if the issues were commanded by ourselves, one new agency after another has been added without due consideration whether the principle upon which it operated was in harmony with those of our Associations, or the reverse.

It is clear that these agencies must have exerted some influence upon *the spiritual life* of the Associations. It is equally clear that up to the present there is no evidence whatever that they have contributed to the strengthening of that life or to the greater usefulness of the spiritual agencies. I do not believe that one Association is to be found in this country in which there is not the fullest intention, on the part of the Committee and officers to, as it is said, "keep first things first," whatever this may mean. *But principles are stronger than good intentions.* Intentions operate only while men are awake or wide awake. Principles sow while men sleep. The maintenance of a missionary spirit is the antidote to the tendency of Associations, no less than individuals to backslide. The Christian who is fully occupied in service for Christ is never puzzled to find new forms of recreation and amusement. So long as the members are devoting themselves to the real work of the Association, they have their hands full, and do not formulate a demand to be supplied with new forms of amusement. If the missionary spirit does not keep out worldliness from our midst, be assured, worldliness once admitted will drive out the missionary spirit.

A few suggestions are offered as to how the missionary spirit may be maintained.

(1) Let there be a definite recognition in all our arrangements of *the transcendent importance of the spiritual life.* The large provision made by Associations to supply the wants of the present life tends not a little to render dubious what the answer to the question, "What is a man profited if he shall gain the whole world, and lose his own soul?" should be.

(2) Exercise care that the spiritual atmosphere breathed by those who come within the walls of our Associations, is one of loving, warm, and sympathetic testimony to Christ. If the testimony of the Association itself is somewhat mixed, that of its members is not likely to be very clear.

(3) Honour the Word of God by giving to the members adequate opportunity to meet together to read and study that Word.

(4) Prayerfully seek the guidance of the Holy Spirit, both in regard to the work undertaken and the means employed. It will be well if, as a result, the means employed savour of heavenly direction rather than of human contrivance.

(5) *Be careful in admitting members.* The Associations which provide classes, restaurants, gymnasia, &c., invariably have "associateship" in addition to membership. There is no excuse therefore for admitting into the membership those whose sole object in joining is to get these advantages. If so admitted, they must become an incubus in our Associations, a sore burden upon those whose aim and desire it is to see the work of God prosper in our midst.

(6) A word of caution as to the constitution of our committees. If a committee is made up of persons, some of whom are chiefly concerned for the success of the educational classes, while others are specially interested in athletics, and others in social reform movements,—even supposing there are an equal number whose sole object is to carry forward the spiritual work, these latter must necessarily, at times, find themselves hampered in their efforts. This is a difficulty incident to the new order of things in our Associations, and all I can advise with regard to it is, that the utmost care be taken in proposing new members of committee to secure persons whose sympathies are decidedly on the side of the spiritual work.

Give the members plenty of direct work to do for Christ. Each is *a born missionary*, and his connection with our Association should impress this fact deeply upon him.

The Y.M.C.A. is essentially a Missionary Association. If an institution that has borne the name, ceases to be, first of all and most of all, a *spiritual* agency for the benefit of young men, it loses its right to be so described. If the Associations do not continue to be used of God in the direct work of winning young men to Christ, they will die out for want of helpers, even to carry on their own work; but if through Divine blessing a missionary spirit is maintained in our midst we shall see men raised up, not only to do the work of the Associations, but to be workers in the churches, and to go forth carrying the Gospel of our Lord and Saviour unto the ends of the earth. W. H. Mills.

"BUTTERCUPS AND DAISIES" is the pleasant and suggestive title of a little *brochure* giving particulars of the work of the Children's Fresh-Air Mission. Not a word is necessary in advocacy of such a Mission, and the good effects of one year's work may be judged from the fact that, in 1885, 1592 children living in Holborn, Clerkenwell, St. Luke's, and other poor districts, were sent into the country for three weeks, at a total expenditure of £1214 6s., or about 15s. 3d. per head. It is well to note that, where possible, parents are expected to co-operate by providing the travelling expenses of the children. We earnestly hope our readers and the public will assist the committee to effect this year, for a still larger number of children, such an excellent exchange as from stuffy homes in close alleys to sweet-smelling homes in the country. The treasurer is Mr. Walter Hazell, 6, Kirby-street, Hatton-garden, London, E.C.

For the Young.

A SEA-SIDE LETTER.

Dear Children,

HOUGH very few would know me if we were even meet one another on the sea-shore here, yet I m going to write you a letter, because—

(1) I love all boys and girls; and like, if I can, help them; and—

(2) There is something very much on my mind which you may be able to help me.

During the last few years I have travelled to any places, and have seen many strange sights. have been in the depths of an Australian gold ine, and at the top of the Great Pyramid, which me think that Melchisedec built; I have been a Maori canoe on a New Zealand river; and ave watched the myriads of bathers and wor- ippers, and the burning of dead bodies on the nks of the Ganges; I have wandered through e streets of Pompeii and Herculaneum; and ave walked miles, perhaps, through picture lleries in Italy and elsewhere.

But one thing I have never seen of which I ave often heard (I wonder whether any of you n tell me where to find it?). In a foreign llery, they say, is a painting of Christ, the auty of which attracts all eyes. And while e gazes on the representation of the Man of rrows, and realises a little what those sorrows ust have been, one's eye is caught by the in- ription above, or below, it—

> "All this I did for thee;
> What art thou doing for Me?"

Perhaps none of you have seen this picture y more than I have; but we can, at all events, e to our hearts the lesson which the painter nted to teach.

"I DID THIS FOR THEE."

What did Jesus do? What is He still doing us? Ah! I need hardly tell you who are ending the Children's Services what Jesus did. While we were yet sinners, Christ died for us." ry little children can understand that, even fore they can speak plainly. "I thank you, sus," said one tiny girl, "'cos you was punished ead of me."

And what is He doing now? He is "receiving ts" at God's right hand for us.

' My God shall supply all your need," says St. ul, "according to the riches of his glory in rist Jesus." Now, what do we really "need"? ood, clothes, fire, and home. Yes, and God s given us all these necessities. But He has en us also far more than these. He has iven us richly all things *to enjoy*."

What special things has He given you to enjoy t lately? I think I can guess at least some of m.

First, there was the coming home from school, freedom from lessons and examinations. en there was the excitement of packing up and rting off for the sea-side; then the railway rney, the first sight of the sea, the first breath salt air, the first tea in the comfortable lodg- s, and the first visit to the shore. Who could r get tired of the sea-shore, with its sand, lls, and sea-weed? And now, too, you have Children's Services there, at which you hear God's best gift of all—of Jesus—for whose sake these other good things are given to you.

WHAT ART THOU DOING FOR HIM, then? I can- tell whether you—the boy or girl who is ding this letter just now—loves Jesus or not; one thing I do know, that if you love Him, *want* to be doing something for Him and for ers, for the love of Jesus drives selfishness out our hearts.

BUT WHAT *can* I DO? Did I hear some boy or ask that? That is just the very question I nt to hear, because I told you, you know, at beginning of my letter, that there was some- ng very much on my mind about which you ght be able to help me.

What would you do for Jesus if He were on earth now?" a little boy was asked. "I would run His errands for Him," said he. Ah! there are many ways of running His errands for Him, even as it is. He says, "Whoso shall receive one little child receiveth Me;" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Yes, one doctor I know, says, "In every little child I see Christ."

And there are hundreds and thousands of poor little children in this and other lands—poor little *sick* children I am thinking of especially—who want a share of the good things you have. They need to be made well, to be sent into the country, to have gifts of food, books, and warm clothing, and to be told

> "The old, old story,
> Of Jesus and his love."

These and many other good things Medical Missions try to do for them; and I should be very glad if you would join a band of children which has been trying for eleven years to help forward their work. It is not a very large band as yet, so everyone who joins is a real help.

Think about it; and then if you would like to hear more about these Medical Missions, and this Children's Medical Missionary Society, write me a little letter, and you shall have some more news about them.—Believe me, your affectionate Friend, (Miss) Annie R. Butler.

Medical Mission House,
104, *Petherton-road, London, N.*

RESCUE WORK IN POPLAR.

Eight years ago I came to Poplar and began a simple homely work amongst women, which, under God's blessing, has succeeded far beyond expectation, by rendering aid to nearly one thousand eight hundred girls and women called lost. There was not a single open door for such in the neighbourhood; now I am thankful to say there are many, and much rescue work of all kinds is done.

The girls are received irrespective of age or condition, and we do the best we can for them according to our judgment and means. But alas! the latter element is sadly wanting, for my large personal acquaintance in the East-end brings numbers to me of all sorts and conditions of women with whom I am unable to deal.

Surely this branch of Christian work is an important one, and has proved its own usefulness. Given the means, I could fill many houses, but wanting them I have had constantly to send away numbers of girls who have come pleading for shelter. It is a serious matter that such girls should, in a Christian country, have to say they were sent from a door professedly open to receive them, not willingly, God knows, but because there was not room to take them in.

Last spring, a man cut the throat of a girl aged nineteen in a house near here. Twenty houses of the kind in the same street were closed within a week, and the inmates scattered. I could have taken thirty girls right off the streets at once, most of them much impressed by the awful fate of their late companion; but I was obliged to let the opportunity pass.

This must often be the case, as houses come to be closed under the working of the new Act, unless more help is given; but I am praying for this, that I may be able to take in any girl who comes, for the sake of Him who spoke such wonderful words to the "woman which was a sinner." Anna Wilkes.

Manor Cottage, Kerby-street, Poplar, E.

THE SAILORS' REST, NAPLES, which was visited by about a thousand sailors from November, 1884, to May, 1885, has now been re-organised and placed upon a firmer basis. It was reopened on Feb. 12 by the British Consul, as a superior attraction to the wineshops and similar places so often frequented by sailors. Many sailors have expressed their gratitude for the benefits received in connection therewith, and it has proved a valuable auxiliary to the Bethel Ship. It is conducted entirely on unsectarian and temperance principles. An English lady has offered to the committee her gratuitous services, undertaking to live at the Rest and to fulfil the duties of directress. About £100 a year is required to maintain the work in efficiency.

BIBLE STUDIES.—24.

RESULTS OF SEEING THE LORD.

(1) *Self-abasement.* "Now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5, 6). "I saw the Lord . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. vi. 1, 5).

(2) *Salvation.* "Look unto Me, and be ye saved" (Isa. xlv. 22). "If a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. xxi. 9). "They looked unto Him, and were lightened" (Ps. xxxiv. 5).

(3) *Transfiguration.* "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). "Moses wist not that the skin of his face shone while He talked with him" (Exod. xxxiv. 29). "All that sat in the council . . . saw his face as it had been the face of an angel. He saw the glory of God, and Jesus" (Acts vi. 15, vii. 55). "When He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii. 2).

(4) *Separation.* "By faith he forsook Egypt . . . seeing Him" (Heb. xi. 27). "When Simon Peter saw it, he fell down at Jesus' knees. . . . And when they had brought their ships to land, they forsook all, and followed Him" (Luke v. 8, 11). "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord" (Phil. iii. 8).

(5) *No fear of man.* "Not fearing the wrath of the king . . . seeing Him" (Heb. xi. 27). "Fear not; for they that be with us are more than they that be with them. . . And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 17).

(6) *Endurance.* "He endured, as seeing Him who is invisible" (Heb. xi. 27). "Because He is at my right hand, I shall not be moved" (Psa. xvi. 8). "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. xii. 3).

(7) *Purity.* "Whosoever abideth in Him sinneth not: whosoever sinneth, hath not seen Him, neither known Him" (1 John iii. 6). "He that doeth good is of God: but he that doeth evil hath not seen God" (3 John 11). "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus" (Heb. xii. 1, 2).

(8) *Joy.* "Thou hast made him exceeding glad with thy countenance" (Ps. xxi. 6, Acts ii. 28). "In thy presence is fulness of joy" (Ps. xvi. 11). "Thine eyes shall see the King in his beauty" (Isa. xxxiii. 17).

Streatham. Janet Clark.

LATYMER-ROAD MISSION ROOMS (Blechynden-street, Notting-hill).—Besides the work amongst adults, much is being done here by way of "feeding the lambs," there is a large Sunday-school, an Evening Shelter, and a Night School for Boys, a Girls' Sewing-class and Night School, Band of Hope, &c. In addition to these, there is an Infant Day Nursery, the attendances last year numbering 2132. It is a pleasure to see such a deserving work so well sustained.

HOME FOR LITTLE GIRLS, EASTBOURNE.—The fifteenth annual report of this pleasant seaside Home for Girls is very satisfactory. The year was closed free of debt, the children had enjoyed good health, and the Home had been established in larger premises, so that now ten more children can be taken. There are thirty in the Home at present, and the public are informed that anyone subscribing £12 per annum can send a fresh child every month if they please. Friends in Eastbourne have very kindly sent numerous gifts of garden produce, and things useful for children, and are taking great interest in the work. Four girls had left the Home for service during the year. The total income for the year was £498 7s. 8d. The Secretary is Miss Lee, Hurst-road, Ocklynge, Eastbourne.

"AS HE WALKED BY THE SEA."

Mark i. 16.

Still Jesus walks beside the sea;
No sacred walls confine
The steppings of his ministry;
He knows no boundary line:
The waves, the pebbly beach, these are
His aisles—his organ heard afar.

Jesus still walks beside the sea,
And calls us one by one,
Lingers in loving sympathy
As He hath often done,
Whispers our names, and gently pleads
That we will follow where He leads.

Sweet to be called beside the sea
By his endearing voice,
Amid the Saviour's works to be
Called to that Saviour's choice.
To leave all worldly gain—life's net,
And, following Him, all else forget.

Thy name He speaks! Hast thou not heard
In wind and wave his call?
And wilt thou slight the gentle word?
Shall it unheeded fall?
He walks beside thee! Can it be
Thou wilt refuse his "Follow Me"?

Yes, Jesus walks beside the sea,
And finds new followers there;
Saviour, I hear Thee speak to me,
Oh lead me anywhere:
And, humbly following, let me cast
Thy Gospel net till life is past.

William Luff.

INDIAN NATIVE CHRISTIANS AT PLASHET.

About sixty guests accepted the invitation of D. Henry Fry, Esq., on the 22nd inst., to a garden party at his residence, to meet Mr. Tucker, of the Indian branch of the Salvation Army, who was accompanied by three male and three female native converts.

Mr. Fry writes:—"Colonel Tucker gave a very instructive and telling account of some of his experiences in India. One of the natives—Major Weeresouruja—from Ceylon, was specially interesting, and spiritual in his address, and the simple but earnest manner in which he told of the workings of his own mind, and of his ultimate conversion, seemed almost to cast a spell over the party. The other two native men also spoke, and one of the females. The whole scene was very picturesque. A Turkey carpet was thrown over a large block of wood and a garden seat. Colonel Tucker and the three male converts sat cross-legged on the extemporised platform, and the three women in native dress were seated close by. Thus the party of Europeans, being instructed by these Orientals seated round them, under the shade of an oak tree on the lawn, formed a very unique scene."

SOUTHAMPTON Y.W.C.A.—The annual fete took place in the Deanery grounds on the 13th inst., by kind permission of Rev. Canon Wilberforce, who himself presided, supported by Lord Radstock, Major Poole, Rev. Evan Hopkins, Mr. H. Varley, and others. After hymns and prayer, the Canon heartily commended the endeavour of the Association to befriend and act in a Christian motherly way to young girls who are placed in circumstances of temptation in large towns like Southampton, separated from their families and the purifying influences of home. Rev. Evan Hopkins followed with an impressive address on Christian life and work, urging thoroughness and cheerfulness, and that, not content with their past attainments, they should press on to higher and better things. The Association is now possessed of excellent head-quarters, comfortably furnished, at 3, Lower Moira-place. The heads of several large business establishments in the town are doing what they can to help on its work, in the higher interest of their female assistants.

HOMES FOR WORKING GIRLS.

On the 15th inst. Lincoln House, 12, York-place, W., was publicly dedicated as the Eighth Home for Working Girls in London. Rev. Dr. MacEwan presided. After singing Rev. G. D. Macgregor offered prayer, which was followed by a statement made by Mr. John Shrimpton, the honorary director of the Homes. About a year ago the present building was secured, which was brought about entirely by the suggestion of the Countess of Aberdeen, who stated in *The Girl's Own Paper* that it was necessary to collect £1000 before any steps could be taken. The lease cost £1750, whilst the needful alterations and furnishing demanded £2000 more. He referred to the class of young women for whom these Homes were provided, and alluded to their trials, hardships, and difficulties. They were toilers in workrooms and other businesses, in whose path there were few turnings, and to whom home life was an ideal, but to whom these Homes became a reality.

The seven Homes which had been established accommodate 345 inmates, and Lincoln House has 70 beds. If the stables in the rear can be secured, room will be made for 30 more. In view of the goodness of God in helping them to succeed so far, Mr. Shrimpton believed it would be most honouring to Him to have a purely religious dedicatory service on the present occasion, for the Homes would be nothing without Jesus Christ.

The whole of the arrangements are permeated with religious influences, and women are placed over the Homes who seek the highest good of the young women without being intrusive.

Rev. Dr. O'Brien then read a portion of Solomon's dedicatory prayer (2 Chron. vi. 12). A telegram was received during the proceedings from the Earl of Aberdeen, from Dublin Castle, expressive of the personal sympathy of the Countess and himself in the work of the Home.

The Chairman then offered the dedicatory prayer, and afterwards expressed his great interest in the work of the Homes. One feature, he said, was the quiet way they were carried on, without blowing of trumpets. While Napoleon was making the world resound with his exploits, a few devoted Christians were forming the British and Foreign Bible Society. The Emperor has disappeared, but the Society is now spread over the world. He was interested in the Homes, because they were for the benefit of women. The country that honoured women was sure to prosper, while the curse of God rested upon those countries which did not put women in their proper place. It was a sign of the times that so much attention was paid to the elevation of women in the social scale. Another reason he gave for supporting these Homes was the Christian atmosphere which pervaded them.

The Hon. A. F. Kinnaird engaged in a thanksgiving prayer, and the proceedings closed with the doxology. The Home was then inspected, and the greatest satisfaction expressed at the arrangements. The rent of bedrooms is 2s. 6d. to 4s. per week, including use of dining and sitting-rooms. Any communications can be addressed to Mr. John Shrimpton, 38, Lincoln's-inn-fields, London.

THE PADDINGTON HALL AND HYDE-PARK MISSION.—This Mission has long been doing a useful work, and the reality of work done in past years is demonstrated in the report for the past twelvemonth, which relates the case of a man who, with others, formerly annoyed the meetings, but who, nevertheless, was led by the words he heard to see his folly, and, turning to Christ, died rejoicing. Other instances are given of the value of preaching in the park, and of how wonderfully in many cases the word goes home to the heart. A very interesting account is also given of work among the fallen women of Hyde-park, and in the dust-yards of Paddington, showing how blessed are they who "condescend to men of low estate." The address of the Superintendent, Mr. Davidge, is 90, Church-street, Paddington-green, W.

MEDICAL MISSIONS IN MELBOURNE.

The following is taken from a letter from Dr. Singleton to Miss Annie R. Butler, of the Children's Medical Missionary Society, London, dated March 22, 1886:—

My dear wife is gradually failing. We are each in our seventy-ninth year, and have had a most happy life. "Oh, to grace, how great a debtor!" "We have a house, not made with hands, eternal in the heavens;" and good title-deeds. "*These cannot be shaken.*" I thank God for inclining my heart to work in his vineyard, and giving me the work. Oh, blessed work! I still go through my five Bible-classes, the various mission works to the Watchhouse Gaol and "slums" of Melbourne, and low lodging-houses, 400 in one, where I hold an evangelistic service on Sunday mornings, and two or three days at the dispensary, where God the Holy Spirit opens many hearts to receive the Truth.

I feel my time is short. I am getting fellow-labourers trained for the various parts of the work, to continue when I am called home! "We are more than conquerors through Him that loved us!"

I ought to be helping you with young persons collecting, but perhaps I might get others to organise on your model the good work among children. Your books are so interesting. You have a happy way of opening children's hearts to good things.

In the Mission House next the dispensary some 1500 have been brought to Christ since you were in Melbourne, and over 35,000 attended the Free Medical Dispensary since then. . . The Medical Mission prospers much. I have not yet been able to form a Children's Mission, after your noble and successful work which God has so blessed.—Your fellow-worker in Christ,

John Singleton.

An extract from the close of Dr. Singleton's last report, in reference to one of his helpers, states: "The infidel, with all the modern discoveries of science, who would break down the safeguards of our blessed Christianity, can offer nothing worth having as a substitute or in exchange for the perfect peace it imparts, nor could all the powers and boastings of Materialism or Scepticism induce a man or woman so unselfishly and incessantly and lovingly, for consecutive years, to raise the fallen, reclaim the drunkard, make the widows' and the orphans' hearts to sing for joy, and bring peace and comfort to the dying bed of the friendless poor, as this single-hearted Christian man has from love to his Redeemer alone."

FRIENDLESS AND FALLEN IN LIMEHOUSE.—Dear Sir,—I heartily thank the kind friends who responded to my appeal, on July 15, for friendless girls in Limehouse, and hope to report real, true work done for the Master. Meanwhile will friends pray that grace and wisdom may abound where sin and ignorance are so rampant.

Yours truly, Ada Forsaith.
Mitre House, 8, Three Colt-street, Limehouse, E.

INVALID LADIES' HOMES.—Among the many useful institutions, these take a high place. Many ladies of limited means creditably endeavour to maintain an independence by various efforts; but when in addition to failing resources there is added continual illness, their case is deserving of much sympathy. To enable such to recruit and recover health, Homes have been opened in different places in England and on the Continent. These are conducted on such principles as are found best by the experience of the managers. That all are not satisfied with the regulations is only to be expected. Still, on the whole, the kind superintendents do all in their power to render the Homes comfortable and conducive to the health of the inmates, as we can testify from visits to the institutions and conversation with those who have benefited by them. At Cannes there is the old Asile Evangelique and the New Ladies' Home. At Mentone, Villa Helvetia, and at San Remo, Villa Emily receive a number of invalid ladies at moderate rates. Necessarily these Homes require to be supplemented by the contributions of the benevolent, and they are well worthy of increased support.

St. Beatenberg. Cheyne Brady.

ISSION TO DEEP SEA FISHERMEN.

R,—The public can scarcely be aware how uch real good has been effected by the agency the Mission to Deep Sea Fishermen, or I elieve not many days would elapse before the y for more mission vessels, for fleets as yet nsupplied, would be liberally and fully re- onded to.

The six vessels now commissioned have been e means of conferring immense benefit upon ndreds of smacksmen, while pursuing for two onths at a stretch, and at all seasons of the ear, their perilous calling on the high seas, and e men hail these vessels as houses of God and ouses of mercy, wherein they can obtain what ey need, both for soul and body.

Not only are six more Mission vessels needed, order that one may be stationed with every eet, but the current expenses involved in effi- ently maintaining the various agencies of help d healing are exceedingly heavy.

Before this Mission was established, if a fisher- an fell ill, or met with any accident in the pur- it of his calling, several days elapsed before he uld be taken to the hospital ashore, and fre- ently, when he reached it, the doctor had to ake his head, and say, "Too late." But the ippers of these Mission vessels go through a urse of training to qualify them for the certifi- tes of the St. John's Ambulance Association d the National Health Society, and thus are le promptly to minister health and healing to ose who, from the nature of their vocation, are nstantly exposed to risks unknown to us who dwell at home at ease." Thus has much ffering been alleviated, and many men have turned from visiting the dispensary on board e Mission Ship with new desires, new resolves, d new hopes for this world and the world to me.

Books and other means of recreation are ovided, and a most important and success- l crusade has been carried on against the ischievous foreign "copers." Not only ve numbers of smacksmen become pledged stainers, but the supply of tobacco at 1s. per . by the Mission vessels has effectually check- ated these pests of the North Sea, and com- lled, in several instances, a discontinuance of eir vile trade.

I have myself heard smacksmen speak in ost grateful terms of what the Mission has ne for their class; and I recently heard one the largest owners state publicly that his nployes had become "better servants, better en, better husbands and fathers, better in ery way," through the work carried on nongst them while at sea.

If the small pamphlet, entitled, "The Price of ish," could be reprinted by every newspaper in e land, people would learn with interest what es on in the little floating world of fishermen -their labours, their privations, and their ials—and it would not be long before more of ese mission vessels would be fitted out to nvey joy, and peace, and comfort to the ousands who are risking their lives for us at a.

If your readers will communicate with E. J. ather, Esq., Founder and Director of the ission, at the Offices, 181, Queen Victoria- reet, E.C., I am sure he will gladly give every formation, and also explain what a real work charity is going on.—I am, Sir, your obedient rvant, GRAFTON, Vice-President.

Skipper White, of the *Cholmondeley*, writes from e Short-Blue Fleet, under date of May 30:— We have had a glorious day to-day, and felt e Lord very near to us. We had thirty-eight board this morning, and thirty-three this ternoon. Bless God! fourteen out of the irty-three stood up and testified to the saving ower of Christ."

On May 31, Skipper Jones, of the *Edward uriol*, writes from the Grimsby steam trawling eet:—"After leaving the Short-Blue Fleet we ade for the Grimsby Ice Fleet, and arrived at the ground that White had told me of. We looked about for them three days, and then heard that the Grimsby fleet were at the Light. When we got here we found that it was not the Ice Company's fleet, but another, the fleet of Grimsby and Scarborough and Brixham vessels, about 140 in all, besides one or two other little fleets, with the 'Red Cross' close at hand; so there is work here for a week or so. Yesterday we had three meetings on board. It was a good day, about seventy in all came, five for medicine. Many were the prayers that ascended on behalf of the ladies and gentlemen that are so good to the fishermen. Some heard *the Gospel yesterday that had not entered a place of worship for a long time. We gave away* 1000 *tracts and magazines.*"

Skipper Goodchild, of the *Thomas Gray*, writes from the Grimsby Ice Fleet under date June 16:—"Since I have been in this fleet this time our efforts have been blessed by God. We have had two fresh ones come out for the Lord. We had a glorious day the last Sabbath. I do think it grand to hear my rough and hardy brothers telling us what God has done for them, and how their wives and children asked God to bless and prosper the Mission to Deep Sea Fishermen."—*Toilers of the Deep.*

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THE ANCHORAGE MISSION.

THE work done since the opening of the Anchorage House in June, 1882, is comprised under two heads. 323 respectable young women have been variously dealt with, 173 being received into the House, 73 placed with some member of the family, or with some respectable person in the country, while 48 were placed in other institutions. Of these many were the daughters of those in a good position in life, and as such received special treatment. Under the other head, 603 poor creatures have been rescued from the lowest depths of sin, and of these the greater proportion have been cases of real and permanent rescue. Help, it is good to write, is given to former inmates of the House in the way of clothing, towards payment for the nursing of their infants, &c., the Committee feeling there is no use in taking up such difficult cases unless prepared to go through with them faithfully to the end. Over and above all, the main object of the Mission is the winning of souls for Christ; and from the changed life and conversation of many, and extracts from letters written by those who have left the Home, it is believed that this grand result has been largely attained. A very important point also is the reconciliation of girls to their parents, and the efforts of the Committee in this direction have been attended with the happiest results. "The Lord hath need" of a work such as this, as the president, Colonel Stuart Wortley, says in his concluding remarks, "God has blessed in a very marked degree the work that He has privileged us to carry out together in Christian brotherhood."

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HOMES FOR WORKING BOYS.

INCLUDING Tyndall House, Chelsea, there are eight of these Homes now open in different parts of London, and the 320 beds they contain were nearly all occupied at the close of the year. The weekly payment for lodging, in addition to 4s. 6d. for food, which covers the cost, is 1s. for boys whose weekly wages do not exceed 6s., those who earn more being charged an additional 2d. in the shilling. Each boy, however, costs the Institution about £6 per annum, so that the total expense is about £2000; but the result achieved, that of providing a Home for so many boys, who would otherwise be subjected in nearly every case to the very worst influences, may well excite the liberality of the Christian public. The reports of the different Homes are all that could be wished, and tell of the appreciation on the part of the boys, and of much enjoyment in their Homes, where all that can minister to their well-being is provided for them. The annual excursion naturally forms a red-letter day.

MR. J. B. WOOKEY has resigned the secretaryship of the Gospel Purity Association, though remaining on their staff as lecturer. As, however, his whole time will not be thus occupied, he is open to engagements for preaching the Gospel in London or the provinces. His address is 90, Almack-road, Clapton Park, E.

MRS. BUTLER'S HOUSE OF REST.

THE character of the work during the past year has been slightly modified. We have had so many calls and visits from friends, either engaged in rescue or hospital work, or themselves requiring help and spiritual teaching, that we seem to have been providentially led to make our House in a more general sense a House of Rest. I have, therefore, had some rooms fitted up with a tolerable degree of comfort, either for a single inmate or for two. A large room has also been furnished as a drawing-room for common use. Besides this we have our dormitory apartment for the poor girls who come to us. It would be difficult to describe, without giving special instances, the character of the cases which we receive; occasionally a poor governess, sometimes of the better class in life, who has fallen into terrible snares and sin; sometimes a desolate, friendless being, who wishes to be strengthened in faith, or in general health, before trying for a situation or work in life. Again, we have visits from most valued friends—religious teachers, both ladies and gentlemen occasionally, and for these there is reserved "a prophet's chamber." You will thus see that our House is not entirely as it was at the beginning—a hospital.

Our good matron has suffered in health, and is getting on in years, and the care exclusively of these poor patients, afflicted often with terrible maladies, became too much for her. It lightens her work, in fact, to have such a variety as I have described introduced into it. I believe I can say that our little House has been, and is, a centre of blessing. Our largest room (and our little garden during the summer) is open for meetings for the advancement of the higher spiritual life, and also for meetings into which are drawn the worst and most wretched of the fallen class. You will thus see that it is difficult to give an exact name to the work done, but I trust that friends disposed to support it for another year will be assured that it is a work upon which God's blessing rests.

The rent of the House is £50, and as I may have to accompany Canon Butler from home for a change after his long and severe illness, it would make me very happy to see, before leaving Winchester, the work prospering free of debt. It will be under efficient superintendence during my enforced absence. Letters in reply to this may be addressed to Miss Humbert, House of Rest, Canon-street, Winchester.—I remain, yours truly, JOSEPHINE E. BUTLER.

The Close, Winchester.

PRAYER FOR TEMPERANCE.—Many members of the British and Colonial Temperance Congress express their wish that Sunday, August 1, should be observed as a day of special prayer for the Temperance movement throughout the world; that the new British Parliament may enact such legislation as will most promote the success of the Temperance movement throughout Her Majesty's dominions. We trust our readers will bear this in mind.

SUNDAY AMUSEMENT.—At a special meeting of the Committee of the Working Men's Lord's Day Rest Association on the 19th inst., Mr. James Halford in the chair, it was reported by the secretary, Mr. Charles Hill, that the *Great Eastern* steamship was illegally opened on Sundays with concerts, &c., as a place of amusement for money payment, and that a large amount of Sunday trading and Sunday labour was carried on from 10 a.m. till 8 p.m. every Sunday. Counsel's opinion had been taken on the subject, and the managers refused to observe the law.—Mr. Watts, millwright, moved, and Mr. Williams, packer, seconded, "That for the protection of the large number of working people who are employed in connection with places of amusement and whose Sunday rest is endangered by the Sunday opening of the *Great Eastern* steamship as a place of amusement, instructions be given to the solicitors to the association to institute legal proceedings at once against the managers of the company." The latter, however, welcome this action as tending to revive acquaintance with an all but obsolete law, which, they maintain, requires but to be known to be resented and ultimately repealed.

Notes and Comments.

OUR next issue will contain a portrait and sketch of Rev. Canon Hoare, of Tunbridge Wells.

We are glad to learn that Richard Weaver is better, and could take a few engagements, not too heavy.

We are exceedingly glad to know that, at the time of going to press, the improvement in Mr. Samuel Morley's condition was being maintained.

We greatly regret to say that our dear friend, Mr. George Pearse, of Algeria, is lying at Paris dangerously ill of African fever. Will our readers pray that, if it be the will of God, he may be speedily restored?

The twenty-fourth annual Conference at Perth will be held in the City Hall, from September 14 to 16. Information as to the general business of the Conference will be furnished by Mr. James Mudie, of Montrose; and particulars regarding lodgings, &c., will be furnished by Mr. Charles Logan, 12, King-street, Perth, N.B.

The Annual Christian Conference, having again for its subject "The Evangelisation of the World at Home and Abroad," only giving more prominence to Home Evangelisation, is fixed for November 9 and 10. The Conference Committee includes such well-known names as Reginald Radcliffe, Rev. Prebendary Macdonald, Rev. Canon Stowell, Isaac Hoyle, Esq., M.P., W. H. Houldsworth, Esq., M.P., Herbert Philips, J.P., F. W. Crossley, Esq., J.P. The conveners are hoping for the presence of the leading workers for God, both at home and on the Continent and they ask the prayers of the Lord's people everywhere.

All communications to the Conference Secretaries: Messrs. Leonard K. Shaw, J. Wakefield MacGill, Gilbert R. Kirlew, Central Refuge and Home, Frances-street, Strangeways, Manchester.

We have no disposition to add to the numerous articles which have been written on the revelations of gross vice made before Sir James Hannen last week. But we cannot help asking how much of this kind of thing is there among the wealthy classes? Is this a hideously exceptional episode, or an indication of the direction of the current? In its coarsest details probably the former; in its less satyrish developments we fear the latter. In 2 Tim. iii. 1—5, the Apostle enumerates some characteristics of the perilous times of the last days, few of which have been lacking in the self-loving, unholy, truce-breaking lovers of pleasure, who were concerned in those shameful proceedings.

God will know how to award to each according to their doings. But it becomes his people to humble themselves on account of a state of society in which such things are possible. Our moral and social, no less than our political condition requires that the nation should humble itself before Almighty God, and we would here repeat what a correspondent recently suggested, that petitions should be poured in upon Her Majesty, praying that a day may be set apart for national humiliation, confession, and prayer.

Consequent upon Monday next being a Bank Holiday, necessitating our going to press earlier than usual, all advertisements and communications for next issue should reach the office not later than first post on Friday morning.

Lectures on "Nature and the Bible" have been delivered in Bonn by Dr. Reusch, the Roman Catholic Professor of Theology. They go carefully into the interpretation of the first and second chapters of Genesis, and, in the light of the most advanced science, maintain their inspiration. Dr. Reusch rejects the Darwinian theory of man's origin; pronounces as unsatisfactory what has been written on Natural Selection, and shows that modern investigations proceed in every direction in favour of the human race having descended from one pair. He conceives that the six periods of Genesis were so many thoughts or ideas realised in the mind of the Creator, and that the length of time occupied is of no religious importance. The Divine teaching is—that all were separate and world-forming acts of God.

Canon Liddon's recent sermon in St. Paul's Cathedral, after his return from the East, took very firm ground as to the narrative in the Book of Judges concerning Deborah, Jael, and Sisera. This has long formed a stock argument with infidels. The Canon contended that Jael was a true child of the desert; she had not our ideas of treachery; she saw in Sisera the enemy of the truth, and the foul oppressor who was to be entrapped and killed like any wild beast. Deborah saw in Sisera the enemy of God, who represented an inhuman idolatry which had been divinely sentenced to extermination, and she pronounced Jael blessed among "women in the tent," *i.e.*, women who lead such a wandering life as the Arabs led. We confess our conviction that this method of grappling with a difficulty is far better than a modern habit of apologising for the narrative of the Bible wherein it occurs.

Dean Oakley sometimes says rash things, but his paper on the "Clergy and the Poor," read before the meeting of the Additional Curates' Society, strikes a timely note. He contended that the churches were for the many, not the few; that brotherhood should be translated into act; that pains should be taken for the poor, and as much respect shown for them as for the wealthy; and that attempts to understand and benefit them must be on equal terms. There seems to have been too much silence after the reading of the paper on the substance of it. Few subjects are just now more vital than this to national well-being.

Meetings of the clergy, discussions, and conferences, have lately filled many of the columns of the Church journals. They deserve note for their eminently practical nature. A variety of topics relating to the real work of the clergy and the social aspects of the times have been brought to the front, and have been discussed with a sense of their growing importance. It will be well if among all religious bodies mere clerical talk, which has little to do with the life of the nation, and passing resolutions which come to nothing, are to be reckoned among the things that are past.

If the newspaper reports are to be relied upon, a great preacher has arisen in Italy, preaching "the faith of the Apostles," and swaying his audiences as did Savanarola four centuries ago at Brescia and Florence. It is stated that during a mission at Pisa, conducted by this Franciscan monk, work has been almost entirely suspended, labourers, operatives, and professional men alike flocking to hear the old, old story; and that when the preacher left the town, thirty thousand people gathered to escort him to the station.

There is room in Italy, not only for another Savanarola, but for many. History repeats itself, however, and Fra Agostino de Montafeltro need not be surprised if Rome sets itself to crush him, as it did his great predecessor, if he ventures to preach the simple truth as it is in Jesus, and to point his hearers, not to the crucifix with its dead Christ, but to the living, risen Saviour, the one and only Mediator. In her conflicts with individuals, however, the Romish Apostasy has by no means invariably been victorious, and in some of those instances where she has seemed to conquer victory has been less profitable to her than defeat, and it may be that should she close her eyes to the lessons of the past, and attack this new leader, she may find that already he has an army behind him of those whom the truth has made free.

An Irish contemporary expresses the belief that, "whatever may be the issue of impending changes, times of greater light and blessing are coming to Ireland," and that "these agitations, which are shaking all the great institutions of the land to their very foundations, are liberating the mind of the people from many a slavery. There has been an awakening of the national mind which in the main fills us with hope, for it is not for trivial results that the God of providence has brought about changes which have already transformed the face of the country. There may be trouble before us, but we have no fear of the result. The truth of God is imperishable."

To some of our readers in the sister island these words may seem too optimistic, but the view which they express seems to be supported by a report of one of the Colportage Societies at work in Ireland, from which we learn that during the past year the portions of the Holy Scriptures sold to Roman Catholics exceeded by 2000 the number in 1888. There is in this simple fact much ground for thankfulness, for have we not the Divine assurance, "My Word shall not return unto Me void"?

A correspondent of *The Pall Mall Gazette*, July 18, writes:—

> Can nothing be done to vindicate our civilisation in face of the bull-fighting that goes on at Linea, entirely kept up by the patronage of the British garrison at Gibraltar? Some English ladies, even, have been there this season, and on one occasion at Algeciras not only sat through the killing of seven bulls, but returned to the shambles next day. English people, of both sexes, would, doubtless, frown at anyone who proposed that they should haunt the slaughter-houses in their own country, where the cattle are knocked on the head *secundum artem*, to provide for man's necessities. But they will flock time and again to a place where animals are put to death by slow tortures for the amusement of a brutal crowd.

There is little room for English men and women to boast of their superiority over Spain, so long as, notwithstanding their greater advantages, they indulge themselves in the same low pleasures.

The Christian.

July 29, 1886.

CONTENTS.

Pastor Chiniquy (With Portrait).. 1
Mr. Hammond in Bermondsey.... 2
The Dignity of Labour 3
French Art English Morals 3
New Testament Givers 4
Conscious Conversion 4
The Tent of Meeting 5
"Floods" of Revival 5
Y.M.C.A. Where to draw the line 6
For the Young.................. 7
Rescue Work in Poplar.......... 7
Bible Studies. 24.............. 7
"As He Walked by the Sea" 8
Homes for Working Girls 8
Medical Missions in Melbourne .. 8
Mission to Deep Sea Fishermen .. 9
The Anchorage Mission.......... 9
Mrs. Butler's House of Rest...... 9
Notes and Comments 10
To Christian Tourists 12
"Save the Children" 12
Services for the People 12
Temperance Notes..............12
Notes on Daily Readings 13

"Dr. Barnardo's Homes for Orphan and Destitute Children."

Opening of the New Infants' Home,

HAWKHURST, "BABIES' CASTLE," KENT.

H.R.H. PRINCESS MARY ADELAIDE (Duchess of Teck)

HAS MOST KINDLY NAMED

MONDAY, AUGUST 9, (D.V.)

For the opening of this new Branch for the reception of Infant Children.

Purses containing not less than £10 towards the funds of "BABIES' CASTLE" *may be presented to Her Royal Highness on the occasion.*

Ladies or children desiring to offer such gifts are invited to communicate with Dr. Barnardo at once, who will forward empty purses to be filled.

A Special Train will (D.V.) leave Charing Cross on Monday, the 9th August, to convey Visitors to "BABIES' CASTLE." *The times of departure of this Train are as follows:—*

It will leave Charing Cross at 1.10 p.m.
" " Cannon-street " 1.18 "
" " London Bridge " 1.22 "
arriving at Etchingham at 2.54 p.m.
It will leave Chislehurst at 1.41 p.m.
" " Sevenoaks " 2.0 "
" " Tunbridge Wells " 2.23 "

The return train will leave Etchingham at 7.0 p.m.

At Etchingham, passengers by this train holding Special Tickets, will be met by Carriages to convey the whole party to the pretty little country village of HAWKHURST, *six miles distant, where* "BABIES' CASTLE" *stands.*

By an arrangement with the Railway Companies, and with Carriage Proprietors, fares have been fixed at the lowest possible return rates, which include Railway and Carriage Fares both ways. They are as follows:—From either of the three LONDON *Stations to* ETCHINGHAM *and back, including the return journey by road to Hawkhurst: First Class,* 15s. 6d.; *Second Class,* 11s. 6d.; *Third Class,* 7s. 6d. *(By an error these fares were quoted in last week's announcements* 1s. *lower).*

From Chislehurst (Inclusive Return Fares)	...	*First Class,* 12s. 6d.;	*Second Class,* 9s. 6d.;	*Third Class,* 6s. 6d.
" *Sevenoaks* "	...	" 9s. 9d.	" 7s. 8d.	" 5s. 8d.
" *Tunbridge Wells* "	...	" 6s. 6d.	" 5s. 6d.	" 4s. 7d.

Arrangements have also been made by which Visitors from HASTINGS, EASTBOURNE *and* BRIGHTON *by certain trains can obtain Return Tickets (including carriage conveyance to Hawkhurst) at greatly reduced prices.*

The times of the trains, and the return fares, are as below:—

From HASTINGS 1.40 *p.m., arriving at Etchingham at* 2.14 *p.m. Fares—First Class,* 7s.; *Second Class,* 5s. 10d.; *Third Class,* 4s. 9d.

From EASTBOURNE *to Hastings,* 12.54 *p.m. Leave Hastings* 1.40 *p.m., arriving at Etchingham at* 2.14 *p.m. Fares—First Class,* 9s. 7d.; *Second Class,* 8s.; *Third Class,* 6s. 6d.

From BRIGHTON *to Hastings,* 11.35 *a.m. Leave Hastings* 1.40 *p.m., arriving at Etchingham at* 2.14 *p.m. Fares—First Class,* 11s. 6d.; *Second Class,* 9s. 7d.; *Third Class,* 7s. 9d.

Passengers for Hastings Eastbourne and Brighton will leave Etchingham by train at 7.20 p.m.

All these tickets must be obtained beforehand from the Office of the Institutions, as below; and as, owing to the situation of the village, arrangements have to be made well in advance, no tickets can be supplied at these Special Rates, or to include Carriage conveyance, the orders for which arrive later than by the first post on Friday, August 6.

REFRESHMENTS *will be provided on the grounds at moderate rates for all not having Tickets for the* COLLATION.

Friends proposing to be present will very much oblige and greatly facilitate arrangements, by sending AT ONCE *for their Tickets, which are now being issued in the order of application. Letters ordering Tickets should contain a P.O.O., or Cheque in payment for the same.*

To avoid delay, all communications on the subject of Tickets should be addressed to—

MR. JOHN T. PAGE, *Publication Secretary,* 18, STEPNEY CAUSEWAY, LONDON, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks from Unknown Friends, clothing, fruit and flowers.

The Infant Day Nursery. Classes for Rough Boys. Free Ragged Day Schools. Children's Services. Sunday Schools. Industrial Classes for Lads. Meetings and Classes for Elder Girls and Young Women. Mothers' Meetings. Evangelistic Services, Temperance Meetings, and other Missionary Agencies in operation.

A Record of Work for 1885 (containing 36 pages) will be forwarded to any friend interested.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."—George Yard Ragged Schools, &c. — GEORGE HOLLAND thankfully acknowledges receiving from A Servant, 2s.; F. M., 5s.; E. C. C., 5s.; B. A. P., 5s.; J. C. H. M. C. C., £2 2s.; Annie, 2s.—GEORGE HOLLAND, George Yard Ragged Schools, &c., High-street, Whitechapel, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

LONDON HOUSE HOME HOSPITAL, 9, Lupus-street, and 8, Worcester-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken to assist in the wards, and to be taught dispensing. All the Nurses are Ladies. The Trustees earnestly ask additional contributions toward the Free Bed for Ladies in reduced circumstances. — Apply to the LADY SUPERINTENDENT.

VOLUNTARY WORKERS of Gee-street Mission, Goswell-road, earnestly solicit funds to take the poor for a Day in the Country. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

URGENTLY NEEDED, £100.—To purchase and enlarge present Hall, or build a new wooden one, for the Gospel Mission Services at Hill Top. These services have, during the past three years, been attended with much blessing, and for further progress of the work this appeal is made to the readers of THE CHRISTIAN.—Contributions may be sent to TREASURER, 6, Hill-street, Hill Top, West Bromwich. Addresses of referees, report of the work, or prospectus of proposed new Hall sent on application.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients, and their families. Special donations for the purpose of sending patients to the Country, will be gladly welcomed by the Committee.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

EXETER HALL EVANGELISTIC CHOIR. — Ladies and Gentlemen (Christian workers) desirous of assisting in the forthcoming Mission in the above Choir, are invited to apply to the Hon. Sec., Mr. HARRIDINE, Exeter Hall.

"A DARK SPOT IN SOUTH LONDON."

Penarth-street Mission, Ormside-street, Old Kent-road.—Third Summer Children's Treat. Funds are needed to take about 300 poor children into the green fields for a day in August. Will you help us? Postal orders may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, London; Mr. S. CLAYTON, Superintendent of the Mission, 17, Clifton-road, Peckham, S.E.; or to the Secretary, Mr. F. T. WATT, 14, Meeting House-lane, Peckham, S.E.

Educational.

HIGH-CLASS SCHOOL FOR LADIES.—Assisted education for the Daughters of the Clergy, Orphans of Professionals, and others who from adverse circumstances are unable to secure the educational advantages befitting their position in society. Two appointments will be made for September. Well-known referees. By letter only.—DIRECTRESS, care of Mrs. A. T., 5, York Crescent-road, Clifton, Bristol.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. Comfortable home for twelve boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident governess.—Address, PRINCIPAL.

VEVEY, SWITZERLAND.—Boarding School for Young Ladies. A few vacancies. Miss BABINGTON PEILE is now in England.—Address, by letter, 8, Ormiston-road, Uxbridge-road, London W.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds.—For prospectus of Ladies' School apply to Miss SHAWE; of Boys' School, to the Rev. W. T. TITTERINGTON.

MORAVIAN LADIES' SCHOOL,

ST. PETER'S, BEDFORD.

For prospectus and all particulars, apply to
Miss SEIFFERTH, Principal.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

HIGH-CLASS SCHOOL.—Mrs. J. STANCOMB, assisted by her daughters, resident foreign governess, and visiting masters, receives a limited number of young ladies. The school is commended to Christian parents desiring for their children careful instruction and training, with domestic comforts. Large house and garden. Elevated situation. Entire charge taken of children from abroad. Prospectus on application.
Greystone, Yeovil.

RHEIMS, FRANCE. — Protestant Boarding School for Young Ladies. Comfortable house, with garden. References.
Directrice, Mlle. BENECH.

PROTESTANT EDUCATION IN PARIS. — The 1st October Mmes. BYSE and ELLABY remove from 101, Boulevard Malesherbes, to 11, rue Eugène Flachat. The new habitation has a large garden. Miss ELLABY will be in London July 10.—31 Brook-green, W.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends parents wishing for unusually good educational advantages for their daughters, combined with excellent home influence and training, to apply to D. C. L., Farley's Library, Fitz-John's-parade, Hampstead, N.W.

CARLYLE HOUSE LADIES' SCHOOL, Warkworth-street, Cambridge.—Comfortable home. Christian training. Thorough English and accomplishments. 27 to 30 guineas. No extras.—For prospectus and references address PRINCIPAL.

EDUCATION. — High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no over-working countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. HALE, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

A LADY VERY HIGHLY recommends, for Indian children, and others, a most comfortable and refined Home, with all the modern advantages for a first-class education. Terms moderate.—M. G., 24, St. Lawrence-road, North Kensington, London, W.

TEIGNMOUTH, SOUTH DEVON.
Head Master: The Rev. R. D. MAXWELL.
Coombe Vale School. One of the healthiest situations in England. Noted for its very successful training of delicate boys. Particulars on application.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A.

MARGATE. — Preparatory School for Gentlemen's Sons. A thorough education. Christian training and home comforts. Pupils attend University and College of Preceptors' Exams. Resident and visiting masters.
Miss RICH, Sandringham House.

HUNTINGDON HOUSE SCHOOL, Teddington. (Twelve miles from Waterloo.)—Sixty pupils. Six masters. Principal, Mr. GEORGE CUMES. Next term commences Tuesday, September 21. Vacancies for Boarders. Moderate fees. References—Christian Parents.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

WESTON - SUPER - MARE. — Preparatory School for the Sons of Gentlemen. Good teaching. Home care; most healthy situation. Good references.
PRINCIPALS, Highfield, Queen's-road.

SUPERIOR SCHOOL for Junior Boys.—Preparation for public schools. Day pupils and boarders. Christian home care. Also Kindergarten. Prospectuses forwarded.—Principal, Miss PARKER, M.C.P., Redcliffe Lodge, Fawcett-street, South Kensington.

URGENT CASE.—Could any Christian Lady receive in her family a French Protestant Governess, unable at present to support herself through an accident (broken arm)? Willing to give a few lessons and speak French. Must be in London for treatment. Has been supported by friends for the last six months. Case thoroughly known to M. le Pasteur Du Pontet de La Harpe, to whom apply.—French Parsonage, Bayswater, W.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

Combe Down School,

Near BATH.

Principal—MR. W. FRANKLIN.

(For nearly eight years a Master at Monkton Combe School.)

EXHIBITIONS.

Four or more Exhibitions of the annual value of £35 (thus reducing the school fees to £45 or £40) are offered to boys entering for the Christmas Term. Full particulars on application, which must be made not later than July 31.

CAMBRIDGE TRAINING for Holy Orders and University Degrees, at Theological College rates.—Ayerst Hall, Cambridge. Fee £25 a term, for board, lodging, tuition, and University charges.—Apply PRINCIPAL.

EDUCATION for the **DAUGHTERS** of Gentlemen, Glen Lyon, West Hill, Sydenham.—Principal, Miss SYKES. — English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

TO CHRISTIAN PARENTS AND GUARDIANS. — First-class Education for the Daughters of Gentlemen, in a School where only a limited number are received. Christian training and the formation of mind and character are the essential objects of attention. Finishing masters, individual attention, with home comforts. Large garden and tennis courts. French and German constantly spoken; and where necessary the summer holidays are spent on the Continent. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—LADY PRINCIPAL, West-end Book Store, 370, Oxford-street, London.

WILL ANY READER kindly inform a Lady Graduate of an opening for Day-school in the suburbs? Also, Holiday Situation required for a German deaconess.
ALPHA, 1, Hill-street, Clapton.

WANTED IN SEPTEMBER next, a Governess-Pupil, in a Ladies' School in the neighbourhood of London. Lessons under professors given.
PRINCIPAL, Cornwall House, Wanstead, Essex.

A LADY HIGHLY recommends her certificated Governess (finishing). 4½ years in her large family. English, French, German (acquired abroad), and music. Churchwoman.
M. CRESSEY, Post-office, Wadhurst.

EXPERIENCED GOVERNESS, not under 25, required in September for large family, eldest 14. Good English, French, music, drawing, needlework. Earnest Christian (Nonconformist) who loves teaching, and is domesticated.—Apply, stating age and salary, to ALPHA, Mrs. Philips, Chadwell Heath, Essex.

AS GOVERNESS, daily or resident. Acquirements, French, German. Member of Y.W.C.A. Good references.—Mlle. LANDOLT, South Warnboro' Lodge, Winchfield, Hants.

HOLIDAY TUTOR. — An Oxford Undergraduate (evangelical) is desirous of taking charge of one or two boys; or as Companion in a walking and reading tour.
G. KINGDON, Ednaston Lodge, Derby.

A YOUNG LADY, about to return to England after some years' residence abroad, desires an engagement in a School near London. Has a thorough knowledge of French and German, and gained high-class certificates for music, painting, &c.
J. G., 79, Mildmay-road, London, N.

A GOOD HOME offered to a Christian Lady to superintend the education of a young Lady.—Apply by letter to W., 14, Royal Promenade, Bristol.

GOVERNESS. — Christian young Lady desires engagement. Good English, French, music, singing, drawing, painting, calisthenics. Fond of children. Good needlework.
ANNIE, care of W. Clark, P.O., Bristol.

WANTED FOR SEPTEMBER, in a Ladies' School, a French Protestant Governess. Also a German, who besides her own language can teach good music. Both must have learned to teach, be of good birth, over 25, and speak English well.—Address, stating qualifications, age, and salary required, to X. O. B., care of Walser's Library, Hove, Brighton.

PREPARATORY SCHOOL.—A Lady can very highly recommend a first-class Preparatory School in St. John's Wood, where her little boy is being educated. A most comfortable and refined home, combined with excellent teaching, both secular and religious. Only a select and limited number taken. Further information given by addressing Mrs. B., 134, Belsize-road, N.W.

ENGAGEMENT as Governess or Useful Companion wanted; or would give three hours' daily teaching in English, French, music, in return for home.—HELEN, Dr. Tomkins, South Parade, Clifton, Bristol.

WANTED TO PLACE a Girl of 15, well advanced in her studies, as an Articled Pupil in a good school in England or Ireland. — Mrs. WARING, 5, Charleston-road, Rathmines, Dublin; or Rev. S. M. HARRIS, Rathmines, Dublin.

CLERGYMAN'S DAUGHTER (27) desires re-engagement. Cambridge Senior Certificated. Thorough English, arithmetic, French German, Latin, good music, painting, and drawing. Five years' experience. Also Doctor's daughter (32) desires re-engagement as Superior Nursery Governess or Useful Companion.—Mrs. HOOPER'S Home and Institute for Governesses, opposite Highbury Station, London, N. Board and residence from 11s. weekly. References required.

RE - ENGAGEMENT wanted, by young person in 17th year, in Christian family, where she would be treated as one of themselves to assist a mother. Can teach very young children English, music, and a little French, plain needlework. One year and a half experience. Small salary. Good reference. Country preferred. Abstainer.—A. R., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A FRENCH LADY desires a holiday engagement from July 27, for six or seven weeks As Companion to elder girls, in or near London preferred.
MADEMOISELLE, 49, Hawley-square, Margate.

GOVERNESS (experienced) desires re-engagement in family. Good English, French, music, and drawing. 3½ years' reference from former situation.—E. M., Electric House, Hammersmith-road, West Kensington, W.

Appointments, Situations, &c., Wanted.

JUNIOR PARTNERSHIP with another Christian, wanted by a Christian Gentleman; or a position of trust leading to a Partnership.—Mr. WILLIAM GREEN, Bishopswood House, Highgate.

A MEDICAL MAN (L.R.C.P., L.R.C.S., Edin.), in low circumstances, will be thankful for work any kind. Drink caused his fall, but it is no longer a temptation, he having accepted Christ as his Saviour. The Secretary of the Benevolent or Strangers' Friend Society will gladly answer any questions.
Office 52, Finsbury-pavement, E.C.

EVANGELIST or Missionary, with eight years' experience, will be open to an engagement (permanent or otherwise) on August 8 Highest testimonials.—C., Rev. J. C. Sweet, St Andrews-road, Southampton.

MISSIONARY, 28, married, desires re-engagement in any Mission work (unsectarian). Sound doctrine. Wife instrumentalist. Experienced visitor. Willing to do anything for Christ.—EVANGELIST, 3A, Bristow-street, New North-road, Hoxton.

MISSIONARY. — An experienced Missionary seeks an appointment, as Scripture Reader, or otherwise, from some true-hearted Christian.—Further information given, by addressing Rev. R. E. THOMAS, M.A., 1/3, Portland-road, Newcastle-on-Tyne; Rev. J. HOYLE, Christchurch Vicarage, Gateshead-on-Tyne; R. J. FREMLIN, Esq., Heathfield, Maidstone; or MISSIONARY, 9, Athol-street, Dunston-on-Tyne.

EVANGELISTIC or Town Mission work wanted; or place of trust, with opportunities for Christian work. Experienced. London or suburbs preferred. — EVANGELIST, care of Mrs. Hull, Holyport-street, near Maidenhead, Berks.

THE MANAGEMENT wanted of Coffee-Palace or Temperance Hotel, by man, wife, and daughter. Many years' experience in the business. Good caterers. Total abstainers.
MANAGER, 12, Tyrrell-road, East Dulwich.

A GENTLEMAN recommends a Christian man as working practical Gardener, also see after horse if necessary.—GEORGE CHAMBERLIN, Stratton Strawless Hall, Norwich.

GARDENER.—Single-handed or otherwise. Married. Experienced in all branches Total abstainer.
H. MORGAN, Dane End, Little Munden, Ware.

COMPOSITOR (21) seeks permanent situation in country, near London. Quick, clean Book, news, jobbing, poster, and press work. Christian, abstainer. Quiet, regular, and obliging.—R T. WILLIAM, 99, Nevill-road, London, N.

WANTED, by Christian man and wife, without children, situation. Caretaker of mission-room, lodge keeper, not object to work in garden, or any place of trust. Ten years last place. —W., care of Mr. Wheeler, Church-road, Teddington, Middlesex.

A LADY OFFERS her services as Companion or Housekeeper in return for a comfortable home. Musical and domesticated.
Mrs. A. Miss Cooksey, Stationer, Cinderford, Glos

RE-ENGAGEMENT as Matron in small Orphanage, or Assistant Matron in Girls' Home. Good references.—E. A., 2, Spencer Villas, St. James's-road, West Croydon.

WANTED, BY A YOUNG LADY (Scotch), situation as Housekeeper (eleven years' experience), or Companion. Good references can be given.
HOUSEKEEPER, *Observer* Office, Ayr, Scotland.

YOUNG LADY seeks re-engagement, as Nursery Governess and Mother's Help. Fond of little children; could take entire charge. Church of England.
Miss WELLS, 19, Queen Anne's-gate, Westminster.

WANTED, BY YOUNG MARRIED LADY, having much leisure time, a few hours' daily employment either at or near home. Writing not objected to.—BEAL, Post-office, Sutton, Surrey.

AS MOTHER'S HELP, wanted by a young Lady, 19. Thoroughly domesticated. No accomplishments. References exchanged.
Miss TAYLOR, Hopton, Wirksworth, Derbyshire.

A LADY seeks re-engagement as Companion to an elderly lady. Good reader and writer, very cheerful.—P., care Wm. Watson & Co., 27, Leadenhall-street, E.C.

A FRENCH LADY seeks an engagement as Mother's Help in an English, Christian family. Good manager.
CHASTAND, Montauban, Tarn et Garonne.

AS PAGE.—Parents of Christians are seeking a situation for their son, age 14. Height 5 feet. A year's good character from present master, and can be well recommended. Not been out as Page before, but quick in learning.
L., Thompson's Library, Malvern.

AS PAGE, under a Butler, in a Christian family. An intelligent boy, aged 13½; is highly recommended.
Miss RUSSELL, Chenies, Rickmansworth.

AS PAGE; or under a butler, in a Christian family. Situation wanted for a youth, age 14.
Mrs. BAKER, 22, St. James'-road, Brixton, S.W.

ERRAND BOY, or in garden, or with pony and trap (15). 2½ years' character. In decidedly Christian family. To board in house preferred.
Miss GREENE, 25, Kensington Palace-gardens.

WANTED, IN SEPTEMBER, by a superior Young Person, a situation of trust, where duties are light; or would act as Travelling Companion or Maid to a Lady. Nothing menial. Salary not so much an object as kindness and consideration. References given and required.
M., Miss Bray, Stationer, Abergavenny.

A LADY WISHES to recommend a superior young woman, of 2', as Under-Nurse. Not been out before.—M. G. K., Higham, Rochester.

AS USEFUL MAID.—Good needlewoman, plain dressmaker. Kind in sickness. Little housework not objected to. Fifteen years' character. Churchwoman.
E. M. L., 21, Norfolk-road, Littlehampton.

USEFUL MAID seeks situation to young Lady, or an invalid, travelling abroad preferred. Highest reference.
M., Swinton House, Fallowfield, Manchester.

AS MAID to an elderly or invalid Lady. Can undertake the housekeeping. Age 38. Member of the Baptist Community.—WESTWICK, Mrs. Rump, Bookseller, North Walsham, Norfolk.

MAID.—Situation wanted, one or two ladies. Out and out Christians preferred. Dressmaking and hairdressing. Age 26. Salary £24. Would travel. Disengaged August.
E., 35, Duke-street, Manchester-square.

AS THOROUGH PLAIN COOK in a total abstaining family. Honest, cleanly, punctual. Wages about £20.
C. E. B., The Mount, Perry-rise, Forest-hill.

CHRISTIAN HOME desired for General Servant or Housemaid. Age 20. Honest and willing. Anxious to redeem character. Been in service. Wages no object.
Mrs. H., 3, Durham-place, Kensington.

A LADY WISHES to recommend a very nice, well brought up girl of 16. as Housemaid in a small family, or second where there are two. Has been well trained, and is a good needlewoman. —Mrs. CUMBERBATCH, 25, Cadogan-place, London, S.W.

UNDER-HOUSEMAID.—A Lady can recommend a strong, well taught Girl of 17. Clean and tidy. Communicant. Church.
Miss GRENFELL, Maesteg House, Swansea.

WANTED, by Man, Wife, and Daughter, management of Coffee House, or any place of trust. Christians, and total abstainers Many years' experience. Good testimonials.—R. R. 99, Lancaster-street, Newington-causeway, London.

REV. F. CARUS-WILSON wishes to recommend his gardener's son, a steady, hard-working lad, age 15, well brought up, as Useful Boy for house or garden.
Nonington Vicarage, Wingham, Kent.

A YOUNG WIDOW LADY seeks re-engagement as Governess-Housekeeper or Matron. Experienced in the management of servants, teaching and training of children. Excellent needlewoman. Highly recommended for any responsible position.
C. B., 9, Monk-street, Eleanor-road, Woolwich.

Appointments, Situations, &c., Vacant.

MANAGER.—Wanted, by the Croydon Coffee Tavern Company, Limited, an energetic Man and Wife (without children), to take over the management of a small tavern and restaurant. —Applications, giving ages with copies of testimonials, and salary expected, to be made, by letter, to the Hon. Secretary, G. A. WHEALLER, Greenside, Addiscombe.

TO MEDICAL WOMEN.—Wanted for an Infants' Home, a qualified resident House Physician or Surgeon, to have the professional charge of 100 infants, to dispense, and to perform all duties usually required in such appointments. Applicant must be a truly converted person, a communicant of some evangelical body, a total abstainer, and possessing some experience of young children's disorders.—Address, with copies of testimonials, and full particulars, to HOUSE SURGEON, care of 13 Rose-street, Newgate-street E.C.

HOUSEKEEPER (working) wanted in a house of business. Servants kept. A Christian woman, age about 30.—Apply personally after one o'clock, or by letter, to Mrs. HETHERINGTON, 98, Buckingham-road, Brighton.

A WOMAN wanted, who understands nursing, to be trained for a Bath Attendant. —C. F. CARPENTER, South Devon Health Resort, near Teignmouth.

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H. S., 14, Ascupart-street, Southampton.

A QUIET, COMFORTABLE SITUATION, with moderate wages, offered to a thoroughly Christian person, not under 30, as Housemaid in a small family. Good needlewoman indispensable.
A. B., Mr. Jas. Clark, Stockton-road, Sunderland.

GOOD GENERAL SERVANT wanted, end of August. Plain cook well. Quiet Sundays. Christian privileges. Good character indispensable. No beer. Two in family.—Mrs. WILLIAMS, 25, Hillmarton-road, Holloway, N.

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ROTHESAY, Scotland.—House of Rest and Hydropathic Establishment for Christians. Summer terms, for board, lodgings, and baths, from 27s. 6d. per week.—Prospectus containing particulars, from COLIN CAMPBELL, Argyle Lodge.

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HOME OF REST, Ripley Cottage, Bewdley, Worcestershire, is open to young ladies in business, &c., needing change and rest. Board and lodging, 8s. per week. Lovely grounds thrown open near.—Particulars from the MATRON.

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TO LET, in a farmhouse beautifully situated, nine miles from Southwold, three from Halesworth, Sitting-room, and two bed-rooms (furnished), with attendance. Whole or part of summer. Pony and trap if required. Terms very moderate. References required.
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YOUNG LADY desires Board and Residence in Christian family. London or suburbs Assist in light household duties, or care of children Terms £50 per annum.
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MRS. REANEY warmly recommends Park Lodge, East End, Finchley, as a summer holiday resort, for a family taking their own servants. Five bed-rooms, two sitting-rooms. Large garden. 2½ guineas a week. To be taken by the week, available for the next month.
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RUNCTON, NEAR CHICHESTER.— To be Sold, detached Villa Residence, containing seven rooms, with stabling, coach-house, and large garden, a Mission Hall to hold 60. As the owner is leaving for London, he is desirous for the work to continue.—J. H., Rose Cottage, Runcton.

(*Continued on page* 18.)

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ORPHANAGE FUND.

THE SPEZIA MISSION FOR ITALY AND THE LEVANT.

At a meeting recently convened at the Bank of Messrs. Barclay, Bevan & Co., J. G. Barclay, Esq., in the chair, it was felt that, while the Spezia Mission for Italy was doing such excellent work in the country among the young and adult population, it was now most desirable that a Mission so signally blessed of God, which had entered on its 21st year of Christian labour, and which had gradually secured such hearty co-operation of Christians of various denominations, should now become more extensively known as an Agency largely adapted to be a blessing to the Italian people. It was also considered that—as the orphans Mr. Clarke took on himself the responsibility of supporting after the visitation of the cholera some two years since are not as yet able to enter the Home, because it is yet unfinished for lack of the requisite means—it is most important to make known this fact, and to urge the importance of soon raising the remaining sum of about £1,000 for the finishing the Home, the building the necessary School-rooms, and the furnishing of the same, &c.

The friends of the orphan, friends of Italy, and the friends of the necessitous, will rejoice to learn that in God's providence persons eminently fitted to superintend the Orphanage have been raised up to undertake this duty as soon as required.

Subscriptions towards this work of mercy will be thankfully received by

F. A. BEVAN, Esq., 54, Lombard-street, City, London;
ELIOT HOWARD, Esq., J.P., Walthamstow, near London;

of whom also inquiries can be made respecting the work.

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Gospel Services, attended by about 500 of the Homeless Poor, are held on Sundays, at 11 a.m. and 3 p.m., after which each person present is supplied with Bread and Coffee. About £2 each Sunday are required for the Food alone, and there are other heavy expenses connected with the Work of the Church and Schools. **Funds are Urgently Needed,** and will be thankfully received by the Treasurer, 21, Portman-square, W.; Mr. Philip Gough, 33, Cambridge-street, Hyde-park, W.; Mr. A. G. Fraser, 4, Inverness-terrace, W.; or by Messrs. Morgan & Scott.

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"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England, and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Sir Edward Birkbeck, Bart., M.P.*

FUNDS ARE GREATLY NEEDED to enable the Mission to place a Vessel with every Fleet.

E. J. MATHER, Director.

181, Queen Victoria-st. (Next door to Blackfriars Bridge.)

N.B.—The Offices were removed to this address in December last; attention to the change will save much trouble, time, and expense to the Mission.

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For the Restoration of Fallen and the Protection of Friendless Young Women. Special efforts are made on behalf of young mothers, before and after confinement.

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The applications every day are most distressing, and the Committee anxiously appeal for funds to enable them to utilise to the utmost the room in the Homes.

IMMEDIATE HELP IS NEEDED.

Henry Thompson, *Treasurer.*
William Hornibrook, *Secretary.*

THE CRY OF THE CHILDREN.

President—Right Hon. EARL OF ABERDEEN.

Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

RAGGED SCHOOL UNION.

The operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by

John Kirk, Secretary.

Offices—Exeter Hall, Strand, W.C.

Rev. Daniel Wilson, the venerable and God-fearing vicar of Islington, whom God has recently called to his rest, is thus spoken of by *The Church Times*:—

> Gatherings of the London clergy, and especially of the clergy who affect Low Church views, will in future lack one well-known face. Rev. Daniel Wilson, who had been vicar of Islington since 1832, died somewhat suddenly on Tuesday night. In his way Mr. Wilson was a highly respectable clergyman, but his way was not a good one. In his evidence before the Ritual Commission, he boasted that under him, his father (the late Bishop of Calcutta), and his father's predecessor, Islington had been for a hundred years under the dominion of the same school of thought. Unhappily the patronage of the parish is in hands which forbid the hope of much improvement in its condition.

Whatever improvement may be desirable in Islington, we trust that it may be preserved from improvement on the lines of the Romanising school represented by *The Church Times*. In very grateful contrast to the above we commend to our readers the memorial articles in last week's *Record*. We hope to give a sketch and portrait of this good man in an early number.

Only ninety-five years have passed since the first English missionary went out to carry the Gospel to the heathen, and to-day there are "Christian communities more than three million strong, led by two thousand five hundred ministers of their own speech." In India alone, says a writer in *The Quarterly Review*, the last census showed nearly two million Christians.

Is it not a striking fact that the number of ordained native ministers is nearly equal to that of the foreign missionaries, and does it not bring irresistibly to the mind the declaration and promise of Christ, "I if I be lifted up will draw all men unto Me"?

> "I have always done my best to maintain that stage dancing was a beautiful art and an honourable calling, that the religious world had in the past done grievous harm by adopting a policy of isolation towards it, and that the leaders in the Christian Church owe it a debt of reparation which it will take long to repay. . . . I maintain, therefore, against two Bishops of London, and *The Rock*, and the religious world generally, that the dancers are in—not in spite of, but in—their vocation and ministry truly serving God. . . . If it is the whole of human life, every human faculty, which Jesus Christ by his incarnation has sanctified, then surely those artists who give pleasure directly, who amuse even more than they educate, are doing an important work equally with others."

These remarkable words form part of an article on "The Moral Ministry of the Ballet," which appeared only a week ago, and which might have been accepted as clever satire had not the writer's official connection with the "Church and Stage Guild" been widely known. That a clergyman in this nineteenth century should disseminate such views, and advocate attendance at places of so-called amusement which have become proverbial as haunts of indecency, is indeed a lamentable sign of the times, and the only comfort is, that Rev. Stewart D. Headlam seems to stand alone in his defence of an "amusement" which, to say nothing of its effect upon the performer, certainly does much to degrade the spectator. We should have thought that in a city like London, with men and women dying in every court, it would not have been difficult for a minister of Christ to find other and nobler work than that of writing up doubtful places and pursuits, and we heartily say Amen to the prayer of the late Bishop of London, that the writer of the paper we have quoted from, and of other similar articles, "may not have to meet before the judgment-seat those whom his encouragement first led to places where they lost the blush of shame, and took the first downward step to vice and misery."

The following letter relates to the People's Palace for East London:—

> SIR,—I have been asked to make a suggestion in your columns. It is that those of your readers who contribute to the funds being raised for the People's Palace should give on the condition that the Palace is not opened on Sundays. There are some who are taking an active part in the Palace who will leave no stone unturned to open it on Sundays: should they succeed the place will be a curse and not a blessing to East London, detrimental to the spiritual and best interests of the people. Under the cover of the word "sacred" the most determined efforts are being made by speculative companies to institute concerts and open exhibitions on Sundays. These companies are backed up by the Sunday Opening societies, by Secularists, and unfortunately by a few erratic clergymen. I earnestly ask the co-operation of your readers in an effort to preserve the Sabbath day.—I am, Sir, your obedient servant,
>
> 13, *Bedford-row, W.C.* CHARLES HILL.

Mr. Charrington wrote to the Secretary, asking whether the People's Palace would be open on the Lord's day, and whether intoxicating drinks would be sold. The reply was to the effect that while £30,000 remained to be collected, it would be premature to discuss these questions. On the contrary, £70,000 had already been subscribed, and these questions ought to have been discussed before that large amount was raised. Mr. Charrington has had a good many letters sympathising with his protest, and the suggestion has been made that a monster petition should be got up to be presented to the Queen, praying Her Majesty not to consent to open the Palace unless the trustees put a clause in the Trust Deed prohibiting the sale of intoxicating drinks on the premises. The British Women's Temperance Association and other organisations are already taking the matter up very warmly, and one gentleman has offered £500 towards the money required on condition that no drink is to be sold there.

From a singularly interesting paper in the current number of *The National Review* much information may be gathered with regard to the difficulties experienced by the labouring poor in their endeavour to make "both ends meet." The article, "National Enemies and National Defences," deals with "Ignorance, Greed of certain individuals or classes, Disease;" and the array of facts, figures, and illustrations throws a strong light upon one of the most pressing questions of the day, that of the amelioration of the lot of the poor, who are just hovering between a bare existence out of, and a repulsive existence within, the workhouse —the class who live almost literally from hand to mouth. It is wholesome to step out of the regions of sentiment to the study of a paper like Mr. Barnett's, with its keenly practical termination, and we commend its perusal to those of our many readers who are interested in the struggles of the deserving poor, and who desire to see them elevated into a purer atmosphere physically and socially.

It has been wisely said that in many cases the Christian life is like a mountain rill, all excitement and bubble and foam at first, but which, when it gets to level ground, becomes slower, and sometimes looks as if it were almost stagnant. There may be in the brook and the stream less visible life and motion than there is in the rill rippling over pebbles and trickling down to the plains, but if there has been loss in surface movement there has been gain in depth and volume, and the river no less than the rill flows on to the sea. Many people, looking back upon the emotional freshness of their feelings immediately after conversion, do so with regretful longings, under an impression that they have left something behind which ought to have been retained and carried into the more mature life; but such retrospection is based upon a fallacy where there is living faith, for the blossom of the spring has simply given way before the fruit of summer or autumn, and restless impulsiveness made a place for the fulness of peace.

However much we may depend upon money for our temporal comforts, "money is not required to buy one necessary of the soul." In this respect, therefore, as in others, poor and rich are alike before God, the fountain of eternal life being open to all who are willing to stoop to drink of its waters; God's goodness being shown in this, that the things which moth and rust cannot corrupt, are to be obtained "without money and without price."

There is a noble thought in the concluding words of the quaint old *Morte D'Arthur*, printed by Caxton: "For this book was finished the ninth year of the reign of King Edward the Fourth, by Sir Thomas Malory Knight, as Jesu help me, for his great might, as he is the servant of Jesu both day and night." In these days of hurried labour there is a temptation to look upon sleep merely as something which breaks in upon our occupations, and to forget that even in taking sleep we may serve God, going to it and rising from it with thankfulness, and asking Him, in the words of the old hymn,

> O may my soul on Thee repose,
> And may sweet sleep mine eyelids close,
> Sleep that shall me more vigorous make
> To serve my God when I awake.

We have more than once warned ladies advertising for servants against "a respectable-looking woman" who represents herself as the mother of a girl suitable for the place advertised, — gives references, and then says she must walk home, having already spent 4s. or 5s. on her philanthropic journey; whereupon the lady generally pays her fare to and fro. Instead of this, wire to the clergyman or gentleman to whom she refers. She will be found an impostor. The law was made for such (1 Tim. i. 9).

MARSEILLES.—Mr. C. E. Faithfull, whose work amongst seamen at this port has been gradually increasing since it was started in 1879, is now about to purchase a small vessel to enable him to extend the work. He has in view a yacht of 70 tons, which on deck would accommodate about 150 persons, the interior holding about the same number, and if used as a Home, from thirty to fifty persons might live on board, most of them sleeping in hammocks. It would thus serve the purpose of a Sailors' Home in any Mediterranean port, or could cruise about amongst other vessels as desired. A sea captain and his wife, who speak four languages, have offered their services without any remuneration, living on board the vessel, and keeping it in good order. This scheme will cost about £800. A friend has promised £50, on the condition that the rest be raised, and another has given £50. Mr. Faithfull's address is *Le Repos*, 71, Rue de la Darse, Marseilles.

TO CHRISTIAN TOURISTS.

Now the season for summer tours has again come round, will you kindly remind Christian tourists that whilst going from place to place they have a grand chance of scattering broadcast the Word of God, as well as various papers and Gospel leaflets, which are nearly always thankfully received, and can be obtained in all the European languages at many depôts both in England and on the Continent. Thus, whilst deriving personal good from their holiday, they may, under God's blessing, be doing good to the souls of others.

Allow me to add the address of some of the firms who supply what is needed, viz., The Religious Tract Society (Paternoster Row, London), and the Drummond Tract Depôt (Stirling, Scotland), who issue coloured cards with texts, which are most highly appreciated, and tracts. Mr. Josiah Spiers (48, Paternoster-row) sends well-illustrated children's leaflets. Mrs. Grimkè (Prestwich, Manchester) supplies very pretty coloured cards with texts. Baron Von Gemmingen (Gernsbach, Duchy of Baden), supplies French and German tracts, as well as Bibles, &c. Messrs. Spittler (4, Stapfelberg, Basle), sends tracts or Gospels, in either French, German, or Italian, to any part of Switzerland *contre remboursement* through the post, which is a great saving of trouble.

As during a trip wet weather will sometimes cause a halt, allow me to suggest the spare hours may be well employed when it is often difficult to find something to do, by printing or writing texts for the Hospital Flower Mission, of Mildmay, or 110, Cannon-street, London, who also supply cards at 1s. per 100 for printing the texts on. A little painting of a view, or a flower, or insect around the text makes it much more attractive, and, if nicely done, is highly valued, and makes the recipient often take care of the card after leaving the hospital. Messrs. Hadlow, lithographers, of Brighton, also supply cards for the above work of the form of a shield at 8d. to 1s. 2d. the 100, according to the colour. I perhaps ought to mention that the Cannon-street Flower Mission issue free a list of texts which they prefer to have done.

Hoping you will excuse the trouble I am giving you,
I remain, yours truly,
T. R. Fothergill.

St. Gothard, Andermatt, Switzerland.

P.S.—Travellers sometimes bring out books to read, which, when done with, might be left (if of a useful character) in the saloons of the hotels for the use of visitors, and may often do much good.

MIDNIGHT MEETING MOVEMENT.

THE report for the past year states that fifty-one meetings were held in London and the country, at which there was an average attendance of fifty-one women. The results were most encouraging, many, at their own request, being immediately taken away by friends to Refuges or Homes; while others call afterwards at the Society's office, and are sent to institutions suitable for them, and, in a variety of other ways, are led back to the paths of virtue. The full story of the work done at the different meetings, and in the streets by the agent, who traverses the metropolis from end to end during the hours of night, conversing and leaving with them copies of the Gospels or suitable tracts, is most touching and sufficiently convincing, both of the necessity for and the blessing attending such effort on behalf of a class, of whom it might have been said, but a short time since, "No man careth for their souls."

COATBRIDGE, N.B.—A series of three weeks' most successful meetings have been held here, under the auspices of the Evangelistic Association, by Mr. W. W. Dunn, in the Temperance Hall. This Association is composed of the various ministers in the town, with an elder or deacon representing nearly every congregation. The meetings were well patronised by the ministers of the town. Mr. Dunn is a great favourite with the Christians of Coatbridge, and deservedly so, as his labours here in the past have been signally blessed.

"SAVE THE CHILDREN."

With this striking motto, one which must touch the heart as could few others, the Reformatory and Refuge Union have for thirty years been diligently and perseveringly striving to interest public feeling on behalf of these little outcasts of society, of whom, though many are depraved and degraded, it may truly be said they are more sinned against than sinning. But, though little had been done before that time, much has been done since, on behalf of this unhappy class. And in the last few years, the national conscience has been awakened to some sense of the duty of protecting young girls who were the prey of men lost to everything but the gratification of their own lust. Earnest work has been done, as our columns have often borne witness, in this direction; and to Miss Ellice Hopkins is due the credit of having been instrumental in establishing, within the last three or four years, upwards of fifty institutions or associations for the care of friendless girls. The Council of this Union express the opinion that the Criminal Law Amendment Act will, from its penal character, have a beneficial preventive influence, but its usefulness in regard to the rescue and training of neglected children remains to be proved.

During the year 169 children have been removed from vicious surroundings, sixty-two being placed in certified industrial schools, until they are sixteen years of age; and since the institution of this part of the work, 1072 cases have been rescued or investigated. But this has not been done without difficulty, for, strangely enough, some of the magistrates have resolutely opposed the enforcement of the Industrial Schools' Act Amendment Act, under which proceedings are taken. In the year also the Boys' Beadle and the Shoeblacks' Beadle have together dealt with 890 children, of whom 171 have been placed in certified or voluntary homes, and altogether the cases of 8651 children have been investigated since the formation of the Union. The grants made to the several institutions where the children are placed amounted for 1885 to £824 18s. 2d.

The work of the Female Mission associated with the Union is also a most important one, and it is gratifying to know that no penitent woman is refused help. The houses of the Union are in different parts of the Metropolis, and during the year 1150 fallen women were assisted, no less than 18,754 from the formation of the Union. It is thankfully noted that now there are many Christian women ready to seek out the lost, and lead them, with sisterly sympathy, to a brighter hope, and that many associations have been formed for befriending the fallen. The work of the Union is indeed a Christianlike work in both its branches, and we again commend it to the cordial sympathy of our readers.

OBITUARY.

Mr. George Wilkins, of Derby, on the 21st instant, aged 55, after a protracted illness. Mr. Wilkins devoted himself not only to his business affairs, but also to the religious revivalist movement—first, in co-operation with Mr. George Mee, and afterwards, by himself, at the Theatre Gospel-hall. He was throughout his career Godfearing and zealous in promoting the spiritual welfare of his fellow-townsmen, and the number of them who owe their preservation from folly and vice, if not from crime itself, to his counsel and persuasion, is by no means small.—*Derby and Derbyshire Gazette.*

[We know that all this is true, and deeply regret the comparatively early decease of our beloved friend and brother. We exchanged portraits with him a few months ago, and were pained to see how worn and prematurely old he had become.—Ed.]

WORLD-WIDE PRAYER UNION.—At a meeting of the Union held at Clapham-road Conference Hall, it was decided to issue a circular calling upon all its members to pray for one fortnight commencing August 1, "that the Holy Spirit may open the eyes of ministers of all denominations to the blessed truth of the pre-millennial advent of our Lord, and that they may be led to preach the same instantly and constantly all over the world."

SERVICES FOR THE PEOPLE.

A meeting was held in furtherance of the movement for providing special religious services for the people in theatres, halls, and mission-rooms, by invitation of Mr. G. H. Powell and Miss Powell, at Cedar House, Hampstead Heath, on July 17, when it was stated that services had been held in fifteen public buildings, the lay preachers giving their services gratuitously; and it was a fact that those places of amusement which were most frequented during the week were best attended at the Sunday services. Grants were made to a large number of mission halls in aid of the services. The cost of the work last season was about £3000, towards which some £2300 was received, leaving about £700 to be raised. The poor districts of London were becoming poorer every year, through the well-to-do removing further afield, and it was on behalf of those who were compelled to remain that this work was done, and support sought from those who removed from the centre.

One speaker said he thought there never was a time when there was such an earnest seeking after truth as at present, men being dissatisfied with the negations offered to them, and the difficulties raised upon points in the Bible—raised too, as a rule by those who were most ignorant of that book. What was wanted was plain, earnest, intelligent preaching of the Gospel. There was a vast harvest to be reaped by such services as these.

The object of the movement is to wean people from going to objectionable places on week-days, and bring them to Christ. The secretary is Mr. C. Sawell.

TEMPERANCE NOTES.

Upper Burmah, since its annexation, has become a dreadful place for cheap drink and heavy crime.

A Conference, under the auspices of the Scotch Temperance League, is to be held on August 4, at Stranraer.

The new Dean of Armagh, Rev. G. A. Chadwick, D.D., is an abstainer, and has long been an earnest temperance worker.

The Times correspondent, in Philadelphia, states, the Pennsylvania Republican Convention is cultivating the temperance vote.

M. Pasteur says, habitual users of intoxicants, if bitten by a mad dog, are more difficult to cure than temperate persons.

It is stated that in Rio Janeiro, the punishment for drunkenness is a tin mask placed over the face and fastened behind with a lock.

At the recent Assizes, at Limerick, the judge said, intoxication had diminished by one-third, owing, not to want, but to increased sobriety.

A Sunday Closing Law has been passed for the city of New Orleans. The penalties range from 25 to 250 dollars, or 10 to 30 days in prison.

In Queensland, the Women's Christian Temperance Union is trying to secure the introduction of Dr. Richardson's Temperance Lesson Book into the schools.

A Provisional Committee has been formed to arrange for a United Temperance Fête in connection with the proposed International Exhibition, at Manchester, next year.

Mr. Noble has had a good time in New Zealand. He had immense audiences, and a local paper styles him "Successor to the late J. B. Gough." It is believed great good was done.

At Jaffna, Ceylon, Miss Leitch, an American lady, reports 1500 members of the Blue Ribbon Army. The singing of temperance songs in Tamil is an interesting feature of the meetings.

A federation of off-licence holders was formed, recently, at a meeting of delegates at Manchester. The object is, the defence of the trade against legislation detrimental to the trade.

The centennial of Portland, Maine, was held on July 4. Natives of the city were present from all parts as invited guests. The crowds were enormous, yet there was only one case of intoxication.

Rev. G. M. Murphy has attended 20,000 meetings, distributed a million and a half of tracts, and, assisted by fellow-workers, taken 50,000 temperance pledges. He has just finished thirty years work in London.

In his recent candidature, Mr. Arnold White said, he was in South Africa last year with Sir Charles Warren. He found five native tribes near the Zambesi. The furthest of them from the English colony were a magnificent set of temperate and chaste men, and in proportion to the nearness of the others to the English was their degradation by drink and foul disease.

At Stockport, recently, a publican was fined for supplying a girl under sixteen with spirits. The defendant had frequently supplied drink to children, and in the present instance five were drinking in his house till nearly eleven o'clock at night. The Mayor said, "the offence revealed a public scandal." We fear the police, generally, might find many similar scandals.

Letters to the Editor.

"BLOTTING OUT GOD" IN FRANCE.

SIR,—As my poem "Blotting out God," in THE CHRISTIAN of June 10, has attracted more than ordinary attention in France, and as one writer suggests that I have dealt unfairly with the Municipality of Paris in my condemnation of Modern Atheism, I would remind the defenders of French ways and opinions that telegrams in most of the London papers reported the anti-Christian decision which I denounced. Letters from France endorsed what I wrote; and the "Agnosticism" of beautiful, godless Paris is proverbial.

Eastbourne, Sussex. JOHN T. MARKELY.

DEAR SIR,—I cannot help feeling a little jubilant that Mr. Webber's criticisms on my letter of the 10th of June should reach me on the very day the French papers are recording another enthusiastic celebration of the Fête of the Republic.

What was the purport of that letter? To protest against the calumnies which are constantly being published in the London press against France and its Republic. This from *The Echo* about "Blotting out God" was a flagrant example. I pointed out its absurdity, and in so doing was led to say a word in favour of a body whose proceedings had been so carelessly misrepresented. The form of my letter and the warmth of some of its expressions show how little I expected it to be published.

Had I thought that I was writing for the press, I should have ordered my words with more precision. Thus the word "allow" in the first paragraph of the postscript conveys the impression that the legal authority to refuse or permit the McAll meetings rests with the Municipal Council of Paris. A recollection of the law of June 30, 1881, the articles of which I detailed in THE CHRISTIAN of January 12, 1882, would have caused me to express my contention in a way less open to criticism, and would have enabled me to make another claim to the gratitude with which the friends of the Gospel ought to regard the Third Republic, since it is to it they owe the right of public meeting, secured to all who conform to a few formalities and take care not to contravene public order and good morals.

As regards the Municipal Council of Paris, this explanation makes my case stronger, since it certainly proves a better attitude towards the Evangelical propaganda to refrain from irresponsible opposition, than to have simply been unwilling to walk in the footsteps of the Roman Church. For it is plain that a body, which to so great an extent has the confidence of the Parisian democracy, could have easily aroused such a feeling in Paris as would have obliged the promoters of the McAll and other kindred movements to close their doors. That nothing of the kind has occurred, or is really feared, shows the Municipal Council and the Parisian democracy know how to distinguish between a simple Gospel preached by those who have no political purpose to serve, and a Church whose great aim is to thwart, and if possible, crush the Revolution. To mix up these two causes, and to represent the Parisian democracy by their organ the Municipal Council, as entertaining the same animosity towards both, simply because they represent religionists, does the greatest possible disservice to the cause of evangelical religion in France, and appears to me an act the nature of which I cannot trust myself to describe.

Many who are working for that cause feel, I am confident, deep regret at the unjust things continually published in this country about France. Since my letter appeared it has brought me a highly-prized visit from Mons. Theodore Monod, and several letters from Christian workers in France, or who know the country, energetically thanking me for the protest made against these repeated calumnies of France and her beneficent institutions.

One pastor writes: "As a city, Paris, I know, needs constantly to improve; but it is always painful to read that you do wrong when positively you are in the right path. "Some of the books written according to the official programme contain the Divine Name. See pp. 124, 125, 'Instruction Morale et Civique.' Autorisé pour les Écoles de la Ville de Paris, medaille d'honneur, &c. (Paris: *Fauvé et Nathan*)."

I possess this book, and know with some intimacy its excellent author. If I were to send you a translation of the pages referred to you would be much surprised, and still more if you could know the writer, who is Deputy for the Gironde, and a style of man sadly wanting in the English Parliament and the American Congress.

RICHARD HEATH.

TO THOSE ABOUT TO MARRY: A SUGGESTION.

DEAR SIR,—Last week, a gentleman, a complete stranger, paid me a visit, and in the course of conversation gave me the interesting information that he was about to be married. The lady and he, it seemed, had been talking matters over, with the result that, instead of spending a lot of money on their tour, they resolved to use part for the purpose of sending poor children into the country for a fortnight's holiday. £10 was at once handed over, which I very gladly received, as my missionaries and district visitors come in contact with a large number of poor bairns who sadly need a breath of fresh air.

The kind act seemed so peculiarly excellent, that I thought the example ought not to be lost. Folks about to marry generally need a good deal of advice; here at all events they may find a suggestion. The honeymoon would be all the happier, and the after-life of more promise, if the needs of the destitute and weary were at the outset thus lovingly considered.

Faithfully yours,
W. EVANS HURNDALL.
16, *Cottage-grove, Bow, London, E.*

THE INQUISITION.

DEAR SIR,—You may not be aware that what I see from your Notes and Comments, July 15, Father Anderdon is setting himself to do in England—viz., to defend the Inquisition—was done in Paris three years ago by the Dominican preacher, the Père Monsabré, during Holy Week in the Cathedral of Notre Dame. From what you gave of F. A.'s arguments, it is evidently much the same discourse in an English dress. The interesting side of the matter was that Monsabré declared the Church had never condemned before first meeting her adversaries on the fair field of argument, and securing the triumph of the truth in public disputations. To this Father Hyacinthe replied by sending a challenge to Mousabré to a public disputation, which, as a matter of course, the latter declined to accept. Father Hyacinthe, however, replied in the *Cirque d'Hiver* before an audience of five thousand people, and his discourse was printed. It would be well if someone valiant for the truth, and who has the means to do it, would get that discourse translated and circulated by hundreds as an antidote wherever the crafty Jesuit may be seeking by fair speeches to deceive the simple.

Perhaps you may care to call attention to this fact in a note. If I were in Paris I would send you the address, but it can easily be procured at Grassart's, Rue de la Paix.

Switzerland. H. WEBBER.

SOUND LITERATURE FOR CALCUTTA.

SIR,—The rapid spread of the knowledge of the English language in India is creating a demand for English literature. The demand is met at present, in a great measure, by Unitarian and other literature in greater or less degree antagonistic to Christianity; and, what, perhaps, is worse still, low-class English novels, and sixpenny editions of such books as the "Mysteries of London," are largely read by almost every English-speaking native of Bengal.

We feel sure that every true friend of India must desire that the demand should be supplied in a healthier way. It is of immense importance that young men should have the opportunity given them of reading good books, and something that will raise their moral tone, and, we trust, lead them nearer to the Saviour of all men. With this object in view, we intend opening a free library in Calcutta and Burdwan for the use of non-Christian students and others.

We are also hoping that this library may be the means of bringing us into contact with many young men, and so lead to the formation of Bible classes, &c. Perhaps some of your readers can send some good, useful and readable books, which may be sent to the "Church Missionary Society, Book Depôt, Calcutta," care of Messrs. Elliot Stock & Co., 62, Paternoster-row, London, E.C.

Yours faithfully, W. H. BALL.
P. M. RUDRA.
C.M.S., College-square, Calcutta.

RAILWAY TRAVELLERS.—DEAR SIR,—Many of your readers who travel at this season of the year can serve the Lord by speaking a kind word to the railway servants, and giving them suitable literature. In past years many have written us for copies of *The Railway Signal* for that purpose. I should be glad if they would continue this service, and so help to extend our work amongst a worthy class.

D. SPENCER, Sec.
186, *Aldersgate-street, E.C.*

The Book World.

THE SPRINKLED BLOOD. By Rev. ALEXANDER LUKE. *Edinburgh: A. Stevenson.* Mr. Luke is thoroughly true to the old Gospel. He writes with point and vigour, and emphasises the spiritual lessons taught by the Paschal feast.

MADDALENA, THE WALDENSIAN MAIDEN. Given in English by JULIE SUTTER. 3s. 6d. *Religious Tract Society.* Young people who would like to know about the Waldensians, and the times in which they lived, should read this story. Its value is greatly increased by numerous quotations from Waldensian manuscripts.

THE ANTI-INFIDEL. Conducted by W. R. BRADLAUGH. Vol. I. 1s. 6d. *John Snow & Co.* The articles are short and interesting; the spirit is decidedly Christian; and the expositions of difficult passages are very helpful. The magazine should be useful to those workers for Christ who have to contend with infidelity.

THE EXPOSITION OF THE NEW TESTAMENT. By MATTHEW HENRY. Vol. iv. 4s. *Jack & Co.* A favourable opportunity is now offered to any desiring to obtain this valuable expository work. It is a cheap, well printed, and attractively bound edition. Capital engravings add to its usefulness. This volume embraces from Luke xvii. to John viii.

CLASSIFIED GEMS OF THOUGHT. By Rev. F. B. PROCTOR, M.A. 10s. 6d. *Hodder & Stoughton.* We have seen several treasuries of things new and old, but we have never met with one equal to this. It is not the work of scissors and paste, but the fruit of twenty-five years' intelligent study. Mr. Proctor has mastered many books, and he now gives to the public the cream of what he has read. Weary pastors will find here fresh and striking seed-thoughts, which should develop into useful discourses.

THE EVENING OF OUR LORD'S MINISTRY. By Dr. CHARLES STANFORD. 3s. 6d. *Religious Tract Society.* The gifted preacher of these remarkable homilies is dead, but he "being dead yet speaketh." His written words perpetuate his influence. His last book is in every respect worthy of its predecessors. It has learning, a bright play of fancy, heart-moving eloquence, and rare unction. There is a pathetic fitness in the fact that the closing days of the saintly ministry at Camberwell should be devoted to a study of the evening of our Lord's ministry.

HOME NURSING. By RACHEL A. NEUMAN. Dedicated, by permission, to H.R.H. the Princess Christian. 1s. 6d. *W. & R. Chambers.* This little book, under an unpretentious title, gives a great deal of useful information. Practical advice is given on nursing, administering food and medicine, and preventing infection. The chapters on "invalid appliances," and "sick-room cookery," are admirable. Though the book cannot and is not intended to supersede more scientific books written to assist professional nurses, it will be a real help to the numerous wives and daughters who are suddenly called to duties for which they have no fitness beyond a quick eye and a skilful hand.

On the 24th inst. *The Graphic* published a large Map of the World, showing by colours the extent of the British Empire. A large amount of valuable information, provided by Captain Colomb, M.P., is attached to each group of Colonies, showing the extraordinary growth in the population and trade of each.

A MIDNIGHT MEAL AND FLOWER SERVICE was arranged in May in the heart of our populous town. Cards of invitation were distributed in the streets between nine and twelve o'clock. Forty-four women and girls responded, and many were touched by the earnest friendly spirit of the meeting, God speaking to their hearts through the hymns, prayers, &c. Out of this number six at least have been restored to friends, or in other ways assisted, and kept from returning to their former life. A Cottage Home has been opened, where temporary care and Christian guardianship are give to those wishing to start afresh; and here it is the most pressing need for help is felt. Of the five girls who have been in the Home some weeks, four are now ready for service if any Christian friends could be found who would be willing to give them a trial. The dangers and difficulties are greater here, where they are known and beset by old companions, than they would be in another place. The girls are anxious to work; some have been tried as temporary helps, and proved themselves respectful and useful. Further information will be gladly sent by

J. SMITH.
203, *Woodhouse-lane, Leeds.*

THE SPEZIA MISSION FOR ITALY.

Like many other fruitful trees this Mission sprang from a small seed, but that seed was sown in faith and self-denial, and watered by prayer, and the blessing of God has very signally rested on it.

About twenty years ago Mr. E. Clarke sailed for Italy, having sold nearly all he possessed, including most of his books, to enable him to settle in a land of strangers with whose language he was not familiar, but among whom he was convinced that his path of future service lay. He has established eight Bible day-schools, with over 400 scholars; over twenty stations and twenty sub-stations; 200 Sunday scholars, directed by most zealous teachers; while Y.M. and Y.W.C. Associations, colportage, and work among the soldier and the sailor, all contribute as means to the great end of helping Italy, at a period when the Gospel is specially needed to enlighten her sons and daughters.

For some time it has been proposed to establish an Orphan Home, where children might not only be cared for, but also prepared for the battle of life, by learning the means of self-support, while being trained in Christian truth. It is an interesting fact that the care of orphan children in Italy appears to have specially occupied the heart of her great statesman, Cavour. An opportunity unexpectedly presented itself of buying a suitable house and grounds near Spezia, and a few noble friends of Italy and of the Spezia Mission came forward with the funds to secure the building, on condition that it should not be opened until the needful sum had been raised to purchase the house, fit it up, and leave a small amount in hand for working expenses.

Shortly after, the cholera threw several orphan children on Mr. Clarke's care. Fears were expressed by some hearty lovers of the Spezia Mission lest its extension in the way of an Orphanage might interfere with the proper sustentation of existing work. We are happy to say that such fears have been set at rest by actual experience since the extension has been proposed.

THE Y.M.C.A., PORTSMOUTH, will soon stand on a new footing. A site has been purchased for £1650 in an advantageous position, which will materially add to the usefulness of the institution. The building will cost £2500, exclusive of furnishing. Help is solicited by the secretary, Mr. Ernest Birch.

INDUSTRIAL HOMES, FOREST-HILL.—There are now thirty-nine boys and fifteen girls in these Homes, and good progress has been made during the past year. Unfortunately, the account of the Girls' Home shows a heavy loss, whilst the Boys' Home has been a success. The cost of maintenance, education, and clothing is about the same—£20 17s. in the one case as against £20 14s. 6d. in the other; but the boys earn much more, £3 17s. 8d., the girls only reaching £1 6s. 1d. The education reports are good, and much is done for the recreation and training, bodily and spiritually, of the children.

OUR MILITARY PRISONERS.—On Brixton-hill frequently you may see men set at liberty from the military prison there without a friend. One morning my attention was called to a tall young man just released, but an evident stranger. Passing a public-house, some loungers outside got hold of him. I need not say how he fared in such company. Are there not some Christian ladies in the neighbourhood who would take this matter up, and give advice and help to those poor fellows before getting into the hands of the depraved—help and advice which at that critical time are invaluable?

C. P. H.

THE SERVANTS' MISSION (14, Sloane-terrace, Chelsea) has just issued a very satisfactory report—the nineteenth. A good deal is done by giving Gospel books to footmen and coachmen whilst they are waiting at various entertainments, and conversation is thus encouraged, with the result that sometimes witnesses for God stand out to confirm the testimony given. About 250 godly men and women are banded together in the Christian Servants' Association. Both the Men's and the Women's Home have again been most valuable aids. Two hundred and eight men passed through the former, and 230 women through the latter, to the blessing, no doubt, of many.

Notices.

Communications Received with Thanks.—A.J.B. Miss B. R.W. M.B.G. W.D.B. J.F. C.B. A.S. Mrs. E.P. J.E.A. C.H. W.F.G. F.C. M.H.S. L.S. J.B.P. S.B. E.B. H.C.N. R.D.F. J.E.B. W.H.M. A.R.B. L.B. G.D. T.L. G.B. D.S. J.S. E.W. J.B. F.H.W. L.K.S. S.E.B. E.C. J.T.W. J.M.M. W.A. W.T.McC. M.J.L.B. E.R. H.G.A. D.J. H.D. W.C. A.M.C. J.H. R.H. S.A.B. E.D.G. D.C. J.P.C. H.G. M.B. W.E.

Applicants for Tracts.—Rev. G. H. Giddins, Sylvan Villa, Snakes-lane, Woodford, E.; H. Smith, Mount Pisgah, Otley, Yorkshire; W. P. G., 39, Summer-street, Aberdeen; A. Tansey, Hetton, Skipton, Yorkshire; C. Hallett, Wisborough-green, Billingshurst, Sussex; G. Hocking, 4, Cottage-place, West Greenwich; E. H. Lander, 37, Shakespeare-crescent, Patricroft, Manchester; Miss Murray, 7, Douglas-terrace, Douglas-street, New Cross; Mrs. J. Kellam, 11, St. Mary's-hill, Stamford; F. M. Tuckett, 5, Leamington-villas, Acton, W.; W. G. Smith, 59, Decca-street, Deptford.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

◆

Mission and other Appeals.

Summerbank Home.—Funds are at present urgently required to feed, educate, and clothe sixteen destitute little children. The Home, which is entirely supported by voluntary subscriptions, is conducted most economically, each child's food costing about fourpence per day. There being no paid treasurer or collectors, every penny given goes directly to the support of the children. £50 would greatly help, and £100 would remove all anxiety. —(Miss) Agnes M. Logan, 26, E. Claremont-street, Edinburgh.

The Hospital for Affections of the Speech (22, Henrietta-street, Covent-garden, W.C.) is the only charity in the Metropolis devoted to the treatment of poor persons suffering from the very numerous affections connected with the delicate and sensitive organs of speech, often totally incapacitating the unfortunate sufferers for their ordinary duties, and always productive of great pain and distress. It has, with very moderate Christian support during past years, effected a large amount of benefit amongst this class of sufferers, and many patients are now waiting for admission. We are not, however, in a position to receive these deserving applicants, and for lack of support shall be most reluctantly compelled to reduce the extent of our operations.—Joseph E. Allen, Hon. Secretary.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—August 1, Acts xxiv. 1—16; August 2, xxiv. 17—27; August 3, xxv. 1—12; August 4, xxv. 13—27; August 5, xxvi. 1—18; August 6, xxvi. 19—32; August 7, xxvii. 1—17.

SHEFFIELD.—In connection with the Rescue and Evangelisation Mission a new hall was opened on the 10th inst. by Mrs. Cobley, of Leicester, who assisted in special services held by Messrs. William Corbridge and David Full in the Surrey-street Music Hall, at which the power of God unto salvation was manifested in many souls.

REV. DR. SOMERVILLE'S evangelistic tour in the Highlands has met with a most happy reception at Campbeltown, where great success has attended the services. Rev. D. F. Mackenzie writes:—It is great cause of thankfulness that Dr. Somerville's mission to the Highlands of Scotland should have had a beginning so full of comfort and promise, and we have no doubt that if the Christian people throughout the regions to be visited will unite and meet to pray to God for the preparation of the heart, and a blessing on his aged servant's mission to them, that blessing will be abundantly received, and a time of refreshing joy in the Lord will pass over the Highlands that will not soon be forgotten.

THE BAPTIST CONGO MISSION.—The rite of believers' baptism was administered for the first time last March. The candidate was a boy, William Mantu Parkinson. "He has been a consistent Christian," says Mr. Comber, "for two years or more, and was very glad when I proposed that he should confess Christ by being baptized. The ordinance was celebrated at a spot near San Salvador, where there is a suitable piece of water. Several hymns were sung, and a few words spoken on the subject of following and serving Christ. I am sure from what William told me afterwards, that this first instance of administering baptism in Congo has set many people thinking. Oh for the time when 'the little one shall become a thousand, and the small one a strong nation!' There are two other lads, of the reality of whose piety the missionaries entertain no doubt, and whom, had circumstances permitted, they would have baptized at the same time. Such tidings should fill our hearts with thankfulness and hope, when not only the present success, but also the future prospects of this mission are centred in the youths of Congo-land!"

CONTINENTAL and FOREIGN NOTES.

CANNES.—The Y.M.C.A. of this town provides the coachmen with good and pleasant reading. Journals and books are circulated among them, and from time to time the men are invited to social evenings.

THE FIFTY-ONE COLPORTEURS belonging to the "Evangelical Society of Geneva," have during the seven winter months, visited thirty-three French departments, Canton Berne, and some Italian valleys, in which they have distributed 4000 Bibles, 21,000 New Testaments, 3000 Scripture portions, 120,000 Gospel Almanacs, and 73,000 other books. The colporteurs do not enter into controversy unless they are obliged to do so.—*Le Christianisme.*

PARIS Y.W.C.A.—New and larger accommodation has been provided for young girls in shops at 27, Rue Jean Jacques Rousseau, superintended by the devoted Mdlle. Guinand. At the opening Pastors Th. Monod, Appia, &c., took part, and about sixty young ladies, mostly Catholics, were present. The young people are heartily welcomed to the rooms, where they find a piano, harmonium, and library; gratuitous instruction in English is also provided. The rooms are open from noon till 10 o'clock every day, and on Sunday a friendly religious meeting is held at 3 o'clock.—*Le Christianisme.*

CANTON DE VAUD.—M. Dardier, president of the colportage branch of the Evangelical Society of Geneva, sent last winter 100 copies of Finney's "Revivals of Religion," printed in French by himself, to various pastors and evangelists in France and Switzerland. These brought some hundred letters of warmest thanks, showing that God's blessing had rested on the novel effort, with the result that Bible-readings, prayer and Gospel meetings had been inaugurated by nearly all the recipients. It is desired to send out 200 more which, with postage, will cost nearly £12. Any friends interested in the movement, may communicate with Pasteurs Fauvre and Budry, Lutry et Cully, Lausanne.

INDIAN FEMALE NORMAL SCHOOL.—Since the missionaries have settled in a new house, situated in the heart of the native city of Patna, a circular entitled "Necessary Information!" has been published and distributed by a Mohammedan, warning the inhabitants against allowing Christian ladies to instruct the wives and mothers of the native community. "I have no wish," he says, "to say any evil of the men sahibs—they *think* they are doing a good work. But where is the honour of our race, that it allows us to see our women becoming Christians whilst we sit silent?" Then giving sage advice on politely dismissing the ladies, on the Moslem fraternity making a solemn compact not to allow their children to be taught by Christians, the Mussulman concludes: "As for the unfortunate one who breaks his promise, we will sever all connection with him, and will take no part in his burial."

SALVATION ARMY FAREWELL MEETINGS.—We had a farewell to forty officers sailing for America last night (July 20). We shall have a farewell meeting for another forty at Camberwell next Thursday (29th), and farewell to thirty or forty leaving for India on August 11. We have also promised to send officers to Australia, St. Helena, and Jamaica.

G. Railton.

NIAGARA GROVE CONFERENCE.—When out here last year I gave your readers a description of this beautiful Grove, with its new four-story wooden hotel, facing the Falls. The meetings now being held daily and nightly in the Grove are conducted by Rev. D. Savage, of the Canada Methodist Church, assisted by a band of workers. About fifty families live in tents in the Grove, and the meetings are also well attended by the inhabitants of the neighbouring villages. Quite a number of converts have testified to good received. These meetings will be followed by a Sunday-school assembly; then there will be a Temperance Convention, then Union Missionary Conferences, at which Bishop Hurst is expected; and then Camp meetings held by the National Association for the Promotion of Christian Holiness. I have visited a number of farming districts throughout Ontario before going again to the North-west, and am much pleased with the general prosperous condition of the farmers. I also find that very many farmers are willing to receive the kind of young men I have been sending out for some years, able and ready to work hard to get necessary experience.

Wesley Park, Niagara Falls. W. H. Newett.

Notes on Daily Readings.

SUNDAY, AUGUST 1.—2 SAMUEL XXIII.

1.—*The last words of David.*—I.e., "His last psalm, his last words of song."—*Sp. Com.*

2—7.—"The aged monarch, who was not generally endowed with the gift of prophecy, was moved by the Spirit of God at the close of his life, and beheld a just ruler in the fear of God, under whose reign blessing and salvation sprang up for the righteous, and all the wicked were overcome. The pledge of this was the eternal covenant."—*Tholuck.*

This is one of many scriptures which set forth the Divine beauty of justice between man and man (see Micah vi. 8, and Ps. lxxii. 2; 4, &c.). The slightest taint of injustice goes far to mar the fairest Christian profession; and yet how hard is it to be truly just to children and servants, in business and society, in politics or in the Church! *Although my house be not so with God,* &c.—"Neither as a man, nor as a king, was he what he ought to be. He looked into the mirror of God's perfect law, and saw therein his own deformity; he then turned round and looked at God's covenant, ordered in all things and sure; there he rested. Though David's house was not ordered in all things, yet God's covenant was. He had learnt to look away from himself and his house, straight to God and his everlasting covenant."—*C. H. M.*

"There were two things to cheer and comfort David's heart, viz., the faithfulness of God and the devotedness of his servants."—*C. H. M.*

13—17.—We cannot fail to be moved by the splendid devotion to the person of David, and the brave enthusiasm of these three heroes to do his will. Shame be to us if we fail of the same spirit! We, too, may fetch water for our king from wells that are fenced with armed foes, if only we are as true and bold as they. In every deed of self-denying love to his people, and especially in the leading of the lost back to Him, He is personally refreshed. Such things give Him greater joy than water ever brought to thirsting souls.

MONDAY, AUGUST 2.—2 SAMUEL XXIV.

1.—*The anger of the Lord was kindled, and He moved,* &c.—"The primary and real cause of the pestilence is to be found in this verse. The anger of the Lord could only be awakened by unfaithfulness and evil-doing; and that was the real cause of the calamity."—*Kitto.* "The people themselves had sinned grievously against God and their king through the two rebellions headed by Absalom and Sheba." *He moved,* &c.—The subject of the verb is Jehovah. The nation had sinned and incurred his anger, and he instigated David to an act which brought down a sharp punishment on the nation. The statement that God incited David to do what was afterwards condemned and punished as a heinous sin, cannot, of course, mean that He compelled David to sin, but in order to test and prove his character He allowed the temptation to assault him. While 'God Himself tempteth no man' (Jas. i. 13), we pray 'Bring us not into temptation.' In 1 Chron. xxi. 1, we read: 'Satan . . . moved David to number Israel.' The older record speaks only of God's permissive action; the latter tells us of the malicious instrumentality of Satan. The case is like that of Job (i. 12, ii. 10)."—*Cam. Bible.*

10.—*David said, . . . I have sinned.*—"The true kernel of David's sin was to be found in self-exaltation, inasmuch as he sought for the strength and glory of his kingdom in the number of the people, and their readiness for war."—*Keil and Delitzsch.* "It was a momentary apostasy from Jehovah; an oblivion of that spirit of dependence which was the duty and the glory of the kings of Israel: the sin denounced in Jer. xvii. 5." In itself, the mere numbering of the people was no sin. See Exod. xxx. 12, &c., xxxviii. 26; Num. i. 2 and 3, and xxvi. 1, &c.

11.—*For when David was up.*—Read rather, And when, &c." David's penitence preceded God's visit, and was not the result of that visit, as the A.V. seems to teach.

24.—*Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.*—A grand motto for everybody! Selfish givers and slovenly workers are the bane of many a Christian activity. Giving that costs, labour that costs, is what we need. There should be more order, promptitude, care, and pains, in Christian work than in any other.

TUESDAY, AUGUST 3.—I KINGS I.

1—4.—David was now about seventy years old—"older than Moses at a hundred and twenty, and than many persons are now at eighty and upwards." "The Jews at this time were not long-lived." We must not accuse David or his advisers of sin in making this arrangement. Polygamy was permitted by Moses, and we find from the subsequent history that Abishag was acknowledged as a secondary wife.

Adonijah's attempted usurpation is not to be classed with Absalom's. The latter would have seized the throne even from David his father. He went so far as to seek his father's life. The former only tried to secure *the succession* to the throne. No direct rebellion against David was intended. Amnon and Absalom were dead; and, in all likelihood, Chileab also, for he is not mentioned again. Adonijah, therefore, was the heir according to hereditary usage. Moreover, he was handsome and kingly in appearance, which went a long way in that simple age. He was also in his prime (from thirty five to forty), while Solomon, probably, was not out of his teens. Add to all this the fact that faithful old servants of the crown like Joab and Abiathar, and almost all the royal family, favoured his claim, and we see how plausible it was.

And yet Adonijah committed a great evil. He knew, or should have known, that Jehovah alone was the true King of Israel, and that with Him lay the choice of a king. He must have known, too, that Solomon had been nominated for the throne, not by David only, but by the Lord (see ii. 15). His sin, then, was twofold. He paid no regard to his father's choice; he also disregarded the will of God. He went wrong because he did not take into account the higher claims of morality and of religion. He reasoned on too low, and therefore too narrow a basis. His standpoint was purely worldly. It did not allow him to see aright the sacred duty of respect for his father's choice, and, above all, for the choice of God. Is it not our constant temptation to view life from a view-point so worldly and selfish that we, too, are unable to see aright the sacred claims of justice and charity towards men, and of reverence toward God?

WEDNESDAY, AUGUST 4.—I KINGS II.

1 Chron. xxviii. and xxix. should be read here as coming between this and the last chapter.

2.—*Shew thyself a man.*—"For a youth of nineteen or twenty, known to be of a pacific disposition (1 Chron. xxii. 9), to have to rule over the warlike and turbulent Hebrew nation, with a strong party opposed to him, and brothers of full age ready to lead it, was a most difficult task. Hence he is exhorted, though in years a boy, to show himself in spirit a man."—*Sp. Com.*

3.—*The charge.*—See Deut. xvii. 18—20.

4.—*There shall not fail thee a man,* &c.—A promise confirmed to Solomon at the consecration of the Temple (viii. 25, and ix. 5), and repeated by Jeremiah (xxxiii. 17), in spite of the destruction of the Temple and the captivity.

5, 6.—*Joab,* &c.—"We must not expect Gospel morality from the saints of the Old Testament. They were only the best men of their several ages and nations. The maxim of 'them of old time' was, 'Love your friends and hate your enemies' (Matt. v. 43); and David perhaps was not in this respect in advance of his age."—*Sp. Com.* "The sentiment continually set forth in the Old Testament is, that innocent blood cries to God from the ground for vengeance; and that, if suffered to go unpunished, it brings down a curse and judgment upon the land."—*Kitto.*

13—34.—"To ask for Abishag is to ask for the kingdom. There was such a close connection in public opinion between the title to the crown and the possession of the deceased monarch's wives, that to have granted Adonijah's request would have been the strongest encouragement to his pretensions. Solomon concludes that there has been a fresh plot, that Abiathar and Joab are privy to it, and that the severest measures are necessary to crush the new treason."—*Sp. Com.*

And Joab fled unto the tabernacle, &c.—"It is the fashion of our foolish presumption to look for protection where we have not cared to yield obedience. Even a Joab clings to God's altar in his extremity, which in his prosperity he regarded not."—*Bishop Hall.* See Exod. xxi. 14.

THURSDAY, AUGUST 5.—I KINGS III.

2.—*Only the people sacrificed,* &c.—"The law did not forbid 'high places' directly, but only by implication. It required the utter destruction of all the high places which had been polluted by idolatrous rites (Deut xii. 2). The injunction to offer sacrifices nowhere except at the door of the tabernacle (Lev. xvii. 3—5) was an indirect prohibition of high places; but there was some real reason to question whether this was a command intended to come into force until the 'place' was chosen 'where the Lord would cause his name to dwell' (Deut. xii. 11—14). The result was that high places were used for the worship of Jehovah from the time of the Judges downwards And God so far 'winked' at this ignorance that He accepted the worship thus offered Him (compare vv. 4 and 5) There were two reasons for the prohibition of high places; first, the danger of the old idolatry creeping back if the old localities were retained for worship; and secondly, the danger to the unity of the nation if there should be more than one legitimate religious centre."—*Sp. Com.*

5—15.—*Solomon's request.*—"The terms of his request indicate the nature of the wisdom he required. That divine wisdom in spiritual things—that heart religion, which the Jews sometimes denoted by this name, is not intended. The wisdom which he craved was that of which he had already enough to be able to appreciate the value of its increase—practical wisdom, sagacity, clearness of judgment and intellect, . . . with an aptitude for the acquisition and use of the higher branches of philosophical knowledge, natural and moral, which constituted the learning of his age."—*Kitto.* *I am but a little child,* &c.—The responsibility of the kingdom weighed heavily upon the young king. The need of wisdom in practical judgments was felt especially. There is a suggestive connection between this strong sense of responsibility and need, and the remarkable ability that made his reign so memorable. Had he been as much awake to his spiritual as he was to his moral and intellectual wants, what a sublime history his would have been.

14.—*I will lengthen thy days.*—"The promise is only conditional. The condition was not observed (1 Kings xi. 1—8), and it was not fulfilled. Solomon can scarcely have been more than fifty-nine or sixty at his death."—*Sp. Com.*

God's answer to Solomon's request is a fine illustration (1) of Matt. vi. 33: "Seek ye first the kingdom of God," &c.; and (2) of God's glorious generosity. To those who take up a right attitude towards Him, He gives them more they ask or think. It is his joy to surprise his people with unexpected and surpassing loving-kindness.

FRIDAY, AUGUST 6.—I KINGS IV.

21.—*Solomon reigned over all kingdoms.*—"Solomon's empire, like all the great empires of Asia, down to the times of the Persians, consisted of a congeries of small kingdoms, all ruled by their own kings, who admitted the suzerainty of the Jewish monarch, and paid him an annual tribute." *From the river unto the land,* &c.—"By 'the river,' we must understand the Euphrates, the 'great river' of Western Asia (Gen. xv. 18; Josh. i. 4; compare Exod. xxiii. 31; Num. xxii. 5; 2 Sam. x. 16, &c.). The writer here draws attention to the fact that the extent of Solomon's kingdom was in accordance with the promises made to Abraham, Moses, and Joshua."—*Sp. Com.*

There is, throughout this chapter, a foreshadowing of the glorious and everlasting reign of the Prince of Peace, both his spiritual reign which already exists and extends, and that personal and visible reign which He is soon coming to set up on the earth. Solomon's wisdom, wealth, and glory, and the security, peace, and plenty enjoyed during his reign, all suggest their spiritual parallels.

SATURDAY, AUGUST 7.—I KINGS V.

1.—*Hiram, king of Tyre,* &c.—Solomon had been divinely appointed to build a house for God; and now we see the power of Divine providence in supporting that appointment. Power, wealth, and peace are given. Then the heart of Hiram, in whose kingdom were the noblest forests, and the most skilled artisans, was moved to form a lasting friendship with David, and with Solomon. It is hard to see how the work could have been done apart from that friendship. When God gives us work to do, He never fails to provide the means also.

2—9.—"Solomon's message was in every way creditable to him. Hiram was an idolater, and public men of more modern times would, in such a case, probably have thought it becoming to suppress their own special views, in which the person addressed might be supposed not to agree. Solomon, on the contrary, bore testimony to the truth he knew; he boldly asserted the very position which a heathen was least of all likely to receive—the infinity of Jehovah, and his supreme dominion. The effect of this conscientious boldness was such as invariably follows the same line of conduct. Hiram was not displeased, but rather spoke reverently of this high God, and expressed his earnest desire to co-operate in so good a work. In his answer there is a clear acknowledgment of Jehovah as the Creator of the universe, of his government of the world, of his providence, and of the truth that by Him kings reign."—*Kitto.*

13.—*Solomon raised a levy out of all Israel.*—"This was, apparently, the first time that the Israelites had been called upon to perform forced labour. This had been prophesied (1 Sam. viii. 16)."—*Sp. Com.*

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 333, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, London, E.C.

Mr. Henry Thorne.—July 30, Derby.

Mr. F. E. Marsh.—Glasgow, August 1 to 22; Androssan, N.B., August 7.

Mr. J. B. Wookey.—Sundays: August 1, Lowestoft; August 8 and 29, Y.M.C.A., Finsbury Park, 7 p.m. August 9 and 10, tent, Leyton; from Sunday, August 15, to Sunday, August 22, inclusive, mission at Edinburgh Castle, Limehouse.

Mr. W. Spencer Walton.—To July 31, Keswick. Not open for engagements in August.

Mr. Geo. Clarke.—August, Swansea and South Wales.

Mr. James Neech.—Coningsby, Lincolnshire, August 1 to 19; Mareham le Fen, August 22 to September 2; Horncastle, 5 to 26.

Mr. J. M. Scroggie.—August 15 to 29, Glasgow.

Mr. F. T. Snell.—To end of August, Cornwall.

Mr. Oscar Owers.—Hyde Park, Sundays, 3.15 and 6.30.

Mr. W. J. Taylor.—Leeds, until September 5; Birchington-on-Sea, September 12 to 26.

Mr. Somerset Gardner.—Perth, to August 7.

Mr. and Mrs. C. King.—August 1 to 16, Southsea; 22 to September 3, Clapton; 4 to 30, Glasgow and Rutherglen, N.B.

Mr. D. M. Pittendrigh.—New Bolingbroke, Lincolnshire, August 1 to 12; East Kirkby, 15 to 26; Old Bolingbroke, 29, to September 9; Spilsby, 12 to 26.

Mr. D. M. Cameron.—Union Tabernacle, near Wandsworth-road Station, Clapham, S.W., every Sunday at 11 a.m. and 6.30 p.m.; Thursday, 7.30 p.m.

Conference Hall, Mildmay-park, N.—Sunday, August 1, 3.30 and 7 p.m., Mr. W. R. Lane.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sunday, August 1, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

Conference Hall, 143, Clapham-road, S.W.—Sunday, August 1, 11 a.m., children's service; 3.30 p.m., Bible-reading; 7 p.m., Gospel service, Mr. Powell.

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry, during August, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Union Hall Mission.—Preachers for Sunday, August 1: Union Hall, Carlisle-street, Edgware-road, N.W., afternoon, at 3.30, for Christians; evening, at 7, Gospel address, by Mr. Murphy. Kensal Hall, Kensal-road, W., evening, at 7, Mr. S. Bloxsedge. Queen's Park Hall, Kilburn-lane, N.W., evening, at 7, Mr. Samuel Stidolph. The Gospel Hall, Green-lane, High-street, Battersea, S.W., evening, at 7, Major G. S. Windham. The Gospel Hall, Market-place, Brentford, W., evening, at 7, Mr. Jas. Punnett. The Gospel Tent, Station-road, Kensal Green, W., afternoon meeting for Christians, at 3.30; evening meeting, at 7.30, Mr. W. R. Manders (of Chelsea), and every week-night at 8.

———**Bank Holiday**, August 2.—Meetings at Union Hall, Carlisle-street, Edgware-road, N.W.: Morning, at 11, conference of Christians; afternoon, open-air meeting in Regent's Park, at 3; evening meeting, in Union Hall, at 7.30. Helpers and friends are earnestly invited. Also in the Tent, at 3.30 and 7 p.m., Station-road, Kensal Green.

Evangelistic Mission.—Bank Holiday, Monday, August 2, meetings in Kilburn Hall, Kilburn Gate (*not* Town Hall), at 4 and 6.30 p.m.; tea between the two meetings. Kilburn Hall, Kilburn Gate (*not* Town Hall), Dr. Popham, Sunday, 7 p.m.; Mr. Jas. L. Stanley, Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Jas. L. Stanley, Sunday, 7 p.m.; Thursday, 8 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. T. Pettifer, Sunday, 7 p.m.; Service on Thursday, 8 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Abraham Wallis, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Capt. Thompson, Sunday, 3 p.m.; Messrs. S. E. Angel and W. Barnard Smith, Sunday, 7 p.m.; Thursday, 8 p.m. Wm. Grove, in a large Tent at Field-road, Forest-gate, Sunday, 3 and 7 p.m.; week nights (except Saturday), at 8. The Tent, Lower Merton, Wimbledon, Mr. Edward Hurditch, Sunday, 3.30 and 7 p.m.; each week night (except Saturday), at 8.

Children's Special Service Mission.—Seaside services: Mr. G. Banaster, in the yacht *Kingfisher*, at Llandudno, till first week in August, and Rhyl second and third weeks in August. Mr. A. E. Bellingham, Llandudno, in August; Mr. E. Arrowsmith, Scarborough (holding services also at Filey), August 2 to 31, and North Berwick, September; Mr. E. J. Kennedy, Bridlington, August; Mr. E. T. M. Dennes, Saltburn-by-the-Sea, August 2 to 30; Mr. J. Spiers, Redcar, August; Mr. E. Salisbury, Weymouth, for four weeks from middle of August; Mr. W. F. Seagrove, St. Leonard's and Hastings, August; Messrs. H. M. Trickett, A. V. Grace, C. F. Harford Battersby, and E. L. Stacey, Eastbourne, all August to first week in September; Mr. W. R. Moore, Ilfracombe; Mr. H. W. Figgis (of Dublin), at Brighton; Mr. A. Storrs, Sandown, during August; Rev. H. C. Sturdy and Mr. T. Hurrell, Margate; Rev. S. L. Dixon and Mr. F. Pitts, Worthing, during August; Major Dru Drury, Towyn, Wales, during August; Mr. C. Steinitz, Penmaenmawr, till August 7; Mr. G. Bennett, Douglas, to first week in August, at Aberystwith in August; Mr. J. H. Greene, Aberystwith, to August 1, at Morecambe in August; Messrs. E. and C. H. Collier, Herne Bay; Mr. Courthope Todd, Lowestoft, August 8 to 31; Rev. W. Bradbury, Weston-super-Mare, till middle of August; Mr. H. G. Harris, Weston-super-Mare, August 8 to 31; Mr. W. L. Seyler, Broadstairs, August 7 to 21; Mr. Walter Huckett, Exmouth, August; Messrs. C. F. Jones and H. Braddock, Mumbles, Swansea, August 1 to 15; Rev. F. Hodgson Jones, Tynemouth, August 1 to 14; Mr. Weatherley, Hunstanton; Mr. D. Turner, Killiney (Ireland), during August; Mr. M. J. Hall, at Menai Bridge till August 5; Mr. H. B. Claxton, Penzance, August 21 to September 1; Mr. G. Swainson, Lytham, July 31 to August 21.

MISCELLANEOUS.

Keswick Convention.—To July 31.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Pakefield Conference, Lowestoft, August 17 and 18.—Meetings at 11 a.m. and 3 and 7 p.m. each day.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Mildmay Mission to Jews.—Monthly prayer meeting for Jews, in Ladies' Waiting-room, Conference Hall, Mildmay Park, N., on Friday, July 30, at 7 p.m.

Zenana Medical College, 58, St. George's-road, S.W.—Bible reading, with prayer, every Saturday at noon, at which Miss Nugent and other friends kindly preside.

During August the Tuesday meetings at 3, Highbury-place, will be discontinued. Also the Bible-reading for ladies on Thursdays. Both will re-commence the first week in September.

Y.M.C. ASSOCIATIONS

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C.—Members' meeting, at Mr. Samuel Cawston's, Bromley-hill, Kent, Saturday, August 14; party will meet at Cannon-street Station at 3 p.m., tea and coffee at 5.30 p.m. Mission work as usual at Y.M.C.A. Mission Hall, Bermondsey, Whitechapel, &c.

Exeter Hall.—Saturday, July 31, Christian workers' meeting, special address by Rev. W. S. Heathcote. Sunday, August 1, Bible-class for young men, at 3.30 p.m., address by Mr. A. Furse on "Secret of Divine Knowledge;" public service at 7 p.m. Mid-day prayer meeting every day (except Saturday), from 1 to 2. Young men's meeting, conducted by young men, every night at 8 o'clock.

British Conference of Y.M.C. Associations.—Bristol, September 7 to 10.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

The Priory, 198, Upper-street, Islington, N.—Thursday, July 29, 8.30 p.m., devotional meeting. Sunday, August 1, 3.15 p.m., special address, Mr. Stephen Pewtress; 8 p.m., open-air service in Priory grounds. *Good voices to help with singing earnestly invited.* 8.30 p.m., evangelistic meeting in Priory Hall.

Conference Hall, Stratford.—Sunday, August 1, 3 p.m., annual meeting of the South Essex Auxiliary Sunday-school Union; 7 p.m., Mr. Joseph Samme.

A NEW TEMPERANCE DRINK has been brought out by Messrs. Grant, Maidstone, called "Morella," made from cherries. Very refreshing and palatable.

MISSIONS TO THE JEWS.—A missionary of thirty-five years standing has given in the *Herald* his experience as to "The Best Method of Reaching the Jews." It is his opinion that blazing abroad results is likely to prove only detrimental to the advancement of Jewish missions. Here, as elsewhere, "in quietness and in confidence" lies the secret of strength. Any obstrusive exultation is sure to repel rather than attract a thoughtful aristocratic people; whereas the Gospel proclaimed in the spirit of its Divine Founder (Is. xlii. 2, 3) cannot fail to win and conquer. Again and again information comes from labourers in widely scattered fields, that the Holy Spirit is working mightily upon the hearts of many Israelites previously to their receiving Christian instruction from any human agent. It was thus that the South Russian and thus that the Galician movements originated. In quarters where the truth has not fully been received, there is spreading a dissatisfaction with Judaism; an opinion censuring the action of the Sanhedrin in crucifying our Lord; and a growing reverence and esteem for his character.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, July 24, 1886.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Watercress and Flower Girls' Mission—E. and M.	0	5	0
Mildmay Mission to the Jews—Ryde, £5; (*Medical*) F. C. 10s.; (*Hebrew Testaments*) E. and C. B. 5s.	5	15	0
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Mr. Fegan's Boys' Homes—J. C. P.	0	10	0
Miss Leigh's Work, Paris—L. T. £2; R. T. £10	12	0	0
Day in the Country Fund—J. C. P. £1; A. C. £2; L. T. £1 10s.; A. H., St. Albans, 10s.; R. T. £5; Mrs. C.'s Family & Bible-class, £1 1s. 4d.; E. Y. 5s.; H. E. S. 10s.; Inasmuch, £1; Matt. vii. 12, £2; Mrs. C. 10s.; T. 10s.; E. L. S. £1; J. H. F. & Family, £3 10s.; L. £1; C. E. J. & A. K. 3s.	21	9	4
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The Christian *Tract Fund*—S. P.	0	2	6
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Ragged School Union—R. T.	10	0	0
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Mrs. Barker Harrison acknowledges, for the "*One Tun*" *Ragged School* (*Day in the Country*), 6s. from A. S.

The East Folkestone Seamen's Mission gratefully acknowledge: Lady J. E. £5; A Friend, 5s.; A Friend, Newport (I.W.), 2s. 6d.

Evangelistic Mission—Mr. C. R. Hurditch gratefully acknowledges: Mrs. R. 6d.; Keswick, 6d.; (*Day in the Country*) Anon. 5s.

THAMES CHURCH MISSION.

INSTITUTED 1844.

THE COMMITTEE earnestly appeal to the Readers of THE CHRISTIAN on behalf of this old-established and tried Society. This time of the year is most perplexing. Few contributions come to hand, but expenses must continue. New opportunities for service for the King are offered, but at present they cannot be accepted, as the state of the Funds does not warrant further responsibility.

THE OBJECT of the Mission is the glory of God and the salvation of immortal souls.

THE MEANS USED are—

(1) The Preaching of the Word.
(2) Personal Conversation.
(3) Circulation of the Holy Scriptures.
(4) Distribution of Gospel Tracts.

OUR PEOPLE," who are always afloat, and therefore cannot share means of grace, are—

(1) Sailors, of all Nationalities.
(2) Emigrants and Passengers.
(3) Soldiers going on Foreign Service.
(4) The Boys of the Training Ships.

TEMPERANCE WORK is not forgotten—

Sixteen Hundred Pledges have been taken during 1885-6.

WANTED, MUCH CHRISTIAN SYMPATHY AND PRACTICAL HELP.

Rev. NEVILE SHERBROOKE, speaking of the Mission in Exeter Hall, said:—

"I have been afloat, and this is the real thing. It is true work for God."

G. L. DASHWOOD, Esq. (Hon. Sec. Y.W.C.A.), said:—

"The great cry is, 'The Unemployed.' I would ask, if God was to look down into the numerous drawing and sitting rooms of our land, how many thousands of unemployed he would find—people who were doing nothing for the Lord? It was old institutions like the Thames Church Mission that wanted and deserved support. It has been the means of converting thousands to God, and saving very many from a drunken death."

Rev. HECTOR McNEILE (Belvedere) said:—

"I should like to call attention to the Balance-sheet of the Mission, on account of the large field of the work. Its width is more than that of many parishes, and it is 56 miles long, having 300,000 for a population, so that it is larger than 100 good parishes. And yet the working expenses are under £5,000. I would ask any clergyman if we could keep our parish expenses down to the same rate? If we had 100 parishes, each with a population of 3,000, they would, at 1s. per head, cost £15,000. Then it must be remembered that this £5,000 includes the salaries of the clergymen."

Rev. A. BRIGGS (Gravesend) also said:—

"I can speak of the good work of the Mission as it is carried on at Gravesend. New docks have been constructed opposite that town, at which thousands of men have been employed; large steamships, sailing vessels, barges, wherries, and every other kind of craft are continually passing and repassing, or lying at anchor off the town, and to all these the Mission carries the Gospel and its great truths. I look upon the Thames Church Mission as the connecting link between our Home and Foreign Missions. And we must keep up that link, not only by our prayers, but by our alms."

Bishop ALFORD, who presided at the meeting, expressed himself in the following forcible words:—

"Now, I must tell you, I don't think your Mission is sufficiently well known. There are thousands upon thousands of persons who go along Fleet-street and the Strand, and forget all about the great water-way which is so near to them, and the thousands of men engaged upon it. Ships all represent men, and men are sinners. They all cry out for the good news of salvation, and to provide them with it was the work for which the Thames Church Mission was formed. And I believe it is faithfully doing that work. I have never listened to a more interesting report than that which has just been read by your Secretary. It is comprehensive, and beautifully written, and has completely taken the wind out of my sails, leaving me little to say. However, I wish you every success, because I know the work is becoming still more and more important."

DONATIONS and SUBSCRIPTIONS will be received by Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.; the Society's Bankers, Messrs. Lloyds, Barnetts & Bosanquets, Limited, 62, Lombard-street, E.C.; or may be sent direct to the Secretary, who will also be glad to receive parcels of Books, Magazines, Tracts, Cards, Cuffs and Mufflers, these latter for distribution during the winter months. All parcels should be addressed, Carriage Paid, to

Rev. HENRY BLOOMER,
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31, New Bridge Street, Ludgate Circus, E.C.

(*Continued from page* iii.)

QUIET APARTMENTS.—Drawing-room, two bed-rooms, bath.
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Miscellaneous.

SALVATION.—Helpful tracts and kindly words will be sent to any seeker after divine truth. Apply to
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FLORIDA.—Evangelical Clergyman, sailing September to take charge of church in best part of Florida, would take gentleman's sons, and care for them in every way parents desire. Accompanied by servants, to friends established there.—Particulars,
Rev. W. A. NOYLE, Wrecclesham, Farnham.

NEW ZEALAND.—J. BRIDGEWATER intends leaving in August for Auckland, N.Z., to settle there as Agent, Consignee, and Factor, and will be glad to hear from manufacturers or others desiring to trade with New Zealand.
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NEW ZEALAND OR TASMANIA.—A young person who can be well recommended, sailing (D.V.) by the "Doric" (Shaw, Savill & Albion Company), September 9, offers her services to some Lady on the voyage, in return for a small sum towards passage.
O., 6, Stanger-street Keswick.

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My heart was very heavy, for my children cried for bread;
I wept to see my little ones go supperless to bed;
I listened for a footstep, as I'd often done before,
Waiting for a staggering man to stumble through the door;
But his step was firm and steady, and his eye was clear and true,
And on his ragged coat he wore a little bit of blue!
Extract.

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☞ *In consequence of BANK HOLIDAY (August 2), it is necessary that all Advertisements intended for insertion in the Number for August 5 should reach this Office not later than First Post FRIDAY JULY 30.*

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CASE FOR THIS WEEK.

LETTER from Mr. HAINES, of Cheltenham.

Writing me for medicine for a friend, in a letter dated March 30, 1886, Mr. Haines thus speaks of himself: "Some years ago I had a severe attack of Bronchitis, followed by Congestion of the Lungs and Pleurisy, terminating in Consumption. For seven months I was laid up. *My club doctor and another doctor gave me up.* A third then visited me, and came to the same conclusion—that I could not live two months, unless I could be taken to the South of France.

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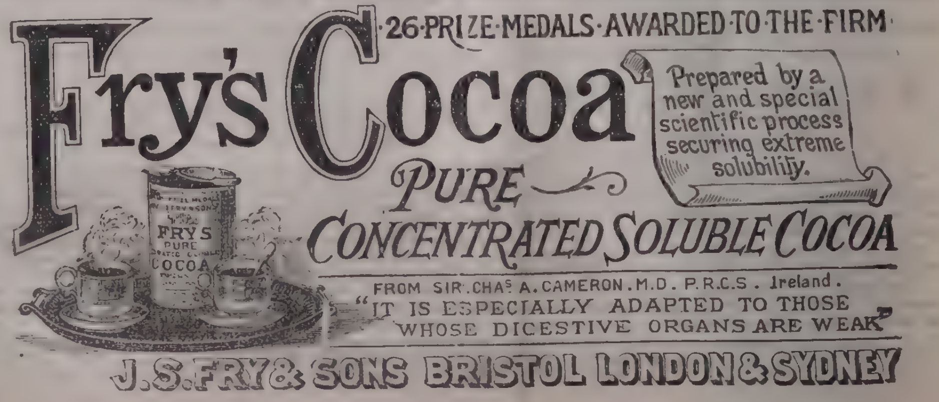

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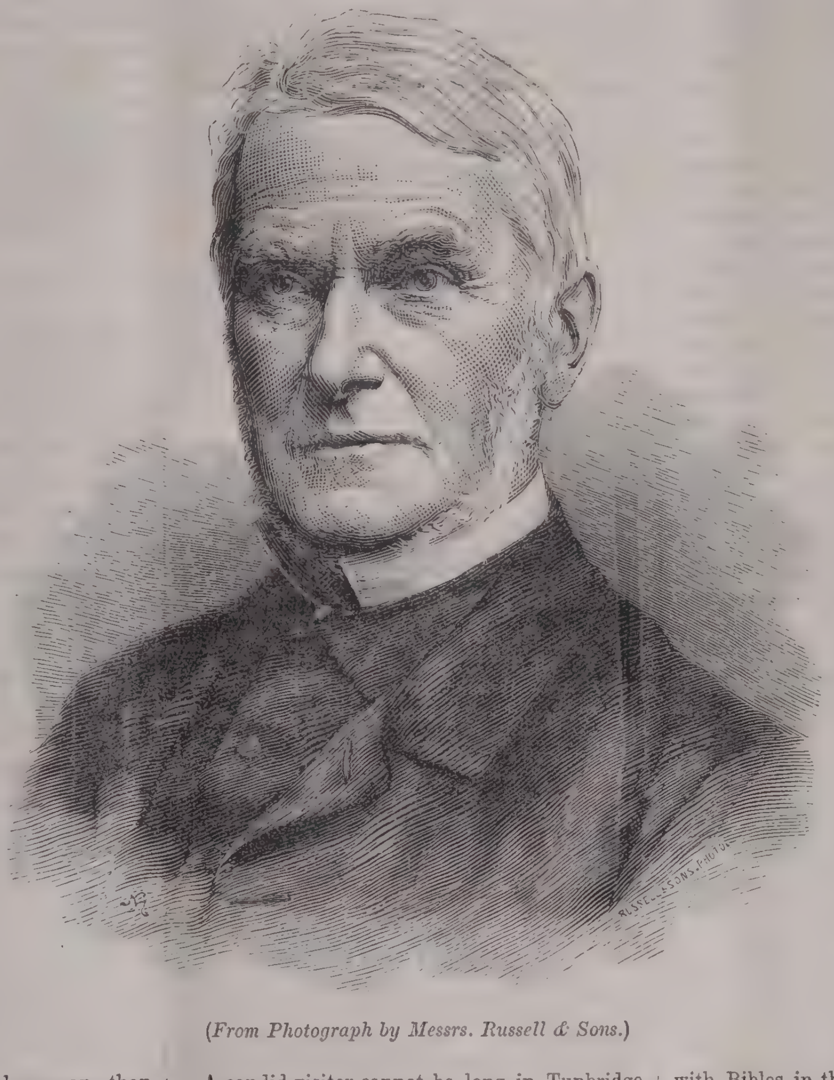
No. 862.] London: Morgan & Scott, 12, Paternoster Buildings, E.C. THURSDAY, AUGUST 5, 1886. Registered at the G.P.O. as a Newspaper. [ONE PENNY. POST FREE, 1½d.

REV. CANON HOARE.

THE zeal, ceaseless industry, and thorough devotion to the well-being of their parishes on the part of a large number of the clergy of the English Church, cannot be questioned, and receive from the nation a very grateful acknowledgment. It may be feared that in many cases the work is more mechanical than could be wished, and lacks that permeating spiritual power which can alone move sinful men Godwards. A fine example of the combination of singularly firm views of the Gospel in its heart-renewing requirements, and devotedness as a worker and an administrator in the sphere of all the social aspects and wants of an important parish, may, by God's blessing, be useful and stimulating.

Rev. Canon Hoare is widely known for his public character; but whatever his eminence elsewhere, and on the platform, it is in Tunbridge Wells that he deservedly holds a place second to none in that community, and which commands honour and affection from all classes, even from men of differing ecclesiastical opinions. Of manly form; dignified, yet unassuming bearing; with unusual versatility of mind; accurate in speech, even when his convictions do not carry agreement; free, courteous, and often buoyantly friendly; always the man of God, but always also the English gentleman, and never the priest; hale in health, though in his seventy-fifth year—there can scarcely be pictured a better illustration of a respected and trusted parish clergyman than Canon Hoare.

Mr. Hoare's life has been sketched in different journals. There is, therefore, no need for repeating those particulars here. We have not, however, seen it stated that while his father was connected with the Banking Firm that bears the name, his mother was sister to Elizabeth Fry (*née* Gurney) the distinguished Friend. Edward Hoare was a third son, and afterwards married a daughter of Sir Benjamin Brodie. At Cambridge, in the year 1834, he was Fifth Wrangler. After being curate at Pakefield, incumbent of St. John's, Holloway, and vicar of Christ Church, Ramsgate, he removed to Tunbridge Wells in 1853. To confine this sketch mainly to his work in that town may probably give to it interest and reality, and furnish a quickening example.



(*From Photograph by Messrs. Russell & Sons.*)

A candid visitor cannot be long in Tunbridge Wells without giving expression to his astonishment at the evidences which meet him everywhere of the laborious and admirably-organised parochial work which the vicar and his curates are carrying on. Holy Trinity parish lies in the centre of an irregularly but picturesquely-built town. Other districts of the town are worked by the resident clergy with marked attention, but the influence of the central one is felt throughout the whole. There are two young curates of unmistakable evangelical sentiments, and who are bound to their vicar by affectionate loyalty, for his bearing towards them is exceptionally fatherly, and his treatment of them invariably generous, free, and friendly. There is also a Scripture-reader and a Bible-woman who resides in the Parish Room, which is surrounded by the working classes. To describe the religious work done in the parish is out of the question; the bare enumeration of the weekly engagements may, it is probable, suggest the thought of exaggeration. All, however, is real: there are no make-believe notices. There are four public elementary day-schools and five Sunday-schools, all well attended and looked after. There are Bible-classes for men, for ladies, for young women, for young men, for servants, for young servant-girls, and for children. There is, during the winter months, a night school for men only, two nights in the week. For men also there is an afternoon service every third Sunday of the month; for mothers there is a sewing meeting every week in the winter, and one of a different nature every month. There is also a Church of England Local Temperance Society, which has its monthly lectures, its prayer-meeting, and its children's Band of Hope. Besides these there is a clothing club, a coal club, a penny bank, a library, a free registry for female servants, and a Young Men's Association. Every day of the week persons may be seen going to, or returning from, the commodious and newly-built Parish Room, with Bibles in their hands. Domiciliary visitation of a careful nature goes along with these social meetings, and during the summer months there is open-air preaching by the curates, assisted by laymen, in three different parts of the parish. In these multitudinous labours Canon Hoare is no mere director, but takes his full share with his helpers. Of him that may be said which has been written respecting all successful pastors—

> They scorned delights, and loved laborious days.

In addition to this well-ordered parochial work, there are usually six services a week in Trinity

Church. This is a large edifice, with nothing in its internal arrangements unsuitable for Protestant worship. On the Sundays it is completely filled by rich and poor, excellent accommodation being provided for the latter, and there are good congregations on the mornings and evenings of the week. The present writer went lately to the church on a Sunday evening. He was astonished, however, to find, a quarter of an hour before the service began, the area three parts full of people, and that sweet melodies were being sung. Among the hymns announced were—

> When peace, like a river, attendeth my way,

and—

> O Jesus, I have promised
> To serve Thee to the end.

It was very affecting to see artisans and their wives, military-looking men, and young girls from places of business, joining in, thus raising their voices to the Saviour, and quieting their hearts in his abiding love; and a pitying sorrow was felt for those who thought that altar-lights, and surpliced choirs, and extraordinarily complexed harmonies would more benefit the people. The Sunday was the anniversary of the Queen's accession day, and the sermon was appropriate to the occasion. It was pleasant to see the black gown of the vicar, and to witness his self-possessed, natural manner, accompanied by a fatherly, familiar look at the congregation. The discourse was extempore, yet obviously carefully prepared, and happily occupied more than half an hour. But the feature of it that awakened the deepest thankfulness of the writer was this: although a national sermon, which, in the hands of another man, might have furnished a reason for its being Gospel-less, the preacher, nevertheless, by a singularly skilful use of the idea that righteousness must be the foundation of the throne, introduced in the middle of the sermon, and dwelt on it for near ten minutes, the full doctrine of a sinner's justification through the death and righteousness of Christ. It was very moving to hear, in the midst of a crowded church, and on a great jubilee day, the very truth of Protestantism as to the way of salvation proclaimed with such unambiguous plainness, and with such free, believing, and vigorous utterance.

Canon Hoare's preaching has been written of as "simple." This is not descriptive, except in the sense that his sermons always contain elementary Gospel truth, and are so clearly divided as to help even the illiterate hearer to carry away the substance of them. But they are full of Biblical teaching, and very suggestive as to practical duties. The preaching is ever that of one who has a singularly strong grasp of the vicarious atonement and Second Coming of Christ as the hope of the world, and whose strength is in his reality, his sympathy, his knowledge of the Scriptures, his unfaltering convictions, and his obvious acquaintance with the rich treasures of theological literature. Few men, also, seem more aware of the semi-Popish fashions and the religious vagaries of opinion which bewilder just now. Sermons on these "clouds of doctrine" are frequently published by him, and they strip these puerilities of their sentimentalism and pretences by their strong common-sense. It is due to say that in the services there is admirable congregational singing, but no surpliced choristers; no intoning of prayers, but naturalness; and an equally natural voice in the reading of the Lessons. All these things go to make the Gospel, not a dead letter, but a living power of influence to a highly cultured congregation. They also have raised Canon Hoare to the position of a trusted leader of the Evangelical party in the Church of England. In Conferences and Congresses he is pre-eminently an Englishman, and scarcely surpassed as a ready, courageous, and skilful debater.

Besides numerous separate pamphlets for the times, Canon Hoare is the author of valuable treatises on the Prayer-Book, "Our Protestant Church," Sanctification, the Truth of Inspiration, Rome, Turkey and Jerusalem, Redemption, The Doctrine of the Lord's Supper, &c. He has recently been made Vice-President of the British and Foreign Bible Society, and holds the appointment to be one of the highest marks of honour conferred on him. But Tunbridge Wells is his best memorial. To attend his ministry there visitors are drawn from all parts of the kingdom. The place furnishes most instructive proof of the social effects of preaching and services, which are adapted to the times, and yet remain unmistakably Evangelical and Protestant. There it is that Canon Hoare's labours, boldness, growing catholicity, practical belief in united prayer, decision as to law and Gospel, and his character, without any priestly assumption, of a minister of religion, are universally recognised; and there his own friends, and many outside, who know well the power of his life, are drawn to adopt, with slight change, the utterance of the disciples respecting Paul—"And they glorified God in him."

◆

A REMARKABLE SECESSION.

A remarkable event, which is reported by a correspondent of the *Odenburger Zeitung*, reads more like a chapter from the history of the Reformation epoch than an incident of the present age. The Roman Catholic inhabitants of Acsa, a village in the county of Stuhlweissenburg, have had a grievance against their parish priest for some time past. They applied to the bishop to remove him, and, if their report of his conduct be true, he is certainly unfit for the office of a pastor. The bishop refused, so they appealed to the Hungarian Minister of Worship, who declined to interfere. Hereupon, after a precedent which was common in Germany and Switzerland in the fifteenth century, the Communal Council of the village convoked a full meeting of all the adult inhabitants in order to settle what action they should take. "As neither bishop nor minister will help us," said the president, "we must now help ourselves." He made the bold suggestion that the entire parish should go over boldly from the Roman Catholic to the Evangelical Lutheran Church. His advice was adopted without one dissentient. A deputation was sent to the Evangelical Lutheran Consistory requesting to be received into communion, and in one single day 134 Catholic heads of families registered themselves as Protestants.

JESUIT AGGRESSION IN MONACO.

In our issue of July 1 we gave some extracts from *Le Papisme*, a booklet written in reply to a Jesuit pamphlet against the Protestant visitors in the South of France. Below are extracts translated from the chapter on Monaco:—

In this little principality, governed by a pre-eminently Popish prince, we can see the papal system in all its deformity.

Under the shade of those magnificent palm trees, planted with the gold of the *roulette*, and watered with the blood of its victims, under the soft shade of the rarest plants and shrubs, the number of whose leaves scarcely equal the crimes committed in this little state, you may see a prodigious number of priests, generally dressed in plain clothes. They are always welcome here, and in all difficult times find a friendly shelter, whilst awaiting the coming of better times elsewhere.

Yonder rises a splendid edifice, the Casino, a very gate of hell, a disgrace to civilisation, and the eternal shame of that religious system which can associate itself with such a traffic!

The Prince of Monaco, in league with the Pope's representative at his court, is determined to preserve the unity of the faith in his dominions, and for this purpose the end sanctifies the means. He acts under the impulsion of two motive powers—Popery and the Roulette!!! . . . Every imaginable means of seduction is practised, from the most abandoned woman to the last ruined player. Not unfrequently persons of rank and education become paid agents of the Casino!

THE ROULETTE PAYS! THE PRIEST BLESSES!

The population of this infamous place is almost exclusively composed of priests (but seldom dressed in clerical costume), prostitutes, speculators of various grades, and spies. All receive their pay at the same office: the same hand gives to each agent the bank-notes which have been legally robbed at the *Trente et quarante*.

On the receipt of their money the women go to watch for their prey at the theatre, the decoy agents set off for neighbouring towns, when you may hear these nightingales at many a *table d'hôte* singing the praises of Monaco, its perfect climate, its splendid gardens, and all the delights of the principality.

But should you speak of the ruin of thousands caused by the roulette, the agent will tell you that, of course, people must know how to play, and that he has always won, he has even doubled his fortune! If you speak still more plainly, and say that the infamous "company of the sea-baths of Monaco," with all the agents, male and female, ought to be swept into the sea, you may see these vile mercenaries change colour. . . .

But the priests, those holy men, what can they do in this popish Canaan? . . .

Yes, this plague spot of the Mediterranean; this seat of contagion, cursed relic of the middle ages, is to this day the favourite retreat of papal emissaries; the only spot in Europe where the Jesuit can breathe freely.

In this den, venomous serpents take refuge to feed on human blood, until they recover strength and can glide into neighbouring towns, where they spread their deadly poison.

As long as the Jesuits retain any power, so long will Monaco subsist, a cursed monument of the cupidity of the Papal Church.

A MAN MAY BUILD a monument for himself, and, like Absalom, seek to perpetuate hi memory by stocks and stones, but still his nam may rot in everlasting infamy; but that man o that woman who trains a little child for God and fo eternity, who impresses upon the plastic mind o youth the lessons of truth and righteousness, wh leads a bewildered soul to the Lamb of God, wh plants the uncertain feet upon the Rock of Age may die and go to dust, but he leaves behind hi a deathless influence, and has secured an immorta fame.

CHURCH BAZAARS.

A RAILROAD TALK.

On our way to Keswick Convention we found ourselves locked in the compartment with an earnest Primitive Methodist brother, journeying from the seaside to his home in Leeds. He soon showed his colours, and earnest conversation as to the work of God in his parts followed. He told of the efforts of the Salvation Army in Leeds. He gave them a lift occasionally. He heartily approved of them. They had eight or nine corps in that city. He himself knew many who had been among the worst men there, who were clean in their lives now, and who had been reclaimed by the Army. The Primitives were strong, and wide awake, too. He was a trustee of his chapel, and a class-leader. But there was one thing he could not go with the Primitives and others in—Church Bazaars. The conversation went on somewhat as follows:—

"What have you against these bazaars?"

"Why, I tell you, sir, there's no good in them. They walk about, and show themselves off. They take you into what they call the picture gallery, where there's nothing but some daubs. They have another catch they call 'A Sight of Greece,' sir, and it's nothing but some grease. There's no good in them at all. The membership is always less after a bazaar."

"How is that? I don't understand how it should have that effect."

"Well, I'll tell you, sir, how it was at our chapel. We had a revival. The Lord gave us thirty or forty converts. Right after that came the bazaar. It seemed to take the spiritual life out of the Church, sir. We lost every one of those converts, and more besides. I never go to them. I tell them I never will. They do it to make a little money; but, if every one would give what he's able to, they need not have these bazaars, which so dry up the spirit of giving. It makes the members think they must get something for every sixpence they part with. Then there's all the trouble of getting it up, and all the quarrels and heart-burnings they get into over it. I'll tell you what happened at the Church of St. John the Evangelist. They had a raffle at a shilling a head. They got five hundred shillings by it. It was for a bay horse, fourteen hands high, they said, and a trap, painted yellow; wasn't it, mother? (appealing to his wife). A young fellow won it, and naturally he wanted to get his prize. Well, they gave it to him, sir, and what do you think it was? It was a twopenny mouse-trap and a wooden clothes-horse, fourteen hands high. I don't call that honest."

Our earnest travelling companion then made some startling and unmistakable comments on the preaching he had heard the day before at the seaside town of B——, whence he was travelling. He said he noticed they preached very gently, and took pains not to hurt anybody's feelings, "but in our parts we preaches plain and straight. We call hell, hell. We call heaven, heaven. And we tell them that they are sure of hell if they don't get on the way to heaven."

The animated talk ceased for a time, but it left us food for sorrowful reflection. B.

THE PEOPLE'S PALACE.—A meeting of East-end clergy, Nonconformist ministers, heads of missions, and representatives from the East London Christian Women's Temperance Association, other Temperance Societies, and kindred bodies, has been held at St. Benet's Mission-hall, Mile-end, to consider what steps might be taken to enable the working people to express their objection to the sale of strong drink on the premises of the projected People's Palace. An opinion, however, prevailed at the meeting that the masses object almost as much to the opening of the palace on Sunday as to the sale of liquor. A committee was ultimately appointed to draw up memorials in favour of excluding drink from the premises, and of closing the palace on Sundays.

CHRISTIAN UNION.

Dear Sir,—I have read with pleasure the letter of Mr. James Harrison in your issue of the 15th, and deeply regret with him that there is so little outward manifestation of that unity of spirit which undoubtedly prevails amongst the various evangelical sections of the Church of Christ.

In the town in which I live in the West of England, an effort has been made to promote true fellowship by the establishment of a prayer-meeting open to all clergymen and ministers, with the officers of the various churches, Sunday-school teachers, and village preachers. It is held in the Y.M.C.A. rooms every Tuesday morning at 9.30, and closes at 10.15 punctually. To save any difficulty as to the president of the meeting, the third entering the room always takes the chair. Very refreshing and profitable have the meetings been, and there can be no doubt that they have to some extent at least drawn Christians of differing views into closer fellowship with each other.

At the commencement, about eighteen months ago, one clergyman joined us, but after two or three weeks he—feeling, I suppose, the loneliness of his position amongst Nonconformists—withdrew, and having left the town there is no chance of his rejoining us. We now have only Nonconformists at our meetings, namely, Wesleyans, Independents, and Baptists, with occasional visitors belonging to other denominations. Efforts have been made, but without success, to induce the evangelical clergy to attend, and here is where the great difficulty in the way of union as desired by your correspondent almost always develops itself in small towns. Considering that we have a population of only 16,000 inhabitants, the Church of England is well represented, and the evangelical section holds the principal pulpits—the vicars of three churches, including the two mother churches, being men of evangelical views. Two other churches are held by ultra Ritualists, and the remaining one is not pronounced in either direction. Yet, save at a temperance, a religious tract society, or a Bible meeting, neither of the three vicars first named ever fraternise with Nonconformists—although, be it said, we are hoping better things of one of them who has recently come into the town—nor has either of them (or their curates) ever attended the prayer-meeting. Last week, however, at a dedication festival, held in connection with one of the ultra Ritualistic churches, all of them appeared in the procession of clergy (amongst whom were men who are little, if anything, removed in doctrine from Roman Catholics), *apparently* sympathising, although I know they do not sympathise at heart, with those who are sapping the very foundations of our Protestantism, and by their traditions dishonouring the Gospel of our Lord Jesus Christ.

Sir, if the evangelical clergy who attend Keswick Convention, Mildmay Conference, and Evangelical Alliance meetings would boldly take their stand when they are at home with men whose views are almost at one with their own, whose spiritual life is unquestionable, and whose work is worthy of all honour, although they may be outside the pale of the Establishment, and if they would show less sympathy with those whose doctrines they hate and whose practices they know are contrary to the teaching of God's Word, whilst such a stand might, in some instances, be costly, it would I am sure tend to true union amongst the followers of our common Lord; would promote the communion of saints in the highest sense; and would at the same time help to uplift the banner of Protestantism, which is in danger of being dragged in the mire by members of a Protestant Church who absolutely and unconditionally repudiate the very name of Protestantism.

God grant that the time may be hastened when true believers, of whatever name, may not only be ready to *say*, "Grace be with all them that love our Lord Jesus Christ in sincerity," but when they shall have the boldness and the wisdom to carry into practice all that the phrase imparts. Then the wish of your correspondent will be gratified, and God Himself will be glorified.—Yours sincerely, A Deacon.

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FROM THE DARK CONTINENT.

The following copy of a letter, addressed by Rev. Robert Lee Harris, of the Methodist Episcopal Church of America, to a friend in the United States, has just been sent to me by Miss Mary A. Sharp, missionary of the same denomination, for publication. The letter pleads its own cause.—Yours truly, Wm. Willcock.
271, *Deansgate, Manehcster.*

Dear Brother Sherman,—I am here safe. Praise the Lord! I am delighted with the openings that He has made for work in Africa. I must tell you how graciously He has opened a door for me in Sierra Leone. I arrived here on January 18 with about ten dollars left, after paying for my ticket to Monrovia. The native style of living is cheap. After we have had time to raise a crop, we can support ourselves very cheaply, as rice, sweet potatoes, yams, Indian corn, lemons, oranges, pine-apples, water-melons, and cocoa-nuts can be raised; also we can have winter-rye bread, fish, fowls, and wild meat. I asked God to take care of me, and lead me to the place He would have me stop. The first place I went to make inquiry, they invited me to stay with them as long as I wanted, free of charge. My soul was filled with praise to God. I am staying with Brother Carthen at the United Free Church Mission House, and he is very kind to me. God bless him a thousandfold! I believe a true man of God can do a glorious work here. There is an appointed English officer here, a man of God, who holds meetings when he can get a place. Fifty souls were saved in one of his meetings.

There is a tribe called the Mendees, one hundred and fifty miles from here, that opens its doors to the Gospel, but there is no one to take it to them. I am thinking of visiting this tribe if the Lord opens the way, and establish a mission station there. It is also about one hundred and fifty miles to the head of the Niger River, and there is a wide field open to the Gospel. These tribes are friendly, and would be easy led to accept the Gospel. There has never been a white man to the head of the Niger from this way, but I am sure it could be reached. The American Consul thinks so too, and he is in favour of someone undertaking it. It is the best opening that I can hear of in all Africa, the Congo not excepted, They are all civil tribes and enlightened, and in a measure industrious. Shall we take this field for God, or shall we let the devil keep it?

The postmaster of this place, a well-informed coloured man, and natives who are acquainted with the country, are urging me to take it, as there is no one in this field. There are missions near the mouth of the Niger but none at its head. My intention is now to look out a good field and come back and bring out missionaries. I feel led out in this work, and I shall go at it in the strength of the Lord. I shall go to Monrovia as soon as I can get a vessel. I would be glad to hear from anyone who wants to write me. Direct to Monrovia, Liberia, West Coast of Africa, care of Miss Mary A. Sharp, missionary.

Your brother in for the whole war,
Free Town, Robert Lee Harris.
Sierra Leone, W. Coast of Africa, Jan. 20.

CHRISTIAN HELP FOR IRELAND.—Doubtless the readers of The Christian have been pained by the sad accounts given week after week of the deep distress in Ireland, many families who formerly possessed comfortable homes being reduced to the greatest poverty. The Lord has laid it on my heart to assist them by a society of ladies who will work a quarter of an hour daily at some useful article of clothing (finding their own materials), or if from want of time, &c., any should prefer being honorary members, they can do so by paying not less than one shilling per quarter. All communications will be thankfully received by Mr. Johnston Gildea, 38, York-terrace, Regent's-park.

"A SITTING-STILL WALTZ."

In The Christian for July 15, a brief letter from a correspondent, signed "F. E. T.," and headed "Untempered Mortar," goes into the subject of dancing, and touches upon amateur theatricals. The writer presses home upon Christian parents—and oh, that *all* Christian parents had their eyes and ears open, and their sense of responsibility wide awake to see *into* what and *to* what their children are drifting!—the importance of their not having their sons and daughters taught dancing even for *home* practice. There are many *good*, high-class schools nowadays where the Christian governesses will not permit the pupils to learn dancing. So, to meet this deprivation on the side of the parents there are often—the writer has two cases in memory, happening only last winter in the same town—dancing-classes held at some house near the school, where *Christian* parents may send their children, and thus the influence of the school is stultified, and the children are practically taught that the Christian governess is in the wrong.

In a little book, by Dr. Pentecost, on "The Bible and Worldly Pleasures," he speaks of theatre-going, and card-playing, and Sunday-driving, and *dancing*. By far the greater part of the book is taken up with this last-named so-called pleasure, and meets the argument that dancing is a Scriptural practice, with these words: "Yes, by *God's* people. The dance among the Hebrews was either a religious ceremony, or the outward expression of some great joy; it was usually participated in by women alone; and was a joyful skipping or leaping, accompanied by some musical instrument or song. Mixed dancing was unknown to the Hebrews." Then he goes on to quote instances of dancing mentioned in the Bible, and sets this manifestation of sacred joy side by side with the lascivious Society-dance of to-day. Of this he says, and truly, that "its promoters are worldly people, its participants are worldly and un-Christian people, or *worldly professors of religion*, who are 'lovers of pleasure, more than lovers of God.' This is one of the crucial tests: Can you think of one of your best Christians managing one of these fashionable revels, and mingling with these giddy throngs?" Again, "Christians cannot mingle with the unconverted in their amusements without losing their spirituality and power. You are not invited to such places *as* Christians, neither do you go *as* Christians."

"You don't dance?" queried a lady, not long ago, of an acquaintance of mine, who was something of a wag, and something of a gallant (who did not dance with other men's sisters and wives, because he would not allow his to dance with them). "No," he replied; "but if you have no objection, while the others are dancing, I should like to sit here with you, and put my arm about your waist; have you put your head upon my shoulder, and talk to you, while you look into my eyes, and I look down into yours." This is what a smart American girl in London Society called a "Sitting-still waltz," when her mother found her, under similar circumstances, in a remote nook with Captain X——.

Do the Christian mothers (for we are saying nothing about the mothers of the world, nor in any way attempting to curtail their legitimate pleasures, dancing being one of the most fascinating, as well as the most fashionable, among them) know that, when they permit their daughters to spend an evening in the ball-room, where the immodest "round dance is the speciality of the evening," they "are sending them to the arms of a dozen or fifteen Society men?"

And home dances—whither do they lead? Nearly always to the ball-room, for young minds fail to grasp that what has been an innocent pleasure in the home (though it is hardly ever confined entirely to the home-circle, young men neighbours being generally asked to join), may become a snare to the downward road in the ball-room.

"And what harm will they meet there, if our pleasant neighbours form the company?" asked a worldly Christian the other day.

"'*Pleasant* neighbours'? Yes, and anything besides 'pleasant'? Can any mother be so ignorant of the composition of modern *ball-room* society that she does not know it to be full of Society-men who dare not lift the curtain that hides one-half of their lives from the light? No! but it is one of the miserable delusions, or polite fictions of fashionable society that, even when the mothers *do* know, they smile upon and beckon to their daughter's sides the licentious men who should bear upon them, in their exclusion from pure homes, and pure girls' society, the brand of their (unwhispered) shame. What Dr. Pentecost says is quite true; "I am satisfied that many young people have danced away impressions that have never returned." To mention a case in point: A young lady attended nearly all Mr. Moody's last meetings in a London district, and was so impressed that she begged her parents to have a Bible-reading held in their house, and they, being Christian people (of a lukewarm, watery type) consented. All went on well, until an invitation to an afternoon slipper dance came from some cousins who were going to South America, and they wished to celebrate their departure in this way. At first conscience protested, but the tempter argued that they were only cousins, it was in their own home, there was no dress, the world would not know—so, as good R. Cecil says, "to parley is to fall"—she went. There she met a young man who so captivated her heart, that she was unable to resist his charms. Step by step, the good things of the Gospel were left behind; dances, theatres, balls, followed one another, and then they were married. But twelve months of gaiety told on the moderate income—cares, debts, crept in, and then the fatal brandy-bottle came to the rescue, and drowned the remembrance of heavy responsibilities, until ruin and suicide closed the dread tragedy. This is a sorrowful, but a personally-authenticated story.

Now for one of a different and more pleasing character, from Dr. Pentecost. A distinguished Christian lady was recently staying at a hotel at Long Branch, when a dance was proposed. She declined all importunities, and at last an honourable Senator tried to persuade her to attend. "Miss B——, this is quite a harmless affair, and we want to have the exceptional honour of your presence."

"Senator," said the lady, "I cannot do it. I am a Christian; *I never do anything in my summer vacation, or wherever I go, that will injure the influence I have over the girls of my Sunday-school class.*"

The Senator's reply is worth reading. Let all who want to know it get the booklet; but let us remember in *our* summer vacation that our influence as Christians is such that it will not in any way injure the cause of Christ.

M. Butler Gerds.

SCRUPLES.

Truly it has been said, "as water puts out fire, so scruples put out the spirit of prayer." The great enemy of souls well knows what a barrier will be raised in the way of access to the Throne of Grace if he can succeed in keeping our minds fixed on self, occupied with petty trifles, magnifying evils, till, utterly disheartened and dejected, we cease to draw nigh to God with the sweet child-like spirit of free confiding love, for "where the Spirit of God is, there is liberty." Whom Satan can't destroy, he is sure to annoy, and this he does most effectually, when the mind becomes a prey to morbid scruples and self-scrutiny, for ever absorbed in straining out some tiny floating gnat, whilst swallowing the camel of disquiet, restlessness, and despair. The mind thus becomes inwardly and outwardly wasted and incapable of taking a sound, healthy view of things; all nature is under a cloud, and every breath is surcharged with gloom; Satan has gained his point, for a gloomy Christian dishonours his Maker and brings disrepute on Him whose witness he is called to be.

Fenelon thus wrote to an over-scrupulous lady: "Your restless scruples disturb your prayer, draw you away from God, wither and disturb your soul. Can it be right, under pretext of hunting out the smallest faults, to dry up the sources of prayer? Is it not wrong in God's sight to forsake close communings with Him in prayer, in order to indulge an anxious search after all these trifles which you magnify in your imagination? Scrupulous consciences need to be urged onwards, like restive, shying horses. The more you yield to your scruples, the more you develop them. You can only cure them by repression, I pray God to teach you the truth of the Psalmist's words: "I will run the way of thy commandments, when Thou hast set my heart at liberty."

It is related of a celebrated preacher, that one day when he was delivering a very eloquent sermon, Satan suggested to him he had better come down from the pulpit, in consequence of the flutterings of self-complacency in his heart; but the good man at once perceived that this was a subtle device, a scruple to hinder his work so he continued his sermon, inwardly ejaculating, "It was not vanity which brought me hither, and in spite of its flattery, it shall not drive me hence."

Satan transforms himself into an angel of light, and we all need to be on our guard against that over-scrupulous spirit that keeps our minds bent on earth instead of soaring upwards and onwards in joyfulness and gladness of heart, rejoicing more and more in the bright sunshine of the Sun of Righteousness, whose beams will dispel all spiritual fog and mist as we fix the gaze alone on Christ and lose ourselves in Him.

I. M.

A WORK OF GOSPEL POWER.—The new report of the Working-men's Mission, at Collingwood street, New-cut, S.E., is issued with the above title and contains the record of the origin and progres of the work accomplished by the Brothers J. and T. Young during the twenty years of its existence Here are sixty pages of incidents, facts, conversions, rescues, death-beds, and the like; the "Solemn Warning" being a most striking instance of a poor drunkard's salvation from sin and drink The report adds: "A large success in winnin souls has been the joyful fruit of our efforts, on hundred and thirteen having been admitted int the Christian fellowship of this Mission." M F. A. Bevan, 54, Lombard-street, E.C., is treasure The report (3d.) can be obtained of Messr Young.

A REVIVAL IN NATAL.

Rev. James Turnbull, of Greytown, preaching at St. John's Presbyterian Church, gave an account of a religious awakening, which has taken place amongst the Dutch people in Unvoti Country. It is the more remarkable, as there was no immediate visible agency to which it could be traced. We give a brief *resumé* of his address:—

A few years ago the Rev. Mr. Murray, of Cape Colony, visited the neighbourhood, and was followed soon aftér by Dr. Somerville. Subsequently the Rev. Mr. Hoffmeyr, of Stellenbosch, came and preached the Word with power in the Dutch language. Hearers were solemnised, but no decisive change was noticed. In the early months of this year, however, manifest tokens that God's Spirit was working among the people were seen. Young and old alike were influenced, the gracious work being specially noticeable amongst the young men. Converts had no hesitation in avowing themselves, and prayer-meetings became frequent, and the attendance increased.

At one meeting for prayer and testimony, his (Mr. Turnbull's) church—a good-sized building—was crowded to the door. Those who had been very reticent found power of expression, and while there was but little excitement there was no hesitation in giving experience.

The movement had effected their outward life. Some people had told him that subscriptions had been withdrawn from the Agricultural Society. He was sorry for this, if it were true, but he had also been told that it had taken money from the racecourse, and he was satisfied with this result. One other result was the alteration of the date of some auction sales, which usually took place on the Saturday in the communion week of the Dutch Reformed Church from that to the following Saturday. In concluding his address he asked his hearers to praise God for what they had seen, and to pray for the spread of the gracious work.

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RECREATIVE EVENING SCHOOLS.

Dear Sir,—We are trying to brighten and save the lives of the young people of England. There are 80,000 children leaving the London Elementary Schools every year, and there are nearly three millions in England and Scotland of young people from thirteen to eighteen years of age who have passed through the elementary schools. In the evening they swarm in our streets idling or at play. Thus the education they have received at so much cost is largely wasted and greatest evils accrue. Evening schools have been opened, but tired youth will not go to them for mere book-work.

Now the Trades Council of London representing many working men have appealed to those more highly-favoured than themselves to help the recreative and wise training of their children, and to do so by preparing them for the practical work and the pure pleasure of life. Accordingly in response to this request our association was formed.

We allure the young people by recreative classes for musical drill, which is a healthy play cheered by music, for pleasant song and for illustrating the lessons that are taught by the bright pictures of the optical lanterns and by simple experiments. And we train the eye and hand for accurate and happy work by drawing, wood-carving, modelling, &c., thus beginning in the best way technical education for skilled labour, and in the case of girls we train them for home life by household sewing and simple cookery. All this is done in the evening by voluntary service in the Board and other schools, and in conjunction with their teaching. We had some 150 voluntary teachers and 100 working-men helpers last winter. Next winter we must have 1500 voluntary teachers and 600 working-men helpers.

Because all is done voluntarily we need but little money. But some is needed to pay for musical instruments, materials for wood-carving, &c., and to train our voluntary teachers, who must do their work well.

This is the most pressing, social problem of our time, which underlies all others, for the wise care of our youth is the salvation of the people.

John B. Paton.

Recreative Evening Schools Association,
1, *Norfolk-street, Strand.*

MR. MOODY'S LAST PLAN OF WORK.

A COLLEGE STUDENTS' SUMMER SCHOOL FOR BIBLE STUDY.

Mr. Moody is ever on the alert. His rest is action. The hot summer days bring a change, but no cessation from work. In April last while holding meetings in Georgia, the idea flashed upon him and L. D. Wishard, College Secretary of the Y.M.C.A. simultaneously of holding a "college students' summer school for Bible study" at Mount Hermon. Here were opportunities for study, for rest, for recreation. Out in the country, away from all fashionable resorts, could be secured health for body and for soul. Circulars were sent at once to the 225 College Young Men's Christian Associations in the country, inviting a delegate from each, to meet in July for a month's study of the Bible, under Mr. Moody's supervision, with experienced teachers. Athletics and sports were to have a place in each day's programme. So the boys bring with Bible, concordance, and note-books their tennis rackets, base ball bats, and bathing suits. Tuesday and Wednesday, July 7 and 8, were busy days, at the usually quiet station a mile from the building. Each train brought a crowd of boys, or rather stalwart athletics, men full of sunshine and good fellowship, prepared to make for themselves and their strange comrades a good time. Students from the South, with bronzed faces, broad-brimmed hats, baggy pantaloons; Indians from Carlisle, in their blue uniforms; Western fellows, hale and hearty; men from Montreal; New England students, all determined to make their month's outing one of profit and pleasure. Twenty-five states are already represented.

As Mr. Moody, in his prompt and energetic way, came into the large lecture hall at the first session, the eyes of nearly two hundred boys were fastened upon him. Many of them had never seen the evangelist before. With a few announcements, he introduced Professor D. B. Towner, who sang, "I am the Child of a King." With the increased demand in the United States for well-qualified, consecrated, and wise Christian workers, Mr. Moody is ever on the watch for skilled musicians of the Sankey type, to consecrate their special gifts to this part of worship. In Professor Towner he has secured a valuable treasure. His rich resonant voice, his personal magnetism, his gift of drawing out all the singing powers of a man, make him admirably fitted for teaching the school, as music is to be an important element in the session.

Major D. W. Whittle came to Northfield from his arduous western campaign to rest, but he cannot resist the temptation of meeting with these young earnest spirits, and so is enrolled among the teachers. Dr. Brooks (of St. Louis), a brilliant and devoted scholar; L. D. Wishard, C. H. Ober, Professor Morehead, Rev. A. T. Pierson, Rev. Dr. Gordon, Rev. W. W. Clark, and many others are now here or expected. An hour a day will be given to different departments of college association work. Such topics as the Bible training-class, how to deal with inquirers; college prayer-meetings, mission and individual work will come up, while to those who desire it, instruction will be given in church music and harmony.

The meetings are informal, Mr. Moody being tied to no programme, and the students being encouraged to ask and answer questions with the utmost freedom. On Saturday, the close of the first week, Secretary Ingersoll, of the Railroad Y.M.C.A., presented his work. One-fifth of the property of the country is invested in railroads. There are more than 125,000 miles of railway, and an army of employés. The Y.M.C.A. is seeking to reach this class, to establish libraries, reading-rooms, and to secure for them the rest of the Sabbath. The notable address of the day was by Dr. Morehead, on the progress of doctrine in the Bible, in which the doctrine of evolution received no favour: "It is rank infidelity, and nothing less."

The students are getting settled to the delightful duties of the month; forming pleasant acquaintances, and feeling perfectly at home amid such genial surroundings. The number of students now here—aside from the "Mount Hermon boys," is 230, and the first week closes with the thought impressed upon all, "What a perfect success!" S. E. B.

Northampton, Mass., July 10.

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RAGGED SCHOOL UNION.

"The poor ye have always with you," said the Master, with a depth of meaning, evidently well understood by ragged school teachers and all workers in the slums of our great city. That this Scripture has not been forgotten during the past year will be perfectly clear to all into whose hand the new report falls; and which may be obtained (6d.) at the Offices of the Society, Room 12, Exeter Hall. Thousands of penny, half-penny, and free dinners have been given to starving children; ill-clad bodies have been warmly clothed, work has been provided for the unemployed, and in many other ways has relief been administered.

In addition to this, more than 500 scholars have become Church members and communicants during the past year. The number of affiliated schools and missions is now close on 200, six of which were added last year; the voluntary and self-denying teachers number 3500; nearly 800 candidates received prizes for good character, and upwards of 42,000 children have been in regular attendance on Sundays, at the afternoon and evening schools. Brief reports of the work being done by the various schools add much to the interest of the pamphlet, and show in detail the self-denying character of the labours accomplished, with pleasing instances of the successes achieved. Almost every school seems really to be a Christian mission, from which streams of blessing go forth to the neighbourhood, in the form of benevolence and Gospel teaching. New buildings have been opened at Bermondsey, Deptford, and Chiswick. In the provinces, too, there is prosperity: "five new ragged school centres have been founded at Manchester, and one at Oxford."

Nearly 20,000 gather at the children's services. The week-night schools for boys and men have been well attended. The industrial element has considerably developed, and healthful reading has been largely promoted.

For the further record of mothers' meetings, penny banks, Bible-classes, clothing clubs, ragged churches, and sick visitation, &c., our readers must procure the report. The statistical map, appended, furnishes a large amount of information at a glance. "Twelve ways by which the Society may be helped," is rather an interesting study; while twelve distinct "objects" for which the Society exists, reveals a scope and purpose worthy of the fame which its promoters and sustainers, both past and present, have earned.

NOBLE TESTIMONY.—The Government of India recently certified to the value of mission work in its "Blue Book," in the following fashion: The winning of converts is but a small portion of the beneficial results which have sprung from missionaries' labours. No statistics can give a fair view of all that they have done. The moral tone of their preaching is recognised by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people. The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the life of the great populations placed under English rule.—*Central Presbyterian.*

TWELFTH KESWICK CONVENTION.

I.

Canon Battersby rests from his labours, and he is blessed, for his works do follow him. This annual Convention, which God gave him to establish, goes on to be an increasing blessing, and in this, its twelfth year of meeting, has literally lengthened its cords, and strengthened its stakes; for the marquee in which its 2000 assembled has been considerably enlarged, and is still packed to overflowing. It would have been better, however, had it been round or square, rather than a parallelogram, whose length is four or five times its breadth. The personal influence of a speaker, whose audience is chiefly on either side of him, is lost at the extremities, and those who speak in a low tone are not heard there at all.

The meetings began on Sunday afternoon and evening, July 25. Revs. W. Haslam and J. A. Jacobs were the preachers.

On Monday evening the preliminary meeting was opened by Mr. Wilson, one of the conveners, who urged the need of love to all saints, for we are all members of Christ's body, and of one another—not that we may be, but we are.

Rev. W. Webb-Peploe spoke some practical and searching words from 1 Kings xx. Benhadad, whom God had appointed to utter destruction, may represent any sin, anything against God. We may be busy here and there, and let it escape; we may be too busy even in Christian service to do the very one thing which God wants us to do. The evil thing may escape, and we have to pay the penalty.

At the early morning meeting Rev. Evan Hopkins gave some valuable remarks on Job xxii. 21—30. Acquaint thyself with God, and be at peace (21); by humble reception of the Word; take time to ponder it (22); return to Him and confess your sin, and put it away (23); then follows joy in God, with nothing between (26); power in prayer, which is a different thing from the habit of praying (27); success in service (28); faith in trial (29); blessing through us to others.

The second meeting was a Bible-reading, by Dr. Elder Cumming, on Jacob. His was not one of the higher lives. He could not be described in one word like Abraham—faith; Isaac—self-surrender; Paul—zeal; John—love. He was a selfish, inconsistent, half-consecrated man; no generous act is recorded that he ever did. His history was divided into early days; middle life; old age; deathbed. His vow at Bethel was the turning point—his conversion. At Peniel was his time of consecration, but he comes away and acts on the old principles of expediency and self-trust; and he lies to Esau, saying, he will follow on to Seir, but went in the opposite direction to Succoth. Other men who were given a new name were always after called by it; but Jacob is much oftener, in the subsequent history, called by the old name of Jacob than the new one of Israel, though it had been twice with emphasis repeated (at Peniel and Bethel). Jacob did not hold to the character which was expressed by Israel, and, therefore, was still more frequently called Jacob.

Shechem revealed an awful state of things in Jacob's family. What value they set on society, and especially on a title. How Jacob contrasts with Abram, of whom God said he knew he would command his children and his household after him. He returns to Bethel, and puts away the idols, and God again blesses him. Yet not till he comes to die does he unreservedly give God glory; and his dying blessing of Joseph's two sons is the one thing noted of his faith in Heb. xi. May the Lord enable those who have in any degree followed in the steps of Jacob, to yield themselves again to God, not this time in their own strength, but depending on the keeping power of God alone.

At the next meeting (from 11.30 to 1 a.m.), Mr. Bowker assumed the presidency, which he, as usual, exercised at all the meetings. He spoke a few introductory words from Hosea ii. 18—23, of Jehovah betrothing us in righteousness, judgment, loving-kindness, mercies, and in faithfulness.

Pastor Stockmayer gave the opening address. He said that John i. 17 came to his mind when asked to speak: "The law was given by Moses, but grace and truth came by Jesus Christ." A distinction was often made between Gospel meetings and holiness meetings. But these Keswick gatherings are Gospel meetings. We have not only four Gospels, but the Acts, the Epistles, and the Revelation too are Gospel to the last word, "Behold I come quickly." This one precious word, "Gospel," sums up all blessing. In these words, in John i. 17, it is the Gospel in opposition to the terrible law—the law that causes one to sink down in despair. The law tells us what we must do, but never can do; the Gospel tells us what Christ has done. So these are Gospel meetings, in which we hear, not of what we must do, but of what that Blessed One has done, and what He engages to do, for each of us. Here is Gospel—good tidings—for any who reach out in longing after what Jacob saw in his visisn—Communion with heaven. We read, "For of his fulness have we all received;" or, we may read it, "taken," for in the Greek, as in the German, there is but one word for "receive" and "take." From how many places and positions have we come, expecting God's blessing—drawing nearer to Him, and so to one another? We may have *open-air* meetings; but let us also have *open-heaven* meetings. We are here, not to be told new things, but that each one may see what has been done already, and take the Gospel in its simplicity and fulness. You have heard of backsliding; you may have experienced it. You may have been disappointed. What you expected did not arrive. Is it not because you did not find your way into the new dispensation of the Gospel in which we simply "take"? If we are to get special blessing we must understand these are not speaking meetings, but meetings of experience. The speakers will tell you, not what they desire, but what they have realised. Some are here in whose experience there is no backsliding; who ever find, "It is better further on."

"Grace and truth" are not mysterious and complicated. As you go on these elements become simple. Holiness is simplicity. He who went through his human life with such simplicity is able to give us, notwithstanding our complicated civilisation, simplicity in trusting Him step by step. Simple "grace and truth." It is ground laid down by redemption for our feet, in which the humblest of us may walk. This ground will bear us; let us just receive, that is, take, and give thanks.

Rev. W. Webb-Peploe, as last year, spoke very searchingly, and showed that first we must be brought down before we can be lifted up. He very distinctly disavowed any novelty of doctrine; nothing but the old Gospel of a full, free, and perfect salvation. But the special purpose was to press on each soul to make Christ and his salvation a reality during all the future life; to know his keeping power. Mr. Webb-Peploe then went on to speak of the first Psalm, remarking that the Psalms begin with "Blessed is the man," and ends with "Praise ye the Lord." So may it be with our Convention. He marked seven steps of the ungodly man, three positions, and four consequences, ending with "his way shall perish." The blessed man absolutely separates himself from everything known to be evil; he meditates on the law of the Lord day and night. The lack of this was illustrated by a Christian worker, who had no joy, and wondered why; but he found she only read her Bible once a week. People now want their food minced small, that they may have no trouble in eating and digesting it. The trees and rivers were dwelt upon in a way which showed the speaker himself to be a diligent searcher of the Word; and he closed by showing the reward of the blessed man's life in that God makes all he does to prosper.

At the evening meeting Rev. W. Haslam said he had a familiar subject. It was in the beginning of Ps. xl. Let us take it up experimentally, and apply it to ourselves.

David first praises because he was brought up out of a horrible pit. So it was with hundreds there. We were helpless, and the Lord took us out. We knew not the full horrors of the pit until we were taken out. If we overlook these horrors we do not feel for those still lost. If we realised the danger of souls we would cry to them out of an aching heart, and that would touch them.

Then, too, David was taken out of the miry clay. We are taken out of it, but we bring some of it out with us. You may not see the clay upon you, but others do. It can't be brushed off by resolutions. Remember, a resolution is no stronger than you are yourself. If a bull-dog attacks you, you may lay hold of him by his ears, and hold him for a time. But you may be sure he'll bite you the minute you let go. To get cleansed you must exercise the same faith you did for pardon. As you were helpless to get out of the pit, so be helpless about getting rid of the miry clay. Get cleansing through the blood sprinkled before the throne. Next David gets his feet on the rock. But were not my feet on the rock at conversion? you ask. Yes, but there was something between your feet and the rock—the miry clay. That is why you slip. We must rest on Christ, with nothing between. We must realise that we are one with Him. We must abide in Him.

Next, He orders our goings (ver. 2). He becomes responsible for us. Yet we represent Him. What an honour, yet what responsibility! How many praise Him with the lip, but dishonour Him with the life. We must yield ourselves to be controlled by his Spirit. You may do it as I speak.

Then there is the new song (ver. 3). A new song to sing, and a new life to live,—a life of joyfulness and thanksgiving. If, in heart, you are singing the new song, it will shine out in your face and speak in your words, and men will perceive that you have been with Christ. Then God will use you. "Many will see it, and fear, and turn to the Lord." Instead of bearing crosses we will be flying with them. These that we have traced are the five steps into blessing.

Rev. C. A. Fox followed with the most powerful address we ever heard from him, and one of the most influential ever delivered at this Convention. A great power of God accompanied it, and we felt that a speaker who had thus got the ear and heart of his audience has an advantage in conducting an after-meeting which no one else on that occasion possesses.

Mr. Fox divided Christians into four classes: Calvary Christians, who know Christ crucified and their sins forgiven, and no more; Resurrection or Easter Christians, who know a risen Christ, and go no further. Then there are Ascension Christians, who know Him as at the right hand of God, and themselves raised up together and seated together in heavenly places in Him. All these have an experience of Christ which affects themselves. But the fourth kind, whom for want of a better word he would call Descension Christians, are those who come down from the heavenly places into this world of sin and sorrow to spend and be spent in saving others. Their Lord is in heaven; and they are there in heaven; they are seeking to fulfil his command to preach the Gospel to every creature, and He is with them always, even to the end.

In order to attain to this place of usefulness there are four hills to climb: (1) Moriah, in which two things are seen—self-surrender and consequent blessing (Gen. xxii. 16—19). (2) Sinai, which teaches us two things—God's holy law, and that that law is Love. (3) Calvary, which had its foreshadow on its heavenward side at Tabor, where with Moses and Elias Jesus spake of his decease—his exodus. Calvary teaches us two things—death and deliverance. (4) Mount Zion (Rev. xiv.), whose twofold lesson is virtue and victory. Some would say the vision of the 144,000 on Mount Zion is in the future. But it has its present truth. The Epistle to the Hebrews says we are come to Mount Zion. We must ascend this last height—must be in fellowship with all saints now on earth, and all who have gone before. The practical result of all is that we shall serve the Lord acceptably with reverence and godly fear. Is your service acceptable? Enoch left God to give testimony of him. If all our brethren and friends can give that testimony to us it is well. But to stand up and give it of ourselves I cannot think that to be right. Why don't we have more shining faces? Because the consecration is imperfect, unreal, or withdrawn.

An after-meeting followed, conducted by Rev. Evan Hopkins. Almost all who remained stood up to express their desire to consecrate themselves entirely and for ever to the Lord and his service, and again a large number expressed in the same way that they had received blessing that day.

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KESWICK—AN AFTERTHOUGHT.

JOHN vi. 12.

THE feast is over now upon the mountain—
Over and done.
With earnest faces still the crowd are waiting—
While one by one
The stars shine out, and, in a stormy glory,
Sets the red sun.

The Master gently speaks unto his chosen—
"Gather the small
Unnoticed fragments left upon the hillside—
Yea, gather all!"
Let us, too, listen to his words, rejoicing
To heed his call.

The days of wonder pass; the mighty moments
Near heaven's gate;
We must return to earth to daily duty,
And lowly wait;
Yet we may save some store of crumbs, enriching
Our lower state:

Crumbs from the Master's table, lasting over
The crowning days;
Brightening our home with plenty, overflowing
Our hearts with praise;
That we may walk here in our distant valleys
As mountain ways.

Cheering the hearts which love us with bright
Of things above. [echoes
Remembering glory, by the grace still filling
Our souls with love;
So may we draw our loved ones ever nearer,
Our joy to prove.

And know, within ourselves, the higher rapture
Of having taught
Others to know our Lord, from the reflection
Our life has caught,
In that short sojourn, there upon the mountains
With wonder fraught.

MARGARET BERESFORD.

A TRIUMPH OF TEMPERANCE.—The House of Keys has, by a large majority, rejected the Bill passed by the Upper Branch of the Isle of Man Legislature, the object of which was to license lodging-houses in Douglas and Ramsey to sell intoxicating liquors from May to October.

SEAMEN'S TEMPERANCE LEAGUE.—A public meeting was held in the Seamen's Chapel, Glasgow, to hear the report of the Seamen's Temperance League and Sailors' Rest Society from Mr. Stephen Burrowes, of Naples. A large number of seamen and other friends were present. The report stated that Sailors' Rests had been opened at Naples, Pozzuoli, and in the island of Sicily, and that these institutions were more needed and more useful abroad, where poor Jack is a stranger in a strange land than in home ports. Mr. Hazel, ship-master, and Mr. Morrison, missionary, proposed and seconded the adoption of the report, which was adopted. On the 19th instant, a similar meeting was held in the Seamen's Chapel, South Shields, presided over by the Rev. Mr. Farrar, the chaplain. I gave an account of the work among seamen in Naples and other ports in the Mediterranean. At the close of the meeting Captain M. Cay proposed and Mr. J. Foster seconded that the report was worthy of the sympathy and support of those present, and the report was then accepted with three hearty British cheers. Many were present who had a personal knowledge of the workings of the Seamen's Temperance League and Sailors' Rest Society, and their approvals will cheer us in the difficulties we shall have to face in maintaining the institutions on evangelical and united lines.

STEPHEN BURROWES
(Care of S. J. Alexander, Esq.)
Posilipo, Weston-super-Mare.

SUFFERING CHILDREN.

THE London Society for the Prevention of Cruelty to Children is doing a good work, and although it is heartrending to read in their report of the inhuman behaviour of some parents to their offspring, it is comforting to think that this Society is doing something to alleviate the misery of the little sufferers. During the year—the second of the Society's existence — of which the report treats, 147 cases have been dealt with by the committee, involving cruelty to 327 children. The largest number of cases—forty—were of savage assault. The provocation given was usually trifling: letting out a fire, or spilling a jug of beer; yet sufficient to arouse the fury of thoughtless brutes, who employed pokers, thongs of rope, fists or boots, to wreak their vengeance on the little victims, whose ages are given as varying from twelve years down to fifteen months. Other cases are classified under the heads of gradual starvation and deliberate exposure, culpable neglect, while seventeen cases of street children, who were sent out to beg or steal, or were used as a useful stock-in-trade by their immoral owners, are noted.

One pleasing feature in the report is a slight decrease (13) in the number of cases of savage assault, which is attributed to the severe sentences, justly given by some magistrates to the offenders. These cases are generally characterised by a denial of the child's rights. "He's my own child; I can do what I like with him!" was said to Mr. Vaughan, at Bow-street, by a ruffian who had struck a little boy, three years old, in the face with his fist. Another case is given where a boy, weighing only 27 lbs., was compelled to carry flat irons, weighing 7 lbs., one in each hand, up and down stairs from early morn to night, not being allowed to stop even to eat his food. Under the head of serious neglect are two cases of scalding to death, which occurred in workhouses. Steps have since been taken, which will render a repetition of this offence improbable.

Forty-one victims of cruelty have been received into the shelter pending trials during the year, and these children have spent 1768 nights there, and received 5010 meals. The Society calls attention to a grave defect in the law, which at present allows, and even requires, the parents to have control of the children, although they may have outraged every parental instinct. Many instances of the ineffectual working of the law could be adduced if space would permit, but we can only refer our readers to a paper entitled "The Child of the English Savage," which has been reprinted from *The Contemporary Review* by the Society, and may be obtained from the Society's Offices at 7, Harpur-street, Bloomsbury.

SQUALID LIVERPOOL.—Since its origin in June, 1885, the work in squalid Liverpool of the Rev. Herbert Wood, M.A., and Mr. Nunn, at Gay-street, Scotland-road, has been graciously honoured of God. Now it has pleased the Lord to extend this soul-saving effort by giving us an extensive field in the South end. We have taken premises at 30, Warwick-street, and have turned them into a spacious mission hall. Here we are labouring for the salvation of souls; the feeding of the hungry; the housing of the homeless; a preventive institution for the rescue, education and industrial training of destitute or orphan children, and the restoration of the fallen unfortunates.

T. R. GALBRAITH, Missionary in Charge.
Home of Joy, Warwick-street, Liverpool.

THE FOREIGN EVANGELISATION SOCIETY.—The report of this Society acknowledges the goodness of God in permitting it to bear some part, though but a humble one, in the great conflict between his cause and that of his adversaries on the Continent of Europe. In regard to this work, it is still "a day of small things." Yet in many places in France, in Belgium, in Germany, in Italy, and in Spain and Portugal, the work of making known the Gospel is being earnestly prosecuted, though often under great difficulties. In Spain the death of King Alfonso removed a very formidable repression of the work of the Gospel, for with the fall of the Canovas-Pidal Ministry fell also the hopes of the Romish hierarchy for the time being. The hon. secretary is the Rev. Horace Noel, Woking, Surrey.

THE TRAINING SCHOOL AT CONSTANTINOPLE.

MR. J. MUHLENBRUCH, writing from Smyrna, where he is now stationed, thus speaks of a very interesting work in which he was engaged whilst at Constantinople:—

From the time we took it, till we left Constantinople, the Training School has always been a source of great pleasure to us, and we felt very sorry to give it up. We have never felt any pecuniary anxiety or trouble. The Lord richly supplied our needs, and even gave us more than we asked, and we cannot be thankful enough for all his bountiful dealings. I was able, after paying everything till the end of May, to hand over about £30 to Mr. Ginsburg. Mrs. Ginsburg has kindly consented to continue the Institute, which we are very glad of. It is a blessed work, and much good can be done if directed in the right way. A few weeks before we left we had a touching episode. The mother of the eldest girl came and insisted upon taking her daughter home, as she was big enough to help her in her household. We remonstrated with her, and at last succeeded in persuading her to let her child remain in the Orphanage another year. When Mrs. Mühlenbruch immediately after went round to the house, she found the girl crying bitterly, saying that she did not wish to go home, as her mother would force her to be a Jewess, but she was a Christian in heart, and loved Christ, and prayed every day to God that her mother might become a Christian. At another occasion, she told the matron that she knew that she would have to suffer if she went home, but she was prepared for that, and no one could take away her religion from her, as it was in her heart.

At the end of December we had seven Jewish children under our charge. In January we placed the eldest as a servant in a Missionary's house, where she has given great satisfaction till now. In November, I accepted two new girls, children of a poor Jewish widow at Braila. More than a year ago she was begging me hard to do something for her children, and in November I promised to take two of them. But then it was too cold for her to bring them to Constantinople, and in March she was laid up with typhoid fever; when she recovered from that she had difficulties with her passport, but wrote and begged me to keep the two places vacant, as she was sure to come as soon as possible. So we have been waiting for them from week to week, and that is the reason why we only left six Jewish children in charge of Mrs. Ginsburg.

We had morning and evening prayers at the Orphanage every day, and on Sundays a short morning service. The children had a Bible lesson every day, either with Mrs. Mühlenbruch or myself, in the Old or New Testament; and on Sunday afternoon they attended Mrs. Mühlenbruch's Sunday-school. Besides, they were taught English, German, French, arithmetic, writing, spelling and needlework.

CHICAGO.—The Citizens' League, in June, caused the arrest of sixty-three saloon-keepers, on 116 charges on the South Side, seventy with 128 charges on the West Side, and twenty-seven with thirty-nine charges on the North Side. Fines were imposed on 202 charges, six were held to the criminal court, fifty-three continued, and twenty-two *nolle prossed.*

BETHESDA MISSION, PORTSMOUTH.—The annual sale of work, which is always a considerable help to this Mission, will be held in October. The workers again appeal for gifts of work, plain and ornamental, and articles of every reasonable kind, including books and illustrated periodicals of a thoroughly evangelical character for this object. It is requested that all articles may be sent in before October 1, marked with a suitable price, which will be thankfully received by Mrs. Colebrook, The Home, Brunswick-road, Southsea; or Miss Selwood, 7, Grafton-street, Mile-end, Portsmouth. Funds are continually needed for the various departments of the work, and friends are invited to name the object when help is forwarded to Commander B. H. Key, the superintendent, Downham, St. Edward's-road, Southsea.

OUT AND INTO.

[Written by the late Malachi Taylor, on receiving into Christian fellowship a woman who had been a sinner.]

"He brought us *out*, that He might bring us *in*."
Deut. vi. 23.

Out of the distance and darkness so deep,
Out of the settled and perilous sleep,
Out of the region and shadow of death,
Out of its foul and pestilent breath,
Out of the bondage and wearing chains,
Out of companionship, ever, with stains.

Into the light and glory of God,
Into the holiest made clean by blood,
Into his arms, the embrace and the kiss,
Into the scene of ineffable bliss,
Into the quiet and infinite calm,
Into the place of the song and the psalm.

Wonderful love, that has wrought all for me!
Wonderful work, that has thus set me free!
Wonderful ground, upon which I have come!
Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,
Out of the struggle and dreary defeat,
Out of my sorrow, and bondage and shame,
Out of the evils too fearful to name,
Out of my guilt and the criminal's doom,
Out of the dreading, and terror and gloom.

Into the scenes of forgiveness and rest,
Into inheritance with all the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release,
Into the comfort without an alloy,
Into a perfect and confident joy.

Wonderful holiness bringing to light!
Wonderful grace, putting all out of sight!
Wonderful lowliness, draining my cup!
Wonderful purpose, that ne'er gave me up.

Out of the horror of being alone,
Out, and for ever, of being my own,
Out of the bitterness, madness, and strife,
Out of myself, and all I called "life,"
Out of the hardness of heart and of will,
Out of the longings that nothing could fill.

Into communion with Father and Son,
Into the sharing of all that Christ won,
Into the ecstacies, full to the brim,
Into the having of all things with Him,
Into Christ Jesus, there ever to dwell,
Into more blessings than tongue can e'er tell.

Wonderful person, whose face I'll behold!
Wonderful story, there all to be told!
Wonderful, all the dread way that He trod!
Wonderful end, that He brought me to God!

REV. J. AND MRS. MOUNTAIN have been holding valuable meetings at Ballarat and Adelaide.

EDINBURGH MEDICAL MISSIONARY SOCIETY.—Dr. Colin S. Valentine, of Agra, Dr. Mackinnon, of Damascus, and Dr. Lyall, of Swatow, are now in England, but hope to return to their respective spheres of labour in the autumn. The Swatow Medical Mission, which is, during Dr. Lyall's absence, under the charge of Dr. P. B. Cousland, has been greatly blessed. During 1885 the number of in-patients was 3867, and the average daily number of in-patients was 200. In addition, 1770 out-patients were treated. All the patients who are able are expected to attend morning and evening worship in the hospital chapel, and as a result over eight patients last year publicly declared their faith and their desire to join the Church. The Society has been enabled to send funds to Mr. McAll for the support of the two dispensaries which he has opened at Les Ternes and Ivry. Dr. Anderson contributes an interesting account of the inauguration of the work to this month's *Quarterly Paper*, which also contains a letter from Miss Whately giving a cheering description of the work of the Cairo Medical Mission, the pioneer of the work in Egypt. At Smyrna, Dr. L. Prinski Scott, who is a Jew with special qualifications for missionary work amongst his people, is working with much acceptance. From 6000 to 7000 patients pass under the doctor's hands every year, and a house with grounds attached has now been purchased for a hospital.

For the Young.

NANY'S FAITH.

A missionary was ill. A poor Christian negress visited him, to whom she said—

"Massa, do you see the bright side of the cloud?"

"No, Nany, it is not so bright; I wish it was."

"Well, Massa, I always see the bright side of the cloud."

"You do, Nany? It may be you have never had much trouble?"

"May be I have never had much trouble! I have seen all my children sold one by one; I have seen my husband sold away from me. I have been sold myself. I am now in camp alone, and have not heard from my husband for years. May be I have not had much trouble."

"But Nany, have you seen the bright side of the cloud all that time?"

"Always, Massa—always!"

"Well, Nany, how did you do it?"

"Dis is the way, Massa. When I see the great black cloud coming over me, then I just whips round on de oder side; dere I find the Lord Jesus; den it is all bright and clear. De light is always where Jesus is, Massa."

"Well, Nany, if you can always do that, I think I might too."

"'Pears like you ought to, Massa, as you are a preacher of the Word."

Nany turned away. The minister said: "The Lord is my Shepherd." Soon after he fell asleep. When he awoke the fever was broken. Nany's faith had saved him.

Faith settles the soul in all troubles, and brings peace and quietude. When the weight is put into the balances, there will be a trembling till they come to a poise. So, when the weight of sin is put in the soul against the claims of justice, there will be a trembling between hope and fear, till, by faith, the soul settles down on Jesus, and finds rest. It takes God at his word, and believes that all He has said of Jesus is true.

This is illustrated by the statement of an American sailor, who says: "I once served in the Navy under Captain Porter; he was a severe officer, and, as I believed, illtreated his men. So, upon a favourable opportunity, I, with others, ran away from my ship, and concealed myself in Boston and its vicinity for two years.

"During that time a reward of 200 dollars a head was offered for the apprehension of deserters. I, however, successfully escaped detection. At the end of two years the war of 1812 broke out with England. The Government was greatly in need of men, and accordingly they issued proposals of mercy to all deserters, in which they promised that if those who had deserted would return, they should be pardoned, and nothing should be said of their misdemeanour. I saw these proposals, and, believing them to be made in good faith, went down to the navy office, confessed I was a deserter, and offered to re-enlist. I was accepted, and nothing was said to me about the past." In this case no one was punished, but by virtue of Christ's sufferings God has issued proposals of mercy to all who have deserted Him, and given the assurance that if men will return to Him from whom they have revolted, and accept Christ as the Saviour, their sins shall be forgiven, and cast as a stone into the depths of the sea.

Faith opens the door into the treasure-house of God's mercy, and gives free access to Christ and all the blessings of his salvation. One day a friend came for the key of my vestry, which was handed to him. He tried it in the door, but it would not turn; he looked at me with surprise, and tried again; still it would not turn. "Let me try; perhaps the door is not locked." I took hold of the handle, it turned freely; the door opened, it was not locked. So is it often in coming to Christ, the door of entrance to all, the blessings of salvation is ever unlocked, and opens freely to all who come by faith. We want to do for ourselves what He has done for us. We try some key of our own, and seek to force our way to salvation; but when by faith we touch the door it gently opens to us, and we have free access to God. This is the faith that saves, and gives support in trouble. "Believe in the Lord Jesus Christ, and thou shalt be saved." "The just shall live by faith."

Tunbridge Wells. E. Balley.

C.E. ZENANA MISSION.

It is not in Patna alone that the followers of Islam are beginning to regard with nervous apprehension the powerful influence which Christian ladies exert over their less fortunate sisters in India. The C.E.Z. missionaries report that an Urdu tract has been issued and circulated amongst Punjabi Mussulmans declaring that the "Mission-schools are filled with Mohammedan children. There is scarce a lane, a street, a house, where the effect of these schools is not seen. The evil is spreading rapidly everywhere." Thus we are indebted to the enemies of Christianity for reporting the success of our Missions. The work of the Amritsar Medical Mission is steadily aggressive. Miss Sharp (who in the absence of Miss Hewlett took over the management) relates that "three dispensaries, besides St. Catharine's (Hospital) have been working constantly throughout the year, with a total of 28,971 patients." Whilst desirous of ministering to the souls as well as bodies of those who seek their care, the lady doctors find their professional duties (with the increasing number of hospital in-patients, dispensary out-patients, and private Zenana patients), together with the enlarged sphere of usefulness these open to them, give opportunities which it is not possible to "buy up" in their limited time.

Miss Sharp writes: "As may be imagined, the medical workers cannot possibly overtake all the spiritual work which is at hand to be done, and therefore we have a staff of purely missionary workers, whose duties are to read to patients at dispensaries, or visit houses, where, after recovery, the Bible reading is still desired. The hospital itself affords a field which anyone might covet. With from twelve to eighteen or twenty patients daily, we have the undisturbed opportunity of making known the truths of Christianity; and many remain for several weeks. Of course, the results will depend on the soil; but ours is a prayer-hearing God, who by his Holy Spirit's influence can make hearts of stone into hearts of flesh; and we believe that not a few have carried away with them a real knowledge of the way of salvation."

WRECKING A GOSPEL TENT.

Very interesting tent services were held from July 7 to 16 at Cretingham, Suffolk. The well-known tent, with its bright flags, was set up in the vicarage meadow, by the kind permission of the vicar, Rev. W. M. Farley, and for the first three days of the mission a fair number of people listened attentively to the vigorous and faithful pleadings of Mr. J. H. Gibbens, of the Evangelisation Society. On Sunday afternoon (July 11) there was a good gathering on the lawn at Framsden Vicarage, and in the evening over 300 assembled at Cretingham—but not, alas! in the tent.

Malicious hands, late on Saturday night, had cut away every rope, thrown the lamps about the field, smashed the fine harmonium, and thrown it in the moat, and utterly wrecked the tent. The work of God, however, could not be hindered. The vicarage barn was speedily cleared, and greater numbers gathered every night to hear the glad tidings. The vicar of Cretingham, Rev. T. H. Lyon, of Pinner, and Rev. A. J. Begbie, vicar of Framsden, Stonham, were present at all the meetings, to which many came from the surrounding villages. Friends desiring to show their practical sympathy may communicate with Mr. Begbie.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—August 8, Acts xxvii. 18—29; August 9, Acts xxvii. 30—44; August 10, Acts xxviii. 1—16; August 11, Acts xxviii. 17—31; August 12, Philippians i. 1—17; August 13, Philippians i. 18—30; August 14, Philippians ii. 1—13.

MISS VON FINKELSTEIN.

This talented lady returned to our shores last week, after a lengthened visit to her own land. In Jerusalem she lectured to a large and appreciative audience. She carried her hearers with her, and when she closed with an urgent appeal "for the sons and daughters of Zion to rouse themselves and be doing something for Jerusalem to prepare the way of the Lord," everybody was visibly moved, and the service was closed by singing the Coronation hymn, "All hail the power of Jesu's name," in which everyone joined heartily, especially the "Crown Him, crown Him Lord of all."

Miss Finkelstein writes: "I have been wonderfully preserved by God during my whole journey, though I met with several accidents. In leaving Jerusalem, coming down to Jaffa with a party of friends, my horse stumbled, and fell down, in descending a steep hill. I was of course thrown violently, but how I was not killed is a marvel to me. I escaped with a few bruises, a sprained elbow and wrist. I have worn my right arm in bandages during my voyage; but now, thank God, it is so much better that I can write easily, though the arm is still a little stiff and painful. I have much to be thankful to God for his protection. On the whole, considering all in all, my health is very good, and I feel much benefited by my trip."

◆

SALE of INTOXICANTS on SUNDAY.

The past year has witnessed considerable progress in the advancement of public opinion in favour of Sunday Closing. More than 8000 six-day licenses were taken out in England and Ireland, while the total number of English householders who are one with the Society has been ascertained to exceed one million. A large number of meetings and conferences have been held, in addition to religious, temperance, and political gatherings, at which resolutions have been adopted in favour of the movement. At one of these meetings, held at Middlesborough, when 2000 to 3000 persons were present, only six held up their hands against Sunday Closing.

Parliamentary action in the matter, however, has been materially hindered by reason of the reluctance of Parliament to give the necessary facilities, and by the changes which have taken place; but where the Closing Act has been in force considerable benefit has accrued. Thrift, temperance, and religion have been promoted, while improvement is reported in the payment of rents, in savings banks' deposits, and in attendance at work on Mondays. In the Principality of Wales (Cardiff excepted) there has been a reduction of convictions for Sunday drunkenness of 14½ per cent. Public order, attendance at places of worship, suppression of private drinking and of illicit sales, are also noted among the signs of improvement. The nineteenth annual report, just issued, is published at the offices of the Society, 14, Brown-street, Manchester. Thanks are expressed for the cordial assistance rendered by supporters from all parts of the country, and the belief, that the Society's hold upon popular sympathies is continually gaining strength, is unanimously declared by the committee.

◆

THE JAPANESE VILLAGERS.—A correspondent writes: "I was much moved in visiting the Village the other day at seeing the idolatrous shrines in their shops. Do they really worship these dumb idols in a Christian land like ours? and, if so, is anything being done to enlighten them? If not, what can they think of the sincerity of the Christian's belief in their own religion, while they come and go unmoved, in the behalf of those who are so full of darkness in the very midst of light and life? Are there New Testaments in their own language published by the Bible Society? How many would be needed for them? and at what cost? and would anyone see that they were given to them? May I ask these questions for information and guidance? There are schemes of benevolence on all hands; is there nothing to be done for them?" Perhaps some of our readers will interest themselves in this cause.

REV. NEWMAN HALL ON OPEN-AIR PREACHING.

Perhaps no man living has a greater right to be heard on the subject of open-air preaching than the minister of Christ Church, Westminster Bridge-road. Therefore it was only natural that when he invited the members and friends of the Open-air Mission to hold their quarterly meeting in Hawkstone-hall (the lecture hall of Christ Church) on the 26th ultimo, there should be a large gathering, though in the midst of the holiday season. Mr. Hall and his deacons first received the guests to tea, and then on adjourning to the hall they were joined by members of the congregation and the general public. "My Personal Recollections as an Open-air Preacher" was both a fascinating and a wide title. Mr. Hall began by reminding his audience that that congregation was founded in the atmosphere of open-air preaching by Rowland Hill, and continued by his successor, Mr. Sherman. When he (Mr. Hall) commenced this mode of preaching fifty-four years ago, it was not so popular as it is now.

He gave various reasons why he liked open-air preaching. The ventilation was better than indoors, the people need not stay if they did not like it. Numbers heard the Gospel who would not otherwise be reached, and all classes could take part in it. He advised the preachers to cultivate a simple style and use plain Saxon words, to preach Christ, to illustrate their subjects by their surroundings and by the events of the day, to avoid much argument, to preach positive truth, and to be brief.

Coming to his actual experiences, it appears that he was led to decision for God at the age of sixteen, and preached his first open-air sermon soon after to the hop-pickers at Foxheath, near Maidstone. On that occasion ten minutes sufficed for reading and expounding! While a student at Highbury College, he preached in connection with Craven Chapel, where the Great Western Railway Station now stands. When supplying at Dover, he preached on the pier. At Hull an open-air sermon was the germ of his well-known book, "Come to Jesus," of which more than three millions have been circulated. The Seven Dials, Surrey Chapel, and the New Cut all came in for a share of notice; and among the more remarkable places named were Mars Hill and Golgotha.

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THE GOLDEN BELLS.

Dear Sir,—I am exceedingly grateful to your readers for the sums of money sent me anonymously, in behalf of the funds required for opening the Golden Bells Coffee Palace. One friend has now promised us £50 and another £20, if we can raise by other aid £300 within three months. I need not say how grateful I should feel for a response to this most kind offer.

In the evenings we should be very glad of any gratuitous help in praying or singing.

Once more asking your readers to visit the Golden Bells (87, High-street, Notting-hill-gate) and see for themselves the work the Coffee Palace is already beginning to do, and entreating the prayers of Christians for the Divine aid and help in this undertaking,

I remain, yours truly, E. R. Hope.

HYDE-PARK HALL MISSION.—The annual meeting of this Mission was held in the Hyde-park Hall, Stourcliffe-street, on the 27th ult. The stamp of Divine approval is clearly upon this work. The Metropolitan Music Hall services in the winter are remarkably well attended, while the Hyde-park meeting is very large. Numerous conversions have cheered our brother and his fellow-workers, no less than twenty-two in the circle of one family having been brought in within sixteen months. The recent death of Mrs. Cook cast a shadow over the meeting, and was feelingly alluded to by Mr. Gawin Kirkham, who read and expounded Psa. cxxvi., and exhorted the workers to work while it is day.

JUVENILE PURITY.

Dear Sir,—It is pleasing to see the great strides that the Social Purity Question is now making among adults, and the consequent blessing upon the community at large will be incalculable.

But with regard to juveniles, little has yet been done to question their moral sense, and arm them against the peculiar temptation that so easily leads them astray. It is generally admitted that the juvenile mind is purer than the adult, but how quickly that native purity can be contaminated and destroyed is a fact that many Sunday-school teachers beside myself have sad reasons to deplore.

While in the very act of imparting sound religious instruction, the teacher will notice (if he is acute) certain suggestions passing from one scholar to another, generally of a vile character, and which may be traced to some one coarse-minded member of the class, who, if examined, will be found to have derived his filthy notions from bad companions and impure books.

To know how to deal with these cases has been a matter of difficulty with many teachers, many of them not possessing the moral courage to sift the matter to the bottom, find out the cause, and remove that.

Impure literature, street companions, gay places of amusement, unite to taint the entire current of a child's thoughts, words, and actions, and to guard the rising generation against these evils is no small matter.

We have Bands of Hope in our schools to combat with the sin of intemperance, and Bands of Mercy to awaken kindly feelings towards the dumb creation in the breasts of the young. But these matters, though important, are comparatively small compared with the spread of juvenile impurity, to combat which there are no institutions organised.

The object of my letter is to propose such an organisation for the development of a higher tone of morality among our Sunday-school scholars, upon the principle that it is easy to turn the current of the little streamlet in a right direction, where the river's flow cannot be stopped.

The name for the organisation is proposed to be called—

THE BAND OF PURITY.

Pledge.

I promise, by Divine assistance, to abstain from every form of evil.

Obligations.

To abstain from reading all gay, foolish, vile, or indecent books.
To avoid all gay, indecent companions.
To shun all low places of amusement,
To carefully guard against all low words.
To shun rude games of every kind.

An opportunity can now be placed in the hands of teachers to deal pointedly with any seeming impurity in their scholars, as the evils which pledge and obligations attack are very important foes to religious instruction.

Already I have encroached too much upon your valuable space, but the subject which has been touched upon opens a vast field of labour in the cause of morality and purity. My intent is to start one of these "bands" on similar lines to the Band of Hope movement. Any suggestions that would enlighten upon this matter would be very acceptable to others beside yours obediently,

A Sunday-school Teacher.

ROMEWARD, EVER ROMEWARD!—The Rev. W. C. Reid, rector of Coppenhall, Crewe, has issued the following to his parishioners:—"The rector has much pleasure in announcing that funerals may shortly be conducted with full Catholic ceremonies. There will be a handsome violet pall for adult communicants; a white pall and suitable bier for the funerals of children. There will also be six funeral lights flanking the coffin on either side. A burial guild is in contemplation, with the object of securing increased reverence in the treatment of the dead, and especially of providing choral burial for deceased members of the congregation, being communicants, and their children. The crucifix will be used on these occasions, with acolytes and surpliced choir. Where thought desirable, incense will be employed, so beautifully symbolical of the mutual intercession by which living and departed are bound together." What rubbish is this talk about incense in churches. Canon McColl tells us he uses it to remove bad smells. Incense was probably first introduced as a disinfectant.—*Freeman.*

Notes and Comments.

OUR next issue will contain a portrait and sketch of Rev. Principal Cairns, D.D.

Some days since we heard with much sorrow of the serious illness, from African fever, of our beloved friend, Mr. George Pearse, who, with his devoted and like-minded wife, has long lived and toiled for Christ in Algeria. We are gladdened by hearing from his own pen of his convalescence. He has removed to Paris, where he will for the present reside. We hope to give in our next an important letter, from his pen, upon the subject of "France and the Gospel." His long residence under French rule gives him the advantage of minute acquaintance with the matters on which he writes. Correspondents can address him at 4, Place du Théatre Français, Paris.

The gulf between employer and employed widens daily. The relations between rich and poor, capital and labour, never very cordial, are getting more and more strained. This state of matters must be remedied. Its continuance is as dangerous to the State as it is contrary to the spirit of Christianity. The safety and strength of a country are in the contentment of its people; discontent is fatal to true prosperity. Christianity has introduced into the world a law of brotherhood which teaches that wealth is to be regarded as a trust held for the benefit of the community, and not for selfish purposes. It is time that capitalists and employers of labour should learn the meaning of the command, "Bear ye one another's burdens, and so fulfil the law of Christ." That text can satisfactorily solve the problem of the relation of employers and employed.

The cry of workmen is not so much for increase of wages as for fair and fraternal treatment from their masters. They do not wish to be regarded as "hands;" they want to be looked on and dealt with as men. Their demand is reasonable. A law higher than any code of society says to masters and servants all the world over, "Ye are brethren." Labourers are not a marketable commodity. They should not be bought or sold, paid or underpaid, at the decree of trade. They are men with lives to live, and interests to be attended to. They have a right to the recognition of their share in producing, and to a corresponding payment.

Worry weakens life: trust strengthens it. Many people are so busy in thinking about the trials of to-morrow, that they are unable to grapple with the difficulties of to-day. Troubles should not be met half way. "As thy day so shall thy strength be." Take one step at a time. Live one day daily. The present is yours: the future is God's. A storm may be coming, but do not fret over it, and picture your shipwreck. Store up your strength, and calmly wait for what is coming. When it has come, trust in God and do your best.

Empty talk is on the increase. In hours of relaxation and in social enjoyment men talk simply to while away time. These idle words have no character, nor are they employed for any good purpose. They have no ethical value; they are worse than useless—they are positively injurious. They debase the God-given power of speech which was bestowed on man not for frivolous chatter, but for God's glory and the welfare of humanity. Those who indulge in gossip and airy nothings forget Christ's solemn warning: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

It is rumoured that a Roman Catholic Hierarchy is to be established in India. For the sake of the inhabitants of that country, we sincerely hope this report will prove unfounded. History records nothing but strife, and consequent misery, wherever it has held sway.

The differences of opinion between English and Roman Catholics with regard to the Irish Question have, as has already been pointed out in The Christian, culminated in a very bitter feeling between the two parties, and the gulf seems widening day by day. In a recent issue, the leading Irish Roman Catholic Journal referred to *The Tablet* as the "tuft-hunting, leading Catholic paper," and went on to say:

> Hatred of the Irish people—there is no use in denying the fact—is infinitely stronger in the breasts of many English Catholics than of Englishmen of other creeds. O'Connell had no more rabid foes than his English co-religionists, even while he was labouring for their emancipation, and the same inveterate hostility to all things Irish is preserved by their descendants. What the Earl of Shrewsbury was then, the Duke of Norfolk is now—the first and busiest in slandering the Catholics of Ireland. . . . It may be that time will bring our English Catholic enemies to their senses.

If these noteworthy words were merely the outcome of a dispute between two rival journals they might well pass without comment, but each of the two papers represents a tremendously large body of Romanists, adhering more or less firmly to a system, the head of which professes to be infallible. The Pope has, however, recently shown signs of wavering, so far as the Papal policy with respect to Irish affairs is concerned, and his incertitude may have communicated itself to some of his flock, or it may be that some thoughtful persons, the Duke of Norfolk included, seeing their infallible Pope making evident mistakes, have ventured to evolve an opinion of their own. If such be the case, it will be interesting to await the result, for, on the one hand, the Romish apostasy has no room within her borders for people who dare to think for themselves; while, on the other, those who insist upon their right of private judgment in politics may carry the same independent spirit into the domain of religion, and even begin to study the Word of God in its simplicity, and without priestly interpretation.

In the list of subscriptions to charitable objects, given in The Christian for July 22, there is one entry of much interest, "Waste-paper, High School, Margate, 7s.," and the result will be that two or three poor little children from the courts and alleys of the huge metropolis will be partakers of the benefits of the "Day in the Country Fund." The bit of waste-paper is not of much value in itself, but, like the widow's mite, it may be the sign of practical sympathy of a high order.

Last year the income of the British and Foreign Bible Society reached £238,391, the proceeds from the sale of the Scriptures being no less than £105,517. During the year over four millions Bibles, Testaments, and portions of the Scriptures were issued, making a total of 108,320,869 since the Society commenced its valuable labours. Fifty years ago the Society's income was only a little over £100,000, and at that time the cheapest Bible was published at three shillings, whereas to-day one can be obtained for sixpence, or a beautifully-printed Testament for one penny. "In thy light we shall see light" (Ps. xxxvi. 9).

Although the habit of introspection frequently is carried too far, and that which ought to be helpful and healthful becomes a source of unhappiness and mental discomfort, it is nevertheless desirable that it should have a place in the spiritual life, for it is a solemn fact that in some lives the great sins may not be those of word or deed, acts and speech alike being repressed by circumstances and surroundings, but sins of thought and imagination. It is, perhaps, not too much to say that many persons who frame their outward life and their conversation in accordance with the standard accepted by those with whom they are in daily association, give full rein to their fancies, forgetting Christ's terribly searching definition of sin. In these days, when there is so much all around us, and especially in our modern literature, calculated to develop the imagination in unhealthy directions, it is necessary that a close watch should be kept upon the workings of the mind. Let anyone who is troubled by the irruption of vain imaginings resolutely turn his thoughts in a higher and nobler direction, when there is a temptation to dwell upon low and ignoble things, and accompany this resolute action by a prayer like that of David under similar circumstances, and the lost control of the imagination will soon be recovered, the thoughts of the heart being cleansed by the inspiration of the Holy Spirit.

Much preventive work would be rendered unnecessary if more efforts were made in the direction of saving the children, and perhaps one of the foremost organisations with this object is that of the "Children's Aid and Refuge Fund." What a condition of things in our large cities is revealed by the fact that this Society alone rescued nearly three hundred children from infamous houses during the past year, and that it has been the means of sending nearly four thousand such little waifs to Industrial Homes. That hundreds upon hundreds of mere children are, in London and other large centres, living in houses frequented by abandoned women, is a sad reflection upon our civilisation, and it behoves Christian people to come to the rescue of those of whom Christ said, "Of such is the kingdom of heaven." Often we have but scant sympathy for the hardened criminal, forgetting, as we do, that the training in vice and wrong-doing began in childhood, and that the career of sin was almost inevitable in such circumstances. If only every father and mother amongst our readers, in thanking God for the happy surroundings of their children, would think of the sad lot of the little ones in dens of infamy, with vice all round them, and a possible life of shame or crime before them, we do not doubt that help of a practical kind would be forthcoming, and that Miss Hopkins and Mr. Madison, who started the Fund to which we have referred, and who continue to superintend the expenditure of it, would be cheered and gladdened by an increase in public sympathy and practical assistance.

The Christian.

August 5, 1886.

CONTENTS.

Rev. Canon Hoare (With Portrait) 1
A Remarkable Secession 2
Jesuit Aggression in Monaco 2
Church Bazaars 3
Christian Union 3
From the Dark Continent 3
"A Sitting-Still Waltz" 4
Scruples 4
A Revival in Natal 5
Recreative Evening Schools 5
Mr. Moody's Last Plan of Work .. 5
Ragged School Union 5
Twelfth Keswick Convention 6
Poetry—Out and Into 8
For the Young 8
C.E. Zenana Mission 8
Wrecking a Gospel Tent 8
Miss von Finkelstein 9
Sale of Intoxicants on Sundays .. 9
Rev. N. Hall on Open-air Preaching 9
Juvenile Purity 9
Notes and Comments 10
A Christian's Testimony 12
"He being Dead yet Speaketh" ..12
The Lord's Work in the Villages ..13
Temperance Notes..............13
Intolerance in Ireland 13
Notes on Daily Readings 15

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(Established 1860),

For the Restoration of Fallen and the Protection of Friendless Young Women. Special efforts are made on behalf of young mothers, before and after confinement.

Nos. 4, 5, & 6, Regent-square, Gray's-inn-road, London, W.C.

The applications every day are most distressing, and the Committee anxiously appeal for funds to enable them to utilise to the utmost the room in the Homes.

IMMEDIATE HELP IS NEEDED.

Henry Thompson, *Treasurer.*
William Hornibrook, *Secretary.*

THE CRY OF THE CHILDREN.

President—Right Hon. EARL OF ABERDEEN.

Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

RAGGED SCHOOL UNION.

The operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by

John Kirk, Secretary.

Offices—Exeter Hall, Strand, W.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.
His Grace Lord Plunket, Archbishop of Dublin.
Offices:—27, Lower Pembroke-street, Dublin;
and
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

MISSION TO DEEP SEA FISHERMEN.

Six Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blasts and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS,

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England, and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Sir Edward Birkbeck, Bart., M.P.*

FUNDS ARE GREATLY NEEDED to enable the Mission to place a Vessel with every Fleet.

E. J. MATHER, Director.

181, Queen Victoria-st. (Next door to Blackfriars Bridge.)

N.B.—The Offices were removed to this address in December last; attention to the change will save much trouble, time, and expense to the Mission.

FURNISH on the **"PRIVATE" HIRE SYSTEM.** In one, two, or three years, at purchaser's option. Most simple and economical. Best wholesale and other firms to select from. If desired, all may be selected from one firm. Only five per cent. added to selling prices. Repayments arranged to suit all cases. No Deposit necessary. No fees or expenses.—Apply to F. C. Jefferson, Manager, Private Hire Furnishing Co., 11, Queen Victoria-street, E.C.

ORPHANAGE FUND.

THE SPEZIA MISSION FOR ITALY AND THE LEVANT.

At a meeting recently convened at the Bank of Messrs. Barclay, Bevan & Co., J. G. Barclay, Esq., in the chair, it was felt that, while the Spezia Mission for Italy was doing such excellent work in the country among the young and adult population, it was now most desirable that a Mission so signally blessed of God, which had entered on its 21st year of Christian labour, and which had gradually secured such hearty co-operation of Christians of various denominations, should now become more extensively known as an Agency largely adapted to be a blessing to the Italian people. It was also considered that—as the orphans Mr. Clarke took on himself the responsibility of supporting after the visitation of the cholera some two years since are not as yet able to enter the Home, because it is yet unfinished for lack of the requisite means—it is most important to make known this fact, and to urge the importance of soon raising the remaining sum of about £1,000 for the finishing the Home, the building the necessary School-rooms, and the furnishing of the same, &c.

The friends of the orphan, friends of Italy, and the friends of the necessitous, will rejoice to learn that in God's providence persons eminently fitted to superintend the Orphanage have been raised up to undertake this duty as soon as required.

Subscriptions towards this work of mercy will be thankfully received by
F. A. BEVAN, Esq., 54, Lombard-street, City, London;
ELIOT HOWARD, Esq., J.P., Walthamstow, near London;
of whom also inquiries can be made respecting the work.

GRAY'S YARD RAGGED CHURCH AND SCHOOL,

James Street, Oxford Street, London, W.

President—F. A. BEVAN, ESQ. | *Treasurer*—GEORGE HANBURY, ESQ.

Gospel Services, attended by about 500 of the Homeless Poor, are held on Sundays, at 11 a.m. and 3 p.m., after which each person present is supplied with Bread and Coffee. About **£2** each Sunday are required for the Food alone, and there are other heavy expenses connected with the Work of the Church and Schools. **Funds are Urgently Needed**, and will be thankfully received by the Treasurer, 21, Portman-square, W.; Mr. Philip Gough, 33, Cambridge-street, Hyde-park, W.; Mr. A. G. Fraser, 4, Inverness-terrace, W.; or by Messrs. Morgan & Scott.

FRIENDLESS AND FALLEN.

NEW PREVENTIVE HOME. *See "The Christian," July 1, 1886, page 12.*

The Builder anticipates completing his contract by the end of September.

The Home will be prepared for the admission of poor young girls before winter sets in.

Nearly **£300** has been paid on account.

MORE THAN **£1,000** STILL REQUIRED.

Donations, large or small, towards the next payments earnestly solicited, and will be thankfully received by

Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., or

EDWARD W. THOMAS,
200, Euston-road, London, N.W. **Secretary.**

CHRISTIAN COMMUNITY.

Instituted 1772.

President: G. WILLIAMS, ESQ.
Vice-Presidents: A. PEASE, ESQ., M.P.; S. D. WADDY, ESQ., M.P., Q.C.; and J. H. GLADSTONE, ESQ., Ph.D., F.R.S., &c.
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This, the oldest of all the Evangelistic Societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

During the winter, an earnest and most successful effort has been made to reach the "Outcast" from whom the "Bitter Cry" has come. Thousands of them have been sheltered all night, and fed in the Mission Hall, Thrawl-street, Spitalfields. Many have been secured work, and assisted in other ways. To sustain this and the general work, Funds are urgently needed.

Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, London, E.C.; or the Editors of The Christian.

JAMES ATKINSON Secretary.

THAMES CHURCH MISSION.

INSTITUTED 1844.

President—The RIGHT HON. the LORD MAYOR.
Chairman—CAPT. the HON. F. MAUDE, R.N.
Secretary—REV. H. BLOOMER.

Object—To win Souls for Christ.

Twenty-three Agents are constantly at work in the Port of London. The results of their previous efforts, made in simple faith, show that they have been greatly blessed by God.

FUNDS ARE URGENTLY NEEDED.

Numbers of The Christian, Magazines, Tracts, &c., are most necessary, and will greatly assist the Chaplains and Missionaries.

The Secretary will be pleased to give an account of the Work either at School Room, Lecture Hall, or Drawing Room Meetings.

Offices, 31, New Bridge-street, Ludgate Circus E.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving clothing, fruit, and flowers from Unknown Friends; G. D. 5s.

The Infant Day Nursery. Classes for Rough Ragged Boys. Children's Services. Industrial Classes. Sunday morning, afternoon, and evening Schools. Classes and Meetings for Elder Girls and Young Women. Men's Bible Class. Mothers' Meetings. Temperance Meetings. Bible Class for Women. Mission to Inebriate Women. Open-air Services. Room to Room Visitation. Evangelistic Services, and other Missionary Agencies.

A Record of Work for the year 1885 will be forwarded to any friends requiring them.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."—George Yard Ragged Schools, &c.—Received with much thankfulness from H. M. and A. M., 2s.; Esher, 5s.; Mrs. B., 5s.; Lincoln, 2s. 6d.; A Party of School Girls, £2 2s. 6d.—GEORGE HOLLAND, George Yard Ragged Schools, High-street, Whitechapel, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work. Two years' curriculum. Ladies may train for midwifery alone. —Treasurers, G. J. GREEN, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. GRIFFITH. There are vacancies next Term, commencing September 22.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients, and their families. Special donations for the purpose of sending patients to the Country, will be gladly welcomed by the Committee.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

EXETER HALL EVANGELISTIC CHOIR. — Ladies and Gentlemen (Christian workers) desirous of assisting in the forthcoming Mission in the above Choir, are invited to apply to the Hon. Sec., Mr. HARRIDINE, Exeter Hall.

VOLUNTARY WORKERS of Gee-street Mission, Goswell-road, earnestly solicit funds to take the poor for a Day in the Country. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THEATRICAL CHILDREN at the Seaside.—Two parties of "little actresses" needing change and rest, will (D.V.) start from the Theatrical Mission, Covent-garden, and spend ten days each at Lowestoft. Kind friends are heartily thanked for their aid, but further contributions are necessary, and may be sent to Sick Fund, Theatrical Mission, Covent-garden. Mrs. COURTHOPE TODD will conduct short and simple children's services on the beach.

WILTON HOUSE OF REST,

DEVONSHIRE ROAD, HASTINGS.

Intended for Christian Workers of all denominations from home and foreign fields of service. Christians other than those wholly supported in connection with such service are welcome as accommodation falls vacant at slight additional charge.

Arrangements have been made with the London, Brighton and South Coast Railway Company by which those visiting Wilton House may obtain Return Tickets, available for one month, from London Bridge or Victoria Stations, at 6s. each, on presenting an order which must be obtained from the LADY SUPERINTENDENT, to whom all communications are to be addressed,

Educational.

HEALTH AND EDUCATION among the Surrey Hills.—Christian Home Schools for Young Ladies, conducted by Miss SHRIMPTON and Miss BUTLER GERDS. Preparation for Public Examinations.—Chertsey House, Red Hill.

CARLYLE HOUSE LADIES' SCHOOL, Warkworth-street, Cambridge.—Comfortable home. Christian training. Thorough English and accomplishments. 27 to 30 guineas. No extras.—For prospectus and references address PRINCIPAL.

HIGH-CLASS SCHOOL FOR LADIES. —Assisted education for the Daughters of the Clergy, Orphans of Professionals, and others who from adverse circumstances are unable to secure the educational advantages befitting their position in society. Two appointments will be made for September. Well-known referees. By letter only.—DIRECTRESS, care of Mrs. A. T., 5, York Crescent-road, Clifton, Bristol.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.
St. John's de Ocklynge, Eastbourne.

THE LADIES' SCHOOL, Dedham, Colchester.

Principal: Mrs. NICHOLLS.

"A home away from home." Liberal diet. Thorough education. Certificated governesses (English and French), with the assistance of masters. House commodious. Situation healthful. Large garden, with lawn tennis. Very careful sanitary arrangements. Candidates successfully prepared for principal public examinations. Valuable scholarships have been taken. Moderate and inclusive terms. Prospectus and testimonials on application. Reference kindly permitted to R. SCOTT Esq., Birchwood, Dedham.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds.—For prospectus of Ladies' School apply to Miss SHAWE; of Boys' School, to the Rev. W. T. TITTERINGTON.

MORAVIAN LADIES' SCHOOL,

ST. PETER'S, BEDFORD.

For prospectus and all particulars, apply to
Miss SEIFFERTH, Principal.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

PROTESTANT EDUCATION IN PARIS. — The 1st October Mmes. BYSE and ELLABY remove from 101, Boulevard Malesherbes, to 11, rue Eugène Flachat. The new habitation has a large garden. Miss ELLABY will be in London July 10.—31 Brook-green, W.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends parents wishing for unusually good educational advantages for their daughters, combined with excellent home influence and training, to apply to D. C. L., Farley's Library, Fitz-John's-parade, Hampstead, N.W.

EDUCATION. — High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no over-working countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. HALE, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

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A LADY VERY HIGHLY recommends, for Indian children, and others, a most comfortable and refined Home, with all the modern advantages for a first-class education. Terms moderate.—M. G., 24, St. Lawrence-road, North Kensington, London, W.

EDUCATION for the **DAUGHTERS** of Gentlemen, Glen Lyon, West Hill, Sydenham.—Principal, Miss SYKES.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

TO CHRISTIAN PARENTS AND GUARDIANS. — First-class Education for the Daughters of Gentlemen, in a School where only a limited number are received. Christian training and the formation of mind and character are the essential objects of attention. Finishing masters, individual attention, with home comforts. Large garden and tennis courts. French and German constantly spoken; and where necessary the summer holidays are spent on the Continent. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—LADY PRINCIPAL, West-end Book Store, 370, Oxford-street, London.

OXFORD HOUSE SCHOOL, White Horse-lane, South Norwood. Principal, Miss JONES. Comfortable home, with careful Christian training combined with a sound education. Terms moderate. Referee, Rev. J. C. Harrison.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. RAY. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The autumn Term will begin (D.V.) on Friday, September 17.

VEVEY, SWITZERLAND.—Boarding School for Young Ladies. A few vacancies. Miss BABINGTON PEILE is now in England.—Address, by letter, 8, Ormiston-road, Uxbridge-road, London, W.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

Combe Down School,

Near BATH.

Principal—MR. W. FRANKLIN.

(For nearly eight years a Master at Monkton Combe School.)

EXHIBITIONS.

Four or more Exhibitions of the annual value of £35 (thus reducing the school fees to £45 or £40) are offered to boys entering for the Christmas Term. Full particulars on application, which must be made not later than September 1.

CAMBRIDGE TRAINING for Holy Orders and University Degrees, at Theological College rates.—Ayerst Hall, Cambridge. Fee £25 a term, for board, lodging, tuition, and University charges.—Apply PRINCIPAL.

TEIGNMOUTH, SOUTH DEVON.

Head Master: The Rev. R. D. MAXWELL.

Coombe Vale School. One of the healthiest situations in England. Noted for its very successful training of delicate boys. Particulars on application.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A.

MARGATE. — Preparatory School for Gentlemen's Sons. A thorough education. Christian training and home comforts. Pupils attend University and College of Preceptors' Exams. Resident and visiting masters.
Miss RICH, Sandringham House.

HUNTINGDON HOUSE SCHOOL, Teddington. (Twelve miles from Waterloo.)—Sixty pupils. Six masters. Principal, Mr. GEORGE CUMES. Next term commences Tuesday, September 21. Vacancies for Boarders. Moderate fees. References—Christian Parents.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

SUPERIOR SCHOOL for Junior Boys.—Preparation for public schools. Day pupils and boarders. Christian home care. Also Kindergarten. Prospectuses forwarded.—Principal, Miss PARKER, M.C.P., Redcliffe Lodge, Fawcett-street, South Kensington.

HAVRE. — Sea air, easy access. Terms moderate. French Protestant pension. Mlle. LAVERGUE will be in London during August, will be pleased to receive visits for the 9th, from 11 till 2 o'clock every day, or communications from parents to find suitable continental school for their daughters. Will take back pupils with her in August or September. Highest references.
33, Carlingford-road, Hampstead.

AN AMERICAN LADY offers a comfortable Home, and kindest Christian care, with the best educational advantages, to a few young girls wishing to pursue their studies in Berlin.—For particulars, addres Mrs. MARY B. WILLARD, 49A, III. Friedrich Strasse, Berlin, Germany.

REQUIRED in a High Class School, a Pupil Teacher. Thorough tuition, and accomplishments given. Home comforts. Premium moderate. Also vacancy for one or two Boarders. Reduction for sisters.
PRINCIPAL, Milton House School, Luton, Beds.

A CLERGYMAN'S WIDOW and her daughter (experienced Governess), in suburb of Stettin, North Germany, close to High School, want English Ladies as Boarders. £50.
Pastor WAGNER, Forest Hill, S.E.

A GOOD HOME offered to a Christian Lady to superintend the education of a young Lady.—Apply by letter to W., 14, Royal Promenade, Bristol.

RE-ENGAGEMENT wanted, by young person in 17th year, in Christian family, where she would be treated as one of themselves to assist a mother. Can teach very young children English, music, and a little French, plain needlework. One year and a half experience. Small salary. Good reference. Country preferred. Abstainer.—A. R., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

SEAFORD COLLEGE, Seaford, Sussex.

A high-class Private School, at moderate fees. Finest and healthiest site on the South Coast. Very successful teaching by University masters. Swimming lessons daily.

Prospectus, &c., from F. WALTER SAVAGE L.C.P. (honours).

WIESBADEN. — Miss EIBACH receives a limited number of pupils. Thorough instruction. First-class teachers for accomplishments. Healthy situation outside the town. References: Rev. Ll. Williams, English chaplain, Wiesbaden; Rev. A. M'Laren, D.D., Manchester; Rev. T. Smith, M.A., Brough, East Yorkshire; and many parents of pupils.

LITTLEHAMPTON-ON-SEA.—White Lodge School. To parents. Young ladies of neglected education or otherwise, are offered good country home, with individual attention. Governess Pupil required. Moderate terms.

HIGH CLASS LADIES' SCHOOL, Blenheim House, Glastonbury, Somerset. Miss M. CRUSE has vacancies for Boarders. Blenheim House is surrounded by its own lawns and gardens. Healthily and charmingly situated. Thorough educational and home advantages. The ensuing Term commences January 18.

GOVERNESS-PUPIL required in a Ladies' Boarding School. Happy home, and great educational advantages. Also Lady Help required. Must be a decided Christian.
Miss M. CRUSE, Glastonbury, Somerset.

CLERGYMAN'S DAUGHTER (27) desires re-engagement. One or two pupils over nine preferred. Thorough English, French, music, drawing, elementary German, Latin. Cambridge Senior certificated. Excellent references.
W., Vicarage, Allonby, Maryport.

AN EDUCATED YOUNG GERMAN offers to give German instruction in exchange for English gratis.—Mr. ALBERT DELFS, 23, Goodmans-yard, Minories, E.C.

GOVERNESS seeks engagement. English, French, good music, and drawing.
T., 25, Cambridge-terrace, Hyde Park.

GOVERNESSES.—The following are seeking re-engagements through Mrs. HOOPER'S Home and Institute for Governesses, and the employment of Ladies, opposite Highbury Station, London, N. T.—Thorough English, good arithmetic, fluent German, excellent music (certificated Leipzig) grammatical French and drawing. W.—Barrister's Daughter (30), Kindergarten. English, German, French, music, drawing, and needlework. R.—Head Mistress in School, highly certificated, very good disciplinarian, accustomed to prepare for Examinations, successful Teacher and Organizer. Several desiring appointments in Colonies and Abroad. Board and residence 11s. to 15s. 6d. weekly. References required.

REQUIRED by August 20, a Lady experienced in the management and training of little boys under ten years of age. Good English, singing, and calisthenics. Dissenter.—Reply fully to Miss OLIVER, Prospect House, St. Neots.

SEASIDE.—School combined with home comforts. Special advantages for backward and delicate boys. Few vacancies. Religious instruction. University masters. Governesses. Most healthy locality. Terms from 30 guineas. High references.
A. WATTS, Esq., Seaside House, Bexhill-on-Sea.

Appointments, Situations, &c., Wanted.

EVANGELIST OR MISSIONARY, with eight years' experience, will be open to an engagement (permanent or otherwise), on August 8. Highest testimonials.—C., Rev. J. C. Sweet, St. Andrews-road, Southampton.

LADY WANTS situation as Housekeeper, Companion, or other position of trust. Home or abroad. Domesticated. Abstainer.
S., Y.W.C.A., 211, Walworth-road, London, S.E.

HOLIDAY ENGAGEMENT.—Young, strong girl as Mother's Nursery Help. Would clean nurseries, &c. Could give elementary lessons. Travelling and laundry expenses required. Good references.
KATE, Ethel Cottage, Spenser-road, Bedford.

LADY HIGHLY recommends young Lady as Companion or Governess to young children Willing and trustworthy. Christian family desired. —Mrs. CHRISTIE, Hinton-Waldrist, Faringdon, Berks.

REQUIRED by the Daughter of a Medical man, lately deceased, a situation as Companion or Housekeeper to a lady or elderly gentleman. A small salary necessary. Highest references given and required.
K. C., Great Ayton, Northallerton, Yorkshire.

COMPANION.—A Lady seeks an engagement as above, or as Governess to young children. Has had several years' experience in both capacities. Salary no object.—G. M., care of Mr. Ketton, 8, West Kensington-terrace, West Kensington.

A GERMAN-SWISS PROTESTANT, aged 35, requires situation as Useful Maid, or Maid to an elderly or invalid Lady. Knowledge of dressmaking and millinery.
W. S., Cuff Brothers, The Library, Dover.

HOME DESIRED for a Christian Girl, aged 27, where very light work is required her health being delicate. Board, clothing, and travelling expenses asked, without further wages. Unsuitable applications not answered.
Mrs. CLARKE, St. Paul's Rectory, York.

AS GARDENER.—Good single-handed, or where others are kept. Eleven years' practical experience. Could manage stock. Age 25. Married when suited. Christian.
F. D., Cottage, Russell-road, Kensington.

ADVERTISER earnestly entreats employment for Christian, aged 21, lately married. Is Carpenter by trade, but any respectable occupation accepted.—G. P., 2, Buccleugh-cottages, Spring-hill, Clapton-common, E.

NURSE to children out of arms. North German. Protestant; 26. Good needlewoman. No dressmaker. Two years' English character.—Fraulein A., 30, Welbeck-street, W.

AS NURSE (experienced). Good needlewoman. Church of England. Christian family desired.—A. SAYER, G.F.S. Lodge, Church-road, Brixton Rise, S.W.

A YOUNG LADY, tall, cheerful, age 24, domesticated, well educated, seeks situation as Companion and Household Helper combined. Salary not much consequence, good home chief object.
PARTICEPS, 23, Stevenson-street, Wolverhampton.

LADY'S MAID, or Young Ladies' Maid. Christian family. Age 23. Highest references. Protestant.—T. M. PARKER, East Bridgford Hall, near Nottingham.

WILL ANY LADY kindly take an interest in two young women, been in Home, require situations, one as Needlewoman-Housemaid, the other Laundress.
LADY SECRETARY, 60, Maudlin-street, Bristol.

SEWING OR WARDROBE MAID.—Lady recommends young Woman, slightly lame, 21. Excellent character; three years' training in Servants' Home, three in Cripples' Home, 17, Marylebone-road. Learnt dressmaking. Christian home desired. Light duties. Country preferred.
Miss COX, Marienberg, Malvern.

AS UNDER-HOUSEMAID, or Under-Nurse.—Wanted, by a respectable young person.
R. H., 4, Abbey-street, Burton-on-Trent.

AS HOUSEMAID, by a Christian young person, age 24. Wages £18. Over two years' good character.—E. H., The Beeches, Streatley-on-Thames, near Reading.

NURSE ATTENDANT to Invalid Lady. Christian. Abstainer. Good references.—Apply by letter, stating wages, &c., to C. STEWART, 8, Star-street, Norfolk-square, W.

BUTLER, or thorough useful in-door Man-Servant. Understands all butler's duties. Can attend on an invalid if required. Town or country.—D. T. LINDESAY, Ryde, Isle of Wight.

WOULD ANY KIND CHRISTIAN give employment as Waiter or Valet to a man who has been in prison, but who for some time past has lived a thoroughly Christian life? Could wait on an invalid. Age 35.
Mrs. RAILTON, 259, Mare-street, Hackney, E.

WANTED, IN SEPTEMBER, by a superior Young Person, a situation of trust, where duties are light; or would act as Travelling Companion or Maid to a Lady. Nothing menial. Salary not so much an object as kindness and consideration. References given and required.
M., Miss Bray, Stationer, Abergavenny.

Appointments, Situations, &c., Vacant.

EVANGELISTS WANTED.—Young men, single, or with small families only, with burning love for God and for souls, to devote their lives to the work of the Lord.
Miss C., 4, Campden-hill-terrace, Kensington, W.

MANAGERESS wanted, to keep a Christian Home for German young men in the East-end. Must speak German and English. Thorough efficiency and true Christian character indispensable. Widow preferred.—Only strong and experienced ladies need apply to
SECRETARY, 28, Finsbury-square, E.C.

WANTED, IN WHOLESALE FIRM, West-end, importers of foreign produce, for confectionery and fancy department, a capable and energetic young Woman; decided Christian preferred. Comfortable position of trust, and agreeable employment.—Apply by letter only to
FERRÉ & CO., Heddon-street, Regent-street, W.

CAN ANY LADY recommend a good Nurse to take charge of an infant.—Mrs. R. N. HAMOND, Guist Hall, East Dereham, Norfolk.

A WELL-EDUCATED young person wanted as Maid, to a little girl six years old. Good needlewoman. Accustomed to children. 16 miles from London.
Mrs. S., The Hollies, Broxbourne, Herts.

A WOMAN wanted, who understands nursing, to be trained for a Bath Attendant.—C. F. CARPENTER, South Devon Health Resort, near Teignmouth.

WANTED, IN HAMPSHIRE, by a gentleman, two in family, as General Servant, not a cook, a truly Christian woman. Healthy and active. Clean in person and work. Wages £18, to be raised.
H. S., 14, Ascupart-street, Southampton.

WANTED, IN THE COUNTRY, a Christian Lady to attend to a few domestic duties as part payments for board and residence.—Mrs. O., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

CAN ANY CLERGYMAN or Lady recommend a good Cook-Housemaid. Church of England. Age 35 to 40. Wages £18, and £8 for tea, sugar, beer, laundress. Housekeeper and man kept. Also a useful man as Gardener and indoor servant. Good wages.—G. C., Rose House, Lansdowne-road, Heene, Worthing.

GOOD COOK, who understands Soups, Entrées, &c. Age 38. Kitchenmaid. Small dairy. Church of England. Abstainer. State wages. All found. Good character
Mrs. W., Hoe Place, Worthing.

A RESPECTABLE YOUNG GIRL wanted as Dairymaid, who can do plain washing, and is willing to make herself generally useful in the house.—Mrs. PEEK, Outwood, Surrey.

WANTED, in a Christian family, a respectable girl of 18 for kitchen as General Servant. Lady superintends. Good home. Housemaid kept.
Mrs. C., 5, Carnaby-street, Regent-street, W.

LADY AGENTS wanted to sell commodity of everyday use. No publicity. Little trouble. Liberal commission.
AGENCY, 8, Bush-lane, London.

A GOOD HOUSE-PARLOURMAID wanted, with satisfactory character, in a quiet family of three Ladies.—Apply personally, or by letter, to 35, Brondesbury-villas, Kilburn.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON.—Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN. Tariff on application.

EASTBOURNE.—Board and Residence, in a quiet home in one of the best parts.—K. C. B., care of Miss Bushell, 8, Cornfield-road, Eastbourne.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

HARROGATE.—Beech Wood private Hotel and Boarding-house, Queen's-road. Pleasantly situated in its own grounds. Good house, with private apartments in connection. Lawn tennis, billiards, and stabling.—Miss C. LORD.

BOURNEMOUTH.—Southgate, West Cliff.—Private Apartments; Board if required. Central and bracing situation. Near the sea, pier, gardens and churches. Private grounds; south aspect. Beautiful and extensive views. This well-known establishment is highly recommended for comfort and general excellence, combined with moderate charges.
D. C. WHYTE, Proprietor.

BOURNEMOUTH.—Claireville Boarding Establishment, conducted by Mr. and Mrs. JACKSON. Beautifully situated in its own grounds; charming sea views. Highly recommended for comfort and cuisine. Cheerful smoking-room.

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
YOUTH at BACUP (LANC.).

On the 29th of September last this case was brought under my notice by the father—Mr. Pickup, of Orchard Villas, Bacup.

Had been very delicate at the chest since an attack of measles when a little child. Cough now troublesome all through the day. Phlegm heavy, yellow, and much of it. Constant short breathing. Had gone thin all over (legs especially). Strength declining. Doctor had reported "lungs very bad," and that the "damp climate would kill him, and he must go South."

He did *not* go South, however, but commenced with my medicine and every auxiliary means ordered by me.

October 26th.—The father reports: "Very little cough, wheezing in the chest better, a little more flesh." "I took him (he says) to our own doctor, and he has pronounced him altogether changed for the better." And yet the weather (he says) has been unusually damp and cold.

In November: "My son continues to improve. He appears well, but I wish him to be entirely free from the least taint of disease."

December 8th.—"I am happy to say my son is now better than he has been for some years—stronger, livelier, and more flesh; in fact, he ails nothing at all."

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Hebrews vi. 19.

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*

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Professor Elmslie has recently said that the lesson contained in the story of Christ washing the disciples' feet is one "for good men and women," who, because they have set out on some great enterprise of goodness, are apt to think that they are exempt from "the little courtesies of lowlier service." To be faithful in great things, it is requisite that we should be faithful in the least, and, as Professor Elmslie puts it, when this is ignored, only too frequently there is failure due to the sacrifice not being complete, pride and self-assertion, and selfishness, lingering in the breast.

The following is taken from *The Spectator*, a strongly Liberal paper:—

> Mr. Beecher, in his lecture at Exeter Hall, on Monday, on "The Reign of the Common People," said he did not approve the conduct of the Nihilists of Russia, but "he could not help feeling that if he were surrounded by their circumstances, and goaded into rebellion by unjustly administered laws, he should certainly be a member of that community, for he was perfectly certain that the material he was made of was not suited to the composition of an abject slave." But were not the laws of the Roman Empire unjustly administered in St. Paul's time, and yet did he dream of vaunting that because he could not be a slave he must take part in conspiracies striking at the very source of all order?

Nothing nowadays can equal the utter failure of justice in Rome, and the despair of the people in Paul's time; yet he acted on the principle that to advance Christianity was to sow a seed which would be potent to overthrow all injustice and slaveries. To lose sight of this fact is to help on the Secularism which is now assailing Christianity, and often siding with anarchists from ignorance of it.

It is singularly interesting to note the remarkable success of mission work among the Mormons in Utah, and its neighbourhood. The opening of Mission Christian Schools has resulted in the growth of "a public sentiment in the midst of Mormonism strongly and intelligently adverse to it." Much may reasonably be hoped for from the nine hundred children at present attending the Mission Sunday-schools, and although we heartily sympathise with the United States Government, in the determination to prosecute the Mormon polygamists, it is not unlikely that in the end it will be found that the best weapon to wield against the vile organisation is the old-fashioned one of the Word of God.

Rev. S. Macfarlane, who has been twenty-eight years in New Guinea and the South Seas, and founding churches, institutions for training native teachers, and translating the Scriptures, has, since returning to England, been speaking on a subject which has a vital bearing on present ethnological questions. He says the natives of New Guinea have not come up out of original barbarism, but have clearly descended from an ancient civilisation. According to this distinguished missionary, the people of New Guinea came from the East, and out of a bygone enlightenment, and possess a language, in which are lingual traces of an Oriental superiority. Let such a testimony from an eminent observer be noted. It is the fashion of even Christian lecturers to affirm that the whole history of man has been a progress upward, and that all human development has proceeded from a low and savage condition. The witness of an observer is better than that of scores of mere book-readers.

Mr. Macfarlane is an agent of the London Missionary Society, and we observe in the Notes for August of this Society that missionaries from the East write thus: From Pekin, in China—"The work here continues to prosper. The chapel is quite full every Sunday, and we must soon enlarge it." Another writes of the same region: "So far as numbers are concerned, there is abundant reason for hopefulness, and Christianity is deepening as well as widening." A third writes from India concerning a missionary journey: "In all my tours during these five years I have not met with such success. One thousand daily have heard our message, and public opinion in India is marvellously changing towards Christianity." Let those who are crying, "Thy kingdom come," not fail to remember that ours is a prayer-hearing God.

The Record contains a full and very discriminating notice of the late Vicar of Islington. The memorial of Daniel Wilson is instructive and suggestive. Not a scholarly man, nor an eloquent preacher, and of naturally brusque manners, he, nevertheless, lived as the vicar of an important metropolitan parish for fifty-four years; saw that parish rise from 30,000 to 300,000 souls, and become one of wealth and weight; and came to be regarded as a pillar by a strong section of the clergy, and beloved by his neighbours, whatever their opinions. He beheld also, growing up on all sides, the evidences of fruitful Christian work, and church extensions, which he was known to have originated; and, under God, these results were owing, not to novelties, but to the profound attachment of a good, though not great man, to those evangelical truths which he held to be the teaching of Scripture, and of the Reformed Faith of the English Church.

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MR. WILLIAM NOBLE IN NEW ZEALAND.

Mr. William Noble's mission in Auckland was brought to a close on May 31, when a crowded meeting was held in the Theatre Royal. The following resolution was passed:—"This meeting being the last of a series of twenty-two of the Gospel Temperance Mission, conducted by Mr. W. Noble in the city of Auckland and its vicinity, we desire to express our sense of the distinguished ability, tact, and zeal with which he has conducted the mission; and also that, while he has in his advocacy been true to every phase of the Temperance cause, he has especially given prominence to Christian truth and the spirit of Christ. We pray that in his future career he may realise even richer blessings and more abundant success than in the past."

Mr. Noble was presented by the Gospel Temperance Mission with a handsome album of New Zealand scenery, bound in morocco leather, while the Women's Christian Temperance Union, having heard a great deal about the work of Mrs. Noble, presented her, through her husband, with an album of ferns.

On June 7 Mr. Noble commenced a series of lectures at Wellington, when he gave a powerful address in the Wesley Church, and continued the mission till June 17, when he delivered his farewell address; here also he received a similar gift.

Mr. Noble's next engagement was in Sydney, after which he proposed visiting Melbourne, returning to Auckland *en route* for America and England. Arrangements are being made for a three week's mission in Bradford, Yorkshire, after his return.

REQUESTS FOR PRAYER.—For special services for seamen at Cardiff, Newcastle-on-Tyne, Dublin, and Cork, by Mr. Stephen Burrowes.——For repentance and restoration of parent and child.

Y.M.C.A.—Where to Draw the Line.

Dear Sir,—Mr. Mills, in his letter on the subject of the Y.M.C.A., in your last issue, has evidently overlooked the significant fact that the object of the Association is to benefit young men, *spiritually*, *mentally*, *physically*, and *socially*. Any branch which fails to attend to this fourfold work is crippled, one-sided, and, to a certain extent, impotent. To work successfully, we must deal with the whole man, providing spiritual enlightenment, intellectual improvement, recreative sports, and genial "home" attractions. Some good and earnest brethren are so intensely occupied with saving men's souls that they have no time to care for men's bodies. If we imitate Christ our methods will not be exclusively evangelistic, but we shall strive by every means in our power to build up a sound mind in a healthy body.

The Y.M.C.A. has so far failed to reach the young men of London, for in all its fifty branches there are not more than 9000 members and associates. All the Y.M.C.A. men in this great city could be comfortably seated in two theatres! The music halls influence more young men in one night than the Y.M.C.A. all the year round. Why this depressing state of affairs? The reason is that young men are not to be attracted by Gospel meetings and Bible-classes—good and useful as such agencies undoubtedly are. We must have gymnasia, educational classes, and athletic clubs, high class concerts, and bright social gatherings. It is a most dangerous and misleading sophism to suppose that the modes of work which were good enough forty years ago will be successful to-day. The world moves—shall Christian men stand still? Christians have plenty of prudence. What they want is a little more pluck. Instead of holding a weekly class in a back street, let us launch out into brave, enterprising effort for the salvation of the youth of this bewildering Babylon—let us provide large buildings and healthy recreations, taking care all the while that Christ's glorious evangel is declared with manliness and charity by men of deep thought and commanding ability.

Mr. Mills asks that committees should be composed of men whose sympathy is confined to the spiritual work. Surely he is wrong, for if the work of the Y.M.C.A. is fourfold, men who direct the affairs of the Association should be in full sympathy with all branches of its operations. Mr. Mills is afraid of worldliness, but without the slightest cause. We have greater reason to fear what George Eliot calls "other-worldliness," that spirit which would reduce our beloved Y.M.C.A. into an insignificant clique, a small mission, and calmly allow the devil to control, with unfettered power, the physical recreations and social pleasures of our young men! Yours faithfully,

An Exeter Hall Associate.

MAINE, U.S.—The Bank Examiner of Maine reports that the aggregate deposits now amount to $36,293,504, and that there has been an increase of $1,181,964 in the last six months. The opponents of prohibition—the brewers, distillers, and liquor-sellers—are fond of denouncing prohibition as ruinous to business prosperity. Most towns and states could do with such "ruin" as this.

THE DAILY PRAYER UNION.—A preaching tour in connection with this Union has lately been taken by the Rev. J. Worthington Aitkin, M.A. He gave addresses on the Holy Spirit at Worcester, York, Stafford, Birmingham, Wolverhampton, Nottingham, Worksop, and other places. This tour has been a means of blessing to many souls; God has honoured his Word preached in simplicity and faith. The Daily Prayer Union was established by the Rev. Henry Law Harkness, Rector of St. Swithin, Worcester. Its object is two-fold (1) to promote prayer for the Holy Spirit; (2) to make Him better known, loved, honoured and worshipped. Members promise (1) to pray daily for the gift of the Holy Spirit, or to be "filled with the Spirit"; (2) to pray on Sunday for all the members. A quarterly paper is issued, and has a circulation of 6500. There are 55,200 members at present, and the Union is still increasing. Further particulars may be obtained from the Rev. Henry Law Harkness, of Worcester.

A CHRISTIAN'S TESTIMONY.

A correspondent in Auckland sends us an account of an eruption of Mount Tarawera, at the Rotomahana Hot Springs, 150 miles from that place, which caused the death of six Europeans and about 100 Maories, and it is specially noteworthy for the calm composure and Christian fortitude exhibited by a young Englishman, Mr. Edwin Bainbridge, who met his death on that night. This young man only reached Auckland a fortnight previously, on a tour round the world. There he attended some Gospel meetings at the Sailors' Rest, where he met the Hon. Mr. Waldegrave, through whom he had received blessing about four years before at Cambridge.

The eruption commenced suddenly about midnight on June 9, and overwhelmed the village of Wairoa, ten miles distant from the volcano, with showers of mud and dust, which crushed the houses. A gentleman who was staying at the temperance boarding-house at Wairoa says he was awakened by a violent roaring, which continued for some time with a lull every four or five minutes. He listened for a little while, and then with two others went to see what he then knew was a volcanic eruption. They were soon forced to return, as the black cloud which covered the top of Tarawera was extending in their direction. Scoria and burning materials were falling from it, and lightning was flashing in every direction. Outside the house they met the other boarders, and they at once re-entered for shelter. The wind was shaking the house, and it began, as they thought, to rain, but they soon found that it was a rain of ashes and stones. About two tons of sand came through the roof, and clearing all before it lodged on a staircase within a yard of where they were gathered. Looking out, they saw a fire on the other side of the road, and a larger one at a house to their right. They could not render assistance, but stood between earthquake and fire, expecting death.

Mr. Bainbridge asked if any present would like to pray, and all consented. He then read the account of the salvation of the thief on the cross, and offered prayer. He spoke for a few minutes afterwards, and said this might be the last hour of their lives, and they might at once be ushered into God's presence; but He was able to save and deliver them in that extremity. If any of them were delivered, he hoped it would be a turning-point in their lives. Immediately afterwards, as the party were trying to get out of the house to reach a safer place, the verandah fell on him. In his writing portfolio a paper was found, evidently hastily folded and placed there, with the following words :—

Written by Edwin Bainbridge, of Newcastle-on-Tyne, England.

> This is the most awful moment of my life. I cannot tell when I may be called upon to meet my God. I am thankful that I find his strength sufficient for me. We are under heavy falls of volcanoes——

He was interrupted at this point in what was doubtless intended to be a record of the catastrophe.

The funeral service was very solemn and impressive, while his testimony is the cause of much rejoicing to Christians, who are praying that it may be blessed to many souls. It is another striking example of the Lord's faithfulness. Our correspondent asks us to join with them in praise and prayer for the work which God is doing in their midst. Many doors are being opened for labour in the island.

THE SPA, BALLYNAHINCH.—A most successful series of evangelistic services, conducted by Mr. M'Kelvey and Mr. Fulton, two of the agents of the General Assembly's Committee on Evangelisation, has just concluded. Every night for three weeks these meetings have been carried on in the Spa school-room, and always with good attendance. There is reason to believe that much blessing was enjoyed, weak and doubting Christians being helped, while several profess that they have been led to decision for Christ.

"HE BEING DEAD YET SPEAKETH."

It is our painful duty to record the death of Mr. Wilkins, of Derby, known to so many of our readers as an active, devoted Christian worker. He was born in 1830, and his parentage on both sides were eminently God-fearing men and women, one of his ancestors being Rev. Dan Taylor, the founder of the General Baptist Denomination. He was early brought to know Jesus as his Saviour, though the natural pride of his heart caused a severe struggle ere it would yield to the power of the Holy Spirit. This one thought more than any other led to his entire consecration at seventeen years of age, namely, "If now I become a Christian, how much more time I shall have to work for Christ and lead others to Him, than if I delay." The step was taken, the decision made, and immediately it began to bear fruit. That day he wrote to his six special friends telling them that now he was on the Lord's side, and they must either make the same choice or give up his company. The result was that ere long they were all brought to Christ, and received into the church under the pastorate of the honoured and revered Rev. J. G. Pike (author of "Persuasives to Early Piety"), George Wilkins' father and grandfather being pillars in the same church.

Under the loving care of the Rev. W. R. Stevenson, then assistant minister with Mr. Pike, our young friend was speedily brought into Sunday-school work and village preaching, for which he manifested considerable talent, so that at nineteen he was on the preachers' plan, and in the succeeding years of his life, though actively pursuing his business for the support of his family, it was his great joy many thousands of times to proclaim the glorious Gospel of the blessed God. He was the first open-air preacher in Derby, and this at a time when such a novel departure from the ordinary methods of Christian work brought upon him sarcastic reproaches even from professing Christians.

The Young Men's Christian Association early enlisted his sympathies, and for several years he laboured assiduously as its honorary secretary. He was one of the first to help in the services held for the *employés* at the Derby station, and spoke to them many times when bodily exhaustion rendered the effort extremely painful.

In 1860 he started the first local penny weekly paper, which soon had the effect of bringing down the price of the other papers, which were then sold at 3d. Into this paper, for the seventeen years he was its editor, he endeavoured to infuse a Christian tone of feeling, and absolutely refused to publish sporting or similar news, which he conscientiously objected to, however largely he might be appealed to by monetary considerations.

While young he manifested considerable artistic talent, and in after years this was so much developed that his works were eagerly sought after for exhibition in most of our provincial towns, and were deemed worthy of a place in the Crystal and Albert Palaces, the Suffolk-street Gallery, and the Royal Academy, whilst among his purchasers may be mentioned Samuel Morley, M.P., and the Duke of Devonshire.

Mr. Wilkins was a most diligent Bible student, and from thence he drew that wisdom and strength which shone so conspicuously in him as an unswerving adherent to the cause of God and the right. He gladly hailed the revised versions both of the New and Old Testaments, and took great delight in reading, comparing, and marking the alterations. He could truly say, "Oh, how I love thy law: it is my meditation all the day."

But the great work of his life was the purchase of the old Theatre Royal in Derby, and turning it into a beautiful and commodious Gospel hall. This great undertaking he commenced almost single-handed, and by dint of almost unparalleled energy and perseverance he succeeded in gathering numbers of outcast wanderers into the fold of Christ, and had the joy of seeing the building quite free from debt, a freehold for the Lord for ever, having cost with alterations and interest over £2000, thus leaving a self-supporting community.

Mr. Wilkins, though a baptized believer, would only be known by the name of Christian, deploring the fact of the Church of Christ being split up into various denominations. Still he was second to none in brotherly love to all God's children. He suffered much in worldly matters from his adherence to principle; at one time a mansion was offered to him if he would give up unsectarianism; but he had grace given him to choose rather to suffer affliction with the people of God.

The conduct of an evangelist whom he employed some ten years since, trusting it would be for the furtherance of the Gospel, was so sad and disastrous to the work so near his heart that it laid him on a bed of affliction for many weeks, and from this illness he never recovered fully, though to within a few hours of his death his ever-busy brain was thinking and planning schemes for the welfare of his dear people, being specially anxious that, if removed, his death might be made the spiritual life of many. He was carried to the Hall three times this year, and, though unable to stand, preached with great fervour; his text on the first Sunday in January being, "Behold, I come quickly;" on Feb. 7 a funeral sermon, "Within the vail;" and, on March 21, "Now abideth faith, hope, charity," &c., and exactly four months afterwards his glorified, emancipated spirit was made perfect in love.

From this time his strength gradually wasted, and he whose delight had been in labour had to suffer and be still. He knew in whom he had believed, and not a shadow of doubt or fear crossed his mind. He many times spoke of the firm foundation, Christ Jesus, on whom he rested, and even in delirium murmured such expressions as "More than conqueror through Him," and quietly and peacefully breathed his soul into the hands of his loving, faithful, covenant-keeping God on July 21.

The funeral took place on the following Sunday, and was attended by nearly a thousand sorrowing and bereaved friends, many of them being his spiritual children. The service was conducted entirely in the open-air at the grave, by Rev. W. F. Harris, Baptist minister, Derby, and Rev. W. R. Stevenson, brother-in-law of the deceased; and in accordance with a previous promise made to his father, his eldest son spoke at the grave side. This was a most earnest, powerful, and impassioned appeal, by the memory of his father, grandfather, and great-grandfather, all of whom had been faithful servants of the Lord Jesus, and were all interred in the grave by the side of which he stood, to seek and to serve the same Saviour, and follow to the same happy home. He rests from his labours, but may others press forward to fill the gap; he has been transferred to higher, nobler service, but may his mantle fall on many more!

Mr. Wilkins, as a son, was loving and filial; as a brother, kind and careful; as a husband, most tender and true; as a father, both indulgent and wise; as a friend, faithful and considerate; as a citizen, large-hearted and benevolent; and as a pastor, watchful and sympathetic.

"Servant of God, well done,
  Rest from thy loved employ;
The battle fought, the victory won—
  Enter thy Master's joy."

THE MARINE PALACE, MARGATE.—The evangelistic services at this very popular seaside resort were commenced on Sunday evening last, at eight o'clock, when a very large audience assembled. The singing was led by an excellent choir, composed principally of ladies, which occupied the whole of the stage, and the preachers were Rev. Talbot Hindley, M.A., Vicar of Holy Trinity, Margate, and Mr. J. H. Millard, Superintendent of St. Mary's Episcopal Sunday-schools, Reading, and one of the Vice-Presidents of the Reading Y.M.C.A. The earnest remarks of both preachers were listened to with breathless attention, and the whole service was evidently much appreciated. During this month the preacher will be Rev. C. H. Sturdy, Vicar of St. Paul's, Dorking, who will also conduct the Children's Service on the sands.

THE LORD'S WORK in the VILLAGES.

"He marvelled because of their unbelief, and He went round about the *villages* teaching."—Mark vi. 6.

"The *common* people heard Him gladly."—Mark xii. 37.

So it is still. While the masses in our cities are satisfied with the ten thousand voices of the world which seek to catch their ears, there are comparatively few who care to listen to the voice of wisdom which would win men from the paths of evil. How refreshing the contrast between the noise and din of the streets of our cities, and the quiet of the country village! Such we felt it to be a few days since, as we passed from village to village, to be present at the opening of a new iron room at Broadwindsor, Dorset, where the Lord had been blessing his Word to many souls.

Three years ago we pitched a tent in this place, where it remained seven weeks, midst storms and tempests, natural and spiritual. Yet, amidst all the opposition, the Gospel were constantly preached, and many souls were savingly converted, and were gathered into a small cottage, whose capacity was severely taxed by those who had received the Word of life, or were desirous of doing so. Now the cottage has proved too small for the numbers who wanted to hear, in simple and homely words, the way of life; and a neat iron room has taken its place. Friends from various parts kindly contributed to the cost, and many came together at the opening of the room. Two crowded meetings were held, and the Word ministered was felt to be in the Spirit, and with power, to all present. Among those who ministered the Word were Messrs. J. Stancombe, H. Bennett (Yeovil), W. Nobbs, G. Brealey (Clayhidon), E. Venn (Chard), through whose labours the room has been erected, W. N. Wills (Minsbury), and others.

A second iron room is shortly to be opened at West Coker, Somerset, as a blessed result of nine weeks' tent services last summer, when the Lord did a great work in several villages, so that there was a continual ingathering of souls. Such was the power of God in the place, that persons came several miles to the services, and were convicted of sin in some cases before the Gospel was preached. A large number have been added to the Lord, and "walking in the fear of the Lord, and in the comfort of the Holy Ghost," are being multiplied.

The whole district around these parts of Devon, Somerset, and Dorset, is ready for the Gospel. We have two tents in daily use, and several evangelists and helpers are going from village to village, and house to house, seeking the lost sheep. But we are greatly straitened in this work for want of means to meet necessary expenses of evangelists and helpers in the work. Thousands of books and tracts have been distributed in the villages among the militia, &c. We need fresh and additional help to continue this work, and any assistance towards sustaining it will be thankfully received and acknowledged by the writer, Mr. George Brealey, Clayhidon, Wellington, Somerset, or by Messrs. Morgan & Scott.

MISSION WORK AT CAPE TOWN.—At the Lecture-hall of the Young Men's Christian Association, Aldersgate-street, at noon on Tuesday, the gathering assembled in connection with the day's prayer-meeting had before them the question of Cape Town and some of its needs. Mr. M. H. Hodder occupied the chair. Amongst those present was Mrs. Osborne, who has spent several years in missionary labours amongst the soldiers, sailors, and others in our South African colony. At the opening of the proceedings it was announced by the Secretary of the Young Men's Christian Association (Mr. Robert Burn) that Mr. Hannington, brother of the late Bishop Hannington, who was murdered while in pursuit of his missionary labours, and Mr. Henry Varley, were shortly about to embark for the Cape, where they purpose prosecuting a season of Christian work. Mrs. Osborne gave an address, in which, from a religious though non-sectarian point of view, she dwelt on the needs of South Africa.

TEMPERANCE NOTES.

The Press generally congratulates Parliament on the return of Sir Wilfrid Lawson.

At Trinidad, the magistrates have power to close the public-houses during elections.

It is said that at Bermuda the strongest opponents of temperance work are Government officers.

Mr. T. W. Russell, the noted Irish temperance advocate, has been elected M.P. for South Tyrone.

The Lancet, in an article on "Thirst, and Drinking in Hot Weather," says there is no drink so good as "pure water."

The Natal Alliance intends to seek the enforcement of the Prohibiting Law in regard to natives, said to be at present a dead letter.

At Edinburgh, for several weeks past, open-air temperance meetings have been held all over the city, and with encouraging results.

In Lower Canada an habitual drunkard may, on sufficient evidence, be compulsorily placed in a Retreat, or under strict surveillance.

In connection with the Church of England Temperance Society's Sick and Burial Society, nineteen new lodges have been opened this year.

The Women's Temperance Union recently gave a temperance tea-meeting to "showmen" at Glasgow. About thirty signed the pledge.

The British Medical Journal says the general tone of the mass of medical students is yearly improving, owing largely to the spread of temperance.

A Paris journal learns that M. Paul Bert, since his arrival in Tonquin, has removed the interdict on the importation of absinthe into the colony.

The Chinese, one of the most temperate nations in the world, are taking to alcohol, and even in the interior shops the sale of intoxicants is common.

Mr. Williams, M.P., states that "if the cursed drink places could be abolished," there would be little reason for preferring foreign seamen to English.

A Mahomedan, referring to the encouragement to the drink traffic under British rule says, with all their faults the Kings of Oude never drew revenue from "Shamewater."

Mr. Thomas Hardy has been delivering temperance addresses in the Town Hall Square, Bolton. For a week he had audiences of about one thousand each night, chiefly men.

The Bishop of Durham presided at a mass meeting of the Church Army at Sunderland, when 3500 persons were present. Amongst the converts were many formerly notorious drunkards.

The Board of Management of the London Temperance Hospital gave a breakfast to a large party of Colonials at which interesting addresses from the medical standpoint were delivered.

"The Mountain Stream" is the title of the sixth annual report of the Highland Temperance League, which shows that the year now closed does not present so satisfactory a retrospect as some of those that have preceded it; but the popular interest in the principles of total abstinence is undoubtedly increasing with rapid strides throughout the Highlands.

Speaking at the Wesleyan Conference, Rev. John Walton, just returned from South Africa, described free trade in brandy as "the arch-enemy of the Kaffir, and of the human race." He said it was largely owing to the action of the Privileges Committee of the African Wesleyan Conference that the sting of the Liquor Proclamation in the Transvaal was rescinded.

GOSPEL WORK IN HOUNSLOW.—Rev. Henry Layton, Vicar of St. Stephen's, Hounslow, hopes that before sending contributions to the work under this title in our issue of July 22, friends will communicate with the Secretary of the Church of England Scripture Readers' Association, 56, Haymarket.

CHRISTIANITY IN EGYPT.—On July 23 a meeting of the Association for the Furtherance of Christianity in Egypt was held in the Jerusalem Chamber, Westminster Abbey, to receive the report of the work at the Gordon College, Cairo. The chair was taken by Archdeacon Harrison. Rev. R. Milburn Blakiston (the secretary) read the report, which stated that in February, 1883, a meeting took place in the Jerusalem Chamber, and a provisional committee was formed to take steps to advance the revival and extension of true religion in Egypt. In 1884, Mr. Few and the Hon. Secretary (Rev. R. M. Blakiston) had an interview with the two envoys of Abyssinia, who said that if the Association should send representatives to the Church of Abyssinia the envoys would promise a very warm and friendly welcome. Towards the close of the year, in order to further the friendly relations opened between the authorities of the Orthodox Greek Church and the Coptic Church in Egypt, the committee decided that the offer of Rev. G. Greenwood to go and carry on the work should be accepted, and Mr. Greenwood proceeded to Egypt in December, carrying with him letters from the Archbishop of Canterbury. On his return in 1885, he advocated the establishment of a school in Cairo for the education of the youth of the higher classes, and on May 15, 1885, a meeting was held, the Bishop of Carlisle presiding.

INTOLERANCE IN IRELAND.

A daughter of the late General Brown-Clayton, Mrs. Daubeney, recently presented a drinking-fountain to New Ross, as a memorial to her father and mother. At the base was the inscription, "If any man thirst, let him come unto Me and drink." The design was previously approved by the Town Commissioners, who, at the opening ceremony, preceded by the National Band, marched through the streets, and the chairman read a letter from Mrs. Daubeney formally presenting the fountain to the town. The Nationalist print, which reports the proceedings, states that the reading of the letter was interrupted by bursts of applause. In the Commissioners' reply, read by the chairman, Mrs. Daubeney is gratefully thanked for her generosity and "the very nice sentiments" of her address. His remarks were followed by a "volley of applause, which showed that it expressed the sentiments of the assembly." When sending the fountain, the donor accompanied it with a box containing 600 copies of the Gospel of St. John, which was left at the Commissioners' office for the people ot take, a privilege of which they availed themselves, only about 60 copies being left. Suddenly the chairman, without consulting his colleagues, returned the remainder with a curt note. This led the Commissioners to pass a resolution, informing Mrs. Daubeny that his action was not authorised or approved by them.

On the following Sunday the parish priest and his curates commenced a bitter attack on the five Roman Catholic Commissioners for this, and the Y.M. Catholic Association also unanimously condemned them for "receiving and distributing the Protestant tracts and Gospels" (no tracts were received), and approved the action of the chairman in "sending back to its polluted source the remnant of the poisonous stuff!" Such terrible pressure was brought to bear upon these five unfortunate men that they published an apology, and the Commissioners then agreed to erase the text, "as it is calculated to hurt Catholic feeling." It was subsequently suggested to replace the harp which ornamented the fountain by a statue of the Virgin Mary, as "the text would then be applicable, and the difficulty removed."

Straws indicate which way the stream flows; and this insulting outburst of bigotry and intolerance against a public benefactor, and interference with the members of a public body in the discharge of their duties, show what we may expect if the Roman Catholic hierarchy should ever have the power to renew the persecution of the Church with which its name is inseparably connected. The priests are certainly right, from their point of view, in hindering and preventing the circulation of such "poisonous stuff" as the Gospels, but it behoves all Christians to be the more active in scattering them broadcast in benighted Ireland.

GOSPEL WORK IN WALES.—Among other centres of Christian usefulness in Wales may be mentioned the town of Brecon. From its position as the county town, the markets and fairs are attended by many who live in the most sequestered spots, "among our ancient mountains and in our lovely vales." For many months past, however, the markets have been regularly visited each week, and an English or Welsh tract or Christian periodical given to nearly everyone present. Only those who know how scarce attractive Christian literature is in the lonely farm-houses, can conceive of the gratitude displayed by the recipients. Brecon being also a depôt-centre, a large number of recruits fresh from their homes are constantly joining older comrades at the barracks. These and the sufferers in the hospital most thankfully welcome Christian literature. Open-air work in connection with the Association Mission-room is carried on throughout the year, and in connection with this and the visitation of the homes, tracts are distributed. To carry on this work and other evangelistic efforts, a large number of tracts, booklets and Christian periodicals are needed each week, and any number, large or small, would be most thankfully received by the Secretary, Y.M.C.A., Brecon.

The Book World.

A History of the Jewish People in the Time of Jesus Christ. By Emil Schurer, D.D., M.A., Professor of Theology at the University of Giessen, being a second and revised edition of a "Manual of the History of New Testament Times," Second Division. The internal condition of Palestine, and of the Jewish people, in the time of Jesus Christ. Translated by Sophia Taylor and Rev. Peter Christie. Vol. III. *T. & T. Clark, Edinburgh.*

Some months back we gave a brief notice of the former two volumes. This is a book for the classes and not for the masses. The former half discusses the probable origin and use of the Palestinian-Jewish literature in the time of our Lord, preserved to us in histories, legends, &c., as the Books of the Maccabees, Josephus, Judith, Tobit, Enoch, Jubilees, and others, all tending to set forth God's especial love to the Jews, to discourage disloyalty, and to encourage obedience to the Mosaic law. The second half of the book discusses Græco-Jewish literature, showing the nature and extent of the influence of the Greek language and literature upon the Jews immediately before and after the appearance of our Lord. To the mere scholar there is much that is interesting and instructive, apart from pages of foot-notes and authorities. To the devout Christian there is little to repay the time taken in reading it. To those concerned for the honour of God's Word, conscience requires us to say, there is something in the book to give pain. Daniel is placed by the author at the head of the list of *Pseudepigraphic Prophecies*, followed by the Book of Enoch, the Assumptio Mosis, the Apocalypse of Baruch, &c.; and of Daniel the author says, "The book is the *direct product of the Maccabean struggles.*" (The italics are the author's.) He even fixes its date as written between 167 and 165 B.C., and openly declares that in no part of the book does the horizon of the author ever stretch beyond the time of the Maccabees, not even in the visions of the four monarchies (chap. ii. and vii). In offering an exposition of ix. 24—27, "Yiccareth Mashiach, Messiah," or, An anointed one, "shall be cut off," the author says Onias III., who was murdered 171 B.C., is probably meant. On this principle he finds himself seventy years out of count, and cuts the knot by attributing mistake to Daniel. He says, "Consequently the author has miscalculated to the extent of seventy years." It is the author of this book, and not the author of the Book of Daniel, who has miscalculated. Surely it goes for something that Ezekiel, who prophesied in the time of the Babylonish captivity, definitely mentions Daniel by name. The book is scholarly, interesting, instructive, and mischievous.

The Work of the Holy Spirit. by Professor Candlish, D.D.; and The Sum of Saving Knowledge, by Rev. John Macpherson, M.A. 1s. 6d. *T. & T. Clark.* Two handbooks for Bible-classes, &c., edited by Marcus Dods and Alexander Whyte. Each of these is a theological *multum in parvo.* The first deals with the Holy Spirit's work in every stage of man's history, from the earliest to the latest; in every relation He sustains and every office He fills towards Christ and his Church, as well as in his wider working among mankind. The student of religious truth will find here a treatise at once clear, careful and complete; the result, evidently, of competent scholarship, and prepared in full view of other high-class contemporary literature on the same important subject. The second, "The Sum of Saving Knowledge," is a valuable book, founded on one of the subordinate standards of the Church of Scotland. Through the heights and depths of that rare compendium of Christian doctrine, the student will find in Mr. Macpherson an excellent guide and expounder, who exhibits the profound subjects discussed in a form well adapted to the present age. The reader, be he lay or clerical, will discover here, in a small compass, much erudite learning and helpful suggestion.

The Diminution of Crime is the title of an attractive little brochure, by "Pearl Fisher." Published by the *St. Giles' Christian Mission.*

Rev. A. N. Somerville's Addresses on The Evangelisation of the World, recently delivered at the General Assembly of the Free Church of Scotland, and published in our columns, are now published in pamphlet form by *Messrs. David Bryce & Son, Glasgow.*

The Curse of Cruelty: a Sermon preached in York Minster on Sunday evening, May 9, by Rev. F. O. Morris. 1d. *Elliot Stock.* Devoted partly to confuting Darwinism, and partly to discouraging vivisection and "sports" involving needless cruelty to the dumb creation.

We have received the following books:—

From *Jarrold & Sons:* Twilight Verses (1s. 6d.).

From *James Blackwood & Co.:* Bound by Fetters.

From *T. Woolmer:* The New Headmaster (1s. 6d.)

From *Seeley & Co.:* The Christian's Own Calendar.

From *S. W. Partridge & Co.:* Wanderings Eastward (2s.).

From *J. Kensit:* The Queen's Book, and other Poems (1s.).

From *J. W. Arrowsmith, 11, Quay-street, Bristol:* A Service of Suffering.

From *Messrs. H. C. Nisbet & Co.:* Sieon Holmes. By Rev. Jackson Wray.

From *S.P.C.K.:* Handy Guide to Emigration (3d.)—The Gospel of Suffering.

From *Effingham Wilson, Royal Exchange:* Income Tax—How to get it Refunded (1s.).

From *T. Fisher Unwin:* Stops; or, How to Punctuate (1s.). The Last Stake, a Tale of Monaco.

From *Wyman & Sons, 75, Great Queen-street:* Partiality in Unity; or, A View of the Universe.—A Visit to Victoria.

From *Elliot Stock:* The Finished Offering of Christ (6d.)—The Comfortable Words (1s.)—Our Forefathers in the Dark Ages (3s.).

PAMPHLETS RECEIVED.

From *S. W. Partridge & Co.:* What think ye of Christ? (6d.).

From *Wileman, 34, Bouverie-street:* Christ here! Christ there! (1d.).

From *Elliot Stock:* The late Right Hon. Henry Fawcett, M.P. (6d.).

From *W. Mack, 28, Paternoster-row:* The Church of the Middle Ages (1d.).

From *Parker & Co., 6, Southampton-street, Strand:* The cursing Psalm, The Duke of Somerset's Scepticism (1d. each).

From *Stoneman, 67, Paternoster-row:* The Short Liturgy (1d.), Absolution (1d.), The Broken Mast (2d.), The Almond Blossoms (2d.).

From *Kensit, Paternoster-row:* Trust in the Living Father (1d.), Can I know certainly that I am Saved? and How? (1d.), The Doctrine of Justification, Scenes from the Irish rebellion of 1798 (2d.), The Times of the Stuarts (2d.)

MONTHLY MAGAZINES.

Our Boys' Magazine (Schoolboys' Scripture Union). The first number of a little monthly has just been published in connection with the Children's Special Service Mission. It is intended primarily for the members of the Schoolboys' Scripture Union, and gives a large amount of space to notes on the readings for the month. There is a great need for a good magazine for boys, and we hope this new venture will supply the want.

We have received the first two numbers of The Medical Missionary Record, Edited by George D. Dowkontt, M.D., Superintendent of the N. Y. Med. Miss. Soc. (118, *E. 45th-street, New York*). The object of this paper is "to seek to obtain men, women, and means to relieve physical suffering and spread the Gospel both at home and among the heathen," and so far it bids fair to fulfil this object. It gives every month a portrait and sketch of some devoted Medical Missionary. The first number (May) contains a portrait of the late Prof. Alfred C. Post, one of the pioneers of this Society, who died last February, aged eighty; it also gives a list of medical missionaries throughout the world. The second number (June) gives a portrait of the late Rev. John Scudder and wife, and an article on "The Privileges of a Christian Physician." It is full of useful information and intelligence from all parts, and contains hints, reports, &c., on the forming, working, and history of Medical Missions.

Messrs. Cassell & Co.—*The Peoples of the World* has now reached its sixtieth monthly issue, which completes the six volumes of the work, and contains complete index and title-page. We can only repeat an oft-expressed opinion as to the usefulness, interest, and instruction which accompany so valuable a work, and all who are so fortunate as to possess all the parts should lose no time in having them bound in permanent form, which would make a noble addition to a library shelf. Cloth cases are supplied at 2s. each vol. In *The Quiver*, Rev. Dr. Trestrail has lent his aid to the British workman by advocating the sanctity of the Sabbath. The article is racy, lively, and forcible. There is also a simple, touching little poem by George Weatherley, entitled "The Unknown Martyr." In *The Life and Words of Christ* (7d.), Professor Geikie continues to throw valuable side-lights upon the sacred record, which cannot but delight every Bible student who reads it. *The Family Physician* (6d.) gives some hints as to the treatment for sunstroke, which may prove useful at this season. The lily and forget-me-not form the graceful themes of *Familiar Garden Flowers* (6d.) The sad interest which one always feels in perusing *The History of Protestantism* is by no means diminished in the present number (7d.), as we follow George Wishart to the stake. But ere we part from him we are introduced to John Knox, of whom we have a concise but suggestive life-sketch.

We have also received the following:—

Messrs. Isbister & Co.: Good Words, Sunday Magazine.

Messrs. Swan, Sonnenschein & Co.: Contemporary Pulpit, Eastward Ho!

"Home Words" Office: Home Words, Day of Days, Fireside, Church of England Temperance Chronicle.

Messrs. Cassell & Co.: Magazine of Art, Gleanings from Popular Authors, Countries of the World, Ellicott's Old Testament Commentary, Encyclopædia Dictionary.

Religious Tract Society: Boy's Own Paper, Girl's Own Paper, Sunday at Home, Leisure Hour, Cottager and Artisan, Tract Magazine, Child's Companion, Friendly Greetings.

Messrs. Partridge & Co.: Welcome, Friendly Visitor, Family Friend, Infants' Magazine, Children's Friend, Band of Hope Review, British Workman, Our Own Gazette, Illustrated Missionary News.

Miscellaneous.—Expositor, Female Missionary Intelligencer, Sunday Talk, Old Jonathan, Monthly Interpreter, Christian Worker, Church of England Scripture Readers' Journal, Jewish Intelligence, Night and Day, Jewish Herald, House of Rest Monthly, Young England, Child's Own Magazine, Sentinel, Echoes from Paris, Jewish Intelligencer, Church Missionary Gleaner, Juvenile Instructor, Intelligencer and Record, Life Boat Journal, Evangelist, Believer's Pathway, After Work, Gleanings for the Young, Monthly Reporter of the British and Foreign Bible Society.

Letter to the Editor.

THE SABBATH FOR POSTMEN.

Sir,—My attention having been called to a suggestion from one of your subscribers in The Christian of the 22nd instant, it may prevent misapprehension if I explain that a similar proposal has frequently been made, but that the department has no power to comply with such a request on the part of the *sender* of a letter, &c. Any application of the kind must come from the *addressee* (to whom, and not to the sender, a letter, after being posted, belongs); and the only means by which letters intended for a person residing within a Sunday delivery, can be retained at the post office till Monday, is for such person to make written application to the Postmaster that all letters addressed to him may be so kept back over the Sunday.

The rule on the subject is shown at page 25 of the Post Office Guide.—I am, Sir, your obedient servant, S. A. Blackwood, Secretary.

General Post Office, London.

Mission and other Appeals.

Southsea Mission.—The workers of this Mission have purchased a piece of land for the erection of a hall, toward which about £350 has been received. Services are now held every Sunday evening in a tent on Southsea Common, but will have to be discontinued shortly for want of a suitable building to carry on the work. Donations or subscriptions may be sent to Jno. Denning, Ebenezer Cottage, Inglis-road, Southsea.

East London Tract Society and Christian Mission.—Another hall in connection with the above Mission was opened on Tuesday week in High-street, Poplar, when a crowded meeting of workers and others was held. The hall is situated near the docks and railway warehouses, in a much needed district. We should be pleased if any of your readers could help by a few chairs and a harmonium, which we are in sore need of.—Geo. Fuller, Superintendent, 1, Follett-street, Poplar, E.

THEATRICAL CHILDREN.—Nearly a hundred and fifty of these little caterers to the public amusement enjoyed a hearty repast of new milk, bread and butter, and fruit, at Macready House, Covent-garden, on July 13. This was followed by an address, which was most attentively listened to, and the singing of the children was exceedingly good. Some of the most delicate were afterwards chosen for a Rest at Lowestoft, where early in August, the Directors, Mr. and Mrs. Courthope Todd, intend holding daily services for them on the beach, thus refreshing mind and body. Friends interested in the Mission, and the welfare of the little ones, are invited to commuicate with Mr. Courthope Todd, Macready House, Henrietta-street, Covent-garden, W.C.

AN AGED PILGRIMS' TEA PARTY.—On July 16 an interesting meeting took place in the Hall of the Aged Pilgrims' Asylum, Hornsey Rise, being the thirteenth annual re-union of this, and the kindred Homes at Camberwell and Stamford Hill. The ladies' committee had prepared refreshments for the aged guests, who, after partaking of the good things supplied, dispersed over the grounds. At 5 o'clock 138 pilgrims, ranging from 66 to nearly 90 years of age, sat down to tea. The chair was taken at 6.30 by Wm. Heathfield, Esq., senior treasurer of the Society, who gave a hearty welcome to the friends assembled. Mr. Jackson stated that several valued friends were unable to be present, and expressed an earnest hope that these gatherings may be repeated for many years to come. Kind and sympathetic addresses were given by Rev. George Plaford, J. Vaughan, and William Sinden, also by Samuel Sharp, Esq., and Mr. B. H. Nunn, of Brighton. The meeting terminated with singing and prayer. Christian friends interested in this work can visit these several Homes upon any week-day. The offices of the Society are at 83, Finsbury-pavement, E.C.

Notes on Daily Readings.

SUNDAY, AUGUST 8.—I KINGS VI.

7.—*Built of stone made ready before it was brought.* —Concerning the stones of the altar it was said (Deut. xxvii. 5), "Thou shalt not lift up any iron tool upon them." It was in the spirit of this command that the entire Temple was built. Here are delightful suggestions of things spiritual. The temple of God—the glorified Church—grows today as the Temple of Solomon grew then,—silently, perfectly, and with no cutting or hammering. As the hewing, squaring, and fitting were then done in the distant quarry or workshop, so now human hearts are hewn from the world's quarry, squared and chastened (Heb. xii. 6) by many and strange tools under the direction of the great Builder, until each is exactly fitted for his appointed place in the heavenly temple. Earth is the quarry, full of dust, and bustle, and clangour of preparation: afterwards, in heaven, will be seen "the perfect beauty of the palace of the King." We admire the wonderful skill that could plan beforehand the exact shape and position of every stone. How much more should we admire the wisdom which has appointed a separate niche for each several member of Christ's Church—a niche which no other can fill—and which, by a strange variety of instruments and methods, is shaping each for his own place in God's house on high. This reflection teaches submission and trust. Only the Architect knows how to perfect each separate stone, and it ill becomes the stone to quarrel with his ways.

12.—*Concerning this house,* &c.—"The meaning is, 'so far as this house goes, thou art obedient (2 Sam. vii. 13; 1 Chron. xvii. 12, &c.); if thou wilt be obedient in other things also, then I will perform my word,' &c.; God's promises being always conditional."—*Sp. Com.*

MONDAY, AUGUST 9.—I KINGS VII.

2—8.—*He built also,* &c.—"The collective buildings mentioned in verses 2—8 formed only the one royal palace, the several departments of which are described in succession."—*Keil and Delitzsch.* "Perhaps it is best to consider the 'house' of verse 1 as the palace proper—Solomon's own dwelling-house (8); the house of the forest of Lebanon, with its porches, as the state apartments; and the house for Pharaoh's daughter as the harem or zenana; and to regard these three groups of buildings as distinct, though interconnected, and as together constituting what is elsewhere termed 'the King's house' (1 Kings ix. 10).—*Sp. Com. The house of the forest of Lebanon.*—"This name was probably given from the supposed resemblance of the mass of cedar pillars, which was its main feature, to the Lebanon cedar forest."—*Ibid.* Cubit = 18 inches.

21.—*Jachin and Boaz.*—"These pillars were set up by themselves before the portico. That they had a symbolic meaning, the names applied to them prove: JACHIN—*He will establish;* BOAZ—*In Him (or it) is strength.*"—*Keil.* "The meaning was probably, 'God will establish in strength the Temple and the religion connected with it.'"—*Sp. Com.*

23—39.—Note the enormous provision made for ceremonial washings, and the prominence given to this provision in the account before us. Does not this give weighty emphasis to the injunction, "Be ye clean that bear the vessels of the Lord"? This chapter thus speaks to us continually of our liability to sin, and of the holy requirements of God's service.

TUESDAY, AUGUST 10.—I KINGS VIII.

The Dedication of the Temple.—"This solemn transaction falls into three acts, according to which the chapter is divided into three sections: (1) The removal of the ark, and the other furniture of the old sanctuary, 1—21; (2) The prayer of Solomon, 22—61; (3) The act of offering, 62—66."—*Keil and Delitzsch.*

2.—*The feast in the month Ethanim.*—"This was the feast of tabernacles, or ingathering; at once a commemoration of the dwelling in booths at the time of the Exodus, and a festival of thanksgiving on account of the completion of harvest."—*Sp. Com.*

10, 11.—*The cloud filled,* &c.—"The Lord was constantly present in the Temple, but the visible sign of his presence was only exhibited at the dedication, as a manifest proof that the name of the Lord had taken up his residence here, and afterwards only when the high priest entered into the holiest." —*Keil and Delitzsch.*

The antitype of the Temple is primarily Jesus Christ, in whom God meets us in peace. When we worship God in spiritual connection with Christ, we worship in his temple. But secondarily, the antitype is (1) the individual believer's heart, and (2) the entire Church of Christ. The coming of the cloud seems to prefigure the baptism of the Spirit.

22—53.—*Solomon's Prayer.*—"If the Prayer of Solomon be, as it has all the appearance of being, a genuine document of the time, preserved in the archives, to which the authors of both Kings and Chronicles had access, all theories of the late origin of Deuteronomy must be regarded as baseless. While references are not infrequent to other portions of the Pentateuch, the language of the prayer is mainly modelled on Deuteronomy, the promises and threats contained in which are continually before the mind of the writer."—*Sp. Com.* From the fact that Jehoshaphat (2 Chron. xx. 7—9) pleaded this prayer as though it were substantially a promise, we may infer that it was inspired. If so, it is equivalent to a promise, and all needy souls who find their case therein described have only to stand in Christ, the true Temple, and plead their case in faith.

53.—*Thou didst separate them from,* &c.—A solemn threefold statement respecting God's people: (1) They are separated from the world; (2) Separated unto Him; (3) They are peculiarly precious to Him—"his inheritance' (Deut. xxxii. 9).

WEDNESDAY, AUGUST 11.—I KINGS IX.

1.—*And the king's house,* &c.—This verse must be taken as a general introduction to the whole of the chapter that follows, otherwise the answer to Solomon's prayer will be understood as coming thirteen years after that prayer, seeing that it took thirteen years from the dedication of the Temple to finish his palace. This, however, would be absurd. The style of God's reply obliges us to suppose that it followed immediately upon the prayer.

6.—*Shall at all turn.*—Rather "shall wholly turn." A complete backsliding was necessary to their rejection.

7.—*A proverb and a byword,* &c.—"The exact words of Deut. xxviii. 37 are here repeated."

8.—*This house, which is high,* &c.—"The Hebrew text runs: 'And this house shall be high.' The meaning appears to be: 'This house shall be high, *i.e.*, conspicuous, in its ruin as in its glory.'"—*Sp. Com.* So is it ever. Great privilege abused involves great degradation. The more of God's favour bestowed, the deeper the shame of him who despises that favour. By this very law our Lord judges (see Luke x. 13—15). This reflection is a solemn one to us to whom is given the wonderful privileges of this Gospel dispensation. "He that knew his lord's will, and did it not," &c.

11.—*King Solomon gave,* &c.—"By the spirit, if not by the letter, of the law Solomon had no right to give away these cities, or any part of the inheritance of Israel (see Lev. xxv. 13—34). But the exigencies of a worldly policy caused the requirements of the law to be set aside."—*Sp. Com.*

28.—*Ophir.*—Probably India or Arabia.

THURSDAY, AUGUST 12.—I KINGS X.

The Visit of the Queen.—She came from a vast distance, probably Ethiopia or Arabia, at an enormous cost, and at a great risk. She came, too, with most precious gifts. Her knowledge of Solomon was imperfect and uncertain. The half had not been told her, and much even of that she could not credit. Still she came from so great a distance, and at so great a cost, "to hear the wisdom of Solomon." What weight all this gives to our Lord's rebuke: "The Queen of the South shall rise up in the judgment with this generation, and shall condemn it," &c. (Matt. xii. 42).

2.—*She communed with him,* &c.—Beautiful illustration of what a true coming to Jesus implies! Then it was that "Solomon told her all her questions." We are reminded, as we read, of another woman who, speaking 1000 years later of Him with whom she had just been conversing, said: "Come, see a man which told me all things that ever I did."

4, 5.—*And when the Queen of Sheba had seen, . . . there was no more spirit in her.*—Nothing humbles so truly as seeing Jesus, and hearing Him as He talks with us, and we with Him. To see Him, hear and know Him, is the only royal road to holiness.

7.—*Howbeit, I believed not,* &c.—To outsiders, the praises of Jesus often seem unreal or extravagant. But when they find Him for themselves, their cry is sure to be, "The half was not told me." The best of it is, that this surprise will go on and on to all eternity. There will be no end to these glad and unexpected discoveries of his grace.

10.—*And she gave the king,* &c.—The gold alone is valued at £720,000, on the lower estimate, and at £1,250,000, on the higher one. Her present, as a whole, must have been of enormous value. Note the connection between her admiration of the king and these rich gifts. Those who know and admire Jesus, must give of their best. To grudge what we give to Him, is to confess that we know Him but little.

Almug.—Probably sandal-wood.

FRIDAY, AUGUST 13.—I KINGS XI.

1—8.—*Strange wives and false gods.*—"If there be on earth one sight more sorrowful than that of wisdom become foolishness — or, rather, suffering foolishness to be victorious—it is that of the fall of an old man whose youth had been promising, and whose manhood beautiful and glorious. Yet this was the case of Solomon. . . . Let it teach us not to rely too implicitly upon any past attainments or present convictions. Let us never think that the time of danger to our souls is past; when we are strongest it is best to be weak in ourselves; and when at our weakest, strong in Him, in whom we can do all things."—*Kitto.* There is this to be said for Solomon, in multiplying his wives, that "in the East, the extent of a man's harem rises with his rank; and usually the King considers it a sort of duty, a piece of necessary state, to have most of all—more than any of his subjects can afford to maintain."

14.—*The Lord stirred up an adversary,* &c.—"The writer has reserved for this place the various troubles of Solomon's reign, not allowing them to interrupt his previous narrative of the general glory and prosperity of Israel under this king. He has, consequently, not followed chronological order. Hadad's return to Edom, and Rezon's occupation of Damascus, belong to the early years of Solomon's reign."—*Sp. Com.*

32.—*He shall have one tribe.*—"Little Benjamin was looked upon as absorbed in Judah, so as not to be really a tribe in the same sense as the others."—*Sp Com.*

40.—*Solomon sought therefore to kill Jeroboam.*—"It would appear from this passage, combined with ver. 26, that the announcement of Ahijah was followed within a little while by something like overt acts of rebellion on the part of Jeroboam."—*Sp. Com.* For such conduct there was no excuse. The same word that assured him of his future reign over the ten tribes assured him also of the continuance of Solomon's power so long as he lived.

SATURDAY, AUGUST 14.—I KINGS XII.

1.—*Rehoboam.*—"Only one son of Solomon appears in history, and it is generally supposed that he had no other. On this Hall quaintly observes: 'Many a poor man hath an housefull of children by one wife; whereas, this great king hath only one son by many housefulls of wives.' And this one was, as Ness remarks, 'none of the wisest, but a silly child when at the age of forty years.'"—*Kitto.*

4.—*Thy father made our yoke grievous.*—"The complaint was probably twofold. The Israelites, no doubt, complained in part of the heavy weight of taxation laid upon them for the maintenance of the monarch and his court; but their chief grievance was the forced labour to which they had been subjected."—*Sp. Com.*

13—15.—*And the King answered the people roughly.* —"The almost insane fatuity of the man who could expect any good effect from an answer like this to an aggrieved and exasperated people can scarcely be explained but in the interpretation that the king was subjected to judicial blindness—that wisdom and common sense had been withheld from him, in order that the doom which had already gone forth against the house of David might be accomplished." —*Kitto.* The cause was from the Lord. Here is another of those glimpses of the ways of God's government of men, which are so characteristic of Scripture. He who maketh the wrath of man to praise Him, maketh a servant of human folly also.

28.—*The King . . . made two calves of gold.*—"It is probable that these calves of gold were representations of the cherubic form—imitations, more or less close, of the two cherubim which guarded the Ark of the Covenant in the Holy of Holies. As, however, they were unauthorised copies, set up in places which God had not chosen, and without any Divine sanction, the sacred writers call them 'calves.'"—*Sp. Com.*

33.—*The month which he had devised of his own heart.*—"The entire system of Jeroboam receives its condemnation in these words. His main fault was that he left a ritual and a worship where all was divinely authorised, for ceremonies and services which were wholly of his own devising. He was placed in difficult circumstances, but he met them with the arts of a politician, not with the single-mindedness of a saint."—*Sp. Com.* Does not this quotation expose the root of modern Ritualism? Its ceremonies may well be described as ways which men have devised of their own heart.

Forthcoming Meetings.

PERTH CHRISTIAN CONFERENCE.

The Conference will be held in the City Hall, from September 14 to 16. Lord Polworth in the chair.

On September 13, at 7.30 p.m., meeting for prayer in Tract Hall, and on each morning at 9.30.

PROGRAMME.

SUBJECT: "THE CHURCH: WHICH IS HIS BODY, THE FULNESS OF HIM THAT FILLETH ALL IN ALL."
Eph. i. 22, 23.

Tuesday, September 14.—11 a.m. to 1 p.m.: "The Church in its Origin," (1) The Grace of the Father; (2) The Grace of the Son; (3) The Grace of the Spirit. 2 to 3.30 p.m.: Free conversation, "Motives for Christian Life and Duty." 3.30 to 4 p.m.: Prayer for the salvation of children. 7 p.m.: Address specially for Christians, and two evangelistic addresses.

Wednesday, September 15.—11 a.m. to 1 p.m.: "The Church's Position and Responsibilities, its Conflict and Service," (1) Position and Responsibilities; (2) Conflict and Service. 2 to 4 p.m.: Free conversation and prayer —"Christian Work in the Colonies and Dependencies of the Empire;" prayer for what is specially needed in this field. 7 p.m., an address by Dr. Barnardo, and evangelistic address.

Thursday, September 16.—11 a.m. to 12.45 p.m.: "The Church in its Hope and Final Inheritance," (1) Hope, (2) The Inheritance. 1.30 p.m.: "The Communion of the Lord's Supper," under charge of the Session of York-place Church, Rev. A. Sutherland, M.A., minister. 7 p.m.; address in continuation of the subject of the day, and two evangelistic addresses.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

HE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

HE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, London, E.C.

MR. F. E. MARSH.—Glasgow, to August 22; Androssan, N.B., August 7; September 5 to 26, Kilbarchan, N.B.; October 3 to 17, Orphan Home, Glasgow.

MR. J. B. WOOKEY.—Sundays, August 8 and 29, Y.M.C.A., Finsbury Park, 7 p.m. August 9 and 10, tent, Leyton; from Sunday, August 15, to Sunday, August 22, inclusive, mission at Edinburgh Castle, Limehouse.

MR. W. SPENCER WALTON.—September 8 to 15, Sandgate evenings, Folkestone afternoons; 17 to 30, St. Nicholas Parish, Gloucester; October 1 to 18, Y.M.C.A., Cardiff; 19 to 21, Cardiff Conference; 26 to November 5, Montrose; 6 to 23, Y.M.C.A., Dundee.

MR. GEO. CLARKE.—August, Swansea and South Wales.

MR. JAMES NEECH.—Coningsby, Lincolnshire, to August 19; Mareham le Fen, August 22 to September 2; Horncastle, 5 to 26.

MR. J. M. SCROGGIE.—August 15 to 29, Glasgow.

MR. F. T. SNELL.—To end of August, Cornwall.

MR. OSCAR OWERS.—Hyde Park, Sundays, 3.15 and 6.30.

MR. W. J. TAYLOR.—Leeds, until September 5; Birchington-on-Sea, September 12 to 26.

MR. SOMERSET GARDNER.—Perth, to August 7.

MR. AND MRS. C. KING.—To August 16, Southsea; 22 to September 3, Clapton; 4 to 30, Glasgow and Rutherglen, N.B.

MR. D. M. PITTENDRIGH.—New Bolingbroke, Lincolnshire, to August 12; East Kirkby, 15 to 26; Old Bolingbroke, 29, to September 9; Spilsby, 12 to 26.

MR. D. M. CAMERON.—Union Tabernacle, near Wandsworth-road Station, Clapham, S.W., every Sunday at 11 a.m. and 6.30 p.m.; Thursday, 7.30 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, August 8, 3.30 and 7 p.m., Mr. W. R. Lane.

CONFERENCE HALL, 143, Clapham-road, S.W.—Sunday, August 8, 11 a.m., children's service; 3.30 p.m., Bible-reading; 7 p.m., Gospel service.

ST. GEORGE'S HALL, Langham-place, W.—Mr. T. Shuldham Henry, during August, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

UNION HALL MISSION.—Preachers for Sunday, August 8: Union Hall, Carlisle-street, Edgware-road, N.W., meeting for Christians, 3.30 p.m.; Gospel address, by Mr. Edwin Cook, 7 p.m. Kensal Hall, Kensal-road, W., Gospel address, 7 p.m. Queen's Park Hall, Kilburn-lane, N.W., Mr. Samuel Stidolph, 7 p.m. The Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. A. Punnett, 7 p.m. The Gospel Hall, Market-place, Brentford, W., 7 p.m. The Gospel Tent, Station-road, Kensal Green, W., meeting for Christians, 3.30 p.m.; Gospel address, 7.30 p.m., and every week-night at 8.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. R. E. Aston, Sunday, 7 p.m.; Mr. Jas. L. Stanley, Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Jas. L. Stanley, Sunday, 7 p.m.; Thursday, 8 p.m. Dalston Hall, 105, Dalston-lane, E., Mr. T. Pettifer, Sunday, 7 p.m.; Service on Thursday, 8 p.m. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Abraham Wallis, Sunday, 7 p.m. The Tent, Field-road, Forest Gate, Mr. Abraham Wallis, Sunday, 3 and 7 p.m.; week nights (except Saturday), at 8. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Capt. Thompson, Sunday, 3 p.m.; Messrs. S. E. Angel and W. Barnard Smith, Sunday, 7 p.m.; Thursday, 8 p.m. The Tent, Lower Merton, Wimbledon, Mr. Edmund Iles, Sunday, 3.30 and 7 p.m.; each week night (except Saturday), at 8; Mr. Hy. Osborn to-night (Thursday) and to-morrow night.

CHILDREN'S SPECIAL SERVICE MISSION.—Seaside services: Mr. G. Banaster, in the yacht *Kingfisher*, at Llandudno, till first week in August, and Rhyl second and third weeks in August. Mr. A. E. Bellingham, dudno, in August; Mr. E. Arrowsmith, Scarborough (holding services also at Filey), to August 31, and North Berwick, September; Mr. E. J. Kennedy, Bridlington, August; Mr. E. T. M. Dennes, Saltburn-by-the-Sea, to August 30; Mr. J. Spiers, Redcar, August; Mr. E. Salisbury, Weymouth, for four weeks from middle of August; Mr. W. F. Seagrove, St. Leonard's and Hastings, August; Messrs. H. M. Trickett, A. V. Grace, C. F. Harford Battersby, and E. L. Stacey, Eastbourne, all August to first week in September; Mr. W. R. Moore, Ilfracombe; Mr. H. W. Figgis (of Dublin), at Brighton; Mr. A. Storrs, Sandown, during August; Rev. H. C. Sturdy and Mr. T. Hurrell, Margate; Rev. S. L. Dixon and Mr. F. Pitts, Worthing, during August; Major Dru Drury, Towyn, Wales, during August; Mr. G. Bennett, at Aberystwith in August; Mr. J. H. Greene, at Morecambe in August; Messrs. E. and C. H. Collier, Herne Bay; Mr. Courthope Todd, Lowestoft, August 8 to 31; Rev. W. Bradbury, Weston-super-Mare, till middle of August; Mr. H. G. Harris, Weston-super-Mare, August 8 to 31; Mr. W. L. Seyler, Broadstairs, August 7 to 21; Mr. Walter Huckett, Exmouth, August; Messrs. C. F. Jones and H. Braddock, at Mumbles, Swansea, to August 15; Rev. F. Hodgson Jones, at Tynemouth, to August 14; Mr. Weatherley, Hunstanton; Mr. D. Turner, Killiney (Ireland), during August; Mr. M. J. Hall, at Menai Bridge till August 5; Mr. H. B. Claxton, Penzance, August 21 to September 1; Mr. G. Swainson, Lytham, to August 21.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

PAKEFIELD CONFERENCE, Lowestoft, August 17 and 18.—Meetings at 11 a.m. and 3 and 7 p.m. each day.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Bible reading, with prayer, every Saturday at noon, at which Miss Nugent and other friends kindly preside.

DURING August the Tuesday meetings at 3, Highbury-place, will be discontinued. Also the Bible-reading for ladies on Thursdays. Both will re-commence the first week in September.

Y.M.C. ASSOCIATIONS

EXETER HALL.—Mid-day prayer meeting every day (except Saturday), from 1 to 2. Young men's meeting, conducted by young men, every night at 8 o'clock.

BRITISH CONFERENCE OF Y.M.C. ASSOCIATIONS.—Bristol, September 7 to 10.

160, RUE MONTMARTRE, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, 8.30 p.m., devotional meeting. Sunday, 3.15 p.m., address; 8 p.m., open-air service in Priory grounds. *Good voices to help with singing earnestly invited.* 8.30 p.m., evangelistic meeting in Priory Hall.

MALL HALL, High-street, Notting-hill.—Thursday, August 5, 9 p.m., address, Mr. Gwillim. Sunday, 8, 10 a.m., prayer-meeting; 3.30 p.m., Bible-class, Mr. Short, subject, "Abraham;" 8.30 p.m., open-air service.

Notices.

COMMUNICATIONS, &c., for Rev. G. F. Pentecost, D.D., may be addressed to this office.

C. W., STREATHAM.—Kindly send full name and address, as we cannot otherwise communicate with you.

COMMUNICATIONS RECEIVED WITH THANKS.—E.J.W. F.M. W.J. W.H. T.C.C. J.H.M. D.B. T.W.C. H.W.F. P.W.M. W.T. A.A.K. M.S.W. M.J. J.T. E.H. A.P. E.J.M. S.J.A. G.F. T.R.G. J.C.B. S.H.C. G.K. C.C. H.E.C. G.P. C.H.W. J.G.G. J.W.H. F.A.A. G.G.G. D.S. J.B. S.R. D.E.P. M.H.S. D.D.T. W.H. E.R.H. W.F. J.M. H.C.N. W.D.L. J.C.P. T.S. C.T. G.H.P. E.H.B. E.A.F. W.H.M. J.A.S.

APPLICANTS FOR TRACTS.—A. Holden, High-street, New Romney, Kent; Miss Neary, Chapel-street, Petersfield, Hants; Miss Elliott, Stewartfield, Broxburn, Linlithgowshire, N.B.; J. C. B. Appel, Hon. Sec. Kennedy Homes' Tract Society, 21, Artesian-road, W.

Subscriptions Received by Messrs. Morgan & Scott to Friday, July 30, 1886.

*** In consequence of Bank Holiday, our Donation List is made up a day earlier. Sums received after Friday morning will be acknowledged in our next issue.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dr. Barnardo's Homes—L. M. £1; An Irishwoman, £1; T. O. 5s.; A. 2s. 6d.; X. Y. Z. £1	3	7	6
Colar Mission (Miss Anstey)—Belfast	0	5	0
Miss Weston's Work in Royal Navy—G. L. D. ..	0	5	0
Mrs. Meredith's Prison Mission—G. L. D.	0	5	0
Rev. R. W. McAll's Work, Paris—G. L. D. 10s.; C. C. £1	1		0
Working Women's Co-operative Association—E. J. M. £2; 2 Cor. ii. 8, 1s. 6d.	2	1	6
St. Giles' Christian Mission—C. C. £1; (*Day in the Country*) C. K. S. 3s. 6d.	1	3	6
Mission to Deep-Sea Fishermen—An Irishwoman, £1; C. H. H. C. 10s. 6d.; M. W. E. W. 5s. ..	1	15	6
London City Mission—Mrs. St. J. R.	1	1	0
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"Dr. Barnardo's Homes for Orphan and Destitute Children."

Opening of the New Infants' Home,

HAWKHURST, "BABIES' CASTLE," KENT.

H.R.H. PRINCESS MARY ADELAIDE (Duchess of Teck)

HAS MOST KINDLY NAMED

MONDAY, AUGUST 9, (D.V.)

For the opening of this new Branch for the reception of Infant Children.

Purses containing not less than £10 towards the funds of "BABIES' CASTLE" *may be presented to Her Roya Highness on the occasion.*

Ladies or children desiring to offer such gifts are invited to communicate with Dr. Barnardo at once, who will forward empty purses to be filled.

A Special Train will (D.V.) leave Charing Cross on Monday, the 9th August, to convey Visitors to "BABIES' CASTLE." *The times of departure of this Train are as follows:—*

It will leave Charing Cross	*at 1.10 p.m.*	*arriving at Etchingham at 2.52 p.m.*	*It will leave Chislehurst*	*at 1.41 p.m.*
,, ,, *Cannon-street*	,, *1.18* ,,		,, ,, *Sevenoaks*	,, *2.0* ,,
,, ,, *London Bridge*	,, *1.22* ,,		,, ,, *Tunbridge Wells*	,, *2.23* ,,

The return train will leave Etchingham at 7.0 p.m.

At Etchingham, passengers by this train holding Special Tickets, will be met by Carriages to convey the whole party to the pretty little country village of Hawkhurst, *six miles distant, where* "BABIES' CASTLE" *stands.*

By an arrangement with the Railway Companies, and with Carriage Proprietors, fares have been fixed at the lowest possible return rates, which include Railway and Carriage Fares both ways. They are as follows:—From either o the three London *Stations to* Etchingham *and back, including the return journey by road to Hawkhurst: First Class, 15s. 6d.; Second Class, 11s. 6d.; Third Class, 7s. 6d. (By an error these fares were quoted in a former announcement 1s. lower).*

From Chislehurst (Inclusive Return Fares)	...	*First Class, 12s. 6d.;*	*Second Class, 9s. 6d.;*	*Third Class, 6s. 6d.*
,, *Sevenoaks* ,,	...	,, *9s. 9d.*	,, *7s. 8d.*	,, *5s. 8d.*
,, *Tunbridge Wells* ,,	...	,, *6s. 6d.*	,, *5s. 6d.*	,, *4s. 7d.*

Arrangements have also been made by which Visitors from Hastings, Eastbourne *and* Brighton *by certain trains can obtain Return Tickets (including carriage conveyance to Hawkhurst) at greatly reduced prices.*

The times of the trains, and the return fares, are as below:—

From Hastings *1.40 p.m., arriving at Etchingham at 2.14 p.m. Fares—First Class, 7s.; Second Class, 5s. 10d.; Third Class, 4s. 9d.*

From Eastbourne *to Hastings, 12.54 p.m. Leave Hastings 1.40 p.m., arriving at Etchingham at 2.14 p.m. Fares—First Class, 9s. 7d.; Second Class, 8s.; Third Class, 6s. 6d.*

From Brighton *to Hastings, 11.35 a.m. Leave Hastings 1.40 p.m., arriving at Etchingham at 2.14 p.m. Fares—First Class, 11s. 6d.; Second Class, 9s. 7d.; Third Class, 7s. 9d.*

Passengers for Hastings, Eastbourne and Brighton will leave Etchingham by train at 7.20 p.m.

All these tickets must be obtained beforehand from the Office of the Institutions, as below; and as, owing to the situation of the village, arrangements have to be made well in advance, no tickets can be supplied at these Special Rates, or to include Carriage conveyance, the orders for which arrive later than by the first post on Friday, August 6.

Refreshments *will be provided on the grounds at moderate rates for all not having Tickets for the* Collation.

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THE "HOPWOOD" PURE CALICOES DIRECT FROM THE MILL.

The "QUEEN" (Feb. 6, 1886) says:—"The Hopwood Manufacturing Company, Princess Mills, Hopwood, Manchester, who supply the public direct from the Mill, have forwarded specimens of their Calicoes, Sheetings, &c. They comprise about 100 different sorts of cloths at considerably lower prices than charged by retail dealers. These are in qualities to suit all purposes, from Unbleached Twilled Sheetings, to the finest Twilled Longcloths, the yarns from which they are made being of a high class. The Soft-finished Longcloths are admirable for Ladies' and Children's wear. The discount, and other advantages allowed by this firm, reduce these necessary materials to an almost nominal price."

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CAUTION.—Great care should be taken to see that **The Montserrat Company's** Lime Fruit Juice and Cordials are supplied, as there are many worthless imitations. The Trade Mark is on Capsule as well as label of each bottle.

Ask for Cadbury's Cocoa

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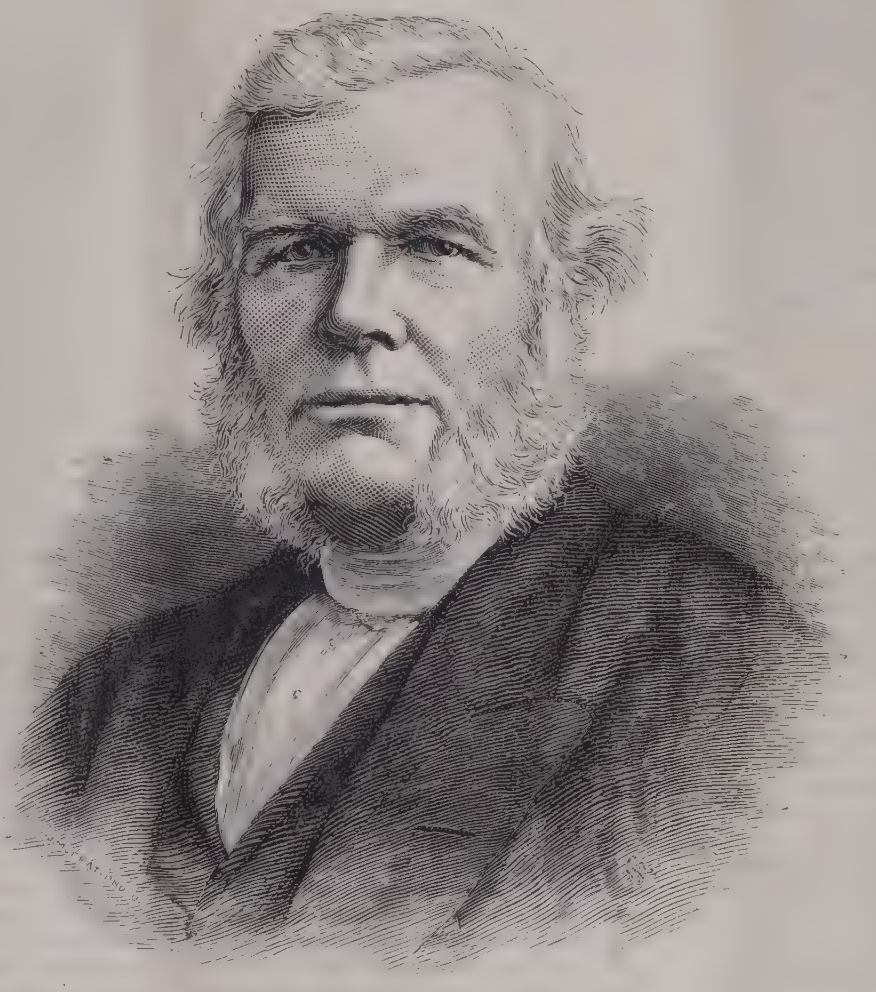
REV. PRINCIPAL CAIRNS, OF EDINBURGH.



(*From Photograph by Mr. J. Moffat, Edinburgh.*)

PRESBYTERIANISM in Scotland is divided into three branches—the Established Church, the Free Church, and the United Presbyterian Church. The last, though comparatively weak in membership, is aggressive and enterprising. Its congregations are active in religious, philanthropic, and social movements, and its ministers are characterised by intelligence and enthusiasm. It has a tower of strength in its leader, Principal Cairns, whose portrait we present to our readers to-day.

JOHN CAIRNS is a native of Berwickshire. He entered the University of Edinburgh at an early age, and made his mark there at once. He had a thirst for knowledge, and eagerly sought to satisfy it. Metaphysics had a peculiar fascination for him. This might be partly owing to the predilection his race has ever shown for philosophical studies, but it was in large measure the result of the charm of the lectures of Sir William Hamilton, who then occupied the chair of Logic and Metaphysics. Cairns won the highest place in the class, and the personal friendship of the Professor. He never lost his regard for the brilliant teacher, though their paths in life lay widely apart. A story is told—and we believe it is true—of how, after his own conversion, he wrote Sir William a tender yet bold letter about his soul's welfare. He never got an answer; but after the Professor's death the letter was found carefully preserved among his private papers. This incident throws a favourable light on the courage and zeal of the young follower of Christ.

His vacations gave him time to grow mentally and spiritually. He used to watch sheep during the summer months on the hills of his native district. Book in hand, and wrapped in a plaid, he would lie and read or think. He believed in solitude and silence after the bustle of the winter session. Though man and art were far from him, God was near; and when human voices were hushed, he could more readily listen to the Divine. Reading made him a full man; but it was meditation and communion that gave him the strength needful for the work he had to do.

He passed through his theological curriculum in the United Secession Hall with distinction, and supplemented it with a session in Germany—then a rather unusual thing for a student, but now quite a common thing. The broader culture thus gained was turned by him to good account; he pressed it into the service of the elucidation of Scripture. He had but one aim in life, and that to glorify his Master in the salvation of souls. All his reading and thinking were undertaken to equip him the more fully as a preacher of the everlasting Gospel.

He was ordained minister of the United Secession Congregation, Golden-square, Berwick-on-Tweed, on August 6, 1845. His new duties were hard to fulfil. His predecessor, Professor Balmer, was a theologian of repute, and a celebrated preacher. To fill his shoes was no easy matter, and there was a heavy debt on the church, which threatened to cripple the energies of the members, but it was soon cleared off. Signs of prosperity made their appearance. The congregation rapidly increased in numbers, and a larger church had to be built. Mr. Cairns's genial manner, intense earnestness, and expository ability, drew crowds, and kept them. He was not one of those popular preachers who go up like a rocket, blaze a little while, and then die away into darkness. He stoutly maintained his hold on the public. He never sought to curry favour, but fearlessly proclaimed the message of God. His study labours fed the pulpit light. He gathered his materials throughout the week, and, like the apostolic Finney, set fire to them on the Sabbath.

The life he now lived was full and real. Its fulness came from the fact that he had found a calling in which all his powers could and did work harmoniously; and its reality lay in his work being ever done as "in the great Taskmaster's eye." He loved preaching, and gave his best to it; so his sermons told. He was strictly evangelical, and showed in what he said that solidity and breadth which critics allege is seldom found in the evangelical preaching of our day. Some ministers, in seeking to be evangelistic, either degenerate to a parrot-cry of, "Come to Christ," speaking in tones of oily sweetness, which they mistake for unction, or thunder out, what Dr. James Hamilton happily called, a "Gospel offered with clenched fists." John Cairns carefully avoided both of these pitfalls. Head and heart had each its work to do in his preaching. His thoughts had the richness and strength which careful preparation alone can give; the vigour of his appeals and the weight of his denunciations were toned by a yearning love for souls. His large-heartedness was an element in his power. He caught something of the spirit of his Master in his pulpit ministrations, for, like Him, he was "moved with compassion," and spoke to the people "all the words of this life."

Though well versed in philosophy, he never discussed dry theories and smooth abstractions. He was too much in earnest for that. He wanted to touch and elevate human lives, so he laid emphasis on foundation truths. Sabbath by Sabbath he was a skilful archer, bow in hand, and arrow strung, aiming right at the conscience. He wounded but to heal. His sermons were elaborate, but the life was not by any means elaborated out of them, as is too often the case with ornate essays heard in church, which are

Correctly cold and correctly dull,
Faultily faultless, icily regular, splendidly null.

He was an orator, and swayed his hearers with the passion and pathos of his words. He was fond of illustrations, and used similes never beyond the comprehension of the illiterate, but instinct with a fire that set the blood tingling through the veins. His voice was strong and penetrating. It rang now like a clarion, and again, dropping to a softer mood, took on a persuasive music. Eloquence, dialectic skill, and learning, lent a charm to his sermons, but their real force lay in their intense earnestness. Soul only can affect soul; and it is only preaching from the heart that can move hearts. There is an anecdote told of Garrick, which should be pondered by all preachers, and never more than in our day. "How is it," asked a learned divine of the celebrated actor, "that in expounding truth we produce so little effect, while you touch the deepest feelings of your audience by the representation of fiction?" "Because," was the ready reply, "I recite fiction as if it were truth, while you deal with truths as if they were fictions."

The years of the Berwick ministry flowed smoothly. They were marked by no stirring incidents, but good work was done in them, the memory of which is still fresh. They were divided between study and pastoral visitation. Mr. Cairns won the love of his people, and retained it to the end. He was happy in their respectful affection, and turned a deaf ear to the invitations which wooed him to other spheres of labour. He was useful where he was, and he sought no more. His reputation was such, and the calls he received were so many, that it became a kind of joke in a vacant congregation that Mr. Cairns should be called first. He was often asked to preach special sermons, and rarely refused if it was in his power to grant the request. His fame travelled to London. The London Missionary Society got him in 1859 to preach their anniversary sermons. His surroundings and theme on that occasion moved him to do his best. He spoke in Rowland Hill's old chapel, and his subject was the offering up of the Gentiles. It is not too much to say that those who heard him then can never forget the man or his words.

In 1858 he received the honorary degree of Doctor of Divinity from Edinburgh University, and in 1867 he was appointed to the chair of Apologetics in the Theological Hall of the United Presbyterian Church. His private studies admirably fitted him to teach. For some years he had to combine pulpit and professional work. This was a strain few men could bear, but he bore it. In 1876 the Theological Hall was remodelled, and Dr. Cairns was freed from his charge, and set apart to devote all his time and talents to his professorial duties. The wisdom of this step was vindicated by the impetus given to theological studies and the enthusiasm awakened in students through closer contact with their beloved instructor. In 1879 Dr. Cairns was elected Principal of the College, and since then his influence and personality have been dominant in it.

The conscientiousness which characterised his preaching is also to be found in his teaching. He is not one of those reckless speculators who gamble with truth; he is always earnest and reverent. His theology has warmth and heart. The writer had the privilege of listening to him one day as he lectured to his class. The topic under discussion was the Atonement, and it did one good to hear the grey-haired veteran declare his unfaltering allegiance to the Cross, and speak of how the sinner's real burden was removed by a real expiation. He delights to employ his rare philosophical knowledge in illustrating or confirming the principles of theology. He believes that philosophy is a handmaid to Christianity. Revelation is a guide to lead, and a touchstone to test philosophy, and philosophy in its turn is helpful to religion. In his case at least it is true that—

Philosophy, baptized
In the pure fountain of eternal love,
Has eyes indeed; and viewing all she sees
As meant to indicate a God to man,
Gives Him the praise, and forfeits not her own.

Principal Cairns has not written much, but what he has written reflects the highest credit on his ability. His *magnum opus* is the Cunningham Lecture of 1880, which treats of "Unbelief in the Eighteenth Century, as contrasted with its Earlier and Later History." It is a masterly and comprehensive work. He has also published several little books of considerable value.

His best writings have been written with the pen of his convincing eloquence on the hearts of men. He wields great power as a platform speaker. He is always at the service of a good cause. For many years he has been an able advocate of temperance. Social, religious, and philanthropic movements enlist his warmest sympathies. No public meeting of any importance in Edinburgh is complete without him. His appearance is the signal for an outburst of applause, and what he has to say is eagerly listened to.

So, honoured and loved, he lives his life, speaking helpful words, and doing kind deeds. His hair is now white as snow, but his heart is as warm and his eloquence as inspiring as in days of yore. We hope years of continued usefulness lie before him, and that he may go on, blessing and being blest.

BOUND FOR NORTHFIELD.

(BY OUR SPECIAL REPORTER).

Within a week of leaving Liverpool the ss. *Parisian*, of the Allan Line, is now as I write (Thursday morning, July 22), peacefully steaming up the great Gulf of the St. Lawrence, having safely escaped the perils of the Atlantic. These have not been absent, though the voyage on the whole has been both a swift and pleasant one. In order to pass through the Straits of Belle Isle, and shorten the route, our Captain has taken the northward course, thus striking the region of icebergs. At this advanced season of the year they are of course becoming fewer and further between, but yesterday, from dawn to dusk, our chief occupation was that of watching these frozen and fantastically shaped vagrants of the northern sea, as they slowly drifted southwards, in all their majestic grandeur. One was a capital representation of a hoary crumbling castle ruin, with a perfect archway through the middle of it; old, experienced sailors said they had never seen anything of the kind to equal it; another huge berg might have been mistaken for Windsor Castle in a mantle of snow, Round Tower and all. Happily we have not encountered more than one single hour of the dreaded fog, and this has reduced our risk of collision to a minimum.

The *Parisian* is first favourite among the Atlantic liners that ply between Liverpool and Quebec, and, judging from her steady behaviour on the present occasion, amid the "chops" of the big Channel, she well deserves her high reputation. This trip she carried some 800 souls, all told, and the interests of this goodly freight of human life are most assiduously watched over by Commodore Wylie and his crew. We who are under his special charge appear to constitute a pretty complete microcosm of average human society. We have our monied and titled aristocracy, and all the varied grades of the sliding scale, except perhaps the lowest of "the residuum." We have a successful General returning to his post in the Dominion, fresh from the English Court and the knightly honours bestowed upon him by her Gracious Majesty. We have a dignitary of the Church of England; we have the Speaker of the Canadian Assembly at Ottawa, besides other stars of lesser magnitude in the social firmament. A good many of the saloon passengers are Canadians who have done the grand tour of England and the Continent, and are returning to their homes more content than ever, as they aver, with the land of their birth or of their adoption. Much of the talk of these enterprising and successful Westerners is about dollars and farms, and big speculations, and "getting on." We have a few young Englishmen, who, dissatisfied with their business prospects in the old country, are bound for the fertile fields of Canada, or the rolling prairies of the far West, hoping probably to make their "pile," like others who have gone before. I have been struck with the unanimity of feeling among the prosperous Scotch and Irish Canadians on board as to the superiority of the Dominion for the amenities and comforts of life, as compared with the Mother Country. The two dominant currents of opinion in our daily small talk are contempt for the slowness and conservatism of the Britisher and dislike of Mr. Gladstone. In many matters of mechanical improvement and internal reform England is declared to be fifty years behind the times.

One thing, however, pleases me much—the manifest growth of

TEMPERANCE SENTIMENT AND PRACTICE.

A military man, who sits next to me at table, evidently well versed in the ways of the world, remarked one day that he did not recollect ever having seen so little liquor consumed on board an Atlantic steamer. General Sir Frederick Middleton, to whom I have alluded, endorsed the remark, though, he added, he was sorry to think that fashion rather than principle had much to do with the change. The General, who is himself an abstainer, was the Commander of the expedition which successfully quelled the Riel rebellion last year in the North-West of Canada. He asserted, when referring to this subject, that the small body of troops under his command could not have accomplished their task if liquor had been served out to them. The strong drink was absent, and there was an equivalent absence both of disease and of crime. Another striking fact in the same direction was quoted. During the construction of the Canadian Pacific Railroad, and a parallel line in the United States, some 5000 men were employed on each route. On the American Line drink was allowed to be sold to the navvies, with the result that after every pay time the men struck work for several days, and gave themselves up to vinous indulgence. On the Canadian side strong drink was tabooed, and the work went on without intermission, while there was also a notable freedom from disease as compared with the American camps of workmen.

Opinions have been strongly and freely uttered by many of the Canadians whom I have conversed with, as to the sad prevalence of the drink curse in the old country. It was enough to mantle the cheek of an Englishman with shame to hear them assert that they had seen more drunkenness in one day in Manchester or Glasgow than in a long residence in Canada. These good friends, perhaps, forget that they are free from the malefic influences that tend to concentrate the drink curse in such great and over-crowded centres of population as the cities named; but I had no possible answer to the statement that while the authorities in the British Isles encourage the evil by indiscriminate licensing, the laws and the efforts of the higher powers in Canada go in an opposite direction. In this respect I was bound to confess the Motherland has not a little to imitate in the attitude of her daughter countries over the sea.

It seems very hard, if not quite impossible, to exorcise

THE GAMBLING DEMON

on board Atlantic steamships. Time hangs heavy on the hands of many, and where there is not the restraining influence of stern and rigid principle, the temptation is strong to embark, to some extent, on the troubled and muddy waters of speculation. The betting on board the *Parisian* is not of the virulent type that showed itself last year, during my outward voyage on the *Servia*—our company is not of such a mixed description. Still, the speculating mania is sufficiently prevalent to make the matter one of serious apprehension as to the effects on the younger portion of the population. I am sorry to say that a coterie of the ladies on board have caught the infection; they not only get up a select "pool" of their own, but openly speak of the proceeding without any hint of disapproval or rebuke.

SUNDAY SERVICES.

Seeing that we have four ministers of the Gospel in our company—two Episcopalians, a Presbyterian, and a Methodist—our spiritual interests ought not to suffer. It is to be feared that Atlantic voyages, as a rule, even when in the full enjoyment of their physical and mental equilibrium, are apt to let the spiritual part of the man take its chance. On Sunday morning, of course, we had "Divine service," when the appointed prayers and portions for the day were read with all due celerity. The day was calm, and there was a very full attendance. The opportunity was one which an earnest Gospeller might well have seized and turned to some account, but our President dismissed us without any words of exhortation, impressive or otherwise, though many of the audience expected a sermon.

A young Anglo-Canadian clergyman gave a simple and suitable address in the afternoon to Dr. Barnardo's emigrant party of girls, and also spoke to the steerage passengers. There were other efforts made to turn the sacred day to some account. Perhaps the most active worker on board is Mr. G. Moser, an energetic solicitor from Kendal, who is on a semi-holiday, semi-evangelistic tour to the great North-West.

To me one of the greatest enjoyments during this week spent on the wide waste of waters, has certainly been the presence and happy demeanour of the

COMPANY OF YOUNG PEOPLE

from Dr. Barnardo's Homes, numbering over 170. Clad in their comfortable ulsters and pretty crimson hoods, they have formed a striking and attractive feature in our floating community. Dr. Barnardo himself accompanied them on board the ship at Liverpool, and addressed to them earnest words of parting counsel, commending them to the care and protection of their Heavenly Father during the unrevealed vicissitudes of the voyage. They are under the most efficient care of Miss Joyce and three lady helpers, with Mr. Rice as the male attendant. In the early part of the trip we were enlivened with contrary winds, not to speak of a rolling "swell," the legacy of a previous gale. Many of these girls shared the fate of some of their elders, and fell a prey to that most impartial and unscrupulous leveller of human kind—sea-sickness. With their buoyant young blood and their high spirits they soon recovered, and almost every day the foredeck was radiant with red caps and resonant with song. It was a source of untiring delight to mingle with them, and join in the familiar melodies from *Songs and Solos*. Mr. Proudman and the regular teachers at Ilford and Sturge House had done their duty in this department well and truly, for the girls seem to carry the whole of Mr. Sankey's collection in their heads. Blessed work indeed to store these young minds and hearts with the Gospel songs that will carry cheer to many a scattered Canadian homestead, and minister exceeding comfort to the spirits of the songstresses themselves when the hour of trial comes to them, as come it must, in the future years. Altogether they seem to me to form a most promising collection of budding womanhood, and I doubt not they will do ample credit to Dr. Barnardo and his fellow-workers, as well as to the kind friends in Canada who may receive them under their roof-trees, and give them the chance of carving for themselves an honourable and useful career.

Dr. Barnardo has developed his emigration department with the thoroughness and rapidity that characterise him, but so long as he sends out to the great Dominion such well and wisely trained young people as those on board the *Parisian*, I judge that he need not fear the results; while the boon to overcrowded London will be increasingly felt. I learn from Miss Joyce that carefully chosen homes in Canada await every girl of the party, and many more could be provided for in the same way. Some of the younger children will be adopted and reared with all the affectionate solicitude that could be bestowed on them if they were of the same kith and kin. Miss Joyce acts as visitor to the girls placed out from the Home at Peterborough, and I envy her the high privilege of watching the process of transplanting these bright young immortals in the new and hopeful soil of the Dominion.

The Presbyterian pastor whom I have mentioned is Rev. R. M. Thornton, of the Camden-road Church, London. He is a genial and stalwart son of Canada, and is on a vacation trip to his native shore. Several times during the voyage he has addressed the children in their spacious quarters in the fore part of the ship, each time winning their favour by his interesting and practical words. One or two friends, to encourage the young people, offered small prizes for the best reports from memory of Mr. Thornton's addresses; and this excited them to healthful emulation, as well as helped to fix the saving truths of the Gospel in their memories.

While these discursive notes are being penned our good ship is speeding onwards under a bright sky, and the Gulf is rapidly narrowing. To-morrow (Friday) evening we hope to cast anchor at Quebec. A friend has indited for me the following acrostic, embalming the name of our vessel; the simple lines point an excellent moral, which may well be appropriated by all voyagers to "the further shore," whether on land or on sea:—

P atiently she ploughs the path
That marks her westward way;
A ll through the dark and dreary night,
All through the sunny day;
R esponsive to the lightest touch
Of skilful steersman's hand,
I ntent on nothing but to reach
The fair Canadian Strand.

S o be it mine, with dauntless hope,
To tread life's journey through;
n storm or calm; through gain or loss;
If skies be black, or blue;
A ssured that if my Saviour's smile
Athwart my lot be cast,
N o foe on earth can harm, and I
Heaven's post shall gain at last.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—August 15, Philippians ii. 14—30; August 16, Philippians iii. 1—12; August 17, Philippians iii. 13—21; August 18, Philippians iv. 1—9; August 19, Philippians iv. 10—23; August 20, Colossians i. 1—17; August 21, Colossians i. 18—29.

THE MISSION TO HOP-PICKERS.—With the return of September thousands will gather from court and alley to the hop-picking in Kent. As in past years, a band of workers purpose (D.V.) labouring among them for their spiritual, moral, and physical well-being. The work is now so well-known, and has been so abundantly blessed of God in former years, that I simply remind our kind friends that the time is near, and the sooner help—both funds and parcels of clothing, &c.—is received, the sooner shall we be able to mature our plans for using it to the best advantage. Many of our "helpers" have "gone home" during the year, and we, therefore, plead for others to take their places. I shall be glad to send further information respecting the Mission and its operations to any who may desire it. Parcels of clothing, or tracts (undenominational) should be forwarded (carriage paid) to Rev. J. J. Kendon, Marden-street, S.E.R. Contributions thankfully received by Rev. C. H. Spurgeon, Upper Norwood, S.E. (the Mission should be mentioned); Rev. J. J. Kendon, Goudhurst, Staplehurst, Kent, or by the writer,

JOHN BURNHAM (Met. Tab. Evangelist).
Brentford, Middlesex.

THE POWER OF WORDS.

Words embody and convey thoughts. They are a power for good or evil given to man alone. They are spoken easily, yet each one has a special meaning, and drops like a seed into a heart, where it may take root and bring forth fruit. Ruskin says that for good and bad words you may substitute makers and destroyers; good words build up, and bad words pull down. What we hear and see helps or hurts ourselves only. What we speak affects mind and soul. In this lies the power of words. They have an influence which is a potent force on the side of right or wrong.

The power of words is illustrated by a story of the old days. Xanthus, expecting some friends to dine with him, told his servant Æsop to buy the best things in the market. The hour came, and the dinner. Course after course was served, each consisting of tongue. Xanthus was wild with indignation. He turned on his servant, and angrily demanded, "Did I not order you to buy the best victuals the market afforded?" "And have I not obeyed you?" was the ready reply. "Is there anything better than a tongue? Is it not the bond of civil society, the organ of truth and reason, and the instrument of our praise and adoration of the gods?" Xanthus had to admit the truth of what his servant said, but he had not done with him. He commanded him to go again on the morrow, and buy the worst things he could find. Æsop went, bought more tongues, and served them as before. "What, tongues again!" exclaimed the master. "Most certainly," rejoined the servant; "the tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the inventor of lawsuits, and the source of divisions and wars; it is also the organ of error, lies, calumny, and blasphemies." The wise slave was right; tongues are the worst and the best things in the world.

The Apostle James called attention long ago to the power of the tongue. He said that horses were obedient to the touch of the bit, and that ships answered to the helm, but that "the tongue can no man tame; it is an unruly evil, full of deadly poison." No poison is so mischievous as bad words. They work out moral and spiritual death. They stain young hearts with impurity, and stir up wicked desires. They creep through the ear into the mind, and tempt to actions contrary to God's commandments. They had much to do with the introduction of sin into this world. Eve listened to some bad words, ate the forbidden fruit, and so ruined herself and the race which was to come.

He who speaks a bad word to his neighbour does far greater injury than if he had struck him a hard blow. The wound inflicted by the hand hurts the body, but the wound inflicted by the tongue bruises the soul. Such words are like weeds, which, while you are pulling them up in one place, are flourishing in another spot at the distance of some yards. To use St. James's simile, they are like the wheel which catches fire as it goes, and burns the more fiercely the quicker it revolves. A foul tongue "setteth on fire the wheel of nature."

Slander is a common form of bad words. It is a sin against charity and truth. To rob a man of his purse is a small injury compared with taking away his good name. Yet how often is this offence committed! Some ladies gather at a table; tea is drunk, and some character is mutilated. Some men meet and talk; a friend's reputation is stained. So it comes about that momentous consequences spring from an idle and careless conversation. Many people who speak ill are actuated by no malice. They forget the value of reputation and the power of words. If they were conscious of the wrong they were doing, they would be filled with remorse. They are really Nihilists of the worst description, destroying that which affects the usefulness of a brother or sister, and the moral wealth of a community. It is character that makes a town or village rich; and he who smirches the reputation of an acquaintance takes away from the moral strength of that town or village. Slanderers should be branded with the stigma of society. They are already condemned by God, for Christianity makes every man his brother's keeper.

The power of good words is very great. They teach, guide, and comfort. In the pulpit they point men to a higher life; on the platform they combat injustice and advocate right; at the fireside they create a halo of joy and peace; and in rescuing the fallen they prove a mighty lever to raise. Kind words are among the things which never die. The loaf of bread you give the beggar furnishes a meal, and then its influence is over; but your sympathetic words to an outcast fill his heart with new courage and hope. The mightiest forces are the cheapest. The words we utter so carelessly might be used to gladden and strengthen the lives of those we meet day by day. Christ employed his words so. He ever spoke kind words, and did kind deeds. If we are to be disciples worthy of our Master, we must go and do likewise.

D. S.

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EVANGELISATION IN GERMANY.

The Capeler Journal, a daily paper, in giving on July 21 an account of Dr. Ziemann's work in Capel, makes some important remarks on the need of evangelists in Germany. We give a few extracts:—

"Before a numerous and very attentive meeting, yesterday evening, Dr. Ziemann commenced his mission in the large hall of the Stadthaus. It was generally believed that this English guest came amongst us as a Methodist, or, perhaps, even as agent of the Salvation Army. We went to hear and examine for ourselves, and came to the conviction that Dr. Ziemann is no separatist. The preaching of the Gospel by a layman, and outside the church building, is in our province new, so the question arises (1) Are such meetings desirable? Shall we approve of them? (2) Does Dr. Ziemann really preach the Gospel according to the teaching of our Church, without separatist aims? To the first question we say, distinctly, Yes. *The Church in Germany will soon be driven to use laymen in her service*, not only to visit the poor and sick, but to reach the masses, which have become estranged from her. The pastor is not able to do all the work in his district.

"That such meetings are really appreciated, any one must have observed who attended Dr. Ziemann's service. We saw there, amongst others, the working men, the poor in their shabby jackets, in which they would never venture to enter a church in great numbers. We are not alone in our opinion; *The Reichsbote* has in its last number a strong article on the necessity of laymen being used for the preaching of the Gospel. Those who have heard Dr. Ziemann cannot have had any other impression, but that he indeed preached the old pure Gospel without any artful means, but with deep conviction and moving warmth. He showed especially how fearfully sin destroys, how great the grace which saves."

THE BISHOP'S VETO.*

This correspondence throws light upon serious questions, namely: Why can clergymen defy the law with impunity? Why are parishioners powerless to enforce their Church rights? These questions involve issues which concern Christian Englishmen without distinction of denomination. That clergymen do outrage the feelings of parishioners, and defraud them of their Church rights, by introducing idolatrous doctrines and rites into English parish churches, is beyond dispute; and, so far, it has become apparent that parishioners are as powerless to protect themselves as the lawless clergy are safe from punishment. Why is this? The correspondence shows that recently, and indirectly, the Bishops have received from Parliament power to veto, that is to say, arbitrarily to forbid proceedings by any Christian parishioner against any idolatrous clergyman for any offence against Church Law, however gross may be the offence, provided only the offender be a clergyman. The Bishop need give no reason, or may assign a ridiculous reason, for his refusal of justice.

Mr. Girdlestone objects to the veto thoroughly, but temperately, and thus his arguments lose no strength. We give two brief quotations. After pointing to the state of affairs in regard to crucifixes in the parish of Clewer (it was at Clewer that Bishop Mackarness three times resorted to the veto to screen Canon Carter from prosecutions for Romanising rites) Mr. Girdlestone says, "Though crucifixes are being introduced into parish churches, yet, owing to the veto, the laity are powerless to prevent the evil." A foot-note to page 61 limits this remark to ecclesiastical proceedings *criminal*, where alone the veto exists, and suggests that in ecclesiastical proceedings *civil* a faculty might be got to remove a crucifix.

After a quotation from Canon Carter's work on "The Priesthood," Mr. Girdlestone writes: "The necessary result of holding views such as propounded by Canon Carter is that when the 'priest' has consecrated the bread and wine he is driven to offer to them the idolatrous honours which are required by the laws of the Papacy, but in the Church of England are strictly forbidden" (p. 94). Mr. Girdlestone expresses a well-founded objection to the unscriptural use of the title "Priest" to designate the office of a minister of the Gospel (p. 99).

We observe that the Bishop commenced and closed the correspondence; and we learn that a copy has been sent to every English bishop.

The book is well printed; an appendix and index occupy 102 pages. It deserves attentive study.

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* The Bishop's Veto: A Correspondence between the Right Rev. the Lord Bishop of Oxford (Dr. Mackarness) and Mr. James Girdlestone (Member of the Incorporated Law Society). *Hatchards.*

MR. GEORGE C. NEEDHAM recently concluded an evangelistic tour in the United States, which occupied nearly eight months. Series of special evangelistic services were held at the following places: Lynn, Mass.; Newburg, Mattewan, and Staten Island, N.Y.; New York City; Westchester and Chaddsford, Pa.; Baltimore, Md.; Lynchburg, Charlottesville, Norfolk, and Portsmouth, Va.; Raleigh, N. C.; Galveston and Dallas, Texas; Memphis, Tenn.; Louisville, Ky., and Washington, D. C.; and tokens of revived interest and spiritual blessings were evident, for which Christians are asked to join in praising God. Mrs. Needham addressed large audiences on Gospel and prophetic themes at some of these towns. There is an earnest call for Bible teaching. The "new theology" has proved its powerlessness in lifting sinners out of spiritual death, and a cold, formal orthodoxy fails to satisfy the yearnings of a soul seeking after God. In some of the more Southern cities Mr. Needham gave special addresses on "the future glory of Israel," which called out many leading Jews, including one of the prominent Rabbis. He was urged to repeat the lecture in one of the synagogues, but a pressing engagement took him elsewhere. The Jews who attended have requested Mr. Needham to revisit their cities this fall.

SUFFERING for CONSCIENCE SAKE.

INTRIGUE BY JESUITS.

In the First Division of the Court of Session a painful case was recently reported. J. K. Leys, a London barrister, presented a petition craving to have the respondent, his father, Rev. Peter Leys, United Presbyterian minister, residing at Kelvingrove-street, Glasgow, ordained to deliver up to him the custody of his two children. When the case was last before the Court, their lordships made an order on the respondent that the children be delivered up to the petitioner's agent in Glasgow at ten o'clock on Monday morning, and further ordained the respondent to appear personally at the bar, and report what he had done in pursuance of that order.

On the case being called, the Lord President inquired of the respondent what he had done in the matter.

The Respondent—I have done nothing, my lord.

The Lord President—Why?

The Respondent—With the permission of the Court, I should be very much obliged if you would allow me to make a short statement.

The Lord President—Yes; we shall be glad to hear it.

The Respondent—I have not supposed, my lord, that I had any right to speak; it is entirely of your favour. If in my ignorance of the methods of procedure and speech in such a place as this, any word or phrase should unintentionally escape me which may appear in any way unsuitable, I throw myself on the indulgence and favour of the Court. In regard to the case itself, there are just two matters which occupy the ground. First of all, I know very well what was the dreadful state of poverty, and the deep indebtedness of my son, and his utter inability to maintain and educate his children when they came to me about six years ago. I am compelled, my lords, to make such distressing references to one who is and must be very dear to me. I was called upon to give my grandchildren a home; they had, indeed, no other home to go to. I was anxious for his own sake, and as a spur to assist him in his parental duty, that my son should do something for his children, and it was understood that while I should give them board and lodging, he should do his best to provide for their clothing and education. He has not done a third even of this, and I, with assistance privately from another friend, have paid what he did not pay, without, so far as I recollect, one word of remonstrance from me.

The boys have been in my family all these years, and no children have ever had a happier life than these children have had. The mutual settlement has been very tender and strong. These two boys have been our own, and we theirs, by every fibre of our heart and nature.

Instead of the pecuniary circumstances of my son having become better since the time when, in his necessity he sent his children to me, they have become worse. He is much deeper in debt than he was then. But it appears that Father Clark undertakes to makes all necessary payments for the entire maintainance and education of the children in a Jesuit institution, near Sheffield, for two years.

And now, for the second point, upon which I lay much stress. About six years ago, when the children came to me, their father was a Protestant, as their deceased mother had also been. About four years ago my son became a Roman Catholic, and, as may be supposed, to one of my convictions and in my position, this was a cause of considerable distress. In tears and grief we apprehended then that the boys would be taken from us and trained in charity in some Roman Catholic institution, as we well knew that their father himself could not maintain them. But that was never once mooted by him. He knew very well my views and the habits of the family in respect to religion. He knew very well the character of my eldest daughter, to whose care he specially committed them, and that the training of his boys in the principles of the evangelical faith would be a supreme and pervading object. He never once interfered. Nay, at the distant intervals, he came to see his children, he joined in their presence in our daily family worship, and accompanied us and them to the Protestant church.

The boys never knew that their father was a Roman Catholic until this recent action compelled their knowledge of it. It has been alleged that I have prejudiced their minds against him; nothing could be further from the truth. We knew well how important it was to the welfare of the children to love their father, and we have encouraged and cherished it, with the result that little as they did see or hear from him their love to him was beautiful and surprising. Now, these years that my son has been a Roman Catholic have been eminently formulative years in the character of the children. They are remarkably quick in intelligence; they thoroughly understand the principles of evangelical truth, which we hope and believe have become the supreme influence in their life, and the piety founded on these principles is singularly deep. The thought of being taken from us and sent to a Roman Catholic seminary has filled them with distress by day and with dreams of terror by night. Physically they are not strong, and to send them to such a seminary would endanger their lives. But, at their advanced ages, for religious intolerance to force them into compliance with Roman Catholic practices, and to subvert their present convictions, would naturally lead to the confounding in their minds of all religious truth whatever, and would tend to the demoralisation of their nature. I can only contemplate such a prospect with horror.

The whole circumstances of the case, and the whole way in which for all these six years he has been a Roman Catholic, my son has given over the children to my guardianship; and protection, care, and kindness, lay upon me at this time a tremendous responsibility which I cannot evade. I have considered it very seriously, and to myself my course is very clear. If I could show that to give up the children would expose them to physical danger, the law would say, "Don't give them up;" but now, in view of the moral and spiritual ruin which I believe would follow, I cannot surrender the children without doing violence to my deepest and strongest convictions of duty. But a word or two more is necessary in order to make my present position understood.

It would be ridiculous for me in any case to question, on grounds of law, the decision of this Court, and, besides, I believe that your lordships in this case have given very careful consideration indeed to everything that has been urged by counsel on my behalf. I have no doubt that the decision of the Court is sound according to law that must determine its conduct. I need hardly add that I regard this public legal authority as an unspeakable benefit, especially when, as in our own country, it is so well administered. But law and duty may at times interfere with one another. In point of fact and in history they have not seldom interfered and clashed with one another, and in this case the circumstances are so exceptional that I suppose a case like the present has never occurred in the history of this Court. My lords, I crave with all submission to observe that the first Christian men who were brought before a Court enunciated a great principle, previously embodied in the teaching of their Divine Master, when they said, "We ought to obey God rather than men."

This is a principle which can be very readily perverted and abused by fanatics, fools, and knaves; but none the less it is a great principle which threw into the ancient world an idea altogether new, and has proved one of the mightiest factors—I might say the mightiest factor—in the emancipation of the human conscience and the moral discipline of the human spirit. Now, as I have said, I cannot surrender the children without doing violence to my deepest and strongest convictions of duty. But, my lords, I am anxious to render the law all the honour that I can. To use an old and well-known distinction, if I cannot in conscience honour the law by active obedience, I will do what else lies in my power, and honour it by passive obedience. I am here at the disposal of the Court, to submit to whatever it may determine.

And, my lords, let me say in closing that I am aware of the risk I run. I think I have counted the possible cost, dreadful as that would be to me and mine. I am, however, an old man, in enfeebled health, fit now for but little active duty, and things now should have little attraction for me under the sun. And this distressing history, which also has been appointed me to encounter ere I close my journey, has done much to darken to me the sky of time. I ought also to say that it has added to all my other distresses, that I must in any way stand in opposition to this Court. But, my lords, in view of the Supreme Bar, and with my convictions, I cannot, I dare not, do otherwise. I thank your lordships for the patient audience you have given to the imperfect statement I have now made.

The Lord President—I understand, sir, that you decline to surrender the custody of the children?

Mr. Leys—Yes, my lord.

The Lord President—I must put one other question to you. Are you prepared to inform the Court where the children are?

Mr. Leys—No, my lord.

Mr. Campbell said it would add greatly to the distress of the petitioner if his father was sent to prison.

The Lord President replied that there was only one way of obviating that, and that was by withdrawing the petition.

Mr. Campbell said his duty was to insist in the petition, and asked for a warrant for the recovery of the children.

The Court then pronounced an order granting warrant to the officers of the law throughout the country to take the children, wherever they may be, into their custody, and deliver them to the petitioner; and granting warrant to the officers of the Court to take the person of the Rev. Peter Leys into custody for contempt of Court, there to be incarcerated during the pleasure of their lordships. Mr. Leys was then removed from the bar in the custody of a detective.—*Glasgow Daily Mail.*

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MISSION WORK at GOODWOOD RACES.

The Standard, in a leading article on Goodwood races (July 26), as the accepted end of the London "season," says:—"That a large number of wealthy and presumably rational human beings should live this sort of life for month after month is surely one of the most astonishing facts of the century. Compared with the dull vacuity of such an existence, the life of a cowboy is full of healthy excitement and honest purpose . . . As a rule, the unfortunate creatures who are doing the season give one the impression either that they are just coming from something, or just going to something. They never seem to be enjoying the present hour, but rather to have just lost one; they are too much occupied with what is over, or with what has not yet come, to devote themselves with due concentration to the present moment. There is a certain quietude about it (Goodwood), which doubtless springs from the fact that it is the end of all things."

To this final festival of the London "season" two members of the Open-air Mission were sent, but could not do much beyond tract distribution and personal conversation. On this occasion two brethren from Godalming were found labouring for a part of the four days' revel. On the morning of the last day a Christian young man resident in Chichester asked for some tracts to give when the races were over. "But what have you been doing all the week?" "Nothing; for when we attempt to speak to these racing men, they only turn round and begin to curse and swear." So it is. Men are not willing to take up the cross.

The only actual novelty in this effort was a new banner, held by Mr. Peter Wallis, on which 2 Thess. i. 7, 8 was painted. A gentleman outside a "four-in-hand" threw him a penny in mock charity, though his venerable appearance should rather have commanded respect as he stood erect like a faithful standard-bearer. We have, however, often noticed how the sight of the Word of God thus exhibited rouses the enmity of the human heart, in the case of John Hambledon, who, years ago, stood thus at Epsom and other race-gatherings.

And so, amid silent testimony, bold rebuke, patient endurance, comfort to the dejected, direction to the anxious, encouragement to the wavering, house-to-house visitation, and invasion of inns, the week passed away. Who can tell what harvest may result from the sowing of these 7000 or 8000 tracts, and their accompanying words "in season and out of season"? God grant that the sowers may then reap an abundant harvest!

Gawin Kirkham.

RINGWOOD, HANTS.—Mr. J. Cleworth, of the Evangelisation Society, commenced a mission here on July 25. Meetings are held nightly in a spacious tent, in a field near the town, where large numbers assemble each evening to hear the old, old story of Jesus and his love, in a plain, kindly, and forcible manner, Mr. Cleworth appealing to the hearts of the people in the very words of Scripture. He is helped by a young lady of great musical talent, who sings Gospel hymns in a very effective manner. A correspondent writes, on July 30: "Having been to the services each evening this week, I can testify to the Gospel being faithfully preached by the Lord's servant." The meetings are to be continued for a few weeks.

THE KESWICK CONVENTION.

II.

THE Keswick Convention is one of the many children of the Barnet-Mildmay Conference, and the advantage which Barnet possessed in the quiet grounds of the country parsonage is still more fully enjoyed among the hills of Cumberland. Everyone who has visited both Mildmay and Keswick must appreciate the isolation of the latter from the ceaseless rush of city life.

> "The calm retreat, the silent shade,
> With prayer and praise agree;
> And seem, by thy sweet bounty made
> For converse, Lord, with Thee."

But this is not the only, nor the chief characteristic of the Keswick Convention. It has from the first taken a very definite line as to consecration of heart to God and to his service, and as to the blessing which results therefrom. While many other Conferences have had for their object the cultivation of brotherly love, the refreshment of workers, the edification of believers, this Convention has gone distinctly further on the same lines; has definitely aimed at leading into a fuller and richer experience; at encouraging and enabling Christians "to be what they believe, that their standing may become their state; that what they talk about that they may do."

Yet we can only describe these gatherings as evangelistic meetings, as opportunities for preaching the Gospel. For what is the Gospel but God's good tidings, including all that the Father and the Son covenanted from eternity on behalf of Adam's fallen race? The Gospel defines what they who believe are saved *to* no less than what they are saved *from*. In the words of Mr. Webb-Peploe: "There is nothing which God does not bestow upon us when He gives us Christ." In those of Pastor Stockmayer: "There is nothing new to be taught here, nothing but the old Gospel in its simplicity and fulness."

These were among the earliest and most emphatic utterances, and we attach much importance to them. Portions of truth must not be made specialties, for specialties are the seeds of sects. We are indeed specialists as regards the world. The Gospel of God is our great and only specialty, and it is the seed of the only sect which pleases God,—the sect of the Nazarenes. We do not therefore like to hear of being "identified with the Keswick movement." The Gospel which Paul was commissioned to preach was not only to open their eyes, to turn them from darkness to light, and from Satan to God: but to give them an inheritance among them that are sanctified, through faith in Jesus. The Gospel is the power of God unto salvation to everyone that believeth; for therein is the righteousness of God revealed from faith to faith—from the faith of the little children whose sins are forgiven, to that of the young men who are strong and have overcome the wicked one, and to that of the fathers who know Him that is from the beginning.

The people wounded at the teaching of Jesus, for He taught them as one that had authority, and not as the Scribes. Yet the Scribes searched the Scriptures; they could tell where the Messiah should be born (at Bethlehem, and not in Galilee), that Elijah must first come, and many other outward truths, but they did not eat the roll, and they experienced neither its lamentation nor its joy. There is much searching and exposition of the Scriptures which does not come with authority, but the teaching at Keswick is with authority, because it is not mere exposition, but application. It reminds one of the applied sciences. There is the same difference between such teaching and that of the Scribes as there is between the plan of an engine and the engine itself; or between the engine at rest and impelled by steam.

The men on the platform are as diverse in cast and calibre of mind as on any other; more so, indeed, than is often the case; but there is a harmony of purpose, and of method, which ensures success. And this success is seen in 2000 people being drawn from all parts of the land; in the large majority of that number being brought at early morning to a simple prayer-meeting through the pouring rain; in the tent being crowded time after time every day; in hundreds remaining to the after-meetings, definitely to express their desire to be wholly the Lord's; in scores of spoken testimonies to grace received; in separate meetings of young men, who make open confession of besetting sins, and give eager heed to those who tell them of victory over sin; in numbers dedicating themselves to missionary work at home and abroad, as the Holy Ghost may call; and, generally, in faces which shine with the joy of inward fellowship with God, and of successful service among men.

The speakers were not only well read in Scripture, but well fed upon it, and the teaching poured out upon the people was wonderful, not only in amount, but in spiritual power. Indeed, the amount was far beyond the capacity of any audience. It might be well if teachers were to remember that they should give forth, not as much as they know, but as much as the people can receive. Dr. Chalmers was content if in each sermon he could fasten one truth upon the hearts of his congregation. With many parables Jesus spake the Word unto the multitude, as they were able to hear it. He had many things to say unto his disciples, but they could not bear them then, and they remained unspoken until they were able to receive them. On some occasions at Keswick the accumulation of varied truths was so overwhelming that we could think of no illustration of it so apposite as of 2000 bottles, with Niagara pouring into them. They would have taken in more if the volume of water had been less.

Less speaking, and more prayer silent as well as vocal, would have been less a strain on the mental powers, and given more time and opportunity for drawing near to God. There was, however, private and social prayer, and these seasons of privacy and stillness were to many the most experimental and fruitful periods during these holy days.

There is much to lament in the Church of England: its Romanism on the one hand, and its Rationalism on the other. But the increasing band of men within it, whose one study is the Word of God, and whose one business is to live and to preach the fulness of the blessing of the Gospel of Christ, is a cause of thankfulness and praise to God; and their influence upon the undergraduates, who were largely represented at Keswick, is full of hope and promise for the near future.

The address of Rev. H. G. C. Moule, which follows, is doubly interesting, on account of its searching character, and of the influence possessed by the speaker over the undergraduates at Cambridge.

It might have seemed a perilous experiment to introduce an exposition of prophecy at such a time; but the lucid and powerful address of Mr. Bowker on Friday morning, on the Signs of the Times, was one of the most interesting features of the Convention. With very definite thoughts of his own he harmonised and included those of schools which seem far more opposed than they really are; but the most striking characteristic of that meeting was the emotion manifested through the audience in the prospect of the near return of the Lord Jesus. Those who remember how little this truth was received, even so lately as five and twenty years ago, marvel at the change of attitude, and rejoice that from an ever multiplying number of expectant believers is going forth the cry, "Come Lord Jesus, come quickly."

The simplicity and fervour of the prayer in which Mr. Robert Wilson brought the Convention to a close on Friday night will be remembered when some of the more abstruse utterances have passed from memory. He said that sanctification began in the little things of life, and prayed that we might manifest kindness, unselfishness, considerateness for others, and all the unobtrusive graces that sweeten human life—graces which had been shown in his own thoughtful care for the comfort and convenience of the visitors to Keswick.

On Saturday morning a supplementary meeting was held, in which Mr. Reginald Radcliffe and others set forth the needs of the heathen world. We have given a brief report of this most timely as well as stirring meeting. Outside the programme, and not under the arrangement of the conveners, although with their cordial sympathy, the Convention would scarcely have been complete without a practical outcome of this kind.

The Total Abstinence of the Gospel.

BY REV. H. G. C. MOULE.

> "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love."
>
> "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." EPH. iv. 1, 2, 31, 32.

AFTER the burning words of the prayer we have just heard from Mr. Reginald Radcliffe, we shall feel that words like these are not the least out of place just when we have been reminded of the most urgent, and most impending, and most distinct fields of duty. Another thing I am as thankful for as the prayer we have just been led under, is the hymn we have just sung, which draws the circle of the atoning blood of the Cross around the whole subject of our meditation. There is no other safe ground for meditation (and in the Lord's sight we are now drawing upon his strength in the matter of holiness) than the ground marked out, not only in its entrance, but in its fences, by the wood of the true cross, There, and there only, never farther than his cross, never higher than his feet, must be our place of safety from which to look, and from which in a blessed sense to rise to, the heights where the Crucified sitteth at the right hand of God.

We are met here to think how we can walk and please God in humble reality, and, thank God, we may and we can; but we remember reverently before Him that while, by his mercy, we dare say we can please Him as the Father in Jesus Christ, we know that there is only One who hath pleased Him as the Eternal Judge. It is only in our Lord Jesus Christ as the sacrifice of Calvary, that any moment you or I stand unconsumed before the holiness of God the Judge; and so, thanks be to God for the blood of sprinkling, which our hymn, as it were, has shown us scattered round our meeting; and now within it we will be at peace, and we will take the treasures of peace.

The two subjects suggested by the two limbs of my quotation are very simple, in the strictest sense; but I think they go very straight to the need both of conviction and of comfort of very many Christians whose hearts are really toward the Lord. Observe the first verses. The Apostle has in the third chapter—yes, in the whole of the first half of the Epistle—led us up to the heights of heaven, and back to the depths of eternity. I will not sketch to you the marvellous contents of the first three chapters of the Ephesians. How instructive it is to see that straight from the glories of the third chapter the Apostle comes, in the fourth chapter, as his first deepest inference from it all—to what? To lowliness, meekness, long-suffering—a very humbling proposition, when we think of its conditions, and the things which occasion the need of it.

"Forbearing one another in love." Let us take that precious word to ourselves. It speaks often of deep humiliation to spiritual Christians; but God's humiliations are never discouragements, if they are taken in the light of his life and of his love. This teaches us that the first, deepest, and most genuine inference in life from the reception of the very highest range of eternal truths, is an inference which runs along the ground; an inference which comes down upon the stones and the dust of the common path; an inference which, so far from lifting a Christian off his feet, gives a double watchfulness to his goings in respect of humiliation and humility. Never let us get away from that point. The

Gospel never lifts off the feet in this sense; though if you throw your weight upon the Lord you shall "mount up with wings" in another sense.

I wish to draw attention in detail to the last two verses of the chapter—to that very simple yet profound lesson on the Total Abstinence of the Gospel. We have too much confined these two words to one branch of philanthropic effort. They are as wide and as deep as the whole Gospel of the grace of God, and the daily and hourly work of his people. It has sometimes been said mistakenly that those who would caution the Christian against false inferences from Divine promises—as though danger within were to be forgotten, as well as temptation without—were those who allowed a little sin. I hope that may never be said of our moral spiritual theory, and our daily purpose and aim in the presence of the Lord. Total abstinence is the watchword of the Gospel about all sinning on the Christian's part, and, true to the Divine practicability of the Gospel, it loves to press this totality just where we may be easiest tempted to forget it: not concerning some great thing, not concerning the absence of all murmuring when some lightning-stroke falls on our lives, but concerning the feelings in general in our hearts at this hour concerning other people and the manifestation of those feelings in the little things which in their millions make up life.

What does the Apostle say to those privileged believers in Ephesus and in Asia? "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice," a very inclusive word in the New Testament dialect, the whole antithesis to good: "With all malice: and be ye kind one to another, tender-hearted, forgiving one another." The Apostle assumes—and how humiliating, but how gracious the assumption is—the necessity of these things all along. "Forgiving one another, even as God for Christ's sake hath forgiven you."

Now, dear friends, my few and simple words shall take their whole text from that word "all" prefixed to that list of sins. You remember that striking passage in 1 John, where he says we ought to lay down our lives for the brethren. Then, in the next verse, he questions the love of God in one who sees a poor needy one without assisting him. He asks for sympathy of a practical character. There is a poetic meaning of tremendous trial; but is there no risk of being caught in the midst of such references by a trial of our temper; a request for unexpected trouble? But the Apostle means that the two things are of a piece. If you want to be on the road to glorify God in the field you ought to begin now with the very small thing at your feet, to do it in the Lord's spirit and in the Lord's strength, totally abstaining from the opposite.

Now, may I just say—God knows it is with self-humiliation—that in this divinely-chosen list of things to be totally abstained from, the Apostle tells of many a point which is often found to be weak in those who know the Lord, and love Him, and have surrendered their lives to Him, and are true-hearted, and really working for Him. Yes, I must own that these things are not unknown in the inmost circles of the Christian Church. There is a tendency to religious gossip. There is such a thing as the talking over of other people's character and work. Is there no such thing as a certain relish when someone we have disagreed with in Christian doctrine is caught tripping in Christian practice? and our pleasure is not that there is a vindication of the need of watchfulness to Divine truth, but there is that dear and precious thing, "my opinion," vindicated to myself. It is one thing to think sorrowfully, bitterly it may be, over the errors of beloved and honoured friends and brethren in Jesus Christ, because of the truth of God and the cause of God, and it is another thing to think of them and talk of them in an easy way.

Is there no such thing as jealousy for our own work and reputation, which does not make it altogether pleasant to hear of the success granted to some one of another Christian organisation? It may be some one not divided from us by any such lines, but by that great demarcation that it is not number one. Is there no such thing as that? I think there are tendencies to it in every heart, which only the grace of God can counteract.

Is there no such thing as trifling, subtle and very minute, but real, with absolute truth? Nothing can possibly be holy that is not fair, that is not true to known fact, that is not holy as well as pious in its purpose. Deep in the foundations of all that is good in God and in man, the Bible puts down truth in the inward parts. The least shade of a pious fraud is black iniquity in the sight of God. The least conscious exaggeration of fact—for instance, of spiritual success granted to ourselves or to our agency—is dark iniquity in the sight of God, who requireth truth in the inward parts.

And what is close akin to this—the least unwillingness to be brought to book about our own failures is dark iniquity in the sight of God. I do not know what is more likely to cause grief in the Eternal Friend than to see a soul that He loves entrenching itself behind some spiritual theory—it may be theories very different from one another—against the plain duty, in this or in that I have done wrong. There is a great danger of our doing it; I know it. I speak from the depth of my own soul, and also from a large consensus of human experience, and from the witness of that Book. We have been told blessed because intensely searching things to-day and yesterday about that breaking-down which is the prelude of, and the accompaniment to, blessing. Let us take heed of this mountain in us that the Lord never finds, and our neighbour never finds—this entrenching behind any position conceivable, when in some matter of plain duty, of kindness, of carefulness about our words, of charity in tone and temper, when brought to book, we are found unwilling to say, Yes, I am ashamed of it; I need not have done it; but it is done, and now there is nothing for it. It must go upon the Lord's head for pardon, and beneath the Lord's feet for victory at once.

Is there no such thing as an irreverence about God's name and presence creeping into our deepest hours of devotion? I have never forgotten what I read in Jonathan Edwards' account of the great revival at Northampton, in New England, when I suppose the nearest approach to a converted town, seen in the Christian world was seen when manifestations of Divine grace in holiness were marvellous; but, he says, describing the case he selects, because of the peculiar spiritual wonders, "I have seen that person crushed under the sense of sin in one mention of the name of God with inadequate reverence as it was spoken." We cannot be too anxious or too careful when we are speaking of God or addressing Him. There is sin in a carelessly worded prayer. Sure I am, it is as deep as the depths of Divine truth. We cannot afford to let things loose in that way.

Shall I speak of the iniquity of the unthrift of time, that mysterious talent, which, unlike others, is spent and gone. God gives us other gifts—gifts of body, mind, or whatever it may be, to husband; but if He gives us the talent of time, we spend it, and it goes. How do we use it? I do not say use it with restless, miserable, divided anxiety, which will only be greater the further we live from the Master. Am I doing the best thing this moment? Let it always be remembered, we and our time are in his hands, and whether it is for perfect rest or for exhausting work, it and we belong to Him.

There is need to speak of the neglect of absolutely secret communion with God, for which we must never substitute even the inmost intercourse of a chosen circle of Christian friends. Nothing must take the place of the study of the Word of God or the opening of the soul to Him in prayer, where there is not even the temptation to let the experience or attitude of others deflect our consciousness of our own.

I could touch upon point after point, but it is better to remember again the brief catalogue of the Apostle, which excludes the least swelling of internal irritation as much as the most demonstrative expression of ungoverned anger, or the least spur of impure imagination as much as the act of the adulterer. The words would be words of despair, without that Divine ancient truth which we are met in these days to accentuate to ourselves. We never forget that there are other sides of truth; there are thousands of other sides to the infinite truth as it is in Christ, but our work is to accentuate two aspects of one great truth—the truth of practical holiness in our need and in Christ to supply.

And now let us remember that for this total abstinence there is stored up in Him divine sufficiency. Yes, and we are in Him. The feeblest believer is in Jesus Christ, and Jesus in the eternal covenant is in Him. What we want is to turn the fact into practicalisation, if I may use such a barbarism; it is to turn what we have into what we use, and what we know into what we are.

But there is the Lord! I will not think of the infinities of my need except to lead me to the divine simplicity of the infinity of his supply. We are in Him; we derive it from Him. It is not manufactured within, it is derived from above; and it is derived in that most wonderful way—the embosoming of Jesus Christ in the very hearts of his own, by faith and by the Spirit, so that we may say with perfect sobriety, with daylight reality, and with a keen consciousness of the practical aspects of human life, "Yes it does bid one abstain from the whole of this or that besetting sin, which I see now, and did not see yesterday, or, which I had long seen, and thought I might allow a little of; but I know how to deal with it now. I know what it is to lay the whole of it upon my Lord's head, and the whole of it beneath my Lord's feet, and without over anticipation of the future, to know that for the next step He is able to keep me from stumbling, as well as hereafter to "present us faultless with exceeding joy."

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GOSPEL MISSIONS' HOLIDAY HOME.

THE Country Holiday Home still makes progress, and daily witnesses to the joy and gladness the poor children derive therefrom. It is among our tenderest experiences to pay "Elm Lodge" a visit, for here we are serenely shut in, not with dingy paper-hangings, but with leafy walls of living green. The perfume of almost numberless fragrant roses, with a score of other less kingly flowers fills the air, while over the verandah is a beautiful vine in full bloom, promising better fruit by and by.

The happy groups of children go and come, the Holiday Home leaving pleasant memories to be recalled a thousand times a day for a long while to come. The looks of the returning parties wear a tinge of sadness the last two days — eyes look into ours with a meaning we cannot miss. But we are obliged, with few exceptions, to be inexorable, not without a fight within our own breasts, for the new party are yearning for Monday and the railway station, and we must keep faith with these.

We are indebted not a little this season again to the sympathy of the readers of THE CHRISTIAN for the very kind assistance they send for our Home. It is a work that has its own reward to behold the good so visibly wrought, and the new life and joy imparted to the already care-laden hearts of little London children. The Lord has further answered the prayers of his people in giving manifest spiritual blessing on the Home. Several dear children have this summer written home during their stay, telling their parents of their heavenly birth, happily attesting the same by their subsequent life and conversation.

These many young friends have no means of thanking their kind benefactors, nor have we on their behalf, save through your columns, which we are thankful to be allowed to use.

Yours very gratefully, W. CHORLEY.
2, *Marquess-grove, Canonbury, N.*

MISS SKINNER, of St. James'-square, Bath, has issued two more of her "Friendly Letters" in French, addressed to various classes of the community. We see that a depôt has been opened in Paris for the sale of these leaflets.

ROTHIEMAY, BANFFSHIRE, TENT SERVICES.—Mr. J. A. Smith, Banffshire Gospel Mission, and Mr. Lee, Gordon Evangelistic Mission, Aberdeen, concluded a fortnight's meetings in a tent here on August 1. Night after night anxious souls were pointed hopefully to Jesus, and the meetings grew in interest and size until the end, when seats had to be placed in the passages. Numbers of the people came from neighbouring parishes.

EAST-END SEAMSTRESSES.

Last April we gave a summary of the plans of the then newly-constituted Labour Aid Society, and as the amount of sympathy and aid which a Society receives depends, in a large measure, on a knowledge of its work, a wider knowledge of the object, method, and results of this Society's work will prove useful. Briefly, its object is to help those who cannot help themselves, and the method, to help them without impairing their self-respect or self-reliance: simply to stand between them and the extortioners, who have waxed fat upon their toil, while the results have been so full of encouragement that the Society has been urged to increased effort.

We will deal at present with but one branch of the Society's work—the seamstresses. It is well known that these women are among the worst paid operatives in London. The fact that they have to spend some sixteen or seventeen hours in arduous toil for so poor a pittance as twelve or thirteenpence is sufficient proof, and it must be remembered that often a family has only this sum with which to buy food and pay rent. Hence, what to others are the necessaries of life are luxuries to the seamstress. There are many instances where the fire is kindled but once in the day to heat the irons. That moment is utilised to boil the kettle, and make the hot cup of tea, which is the only daily luxury the poor family can afford. The need for help in such sorrowful circumstances all will admit. The question is, How can effectual help be given? To that query the Labour Aid Society supplies an answer. Remembering that the "sweater," or middleman, deducts 25 per cent. of the price allowed by the manufacturer, and that, under the system hitherto prevailing, the seamstress has to pay for the articles required in her business at extortionate rates, the Society deals a blow at both of these abuses. It takes the middleman's place in procuring goods, only deducting the bare expense of distribution; and, furthermore, provides soap, thread, silk, twist, &c., at wholesale prices. These additions, trifling as they may seem, raise the workwoman's wages on an average from 5s. to 7s. 6d. per week.

A further advantage, with regard to the sale of sewing machines, must not be overlooked. Sewing Machine Companies, before they let out their instruments on the hire system, require a deposit of 10s., and the payment of an instalment varying from 1s. 6d. to 2s. 6d. per week; the average cost of their machines being £6 to £7 10s. If from any cause the hirer fails to keep up the payments, the machine is forfeited to the Company, as well as the moneys which have been paid. To remedy this state of affairs the Society supplies similar machines at about half the cost, and, instead of the preliminary deposit, a satisfactory reference to character is required. The amount of the weekly instalment is also reduced to 6d., and any failure in the payment of the 6d. does not cause the forfeiture of the machine or of the money paid. Should sickness or want of work prevent the payments being kept up, the Society removes the machine to their warehouse, and keeps it till such time as the purchaser is able to resume work. It is then restored to her, and the previous payments remain to her credit. Those who know the poor will realise the immense boon which this arrangement confers.

Now as to the results. It is reason for much thankfulness to know that, by means of this Society, at least one hundred and fifty families have been enabled to live with far more decency and comfort than they could otherwise have done. An instance or two will show the nature and scope of the work: Some time ago a young woman came to the offices of the Society evidently in deep distress. A day's work was at once procured for her at the house of a kind-hearted lady; she went next day, and began. In the course of the morning the lady went into the kitchen and asked her to take some lunch. To her surprise, however, the poor woman had a difficulty in eating. The fact was, she explained, she had been systematically stinted in food for some time, and had tasted nothing for thirty-six hours. A sympathetic listener brought out the hapless creature's story bit by bit. She had been betrayed under promise of marriage, and then deserted. The burthen of the support of a child was added to that of keeping a widowed mother. Privation followed upon privation; everything that the mother and daughter possessed had gone to the pawnshop; the two had then but one dress between them, and what remained for them or for the hapless babe? When asked for reference as to her credibility the poor woman gave the name of a Congregationalist minister, at whose church she had attended. The reference was found to be correct, and, on the minister's recommendation, the woman was supplied with a sewing machine. Both mother and daughter have since been fairly employed, and each week the instalment due upon the machine is paid regularly.

At the present time shirt-makers in the East-end of London earn as little as three farthings per shirt. A woman thus gains only something like tenpence a day for labour which involves permanent injury to her sight. Surely, such a rate of remuneration is pitiably unjust, and suggests a mode by which the poor may be aided. The Society will be glad to receive orders for shirtmaking, in any quantities or qualities, from firms or from private families, and such orders will help to alleviate the condition of these poor women as truly as money donations. Both are needed by this Society, and will be gratefully received and acknowledged by J. D. Link, Esq., the Treasurer, or by Rev. James Monro, Superintendent, at 241, Roman-road, Bow, E.

Y.M.C.A. WORK IN FLORIDA.—A Y.M.C.A. was organised in Orlando about six months ago, and now numbers eighty members and twenty associates. Since its inauguration, two other Associations have been formed in Florida through its agency. An active mission work is carried on; Gospel services, prison visitation, etc.

EMMANUEL MISSION, Devonport-street, Commercial-road, E.—The report of this Mission shows that the sick and poor have been sought and ministered to; the Sunday-schools are flourishing; nearly £200 has been contributed, and a Band of Hope has been commenced. The district contains about 4500 inhabitants, many of whom are temporally and spiritually destitute; and for these the Mission is provided. A full Gospel is preached, and the services are made as bright and attractive as possible. Additional Sabbath-school teachers, visitors, and singers, are very much needed. Rev. J. T. Wyatt is the superintendent.

GOSPEL WORK IN SWEDEN.—Writing from Wilhelmsro, Mrs. E. de Ramsay says that the work at Wilhelmsro and Jönköping continues. Since the Princess Eugenie began to work for the poor Swedish cripples, in a way much more permanent than we as a family could have done, our children have been diminished to twelve, the number we originally proposed. In our journeys to England or France for health, our attention has been turned to the need of Bibles in hotel bed-rooms. At first they were supplied from private means, but, opportunities increasing, the British and Foreign Bible Society arranged to allow half the cost if any well-known persons in a place, or some religious Society, undertakes to distribute and watch over the Bibles when hotel owners have consented to receive them. Fifteen hotels in Paris have received Bibles. In Bordeaux, where we were kept six weeks by illness, thirteen hotels gratefully accepted Bibles. From Berlin, Baden-Baden, and other important places, requests have come for a regular Bible distribution in the hotels, and the Y.M.C.A. and the English chaplains have offered their help. At Jönköping our mission hall has been open all the winter for Bible expositions; and various visitors from abroad have pleaded for their missions there. There is also an interesting institute for our mill girls, who are glad to attend the classes in Victoria House. We also receive at the mission house poor people coming to town for medical help by an eminent oculist. More than a hundred patients had their sight restored last year, not to mention the good influence of the mission house. Various other agencies are the Flower Mission for the hospital, the poor-house, and the prison, the Bible and Prayer Union, Sailors' Mission, Christmas Letters, &c. Our friends are earnestly asked to continue their prayers and sympathy for us; we need them as much as ever,

EXPECTATION.

There's a wild and anxious longing
For the coming of his feet,
And the world is growing weary,
While the pulses quickly beat;
For the air is full of murmurs,
And men's spirits with unrest,
Turning hither, thither, nowhere,
Sore bewildered, and unblest.

For the enemy is rampant
As the time is drawing near,
And his roar is growing louder
With the access of his fear.
He is trampling on the wounded
Who are struggling in his chain;
He is luring to destruction,
While exulting in the slain.

What to him the weeping masses,
Who go softly all their day?
What to him the sin-stained children
By the maelstrom swept away?
What to him the unwashed outcast
Thrown upon the grimy street,
So that men grow hard and stony,
Till they have no hearts to beat?

He is stirring up his legions,
He is marsh'lling to the fight;
With his troops are many nobles,
In their proud Egyptian might.
They have crushed the voice within them,
And are taking now their stand
By the chieftain they have chosen,
And the host at his right hand.

Most impatient for the conflict,
Scenting battle far and near,
They are numbering their forces,
Though they neither shrink nor fear.
With them victory is certain,
They will therefore do and dare;
Of defeat there's not a question,
Not a feeble one is there.

But the hungry, wayworn, footsore,
Like the Israelitish fold,
Are just looking for their Leader,
To defend them as of old.
For He's coming, He is coming,
Not in weakness, but in power;
And the flagging step shall quicken
In the triumph of that hour.

With no sound of booming cannon,
And no musketry or lance;
With no shout of coming struggle,
And no cavalry advance.
With a meteoric splendour
Full illuminating space,
He shall wither up that phalanx
By the brightness of his face.

Speranza.

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MUSIC AND MISSIONS.

The value of music is very manifest in mission work, especially abroad. Speaking of the Spanish Protestant Bible-classes, meetings, and services conducted by Mr. and Mrs. Moore at Puerto, Santa Maria, near Cadiz, Miss E. J. Whatley writes:—

"Only lately an extremely bigoted Spanish woman was passing the open door, when the sounds led her to stop and listen. She heard the words, "Eternal Father" (Padre Eterno), and, addressing herself to a young student sitting in the doorway, asked him whether this really meant God. "I thought you Protestants did not believe in God?" she said. The young man, an earnest Christian, entered into conversation with her, and at last lent her his Bible. Two days later she came to him, and said she had never been so impressed by a book before. She said his religion was the right one, and asked to be allowed to keep the book, to which he agreed. This convert has been brought within reach of the Gospel mainly by the effect of the music." The instrument used in this work was lent by a resident who has since left the place, and I shall be glad to hear from any friend who has an harmonium to dispose of, at a low price, for the use of this mission.

Yours faithfully, E. J. Whately
21, *Belmont Park, Lee, S.E.*

REV. E. P. HAMMOND'S FAREWELL.

A special meeting of the General Committee of the Sunday-school Union was convened on Friday evening, July 30, to enable Rev. E. P. Hammond to give an account of the work he has been conducting among the young in London and the Provinces, previous to his departure for America. Also to hear his testimony concerning the missionaries of the Sunday-school Union in Norway and Sweden, which countries he had recently visited.

Mr. J. E. Tressider presided. Dr. Sinclair Paterson besought the Divine blessing upon the operations of the Union, the work of Mr. Hammond, and that meeting for Conference upon the work of the Lord among the young. The President briefly explained the object of the meeting, and called upon Mr. Hammond to address it.

Mr. Hammond, who was heartily received, said, "he had not come to make a speech, but would gladly answer any questions they might wish to put to him. They knew he had visited Norway and Sweden, and he had been asked to relate a few facts in reference to the conversion of the young in those countries. He had found the people generally very ready to receive "the truth as it is in Jesus." They seemed to thirst after it. He then gave some deeply interesting details of meetings he had conducted in Christiana, Stockholm, and other towns, by the aid of Rev. G. Hubert and other interpreters. He spoke of an interpreter in Florence, a loving Christian man, who was so deeply moved in one of his meetings by the story of the Cross, that he stood before the audience and fairly wept. Blessed tears these, which, with the truths themselves, were full of moving eloquence. Mr. Hammond bore unstinted testimony to the spiritual earnestness of the teachers in Norway and Sweden, and their desire for the salvation of their scholars.

The meetings were crowded, and the Spirit of God wrought wonderfully, so that many children and young people were converted to God. He (Mr. Hammond) never felt more grateful to God than he did in Sweden, when the Spirit of God helped him to hold up Christ and tell the children what He had done for them. The missionaries in Norway and Sweden were deserving of all the encouragement and help the Sunday-school Union could give them. They evinced great anxiety for the conversion of the children, and he believed they understood by conversion the same as Christians here. He had urged those who were converted to join some Christian Church.

About his work for the Lord in London, Mr. Hammond refrained from saying much, remarking that Dr. Paterson and Rev. G. H. Malins were present, and could speak of it. He added, with much real humility and tenderness: "I have been trying to do God's work among the young in this country. I am only the instrument He uses to lead the children to Himself. No credit belongs to me. I believe any man of ordinary powers and suitable gifts, who thoroughly believes in the salvation of children, and entirely gives himself up to Christ for the work, will be used in the same way."

Dr. Paterson then gave a deeply interesting address. He referred to his first acquaintance with Mr. Hammond twenty-five years ago in Glasgow, and bore emphatic testimony to the great power of the Holy Spirit that attended his early work in that city. He said: "Mr. Hammond carried on for some time three meetings, each night in different large churches in the city, as no one building would hold the crowds; and some of those, who afterwards became my best officers and workers, were brought to Christ at those meetings in 1861. Last year Mr. Hammond visited my church at Notting-hill, and, after several crowded meetings, a large number were added to it and the neighbouring Churches. I should think not less than 500 have been professedly converted to God, and are walking according to their profession. Of course, time may, will, in all likelihood, make deductions, but that our Lord has taught all spiritual sowers to expect." The Doctor concluded his address by saying, "We must have faith in the salvation of children. A child soon learns to love its mother, and, I believe, can love the Lord at a very early age."

Rev. G. H. Malins said: "Eighteen years ago I worked with Mr. Hammond in the City of Dublin, and I devoutly thank God for that work. It taught me a firm faith in the salvation of children. I have believed ever since that where suitable means are adopted, in dependence upon God's Spirit, children will be converted to God. At that time there was very little faith in their conversion, and I was among the number of those who cast the bread upon the waters of child-life, not expecting to reap till after many days. I knew nothing of definite efforts for the salvation of children. I well remember those meetings conducted by my friend, Mr. Hammond, in the Metropolitan Hall, and in my own church. Many were the children converted to God. I can bear testimony, direct and personal, that many are living godly, useful lives, who were led to Christ at that time, while a few have joined the Church of the firstborn in heaven. The churches of the country owe a much larger debt of gratitude to God than they have ever realised for blessings direct and indirect received through the work of our dear friend among the young. I have not been able, by reason of domestic affliction, to work with Mr. Hammond in London, as I have wished, but I have attended many meetings in the North and West, and can bear witness to the great grace of God that rested upon them all."

Mr. B. Clarke, Editor of *The Sunday-school Chronicle*, confessed that he had been among those whose faith was not strong in this special work among the young. He thought, if, through Mr. Hammond's meetings, Sunday-school superintendents, officers, and teachers were stirred up to feel that the conversion of the scholars ought to be their first aim, great good would result. He thought that men like Dr. Paterson and Mr. Malins, who could bear a personal testimony upon this subject, should visit the Continental schools.

Rev. McLatchie, of Glasgow, was present during the first part of the meeting, but was obliged to leave in order to catch his train before the opportunity of speaking came. In his absence a member of the committee stated that Mr. McLatchie was deeply interested in the work of God by Mr. Hammond, his two sisters having been converted to God at his meetings. In the course of the evening a most cheering letter of testimony to the great blessing that had resulted from Mr. Hammond's meetings in Mildmay Hall was read from Rev. D. B. Hankin, vicar of St. Jude's.

Dr. Paterson closed the meeting with prayer, and afterwards all united in wishing Mr. Hammond the Divine blessing upon his future work.

Nineteen years ago, when Mr. Hammond was leaving for America, a similar meeting to the present one was held in the hall of the Sunday-school Union. Mr. John Sands, and others, gave deeply interesting reports of what they had seen of God's power in the meetings in London, that had extended over sixteen weeks.. These accounts, published in the papers, did much to stimulate the faith of Sunday-school teachers and other Christian workers in the salvation of children.

May the same grace rest upon the report of the present one to the glory of our blessed Lord.

BLIND PENSION SOCIETY.—His Grace the Duke of Grafton, K.G., has consented to become the President of the above Society.

MR. EÖLL expects to be joined by a young Christian brother shortly, who will help him in the important work among the sailors at Port Said. Mr. Eöll is much encouraged in the little meetings he holds for French people. He has lately had above eighty-four sailors to help and feed, no easy matter sometimes, with only their own apartments, and no proper Home in which to welcome them. Prayer is earnestly asked for the work at Port Said, that souls may be saved, and added to the Church daily.

Y.M.C.A.—Where to Draw the Line.

Dear Sir,—It really seems time to draw the line somewhere, when we are coolly told that "young men are not to be attracted by Gospel meetings, Bible-classes," &c. As a young man, and a worker amongst young men, I decline to accept so sweeping an assertion as true. Whatever may be the experience of an "Exeter Hall Associate," I maintain there never was a time when the Gospel failed to attract, and eternally benefit all who were attracted by it.

It may be that Gospel meetings fail to attract, but why? Simply because, instead of the glad tidings of Divine love, full and free, of grace that can and does break down every sin in hearts that are fully given up to its working, and which fills these hearts with a joy and satisfaction which asks for no external stimulant, but is fed from the living fountain of life, there is too often no real Gospel, only a weak adulteration of truth, science, and general morality.

If a gymnasium, high-class concerts, and bright social gatherings are the necessary and only successful means by which young men are to be reached, is it not time we found a truer and more descriptive name for our Association than the Young Men's Christian Association? The question at issue is not as to whether it is right of Christian men to use a gymnasium, a high-class concert, or gratify their mutual dispositions by mingling in bright social gatherings—that has never been called in question in the Y.M.C.A.

What is being asked is this: In Associations where the above means of reaching young men receive the foremost—or at least a most prominent place—do we find that the spiritual vitality (which has been, until now, the distinguishing feature of the Association) is better maintained than it is in Associations where such means only obtain a secondary place? I allow all unprejudiced readers to judge for themselves. The world moves daily, but Christianity is surely not obliged to copy the ephemeral whims and fancies of the world to hold its own?

Let us listen to the unerring testimony of the Searcher of all hearts. "For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (1 Tim. iv. 8, R.V.). Let us then, as it has been well said, "put first things first;" and while we provide young men with any recreation or amusements which tend to develope mind and body, unless we go a step further, and give them such training as shall fully develope those spiritual aspirations and Divine capacities which all the world's socialities and wisdom cannot satisfy, then we have failed in the great aim which we, as an Association, have professedly set before us.—Yours faithfully,

David D. A. MacGregor, Secretary.
Y.M.C.A., Notting-hill, W.

THE EMPEROR WILLIAM has given £150 to the Committee appointed to collect money for the new Protestant Missions to the German colonies.

"THE JEW FIRST."—A correspondent writes: "We have been favoured with a visit by our dear friends Rev. Jacob Freshman and his wife. On Sunday morning, July 25, Mr. Freshman preached in the Presbyterian Church, by invitation of the Pastor, Rev. W. A. McAllan, and in the afternoon and evening took part in the Victoria Hall Mission Services. On Monday afternoon he addressed a "Parlour Meeting" in the library of the Y.M.C.A., the first assembly of its kind held in the new premises of the Association, in which, therefore, the Jew is accorded his position of priority. On Tuesday evening Mr. Freshman, habited as a Rabbi, lectured on "The Jews—their Habits and Religious Observances," to a crowded audience in the Victoria Hall. At the close of this lecture, and also at the Monday afternoon meeting, Mrs. Freshman gave a brief but pathetic account of her share in the mission work amongst the Jews in New York. During their stay Mr. and Mrs. Freshman were much cheered by the cordial and affectionate sympathy of Rev. W. W. Andrew, the venerable father-in-law of the late Bishop Barclay (of Jerusalem), who lives near Norwich.

Notes and Comments.

OUR next issue will contain a portrait and sketch of the life of Rev. Prebondary Wilson, D.D., of Islington.

We are sure our readers will bear up in prayer Mr. Varley and Mr. Hannington on their visit to Cape Town, in accordance with Mr. Osborn's letter, p. 14.

A communication from the Paris correspondent of *The Standard* is worthy of note. The Council of Education has approved the Government proposal for organising at the University a system of secondary education, in which modern languages and practical knowledge shall have the same prominence as is given to Latin and Greek in the existing systems. Henceforth the youth of France can go in for the modern programme, and thus take his degree. This is real advance. It will have a two-fold benefit; it will not necessitate studies in certain branches of very doubtful literature, and will prepare youths for the practical life of their own times. It is to be hoped that England will soon see her way to organising her own secondary instruction.

The warning from Sydney which appeared in *The Pall Mall Gazette* in relation to young girls induced to emigrate by flattering representations, has been controverted, but lately confirmed by Rev. A. T. Fryer, of St. Philip's, Clerkenwell, and ought to be inquired into. It is affirmed that such emigrants discover, on arriving in Australia, that the inducements held out to them in regard to high wages or marriage, are either false or exaggerated. Young girls find themselves in an unknown country without protector or guide, and learn that situations are already overstocked. In new conditions of life they are met by hardships, ensnaring temptations, and the gravest dangers. Doubtless, Christians in our Colonies are turning their serious attention to the matter, but a word of caution on this side is imperatively called for.

In facts concerning foreign missions we notice that Dr. Bruce writes from Julfa, in Persia, of the signs of revival among Persian Christians as shown by the remarkable spirit of earnestness in the Y.M.C.A., and expresses his conviction that the time seems near when God will open a more effectual door among Mohammedans. In an interesting article on a "Century of Protestant Missions" in *The British and Foreign Evangelical Review*, it is set forth that, notwithstanding the miraculous gifts of Apostolic times, the results of a century of modern missions are probably numerically as great as in the century that dates from the Day of Pentecost. The article contends, and properly, that more union among Missionary Societies is demanded to avoid collision and waste. The most remarkable fact, however, in relation to the change of attitude concerning missions is that found in the pages of the last number of the *Quarterly Review*. The article remarks:—

> It would be, we cannot forbear saying, a lamentable and even a monstrous thing that there should be forced upon these missions the evil inheritance of the divisions which sever church from church, and sect from sect, in the lands of the Reformation. We would venture to suggest, for the serious consideration of the directors of missions, whether, in consideration of the incalculable advantage of exchanging sectarian divisions for a united Christian fellowship in newly-converted lands, the various groups of converts might not be gradually prepared for ultimate union on some simpler basis than that of any of the existing churches.

Where are we? Whither are we drifting? Rev. H. Ward Beecher comes from America as the Apostle of the Fatherhood of God and the Brotherhood of man. He preaches at the City Temple and lectures at Exeter Hall, and appears (according to *The Pall Mall Gazette*) with Dr. Parker at the Theatre on Saturday night. Leading evangelical clergymen and ministers with others support him on the platform. At his last lecture the amiable and estimable successor of Samuel Martin, of Westminster Chapel, presided, and introduced Mr. Beecher as one of the great teachers of this age. We were taught on that occasion that craft is [not the effect of the Fall, but] the remainder of the animal life in man. And that, as society advances in civilisation, animalism will be eliminated, and the knowledge of the Lord cover the earth as the waters cover the sea.

A great many true things were said; indeed, the lecture being upon wastes and burdens of life, and nearly the whole of it relating to the things of the present, was wholesome and valuable within that sphere. But there was an undertone of antipathy to the churches; and they were charged with virulent quarrelsomeness and bitter persecution. In this and other respects the lecture was calculated to shake the faith of those not grounded in the truth. A vote of thanks was moved by a very Broad Church clergyman, and seconded by an evangelical missionary. Things are becoming very mixed. Surely God will sift them.

We little thought, when on the platform with that good and true servant of Christ, Admiral Sir William King-Hall, at the opening of Rev. Henry Bradford's new chapel, Northampton, that we should so soon have to announce his sudden call from earth to heaven. He died of apoplexy, July 29, aged 70 years. An early number will contain a portrait and memorial sketch of our departed friend.

We must give our readers the gist of a very practical and timely paper by Miss E. A. Dodds, which we are sorry to be unable to print in full. "Is it duty," she asks, "or is it indolence which makes many Christians show intercourse with the world?" She speaks of the refined selfishness shown by many in timidly shrinking from any but distinctly Christian society, and of the sickly sentimentality which is often seen when "the friction which polishes" is thus avoided. She urges that every believer should be a missionary, that we should be far more cautious than we are of the pleasant plan of congregating like with like, while we should be far bolder and more self-denying in seeking out ways of entrance into circles that are distinctly worldly. The Romanist makes a way for himself into hostile circles with a view to conversions to his faith; should not Protestant Christians be at least as brave, as eager and aggressive as he? "When change of air and scene is necessary, I beseech you, fellow Christians, not to be timorous, but be ready to enter into any open door, with an especial view to speak a word for the Master." After all, this is only what every true missionary is doing continually in foreign fields. It should not be such a great thing for us at home, with far greater privileges and more comfortable surroundings, to follow their example. We feel sure that, if we were brave and self-denying enough to be as eager to find opportunities of testimony for Jesus among worldly people as we now are to find pleasant and sheltering associations, our usefulness would be multiplied enormously.

Mrs. Reaney has written the following letter to the shareholders of the North Metropolitan Tramways Company:—

> GENTLEMEN,—The kind arrangement made by the Directors, in accordance with their promise at the last half-yearly meeting, "as to the relief of the drivers and conductors," while affording to the employés occasional facilities of shorter hours, does not meet the need I have ventured to proclaim at the last two ordinary meetings of the Company. Eighty per cent. of the drivers and conductors still have a day of over sixteen hours, from the time they commence work in the morning to the time they leave off at night. While thankful to the Directors for the consideration they have given to the subject, I venture to hope on behalf of the men—and in this I appeal for the full sympathy of my fellow shareholders—that more may yet be done to shorten the day's work, so as to allow more hours at home between returning at night and starting for a new day's work the next morning.
>
> I remain, Gentlemen, yours faithfully,
>
> ISABEL REANEY.
>
> 78, *East India-road, E., August* 4.

The Salisbury Conference of Believers is fixed for September 27 to October 1. Particulars can be obtained from Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

A missionary of the London Missionary Society, who is working at Mirzapore, N.W.P. India, in writing to thank an unknown friend, who has sent him THE CHRISTIAN, says: "Occupied with work in the midst of a heathen population, it is refreshing to get news of other workers." Many other toilers in the mission field would rejoice to receive news of their brethren in like manner, and this longing gives an opportunity for those at home to minister to these lonely workers. We shall be glad to send the names and addresses of missionaries to those desirous to forward their own copy when done with, or to subscribe for one or more copies direct from the office.

Clericalism is not confined to the Church of England. It exists in all denominations, and is found even in those which specially protest against it. In fact, it arises from principles which lie deep in the human heart, and which only the grace of God can overcome. The following note illustrates this. The same thing might equally happen in any other body, as well as the one named:—

> With reference to Bishop Ryle on the Laity in your issue of the 8th inst., what do you think of the following? A National School is under the management of a Committee of Presbyterian Ministers. They agree to start a fortnightly prayer-meeting in the schoolroom; they agree that only members of Committee shall conduct the meetings, and some time ago one of these ministers announced to his congregation, in the presence of two members of his congregation, who he knew very well were in the habit of conducting prayer-meetings, that as no minister could attend on a certain evening, no meeting would be held. M. MCC——.

We insert the note in the hope that it may lead to the correction of so great an error.

We regret to receive from a correspondent the following statement in *The Brighton Guardian*: "The Sunday evening drawing-room entertainments of the West-end are now (the example having been set by the Prince of Wales) all the rage."

The Christian.

August 12, 1886.

CONTENTS.

Rev. Principal Cairns (With Portrait) 1
Bound for Northfield 2
The Power of Words 4
Evangelisation in Germany 4
The Bishop's Veto 4
In Prison for Conscience Sake 5
Mission Work at Goodwood Races .. 5
The Keswick Convention—2 6
Total Abstinence of the Gospel .. 6
Gospel Missions' Holiday Home .. 7
East End Seamstresses 8
Poetry—Expectation 8
Rev. E. P. Hammond's Farewell .. 9
Y.M.C.A.—Where to draw the line 9
Notes and Comments 10
The Secret of England's Greatness 12
Union Hall Mission 12
For the Young 12
Books for the Blind 12
Missionary Gleanings 13
Temperance Notes 13
Letters to the Editor 14
Mission and other Appeals 15
Forthcoming Meetings 15
Scripture Lessons 16
Obituary 18
Donation List 18

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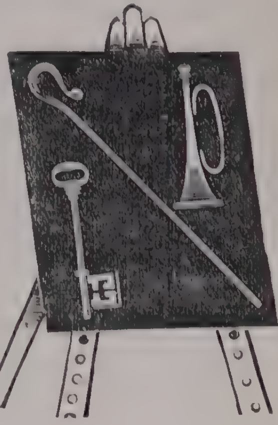

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PAKEFIELD CONFERENCE.—This Annual Conference will be held on August 17-18, 1886, at Pakefield School-room. Subjects: The use of the Law and the Gospel in Man's Salvation; the Power of Satan as revealed in Scripture, and how to overcome it; the secret of Teaching and Ministerial Power; Christ our Prophet, our Priest, our King. Speakers: Revs. H. Thwaites, R. Haythornthwaite, Dr. Morgan, C. Leathes, and others. Meetings each day at 11, 3, and 7.

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ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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PERTH CONFERENCE.—The Annual Meeting of the Perth Christian Conference will be held in the City Hall, Perth (D.V.) on Tuesday, Wednesday, and Thursday, 14th, 15th, and 16th September next.—Information regarding lodgings will be furnished by

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A. WATTS, Esq., Seaside House, Bexhill-on-Sea.

NEW COLLEGE, CLIFTONVILLE, MARGATE. — Principal, Rev. G. H. JONES, F.A.S. Classics, modern languages, science, and thorough English. Backward, delicate, and young boys have special attention. All exams. A commercial form; Christian training; splendid premises, close to sea.

ALMA HOUSE SCHOOL, WOOD GREEN, N.—Boys receive a good business education at moderate fees. Decided Christian principles. References to parents. Open, healthy locality.

Address PRINCIPAL.

PREPARATORY SCHOOL for little Boys, near Brighton.—Special attention to delicate, backward boys. Home comforts. Christian training. Visiting masters. Preparation for Public Schools. 20 guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

MOUNT RADFORD SCHOOL, EXETER. For many years pupils have read with great success for the Universities, and for the Public Examinations. Careful and prayerful training, based on the Word of God. None but Christian tutors employed. A Lady for juniors; backward boys have special attention. Athletics, and out-of-door games encouraged, and carefully supervised. Cricket, boating, &c. References to parents of past and present pupils. Re-opens, September 14.

Principal, E. H. VINE, M.C.P.

OAK HOUSE SCHOOL,

BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.
Terms moderate.

A CHRISTIAN LADY seeks re-engagement as Governess in family. Several years' experience. Certificated. Thorough English, music, drawing, French, German (acquired abroad). Excellent references.

SIGMA, Post-office, Weeley, Colchester.

PARIS. — A French Student in Theology, age 21, wishes to pass his holidays (two months) in an English family as Preceptor. Terms no object. First-rate references.

Y. Z., Poste Restante, à Boulogne sur Seine, France.

SCHOLASTIC.—Decided Christian young man wanted to assist with juniors in boys' boarding and day school. Pianist and abstainer preferred. State age, height, qualifications, salary.

PRINCIPAL, Alma House, Wood Green.

SCHOLASTIC PARTNERSHIP, with prospect of succession, in a long-established, high-class Ladies' School, in a fashionable suburb of London. Moderate premium; very favourable terms to a lady introducing pupils.—Address with full particulars to Box, 2819, Sell's, 167, Fleet-street, E.C.

ASSISTANT MASTER wanted, who does not smoke. Essentials, Latin. French, and algebra. £20 per annum, with board, lodging, and washing. Preference given to a Christian.
Mr. GEORGE FOSTER, Kelvedon School, Essex.

EXPERIENCED GOVERNESS, of good birth, wanted in September. Five children, entire charge. English, good music, and French. Not under 30 years. Must be decided Christian. Church of England. Interview in London indispensable. No testimonials wanted, and no letters answered unless likely to suit.
D., Champion Lodge, Maldon, Essex.

RESIDENT ASSISTANT MISTRESS wanted. Good disciplinarian and needlewoman. Salary £25 to £30, with grant of £10 or £15 if certificated.—Apply, stating age, qualifications, and references, with testimonials, to SUPERINTENDENT, Girls' Industrial School, Sale, Manchester.

AS GOVERNESS, OR COMPANION, or Secretary.—A Christian Lady desires engagement. Children under 14. English, French, music, drawing, elementary German, plain and fancy needlework. Good references.—ALPHA, Mrs. Morrell, Northover, Glastonbury, Somerset.

WANTED BY A YOUNG LADY, a position as Finishing Governess in a family. Superior English and arithmetic (Women's, Cambridge), Continental German and French, good music, and singing. Highest references.
Miss HALL, 25, Brownswood-park, Green Lanes, N.

SPA, BELGIUM.—A few young gentlemen would find a comfortable Home with the advantage of learning French and German, in a Christian family.—Monsieur Reuter, Professeur, Charmilles, Spa. References kindly permitted to Monsieur le Pasteur, Nicolet, Spa.

BETHANY HOUSE SCHOOL,
GOUDHURST, KENT.
Principal—Rev. J. J. KENDON.
Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the public examinations at the College of Preceptors and the Local Examination of the University of Cambridge. — Terms, twenty-seven guineas per annum.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. An Articled Pupil wanted.

FRENCH GOVERNESS, diplomée. A Lady desires to recommend for a first-class School, her late Governess, an excellent teacher of French and German. She is very successful in preparing pupils for the examinations.
Z., 13, Medina-villas, Brighton.

A CHRISTIAN LADY wishes to receive into her country home twelve young Ladies to receive a thorough education, including languages and accomplishments, and also to be systematically trained in light household duties and cooking. Inclusive fee, 12 guineas a term, payable in advance.—W. L. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

BLACKHEATH. — A widow Lady offers a happy Christian home to a young Lady, to attend the High School with her daughter, aged 14.—S., care of Mr. Walters, Stationer, Westcombe Park, Blackheath.

A YOUNG LADY DESIRES an engagement as Governess in a Christian family. Experienced with young pupils, and beloved by them. Highly recommended. English (advanced arithmetic and analysis), French, German, music, and freehand drawing. — SIGMA, Mr. Slater's, Stamp Office, Berkhamsted, Herts.

GOVERNESS-PUPIL required in a Ladies' Boarding School. Happy home, and great educational advantages. Also Lady Help required. Must be a decided Christian.
Miss M. CRUSE, Glastonbury, Somerset.

NURSERY GOVERNESS and Mother's Help, by a young Lady. Fond of children. Could take entire charge. Church of England.—M. E., care Mrs. Richards, 19, Queen Anne's-gate, Westminster.

A YOUNG LADY (23) desires a situation as Governess to children under twelve years of age. French and German (acquired abroad). English, music; experienced.
O., Dennis Library, Scarborough.

GOVERNESS (Oxford A.A.) desires re-engagement at home or abroad, visiting or resident. Thorough English, advanced arithmetic, French, German, Latin, elementary, music, good drawing and calisthenics. Excellent references.—A. G., Mrs. Hooper, Home and Institute for Governesses, opposite Highbury-station, London, N. Many English and Foreign governesses desiring engagements.

Appointments, Situations, &c., Wanted.

MEDICAL.—A Christian Medical Man wishes to join another Christian in partnership in a good practice, or would purchase a practice.—D. B., Mr. Barrett, Stationer, 6, Church-street, London, N.W.

SECRETARY OR MANAGER.—A Christian Gentleman, who has been Assistant-Secretary to one of the largest corporations in the world, desires full or partial employment. Skilled accountant and shorthand writer.
ALPHA, 82, Fairholt-road, Stoke Newington, N.

A MISSIONARY, expecting soon to return to China, wishes to hear of a situation for his son, a Christian, age 16¼, in warehouse or light business, where he would have a Godly master and kind care. A provincial town preferred.
C. H. J., 2, Pyrland-road, Mildmay, N.

AUCTIONEER PARTNERSHIP. — Advertiser, who has knowledge of auctioneering, is desirous of meeting with a party who wishes to retire partly from business. References and security can be given. Abstainer.
W. C., 9, Argyle-street, Regent-circus, W.

WANTED FOR A YOUTH, son of a Missionary in India, a situation in a wholesale Stationery or Tea warehouse. If in the country, must be combined with a thoroughly Christian home.—X. L., Endsleigh, Eglantine-road, Wandsworth, S.W.

APPRENTICE.—Wanted to apprentice a Youth just leaving school to a light business, Grocery preferred, in the suburbs of London. Indoors weekly. Premium paid.
W. W., 51, Mansfield-road, Gospel Oak, N.W.

A CHRISTIAN MAN, whose income is small, is desirous of being engaged in an office for a few hours a day. Highest references given.
C. A. PAVEY, 16, Mina-road, Old Kent-road.

TO GROCERS.—Wanted to apprentice a Lad, in a Christian house.
W. HOLLIER, Dorking.

REQUIRED, by a Christian young man, a situation as Indoor Servant, single-handed, or otherwise. Age 24 years, height 5 ft. 6 in.
C. B., 14, Sloane-terrace, Sloane-square, Chelsea.

A CLERGYMAN RECOMMENDS a Gardener. Experienced, steady, trustworthy. Aged 35. To be married when placed. A Communicant.
C. B., Rosel, Sandown, I.W.

A CHRISTIAN MAN seeks situation to attend to horse, plain garden. Can wait at table. Understands cows, &c. Willing to make himself generally useful. Age 34, married. Recommendations from a clergyman.
BONNER, care of Mr. Cooper, Cosford, Godalming.

WANTED, by Man and Wife, management of coffee tavern, or as Caretaker, or any place of trust. Ages respectively, thirty-five. Abstainers. Good testimonials.
T. C., 133, Sussex-street, Brighton.

MARRIED COUPLE desire situation, Husband as Book-keeper, Wife as Housekeeper, or Care-taker. Both abstainers, and thoroughly reliable. No family. First-class references.—W. J. T., High Shot House, Twickenham.

A CLERGYMAN'S WIFE recommends a young Lady as Mother's Help, in a Christian family.
Mrs. R. N. HOWARD, Clovelly House, Woking.

AS MOTHER'S HELP, wanted by a young Lady, 19. Thoroughly domesticated. No accomplishments. References exchanged.
Miss TAYLOR, Hopton, Wirksworth, Derbyshire.

A LADY (35) desires re-engagement as Housekeeper or Companion (domesticated, experienced, musical); or care of motherless children, where Christian care would be valued. Reference to present and previous engagement. Disengaged August 26.—BETA, care of Mr. Williams, Post Office, Surbiton-hill, Surrey.

NEW SOUTH WALES, Sydney.—A young woman seeks employment on voyage, as Help to a lady or a family, about October.
S. A. S., Plaistow Lodge, Bromley, Kent.

A CHRISTIAN LADY seeks parish work, or as Housekeeper where servant is kept. Would give trifle towards board. Clerical and other references.—Full particulars, no post-cards.
M., Pennington Hall, Henham, Essex.

A LADY desires an engagement as Companion to an elderly or invalid Lady, to whom she might be a comfort; or Housekeeper to a widower; having been accustomed to both positions. Excellent references. Total abstainer.
L. M., 1, Alexandra-villas, Lyncombe-hill, Bath.

COMPANION, OR LADY HELP.—Clergyman's daughter desires situation. Musical, good tempered, domesticated, fond of sewing. Age 22.—R. E. H., Forest House, Bardon Hill, near Leicester.

HOUSEKEEPER OR COMPANION to Lady or Gentleman. Domesticated, economical, and musical. Where a servant is kept. Age 40. Moderate salary. References given.
L. H., 156, Lewisham High-road, S.E.

WANTED, SITUATION for a middle-aged Cook, in family of total abstainers.
C. S. T., 15, Maygrove-road, Brondesbury, N.W.

LADY RECOMMENDS a young woman to take charge of young children, assisted by her mother, in own home. Could take baby from the month. References required.
Miss BROWELL, Feltham, Middlesex.

LADY WANTS TO PLACE in service three girls, of 13, intelligent, with mistresses who will not mind teaching them.
B., 18, Endsleigh-gardens, Euston-square, N.W.

A LADY WISHES to recommend as Nursemaid, a girl in her 16th year. Fond of children, and accustomed to the care of an infant.
Miss LITTLEBOY, Newport Pagnell, Bucks.

WANTED, A SITUATION as useful Maid to an elderly Lady, or Upper Housemaid in a Gentleman's family. Church of England. Age 30.—M. KELSEY, care of Mr. A. J. Kelsey, Stepney, Beverley-road, Hull.

HOUSEMAID.—Miss ISABELLA CROWLEY wishes place in small family for young woman. Well trained, respectable, nearly eighteen. Southampton, Bournemouth, or South coast preferred. Now at liberty.
Normandy House, Alton, Hants.

MISS MARSH wishes to reccommend an excellent Coachman. Country preferred. Married, no child. Wages 21s. a week and rooms.—J. E. PRIOR, 42, First-street, Walton-street, London, S.W.

A LADY (educated, domesticated) desires engagement as Housekeeper. She would conscientiously manage and value a good Christian home.—E. C., Rev S. Featherstonehaugh, Grove-road, Woodford, Essex.

A LADY IS ANXIOUS to find a situation in a Christian family, where another servant is kept, for her General Servant or Plain Cook, who has been with her two years. Most trustworthy, reliable girl. Age 24.
E., 70, Victoria Park-road, London, E.

MASTER AND MATRON in Children's Home or good Coffee Tavern. Christians and total abstainers. No family. Thoroughly experienced. Highest references.—MANAGER, Mr. Waugh, 29, Station-road, Workington, Cumberland.

AS UNDER HOUSEMAID.—Wanted a situation by a respectable girl, age 16, in a Christian family.—Mrs. WARD, 47, Streatham-street, New Oxford-street, London.

WANTED BY MAN, WIFE AND DAUGHTER, management of Coffee Palace or any place of trust. Christians and total abstainers. Many years' experience. Good testimonials.—R. R. 99, Lancaster-street, Newington-causeway, London.

EVANGELISTIC WORK required by a Lady accustomed to take meetings in English, French, and German. Full particulars asked and given. Board, but no salary. — B., Belleville, Waldegrave-road, Upper Norwood, S.E.

Appointments, Situations, &c., Vacant.

A MEDICAL MISSIONARY wanted, by a well-known Missionary Society, duly qualified and of unexceptionable Church standing, for service in North China.
CLERICUS, 28, Ridley-place, Newcastle-on-Tyne.

SECRETARY. — Wanted, Godly young man, as Private Secretary.
Dr. CRANAGE, Wellington, Shropshire.

PRINTING (Partner).—A thoroughly practical young man, with £70, can have half share in small Jobbing business, London, S.W. Must be earnest Christian.—FIDES, 26, Queen's-road, Chelsea.

COFFEE TAVERN.—Wanted immediately, Lad, about 17, for general work and assist in bar. To sleep in. Must have good character.
The Wellington, 21 and 23, Bridge-road, Battersea.

HEAD WORKING GARDENER (married) wanted.—Thoroughly experienced in all branches. Christian and abstainer preferred. Very healthy country seaside place. Wages £23 to commence, with cottage, coal, &c. Good character from last place indispensable.
J. CORY, care of Cory Bros. & Co., Cardiff.

ATTENDANT WANTED on invalid gentleman, and willing to be generally useful. Total abstainer. Church of England. Age about 28 to 45.—For further particulars apply, giving references, to Rev. F. A. WODEHOUSE, Gotham Rectory, Kegworth, Derby.

CARDIFF YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—Would any Lady with private means, who desires to devote herself to the Lord's work, undertake the post of Honorary Superintendent of the above Association.—For further particulars address Mrs. CORY, Vaindre Hall, near Cardiff.

MR. CHORLEY is anxious to find a sphere of Christian work for an educated lady, age 47, of true piety and large sympathy, as minister's help, Bible-woman or otherwise. Small salary would suffice for suitable vacancy.
C. P., 2, Marquess-grove, Canonbury, N.

CHRISTIAN YOUNG PERSON wanted, as Mother's Help. Fond of, and accustomed to, children. Good needlewoman. Church of England, and abstainer. State salary.
Mrs. NOEL, Trinity Vicarage, Trowbridge, Wilts.

CAN ANY LADY recommend Christian Nurse or Maid to four children, age eight to three, in Clergyman's family. No under-nurse kept, but nurseries cleaned and help given. Active, and good needlewoman. Wages £20.
Mrs. COLLEY, Ross, Herefordshire.

CHRISTIAN YOUNG WOMAN, thorough good needlewoman, wanted, as Nurse (single-handed) to four young children.—Apply, stating age and wages, to Mrs. MAY, Vallance House, Chadwell Heath, Essex.

WILL ANY LADY recommend a Useful Maid, to assist Lady in housekeeping, and attend to two young ladies, and make their dresses. Abstainer. Not under 30.
Mrs. HARLAND, Colwich Vicarage, Stafford.

HOUSE-PARLOURMAID wanted, by Clergyman's Widow, end of August. Two in family. No beer. Good character indispensable.
Mrs. GORHAM, Ockbrook, Derby.

TWO THOROUGHLY RESPECTABLE persons wanted, as General or Plain Cook. Also House-Parlourmaid. A widow not objected to.
Mrs. ARNOLD, Woodville, Welling, Kent.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

MANAGERESS wanted, to keep a Christian Home for German young men in the East-end. Must speak German and English. Thorough efficiency and true Christian character indispensable. Widow preferred.—Only strong and experienced ladies need apply to
SECRETARY, 28, Finsbury-square, E.C.

A GOOD PLAIN COOK wanted immediately. Must be a Christian and an abstainer. Kitchenmaid kept. Wages £20 and laundress.
Mrs. FOOKS, Rutherford Lodge, Worthing.

GOOD PLAIN COOK wanted, in a Christian family. Kitchenmaid kept. A Christian, over 30.—Mrs. C., Debdale Hall, Mansfield.

A GOOD COOK wanted, active, early riser, understanding baking, dairy, soups, entrées, &c. Christian, total abstainer. Kitchenmaid kept. State age, wages. References.—Mrs. DUNNE, Bircher Hall, Leominster, Herefordshire.

GOOD PLAIN COOK required in small family at Forest Hill, beginning of September. Willing to do some housework where parlourmaid is kept. Abstainer preferred.
H. E., Morley's, Stationer, Forest Hill, S.E.

GENERAL SERVANT wanted, for a small family, where a man is kept. Must cook well. Wages £14.—64, East-street, Brighton.

WANTED, AT CAMBRIDGE, a trustworthy person as General Servant, who understands plain cooking. Middle-aged. Two in family.
Mrs. AMOS, Headcorn, Kent.

CAN ANY LADY recommend a thoroughly nice, well-trained Girl, as Housemaid, and to give occasional help in kitchen. Good needlewoman. Abstainer. — Mrs. BOLDERO, 28, Westbourne-gardens, Folkestone.

GENERAL SERVANT wanted, in a small family. Good wages to a competent person.—Mrs. W., 14, De Crespigny-park, Denmark-hill, London, S.E.

SEWING-MAID wanted. Must be good dressmaker.—Address, stating age, experience, and wages required, with references for character, to Mrs. CORY, Vaindre Hall, St. Mellons, near Cardiff.

YOUNG NURSE wanted, for three children, youngest ten months old. Must be truthful, and good-tempered. Able to sleep with baby. Help given in the nursery. State wages.—Mrs. LUCAS, Bothill Farm, Moreton-Hampstead, S. Devon.

AS NURSE to four children in the country.—Wanted, a Christian young woman. Dissenter preferred. State age, experience, and wages to HOPE, 600, Deacon's, 154, Leadenhall-street, E.C.

KITCHENMAID, under a good cook, wanted (London). No scullerymaid. Age about 21. Must understand plain cooking. Good character, some length, indispensable. State full particulars and wages.
Miss GREENE, Prospect Hotel, Harrogate.

LADIES are offered an Agency for the sale of articles of everyday use. No publicity. Little trouble. Liberal commission.
AGENCY, 8, Bush-lane, London.

UNDER NURSE wanted immediately for a gentleman's family; one who has been out before. Good character indispensable.—Apply by letter to Mrs. PRESTON, St. George's-gate, Great Yarmouth.

WANTED A GOOD COOK, in a gentleman's family, age 36 to 40. Kitchenmaid kept. Small dairy. Churchwoman, abstainer preferred. State wages. All found. Good personal character.
Mrs. W., Hoe-place, Woking.

WANTED, in quiet clergyman's family, Ryde, I.W., good plain Cook. (Baking required). Also House-Parlourmaid (housemaid kept). Early rising indispensable, regular hours, and every comfort. If any lady could recommend such, she would greatly oblige.
H. E., Alum Bay House, Alum Bay, I.W.

TO GROCERS' ASSISTANTS.—Wanted, a business-like Christian Young Man, about 23 years of age. Out of doors.
SMITH & VOSPER, Kingston-cross, Portsmouth.

AS GENERAL SERVANT.—Wanted, a Christian woman, about 40. Good wages to suitable person. — Apply, stating full particulars, to Mrs. ARTHUR WALE, 68, Hampstead-road, London.

MATRON.—Wanted a good working Matron.—For particulars, inquire at once, Lansdowne House, Bedford.

COULD ANY LADY recommend an active, cleanly young girl, other servant and nursery governess kept. Good Christian home. Superior training. Clothing for first year.
K., care of Matthews, High-street, Sidcup, Kent.

LAUNDRESS WANTED for a Girls' Home. — Applications to the SECRETARY, 4, Regent-square, Gray's Inn-road, W.C.

(*Continued on page 18.*)

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INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

INCIPIENT PHTHISIS.—Case of a YOUNG LADY at ALDBOROUGH, HULL.

The patient is the daughter of Mr. Creasser, Chemist, and I received a statement of her case September 17 last. She had suffered long with dry cough, flushings, palpitations, night perspirations. At the time her father wrote she had been losing flesh in face and upper part her body. Medical report was "right lung slightly affected."

In a fortnight, after commencing with my medicine her father tells me), two pounds were gained in her weight, and other good results.

In the last letter, Mr. Creasser writes:—"I am glad to inform you that my daughter, after taking your medicine, &c., for the last four months, is restored to her wonted health.

"I have recommended it to other cases, and have disposed of about 12 of your largest bottles, and shall continue to recommend it, for it has done good to *all that have taken it.*

N.B.—Patients who reside in the neighbourhood of Aldborough, Hull, are advised to get their medicine from Mr. Creasser, *when not wanting special advice from me.*

Memo., July 31.—*I regret to have heard last week that the patient took cold a short time since; but having resumed my medicine, is getting all right again.*

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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London: Morgan & Scott, 12, Paternoster-buildings; *and may be ordered of any Bookseller.*

The Secretary of the One hundred and fifth annual Conference in Ireland of "the people called Methodists," has just reported that there are in Ireland, in connection with the Methodist body, 236 ministers and 24,644 persons enrolled as members. During the past year a sum of nearly ten thousand pounds was granted from the Home Mission Fund, towards ministerial stipends in poor districts, and nearly one thousand pounds in aid of chapel building. Accommodation is provided, in nearly four hundred chapels and sixty rented buildings, for seventy-eight thousand persons. Large chapels are to be erected in Belfast and elsewhere, and altogether a great work is being done unostentatiously by the Methodist body in Ireland.

Many of our readers are familiar with the excellent work which has been done by the "Band of Mercy," the excellent Society founded by Mrs. Smithies, the mother of our late dear friend, the editor of *The British Workman*, and they will be gratified to learn that an association of young people upon somewhat similar lines, which was set on foot at Newcastle-on-Tyne a few years ago, with the singular name of the "Dicky Bird Society"—a name chosen by the children themselves—now contains on its roll the names of over 100,000 members, nearly 4000 of whom marched in procession through Newcastle a few days since, to attend a special meeting. The Society has for its object, not merely the prevention of cruelty to birds, but to dumb animals generally, and its members are under pledge to be kind to all living things, to protect them to the utmost of their power, to feed the birds in winter, and never to take or destroy a nest. The result of the formation of the Society has been very noteworthy and gratifying, cruelty to animals now being looked upon by the children of the northern counties as "a very bad type of sin." We heartily rejoice over the success which has attended the movement, and wish it still further extension.

To those who are interested in the great questions of the day, the relations between capital and labour, and between rich and poor, the volume by Professor Graham, of Belfast, recently published by Messrs. Kegan, Paul & Co., under the title of "The Social Problem," will be of singular interest, not only because of its valuable statement of facts, but also by reason of its calm and dispassionate tone. Writing upon such topics as the distribution of wealth, it is very difficult to avoid showing a tendency either to the old-fashioned and cruel *laissez-faire*, on the one hand, or to a sympathetic and almost sentimental socialism on the other; and, although Professor Graham does not differ from Henry George and Hyndman, in having few, if any, practical suggestions to make, or feasible remedies to propose, some of his suggestions being merely Wallace and Davitt's theories in another and diluted form, there is in the volume little of that bitterness which a hasty study of the subject, apart from the difficulties surrounding any settlement, is too apt to engender.

When Professor Graham urges that the remedies for the evils of the existing condition of things must be chiefly moral, we quite agree with him, but that the solution will be found in the directions he points to, we more than doubt. The State appropriation of "unearned increments," equality, not of wealth, but of opportunity, State protection of the working men's co-operation, all these things appear to us to be quite as "heroic" as the suggestions of George and others to which Professor Graham applies the epithet. The world is not ready for them, and when it is willing to accept them, such remedies will no longer be needed.

What the Professor terms a "change in our conception of life," is needed, and in such a moral revolution the real remedy lies. If Christ's estimate of wealth and life were accepted, the gulf between rich and poor would soon be narrowed; but, unfortunately, men will persist in substituting economic laws for the teachings of Jesus, and in attempting to discover, in dreamy disquisitions upon the unearned increment, the remedies for social and moral evils which are summed up in a few concise utterances of Christ as recorded in that first manual of Political Economy, the New Testament.

Preaching recently at Nottingham, Cardinal Manning is reported to have said that he would wish to have the four Gospels form part of the course of study in every school throughout the land, and to have made the statement the basis of an attack upon the Board Schools.

In Ireland, however, the Romish dignitaries seemingly take an opposite view, for in the Education Board national scheme it was necessary to provide securely against anything in the way of Bible reading or teaching being inflicted upon Romanist children, even a text upon the wall being prohibited, and of course the necessity was due to the opposition of the priests to anything in the way of Scriptural education. So frequently does Cardinal Manning give expression to views favourable to the study of the Bible—as, for instance, when he reminded his co-religionists of St. Teresa's saying, that one of the causes of the evils of her day was "ignorance of Holy Scriptures," and added, "she would, I fear, say the same in these days,"—that we cannot but wonder at the little practical result which follows his utterances. For though he can do nothing much with regard to the regulations governing the Board Schools, there are hundreds of Romish schools into which he might carry the reading, not only of the four Gospels, but of the other books of the Bible, if he were to elect to do so.

A firm of publishers in Paris, in announcing the issue of a "Fireside Library," to consist of volumes intended for family reading, and, therefore, to be equally suitable for fathers and sons, and mothers and girls, speak in the following terms of the popular French literature of the day:—

> In presence of the avalanche of filthy, obscene, and densely-corrupting volumes which are cast into Society by the modern Press, it seems right to join other publishers who fight with courage, if not with success, against the lewdness of that anti-social and demoralising literature.

All those who have witnessed with regret the prostitution of French genius and ability in the production of books of a depraved and disgusting nature will join with us in wishing success to this new venture, and will be pleased to note that the first issue is a translation of a book by an English authoress, whose writings deserve the tribute paid to them by the French firm, as being innocent, and those which they can "recommend in all security of mind and conscience."

It is stated that from the recent editions of the Romanist service book, published by a leading Dublin firm, the prayer for the Queen, which formerly stood in the service for the Mass, has been withdrawn *by authority*. Will any of our readers in Ireland verify this, and state, if possible, upon what authority, or by whose directions, this petition has been struck out?

The modern tendency to take music out of its proper position in religious worship, and to elevate it to almost the supreme place, has no friend in Dr. Dale, of Birmingham, who, preaching on behalf of the London Missionary Society, alluded to the desire exhibited in too many instances to substitute a high-class musical service in place of preaching, and said, "Show me the musical service which is the power of God to salvation, and I will willingly give place to it."

In its proper place, however, music is a valuable adjunct, and there are perhaps few of our readers who have not at one time or another been witnesses of the sacred influence of a simply written hymn, sung simply by a voice consecrated to God's service. Such songs of Zion, are, however, powerful, only because they are the medium through which the truths of the Gospel are conveyed, and they differ essentially from those elaborate pieces in which the words of Scripture are hidden beneath florid, and oftentimes fantastic composition.

Concerning conscious conversion a well-known clergyman and evangelist writes:—

> This question often comes up in dealing with anxious souls. Acts xvi. supplies clear teaching as to conscious and unconscious conversion. The jailor might be able to tell the day, the hour, the place of conversion or baptism. But what about Lydia, "one that worshipped God?" She might not be able to say when she first began to worship Him, though she might be able to say when she obtained clearer views of the way of salvation, and when she was baptized, whilst the jailor could say when he began to worship God. Many a real child of God has been made sad by a want of putting the truth by many good Christians according to the analogy of faith. Could Timothy give the day and the place of his conversion? A CONSTANT READER.

There are cases in which the law of the land and the dictates of conscience do not run on parallel lines. There are cases in which parental rights, divinely given may be forfeited or transferred. In the exceedingly touching case of Rev. Peter Leys, now in prison under the circumstances reported on p. 5, we are sure the sympathies of all Christians will be with the aged sufferer. He has received warm letters of sympathy from his Presbytery and from his church. His daughter asks prayer that he may be sustained in his imprisonment, that the children may be kept in safety, and that the father may be led to faith in the Lord Jesus Christ.

MR. CHARLES INGLIS has been holding most successful meetings in a large marquee at Dublin during the past month. Not only has the tent been crowded by people willing to hear the simple story of redeeming love, but numbers have professed to pass from death to life, including some Roman Catholics.

LOWESTOFT.—On Sunday evening, August 1, Mr. J. B. Wookey, of the Hackney Y.M.C.A., conducted an evangelistic service in Messrs. Boswell's circus. There was a large attendance. Mr. Wookey delivered an earnest and effective address, and since that gentleman has been staying in Lowestoft, a great deal of good seems to have been accomplished. It is to be hoped the time is not far distant when Mr. Wookey will pay another visit.

"THE SECRET OF ENGLAND'S GREATNESS."

SIR HENRY PONSONBY, being reported to have stated that "there is no foundation for the story" which is connected with our heading, the statement was reproduced in a Devonshire paper, which came under the notice of Rev. Wm. Hillier, who wrote to the paper, enclosing a copy of the letter, which the Earl of Chichester, then the President of the C. E. M. S., was authorised by the Queen to write to Sagbua and the other chiefs of Abbeokuta, acknowledging their present of a piece of cloth, and sending them two copies of God's Word. After expressing a desire that arrangements may be made for an extension of commerce between the English and the Youriba nation, the letter proceeds as follows:—

> "The Queen and the people of England are very glad to know that Sagbua and the chiefs think as they do upon this subject of commerce. But commerce alone will not make a nation great and happy, like England. *England has become great and happy by the knowledge of the true God and Jesus Christ.* The Queen is, therefore, very glad to hear that Sagbua and the chiefs have so kindly received the missionaries who carry with them the Word of God, and that so many of the people are willing to hear it. In order to show how much the Queen values God's Word, she sends with this, as a present to Sagbua, a copy of this Word in two languages—one the Arabic, the other the English."

While the well-known quotation is not given in so many words, it may be fairly deduced from the letter, and gives its sense. Mr. Hillier also wrote to Sir Henry Ponsonby, enclosing a copy of the letter, and he in acknowledging it said that Earl Chichester's letter "no doubt explains the origin of the story."

A popular error with regard to the presentation has been caused by the engraver, who has represented the Queen as presenting the Bibles in person. This is a mistake; the presentation was made by Rev. Isaac Smith and the late Rev. Henry Townsend. The sentence was probably coined by the artist, who placed it under his picture. The original letter on which it is based is now in the possession of Mr. George Townsend, Cathedral-close, Exeter, the brother of the late Henry Townsend.

◆

UNION HALL MISSION.

THE friends and workers of this Mission spent a good day in conference and service for Christ on Bank Holiday, August 2. According to their custom they gathered for prayer, praise, and exhortation at eleven o'clock, and a spiritually refreshing season was enjoyed. All who came together felt that the presence and power of the Lord was with them. Words of help and cheer were given by several, and much prayer was offered for the Lord's work and workers. In the afternoon, from three to five, open-air services were held in Regent's Park, and many of the poor, who are unable to go into the country on these occasions, heard the glad tidings of salvation. A number of short addresses were given, and the singing of Gospel hymns attracted the people. Many came up and listened for a few minutes, and passed on, while others remained, and appeared to drink in the precious truths of God's Word. In the evening a large company went into the crowded streets, and held open-air services. The workers, standing together, after singing some Gospel hymns, quoted Gospel texts, one after another; these appeared to have great effect upon the people, who were most attentive. A large meeting was then held in Union Hall, in which Mr. S. Blaxsidge. Mr. John G. Matthews, Mr. Robert Bilke, Mr. Frederick Lane, Mr. George Chatton, and others took part. Successful services were also held in the Gospel tent at Kensal Green, where hundreds heard the glad tidings of the Gospel during the day.

We desire to thank God for these occasions, when we can thus band ourselves together, and go forth in happy service for our Lord and Master; and we cannot but regret that many who love the Lord, instead of joining pleasure parties, do not find it a higher pleasure to serve the Lord in the Gospel. The tents belonging to the Mission are now being fully worked nightly, and God is giving evidences of blessing to precious souls. The work of the Mission in the halls is also being prospered of God, for which we give Him the praise. The expenses of the work are great, and there is much need for the practical aid of the Lord's people. Any help sent for this work will be thankfully acknowledged by the director of the Mission, Mr. Robert Bilke, 18, Greenhill-park-villas, Harlesden, N.W.

For the Young.

LITTLE ORPHANS AT COLAR.

ONE Sabbath afternoon my children held a prayer-meeting to lay before the Lord the needs of the Mission. Several volunteered to fast until the service was concluded, and amongst them a caste lad who had lately joined the Mission to be instructed in Christian truths. Next day I received 6 rupees and a note from the gowda, or headman, at the Bethany village—a manly young farmer who looks after the Christian families residing there. His note ran thus:—

> DEAR MOTHER,—Having felt very sorry on hearing that there was no money for the Orphan Home, I prayed, "O God, in whose name it is supported, send money to the Orphan Home." I believe we lack nothing if God is on our side. And He will withhold no good thing from those who walk uprightly. Therefore, dear mother, according to my poor condition, I send 6 rupees. May God send money abundantly. At the same time I send 126 measures of raggi which is God's portion from me. . . . Cast all your burden upon the Lord who cares for you every day. Thus wishing, your dear son,
>
> OBED DAVANERA.

July 7 is a day not to be forgotten. News spread that "Mother" was in heaviness. I could only trust that "the barrel of meal shall not waste." But from whom could help come? There are no helpers in "Colar" outside the Mission. How sweet it was, when, in the evening, a young woman with her child came to the door, and said, "Mother," and then quietly placed in my hand, without another word, her offering of love. This unexpected gift (nearly half a month's pay) made my heart overflow. Then, in much concern, she wiped away my tears, saying lovingly, "Do not weep, Mother." So I explained that they were tears of joy at her silent expression of practical sympathy.

Shortly after a young father of two fine sons came in, and, without a word, gave more than half his month's pay. The next day another Madras lad came, and asked that he might speak with me alone for a few moments; he handed me this note, wrapped round a rupee:—

> DEAR MOTHER,—What I write is that I came to know that you were a little sorry yesterday. You support so many. You have sorrow yet. God will anyway support. I will also pray to God. A little help may be done by me. I do not mind taking a little less food this month.
>
> ISRAEL.

Then another young mother came; she gave nearly a month's pay, and said, "If you are sad we are sad too—we do not forget the Lord's goodness to us in days past."

I determined to resume a meeting for waiting on Him daily for daily bread. We have long been feeling the need of showers of blessing; we have been crying out to Him for times of refreshing, and now the Lord has guided us to the time, plan, and those who were to take part in this new meeting for prayer. In their sympathy they have given liberally out of their comparative poverty, and now they will heartily help with their prayers. Commending this corner of the Lord's vineyard to the prayerful sympathies of the Lord's people, I am, yours very truly,

LOUISA H. ANSTEY.

ST. LUKE'S HOME, RAMSGATE.—The friends and subscribers to this Invalid and Convalescent Home will be glad to know that the marriage of Miss Rosalind Hosking to Mr. W. F. Hathaway will not cause any material change in her management and superintendence of this Institution.

REV. JOHN MORGAN, pastor of the Whitfield Tabernacle, Leonard-street, City-road, E.C., has just returned from his annual evangelistic tour in Devonshire. While taking an occasional service elsewhere he has this year held a series of services in Sandford, Crediton, Chumleigh, and Exmouth. The congregations have generally been large for the districts, and the people have been deeply interested and much impressed by the earnest words spoken. Mrs. Morgan has accompanied her husband, and rendered very efficient help in this good work. On leaving the county both the pastor and his wife were cordially thanked by the people to whom they had ministered, and warmly invited to repeat their visit next year.

BOOKS FOR THE BLIND.

THIRTY-NINE years ago the first book was printed with Dr. Moon's embossed type, and now we have the thirty-eighth annual report of Dr. Moon's Society before us, and we see that since that time, 160,834 volumes have been issued, a truly wonderful work when we remember that each of these volumes represent an amount of pleasure and profit to the blind, far beyond that which ordinary people derive from their books. During 1885, 5128 volumes were issued, and 1820 plates stereotyped for printing new works—825 English and 995 foreign. The total number of works issued in English is 465, of which 123 are portions of Scriptures and religious works; in foreign languages, 179 books have been issued, making a total of 644 works. A system of home teaching in conjunction with a plan of free libraries has been adopted, and is truly successful. The London Society reports that in 1885 no less than 46,273 visits were made by the teachers to the homes of 2210 blind people in the metropolis alone, and 59,240 volumes lent by the Society's libraries. This system has been extended to the United States and Canada as a result of Dr. Moon's visit in 1882, and now complete sets of Dr. Moon's publications are to be found in the Free Public Libraries at Boston and Chicago. The Society has also made great progress in Australia, and Dr. Moon recently received an interesting letter of thanks for his labours on behalf of that colony signed by 382 blind residents, in the following terms:—

> On behalf of the undersigned blind persons residing in Australia, all of whom are using books printed in your type, I desire to testify our high appreciation of your valuable labours which have resulted, firstly, in the production of an alphabet composed of characters so simple that the blind of all ages and capacities can read with ease. Secondly, in the formation of a library for their use, containing a large selection of religious, poetical, biographical, educational, scientific and general reading; and, thirdly, in the establishment of Home Teaching Societies in various parts of the world, by means of which thousands of our fellow-sufferers, otherwise neglected and uncared for, have been taught to read, and provided with profitable reading, further furnishing their minds with food for healthy thought, and in a great measure keeping them from the contemplation of the awful darkness by which they are surrounded. In conclusion, we desire to tender our sincere thanks for all you have done to relieve the tedium and monotony of our lives, and venture to express the hope that our Heavenly Father may richly bless you in all your undertakings, and that you may be long spared to carry on the noble work for which you are so eminently fitted, and to which you have already devoted upwards of forty years of your life.

A Daily Paper Union is also established in connection with the Society, and embossed cards with suggested subjects for prayer each day have been issued in English and other languages. That the Society is doing a good work amongst the blind, not only from a social and intellectual point of view, but, what is more important, the spiritual, is indisputable, and we hope that it may be increasingly useful in carrying the Scriptures to those who are cut off from the ordinary sources of information. Copies of the Report may be obtained from the Society's office, 104, Queen's-road, Brighton.

SHETLAND.—DEAR SIR,—Will you afford me an opportunity, by inserting this note in THE CHRISTIAN, to acquaint my friends in England, and others in various parts of the world as missionaries, as to my sphere of labour, and the welfare of myself and my family? This is my third year in Shetland, where I have found ample work of an evangelistic and pastoral kind; and as there are many evidences that the blessing of the Lord is being given in connection with it, it is probable that I shall continue here for some considerable time to come. A church was opened last September, and, after enduring hardship from want of available accommodation for my family, a house was erected for us, and has been occupied by us for some weeks past. We have had good health, and we feel that the Lord has been working for us, as well as with us. A kind friend sends us THE CHRISTIAN weekly; others send us books; we are thankful for both.—Yours ever,

WILLIAM FAULKNER.

U. P. Manse, Scalloway, Shetland.

MISSIONARY GLEANINGS.

CHRISTIAN JEWS IN GALICIA.

The work in Galicia is quietly progressing through the agency of the converts. Of late some have suffered persecution; but they are still in communication with the missionary at Vienna, who supplies them with Gospels and tracts.

FREE CHURCH OF SCOTLAND MISSIONS.

Gordon Memorial Mission.—During last year twenty-five were inmates of the Zulu Girls' Home, which the Misses Lorimer, honorary members of the Mission staff, superintend. In the morning the girls attend the Mission-school, but their afternoons are employed in the Home, gardening, doing household work, cooking, learning to cut out and make their clothes, preparing their morrow's lessons, and having their half-hour's daily Bible-class. Those who cannot read are taught by pictures. Beginners only have lessons from the Gospels, but others, more forward in the course of a year, went through Old Testament books to the end of Nehemiah, and, in addition, the advanced class read selected chapters from Samuel, Kings, Chronicles, Job, Proverbs, Daniel, Jonah, John, and the Acts of the Apostles.

ONE LIFETIME.

The following is a jotting from *The Illustrated Missionary News:* "Mr. Moses Miller, of Medford, Mass., who is ninety-three years old, lately sent fifty dollars for the Congo Mission. Mr. Miller was born only one year after the English Baptist Missionary Society was formed, and the same year William Carey sailed for India. His lifetime, therefore, covers the period of modern missions. He was seven years old when the first convert in India was baptized; seventeen years old when the first American Missionary Society was formed; and twenty-six years old when the first convert in Burmah was baptized. Now there are over 5000 missionaries carrying the Gospel to all parts of the world. They are aided in their great work by 29,000 native labourers, and there are nearly 700,000 members in mission churches. What hath God wrought in "a single, brief lifetime!"

WESLEYAN MISSIONARY SOCIETY.

In February last Rev. Owen Watkins, of Pretoria, journeyed into Zululand to ascertain the feasibility of establishing a branch of the W.M.S. there. At Rorke's Drift he was informed that all the missionaries were still in the Reserve or Natal, whither they had been driven by the unsettled state of the country beyond. Undaunted by this intelligence Mr. Watkins and his devoted companion, a native pastor, travelled on to Vryheid, and, obtaining an official passport letter from the Boer President, and a promise of no opposition should they succeed in arranging to send missionaries into Dinizulu's territory, they passed on through the forest and mountains of 'Ngomo to the Usutu Kraal, which they reached on the 22nd. Here they secured interviews with the young king and his uncle, Dabuka, but with no satisfactory result, and after a delay in uncertainty for some days they were asked to visit the kraal of Nyaman, another brother of Çetewayo's, and Dinigulu's principal adviser. This suggestion necessitated a long, weary walk in that fever country, fording the Sequasi river, and climbing a mountain, under the burning rays of the sun. After all, the council ended in nought; decision was postponed, and the missionaries kept in suspense for four days, during which time they could not get a sufficient supply of food. In the end they had to retire without gaining their point, as provisions were not procurable, and Mr. Watkins was suffering from fever. We have given but the merest outline of the contents of a deeply interesting and instructive letter, which we commend to the perusal of those concerned in the spiritual welfare of Zululand. Under existing circumstances, Mr. Watkins thinks a mission established on native territory would be both dangerous and expensive, but there is no reason why a missionary should not be stationed in Vryheid, the new Boer capital.

THE SANDWICH ISLANDS.

Statistics of Christian work accomplished in the Sandwich Islands have been heretofore given in various places, but the following facts brought together by Rev. Mr. Forbes, Secretary of the Hawaiian Evangelical Association, will be of interest. The first Hawaiian pastor was ordained in 1849. Since that time ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home field, and nine are in foreign service, making forty-seven native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiian went to Micronesia in company with Messrs. Snow, Gulic, and Sturges, not less than seventy-five Sandwich Islanders have gone as foreign missionaries, thirty-nine of them males, thirty-six females. The total sum contributed at the Islands for foreign missions has been 170,149 dollars 44 cents. Of this amount 133,015 dollars 86 cents was contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the Islands. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to 818,270 dollars 35 cents. This record should awaken our gratitude and stimulate our faith.—*Missionary Herald.*

LONDON MISSIONARY SOCIETY.

At a village in the Hui-an district (China), the Rev. J. Macgowan baptized several persons. One of these was a doctor, aged about forty-eight, who, during twenty-six years, had been a slave to the pernicious habit of opium smoking. Ten years ago he was led, through reading a copy of John's Gospel, to renounce idolatry; but it was not until last year that he experienced a change of heart. Then, after a serious conversation with a member of the Christian Church in his village, he decided for Christ, and on being told the conditions of his discipleship, said, "From this instant I give up my opium, and I will never touch it again." His sufferings at first were so terrible that on one occasion his wife, thinking to save his life, bought him some opium, which he resolutely refused to touch. Abiding by his determination, he endured ten days of agony, and then was a free man. Ever since he has been preaching for his Master, wherever and whenever, in the exercise of his profession, opportunity has been given. As is natural, his very face bears testimony to the strength of the inward character. In this story we have another illustration of the "*expulsive power* of a new affection," when that affection is love for Christ. Rev. J. Gilmour is again in Mongolia, making a lengthy visit in the East, where he hopes to work amongst the native agriculturists. His only companion in travel is a young Chinaman.

The Society of Friends have twenty-four missionaries at work in India and Madagascar. In this latter country they have 133 native teachers, and 104 congregations, with over 14,000 children in their schools.

The little Chinese Presbyterian Church in San Francisco gave for Home Missions last year 91 dollars; for Foreign Missions, 158 dollars. The Chinese of Los Angeles gave 36 dollars to one of the native helpers in China to open a school.

Missions in Japan.—We have received a very valuable table of statistics of Missions in Japan, compiled by the Committee on Statistics of the Japan Evangelical Alliance. It shows that the total membership of the missions is 11,678, and that no fewer than 3115 baptized adult converts were received in 1885. Of the churches fifty-seven are wholly self-supporting, and 101 partially self-supporting. The native contributions for all purposes amounted during the past year to about 20,000 dollars.—*N. Y. Independent.*

Germany has at the present day no small part in the missionary work of the world. There are twelve German Societies labouring in India, China, Africa, the East Indies, Australia, and Palestine. They are represented by 517 missionaries at 342 stations, are employing 2560 native agents, and have in charge 193,975 native Christians. Of these 72,000 are communicants, while 40,643 children are taught in their 790 schools. The total contributions of these Societies last year were 1,276,800 dollars,

TEMPERANCE NOTES.

A Conference of landowners, clergy, and others, was recently held at Towcester, to discuss the part payment of wages in drink.

It is proposed to erect a memorial at Liverpool to the late Mr. Alexander Balfour, who was an ardent temperance worker.

At a public meeting, recently, the Bishop of Lichfield complained of the sympathy with which parishioners too commonly regarded clergymen convicted of intemperance, or worse.

The Hull Police Temperance Society has a temporary Home for the destitute, by means of which many have been rescued from the streets and restored to respectable life.

The Daily News, in a recent article, discussed the value of Bank holidays, and feared, in many quarters, they were degenerating into discreditable drinking orgies.

The Women's Memorial Drinking Fountain to the late Mr. H. Fawcett has been duly inaugurated. It is on the Thames Embankment, between Charing Cross and Cleopatra's Needle.

In the United States there are 72,008 ministers and 164,761 publicans.

Brooklyn, New York, "the city of churches," is said to be fast becoming the city of drinking saloons.

In New York, last year, 2248 boys and 1056 girls, under fourteen years of age, were arrested for drunkenness.

The wine producers of the Pacific Coast have unsuccessfully tried to induce Congress to remove the infernal tax on wines.

The eighth annual temperance camp meeting at Silver Lake, Wyoming County, New York, was fixed to be held August 16 to 23.

Nova Scotia has more Sons of Temperance and Good Templars, in proportion to the population, than any other province in the Dominion.

The Gospel Temperance Union, established in Cape Town by Mr. William Noble in 1881, has now nine branches with 7203 members.

On the Rock of Gibraltar there are now 44 taverns and 19 public-houses; but only one bar at which no intoxicants are sold, viz., at the Sailors' Institute.

The Central Women's Christian Temperance Union, of St. Louis, United States, have addressed the Presbyterian Church against the practice of toast drinking.

In the State of New York, last year, crime had increased 33 per cent., since 1880 while the population had increased 20 per cent. Three-fourths of the crime was due to drink.

The Montreal Daily Witness says: The Whitby gaol is now flying a white flag from its turrets in token of its purity, there not being a single prisoner confined within its walls. This is a novel state of affairs, as that gaol used to do a brisk business. Some accuse the Scott Act of this falling-off in criminal traffic.

A KIND INVITATION was given by the Earl and Countess of Aberdeen to 250 inmates of the Homes for Working Girls in London to spend Bank Holiday at their suburban residence, Dollis-hill, Willesden, which was gratefully accepted.

PERSECUTED JEWS.—Mrs. E. A. Finn, the Secretary of the Society for the Relief of Persecuted Jews, asks for aid that the Society may be able to deal with the cares that press upon it. She says: "Many poor refugees from persecution in foreign lands have located themselves in East London this year. An application was made to us on behalf of a respectable married couple, lately arrived, and in such utter destitution, that when we went to examine into their need, it was found that the only food they had that day was one pennyworth of bones for the four. In Jerusalem, our visitor (a many years' resident, and an excellent Christian person) found four persons, whose sole provision for dinner on the Sabbath day (when all Jews will provide, as a religious duty, the best meal of the week) was an orange and a bit of bread. A gentleman who lately visited Jerusalem was delighted to find some Jews *busily at work* on the land at our "Abraham's Vineyard," which he found in beautiful condition, both people and land being well cared for by our Superintendent, a Hebrew Christian. We desire to "plant out" the men as they are trained, and suitable land for their settlement has been offered to us. Active persecution continues in Russia and elsewhere. *The Times* recently reported a bad outbreak of popular hostility to the Jews in a district of Russia, where the "blood accusation" has been made pretext for violence to Jews and destruction of their property. These incidents are much the same as others which have occurred within the last five years. But few are reported in the newspapers, for the Jews are afraid of provoking ill-will. But they make them known among themselves in order that relief may be obtained from their brethren here and elsewhere. The office is at 41, Parliament-street, S.W

Letters to the Editor.

FRANCE AND THE GOSPEL.

MY DEAR BROTHER,—When Mr. McAll came to Paris to evangelise the working classes, and succeeded in getting them to hear the Gospel, he pledged himself and his helpers to have nothing to do with politics and controversy; that is to say, not to attack Romanism or any other "ism," and leave the authorities to manage their affairs without interference by the *Anglais* and his helpers. I, therefore, very much regretted to read Mr. Webber's letter to you which compromises this principle, and is likely to have baneful effects, besides being very incorrect in what it says.

Paris is governed by the Prefect of the Seine, and the Municipal Council is not strictly a local Government, it is a power which is "*sous tutelle*," that is, it may express its wishes, and the higher authorities accede or refuse those wishes according as they are legal or otherwise, and sanctioned by them.

The second paragraph in Mr. Webber's letter of July 15, p. 13, is incorrect in the five statements therein made. The Municipal Council may express any wish, whether about the Princes or anything else, but they are not regarded, if not sanctioned by the higher authorities. Not even that most worthy President, M. Grevy, could bring himself to decide the expulsion of the Princes, but referred it to the Assembly. Nor did the Government sanction the vote by the Principal Council of 10,000 francs to the strikers of Décazeville, but subsequently permitted the distribution of that sum to the needy and suffering there.

Your "Notes and Comments" of July 22 contain references which utterly ignore the bitter character of party journalism in France. They speak of "a powerful journal," and quote its sayings without discrediting them. First as to the *Cloaque Républicain*. No one can doubt the source whence such an expression could issue; no respectable paper would utter such words. M. de Cassagnac is encouraging revolution day by day, and as to worthy citizens loading their rifles and awaiting the hour, the wish is father to the thought, but I feel at ease and quite comfortable residing here, feeling assured that the actual Government is safely seated in the saddle, and can well bridle its courser.

Only fancy a French journal permitting itself to express itself of the British Government—*i.e.*, "Queen, Lords, and Commons"—as the "British Sewer," and what utter contempt that would convey. To quote French journals, calling them powerful, &c., without discrimination, is likely to produce an infinity of misunderstanding between French and English residents here.

I quote the explanation of the character of the various journals given me by a judicious Christian friend: *La Figaro*, intensely worldly and Jesuitical. *L'Autorité*, the journal of Cassagnac, the Bonapartist leader. *L'Univers*, R. C. Ultramontaine. *Le Pays*, the former journal of Cassagnac, before the split in the camp. *Le Temps*, Protestant, not general.

The other papers are not so distinctive, but are respectable: *Le Petit Journal*, circulation 900,000 daily. *Le Petit Parisien* advocates philanthropic questions, but Infidel; circulation, 200,000. *Le Matin*, a moderate but independent journal.

The Government has been wonderfully tolerant hitherto with Mr. McAll, the Salvation Army, tract distribution; Baptist, Methodist, and private efforts. I would to God this liberty may be preserved, but it might soon be in danger.

I have studied to the utmost to manifest all proper respect and deference to the authorities in Algiers. Let us pray for them, and put away every stumbling-block to their evangelisation. There is plenty to find fault with at home, even in those things which we deprecate in the French. Our great blessing is to *hausser le drapeau* of the Gospel, and as Rowland Hill encouraged young evangelists, preach nothing down but the devil, and nothing up but Jesus Christ. Our business, as English residents among these French, is "to pray for and seek the wealth of the city where we dwell"—the Republic as it is. There are some beautiful features of character among the French in all classes.

I had forgotten to refer to another journal, *Le Moniteur*, Orleanist and reactionary. It is only with a deep sense of responsibility to God I could force myself to sit up and write these remarks, for it has been a tremendous effort to do so, being still so very weak.

Yours affectionately,
G. PEARSE.
Paris.

A QUESTION OF CONSCIENCE.

DEAR SIR,—Is a Christian justified in suing, either through the County Court or a solicitor, for a debt contracted in the ordinary course of business? I am aware of the text in 1 Cor. vi. 6. Perhaps this question may elicit a brief reply from one of your many readers.

Yours faithfully, B.

THE JAPANESE VILLAGE.

DEAR SIR,—For the benefit of your correspondent, I beg to say that I came to London in February, 1885, expressly for the purpose of doing Gospel work among the Japanese, and have constantly gone on with this happy work since. I am surprised that any visitor to the Japanese village should imagine that the presence of shrines, &c. in their several compartments should mean worshipping of idols; everything in the 'village' is meant, as far as possible, to convey to the minds of Europeans what Japanese home life is, and, of course, no exception could be taken to little shrines always found in Japanese homes. During my eighteen months' daily visitation, I have seen nothing to lead me to suppose that acts of homage are made before these shrines. I am thankful to say that the Scriptures are much read in the village. Several are interested inquirers, and one, I trust, has passed from death to life. Many Christian families in the West-end have entertained large parties of them in their homes on Sunday afternoons. The presence of the Japanese village offers all Christians an opportunity for doing Christ-like work, and I shall be glad to answer any inquiries made by those in sympathy with them.—Yours faithfully, (MISS) M. M. MCLEAN.
Care of Japanese Village, Knightsbridge.

VILLAGE CHURCHES—A SUGGESTION.

DEAR SIR, — It is high time that something definite should be done with reference to our small country churches. During the past few years I have noticed, when visiting the village stations, that the membership, as a rule, is in a very low state, and where there are pastors wholly dependent upon the people, from some cause or another the stipend is so small, and the payments so erratic, that starvation seems to be the only probable outlook.

To remedy this state of things doubtless requires thought and prudence, but something must be started if we are to make an aggressive move. My suggestion would be to obtain some good, earnest fellows, with preaching and speaking power, to accept situations within reach of some of these needy places of worship,—men who would devote their Sunday's and one evening per week to the Lord's work, and win men and women for Christ. Of course it will be said, "such men are scarce;" but I venture to hope there are many who would thus offer themselves, providing business positions were open to them in other places. Firmly I believe this to be one of the many practical ways of going ahead, and, should further help be desired, I think I could find some men willing to thus serve Christ. I hope others will speak out their mind on this question. J. A. STOOKE.
Y.M.C.A., 5, Quiet-street, Bath.

MR. VARLEY FOR CAPE TOWN.

We have received the following from Mrs. Osborn. We regret that it did not reach us soon enough to announce yesterday's meeting.

DEAR FRIEND,—Mr. Henry Varley leaves on August 12 (to-day), D.V., for Cape Town, where meetings will be arranged for him by the Christian Workers' Mission and Y.M.C.A. It is hoped that after spending three weeks in the neighbourhood of Cape Town he will visit some of the larger English towns in the Colony. All who are interested in the spiritual welfare of South Africa are deeply thankful that the way has been opened for him to go out; and we earnestly desire the prayers of Christians that mighty results may follow the preaching of the Gospel in these towns.

I venture to hope that you may be able to say a few words in THE CHRISTIAN with regard to his going; and, if possible, to mention the farewell meeting which is to be held at 186, Aldersgate-street, on Wednesday, August 11. Mr. Hannington is going out in the same ship, in connection with the mission we are carrying on in Cape Town, and to which he is giving his help for six or eight months. You have always taken so much kind interest in the work at Cape Town that I know you will rejoice at this prospect of blessing.

Yours very truly, M. S. OSBORN.
12, *Camden Hill-road, Upper Norwood,*

EVANGELISATION OF THE WORLD:

A PLEA FOR WEARY MISSIONARIES.

SIR,—I rejoice greatly that so much has been said and done of late to stir our hearts on behalf of foreign missions, and in view of the open doors which the Lord has opened, to consider the urgent need for more labourers. I have long wished, however, to direct attention to missionaries, who many a year have been bearing the burden and heat of the day. The lengthened sojourn and unwearied labours of some of these in an unhealthy climate render a temporary return to their native land almost a necessity. I know of two at least who I fear may break down entirely unless able to return. There are doubtless others.

Not being connected with any Missionary Society, and having no private means, they are unable to bear the expense of a return to England for themselves and wives. It may be that some at home to whom the Master has given his silver and gold will lay their need to heart. I shall be glad to give particulars respecting these two missionaries, and to receive any money that may be sent on their behalf; or if it would be more satisfactory offerings might be put to a general fund, and placed at the disposal of the committee of the missionary meetings advertised under the above heading.

Besides ministering to the necessity of these beloved labourers, it would be a real service to the churches to have their presence for a time. By their example many more might be led to devote themselves to carry the glad tidings of Christ's salvation to the ends of the earth, and so hasten his coming, for whom we wait and watch.

Faithfully yours, FRANK H. WHITE.
80, *Kensington-gardens-square, W.*

PADRE AGOSTINO DA MONTEFELTRO.

SIR,—The remarks in THE CHRISTIAN of July 29, on this celebrated Italian preacher, induce me, as a resident at Pisa, to send a few facts which I gathered on the spot from persons who had heard him preach during last Lent, as illness at that time prevented me from going to hear him myself.

It is quite true that he attracted such crowds of all classes by his learning and eloquence that the vast Cathedral of Pisa was filled to overflowing, so that people had to go an hour before the time to secure a seat. His earlier lectures were powerful appeals against Atheism, &c.; and he said much that was both good and practical, so that one cannot but hope that many, especially of the educated classes, may have been thus roused out of the scepticism and indifference to religion, which are so prevalent in Italy. But as far as I could learn there was *distinctive Romish doctrine* in his later lectures, certainly *not* "the faith of the Apostles" from a Protestant point of view, and, amongst other things, he spoke of the Virgin Mary in the usual way as "the Mother of God."

Padre Agostino belongs to a noble family, and in early youth he wore the habit of a priest, but in 1859 he cast it away to put on the *red shirt*, and as a volunteer under Garibaldi he proved himself a hero in battle, so that he soon rose from the ranks to be Captain. When the war was ended he married, but, having in a very few years lost both wife and child, he retired from the world into a Franciscan monastery.

It would be well if these few details were to lead Christians to pray for this remarkable man, that he may be truly enlightened and taught of God, in which case he might one day become the LUTHER of Italy. S. H. CARRUTHERS.
7, *Westover-villas, Bournemouth.*

LAUSANNE.—This town has lost much in the death of Mlle. Adèle Mattley. The victims of intemperance, the needy sick, the poor, and children were the special objects of her case. The sympathetic, loving manner of this young Christian won all hearts.

FRANCE.—The General Assembly of Delegates of the Liberal Church, held in Paris last May, nominated a committee, charged to study the best methods of making Liberal Protestantism known to those persons whose religious needs are not met by the superstitions of Catholicism, nor by the negations of Freethinkers. One result was a meeting held in July, in the theatre at Rive-de-Gier, attended by six or seven hundred of the working-classes. Addresses were given by two Liberal pastors, and received with marked attention and applause. It is hoped that some good will accrue from this movement to the Liberals themselves, thinking that this mission to Atheists and Materialists must turn the missioners from negations and criticisms to definite dogmas.—*L'Evangéliste.*

Mission and other Appeals.

Ben Jonson Mission School (Harford-street, Stepney, E.).—The Secretary, Mr. George H. Phillips, 61, Turners-road, Mile-end, E., writes: Will you allow me to appeal on behalf of this school, which is in jeopardy of being closed through lack of funds? There is an average attendance of about 350 children, and the workers are voluntary, so that all money subscribed is spent in the work itself.

Scraps for Sick Children.—Sir,—Will you allow me, on behalf of the sick children, to ask if any of your readers will forward me any old text, birthday, or Christmas cards or scraps, plain or coloured, large or small, for filling scrap-books, to be sent to different hospitals, for the benefit of child patients. Any packet of scraps, however small, will be gratefully received by George M. Basebe, 9, Cross-court, Bow-street, W.C.

Kindergartens for Italy.—Miss Carruthers asks for £185 to enable her to open Kindergartens at Pisa and Cisanello, in connection with the Protestant Schools. The necessity arises from the enforcement of the law compelling children at six years of age to attend school. If this plan is not carried into effect, the children will fall under the influence of nuns and other Roman Catholic teachers. Contributions should be sent to Miss Carruthers, 7, Westover-villas, Bournemouth.

Little George-street Mission (The Grange, Bermondsey).—An appeal is made by Mr. James Shurmer on behalf of this Mission, which has been working in Bermondsey since 1864, its formation being one of the results of Mr. William Carter's Mission. Gospel and Children's Services, Sunday-school, Band of Hope, Dorcas Society, and other agencies are in operation. About £80 per annum is raised by the workers, the expenses being about £100 yearly. Communications should be addressed to 4, Gilbert-road, Kennington-road.

Homes of Hope (6, Regent-square, Gray's Inn-road, W.C.).—This Society, established in 1860, for the reception of penitent fallen young women, makes an earnest appeal for contributions: For the General Fund (the expenses of which amount to about £5 a day); the Childs' Fund (five shillings would pay for a child for a week); and for law expenses. In every case where it is possible the men are compelled to pay the sum allowed by law for the child's support. Communications should be addressed to Mr. Henry Thompson, Treasurer, 38, Mincing-lane, E.C.; or William Hornibrook, Secretary, at the Homes.

Notices.

Communications Received with Thanks.—H.S.W. G.D. A.R.D.A. R.A.H. R.A. A.F. E.D. C.K. J.T.M. M.P. J.M. B.B. E.P.T. E.A. F.H.W. E.L.D. J.B. S.F. G.H.G. W.A.B. W.F. C.J.H. M.A.P. J.J.L. Miss P. W.E. T.R. Miss B. D.M. J.C. R.B. G.H.S. T.S. S.H.C. G.G.M. L.M.B. G.K. G.S. C.V. H.J.Z. A.L. L.S.T. R.B. M.E.B. J.S.L. E.H.F. D.S. F.S.Y. E.D. D.C. S.C. R.P. H.B.P. G.R.L. J.K. W.H.N. W.H.M. A.M.R. J.O. A.G. P.A.D. J.C.M. M.B.G. R.W. L.T. C.E.C. W.F. M.McL. C.T. G.S. J.F.G. C.I. J.B. D.S. T.B. J.F.H. J.H.L.C. A.L. D.A. H.W. Mrs. B. A.J.B.

Applicants for Tracts.—Miss Elliot, Blennervelle, Tralee, Ireland; M. Surr, 127, Nelson-street, Openshaw, Manchester; J. Brown, Nursery Brow, Gamesley, Glossop; H. Wilson, 62, Florence-street, S.S., Glasgow; H. Bridger, 2, Vine-street, America-square, Minories, E.C.; E. Jones, 17, Thackeray-street, Princes-road, Liverpool; C. T. England, Ambler Thorn, near Halifax; A. F. Goldsborough, 100, Westwood-street, Peterborough, Northamptonshire; A. H. Faers, 24, Northgate-street, Gloucester; W. G. Tester, Cannon-street, Lydd, Folkestone; W. McGowan, 40, Feversham-street, Middlesbrough-on-Tees; G. Hill, 2, St. Mark's-road, Salisbury; J. Hughes, 54, Park-street South, Wolverhampton; E. Kemp, 1, Eversfield-place, Hastings.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

REQUESTS FOR PRAYER.—For blessing on special services at Leicester, being conducted by Mr. F. S. Ball; on a small class about to be held to win souls for the Lord; on children's services at Cage-lane Hall, Woolwich, by Mr. W. Shrimpton.

MIDNIGHT MEETING MOVEMENT. — Mr. J. H. L. Christien, organising secretary of the above Society, has been holding important meetings in Carlisle, Maryport, Glasgow, which have been much blessed. At the various places Christian friends rendered the warmest and most efficient help. In Carlisle and Glasgow, foundations have been laid for permanent work in the rescue of the fallen.

GOSPEL WORK IN HOUNSLOW.—With reference to the paragraph under this heading in our last issue, we are requested to state that Mr. W. E. Whittaker, late Scripture-reader at St. Stephen's, Hounslow, being no longer an agent of the Church of England Scripture Readers' Association, the Committee of that Society are not responsible for, and cannot undertake to answer inquiries with regard to, his present position and work. We are glad to learn, however, that the severance of Mr. Whittaker's connection with the vicar of St. Stephen's arose solely from divergent views as to the principles and methods of evangelistic work, and not from anything reflecting on Mr. Whittaker's personal character or motives.

Forthcoming Meetings.

CONFERENCES.

Evangelical Alliance.—Programme of Annual Conference to be held in the Town Hall, Ryde, Isle of Wight, September 21 to 23:—

Tuesday, Sept. 21.—Conversazione, 6.30 p.m. Public meeting, 7.30 p.m.; chairman, General Carr Tate. Address of welcome, on behalf of the Local Committee, by Rev. J. W. Watts, M.A. Responsive addresses on behalf of the Council and visitors generally. Addresses on "The Evangelical Alliance: Its Principles and Work."

Wednesday, Sept. 22.—10 a.m., devotional meeting; chairman, Rev. J. Saunders, B.A. 11 a.m. to 1 p.m., Conference (chairman, Mr. Donald Matheson), the Annual Address by Ven. Archdeacon Richardson, M.A., subject, "The Love of God Perfected in Us;" "The Practical Resolutions," to be read and enforced by Rev. William Stacey; brief abstract of Annual Report to be presented by Secretary, and cash statement by Treasurer. 3 p.m., Conference, addresses by Rev. F. Baldey and Rev. H. E. Brooke, subject, "Holiness—the Purpose and Will of God: How this is Accomplished in the Believer;" address by Rev. James Douglas, M.A., subject, "Christian Dogma essential to Vital Religion. Public meeting, 7.30 p.m., Rev. Bishop Cheetham, D.D., in the chair; address by Rev. D. MacEwan, D.D., subject, "What we Owe to the Reformation;" address by Rev. John Stoughton, D.D., subject, "Unity of Faith."

Thursday, Sept. 23.—10 a.m., devotional meeting; chairman, Rev. W. H. Redknap. 11 a.m. to 1 p.m., Conference (chairman, General Sir Robert Phayre), address by Rev. J. Murray Mitchell, M.A., subject, "Christ the Light of the World;" address by Rev. J. Angus, D.D., subject, "Work which the Evangelical Alliance may take up with Advantage;" address by Rev. J. A. Wylie, LL.D., subject, "The Present Position, Policy, and Prospects of the Papacy." 3 p.m., open-air gathering, at St. John's House, by kind invitation of Gen. and Mrs. Carr Tate; subjects of addresses: "Foreign Missions," Rev. E. E. Jenkins, M.A.; "The Unity of the Church of Christ essential for the Evangelisation of the World." 7 p.m., public meeting (chairman, Sir W. McArthur, K.C.M.G.); address by Rev. D. Brown, D.D., subject, "The Scepticism of the Day: What it is, and How to meet it;" address by Rev. J. G. Gregory, M.A., subject, "Real Catholic Unity, Contrasted with Roman Catholic Uniformity." At the close of this evening's meeting a united Communion Service will be held.

Members of the Alliance and other friends intending to be present are requested to communicate with the Secretaries in London as early as possible.

Perth Annual Christian Conference.—City Hall, Perth, September 14 to 16. Particulars regarding lodgings, &c., will be furnished by Mr. Charles Logan, 12, King-street, Perth, N.B.

Annual Conference of the Y.M.C. Associations and Fellowship Unions of Scotland.—Stirling, August 24 to 26.

Conference of Believers.—Salisbury, September 27 to October 1. Particulars of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

Pakefield Conference, Lowestoft, August 17 and 18.—Meetings at 11 a.m. and 3 and 7 p.m. each day.

British Conference of Y.M.C. Associations.—Bristol, September 7 to 10.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgward-road, London, W.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, London, E.C.

Mr. J. B. Wookey.—August 13, 8.15 p.m., Y.M.C.A., Aldersgate-street; 15 to 22, Edinburgh Castle, Limehouse, E.; 23 to 27, Y.M.C.A., Shoreditch; 29, Y.M.C.A., Finsbury Park, 7 p.m.

Mr. Geo. Clarke.—August, Swansea and South Wales.

Mr. J. M. Scroggie.—August 15 to 29, Glasgow.

Mr. F. T. Snell.—August, Cornwall.

Mr. W. J. Taylor.—Leeds, until September 5.

Mr. and Mrs. C. King.—To August 16, Southsea; 22 to September 3, Clapton.

Conference Hall, Mildmay-park, N.—Sunday, August 15, 3.30 and 7 p.m., Mr. W. R. Lane.

Clapton Hall, Upper Clapton, E.—Mr. J. G. McVicker during August: Sundays, 6.30 p.m.; Fridays, 7.30 p.m

Union Tabernacle, near Wandsworth-road Station.—Mr. D. M. Cameron, Sunday, 11 a.m. and 6 p.m. Thursday, 7.30 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sunday, August 15, 11 a.m. and 7 p.m., Mr. J. B Wookey; 3 p.m., Rev. Henry Bright.

Conference Hall, 143, Clapham-road, S.W.—Sunday August 15, 11 a.m., children's service; 3.30 p.m., Bible reading; 7 p.m., Gospel service, Mr. Powell.

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry, during August, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Union Hall Mission.—Sunday, August 15: Union Hall, Carlisle-street, Edgware-road, 3.30 p.m., Mr. R. Bilke; 7 p.m., Mr. E. Cook. Kensal Hall, Kensal-road, 7 p.m., Mr. R. Bloraidge. Queen's Park Hall, Kilburn-lane, 7 p.m., Mr. S. Stidolph. Gospel Hall, Green-lane, Battersea, 7 p.m., Mr. G. Matthews. Gospel Hall, Market-place, Brentford, 7 p.m., Mr. H. A. Punnett. Gospel Tent, Kensal Green, 3.30 p.m., meeting for Christians; 7.30 p.m., Mr. W. R. Manders, and week-nights at 8.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. R. E. Ashton, Sunday, 7 p.m.; Mr. J. L. Stanley, Wednesday, 7.30 p.m. Malden Hall Kentish Town, Mr. J. L. Stanley, Sunday, 7 p.m.; Thursday, 8 p.m. Dalston Hall, Dalston-lane, Mr. Robson, Sunday, 7 p.m.; Thursday, 8 p.m. Bignold Hall, Forest Gate, Mr. A. Wallis, Sunday, 7 p.m. Tent, Field-road, Forest Gate, Mr. A. Wallis, Sunday, 3 and 8 p.m.; week nights (except Saturday), at 8. Cadby Hall, Hammersmith-road, Capt. Thompson, Sunday, 3 p.m.; Messrs. S. E. Angel and W. B. Smith, Sunday, 7 p.m.; Thursday, 8 p.m. Tent, near Midland Railway Station, Messrs. Matthews and Osborn, Sunday, 7 p.m.; Monday to Friday (inclusive), 8 p.m. Ilfracombe, special services on the beach, Dr. Popham and others, Sunday, and Wednesday, 8 p.m.

Children's Special Service Mission.—Seaside services during August: Mr. G. Banaster, in the yacht *Kingfisher*, Rhyl; Mr. A. E. Bellingham, Llandudno; Mr. E. Arrowsmith, Scarborough (holding services also at Filey); Mr. E. J. Kennedy, Bridlington; Mr. E. T. M. Dennes, Saltburn-by-the-Sea; Mr. J. Spiers, Redcar Mr. E. Salisbury, Weymouth; Mr. W. F. Seagrove, St. Leonard's and Hastings; Messrs. H. M. Trickett, A. V. Grace, C. F. Harford Battersby, and E. L. Stacey, Eastbourne; Mr. W. R. Moore, Ilfracombe; Mr. H. W. Figgis, Brighton; Mr. A. Storrs, Sandown; Rev. H. C. Sturdy and Mr. T. Hurrell, Margate; Rev. S. L. Dixon and Mr. F. Pitts, Worthing; Maj. Drury, Towyn; Mr. G. Bennett, Aberystwith; Mr. J. H. Greene, Morecambe; Messrs. E. and C. H. Collier, Herne Bay; Mr. C. Todd, Lowestoft; Mr. H. G. Harris, Weston-super-Mare; Mr. W. L. Seyler, Broadstairs; Mr. W. Huckett, Exmouth; Messrs. C. F. Jones and H. Braddock, Mumbles; Mr. Weatherley, Hunstanton; Mr. D. Turner, Killiney; Mr. H. B. Claxton, Penzance; Mr. G. Swainson, Lytham; Mr. A. J. Barnard, Littlehampton; Mr. G. H. Chaplin, Felixtowe; Mr. E. J. Wareham, Clevedon; Mr. L. Carrott, Deal; Mr. C. J. Pierson, Babbicombe Bay.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, August 18; tea at 6, meeting at 7.

Zenana Medical College, 58, St. George's-road, S.W.—The Saturday Bible-reading has been discontinued during the vacation; it will be re-commenced in October.

During August the Tuesday meetings at 3, Highbury-place, will be discontinued. Also the Bible-reading for ladies on Thursdays. Both will re-commence the firs week in September.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, September 3; tea at 6, meeting at 7. Mr. G. Kirkham will give the address, subject, "Nehemiah: An Example for Christian workers." Weather permitting, an open-air meeting will be held outside the "Rest," 6.30 p.m.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C.—Social gathering, at Mr. S. Cawston's, Bromley-hill, Kent, Saturday, August 14; party will meet at Cannon-street Station at 2.45 p.m.; tea and coffee at 5.30. Mission work as usual at Y.M.C.A. Mission Hall, Bermondsey, Whitechapel, &c.

Exeter Hall.—Mid-day prayer meeting every day (except Saturday), from 1 to 2. Young men's meeting, conducted by young men, every night at 8 o'clock.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

The Priory, 198, Upper-street, Islington, N.—Thursday, 8.30 p.m., devotional meeting. Sunday, August 15, 3.15 p.m., Bible-class, Mr. Stephen Pewtress, "First Step in Service;" 8 p.m., open-air service in Priory grounds. *Good voices to help with singing earnestly invited.* 8.30 p.m., evangelistic meeting in Priory Hall.

Mall Hall, High-street, Notting-hill.—Sunday, 10 a.m., prayer and praise meeting; 2.45 p.m., workers' prayer meeting; 3.30 p.m., Bible-class, Mr. Short, subject, "Abraham." Thursday, 9 p.m., address, Mr. G. A. Higlett.

Conference Hall, Stratford, E.—Sunday, August 15, 3 and 7 p.m., Rev. J. Bain.

For Obituary Notices, Donation List, &c., see page 18.

Notes on Daily Readings.

SUNDAY, AUGUST 15.—I KINGS XIII.

1.—*Bethel* was but a short distance north of Jerusalem. This shows how hollow was Jeroboam's excuse when, in establishing his altars, he professed a desire to spare his people the long journey to Jerusalem.

2.—*He cried*, &c.—"God often meets sinners in the midst of their crimes, with evident tokens of his displeasure, to convince them that their way is perverse before Him; for God delights not in the death of sinners, but would rather they would turn and live."—*Henry and Scott.*

Behold, a child, &c.—"Probably a prophecy against Jeroboam's own person, instead of against the altar, would have troubled him less nearly. But this showed that his policy would come to nought, and that the power he was establishing would be utterly subverted, while the house of David would still subsist in its strength."—*Kitto.* "This is one of the most remarkable prophecies recorded in the Scriptures; and, in its clearness, circumstantial minuteness, and exact prediction of an event that took place 360 years after it, stands in striking contrast to the obscure and ambiguous oracles of the heathen."—*Jameson.*

Men's bones.—"In order to desecrate the altar for ever by a double pollution, since to the abomination of human offering was added the pollution of human bones (Num. xix. 16)."—*Keil.*

18.—*He lied*, &c.—The prophetic gift might coexist with various degrees of moral imperfection in the person possessing it." Balaam, to wit. See also 1 Cor. xiii. 1—3.

19.—*He went back*, &c.—He should have been as sure of the professed revocation as he was of the Divine authority of the original command. The latter came to him from God direct. He sinned in receiving the former from a stranger, and one of somewhat doubtful character (21, 22). "The sin, disobedience to certain positive commands of God, was one which it was at this time very important to punish signally, since it was exactly the sin of Jeroboam. . . . *Temporal* death is not among God's heaviest punishments. . . . We are not to suppose the man of Judah perished eternally because he perished temporally."—*Sp. Com.*

This story reminds us that God is often stricter in his dealings with those whom He honours with specially difficult and honourable service, than with those appointed to ordinary duties—*e.g.*, Moses. It is also a sharp lesson in unquestioning, watchful, and unswerving obedience.

MONDAY, AUGUST 16.—I KINGS XIV.

1—4.—Jeroboam's evil conscience led him to plan this disguise. The gifts were such as a peasant woman would make. "He thus foolishly thought to cozen the Lord, through his prophet, out of an answer of peace, and slyly to evade the judgment he feared might be connected with it; and he idly calculated that the prophet, whose view could extend into the future, could not see through a present matter wrapped up only in the thin cover of a woman's hood." Similar folly is still common. In their want or trouble men sometimes seek God, even while they hide wickedness in their hearts: they stand before Him as suppliants, and yet there is a lie in their right hand.

9.—*Hast done evil above all*, &c.—"Jeroboam was the first ruler who set himself to turn the Israelites away from the true worship, and established a poor counterfeit of it, which he made the religion of the great mass of his subjects."—*Sp. Com.* *And hast cast Me behind thy back.*—"This expression, occurring again only in Ezek. xxiii. 35, denotes in the strongest manner wilful disregard of God, and is stronger than the expression, 'To cast the law behind the back' (Neh. ix. 26)."—*Keil.*

12.—*The child shall die.*—"Briers, thorns, and thistles wither not so soon as lilies and roses. God's darlings oft die betime."—*Trapp.*

13.—*Some good thing.*—"When there is but some good thing, it will be found. God that seeks it, sees it, be it ever so little, and is pleased with it. Those who are good in bad times and places, shine very bright in the eyes of God. To show the power and sovereignty of his grace, God will have some out of the worst families in whom there is some good towards the Lord God of Israel."—*Henry and Scott.*

TUESDAY, AUGUST 17.—I KINGS XV.

1.—*Abijam.*—"Called also Abijah (2 Chron. xii. 16). Abijah signifieth, *The Lord is my Father*; but because he walked not in the ways of David, therefore is Abijah called Abijam, *My father is a sea.* Indeed, Rehoboam (his father) was inconstant in good, wavering like a wave of the sea."—*Trapp.* "The change was probably due to the religious feeling of the Jews, who would not allow the word JAH to be retained as an element is the name of so bad a king."—*Sp. Com.*

4.—*Nevertheless for David's sake*, &c.—"The idolatry of Abijam deserved the same punishment as that of Jeroboam, the cutting off of his seed, and transfer of the crown to another family. That these consequences do not follow in the kingdom of Judah, is owing to the faithfulness of David, which brings a blessing on his posterity. Certainly few things are more remarkable, and more difficult to account for on mere grounds of human reason, than the stability of the succession in Judah, and its excessive instability in the sister kingdom. One family in Judah holds the throne from first to last, during a space but little short of four centuries, while in Israel there are nine changes of dynasty within 250 years."—*Sp. Com.*

13.—*And also Maachah*, &c.—The position of the Queen-Mother was the highest in the court next to that of the King himself. Asa's action was very bold. He began his reform at the right end —at home.

18, &c.—*Then Asa took*, &c.—From a political point of view, there is no fault to be found with this step. But as a servant of God Asa erred. See 2 Chron. xvi. 7, &c. "This league with Benhadad arose from unbelief. Even true believers find it hard, in times of urgent danger, to trust in the Lord with all their heart. Unbelief makes way for carnal policy, and thus for one sin after another. Unbelief has often induced Christians to call in the help of the Lord's enemies in their contests with their brethren. Such victories weaken the cause of religion, and end in shame and bitterness."—*Henry and Scott.*

29.—*According to the saying of the Lord*, &c.—"The fulfilling whereof Baasha aimed not at; but the wise God effected it. The devil, and his imps, do God's will, though oft against their own will." —*Trapp.*

WEDNESDAY, AUGUST 18.—I KINGS XVI.

7.—*And because he killed him.*—"Though the destruction of Jeroboam had been foretold, and though Baasha may be rightly regarded as God's instrument to punish Jeroboam's sins, yet, as he received no command to execute God's wrath on the offender, and was instigated solely by ambition and self-interest, his guilt was just as great as if no prophecy had been uttered."—*Sp. Com.*

9.—*Drinking himself drunk*, &c.—Elah should have been at Gibbethon directing the siege; but he was a man of low tastes. "When an Oriental monarch indulges in intoxication, he is expected at any rate to do it secretly. He is further precluded by etiquette from accepting the hospitality of his subjects."

13.—*And by which they made Israel to sin.*—"Height of place ever addeth two wings to sin, example and scandal, whereby it soareth higher and flieth much further."—*Trapp.*

22.—*The people that followed him prevailed.*—"From a comparison of the dates given in vv. 15, 23, and 29, it follows that the contest between the two pretenders lasted four years."—*Sp. Com.*

34.—*In his days did Hiel the Bethelite build Jericho.*—"This seems to be adduced as a proof of the general impiety of Ahab's time. The curse of Joshua against the man who should rebuild Jericho (Josh. vi. 26) had hitherto been believed and respected. But now faith in the old religion had so decayed, that Joshua's terrible malediction no longer exercised a deterrent power."—*Sp. Com.* Hiel must have done this with the distinct sanction —probably at the command of—the king.

THURSDAY, AUGUST 19.—I KINGS XVII.

1.—*Elijah the Tishbite.*—"God never yet wanted a man for any work which He had to be done." "The times were fit for an Elijah; an Elijah was fit for them. Next after Moses, there was no Old Testament prophet more glorious than he; none more glorious, none more obscure."

3.—*Brook.*—Better, *The torrent course.*

5.—*I have commanded the ravens to feed thee.*—This chapter gives us sublime views of God's providence. Whether the visible agents be ravens, or a poor heathen stranger, a feeble widow woman ready to perish, it matters little. His majestic, "I have commanded," is enough. Whether it be ordinary or extraordinary, natural or supernatural, obey they must. His people must be fed. "Whosoever acknowledges the living God, will confide in his omnipotence, that He can cause his servants to be nourished even by ravens, although they are otherwise the most voracious of birds."—*Keil.*

7.—*The brook dried up.*—"The chapter before us is full of faith—nothing but faith." The stream decreased day by day before his eyes. "It is such slow processes that try faith most of all. There are many having a faith strong enough for any sudden, great, and heroic deed—for one who can maintain his confidence unshaken in the midst of such slow trials as this."—*Kitto.* Even resources which God gives, and specially appoints for our personal use, are apt to fail, as Cherith did. He alone fails not.

12.—*I have not*, &c.—"It is God's glory to help at a pinch."—*Trapp.* *An handful of meal.*—"She was no niggard of her last handful. Her barrel and cruse had thereby no bottom. The mercy of God crowneth our beneficence with abundance. Not getting, but giving, is the right way to wealth."—*Idem.* *Two sticks*, &c.—"'Two' is equivalent in Hebrew to 'a few,' as among the Germans at this day."

13.—*First*, &c.—What a trial of faith, and what faith to stand such trial! First give me your last meal, and then God will preserve you. Surely the faith both of Elijah and of the widow was as miraculous as the miracle recorded in this chapter.

FRIDAY, AUGUST 20.—I KINGS XVIII.

17.—*Art thou he that troubleth Israel?*—"Those who procure God's judgments do the mischief, not he that foretells them only, and warns of them." —*Henry and Scott.* Ahab blamed Elijah for the drought, because he could not see his own sin. Blind Ahabs are legion.

21.—*How long halt ye between two opinions.*—"Halt" does not mean to stand still. It has the old English meaning of "to go lame, to limp," as a man would who walks with each foot on a different level. The Israelites are exhorted to decide for Jehovah or for Baal, and to endeavour no longer to combine the worship of the one with that of the other, as though they were identical. This had been Israel's error, as it is, in spirit, the peculiar temptation of our own generation.

"Under the old dispensation, as under the new, nothing was more abhorrent to God than a profane neutrality in matters of vital moment—than the lukewarmness which admits not of decided opinions. He likes decision. He wishes something real. Be hot; be cold; be something."—*Kitto.* *The people answered him not a word.*—"Some say they feared to pronounce for the Lord in the presence of the king and the priests of Baal. Some say that they feared to pronounce for Baal in the presence of Elijah. But it is our humble opinion that they were silent as careless men, shrinking from the trouble and responsibility of decision."—*Idem.*

27.—*Cry aloud*, &c.—"This is one of the few examples of ridicule to be found in the Scriptures, and justifies the use of that somewhat dangerous weapon on proper occasions."—*Kitto.*

31.—*Twelve stones.*—Thus reminding them of "the number of the tribes, their real unity in God's sight, and the sin of their separation."

SATURDAY, AUGUST 21.—I KINGS XXI.

4.—*He requested that he might die.*—"Seeing how often the lapses of great and good men follow closely upon the moments of their highest exaltation, there is reason to suspect that Elijah had suffered his mind to be too much elevated by the great deeds he had accomplished, and by the notion in his mind that he alone of all Israel had maintained his faith untainted. It was therefore necessary that he should be humbled, by being allowed to feel his own weakness, and to know that of himself he was nothing. For this correction it was only necessary that the Lord's hand should be withdrawn from him for a moment, that for a little while he should be left to himself."—*Kitto.*

8.—*Went in the strength of that meat forty days.*—It is Christ, the Bread of Life, who makes men strong. They must be strong who eat plentifully of that bread. Many of us are weak simply from soul-starvation; and we starve without reason and sinfully.

12.—*A still small voice.*—"Storm, earthquake, and fire are symbols of Divine punishments. Not in these Jehovah appears, but in the sound of a gentle breeze or soft murmur—the sign of the nearness of God (Job iv. 16), which is the love that endures the sinners with sparing mildness, with patience and long-suffering, and delays the punishment as long as mercy is possible."—*Keil.*

18.—*Yet I have left Me seven thousand*, &c.—"God's faithful ones often are his hidden ones (Ps. lxxxiii. 3), and the visible Church is scarcely visible. God pleases Himself in hidden treasures. It is enough that his own eyes behold his riches. The sight of his faithful ones sometimes hath been lost, but never the being."—*Henry and Scott.*

ORPHANAGE FUND.

THE SPEZIA MISSION FOR ITALY AND THE LEVANT.

At a meeting recently convened at the Bank of Messrs. Barclay, Bevan & Co., J. G. Barclay; Esq., in the chair, it was felt that, while the Spezia Mission for Italy was doing such excellent work in the country among the young and adult population, it was now most desirable that a Mission so signally blessed of God, which had entered on its 21st year of Christian labour, and which had gradually secured such hearty co-operation of Christians of various denominations, should now become more extensively known as an Agency largely adapted to be a blessing to the Italian people. It was also considered that—as the orphans Mr. Clarke took on himself the responsibility of supporting after the visitation of the cholera some two years since are not as yet able to enter the Home, because it is yet unfinished for lack of the requisite means—it is most important to make known this fact, and to urge the importance of soon raising the remaining sum of about £1,000 for the finishing the Home, the building the necessary School-rooms, and the furnishing of the same, &c.

The friends of the orphan, friends of Italy, and the friends of the necessitous, will rejoice to learn that in God's providence persons eminently fitted to superintend the Orphanage have been raised up to undertake this duty as soon as required.

Subscriptions towards this work of mercy will be thankfully received by

F. A. BEVAN, Esq., 54, Lombard-street, City, London;
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of whom also inquiries can be made respecting the work.

P.S.—A kind response for the Orphanage Fund has already been received. May others follow till all needed has been received.

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Many persons of both sexes are never well, although not actually invalids; health in its fulness is a stranger to them. They consider themselves, and are considered by others, incurable, because they have been so long in a state of semi-invalidism, solely dependent upon a relaxed condition of the nervous system, which does not permit the sufferer to exert that will-power which would at once overcome this condition. What is needed is an abiding energy which medicine cannot give. Is it not to natural external influences that the physician consigns his patient when his skilful treatment has done its utmost without restoration? We say, then, why leave the most effective means out of the prescription at the commencement, allowing the spirit to hunger and pine to powerlessness, while seeking in vain to inspire a living energy from inert but noxious and irritable compounds? For while medicinal treatment is being directed to the symptoms, it too often happens that the affection, or, more correctly speaking, its cause or causes, are allowed to assume a chronic type.

"The remedy is simply to supply what we understand to be a positive influence to the negative condition of the system. This positive stimulus, operating on the blood, strengthens and vitalizes the inner man, urging the system to demand its proper nutriment during digestion, and to efficiently bestow those constituents to the general welfare of the body. The dyspeptic, unnourished, finds every function of body and mind fail him, because the mal-digestion of his food prevents the formation of health constituents for the blood. The natural impetus of Magnetism stimulates this latent function, by securing a better secretion of gastric juice, and a more healthy nervous and circulatory condition. And so throughout a long catalogue of general and specific affections, Magnetism, by its peculiar qualities, affords a natural power to overcome disease. The marked and speedy effect of this stimulating influence arises from its natural affinity to the nervous force with which it allies itself, aiding the recuperative powers of the system, heightening its vitality, increasing its resistance to all unfavourable external influences, inducing so radical a change in the whole organism, that, if the weakness is not entirely overcome, it is kept in abeyance to a degree fully credited by those only who have proved its efficacy."—*The Philosophy of Health and Healing, by B. Copson Garratt.*

From Mr. HUGH McLEOD,
25, Healey-st., Prince of Wales-rd.,
London, N.W.
June 30, 1886.

"I am reminded by seeing in The Christian* the testimony of one of my friends to whom I recommended your treatment, that I ought long ago to have acquainted you with the favourable result of your treatment in my case. It is about four years ago since I adopted it, previous to which I may say, that for three years, through obstinate and chronic constipation, I had not enjoyed a single day's good health. Since acting upon your advice, however, by the blessing of God, I have recovered, and now, do not know what it is to be unwell for an hour, much less a day. I have pleasure in recommending your treatment to my friends, some of whom are deriving benefit as I have done."

Full particulars, and advice may be had gratuitously, by personal consultation or by letter, upon application to B. Copson Garratt, 16, Finsbury-square, London, S.E.

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* See The Christian, June 17, 1886.

OBITUARY.

MRS. E. ASHBY.

It is with deep regret that we record the decease of a dear sister, the wife of Mr. Edmund Ashby, of Glenburne, Southampton, which took place on July 11. She was prominently identified with Christian effort in Southampton, and was well known to many of our readers as a faithful worker in the Lord's field. Some of her writings have appeared in The Christian. Her chief characteristics were her unselfish and unwearying efforts for the good of others, and especially for the salvation of souls. She was well known, locally, for her loving work amongst the poor. Her chief work was a Flower Mission, which she originated and worked systematically on a large scale, before the days when that became a recognised branch of Christian effort. Her plan was to distribute personally as many bouquets as possible, and so, being brought into contact with the sick and the suffering as well as with those in health and work, she was better able to enforce the Gospel message attached to the flowers. Many of the poor of the neighbourhood, including the inmates of the workhouse, will remember her kindness, and the bouquets and texts which she used to distribute. Besides the local Mission, a large number of flowers and texts were supplied to various Missions in London and elsewhere, and it is hoped that this Flower Mission may be continued. About 2000 people assembled at Southampton Cemetery to witness the funeral, which was conducted by Staff-Captain Cooke, of the Salvation Army, and the occasion was used to address a word of solemn exhortation to the gathering.

MR. JOHN COLVILLE, OF CAMPBELTOWN.

We deeply regret to announce the death of Mr. John Colville, of Burnside, Campbeltown, N.B., which took place at Ardrossan on the 27th ult. He had been in somewhat poor health all the winter, having taken severe cold, with influenza, as far back as November last. From this he never seemed completely to rally.

Mrs. Colville writes us: On my remarking, not long before his departure, that it would be delightful to see Jesus, "Oh, yes!" he exclaimed, with great delight, "I wonder when I shall have done looking at Him!" and then, when I spoke of my being left in such loneliness without him, he added so lightly: "My beloved will just trust Him, and lean upon his arm, and He will guide her, and lead her, till He brings her home too."

About an hour before his death he engaged in prayer, when his whole soul seemed rapt in praise and adoration as he considered what God had done for him in his marvellous redemption. He spoke of himself as "a hell-deserving sinner," rescued by God's beloved Son from the "very edge of hell," and this, that he, together with each one so redeemed, should be "welded to God, and consecrated to God, to worship Him, to serve Him, and to dwell *with Him delighted for ever*." This last expression—"with Him delighted for ever"—was three times repeated in the prayer. Indeed, his whole soul seemed lost in adoration and praise. After this he spoke but little, and about an hour after, with one little word more of endearment and parting which he could not finish, he fell most peacefully asleep in Jesus.

The thought of the Resurrection had greatly filled his mind during those last days, and in the afternoon, in speaking, he had drawn lessons of comfort from the case of Martha and Mary, quoting most emphatically the words, "I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die. Believe thou this"? He passed away on Tuesday evening, July 27, and truly his end was joy and peace.

And now he "being dead yet speaketh." From all parts of the kingdom come testimonies like this: "The most Christ-like man I ever knew." "The holiest man it was ever my privilege to know." Hundreds throughout the length and breadth of the land speak of him as the means of their conversion. He was honoured above most in winning souls, and his personal dealing with the anxious was marked by its kindliness and its earnestness, but above all with the determination, with God's help, to win the soul by any means to Jesus.

Early in life he expressed to a friend that he would "like a bright crown," and later, as years rolled on, when from time to time one or another wrote or thanked him for some blessing through his instrumentality, the word would usually be, though often the tears welled to his eyes, "The Lord be praised!"

With him the winning of souls for the Master was his daily and hourly aim, and his frequent remark, as he came home from labour of this kind, sometimes spent and weary, would be, "Some good promise," "Some nice reaping among the sheaves to-night," "The Master be praised." The great day shall declare it; but already he has heard the "Well done" of the faithful servant, and "absent from the body" is "present with the Lord," whom he so dearly loved, and so faithfully served while on earth.

◆

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St. Giles' Christian Mission—H. B. £1; E. W. 5s.; H. C. 5s.; (*Day in the Country*) Mrs. M. 5s.; J. F. M. G. 5s.; Anon. 2s. 6d.	2	2	6
East London Training Institute (*Rev. H. G. Guinness*) R. C. £10; H. B. £2 2s.; K. M. 2s. 6d.; R. J. £5; (*Outfit Fund*) J. C. P. £1	18	4	6
Gratuitous Circulation of The Christian—J. C. P. £1; Dressmaker, 5s.	1	5	0
Mrs. Huntley's Work, Demarara—J. C. P.	1	0	0
Chamberi Mission—J. C. P.	0	10	0
Mrs. Hilton's Crèche and Orphan Home—J. C. P.	0	5	0
Bridge of Hope, Ratcliff—J. C. P.	0	5	0
Rev. J. A. S. Herring's Work—(*Six Poor Children, 14 Days in the Country*) Mrs. M.	3	0	0
George-yard Ragged Schools—R. £1; H. C. 5s.; (*Present Distress*) Madagascar Missionaries, £6 14s.; (*Day in the Country*) Rose, 1s. 6d.; J. F. M. G. 5s.; Anon. 2s. 6d.	8	8	0
Penarth-street Mission—(*Children's Treats*) Miss A. 1s. 6d.; H. & E. J. 3s.	0	4	6
Miss Whately's Work, Cairo—J. G. £5; (*Schools*) J. F. M. G. 10s.	5	10	0
Mission to Deep-Sea Fishermen—Ryde, £5; V. X. H. £1 1s.; P. W. £10	16	1	0
Miss E. Hopkins' Work—Rose	0	3	6
Theatrical Mission—Rose	0	2	6
Mrs. Wilkes' Rescue Work, Poplar—R. A. C.	1	0	0
Lord's Day Observance Society—R. A. C.	1	0	0
Mildmay Mission to the Jews—Dressmaker, 10s.; O. £1; X. £4; K. M. 2s. 6d.; (*Rev. J. Wilkinson*) X. £1	6	12	6
Pastor Chiniquy's Work—E. F.	2	0	0
Free Distribution of the Scriptures—O. £4; R. J. 10s.	4	10	0
Friendless and Fallen—Mrs. W. 10s.; E. W. 5s.; H. B. £1	1	15	0
Indigent Blind Visiting Society—E. W. 5s.; Mrs. W. 10s.	0	15	0
Destitute Children's Friend Mission—A. W.	0	5	0
Golden-lane Mission (*Mr. Orsman*)—X. £10; R. £5	15	0	0
Mr. A. G. Brown's Work—X. £5; (*Disabled Missionary*) M. E. 1s.	5	1	0
Religious Tract Society—X.	5	0	0
British and Foreign Bible Society—X.	5	0	0
Free Church of Scotland—(*Foreign Missions*) X.	5	0	0
Protestant Church, Steepitz, Bohemia—R.	2	0	0
Gibraltar Soldiers' Institute—R. £1; J. F. M. G. 10s.; Mr. T. F. V. B. £5	6	10	0
Dr. Stone's Work, Bombay—R.	1	0	0
Lepers in India—R.	5	0	0
Midnight Meeting Movement—V. X. H.	1	1	0
Widow of late H. Moorhouse—J. and S. S.	0	10	0
China Inland Mission—R. C. £10; G. W. 10s.	10	10	0
Salvation Army—R. C. £10; R. J. £1; (*Foreign Work*) R. J. £1; (*Needy Workers*) Bee, £1	13	0	0
Talbot Tabernacle, Bayswater—K. M.	0	1	0
Ragged School Union—R. J. 10s.; (*Day in the Country*) E. C. £1; Anon. 2s. 6d.	1	12	6
King Edward Ragged Schools—R. J. 5s.; (*Day in the Country*) J. F. M. G. 5s.	0	10	0
Rev. R. W. McAll's Work, Paris—J. F. M. G.	0	10	0
Bristol Orphan Houses—J. F. M. G.	1	0	0
Mission to the Kabyles—J. F. M. G.	0	10	0
Asylums at La Force—J. F. M. G. 10s.; R. J. 5s.	0	15	0
Mrs. Meredith's Prison-gate Mission—J. F. M. G.	0	5	0
Destitution in East London (*Rev. W. E. Hurndall*) H. C.	0	5	0
Evangelistic Mission—G. W.	0	10	0
Miss Mason's House of Rest—(*Purchase of House, Eastbourne*) Regent-st., W.	0	1	0
Paris City Mission—R. J.	2	10	0
Moravian Missions, London Association—R. J.	2	0	0
Turkish Missions' Aid Society—R. J.	0	10	0
London Samaritan Society and Homerton Mission—R. J.	1	0	0
Special Religious Services in Theatres—R. J.	0	10	0
Watercress and Flower-Sellers' Mission—R. J.	0	10	0
Home Teaching Society for the Blind (*Mr. Tait*)—R. J.	0	10	0
Costermongers' Mission (*Mr. Penrose*)—R. J.	0	2	6
Homes for Working Girls—R. J.	5	0	0
Sunday-school Union—R. J.	2	5	0
Lady Hope's "Golden Bell" Coffee-house—(*Day in the Country*) Anon.	0	2	6
Lamb and Flag Ragged Schools—(*Day in Country*) Anon.	0	2	6
Free Breakfasts for Children—Anon.	0	2	6
One Tun Ragged Schools—(*Day in the Country*) Anon.	0	2	6
Thames Church Mission—(*Day in the Country*) Anon.	0	2	6
	£275	4	6

[Advertisements.]

The Secretary of the Y.W.C.A., 14, Finsbury-square, E.C., thankfully acknowledges gifts from Little Children at New Galloway, and flowers from Friends at Dorking.

Mr. C. Russell Hurditch gratefully acknowledges for *Evangelistic Mission:* Anon. £5 for Tent Work; Anon. (Jersey), stamps, 1s.

A KIND OFFER.—A Christian gentleman offers to take the place of any overwrought metropolitan Christian worker who would like a fortnight or a month's holiday. Of course he will do this in an honorary capacity. Apply through Mr. R. Burns, Y.M.C.A., 186, Aldersgate-street, E.C.

DEEP-SEA FISHERMEN.—A gentleman, who desires his name to be concealed, called recently upon the Director, and, stating that he had listened with much interest to a lecture delivered by him some months ago upon the perils and needs of the smacksmen, handed him £2300 to cover the entire cost of building and equipping a seventh Mission vessel to cruise with one of the North Sea trawling fleets.

THEATRICAL MISSION.—Prayer is earnestly desired that God will prosper his own Word, and the personal dealing of Christian friends with the little girls at Lowestoft this summer. Two separate parties will be received there. Freeing these tiny toilers for ten days from their artificial and arduous life, and placing them amid happy and holy surroundings—where thoughts may turn from nature to the loving Father above—is certainly a desirable object, tending to deepen the spiritual work in their hearts. "You have brought sunshine to my heart, and saved me in body and soul, showing me how to find comfort, and how to trust in Jesus for everything." So writes a young widow to Mrs. Courthope Todd—anxious to support her children in some other way than the stage-dancing, to which for years she has been accustomed. The Society's visitors report that many are under conviction of sin, and others rejoicing in their Saviour. An "Employment Home" is in contemplation, and pecuniary aid is all that is needed to complete the joyous task of "bringing in the sheaves." The "full corn in the ear" can hardly be hoped for while the children remain under stage influence. Communications should be addressed to Mr. Courthope Todd, Macready House, Henrietta-street, Covent-garden, W.C.

AN EAST-END GARDEN PARTY.—Recently a few ladies and gentlemen met at a garden party to hear some particulars of the Salvation Army's work for the reclamation of discharged prisoners carried on under the superintendence of Mrs. Railton, at Devonshire House, 259, Mare-street, Hackney. Many ex-convicts were present to speak for themselves. I looked upon them with much interest. Their appearance was a motley one. Some had faces of the Bill Sykes character, but most of them had pleasing countenances, and those who spoke did so intelligently, and with nothing that could be called a feeling of bravado at their past career. On the contrary, several displayed deeply marked feeling, as they spoke of their deliverance from drink, tobacco, and sinful habits. In more than one case conversion, and a desire to live henceforth to bring others to the Saviour, was avowed. The prisoners are taught suitable trades, but conversion, and not merely reformation, is the object sought. The methods used, are I believe, the same as those employed with such marked results in Australia, where the Government has voted a sum of money for the support of the Army Reformatory Homes. It is to be hoped that some such aid may eventually be furnished to Devonshire House; but meanwhile Mrs. Railton is crippled for want of funds, and greatly needs £100. Friends who may visit the Home at the above address, or send donations, may be assured that their money will be well spent.

W. H. M.

(Continued from page iii.)

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

HARROGATE.—Beech Wood private Hotel and Boarding-house, Queen's-road Pleasantly situated in its own grounds. Good house, with private apartments in connection. Lawn tennis, billiards, and stabling.—Miss C. LORD.

BOURNEMOUTH. — Southgate, West Cliff.—Private Apartments; Board if required. Central and bracing situation. Near the sea, pier, gardens and churches. Private grounds; south aspect. Beautiful and extensive views. This well-known establishment is highly recommended for comfort and general excellence, combined with moderate charges.
D. C. WHYTE, Proprietor.

BOURNEMOUTH. — Claireville Boarding Establishment, conducted by Mr. and Mrs. JACKSON. Beautifully situated in its own grounds; charming sea views. Highly recommended for comfort and cuisine. Cheerful smoking-room.

BOURNEMOUTH. — Mancetter, West Cliff.—Superior Boarding House. Best position; close to sea and pines. Large, airy rooms. Liberal table.
For terms, &c., address PROPRIETRESS.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21 Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

SOUTHSEA.—Board and residence. Solent House, 16 and 17, South-parade, facing sea and the Isle of Wight, between the two piers, and three minutes' walk from Southsea Station.
Miss BAKER.

HYDROPATHIC HOME OF REST. Mountain and moorland air, beautiful scenery; airy rooms, good table. Mild water-cure. Terms 4s. to 6s. per day.
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Box 257, Post-office, Hull.

DORKING.—A Lady wishes to Let her House, furnished or unfurnished. Two sitting-rooms, four bed-rooms; kitchen, &c., on ground floor. Ten minutes from St. Paul's Church. High ground; south aspect. Small lawn, and fruit garden.—Apply by letter,
Miss ATTLEE, Hillcrest, Harrow-road, Dorking.

A LADY engaged in Christian work in the West of London, would be happy to meet with another Christian Lady with whom she could share apartments, &c.
H. D. S., 43, Carlisle-street, Edgware-road, W.

EPSOM.—To be Let, furnished, for six months, on very moderate terms, a small, semi-detached House. Near the town and railway stations.—Mr. WESTON, High-street, Epsom.

SOUTHPORT.—Comfortable Apartments. Situation pleasant and central. Home comforts.
Miss MORTON, The Firs, 19, Saunders-street.

TO LET, UNFURNISHED APARTMENTS, in a respectable house. Suitable for a quiet lady. Good reference required.—M., Devonshire House, Fairlop-road, Leytonstone.

LADY GARVOCK wishes to Let her small, well-furnished House, Onslow-gardens. Close to Evangelical church. Three sitting, five bed-rooms. To careful tenants only. No children.
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ADVERTISER WISHES to Let Drawing-room and two Bed-rooms in one of the healthiest suburbs of Cheltenham. Pleasant neighbourhood, near the hills. Air pure and bracing. Would suit two ladies, or lady and gentleman, desiring quiet, comfortable residence. No other lodgers.—Miss L., Florenceville, Leckhampton, near Cheltenham.

FARMHOUSE APARTMENTS to Let, in a healthy village. Sitting-room and two bed-rooms. Terms moderate. Within three miles of four stations. Pony trap kept. References given and required.—Mrs. GILES, Milthorpe, Towcester.

A LADY RESIDING at Weston-super-Mare, near church and sea, is desirous of meeting with a Lady to board with her. Terms moderate. References exchanged.
Miss LEIGH, Post-office, Tavistock, Devon.

WILL ANYONE LEND A HOUSE, at the sea-side or in some bracing place, to a married clergyman, needing change and rest, for two or three weeks. Three young children.—VICAR, St. James', Upper Edmonton, London, N.

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MEDICUS, Tayler's, 154, Fleet-street, London.

LADY OFFERS five Bed-rooms and two Sitting-rooms, Bath-room, &c., furnished. Terms two guineas per week if taken for a year. —R., Somerset House, St. Laurence-on-Sea near Ramsgate.

INTEMPERANCE.—Private Home for Ladies, where only six are received. Terms from 1½ to 3 guineas weekly. Highest professional references given, for which, and other particulars, apply to Miss PUDNEY, Buxton House, Earl's Colne, Essex.

A LADY, living in a pleasant house in Hampshire, wishes to meet with a Lady, or two sisters, to board with her. Easy distance from Southsea and Brighton. Five minutes from station. References exchanged.
L. F., 6, Portland-place North, Lower Clapton.

SOUTHAMPTON.—Christian Home offered to one or two Ladies. Every comfort. Piano. Beautifully and conveniently situated. Terms very moderate.—Miss G., 9, Bernard-street, Carrington, Nottingham.

THE FRIENDS of a Gentleman or Lady given to intemperance, or otherwise needing supervision, may hear of a comfortable Home for such in West of England, with those who have had the care of such for twelve years. London references.—HOME, Tayler's, 154, Fleet-street, London.

A LADY WISHES to Let her nice furnished House, near Guildford, for six or eight months, from late September. Seven bed, three sitting-rooms. Good garden, lawn tennis. Healthy situation. Terms moderate.
Mrs. W., Messrs. Williamson, Guildford, Surrey.

PLYMOUTH.—Northfield House, 2, Sydney-terrace, North-road; near sea, and North-road Station. Well furnished apartments, with good attendance, at very moderate charges, inclusive.—Terms, apply to Miss KING.

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IF ANY CLERGYMAN OR LAYMAN, knowing of a country house (detached), within 40 or 50 minutes railway journey from town, containing three reception, eight bed-rooms, bath, linen and store rooms; pantry and usual domestic offices, with not less than 1½ acres of garden, and stabling; rent not exceeding £150, and where the ministry is in accordance with that of the Rev. E. W. Moore; would kindly inform M. B., 15, Highbury-quadrant, London, N., the favour would be gratefully acknowledged, and postage returned.

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HOME WANTED for daughter of deceased Clergyman who has been led into Roman Catholicism. Her friends desire she should be amongst happy Christian workers, whose example might lead her from darkness to light and liberty. She is domesticated, good reader, and would make herself useful. £30 a year only can be paid.
H., 339ª Gray's Inn-road, London.

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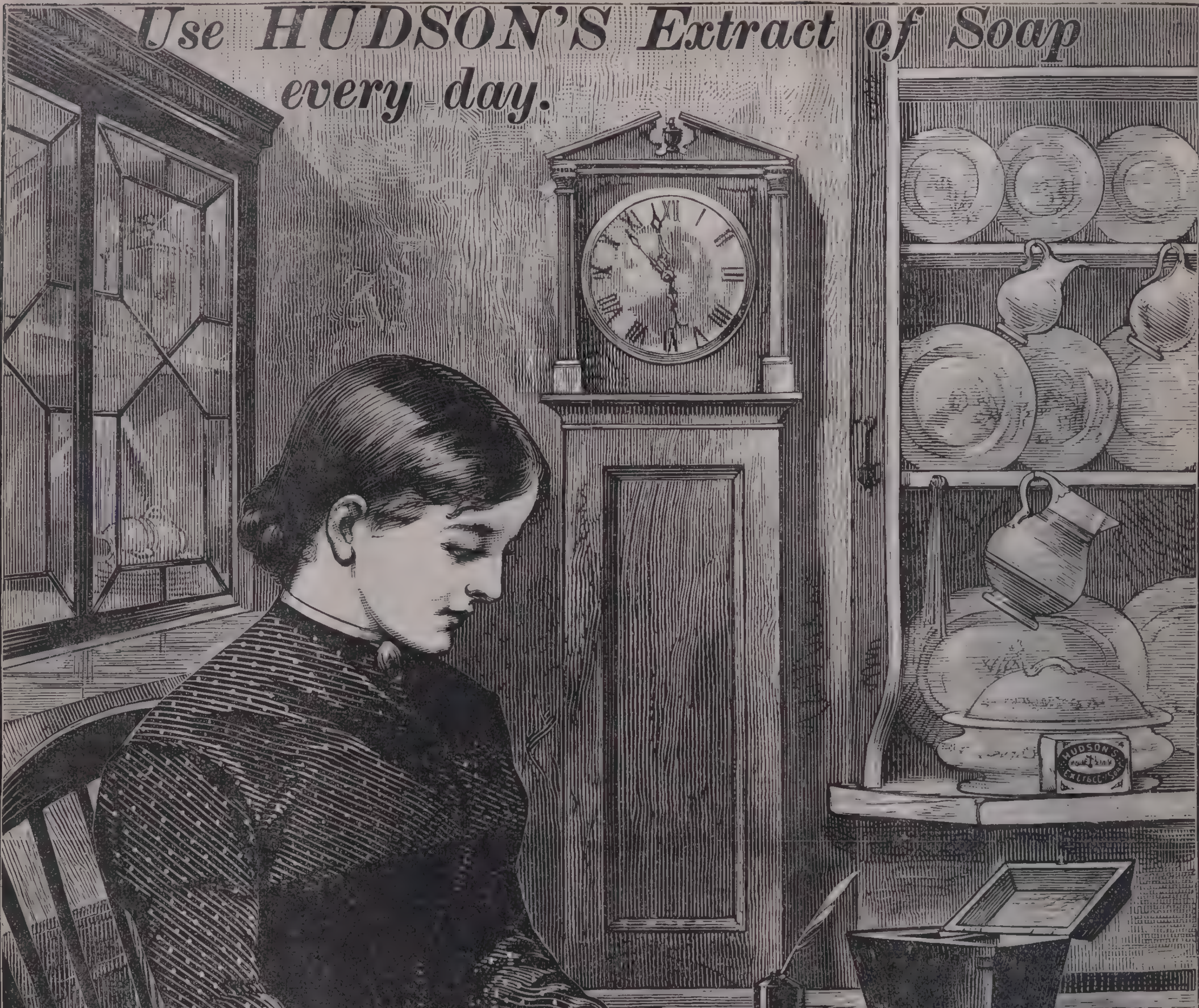
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The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

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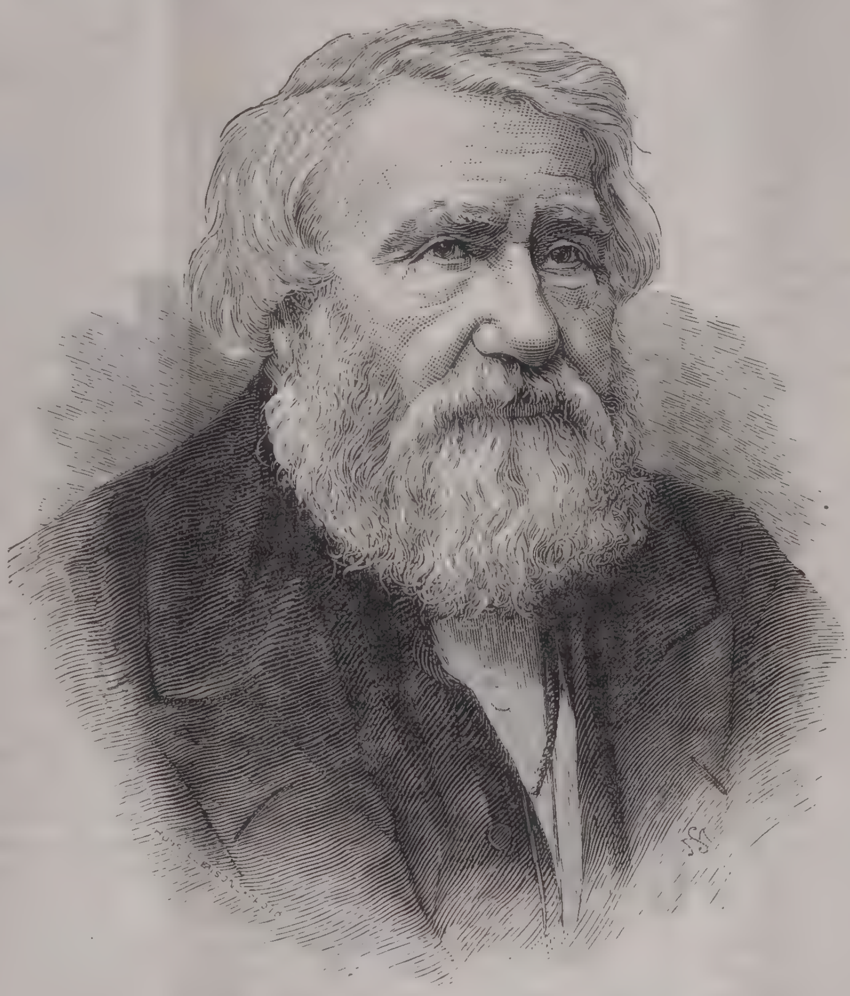
THE LATE PREBENDARY WILSON.



(*From Photograph by Messrs. Russell & Sons.*)

ISLINGTON is the largest parish in London. Its population has risen, within the last fifty years, from 30,000 to 300,000. This fact says much for its rapid growth. The people found there belong to the class which makes England great. They are not aristocratic, nor do they boast of having in their midst many men of eminence in literary and scientific circles, but they are honest in purpose, straightforward in action, and contented with their lot. They owe much of what they are to the faithful ministries they have been favoured with. They have had Hambleton, Mackenzie, Vincent, Pennefather, Dr. Boultbee, and last of all, but by no means least, DANIEL WILSON. This man of God, whose work on earth ended a few weeks ago, laboured among them for more than fifty years, and has left on them an impress hard to remove. His best memorial is and will be the good he did and the lives he blessed. His career shows what consecrated activity can do. He built churches to meet the wants of an ever-increasing population. He selected pastors to feed the flock of God in these churches. He inaugurated and guided the Islington Church Mission, which was and is a power on the side of righteousness. He was a fearless champion of the faith, in this age when its defenders are lukewarm. He was a model minister in the attention he paid to all the branches of parochial duty. Such a man deserves more than a passing notice. He was first and foremost a Christian, so it is appropriate that some record of the life he lived and the saintly influence he wielded, should appear in our pages.

Daniel Wilson was born at Oxford, in November, 1805. His father was the well-known Bishop of Calcutta and Metropolitan of India. He owed more than he could ever repay to the prayers and training of his father, who brought him up "in the nurture and admonition of the Lord." The beauty and grandeur of the Christian life were carefully set before him. In early boyhood he decided to become a minister. He went to college, and passed through the prescribed routine of study. From the beginning he made usefulness rather than greatness his ideal. He did not seek scholastic honours; his desire was to learn what should best qualify him for the work he had chosen. He graduated in 1827, and in the following year was ordained a deacon. His father, who had watched his progress with loving and anxious eyes, gave him weighty advice as he entered on the ministry. He told him that the best preparation for preaching was to study the Epistles to Timothy and Titus on his knees, and that the secret of success lay in taking Christ for his theme, in making the salvation of souls his object, and in humbling self daily that God might be exalted. Such advice could not fail to touch the heart and strengthen the purpose of the young curate. His sense of its value grew as he tried to put it into practice.

In 1829 he was presented to the Rectory of Worton. He remained there for three years, and learned how to preach and visit. The experience he gained fitted him for the larger sphere he was called to in 1832, when the living of Islington, vacant by his father's appointment to the Bishopric of Calcutta, became his. He was young in years for such a charge, but he was old in the wisdom taught by dependence on the Holy Ghost. The work he now took up was never laid down till God summoned him to higher service. For fifty and four years he faithfully discharged the duties of his incumbency at Islington.

He early reaped the benefit of having his father for his predecessor. The parish was in admirable order, and its organisations were the best of their kind. He did not overturn existing arrangements, but carried them on. He was ably seconded by his wife, who proved to him a true helpmate. She was a woman of rare consecration and activity. All she was and had were cheerfully laid as an offering on the altar of the Lord. Her services were not confined by the bounds of her husband's parish. She sent wise and comforting letters to missionaries in foreign lands, which cheered them as water from the spring cheers the thirsty and way-worn traveller. She became a mother to the orphan children of India, rescuing them from the degradation of heathenism, and leading them to the Saviour's love. She raised large sums of money to help Wilberforce and Clarkson in their crusade against slavery; and she wrote books which were to their readers a light in darkness and a joy in sorrow. When she died in 1863, her husband felt as if his right hand were gone, and his people lamented a loss which could not be replaced.

The best and happiest lives are the quietest. Mr. Wilson's life was not marked by stirring events. He found the work God meant him to do, and did it with all his might. He delighted to preach "Jesus Christ and Him crucified." The realities of eternity were so distinct to him as to make the pleasures and ambitions of this world shadows. He cared for the temporal welfare of his parishioners, but he cared more for their spiritual welfare. He could not sit idle and see their souls starved. His responsibilities increased with the population. In 1851, he discovered that nearly 28,000 men and women were beyond reach of the ordinary church organisations. They had to be reached, but how? The problem was solved by the formation of the Islington Church Home Mission. Evangelists were sent into the highways and lanes to preach the Gospel and gather congregations. The work of the evangelists was followed by the erection of churches. The Islington Church Extension Society, which was inaugurated in 1856, had for its object the raising of a fund for building ten new churches in six years. It did that, and more. It set an example to other parishes, and furnished the idea out of which grew the Bishop of London's Fund. Mr. Wilson's herculean task did not end with building the churches and filling them with congregations; he had also to choose the clergymen best qualified to undertake the pastoral charge of the churches. Great tact and wisdom were needed for this duty. Fortunately, he had both. His appointments showed that he knew how to put the right man in the right place.

These efforts in the cause of church extension are in themselves enough to constitute a lasting memorial to Mr. Wilson, but they did not by any means exhaust his activity. He was untiring in good works. He counted nothing strange to him which had for its aim the temporal or spiritual prosperity of those around him. Religious and philanthropic societies had the benefit of his counsel and help; parochial organisations felt the touch of his masterly guidance; and every evangelical movement found in him an earnest and able leader.

His loyalty to the faith delivered to the saints was unswerving. He did all that in his power lay to keep it pure, and to rebut the attacks made on it. This feature of his life-work stood out in special prominence at the Islington Clerical Meeting, instituted by his father, and carried on by him with striking success. These meetings were full of inspiration and value for clergymen. Topics of current interest were calmly and prayerfully discussed at them; and when they were over, workers for God felt that their souls were blessed and their faith strengthened by them. Mr. Wilson almost invariably occupied the chair, and he never ceased to draw the attention of his friends to the undisguised infidelity, the Romanising tendencies, and the religious indifference, which were coming in upon the Church as a flood. His words of warning struck a responsive chord in his hearers, and made them more zealous in lifting up the banner of the Lord against these foes of Christianity.

Mr. Wilson was for many years a leader among the evangelical clergy. His name was a tower of strength, and his opinions were received with respect. He had great influence. As Vicar of Islington he was patron of many livings. His office as rural dean made him chief of a body of brethren who looked to him for guidance in perplexity and the order which should shape their course in action. He was born to command. He had a courage no difficulty could daunt, and no opposition could frighten. He spoke with the authority born of conviction of the truth of what he said. His speeches were never long, but they always carried weight. His feet were on the Rock, so he was sure of his position. The Bible was the standard by which he tested ideas, and his one rule of doctrine and practice. He did not bend to popularity, but sought to be ever on the side of truth and right.

The service of his long and laborious life cannot be put into words. He was one of those faithful stewards who needed not to be ashamed. Now that the work he did is finished, we can do nought but thank God for the grace He gave his servant, which enabled him to serve so well in the vineyard. His methods of operation were characterised by a freedom unshackled by regard for man's censure or praise, and an earnestness which realised that, "Whoever fears God fears to sit at ease." The weary worker is at rest, but we know that his is not the rest of idleness. In the words of saintly Samuel Rutherford, "What he could have done in this lower house, he is now upon that same service in the higher house; and it is all one. It is the same service and the same Master, only there is a change of conditions."

The end came quietly. He had been ailing for months, but on the Sabbath before his death he was able to preach in his own beloved church. His subject was the Parable of the Ten Virgins, and he treated it with his old power and earnestness. He spent the evening with his sick daughter, to whom he read one of Mr. Vaughan's sermons, and for whom he prayed with touching tenderness. On Monday he was seized with a liver attack. On Tuesday he got worse, and, as evening fell, with the sublime words of John xiv. echoing in his ears, he passed to where

Beyond these voices there is peace.

His funeral service was a sight to be remembered. The rain poured down, but it could not prevent a loving people from paying their last token of respect to their venerated pastor. The church was crowded with a congregation made up of all sorts and conditions of men and women. The rich were there, and also the poor, who had heard words of life from lips which should speak to them no more. The poorest wore a bit of mourning, though it was but a black ribbon on an old bonnet. Every seat was occupied, and a silence that was felt awed the large assembly. The bell tolled, the organ pealed, and the oak coffin, covered with flowers, was carried down the central aisle. Then loud and clear rang forth the immortal words, "I am the Resurrection and the Life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." These words brought new hope to the mourners. Sorrow fled away, and joy filled their hearts. Their pastor was not dead; he had only gone before.

The secret of the influence Daniel Wilson wielded is not far to seek. It lay in his piety and enthusiasm in God's service. He had much force of character. He was straightforward in speech and action. He did not often appear in a fascinating light to the man of the world, because he strove to be useful more than to please. His manner was abrupt and brusque, but under the rough exterior was a tenderness like that of a mother. In sorrow he was ever welcome. He knew how to give the healing touch, and speak the comforting word. Principle was everything with him, policy nothing. In the face of error he was like a rock, and that immovable courage made him a power for good.

His teaching centred in the doctrines of the Reformation. He had no sympathy with the new theology. It was his ambition to walk in the footsteps of McNeile, Simeon, Venn, and the other evangelical lights, with whom he was associated in youth, and whose memories served to him as a beacon in old age. He hated innovations, and loved the path trodden by his sainted friends.

He was not a popular preacher, but that was because he despised the tricks by which popularity is often gained. He remained to the end true to his early resolution—to seek usefulness rather than greatness. In the pulpit he was Scriptural, simple, and practical. He spoke as a dying man to dying men and women. He was determined that no rhetoric or verbosity should conceal the truth he was anxious to set forth, so his language was such as could be understood by the common people. The motto of his ministerial life was that of Paul, "I am not ashamed of the Gospel of Christ." He did not care to be controversial in an age of controversy; his one desire was to point sinners to the "Lamb of God, who taketh away the sins of the world." Would to God there were many such men in our pulpits! The Church and the world need them.

This brief and imperfect record of a good and brave man we would lay as a memorial tribute on his grave, with the prayer that his mantle may fall on the brethren he has left behind.

MR. SAMUEL MORLEY.—We regret to learn on inquiry that Mr. Samuel Morley, though not retrograding in strength, is still in a very weak and dangerous condition.

EVANGELISATION IN HUNGARY. — Herr Haupt has been visiting the Baptist churches, and preaching the Gospel in several towns of Hungary and Bohemia. At Buda Pesth, where Pastor Meyer has been a very earnest and successful worker, there is a Church of 700 members. Everywhere the preacher was welcomed, and found no official hindrance to his work, yet the fifteen million Hungarians seem to have fewer labourers than any other nation.

FRAMSDEN, SUFFOLK.—Interesting mission services were held in this parish recently by Captain W. H. Dawson, who gave Gospel addresses every evening, and Bible-readings in the afternoon on the vicarage lawn, which were well attended. On the Sunday the mission sermons were preached morning and evening by Rev. G. Everard, vicar of Christ Church, Dover (who for ten years had preached the Gospel in Framsden). The large church was quite crowded, many coming from a distance to hear their old pastor. The following Wednesday, at a large public tea, many more had the opportunity of meeting him, when addresses were given by Rev. A. J. Begbie (vicar of Framsden), Mr. Everard, and others. Tokens were not wanting to show that the saving Word and the sanctifying Spirit have prevailed during the mission. B.

KESWICK CONVENTION.—3.

EVANGELISATION OF THE WORLD.

On the closing day of the Keswick Convention, Saturday, July 31, a meeting was held, under the presidency of Mr. Reginald Radcliffe, for the purpose of awakening Christians to a sense of the duty of evangelising the world. The large tent was quite full most of the time.

Mr. Radcliffe's fervent words stirred the hearts of all. He began by saying that this meeting was not for the missionary cause, in the ordinary sense of the word, but for the evangelisation of the world. He had been greatly impressed by the size of Russia, and its immense population of ninety-six millions, and by the smallness of the efforts which had been made to spread the Gospel there. He then proceeded to give some facts gathered from an address delivered by Dr. Somerville before the General Assembly of the Free Church of Scotland. Dr. Somerville estimates that there are 440 millions of Christians, including Roman Catholics, Greeks, and others, while there are a thousand millions still in total darkness. Mr. Radcliffe gave a striking picture of the way in which the Gospel spread in the early days of the Christian Church. The Apostles were only intended to remain at Jerusalem until they were endued with power from on high, but it was not until persecution arose that the Christians were scattered abroad preaching the Word. They needed to be whipped out into work. After Stephen's death 10,000 preachers were driven forth into the countries round about. If the acts of the 10,000 had been written, this tent would hardly contain the volumes. But one whipping was not enough. History tells us that the early Church suffered nine or ten persecutions, and each had the result of spreading the Gospel further. What a blessing it was that the Christians did not stay at Jerusalem!

Dr. Somerville says that there is a thick veil, not only over the minds of the Jews, but over the minds of the bishops, clergy, and ministers of Great Britain, and, indeed, over almost all Protestants, which prevents them from seeing the duty of evangelising the world. It is not only money that is wanted, but men baptized with the Holy Ghost. We are wasting the Lord's labourers in little England and little Scotland. An invalid man, in Keswick, said to Mr. Radcliffe that he prayed that Christians might be routed out of their nests, or that their nests might be taken from under them, that they might go forth to carry out their Lord's last command. We want the land shaken. God has been pouring out great blessing upon us this week. Shall not the heathen feel the result of this Convention? God will do great things, and rivers of blessing shall flow into the heart of India, Africa, China, and the islands of the sea.

Mr. Radcliffe then invited any of those present, whether brethren or sisters, to offer up very brief prayers, one after another, and many responded. After this he read several quotations from "A Missionary Band," a most valuable book, containing an account of the going forth of Messrs. Stanley Smith, Studd, &c., and also passages from the writings of many English and Scotch divines, all testifying to the tremendous importance of missionary work.

At this point in the meeting, Pastor Stockmayer was asked to say a few words, before leaving to catch his train. He said, "Our first word was *Christ*, and all our brethren who spoke did it for Christ. Let us take Christ's last command back to Christ, and have it from Himself; that is my parting word; be *united to* Christ, and *do all for* Christ."

Mr. Radcliffe then called upon any missionaries and missionaries' wives or widows who were present to rise and read with him the 14th, 15th, and 16th verses of Matt. xiv., after which he said a few words on the motive which should stir us up to interest in this great cause—"If ye *love* Me, keep my commandments."

Rev. F. E. Wigram, Hon. Secretary of the Church Missionary Society, said a few words, urging Christian to *pray* for the missionaries and also to *inform* themselves about the work. He mentioned that he and his son were soon to start on a twelve months' tour among the Church Missionary Stations in all parts of the world, and asked to be remembered in prayer.

After prayer had been offered by Mr. Broomhall, Secretary of the China Inland Mission, Mr. Spencer Walton made the suggestion that those who conduct missions, or take the lead in Conferences in our own country, should bring forward the missionary cause at the close of their meetings as a fitting channel into which the zeal of young converts might be directed.

Mr. Broomhall then asked for special prayer that much wisdom might be given to those who have the responsibility of selecting missionaries from among the numbers of candidates who offer themselves.

This long and interesting meeting was closed with prayer and the singing of the Doxology.

LADIES' MEETINGS.

These meetings, with their quiet, holy calm—so restful to the hearts of all gathered there from far and near—came to a close on Friday, July 30, and God has, we feel, fully granted the prayer which opened our first meeting: "Not to *Keswick*, but to *Thee* may each heart look for blessing."

Mrs. Rowan and Miss Nugent, who conducted the meetings again this year, were assisted on Thursday by Mrs. Gilkes, Miss Hay, and Miss Wingfield Digby; but the keynote of each speaker was the same—the vision of the Almighty, humbling us to the dust (Job xlii. 5, 6), and causing heart-searching, lest anything in ourselves should hide his beauty from our souls. The longing of all hearts seemed expressed in Mrs. Rowan's prayer, on Tuesday: "Search us, keep us low, Lord Jesus. Alone with Thee, may we see Thee."

The opening meeting led us to consider Jesus as seen in vision by St. John (Rev. i. 9—18) in the midst of the golden "lampstands" (R.V.), walking in and out, and right round each one that bears his light, his eyes searching each heart, and yet so tender in their searching, revealing barrier after barrier He wants removed, in order that He may fully bless. He will only reveal that He may deal with each. Cheering the heart cast down because the door to victory seems hopelessly closed, by "Fear not. I have the keys. He can open the gates both of victory and praise to the soul that lies at his feet."

On Wednesday we were stirred by earnest words from Miss Nugent to recover lost ground. (1 Kings xxii. 3). The first thought being, that the ground is ours, and therefore we have a right to claim it. A possession given to us by God, but through our carelessness usurped by Satan. Only let us not look to human helpers, but to the Lord only. A verse given by Mrs. Rowan (Luke i. 74) showed that we might claim deliverance from all our enemies, our besetting sins, all that hinders his gift of peace in our hearts, surrendering ourselves in active and passive consecration, accepting, and doing his holy will moment by moment, "I trust Thee to keep me this day," not next week, thank God! Several hindrances to our "being delivered" were then pointed out.

On Thursday the thoughts to which we were led seemed concentrated. Yet, with infinite powers of expansion, in the verses given by Mrs. Gilkes, Miss Hay, and Miss W. Digby, "I can of mine own self do *nothing*," spoken by our Saviour, so truly applicable to ourselves. Yet all we need, cleansing, clothing, anointing, provided for us in Jesus, our High Priest (Exod. xl. 12—15). "The yoke destroyed *because* of the anointing" (Isa. x. 27), and we may claim in Jesus' name that yoke of sin to be destroyed in our hearts.

A thought which brought comfort to many hearts was given by Miss Nugent. "The *cleansed leper* (Lev. xiv.) was anointed as well as Aaron. Shall we now take the place of cleansed lepers, and claim the anointing from the very hand of our High Priest?"

These heart-searching meetings closed on Friday, leaving us still low at his feet in confession, but believing and knowing it was the place of blessing to all prepared to yield, follow, and obey *wholly*. Our hearts can truly say, "He hath filled the hungry with good things," "He hath regarded the low estate of his handmaidens."

For the Young.

"I NEVER THANKED HIM."[*]

A Christian lady in the south of England was sent for to see a Gipsy boy who was dying, and in the course of her gentle pleadings with him, she thrice repeated the text, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). He looked for a few moments intently upon her, then, with life's last effort, gasped—"And I never thanked Him."

"I never thanked Him:" no, poor lad, for he had ne'er been taught
To know at what a costly price his precious soul was bought.
No loving hand e'er led him to the Father's house of prayer,
To hear of all his goodness, and of all his mercy there:
Of the once despisèd Jesus, so gentle and so kind;
The Friend and Great Physician, to the halt, and maimed, and blind.
He had never heard of Jesus, and his redemptive plan,
In taking on his sinless soul the curse which fell on man.
The name of Jesus was to him a new and wondrous theme,
And lingered on his opening mind like some enchanting dream.
He lay in speechless ecstacy upon his bed of straw,
While the fervent lady visitant repeated o'er and o'er,—
"God loved the world so boundlessly, though fallen and defiled,
He sent his own begotten Son, as Bethlehem's promised child,
Whom angels worshipped at his birth, and shepherds came from far,
With joyous steps, to gaze upon the Bright and Morning Star—
That whosoe'er in Him believed, his mighty power to save,
Should perish not, but triumph o'er the cold and narrow grave.
What this dear Saviour did for them, who lived in days gone by,
He'll do for thee, in Him believe, and thou shalt never die;—
But life, eternal life, is thine, eternal rest He'll give,
Eternal glory all thine own; oh! now believe and live."
The message of salvation came, as soft refreshing showers,
Upon the thirsty blades of grass, and nature's drooping flowers.
His soul revived, he realised, in death's momentous hour,
Christ's unimaginable love, and resurrection power;—
He raised his wasted, weary frame, while fell a grateful tear.
"*I never thanked Him:*"—few the words, yet full of heavenly cheer.
His spirit calmly winged its flight to that bright world above,
Encircled by redeeming grace, and everlasting love.

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How do *we thank* the Saviour for reclaiming what *we* lost,
Our glorious inheritance, at his transcendent cost:
Just merely thank Him with our lips, where fellow-Christians meet,
Join in the sweetest hymns of praise, and commune at his feet;
Then back into the busy world, amongst its careless throng,
Forgetting we are not our own, but unto Him belong;
And when confronted by his foes, we ought the truth defend,
Deny, like faithless Peter did, our ever gracious Friend.
O, let us *thank* our Saviour, with a deeper love than this;—
Pour forth the precious spikenard upon his head, and kiss
His feet, like devoted Mary, or lean upon his breast
Like John, the beloved disciple, and get our souls refreshed,
By the nearness of his presence, and music of his tone,
Till our hearts make full submission, and bid Him reign alone;
No more to merely *thank* Him when we unite to pray,
But by a *pure and holy life, to thank Him every day.*

J. J. L.

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[*] From a leaflet entitled "I never Thanked Him;" or, The Dying Gipsy Lad, published by *J. J. Lane, Brighouse.* 1s. per 100.

"THE MINISTER OF THE FUTURE."

At the annual meetings of a large, orthodox denomination, the President, in delivering his inaugural address, also delivered himself of his views as to "the minister of the future." This is what he said:—

> What are the essentials in the minister of the future? In providing for the minister of the future, we have to consider the requisites to meet conditions altogether differing from those of the past, but which can be premised from the habits and customs of society as they are developing from their old phases into new and changed conditions. In the first place the ministers of the future will have to face an audience differing in feeling and education from those of the past. . . . *From henceforth the preacher will have to appeal to the intellect*, and not to the emotions. He will have to address himself to those who will appreciate all the labour and culture he will bestow upon his pulpit orations, who will be quick to discover, and not slow to resent, any attempt to pass off an unfinished article by tricky artifice. While the preacher of the future will deal with those who will closely criticise his effusions, he will at the same time have auditors who will not withhold their meed of praise when it has been deserved.

These and similar remarks were received with "loud applause" from the assembled ministers and delegates. As the question has been brought before us, not only in this case, but in many others lately, it may be well to inquire what, after all, the work of a minister is. A minister is a servant, professedly a servant of the living God. If he be truly such, his business will be to follow THE true servant of God, our blessed Lord Jesus, in such a manner as to say: "I came not to do mine own will, but the will of Him that sent me." But what does the above-quoted speech look like? It makes out a "minister" to be a man who appears before the public as a refined literary entertainer. He must carefully prepare his pulpit orations; his utterances must be subject to criticism or praise; he must appeal to the intellect, &c.

It is not of the least use to cloak matters here; silence is sinful; the fact remains, *that this idea of preachers and of preaching is fast becoming the popular one.* But is it *right* because popular? *Vox populi vox Dei* in the majority of cases is a lie. *Vox populi vox diaboli* would be more true very often.

Ought the people to be thus considered? Let God's Word decide, and if it be of any value, let its decision be final.

JONAH did not like to be an unpopular preacher; it was against the grain for him to cry out against the sins of the city, and deliver *God's message* to them. Like a coward, he ran away. We all know the sequel: brought back from the gate of death, he had to fulfil his commission after all. Jonah's business was *not* to "carefully prepare his pulpit orations;" or "to appeal to the intellect." As a servant of the living God, his *one* business was to deliver God's own word to the people.

Note again the case of JEREMIAH. "Thou shalt go to all that *I shall send thee*, and whatsoever *I command thee* thou shalt speak."

And in every case in the Old Testament we find the same. The servant was not to invent his messages; "carefully prepare his pulpit orations;" "appeal to the intellect," or any such thing; he was to *act thoroughly*, as a servant of God should.

We find it exactly so in the New Testament. In delivering his disciples the great commission, our Lord said, "Teaching them to observe all things whatsoever *I have commanded you.*"

When the seventy were sent out, every detail of their way and work was mapped out for them; nothing whatever left to their own invention.

Paul, a man of great ability and education, nevertheless counts it *all loss* that he may win Christ. Writing to the Corinthians he deprecates *man's* wisdom and learning in dealing with the things of God, and speaks of God choosing "base things," "weak things," &c., for his glory.

The conclusion of all this is very obvious. Is it any wonder that the churches are in such a frightful state spiritually, when their ministers are thus exhorted? It is a mournful thing that such coldness and worldliness prevail, and the way to increase it is to work on the lines suggested by the President of these meetings.

Was the pulpit ever intended to take the place of the board-school? It seems a mockery to ask God to bless small talk on "refined human nature," and bits of sentiment that are useless. It is a *fact*, and useless to deny it, that many men who are now in the ministry are there for a *living* only. It is considered by many a "respectable thing," and that is all. But what about the hungering souls of men, our sinning brothers and sisters, the weary wanderers after peace, who, when they come for bread, are fed with a stone?

What about the adultery, and licentiousness, and vice of this age? Who is to rebuke it? The vapid, inane stuff that is often spoken from the pulpit, in lieu of the blessed Gospel of Jesus Christ, has no power to stem the tide of wickedness that rushes along. If men consider it their duty to "appeal to the intellect" and neglect the heart and life, what can be expected as the result but unchecked vice? It is a fact that many of our most highly educated men are the worst sinners.

We do not depreciate education; on the contrary, it is absolutely necessary that men who stand up to address their fellows, should be able to speak in such a manner as to win their attention and attract their hearts. It is to err in the opposite direction to assert that men who preach the Gospel have no need of refinement or education. Many of our most earnest and faithful preachers are men of high standing, and great literary attainments. The great mistake is when these things are relied upon, and made the *sine quâ non* of a servant of Jesus Christ.

If the minister of the future (or of the present, either) wishes to imitate his Master, and be useful in bringing sorrowful humanity to know the meaning of *true* joy, peace, and power; and to lead the people of God to higher knowledge of the Saviour, and make them in turn, forces for good—he must be prepared to yield himself entirely to God, to be used *exactly as God desires*, either for pleasant or for unpleasant work. In a word, the *true* minister must be a man full of the Holy Ghost; in living sympathy with his Divine Head; ready to every good word and work.

The old-fashioned doctrines and methods are going out of date, at least, in the estimation of many, and there needs a united voice of the faithful in this matter, speaking with no uncertain sound as to what they believe.

But if anything can be worse than direct departure from the truth of God, it is the holding of orthodoxy with the head, and giving the lie to it in practice.

Men who speak or write thus are dubbed alarmists or fanatics; but it is a matter of profound thankfulness that there are evidences here and there of true life and zeal in our holy religion, even although it is to be feared that these zealots are few and far between. Let all who are faithful to God and his truth keep their vigil, for the morning shall soon break, and "blessed are those servants whom, when the Lord comes, He shall find watching." F. C. SPURR.

Cardiff.

MISSIONS TO THE JEWS.

A NEW DEPARTURE.

An important decision has just been arrived at by the Committee of the British Society for the Propagation of the Gospel among the Jews. It is to the effect that a deputation, consisting of the Treasurer, F. Y. Edwards, Esq., and Secretary, Rev. J. Dunlop, together with Rev. Aaron Matthews (one of the agents of the Society), should visit the United States and Canada, with a view to awaken wider interest on the part of Christians in those vast lands in relation to the work of God among the Jews. Distinct intimations of the guiding hand of God have been given leading the Committee to take this step, and when the large number of Christians in America is considered, and the fact that the claims of the Jews upon the zeal and love of the Church of Christ have had but little advocacy on the other side of the Atlantic, it is impossible to regard the proposed tour with anything less than deep interest and prayerful sympathy.

The honoured brethren who are going forth to this labour of love on behalf of Israel are well fitted for their task, two of them having recently spent some months in visiting the various foreign stations of the Society's work, and all having had lengthened experience in connection with the object aimed at. Wherever Christian regard for the Jew is manifested Divine blessing invariably attends its development, and, while largely increased efforts on behalf of Jewish Missions may be expected to result from the visit of the deputation, in the proportion that this result is secured will reflex benefit be bestowed upon those whose hearts are drawn to the work. As at the beginning of the Society's history, the British Churches who shared in its operations were greatly stimulated and blessed, so our American brethren may find in their reception of this testimony widespread spiritual advantage. The earnest prayers of the children of God are asked that doors of usefulness may be opened before our friends, and their tour be made in every way to redound to the glory of God. They are expected to sail for New York this month.

DEACON ABRAHAM'S ORPHANAGES.—A sale of work to raise funds for the above Institutions was held on August 2, in the Waterloo Workman's Hall, near Andover, Hants. Although the hall is in a thinly inhabited district, probably not less than two thousand persons were present during the day. The total amount raised was £110 16s., of which £12 15s. 10½d. was given by various friends, the remainder being the proceeds of articles sold. The articles disposed of were all *sold*, nothing being raffled or disposed of by any system of chance. As soon as possible a statement will be sent to all those who contributed either money or articles, and sincere thanks are offered to all who kindly helped. When printed, friends of the Deacon can have the statement on application to Henry Tasker, Brookside, Andover, Hants. H. T.

THE CHRISTIAN COMMUNITY have lately been enlarging their sphere of labour in taking several new mission halls on their plan. At the beginning of the year they took a hall in Old-street, opposite the Hall of Science, as a standing protest against the anti-Christian proceedings conducted in that place. Amongst the means employed are open-air services just outside the hall both morning and evening, at which many professed sceptics are present. The latest step is the taking of a notorious public-house in High-street, Poplar, which is now being transformed into a mission hall, to be opened shortly, when every agency likely to benefit the bodies and convert the souls of the poor people resident in this crowded neighbourhood will be used, including the total abstinence movement, so that, instead of ruining their bodies and souls, we trust that by uplifting Christ for their salvation, many will be brought to a knowledge of the truth.

JAMES ATKINSON, Secretary.
10, *Enfield-road, South Kingsland, N.*

THE CHURCH ON THE SANDS.

DEAR SIR,—I have much pleasure in sending you below some extracts from letters just received from our friends holding services at the seaside.

Yours faithfully, T. B. BISHOP.

WESTON-SUPER-MARE (*Mr. H. G. Harris, Aug.* 9).—"Yesterday (Sunday) had a capital gathering in the afternoon on the rocks of 350, mostly children. Many old friends are here again from Bath, Clifton, &c., and there is a prospect of a good band of workers this summer. Mr. J. Patterson (Cantab) was helping me in speaking to the children. Sunday evening, at 7, a drawing-room meeting, for boys only, was crowded; they all stayed at the close for a short prayer-meeting, and we found some of them had been brought to Christ through Mr. Arrowsmith's work at Clifton."

LITTLEHAMPTON (*Mr. Alfred J. Barnard, Aug.* 5).—"We distributed bills last evening at many of the lodging-houses, and spent the first hour of the morning from 10.30 in distributing leaflets and notices of the meetings to the young folks on the sands, in many cases meeting with a most encouraging response. Mr. Carruthers has a little portable American organ, which was used to-day, and acted as a rallying point. The singing of a hymn brought many together, and so began our first meeting. Numbers were fairly good, about 150 to 200 altogether."

HASTINGS AND ST. LEONARDS (*Mr. W. F. Seagrove, Aug.* 10).—"Our first service was held on Sunday afternoon on the West Hill, and we had a bright, happy start. Monday morning, however, gave the best sign of the previous two years' work. We held it on the beach, and *had the largest meeting ever held there*, to my knowledge. A minister present counted and estimated those present at over 1000, which shows a great advance for Hastings. Last night we had another large meeting. This morning we had our hall nearly full. To-night a grand meeting. The noticeable facts are the number of friends ready to help, quite a number compared with former years, also several clergymen; Rev. H. B. Nicholl, curate of St. Mary's, helping greatly. To-morrow night, all being well, our first Lantern Service will be held. We are looking for great things. May the Lord greatly bless his own work, and keep us all low and looking to Him."

SCARBOROUGH (*per Mr. A. R. F. Hyslop*).—"Mr. Arrowsmith arrived on Aug. 2, and on Tuesday the work began in real earnest. The service began with a fair attendance for the first meeting. The adults were numerous, and seemed to listen very attentively, so that you can imagine after this service we thanked God and took courage. On Friday morning (Aug. 6) after the prayer meeting, we held the most largely-attended service we have yet had—many of the older people listening attentively from the end of the Spa. In the afternoon the athletic sports, as was natural, drew large numbers of children, who went in a procession from the Esplanade. On Saturday Mr. Arrowsmith started off to Filey with a helper, and had a most encouraging time. Small service in the morning, sports in the afternoon, and a service after it, which quite stripped the shore of the children, and in the evening a very fair attendance of elder girls and boys. Mr. Arrowsmith was so much encouraged, that a detachment is to go (D.V.) twice a week to Filey. Sunday's work was very important; there were four services in the afternoon: (1) For parents and guardians, at 2.45 p.m. (2) For the children, at 3. (3) For boys at Roseberry (where staying), at 3; and (4) for young ladies, at 3.45. Mr. Arrowsmith spoke to the parents at No. 1; Mr. Faithfull (the Vicar of Holy Trinity) had his church almost full of children, at No. 2. We had a good muster of boys, and the meeting for young ladies was taken by Mrs. Hancock; the room was full, and the meeting surpassed all expectation. The event of the evening was an open-air meeting on the Esplanade; during the first part about 700 to 800 were present, and the wonderful attention, and calm, seemed to be a token of great blessing."

EASTBOURNE (*Mr. A. M. Trickett and others*).—"Very encouraging work, a good band of lady workers. Services on beach fully equal to former years. Seven hundred in St. Paul's Church, Sunday afternoon last (Aug. 8); Mr. Bishop and Mr. Trickett spoke. About one thousand on the beach at the evening service for adults, when Mr. Trickett, Mr. Grace, and Dr. Macnutt spoke. Special meetings for boys and girls are being held."

REDCAR (*Mr. Josiah Spiers, Aug.* 8).—"We have had a really grand gathering this afternoon. I can seldom remember a prettier sight, or a nicer looking service. We gave out 1016 hymn-sheets. Half an hour before the time, when I went to the sands, I found nearly all the seats occupied, circle after circle looking charming. The lodging-houses are filling up the last four days, so that now we have a good proportion of visitors, and several are beginning to show a real interest. Rev. Henry Bone (of York) spoke on the sands this morning; 450 at beach service, Monday morning."

MARGATE (*Rev. H. C. Sturdy, Aug.* 9).—"Mr. T. H. Hurrell came on Aug. 5, and is a great help. We have increasing congregations, and now they number about six hundred in evening, and five hundred in morning. We had about one thousand children and friends in Trinity Church at afternoon service, at 3 o'clock, which I take; also about one thousand in Marine Palace, which we collect by means of workers who go forth on Sunday evenings and invite the non-churchgoers. Pray for this part of our mission! Praise God for the spirit of hearing, the eagerness with which the people listen. God is evidently working."

WORTHING (*Mr. F. Pitts, Aug.* 11).—"Rev. S. L. Dixon and myself commenced the services here on Aug. 3. The meetings were not large at first, but have since increased, and we have now good gatherings. Started games for girls and cricket for boys, with an improvement since in the meetings. Pleasant words of sympathy with the work come from friends unknown to us, but known to the Lord. A shake of the hand and a hearty "God bless you" from some elderly Christian tell of interest in the work from others besides those more immediately engaged in it. We intend to arrange for boys' meetings, flower services, &c."

LLANDUDNO (*Messrs. H. E. Bellingham, J. Cropper, Rev. W. S. Standen, and others, Aug.* 9).—"The prayer-meeting at 10 a.m. is well attended by earnest workers and others, before which we have a short choir practice three days in the week. Service at 11 o'clock on the beach, with good sand cathedral and pulpit. Sports for girls and cricket for boys at 2.30 every afternoon, except Thursdays, when we have general sports, and a meeting for boys in the evening. The children enjoy the sports very much, and by this means we often get quiet talks with them. Service again on the beach at 6.30 p.m. The members have increased very nicely, and, best of all, many have told us of their having been led to see Him whom to know is life and peace. The service in the Happy Valley on Sunday was a very marked success, 1500 or more being present, about one-third of whom were children."

Similar cheering reports have been received from Brighton, Deal, Sandown, Felixstowe, Saltburn-by-the-Sea, and Morecambe Bay.

Y.W.C.A., FOLKESTONE.—Our friends will be glad to know of the success which God has graciously given our little Sea-side Home since the opening in August, 1885. Only capable of receiving nine inmates, it has been full to overflowing during the summer, and we have had to refuse many applications. We have accommodated 131 boarders in the year, and for the last few months could have filled a house treble the size. We have great hopes, God willing, of enlarging the Home before next summer, and look forward to more work and extended usefulness. We would thank our many friends whose generosity, under God, enabled us to furnish and start our Home, and whose sympathy has cheered us from time to time.

AGNES E MOORE, Hon. Sec.

15, *Manor-road, Folkestone*

"THE THICK OF THE FIGHT."

NEVER, perhaps, in the history of any movement for social reform has there been greater need than at present for those who would hasten the coming of Christ's kingdom to cast themselves entirely upon God. There is a loud call for humiliation before the Lord, for deep heart-searchings, for distrust of our own judgment. But there has never been a crisis when with greater confidence we could recognise the Spirit of God moving on the face of the waters, his hand working wonders, bringing, as He alone can bring, light out of darkness, life out of death.

No thinking mind can fail to discover the intense earnestness of these days. There must be no cowardly shrinking from duty because it may be difficult or repugnant. The time has come for going deeper into the causes of many of the phenomena of evil, so that stronger and more searching remedies may be applied than hitherto have been attempted. The awakened attention of the Christian Church to the so-called social evil has led to a corresponding movement among the forces of evil. My experience among the fallen leads me to believe that there is now an unusual struggle going on in all ranks of this class. The interest lately aroused in them is not without its influence upon them; and while we see some given up to almost demoniacal possession, in others we see the marvellous effect of answered prayer.

Quite recently the depressing incubus of State recognition of the necessity of vice has been removed from rescue work. Magistrates and judges have at last, in a degree, opened their eyes to facts hitherto palpable to all but themselves, and have been forced to administer justice to the breakers of laws only obtained at a terrible cost. In many ways doors are opened and hindrances removed.

To myself it seems, at the end of seven years of work in Ratcliff-highway, as if we were only just really beginning. It is no time for congratulation on what has been accomplished; we must labour and pray yet more and more. I feel constrained to earnestly entreat all who would be faithful to our Lord to join in earnest, solemn prayer, not only for rescue work, such as ours, among the low and degraded, but for a higher, purer standard of life and thought throughout the whole community.

I believe in the present mighty working of the Spirit of God. His people must be willing in the day of his power. Often we are tempted to cry, "My flesh and my heart faileth," but "looking unto Jesus," the sight of whose blessed countenance, shining out amid the gloom, is alone able to carry us scatheless through the sea of sin, into which he calls us to follow Him, and to render the gorgon face of evil powerless to turn us to stone, "we will trust, and not be afraid." MARY H. STEER.

Ratcliff-highway Refuge,
26, *Prince's-square, St. George's, London, E.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—August 22, Colossians ii. 1—15; August 23, Colossians iii. 1—15; August 24, Colossians iii. 16—25; August 25, Colossians iv. 1—18; August 26, Titus i. 1—16; August 27, Titus ii. 1—15; August 28, Titus iii. 1—15.

CARDIFF.—A very successful mission for railway-men and others has recently been held here by Mr. George Clarke. On Saturday, Aug. 7, a large number of railway-men with their wives sat down to a tea provided by Mr. R. Cory; after which addresses were delivered by Mr. Clarke and Mr. Cory; the Secretary of the Y.M.C.A. and others taking part in the meeting. Three meetings were held on Sunday, Aug. 8, two for railway-men, and one for the general public. The hall was well filled, and at the closing meeting sixteen persons professed anxiety about their souls. Many of them going away rejoicing in the Lord. Will the Lord's people pray for Cardiff, and that this may be the commencement of a great revival in our midst? G. H.

STUDENTS AT MOUNT HERMON.

(BY OUR SPECIAL REPORTER.)

Northfield, Mass., July 29.

IT would not be easy for me to describe the emotions that chased each other through my breast as I walked the couple of miles between South Vernon Station and Northfield, in the stillness of the early morning last Sabbath. The train from Montreal had landed me in the Connecticut Valley at a somewhat untimely hour, and I had not forewarned any of the friends of my arrival. The first to recognise and greet me as I trudged down the avenued High-street towards Mr. Moody's residence was

MR. SANKEY'S "NINETY-AND-NINE-MAN."

I am not sure whether the story of his conversion has been told here. It may not be amiss if I tell it briefly as an introduction to my Northfield notes. Ten years ago, or more, after Mr. Moody and Mr. Sankey had returned from their first visit to England, they held some Gospel meetings in Northfield. The crowd was so great on one occasion that the Congregational Church could not contain it, and the whole audience turned out into the wide space in front of the building. Mr. Sankey and his organ were placed close to the church, the wooden wall of which, as he faced it and sang, made a splendid sounding-board. As Mr. Sankey rolled out in distinct and sonorous strains the final verse of "The Ninety and Nine," there sat a man at his own door, some considerable distance across the Connecticut river. His family had gone to the meeting, but he would not be found fooling around after those crazy evangelists. There he sat, in no very genial frame of mind, when the triumphant notes of the final refrain,—

> Rejoice, for the Lord brings back his own,

floated on the quiet summer air across the intervening valley, and dropped right down into his restless heart. Coming to him in such an unexpected way, the words were as a message straight from God, and he was awakened to deep soul concern. A little while after he attended a meeting, and verified the prophecy of the hymn; the Lord brought back his own. Since then he has been known to some as "The Ninety-and-nine man." His hearty greeting of me awoke many bygone memories. I found myself involuntarily personifying, with a difference of circumstance, the writer of the household song that Mr. Sankey has also made famous—

> There the orchard-meadow yonder—
> Here the deep, old-fashioned well,
> With its old, moss-covered bucket,
> Sent a thrill no tongue can tell.

It seemed worth many an hour of tossing on the Atlantic billows to see once again "the dear familiar spot," associated so closely with Mr. Moody and his fellow-labourer in the Gospel.

Arriving at Mr. Moody's pleasant residence, I found, to my great regret, that Mrs. Moody was the occupant of a sick bed. She had been prostrated with fever a week before, and had been for some days in a serious case. Happily the crisis was safely passed, and that day she hoped to be able to sit up for awhile. When I write these lines, several days later, she continues convalescent, and with care, it is hoped, she will soon be fully restored to health. This is the first time during her married life that Mrs. Moody has been laid aside from such a cause, and her recovery will remove a heavy burden from the shoulders of Mr. Moody, whose energies, great though they be, are just now fully taxed. I was glad to see him looking so well, and showing no traces of physical weariness after his long winter campaign in the South. Mrs. Moody, senior, is still hale and hearty. Mr. Sankey and his family I found in excellent health. One of the inmates of his household at present is his mother, who, though seventy-five, is nearly as lively and active as her illustrious son, of whom, I may remark, she is justifiably proud. Herself of Irish descent she cordially welcomed me as a representative of the old country, which has a warm place in her heart because of the favour it has shown to her son.

THE SUMMER SCHOOL FOR BIBLE STUDY.

Within three hours of my arrival at Northfield I found myself seated in the Recitation Hall of Mount Hermon, listening to the silvery tones of Dr. Gordon, of Boston, as he addressed the 240 students at present sojourning on that delectable hill top. Your readers will, doubtless, recollect the announcement some weeks ago of this "Summer School for Bible Study," which is now drawing near its close. It is the latest offspring of the inventive brain of the great evangelist, and bids fair to be one of the most fruitful. Its origin in brief was on this wise. At Convocation time last year, Mr. Moody was wont to drive his visitors about these heights, the attractions of which he never seems to grow weary of. The fine buildings, lately opened for use, comprising the splendid dining-hall and immense dormitory, were then in process of erection. During one of these drives, Mr. Moody, always on the hunt for a fresh idea or method of work, suggested to Mr. Wishard, one of the secretaries of the Associated College Y.M.C.A., that some fifty Y.M.C.A. secretaries should gather in the new buildings the following summer for a season of recreation and study. Mr. Wishard improved on Mr. Moody's idea by suggesting that college students should be substituted for secretaries, and Mr. Moody agreed.

The details of the project were carried out by Mr. Wishard and his fellow-secretary, Mr. Ober, who visited between them a great many of the colleges throughout the country, explaining and recommending the plan. The result is that for the past three weeks Mount Hermon has been inhabited by 240 young men, delegates from nearly ninety colleges scattered through the United States and Canada, from Montreal in the north to Georgia in the south, and Nebraska in the west. A noble, earnest set of young fellows they are—probably a sample of the flower of the intellectual youth of the nation. Every man is a confessor of Christ, and a member of some college Y.M.C.A. They represent the 20,000 students of the States and Canada, and their influence for good in future college sessions can only be fairly conjectured. Of the 240, over a hundred have the Gospel ministry in view, and, as will be seen from subsequent portions of this report, a large number propose to devote their lives to the spread of the Gospel in heathen lands. This would be good news for Mr. Reginald Radcliffe, under whose hospitable roof at Liverpool I spent a night before leaving England, and from whom I took a message to Mr. Moody on this very subject of missions to the heathen.

My message, however, was pretty much forestalled; Mr. Radcliffe's petition seems to have been answered almost before it was formulated. While he was penning it in Liverpool, the college boys on Mount Hermon were being roused to a white heat of enthusiasm about the state of the heathen world, by the fervid appeals and striking statements of fact from the lips of Dr. A. T. Pierson, of Philadelphia, and Dr. Ashmore, a Chinese missionary.

Besides these, Mr. Moody provided for the students able instructors in Dr. Brookes, of St. Louis, Dr. Gordon, of Boston, Dr. Moorehead (Professor of the Theological Seminary at Xenia, Ohio), Rev. W. W. Clark, of Staten Island, and Major Whittle, while his own share of the work has been by no means the least important. The great aim has been a real opening up of the foundation truths that circle around the central theme of "Jesus Christ and Him crucified." In the regular college course more or less attention is probably paid to the "technical" aspects of revealed truth, but it would seem that the presentation of simple Gospel doctrine is conspicuous by its absence in most of these seats of learning. At any rate, Dr. Pierson one day hazarded the statement that he believed the students would get a more thorough grounding in the Scriptures during these few weeks at Mount Hermon than they would get in their own colleges for a whole year.

Coming on the scene in the closing week of the Summer School, I missed the addresses and talks of Messrs. Brookes, Moorehead, Clark, and Whittle, but the reports given to me by some of those present indicated that the teachings were full of freshness and vigour, and were drunk in by the students with great avidity. The appetite of these "boys" for plain, strong,

STRAIGHTFORWARD EXPOSITION OF SCRIPTURE

seems to be insatiable. Some visitors have expressed the view that an excess of spiritual diet is being provided; but not so the young men themselves. Every man has brought or furnished himself with a supply of note-books, and the pens or pencils are in constant use while the experienced instructors are giving forth from the Bible store-house things new and old. Very great interest was excited, I am informed, by Dr. Brookes, who is well known to many on both sides of the Atlantic as an expositor, very pronounced in his views and incisive, to a degree, in his phraseology. He specially dealt with the doctrines of the Second Coming of Christ and the Inspiration of the Bible. His vigorous plea for the acceptance of an undivided Bible as the authentic revelation of God's will respecting the salvation of man could not but be of the utmost value to such an audience in these times of doubt and negation. Other speakers emphasised the same point; and, considering the fact that many of these students will become the teachers of the next generation in different quarters of the world, it is cause for the deepest thankfulness, this foundation stone of all Christian faith and practice was so well and truly laid on Mount Hermon.

MISSIONARY FERVOUR.

The limits of your space will not allow me to go back in detail on the proceedings previous to my arrival. I must, however, make one exception, and give some notes of a memorable missionary meeting held on Friday evening last week, and presided over by Mr. Wishard. This I am able to do through the kindness of a lady missionary from India who was present, and who describes the occasion to me as one of most remarkable, if not of unique, interest within her knowledge. Among those present were several sons of missionaries. One of these rose and made an earnest appeal for India, with its 250 millions of souls, most of them sitting in heathen darkness. The labourers there, he said, were in the proportion of one to 450,000 of the people. "Think of that, young men!" he exclaimed

"Why do you stay here? Why do you not go to India, where the need is so great?" Next there stood the son of a Chinese missionary; he spoke of the millions in China—more in number than in India! why should not many consecrated workers go there? After him came an Armenian youth, who told out in broken English the needs of his native land, where the people are getting under the control of the Romish priests. The next representative was from Denmark, who gave expression to the spiritual wants of his people. Others followed, and pleaded hard for Germany, Persia, and Siam. Perhaps the most interesting of these brief addresses was that given by a stalwart scion of the Sioux tribe of American Indians. He had only arrived at Mount Hermon that day. As he stepped on the platform, the chairman and others extended to him a hearty greeting, and the whole audience rose, at the suggestion of Dr. Pierson, and sang—

Blest be the tie that binds
Our hearts in Christian love.

He was a delegate from the first Red Indian Y.M.C.A. (which he had himself founded), and a splendid advocate he was of the claims of his long-oppressed kinsmen. On their behalf he claimed the rights of citizenship and education. Drawing up his fine, manly form to his full height, he asked if his people were not worth being educated and Christianised. The brother who spoke for Siam also laid stress on the educational wants of that country; there was a great call for Christian teachers; would not some of them respond to it? The words, "God is Love," were repeated in succession in ten different languages, making the assembly realise in a very striking way the universality of the great facts of sin and salvation through Christ—the great gift of the Father's love to men.

A veteran missionary from China, Dr. Ashmore, whose stirring words at last year's Convention I well remember, followed up these interesting and varied pleas by giving some valuable information as to the needs of foreign fields, and strongly appealed to his young brethren to lay themselves on the altar of missionary service. He quaintly observed that his geography was defective, as he had not been able to discover where Macedonia was. Many workers for Christ seemed to think the Macedonian cry came from Boston or New York, judging by their anxiety to remain in America. Then he spoke somewhat of his experiences of work in China. The last report from his church there told of 1001 converts enrolled. They were the result of more than thirty years of patient toil; these years at the same time represented twenty mobs, sacked houses, persecutions not a few, tears and prayers, but the result was worth it all. The venerable Doctor pleaded with these young men to give their lives to China; if they went there, he could ensure each of them a thousand populous towns for a parish.

I have not been able to discover just how the flame of missionary zeal that now is being evoked on Mount Hermon broke out, but there seems no doubt that this meeting greatly fanned it. Quite a large number of the students have declared their purpose to enter on Gospel work in foreign fields, and the total is daily added to. I defer mentioning figures till the close of the session, which falls on Sunday next. Another missionary meeting was held on Tuesday morning; when Dr. Ashmore gave a long and intensely interesting address, dealing with various phases of mission work. He strongly deprecated the view of missions which is satisfied with the conversion to Christ of a few individuals here and there. He claimed for mission work the conquest of the whole world for God and his Christ. Many Christians, he said, seem to have altogether lost the art of aggressive warfare—of conquering the world, under the Great Captain of their salvation. He went on to trace how God has successively opened up for missionary effort, India, China, Japan, and Africa, the great centres of idolatry and heathenism. Reckoning up the population of these great nations, he set down the sum at nearly 1500 millions; to compass the evangelisation of this, there are only, in all these countries, some 1600 missionaries. They have to cope with terrible odds, and many of them are far more worthy the name of heroes than were Gideon's and David's mighty men, of whose exploits we have heard. Why, if there had been the same relative proportion between Gideon's band and their enemies that there is between the foreign missionaries and the millions of heathen, the three hundred men would have been reduced to less than half a man! Dr. Ashmore went on to say that the sole weapon of the Christian missionary was the Bible. This one little book, when contrasted with the ancient systems of heathenism, might seem to be like the smooth stone from the brook against the sword of Goliath, but God uses the things that appear to us to be weak to overthrow the mighty. The Gospel that we missionaries preach to the heathen is the same Gospel as that which you preach here to the educated and cultivated people of America. Dr. Ashmore put in a strenuous plea for the study of the whole Bible by intending missionaries, because the germ of all New Testament truth is to be found in the Pentateuch. Speaking of the outcome of mission work, he said that great results had followed. Many thousands of converts have been gathered into the believing fold; many more had lost all faith in the false teachings of their fathers, and it was not too much to hope that ere long there will be a greatly increased accession to the ranks of Christ's followers. The heathen systems of religion are beginning to crumble, and they may soon totter to their fall. In drawing his long and earnest address to a close, the good Doctor called for more volunteers for the work. He urged, with great force, a greater spirit of liberality in the support and furtherance of missions, again and again reiterating his call to the young men to "go work in the vineyard," in those places where the need was greatest.

Mr. Moody called for a solo from Mr. Sankey, who responded with Miss Havergal's rousing trumpet call to service:—

Tell it out among the nations,
That the Lord is king.

"Let a woman's pleading voice be heard in the meeting to-day," said the singer. The song was grandly sung, and was a peculiarly happy postscript to the earnest words of Dr. Ashmore.

For the rest of the session, Dr. Pierson answered questions in his own rapid and pointed way. He had a warm word to say about the worth of industrial self-supporting missions, and a warmer word still, if possible, as to the value of medical missions. His advice was to get a thorough training in medicine, if it could be done; at the same time, any medical skill and knowledge may prove to be of the utmost service. As to the supply of funds, he thought an earnest aggressive church would always be in monetary straits; just as a healthy boy is always outgrowing his pants. His belief was that, if the right men were sent out, God would prompt his stewards to provide all the needed funds. If he were a young man, and no organisation would send him out, he would go on his own account and leave his support to God. He vindicated the Congo Valley from aspersions as to unhealthiness; he advised that, where at all possible, the missionary be married, and to put it in the expressive phrase of the questioner, "should go double." The exemplification of the domestic virtues in a Christian household often has great influence for good among the heathen, not to speak of the direct Gospel work that a Christian lady can do.

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"BABIES' CASTLE," HAWKHURST.

Another institution has been added to the many associated with Dr. Barnardo's name. On Monday week the Princess Mary of Teck, accompanied by the Princess Victoria and Princes George and Adolphus visited this charming village to open the Infants' Home, quaintly termed "Babies' Castle." The royal party was received by Mr. S. Gurney Sheppard with an address of welcome, and, after a dedicatory prayer, Dr. Barnardo made a brief statement. Built on land which, with two villas, was given by the late Mr. Theodore Moillet in 1883, the Home would accommodate 100 children and thirty nurses. The cost of building was £3747, and furnishing, an additional £700. The villas, which have been used as a Babies' Home, will now become an infirmary for isolating infectious diseases, a necessary adjunct to such an institution. The practical sympathy of the company was then received, donors of £10 purses being presented to the Princess, the little hand-bell ringers giving us the benefit of their abilities meanwhile.

Now came the most interesting part of the ceremony. On either side of the entrance were ranged a number of nurses, some with a couple of infants in their arms, and others carrying one and leading another, while nearer the door were some little mites who could walk alone, patiently waiting to enter their new home. Stepping forward, the Princess unlocked the door, and stood aside while the little ones entered their new home, quite unconscious of the part they were taking in the ceremony, and seeming only anxious to explore the interior. Her Royal Highness then formally declared the building open, and, passing into the porch, unveiled a tablet in memoriam of the generous donor.

Almost as eagerly as the little occupants we hastened to inspect the Home, and, after seeing the neatly-furnished playroom, the dining-hall, with its low benches, the sleeping apartments, with their snow-white cots, the surgery, and other conveniences, we wondered how Dr. Barnardo had obtained such results with the money expended. After the inspection a luncheon was served, and, although no set speeches were made, Dr. Barnardo took the opportunity to announce that the contributions received that day amounted to £267, and that he was still at the "receipt of custom." We thought the latter announcement somewhat unnecessary, and that we should like to see the worthy Doctor when (?) he was off duty. A few minutes later he was able to tell the company that the Princess Mary wished to take "Babies' Castle" under her special care, and accepted the presidency of the Home. This intelligence was well received, and we hope that this beautiful Home, in its pleasant surrounding, may long flourish under her auspices, and be the means of rescuing many hapless infants from the sad fate which has overtaken thousands in our cities. The results of the training in this Home will naturally be long in declaring themselves, but, placed in Christian surrounding from their earliest day, we may well expect that some of these little ones will become the brightest monuments of Christian philanthropy and "pure religion" in the days to come.

CHRISTIAN WORK IN AUCKLAND.

The Spirit of God is working in a remarkable manner in this city, which now contains, including suburbs, 62,000 inhabitants. Not only are all the evangelical Christian churches pervaded by a new spirit of activity, seeking to compel the lost, the backslider, and the stranger, "to come in," but several revivalists, of the steady and non-sensational type, have recently visited and refreshed us. Among others, Mr. and Mrs. Trotter, of London, who, with the Hon. Granville Waldegrave (son of Lord Radstock), have addressed private circles among the wealthy, and audiences of 60 to 100 at the Sailors' Rest; also meetings of inquirers, and of avowed but somewhat inactive believers. Much good is being done; several have found Christ, and many Christians have been made to feel that the command, "Son, go work to-day in my vineyard," has been addressed personally to them. Rev. J. S. Smalley, Wesleyan, is conducting a mission in Thames County, and the neighbourhood with much success. Three months since, two Anglican Church missioners, Revs. C. Mason, and G. Bodington, stirred up the various churches of that denomination to a deeper spiritual life. Their labours were somewhat marred by an unexpected development of ritualistic doctrine, yet their work has had the effect of breaking up the ground, and preparing the way for purer and more heart-searching teaching.

The temperance movement has experienced a most stimulating series of revivals. Mrs. Leavitt, the delegate to Australasia of the Women's Christian Temperance Union, of the United States, organised in Auckland a flourishing branch of that Society, and has followed it up by establishing a W.C.T.U. in the most important centres of New Zealand. Mr. Booth, from the United States, lectured subsequently, and then came Mr. Wm. Glover, from London, who induced many to "don the blue." Now we have Mr. Wm. Noble, who more especially sets forth the union of the Gospel with total abstinence, and attracts many converts by his kindly, genial face, eloquence and humour. The great strides total abstinence has made in this colony are somewhat painfully apparent to the Treasurer of the Colony (Sir Julius Vogel), as the revenue from alcholic and malt liquor during 1885-6 has fallen off £17,000! To meet this deficit Sir Julius proposes a slight increase in the Customs' duties on other articles, not being necessaries of life. Young Mr. Spurgeon has the largest congregation in Auckland, and has taken a prominent part in the Temperance revivals.

The Y.M.C.A. has made a new and spirited start by erecting a four-storeyed brick building (most of our houses and shops are of wood), which, when completed, will cost £7500. Rev. J. S. Hill (Episcopal) is President, and Mr. Brackenrigg is Secretary. A healthy and vigorous tone is being given to many young men by the interesting Sunday afternoon addresses of the President, on subjects much attacked here by the Rationalists and Freethinkers, such as immortality, the Deity and his nature, the Divinity of Christ, miracles, &c. Most of these misguided men attend these addresses, and put questions at their close, the answers to which admirably turn the scale in many wavering, uncertain hearts. Even the leading and most aggressive atheists acknowledge the sincerity, the ability, and the kindly spirit shown by Mr. Hill in these discussions. The truths and heart-searching realities of Scriptural truth are elicited in such a way as to do much good. Public evangelistic services are held on Sunday evenings in the Theatre Royal, and are well sustained, souls being brought to God.

Small space has been left for the noble work for sailors, and lads engaged in fishing, and longshore work, at the Sailors' Rest and Home, and the Fisher Boys' Rest, Lower Queen-street. The sailors' missionary, Mr. Henry E. Fell, late of Liverpool, is emphatically the right man in the right place, and possesses the entire confidence and warm esteem of the seafaring community.

A Sailors' Home, to cost £3000, is soon to be erected on a capital site given by the Harbour Board, funds being provided by a legacy left two years since by the late Edward Costley. Rev. Dr. Cowie, Anglican Bishop of Auckland, is the permanent President, and the committee or council will represent all the leading Protestant denominations. J. M. M.

Auckland.

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MISS MACPHERSON'S BEEHIVE.

The old Beehive has prepared another swarm for the great Dominion, and those who visit the Colonial Exhibition will not fail to see, by the products there displayed, that it is no mean land, but one of plenty and of hope.

How good our gracious, loving Father has been to us, his children, in enabling us to have a *third hive* this year. Also in giving us the joy of leaving the various branches of the work going on heartily. *Bird Fair* is becoming more and more interesting, as fruit is seen to the praise of our God. Souls are being brought out, and enabled to testify to the happy change, in newness of life and joy, and in becoming members of a church or chapel.

Sale of the Scriptures is going on briskly from day to day. I commend to Christian friends the brethren who are working two Bible carriages, and preaching the Gospel. Messrs. Ririe and Redfern, in Kent; Messrs. Smith and Dorward, in the Eastern Counties. The latter are about to visit the principal towns between London and Yarmouth, going *viâ* Ipswich, returning *viâ* Cambridge. May Christians in the various towns welcome these workers who are devoting their holidays to preach the word, and sell the Scriptures and pure literature.

We have taken a house to shelter factory young women during the coming winter. Any spare furniture or bedding will be most acceptable. Rescue work will be resumed after the cleansing of the homes at Spitalfields and Hackney. Mr. Merry is in charge, and will reply to all correspondence during our absence in Canada. ANNIE MACPHERSON.

Home of Industry.

PREACHING ON THE SANDS.—We have been greatly encouraged this week in connection with the open-air services. A few days ago a gentleman from Bedfordshire stopped me on the Parade and told me what a great blessing he had got at the services on the sands. I have seldom if ever seen a clearer case of conversion. He was running over with gratitude and joy, and was anticipating work for the Master among his friends and neighbours at home. I am now at liberty to conduct evangelistic or temperance meetings in any part of the country.

WILLIAM FORBES.

71, *Windsor-road, Holloway.*

THE JEWS.—From *Le Temps* we learn that the Jewish Almanac for A.M. 5647, that is, from September 1886 to September 1887, has just been published. In an introductory article the writer congratulates his co-religionists on the check given in certain European countries to anti-semitism, while, on the other hand, he complains of the persecution still directed against Polish and Russian Jews. He regards with pleasure the raising of Sir N. Rothschild to the English Peerage, the first Jew thus honoured, while, on the contrary, in Austria-Hungary, M. Tisza could only get Judaism officially represented in the Chamber of Magnates by a special decision of the Emperor. Satisfaction is also expressed at the increasingly prominent place taken by Jews in the domains of science, literature, and art. Another writer—M. Ben Mosche—in an article on "Nobility and the Jews," asks, "What need have Jews to call themselves barons, earls, or marquises? Are not all Israelites sons of the King? Has not the Lord given us a grander, more beautiful title when He says: 'You shall be to me a kingdom of priests?' Our nobility goes far back; at the foot of Sinai, nearly thirty-two centuries back, God ennobled us." Jews were first admitted to the French Parliament in 1830. The statistics printed give the entire Jewish population of the world as 6,300,000, of whom there are in Europe, 5,400,000; in Asia, 300,000; in Africa, 35,000; in America, 250,000. The Jewish religious, scholastic, and philanthropic institutions in Paris are very numerous.

Y.M.C.A.—Where to Draw the Line.

DEAR SIR,—The Metropolitan Council has, I think, done much toward answering this question, in adopting (June 28) the following resolution: "That it should be made clear to all applicants for membership that the Association is a *missionary organisation.*"

Your correspondent—"An Exeter Hall Associate"—says: "The Y.M.C.A. has failed, so far, to reach the young men of London, for in all its fifty branches there are not more than 9000 members and associates." From his point of view the failure may be very apparent—9000 young men interested merely in their own amusements is certainly not much return for forty years of patient, prayerful effort for their welfare, by devoted servants of Christ. Let us take, however, the view held by the Metropolitan Council, deducting 3000 for associates, and leaving 6000 members—not men great at a recitation or song, or clever athletes—but "6000 *missionaries.*" Failure? How the hearts of all who love the Y.M.C.A. ought to be filled with gratitude to God for the honour conferred upon it in thus enabling it to influence this great company of Christian workers.

A plea is made for "brave enterprising effort for the salvation of our young men," with the means necessary for its accomplishment, viz.: "gymnasia, educational classes, athletic clubs, high-class concerts, and bright social gatherings." May I be allowed to suggest to these apostles of a Gospel not of Christ, as the articles of their creed clearly indicates, that it would be advisable to try the experiment, first, on the followers of Buddha, or Confucius, taking care to arm themselves with the most approved gymnastic appliances, the latest selection of popular songs, and other impliments necessary for the regeneration of the race? If these methods of "Telling out among the heathen that the Lord is King" prove successful, there may be hope, from the same source, for the young men at home. Till then, however, I may be pardoned for believing that the founders of the Association, forty years ago, worked on wise and noble principles—"That the Gospel of forty years ago is the Gospel for to-day, and that hearts which cry out for the living God realise a want far too deep ever to be satisfied with the merely narcotic influences which invariably sap the spiritual life of any branch where they are allowed to come to the front." In one town of 40,000 inhabitants, well known to the writer, there has been no Bible-class, prayer-meeting, or spiritual work of any description for at least twelve years, except when outsiders have borrowed the rooms, this being one instance only of the way in which the life of the Association is allowed to filter away into a dozen different channels, until it has no longer any claim to the distinctive title of "Christian."

However muscular, musical, or cultivated the members may be, if their bodies are not "temples of the Holy Ghost," and their voices and intellects consecrated to the service of God, they can be of no use in the Y.M.C.A., and the sooner the Y.M.C.A. "lays this weight aside," the better, if it is to be successful in the race for the evangelisation of the world.

Christ in the heart means a life, temperate, sober, chaste, and consequent health to the body generally, making special training—frequently violent and unnatural—unnecessary to those who get even a minimum amount of air and exercise.

Under any circumstances, the massing together of Christian young men for mere purposes of recreation, or amusement, in a missionary organisation like the Y.M.C.A., is certainly not in accordance with the missionary spirit, and I venture to assert that the men who have been the champions of the Cross of Christ in all ages have been men of very different faith to certain sections of the Church of to-day, who, having "the form of godliness," must also have theatricals, concerts, bazaars, fancy fairs, and a hundred other methods of "denying the power thereof."

If the Y.M.C.A. fails in the future to reach young men, it will be because it has first failed to bring them face to face with Christ as a living, loving, Personality.

If the Association is only true to Him whose name is woven into its title and its work, failure becomes impossible, "For them that honour Me I will honour."—Yours faithfully,

Y.M.C.A., Wood Green, N. E. BOTHAM, Sec.

[We have received numerous other letters on this subject, but whose sentiments have been mainly embodied in those we have already inserted. We must now close this correspondence, as we think the subject has been sufficiently ventilated.]

EVANGELISTIC MISSION.

A CHRISTIAN WORKERS' CONFERENCE was held, as usual, at Kilburn Hall on Bank Holiday; the attendance steadily increasing from the opening. The spirit of praise and prayer prevailed throughout, and some of the addresses were of a stirring and edifying character.

In the afternoon, Mr. C. RUSSELL HURDITCH read Heb. iii., and asked praise for the results of his recent month's ministry at the Great Assembly Hall, where the congregations numbered from 4000 to 5000 on Sundays, and 1000 every week-night. Many interesting cases of conversion had occurred. Encouraging signs were also found in the humbler work at Rotherfield, beyond Tunbridge Wells, where the Gospel was being carried into nearly every cottage in the district.

Pastor W. FRITH who asked prayer for some native Christians in Iceland, which he has recently visited, sketched a parallel in the circumstances of Malachi iii. 16 to those of the present time. The persons referred to met, not for religious or social gossip, but to speak of the Lord's mercy. The "real presence" is enjoyed "where two"—the lowest plural—"or three are gathered together in my name." It is said that the Lord "hearkened and heard." The Holy Ghost never uses a word to fill up; and the phrase is expressive of fullest attention, absorbing interest, readiness to bless. Receptivity is followed by Divine communication. Not only those who speak, but those who "think upon his name," are regarded of God; for there is no responsibility for a gift not possessed. Our little services are recorded in the "book of remembrance."

Mr. HURDITCH pointed out that a useful sphere of service is opened to sisters among the little ones met with in holidays. His own daughters announced such services at Streatham. and found adults creeping in to listen.

A worker said he and a younger brother had for six years attended the doors of St. Mary's Hospital on Lord's Day afternoons, and distributed Gospel publications among the visitors, who, in addition to reading the books themselves, carry them in to patients. He suggested that there are many other hospitals in London where such work is needed.

At the evening meeting special prayer was asked for Mr. James L. Stanley, who, after assisting Mr. Müller, for many years in Bristol, has become general secretary of the Mission, and the other meetings in connection with the Mission were remembered at the previous meeting.

Mr. STANLEY said he had learned a lesson from Luke v. 15, 16, which he desired to pass on to fellow-workers. A man will do everything he can to keep up his fame. Though it could not be so with the Lord, yet He saw the people dying for the Word of Life, and suffering bodily pain, and these were strong inducements to his continued activity. "*But* he withdrew into the deserts, and prayed;" and he did so, not only in spite of, but *because* of, these circumstances. Revival can only come from the outpouring of the Spirit, in answer to earnest, constant prayer. Von Bülow, the pianist, said that if he neglected practice one day, he noticed it; two days, his friends noticed it; three days, the public noticed it. The soul requires time and care for food, no less than the body. A widespread spirit of prayer throughout the Church would be the precursor of revival, without the aid of committees or circulars.

Captain DENNIS and Dr. POPHAM having spoken, Mr. VARLEY closed, with a vigorous condemnation of the strong drink traffic with heathen nations as nullifying, to a fearful extent, missionary effort.

GOSPEL TENT SERVICES.—Mr. Jeremiah Brown, of the Evangelisation Society, has conducted a very encouraging mission at Uffculme and Culmstock, Devon. His words will leave a lasting impression on the gatherings attracted by the "old, old story," told out in the five points for which this Society is so famed. Our hearts were cheered as numbers spoke in our testimony meetings of the new-found joy, through the knowledge of sins forgiven; whilst others testified to renewing in the Holy Ghost and reviving of the inner life which had been theirs for many years. How I wish we could, as the Master, "go to another village," and pitch our tent; but pastoral work claims one's time, and expenses of tenting are heavy, wear and tear alone being considerable.

Culmstock, Devon.

OBITUARY.

MR. PHILIP EVANS,

On July 31, Mr. Philip Evans, manufacturer, of Brimscombe Court, Thrupp, near Stroud, Gloucestershire. A near and dear relative takes occasion, from a recent remark under "Notes and Comments," to write the following, to the truth of which we can testify:—

"The gulf between employer and employed widens daily." As I read those words in THE CHRISTIAN of August 5, the thought came to my heart and rose to my lips, "Not at Brimscombe—there is no gulf there." He who went home to the Lord on July 31 last never had a strike among his workpeople, and for more than fifty years carried on a successful business, employing hundreds of men, women, and children. How was this? What was the secret of this harmony between this master and his servants? The answer is not far to seek; he whom we mourn to-day was ever "fair and fraternal" in all his dealings with his workpeople, and, as they followed him to the grave in the Stroud Cemetery, they all felt that they had lost a friend.

At Brimscombe the expression "the hands" is not used; they are "our people," and are cared for as such. They all know "the old master" (as they loved to call him) wanted to meet them all in heaven, and for that he laboured, and spent his money, as they see by the commodious mission-room he built for them, as well as by the many words of counsel and warning he ever gave to all of them as opportunity served.

And now "the old master" is gone to his reward, and the young masters, led by his godly example and counsel, are following on where he led the way, and, depend on it, as long as they continue to do so, there will be no "gulf" between them and their employés. It is the walking in the ways of the world, away from God, instead of to Him, that is ruining society. The only way of salvation, whether of individuals or of communities, is the way of the Cross, following in the footsteps of the crucified Redeemer, who went about doing good—seeking to save men's souls. This was the aim of our dear departed one—a thorough man of business, throwing his energies into it, he was, yet above all, a Christian. "Christ first" was his motto, and all that tended to advance his kingdom had his full sympathy and help. A pillar of the Church militant has fallen, known to but few, for He ever loved the shade, and his right hand knew not what his left hand did, but He was emphatically one of those blessed ones of whom it is written, "Blessed are the dead that die in the Lord: they rest from their labours, and their works do follow them."

INDIAN FEMALE NORMAL SCHOOLS.—Rev. Dr. John Newton, of Lahore, writes respecting the Mahommedan opposition to Zenana and School Christian teaching in that city: "Though there is a slight falling-off in the number of pupils last year on account of a spasmodic effort made by a few zealous Mahomedans in opposition to the work of lady missionaries, there is still more work left to be done than the ordinary staff of ladies can do. Moreover, it should be remembered that the adversaries who offer such opposition to the cause of evangelisation have no perseverance, and there is always a reaction, so that we rather welcome than dread such demonstrations. We may rest assured that as time goes on the demand for missionary workers of every class will steadily increase, and will keep in advance of the supply."

MR. GEORGE SOLTAU writes from Aden, *en route* for Tasmania, on board the ss. *Iberia*, July 27: "So far on our voyage we have had everything pleasant, and bright smooth seas and fair winds. Amongst the steerage passengers are a number of earnest young men going out to different parts of the colonies, whose presence will be a blessing and a power for good. Nearly every day we have met for Bible-reading and prayer, and have had much refreshment. Our Sunday services have been blessed, and already some have professed to find salvation through faith in Christ. Amongst the second-class passengers there are also several earnest Christians, amongst them being Mr. and Mrs. Thompson, and Mr. Stephens, from the East London Training Institute, proceeding to Tasmania and Sydney respectively. These brethren are active for the Master as opportunities offer. Of course there are many bitter opponents to the Gospel, and amongst them card-playing, drinking, and blasphemy are almost the sole occupation."

A GOOD WORK AT PONTYMOIL.

We have already introduced our readers, by occasional notices, to a useful and effective work carried on at Pontymoil, near Pontypool, by Mr. Thomas M. Wintle. Eight years have passed since the sore need of a ragged school pressed upon him, and during this period the work has outgrown its cottage limits, and now comprises three important mission halls. Spiritual and physical destitution largely prevail in this coal and iron district, and, but for Mr. Wintle's strenuous labours last winter, terrible indeed would have been the results. During that period no less than 30,000 meals were given to the starving and destitute, which served as powerful auxiliaries to the proclamation of the Gospel. Mr. Wintle himself, holding a post at the iron works, is in a position to know the real condition of most of the applicants, which rendered it difficult for imposition to escape detection, and the fact that he labours with his hands, and receives no remuneration from the Mission, obviates objections on that ground.

It was a great pleasure to us to visit this corner of the vineyard. Truly, it is a spot "where every prospect pleases, and only man is vile;" but this latter element renders the presence of such a Mission invaluable. In addition to the very numerous branches of work at the three stations of Pontymoil, Pontnewydd, and Cwmffrwdoer, tent meetings are annually held for two days at the Market-place, Pontypool, which are attended by large audiences; in fact, the crowd of eager listeners without is almost as large as that within the immediate limits of the tent. These were held on the 8th and 9th inst., at which addresses were given by Mr. Richard Cory (President of the Mission), Mr. Wm. Catlin, Rev. F. C. Spurr, Miss K. Haire, Mrs. Fielder, Mr. G. E. Morgan, and other sympathisers. There is great need of an evangelistic hall in Pontypool, which could easily be worked in connection with the other agencies. Any of our readers who may be travelling in the neighbourhood should make the acquaintance of Mr. Wintle and his good wife, with the earnest band of voluntary workers at his command. "Seeking to Save" is the title of his annual report just published, which gives a good idea of the work done.

OPEN-AIR PREACHERS AT EPSOM.

BRIGHTNESS without levity describes the spirit in which the members of this Mission celebrated their ninth summer holiday, on Friday last, at Epsom, by the joint invitation of Miss Annie J. Alexander and Mr. W. Quartermaine East. The former made all arrangements, and secured the funds, while the latter threw open his beautiful grounds at Woodcott Grove. The party of preachers numbered over 200.

On arrival, after a brief prayer and praise meeting in the Town Mission Hall, a pilgrimage was made to Hookfield, the residence of Mr. Isaac Braithwaite, and thence the journey was continued to Woodcott Grove, where dinner was served. Then, while some remained in the pleasant grounds, the majority took a walk to the famous racecourse, where, in front of the grand stand, Mr. Kirkham, the secretary, described the work at the time of the races. Mr. Miller and Mr. Kirk also spoke, and Mr. Fordham related his Australian experiences in a quaint style. The party then returned to Woodcott Grove for tea, which was followed by speeches from Rev. John Samuel (vicar of Epsom), Captain J. H. Charleton, Mr. Kirkham, Miss Alexander and Mr. East. Directly afterwards, under an elm tree, Mr. Rowe, the leader of the South London Evangelistic Choir, conducted a Service of Song, and a final open-air meeting, under the clock tower in the town, terminated the proceedings.

BERNE.—Pastor Alfred Cérésole writes a letter to the *Evangile et Liberté*, from which we learn that the Church in Canton Berne finds it very difficult to provide pastors for its more out-of-the-way parishes, so that in some churches there are no services, the doors being closed for months together.

Notes and Comments.

NEXT week we shall publish a sketch and portrait of the late Rev. J. P. Chown.

Our readers will note that the Annual Conference of the Evangelical Alliance will be held at Ryde. For particulars, see p. 17.

A Missionary Conference will be held at Mildmay, from Oct. 5 to 7. Subject: World-wide Evangelisation. Programme of arrangements may be had of Mr. J. E. Mathieson, Conference Hall, Mildmay, N.

We are glad to find that the efforts on behalf of Rev. Peter Leys have proved successful. His son presented a petition that he did not wish to enforce his right to the custody of the children, and Lord Shand thereupon gave order for the worthy minister's liberation. Miss Leys writes us: "We thank you for the interest you have taken, and for the prayers which have now been abundantly answered."

The Daily News, Mr. Michael Davitt, Canon Maccoll in *The Pall Mall Gazette*, and other writers, throw all the blame of the Belfast riots upon the Protestants. Dr. J. Moir Porteous, minister of the Free Church of Scotland, gives a wholly different account. So does Rev. Dr. Kane, Orange Grand Master for the Ulster district, who has been interviewed by the Central News special correspondent in Belfast. Both these gentlemen absolutely contradict those assertions, and attribute much blame to the police, who are mainly Roman Catholics, and there is no body in which party feeling runs so high.

Our dear friend and brother, Mr. Fegan, is preaching nearly every night in dark villages, and this, in addition to his ordinary daily duties, makes the strain of pecuniary anxiety too severe. It must not be that one whose time and strength are being absorbed between London waifs by day and village heathen by night should be in perplexity and straits for the daily necessaries of his three large families of boys.

Of all useless ways of spending life there is none more wearying and disappointing than "dropping buckets into empty wells, and growing old in drawing nothing up." But even more mischievous than this is to spend life criticising and judging our fellow-servants, the servants of Jesus Christ, always pointing out what is weak and faulty, and grudgingly admitting even what is right and good. The treasure was not less precious because the field in which it was hid was barren ground. He who loved the Church and gave Himself for it will sift her and her service in a sieve, but will let no grain of wheat fall to the earth. But they who are perpetually judging another man's servants (and that other Man the Man Christ Jesus) are often so busy with the chaff that they miss the living grains of wheat which are so precious in his sight.

Last week one of the most remarkable meetings of that remarkable body, the Salvation Army, was held at Regent's Hall, Oxford-street. The occasion was a farewell to forty missionaries, or rather officers, leaving for India under the care of Major Tucker. They were dressed in native costume, and intend to go barefoot and eat native food. The passage-money is £25 each, and the cost of maintenance in India is estimated at 2s. a week. There can be no doubt that if the system adopted by Major Tucker can be followed out upon a large scale, the evangelisation of India may be accomplished in a comparatively brief space of time.

It may be objected that we ought not to give up the habits of civilisation and go down to the semi-barbarous condition of the heathen. To which it may be replied that the Son of God exchanged the civilisation of heaven for the heathenism of earth. And it may be added that the authors of the arts and sciences were the descendants of Cain, not of Seth, who was given instead of Abel whom Cain slew. While the Cainite fathers of agriculture, of music, and of manufacture, were civilising the antediluvian world, the only records of the sons of Seth, beyond the facts that they lived, begat children, and died, are these: "To Seth was born a son, and he called his name Enos (frail, fallen man); then began men to call upon the name of the Lord.' "Enoch walked with God, and he was not, for God took him." "Lamech begat a son and called his name Noah, saying, 'This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.'" Missionaries may be as poor as Enos, and yet like him call upon the name of Jehovah; like Enoch walk with God; like Noah be comforters of toiling men and preachers of God's righteousness.

The missionaries of the future may be more and more after the pattern of God's Missionary, whom He sent in the likeness of sinful flesh; who emptied Himself; took upon Him the form of a servant; and cried: "I am a worm, and no man; a reproach of men, and despised of the people." If the new departure in missionary enterprise inaugurated by Major Tucker helps to lead us back to the missionary ideal, delineated by the Father's sent One in his commission to the twelve first missionaries (Matt. x.), it will be a mighty factor in that preaching of the Gospel for a witness to all nations, after which the end shall come.

In a volume recently published in Germany, a letter appears which was addressed by the late Prince Consort to his daughter the Crown Princess, and it has a singular bearing upon the tendency Bismarck has shown for some time back, not only to conciliate Rome, but to make concessions to her. After pointing out that the Romish Apostasy claims an unlimited and independent control over the State, the Prince goes on to say, and the utterance is a weighty and thoughtful one, deserving the consideration of statesmen in other lands:—

> But how is it in a Protestant country? Here the Catholic Church not merely claims a supremacy, which is disputed, but regards it as its Divine mission to destroy the existing heretical Church, and to convert the people to the true faith. The power which it borrows and receives for this purpose from the worldly authority by means of a concordat is, therefore, not only an instrument to rule the people, but also the means for converting the Protestant population, and for destroying the Protestant Church, as a Church that is false, and a usurpation. . . . What folly, therefore, for a Protestant Government to shackle itself, and to deliver its weapons to the Roman Catholic Church. The only thing a Protestant State can do is to place itself on its own fundamental principle, namely, on the freedom of conscience.

Ever ready to take advantage of the tide, there are not wanting signs that Rome, powerless to resist the socialistic and democratic tendencies of the time will endeavour to run with them. Despite the proverbial fact that in Roman Catholic countries degradation and poverty are almost supreme, the Roman Catholic Bishop of Nottingham and others are proclaiming from the housetops theories of the obligations of property and the rights of labour, which certainly are not in keeping with the earlier utterances of Rome, and the result of such teaching must be the inevitable one of widening the gulf, already too broad, between the rich and poor. The fabled unity within the boundaries of Rome no longer exists, and if she now takes sides in England as she has already done in Ireland, the differences will be so intensified as to render it impossible for a large and influential number of thoughtful men to continue in their allegiance to her. If men begin to differ upon political and social matters, the step to differences with regard to spiritual things is one by no means unlikely to follow.

It is not unusual to hear references made to the powerful intellect of Newman or of Manning by those who are urging the claims of Rome to the acceptance of intellectual men, and sermons by the former are pointed to as splendid examples of the possibility of union between high mental gifts and simple childlike faith in dogmas which undoubtedly appear to be opposed to reason. In many respects, however, Newman's faith closely resembles, if, in fact, it does not sink below, credulity, and it is open to question if human credulity could go further than Newman has done in penning the following articles of belief, as quoted in *The British and Foreign Evangelical Review*:—

> "I think it impossible," he says, "to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius, at Naples, and for the motion of the eyes of the Madonna in the Roman States. . . . I firmly believe that portions of the true cross are at Rome and elsewhere, and that the crib of Bethlehem is at Rome. I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any saint in order to receive special benefits from his intercession. I firmly believe that the saints in their lifetime have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured innumerable diseases, and superseded the operation of the laws of the universe in a multitude of ways."

It may, perhaps, be urged that such mental degradation is exceptional; but we find in a volume, "Our Lady of Good Counsel," sent forth a few months ago under the sanction of Archbishop Walsh, of Dublin, for the enlightenment of Roman Catholics in Ireland and elsewhere, the story of the painted wall of a church being carried miraculously across the Adriatic, two shepherds walking on the water with it, and accompanying it to Genazzano, where it entered the church and affixed itself over the altar. We do not know if Archbishop Walsh professes to believe this, but, apparently, Cardinal Newman would not find any difficulty in adding the story to his creed.

The hop-picking season is now close upon us. In various districts valuable Gospel work is done at this time amongst the crowds of men, women, and children who throng to these parts, who are also, as a rule; very destitute of bodily comforts. We shall be glad to receive donations on behalf of this good work.

The Christian.

August 19, 1886.

CONTENTS.

The Late Prebendary Wilson (*With Portrait*) 1
Keswick Convention—3.......... 3
For the Young—"I never thanked Him" 3
"The Minister of the Future" .. 4
Missions to the Jews............ 4
The Church on the Sands........ 5
"The Thick of the Fight" 5
Students at Mount Hermon 6
"Babies' Castle," Hawkhurst 7
Christian Work in Auckland 8
Miss Macpherson's Beehive...... 8
Y.M.C.A.—Where to draw the line 8
Evangelistic Mission 9
Obituary 9
A Good Work at Pontymoil 9
Open-air Preachers at Epsom 9
Notes and Comments 10
Women Emigrants for Canada ..11
Poetry—Jesus answered all for me 11
Letters to the Editor 12
Bible Studies—25 13
Visit to a Kabyle Village 13
Consecration and Sanctification ..13
The Book World................14
Mission and other Appeals 14
Notes on Daily Readings 15

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A LADY EXPERIENCED in teaching requires a re-engagement as Governess. English, fluent French (Paris), Latin, music (brilliant pianist), singing. Highest references. Salary £35.
B., Townsend House, Sawbridgeworth.

A LADY (33), now in the North, seeks re-engagement in September or October, as Governess or Governess-Housekeeper. Entire charge of children and wardrobes. English, fluent French and German, and music.—Miss STEBBING, Benhillwood-road, Sutton, Surrey.

PUPIL TEACHER REQUIRED (Ladies' School). Good education. English, French, music. £5 12s. per term, in advance. Careful Christian training. Preparation for exams. (College Preceptors') if required.
Miss HENSON, Petersfield.

GOVERNESS.—Wanted, by a young Lady (26), re-engagement as Governess in a family. Subjects: English, piano, harmony, drawing, and French. Excellent references.
A. E. SMITH, West Borough, Wimborne, Dorset.

A YOUNG LADY (14) required to assist with the juniors in a school. Small premium. Vacancy for one boarder. Terms moderate. Home comforts.
PRINCIPAL, 16, St. Mary's-terrace, Penzance.

AN EXPERIENCED TEACHER (cert.) seeks re-engagement in school or family (daily or otherwise). Four years' reference. Subjects: English (advanced), French, German, piano, &c.
S., Mr. Roberts, High-road, Lee.

A FEMALE TEACHER (certificated preferred) is required for a school of 60 to 75 girls. Godliness indispensable. Duties to begin October 1. —Applications, stating all particulars, to Mrs. P. H. GOSSE, St. Marychurch, Torquay.

A LADY, having had twelve years' experience in teaching, seeks an engagement, as Governess. Certificated, and good disciplinarian.
M., 23, Gildredge-road, Eastbourne.

EXPERIENCED GOVERNESS (31) desires re-engagement. Certificated Cambridge and St. Andrews LL.A. Thorough English, botany, political economy, advanced arithmetic, French, German, Latin, music, painting, drawing, and needlework, &c. Also, Clergyman's daughter desires re-engagement as superior **NURSERY GOVERNESS.** Four years' reference.—S., Mrs. Hooper, Home and Institute, opposite Highbury-station, London, N.

Appointments, Situations, &c., Wanted.

AUCTIONEER PARTNERSHIP. — Advertiser, who has knowledge of auctioneering, is desirous of meeting with a party who wishes to retire partly from business. References and security can be given. Abstainer.
W. C., 9, Argyle-street, Regent-circus, W.

A GENTLEMAN most strongly recommends a thoroughly earnest and sincere Christian, as Clerk and Correspondent, &c. Over 15 years' experience, hardworking, energetic and fully trustworthy. A really valuable man to anyone wanting such.
X., care of Bates, Hendy & Co., 37, Walbrook, E.C.

PRESBYTERIAN MINISTER, evangelistic, energetic, who has been labouring abroad during the past nine years, is anxious to obtain a home appointment.
U. A., Medical Hall, Holytown, N.B.

YOUNG MAN, recently left business for conscience' sake, seeks employment in the Lord's vineyard. Age 27. Good education, knowledge of accounts, shorthand, and singing (tenor). Conversant with evangelistic meetings, Y.M.C.A. work, &c.—G. J. GREEN, 186, Aldersgate-street, E.C.

DISPENSER.—A Christian Young Man seeks outdoor employment with Christian medical gentleman. Eight years' experience. Good references given.—T., care of Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

COACHMAN, single-handed. Willing to be useful. Age 30. Married. No family. Five years' good character. Country preferred.—G. L., Mr. Rogers, 2, Merton-road, South Wimbledon.

BOY (16), GARDEN, STABLE, or **ERRANDS,** now at Guildford. 2½ years' character. Abstainer. Board indoors preferred. In Christian family.—Please state wages and particulars, Miss GREENE, Prospect Hotel, Harrogate.

WANTED, A SITUATION as Companion, Housekeeper, Nursery Governess, or Mother's Help, by an experienced person. Good references can be given.—HOPE, care of Miss Wilson, 40, Somerset House, Dickson-road, Blackpool, Lancashire.

CHRISTIAN LADY (middle-aged) seeks situation as Housekeeper and Manageress of institute, home, school, or in Christian family. Good cook and disciplinarian. Highest testimonials. Furniture if required.
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A YOUNG LADY offers her services to assist in housekeeping, sewing, &c., in return for home in Christian family, or as Companion to a lady. Has a small income. Evangelical, abstainer.
META, 10, Great George-square, Liverpool.

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B., Belleville, Waldegrave-road, Upper Norwood.

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M., 5A, Halken-street, Belgrave-square, London.

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HEAD NURSE, HOUSE-PARLOURMAID (experienced) seek situation as above or other capacity. Nurse or good needlewoman, plain and fancy. Dressmaker. Milliner.
R. H., 10, Bolton-road, Grove-park, Chiswick.

WANTED, SITUATION as Useful Maid to an elderly or invalid Lady. Good needlewoman. No dressmaking. Age 21. Good references. —F. A., Wood Cottage, Maize Hill, Three Mile Cross, Reading.

AS KITCHENMAID in a Christian family, where scullerymaid is kept preferred. Town or country. Age 20. Disengaged.—State wages to J. J., 37, Distillery-road, Old Brentford, Middlesex.

ADVERTISER is anxious to hear of a light situation for trustworthy Christian woman, aged 22, to assist with children and needlework.—Miss LYNN, 70, Fleet-street, E.C.

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A LADY wishes to recommend a Girl of 17, from the country, as Under Housemaid.
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WANTED BY AN ELDERLY INVALID LADY, a middle-aged person as housekeeper and attendant, one who could read aloud preferred. Please state age and salary required.
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GOOD PLAIN TRUSTWORTHY COOK, wanted by middle of September, not under 35. Family, two; early hours, little company. Honesty, sobriety, cleanliness indispensable. Christian valued.—Mrs. T., 15, Westbury-park, Clifton.

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(*Continued on page 18.*)

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In our correspondence columns, recently, attention was called to the case of the postmen in provincial towns, who are on the Sabbath engaged in the delivery of letters, and, in The Christian for August 5, Mr. Stevenson A. Blackwood pointed out the position of that Department with regard to the Sunday deliveries. The postmen, however, are by no means the only Post-office officials at work on Sundays; and if they are unable to attend Divine service in the mornings, there are thousands of clerks and letter-sorters who are equally prevented from going to a place of worship in the evenings. For the former, the receivers of letters on the Sabbath day are primarily responsible, for the latter, those who post on that or the previous day; and we have been informed that it is not unusual for persons who comply with the official regulations with regard to the non-delivery of letters for them on Sundays to post letters on that day. This may be due to want of a little thought, but surely a Christian, above all men, ought to be thoughtful and considerate with regard to others. It is more than improbable that the Post-office, with its myriads of dependent ramifications, ever will be able to dispense with Sunday labour, but Christian people ought to do all they can to reduce that work to a minimum.

The discovery of Pharaoh's house in Tahpanhes, a weird and dreary corner of the Delta, is of great interest to Bible students, for the ruins of the royal palace recently brought to light by Mr. Petrie and his party of explorers, represent all that remains of that palace to which the prophet Jeremiah tells us (Jer. xliii.) Johanan, the son of Kareah, followed by his captains and "the remnant of Judah," brought the daughters of the dethroned and cruelly treated Zedekiah, 585 years B.C. To these fugitive princesses, Hophra, as the Hebrews termed Va-ab-ra, gave the royal residence the remains of which have now been uncovered. The building, ultimately, was destroyed by fire, and, amid the charred remains, Mr. Petrie has discovered scale armour, bronze rings, brass ornaments, urns, and many other interesting objects, whilst, from underneath the corner of the foundation walls, there have been disinterred the libation vessels, the bones of a sacrificial ox, and a number of tablets in gold and precious stones, placed there by the monarch by whom the palace was built, Psammetichus the First. A large bronze seal of Hophra also has been found. To Egyptologists, these discoveries will be of great importance, as they complete the links in the twenty-sixth dynasty, but to students of the Word of God they should be still more precious, as affording one more unexpected testimony to the accuracy of the inspired volume.

The tone of the debate in the Wesleyan Conference on the London Mission is much to be commended. In the presence of the fact that, if in "Inner London," which contains two millions of souls, every church and chapel were filled, there would be still 600,000 people who could not find room, and of the further fact that they were not even half filled, it was contended that there was a summons to get out of circuit routine, and not to be afraid of irregularities. Truly it has been the glory of Methodism that it has been a Church of irregularities.

The letter of Professor Dana in the current *Nineteenth Century* ought to rebuke the assumptuous confidence of those who are perpetually iterating the discrepancies of science and revelation. In a recent controversy, Professor Huxley charged Mr. Gladstone with not having consulted the great American geologist, who now writes to say: "I believe that the first chapter of Genesis and Science are in accord." Professor Dana has been quoted in England as holding a totally different view.

Proofs are constantly forthcoming that much of the scepticism of young men arises from what they think is uncertainty as to the origin of the Books of the New Testament. Of late years such scepticism among the learned has been felt to be baseless, but for others who have not the same opportunities of study, Professor Harnack has done most useful service in this month's *Contemporary*. He summarises the discoveries of recent years; in the new and better MSS. brought to light; in the lost Christian works of the first Christian centuries now recovered; and in the early records at present being explored from the very debris of ancient Rome, there are increasingly growing evidences that from the first the New Testament Books held a place of authority and equality, and that the beliefs, practices, resurrection hopes, discipline, purposes, prayers, and peace of the early believers, show incontestably that these inspired writings were in their hands.

We cannot regard as felicitous the title of Professor Delitzsch's article in the August *Expositor*, "Dancing and Pentateuch Criticism in Correlation." If, moreover, the post-exilian Jews transformed the evening of the Day of Atonement into "light-hearted merriment," and the sending of the scapegoat into the wilderness was regarded as a "highly joyous interlude," and "the climax of enjoyment was reached in the chain-dances, when youths and maidens stood facing each other in rows"—we have in these hilarities, on the greatest of Jewish festivals, in respect to the evil of sin, a justification of the rebukes of Malachi to these later Jews, and an explanation of the false attitude of Israel in Christ's time as to Atonement. In the matter of dancing, the greatest authorities maintain that mixed dancing of men and women was not the custom of Scripture, and in reference to a passage in Jeremiah which seems to favour the contrary, Dean Payne Smith affirms that the error arises from a misunderstanding of the words (see "Speaker's Commentary," Jer. xxxi. 13).

WOMEN EMIGRANTS FOR CANADA.

The last protected party to Canada for this season will (D.V.) start Aug. 26, instead of Sep. 2, as advertised. We have received excellent accounts of the ten young women who have gone to Winnipeg. They have found good situations with high wages, by the kind help of our correspondent, the Rev. Mr. Pentreath. I have just brought out a fourth edition of my "Practical Guide for Canada" *(Hatchards, Piccadilly,* 2d.) It would lessen our extensive correspondence, if those who are thinking of going there would read this explanation of our methods of preparation and protection. Many more are likely to apply for Canadian introductions next season on account of the temporary suspension of assisted passages to New South Wales and New Zealand. Western Australia is entirely free. The passages for the October boat are being rapidly taken up.

Yours faithfully, Adelaide Ross.

Snelston Rectory, Ashbourne, Derbyshire.

JESUS ANSWERED ALL FOR ME.

Jesus, to Thee I cast my eye,
Laden with guilt, to Thee I fly;
Thy precious blood I fain would see,
As that must answer all for me.

If Satan should my soul affright,
Or bring my sins before my sight,
I'll cast the burden all on Thee,
For Thou wilt answer, Lord, for me.

Thy holy law within my heart
Should be fulfilled in every part;
Though I have failed, I trust to Thee,
As having answered all for me.

My secret faults to Thee are known,
Which Thou canst pardon—Thou alone,
By faith I to thy cross will flee,
Where Thou dost answer all for me.

When in thy presence I shall stand,
With nothing worthy in my hand,
This—this alone will be my plea,
That Thou hast answered all for me.

When with thy saints I rise above,
And join with them to sing thy love,
I'll then ascribe the praise to Thee,
For having answered all for me.

Bristol. W. Finch.

CANNES.—M. de Turckheim, of Cannes, says that several Y.M.C.A.'s in France, wishing to copy the good work among cabmen inaugurated by the Y.M.C.A. at Cannes, have invited him to initiate a similar work in their towns. There are now twelve large towns in France where young men are seeking to raise the moral and religious life of cabmen. Gospel portions, Psalms, Proverbs, tracts, almanacs, &c., are heartily welcomed by the men.

NEW MISSION HOUSE.—The first stone of the new Foreign Mission House at 102, Boulevard Arago, Paris, was laid on July 28, by the venerable Dr. G. Monod, after an address by Pastor Appia, the Vice-president of the Society. At the close of the ceremony prayer was offered by M. de Pressensé. Copies of the New Testament, "Ami de la Maison," "Petit Messager," &c., were distributed to the workmen employed on the building. —*Le Christianisme.*

THE BISHOP OF CAPE TOWN, who recently preached a forcible sermon from Eph. i. 7, 8, referred to the decision of the Legislature in favour of the repeal of the excise. The cheapness of brandy, he said, already represented a great source of danger, destitution and ungodliness among the poor and coloured classes, which would now be intensified. While brandy, the bane of coloured races, had been put nearer within their reach, their liberties of the franchise were about to be curtailed. They are our brethren, creatures of God, with souls as we have, but because of their black skins their freedom, privileges, and powers of advancement are being limited, and at the same time great and terrible temptations are put right into their grasp. Among other signs of downward progress is the reduction of educational grants, while crime, which education should aid in removing, is all too perceptibly increasing, the gaols are filling, and the convict rolls getting longer. He had viewed with anxiety the condition of the country, sometimes with hope, but now almost with despair; everything seemed to point to retrogression rather than to progression; faint appeared to be the motives for prudence, wisdom and right judgment on the part of statesmen and politicians, and the acknowledgement of the need of righteousness to a country, and of right-doing in the sight of God, with a Christian devotion, seem utterly absent. The Bishop besought his hearers to seek in prayer and right-doing the glory of God, the welfare of their country and their fellow men.—*Argus* (Cape Town).

FINSBURY-PARK Y.M.C.A.—On Bank Holiday, August 2, fifteen of the members, under the leadership of Mr. Bird, went to Chingford. Great numbers of tracts were distributed, and an open-air service was held in the afternoon, at which one young man gave his heart to the Lord. Returning to the Y.M.C.A., another open-air service was held in the evening, near the Hall, which was very well attended. A praise meeting was afterwards held. On Sunday, August 8, Mr. J. B. Wookey, of the Gospel Purity Association, delivered a stirring address to about 800 in the hall. Great blessing resulted, and many were converted. One poor fellow who came in so unhappy that he was tempted to commit suicide went away rejoicing.

Letters to the Editor.

OUR UNBELIEVING LITTLE ONES.

Sir,—About a fortnight ago, returning one Sunday evening from a Gospel tent mission service at Walthamstow, along the Lea Bridge-road, I saw a number of brakes outside a public-house full of children, some of them I should think not more than five, but none over fifteen years of age. They were singing secular songs designed to injure the "Word of God." A placard on the brakes identified them with a society advocating infidel tenets. Could not some of your readers do something to take the Gospel to the homes of these poor children, who are being brought up to believe there is no "God," no "Heaven," no "Devil," nor "Hell"? Could not something be done to prevent this belief being extended, especially among little children?

Yours obediently, Young Christian.

THE JAPANESE VILLAGERS.

Sir,—Your readers will be glad to know that in addition to Miss M'Lean's good work, efforts have been made, since the establishing of the Japanese Village in London, to convert the inhabitants to Christianity; they have been most liberally supplied with New Testaments in their own language, and other religious works, while earnest Christian missionaries, who have laboured hard in the good cause in China and Japan, have been unremitting in their attentions, but it has been found to be impossible in some instances to wean them from the Buddhist faith in which they have from earliest infancy been taught to believe and only time can achieve what we are trying to do. I am happy to state, however, that some of my Japanese community have embraced the Christian faith, and the idols in most of the houses are simply placed there in order to impart a realistic effect as to the appearance of the interior of a dwelling in Japan. We must bear in mind that it takes a very long time to induce a Mahometan to become a Christian, or a Roman Catholic or Jew to become a Protestant; we cannot therefore expect a native of Japan to abandon the faith of his forefathers, until he thoroughly and conscientiously believes that he is studying his spiritual welfare in so doing.

Tannaker Buhicrosan.

The Japanese Village, S.W.

"A QUESTION OF CONSCIENCE."

Sir,—In your last issue a correspondent inquires whether he could, as a Christian man, sue for a debt contracted in the ordinary course of business. He refers to 1 Cor. vi. 6.

I would first say, as a lawyer (without reference to higher grounds), that litigation, like war, should be regarded as a last expedient, only to be resorted to when all other means fail. It is always disastrous to the loser; often so to the winner, and, if it be possible, it is frequently better even to release a debt than to attempt recovering it by legal process.

But there are times when this is not possible. If the non-receipt of what is due to me would prevent my meeting my own obligations, legal or moral, this money is not my own, and I have no right to be generous with it. I cannot think that our Lord's command against suing at the law would apply to such a case as this. The Scriptures say in another place, "Owe no man anything." Again we read, "*As far as in you lies*, live peaceably with all men." These words imply that it is not always possible.

I would also suggest that our conditions are not quite the same as those to whom St. Paul addressed the words cited. The Christian Corinthians must have referred their cause to a heathen judge; we live in a country, at all events, *nominally* Christian. Again, it was respecting disputes between Christians that St. Paul wrote; not a dispute between a Christian and a non-Christian. If there be no other means available, can there be a fairer way of settling a dispute on business matters than an appeal to the lawfully-authorised tribunals of justice?

With respect to the particular case of your correspondent, I would ask him to consider—(1) Can he surrender his claim without injustice to others? (2) Is his debtor, like himself, a Christian man, and, if so, are no other means of adjustment available? (3) Whether his debtor be a Christian or not, can no means be found (by reference to arbitration or otherwise) of deciding the matter without an appeal to the law-court, the administration of law in which, however, I can speak in no other terms than those of the highest admiration.

I remain, Sir, yours respectfully,

A Christian Barrister.

POLICE AND OPEN-AIR PREACHING.

Dear Sir,—The police have been trying to put down our Saturday evening open-air services, and have now given notice of their intention to summon us. We conduct the services on our own property, fronting the main thoroughfare in the parish. The prosecution is to be under some old statute, which they say they have discovered. Amongst your many readers, there may be legal gentlemen skilled in this question—who would be only too glad to help us in our struggle to preach the Gospel of Christ, as our Master did, in the open-air. The question is an important one; for if the police were to be successful, it would give them a decision which might prove a dangerous precedent in all future evangelistic effort.—Yours truly,

Wm. Adamson, Vicar.

The Vicarage, Old Ford, E.

JUVENILE PURITY.

Dear Sir,—It is impossible to over-rate the importance of the subject alluded to in the proposal of a "Sunday-school Teacher," in The Christian of August 5, that a juvenile "Band of Purity" should be formed. There should be no need, with complete Bands of Hope; but, alas! there is need of more help.

As he asks for information, besides proposing an organisation, let me earnestly beg of him and others for whom he speaks to ascertain what is now being done by organisations, lest great harm should result by zealous but inexperienced and rash teachers trying to cope with what all thoughtful teachers must soon realise as the crux of Christian manliness and reality of life. There are three societies, each with branches, formed during recent years. Their names and addresses cannot be too widely known by parents and adults. After writing to their secretaries and prayerfully reading some of the books and papers issued or mentioned by them, a start can be made. I will call attention to these societies as briefly as possible, in the hope that many a Sunday-school teacher will join one of them, and derive help and strength from companionship in the fight.

(1) *The Social Purity Alliance* (S.P.A.), 33, Vincent-square, London, S.W.—Undenominational, membership of both sexes. Subscription, one shilling, or more. This is the Pioneer Purity Society, having been founded in 1873. The report, with a full account of the annual meeting, has just been published, price sixpence. The Committee consists of many well-known ladies and gentlemen.

(2) *The White Cross Army.*—This has been remarkably successful, and its methods and papers should be carefully studied by those who wish to help young men. The "White Cross Series" of pamphlets, tracts, &c., are published by Messrs. Hatchards, Piccadilly, London, W., and are both cheap and good. The Secretary is Mr. G. S. S. Vidal, Museum-villas, Oxford. It is an obvious advantage of this great movement that the subject may be brought before the young men's Bible-class, or the elder among them, at the discretion of the teacher. The member signs his name on a tastefully-printed pocket-card to the following solemn declaration:—

I recognise my obligation as a Christian by the help of God—

(*a*) To treat all women with respect, and endeavour to protect them from wrong and degradation;

(*b*) To endeavour to put down all indecent language and coarse jests;

(*c*) To maintain the law of purity as equally binding on men and women;

(*d*) To endeavour to spread these principles among my companions, and to try and help my younger brothers;

(*e*) To use every possible means to fulfil the command, "Keep THYSELF pure."

Subscriptions to this noble army is voluntary, and the local soldiers, whilst feeling their unity of aim in this respect, would not be publicly labelled apart from their fellow lads and men. The work has to be done with tact, quickly and patiently, especially in small country districts, and the danger of stimulating pruriency in youth to be continually guarded against. The work is ten times more difficult and trying than temperance work.

(3) The third society is the *Church of England Purity Society* (C.E.P.S.). It is the sister society of the Church of England Temperance Society, and its offices are at 111, Palace-chambers, Victoria-street, Westminster, London, S.W. It is a centre for the branches, or kindred societies, with different names (*e.g.*, "St. George's Society") in different parishes. It was established May 25, 1883, and keeps spreading its usefulness. There is now a most valuable schoolmasters' sub-committee. The subscription is 5s., and its objects are defined to be the promotion of

(*a*) Purity among men;

(*b*) A chivalrous respect for womanhood;

(*c*) The preservation of the young from contamination;

(*d*) Rescue work;

(*e*) A higher tone of public opinion.

I say nothing now of Vigilance Associations, Homes, &c., where there is untold work for faithful men and women.—Yours faithfully,

An Oxford Member of the
Three Societies.

AN ANXIOUS INQUIRER.

Sir,—It is written, "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." An explanation of this would be thankfully received. 1 Sam. xvi. 14—16, xviii. 10, xix. 9: Is it possible for a Christian to have a similar experience? What is backsliding? Do the passages, Heb. vi. 4—6 and Heb. x. 26—29, bear any analogy to those quoted above? We often hear people speak of a backslider's hell; is there such a place? A Constant Reader.

VILLAGE CHURCHES.

Dear Sir,—The disease referred to in Mr. Stooke's letter in your last issue, is to be found England over. There are many causes for it, not the least of which is sectarianism, the question often being *not*, is the Gospel faithfully preached there, but, have *we* a chapel there? If not, a struggling "cause" is commenced, and Mr. Stooke's experience is the result. In some cases the suggested remedy would be effectual; the men, I think, would always be found, but in many cases it would be absolutely impossible to find them secular employment, the provincial towns being already overstocked in almost every trade. J. S. M.

Dear Sir,—The suggestion made by Mr. Stooke, in your issue of August 12, has, to my mind, two decided advantages. Business and professional men, who conduct their secular affairs on sound Christian principles, know something of the "trial of faith," hence in their preaching would be able to teach practical Christianity, and less theory than we get in our towns. The Church of Christ wants more self-denying men, to carry the standard of the Gospel. The other advantage is that going to tell of Christ's wondrous love to others, not only brings the hearer into closer fellowship with Him, but the speaker often gets richly blest, and doubly paid for his little service for the Master. I think preaching as suggested would be eminently successful, if carried out in the true spirit of humanity and love. Yours faithfully, I. I. L.

"FLOODS OF BLESSING."

In connection with Mr. Radcliffe's most impressive article on "Floods of Revival" in The Christian of July 29, may I venture to suggest one point in Joel ii. 28—31?

Our brethren who "have understanding of the times" appear to be as one in the belief that literally and absolutely "the coming of the Lord draweth nigh." Now is it specially in connection with the coming of "that great and terrible day of the Lord" that He promises a world-wide coming of the Spirit. "I will pour out my Spirit *upon all flesh . . . before that great and terrible day of the Lord come.*"

At Pentecost, and in succeeding crises of her history, the Church has witnessed successive instalments, as it were, of the fulfilment of this great promise of our dispensation; but would it not seem to be in accordance with this Word that if we are truly "in the last days, we should now, just at this very crisis of the world's history, look for the climax of all that has gone before, and for the last great out-pouring of that blessed Spirit in such floods as a thirsty world has never yet received "before that great and terrible day of the Lord come"?

If it has indeed pleased God thus to indicate to us his purposes, what an encouragement to prayer! What a hope! Personally I have found it to be very powerful in stimulating and sustaining prayer for the present out-pouring of the Spirit "upon all flesh." C.

BERLIN.—In June last a Conference of Pastors was held to consult as to the best means of reviving a more general attachment to the Church. On this occasion Herr Stöcker, Court Preacher, declared with considerable force and power his conviction that the members of the Church would feel much more interest in it if they could choose their own spiritual guides, and that this could be done only by making the Church independent of the State.—*Journal Réligieux.*

BIBLE STUDIES.—25.

CONSECRATION OF THE PRIESTS.

Lev. viii.

(1) *Washed* (ver. 6).—"Wash me thoroughly from mine iniquity, and cleanse me from my sin . . . wash me, and I shall be whiter than snow" (Ps. li. 2, 7). "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father," &c. (Rev. i. 5, 6).

(2) *Clothed* (ver. 13).—"Perfect through my comeliness" (Ezek. xvi. 14). "Thou art all fair, my love; there is no spot in thee" (Cant. iv. 7).

(*a*) *Garments of fine linen.* "The fine linen is the righteousness of saints" (Rev. xix. 8). "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. lxi. 10).

(*b*) *Girdles* of fine-twined linen, blue, purple and scarlet (Exod. xxxix. 29), colours emblematic of love, royalty, and suffering, but interwoven with no thread of gold. That—the emblem of the Divine kingship—was kept for the High Priest (Exod. xxxix. 5). The girdle is connected with thoughts of service (John xiii. 4), which is animated and pervaded by *love;* "If God so loved us, we ought also to love one another" (1 John iv. 11). "By love serve one another" (Gal. v. 13); is *royal*, in fellowship with the king; "Even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark x. 45); and is sure to involve *suffering.* "We ought to lay down our lives for the brethren" (1 John iii. 16). But "If we suffer, we shall also reign with Him" (2 Tim. ii. 12).

(*c*) *Bonnets* of white linen—the thoughts purified, the intellect kept for Jesus. "Bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5).

(3) *Appropriate the sin offering* (vv. 14—17),—the type of Him who was made sin for us (2 Cor. v. 21), reminding us that however far we advance in spiritual life we never get beyond the cross (Gal. vi. 14); and that we died with Christ to sin and the world (Rom. vi.); also bringing assurance to our hearts, so that we can say, He "loved me and gave Himself for me" (Gal. ii. 20).

(4) *Appropriate the burnt offering* (vv. 18—21),—the type of Christ in his perfect surrender. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1, 2). When Jesus has been seen as the one "Who loved *me*, and gave Himself for *me*," the heart's cry is, "Here, Lord, I give myself away, 'Tis all that I can do."

(5) *Sprinkled* on ear, hand and foot with the blood of the ram of consecration (vv. 22—24).—Set apart for God, the ear to listen to his voice, the hand to be used for Him, the foot to go on his errands.

(6) *Hands filled* with the offering, which was then offered to God (vv. 25—28).—"All things come of Thee, and of thine own have we given Thee" (1 Chron. xxix. 14). Whatever we are privileged to offer to Him, was first his gift to us.

(7) *Sprinkled with oil and blood* on bodies and garments (ver. 30).—The cleansing and power to be felt to the very circumference of the life. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8). "I shall be anointed with fresh oil" (Ps. xcii. 10).

(8) *Fed on the offerings* in communion with the High Priest (ver. 31).—"Whoso eateth my flesh . . . hath eternal life . . . He that eateth Me, even he shall live by Me" (John vi. 54—57).

(9) *Waiting on God.* (vv. 33—35).—"Come ye yourselves apart . . . and rest awhile" (Mark vi. 31. "Wait for the promise of the Father . . . Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me" (Acts i. 4, 8.).

(10) *Going forth to service* (chap. ix.)—"I will bless thee . . . and thou shalt be a blessing" (Gen. xii. 2). "Allowed of God to be put in trust with the Gospel" (1 Thess. ii. 4). "Ambassadors for Christ . . . workers together with Him" (2 Cor. v. 20, vi. 1). "Go . . . and teach all nations . . . Lo, I am with you alway" (Matt. xxviii. 19, 20).

Janet Clark.

Streatham.

REQUESTS FOR PRAYER.—For blessing on tent services being conducted at Milborne St. Andrew, Dorset, by Mr. J. Elliott.——For blessing on tent meetings being held at Grangetown, near Middlesborough.——For Rev. C. Melville Pym's restoration to health, if it be God's will, and that he may be enabled to glorify Him in sickness or in health.

VISIT TO A KABYLE VILLAGE.

My husband's illness was occasioned by over-exertion when visiting a distant Kabyle village of Azeffoun. However, we had a most interesting gathering when we arrived there. The little Djemāa, or village Parliament house, was filled with old men, young men, and boys. We were accompanied by an interesting young Jew, our child in the faith, who was brought to the Lord nearly four years ago. Our little service began by singing, "Come to Jesus," in Kabyle; then my husband read from the Gospel of John, and our young Jewish friend explained the meaning in Kabyle. Then I spoke through our interpreter to the dear boys. Young and old listened with greatest attention, and the following conversation passed:—

"Here are these roumis coming to instruct us, when our Marabouts* can't do it; but what is most wonderful is that a Jew should profess himself to be a Christian, and seek to lead us to Jesus. If he has found the truth, it is time for us to do so too." An old man on the stone bench next to me kept patting me on the shoulder, his face beaming with joy, repeatedly saying, "Good, good!" On leaving, a fine, manly fellow followed us, took us to the Roman ruins, whilst he went to fetch some goat's milk. We were nearly two hours climbing to this pretty spot. On our way up we saw little "grottos," which they call "marabouts,"* and on branches of bushes adjacent, and in the long grass, were knots tied in order to leave their maladies. Near one "grotto" the women had tied bits of red rags, and here they pray for a son. Poor things, there is need to go to them!

We have good opportunities of dealing with the Kabyles of the neighbouring villages, who come for treatment of various kinds; and whilst I attend to their wants, my husband reads the Gospel. At one village the Marabouts sent for three Arabic Gospels of John, because we passed near on our mules, and gave one on the road. I desire prayer for my dear husband, whose zeal went beyond his strength.

Yours truly in Christ, Jane B. Pearse.

Paris.

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* A "Marabout" is a "holy man" or a "holy place"—*i.e.*, a priest or a shrine.

MR. J. B. WOOKEY commenced an eight days' mission at the Edinburgh Castle, Rhodeswell-road, Limehouse, last Sunday. Most encouraging results followed his powerful declaration of the Gospel; but Christian workers are sorely needed to deal with the anxious. Any friends willing to help will be warmly welcomed.

A SERVANTS' HOME.—A very happy meeting was held by the invitation of Mrs. Fawcett, at Bressay House, Tulse-hill, in connection with the Servants' Home, 435A, Norwood-road, on the 11th inst., when those who had passed through the Home, about sixty, assembled to tea. This number was largely increased by servants in the locality. A Gospel temperance meeting was then held, Mr. Josiah Nix took the chair, and most happily blended Gospel truth with temperance principles. At intervals several of the girls testified to the advantages of the Home. The meeting was also addressed by several ladies, who pleaded immediate decision for Christ, to which fourteen yielded, and forty signed the pledge.

RUSSIA.—Religious persecution reigns here. The Czar proposes to re-establish unity of faith by forcing into the pale of the Greek Church, Polish Catholics and Lithuanian Protestants. Jews are driven out of the country. The governors of Podolia and Ukraine, not content with closing every public office to the Jews, are now shutting them out of other occupations. The lawyers of these provinces are ordered to dismiss all Jewish clerks, that is, the majority of their employes, within two months. The same order is to be issued in the South-West provinces, where Russian Jews are gathered as in an immense Ghetto. In the Baltic provinces the attack is directed against the Lutherans who form the great majority of the population. The Governor of Esthonia interdicts the sale and circulation of any religious journal, not of the orthodox faith. Lutheran pastors are forbidden to criticise or discuss any actions or doctrines of the Greek Church. In the province of Wilna excitement is great, and new evils are feared. Is it any wonder that disturbances should arise?—*Le Christianisme.*

CONSECRATION & SANCTIFICATION.

We append a summarised translation of a paper read by the Rev. A. L. Empaytaz, at a meeting for Christian workers, recently held at Barcelona. Replying to the question as to the cause of such sad spiritual decline and backsliding as is sometimes noticed in persons who had given evidence of an apparently sincere conversion, he said:—

Is it not from the lack of sanctification accompanying or immediately following the forgiveness of sins through the Lord Jesus? And is it not owing to the lack of a real and complete consecration to the Lord? Resting contented with being saved, *i.e.*, merely justified, Christians endeavour to sanctify themselves with the aid of the Holy Spirit, and very often retain, through weakness or cowardice, some prohibited thing, it may be a secret sin, or perhaps a habit, apparently harmless, but, in reality, fraught with danger. The case has been brought before my notice, of a young man, changed by faith in Jesus into a new creature, but who just simply retained, in spite of the pleadings of Christian brethren, an attachment to novel-reading; novels of a moral tone, it is true, but for all that, novels. And the novels have once more dragged him down to the abyss of unbelief.

You ask, "Is sanctification difficult to obtain?" Doubtless it is, as no one can produce it in his own soul, it being the exclusive work of Christ, who has been made unto us sanctification as well as justification. But consecration, the giving up of our being to God, is our own work, and if it is incomplete the Holy Spirit cannot fully sanctify us. If a conduit or water-pipe is obstructed, it is useless, and may burst at any time.

The question of sanctification, on the contrary, is made easy and clear for that one who completely gives up all confidence in himself, knowing that in him "dwelleth no good thing," nor any power whatever; accepting his Saviour as Deliverer, and truly desiring to be liberated by Him from all sin, allowing Him to work in his soul all the fulness of liberty which holiness brings; embraces a living and delivering Saviour, leaving Him in full power to rule and purify; and thus, freed from his own impotence and from his own cares, commences this blessed journey, strong and vigorous in Christ, who giveth grace for grace.

Do we wish for a blessing on our work for God? It is in our own hands! You ask the power of the Spirit? It is even now offered to you. Do not hinder his work by retaining some sin, some unfaithfulness in things which may appear in themselves of little importance. This is the secret of a holy life, and of a ministry clothed with power and the blessing of God. In a word, there is required:—

On our part.—(1) Full consecration; (2) full confidence in the power of Jesus to free us from all sin; (3) full hope of his help from hour to hour. "The joy of the Lord is our strength."

On his part.—(1) Holiness, given by Jesus according to our faith; (2) liberty; (3) blessing in the work.

I desire that this day may be something more than merely a day of exhortation and of instruction on this subject. I desire that it may be a day of action, that is to say, a day of consecration on the part of all of us, and of acceptance of a perfect Saviour, who lovingly draws near to us, desiring to pour out the fulness of his grace and power upon every one of us. I trust that it will be so; that our prayers will bear up before the Lord the perfume of our wills, given up and consecrated to Him, Jesus. And I do not doubt but that this meeting will be the commencement of new life in the Church, and the starting point of an awakening amongst those who surround us, to the glory of our God and Saviour.

FRANCE.—The last four or five numbers of *Le Christianisme* have contained a series of articles which indicate much dissatisfaction on the part of some prominent members of the Reformed Church with the action of the *Mission Intérieure*, which is considered to be proselytising or denominational. The free interchange of thought on the question, *L'Evangéliste* thinks, will lead to a better understanding.

The Book World.

Simon Holmes, Carpenter. By Rev. Jackson Wray. *Nisbet & Co.* A good tale well told. Mr. Wray has added yet another cubit to the stature of his popularity. The moral teaching of the book is as sound and healthy as the story is interesting.

New Outline Sermons on the New Testament. By Eminent Preachers. 6s. *Hodder & Stoughton.* This is the latest addition to the "Clerical Library," a series of works which has long proved its merit. The present volume contains the fruit of many an hour's labour of some of God's choicest messengers, and will, doubtless, be of yet more service as groundwork for sermons of others.

Recent Egyptian Discoveries concerning Joseph, Moses, and the Exodus. By David Burnett, Member of the Society of Biblical Archæology. *Elliot Stock.* This little book is evidently the fruit of long and deep research. The author adopts Hale's chronology, and comes to positive conclusions on long-disputed points. Thus he believes he has found, by monumental evidence, that Joseph was the builder of the pyramid of Ghizeh. The correctness of this statement we leave to professed Egyptologists, as also other discoveries relating to Moses. One supposed discovery, however, the most unlearned Bible student may regard as highly improbable, viz., that Asenath is the same as Potiphar's wife—in other words, that Joseph in maturer years took to his heart the slanderess who tempted him to abominable sin.

Hymn Writers and their Hymns. By Rev. S. W. Christophers. Third Edition. 3s. 6d. *S. W. Partridge & Co.* Good poetry, good prose, and good theology abound in this volume. To know the author of a favourite hymn greatly adds to its interest, and to know the circumstances in which it was written throws light on any obscurities. Acting on these principles, Mr. Christophers has gathered a wreath of Christian song of all ages and all branches of the Christian Church; and, though the voices are very various, the goodness of God and the faithfulness of Christ animate one and all. No small recommendation to the book is the full and masterly classification of subjects. Thus one can turn in a moment to "Hymns of the Fathers," Songs in Prison, in High Places, and on the Waters; to Marriage Songs, Judgment Hymns, or Songs of Glory. The book is well suited for a present.

The British and Foreign Evangelical Review. *Nisbet & Co.* 3s. 6d. This review deserves a strong word of commendation on our part. It acts on the safe conclusion that advanced learning and scholarship may be Evangelical, and are not necessarily Rationalistic, a notion that works very mischievously in quarters where more discrimination might have been expected, and too much influences journals from whom better things were hoped. Sure we are that a judicious theological conservatism in relation to exegetical and scientific Biblical questions will ultimately be proved to have been truly learned, and the few editors who proceed on this principle will be held to have conferred the very highest benefits upon their times. Such is the service that Dr. Sinclair Paterson is rendering in the review under notice. The current number contains singularly timely and well-written articles on Recent Assyriological Literature, the New Testament Deacon, Protestant Missions, and the Canon of the Old Testament, &c. Its notices of Current Literature are very helpful, and are scrupulously fair, while properly written from an orthodox standpoint. Moreover, books are reviewed which are really needed, and not such as are only cared for by a very limited number of readers. But the notable article in the July number is the one on "The Huxleyan Kosmogony." Respect for the attainments of Professor Huxley has restrained the criticism which deplored the effects of his utterances and writings. There was grave danger in this restraint, and Mr. Robert Watts, the writer of the article, has done the highest service in treating the Professor as he would any other materialist. He shows that the Kosmogony which Huxley would substitute for that of Moses cannot be sustained by either logic or philosophy; that it ignores the marvellous manner in which secondary causes are linked together; that it makes the effect infinitely to transcend the cause; that it does not even follow Darwin, but outruns him; and that in reality it conducts to the monstrous absurdity that the more exquisite the arrangements and adaptations of the universe, the less is there of design. Such plain, scientific, and vigorous writing is much needed, and deserves the grateful acknowledgment of men who love their Bibles.

The Last Stake; A Tale of Monte Carlo. By Madame Foli. *Fisher Unwin.* This book is full of love and passion, fact and fiction. In a bold, clear narrative it shows the subtle and varied forms of temptation presented by the gaming table; how, even in young girls, the terrible mania sows its deadly seed. There is nothing forced or overdrawn; no impossible flights of imagination. It tells its own story, but in such a way that one shudders at the possibility of such a plague being allowed to exist in one of the fairest spots of Europe.

The Comfortable Words. By T. T. Perowne. *Elliot Stock.* Meditations on the verses of Scripture which follow the Absolution Service of the Church of England.

A Visit to Victoria. By W. J. Woods, B.A. *Wyman & Sons.* A lively description of this colony as seen from the visitor's point of view. It condenses much information as to the ways of the inhabitants, into a small space.

Twilight Verses. By Mrs. Daniel Tomkins. 1s. 6d. *Jarrold & Sons.* The verses are arranged on one page, with the texts which they illustrate on the opposite side. It is printed in bold type, and would be a suitable present for an aged Christian.

The New House of Commons. 6d. *Pall Mall Gazette Office.* In this "Extra" are given brief but full particulars of the constituencies and the members they returned at the last election, together with elaborate statistics, and comparisons of the votes recorded in 1885 and 1886.

Four Verbs; a Study for Girls. Moral Lessons for Girls. *A. J. Roche, High-road, Lee.* These little pamphlets, written primarily for school-girls, enforce good lessons. The second deals with "taking care," and might do good if careless girls could be induced to read it.

Christ Here! Christ There! A Record of Divine Mercy, gives an account of the conversion of a Dutch seaman named Jan Kreins Huisman at the eleventh hour. Any profits on the sale will be given to the Scripture Readers' Society for Ireland. (1d. *W. Wileman, 34, Bouverie-street, E.C.*)

A Service of Suffering. By J. G. Westlake. *J. W. Arrowsmith, Bristol.* The particulars here recorded of the loss of some faculties and the quickening of others in the case of Mrs. Croad, during a prolonged illness, are most extraordinary. At the end of the book some poems, composed during her affliction, are printed, and they show a resigned and cheerful spirit.

We have received from *The Church of England Temperance Society* two papers, by Mr. John Abbey: Thoughts for Farmers, advocating and giving examples of the use of temperance drinks in the harvest-fields in place of intoxicants; and Facts for Working-men, a collection of instances of sustained endurance without alcoholic stimulants.

The Gospel of Suffering. By Mrs. C. G. Campbell. *Society for Promoting Christian Knowledge.* The authoress directs our attention to the benefits and blessings God intends us to derive from suffering, which, alas! we too frequently overlook when such trials overtake us. Our Lord was made "Perfect through suffering," and we, too, may deem it a privilege to follow his steps. This booklet is helpful.

Handy Guide to Emigration. 3d. *Society for Promoting Christian Knowledge.* Mr. W. B. Paton, the honorary secretary of the Central Emigration Society, has compiled this pamphlet, which gives much information respecting the English colonies, likely to be useful to the intending emigrant. It also gives particulars as to some of the societies now engaged in sending emigrants abroad, and would be helpful to those who desire to aid people in this way, but do not know the best method to adopt.

AUGUST MAGAZINES.

Eastward Ho! (6d., *Swan, Sonnenschein & Co.*) shows what is being done to bring joy and sweetness into the lives of the London poor. The article on "Village Recreative Clubs" is suggestive and good.

The Contemporary Pulpit (6d., *Swan, Sonnenschein & Co.*) gives the sermon preached by Dr. Hatch at the Edinburgh Graduation service in St. Giles' Cathedral, and an incisive account of Rev. Henry Ward Beecher's appearances in London.

We have received the following Magazines since our last notice:—

Sword and Trowel, Footsteps of Truth, Christian Ambassador, Home Evangel, Our Darlings, Presbyterian Messenger, Messenger for the Children, Band of Hope Chronicle, Friend of Missions, Evangelical Christendom, Congregationalist, Glasgow Sabbath School Magazine, Christian Irishman, Free Church of Scotland Monthly, Children's Record, Church of Scotland Home and Foreign Mission Record, All the World, Toilers of the Deep, L'ami de la Maison, Le Rayon de Soleil, Journal des Missions, Evangéliques, Service for the King, London City Mission Magazine, Shipwrecked Mariner, British Friend, Monthly Letter of the Protestant Alliance, Our Own Magazine, Worship and Work, Silver Morn, Anti-Infidel, Voice of Warning, Gospel Temperance Monthly, National Church, Y.M.C. Magazine, Golden Lane Mission Magazine, Irish Congregational Magazine, Pulpit Treasury, Christian Treasury, Illustrations, Converted Catholic, North Africa, Open Doors.

Mission and other Appeals.

Cholera in Italy.—Professor Pietro Mariani, who has been labouring as an evangelist for several years at Bari, in the south-east of Italy, writes on August 2 respecting the distress caused by the cholera, which has lasted more than three months: "Whole villages are decimated, such as Mola and Palo del Colle; those who do not die of cholera die of starvation. Contributions towards the relief of the sufferers may be sent to Miss Carruthers, 7, Westover Villas, Bournemouth.

Y.M.C.A. Evangelistic Work.—Prompted by the success of the efforts made by the North-eastern District Union of England last winter, the Association in that Union wish to extend their work in the coming autumn, and are raising a fund to aid the weak associations, and for travelling expenses. The Union has sufficient evangelists who would give their services. It is desired to raise £100, of which £40 is promised. Subscriptions may be sent to the Organising Secretary, Mr. J. C. Moor, 36, Peel-street, Sunderland; or to Messrs. Morgan & Scott.

Anti-infidel Tract Enterprise.—During the past few months, Mr. W. R. Bradlaugh has given away to working-men and others employed in ironworks, collieries, dockyards, and on the railway, over 800 of his five shilling packets of Anti-Infidel Tracts, but for want of means he is quite unable to give away any more, notwithstanding the fact that he is receiving daily numerous applications. Though there are three infidel papers published every week, *The Anti-Infidel* is the only magazine issued to counteract their baneful influence. This tract enterprise is on a self-supporting basis, and for every five shillings received, ten shillings worth of tracts are sent to the donor, or to any address given, Samples and catalogue post free of W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

TEMPERANCE NOTES.

The new Lord Lieutenant of Ireland, Lord Londonderry, is a warm friend of temperance.

In New South Wales, public-houses are closed entirely from eleven on Saturday night to six on Monday morning.

Under the patronage of Lady Ailsa, temperance work is actively carried on amongst the soldiers stationed at Ayr.

It is stated, the women of the poorer classes, in Cork, frequent public-houses in greater numbers than the men.

A Temperance Café has been opened at Barnave, Savoy, France, under the auspices of the Waldensian Mission.

The American States which have the largest proportion of immigrants are the most opposed to temperance legislation.

In Sydney, the arrests for drunkenness are above 34 per cent. fewer since the enforcement of the Sunday Closing Act.

Mr. G. A. Sala, of *The Daily Telegraph*, writes that hard drinking is rapidly becoming a thing of the past among Europeans in India. We hope this is true.

"A Temperance Regiment" is being enrolled in New York on a purely military basis, and with total abstinence as an indispensable qualification.

Discussing Prohibition, *The Nonconformist* thinks it hard that a few "desperate drunkards should practically make laws for a whole community."

The United States National Temperance Society has sent a special work on the temperance question to the pastor of every coloured church in the South.

Rev. Marshall Randles, appointed successor to Dr. Pope as Theological Tutor at the Wesleyan College, Didsbury, Manchester, is a pronounced total abstainer.

Working-class Memorials against the opening of the People's Palace on Sundays, and against the sale of drink on the premises, are being actively promoted in the East-end.

The American Minister, in Siam, has stopped a nefarious liquor traffic, formerly carried on under protection of the American flag, for which the king has expressed his gratitude.

"An Overseer of St. Martin's" complains in *The Times* of the conduct of the Metropolitan Board of Works in regard to liquor licences acquired for street improvements. Instead of allowing the licences to lapse, the Board transfers them to new and larger premises.

A great Temperance Fete is to be held on August 28, at the Liverpool Exhibition, under the auspices of the Liverpool Temperance and Band of Hope Union. Temperance organisations in the North of England are uniting to make it a demonstration worthy of the cause.

CAMEROON.—The committee of the Bâle Foreign Missions, after much prayer and consideration, have decided to undertake the Cameroon Mission, the English Baptists giving up to them their building and property for £2000.—*Journal Réligieux.*

TEMPERANCE ON THE CONTINENT.—About four years ago a Society was formed in Frankfort to fight against the misuse of strong drinks. This Society has just held its anniversary at Hamburg. Great stress was laid upon the increase of cheap coffee-houses as a preventive to drunkenness. At Mecklenburg a "Drunkards' Establishment" has been so far successful that from 30 to 50 per cent. have been wholly reclaimed. Religious influence has not been wanting in these institutions.—*Wahrheitszeuge.*

Notes on Daily Readings.

SUNDAY, AUGUST 22.—I KINGS XX.

General Remarks.—We have here a remarkable picture of formal religion. Baal-worship had been expelled by Elijah. Both the power of Jehovah and the righteousness of his authority had been acknowledged. Still, they neither loved nor trusted Him. When trouble comes they do not humble themselves before Him in prayer. Ahab is willing to abase himself before Benhadad (vv. 2—4), as no Eastern monarch of any spirit would, by the voluntary surrender of his seraglio. He shows no kingly spirit whatever, until he is roused, first by new and more outrageous demands, and then by the words of his subjects. But in all this we have no mention of prayer to God. It is true that twice over they were delivered by Divine power; but these deliverances came unsought, and were received without thanksgiving; and the end of the chapter is gloomy and threatening. Humility, prayerfulness, and thanksgiving are far truer signs of spiritual health than any outward success, however Divine that success may be in origin or character. God's power was with Ahab and his army, and yet Ahab was dead toward God.

"There is throughout the narrative a sort of cheerlessness arising from the want of that spontaneous reference to the Lord, and thankfulness to Him, which plays like a sunbeam over the history of public transactions of equal or even less moment, in the time of devout kings."—*Kitto.*

11.—*Let not him that girdeth on his harness boast himself as he that putteth it off.*—It is natural to us to under-estimate the vast difference between beginnings and endings, between the conception of a great purpose, and the execution of the same. Many rest in the mere purpose, the high intent, as though it were certain of attainment. Then, too, we are all apt to judge others strictly according to their works, while we judge ourselves leniently, according to our good intentions, our noble purposes. The results are harsh judgments, boastfulness, and sin. Young converts are specially liable to this.

40.—*And as thy servant was busy here and there,* &c.—He failed to keep the chief end in view, to put the *first* thing first. So is it often with God's people, the *general* intention is right, and the life very busy, perhaps with good works; but the *definite, dominant* purpose to set the Lord always before them is forgotten. Other things come first, and, lo! He is gone.

MONDAY, AUGUST 23.—I KINGS XXI.

In this chapter may be seen the *self-punishing power of covetousness.* Ahab lost power to enjoy what belonged to him, through coveting his neighbour's land. In proportion to the strength of that coveting did this misery come upon him, until he presents the pitiful spectacle of a king sullen and angry in the midst of power and wealth, because, forsooth, a single vineyard is denied him! Then the *danger of covetousness* is forcibly illustrated here,—its power to prepare the heart to receive the seed-thoughts of great crimes. Jezebel the tempter found an easy prey in Ahab the covetous.

"Naboth's refusal to alienate his vineyard to the king did not proceed from obstinate self-will, but had the religious ground, that the law of Moses strictly forbade any Israelite to sell his paternal inheritance; and, even in case of the greatest poverty, only permitted its sale on the condition that it could be redeemed at any time, and, if this was not done, in the year of jubilee it reverted freely to the original owner or heir" (Lev. xxv. 13—28; Num. xxxvi. 7, &c.).—*Keil.*

9.—*Proclaim a fast.*—"The object of this fast was at once to raise a prejudice against Naboth, who was assumed by the elders to have done a deed which disgraced the town, and required a public repentance; and at the same time to give an air of religion and piety to the proceedings."—*Sp. Com.*

20.—*Thou hast sold thyself to work evil,* &c.—Observe how this terribly vivid description of an evil man is twice repeated in this chapter. See also 2 Kings xvii. 17. It tells of voluntary and deliberate submission to sin as to a master, for the sake of its pleasures: it tells also of bondage, irrevocable and degrading as slavery.

TUESDAY, AUGUST 24.—I KINGS XXII.

The alliance between Jehoshaphat and Ahab, and the evil that came of it, is the most suggestive fact in this chapter. It began with a marriage between Jehoram, son of Jehoshaphat, and Athaliah, Ahab's daughter. Readers will do well to trace for themselves the vast and far-reaching evils that sprang from this mixed marriage. It took place much earlier than the events of this chapter, not later than the eighth or ninth year of Jehoshaphat's reign; for (compare 2 Kings viii. 26 with 2 Chron. xxii. 1) Jehoram's *youngest* son, Ahaziah, was two and twenty when his father died at forty (2 Kings viii. 17). Jehoram, therefore, was not older than fifteen or sixteen when he married. From that time onward the two royal houses were very intimate. There was the political and military alliance recorded here, which, but for a special providence (2 Chron. xviii. 31), would have cost Jehoshaphat his life, and which did bring upon him a severe rebuke from God (2 Chron. xix. 2). A very similar one is recorded (2 Kings iii. 6, &c.) between Jehoshaphat and Ahab's son, Jehoram. There was also a commercial league between Jehoshaphat and Ahaziah, another son of Ahab (compare 1 Kings xxii. 48, 49, and 2 Chron. xx. 35—37), which brought further loss and reproof. The wish to strengthen himself by union with the ungodly was Jehoshaphat's peculiar besetment, and was the fruitful source of terrible sin and sorrow during several generations that followed. The *political* reasons for these alliances were very pressing, for Syria was becoming more and more a menace to both Israel and Judah. On *merely moral* grounds, too, much that was very plausible might have been urged; *e.g.,* Israel and Judah were one in origin and covenant. They professed to worship the same God, and that this alliance between the two was ending the fraternal strife of generations, and so on. The one great answer to all is given by Jehu the seer in 2 Chron. xix. 2.

WEDNESDAY, AUGUST 25.—2 KINGS I.

3.—*Is it not because there is not a God in Israel?*—This was "to apostatise more completely than even Ahab had done. Ahab had consulted prophets who at least professed to be prophets of Jehovah (1 Kings xxii. 6—12), and spoke in his name. But Ahaziah casts aside the remnant of respect for the old religion, and consults a foreign oracle, as if the voice of God were wholly silent in his own country."—*Sp. Com.* Professing Christians have only to cease from prayer toward God, and seek help from man, to offer high insult to that glorious One who has promised to be their help in times of trouble.

9—12.—*Then the king sent a captain of fifty,* &c. —"Ahaziah had, as it were, challenged Jehovah to a trial of strength, by sending a band of fifty to arrest one man. He must have thought that though Elijah, because of his miraculous gifts, could not be taken by a few men, a band of fifty could overpower him. Consequently, God was challenged to show his might. Under such circumstances, was Elijah to yield tamely? or was he to vindicate Jehovah?"—*Sp. Com.*

17.—*In the second year of Jehoram.*—This seems to flatly contradict chapter iii. 1. "Perhaps Jehoram of Judah received the royal title from his father as early as his father's sixteenth year, when he was about to join Ahab against the Syrians; the same year might then be called either the eighteenth of Jehoshaphat, or the second of Jehoram."—*Sp. Com.* There is much reason to believe that Jehoram was first made co-regent with his father, and that he became the actual sovereign shortly before his father's death.

THURSDAY, AUGUST 26.—2 KINGS II.

The Rapture of Elijah.—2.—*As the Lord liveth, and as thy soul liveth, I will not leave thee.*—This is a double oath, and is three times repeated (ver. 2, 4, and 6). It clearly shows the intensity of Elisha's purpose. 3.—*Came forth to Elisha.*—To *Elisha,* not Elijah. "We may suppose that Elijah was too much occupied with heavenly thoughts to address any exhortations to the scholars. Perhaps he scarcely noticed their presence."—*Sp. Com. Hold ye your peace.*—They knew by their gift of prophecy what would happen; but they use it to weaken, not to strengthen, and Elisha silences them accordingly. 8.—*Elijah took his mantle, and smote the waters,* &c.—"The miracle is analogous to the miraculous dividing of the Red Sea by the rod of Moses. Moses the leader of the people accomplished his miracle by the shepherd's rod; Elijah the prophet divides the water with his prophetic mantle."—*Keil.* 9.—*Ask what I shall do for thee.*—Elisha's purpose had been severely tried. Now the trial is ending, and the prize begins to appear. God's peculiar gifts are generally preceded by some great trial of character which none but those of strong and simple purpose can stand. *A double portion of thy spirit.*—Elijah had failed before Jezebel; if his successor is to succeed it must be by a fuller measure of the same Spirit which rested on Elijah. 10.—*If thou see me.* —This was the last test which was to prove Elisha's tenacity of purpose. In order to see Elijah, when taken away, he must not lose sight of him for a moment; if he did, he might in that moment be caught away. (See "Men of one Idea." 1d. *Morgan & Scott.*)

Kitto remarks that the rapture of Elijah was but "an isolated anticipation of that which shall happen collectively to the righteous that are alive on the earth at our Lord's second coming (1 Thes. iv. 16, 17)."

FRIDAY, AUGUST 27.—2 KINGS III.

4.—*Mesha, king of Moab, was a sheepmaster.*—"Moab, the region immediately east of the Dead Sea and of the lower Jordan, though in part suited for agriculture, is in the main a great grazing country. It has been compared to 'the downs of our own southern counties.' The king of Moab must have resembled a modern Arab sheikh, whose wealth is usually estimated by the number of his flocks and herds."—*Sp. Com.*

7.—*I am as thou art,* &c.—We cannot but wonder at Jehoshaphat's ready consent, seeing that only two years had passed since his great escape on the occasion of Ahab's death. Jehoram's partial reformation (ver. 2), however, may justly account for a great deal.

10.—*Alas! that the Lord,* &c.—Their peril was extreme. The expected supplies of water had failed them. They were exhausted with thirst, and with the desert march. The enemy faced them, and retreat through the waterless desert seemed impossible. In this sore strait Jehoshaphat, the man of God, shows how faith gives courage, and brings deliverance.

15.—*Bring me a minstrel.*—"Music seems to have been a regular accompaniment of prophecy in the schools of the prophets (1 Sam. x. 5; 1 Chron. xxv. 1—3; &c.), and an occasional accompaniment of it elsewhere" (Exod. xv. 20).

16.—*Make this valley full of ditches,* &c.—So God's people to-day have often to dig in dry places, making receptacles for a blessing which as yet is invisible. Sometimes even the Bible itself seems to be dry as desert sands; but, if only the thirsting one will dig therein, the water of life will soon flow plenteously, to the satisfying of his soul as well as to the defeat of his enemies.

SATURDAY, AUGUST 28.—2 KINGS IV.

3.—*Borrow not a few* (margin, *Scant not*).—When our need is real, and we spread it before God, it never is a question of oil—only of empty vessels. The "scant" is on our side, never on his. The difficulty is with our fulness, not with our acknowledged emptiness.

4.—*Pour out,* &c.—"The way to increase is to use. Unto him that hath shall be given. It is not hoarding the talents, but trading with them that doubles them. The oil was to be multiplied in the pouring, as the other widow's meal in the spending."—*Henry and Scott.*

8.—*Shunem.*—Situated on Mount Gilboa, some sixteen or seventeen miles from Carmel.

8—37.—A fine illustration of (1) noble reverence for goodness; (2) the generous treatment of a good man: (3) a good man's gratitude; (4) the large reward, which seems never to fail those who deal kindly with God's people; and the power of prayer.

10.—*A stool.*—"Rather *chair.* The chair and table, unusual in the sleeping-rooms of the East, indicate that the prophet was expected to use his apartment for study and retirement, not only as a sleeping-chamber."—*Sp. Com.*

23.—*It is well*: rather, *peace.*—The word is intentionally ambiguous.

31.—*The child is not awaked.*—The greater works of mercy cannot be done through others. The personal presence, and the forthputting of our best energies, is necessary. Not a staff, nor a servant, but ourselves.

34, 35.—*Stretched himself upon,* &c.—"Warmth may have been actually communicated from the living body to the dead one; and Elisha's persistence—the result and evidence of his strong faith (Heb. xi. 35)—may have been a condition of the child's return to life."—*Sp. Com.* Which thing is an allegory.

43.—*Should I set this?* &c.—"This miracle was a faint foreshadowing of our Lord's more marvellous feeding of thousands with even scantier materials. The resemblance is not only in the broad fact, but in various minute particulars. . . . See Matt. xiv. 19—21; John vi. 9—13. As Elijah was a type of the Baptist, so Elisha was in many respects a type of our blessed Lord. In his peaceful, non-ascetic life, in his mild and gentle character, in his constant circuits, in his many miracles of mercy, in the healing virtue which abode in his bodily frame (chap. xiii. 21), he resembled, more than any other prophet, the Messiah, of whom all prophets were more or less shadows and figures."—*Sp. Com.*

Forthcoming Meetings.

CONFERENCES.

Evangelical Alliance. — Annual Conference, Town Hall, Ryde, I. of Wight, Sept. 21 to 23. For programme see our last issue.

Perth Annual Christian Conference. — City Hall, Perth, Sept. 14 to 16. Particulars regarding lodgings, &c., will be furnished by Mr. Charles Logan, 12, King-street, Perth, N.B.

Annual Conference of the Y.M.C. Associations and Fellowship Unions of Scotland. Stirling, Aug. 24 to 26.

Conference of Believers.—Salisbury, Sept. 27 to Oct. 1. Particulars of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

British Conference of Y.M.C. Associations.—Bristol, Sept. 7 to 10.

Oban Christian Conference.—Tuesday and Wednesday, Aug. 24 and 25.

Clifton Annual Christian Conference, Victoria Rooms, Clifton, Bristol, Oct. 5 to 7.—Particulars may be obtained of Rev. James Ormiston, 14, Arlington-villas, Clifton, Bristol.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, London, E.C.

Conference Hall, Mildmay-park, N.—Sun., 3.30 and 7, Mr. W. R. Lane.

Conference Hall, 143, Clapham-rd. — Sun., 11 a.m., children's service; 7 p.m., Gospel meeting, Mr. E. Powell.

Clapton Hall, Upper Clapton, E.—Mr. J. G. McVicker during August: Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Union Tabernacle, near Wandsworth-rd. Station.—Mr. D. M. Cameron, Sun., 11 and 6; Thurs., 7.30.

Finsbury Park Hall, 255, Seven Sisters'-rd. — Sun., Aug. 22, at 7; Mr. J. Samme, Bible-class, 3.15; noon prayer-meeting every day (Sat. excepted).

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry, during August, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m. and 7, Mr. J. B. Wookey; 3, Rev. H. Bright.

Eaton-square, S.W.—Rev. J. Stephens will preach to young people at Rev. C. A. Fox's chapel, the next four Sundays, at 3 p.m.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., at 3.30, Mr. R. Bilke; 7, Mr. E. Cook; Thurs., at 8, Mr. R. Bilke. Kensal Hall, Kensal-rd., Sun., at 7, and Wed., at 8, Mr. R. Bloxsidge. Queen's Pk. Hall, Kilburn-lane, Sun., at 7, and Thurs., at 8, Mr. S. Stidolph. Gospel Hall, Green-lane, Battersea, Sun., at 7, Mr. J. G. Matthews; Wed., at 8, Mr. R. Bilke. Gospel Hall, Market-pl., Brentford, Sun., at 7, Mr. H. A. Punnett; Wed., at 8, Mr. J. Bilke. Gospel Tent, Kensal Green, Sun., at 3.30, Mr. Stidolph; at 7.30, Mr. R. Bilke; and week-nights at 8.

Children's Special Service Mission.—Seaside services during August: Mr. G. Banaster, Rhyl; Mr. A. E. Bellingham, Llandudno; Mr. E. Arrowsmith, Scarborough and Filey; Mr. E. J. Kennedy, Bridlington; Mr. E. T. M. Dennes, Saltburn-by-Sea; Mr. J. Spiers, Redcar; Mr. E. Salisbury, Weymouth; Mr. W. F. Seagrove, St. Leonard's and Hastings; Messrs. H. M. Trickett, A. V. Grace, C. F. Harford Battersby, and E. L. Stacey, Eastbourne; Mr. W. R. Moore, Ilfracombe; Mr. H. W. Figgis, Brighton; Mr. A. Storrs, Sandown; Rev. H. C. Sturdy and Mr. T. Hurrell, Margate; Rev. S. L. Dixon and Mr. F. Pitts, Worthing; Maj. Dru Drury, Towyn; Mr. G. Bennett, Aberystwith; Mr. J. H. Greene, Morecambe; Messrs. E. and C. H. Collier, Herne Bay; Mr. C. Todd, Lowestoft; Mr. H. G. Harris, Weston-super-Mare; Mr. W. L. Seyler, Broadstairs; Mr. W. Huckett, Exmouth; Mr. S. Weatherley, Hunstanton; Mr. D. Turner, Killiney; Mr. H. B. Claxton, Penzance; Mr. G. Swainson, Lytham; Mr. A. J. Barnard, Littlehampton; Mr. G. H. Chaplin, Felixstowe; Mr. E. J. Wareham, Clevedon; Mr. L. Carrott, Deal; Mr. C. J. Pierson, Babbicombe Bay; Mr. L. Stièvenard, Bognor; Mr. J. F. Bird, Herne Bay; Capt. W. D. Chapman, Shanklin; Mr. J. B. Bain, Silloth; Mr. J. Orchard, Penmaenmawr.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, Mr. R. E. Ashton; Wed., 7.30, Mr. J. L. Stanley. Malden Hall, Kentish Town, Sun., 7, and Thurs., 8, Mr. J. L. Stanley. Dalston Hall, Dalston-lane, Sun., 7, Mr. Robson; Thurs., 8, Mr. W. H. Smith. Bignold Hall, Forest Gate, Sun., 7, Mr. A. Wallis. Tent, Field-rd., Forest Gate, Sun., 3 and 8, and week nights at 8, Mr. A. Wallis. Cadby Hall, Hammersmith-rd., Sun., 3, Capt. Thompson; Sun., 7, and Thurs., 8, Messrs. S. E. Angel and W. B. Smith. Tent, near Railway Station, Hendon, Sun., 7, and week nights, 8, Messrs. Matthews and Osborn. Ilfracombe, Sun. and Wed., 8, services on the beach, Dr. Popham and others.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Zenana Medical College, 58, St. George's-road, S.W.—The Saturday Bible-reading has been discontinued during the vacation; it will be re-commenced in October.

During August the Tuesday meetings at 3, Highbury-place, will be discontinued. Also the Bible-reading for ladies on Thursdays. Both will re-commence the first week in September.

Strangers' Rest, 163, St. George's-st., Ratcliff-highway, E.—Monthly workers' meeting, Friday, Sept. 3; tea at 6, meeting at 7. Mr. G. Kirkham will give the address, subject, "Nehemiah: An Example for Christian workers." Weather permitting, a Gospel meeting will be held outside the "Rest," 6.30.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C.—Workers' monthly meeting, Tues., Aug. 24, at 6.45; tea, 6.15. Mission work as usual each evening at Y.M.C.A. Mission Hall, Bermondsey, Whitechapel, &c.

186, Aldersgate-street, E.C.—Mr. T. Shuldham Henry will give Bible-readings on the following Thursdays, at 8.30: Aug. 19, "Training for Work;" 26, "Rewards for Work."

Exeter Hall.—Bible study, Saturday night, at 8.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

The Priory, 198, Upper-street, Islington, N.—Thurs., 8.30 p.m., devotional meeting. Sunday, 3.15, Bible-class, Mr. S. Pewtress, "Firstfruits in Giving" (Prov. iii. 9, 10; 8, open-air service in Priory grounds. *Good voices to help with singing earnestly invited.* 8.30, evangelistic meeting in Priory Hall.

Mall Hall, High-street, Notting-hill.—Thursday, 9 p.m., address. Mr. E. Ellis. Sunday, 10 a.m., prayer meeting; 3.15, Bible-class, Mr. Short, subject, "Abraham." Special address, by Mr. O. Owers, every Thursday in Sept.

17, Camden-road, N.W.—Sun., 3.15, Bible-class, subject, "The Mediator" (1 Tim. ii. 5); 7.30, evangelistic meeting. Thurs., 8.30, open-air service by the fountain in Kentish Town-rd.

Conference Hall, Stratford, E.—Sun., Aug. 22, 3 and 7 p.m., Mr. C. Williams.

◆

Notices.

Communications Received with Thanks.—J.E.K.S. S.B.P. W.A. G.S. A.J.M. H.L. J.W. S.A.B. G.H. H.T. E.A.D. E.J.W. J.E.K. H.G. F.C. S.M. J.E.L. J.N.M. J.B. M.A.D. J.M.P. G.S. D.S. C.B. J.J. E.L. E.E. J.J.L. W.L.L. H.P. T.C.P. F.C. M.M.McL. W.J. J.M. A.T.S. Col. W. W.B. A.E.M. W.H.N. L.H. F.C.S. T.C. W.L. L.M.B. W.A. G.G. J.G.W. A.D.E. C.V. E.J.G. G.K. Mrs. F. J.P. A.S.H. A.F.H. W.R.N. C.I. J.R.C. T.H.G. A.R.C. H.L. J.C. A.S.W. J.M. J.C.J.

Applicants for Tracts. — J. Lambourne, 4, Wood-st., Prince's-rd., S.E.; R. Hollowell, 89, Regent-st., Lambeth-walk, S.E.; Revs. Patterson and Knight, West Herrington, Sunderland; B. Rogers, Dulsie, Newman-rd., Bromley, Kent; D. G. Wright, 6, Napier-rd., New Brompton, Kent; P. Gillingham, Stowboro', Wareham, Dorset; G. Burton, Easler Cottage, Hailsham, Sussex; Rev. T. P. Williams, Thornley, Trimdon Grange R.S.O., co. Durham; W. Grundy, 37, Grove-rd., East Acton, Middlesex; A. H. Faers, 24, Northgate-st., Gloucester; Miss M. G. Such, New-st., Shipston-on-Stour; A. Parry, 319, Fulham-rd., S.W.; W. Trezise, Church Town, Newlyn East, Cornwall; W. H. Jones, jun., 38, Norton-st., Park-rd., Birmingham.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

BOSNIA.—A Croatian pastor was recently sent by the Gustavus Adolphus Society to make a missionary journey in Bosnia. He visited several groups of Protestants, and at Pzjedor celebrated the Lord's Supper, which had not been done by any Christian pastor for three hundred years. One of the two Protestant cemeteries was also consecrated. In the capital, Serajero, there are from sixty to eighty Dissenters, amongst them some of the Hungarian sect called Nazarenes, who live quite apart from any other religionists. In all it is thought there are about 540 Protestants in the country. Approving mention is made of Miss Irby's schools.—*Le Christianisme.*

Subscriptions Received by Messrs. Morgan & Scott to Saturday, August 14, 1886.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
X. and R., Gotha—Please send full address.			
Mildmay Mission to the Jews—C. T. £1; I. R. C. £1; (*Hebrew Testaments*) A. E. B. 5s.; E. D. brooch and ear-rings	2	5	0
Miss Mittendorff's Orphans' Home—C. T.	1	0	0
Church Missionary Society—Christian Officer ..	0	15	0
St. Giles' Christian Mission — E. 2s.; C. P., Worthing, 5s.; Miriam, £2; (*Discharged Prisoners*) A. P. £1; (*Day in Country*) L. R. 2s. .	3	9	0
George-yard Ragged Schools—(*Day in the Country*) T. D. J, 6s.	0	6	0
Tolmer-square Help-myself Society—M. S... ..	1	1	0
Mission to Deep-Sea Fishermen—H. G.	0	5	0
Day in the Country Fund—E. L. and M. F. 10s.; A. J. 10s.; Miss B. 5s.; Two Friends, 2s.; Newent, 5s.; S. R. 1s.; J. M. £1; G. H. H. £2 2s.; W. A. 5s.; I. R. C. £1; C. L. M. T. £1	7	0	0
Mrs. Wilkes' Rescue Work, Poplar—G. L. M. £1; C. P., Worthing, 2s. 6d.	1	2	6
Friendless and Fallen—Gloucester, £1; E. V. £1; Miss M. W. £1	3	0	0
Mrs. Butler's House of Rest—C. P., Worthing, 2s. 6d.; (*Sailors' Rest, Naples*), C. P., Worthing, 2s. 6d.	0	5	0
Mr. Faithfull's Work, Marseilles—(*Mission Vessel*) C. P., Worthing	0	2	6
Salvation Army—C. P., Worthing	0	10	0
Mr. Brealey's Work in Villages—C. P., Worthing	0	2	0
Dr. Barnardo's Homes—South Weald, 2s.; (*Babies' Castle*) J. F. M. G. 10s...	0	12	0
Dock Labourers' Mission—(*Day in the Country*) Mrs. W.	0	2	0
Rev. R. W. McAll's Work, Paris—A. M. M. . ..	0	5	0
Miss Leigh's Home, Paris—A. M. M. 3s.; I. R. C. £1.	1	3	0
Miss De Broen's Work, Paris—A. M. M.	0	2	0
Home of Industry—(*Emigration Fund*) M. L. ..	10	0	0
Mrs. Ginever's Orphans' Home—A. M...	0	5	0
Religious Tract Society—J. H..	0	10	0
Special Religious Services in Theatres, &c.—M. S.	5	5	0
North-East London Gospel Missions—(*Country Holiday Home*) G. F. L.	0	10	0
Relief of Persecuted Jews Society (*Mrs. Finn*)—Hampstead, 7s.; E. T. £1	1	7	0
Mission to Toulon (*Pasteur Massis*)—A. P... ..	0	5	0
Mrs. Harrier's Rescue Work, Brixton—M. S. ..	1	1	0
Suppression of Traffic in Girls (*Mr. B. Scott*)—Miss M. W.	1	0	0
Dr. Heywood Smith's Hospital—Miss M. W. ..	1	0	0
Colar Mission (*Miss Anstey*)—L. R.	0	2	0
The Christian *Tract Fund*—H. T.	0	5	0
British Syrian Schools—I. R. C.	1	0	0
Spezia Mission Orphanage—I. R. C.	1	0	0
Home for Aged Blind Christian Women—I. R. C.	1	0	0
Mission to Kabyles—(*Berber Races*) I. R. C.. ..	0	10	0
Clifden Orphanage, Connemara—E. H. C... ..	0	10	0
Bristol Orphan Homes—C. L. M. T.	1	0	0
Scutari Medical Mission (*Dr. Alexandrian*)—Miss P.	0	5	0
Distressed Jews at Jerusalem—A Lady	2	0	0
	£52	2	0

[Advertisements.]

Dr. Barnardo's Homes—E. R. 2s. 6d.
Children's Fresh Air Mission—Anon. 5s.
St. Giles' Christian Mission—Mrs. R. 10s.; M. S. 5s.
Mission to Deep-Sea Fishermen—S. A. W. Bowden, £1.
Mrs. Meredith gratefully acknowledges a donation of 2s. 6d. from Mrs. Foster towards the Nine Elms Missions.

GENEVA. — This town deserves honourable mention for its readiness to help fallen women and protect girls. Many Christian women are nobly consecrating themselves to this work, some of whom are always on the watch at railway stations and steamboat landing-places ready to help the many young women who go to Geneva in search of situations, often without any address or protection. *Le Christianisme* reminds its readers that there exists in France a similar work, which claims their respect and sympathy.

HAMMERSMITH Y.M.C.A. — This branch is doing a good work in the midst of a population of business young men, scarcely exceeded for numbers by any other Y.M.C.A. in London. In October it is intended to hold a sale of work (of which particulars will be announced in due course), with a view to clear off all liabilities. It is also very desirable that the large piece of ground behind the building should be covered in, thus providing a mission hall to hold 300 persons. Any articles, or contributions of work, will be gratefully welcomed by the Secretary, Mr. Edward Ellis, 263, Hammersmith-road, W.

MISSION TO DEEP SEA FISHERMEN.

Six Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blasts and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS,

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England, and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Sir Edward Birkbeck, Bart., M.P.*

FUNDS ARE GREATLY NEEDED to enable the Mission to place a VESSEL WITH EVERY FLEET.

E. J. MATHER, Director.

181, Queen Victoria-st. (Next door to Blackfriars Bridge.)

N.B.—The Offices were removed to this address in December last; attention to the change will save much trouble, time, and expense to the Mission.

THE CRY OF THE CHILDREN.

President—Right Hon. EARL OF ABERDEEN.

Over FIFTY THOUSAND of our poorest City Children regularly attend the 180 RAGGED SCHOOL MISSIONS affiliated with the

RAGGED SCHOOL UNION.

THE operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by

JOHN KIRK, Secretary.

Offices—Exeter Hall, Strand, W.C.

The Anchorage.

HEBREWS vi. 19.

To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, *and for trained servants ready to go to situations*, apply (by letter only) to MRS. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent; or to Messrs. Morgan & Scott.

Three New Musical Leaflets.

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Come, Saints and sinners, hear me tell
The wonders of Immanuel,
Who saved me from a burning hell,
And brought my soul with Him to dwell,
And gave me heavenly union.

Printed on tinted paper, 1s. 4d. per 100; 3d. per dozen.

GO YE INTO ALL THE WORLD.

A MISSIONARY HYMN.

This Hymn is dedicated to MESSRS. STANLEY SMITH, STUDD, BEAUCHAMP, *and companions of the* CHINA INLAND MISSION *party of* 1885. *Words and Music by* JAMES MCGRANAHAN.

Far, far away in heathen darkness dwelling,
Millions of souls for ever may be lost,
Who, who will go, Salvation's story telling—
Looking to Jesus, counting not the cost.

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CONFESSING CHRIST. WORDS BY WILLIAM LUFF.

I should like to be a soldier; but the flag I cannot bear:
I should like to win the battle; but the coat I cannot wear.
I should like to follow Jesus; but I think it would be best
I should wear my own black broad-cloth, and my own plain private vest.

AND

YE ARE CHRIST'S.

"Ye are Christ's!" oh, yes; I know it! for He bought me with his blood,
And I never can forget it, for He is my Saviour God.
In his hands I see the nailprints, in his face eternal love:
How I long to be just like Him in the Father's house above.

The above two pieces are printed on one 4-page leaflet, on tinted paper, 2s. 6d. per 100.

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ORPHANAGE FUND.

THE SPEZIA MISSION FOR ITALY AND THE LEVANT.

At a meeting recently convened at the Bank of Messrs. Barclay, Bevan & Co., J. G. BARCLAY, Esq., in the chair, it was felt that, while the SPEZIA MISSION FOR ITALY was doing such excellent work in the country among the young and adult population, it was now most desirable that a Mission so signally blessed of God, which had entered on its 21st year of Christian labour, and which had gradually secured such hearty co-operation of Christians of various denominations, should now become more extensively known as an Agency largely adapted to be a blessing to the Italian people. It was also considered that—as the orphans Mr. Clarke took on himself the responsibility of supporting after the visitation of the cholera some two years since are not as yet able to enter the Home, because it is yet unfinished for lack of the requisite means—it is most important to make known this fact, and to urge the importance of soon raising the remaining sum of about £1,000 for the finishing the Home, the building the necessary School-rooms, and the furnishing of the same, &c.

The friends of the orphan, friends of Italy, and the friends of the necessitous, will rejoice to learn that in God's providence persons eminently fitted to superintend the Orphanage have been raised up to undertake this duty as soon as required.

Subscriptions towards this work of mercy will be thankfully received by

F. A. BEVAN, Esq., 54, Lombard-street, City, London;
ELIOT HOWARD, Esq., J.P., Walthamstow, near London;

of whom also inquiries can be made respecting the work.

P.S.—A kind response for the Orphanage Fund has already been received. May others follow till all needed has been received.

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EVANGELICAL ALLIANCE CONFERENCE,

RYDE, SEPT. 21—23.

The following, among others, have engaged to give addresses and take part in the proceedings: The Venerable Archdeacon RICHARDSON, Revs. J. G. GREGORY, Dr. MURRAY MITCHELL, Dr. D. MACEWAN, Dr. JOHN STOUGHTON, Principal BROWN, Principal ANGUS, Dr. J. A. WYLIE, E. E. JENKINS, and A. M. W. CHRISTOPHER; the Right Rev. Bishop CHEETHAM, General Sir ROBERT PHAYRE, Sir W. MCARTHUR, and General CARR TATE.

Programme and further particulars may be had from the Secretaries of the Evangelical Alliance, 7, Adam-street, Strand, London, W.C.

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For Particulars, see Time Tables and Programme, issued by the Company,

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Derby, May, 1886.

(*Continued from page* iii.)

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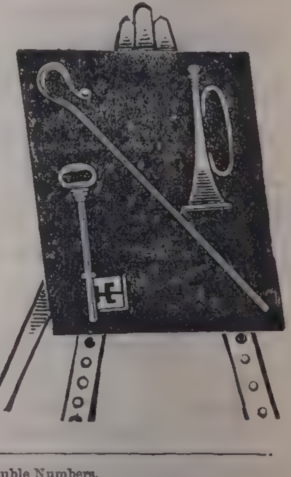

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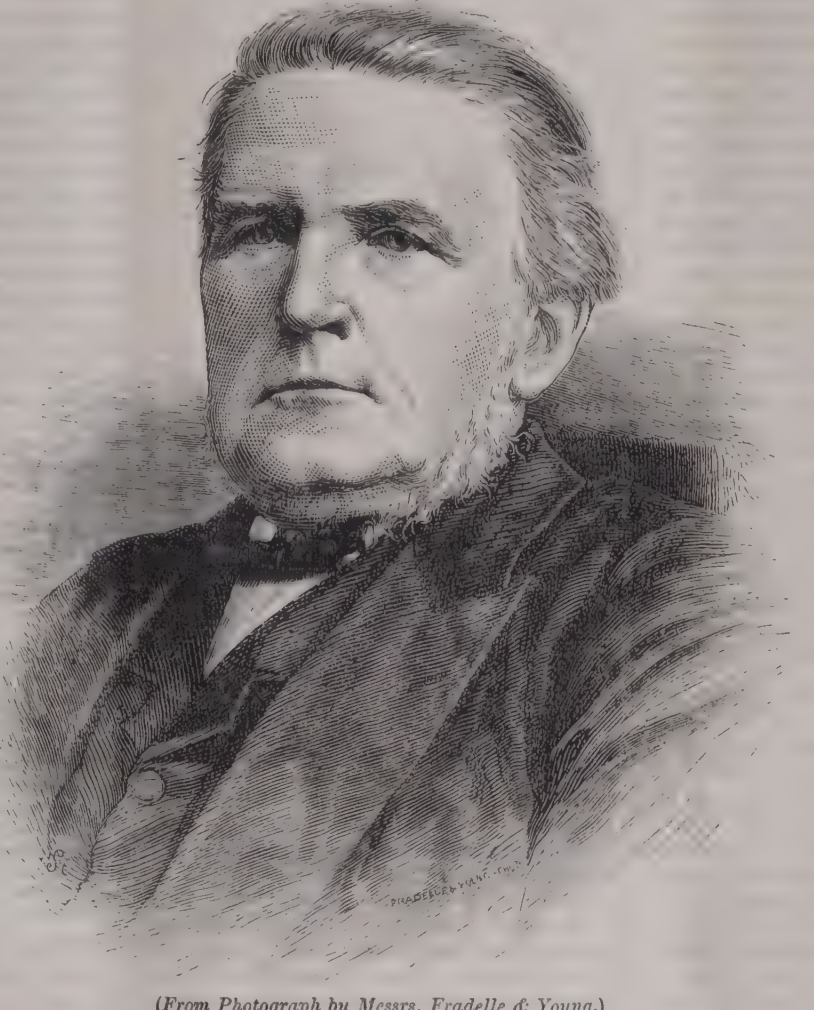
THE LATE REV. J. P. CHOWN.

THIS will be a black year in the history of the Baptist Church in England, because it must record the deaths of three of the leading divines in the denomination. Stowell Brown, with his large heart and bold utterance, and Charles Stanford, of saintly memory and thrilling eloquence, have been called from the work they loved so much and did so well. And now Mr. Chown has followed them. He was in many respects like unto his brethren. He had the manliness of the first and the consecrated fervour of the second. We intend to give our readers a short sketch of his career of usefulness, in the hope that it will point out "foot-prints on the sands of time," which will guide and stimulate their activity.

JOSEPH PARBERY CHOWN was born in December, 1821, at Kingsthorpe, a village in Northamptonshire. He was early brought under the influence of Divine truth, and was baptised at the age of nineteen in the river where, fifty-seven years before, Carey had been baptised. "Those river baptisms," says Rev. C. A. Davis, of Bradford, "were picturesque and impressive scenes. The deacons used to wade into the river first with way poles to find a firm standing-ground, and when the minister conducted the candidate into the water, the people reverently lined the shore, looking on. These solemn services more nearly resembled in their picturesque beauty the baptism of our Lord in Jordan, and the baptisms performed by the Apostles, than do the administrations of the ordinance performed nowadays within our chapels."

Mr. Chown began to preach as soon as he was converted. His gifts of oratory, his earnestness, and above all, the tokens of blessing which accompanied his words, led him to choose the pulpit as his sphere of service for Christ. He undertook the pastoral charge of the congregation at Ravensthorpe, a small village in the neighbourhood of the place of his birth, without any special theological training. His success there was immediate and striking. It made his friends think he would do better and greater work with fuller intellectual equipment. His early education was limited, though it had been broadened, by careful reading in various departments of literature. He was persuaded to enter Horton College, Bradford, to pass through the usual curriculum. So he came to the town where he was, in after years, to be a force on the side of righteousness. He profited much by the lectures and counsels of his teachers. He was as diligent in the class-room as he was earnest in the pulpit. On the Sabbath he was always ready to preach, and his services were eagerly sought after. He was a special favourite in Sion Chapel, the pastorate of which became vacant during his term of study. He was asked to fill the vacancy. The call was so urgent and unanimous that he felt bound to accept it. Then began a pastorate of seven and twenty years, the responsible duties of which were discharged with rare fidelity and increasing power.



(From Photograph by Messrs. Fradelle & Young.)

When Mr. Chown commenced work in Bradford, his church had 301 members; when he ended it, in 1875, the membership had risen to 817. He received 1311 men and women into the fellowship of the congregation. These figures say much, but they do not say all. The souls he was the means of saving, the lives he blessed, and the influence he wielded in the busy Yorkshire town cannot be reckoned by statistics. He at once leaped into such popularity as was enjoyed by few of his brethren. Crowds flocked to hear him, and went away feeling better because of what they heard. He was as true to the fundamental truths of evangelical Christianity as the magnet to the pole. The first text from which he preached in the old chapel was "The Cross of Christ," and his last text before leaving for Bloomsbury was, "The Cross of Christ." He knew nothing save "Christ and Him crucified." That unvarying and unflinching fidelity to the proclamation of the Gospel was the secret of his success. Few men realised more keenly than he the urgency of the message he bore. In season and out of season he exhorted sinners to repent and believe His appearance and elocutionary powers added to the force of his sermons. The manly pose of his figure and the thrilling pathos of his words compelled attention. He often used illustrations, and they were always apposite and beautiful. He had marvellous fluency in speaking. The idea in his brain was quickly clothed in fitting language. His eloquence was as free and bracing as the sweep of the wind over the sea. When emotion stirred him, he would burst into an impassioned tide of rhetoric, which drove objections aside, and carried the congregation captive. These qualities, dominated and energised by dependence on the Holy Spirit, made his pulpit ministrations strong.

The work of the Holy Spirit was a favourite subject with him. He never wearied of showing how the Church's vital prosperity was bound up in the realisation of the place and power of the Spirit given by the risen Lord. In a memorable sermon at the autumnal session of the Baptist Union at Plymouth, he used these striking words: "Let the Church exemplify the power without which she is hardly worthy of her name, that she may call a nation she knows not, and that nations which know not her may run to her. She will never dishonour the name she bears by whispering it with bated breath; standing as the living embodiment of Christ in the depravity of sin around her, she will never cringe and crouch and ask of an ungodly world for leave to live and have a being amongst those whom she is sent to fill with life and blessing. Let her be true to herself, and God shall so order all things that I believe the press, the railway, the post, the telegraph, shall assuredly be amongst her instrumentalities—as the Sunday-school and the tract—messengers to bear her winged words abroad through all the land around, to fulfil the Divine purpose of Him who has given these wondrous powers to man, till her praise shall be declared, and the Saviour known the wide world through. I cannot tell what I felt, and what possibly suggested the thought to me, when some year or two ago, in my own church, I was pleased to receive a telegram from the visitor of one of the candidates to appear before the church. He was away distant and unable to arrive in time, and give personally his evidence of the work of Divine grace in its reality, and he went to the telegraph-office, and the wires brought along the glad tidings of the operations of the Holy Spirit in having led that inquirer to Jesus; and, as I read out that telegram in the church meeting, it seemed to me an earnest of the time when these wires shall flash other messages from one spot to another, the tidings of the myriads that are brought to Jesus; the revelations of the work of Divine grace in which men shall rejoice amid the growing triumphs of the Redeemer's kingdom, till the whole earth shall be filled with his glory, and all men shall call Him blessed." In an age when the work of the Holy Spirit has not the prominence it should have, these glowing words should be pondered carefully and prayerfully.

Mr. Chown's popularity on the platform increased his power in the pulpit. He was one of the very few men who could fill St. George's Hall, in Bradford. He had the knack of so putting what he had to say that it fascinated his hearers. His "Penny Lectures" got to be a standing institution. They drew crowded audiences of working men, to whom he spoke cheerily, frankly, and boldly. He did not hesitate to give a home-thrust, but it was done in such a kindly manner that it served its purpose without offending. He never forgot that he was a preacher, but always remained true to his high calling. The lectures helped to swell the attendance at the church, and the advices of the week-day paved the way for the appeals of the Sabbath. Every good cause met with his support. He was a fearless champion of temperance when its friends were less numerous, and its enemies more bitter, than they are now. He was specially interested in Bands of Hope. He loved the young, and they loved him. He sought to lead them to form early habits which should strengthen and bless their after years; and in many cases his efforts were crowned with success. He took an active part in the social and philanthropic agencies of the town. He did not lose sight of the life that is in that which is to come. Whatever made men happier and more prosperous enlisted his sympathies, and secured his co-operation.

Arduous and varied as were the duties which fell to his lot, he never allowed them to interfere with his pastoral work. He visited every member of the congregation twice a year. He was so systematic in doing this, that it could be told any week at whose house he would be at a given hour. He was a model pastor. His bright face and cheery words carried comfort wherever he went. The children flocked to his knee, and the parents welcomed him eagerly. He would ask affectionately after the welfare of each individual in the household, shun gossip as he would a deadly poison, speak consolation tenderly, or rebuke gently, and end his visit with a prayer which brought the family into the very presence of God. It was no wonder that such a man was loved warmly and esteemed highly.

As his reputation grew, his services were in demand far beyond the town in which his labours lay. He preached anniversary sermons, went on deputation to all parts of the country, and lectured in most of the large cities. One lecture—that on "William Carey"—was often repeated to the delight and edification of those who heard it. It was a masterly sketch of a noble life, and full of inspiration. It showed that the four characteristics of the great missionary were self-culture, self-consecration, self-denial, and self-renouncement. These characteristics were dear to the lecturer, for they were woven into all his activity. He could speak about them with thrilling power, because his words came out of the depths of his own experience.

He practised what he preached. His self-renunciation appeared in his action in 1863, when he sent 110 members from his own church to form the new church at Hallfield Chapel. Nor did his unselfishness end with sacrificing part of his congregation; he also made himself responsible, first for £500, and then for £200, to aid the infant cause. He knew that Hallfield was a growing suburb, and that his wealthy friends would go there, yet he remained in the old chapel, simply because it would be the harder charge. Self was buried out of sight. His reward came as the years rolled on. In 1873 he opened the spacious new chapel in which the congregation he gathered still worship, free of debt, and named it Sion Jubilee Chapel. God honoured his self-denying devotion with a success which was at its height when he was summoned to another sphere of labour.

Mr. Chown, like all popular ministers, received calls to vacant congregations, but he steadily turned a deaf ear to them. In 1875 there came an invitation he could not dispose of so easily. He was asked to go to Bloomsbury to carry on the work associated with the name of Dr. Brock. After careful consideration he decided to go. His decision was a blow to Bradford. His congregation could scarcely realise that the bond between their beloved pastor and them was to be severed. They parted from him with tears, and followed him with their best wishes and prayers. So ended what Mr. Davis, Mr. Chown's successor at Bradford, has called "one of the most successful of modern pastorates."

Mr. Chown's work in Bloomsbury extended over ten years. It was characterised by all his old energy and consecration, and by the ripened maturity of Christian thought which comes from sitting at the feet of Christ. Fragrant memories of the Sabbaths on which he broke the bread of life will long linger in the lives of those who gathered to hear him preach. The old prosperity of the church was renewed under his ministry. The buildings were restored at a cost of £4000; fresh life was infused into the various congregational societies; the contributions increased; and, best of all, 600 members were received by conversion alone. Bloomsbury became once more a centre of evangelistic and philanthropic usefulness. It was a light set on a hill, throwing healing rays on the darkness round about.

As in Bradford so in London, Mr. Chown did good service outside his own congregation; but the prominent position he filled as a leading Baptist turned his energies, in a special degree, into the channel of denominational activities. He was a zealous member of the Baptist Missionary Society's Committee, guiding and enlarging its operations. In 1879 he was appointed President of the London Baptist Association, and during his year of office the chapel at Brondesbury was erected. In 1883 he was called to occupy the chair of the Baptist Union. The duties connected with that honour were discharged with a grace and dignity worthy of it. The subject of his address was "Christ in Christians," and the memory of its weighty counsels and eloquent appeals is still fresh.

The strain of incessant work gradually told on Mr. Chown's constitution. Symptoms of disease made their appearance. His friends got anxious about him, and, towards the close of 1885, made an effort to secure a suitable colleague for him; but that effort was unsuccessful. He saw it to be best to resign. That step caused great sorrow in the congregation, but its wisdom was generally acknowledged. The disease rapidly progressed, but he was able to preach to the end. On the Sabbath before his death he stood once more in Bloomsbury pulpit, and delivered a discourse bright with Gospel hope, and tender with touching pathos. It was his last sermon. The week that followed was one of pain. On Monday and Tuesday his heart troubled him very much, and he had difficulty in breathing. On Wednesday he felt better, and was strong enough to go into the garden. On Thursday he was able to see callers, and to talk to them about work he longed to do. After dinner he sat down in a chair in the dining-room, and fell asleep. He slept to see, for he awoke with God.

What Mr. Chown did is his best memorial. We do not care to weave garlands of empty praise to fling on his grave, but we gladly rejoice in the testimony he bore to the truth, and the services for God and man he accomplished. He had a large heart and strong convictions. As a preacher he combined glowing eloquence with evangelical fervour. In his work for Christ he had an enthusiasm which never grew cold and an energy which knew not weariness. He is now with the Master he served so well on earth, and he has left to us the legacy of an inspiring example.

IDOLATRY IN SPAIN.

AS IN ISRAEL.

The present religious condition of Spaniards is in some respects analagous to that of the Jews at the time of their captivity to Babylon. They are "mad upon their idols." Every city, town, and village, is under the protection of a tutelar saint—"according to the number of thy cities are thy gods, O Judah" (Jer. ii. 28). The summits of hills are crowned with pillars, on which are images, and, under the shade of green oaks and poplars by the wayside, the traveller constantly comes across bowers containing one or more images—"and they set them up pillars and Asherim upon every high hill, and under every green tree" (2 Kings xvii. 10); "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and terebinths, because the shadow thereof is good" (Hos. iv. 13). Street corners are often embellished with a niche containing an image, before which lamps are suspended and incense is burnt; and on feast days temporary altars are erected in squares and market-places, where crowds bow down to images of wood and stone—"According to the number of the streets of Jerusalem have ye set up altars to the shameful thing, even altars to burn incense unto Baal" (Jer. xi. 13). Rare woods from Manilla, Fernando Po, and Cuba are employed in making images, together with the cypress, cedar, oak, fir, and ash —"He heweth him down cedars, and taketh the cypress and the oak . . . he maketh a god, and worshippeth it . . . and prayeth unto it, and saith, Deliver me, for thou art my god (Isa. xliv. 14—17). Women give ear-rings, brooches, and bracelets that the goldsmith may make them an image, and when set up, they cover them with broidered garments, put jewels upon their fingers and crowns upon their heads; burn incense and oil before them, and prostrate themselves in their presence—"Thou didst take thy fair jewels of my gold and of my silver, which I had given thee, and madest for thee images of men . . . and thou tookest thy broidered garments, and coveredst them, and didst set mine oil and mine incense before them" (Ezek. xvi. 17, 18). Pictures and images are put up behind doors—"And behind the doors and the posts hast thou set up thy memorial" (Isa. lvii. 8).

THE QUEEN OF HEAVEN.

Women are passionate devotees of the Queen of Heaven; they burn incense before her altars, and make cakes upon which her figure is pourtrayed—"The women knead the dough to make cakes to the queen of heaven" (Jer. vii. 18). In times of trouble they make vows before her image; the Queen of Spain, the princes, and grandees, burn incense to her in the streets of Madrid, and everywhere throughout the country the same idolatry is practised—"But we will certainly perform every word that is gone forth out of our mouth, to burn incense unto the queen of heaven . . . we and our fathers, our kings, and our princes in the cities of Judah, and in the streets of Jerusalem" (Jer. xliv. 17). The Queen of Heaven, formerly *Capitana Generala* of the Spanish army, has been raised to the rank of Field-Marshal and Empress of Cataluña.

Bull fights are generally held upon the Lord's-day, and once or twice during the season a *benefit* is given for the Queen of Heaven. The faithful are earnestly invited to attend, being informed that the proceeds will be devoted to the cult of *Our Lady of Mercy*. A short time ago the walls of Seville were decorated with flaming posters, having a picture of the Virgin Mary in the centre, with an *espada*, or bull-fighter, at her right hand, and a wounded bull on her left. The lances, swords, and darts, &c., used in the performances, were carried to the bull-ring in the form of a cross, accompanied by a vast concourse of men, women, and children singing couplets to the Queen of Heaven!

The Madrid newspaper, *La Corresponcia de España*, says: "Every year the image of the Virgin of Tarrasa is presented with an outfit by the inhabitants of that town. This year it has been paid for by the tradespeople. It consists of a walking costume composed of rich grenadine, trimmed with expensive lace; white shoes, a fan, and a magnificent pair of diamond earrings.

In Murcia, the priests hung upon the flagstaff of the Cathedral a beautiful mantle worn by an image of the Virgin, *to scare the cholera away;* but the disease made greater ravages in that city than in any other.

While a special service was being performed before an image of the Queen of Heaven in Barcelona, its dress caught fire, and was with difficulty extinguished. Yet the folly of praying to an image incapable of saving itself never seemed to occur to those present.

In Puig, Valencia, is an image of the Queen of Heaven, before which is always kept a lighted lamp. Last year someone suggested that the oil used in the lamp ought to keep away cholera. The demand for this oil accordingly became such that several shopkeepers supplied it, the priest receiving part of the proceeds. The business promised lucrative results until the *sacristan* who dispensed the "blessed oil" was stricken with cholera and died.

The writer has two scapularies of the Queen of Heaven, from Begona, near Bilbao; *they are common playing cards covered with stamped calico.*

"IT IS A CURSED THING" (Deut. vii. 26).

In church processions, images are borne by men, who, when tired, ease their shoulders, and kneel down and worship the figures they have borne—"They have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save" (Isa. xlv. 20). *Santeros*, or image-makers, bargain over their wares. San Anton is manufactured for swineherds, St. Elmo for sailors, and Santa Barbara to keep off lightning. There are images for every day in the year, and for every ill to which flesh is heir. People carry their gods in brooches, in boxes, and in their pockets, and in the house occasionally pin a handkerchief over them that they should not see—"Their land is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man is bowed down, and the great man is brought low" (Isa. ii. 8). When known devotees of certain saints were struck down by cholera, the people of Granada ran from image to image, hoping that by turning to many they would be sure of safety—"My people doth not consider" (Isa. i. 3). While an image of San Sebastian was recently carried in a procession it struck against the branch of an olive tree, and was dashed to pieces. During last *Corpus* procession at Villareal the famous image of San Christobalon fell to the ground, its wooden head rolling among the feet of the spectators. In the church of San Andrés de Palomar several images were recently shattered by lightening. A few days afterwards an image of St. Joseph, in the church of San Gil de Guadalajara, had its head struck off by lightning also, yet, by the time these lines appear, another head will probably have been glued on, and multitudes have bowed before it. During last *Semana Santa*, or Holy Week, the municipality of Madrid voted 35,000 francs to defray the expenses of image processions.

In times of drought images are carried into the fields, and implored to send rain. They know not that it is written: "He giveth you the former rain in just measure, and he causeth to come down for you the rain" (Joel ii. 23).

Civil wars, droughts, inundations, blasting, and mildew; the caterpillar and locust, earthquakes, fearful storms, and "the sword of the Lord, even pestilence" have stricken the land, the last-mentioned striking down over 100,000 persons with death—"Yet the people hath not turned unto Him that smote them, neither have they sought the Lord of hosts" (Isa. ix. 13); "Why will ye be still stricken that ye revolt more and more?" (Isa. i. 5).

But as in the days of old, the Lord has still a remnant. They are the little leaven amid millions of idolaters, and are blessed of God in their labours. The Bible steadily finds acceptance; many cast their idols to the moles and to the bats, and those in this land, who have so long and faithfully striven to make known the Gospel of Jesus in Spain, may thank God and take courage for what He hath wrought.

R. Stewart Clough.

A SONG AND A SOUL.

AN INCIDENT OF GOSPEL WORK.

Full sweetly on the evening air
Rang out the well-known strains,
"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."

Thus sang a little company,
Whose hearts by grace renewed,
Had gathered in an upper room
To tell their gratitude
To Him, by whose atoning love
Their sins had been subdued.

A weary man who passed that way,
Bowed down with weight of sin,
Who long had asked how such as he
Relief and rest might win,
Heard the glad sound, so sweet, so clear,
Amid the city's din.

"'The dying thief rejoiced to see
That fountain in his day,
And there may I'—O what is this,
A thief, a thief, they say?
'And there may I, though vile as he,
Wash all my sins away.'"

As thus he speaks, the room he finds,
And, e'er in prayer they bow,
He cries: "Oh, friends, for me so lost,
Plead you for mercy now."
They bid him pray; "Alas," he says,
"To pray, I know not how."

But, taught by loving lips the way,
He learns to pray at last,
And on the Saviour of the lost,
His weight of guilt to cast;
As from his contrite heart goes up
The prayer of ages past:—

"O God, be merciful to me:
A sinner, Lord, am I;
In my despair and helplessness,
To Thee, my God, I cry.
Lost, helpless, ruined, hear my prayer,
Lord, save me, or I die."

The God who heard the publican,
Heard this heart's honest prayer,
And he who came, a child of wrath,
In sorrow and despair,
Went forth a free and happy man,
And God's own child and heir.

O ye who have the art of song,
The talent ye possess
Ye well may consecrate to God;
How would you dare do less?
If used for Him, oh! who can say
How greatly He may bless?

New York Observer. R. M. Offord.

OPEN-AIR MEETING.—After the ordinary Sunday morning service in the different churches of St. Agrève and St. Voy, July 25, about 3000 persons gathered together in the Sayères Wood, where 140 years ago their ancestors, the persecuted Huguenots, assembled to worship God. Seven pastors and evangelists spoke of the glorious, though suffering past, and the present comparative religious liberty, at the same time emphasising the necessity of the new birth.—*Le Christianisme.*

A GOSPEL TENT MISSION.—Mr. John Wooldridge is now holding daily tent services at Leytonstone-road, East London. On Bank Holiday a tea was given to a number of poor people and afterwards a service was held near the Leytonstone road. A good number gathered round the speakers, while others listened at a distance. The meeting was transferred to the tent, which was filled with an attentive audience. Various speakers gave earnest Gospel invitations, Mr. Wooldridge and other friends singing solos; and at the close four men gave themselves to the Saviour. Mr. Wooldridge wishes to give free teas to some of the poorest, and any friends desirous of helping in this work may address Mr. John Wooldridge, 19, Grove-road, Mile-end, E. Personal help is also needed, as several of the workers has been "taken home" during the past two years. B. B.

THE AGAPEMONE.

Many very estimable people seem to be drifting into chaos as regards their religious views; and, as views and doctrines find their inevitable outcome in practice, we may expect some deplorable results in the near future.

The crazy fanaticism of Mrs. Girling was only likely to attract the ignorant, but cultured people are caught in snares more subtly prepared for them. We have before us a printed letter, which is an endeavour to rehabilitate the exploded delusion (not to use a stronger word) of the Agapemone.

This letter is a glorification of "Brother Prince," of whom it is said that "those most intimately associated with him for the last forty years, and who have seen him under the most trying circumstances possible, bear testimony to their never for one moment having seen anything save the holy and lowly Spirit of Jesus in him." Another letter is quoted, which says, "O how good it is to hear a sentence from his lips, to catch a glance from his eye! It is a reflected ray of the light, the life, and the love of Him from whom it emanates. O, my beloved brother, what must our dear Lord be?" "It is, indeed, a joy and privilege to be in the presence of one who is thus truly filled with the spirit of Christ; in whom not the slightest trace of any other spirit is ever seen. . . . It is not properly a question of what Brother Prince has done, for he is *nothing;* but of what Jesus, in his sovereign grace and pleasure, has done in and through him, by the fulness of the Holy Ghost."

The effect of such praise as this of a man must inevitably tend to take the gaze off the Lord Jesus, and to fix it on the man. How totally unlike is that flattery of the creature to anything that prophets, Apostles, or evangelists ever wrote.

It is not surprising to find that fundamental doctrinal error should result from such vain pretensions. The italics in the following quotation are ours:—

> So now the Lord Jesus had possession of one who had been enabled by grace so wholly to live in the Spirit, and so utterly to die unto self and the world, that there had been fulfilled in him, by that Spirit, *all that the Gospel had been appointed to do in man.* He consequently became, in the will of Christ, his chosen witness *to the passing away of the Gospel dispensation!*

Whatever this may mean, it is folly or blasphemy—perhaps both.

Forty years ago, Mr. Prince's brother-in-law and fellow-student at Lampeter College, published a narrative entitled, "The Rise and Progress of the Heresy of Rev. H. J. Prince. By Arthur Augustus Rees, minister of Bethesda Free Chapel, Sunderland." Mr. Rees was called to his rest only two years ago, but permission has been given us to reprint this important narrative at any time, if necessary, and, now that Satan as an angel of light is drawing away some very earnest souls, we think the necessity has arisen, and Mr. Rees's narrative will be given in our next. The following is the preface, which shows the tender and wounded spirit in which the narrative is written:—

PREFACE.

> My sole object in writing the following narrative is, first, to alleviate as much as possible the grief of those of the Lord's people who are personally acquainted with Mr. Prince, and who cannot but feel deeply afflicted at the fall of one they formerly so justly loved and admired.
>
> Secondly, to check the taunts of those who, retaining the form, but denying the power, of godliness, are ever on the look out to defend themselves in their carnal security behind the lapses of the poor and erring children of God.
>
> Thus they are likely to argue with respect to Mr. Prince. Here is one notorious for his pretensions to eminent holiness; but see the result! To aim after superior sanctity, and to set up a peculiarly high standard of piety is a dangerous thing; therefore, in order to be safe, we will abide where we are, and henceforth frown on all who are singular and conspicuous in religion.
>
> Thirdly, to repress the triumphs of the profane, who will not fail to be elated and strengthened in their impenitence, when they hear of the extravagancies of one so devoted as Mr. Prince, and witness the emptiness of his terrible denunciations. Instead, however, of triumphing in his fall, they should tremble at the reflection that, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"
>
> My heart is ready to bleed when I think of the lapse of this dear brother; and often have I secretly applied to him the doleful words of Isaiah: "How art thou fallen from heaven, O Lucifer, son of the morning!"
>
> O quam mutatus ab illo!
>
> *Sunderland, January* 31, 1846.

◆

STUDENTS AT MOUNT HERMON.

(FROM OUR SPECIAL REPORTER.)

This Summer School for Bible study is drawing very near its close, as these lines are being written, but its effects will by no means cease when the last meeting has been held, and the 250 students have scattered to their homes. A little conversation with the college "boys" shows that it has been a great event in their lives, and they mean to make the most of it. One says he is to set aside the next six weeks to the amplification of his numerous notes and to meditation on them. Another will devote the month of September to the like object; and these, I suppose, are but indications of the general feeling. I have been much interested in meeting with a sturdy young fellow of Scotch birth, whose father now owns a farm in the State of New York. This young man felt the call to a higher ministry than that of the plough and the reaper, and he is educating himself with the view to become a preacher of the Gospel. He works on his father's farm in vacation times, and thus earns money enough to support himself and pay his fees during the winter sessions. This is the first real vacation he has had since he began his studies, and great has been his enjoyment of it.

In the course of the school, Mr. Moody has taken his large class through the Gospel by Matthew. One or two chapters are read and studied each day. At the leading assembly of the day Mr. Moody cross-examines the students on the contents of the chapter, now and then returning to the beginning of the book and rapidly reviewing the whole. His aim is to induce the systematic reading of the Word of God, and memorising its leading facts and doctrines, so as to be able to "locate" any of these when occasion arises. He most rigorously keeps abreast of this study himself, so that he can check the correctness of the answers and supply omissions. With so many things to attend to it is wonderful how he is able to find the time for all, but he does it nevertheless.

Every speaker on these heights has his own peculiar charm. Dr. Brookes finds favour with the "boys" because of his thorough-going beliefs and his unflinching defence of the faith. Dr. Pierson's encyclopædic knowledge, and his brilliant presentation of facts and figures, make him a great favourite. The distinguishing characteristics of Dr. Gordon are the gentle gracious presence of the man, his unction and deep spirituality of thought. His addresses are not argumentative, but they are convincing by their felt adaptation to the highest needs of the soul, and the comfort they bring. I have stated that Dr. Gordon's was the first voice to which I listened on reaching Mount Hermon last Sunday morning. He spoke on "the threefold appearing of Jesus Christ" as the Great High Priest of his people. Aaron, the High Priest, said the Doctor, was a type of Christ, and we read that in his priestly work he appeared three times: first, at the altar; second, before God in the Holy of Holies; and thirdly, outside the curtain when his intercessory function was complete: which things were a picture of the High Priesthood of Christ.

First, He appeared to take away sin by the sacrifice of Himself. He was no unwilling victim; He was a volunteer. A French sceptic once said: "My permission was not asked whether or not I should come into the world; if it had been I should have declined, considering the misery and suffering I see around me." It was not so with our Lord. When the Father said, "Whom shall I send?" the Son willingly, and without restraint, replied, "Here am I, send me." From the cradle to the grave He never faltered. He was a son, and he learned obedience by the things He suffered. The deepest question ever asked is this: "How can God be just, and the justifier of the ungodly?" Jesus Christ alone could answer that question, because He only could satisfy the perfect righteousness of God. God is just as well as merciful, and justice knows no such word as forgiveness. Who ever heard of mathematics or the multiplication table pardoning a man? They are inexorable. Jesus, by his perfect life and atoning death, blotted out the handwriting of ordinances—nailing them to his cross.

Secondly, he has gone into heaven, there to appear in the presence of God for us. He is still carrying out the work begun on the cross. Having on earth completed our justification, He sent down the Comforter to sanctify his redeemed people, while He appears before God on their behalf with their names written on his breast and his wounds pleading their cause. When his purposes in this dispensation of the Spirit are completed He will again appear without sin unto salvation. In closing, the Doctor made a solemn appeal to all that they should be ready for this third and last appearing, so that while others are taken they should not be left.

DR. GORDON'S CLOSING ADDRESS

was on "The Holy Spirit." Justification and sanctification, he said, are two parts of one great Divine transaction. Sanctification means a consecration, or setting apart. Aaron, the high priest, was sprinkled with the blood of the slain lamb to symbolise cleansing from sin, and then with the oil to signify consecration to the service of God. Every true believer is a priest unto God, and needs to be anointed with the consecrating oil of the Holy Ghost. See how Jesus Himself, our Great High Priest, was dependent on the working of the Holy Ghost. First He was *begotten* of the Holy Ghost. Then He was *baptized* with the Spirit at Jordan. He is our exemplar and model in all things. In many parts of the Acts of the Apostles, we read of them receiving the Holy Ghost, after they were regenerated and justified. It is described as the baptism, the healing, the anointing, and the filling of the Holy Ghost. How may we become possessed of this gift of the Spirit? By faith and prayer. We read that it was when Jesus was praying that the Spirit descended on Him as a dove. It came on the disciples at Pentecost as fire, to symbolise its cleansing and purifying power; there was no need of this cleansing in the case of Jesus, so the Spirit came upon Him as a dove, the symbol of purity and gentleness.

We read that the disciples were *filled* with the Holy Ghost. If we are thus filled, all thoughts and desires with respect to self will be expelled, and we shall be delivered from the constraints of a sinful life. Then we shall be *led* by the Spirit. We shall get our orders direct from God every day so certainly as a servant gets instructions from his master. Let us be in such communion with our Heavenly Father that we can easily find out what He wants us to do.

If we have this baptism we shall also be *empowered* by the Holy Ghost. We shall not work in the energy of the flesh, or the power of intellect, but in the might given to us by God, the Holy Ghost. Then we shall accomplish that which would be impossible to us through our own unaided strength.

MR. MOODY ANSWERS QUESTIONS.

These young intellects on Mount Hermon's hill are very keen, and very inquisitive. If there is any point they do not quite grasp they are not slow to send up questions. Mr. Moody by no means discourages this; he rather invites it. It is not given to every public speaker to be able to answer a pile of questions right away, but Mr. Moody seems to revel in it. He is almost at his best when in the witness-box, replying to the cross-examinations of these young fellows, and many of his best and sharpest sayings are thus elicited. No need (he said, in response to these queries) to stop your work in order to wait for this enduement of power; but do not be satisfied till you get it; let it be the cry of your heart day and night. I remember a friend in England who got stirred up on this subject. He had not had much blessing in his ministry. He made up his mind that he would have this gift of the Holy Ghost. He shut himself up with God, and when he came out his face literally shone. The first time I heard him speak I don't think there was a dry eye in the meeting. It was not so much what he said, but the way he said it. It got noised about that he had been wonderfully blessed, many people were attracted to his church on the next Sunday, and within a month not only every seat but the aisles of the building were crowded. Wherever he went, God gave him souls; I suppose more were blessed under his ministry within six months than during the twelve years before. Young men, you will get this blessing when you seek it above all else. There will be no trouble about knowing when you have got it. You will soon find out if the audience are interested in what you are saying, and if you are having any fruit. I would advise you to keep short accounts with God. If you think you have grieved the Spirit, go to God and find it out and get restored. As the Spirit always testifies of Christ, so a man filled with the Spirit will exalt Christ; he will not be talking much about himself. Sometimes it is a very fine line that separates the leading of the Spirit from the promptings of our own feelings and emotions; we must, therefore, keep ourselves well acquainted with God's Word, so as to be guided by its principles in any particular course. Be careful in choosing the time and place when you speak to individuals about spiritual things; great harm is sometimes done by speaking at the wrong time. If you are guided by the Spirit you will know how to act. Remember that you can draw people, but you cannot drive them. It takes much wisdom to win men to the Saviour. We should not have to wait long for this baptism of the Spirit, if we did not have to come to the end of ourselves; sometimes that is a long road. If God were to endue us with power when we are full of conceit, we should become as vain as peacocks, and there would be no living near us.

A STRIKING REMINISCENCE.

Mr. Moody proceeded to tell some of his own experience, a thing that he is not greatly given to, but it seemed specially appropriate when addressing so many young men. This blessing came upon me, he said, suddenly—like a flash of lightning. For months I had been hungering and thirsting for power in service. I had come to that point that I think I would have died if I had not got it. I remember I was walking the streets of New York. I had no more heart in the business I was about than if I had not belonged to this world at all. Right there on the street the power of God seemed to come upon me. I was filled with a sense of God's goodness, and felt as though I could take the whole world to my heart. I took the old sermon that I had preached before without any power: it was the same old truth, but there was a new power. Many were impressed and converted. This happened years after I was converted myself. It was in the fall of 1871. I had been very anxious to have a large Sunday-school and a large congregation, but there were few conversions. I remember I used to take a pride in having the largest congregation in Chicago on a Sunday night. Two godly women used to come and hear me. One of them came to me one night after I had preached very satisfactorily, as I thought. I fancied she was going to congratulate me on my success, but she said, "We are praying for you." I wondered if I had made some blunder that they talked in that way. Next Sunday night they were there again, evidently in prayer while I was preaching. One of them said, "we are still praying for you." I could not understand it, and said, "Praying for me! Why don't you pray for the people? I am all right." "Ah," they said, "you are not all right. You have not got power; there is something lacking, but God can qualify you." I did not like it at first, but I got thinking it over, and after a little time I began to feel a desire to have what they were praying for. They continued to pray for me, and the result was that at the end of three months God sent this blessing on me. I want to tell you this. I would not for the whole world go back to where I was before 1871. Since then I have never lost the assurance that I am walking in communion with God, and I have a joy in his service that sustains me and makes it easy work. I believe I was an older man then than I am now; I have been growing younger ever since. I used to be very tired when preaching three times a week, now I can preach five times a day and never get tired at all. I have done three times the work I did before, and it gets better and better every year. It is so easy to do a thing when love prompts you. It would be better, it seems to me, to go and break stones than to take to preaching in a professional spirit.

Of course there are degrees in this power; I wish I had ten times as much as I have. The more a man has the more he wants. There are, of course, differences in the capacity to receive it, but our capacity grows larger by reception and use of the power we have. One danger is that many are looking for the experience of other men; that is a great mistake. No two men were ever converted, or endued with power in the same way. There is no gift that you can possess to be compared with this gift of power for service. Let us seek, and let none of us be satisfied till we get it. A man can accomplish more in one year with this power than he can do in forty years without it. Jonathan Edwards said he was enabled to do more in Northampton in one week than he did in seven years before the Spirit of God came upon him for service.

Culture is all very well, but it is like high cultivation of the land; you may plough and harrow it all the time, but unless you put in the seed it will produce nothing. There are so many workers who are fishing all night without catching anything. They let down the net, but they never draw it up to see if they have got any fish. Since 1871 I have had no difficulties with the Bible. I heard a minister once say that a man came to him with a lot of questions about the Bible, and said: "If you can answer them I will become a Christian?" The reply was, "You are beginning at the wrong end; accept Christ first, and then we will see to the questions." He received Christ, and after a little while the minister said: "Now let me have your questions." He looked at them again, and found they were all answered; the difficulties had all disappeared.

At the request of some friend in the audience Dr. Gordon also told, though with reluctance, how he had received a baptism of the Spirit at one period of his ministry, and how the Lord blessed his labours afterwards. If my memory serves me right, I reported the details from Northfield last year (see No. 816, Sept. 17).

In answer to other questions sent up, Mr. Moody urged the young fellows who were wanting light as to their future course not to take counsel with man, but to wait upon God for direction. Without exaggeration at least 1000 young men had come to ask his advice about going into the ministry, but he always declined to give advice. Let all such go to work where they are, in the Sunday-school, or tract distribution, or cottage meetings, or wherever they had the opportunity, and they would soon find out if they had a call to the Gospel ministry. If they were enabled to win souls in the lower sphere, that was a pretty good sign that God would have them give their lives to such work. Their power to lead others would come with success in winning men's hearts to God, and to themselves. It was hard work for a man to manage a church if he had been there a good while, and no one had been converted through his ministry; he greatly pitied such men. The pulpit stands higher than the throne; no true and successful minister of the Gospel would change places with the greatest potentate on earth. When he was converted he thought that was the greatest joy he could experience, but he learned that a greater joy still came from leading others to the Saviour. The Christian has a three-fold joy: first, that of his own salvation; next, the salvation of others; and, better still, the joy of seeing one's spiritual children walking in the faith, and being used in God's service.

CONSECRATION MEETINGS.

So great was the interest excited by the running fire of questions and answers, that the lapse of time seemed to be forgotten by speaker and hearers alike, and it was nearly half an hour beyond time when this service broke up. Before closing, Mr. Moody said a desire had been expressed by some that an opportunity should be given for definite consecration and prayer for the baptism of the Spirit for life and service. The matter rested with themselves; if a number of them desired, a meeting for this purpose would be arranged. It will not be out of order to forestall the order of events and state here how this thought developed. The desire grew and spread, so that Mr. Moody fixed six o'clock on the Thursday morning for the consecration meeting. The early hour, he said, would put the reality of their feeling to the test. No hour seems to be too early for the evangelist himself; though he had to drive from Northfield, between three and four miles distant, he was at the meeting place here before the time appointed. One of the rooms of the Recitation Hall was crowded with some one hundred and fifty young men, and a most solemn hour it was. Confessions of failure and aspirations after the enduement with power came from many in subdued and faltering accents, and no one could help feeling that God was present, and that a rich blessing was in store. These early meetings were continued on the three remaining days of the session, and were seasons of great and manifest spiritual experience. On the last morning, the time was largely taken up with short expressions of thanksgiving to God for the revelation of self, and of Himself; for a deeper insight into the teachings of the Word, and a clearer realisation of the power of prayer; and for the gift of the Holy Ghost as shown in willingness to be laid on the altar of service, and to obey the call of God whithersoever that call might lead.

With such an embarrassment of spiritual riches crowded into every day, it is very difficult to know where to draw the boundary line. The young fellows here who watch me taking notes are often anxious to know if I am to give this or that address in full; to judge from their appetites for evangelical and stimulating speech, one cannot but conclude that they are not overdosed with it, either in their seminaries or from the pulpit. I am glad, as I close this letter, to be reminded by Dr. Pierson that these remarkable meetings with the college boys are something like the first-fruits of the circular letter on world-wide evangelisation put forth from last Northfield Convention, and an answer to the prayers then presented.

M. COILLARD'S ZAMBESI MISSION.

Dear Sir,—Let me cordially thank you for the notice you have taken from time to time of our Zambesi Mission. So long as we had not reached our destination, I hesitated to intrude upon your time and space. But it may be that some direct news from this distant corner of the mission field would interest your readers and those who follow us with prayerful interest, but who do not read our French monthly, *Le Journal des Missions.*

You are perhaps aware that we crossed the great river in August. But owing to the disturbed state of the country, we found it impossible to proceed to the Valley. As our tents were rotten or burnt by the sun, we had to put up some shelters for the rainy season. In a few weeks we had three rooms with a roof over our heads, all made of reeds and grass and poles. Our delay gave us the opportunity of giving a helping-hand to Mons. Jeanmairet, who is to stay at Sesheke.

Another revolution has brought back to power the expelled King Lewanika, but not without bloody battles. Most of the leaders of the first revolution perished in the fight; those who escaped were pursued and put to death. There was no mercy, not even for those who gave themselves up, and implored the King's pardon. Even now the vengeance of Lewanika is not satisfied. He has sworn to spare no one belonging to the families of the rebels. Fearful atrocities have been committed upon women and little children. One's heart aches at the tales of woe, at the sense of danger, and the terror that overshadows the land. Everyone looks with suspicion at his neighbour.

I say nothing of the stealing going on in broad daylight. The slaves steal for their chiefs, therefore there is no justice, no redress. We have suffered much of this awful state of affairs. Our cattle were stabbed openly, our own clothes carried off almost before our eyes. We see them occasionally on the backs of some petty chiefs. But what can we do? This piecemeal looting, a trial of every day, is most difficult to accept meekly. Ask for us such a measure of grace that we shall be able to submit gladly, for our Master's sake, to the spoiling of our goods. One thing is certain, we shall never lack what is absolutely necessary. The Lord shall provide. No one goes to war at his own expense. All this convinces us more and more that we have come to the right place to preach the Gospel of love and peace.

The King, since his return, was most anxious to see me. After many delays and annoyances, I was able to start on March 6 for the capital, and returned on April 17. The Lord blessed and prospered my journey. I had many opportunities to preach the Gospel in the several villages which we passed; my own boatmen, ten in number, seemed also to take some interest in religious things. Every evening I would sit with them by the fire, teach them some Gospel hymns, and speak to them of Jesus. No one can form an idea of the intense darkness of those minds. It makes one sad to see them laughing at the notion one tries to give them of sin and repentance. But the Spirit of the Lord shall work, and there also light shall dawn.

The King and the Queen, his sister, received me warmly. The King, especially, made many inquiries about the Gospel. The only notion he seemed to have of it is that it condemns polygamy and his raids in the Mushikulumboe's country. The ten commandments struck him very much. As the Barotsi keep the feast of the new moon, he understood the keeping of the Lord's day, and on Friday evening made a proclamation, through his public crier, to the effect that the next day they had to prepare, as on the day following, being the Lord's day, no one would be allowed to grind, to travel, or to work. We chose a spot for our mission station which gives us some guarantee of healthiness. He has had already the road through the forest cleared for us, and ordered the chiefs of Sesheke to give me seventeen bullocks, which I am afraid I shall never receive, owing to the destruction of cattle that has taken place.

Do not think, however, that we build upon these good dispositions of Lewanika. He is fearfully superstitious and self-willed, as all tyrants. If ever his disposition change, we may expect hard times and tribulations. Whatever may be his motives in receiving us in his country, we are thankful to the Lord to have opened such a wide door before us. We shall enter and push on, trusting in Him and leaning upon Him. He will never fail us.

Let Christians in England, interested in the evangelisation of the Dark Continent, remember us. We need their help and co-operation.

F. Coillard.

Sesheke, Upper Zambesi, viâ Kimberley,
South Africa.

For the Young.

A STORY OF MR. HAMMOND'S MISSIONS.

At the close of one of Mr. Hammond's services for children, many stayed behind to listen to the singing of the choir, and others, who for the first time had felt anxious about such matters, wished to hear more of that "Old, old story."

Here and there a teacher was surrounded by a group of boys and girls, telling them of the love of Jesus, whilst Mr. Hammond moved about giving exhortation and encouragement here and there. Scores of little kneeling figures might also be seen thanking the Lord, in their simple language, for his great love to them. And many a happy face told of the peace and joy which came to them in those hallowed hours.

I with others was seeking for anxious little ones to whom I might give help and encouragement, when my attention was attracted to a little boy on one of the benches, evidently wishing that some one would come and speak to him. I sat down by his side, and after a few remarks on what the preacher had been saying, inquired, "Do you love this loving Jesus?"

"No, sir," came the answer, sadly enough. Then, as simply and lovingly as I could, I told him all the story of his need of a Saviour and of God's wonderful plan of meeting that need, by sending his own dear Son Jesus to take the sinner's place and bear the sinner's punishment. He listened very eagerly and attentively, and when I had finished sat very thoughtful and still.

"Now," I said, "don't you think that not to love that One who did so much for you is very wrong and displeasing to God?"

He said he felt it was, and thought he should like to love Him. I said, "Let us tell Him so," and we knelt down together. When we arose from our knees, I quoted a verse or two of Scripture, such as "Him that cometh to Me I will in no wise cast out," and after a few words of advice and counsel, bade him good night.

Some evenings later I saw him again, and asked, "Well, my boy, how is it with you? Do you think that the Lord heard and answered your little prayer on Monday?" "I am sure He did, sir." "Well, I am glad to hear you say that, but what reason have you for thinking so?"

He answered eagerly, "I'll tell you, sir. I have a little sister Florrie at home. Every day, at dinner time, when I come home from school, I have to clean the knives and forks for dinner." "Yes," I said, wondering what all this had to do with my question. "And," he continued, "it's pretty hard work, sir. Sometimes I get very tired and ask Florrie to help me, but she's very unkind at times, and will never lend me a hand. Last Monday evening, sir, after I found Jesus, I felt very happy, and when I woke up on Tuesday morning I thought that, as you told me to pray to Him for everything I needed, I would just tell Him about the knives and forks, and ask Him to put it into Florrie's heart to help me that day with them." "Yes," I said, "and did He?" "That morning, sir, after I came from school I felt very tired, but I began cleaning the knives, and wondered whether my prayer would be answered; when soon Florrie came up and threw her arms round my neck, and said, 'Can I help you to-day, Horace, dear?' I was so glad to think my prayer was answered, and now, sir, I take everything to Him, and I feel so happy, and I am sure He heard my prayer last Monday night and took my sins away."

And indeed he looked happy, and seemed full of childish faith and joy.

Some nights afterwards I saw my little friend coming quickly towards me, leading by the hand a little girl, who, from the resemblance to her brother, I at once knew to be Florrie. Indeed, as though to remove any doubt I might have felt, he at once said, "This is Florrie, sir." "Ah," I said, "and are you the little girl who helps her brother to clean the knives and forks now?" "Yes," she said, "and, oh, sir, I am very happy, for I have found the loving Saviour." And then they talked much to me, in their own childlike simple way, of all the joy they found in their new Friend, and when at last I had to suggest that their mother might be getting anxious if they stayed much longer, with bright, beaming, holy faces, they bade me "good night," and simply taking hold of each other's hands they left the hall.

* * * * *

I have often thought of these two dear children since, but little Horace and Florrie P—— are but two of many of those young ones who at those happy meetings learnt to sing—

"I've found a friend in Jesus,
He's everything to me."

Thomas Sayer.

BIBLE STUDIES.—26.

JONAH REBELLIOUS.

Jonah i.

vv. 1, 2.—God's servants must not question his messages, and may not choose their own errands. Their spirit should be "Thy servants are ready to do *whatsoever* my lord the King shall appoint" (2 Sam. xv. 15). "I can do all things through Christ which strengtheneth me" (Phil. iv. 10).

v. 3.—Disobedience makes men fear God's presence. Compare Gen. iii. 8. "Adam and his wife hid themselves from the presence of the Lord God." But "whither shall I flee from thy presence? . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. cxxxix. 7—10).

v. 4.—"Stormy wind fulfilling his word" (Ps. cxlviii. 8). When we will not listen to his voice in gentle tones, He has to overtake us with louder accents. The sheep must keep close to the Shepherd to hear the words of love meant for each individually.

v. 6.—Jonah could not be God's messenger of hope and comfort in the storm, because he himself was in the wrong. Contrast Paul's conduct and words of cheer (Acts xxvii. 21—26). The vessel which is to carry living water to thirsty souls must itself be clean and pure, and so made "meet for the Master's use" (2 Tim. ii. 21).

v. 8.—If Jonah had been about his Lord's work, giving his messages, the sailors would not have needed to ask him, "What is thine occupation?" As it was he had only told them what would be against his Lord (ver. 10). It is a solemn question to ask ourselves, "What impression am I giving to the world around of my King and his service?"

v. 10.—The world is quick to see failure in the lives of those who profess allegiance to Christ.

v. 12.—Jonah hears God's voice in the tempest, and is convicted of sin. This is the first step towards return.

v. 13.—Contrast, John vi. 21—"Then they willingly received Him into the ship: and immediately the ship was at the land whither they went."

v. 14.—In each chapter we see trouble driving men to prayer; here the sailors "cry unto the Lord in their trouble, and He bringeth them out of their distresses" (Ps. cvii. 28). How many can say, "Sweet affliction brought me to my Saviour's feet!"

v. 17.—Jonah sought to flee from God's presence; God cut him off from all human intercourse, and shut him up to himself. Often He is obliged to bring his people "into the wilderness," that there He may "plead with them face to face" (Ezek. xx. 35), and so lead them to know themselves, and to know Him, that they may "come up from the wilderness, leaning upon their Beloved" (Cant. viii. 5).

Streatham. Janet Clark.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—August 29, Philemon 1—14; August 30, Philemon 15—25; August 31, Psalm cxii. 1—10; September 1, Joshua i. 1—18; September 2, Joshua ii. 1—14; September 3, Joshua ii. 15—24; September 4, Joshua iii. 1—17.

OBITUARY.

MADAME ANDRÉ-WALTHER.

The Christian Church has just suffered a severe loss by the death of Madame André-Walther, who breathed her last on the 6th inst., after a short illness.

The name of that gifted lady is familiar, no doubt, to most of the readers of our paper. It had long become a "household word," as much in England as in France. On terms of close friendship with the late Lord Shaftesbury, Lord Radstock, Captain Trotter, Sir Culling Eardley, and other leading representatives of evangelical Protestantism on this side of the Channel, Madame André-Walther was honoured and appreciated by all those, of whatever nationality, who take an interest in the conversion of souls, and in works of Christian philanthropy. It is not too much to say that her whole life had only one object, viz., to win sinners to the Saviour, and to do good to those whom Providence placed in her way. Her two great qualities were love and decision; and whilst she never hesitated to tell the truth to every one, and to caution those whom she found wandering from the right path, she did so with an affection, a sympathy, which were perfectly irresistible.

It would be impossible to describe the good done by Madame André-Walker at Tours, at Versailles, at Paris—in fact, wherever she resided; and at the time of the Franco-Prussian War, in 1870-1871, she devoted herself to the relief of the poor, the sick, the wounded, and the forsaken without any distinction of creed, and of party. The terrible episode of the Commune, as it taxed to the utmost our friend's Christian energy, brought out in their full beauty the qualities of firmness and goodness which distinguished her so pre-eminently above all others. To the wretched creatures driven out of Paris, and crowded together at Versailles, she gave away, without stint or reserve, her time, her means, her influence, her advice—in fact, all the treasures of a loving and generous heart.

The funeral service took place at Versailles on Sunday, the 10th inst., in the presence of her family, and an immense gathering of friends.

G. M.

She was converted (says a correspondent of *The Record*) through Pastor Louis Meyer's ministry. She was in the full *éclat* of her youth and worldly success. One day Pastor Meyer visited her. "Madame, you are suffering," said he. "Yes." "What is the cause of your pain?" "I do not know." "It is God who seeks you. He wishes to save your soul." "What must I do?" she replied; "I go to church." "You must pray, and read the Word of God on your knees." "I do not know how to do it." "You must!" Soon after she felt peace taking possession of her soul, and since that moment she gave herself up entirely, and without a minute's interruption, to the Lord. She leaves a heavy inheritance of devotion to Christ and to his cause, but her children's hands, with the help of God, are ready to accept it.

A MISSIONARY FAREWELL.—On August 18, a large missionary meeting was held in the Free High Church, Inverness, to take farewell of Mr. James G. Mackays, medical missionary, and his young wife, on their departure for Madagascar in connection with the London Missionary Society. Suitable addresses were delivered by Rev. Dr. Black, Inverness, Rev. Dr. Kennedy, Vice-President of the London Missionary Society, and others. Mr. Mackays is a native of Inverness, and was one of the most active workers in connection with the Free High Congregation. The best wishes were expressed for the success of the young missionaries in their new sphere of labour.

SOUTHEND, ESSEX.—The new mission house specially built for the work of the Christian Medical Mission, in Clarence-road, Southend, was formally opened on Friday, the 13th inst. The chair was taken at 7.30 p.m. by Bishop Gregg, D.D., who gave a short address on 2 Chron. v. 13, 14: Purity, Unity, Praise, Presence, Glory. Messrs. F. T. Gregg, B.A., Ingram, Eastwood, Tully, and Fairbairns likewise took part in the meeting, which was entirely of a dedicatory character. There was not any collection, but a sum of over £34 was voluntarily handed in by different friends to the treasurer. Since the commencement of this Mission in January, 1885, over 4000 cases have received advice and medicine, and the work is steadily increasing. All the workers, including the physician, give their services gratuitously.

BRITISH SYRIAN SCHOOLS.

It might interest and cheer some of your readers to hear of the good work that the British Syrian Schools are doing. Our ship, the *Dreadnought*, was at Beyrout for four days, which gave us an opportunity of seeing something of them. Personally I was not able to see anything of the schools there, at their headquarters, as taking the chance that offered to visit Damascus left no spare time. But I have been told that it would have done every Christian's heart good to hear the children singing hymns and repeating passages of Scripture. One little chap, standing, and reciting in English, with great feeling, "Hurrah, for Merry England," was most inspiriting. At Damascus, however, I can testify that to turn in from the dirty, squalid streets, to find well-ordered rooms, with desks, blackboards, &c., was a most pleasant surprise. Little girls, the daughters of Christians, Jews, and Mahommedans, all working together—one class writing, another, of quiet little dots, sewing—all getting good wholesome schooling, with the Bible at the head of everything. There was a spirit of cheerful happiness about the whole place; it spoke more than any words could, as to how Christian love and gentleness win the children; to see that when they were told that the visitors were English, they quite looked on us as friends at once (there are only about a dozen Europeans in the place of 150,000 inhabitants). They sang, and sat down to answer questions, but, unfortunately, none of us had courage to ask them any, being unused to children. But they looked sharp enough, and the teaching is earnest and true, for in telling us how the children know their Bibles, the opportunity was not lost of putting the Gospel more or less before us. Last school year showed an attendance of 6,545. The Jesuits set up rival schools, and are very strong and rich.

This is no account of the work, as there are Bible-women, Scripture-readers, Blind Schools, &c., that I know nothing of, but I am certain that those who are not well acquainted with the "British Syrian Schools" would be as surprised as I was at their extent, and would see that it is a real and good work. At Smyrna, where we have since been, Miss Grimston's Sailors' Home is a bright spot. Passing by we saw a notice of a meeting every evening at seven o'clock. I went, and found about thirty merchant seamen, all listening to the telling out of God's love to them most attentively. Looking at all the cafés round, and considering that these men don't often get ashore, makes it appear wonderful that they turn up at all. I heard of one man who had given his heart to the Lord the night before, and that the work goes on steadily. There were some bright testimonies given, and we had a very happy evening. Miss Grimston has another Home at Constantinople; it is splendid to hear that the captains of many of the ships will give the sailors leave to land in the boat belonging to the Rest, to go to it, while not allowing any other leave. One can only conclude it is because they have found by experience it is good for the men to have been there. The Lord's work spans the world—here a little, and there a little. May we raise up our hearts in thankfulness to God, and take courage to press on wherever we may be.

Salonica. A. B. Prance, Lieut.

MALDON, ESSEX.—Two years ago Rev. Sholto Douglas, of All Souls', London, held a mission at Great Potham and Heybridge with great success. Lady de Crespigny, who conducted a mothers' meeting weekly, saw the need of a hall for evangelistic services, and has had one erected at her own expense. The opening service was held on August 2—preceded by a free tea—by Rev. Sholto Douglas, who gave an earnest and interesting address. The hall was crowded; amongst those present were many from Maldon and Heybridge. An evangelist, who was a worker under Mr. Douglas, has been engaged to carry on the work.

G. W. C.

ALEXANDRIA & GIBRALTAR TOILERS

The writer was recently detained in Gibraltar for a few days, *en route* from Tangier (where he is seeking to make known the glad tidings to the Moors and Berbers of "dark Morocco"), to England, for a little needed rest. From an incident or two of his stay there he gathered fresh assurance that sowing beside all waters is not in vain, but that truly "He that goeth forth and weepeth, bearing precious seed, shall doubtles come again with rejoicing, bringing his sheave with him." This encouragement he would share with the readers of The Christian, and with the dear Alexandrian seed-sower, should these lines meet his eye.

I was slowly walking along the main street of Gibraltar in the short twilight, looking out for an opportunity of recommending the precious Saviour to some one, when I observed a fine, stalwart red-coat, looking intently upon an open Bible in the window of the Bible Depôt. Something like the following conversation followed.

I said, "That is the best of books you're looking at. It shows us God's way of salvation."

"Yes, I know that. Thank God, I'm saved! I was just reading how they put the crown of thorns on his brow."

"I'm so glad to know you are saved, and to take you by the hand as a brother in the Lord Jesus. How long have you known Him?"

"Not long, sir. Last December I was as bad as could well be. Our regiment (the Royal West Kent) was in Egypt. We had rough times, I tell you, sir, and in plenty of danger. But I had a godly comrade, and it was through him I began to think of better things. I began to pray, and to look to Christ to save me. I was very ignorant. But I tell you, sir, one night, on the eve of the battle of ——, I found myself without any fear of death. But I did not get into the full light until our regiment went down to Ramleh, near Alexandria, and I have reason to bless God for ever for taking me there, and putting me in the way of meeting Mr. E——. Do you know him, sir?"

"No, my dear brother. I don't know him; tell me about him."

"Well, sir, he's one that has given up everything to the Lord. He is in a bank at Alexandria. He works hard there all day. Then he takes the train to Ramleh, where he lives. Every night in the week he opens his house to the soldiers, and has a service with them. Many a man has been blessed there, sir, besides me. Another thing I learned was that the Lord Jesus was coming again. I'm longing for that."

This conversation occurred as we walked to my lodgings, where, with other friends, we spoke together, and praised God for his grace to this man. He told me of another witness for Christ in his regiment; of how brightly he let his light shine; of how, when at prayer, they were persecuted in the barrack-room, boots being "shied" at them, and blankets and forms piled on them.

I afterwards met one of another regiment who, at Ramleh, was just on the verge of suicide, because of the hardships in Egypt, and disappointment that his friends had not bought his discharge as he had hoped. But through this same Mr. E—— he was deterred and saved.

Miss Aimers, of the Soldiers' Home, Europa-road, Gibraltar, is doing precious and successful work. Many have been brought to Christ. The Colonel of our regiment bore testimony to the marked improvement in the conduct of the men. A deep sorrow has fallen on this Mission in the recent sudden death of Miss Archibald, who had, but a short time before, joined Miss Aimers in her labours of faith and love.

We missed our dear brother, Mr. George Holmes, whose post is at the Soldiers' Institute, another Gospel agency on "the rock." He is now resting in England for a little.

Let God's people remember that faithful brother at Ramleh and these toilers in Gibraltar.

E. F. Baldwin, Missionary in Morocco.

AN "EXETER HALL" FOR YOUNG WOMEN.

In May last we stated that steps had been taken to secure some very commodious and extensive "club" premises at the back of the popular Wellbeck Restaurant for young women. These comprise three large halls and several smaller rooms on the ground floor, besides three floors of offices and bedrooms. They are now undergoing needful repairs and alterations, which, when completed, will make them the very perfection of central head-quarters, not only for members of the London and provincial branches of the Y.W.C.A., but also for those of any branch throughout the world, who may find themselves in our great and perilous city.

In addition to the ordinary features of the Association's work, this institution will embrace a Servants' Home, a Business Employment Agency, and an enlargement of the already self-supporting Restaurant. In fact, the two latter have been in operation to a greater or less extent for some time past, and have proved such valuable adjuncts to the Christian work, as to render it certain that their development will prove an unqualified boon. The restaurant accommodation has long been inadequate to the demand during the dinner hour, whilst in the lodging department there is hardly ever a vacant bed.

In addition to the large halls for public meetings, there are also reading-rooms, class-rooms, and lavatories, and a large cloak and parcel room for the benefit of ladies shopping in the neighbourhood, which will, it is hoped, prove a source of revenue to the Association. The frontage is in Regent-street, directly facing the Polytechnic, and two other entrances are in Mortimer and Little Portland-streets. Out of the £7000 which were asked for in May, only £2000 are still required. Mr. Samuel Morley's interest in the scheme was shown in a very practical manner just before his sad illness, and his great desire is to see the institution opened free of debt. We warmly echo his wish, and trust that so important an object may be liberally sustained. The Hon. Secretary is Mr. G. L. Dashwood, Child's Bank, 1, Fleet-street, E.C.

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THE GOSPEL ON RAMSGATE SANDS.

The popular services which have been held for several years by Mr. Nott and his friends, are now in full swing. A space on the wide-spread sands is the ground floor of his novel church, around the conductors' chairs and harmonium are placed seats for about 150, the sloping breakwater making a capital gallery, whilst the promenade above is thronged with our elevated audience.

An old friend of these evangelistic efforts, Mr. Wm. Hill (from the Metropolitan Tabernacle), came on the scene recently, after an absence of two or three years owing to illness, and warm were the greetings he received, and many the congratulations of his friends at his recovery. In the afternoon he spoke with his usual graphic power, holding the people for about forty minutes, as fixed as if they had been in the comfortable seats of a place of worship; again in the evening he and Mr. Bass, of Leicester, were the speakers, and were aided by plenty of good singing, the people remaining notwithstanding the rain.

Two services are held here each Lord's Day for about eight months. A noticeable feature is the mixed character of the audiences; the sturdy seaman, the humble working classes, the tradesman with his children from the great Metropolis, the well-dressed tourist, all deeply interested in the proceedings. The solo singing of Mrs. Bass is a great attraction, and a power for good at these meetings. A.

MR. RICHARD WEAVER addressed the fortnightly Gospel meeting of the employés of the L. & N. W. Railway, Liverpool-road, Manchester, on August 16. He spoke on the text, "To me to live is Christ, and to die is gain," and gave some experiences of his early life. E. H. L.

RESCUE SOCIETY.

There has been a considerable increase in the number of young women and girls brought under the care of this Society during the past year, no less than 530 having been helped, and thus given an opportunity of starting a better life. The balance-sheet is also more favourable than the two previous years, showing an increase in the funds of nearly £700. The latest report thankfully recognises the impetus given to this class of work by the revelations of the past year, and adds useful suggestions by way of furthering the objects of the Society.

To bring the rescued ones, by repentance and faith, to the Saviour, is the great aim of the Committee, who joyfully state that in a few cases these efforts have been eminently successful. One who was helped writes: "How can I ever repay you for all you have done for me? I was on the brink of ruin; the Society rescued me. Often and often have I blessed God for the Society, and for the home and friends I found there. If the girls only knew the worth and value of living for God, I think they would no longer harden their hearts."

As an instance of depravity in parents, a case is recorded of a poor girl who was driven from home through ill-treatment received from a woman who was brought home by the father, while the mother had eloped with another man. Mr. Wookey also secured the succour of two girls from Gibraltar, one of whom had fallen at the age of thirteen, and had lived an infamous life for seven years.

That parents are too often the cause of their children's ruin is abundantly shown, and also that public companies wink at their servants' sin. In some cases the poor victims have escaped from houses of ill-fame; others have gladly entered the Homes that they might be kept from continuing any longer in a course which had already brought them to the verge of an untimely grave.

The Secretary specially requests friends to assist in circulating the report, as a means of securing fresh subscribers. The testimonies borne by mistresses to the good behaviour of the servants they have selected from the Homes is interesting, and the new version of the poem, "Is it nothing to you, O Christian?" with which the report closes, is touching in a double sense, and well worth "sixpence to non-subscribers." The offices are 79, Finsbury-pavement, E.C.

RAILWAY MEN AT CROYDON.—Four years ago I organised a mission for the railway-men at East Croydon Station, and meetings were commenced in October, 1882; but soon after I opened them to all railway-men in and near Croydon. These gatherings, which commenced with Bible reading and study on Sunday afternoons, have been continued to this time, supplemented in the week by temperance and prayer-meetings, a library, and lately a work party, closing with Bible reading for the wives, and a Bible-class for railway-lads. As they are intended for all the railway men who will come to them, the work is necessarily carried on upon undenominational lines, and no meetings are held on Sundays during service, as we do not desire to draw the men from their various places of worship. That the meetings are appreciated is evident from the fact that more than 100 of the men have from time to time attended the Sunday afternoon meetings, and there is a fair average attendance, considering that many are engaged on duty. The directors of the L.B. & S.C.R. have kindly promised a piece of land, upon which we hope to erect an iron building, to serve as mission, reading, and club, rooms for all railway men in Croydon and the neighbourhood who like to join. There are nearly 300 railway men in Croydon, and probably over 200 more at stations within an easy distance, so that as the personal comfort and safety of travelling so largely depend upon the character of the employés, they are worthy of every encouragement. I shall be happy to supply further information to any interested friends.

Isabella Johnson.

"Lasswade," Addiscombe-road, Croydon,

MISSION WORK ON THE CONGO.

Mr. Joseph Clark, of the Livingstone Inland Mission, writes from Palabala Station a cheering account of God's work in the Congo Free State. He says:—"Permit me to cheer the Lord's children, who have so long prayed for the work carried on by this Mission, by telling of the Lord's working in our midst. About two months ago, at our Mukimbungu station, there were several candidates for baptism. Of these, five gave good evidence of a change of heart, and, being supported in their request by the resident missionary, they were baptized. Seven weeks afterwards two others at the same station were also baptized. We were greatly cheered at this, as some of these converts had stood faithfully by the truth amid a great deal of persecution.

Recently we have had a more widespread movement at Bauza Manteke, where our Brother Richards has laboured for about eight years. One after another has been brought in during the past twelve months, till there are now seventeen candidates for baptism.

And, to the glory of God be it told, a *revival* has begun within the past fortnight, and by the last report at least twenty professed conversion within that time. Mr. Richards, in his note, said, "I have no time to write—the house is full of anxious ones." He has had a visit from Brothers Harvey and Probert, but they could not stay. He, however, is in good health in spite of labours abundant, and finds great comfort and help amongst the earlier converts, especially one Lutete, who formerly was a "witch-doctor." This Lutete's wife is also converted, and lends very good help in dealing with the women, several of whom are among the converts.

Mr. Richards has just completed a translation of Luke's Gospel, and is now revising it for the press, while Mr. Harvey sends Mark's Gospel by this mail ready for printing.

All are in fairly good health, though some of our members are in want of a change. By this mail Miss Jessie Skakle, Mrs. Jos. Clark, two children, and Mr. P. Frederickson return to England *pro tem.* The ladies have been, say, nineteen months in the country, and both have had fairly good health. Mr. Frederickson has been five years in the field, and now takes his first rest. He and the others feel very sorry to leave, even for a time, as our work is deeply interesting and cheering; but experience leads us to decide thus for them. They hope to return in a few months.

Would the kind friends who send us The Christian please let us know their names, &c. We possibly could send them occasional notes of our work. Remember us also at the throne of grace, that we may have an outpouring of God's spirit at all our stations, and that we may each be a burning and shining light."

WORK AT PHILIPPOPOLIS.—Mrs. Mumford still maintains the schools, although the past year was one of great trial and financial embarrassment, the war having prevented the attendance of most of her pupils, who had hitherto been able to pay for their board and tuition. She writes:—"My feet are planted upon the 'Rock of Ages,' and I have no fear but the Lord, the Mighty God of Jacob, will provide." She is much encouraged by the fact that an out-station has been established by Miss Della Rolleff, a graduate of her school, in her native village, where hitherto there has been no Protestant. She teaches the women and children during the day, and the men in the evening, besides preaching the Gospel on the Sabbath. She writes: "The women and children come around me, and ask me to tell them about Jesus," and adds: "there are as many as fifty women and children who are delighted listeners to my Gospel readings and expositions. The people are very poor, and Miss Rolleff's work, being one of love, her faith is at times severely tested for the necessary means; but she is not discouraged, counting Him faithful who hath promised: "Lo, I am with you alway, even unto the end of the world." Mary E. Mahan.

27, Ceylon-place, Eastbourne.

AFRICA AND AMERICA.

Rev. H. R. Traver, of Saratoga Springs, New York, whom we had the pleasure of meeting at Northfield years ago, writes thus :—

You may not be uninterested in knowing that your acquaintance at Northfield is now engaged in the work of education among the coloured people, and that The Christian is a most welcome visitor among us.

A recent tour—lecturing and preaching—through the States convinces me that there was never among the blacks a time of greater promise. There is great destitution it is true—financial, intellectual, moral, and of deep and well-founded religion—but there is great readiness to receive help and instruction.

In all the churches there are hungering souls that nothing but the Bread of Life can satisfy. Alas! that so often for a loaf they receive a stone. What a mission field for the Christians of America—Africa at our doors! He reads the signs of the times as indicated in the providential sky to but little purpose who does not see the future of Africa outlined. There is a genuine enthusiasm awaking among the youth of our schools upon the subject of missions—the development of our Father's land. "Not for ourselves, but for others," the motto upon the chapel walls of Leland, rings through all the testimony of our young men and women, and through the summer vacation they are doing valiant service as their letters indicate to us.

May it not be true that the future of America, as well as of Africa, may be intimately connected with the question of the negro in America. The solution of the problem is far from simple. All other races fuse. Shall this one confuse? Pardon the pun. Fuse it cannot. How else, in this land "of the people, can there be lasting peace?"

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SCHOOL BOARD CONUNDRUMS.

Mr. Endean, at the last weekly meeting of the School Board for London, cited, as questions put to pupils in board schools, the following conundrums :—"(1) What would be now thought of crusades, trial by ordeal, and Smithfield fires? (2) How may a current of electricity be produced, and what magnetic, chemical, and mechanical effects may be brought about by means of such a current? (3) A sphere weighing 20 lbs., and having a radius of 7 in., hangs by a cord from a point in the wall, and leans against a wall. The point of contact of the sphere and wall is 2 ft. below the point of suspension. Find the length of the cord. (4) State all the conditions you know of which affect the climate of any place. (5) Why are the following pairs of words called 'doubles': example and sample, faction and fashion, diamond and adamant? (6) State precisely how you would proceed if you were required to prepare a sample of a problem and a theorem. (8) Describe the grievances which led to the Americans asserting their independence. (9) It is said that the sun never sets on the Queen's dominion. Taking a line from London eastwards, denote the points which would make this statement fairly correct. (10) Explain the terms—motion, velocity, acceleration, momentum, and energy." If such questions were really put, we venture to think the lowest abyss of dementia must have been reached by those who preside over the vagaries of our educators. No wonder Sir James Browne found the children had headaches.—*Lancet.*

OUT-DOOR PREACHING IN PARIS.—It has pleased God to raise up an earnest young brother as secretary of the English branch of the Y.M.C.A., to resuscitate that languishing Association. God is blessing him. Already he has surrounded himself with six young men, like-minded, and they proposed to hold open-air meetings in the city. The Prefect of Police, however, informed him that such a step is contrary to the law, but that they may hold services under a tent. My young friend is therefore anxious to obtain one, however old, or would purchase one second-hand, which a very small sum would secure. Perhaps some of your readers might be disposed to assist in this new effort to evangelise the needy population of Paris.—Yours faithfully, Geo. Pearse.

4, *Place du Théâtre Français, Paris.*

BRIGHTON TOWN MISSION.

This Mission has now been working in the narrow and crowded streets of London-by-the-Sea for thirty-six years, and its last report shows that it is vigorous and successful. Brighton and Hove are divided into districts, which are apportioned to the eleven missionaries, who work on similar lines to the London City Mission. A thoroughly evangelical Gospel is preached, and various are the methods used in different districts to further the spread of the truth. Services in mission halls, in the open air, on the beach, Sunday-schools, children's services, cottage meetings, and conversational Bible classes for adults, have all been pressed into the service. The house to house visitation has been systematic, no less than 43,102 visits being reported in 1885. The number of meetings held is also given as 1997, and of open-air services as 897, during the year. Of course, while these figures can give but little idea of the actual work accomplished, they show that the missionaries have been diligently taking the Gospel to the people. During the year ending March, 1886, the total income was £1060, and the expenses £1064. Of this amount, we are pleased to note that £982 was expended directly for the missionaries and of the remaining £82, the Disabled Missionaries' Fund received £35. Thus only £47 was diverted by rent and other incidental expenses, which sometimes take too large a proportion of a society's funds. Such a work deserves support, and visitors to Brighton who desire to aid in this work should address the hon. treasurer, Mr. E. H. Fosbery, Furze-hill-villa, Brighton.

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POPERY IN VICTORIA.

Mr. John Hambleton, writing from Ballarat, says :—"The work which the Master has given me was never more needed. The ordinary forms of godliness there are in abundance, but the power thereof is lost in the universal whirl of pleasure. While Protestants have been fast asleep the enemy has been sowing tares, and settling down in the fattest places of the land, with papists in offices and government high places, till the powers that be are unable to restrain the growing lawlessness of larrikanism. The blasphemous infidelity from the lips of boys from twelve and upwards overleaps anything I ever heard in the old country. These two darknesses, in direct opposition to the true light as revealed in the Word of God, in thorough self and party interest are agreed to stamp out the Bible, and are at one against Christ, but in deadly conflict as to who shall be the greatest in political and worldly power.

The State schools give a free and good education, without the Bible. Romanists get all the children they can, and educate them into hatred against everything, both human and Divine, that is not Popery. The English Press sends out tons of novels and romantic fiction, which intoxicate the minds of young boys and girls. Every kind of excitement is provided for the people, who, if they see a text of Scripture or a Bible brought into their midst, manifest such a hatred, that you might almost hear or anticipate the cry, "Art thou come to torment us before the time?" In the midst of such an atmosphere the true servant of Christ needs to be "wise as a serpent." God has many children to be gathered out of these colonies, and I know of young men born in the colony, who have been converted, and who develop gifts of no mean order. Some are engaged in Gospel work, and are used of the Lord in winning souls to Him. The Lord has enabled us to scatter many hundreds of Bibles, Gospel books and leaflets. Mr. Stephen Menzies, of Croxteth-road, Princes-park, Liverpool, ships and forwards books to the Bible carriage.

SEAMEN'S MISSION, FOLKESTONE.—Mr. Henry Cook, of Gosport, has been visiting this town with his "Gospel-ship" *Annie.* This vessel has been pronounced unseaworthy for voyages, so he proposes to sell her to the above mission for a Seamen's Bethel and Home. Such a purchase would prove a great boon to the sailors and fishermen, especially during the herring season, when so many boats put in here, and the public-house is the only resort. The sum required for the *Annie* (£300) will go towards a new vessel for visiting the ports of England and France. Mr. Cook's visit was greatly blessed to the seamen of Folkestone.

TEMPERANCE NOTES.

The United Kingdom Alliance anniversary meetings are to be held on October 12 at Manchester.

The Revenue returns from April 1 till August 7 show a decrease in Excise receipts of £320,000 as compared with the same period last year.

At Bristol Assizes, Mr. Justice Hawkins said there were millions of men whose names would never appear in the calendars of crime were it not for drink.

The Court of Appeal has decided that where a property is held under restrictive covenants as to the liquor trade, any individual tenant may insist on their enforcement over the whole.

The Scotch parliamentary representation in the new Parliament will stand thus: In favour of Local Option, 22; for direct veto, 40; against efficient interference with the traffic, 10. Total, 72.

Sir Edward Watkin has devised a plan by means of which many employés are kept from the public-house. In connection with the South Eastern Railway there is a Savings Bank, in which the men may deposit part of their wages without having drawn the amount. Saving is thus made easy.

Sir Wilfrid Lawson has incurred the wrath of the trade by refusing (in the exercise of his magisterial discretion) some publicans an extension of hours in connection with a fair and an agricultural show. Correspondence on the subject has elicited from Sir Wilfrid a denial of the statement that he supplies intoxicants to his guests.

The Metropolitan Board of Works are deservedly severely censured for their treatment of the liquor interest in Shaftesbury-avenue, a new thoroughfare between Piccadilly-circus and Holborn. Instead of allowing the licences they have acquired to lapse, they have provided greatly increased, and unnecessary, accommodation.

In Wisconsin they have passed a law against "treating."

A Grand Lodge of Good Templars has been instituted at Reykjavik, the capital of Iceland.

The Woman's State Christian Temperance Union held a two days' camp meeting at Ocean Grove in July.

The close of the Heidelberg Festival was disgraced by what *The Times* calls "a general beer-swilling on a tremendous scale."

At Rio Janeiro, a town of 50,000 inhabitants, drunkenness is almost unknown, owing, it is said, to the great consumption of coffee.

Rev. J. Gelson Gregson has been compelled, by family affliction, to resign his pastoral charge at Mussoorie. This will be a heavy loss to temperance work in India.

The Revised Statutes of Ontario enact that any drink-seller furnishing any person with drink to excess, is liable up to 1000 dollars, as compensation for evil results.

The French Academy of Medicine strongly urges a large reduction in the number of licensed houses. The low-class *cabarets* are now poisoning their customers all over France.

Captain Lynch, who is fitting up a bar-room near Sands-street Methodist Church, Brooklyn, at a cost of over £6000, boasts that he has not tasted whisky for twenty-five years.

German, British, and American missionary societies have petitioned their respective Governments to adopt effective restrictive measures against the importation and sale of liquors in Africa.

The National Temperance Hospital, located in Chicago, is filled with patients. In no case has alcohol been used, and the death rate has been much lower than in other hospitals in the city.

The World's Women's Temperance Union petition to all civilised Governments against the traffic in drink will take five years to complete, and is expected to be the most numerously signed petition the world has seen.

The Grand Lodge of Good Templars of Norway, at their recent annual session, telegraphed a loyal message to the king. His Majesty sent a gracious reply, and expressed his wishes for the success of every effort against intemperance.

The House of Representatives at Washington had recently under consideration a bill of 363,61 dollars, extra expenditure by the Board of Visitors to the United States Naval Academy. A resolution was passed prohibiting the payment by Congress of any bill for intoxicating liquors.

In Illinois, recently, a man of fine character, apart from drink, after prayer on the matter with his wife, deliberately started for a Prohibition State, to escape the temptations of drink. He dare not bid his children good-bye, and he walked nine miles in the dark to a station before the saloons were open.

M. E. de Laveleye, the great Belgian economist complains that his Government does not make the drink trade contribute more than it does to the National Exchequer. The spirit duty in Belgium is one-fourth what it is in France, and one-fourth what it is in England, and the licence tax is trifling. In fourteen years the consumption of drink has doubled, and M. Laveleye thinks a heavier tax would favour temperance.

Notes and Comments.

OUR next issue will contain a portrait and biography of the late Admiral Sir William King-Hall, K.C.B.

Well-authenticated reports from the Worcester and Hereford hop-grounds point to there being more pickers than usual required to gather in the large crop this year. Past years have shown us the need of missionary effort there, and much was left undone. Are there not many residing in Malvern, Hereford, and other towns who, constrained by the love of Christ, can give a few days to the poor hoppers, perhaps one or two Lord's days? Are there not also many undecided where they shall go for a holiday who could find beautiful scenery and a splendid change in that district, and help in the good work at the same time? Mr. T. S. Heley, Wing, Leighton Buzzard, will be very pleased to hear from any Christians who will help as above.

A special correspondent of *The Methodist Times* heard Rev. Henry Ward Beecher's lecture at Exeter Hall on "The Wastes and Burdens of Society," and "yielded to the spell which the orator wielded over the thousands before him." A little exaggeration this, by the way, for the hall was by no means full. We are a little puzzled, from the quotations made, to know wherein the spell lay. We wonder that it should not have been dis-spelled by the weak and irreverent pun on the "illustration of the 'good-for-nothing,' who, remembering the Scriptural illustration to 'go to the ant,' goes off straightway to his 'aunt' and lives upon her."

We wonder more, however, at the concluding sentence in the following passage of the report:—

> The plea for relief from the bondage of subscription was pushed so far as to be practically a claim for emancipation from all dogmatic restrictions; in plain English, for full licence to preach anything and everything in the name of Christianity. No wonder that one distinguished clergyman gave unmistakable—though, of course, not audible—indications of his disapproval.

Why "of course not audible"? If the "distinguished clergyman" disapproved of a claim being made "for full licence to preach anything and everything in the name of Christianity," did he not owe it to himself and to the people to make his disapproval manifest? What are we coming to when "distinguished clergymen" and prominent Nonconformist ministers join in the vote of thanks, which "was carried with great enthusiasm," to the "great preacher" who had thus cut the ground from under them? For if there is "full licence to preach anything and everything in the name of Christianity," then the evangelical minister's occupation is gone.

"The peroration," we are told, "was very beautiful, expressing his own hopes for the future of Society, his own conviction that, through its successive stages, through its decays and reconstructions, it was gradually tending towards the realisation of an ideal far nobler than any form of it which the world had yet witnessed." In contrast with these vain hopes, for which no Scriptural foundation was claimed or sought, and which are expressly contradicted by the Lord and his Apostles in their dark pictures of the last days, we earnestly commend the study of Mr. and Mrs. Grattan Guinness's recent work, "Light for the Last Days." We do not find time to read through many bulky volumes, but we take this opportunity of expressing our fervent thanks to the authors of this most timely and invaluable book, which deals with the great outstanding, incontrovertible, and unquestionable facts of prophecy which have become history.

The details of an evangelistic journey in Sardinia, by Signor Quattrini, a Waldensian pastor, published by the Evangelical Continental Society, are painfully suggestive. The faith, we are told, of multitudes in Italy, is not that of revelation, but of conscience, which may be mere animalism. A gentleman of this profession had his album filled with the filthiest photographs. In Sardinia the priest and religion are despised alike. Towns abound in filthiness, misery, and immorality; there is the grossest ignorance about Jesus Christ; perjury can be purchased for a glass of wine, and persons can thus wreak their vengeance on one another. No wonder we read that there is more respect for a quadruped than for a priest; and this is the Church false Protestants in England would bring us to.

The Nonconformist gives an interesting story of the origin of the Spezia Mission, by Rev. Edward Clarke. He saw people in Italy in dark uncertainty as to a future state: he and his two colleagues were little acquainted with the Italian language; they were confronted with determined opposition; unity in prayer was their main resource; God's spirit was watched for guidance as to time and place; and now after twenty years they speak of the Spirit's workings in wonderful callings of things that are not as though they were. There are forty evangelistic stations and substations, eight Bible day-schools, eleven Sunday-schools, twenty-nine agents and Italian helpers, and a great and wide-spreading harvest-field.

The Samaritans in Palestine continue to decrease, and to-day they number only one hundred and fifty-one people, congregated at Nablus, and worshipping, as of old, on Mount Gerizim under the rule of a high priest. Thus another prophecy is approaching its fulfilment, and before long the Lord's words, "The hour cometh when ye shall neither in this mountain nor at Jerusalem worship the Father," will be verified.

We notice, with much regret, that since the departure of Lord Aberdeen from Ireland arrangements have been made for military bands to play in the Phœnix Park on Sunday afternoons, one result being that the unfortunate tramcar drivers and conductors, already greatly overworked, are brought on and kept employed during a large portion of the Sabbath hours previously allowed to them for rest. There was quite sufficient desecration of the Sabbath in Dublin without this official arrangement, and it is to be deplored that those in authority should take the lead in making the Lord's day a day of noise and compulsory labour. We should like to know who is responsible for the needless innovation, as it is not improbable that there will be an attempt to make a precedent of the step which has been taken in Dublin.

Our next issue will contain intelligence of special interest relating to Young Men's Christian Associations, and to missionary enterprise, from Mr. Moody's Summer School for Students at Northfield, where ninety-five young men volunteered for foreign missionary work.

A dear friend, who had long been walking in darkness and sorrow, has been comforted by these lines, and hopes they may comfort others:—

"O soul, if thou no sign perceive,
Only believe."
"Yes, if I only could believe."
"Then roll on Him thy care to-day,
And only pray."
"Yes, if I only could but pray."
"Then sigh thou to Him from the deep,
And only weep.
And if, in faith, in prayer, in tears,
The Saviour's help not yet appears,
Then *only* WAIT."

It is stated that the withdrawal of the British and Foreign Bible Society from Sweden has had the good effect of increasing the zeal and labours of the home society, and as it has been decided to withdraw from Denmark, it is hoped that a similar result may follow in that country. Last year the English Society's agents in Denmark disposed of no less than 11,700 Bibles, and nearly 17,000 "portions," and the Danish Society sold nearly 5000 copies. In France, however, there has been a still more striking success, the Society having spent, during the past eighty years, over thirteen millions of francs in publishing and distributing Bibles in France. The sixty colporteurs employed in France by the parent Society have, during last year, disposed of nearly 120,000 copies of the Scriptures, and for some few years back the number has been but little less. Surely in all this there is great ground for thanksgiving and confidence.

There is in one of Charles Kingsley's letters a solemn thought for those who are doing nothing to lessen the sorrow and sin around them, and who, day by day, simply extract all the selfish pleasure they can out of life without giving any consideration to the sad lot of others. He says,

> We may choose to look at the masses in the gross, as subjects for statistics, and, when possible, of profits. There is One above who knows every thirst, and ache, and sorrow, and temptation of each slattern, and gin-drinker, and street child. The day will come when He will require an account of these neglects of ours not in the gross."

Occasionally the prayer is heard respecting the Jews: "Restore them to their Saviour and to their land." The restoration to their land is the demand of prophecy. The following facts, offered on the authority of a special correspondent of *The Birmingham Daily Post*, possess interest in this connection. After the recent persecution of the Russian people against the Jews, Jacob Loebel received moneys which he invested in purchasing a tract of land in Palestine, not far from Cesarea, and led thither an Israelitish party. Troubles through legal and other difficulties arose. Loebel died. The Turkish Government hindered in every way. All, we are informed, is now changed. Baron Rothschild, of Paris, has placed himself at the head of the movement, and has ordered, through his agent, houses to be built, a synagogue to be erected, and schools also for the study of Hebrew. The domain is legally to be delivered up to the colonists themselves.

AUGUST 26, 1886.

The Christian.

CONTENTS.

The Late Rev. J. P. Chown (*With Portrait*) 1
Idolatry in Spain 3
Poetry—A Song and a Soul 3
The Agapemone 4
Students at Mount Hermon 4
M. Coillard's Zambesi Mission .. 6
For the Young........ 6
Bible Studies—26 6
Obituary 7
British Syrian Schools 7
Alexandria and Gibraltar Toilers. 7
An "Exeter Hall" for Young Women 8
Rescue Society........ 8
Mission Work on the Congo...... 8
Africa and America 9
School Board Conundrums 9
Brighton Town Mission........ 9
Popery in Victoria 9
Temperance Notes........ 9
Notes and Comments 10
A World's Union of Women......11
Gospel Work in Brittany 12
Notes from Manitoba........12
Bible and Gospel Van Work 12
Missionary Economics 12
Mr. William Noble........13
Notes on Daily Readings 15

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A LADY RESIDING in Harrogate offers a home, education, and Christian training with her own children to orphans, the children of parents residing abroad, or those requiring special care. Girls preferred. Resident governess. Languages acquired abroad. Reference permitted to Lieut.-General Field, C.B., and others.—For particulars and terms, apply to Mrs. C., Wigginton Vicarage, Tamworth.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

THE HOME FOR LADY STUDENTS, under Wesleyan management, will be opened in October for the reception of Students. Terms fifty guineas per annum and upwards.—Application to be made to the Hon. Secretary, Miss McMILLAN, care of Sir William M'Arthur, 79, Holland-park, London, W. Subscriptions, donations, and gifts of furniture are earnestly requested.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A.

CAMBRIDGE TRAINING for Holy Orders and University Degrees, at Theological College rates.—Ayerst Hall, Cambridge. Fee £25 a term, for board, lodging, tuition, and University charges.—Apply PRINCIPAL.

BETHANY HOUSE SCHOOL,
GOUDHURST, KENT.
Principal—Rev. J. J. KENDON.

Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the public examinations at the College of Preceptors and the Local Examination of the University of Cambridge. — Terms, twenty-seven guineas per annum.

COLLEGIATE SCHOOL,
BRIDLINGTON QUAY.

Pupils pass University, Civil Service, Local Exams., &c. Climate bracing and most beneficial for delicate boys from the South. Boating, tennis cricket, &c.—Full particulars from

J. KIRK, M.A. T.C.D.

SEASIDE.—School combined with home comforts. Special advantages for backward and delicate boys. Few vacancies. Religious instruction. University masters. Governesses. Most healthy locality. Terms from 30 guineas. High references.

A. WATTS, B.A., Seaside House, Bexhill-on-Sea.

NEW COLLEGE, CLIFTONVILLE, MARGATE. — Principal, Rev. G. H. JONES, F.A.S. Classics, modern languages, science, and thorough English. Backward, delicate, and young boys have special attention. All exams. A commercial form; Christian training; splendid premises, close to sea.

ALMA HOUSE SCHOOL, WOOD GREEN, N.—Boys receive a good business education at moderate fees. Decided Christian principles. References to parents. Open, healthy locality.

Address PRINCIPAL.

PREPARATORY SCHOOL for little Boys, near Brighton.—Special attention to delicate, backward boys. Home comforts. Christian training. Visiting masters. Preparation for Public Schools. 20 guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

MOUNT RADFORD SCHOOL, EXETER. For many years pupils have read with great success for the Universities, and for the Public Examinations. Careful and prayerful training, based on the Word of God. None but Christian tutors employed. A Lady for juniors; backward boys have special attention. Athletics, and out-of-door games encouraged, and carefully supervised. Cricket, boating, &c. References to parents of past and present pupils. Re-opens, September 14.

Principal E. H. VINE, M.C.P.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.
Terms moderate.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to [illegible] guineas.

SUPERIOR SCHOOL for Junior Boys.—Preparation for public schools. Day pupils and boarders. Christian home care. Also Kindergarten. Prospectuses forwarded.—Principal, Miss PARKER, M.C.P., Redcliffe Lodge, Fawcett-street South Kensington.

HUNTINGDON HOUSE SCHOOL, Teddington. (Twelve miles from Waterloo.)—Sixty pupils. Six masters. Principal, Mr. GEORGE CUMES. Next term commences Tuesday, September 21. Vacancies for Boarders. Moderate fees. References—Christian Parents.

SEAFORD COLLEGE,
Seaford, Sussex.

A high-class Private School, at moderate fees. Finest and healthiest site on the South Coast. Very successful teaching by University masters. Swimming lessons daily.

Prospectus, &c., from F. WALTER SAVAGE L.C.P. (honours).

SPA, BELGIUM.—A few young gentlemen would find a comfortable Home with the advantage of learning French and German, in a Christian family.—Monsieur REUTER, Professeur, Charmilles, Spa. References kindly permitted to Monsieur le Pasteur, Nicolet, Spa.

THE PRINCIPAL of a School for Sons of Gentlemen, near London, wishes to exchange his son (aged 14) with the Principal of another school.

P. H., Rothesay, Alum Chine, Bournemouth.

CENTRAL HILL COLLEGE, Upper Norwood, Surrey.—Next term will commence September 13. Terms moderate.

Principal, G. HARRISON POPE, F.S.Sc.

8, ABERDEEN-TERRACE, CLIFTON.—Mr. HOWELL, over 24 years Master at the Bristol Grammar School, with his son, takes eight Boarders for Christian training and education. Terms moderate. References.

PREPARATORY SCHOOL for the sons of gentlemen. Age from 6 to 12. Every home comfort, with thorough education and careful training. Detached house; healthy locality. Terms moderate. Prospectus and references on application to LADY PRINCIPAL, Cambrian House, Burgess-hill.

HIGHBURY HOUSE, ST. LEONARDS-ON-SEA.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division taught by ladies. Delicate boys requiring a mild climate receive every kindness, and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal. The autumn Term will commence September 18.

HAVRE.—Sea air. French Protestant Pension. Moderate terms. The Principal, Mlle. DE LAVERGNE, is now in London to make arrangements with parents wishing to send their daughters to a suitable school in France. She purposes returning to Havre with her pupils at the end of August, and Mlle. MATHILDE DE LAVERGNE at the end of September. Highest references given. At home daily from 11 till 2 o'clock.

33, Carlingford-road, Hampstead.

SWITZERLAND (GENEVA). — Madame RENTSCH, Athénée 4. First-rate home for young Ladies. Great advantages for music, painting and languages. Terms moderate. Best references in England, Holland, and Switzerland.

BRIGHTON.—Lady receives children as Boarders, to join daily Kindergarten and elementary class. Delicate children received by week or month, with or without nurse.
M. J. H., R. Gillett, 27, St. George's-road, Brighton.

HOME FOR INDIAN CHILDREN.—Only a few received. Detached house in garden, near the sea. South aspect. Loving care, with education and Christian training. A true home for very young or delicate children. Good references.
A. W., Glenfall, Weston-super-Mare.

WANTED, an efficient Music Governess in Ladies' High-class School, with good singing and harmony, for September 10. Freehand drawing also required. Decided Christian, willing and able to share in general supervision of pupils. Apply at once, stating salary, &c.
Miss PENN, St. John's de Ocklynge, Eastbourne.

CAN ANY READER recommend a Home or School, where a child, aged five, of weak intellect, would receive careful training under decided Christian influence. South of England preferred. Terms moderate. References required.
FAITH, Y.W.C.A., Croydon.

GOVERNESS STUDENT.—Opportunity offers for young Lady to share private study and thorough instruction with two others. Christian home, loving care. Terms six guineas quarter. Highest references.
L. C. P., 17, Falmouth-road, S.E.

GOVERNESS.—A Lady, evangelical, experienced, very fond of teaching, desires re-engagement in a Christian family. Advanced English, French, German, advanced music, drawing, painting.
A. B., Bladud's Library, Bath.

RESIDENT MUSIC MISTRESS.—Re-engagement required in boarding school, with Christian principal. Age 27. England or Colonies. Piano, theory, singing, class-singing. Certificated K. S., 34, Carisbrooke-road, Newport, Isle of Wight.

A YOUNG LADY, 23 (orphan), seeks re-engagement as Nursery Governess in kind Christian home. English, music, elementary French, needlework. £20 and laundress.—L. COMLEY, Wood-street, Wollaston, Stourbridge.

A LADY DESIRES re-engagement as Governess. Experienced. English, French, music, elementary drawing, needlework. Entire charge. Willing to oblige. Church of England. Good references.—M., 54, Holdenhurst-road, Bournemouth.

GOVERNESS, Resident (T.C.)—Young lady (experienced) requires a re-engagement. Subjects, English and drawing (certificated), French acquired abroad, good music, and rudimentary German. Excellent testimonials.
EDITH M. RHODES, Roscrea, Ireland.

A HOLIDAY ENGAGEMENT wanted at once, by a young Lady, as Governess. Can teach music and languages.
Miss C., Mickleover Manor, Derby.

AN EXPERIENCED TEACHER (cert.) seeks re-engagement in school or family (daily or otherwise). Four years' reference. Subjects English (advanced), French, German, piano, &c.
S., Mr. Roberts, High-road, Lee.

WATER-COLOUR SKETCHING FROM NATURE.—Ladies desiring help in above, received by a lady artist to board. Terms, £2 10s. per week.
M., Mrs. Williams, Bolton Abbey, Skipton.

COMFORTABLE HOME at Clifton, for two or three Boys, who would attend High Class Public School. Help given with home lessons. Terms moderate. Good references. Next term, September 14.
Mrs. WOOD, 1, Aberdeen-terrace, Clifton, Bristol.

KINDERGARTEN TEACHER (Barrister's daughter) desires re-engagement, school or family. Age 30. English, French, German (acquired abroad), drawing, music, needlework, and elementary Latin. £20 to £30.—F., Mrs. Hooper, Home and Institute, opposite Highbury-station, London, N. N.B.—Christian Governesses desiring re-engagements are invited to apply. Several excellent vacancies (schools and families). No charge unless an engagement is effected.

GOVERNESS seeks re-engagement, children under 14. English, music, French, elementary Latin, drawing. C.P. and T.C.L. certificates. Knowledge of Kindergarten. Highest references. —Miss MORRIS, Engell House, Princes-road, Buckhurst-hill, Essex.

Appointments, Situations, &c., Wanted.

A GENTLEMAN most strongly recommends a thoroughly earnest and sincere Christian, as Clerk and Correspondent, &c. Over 15 years' experience, hardworking, energetic and fully trustworthy. A really valuable man to anyone wanting such.
X., care of Bates, Hendy & Co., 37, Walbrook, E.C.

EVANGELIST (28), married, seeks re-engagement in any Mission work. Experienced visitor. Sound doctrine. Wife instrumentalist Willing to do anything or go anywhere for Jesus.
MISSIONARY, Park Gate Mission Hall, Dorking.

ADVERTISER, who has had several years' experience in managing house property, collecting, repairs, &c., wishes to hear from anyone to whom his services would be useful in above capacity. Highest references. Christian and abstainer. Guarantee for £100.—R. M., care of Mr. Hales, 21, Approach-road, Victoria-park.

WANTED, BY MAN AND WIFE, situation as Caretakers, Managers, or any place of trust; or of coffee tavern. Can be well recommended. Ages 35. No encumbrance. Abstainers.
T. C., 133, Sussex-street, Brighton.

A LADY desires an engagement as Companion to an elderly or invalid Lady, to whom she might be a comfort; or Housekeeper to a widower; having been accustomed to both positions. Excellent references. Total abstainer. A quiet home the chief consideration.
L. M., 1, Alexandra-villas, Lyncombe-hill, Bath.

A LADY IS ANXIOUS to find sphere of work as Biblewoman. Has been accustomed for years to Mission work. A country town preferred
Miss S., 10, Selkirk-terrace, Cheltenham.

WANTED, SITUATION as Assistant Matron, Housekeeper, wait upon invalid, useful. Maid to Lady, or any position of trust. Age 34. Thoroughly domesticated.
Miss TAYLOR, South View, Balsall, Coventry.

AS HOUSEKEEPER.—Good and economical manager. Highest recommendations from last place, where, beside other duties, she had care of two motherless children.—E. H., English and Foreign Library, Blackheath, S.E.

GARDENER (head working). Good experience in England and Ireland. Married, no family. Total abstainer. Highly recommended from last place.—A. Z., Mrs. Kent, High-street, Minster, near Ramsgate, Kent.

GROOM AND GARDENER.—Situation wanted for a strong Lad, aged 18. Used to horses and working in garden. Sober and honest. A home with Christian influence desired.—AUSTIN, Surgeon, Lingfield, near East Grinstead.

AS UNDER-GARDENER, or Gardener and Groom in a small place. Christian, age 20. Strong, active, willing, good character; understands carpentering, and waiting at table.—S. WILSON, Victoria-buildings, Mansfield-Woodhouse.

A LADY WISHES TO RECOMMEND as Mother's Help, or to assist with juniors in a school, a young lady (19). Most conscientious and trustworthy.
Miss M. CRUSE, Glastonbury, Somerset.

NEW ZEALAND OR AUSTRALIA.—Christian servant wishes to meet with family going out. 15 months' good character.
E., 7, Canonbury-park North, N.

MATRON.—Re-engagement, by experienced person, aged 30. Rescue or Preventive Home. Thoroughly understands domestic training in every branch. Energetic, cheerful, good manager and disciplinarian.
Mrs. W., Children's Home, Roehampton.

A LADY seeks a sphere of Christian work, parochial or otherwise, within a few miles of London. Considerable and varied experience. Desires a cottage rent free in return. Church of England.
S. M., Woodcombe Farm, Minehead, Somerset.

WANTED, BY AN ELDERLY CHRISTIAN woman, situation as Matron in School or Home. Can teach stocking knitting machine, and give the use of one to institution.
Mrs. GIBBS, Post-office, Hitchin.

GOVERNESS-HOUSEKEEPER, OR MATRON.—A young Widow Lady is highly recommended for a responsible position. Experienced in every branch of housekeeping, and teaching and training of children. Good, economical manager, excellent needlewoman.—SPES, 62, Josephine-avenue, Brixton-rise, London.

A LADY DESIRES Mission work (Evangelical), Deaconess, or to assist Christian worker. Board and lodging. Salary secondary consideration.—G. M., care of Miss Crowley, Normandy House, Alton, Hants.

LADIES' MONTHLY NURSE. Disengaged till middle of October, and in December and January next. Many years' experience. Fee four guineas. Good references.—Mrs. PERRIN, care of Mrs. Fox, 4, Alexandra-villas, Finsbury-park, N.

MISS SHARMAN wishes to recommend one of her former orphans, who has had experience in nursing, as Attendant to an invalid lady or child.—K. M., Orphans' Home, West-square, Southwark, S.E.

UNDER-HOUSEMAID or Kitchenmaid.—A Lady wishes to hear of a situation, not at a great distance, for a strong girl, 15. Has been out before.
Miss SUSETTE ASHBY, Colne House, Staines.

SITUATION REQUIRED AS HOUSEMAID, at the Isle of Wight, Hastings, or Bournemouth. A light, quiet situation would be valued. Can be well recommended by last mistress. Abstainer.—A. SMITH, care of W. Alexander Cotton, near Stowmarket, Suffolk.

A GENTLEMAN WISHES to recommend Labouring Man, aged about 36, for out-door employment in Christian T. A. family. Garden, &c., understood.—F. W. W. DIGBY, Coleshill Park, near Birmingham.

Appointments, Situations, &c., Vacant.

MISSIONARY WANTED, for a town in the north of England, where three missionaries are engaged by a Society supported by various Nonconformist bodies. State particulars of age, health, family, experience as a Christian visitor, if able to conduct in and out-door meetings. Also furnish references. Salary £70 per annum.—Apply letter, to R. P., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

WANTED, LADY TO ASSIST in superintending St. Luke's Invalid Convalescent Home, Ramsgate. Earnest Christian of Church of England, accustomed to Gospel work; able to conduct correspondence, with some knowledge of nursing. Salary £20 to £40, according to qualifications.—Mrs. HATHAWAY Vale-square, Ramsgate

WANTED AT ONCE, a Man and Wife, total abstainers, to take charge of a good-sized Coffee House in Tunbridge Wells, during the temporary absence of the manager, for three weeks.—Address, prepaid, enclosing testimonials as to character, &c., to R. J., care of Manager, 10, Calverley-road, Tunbridge Wells.

AN UNDER-MATRON WANTED, age from 25 to 30. Must be fond of cooking and general housework. Strong, bright, and active. One who has had some training and experience with girls preferred. Church of England.—Apply by letter, to Miss HAWKSLEY, G.F.S. Lodge, Brixton-rise, S.W.

ADVANTAGEOUS OPPORTUNITY.—An elderly Christian, without children, has an opening in an old-established Insurance and Underwriting business, for a thoroughly Christian, intelligent, and industrious young gentleman, of good social position, with personal or relative means, who would qualify himself to become an Underwriting Member of Lloyd's, and join him, not as a partner, but with succession to his business. Partnership might, possibly, be subsequently arranged, if mutually desirable. An adequate payment would be required for the necessary instruction and advantages offered, but no increased capital is needed in the business itself.—Address, by letter only, X. Y. Z., care of Messrs. Wm. Blanch & Son, Gunmakers, 29, Gracechurch-street, London, E.C.

YORK PENITENTIARY SOCIETY.—Wanted at once, a Laundry Superintendent. Salary £25 a year.
Mrs. SHANN, 69, Petergate, York.

LAUNDRY MATRON WANTED, for a Home.—Application to the SECRETARY, 4, Regent-square, Gray's-Inn-road, W.C.

A HOUSEKEEPER for private house in tradesman's family, where one servant is kept. Must be good plain cook, systematic, economical. Age not over 30. Of active habits. Preference given to a believer and abstainer.
A. H. S., Mr. Fisher, Bookseller, Torquay.

A MOTHER'S HELP wanted, to undertake the work of a Christian household. Will be treated as one of the family, and every privilege consistent with the duties required will be granted.
B., 9, Farleigh-road, Stoke Newington, N.

WANTED, an earnest, loving, Christian woman, to live amongst, and carefully train in all domestic duties, twenty-five young girls. Happy home and salary.—ZETA, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

YOUNG WOMEN wishing to improve in Cooking can be received at Nurses' Home, Fakenham, Norfolk, under a first-rate cook.
Miss HAMOND, Honorary Superintendent.

NURSE WANTED, for two children, aged respectively 3½ years and one month. Should be early riser, good needlewoman, abstainer, and accustomed to young children.
Mrs. FOULGER, Wallington, Surrey.

NURSERYMAID wanted, in two weeks' time. Country, Protestant. Not under 18. Strong. Must have unexceptionable references. No fringe. No beer. Wages £18.
S. BEECHING, 45, Upper Baker-street, N.W.

NURSE WANTED, for two young children, one an infant. Good character indispensable.—Apply, stating age, wages, and experience,
Mrs. GRAY, Ivy Lodge, Bognor.

A LADY, at Wimbledon, S.W., requires two respectable young women, one as Parlour-Housemaid, the other as Housemaid. Ages 19 to 24.—Write, A. F., care of Housekeeper, 4, Raymond-buildings, Grays-inn. State wages and particulars.

WANTED, IN CLERGYMAN'S FAMILY, a Christian servant as House-Parlourmaid. Must be strong and active. Churchwoman and abstainer preferred. Lady's recommendation valued.
Mrs. ALDOUS, Townstal House, Dartmouth.

GENERAL SERVANT (not under 20), assisted in housework by nurse. Must be strong and healthy, and understand cooking. Two in family, and infant. Wages £12.
Mrs. HUGH SMITH, Farningham, Kent.

GOOD GENERAL SERVANT wanted, who can do plain cooking. Private house. No children. Two in family.
H. E., 288, Seven Sisters-road, N.

A GOOD GENERAL SERVANT wanted, about 20. Must be Christian, and abstainer. —Apply any evening after 5 p.m., Mrs. COLWELL, 11, Stafford-road, Tredegar-road, Bow.

AS GENERAL SERVANT.—Wanted, in small family, a Christian Girl. One able to do washing.—Apply by letter,
C., Monteith Villa, Hanwell, Middlesex.

WANTED, A CHRISTIAN YOUNG PERSON as Nursemaid. Also a **GENERAL SERVANT.**—State experience, age, and wages to
M., Oakhurst, Loughton, Essex.

CAN ANY LADY recommend a trustworthy General Servant who can do plain cooking. A valuable home. Only two in family. —H., care of Mr. Walters, Stationer, Eastcombe-terrace, Blackheath.

A DESIRABLE OPENING for young women, between age of 18 and 25, to train as Matrons under one who has filled that post for 28 years in Industrial School, Fakenham, Norfolk.
Apply to MATRON.

GOOD PLAIN COOK wanted, early in September, in clergyman's family, near London. Wages £20, all found but beer. Age not under 25. Good character indispensable.
Mrs. COHEN, 2, Park-terrace, Bognor.

PLAIN COOK, or Good **GENERAL**, wanted, for private family in Ilkley. Christian, abstainer. Must be strong, healthy, willing to assist housemaid.—State age, wages, and reference to Mrs. GAUNT, Netherton Villa, Ilkley.

GOOD PLAIN COOK required in September, age about 30. Assistance given in the kitchen. Wages £24. References to be sent with application.—Mrs. SHANN, Petergate, York.

PLAIN COOK AND GENERAL SERVANT wanted, in a quiet family of four. Housemaid kept; washing done at home with help. Must be early riser. Dissenter preferred. Good character indispensable. Middle of September, in the vicinity of Tulse-hill.—Apply first, by letter, to M. C., 107, Cannon-street, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

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LONDON.—To Tourists, Families, &c.—Bed, breakfast, attendance, 3s.; two, 5s. 6d. Tea, 10d. Cab fare, 1s., from Euston, St. Pancras, and Holborn Viaduct. Six minutes' walk from King's Cross. Testimonials from Dr. and Mrs. Baedeker and Captain Kearney White, and 1,000 others.—1, Granville-square, King's Cross-road. Note address.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
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ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21 Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

SOUTHSEA.—Board and residence. Solent House, 16 and 17, South-parade, facing sea and the Isle of Wight, between the two piers, and three minutes' walk from Southsea Station.
Miss BAKER.

INEBRIATE HOME.—High Flatts Sanitorium, under the management of the Yorkshire Women's Christian Temperance Union. Terms from 5s. to 10s. weekly. Healthy and picturesque locality.—Mrs. DRANSFIELD, Green House, Penistone, near Sheffield.

CHRISTIAN BOARDING HOUSE.—Reduction for permanent Boarders. Visitors from Saturday to Tuesday, 21s. Referees, Rev. J. C. Martin, Southsea; Commander B. H. Key, Southsea.—CRESKELD, Nightingale-road, Southsea.

ILFRACOMBE.—Foster's Boarding House. Close to the sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. August terms, 2½ guineas.

THE FRIENDS of a Gentleman or Lady given to intemperance, or otherwise needing supervision, may hear of a comfortable Home for such in West of England, with those who have had the care of such for twelve years. London references.—HOME, Tayler's, 154, Fleet-street, London.

AMBERVALE HYDROPATHIC, Ashover.—Bracing atmosphere, pure water, wood and moorland scenery. Terms from 4s. to 5s. per day.—PROPRIETRESS, Ambervale, Ashover, Chesterfield. Referee: Mrs. Meredith, 143, Clapham-road, London.

PLEASANT CHRISTIAN COUNTRY HOME, neighbourhood of Windsor, for one or two ladies or gentleman, with or without children. Pretty and fruitful garden, meadows adjoining. Carriage kept. Private sitting-room, if desired. Terms moderate.—Box, 518, Willing's Advertising Offices, 125, Strand, W.C.

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PRIVATE ESTABLISHMENT (Established 1876).—Mrs. DALBY receives special cases of young ladies causing anxiety at home. Terms on application, or by letter enclosing stamps.
21, Norfolk-road, St. John's-wood.

(*Continued on page 18.*)

THE CRY OF THE CHILDREN.

President—Right Hon. EARL OF ABERDEEN.

Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

RAGGED SCHOOL UNION.

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This, the oldest of all the Evangelistic Societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

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Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, London, E.C.; or the Editors of THE CHRISTIAN.

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ORPHANAGE FUND.

THE SPEZIA MISSION FOR ITALY AND THE LEVANT.

At a meeting recently convened at the Bank of Messrs. Barclay, Bevan & Co., J. G. Barclay, Esq., in the chair, it was felt that, while the Spezia Mission for Italy was doing such excellent work in the country among the young and adult population, it was now most desirable that a Mission so signally blessed of God, which had entered on its 21st year of Christian labour, and which had gradually secured such hearty co-operation of Christians of various denominations, should now become more extensively known as an Agency largely adapted to be a blessing to the Italian people. It was also considered that—as the orphans Mr. Clarke took on himself the responsibility of supporting after the visitation of the cholera some two years since are not as yet able to enter the Home, because it is yet unfinished for lack of the requisite means—it is most important to make known this fact, and to urge the importance of soon raising the remaining sum of about £1,000 for the finishing the Home, the building the necessary School-rooms, and the furnishing of the same, &c.

The friends of the orphan, friends of Italy, and the friends of the necessitous, will rejoice to learn that in God's providence persons eminently fitted to superintend the Orphanage have been raised up to undertake this duty as soon as required.

Subscriptions towards this work of mercy will be thankfully received by

F. A. BEVAN, Esq., 54, Lombard-street, City, London;
ELIOT HOWARD, Esq., J.P., Walthamstow, near London;

of whom also inquiries can be made respecting the work.

P.S.—A kind response for the Orphanage Fund has already been received. May others follow till all needed has been received.

EVANGELICAL ALLIANCE CONFERENCE,

RYDE, SEPT. 21—23.

The following, among others, have engaged to give addresses and take part in the proceedings: The Venerable Archdeacon Richardson, Revs. J. G. Gregory, Dr. Murray Mitchell, Dr. D. MacEwan, Dr. John Stoughton, Principal Brown, Principal Angus, Dr. J. A. Wylie, E. E. Jenkins, and A. M. W. Christopher; the Right Rev. Bishop Cheetham, General Sir Robert Phayre, Sir W. McArthur, and General Carr Tate.

Programme and further particulars may be had from the Secretaries of the Evangelical Alliance, 7, Adam-street, Strand, London, W.C.

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V.—CHRISTIAN GROWTH.

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"We wish all young men would read this brief memoir."—*Baptist Magazine.*

"This book will be read with interest and profit; and its perusal will stimulate others to follow the example o this devoted servant of the Lord."—*Methodist Times.*

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And may be ordered of any Bookseller.

A Sunday or two ago, Canon Westcott, preaching in Westminster Abbey one of a series of sermons upon "Aspects of social life," took for his text Ephesians iii. 14, 15—"I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." In the course of an excellent sermon he asserted that the popular estimate of family life showed the state of society, and, claiming that the relationships of father and child included "those of masters and servants, employers and employed, governments and peoples," spoke of the "isolating competition eating away the repose of English life, and selfishness poisoning its springs;" but he yet was able to "thank God the teaching of the family life was still left to England," and that "its ties were still held sacred by popular sentiment."

We join in this thanksgiving, and we trust that the day is far off when there will be any attempt to recognise a condition of things in our midst which in any way may reflect upon the sanctity of the family. Signs are not wanting of deliberate and studied attack upon this bulwark of happy home life; and, although in most instances those who have ventured to set themselves in opposition to the instinctively pure-minded general opinion with regard to the family relations, have been the men and women who forget God, it is none the less deplorable that respectable publishers should aid in the dissemination of such corrupt and pestilent views. One of the most recent pamphlets on the subject, which professes to be written from the standpoint of Socialism, and the emancipation of women, bears upon its front page the name of a high-class firm; we can only hope that they never read the manuscript, so evil are some of the insinuations, and so vile some of the suggestions contained in the pages.

The authors of the pamphlet, and one of them, we regret to say, is a woman, advocate the substitution of a purely private contract "without the intervention of any public functionary" for the present legal and religious marriage ceremony, and they do not hesitate to contend "that chastity is unhealthy and unholy," and to assert that "most Socialists" are with them in such views. We should like to know what William Morris, and Rev. Stewart D. Headlam and his colleagues have to say to this new statement of Socialism.

During the lull of political strife, and while London has been deserted by its thousands, Canon Liddon has continued, to immense congregations in St. Paul's, his expositions of Old Testament history, and thus turned to the best account his late Eastern travels. On a recent Sunday he dwelt on the disinterestedness of David in his preparations for the building of the temple. The aged king has an idea of the unapproachable magnificence of God; a sad whisper of memory enforces the justice of his exclusion from material celebration of it; he does not shrink from making the humbling confession to his son; and, while he is not to have the credit of the great undertaking, he will at least have the expense and the trouble. Was it not, we are led to ask, this unselfishness that, spite of his fall, was the basis of David's character, which made him "a man after God's own heart"?

On the previous Sunday the Canon, without justifying them, gave a view of the fascination of Egypt to the Israelites, which ought not to be lost sight of. Egypt was a land of amazing productiveness; its varied life of civilisation must have had an attraction for a rude people; its antiquity also must have acted on them as England does now on an American. We would add to this the inquiry, whether, in conducting the Israelites into the wilderness, God did not intend to exercise that self-denial which he requires from every soul whom He would lead into entire trust in Himself?

At the Brighton meeting of the British Medical Association, Dr. Withers-Moore, the president, made some remarks on the higher education of women which have awakened considerable attention. He said there was an eagerness about girls with respect to competitive examinations which was full of danger, and the present methods were raising a cry of remonstrance from one end of England to the other. The vital forces which nature had made woman's endowment, which were less than man's, and were indispensable to maternity, were being drawn away. Mothers would be incapable of being mothers at all in any true sense, and the excess of modern education in relation to women would inevitably weaken the race of Englishmen. Exception has been taken to this warning, but it ought not to be ignored, as the address was supported by many strong facts.

Tennyson's line about "honest doubt" may have comforted here and there one, unwillingly resting under the clouds of scepticism, and earnestly longing for and striving to reach the sunlit heights of faith; but it has given rise to a tendency to speak unwisely of doubters, as being noble by reason of their isolation, though in only too many cases their position is due to the fact that they take more trouble in creating doubts than in endeavouring to dispel them. There are, perhaps, no doubts which careful study of God's Word, earnest prayer, and work, will not remove, but there are pharisaical sceptics, proud of their antagonism, who do not use one or the other, and to speak of them as "honest" is simply to misuse the word, and to apply it to persons who determine to disbelieve.

The disgraceful outrages committed for some time back upon the Chinese residing upon the Pacific Coast have called forth a protest from the Evangelical Alliance of China to the Evangelical Alliance of the United States. It points out that the recent treatment of the Chinese labourers and tradesmen is in contravention of law and treaty, that it is inconsistent with professions of Christianity, and that it is contrary to the interests of the Christian religion. The members of the Alliance appeal to the American people to put a stop to such wrongs, and surely it is not too much for them to ask that the Chinese in America should be treated at least with fairness and humanity, if not with Christian love.

We are glad to learn, therefore, that the Committee of the American Alliance have presented a memorial to the Houses of Congress, praying that prompt and efficient action may be taken, that reparation for the past may be given, and such security afforded for the future as shall befit a Christian people, and advance the beneficent progress of Christian civilisation.

The Evangelical Alliance of America claims to represent "millions of loyal American citizens who hold to the truths of Christianity as revealed in the open Bible, and who believe those truths to be the historic basis and only sure bulwark of civil and religious freedom," and we do not doubt that their protest and prayers will be successful, and that the country which sends missionaries to teach the religion of Christ in China, will no longer sanction the brutal outrages which for so long have characterised the treatment of the Chinese in America. The action which has now been taken will help on the cause of Christian China, just as apathy on the part of Christians in America, in the face of the wrong-doing, would have had the effect of retarding missionary work, and it may be that good will result in more ways than one from this trouble. Christianity ought to rise superior to ignoble economic considerations, and, when it does not, those upon whom it is being pressed may be excused if they doubt its sincerity, or its accordance with the utterances of its Divine Founder.

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A WORLD'S UNION OF WOMEN.

It may not be known to all our readers that a World's Union of women interested in temperance and other allied reforms has been organised.

At the last annual Convention of the British Women's Temperance Association, a Society numbering 16,000 women, the following resolution was passed:—

Resolved, That the British Women's Temperance Association do cordially respond to the proposition of the American Women's Christian Temperance Union for a world-wide federation of all women interested in any phase of temperance work throughout the whole world, under the name of the "World's Women's Temperance Union," and we do hereby ratify our part in the same.

Mrs. Margaret B. Lucas, a sister of Mr. John Bright, is President, and Miss Frances E. Willard, President of the American Women's Christian Temperance Union, numbering 200,000 women, is Vice-President.

The motto of this World's Union is "For God and Home and Humanity;" the methods are preventive, educational, evangelistic, social, and legal, and the time of united prayer is noontide.

The hope is that such a concert of action may eventually be secured among the women of every land as to circle the world with an unbroken band of mother hearts united together to save their homes and their children from the curse of drink and all its allied evils.

The idea of a universal federation of all nations in the interests of peace, and of other reforms, has long been a dream of far-seeing philanthropists, and this action of the women may be the first step towards its fulfilment. When women, the whole world round, are united together in a federation of reform, surely it will not be long before the nations will be drawn into a similar federation, when

> The war drums throb no longer, and the battle flags are furled,
> In the Parliament of Man, the Federation of the World.

All information concerning the World's W.T.U. can be obtained of the British secretary, Mrs. B. F. C. Costelloe, 40, Grosvenor-road, Westminster, S.W.

REQUESTS FOR PRAYER.—For blessing on an officer in the army desiring to do God's work among English soldiers in the Punjaub.——For blessing on a mission at the Edinburgh Castle, Limehouse, E., from September 11 to 30, to be conducted by Mr. H. R. Francis.——That doors may be opened for preaching the Gospel, and much blessing given, during tne coming autumn and winter (2 Tim. iv. 1—5)

GOSPEL WORK IN BRITTANY.

Sir,—A remark which you made in reference to the missions at Saragossa during your tour in Spain, comes to my mind with much force just now. "Bible day schools are the backbone of all Gospel work in Spain; no mission can make headway without them." Now, mission work in Brittany depends even more upon these Bible day schools, because the educational authorities in France withhold all aid to schools in which the Bible is taught, or which are opened by prayer. The French branch of the Breton Mission, which for fifty years has been subsidised by the Baptist Missionary Society, has two such schools, with about forty scholars in each, and a female itinerant teacher for the girls at home. This Society abandoned the schools a year ago, and now withdraws from the mission altogether, just at the time of fruitage. A few friends formed themselves into a small Society, and so have saved the schools during the year; but the financial burden which will now fall upon us is more than we can well bear without further help.

That it is worthy of support, the following facts will show. The missionary, M. Lecoat, has translated the whole Scriptures in such a manner that the representatives of the four divisions of the Bretonic language can read it intelligently. The New Testament has been published by the Trinitarian Bible Society, and thousands of Gospels and New Testaments given away at some risk, or sold.

Now the cry for further instruction comes from all parts beyond the thirteen stations which comprise the mission proper, and the Crystal Palace Bible carriage is now *en tour* throughout that dark land of our neighbours. Thousands of good tracts have been translated and circulated by M. Lecoat's colporteurs, and now "Bunyan's Pilgrim's Progress" is published and added to the list of translations, its coloured illustrations and low price speaking for it a wide circulation. Ten believers were baptized upon a profession of their faith about a fortnight since, and four are about to follow. The schools are sufficiently popular to induce the parents (Roman Catholics) to risk priestly excommunication. At a public examination recently conducted in the presence of a company of English visitors to the mission, seventy Catholic children competed for the prizes offered for the best recitation of chapters from the Breton Scriptures. Can we wonder at conversions? Will English Christians help us, that a work full of such encouragement may not fall through? The premises of the mission are good and ample, and the Baptist Missionary Society kindly offers them at a nominal rent.

W. L. Lang.

Cheltenham.

SYDNEY CITY MISSION.

The annual meeting of the Sydney (New South Wales) City Mission was held on July 6. The large hall of the Y.M.C.A. was crowded, and the report, read by the secretary, Rev. J. Blanksby, highly satisfactory; while the speeches were able and to the point. Bishop Barry presided, and in his address spoke of the excellent work which the Mission had accomplished. He felt that it deserved the heartiest support of all Christians, because it had been the means of effecting a class of work which the Christian Churches were unable to cover in their present sphere of operations.

Revs. R. Sellors and C. Bright followed in much the same strain, and trusted the end of dissension had come. They exhorted the audience to give their prayers, their sympathies, and help to the work.

Rev. G. Littlemore said that, being a new comer, he did not know much about Sydney life, and gave an interesting account of his experiences of mission work in the East-end of London, as a City missionary during a period of two years.

Mr. N. B. Downing delivered a short but stirring speech, and affirmed that, while the crying sin of England was undoubtedly intemperance, those of Sydney were infidelity and impurity.

Mr. William Noble, who received quite an ovation, was the last speaker. The moment he rose, the audience seemed to rise with him, and, as he dealt with the trinity of evil—impurity, infidelity, and intemperance—his hearers reached a high pitch of enthusiasm, cheering and applauding heartily. During the evening a collection was taken up on behalf of the Mission, while at intervals some capital selections of music were given by the Sydney United Evangelistic Choir.

NOTES FROM MANITOBA.

After visiting many of the farming districts of Ontario, I came up here by way of the Lakes. Owing to the long-continued drought this summer, the forest and bush fires have been very destructive. After passing through the long, ever-winding, beautiful river Sault Saint Marie, which connects lakes Huron and Superior, we saw many miles of forest trees burning on the southern and northern shores of the latter lake.

I left Montreal with our party of emigrants by the first through train from the Atlantic to the Pacific, inaugurating the commencement of regular daily traffic by the Canadian Pacific Railway, one of the wonders of the world, taking passengers and freight 2920 miles through fertile prairies, primeval woods, and noble mountains, from Montreal to Vancouver without change of cars. The completion of the railway now brings England much nearer to India, China, Australia, and Japan, and will give us through our own Dominion a quicker route to the East, and already two tea-ships have left China for Vancouver, whose cargoes will be sent home over the Canadian Pacific Railway, instead of by the old all-sea passage. Therefore you can easily understand how great an event in the progress of Canada the starting of the first through train was looked upon by the inhabitants of Montreal. The train kept time during the six days it took to reach the Pacific Coast, a warm reception being given at each important station.

I have visited many of the young men who came out to this province to learn farming, riding many miles over prairies on a buck-board. A buck-board is a very peculiar vehicle used by farmers, the body looks as if it were made of the staves of a barrel placed lengthwise, about two feet above the centre of which is placed a seat, narrow enough for two persons, and having no rim to support the back. The young men I visited are some who determined to emigrate to learn farming in order to work their own land, and being informed before leaving home as to the kind of work and nature of the life, they received their introductory letters and are located here with these Canadian farmers. Those I saw had been at this work from two to four months, some twelve months, and I am glad to say, with three exceptions, were happy with the farmers, and the farmers with them. I found a few cases where some marked men had the name of engaging hands and not paying them; but the law-courts here are easily available, and the judges are deservedly severe on such cases.

I have had the pleasure, while here, of placing several young men from Manchester, who came out later than I expected (the spring is always the best time), and there is ample room in this province for hundreds more, if strong, steady, and willing to work. The farmers here are like all Canadians, very hospitable; they mostly came out years ago, to Ontario, cleared farms there, sold those improved farms at from 60 to 100 dollars per acre, then came here where there is no clearing to do, took up land, and in most cases are doing well. In spite of the long drought, the crops look wonderfully well, for the snow in winter (which is recreation time here) stays in the ground, and its moistening influence remains.

W. H. Newett.

AN OPEN DOOR.—Dear Sir,—May I, through your columns, enlist the sympathy of lady district visitors, &c., for a large parish, 10,000, all very poor, where work is conducted on Protestant principles? No ladies living in the parish, there is a wide field of usefulness for those who wish to engage in the Lord's service. A large mothers' meeting needs a lady superintendent, while classes for working girls require warm-hearted Christians to carry them on, and in the homes of the poor lady visitors are sadly needed. The over-burdened vicar earnestly appeals to those who have leisure, and a desire to win souls to Christ, to come forward and help in this mission parish, which is easy of access it being within three minutes' walk of the Waterloo-station, and omnibuses from Clapham, Brixton, and the West-end passing through it. Also young ladies who desire to be usefully engaged will find interesting work in connection with the "Flower Mission," visiting work-rooms, and helping in a childrens' weekly sewing-class and Gospel meeting. Will friends thus disposed kindly communicate with Mrs. Starey.—Yours faithfully, (Rev.) JAMES R. STAREY.

St. Thomas's Vicarage, Lambeth, S.E.

"ALL DAY LONG."

"I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."
John ix. 4.

"All day long I have stretched forth My hands unto a disobedient and gainsaying people."—Rom. x. 21.

Right in thy headlong, downward way,
Stretching his hands out, all the day,
Royal in beauty, power, and grace,
Standeth thy Lord before thy face.

Not in some far-off heaven dwells He,
But at thy heart's door, close to thee;
"Come unto Me!" He stands to say,
Stretching his hands out, all the day.

Thou hast grown cold of heart to Him;
Love is enfeebled, faith is dim:
Yet doth He call, while thou dost stray,
Stretching his hands out, all the day.

Hast thou not felt their secret power
Drawing thee back in danger's hour—
Back to the safe, the narrow way?
Do they not touch thee now, to-day?

Hast thou ne'er pushed those hands aside,
Sinned against mercy in thy pride?
Hast thou not turned from Christ away,
Stretching his hands out, all the day?

Yield, for thy life-day will not last!
Yield, for thy sun is sinking fast!
Yield to those piercèd hands, I pray,
Stretched to thee only, "while 'tis day."

"While it is day!" Ah, cold and drear,
Shadows are lengthening, night is near;
Still doth He wait, through twilight grey,
Stretching his hands out, all the day.

Sinner, those hands were pierced for thee;
Canst thou reject a love so free?
Turn thee to Him, no more delay:
Stretch out thy hands to Him to-day!

Ellen Louisa Davis.

BIBLE AND GOSPEL VAN WORK.

I had often heard of the Bible carriage work, but never had an opportunity of sharing in it until last month, when I joined the carriage of Messrs. James Wharton and Leonard Weaver in "The Potteries," Staffordshire, for a fortnight of my holidays, and which time I shall ever have cause to thank God for, as being one of unmixed happiness, in seeing the Word scattered broadcast, and blessing resulting therefrom. The objects of this work are, as you are aware, the circulation of the Scriptures and other Gospel literature amongst the masses, at the lowest possible prices (causing a yearly loss on the sales of £200), as well as preaching the Gospel to the people, as they gather round the Bible carriage. Messrs. Wharton and Weaver were, and are, at present, accompanied by my old friend, Mr. Perrott, who now gives much of his time and sympathy to this work. In Longton, one of the Pottery towns, I was perfectly astonished to see, night after night, the people gather around the carriage in hundreds, to buy the books, and hear the Word of Life. The interest displayed was wonderful, and the last evening there was a memorable one. Four of us spoke, one after another, to a crowd of from 1000 to 2000. At the close, when the people were asked if any had received blessing during our visit, scores held up their hands and many waited behind to tell us how they had been blessed; others to ask "the way to the City." The parting scene was the most affecting I had seen for many a day. One gentleman told me that the churches had got a great blessing and the power of the Word had been felt in the lowest parts of the town. I may add, in one evening we sold over 900 penny Testaments.

I would strongly recommend those interested in the salvation of precious souls, who can spare the time, to see this work for themselves. It is worthy of sympathy, and I am sure Messrs. Wharton and Weaver, who are now at Llandudno, would be delighted to let them see how the masses can be reached and interested in eternal things through this means.—Yours truly,

Tralee. E. F. M. Melville.

MISSIONARY ECONOMICS.

Dear Sir,—Will you permit me to draw the attention of the section of the Christian public interested in, and subscribing to, the Missionary Societies, to two books, "Self-support in Bassein," and "Studies in Missionary Economics," recently published in America by the Rev. C. H. Carpenter, late of the American Baptist Missionary Union of Boston, and for many years a successful missionary among the Karens in Burma. The latter book was originally published in pamphlet form, at short intervals, but all the pamphlets are here collected, and issued under one cover.

Very wide and very important are the points raised, and they may possibly apply with equal force to the work carried on by our societies, as to the A.B.M.U. I am not in a position to say how far the leading English societies fall into the mistakes here specially referred to, but it is significant that the cost of each missionary employed by some of our societies is even greater than the average per man disbursed by the A.B.M.U.

I do not want to burden you with my own views and words, but I annex for the guidance of your readers one or two extracts from Mr. Carpenter's books, to show the lines he takes up, and a few opinions of missionaries themselves on the book and their teaching as a whole.

Mr. Carpenter writes in "Mission Economics" (p. 17) as follows :—

> Will it be believed that to-day we are expending on schools in Asia, with the approval, apparently, of the executive body, more than twice as much as we were expending in 1878, and many times more, both in money and missionary time, than we were expending prior to the check given to educational work in 1854? English, also, is freely taught in nearly all our mission-schools, and fancy work in most of the schools for girls.
>
> To assist in the education of a native ministry, and to give some aid to converts who are striving, to the extent of their means, to educate their children, is one thing. To go beyond this, and make expensive provision for the education of children and youth, the large majority of whom are from heathen families whose parents will not accept Christianity for themselves, and are presumably opposed to having their children accept it; to buy land, erect buildings, provide costly American teachers and native assistants, furnish food and all the appliances of a native boarding-department, and then receive back from some of the pupils a tuition of ten, twenty, or forty cents a month, and from some others a dollar or two a month, towards the cost of the food which they eat—to expend so many thousands of dollars in this way, I say, that we are unable to send out the men who are needed to enter open doors for preaching the Gospel in "the regions beyond," may not be absolute waste, but it cannot be the highest form of obedience to the last command of our Lord.

Again the same book (p. 99) :—

> I will add another case, not of moral delinquency, but as illustrating the tendency of the existing system to cultivate a mercenary spirit in a class of men who ought, above all others, to be free from it. One of the best-known, and for many years one of the most trusted, preachers in the Maulmain Burman mission was Moung Reuben. For nineteen years the Sunday-school connected with the First Baptist Church in Cambridge, United States, gave him a liberal support.
>
> It appears that, through his salary from this country, and partly in other ways, perhaps, this preacher acquired what would be a comfortable property for a Burman; so that, besides a good native house, he has considerable sums of money to loan. At a recent date he is said to have been holding for a few years, notes against a missionary for Rs. 4800, of which Rs. 2900 were used in completing a school-building on mission ground.

Once more (p. 127) :—

> My remark as to ocean passages also has excited somewhat vehement opposition. *The Watchman* says that "it would be an indelible disgrace to the American Baptist Missionary Union to ask any-one to" [take a second-class passage]. The China Inland Mission has both allowed and recommended lady missionaries, as well as gentlemen, to go out third-class by the French mail steamers, with no loss of character to the society or to the missionaries, I believe. The Missionary Union may not do that, forsooth; but it may ask men and women, who are engaged in a constant struggle to keep the wolf from the door, to contribute money to pay for first-class passages and first-class salaries. It may ask parents, who can by no means give their own children an education, to give money for Christ's sake to maintain expensive boarding-schools for the children of native Christians and heathen. It can circulate coloured charts, bearing this truthful legend, "The heathen are dying at the rate of a hundred thousand a day. Christians are giving to save them at the rate of one-tenth of a cent a day." It can then take money given by the poor or the selfish who could be moved to give by no less urgent plea, and use it for the purposes already named, without a blush or a qualm; but it would feel itself "indelibly disgraced" to ask a missionary to go second-class in "the excellent state-rooms on the forward main-deck" of the Anchor Line steamers, and to sit at the "good, plain table," where there would be far more comfort than is likely to be found in jungle-touring!

The following are a few opinions given by missionaries which will doubtless tend to prove that the books are worthy of careful perusal, and the suggestions contained in them of careful consideration :—

> I have read your tracts with a great deal of interest. I want to express my sympathy with you in the bold and important task you have undertaken. It is my conviction, and has been ever since my own residence in India, that we are entirely off the real Gospel base in doing missionary work . . . Missionary evangelism waits for the revival of the heroic spirit, as evinced in Judson, W. C. Burns, and other such men. But 3000 dollar secretaries and 5000 dollar pastors are not the men to awaken such revival. It will come, when it does come, through other channels . . . I believe that the salaries which make the missionaries independent are the greatest source of their weakness. They keep them from God.—*Rev. Dr. ——, formerly a missionary, now a pastor in the West.*
>
> Many thanks for "No. 2." I have read it with interest and profit. I felt the tendency toward undue extravagance while on the foreign field."—*A Returned Missionary.*
>
> I am glad you have the courage of your convictions. I can only help by shouting "Amen."—*Another One.*
>
> I have read your "No. 2" with a great deal of satisfaction. It will awaken a good deal of hostile criticism, especially from missionaries; but it tells a great deal of truth. I have always felt that our missionaries should be just as much a subject of investigation and discussion as ministers at home, but they seem to think otherwise. Four hundred dollar men should not be sent out at all. There are many noble men on the field, and, as you and I know, some trash.—*Another One.*
>
> You have my full approval. Conscientious men cannot be required to work for ever under the protest of their convictions. I am glad you have the moral bravery to speak out, and take the consequences.—*Another One.*

The following reviews refer to the "Self-support in Bassein :"—

> The study and experience of all the years that have transpired since we went to India lead us to welcome this volume, and devoutly thank God for it. It is the largest contribution to the work of foreign missions within our knowledge since the days of the Apostles and the early martyrs—larger than a gift of a million dollars in solid cash. Let the lessons of this history be duly studied and applied by every foreign missionary, and we may look for the speedy evangelisation of the entire heathen world. — *Rev. Dr. Wilder, Editor "Missionary Review."*
>
> Very suggestive and instructive. A valuable contribution, not only to the history, but to the philosophy, of missions. It is the most historically accurate and carefully written book that has yet been published on the missions in Burma. We wish every secretary of a missionary society, every director, and every missionary, could read it.—*Chronicle of the London Missionary Society.*
>
> Subsidy enervated the churches; self-help, on the other hand, invigorated them. We wish that every promoter of missions could trace for himself the proof of this statement in the admirable history of the Bassein Mission by Mr. Carpenter. In a narrative of intense and romantic interest, it presents a distinct view of one of the best missions of the century, carried on by Christian heroes, who shortened their lives by devotion to the cause they loved so well. The adoption, gradually and wisely, of the principle of self-help in all our missions, would, we are persuaded, inaugurate a new era of progress throughout the world.—*Sword and Trowel*.

In conclusion, I venture to assert, from my own experience, which has been considerable in various parts of the East and Africa, that the best and most effective work is not by any means always done by those societies whose average outlay per man is highest, but that, broadly speaking, the most efficient and the most economical work go together and *vice versâ.*

Commending the whole matter to the careful, inquiring attention of Christians generally,

H. W. Fry.

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MR. WILLIAM NOBLE.

After a somewhat boisterous seven days' voyage from Wellington, New Zealand, Mr. Noble arrived in Sydney, New South Wales, on June 27, and was accorded a public welcome on the following Friday, when several of the local ministers and many prominent ladies and gentlemen interested in the temperance movement in and around Sydney were present at the hall of the Y.M.C.A. Mr. W. J. Foster, M.P., who presided, explained the object of the meeting and extended to Mr. Noble the right hand of fellowship, and a resolution was passed welcoming him to the colony, after which Mr. Noble delivered a short address.

On Tuesday, July 6, Mr. Noble spoke at the annual meeting of the Sydney City Mission (referred to elsewhere), and on the following evening he commenced his mission in the Y.M.C.A. hall. Although rain fell heavily during the evening, the hall was well filled, and, as events turned out, the meeting was composed mainly of teetotallers, for when Mr. Noble asked the audience to rise, and then suddenly requested all abstainers to resume their seats, only about a score were left standing. These he earnestly exhorted to enlist on the other side. Mr. Noble's remarks, which were listened to throughout with great attention, were mainly based on the Gospel, and while he urged some strong points against the use of alcohol, either moderately or immoderately, he was principally engaged in explaining that he wanted, on the first night, to show that his mission would be conducted entirely on Scriptural lines. Rev. A. Gardiner, Moderator of the Presbyterian Assembly, presided, and expressed full sympathy with Mr. Noble in the work.

LOWESTOFT.—The Y.M.C.A. here had a most successful gathering on Monday, August 16, in connection with the opening of their new building. The Mayor (W. Youngman, Esq.) occupied the chair, supported by Lt.-Colonel Henry Seppings, Capt. W. F. Larkins, R. B. Nicholson, Esq. (Town Clerk), Rev. T. A. Nash, M.A. (Rector and President), who opened. Mr. W. Hind Smith (London), Mr. S. Cole (Canada), and a number of influential supporters from other towns. The tone of the meeting was excellent, and the Association, now in a healthy condition, expects great things.

A. B. B.

THE SYRIAN ORPHANAGES at Jerusalem have received a total income for 1885 of £1790 10s., and the expenses being £1726, left a balance of £64 10s. in hand. The report shows that during the past twenty-five years 414 destitute orphans have been received, fed, clothed, and taught; they are all trained to some kind of manual labour, and do most of the work of the school and garden. There are now six elementary and two advanced classes, also Blind-school. An interesting statement gives the occupation which the orphans have adopted after leaving the institution, from which we see that four have become preachers, fourteen school teachers, three surgeons, 154 mechanics. After they leave, Pastor Schneller keeps sight of them, visiting their homes. Those of our readers who have collecting cards are asked to return them when filled to Rev. Theodore Meyer, 49, St. Charles-square, Notting-hill, W.; and it is suggested that those who have been kindly collecting stamps might take collecting-cards instead, as the value of stamps has decreased to such an extent as to be unremunerative to the Orphanages.

Letters to the Editor.

PREACHERS AT THE THEATRE.

DEAR SIR,—You ask "whither are we drifting" when two exalted preachers of Evangelical profession are seen seated together in a theatre. It is so hard to believe this. Is it true, indeed? For no man has written sterner words of reprobation of the theatre than H. W. Beecher, in his "Lectures to Young Men," words that, when I was taken in my youth by that seductive snare, helped me to break through its gilded meshes.

But if it be true, the only answer is, "We are drifting on to that awful condition of utterly blinded Godlessness which cannot discern between good and evil."

How can these two shepherds justify this leadership? Will they who proclaim themselves ambassadors from God plead for Baal? "Let Baal plead for himself." He wants not for prophets of his own to assert the praises of his temple. Or will they say that they sat in the world's pleasure-house in accordance with that will of God for their own and others sanctification which they profess to be the purpose and end of their ministry?

One of your many titles to the gratitude of the Church is the firm ground you have always held on this matter.

May God now endue you with that Godlike lack of respect for persons which dares to call the chiefest to account, for surely it is time. The Moabites are indeed in the camp of Israel, if it be true that in the theatre these preachers of the Saviour from sin have stood, crying aloud, by public example, "Follow me."—Faithfully yours,

F. J. SHIELDS.

GOSPEL WORK IN HOUNSLOW.

SIR,—In your issue of the 5th inst., a paragraph appeared under the above heading, in which Rev. H. Layton, Vicar of St. Stephen's, Hounslow, invited those who intended contributing towards the mission-room which our late reader, Mr. Whittaker, is seeking to erect in St. Stephen's parish, to communicate with me before doing so.

This paragraph [rather the letter of which it was an extract.—ED.] was forwarded to you for insertion without any previous intimation to me, and I only knew of its appearance by visits and letters of inquiry at this office from several persons.

As, notwithstanding the subsequent notice in your columns that we are not responsible for Mr. Whittaker's present work, inquiries are still addressed to me on the subject, it becomes necessary to ask your permission briefly to state:—

That Mr. Whittaker was approved by Mr. Layton as Reader at St. Stephen's, and appointed in 1885.

That, more recently, difficulties arose between Mr. Whittaker and his Vicar, owing to divergent views, which occasionally led Mr. Whittaker to act independently of his clerical superintendent, and contrary to the rules of this Association by whom he was employed.

That his attention was more than once drawn by Mr. Layton to his apparent failure to comply with the letter and spirit of his engagement, and, I am bound to add, after perusing the correspondence in the most conciliatory terms.

That I also, as representing the Committee, had several friendly conversations with Mr. Whittaker on the subject, and, with a view to prevent a schism which I foresaw would otherwise occur, gave him more than one opportunity of removal to other spheres of work. These, however, he did not accept, and, being apparently unable to act in harmony with his Vicar, he ultimately anticipated a compulsory severance of his connection with the Association by resigning his appointment.

Since then neither the Vicar of St. Stephen's nor ourselves have had any responsibility for, or control over, Mr. Whittaker and his work, and, after this purely explanatory letter, I must decline any further correspondence, public or private, on this matter, which, after all, is of entirely local interest.

As, however, the paragraph which originated this correspondence appeared to many to convey somewhat of a reflection upon Mr. Whittaker's integrity, I feel bound to add that, though greatly regretting and disapproving the steps he has thought proper to take in establishing himself in what is naturally regarded as opposition to the Vicar under whom he formerly laboured, and who gave him a position in his parish, I believe that his motives are good, and his personal character is beyond reproach.—Your obedient servant,

T. MARTIN TILBY,
Lay Sec. C. of E. Scripture Readers' Association.
Office, 56, *Haymarket, S.W., August* 19.

SUNDAY POST-OFFICE WORK.

DEAR SIR,—As a professed Christian of fifty years' standing, and also as a solvent man of business, I have often considered the question of Sunday postal work, and now submit the following suggestion to Post-office authorities:—That letters posted on Saturday for places having a Sunday delivery be delivered on Monday, except such as are specially marked "Sunday delivery," and double stamped. This would probably rest half the staff every Sunday in turn.

After trial for a reasonable time, it might be seen how far the demand for Sunday delivery exists, and further action determined accordingly.

Lancaster. THOMAS JOHNSON.

SYSTEMATIC INTERCESSION.

SIR,—For some weeks past it has been laid on my heart to write and thank you for blessing received in my own soul through the columns of THE CHRISTIAN.

After having read Dr. Somerville's address on the Evangelisation of the World, as published in that paper, I was led to follow out his advice and plan, in some measure, by consulting my atlas, and making a list of places to be prayed for, dividing them over the several days of the week. I believe blessing has resulted from this in many ways. First, I believe, that prayer offered in Christ's name can never remain unanswered.

Secondly, feeling the need or desire to remember special work, or to have a centre of interest in each country prayed for, I have been stirred up to fresh interest in work of all kinds carried on at home and abroad, and I have looked eagerly each week as THE CHRISTIAN came in for fresh news of work, or to hear of work begun in such countries as Greece or Austria, where as yet I knew of no Christian work.

Lastly, in praying for light to be poured out upon these countries, I have been shown more than ever before, the great privilege of prayer, and have learnt to love more communion with our dear Lord. It has seemed likely to me that others may have made a like list; and may I say that when lately in your paper there appeared accounts of two revivals to be attributed to no special cause, I could only look up and tell our Father that I took it straight from Him as an answer to prayer offered in his Son's name. Surely He would have us thus expect an answer, and recognise it when it comes. May I also say how since quite young I have read and always loved THE CHRISTIAN, because of its interesting news and unsectarian principles, and have learnt to value it more and more.

A. M.

OPPOSITION TO OPEN-AIR WORK.

SIR,—I wish to direct attention to the increasing hostility of the "powers that be," viz., magistrates, town councils, &c., to those who preach the Gospel in the open air.

In many towns the local authorities have adopted a bye-law which prohibits open-air meetings within the borough. Margate, Ramsgate, and Dover have such regulations in force. At Margate and Ramsgate the sands are the only suitable places for open-air meetings. As the cold weather sets in, the services will be discontinued, and for six long months those who do not attend places of worship will be left with very little, if any, effort being made to lead them to God. In Dover, under a recent bye-law, it is illegal to stop in the streets, even for a few moments, to sing a hymn, or play any instrument to attract the people. This last regulation was adopted by the Council to prevent the Salvation Army (who are shortly expected there) from using their band.

Each of these towns is at the present time harbouring troops of niggers (so-called), who sing, dance, and play in the chief streets and thoroughfares, without let or hindrance! These frequently cause a real obstruction to the traffic; but to this the police and magistrates are blind. Yet they break the regulation.

Surely there is some remedy; these things ought not to be suffered by the Christian public in a Christian country. What is the result of this local legislation? Rulers are becoming a terror to good works rather than to evil! For if God's children decide as Peter that "they ought to obey God rather than man," then fine or imprisonment awaits them. The many thousands who do not enter a place of worship from one year to another have souls as well as professedly religious people, and will soon pass to the judgment bar of God. They are without God, and without hope in the world. If walking in the Spirit, God's children will realise a solemn duty to these—even to warn them continually, "in season and out of season," undeterred by fines or imprisonment, but rather rejoicing in that they are counted worthy to suffer shame for his name. While the ambassador of an earthly king is received with honour, whatever may be his message, the ambassador of the King of kings is often treated as a felon, and sent to jail.

The recent prosecutions at Ryde, I.W., afford ample testimony to this. A few members of the Salvation Army are haled to prison for singing hymns in the streets. They had obstructed no thoroughfare; they were living peaceably with all men, they were obeying their great Master. Truly did the gaol chaplain remark that they were suffering for righteousness sake!

Such God-dishonouring treatment as this should be rendered impossible by Act of Parliament. When we go to France, Spain, Italy, or Russia to preach the Gospel, we are prepared for Christ's sake to suffer loss; but in England, a country which owes its greatness, its security, and its great privileges to the Gospel, such acts of intolerance are an insult to God. GEORGE LINE.

DEAR SIR,—The London police have summoned us for conducting *open-air services on our own property facing a thoroughfare.* The case comes on before the magistrate at Worship-street Police Court on August 27, at 2 p.m. Therefore we ask, with humility and earnestness, the prayers of the faithful in Christ Jesus, that the Holy Spirit may be in us all, and that the good hand of God may be upon us. We ask not for "triumph," but we do wish the Lord to be with us, the God of Jacob to be our refuge.—I am, yours very truly,

WILLIAM ADAMSON.
The Vicarage, Old Ford, E.

OFFENSIVE STREET SALES.

SIR,—Too much credit cannot well be accorded to our new Home Secretary and our present Chief Commissioner of Police for their promptitude in suppressing an evil which on former occasions has been allowed to proceed unchecked.

On Thursday last there appeared in the Strand, Charing-cross, Fleet-street, &c., &c., numbers of hawkers with large bundles of a most objectionable sheet of prints. Standing at intervals of but a few yards from each other they rapidly disposed of their wares to the passers-by, so that in the course of the day many hundreds if not thousands must have passed into the hands of ignorant or prurient readers.

Early next morning the matter was brought before the notice of the Home Office by a strong representation from this society, and by letters from the editor of THE CHRISTIAN and others. On the evening of the same day some action was taken by the police, and on Tuesday and Wednesday several of the culprits were convicted for selling these prints, and sentenced to pay a fine of 40s. or undergo a month's imprisonment. The result is that the thoroughfares are now clear of this pest, and that another pamphlet professing to reproduce the scenes of a recent case in the Divorce Court has failed to make its appearance to-day in the streets.

It is not unlikely, however, that the filthy stream dammed up in the Metropolis may find outlets in the country districts, and it behoves all those who would wish to restrain its overflow to invoke the assistance of the magistracy and police. Now that the magistrates here have in all cases decided to punish the offenders, there can be no difficulty in obtaining the like repression elsewhere. It is to be hoped also that in future cases the police will not wait for special instructions, but immediately pounce upon those who may attempt to disseminate such impure literature.

But it needs the watchfulness of all truly anxious to secure our streets from pollution, in order that the authorities may be early supplied with information when any breach of the law occurs.

Should difficulties arise, or obstruction be offered, assistance or advice may be obtained from this Society. STEPHEN BOURNE, Secretary.
Central Vigilance Society,
15, *York Buildings, Adelphi, W.C., August* 19.

ORPHAN HOME FOR LITTLE GIRLS.—Established just a year ago, with three little girls as inmates, the Home now accommodates twenty. The purpose is to shelter, clothe, and educate little girls over four years of age who, having lost one or both parents, are in need of such care, and so to train them as to fit them to earn an honest livelihood. In some cases part payment is made by friends, £57 having been received in this way during the twelve months. Such agencies are the evidence of a living faith, and of a Christlike desire to care for the fatherless in their affliction. The Home is situated at 86, St. James'-road, Croydon.

Notes on Daily Readings.

SUNDAY, AUGUST 29.—2 KINGS V.

1.—*By him the Lord had given deliverance*, &c.—From the Assyrian monuments we learn that just at this period Assyria subdued Syria, and that, after a few years of subjection, Syria rebelled and regained her independence (see "Ancient Monarchies,' vol. ii. pp. 344 and 361). It was most probably in this war of independence that Naaman gained his great victories. Observe the deep suggestiveness of the words, "The Lord had given." They teach us to trace the hand of God in heathen as well as Christian history, and that the realm of his providence is long as time, and broad as the earth.

2—4.—*Had brought away captive . . . a little maid*, &c.—The destruction of this poor child's home, and her captivity, must have seemed at the time a disaster to which there could be no explanation and no relief. And yet it enabled this little girl to bring about a great event, to be an important and necessary instrument in the writing of a brilliant page of sacred history. But this result would not have followed if she had not risen above her sorrows, and had not been a child of faith.

8—19.—Observe (1) "Naaman's near failure of cure, by reason of his having settled in his own mind the mode in which it was to be done, and his scorn of the simple and naturally inadequate instrumentality prescribed by the prophet."—*Kitto.* (2) God's way of dealing with men. They need humbling; hence He requires them to seek deliverance by most unlikely means, and simply because He has ordained these. What He desires is the obedience of faith. (3) Naaman came very near to preferring his own way without a cure, to God's way with its certain promise of deliverance. Yet he was very much in earnest. So now, many are ready to do anything for salvation except to cease from doing, and to receive it as a free gift. (4) The lengthening out of faith's trial. Six times he dipped without result—only on the seventh did the cure appear (see Josh. vi. 3—20, and 1 Kings xviii. 43). (5) His gratitude. It was thirty-two or thirty-three miles to Jordan, so that returning to Elisha involved two or three days' extra journeying (see Luke xvii. 15).

MONDAY, AUGUST 30.—2 KINGS VI.

1—7.—*The iron did swim.*—Some object to the comparatively trivial object of this miracle. But we must remember the value of an iron axe-head at that time, the great inconvenience to the builders which its loss would bring, and the probable poverty of the loser. The story is beautiful as showing a great prophet's keen sympathy with a poor man beset with a common-place trouble, and reminds us of Elisha's great Anti-type, and his first miracle (John ii. 1—11).

14.—*Therefore sent he thither horses and chariots*, &c.—Believing that Elisha was endowed with supernatural, yea, almost divine power, he still thought to hunt him with horses and chariots! He acknowledged him as the servant of a mighty God, and yet he sought to catch him with "a great host"! To such folly do men naturally descend when they fight against God.

15—23.—The deliverance at Dothan.—This is an acted parable of extreme beauty. First comes trouble—swift, unlooked for, and seemingly overwhelming. Then is seen in vivid contrast the man of sight and the man of faith, the earthly and the spiritual. "Alas, my master! How shall we do?" is the natural cry of the one: as natural is the grandly quiet reply of the other: "Fear not: for they that be with us are more than they that be with them." Then, in answer to the prophet's intercession, spiritual sight is granted, and the glorious vision of heavenly allies is seen. Often, in answer to good men's prayers, a similar change has come to their friends in sore trouble. The vision of faith has been given. In a heaven-given assurance of the encompassing host of God between them and their enemies (Ps. xxxiv. 7) they have grown strong and calm.

TUESDAY, AUGUST 31.—2 KINGS VII.

1—16.—*To the uttermost part of the camp*, &c.—*I.e.*, "Its boundary towards the city."—*Keil. Kings of the Hittites.*—"A general designation of the northern kings of Canaan on Lebanon and towards Phœnicia."—*Idem.*

9.—*We do not well: this day is a day of good tidings, and we hold our peace.*—Every reader feels the force of this saying. Had they continued silent amid such plenty, while a whole city-full of their brethren were dying in the horrors of starvation, words would have failed to tell the shame of their sin. What, then, shall we say of ease-loving Christian professors? This day is a day of good tidings of great joy which are for all peoples. Our neighbours starve and die of worse than bodily hunger. Shall we hold our peace? Can we?

12.—*And the king said*, &c.—The suspicion was natural. Still, he would have acted far more like a man of faith had he been as ready to believe that this was truly the deliverance promised as he was to doubt it. At any rate, he might have called Elisha and asked his advice.

This story tells of man's strait and God's deliverance. The strait was terrible. Within the city, famine, horror, despair; without, no allies: only the cruel foe. Hope was impossible, except to the godly. They could not even imagine how relief could reach them. Yet all was simple and easy when God began to work. Whether an actual noise smote their ears, or whether they were made to imagine such a sound, as some think, it matters not. It was God's work, and it was complete and wonderful. It is beautiful to see how He employed four outcast, starving lepers as his agents. Note also that Samaria was not merely delivered: it was greatly enriched as well. God's mercies are large and generous.

In the doom that falls on the unbelieving lord, we see God's estimate of unbelief. He dies accursed on the very threshold of deliverance, and in the midst of universal gladness. His awful death teaches us afresh how great is the sin of questioning God's power or faithfulness, of limiting the Holy One of Israel.

WEDNESDAY, SEPT. 1.—2 KINGS VIII.

1—6.—Once more we are taught that God will allow no one to be in his debt, and that He repays with "good measure, shaken together, pressed down, and running over." For her kindness to Elisha a son had been given to this Shunammite lady. That son had been restored from the dead. And now two more great blessings are added. She is shielded during seven years of famine, and lastly, her estate is restored to her on her return. Three out of four of these great mercies came to her through the gifts of prophecy and miracle-working. Yet the fourth and last was no less the gift of God because more natural in its method. It was God Himself who ordained that Gehazi should be telling the King about this Shunammite at the very moment of her coming to the King.

12.—*Thou . . . wilt dash their children*, &c.—"The intention is to enumerate the ordinary horrors of war, as it was conducted among the Oriental nations of the time. (Compare Ps. cxxxvii. 8, 9; Isa. xiii. 16—18; Hos. x. 14; 2 Kings xv. 16)."—*Sp. Com.*

13.—*But what, is thy servant a dog?* &c.—This is a mistranslation. It should be, as the R.V. has it: "But what is thy servant, which is but a dog, that he should do this great thing?" "He does not shrink from Elisha's words, or mean to say that he would be a dog could he act so cruelly as Elisha predicts that he will. His only doubt is whether so much good fortune ('this great thing') can be in store for one so mean."—*Sp. Com.*

15.—*He took a thick cloth*, &c.—"Hazael was no more obliged to murder Benhadad because a prophet announced to him that he would one day be king of Syria, than David was obliged to murder Saul because another prophet anointed him king in Saul's place."—*Sp. Com.*

18.—*And he walked in the way of the kings of Israel . . . for the daughter of Ahab was his wife.*—See 2 Chron. xxi. 2—4. Also note ver. 27, where the terrible results of this ungodly marriage are traced in the history of the *second* generation.

THURSDAY, SEPTEMBER 2.—2 KINGS IX.

7.—*And the blood of all the servants of the Lord.*—"We gather from this passage that besides the murder of the prophets there had been general persecution of the worshippers of Jehovah at Jezebel's instigation. The allusion cannot be to the single case of Naboth."—*Sp. Com.*

10.—*And the dogs shall eat Jezebel.*—"The fate of Jezebel had been prophesied by Elijah (1 Kings xxi. 23; 2 Kings ix. 36, 37). Its announcement as imminent forms a worthy climax to this grand prophecy of Elisha's. Hers was the chief guilt. From her had come the whole of that terrible sin which had now overshadowed both kingdoms. What more fitting, that now, when evil was come to a head, and divine wrath was about to burst forth and sweep away the entire impious brood, she should be selected for a punishment of extraordinary horror, a punishment which would never be forgotten—which in Jewish eyes was the most terrible that could befall humanity."—*Idem.*

In the portion of Jezreel.—"There most fitly would she suffer—at Jezreel, the scene of her idolatries; there, where she had set up her temple and her grove, had maintained her 400 prophets and her priests, had threatened Elijah with destruction (1 Kings xix. 2), and, above all, had stirred up her husband to commit murder" (1 Kings xxi. 7—15). —*Idem.*

26.—*The blood of Naboth, and the blood of his sons.*—This is the first mention of the death of Naboth's sons. We may be sure that Jezebel would do her best to remove not Naboth only, but any possible heirs also. Her object in accusing Naboth of both treason and blasphemy, seems to have been to secure the death of his family as well as his own. As the sin was against Naboth and his house, so the doom falls on Ahab and Jezebel, and their house. "Though the wheels of God grind slowly, they grind exceeding small."

FRIDAY, SEPTEMBER 3.—2 KINGS X.

1—4.—Jehu is not sure of the chief men of Israel, who are now in Samaria, the capital. To test them, and also to bring matters to a crisis while things are favourable to his cause, he boldly challenges them to choose their king and prepare to fight with him.

5-7.—On their electing to side with him he commands them to slay the seventy princes, descendants of Ahab (for the word "son" is commonly used in the Old Testament with the wider meaning of "posterity"). He does this not merely because he wishes their death, but, probably, to test their loyalty, and even more to implicate them in his designs.

9.—*Ye be righteous*, &c.—"'Ye are just, and can judge aright. Judge between me and the party of Ahab who accuse me. I indeed slew my master, but they have slain these seventy youths.' Jehu unfairly keeps back the fact that he had commanded the execution."—*Sp. Com.*

14.—*Neither left any of them.*—"These princes were descendants of Ahab, through Athaliah, and so included in Elijah's sentence."—*Idem.* This was true, at least of some of them. Again we trace the evil that resulted from the marriage of the son of godly Jehoshaphat with a true daughter of Jezebel.

15.—*Jehonadab the son of Rechab.*—"He is to be regarded as the patriarch of the Rechabites, since he prescribed to his sons for all time to come, to dwell in tents, to till no ground, and to abstain from wine, which rule they held so sacred that the prophet Jeremiah held them forth as an example, . . . and was able to promise them, in return for their faithful adherence to their father's injunction, exemption from the calamities of the Chaldee invasion (Jer. xxxv.)."—*Keil.* He belonged to the nomadic tribe of Kenites, to which Hobab, father-in-law to Moses, also belonged.

17.—*According to the saying of the Lord.*—Jehu did God's will, and for that he is rewarded (see ver. 30); but he did it selfishly, with no true desire to please God. For this he is punished in his posterity (see Hos. i. 4).

SATURDAY, SEPTEMBER 4.—2 KINGS XI.

In this chapter the woeful consequences of Joram's marriage is still more clearly seen, working both in the second and third generations.

1.—*Athaliah*, &c.—"She had inherited the spirit of Jezebel, her mother. As wife of Joram and mother of Ahaziah, she had guided the policy of the Jewish kingdom; she had procured the establishment of the worship of Baal in Judea (2 Kings viii. 18, 27), and had maintained a close alliance with the sister kingdom (2 Kings viii. 29, x. 13). The revolution touched her nearly. . . . The death of Ahaziah deprived her of her legal status in Judea, which was that of queen mother, and transferred that position to the chief wife of her deceased son. . . . But her hereditary spirit asserted itself. Instead of yielding, she resolved to become the assailant. Exterminating the family of David, she seized the throne."—*Sp. Com.*

3.—*And Athaliah did reign over the land.*—"We gather incidentally from 2 Kings xii. 5—12, compared with 2 Chron. xxiv. 7, that Athaliah used her power to establish the exclusive worship of Baal through the kingdom of Judah, and to crush that of Jehovah. She stopped the Temple service, gave over the sacred vessels of the sanctuary to the use of the priests of Baal, and employed the Temple itself as a quarry from which materials might be taken for the construction of a great temple to Baal, which rose in the immediate neighbourhood." —*Idem.*

12.—*And gave him the testimony.*—Omit "gave him" and read "put upon him the crown and the testimony." The "testimony" was "the Book of the Law," kept in the Ark (Deut. xxxi. 26), which was placed on the boy's head by Jehoida to show, probably, as Stanley suggests, "that the king was not to be above, but beneath the law of his country."

Forthcoming Meetings.

CONFERENCES.

Evangelical Alliance. — Annual Conference, Town Hall, Ryde, I. of Wight, Sept. 21 to 23. For programme see our issue of week before last.

Perth Annual Christian Conference. — City Hall, Perth, Sept. 14 to 16. Particulars regarding lodgings, &c., will be furnished by Mr. Charles Logan, 12, King-street, Perth, N.B.

Annual Conference of Believers.—Salisbury, Sept. 27 to Oct. 1. Particulars of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

British Conference of Y.M.C. Associations.—Bristol, Sept. 7 to 10.

Clifton Annual Christian Conference, Victoria Rooms, Clifton, Bristol, Oct. 5 to 7.—Particulars may be obtained of Rev. James Ormiston, 14, Arlington-villas, Clifton, Bristol.

Missionary Conference, Conference Hall, Mildmay, N., Oct. 5 to 7.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, London, E.C.

Mr. F. E. Marsh.—To Aug. 29, Dunoon, N.B.; Sept. 4, Greenock.

Mr. G. Clarke.—To Aug. 27, Swansea; 29 to Sept. 14, Kirkcaldy, N.B.

Mr. D. M. Pittendrigh.—To Aug. 26, East Kirkby; 29 to Sept. 9, Old Bolingbroke, Lincs.

Mr. James Neech.—To Sept. 2, Mareham le Fen.

Mr. C. Inglis.—To end of Aug., Sunderland.

Mr. J. B. Wookey.—To Aug. 27, Y.M.C.A., Shoreditch; 29, Y.M.C.A., Finsbury Park; 30 to Sept. 3, and Sept. 5, Gospel Hall, Wood Green.

Mr. and Mrs. C. King.—To Sept. 3, Clapton, E.

Mr. J. M. Scroggie.—To Aug. 29, Glasgow.

Mr. F. T. Snell.—To end of Aug., Cornwall.

Mr. W. J. Taylor.—To Sept. 5, Leeds.

Messrs. Fullerton and Smith.—Aug. 28 and Sept., The Circus, Hull.

Clapton Hall, Upper Clapton, E.—Fri., 7.30, Sun., 6.30, Mr. J. G. McVicker.

Union Tabernacle, near Wandsworth-rd. Station.—Mr. D. M. Cameron, Sun., 11 and 6; Thurs., 7.30.

St. George's Hall, Langham-place, W.—Sun., 11 and 7, Mr. T. Shuldham Henry.

Edinburgh Castle, Limehouse, E.—Sun., 11 and 3, Mr. J. B. Wookey; 7, Mr. W. R. Nicoll.

Conference Hall, 143, Clapham-rd. — Sun., 11 a.m., children's service; 7 p.m., Gospel service, Mr. E. Powell.

Eaton-square, S.W.—Rev. J. Stephens will preach to young people at Rev. C. A. Fox's chapel, the next three Sundays, at 3 p.m.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., at 3.30, Mr. R. Bilke; 7, Mr. E. Cook; Thurs., at 8, Mr. R. Bilke. Kensal Hall, Kensal-rd., Sun., at 7, and Wed., at 8, Mr. S. Bloxsidge. Queen's Pk. Hall, Kilburn-lane, Sun., at 7, and Thurs., at 8, Mr. S. Stidolph. Gospel Hall, Green-lane, Battersea, Sun., at 7, Mr. J. G. Matthews; Wed., at 8, Mr. R. Bilke. Gospel Hall, Market-pl., Brentford, Sun., at 7, Mr. H. A. Punnett; Wed., at 8, Mr. J. Bilke. Gospel Tent, Kensal Green, Sun., 3.30 and 7.30, Mr. J. Jackson; Mr. W. R. Lane, week-nights at 8.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, Mr. R. E. Ashton; Wed., 7.30, Mr. G. F. Assiter. Malden Hall, Kentish Town, Sun., 7, Mr. J. L. Stanley; Thurs., 8, Mr. G. Hucklesby. Dalston Hall, Dalston-lane, Sun., 7, Mr. W. B. Horner; Thurs., 8, Mr. W. H. Smith. Bignold Hall, Forest Gate, Sun., 7, Mr. A. Wallis. Tent, Field-rd., Forest Gate, Sun., 3 and 8, and week nights, 8, Mr. A. Wallis. Cadby Hall, Hammersmith-rd., Sun., 3, Capt. Thompson; Sun., 7, and Thurs., 8, Messrs. S. E. Angel and W. B. Smith. Ilfracombe, Sun. and Wed., 8, services on the beach, Dr. Popham and others.

Children's Special Service Mission.—Seaside services during August: Mr. G. Banaster, Rhyl; Mr. A. E. Bellingham, Llandudno; Mr. E. Arrowsmith, Scarborough and Filey; Mr. E. J. Kennedy, Bridlington; Mr. E. T. M. Dennes, Saltburn-by-Sea; Mr. J. Spiers, Redcar; Mr. E. Salisbury, Weymouth; Mr. W. F. Seagrove, St. Leonard's and Hastings; Messrs. H. M. Trickett, A. V. Grace, C. F. Harford Battersby, and E. L. Stacey, Eastbourne; Mr. W. R. Moore, Ilfracombe; Mr. H. W. Figgis, Brighton; Mr. A. Storrs, Sandown; Rev. H. C. Sturdy and Mr. T. Hurrell, Margate; Rev. S. L. Dixon and Mr. F. Pitts, Worthing; Maj. Dru Drury, Towyn; Mr. G. Bennett, Aberystwith; Mr. J. H. Greene, Morecambe; Messrs. E. and C. H. Collier, Herne Bay; Mr. C. Todd, Lowestoft; Mr. H. G. Harris, Weston-super-Mare; Mr. R. Beck, Swanage; Mr. W. Huckett, Exmouth; Mr. S. S. Weatherley, Hunstanton; Mr. D. Turner, Killiney; Mr. H. B. Claxton, Penzance; Mr. A. Haley, Whitley; Mr. A. J. Barnard, Littlehampton; Mr. G. H. Chaplin, Felixstowe; Mr. E. J. Wareham, Clevedon; Mr. L. Carrott, Deal; Mr. C. J. Pierson, Babbicombe Bay; Mr. L. Stièvenard, Bognor; Mr. J. F. Bird, Herne Bay; Capt. W. D. Chapman, Shanklin; Mr. J. B. Bain, Silloth; Mr. J. Orchard, Penmaenmawr.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Zenana Medical College, 58, St. George's-road, S.W.—The Saturday Bible-reading is discontinued during the vacation; it will be re-commenced in Oct.

Strangers' Rest, 163, St. George's-st., Ratcliff-highway, E.—Monthly workers' meeting, Friday, Sept. 3; tea at 6, meeting at 7. Mr. G. Kirkham will give the address, subject, "Nehemiah: An Example for Christian workers." Weather permitting, a Gospel meeting will be held outside the "Rest," 6.30.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C.—Prayer meeting each evening at 6. Mission work as usual at Y.M.C.A. Mission Hall, Bermondsey, Whitechapel, &c.

186, Aldersgate-street, E.C.—Mr. T. Shuldham Henry will give the last of a series of Bible-readings on Thurs., Aug. 26, at 8.30, subject, "Rewards for Work."

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

The Priory, 198, Upper-street, Islington, N.—Thurs., 8.30 p.m., devotional meeting. Sun., 3.15, Bible-class, Mr. S. Pewtress, "First Love" (Rev. ii. 4); 8, open-air service in Priory grounds. *Good voices to help with singing earnestly invited.* 8.30, evangelistic meeting in Priory Hall.

17, Camden-road, N.W.—Sun., 3.15, Bible-class, subject, "Joshua's Charge" (Josh. i. 10—18). Thurs., 8.30, open-air service by the fountain in Kentish Town-rd. Tues. and Sat., 8.30, devotional meetings.

255, Seven Sisters'-road, Finsbury Park.—Sun., 3.15, Bible-class; 7, evangelistic meeting; noon prayer-meeting every day (Sat. excepted).

◆

Notices.

Communications Received with Thanks. — W.G.S. A.B. H.K. H.L. C.K.H. A Widow in Tottenham. T.G. F.G.S. F.K.E. Recent Subscriber. T.F.S. J.M. A.W.B. R.V.O. E.H. R.W. H.J.K. W.R.B. E.W. J.R.S. J.B.F. T.G. J.M.P. C.L. G.M. E.F.M.M. L.M.H. G.L. E.M. M.E.M. G.W.C. E.L. J.W.F. W.Y.F. L.A.B. T.E.L. A.P. F.E.W. W.R.B. D.S. H.W.F. D.H. E.B. S.A.B. A.M. T.A.B. H.M. R.B. S.H. G.M.C. W.C.B. W.H.P. Constant Reader. A.T.F. M.H. F.J.M. H.L. E.S. A.D. M.L. H.W. J.R.M. S.P. W.R.N. G.H.J. M.A. A.C.M. D.C. W.E. C.B.S. J.B. W.A. D.S. E.H.L. L.S. B.W.

Applicants for Tracts.—Rev. T. P. Williams, Thornley, Trimdon Grange R.S.O., co. Durham; Mr. Wright, Christian Workers' Association, Wesleyan Chapel, Parham, Antigua, West Indies; Mr. D. V. Jacobs, Wesleyan Chapel, Bedford, Georgetown, Demerara, West Indies; J. Jackson, 189, Norfolk-rd., Byker-on-Tyne; E. H. Lander, 37, Shakespeare-crescent, Patricroft, Manchester; F. J. Last, 159, Tyers-st., Upper Kennington-lane, S.E.; W. R. Hampson, 192, Oliver-st., Birkenhead; J. Stokoe, Success Cottages, Fence Houses, Durham; T. Dacres, 16, West-row, New Herrington, Fence Houses, Durham; E. W. Morgan, 10, St. Ann's-rd., Brixton, S.W.; Mrs. Case, 31, Cobden-st., Peterborough; F. McDonald Cheeld, 10, Pier-avenue, Clacton-on-Sea; Mrs. E. Hunter, Luton Villa, near Chatham, Kent; W. H. Franks, Deanend, Kirkburton, Huddersfield; H. R. Davis, St. Jude's Villa, Lancefield-st., Kilburn-pk., W.; Mr. Parry, 119, Beaufoy-rd., Battersea, S.W.

A Cemetery Chaplain, anxious to benefit mourners at the grave, would be very thankful for any tracts or books suitable for such an occasion. Address 68, Kensal-rd., Upper Westbourne-pk., W.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

BOLL, WURTEMBERG.—Madame Blumhardt, the widow of the well-known pastor at Boll, died here, July 6. This devoted Christian admirably furthered her husband and sons in their work of faith and prayer among the sick.

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(*Continued from page* iii.)

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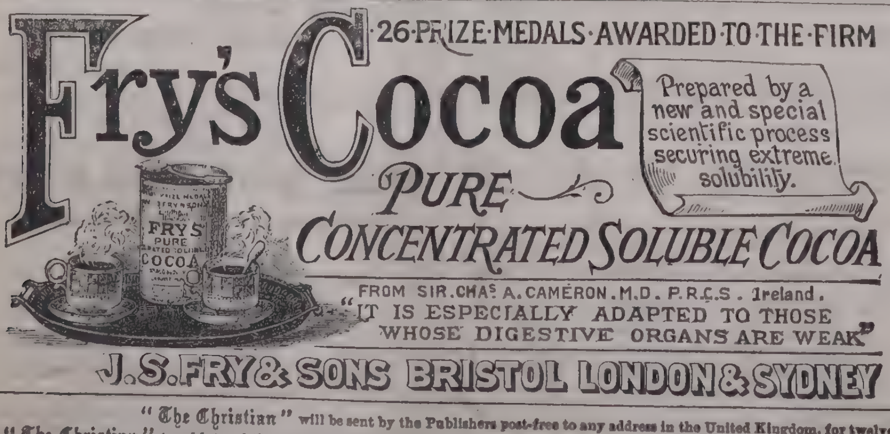
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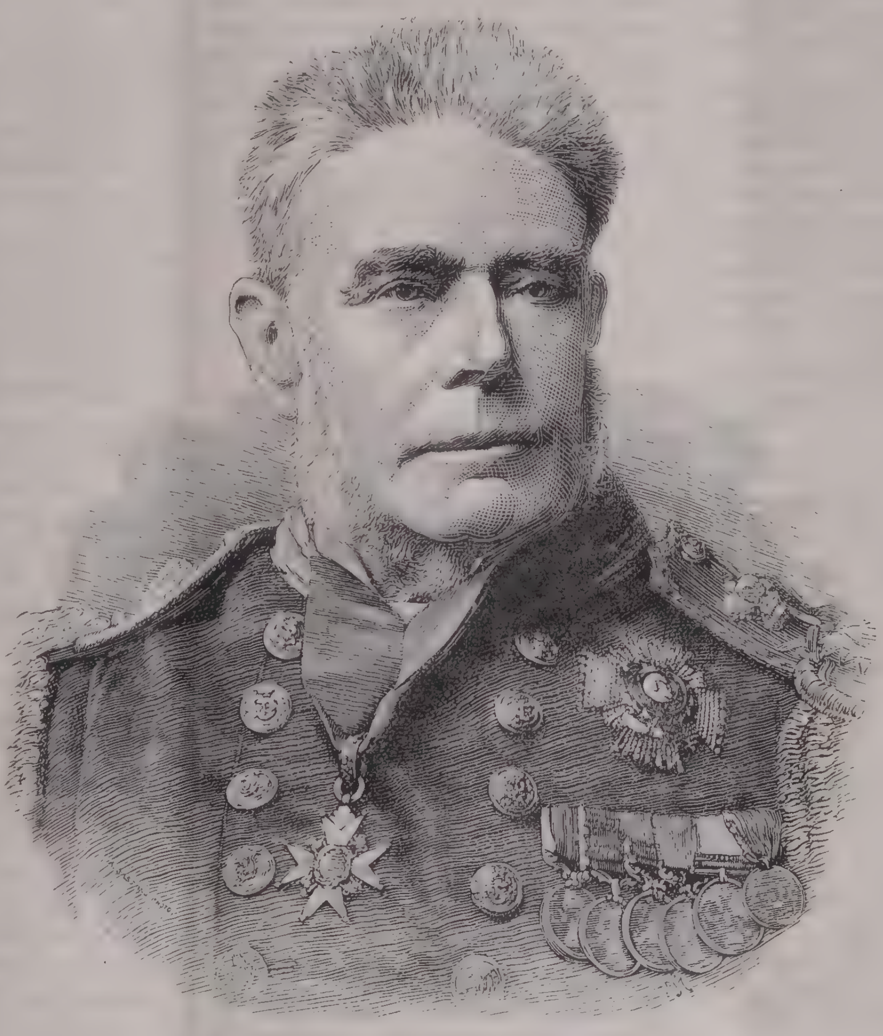
THE LATE

ADMIRAL SIR WILLIAM KING-HALL, K.C.B.

IF a man be upright and earnest, he is deserving of honour, whatever may be his position in life; still more is this the case when, having, by sterling integrity and manliness, attained a high position in his country's service, he uses the influence which his position gives to promote true religion and the welfare of his fellow-men.

Such a one was Admiral Sir William King-Hall. The son of a naval surgeon, he was born in London on March 11, 1816. Entering the Royal Navy in September, 1829, he served in the Mediterranean for several years, and, after some minor changes, we find him, in 1835, at Lisbon, joining the *Viper* as midshipman. This vessel was sent to the north coast of Spain, where he served during the first Carlist rising. In 1837 he returned to England and passed his examination for a lieutenancy. Then he took part in the Syrian war, afterwards serving as lieutenant on the North American Station until 1847. In the December of that year he was appointed Acting-Commander of the *Growler*, which vessel had arrived at Bermuda with her officers and crew suffering from yellow fever, her captain having succumbed to that fell disease. Lieutenant Hall had a severe attack, contracted when cleansing the vessel. He brought her to England, and his acting commission was confirmed. For a few years he was engaged on home service, and then he was ordered to the South African coast, and subsequently to Burmah. For these services he received two medals and gained his promotion as Captain. In January, 1854, he carried Sir Charles Napier's flag in the Baltic, and at the bombardment of Bomarsund he landed to receive the submission of the garrison. On this occasion he showed the kind of man he was. The Russian officers had strongly urged him not to display the British flag on the parapets, as their soldiers were excited and might shoot him, but he bravely disregarded their advice, and himself planted the colours on the ramparts.

The following year he was flag captain to Admiral Sir Michael Seymour, and subsequently carried the same Admiral's pennant in the China seas during 1857—9. In 1869 he was made Rear-Admiral, having been appointed Superintendent of Sheerness Dockyard three years previously, and in November, 1871, Admiral Superintendent of Devonport Dockyard, where he remained until 1875. He was gazetted a Vice-Admiral in 1877, Admiral in August, 1879, and was placed on the retired list in 1881. As a reward for his services, he was made a C.B. in 1855, and K.C.B. in 1871.



(*From Photograph by Mr. A. Bassano.*)

For many years he has been known as a temperance advocate, being led to adopt these principles by his observation of the terrible effects of drink on his crews. He was the pioneer of this movement amongst sailors, taking the pledge himself with several of his ship's company. The incident is best recorded in his own words, which we take from one of his speeches. He said:—

> When in command of H.M.S. *Russell*, at Falmouth, there was a great deal of drunkenness in the ship, and, in consequence, a great deal of crime and punishment. This arose from the numerous temptations which abound in that port, Falmouth being a port of call where ships touch for orders; and on one occasion I counted as many as four hundred sail at anchor at one time. The place was filled with public-houses and beer-shops, and the inducements to temptation caused much leave-breaking. At the commencement of my second year in command, the day after New Year's Day, I turned the hands up, and, with the defaulter's book in my hand, read the punishments of the past year, including many committals to Bodmin Gaol, cells, &c. More than two-thirds arose from drink. This surprised the men very much. I then said: "I know nothing about temperance, but you see all this disgrace and punishment, and misery to some of your families, is due to drink. If we give up the drink this cannot happen. If you consent to give up your allowance of grog, and avoid all public-houses and beer-shops, and drink nothing but water for the next three months, and sign your names and bring the list up to me, I will agree to give up my wine, and head the list with you. Take forty-eight hours to consider it, but when you've made up your minds stick to it." In a few hours forty-six of those men who had been most often under punishment signed the list, and we started our teetotal party. The publicans were surprised when the men landed to see some of their best customers pass by their doors, and, much to my delight, I was a witness of it. At the end of three months I again turned the hands up on the quarter-deck, and said, "I have kept my pledge; now how many of you have broken yours? You all know each other well, so there can be no deception about it." To my great satisfaction they said one and all that none had broken it, and thirty more men came across, saying, "I'll join your party, too."

When the Admiral went to Sheerness the same spirit animated him, and he was unwearying in his efforts |for the artisans. On his departure to Devonport, they showed their appreciation of his efforts by presenting him with a copy of "Kitto's Illustrated Bible," containing an inscription testifying their admiration of his consistent example. At Devonport, he was soon known as an enemy of the drink traffic and a friend of its poor victim. He established a Band of Hope for the sons of the artificers, which now numbers 300 members. At Sutton Bonnington, in Leicestershire, where he spent the later years of his life, he started a Temperance Society, which numbers 450 members, and built a hall and coffee-house, which were opened in 1883. As he himself tells us, he saw the crime, ruin, and misery resulting from drunkenness, and he felt it a privilege and a duty to work for Christ in this direction, looking for God's blessing and help. At public meetings he was a welcome speaker, bluff and hearty, but always to the point, carrying his audience with him by his evident earnestness. He was a Vice-President of the National Temperance League, of the United Kingdom Band of Hope Union, and also of the Evangelical Alliance.

During the great wave of temperance which a few years ago spread over Britain, Admiral Hall took an active part. In Leicester he was very active during the visit of Messrs. R. T. Booth and Caldwell, and by his upright manly advocacy of honouring God, won many to a better life. He frequently preached in the Temperance Hall of the Leicester Evangelistic Mission, and by his stirring stories of sea life, and of God's providence over him in great danger, delighted his auditory.

One of his last public works was his noble advocacy of Rev. Henry Bradford's cause. This servant of God had been practically dismissed from Princes-street Baptist Church at Northampton, for his unflinching opposition to the alliance, on political grounds, of infidelity and professing Christianity. Sir William threw himself enthusiastically into the breach, and, with the aid of some friends, collected £4000 to build a new church for Mr. Bradford, and those of his people who had remained faithful. In 1885 he laid the foundation stone of the Union Church, and on June 24 of this year he had the pleasure of opening the building, free of debt, for the pastor and people who had stood so boldly for the truth.

Although past the allotted span of life, his death was somewhat unexpected. He passed away on July 29, and was buried on August 2, in the little village which he had so greatly benefited and where, in his declining years, he had ministered to the wants of the people. The large number of people who collected at his grave was an eloquent testimony to the affection with which his memory is cherished, and we would fain add our tribute of respect to one who, throughout a long life, sought to serve his God and his country to the best of his ability. We can only thank God for his example, adding yet another stimulus for us to "adorn the doctrine of God our Saviour in all things."

A memorial sermon on the death of Admiral Sir William King-Hall, preached in the Union Church, Northampton, by Rev. Henry Bradford, may be obtained of the author (price 1d.) at 30, Watkin-terrace, Northampton.

Y.W.C.A., EALING.—We expect to move into our new Institute in October. We have much to thank our heavenly Father for in blessing already given, but we are looking forward to the coming winter, believing that still greater blessing is in store. We long to gather in many more young women, and to have a Home where they will always find a friend. This we expect our Institute to be, and we hope your readers will help us to make it so. (Mrs.) E. J. TULLOCH, Hon. Sec.

50, Grange-park, Ealing, W.

MR. MOODY'S SUMMER SCHOOL.

(FROM OUR SPECIAL REPORTER.)

Y.M.C.A. WORK.

The leading idea of this most unique gathering was the promotion of Bible study, but many accessory topics have clustered around the central theme. As I have already stated, the whole school is coloured with Y.M.C.A. aims and principles. A good proportion of the students are either engaged in some kind of Y.M.C.A. work, or are intending to enter on it, as secretaries or otherwise. It was quite refreshing to see the earnestness with which the questions bearing on this branch of work were received and discussed. Mr. Wishard and Mr. Ober, as the College Y.M.C.A. secretaries, took an active part in guiding these deliberations, and in answering the many questions put. Though the Y.M.C.A. movement has become very widely extended throughout the United States and Canada, there is still ample scope for pushing the war into unoccupied ground. It is expected that these meetings at Mount Hermon will give a strong impetus to the work of evangelising young men. The development of the work in the colleges during the past eight years has been remarkable, thanks to the consecrated zeal of Mr. Wishard and his co-secretary, Mr. Ober. These gentlemen devote the most of their time to visitation of the Colleges and theological seminaries up and down the vast extent of this country, stimulating the zeal of the student members, and suggesting fresh forms of usefulness.

THE VISIT OF MR. J. E. K. STUDD

to American colleges last winter is spoken of by the brethren here very warmly. He was enabled to do splendid service in fanning the missionary glow among the Christians, as well as in his Bible readings and Gospel addresses. At a remarkable meeting towards the close of the school, some interesting facts were given by Mr. Wishard with respect to Young Women's Christian Associations. It appears that in the past both young men and women students in the coeducation colleges have been accustomed to belong to one organisation. This practice has, perhaps, of necessity, somewhat crippled and hindered the growth of the young women's enterprise. Some two or three years ago they decided to step out and stand alone. Mr. Wishard reported that there are now eighty or ninety college Y.W.C. Associations in different States, and the movement is rapidly growing. It is designed to direct special attention to seminaries, and other educational institutions of a lower grade. After leaving Mount Hermon Mr. and Mrs. Wishard go to Lake Geneva, Wisconsin, to attend a National Convention there in connection with this work among young women. The college "boys" were greatly interested in hearing about the rising enthusiasm among the fair sex, and unanimously voted their congratulations and best wishes to be conveyed to the Lake Geneva gathering by Mr. Wishard.

THE MISSIONARY "BOOM."

This has been *the* event of the first Mount Hermon Summer School. I have already referred to it, but it well deserves all the notice that can be given to it, as an element of rare hopefulness for the near future, and as a complementary movement to that begun among the Scottish students through the visits of the "Cambridge seven." Since writing my last despatch I have learned a little more as to how it took shape on this mountain top. Among the students who responded to Mr. Moody's call there were some twenty who had resolved, from one prevailing cause or another, to devote themselves to the foreign field. The School had not long commenced when this devoted little band purposed in their hearts to do all they could in fostering the spirit of missionary fervour. They asked Dr. Pierson to give an address on the subject. He responded with one of his lucid sketches of the condition of the world and the progress of missionary effort, concluding with an impassioned appeal for volunteers to carry the Gospel flag into the dark corners of the earth. This fanned the fire and paved the way for what was to follow. The little band of prospective missionaries held several prayer-meetings, and had the joy of seeing their numbers swelling day by day. Then the remarkable missionary gathering, of which I spoke in a previous letter, gave a mighty impulse to the movement, leading many of those who were hitherto halting or undecided to enrol themselves in the growing ranks of missionaries-elect. Dr. Ashmore's mission speech came later on.

The tide rose day by day, until the original twenty-one had multiplied itself more than fourfold; and, finally, the number of those who took the important decision, and chose missions as their life-work, was NINETY-FIVE. One evening, near the close of the school, a meeting was held in the parlour of Crossley Hall (the large dormitory building), when many of those who had decided to go to heathen fields gave brief testimonies, explaining the reasons that had led to their decisions. These reasons were mainly three—the vastness of the need, the openness of the fields, and the urgency of the Master's call. One said he had communed with himself on the subject, and he could not discover any good reason why he should not go. A ruddy stripling told how his father had long been a missionary in a foreign land, but had broken down in the fight. He had felt constrained by what he had heard at Mount Hermon, to resolve on preparing himself as speedily as possible to go out and take his father's place. Several said they had for a considerable time cherished thoughts of mission work, but the influences of this Summer School had brought their convictions to a point, and carried them over the border line of definite resolve. It was a most soul-stirring occasion, and seemed in turn to swell still further the rising total. Many hearts were gladdened at the unprecedented outbreak of missionary interest, and it was the theme of much joyous conversation in the daily intervals of rest and recreation.

The leaders of the movement were not content with what had been accomplished; they came to the conclusion that something must be done to perpetuate and spread the flame among the thousands of young college men who had not been privileged to attend this Summer School. It was announced that a small "Mission Band" would be chosen from among the "ninety-five," who should be delegated to visit the colleges during the entire course of the next college year, and seek to impart to them some of the fire that had burned so brightly on these heights, now linked with such sacred memories and momentous resolves. A small committee was appointed to choose this band, but prayer was earnestly asked that God Himself would unmistakably designate the men to be selected for the |post of honour and responsibility.

On Sunday afternoon, the closing day of the School, a meeting was held to hear the report of the Committee. It was the last of the series of missionary assemblies, and a holy awe brooded over the company. I was never present at a more solemn meeting; it was even of historic interest. Mr. Wishard announced the result of their deliberations, and read out the names of the chosen four, stating at the same time that God had so clearly guided them in the choice, they felt the whole thing was of his arranging. Many fervent prayers followed for a special blessing to rest on the work that lies before this "Mission Band," each member of which rose in turn, and in accents of the deepest emotion, expressed his sense of personal unfitness for the task, beseeching that they might be sustained by the continued intercessions of their comrades. Mr. Wishard explained that it was partly this realisation of their own weakness that had caused them to be chosen, and the feeling of the meeting evidently ratified the choice.

It is not for me to predict the course of events for the next twelve months, but all the signs point to a large and widespread concern among the Christian young men of this American Continent on the subject of the Evangelisation of the World. In the latest issue of The Christian that has come into my hands, there is a sentence in the Notes, written on this very subject, which appears to have been singularly prophetic: "The whole world is now open to the Gospel messenger. Shall not Great Britain and America lead the way in a new departure for its complete evangelisation?" The recent stirrings at home, and this collateral movement in America, indicate that this question may soon be answered in the affirmative. Your readers will not be slack, I trust, in beseeching God that it shall be so.

THE SONG SERVICE

on Mount Hermon during these memorable weeks was a wonderful inspiration to the "fellows," as they familiarly term each other. Mr. Towner, ably assisted by Mrs. Towner, has been commander-in-chief of this department, and has displayed his well-known skill and energy in drilling the young men who have gathered from far and near. It was really something to be remembered, to hear these three hundred fresh and stentorian male throats sounding out the Gospel hymns. Mr. Towner has trained a small male choir from among the Mount Hermon boys, and these delighted the audience ever and anon with some striking piece. These were so numerous that I can scarcely particularise. Probably Mr. McGranahan's fine anthem, "I am the Resurrection and the Life" was the most effective of any. Mr. Moody declared one day that he had never heard anything that thrilled him more than this triumphant song of faith and hope.

Several new songs by Mr. Towner were sung, a special favourite being, "The way our fathers trod." It was stated on one occasion by Mr. Moody that the Gospel song on the hill had been plainly heard two miles away. The "Moody and Sankey" hymns are doubtless well known all over this great continent, but their strains will henceforth be carried into many a fresh home circle as a power for good.

Mr. Moody's fondness for this song service, as many of your readers know, is phenomenal, considering his personal non-acquaintance with music. An incident that brought this into bold relief happened on the morning after the closing of the school, just as the "fellows" were leaving for their distant homes. On the way from the Mount to the new and pretty little depôt about a mile away, Mr. Moody stopped a large contingent of them, and under the friendly shade of a roadside tree, started a final service of song. The spot was adjacent to the home of Mr. Moody's cousins, one of whom, Miss Fannie Holton, had been invalided, and unable to attend the meetings. Probably the arrangement was for her special benefit, and was quite characteristic of the thoughtfulness of the evangelist. After we had sung out with heart and voice many of the favourite hymns, Mr. Moody suddenly called on Mr. Towner for

A TALK ON "MUSIC."

The latter cheerfully and very effectively responded, giving the students much excellent counsel as to the importance of forming good Gospel choirs in all their college associations, and of studying to subordinate the music to the sentiment of the song. The need of having, in all cases, a fully consecrated leader was emphasised, and some strange facts were mentioned as to the church scandals that had arisen from having ungodly men to lead the musical part of the worship. So this Summer School was redolent of sweet Gospel strains to the "goodbyes" of the very last half hour. The only thing that came into competition with the song was the peculiar "war-whoop" of the fellows: "Hurrah, hurrah, hurrah, College Y.M.C.A., Mount Hermon!" This rang out whenever any special inspiration came upon them.

MR. MOODY'S TALKS

will linger as long in the minds and memories of the young men, I should judge, as anything they heard on Hermon's hill. His choice of subjects was admirable. One of the closing days he spoke on the best ways of dealing with anxious souls. Your readers are tolerably well acquainted with the evangelist's opinions on this vital topic, otherwise, I should transfer to these columns an outline of the address. As it is, I may content myself with the briefest summary of the leading thoughts. Every Gospel address, he said, ought to be followed up *at once* by an inquiry meeting. All who are interested in Christian work should be asked to stay for prayer or converse, as well as all who have the faintest desire to become Christians. Inquirers should be treated individually, and not in the mass; what will meet one case may be very unsuitable for another. Take plenty of time in dealing with the anxious so as to do the work thoroughly. The man who boasts that he has dealt with ten or a dozen cases in a single evening is clearly not fit for the work. Do not give the inquirer your own experience; take him right to the Word of God, where you can find some passage or passages that meet every conceivable condition of soul anxiety. Discriminate between cases; do not quote a gracious promise of rest to the impenitent, or thunder out the law to the soul that is already melted into contrition. In the case of a series of meetings wait till the interest is well aroused before you begin the inquiry work, so as to give it a good start. Never tell an inquirer he is a Christian because he has given a verbal assent to certain doctrines. Press the truth home upon him, and leave the Spirit of God to witness with his own spirit whether or not he is a true believer. Be very discreet in approaching those whom you wish to reach. Avoid "nagging" them, especially young men, or you may repel, instead of attracting. If you put yourself in God's hands for direction in every case He will guide you aright. Follow up personal talk by correspondence wherever possible. Above all, aim at thoroughness; it is far better to compass five real conversions than total up 500 sham ones. On many other practical points Mr. Moody gave his attentive hearers the benefit of his long and varied experience. Copious notes were taken; these will be digested and assimilated in the coming weeks and months.

Another day, Mr. Moody answered a shoal of questions on personal work, sent up by the students. They have a wonderful faculty of cross-examination, but the evangelist was equal to all the calls upon his advice. Let every young convert be entrusted with some kind of work. Begin with distributing tracts, or gathering the children together; be willing to do something. Keep clear of bad associates. Be out and out, at the risk of being considered "very peculiar." The example of Lot was held up as one to avoid, and that of Enoch commended. He walked with God in the midst of a scoffing generation; as Dr. Bonar quaintly says, God and he took a long walk one day and Enoch never returned; God liked his company so well that He took him to be with Himself. Paul was a man of one idea. If you want to have success as foreign missionaries win your spurs at home; the man who has never learned to be a soul winner at home is not fit to be a worker abroad. Do not wait for the beginning of your college year; get a school house or some other place and begin at once. Every one of you can win at least one soul within a week, if you lay yourselves out for it. If audiences do not come to you go out into the highways and byways, and "drum up" your own audience.

Here Mr. Moody described, in his peculiarly inimitable way, how in a populous part of New York last fall, he had gone out with a band of helpers and invited the street "corner men" to his meetings; this narrative was related in your columns several weeks since (July 15). The boys were greatly tickled as the speaker told how, from some of these loafers, "he heard a great many things about Moody that he never knew before." Some additional reminiscences of his early career, when he began public work by hiring some pews in a church and filling them on Sundays by his personal invitation, were received with most attentive and eager interest. Some counsel followed about directness of speech in Gospel meetings, and the importance of stopping before the people were tired out. If the students carry out one tithe of the advice given to them on these occasions, they will be heard of again before very long.

SUNDAY, THE LAST DAY,

was a full and memorable one. The six o'clock consecration meeting I have already alluded to. At ten o'clock Mr. Moody delivered his well-known sermon on "Daniel," which roused the enthusiasm of the young men to a high pitch. Who that has heard this graphic presentation of faithful devotion to principle and to God in the midst of the most difficult surroundings, can ever forget it? In the afternoon Mr. Moody again preached, taking his favourite theme of "Threefold grace" — grace for justification, grace for life, and grace for testimony. On the heels of this came the missionary meeting for designating the "Mission Band." At the farewell meeting in the evening Mr. Moody was again present, but spared himself much speaking. The time was spent in song, and in a perfect stream of individual testimonies from the students as to the blessing experienced during the course of the School. It seemed as if everyone present bore witness to some great good received—new views of the Word of God; greater delight in the study of it; revelations of sinful self, and of the grace of God; light upon the future path, and many such-like gifts from the Giver of all good. Then, last of all, Mr. Moody expressed his great thankfulness for the many mercies that had crowned the bygone weeks; and as a parting counsel told the boys that the best and only way to retain the spiritual influence they had received was to keep constantly at work for the Master.

Mr. and Mrs. Towner sang the pathetic song, "Some sweet day," and the first Summer School for Bible study on Mount Hermon was formally dismissed with the Doxology and the Benediction. An earnest wish was expressed to Mr. Moody that it would be made a permanent institution. I can conceive of nothing better fitted to advance the kingdom of our Lord Jesus Christ, and hasten that coming for which his Church longs and waits. I count it a high privilege to have witnessed the birth of a movement that is destined, I believe, to work out the most blessed and far-reaching issues.

By Monday midday, August 2, these hills, that had been such a busy scene for three weeks or more, were silent, and well-nigh deserted. That morning the great bulk of the students departed north, south, east, and west, for their scattered homes. A very small contingent remained to participate in the Convocation on the other side of the Connecticut, at the Northfield Seminary.

HOME FOR BLIND CHILDREN.—During the past year two children have left and seven have been received into Miss Rye's Home and School at College-avenue, Hackney. The children are admitted from two years of age, and the education is as much like that given to seeing children as possible. Dr. Moon's and the Braille types are used for reading, and Austin's and the Braille for writing. The girls are taught sewing. We see that a first-class certificate was awarded to the children for an entertainment they gave at the East London Industrial Exhibition. A sale of work, for the benefit of the school, is to be held in the last week of October, any articles for sale will be thankfully received by Miss Rye at the above address.

WITHIN THY GATES.

THERE are few lives more lonely than that of a domestic servant in a household, where no attention is given to her comfort, or consideration shown with regard to her needs; and unfortunately in only too many instances mistresses look upon the servants only as some one who lives in the kitchen, who is paid for performing certain duties, and with whom there need be no other relations of any kind than those immediately based upon the payment and the receipt of wages. In numerous households it is the fact that a kind word, either of inquiry or encouragement, is rarely given to "the girl" who frequently toils from early morn till late at night, uncheered by anything in the shape of friendliness or sympathy, and in many houses it would be considered quite out of the way for the employer to bestow a thought upon the surroundings or circumstances affecting the downstairs life of the dependants.

That it is a duty incumbent upon the mistress to take an interest in the well-being of the servant, no thoughtful person will doubt, but the very nearness of the duty increases the liability to overlook it, even on the part of those who endeavour, honestly and conscientiously, to walk in ways of justice and righteousness, for in these days of hurried, and, oftentimes, excited labour, there is a tendency to seek afar off opportunities of doing good which might be found near at hand and at home, and there is, therefore, the not infrequent sight of persons labouring for the welfare of those who are strangers to them, whilst, at the same time, those who are dependent upon them are left uncared for. This is far from being right, for our most important duties are invariably those which are nearest to us, and in failing to discharge these there is a deep responsibility.

There is, perhaps, no more painful reflection than that which is based upon the records of the Rescue Societies, that many girls have been led astray simply, or at any rate, to a great extent, because they were only too glad to get into the street, or to objectionable and dangerous places of amusement, from the cheerless and lonely kitchen, and because no interest was ever shown in the servant's employment of her little spare time, her dress, and her moral and spiritual welfare. The tawdry, and, in some cases, expensive and fashionable finery which many servants wear, may be taken, not only, as it frequently is, as a sign of a want of economy and modesty on the part of the wearer, but also as evidence of the want of a little wholesome and beneficial supervision on the part of the mistress, a few words from whom might have been helpful to one, perhaps at the same time, thoughtless and inexperienced. And in the same way a little timely interest with regard to the way of spending the "Sunday out," or the spare week-day evening, would keep many a girl from going to places of a doubtful kind, and making acquaintances there both undesirable and injurious. It is not a healthy feeling for a girl to have, that, toiling early and late, she is uncared for; and wise mistresses, to say nothing of Christian employers, will take care that no one who is dependent upon them is without the conviction that the house is a home, and that the mistress is a friend to whom a trouble or a sorrow could be confided, and in whom sympathy, of even a sisterly nature, would be found.

And, important as these matters may be, bearing as they do upon the temporal and moral welfare, there is yet another interest, and it is of a higher and holier kind, that of the spiritual condition and progress of those forming part of the household; and if it is incumbent upon employers to look after the bodily comfort, and secular occupations and pursuits of their servants, surely it is much more so with regard to the higher needs. In this respect, however, greater care is required, for in escaping from the sin of leaving such matters alone, the other extreme of unwise and undue interference must be studiously avoided. Opportunities of religious improvement should be afforded rather than enforced, and everything of the kind should be done in such a way as to ensure those concerned feeling that a privilege has been granted or offered, rather than a duty or a task insisted upon.

This, of course, is simply equivalent to saying that it should be carefully remembered that there is no room in work of a spiritual kind for the discourtesy which would not be permitted in association of the ordinary nature, and that into such dealings with those who are under our control and in our employ there should, if possible, be infused a finer feeling of consideration. The gentleness of Christ should always be closely imitated by the followers of Jesus, but it is never more desirable to aim at the attainment of that lovely tenderness than in cases when we are dealing with those who may have been taught, or who may have had only too good reason to regard, the religion of Christ as a thing of gloom and sternness. The very effort to do good should commend itself by its kindness, and the very heart which closes itself against force and unwisely directed interference is most likely to open before the genial influence of Christian love.

Efforts to do good in these directions are not trivial or unimportant because of their nearness, but rather the contrary, for the Saviour's command, to begin first at Jerusalem, may very properly be understood as of wider application, and as meaning that we should not go afar to find untilled ground to be made into a garden for Him, and at the same time leave untended, and over-run with weeds, the tiny vineyard of our own household, given to us that we might cultivate it for God. It was to friends and not to strangers that Jesus bade the healed demoniac tell what great things God had done for him, and though the man himself begged to follow Christ where strangers would be met, the Divine permission was refused, and the direction was given to "go to thy house."

JAMES BOWKER.

"HITHERTO."—Under the above title Mrs. Ginever has issued an account of her twelfth year's work for the orphans. The number of children in the Homes has increased from 106 to 122; some have been placed in service, and cheering reports have been received of some former inmates. Mrs. Ginever tells us that she has had a "novel" experience, having for five consecutive months of the year never been absolutely without money, and this although the year was begun without a penny in hand, and ended "worse than that," namely, a deficit of £11. During the year, the expenses at Manor-grove were £467 8s. 2d., at the Infants' Home, Tremlett-grove, £357 14s. 3d., and at Broadstairs, £506 7s. 6d. The Homes have no restriction as to nationality, and two German children are amongst the inmates, as well as some, of English parentage, from India and America. We are glad to note in this little record that some Christian friends have from time to time entertained the orphans. Friends who reside near such institutions might improve this suggestion in other directions. We cannot give details, but would refer our readers to this cheery report, which can be obtained from Mrs. Ginever, 3, Manor-road, Holloway, N.

"AS A WITNESS."

ONE who has for many years taken a prayerful interest in the cause of missions, may be permitted to suggest that it is not sufficiently observed and remembered by Christians, that the Gospel is to be preached as a witness to all nations before the end can come.

Is it not evident that evangelists rather than missionaries are the requirements of these last days? Do not men too commonly settle down in a place with the hope of being able by degrees to win converts, and establish a community of Christians, and thus plant a light that shall gradually spread through the world? God forbid that I should discourage those who do so—they shall have their reward from the Master in his good time; but if we really believe that "the Lord is at hand," we must see that by such means the perishing millions of China, Africa, India will never hear the glad tidings of a Saviour's love before He comes.

When I was a youth, a certain stranger passed through our city on foot, stopped at the corner of the principal streets, uncovered his head, and called out loudly, slowly, and distinctly, these words: "Repent! Repent! Repent!" and then passed on. Of course some said he was mad, but I can well remember what an excitement it created, and how much it was talked about. Had he given as his reason for his warning, "The Lord is at hand," and proceeded to declare the glad tidings of salvation in brief, but faithful words, is it not Scriptural to believe that souls would have been brought to Christ by his instrumentality?

Such is my idea of the want of the age, viz., earnest, faithful, apostolic evangelists, travelling from place to place in all countries thoroughly believing themselves and solemnly warning all with whom they come in contact, that the day of the Lord is at hand; then in few and simple words preaching the Gospel to their hearers, and leaving them to ponder what they have heard. Some knowledge of the language of those whom they address is the only indispensable acquirement. By such means alone it seems to me that there is any prospect of preparing the way of the Lord for his second coming. May the Lord bless these thoughts, if according to his will.

AN OLD DISCIPLE.

MR. AND MRS. C. KING have just concluded a three weeks' mission in a tent on Southsea Common. They were successful in drawing large and attentive audiences every evening to hear the Gospel, and I trust a goodly number have received lasting blessing. JOHN DENING.

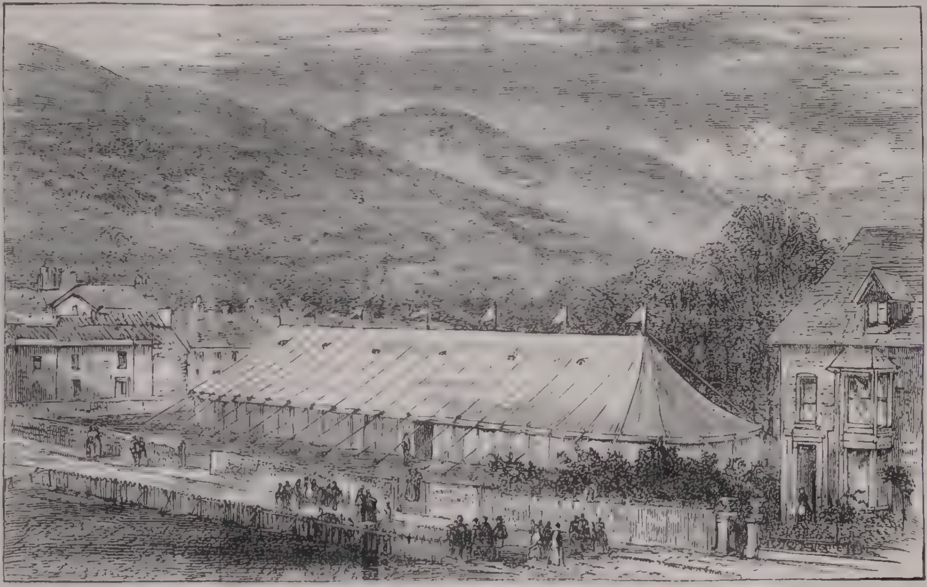
FLOWERS would be most acceptable and gratefully received at the Kensington branch of the Y.W.C.A. Flowers with texts are the best way of gaining admittance into the largest work-rooms in the neighbourhood. It would surprise many who live in the country and who are surrounded with flowers in abundance, if they could see the pleasure that a few of these give to those who are confined to dreary rooms, toiling from early morn to late at night, from year's end to year's end, with little to vary the monotony of needle and thread. One member of the class (formerly in a work-room, now engaged as nurse) writing, says: "I have been looking about for wild flowers or green leaves, but cannot find any that are worth sending for distribution in shops and work-rooms. I should like to send some. The lovely flowers in Mrs. B——'s garden I should like to send, but cannot. I did tell her I could not find any wild ones, because I thought she might offer to give some, for they all die away without cheering anyone." We can but say to those who are now enjoying the lovely gardens, scenery, and bracing air, remember those who are less favoured. C. VIRGO, Hon. Sec.

3, Allen-terrace, Kensington.

EZRA AND NEHEMIAH.*

"THE re-building of the House" is the key to the Book of Ezra: "the rebuilding of the walls" to that of Nehemiah. The spiritual truth that underlies these phrases is the subject for us to-day.

I. EZRA AND THE RE-BUILDING OF THE HOUSE. The personal application of this to ourselves is made very clear in the New Testament: "*Ye are the temple of God*" (1 Cor. iii. 16). "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord; *in whom ye also are builded together for an habitation of God through the Spirit*" (Eph. ii. 21, 22). "*The house of God, which is the Church of the living God*" (1 Tim. iii. 15). See also 1 Cor. vi. 19; 2 Cor. vi. 15; Heb. iii. 6; and 1 Pet. ii. 5. These passages point out the analogy between the Temple in the Old Testament, and the life of the Church, as well as of the individual believer, both of which are depicted in the building which was *raised*, *destroyed*, and *raised again*, upon Mount Moriah.



KESWICK CONVENTION TENT.

Ezra opens with the proclamation of Cyrus, in which he calls on willing-hearted Jews "*to go up and build* the House of God." In 2 Chron. i.—vi., we have an account of the builders and their difficulties, and also of the completion of the work and its dedication. Thus the token of God's presence and indwelling with his people, which had existed for four hundred—we may even say, for nine hundred—years, but which seventy years before had been destroyed, was now restored, and that, too, with promise of richer blessing than belonged to the former building—"The glory of this latter house shall be greater than the former, saith the Lord of Hosts" (Hag. ii. 9).

The story of the Temple, in its early glory, during Solomon's reign, in its varied condition but general decline during four centuries that followed, in its final destruction, in its rebuilding, and, lastly, in its final glory at the coming to it of Emmanuel, the Messiah, has many parallel applications. For instance, it symbolises the history of the Church or of the individual. As Solomon's newly-built Temple was filled with the visible glory of the Lord, so the newborn Church of Christ was full of the Spirit and glory through the manifested presence of the Holy Ghost. The gradual mingling of the Church and the world in the post-Apostolic and the Middle Ages — answers to the later history of the Temple. The Reformation gives us the parallel to Ezra's story of the re-building, while the Second Coming, that blessed hope of the Church, answers to that first coming which was the hope of all pious Jews.

Very similarly the story of the Temple seems to symbolise the course of many a believer's life: (1) the glow and gladness of its first love; (2) the gradual coldness and languor that followed, when frigid duty took the place of loving impulse, when things seen regained their power, the world's wisdom grew increasingly valuable and its devices necessary; the more decided declension which followed when bondage to sin, in habits and actions, was patent always to himself, and often to others, and when he gave the lying testimony to the world and to God that "the Lord was not able to bring his people into the land which He sware unto them;" and, lastly, the joyful discovery that Jesus was indeed made unto him sanctification, as he had before found him to be wisdom and righteousness. This last experience corresponds closely with the re-building of the Temple.

II. NEHEMIAH AND THE REBUILDING OF THE WALL.—Next to the book of Ezra comes the book of Nehemiah: next to the re-building of the Temple comes the re-building of the wall; and, in spiritual experience, next to the lessons taught by the one should be the lessons taught by the other. In the first we have *Temple-lessons:* in the second *City-lessons.*

(1) *What is meant by the city of Jerusalem?* The answer is: The whole body of believers in their relationship both to one another and to the hostile world without. "Now, therefore, ye are no more strangers and foreigners, but *fellow-citizens* with the saints (Eph. ii. 19). The fact that believers are called citizens implies that they jointly constitute a city. "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem" (Heb. xii. 22). "Come hither, and I will show thee the Bride, the Lamb's wife. And he . . . showed me that great city, the holy Jerusalem" (Rev. xxi. 9, 10).

(2) *What are the walls of this city?* We may say, briefly, that they are the means whereby the city is defended and the foe kept at bay.

(3) Neh. i. 3 gives a doleful account of the *city undefended:* "the wall of Jerusalem broken down, and the gates thereof burned with fire." What picture could more aptly represent the present condition of the Church of Christ in their relation to one another and the world? Who is it that has entered the households of believers, and carried off one member here, and another there, into bondage and servitude? Who are the foes some of our churches are keeping out? What are the hostile camps into which the youth of the true Zion are so constantly enticed, cajoled, seduced, beguiled, or entrapped? As of old Assyria and Babylon were the two great foes that subdued all Israel, and out of whose clutches the little remnant returned by the reviving grace of God; so now our great foes are Scepticism and the Papacy, the Rationalist and the Romanist, the Lawless One and the Harlot Church. This is neither the time nor the place to tell you with what renewed energy and enormous supplies; in what serried ranks, well-disciplined forces, and firm determination, Rome is marching against our land. But it is so. Look round for yourself. Is there one household represented here of which you can say that no single member is touched or tainted by these evil things? Rome laughs at our defenceless position, and robs and spoils almost at will.

III. ARISE AND BUILD, "Come," said they (Neh. ii. 17) "and let us build up the wall of Jerusalem, that we be no more a reproach." If this is our utterance, too, let us turn again to Nehemiah as our pattern.

(1) Observe God's order. Ezra comes before Nehemiah: the re-building of the Temple before the re-building of the walls. We cannot invert this order, and succeed. It must be first the temple within, the heart right with God, the secret inner shrine cleansed, and indwelt of God, and then the walls without—then confidence that He will defend his own habitation. Why are the results of so much of our Protestant labour so small? It may be that we build the walls before we build the temple; we toil and strive to defend the faith before we have fully and unreservedly received it.

(2) Again, every good work was done in, and for, the Lord (Neh. i. 4, 5—11). There must be a humbling of soul before Him, in confession of sin and failure, and in claiming and relying upon his promises.

(3) When the work began (chap. iii.) what was the condition of success? Exclusion of the world from any share in the work, no dependence on the forces of the earth (ii. 20), and absolute unity of aim, method, and purpose. This building of the walls, if it is to be done here in England, can only be done by the *united* forces of all true believers in Jesus. What has hindered hitherto? Disgraceful and miserable enfeeblings and ruinous divisions, jealousies, and puffings up in and between those who believe in the same Saviour. It may be that only the sense of a common danger will bind us together whom love to a common Saviour has not so bound. The danger is great enough to unite all true Christians for defence as they have never yet been united.

(4) As to the method. In the story before us each built before his own house, and each ruler took oversight of the gate, and of the portion committed to his charge. This tells us plainly that our work must begin *at home*, and in our own circle of society. There we must each build our portion of the wall. There we must put up our barriers, that no business, recreation, books, friends, associations, or ties, be admitted that are tainted with the poison of the enemy, or that plot to gain him admission. If we are called narrow and exclusive, fanatical and Puritanical, never mind. Let us be narrow where God is narrow, and wide only after his manner,—exclusive, like Himself, when He will not share our love with the world. Then, shut in with Him, we shall hear Him whisper his comforts in reply to the taunts of the world.

(5) The difficulties. Often enemies will pass from mockery to wrath, and from open hostility to secret plots, as in the case before us. There will be half-hearted friends to discourage, and false friends to trick and deceive. But He who enabled "these feeble Jews" to finish the work, can do as much for us. The God of Moses and of Gideon, of David and Jonathan, of Jehoshaphat, Hezekiah, and Nehemiah is our God to-day. Come, let us spread before Him our need and helplessness: our need of unity, courage, and wisdom. Let us remind Him of his promises, and step out upon their solid truth. Let us commit this matter unto Him, and go out now to do his work, in his way and in his power. Let us arise and build.

The above illustration is engraved from a photograph taken by Mr. Thos. F. Southam, an amateur, at the recent Convention at Keswick. This Bible-reading and other addresses will be found reported at length in *The Life of Faith* (*Marshall Brothers*, 2d.)

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* Condensed report of a Bible-reading given by Rev. HUBERT BROOKE at the late Keswick Convention.

THE AGAPEMONE.*

> "Know ye not that there is a prince and a great man fallen this day in Israel?"—2 Sam. iii. 38.
>
> "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12.
>
> "If thou be'st he; but oh, how fall'n! how chang'd
> From him who in the happy realms of light,
> Clothed in transcendent brightness, didst outshine
> Myriads, though bright!" MILTON.

MR. PRINCE entered St. David's College, Lampeter, in March, 1836, and from that time till May, 1843, we were bosom friends; nor did I ever see or hear of an individual more thoroughly devoted to God than he was during that period. From the day of his matriculation to that on which he quitted college, he was the glory of the institution, both in scholarship and piety; from first to last he exhibited such a steady, consistent, and well-regulated course of conduct, as commanded the approbation of his tutors and the respect of his fellow-students. His private life, of which I was a perpetual eye-witness, was in harmony with what he appeared to be in public. The forenoon was given to study, and the rest of the day to prayer, the Bible, and meditation. His conversation was invariably edifying; "alway with grace, seasoned with salt, and ministered grace to the hearers."

His heart burned within him to be more and more devoted to God; and what would have been tremendous difficulties to others in pursuing the same course were mole-hills to him. I never knew one who was so independent of the censure and praise of his fellow-creatures; he walked straight on, without being either checked or impelled in his path by the good or bad opinions of those who knew him.

He was unusually blessed, both in the edification of saints, and in the conversion of sinners, long before he entered the public ministry; and all who knew him previously to his sad defection from the truth can testify that he seldom, if ever, spoke without effect. He was eminently a man of prayer and self-denial; and few were more deeply acquainted with the Scriptures.

But now comes the painful inquiry: Where was the point of his departure from the truth? and when was that pernicious seed sown which has since produced such baneful fruits? I have reason to believe that even so far back as the year 1837 or 1838, Mr. Prince began to adopt false principles; and, if I mistake not, the occasion of this evil was as follows:—

About the time above mentioned, "The Life and Writings of Gerhard Tersteegen" fell into his hands, and he was enraptured with it.†

In his pursuit of holiness, a new path seemed to open up before him, and a new light to shine upon his way. I then noticed a change in him, and one which seemed to me to be for the better. Henceforward, he was much more desirous to perform the will of God, even in the minutest affairs of life; this desire increased apace, until at length he was determined to say or do nothing without a previous intimation of the Divine mind. He also became more *abstracted* in his devotions; so that, provided he could preserve his soul in a state of inward quiet and resignation, he did not deem it important to engage in external prayer. The Bible, too, became less his study, and by degrees it was regarded rather as a crutch or a sign-post to the ignorant and weak, than as an indispensable support and guide to every Christian in this life.

Whilst the Scriptures were thus practically depreciated, the Holy Spirit, as the teacher and sanctifier of God's people, was peculiarly magnified and exalted, and his immediate direction was sought, even in those cases in which the judgment was a sufficient guide.

For example—if Mr. Prince were about to take a walk, and there were every appearance of rain, he would not carry out his umbrella without first seeking the will of God; and, when he had completed his studies at college, he would not quit the village until he was divinely directed. Other Christians would have taken it for granted that in such cases the will of God accorded with their own judgment, but Mr. Prince now began to abandon his judgment altogether, and in doing so he doubtless believed that he was taking a long step in the way of holiness. On this principle he acted during the remainder of his stay at college, but as yet he was permitted to do nothing which made his admirers suspect that he was in error.

At length his theory of Divine guidance took another turn; and, from believing that in seeking to do God's will he ought to renounce his judgment, he came to the dangerous point of believing that he might be led to act *contrary* to it. The most bitter fruit of this was his second marriage, so unusually soon after the death of his first wife.

Undoubtedly this was diametrically opposed to his judgment; and it is equally certain that in taking this step he believed, not only that he was doing God's will, but also that he was bringing Him the very greatest glory.* On this principle Mr. Prince might have perpetrated the most atrocious crimes in the name and under the sanction of God; yet all this, in his view, was nothing more than absolute obedience and devotedness to God. Having pursued this course for several years, he was now induced to believe that he was under complete and conscious subjection to the Holy Ghost within him, and that he said or did nothing without his immediate direction.

This naturally led him to speak dictatorially to other Christians, and it was on beholding this result that I first began to lose my confidence in his teaching. In June, 1842, there was a meeting of the Lampeter brethren, at Swansea, for the purpose of considering the best means of increasing their usefulness in the ministry. At this meeting Mr. Prince took the lead, and minutes of the consultation were taken down. A few weeks after, each of the brethren received a *printed* copy of the minutes, drawn up in Mr. Prince's own language, without their sanction, and published without their consent. One of the articles of agreement was that we should unite in fasting once a week, with as many of the Lord's people as would join us. I did so; but I admitted to the meeting an individual, who, from ill health, was unable to abstain from food. To this Mr. Prince objected. I replied, that I did not feel myself bound to exclude her. He rejoined, that God had already made known his mind on the subject, and that to admit her was disobedience to his express will.

Hence I learned that the printed minutes, drawn up and published by Mr. Prince on his own sole authority, were regarded by him as the revealed mind of God towards the brethren, although they had no voice in compiling them, and that the least deviation from these rules was looked upon as disobedience to God. I now perceived that Mr. Prince assumed a new character, and I resisted it for a time; but I was so overpowered with the painful thought of being dissevered from him that I soon gave way, and yielded to his requirement. My confidence, however, was shaken from that hour, though I did not allow myself to think so; but a few months after, when I met him at Bath, what was already shaken was ere long completely subverted, for there I heard, for the first time, the awful heresy which has so recently been made public.† Still it was not till I had endured several weeks of mental agony that I could bring myself to believe that so holy and devoted a saint should be permitted to adopt such an enormous error; and yet it was only a further development of the principle which had long been actuating him.

The stage before was this, that the Holy Ghost had absolute dominion over his soul: the stage now was, that the Blessed Spirit was personally united to him, or, to use his own words, that he was "the Holy Ghost personified!" Thus, the false principle of 1837 gradually conducted him to the awful heresy of 1843; and it is easy to perceive the hand of the great deceiver in all this. That arch enemy knew that if Mr. Prince's ardent desire of holiness should be accomplished he would be likely to prove a mighty instrument of God in the conversion of souls; he therefore resolved to try his cunning in marring so bright a prospect; and he succeeded in seducing Mr. Prince to pant after devotedness *in the wrong path.* This began when he renounced his judgment in seeking the Divine direction; and yet it appeared to be an important step in the way of holiness. Then followed an undervaluing of the *outward* means of grace, such as the Bible and *external* prayer; then came a neglect of them altogether; next the dictates of the Spirit were obeyed in *contradiction* to the judgment; then came the [assertion of the] absolute control of the Holy Ghost; and, lastly, [of] His assumption of Mr. Prince in personal union with Himself.

As soon as the judgment and the Word of God were given up, a wide door was opened for the entrance of the devil; nor did that wicked spirit lose the opportunity thus presented to him, but at once walked in, took charge, and assumed the character of the Holy Ghost. Having thus obtained the complete control of Mr. Prince, he led him on step by step, in mockery of the blessed Spirit, to do and say the most outrageous things, in the awful name of God; and left him without any means of detecting the delusion, by having first persuaded him to abandon the only test by which he could discover it.

Thus fell that dear child of God, Henry James Prince, and thus he will remain fallen till Jesus signally interposes to deliver him. Alas! "The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." "*I am distressed for thee, my brother* . . . very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

And now let me address a few practical remarks to three classes of persons.

(1) *Those of the children of God who are personally acquainted with Mr. Prince, and are deeply afflicted at his fall.*

Beloved brethren,—This doleful event has, in all probability, been the occasion of much perplexity and suffering to your minds. Having known Mr. Prince in his better days, and being ignorant of the false principle which was secretly working within him, you have been amazed at this outburst of egregious error both in principle and practice, and perhaps you have been utterly unable to account for it. This narrative, however, will, I trust, afford you a clue to the discovery of the hidden evil, and in some measure restore comfort to your hearts. It was not simply the pursuit of superior holiness which caused the defection of our brother, but the pursuit of it *in a wrong path;* had his ardour been rightly directed, it would have led to far different results. His fundamental error consisted in separating the Spirit from the Word, and consequently in neglecting to test the supposed dictates of the former by the latter.

This opened a door for *any spirit* to direct him, and the devil embraced the opening. Be not then discouraged in your desires after higher attainments in religion; only seek them in the *right way:* neither permit yourselves to undervalue the guidance of the Holy Spirit; only connect that guidance with the Word and providence of God. Finally, may you and I, dear brethren, take warning by this sad occurrence, to "work out our own salvation with fear and trembling," and to "walk humbly with our God."

Why God allowed Mr. Prince to be seduced is a question I do not pretend to solve; *how* He allowed it I have briefly endeavoured to explain.

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[*] THE RISE AND PROGRESS OF THE HERESY OF REV. H. J. PRINCE. By ARTHUR AUGUSTUS REES, Minister of Bethesda Free Chapel, Sunderland.

[†] There is much that is singularly excellent in this work, but it must be confessed that, in some parts, it is deeply tinged with Mysticism, and, to ardent and imaginative minds, likely to prove injurious.

[*] I need hardly say that, in this remark, I make no reflection on the present Mrs. Prince, but simply on the indecorous haste of his second marriage.

[†] I allude to Mr. Deck's pamphlet, to the entire truth of which I here solemnly bear witness; and if the facts therein made known fail to undeceive Mr. Prince's adherents, their wilful blindness is without excuse.

"Oh the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!"

(2) *Those who, "having a form of godliness, but denying the power thereof," are strengthened in their hollow profession by the error of Mr. Prince, as if his fall were any proof that they are not either self-deceivers or hypocrites.*

My unhappy friends!—Are you right because Mr. Prince is wrong? What if he failed to attain the height of holiness to which he aspired, does that prove that all aspirations after extraordinary sanctity are vain? Will you frown on those who seek to be "perfect even as their Father which is in heaven is perfect"? Will you throw Mr. Prince's fall in the teeth of those who desire to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Will you cast the stumbling-block of their poor brother's error in the way of those who pray and expect to be "sanctified wholly, and have their whole spirit and soul and body preserved blameless unto the coming of our Lord Jesus Christ." Is it not written, "Woe to them who are not grieved for the affliction of Joseph," and does not God say that "ye should not have rejoiced over the children of Judah in the day of their destruction, neither should ye have spoken proudly in the day of their distress." Wherefore, "glory not; and lie not against the truth," but lament with the people of God, and say, "How is the gold become dim! How is the most fine gold changed!" and follow *ye* after "holiness without which no man shall see the Lord."

(3) *Those who make no profession of religion, and are strengthened in their ungodliness by the extravagancies in practice, and the errors in doctrine, of which Mr. Prince has been guilty, under the pretended sanction of God.*

My deluded friends,—Mr. Prince is not your example, but Mr. Prince's Master, the Lord Jesus Christ. What if Mr. Prince has spoken falsely, and acted presumptuously in the name of his sovereign Lord. Is that an excuse for your refusing to believe and to perform the plain doctrines and precepts of the Bible? Is it not written there, "Except ye repent ye shall all likewise perish," and, "He that believeth not shall be damned"? Rather tremble at the thought that so talented and devoted a man should fall into such error; for, if the great enemy of souls has such power over one who is unquestionably a child of God, what can he not do with you who are still in "the gall of bitterness and in the bond of iniquity"?

It is true Mr. Prince is awfully deluded, but are not you so too? What can be a greater or more ruinous delusion than to live at ease, without suspicion and without alarm, whilst you are under the dreadful wrath of God? Is it not written, "Woe to them who are at ease"? And does not God say, "Be troubled ye careless ones, and gird sackcloth upon your loins"? Oh, be not so foolish as to make the fall of Mr. Prince a stumbling-block in your path, over which you will break your necks, and plunge into the pit of hell. Wherefore, "repent . . ., and be converted, that your sins may be blotted out, and that times of refreshing may come from the presence of the Lord." Amen.

BIRMINGHAM GOSPEL TEMPERANCE MISSION.—The report for the sixteen months ending December last shows that this Mission is working vigorously in this centre of Midland life. Forty-seven missions have been held—thirteen in co-operation with the Church of England, eighteen with Nonconformist bodies, and sixteen on neutral ground. Altogether, including seventy meetings for children, there had been an aggregate of 482 gatherings, and no less than 10,000 pledges had been taken. The work thus done has been well followed up by systematic visitation (a very important point), there being in the various districts no fewer than 130 visitors, whose reports prove how great is the evil to be opposed, and how much blessing may attend such effort. One visitor says she had seen and conversed with 460 women, most of whom were drunkards; but the reformation of many, and their consistent, godly lives form the bright side to a picture otherwise dark indeed. The offices are at Lancaster-buildings, Corporation-street.

For the Young.

ILÁHÍ BAKHSH, THE CHRISTIAN LEPER.

MANY friends will have heard me speak of Iláhí Bakhsh, the blind leper, and tell of his wonderful testimony to the power of Christ to heal the sin-sick soul, and comfort the broken heart. He was an inmate of the Ambala Asylum, in the Punjab, where I knew him for many years. Originally a Mahommedan, he became a Christian about twenty-five years ago, and he has proved a consistent, earnest, and devoted follower of the Lord Jesus Christ; he never tired of speaking his praises, and has been the means of leading many others to the Saviour he himself loved so well. Now that he has completed his course, and entered upon his rest, the following extracts will, we think, interest our young friends. They are taken from letters and reports written within the last few years; the latest, just to hand, tells of his happy death.

1881.—"The most interesting character we have at present is a blind leper, who for some years has led the singing at the services, but now for almost a year has been unable to leave his room to unite with the others. Deprived of this privilege, he has employed his time, alone upon his bed, in composing hymns to the praise of Christ. Not a word of these is written; but the lepers soon learn them from him, and take great delight in singing them."

1882.—"I was very much interested in seeing once again an old man who was in the Asylum when I first knew it; but, oh, what terrible ravages the disease had made upon him! He had become quite blind, and so helpless that he could only crawl out in front of his little hut. He is a true Christian, and, notwithstanding his great suffering, bears a grand testimony to the power of Jesus to seek and to save even the poor outcast leper. His words were: 'Since I trusted Christ, nineteen years ago, I have known neither pain of body nor pain of mind.'"

1883.—"One old man whom the disease has made blind always answers in cheerful tones that all is well with him. One day I found him with worms in one foot, and a small wound in the other where it had been eaten by rats without his knowing it, and as he began telling me his troubles I thought that at last he was going to complain, but he finished up by saying that God had been very good to him. Another time he suffered intensely with a thorn in his foot day and night for sixty days, and still would not complain. Their hands and feet may be eaten by rats while asleep, and they know nothing of it till they wake up; and in walking thorns can run into their feet and be broken off without their knowing it, till they begin to suffer pain from it a day or two later. One day, when I found him doubled up on his bed, rocking to and fro, and groaning with pain, I thought he surely would murmur at his lot, and ask why it must be so, but he only said, 'My pain is very great, but God is merciful and kind to me.' He is the same one that I have before mentioned as composing hymns to the praise of Christ, which the lepers delight to sing. His influence over them all is very great, and although they receive lessons daily, and sometimes twice a day from someone connected with the Mission, whatever they seem to know and understand best, they say they have learned from Iláhí Bakhsh who goes over and over with them the many Bible truths he has stored away in his memory. The last time the Lord's Supper was administered to them, I noticed, for the first time, the perplexity of the old blind man as to which of the stumps of hands held up before him, the piece of bread had been laid in. A man standing by told him to eat, and still he hesitated till someone told him which hand the bread was in."

1885.—"The old blind leper continues to bear his hard life patiently, with Christian resignation. He grows weaker each year, and has become so thin that there seems to be little left of him."

Here is the last extract, written a short while after the above, but only just come to hand:—"Iláhí Bakhsh, the blind leper, who has been frequently mentioned in the reports of the Leper Asylum, died in November. He died rejoicing to the last in the faith that had comforted him through many years of great suffering, and helped him always to be cheerful and contented. He was one of the first at the Asylum to receive baptism, and has been a leader and teacher among all the inmates, being loved and respected by Hindus and Mahommedans, as well as Christians. His love for Christ was such as to be a joy and comfort to him during the many hours he necessarily spent alone, shut out from the world about him as he was, not only by his loathsome disease, but also by his blindness, which was caused by the leprosy."

I am sure our young friends will not forget these poor lepers and their sad lot, and, while they thank our heavenly Father, who has given them so many blessings, they will do what they can to make the lepers' life more bright, and to tell them of the Saviour who loves the despised sufferers.

WELLESLEY C. BAILEY,
Sec. Mission to Lepers in India.
17, *Glengyle-terrace, Edinburgh.*

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OUTDOOR PREACHING.

MEETINGS in the open air have been very common in America, especially in sparsely-settled regions not well provided with public buildings. In such places preaching in groves, camps, and tents is common in the warm season; but preaching in the public places of cities and towns has been looked upon with some disfavour, and in some of the larger cities it has been hindered, if not suppressed. This state of things has long been regarded as an evil to be remedied, and in the summer of 1885 Mr. H. L. Hastings, the editor of the American *Christian*, undertook to preach the Gospel upon Boston Common, in accordance, as he believed, with constitutional right, and the fundamental law of the land, though in contravention of the provisions of a city ordinance, which, under the administration of dram-selling officials, had been used to suppress the preaching of the Gospel upon the public grounds of the city.

As a result, Mr. Hastings and other prominent preachers were called into Court and fined. Some of them compromised with the officials, by paying their fines, but he deemed the matter of sufficient importance to agitate it through the public Press, and carried it up to the Supreme Court of Massachusetts, and also that higher court of public opinion which rules judges and makes laws. The Judges sustained the disputed ordinance as constitutional, and, as the defendant was sentenced to "stand committed" until fines amounting to some eight guineas were paid, the city authorities had the high honour of locking up a minister in Charles-street jail, for preaching the Gospel and reading the Word of God upon Boston Common.

From his cell in the jail, before his fine was paid and his release secured, he addressed a communication to the members of the legislature of the State of Massachusetts, which was reprinted in the most prominent religious papers, and circulated far and near. The general sentiment of the religious and respectable secular press rebuked the zeal of officials whose activity in suppressing the preaching of the Gospel was quite in keeping with their neglect to punish the illegal sale of strong drink, and, as a result, the authority to grant permits to preach on the common is now, by a change in the city ordinance, lodged in the hands of the Mayor, who professes his entire willingness to grant permits to preach on Boston Common to all preachers who are endorsed by any responsible religious body; and, while granting permits to such parties, the authorities do not at present see fit to interfere with orderly parties who preach there without such permits.

In consequence of this agitation a wide interest has been awakened in the subject of outdoor preaching, and there is probably ten times as much preaching in the open air in the towns and cities around Boston as ever there was before. So the things that have befallen us have turned out to the furtherance of the Gospel, and it is confidently hoped that great and lasting good will result.

MARYLAND POINT MISSION.—The report of this little work for the year ending June shows that its various agencies are actively at work. They include Gospel meetings on the Lord's Day and week evenings, temperance meetings, children's services, Sunday-school, mothers' meetings, &c. Open-air meetings are held at Maryland Point, and have an attendance of about 300 persons on Sunday evenings. Copies of the report may be obtained from the secretary, Mr. J. Stabb, 6, Norcott-road, Stoke Newington, N.

FRIENDS' SCHOOLS, BIRMINGHAM.

It is no doubt lamentably true that too large a proportion of the members of the Society of Friends are content to have very little spiritual life and energy, but it is very satisfactory to know that there is still a good work, a right good work, being carried on under the auspices of "The Society." No one who has had the privilege of inspecting the "Friends'" Schools at Birmingham could fail to be struck with the extent of the work, and with the importance of the influence which such a work might exercise on the moral and spiritual character of the lower classes in the locality.

Where in the world will you find scores of gentlemen, on Sunday morning, who are willing to leave their homes between six and seven o'clock, join together for a united breakfast at seven, and open their schools at the very early hour of 7.30? And yet this is being done every Sunday in Birmingham, and has been for thirty or forty years!

The Severn-street Schools have about 700 adult men under religious instruction every Sunday for about two hours; but besides this school there are about a dozen branch schools in various parts of the town, so that the total number of adult scholars is not much under 4000. Besides these male schools, there are some hundreds of females also receiving instruction from some of the women Friends.

Fancy the effect this must have, if the right influence is used; what an ingathering of souls ought to result! Fancy what material there must be amongst these thousands of men for aggressive evangelising! Fancy all these men, or a small portion of these men, animated with the same spirit that animated George Fox and the early Quakers! Yet the same spirit *is* the same spirit. How is it then that we don't hear more of the work of the "Friends" in Birmingham? The work when looked at is splendid, but to look at it one must be on the spot. We want to *hear* it, we want it to *make itself heard* in a voice which shall reverberate all through, not only this realm, but through the wide world. Why shouldn't it? Why doesn't it? Four thousand men! What an army! What a crowd of brawny Boanergeses there must be hidden here! Why don't they get drawn out? Why don't they get set to work? It is true that mission services are held on Sunday evenings in connection with the schools, in which some of the teachers and some of the scholars take part, but how is it the sound of these services does not swell out all over the land? Have the Quakers thousands of men under instruction in London, in Liverpool, in Sheffield, in Manchester and in other large towns? If not, why not? Would they not soon have them if the Birmingham voice was louder. What is the use of a powerful voice, if it is not used? What is the use of an enormous power for good, if it is not worked?

We rejoice to recognise that there is an immense nucleus in these Friends' Schools, but it appears to require heating, quickening, so that the splendid material at hand may be put to the best use, and that it may be made reproductive. The great lesson ought specially to be laid before the scholars, that as soon as a man has himself received the benefits of salvation, he should go and tell someone else. We trust we may soon hear that some of the more energetic amongst the teachers have organised some system by which they, assisted by the most spiritual amongst the scholars, may go out into the numerous highways of Birmingham, and not be content with merely coaxing them to come in, but carry out the Lord's commands, and compel them, even at the sacrifice of some of the quiet respectability which is so characteristic of the "Friends," and which secures for them the good word of the world at large. The Master says, "Woe unto you, when all men speak well of you;" and it is well to bear these words in mind when we shrink from incurring opposition. The "Friends" in Birmingham are to be congratulated on the success of their schools, but this very success brings with it a vast responsibility, that the latent force at their command be put to the work for which it is so capable.

H. F.

MISS MACPHERSON IN CANADA.

We have just experienced the happiest and most prosperous voyage of all the forty-nine across the Atlantic, during these past sixteen years, accompanying the little ones. More and more we realise the great need of personal supervision every hour of the journey. Drink and its attendant evils seem worse at sea, as time hangs heavy.

It is only twelve days since we sailed from Liverpool, and now we are enjoying rest after toil, making dear Mrs. Merry's heart rejoice over these happy orphans. One more week we spend together in this lovely spot, sowing the seed, and thanking God for all his gracious loving care over us while on the sea.

Those who are blessed with virtuously married children can guess our joy while waiting for the train at Toronto, to be accosted by an old boy, now the happy father of three children. Our song of praise was complete, as we knew that these precious young souls were being reared in a Saviour's love. His news was that C. B. (of Ratcliff-highway memory, sixteen years ago) had just been married, and he had been best man at the wedding.

The first application, too, touched our heart. The good man had come a long way to find a Scottish lassie for his Scotch wife. His last, whom he had had from the Home eleven years ago, was just about to be married, and they would like Jeannie's place filled, ere she left them.

As we passed through, Ontario looked grand, with its fields of waving, golden corn being reaped in every direction. What is wanted? Industrious people who will like to sow and reap, and enjoy a peaceable life. What is the cry of the market just now? More "red wheat." Why is it that men prefer being cooped up in cities, when means of life lie within twelve days' journey of them, and a ready market for all they can produce?

If ladies could only induce sons of struggling families to entrust them with the *beer* and *tobacco* money for a year, they could easily pay their own fare. Many on board were thus going out to friends already settled. April and May are the best months to come.

We met, along the line of railway, good men who were deploring the deadness of the churches and the Y.M.C.A.'s. On asking them if they ever met to ask for a special outpouring of the Holy Spirit, they said, "No, not for that specially." They had wearied themselves devising new attractions, in order to bring young men together. We suggested trying to lead them forth to know the joy of a life wholly given up to the Lord. Beloved, pray for us. Though weak and unworthy, we would be used in lifting up the needs of China and India whilst in Canada, so that many may be stirred up to begin at home, and in due time be called forth to the foreign field.

Annie Macpherson.

Boys' Home, Stratford, Ontario.

MR. J. BENNETT ANDERSON, of Byron Hall, Liverpool, is just concluding a series of successful services at the great Assembly Hall, Mile-end.

REQUESTS FOR PRAYER.—For blessing upon the Dominion of Canada during the ensuing fall and winter, especially upon the villages and country places.——On behalf of a deputation from the British Society for the Propagation of the Gospel Among the Jews to the churches of Canada and the United States, to endeavour to awaken an interest in the conversion of the Jews.——For blessing on evangelistic meetings at Kilburn.——For blessing on a special effort of the members of a branch of the Y.M.C.A., at one of our watering-places, to render more active service for God than in time past.

HIS HAND HATH LED ME.

Once I thought to make my future
All of God's and none of mine,
Prayed with earnestness and fervour,
"Thrill it with the life Divine:"
But I never thought of saying,
"Not my way, O Lord, but thine."

So, the plan of grand achievement,
"All for Christ," born in my thought,
Waited in uncertain dimness,
With the ends for which I sought,
Till despairingly I murmured,
"Vainly serving—nothing wrought."

I had hoped that greater service
Nearer would my Saviour bring;
And the pathway gleam with glory
From the presence of my King.
Whilst I did my whole known duty,
Still I worked on wondering.

Though I gave up ease and pleasure,
Still my heart, unsatisfied,
Felt that there was something lacking,
Something from the Lord denied;
While my weary soul was longing
In his fulness to abide.

Through discouragement and failure,
Lovingly He taught me this:
That in self my work was fruitless,
That my hand must lie in his,
While I waited all his bidding,
Trusting in his promises.

Then by waters still He led me,
And through pastures grand and fair,
To the place where He would have me;
Gave me work and kept me there.
'Twas a new and strange unfolding
Of his love and grace and care.

One by one I saw them leave me,
Plans and hopes and oft-said prayers,
And a new life spread before me,
Full of peace, but many cares,
Cares that multiplied to lighten
Up my pathway, unawares.

Then I realised the sweetness
Of abiding in the Lord;
Found in promises new meaning;
Simply took Him at his word,
Hearing joyfully the message,
"All things are for you prepared."

Helen F. Boyden.

—*The Advocate and Guardian.*

CHILDREN'S COUNTRY HOMES.

The Sunday-school Union, which has recently entered upon the useful work of providing a fortnight's holiday for the weak and delicate scholars of our Sunday-schools, sent out its first detachments last week. On Tuesday some went to Eastbourne, where the Secretary of the Local Union has made arrangements for their comfort, and where some of the Sunday-school teachers of the town have promised to show their little guests the attractions of this fashionable watering-place. On Thursday and on Saturday other parties were sent to St. Alban's, in the neighbourhood of which, in cottage homes, the children have been comfortably located.

It is difficult to over-estimate the benefit that such a residence will impart to these delicate children from the close streets and crowded courts of our city, as it would be impossible for us to realise the joy which they will experience in the new world of delights that such a visit will open out to them. Officers and teachers of connected schools desirous of sending delicate scholars away should apply to the secretaries of the local auxiliaries. The parent committee undertake to pay 5s. toward the cost of each child for a fortnight, which is only 10s. The other five must be contributed locally, as must also the railway fare at reduced rates, which latter the parents in most cases will be expected to provide. Contributions will be gratefully acknowledged by Mr. A. J. Scrutton, Hon. Sec., 56, Old Bailey, E.C.

BISHOP TAYLOR IN AFRICA.

BISHOP TAYLOR, who started out to evangelise Central Africa a year or two ago, writes from the Congo under date of June 8 to the American *Christian Advocate* as follows:—Our people in South Central Africa, now numbering 55, are all well, and full of hope and zeal in their work for God in this most needy and difficult field. The drought and famine continue through this year, as we were told last year would be the case. Eight years of adequate rain-fall and then three years of drought are the order here. This is the third year, which puts the reaping time far into the fourth year. To meet this emergency we ordered food supplies from home for our last year's workers as well as for the new ones this year. This double supply, together with passage money, carpenter's tools, farming implements, sugar-cane crushers, portable mills, &c., for our industrial schools, have summed up an aggregate cost of about 16,000 dollars. To establish self-support in five years would not suffer in a comparison with any other missionary movement on the face of the earth, but we can do it in from one to three years, save, perhaps, a few dollars for medicines and a few articles not to be had here, and some marketable products resulting from our industrial schools in a short time pay for every import required. I left two ladies and one man to assist our French brother, Perriot, at Mamba, 17 miles up the river from Mayumba, and three young men to open a mission at Kabinda, five hours from the Congo mouth, a very good place for a station. Sent three married couples and four children to Angola, and have one married couple and eight young men to accompany me to the upper Congo and Kassai. All are in good health and rejoicing in the privilege of going with Jesus on such an expedition of love and mercy to the perishing people of Africa.

BIBLE STUDIES.—27.

II.—JONAH REPENTANT.

v. 1.—Prayer may be offered *anywhere;* there is no need of an oratory. The fish's belly, the den of lions, the fiery furnace, the prison dungeon, the dens and caves of the earth have been the meeting-places of God and men.

> Where'er they seek Thee, Thou art found,
> And every place is hallowed ground.

v. 2.—"I cried by reason of mine affliction unto the Lord." Many a child, who would not keep by the Father's side, has been brought back to Him by a thorn in the hand. "Thou in faithfulness hast afflicted me" (Ps. cxix. 75).

v. 3.—"*Thou* hadst cast me into the deep:" cf. chap. i. 15. "*They* took up Jonah, and cast him forth into the sea." But he recognises that they are simply the instruments; God's hand is behind theirs. Oh the rest of throwing over secondary causes, and seeing Him in everything! "Thy billows . . . over me," but yet "Underneath are the everlasting arms" (Deut. xxxiii. 27).

v. 4—7.—As Jonah realises God's hand upon him he stays his soul on God's faithfulness, probably remembering Solomon's prayer (1 Kings viii. 38, 39).

"When my soul *fainted.*" The word here used for *faint* is "to be feeble from hunger and thirst." Faintness of soul is often the result of want of communion, of feeding upon Christ in the heart. Jonah tried the right remedy when he thought earnestly upon the Lord, for "they that wait upon the Lord shall renew their strength" (Is. xl. 31).

v. 9.—Praise in anticipation of deliverance. Jonah is so strengthened by prayer that he is led on to praise. See the victory of praise (2 Chron. xx. 21, 22). *Sacrifice* is here connected with *thanksgiving*, not with gloom, as is too often the case with us.

v. 10.—God honours his faith, and gives deliverance; the purpose of the trial is accomplished, and he is set free. "He doth not afflict willingly, nor grieve the children of men" (Lam. iii. 33). The refiner watches till the fire has done its work (Mal. iii. 3), and we could not afford to lose one moment of the discipline. "If they had halted anywhere—if He had taken off his hand, and let them stray back—what would they not have lost? What forfeits in the morning of the resurrection?"

Streatham. JANET CLARK.

GIVE HER THE BIBLE.

"WE owe a very great deal to Ireland," said the late Earl of Shaftesbury, at a meeting of the Scripture Readers' Society for Ireland, of which he was President. "Give her the Bible," said the Duke of York some time ago of the fair sister isle. We should all remember the beautiful land so near to us, agitated in many parts by dissension, down the highways of which the messengers of the Gospel are passing unthreatened, unimpeded, unfearing. Captain Kearney White, 27, Lower Pembroke-street, Dublin, is the secretary of this Society. He was formerly on coastguard duty in the West of Ireland, and two of his coastguards are under him still, imbued with his own earnestness. A friend, long engaged in evangelistic work in Ireland, relates a most striking incident in his own experience. He was driving into Co. Kerry, when something seemed forcibly to bid him take another road. The warning would admit of no denial, and accordingly he turned about. By and by he met a very old man, with long grey hair, who had for some time been in the deepest anxiety about his soul, and who soon betrayed his inward feelings to Mr. Quarry, as the latter greeted him pleasantly while the pony was feeding. "I have been to Killarney, and spent a lot of money," he said, "but my soul has been a trouble to me for years, and I can't get rid of the burden." The evangelist told him simply what the Lord had done for him, and knelt by the wayside, and prayed. "Glory be to God!" exclaimed the aged pilgrim, "now I know why I was sent outside to-day. I have not been so far for two years; but while I sat by the fire I felt three times distinctly some bidding to go up the road. It seemed as if a voice directed me here. God has sent us here to meet each other!" He grasped Mr. Quarry's hand, saying, "Now I will die easy, that burden is gone!"

DUFFTOWN CONFERENCE.

THIS annual conference took place in the Town Hall, Dufftown, N.B., on August 19. There were three meetings during the day.

The first meeting was occupied with a Bible study on Heb. x. 1—25, under the following leading divisions, namely: the *will* of the Father; the *work* of the Son; the *witness* of the Spirit; the *way* of the worshipper. Leading statements were made on these topics, and in the above order, by Revs. J. Smith, Dufftown; Dr. Black, of Inverness; Dr. Elder Cumming, of Glasgow; J. Sloan, of Glasgow; and by Mr. Duncan Davidson, of Inchmarlo. This study was most instructive and helpful.

The second meeting was of a missionary character. Highly interesting addresses were delivered by Rev. J. B. Cumming, of Dufftown, on missions in South Africa; by Rev. Principal Robertson, of Calcutta, on mission work among the Hindoos; and, by Rev. Jacob Freshman, of New York, on work among the Jews in that city. This meeting was most stirring, many felt its practical power.

The third meeting was devoted to the earnest preaching of the Gospel, the chief speaker being Dr. Black, while short addresses were given, also, by Revs. J. Smith and J. Sloan.

The hall was just filled at each meeting, and crowded at the evening gathering. Many came from distances round about and went home blessed, refreshed, and encouraged. There were no fewer than sixteen ministers of the Gospel present, pastors of Established, Free, U.P., and Independent congregations. This fact is a sign of the times in Banffshire, and, indeed, in Scotland. The Conference, altogether, was a great power and a spiritual benediction. J. S.

A WORTHY TESTIMONY.—A little more than fifty years ago the East India Company, then the governors of India, issued a stringent order that "missionaries must not preach to the natives, nor allow native converts to do so." The present Lieutenant-Governor of Bengal, Sir Rivers Thompson, says: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."

GOD'S WORK AT NORTHAMPTON.

FOR the past thirteen years, Mr. Thomas Barber has been conducting a Mission at Northampton, specially directed against the infidelity which has rendered that borough notorious during recent years. As might be expected, the work has been arduous, but God's blessing has rested upon it, and in a measure it has checked the lawlessness of opponents. At the time when so much stir was made about Mr. Bradlaugh's admission to the House of Commons, Mr. Barber wrote a pamphlet entitled, "Ought Charles Bradlaugh to be an M.P.?' which diminished his influence and formed a basis for subsequent and better-known brochures on the same subject.

Recently the Mission has sustained a severe loss by the death of Mr. F. Mulliner, of Liverpool, and some local friends are endeavouring to raise about £70 per annum in addition to the local subscriptions to make up this deficiency, and to enable Mr. Barber to carry on the Mission as in time past. Any friends wishing to know more of this Mission should communicate with the Hon. Sec., Mr. Henry Mobbs, Fernside, Northampton; or, Mr. Barber, 36, Shakespeare-road, Northampton.

N. E. LONDON GOSPEL MISSION.

MR. AND MRS. GERALD COULTAS have been holding a very successful mission for the past three weeks at Bow-common Hall. Preparatory to the evangelists' removal to another branch of the Mission, they gave a "good-bye" tea and rejoicing meeting on Wednesday, the 25th ult.

There is little need to go into details about the deplorable condition of the "masses" hereabouts, either morally or physically, and this last meeting bore ample testimony to the facts, containing as it did, for longer or shorter periods, men and women too drunk to pay attention, and low girls, near whom it was painful to sit. But sprinkled here and there were the converts, some of whom bore their testimony in the meeting. The features of one poor man, now happily converted, bore sad evidence to the truth of his past vicious life, as wounds were still unhealed, and scars were plentiful. Helpful addresses were given by the director of the Mission, Mr. William Chorley, and other friends, and a truly bright, hearty meeting was fittingly closed by a season of prayer, wherein some made confession unto salvation.

Mr. and Mrs. Coultas commenced a new mission, at the Stoke Newington Branch, at Walford-road, on Sunday last, whereat Christian workers will be gladly welcomed during the next fortnight

THE LIVINGSTONIA MISSION on Lake Nyassa Africa, has lately been reinforced by a large party of missionaries from Scotland. The natives attend the services eagerly "by the hundred." On one occasion 2000 were present, and many times the congregation has exceeded 500. The neighbouring chiefs attend. Men and women squat together on the floor, listening with breathless interest to the story of the Cross of Jesus. Dr. Cross seems to be almost an ideal missionary. There are 300 boys in the school. Three of them are sons of chiefs; some of them were mere slaves.

MR. J. B. WOOKEY concluded an eight days' mission at the "Edinburgh Castle," Limehouse, on Sunday evening, August 22. Although the meetings during the week were smaller than were expected, at each there was distinct evidence of God's presence, and souls were saved. Mr. Wookey had a good audience on Monday, when he spoke to men, and on Wednesday, when Mrs. Wookey addressed women only, there were at least 700 present. At both meetings the speakers were listened to with greatest interest. The best came last, however. On the Sunday morning, after a heart-stirring appeal from 1 Thess. v. 23, many of God's people rose to express their desire for a full consecration of life. In response to Mr. Wookey's powerful appeal from Rev. xxii. 12, at the evening service, some hundreds remained to an after-meeting, and not a few found peace with God through faith in the blood of his Son. Many will have cause throughout eternity to be thankful for the visit of Mr. and Mrs. Wookey. Afterwards a five days' mission to men only was held at the Shoreditch branch of the Y.M.C.A., which closed on the 27th ultimo. The meetings throughout have been well attended, and much real blessing has resulted therefrom. A special meeting for testimony and praise will be held to-day (Thursday) at 8.30, at the Association Rooms, 4, Kingsland-road, Shoreditch, E.

Notes and Comments.

NEXT week we shall publish a sketch and portrait of Rev. Peter Leys.

It is very gratifying to learn that, hostilities having ceased, no less than twelve missionaries, including wives, of the London Society, sailed yesterday for Madagascar. They were specially commended to God in prayer at a valedictory service held on Tuesday. A grand-daughter of Dr. Robert Moffat is among them.

It is vitally important to obey the commandments of God: it is a great evil to multiply sins—to forbid what God has not forbidden. Some of our readers are anxious to know whether the command to Noah not to eat flesh with the blood in it, and the counsel of the Apostles to the Gentiles to abstain from things strangled and from blood, are of permanent obligation.

In connection with the Workmen's Exhibition at Paris an International Trade Union Congress was opened last week. One of the speakers thus described the economical condition of workers in Belgium.

> Nowhere, he said, was the workman so poor. Miners worked for 1s. 6d. a day; some had even worked 500 yards below the surface of the earth for 9d. a day. Near Charleroi he had known some young women descend into the pit at four in the morning, remain there till eleven at night, and only receive 1s. 6d. In the quarries, in spite of the arduous nature of the labour, 2s. was the ordinary pay. In the weaving industries full-grown men gained but 8s. a week, though at Ghent, by organisation and strikes costing some £3000, they had raised the salaries to 13s. a week. The last strike was that of some young girls who protested against the discharge of a married woman because she had not returned to the factory six days after her confinement. The truck system, also, prevailed throughout Belgium.

Other reports show a state of horrible oppression of the women and girls employed underground. An explanation may here be found of recent Socialistic manifestations.

Rev. W. Crosbie, of Brighton, says in *The Nonconformist*, in relation to the churches, that it is not so much the mechanics but the dynamics of religion that claim attention. He speaks to Congregationalists of the weak condition of the denomination in rural districts, and of its decadence in some towns where it was once strong, and urges deep concern, immediate attention, and humbling before God. The subject of the "Revival of Religion" is to occupy a morning's session at the forthcoming autumnal meetings of the Congregational Union at Norwich.

A letter in *The Times*, from its own correspondent in Rome, draws attention to the friendly relations re-established between the Jesuits and the Vatican. Holding, as the former do, the doctrine of the Temporal Power of the Papacy, the announcement is significant, and the leading journal devotes a leader to it. The impression in Italy is that by this reconcilement the Papal Court is approaching the edge of a precipice. The Italian nation has of late years been drifting away from the Church. Reconciliation with an Ultramontane party which maintains that the Church should rule society, and the attempt to find a solution of existing difficulties in a return of the Papacy to the old days of temporal power, would seem to bode issues and a conflict of which no one can see the end.

In its Notes on the International Lesson, The New York *Independent* could see no reason why the Greeks who wished to see Jesus should first have made their request known to Philip; and again, why Philip should have told Andrew instead of introducing them himself to Jesus. It is possible that these Gentiles may have known Philip, who was of Bethsaida of Galilee (of the Gentiles); and if not, it was natural that they should ask one of the disciples to introduce them to his Lord.

As to the second question: Andrew was a fellow-townsman, and possibly an intimate friend of Philip (they are mentioned together in John vi. 7, 8), and he was more intimate with Jesus than was Philip. For Andrew was one of the two of John's disciples who had followed Jesus, and asked Him, "Master, where dwellest Thou? Jesus answered, Come and see. They came and saw where He dwelt, and abode with Him that day." We never know a man until we have stayed in his house, and Andrew had the advantage of Philip in this respect. He it was who told Jesus of the lad who had the five loaves and two fishes, and he is mentioned (Mark xiii. 3, 4) with Peter, James, and John, when they asked Him the question which elicited the great prophecy concerning his coming, and the end of the age. There was, therefore, a reason why the Greeks applied to Philip, and why Philip told Andrew, and why, again, Andrew and Philip told Jesus.

In continuation of the story of the Spezia Mission for Italy, on which we commented last week, we learn that after the breaking out of cholera in Southern Italy, Mr. Clarke, amid the terrible mortality around him, was encouraged to devote himself to the spiritual and even physical welfare of the dying, by the application very powerfully to his heart of the words, "He that will save his life shall lose it;" and "I am thy shield and exceeding great reward." This act of devotedness has not only proved a blessing to many, but has wonderfully prepared the way for the circulation of the Word of God in Italy.

If we have abstained from commenting upon the recent rioting in Belfast it has not been because we are not deeply interested in anything concerning the condition of Ireland, but rather because we have been inclined to consider that the religious element in the unfortunate and discreditable proceedings has been unduly magnified. We are well aware that there is much sectarian bitterness in the North of Ireland, and a deep and ancient enmity between the Protestants and the Romanists; but, as in London, when the Socialists were credited with the wrong-doing of the East-end roughs, the fighting in Belfast has been continued to a large extent by the "corner boy" element, and by those who are ever ready to take advantage of popular disorder. We join a Roman Catholic contemporary in admitting that there have been faults on both sides, and no depth of religious feeling or intelligent antagonism to an objectionable creed can justify such proceedings as have of late disgraced Protestant and Romanist alike. The Christian limit of endurance ought to be a very wide one, and Christianity rarely gains by taking up carnal weapons. It is the Cross of Christ, and not Peter's sword, that will bring peace to Ireland, and if the Word of God fails the arm of man will not succeed.

Self-denial is, or ought to be, a fundamental principle of the Christian life. There is, therefore, nothing strange or novel in the call which General Booth, of the Salvation Army, has addressed to his soldiers and supporters, a copy of which is contained in each number of our current issue. There can be little doubt that most of us are by no means thoroughgoing in our application of this principle, probably for want of any specific demand for its exercise. Those of our readers who are in full sympathy with the aims and methods of the Salvation Army will do well to give a careful perusal to Mr. Booth's invitation.

We are glad to welcome a Japanese namesake. The following is cut from an American paper:—

> We have received copies of *The Christian*. This is a weekly paper, and it may be interesting to our readers to know that the subscription price has been reduced to *yen* 1.90 per annum and *sen* 98 for six months, postpaid. Intending subscribers should send their names and addresses to the Kei sei oha, No. 6, Takiyama cho, Kyobashiku, Tokyo. Beyond a synopsis of the religious intelligence, which is given in English, the matter is all in Japanese. Judging from the titles, however, we feel sure the contents are of the most useful character. The paper will no doubt serve to carry the great doctrines of the Gospel into many a Japanese home.

Professor Leoni Levi has, at the request of the Peace Society and the International Arbitration Association, prepared a scheme of international arbitration which is now being submitted to eminent jurists in Europe and in America for consideration and advice. There will be a meeting at Berne at an early date, for the discussion of the draft, and we ask all cur readers to remember the matter in their prayers, that the Conference may be so blessed of God as to be a means of causing wars to cease.

Some months ago we commented upon what we believed to be a libel upon the character of the pit-brow women employed in the neighbourhood of Wigan and other Lancashire coal-mining centres, statements having been made with regard to the immoral tendency of their occupation and the impropriety of their dress. We are glad to find that in an official report from the Inspector of Mines the views we expressed are supported in the following terms:—

> The question of the propriety of employing women on the pit bank is attracting a good deal of attention, and the Lancashire women especially have been subjected to considerable abuse by persons who pose as their friends. Their moral character has been gratuitously libelled, and their working dress pronounced bold and unbecoming. So far as my observation has gone, I have seen no good reason for legislation to prevent these women earning a livelihood at the occupation they have chosen: they always appear orderly and industrious, and it is a favourite employment, especially where the health will not bear confinement. Their dress is very suitable and appropriate.

The "Jordan," we are told, "overfloweth all his banks all the time of harvest." In the Harvest Festivals now at hand, would it not be well for languid and weary churches to bethink themselves of another river which ever overflows with renewing and living waters. Great Continental nations are restless and irresolute. Troubles and hidden diplomacies threaten terrible conflagrations. Among ourselves there are fears and apprehensions. The harvest is not so plenteous as in other years. The coming winter will bring suffering and perplexity. Surely God is becoming a necessity to us. A revived and quickened Church can alone meet the serious exigencies of the period.

SEPTEMBER 2, 1886.

The Christian.

CONTENTS.

The Late Admiral Sir W. King-Hall (With Portrait) 1
Mr. Moody's Summer School 2
Within Thy Gates 4
"As a Witness" 4
Ezra and Nehemiah 5
The Agapemone 6
For the Young 7
Outdoor Preaching 7
Friends' Schools, Birmingham .. 8
Miss Macpherson in Canada 8
Poetry—His Hand led me 8
Bishop Taylor in Africa 9
Bible Studies—27 9
Give Her the Bible 9
Notes and Comments 10
The Pakefield Conference 11
Temperance Notes 11
The Oban Conference 12
The Church on the Sands 13
A "George Williams" Memorial .. 13
Poetry—A Plea for the Preacher .. 13
The Central African Mission 13
Notes on Daily Readings 15

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THE LADIES' SCHOOL, Abbotsford-road, Clifton. High-class education; careful Christian training; comfortable home. Pupils prepared for Local Exams. Governess-Student, with premium, required. Knowledge of Kindergarten desirable, but not indispensable.

ELLESMERE PARK SCHOOL, Eccles, near Manchester.—The Misses KING. High-class education for young ladies. Large house, with tennis lawn. Healthy situation. Christian training and home comforts. Pupils have obtained senior honours and distinctions in University Local examinations. Vacancies for a few Boarders. Terms moderate. Prospectus with references on application. Duties will be resumed September 20.

EDUCATIONAL HOME.—A Lady receives a few young Ladies to be educated with her daughter. Highest educational advantages, combined with excellent home influence and training. Specially recommended by Edwin Arrowsmith, Esq., and J. Kennedy, Esq., of the Children's Special Service Mission, and parents of pupils. Two vacancies for September 20.—D. C. L., Farley's Library, FitzJohn's Parade, Hampstead, N.W.

SOUTHERN FRANCE.—A family of high position (lady English) would receive a delicate child. Beautiful grounds, fine climate; educational advantages. Happy home. £60 per annum.—P. Z. E., Poste-restante, Bergerac, France.

EDUCATIONAL HOME for the Daughters of Gentlemen.—The Misses BROWN and GOOD will remove early in September to Chatsworth Lodge, Grove-park, Chiswick; a large detached house, with good garden and tennis lawn. Resident pupils only. First-class education, with careful Christian training, and home comforts. Children from India received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E Mathieson, Esq. (Mildmay), and others. —Address to Fair View, 89, Cazenove-road, N., until September 6.

TO CHRISTIAN (EVANGELICAL) PARENTS. — Seaside Home, with thorough Christian influence and high-class teaching, is offered to two well-connected Girls, in a small old-established School for daughters of officers and professional men, for 36 guineas per annum each.—For full satisfactory particulars,

C. K., 15, Edithna-street, Stockwell, S.W.

BROADLANDS, Flodden-road, London, S.E. Established 1866. Inclusive terms from 25 guineas. English and foreign governesses in attendance. Public exams. Home comforts. Ten Governess Pupils required. Christmas Term will recommence September 13, 1886. References to W. Lincoln, The Grove, Camberwell; W. Creer, Stamford-street, Blackfriars; and Parents of the Pupils.

VICTORIA COLLEGE (Girls).—Principals certificated by Cambridge University. Careful attention to health. Terms: boarders from 7 guineas per term. Prospectus on application.

Belle Vue Villas, Southgate-road, Wood Green, N.

A CHRISTIAN LADY wishes to receive into her country home twelve young Ladies to receive a thorough education, including languages and accomplishments, and also to be systematically trained in light household duties and cooking. Inclusive fee, 12 guineas a term, payable in advance.—W. L. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

SCHOOL FOR MISSIONARIES' DAUGHTERS, Walthamstow Hall, Sevenoaks. The Committee of this School has desided to receive a limited number of Pupils who are not daughters of missionaries. Terms £50 per annum inclusive.—For particulars apply to the LADY PRINCIPAL, or the HON. SECRETARY.

BRIGHTON HIGH SCHOOL.—Superior Home opened for Pupils attending the above. Escort to and from school. Assistance in preparation. Every care delicate girls.

Mrs. B., Friend's Library, Brighton.

A CHRISTIAN LADY wishes to receive into her home a little girl 8 or 10 years of age, to be educated under an excellent governess with her own daughter. An orphan or child whose parents are abroad would receive motherly care. Country home.—HOPE, Gedling, Nottingham.

DARMSTADT, 20, Land Strasse.—Fraulein KIRSCHBAUM receives a limited number of young Ladies, to whom she offers a superior education, and a comfortable home. Eminent masters, resident French and German governesses. Great advantages for music, painting, and drawing. The house, with garden, is beautifully situated, Terms 60 guineas.—For references and prospectus, apply to The PRINCIPAL. Fraulein Kirschbaum will be in London towards the end of September for interviews.

MARGATE PREPARATORY SCHOOL for Gentlemen's Sons.—A thorough education, Christian training, and home comforts. Pupils attend University and College of Preceptors' Examinations. Resident and visiting masters.

Mrs. HERBERT, Alresford House.

HOME FOR INDIAN CHILDREN.—Only a few received. Detached house in garden, near the sea. South aspect. Loving care, with education and Christian training. A true home for very young or delicate children. Good references.

A. W., Glenfall, Weston-super-Mare.

CENTRAL HILL COLLEGE, Upper Norwood, Surrey.—Next term will commence September 13. Terms moderate.

Principal, G. HARRISON POPE, F.S.Sc.

8, ABERDEEN-TERRACE, CLIFTON.—Mr. HOWELL, over 24 years Master at the Bristol Grammar School, with his son, takes eight Boarders for Christian training and education. Terms moderate. References.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A.

CAMBRIDGE TRAINING for Holy Orders and University Degrees, at Theological College rates.—Ayerst Hall, Cambridge. Fee £25 a term, for board, lodging, tuition, and University charges.—Apply PRINCIPAL.

BETHANY HOUSE SCHOOL,

GOUDHURST, KENT.
Principal—Rev. J. J. KENDON.

Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the public examinations at the College of Preceptors and the Local Examination of the University of Cambridge. — Terms, twenty-seven guineas per annum.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

COLLEGIATE SCHOOL,

BRIDLINGTON QUAY.

Pupils pass University, Civil Service, Local Exams., &c. Climate bracing and most beneficial for delicate boys from the South. Boating, tennis cricket, &c.—Full particulars from

J. KIRK, M.A. T.C.D.

SEASIDE.—School combined with home comforts. Special advantages for backward and delicate boys. Few vacancies. Religious instruction. University masters. Governesses. Most healthy locality. Terms from 30 guineas. High references.

A. WATTS, B.A., Seaside House, Bexhill-on-Sea.

NEW COLLEGE, CLIFTONVILLE, MARGATE. — Principal, Rev. G. H. JONES, F.A.S. Classics, modern languages, science, and thorough English. Backward, delicate, and young boys have special attention. All exams. A commercial form; Christian training; splendid premises, close to sea.

ALMA HOUSE SCHOOL, WOOD GREEN, N.—Boys receive a good business education at moderate fees. Decided Christian principles. References to parents. Open, healthy locality.

Address PRINCIPAL.

PREPARATORY SCHOOL for little Boys, near Brighton.—Special attention to delicate, backward boys. Home comforts. Christian training. Visiting masters. Preparation for Public Schools. 20 guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

MOUNT RADFORD SCHOOL, EXETER. For many years pupils have read with great success for the Universities, and for the Public Examinations. Careful and prayerful training, based on the Word of God. None but Christian tutors employed. A Lady for juniors; backward boys have special attention. Athletics, and out-of-door games encouraged, and carefully supervised. Cricket, boating, &c. References to parents of past and present pupils. Re-opens, September 14.

Principal E. H. VINE, M.C.P.

OAK HOUSE SCHOOL,

BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.
Terms moderate.

HUNTINGDON HOUSE SCHOOL, Teddington. (Twelve miles from Waterloo.)—Sixty pupils. Six masters. Principal, Mr. GEORGE CUMES. Next term commences Tuesday, September 21. Vacancies for Boarders. Moderate fees. References—Christian Parents.

SEAFORD COLLEGE,
Seaford, Sussex.

A high-class Private School, at moderate fees. Finest and healthiest site on the South Coast. Very successful teaching by University masters. Swimming lessons daily.

Prospectus, &c., from F. WALTER SAVAGE L.C.P. (honours).

SPA, BELGIUM.—A few young gentlemen would find a comfortable Home with the advantage of learning French and German, in a Christian family.—Monsieur REUTER, Professeur, Charmilles, Spa. References kindly permitted to Monsieur le Pasteur, Nicolet, Spa.

HIGHBURY HOUSE, ST. LEONARDS-ON-SEA.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division taught by ladies. Delicate boys requiring a mild climate receive every kindness, and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal. The autumn Term will commence September 18.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

SUPERIOR SCHOOL for Junior Boys.—Preparation for public schools. Day pupils and boarders. Christian home care. Also Kindergarten. Prospectuses forwarded.—Principal, Miss PARKER, M.C.P., Redcliffe Lodge, Fawcett-street South Kensington.

BRIGHTON.—Lady receives children as Boarders, to join daily Kindergarten and elementary class. Delicate children received by week or month, with or without nurse.
M. J. H., R. Gillett, 27, St. George's-road, Brighton.

SCHOOLING AND HOME wanted for two orphans, girl aged 13, boy aged 11. State terms, to include clothes, teaching, and board. The terms must be moderate. State what outfits wanted; and this to be maintained from the fixed terms.
Write to J. H., Mayfield, Bedford-road, Horsham.

BACKWARD OR DELICATE BOYS.—A married clergyman, Graduate in honours of Oxford, with much experience, wishes to hear of two Boys to Educate. Seaside, South Coast.—Rev. E. H., care of Mr. Tapper, Bookseller, 40, Westbourne-grove, London, W.

NAMES wanted of good Boys' Schools. Decided Christian training. Where a boy could be educated on moderate terms. Or exchange for a girl pupil.
E. J. CANNON, Azalea-terrace, Sunderland.

A GERMAN LADY (29), who has been fifteen years in England, is anxious to meet with an engagement as Governess or Companion in a Christian family. Thorough English, French, German, and good music. Salary £70. Good references.
Miss KRONE, The Firs, Hassocks Gate, Sussex.

A CHRISTIAN GOVERNESS wanted to take entire charge of three children (toilet and wardrobes). Ages 10 (boy), 9 and 7 (girls).—Full particulars, with salary required, to Mrs. TISSINGTON TATLOW, 1, Woodstock-villas, Rathgar, Dublin.

A YOUNG LADY seeks re-engagement, as Nursery Governess, or Lady Help, in kind Christian home. English, music, elementary French, needlework. Good references. South coast desired.
Miss PRICE, Sharpstone, Freshford, Bath.

REQUIRED, in a small select School, in a healthy seaside place, a young Lady, not less than eighteen, to assist in teaching the modern style of English, also supervision of pupils; in exchange for board and accomplishments. Good references given and required.
E. M., 18, Lombard-street, Newark, Notts.

A LADY DESIRES re-engagement as Governess. Experienced. English, French, music, elementary drawing, needlework. Entire charge. Willing to oblige. Church of England. Good references.
M., 54, Holdenhurst-road, Bournemouth.

A YOUNG LADY (Dutch, educated in Paris and Brussels, aged 21), desires situation as Ladies' Companion, or Governess to children under twelve. French, music, and other branches. Fond of children. Good references.—H. B., Home for Governesses, 585, Zuilenstraat, Utrecht, Holland.

GOVERNESS (26) desires re-engagement in family. Thorough English, music, French, drawing, and elementary Latin. Pupils under 12 preferred. Three years in last engagement. Good salary required.
Miss COMLEY, Wood-street, Wollaston.

AFTERNOON ENGAGEMENT, in or near London, desired by a Lady, as Governess, Reader, or Amanuensis. Ten years' experience in teaching. Moderate salary. High references.
H., 2, Medley-road, West Hampstead.

RE-ENGAGEMENT as Governess required. English, French, Latin, music, singing, drawing and needlework. Good references. — Miss BRIDGMAN, 10, Gertrude-street, Chelsea, London.

SWITZERLAND (GENEVA). — Madame RENTSCH, Athénée 4. First-rate home for young Ladies. Great advantages for music, painting and languages. Terms moderate. Best references in England, Holland, and Switzerland.

Appointments, Situations, &c., Wanted.

ADVERTISER, 17 years' mercantile experience England and abroad, requiring capital in his commission business, seeks Christian Partner with £1,000.
M. D., 21, Chesilton-road, Fulham-road, S.W.

A CLERGYMAN, of considerable experience, desires an engagement in a Sole Charge, or Senior Curacy. Reference may be made to the Rev. H. Kempson, the Rev. W. Hay Aitken, and others.—A. B., Tilehurst, Spring-grove, Bedford.

ADVERTISER (30), single, desires to meet with appointment as Secretary to philanthropic institution, mission, &c. Extempore speaker and preacher. Evangelistic and children's services.
X., Library, S.S. Union, Old Bailey.

CHRISTIAN MAN AND WIFE desire employment. Man suitable for Colporteur, or charge of coffee tavern. Wife has been for some years Biblewoman. Strongly recommended.
F., Post-office, Carshalton.

GARDENER.—Experienced in all its branches. Understands the management of cows. Married; no family. Age 48. Excellent character from present, also former employer.—GARDENER, care of Mr. Clough, 49, Lewes-road Brighton.

LADY MARRIOTT wishes to highly recommend a Man and his Wife as Managers of a Coffee Palace, or any place of trust.
Mr. WHITE, The Down House, Blandford.

A LADY WISHES strongly to recommend her Butler (married), who has lived with her 6½ years. Is a most steady, respectable man. Very good servant. Total abstainer.
T. B., 29, Redburn-street, Chelsea.

A CHRISTIAN MAN, with good character, is desirous of obtaining a situation as Groom and Coachman. Can be well recommended.
J. BRETT, Mission-hall, Aldershot.

RE-ENGAGEMENT as working Housekeeper, where a servant is kept, or good plain Cook in a small family, or any place of trust. Four years' reference. Middle-aged. State particulars.
C., 28, The Grove, Ilkley, Yorkshire.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

A CHRISTIAN LADY is anxious to serve the Lord in any sphere of usefulness, either as Mother's Help, Matron of small Home, Sick Visitor, or otherwise. Well educated, experienced. Only moderate income required.
C. P., 2, Marquess-grove, Canonbury, N.

RE-ENGAGEMENT required as Assistant in a Home; convalescent, or invalid, not objected to. Some experience.—E., Norley House, Fraser-road, Windmill-hill, Bristol.

A LADY, 38, requires engagement as useful Companion to a Lady, or position of trust. Active, cheerful, musician, good reader, abstainer. Highest references. — Miss BATES, The Chase, Terrington, King's Lynn.

AS MATRON, in a preventive Home, or Home and restaurant. Experienced in housekeeping. Good, economical manager. Understands book-keeping.
S. M., 209, Walworth-road, Walworth.

AS COMPANION to elderly Lady, or where no children, in country or seaside. Christian home. Very domesticated; quick. Abstainer.
S., 95, Shooter's-hill-road.

A YOUNG LADY desires position as Lady's or Mother's Help. Used to and fond of children; domesticated, and total abstainer.—ALPHA, care of E. Born, Stationer, London-wall, E.C.

WANTED, BY EXPERIENCED PERSON, situation as Useful Maid to elderly or invalid Lady. Good needlewoman. No dressmaking. Age 23. Good reference.—E., Wood Cottage, Maize-hill, Three Mile Cross, Reading.

RELIABLE DRESSMAKERS sent to to Ladies' own houses. Some now disengaged.—Young Women's Christian Association Business Agency, 101, Mortimer-street, Regent-street, W.
Sec., Miss L. HALL.

WANTED, BY TWO GERMAN SISTERS, situations as Parlour and Housemaid, or Head- and Under-Nurse. Ages 22 and 18. Pure German accent. Comfortable home desired more than high wages. Highly recommended.
M. Z., 1, Marine-terrace, Southsea.

A LADY WISHES to recommend highly a most trustworthy, experienced female Attendant for an invalid lady or gentleman.
Mrs. MOFFAT, 92, Prince's-road, Liverpool.

A LADY WISHES to obtain a situation for a young woman, aged 20, in a Christian family, as Kitchenmaid or Scullerymaid.—B., 3, Clarence-villas, St. Mary's-grove, Richmond, Surrey

WANTED, IN HOLLOWAY, by September 13, a situation as Plain Cook in a Christian family. 2 years and 9 months' character.—Apply by letter only,
M. C., East Lynn, Woodberry Down, N.

AS PARLOURMAID in gentleman's family. Small family preferred. Age 26. Wages £18. Good waitress. 2½ years' good character.
E. COLEMAN, 6, Chancery-street, Canton, Cardiff.

WILL ANY CHRISTIAN LADY take into her service an honest girl (17), partly trained, but who needs teaching and patience.
Miss DAVIES, Brenchley Vicarage, Staplehurst.

Appointments, Situations, &c., Vacant.

WANTED, IN MALTA, Man and Wife to take charge of Soldiers' and Sailors' Home, having 50 beds, refreshment, lecture-rooms, &c. Must be abstainers. Preference will be given to Christian people without family. None but competent, experienced persons need apply.—Address, with full particulars, Rev. J. LAVERACK, Floriana, Malta. (Postage to Malta, 2½d.)

YOUNG WOMEN'S CHRISTIAN ASSOCIATION, Ealing Branch, London, W.—The Committee are seeking a Lady to undertake the post of Superintendent of the Institute about to be opened. An earnest Christian worker would find a large sphere of usefulness. No salary.—Further particulars from
HON. SEC., Y.W.C.A., Oxford-road, Ealing.

MEDICAL.—Wanted, a Christian medical man, doubly qualified, as Assistant, with a view to partnership. Must have experience. Not young in appearance.
Dr. OWTHWAITE, 619, Holloway-road, London, N.

MATRON wanted immediately, to take charge of small Rescue Home. Age about 30. Replies to suitable applications only.
L. S., 124, Somers-road, Southsea.

A LADY OF GOOD ADDRESS and perseverance is required by an old philanthropic institution to gather by her own energy a new list of subscribers. Salary £30 per annum and commission.—B. S. F., care of The Advertisers' Association, Limited, 7, Water-lane, Blackfriars, E.C.

PARLOURMAID, efficient, in a small private family, at Folkestone.—Apply, stating age, length of character, and wages, to 24, Manor-road, Folkestone.

PARLOURMAID WANTED. — Address M. B., Battersby's Library, Shaftesbury-terrace, Westbourne, Bournemouth.

WILL ANY LADY kindly recommend a thoroughly steady, trustworthy House and Parlourmaid, for a family of two. Church of England, and an abstainer.
Mrs. JOHN TROWER, Wortley Vicarage, Leeds.

REQUIRED, in a Ladies' Boarding School, House and Parlourmaid, who understands waiting at table. Also General Servant, able to undertake plain cooking.
Mrs. CRUSE, Glastonbury, Somerset.

USEFUL MAID WANTED, to one Lady. Light housework; good needlewoman and dressmaker. Age about 30. Accustomed to sickness. Very quiet country place. A Christian person valued.—D. M., Myles Down, Mill Hill, N. W.

WANTED AT ONCE, or within a fortnight, an experienced Nurse for a first baby, to be brought up by hand.
Mrs. AMSDEN, Eversley, The Avenue, Sydenham.

WANTED, in a small Orphanage for Young Children, a Nurse, thoroughly capable and experienced in Institution work. Age from 30 to 35.—Apply by letter to H., care of John H. Lile, Advertising Agent, Ludgate-circus, London.

NURSERYMAID wanted, in two weeks' time. Country; must be a Christian. Not under 18. Strong. Must have unexceptionable references. No fringe. No beer. Wages £18.
S., Beeching's, 45, Upper Baker-street, N.W.

GOOD COOK wanted. Christian; total abstainer. Churchwoman preferred. Active; early riser. Understanding baking, dairy, soup, entrées. Kitchenmaid kept. Full particulars, age, wages, &c.—Mrs. DUNNE, Bircher Hall, Leominster, Herefordshire.

A GOOD PLAIN COOK wanted, about 30 years of age. An abstainer. A lady's recommendation would be valued. Wages, including washing money, £25 or £26.
LADY COTTON, Woodcot, Dorking.

THOROUGH GOOD PLAIN COOK wanted. Also a HOUSE AND PARLOUR-MAID. Must have good personal character. Wages £22 and £20.—Apply by letter,
Mrs. F., Thames Bank House, Mortlake, S.W.

A GOOD GENERAL SERVANT wanted, about 20. Must be Christian and abstainer, —Apply any evening after 5 p.m., Mrs. COLWELL, 11, Stafford-road, Tredegar-road, Bow.

GOOD GENERAL SERVANT wanted in a seaside town on the South Coast.—H. M. W., 27, Oxford-road, Finsbury-park, London, N.

GENERAL SERVANT wanted. Must be trustworthy and capable, Comfortable home, with two in family. Wages £12 to £14.
Mrs. WHITE, Church-fields, Cheshunt, Herts.

GENERAL SERVANT wanted, in a small family. Good wages to a competent person. —Mrs. W., 14, De Crespigny-park, Denmark-hill, London, S.E.

UNDER - HOUSEMAID wanted, about 18 years of age. A Dissenter. Must be a good needlewoman.—Apply by letter, or personally, before 12 o'clock,
BATHURST, The Grove, Highgate-road, N.W.

YOUNG, BRIGHT NURSE wanted, for two young children, youngest infant nine months. Good needlewoman, and previous experience necessary.—ADVERTISER, Y.W.C.A., 3, Moira-place, Southampton.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—To Tourists, Families, &c.—Bed, breakfast, attendance, 3s.; two, 5s. 6d. Tea, 10d. Cab fare, 1s., from Euston, St. Pancras, and Holborn Viaduct. Six minutes' walk from King's Cross. Testimonials from Dr. and Mrs. Baedeker and Captain Kearney White, and 1,000 others.—1, Granville-square, King's Cross-road. Note address.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

BOURNEMOUTH. — Clairville Boarding Establishment, conducted by Mr. and Mrs. JACKSON. Beautifully situated in its own grounds; charming sea views. Highly recommended for comfort and cuisine. Cheerful smoking-room. Highest references.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21 Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

SOUTHSEA.—Board and residence. Solent House, 16 and 17, South-parade, facing sea and the Isle of Wight, between the two piers, and three minutes' walk from Southsea Station.
Miss BAKER.

RHEIMS, FRANCE. — Furnished Apartments to Let in a Boarding School, for August and September. Board and attendance.
Mlle. BENECH.

CHRISTIAN BOARDING HOUSE. —Reduction for permanent Boarders. Visitors from Saturday to Tuesday, 21s. Referees, Rev. J. C. Martin, Southsea; Commander B. H. Key, Southsea.—CRESKELD, Nightingale-road, Southsea.

ILFRACOMBE.—Foster's Boarding House. Close to the sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. August terms, 2½ guineas.

AMBERVALE HYDROPATHIC, Ashover.—Bracing atmosphere, pure water, wood and moorland scenery. Terms from 4s. to 5s. per day.—PROPRIETRESS, Ambervale, Ashover, Chesterfield. Referee: Mrs. Meredith, 143, Clapham-road, London.

ROTHESAY, Scotland.—House of Rest and Hydropathic Establishment for Christians. Summer terms, for board, lodgings, and baths, from 27s. 6d. per week.—Prospectus containing particulars, from COLIN CAMPBELL, Argyle Lodge.

PRIVATE ESTABLISHMENT (Established 1876).—Mrs. DALBY receives special cases of young ladies causing anxiety at home. Terms on application, or by letter enclosing stamps.
21, Norfolk-road, St. John's-wood.

BOURNEMOUTH.—1½ miles from Pier, close to Pines and woods. Large front bed and sitting-room combined, for one person 8s. 6d., two 11s., two rooms 13s. Good attendance.
PINES, 2, Holly-bank, Winton, Bournemouth.

CLIFTON, BRISTOL. — Select Boarding House for Ladies, pleasantly situated, near churches and Downs. Home comforts. Terms moderate for long or short period.
Miss MINCHIN, 23, Richmond-terrace.

SURBITON HILL.— Comfortable Home offered to lonely Gentlewoman in small, quiet family. Liberal table and every comfort. Moderate terms.—N. A., 187, Messrs. Deacon's, Leadenhall-street, London.

TUNBRIDGE WELLS.—Lady giving up housekeeping at Michaelmas would Let her House, furnished, £60. Three sitting and five bed-rooms, offices, garden.—MYRA, 13, Rose-street, Newgate-street, London, E.C.

MENTONE. — Home for Invalid Ladies of limited means. Open from November 1. —Application to be made to Mrs. DUDGEON, Oak Hill, Great Malvern.

TUNBRIDGE WELLS.—Home for Christians of limited means. Terms (inclusive) from £1 1s., according to room.—DORA, 14, Garden-road.

RAMSGATE.—Boarding Establishment, Southdene, St. Mildreds-road. Splendidly situated best part West Cliff. Sea and land views. Liberal table. Home comforts. Terms moderate. Highly recommended by all who have visited.

BOARDERS. — SANDGATE. —A Christian family would like to meet with two Ladies, sisters or friends, occupying same room Terms very moderate for a permanency.
H., 6, Sunnyside, Sandgate, Kent.

A CLERGYMAN is willing to lend his house, situated in charming country near Norwich and Broads, to a brother (Evangelical) wanting holiday for September. Two sitting, four bed-rooms. Sunday duty might be had on usual terms. One servant left. Or would let to layman, 21s. per week. Boating, &c.
G. E. P., Thorpe, Norwich.

WANTED by a widow Lady, part of a House, unfurnished, with true Christians. No children. Near a Gospel ministry; within short distance from town.—Letters, W. M., 30, The Avenue, Acre-lane, Brixton, S.W.

CHRISTIAN HOME, near London, for 12s. weekly, offered young Lady (abstainer), in return for services (not menial) to a widow Lady in delicate health. No music.
HOPE, Cliftonville Library, Margate.

SKETCHING FROM NATURE, Water-colour. Ladies desiring help received by a Lady Artist to board. Terms, with help, £2 10s. per week; without help, £2.
M., Mrs. Williams, Bolton Abbey, Skipton.

(Continued on page 18.)

MR. G. T. CONGREVE'S
NEW WORK ON
CONSUMPTION,
CHRONIC BRONCHITIS, COUGHS, ASTHMA, AND
ALL OTHER CHEST DISEASES.

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The Eighteenth Series of Weekly Cases is now publishing, from May to August.

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of A LADY at FOREST HILL.

The patient, Mrs. C——,* had been ailing for three years. Had been under treatment of Dr. B., of London, whose report was, "*both lungs affected, and heart,*" for which steel and acid mixture, and opium pills for cough, had been prescribed with little benefit. Examined at Coombe Lodge by Dr. Brown, who also reported "disease commencing at the right apex, left apex weak, debility affecting the heart."

There was loss of flesh, much languor, great pain in centre of chest, back, and shoulders, irritable throat, green expectoration, short breathing, loathing of food, &c., &c.

She commenced my treatment, and continued it for two years, according to advice given, and though not a very strong woman, has since been fairly well.

Recently writing about a brother she says:—"I am very anxious he should see you, as *I feel that under God I owe my life to you.*"

* I am permitted to give the name and address of this patient (as a reference) to any other patient of her locality.

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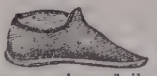

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Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THE PAKEFIELD CONFERENCE.

The Ninth Annual Conference for two days has been held here, the object of which is to promote growth in grace and the knowledge of our Lord and Saviour Jesus Christ. The Rev. L. Price, rector of Pakefield, presided, and a large company of clergy and other Christian friends was present, including, Archdeacon Farrar, Revs. Dr. Morgan, R. Haythornthwaite, H. G. Thwaites, C. Carteret Leathes, Uriah Davis, T. C. Chapman, J. Spencer Compton, Major Cubitt, Messrs. F. Vincent, J. R. Morse, &c., Three meetings are held daily, characterised by a very devout spirit, discussion being carefully avoided.

The first subject for consideration was the respective use of the Law and the Gospel in man's salvation, which was opened by Rev. H. G. Thwaites. He showed that the Law and the Gospel involved no contradiction, or change of plan; both proceeded from the same Divine Author, and were manifestations of the truth. The law did not create sin, but revealed sin, and was a shadow of grace. It may be described as a parenthesis in God's dealings with mankind by grace, for the earliest accounts of God's intercourse with fallen man were those of grace; for instance, the seed promised to Eve and the call of Abraham were of grace; Abel's sacrifice, the paschal lamb, the law for the cleansing of the leper, all foreshadowed the Gospel.

The afternoon subject was the power of Satan as revealed in Scripture, and how to overcome it. Rev. R. Haythornthwaite, of Cleator Moor, showed that death and destruction abound on all sides, and only revelation explains these things. Man was created good, but the devil led him into sin. "Why hast thou done this," was God's question to Satan in the Garden of Eden. Satan's work was traced by the speaker through Bible history, and it was shown that none but believers can overcome him. After the Ascension of Christ, "He led captivity captive," and we are to conquer Satan by the blood of the Lamb.

Rev. Dr. Morgan took the evening subject, "The Secret of Teaching and Ministerial Power." All Christians have power as individuals, as teachers, or as saints who realised the presence of God. The source of power is the Holy Spirit. His diversified gifts, such as faith, compassion, and humility, were unlimited, unvarying, and abiding, and must be sought by prayer. The avenues of our soul must always be open to receive and to give out Divine influence. Christ calls for the service of his people, which should be fully and freely rendered to Him. "The Master is come, and calleth for thee;" "Whatsoever He saith unto you, do it."

The second day's subject was "Christ our Prophet, Priest, and King." Rev. Carteret-Leathes, rector of Reedham, in opening the morning Conference, expounded Acts iii. 22. Jesus, as a Prophet, was like Moses, a Friend of the people, an affectionate, long-suffering Leader, a Revealer of God's word. Attention was drawn to the Apocalypse as the great prophecy of Jesus, of which Rev. ix. was taken as an illustration. Christians should not trust in man, but in Jesus as their Prophet.

"Christ our Priest" was the title of Rev. L. Price's address, who said that this is the capacity in which Christ appeared as our Saviour. None else ever thought of redemption by a substitute. It was necessary to make great preparations for such a revelation. It was taught by the type of Jewish priest and sacrifices that a great Saviour was expected, and that all sacrifices except by blood were useless. We were ruined by the work of one, and were saved by the work of another. Christ became incarnate, because the law was given to man, and broken by man, therefore redemption must be procured by man. Christ has purchased salvation for us; we get it freely. A corresponding sacrifice on our part is the natural consequence of our accepting the atonement of Christ. As priests presented animals, so we must present ourselves (Rom. xii. 1) without reserve. As Christ died to sin, so we must die to sin.

The last subject was "Christ our King." Rev. H. G. Thwaites drew attention to the fact that St. Luke introduced our Lord as the Saviour (chap. ii. 2), Matthew as our King. The world does not object to your receiving Christ as your Saviour, but all are up in arms when you accept Christ as a King. As a King, crowned with many "crowns" (Rev. xix.), his reign shall be glorious. David in his early years was a type of Christ as an uncrowned king, and as king of the two tribes (Judah and Benjamin), Christ's partial and present sway is symbolised; but Christ as possessing wide-reaching sovereignty is best represented by the magnificence and power of Solomon.

The Conference was brought to a conclusion on Thursday morning by a meeting for prayer and testimony. An address was given by Rev. Dr. Morgan on Genesis xiii. 17. Many gave their personal experience of the value of the Conference, and its aid in the spiritual life. In future, it is intended to hold the Conference annually in August.

THE GUARDIAN SOCIETY.

The biennial report of this Society, established seventy-four years ago, for aiding fallen women, states that since the previous report shelter has been provided for sixty-nine young women, of whom it is pleasing to note that twenty-five have been restored to their friends, and twenty placed in service. Altogether 3391 forlorn and helpless ones have been received into the Home since its foundation, and of these it is known that many have been raised to virtue and happiness, while some have left satisfactory evidence at death that they were reconciled to God, and have entered into eternal rest. Much has been done in their behalf, and, alas! much remains to be done. This, certainly, is no time for slackening effort either on behalf of purity or of rescuing the fallen ones. The committee, therefore, urgently plead for increased support, that the work may be efficiently maintained, the more especially as there has been a considerable falling off in subscriptions on account of deaths and removals. The asylum is situated at 21, Old Ford-road, Bethnal-green, E.

TENT WORK IN DUBLIN.—Mr. William Grove has been holding services every night in a tent in Bloomfield-avenue. It has encouraged our hearts to see many young men come and take their seats night after night, and not a few giving evidence of what the grace of God can do. Our brother, Charles Inglis, comes over in September, and we desire prayer that he may have still greater blessing. T. L. D.

COSTERMONGERS' MISSION.—On the Vinegar Ground, City-road, there is a considerable population, for whose children a Board School is being erected. Last week we met a number of the men engaged on this building, together with some costermongers, Walter Penrose having provided a tea for them at his Mission cottage. There is opportunity for a useful work here, and Mr. and Mrs. Penrose would be glad of helpers among children and adults.

SCUTARI MEDICAL MISSION.—Dr. and Mrs. Alexandrian have, as many of our readers are aware, been in our midst for some time, eliciting sympathy and help on behalf of a free dispensary and hospital at Scutari. The population is about 100,000, composed of Mahommedans, Jews, Armenians, Greeks, and other nationalities. There is a college of "howling dervishes," and it is the rendezvous and starting point of caravans of travellers trading in the interior of Asia. Dr. Alexandrian is a fully qualified medical man, and desires to devote the remainder of his life for the souls and bodies of his people. The expense of the undertaking, including their own support, is calculated at about £400 per annum. It is hoped that all who know them, and many also who take an interest in poor, degraded, miserable Turkey, will do what they can to forward this fresh effort to kindle a light amid the darkness. Contributions may be addressed to this office, or to Rev. T. W. Brown, Secretary of the Turkish Missions Aid Society, 7, Adam-street, Strand, W.C.

TEMPERANCE NOTES.

The Lancet commends the simple juice of the lemon as one of the best beverages in hot climates.

Mr. C. B. Pitman complains, in *The Times*, that on the Isle of Wight steamers only intoxicating drink is to be had.

At the Soldiers' Home, Woolwich, last quarter, 124 pledges were recorded, and the number during the year is 242.

At one of the Durham collieries, officials are liable to be dismissed if known to enter a public-house in the village for drink.

Mr. George Slater has erected a building in Northwich to be named the Central Hall, to hold 700 persons, and to be used for temperance and other large meetings.

The Maidstone Town Council has decided to place the name of J. B. Gough on the walls of the Council Chamber, "amongst the names of other Kentish heroes and celebrities."

The Wesleyan Temperance Committee reports an increase of 95 Bands of Hope, with 8154 members, and of 50 Temperance Societies, with 302 members. The present totals are: 3228 Bands, 326,511 members; and 358 Societies, 24,752 members.

The Irish Methodist Conference has decided that the Connexional Temperance Societies, as well as Bands of Hope, shall be based on total abstinence. Hitherto, the societies have been on the dual basis, admitting abstainers and non-abstainers.

The Douglas Licensing Court has licensed one lodging-house for the sale of drink to its visitors. Three others have been refused, but it is expected a Bill will be introduced into the Insular Legislature, to give lodging-houses short-term licences.

At the British Medical Association meeting, held at Brighton, Dr. Norman Kerr said the Habitual Drunkards Act was very ineffective, and would expire in three years unless renewed. He thought the habitual drunkard needed treatment as much as a person suffering from *delirium tremens*.

The National Temperance League, according to custom, invited the members of the British Medical Association to breakfast, on the occasion of the annual meeting of the Association, held this year at Brighton. Several distinguished colonial practitioners were present, which rendered the meeting one of unusual interest.

The Birmingham Ladies' Central Union and Temperance Association met recently, by special invitation, at the house of Mrs. Cadbury, and there was a large and interesting meeting. Miss C. A. Wray, of Antwerp, gave an account of her work on the Continent, and also of the objects of the World's Woman's Temperance Union.

The City Press says the new Solicitor-General is, like all the law officers of the present Administration, a staunch Churchman and an old Sunday-school teacher, and was for many years a teetotaller; but after his election and defeat in Southwark he was, by his doctor's orders, compelled to take intoxicating liquor "for his stomach's sake, and for his often infirmities."

There are about 60,000 Good Templars in Sweden, including many members of the Swedish Parliament.

The Emperor of Russia has granted the request of the Good Templars for permission to hold temperance meetings in Russia.

In spite of trade depression in the United States, the consumption of luxuries has greatly increased, especially that of intoxicants.

Mr. L. Balle, a Good Templar, in Norway, has translated and published, in Christiania, Dr. B. W. Richardson's "Temperance Lesson Book."

In the Methodist Church, Canada, there are 1500 ministers, all abstainers, and in none of their churches is intoxicating wine used at the Sacrament.

In Berlin, there is one drinking place to every 200 inhabitants. Twenty-four are under ground, and supported entirely by members of the criminal classes.

A medical man, in the United States, has cured several persons of rheumatism, by inducing them to fast for a few days, water being their only beverage.

More than two hundred intoxicating drinks are now known and used in Japan. Prior to the opening of the ports to Christian nations, there were only eleven.

"Elbe" sherry is made mainly from potatoes, and is a deleterious compound. "Bordeaux" claret has almost ceased to be a natural product, and is now almost entirely artificially produced.

Mr. Axel Gustafson has stated that what he has learned during his stay in the States has convinced him of the necessity of a national prohibition party. He speaks of the English as simply deploring and praying, instead of acting against the traffic.

At Natal, an influential deputation waited on the Governor to lay before him the wishes of the temperance body on Local Option. His Excellency could not promise to make it a Government question, but, if public opinion were shown to be in favour of such a measure, he would do his best.

On the Congo, the "Christians' rum" threatens to conquer the "Christians' Gospel." Though at the Brussels Conference their Governments were against the traffic, Englishmen and Americans send enormous quantities of poisonous spirits for sale to the natives. We hope no Christian merchants share in this.

Captain Fitzpatrick, 3rd Dragoon Guards, now at Muttra, India, says there are now 150 abstainers in his regiment. He speaks in high terms of the efforts of Mrs. Smith to further temperance and religion amongst his men during their stay at Manchester. Mrs. Smith is the wife of Rev. B. Smith, author of "Sunshine in the Kitchen," and other works, and now chairman of the Macclesfield Wesleyan District.

THE OBAN CONFERENCE.

FROM OUR SPECIAL REPORTER.

The Oban Christian Conference was held in the Free Church Mission Hall in that town on Monday, Tuesday, and Wednesday of last week. The hall served its purpose admirably; it was cheerful, well-ventilated, and comfortable. The opening meeting on Monday evening took the form of a children's service, and was conducted by Dr. Macfadyen, of Manchester, an ex-chairman of the Congregational Union. He is enjoying a brief rest in this popular Highland watering-place, and on the Sabbath preaches powerful and eloquent sermons, which attract crowded audiences. He was quite at home with the young people. His genial look and winning way of speaking seized their attention at once, and the truths he spoke kept it to the end of his address. He began by saying that he had brought a strange preacher with him. That preacher had come to the hall in a curious manner. He did not walk, neither did he ride in a carriage; he had come in his button-hole. After making this statement, which opened the children's eyes and ears, Dr. Macfadyen pulled a rose out of the button-hole of his coat, and asked "Dr. Rose" to speak. "Dr. Rose" told of God's power, of how God made him, and especially of his readiness to be plucked. It was this last truth which was enforced most strongly. God came into day-schools and Sabbath-schools, which were his gardens, seeking roses. He was here to-night; were they ready to be gathered in to Christ's service? After the address was over and the children had gone home, a prayer-meeting was held, at which an outpouring of the Spirit on the morrow's gathering was earnestly asked.

Tuesday's proceedings began with a devotional meeting. Mr. H. F. Bowker presided, and the presence and blessing of God were experienced. From 11 a.m. to 1 p.m. the topic of holiness was under consideration. It was opened up by Mr. Bowker, who spoke of it as the pressing need of our day. The Church is broken into divisions; the spirit which animates her is not in accordance with the Master's spirit, infidelity of a dangerous kind manifests itself—the old, filthy infidelity has given place to a refined and subtle infidelity; the world's taunt is that its morality is as good as the Christian's; and the dividing line between those who profess to serve God and those who do not serve Him is not seen as clearly as it should be. All these signs of our time call for the manifestation of holiness. We should learn a lesson from the history of the children of Israel. They received the blood of sprinkling, but they had also to pass through the Red Sea. So as we died with Christ judicially we should also die unto sin and live in holiness.

Rev. John Riddell, Glasgow, followed Mr. Bowker. He defined holiness as the separation of heart and life unto the Lord. When God sanctified the Sabbath, he separated that day from other days, and set it apart to be his peculiar property. Every firstborn in Israel was also his peculiar property. Christ is the embodiment of holiness: "For *their* sake, I sanctify Myself." The life of holiness has been well described as "the life of one who is in love with God." We must be in love with God. The Holy Ghost's answer to the question, How can this life be lived? is found in the sixth, seventh, and eighth chapters of the Epistle to the Romans. God has prepared in Christ holiness, and when we are united to Christ, we are severed from the old Adam position. We enter the world with a tainted, diseased, and leprous humanity. In Christ humanity took a fresh start, and so the fountain-head of a new victorious humanity was established. We are identified with Christ in such a manner that our members are his. We must reckon ourselves dead to sin, even though the old nature may rise up and carry us captive. The old humanity cleaves to us, but God sees us in Christ, and that which clings to us and besets us is a thing disowned. God puts us in Christ; faith recognises that position; so we are able to reckon ourselves dead indeed unto sin. Then the problem arises, How are we to translate the reckoning of faith into the practice of daily life? This is illustrated by Peter's experience. After leaving the upper room, he was ready to die for Christ, but his readiness sprang out of reliance on his own strength, so he failed. But after Pentecost he despaired of his own strength, and being filled with the power of the Spirit was able to do what he could not do before. We require to be filled with the power of the Spirit, in order that we may translate the reckoning of faith into the practice of every-day life.

Rev. Mr. Sharpe (Vicar of Hampstead) said that holiness must become visible, to cope with infidelity. We have had pamphlets and books in defence of Christianity; we need now living men. To attract and allure men to Jesus, we must have the blessings mentioned in Philippians iv. We require especially "the peace *of* God" (ver. 4)—not peace *with* God only. This is a deep, divine, and eternal peace, which is not intermittent, but something akin to the ineffable peace of God. It enters into the deepest elements of sanctification. We are justified for nothing, but we are not sanctified for nothing. To have this peace of God we must comply with three conditions: (1) "Rejoice in the Lord alway; and again I say, Rejoice." We need a baptism of praise to win young men. David prayed *three* times a day, but he praised *seven* times. (2) "Let your moderation be known to all men." Be carpet-bag Christians, ready to go anywhere and do anything at Christ's command. Be not *at*tached to, but *de*tached from, this world. (3) "Be careful for nothing," &c. Have thanksgiving for everything, even for your thorn in the flesh. Notice that Paul says: "There was *given* to me a thorn in the flesh;" it was a gift from God; and carefully ponder the result of his experience: "*I take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Mr. Sharpe's words were full of enlightenment and comfort. He spoke with an unction which thrilled his hearers. His exegesis of the thorn and its wondrous effects was helpful in a marked degree.

Mrs. Alice Todd Osborne gave a Bible-reading in the afternoon, and in the evening Rev. Hugh M'Intosh, of London, addressed an evangelistic meeting. His subject was the life offered by Christ, and man's unwillingness to come to Him for it. His earnest and powerful appeals, illustrated by striking anecdotes, enchained the attention of his hearers, and were, we trust, productive of much good.

Wednesday's Conference also began with prayer, Mr. Bowker presiding. The special topic of the day was, "What are the hindrances to a fuller manifestation of the life of Christ in God's people?" Rev. John Sloan, of Glasgow, said he would speak briefly of three hindrances: wickedness, worldliness, and wilfulness. He used wickedness as a catch-word to express the angry word, the unjust feeling, the love to get into society, and the other sins which were in the Christian life what the running sore is in the flesh. There can be no health in the body till the sore is dried up and healed. So "trifling" sins retard spiritual growth, and must be healed before maturity is attained. Worldliness is defined by the Lord Jesus. We are not to be *con*formed to the world, but to be *trans*formed. The friendship of the world is enmity to God. The love of the world comes in insidious forms to the Christian. We need Christ to teach us what it is; we live too far down in the dust and bustle to know of ourselves what it is. Worldliness cannot abide in the heart where God abides. If we go to the world to find pleasure and satisfaction, we are spiritual adulterers and adulteresses, for we are married to the Bridegroom, and should know no other love. Wilfulness is deeper than worldliness. It lies in the exercise of self-will, which brings us into conflict with the will of God, and should lead to careful self-examination and prayer.

Mr. Govan, of Glasgow, dwelt on the duty of Christians to manifest the life of Christ. As Christ manifested the life of God, so we have to manifest the life of Christ.

Mr. Bowker said that we fail in the Christian life because we have so little expectation of succeeding. According to our faith so shall it be unto us. Some people err by thinking and saying that God allows his people to fall that they may be kept humble. That is a very great mistake. We should realise that God has prepared work for us. In Eph. ii. 10, we are told that we are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This truth does not teach a kind of Quietism, but leads to intense activity and watchfulness. God has prepared a work for me, am I prepared for it?

Some questions were handed in at the close of the Conference, bearing on hindrances in the Christian life. The answers to them given by gentlemen on the platform were very helpful.

Mr. Anderson, of Ardrossan, conducted a Bible-reading in the afternoon, and in the evening Dr. Macfadyen gave an evangelistic address. That address was followed by Mrs. Osborne's account of her work for the soldiers.

The Conference was a success in the true sense of the word. It showed God's people their weakness and Christ's strength, and it laid special emphasis on the necessity for holiness as a manifestation of Christ to the world, and as a transformation into his likeness. The attendance was not so large as might be expected. Oban was crowded with visitors, yet comparatively few found their way to the hall where God's servants prayed and conferred together. This was not the fault of the local committee. They advertised the meetings well, and made all the necessary arrangements. We hope that next year the attendance will be larger, and that the speakers may be cheered by knowing that many brethren are anxious to hear from their lips the message God has sent by them.

RELIGIOUS INTOLERANCE IN BOHEMIA.

We have just received a communication from our correspondent at Prague, who says:—"Since the spring of 1880 (and closely following the interview graciously accorded by His Majesty the Emperor Francis Joseph to the deputation from the Evangelical Alliance) we have met undisturbed for worship in a hall in Prague, which was rented for this purpose, and also in a similar building in Weinberge. Early in June last, we were forbidden by the police authorities to continue our meetings." It seems that a newly-appointed and influential ecclesiastic denies the right of these Protestants to anything but strictly family worship, and our correspondent adds: "This appears to be the only reason for such unwarranted persecution in a land whose constitution promises religious liberty to all its citizens. This new departure is the more incomprehensible, seeing that the society under whose auspices these services are held has a constitution which was sanctioned by the Governor of Bohemia, as late as September, 1885. According to the second paragraph of the document, the society has the legal right, "anywhere in Bohemia, to provide halls for Bible lectures, and for Christian worship."

Our friends have appealed against the order of the police without success, but they have now memorialised the Minister at Vienna, strongly urging that "these Gospel halls may be again reopened for worship on the same condition as before, namely, that only specially invited guests attend." It seems probable that several members of Parliament will take an interest in this question of religious liberty, and that the Cultus Minister will be asked questions in the Diet, as to why such persecution is allowed.

It is hoped that the influence thus brought to bear upon the Austrian Minister may be effectual, and that the religious liberty which was obtained through the gracious interposition of the Emperor in 1879, may be fully and speedily restored.

I remain, your obedient servant,
A. J. Arnold, Secretary.

Evangelical Alliance,
7, Adam-street, W.C., Aug. 25.

THE CHURCH ON THE SANDS.

REDCAR (*Mr Josiah Spiers, August* 23).—"I should like to tell you of good work here, but am too busy. Excellent meetings every day. Last night at 8 a lamp-light procession, and large crowds turned out. After going along sands and promenade, we made a circle on the sands at 8.30, and held a short service."

LLANDUDNO (*Messrs. A. E. Bellingham, T. B. Bishop and others, Aug.* 26).—"We are having an excellent work here, with many tokens of blessing upon it. On Sunday afternoon there was a very large gathering in the Happy Valley, and Messrs. A. E. Bellingham, J. Martin Hall, and C. H. Nash spoke to the children. Good services have been held on the beach morning and evening. The 10 a.m. prayer-meeting is well attended. One or two text-searching competitions have been held, and the young people take a great deal of interest in them. We have an earnest band of lady workers, and from time to time they distribute picture leaflets to all the children that can be found on the beach. There is cricket for the boys every afternoon, and our lady friends have organised games for the girls also. Messrs. Martin, Hall, and Macpherson went to Penmaenmawr on Tuesday, and to Colwyn Bay on Wednesday, holding two services at each place. Some of us have also visited Rhyl, where Mr. Banaster has been working for the last three weeks. On Sunday evening he had a meeting of sixty boys on board his yacht, the *Kingfisher*."

WEYMOUTH (*Mr. E. Salisbury*).—The services for young people conducted here have met with much success and blessing. The first beach service was held here on Sunday, August 15, when some 2000 people assembled, and a very good service was held. The visitors seemed greatly to appreciate the gathering, and when Monday morning came, and regular beach meetings were commenced as arranged, the young folks set to work to make a handsome "church on the sands," capable of accommodating some 200 little people, which they then took possession of for the service. Similar meetings were held every morning, and the earnest attention given to the speakers could not be exceeded. A prayer-meeting is held every morning in the Melcombe Regis Schoolroom, and here the friends and workers in the Mission have met to seek the Lord's blessing on the meeting, and most graciously and plentifully have the prayers been heard and answered. The spirit of hearing is very widespread, and the number of young people seeking the way of salvation is very great indeed. The workers find they have only to converse with the children, and they are almost sure to find them give expression to anxiety of soul. To the Lord be all the praise, whose Spirit is graciously working so mightily in our midst.

BRIGHTON (*Mr. Henry W. Figgis, Aug.* 21).—"Very gracious has our God been; the encouragements have been very great and many during the past fortnight, and our hearts are full of gratitude and praise. The attendances have steadily increased, and of the very class of young people to be desired. The weather has very slightly interfered with the work, and, as a rule, great attention and earnestness have marked the services. I have received about sixty letters from boys and girls of all ages and spiritual conditions, giving decisive testimonies to blessing received. Many of them are cases of conversion, some of those having had deepening anxieties of soul since the services last summer, but have now found pardon and peace through believing in the Lord Jesus; others are backsliders restored, and believers brought into further light, peace, and power. The eight o'clock meetings for adults have been crowded, and greatly helpful to many. On two afternoons I made a spiritual effort in West Brighton, nearly two miles from the usual place on the beach, and felt greatly helped and encouraged: 150 children who had never previously attended any of the services came, along with a good many others, all of the better class. A good many big boys have attended regularly, and some, the fruit of former years, are splendid helps."

SALTBURN-BY-THE-SEA (*Mr. E. T. M. Dennis, Aug.* 24).—"During the last week we have had very much encouragement, and as the mission is now drawing to a close we are permitted to see some very clear cases of decision for Christ among the young friends who have been attending the services. A feature of additional interest is that in some cases we find that those who have been led to decision here were first impressed at children's missions at other places. We had two most impressive gatherings on Sunday. In the afternoon, in spite of a dense sea fog, we had the large Concert Hall in the Italian pleasure gardens nearly full, and in the evening at 8 o'clock our meeting for boys only was also held in the Concert Hall, and we had quite 80 present."

A "GEORGE WILLIAMS" MEMORIAL.

MR. GEORGE WILLIAMS is well known to be the originator of the Y.M.C.A., which has risen to be such a power over the whole civilised world. It may not, however, be so generally known that Mr. Williams gave his heart to God when an apprentice in Bridgwater, nearly fifty years ago, and it was in that town that he commenced his career of Christian usefulness. It is now proposed to raise there a memorial to him in the form of a good hall and suitable premises for the Bridgwater branch of the Y.M.C.A., which is doing a noble and growing work, and stands greatly in need of increased accommodation. A splendid corner site in the centre of the town has been secured at very moderate cost, and Mr. J. F. Fawckner, of Newport, who is kindly acting as honorary architect, has prepared plans for a convenient and handsome building, which is estimated to cost rather over £4000, including site.

The foundation stone will (D.V.) be laid on the 11th inst., immediately after the British Conference of Y.M.C.A.'s at Bristol, and it is hoped that by that time a considerable part of the required sum will be contributed, as the value of such a memorial is greatly enhanced by the promptness of the support accorded to it. Subscriptions may be paid to the credit of the "Williams Memorial Fund," at Messrs. Barclay, Bevan & Co.'s bank, 54, Lombard-street, E.C., or will be thankfully received by

JOHN G. SULLY, President,
WILLIAM HURMAN, Treasurer.
Y.M.C.A., Bridgwater.

THE Y. M. FOREIGN MISSIONARY SOCIETY of the Aldersgate-street Y.M.C.A. is steadily making progress. It aims to awaken in the hearts of young men the great need of the heathen world, and to assist its members with pecuniary help during their preparation for the foreign mission field. In connection with the large societies, nine of the members of this Y.M.C. Association have gone forth since it was inaugurated, three years ago. In addition to six in training, there are three fresh members, who have been accepted as students by different institutions, and commence their studies in October. Many other candidates are waiting opportunities of taking the same decisive step. In the light of the increasing zeal for the evangelisation of the world, we heartily commend this young Society to the support of our readers, and shall be pleased to be the medium of any contributions.

GIPSY AND VAN CHILDREN.—A few weeks ago, at a village feast near here, there were in two old vans eighteen men, women, and children, and only one could read and write. The children had never been inside a day-school, and only one or two of the adults had ever entered a place of worship. There were, almost close to my door, a few nights ago, four well-to-do families, in vans of so-called gipsies, and not one could tell a letter. The cries, which are now becoming pitiful wails, of the 30,000 gipsy and van children for education should ring loudly in the ears of our legislators. The fields are white unto harvest, and my plans for gathering the poor children into school are easy, and to set them in motion I am seeking powers in the Moveable Dwellings Bill I am promoting, but with dark prospect, of it becoming law. It is the influence of the schoolmaster and sanitary officer rather than that of the policeman that should come to the rescue of the poor children.—I am, very sincerely yours, GEORGE SMITH (of Coalville),
The Cabin, Crick, Rugby.

A PLEA FOR THE PREACHER.

THE message was sweet that the Preacher bore,
But his hearers seemed never to care;
For they thought of the earthen-vessel more
Than the treasure of truth that was there;

And at last, with a pathos none realised,
But a meaning that all might see,
He said, O my friends! you have criticised,
May I ask, have you prayed for me?

These cisterns of human thought are filled
From a well that is never dry;
But the "Giver of all good things" has willed
That some are more gifted than I.

The blessing ye bring shall return to you,
If He quicken these airy powers,
And my words shall be fresh as the morning dew,
And as fair as a field of flowers.

Old truths that have lost their attractiveness,
Like the bones that were blanched on the plain,
Will revive in their grace and comeliness,
And be dear to your hearts again.

Yet it is not for beautiful thoughts ye live,
But to gladden the good Lord's eyes,
Who has taught us that they are the blest who give,
And in worship is sacrifice.

When the sparks from the forge that brightly shone
And the glow of the iron are past,
The work that his hands alone have done
Shall be seen by us all at last.

—*Church Worker.* A. E. D.

THE CENTRAL AFRICAN MISSION.

SIR,—I venture to plead for help, in your influential paper, for one of the most heroic and devoted missions among the many which are now labouring in our Lord's vineyard. Sorrow, sickness, and death have marked the progress of the Central African Mission ever since its commencement (now about twenty-five years ago), which was sealed by the death, from fever, of its first bishop less than two years after his arrival in Africa. During the last two months two young missionaries have been called to rest in the very midst of their labours. A third nearly blind from ophthalmia caught from the natives is in the Cape Town Hospital, hoping to return, as soon as health permits, to Nyassa, the scene of most promising work, where he had been the first white man to risk life among the savage tribes of that region; a fourth is now lying between life and death, recovering, we trust—though very slowly—from a severe attack of fever. Quinine being the one antidote against the deadly climate, an association has been formed to supply this drug, and other necessary comforts, to all the stations at Zanzibar and the mainland. As the deaths are no doubt occasioned by want, hardship, and exhaustion, I ask all who are interested in the furtherance of our Lord's kingdom to subscribe to the association (sixpence per month constitutes a member).

I will be glad to give information of the many and various ways by which the Mission may be assisted. God is undoubtedly blessing this noble work of self-sacrificing love in a remarkable and signal manner. Many, many souls have been garnered, several churches built, and native ministers are now assisting our clergy. That the work may not fail from want of help from England is the earnest prayer of Yours faithfully,
EMILY LESLIE.

Bourdon House, Davies-street,
Berkeley-square, London, W.

CHILDREN'S SCRIPTURE UNION.—The following are the Portions for the ensuing week:—Sept. 5, Joshua iv. 1—13; Sept. 6, Joshua iv. 14—24; Sept. 7, Joshua v. 10—15, vi. 1—5; Sept. 8, Joshua vi. 6—19; Sept. 9, Joshua vi. 20—27; Sept. 10, Joshua vii. 1—13; Sept. 11, Joshua vii. 16—26.

CORRECTION.—In our last issue the names of Miss Archibald and Miss Aimers became unfortunately transposed in the account of work amongst soldiers at Europa-road, Gibraltar It is the latter whom the Lord has taken to be with Himself, the work being still carried on by Miss Archibald, the originator of the work on this part of the Rock. We had the privilege of meeting these sisters, and were struck with their holy zeal; we can, therefore, realise in a measure the loss to the work of so valuable a labourer as Miss Aimers.

Letters to the Editor.

A SUGGESTION.

Dear Sir,—An idea has occurred to me which I hope to put in practice, with reference to the many appeals for help which appear in your columns. Almost every week as I read The Christian, I think, "How I should like to send something to this!" But the page is turned, the paper laid down; there is nothing at hand to send, and the charity is forgotten. My idea is this:—I will always keep by me a small number of postal orders for 1s., 1s. 6d., 2s., and when my heart is stirred I will send off one or more of these to the charity which has specially touched it. I think those of us who already give away in annual subscriptions, &c., all the guineas and half-guineas and five shillings that we can afford, are usually *too proud* to send little donations, and yet, if each of your readers would adopt this plan, it would make a great difference to the funds of a large number of charities which now hardly know how to struggle on. A Recent Subscriber.

A NEW ACT OF PARLIAMENT.

Sir,—I do not think that the attention of your readers has yet been drawn to a new Act of Parliament which may be of use to those who work among the poor.

Before this Act it was necessary for women deserted by their husbands to become inmates of a workhouse before an application for maintenance could be made, but now, by 49 & 50 Vict. c. 52, any married woman can summon her husband who has deserted her. The points to be proved are as follows:—

(1) The marriage.
(2) The desertion.
(3) The means of husband to maintain the wife, or wife and family, either partially or wholly.
(4) His wilful refusal or neglect to so maintain.

Two justices of the peace, or one stipendiary magistrate are able to try the case, and may order the husband to pay any sum not exceeding £2 weekly. The order may be varied on the application of either husband or wife, upon proof that the means of either husband or wife have altered.

Previous adultery uncondoned is a defence to the summons, and subsequent adultery is a ground for discharging any order made.

I am, yours faithfully, W. A. B.

P.S.—Several orders have already been made under this Act.

OPPOSITION TO OPEN-AIR WORK.

Sir,—I shall be glad if you can spare me a short space in your paper to refer to the above subject in connection with the present rather strained relationship existing between the police and outdoor meetings. As a member of an open-air mission I have had considerable experience in outdoor work, this year more than ever before, and I am bound to confess that I never yet have had cause to complain of the conduct of the police. On the contrary, the utmost consideration has been shown, and the greatest courtesy has been extended, both to myself and those associated with me, by the police who have been on duty in the districts in which I have laboured—the west and north-west of London.

After preaching last Wednesday evening I was told the inspector of the district wished to speak to me. I found him just outside the meeting in plain clothes. He told me that the "Chief" had decided to treat all meetings alike—religious, temperance, social, &c.—and that if they were conducted properly and there was no hindrance to the traffic, vehicular or passenger, occasioned, they would not only not be interfered with, but would be protected by the police. He suggested to me that instead of my holding the meeting at the corner of the street, thereby creating an obstruction, I should stand a short distance down the street, and thus leave the crossing free. I refer to this circumstance to show the desire of the police authorities to conciliate and, indeed, to aid those who are called to preach Christ to passers-by. I also mention it in order that fellow-members of the Open-Air Mission, and others working on the same lines, may take the hint, and by considerate conduct make the duties of the police, never very easy, less arduous by avoiding unnecessary friction. C. Fowler.

JUVENILE PURITY.

Dear Sir,—I have read the letter in your issue of August 19 with great interest. And yet, while fully in sympathy with the motive of that letter, I cannot say that I quite agree with the method advocated. I trust, Sir, that you will find space to insert my letter, for I feel so deeply interested in this all-important subject, and have worked so at it for the last twelve years, that I am sure your correspondent will feel that I am speaking from ripe experience when I say that I do not think that "Bands of Purity" would really work well. I believe that "Some Dangers to a Young Man in Life," and "Eight Rules for Daily Life" (of which I was the joint author with another clergyman) were almost the first papers published on this important subject. Add to which that, whenever I thought any boy under my scholastic charge was going wrong, I always made it a rule of talking and praying with him alone, so that you will see I am not rushing to a conclusion.

In dealing with this question we are on a different ground from that of drink and drunkenness. That is a vice which is open and apparent, and can be attacked openly, but impurity is secret to a very great extent, and children are far more innocent and ignorant than many people give them credit for. It seems to me to deal with it *en masse* we should be assuming, in many instances, the rôle of the serpent, and making the children "as gods, knowing good and evil" before their time.

This is no new question to us, for it occupied the attention of the Committee of the Social Purity Alliance for some three months in 1883. After much deliberation they decided to reject the "Home Branch" scheme then advocated for boys, and to issue instead a pamphlet, addressed to mothers, called "Schoolboy Morality," which has now reached its sixteenth thousand.

The advantages of this scheme are these:—

(*a*) It does not mass children together for an object which must lead to secret discussions, which, with their immature intellect, may produce undesirable and disastrous results.

(*b*) It puts the mother in the right place, as the pure conscience of the child.

(*c*) It does not prevent the schoolmaster or teacher from supplementing the mother's warning when necessary.

(*d*) Nor does it prevent the enlistment of the older lads (say seventeen years and over) in Bible-class Branches of the Alliance. But it would prevent the indiscriminate teaching of purity, and perhaps by that very teaching impurity as well.

We are just publishing a pamphlet entitled, "Our Duty as Teachers," which I shall be glad to forward to inquirers. In that pamphlet, many (I trust, valuable) hints and appendices are incorporated, and it is issued in humble reliance on the Holy Spirit. I have advocated therein indirect methods of promoting Purity as less likely to lead to harm than direct methods: to occupy the mind, to keep the body pure, to let the environment of the soul be such as to develop its best; believing that it is better to surround the body with pure air than to descant on the value of oxygen, so on the same analogy it is surely better to give the child's soul incentives to good than to descant on a subject, which, while it seems of the "light," may be teaching it too much of the black shadows behind.

I am sure "Sunday-school Teacher" will be glad to learn that others are on the *qui vive* for the promotion of Purity.—Yours very truly,

R. Ashington Bullen, Hon. Sec.
Social Purity Alliance, 33, *Vincent-square, S.W.*

Rev. A. T. Barnett, Clerical Secretary of the Church of England Purity Society, also writes, expressing very much the same opinion as the foregoing.

FRIENDLESS AND FALLEN.—Within a few weeks it is anticipated that the proposed extension in the shape of a new Home specially for friendless virtuous girls will be completed. Building operations are being pushed forward with all possible speed, and no time will be lost in furnishing, so that before winter really sets in, it is hoped that the Home will be opened for the reception of waifs and strays rescued from dangerous surroundings by missionary effort. The primary object is to win the reclaimed for Christ by all possible means, and towards this end I should be very thankful to any Christian friends who will send gifts of Scriptural wall texts suitable for the hall where Gospel services are to be held, class-rooms, dormitories and other rooms. Gifts of Bibles, hymn-books, and suitable library books will be also acceptable. Parcels containing such gifts should be marked, in addition to the address, "For the New Preventive Home." I am, faithfully yours,

Edward W. Thomas,
200, *Euston-road, London, N.W.*

The Book World.

Helps to Belief. A series of helpful manuals on the Religious Difficulties of the Day. Edited by Rev. T. Teignmouth Shore, M.A. 1s. each. *Cassell & Co.* The Morality of the Old Testament. By Newman Smyth. Readers of Newman Smyth's popular books know what to look for in a work written by him. Eloquence, freshness of treatment, and breadth of view characterise his productions. These qualities are found here. He does good service in disposing of the arguments advanced by critics of the rationalistic school in support of their contention that the Old Testament is marred by moral defects and imperfections. Miracles. By Rev. Brownlow Maitland, M.A. Mr. Maitland has not much that is new to say on the important subject he has chosen for discussion, but he compresses a good deal of matter into a little space, and puts his argument pithily. He very properly lifts miracles out of the mechanical into the moral sphere.

Our Forefathers in the Dark Ages. By R. G. Blunt. 3s. *Elliot Stock.* In a number of short essays, the origin of many of our most valued institutions, arts, and sciences, is traced back to the Anglo-Saxons. While there is nothing new in the way of information, the style is easy, and the book would make a useful introduction to historical studies for the young folk.

Seven Rules for Daily Living; Seven Rules for Believer's Baptism; The Lost Chord Found; The Perils of Young Girls; Why Sign the Pledge? *Partridge & Co.* We heartily commend these little tractates by Rev. F. B. Meyer, of Leicester. They are practical, and breathe a spirit of devotion to the Saviour, which will make them useful. The first two are addressed to believers, the third to backsliders, and the fourth is suitable for young women or girls leaving home.

SOME SEPTEMBER MAGAZINES.

Sunday Talk (*Nisbet & Co.*) has, amongst its contents, a sermon by the late Principal Tulloch, on Christian Agnosticism.

The Church Sunday-school Magazine (*C. of E. Sunday-school Institute*) contains a good article (one of a series), on the Bible and Science, from the pen of Rev. Canon Fausset.

Footsteps of Truth (*J. F. Shaw & Co.*). Mr. Hurditch's magazine has several good papers this month; we specially note Mr. Hawkin's, on "The Fruitfulness of the People of God."

Messrs. Partridge & Co.—*The Welcome* maintains its standard of excellence, both in picture, print, and paper, and contains, amongst other good articles, "Ancient and Modern Jews" and "American Business Life." Of *The Children's Friend* (1d.), *Infants' Magazine* (1d.), *Family Friend* (1d.), and *Friendly Visitor* (1d.), each fulfil a good part in the nursery and the home.

Messrs. Cassell & Co.—*The Family Physician* deals practically and instructively with Typhus and Typhoid Fevers. We much regret the conclusion of *Great Industries of Great Britain*, which is a useful and valuable work. It is gratifying to find how much labour is employed in these times of trade depression (binding cases, 2s. each). *The History of Protestantism* (8½d.) leads us through the times of the Covenanters and other important periods of religious history. *The Magazine of Art* (1s.) presents a most realistic engraving of the Coliseum and Arch of Constantine, which helps one to form an idea of its enormous area. Also an article entitled "More about old Charterhouse." *The Quiver* (6d.) has a pleasing and appreciative sketch of Dr. Barnardo's latest venture, entitled "Half a Day in Babyland."

We have also received the following:—

Messrs. Isbister & Co.: Good Words, Sunday Magazine

"Home Words" Office: Home Words, Day of Days, Fireside, Church of England Temperance Chronicle.

Messrs. Partridge & Co.: Woman's Work, Illustrated Missionary News, Friend of Missions, Band of Hope Review.

Religious Tract Society: Tract Magazine, Child's Companion, Cottager and Artisan, Friendly Greetings, Sunday at Home, Leisure Hour, Girls' Own Paper, Boys' Own Paper.

Messrs. Cassell & Co.: Encyclopædic Dictionary, Countries of the World, Ellicott's Old Testament Commentary, Gleanings from Popular Authors, Familiar Garden Flowers, History of Music.

MISCELLANEOUS.

Christian Ambassador, Monthly Reporter of the British and Foreign Bible Society, Old Jonathan, Female Missionary Intelligencer, Sabbath School Magazine, Delving and Diving, Boys' and Girls' Companion, Church Worker, Evangelical Christendom, Jewish Intelligence, Expositor, Wesleyan Methodist Sunday-school Magazine, Sentinel, Presbyterian Record, Christian Worker, China's Millions, Young England, Child's Own Magazine.

Notes on Daily Readings.

SUNDAY, SEPT. 5.—2 KINGS XII.

2.—*And Jehoash did . . . right in the sight of the Lord all the days wherein Jehoiada the priest instructed him.*—*I.e.*, during a period of about thirty years, at the close of which the King was thirty-eight years old and the High Priest one hundred and thirty. Thus Joash's apostasy occurred at a comparatively mature age, and after more than a quarter of a century of right conduct. What a warning is this against self-deception and lack of thoroughness in the inward life! Favourable surroundings may do much to induce godly habits and sentiments. But the time of testing is sure to come, and then it will be seen whether these habits are the results of spiritual vitality, or are only the work of moulding circumstances. If the latter be the case the fall will be terrible indeed.

3.—*But the high places were not taken away.*—"In the country they had altars both for sacrifice and incense, to the honour of the God of Israel only, but, as it were, in competition with his altar at Jerusalem."—*Henry and Scott.*

17.—*Then Hazael king of Syria went up*, &c.—Between this verse and the one preceding there is a great gap, which the reader may fill up by a study of 2 Chron. xxiv. There we are told (15) of Jehoiada's death at 130; (16) of his burial within the city and among the kings; (17, 18) of the king's apostasy through falling under the influence of the princes of Judah; (19) of his obstinacy in sin in face of many gracious warnings through the prophets; (20, 21) of the murder of Zechariah the prophet, Jehoiada's son, a crime which has left a most hideous stain on the King's character, and to which our Lord referred (Matt. xxiii. 35); (23) the Syrian invasion, following close upon the murder.

21.—*They buried him with his fathers in the city of David.*—"But they buried him not in the sepulchres of the kings" (2 Chron. xxiv. 25). "It was thus in Judah that public opinion expressed a final and unalterable verdict upon the worth of its kings. . . . The sepulchres of the Jews, and their public cemeteries, were outside the towns. Only kings were privileged to have their family sepulchre within the walls: the only exception being in favour of individuals eminent for their sanctity (*e.g.*, Jehoiada and, probably, Huldah the prophetess). For a king to be buried within the city, but outside of the royal sepulchre, as in the case before us, was a great dishonour. To exclude him from burial in the city altogether would have been a frightful ignominy."—*Kitto.*

MONDAY, SEPT. 6.—2 KINGS XIII.

2.—*The sins of Jeroboam the son of Nebat which made Israel to sin.*—There is something very awful in the repeated insertion of this phrase from time to time. It occurs twice in this chapter (vv. 2 and 11), and often elsewhere, and by its repeated use in sacred history, it tells of the peculiar ignominy that falls on those who, for selfish purposes, deliberately lead others into sin.

4, 5.—*And Jehoahaz besought the Lord*, &c.—Another illustration of the words, "Slow to anger and plenteous in mercy," especially when we observe how imperfect was this repentance, ver. 6.

16.—*Elisha put his hands upon the King's hands.*—"A symbolical act indicating that the successes were to come, not from human skill, or strength, or daring, but from the presence and power of God."—*Sp. Com.*

19.—*Then thou hadst smitten Syria*, &c.—"The unfaithfulness of man limits the goodness of God. Our Lord could do no mighty work in one city, because of their unbelief (Mark vi. 5, 6). God had been willing now to give the Israelites complete victory over Syria, "even to consuming" (17); but Joash, by his non-acceptance of the Divine promise in its fulness, had checked the outflow of mercy."—*Sp. Com.*

TUESDAY, SEPT. 7.—2 KINGS XIV.

The incidents recorded in the first part of this chapter are related much more fully in 2 Chron. xxv.

3.—*Not like David his father.*—"Compare 2 Chron. xxv. 2; 'Not with a perfect heart.' Amaziah's chief sins were those related at length in 2 Chron. xxv. 14—16, viz., his worship of the gods of Edom, and his threatening of the life of the prophet who rebuked him."—*Sp. Com. He did . . . as Joash.*—"There is a curious parity between the lives of Joash and Amaziah. Both were jealous for Jehovah in the earlier portion of their reigns, but latterly fell away; both disregarded the rebukes of prophets; and both, having forsaken God, were in the end conspired against and slain."—*Idem.*

6.—*But the children . . . he slew not.*—The fact that this is thought worthy of special mention shows the almost universal observance of the opposite custom. The punishing of the unoffending family with the guilty member was formerly a universal practice throughout the East. It was forbidden by Moses (Deut. xxiv. 16).

21.—*Azariah.*—"Or 'Uzziah,' as he is called elsewhere (2 Chron. xxvi. 1—23; 2 Kings xv. 13, 32, 34; Isa. i. 1, vi. 1; &c.). The two names mean respectively, 'The strength of Jehovah,' and 'Whom Jehovah assists.'"—*Sp. Com.*

28.—*Are they not written.*—"The prophet Amos, though bred in Judah (Amos i. 1, vii. 14), being commissioned to preach to the Israelites (vii. 15), emigrated to Bethel, where he prophesied (vii. 13) that the high places should be desolate, the sanctuaries (Dan and Bethel) laid waste, and the house of Jeroboam slain (vii. 9)."

WEDNESDAY, SEPT. 8.—2 KINGS XV.

5.—*And the Lord smote the King*, &c.—In 2 Chron. xxvi. we have a remarkably full sketch of the reign of King Uzziah—or Azariah, as he is here called. We there learn how he sought the Lord and prospered (5); how he succeeded in war with the Philistines, the Arabians, and the Mehunims (6, 7); how the Ammonites owned his sway and paid tribute, and he grew famous and mighty (8); how he fortified Jerusalem (9), and developed and protected pastoral and agricultural industries in the south and east by digging wells and building towers (10); how he re-organised the army (11—13), replenished the arsenals (14), and manufactured powerful engines of war (balistæ and catapultæ), for which he became famous (15); and how, being "marvellously helped," he became first great, and then lifted up, so that he presumed to offer incense in the holy place (15—19). It was then that the Lord "smote the King" (20), so that he lived the rest of his reign secluded in a private dwelling, dethroned by the judgment of God, for "Jotham, the King's son, was over the house, judging the people."

7.—*They buried him with his fathers.*—"Not, however, in the tombs of the kings, or general catacomb of the royal house, but in another part of the same burial-ground (2 Chron. xxvi. 23)."—*Sp. Com.*

10.—*Before the people.*—"Rather 'before people,' openly and publicly, as Jehu, the founder of the dynasty, had slain his own predecessor Joram (2 Kings ix. 24). The slaughter of Zechariah fulfilled the prophecy of Amos, that God would 'rise against the house of Jeroboam with the sword' (Amos vii. 9); and also that of Hosea, that Jehovah would 'avenge the blood of Jezreel upon the house of Jehu' (Hosea i. 4)."—*Sp. Com.*

12.—*This was the word of the Lord*, &c.—A striking example of "the *sure* word of prophecy" (see 2 Kings x. 30).

19.—*Menahem gave*, &c.—"The tie that had bound Samaria to Assyria from the reign of Jehu to that of Jeroboam II. had ceased. Menahem now renewed it, undertaking the duties of a tributary. Hence the reproaches of Hoshea (chap. v. 13, vii. 11, viii. 9)."

22.—*Carried them captive*, &c.—See also 1 Chron. v. 26. This was the first captivity, when Reuben, Gad, and the half tribe of Manasseh went into exile.

THURSDAY, SEPT. 9.—2 KINGS XVI.

Ahaz, probably the worst of Judah's kings, seems to have been consistently wicked and apostate throughout his reign. He "made molten images for Baalim" (2 Chron. xxviii. 2), and so introduced anew that horrid idolatry which Jehu had driven out from Israel, and Jehoiada from Judah. He even set the example of human burnt-offering, his own sons being the victims (ver. 3, and 2 Chron. xxviii. 3), a practice which seems to have become fearfully common about this time (see Jer. vii. 31, 32, xix. 2—6, xxxii. 35; Ezek. xvi. 20, xx. 26, xxiii. 37). But sin and punishment are inseparable. "Therefore the Lord his God delivered him into the hands of the king of Syria." Rezin king of Syria and Pekah of Israel were confederated against both Assyria and Judah. Judah was invaded, and Ahaz defeated by each of these successively (2 Chron. xxviii. 5—7). Vast multitudes of Jews were led captive to Damascus, while 200,000 more of their "women, sons, and daughters" were taken by Pekah to Samaria (2 Chron. xxviii. 5, 8), where Oded the prophet, advancing to meet the victors, reproved them, and forbad the enslaving of their brethren the Jews (2 Chron. xxviii. 9—15). Still, the war went on. The confederates laid siege to Jerusalem, to the great terror of the Jews (ver. 5 and Isa. vii. 1, 2). Then came Isaiah to Ahaz, saying, "Take heed, be quiet, fear not, &c." (Isa. vii. 3, &c.), adding, "If ye will not believe, surely ye shall not be established." Ahaz did not believe. Other foes came up against him, the Edomites and Philistines (2 Chron. xxviii. 17, 18). Accordingly he sent treasure to Tiglath-pileser, and so bought his aid (ver. 7—9). But though this brought a temporary relief, it brought also new trouble, and, what was more, greater sin (compare vv. 10—18 with 2 Chron. xxviii. 20—25). He must needs borrow altars and gods from Assyria with which to pollute the Holy City and the Temple. The folly and sin of unbelief like his is writ too large for comment. Like Joash, he was dishonoured in his burial, being buried within the city, but not in the royal tombs (ver. 27).

FRIDAY, SEPT. 10.—2 KINGS XVII.

Worldly policy was the *immediate* cause of Israel's destruction. Both Israel and Judah lay between the contending empires of Assyria and Egypt. Had they obeyed God simply, they would have trusted Him to maintain their independence, and He would have defended them. But no; sin slew faith, as it always does. They chose to trust in Assyria, and so became tributary to that power. Then, in course of time, Egypt wins their confidence. The Assyrian tribute is withheld, and soon the wrath of Assyria falls, on Judah partially, but with crushing power on Israel—all this in accordance with the word of prophecy (Hosea vii. 11, ix. 3 and 6, xii. 1, &c.).

6.—*Carried Israel away*, &c.—This work was not fully completed till long after, under Esar-haddon (Ezek. iv. 2).

7—23.—Observe, how clearly first causes are mentioned in this explanation. Grandly it testifies to the truths that they are safe who fear God; that righteousness exalteth a nation, and only righteousness; and that sin, nothing else, is the secret of failure. There are three leading counts in this charge: (1) idolatry; (2) ignoring of the law; and (3) disregard of the many warnings sent them by prophets and seers. Further, their guilt is held to be greatly aggravated by gross ingratitude: (7) *Israel had sinned against the Lord their God which had brought them up out of the land of Egypt.*—Their sin was so much greater because of his great mercy. Each one of these points is full of significance and teaching for us.

24—41.—*These nations feared the Lord, and served their graven images.*—Samaritan godliness is still very popular—on earth, but not in heaven. "Ye cannot serve God and mammon" (see also Rev. iii. 15—17).

SATURDAY, SEPT. 11.—2 KINGS XVIII.

3.—*He did that which was right*, &c.—"This is said, without qualification, of three kings of Judah only: Asa, Hezekiah, and Josiah. Hezekiah commenced his reign by reopening and purifying the Temple (2 Chron. xxix. 3), which his father Ahaz had shut up, and allowed to become polluted. He restored the vessels which Ahaz had cut in pieces, and solemnly renewed the worship of God in the Temple, according to the old forms (2 Chron. xxix. 19, and 21—35). . . . It is thought that his reformation was preceded, and perhaps caused, by the prophecy of Micah, recorded in Jer. xxvi. 18; Micah iii. 12."—*Sp. Com.* Hezekiah's great godliness, in spite of the equal wickedness of his father Ahaz, is a wonder that proclaims aloud the power and sovereignty of grace. God often shows his power by raising up some of his noblest servants from among the most unfavourable surroundings.

4.—*Brake in pieces the brazen serpent* (see Num. xxi. 9).—It was made by God's command, as a means of glorious deliverance to his stricken people. Moreover, it was a sacred type of Jesus Christ (John iii. 14). Nevertheless, it was destroyed as an ensnaring thing. Good in itself, it became a great temptation. Had they regarded it simply as a memento of God's mercy to their fathers, it would have remained a blessing to them. They changed it into a curse by relying on it; by giving to the gift that honour and trust which belongs only to the Giver. The temptation to do this is, in essence, ever present with us, and the fact that the thing we trust in is manifestly from God only, makes the temptation more subtle. The ordinances, Baptism and the Lord's Supper, are from God, yet how many rely on them rather than on God.

14.—*Hezekiah sent to the king of Assyria*, &c.—No doubt the danger was terrible and the stress very great; but he would have been more himself if from the first he had cast himself boldly on God. God was pledged to deliver a righteous man, such as he, who trusted in Him, and afterwards, when he did so trust, He did deliver. What immeasurable sorrow and loss would have been avoided had he trusted God only from the beginning!

Forthcoming Meetings.

CONFERENCES.

Evangelical Alliance. — Annual Conference, Town Hall, Ryde, I. of Wight, Sept. 21 to 23. For programme see our issue of Aug. 12.

Perth Annual Christian Conference. — City Hall, Perth, Sept. 14 to 16. Particulars regarding lodgings, &c., will be furnished by Mr. Charles Logan, 12, King-street, Perth, N.B.

Annual Conference of Believers.—Salisbury, Sept. 27 to Oct. 1. Particulars of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

British Conference of Y.M.C. Associations.—Bristol, Sept. 7 to 10.

Clifton Annual Christian Conference, Victoria Rooms, Clifton, Bristol, Oct. 5 to 7.—Particulars may be obtained of Rev. James Ormiston, 14, Arlington-villas, Clifton, Bristol.

Missionary Conference, Conference Hall, Mildmay, N., Oct. 5 to 7.

International Purity League.—Conference in Paris, Sept. 7 and 8. Particulars may be obtained of Mr. S. Lea, 160, Rue Montmartre, Paris.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, Superintendent, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, London, E.C.

Mr. F. E. Marsh.—Sept. 4, Greenock; 5 to 26, Kilbarchan N.B.

Mr. J. M. Scroggie.—Sept. 5 to 17, Newburgh, N.B.

Mr. G. Clarke.—To Sept. 14, Kirkcaldy, N.B.

Mr. D. M. Pittendrigh.—To Sept. 9, Old Bolingbroke, Lincs.

Mr. James Neech.—Sept. 5 to 26, Horncastle.

Mr. J. B. Wookey.—To Sept. 3, and Sept. 5, Gospel Hall Wood Green, N.

Mr. W. Spencer Walton.—Sept. 8 to 15, Sandgate evenings, Folkestone afternoons.

Mr. C. Inglis.—Dublin, during Sept.

Mr. and Mrs. C. King.—To Sept. 3, Clapton, E.; 4 to 30, Glasgow and Rutherglen.

Mr. W. J. Taylor.—To Sept. 5, Leeds.

Messrs. Fullerton and Smith.—September, The Circus, Hull.

Agricultural Hall, Islington, N.—Sun., Sept. 5, 3.30 Rev. Newman Hall; 7, Mr. Elvin.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, and Wed., 7.30, Mr. G. F. Assiter. Malden Hall, Kentish Town, Sun., 7, and Thurs., 8, Mr. G. Hucklesby. Dalston Hall, Dalston-lane, Sun., 7, and Thurs., 8, Mr. Bailey. Bignold Hall, Forest Gate, Sun., 7, Mr. S. Trounce. Tent, Field-rd., Forest Gate, Sun., 3 and 8, Mr. A. Wallis; week nights (except Sat.), Mr. W. Grove, at 8. Cadby Hall, Hammersmith-rd., Sun., 3 and 7, and Thurs., 8. Ilfracombe, Sun. and Wed., 8, services on the beach, Dr. Popham and others. Rest Mission Room, Mortlake, Sun., 7, Mr. R. Jackman.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., at 3.30 and 7, Capt. T. Thompson; Thurs., at 8, Mr. R. Bilke. Kensal Hall, Kensal-rd., Sun., at 7, Mr. J. Short; Wed., at 8, address to Christians. Queen's Pk. Hall, Kilburn-lane, Sun., at 7, and Thurs., at 8, Mr. S. Stidolph. Gospel Hall, Green-lane, Battersea, Sun., at 7, Mr. R. Entwistle; Wed., at 8, Mr. R. Bilke. Gospel Hall, Market-pl., Brentford, Sun., at 7, Mr. H. A. Punnett; Wed., at 8, Mr. J. Bilke. Gospel Tent, Kensal Green, Sun., 3.30 and 7.30, meetings for praise and prayer, week-nights at 8, Mr. W. R. Lane.

Children's Special Service Mission.—Seaside services: Mr. G. Banaster, Rhyl; Mr. A. E. Bellingham, Llandudno, till Sept. 5; Mr. E. Arrowsmith, Scarborough, till Sept. 5, afterwards North Berwick; Mr. J. Spiers, Redcar; Mr. E. Salisbury, Weymouth; Mr. W. F. Seagrove, St. Leonard's and Hastings; Messrs. H. M. Trickett, A. V. Grace, and C. F. Harford Battersby, Eastbourne; Rev. H. C. Sturdy and Mr. T. Hurrell, Margate; Rev. S. L. Dixon and Mr. F. Pitts, Worthing; Mr. H. G. Harris, Weston-super-Mare; Mr. W. Huckett, Exmouth; Mr. H. B. Claxton, Penzance; Mr. A. Haley, Whitley; Mr. G. , Woodward, Newquay,

Edinburgh Castle, Limehouse, E.—Sun., 11 and 7, Mr. Abraham Lamb; 3, Rev. Henry Bright.

Union Tabernacle, near Wandsworth-rd. Station.—Mr. D. M. Cameron, Sun., 11 and 6; Thurs., 7.30.

Eaton-square, S.W.—Rev. J. Stephens will preach to young people at Rev. C. A. Fox's chapel, the next two Sundays, at 3 p.m.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Zenana Medical College, 58, St. George's-road, S.W.—The Saturday Bible-reading is discontinued during the vacation; it will be re-commenced in October.

Life in the Holy Land.—Miss L. M. von Finkelstein, Sept. 1, 7.30, City Temple, Holborn, "The Bedouins of the Desert;" Sept. 2, 8, Whitefield's Tabernacle, Tottenham-court-rd., "The Homes and Haunts of Jesus;" Sept. 7, 7.30, Metropolitan Tabernacle, "The Homes and Haunts of Jesus."

Strangers' Rest, 163, St. George's-st., Ratcliff-highway, E.—Monthly workers' meeting, Friday, Sept. 3; tea at 6, meeting at 7. Mr. G. Kirkham will give the address, subject, "Nehemiah: An Example for Christian workers." Weather permitting, a Gospel meeting will be held outside the "Rest," 6.30.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C.—Prayer meeting each evening at 6. Mission work as usual at Y.M.C.A. Mission Hall, Bermondsey, Whitechapel, &c.

Exeter Hall.—Prayer meeting daily (Sat. excepted), from 1 to 2. Young men's meeting, every night at 8. Bible-readings by Rev. Dr. Draper, at daily prayer meeting, as follows: Sept. 6, "Promise of the Spirit;" 7, "Nature of the Baptism of the Spirit;" 8, "The Holy Spirit in Reference to Believers;" 9, "The Holy Spirit in Reference to the Impenitent;" 10, "Grace not the Spirit."

Burlington Hall, 23, Savile-row, W. — Thurs., 8.45, young men's meeting; Sun., 3.15, devotional meeting, address by Rev. Talbot Rice.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

17, Camden-road, N.W.—Sun., 3.15, Bible-class, address by Mr. J. Wyatt; Thurs., 8, open-air service by the fountain in Kentish Town-rd.; Tues. and Sat., 8, devotional meetings.

255, Seven Sisters'-road, Finsbury Park.—Sun., 3.15, Bible-class; 7, evangelistic meeting; noon prayer-meeting every day (Sat. excepted).

Mall Hall, High-st., Notting-hill Gate.—Thurs., address, Mr. O. Owers, subject, "The Word." Sun., 10 a.m., praise and prayer meeting; 3.30 p.m., Bible-class, Mr. Short, subject, "Lot" (Gen. xii. 4; xiii. 5—13).

Conference Hall, Stratford, E.—Sun., 3 and 7, evangelistic services.

Mission and other Appeals.

Central London Sick Asylum (Cleveland-street, London, W.).—The Chaplain, Rev. C. P. Baxter, would be glad to receive religious books, periodicals, newspapers, &c., for circulation among the patients.

Y.W.C.A., Ealing.—Will friends who are willing to render help—either with contributions or in kind—in furnishing the new Institute, be good enough to communicate with the Hon. Secretary, Mrs. Tulloch, 50, Grange-park, Ealing, W.

Lodging House for Young Women (5, Burton-crescent, W.C.).—This house, near King's-cross, Euston-square, and St. Pancras stations, is expected to become very nearly a self-supporting Christian Institute and Home; but at the present moment the difficulties are great. Since the opening there have always been some inmates quite unable to pay, who sorely needed a temporary home; some have been found employment. The immediate want, however, is not for general expenses, but is for building a room at the back for a girls' parlour and evangelistic work. Sixty pounds is required. A gentleman has sent some useful furniture, and is ready to give more as soon as the room is built.

Sarah A. Bromage.

MR. FULLERTON, who has been travelling in the Holy Land, Turkey, and Egypt, to recruit his health, addressed a large assembly at the Metropolitan Tabernacle prayer-meeting on Monday week. Two students from the Pastor's College who sailed for the Congo on Saturday last were also present. Messrs. Fullerton and Smith commenced a Gospel mission at Hull on Sunday last under the most hopeful circumstances.

DR. BARNARDO'S LITTLE EMIGRANTS.—A Peterborough (Ont.) paper of August 6 says:—Of all the large party of girls who sailed from England, July 15, under charge of Miss Joyce, lady visitor for Dr. Barnardo's Canadian Home, one hundred and fifty have already found homes and places of service. Miss Joyce will begin almost immediately to visit these girls and those previously sent out, and so ascertain whether or not they are well and happily placed,

Notices.

Communications Received with Thanks. — A.T.B. H.G.N. W.M. G.F. W.D. D.B. G.E. S.B. A.K. J.D. N.W. H.M. B.C. W.J.M. J.M.M. L.K.B. T.B. H.C.M. C.H.J. M.E.P. J.W.F. J.M. M.J.B. H.B.S. H.C.D. A.W. E.S. A.W.B. T.W. J.J.B. L.P. E.H.J. A.B.M. C.F. J.S. D.J.L. D.S. J.E.C. W.C. C.E.G. E.S.S. J.S. S.A.B. W.B. W.M. E.M. R.S. G.S. J.S.B. T.R. F.B.M. R.M. A.T. S.D.W. E.W.T. J.L.D. W.H.J. C.M. T.A.B. H.C. R.E.H. J.G. T.A.T. J.S.L. J.H. W.F.

Applicants for Tracts.—Miss E. Waskett, Albany House, Rosewall-rd., Battersea Park, S.W.; F. McD. Cheeld, 10, Pier-avenue, Clacton-on-Sea; G. Fuller, Mizpah Hall, High-st., Poplar, E.; Miss Sharp, Monrovia, Liberia, West Coast of Africa; H. G. Allder, Barbados Railway, Bridgetown, Barbados, West Indies; J. Long, 4, Green-lane, Romiley, near Stockport; E. G. Ireland, 186, Strand, W.C.; W. Widdinson, 16, Lichfield-rd., Bow, E.; W. Stubbs, Mow Cop, near Tunstall, Stoke-on-Trent; L. Swain, High-st., Bishops' Waltham; R. Tweed, Bridge of Weir, Renfrewshire; W. Grundy, 37, Grove-rd. E., Acton, Middlesex; J. H. L. Caton, 29, Bernard-st., Southampton; A. Reeve, care of Mrs. Sutton, 50, Clapton-common, Upper Clapton, E.; S. Harrison, 28, Stamford-ter., Stamford-hill, N.; T. A. Kelly, 2, Ridge-rd., Hornsey, N.; B. A. Frédoux, 6, Wrotham-road, Gravesend; M. Hayward, Norton East, near Cannock, Staffordshire.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, August 28, 1886.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d
St. Giles' Christian Mission—Constant Reader, 5s.; M. 5s.; Anon. 10s.; W. A. 5s.	1	5	0
Friendless and Fallen—Constant Reader, 5s.; O'C. £2; E. H. £1	3	5	0
George-yard Ragged Schools—Constant Reader, 5s.; E. H. £2	2	5	0
Day in the Country Fund—Constant Reader, 5s.; H. B. 5s.	0	10	0
Salvation Army—Gratitude	0	5	0
Miss Weston's Work in Royal Navy—Of His own, 10s.; M. 4s.	0	14	0
Dr. Barnardo's Homes—H. C. M. £5; M. B. 5s.; O'C. £3; E. H. £2; J. M. S. 10s.; S. H. 2s.; (*Emigration Fund*) Mrs. E. P. C. £8 10s.. ..	19	7	0
Mr. Fegan's Boys' Homes—A. E. H. £2; Mrs. E. P. C. £5; O'C. £3; W. A. 5s.	10	5	0
West London Methodist Mission—Mrs. L.	0	2	6
Mrs. Hilton's Crèche and Orphan Home—Mrs. E. P. C.	1	10	0
Miss Anstey's Colar Mission—M. O. 10s.; M. 4s.	0	14	0
Rev. R. W. McAll's Work, Paris—E. W. £2 2s.; W. A. 5s.	2	7	0
Miss Leigh's Home, Paris—E. W. £1 1s.; M. 4s.	1	5	0
Miss Whately's Work, Cairo—E. W.	1	1	0
Miss Mittendorff's Orphan Homes—E. W.	2	2	0
Mr. Toye's Orphanage—E. W.	1	1	0
Home of Industry—E. W. £2 2s.; O'C. £2.. ..	4	2	0
Watercress and Flower-Sellers' Mission—E. W...	1	1	0
Widow and Children of late H. Moorhouse—J. L.	0	10	0
Rescue of Young Girls, Limehouse (*Miss Forsaith*)—Clifton	0	2	6
Mrs. Meredith's Mission—M. B.	0	5	0
Mission to Deep-Sea Fishermen—M. B. 5s.; A Servant, 5s.	0	10	0
Rebecca Jarrett's Rescue Home Fund—C. T. C...	0	5	0
Mrs. Butler's Rescue Home—C. T. C.	0	10	0
Spezia Mission—T. E.	1	0	0
Mrs. Wilkes' Rescue Work, Poplar—E. H.	2	0	0
London City Mission—E. H.	1	0	0
The Rescue Society—E. H.	1	0	0
Bridge of Hope, Ratcliff—E. H.	1	0	0
Mr. T. Barber's Mission, Northampton—M. S. ..	1	1	0
Mission to Hop-pickers (*Rev. J. Burnham*)—M. S.	1	0	0
National Thrift Society—M. S.	1	1	0
Thames Church Mission—A Servant	0	5	0
Distressed Jews in Jerusalem (*Mrs. Finn*)—A. B. 2s. 6d.; (*Jews in London*) A. B. 2s. 6d.	0	5	0
The Christian *Tract Fund*—W. S.	0	1	5
Paris City Mission—Help	1	0	0
Surgical Aid Society—M. S.	1	1	0
Labour Aid Society—M. B.	2	0	0
Gratuitous Circulation of The Christian—W. A..	0	5	0
Scripture Readers' Society for Ireland—M... ..	0	5	0
British Syrian Schools—M.	0	4	0
Rev. J. Wall's Mission, Rome—M...	0	5	0
Mr. Fenn's Work, Spain—M.	0	4	0
	£70	1	5

[Advertisements.]

Hop-pickers' Mission, Goudhurst, Kent—E. V. £1, with tracts and parcel of clothes.

"*A Plea for Weary Missionaries*" (*Rev. Frank H. White*)—Miss Onslow, £4 10s.; Mrs. Kerr, £2; A. G. £2 2s.; Mrs. Potter, 10s,

A SIGNAL OF DISTRESS.

Dear Friends,—

The need of such a work as this is as great as ever. The increase of population, depression of trade, spirit of lawlessness, &c., are all working together to cast upon the ruinous streets of this huge Babylon hundreds of starving, erring lads, for whom such a Home as ours often seems to be their first and last chance in life.

The vacancies caused by the despatch of our last party of boys to Canada, about three months ago, began at once to be steadily filled up, so that our daily needs are almost as great now as in the depth of winter. Yet if it had not been for the generous help of a few ever kind friends, who have privately sympathised with and succoured me, I could not have provided the necessaries of life for our three large families till now.

After eking out our scanty means week by week so as to tide over, if possible, this difficult summer season without making any appeal for help, I now find we are absolutely penniless, and are compelled, by dint of our pressing necessities, to send forth this "Signal of Distress."

This appeal is but the echo (and a faint one) of the multitude of appeals which reach me from widows and orphans, magistrates and missionaries, clergymen and policemen, &c., &c., who by post from all parts of the kingdom, and in person at our doors by day and by night, crave shelter and Christian friendship for orphan and neglected, sinned-against and sinning precious lads, for whom Christ died, and whom He has bequeathed as a legacy to His Church on earth.

Believe me, dear Friends,
Yours very faithfully,

J. W. C. Fegan

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(*Continued from page* iii.)

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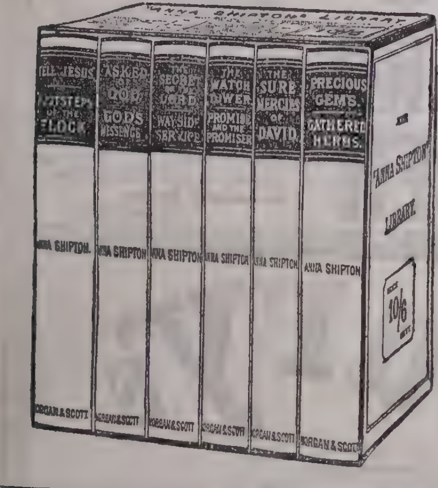
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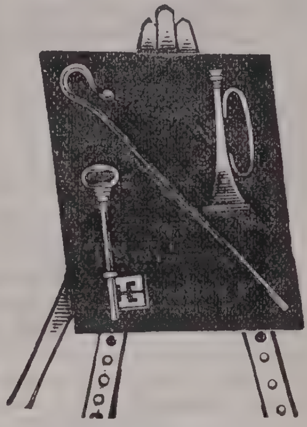

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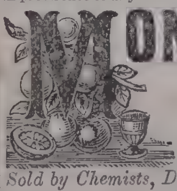

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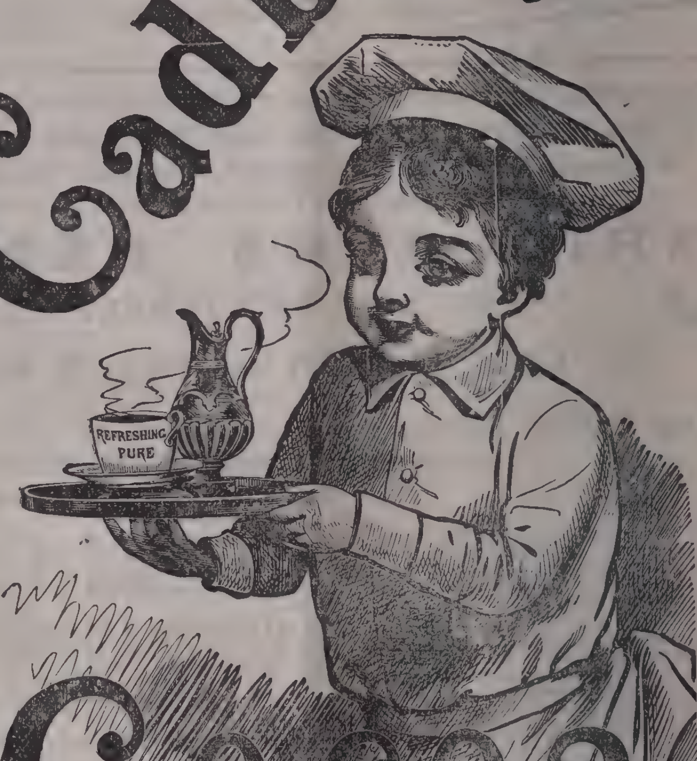

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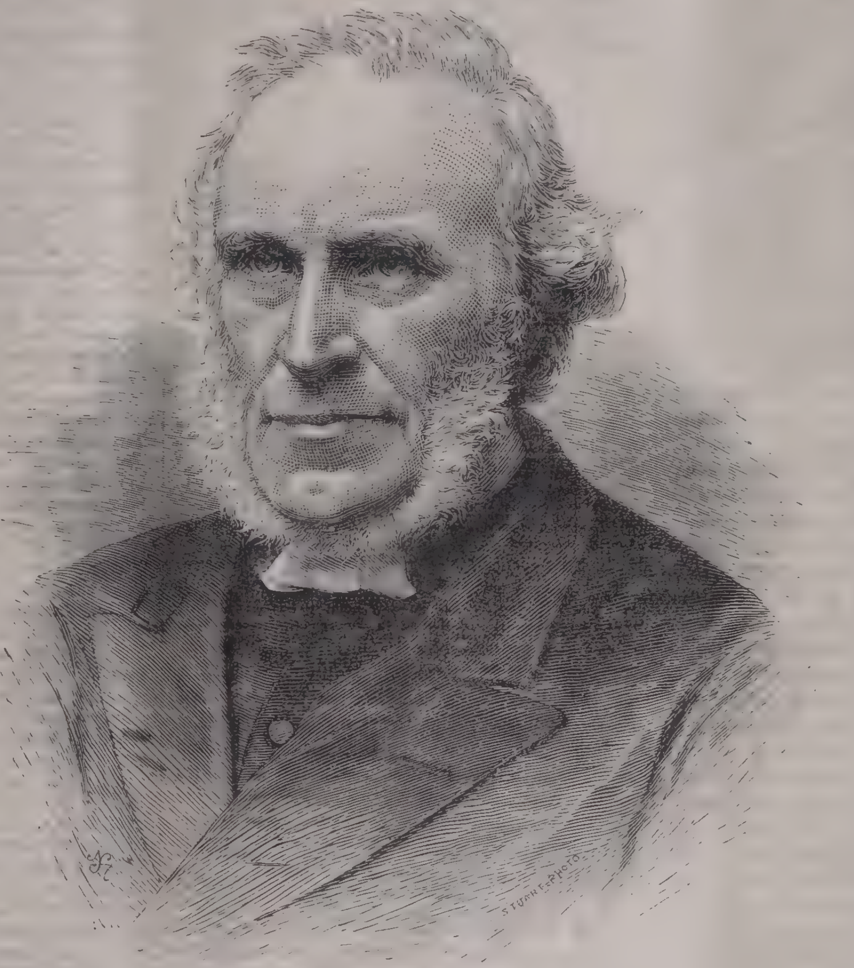
REV. PETER LEYS.

SCOTLAND has added another name to its long list of heroes. REV. PETER LEYS has shown, by his loyalty to Christ and fidelity to the dictates of Christian conscience, that the spirit of the Covenanters is not yet dead. The course he took in difficult circumstances has won for him the highest respect and the warmest regard of all whose good opinion is worth having. We have much pleasure in presenting our readers with a portrait and biographical sketch of this brave Christian minister.

Mr. Leys has been for upwards of fifty years actively engaged in Christian work. He was converted at the age of twelve. Five years later he went to Jamaica, where he laboured for four years, with signal success, as catechist and missionary. He returned home to study for the ministry. While attending classes at Glasgow University, he did valuable work in the capacity of city missionary. He often spoke in the open air, and never failed to draw a crowd. His manner was strikingly earnest, and his matter a combination of apt illustrations, with solid Scriptural doctrine. He carried about with him a little Bible, the pages of which were turned down at particular passages, which he turned up and read in the course of his address. His use of this invaluable companion was so constant that he had to get a new one every two or three years. A special feature in his labours for Christ at this time was the teaching of a Bible-class connected with the Wellington-street United Presbyterian congregation. The younger members of many well-to-do families came to him for religious instruction, and numerous testimonies are still given to the blessing then received. In the stress of his various occupations, he did not neglect preparation for the future; he made the most of his opportunities for gathering knowledge. Not content with the ordinary curriculum, he supplemented it with an attendance on the lectures of some German professors. The broader culture thus gained did not, as it so often does, dim his religious fervour, or weaken his grasp of evangelical verities. Then, as now, he was true to the faith once for all delivered to the saints.



(From Photograph by Mr. Stuart, of Glasgow.)

In 1851 he was ordained to the pastoral charge of the First United Presbyterian congregation, Strathaven. He remained steadfast in his first love. Other churches sought to woo him away, but he turned a deaf ear to their invitations. He preferred to dwell among his own people. Drumclog was in his immediate neighbourhood, and many of his hearers were the direct descendants of the heroes of the Covenant. So he breathed the very spirit of the men who gave Scotland her religious liberty, and caught something of their boldness of testimony. Some of his hearers were hard-headed and shrewd hand-loom weavers, and many of them were farmers who came six, eight, and ten miles to hear the Gospel. He went in and out among them day after day, esteemed for the wisdom he showed in giving counsel, and the tender faithfulness with which he seized every opportunity of urging the acceptance of the "one thing needful."

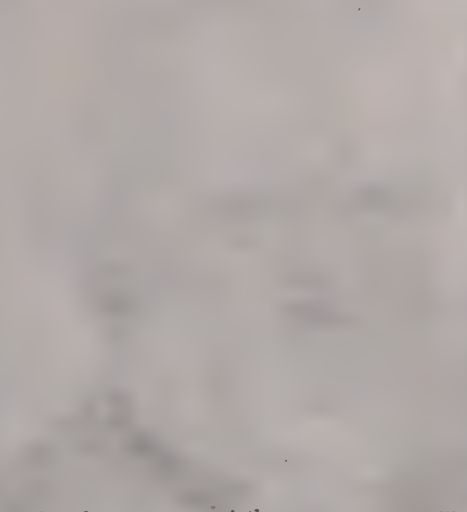
As a preacher he was simple, practical, and forcible. He never wearied of holding up Christ as the sinner's Saviour and the saint's Example and Friend. He soon became a power, not only in the town where his labours lay, but also in the surrounding district. He was intensely earnest. His one desire was the salvation of souls. From time to time he had seasons of special effort. The result was, to use the words of one well-qualified to judge, "a constant glow of blessing." In that best and brightest of all sunshine he and his people basked.

The ministry of a faithful ambassador of the Cross in a country town is marked by few stirring episodes. Mr. Leys' record was no exception to this rule. He quietly performed the duties of his high calling, looking for and getting no earthly reward. These were, however, fruitful years. He built up a strong and devoted congregation, and he had souls for his hire. Evangelistic work was a passion with him. When Mr. Moody came to Scotland in 1874, he welcomed him eagerly. He entered into the revival which followed with such untiring and uninterrupted zeal that his health gave way. He was ordered entire rest for some months; and when he again returned to his pulpit it was with a weakened body and impaired energy. He saw that his old strength was gone beyond recall. He could not brook the idea of remaining in a position the duties of which he could not adequately discharge, so he made up his mind to resign. He carried that decision into effect in 1880. At the urgent request of his congregation he still retained the status of senior minister; and ever since he has shown in many ways his unabated interest in their spiritual welfare.

The worker had earned rest. His last days should have been full of peace and happiness, but they have been clouded by sorrow and suffering. He was dragged out of his retirement into the fierce light that beats on a public tribunal. The painful facts of this ordeal may be briefly told. His son, John Kirkwood Leys, was a barrister in London, who did not succeed in business. He ran into debt, and was unable to provide for his two boys. Mr. Leys came to the rescue. He took the children to his house six years ago; fed, clothed, and educated them. His motive in so doing was twofold: he wished to shelter those who were practically homeless, and he thought that his son would be stirred up thereby to greater activity and to a realisation of his parental responsibilities. The understanding was that while the grandfather gave them free board and lodging, the son should do his best to pay for their clothing and education. But even that was not done by him. The boys were happy in their new home. They grew up bright, cheerful, and intelligent. They eagerly drank in the truths they heard from the lips of the old minister, and of late have showed signs of having undergone a saving change. Their father's circumstances got worse instead of better; he sank deeper in the pit of pecuniary embarassment. Four years ago he became a Roman Catholic. His perversion was a heavy blow to his relatives. At first he did not interfere with the training of his children, though he knew quite well that the principles of Protestantism were taught them. When he visited them, he joined in the family worship, and even accompanied them to church. All at once he woke up to anxiety about the boys. He demanded that they should be surrendered to him to be educated at a Jesuit college. Mr. Leys refused to listen to this demand. It was opposed to his own convictions and to the desires of the children, whose fear of a Papist seminary was great enough to fill them with distress by day and dreams of terror by night. He sent them beyond their father's reach, and declined to tell where they were. He was cited before the Court of Session, and ordered either to give back the children, or to reveal where he had placed them. He did neither. The law could not recognise the delicacy of his position, or honour the conscientious scruples which regulated his action. It asserted the supreme right of a father to the custody of his children, and decided to enforce that right. Mr. Leys was threatened with imprisonment if he did not yield, but he stood firm. The situation was very trying. He was an old man and in feeble health. To be shut up in a prison cell might prove fatal to him, but he decided to be true to conscience, let the consequences be what they might. He defended his decision in a speech of marked ability and high-toned eloquence. It was reproduced in full in our issue of August 12. He took his stand on principle. He recounted the circumstances of the case, and then modestly, but firmly, declared his unalterable resolution to do what he thought right. So he went to prison, a martyr for conscience sake. The fires of the stake have been quenched, and the ignominy of the scaffold has been removed, but the pain and loneliness of the cell are yet the portion of those who dare to put principle above expediency, and "obey God rather than men."

Mr. Leys' bearing before the Court of Session commanded general respect and admiration. His illness had made him nervous and excitable, and his friends were afraid that the strain of defending himself at a public tribunal would be too much for him, but his calmness surprised them. Divine strength upheld him. He experienced the truth that God delivers his servants, not *from* but *in* the fiery furnace.

His imprisonment attracted wide attention. Newspaper articles were written about it; it was the theme of conversation at most Scotch firesides; and various Presbyteries passed resolutions, and sent letters of sympathy. Mr. Leys made plain what was the real motive of the persecution he was subjected to at the hands of his son and his cruel advisers; it was that the children might be got hold of for the purpose of making them Roman Catholics. Their father never proposed that they should reside with him, but at a Papist seminary. When proof was laid before the court to show that he was unable to maintain and educate them, a letter was read by the counsel for the prosecution, in which Father Clark, a Jesuit of good position in London, guaranteed to educate and maintain them at a Jesuit institution near Sheffield. It was to save his beloved grandchildren from this worse than living death that Mr. Leys faced the pain of a public trial, and entered the darkness of a prison cell.



The circumstances of the case are very peculiar, and suggest questions which have not as yet received an answer. Why, for instance, did not the Court of Session summon the father, and ask whether, in making the application for the custody of his children, he acted of his own accord or at the instigation of the priests? Wills are frequently set aside on the ground of undue ecclesiastical influence; why was not Mr. Leys set free if it was found that his son was under spiritual coercion? The pressure of such coercion was felt by him, for when a brother telegraphed him to withdraw his petition, his reply was that "he had no power." Was not the Jesuits' offer of free education a bribe to secure absolute religious control of the boys? It may be argued that even if they were brought under Jesuit influence they should be able, with their previous training, to stand the test. It is easy to say that, but we must remember that "the constant droppings wear the stones." Their new surroundings would be of such a nature as might readily break down a more mature resistance. The Bible with all its comfort and strength would be withheld from them, and they would be forced, to pray before images, and the saints, and the Virgin Mary. In such circumstances it would be hard, indeed, for them to remain true to their Protestant principles. And last of all, but by no means the least, the case raises the question of the limits of toleration. Are children to be forced to embrace their father's religion? What is the value of a national faith if, in a country the pillars of whose constitution are based on Protestantism, the scale of justice is not to be turned in favour of what is in that country recognised as Divine truth? It is high time that such problems were faced; and this painful episode will serve a useful end if it rouses our countrymen from their lethargy to defend the rights won by the self-denying lives and blood-sealed testimonies of their forefathers.

Mr. Leys was imprisoned in Calton Gaol, Edinburgh, on July 20. He was put into a common cell, where he was surrounded by criminals. He was shut out from the comforts to which his age and the state of his health entitled him, and condemned to lonely gloom—all because he refused to yield to the Jesuits the grandchildren he had fed and loved for six years. A warm thrill of sympathy with the sufferer, and an indignant feeling against his oppressors, passed over the land. Petitions were signed in favour of his release, and cordial letters of encouragement were sent to him. These tokens of public goodwill were highly valued by him. He was surprised to find that his action attracted so much attention; he considered it but a simple fulfilment of the duty God gave him to do. His joy and strength in prison were in closer communion with his Master. He read nothing but the Bible, and found in its pages what lifted him out of the darkness of his surroundings to a mountain height, whence he caught comforting glimpses of the King in his beauty and the land that is far away.

More than three weeks passed. Much had been spoken and written about the injustice of his lot, but little had been done to remedy it. His doctor said that the confinement was endangering his life. A few more days in the gaol were likely to prove fatal. His agents were about to petition for his release on account of the state of his health, when that step was rendered unnecessary by his son's declining to enforce any longer "his right to the custody and possession of the children through the continued imprisonment" of his father. In this, as in all his previous acts, the barrister was but the tool of the Jesuits. These wily intriguers saw that the indignation provoked by their conduct was doing them harm, so they changed their tactics. They are not yet at the end of their resources. The children are not out of danger; the warrant for their capture is still valid. But the plot has been unmasked; and surely British Protestantism is not so effete as to calmly permit Papal scheming to blight the happiness of a home, and carry away innocent captives to a fate from which they shrink.

Mr. Leys has come out of his severe ordeal with honour. He has crowned a life of witness-bearing with a supreme testimony. He has taught our age the lesson of fidelity to conscience, and by so doing has helped to make other lives better and stronger. He has done his part, but the end for which he suffered will not be secured till the safety of the children is put beyond doubt. He may be again imprisoned if the movers in this strange episode care to resort to such a measure. It is not too much, surely, to demand for him and his helpless grandchildren the protection of all true-hearted Christians. We do not hesitate to express the belief that if he is subjected to further persecution at the hands of the Jesuits, and no strenuous resistance is made against such persecution, an indelible blot will sully the fair fame of our Protestantism.

One moral, clear and urgent, is pointed out by this sad story; and that is, the activity of the Jesuits. These enemies of civil and religious liberty, expelled from almost every Roman Catholic country in Europe, are harboured in England, and allowed to plot and carry out their vile machinations. A toleration which is licence winks at their proceedings, but we dare not close our eyes to them. They love and affect the darkness, but we would drag them to the light. The sufferings of a good and brave minister of the Gospel, and the sword which hangs over his beloved grandchildren, should speak in a voice of thunder to sleeping Protestants, and bid them wake to guard jealously the privileges bought for them with the blood of their ancestors.

FOR HIS SAKE.

By S. J. HUMPHREY.

You ask me, "How did you come into these new notions of giving?"

Well, it was this way:

A year ago this winter our house took fire. It was in the middle of the night, and we were all asleep. The flames were first discovered by a poor neighbour, who at once gave the alarm, and then burst in the door. The house was full of smoke, and the fire had already attacked the staircase which led to the rooms in which we were still sleeping. It seems almost a miracle that we were got out alive. We were dazed and suffocated, and it was only the heroic courage and great strength of our neighbour that brought us down the blazing stairway into the open air. But it nearly cost him his life. Indeed we thought the poor man, gasping there for breath, would die on the spot. Intent on protecting us, he had exposed himself so that he was terribly burned about the arms and chest. He had, too, drawn into his lungs the smoke and the almost furnace-like air. As he stumbled out of the door with the last child in his arms, he fell down, utterly spent. I shall never forget the anguish of that hour. He had saved us, but himself seemed dying—dying for our sakes. All thought of our own misfortune at once left us. The best physicians were summoned, and we bore him tenderly to his own house. When the immediate danger had been averted, it became plain that it would take the careful nursing of many months to bring him back to his ordinary health, if, indeed, he had not become disabled for life.

And now it was our turn. He was a labourer, and his family were wholly dependent on his daily earnings. It did not take us long to decide upon our course. In fact there was no debate or counselling about it. The immediate and common thought of each of us, down to the youngest child, was that we should at once take the whole care of this family upon ourselves. They were now allied to us by a tie stronger than any bond of kindred, and we did not for a moment hesitate what to do.

I had a business that gave us a comfortable support, though we had followed the custom of our acquaintances generally of living in a liberal way, quite up to the extent of our means. But we did not stay to ask whether we could afford it or not. We just settled it at once that this should be done first, and then we would somehow contrive to live on what remained.

We arranged that the women of our family should relieve the heart-broken wife of the poor man from all household cares, that she might devote herself wholly to him. They were very tenderly attached, and no one could care for him as she could.

"It was just like Jo," she said, as she patiently sat by his bedside. "He never thinks of himself." But a happy smile flitted across her wan face, as she added: "I wouldn't have him different."

My eldest daughter soon secured a class in music, and the next one found a place in a Kindergarten. It was a great delight to me, and a stimulus to my own efforts to see how intent the younger children were, each one of them, to earn or save something for the great purpose which had now come into our hearts. It sometimes brought the tears to see especially how Charlie, the last one saved, took wholly upon himself to look after one of the children of our brave friend, a boy about a year younger than himself. He could enjoy nothing, neither garment, school book nor plaything, until he had seen to it that his little mate was fitted out as he himself was. And often this was done at a real sacrifice to the little fellow.

Indeed, this was the way with us all. It did not occur to us to ask whether we could do what we had undertaken without feeling it. *We wanted to feel it.* We could not take upon ourselves any of the bodily anguish of this poor suffering man, suffering for our sakes. But it was a genuine satisfaction to be doing something for him, at some cost to ourselves, some real self-denial, that should be as constant as was the pain he was enduring. We somehow felt that it was the only way we could emphasise to our own hearts our great obligation, and show to him our gratitude; the only way in which we could in some small measure,—it seemed very small to us sometimes,—suffer with him in his great suffering for us.

I do not say that there was no conflict in doing this. After the excitement of the first few days was passed, it was often necessary to reinforce our variable impulses by calling up to our minds a sense of duty. The close quarters into which we had moved were inconvenient. Our former tastes and luxurious indulgences now and then stoutly asserted themselves. They had grown into headstrong habits, and it sometimes cost a real conflict to put them down.

There was one untidy and expensive habit, which, it seems to me, I never could have broken off, had it not been for this new power that had come into my life. Upon a little calculation I found that it cost me more than a hundred dollars a year. This might be saved. It was a defiling and unwholesome thing, and I could not but feel a loss of self-respect every time I gave way to its use. But I had no idea it had gained such a mastery over me. And when the intense craving for my daily indulgence came on, the battle would certainly have gone against me had I not been wont to say over to myself, "*It is for his sake—for his sake!*" That one word gave me the victory, and it was a real deliverance.

There was another stout fight I had to make.

One day a business friend of mine drove up with his well-matched pair, and took me to see the new house he was building. I was glad to look it over, for I had planned that, some day, I would build such a house for myself. The rooms were spacious and many. The outlook from the bay windows was delightful. No modern convenience or appliance for comfort had been omitted. It was not strange that for a time my former desire for such a mansion-like residence came upon me with almost overpowering strength. It was a moment of weakness. The spirit of self-indulgence came back to its old home, and before I was aware, the chafing and impatience of my heart at the new expenses laid on me grew into a tumult. But it was only for a moment. As I walked away and began to come to myself, and to see what I was really thinking about, what do you suppose I did?

I just stood still and hated myself for about half an hour!

Oh, what indignation! What clearing of myself! Yea, what revenge! To make sure that I had utterly rid myself of the meanness of this contemptible thought, I immediately went with my wife and bargained for a neat cottage in the next block, arranging easy terms which I could meet in the years to come, and then directed that the deed should be given to my brave, suffering deliverer, the first day he should be able to walk out. I felt as if I had grievously wronged him, and that nothing short of this would satisfy the demands of the case.

As our friend began to be able to talk, we found that there was something weighing upon his mind. It soon came out that he was the superintendent of a little mission school which he had gathered in a neglected part of the town. Somehow it had come to him that in his absence it had sadly run down. You may be sure the whole teaching force of our family was turned into that school the very next Sunday. I am ashamed to say that it was new business to us; but for his sake we were there, and we threw our whole souls into it. And it was a great satisfaction to see how like medicine it was to the poor man, to hear our weekly report of the growing interest and numbers. And when, in the winter, there came a blessed revival, his joy knew no bounds. It was noticeable that from that time on he showed a marked improvement.

There was a natural, but unlooked-for, result from the self denials and solicitudes of this year. We were drawn, not only to this man who was making a brave fight for life in at the next door,—for we were continually running in and out,—but we were also drawn to each other as we had never been before. A new tenderness and patience came into our lives. Somehow the common service and sacrifice upon which all our hearts were set, softened us and brought us together in a sympathy and oneness of feeling which was altogether new, and thus it proved to be the happiest period of our domestic life.

It is a year now, since that terrible night. Our neighbour, to our great joy, has so far recovered that he has moved to the new house, and will soon be back again to his accustomed work.

Yesterday, as I looked over the footings of my inventory, I found, to my surprise, that, after all, it had been one of my most successful years. Indeed, I had scarcely ever had so large a balance in hand. This was altogether unexpected. There had been no marked successes or special interpositions. But I could see, on looking back, that my own business habits had been toned down by the necessities which faced us; that needless expenses had been cut off; that my standing with business men had steadily improved, and that I had somehow been kept from mistakes and bad ventures and misplaced credits. Indeed, we have a settled and sweet consciousness that the hand of a good Providence has been constantly with us.

Last evening, as it was the anniversary of the fire, we gave up the accustomed hour of family worship, to a review of these experiences. It was a delightful and precious season. We felt with humble gratitude, that we had come up to a higher plane of life, and no one of us had any desire to go back to the old way of self-indulgence. There had been growing quietly in our hearts for some months the thought:

If for this man's sake, *why not even more for Christ's sake?*

When we had read at our morning worship such passages as the 53rd of Isaiah, or the closing scenes of our Lord's life in the Gospels and many expressions in the Epistles, the suffering—sometimes the intense anguish in at the next door—of which we were often the witnesses, and which was almost never out of our thoughts, seemed to make very real to us our Lord's sacrifice and sufferings for us. We were also much moved by the beautiful patience of our neighbour, and by his joy in what he had done. He seemed to feel, with all his lowliness, a sense of having somehow gained an ownership in us, and in a quiet way he rejoiced over us as if we were the trophies of a great victory. We were, indeed, as "brands plucked from the burning," and this often led us to turn to the Lord Jesus, with much yearning and tenderness of soul. And there would sometimes appear to us, with the vividness of a new revelation, the words: Ye are not your own, ye are bought with a price. And so at the close of our review, there came out, in a formal covenant, the purpose which had thus been quietly growing in all our hearts, that we would *never, any more,* live unto ourselves; that we would keep right on doing for our Lord, just what we had been doing for this man. It seemed easy and natural, and the most reasonable thing in the world, that for the next year, and for all the years, we would make Christ's business our business; that we would take to our hearts the things that were nearest to his heart; that henceforth his Church, his poor, his little ones, and the salvation of the world, for which his soul is still in travail, should be the chief care of our lives.

Our daughters have wrought and hung on the walls of our rooms a motto. It is only a faint reflection of that which is deeply, and, we believe, permanently graven on our hearts:

FOR HIS SAKE.

And so I have answered your question, How did you come into these new notions of giving?

HOP-PICKERS AT ALTON.—Six large marquees are erected in the centre of gipsy encampments; meetings are conducted every night by evangelists, and free teas given. Many hundreds are gathered every night, and some of them are of the roughest character. Help is needed to carry on this work. Tea, sugar, tracts and books will also be thankfully acknowledged. S. Chinn.

Alton, Hants.

THE COMING KINGDOM.*

The moral and political history of mankind for the last twenty-five centuries has been working out a programme divinely revealed beforehand to Daniel in Babylon. This grand outline, which includes the chronological relation of the events predicted to the coming kingdom of God, is given in the brief but pregnant sentence of the angel: "Four kingdoms shall arise out of the earth; but the saints of the Most High shall take the kingdom, and possess it for ever, even for ever and ever."

The period in which the saints are destined to do this—fixed from the beginning in the eternal counsels, mysteriously indicated in this prophecy, and made plain in these days by providential fulfilment—is, as every sign of our time indicates, at hand. It will be a day of sore judgment on the corrupt Papal Apostasy and on all kindred false professions of the name of Christ, but a day which will bring eternal glory to the true Church, and unspeakable blessing to the repentant remnant of the Jewish people, as well as to the spared nations of the Gentile world. It will come suddenly and unexpectedly, when least looked for by men, and the generation now living is likely to witness its advent. With united voice history, chronology, astronomy, and Scripture endorse this solemn conclusion, and bid the Church lift up her head, because her great redemption is now close at hand.

Now, knowledge is the guide of action. If we know these things, happy are we if we act accordingly. We do well to learn and to believe; but "faith without works is dead." Let all who believe in the near coming of the Lord show their faith by their works.

True Believers, hold fast till He comes! Trim your lamps, and be ready; we have not long to wait. "The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armour of light." "Let us not sleep, as do others." "The Lord is at hand." Let us awake, and act!

Young Christians, with all your fresh powers, your vigour of mind and body, your attractiveness, your sympathies, your knowledge of the truth, your warmth of first love, what are you doing with your priceless possessions in these few and final hours before the King cometh to take account of his servants? *Redeem the time;* for the last sands are running in the hourglass of this evil age, and on every side work in profusion is awaiting willing hands and loving hearts.

Unsaved reader of these lines, what are you doing to *lay hold on eternal life* before this day of salvation closes? Oh, cease trifling, cease putting off, cease to hide from yourself the certain fate of all unbelievers. How shall you escape if you neglect Christ's great salvation? You may be moral in your relations to your fellowmen, but what are your relations to God? He claims, and justly claims, the first place in your heart and mind; your deepest trust, your warmest love; you are not giving Him these, and hence the day of Christ, which glows with glory and joy to his people, looks dark and dreadful to you. We speak to you in his name. He died upon the cross, that all who believe in Him should be justified and saved. His message to you is in your mouth and heart. Believe and Live! Turn. Trust. Be reconciled to God. Take his gift *freely*. Learn, and you will love. Then Christ shall be *in* you—your own, your All.

Sceptics, you who reject with a smile of superior wisdom the very notion of inspired prophecy, and of God in history, we challenge you to account for the numerous and unquestionable facts set forth in this volume. There are proofs of foreknowledge and prediction which you *cannot honestly* gainsay. The day for denying the true date of Daniel is past. Can you give any credible account of the fore-view of human history contained in his book? Is it within the power of man to discern and delineate the events of twenty-five future centuries, with their times? Yet you are witnessing in the political condition of Europe, this day, that which was foreseen and foretold in the days of Nebuchadnezzar! What does this mean? It means that the Mind which made your mind is appealing to it. God has not left Himself without a witness! He is saying to you, "Behold, the former things are come to pass, and new things do I declare; *before they spring forth I tell you of them.*" "Who hath declared this from ancient time? . . . have not I, the Lord? and there is no God else beside Me; a just God and a Saviour; there is none beside Me." If the Bible be not divine, you will lose nothing by studying it candidly; while, if it be so, you may gain more than tongue can tell! "Prove all things; hold fast that which is good." Search the divine Word. He who will not *search* shall not *find*.

Students of the sure word of prophecy, let no anti-Christianism surprise you. *Before Christ, Antichrist.* Such is the foretold order. We have had the great predicted historic Antichrist in the self-exalting head of Papal superstition; we have now its soul-destroying result and outcome in the existence of modern infidelity. But the darkest hour is that before the dawn. Let us gird on our armour for the final conflict, and strive for the reward promised "to him that *overcometh.*"

The "sure word of prophecy" was given for the guidance and establishment of faith. The apostasies of the falsely-professing Church, its fall into vice, superstition, and infidelity, viewed as *foretold*, ought to be a confirmation of our faith! The fact that the Jews fulfilled prophecy in rejecting Christ is one reason why we receive Him. The fact that so large a portion of Christendom now in another way rejects Him was equally foretold, and is an added reason why we should cleave to Him in faith.

May we see through this anti-Christianism, tracing it to its roots in the historic past, and to its fruits in the foretold future! May the despairing infidelity, the scoffing unbelief, the Christ-rejecting, God-ignoring blasphemy of these days be seen in their true light, as the natural predicted consequence of the long-continued corruption of the professing Church! It is a question of the rotting of dead branches severed from the true and living Vine, of the mortification of lifeless members. Modern infidelity is the legitimate outcome of the great Apostasy, which, having passed through many and various stages, is now assuming its final form. Long has been the warfare waged by the powers of darkness "against Jehovah and his Anointed;" now the last conflict has set in. Let us not shrink from it. The world has never changed in its rejection of Christ, nor the true Church in its faith in Him. The Cross is still "a stone of stumbling, and rock of offence" to the disobedient, but still also "the power of God unto salvation" to everyone who believes. Let us remember the solemn and repeated warnings of the Word of God. Is it not written, "They shall turn away their ears from the truth, and shall be turned unto fables?" Is it not written, "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful"? Is it not written also, "But ye, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." But, instead of apostatising thus, "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever."

May the spirit of careless security, the popular "peace and safety" cry of these days, which is the foretold precursor of the coming of "sudden destruction," have no power over *us*, to lull us into unwatchfulness and unbelief! Let us not expose ourselves to the reproachful question, "Could ye not watch with Me one hour?" May we "be diligent," that we "may be found of Him in peace, without spot, and blameless!" May we "abide" in Him, and abound in the work of his service according to his word, "*Occupy till I come!*" May we stir up the gift that is in us, utilise the buried talents, and bring in the precious sheaves of the harvest field. "*Looking for that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ."

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* From Light for the Last Days: a Study Historic and Prophetic. By Mr. and Mrs. H. Grattan Guinness. 12s. *Hodder & Stoughton.*

GEMS FROM MR. MOODY'S BIBLE.

GIVEN BY HIM AT NORTHFIELD CONVENTION.

SEVEN NEW THINGS.

Justification: A change of state; a new standing before God.

Repentance: A change of mind; a new opinion about God.

Regeneration: A change of nature; a new heart from God.

Conversion: A change of life; a new life from God.

Adoption: A change of family; a new relationship towards God.

Sanctification: A change of service; separation unto God.

Glorification: A change of place; a new condition with God.

WHY CHRIST BECAME MAN.

(1) To bear sin (1 John iii. 5—8; John i. 29).
(2) To obey God's law (Heb. x. 7; Rom. v. 19).
(3) To destroy death (Heb. ii. 14; John x. 10).
(4) To sympathise with us (Heb. ii. 17).
(5) To give us an example (1 Peter ii. 21).
(6) To reveal God to us (John xiv. 9; Col. i. 15).
(7) To unite God and man (Rom. v. 10).

CHRIST GAVE HIMSELF

(1) For many (Mark x. 45).
(2) For the Church (Eph. v. 25).
(3) For me (Gal. ii. 20).

GOD IS FAITHFUL

(1) To fulfil the hope of my calling (1 Cor. i. 9).
(2) To establish the believer (2 Thess. iii. 3).
(3) To succour the tempted (1 Cor. x. 13).
(4) To fulfil all his promises (Heb. x. 23; xi. 11).

TRUE STATESMANSHIP.—1.

BY S. BECK.

"Can we find such a one as this is, a man in whom the Spirit of God is?"—GEN. xli. 38.

SUCH was the reason given by a heathen king for making Joseph ruler over all the land of Egypt. Is this the true key-note for all good government? We believe it is, and illustrate our point by short extracts from the lives of William Wilberforce and Abraham Lincoln, and invite our readers to carry out the thought, and act accordingly.

WILLIAM WILBERFORCE

was born at Hull, on August 20, 1759. He enteredSt. John's College, Cambridge, October, 1776, at the age of seventeen. When only twenty-one he was elected Member of Parliament for his native town, and shortly after for the county of Yorkshire, which last position he held with great acceptance for more than twenty-eight years. His great electoral success won for him a warm welcome in the gay circles of the city of London, and he was at once immersed in politics and fashion.

When about twenty-six years of age, an entire change came over him, to which he thus alludes:—

> Often, while in the enjoyment of what this world can bestow, my conscience told me that in the true sense of the word I was not a Christian. I laughed, I sang, I was apparently gay and happy, but the thought would steal across me, "What madness is all this, to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery, and that, when everlasting happiness is within my grasp," for I had received into my understanding the great truths of the Gospel, and believed that its offers were free and universal, and that God had promised to give His Holy Spirit to them that ask for it. At length such thoughts as these completely occupied my mind, and I began to pray earnestly.

He now commenced the habit of early rising, and in self-conversation reflected seriously on these subjects. He proceeds:—

> The deep guilt and black ingratitude of my past life forced themselves upon me in the strongest colours, and I condemned myself for having wasted my precious time and my opportunities and my talents. The first years when I was in Parliament I did nothing—nothing, I mean to any good purpose; my own distinction was my darling object. I seem to myself to have awakened from a dream. At that time, emulation and the desire of distinction were my governing motives, and ardent after the applause of my fellow-creatures, I quite forgot that I was an accountable being and that I was hereafter to appear at the bar of God; that if Christianity were not a fable, it was infinitely important for me to examine into its authority *diligently, anxiously, and without prejudice.* I know full well that I am not what I ought to be, yet I trust I can say, *Non sum qualis eram*, and I hope to become more worthy of the name of a Christian, more living above the hopes and fears, the vicissitudes and the evils of this world, more active in the discharge of the various duties of that state in which the providence of God has placed me.

Now his powers of mind, his eloquence of speech, his influence with Pitt, who at that time was at the head of the Government, were all seen to be talents lent him by God for which he must give an account. The effect of this change in the domestic circle was so marked in his habitual cheerfulness and the patient forbearance of a temper naturally high, that the remark was made by one who feared the result, "If this is madness, I hope he will bite us all."

In 1787 William Wilberforce was led to devote himself to his great work—THE ABOLITION OF THE SLAVE TRADE. At that early date those interested in Abolition were needing a leader; one who would combine and so render irresistible the scattered sympathies of the religious classes. Such an one was William Wilberforce. Having learnt the *secret* of his *strength*, he was not ashamed of his colours, but was prepared to endure hardness as a good soldier of Jesus Christ. As the representative of the largest county, with great influence in his personal connections, and an amiable, unblemished character, he stood ready for action. He records the following resolve:—

> Prayer three times a day, at least, and begin with serious reading and reflection, self-denial in little things. Slave trade my main business now.

It was hard work at the commencement, for it was fighting against principalities, against powers, against immense moneyed interests and spiritual darkness in high places. The French Revolution hindered the work, great fear being expressed lest any radical change should affect the interest of the Crown. The enemies of the slave trade took advantage of this to strengthen their position. The following letter was received by him from the death-bed of the late John Wesley:—

> MY DEAR SIR,—Unless the Divine power has raised you up to be as "Athanasius contra mundum" I see not how you can go through your glorious enterprise in opposing that execrable villainy, which is the scandal of religion, of England and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them stronger than God? O! be not weary in well doing. Go on in the name of God, and in the power of His might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it. That He who has guided you from your youth up, may continue to strengthen in this and in all things is the prayer of your affectionate servant,
>
> JOHN WESLEY.

Such proofs of sympathy were very cheering to him.

> May God make me henceforth to live more to His glory, and bless me in the great work I have in hand. May I look to Him for wisdom and strength, and the power of persuasion, and may I surrender myself to Him as to the event with perfect submission, and ascribe to Him all the praise if I succeed, and if I fail may I say from my heart, Thy will be done.

Such were his aspirations. It is not for us to go through the long political contest that ensued. It was a fifty-years' struggle crowned with success. Living beyond the natural age of man, and dwelling on his favourite passage, Phil. iv. 6, 7, the sun of William Wilberforce went down in brightness, but not till the second reading of the Bill for the Abolition of Slavery had passed the House of Commons. Within two days of his decease he received the joyful intelligence. "Thank God," said he, "that I should have lived to witness the day when England is willing to give twenty millions sterling for the abolition of slavery."

The funeral, by the special request of members of both Houses of Parliament, was in Westminster Abbey. The Speaker of the House of Commons, the Lord Chancellor, one Prince of the blood, with others of high rank, took their places by the bier; but there was a far more touching memorial to his worth. A great part of the coloured population of the West Indies went into mourning for him, and their brethren in the United States were called upon thus to testify their gratitude and their sense of his loss.

Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

[This and a succeeding paper on Abraham Lincoln can be had in a neat pamphlet, entitled KERNEL AND ESSENCE OF ALL TRUE STATESMANSHIP, from *Messrs. Nisbet & Co.*, Berners-street, W. Price 2d.]

"ALTHOUGH."

HAB. iii. 17, 18.

"ALTHOUGH the fig-tree blossom not,
Nor vines their fruitage yield,
Though labour of the olive fail,
Nor meat be in the field:
Though flocks should perish from the fold
Nor herd be in the stall,
Yet in the Lord I will rejoice,
And find in Him my all."

We sang it in the summer-time,
'Mid hills with verdure crowned,
While everywhere the laden boughs
Were bending to the ground.
And graciously the Father heard,
As with a gladsome voice
We chanted, "In thy name, O God,
We always will rejoice."

"*Although*"—'Twas sung with faltering lips,
Blanched with uncertain fears,
And lifted eyes, whose burning lids
Refused the soothing tears.
For, one by one, the goodly flocks
Were fading from our sight,
And over all the beauteous land
Were tokens of a blight.

And yet, methinks, the Father heard
A deeper note of praise
From that wrung heart, than ever rose
In the untroubled days.
It was the language of a soul
Which answered to his call,
And, even in its anguish, yearned
To own Him all in all.

"*Although the fig-tree blossom not:*"
The storm has fully burst,
The famine stalks where all was fair,
The plague has done its worst.
Nor fruit, nor herb, nor living thing,
Nor flocks, nor herds remain,
But only emptied hands are clasped
Around eternal gain.

Yet hark! for lo, a psalm of praise,
How full, how sweet, how clear!
And now the very heavens are hushed,
And God bows down his ear.
A song, more musical than rose
In that glad summer-time,
When sorrow seemed a thing unknown,
And life was in its prime.

More sweet than was the trustful cry
From lips with grief compressed—
It is the cadence which bespeaks
A heart at perfect rest.
A heart in which Jehovah reigns
Sole Monarch on his throne,
A heart that finds unmingled joy
In Him, and Him alone.

"*Although.*" Ah! do not fear to sing
Thy gladsome song of trust;
Nor think thy God will haste to trail
Thy life-joy in the dust.
Ah, no! not lightly hearts are tried,
And those will stand the test
Who cling, through sunshine and through shade,
To Him they love the best.

Now to his name, his glorious name,
Loud let the anthem swell,
Though flocks and herds alike should fail,
"He doeth all things well!"
"Although the fig-tree blossom not,
Nor fruit be in the vines,"
The soul is fully satisfied
Which on its God reclines.

LUCY A. BENNETT.

[May be had of *C. Caswell, Birmingham*, in leaflet form, 50 copies, post free, 9d.]

BALLET GIRLS AT TEA.—On Wednesday, September 1, in response to the invitation of Mr. W. Forbes, about eighty chorus ladies and dressers met at a social tea in the school-room of Waterloo-road Chapel. Afterwards Mr. Forbes and a friend addressed the gathering, and on leaving each of the guests was presented with a small bunch of flowers having a text of Scripture attached.

Mr. Moody's Northfield Convocation.

(FROM OUR SPECIAL REPORTER.)

THE OPENING DAY—AUGUST 4.

Wednesday, August 4, dawned bright and beautiful—an ideal New England day in early autumn. Recent copious rains had freshened the verdure, and the lovely valley of the Connecticut, in which Mr. Moody's home lies embosomed, with a framework of hills on either side, presented a picture fair to see. A cool spell had come after a week of intense heat, and the thermometer was reduced to the point of comfort.

The burden of the speaking at the first meeting fell on Dr. Pierson, of Philadelphia—ever ready and ever full of matter. The singers were in strong force—Mr. Sankey, Mr. and Mrs. McGranahan, and Mr. and Mrs. Towner—so that many a moving and delightful season of Gospel song was to be looked for. Mr. McGranahan, I regret to say, had been troubled with a bronchial affection during the winter, but a few months' stay in New Mexico has recuperated him to a great extent. Mr. Moody, of course, is in the president's chair—much relieved in mind by the speedy and complete recovery of Mrs. Moody.

Dr. PIERSON ON SPIRITUAL POWER.

From Micah iii. 8, "Truly I am full of power by the Spirit of the Lord," Dr. Pierson gave a weighty and suggestive address, almost overloaded with points of practical interest. There is a great difference, he said, between strength and power. A giant, bound in fetters, is powerless. The word power, as used in the Bible, means the coming upon the believer of the mighty efficiency of the Spirit of God. The history of too many Christians is a record of broken resolutions; conscience remonstrates a thousand times, and as often it is trampled down. Worse than that, conscience is often warped, so that the wrong is made to appear as something pardonable or excusable. The only cure for this is an influx of the power of God. Dr. Pierson gave a rapid but interesting *résumé* of the miraculous cures effected by our Lord, as recorded in Matthew viii., ix., to show how these forms of physical complaint were typical of the spiritual diseases from which men suffer, and from which the power of God alone can deliver.

God's power is seen most palpably in *conversion.* There are two hindrances to conversion—the weakness of the human will, and the perversity of our own desire. As an instance of the way in which the power of God is seen in breaking down this weakness of will, Dr. Pierson told of a man with whose striking and thorough conversion he was personally acquainted. The man had been a blasphemer, profane, a sceptic, and drunkard—in fact, all that is bad. A sermon was instrumental in awakening him, and he came to see the Doctor. "He told me in detail all about the awful life he had led. He said, 'You talk about turning to God; I cannot do it, my will is as weak as water,' 'God can help you.' Said he, 'How can I turn? I am a slave to tobacco, to drink, and to lust. I'd like to be a better man, but how can I turn round?' I said, 'If you are ready to give yourself to Christ, let us get down on our knees and pray about it.' I prayed, and then I asked him to pray for himself. 'I cannot.' I said, 'I think that now is the time when you ought to cast yourself on Christ.' 'I cannot do it.' At length he dropped down in utter shame and confusion of face, and I never heard a man pray as he did. That man got up from his knees a new man. He parted from the miserable woman with whom he had been living; he gave up tobacco and strong drink. He has now been preaching the Gospel in Michigan for eight years, and he solemnly told me that from that day he never had a desire for tobacco or strong drink, and has never been tempted to bring reproach upon the name of Jesus." How seldom, continued Dr. Pierson, do we see such conversions. Many of the conversions of these days are little more than a kind of half reformation, and not much at that. Men come to Christ as if they thought they were about perfect and they needed Christianity to supply one more ornament to their character. So they enter the church to add, as it were, the last gem to the diadem of their human perfection.

This power of God is seen again in *changed views of Holy Scripture.* When the Holy Ghost takes possession of a man, what a different book the Bible becomes! It was told of Bengel, the great commentator, by one who observed him, that he would sit up till after midnight, weeping and praying over the study of the Bible. The spiritually-minded man has his eyes opened to see the beauty of the Word of God; there are doors opened into the great cavern of truth, blazing with gems. Nothing interferes more with the believer's usefulness than a doubt as to whether the Bible is the very Word of God or not. When the Holy Ghost comes upon us, we have no more question that it is God's Word than we have of our own existence. We delight in the study of it. It is to us bread for sustenance, water for refreshment, and honey for delight.

Dr. Pierson further expatiated on the effects of this influx of spiritual influence, as seen in increased power in prayer and in the capacity for service. Another result of this Divine unction is a stern realisation of the condition of man as a lost sinner. If a preacher of the Gospel is not certain whether or no his hearers are in danger of eternal damnation, little wonder that no power accompanies his words. The worst thing about "the new theology" is its depriving men of any true conception of the perils of the unrepentant. The notion that men will have another chance after this life will inevitably take away all the motive for zeal in this.

This power produces, in those who receive it, liberty—the readiness to witness for God even at the risk of failure; it produces boldness of speech, as seen in the case of Peter on the day of Pentecost; it carries with it the demonstration of the Spirit—an infinitely greater convicting power than all the logic of the schools. Dr. Hamilton said Dr. Guthrie was the greatest logician he ever knew—there was but one step between his premise and his conclusion. One word of caution here. It is not in the power even of a Spirit-anointed man to compel any human soul to choose Christ. All he can do is to shut up the hearer to a choice of some kind—to put him in the position where he must either say "Yes" or "No."

The possession of this power is dependent on the sanctification of the believer and on his self-oblivion. It is said of a great English preacher of the last century that no one could point to a solitary conversion under his ministry. "He obscured the Cross by putting his own greatness between the man and the crucified Christ." The preacher is to "hold forth" not himself, but the word of life.

THE MODEL CHURCH.

It was a happy inspiration that led Mr. Sankey at the close of this introductory address to sing a quaint but very practical Christian ballad, called, "The Model Church." I append several of the stanzas:—

Well, wife, I've found the model church,
  And worshipped there to-day;
It made me think of good old times
  Before my hair was grey.

The meeting-house was finer built
  Than they were years ago,
But then I found when I went in
  It was not built for show.

I wish you'd heard the singing, wife,
  It had the old-time ring;
The preacher said, with trumpet voice,
  "Let all the people sing."

'Twas not a flowery sermon, wife,
  But simple Gospel truth;
It fitted humble men like me,
  It suited hopeful youth.

To win immortal souls to Christ
  The earnest preacher tried,
He talked not of himself or creed,
  But Jesus crucified.

Mr. RAINSFORD ON SOUL WINNING.

Rev. Marcus Rainsford, of London, is the sole platform representative at Northfield of the old country. His participation in the Conference had been well advertised, and a good deal of expectation was evidently cherished with respect to his utterances. The people had not long to wait for a taste of the peculiar quality of his speech, as he was set down for the address on the afternoon of the first day. This address may be said to have established his reputation as a speaker at Northfield. The charm of his talk, which was on "Christ's method of dealing with souls," lay not so much in the substance as in the manner of it, and in the warm sympathetic personality of the speaker. If we want to be successful in winning souls, he said, we cannot do better than follow our Lord's example. Mr. Rainsford then read, with a running comment, the story of the Woman of Samaria. "He must needs go through Samaria." There is a great thirsting in the nature of God to have salvation fixed into the inner depths of the nature of his creatures. So Jesus walked forty miles that day, as it is computed, to meet this poor sinning woman. He, the brightness of the Father's glory and the express image of his person, condescended to make a request from her. The first thing we should do if we want to win a sinner is to try and get down on a level with him. Only twice is it recorded that Jesus Christ asked a favour, and on both occasions He was refused. He asked this woman for a drink, and got a sharp answer; on the cross He asked for water, and they gave him vinegar. Notice that there are no conditions in our Saviour's offer of salvation to the woman. There is not a word here about repentance, or conviction, or sincerity, or prayers, or promises. "If thou, lost sinning one, but knew the gift of God—the freeness and the fulness of it—thou wouldst have asked, and Jesus would have given." How tenderly the Lord deals with all her questions and objections and excuses. How tenderly, too, He reveals to her the dark secrets of her life, bringing conviction to her heart, and preparing her to receive the living water that only could quench her spiritual thirst. Oh, the boundless mercy of God, and the loveliness of his grace! At the close of his exposition, Mr. Rainsford told

A TOUCHING NARRATIVE,

which I reproduce almost at length. The recital of it fairly melted the meeting, and must have carried to many a listener a message of encouragement to persevering and hopeful effort on behalf of those whose salvation they desire. Said Mr. Rainsford: I would like to tell you a fact in my own ministry which I hope will be an encouragement to any teachers among you. We are sometimes apt to get discouraged at finding so little response to our testimony. Some time ago, before I went to London, I had a parish in Ireland. It was my great privilege and honour to lead into the light, the family of the steward of a nobleman whose chaplain I was at the time. The steward had two daughters, one of them about seventeen and the other about twelve. They were both smitten with consumption, and they had that sad beauty that betrays a short life in this world. I used to call and see these two girls; they were both confined to their beds, and were in the same room. Sarah, the elder, was a very beautiful creature, but very ignorant and shy. Whenever she heard me coming up the stairs she would cover herself all over with the bed-clothes, and for six weeks I never heard the sound of her voice or got a glimpse of her face. As for the other girl, Annie—a dear little thing—I never thought of speaking much to her. She used to tell me she was half-witted. I continued to visit poor Sarah, and told her the lovely story of the Gospel. One day I went into the room rather downhearted; I could not tell whether she had understood a word of what I had been telling her. "Well, Sarah!" I said, "you are the most uncomfortable parishioner I ever had. Here I come to see you week after week, and I really don't know whether you are listening, or whether you are asleep, or even whether you are alive." I knelt down and prayed, and then I went away. The next day, just as I came into the room, I saw one great big black eye peeping out of the blankets, and that was all. It was a beautiful eye, I can tell you. Before I left the room that day the poor wan face was all revealed. She told me that Jesus had spoken to her, though she had not spoken to me. I had some delightful times with her afterwards. I went in one day and found she was dying. I sat there talking to her with her hand in mind. While she was just breathing her last, her mother got behind me and put her arms round my neck. I did not know at the time that she was blind drunk, but I never came so near being strangled in all my life. I assure you it was as much as I could do with all my strength to get rid of the woman. The girl died then and there, and I thought the mother's behaviour was due to her extreme agitation; I never at the time suspected her of drinking. We buried poor Sarah, and then I used to go and see little Annie. Then happened

THE MOST WONDERFUL THING

that I ever experienced in my ministry. I would tell her of the love of Jesus—that He came and died for her; that He would come one of these days, and not very far distant I thought, and take her to Himself in heaven. She would say to me, "There is no use in my telling a lie; I do not think anything at all about it." I believe she said that to me twenty times. Just at that time I went away somewhere. When I came back I saw her again; a resurrection from the dead could not have made a greater change than that which I saw in her. I said to her, "Annie, you are looking so different; what has brought it about?" "Sit down," she said, "and I will tell you all about it." "Well, now, what is it?" "I want to tell you this," she said. "I remember all the lessons I used to learn in the Sunday-school. The teachers said there was no use in teaching me anything, as I would never remember it. But I remember it all; and I will tell you more: I remember all you used to be saying here." "How did you get it all?" "I got it all since you were here." "Tell me how it was." She opened her little mouth, and poured out her tale of the love of Jesus. I sat listening like one entranced. "How is this?" I asked. "Don't you know?" she said; "the Holy Ghost came and gave it all to me." I believe it. Weeks passed before she died; and I hardly ever missed a day listening to hear her talk of Jesus. At first she would have me read hymns to her, but at the last she would have nothing but the Bible—not a hymn. She would say, "Now tell me some of the promises." I would read some of them, and no matter what it was, whether from the Old or New Testament, she would always say, "Aye, He said it, and He'll keep to it."

One day I went in, and I saw the child was dying. She said to me, "Oh, I thought you would never come! I am so anxious to have you do three things for me before I go home." "Well, what is it?" "You must be quick about it. One thing is to bring all your own children to see me." I have five sons and two daughters, and they were all brought in; they were children then. Oh, if you had heard her. She made them all kneel down beside her bed. She put her little hands on each of them, and blessed them in the name of the Lord. Then she went on to say what a dear Saviour the Lord Jesus was. "If He were here, He would come and play with you. He was very fond of little children. He used to take them in his arms; and if He were here, He would take you up in his arms." My children never forgot that scene; certainly four of them are now serving the Lord Jesus Christ. They were taken out of the room in hysterics, crying as if their young hearts would break. They had brought strawberries and flowers to the two girls, and had become greatly attached to them.

Annie lay back very much exhausted when they were gone. She said to me, "I hope I will last until I get you to do the other things. I want you to call in my father, my mother, my brother, and sisters." They had all gone out, and I was alone with her. They all came in and knelt down. "Now promise that you will do what I ask you." "Yes, I will do whatever you ask, God helping me." "You put your ear down"—she could only speak in a whisper—"and you repeat what I whisper." She commenced to pray for her father; that father died a Christian since. She prayed for her sisters; these sisters have died in the Lord Jesus Christ since. She prayed for her brother; he has died a Christian since. At last she came to her mother—and this was the first time I ever suspected that anything was wrong with the mother. She said: "Now say—'Oh, Lord God, for the Lord Jesus Christ's sake, won't you forgive mamma? You know how often she used to send me out to the hedge in the garden for the bottle of whisky that the grocer used to leave there.'" As soon as I had repeated this, the woman rose up, cursed her own child, and told her she was an infernal liar. Oh, the power of strong drink; it is something fearful! I never heard that any good came to this poor, unhappy woman, or that she did not die as she had lived.

The poor girl was so exhausted that it was about twenty minutes before she seemed to be able to open her eyes. She took no notice of what her mother had said; but when the prayer was ended all the family went out of the room. Then she looked me in the face with a look that I will never forget. "I want you to do another thing?" "Well, what is it?" "I want you to give me a kiss." I put my arms round her neck, and pressed my lips to her forehead. She put her little hands against my face, and with a strength of which I could not have believed her capable, pushed me away from her. I saw her whole face light up as with heaven's light; her sweet eyes became fixed on one spot, and she began to speak: "Oh, my beautiful Jesus; how very lovely you are. You have come for Annie; I am sure you have. You won't go away again, you lovely Jesus." "Annie, dear," I said, "what do you see?" She took no notice of me, but she went on speaking. "Oh, beautiful Jesus! you did come down from heaven, and you did die for Annie; you dear Lord Jesus, how I love you!" Soon after Annie went into the presence of the King, to go no more out. Let all Sunday-school teachers and workers among the young be encouraged to labour on. They can never tell when and how the fruit may appear.

SECOND DAY—THURSDAY, AUGUST 5.

Mr. Moody is nothing if not practical. He is strong on doctrinal points, it is true; but having laid a good substratum of truth, he makes haste to rear on it the structure of the Christian life. This morning he plunged into a subject which he has so emphatically made his own—that of

HOW TO CONDUCT AFTER MEETINGS.

He had delivered himself a few days before on this same theme to the college boys at Mount Hermon, but it was noticeable that he by no means repeated himself. Even if he had it would have been excusable, as his audience was a very different one. This, said he, is a very vital question. If every Gospel address were followed up by an after meeting judiciously conducted, there would be ten times the fruit that we see in the churches. There is no pit of difficulty into which a human soul has fallen, out of which he cannot be helped by some passage from God's Word. It is a sad fact that so few Church members are able to lead an anxious soul into the light. Who can estimate the number of those that remain in darkness, because of the lack of this kind of help. It is amazing how few people are converted under the ordinary Church sermons, and apart from individual effort. People say the preaching ought to be so plain that anyone can find the way of life through simply hearing the Word. That may be true; and yet we know there were many who desired further light after the preaching of John the Baptist and the Apostles, although their preaching was plain enough. The hearers asked questions. What would the modern minister think if, in the middle of a metaphysical discourse, some hearer were to interrupt with the question: "Tell us what we must do to be saved." It seems to me that preaching is of no use unless it awakens the spirit of inquiry. When we fully realise this, and act upon it, we will get results. As to

METHODS OF DEALING WITH INQUIRERS,

you cannot lay down a hard and fast rule. As God has not made two men alike, so no two inquirers can be treated alike. We must suit the remedy to the disease. No true physician would indiscriminately prescribe cod-liver oil to a lot of people suffering from varied complaints. Mr. Moody then took up different classes of inquirers, and indicated how each should be dealt with. *Backsliders* are great stumbling-blocks in the way of Church progress. One backslider will nullify all the good that ten Christians can accomplish. Jeremiah is the book out of which to convince them and lead them back to the point where they began. What utter ruin does a backslider bring on his family. An old man in St. Louis was restored from an ungodly life, at one of our meetings there, and his face beamed with joy. Next night, when he came to our meeting, he was the most miserable-looking being I think I ever saw. I asked him what the trouble was. He said he had spent the most wretched day of his life. "This morning, after breakfast, I started out to visit my children, who are married, in the city. I have spent the day going round telling them I have been restored to God's favour, and I did not see one of them who did not mock me. I have led them into the world, and now I cannot get them out." It was the story of Lot in Sodom over again. Questions were asked of Mr. Moody as to whether a restored backslider should be encouraged to engage in public work. Certainly, he replied; God never used David and Peter so much before as after their fall and restoration. What a blessing to the Church have been David's psalms, written after he was restored to the favour of God. If a backslider thinks he is so far gone that there is no hope for him, take him to the case of Peter, who denied his Lord with oaths and curses, and yet was restored with one gracious look from the Master.

Those who are not fully convicted of sin should be taken to Sinai and made to hear the thunders of the condemning law. On the other hand, the penitent should hear the sweet invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." In all this work recollect that the Holy Spirit alone can convict men of sin. Unless He is grieved, He will work with us and honour the word. Nothing grieves the Spirit so much as a church quarrel or a family feud. I would not waste my life preaching to a church where the members could not agree among themselves; I would get out of it, and work up a congregation of my own. If a man has not got "a clean record," by no means permit him to work in the inquiry-room; let him know that he must straighten out his own life before he can engage in work for God. A man ought not to object to be told his faults. The best friend I have is the man who points out my failings to me; if I have not grace enough to hear his message, the less I attempt to do for Christ the better. The man who wants to win souls must know how to handle his Bible. During the last year or two, perhaps the sermon that has been most blessed in my preaching has been that on "Sowing and Reaping."

MR. RAINSFORD'S INQUIRY ROOM.

Another incident from his ministerial experience was told by Mr. Rainsford in his peculiarly graphic and inimitable way. A lady lived near me, he said, who had an ungodly husband, and who suffered from heart disease. The doctor had forbidden anyone to go near her, especially a clergyman, as any mental disturbance might be the death of her. I did not want to be the death of her; but it was laid on my heart to try and visit her, though how to accomplish it I knew not. But how wonderfully God opens the way for us, when we have anything to do for Him. One beautiful evening I went to her house, wondering if there was any chance of getting in. As I approached, I could see through the window that the lady was in the drawing-room. The hall door was wide open. I knew I was forbidden the house, but I prayed the Lord to guide me in the matter. I knew they could not hang me for it, at any rate. I entered the hall door and went straight into the room where the lady was reclining on a couch. As if I did not see her, I walked right up to the window and looked out; what a lovely view it was. As I admired the prospect, I began to repeat some words of Scripture, to comfort myself as it were. As God would have it, I read the words towards the close of Isa. xliii. :—

> This people have I formed for Myself; they shall shew forth my praise. But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought Me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified.

When I had finished, I heard a voice behind me: "In the name of God, Mr. Rainsford, what am I to put Him in remembrance of?" I was almost afraid to turn round, so I read again, "Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices," and so on. Then she said again: "In the name of God, what am I to put Him in remembrance of?". I read it again. "You don't mean that I am to put the Almighty in remembrance of these things?" "Yes, that is what it says; but it says something else." "What is that?" "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." She clapped her hands and exclaimed, "That will do for me." I thought then I might turn round and talk to her face to face. For some weeks afterwards it was my privilege to visit her, and she never lost her joy. She used to call me her darling after that, poor soul. When she was dying she said to me, "Darling, give me my verse." So I repeated it to her, "Thou hast wearied Me with thine iniquities. . . . I am He that blotteth out thy sins for mine own sake. Put me in remembrance." Her poor lips moved, and she whispered, "I do, I do," and then she went home. Thank God for that inquiry meeting.

DR. PIERSON,

continuing the subject of dealing with different kinds of inquirers, said that returning backsliders were more hindered by the cold reception they receive from professing Christians than by any other cause. He told of one man in his own congregation who was redeemed from drink, opium smoking, and other gross sins. The poor penitent got up in the prayer meeting, confessed his faults, and stated his determination by God's help to lead a different life. Scarcely one hand in the church was held out to help him; the people came and said they did not want him to take part in the prayer meeting, they had no confidence in him. They would not consent to his being restored to Church membership or to his teaching in the Sunday-school, though he said it was his salvation to get something to do for Christ. This is no exceptional case, they are happening in the churches every day.

MAJOR WHITTLE

told how he had frequently presented a hearer with some gift, in order to show the freeness of salvation. On one occasion he presented his knife to a young man; his father said some time later that there was good evidence the boy had taken Jesus Christ as his Saviour. The Major also told of a sceptic whom he visited in an institution in California. He got permission from the man to read the Scriptures to him day by day. When he came to Isa. liii. the man broke down, and on his knees threw himself on the mercy of God. He had been a very hard-hearted man, and had ill-treated one of his daughters. Strangely enough, just as he rose from his knees this girl came, desiring to see him. She timidly opened the door. He did not hesitate a moment. With the tears running down his face he took her in his arms and said, "My dear child, will you forgive me? Jesus Christ has forgiven me."

HOW AN INFIDEL WAS WON.

In the afternoon Mr. Rainsford gave a suggestive running commentary on the story of the Syro-Phœnician women, and closed with another of the illustrative anecdotes, drawn from personal experience, that are greatly charming these Northfield audiences. It was about an infidel who was sick, and whom he was desired to visit by a friend interested in his salvation. I wrote, said Mr. Rainsford, saying that I would be glad to call on him if he would allow me. I got a civil letter in reply, thanking me for my very kind intention, and saying he would be glad to see me, only he would not on any condition have a parson call on him. I encouraged myself in the Lord, and next day I went to the house, parson and all. I found the housekeeper in tears; she had just received the news that her son, who was a soldier in India, had been killed. "He was a poor, thoughtless young man," she exclaimed; "God help him! there was no one to speak a word to him about Jesus Christ. Oh! oh! my poor son!" I passed into the room, and found the gentleman lying in his bed. He was all covered with abscesses, poor fellow, and his life was slowly ebbing away. When he saw that I was a parson, he just turned round in his bed and lay with his face to the wall. Not a word would he speak. I told him some of the gracious promises of God, but he did not seem to heed what I said.

I called again, and was met at the door by the housekeeper, who held up her hands, and said, "Go away! Go away! I never saw anybody so angry as the gentleman was the last time you called. You must not go upstairs." Remembering what she had told me on my previous visit, I said, "Is that the way you would have liked your poor son to be treated when he was dying on the field of battle?" I went on, and spoke to her in this strain, and at last, poor old soul, she said to me, "Go up with you! Go up! I cannot help it." I went up; the moment the man saw me he again turned his back to me and his face to the wall. I repeated some texts to him as before, and the only response I got was a gruff "Ugh!" This went on for three or four visits. At last one day he turned round, looked me straight in the face, and said, "Are you like the rest of them?" "What do you mean?" "Are you like the rest of the parsons?" "Well, I don't know; what do you mean?" Said he, "They have been very good at eating my dinners, and drinking my wine, but that is all the good I ever knew them to do." I said I did not know about drinking his wine, but probably I might have eaten some of his dinners, if he had asked me. Said he, "I believe you would. Now, sir, you have been very good in coming here and reading to me some very wonderful things. I suppose one day you will stand at the judgment seat of Christ, and, as you hope to do so, I want you to answer me one question. I am not going to make a confession of my past life, though I have lived no better than I need. I have not troubled the church much for the last twenty years, and what I have done would not go far to recommend me in another world, I grant you. But I want to ask you if the things you have told me are true?" "Yes, they are." "Are they unlimitedly true?" "Yes." "How do you know they are true?" "They are God's Word, and He never told a lie." "But what I mean to ask is: Are they so true that a fellow who has never served God, and never been to church for twenty years, but has served the devil faithfully all that time, may take them all to himself?". "Why, yes, they are God's own message to you." "You tell me that in the presence of God?" said he. "Yes, I do." "Then, God Almighty, I believe it." For a month after, I had the privilege of visiting that man, and he was full of the joy of the Lord.

One Sunday evening, after preaching, I went to the house, and found that his spirit had just departed. The poor old housekeeper was sitting by his bedside, crying bitterly. The Bible was open at the words: "Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee. Yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness." Said she, "He made me read that about five minutes before you came in; isn't it very pretty?" Poor soul, she did not know the meaning of it; but he understood it, and on these precious promises he had pillowed his dying head.

THURSDAY EVENING.

Two meetings a day, and each so full of matter, might be thought sufficient for a Summer Conference in a place like Northfield, with such magnificent outside attractions and surroundings. But past experience of such gatherings has shown me that it is not easy to satisfy the appetite of earnest Christians, either for study or for work. On this second evening three meetings were arranged. At the East Hall a company of men assembled to hear Dr. Pierson answer questions on various expository and practical topics.

INDIA'S WOMEN.

The chapel of Marquand Hall was the scene of an interesting gathering of ladies to hear Miss Gardner, a missionary of India, tell of the work of the Lord there, as she had seen it for the last twenty years or more. She has recently laboured in the Gospel in the city of Cawnpore. On furlough for the last year or so in this country (for she is an American), she has addressed about one hundred meetings throughout the States, putting the claims of India's perishing and ignorant millions before her fellow countrywomen. She purposes soon to return to India, and hopes to commence a school for the higher education of native girls in Calcutta. This will be a new movement in the city, and is one more indication of the growth of native sentiment on the subject of the elevation of India's women, and their release from the bonds of superstition and of evil customs that have enslaved them so long.

Some twenty-five years ago, mainly through the consecrated zeal of the late Mrs. Doremus, of New York (a lady whose name is well known and much revered in the history of modern missions), there was founded

THE WOMEN'S UNION MISSION SOCIETY.

It was the pioneer society of its kind in America, and for several years it held the field. Since then many forward steps have been taken, and now every great missionary board in the States has its women's branch. When Miss Gardner went to India, the zenanas were sealed against foreign intrusion. In Calcutta, where the strictness of zenana life began to be relaxed, it was then common to hear the remark from native gentlemen: "If you want to teach our boys you may do so as much as you like, but you must not go near our girls. The reputation of our families depends upon our girls being kept in seclusion, and being married at an early age." How different it is to-day. In the Bengal district there were three years ago 58,000 girls being instructed. The movement begun in Calcutta, spread to Allahabad, and latterly to Cawnpore. Miss Ward and Miss Gardner began work there with four native houses into which they the *entrée*. Now there are 180 houses visited, and 25 girls' schools; that is an index of the growth of Gospel work and education among the women of India. On the general subject of Indian missions Miss Gardner has

MANY INTERESTING FACTS

to tell. She speaks sorrowfully of the influence exerted by many English residents, and those belonging to the military profession. You may pass by a Parsee shop on the Sabbath day in an Indian garrison town, and there you will find the carriage of the Englishman standing at the door while the owner is inside purchasing cigars. They feel free to do many such things that they would avoid at home, and there is ample scope for evangelistic work among them, as well as among the natives. Some of those in places of authority and influence are happily on the side of the missionary and of Christianity. One English lady, the wife of a surgeon-major, is very active in good works. She has learned to repeat in Hindustanee the text, "God so loved the world," &c. To every native she meets she hands a tract, and if he stops she will repeat to him this text. If all the English people were equally zealous, what a power of good they would be in India.

A special interest has lately centred around the missionary work in India of Rev. S. Knowles. He is there under the American Missionary Board, and up to the last year or two has been working very quietly. Of late he has received a baptism of the spirit of consecration and power, and wonderful results have followed his preaching of the simple Gospel message. He has a thorough command of the language, and goes out to the villages preaching. Recently he wrote of a whole village turning to Christ and being baptized, from the high-caste Brahmins and priests downwards. At a *mela* or native festival for the worship of their gods near Lucknow he went to preach; as a result 242 natives were baptized in the name of Christ. They scattered to their homes carrying the Gospel message.

Zenana visitation is not the only channel through which they can be reached.

"GHAT" WORK

is very interesting. The "ghat" is a pier at the river side, where the females gather for washing clothes. Perhaps two hundred of them will meet there early in the morning. The lady missionaries go down and sow the Gospel seed among them, though of course it is very difficult to tell how far it has taken root. Sometimes there are good grounds for hope. Miss Gardner tells of one occasion shortly after she went to India. There was great sickness in the district, and a woman had come a long distance to make a special offering to the god of the river. These women are very particular not to touch anything that would, in their eyes, pollute them or interfere with their caste ideas. This woman had brought her little all as an offering to the gods, if so they might spare the life of her child. She went to the river and began her prayers, but she could not get peace to her spirit. She thought the gods for some reason were still angry with her, and in her sorrow she sat down on the edge of the pier. While sitting there she heard a strange voice singing in her own tongue a hymn with the refrain, "Jesus will save, Jesus will save." She walked up the pier steps to where the lady missionary stood on the highest step. When the lady finished the singing she told the people about Christ, and how all the water in the river could not wash away their sins. This poor woman was so affected by what she heard that she forgot all about her caste prejudices, and pressed close up to the missionary who was telling of Christ and his saving efficacy. She had never heard of these things before. She took the truth home with her in her heart, and though she was not heard from again, in all probability she got the peace that comes from a simple trust in Jesus Christ.

THE SOCIAL CONDITION

of Indian women is a great hindrance to the progress of the Gospel, but it is slowly changing for the better. The Methodists in Cawnpore lately erected a new church. The minister had a private entrance made in one corner, so that the secluded women might come in and take part in the worship in a place set apart for them, without being seen. When Miss Gardner heard of this she was perfectly delighted with the idea, but scarcely believed it could be carried out. Some months later, after she had left India, she heard that at the dedication of the church there were present fifteen zenana women, who had never before left their homes for such a purpose; they had come in closed carriages, and were admitted by the private door. Some of these were a little while ago bigoted Mohammedan women, and the thing was quite unique in Indian experience. The men are coming to see that the women are naturally as intelligent as they are. The mere fact that a school is about to be opened for the higher education of native girls, shows the great change in feeling on this vital subject. The opposition now comes mainly from the old people; when the younger generation rises up to take their places the change will become far more apparent. The system of child marriage shows symptoms of decay, but it takes long to uproot customs that have been woven into the very fabric of society. These early marriages cut short the education of the girls; as soon as they are married—and it is counted a great disgrace not to be married by the age of twelve—they are secluded, and Christian influence over them is largely withdrawn. The main object is to instil in their young minds Bible truths that they will not be able to forget.

Miss Gardner spoke of several Indian ladies, now in America, who have attained to high distinction in intellectual knowledge. She also expressed very warmly her appreciation of the efforts of Lady Dufferin to extend medical knowledge among the women of India, and the provision of qualified lady practitioners. There are many cases in which women die for lack of competent medical aid. I am sure your readers will be interested to know these details of work in a singularly promising missionary field, and will wish Miss Gardner God-speed in her new sphere of work in Calcutta.

A GOSPEL MEETING.

The announcement, posted upon some of the gigantic elm-trees that line the Northfield High-street, that Mr. Sankey, Major Whittle, and others would conduct a Gospel meeting in the Congregational Chapel, drew together a good audience, notwithstanding the double attraction at the Seminary Buildings. Mr. Rainsford had also been announced, but was too much fatigued to come. His place was taken by Dr. Munhall, the well-known evangelist of the West, whose recent successes in California were noticed in your columns. The Doctor is, perhaps, the most versatile man now sojourning in this valley, excepting, of course, Mr. Moody himself. He is a man of culture, and has a keen, vigorous mind; it was a treat of no ordinary kind to see him sitting in the stone porch of Marquand Hall one evening, the centre of a critical group, and holding his own against all comers on various topics of current interest. At this Gospel meeting he treated the audience to a thoughtful talk on the absolute impossibility of living the Christ life of self-abnegation and self-denial without partaking of the Divine nature. The argument was, perhaps, too philosophical for some of the village youth who were present, but to any thinking Unitarians who happened to be there (and Northfield has still a goodly show of the professed disciples of that dreary system of negation), it must have proved of special value. Dr. Munhall was followed by

MR. ROBERT GAREY,

now a mechanic, resident at Lockport, New York, but once a soldier and a Roman Catholic. He told the story of his conversion through the preaching of Mr. George Needham, and, in the course of an interesting narrative, gave some thrilling experiences of the civil war, in which he attained the rank of captain.

As the president of the meeting, Major Whittle made an earnest appeal for decision, and the impression thus made must have been greatly helped by

A NEW SONG FROM MR. SANKEY.

Some two weeks since Miss Fanny J. Crosby, the blind lady so well known on both sides of the Atlantic as a voluminous writer of Gospel hymns, was a visitor at Mr. Sankey's home. She attended some of the sessions of the Mount Hermon Summer School, and, during her stay, wrote several new hymns, one of them on the words, "Whosoever calleth on the name of the Lord shall be saved." The hymn, set to a very pleasing and effective melody by Mr. Sankey, was sung by him for the first time in public this evening. Judging from the readiness with which it was taken up, it is likely to prove a favourite. Its key text was suggested to Mr. Sankey as the theme for a song by an incident of the last London campaign, which I well remember. During the meetings at Lavender-hill, Clapham, Mr. Moody was absent one afternoon on account of a troublesome tooth—the only occasion in all my recollection on which he did not fulfil his engagements. He sent an explanatory telegram, giving also a passage of Scripture, which was read out to the meeting by Mr. Sankey. This passage was, "Whosoever shall call on the name of the Lord shall be saved." Two weeks after, in another part of the city, Mr. Sankey met with a Swede working in the inquiry-room, who told him that that text read from Mr. Moody's telegram was the means of his conversion, humanly speaking. With such a genesis, the new hymn ought to be destined to a useful career. Mr. Sankey rang out the Gospel contained in it with all his old-time sweetness and power. He has lately composed some fine melodies of the flowing and sympathetic type, and your readers will doubtless have the benefit of them in due time. There was no after-meeting in the church this evening, but quite a number rose as expressing their desire for spiritual blessing, and I heard of at least two cases of soul decision.

THIRD DAY—FRIDAY, AUGUST 6.

MORE COUNSEL FOR WORKERS.

This morning Mr. Moody again took the stand and continued his talk on dealing with the different classes of inquirers. If the workers gathered here are not well equipped for their task, it will not be the fault of our evangelist and host. He began by a reference to those who raise objections to the Divinity of Christ. I understand that many of the Unitarian dwellers in these parts are attending the Conference meetings, and it may be he intended this word for their special benefit. In dealing with such, he said, those sayings of our Lord which claim supernatural power and equality with the Father should be quoted. Christ not only healed men of bodily diseases, but pronounced the absolution of their sins. He allowed men to worship Him, a thing that no mere man, if he were honest, would permit. "All power is given to Me in heaven and on earth"; could there be any bolder assertion of his divinity than that? Give such objectors the Word of God without argument and leave the Holy Spirit to apply the message. Some anxious souls say they fear they will not hold out. Give them Christ's word about no one being able to pluck his sheep out of his hand; and Paul's confession of faith, "I am persuaded that He is able to keep that which I have committed to Him." As the vine clings to the oak, let them be encouraged to cling to Christ who has said, "I will uphold thee with the right hand of My righteousness." Your readers are familiar with Mr. Moody's keen exposure of the folly of trusting to or waiting for "feeling" as a testimony of salvation. It is the devil's last plank. The word "feeling" never once occurs in the whole Bible as a condition of acceptance with God. What He wants is obedience; let a man obey, and the right feeling will come without asking. The devil can play on one's feelings like a harp, but he cannot change the eternal word of God.

At this point Mr. Moody was sharply questioned from different parts of the hall as to the relative importance of sorrow for sin and repentance as precedent to peace with God. He admitted the value of these elements in the case, but insisted that they must not be put forward as things that must be experienced in a particular way before the sinner can accept the Saviour. Make no barriers between the soul and Christ. God commands all men everywhere to repent, and a command always pre-supposes the power to obey it or reject it. Get inquirers to trust by simple faith on the word of Christ, and all else will follow in its right place. A word of caution came next as to teaching perfection in the flesh. If a man thinks he can be freed from the motions of sin he will be grievously disappointed, and a revulsion will be sure to come. Let the young convert be encouraged to confess Christ at once; the lack of this often brings darkness into the soul. The absence of a forgiving spirit towards others is frequently a great stumbling-block in the way of peace with God. Above all, there is the crowning sin of unbelief—the mother of all sins. He that believeth not the testimony of God concerning his Son maketh Him a liar; what greater insult could be offered to the Almighty One? There are those who think they cannot be saved all at once. Show them that if salvation is a gift, there is a definite time when it must be accepted or rejected. The crucial point in the experience of the anxious soul is the moment when the will is surrendered, and the heart is yielded up to God. In some solemn closing words, Mr. Moody dwelt on the deplorable waste of energy in so many churches; many young ladies are ready to patronise sewing circles, and so forth, but few are willing to take up real spiritual work. An earnest word was addressed to the pastors about utilising Sunday evening services for drawing the Gospel net. In many of our churches we want a moral earthquake. As a whole, we are making no headway in the world; indeed, the increase of population is far greater than the growth of the churches. Many of them think they have had quite a successful year if they have paid the pastor's salary and all the other debts, though not a solitary soul may have been brought into the fold.

"WHAT BROUGHT HIM TO HIMSELF?"

Some remarks on the same line followed from Mr. Rainsford, and, as usual, he pointed them with a story. It does not matter so much how you believe, he said, as what you believe. The story illustrated the point of repentance, and was about a dying young man whom he was called to visit on a stormy winter's night. He had burst a blood-vessel, and was just gasping for life. "I thought you would never come," he said to me. "I am dying, and there is no hope for me. I have neglected God all my life, and there is no hope whatever." I quoted the promise: "Him that cometh to Me I will in no wise cast out;" that means you. "Oh, yes, but I must come with repentance." "Christ says, 'I will *in no wise* cast out.'" "If there is one thing fixed in my mind more than another, it is that God will not receive me without repentance." "My dear friend, you are putting repentance where God never put it." "Well, I believe, I must repent before I can come to Christ." Said I, "Did you ever hear the story of the prodigal son?" "I cannot say that I have; I have heard my poor old father talk about a prodigal, but I thought it might be myself he meant." "It is a beautiful story in God's Word;" and I told him the story. When we came to the place where it says, he came to himself, I said, "Now tell me; what brought him to himself?" Said he, after a pause, "Well, I suppose it was because he had nothing but husks to eat." "Poor fellow," said I, "you had nothing but husks to eat for a long while, but that never brought you home. Now, what brought him to himself?" "Well, I suppose he found out he was a bad boy." "No, you have not got it yet." I shall never forget the poor fellow's agony as each time I told him he was wrong. I repeated the story once more, and when I came to the words, "he came to himself," I saw a beautiful light shine over his face. "I have it!" he exclaimed. The tears began to roll down his hollow, pale cheeks, and he said: "He remembered that his father loved him, and had a heart big enough to take him back." Then he began to pray: "Oh, my God and Father, would it be within the bounds of possibility for a poor prodigal like me to return?" So he came back. While the Lord spared him I used to go and see him, and joyful times we had. I happened to be beside him when he died. A friend of his who had been an ungodly man came to see him, but when he noticed me he withdrew. I said "Come in and speak to your friend." I wanted him to get something that would do him good. He came in and said to the dying man, "Poor fellow! I am sorry we are so soon to lose you." His voice was almost gone, and he could not reply. I said, "Ask him where he is going." He said, "Do you know where you are going?" The poor thin finger went up, and he whispered, "To the Father; to the Father." I said, "Ask him how he knows." "How do you know?" said his friend. Again he whispered, "The Father tells no lies." And that was the last thing he said. I learned there just where to put repentance.

FRIDAY AFTERNOON.

The event of Friday afternoon was the reading of an elaborate paper by Dr. NATHANIEL WEST, of St. Paul, Minnesota. Dr. West's voice had not hitherto been heard at Northfield, and it was only by a happy chance, humanly speaking, that he was there on this occasion. He had prepared a paper to be read at the Niagara Conference, not expecting to be able to attend himself on account of illness. When that Conference was held, a week in advance of Mr. Moody's, Dr. West was well enough to be present, and to read his paper. Some of the friends who heard it were so struck with it that they persuaded the Doctor to cancel some other engagements and go to Northfield to re-deliver his address. He came, he read, he spoke, and, without a doubt, he conquered the hearts of many of the people, Mr. Moody among the others. If he is spared, his musical voice will certainly be heard on these hills again. He is a theologian of the good old school, a scholar of large and varied attainments, thoroughly well versed in all the doctrinal and scientific discussions of the day, and a most able defender of the faith, as it is held by evangelical Christians of the premillennial school of prophetic interpretation. Some of the friends whom I met at Northfield, and who are acquainted with this side of the water, expressed to me the strong conviction that he would be a very acceptable speaker on the Mildmay platform; and I quite agree with them.

Dr. West's address this afternoon was on

GOD'S SLEEPING SAINTS,

and was founded on Dan. xii. 1—3. It was of such great length as to preclude its reproduction in full in your columns, but the following extracts will show its style and quality:—

The hope of the resurrection, so dear to God's Old Testament saints, is carried through the New Testament, and shines with superior light on the last pages of Divine revelation. It is a hope into which we ourselves are grafted, by sharing the grace of Him who is Israel's King and ours. I need not linger to refute that unbelieving criticism of our day which restrains the interpretation of these solemn words, in Daniel, to Maccabean, or Neronian times, or degrades them to a merely figurative import. They do not refer to the transient era of Maccabean independence, nor to the favour that came to the Church in the days of Constantine, nor to the Reformation of the sixteenth century, nor to the regeneration of the soul, nor to its ascension to heaven, nor to any political or ecclesiastical victory in this present age. Such violence to the plain letter of Scripture is its own refutation. The eyes of the revealing angel who speaks to Daniel, like those of the angel who speaks to John, reach to Israel's final outcome, "in the latter days," when Daniel, awaked from his "rest," shall stand in his lot "at the end of the days;" in other words, to the close of the present age.

Two great events stand out, in bold relief, in the foreground of the angel's observation. He looks forward to the "great tribulation" connected with Israel's final fortunes in the great crisis to come, the bisecting epoch that divides our present age from that of millennial glory, and fastens his eyes upon them. These events are: (1) the deliverance of the surviving remnant of Israel from the power of the last Antichrist; and (2) the resurrection of Israel's righteous dead, foremost among whom are Israel's faithful martyrs. Daniel's "people" are not the Christian Church, nor are "the children of thy people" believing Gentiles, as certain commentators would foolishly have it. It is the literal believing Israel whose living remnant is delivered, and whose faithful dead are raised; even that same reproached and outcast race to whom the Lord's mercy comes "in the latter days," when "the veil that is spread over all nations is destroyed," and "death is swallowed up of victory," and the Lord "takes away the rebuke of his people from off all the earth," and the "Jew" is no longer a proverb and a byword, and Jerusalem no longer is trodden down under foot of the Gentiles, but is a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God.

Of the second of the two great classes just named—viz., Israel's faithful dead—the revealing angel gives a complete description, one that has touched the heart of Jew and Gentile in all ages.

THEIR REGISTER.

(1) He describes them from their register. Their names are found "written in the Book." By this phrase is meant the eternal predestination unto life of the righteous, by the sovereign will of God. "Chosen, faithful, and true," they are heirs by Divine right to eternal glory, having been "written in the Book of Life from the foundation of the world" (Rev. xvii. 8). The remaining unraised company of the sleepers, unregistered, sleep on in their sins and their graves, destined to eternal shame and contempt. They have no part in the "first resurrection."

(2) They are described from their number. They are "many," not all of Israel's dead, but only they who are "written in the Book;" not a few, on the other hand, but "the many" of verse 3, who "have been turned to righteousness"—a multitude. To Abraham, it was said in covenant, "I will make thy seed as the dust of the earth." A remnant at most at any one time, yet, in the outcome, a multitude that no man can number; the elect out of all the tribes, sealed with the seal of the living God, and gathered out of all the nations and kindreds and tongues where they are scattered. Like the springing wheat from the grain that is sown, or the drops of the dew from the morning's womb, so shall Israel's faithful dead be in the resurrection of the just. Multitudes! multitudes! of Israel's host, thick and bright as the beads of morning dew! Jacob's heavens shall drop down dew, when the souls of the righteous descend from above, and their bodies, revived, ascend from their graves; and the land shall become "the land of the living," and not of the dead. How vast the number!

THEIR CONDITION.

(3) They are described from their condition. They are "sleepers of the earth-dust," and, in Isa. xxvi. 19, the "dwellers of the dust." The dead are viewed in their whole personality, body and soul, and the description of them, as "sleeping," is taken for the repose of their material part in the grave. Sleep is the image of death. As to the souls of the righteous, they are "in the hands of God, and dwell near the throne of his glory." Soul-sleep is nowhere taught in the Bible. Their bodies rest in the grave, waiting the hour when the spirit's energy passes over to the material part of the believer, and along with this, earth's glorification begins. It belongs to the blessedness of the believer, that his body still remains united to God in covenant, and in fact. It is dust already redeemed. His sleep, unlike that of the wicked, is a blessed sleep. As he sinks to rest in the grave, and wraps the dark robe of death around him, he can calmly say his evening prayer with David, "I will both lay me down in peace and sleep, for Thou, Lord, only makest me to dwell in safety" (Ps. iv. 8). "My flesh also shall rest in hope; for Thou wilt not abandon me to the grave" (Ps. xvi. 9). And, sure of his rising in the morning, he can say as his eyelids close, "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness" (Ps. xvii. 15).

THEIR REWARD.

(4) They are described from their reward. And this is twofold. (1) A reward of life; (2) a reward of glory; and both everlasting. "These," who awake at that time, "shall be unto life everlasting." That is their destiny. There is no more separation now of soul or body. They were, indeed, possessors of life everlasting, prior to their death, and by virtue of their faith. But the life was a hidden life, a life in mystery and not in maturity, an inward spark not an outbursting flame, a firstfruit not the fulness of unfading fruition in glory. But more. The reward is a reward of glory, and special glory to all who turn many to righteousness. "The teachers shall shine as the brightness of the firmament, and they that have turned many to righteousness, as the stars forever and ever." What a motive to work! Ecclesiastical orders and titles are nothing here. The reward is not to a titled clergy as such, but to "teachers" of the law and the promise. It is not to fruitless preachers, but to "turners of many to righteousness." There is a glory in the kingdom for all, no matter how varied or numerous they are. A glory belongs to Christ, the central sun, none of us may claim as our own. Another glory belongs to the Church, the moon, that none of us may inherit, a borrowed splendour that covers the whole company of saints as one. But there is glory that belongs to the individual "glitterers" of the firmament, different in degree, and it is ours, so to turn many to righteousness, as that neither Alcyone's sheen, nor the stars that burn in Orion's belt, shall surpass our brightness, in the resurrection of the just. And what a miracle of splendour that will be, when sun, moon, and stars all shine in the firmament, at the same time! We shall, each, have our own peculiar glory while yet lost in the "Greater Light" who rules that golden day.

THEIR CHARACTER.

(5) Once more: they are described from their character. This we have in the context, in chapter xi. 32, 33, to which the "many" here refers. In times of trial they count not their lives dear to them. Martyrdom for them has no terrors. "They fall by the sword and by flame, by captivity and spoil," and yet they "do exploits" for God. Such the prophets. Such the Maccabean heroes whose valor and faith Paul had commended; the martyred mother and her seven sons—a story that should magnetise the world into life; the dauntless host that "resisted unto blood, striving against sin;" God's unflinching braves who "were stoned and sawn asunder," the "tempted," the "wanderers about in sheepskins and goatskins, being destitute, afflicted, tormented, and of whom the world was not worthy." Such were, not only the martyrs of the law, but also, those of the Gospel, who were alike made "a gazing stock, both by reproaches and afflictions, and were companions of them that were so used"—elect souls who "took joyfully the spoiling of their goods, knowing that they had, in heaven, a better and an enduring substance." Pioneers, they were, of the suffering saints who found their only home on earth, in Roman catacombs, or Alpine solitudes, or in the cells of Spanish inquisition! Ease and popularity could not buy them. False brethren could not intimidate them. Calamity could not dishearten them. A trimming and time-serving policy could not attract them. Wealth, respectability, and power, could not overawe them. Honied flattery could not seduce them. The institutional morality, the customary ethics of society, a cunning prudence and desire of personal influence and social self-entrenchment, the neutrality so odious to God, had no charms for them. They were no "middle men." Deceived, betrayed, maligned, forsaken by friends, their worst foes those of their "own household," they still chose to "suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season, having respect unto the recompense of the reward" (Heb. xi. 26). And they shall "shine!" Asleep in the dusty earth, they shall one day awake from their graves at the trumpet's call, and soaring upward, shall gleam as they go, flashing like the welkin's glance, and beaming as the stars, for ever and ever.

A PHILOSOPHY OF HISTORY.

What shall I say in conclusion? The book of Daniel is simply a philosophy of history in its great design. It was meant to be that. It has little to do with the doctrines of grace. It has all to do with the outward fortunes of Israel and the world-empires, and the outward development of the visible kingdom of God. The "New Testament Church" is not found in it once. It touches only on the beginning and close of the New Testament times. It busies itself, wholly, with Israel and the times of the Gentiles, or nations. Its one great object is to sketch a sacred calendar, covering in outline the whole range of four successive Gentile empires (the fourth of which still exists, though broken into various kingdoms and kings) from the first fall of Jerusalem and blotting out of the visible kingdom of God on earth, down to the "finishing of the mystery of God" with respect to Gentile, Jew, and the Church of God. Its one purpose is to lead us rapidly over the whole period of Israel's national ruin, rejection, dispersion, and expectation, on to the time when Gentile power shall no longer have any succession, but the sovereignty hitherto wielded shall be transferred, through judgment, to Israel's King and his saints. Apply it to the "Church" if you will. "Application is not interpretation." Make it belong, in a sense, to the first advent. It belongs in its truest sense to the second.

How glorious Israel's now waste and desolate land will be "in that day," and "at that time!" The whole territory, so mountainous, rough, and uneven now, shall "become a plain" in the midst of which the mountain of the Lord's house shall rise exalted in beauty and glory above all surrounding hills. Canaan shall become like the Arabia that stretches from Lebanon to the Dead Sea. The borders of the Holy Land shall be enlarged, its valleys exalted, its mountains brought low, its deserts made as the garden of Eden, and the Holy City rebuilt and adorned, with a temple of glory unseen before, Jerusalem shall be "a new thing in the earth," a "diadem of glory in the hand of her God." Salvation and praise will be the one music from her walls and her gates. A glorified land, city, people, and nation, the metropolitan point and splendour of a new age, shall Palestine and Jerusalem be in the day of the deliverance of Israel's remnant, and resurrection of Israel's faithful dead—a forelight of that further future regenesis, when not only a part, but "the whole creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God," and a new heaven and a new earth shall appear.

And now, O anxious believer in Jesus, waiting, watching, looking for and loving his appearing, "Go thou thy way till the end shall be!" If the Bridegroom tarries, "thou shalt rest," but—resting, or toiling till He comes—"thou shalt stand in thy lot at the end of the days."

THE THEATRICAL MISSION.

DURING the summer season the large Institute has proved most successful in inducing numbers of employés to frequent its comfortable and homely apartments, the weekly attendance registered being larger than any previous year. The Committee are most anxious to raise the remainder of the purchase money for Macready House before September 25, as, unless £2500 is then paid to the builder, a year's rental of £380 will be required.

Spiritual results afford cause for deep thankfulness to God. The personal conversation of Christian friends with many new members has resulted in much precious fruit, while among the theatrical children taken to Lowestoft for change, there have been some definite cases of conversion. Letter-writers and visitors alike are testifying to the encouragement with which they are meeting, and we can but believe that the fields of theatrical life, which have long been "white already to harvest," will furnish golden grain to the workers who have been associated with the Director and his indefatigable wife. All communications should be addressed, Mr. Courthope Todd, "Theatrical Mission Institute," Henrietta-street, Covent-garden, London, W.C.

PARIS CITY MISSION.

ESTABLISHED in 1879 by the late Lord Shaftesbury, this Mission has been acting as an auxiliary to the other evangelical forces in Paris. We have received a report of an address by Professor Yeatman, delivered at the sixth anniversary meeting, in which he calls attention to the greatly increased facilities for Gospel preaching in France. While he does not minimise the opposition of infidelity on the one hand, and rationalism on the other, he asserts that now, "for the first time in the history of France, is religious liberty the birthright of every citizen." Twenty years ago no religious meeting exceeding twenty in number could be held, and then never without a policeman being present.

In 1813, there were only 150 Protestant pastors in France, now there are 900, beside orphan homes, asylums, reformatories, and other results of Christian effort. In 1875, the French Bible Society circulated only 16,000 copies of Scriptures, but in 1885 the circulation was increased to 60,000. The "Société Centrale" began with three missionaries, it now employs 170, and has opened 360 mission stations. In 1871, a Lancashire pastor, on a holiday tour, was distributing tracts in the Belleville district, when the words of a working man led him to resign his charge and commence a mission in Paris. To-day the MacAll Mission has thirty-six halls in Paris and sixty in other parts of France.

These facts show that great doors and effectual are opened for the Gospel in France. It only remains for Christians to joyfully enter. Mr. MacAll, in a letter to the Professor, expressing his opinion of the situation, said: "The alternative for France surely is that it be flooded with the Gospel, or moral, social, total ruin." Such being the case, we are glad to see the report of the work of the Paris City Mission, and hope that the little—too little—band of missionaries, seven in number, may soon be increased to seventy, especially when we find the following record of the work accomplished:—

Domiciliary and sick visits	54,413
Meetings held or attended	11,684
Attendance at meetings	345,838
Bibles and Testaments sold or given away	10,087
Tracts and portions distributed	171,274

A meeting was held on Monday week at 5, Rue Daru, Paris, in the drawing-room of Rev. T. Howard Gill, Rev. W. Burnet presiding. After a short statement by the Secretary, Mr. J. M. Weylland said it was a pleasing surprise to see so large a gathering, showing their deep sympathy in the work of the Paris City Mission. In the records of the London City Mission (vol. i.), we found a record of a Paris City Mission, founded by David Nasmith fifty-four years ago. At that time a tract distributor was taken to prison, and was only liberated by an application to the British Ambassador. Now the missionaries were received gladly by some of the people. The Society is undenominational, and is helping all the Paris workers, and we must help to sustain this and every kindred work. Rev. W. Gibson, Rev. R. W. MacAll, Miss de Broen, Rev. C. T. Winckley, and Rev. W. Burnet addressed the meeting, and two of the missionaries (Messrs. Dedieu and Bresson) gave an account of their work.

Now that a holy ardour for missionary service has been kindled, and is extending in our midst, the sunny land within a few hours of our own coasts should not be forgotten by the Lord's people. Seven pastors are now waiting for missionaries. Further particulars respecting the Mission may be obtained from the Secretary, Mr. W. J. Lockie, 71, Rue des Batignolles, Paris, or the Honorary Secretary for England, Mr. J. M. Weylland, 31, Carlton-hill, St. John's-wood, N.W., who will also supply copies of a tractate, entitled "Facts and Narratives of Paris and the Paris City Mission" (1d.) by Mr. Weylland, giving an interesting account of the rise and progress of the Mission.

MR. C. RUSSELL HURDITCH writes:—Thank God with us for much blessing with the tent meetings in several places; and pray for us.

MR. PASCOE'S WORK IN MEXICO.

Friends interested in the work in Mexico will be glad to read the following extracts from Mr. Pascoe's paper. Of the work in Toluca he writes:—On April 29 I was enabled to start for Toluca, accompanied by my wife. I had wished to go at an earlier date, but the brethren of this neighbourhood were so eager for me to hold special services here during the so-called Holy Week, that I felt it right to remain, and a glorious gathering we had, which I must describe in its own place. What to do about the work in Toluca was my principal care. The congregation there had been several weeks without a preacher, and services being suspended in our old mission salon, they had taken to the other two Protestant temples, where, instead of being kindly received, they were much annoyed by taunts and ill-timed jeers from the preachers about the collapse of the undenominational church. So annoyed were they that several resolved to stay at home rather than be preached at, and made a laughing-stock of by "hirelings," who thought they had won the day.

I knew nothing of this state of affairs before reaching Toluca; but was constrained to make another effort before quite abandoning our old field of God-owned labours. I printed a brief circular letter addressed to the old and primitive converts in the various towns of the Toluca Valle, inviting them to join me in a fresh attempt to extend the Gospel in greater purity. That simple letter, distributed a few days only before my arrival in Toluca, caused quite a sensation. The rejoicing of the scattered members of our old congregation was indeed great, and we were crowded at our meetings. I preached morning and night on Sunday, May 2.

On Monday I visited one of the oldest converts, and sent messages to others. The next day several assembled, and, after prayer and consultation, I mentioned the absolute necessity of the brethren carrying on their meetings themselves in simple dependence on Christ's word and Spirit, without ever again depending on a salaried preacher. No less than fourteen of those present, all married men, undertook to carry on the meetings, and to preach themselves if no better could be found. The earnest prayers of those brethren revealed their great joy at the unexpected but much-hoped-for turn of the tide. I was deeply impressed by their thankfulness that the clear sound of Christ's teaching was not to die out in Toluca. I will at once add the good news that, during the eight weeks since I left them, they have done well, the meetings are crowded, as from many sources I learn, and their animation is unabated.

SAN TELMO.

Here the congregational work has been continuous and satisfactory, by which I mean that the attendance is numerous and animated; and various new comers have appeared as a tangible proof that the glad tidings continue to spread far down our mountain slopes.

We have had visits from other converts from the Hot Country: men converted through reading our publications, and who never heard a living preacher of the Gospel before they came here. And "poor" men, too, who travelled a whole week on foot in order to learn the way of God more perfectly. The services in Passion Week were crowded. Our new salon is a spacious room; lime-washed, it is true, its only ornamentation being long lines of printed texts; but it is large enough for several hundreds. We had various teachers, and the discourses of all were intensely spiritual, with the clear unmistakable ring of the Gospel.

A FAMILY ANXIETY.

That terrible plague, small-pox, rages in parts of this Republic. Our mountain isolation had so far been a great shield to us; but a family from Las Llaves recently brought a baby here infected with the terrible disease. They kept us ignorant of the fact that they were fleeing from the danger, hoping to save the baby, until the evil declared itself, and the child died. Next sickened and died here in our house also the youngest child of another family from the same place. Thus, without any imprudent act on our part, we have had the evil brought into our midst. Eight days have passed since the last child died, and to-day my little work-fellow Frank is laid down with strong fever symptoms and sickness. I promised that, God willing, he should go to Toluca this time with me to see the steam press. He has been quite excited over the prospect, and watched with eager interest my operations in fixing up a saddle for the donkey he will go on, should he go. This little anxiety is a family matter certainly, but I can ill afford to lose my little helper just now. In the Lord's loving hands I trust him: let Him do whatsoever seemeth good and is for his glory.

From a private letter we gather that the salon in which the brethren at Toluca meet may be purchased for £240, and the writer offers to give £100 towards the purchase, if the balance is raised by other friends.

STRATFORD & WEST HAM REFUGE.

One of the most difficult branches of Christian service is that of rescue work. We have before us a booklet in which Mrs. Pelly tells of the past work of the Stratford Refuge, and hopefully looks forward to its increased usefulness in the future.

Since the Refuge was opened, in 1883, no less than 309 cases had been received up to the end of 1885, and 13 women were then in the Home. While the faith of the workers has been sorely tried by financial difficulties, the wants of the Home have been supplied week by week, and at the end of the year there was a balance of £1 in hand, but outstanding liabilities to the amount of £79, for rent, repairs, &c.

Notwithstanding these difficulties, the work has increased, and another house has been opened next door to the Refuge as a Preventive and Training Home. The necessity of taking this step was forced upon the management by their previous experience of the work, and as an old house next door was offered for sale at the time when the need pressed, an arrangement was made whereby it was secured for two years with option of purchase. It has since been fitted up as a laundry, where the girls will be trained for service. Since September twenty-nine girls have been received there; some have gone into service, and sixteen were in the Home at the end of the year. A free registry office has also been opened. One of the urgent needs is a crèche, which we are told will cost £100 to start, and £1800 is needed to purchase the Refuge (Linden House) and the new Home. These do not exhaust the needs, but we must refer our readers to the report, which may be obtained from the Lady Superintendent, Mrs. Cooper, The Refuge, Stratford-green, E.

LITTLE SCOTTISH EMIGRANTS.

On August 30, a party of twenty-five emigrant children left Edinburgh for Liverpool, whence they sailed next day by the ss. *Carthaginian* for Nova Scotia. They had all, with one exception, been in the various Homes originated and superintended by Miss Stirling, and connected with the Edinburgh and Leith Children's Aid and Refuge. Miss Stirling herself took a similar party to Nova Scotia in the earlier part of the season, and is busily engaged superintending their establishment on a farm which she has purchased there.

It is needless to say that nearly every one of these children left behind them antecedents of want, misery, wickedness, and drink; but almost all, thank God, carried with them the frank, confiding ways of children used to an atmosphere of love. Further information as to this good work will be gladly supplied, and help received, by Mr. J. McDonald, secretary to the Homes, 3, Pitt-street, Edinburgh; or by Miss B. Thomson, St. Leonards, Wardie, Edinburgh.

OBITUARY.

REV. ROBERT HUNT.

We regret to record the death of Rev. Robert Hunt, late missionary in Patagonia and C.M.S. missionary in North-West America, which recently took place at his son's residence, St. Paul's Vicarage, Penzance, after a very short illness, in his eighty-first year. Mr. Hunt, who was born in 1805, rendered conspicuous service in the mission field.

MR. JOHN DOUGALL, NEW YORK.

We learn with much regret that Mr. John Dougall, editor of the New York *Weekly Witness*, died suddenly of heart disease on August 19, at the age of seventy-eight years. His attempt to establish a daily Christian paper in New York, *The Daily Witness*, continuing through eight years from 1871, was heroic. The enterprise was, however, not self-porting, and had to be abandoned.

MR. HERBERT SHAW.

This faithful servant of Christ died at Chesterfieldon the 24th ult. in his forty-third year. He was treasurer and assistant superintendent of the Chesterfield Ragged Schools, for which he had laboured many years, and was also a member of the Town Mission. The interment took place at Chesterfield Cemetery on the 27th ult., a large number of people following to the grave.

DR. J. G. WAKLEY.

This gentleman, the editor of *The Lancet*, expired at his residence, Heathlands-park, Longcross, near Chertsey, last week. He was the youngest son of the late Thomas Wakley, Coroner for Middlesex. For twenty-five years he edited *The Lancet*. He was one of the founders of the Hospital Sunday movement in London. Dr. Wakley suffered for nearly three years from cancer of the tongue, which carried him off somewhat suddenly at last. He was beloved by the poor people in his own neighbourhood, who were the objects of his constant solicitude.

THE PEOPLE'S PALACE, MILE END.

We have already referred to the proposed Sunday opening and the sale of intoxicants at this leviathan place of popular resort now in course of construction. These proposals are properly exciting much opposition among the friends of temperance and Sabbath-keeping in the East-end. Our friend, Mr. John Hilton, of Langveld House, Burdett-road, E., informs us that a strong committee has been formed with the view of nipping in the bud these undesirable projects. The chairman of the committee is Rev. Thomas Richardson, vicar of St. Benet's; the hon. treasurer is Mr. F. N. Charrington, of the Great Assembly Hall, Mile End, E.; and Mr. Hilton is hon. secretary. Memorials to the trustees of the People's Palace are prepared, and helpers are desired in getting these memorials extensively signed by the inhabitants. The success of the movement will largely depend on the number of volunteer helpers, and we trust that of these there will be no lack.

Workers will be welcomed at a meeting of the committee to be held at 7.30 to-morrow (Friday) evening, at St. Benet's Mission Hall, Mile End-road, E. Those who cannot give personal help are asked to strengthen the hands of the workers by contributing to the necessary expenses.

FAREWELL TO MISSIONARIES.—On Friday, August 27, a large congregation assembled at the Downs Chapel, Clapton, to commend to God the following missionaries, who sailed on Saturday week for the Congo:—Rev. W. H. and Mrs. Bentley, Messrs, R. D. Darby, R. H. C. Graham, H. Phillips, J. H. Shindler, and Miss Seed. Mr. Bentley had been out previously.

SHELTERING HOMES, LIVERPOOL.—Mrs. Birt writes to us from Knowlton, Canada, that the three parties of boys and girls have this year had a quicker placing out than ever, and the homes obtained are good. Very much of the lasting success of the juvenile emigration depends upon the training the children receive before coming to Canada, while strict supervision from the Distributing Home must be kept up. This work cannot be done in a very wholesale manner, for each child requires to be treated precisely as one of a family. Mrs. Birt and her helpers hope to sail for Liverpool in the *Parisian* on September 9, and ask to be remembered in prayer when on the restless sea, returning to their work in the great city amongst the lost little ones.

For the Young.

LESSONS FROM HARVEST.

MY DEAR YOUNG FRIENDS,—Some time ago I wrote you a letter about sheep and goats. I am sure they have given us many lessons since we came here. Lately we have heard another, which I think I must tell you. One day Miss Mudie was with Madame B——, when they met a goat with a bell round its neck, followed by three little lambs. Madame B—— said, "What a tiresome creature that goat is! We don't know how or why it does it, but it can always make the lambs follow it, and it always leads them away from the flock. I don't know where they would go now if I had not met them. I must lead them back to the shepherd." I think some of your friends will say, "Ah, it is often so with our little lambs; they are so easily led away by some companion, and sometimes we seek a long time before we can lead them back to the Good Shepherd."

Now I will tell you about the harvest. Miss Mudie and I are staying some weeks in this mountain village. I wish you could see it. Lean your slate or book against the wall of the schoolroom. You can fancy Gigors placed on the tip of the slope on three or four terraces, one above the other, while the wall will represent great precipices which overhang the village. Higher even than the precipice you can see the walls of the ruined chateau. The steep fields below the village are mostly cornfields, and during the past week, each family has been busy reaping. Such small sickles and such small sheaves! The children have been gleaning, and the old women, too. We have met them coming up the steep path, by the fountain, carrying their handfuls. The weather has been splendid, just enough rain to spare the trouble of watering the cabbages, and to hinder the grass from being burnt up; but not a day has been lost, and now the harvest has all been carried home.

As we are, perhaps, the only ones in the village who have not been actively engaged in the work, we have had the time to watch and think over the lessons of the harvest.

After the sheaves are brought home comes the hardest work—the threshing. There is a threshing floor, "aire," to every house. It must be in a high place so that the wind can sweep over it, and unshaded so that the full heat of the sun may strike on the sheaves, for unless the sun is hot the grain will not leave the husk. All day long the mules go round and round on the aire, dragging after them a heavy stone roller. Often the wife leads or drives the mule, while the husband arranges the sheaves. Our next neighbours are not rich enough to have a mule, so their wheat was threshed a different way—with a rod. The rod is from six to eight feet long, composed of long willow wands, bound together nearly their whole length. Three persons struck alternately on the "aire" till the work was done. You have seen threshing with a flail, of course, but I think never with a rod; at least, it was new to us. Now I want you to read the last verses in Isaiah xxviii. There you will find all these different ways of threshing, and others beside—cart-wheel, horses. Watching and reading all this we know there must be a lesson for us in it all, for the Bible tells us that if men know how to sow and how to reap it is because God has taught them Himself.

Shall I give you the lesson I learned as I watched the harvest and the threshing? I saw what pains men take to have the grain separated from everything else. First it is cut loose from the earth, leaving the root, which has nourished it all summer, to die in the ground. Then it is beaten, rolled, trodden, to separate it from the straw; then winnowed, to separate it from the chaff. Would you not think all was done? No; after that the wheat was taken to the fountain, and carefully washed and dried in the sun—carefully watched all the time, for fear the fowls should steal a single grain. And God's people are called "his wheat." You remember the parable where we read "Gather the wheat into my garner." The sharp sickle, the strokes of the rod, the crushing of the heavy roller are like the trials and bereavements God sends on his people. They are not to hurt the wheat, only to separate it from other things. No one likes sickness or sorrow, but they are God's way of threshing out his wheat.

But remember, trouble does not always do good. Some children are amiable enough when they are well, and can have their own way, but if sickness or disappointment comes they are fretful and unreasonable (I am afraid grown-up people also are sometimes). Some may think that a long illness must make people patient and submissive; sometimes it has just the contrary effect. You see, patience and submission come from *God*, and not from the *disease*. The grain needs to be winnowed as well as threshed, and after that the dust of the trodden chaff and straw stuck to it still. And so when we have done and suffered our best, we still need to be *washed*. We need the precious blood of Christ to cleanse us as much at the end of our Christian life as at its beginning.

Our neighbours were busy all day long washing and watching their wheat, and late in the afternoon it was taken down the steep pass to the mill, in the deep valley behind the rocks. This morning early they went to fetch it, and brought back the sacks of white flour. The last separating process was over. As we look on the fine, white, smooth powder, I like to think that only a few hours ago it was trodden under foot, and soiled with the dust of the threshing-floor. We can say, God can, will, do as much for us. "He that has begun a good work in us will perform it to the day of Christ." He loves his wheat too well not to separate it from everything that could defile it.

Your sincere Friend, S. R. GELDARD.

Gigors, par Beaufort, Drome, France.

WHAT THE FLOWERS SAY.

THE DAISY.

☞All little children in this country know the daisy, that hardy little flower that springs up on the tiny grass-plot, and covers the fields, till they sometimes look as if sprinkled with snow. Perhaps many of you have spent pleasant hours making daisy-chains, but did you ever think that the little daisies you were picking had a message for you? Let me tell you what they say to me. I love to think that the flowers which brighten our earth so wonderfully are like the little children, who bring such sunshine into our hearts and homes. Now, how can a daisy be like a child in any way? Look at the flower—it has a yellow heart, surrounded by snowy little leaves (each really a tiny flower), and many of these are tipped with red. It looks upwards, and only opens fully in the sunshine; if you go out after sunset, you will find the daisies closed.

Gold is the emblem of the great King, so that golden heart tells me of King Jesus, who makes a little child's heart his throne when that little one opens the door to Him. Then the white leaves round it show what the life will be when Jesus has the heart—pure, loving, unselfish—living to please Him instead of self, the question now being "What would Jesus do?" instead of "What do I want to do?" And does the crimson tip of the snowy floweret mean anything? Little ones who are living for Jesus often know what it is to be sorry because they have grieved Him, and they want forgiveness. That red edge tells of something very precious, of "blood that cleanseth from all sin," that washes away every stain, even the precious blood of Christ.

Then, little ones, keep looking up to Jesus, and open all your hearts to Him as the daisy opens to the sun. Tell Him all your troubles, all your sins, and all your joys; talk to Him about your lessons, your play, and all that concerns you; so you will be a bright little flower, helping to gladden some who need cheering, as well as giving gladness to the dear Lord Himself. J. C.

☞**PARIS Y.M.C.A.**—On Monday evening, Sept. 1, Mr. George Williams addressed a meeting at the rooms of the Paris Y.M.C.A., 160, Rue Montmartre. He gave a warm-hearted and earnest address to the French and English branches united. Rev. R. W. MacAll and Rev. W. Gibson were present. Mons. Van der Beken, the French secretary, who is going to the United States on behalf of the Y.M.C.A., gave a farewell address. M. Buscarlet, the President of the French branch, also spoke. Mr. Lee is the new English secretary. All present were much encouraged and edified.

INTERLAKEN, SWITZERLAND.—An English correspondent who has sojourned at a pension, situated at the end of the lake of Thun near Interlaken, kept by Madame Simpkin, states that he was delighted and astonished, when Sunday afternoon came, to see the great number of children gathered together from all the neighbouring châlets for Bible instruction, &c., in her garden. This lady spends much time and money during the winter in spreading far and wide the truths of God's Word. She deserves hearty sympathy and support in the work. Our correspondent is assured that any help, either in money or German hymus or tracts sent to Madame Simpkin, St. Beatus, Interlaken, would be thankfully received.

SOLDIERS AT GIBRALTAR.

MRS. OSBORN, writing of the Soldiers' Home at Gibraltar, gives some particulars, which will be interesting, respecting Miss Aimers, who was called home while at her post on the Rock. Referring to the meetings she (Mrs. Osborn) held in April and May, she says:—The little classroom holding comfortably about fifty was crowded to excess night after night, and often there were from eighty to eighty-five, and more in the room and "about the door." The seed had been sown during the winter by Miss Aimers and Miss Archibald, and when went out I found a great readiness to hear and believe the Gospel. There was very deep conviction of sin, the same men came night after night anxious. They did not need to be pressed to remain behind, we had to watch lest they should be late for answering their names. A large number professed faith in Christ, and from letters received since, the greater number are steadfast in the faith. Meetings were held in the Soldiers' Institute in the town. A number of sailors of one of Her Majesty's ships gave themselves to the Lord, as well as from among the soldiers. At the North Front we held meetings which were well attended.

Miss Aimers, who was with us in Egypt two years ago, had gone out to live on the Rock in November last. Having means of her own, she not only gave herself, but helped to make the little Home bright in many ways. The Lord graciously used her in the conversion of not a few. During one of my visits she had had a bilious attack, from which she was recovering when I left, and was almost well. Shortly afterwards a telegram came, saying that she died while Miss Archibald was watching by her side in the early morning. The doctor said it was enteric fever. Her friends decided that her body should rest among the soldiers she so loved, in the North Front, Gibraltar, and they carried her from the hearse to her grave, where she rests until the dead in Christ shall rise. Her gentle life had told, and the soldiers mourn her loss. Until within a few nights of her death she had been holding classes for young converts who could not read. After Miss Aimers' death I arranged that Mr. Pickering, who had been in Egypt with his regiment and who had done good service for the Lord, should go to help Miss Archibald. The chaplains have been kind, and the officers commanding regiments have given permission to him to visit the troops. Every night meetings are held in the Home; while Mr. Pickering also holds a meeting in the North Front, and visits the soldiers stationed there and at Catalan Bay, as well as at the great hospital.

It is a great joy to hear that our friends in the town are to have a new Institute; we too want a larger Home at South End. There is room for both The soldiers stationed in the South seldom go into town, except on duty, and we need to let down the net where the men are to be found. There is a glorious opportunity for sowing the seed.. Many regiments are stationed on the Rock for a short time, and then pass on. In the town, many soldiers are stationed, while at the South we have Europa Point, Windmill Hill, Bueno Vesta, Rosia, and South Barracks, filled with British soldiers of all ranks, with their wives and little ones. I see there are sixty-three licensed drinking-houses on the Rock, and wonder whether the canteens and sergeants' messrooms are included in this total. Is it too much that we should have two Homes to shelter and save? Another lady worker will have to go to help Miss Archibald, and about £400, yearly, will be needed to meet all expenses. If we had a Home of our own, we should save the rent yearly. And we need water. A kind soldier carries from the Government tank two cans daily, which is all our supply; yet there is much to praise our God for. In the thirsty land "He satisfieth the longing soul, and filleth the hungry soul with goodness."

CHRISTIAN COMMUNITY.—The notorious public-house in Poplar just taken and transformed into a mission-hall by this Society was opened on September 1, when a large company of sympathising Christian friends assembled. After tea all united in praise and prayer, and dedicated the place to the service of the Lord Jesus Christ. The hall, in its transformed condition, was admired for the chaste, clean, and comfortable appearance it presented. From the spirit and enthusiasm of the large number of local workers present, there is every reason to believe that much blessing will follow its dedication to God's service.

Notes and Comments.

SINCE the lamented decease of the Earl of Shaftesbury, nearly twelve months ago, nothing has happened to cause such universal mourning in the political, social, and religious world as the death of Mr. Samuel Morley, which took place early on Sunday morning, after a protracted illness. We had hoped, from the recent medical bulletins, that Mr. Morley's valuable life would be prolonged for the benefit of his generation; but God has willed it otherwise, and we can but bow in humble submission, while feeling keenly the loss the community has sustained. In our next issue we hope to furnish a portrait of Mr. Morley, and a sketch of his most useful and devoted life.

Mr. A. S. Walker, of Birkenhead, writing with reference to a paragraph in a recent issue on female emigration to Australia, denies that situations in domestic service are difficult to obtain. On the contrary, he says, the demand for domestic servants is far beyond the supply. Our correspondent does not touch, on the other hand, a question referred to in the same paragraph —viz., that young servants in Australia are "met by hardships, ensnaring temptations, and the gravest dangers." We should be glad if some of our Australian readers, adequately acquainted with the true state of the case, will inform us with respect to it. Meantime we draw attention to the communications to be found on page 17.

Mr. H. O. Arnold-Forster writes a striking article in *The Nineteenth Century* on "Our Superstition about Constantinople," in which he says:—"It has gradually come to be admitted that a final grand catastrophe is in store, which will end in the Crescent being removed from St. Sophia. . . . In a certain very limited number of years from the present time—it may be two, or it may be twenty—Constantinople will have changed hands, and the hands into which it will have fallen will not be those of England. . . . At present Russia and Austria are racing for the goal." Mr. Arnold-Forster wishes that Austria, but apparently fears that Russia, will win. The main contention of his paper, however, is that England's policy is to cut herself off entirely from her European complications. That which interests us most is the corroboration which it affords of the speedy departure of the Turk from Constantinople, and the consequent opening of the way for the Jewish people to their own land.

In the same review Mr. Devendra N. Das, himself a Hindu, writes most pathetically of the terrible sufferings of "the Hindu widow." He shows that, "thanks to the generosity of the British Government, the inhuman practice of suttee, or the self-immolation of widows, has now been completely abolished in India, but that when the British Government lopped off the outward and more flagrant part of the pernicious system, it did not strike at the hidden root of it." He speaks hopefully, however, because "the natives themselves are, under the benign influence of English education, awakening to the horrors of their vicious system." This is good, but we have more hope in the benign influence of the Gospel of Jesus Christ; in proportion as it obtains a hold of the native mind, in that proportion will the cruelties of this diabolical system disappear, and the tears of the Hindu widow be wiped away.

In close connection with this subject we have read with regret the following paragraph in the Calcutta *Indian Witness*:—

> A marriage case has been decided in the Madras High Court, involving issues of great importance to the Native Christian community. Hitherto the marriage laws have placed an educated Christian girl at the mercy of an ignorant heathen man she never saw. But this case has given the property of a Christian husband to the relatives of a heathen wife who utterly repudiated him till he died.

All the friends of Christian missions in China will have seen, with great regret, a newspaper announcement of the massacre of Christians in Cochin China and in Eastern Si-Chuen. *The Shanghai Courier* of July 13—15 contains descriptions of riots at Chung-King, during which the buildings of the American, the China Inland, and the Roman Catholic missions were destroyed, but we cannot gather that there has been any loss of life to justify the use of the term "massacre." It would appear that the disturbances are attributed to the building of some houses by the American missionaries on a prominent site, which has given umbrage to the natives. How far the prejudices of the people have been needlessly excited we cannot say, with the information at hand; but we trust that later dispatches will modify the alarming character of the reports.

The New York *Independent* has the following:—

> The Chung-King outrages upon missionaries are only an echo of the Wyoming, massacre of Chinamen. We are thankful it is so faint an echo, and that China has so little of the spirit of revenge. She might shut every American missionary out of the Empire if she were disposed to follow the policy of our Government.

It has been stated that a site cannot be found in Shoreditch for a soup kitchen and cottage hospital, much as those institutions are needed in the East-end of London. A gentleman who died five years ago bequeathed £10,000 to establish and maintain such an institution, and, as a position for it has not been found, Justice Kay has decided that the scheme cannot be carried out. It was recently argued before the Justice that the order should be altered as there was plenty of land to be obtained in the next parish, but the Judge refused. Assuming that land is too costly in Shoreditch, surely, in these times of deep distress, it might be found possible to set aside a small difficulty such as that which appears to be placed in the way of those who, doubtless, in the circumstances named, would fully carry out the intentions of the testator by opening the hospital and soup kitchen, even at a short distance from Shoreditch.

A leading German writer upon economic questions, Dr. William Roscher, has pointed out that the community of goods of the first Christians at Jerusalem was one simply of use, and not of ownership. This seems to be quite clear from Acts iv. 32, but it is often overlooked or misstated by those who defend Socialism, and it is important that the point should be borne in mind, because it is evident that had the reverse been the case wise safeguards would have been wanting. The act, too, was a voluntary one of love, and not a hard and fast duty (Acts v. 4), and in this respect it was higher and nobler than it would have been had it been an obligation based upon a rule.

We commented a few weeks ago upon an utterance of Cardinal Manning with reference to the want of a more extended Bible teaching, and we pointed out that, without waiting for changes in the Board School system, the Cardinal had it in his power to introduce the Bible into many Roman Catholic schools. We cannot anticipate, however, that he will make the experiment even only in Westminster, especially if he condescends to read *The Universe*, a Roman Catholic weekly paper of wide circulation. That journal in a recent issue expresses what, unfortunately, must of necessity be the opinion of the majority of Roman Catholics with regard to the study of God's Word, and does so in the following disgraceful terms:—

> Her Majesty is not an imbecile. She knows as well as other educated people that the profanation of the Word of God by the irreligious sects which swarm in this land is something too terribly shocking to contemplate, unless one be compelled by duty to do so. She is also aware that nearly all the blasphemy uttered in one way or the other against God and his revelation, and in which crime England takes, by many fearful strides, the lead, is due simply and wholly to the fact that the Bible societies find it to their interest to put God's written Word into the hands of every irreverent buffoon, and to leave him to explain it as his own passions shall suggest, or his brutal ignorance shall devise.

A little further on in the same choice article there is the following:—

> Voltaire said that he came to finish the work which Bible Protestantism had commenced, and the French Encyclopedists confessed that they found the weapons for their anti-Christian warfare ready prepared for them in the English heretical armoury. Atheism, as a system, was born in Bible England.

We might safely take exception to the accuracy of certain of these statements, but their untruth will be evident to all who know anything of the religious history of Great Britain. Of all other countries, France, Spain, and Italy are deepest sunk in scepticism, yet these are the very lands in which Rome has been most successful in keeping the Bible from the people. It may quite fairly be assumed that if there had not been a Romish Church in France, with its army of foreign ecclesiastics, there would not have been a Voltaire. Whatever opinion Voltaire may have had with regard to Christianity (and we should not like to take the statement of *The Universe* even with regard to that), we know that he had so decided a contempt for Romanism that he said he wondered how any two priests could meet without bursting into laughter.

Our brother craftsman and valiant defender of the faith, Mr. H. L. Hastings, of Boston, U.S., is about to publish in London a monthly periodical entitled *The Christian Safeguard* and *The Armory*, hitherto issued in connection with his (American) *Christian*. *The Safeguard* will specially advocate temperance and social reforms, while *The Armory* will do battle on behalf of revealed truth. Mr. Hastings has long ago won his spurs in these departments of Christian warfare, and we wish him all success in this fresh effort. Particulars as to terms of issue may be had from the publishers, Messrs. Haughton & Co., 10, Paternoster-row, E.C.

The Christian.

September 9, 1886

CONTENTS.

Rev. Peter Leys (With Portrait) .. 1
For His Sake 3
The Coming Kingdom 4
Gems from Mr. Moody's Bible.... 4
True Statesmanship.—1 5
Poetry—"Although" 5
Mr. Moody's Convocation 6
Paris City Mission 11
Mr. Pascoe's Work in Mexico .. 12
Obituary 12
For the Young 13
Soldiers at Gibraltar 13
Notes and Comments 14
Slavery in Western Australia .. 16
Bible Studies—28 16
The Baptist Congo Mission 17
Emigration of Young Women .. 17
Soul Change, the Spirit's Work.. 17
Young Workwomen in the City .. 18
Plan to Evangelise the World .. 18
Russian Persecution 18
Lessons from Nehemiah........ 19
Anywhere for Jesus 19
Summer Revivals in America .. 19
Polytechnic Y.M.C. Institute 22
Miss Von Finkelstein 22
Temperance Notes 22
Notes on Daily Readings 23

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EVANGELICAL ALLIANCE CONFERENCE, Ryde, Sept. 21-23.—The following, among others, have engaged to give addresses and take part in the proceedings:—The Venerable Archdeacon Richardson, Rev. J. G. Gregory, Dr. Murray Mitchell, Dr. D. MacEwan, Dr. John Stoughton, Principal Brown, Principal Angus, Dr. J. A. Wylie, E. E. Jenkins, and A. M. W. Christopher; the Right Rev. Bishop Cheetham, General Sir Robert Phayre, Sir W. McArthur, and General Carr Tate. Programme and further particulars may be had from the Secretaries of the Evangelical Alliance, 7, Adam-street, Strand, London, W.C.

TO THOSE WHO LOVE LITTLE CHILDREN.—Funds are earnestly solicited by the Committee of Mrs. Botting's Home for the reception of young children deprived of a mother's care. Received at any age, coming from any quarter, maintained, clothed, educated, and trained for service.—23, Ridley-road, Dalston, London.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

A CONFERENCE on Scriptural Holiness and Divine Healing will be held at the Pavilion, Brighton, September 14, 15, and 16. Speakers: Rev. Asa Mahan, Dr. Wood Smyth, Revs. C. G. Moore, John Dinnick, Admiral Fishbourne, and others.

SOUTH OF ENGLAND Y.W.C.A. CONFERENCE early in December (D.V.) in Brighton. Subject: The Pre-eminence of Christ (Col. i. 18). Further particulars will be duly announced.—SOPHIA L. BURGESS, Local President; SUSAN BELL, County Referee.

PARK HALL CONVENTION, for the Deepening of Spiritual Life. On September, 15, 16, 17, near Polmont Station, on the North British Railway.

PERTH CONFERENCE.—The Annual Meeting of the Perth Christian Conference will be held in the City Hall, Perth (D.V.) on Tuesday, Wednesday, and Thursday, 14th, 15th, and 16th September next.—Information regarding lodgings will be furnished by
Mr. CHARLES LOGAN, 12, King-street, Perth.

EXETER HALL EVANGELISTIC CHOIR. — Ladies and Gentlemen (Christian workers) desirous of assisting in the forthcoming Mission in the above Choir, are invited to apply to the Hon. Sec., Mr. HARRIDINE, Exeter Hall.

ORPHAN HOME, WALTHAMSTOW. —In aid of the above, will be held (D.V.) a Sale of Useful and Fancy Articles, Children's Clothing, &c., on Wednesday and Thursday, September 22 and 23. We have received but little as yet, and shall be thankful for gifts of all kinds.—Mrs. PARSONS, Cumberland House, Walthamstow, Essex.

HOME FOR BLIND CHILDREN, College-avenue, Hackney, E. The Annual Sale of useful and fancy articles will take place in October. Parcels will be gratefully received, also contributions in aid of the Home, by Miss S. RYE, or Messrs. Morgan & Scott.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.
Postal address, Balclutha Lodge, Southgate, N.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

LONDON HOUSE HOME HOSPITAL, 9, Lupus-street, and 8, Worcester-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken to assist in the wards, and to be taught dispensing. All the Nurses are Ladies. The Trustees earnestly ask additional contributions toward the Free Bed for Ladies in reduced circumstances. — Apply to the LADY SUPERINTENDENT.

Educational.

SEASIDE EDUCATION.—An Officer is anxious to recommend a refined Home School for Gentlemen's Daughters, where the fees are very moderate indeed. Only a few girls received. Thorough education given, with real Christian training. In consequence of increased accommodation, two girls can enter upon special terms. Pupils have passed Local College Exams. and R.A.M. with credit.—Inspector-General GORDON, R.N., South Esk House, Victoria-road, Southsea.

HIGH-CLASS LADIES' BOARDING SCHOOL, Blenheim House, Glastonbury.—Miss CRUSE, assisted by resident foreign and English governesses, has vacancies for Boarders. Pupils prepared for examinations. Blenheim House is surrounded by its own lawns and gardens. Term commences September 6.

THE LADIES' SCHOOL, Dedham, Colchester.

Principal: Mrs. NICHOLLS.

"A home away from home." Liberal diet. Thorough education. Certificated governesses (English and French), with the assistance of masters. House commodious. Situation healthful. Large garden, with lawn tennis. Very careful sanitary arrangements. Candidates successfully prepared for principal public examinations. Valuable scholarships have been taken. Moderate and inclusive terms. Prospectus and testimonials on application. Reference kindly permitted to R. SCOTT, Esq., Birchwood, Dedham.

MORAVIAN LADIES' SCHOOL, ST. PETER'S, BEDFORD.

For prospectus and all particulars, apply to
Miss SEIFFERTH, Principal.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

MARLBOROUGH COLLEGE, Larkbeare, Exeter, Devon, for the daughters of gentlemen. Resident only. Miss BAMBER offers the highest educational advantages, combined with careful Christian training. Preparation for all examinations. A party travel from London each term, accompanied; for which special arrangements are made. Prospectus and testimonials on application.

MACAULAY HOUSE LADIES' SCHOOL, St. Paul's-road, Cambridge. — Comfortable home. Christian training. Thorough English and accomplishments. 27 to 30 guineas. No extras.—For prospectus and references address PRINCIPAL.

A LADY VERY HIGHLY recommends, for Indian children, and others, a most comfortable and refined Home, with all the modern advantages for a first-class education. Terms moderate.—M. G., 24, St. Lawrence-road, North Kensington, London, W.

EDUCATION for the DAUGHTERS of Gentlemen, Glen Lyon, West Hill, Sydenham.—Principal, Miss SYKES. — English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

TO CHRISTIAN PARENTS AND GUARDIANS. — First-class Education for the Daughters of Gentlemen, in a School where only a limited number are received. Christian training and the formation of mind and character are the essential objects of attention. Finishing masters, individual attention, with home comforts. Large garden and tennis courts. French and German constantly spoken; and where necessary the summer holidays are spent on the Continent. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—LADY PRINCIPAL, West-end Book Store, 270, Oxford-street, London.

OXFORD HOUSE SCHOOL, White Horse-lane, South Norwood. Principal, Miss JONES. Comfortable home, with careful Christian training combined with a sound education. Terms moderate. Referee, Rev. J. C. Harrison.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. An Articled Pupil wanted.

SOUTHERN FRANCE.—A family of high position (lady English) would receive a delicate child. Beautiful grounds, fine climate; educational advantages. Happy home. £60 per annum.—P. Z. E., Poste-restante, Bergerac, France.

DARMSTADT, 20, Land Strasse.—Fraulein KIRSCHBAUM receives a limited number of young Ladies, to whom she offers a superior education, and a comfortable home. Eminent masters, resident French and German governesses. Great advantages for music, painting, and drawing. The house, with garden, is beautifully situated, Terms 60 guineas.—For references and prospectus, apply to The PRINCIPAL. Fraulein Kirschbaum will be in London towards the end of September for interviews.

RHEIMS, FRANCE. — Protestant Boarding School for Young Ladies. Comfortable house, with garden. References.
Directrice, Mlle. BENECH.

EDUCATIONAL HOME for the Daughters of Gentlemen.—The Misses BROWN and GOOD will remove early in September to Chatsworth Lodge, Grove-park, Chiswick; a large detached house, with good garden and tennis lawn. Resident pupils only. First-class education, with careful Christian training, and home comforts. Children from India received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and others. —Address to Fair View, 89, Cazenove-road, N., until September 6.

TO CHRISTIAN (EVANGELICAL) PARENTS. — Seaside Home, with thorough Christian influence and high-class teaching, is offered to two well-connected Girls, in a small old-established School for daughters of officers and professional men, for 36 guineas per annum each.—For full satisfactory particulars,
C. K., 15, Edithna-street, Stockwell, S.W.

BROADLANDS, Flodden-road, London, S.E. Established 1866. Inclusive terms from 25 guineas. English and foreign governesses in attendance. Public exams. Home comforts. Ten Governess Pupils required. Christmas Term will recommence September 13, 1886. References to W. Lincoln, The Grove, Camberwell; W. Creer, Stamford-street, Blackfriars; and Parents of the Pupils.

ELLESMERE PARK SCHOOL, Eccles, near Manchester.—The Misses KING. High-class education for young ladies. Large house, with tennis lawn. Healthy situation. Christian training and home comforts. Pupils have obtained senior honours and distinctions in University Local examinations. Vacancies for a few Boarders. Terms moderate. Prospectus with references on application. Duties will be resumed September 20.

EDUCATIONAL HOME.—A Lady receives a few young Ladies to be educated with her daughter. Highest educational advantages, combined with excellent home influence and training. Specially recommended by Edwin Arrowsmith, Esq., and J. Kennedy, Esq., of the Children's Special Service Mission, and parents of pupils. Two vacancies for September 20.—D. C. L., Farley's Library, FitzJohn's Parade, Hampstead, N.W.

A CHRISTIAN LADY wishes to receive into her country home twelve young Ladies to receive a thorough education, including languages and accomplishments, and also to be systematically trained in light household duties and cooking. Inclusive fee, 12 guineas a term, payable in advance.—W. L. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

SCHOOL FOR MISSIONARIES' DAUGHTERS, Walthamstow Hall, Sevenoaks. The Committee of this School has decided to receive a limited number of Pupils who are not daughters of missionaries. Terms £50 per annum inclusive.—For particulars apply to the LADY PRINCIPAL, or the HON. SECRETARY.

BRIGHTON HIGH SCHOOL.—Superior Home opened for Pupils attending the above. Escort to and from school. Assistance in preparation. Every care delicate girls.
Mrs. B., Friend's Library, Brighton.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. Comfortable home for twelve boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident governess. Vacancy for a Kindergarten student.—Address, PRINCIPAL.

HIGH-CLASS SCHOOL FOR LADIES. —Assisted education for the Daughters of the Clergy, Orphans of Professionals, and others who from adverse circumstances are unable to secure the educational advantages befitting their position in society. Two appointments will be made for September. Well-known referees. By letter only.—DIRECTRESS, care of Mrs. A. T., 5, York Crescent-road, Clifton, Bristol.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. RAY. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The autumn Term will begin (D.V.) on Friday, September 17.

HIGH-CLASS LADIES' BOARDING SCHOOL, Blenheim House, Glastonbury.—Miss CRUSE, assisted by resident foreign and English governesses, has vacancies for Boarders. Pupils prepared for examinations. Blenheim House is surrounded by its own lawns and gardens. Term commenced September 6.

MARGATE PREPARATORY SCHOOL for Gentlemen's Sons.—A thorough education, Christian training, and home comforts. Pupils attend University and College of Preceptors' Examinations. Resident and visiting masters.
Mrs. HERBERT, Alresford House.

HOME FOR INDIAN CHILDREN.—Only a few received. Detached house in garden, near the sea. South aspect. Loving care, with education and Christian training. A true home for very young or delicate children. Good references.
A. W., Glenfall, Weston-super-Mare.

BLACKWELL HOUSE SCHOOL, Lewisham, S.E.—Two or three Boarders could be received. Christian home life. Firm, gentle discipline. Liberal table. Healthy neighbourhood.—For terms apply to PRINCIPAL.

WIESBADEN. — Miss EIBACH receives a limited number of pupils. Thorough instruction. First-class teachers for accomplishments. Healthy situation outside the town. References: Rev. Ll. Williams, English chaplain, Wiesbaden; Rev. A. M'Laren, D.D., Manchester; Rev. T. Smith, M.A., Brough, East Yorkshire; and many parents of pupils.

CENTRAL HILL COLLEGE, Upper Norwood, Surrey.—Next term will commence September 13. Terms moderate.
Principal, G. HARRISON POPE, F.S.Sc.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A.

CAMBRIDGE TRAINING for Holy Orders and University Degrees, at Theological College rates.—Ayerst Hall, Cambridge. Fee £25 a term, for board, lodging, tuition, and University charges.—Apply PRINCIPAL.

BETHANY HOUSE SCHOOL, GOUDHURST, KENT.

Principal—Rev. J. J. KENDON.

Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the public examinations at the College of Preceptors and the Local Examination of the University of Cambridge. — Terms, twenty-seven guineas per annum.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

COLLEGIATE SCHOOL, BRIDLINGTON QUAY.

Pupils pass University, Civil Service, Local Exams., &c. Climate bracing and most beneficial for delicate boys from the South. Boating, tennis cricket, &c.—Full particulars from
J. KIRK, M.A. T.C.D.

SEASIDE.—School combined with home comforts. Special advantages for backward and delicate boys. Few vacancies. Religious instruction. University masters. Governesses. Most healthy locality. Terms from 30 guineas. High references.
A. WATTS, B.A., Seaside House, Bexhill-on-Sea.

NEW COLLEGE, CLIFTONVILLE, MARGATE. — Principal, Rev. G. H. JONES, F.A.S. Classics, modern languages, science, and thorough English. Backward, delicate, and young boys have special attention. All exams. A commercial form; Christian training; splendid premises close to sea.

ALMA HOUSE SCHOOL, WOOD GREEN, N.—Boys receive a good business education at moderate fees. Decided Christian principles. References to parents. Open, healthy locality.
Address PRINCIPAL.

PREPARATORY SCHOOL for little Boys, near Brighton.—Special attention to delicate, backward boys. Home comforts. Christian training. Visiting masters. Preparation for Public Schools. 20 guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

MOUNT RADFORD SCHOOL, EXETER. For many years pupils have read with great success for the Universities, and for the Public Examinations. Careful and prayerful training, based on the Word of God. None but Christian tutors employed. A Lady for juniors; backward boys have special attention. Athletics, and out-of-door games encouraged, and carefully supervised. Cricket, boating, &c. References to parents of past and present pupils. Re-opens, September 14.
Principal E. H. VINE, M.C.P.

OAK HOUSE SCHOOL, BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.
Terms moderate.

HUNTINGDON HOUSE SCHOOL, Teddington. (Twelve miles from Waterloo.)—Sixty pupils. Six masters. Principal, Mr. GEORGE CUMES. Next term commences Tuesday, September 21. Vacancies for Boarders. Moderate fees. References—Christian Parents.

SEAFORD COLLEGE, Seaford, Sussex.

A high-class Private School, at moderate fees. Finest and healthiest site on the South Coast. Very successful teaching by University masters. Swimming lessons daily.

Prospectus, &c., from F. WALTER SAVAGE L.C.P. (honours).

SPA, BELGIUM.—A few young gentlemen would find a comfortable Home with the advantage of learning French and German, in a Christian family.—Monsieur REUTER, Professeur Charmilles, Spa. References kindly permitted to Monsieur le Pasteur, Nicolet, Spa.

HIGHBURY HOUSE, ST. LEONARDS-ON-SEA.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division taught by ladies. Delicate boys requiring a mild climate receive every kindness, and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal. The autumn Term will commence September 18.

New Hall College, SUTTON COLDFIELD, WARWICKSHIRE.

A mansion recently restored, and enlarged at a cost of about £13,000. Twenty acres of grounds. Careful Biblical training. Resident Masters all Christian Men. First-rate modern education. Distinguished successes. Number of boarders rapidly increasing. Private bed-rooms for brothers if desired. Carpentry and Engineering in the College Workshops. Reference kindly allowed to parents; Rev. T. EVANS, Bridlington; Dr. HOARE, Aston Cross, Birmingham; W. A. SOUTHWELL, Esq., (Late) Y.M.C.A., Cardiff.
FREDK. W. W. HOWELL, Principal.

EDUCATION GRATUITOUS.—Principal of a select school is willing to receive the daughter of a gentleman who requires and would appreciate the help. Superior education. Comfortable home. Small sum for board, &c. Strictly confidential.
ESTELLA, care of May's, 159, Piccadilly.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

SUPERIOR SCHOOL for Junior Boys.—Preparation for public schools. Day pupils and boarders. Christian home care. Also Kindergarten. Prospectuses forwarded.—Principal, Miss PARKER, M.C.P., Redcliffe Lodge, Fawcett-street South Kensington.

EASTBOURNE OLD SCHOOL, The Gables, Eastbourne. Close to the Downs.—Head Master, D. STROUD, M.C.P., assisted by thoroughly efficient resident and visiting masters. Sixty certificates have been gained at the Cambridge Local and College of Preceptors' Examinations. Good private cricket ground, and sea bathing. Careful supervision by the Principal. Testimonials from parents sent on application.

FRAULEIN VON GRIESHEIM, Principal of a high-class Ladies' School under the patronage of Her Majesty the Empress of Germany, will be in London to see parents of pupils on September 10 and 11.—Clydagh, Bethune-road, Stamford-hill, London, N. Terms moderate and inclusive.—Fraulein VON GRIESHEIM, of Coblenz.

A LADY RESIDING in Harrogate offers a home, education, and Christian training with her own children to orphans, the children of parents residing abroad, or those requiring special care. Girls preferred. Resident governess. Languages acquired abroad. Reference permitted to Lieut.-General Field, C.B., and others.—For particulars and terms, apply to Mrs. C., Wigginton Vicarage, Tamworth.

VERSAILLES.—A French Protestant family receives Sons of Gentlemen to learn French. Highest references.—C. S., care of W. Clennell, Esq., 6, Great James-street, Bedford-row, London, W.C.

BACKWARD OR DELICATE BOYS.—A married clergyman, Graduate in honours of Oxford, with much experience, wishes to hear of two Boys to Educate. Seaside, South Coast.—Rev. E. H., care of Mr. Tapper, Bookseller, 40, Westbourne-grove, London, W.

DR. GOERGEN'S HIGHER SCHOOL FOR BOYS, Concordia, Ouchy, Switzerland.—Thorough modern languages, with all other subjects of a good English education. Preparation for military and all other English examinations. Beautiful situation; climate most beneficial to delicate boys. Home comforts, individual care, Christian training. Large premises. Games: tennis, cricket, &c. References kindly permitted for London to the Right Hon. Lord Robert Montagu, 41, Queen's-gate; E. M. Denny, Esq., 11, Bryanston-square; Rev. E. W. Moore, 15, Harewood-square; Mark Knowles, Esq., Barrister-at-Law, 18, Adam-street, Strand; Rev. Canon Lefroy, Abercromby-square, Liverpool; Rev. Hubert Brooke, Abbey Villa, Great Malvern; Rev. W. Haslam, 66, Marina, St. Leonard's-on-Sea; Rev. Dr. Elder Cumming, 4, Sandyford-place, Glasgow; and many parents of pupils.—For prospectus and all particulars address the PRINCIPAL.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Home School for Young Ladies. The autumn Term will commence on September 28.

BRIGHTON.—Two vacancies in a well-established School. Liberal education. Home care. Healthy situation.
PRINCIPAL, 29, Brunswick-place.

ISLE OF MAN.—School combined with home comforts at the seaside. Careful Christian training, and thorough teaching, including a knowledge of cookery. Pupils prepared for Cambridge examinations. Resident French governess.—Miss STROUD SMITH, 68, Derby-square, Douglas, Isle of Man.

NORTH GERMANY.—Young Ladies would find comfortable home in Christian Boarding School at Schwerin. Beautiful lakes. Superior education. First professors for German and music. French governess. Highest references. Lower terms for pupil-teachers. Apply for prospectus,
Madame WUNDERLICH, Schwerin, Mecklenburg.

AN AMERICAN LADY offers a comfortable Home, and kindest Christian care, with the best educational advantages, to a few young girls wishing to pursue their studies in Berlin.—For particulars, address Mrs. MARY B. WILLARD, 49A, III. Friedrich Strasse, Berlin, Germany.

ALGIERS.—Mr. LAMON, 8, Rue Valée, receives a few boarded Pupils attending the public schools. Comfortable home. Healthy situation. Terms on application.

AN ENGLISH LADY now returning from Germany, requires engagement. Highest references. Subjects: English, French, and German (acquired abroad), music, drawing, painting, and needlework. Certificated, experienced. £40 to £50.
F., Balnain Villa, Bathford, Bath.

A NORTH-GERMAN LADY wishes an engagement as Governess in a family to children from 6 to 14. Several years of experience in England. High references.—Miss FEDDERSEN, Karlshof, near Lübeck, Germany.

A GOVERNESS-PUPIL required in a good school. Either a French or English young lady.—Miss Herbert, Pembroke House, Bedford.

A SUPERIOR ENGLISH GOVERNESS requires re-engagement. English, fluent French (acquired in a four years' residence in France), conversational German, good music, elementary Latin and Greek.
UTOPIA, 55, Canterbury-road, Brixton.

AN ENGLISH GOVERNESS wanted, under 30, to take charge of two children of the ages of 4 and 5. Salary £30.—Mrs. MILNE, Hazelbank, Banchory, Aberdeenshire.

A CLERGYMAN'S WIDOW wishes to hear of one or two Indian or other children. Refined and comfortable home in Clifton. Highest references to Rev. Talbot Greaves and other clergy.
A., Cossington, Richmond-park, Clifton.

REQUIRED, for the ensuing term, an engagement as Junior Master in a boys' school, or as Tutor to young boys in a gentleman's family. Salary nominal, but time required for preparation for an examination at Christmas. Musical. College of Preceptors and Trinity College certificates. Age 18.—B. W., Russell House, The Mumbles, S. Wales.

NO SALARY.—A Lady will be glad to assist in Parish work, or give four hours' lessons a day, in English, French, German, music, and drawing, in return for a comfortable home, laundry, and train expenses twice a year.
F. C., 26, New Cavendish-street, W.

RE-ENGAGEMENT.—English, French, music, elementary German, painting. Experienced. Good references. Christian home appreciated. Immediate.
H., Mr. Buckmaster, Newington Butts, S.E.

A GOVERNESS holding several certificates, desires a re-engagement (non-resident preferred). Prepares pupils for examinations.
E. B., Motcombe Lodge, Lewisham, S.E.

GOVERNESS desires re-engagement. Family preferred. Two years' experience in a high school. English, French, drawing, arithmetic (Women's, Cambridge), music, German, mathematics. Reference from Head Mistress.
A. B., 7, Brereton-road, Bedford.

GOVERNESS (26) desires re-engagement. Thorough English, music, French, drawing, and elementary Latin. Pupils under 12 preferred. Three years in last engagement. Good salary required.
Miss COMLEY, Wood-street, Wollaston, Stourbridge.

GOVERNESS in a family, or Sub-Matron in a school, accustomed to tuition. English French, German (abroad), music. 3½ years' excellent recommendation.
A., 41, Tavistock-street, Bedford.

A GOVERNESS of many years' experience wishes re-engagement in gentleman's family. Advanced English, good music, Latin, French, German, drawing. Excellent references.
Miss PAINTER, 85, Vauxhall-road, Birmingham.

DAILY GOVERNESS.—A Lady, experienced and highly recommended, desires a re-engagement. English, French (Paris), music (modern and classical), drawing, rudimental German and Latin.
L. D., Lovett's Library, Bognor, Sussex.

A LADY DESIRES a morning engagement as Governess to little girls, or Companion to an invalid or blind Lady. Good references.
OLIVE, Gilson, Stationer, 233, Maida-vale, Kilburn.

RE-ENGAGEMENT required as Morning Governess to young children, by Minister's daughter. Four years' experience.—By letter,
211, Dalston-lane, Hackney, E.

CLERGYMAN'S DAUGHTER (25), desires daily or weekly re-engagement. English, arithmetic, French, Latin, music, all kinds of drawing, dancing, calisthenics, and needlework. 2½ years' reference. Also certificated English Governess desires re-engagement, school or family.—Mrs. HOOPER'S Home and Institute, opposite Highbury Station, London, N.

PERMANENT ENGAGEMENT wanted by an experienced German Lady (diplomée). Subjects: German, French, English, music, drawing, painting (water-colours, china).—Fraulein HECKER 3, Colville Houses, Talbot-road, W.

CHRISTIAN GOVERNESS (resident) desired to teach boy of 6 every morning, two girls of 16 every afternoon. Usual branches and good music essential.—L., Post-office, Godstone Station.

AS NURSERY GOVERNESS.—French Protestant Parisian. Age 19. Fond of children. Good references. Good needlewoman.—M. S., 3, Colville-houses, Talbot-road, Bayswater, London, W.

TUTORSHIP desired by London B.A. High references.—B.A., care of Rev. William Clarkson, Hurst View, Tunbridge Wells.

A CHRISTIAN LADY wishes to receive three little girls to train and educate with her own daughter, aged nine. Not a school. With Open Brethren.
Mrs. COOPER, Aylesbury-terrace, Exmouth.

Appointments, Situations, &c., Wanted.

A CLERGYMAN, of considerable experience, desires an engagement in a Sole Charge, or Senior Curacy. Reference may be made to the Rev. H. Kempson, the Rev. W. Hay Aitken, and others.—A. B., Tilehurst, Spring-grove, Bedford.

ADVERTISER (30), single, desires to meet with appointment as Secretary to philanthropic institution, mission, &c. Extempore speaker and preacher. Evangelistic and children's services.
X., Library, S.S. Union, Old Bailey.

MESSENGER OR CLERK.—A Clergyman can thoroughly recommend a converted young man for such a post. A little lame, but very willing.—Rev. BARCLAY BUXTON, St. Matthew's Mission, Walton-street, Chelsea.

TO CHRISTIANS.—A young Man, widower, very respectable, would be thankful for any employment. Christian and abstainer. Can sing. Would not object to travel.
HARRY, 3, Steele-road, Leytonstone, Essex.

A CHRISTIAN YOUNG MAN requires situation in warehouse, or as light Carman. Country not objected. Good references.
A. S., Mr. Mark, 11, Eden-grove, Holloway-road.

GARDENER (Head). Has a thorough knowledge of his profession in all branches. Has lived in some large places. Is well recommended. Age 35, and a Christian.—D. N., 38, Bee Hive-cottages, Rawtenstall, Manchester.

AS HOUSEKEEPER to single Gentleman, or useful Companion to elderly Lady, by superior person, over 40. Kind and active. Salary £20.—ZETA, 6, Allerton-grove, Higher Tranmere, Birkenhead.

GOVERNESS-HOUSEKEEPER.—An experienced Lady seeks engagement as above Clergyman's family preferred, being used to Parish work. Good references.
T., Howard's Printing Office, Sydenham, S.E.

RE-ENGAGEMENT as Housekeeper or Companion, by Lady who has had charge of a widower's family. Domesticated, cheerful, reliable. Charge of orphan children, or other position of trust. Moderate salary. Three years' reference.
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(*Continued on page* 26.)

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The convulsions of last week cannot fail to have recalled to every reader of the Bible the "earthquakes in divers places" foretold by our Lord in the great prophecy of Matt. xxiv. The newspapers specially remark the universality of the recent visitations: thus one says:—

> In England we have fortunately no experience of the terrible seismic convulsions which are just now shaking the earth from pole to pole. Kilauea goes out; apparently transfers its hideous forces to New Zealand, destroying one of nature's most famous wonders; breaks out again in Greece; and now overwhelms a great American city, brings destruction on a score more, and throws a vast continent into a panic.

It is said that "the superstitious population thought that the end of the world had come." Why superstitious? There will be a generation (perhaps it is living now) in whose days the end of this age will come, and earthquakes in divers places will be one of its accompaniments. The report proceeds:—

> At every place where the fugitives had collected prayer-meetings were formed, and were addressed in fervid language by preachers—negro and white, amateur and professional—who passionately warned the people that the visitation was due to the just vengeance of an offended Deity. "Repent of your sins" was the burden of the exhortations, and in most instances the words of the preachers were spoken with a pitiful accompaniment of tears and wailings and protestations of repentance. Ever and anon the necessity for this religious fervour was emphasised by fresh earthquake shocks and the crash of falling buildings.

It is surely much less ignorant to antedate a period which many signs of the times indicate to be near at hand, and to recognise these terrors as visitations from on high, calling men to repentance, than to speak of their effects on the consciences and minds of men as superstition. It is no superstition that the end will come, and that convulsions of nature are among its antecedent tokens.

> It is said that 600 American girls are studying music at Milan, Italy.

In view of this fact, asserted by an American contemporary, special importance attaches to an article on "American singers in Italy," which appeared in a recent issue of the New York *Independent*. The writer, who is a lady, and dates her communication from Milan, has, from personal observation, come to the sad conclusion

> That any young woman who sets out on a dramatic career in this part of Europe, bravely bent on retaining the simple virtues and modest graces of a blameless, private life, is handicapped in the desperate race.

This sweeping statement is amply made good by the writer in her detailed description of the struggles and temptations that await the aspirant for operatic fame. It would be to us a sorrowful fact that so many of America's most gifted singers should place themselves in such slippery places, even were their ambition of the most exalted kind. That they should do so, merely in order to sing in a foreign tongue, the imbecilities and immoralities that make up the most of our operatic plays, is deplorable beyond expression. The divine gift of song, especially in woman, was never meant to be degraded in that fashion.

"Fresh light comes with fresh obedience to present duty."

We remarked, last week, that while it is vitally important to obey the commandments of God, it is a great evil to multiply sins—to forbid what God has not forbidden. The evil of inventing sins is flagrantly illustrated by the prohibition of marriage with a deceased wife's sister. The truth of this is exhaustively proved in the current number of *The Nineteenth Century* by Baron Bramwell, who discusses the subject on its theological or religious and its social sides. He shows that Lev. xviii. 18, "'Thou shalt not take a woman to her sister to be a rival to her . . . *beside the other in her lifetime,*' is a limited prohibition, and, therefore, by implication, a permission out of the limits. . . . To say that it shall not take place in the joint lives is, by implication, to say that it may when both lives do not exist together."

St. Basil is cited on the other side; to which Baron Bramwell forcibly replies:—

> I should value his opinion more if he knew that hundreds of thousands of families are living each in one room, in thousands of which the sisters of deceased mothers are taking care of their nephews and nieces, with the inevitable consequence of cohabitation with or without marriage.

This is a startling view of the social side of the question; and the law of God ought to be unquestionable which makes that a crime which the unecclesiastically-warped conscience of mankind has never regarded as such in any age of the world nor in any nation. An article in Monday's *Times* says that the late Mr. Samuel Morley supported the Marriage with a Deceased Wife's Sister Bill, on the ground that his intimate acquaintance with the working classes showed it to be a necessary measure. He asserted from his own knowledge that in consequence of the restriction imposed by the existing law, concubinage was extending among the working classes, and that they were losing their regard for the sacredness of the law of marriage.

"Formerly men were persecuted for their beliefs on transubstantiation . . . and a variety of other subjects. They are now allowed their opinions on these; why not on marriage with a deceased wife's sister, unless social reasons are against it?" But we have just quoted a very cogent reason in its favour. The concluding paragraph of Baron Bramwell's enlightened paper is well worth quoting in full:—

> I believe the present law had its origin partly in asceticism, which delights to deny the pleasures, though innocent, which nature would give us, partly in the love of governing, ordering, directing, and of the influence and power that follow—a characteristic of priests, but which is only more marked in them than in other human beings because they have more opportunity of indulging it.

Europe is becoming infidel because of priestly assumption and ecclesiastical tyranny; evangelicals in England should shun like the plague all teaching for doctrines the commandments of men.

Several correspondents, some of them large employers of labour, have written to us, taking exception to the statements in a recent Note on the relations between masters and servants. These friends think we have overstated the case, and that many employers show the most earnest solicitude both for the temporal and spiritual welfare of those in their service. We gladly admit this, and, if all employers were actuated by true Christian principles, there could be no ground for just complaint. At the same time it appears to us beyond dispute, on a wide survey of the industrial world, and looking at the increase of social discontent, and the growth of socialistic movements, that the cordial relations between employer and employed are not what they were before machinery and steam converted workmen and workwomen into "hands."

It might be difficult to show satisfactorily whether the world as a whole is growing better or worse. But we think every candid observer must allow that evil is becoming more intense in form, and bolder in manifestation. Does it follow that the disciples of Christ should withdraw themselves from all that is going on around them, and seek only to preserve their own souls alive? We judge not. "Ye are the salt of the earth," said the Master, in an age when social vice and wrong-doing were probably far more rampant than they are to-day. It is the presence of the corrupting element that makes the salt so necessary. The greater the evil, the more need for the counteracting forces of good. Our Lord's request to the Father for his faithful followers was: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." In the strength of these words, let our testimony be unflinching, while we always remember to "speak the truth in love."

It would be well for all people who are in positions of authority and responsibility to remember Massillon's fine saying, that, if God elevates anybody, it is that he may be a refuge and a resource for others. "I will bless thee," said God to Abraham, "and thou shalt be a blessing" (Gen. xii. 2), and it ought to be a matter of course that one who has received blessing, either spiritual or temporal, from the Lord, should be ready to convey a portion of it to others. "Bless me, and make me a blessing," may well be the daily prayer of the highest as of the lowest, and the man or woman who offers that petition from the heart will find it fully answered in opportunities. Let no one think, however, that the mere fact of being employed in religious work exempts anyone from responsibility with regard to the faithful and conscientious discharge of secular duties. The Christian life must have a foundation of that which is visible, and the Christian, of all others, ought to take care that he does not put it in the power of anyone to urge that in looking after the spiritual welfare of some he had neglected the temporal interests to others.

GIVE HER THE BIBLE.—Our attention has been called to the fact that the article in our last issue bearing this title had appeared in *The Quiver*. It was sent to us by a correspondent as original, and we now gladly give the credit to our contemporary.

REV. E. PAYSON HAMMOND.—We were glad to receive a letter from this friend of the children, announcing his safe arrival, in the ss. *Pavonia*, at Boston, after a ten days' voyage. The passage was longer than usual, owing to the contrary winds which prevailed. Amongst other passengers were two Swedish missionaries on their way to Alaska, and a large company of Swedes. Mr. Hammond spoke to them several times through an interpreter. A funeral at sea was another incident. A little lad, who with his mother were going to rejoin the father in the States, was taken ill and died. We must thank the Lord for giving our friend a safe voyage to America, and hope that he may continue to be greatly blessed there.

SLAVERY in WESTERN AUSTRALIA.

The *Melbourne Daily Telegraph* publishes some painful revelations as to the cruelties practised on the natives in Western Australia. The information was obtained through an interview with a missionary, Rev. J. B. Gribble, who has returned from that colony. Before he left, the Chief Justice wrote to him as follows:—"I believe you have right and justice on your side, and I believe and hope you will ultimately be able to prove this to be the case."

SLAVERY BY "ASSIGNATION."

On being questioned as to what is known as the "assignment system," Mr. Gribble said: The assignment of natives to white settlers is carried on under an unwritten law, and though the Governor, in an interview I had with him recently, refused to recognise the term, yet every one who has lived in Western Australia and has made inquiry, as I have, knows the practice. The assignment is made in this way: A settler desires to possess a native, we will say, for a labourer. He makes out a paper in which the native is made to say that he offers himself for employment for such-and-such a period. The paper is signed by the settler, and witnessed by the policeman, and "crossed by the unfortunate native, who is in absolute ignorance of its contents, and whose consent is, in the great majority of cases, never asked. In such way are the natives enslaved. The system is not legal, but yet the unfortunate blacks, if they run away or commit any offence, are punished under the Masters and Servants Act of Great Britain, an Act which was never intended to apply to barbarous peoples. In connection with the pearl fisheries, there has been such trouble with the native labour that the Legislature was obliged to pass an Act specially dealing with the natives pearling. That, however, only relates to the punishment to be inflicted for running away. Frequently the natives are first brought into service by capture, and "assigned" afterwards. The settlers are a law unto themselves. One evening, when staying at a station, I discovered a man assaulting a young black girl. I was horrified, and I asked him how he dared do such a thing. He was astonished at the inquiry, and with the most unblushing effrontery said, "She has been assigned to me by the police for six months, and I can do what I like with her."

BRITISH "JUSTICE" IN WESTERN AUSTRALIA.

"The natives have no protectors. I saw twenty-three natives brought down in chains from the outside country, charged with having speared cattle and burned a hut. They were all tried together, and on uncorroborated testimony were sentenced by a police magistrate and two justices of the peace to two years at Rotnest Island—a terrible place, about twelve miles from Fremantle, where there is a penal settlement for the blacks. The constable in charge told me that these poor fellows had never seen a white man until they were captured and the chains were put round their necks. They had no protection. They were driven, chained as they were, to an enclosure, driven on board a steamer, and they knew nothing of the reason. They could not understand English. For the capture of the natives mounted men go out, and they scour the country and seize the poor creatures, who are put in chains. These they dread, and are afraid to run away when threatened with chains. I was staying at a station once, and I asked the lady how it was the blacks were afraid to run away. She said they were afraid of the chains. Pointing to 'Billy,' she said of him that he was afraid now, though he had been most refractory at first, and putting her hand on a black boy she said, 'You won't run away, will you, Traveller?' He said, 'No; me afraid chain.' A number offer for service, but the great majority are kidnapped. In some instances the women and girls are employed tending sheep, but in others they are captured for the vilest purposes."

PEARLING HORRORS.

"On the authority of Mr. D. Carly, of Perth, I could give you," continued Mr. Gribble, "a catalogue of horrors culled from incidents in connection with the native labour in the pearl fisheries. Mr. Carly says, 'It is very well known by all who knock about Nichol Bay and the 'Flying Foam Passage,' that in one day there were quite sixty natives, men, women, and children, shot dead.' The natives themselves have shown him some of the skulls of fifteen who were shot. Three of the skulls were those of children, and two of the small skulls had bullet-holes through them. I have seen many natives shot in the back for no other reason than that of running away from their cruel slavemasters. I saw at 'Flying Foam Passage' no less than twenty-four natives handcuffed together, and then conveyed to Delambre Island, and there detained until they were required for pearl-diving, their only food being a little flour. In May, 1883, three men, well armed and mounted, left Cossack for the purpose of kidnapping on the Fitzroy River. I reported the circumstance to the authorities, and was told to mind my own business. In October of the same year these men returned to Cossack with twenty natives; some of them made their escape, but they were pursued and recaptured. I may state that during my sojourn in the North-west it was quite a common practice to sell cutters for a considerable sum over their real value, because of the numbers of natives they had attached to them. I have been sworn in Perth to this fact, and it has been allowed to die out, in order, I suppose, to prevent exposure. In this same year I saw for several days in succession large numbers of natives who had recently returned from the pearling grounds assigned as general servants by a drunken J.P. in a public-house at Cossack. Some of the natives told me that they did not want to sign, but they were forced to do so. I have seen numbers of natives brought in from the interior, and some of them had never before seen the face of a white man, and they were compelled to put their hand to a pen and make a cross, which they never could understand, and having done this they were then slaves for life, or as long as they were good for pearl-diving. Their rations consist of only a little flour when they are engaged in pearling."

Mr. F. W. Chesson, the Secretary of the Aborigines Protection Society, writing to *The Pall Mall Gazette*, on this subject, says that in February last the Society called Lord Granville's attention (1) to the alleged kidnapping of native boys who are employed in the pearl fisheries; (2) to the facts that in more than one case of gross cruelty in which the aborigines were the sufferers, the delinquents escaped with a nominal punishment; and (3) to the persecutions to which Mr. Gribble has been subjected on the Gascoyne River because he is a friend of the blacks. On May 5 a second letter was addressed to Lord Granville, quoting Mr. Gribble's statements, and expressing the Society's fear that the Western Australian Government has hitherto failed to secure legal protection to the natives. Lord Granville on both occasions promptly responded to their appeal; and he believes that these statements are now undergoing official inquiry. The result of such inquiry was given by Mr. Stanhope in reply to a question in the House of Commons on Thursday last. He stated that there had undoubtedly been exceptional cases of such offences, but their existence as a system had not been proved, and that a Bill had just become law in Western Australia under which a native board and a system of protection would be established, and the labour engagements of the natives would be surrounded with every possible security.

Since that reply was made, an anonymous writer has endeavoured still further to discredit Mr. Gribble's statements, and this has elicited from Mr. Chesson another letter, in which he fully sustains his position. He quotes from Mr. Gribble's correspondence as follows:—

> At the Junction police-station, where I stayed a day and night, I found several unfortunate natives chained like so many dogs to each other round the neck, and then the main chain connected with a tree; and, as though that was not sufficient to prevent their escape, some of them were coupled at the ankles. In such condition these poor beings sat hour after hour, and day after day, and week after week, awaiting the coming of the police magistrate from Carnarvon before they could be tried. They were quite nude, yet I noticed that when driven into the cell at night there was nothing in the shape of a blanket, and they were chained and fettered just in the same way as when in the open air.

The passing of a new law virtually corroborates and justifies Mr. Gribble's statements; these further revelations show not only the necessity for its adoption but for a radical change in the policy which allows such atrocities, and shields the criminals from the punishment they deserve.

BIBLE STUDIES.—28.

III.—JONAH RE-COMMISSIONED.

1.—"The word of the Lord came . . . the second time." How loving of the Lord to give his servant the same work again, sparing him life-long grief at having left one of his Master's errands undone.

2.—"The preaching that I bid thee." God's servants must be his mouth-piece; they must not choose their own messages. "Whatsoever I command thee thou shalt speak . . . Behold, I have put my words in thy mouth" (Jer. i. 7, 9; Isa. li. 16).

5—10.—The case of the people of Nineveh is an encouragement to all to turn to the Lord, who is "not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9). "Thou Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee" (Psa. lxxxvi. 5). "If we confess our sins, He is faithful and just to forgive us our sins" (1 John i. 9).

IV.—JONAH REPINING.

1.—"It displeased Jonah." Probably for two reasons. (1) His own reputation as a prophet might be injured. "When a prophet speaketh in the name of the Lord, if the thing follow not . . . that is the thing which the Lord hath not spoken" (Deut. xviii. 22). Self was not so lost in the Lord as to enable him to glory in God's pardoning grace and to leave his good name in his Master's care, "Jonah had been God's messenger of comfort to Israel in the time of Jeroboam II." (2 Kings xiv. 25—27), who recovered the northern border of the land, according to the word of the Lord by Jonah. But now Jonah saw that God, "through the threat, was providing for the Ninevites that they should not suffer the things threatened." He knew, by the Spirit, "that the repentance of the Gentiles was the ruin of the Jews." "A lover then of his country, he does not so much envy the deliverance of Nineveh as will that his own country should not perish." Therefore he fled—not from the presence of the Lord, he knew that was impossible (Ps. cxxxix. 7—10), but "from before the Lord"—from standing before Him as his servant (see 1 Kings xvii. 1, and Pusey's Commentary, quoting Greg. Naz., and others).

2, 3.—There are prayers which God loves us too well to answer, "not giving a stone when we ask for a stone."

4.—In the last chapter was a manifestation of God's love and patience towards repentant sinners, here we see it towards a grumbling saint, and know not which to admire most.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

6.—God deals with Jonah as with a hurt child, tenderly ministering to his comfort, instead of scolding him for his hardness.

8, 9.—It is so easy to rejoice in mercies given, so hard to realise that the same God who "prepared a gourd," also in love "prepared a worm," and "prepared a vehement east wind."

10, 11.—cf. Matt. vi. 30. We know so little that God teaches us often like children, by object-lessons. By and by we shall "know even as also we are known."

God's tender thought for the little ones and the cattle reminds us of assurances in both Old and New Testaments. "His tender mercies are over all his works" (Psa. cxlv. 9). "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father" (Matt. x. 29).

Streatham. **Janet Clark.**

THE BAPTIST CONGO MISSION.

GREAT FIRE AT STANLEY POOL.

DEAR SIR,—By the last Congo mail, letters from Mr. Whitley and Mr. Comber, dated the end of June last, were received, conveying the intelligence that a very heavy pecuniary loss by fire had fallen upon the Congo Mission, amounting, so far as present estimates show, to £3000, and crippling, at any rate for a season, the establishment and equipment of the new up-river stations. Immediately on the receipt of these sad tidings, steps were taken to despatch further stores of supplies, and large shipments are already on their way to the Congo River.

This severe loss, coming at a time when the financial resources of the Society are already taxed to the utmost to meet the heavy permanent liabilities, consequent upon recent and large extensions in various parts of the mission field, cannot but cause grave anxiety and concern to the committee. They feel it is most desirable that their loss should be recouped by special contributions, and not fall upon the ordinary receipts. A united effort will, they feel convinced, at once secure all that is needed, and supply the required funds for replacing the lost stores and equipments, and re-erecting the Mission buildings.

The prospects of the Mission were never so bright as they are to-day. Letters received by the last mail report that in some parts there is a great awakening among the people, special meetings are being held daily, and there are very many inquirers seeking to know more of Jesus; the people listen to the story of the Cross as they never did before, and a time of special blessing seems close at hand. Much of the pioneering work has been done, writes one of the brethren, and on all sides there are cheering indications, the people delight to listen to the story of the Cross, and school work is greatly prospering.

ALFRED HENRY BAYNES,
Gen. Sec. Baptist Missionary Society.
19, *Castle-street, Holborn, E.C., August* 31.

From the letters referred to by Mr. Baynes, copies of which he sends to us, it appears that this grave catastrophe was caused by the annual grass burning "which is sometimes carelessly carried on." In his letter Mr. Comber says:—"Our houses being all of wood, bamboo and grass, they ignite very readily. It is almost a wonder that this is the first fire we have had in our Mission, save two insignificant conflagrations at the same station. It teaches us that we must have permanent buildings of brick or stone, corrugated iron, or entirely of plank. These we are pushing forward."

As to the loss sustained, Mr. Whitley gives the following particulars:—"The outfitting of our three stations up river have been completely destroyed. The barter stock of this station also, and, worse than that, all our steamer fittings and gear. Of private goods, Messrs. Charters, Davies, Grenfell, Bentley, and I have lost large quantities, and of provisions Messrs. Charters and Davies have lost all that they had here. Mr. Biggs has lost a considerable proportion of his, and, I believe, Mr. Grenfell also. I have lost nearly the whole of mine. I am very sorry to say also that our best men—James Showers, John Greenhough, and Jonathan Scott—have lost all that they had here, which, I suppose, will be the major portion of their personal property.

"I have written down river for any goods for this station which may be in the country to be sent up at once, and they will be stored at Kinshassa, where stores are now being prepared for their reception. As all the stores for new stations are destroyed, we shall use up here anything at all available—such as nails, &c. In the meantime, we are absolutely without supplies of any sort for barter stock, except damaged wire, which, I fear, the people will not take. We expect Mr. Grenfell down daily, and, with his aid in valuing the steamer gear lost, we hope to be able to estimate the total loss, which it is evident will be very heavy."

EMIGRATION OF YOUNG WOMEN.

SIR,—I have been requested to send you the accompanying letter from Sydney, N.S.W., by desire of the Colonial and Missionary Council of the Young Women's Christian Association. I am the more glad to do so, as I see that attention has been drawn in your issue of August 12 to the article in *The Pall Mall Gazette* respecting the emigration of girls. The Y.W.C.A. in the colonies does look after young women who are commended to them by the Parent Society, so that all desiring protection and friendly counsel on arrival should communicate with the Colonial and Missionary Branch of the Y.W.C.A. before departure.

We are anxious to make it known that we have a band of ladies who correspond with the branches of the Y.W.C.A. in the colonies, and who will gladly give letters of introduction to any respectable young women going out. Efforts are being made to extend the work of the Association beyond the ports, and with a view to this a meeting was held in South Kensington in June last to enlist the sympathy of the colonial ladies then in London.

If any of your readers should be able to assist us in the formation of colonial branches their names and addresses would be gladly received by the Secretary of the Colonial and Missionary Branch, 316, Regent-street, W.

Believe me, yours faithfully,
MARY J. BARKER, President.

The President and Committee of the Y.W.C.A. in Sydney, N.S.W., wish it to be fully understood that they are prepared to receive at the Institute of the Association, Loma House, Wynyard-square, any governesses or young persons employed in houses of business, coming out with thoroughly good credentials; and should there not be room to receive them at Loma House, owing to the somewhat limited accommodation there, the general secretary or the matron will gladly undertake to find respectable lodgings for the new arrivals, and to do their best to find situations for them, and to give them such help and friendly counsel as they may need.

There are, however, some matters of fact and suggestion to which the committee deem it essential to draw the attention both of those who are desirous to go out to the Colony, and of those who, feeling an interest in such, have to give advice on the subject.

(1) It is not to be assumed as by any means easy, or a matter of course, to obtain a situation such as may be desired. It, indeed, often happens that some time elapses before the desired situation can be found. It is, therefore, well to be prepared to do something in the meanwhile to earn a living, and this can be done without detriment to ultimately obtaining the desired employment.

(2) With regard to governesses, employment in Sydney can, as a rule, be obtained only by those who are highly educated, and specially qualified. But there is a greater demand in the country, where governesses are much needed, and where such situations generally afford comfortable homes, though not always in respect of living, of a style equal to that which is usual in the towns. It is well also that a governess in the country should be prepared, on an emergency, to make herself otherwise and generally useful.

(3) Salaries given to governesses in the Colony are, as a rule, but little, if at all, higher than those given in England. The scale of the wages of domestic servants is higher, but forms no guide for the salaries of governesses.

(4) It is strongly recommended that any young person going out to obtain employment should have a small sum of money, not less than £3, at her disposal on landing, so as to be able to meet her current expenses while seeking for a situation or temporary work.

The President and members of the Colonial and Missionary Council of the Y.W.C.A. in England commend the above letter to the notice of all those who are interested in the emigration of young women to any of the colonies.

Any further information could be obtained by application to the Secretary of the Colonial and Missionary Branch, 316, Regent-street, W.

Y.W.C.A. Institute, Loma House, Wynyard-square,
Sydney, N.S.W.

THE CONGREGATIONAL UNION will meet at Norwich from October 11 to 15. On Tuesday, papers will be read—"On the relation of Christian Faith and Godliness to National Stability and Progress," by the chairman-elect of the Union, Rev. A. Mackennal, B.A. On Wednesday the assembly will consider the questions of colonial missions and home missions in England and Ireland. On Thursday morning addresses will be given "On the Revival of the Spiritual Life of the Churches," "On the Holding and Conduct of Missions to promote such Revival," "On Special Efforts to Reach the Undecided and Careless," and the proceedings of the Union close on Friday evening with a meeting for young men.

SOUL CHANGE, THE SPIRIT'S WORK.

A DUTCH friend sends us some interesting comments on 2 Cor. iii. 17, the substance of which we should like to share with our readers:—

This verse, "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty," is usually understood as a general statement of truth thrown in here with no vital connection with its context. But in truth the connection of thought is very close. In the verses preceding (12—16) the Apostle speaks of Moses under the old covenant as the one man who contrasts with the "we all" of ver. 18—a verse which applies to the "ministers of the new covenant," *i.e.*, all true believers. Ver. 17 is interjected in order to show clearly that this blessed liberty of spiritual vision, leading to soul transformation, of which he speaks, is entirely the work of the Holy Ghost. He it is, and He only, who can remove from the unregenerate heart that "veil" which hides the beauty of the King, the glory of the Lord, from the soul—"Where the Spirit of the Lord is, there"—and only there—"is liberty," the liberty of open vision through the unveiling of the heart.

Then our attention is called to the improved translation of verse 18 in the Revised Version. Instead of "*Beholding* as in a glass," it is "*Reflecting* as in a mirror." This applies to Moses as well as to the Christian believer, but with a contrast. He reflected the glory of God, but the glow was outward and visible. It was also transient. Whereas, the "we all" of whom the Apostle speaks reflect a beauty which is moral and spiritual, and which is also permanent. Nay, it is more, or at least it should be. The glory we reflect deepens and brightens "from glory to glory."

The passage as a whole gives us three great thoughts. (1) The believer's great privilege—to shine by reflecting the highest beauty—the glory of the Lord. (2) How this is done—by attaining to the liberty of spiritual vision through the unveiling of the soul. (3) The great author of this transforming liberty of vision—the Holy Spirit.

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UNBELIEVING LITTLE ONES.

DEAR SIR,—As one who is filled with love towards the little ones, I can fully enter into the feelings of "Young Christian," as expressed in your issue of August 19, regarding the children, and would earnestly pray that the work of winning them for the Saviour might be taken up more heartily and readily than is sometimes the case. Many of your readers are not idle in this direction. One Sunday evening, the sight of some children playing about, regardless of it being the Lord's Day, filled me with a desire to try and teach them the way of life. After consulting with a friend (Mr. D. J. Whiting), we resolved to hold an open-air meeting for them, which was well attended, and a most blessed time was spent, but the following week a change of weather prevented us. So the matter was laid before the Lord, and the much-respected superintendent of the Old Ford Mission (Mr. A. Farnan) very kindly placed a large room at our disposal, and the children were informed they might meet there.

The year has been one of great joy and blessing, the average attendance being nearly one hundred of the very poor, and mostly those who attend no Sunday-school whatever. On Tuesday, August 17, our first anniversary was held, when the place was densely packed, some of the children bringing their parents, who seemed to thoroughly enjoy the meeting. We are looking forward to do more during our second year. The name of our Society will henceforth be known as the North Bow Juvenile Mission. We do not ask for money, but for the prayers of your readers as we journey forth trying, in our humble way, to lead the lambs safely into the heavenly fold. Gifts of children's books or tracts would be very gratefully received and acknowledged by yours very truly,

WALTER MALIVOIRE.
61, *Hewlett-road, Victoria Park. E.*

EVANGELISATION SOCIETY OF VICTORIA.—The annual meeting took place at the Y.M.C.A. Hall on the first Tuesday in August, in conjunction with the monthly meeting of the Prayer Union. The reports given by the evangelists exceed in interest those of any previous year.

BRAVE AND TRUE.

Be brave and true, O heart, amid the sweep
Of tempting voices luring thee to wrong;
O whisper not and say that thou art strong,
And hast no need to launch out in the deep:
Far nobler souls than thou have had to weep,
That from their "watch-tower" they have gone away,
For one brief hour in folly's path to stray,
And of its bitter fruits have had to reap.
Keep close to Christ, and now in one great gift,
Give Him thy heart's best, truest love,
And with the hand of Faith take hold of Heaven;
Then from Heaven's pathway thou canst never drift,
And day by day thy God will to thee prove
The best of friends that can be to thee given.

—*Southern Cross.* T. J. Storey.

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YOUNG WORKWOMEN IN THE CITY.

I have been asked by many what we are doing in the City, and also how the work was commenced, and what progress has been made. About ten years ago, I commenced a systematic visitation of all the warehouses within a radius of half a mile or so from St. Paul's. When business is flourishing there are, I believe, some twenty thousand young women and girls employed in various manufactures, many of whom are upon the top floors of wholesale warehouses, and not factories proper, so that it is no easy work to reach them. I invited them to a daily dinner-hour meeting, and also an evangelistic meeting for an hour every Saturday afternoon, and often from eighty to one hundred attended. Rev. H. Dening and other beloved servants of God were used to the conversion of many, and this first effort laid the foundation of a work which has so continued to develop, that now every available warehouse is reached by lady readers and Bible women, and, as the need arose, evening classes have been formed and meetings held after business hours, in Cross Keys-square, Little Britain, and "The New Welcome and Home," in Jewin-street. These two are well filled daily, and are an inexpressible boon to the hundreds who flock to them. Bible-classes and other meetings are held night after night, as opportunity offers.

We are glad to announce great increase of spiritual blessing as the result of weekly visits to the work-rooms. Our young sisters hail our visits with that delight and avidity which denote soul hunger. There are two restaurants entirely devoted to their welfare. Interesting cases of decided conversion have cheered us greatly in our Gospel services, and at the Monday night meeting at my own house.

We have to thank those kind friends who have invited many of our girls for rest and change, some free of charge, and others for the small sum of five shillings weekly. One lady reader writes: "A dear Christian family invited 100 out of my rooms to a garden tea-meeting. We had a blessed time, first for Christians. Many were greatly refreshed, and brought nearer to the Lord. At a large gathering in the drawing-room in the evening, three from one workroom professed to find Christ. One of them said she had been seeking Him for years. Meetings such as these cannot but produce much good, and be the means, in God's hand, of bringing many to Himself.

We are also most grateful to our many kind friends who send flowers, texts, pincushions with texts, &c.; also the weekly supply from the Bible Flower Mission, which is most welcome. We took 410 for some hours' recreation and fresh air last month. We had a good service in the open air, and we were encouraged by visible tokens of blessing amongst the Christians, and also those who were not before decided.

We should be thankful for the help of a few consecrated women specially interested in the salvation of the young, if they could only give us an hour weekly. We could do much more for our dear young sisters if we had more accommodation. I trust that some whose hands are not full will "come and help to gather in the golden grain, for soon, very soon, the sowers and reapers shall rejoice together." Any further information will be given gladly any day at the Welcome, Cross Keys-square, Little Britain, E.C.—Yours very truly,

(Mrs.) Eleanor Fisher.

CORNWALL.—During August Mr. F. T. Snell has been labouring in Cornwall, organising and conducting open-air gatherings, and preaching at Roche, Tregenetha, St. Day, Portreath, Connor Downs, Roseworthy, Illogan, Harris' Mill, Constantine, &c.

PLAN TO EVANGELISE THE WORLD.

Last year papers, written by Revs. A. T. Pierson and J. M. Driver, appeared in an American periodical relative to this important subject. These coming to the notice of our fellow-countryman, Mr. Robert Arthington, of Leeds, by whose practical sympathy with missionary enterprise Africa is largely benefiting, he sent the proprietors of the magazine, a copy of a resolution he had moved at one of the "February Simultaneous Meetings," without receiving a seconder. It was to the effect that the time had come to map out the world in portions, in its heathen parts, and allot it amongst all the missionary societies, thus enlarging the fields already occupied, and giving new spheres to each society, so as to cover the entire globe. Mr. Arthington suggests that the directors of each of the missionary organisations of Europe and America, would do well to devise a plan of putting this in practice, which in a conference of delegates should be submitted to all the others, that thus might be obtained a plan for general adoption.

"Would not," he asks, "the occupation of the whole world, simply for its evangelisation by the Word of God, be greatly to his glory? I judge it would not be difficult to make prayerfully the proposed apportionment of the unevangelised parts of the world." Again Mr. Arthington says, "If we do not attain all we could desire, it would be a great advance to have made the apportionment. Who can doubt that this plan, if accepted and carried out, would lead to an amazing increase of missionary effort and success? Anyone might still be free to preach the Gospel in any part of the world, but for economy of time, strength, money, and forces, all might be entreated not to establish missions in parts assigned to others, and occupied by them." At the request of Mr. Arthington, a copy of the resolution was forwarded to Dr. Pierson and Dr. Driver, both of whom cordially approved it. Dr. Pierson wrote: "This is just the thing. Why not print Mr. A.'s letter, and keep the subject prominent? 1892 is the 400th anniversary of the discovery of America, and the 100th anniversary of the first Baptist Missionary Society of England. The apportionment ought to be made, and the fields occupied by that date."

Is there anything unreasonable and impossible in all this? The plan of economising effort has been attended with signal success in the Pacific islands; and it was the boast of even the Apostle Paul himself, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." There might, in this agreement of purpose, be at last found that union in division which is all we can hope for in pre-millennial times! Would the supporters of societies be less likely to give willingly of their substance when they knew that tracts of land were wholly dependent on their efforts and their messengers for a knowledge of the truth? We think not; but rather that augmented responsibility would incite to greater earnestness, interest, and liberality. These may seem like Utopian dreams, but, at least, let them be proved in actual experience to be so before Mr. Arthington's scheme is finally rejected.

THE CHURCH CONGRESS will be held at Wakefield on October 5, 6, 7, and 8. The official programme has been issued. Church Reform is one of the most prominent subjects for discussion, three sessions being devoted to it, and one to "The Church in Relation to Social Questions." The Bishop of Ripon is President, and the Archbishop of York and the Bishops of Rochester, Manchester, Liverpool, Meath, and Edinburgh (elect) are announced to take part in the proceedings.

MR. CHARLES JAMES, the young Welsh lecturer of the Gospel Purity Association, has just concluded a two months' lecturing compaign in Wales, on the Purity Question. The meetings were well attended, considering the time of the year, and all of them were highly enthusiastic. Indeed Mr. James was received with unbounded heartiness by his fellow-countrymen. In response to many pressing invitations, he expects to visit Wales again in the autumn. His address is 31, Paternoster-square, London, E.C.

RUSSIAN PERSECUTION.

The oppression of the Evangelical Church in the Baltic Provinces of Russia is greatly on the increase. We have heard lately that the Government has resolved, in reorganising their schools, to substitute the Russian for the German language, and teachers who have not learnt it after a fixed time are dismissed. History also, by official order, is only taught from the Russian standpoint.

In ecclesiastical matters the case is the same. Those who have left the Protestant to join the Greek Church are not allowed to return to it. Teaching from its pulpit is forbidden. Children of mixed marriages belong to the State, so that the Lutheran Church is scarcely tolerated. Sixty pastors have been brought before the Court of Justice for preaching, and one, Pastor Brandt, was sentenced at Smolensk to hard work, for which he received 2½d. a day.

Treating the shepherds of the flock thus by robbing them of their office, it will easily be seen that it cannot go well with their fold. By cunning and by power, especially by arbitrary judgment, through the refusal of work and confiscation of property, the Lutherans are kept down, until in a weak hour they yield and deny their faith. Is it to be wondered at that distress and despair have driven many to suicide? The door through which they might have re-entered their fathers' Church is for ever closed to them! On account of this persecution those that left the Lutheran Church in 1885, numbered 850, whilst in the year before there was not half that number. What a sum of misery and violence and distress is hidden in this fact! And it seems only the beginning of the perversion of conscience, destruction of communities, and unhappiness in their homes. The Government is determined to destroy a Church, which throughout centuries has been a school of fidelity to the Empire, and a blessing to the Baltic Provinces! Whilst every other seat of learning in Russia is full of Nihilistic elements, the Baltic University has always been loyal, but now they intend to alter its character and to make it Russian.

Except in the Baltic Provinces, darkness, ignorance, and poverty reign throughout this large empire; but here, on the shores of the Baltic, we find industries flourishing, and universal prosperity and enlightenment under the Gospel influence. It is no doubt this fact that has aroused the fanatical jealousy of the priesthood, and all means are to them justifiable to quench the light which came by the Reformation; but in giving its aid the Government stands in its own light, and robs the country of its wealthiest and most intelligent subjects. Let us pray that their eyes may be opened before it is too late. May we not see the hand of the Lord suddenly showing itself in the fact that the organiser of these oppressive measures, Procureur-General Pobedonozzew has been struck down by an incurable form of insanity?

Surely we in our comfort and ease ought to feel the distress of our brothers as if it were our own? Is it possible that three flourishing Protestant provinces should be sacrificed to the Panslavic propaganda without a voice being raised on their behalf by any Power in Europe? It is true that we must leave the responsibility to those to whom the Lord gave the office and the power, but all the more we ought to join in prayer for the sufferers. In the last meeting of pastors, in Berlin, a proposal was made to this effect, and all those present were organised in a phalanx of prayer. The same happened at the Whitsuntide Conference in Leipsig.

Could not Christian people in England make it a subject of prayer, and lay the sufferings of this oppressed church before the Lord, so that He may shorten them?

E. P. Goergens, Head Master.
Concordia, Ouchy.

UPPER TOOTING.—Services have been held in a tent here for five weeks, and the Gospel has been faithfully preached by members of the Evangelisation Society, and on two occasions by Lord Radstock. Much blessing has resulted. Sinners awakened and not a few converted to God. The meetings have been well attended—at times crowded. They were reluctantly closed on the 30th ult., with a praise meeting, when several persons testified to the benefit they had received at the services. One element of success was a daily prayer meeting, which was held in the tent at noon.

LESSONS FROM NEHEMIAH.

MR. KIRKHAM AT THE STRANGERS' REST.

At the monthly workers' meeting of the Strangers' Rest, St. George's-street, E., on Friday last, the above was the topic of an adddress by Mr. Gawin Kirkham. He began by pointing out the *purpose* of Nehemiah, viz., to rebuild Jerusalem and restore religion; and that this purpose was fostered by his *patriotism* and his *piety*. Everything which affects our country should affect us, but only that action which was born of the fear and love of God could be lasting. Hence the *prayerfulness* of this material and moral reformer. His work began in prayer (i. 4), was continued in prayer (ii. 4), and was ended in prayer (xiii. 31). Our tendency was to pray at first, when we realised our ignorance and weakness; but to depend upon ourselves as we made progress, and grew familiar with our work. And in this Nehemiah rebuked us. We should wait, like David, for "the sound of going in the tops of the mulberry trees," and "then go out to battle" (1 Chron. xiv. 15). But this prayerfulness was coupled with watching (iv. 9). No amount of prayer would make up for the neglect of ordinary means of security. And, further, this spirit of prayer was wedded to the spirit of praise (viii. 10). Cheerfulness in the Christian showed the world how happy he was in the Lord. Truly in Christian work the joy of the Lord was our strength.

Nehemiah's *preparation* was next dwelt upon. It was two-fold; first, he enquired of others (i. 2) and then examined for himself (ii. 11—16). That midnight ride round the ruined city did more to open his eyes to the real state of things, than any reporting could have done. Mr. Kirkham told us that when he first came to London, in 1855, he took a midnight walk from west to east, which did more to show him what the moral condition of London was than anything he had seen since. And here he took occasion to express his belief that the Christian worker was safe anywhere, so long as he was on the Lord's business. Even ladies might go into the lowest lodging-houses in perfect security.

Coming to *principles*, which were the basis of practice in Nehemiah, he mentioned two as illustration—first, the law of purity (xiii. 23—28), and then the law of the Sabbath (xiii. 15—21)—and took occasion to say that Christians were bound to see that good laws were made for the preservation of the purity of the nation, and also to see that, when made, they were enforced. He also made some strong observations as to the laxity of Christians about Sunday post and Sunday travelling. His Society, the Open-air Mission, never sent out preachers where Sunday travelling was involved, and he himself had never yet set foot in any public conveyance on the Lord's Day, though he travelled 12,000 miles a year.

The *plans* or modes of action of Nehemiah were adapted to the needs of the people, and in carrying them out he sought the co-operation of others. The illustration here was the famous open-air service described in the eighth chapter. Thus we were taught to try all methods of reaching the masses, and to do the work in the best way by finding out what each worker was best suited for. Mr. Kirkham described this open-air meeting as united, scriptural, sensible, devotional, powerful, practical, and protracted.

The last point was the *perseverance* of this heroic man till the work he had undertaken was finished (vi. 15). He persevered amidst opposition from friends and foes who tried ridicule (iv. 1—3), stratagem (vi. 2), lying (vi. 6), threats (vi. 10), and unbelief (iv. 10), but all in vain. The great lesson, therefore, was, "If God be for us, who can be against us?"

Mr. R. C. Morgan, who presided, added a few words about the importance of searching the Scriptures.

NORWICH Y.W.C.A.—On Thursday last, September 2, this Association entered upon new and convenient premises, 14, St. Giles-street, which had recently been vacated by the Y.M.C.A., the latter institution having removed to a much larger habitation. The event was celebrated with a social gathering of the members and friends, who were afterwards addressed by Rev. W. A. McAllan, Mr. G. M. Chamberlin, and Mr. Robert Adcock, who all spoke in terms of thankfulness and hopefulness as to the present position and future prospects of the institution.

ANYWHERE FOR JESUS.

A REMARKABLE MISSIONARY MEETING.

On Wednesday, September 1, the Sunderland Young Men's Missionary Union held a farewell meeting in the hall of the Y.M.C.A. in connection with the departure of Mr. Fred Suter for China. The hall was filled, and many were standing on the landing and in the class-rooms. Mr. Reginald Radcliffe was in the chair, and commenced the meeting with an exhortation to earnest prayer for a mighty blessing, several in different parts of the hall engaging in short petitions in this spirit.

Mr. W. H. Paris introduced Mr. Suter to the meeting, and spoke of the consistent walk with which he had adorned the Gospel of Christ. Mr. Suter vividly described the manner in which the Lord had led him towards China while studying at Mr. Grattan Guinness's Institute, and how the door had been opened for him to go there. He earnestly exhorted the young men present to leave all for Christ—going, if need be, to the uttermost parts of the earth, and win the heathen for Jesus. Some very interesting facts brought his hearers face to face with the need for more labourers amongst those yet untouched by the Gospel. Mr. Walter Price, Secretary of the Missionary Union, in a brief prayer commended Mr. Suter to the faithful keeping of the Lord.

Rev. C. H. Gill, North Shields, said the Lord had laid the matter of going to labour amongst the heathen on his heart last year, and he had prayed that a way might be opened for him to go forth and labour amongst the Chinese. Although many obstacles intervened, they were now all cleared away.

Mr. Radcliffe, in a closing address, dealt with the claims of China on the devotion of Christian men and women, and, in a heart-searching address, clenched the exhortations of the previous speakers. Young women are wanted, as well as young men. Old men, with their grey hairs, may go forth and do something for Christ amongst the heathen. He appealed to some of those present to offer themselves to God, a living sacrifice, to spend and be spent for Him. At the close, twenty-eight young men (besides Rev. C. H. Gill and Mr. Frederick Suter) and two young women ascended the platform, and in short ejaculations of prayer told out to God their desire to lay themselves on the altar of service, and that a way might be opened for them to go to heathen lands as messengers of the Cross. Altogether it was the most remarkable missionary meeting ever held in Sunderland.

W. P.

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WORK for CHRIST in HAMPSHIRE.

Sir,—Will you kindly allow me a short space to advert to the work of God which is being carried on (under the auspices of the Winchester Soldiers' Home Evangelistic Mission) in Hampshire? The Mission was founded upwards of eleven years ago by the Misses Perks, two ladies who have consecrated their all to the service of the Master. It has been my privilege to spend a week in surveying the operations of the Mission, and my time and your space would be too severely taxed to describe the value and variety of the agencies employed to reach and reclaim the people. It must suffice to say that in addition to the Home (a building capable of accommodating 600 persons), and two rooms in the suburbs of the city, various stations are occupied extending over an area of fifteen miles; and that the Divine approbation and blessing are constantly manifest.

Besides the Misses Perks, the Superintendent (Mr. C. Edwards, formerly of the Evangelisation Society, London), the Assistant-Superintent (Professor J. Niedermann, Southampton), and a colporteur, no less than fifty brethren are actively engaged, either as preachers or helpers, in publishing the "glad tidings" of the Gospel. The various services, scores of which are held every week, are largely attended, and many are inquiring the way of salvation.

Friends and funds are urgently needed. Any communication would be gladly received and gratefully acknowledged by Miss L. Perks, Soldiers' Home, Winchester.—Yours truly,

A Visitor.

SUMMER REVIVALS IN AMERICA.

Encouraging reports of revivals still come. There is abundant evidence that the Lord, who is no respecter of persons, is no respecter of seasons either; and his Spirit is touching the hearts of the unconverted in many of the churches. But the Holy Spirit and the efforts of earnest workers are not confined to the churches. In many places the war for souls is being carried into the enemy's country. For instance, on Sabbath afternoon in this city a vast throng of people, most of whom are careless of the sanctity of the Lord's Day, assemble on the Common to listen to the band concert. As soon as the last strain of music has died away, and the musicians begin to pack up their instruments, from an eminence at the outskirts of the crowd the sound of the cornet is heard, and soon the voices of a group of young men singing a stirring Gospel hymn. At once a crowd is attracted, many of whom join in the singing. After several hymns, a brief passage of Scripture and a prayer, some preacher from the city, standing on a bench, preaches Christ for twenty minutes to a large congregation, composed mostly of those who seldom hear preaching in a church. The pastor of our Boston church says he never faced a more orderly and attentive congregation than the one which it was his privilege recently to address under these circumstances, though it included several Catholics and some men partially intoxicated. At the close of the short sermon an invitation is extended, and generally there are responses from sincere inquirers after salvation.

Still another out-door revival is in progress in this city in a large tent which is well filled six evenings in the week. Many a person that on these warm evenings would not shut himself within the walls of a church is found frequently under this "Gospel tent;" and many another that never goes to church is attracted by the music, and afterwards moved by the preaching, and led by the Spirit to give his heart to Christ. The summer is no time to relax revival effort; but evidently God honours adaptation of the effort to the season of the year. The principal need in adapting the church prayer meeting to the season is to keep it warm. No matter how hot the weather, if the prayer meeting be full of warmth the people will attend, and God's Spirit will work in it.—*Morning Star* (Boston).

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SERMON LANE MISSION.

For nearly three years Mr. George Fuller, the Superintendent of this Mission, has been suffering from a serious and protracted complaint. Very heavy expenses have been incurred by him for medical treatment and necessary change of air, during the summer months, in addition to the sad accident to Mrs. Fuller, which invalided her for nearly four years. The President and Secretary, Mr. W. D. Lewis and Mr. Daniel Cooksey, with other kind-hearted friends, desiring to show their Christian sympathy, presented Mr. Fuller a few days ago with eighty guineas, in some measure to alleviate his severe trial, and to give expression to the appreciation in which he is held.

Mr. Fuller's numerous friends will be glad to hear that during the past few months some rays of hope have been shed upon his path, which have encouraged the impression that the worst is past, and that once more he may be able to carry on the work of the Mission as actively as in former years.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—September 12, Joshua viii. 1—13; September 13, Joshua viii. 14—25; September 14, Joshua viii. 26—35; September 15, Joshua ix. 1—15; September 16, Joshua ix. 16—27; September 17, Joshua x. 1—15; September 18, Joshua xiv. 1—15.

PEVENSEY SLUICE, HASTINGS.—The first anniversary of the mission hall in this seaside village was recently held, a number of sympathising friends being present. The devoted labours of Mr. and Mrs. Matthews, in connection with the Mission, have been greatly owned of God, and the hall has been to many as a beacon light in a dark place.

Letters to the Editor.

RESCUE SOCIETY.

Dear Sir,—I beg to thank you most sincerely for your very kind notice of our report which appeared in The Christian, and trust you will allow me to supplement it by a few words. Many years have elapsed since the applications have been so numerous as this year, and some of the cases are peculiarly distressing. I fear also that your readers will not gather from your allusion to the increase of receipts last year that we are now greatly needing help. Yet such is the case. The bulk of our income arises from donations rather than annual subscriptions, and our contributions to date are quite £500 less than in the corresponding period of last year, consequently we are in very pressing need of funds to support the nearly 200 depending on us for daily food. Who will help us to "Save our Lassies?"—Yours faithfully,

C. Stuart Thorpe.

79, *Finsbury Pavement, E.C.*

CHRISTIAN STUDENTS AND BIBLE STUDY.

Sir,—I have read, with a considerable degree of interest, and perhaps with some jealousy, of the gathering of students at Mount Hermon, Mass. I say jealousy, because, as a Christian student, I feel such a systematic study of a portion of God's Word, as it appears has been made at Northfield, would just suit my case. I do not know how it is at theological colleges, but, speaking as an undergraduate of an English university, my experience is that the mode of reading Divinity in vogue there is little calculated to help one in reading one's Bible with a view to extracting its spiritual truth.

While I read of Mr. Moody's Convention, my soul thirsts for a similar one in England. There are many spiritually-minded men in London who could undertake a similar work, and, surely, it might be done. We have gatherings to discuss set subjects, but none to study any portion of the Bible in a systematic manner. I, for one, would gladly devote a portion, or, indeed, the whole, of the Christmas vacation to attending a class or school in London, if such could be formed.—Yours, &c.,

F. W. J.

HOLIDAY HOMES FOR POOR CHILDREN.

Sir,—For many years the Committee of the Ragged School Union have been wont to transfer some of the enfeebled children of the local schools and mission centres from the close atmosphere of the London court to the healthy air of the country. Begun originally in a desultory way, mainly through the private liberality of the late Lord Shaftesbury, it has greatly developed, and this summer, if the necessary funds are forthcoming, not less than 1000 weaklings will enjoy the benefit of at least a fortnight's change, as against 600 of last year.

At first, the children were all boarded out amongst the villagers, but it was soon found that separate homes would be preferable for a portion of the poor children, as bath and special dietary arrangements could be ensured with personal influences of the best kind. Whilst largely using, therefore, carefully selected cottages, the Committee have opened three separate "Holiday Homes" in rural places about thirty miles from London, the last one in the hop district, consisting of an old-fashioned cottage, embosomed in flowers, kindly offered, ready furnished, and free of rent for the benefit of the poor children. Space is also reserved for the benefit of the elder scholars, many of whom, though young in years, are old in toil, and have, in not a few instances, never before enjoyed two consecutive days' outing. The Homes, moreover, are useful to a limited extent, all through the winter, to meet special cases of convalescence, which are constantly occurring amongst the 190 affiliated ragged schools with the aggregate of 50,000 scholars. Will your readers help to sustain a movement which brings untold good to the entire community? Yours faithfully,

John Kirk, Secretary.

Ragged School Union,
Exeter Hall, Strand, London, W.C.

RESPONSE TO A SUGGESTION.

Dear Sir,—Being practically interested in your "Recent Subscriber's" "Suggestion," I beg a little space to say how much I hope many of your readers will take up his plan and carry it out. It would, I am sure, prove greatly helpful to many missions who depend on voluntary offerings for support. I can speak from experience how a small gift has often been of great value to me in supplying some immediate want among my orphan children. Sometimes even letters are written and have to wait for stamps in order to be posted. Others engaged in similar work well know the hundred things coming up daily.

Your correspondent truly says that some of us in the smaller and less-known institutions "hardly know how to struggle on." Yet, probably, he would wonder to see how calmly one comes to paying out the *last farthing*, and trustingly waits for the next supply. I hope he will be able to keep a good stock of his Postal Orders, and be richly blessed in despatching them to the charities which touch his heart.—Yours faithfully,

Mary A. Parsons.

Orphan Home, Walthamstow.

"AN ANXIOUS INQUIRER."

Sir,—In reply to the query (August 19) under this heading, I may quote the comment from Henry and Scott: "If God and his grace do not rule us, sin and Satan will have possession of us. The devil, by the Divine permission, troubled and tempted Saul by means of the corrupt humours of his body and passions of his mind." We may add to this, however, the declaration of the Apostle, that he had delivered a certain man to Satan for the destruction of the flesh, that he might learn not to blaspheme. So that the purpose of God does not end with permitting Satan to trouble us, but in this, as in all else, the goodness of God is leading to repentance that the spirit may be saved in the day of the Lord Jesus. Thus question (1) is answered—is it possible for a Christian to have a similar experience?—to be troubled by an evil spirit from the Lord.

(2) What is backsliding? It may be of two kinds, illustrated by Judas and Peter. The former went back from an outward profession of Christ, the love of whom had never possessed his heart. The latter, from want of watchfulness and desire for his own comfort, laid himself open to temptation, and fell into the snare of the devil; but he was true at heart, and when Jesus looked upon him, and he remembered his words of premonition, he went out and wept bitterly.

(3) Do Heb. vi. 4—6 and Heb. x. 26—29 bear any analogy to 1 Sam. xvi. 14—16, xviii. 10, xix. 9? They are analogous to these passages taken in connection with x. 10—13, xix. 22—24, where we read of Saul prophesying under the influence of the Spirit. There is an operation of God upon men, He may speak and act by them, and they may prophesy and do many wonderful works, while they yet remain unregenerate. Saul and Balaam in the Old Testament, Judas and those mentioned in Matt. vii. 21—23 in the New, are instances of this. The passages quoted from Heb. vi. and x. describe persons who have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, but in whom the work of the Spirit falls short of regeneration. This is proved by the illustration drawn from two different kinds of ground, and the Apostle's assurance that he was persuaded better things of them than that they were like the bad ground. See also the illustration, 2 Pet. ii. 22, where some who had escaped the pollutions of the world, and known the way of righteousness, were still not regenerate souls—not sheep, but only washed swine; dogs who turned again to their own vomit.

Note that the impossibility of repentance does not lie in God, but in themselves. Through trifling with the Spirit's influences, and not fully yielding to them, their conscience has become seared, they are Gospel-hardened.

(4) Is there such a place as a backslider's hell? This is a figure of speech. Everyone, like Jesus and like Judas, goes to his own place: Jesus to the Father, Judas to perdition (John xiii. 1; Acts i. 25)—

Rivers to the ocean run,
  Nor stay in all their course:
Fires ascending seek the sun:
  Both speed them to their source.

Some will be beaten with few, some with many stripes. They who knew their Lord's will, and did it not, will suffer the most severely. This is what I suppose is meant by "a backslider's hell," which is not, however, a Scriptural expression. C. M.

ABSTINENCE FROM THINGS STRANGLED, &c.

My Dear Sir,—Is there anything in the New Testament more clear than that the Apostles (who were the mouthpiece of God by the Holy Spirit to assign the boundaries of what was, and what was not, to be counted right and good in this New Testament Dispensation) did definitely command that the Gentile believers should abstain from blood, as distinctly affirmed in the following verses, Acts xv. 28, 29, viz.: "For it seemed good to the Holy Ghost and to us (the Apostles and Elders of the Pentecostal Church at Jerusalem) to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves ye shall do well. Fare ye well."—Yours in the love of the truth as in Jesus, A. R.

Sir,—In reply to the query of your correspondent as to the command to abstain from things strangled and from blood, it seems that the reason given was that Moses had in every city those who preached him, being read in the synagogues every Sabbath day. It was out of consideration to their Jewish brethren that the Gentiles received the prohibition, and, when this cause no longer existed, the prohibition ceased. The eating of things sacrificed to idols is treated similarly by the Apostle to the Corinthians (chap. x.), who permits them to eat because an idol is nothing in the world, but bids them abstain if the conscience of another is offended. M.

SOCIAL PURITY IN CALCUTTA.

Dear Sir,—You have gained a blessed victory in England by the repeal of those obnoxious Acts which for many years have held the British Government in guilty complicity with vice. The battle has yet to be fought out in India; and we shall need the help of Christians in England in the conflict which has already commenced. Act 14 of 1868 has been suspended in Calcutta for some years. By its suspension, the power to segregate immoral women was taken away, and, nothing having been put in its place, the consequence has been that the moral cesspools of the city have emptied their contents into other quarters, and houses of ill-fame have been placed side by side with the houses of respectable people. The condition of our streets is worse, it is said, than ever it has been; and the Christian community has at last risen in moral indignation to demand a remedy, and press upon the Government the necessity of fresh legislation.

It is to be regretted, however, that an attempt is being made to revive some of the objectionable provisions of the suspended Act. At a large meeting in the Town Hall, on Tuesday last, the feeling was strong in favour of such a course. The resolution, however, was not passed without protest, and the protest will, in all probability, take the form of a memorial to Government. It will be a melancholy thing if, after the victory has been won in England, and preparation is being made to carry the war into the British colonies, Calcutta should be found moving in the wrong direction.

I do not believe, however, that the recent meeting can be taken as an index of the Christian sentiment of Calcutta on the subject. The Missionary Conference has yet to express its mind. Sir Rivers Thompson, our Lieutenant-Governor, has also, in a recent resolution, declared against the revival of the suspended Act, so that I should hope the city will be delivered from entering on a retrograde course. What we need is power to repress without legalising vice. The question of repealing the Acts all through India will be pushed to the front, but along with this means must be devised for remedying the present condition of things, which has become intolerable, at least in this city.

You can help us by calling the attention of influential parties to the question which concerns every colony of the Empire.—I am, &c.,

Free Church Manse, W. Milne.
Park-street, Calcutta.

SYMPATHY WITH MR. LEYS.—We are informed on what seems reliable authority that the agents and counsel of Rev. Mr. Leys have declined to accept any fees or other acknowledgment for their services in the defence. Such a proceeding reflects the highest credit on the parties who have so generously acted, and is a strong testimony as to the sympathy entertained for Mr. Leys by a portion of the legal profession.—*Christian Leader.*

The Book World.

The New Headmaster. By Margaret Haycraft. 1s. 6d. *T. Woolmer.* A capital story, forcibly illustrating the evils of drink, and the results of setting a good example.

England's Jubilees. By E. H. Hudson. 1s. *J. Ingalton Drake, Eton.* The author has taken advantage of the Queen's jubilee year to give an account of the jubilees of three earlier English sovereigns.

Household Object Lessons is the title of a series of manuals published by *J. Heywood* for the English Girls' Garten Association. We have received the first volume, Teaching Methodically Daily Work (1s.) which is well adapted for the purpose it is intended to serve.

To-day and other Poems. *R. J. Masters, 327, Vauxhall Bridge-road, S.W.* This little collection of poems, drawn from various sources, we can commend. A spirit of devotion is breathed throughout the volume. It is published in three bindings, at 2s. 6d., 1s. 6d., and 1s. respectively.

Instructions in Reading the Liturgy. By Rev. J. H. Howlett, M.A. 2s. 6d. *Thomas Murby.* The author gives some sensible advice to readers, which might be studied with advantage by all who have to read in public. In the later sections he directs attention to those parts of the Church Service which are most imperfectly rendered.

Family Prayers for a Month. Compiled by Rev. George Smith, B.D. *Hatchards.* The compiler has gathered together and arranged several Psalms, the Lord's Prayer, and Collects, to form an order of service for daily, morning, and evening prayers. May be useful in some cases, but we think it better that the head of the family should conduct family worship without such aid if possible.

Prayers for the Use of Children. 1s. *J. Nisbet & Co.* These prayers were originally compiled by a father for the use of his children. The second part of the book contains suggestions in regard to private prayer, and gives some helpful advice on prayer. We think it better, however, for children (and everybody else, for that matter) to compose their own prayers, and ask God for just what they feel they need.

Livingstone Anecdotes. By Dr. Macaulay. 1s. 6d. Here we have a valuable addition to the "Anecdote Series," published by the *Religious Tract Society.* This book gives a faithful sketch of the life and character of the heroic missionary, explorer, and philanthropist, who devoted his life to the opening up and evangelisation of the Dark Continent. It is full of interesting anecdotes about his travels and missionary career. A striking portrait forms the frontispiece.

Peril and Adventure in Central Africa. By the late Bishop Hannington. 1s. *Religious Tract Society.* This amusing and instructive book is composed of letters written by the martyred Bishop to the youngsters in the old country. It gives graphic and interesting accounts of scenes in his travels and the sufferings which he passed through, illustrated by cuts from original sketches. Although the book is intended for young people, to whose minds it is well adapted, we can commend it to all who have the cause of foreign missions at heart.

Mr. John B. Gough, the Great Temperance Orator. 1d. *Morgan & Scott.* Under the above title we have a vigorously written life of the great apostle of Teetotalism, whose thrilling words have nerved thousands to fight and overcome the drink fiend. The letterpress is clear, and, besides an excellent portrait, several illustrations are given of places with which his life has familiarised us. The booklet is enclosed in a neat illustrated cover, and deserves the attention of Temperance workers, who might profitably use it for general distribution.

The Christian's Own Calendar. *Seeley & Co.* 1s. 6d. This calendar differs in its plan from the ordinary text-calendar, in that it is intended to be a record of blessings received, and of epochs in the life of its owner, so that it may be an incentive to prayer and thanksgiving. Spaces are provided for entries on each day of the year. The book also contains an introduction by Rev. H. C. G. Moule, M.A., on Prayer, which is worthy of calm study. It concentrates many helpful thoughts from various sources into a small compass. The following extract shows its spirit:—

> In secret prayer, whether intercessory or not, let us cultivate, with reverence, absolute simplicity and trustful utterance of detail. Pray in the spirit of Abraham's servant at the well. "Generalities are the *death* of prayer." The free, reverently free, utterance of the outpoured heart is one great secret of the *life* of prayer.

Christ and the Heroes of Heathendom. By Rev. James Wells. 3s. 6d. *Religious Tract Society.* In this book is reproduced the substance of five lectures delivered at a young men's literary institute. In the earlier addresses is given an account of the life and teachings of Æschylus, Socrates, Plato, and Epictetus, while in the fifth he contrasts their teachings with that of Christ. The book will be useful, if only to show the superiority of our Lord's life and teaching to that of the heathen philosophers, who are so highly lauded by a certain class of teachers.

Two West-end Chapels: Sketches of London Methodism from Wesley's Day. By Rev. John Telford, B.A. 2s. 6d. *Wesleyan Methodist S. S. Union.* This book is published at an opportune time, when the attention of the Christian public is directed to the proposed London Mission. It traces the history of Methodism in London from the time of Wesley to our own days in connection with West-street and Hinde-street chapels—names which will ever be connected with the progress of the Wesleyan movement in London. The account of the work at Hinde-street is very full, and will be specially interesting to Methodists.

The Expositor. *Hodder & Stoughton.* 1s. The September number is even above the high average which we have learned to expect in this serial. Dr. Godet opens with an invaluable exposition of the Epistle to the Colossians, seen in its historical setting, which will richly repay careful study—for it must be studied. Dr. Wesseley, who is now engaged in deciphering the Fayûm MSS., contributes an article which will have peculiar interest to many friends. He gives copious extracts from certain magical papiri, or ancient Egyptian documents bearing on magic, in which Jewish and Christian names and facts occur, *e.g.*, "I abjure thee by Jesus, the God of the Jews;" "By Him who pointed out the way to Israel in the pillar of fire by night, and in a cloud by day;" "By the mighty God Sabbaoth, by whom the river Jordan was made to stand still;" "Hail, Jesus, the Anointed;" "O Great God Adonai," &c. These sacred words, thus intermingled with the language of Greek and Egyptian mythology, in MSS., earlier than the fourth century, show how Jewish and Christian thought had spread, even among many who remained grossly heathen. The number contains, besides, a long paper by Dr. Marcus Dods, another of great interest by Dr. Alexander, Bishop of Derry, and a third, "The Garments of the Renewed Soul," by Dr. Maclaren, which is in his best style, and that is saying a good deal.

The Bread of Life Picture Leaflets (4d.) is the title of a series suitable for distribution or enclosure in letters. They consist chiefly of extracts from Mr. Spurgeon's sermons.

The Society for Promoting Christian Knowledge send a specimen of their Penny Library of Fiction; but, while we wish to see the people won from bad literature, we cannot commend this venture.

Messrs. S. W. Partridge & Co. send us Faithful and True, and Rest at the Revelation of the Lord Jesus Christ (1d. each), expositions of Rev. xx. and 2 Thess. i. respectively, by Rev. Frank H. White. They are in the form of booklets, suitable for enclosure in letters.

We have received from *Drummond's Tract Depôt, Stirling,* four coloured pictorial sheets of Texts suitable for Reward Cards, entitled respectively—Bible Gladness, Bible Leading, Bible Love, and Bible Help. They are florally illuminated, contain texts suited to the titles given, and are published at 2d. each sheet.

We have also received the following books:—

From *E. Marlborough & Co., Old Bailey:* Is Life worth Living?

From *Field & Tuer, Leadenhall-street:* What is the Church?

From *Funk & Wagnalls:* Death of Hewfik Pasha, "Bictigheim."

From *Religious Tract Society:* The Crooked Sixpence, Outlines of the Life of Christ.

From *Hodder & Stoughton:* Recent Events, and a Clue to their Solution (Second Edition), Fallacies of Futurism.

PAMPHLETS RECEIVED.

From *T. Fisher Unwin:* The Bride of Greenlawns.

From *Swan Sonnenschien & Co.:* A Lecture on Church Reform.

From *J. Nisbet & Co.:* A Century of Protestant Missions.

From *Haughton & Co.:* Election according to Calvinism Unmasked.

From *The Church of England Book Society:* The Life and Martyrdom of Bishop Latimer, The Life and Martyrdom of Bishop Ridley.

From *J. Kensit, 18, Paternoster-row:* Gladstone, Ireland, Rome, Lord Robert Montagu's Reasons for Leaving the Church of Rome, The Second Advent, William Cobbett on the Church of Rome, A Sermon on "Transubstantiation," Evening Communings, The Massacre of St. Bartholomew, The Association of the Virgin Mary with our Lord in the Scheme of Salvation.

September Magazines received since last notice:—

Home Chimes, Sword and Trowel, House Evangel, Presbyterian Messenger, Messenger for the Children, London City Mission Magazine, All the World, Jewish Herald, Illustrations, Toilers of the Deep, On and Off Duty, Silver Morn, Word and Work, Christian Socialist, Free Church of Scotland Monthly, Children's Record, Congregationalist, Christian Irishman, Christian Treasury, Voice of Warning, Warning Cry, Messiah's Witness, National Church, Church Missionary Intelligencer, Gleaner, Juvenile Instructor, Anti-Infidel, Church of Scotland Home and Foreign Mission Record, Home Visitor, Evangelist, Believer's Pathway, British Friend, Our Boys and Girls, Monthly Interpreter, Our Boys' Magazine, Work and Worship, Irish Congregational Magazine.

POLYTECHNIC Y.M.C. INSTITUTE.

This highly popular Institution was *en fête* on Wednesday afternoon last week, proclaiming to the West-end world, by a huge banner stretching across the spacious street, the opening of the ninth annual Industrial Exhibition. To the assembled friends Sir John Lubbock, Bart., M.P., gave an address full of interesting allusions and classical quotations. He congratulated the students on the privileges placed within their reach by the munificent generosity of Mr. Quintin Hogg, who, according to the learned baronet, bestows £10,000 a year on the Polytechnic and its various agencies, besides much expenditure of personal time and labour. The great and distinguishing feature of the Institution is its technical training in various mechanical industries. Last year some 6000 students attended the classes, and we understand that many more would be glad to avail themselves of the advantages afforded, if there were sufficient accommodation. After Sir John Lubbock's address, some remarks were added by Sir Henry Holland, M.P. (new President of the Council of Education), who expressed very hearty sympathy with the work at the Polytechnic. In past years, he said, the artisans and skilled workmen of other European countries outstripped our handicraftsmen in technical proficiency, but now, thanks to such efforts as those carried on at the Polytechnic, the British workman is able to hold his own.

The collection of articles made by the students, which Sir John formally declared open, remains on exhibition till to-morrow, 10th inst. It constitutes a remarkably varied and excellent show of skilled and cunning workmanship, and does ample credit to the industry as well as the ability of the students. Valuable prizes are given for the most meritorious productions. It represents what may be called the secular branch of the Polytechnic scheme. The spiritual part of it is earnestly sustained by the Bible classes, Gospel meetings, and other endeavours, under the charge of Mr. Hogg, Mr. W. T. Paton, and Mr. J. E. K. Studd, all of whom act as Honorary Secretaries. It was most noticeable at this opening meeting that every mention of the name of Mr. Hogg (who was absent) evoked a rapturous cheer from the students. They evidently have a keen sense of their indebtedness to Mr. Hogg for his lavish benefactions on their behalf.

WESLEYAN METHODISTS AND MISSIONS.—The annual "Pastoral Address" of the Wesleyan Methodist Conference, recently assembled at City-road Chapel, London, states that there has been of late not only a decrease in numbers, but a serious falling-off in the income of several of the Connexional funds, notably the Home and Foreign Missionary funds, the result not altogether of the protracted agricultural and commercial depression, but more especially of a decay of missionary zeal and enthusiasm. An earnest appeal is made for increased sympathy and support, that the glory of Methodism as a Missionary Church may not depart, but that the grand purposes of redeeming mercy with reference to England and the world at large may be speedily accomplished. Special mention is made of Methodist work amongst the spiritual destitute in London, and of the initiation of the new movement, which is anticipated to be amongst the most influential of the new undertakings of the Wesleyan Methodist Church.

Vange, South Essex.—About fifteen months ago I began preaching on Sunday evenings in a farmer's kitchen in this village, and since then the regular attendance has been from 60 to 110 souls. The farmer is leaving at Michaelmas next, and we shall not be able to have the room. I have, therefore, undertaken to erect an iron chapel, which, with site, will cost about £200. The people are all poor, and can do almost nothing towards it; but the Gospel is sadly needed in the district, where there is no Nonconformist place of worship. William I. Belcham.

Weir Farm, Rayleigh, Essex.

MISS VON FINKELSTEIN.

THIS gifted lady, having returned from the Holy Land, delivered her first lecture in London, at the City Temple, on September 1. A platform had been erected, and arranged to represent a desert scene, with a Bedouin encampment in the foreground.

Sir William M'Arthur presided, and introduced the lecturess. She was dressed as the wife of a Bedouin chieftain, and was accompanied by her brother, attired as a Sheikh; Mr. Alexander Howard, the Oriental traveller, in the garb of a chieftain; and a woman in the character of Hagar, a slave. The subject of the lecture was "Bedouin Life," and Miss Finkelstein, in the course of a long lecture, described the characteristics of the Bedouins, gave illustrations of the process of making bread, and many of the other duties which devolve upon women in a desert encampment.

She was ably assisted by her brother and Mr. Howard, who rendered an Arab war-song. Mr. Finkelstein also chanted a chieftain's call to prayer, and later in the evening sang an Arabian ballad, accompanying himself on a native instrument like a fiddle. At the conclusion of the lecture, the chairman on behalf of the audience thanked Miss Finkelstein for her interesting and instructive discourse. That the lectures at her previous visits were appreciated, her long list of engagements for the winter amply testifies, and, aided by her brother, the future will doubtless be even more interesting than the last series.

A VALEDICTORY MEETING was held on Tuesday at the Wesleyan Chapel, City-road, to bid farewell to five members of Richmond College, who have undertaken missionary labours in West Africa, India, and China.

MRS. ALLEN, widow of the late Richard Allen, of Dublin, has obtained the warm approval of Dublin Yearly Meeting to her proposed visit to Tennessee, U.S.A., to spend the winter in Christian work among the coloured people, and among members of the Society of Friends.

CALCUTTA.—New mission rooms have been opened in the densely inhabited district called Taltola. For more than ten years religious work has been carried on in this part of the city under considerable disadvantage, owing to want of proper accommodation. But this difficulty has now been completely surmounted.—*Indian Witness.*

PIPE PHILOSOPHY.—The London *Lancet* is reported as saying that "the moderate use of tobacco soothes the senses and leaves the mental faculties free from irritation, and ready for calmly clear intellectual processes." This is pipe philosophy, and pipe philosophy is worth no more than bowl philosophy. If men would let tobacco and alcohol alone there wouldn't be any need, in nine cases out of ten, of soothing the senses and freeing the mental faculties from irritation.—*New York Independent.*

TOWER HAMLETS MISSION.—Last Friday night Mr. J. Bennett Anderson, of Liverpool, concluded a fortnight's evangelistic mission in the great Assembly Hall, Mile End-road. Large congregations attended on week nights, and all parts of the great hall, holding about 5000, were crowded on Sunday evenings. Numbers of persons went into the inquiry-rooms at the close, and professed saving faith in the Lord Jesus Christ. At the closing service on Friday night, September 3, over forty men and women rose for prayer.

MISSION TO SHOWMEN.—A mission called "The Travellers' National Total Abstainers' Union" was formed in York, at a free tea given to these wanderers on the Sunday evening during the November fair in 1880. Since then, above three thousand of the van population have joined this Union, and we rejoice to add, many can testify to the saving grace of God. The Mission is worked by means of free teas given to the show people, on Sabbath evenings, in the towns or villages where fairs are held. When the travellers arrive in a town on the Sunday (which is often the case before a fair) they find warm-hearted Christian friends waiting to welcome them to a cheerful Gospel temperance meeting. Many successful meetings have been held in Lancashire, Yorkshire, Wales, and Scotland, and we are most anxious this Mission should spread in the Southern counties. The Society is thoroughly unsectarian, and our object is "salvation for the show-people." I shall be very glad to give every information respecting the Mission, and we hope wherever fairs, feasts, wakes, or marts are held, our show-people will be remembered in any evangelistic efforts that may be made.

E. MILLINGTON, Hon. Sec.

Layerthorpe-grove, York.

TEMPERANCE NOTES.

IN 35 towns in Scotland, 53,073 inhabitants have voted in favour of a Direct Veto, and only 4628 against.

THE need for an English Prohibition party, independent of all parties, is being discussed in temperance organs.

The Christian Leader "believes it is a fact" that Mr. Parnell exacts from each member of his party, in Parliament, a pledge of strict total abstinence.

TIREE, made famous by the crofter agitation, is practically a teetotal island. It has not a single licensed inn, and is often used as a refuge for inebriates.

THE Royal Victoria Hall and Coffee Tavern was reopened for the season on Friday last by a demonstration of the Phœnix, Good Templar, and other temperance societies.

Truth defends Sir Wilfrid Lawson's recent refusal of an extension of drinking hours, pronounces the present licensing system absurd, and declares in favour of a Local Veto.

A PUBLICAN, at Wrexham, has been evading the Sunday Closing Act by means of a hole through the wall into an adjoining cottage, where persons were supplied with drink.

THE late Canon Amphlett was a staunch teetotaler. He was a magistrate, and often expressed his belief that offences by licence-holders were too often conveniently ignored.

A TRAVELLER on the Highland line justly complains of the common practice of treating railway guards, and thus unfitting them for their responsible duties, and endangering the trains.

LIEUT.-COL. WHALE, Tunbridge Wells, writes urging the need of Inebriate Homes for the poor. He thinks the experiment might be tried in a small house in the country, and offers to help to start one.

The Coffee Public-House News complains that coffee-houses confessedly conducted for religious ends are sometimes not so cleanly as they might be, and are not careful to supply good eatables and drinkables.

IN a circular to the Lay Helpers' Association, the Bishop of London says that, to persuade but one man to give up drink, and become a good husband and father, far excels what may seem more showy work.

IN his pamphlet, "True Socialism," Dr. Geikie, Vicar of St. Martin's-at-Palace, Norwich, warns the electors that the drink "ring" in this country will die hard. He urges them to send the "right men," and none but "moral men" to Parliament.

THE Norwegian Parliament has granted 8000 kroner (£200) to aid temperance work.

AN asylum for inebriates of Berlin and the Mark Bradenburg has been opened at Kothen.

THE prohibition party is said to be rapidly gaining strength throughout the United States.

MINNESOTA SALOONS are filling her State prison so rapidly that the State is about to erect a new one.

IN Paraguay, "yerba-mate" is a substitute for tea and coffee, and is made from the powdered twigs and leaves of a native tree.

THE Californian wine growers are alarmed by vile compounds manufactured in New York in imitation of "pure California wines."

MRS. BRADLEY, late of Ealing, has sailed for New York for two months' work on behalf of the Women's Christian Temperance Union.

THE liquor dealers of Rhode Island, Atlanta, and Raleigh, do not take kindly to prohibition, and trouble is expected in the law courts.

IN the National Temperance Hospital, Chicago, no alcohol is used. The death-rate has been much lower than in other hospitals in the city.

THE drink traders of Ohio propose to raise 60,000 dollars to fee counsel to contest in the courts the constitutionality of the new prohibition law.

AT the State Convention of Baptists of Mississippi, church members were advised that their duty as Christians required them to be total abstainers.

THE police report for the district of Columbia says an increase in the number of drink-places results in an increase of disorder, "in geometrical progression."

REV. G. C. HADDOCK, clergyman of the Methodist Episcopal Church, Sioux City, Iowa, has been murdered, on account of his action against the violators of the liquor laws.

THE State of Louisiana legislature has passed a law that saloons, amongst other places named, shall be closed from twelve o'clock p.m. on Saturday, till the same hour on Sunday.

THE Denmark Temperance Society reports, as a result of seven years' work, 371 societies with 17,033 members. Including those outside this society, there are, in Denmark, about 30,000 abstainers.

A BILL which was before the House of Assembly, Jamaica, and which would have legalised the wholesale manufacture of rum, &c., has been thrown out through the action of temperance workers.

THE liquor dealers in Atchison, Kan., have blown up the residence of J. W. Tufts, a lawyer, who has been active in prosecuting infractions of the law. The house was seriously damaged, but no one was killed.

IN Victoria an inebriate, by voluntary application to one justice only, may be committed to a retreat. Any relation or friend may apply to a county court judge who can summon the inebriate to show cause against committal, and, on statutory declaration by two medical men, the committal may be for twelve months or under.

AT Bombay, the bidding for liquor licences at the recent Government auction was brisk. They were put at the minimum price fixed by law, viz., 500 rupees, and though a large number were sold, all brought considerably more than the reserved price.

MR. PATRICK FORD, of New York, the Irish-American Home Rule agitator, says he regards whisky as the enemy of his race, and during the seventeen years he has edited *The Irish World* he has never admitted a line of liquor advertisement into its columns.

MAYOR WHITNEY is held responsible for the great increase of drink-places in Brooklyn. He was present, recently, at a public meeting on the question, when a minister said, the Mayor was either an ignorant or a false Methodist, and, if the latter, should be expelled.

MME. ANDERSON MEIJERHELM, of Russia, has taken up the work of the World's Woman's Christian Temperance Union, in Sweden and Russia. In a few months she has gained over two thousand pledges, and has persuaded her Russian sisters to don the white ribbon.

No such noble unanimity has been seen among Christian workers in Rhode Island as that developed in the recent temperance struggle. Another marked feature of the campaign was the leading and triumphant part taken in it by Christian women. Another feature was the power of prayer. In many places daily prayer meetings were held during the entire campaign, and one whole day was devoted to special prayer in the city of Providence.

DR. PHILLIPS BROOKS, says *The Golden Rule*, pays the Trinity Episcopal Church of Boston, of which he is pastor, 500 dollars a year to secure free seats for poor people.

PERE HYACINTHE is reported to have lately remarked that he foresees a catastrophe in France, and that the fall of the Republic will be followed by a terrible Ultramontane reaction.

REV. J. JACKSON WRAY resumed his lectures on "International Lessons for Sunday-school Teachers," at Whitefield Tabernacle, Tottenham Court-road, on Wednesday, the 8th inst.

SUNDAY-SCHOOL TEACHERS are greatly needed at St. John's, Cleveland-road, Essex-road, Islington. We shall be glad to receive the assistance of ladies and gentlemen living in the neighbourhood. The children meet in the church on Sunday afternoons from 3 to 4.30.

J. KENSIT, Superintendent.

99, *East-road, N.*

MR. RICHARD WEAVER has created much stir among the masses in that part of Liverpool by his meetings at Byrom Hall. The Gospel messages were given with all his accustomed force and fire. Speaking of one Sunday evening address, a correspondent says:—"How he kindled and fired and glowed when he got to the theme of God's great love to his prodigal children. A holy unction seemed to accompany the delivery of the truth. The net was drawn, and quite a number indicated their desire to receive salvation."

REQUESTS.—PRAISE for successful services recently held in the town and neighbourhood of Horsham.——PRAYER for rich blessing on a mission to be held in the Albion Hall, Horsham, from September 19 to October 8, by Mr. W. Notman.——For a series of meetings next week at Selkirk.——For a tent mission now being held at Brixham, South Devon.——For blessing on a mission to be held at Mundesley, Norfolk, and at the adjoining village of Knapton, from September 26 to October 11, by Mr. Farrington, of the Evangelisation Society.——For a fifteen days' mission in Spencer-place Chapel, Goswell-road, conducted by Captain Warner Dennis.——That young women may be won to Christ during a mission in connection with the Y.W.C.A., Leicester, commencing on September 12.

BLUE RIBBON GOSPEL TEMPERANCE ARMY.—On September 1, this organisation held its 3124th consecutive nightly meeting at the Hoxton Hall, when the work of the past twelvemonth was briefly reviewed. This period was characterised as one of quiet and steady activity, productive of sound and lasting results. Closely connected with this Mission is the Gospel Temperance Workers' Union, of which Mr. W. J. Palmer, of Reading, is the president. It was formed in 1884 to associate temperance workers generally for mutual assistance. It has proved successful in this direction. Returning to the work at the headquarters, we find that the meetings each evening are varied, Monday and Tuesday nights are devoted to special subjects; Wednesday, popular entertainments; Thursday, various special meetings connected with the "Help-myself" and other Societies; Fridays, prayer and praise, and Saturday, a free and easy entertainment. A large number of temperance pledges have been taken, and most are first pledges, and not persons rejoining. We find that twenty-two meetings are held each week at Hoxton Hall, and this record certainly shows some activity on the part of the promoters.

Notes on Daily Readings.

SUNDAY, SEPT. 12.—2 KINGS XIX.

1—7.—*Hezekiah . . . rent his clothes*, &c.—Moved, doubtless, by fear and distress, as well as by horror of Rabshakeh's blasphemy. "He, perhaps, began to doubt whether he had done right in yielding to the bolder counsels of Eliakim and Isaiah. He had not lost his faith in God, but his faith was being severely tried."—*Sp. Com.* *Went into the house of the Lord.*—There he got strength and inspiration, as men always do; for we read next (2) of his sending off Eliakim and others to beseech Isaiah's intercessions. Thus he made instant use of the most likely means, thereby honouring God through his prophet, and receiving a most comforting promise in reply (6, 7). *Isaiah.*—He had prophesied from the reign of Uzziah, through that of Jotham and Ahaz, up to the present. His tenth chapter has a very distinct reference to Sennacherib's invasion.

8—19.—*Libnah* and *Lachish.*—Situated in the S.W. of Palestine. *Tirhakah.*—"The great King of Ethiopia, whose warlike exploits remain to this day recorded on the walls of a Theban temple."—*Kitto.* Sennacherib was now most anxious for the immediate subjection of Judea, that he might be unembarrassed in his march into Egypt to meet Tirhakah. Hence his anger when Jerusalem held out, and the fearful blasphemy of his letter.

14.—*Hezekiah . . . spread it before the Lord.*—Let the reader dwell long on this scene. The King in his fearful peril, at his last gasp (3), casting his burden on the Lord. It proclaims its own great lesson. Observe the King's prayer (15—19), its brevity, intensity, spiritual insight, and its noble concern for God's honour (15).

20—37.—Verses 25—37, compared with Isa. x. 5—15, form a most suggestive and sublime comment on the words, "The Lord reigneth." They show us God using the Assyrian as "the rod of his anger," and working personally in and through the polities of the world. *This shall be a sign.*—A sign, not of the destruction of the foe, for that would happen at once, but of the *continuation* of Judah's freedom from Assyria's power.

MONDAY, SEPT. 13.—2 KINGS XX.

3.—*I beseech thee, O Lord, remember now*, &c.—"The old covenant promised temporal prosperity, including length of days, to the righteous. Hezekiah feels he has not deserved the sentence which cuts him off in middle life. He ventures, therefore, to expostulate. . . . According to the highest standard of morality, up to this time revealed, there was nothing unseemly in the self-vindication of the monarch, which has many parallels in the Psalms of David (Ps. vii. 3—10, xviii. 19—26, xxvi. 1—8)."—*Sp. Com.*

14.—*From a far country, even Babylon.*—Till this embassy was received, Babylon and Judah had been entirely separate. "As yet even the prophets had spoken but little of the great southern city. Up to this time she had been little more to them than Tyre, or Tarshish, No-Ammon, or any other rich and powerful, idolatrous city. Henceforth, all this was changed. These words (verses 16—18) never were, never could be, forgotten. Isaiah followed them up with a burst of prophecy (chaps. xl.—lxvi.), in which Babylon usurps altogether the place of Assyria as Israel's enemy, and the captivity being assumed as a matter of certainty, the hopes of the people are directed onward beyond it to the return." *Idem.*

Hezekiah's Sin.—As to *time:* it occurred very soon after his miraculous restoration (2 Chron. xxxii. 31). Its *cause* was twofold: (1) pride; "his heart was lifted up" (2 Chron. xxxii. 25); and (2) he was left to himself, "God left him to try him," &c. (2 Chron. xxxii. 31), doubtless because of the ingratitude and pride which was already at work. Its *nature* was also twofold: (1) ostentation, self-display, in opposition to the spirit that would exalt God; and (2) worldly dependence. The words, *And Hezekiah hearkened unto them* (13), and other things, suggest that a political alliance was a chief object of the visit. If so, Hezekiah sinned by forgetting that God was his defence, his promise (6), his hope. Observe the connection between pride and dependence, and humility and independence.

TUESDAY, SEPT. 14.—2 KINGS XXI.

3.—*The high places.*—"The first step seems to have been the restoration of the high places, where Jehovah was professedly worshipped (2 Kings xviii. 22), but with idolatrous rites (1 Kings xiv. 23). The next was to reintroduce the favourite idolatry of Israel, Baal worship, which had formerly flourished in Judah under Athaliah and Ahaz (2 Kings xi. 18; 2 Chron. xxviii. 2). After this, it only remained to go on to novelties; and Manasseh seems to have specially affected Sabaism—the worship of the heavenly bodies (3)."—*Sp. Com.*

6.—*He made his son to pass through the fire.*—*I.e.*, offered his own flesh as a burnt offering to Moloch, as did Ahaz before him (2 Kings xvi. 3). *Observed times.* This refers, probably, to divination by omens. It was forbidden (Lev. xix. 26; Deut. xviii. 10).

7.—*A graven image of the grove.*—"Rather, 'the carved work of the grove.' The 'grove' (*ashêrah*) was an artificial construction, either of wood or metal, or of the two combined, carved or graven with tools. This grove itself (see 3)—not an image of it, as the English reader of the A.V. might suppose—Manasseh placed in the very Temple itself."—*Sp. Com.*

9.—*Manasseh seduced them.*—Like king, like people. "Altars for the worship of the host of heaven were erected on almost every roof (Jer. xix. 13; Zeph. i. 5); offerings of cakes were made in the very streets to Astarte (Jer. vii. 18); the sacrifice of children by their parents in the Valley of Hinnom became a frequent practice (Jer. vii. 31, xxxii. 35; Ezek. xxiii. 37); it was as common to swear by Moloch as by Jehovah (Zeph. i. 5). The corruption of morals kept pace with the degradation of religion."

16.—*Manasseh shed innocent blood very much.*—The godly, especially prophets, were persecuted unto death. Tradition says that Isaiah, when ninety years old, was sawn asunder at this time. It was a perfect reign of terror. If Christian men served Christ as Manasseh served devils, the world would soon be converted.

WEDNESDAY, SEPT. 15.—2 KINGS XXII.

Josiah.—"Josiah, and Cyrus of Persia, are the only personages in Scripture predicted by name long before their birth."—*Kitto.* See 1 Kings xiii. 2; Isa. xlv. 1. *Shaphan* (3) "is mentioned frequently by Jeremiah. He was the father of Ahikam, Jeremiah's friend and protector at the court of Jehoiakim (Jer. xxvi. 24), and the grand father of Gedaliah, who was made Governor of Judea by the Babylonians, after the destruction of Jerusalem." —*Sp. Com.* (2 Kings xxv. 22.) *Hilkiah* (4).—"Father (or grandfather) of Seraiah, high priest at the time of the Captivity, and ancestor of Ezra the Scribe." —*Idem.* *Huldah the prophetess* (14).—The other prophetesses mentioned in Scripture are Miriam (Exod. xv. 20; Num. xii. 2), Deborah (Judges iv. 4), Isaiah's wife (Isa. viii. 3), Anna (Luke ii. 36), and Philip's four daughters (Acts xxi. 9). There is reason to believe that the prophesying of women in Apostolic times was not uncommon.

In this and the following chapter, we have a fine illustration of the power of the written Word of God. We might have thought that no man could have been more earnest than Josiah had been before the roll was found and read. His *general* purpose to serve God, and to reform his kingdom, was full and steadfast. Yet it is very evident that a particular acquaintance with the law wrought a great change. It awoke deep concern, sent him to inquire of God, and procured him a most cheering promise, which would strengthen him greatly for further effort. Moreover, working in the light of the law, his work would be so much more intelligent, thorough, and authoritative, while his zeal would be greatly increased. We are often tempted to rest in a sincere but general intention to do the will of God, and are fairly well satisfied with our life as a whole. But as soon as we give ourselves to a steady and systematic study of the Word of God, all is changed. Misty generalities give place to the definite particulars of daily righteousness, while first principles are clearly seen in their reality and greatness. Self-satisfaction yields to self-condemnation and humility; and zeal, fresh strong, and well directed, commands all the powers.

THURSDAY, SEPT. 16.—2 KINGS XXIII.

2.—*The prophets.*—"Zephaniah, Urijah, and perhaps Jeremiah."—*Keil.* There were probably many others besides. *Topheth* (10) "was a spot in the valley of Hinnom, probably near its junction with the Kidron vale, where was a grove, watered from the Siloam pool, once, perhaps, a portion of the Royal Gardens. Manasseh and Amon had given it over to the Moloch priests for their worship. High places had been raised (Jer. vii. 31), and sacrificial furnaces had been prepared and lighted. Here, probably, it was that Manasseh offered his own son (2 Kings xxi. 6), and here ever since the Moloch worship had maintained its ground and flourished. See Jer. vii. 31, xix. 5, 6, xxxii. 35."—*Sp. Com.* *The valley of the children of Hinnom* (10) was "the valley west and south of Jerusalem, which guards the city on these two sides like a deep moat. From the horrors of its sacrificial fires, from its present pollution by Josiah, and, perhaps, from its being in later times the place where all the filth and offal of the town was thrown, the 'vale of Hinnom,' *Ge-Hinnom*, came to be regarded as the most abominable of all places, and so as a type of abomination. In this sense the term was applied by the Rabbins to the place of final punishment, and, corrupted into Ge-henna, or rather Geënna, passed into the language of the New Testament."—*Sp. Com.*

15—20.—*Moreover the altar*, &c.—Compare this fulfilment with the prophecy delivered 350 years before (1 Kings xiii. 2, 3), and see the sureness of God's Word. *Because of all the provocations that Manasseh*, &c.—"It is not to be supposed that a true repentance would not have averted God's anger, even after all the provocations of Manasseh. But the people had sunk into a condition in which a true repentance was no longer possible. Individuals like Josiah were sincere, but the mass of the nation . . . had feigned rather than felt repentance."—*Sp. Com.* (See Jer. iii. 10, iv. 3, 4, 14, v. 1—3, vi. 13, 14, vii. 3—7, &c.)

FRIDAY, SEPT. 17.—2 KINGS XXIV.

The Babylonians had succeeded to the heritage of the Assyrian empire two years before the death of Josiah. Young Nebuchadnezzar, who was in command for his father Nabopolassar, defeated Pharaoh-Necho at Carchemish on the Euphrates in the third (Dan. i. 1) or fourth (Jer. xxv. 1) year of Jehoiakim's reign. There was a great stir in Jerusalem in consequence. Jeremiah rejoiced in Egypt's defeat (xlvi. 1—12, and xxv.), foretelling that Judah would soon be possessed by the Babylonians, and counselling submission. Jehoiakim, however, determined to continue to stay himself on Egypt. This meant resistance to Nebuchadnezzar. Soon the Chaldeans appeared, and Egypt proved a broken reed, no help coming from her. Jehoiakim submitted to Nebuchadnezzar reluctantly, and many of the best of the people were led captive to Babylon, Daniel being among them (Dan. i. 1—4). Thus began the seventy years' captivity. Three years later he rebelled again, when Nebuchadnezzar sent Chaldean soldiers, who, uniting with Syrians, Moabites, and Ammonites (2), overcame Jehoiakim, and took him prisoner. The Scripture words are significant. They say (2) "The *Lord*," not Nebuchadnezzar "sent against him bands," &c. (see Ezek. xix. 8, 9). His son Jehoiachin succeeded him, working evil. Again Jerusalem is besieged, and now Deut. xxviii. 48, &c., begins to be fulfilled. The most of the Temple treasures remaining are taken; also the best part of the inhabitants, including Ezekiel and Mordecai. This was the second captivity. Josiah's youngest son, Mattaniah, afterwards called Zedekiah, the last of Judah's kings, is now set on the throne. For eleven years he reigns, doing evil. In consequence, he is left to himself, he plays false to Babylon (20), and is destroyed. This, too, was from the Lord (20).

SATURDAY, SEPT. 18.—2 KINGS XXV.

1.—*In the ninth year*, &c.—"As the final catastrophe approaches, the historian becomes more close and exact in his dates, marking the *month* and the *day*, on which the siege began, and on which it closed (ver. 3). Compare Jer. lii. 4, and Ezek. xxiv. 1, from which last passage we find that on the very day when the host of Nebuchadnezzar made its appearance before Jerusalem the fact was revealed to Ezekiel in Babylonia, and the fate of the city announced to him (6—14)."—*Sp. Com.*

Against Jerusalem.—At first the invaders spread themselves over Judah, besieging "all the cities that were left," as well as Jerusalem. Pharaoh Hophra attempted a diversion, and so raised both the siege and the hopes of the Jews. Jeremiah warned them that the Chaldeans would surely return (Jer. xxxvii. 6—10). He besought Zedekiah to submit, but all to no purpose (Jer. xxxviii. 17, &c.). The siege lasted eighteen months. "Its calamities are best understood from the Lamentations of Jeremiah, written probably almost immediately after the capture (see especially ii. 20, 21, iv. 3—20, v. 9—12). *The famine* (3).—That the city yielded only to famine, which brought pestilence in its train, is apparent from Jer. xxi. 7 and 9, xxxii. 24, xxxviii. 9, &c. The complexions of the men grew black with famine (Lam. iv. 8, v. 10); the rich and noble women searched the dunghills for scraps of offal (Lam. iv. 5); the children perished for want, or were even devoured by their parents (Lam. ii. 20, iv. 3, 4, and 10; Ezek. v. 10); a third part of the inhabitants died of the famine and the plague (Ezek. v. 12)."—*Sp. Com.*

Put out the eyes of Zedekiah.—He was to be carried to Babylon (Jer. xxxii. 5, xxxiv. 3); but he was not to *see* it (Ezek. xii. 13). Both prophecies, though seemingly contradictory, were thus fulfilled.

Forthcoming Meetings.

CONFERENCES.

Evangelical Alliance. — Annual Conference, Town Hall, Ryde, I. of Wight, Sept. 21 to 23. For programme see our issue of Aug. 12.

Perth Annual Christian Conference. — City Hall, Perth, Sept. 14 to 16. Particulars regarding lodgings, &c., will be furnished by Mr. Charles Logan, 12, King-street, Perth, N.B.

Salisbury Conference of Believers.—Sept. 27 to Oct. 1. Particulars of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

British Conference of Y.M.C. Associations.—Bristol, to Sept. 10.

Clifton Annual Christian Conference, Victoria Rooms, Oct. 5 to 7. — Particulars of Rev. James Ormiston, 14, Arlington-villas, Clifton, Bristol.

Missionary Conference, Conference Hall, Mildmay, N., Oct. 5 to 7.

Congregational Union.—Norwich, October 11 to 15.

Dundee Christian Conference.—Kinnaird Hall, Sept. 21 to 23.

Church Congress.—Wakefield, Oct. 5 to 7.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

Social Purity.—The Gospel Purity Association will send competent lecturers to address meetings of men or women on the above subject. Apply Sec., 31, Paternoster-sq., E.C.

Mr. F. E. Marsh.—To Sept. 26, Kilbarchan, N.B.

Mr. J. M. Scroggie.—To Sept. 17, Newburgh, N B.

Mr. G. Clarke.—To Sept. 14, Kirkcaldy, N.B.; 15 to 20, Perth.

Mr. D. M. Pittendrigh.—To Sept. 9, Old Bolingbroke.

Mr. James Neech.—To Sept. 26, Horncastle.

Mr. J. B. Wookey.—Sept. 10 to 15 (inclusive), Tent, Upper Clapton.

Mr. W. Spencer Walton.—To Sept. 15, Sandgate evenings, Folkestone afternoons.

Mr. W. R. Lane.—Great Assembly Hall, Mile End-road, Sun., 11 and 6.45; week nights at 8, until 19th instant.

Mr. C. Inglis.—Dublin, during September.

Mr. and Mrs. C. King. — To Sept. 30, Glasgow and Rutherglen.

Mr. W. J. Taylor.—Sept. 12 to 26, Birchington-on-Sea.

Mr. C. James.—To Sept. 15, Wyke, near Bradford.

Messrs. Fullerton and Smith.—Sept., Circus, Hull.

Dr. Thain Davidson's Monthly Sermon to Young Men, Presbyterian Church, Colebrooke-row, Islington, N.—Sun., Sept. 12, at 6.30.

Agricultural Hall, Islington, N.—Sun., Sept. 12, 3.30, Rev. David Davies; 7, Mr. Elvin.

Clapton Hall, Upper Clapton.—Mr. C. Russell Hurditch during Sept., Fri., 7.30, Sun., 6.30.

Edinburgh Castle, Limehouse, E. — Sun., 11, Dr. Barnardo; 3 and 7, Mr. Herbert R. Francis.

Union Tabernacle, near Wandsworth-rd. Station.—Mr. D. M. Cameron, Sun., 11 and 6; Thurs., 7.30.

Conference Hall, 143, Clapham-rd.—Sun., 11, service for children; 7, Gospel service, Mr. E. Powell.

Eaton-square, S.W.—Rev. J. Stephens will preach to young people at Rev. C. A. Fox's chapel next Sunday, at 3.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., 3.30 and 7, Capt. Thompson; Thurs., 8, Mr. R. Bilke. Kensal Hall, Kensal-rd., Sun., 7, Mr. J. Short; Wed., 8. Queen's Park Hall, Kilburn-lane, Sun., 7, Thurs., 8, Mr. S. Stidolph. Gospel Hall, Green-lane, Battersea, Sun., 7, Mr. E. Cook; Wed., 8, Mr. R. Bilke. Gospel Hall, Market-pl., Brentford, Sun., 7, Mr. J. Bilke; and Wed., 8.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, and Wed., 7.30, Mr. G. F. Assiter. Malden Hall, Kentish Town, Sun., 7, and Thurs., 8, Mr. G. Hucklesby. Dalston Hall, Dalston-lane, Sun., 7, and Thurs., 8, Mr. Bailey. Bignold Hall, Forest Gate, Sun., 7, Mr. S. Trounce; week nights (except Sat.), at 3, Mr. W. Grove. Cadby Hall, Hammersmith-rd., Sun., 7, and Thurs., 8, Mr. W. Holmes. Ilfracombe, Sun. and Wed., 8, services on the beach, Dr. Popham and others. Tent, Child's Hill, Sun., 3 and 7, and week nights (except Sat.), at 8, Gipsy Smith and others.

St. George's Hall, Langham-place, W.—Mr. F. C. Bland during Sept., Sun., 11 and 7; Burlington Hall, Savile-row, Wed., 8.

Children's Special Service Mission.—Seaside services: Mr. G. Banaster, Rhyl; Mr. E. Arrowsmith, North Berwick; Mr. E. Salisbury, Weymouth; Messrs. H. M. Trickett, A. V. Grace, and C. F. Harford Battersby, Eastbourne.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Mrs. Reaney will recommence her services at Stepney Meeting House on Sun. afternoon next, Sept. 12, at 3.

Home of Industry, 60, Commercial-st., Spitalfields, E.—Monthly workers' meeting, Wed., Sep. 15; tea at 6, meeting at 7. Address by Mr. R. C. Morgan.

Zenana Medical College, 58, St. George's-road, S.W.—The Saturday Bible-reading is discontinued during the vacation; it will be re-commenced in October.

Life in the Holy Land.—Miss L. M. von Finkelstein, Sept. 8, Great Assembly Hall, Mile End-rd., E., "The Homes and Haunts of Jesus;" Sept. 9, Conference Hall, 143, Clapham-rd., "City Life in Jerusalem;" Sept. 10, Devonshire-square Chapel, Stoke Newington, "The Homes and Haunts of Jesus;" Sept. 13, Y.M.C.A. Hall, Bristol, "The Bedouins of the Desert;" Sept. 14, Victoria Rooms, Clifton, Bristol, "City Life in Jerusalem;" Sept. 16, Lewisham High-road Congregational Chapel, "City Life in Jerusalem;" Sept. 17, Upper Holloway Baptist Chapel, "The Bedouins of the Desert."

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C.—Prayer meeting each evening at 6. Mission work as usual at Y.M.C.A. Mission Hall, Bermondsey, Whitechapel, &c.

Exeter Hall.—Young men's meeting, every night at 8. Daily prayer meeting, from 1 to 2 (Sat. excepted). Sat., Sept. 11, at 8, address on "Buddhism," by Mr. L. Liesching, of the Ceylon C.S.

The Priory, 198, Upper-street, Islington, N.—Thurs., 8.30 p.m., devotional meeting. Sun., 3.15, Bible-class, Mr. S. Pewtress; 8.30, evangelistic meeting in Priory Hall.

Mall Hall, High-st., Notting-hill Gate.—Sun., 10, praise and prayer meeting; 3.30 p.m., Bible-class, Mr. Short, subject, "Lot" (Gen. xix. 1—29). Thurs., 9, address, Mr. O. Owers, subject, "The Sufficiency of the Word."

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

Burlington Hall, 23, Savile-row, W. — Thurs., 8.45, address by Rev. Albert Clayton; Sun., 3.15, Bible-class.

17, Camden-road, N.W.—Sun., 3.15, Bible-class, Mr. J. L. Whelen, subject, "The Siege of Jericho" (Josh. vi. 1—20).

255, Seven Sisters'-road, Finsbury Park.—Sun., 3.15, Bible-class; 7, evangelistic meeting; noon prayer-meeting every day (Sat. excepted).

Conference Hall, Stratford, E.—Sun., Sept. 12, Mr. C. Boardman, 3 and 7.

Mission and other Appeals.

Working Men's Mission (Collingwood-street, New Cut, S.E.).—The Brothers Young appeal for help in their work. Owing to depression of trade, many members are out of employment, and there are heavy bills to meet to clear off the debt on the new hall. They would be very thankful for contributions, which may also be sent to F. A. Bevan, Esq., 54, Lombard-street; or to Messrs. Morgan & Scott.

Dover Soldiers' Home.—The premises now occupied by the Home have been taken for a post-office from October next, and it is absolutely necessary to procure another building. Hitherto the rent has been paid out of the annual subscriptions, which have averaged £250 per annum, and we now appeal for funds to buy or build suitable premises. The sum required is £4000. Subscriptions may be sent to Miss Wright, Lady Superintendent, Soldiers' Home, Dover; or to Lieut.-Colonel Joseph Sladen, Ripple-court, near Deal, the Hon. Secretary of the Home.

. The Young Men's Foreign Missionary Society, in connection with the Y.M.C.A., 186, Aldersgate-street, London, assists young men by counsel, and by stated and special pecuniary grants during their period of training. The committee have lately received applications from several desirable candidates for preparation for Foreign Mission Service, whose cases they would be glad to help according to this excellent plan. They, however, being a young society, and not yet widely known, are prevented doing so at present through lack of means. The Hon. Secretary is Mr. A. L. Hall.

Ivyhatch, Sevenoaks.—In the summer of 1875 some open-air meetings were held here, and, through the goodwill of a farmer (Mr. G. Golding), meetings have been continued, originally in a barn, and subsequently in a large room, which was formed in the lower part of a house. There is a Sunday-school of about eighty children, and the Gospel meeting has an average attendance of 100. Mr. Golding died three years ago, and the property was sold. The new owner was averse to the meetings, and Mr. Gillingham (who has carried on the work) has to leave at Michaelmas. About £150 is needed to enable him to erect and furnish an iron room in the garden of a house within a mile of the present meeting-place. Contributions may be sent to Mr. G. Gillingham, Sevenoaks.

Notices.

Self-denial.—You will find the information you ask for in *The War Cry*, published at 101, Queen Victoria-street, E.C.

Communications Received with Thanks. — F.T.S. H.W. C.P. W.F. J.A. E.P.G. C.H. W.T.F. J.R.F. W.A.B. F.J.G. B.T. T.F.S. R.S. R.M. R.C.B. G.W. D.S. A.H.B. W.T.T. H.W.F. F.H.S. J.G.G. J.M.M. J.P.C. T.C. C.W.W. J.D.P. J.P.N. W.J.L. R.E. M.D. F.C.S. D.C.J. L.B. C.F. S.P. E.P.H. S.C. J.A. J.P.V. M.A.L. W.H.W. E.C. J.B. G.M.C. E.L.C.T. G.W.S. G.R.K. W.B. W.R.N. M.G. J.W.D. E.R. D.C. J.B.A. G.J.F. G.H.B. J.H.W. L.A. E.H. C.W.P. E.N. G.W.S. E.M.L.

Applicants for Tracts.—S. D. Walkom, St. Blazey, Cornwall; Mrs. Lucas, 7, Queen Anne-ter., Albert-rd., Battersea Park, S.W.; Miss Heath, Shaftesbury House, 2, Springfield-ter., St. Leonards-on-Sea; Miss B. Beswick, 162, Chester-rd., Hulme, Manchester; Mr. Brown, Nursery Brow, Gamesley, Glossop; A. Mills, 11, Gladstone-st., Kettering; C. Hanser, 1, Sumatra-villas, Sumatra-rd., West Hampstead, N.W.; W. Mortlock, 5, Powell's-pl., Barrack-hill, Newport, Mon.; R. Jeffrey, 83, Highbury-hill, N.; J. V. Abbott, 82, Malpas-rd., New Cross; A. Hanscombe, 13, Gopsall-street, Leicester; W. Pacey, chapel keeper, Bishop-street, Leicester.

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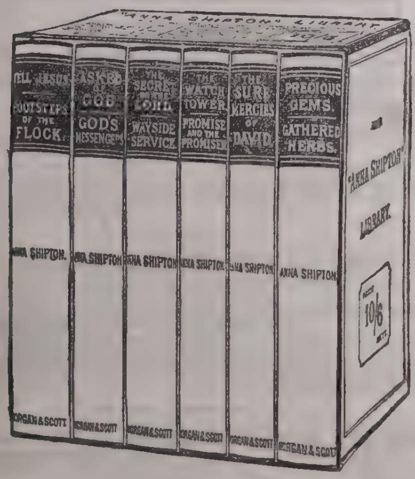
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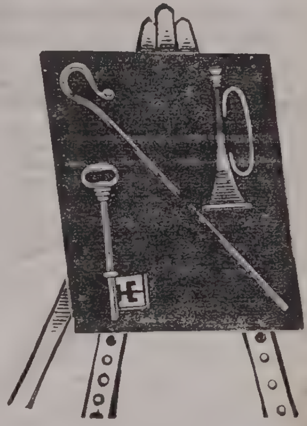

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

ADVANCED PHTHISIS.—CASE of Mrs. WINGHAM, SOUTHAMPTON.

This case was recommended to me by MRS. SILVER, the wife of the clergyman of the parish, who had "known (she says) the good effects of the use of the medicine in other cases."

MRS. G. WINGHAM is a gardener's wife at Highfield, Southampton. When the case was brought to my notice two years since she had been suffering from asthma for sixteen years, with frequent attacks of acute bronchitis. The strength was at this time gradually declining. She had lost flesh all over the body. There was now *decided lung disease, and cavities were reported*, the last doctor pronouncing it Consumption, and *one lung much diseased.*

The cough was incessant, the expectoration profuse, being yellow or green, and streaked with blood; pain through the chest, breathing very hard, night perspirations and fever, palpitations, appetite gone.

It will be seen by this that the case had assumed a most serious aspect. Humanly speaking, the only apparent hope was in my treatment. I immediately forwarded advice and medicine, followed by correspondence from time to time, in the usual way.

I heard from Mrs. S. in a month or two that there was a marked change for good, and the patient in a few months recovered.

I have recently also had a letter, in which she says:—"Your medicine had a most signal and lasting effect on Mrs. Wingham, whom you first supplied with medicine two years ago. Of course it cannot reproduce lost lungs, but *from having been given up by the doctors, she is fairly well*, and able to get through her work."

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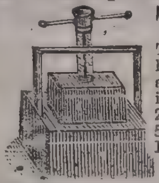

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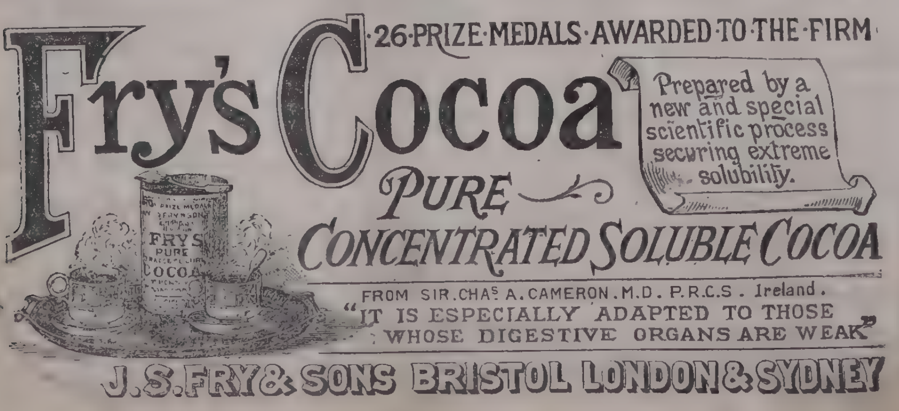
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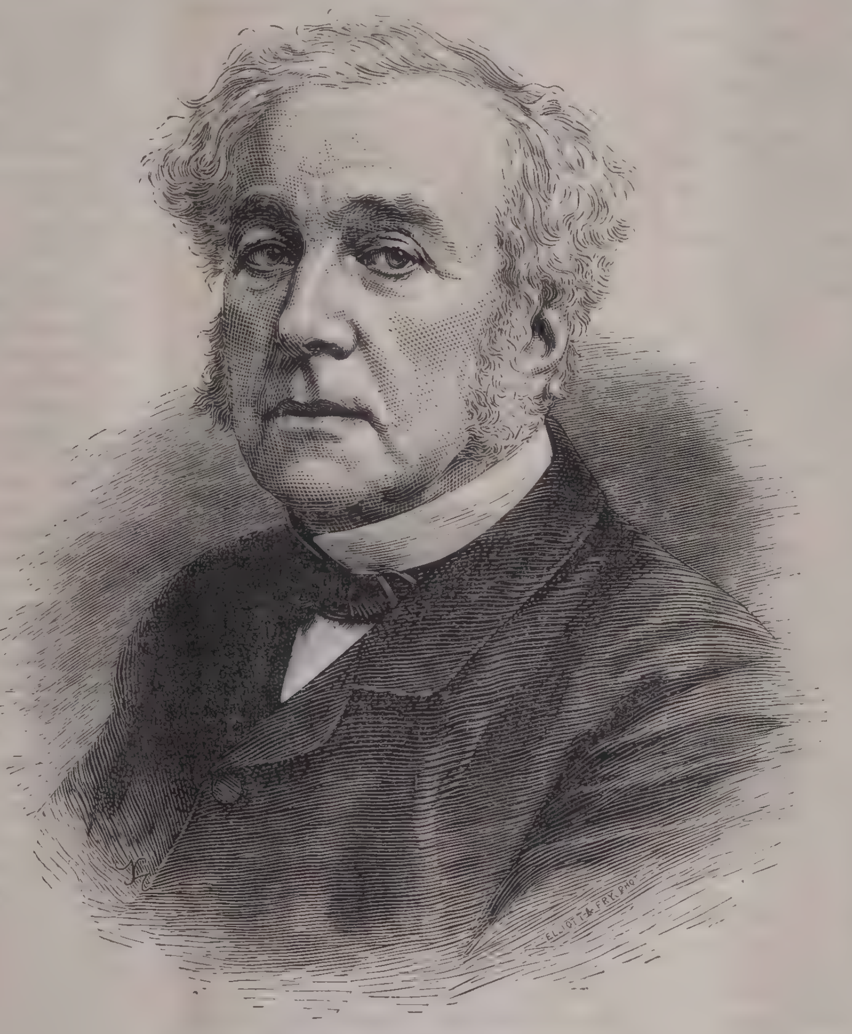
THE LATE MR. SAMUEL MORLEY.

ON Friday last, without any pomp or elaborate ceremonial, but amid the signs of sincere and widespread mourning, the mortal remains of SAMUEL MORLEY were laid in their last earthly resting-place at Abney Park Cemetery. While there are many elements of rejoicing in our thoughts of our departed friend, it makes us sad and sore at heart to know that his kindly thoughtful face, as it is presented to our readers in the accompanying portrait, we shall behold no more. The space at our disposal does not admit of our giving any circumstantial review of his life, such as its unique and many-sided character would demand. We feel, therefore, that we cannot better honour his memory than by reproducing the wise and sympathetic words spoken in Abney Park Chapel on Friday by Rev. Joshua C. Harrison, of Camden Town; and those uttered at the grave by Canon Fleming.

MR. HARRISON'S ADDRESS.

Let us, first of all, thank God, the Fountain of all good, for the life and work and tranquil death of our beloved and revered friend Samuel Morley. Good and great men are emphatically the gift of God. They beautify and bless his world, and help us to understand what it might be; what He intends that some day it shall be. They do much to fulfil his grand purpose concerning it. They lead the upward march, and encourage all to follow them. Among such men none has stood higher than our departed friend. If the noblest moral qualities place a man in the foremost rank, he not only belonged to, but was surely one of the chiefs in that rank—no one could claim precedence of him. His large and generous heart, filled with the spirit of his Divine Lord, constrained him to live to do good, so that he might have said: "When the ear heard me, then it blessed me: and when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." He never, indeed, would have uttered such words with his own lips. Much rather would he have said: "What have I that I have not received? Not I, but the grace of God that was in me." But we feel it our duty to recognise his worth, and to rejoice in him as one of God's richest and rarest gifts to this world. And now that his course is ended, what can we do but give praise to Him who raised up and sent forth his servant to do so great a work in the world?


ELLIOTT & FRY PHO.

(*From Photograph by Messrs. Elliott & Fry.*)

And yet there is a deep undertone of sorrow beneath our joy. Never have I known so widespread and undissembled a grief. Men of all classes and ranks are bewailing his loss as if he had been a personal friend. Men in political life of both parties, men in commercial life, however slight their intercourse with him, religious men with their various shades of difference, those who had received his help, and those who only watched his munificence — all join in the general chorus of lamentation, and exclaim: "There is a prince and a great man fallen this day in Israel!"

To those who knew him well and intimately, and mourn him so profoundly because they loved him so truly, there was an inexpressible charm in his manner, arising from the sweetness and graciousness of his disposition. It is now fifty-five years since I first met him, and then was drawn into the closest relations with him in the transactions of daily life. He was at that time a very young man, just passed twenty, but he exercised a great fascination on all around him. I was struck then with the childlike simplicity and guilelessness of his character, his transparency, his warm kindly bearing towards all with whom he had to do, and his singular purity of thought and life. True, there was now and then a passing gust of impatience with slowness and incapacity, a flash of displeasure with indolence or carelessness, a strong indignation at any suspected want of truth or principle. But if he fancied he had caused the least needless pain, he was sure, in the most delicate and healing way, to show his regret. And his simplicity and singleness of mind were not in the least allied with weakness. He was quick and keen-sighted in business; he had deep convictions, and a decided will. He saw the bearings of any practical question at a glance. He held for many years the threads of his vast business in his hand, and nothing escaped him. As he entered more fully on public life he was necessarily more dependent on others, but with some modifications what I have said was true to the end. He was a strong man, and when strength and beauty are blended in character they are sure to awaken hearty love. Because he was loved, I repeat, he is so greatly mourned. In the inner circle, which must be sacred from any idle curiosity, he was more than loved; such reverence and yet such familiar confidence were mingled with the love. Yes, those who knew him best loved him most, and now mourn him most deeply.

But we should make a grievous mistake if we ascribed all that he was to natural disposition or careful self-culture. There was something deeper, and more to be relied on, to which he was indebted for his higher qualities. He was a pre-eminently Christian man, and all that he did was coloured and ennobled by Christian faith. He was brought up in a godly home by parents whom he held in profound veneration. And well he might. They were amongst the noble of the earth. His father in the city was a prince among merchants for character, for wisdom, and for insight. The son passed his early days in an atmosphere of Christian purity and love, and from childhood showed that these advantages had not been lost upon him.

About the time that I first knew him he came under the influence of two remarkable men, Rev. James Parsons, of York, and Rev. Thomas Binney, of the Weigh House. The former, by his vivid delineations of the Gospel, and clear exposition of its central truths, by his fidelity to the Cross, and his passionate appeals to all men at once to yield themselves to Christ, as well as by the glowing visions he opened of future blessedness, touched him profoundly. As he listened he felt that it was the highest wisdom to decide at once to trust and serve the Lord. He felt that if ever he was to enter upon the high joys of heaven he must live a life of purity now and here which would correspond with the life he hoped to live then and there. So he gave his heart to God, and sought daily the sanctifying influence of his Spirit. He strove to act on the inspired assurance, "Every man that hath this hope in him purifieth himself, even as He is pure." The other, Mr. Binney, while often touching on these same subjects with great intellectual power, maintaining their truth against all gainsayers, had special delight in showing how Christianity was intended to elevate our practical daily life here; to redeem it from selfishness and littleness. This remarkable preacher was never weary of insisting on the fact that the present offers a sphere for the attainment and exhibition of the loftiest character and the accomplishment of the most useful work. Both these orders of preaching laid a firm hold on the young Samuel Morley, and did much to mould his subsequent life. And thus his life became a life of calm, pure devotion, and intense realisation of the spiritual world, and at the same time a life of intense activity, of noble consecration to every good work.

He entered into Church fellowship with the Nonconformists. He was a firm Congregationalist, and, because firm, therefore temperate. His main work was in connection with Congregational churches, which he personally visited and encouraged, as well as assisted with munificent liberality. As years advanced his spirit became more and more catholic, and drew him lovingly to all good men in the evangelical communities. Indeed, through his whole life the one power which gave unity to his character was simply CHRIST—admiration of Christ, faith in Christ, union with Christ. "Lovest thou Me? Lord, Thou knowest all things, Thou knowest that I love Thee." That was the secret of all he was, and all he did. His heart became filled more and more with love to Christ, and this raised his natural sympathy into the loftiest Christian sympathy. This intense Christian sympathy appeared to be his chief characteristic to those who knew him best. Sometimes in his familiar address he spoke of the people as the masses, but he never could think of them only in the mass. He tried to look at them individually, and to enter warmly into the special needs of each. To him the term "people" were no mere abstraction; it represented a number of individuals, each claiming his sympathy. This enabled him to understand fully the different classes of sinners and sufferers. So he joined with others in great works of philanthropy. Children needed to be lifted out of the gutter; he joined hands with the promoters of ragged-shools and reformatories. The youth of the nation needed education—his spiritual instincts taught him, religious education—and he threw himself with characteristic ardour into the plans of those who sought this great end. The fallen needed to be raised out of their sin and shame; social purity needed to be protected, and he did not shrink from taking his part with those who laboured in this field. In a word, his heart yearned over the young and helpless who were exposed to temptation, over the drunkard in his pitiable degradation, over those who were living in spiritual ignorance, without God, without hope in the world, and all that his purse and his personal influence could do to save them he did with a whole heart. He felt that he was not his own—that nothing which he had was his own. He held everything in trust; he was a steward, and must be faithful. As his gains increased his givings must increase; nay, he would toil on in his business when he might have left it, simply that he might have larger means to carry out the will of his Master. It was to him a blessed thought that he was a steward—that he had the high honour of being a steward of Christ. It is only as we recognise that he did everything through the power and grace of Christ that we can account for the fact that through a long public life he remained uncorrupted. He was the same man at the end that he was at the beginning. Though exposed to all kinds of flattery he retained the simplicity and frankness of his youth. Though living in the heart of the world he never became worldly. No one ever connected the epithet "worldly" with his name. Though possessed of the means of procuring every luxury, he lived quite plainly. Though he saw only too often the very worst side of human nature, he would not, and did not, despair of mankind, but worked most hopefully for their elevation and their salvation. Though often deceived, often treated with ingratitude—for his judgment was not infallible—he never shut up his bowels of compassion; he pitied those who took advantage of his kindness with a boundless pity. Nothing could quench his sympathy. Every noble quality that adorned his youth shone with added grace in his old age. Had his been a commonplace life this might not have been wonderful, but to maintain a level so high all through, and never to come down—we can only account for it by saying, "Here is the finger of God."

Do I feel any apology needful for thus speaking of our departed friend? I do not. My wish has been to glorify God in him. And besides, we need truth presented in a life if we are to love it. I hold up then this imperfect sketch of Samuel Morley, and say to men who have placed before themselves no lofty ideal, Would it not be to your honour to aim at such a life? Your circumstances are very much like his; why should not your character be like his, your doings like his? You have sometimes said that Christianity does little for a man; did it do little for Samuel Morley? You have sometimes questioned whether there is any Divine reality in the Christian faith. How dare you say so, when it was this faith which made Samuel Morley what he was? You have sometimes doubted whether there is any adequate power in the life of Christ; try it, and see whether it will not save you from evil, as it saved Samuel Morley—whether it will not raise you to the same height as that to which it raised him? "He being dead, yet speaketh." Can you refuse to listen to the voice which speaks to you from the coffin and the grave?

As was his life, such was his death. When for a few minutes I was permitted to see him in his extreme weakness, he welcomed me with more than his old warmth and tenderness. When, led on by his remarks, I said, "What a blessing that our Lord Jesus is absolutely true and faithful," he replied, with intense animation, "Yes; and respecting Him there is no doubt—not the shadow of a doubt." And now he beholds Him whom having not seen he loved, and under the inspiration of whose love he did all that he was honoured to do. He has fought the good fight; he has finished his career; he has kept the faith; he has received the crown of righteousness which the Lord, the righteous Judge, gives to all those who wait for his appearing! O what would all his wealth be to him now without that precious faith by which, in Christ, he had laid hold of eternal life! And so we end, as we began, with praise. We are here to celebrate a victory, a triumph, not a defeat. We rejoice that, though we are about to commit the mortal remains of our brother to the grave, he is himself with the spirits of just men made perfect. Absent from the body, he is present with the Lord. He has begun the new song—the song of joy unspeakable. "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to Him be glory and dominion for ever and ever."

For Thy dear saint, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive.

For Thy dear saint, O Lord,
Who strove in Thee to die,
And found in Thee a full reward,
Accept our thankful cry.

And we seem to hear a voice from heaven blend with the strain: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

ADDRESS BY CANON FLEMING.

With the solemn words we have just heard ringing in our ears, we now stand at the open grave of our dear friend to utter some of the last words of earth over him. Good men are the most precious gifts of heaven. We all claim a part in Samuel Morley, for outside of his own denomination he has left the marks of his munificent philanthropy and Christian charity. He loved truth better than any sect, and Christ better than any Church, and he was loved and honoured by thousands from whom he differed conscientously, but always kindly. Happy in the circumstances of his life, happy in his family, happy in his abundant means of doing good, he was above all happy in that love of God which was the motive power of all his actions; for religion was both the rudder and anchor of his soul. His sagacious judgment never forsook him. He saw at a glance what would tend to promote the moral and religious welfare of his fellow men, and he did it, no matter what it cost him; for he felt that he was God's steward, and he found that liberal outlay became the condition of large returns. An eminent writer has said, "If we wish to give sight to the blind, we must do as Christ did, lay our hands upon them." This was the practical way in which he carried out his life mission. Working for God and man was the "one thing" he did.

Such a life reminds us where the strength of a nation lies—in its Christianity. It is only as we are Christians in our places, Christians in our mercantile transactions, Christians in our public life, Christians in our domestic relations, that we can accomplish as a nation the great purpose of God. Samuel Morley, from his grave, calls the young men of England to a noble Christian life by showing us in himself that "the Christian is the highest type of manhood." The best hope and promise for our country is found in the growth of a thoughtful, large-hearted, Christian manliness in all ranks of life. And he speaks to older men among us, telling us how a man may lead a most active life, socially and politically, and yet be a Christian at all times, in all places, and in all cases. Active, busy men connot always be engaged in religious acts. This would be to become hermits in order to become Christians; this would be to dissolve the bonds that bind society together. God does not require this. But our brother taught us that it is possible, before we enter on a work which, to be thoroughly done, will absorb all our energies, to consecrate our work to God, and feel that He will accept it all as done unto Him. There is a short but very beautiful prayer of Dr. Arnold, whom our late friend so admired—one of his sons bears the honoured name of Arnold. Dr. Arnold wrote it for his own use, before he went into the school of Rugby, every day:—"O Lord, I have a busy world around me: eye, ear, and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear, and thought to Thee! Do Thou bless them, and keep their work Thine: that as, through thy natural laws, my heart beats and my blood lows without any thought of mine for them, so my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee to commit each particular thought to thy service. Hear my prayer, for my dear Redeemer's sake. Amen." In the spirit of that prayer our brother lived and worked, and made his life a consecrated and therefore a successful ife.

We think of him as our loved and loving riend, and our hearts respond to those words:—

Friend after friend departs,
  Who has not lost a friend?
There is no union here of hearts
  That knows not here an end.
Were this frail world our only rest,
Living or dying none were blest.

Miserable, indeed, would be our condition if it were not for the Gospel of our Lord Jesus Christ. But that Gospel comforts us concerning our friends and ourselves. It tells us that if earth grows poorer, heaven grows richer. It tells us we shall meet again to find our separations here were but temporary; our re-unions shall be eternal before the throne of God. The lesson which above all things our friend would have wished us to learn from his death is the urgent need of preparation for our own. We must die—we may die soon. Who may be the next? The only safety is in Christ. Does not every one of us here desire "Let me die the death of the righteous, and let my last end be like his." Then we must live the Christian life. Our friend died as he lived, lived as he died. Old William Jay said, "Tell me how a man has lived, and I tell you how he died." I conclude in the words of the prayer of an old Divine:—"Eternal Jesus, incline us all to hear thy voice, to obey thy call, and to seek thy Holy Spirit; that so, when the net shall be brought to the eternal shore, and angels shall make the separation of the good from the bad, we may not be castaways, but be gathered into the communion of thy saints and the glories of thy everlasting kingdom."

THE FUNERAL.

Abney Park Chapel was crowded on Friday afternoon with ladies and gentlemen representing the many and varied departments of political, commercial, social, philanthropic, and religious activity with which Mr. Morley was closely associated during his long and busy life. In its full and excellent account of the funeral, *The Daily News* says:—"In harmony with the tenor of his life, and in consonance with his wishes, the burial of Mr. Samuel Morley was conducted in a simple and old-fashioned manner. A plain funeral car, drawn by four horses, and followed by five mourning coaches conveying members of the family, constituted, so far as those nearest to the lamented gentleman were concerned, the funeral cortège. But it was obviously impossible to leave out of consideration the many Societies who benefitted by, and were grateful for, Mr. Morley's counsel and benevolence; and it would have been equally out of place to ignore the manifestations of respect tendered by municipal, commercial, political, religious, and other representative bodies. Hence it was that a funeral, which in itself would have suggested the tranquil passage from a country home to a village churchyard, became, as it moved through London, the head of an imposing procession. The weather was in keeping with the mournful nature of the occasion. A steady and continuous downpour of rain prevailed from the time the funeral left Grosvenor-street to the conclusion of the service at the tomb in Abney Park Cemetery. A household service of prayer was held before the body encased in a lead coffin and outer shell of polished oak was removed. Not only was the coffin itself covered with beautiful wreaths, but the hall of the residence was made bright and light with those floral symbols of affection and esteem. Fully sixty had been received, and of these no one could be more touching in its simple significance than that from the Flower Girls' Mission, made by the girls themselves who had been rescued from the streets. Another came from Indian orphans, 'In sweet memory, with grateful blessing and tears, for our kind and noble Lat. Sahib, from his three little Oriental friends.' Three wreaths were sent by the employés in Wood-street, four from the Nottingham factories, one by the household servants, and others from the Young Men's and Young Women's Christian Associations, the young women of the Morley Home, Miss Sharman's Orphans, Bristol Operatives' Liberal Association, Cambridge Institute, St. Giles's Christian Mission, the Shaftesbury Home, Working Men of the Royal Victoria Coffee Hall, &c."

The spirit of Christian catholicity which so happily marked Mr. Morley's character was well maintained in connection with the funeral. Ministers of various denominations might be seen in the throng that filled the area of the chapel; while of those who conducted the public services two were Congregationalist and two were Episcopal. Rev. Nevile Sherbrooke, of Portman Chapel, read appropriate Scriptures, and engaged in fervent prayer in the chapel, and Rev. Dr. Stoughton offered prayer at the grave.

PULPIT NOTICES.

Numerous references to the deceased were made in London and other pulpits last Lord's Day. At Union Chapel, Islington, Dr. Allon said:—"Mr. Morley was a man of clear, strong common sense, of well-balanced faculties, a capable man of business, whereby he largely made the wealth that he so nobly used. Firm, clear-headed, prompt and decisive, he knew what to do, and he did it; sincere, upright, pure-hearted, he could neither tell nor act a lie. He sensibly raised the moral tone of commercial life in the City. 'Diligent in business, fervent in spirit, serving the Lord,' he was simple-hearted, altogether without vulgar ambition. When social distinctions were urged upon him they had no attraction for him. 'I am,' said he to me, when a peerage was urged upon him, 'of the people, and I will live and die one of them.'"

Rev. Newman Hall, in a discourse at Christ Church, Westminster Bridge-road, said:—"Although he was specially identified with one sect, he had the widest sympathies. He was a catholic Christian, and he was ready to aid all causes which furthered the cause of God. It had been estimated that he gave away £20,000, and probably his benefactions did not fall far short of £40,000 per annum. Some might say that if he gave so much he must have had a great deal to give, but how many were there who had a great deal and who gave nothing. He gave freely. He found pleasure in giving and did not give, as some did, grudgingly and merely because others gave. It would be difficult to estimate the number of mission halls, of temperance institutions, orphan asylums, ragged schools, reformatories, and churches which he had been mainly instrumental in founding."

At Bristol, which for many years he represented in the House of Commons, memorial services were held. At the Cathedral on Sunday Canon Percival said:—"The life of such a man as Samuel Morley made them feel the difference between the conventional and the real Christian. No man who came near Samuel Morley and felt the genuineness of his faith, his tolerance, his humility, his sympathy, his earnest desire to be doing good, could for one moment doubt the source of those gifts which made up so rare a personality. How his wide tolerance shamed the petty divisions and differences, the pride and the exclusiveness that separated some of them! How the unostentatious simplicity and self-denial of his life shamed their common luxury and indulgence! How his earnestness shamed their indifference; his untiring energy, their faith; his large-hearted, unstinted liberality, the general selfishness! It could hardly fail to make their life somehow a better life, to have known anything of such a man; to have seen the purpose of his life, or felt the power of his strong sympathy; to have joined him in any great work, and to have felt his influence. The example of the memory of such a man was worth more to them than that of some heroes; because he was so like them, and yet touched with an influence that made him so different. Let them pray for that touch of the Holy Spirit in their hearts which should make life also a new life in Christ, filling it with the purposes which distinguished their friend—moulding it to his sincerity and simplicity, and inspiring it with his enthusiasm for the common good."

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NO SEPARATION.

Give dust to dust, and here we leave
  The earthly seed to die,
That so this mortal may receive
  Its immortality.

Spirits to spirits purified!
  And *his* hath soared on high,
Hath joined the members glorified,
  The brethren in the sky.

Saviour, thy love unites us all,
  The living and the dead;
'Tis but one body mystical,
  And but one glorious Head.

Keep us in fellowship of soul
  With the dear saint that's gone,
Make us in worship, service, love,
  Like those before the throne.

And now to Him who conquered death
  United praise be given—
Amidst the parting tears of earth
  The welcome-palms of heaven.

—*George Rawson.*

EVANGELISATION OF THE WORLD.

BY MR. REGINALD RADCLIFFE.

The magazine, *Service for the King*, in drawing attention to the Missionary Conference to be held at Mildmay Conference Hall in the first week of October, uses these words:—

> The humble question put by young Carey at a Baptist meeting in Northampton in 1786—exactly a century ago—may well be regarded as the real beginning of modern missionary enterprise, as far as Great Britain is concerned; Germany having ere this sent out to India able and successful missionaries. The Missionary Conference we are about to hold at Mildmay in October may thus be termed "A Centenary Conference;" God grant that it may be fraught with consequences proportionate to those which followed that simple question of Carey, and issue in placing missionary work in its true position, as *the* work given by the risen Lord to his Church, which was to occupy the interval of his personal absence from the earth.

There has just been published an admirable pamphlet by Mr. Johnston, an experienced missionary of the Free Church of Scotland. It strikingly dwells on what has been accomplished during these hundred years. This pamphlet* has so deeply impressed myself that I venture to draw attention to some of the writer's facts, and the dark table by which he illustrates them.

Mr. Johnston affirms that the Protestant Church has been, and still is, taking up the subject of Foreign Missions as a mere by-work,† and not as THE work of the Church. He begins his missionary century in 1786, and he tells us that since then there have been won, by Protestant missionaries, nearly three million converts from the heathen and Mahomedan races. This at first sight might seem to be somewhat encouraging, especially as he says it is quite as much as could be expected from the small effort the Church has made during this period. But then he pulls up in blank dismay when he adds that during precisely the same period the heathen and Mahomedan population has been augmented two hundred millions by natural increase alone. This is as if an Englishman and a swarthy native had started together to walk in 1786, and now, in 1886, the Englishman had walked three miles whilst his fellow-traveller had walked two hundred miles.

But Mr. Johnston proceeds to add to our dismay by telling us that, besides this increase by births, the Mahomedans are rapidly augmenting their numbers by their own missionaries out of the heathen, in fact, he would say winning thousands of heathen against the very few Mahomedans we are winning. Furthermore, that, when once the untutored heathen has become Mahomedan, it is most difficult to win him to Christianity, though it would have been comparatively easy to do so before.

Still further he tells us that our little flock of three million converts has been won in part (say one fifth) from nations already passing away, or not destined to survive, and in other part mostly from the untaught races. His final discouragement is in these words:—

> It is full time that the Church of God looked this fact in the face, that no religion which had been formulated into a system, or is possessed of sacred books, has even been arrested in its progress by our modern missions. Hinduism, Buddhism, and Islam, not only stand their ground, they are yearly making proselytes by tens of thousands. For one convert from any of these systems, they gain thousands from the inferior races which they are absorbing into their systems.

Do I write these things to bring us to despair? Ay, most assuredly. And the sooner the better. Despair of ourselves and of every earthly thing; but confidence, bounding confidence, triumphing confidence, in our living God. Pile millions upon millions, encompass all around the trusting child of God with swarming millions of heathen and mountains of difficulties, the more will he, hanging on God alone, sing and shout the shout of victory.

What does God wait for? Surely for the Church to wait *only* upon Himself. These millions, the more multiplied, *then* shall be the more "bread for us." God is ready to do his part. *We* have *not* brought the tithes in the store-house. He requires instant and implicit obedience. Bring in the tithes, and He will pour out till there is not room to receive.

Let us act as if we practically believed in nothing to quicken but the Holy Ghost. Let us cry to God for Him to choose his Barnabas and his Saul. God forbid that we should think that *we* can manufacture these two men. Then, at the bidding of the Holy Ghost, let them, on our heart's prayers, go forth, and let such blessed missionaries join with us in crying to God to raise up speedily self-denying Africans, Indians, Chinese, full of the Holy Ghost, who, instead of being suspected as at present, shall earn the respect of their fellow-countrymen by holy living and by preaching without pay, as the natives around Dr. Nevius are now so successfully doing in China.* So shall we have room to see the Lord working his wonders, as in 2 Chron. xx. 2, &c.: "There cometh a great multitude against thee. . . . And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord. . . . O Lord God of our fathers, art not Thou God in heaven? and rulest not Thou over all kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand Thee? . . . Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you. . . . And they [the heathen] smote one another [marginal reading], and they [the Israelites] were three days in gathering of the spoil, it was so much." Carey obeyed Christ's command with all his soul, and the poor cobbler and his two comrades, before they died, not only cost their mission nothing, but had contributed out of their own earnings, £40,000 to the missionary treasury.

It is true that not a few noble men and noble women have since then given their lives to the heathen. But what is the Church at home doing?

What would God have us to learn from the recent departure from our own shores of the aged Bishop Taylor, with his large band of missionary men, women, and children, to explore and spread into the interior, and there settle in many places amongst the savage tribes of Africa; and from his boldly telling his American fellow-countrymen that he will not rely on America for maintenance? He makes this venture after years of missionary experience in Africa, India, and South America.

What would God teach us by Mr. Tucker, after throwing up his lucrative position in the Indian Civil Service, disrobing himself, and sinking down to be alongside the low-class natives? Then, finding so many open Indian hearts, returning to England for the succour of like-minded missionaries, and a few days since returning to India with thirty-five British helpers in one ship, prepared to dress, and eat, and live as poor Indian beggars, that they may become all things to all men. If they be wrong, are we right?

Mr. Johnston writes: "If Christ's command is to be obeyed, Christian missions must enter upon a new era as to their methods, and much more as to the means of extension."

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THE BRITISH ASSOCIATION.

BY REV. WILLIAM GUEST, F.G.S.

When, three years ago, I attended at Southport the meetings of this great scientific Association, I wrote to The Christian respecting the grateful surprise felt by many on account of the Christian tone and sentiment which, for the most part, prevailed. This has been increasingly the case during these meetings in Birmingham. To me the fact appears exceedingly significant. It is twenty-one years since the Association met in this large world-supplying workshop. Having been then present, I recall very painfully the emotions of many of us at that time, and the resultant wave of scepticism which was dreaded. In the Ethnological, Anthropological, and Geological Sections there were older and younger scientists who took for granted that the teachings of Revelation were exploded. Sneers at Christian beliefs were frequent and offensive. Darwinism, in all its mechanical and extreme demands, was rampant. Man's enormous antiquity was confidently proclaimed. His early appearance, and his climbing of trees as do irrational apes, were assumed. Flint hatchet-heads and implements were paraded in a room taken for the purpose. The utterance of a doubt to the late Dr. Hunt, who conducted a few of us through this room, seemed to be treated with contempt. Believers in revealed religion were stared at as convicted ignoramuses. The claim set up for science was that of infallibility, and a new era was supposed to have dawned, which had bowed God and his commandments out of the universe.

This arrogant confidence was a revolt from the modesty of illustrious workers in the fields of science at an earlier period. Whewell, Davy, Brewster, Buckland, Sedgwick, Herschel, and Faraday were firm believers in revealed religion, and many celebrated scientists in Birmingham at that time regretted the assumptions and dogmatism of a new generation. But it was a fashion to repudiate the Biblical revelation. Two things were strangely confounded—science and its method. Science it was affirmed was to be followed to whatever conclusions it led; which was true only on the supposition that the inquiry had been adequate and unbiassed. At that time, however, science was not certainty, but merely a working hypothesis.

All this has changed. No utterances have been more candid during these Birmingham meetings than admissions that men of science have had of late years to *un*learn; nothing more marked than the revision of formerly unproved assumptions, the correction of hasty observations, the exposure of the mistakes of too readily asserted similarities, and the acknowledgment that the confidence of a former period was an *ignis fatuus*. I do not say this has been the invariable tone. The old spirit still lingers. It is hard for some younger men to become the modest students of nature instead of its confident interpreters. When theories look adverse to the supernatural, the temptation comes to parade deductions which are based upon superficial generalisations, and not to follow the true vocation of science, which is one of testing and of patient examination.

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* A Century of Protestant Missions, &c. By Rev. James Johnston, F.S.G. *Nisbet.* 6d.

† Mr. Eugene Stock, secretary of the City Missionary Society, makes a similar statement. See *Missionary Band* (Morgan & Scott), p. 67.

* Dr. Nevius regrets time lost and grievous harm done, and the work permanently hindered by natives being paid who would be far more useful as volunteer workers. See his article in *China's Millions* for September.

That, however, which has contributed to the changed character of the Birmingham meetings has been the position this year in the Association of pronounced believers in the Christian Scriptures. If anyone had foretold, when the Association met in the capital of the Midlands, in 1847, or in 1865, that in 1886 the President would be a decided Christian man, and that this would be the case with Chairmen of other important sections, the forecast would have been held by many to be one of utter improbability. But now men who make no secret of their belief in the Bible have presided over departments where theories were formerly heard that seemed menacing to the faith, and have done so with a truth-loving spirit and the highest ability as physicists. They, and many around them, have clearly striven hard to bring back that old scientific spirit which proceeded on lines of moderation and caution, which refused to pander to the sensational, as even men of eminence once did, and have yet held to those truths which no human learning could discover, and which God alone could reveal.

It was under the influence of this new order that the first meeting was held in the Town Hall, on September 1. Members and Associates filled the handsome edifice, and an evidence of the better time which had come was afforded in the fact that the chair was, at the beginning of the meeting, occupied by Professor G. G. Stokes, who is at once President of the Royal Society, and President also of the Victoria Institute, the latter having been formed to assert the harmony of science and the truths of revealed religion. Sir William Dawson's address has been fully reported. All that I need say is that, from the opening to the close, the President of the Association took a firm and unmistakable stand as a believer in the Bible. There was a fine tone of candid appreciation of the Evolutionary philosophy, but a clear divergence from its extreme conclusions. The point, however, that excited the deepest interest through the vast audience was the grand conclusion to which all led, and the emphatic assertion of creative design in the geological development of the North Atlantic Ocean (the subject of the address), and of design as clearly to be marked there, in the preparation for the human period, as in living beings. This direction of thought to Him, who was pointed to as holding the waters in the hollow of his hand, was obviously welcomed by distinguished scientists on the platform, and produced on some of us below, an adoring awe before Him who had from the beginning made the seas and built up the continents for his human children.

On the following morning the spacious Birmingham Council Chamber was completely filled by those who waited to hear the introductory address to the Geologists. Again change was apparent. Twenty-one years ago Geology was thought dangerous to faith, and in this Section at that time rash utterances often pained Christian men. This has all but ceased; and the difference is the more to be marked from the fact that in no branch of science has there been such vast progress as in this. Geological researches may of late years almost be said to have created a revolution in the science; but, remarkable to say, the greater the progress the less the tone of unbelief. It is pleasant to record that in Professors G. G. Bonney and E. Hull this Section and its Sub-section have had Presidents of pronounced religious views. The address of the former was devoted to a line of study which, according to Sir William Dawson, opens the way to a new development of geological study. By the application of the microscope to existing rocks, evidence is afforded of their genealogy, or their source from ancient rocks of an underlying period. Invaluable results, and equally valuable corrections, will come from microscopic geology, and Professor Bonney's researches make him a pioneer in this new and most important field of research.

In another Section a decided change has been obvious. At the last Birmingham meeting, the Section of Anthropology was permeated with boastful scepticism. Man's origin was put back enormously. No doubt as to the ape being his progenitor was listened to. No matter under what circumstances flint implements were found, they were assumed to be of human manufacture. Anthropology then was not so much a scientific study as a speculation, and the wildest theories were broached. This year, on the contrary, the President of the Section (Sir George Campbell) declared in his opening address that, as to the origin of man, knowledge is still limited, and progress slow; that after all these years the missing link between him and all other animals is not found; that it is scarcely known whether flint implements are the work of man or of some earlier intelligent creature; that, in short, we do not get on firm ground till we come to man as we now have him; which means that man stands unique in creation, which is what the Bible teaches. The significance of these admissions can hardly be overestimated, and they go far to sustain the language of Sir William Dawson, in a paper published this year, that the ordinarily received chronology of about four or five thousand years for the post-diluvian period, and two thousand, or a little more, for the antediluvian period, will exhaust all the time that Geology can allow for the possible existence of man. It is true, Geology has not explored the oldest seats of human civilisation; but the delta of the Nile, which Sir William has investigated, leads to the same conclusions as those which the northern hemisphere furnishes. Let us give thanks at this adjustment on one of the most vital questions between science and Bible history. I may add, in this connection, that, since the hopelessness of finding for man a natural origin is so far recognised, Anthropology seems likely henceforth to find its function in the practical science of improving man as he is.[*]

Agitations with respect to origins and materialistic speculations in this regard have in other years found their home in the section of the Association for Biology, but this year the President of this Section has been a well-known believer in Divine revelation, William Carruthers, F.R.S., the keeper of the Botanical Department in the Natural Museum, South Kensington.

The Sabbath brought a blessed pause in the work of the sections, and a large number of the members of the Association met on the afternoon of the day for devotional service. Canon Tristram presided. After the reading of the Scriptures by Sir James Simpson, President of the Section for Mechanical Science, Sir William Dawson urged scientific men to apply the same intelligence and earnestness to the study of the Scriptures as they do to nature: all religion was based on the words and work of our Saviour Christ: if we followed Him we should respect, as He did, the authority of the Old Testament, the objections to which were unhistorical and unscientific. Mr. Carruthers followed with some wise words to the effect that all our strength lay in personal union with the Lord Jesus Christ. Knowledge was of little value unless it brought us to Christ, and all teaching was of value, however disesteemed some might be, if it led men to Him Prayers, hymns, and such addresses, made this a delightful service.

In the foregoing sketch, I have confined myself mainly to those aspects of this great Association for the Advancement of Science which bear upon the truths of religion. After being at the two assemblies, of 1865 and of 1886, I cannot but feel justified in saying that, brilliant as the former was in many respects, there was then a tone of thought that placed scientific scepticism in apparent ascendency, but that this year, on the contrary, the ascendent sentiment has been the presence of Christian thought and conviction. Sure I am that it is only thus that Nature can be understood. It is the devil's lie that a man cannot be at once an advanced scientist and a believer in the Bible, though, strange to say, there are so-called Christians who countenance the lie. Love is the principle of the universe. He who is Love must have objects of regard. Only as men admit that the ever-blessed God works from love, will they have in their hand the key that opens the lock of the Temple of Nature. By this method of investigation will they arrive at that "single principle," or "summary law of nature" of which Lord Bacon wrote when he threw out hints of subordinate causes which will resolve themselves into one great process whereby God works his will in the universe. (See "Hallam's Introduction to the Literature of Europe," vol. iii. p. 303.)

Thus are men advancing that time when God through his works will be manifested, and be "all in all." The world at the first was built up for the appearance of man, On him nature had her eye from the beginning. So now, the interpretation of nature looks on to the full revelation which shall come with his appearance and his kingdom who is "the Saviour, Redeemer, and Mighty One of Jacob!" Blessed truth! Of all the sons of Jacob He is the One mighty to redeem, and all things serve Him.

MRS. K. YEOLAND has been holding mission services in Felstead and Little Waltham, in barns kindly lent for the purpose. Great numbers attended, and very many bless God for the simple truths delivered, and received to the salvation of their souls.

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[*] Three or four days after the opening of this Section, in the absence of the President, the old tone of unwarranted confidence as to man's appearance on the globe was manifested. A flint-flake, about the size of a child's little finger, was exhibited as undoubted evidence, from its position, of pre-glacial man in North Wales. One gentleman told us he was as sure that the flake was made by human fingers as that the coat he wore was made by a tailor—*i.e.*, he was as sure of what he had never seen, and which took place in nature ages ago, as what he now witnessed under his own eye! It is due to say that most of the true leaders of science would have nothing to do with these credulities. That the artificiality of the flint-flake was not challenged was owing to the fact that its advocates had all their own way: opponents did not even put in an appearance.

TRUE STATESMANSHIP.—2.

By S. Beck.

ABRAHAM LINCOLN

Was born in Hardin County, Kentucky, U.S.A., on February 12, 1809. His home was in the midst of great forests, and was made of rough logs and clay: his fare, corn bread, milk, and such luxuries as garden, fields, and wood afforded. Wolves, bears, and the wild deer were near neighbours, and squirrels and fat turkeys were to be had for the taking; while the maple freely gave its delicious sweet, and the wild plum, blackberry, raspberry, and fox-grape grew in profusion around. The well-worn Bible and the family circle were almost the only means of religious instruction afforded him. His mother died of rapid consumption while he was quite young, and of her he left this remarkable testimony: "All that I am, or hope to be, I owe to my sainted mother."

He never forgot what it was to be a boy, or lost his sympathy for the young, for he remembered his own school-days, when for several years his penmanship was cultivated by writing with coals upon the smooth ends of chopped logs, and his reading lessons were taken from the Bible and a copy of "Pilgrim's Progress," which together constituted the family library. In that greatest book of the law we see the foundation of that strict integrity which gave him the nickname of "honest Abe."

As the manager of a small village shop we find him walking five miles after his day's work to return six and a quarter cents, which he had inadvertently overcharged to a customer. As a young lawyer he resolutely refused to continue a case when he became convinced that his client was acting dishonestly. His partner carried it on without him, gained the cause, and received for the firm a fee of nine hundred dollars, not a fraction of which would Lincoln take, looking upon it as little better than stolen goods.

We must not follow many of the incidents of this remarkable life, as he rises from the store-keeper to the post-master, the surveyor and the lawyer, our object being, not to add to biographies already written, but to cull from them those points which affect our main purpose, viz., to show that men of power are those who, receiving from the great Creator large natural gifts, look to Him as their Dispenser, and seek to be guided by the wisdom which cometh from above. In these we see, not only the ability rightly to govern, but something of the tenderness of Him who is their Father, and without whose knowledge not a sparrow falls to the ground.

As illustrative of this we can hardly pass by the following incident. Abraham Lincoln was riding by a deep slough, in which he saw a pig engulphed, and showing by its exhaustive efforts that it would never succeed in extricating itself. He looked at it for a moment with a pitying eye, but the mud was deep and black, and his wardrobe for the journey was limited to the suit he had on. He therefore rode on for two miles, occasionally looking back and trying to overcome a sense of duty which rested on his conscience. He then turned suddenly round, and rode quickly back and dismounted. He soon had a bridge of rails built to within reach of the pig, seized him by the ears, and laid him on *terra firma*. Looking on him with a smile he remounted and rode away.

A fierce struggle was now going on all over the States, and, "forasmuch as a man is better than a sheep," he who felt so much compassion for one poor struggling animal felt his whole soul stirred within him as he beheld a nation engulphed in a slough of oppression, deeper and blacker than could ever be produced by any natural causes. He had been elected to Congress in 1846 by a large majority. The whole nation was on the boil on the subject of slavery.

For many a long year the fire had been kindling. The peaceable John Woolman had borne his quiet and persistent testimony by not wearing or eating anything of slave produce, and refusing to take without paying for it the hospitality of the slave owner. The fiery John Brown had denied himself and his family of all the luxuries of life that every cent he could spare might be given to enable the coloured people to shake off their fetters by their own prowess, and he had fallen a martyr to the cause. All shades of religious opinion were stirring up, and slavery, pro and con, was the great political question of the day. "Blindly the wicked work the righteous will of Heaven," and the crisis came by the arrogant demands of the South for the increase of slave territory or the dissolution of the Union.

Lincoln had been placed at the head of the Government. We quote his own words just before his election. Alluding to the fact that prominent ministers of the Gospel and some professing Christians intended to vote for the pro-slavery candidates, he said, as he drew from his bosom a pocket Testament, "I have carefully read the Bible and I do not so understand the book." With cheeks wet with tears and with a trembling voice, he continued, "I know there is a God, and that He hates slavery and injustice. I see the storm coming and I know that his hand is in it. If He has a place and a work for me, and I believe He has, I believe I am ready. I am nothing, but truth and justice are everything. I know that I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand, and Christ and reason say the same, and they find it so. Douglas does not care whether slavery is voted up or down, but God cares, and humanity cares, and I care, and with God's help I shall not fail. I may not see the end, but it will come and I shall be vindicated, and these men will find that they have not read their Bibles aright." Pausing a moment, and walking to and fro across the room in silence, he rejoined, "A revelation could not make it plainer to me than that slavery or the Government must be destroyed. The future would be something awful to me but for this rock on which I stand (holding up the New Testament). It seems to me that God has borne with this thing (slavery) until the very teachers of religion claim for it a Divine sanction and character, and now the cup of inquity is full and the vials will be poured out."

In alluding to his secret feeling to his friend, he said, "I think more on these subjects (the providence, protection and justice of God) than upon all others, and have done so for years."

On another occasion he was heard to remark, "I should be the most presumptuous blockhead upon this footstool if I for one day thought that I could discharge the duties which have come upon me since I came to this place, without the aid and enlightenment of One who is wiser and stronger than all others."

A clergyman once remarked to him that he hoped the Lord was on our side in this contest. The reply was a notable one. "I am not at all concerned about that," said he, "for I know that the Lord is always on the side of right, but it is my constant prayer and anxiety that I and this nation may be on the Lord's side." We would endorse the opinion of the writer from whom we quote by expressing the belief that this sentence contains the "Kernel and Essence of all true Statesmanship."

During the first year and a half of the war, the policy of the Government was to conciliate the pro-slavery element both North and South. In attempting to compromise matters they used the "wisdom of this world" and signally failed. After a fearful loss of life and an enormous drain on the country's resources, the issue still remained doubtful.

In the extremity, in closet prayer, Lincoln earnestly sought "the wisdom which cometh from above," and He who giveth to all men liberally did not withhold it. The proclamation of the Edict of Emancipation on the 1st of January, 1863, was the result. With the wisdom came the power, evinced from that date, by the steady suppression of the rebellion. That remarkable prayer had been answered, Lincoln had been accepted "*on the Lord's side*," and slavery was totally abolished in the States.

We tread softly as we come so soon to the theatre which, on April 14, 1865, was the place of his assassination. He died a martyr to the cause he had nearest to his heart, a political martyr, and in the cause of religion, martyrdom and power are nearly allied. Would that we had many more, willing, if need be, to be political martyrs.

What practical lessons do we learn from the united testimony of these two lives. We think:—

(1) That the wisdom which cometh from above is a necessity for all good government,

(2) That it is our highest interest to choose our representatives in Parliament or Congress from those who seek to be guided thereby, because "the secret of the Lord is with them that fear Him."

(3) That, as righteousness exalteth a nation, it is good for us, politically as well as socially, to desire in all that we do that the "government" may be "upon his shoulders whose name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, for of the increase of his government and of his peace there shall be no end."

[This and the previous paper on William Wilberforce are published in a neat pamphlet, entitled "Kernel and Essence of all True Statesmanship" (*Messrs. J. Nisbet & Co., Berners-street, W.*), price 2d., 1s. per dozen, 7s. 6d. per 100, post-free.]

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TALKING WITH JESUS.

In a large city in Scotland a faithful minister of Christ was one winter's day visiting among the wretched poor. He climbed up into a garret at the top of a very high house. He had been told that there was a very poor old woman there that nobody seemed to know about. He went on climbing till he found his way into that garret-room. As he entered the room he looked around: there was a bed, and a chair, and a table with a candle burning dimly on it; a very little fire on the hearth, and an old woman sitting by it, with a large Testament in her lap. The minister asked her what she was doing there. She said she was reading.

"Don't you feel lonely here?" he asked.

"Na, na," was her reply.

"What do you do here these long winter nights?"

"Oh," she said, "I just sit here wi' my licht and wi' my New Testament on my knees, talkin' wi' Jesus!"

For the Young.

A MOTHER'S KISS.

"Why didn't you strike her back, you silly thing?" Such were the words which caught my ear, and made me raise my eyes from my work, to look at a little group of my pupils who were playing near the house.

A little girl was running away as fast as she could, whilst the others gathered round little Amy, who was looking at her small fat hand with a sort of indecision, and at the same time striving to repress an evident desire to cry.

Amy was a sweet little girl, the only child of a widow lady who had recently come to the village, and who attracted the respect and sympathy of all who had anything to do with her.

I waited with interest to hear the little one's reply to the question of her irritated companion, "*Why did you not strike her back?*"

"Because—because mother would not have kissed my hands this evening, if I had struck anyone." And she sobbed aloud, softly rubbing one little hand, red from the blow received. It could be seen the blow had struck the heart as much as the hand.

"Will not kiss your hands to-night! What do you mean? What a funny idea!" said the children, in chorus.

"Mother always kisses them when they have not done anything naughty during the day. To give a blow would be naughty; the mother of that little girl who struck me won't kiss her hands this evening, will she?"

And Amy lifted her innocent eyes to her school-fellows' faces, while they caressed and comforted her.

I went out to speak to her. Stroking her head, I said, "Will you take me to your mother, my dear?"

"Oh, ma'am," cried all the other children, "if you only knew! Caroline struck Amy such a blow, just because she refused to go with her. Wasn't it bad?" Of course I admitted it was very bad, and then went with my little conductor to her mother. I related the garden scene to her, and begged her to enlighten me as to what the child had said.

The mother smiled, replying, "Perhaps it is childish on my part, but ever since she was a tiny baby I have liked to kiss her little hands, as well as her rosy lips. I used to put the little palm on my mouth and kiss it till she smiled. I have continued this habit: every night on undressing her, if I omit to kiss her hands, Amy knows that they were not clean from some naughtiness. If they had been raised in anger against her nurse or some little friend, mother could not kiss them. And this was a serious matter to my darling, I assure you. And the same with her lips; if, knowingly, a bad word escaped them, or if in the course of the day my dear child had told an untruth, I could not kiss her lips. I always kissed her forehead and cheeks, but she cared much more for my kisses on her lips and hands. Little by little the offences disappeared, and every evening she would say, 'Clean hands, mother! clean hands! Mother can kiss baby to-night!' And even now that she is five years old, I continue the practice, because I think it helps her to become good.

"I much desire that my little Amy should grow in truth and kindness, and that every word and act should be pure, and I rejoice if, by the kisses of her mother, God has given me a means of education pleasing to Him. And I mean to follow the same plan until my child is old enough to walk alone under God's eye."

So, thanks to the prospective reward, the blow had not that day been returned, and the rosy lips had abstained from hard words.

Dear mothers, are you thus leading your children in the paths of goodness?

WHAT THE FLOWERS SAID.

BY MARGARET EYTINGE.

Said the Morning Glory:—
"When you see the light,
Praise the Lord who kept you
Safely through the night."
Said the purple Pansy:—
"Learn this truth from me:
You must be contented
If you'd happy be."

Said the white-robed Lily:—
"You shall blessings know
If like me your thoughts are
Pure as driven snow."
Said the tall and stately
Flower of the Sun:—
"Greater beauty than a
True heart, there is none."

Said the Rose:—"The thorns
That life ever brings,
Are by love and kindness
Robbed of all their stings."
Said the pretty, fragrant
Violet:—"So live
That your presence always
Sweet delight will give."

—*New York Evangelist.*

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BIBLE STUDIES.—29.

SOME CHARACTERISTICS OF GOD'S PEOPLE.

Deut. xxxiii. 29.

1.—*Happy.* "Happy is that people whose God is the Lord" (Ps. cxliv. 15). "Whoso trusteth in the Lord, happy is he" (Prov. xvi. 20). "Happy is the man whom God correcteth" (Job v. 17; Heb. xii. 6). "If ye be reproached for the name of Christ, happy are ye" (1 Pet. iv. 14). "The fruit of the Spirit is . . . joy" (Gal. v. 22). "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. xvi. 11).

2.—*Who is like unto thee?* "The Lord hath chosen Jacob unto Himself, and Israel for his peculiar treasure" (Ps. cxxxv. 4). "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels" (special treasure—margin) (Mal. iii. 17). "A peculiar (especial) people" (Tit. ii. 14). "Ye are . . . a peculiar people" (lit., of acquirement unto Himself) (1 Pet. ii. 9).

3.—*Saved by the Lord.*—"Truly in the Lord our God is the salvation of Israel" (Jer. iii. 23). "Look unto Me, and be ye saved, all the ends of the earth" (Is. xlv. 22). "By grace are ye saved through faith . . . it is the gift of God" (Eph. ii. 8). "My heart shall rejoice in thy salvation" (Ps. xiii. 5).

4.—*Shielded.* "I, saith the Lord, will be unto her a wall of fire round about" (Zech. ii. 5). "Thou art . . . my shield" (Ps. cxix. 114). "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (spread a tabernacle over me) (2 Cor. xii. 9). "Let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest (coverest over) them" (Ps. v. 11).

5.—*Fought for.* "The Lord your God, which goeth before you, He shall fight for you" (Deut. i. 30). "The Lord is on my side; I will not fear: what can man do unto me?" (Ps. cxviii. 6). "As captain of the host of the Lord am I now come" (Josh. v. 14).

6.—*Victorious.* "Thou hast subdued under me those that rose up against me" (Psalm xviii. 39). "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. xvi. 7). "He will subdue our iniquities" (Micah vii. 19). "Sin shall not have dominion over you" (Rom. vi. 14). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

7.—*Reigning.* "They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ" (Rom. v. 17). "If we suffer, we shall also reign with Him" (2 Tim. ii. 12). "He that overcometh shall inherit all things" (Rev. xxi. 7).

Streatham. Janet Clark.

A Y.M.C.A. has been established at 82, Malpas-road, New-cross, in connection with the New-cross Hall Mission. Books for the library and tracts for distribution are urgently needed.

DR. GUINNESS IN SYDNEY.

The eight days' mission to young men, which Dr. H. Grattan Guinness [son of Mr. Grattan Guinness, of Harley House] has been conducting in the Sydney Y.M.C.A., has resulted in much good to the young people of that city. Nightly the large hall of the Association was crowded with deeply-interested gatherings of young men, who gave unwonted evidence of their appreciation of the Doctor's mission. At each service large numbers of them were found seeking Christ through the medium of the inquiry-room, thus affording striking testimony of the power of the word spoken. Nor was this all. Special noonday meetings for Bible-reading and prayer were organised, at all of which there was a large preponderance of young men.

Speaking of the mission as a whole, Sydney has seen nothing like it for many a day, and we very much doubt whether any occasion could be cited at which the power of the Holy Spirit was more strikingly exemplified in Sydney than during the past week. Daily did Dr. Guinness receive numerous letters from young men who had been "touched" at some previous stage of the mission. Some of these were heart-rending, some pathetic to a degree, but all seeking the same counsel in their distress, as to what they must do to inherit eternal life. In addition to the letters, many also took advantage of the Doctor's kindness to confer with him during the day time, either on spiritual or medical questions, so that altogether it must have been a busy week. His intensely earnest spirit, however, allows of no wearying, and love for the Master seems to wonderfully lighten his arduous labours. At the farewell meeting on Sunday evening, there was by far a larger attendance than on any previous evening, the hall being thronged to the doors. The address, based on the words, "Surely I come quickly," was given in the Doctor's most forcible style, and moved the audience in a marked manner. At the close eighty-one persons asked to be prayed for, and fully 200 found their way into the inquiry-room.

Dr. Guinness is quite a young man, and is fired with a deep and earnest desire to benefit his fellows. His power on the platform is surprising, and is largely due to the informal style of his delivery, the earnestness of his nature, the thorough grasp he has of young men's ways and language, and the ready application of suitable anecdotes to the more striking points in his address. His voice is at once attractive and forceful, and he never fails to carry his hearers with him. His tarry in Victoria and New South Wales has proved of great spiritual benefit to the masses of young men, and we doubt not this same result will now accompany his labours in Queensland. We wish him hearty success and God-speed in his efforts to evangelise the young men of Australia.—*Australian Christian World, July 8.*

EVANGELISATION OF THE WORLD.—The annual Christian Conference at the Conference Hall, Strangeways, Manchester, will be held this year on November 9 and 10. The invitation circular, which is signed by several leading ministers and business men, as well as the three hon. secs., states that the subject will be "The Evangelisation of the World." Last year's Conference "was a time of much blessing; increased interest and zeal in the Lord's work was awakened; many were drawn into closer communion with Him, and to more entire consecration to his service. It was the pioneer of several others having the same aim, in various parts of the kingdom, until a blessed wave of sympathy and interest in the subject of the Evangelisation of the heathen at home and abroad has been steadily advancing, and we pray may yet overspread the land." November 9 will be given to "Work at home;" November 10 to "Work Abroad." Those friends at a distance who purpose attending should communicate early with the Hon Secs., Conference Hall, Strangeways, Manchester.

Mr. Moody's Northfield Convocation.

(FROM OUR SPECIAL REPORTER.)

FOURTH DAY—SATURDAY, AUGUST 7.

SUNDAY-SCHOOL WORK.

One of the most successful men in Sunday-school work in New York is Rev. A. F. Schauffler, the pastor of a Mission Church in that city. This morning he gave the leading address, which was on the best ways of interesting the young in the study of the Scriptures. His words, backed up as they were by the force of much successful experience, made a strong impression on the audience. His great point was the necessity of thorough and systematic preparation. Do not let any think, he said, that by coming to a Conference such as this, and picking up a few lesson outlines, or Bible readings, they can go back to their churches and become successful teachers right away. Every genuine method of work is the result of long and patient and persevering study. Do not let the young worker be discouraged by early failure; success is sure to follow persistent application, and downright hard work in acquiring methods, and putting them into practice. First of all, in dealing with the Scripture narratives, the Sunday-school teacher must make them real to himself. He can do that by the religious use of the imagination—reading into the Bible accounts the leading characteristics of similar events which he has himself seen. From seeing the crowds thronging to a Gospel meeting held by Mr. Moody and Mr. Sankey, he may vividly imagine the scenes recorded in the Scriptures, when the people pressed around our Lord to hear his teaching and see his miracles. Realising the scene, it can then be pictured and made to stand out before the minds of the scholars. Some illustrations of this use of the imagination were given by Mr. Schauffler. He graphically described the healing of the man afflicted with the palsy, who was borne by his four friends to the roof of the house where Christ was, and let down into the Master's presence.

The great lesson taught was that, in order to fix a Bible narrative or its special application on the minds of the young, the details must be made to appear in living, moving outline before them. It is very important also to know something of the general history of the times when these Bible events took place, especially in the Old Testament, as that will often explain things that would otherwise seem strange. Then the teacher should watch the effect on his scholars to see what impressions are being made. If you see one of them look serious under the power of the truth, find the opportunity of talking to him by himself. You will be surprised often at the readiness with which they will converse with you about religious matters. Sometimes a stray word, if it is spoken in season, will lodge itself in the heart and blossom out into conversion. Notice the individual characteristics of the scholars, and adapt yourself to them. If you are troubled with unruly boys in the school, do all you can to disperse them through the classes, so as to break up their influence. Try and get hold of the ringleader, and influence him for good in all the ways you can. You will find him worth a good deal of trouble, for if his heart is gained he will be a power for good among the others. The demeanour of the teacher sometimes has a wonderful influence. Mr. Schauffler told of a young girl who attended a church in New York and sat in a pew behind her teacher. She watched the teacher, and was so impressed with her reverent bearing and close attention that she was led to listen for herself, and faith came to her by hearing the preached word.

Mr. Schauffler, who also conducts a large teachers' preparation class in New York every Saturday, was asked how he kept them together all the year round. He said, in brief, that he aimed at giving them something worth coming for. He did not admit any teachers to his school unless they were prepared to attend the teachers' meetings. Teachers cannot teach unless they study. The boys and girls converted in the school are trained up to become teachers in their turn, so that those who have an interest in the work are secured. They were what he called "fifty-two Sunday teachers;" many city teachers went off to the hills or the sea-shore during the summer, and half the schools in New York City go to pieces during that season.

Mr. Moody, in contributing to the discussion of the subject, spoke of Mr. Quintin Hogg's work among young men at the Polytechnic, Regent-street, and the effect of personal influence in showing them kindness. "Go for the sharp boys," said Mr. Moody; "you can afford to spend a good deal of time on them, even if they are unruly." Superintendents of Sunday-schools ought to be careful in dividing the classes, so as not to over-tax the teachers. Some can manage a small number, when the addition of one or two scholars would ruin the class. Increase the number of scholars as the teacher is able to cope with them.

Mr. Rainsford gave some of his Sunday-school and Bible-class experiences in Dundalk, Ireland, where he was once rector of a parish. When he went there, he found there were no teachers, so he had to teach the teachers first of all. It is a great matter, he said, to be sure that the teachers are teaching the truth, so as not to have one teaching one thing, and another something quite different. Every Saturday evening he met the teachers, and went through the lesson with them. Then at the close of the lessons on the Sunday he spoke a few words to the children as a body, finding out if they understood the lesson. He gave a premium at the end of the year to the class that would give the best account of the matters brought before them through the year; that excited great interest. Then on the Sundays he always asked one question connected with the lesson that had not been touched upon in the preparation classes. That used to go through the whole parish. The children brought the answers with them next Sunday, and during the week the parents were obliged to read the Bible in order to help the children, who would pester them so that sometimes the people would beseech him to let them know the answers to the questions, to be rid of the importunity of the scholars. Mr. Rainsford spoke also of efforts made to reach the ragged children belonging to the Roman Catholic population, and graphically told a story of the conversion and persecution of a Roman Catholic boy, that alternately convulsed the meeting with laughter and melted it to tears.

MR. MOODY ANSWERS QUESTIONS.

On Saturday afternoon Mr. Moody answered questions from all comers on practical church work. The substance of these replies was as follows:—

If a pastor is not in favour of evangelistic work, go out and start cottage meetings, or get to work among the children. There is no calendar of the seasons kept in heaven. God is as willing to work in July as in November. The Bible is the best question book you can get for Sunday-schools. Mr. Moody told here of his own extreme ignorance of the Scriptures in his youth. He felt that he was deeply wronged, and he urged that children should be taught to become acquainted with the Word of God. There are few Bibles in our churches; let not the Book be neglected in our homes as well. Many young men will not attend Bible-classes because they do not care to expose their ignorance of the Scriptures. A young man who possessed sceptical views once told him of some passage to be found in "the third chapter of Ichabod," and searched the Bible for some time in order to find it!

If you cannot get an evangelist to conduct meetings, get some neighbouring pastor to do so. Many will go and listen to a strange voice who will not attend church when the regular pastor is preaching. Every competent evangelist has far more invitations than he can attend to. Why should not the regular pastors engage in this kind of work now and then? There is no trouble in getting people to attend the weekly prayer-meeting if it is made sufficiently interesting. Have the room comfortable and attractive. Let the leader be fresh in matter and friendly in demeanour. Let the prayers be brief and to the point. If the minister keeps in a rut, invite him to tea, and have a serious talk about the matter. In that way you may be able to break up the monotony of the meetings. See how short, sharp, and urgent are the prayers recorded in the Bible.

Any man who prays fifteen minutes in the church will pray all the Spirit out of the people. Put life into the prayer meetings, and the living members of the church will go to them. Let the pastor arrange beforehand with some who are to take part in the meeting, so as to prevent any long and awkward pauses. A minister who preaches twice a week, and takes up all the time at the weekly prayer meeting, will kill any church. Labour with him, and get others to help you in the effort, if you do not succeed yourselves. We had a very interesting exercise at the Mount Hermon meetings lately, taking up the Gospel of Matthew chapter by chapter. We got all who had studied it beforehand to rise up and say a word or two about it. This would be a good plan to adopt in a church prayer meeting: go through selected books of the Bible. Have different kinds of meetings going on—the more the better. As Mr. Spurgeon says, One iron in the fire keeps another hot. Bring out all the talent in the churches you can. Have variety and life in the service of song at the prayer meeting. Gather half an hour before the time and learn new tunes. Above all, get out of ruts. If there are those in the church who are not on good terms with each other, invite them both to tea, and get them to make up their differences.

Who is the best city missionary—a man or woman? I say the woman, by all means. She can go during the day to the homes of the people, and talk with the wife and children. If we had hundreds of lady missionaries in our great cities, where we have now tens, we would soon break up Nihilism and Fenianism, and all these social difficulties. Let us pray God that He would send out into active service for Him hundreds of the young women who are now wasting their time in frivolous pursuits. It seems to me a very sad feature of the present day that so many of our educated young women are throwing away their powers, instead of using them for God.

As to reaching the people, there are difficulties everywhere, but they can be overcome. We have now two church waggons that go round the hills and collect the people for the Sunday service. If a man has got a heart of pity for the people around him, God will open up some way for them to be reached. Let the country farmers who have a waggon invite some neighbour who has not got any conveyance, to come with them to church. We must also have the cursed pew system rooted out in our churches. If we can't get pews free altogether, let us have them free at least on Sunday evenings. Let the people know that you want them to come, and that they will be welcomed. No man who can preach the Gospel at all need speak to empty pews. Don't be afraid of innovations. In the cemetery there is perfect order; but wherever there is life there will be diversity. Many who will not go to church will go to a cottage meeting. Ask the mothers to bring their babies with them. It takes an earthquake to move the Gospel-hardened sinners who have sat under the Gospel ministry for years; but these mothers, with all their responsibilities on them, will listen to the message gladly. Let the mothers also come to the regular church services, babies and all. If a baby cries, let the preacher raise his voice. If you lay yourself to reach the masses, you can find some way of doing it.

No meetings were held on Saturday evening, Mr. Moody wisely remarking that an evening's respite would bring everybody up fresh on the morning of the Day of Rest.

JOTTINGS BY THE WAY.

The vale of Northfield never looked more lovely, I should think, than it does now. There have been some copious and refreshing rains of late, and the verdure of field and forest is everywhere exuberant. After the morning mists have rolled away, the days are simply glorious; the sunsets are full of splendour, and, with a moon nearly at its full, the nights are almost as resplendent as the days. Mr. Moody is providing a rich spiritual feast; but he is by no means forgetting to cater for the lower needs and cravings of his visitors. Day by day he invites them to use the intervals in driving among the mountains that lie scattered in generous profusion around this favoured spot, in lawn tennis, in boating on Minnehaha Lake, in bathing in the broad placid river, and, most of all, in making pilgrimages to his loved Mount Hermon. Teams and conveyances are in constant attendance, and the evangelist ought by this time to be an experienced livery stable director. What with the drives, the high living, and the equally high thinking, the sojourners here are experiencing a perpetual round of pure delights. I need not say more about the feeding department than to endorse my appreciative remarks of last year.

The attendance has grown, and embraces friends from distant parts of this great continent. It has been a pleasure to me to renew many acquaintances formed last August with active workers whose names now and then appear in your pages, while many fresh faces are seen from day to day. I could wish that the representatives of the old country were much more numerous than they are. Three thousand miles (mainly on the treacherous ocean) is a long way to come, no doubt, to attend a Christian conference, but many who take their vacation on the European continent expend far more time and money than would be needful for an American trip, and it would be a great educational power for them to witness the go-aheadism and the freedom from conventionality that prevail here. Mr. Moody slyly insists that no American can have a complete education who has not "done" Mount Hermon; I would say that no European can "finish off" his education who has not seen something of the ways and methods of the new hemisphere.

It need scarcely be said that, with such a cohort of famous Gospel singers as I have before alluded to, we live and move in an atmosphere of sacred song. Some new melodies have been sung, not only by Mr. Sankey, but by Mr. and Mrs. McGranahan, and Mr. and Mrs. Towner. These have been most acceptable, but the old favourites still hold their own. One day Mr. Sankey sang, by request, "The Ninety and Nine," which carried me back to many a well-remembered season of spiritual impression and blessing in Great Britain. Among Mr. McGranahan's compositions, given during these days, none has been more thrilling and grand than the anthem in The Christian Choir, "I am the Resurrection." Mr. Towner has struck off several new songs, the most taking of which is one set for male voices, entitled "We're on the Way," to words by Mr. Sayford, the preaching evangelist, who accompanied him during the southern tour last winter.

THE PRESS.

The Christian, I find, has many warm friends among those attending the Convention. Mr. George C. Needham, who is here, looking as well and hearty as ever, claims to be its oldest reader on the American continent; he has read it from the very first issue of The Revival. An excellent and active Christian lady from Brooklyn is an enthusiastic subscriber, and has secured many others. It was with deep interest that I heard from the lips of Rev. Father O'Connor, of New York, an instance in his own experience of how The Christian is helpful to its readers. Some time ago he received a letter from a lady in Ireland asking him to visit and relieve the pressing wants of a former servant of hers, stranded and lonely in the great city of New York. The lady knew no one in the city; but, having seen Mr. O'Connor's name and address in this journal, she invoked his help, which was freely rendered. He found the man in one of the city dispensaries, not only ill in body, but despairing in mind. The good cheer that Mr. O'Connor carried to him, and the comforting words he spoke to the home-sick Irishman, revived him, and he was speedily out of hospital and "on his feet" again.

The American press is ably, though not very extensively, represented at the Conference. The sparkling daily reports of *The Springfield Republican* are most acceptable to the visitors, and are a credit to its brilliant young representative, Mr. Lyman. These American reporters have a happy knack of picking up items and presenting things in a picturesque style that British members of the profession can scarcely hope to emulate. *The Springfield* (evening) *Union* runs a daily race with its morning rival; but is beaten in point of quality, if not always in quantity. I wish our English provincial press would take a leaf out of the book of their transatlantic compeers, and report with as much fulness and appreciation the religious gatherings in their districts. Mr. Moody understands the power of the press; whenever the two dailies represented here insert a full report of any special sermon or address, he guarantees them a largely increased circulation, and the truth thus finds its way into many thousands of homes where, probably, the voice of the living preacher is never heard. Dr. West's address on "The First Resurrection," and Mr. Rainsford's Sunday morning sermon on "Union with Christ," have both been scattered broadcast in this way. Mr. T. J. Shanks, the experienced and genial acting editor of the New York *Weekly Witness*, is here also, and furnishes his journal with full notes of the proceedings. Rev. Wilbur Crafts capably represents the New York *Independent*, while Dr. Wayland, editor of the Philadelphia *National Baptist*, is correspondent for his own journal. My friend Mr. S. E. Bridgeman, of Northampton, supplies various influential weeklies with a lively outline sketch of the proceedings. Besides the more professional reporters here, many of the friends are taking notes from which to supply accounts to their local journals, and thus the good things of the Conference go round an ever widening circle.

SUNDAY'S MEETINGS.

The great attraction of Sunday morning was a sermon by Mr. Rainsford. In his previous addresses Mr. Rainsford had not attempted much solid exposition, confining himself largely to the lighter vein of illustrating topics by incidents from his extended ministerial repertoire, told with exquisite dramatic skill and effect. In this sermon, however, he evolved some very high and precious doctrine as to the life of the believer and its unassailable security. Mr. Moody appeared to have got a wonderful lift from the discourse, judging from the unction of his prayer at its close. One of the most observant and intelligent Christians at the Conference remarked to me that the sermon was one of the few he has heard when he wished the preacher had not stopped so soon. I venture to think Mr. Rainsford's genial presence, his rich unfolding of the treasures of God's Word, and his inimitable faculty of story-telling, will be long remembered with pleasure by the attenders at this Convocation.

MR. RAINSFORD'S SERMON

was founded on Col. iii. 3, 4. I must content myself, considering the pressure on your space, with giving some extracts from the latter portion of the discourse :—

When the Lord was about to lay Himself down upon the altar, what do we find Him saying, as He whispered into his Father's ear and his Father's heart his dying request? Ah! it was a request for union between Himself and his people, and union between themselves. Oh, shame upon us that we do not manifest that union more than we do! "Father, I will that all who believe in Me through the word of my disciples may be one with Me." He does not say as the branches are one with the vine, or as the husband is one with the wife, or as the members in the body are one—no: He gives us these illustrations to help our poor weak faith. But when He speaks to his Father, He speaks of a union that only Himself and his Father understood anything about. So He says, "That they all may be one, as Thou, Father, art in Me and I in Thee, that the world may believe that Thou hast loved them as Thou hast loved Me." Oh, do you believe it, poor soul?

Now, if it is a fact that the Lord Jesus Christ has had his prayer answered—I suppose no one will doubt it—and that all who believe upon Him are, according to his own heart and to the Father's heart, in union with Him, then, see the consequences that follow from this. I can never be alone. I have joys, but I have them not all to myself, for He rejoices with me. I have sorrows, but I cannot monopolise them; Jesus knows them and sympathises with me in them. I have temptations, but He is touched with the feeling of them; for He was in all points tempted like myself, yet without sin, that I might have a merciful High Priest, and might go to Him with confidence and present my petition to Him. In this life of loneliness He is with me wherever I go. Lying down on my bed He is beside me. Rising in the morning He is with me. Walking through the weary paths of life He is with me. We cannot be separated, otherwise this union is not true. I used to sin, but when I sinned I sinned against my own soul. We cannot do that now; we cannot sin without sinning against Jesus. That is enough to keep us from sin, is it not? Oh that his love were more shed abroad in our hearts, that we might find what a sacred thing this union with Him is!

No matter what your circumstances are, Jesus is with you. You may not realise it; would to God that you did! But whether you do or whether you do not, it is the truth of God that He is never separated from his people. But that is the half of it only. If it is the will of my heavenly Father that all who believe in Jesus are one with Him, as He is with the Father; nothing that concerns Him can be matter of concern to Himself alone. Only think of it. And if that be so, nothing that concerns me can be matter of concern to myself alone. He is interested in all that concerns me, and I am interested in all that concerns Him, or there is no union. Now, you will see the point of my text. The Lord died to put away sin by the sacrifice of Himself, but He that died unto sin once now liveth unto God. That death was not for Himself only, or at all. I have an interest in that death, and I died when He died. I was crucified when Christ was crucified. The bond that condemned my soul to death was nailed to his cross; it was blotted out, and never can be charged against me. He went down into the grave. Think of those hours while in the grave. Think of the silence in heaven. Think of the silence in hell—expecting what the issue would be. Was that sacrifice enough to indicate God's justice and to satisfy God's law? Yes. Death could not hold Him. He went up to his Father and our Father, to his God and our God. He sits now upon the throne, You remember what it says in Ephesians ii.: "He hath raised us up *together*, and hath made us to sit *together* in heavenly places in Christ Jesus." Have you got hold of that? You have died legally, and the law has no claim upon you. You could not add to it if you would. God does not want any further expiation for sin. Christ's resurrection is receipt in full for all the just claim of the law upon you. The Holy Ghost has come and given you a blank cheque upon God's fulness He writes his name to it, and you have only to put in what you want, and send it back by faith and prayer, and God will honour it. It is all in Jesus, and all for you. As it has pleased God that in Him should all fulness dwell, so He is pleased that of his fulness all we should receive, and grace for grace.

THE HIDDEN LIFE.

But what about your life? That is a very wonderful thing. "Your life is hid with Christ in God." Some people talk of the want of assurance of the security of the believer. Just think what this verse states: "Your life is hid with Christ in God." Well, then, if it is, I have not got it; and if I have not got it, I cannot lose it. Is not that plain? Some people think they will lose it. Oh, blessings on his holy name! it is hid in the safest place in the universe. It was too dearly purchased for God to leave it to us to keep. Why, if He did, the devil would soon get hold of it somehow. God gave Adam his life to keep, and how long did he keep it? I heard a story once of a poor fool. He was attending a Sunday-school that was being examined for a premium. This boy attended the school, but he never answered any questions. A neighbouring clergyman came to examine the school. He was greatly vexed at finding this boy there, and, indeed, he lost his temper over it—the more shame to him! At last he said, "My boy, have you got a soul?" "No," said the boy. "Well, it is a strange thing to place among intelligent children a fellow who says he has got no soul." The poor boy evidently thought he had made a mess of it, and did not exactly know how to clear the matter up. At length he said, "I had a soul once." "I never heard the like of that," said the clergyman. The poor boy stammered out, "I had a soul once, but it was a very troublesome thing to keep. I heard of one Jesus Christ who promised to take care of it, so I gave it to Him to look after, and now I have no soul." Suppose, for argument's sake, that the devil were let loose from the bottomless pit upon this world; he might take you and me and make a sad hash of us, if it pleased the Lord to allow him to do it. But he would be just as far off as ever from getting at our life. He would have to get up to where the Redeemer sits on the throne, ever living to make intercession for all who come to God by Him. No great fear of the believer's life, you may depend upon it. Our life is hid with Christ in God.

Shall I ever see it? Yes, that I shall. What says the Apostle? "When Christ who is our life shall appear." Ah, yes, the only begotten Son of God, the brightness of the Father's glory, and the express image of his person, worshipped by angels, the majesty of the universe, is the life of this poor, unworthy sinner. "When He shall appear." Oh, brethren, are you longing for that day? You remember as He went up on high from the slopes of Olivet with the convoy of angels, two of them came back and told the disciples not to be too troubled: "This same Jesus, whom ye have seen go up into heaven, shall in like manner come again, even as ye have seen Him go away." He is only waiting for the accomplishment of the number of his elect to take them to Himself, that where He is, there they shall be also. Are you watching for the dawn of that day? "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption (thank God for that word "*must*") and this mortal must put on immortality. . . . Then shall be fulfilled the saying that is written, death is swallowed up in victory." That terrible enemy, death, that like a great vortex has been swallowing up our loved ones, shall be surrounded by a wider gulf and shall itself be engulfed. Beholding no longer as in a glass darkly, but face to face, no veil between, no condemnation, and no separation, we shall be changed into his image from glory to glory. The Spirit of the Lord who has been our Teacher, our Comforter, and our Guide shall clasp us into a union that is inconceivable and inexpressible. For, verily Christ's prayer shall be manifestly fulfilled. He and all those who believe on Him shall be one, not only as branches with the vine, not only as wife and husband, as members of the body, but as God the Father is one with God the Son, to the glory of his grace, and to the praise of his glory.

Mr. Moody preached to a crowded congregation in the afternoon on "The New Birth." The false refuges and spurious substitutes in which men trust were mercilessly exposed, and the hearers shut up to a simple acceptance of the gift of salvation. Previous to this service, Major Whittle had held a speedily extemporised Sunday-school. While the people were gathering, the Mount Hermon male choir, which, though small, is a very efficient one, sang the Gospel, and Mr. Sankey gave another new song—not, however, his own composition—"The Handwriting on the Wall." After Mr. Moody's discourse, earnest remarks, following up his teaching on the new birth, were offered by Major Whittle, Mr. H. Moore, of Boston, and Dr. West. The latter answered some questions bearing on the freeness of the Gospel offer, somewhat in the manner of Mr. Moody's well-remembered dialogues with Mr. Rainsford at Wandsworth a couple of years ago.

Another large meeting was held in the evening, conducted by Mr. Moore. He is a merchant in the city of Boston, but an earnest evangelistic worker. He goes out regularly, with a few helpers, to the villages and small towns that flank that city, and I am informed, on the best authority, that there are few more successful soul-winners in the United States. Under his vigorous presidency this evening meeting had a varied programme, comprising song, prayer, personal testimonies, and multiplied Gospel appeal. Quite a number testified their desire for prayer. Services were also held during the day at the Congregational Church and at the hamlet of South Vernon, two miles distant, so that the sacred day was a very busy, and I trust a fruitful, one. The dwellers in and around Northfield attended the service in large numbers, much to the delight of Mr. Moody, who has their spiritual welfare much at heart. He earnestly asked them to attend some of the remaining Conference meetings, even though they should have to drop their ordinary pursuits for the time. They would have suffered nothing temporally at the end of the year, and the spiritual benefit received might be incalculable.

SIXTH DAY—MONDAY, AUGUST 9.

Mr. Moody, as everybody knows, detests programmes about as much as resolutions. This enables him to adapt himself to circumstances, and to utilise any speaking talent that may unexpectedly appear on the scene. From the hearer's point of view, the plan has one disadvantage; people who are anxious to hear a favourite speaker are sometimes disappointed in finding the platform occupied by others, while on the other hand they may be absent, when they would wish to have been present. It is impossible, however, to arrange so that everybody will be perfectly pleased, and Mr. Moody's method gives an element of variety and spontaneity that is preferable in many respects to a cut and dried programme.

A MORNING WITH PAUL.

At this first session of the second half of the Conference we spent a little while in company with the great Apostle of the Gentiles, through the medium of the seventh and eighth chapters of his Epistle to the Roman believers. Our guides were Dr. West and Mr. Rainsford. Dr. West expressed the opinion that no literature in any language can equal the Epistle to the Romans; it discusses sin and salvation. In a conversation with him that morning, Mr. Rainsford made the remark, which struck him very forcibly, that the law could neither justify a sinner, nor sanctify a saint. This remark indicated the two struggles spoken of in these chapters: first, the struggle of the sinner to be saved by the deeds of the law; and, next, the struggle of the believer to attain sanctification by his own efforts at well-doing. The Doctor's argument ran along the well-established lines, and there is no need to reproduce it in detail. Christ is the end of the law for justifying righteousness. He has cancelled our guilt by his death on the cross. It is only by an acceptance and appropriation of his finished work that we can be justified in the sight of God and enjoy peace with God. After briefly touching on the second truth that sanctification comes through the same channel as justification—by looking to Jesus and his perfect obedience—Dr. West gave some touching details of personal experience—how he had learned the lesson of conformity to the will of God by passing through the furnace of bereavement and affliction. From this vantage ground he had a right to urge on all believers the duty and privilege not only of submitting to and acquiescing in the appointments of God, but of concurring in them and even of giving thanks every time the chastening rod is applied.

Mr. Rainsford followed. Dr. West, he said, had left him "to sail the audience through the eighth chapter," but he would as soon think of sailing across the Atlantic in five minutes. It is evident, he said, that the Lord has here provided a remedy for all the difficulties referred to in the seventh. God presents to us an object in which He has condensed all his fulness. As we gaze at this object—God's only begotten Son—and see the grace that is in Him, everything else, even our faith, is overshadowed and forgotten. The wonderful story of Moses in the desert mount was graphically rehearsed, leading up to the point that, though the first reception of the ten tables did not have any visible effect on Moses, when he came down a second time, after the Lord had made all his goodness to pass before him, the great leader of the people was transfigured, and his face shone with the reflected glory of Jehovah, though he knew it not. This fact brings out into striking contrast the effect of the law and the Gospel. Faith is the power for sanctification and for justification. "The just shall live by his faith," and Christ is the object of our faith; in Him there is all fulness, and grace for grace. Through faith we lay hold of God's strength. That does not mean simply his muscular or physical power; it means the principle that actuates and moves his heart. Have you ever thought of this—that we have only to bring our need and poverty to Him, in order to array all his powers on our behalf? He cannot resist the plea that comes from our helplessness and need. We read of Jacob's wrestling with the angel, but it was really the angel who wrestled with Jacob. God had been striving with Jacob all his life, and he had been resisting God, but when Jacob came into a position of utter weakness and self-helplessness, then God blessed him, and caused him to have favour with Esau, his wronged and offended brother. So the fulness of God's grace for sanctification is for every poor soul that comes to an end of self, and hangs only on the almightiness of God. It is our privilege to be God's freemen. If the Son make you free, ye shall be free indeed, whatever be your circumstances. Then there is the promise that we shall be temples of the Holy Ghost. How many a sin would we avoid if we only believed, on the warrant of Him who never lies, that it is our privilege to be the dwelling-place and the abiding-place of the Holy Spirit of God. You may grieve Him, but He will never leave you, if He once takes possession of your heart.

Then look at the glorious teaching we find in this chapter as to our portion. Led by the Spirit, we are sons of God, and heirs of God and joint heirs with Christ. He inherits nothing from the Father that He does not share with us. The Spirit not only witnesses with our spirit that we are the children of God, but He maketh intercession within us. We often do not know how to pray; there is more real prayer in an unuttered groan of the Spirit within us, and it is more eloquent in the ears of God, than all the long-winded phrases in which we tell Him how great and almighty He is. Think, too, of the glorious prospect we have here of the redemption of the body—that body which has been a source of such trouble to us.

In closing, Mr. Rainsford pointed out that in the closing eight verses of the chapter we have eight things that we should say—"What shall we say, then?" &c. The conclusion of the whole matter is that nothing shall be able to separate us from the love of God which is in Christ Jesus.

WAYS OF DOING GOOD.

This was the subject of Monday afternoon's session, which Mr. Moody, in his announcement, called a novel one. His own introductory words were full of the spirit of the occasion. The great aim of this Convention is to strengthen workers that they may go away and do more and better work. A good way of inciting others to engage in work is to tell them of what is being done. The great revival in America in 1857, which swept over half a million of people into the kingdom of God, was spread by one church hearing of what another was doing. There are many persons in our churches who are sound asleep. If we can stir up some of those who have attended this Conference to undertake some kind of work for the Lord, it will not have been in vain. If we come here simply to hear the Word, and feed upon it, without turning it to account, we shall soon be afflicted with spiritual gout. The surest way for a person to grow in the Christian life is to be constantly at work. Mr. Moody referred to the remarkable outbreak of missionary zeal at the Mount Hermon Summer School, and asked why there should not be many going out from this Conference to foreign fields. The first disciples, however, were commanded to begin at Jerusalem, and then to go to Judea and Samaria before they scattered to the uttermost parts of the earth. So let us begin at home, in the family, and in the church. There are many who cannot do great things; but, if we do what we can, God will qualify us for something higher. Let us all keep at it 365 days in the year, and a good deal will be done. If we cannot speak to crowds, let us try and do good to the ones and twos. Don't wait for something to "turn up," but go and turn up something yourself. There are some men who never know what it is to grow cold in spirit; they are red hot all the time. There is a man in Pittsburg who gives away 500 dollars a day; he spends three hours every day in looking into cases of need, and relieving them. His family goes away in the summer, but he stays in town all the time that he may attend to this. When I was there I took my place in the file of suppliants; I wanted something for Mount Hermon. When I had the chance to talk to him I asked him if he never got discouraged in the work, and if some of the people he helped were not ungrateful? Said he, "I never look for gratitude; I just do it for the Master." Why, he didn't have any time to get cast down; he is too busy to have doubts. Many people would say they cannot give away 500 dollars a day. Let them give themselves, which is something far better. Money of itself is of small account in the sight of God.

Reports, remarks, and suggestions followed, more or less pointed. A pastor told how a wood-sawyer spoke about Christ to all who paid him for his wood; the pastor of his church had the names of fifty persons who thus became Christians. The speaker advocated visitation committees, and related an instance where a deacon who had never spoken for the Lord was led out into active personal work.

One told of a dying woman who urged a lady living near her to attend a Gospel meeting. She went, and the news she heard there of the death of her neighbour was the means of awakening her to soul concern.

In an agricultural town the minister invited five of his neighbouring ministers each to come and preach one sermon in a school-house at three o'clock p.m. on a week day. He had circulars printed announcing the fact, and circulated in all the families. This was done by zealous Christian women. The novelty of having a preaching service on a week-day afternoon in summer, five days in a week, drew together all the people, to see what it all meant. As one result, there were over thirty conversions in that sparsely settled district, and the pastors who preached carried back to their churches a coal from the fire that had been kindled in that little school-house on the hillside.

One man read from a bit of paper, carried in his Bible for years. It was entitled "A Stray Shot." In 1857 Mr. Spurgeon was to preach in a large building in London, erected for the purpose. He went down to arrange about his platform. While standing about, he repeated, in a loud voice, "Behold the Lamb of God, that taketh away the sins of the world." A workman, busy in the building, heard the Gospel message, and it was blessed to the salvation of his soul.

One man said there was a great lack of expressed sympathy in our churches. A minister preached a sermon one Sunday on "The Recognition of Friends in Heaven." A young woman met him as he went out of church, telling him she wished now he would preach another on "The Recognition of Friends on Earth," as she had been a member of that church for two years and a half, and not a person in the church had spoken to her.

One lady does much good placing tracts in railroad stations and other public places.

One widow living in a large city, having lost her only son, and wishing to do something for some one in memory of him, told the president of the Y.M.C.A. if any young man, a stranger in the city, came there to live, to invite him on a certain evening to take tea with her. She followed such with her kindness, and, if they were not Christians, tried to lead them to Christ. Let Christian ladies go and do likewise.

Dr. Dowkontt, of the New York Medical Mission, gave some thrilling incidents of the work under his charge. Many Roman Catholics, and also many of the criminal population, attend the four dispensaries, where they receive gratuitous medical relief and hear the words of this life. A drinking man came to be treated for a sprained arm. He was conversed with, became deeply impressed by the power of the truth, and has now been a deacon in a Presbyterian church for two years. A poor wandering girl, suffering from consumption, was brought in and restored to her sorrowing relatives. This New York Medical Mission has made rapid progress since it was commenced by Dr. Dowkontt a few years ago. There are now sixteen students in the institute preparing for medical mission work. Several who studied in it are now in the field, among them being Dr. W. Summers, who is one of Bishop Taylor's Central African band.

Mr. Rainsford gave some details of the good work now going on in the hall at Wandsworth, built by Dr. Watney, on the spot where Messrs. Moody and Sankey's Gospel hall stood. He spoke of his daughter's Bible-class, consisting of one hundred and fifty working men, begun four or five years ago, and which is now held in the hall. When any Gospel effort is to be made, these men take hold of the announcements and scatter them about, so that the thing becomes widely known. Mr. Rainsford also told of his own work in connection with Belgrave Chapel, making special mention of his week evening class for servants which have been greatly blessed. Some very striking incidents he related of the way in which he had been enabled to carry the Gospel message into the homes of the aristocracy who reside, in large numbers, in the neighbourhood of his church.

Major Whittle told of a man in Chicago who keeps himself in the background, but who does much good by publishing the Word of God, either as advertisements in the daily papers, or as leaflets from the Revised Version of the New Testament, which are distributed in the streets, and from house to house, by widows.

Mrs. Palmer described what is being done by the Women's Christian Temperance Union, and also by the Flower Mission.

Mr. Moody said he knew a man not far away who supports several evangelists who go about the villages preaching. He also told of a lady who attended the last Convention, and was greatly stirred up. As a token of gratitude, she gave a hundred dollars to support a poor boy at Mount Hermon for a year. She also employed a young lady to visit some of the railway depôts in New York, and watch for young girls coming in from the country, in order to save them, if possible, from the temptations of the great city. In his closing prayer, Mr. Moody pleaded that God would give all to have a passion for souls.

OUR SAILORS AT LIVERPOOL.

In the year 1856 a Society, called "The Missions to Seamen," was formed in London, under the presidency and patronage of the Bishops of the English Church. Its income during the first year of its existence was about £2000, but in 1884 it had increased to £23,000; and the Society had chaplains and agents in almost every seaport in the United Kingdom. In 1857 "The Mersey Mission to Seamen," a branch of this Society, was established. It began with boats, which proceeded to the ships lying in the Mersey. But this was a work of much difficulty and even peril, as the boats were very frail, and when the missionaries reached the ships they were often maltreated by the crews. Happily this state of things has now been altered.

In 1875 a mission hall was opened in Price-street, Park-lane, and soon after several other rooms were started in the same locality by the Society. In time the accommodation at Price-street was found to be inadequate, owing to the ever-increasing number that frequented the rooms, and it was decided to build an Institute for Seamen. Great difficulty was experienced by the Committee in procuring a suitable site, and it was not until the Corporation commenced their extensive improvements in Hanover-street and Paradise-street, that an eligible site was obtained. It cost £3690, and the contract for the building amounted to £4430. The Institute was formally opened on December 10, 1885, by Mr. Ralph Brocklebank.

There are also mission rooms at the north and south end of the City, Bootle, Birkenhead, Runcorn, Garston, and Ellesmere Port, which are in a flourishing condition. The services at Runcorn, Garston and Ellesmere Port are almost entirely attended by flatmen and canalboat-men whose children not only receive spiritual instruction, but are also taught to read and write. The work at Ellesmere Port grew to such an extent that the mission room was found to be totally inadequate to the requirement. This difficulty was met by the Shropshire Union Canal Company, which in June, 1884, presented the Society with an iron mission hall, capable of holding 230 persons.

The income of "The Mersey Mission to Seamen" does not exceed £1400 a year, and it supports a chaplain and five missionaries. The Rev. T. Patrick, M.A., is the chaplain, and he is ably assisted at the Institute by Mr. T. Williams, the missionary, who has for many years been an earnest worker in Liverpool.

There are services at the Seamens' Institute, Hanover-street, daily, Saturdays excepted. The Institute has a fine and commanding appearance. It contains seven or eight rooms, and the lower room in which the services are held is well lighted, lofty, and comfortable. A band of Christian workers (voluntary) visit the ships in dock on Sundays between three and four o'clock, and invite the sailors to attend the services.

Another important part of the work is the provision of profitable reading for the sailors in their quarters at sea. Quite recently, a sailor called at the Institute to express his gratitude for a parcel that had been put on board his ship, and, in asking for a second, placed £1 on the table in payment. During last year 2367 such parcels of books were distributed. There are at the present time eight mission rooms, working under the auspices of this Society; and the aggregate attendance at the services for 1885 was 69,972.

The Mersey Mission to Seamen is almost entirely dependent on voluntary subscriptions, and, owing to the wide area which it covers in its efforts to win souls for Christ, the expenses, naturally, are heavy, and help is needed for the efficient maintenance and extension of the Society's work. It has lost one of its most earnest and large-hearted supporters in the person of the late Honorary Secretary, Mr. Alexander Balfour, a man whose right hand knew not what his left was doing, and whose whole life was spent in endeavouring to alleviate the sufferings of the masses." Further information respecting the Mission may be obtained from the Chaplain, Rev. T. Patrick, M.A., Seamen's Institute, Hanover-street, Liverpool.

TASMANIA.—In a letter recently received from Mrs. Reed, of Launceston, she says:—"The Lord is giving us much joy in seeing his cause prosper, and many souls turning to Him. Our sister, Mrs. Baeyertz, a Christian Jewess, is labouring amongst us while we await the arrival of our new pastor, Mr. George Soltau.

GOSPEL WORK ON THE CONTINENT.

By Miss CATHERINE BOOTH.

May I tell your readers something of what the Lord is doing in the towns and villages I have lately visited? Early in July I was in the Department of the Doubs, my first stopping place being Montecheroux. Our work here began, and is carried on, in an old barn. Half of it is seated, then a great partition comes, and beyond hay is deposited, and the people stand.

It was at eight a.m. one Friday morning that I witnessed a scene never to be forgotten. Ten converted drunkards rose to testify. One was a tall man with a pale face. He spoke with trembling, saying for twenty-five years he had been a miserable drunkard, often beating his wife and children. On the arrival of the Army he gave his heart to God, and for two years he had been kept. Another said: "You all know me; I have been as low as my comrade. I sold my clothes for drink, once my boots from my feet, and was obliged to return from St. Hippolyte barefooted." Yet another said, with tears: "I was the worst of all. I sold six watches in one year for drink (being a watchmaker). One evening, on entering the house drunk, I took a knife to kill my wife and children. My father was a fearful drunkard, and committed suicide. I followed the same road. Once I tried to stop myself, but fell again, and for seven weeks I was never sober. God stopped me in one of these meetings, and now I am delivered."

Two young women are in charge here, and are greatly blessed. The barn, the birthplace of many souls, costs 48 francs a year (£1 18s. 6d.); then two little rooms, with bare necessities of life, for a little more money. The village and soldiers are very poor, and our officers find difficulty in paying their way. One of them comes from Jersey, and earned from £80 to £100 a year as a first-class milliner.

I next visited Beaucourt, where there is a large factory, employing 6000 hands, 2000 coming from the neighbouring villages. Many of these young men attend our meetings, but the little hall holds 200 only. It was formerly a house consisting of a cellar and eight rooms, four below and four above, and known as the worst house in the village. The proprietor got saved, and gave us the house and garden. She charges us nothing—a free gift. The dear little old woman is saved, and her sister also, and are so happy to think their house is used for salvation. As it was impossible to find a larger hall during my visit, we did the best we could. Still, it was pitiable to see the crowds outside, night after night, listening through the open windows to catch some words. We had glorious seasons that I can never forget. One young man, who smashed the windows of our hall, and gave us much trouble, has confessed, and sought forgiveness. Another, who smoked as many as twenty-five cigarettes a day, was found afterwards reading his Bible in the wood. Another young Romanist, of eighteen years of age, has been beaten, and even tied up, to prevent his coming to the meetings. Several of them, I hear, intend going off to do their military service a year or two earlier, so as to be free to offer themselves for our "Training Home." I never so regretted leaving a place, and look forward to returning with joy.

We are soon on our way to Bienne, where it will be remembered our hall was completely wrecked, leaving us to find some 3000 francs for the damages. Having no hall, for no one in the town could be found to shelter Salvationists, Mr. B——, a gentleman who met me at the station here, lends us his large dining-room, where one of the officers from Neuville holds meetings every Sunday, and souls are saved, he tells me, nearly every time. As we drive along through the glorious scenery in this garden land, he recounts to me how terrible has been the persecution, pointing out spots where the people have fled for refuge, being stoned, beaten, and chased without mercy. Three blessed meetings follow in this house. How refreshing it is to be able to encourage my comrades face to face. One young man here was locked up in an asylum for fifty-two days; his father sent him because he said he was saved. The doctor signed a false declaration. The young man went in uniform, and talked to the poor lunatics of salvation. When his father came and asked him what he would do if he let him out, he replied, "Apply at once Paris to be accepted for the work." He arrives this month to be trained for an officer. There are many more cases, but space forbids the recital.

From Bienne I pass to Neuchatel. Mr. Convert, from whose grounds and house I was taken to prison three years ago, again received me. A special meeting was called to consider what can be done to procure a hall, as now we are banished to a small room, forty minutes' walk out of the town, which has greatly hindered our work. All are agreed on the great good accomplished, and desirous that we should have a central place in the town. Many will give to the best of their ability. One of our poor soldiers had a vine; he sold it for 400f. (£16) and gave it as the first offering for our hall!

Another meeting is held at Val de Ruz, and I pass to Geneva, where I met our brave officers for an hour or two's encouragement, and we start for the south of France by night train. At five in the morning we arrive at Nîmes; after an hour or two's rest a long coach drive, and the village of St. Jean du Gard is in sight. Our hall here holds 300 people, the windows opening on a large garden on either side. It was very crowded, many listening through the windows. The hall, with two living rooms overhead, costs 300f. (£12) a year. It has become a centre of salvation to all around. The work at St. André took its root here, and some of the worst sinners have been saved in that little village hidden away in the mountains.

Once more we are *en route* for Ganges, where a wonderful work has broken out, and the whole town has been moved. The meetings were crowded—above all, the one held in the casino. It was beautiful to hear the songs of Zion rising from the redeemed of the Lord, where the devil's servants had sung and played. Infidels, scoffers, and all classes were present. At times there was an attempt to disturb, but it failed, and victory was on our side. Many tears were shed as the officers renewed their consecration. Some remarkable cases of conversion were found here.

Our time is up, and we are off again for the Vigan. The ground is very hard here. It is extremely painful to see how many respectably dressed young men laugh and mock at salvation. Yet we are glad they come to the meetings at all. In spite of the indifference, a real work has been done. I left the Vigan for Valle Rouge, where Pasteur de Watteville and his wife are labouring in an isolated spot, and doing a work for eternity. Here 1000 people packed into a large barn met me. The attention was admirable, in spite of the crush. Our hymns are much loved here. Our friends have only to go forward to victory.

Calvisson is the next place of call. The soldiers had been gathered from several villages round, and we have a very hearty, encouraging time. A word in passing about our Rescue Home. I saw E—— here; she is placed with Pasteur M——. Poor E—— has had a remarkable life, being turned on to the streets at nine years of age by her own mother. She travelled with a kind of circus, who made a good thing out of this child, and from town to town she passed, asking if the Salvation Army was there. At last she heard they were in Geneva, and escaped one day never to return. She is only seventeen now, though she looks more. I believe she will make a soul-winner. She loves much, because much has been forgiven. Will your readers help us to rescue hundreds like E——?

We pass on to Vauvert, one of the hardest corps we have. One gentleman, who has himself been revived through our people, told me there had been a revival in this town forty years ago under a living minister; but, since a liberal parson had occupied the pulpit, there had been a terrible falling off. Liberalism, he said, has invaded all this valley, and the consequence is the masses are plunged in indifference as to religion. Bull-fighting goes on Sunday after Sunday, at which savage, cruel scenes almost all the town assists, Protestants among the number! In spite of the bull-fight, fête, and intense heat, we had a good Sunday—from 8.30 a.m. till 11 p.m. The evening meeting was particularly memorable; tears flowed down many faces, and conviction was strong. Will you pray for the soldiers here? Victory is ours through the blood of the Lamb, and I have faith for this post, and for all our other hard posts.

In concluding, let me say that the devotion and self-sacrifice of my comrades have rejoiced my heart beyond measure, and borne precious fruit for eternity. Not only have souls been saved, but the worldly and lukewarm have been revived and quickened to action. The fact that we are not paid for our labour has helped us much among a people who have with reason become disgusted with a selfish and interested religion. This fact has astonished and given us the key to their hearts, perhaps more than any other.

We are sadly in need of help, specially for France. My heart longs, after what I have seen these last two months, to go forward where the people are calling for us, and where the need is so great. We are this month opening again our Training Homes in Paris, where we receive the most promising number of cadets, both men and women. Will you help us to feed and train them? Day by day we are gaining ground; Catholics and infidels flock to hear us. Although there is still much hard fighting, dark struggles with the enemy of souls, tears, persecution, "evil reports," and suffering to face and to go through, still I know we shall soon see a glorious army of fully consecrated brave soldiers, who will, by all their conduct proclaim "Jesus," and be missionaries to their own country. We want to train at least 100 men and women this winter, and send them forth. Please send your gifts to Mr. Percy Clibborn, 187, Quai Valmy, Paris, France.

A HOSPITAL FOR CYPRUS.—A gentleman who has settled at Kyrenia, on the north coast of Cyprus, has purchased the best building site in the town, and will present it for a hospital. There is now no hospital in the district, and there is no good one in the island. I am endeavouring to raise £1000 in England to build on the site offered. Will friends assist this project for aiding the sick and needy of Cyprus? The hospital will, of course, be open to Turk and Greek alike.

E. R. Kenyon, Capt. R.E.,
Commissioner of Kyrenia.

Ruyton, XI. Towns, Shrewsbury.

GEORGE MULLER'S LIFE-WORK.

For many years has the story of George Müller's life-work shed its fragrance, not only upon the Christian's path, but upon the world. The story of the foundation of the Orphan Houses on Ashley Down, Bristol, and of the wonderful way in which they have been sustained, has often been told. In that story, rehearsed in cottage and palace, men are reminded of an unseen, yet ever-present Almighty Power, who, as a loving Father watches over his children, caring for them in regard even to the smallest details of their life. And in that story, again, men are shown the power of prayer, and how lovingly the Father God answers the prayers of his children. It is of the very essence of Mr. Müller's writings, and of this as of all previous reports, that he strives "to show how, simply in answer to believing prayer, God is pleased to help us to meet our very heavy expenses year after year."

The total amount received by prayer and faith, in the fifty-two years since the establishment of the Scriptural Knowledge Institution by Mr. Müller, has been £1,036,507, and 101,236 persons have been taught in the sixty-eight schools entirely supported by the funds of the Institution, besides the tens of thousands benefited in the schools assisted by its funds, while 5298 pupils are now in the first-named schools, and no fewer than 210,270 Bibles, and an enormous number of Testaments, portions, books, pamphlets, and tracts in many languages have also been circulated by its instrumentality. This is a grand total—truly a mighty stream from the boundless ocean of God's truth that ever through the ages has been watering all countries, refreshing all peoples. At the commencement of the year, so states the report, there was but £186 14s. 2½d. in hand, not nearly enough for one single week. Then from America, and various places at home and abroad, came amounts large and small — at one time, £5, "from one who sends help as God is pleased to prosper him in his business;" at another, £5, from one who had promised to devote this sum to the Lord's work if He would graciously remove some pending difficulty; at another, £1, from a widow who for many years had sent 10s. for the orphans; at another, £1 11s. 6d., "being a penny a day for a year, and a trifle over for reports;" at another, £1 10s. 10d., "being the contents of a deposit account in the Savings Bank, the same having belonged successively to three little boys now in heaven;" at another, £1, "instead of insuring three stacks of hay and fifty sheep," and so on; so that through the months there was sufficient for all needs, and at the end of the year (May 26, 1886) in all £32,179 2s. 5d. had been received for the various objects of the Institution. These, besides the maintenance of the Orphan Homes, in which last year 2110 orphans were in training, comprehend the support, complete or partial, of many day and Sunday-schools in various parts of the country, the circulation of the Scriptures and of books and tracts, and the large contributions to missionary work.

Not the least interesting portion of the report is that which describes the operations under this latter head, with the accounts given by some of the one hundred and forty-four labourers in word and doctrine in various parts of the world, of their labours and the effect thereof. One rejoices to meet with much firmness in the Chinese converts, and over many baptisms; another, for the blessing which has attended him in striving against the opium curse, in seeking, that is, to cure those who have fallen victims to its malign influences; others tell of how the Gospel is making its way in India, of Brahmin youths brought over to a knowledge of the true God; and others of work in Madrid during the terrible visitation of cholera last year, and of how, no farther away than La Coruña the work is hindered and hated by the Papists. From many other parts of the great mission-field, which, indeed, is white unto harvest—hundreds and thousands of human souls are passing away into eternity every day—there are accounts more or less encouraging; but, as one reads, the prayer should go from the heart, that the Lord of the harvest would send forth more labourers into his harvest. Upon this branch of the work, £5368 17s. 1d. was last year expended.

Altogether, we have in this report a record of Christian work for which we are devoutly thankful, and the earnest prayer of every reader, we are sure, will be that this honoured servant of God and his beloved wife, who are now labouring in Australia, may yet long be spared, "that they may adorn the doctrine of God our Saviour in all things." The report may be obtained of Messrs. Nisbet & Co., Berners-street, London, W. (price 6d.); but communications for Mr. Müller should be addressed to the Orphan House, 3, Ashley Down, Bristol.

◆

ORPHAN HOMES OF SCOTLAND.

TUESDAY last week was observed as Thanksgiving Day at the Orphan Homes of Scotland, Bridge of Weir, Renfrewshire. The visitors present were numerous, and included contingents from Glasgow, Paisley, Greenock, and other places in the West of Scotland. Eight new buildings have been erected to give the requisite increased accommodation for the great benevolent work of rescuing destitute and neglected children, in which Mr. Quarrier has engaged with so much devotion and success for many years. The Homes comprise twenty-five structures, all well built and admirably equipped for the purposes to which they are appropriated. Among the new buildings are spacious stores, said to be the finest of the kind in any public institution in Scotland. A conservatory, stables, wash-house, &c. A church, seated for 1000 boys and girls; a fully-equipped training-ship, that will lodge a crew of thirty, the gift of a lady; besides four additional cottages and other buildings. Before the commencement of the thanksgiving meeting the visitors were at liberty to inspect all the houses, and the opportunity afforded of acquiring in this way a knowledge of the Institution and its operations was fully taken advantage of.

At the thanksgiving meeting the hall which accommodates 500 persons, was crowded. Mr. J. Campbell White, of Overtoun, occupied the chair, and delivered an address in which he referred to the interesting work in which Mr. Quarrier set his heart, and congratulated him on the increasing success with which it was being carried on. They were met he said to return thanks to God for what had been accomplished in the past, and to pray that the work might in the future be even more fruitful. It was now about fifteen years since Mr. Quarrier began to interest himself in this noble Christian work. There were at present something like 600 children in the Homes there and in the Glasgow Home, and about £60 000 had been expended on property. There had passed through the Homes since they were instituted 2300 children who had been rescued and sent over the sea, and a like number had been sent to situations in this country. They had much cause for thanksgiving that so much good work had been done, for no nobler work could be undertaken.

The dedication services were then conducted by Dr. Andrew Bonar, Dr. Sloan, Rev. George Clazy, and Rev. Mr. Robarts.

Mr. QUARRIER, in addressing the meeting, said his heart was too full to speak all he felt. He thanked them for their kind sympathy. In all men's lives there were some days which were dearer than others, and that day was one of the dearest in his life. It was just over ten years since the estate on which the houses were built, consisting of forty acres, was purchased. After paying for the ground a little money was left, and they set about devising plans for the buildings. Friends came forward, one after another, and erected the cottages. The first consecration meeting was held eight years ago, when three cottages and the central building had been built. The cost of these buildings was something like £10,000. In the next two years property to the value of £10,000 was put up; in the two following years the same sum was expended. That day they were met to consecrate other £20,000 worth of property to the work.

Mr. Quarrier gave some interesting reminiscences of the rescuing of children. Referring to the maintenance of the Homes, he said that at the beginning of this year they had about a fortnight's provision for 500 or 600 children. He was down one week to about £6. All the time he had been connected with the Homes there had generally been just a week's or a fortnight's provisions on hand, but the funds required had always been obtained in time. Recently, when he was lower than at any time for five or six years, he got a letter intimating a legacy of £300, and that just brought the fortnight right again.

It had been said to be a very expensive work. He held that it was the cheapest work in the country. This work could be done for less than £12 per annum for each child, and the parties who made a noise about the expense spent £17 a head to do it, and did not do it half so well. He did not treat the children as paupers. He treated them as he would treat his own boy or girl, and he had done so all along. He did not sit in the parlour and let the children go to the kitchen. He could never move with the work he had got to do if he moved on the line of officialism. Officialism was good enough for institutions set up by law, but that Institution was conducted on lines of Christian benevolence. Besides caring for orphans they had been helping young men and young women, and preaching the Gospel to the poor, and there had been thousands of conversions all through the years the work had been carried on.

Mr. Quarrier defended the course taken in erecting a ship to train boys for seafaring life, on the ground that if our mariners were to be reformed, the best men must be sent into the service. The workers at the Homes were not salaried. They were persons who devoted themselve to the work from their love of it. He wanted other £20,000 before the next thanksgiving day, in order to complete a group of houses giving accommodation for 1000 children. He wished to house there 1000, and in addition 100 in the city, in order that he might be able to rescue two children each day all the year round. This was a national work, and he was hopeful that the means would be provided to enable him to accomplish what he proposed.

SOUTHSEA.—A new feature has been developed in the beach services. As it was not found possible to provide these, as formerly, by the Special Service Mission, they have been taken up and conducted by visitors and young ladies of the place, under the direction of Dr. and Mrs. Jackson. The children listen with deep attention while one youthful Christian after another, with gentle modesty, and yet fervent earnestness, makes her appeal. This work, which has sprung up spontaneously, has every appearance of being largely blessed.

EXE ISLAND MISSION.—In June, 1883, the promoters of this branch of Christian work appointed a colporteur to visit the city of Exeter and surrounding villages with a selection of pure literature. The work so far has been very encouraging, but more good could be accomplished had not the colporteur to walk such long distances, carrying a heavy stock of books; and to remove this difficulty, it is now proposed to provide him with a small Bible-carriage, to enable him to take longer journeys, and a heavier stock of books, without so much physical exertion. The work is entirely unsectarian, and of a pure missionary character. Friends willing to help in this work are invited to communicate with the Hon. Secretary, Mr. W. TOWNSEND, Exe Island Mission, Exeter, Devon.

THERE IS A LITTLE CHURCH in Bohemia, consisting of about thirty believers, among them two Jewish families, all of whom appear to be living souls, who are active in spreading light around them. They are widely scattered, with Popery, Ritualism, and Rationalism on every side. They are now in imminent danger of losing all public ordinances for themselves, as their worthy pastor, M. Vales, undertook the work on a guarantee of a very small stipend for two years, and this term ends with the present year. The people are too poor to maintain their pastor. Rev. Daniel Edward, the veteran missionary to the Jews in Jassy, Lemberg, and, since 1849, in Breslau, appeals for help to supply this great need. His address is 1, Cleasen-strasse, Breslau. It is earnestly hoped that the Lord may move the hearts of some of his people to keep alive this light "shining in a dark place" by offering £100, if it were only for one year. We help those suffering from famine, shall we not do as much to avert a famine of the Word? Mr. COLIN MACKENZIE, 12, Argyll-road, Kensington, W., will gladly answer inquiries or receive contributions.

Notes and Comments.

OUR next issue will contain a portrait and biographical sketch of Sir J. W. Dawson, President of the British Association.

Mr. and Mrs. Ira D. Sankey arrived from America last week, for a short season of rest in this country. Both are in excellent health. Mr. Sankey does not propose to engage in any public evangelistic work during his stay.

Some friends whom we esteem highly in love for their works' sake have thought our republication of Mr. Rees's warning against the delusions of the Agapemone was unwise, because it made known to many that of which otherwise they would have remained in happy ignorance. Ezekiel might have excused himself on the same principle from warning the righteous man. The watchman's orders are, when he seeth the sword come, to blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet, and taketh warning, shall deliver his soul. But if he taketh not warning, if the sword come and take him away, his blood shall be upon his own head. If the watchman see the sword come, and blow not the trumpet, if the sword come and take any person away from among the people, his blood will God require at the watchman's hand; but if he blow the trumpet he hath delivered his soul.

That the warning we have given, and which we may have to repeat with a louder blast of the trumpet, was not unnecessary, is shown by the fact that we have received the following from a correspondent in London :—

> Friends whom I loved and valued are being led astray, and are propagating this false and iniquitous doctrine. In consequence, I have had to cease my connection with a rescue work which has for nearly three years enlisted my warmest sympathies. Those who conduct it have imbibed these errors, and are, I fear, teaching them in "The Home." It has been a real grief to me, and I cannot say how thankful I feel for your timely article, and the pamphlet by Mr. Rees, on the subject.

Other friends have sent to us communications of similar import, and we would earnestly ask our readers, especially in London, Brighton, and Reading, to be on their guard against the introduction of this specious but blasphemous delusion.

Mr. Deck, in the pamphlet alluded to in that of Mr. Rees, said :—

> The following are the propositions put forth by Mr. Prince, as articles of faith, to be received by the Lampeter brethren, on pain of being disunited from him :—
>
> First.—That he is the Holy Ghost personified.
>
> Second.—That the Holy Ghost suffered and died in him.
>
> Third.—That this suffering and death obtained for the Lampeter brethren a ministerial spirit—not the Holy Ghost—but, as Mr. Prince expressed it, "MY SPIRIT," or, as he otherwise called it, "a modification of the Holy Ghost."

The results, since 1845, when Mr. Deck wrote, have been as disastrous and as shocking as might have been expected.

"All the philosophers," even unbelief has been compelled to confess, "have had no perceptible influence on the morals of the street in which they lived; but Jesus Christ has new-created the world."

Several correspondents have written to us with respect to our recent note on the playing of military bands on Sunday, at Dublin; their remarks, however, mainly allude to the Sunday music at St. Stephen's-green, while we referred particularly to the playing in Phœnix Park, as involving greater Sunday labour in the running of tramcars, &c. We regret to learn that the objectionable practice is still in vogue, notwithstanding many protests from the religious portion of the community.

Last week we ventured on the assertion that the evil in the world is growing more evil still. A correspondent of *The Pall Mall Gazette* supplies a somewhat discouraging illustration of this. He says :—

> It is not competition, but *unscrupulous* competition which causes the depression of trade. Why, the rascals glory in their shame. Things must, indeed, have reached a pretty pass when people go about openly declaring that honest dealing is incompatible with profit. I happened to mention this matter the other day to a leading member of the London coal trade. He deplored, with me, the condition of things, and proceeded to detail instances of sharp practice which had come under his notice. He mentioned some who never weighed their coals, and consequently sent every sack out with less than its proper complement; others who mixed good with bad. He named trick after trick by which the unwary householder was cheated. Finally, in answer to my entreaties that he should expose the rogues, he declared his belief that the minority of honest men was too small to cope with them. It is the same with every trade.

It used to be a generally accepted proverb that "honesty is the best policy;" but it would seem to be worn out, like many other time-honoured sayings and customs. We hesitate, however, without actual and sufficient proof, to believe that "every trade" is honeycombed with this dishonest dealing.

The Presbyterian Alliance, says *The Christian Leader*, are requesting the Scottish churches to select delegates for a meeting to be held in October in Edinburgh for the purpose of considering the question of co-operation in the mission field.

A remarkable proof of the value attached by our judges and magistrates to the work of the St. Giles' Christian Mission was seen in recent proceedings at the Middlesex Sessions. On one day three young men on trial for various offences were committed by the presiding judge to the care of Mr. William Wheatley, the Secretary of the Mission, instead of having penalties imposed on them. Human justice never shines more brightly than when it mingles mercy with its operations; but it cannot always do so with safety to the public. In these cases the opportunity was given, the learned judge remarking that the St. Giles' Mission had often rendered great service to young criminals by saving them from the contamination of a jail.

We learn with most profound regret that Mr. George Hatton is still suffering from the nervous exhaustion which for more than twelve months past has necessitated his almost entire withdrawal from the work of the St. Giles' Mission. He is now sojourning at a watering place on the East Coast. We are sure that our readers will join with his congregation at Little Wild-street in their prayers for the restoration to health of their beloved and honoured pastor.

The aggregate income of the Missionary Societies in this country is a million and a quarter. The amount spent on amusements is £12,000,000; on tobacco, £13,000,000; on strong drink, £124,000,000.

27,000 native converts are now employed and paid as evangelists by their own countrymen; and there are 2500 ordained pastors of native congregations. The mission churches double their membership in about twelve years, while the churches at home scarcely double theirs in seventy or eighty.

A Roman Catholic writer, in one of the large Paris journals, records the active, holy life of Madame André in these words: "Her soul was always full of two great passions — faith and benevolence; faith, superb, triumphant, truly Christian; faith, soaring above all sects and all controversies; benevolence, luminous, radiant, of every hour, and extending to all, inexhaustible."

"Many will remember," says one who knew her well, the able Paris correspondent of *Evangelical Christendom*, "her inviting Reginald Radcliffe to Paris, and the intense joy with which she arranged for his meetings, in one of which her son Alfred, to-day sitting in the French Senate, was converted to God. All will remember the part she took in publishing the revival hymns, which are now in every hymnal in the French language. Every society—religious, missionary, or benevolent—received her joyful subscription. We have witnessed her opening the Protestant weeklies, turning straight to the page usually devoted to appeals for aid, and eagerly deciding the proportion she could delightedly give to each, before reading aught else: a detail well worthy of imitation."

Victor Hugo said :—"When France has learnt to read, do not leave without direction the intellect thus developed; it would be additional disorder. Remember that the most philosophic, the most popular, the most eternal, is Holy Scripture. Therefore, sow all the villages in France with Gospels. A Bible in every house, every cabin! Let every book and every field produce together a moral working. The head of the man of the people, that is the question. That head is full of useful germs. To bring it to maturity and to good account, employ what is most luminous and the best tempered in virtue."

The same Paris correspondent contrasts these sentiments of the popular poet with the printed speech of Hovelaque, speaking in the name of his colleagues, the Municipal Council of Paris, at the inauguration of a monument erected over the remains of the municipal police when victims of duty. "After celebrating with enthusiasm the definite ruin of 'monarchical and Christian ideas,' and the advent of a 'new order of things,' he declared that 'primitive man forged in his ignorance the dream of immortal souls, the dream of future lives, during which good deeds were recompensed and evil punished by some being more or less like man himself. These ideas are evolved, past. To-day we acknowledge that when the group of atoms which constitute the human frame are dispersed, the human being has ceased to exist. Immortality is but the remembrance that survivors and descendants have of men of devoted lives of self-denial!'"

The Christian.

September 16, 1886

CONTENTS.

The Late Mr. Samuel Morley (*With Portrait*) 1
Poetry—No Separation 3
Evangelisation of the World 4
The British Association 4
True Statesmanship.—2 6
For the Young 7
Bible Studies—29 7
Dr. Guinness in Sydney 7
Mr. Moody's Convocation 8
Our Sailors at Liverpool 11
Gospel Work on the Continent....12
George Muller's Life-Work 13
Orphan Homes of Scotland 13
Notes and Comments 14
Foreign Missionary Notes........16
Temperance Notes..............16
Jessica's Prayer................16
Messrs. Fullerton and Smith 17
Wesleyan Home Missions 17
Mission to Policemen 17
Young Men in Council 18
Mission and other Appeals 19
Comforted to Comfort 20
Gaining a Brother 21
Mr. Cook's Gospel Ship..........21
Foreign Notes..................21
Notes on Daily Readings 23

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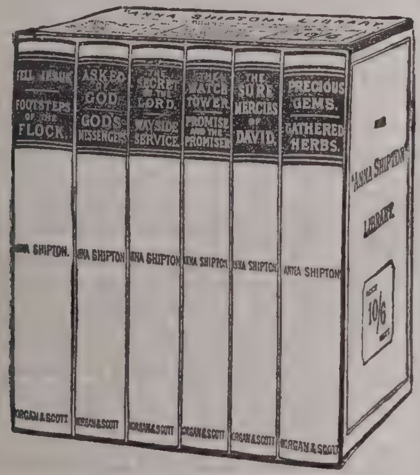

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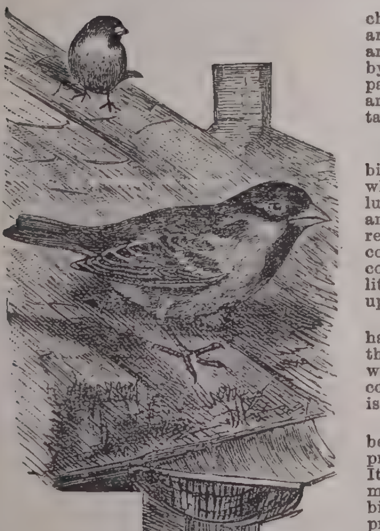

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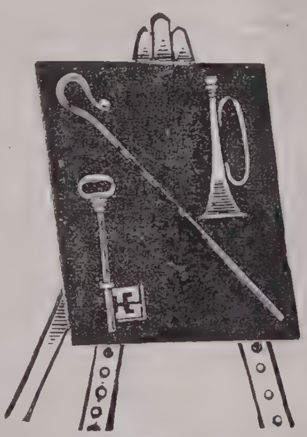

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Rev. C. H. Spurgeon in
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The Infant Day Nursery. Free Ragged Day Schools. Toy Classes. Industrial Classes for Boys. Evening Work among Rough Boys. Mutual Industrial Classes for Lads. Special Work among Little Girls. Meetings and Classes for Elder Girls and Young Women. Mothers' Meetings, Mission to Inebriate Women. Bible Classes. Temperance Meetings. Lodging House and Open Air Services. Room to Room Visitation. Shelter for Girls. Evangelistic Services.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

PARIS CITY MISSION.—Seven well-qualified Missionaries of this Society now visit the poor in Paris. The efforts of one are devoted to upwards of three hundred English families in Belleville, the Rue de Félicité, and other low parts of the city. He also visits the English-speaking men who frequent the public houses. Six devout Frenchmen make the Gospel known to thousands of their countrymen in their homes, and gather them into meetings for Scripture reading and prayer. The work is much blessed. Funds are urgently needed to pay the Missionaries for the present month. Information will be given and contributions most thankfully received by Mr. J. M. WEYLLAND, Secretary for England, 31, Carlton-hill, St. John's Wood.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

HOME FOR BLIND CHILDREN, College-avenue, Hackney, E. The Annual Sale of useful and fancy articles will take place in October. Parcels will be gratefully received, also contributions in aid of the Home, by Miss S. RYE, or Messrs. Morgan & Scott.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall. Strand. W.C.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

EXETER HALL EVANGELISTIC MISSION, October 11 to 24, 1886.—A Choir is being formed to assist at the above Mission. All desirous of helping are requested to apply to Mr. C. P. HARRADINE, Evangelistic Mission, Exeter Hall.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

ORPHAN HOME, WALTHAMSTOW. —We are still needing gifts for our SALE, to be held on September 22 and 23. Will readers of "The Christian" help us?

Mrs. PARSONS. Cumberland House. Walthamstow.

A CRY FROM THE WEST.—The Committee of the Latymer-road Mission very earnestly appeal to the readers of THE CHRISTIAN for assistance to enable them to begin their autumn and winter work. They have no money in hand, and unless friends come forward, the work, which has been going on for nearly a quarter of a century, will be seriously hindered. Amongst the branches may be mentioned, Gospel and Temperance Work among Old and Young, Night Schools, Boys' Shelters, Girls' Shelters, Sunday Schools, Sewing Class, Open-air Work, Relief Fund, Infant Day Nursery, Farthing Bank, Gymnasiums, &c. &c. Friends who are willing to help are invited to write to the Hon. Secretary, or to visit the Mission. Messrs. MORGAN & SCOTT will be happy to receive subscriptions, which may also be sent to AULAY MACAULAY, Esq., Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting-hill, London, W. Gifts of left-off clothing, especially boots, always useful.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work. Two years' curriculum. Ladies may train for midwifery alone. —Treasurers, G. J. GREEN, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. GRIFFITH. There are vacancies next Term, commencing September 22.

Educational.

HEALTH AND EDUCATION among the Surrey Hills.—Christian Home Schools for Young Ladies, conducted by Miss SHRIMPTON and Miss BUTLER GERDS. Preparation for Public Examinations.—Chertsey House, Red Hill.

New Hall College, SUTTON COLDFIELD, WARWICKSHIRE.

A mansion recently restored, and enlarged at a cost of about £13,000. Twenty acres of grounds. Careful Biblical training. Resident Masters all Christian Men. First-rate modern education. Distinguished successes. Number of boarders rapidly increasing. Private bed-rooms for brothers if desired. Carpentry and Engineering in the College Workshops. Reference kindly allowed to parents; Rev. T. EVANS, Bridlington; Dr. HOARE, Aston Cross, Birmingham; W. A. SOUTHWELL, Esq., (Late) Y.M.C.A., Cardiff.

FREDK. W. W. HOWELL, Principal.

TO CHRISTIAN PARENTS AND GUARDIANS. — First-class Education for the Daughters of Gentlemen, in a School where only a limited number are received. Christian training and the formation of mind and character are the essential objects of attention. Finishing masters, individual attention, with home comforts. Large garden and tennis courts. French and German constantly spoken; and where necessary the summer holidays are spent on the Continent. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—LADY PRINCIPAL, West-end Book Store, 370. Oxford-street, London.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

MARLBOROUGH COLLEGE, Larkbeare, Exeter, Devon, for the daughters of gentlemen. Resident only. Miss BAMBER offers the highest educational advantages, combined with careful Christian training. Preparation for all examinations. A party travel from London each term, accompanied, for which special arrangements are made. Prospectus and testimonials on application.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. An Articled Pupil wanted.

TO CHRISTIAN (EVANGELICAL) PARENTS. — Seaside Home, with thorough Christian influence and high-class teaching, is offered to two well-connected Girls, in a small old-established School for daughters of officers and professional men, for 36 guineas per annum each.—For full satisfactory particulars,

C. K., 15, Edithna-street, Stockwell, S.W.

BROADLANDS, Flodden-road, London, S.E. Established 1866. Inclusive terms from 25 guineas. English and foreign governesses in attendance. Public exams. Home comforts. Ten Governess Pupils required. Christmas Term will recommence September 13, 1886. References to W. Lincoln, The Grove, Camberwell; W. Creer, Stamford-street, Blackfriars; and Parents of the Pupils

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ELLESMERE PARK SCHOOL, Eccles, near Manchester.—The Misses KING. High-class education for young ladies. Large house, with tennis lawn. Healthy situation. Christian training and home comforts. Pupils have obtained senior honours and distinctions in University Local examinations. Vacancies for a few Boarders. Terms moderate. Prospectus with references on application. Duties will be resumed September 20.

EDUCATIONAL HOME.—A Lady receives a few young Ladies to be educated with her daughter. Highest educational advantages, combined with excellent home influence and training. Specially recommended by Edwin Arrowsmith, Esq., and J. Kennedy, Esq., of the Children's Special Service Mission, and parents of pupils. Two vacancies for September 20.—D. C. L., Farley's Library. FitzJohn's Parade, Hampstead, N.W.

MACAULAY HOUSE LADIES' SCHOOL, St. Paul's-road, Cambridge. — Comfortable home. Christian training. Thorough English and accomplishments. 27 to 30 guineas. No extras.—For prospectus and references address PRINCIPAL.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen.—Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

A LADY VERY HIGHLY recommends, for Indian children, and others, a most comfortable and refined Home, with all the modern advantages for a first-class education. Terms moderate.—M. G., 24, St. Lawrence-road, North Kensington, London. W.

EDUCATION for the **DAUGHTERS** of Gentlemen, Glen Lyon, West Hill, Sydenham.—Principal, Miss SYKES.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

SEASIDE EDUCATION.—An Officer is anxious to recommend a refined Home School for Gentlemen's Daughters, where the fees are very moderate indeed. Only a few girls received. Thorough education given, with real Christian training. In consequence of increased accommodation, two girls can enter upon special terms. Pupils have passed Local College Exams. and R.A.M. with credit.—Inspector-General GORDON, R.N., South Fek House, Victoria-road. Southsea.

DARMSTADT, 20, Sand Strasse.—Fraulein KIRSCHBAUM receives a limited number of young Ladies, to whom she offers a superior education, and a comfortable home. Eminent masters, resident French and German governesses. Great advantages for music, painting, and drawing. The house, with garden, is beautifully situated, Terms 60 guineas.—For references and prospectus, apply to The PRINCIPAL. Fraulein Kirschbaum will be in London for interviews towards the end of Septemb

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HIGH-CLASS SCHOOL FOR LADIES. —Assisted education for the Daughters of the Clergy, Orphans of Professionals, and others who from adverse circumstances are unable to secure the educational advantages befitting their position in society. Two appointments will be made for September. Well-known referees. By letter only.—DIRECTRESS, care of Mrs. A. T., 5, York Crescent-road, Clifton, Bristol.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. RAY. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The autumn Term will begin (D.V.) on Friday, September 17.

HIGH-CLASS LADIES' BOARDING SCHOOL, Blenheim House, Glastonbury.—Miss CRUSE, assisted by resident foreign and English governesses, has vacancies for Boarders. Pupils prepared for examinations. Blenheim House is surrounded by its own lawns and gardens. Term commenced September 6.

MARGATE PREPARATORY SCHOOL for Gentlemen's Sons.—A thorough education, Christian training, and home comforts. Pupils attend University and College of Preceptors' Examinations. Resident and visiting masters.

Mrs. HERBERT, Alresford House.

HOME FOR INDIAN CHILDREN.— Only a few received. Detached house in garden, near the sea. South aspect. Loving care, with education and Christian training. A true home for very young or delicate children. Good references.

A. W., Glenfall, Weston-super-Mare.

SCHOOL FOR MISSIONARIES' DAUGHTERS, Walthamstow Hall, Sevenoaks. The Committee of this School has decided to receive a limited number of Pupils who are not daughters of missionaries. Terms £50 per annum inclusive.—For particulars apply to the LADY PRINCIPAL, or the HON. SECRETARY.

BRIGHTON HIGH SCHOOL.— Superior Home opened for Pupils attending the above. Escort to and from school. Assistance in preparation. Every care delicate girls.

Mrs. B., Friend's Library, Brighton.

SELECT SCHOOL FOR YOUNG LADIES, Old Abbey School, Derby. — House standing in private grounds. Home comforts. Resident English and French governesses. Visiting masters. Pupils successful in public examinations. Inclusive fees from 35 to 45 guineas. Autumn Term, September 21.

NORTH LONDON COLLEGIATE SCHOOL FOR GIRLS, Sandall-road, Camden-road, N.W.—The next Term will commence on Thursday, September 16. Pupils waiting for admission can enter at any time the Preparatory Classes. Students prepared for Cambridge Higher Local and Civil Service Examinations. Classes for painting, wood carving, dressmaking, and art needlework, &c.—For particulars,

Miss TOPLIS, 202, Camden-road, N.W.

ABBOTSFORD ROAD, Clifton, Ladies' School. — High-class education, careful Christian training. Comfortable home. Governess-student required. Attendance at university can be arranged if desired. Pupils re-assemble September 15.

A CHRISTIAN LADY wishes to receive into her country home twelve young Ladies to receive a thorough education, including languages and accomplishments, and also to be systematically trained in light household duties and cooking. Inclusive fee, 12 guineas a term, payable in advance.—W. L. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A MINISTER'S WIFE, experienced in tuition, desires to receive into her family six pupils under 13. Good home. Motherly care. Healthy neighbourhood. Thorough English, French, music, singing. Terms moderate. Excellent references to ministers and others.

Mrs. FLIDE, Billingshurst. Sussex.

KENILWORTH, Hampton-road, Clifton, Bristol—Practical education for Girls, combined with care of health and Christian training. Pupils prepared for local public exams., and lessons in house-keeping if desired.

HASTINGS. — Melbourne House School, Wellington-square.—Principal, Mrs. HENRY BENNETT, daughter of the late Rev. Thomas Timpson. Preparation for examinations. Pupil-Teacher required. Delicate girls received for the winter.

A LADY AND DAUGHTER, who devote their time to the care and education of Indian children, desire a few other children to join them. References to parents of present pupils.—INDIA, Mr. Darter, Stationer, Suffolk-road, Cheltenham.

A LADY RESIDING in Harrogate offers a home, education, and Christian training with her own children to orphans, the children of parents residing abroad, or those requiring special care. Girls preferred. Resident governess. Languages acquired abroad. Reference permitted to Lieut.-General Field, C.B., and others.—For particulars and terms, apply to Mrs. C., Wigginton Vicarage, Tamworth.

EASTBOURNE OLD SCHOOL, The Gables, Eastbourne. Close to the Downs.—Head Master, D. STROUD, M.C.P., assisted by thoroughly efficient resident and visiting masters. Sixty certificates have been gained at the Cambridge Local and College of Preceptors' Examinations. Good private cricket ground, and sea bathing. Careful supervision by the Principal. Testimonials from parents sent on application.

ALGIERS.—Mr. LAMON, 8, Rue Valée, receives a few boarded Pupils attending the public schools. Comfortable home. Healthy situation. Terms on application.

PRIVATE TUITION. — Rev. E., minister of one of the German Protestant Churches in London, receives five sons of gentleman, from 8 years, for thorough education. English, French, German spoken, Family life.

Rev. E., 27, Warwick-road, Upper Clapton.

EDUCATION GRATUITOUS.—Principal of a select school is willing to receive the daughter of a gentleman who requires and would appreciate the help. Superior education. Comfortable home. Small sum for board, &c. Strictly confidential.

ESTELLA, care of May's, 159, Piccadilly.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

SUPERIOR SCHOOL for Junior Boys.—Preparation for public schools. Day pupils and boarders. Christian home care. Also Kindergarten. Prospectuses forwarded.—Principal, Miss PARKER, M.C.P., Redcliffe Lodge, Fawcett-street South Kensington.

BACKWARD OR DELICATE BOYS.— A married clergyman, Graduate in honours of Oxford, with much experience, wishes to hear of two Boys to Educate. Seaside, South Coast.—Rev. E. H., care of Mr. Tapper, Bookseller, 40, Westbourne-grove, London, W.

ISLE OF MAN.—School combined with home comforts at the seaside. Careful Christian training, and thorough teaching, including a knowledge of cookery. Pupils prepared for Cambridge examinations. Resident French governess.—Miss STROUD SMITH, 68, Derby-square, Douglas, Isle of Man.

NORTH GERMANY.—Young Ladies would find comfortable home in Christian Boarding School at Schwerin. Beautiful lakes. Superior education. First professors for German and music. French governess. Highest references. Lower terms for pupil-teachers. Apply for prospectus, Madame WUNDERLICH, Schwerin, Mecklenburg.

AN ENGLISH LADY now returning from Germany, requires engagement. Highest references. Subjects: English, French, and German (acquired abroad), music, drawing, painting, and needlework. Certificated, experienced. £40 to £50.

F., Balnain Villa, Bathford, Bath.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A.

CAMBRIDGE TRAINING for Holy Orders and University Degrees, at Theological College rates.—Ayerst Hall, Cambridge. Fee £25 a term, for board, lodging, tuition, and University charges.—Apply PRINCIPAL.

BETHANY HOUSE SCHOOL,

GOUDHURST, KENT.
Principal—Rev. J. J. KENDON.

Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the public examinations at the College of Preceptors and the Local Examination of the University of Cambridge. — Terms, twenty-seven guineas per annum.

SEASIDE EDUCATION.—A Christian Lady offers a comfortable home to a Gentleman's Daughter as Companion-Pupil (finishing), on easy terms. Special care and attention. Highest references.—20. Pencester-road, Dover.

LADY, passed Oxford Senior and Cambridge Higher Local Exams., desires Correspondence Pupils to prepare for any examinations. Terms moderate.—X. Y., Belmont House, Blessington-road, Blackheath, S.E.

COLLEGIATE SCHOOL,

BRIDLINGTON QUAY.

Pupils pass University, Civil Service, Local Exams., &c. Climate bracing and most beneficial for delicate boys from the South. Boating, tennis cricket, &c.—Full particulars from

J. KIRK, M.A. T.C.D.

NEW COLLEGE, CLIFTONVILLE, MARGATE. — Principal, Rev. G. H. JONES, F.A.S. Classics, modern languages, science, and thorough English. Backward, delicate, and young boys have special attention. All exams. A commercial form; Christian training; splendid premises close to sea.

ALMA HOUSE SCHOOL, WOOD GREEN, N.—Boys receive a good business education at moderate fees. Decided Christian principles. References to parents. Open, healthy locality.

Address PRINCIPAL.

PREPARATORY SCHOOL for little Boys, near Brighton.—Special attention to delicate, backward boys. Home comforts. Christian training. Visiting masters. Preparation for Public Schools. 20 guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

MOUNT RADFORD SCHOOL, EXETER. For many years pupils have read with great success for the Universities, and for the Public Examinations. Careful and prayerful training, based on the Word of God. None but Christian tutors employed. A Lady for juniors; backward boys have special attention. Athletics, and out-of-door games encouraged, and carefully supervised. Cricket, boating, &c. References to parents of past and present pupils. Re-opens, September 14.

Principal E. H. VINE, M.C.P.

OAK HOUSE SCHOOL,

BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.
Terms moderate.

HUNTINGDON HOUSE SCHOOL, Teddington. (Twelve miles from Waterloo.)—Sixty pupils. Six masters. Principal, Mr. GEORGE CUMES. Next term commences Tuesday, September 21. Vacancies for Boarders. Moderate fees. References—Christian Parents.

SPA, BELGIUM.—A few young gentlemen would find a comfortable Home with the advantage of learning French and German, in a Christian family.—Monsieur REUTER, Professeur Charmilles, Spa. References kindly permitted to Monsieur le Pasteur, Nicolet, Spa.

HIGHBURY HOUSE, ST. LEONARDS-ON-SEA.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division taught by ladies. Delicate boys requiring a mild climate receive every kindness, and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal. The autumn Term will commence September 18.

DR. GOERGEN'S HIGHER SCHOOL FOR BOYS, Concordia, Ouchy, Switzerland.—Thorough modern languages, with all other subjects of a good English education. Preparation for military and all other English examinations. Beautiful situation; climate most beneficial to delicate boys. Home comforts, individual care, Christian training. Large premises. English games: tennis, cricket. Highest references.—For prospectus and all particulars address the PRINCIPAL.

WILL A GENTLEMAN residing in South London, who may be able to devote some time daily to reading for educational purposes with a lad, age 18, in delicate health, kindly communicate with H. W., 14, De Crespigny-park, S.E.

MADAME MARZIALS, Barnave, Drôme, France, highly recommends a French Teacher for school or family. Brevetée and capable. A Lady's Maid, understanding well her duties; first-rate dressmaker. A Children's or young Lady's Maid; good temper, and fond of children; good needle-worker. Protestants, residing in Drôme.

TUTORSHIP (at home or Continent) desired by London B.A. High references.—B. A., care of Rev. William Clarkson, Hurst View, Tunbridge Wells.

A LADY WISHES to highly recommend a Young Lady as Morning or Daily Governess to young children in Bournemouth or Southbourne.
Mrs. COCK, Clairville, West Cliff, Bournemouth.

LADY TEACHER (Head) required (Christian, Dissenter) in a large Boarding and Day School. Must have the gift of management, and while thorough English teacher, must be specially qualified in drawing and painting, and to prepare pupils for Sen. Cambridge Exams. South Kensington Certificate, and languages, recommendations.—Fullest particulars to Miss OLIVER, Prospect House, St. Neots, Hunts.

Appointments, Situations, &c., Wanted.

A CLERGYMAN, of considerable experience, desires an engagement in a Sole Charge, or Senior Curacy. Reference may be made to the Rev. H. Kempson, the Rev. W. Hay Aitken, and others.—A. B., Tilehurst, Spring-grove, Bedford.

MEDICAL.—A University Graduate, Glasgow, desires Assistantship in or out doors, with a Christian medical man. References.
MEDICUS, Post-office, Wickham Market, Suffolk.

A GENTLEMAN (28) would give his services gratuitously for a few hours during the day to any religious and philanthropic society needing help.—SCRIPTOR, May's, 159, Piccadilly, W.

A MISSIONARY AND HIS WIFE are seeking management of Mission Hall, and Mission work. 12 years' testimonial. Country preferred.—Mr. JAMES RICHARDS, Superintendent, 21, Bell-street Mission, Edgware-road, W.

RE-ENGAGEMENT wanted by experienced Missionary, or any work for the Lord to win souls. Good recommendations in town or country.—J. H. GAY, 64, Avenue-road, Carshalton-on-the-Hill.

ENGAGEMENT REQUIRED by an experienced, earnest, zealous worker. Abstainer. As evangelist, Missionary, Scripture Reader, or any position of Christian usefulness. Powerful voice. Good singer.—M., 18, Shaw-crescent, Newbury, Berks.

AS SECRETARY to a Society.—Advertiser, having office accommodation and some spare time, will act as above at a very small remuneration. Highest references.
H. E. H., 702, Holloway-road, London, N.

A GENTLEMAN most strongly recommends a thoroughly earnest and sincere Christian, as Clerk and Correspondent, &c. Over 15 years' experience, hardworking, energetic, and fully trustworthy. A really valuable man to anyone wanting such.
X., care of Bates, Hendy & Co., 37, Walbrook, E C.

EMPLOYMENT (additional) wanted by Christian man. 30, disengaged after 5. Book-keeping, shorthand, and general office requirements. Could act as secretary. Small remuneration. Unexceptionable character.
UTIL, 108, Haselrigge-road, Clapham.

A CHRISTIAN YOUNG MAN is seeking an engagement as Companion to a clergyman. Would undertake parochial work, and is able to give gospel addresses. Good testimonials.
W. S. H., Sylcham Vicarage, Scole.

MARRIED MAN, Christian, abstainer, seeks employment as Tailor Instructor in some institution, or any place where he would have an opportunity of testifying for the Lord. The wife, also a Christian, would be willing to assist in any way.—A. S., 34, Farrant-avenue, Noel-park, Wood Green, N.

SITUATION REQUIRED by Christian young man. Three years' experience under civil engineer. Shorthand writer. Could assist as Lay Helper in foreign mission.
H. F., 53, Aberdeen-walk, Scarboro'.

YOUNG MAN, recently left business for conscience sake, seeks employment in the Lord's vineyard as Missionary or otherwise. Good education; knowledge of accounts and singing (tenor). Conversant with evangelistic meetings, Y.M.C.A. work, &c. First-class reference.—GEORGE J. GREEN, Y.M.C.A., 186, Aldersgate-street, London, E.C.

A LADY WISHES to recommend a respectable, hard-working man as Gardener and Groom, or good Coachman. Wife and small family.
G. L., The Hermitage, Rotherfield, Sussex.

WANTED, by Young Gentleman (21) of some experience, a Situation under a nobleman's Steward or Land Agent. Good references as to character and ability.
H. G. RODGERS, Queniboro' Lodge, Leicester.

A RESPECTABLE YOUNG MAN, Christian and abstainer, would be glad of employment of any kind. Long character. Can sing. Would not object to travel.
C. J. H., 3, Steele-road, Leytonstone, Essex.

A YOUNG MAN wishes a situation as Groom and Gardener, or Under-Gardener. Christian. Age 20. Strong, active, and willing. Good references —S. WILSON, Victoria-buildings, Mansfield Woodhouse.

A MINISTER recommends a steady trustworthy young man from country to attend to horse and plain garden. Understands cows. Willing to make himself generally useful. Age 23. Single. Near London preferred.
CARL, 5, Bulganak-road, Thorn on Heath, Surrey.

AS INDOOR SERVANT. Age 44. Not tall. Town or country. Good references. Eighteen months at last place. — C. BISHOP, Y.M.C.A., Finsbury-square, London, E C.

GARDENER. — Wanted, situation, single-handed. Understands flower and kitchen gardens, and greenhouses. Good references. Age 33.
F. K., 41, Malmesbury-road, Bow, E.

A LADY WISHES to recommend a thoroughly trustworthy person as Matron or Under-Matron. Has had experience.
Mrs. J. G. WATSON, Hurstwood, Woodford, Essex.

A SOLICITOR'S DAUGHTER, 24, seeks an engagement as Housekeeper or Companion to an invalid Lady. Cheerful, domesticated, and willing to be generally useful. Salary £25.—EMILY CLARK, Eastway, Bishop's Waltham, Hants.

HOUSEKEEPER - GOVERNESS, or Companion.—Lady (middle age) desires re-engagement. Excellent manager. Trustworthy. Good cooking. Pleasant manners, English, music, German, fluent French. Abstainer.
Miss BAYLEY, 28, Kilburn-park-road, N.W.

A DOMESTICATED LADY (musical) will give her services as Companion or Housekeeper for a comfortable home. — E. B., Mr. Dorrifield, 38, Queen-street, Watford, Herts.

A CHRISTIAN LADY, 29, experienced in domestic management, and accustomed to care of invalids, who has had charge of a home for children, seeks situation in Convalescent Home, House of Rest, or similar institution, as Assistant to Lady Superintendent. Good references.
A., Simm's Library, George-street, Bath.

AN ENGAGEMENT wanted immediately, in any Christian association, as Assistant to Matron (or similar position). Age 24 Domesticated. Highest references.—A. E., care of Mrs. Cave, Finsbury College, City-road, E C.

A LADY CAN HIGHLY recommend a Young Lady as Nursery Governess. Well educated. Very domesticated. Good needlewoman.
P., 15, Upper Belgrave-road, Clifton.

A LADY, 26, desires engagement as Companion. Fond of reading aloud, and making herself useful. Good references.—Miss B. FALKNER, 66, Westgate, Louth, Lincolnshire.

A CHRISTIAN, fond of and accustomed to children, desires the care of one or two little ones not under two years. Personal application preferred.
E., 78, Woodsome-road, Highgate-road, N.W.

WANTED, NEXT MONTH, situation as Cook-Housekeeper to Gentleman; or place of trust in quiet, regular family. Good references. Please state wages and all particulars in writing.
E. R., Dr. Paulin, Creech, near Taunton.

AS LADY'S MAID.—Dressmaker; 3½ years' good character. Tall; age 34.—Please state particulars, R. WEBB, Bramling, Wingham, Kent.

WANTED, by a Young Lady's Maid, a situation in a Christian family. Thorough dressmaker, cut out, &c. Tall. Good references.
J. T., 7, Church-street, Dogpole, Shrewsbury.

AS HOUSEMAID - WAITRESS in small Christian family. Wages £18. Age 23. Good references. Suburbs of Manchester preferred.
Miss H. BOWEN, Gadlass, Ellesmere, Salop.

A LADY WISHES to find a situation for a respectable, middle-aged person, as Companion to a Tradesman's Widow in business. Active, good scholar, useful at her needle.
E. F. S., The Chestnuts, Watton at Stone. Hertford.

A LADY DESIRES to recommend a Companion or Lady Help. Anyone needing the services of a Christian gentlewoman would find her a great comfort.—Miss JEWELL, Parade, Liskeard.

MISSION WORK —A Lady seeks a sphere of usefulness. Has had some experience of work among children. Reference to Mrs. Meredith, 143, Clapham-road, S.W.—S. D., Mrs. Down, Beechwood-road, Caterham Valley, Surrey.

MATRON.—Re-engagement by experienced person, aged 30. Has a practical knowledge of laundrywork, needlework. and cooking. Energetic and economical manager. Accustomed to rescue and preventive work.
Mrs. WATTS, Children's Home, Roehampton.

SITUATION WANTED, by young married man. Care of chambers, or management of coffee tavern, with hall connected, where a Christian helper is needed.
G. P., 7, Stadium-street, Cheyne-walk, Chelsea.

AS MAID to elderly Lady, or charge of one child. Good needlewoman. No dressmaking. Age 29.—J., care of C. Williams, Milton-road, Ware, Herts.

AS GOOD PLAIN COOK, in a quiet family; middle-age. Cause of leaving, family going to Australia. Good character. Near Tulse-hill. Wages £20 to £22, all found.
M. F., 177, Tulse-hill, Brixton, S.W.

AS GENERAL SERVANT in the country, for a Girl who has been a year in a Home.
MATRON, Lock Hospital, Harrow-road, W.

Appointments, Situations, &c., Vacant.

MAN AND WIFE wanted, for Reading-room for men, and to hold a weekly Gospel service, &c.; and wife for a Convalescent Home for Women. Earnest Christians, abstainers. No children. Village 25 miles from London.—Apply by letter,
Dr. BABER, Meopham, Gravesend, Kent.

MATRON WANTED, for a small Refuge for fallen women. Christian, and experienced woman. Age not exceeding 40. — Address, enclosing testimonials,
HON. SEC., 32, Ffynone-terrace, Swansea.

A LONDON ARCHITECT, A.R.I.B.A., has a vacancy for a Pupil. Premium. Special facilities for the acquirement of practical experience. Possible Christian home.
A. B., 26, Bishopsgate-street Within.

HOSPITAL MATRON.—Wanted, a Lady as Matron for the Darlington Hospital. Must have had experience in domestic management and nursing.—Apply, with copy of testimonials, stating age, experience, and salary required, to HON. SECS., Union-street Chambers, Darlington.

BLIND INSTITUTION, Birmingham. —Wanted, as Schoolmistress, an intelligent Christian person, about 30, with plain English education. A good knowledge of knitting, crochet, &c., essential. No special training necessary. Church of England preferred. Salary £35, with board and laundress.—Apply, with references,
HONORARY LADY SUPERINTENDENT.

AN UNDER-MATRON WANTED, age from 25 to 30. Must be fond of cooking and general housework. Strong, bright, and active. One who has had some training and experience with girls preferred. Church of England.—Apply by letter, to Miss HAWKSLEY, G.F.S. Lodge, Brixton-rise, S.W.

A GOVERNESS wanted for children from 12 to 5 years of age.—Full particulars of qualifications, &c., with salary required, to
Mrs. C. H. BUTLIN, Camborne, Cornwall.

A MARRIED MAN wanted, as Gardener, who must not object to wait upon the house.—Apply, stating age and wages, to
E. A. WEDD, Great Wakering. near Southend, Essex.

COACHMAN wanted, single man, light weight. One horse. To live and sleep, and do odd man's work, in the house. Driving and stable clothes, and £20 per year.—Mr. BUCKINGHAM, Runnymede Park, Egham, Surrey.

INDOOR SERVANT required at once, by a family residing the greater part of the year near London. A thoroughly trustworthy and efficient Young Man. Must be obliging and orderly. Wages £30. £3 instead of beer.—Address, with references, to Mrs. MARSHALL, Ravenhill-hill, near Scarboro'.

A THOROUGHLY GOOD NURSE wanted, for one baby (16 months). Must be kind, cheerful, and conscientious; also thorough housemaid. Small family. Washing at home.—Fullest particulars and reference to last place, to 11, Beverley-terrace, Cullercoats, Northumberland.

CAN ANY LADY recommend for the country a Christian woman, one meeting with Open Brethren preferred, as Nurse to two children and an infant nine months. Nursemaid kept. Must be good needlewoman, fond of children, also energetic. Wages £25; all found but beer. Personal applications on Friday, 17th inst., at 2 to 4 o'clock, or by letter.—Mrs. S., Miss Freeman, Christian Servants' Home, 162, Warwick-street, Pimlico.

NURSERYMAID WANTED. — Can any Lady recommend a thoroughly trustworthy, active, intelligent Girl. Must be clever with needle. Abstainer.
Mrs. DEACON, 12, Pownall-gardens, Hounslow.

NURSE WANTED in gentleman's family, 25 to 30. Must be decided Christian. Experienced. Good needlewoman, fond of children, abstainer. Under-nurse kept. — J., Mr. Sharp, Stationer, 26, Clifton-terrace, Brighton.

CHRISTIAN WOMAN wanted, about 30, as Sewing-maid, and Attendant on delicate Lady. Light sleeper imperative. Experienced in nervous ailments. Good-tempered, self-reliant. Abstainer. Dissenter preferred.
P. Y., Rockville North, Station Parade, Harrogate.

INDOOR SERVANT wanted. Unmarried. Abstainer preferred. Small family. Large house. Window-cleaning.—Apply by letter only, prepaid, to H., care of Mr. Bryers, Balham-hill, S.W.

NURSE (thorough) required for three children. Good needlewoman. Personal character necessary.
Mrs. REED, Holmleigh, Well-walk, Hampstead.

NURSERY GOVERNESS, over 26, wanted, in London, to teach a little girl (6), and charge of two older children, with wardrobes. Good needlewoman.—Mrs. LYLE, 2, Cambridge-villas, Westgate-on-Sea, Kent.

A USEFUL MAID wanted, for two Ladies. Good dressmaking and needlework. About 30. Member of the Church of England. A consistent Christian would be much valued.
Mrs. COURTHOPE, Whiligh, Hawkhurst, Kent.

AS HOUSE AND PARLOURMAID.—Wanted, in a quiet, private family, a respectable young woman. Wages £18 to £20. Good personal character indispensable. Dissenter preferred.—Address, stating age, length of character, and full particulars, S. F., Mr. Blake's, 106, London-wall, E.C.

PARLOURMAID wanted. — M. L., Battersby's Library, Westbourne, Bournemouth.

HOUSE-PARLOURMAID wanted, early in October, in a clergyman's family, 21 miles from London. A Christian servant. Strong, active, Wages £18. Also Housemaid, £14.
Mrs. NICHOLSON, 53, West-street, Buxton.

CAN ANY LADY recommend a steady, respectable woman as Parlourmaid, and to take small portion of housework, in a gentleman's small family? Must be very neat and clean in her work, a good waitress, and an abstainer.
Mrs. LANGMORE, Wadhurst, Sussex.

GOOD PLAIN COOK wanted, in a town on the South Coast.
R. O., 13, Rose-street, Newgate-street, E.C.

WILL ANY LADY kindly recommend a thoroughly trustworthy and honest general servant as Plain Cook, in a small clergyman's family? Age 30, or more. Another servant kept. Comfortable place. Churchwoman.
Mrs. STONE, Haydon Vicarage, Sherborne.

GOOD PLAIN COOK in small family. Must be used to dairy. Well recommended, and good length of character. Wanted immediately.—Apply, stating age and wages, to Mrs. MORRIS ASHBY, Northlands, Virginia Water, Staines.

GOOD COOK WANTED at once; clergyman's family (of two) in Norwich. Active, early riser, good tempered.—Age, character, &c., Mrs. PIERPOINT, Marlborough House, Hunstanton, King's Lynn.

GOOD PLAIN COOK, also **HOUSEMAID** wanted, for London, October 1. Good personal characters. Abstainers. Wages £20 and £18, all found.—Apply by letter, Mrs. WELLESLEY, 3, Belvoir-terrace, Scarborough, Yorkshire.

WANTED, for October 10, in Gentleman's family, General Servant, Housemaid, and Man who can garden, milk, and take care of horse and carriage. Small dairy.
Mr. RODGERS, Queniboro' Lodge, Leicester.

A GOOD GENERAL SERVANT wanted, who undertakes plain cooking. Four in family. Help hired. Comfortable home. Wages £15, or more, according to efficiency. Good references indispensable.—Mrs. NICHOLSON, 26, Talgarth-road, West Kensington (close to West Kensington Station). Call before 1, or after 6, or write.

CAN ANY LADY recommend a Christian, superior, trustworthy General Servant for a quiet, Christian home? Abstainer. No company. Only one lady. Personal interview required.—Mrs. A., 13, Sunnyside-road, Ealing.

GENERAL SERVANT.—Wanted at once, a trustworthy young Woman, about 20, for a quiet place. Two in family. Wages £12.—M., care of Mr. Norbury, Stationer, High-street, Brentford.

GOOD GENERAL SERVANT wanted, for October. Small private family. Help kept for two children. Age about 25.—Write, stating wages, character, and reference.
Mrs. R., 14, Homesdale-road, Bromley, Kent.

THE VICAR of a country parish requires a good General Servant. An earnest Christian woman and communicant preferred. No family. Quiet, but pleasant and healthy neighbourhood.—VICAR, Chilworth, Romsey.

WANTED, EARLY IN OCTOBER, in Christian family, a Christian cook and housemaid. The latter will be expected to give a little assistance with boy of 6. Three in family. Wages £17 and £16. Dissenters preferred.
WATSON, Carr-hill, Rochdale.

A RESPECTABLE LAD, about 14, wanted, as Page for a private family. An abstainer. One from the country preferred.—Mrs. NEVILL, 17, Alexandra-villas, Finsbury-park, London, N.

HOUSEMAID wanted (thorough), not under 25 years of age. Will be required to assist in waiting at table occasionally. Good (not short) character indispensable. Man-servant kept.—M. H., care of Mrs. Clements, High-street, Orpington, Kent.

(Continued on page 2 [illegible]

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⁂ Either of the Addresses in this Volume may be had separately of the Publishers. Price 1d. each, or 7s. 6d. per 100.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

"The recollection of what similar doctrines did for France and Paris a hundred years ago, when men who held them got the pre-eminence, may well make men shudder to-day. These are the men who are abolishing the name of God and Providence from school-books. A discussion is carried on in some English papers about these daring infidels. It has fallen to our lot intimately to know many of them; some were originally Protestants, who had quarrelled with life in all its forms, and, through disappointments caused by their own conduct, had become bitter atheists. These men would have scrupled to crush a fly on the table, but they glibly talked of bettering the human race by bleeding—*i.e.*, gunpowder and guillotine—and as glibly did their part of the bleeding during the Commune! Whatever causes their atheism, whether ignorance, disappointment, or vice, the results are equally fearful; 1793, 1848, 1871, fatally prove it."

Mr. C. H. Spurgeon, says a contemporary, has, up to the present time, admitted into membership ten thousand persons in connection with the work of the Metropolitan Tabernacle and its missions.

A paper in *Good Words*, on "The Housing of Poor Children in Glasgow," awakens many grave and unpleasant reflections. The question has suggested itself to the writer of the paper—Mr. William Mitchell, of the Glasgow School Board—whether, with all our boasted civilisation, we are not in some respects far behind the despised heathen. Contrast the wigwam of the Indian, or the hut of the Zulu, he says, with the filthy dens in our large cities that are called "homes;" have we not cause for shame and humiliation? Mr. Mitchell proves his case by the recital of some startling facts, from which it is only needful to choose this one: that out of 114,759 families in the city of Glasgow, 40,820 live in houses of a single room. Decency of life is of course at a discount, and disease, especially among the young, is rife.

Mr. Mitchell argues that while such conditions of home life are permitted to exist, all our improved methods of school education will be in vain, as far as the moral elevation of the people is concerned. Nobody attempts to gainsay this, but we seem to have grown so accustomed to the horrors of our city slums that our hands are folded either in indifference or despair. Is it possible, asks Mr. Mitchell, that a nation which faced Slave Emancipation at a cost of twenty millions sterling, and voted eleven millions in one night at the suggestion of a war panic, cannot cope with this problem of the housing of the masses? If so, we must be degenerate sons of heroic sires.

Of course the omnipresent drink curse is a potent factor in the case; and if we would only sweep away the infernal "traffic," much of the overcrowding, squalor, and wretchedness would vanish with it. But there is small evidence that we are yet prepared, as a nation, for such a blessed act of self-abnegation. Rather than curtail the fancied "freedom of the subject," we are ready to keep the nation's neck under the grinding and relentless yoke of appetite, strengthened by a thousand needless opportunities for exercise, and producing an evil progeny of misery and crime that far outnumber the combined results of famine, war, and pestilence.

It is comforting to turn from this dark picture to the very hopeful and inspiring article by Miss Ellice Hopkins in *The Sunday Magazine*, on "The Triumphs of the Moral Sense." Hear what she says:—

> I want, God enabling me, to get this truth into the young men and women of to-day who have the shaping of the future in their hands—that the one invincible thing is the moral sense within them; that when we
>
> "dare with God to be
> In the right with two or three,"
>
> we are on the winning side. It matters not what are the forces of evil against us; if we are right and they are wrong, they are bound in the end to go down before us.

On another page we reproduce from a Glasgow daily contemporary an account of Mr. Quarrier's thanksgiving meeting in connection with his Orphan Homes of Scotland. The rapid growth of Mr. Quarrier's work is phenomenal, even in this age of philanthropic activity, and indicates the hold which it has taken on the best sympathies of the Christian public. Our Scotch friend is a man of strong and simple faith, and according to his faith has been the manifest favour of God and man. We notice, from the report, that he is purposing further advances in his splendid mission of rescue and restoration. Scotland backs him nobly, but we trust the other parts of the British Empire will not fall behind in helping on such a good and blessed work.

It is stated that the efforts to bring about union between the Methodists and the Presbyterians in Canada are not unlikely to succeed. The proposition will be brought before the next National Conference and the next Assembly. We should rejoice to find that these brethren who agree to differ have found it possible to remove the partition walls, and to unite their forces under the Lord's banner.

We referred a few weeks ago to the ill-treatment of the Chinese upon the Western seaboard of America. It has since been reported that in Canton placards are put up from time to time with the names of those who have been ill-used or killed upon American soil. A feeling is being thereby created which is likely sooner or later to prove disastrous to English and American residents in China; indeed, the attacks on missionary premises in Si-Chuen, to which we referred last week, are plainly attributed by some correspondents to this cause. The American Government will do well to put an end to a state of things which is far from creditable, either to the Christianity or the humanity of their nation.

What a ghastly comment upon our national wealth is afforded in the fact that night after night hundreds of homeless outcasts of both sexes, some mere children, sleep on the pier steps, under and upon the seats, and on the waste land adjoining the Thames Embankment. Of some of them doubtless it might be said truthfully that their misfortunes are of their own creation. Many others, probably the majority, are little more than children, who have never known a home, and but rarely heard a kind word. But surely even the former ought not to be refused a place of shelter. The number of our social castaways seems to increase as our national wealth increases, and the fact points to something wrong in our social state.

So far as we are aware, only one of the numerous Socialistic papers has protested against the teaching of the disgraceful pamphlet to which we referred in THE CHRISTIAN of August 26. The fact says but little for the leaders in the Socialist movement. That most of them dissent from the views with regard to chastity and marriage so shamelessly proclaimed by the authors of the pamphlet, we have reason to know; surely mere policy ought not to keep them silent now that there is a risk of the foul and pestilent opinions of one or two being taken as those of the author of "The Earthly Paradise," and his followers.

The present year has been proclaimed a year of Jubilee by the Pope, and full and complete forgiveness of sins has been promised by him to all those Romanists who will visit certain chapels, offer a number of prayers for the Pope's "intentions," fast on certain days, give alms at the chapels, attend confession and mass. The conditions, light as they are, are somewhat onerous for Rome, but they are very far removed from those of the Gospel.

At a recent commemorative service held in the crypt of Canterbury Cathedral, the place of worship of the French Protestants since 1550, Rev. E. White, chairman of the Congregational Union, preached in the morning, and Canon Fremantle in the evening. The latter remarked that it was desirable to preserve this French church, "if only because it is one of the few places in England where a clergyman of the Church of England and a Nonconformist minister can preach at different times on the same Sabbath." We think it a pity there are not more such places. The Lord's cause suffers greviously through this slowness to recognise that there is but one Church of Christ.

The Church Times states that the Bishop of Carlisle has recently been holding an inquiry with regard to a rector in his diocese, who is said to leave the care of his parish of some 7000 people to one curate. The rector urged that the curate had never failed to visit anyone who sent for him, and that it was no part of the curate's duty to hold Bible classes. What the result of the inquiry may be we cannot anticipate, but our contemporary says that the case will go far to convert those who dislike the Pluralities' Act Amendment Act.

We referred to the *Clergy List*, and found that the rector's family have the gift of four livings in Cumberland, including the one in question, of the value of £966, £371, £403, and £87 respectively. All but the last are held by persons bearing the family name, while in the next county, Westmoreland, a living, not in the gift of the family, is held by another of the same name.

A CHILDREN'S LANTERN SERVICE was conducted on September 7, by Mr. E. Hughes, on the site of the new Jurston-street and Shaftesbury Memorial School, Charles-street, Westminster Bridge-road, S.E. It is hoped to repeat these services at intervals during the autumn evenings. The Sunday-school is now temporarily located in a building formerly occupied as a "Penny Gaff," in the New Cut. The week evening operations of the teachers are greatly cramped by reason of this building being only available for a few hours on Sundays. Subscriptions for the new building may be sent to Rev. Newman Hall, Christ Church, Westminster-road.

FOREIGN MISSIONARY NOTES.

LONDON MISSIONARY SOCIETY.

Rev. J. Macgowan, Amoy, concludes his interesting letter on the Hui-an Christians thus:—"My visit to the churches was now over. A most delightful one it had been. Many an hour of Christian fellowship I had held with men whose love for our Saviour had made them sacrifice much for Him. The hopes for this country ere long becoming Christian are very bright. There is a movement towards Christ. May He soon come to reign over willing hearts."

BRITISH AND FOREIGN BIBLE SOCIETY.

In an interval of two years the Committee expended £4046 7s. 11d. in grants to different societies for the employment of Bible-women in heathen lands. The maximum sums offered have been £12 per woman and £144 per society, and the aid thus afforded has met generally with a thankful reception. Twelve pounds is not, of course, always sufficient to defray the expenses of a Bible-woman, but it is adequate for that portion of her work which is strictly within the limits of the Bible Society's sphere. In some instances societies have not been able to avail themselves fully, if at all, of the help thus proffered, but the Committee has received sufficient encouragement from the reports sent in during the probational period to think the experiment a success, and therefore to decide to continue bestowing part of their funds on this important object. Thus far India has benefited most; but Burmah, Ceylon, Singapore, China, Syria, Palestine, and Egypt have also participated, though but in a slight measure.

CHURCH MISSIONARY SOCIETY.

The seventh annual Conference of missionaries in Japan (held at Osaka the first week in May) was the occasion of additional interest and gladness, through the presence of Dr. Bickersteth, the new bishop. Eleven missionaries were present. The Bishop writes:—"The unanimity and loyal support of all the brethren at the Conference was most cheering and uplifting, at a time when I was beginning to realise more day by day how great the work is which God has committed to us here. . . . All are of opinion that the next ten years are an opportunity which never can recur, or be recovered if lost. Your object should, I feel sure, be to *reinforce existing stations.* Everybody is overworked, so far as I have yet seen; and yet how can it be otherwise while our numbers are so small, and the work so rapidly increasing?" The general report urges the necessity for working more through the agency of the native Church, and not so much independently of it; also that the Zenana Missionary Society should take up women's work in Japan, as at present the Church Missionary Society is but feebly represented by lady agents there. Rev. A. B. Hutchinson, of Nagasaki, pleads for "increased evangelistic effort," saying, "a spirit of inquiry is spreading on every side; requests are frequent for preachers and for preaching; the number of listeners in the large towns is trebled; disturbance and violence have given way to quiet and orderly attention."

AMERICAN BAPTIST MISSION.

The annexation of Upper Burmah has not brought the peace of which some were sanguine. The people are descendants of dacoits (or armed robbers), and we hear from Mrs. Ingalls, of Thongzai, that they are developing much of the spirit of their forefathers. Lower as well as Upper Burmah is being incited to rebellion, and on Mrs. Ingalls' own chapel a card was posted stating that the dacoits must have 10,000 rupees, or she and her house would be burned. "Some of our friends advised us to get away, but we could not leave our people in that state, so we remained and God has not allowed anything to hurt us. The people do not dare to go out to their farms, and we fear there will be famine. A few went out the other day, but were surprised by four men, who said, as they pointed their guns at them, 'If you plough you shall not reap, and if you sow you shall not see it grow.'" This devoted missionary lady meditates taking a journey before the close of the year to Bhamo, some 200 miles beyond Mandalay. She says, I shall take three native preachers and some Bible-women with me, for no *Burman* missionary has been there yet, and I long for the people to hear the grand old story."

In *The Friend of Missions* is the following painful statement:—"Upper Burmah, since its annexation, has become a dreadful place for cheap drink and heavy crime."

PRESBYTERIAN MISSION.

The news from Morocco is most encouraging. Dr. Kerr says:—"I have been asked of late into many of the first houses in Rabat. The difficulties of language are, of course, an obstacle. The Spanish I find easy, but not so the Arabic." And again he writes:—"I can do little among the Jews till I know the language, and go down among them." The majority of his patients have been Moors, and, many cures having been effected, the Doctor's name is getting known, and he is much sought after. He concludes:—"I can see a blessed opportunity of carrying the Gospel in future into their houses, and leaving them copies of the Word of God. I often wish I could speak to them. Many of them would gladly listen to the Gospel. So I trust for dark Morocco."

CANADIAN PRESBYTERIAN MISSIONS.

All the missions on the reserves are in a satisfactory condition; in some cases eminently so. At Okanase, where Rev. George Flett has laboured ten years, the Indians have altered, from being Pagan and uncivilised, to "a Christian community, living in comparative comfort, and, in the regularity and interest of their Church attendance, giving a good example to their white neighbours." At Crooked Lakes a very successful school has been maintained at the missionary's (Rev. Hugh Mackay) own expense for two winters past. The children (about twenty in number) to a large extent receive food and clothing as well as instruction. In this station the infant Church last autumn suffered a great loss in the death of the Chief, who was identified with it as a member the last few weeks of his life. "He was not left long with us after his profession of faith in the Lord Jesus," writes Mr. Mackay; "but long enough to be instrumental in leading others to embrace the same Gospel which he so much loved."

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JESSICA'S SECRET.

Jessica is the brightest tempered woman I know. "Why is it," I asked her the other day, "that one never finds you sulky, or cross, or complaining? What charm have you against the petty ills of life, the small vexations, crosses, disappointments, losses, that of course must lie along your path as well as mine?" I had spoken lightly, but the question brought to my friend's face a tender solemnity, and her words ran in a deeper channel than mine.

"To answer your question," she said softly, "I must take you into the sanctuary, where one's life is 'hid with Christ in God.' It is true that my trials come to me with the sting drawn; and it is because I have learned to look upon them as a means of grace. If it be a petty trouble, a disobedient servant, a careless accident, a sour loaf, a rainy day, I say to myself, 'Be thankful that you have some discomforts; lift up your eyes, and be reminded that this is not your true home, your eternal rest. Without these pin-pricks you would be all too likely to forget your pilgrimage state.'

"If it be a heavier cross—if I am called to meet coldness, indifference, neglect, from those I love, the heart aches, but I say to myself, 'Ah, Jessica, if these fulfilled your every wish, if your loved ones all satisfied your heart's desire, what room would be left for the Friend of friends? Lift up your heart and rejoice that his love is changeless, free, and knows no end.' And so, before the trial has a chance to spear me, I have laid hold of its weapon and turned it against some besetting sin of worldliness, pride, selfishness, vain glory."

This secret of a happy life was not told with glib ease; the hesitating speech, the flushed brow, the averted eyes, told plainly that my friend would willingly have kept the curtain down. But I thanked God for the generous frankness which made me a sharer in its blessings.—*Congregationalist.*

DR. GEORGE F. PENTECOST has been staying in Scotland for several weeks as the guest of Mr. J. Campbell White, of Overtoun. He has also spent some days with Lord and Lady Ailsa, at Culzean. During the time the Doctor addressed several meetings in Dumbarton and the Vale of Leven, and on one occasion gave a Bible-reading at the noon meeting in the Christian Institute, Glasgow, on "False Fire."

TEMPERANCE NOTES.

HOME.

The British Museum Library has 400 temperance publications.

If "failures" be a guide, the liquor trade is in a worse condition this year than last.

We are glad to report that at the Brewster Sessions, generally, there has been a strong indisposition to grant new licences.

It is estimated that 20,000 temperance friends were present at the recent temperance fête at the "Shipperies," Liverpool.

The erection of a "Shaftesbury" Temperance Tavern and Restaurant in the new Shaftesbury-avenue, High Holborn, is suggested as a counterpoise to the glut of public-houses there.

Intemperance amongst married women has been exciting attention in the Metropolitan Press. A *Times* correspondent describes a home with an intemperate mother as "a hell upon earth."

"Wanderer," in *The Bond of Union*, says, "it is a fact" that "a lay preacher owns seventeen publichouses which are open on Sunday nights, some of them in villages in which he preaches."

A coffee-tavern has been opened at the Smithfield Goods Station of the Great Western Railway. Lord Lyttleton presided, and said the directors were in full sympathy with any effort for the good of their employés.

The Commissioners of Lunacy, in Ireland, in their recent report, state that during the past year, much more than previously, acute attacks of insanity were due to poor food and continuous indulgence in spirituous liquors.

The London City Missionaries visited 1800 more public houses and coffee-houses last year than in the previous year. The work has borne good fruit; the majority of the landlords welcomed the visitors, and some have been induced to give up the business.

FOREIGN.

Mrs. Cleveland, wife of the American President, has written to a lady correspondent expressing her strong sympathy with temperance effort.

A fund is being raised in America for the support of the widow of Rev. Geo. C. Haddock, recently basely murdered, in the liquor interest, in Sioux City, Iowa.

The Indian Soldiers' Total Abstinence Association has issued its annual report. The committee state the work of the Association has improved the health and morals of the army, and has been a real benefit to the State.

Whitby (Ontario) Gaol, says the Montreal *Witness*, now flying a white flag from its turrets in token of its purity, there not being a single prisoner within its walls. This is a novel state of affairs, as that gaol used to do a brisk business.

Mr. Francis Murphy has been addressing meetings at Thousand Island Park, on the St. Lawrence. His son Edward, having met with an accident, dislocating his shoulder, and having his arm in a sling, only said a few words at the close.

At the British Association, last week, Mr. Joseph Thompson, F.R.G.S., read a paper on "The River Niger and South Congo Basin." He described the demoralising effects of civilisation and gin. For one native converted by the missionaries a thousand had been ruined by contact with Europeans.

SALISBURY CONFERENCE will be held in the Maundrel Hall from September 27 to October 1. The subjects of the Conference in the mornings will be—"The Believers' Privileges: Consecration, Communion, and Conformity;" while in the evenings, "The Church: its origin, its responsibilities, and its hopes," will be considered. Programmes and information as to accommodation may be obtained from Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

THE CONFESSIONAL.—A celibate priest in the confessional box, undermining the trustfulness and the sanctities of domestic life, is as deadly an enemy of the family as the revolutionary atheist in the senate, advocating the destruction of parental authority. We learn, on the authority of a very distinguished dignitary of the Establishment, not only that the confessional is widely advocated in his Church, but also that a number of clergymen have now actually gone so far as to insist upon confession as a necessary preliminary to the Holy Communion. We are often at a loss to account for the strange degeneracy of so many modern Englishmen.—*Methodist Times.*

THE ZENANA BIBLE AND MEDICAL MISSION has published a booklet containing a report of the All-day Convention which was held last June, with the object of bringing the needs of India's women before the Christian public, and especially members of Y.W.C.A.'s. Those who are interested in Zenana work should read these condensed addresses, and those who have not attended to this crying need should be stirred to activity when they know that in one province of that Empire there is but one lady missionary to 450,000 people, and this province is said to be better served than others. Copies may be obtained (2d. each) from the office of the Mission, 2, Adelphi-terrace, W.C.

WESLEYAN HOME MISSIONS.

A VERY important step has been taken by the recent Wesleyan Conference in sanctioning the establishment of the London West Central Mission. It is three years since the movement in favour of it began, and it was not finally carried without considerable opposition. The matter was first discussed at the Pastoral Session of the Conference, and, after a long debate, it was resolved to take practical steps for its accomplishment in the event of the Representative Conference sanctioning the proposal. A second debate took place at the Representative Conference, at the conclusion of which it was carried, by a large majority, that it was desirable to establish the Mission.

The leading place in both discussions was taken by Rev. J. E. Clapham, who has succeeded Rev. A. M'Aulay as Home Mission Secretary, and has already amply justified his appointment. He said they were face to face with a gigantic problem, and if they solved that problem in London they would solve it likewise for Manchester and Liverpool, Glasgow and New York, where the crowded conditions of modern social life among the poor had altered the circumstances in which men lived. The masses of the population to which he referred had no home life, and had to choose between the single stifling room and the street or public-house. There were hundreds of thousands of people who could hardly find the means of life in London, so poorly paid and precarious was their employment. Then there was vice—awful, unspeakable vice—vice which ruined respectable married women, destroyed the daughters of the people, and devoured even the children. As a Church, they had not touched this evil; but it was getting into their homes; it was corrupting civilisation; and it ought, if it could, to be put down. No church, with the exception of a branch or mission here or there, had got a real grip of the slum or the artisan population. Christianity had not got hold of the masses of London.

Rev. Hugh Price Hughes said that this was the most important work which Methodism had projected in his day. The West was the citadel of vice, and they should plant a fort in its midst. Rev. Mark Guy Pearse was set apart for one year to promote the interests of the London Mission. The bold step taken by our Methodist friends shows that they are alive to the need of getting beyond stereotyped lines of work, and are willing to make new departures called for by change of circumstances. The enterprise on which they have ventured will be followed by the best wishes of all Christians who take a lively interest in the welfare of the people.

The subject of Village Methodism also received considerable attention at the Conference. Rev. T. Champness gave an account of his labours in evangelising the rural districts. He either had or should soon have twenty-three men thus engaged. One of the men had never stopped in a house without winning a soul. Once he found himself in a house where only two persons lived, and as both were Church members he thought he should not succeed in getting a convert; but the next door neighbour, hearing him at prayer, was awakened and brought to Christ. Mr. Rivett was convinced that the claims of the villages were equally important with those of outcast London, for from the villages a constant stream of people was running to London and the Colonies. A leaven should be sent to the villages which would leaven the whole lump. The general feeling seemed to be that "the man in the smock frock" was going to rule England, and no time was to be lost in evangelising him. Dr. Rigg observed that when the day arrived that their ordinary method would not admit of spontaneous methods being introduced, it would be a bad day for them.—*Evangelical Christendom.*

MESSRS. FULLERTON AND SMITH.

THESE evangelists are being greatly owned of God in Hull. They are drawing large audiences to the circus, which is the largest building in the town. On Sundays the place is crowded with about 4000 people, and on week-nights there are 2000 on an average. They have been here about a fortnight now, and many have come forward to confess Christ. We anticipate the Mission will result in a great blessing to many churches. We have people from all denominations, who will probably take some of the holy fire back with them.

Among other interesting cases I would like to tell of one man who is a living testimony that God does answer prayer. His wife and many friends have been praying for him for twenty years, and now they have the joy of seeing their prayers answered. God had to bring him down low, in a temporal sense, before he could raise him high, in a spiritual sense. He has been a most prosperous man of business, but reverses came, and the family was strangely led to Hull. They have only been here a few weeks. The husband and father is converted. He had been under conviction for some time, and on the night of his conversion said that he had served the devil well, and now he intended to serve God better. His wife and children were at the service, and were overcome with joy and gladness. When they reached home one of the girls touchingly said, looking at the simple furniture, "Mamma, this is not what we have been used to, but it all seems like a palace to-night." All the family are now living under the smile of God.

The evangelists remain with us another week, and we earnestly entreat your readers to remember them in prayer.

FRANK RUSSELL, Baptist Minister.

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EVANGELISATION OF THE SAVOY.

THE department of the Savoy, of which the population is about 500,000, is a magnificent country, especially in the environs of the Chamounix; but Popery, with its ignorance and superstitions, reigns there as sovereign lord. There are here and there some few Protestants, but the greater part are so devoid of spiritual life that they are often hindrances to the progress of the Gospel.

Commerce, carried on upon Christian principles, would be an inestimable help in this work of evangelisation, if the traders are fully consecrated to the Lord, and have the resources necessary to support it at hand. Earnest appeal is made to all sincere Christians who are thus disposed, to establish in some of the towns and villages of this country a work so important.

Two ladies have offered themselves for Thonon, on the shores of the Lake of Geneva, and it is desired to find other ladies or gentlemen, disposed to locate themselves in surrounding districts, of which Thonon would be the centre. B. GREEN.

Hôtel Faucon, Lausanne, Switzerland.

MILDMAY MISSION TO THE JEWS.—Messrs. Baron and Barnett left Dover on Monday last, September 13, for Berlin, to commence the work of distributing 100,000 Hebrew New Testaments amongst the Jews. We earnestly desire prayer for abundant blessing on this work, and on every branch of the work at home. We have wonderful opportunities. J. WILKINSON.

79, *Mildmay-road, N.*

CEYLON.—Rev. G. J. Trimmer, writing from Batticoloa, says that there are 450 girls in attendance at the day-schools, and 42 boarders in the girls' boarding-school, which is the only one in the Eastern Province. These boarders represent thirteen villages. The great need now is educated Christian women. The natives ask that women may be sent to teach them sewing, and promise to send the girls to school. The boarding-school is for the education of the daughters of the chief men, and it also serves as a training home for the female teachers. All who are working in the villages of the district were trained there. It is now proposed to enlarge the boarding-school to accommodate 100 pupils. This will involve an outlay of £1000. Contributions may be sent direct, or to Rev. J. Kilner, Wesleyan Mission House, Bishopsgate-street, Within, E.C., stating the object for which they are intended.

MISSION TO POLICEMEN.

MR. JAMES MARSHALL, of the Policemen's Christian Association, sends a report of a visit to some of the Yorkshire towns, of which we give a summary:—

Reached Sheffield about eleven (August 30), and was marched to the house of the Superintendent of the county police of West Riding, where we had a hearty welcome, in true Yorkshire style. At 1 p.m. the Superintendent took us to their meeting-room, where we had about forty men, all in full dress. Some ladies were also present, who take an interest in the Lord's work. At 2.30 we parted with these good folks, as drill was commencing. Now our guide takes us some three miles to another meeting in the smoky city.

A few real men of God here, thoroughly in earnest, and we felt quite at home at once. After a short word for the Master, we started for York city, where a policeman met us and escorted us within the walls. Went to hear a Mr. Douglas at the Friends' Meeting House. He is conducting Gospel services in American style, being a minister from that land. Now off to visit the dark places of this cathedral city of York. A good open-air meeting, and then to the hotel for the night.

Tuesday: Had a walk round the city walls. A good police meeting with wives and children in the Merchants' Hall, tea at 5, and speaking afterwards, until 8 p.m. Then off for the open air—a truly good meeting. Hundreds of old and young, both male and female, in this, the poorest part of the city. Some real, true-hearted helpers in the Lord's work gathered with us here. It was good to be here; God was with us in mighty power, of a truth. The Chief Constable of York had a private interview with us at our hotel before we left, and spoke of the work in high terms. Now off to Dewsbury, where a good number of police—Superintendent, Inspector, and men—meet to hear us at a large chapel, in full uniform. I trust a good work was done here. Returned to Leeds for the night, and spoke at St. James's Hall. Left for Huddersfield on Thursday morning, and had a good police meeting in Y.M.C.A. rooms; a meeting was also held among the country police. Police-constable Ball spoke at the same time, and returned to Huddersfield with me. Here we had a meeting in the Market-place from 8 till 9.30 p.m.; some four or five hundred men listened with rapt attention, in fact, the people are astonished, and ask, "Can these men be policemen?" This was asked of a police sergeant at whose house we slept. The Lord was with us of a truth; all glory to Him was given.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—September 19, Joshua xx. 1—9; September 20, Joshua xxiii. 1—16; September 21, Joshua xxiv. 1—15; September 22, Joshua xxiv. 16—33; September 23, Psalm cxiv. 1—8; September 24, Psalm cxv. 1—18; September 25, 1 Thess. i. 1—10.

LANGLAND BAY, WEST SWANSEA.—Services were held here throughout August by Messrs. C. F. Jones and H. Braddock, of the Children's Service Mission, assisted by clergy and undergraduates. Great interest was shown by Christian friends. Services often numbered one hundred and eighty children and adults. Bible searching and Scripture clock competitions were held for the young people, and seventy joined the Scripture Union. It is believed that many have decided for the Lord Jesus, and, at the evening meetings especially, the power of the Lord was manifestly present.

GOSPEL ALL-NIGHT MISSION.—Last Tuesday week a midnight meeting for the purpose of rescuing poor fallen ones was held in the Mission Hall, Flood-street. A few devoted men and women came from different parts of London to help. About forty women assembled from Chelsea and Knightsbridge to partake of tea, and in the Gospel service afterwards they were pointed to the Saviour as the only way whereby they could be saved. Many of them wanted to give up their sinful life, but they would not go into Homes. We are thankful, however, to say that two were taken to Homes at the close of the meeting. The meetings can only be held when there are sufficient funds in hand, and when one friend or another will either lend, or cause to be lent, a hall for the purpose of the meetings. Further particulars can be obtained of Mr. Pye, 324, Fulham-road, South Kensington, S.W., who carries on the work and to whom contributions can be sent.

YOUNG MEN IN COUNCIL.

CONFERENCE AT STIRLING.

The annual gathering of Scotch Y.M.C.A. delegates was held this year, August 24—27, in the ancient and picturesque town of Stirling. Mr. Henry Drummond (father of Professor Drummond) presided at the reception meeting, and the Association was warmly welcomed.

The real work of the Conference began on the morning of the 25th, when "The Fellowship Meeting" was considered. The spiritual element in these meetings was deemed the most influential for good, in promoting Christian growth, and in leading waverers to soul-decision. Members were urged to speak naturally, and not to take up the time without having some substantial contribution to give. The subject of "Intellectual Culture" was next discussed; the need of good, well-chosen libraries, and of having a definite aim in reading, was touched on.

At a business meeting it was reported that the number of Associations had increased from 221 to 248, with an increase of 2000 in the membership. The total membership for Scotland is now 23,700. Mr. J. Henderson Smith, Travelling Secretary, had aided in organising a number of new branches. Reports of work were given from different parts of the country, but there does not appear to have been anything of special or outstanding interest in them.

In discussing the question of the relative responsibilities of the Y.M.C.A. and the Christian communities in which they are placed, it was urged that the Association should seek out those who are drifting about, should attract them by all possible methods, and should qualify them for spiritual work. The community, on the other hand, can remove many temptations from the path of young men; if it does not, society is bound to suffer. It was stated that 490 young men were seen to enter a betting place in Glasgow in a single forenoon. A stimulating address was given at one of the sessions on "Christlike Living."

During the Conference there was an enjoyable excursion to Callander. An evangelistic service was held on the Monday evening, when Rev. John Smith, of Edinburgh, spoke powerfully from the words: "The Master is come and calleth for thee."

BRITISH CONFERENCE AT BRISTOL.

The 1886 Conference at Bristol last week will be remembered, by those privileged to share in it, as one of much joy and brightness. Fervency of spirit and brotherly love were amongst its distinguishing features. The city has long borne the reputation of being above the average in widespread and high-toned spirituality. Certainly the delegates found in the homes of their numerous and hospitable entertainers a most congenial atmosphere. Amongst the citizens who took a prominent part in welcoming the Conference, over and above the ministers of all denominations, whose presence greatly enhanced the pleasure of the occasion, were Mr. Joseph Storrs Fry, Mr. J. Thirnbeck Grace (President and Chairman of the Bristol Association), Mr. W. H. and Mr. Samuel Budgett, Mr. Frederick and Mr. S. D. Wills, Mr. Benjamin Thomas and his brother from the neighbouring city of Bath, &c.

Several preliminary meetings were held on the Sunday and Monday, at which Mr. Henry Thorne gave addresses and Bible-readings. There was also a special gathering of general secretaries on Tuesday forenoon. The spirit of prayer which was manifest on this occasion was a token of coming blessing. As a sign of the growth of the work it was reported by Mr. W. M. Oatts, secretary to the Secretaries' Conference, that in 1882 there were 36 secretaries who were wholly devoted to the work; at the present time there are 69. At this preliminary Conference 44 were present, 11 for the first time. After a brief season, devoted to prayer and business arrangements, the company were privileged to visit the very extensive and interesting works of Messrs. Fry, Mr. J. S. Fry doing them the honour of personally guiding and explaining.

In the afternoon the honorary secretaries joined the Conference, when Mr. Kennedy, of Exeter Hall, introduced the subject of the Secretarial Appointment Board, an executive body recently appointed as an official medium of communication between committees requiring secretaries, and men duly qualified to act in that capacity; an interesting and instructive conversation ensued. At its close adjournment was made for tea in the gymnasium, where the secretaries met the delegates, who were by this time arriving in large numbers.

The Conference proper was opened by a reception meeting in the large and handsome hall, erected principally through the intervention of Mr. Moody on the occasion of his last visit, and by means of the generous support of the late Mr. Samuel Morley. After prayer by Dr. Culross, Principal of the Baptist College in Bristol, Mr. Joseph Storrs Fry, the President, spoke words of hearty welcome. They were in the city at this very time welcoming their colonial visitors as fellow-citizens of the British Empire, but in fellow-members of the Y.M.C.A. there was a double tie, as the outcome of a common faith in Christ, and of a common effort to extend the Redeemer's kingdom.

Mr. Benjamin Thomas first spoke words of welcome to the delegates from Ireland, of whom thirty-six were in attendance, the largest contingent ever sent by the sister kingdom. These brethren, throughout the Conference, received the assurance, both by word and applause, of the warm affection entertained for them and their country. A most cordial response wás given on behalf of the Irish delegates by Mr. Williams (Rathmines, Dublin), who said: "We don't feel it a misfortune to be Irishmen, when we come to England. We meet with great difficulties in our work at home, but coming to a convention like this does a fellow good," and so on. Rev. Dr. Nicolson warmly welcomed his fellow-countrymen to the city of his adoption, and in the course of his remarks paid a high tribute to the lasting influence of John Knox, to the effect of the Biblical instruction given in the schools in Scotland, and to the fundamental conviction inbred in the heart of every Scotchman, that God alone is the Lord of the conscience. Mr. Macphail, of Greenock, suitably responded.

Rev. James Fox, Rector of St. Werburgh's Church, in welcoming his English fellow-countrymen, rejoiced in the Y.M.C.A. platform; it was larger than that of any denomination, and embraced the whole Church of Christ. He spoke hearty, rallying words concerning the real centre of work. Young men want Christ; nothing reaches them like bringing Him into their midst.

Mr. George Williams, who was very heartily received, responded for the English delegates. He dwelt upon the great advantages of these Conferences as regarded their social side—"as iron sharpeneth iron, so the countenance of a man his friend"—and drew special attention to the leading features of the Y.M.C.A., the difficulties of the sphere, and the desire of the workers to do pioneer service for the Church of Christ.

During the evening a song of greeting, specially written for the occasion, was sung to music, also specially composed.

ON WEDNESDAY,

at 9.30 a.m., a large proportion of the delegates met for prayer, Mr. J. T. Grace presiding. A great many took part, in brief, fervent utterances. At 10 a.m. Mr. George Williams took the chair. Then the roll was called, each delegate rising and answering to his name; Mr. Jameson, local secretary, was appointed secretary to the Conference. These formalities being accomplished, Mr. J. Herbert Tritton proposed, in a brief but affectionate speech, the following resolution: "That this Conference of representatives of Y.M.C.A.'s of Great Britain and Ireland tenders its respectful sympathy to Mrs. Morley and the family of the late Mr. Samuel Morley in their heavy bereavement; places on record its sense of the great loss sustained by Christian work generally, and by the work of Y.M.C.A.'s in particular, through the decease of Mr. Morley; and desires at the same time to thank God for the testimony of his servant in public and private life, and for his unwearying labours in the service of God and man."

This was supported by Mr. Samuel Budgett and Mr. Joseph Storrs Fry, and was passed in silence, the whole of the meeting rising as a token of approval and assent. A deputation was then appointed to represent the Conference at the funeral, consisting of Mr. George Williams, Mr. J. Herbert Tritton, the Hon. A. F. Kinnaird, Mr. E. J. Kennedy, and Mr. Robert Burn.

Mr. W. H. Mills, one of the hon. national secretaries, then presented a very encouraging report of the progress of Association work in England, Wales, and Ireland. Statistics, embracing a large mass of information, had recently been collected, showing, amongst other signs of development, that in 1883 there were 216 Associations; in 1886, 327—increase, 111. In 1883 there was a total of members and associates, 29,214; in 1886, 38,806. The Association's own property in buildings, furniture, &c., £220,449. The reports of spiritual blessing received were also most encouraging. Mr. D. Gardiner, of Edinburgh, presented a similar report for Scotland, the last twelve months especially being rich in spiritual results.

Mr. Robert McCann reported for Ireland, that the work, in the face of great difficulties, was, by God's blessing, prospering and extending. Last year there were 48 Associations in Ireland; this year there are 57.

Mr. George Williams, in closing the session, spoke of the enormous value of the work of the travelling secretaries; that this was especially the department of the work that needed increased financial support.

At 11.30 a.m. Mr. J. Herbert Tritton, chairman of the Central Association, Exeter Hall, rose to read a paper on "The Importance of Distinctive Evangelical Principles in relation to the work of Y.M.C.A.'s." This paper we hope to publish in our next issue. It was very cordially received, and was ably supported by Mr. James Smith, of Dundee, and Mr. J. F. Fawckner, Newport. The former, in a brief, hearty speech, full of point, exhorted his fellow delegates to deal with the heart and conscience in their work amongst young men. Christ is God's answer to every cry of the human heart. He could testify that evangelical principles draw young men; there were 22 members in their cricket club, 40 in the gymnasium, and 600 in the Sunday Bible-class. The Gospel must, however, be presented in young men's style. Mr. Fawckner compared the accessories of Association work to the scaffolding used in rearing a building. When the latter was finished the former would disappear, its end having been served. He was the best architect who raised his building efficiently with the least outlay on scaffolding. In Newport, they had no accessories, but rejoiced in a Bible-class of 250.

The discussion that ensued was brisk and earnest. Amongst others taking part were Mr. W. H. Mills, who, in explanation of a criticism of Dr. Aldridge (Southampton), explained that the Association did not profess to be a theological seminary, but a Bible-reading community; Mr. E. J. Kennedy, who urged Associations to lay the responsibility of the spiritual welfare of the associates upon the members; Mr. R. McCann (travelling secretary for Ireland), who testified that as Christ and his Gospel were put in the front the Irish work succeeded. They don't put up the scaffolding for its own sake, but to run the building higher.

Mr. J. Orchard (Finsbury Park) said, that as the result of their experience, it was the more wealthy of the young men in the locality who used the gymnasium and the classes, but as yet they had not seen much spiritual results from their attendance at these accessories. They had, however, amongst the associates received abundant blessing and the greatest encouragement. Mr. Macphail (Greenock) insisted that Christianity was a life as well as doctrine. Mr. Henry Thorne, in the course of his remarks, said it is better to be narrowly true than broadly wrong.

Mr. George Williams in closing the discussion, emphasised the enormous importance of maintaining their membership a spiritual membership, while freely admitting associates to all the advantages of the Association. If they wanted trouble, admit the world into their membership, and they would have enough—comfort, success, and prosperity were insured by the opposite course.

WEDNESDAY AFTERNOON

was occupied by the consideration of "Christian Forbearance," Mr. George Macfarlane (Glasgow) presiding. The introductory paper was read by Mr. D. A. Black (General Secretary, Belfast) in the absence of the writer, Mr. James Inskip, a local solicitor. The gist of the paper was that we should exercise forbearance at our own cost and not at the cost of the Gospel of which we are stewards. Mr. Stooke (General Secretary, Bath) also read a brief paper. The general scope of the discussion was to show that no platform afforded a better sphere for the exercise of Christian forbearance than that of the Y.M.C.A., and that no Society bore a clearer testimony to the Churches concerning the happy possibility of united Christian work. Mr. Williams (Rathmines), Dublin, who, in common with his fellow countrymen, throughout the Conference, often enlivened the sessions, told an incident of a sailor who rendered a voyage intolerable by his continual grumbling. The captain, being obliged to re-ship him through slackness of hands, offered him £4 a month, but £4 10s. if he would undertake not to grumble. After briefly considering the point, he emphatically said, "I'll ship with my growl."

At 4. p.m., Mr. Hind Smith read an interesting paper on the aggressive aspects of the work of Y.W.C.A.'s as represented by the efforts of the district, national and international committees, and how to interest the members of Associations in them. The paper was supported by Mr. David Gardiner (Edinburgh) and Mr. Henry Whitwell (Birmingham).

On Wednesday evening a well-attended public meeting was held in the large Hall, Mr. J. H. Tritton presiding. Prayer was offered by Rev. H. Montgomery (Belfast). In his opening remarks the Chairman recognised the warm hospitality of the Bristol people, and spoke of the losses sustained by the Association in the removal of Lord Shaftesbury, Lord Cairns, Mr. Balfour, and Mr. Morley. He drew attention to the catholicity of the Association; its helpfulness to the Churches; to the absence of uniformity of method, at the same time a most hearty union of effort and service on a platform which was a meeting-ground for all Christians who held the headship of Christ.

Mr. Hodder moved and Mr. George Williams seconded the following resolution touching the death of Mr. Alexander Balfour: "That this Conference of Representatives of Y.M.C.A.'s of Great Britain and Ireland at their first meeting since the lamented death of Mr. Alexander Balfour, late president of the Liverpool Y.M.C.A., desires to express its deep sense of the loss sustained by the Y.M.C.A., and their appreciation of his high Christian character and whole-hearted devotion to the Lord's work, generously manifested in life, service and gifts, not only in his native city but also throughout the country and abroad. Testimonies and incidents in connection with the work of the Association in their own countries were given by Mr. Robert Henderson Smith, Mr. Robert McCann, Mr. W. Hind Smith, travelling secretaries respectively in Scotland, Ireland, and England.

ON THURSDAY MORNING

the delegates re-assembled at the devotional meeting at 9.30 a.m., under the presidency of Mr. Samuel Budgett. At 10 a.m. Mr. J. R. Fowler (Dublin) took the chair, and introduced the subject of "The Y.M.C.A. in Relation to Foreign Missions." Mr. Robert Burn (Aldersgate-street) read a paper on the above subject, urging that Foreign Mission work was the highest development of Y.M.C.A. work and training, and that young men's Foreign Missionary Societies, already formed in connection with several Associations, should be extended in connection with all Y.M.C.A.'s. By stimulating interest and providing needed help, the number of candidates for foreign service will be greatly increased and the pressing need in greater measure supplied.

The question was warmly urged by Mr. Joseph Hales (Liverpool) and Mr. W. M. Oatts (Glasgow), who each gave incidents in connection with their experience of a deeply interesting character, the latter stating that twenty-four missionaries had gone forth in connection with their society in the last two years.

The remainder of the time allotted to the subject was fully occupied. Messrs. Bailey (Merthyr), Reid (Sheffield), Kennedy (London), Bush (Cardiff), Rev. Lang (Stirling), Whitwell (Birmingham), Irwin Sharp (Sunderland), who said that at a recent meeting presided over by Mr. Reginald Radcliffe, of Liverpool, twenty-eight young men and two young women had signified their desire to go forth as missionaries when and wheresoever the Lord might give them the opportunity. Mr. George Williams urged that the Association should support the existing Missionary Societies by supplying the needed men, and testified to his belief that the Lord had raised up the 3000 Associations to train and supply men to evangelise the world.

At 11.30 "The work of the Association in Villages and Small Towns" was introduced by Mr. Moor (Sunderland), and ably supported by Mr. F. Hunt (Harmondsworth), who gave the results of a most successful experience in that village, and by Mr. James Auld (Greenock). An interesting discussion was carried on by the Hon. A. F. Kinnaird, Mr. W. H. Mills, Mr. Spraggon (Sunderland), Ormerod (Norwich), Humphreys (Cork), and Roberts (Ipswich). After dinner the Hon. A. F. Kinnaird presided at a session for the consideration of another technical subject, "Association Finance," which also elicited the warmest interest.

An invitation that the next Conference should be held in Dundee next year was heartily accepted. Mr. George Williams then assumed the chair, and proceeded to hold a "Question Drawer," a session devoted to answering questions propounded on written papers, at the discretion of the chairman, and replied to by whomsoever that functionary shall appoint. This proved decidedly the most interesting hour of the Conference, and general disappointment was expressed when it was suspended by the effluxion of time.

The closing meeting of the Conference was held at 7 o'clock in the large Hall, presided over by Mr. Samuel Day Wills. It was well attended, and deeply impressive. After Mr. Wills' opening remarks, an able address was delivered by Mr. Edward Priestman, President of the Bradford Association, on "The Influence of Young Men." This was followed by earnest appeals to Christianity, to whole-hearted consecration, and to undecided hearers to accept Christ, both by Rev. H Montgomery and Mr. E. J. Kennedy. Mr. Macfarlane, of Glasgow, and other speakers followed.

On Friday an excursion through the beautiful surroundings of Bristol, and a final social meal at midday, brought to a close a conference which will be remembered with pleasure and gratitude by all who were privileged to attend.

REQUESTS FOR PRAYER.—For blessing on the coming Conference at Wakefield, in connection with the Church Army.——For blessing on the city of Hull.——For blessing upon a mission from September 19 to October 15, at Barry, near Cardiff, by Mr. J. Brown, of the Evangelisation Society.——For Gospel meetings being held in Selkirk, N.B.——That the Lord would raise up as devoted a worker as the late Miss Aimer to help Miss Archibald at the Soldiers' Home, Gibraltar.——For a series of special services by Mr. Opie Rodway, commencing Sept. 19, at a Baptist Chapel, near Ringwood, Hants.——For missions at Gloucester and Cardiff, in September and October, to be conducted by Mr. W. Spencer Walton.——For much blessing on a series of Evangelistic meetings now being held by Rev. Gilbert Laurie, in Chalmers Church, Dundee.——For a young man who, early trained in Bible truths, now preaches atheism in the open air.

Mission and other Appeals.

Central Hall, Newcastle-on-Tyne.—Books for a small circulating library, in connection with the work here will be thankfully received by the Secretary, Mr. J. P. Squire, at the Hall.

Y.W.C.A., Norwich.—Will any friends who wish to contribute towards expenses connected with renovating and furnishing the New Rooms, 14, St. Giles'-street, kindly communicate with Miss F. Cubitt, Hon. Sec., Earlham Lodge, Norwich?

Irish Protestant School.—Rev. G. William Sall, Lorrha, Roscrea, desires help to build a schoolroom. At present all the children are compelled to attend a school under the patronage and influence of the Roman Catholic clergy. The result is that the work of the church is neutralised. Contributions and inquiries should be addressed to C. Butler Story, 17, Elm Park-gardens, Chelsea, S.W.; or the Rector as above.

Y.M.C.A., Old Ford.—Books of a religious, educational, and scientific character are needed for this. The Y.W.C.A. receive young men and young women from other East-end localities. We are anxious, therefore, to obtain what we cannot buy—viz., books suitable for their education and elevation. Such volumes may be sent (for Y.W.C.A.) to Miss Rowlands; and (Y.M.C.A.) to G. Scholl, Hon. Secretary, 237, Roman-road, Old Ford, E.

The Reinforcements for Burmah.—The Post Chaplain of Rangoon asks for healthful literature for the crews of the fleet in attendance on the troops in Burmah. A great flotilla will arrive at Rangoon in a few months, besides the ships already there, and all local supplies are exhausted. Disused prayer-books, hymn-books, and other books, periodicals, pictorial papers, &c., will be thankfully received, if sent, prepaid, to The Missions to Seamen, 11, Buckingham-street, Strand, W.C. William Dawson, Commander R.N.

East London Seaside Home for Poor and Deserving Children.—This Home was established in the early part of 1884, and during the season of that year 510 children were taken to Southend for a week; and in 1885, 2354 children received the same benefit, at a cost of about eight shillings and sixpence each, while applications were received from hundreds more, who would have been admitted had accommodation and funds allowed. The amount now in hand to commence the present season's work is £2 14s. 10d. Premises at Southend suitable for accommodating 400 or 500 children, with a sea view of fifteen miles, and standing in grounds of over three acres, have been purchased. There is still £1000 to be raised, and the Committee will be deeply grateful for donations towards clearing off this amount, so that hereafter all moneys subscribed to the Home may be devoted entirely to the benefit of the children, and so reduce the cost to five or six shillings per head. The Secretary is Mr. W. H. Bradshaw, Milton House, Plaistow, E.; the Treasurer, Mr. James Cox, 60, Holloway-road, N.

MISS ANSTEY, writing on August 11, mentions the case of a young native of Bangalore, named Krishna Tyengar, 18 years old, who is anxiously inquiring the way of life, and desired to stay at the Colar Mission. His parents have, for the present, taken him back to his home, and there is danger that he may relapse into Mohammedanism. Miss Anstey asks the prayers of our readers, that he may be kept stedfast to the faith of Jesus Christ.

NEW CROSS Y.M.C.A.—A band of young men has been formed who hold open-air services of about ten minutes each on Sunday evenings, in a number of streets near our meeting hall. Last Sunday fortnight a converted ex-convict was preaching, when four Danish sailors listened. So touched were they by the remembrance of the truth as heard in their native land that they attended our service, and the two elder ones found peace, while the other two were sorely convicted of sin.

J. V. Abbott.

DISTRESS IN LABRADOR.—*The Halifax Herald* states that information received from Newfoundland confirms the reports of the utter failure of the Labrador and shore fisheries. The Labrador catch is one third of the average, and not enough to cover the cost of transport and the supplies advanced to the fishermen. Sixty-five thousand people who are dependent on the Labrador fisheries, stretching over 30,000 miles of coasts, are in actual destitution, and looking to Government aid for salvation from starvation during the coming autumn and winter.

THE LATYMER-ROAD MISSION.—Mr. Aulay Macaulay and his friends have begun their winter work. The Boys' Evening Shelter is already open; the Girls' Shelter will re-commence next week. The Sunday-schools are full of children, but there is a scarcity of teachers, and friends living near Notting-hill will be very welcome. We are sorry to learn that the Committee are seriously hampered by lack of funds. There are two Convalescent Homes in connection with the Mission, one for girls at Yew Tree Farm, Lancing, and another for boys at Abbott's-hill, Ramsgate.

COMFORTED TO COMFORT.

Sermon preached at Melbourne Hall, Leicester, August 8, 1886,

By Rev. F. B. MEYER, B.A.

> "The God of all comfort, who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God."—2 Cor. i. 3, 4 (R.V.).

Child of God, think it not strange concerning the fiery trial which tries thee, as though some strange thing had happened. Rejoice, insomuch as it is a sure sign that thou art on the right track. In an unknown country, a man tells me that I shall presently pass over a stony bit of road on my way to my abiding-place, and when I come to it, each jolt tells me I am right. So when a child of God passes through affliction, he is not surprised, but satisfied. He knows that he is right for the gate of pearl, for it is through much tribulation that we enter the kingdom. *Thine afflictions cannot be few.*

Look up. There is thy Father, pure and holy. Thou art to be like Him. But ere thou canst be, thou wilt need the file of the lapidary, the heat of the crucible, the bruising of the flail—not to win thy heaven, but to destroy thine unheavenliness. The spirits gathered there, clad in lustrous white, tell thee that the brilliance of their reward has been in the measure of the vehemence of their sorrows. Be sure, then, that thy Father will put within thy reach a brighter crown, by putting *thee* within the reach of severe affliction.

Look down. Thinkest thou that the prince of hell was pleased, when thou didst forsake him for thy new Master, Christ? Verily not! At the moment of thy conversion thy name was put on the proscribed list, and all the powers of darkness pledged themselves to obstruct thy way. What wonder if affliction comes to thee, as it came to Job, by the permission of Heaven, from hell!

Look around. Thou art still in the world that crucified thy Lord, and would do the same again, if He were again to live amidst it. It cannot love thee. It will call thee Beelzebub. It will cast thee out of its synagogue. It will think it a religious act to kill thee. In the world thou shalt have afflictions, though in the midst of them thou mayest be of good cheer.

Look within. What hast thou there but an evil heart, ever chafing against the rule and will of God; froward, restless, wilful. And in the constant strife between thy will and God's will, what can there be but affliction. This human life is the college of affliction, whither even the King's son came that He might be a faithful High Priest.

For such as thou art, afflicted one, there is no literature so befitting as the Bible, and in the Bible no part more helpful than this epistle, Hope is the keynote of the epistle to the Thessalonians, joy of that to the Philippians, faith of that to the Romans, heavenly things of that to the Ephesians, affliction of this. It was written amid affliction so great, that the Apostle despaired of life. It is steeped in affliction, as a handkerchief with the flowing blood of a fresh wound. But in this passage, the Apostle has built for himself a little chamber of comfort, on the wall of affliction. Its stones are quarried from the pit of his own sorrow. In it he sits and sings, "Blessed be God;" and into it he bids thee come till thine afflictions be past, and thy sky is clear again. It is the chamber of comfort.

When in affliction, mind three things—Look out for comfort; store up comfort; pass on the comfort you get.

(1) Look out for Comfort. It will come *certainly*. Wherever the nettle grows there grows the dock leaf, and wherever there is a trial, there is, somewhere at hand, a sufficient store of comfort, though our eyes, like Hagar's, are often holden that we do not see it. But it is as sure as the faithfulness of God.

It will come *proportionately*. God holds a pair of scales. This on the right called AS, is for thine afflictions; this on the left, called SO, is for thy comforts. And the beam is always level. The more thy trial, the more thy comfort. *As* the sufferings of Christ abound in us, *so* our consolation also aboundeth through Christ.

It will come *divinely*. It is well, when meeting a friend at the terminus, to know by what route to expect him, lest he come in on one platform, while we are awaiting him on another. It is equally good to know in what quarter to look for comfort. Shall we look to the hills? No, for in vain is salvation looked for from the hills. Shall we look to man? No, for Job found the best men of his time to be miserable comforters. Shall we look to angels? No, God entrusts angels to fulfil many ministries for us, but never to comfort. This needs a gentler touch than theirs. God dare not entrust it to Gabriel. *He* comforteth those that are cast down. *He* healeth the broken in heart, and bindeth up their wounds.

It will come *mediately*. Our consolation aboundeth through Christ. When a bridegroom makes a present to his wife, he puts it in the rarest casket, and sends it by her choicest friend. And when our God comforts us, He adds to the exquisite beauty of his comfort by sending it through the Son of his love.

It will come *directly* through the Holy Ghost, that other Comforter, whom the Saviour gives, and who gives us Him, and in giving us Him gives us all.

It will come *variously*, sometimes by the coming of a beloved Titus, a bouquet, a letter, a message, or a card; sometimes by a promise, laying an ice-cold cloth on our fevered brows; sometimes by God simply coming near. In sore sorrow, *he* comforts best who says least, and who simply draws near, and takes the sufferer's hand, and is silent in his sympathising love. It is *so* that God comforts. Thou drewest near in the day of mine affliction, Thou saidst, It is I, be not afraid.

II. Store up Comfort.—The world is full of comfortless hearts. Orphan children crying in the night. Our God pities them, and would comfort them through thee. But ere thou art sufficient for this lofty ministry, thou must be trained. And that He may train thee perfectly, He puts thee through the very same afflictions which are wringing human hearts with aching sorrow. He makes thus for Himself an opportunity of comforting thee, and of so teaching thee the Divine art of comfort. Watch narrowly how He does it. Keep a diary if thou wilt, and note down all the procedure of his skill. Ponder in thine heart the length of each splint, the folds of each bandage, the ministration of each opiate or cordial or drug. This will bring a twofold blessing. It will turn thy thoughts from thy miseries to thine out-numbering mercies; and it will take from thee that sense of useless and aimless existence, which is often the sufferer's weariest cross.

Dost thou wonder why thou dost suffer some special form of sorrow? Wait, till ten years are passed. I warrant thee, that in that time thou wilt find some, perhaps ten, afflicted as thou art. When thou tellest them how thou hast suffered, and how thou hast been comforted, whilst thou unfoldest thy tale, and seekest to repeat on them the magic spells that have charmed away thy griefs; in their glistening eyes and comforted looks, thou wilt learn why thou hast been afflicted, and thou wilt bless God that thou wert able to comfort others with the comfort wherewith thou thyself hadst been comforted of God. Once more, then, remember to store up an accurate remembrance of the way in which God comforts thee.

III. Pass on the Comfort you Receive.—At a railway station, a benevolent man found a schoolboy crying; because he had not quite enough to pay his fare; and he remembered, suddenly, how, years before, *he* had been in the same plight, but had been helped by an unknown friend, and had been enjoined that some day he should pass that kindness on. Now he saw that the long-expected moment had come. He took the weeping boy aside, told him his story, paid his fare, and asked him, in his turn, to pass the kindness on. And as the train moved from the station, the lad cried cheerily: "I will pass it on, sir," so that act of thoughtful love is being passed on through our world, nor will it stay till its ripples have belted the globe and met again.

"Go thou and do likewise." Is thy heart comforted? Then be on the alert to comfort those who are in any trouble. Thou canst not miss them; they are not scarce. Thine own sad past will make thee quick to detect them, where others might miss them. If thou findest them not, seek them; the wounded hart goes alone to die. Sorrow shuns society. Thou shouldest constantly seek from the Man of Sorrows Himself, directions as to where the sorrowing bide. He knows their haunts, from which they have cried to Him. And when thou comest where they are, do for them as the Good Samaritan did for thee, when He bound up thy wounds, pouring in oil and wine. Comfort them with the comfort wherewith thou thyself hast been comforted by God.

THE CHURCH ARMY.—This work has begun in Sydney with great encouragement. Four officers have been invited by different clergymen to work among the hop-pickers in Kent.

NORWOOD JUNCTION.—For some weeks past Gospel services have been conducted in a tent in Portland-road, under the superintendence of Mr. J. Brown, of the London City Mission. Much blessing has resulted. One evening Mr. R. Weaver, of Battersea, spoke to a crowded audience, and the power of God was manifestly present.

THE COLOURED BAPTISTS of America held their First National Convention at St. Louis, commencing on August 26. Rev. W. J. Simmons, D.D., was elected president, and Rev. James R. Young, vice-president. Several delegates representing the various missionary societies were introduced, and the evangelisation of Africa was one of the leading topics under discussion.

MONTHLY TRACT SOCIETY.—The free distribution of tracts at the Exhibitions in London, Liverpool, Folkestone, and Edinburgh is going on apace, and our distributors report: "The people eagerly accept the tracts." To carry on the work with vigour we want to print a million tracts at once. Will your readers help us to do this?

J. R. Mackenzie, Secretary.
3, *New Bridge-street, London, E.C.*

TEMPERANCE PIONEERS.—Admiral Sullivan, referring to our notice of the late Admiral Sir W. King-Hall, points out the fact that the late Admiral Otter was engaged in temperance work amongst the sailors in 1854, and that in 1856 he formed a temperance society for his crew and the fishermen on the West Coast of Scotland, where he was engaged on survey. He thus anticipated Admiral Hall by some years in this branch of service.

NORTH BERWICK.—The Children's Special Service Mission have held meetings here during August on the Links at Point Garry, a lovely spot at the west end of the town, every Sabbath afternoon. The services were conducted by Mr. Wm. Robertson, of the Carrubbers' Close Mission, and Mr. James Brown, C.A., Edinburgh. The attendance has averaged from 800 to 1000. The services are to be continued during September by Mr. Arrowsmith, and others. Wm. Davidson.

TRAM-CAR EMPLOYES.—Referring to a statement by Sir John Bennett, that "Mrs. Reaney has an interest of £20,000 in one of the Tramway Companies," Mrs. Reaney says that in February last, at the half-yearly meeting of the North Metropolitan Tramway Company, she held proxies not for £20,000, but £140,000. She adds: From sixteen to seventeen hours a day—the actual time of absence from home of our tram-car *employés*—only leaves between seven and eight hours out of twenty-four, for everything. Only those who are familiar with the *home-life* side of our tram-car *employés* can rightly estimate the cruel wrong done to these men—and through them to others dependent upon them—as *individuals.* No rest, no right and legitimate intercourse with their families, no Sundays—surely no half per cent. of dividend could be more cruelly *wrung out* from a body of—for the most part—honest and right-thinking men! Yield the half per cent., and—according to the quotations given by the chairman of the North Metropolitan Tramway Company—everything rights itself; the hours per day are such as any man with "a conscience towards God and a conscience towards all men" could undertake without injury to himself, while the definite Sunday "off duty" would help to fit him the better for the life here as well as for that which follows.

GAINING A BROTHER.

Recently the New York *Independent* had the following sentence:—"The best way to settle a quarrel is for the innocent one to take the initiative and forgive the guilty one. A quarrel is seldom healed in any other way. Try it."

A late number of the same paper has a letter from a New England pastor, in which, having described a trouble in his church originating in "a personal quarrel between leading members of the church," and the conviction to which he himself at last came, that "unless a reconciliation was effected speedily the church would go down," he speaks of having his attention arrested by the passage above quoted in *The Independent*. He then says :—

"It seemed to suit the case exactly, and, as in this case both parties were thoroughly convinced of their own innocence, I determined to read the note to both of them. This I did; and the result was that both took the initiative. Everybody forgave everybody else, and at a large church meeting a few days ago, where both parties were present, resolutions of peace were unanimously adopted; and now everything is lovely. On the following Sabbath all the old members were in their places and the church was crowded full. The people here do not as yet know how it happened; but if they did I am sure they would thank the one who wrote that note."

The editor of *The Independent*, says another American contemporary, is very happy over an incident which illustrates how very good "a word in season" may be, and in the consciousness of having thus, without any knowledge of the circumstances, contributed to save the life of a Christian church, imperilled by dissension among its members.

MR. COOK'S GOSPEL SHIPS.

The *Annie* has recently visited Calais, and our congregations have been mixed—soldiers, sailors, and civilians, who filled the vessel each night from 8 till 10. The people were truly sorry when the vessel sailed for Dunkerque, where she arrived safely on August 31. Here the meetings were crowded night after night, the people listening most attentively to the Word of God.

The *Mystery*, now on the coast of Brittany, with the evangelists of Mr. McAll's Mission and the missionary crew, has done good service during the present year. This Gospel ship on the western coast of France is blessed in her mission beyond all expectation. Wherever she goes she receives a warm and most cordial reception. At La Rochelle the resident Christians were anxious about the boat, and feared it would be altogether a failure; but, on the contrary, crowds boarded the vessel to listen to the Gospel message. After remaining some days at this port, the vessel sailed for Lorient, and, as in other ports, the success has been truly marvellous.

Our English work, by means of the steam launch and mission boat, is making good progress, both in the harbour and outside in the roadsteads, among the lightship men, at the forts in the sea, the ships and vessels.

The time of year has returned when 10,000 little bags, eight inches by seven, are needed to supply our soldiers and sailors who will leave the port shortly, as reliefs for India and elsewhere. To these we have given bags well filled with Gospel books and tracts, and a new Testament when needed, for their reading on their passage out, and when settled in their new home for a time.

The *Annie*, purchased several years ago, is to be condemned entirely for sea service, but will yet be used in some port, probably Folkestone, as a stationary or Gospel ship and Home for Seamen. The new vessel which is to succeed her is estimated to cost £1250, and will be made by a well-known firm at Troon, N.B. It is to be built under Lloyd's survey, Class A 1, for twelve years; 75 ft. long and 21 feet beam, and will seat over 200 persons to hear the Gospel. The promises and amounts received for this purpose make a total of £360. The vessel is needed by February next. It is to be named the *Herald of Mercy*.

Henry Cook.

Seamen's Friend, Gosport.

FOREIGN & CONTINENTAL NOTES.

PRAYER FOR MISSIONS.

The American Board of Foreign Missions has selected the first Sabbath of November as a day of special prayer throughout the Protestant world in behalf of missions.

AN AMERICAN CRÈCHE.

The wife of Senator Leland Stanford, of California, has bought for a quarter of a million of dollars her father's homestead at Albany, N.Y., and will maintain it as a day-nursery for the children of working women.

CHINA.

One of the native preachers of Canton is wholly paralysed in his legs, arms, and hands, except the partial use of one thumb and forefinger. Nevertheless, he is carried to chapel, and preaches either sitting or lying on his back, and many have thus received the saving truth of the Gospel from his lips.—*The Friend of Missions.*

BISHOP HANNINGTON'S SUCCESSOR.

It is but a short time since Bishop Hannington's murder, on his way to Uganda; but already a successor has been found in Rev. H. P. Parker. He has served for six years as Secretary to the Church Missionary Society at Calcutta, and more recently, after resigning that office, has been carrying on a most interesting evangelistic work among the Gonds of Central India.

SLAVERY IN CUBA.

A few months ago a great step towards the abolition of slavery was taken in Brazil, and although complete liberty was not granted at one blow, the limitations and restrictions retained for a time were comparatively insignificant. In Cuba the same policy has been followed, but now, long before the allotted time has expired, it has been decided to sweep away the last barriers that still stand between those who once were slaves and freedom. By this Act of the Legislature 26,000 slaves, now in a position of dependence upon their former masters, will be completely emancipated.

SLAVERY ON THE AFRICAN COAST.

Mrs. Ludwig writes from Mission Hill, Duke Town, Old Calabar :—We live among what they are pleased to call domestic slavery, but it looks just as black and bitter as any other slavery. I think the only difference is they dare not ship the slaves. Old people often come to us, their masters having discarded them, either on account of sickness or because they cannot work. Others come to us for protection from cruelty, which we give; but it means feeding them. Then we take children into our house. We cannot take many, and have had to refuse numbers. We could easily accommodate double the number we do; but we have not the money to purchase food for them.

SABBATH REST ON THE CONTINENT.

At Berlin 1000 carpenters and joiners have petitioned the Reichstag to pass a law to secure rest from labour on Sunday. This would not only ensure rest for the petitioners, but would give employment to a larger number of workmen. At Dresden a large glass manufactory recently dismissed about 1000 men for refusing to work on Sunday. The managers required them to work at least half the day. In the Canton of St. Gall, the Council has decided that henceforth all places for the sale of intoxicating drink shall be closed on Sunday mornings, and in several towns of Canton Vaud the druggists, hair-dressers, and barbers have agreed to close their shops at noon on Sunday.—*Bulletin Dominical.*

PRUSSIA.

There is a deep religious movement in the province of Prussia; all religious meetings are crowded there, but, unfortunately, the numerous lay preachers and the clergy are at open war with each other. The movement is also in danger of getting too narrow. The signs of true conversion are found in exterior things; for instance, non-smoking. Yet it would be a very great loss if the fruits of a truly spiritual movement were to be lost. Already, last summer, Baron Oertzen, from Hamburg, spent six weeks there to use his influence to bring about an understanding between the clergy and these men. This year he and Count Pückler, from Berlin, went again. A large conference was held. Several leading pastors of the province had been willing to come; also most of the "brethren" were there. It will, we trust, at least have created the conviction that both sides wish to do the Lord's work in sincerity; and if this is believed on both sides, a great step in advance is made.—*Evangelical Christendom.*

WURTEMBERG.

The Roman Catholic Church in this little kingdom has as many State-paid priests as the Protestant Church has pastors, although the Romanists number only half the Protestants.—*Témoin de la Vérité.*

A GOOD IDEA.

In a Connecticut Sunday-school a novel method of raising a missionary fund is proving most successful. Each scholar is invited to place in the box, on his or her birthday, the number of pennies corresponding to the age on that day.

INDIA.

Some villagers in Southern India lately said to a missionary: "You ask us to give up the customs of our fathers; but *if you are in earnest* why are your visits so few and far between? and why are you so few?"—*The Friend of Missions.*

CANNES.

M. David Espenett, for some years pastor of the church in the Quartier du Riou, and his wife both died on August 4. For twenty-five years he was an earnest, evangelical worker. For the last few years he devoted himself entirely to the Sick Refuge which he founded, and where it will be difficult to replace him.—*Journal Réligieux.*

A REMARKABLE FACT.

The Converted Catholic says that there is not a reading-room connected with a Y.M.C.A. in America that is not attended by a large number of Roman Catholics. The secretary in New York says 150 regularly frequent the rooms in that city; half of the young men who attend the Bowery Branch can be safely set down as Romanists.

SWATOW, CHINA.

The Swatow Medical Mission Hospital is the largest of the kind in China. No fewer than 3867 in-patients have been treated during the year, while of out-patients there have been 1770. Over eighty patients declared their faith and desired baptism, but it is not the rule to grant this at the close of a term in hospital; applicants are asked to return to their villages and show by life and conduct that they are in earnest, after which they are received at the nearest station to their homes. During the year about fifteen were thus admitted.

THE AMERICAN INDIANS.

Rev. William Barrow says, in *The Andover Review*, as to the rapid decrease of the American Indians: "The civilisation which cannot make citizens out of Indians, or the religion which cannot make Christians out of the aborigines, must become modest in its pretensions. If American Christianity and American civilisation can do their best only by easing and gracing the extinction of the East Indian, and Turk, and Chinese, and Hawaiian, preparatory to the supremacy of an English-speaking people over their ancestral domains, the theory of Christian missions exposes itself to grave criticism."

CENTRAL AFRICAN MISSION.

News has been received of the death of a third clergyman within three months connected with this mission. Rev. C. S. B. Riddell was only buried on Whitsun Eve, and among those present at the funeral was Rev. Cecil Sherard Pollard, whose death at Mozambique has been announced by telegram. Rev. W. P. Johnson is seriously ill. A Nyassa lad, torn from his home by slaves, rescued by a British man-of-war, trained in the Mission schools, writes by the last mail: "Ring a bell in England, ring a bell! Wake up the great men of the universities, and tell them to send us white teachers, for there are many here who have never seen a white man or heard of God. Ring a bell, sir, for teachers to come and bring light to this land of darkness. Tell them not to lose a moment."

"Love thy God, and love Him only,
And thine heart shall ne'er be lonely.
In that One Great Spirit meet
All things mighty, grave, and sweet.
Vainly strives the soul to mingle
With a spirit of its kind,
Vainly heart to heart is twined,
For the deepest still is single.
An impalpable resistance
Keeps like natures at a distance.
Creature, love that Holy One,
Lest thou dwell for aye alone."

Letters to the Editor.

THE GROWTH OF POPERY.

SIR,—The Protestants of England should be constantly informed of the growing, and now open, sympathy with Popery among those in authority.

On the 7th inst. new colours were presented to the Royal Irish Regiment, at Devonport, in the presence of 10,000 people.

The Daily News of the 8th inst. states that "for the first time since the Reformation the colours were blessed by a priest of the Church of Rome." I would urge all Christians, and especially Nonconformists, to read Lord Robert Montagu's book, "Recent Events," and pray that the eyes of our country may be opened to see the stealthy and rapid marches among us of this enemy of all religious and political liberty, resolved "to bend or break the will" of England. J. P. P.

FRIENDS' SCHOOLS AT BIRMINGHAM.

SIR,—I do not think "H. F." can have personally had much to do with the Birmingham Adult Schools, or he would not have complained of the little influence that they have had in the country. Bradford has followed the example of Birmingham, and has schools containing many hundreds of men, all conducted on the same plan. Middlesboro', Manchester, and Bristol also have large schools for men and women which originated from the Birmingham idea. But the plan of adult schools has by no means been confined to our own Society. The Church of England has copied the system in Birmingham and now has a larger number on its books, I believe, than the Friends. The same denomination at Stockport also has very large adult schools; and numberless little offshoots have taken place from Severn-street and the other schools in Birmingham. To give one instance: two working-men belonging to William White's class at Severn-street moved away to an iron foundry at Darlaston some distance from Birmingham. The first thing they did on the Sunday morning after they arrived was to borrow an old donkey barrow and wheel it on to the Common, where hundreds of men met to play pitch and toss and run races. Using this barrow as a platform, they soon got a considerable audience around them, and in a very simple way told them of what a means of blessing the Birmingham Friends' Schools had been to them (one of them was in a state of delirium tremens when searched out by William White, then or soon afterwards Mayor of Birmingham), and offered to take down the names of any of those present who would like to form such a class, and then and there got eighty names and addresses. Then, in their simple-minded fashion, on the way home they got behind a hedge, and, kneeling down, showed the Lord the list, and asked Him who had guided them so far, to give them light as to the place where they should meet these eighty men. The same day they providentially fell in with a clergyman, who had a large empty schoolroom, and was only too delighted to offer it to them, offering also to pay all expenses of fire and lighting. In eighteen months that school numbered 200.

First things are put first, and though no doubt many come at the outset for the reading and writing which is taught, being quite unfitted to learn in the ordinary week-day night school after their heavy day's work, yet numbers of these get greatly blessed at the Bible-readings, which are always held after the writing lessons.

In my brother's writing class at Birmingham, his youngest pupil was eighteen and his eldest seventy. The democratic character of the classes is worthy of note. Many of them pay their own expenses, and will allow of no subscriptions from outside. The teachers are in no sense "priests" or "masters" of the class, but keep on the same level with the men. The consequence is that a large number of men are attracted who will have nothing to do with ordinary missions or churches, through prejudice against priestcraft, and what seems to them like trade in religion.

Friends are not in the habit of trumpeting their successes about, hence the general, but erroneous, idea that little or nothing is being done by them. They do not try to proselytise, simply wishing to bring men to Christ and not Quakerism, hence other religious denominations often get the benefit of these schools, and the classes themselves are often really little independent churches of themselves.

MAURICE GREGORY.

31, *Paternoster-square, E.C.*

[We have received several other letters on this subject for which we have not space in our present issue.]

THE MANHOOD OF CHRIST.

SIR,—In your issue of July 1, page 20, Mr. Gibson reverently speaks of the Lord Jesus as the "Believer who heads the list." To my mind the thought is most beautiful and helpful, but I have a friend who is much pained at it, and thinks it derogatory to the Lord Jesus to speak of Him as a believer, as it takes away from his Divinity. I pointed out to him that it only applies to Jesus in his human nature, and the very fact that Jesus prayed to his Father, *i.e.*, as man He prayed to God, unquestionably brought Him into the condition of a believer, and in no way clashes with the Divine nature of Christ. My friend disputes this, and states it is simple Unitarianism, and not a single text of Scripture can be brought forward to support such a statement. He refuses to see that Heb. ii. 13, as applied by the Apostle, applies to the Son of Man as man, and before He could trust in God He must believe in God. Will some brother confirm Mr. Gibson's view, or point out where Mr. Gibson is in error.—Yours, W. F. B.

REV. PETER LEYS.

MY DEAR SIR,—I am thankful to you for bringing before the readers of THE CHRISTIAN the remarkable case of Mr. Leys, showing so fully the increasing power of the Jesuits in our land. I quite agree with you that this fresh instance of their subtlety and activity "speaks in a voice of thunder to sleeping Protestants, and bids them wake to guard jealously the privileges bought for them with the blood of their ancestors;" but my difficulty is, how is this to be done? In the city in which I reside, and in every town I visit I see how marvellously the Roman Catholics are spreading like a swarm of locusts over our land; but what are we to do? How can we as Protestant Christians in any way hinder or lessen this growing evil?

If any practicable suggestion can be made through your columns, I and many others will be truly thankful.—Yours very faithfully,

Bath. G. E. THOMAS.

SIR,—Allow me, on behalf of many friends of Rev. Mr. Leys, to thank you for the able, lucid, and sympathetic notice in last week's CHRISTIAN. If you will allow me, I would simply desire, as the uncle of the children, to emphasise that paragraph in which you say, "The end for which Mr. Leys suffered will not be secured till the safety of the children is put beyond doubt." Mr. Leys has told me he would remain in prison to die rather than have his grandchildren continue outlawed, in daily fear of being kidnapped and immured, probably for life, in a Jesuit den. Since this terrible sorrow has befallen us, many cases have been brought before us of this being done. And I would seek to impress on the Christian public that there is at present, and, unless there is power to take action to end it, there will go on for years, a persecution hardly exceeded by much I have read in the history of the "dark days."

These children have had to fly from their home; their education and future prospects are broken up; they are outlawed from Scotland, that "land of the free," in daily fear of being waylaid, and hurried off to a place where neither cries nor tears avail, but where they must, on pain of a constant misery—which, we believe, with their sensitive natures, would end in death—abjure all they hold dear, and curse as miserable heretics all those they love. And all this is not only permitted, but enforced by the law of the land! They are outlawed, not for crime, or murder, or treason, but because they have besought their friends to enable them to follow the dictates of an enlightened and purified conscience.

It is little that we are warned that our steps are dogged, our actions watched, and it is little that there hangs over the devoted grandfather's head a possible further imprisonment—that he is only free by the grace of the Jesuits; but that boys who have intelligence beyond their years, and faith that would beautify any life, however mature, should be dealt with as goods and chattels, the property of one who has invested nothing in them—neither love, nor care, nor money—but who thus acts simply that he may have absolution after the forms of that fell religion—surely this is matter for serious reflection by all true-hearted men, and for the serious attention of those whose duty it is to see that law reflects justice.—Yours truly, R. G. MUNSIE.

Glasgow.

LOCAL BYE-LAWS.

SIR,—One of your correspondents complained lately of the prohibition of all singing of hymns in the streets of a town in which he was engaged. It has been decided recently (Johnson *v.* Mayor of Croydon) that a bye-law forbidding any musical instrument to be played on Sunday in the streets of a borough is invalid. The same rule would no doubt apply in the case of singing hymns.

Your obedient servant, S. C. B.

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The Book World.

THE LIFE AND TEACHINGS OF THE LORD JESUS CHRIST. 2s. 6d. *Oxford University Press.* We have here a chronological compilation, from the four Evangelists and the first chapter of Acts, of all the narratives of our Lord's life and ministry. This method, of course, destroys the distinctive characteristics of the Gospel narrations, but has the advantage of presenting the earthly life of the Saviour in a complete and consecutive form. Footnotes on each page indicate from which Gospel the passages are taken, and there is a most excellent index of subjects. Several blank pages are attached for MS. notes.

RECENT EVENTS AND A CLUE TO THEIR SOLUTION. By the Right Hon. Lord ROBERT MONTAGU. Second Edition. *Hodder & Stoughton.* 12s. This book is in its second edition. Its chief interest lies in showing how deeply and persistently the Jesuits and other enemies of the State have plotted against England, and how they are concentrating their power in and against our country. While it brings many proofs of this fact, it is hard to believe, as Lord Robert Montagu would have us do, that Mr. Gladstone, Lord Beaconsfield, and other well-known leaders, have been knowingly agents of the Jesuits. Their political schemes may have facilitated the intrigues of these conspirators, but more conclusive evidence would be necessary to prove Mr. Gladstone and the others attacked to be merely dishonest caballists. We confess, however, that it is difficult to reconcile Mr. Gladstone's outspoken pamphlets on Vaticanism with his subsequent action. One would have thought that the writer of those assaults on Rome would ever after have consistently and earnestly opposed her arrogant claims. Lord Montagu's book deserves to be carefully studied in these Romanizing days.

"**HOW TO PRAY THE LORD'S PRAYER**" is the title of a tract containing amplifications of each clause of this prayer, designed to aid the mind to grasp its wonderful fulness. It is published (1s. 6d. per 100) at Penman's Tract Depôt, 33, Furnival-street, Holborn, E.C.

A WONDERFUL CONVERSION. Under this title, George King, formerly a pugilist, publishes a short sketch of his life, in the hope that it may be the means of leading others to abandon a sinful life. Copies may be obtained (1d. each, or 7s. per 100) from the author at 7, Strode-villas, South Norwood, Surrey.

OUR DUTY AS TEACHERS. By R. ASHINGTON BULLEN B.A. 3d. 33, *Vincent-square, Westminster, S.W.* This pamphlet, addressed to teachers, contains the substance of a paper on the subject of social purity read at Carlisle. In an appendix, a plan and rules for working branches of the Social Purity Alliance are given.

ITALIANS AT MARSEILLES.—The evangelisation of the Italian colony in Marseilles was begun in 1879 by Mr. V. Pierallini, under the direction of the Geneva Evangelical Society. He found so much to do, and was so interested with the work, that he soon needed help, and for more than two years I worked with him. But he died in March, 1885, entreating me to take charge of the little church he had gathered. Just at that time, for want of money, the Geneva Society withdrew its help, and I was rather puzzled to know what I should do, whether to give up evangelisation or walk by faith, waiting upon God and ministering to the little flock. I adopted the second plan, and have lived for a whole year on the means God has granted me through generous friends, and some modest earnings in book-binding. These gifts have been a precious indication to me of the will of God. We numbered twenty-seven members, but by removal, death, or exclusion, we were reduced to ten. This year seven new members have been added after conversion, and three returned from Italy, thus raising our number to twenty. The people, although poor workmen, have managed to pay the rent of the hall and other expenses. For lack of money we were obliged to give up our hall in Boulevard National, which was well placed and well attended. To reach our people a hall must be in their midst, and it would be a great thing for us if we could open a hall for them, as they are so poor and withal so numerous in Marseilles—about 60,000. Any gifts would be thankfully received by me; or at Pasteur Monod's, Rue Grignan 94, Marseilles.

AUGUSTUS LENZI.

17, *Avenue Belle Vue, Belle de Moi, Marseilles.*

Notes on Daily Readings.

SUNDAY, SEPT. 19.—I CHRON. I.

As some of the opening chapters of this book are not suitable for general and practical exposition, we are giving our readers, in substance or in form, portions of the instructive Introduction to the Books of Chronicles found in the "Speaker's Commentary."

INTRODUCTION TO CHRONICLES, BOOKS I. AND II.—These two books, like those of Kings, "were undivided in the Hebrew copies so late as the time of Jerome." The Septuagint translators are said to have divided them. Jerome adopted this division.

Author.—"A very general concensus of the Jewish writers ascribes the composition of Chronicles to Ezra. Among moderns, those who assign Chronicles a later date admit generally that it proceeds from the same author as the Book of Ezra. The same spirit breathes through both books, and numerous *little* expressions, identical, or nearly so, in the two works, indicate almost certainly the same hand."

Object.—"Ezra's leading object seems to have been to show the divisions of families, possessions, &c., before the captivity, with a view to the exact restoration of the same order after the return from Babylon."—*Jamieson.* He does not profess to introduce us to any new period of history. "He traverses ground that has already been trodden by others." The Septuagint translators held that Chronicles were written simply as a supplement to Samuel and Kings; so they called them *paraleipomena*—"things left over." This was no doubt one of the writer's objects. That it was not the main purpose seems clear from the fact that "a very considerable part of Chronicles is a mere repetition of Samuel and Kings—repetition, sometimes, of whole chapters with only a few verbal differences (compare 1 Chron. x. 1—12 and 1 Sam. xxxi.; 1 Chron. xvii. and 2 Sam. vii; 1 Chron. xviii. and 2 Sam. viii.; 1 Chron. xix. and 2 Sam. x.; 1 Chron. xxi. and 2 Sam. xxiv.; 2 Chron v. 2—vii. 10 and 1 Kings viii.; 2 Chron. xxii. 10—xxiv. 1 and 2 Kings xi.). This is not the character of a history whose chief purpose was to supplement, *e.g.*, the Gospel of St. John.

MONDAY, SEPT. 20.—I CHRON. II.

Object (*continued*).—The general character, arrangement, and tenor of the work show that Ezra wrote with an immediate practical object. The people had lately returned from captivity—had rebuilt the Temple, but had "not yet gathered up the threads of the old national life." They required to be reminded of their position among the nations of the earth. . . . This is done, curtly and drily, but sufficiently, by means of genealogies, which have always a peculiar attraction for Orientals. They have, then, to be more especially reminded of their own past as a settled people, with a religion that has a fixed home in the centre of the nation's life. The writer is strongly convinced that the whole future prosperity of his countrymen is bound up with the preservation of the Temple service. Accordingly, the Books of Chronicles are ecclesiastical, while those of Samuel and Kings are more political. With great care, the writer points out that in almost every instance temporal rewards and punishments followed in exact accordance with the attitude of the king towards the national religion. "This condensed view of the entire previous history, written in the idiom of the day, with frequent allusions to recent events, with a constant reiteration of the moral intended to be taught, was calculated to affect the newly-returned and still unsettled people far more deeply than the old narratives, written without reference to the existing state of things, in language less familiar, and with less pointedly didactic force. It bridged over the gulf that separated the nation after, from the nation before, the captivity." *The date* has been fixed with very considerable probability at B.C. 450—435.

TUESDAY, SEPT. 21.—I CHRON. III.

The Writer's Authorities.—"His most frequent reference is to a general history—the 'Book of the Kings of Israel and Judah,' called in one place the 'Book of the Kings of Israel' (2 Chron. xvi. 11, xxv. 26, xxvii. 7, xxviii. 26, xxxv. 27, xxxvi. 8). This appears to have been a compilation from the two histories constantly mentioned in Kings—the 'Book of the Chronicles of the Kings of Israel,' and the 'Book of the Chronicles of the Kings of Judah,' which it had been found convenient to unite into one. It is clearly not the 'Book of Kings' of the sacred canon, since it contained the deeds of the monarchs, '*first and last,*' '*all* their wars and all their ways;' and since it is quoted for facts and utterances not contained in our present 'Book of Kings.'" "The other works cited were partial histories, the works of prophets who dealt with particular portions of the national annals. He mentions twelve or thirteen as extant in his day (1 Chron. xxvii. 24, xxix. 29, 2 Chron. ix. 29, xii. 15, xiii. 22, xx. 34, xxiv. 27, xxvi. 22, xxxii. 32, xxxiii. 19)." A third source, one drawn upon very largely, was our present Books of Samuel and the Kings.

Characteristics.—"As compared with the parallel histories of Samuel and Kings, the history of Chronicles is marked by three principal features: (1) A greater tendency to dwell on the details of the Temple worship, the various functions of the Priests and Levites, &c. In the writer's mind the religious establishment is of primary, the State of secondary, importance. (2) A marked genealogical bias, and desire to put on record the names of persons engaged in any of the events narrated. (3) The third characteristic, which may be called the key-note of Chronicles—the more constant, open, and direct ascription of all the events of the history to the Divine agency, and the inevitable connection between righteousness and prosperity, sin and sorrow—is struck almost as soon as any narrative is entered upon. It recurs like the refrain of a song even in the dry, genealogical introduction (see iv. 10, v. 18—20, v. 25, 26, ix. 1). Henceforth the entire narrative does but repeat and deepen this one impression."

WEDNESDAY, SEPT. 22.—I CHRON. IV.

"The style of Chronicles is less gloomy than Kings, being addressed to the restored nation. The liberated nation found in Chronicles a review of its past calculated to help it forward on its new path of progress."

9, 10.—*Jabez* = sorrowful. Of the *nature* of the sorrow referred to we know nothing—only the *fact* that it was great enough to kill the natural joy and hope of motherhood, draping the future with hues so gloomy that "sorrowful" was the most fitting name she could think of for her little one. Contrast her view of the future with its actual history—the deep foreboding with the genuine godliness, the high character and large success, which would yet make her boy's sad name glorious. Here is good cheer for the despondent. *The God of Israel.*—He took hold of God as *covenanted* to his people in Israel, their father. So for us the best prayer-platform is covenant relationship to God in Jesus Christ. *Oh that Thou wouldest bless me indeed,* &c.—The *object* of this prayer seems to have been temporal success; but in *spirit* it was most childlike and spiritual. It is likely that he was about to attempt to recover from the Canaanites some portion of the family property which was theirs by allotment, though not by actual possession, and that he felt very deeply the need of God's effectual blessing, his hand with him, through every part of the enterprise. If this be the true explanation, we have here a delightful encouragement to seek temporal blessings from God. *And God granted him that which he requested.*—To us this prayer is full of spiritual suggestion; every clause is capable of a spiritual application. Let us adopt this prayer, giving it thus its higher direction, and at once the words, "God granted him," &c., are full of promise. If this request was granted to Jabez when the object was worldly prosperity, how much more, when using the same words we seek for those nobler blessings which God loves best to bestow, will our prayer be heard!

THURSDAY, SEPT. 23.—I CHRON. V.

This chapter occupies itself with the tribes of Reuben, Gad, and the half tribe of Manasseh who settled in the country eastward of Jordan. "These tribes were first placed, and first displaced."—*Henry and Scott.* Three points of this chapter invite meditation: (1) Birthright forfeited by sin (1); (2) victory through prayer (18—22); and (3) national ruin through national sin (25, 26).

9.—*He inhabited.*—"The antecedent to 'he' is rather 'Reuben' than Bela or Joel. Eastward the Reubenites inhabited as far as the desert which extended from the Euphrates to their borders. This is the great Syrian desert, a continuation of the Arabian towards the north, a vast wedge interposed between the valley of the Euphrates and the fertile strip of coast along the Mediterranean."—*Sp. Com.*

10.—*The Hagarites.*—Descendants of Hagar—"one of the most powerful tribes of the Syrian desert."

18—22.—*Jetur and Nephish.*—"Are mentioned among the descendants of Ishmael, both in 1 Chron. i. 31, and Gen. xxv. 15." The words, "from the river," &c., in the well-known prophecy that described the extent of the promised land, marks out the district between Jordan and the Euphrates as a part of the land to be possessed. This fact seems to explain the words *the war was of God* (22); for by this war prophecy was fulfilled, though imperfectly. It may be, too, that the knowledge of this prophecy encouraged the Israelites both to begin the war, and to seek and expect God's blessing in it. This was the son of the freeman casting out the son of the bondman. "The Israelites cried to God, and put their trust in Him. They acted as Israelites indeed."—*Henry and Scott.* They leaned not on their powerful army, but on their commission to possess the land, and also on God Himself. We, too, have a great land to possess, and a great God to help us to possess it. We need only the courage to go up in his name and make it ours.

FRIDAY, SEPT. 24.—I CHRON. VI.

"Though Joseph and Judah shared between them the forfeited honours of the birthright, yet Levi was dignified with an honour more valuable than either the precedency or the double portion, viz., the priesthood. Of that tribe we have an account in this chapter. The priests and Levites were more concerned than any other Israelite to be able to prove their pedigree, because all the honours and privileges of their office depended on their descent."—*Henry and Scott.* When, on their return from the captivity, some families failed to show their priestly descent, they were at once degraded, and forbidden to eat of holy things (Ezra ii. 62, 63). "The line of Eleazar, the successor of Aaron, is here drawn down to the time of the captivity. It begins with Eleazar, who came out of the house of bondage in Egypt; and ends with the Jehozadak who went into the house of bondage in Babylon. Thus for their sins they were left as they were found, which might also intimate that the Levitical priesthood made nothing perfect: that was to be done by the bringing in of the better hope."—*Idem.*

54—81.—"This account is much the same as that we have in Josh. xxi. We need not be critical in comparing them. It is common for places to have several names. Sarum and Salisbury, Salop and Shropshire, are more unlike than Hilen (58) and Holon (Josh. xxi. 15); Ashan (59) and Ain (Josh. xxi. 16); Alemeth (60) and Almon (Josh. xxi. 18). Also time changes names."—*Henry.*

SATURDAY, SEPT. 25.—I CHRON. VII.

"In this chapter we have some account of the genealogies of Issachar (1—5), Benjamin (6—12), Naphtali (13), Manasseh (14—19), Ephraim (20—29), Asher (30—40). Here is no account either of Zebulon or Dan." For this omission we can give no reason; "only it is the disgrace of the tribe of Dan that idolatry began in that colony of Danites which fixed in Laish and called it Dan; and there one of the golden calves was set up by Jeroboam. Dan is omitted Rev. vii. Here is an account of the incursion of the Philistines (21), to make depredations on the cattle of the children of Israel. Ephraim, of whom it had been declared that it should be a numerous and prosperous tribe, was thus first diminished. The dispensations of Providence sometimes appear to run counter to the promises of God. Their performance thus may be the more seen and admired."—*Henry and Scott.*

SOUTHSEA COMMON.—For three months a Gospel tent has been on Southsea Common. Mr. Charles Cook, of Hyde Park Hall, has been there for a week holding afternoon Bible-readings, and preaching in the evening. Many cases of conversion have occurred among the soldiers. On Sunday week one man rushed from the tent, and, falling on his knees on the Common, before all the people, cried aloud for mercy.

DOVER SOLDIERS' HOME.—This Institution, started nearly eight years ago by General Hoste, R.A., and a few friends, has been ever since of great value to the troops quartered in this place. It is under the supervision of a lady who devotes herself unsparingly to the work. The lease expiring shortly, the present site is to be taken as a telegraph station. It is desired to establish a new "Home," worked on similar lines, but considerably larger, and more suitable to the present garrison of three infantry regiments and four batteries of artillery. The need for the maintenance of such a Home is obviously very great. The work is of the deepest nature, and aims, above all, at the conversion of souls, whilst not neglecting the temporal comfort of all comers. Particulars may be obtained by referring to the Lady Superintendent, 22, Castle-street; General Heath, 21, Victoria-park; or Colonel Sladen, Ripple-court, Walmer.

AN OFFICER OF THE GARRISON.

Forthcoming Meetings.

CONFERENCES.

Brighton. — Conference on Scriptural Holiness and Divine Healing, the Pavilion, Sept. 16.

Park Hall Convention, for the Deepening of Spiritual Life.—To Sept. 17, near Polmont Station, North British Railway.

Evangelical Alliance. — Annual Conference, Town Hall, Ryde, I. of Wight, Sept. 21 to 23. For programme see our issue of Aug. 12.

Dundee Christian Conference.—Kinnaird Hall, Sept. 21 to 23.

Clapham Missionary Conference.—Conference Hall, Clapham-rd., S.W., Oct. 27 to 29. President, Reginald Radcliffe, Esq. Particulars of Mrs. Meredith, at the Hall.

Salisbury Conference of Believers.—Sept. 27 to Oct. 1. Particulars of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

Clifton Annual Christian Conference, Victoria Rooms, Oct. 5 to 7.—Particulars of Rev. James Ormiston, 14, Arlington-villas, Clifton, Bristol.

Missionary Conference, Conference Hall, Mildmay, N., Oct. 5 to 7.

Church Congress.—Wakefield, Oct. 5 to 7.

Glasgow.—Half-yearly meeting of Christians, Waterloo Rooms, Oct. 7 and 8. Particulars of Secretaries, 180, Buchanan-st.

Congregational Union.—Norwich, October 11 to 15.

Manchester.—Conference on the Evangelisation of the World, at the Hall, Strangeways, Nov. 9 and 10. Particulars of the Secretaries, at the Hall.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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Social Purity.—The Gospel Purity Association will send competent lecturers to address meetings of men or women on the above subject. Apply Sec., 31, Paternoster-sq., E.C.

Rev. W. Hay Aitken.—Sept. 19 to Oct. 3, Broughton-in-Furness.

Mr. F. E. Marsh.—To Sept. 26, Kilbarchan, N.B.

Mr. J. M. Scroggie.—Sept. 19 to 27, Irvine, N.B.

Mr. G. Clarke.—To Sept. 20, Perth; Sept. 21 to Oct. 1' Dundee.

Mr. James Neech.—To Sept. 26, Horncastle.

Mr. W. Spencer Walton.—Sept. 18 to 20, St. Nicholas Parish, Gloucester.

Mr. W. R. Lane.—Great Assembly Hall, Mile End-road, Sun., 11 and 6.45; week nights at 8, until 19th instant.

Mr. C. Inglis.—Dublin, during September.

Mr. and Mrs. C. King.—To Sept. 30, Glasgow and Rutherglen.

Mr. W. J. Taylor.—To Sept. 26, Birchington-on-Sea.

Mr. C. James.—Sept. 28 and 29, Hackney Y.M.C.A.

Messrs. Fullerton and Smith.—Sept., Circus, Hull.

Clapton Hall, Upper Clapton.—Mr. C. Russell Hurditch during Sept., Fri., 7.30, Sun., 6.30.

Union Tabernacle, near Wandsworth-rd. Station.—Mr. D. M. Cameron, Sun., 11 and 6; Thurs., 7.30.

St. George's Hall, Langham-place, W.—Mr. F. C. Bland during Sept., Sun., 11 and 7; Burlington Hall, Savile-row, Wed., 8.

Hyde Park Hall.—Sundays, 3 and 7.30; Tuesdays, 8. Closing meeting in Park, Sun., Sept. 26. Re-opening of Metropolitan Music Hall, first Sunday in October.

Children's Special Service Mission.—Mr. E. Arrowsmith, North Berwick; Mr. G. Banaster, in the yacht, *Kingfisher*, Beaumaris; Mr. J. Spiers, Whitby.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., 3.30 and 7, Capt. Thompson; Thurs., 8 Mr. R. Bilke. Kensal Hall, Kensal-rd., Sun., 7, and Wed., 8, Mr. A. H. Punnett. Queen's Park Hall, Kilburn-lane, Sun., 7, Thurs., 8, Mr. S. Stidolph. Gospel Hall, Green-lane, Battersea, Sun., 7, Mr. E. Cook; Wed., 8, Mr. S. Stidolph. Gospel Hall, Market-pl., Brentford, Sun., 7, Mr. W. W. Fereday; and Wed., 8, Mr. J. Bilke.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, and Wed., 7.30. Malden Hall, Kentish Town, Sun., 7, and Thurs., 8, Mr. G. Hucklesby. Dalston Hall, Dalston-lane, Sun., 7, and Thurs., 8, Mr. S. E. Angel. Bignold Hall, Bignold-rd., Forest Gate, Sun., 7, Mr. S. Trounce; week nights (except Sat.), at 8, Mr. W. Grove. Cadby Hall, Hammersmith-rd., Sun., 7, and Thurs., 8, Mr. W. Holmes. Rest Mission Room, Mortlake, Sun., 7, and Wed., 8, Mr. R. Jackman. Tent, Child's Hill, Sun., 3 and 7, and week nights (except Sat.), at 8, Messrs. H. Osborn, Gipsy Sidney Smith and others. Ilfracombe, Sun. and Wed., 8, services on the beach, Dr. Popham and others.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Mrs. Reaney at Stepney Meeting House on Sun. afternoons at 3.

Zenana Medical College, 58, St. George's-road, S.W.—The Saturday Bible-reading is discontinued during the vacation; it will be re-commenced in October.

Rev. W. Brainbridge, pastor, will preach the opening sermons, in the large room, at the re-opening services of Tonbridge Congregational Chapel, Euston-road, London, Sun., Sept. 19, at 11 and 7.

Home of Industry, 60, Commercial-st., Spitalfields, E.—Monthly workers' meeting, Wed., Sept. 15; tea at 6, meeting at 7. Address by Mr. R. C. Morgan. Miss Reade will give an account of mission work in South Arcot.

Life in the Holy Land.—Miss L. M. von Finkelstein, Sept. 16, Lewisham High-road Congregational Chapel, "City Life in Jerusalem;" Sept. 17, Upper Holloway Baptist Chapel, "Bedouins of the Desert;" Sept. 20, Brixton Independent Chapel, "Bedouins of the Desert;" Sept. 21, Christ Church, Westminster-bridge-road, "Bedouins of the Desert;" Sept. 22, Kingsland Congregational Chapel, "Bedouins of the Desert;" Sept. 23, Rochester.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, Leadenhall-street, E.C.—Prayer meeting each evening at 6. Mission work as usual at Y.M.C.A. Mission Hall, Bermondsey, Whitechapel, &c.

Exeter Hall.—Young men's meeting, every night at 8. Daily prayer meeting, from 1 to 2 (Sat. excepted). Thurs., Sept. 16, at 8, lecture by Mr. L. Liesching, on "Rome, Russia, and Antichrist, as predicted in Scripture;" Sat., Sept. 18, at 8, address by Mr. C. E. Faithfull, on "How God Led Me; or, Twenty-two Years' Experience of Missionary Work at Home and Abroad.'

The Priory, 198, Upper-street, Islington, N.—Thurs., Sept. 16, 8.30 p.m., address, Rev. J. Hall Shaw, M.A. Sun., 3.15, Bible-class, Mr. S. Pewtress; 8.30, evangelistic meeting in Priory Hall. Wednesday, 6 to 10, inquirers and strangers.

Mall Hall, High-st., Notting-hill Gate.—Sun., 3.30, Bible-class, Mr. Short, subject, "Isaac;" Thurs., address, Mr. Owers, subject, "The Power of the Word."

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1 p.m.

Burlington Hall, 23, Savile-row, W. — Thurs., 8.45, address by Rev. Albert Clayton; Sun., 3.15, Bible-class.

17, Camden-road, N.W.—Sun., 3.15, Bible-class, Mr. J. L. Whelen, subject, "Following Christ" (Matt. viii. 19—22).

255, Seven Sisters'-road, Finsbury Park.—Sun., 3.15, Bible-class; 7, evangelistic meeting; noon prayer-meeting every day (Sat. excepted).

Conference Hall, Stratford, E.—Sun., 3 and 7, Mr. Ransome Wallis.

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Notices.

Manchester.—Apply to any of the Church of England clergymen in your neighbourhood.

Communications Received with Thanks.—G.M. C.K. C.P.B. A.E.G. J.C. B.W. W.F.B. M.C. G.M.T. B.J.S. D.S. E.R.K. J.S. W.G. S.C.B. R. F.McD.C. G.M. T.H. J.B.G. G.B. R.S.C. J.W.A. T.B.G. G.L. C.C. R.R. J.H. W.P. R.G.M. W.Q. M.J.L. J.R. J.J.C. E.T. W.G. S.A.B. M.C.I. C.L.B. W.M. S.R. W.W. J.P.S. S.B. J.W. A.B.C. C.F.J. M.McL. L.B. F.R. G.S.W. S.McC. A.M. M.O.E. E.H. J.T. L.N.A.D. J.R.M. A.P. A.A. J.B. C.W. A.G. I.R. Irish Solicitor. D.S. H.J.E. C.C. G.E.T. A.B.M. W.L.L. F.G.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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HEBREWS vi. 19.

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(*Continued from page* iii.)

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61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows, and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

The eight following are in Extra Large Type.

25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of Miss M. BELL, SELKIRK.

First correspondence three years ago. Illness traced back to pleurisy twelve years before. Physician declared there to be tendency to phthisis.

On the 8th of July I received the following letter:—Dear Sir,—I take the liberty of writing to thank you, which I ought to have done before. Three years ago I was under your treatment, and received two bottles of your valuable medicine, which completely cured me.—M. Bell, 3, Market-place, Selkirk."

LETTER from Mr. SAWYER, WALLINGFORD.

Writing recently on behalf of a young lady, this patient says:—"She is induced to try your treatment, through the wonderful benefit I have received from your medicine. She is poor, and I hope you will accede to her request and reduce your charge. With many thanks, yours, &c., T. S."

I need scarcely say that, being convinced of the need, I willingly (as in all cases well recommended), endeavoured to meet the necessities of the case.

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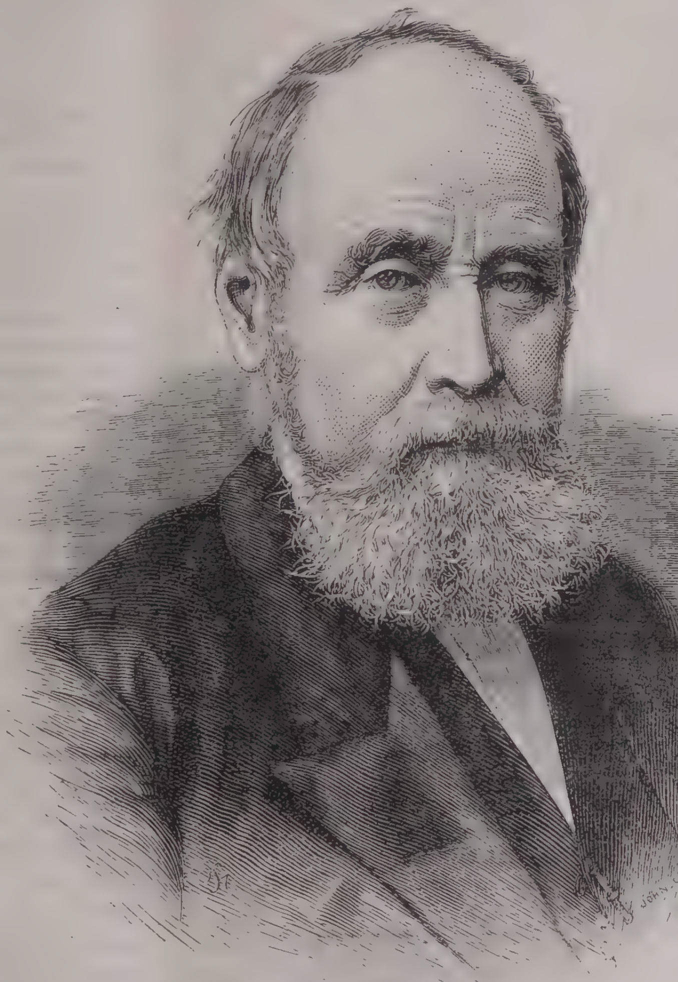
SIR WILLIAM DAWSON, F.R.S., F.G.S.,

President of the British Association.

IN the interests of science, as well as of revealed religion, it is in the highest degree desirable that the British Association should comprise men who are an example to younger scientists of conservative caution in the pursuit of truth. It is not many years since Europe and America were scandalised by an address, at Belfast, from the presidential chair, which was the culmination of the sensational materialism that had been aiming to control and guide scientific opinion. Since then there has happily been a reaction, which has been followed by invaluable results, and towards which the President of the meetings just held at Birmingham has nobly contributed.

Sir William Dawson's name ranks among those of the foremost men of science in this century, as a life-long student of nature who is yet a patient learner, an accurate observer without assumption, and a Christian without ostentation or timidity. No one doubts his scientific eminence. Although his researches have been specially devoted to the physical geography of the North American Continent, his personal observations have ranged over wide areas in the two hemispheres. They have been occupied with many of the minute and most abstruse problems in Geology, as well as with those grander aspects of nature which gave such a remarkable character to his Birmingham address. His conclusions are so obviously the result of the most painstaking field-work, and thoroughly careful study, as to be rarely controverted, and they carry with them the agreement of not a few of the very foremost scientists of the age.

Mr. Dawson received his early academic training in the college of Pictou, then one of the best institutions of higher education in Nova Scotia. Here, while prosecuting his studies as a schoolboy and student, he began to make collections in the natural history of his native province. Having finished his course at Pictou, he entered the University of Edinburgh. After a winter's study he returned to Nova Scotia, and devoted himself with ardour to geological research. He was the companion of Sir Charles Lyell during his tour in Canada, in 1842, and followed up these researches by studies of the carboniferous rocks of Nova Scotia. In the autumn of 1846 he returned to the University of Edinburgh.



(*From Photograph by Mr. John Collier, Birmingham.*)

We should gather, from what we have heard from his own lips, that it was in Edinburgh he learnt those habits of careful and laborious investigation which have imparted such accuracy to his scientific conclusions. There he studied stratigraphy, palæo-botany, the minute structure of fossil forms of animal life, and practical chemistry. There also he devoted himself to literary pursuits, and not only obtained an ordinary classical education, but a knowledge of Hebrew that doubtless has contributed to that strength of his conviction as to the value of the Old Testament Scriptures which has frequently appeared in his public addresses. It is the superficial reader who undervalues the revelations of the Old Testament; the true student will maintain that attitude of loyalty to its wondrous records which has ever been a distinguishing trait in the character of the eminent man whose career we are sketching. "The Bible," we have heard him say, "has been my strength from day to day;" and if we inquired far enough we should find that soundness of understanding and strong good sense come from reading of the Scriptures as from no other source. In another sense than was probably meant by the Psalmist it is true, "A good understanding have they that do his commandments."

In 1847 Mr. Dawson was united in marriage to an Edinburgh lady, the youngest daughter of Mr. George Mercer. This lady, it is said, has, by her high Christian character, her accomplishments, and social qualities, graced and dignified the public and private life of her husband. Lady Dawson is devoted to downright Christian work, especially in self-forgetting efforts for young women; and her influence, with that of her husband, in plans of usefulness, makes them a great blessing in Montreal, where they now reside.

In 1850, when thirty years of age, Mr. Dawson was appointed superintendent of education for Nova Scotia. This office he held for three years, and rendered valuable service to that province at a time of special interest in the history of its schools and educational institutions. He also took an active part in the establishment of a Normal School in Nova Scotia, and in the regulation of the affairs of the University of New Brunswick.

In 1855 he was called to the position which he still holds—that of Principal and Professor of Natural History in McGill College and University: an Institution which, situated in Montreal, the commercial capital of Canada, draws its students from all parts of the Dominion. The University, under his influence and management, has prospered beyond the most sanguine expectation of its promoters. The raising of the College to its present position would have been work enough in itself for these years, but in addition to this Dr. Dawson has had under his care the Protestant Normal School. From his position there, he has exerted a powerful influence in the moulding and controlling of the school system of the country.

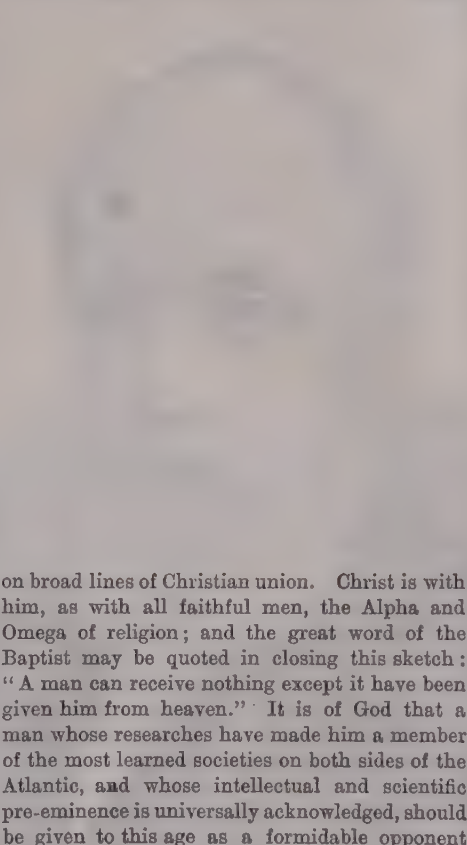
In the midst of these important and engrossing educational labours, Dr. Dawson carried on his scientific investigations. When ten years of age he began his collections of fossil plants. It was when he was twenty-three that he communicated a paper on the rocks of Eastern Nova Scotia to the Geological Society of London. From that time his contributions to various journals have been numerous and important. In 1856, though then trammelled by the arduous duties incumbent upon the Principal of a University, he still continued his geological work in his native province, and prepared a description of its Silurian and Devonian rocks. In 1859 his "Archaia," or studies of creation in Genesis, appeared—a work showing not only a thorough knowledge of natural history, but also considerable familiarity with the Hebrew language and with Biblical literature. His contributions in later years to the stores of geological knowledge and research have been ample and weighty, but they need not be particularised in detail in these columns.

Dr. Dawson has always been a staunch opponent of the theory of total land glaciation. "The Story of the Earth and Man," issued in 1873 (*Hodder & Stoughton*), was a republication of papers published in *The Leisure Hour.* It gives a popular view of the whole of the Geological ages, presented in a series of word-pictures, and with discussions of the theories as to the origin of mountains, the introduction and succession of life, the glacial period, and other controverted topics. A course of six lectures, delivered in New York in the winter of 1874-75, has been largely circulated both in America and England, under the title "Revelation and Science;" and in 1875 there also appeared in London and New York a popular illustrated *résumé* of the facts relating to ancient fossils, entitled "Life's Dawn on Earth"—which, however, is now out of print. Another important work is "Fossil Men and their Modern Representatives." At the Detroit meeting of the American Association, Professor Dawson delivered an address in which he vigorously combated the doctrines of Evolution as held by its more extreme supporters.

In 1882 Dr. Dawson received one of the highest honours of the London Geological Society—the Lyell medal—and was elected the first President of the Royal Society of Canada, which he had organised at the desire of the Marquis of Lorne, then Governor-General. It may be added that the Canadian Royal Society has had, so far, a prosperous career. In the same year he was elected President of the American Association for the Advancement of Science, and closed his presidential address with words of wise counsel against unauthorised confidence and hasty generalisations in the study of Geology.

Perhaps the highest mark of human honour shown him has been the place he has occupied as President of the British Association. He has moved among the Sections and the different meetings of the Association with a deference and friendliness which have won for him a general and almost affectionate regard. It has been clear to observers that eminent scientists in his own line have either been in full accord with him, or, if they hesitated, have listened to his papers and observations with very marked respect. Even men of a different school, and with little of his cautious temper, while they have confessed that some of their speculations found little favour with him, have acknowledged that it has been with very attractive grace he has indicated to them that their evidence was scientifically incomplete and unsatisfactory.

Sir William Dawson is a Presbyterian, but he told the present writer that from this fact it must not be understood that he was unduly attached to any form of ecclesiastical government. In Montreal he conducts Bible-classes for students, Sunday-school teachers, and others, on broad lines of Christian union. Christ is with him, as with all faithful men, the Alpha and Omega of religion; and the great word of the Baptist may be quoted in closing this sketch: "A man can receive nothing except it have been given him from heaven." It is of God that a man whose researches have made him a member of the most learned societies on both sides of the Atlantic, and whose intellectual and scientific pre-eminence is universally acknowledged, should be given to this age as a formidable opponent of materialistic speculations, and a witness to the harmony of revealed religion with the most careful and advanced deductions of modern science.



THE CARTER HOME FOR DESTITUTE BOYS.—There are at present sixty-one boys in this Home. The report speaks of good progress made, of a larger number of boys helped during the past year than usual, and of the spiritual work amongst them being crowned with more than ordinary success, greatly owing to the labour of Mr. Payson Hammond. The school report is very satisfactory, and work in the several departments of shoemaking, chair-caning, &c., goes merrily forward, the boys' earnings amounting to no less than £494 13s. 2d, It is felt that it would be a great boon if a large hall were built in close proximity to the Home, not only for Sunday meetings, but to start evening classes for street lads. Eleven boys were sent to Canada during the past year, and of these good accounts have been received. The Homes, which are being so successfully worked, are situate at 52 and 65, High-street, Clapham.

GOD'S LOVE AND MINE.

By William Hale, M.D.

God's love is like a lighthouse tower,
My love is like the sea;
By day, by night, that faithful tower
Looks patient down on me.

By day the stately shaft looms high,
By night its strong lights burn
To warn, to comfort, and to tell
The way that I should turn.

God's love is like a lighthouse tower,
My love is like the sea;
He, strong, unshaken as the rock—
I, chafing restlessly.

God's love and my love—O how sweet
That such should be my joy!
God's love and mine are one to-day;
No longer doubts annoy.

By day or night the gazer on
My bitter, brackish sea,
For ever tends it with his grace,
Tho' smooth or rough it be.

So singing at its base it rolls
And leaps toward that tower
That all my life illuminates,
And brightens every hour.

God's love is like a lighthouse tower,
My love is like the sea;
I, peevish, changeful, moaning much,
Stedfast, eternal He.

—*Morning Star.*

◆

MR. MOODY AT THE SEA-SHORE.

Among the most delightful resorts on the Jersey coast, and about twenty-five miles from New York, is Seabright, with its four or five hotels and many pleasant cottages spread along the narrow beach. Seabright is also a large fishing village, and during the summer time a hundred boats may be seen pursuing the blue fish or ravenous bonita. Prominent in caring for the religious welfare of the village is Mrs. Henry M. Alexander, of New York, who takes under her charge the interests of the Presbyterian Church, and has also inaugurated the Fisherman's Reading-room, the beach meetings, and other beneficent agencies. At her invitation Mr. Moody lately devoted three days to Seabright, which were well and usefully spent.

A great meeting was held on the beach just before sundown, and was attended by an immense audience, the hotels furnishing their quota of guests. The scene was an inspiring one. One side of the picture was filled up by the great Atlantic Ocean, now serenely calm and lovely, and glistening in the setting rays of the summer sun. Not a ripple broke the silvery surface, and only as the waters touched the white sands was there a faint murmuring dash of foam. In front of the speaker's stand was a vast audience, shaded from the sun by the hotel, the piazzas of which were filled with listeners. As the familiar well-known hymns were sung by the hundreds present, a cornet leading them, many there felt that the scene as well as the words sung and spoken were not easily to be effaced from the memory.

Mr. Moody was in the enjoyment of splendid health, and his three great meetings in one day were conducted without a sign of hoarseness or fatigue. The telling anecdotes, the vivid illustrations, the graphic descriptions, and the earnest appeals, given without effort or excitement, were all effectively used. In the evening meeting, held in a large hall, Mr. Moody gathered in the fruits, and some fifty of the fishermen manifested their interest by remaining at the close for conference and prayer, in addition to many others who professed their desire to give their hearts to the Saviour.—*Christian Hour.*

THE LATE MR. SAMUEL MORLEY.

HIS TEMPERANCE WORK.

When the special character of Mr. Samuel Morley's life, and the universality of its benevolence, are remembered, it will be seen that much would be inevitably omitted from the general chronicles of the daily press. But that so little mention should have been made of his work in the temperance cause is the more remarkable, because it has been for the last thirty years a conspicuous part of his labours, and because the question itself has assumed overshadowing dimensions during that period.

When still very young, Mr. Morley realised that drunkenness was an unmitigated curse, and he began early to urge temperance principles upon the working men of Lancashire. He could not, however, long preach abstinence without being challenged, and he told me the story of it in this way, in answer to my question, "Were you always an abstainer?" "No, I used to take a glass of wine as a matter of course with my dinner. But once, about twenty-five years ago (this conversation was in 1883), I was talking abstinence to a large meeting of working men, when one of them called out to me, 'Do you go without yourself?' This rather shut me up for an instant, but when I looked around at those poor fellows whom I had been asking to give up what they regarded—no matter how erroneously—as their one luxury, I had my answer ready tolerably quick. 'No,' I said, 'but I will go without it from this hour.' And I've kept my word, and I've worked very hard and enjoyed good health too."

Until some ten years ago, he had relied on moral suasion as the only means for freeing the world of the drink curse. Being a law unto himself, he found it difficult to believe in the necessity of abridging the liberties of others. In 1878, when he publicly expressed his conviction that moral suasion was insufficient to cope with this evil, he used these words, so characteristic of his supreme respect for the individuality and opinions of others:—

> I have come reluctantly to the opinion that we must have legislation. I do not see a chance of getting any substantial relief without some form of legislative action, and I am in this mind, that while the subject is large, and requires to be dealt with on a broad basis, I am prepared to accept any form of legislation that would give me a substantial part of the remedy I want. I do not desire to oppress those who differ from me, and I am unconscious of ever having uttered an intemperate word upon the temperance question; yet I would fall short of my duty if I did not raise a warning voice against this great and growing evil.

In 1882 he adopted the Blue Ribbon, and this badge—always since worn on that noble breast—has been a most eloquent, solemn, and constant appeal to the legislators of this country to render unnecessary such outward protests against the shames and wrongs inflicted upon it by liquor legislation. It was owing chiefly to his unceasing efforts that the law was passed, in 1883, forbidding the payment of wages in the public-house.

His experiences and observations in his connection with the Royal Commission for Housing the Poor at last made him a thorough Prohibitionist. Always wishing to believe the best, he yet began to doubt the sincerity and earnestness of the great political parties on the temperance question, and his voice was not uncertain on this point; though the modesty which led him to modify the expression of his views sometimes misled those who did not know how self-depreciating he was. On April 10, this year, at the public meeting at the Lambeth Baths—one of the almost innumerable institutions to whose support he has so liberally contributed—and the last public meeting in which he took part, he asserted with solemn emphasis that he thought the drink traffic the first and greatest evil that had to be overcome, and that to work for its removal should be the supreme aim of all. I had had many conversations with him on this subject, in which I saw from time to time how the idea of the necessity of Prohibition grew upon him; but I was agreeably surprised in May, just before sailing for the United States, to find how thoroughly he believed that a new party, having Prohibition for its basis and aim, whose existence should be wholly bound up in the success of Prohibition, was the only adequate means for the abolition of the traffic. Indeed, he was so roused upon it that he began at once to speak practically of the formation of such a party. "Whom would you suggest as leader for the new party?" he asked; and when I suggested himself he replied, "Ah, yes, if only I were younger. There are a great many things I would do differently if I had them to do over again; but my doctor says my heart is out of gear, and that I must rigidly abstain from work."

Mr. Morley was deeply interested in children; his own simplicity of character enabled him to understand them, and, knowing how surely the future of the race is bound up with the welfare of the children, his constant thought was, "How shall the children be saved?" Hence his abundant and active sympathy with all work which tended to strengthen the ideal of the sanctity of the home, of the family altar, of pure, simple, self-respecting, and self-restraining habits for the young; with all Sunday-school work, with schemes which secured healthful education and change for the overworked children of the poor. He was President of the United Kingdom Band of Hope Union, and his purse and energies were liberally spent for its success. He was an ardent advocate of the introduction of temperance teaching in all public schools, and one of his latest acts was an effort to protect children by means of an earnest personal appeal to the people of this country. Dated at his home, 34, Grosvenor-street, in April last, after he had been warned by his physician to desist from all labour, and seek absolute rest, it reads thus:—

> Attention has recently been called to the large number of children who are constantly sent by their parents and friends to public-houses to fetch beer and spirits, and who are thus exposed to great temptation, and are frequently the witnesses of scenes of a most degraded character, which must have a bad influence upon them.
>
> Were parents fully to realise the danger to which they are exposing their children, it is believed that many would avoid the practice, and thus preserve their little ones from familiarity with sights and sounds which are certain to weaken the effects of all religious and moral training.
>
> As one deeply interested in the welfare of the young, and intimately associated with several of the societies established for promoting it, I earnestly appeal to parents and friends of children to do all in their power, both by precept and example, to discourage this dangerous custom, and thus to remove one at least of the many pitfalls in the path of the youth of our beloved country. Samuel Morley.

Of this appeal he had one million copies printed and distributed from house to house throughout the land. Significant of the generosities of his whole life, and sure of being promoted by his purse as well as his advocacy, this one petition is a nobler memorial than any monument of other men's building could be, and it would indeed be one most fitting tribute to his memory if, in recognition of his long waiting and patient labours for the enactment of promised temperance measures, Parliament would now see this dying prayer embodied in righteous law.

Axel Gustafson.

30, *Cromwell-grove, London, W.*

ST. HELEN'S.—A number of gentlemen are now endeavouring to establish a Y.M.C.A. at St. Helen's, Lancashire.

Y.M.C.A., AUCKLAND, N.Z.—The last annual report gives a description of the fine large building which is being built for this Association, and which it is estimated will cost £7500. The foundation stone was laid in January, and it is expected the building will be ready for occupation at Christmas. The number of members is 161, and of subscribers 367. The work is evidently carried on in an earnest evangelical spirit, and in a way calculated to win young men, and to help them to avoid the temptations by which they are surrounded, especially when first they land without friends in such a town as Auckland. Evangelistic services are held three times a week, and a valuable course of lectures was given by the President last winter. We are indeed glad that such associations of and for young men flourish in so many towns of Greater Britain.

BIBLE STUDIES.—30.

THREE PLACES FOR GOD'S PEOPLE.

(Deut. xxxiii. 3.)

To *love* here means to *have in the bosom*. Thus we have in this verse three attitudes of God's people —(i.) in his bosom; (ii.) in his land; (iii.) at his feet.

I.—*In his bosom.* (1) Place of *love.* "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved." "As one whom his mother comforteth, so will I comfort you" (John xiii. 23; Isa. lxvi. 13). "Aaron shall bear the names of the children of Israel . . . upon his heart . . . for a memorial before the Lord continually." "Thou shalt not be forgotten of me" (Exod. xxviii. 29; Isa. xliv. 21, and xlix. 15).

(2) Place of *communion.* "He then lying on Jesus' breast saith unto Him, Lord, who is it?" (John xiii. 25). "The secret of the Lord is with them that fear Him; and He will show them his covenant" (Ps. xxv. 14).

Wrapt in deep adoring silence,
  Jesus, Lord, I dare not move,
Lest I lose the smallest saying
  Meant to catch the ear of love.

(3) Place of *rest.* "He shall gather the lambs with his arm, and carry them in his bosom" (Isa. xl. 11). "His left hand is under my head, and his right hand doth embrace me" (Cant. ii. 6). "Underneath are the everlasting arms" (Deut. xxxiii. 27).

II.—*In his hand.* (1) Place of *security.* "My sheep . . . shall never perish, neither shall any man pluck them out of my hand. . . . No man is able to pluck them out of my Father's hand" (John x. 28, 29). (2) Place of *shelter.* "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand" (Isa. li. 16). (God's servants desire this place, that the instruments may be hidden, and only the Hand that uses them seen). (3) Place of *moulding.* "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (Jer. xviii. 6). (4) Place of *honour.* "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. lxii. 3).

III.—*At his feet.* (1) Place of *learning.* "Mary . . . sat at Jesus' feet, and heard his word" (Luke x. 39). "Learn of Me" (Matt. xi. 29). "The meek will He guide in judgment, and the meek will He teach his way" (Ps. xxv. 9). (2) Place of *humility*, therefore of *blessing.* "When I saw Him, I fell at his feet as dead. And He laid his right hand upon me, saying unto me, Fear not" (Rev. i. 17). "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. v. 3). "I am not worthy that Thou shouldest enter . . . neither thought I myself worthy to come unto Thee. . . . They that were sent . . . found the servant whole" (Luke vii. 6—10).

Streatham. Janet Clark.

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SOUL-WINNING AND PRAYER UNION.

The members of this Union, which is now in its seventh year, are banded together to pray for a special outpouring of the Holy Spirit, and on the 10th of each month some special Scripture promise is pleaded. These promises are printed on a card, which is sent to the members, and thus they unite in prayer for a definite object. The texts will be published in these columns in future, so that our readers may unite with the members in their supplications. The membership in July numbered 2807, scattered throughout the world, some being missionaries in foreign lands. A paper called *The Soulwinner*, containing requests for prayer or thanksgiving, is sent to the members who wish it about the 5th or 6th of the month. Some of the members are maintaining a native evangelist in China, and thus show their faith by their works. Special prayer is made for various branches of Christian effort — missionaries, children, Gospel temperance, evangelistic and rescue work. Interesting letters are received from time to time as to the benefit the Union has been to individuals. Further information and cards may be obtained from Mr. J. C. Smith, Newport-on-Tay, N.B.

DOCK LABOURERS.—Mr. C. Coleman, of the Dock Labourers' Mission, 26, Chamber-street, E., writes:—The number of labourers increases, and that means an increase of sin and poverty. I recently visited in this neighbourhood, and found several rooms with two families in each.

GRACE that BRINGETH SALVATION:

ITS SEVENFOLD ELEMENTARY LESSONS.

Titus ii. 11—14.

By Mr. J. VAN SOMMER.

PART I.

In the previous verses, the Apostle Paul had given directions for various classes of persons, to aid them in living the life of godliness. Older men, older women, young men, young women, and servants are to be appropriately admonished as to the things which become sound doctrine. He then proceeds:—

"For the grace of God that bringeth salvation to all men, hath appeared. Teaching us (*a*) that denying ungodliness and worldly lusts, (*b*) we should live soberly, righteously, and godly in this present world, (*c*) looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, (*d*) who gave Himself for us, (*e*) that He might redeem us from all iniquity, (*f*) and purify unto Himself a peculiar people, (*g*) zealous of good works."

Let us first consider verse 11, and then the seven lessons indicated in verses 12, 13, and 14.

For the grace of God. A reason is given for that which had just been stated; and the grace of God that bringeth salvation is declared to have reference not merely to a work for us, but in us, in our own inward spirit, and to our outward conduct—to the entire man and his entire condition.

For *the grace of God*—the free favour of God. The essential idea in the word grace is joy. Something is done in the spirit of love; and the act performed occasions joy to him who originated it and carried it out, and to those who are benefited by it, and to those who witness it. Take an illustration from common life. There is a spot at Eastbourne sometimes spoken of as Agony Point. It juts out a little into the sea, and at spring tides with a breeze the waves sweep along that part of the parade; and if you went round it a few minutes too late, you would be caught and sprinkled not a little, perhaps drenched. A few years ago it was a dangerous spot, and accidents occurred there; but a kind friend, then living at Streatham, put an iron railing round the edge of it. Now, suppose that a child had been washed over, and that someone had plunged in, and had succeeded in rescuing it. What joy the child would have; what joy the parents or nurse would have; what joy the beholders would have; what quiet, deep joy the one who had risked his life would have. Or take an illustration from the Scriptures. When, instead of a widow's two sons being taken by a creditor, enough money to clear off the debt was provided through a miraculous increase of oil, what joy to the widowed mother, what joy to the sons, and to the prophet, and what joy to the Father of the fatherless, and the Judge of the widow.

The grace of *God*. It is encouraging to returning, repentant sinners to know that God has his own joy in showing favour to us, in receiving back his wanderers (Luke xv.). It is our Father's good pleasure to give us the kingdom, and He is able to set us before the presence of his glory without blemish, in exceeding joy; but this is a work of time.

That *bringeth* salvation. Yes, the sense is bringing, affording, yielding, bringing forth. Still the word itself does not occur, and perhaps the introduction of any word limits the idea. For the grace of God does not only bring, it consists in salvation in its entirety. As it is expressed in Ps. lxvii.: "That thy way may be known upon earth, thy *saving health* among all nations." The grace of God is displayed in the providing, and the bringing, and in the blessing brought, and in the different stages, and principles, and objects, and modes. Responsive worship is due for every part of it.

That bringeth *salvation*. What a sweet touching song flowed from the lips of Zacharias when the light of the coming Sun of Righteousness was known to be approaching through his child appearing as the morning star. Now there was coming the horn of salvation, the deliverer from enemies, the remission of sins, service without fear, holiness and righteousness for ever; the darkness was passing, the shadow of death was vanishing, the light of life would guide the feet into the way of peace, and death shall soon be no more; neither shall there be mourning, nor crying, nor pain, any more. The first things will pass away.

And it bringeth salvation *to all men*. God does not wish that any should perish, but that all should come to repentance. The Gospel is to be preached to the whole creation. Make disciples of all the nations. Herein is God's love displayed; and if some shrink back into perdition while others have faith to the saving of the soul; if some neglect or reject the great salvation, thereby judging themselves unworthy of everlasting life, the responsibility is on their side.

The grace of God that bringeth salvation to all men has now *appeared*. In older days there were promises and types; and the latter set forth the salvation in measure, still only partially and in shadows. Some, no doubt, through the type discerned the thing typified. But grace and truth, the substance of the shadows, came by Jesus Christ — through Himself, his obedience, his sacrifice, his atoning death—through his revealing the Father—through Jesus in every point of view; and it is now perfected in Him as the risen Saviour, as it is written in Acts xxvi. that Jesus Christ must suffer, and that He first, *by the resurrection of the dead*, should proclaim light both to the people of Israel and to mankind generally. The promises made unto the fathers, God hath fulfilled the same *in that he raised up Jesus*, as also it is written in Ps. ii., "Thou art my son, this day have I begotten thee." The Gospel now to be seen in perpetual meridian splendour is not simply a glorious Gospel, which it is, but it is the Gospel of *the glory* of Christ (2 Cor. iv. 4, R.V.).

Teaching. This grace is of an inward teaching character. The word translated teaching signifies not only instruction, but it includes all that is necessary for the bringing up of a child: instruction, education, training, discipline, would be included; and more in this matter, because the subject is a sinful being, and has to be saved, and to receive a child's mind and heart, to become like and fit for the presence of the Lord. Thorough teaching is inwrought that the result may be outwardly expressed. A true teacher shows how to master the lesson—to do as well as to know.

Thus the grace of God that bringeth salvation to all men has appeared; and there are contained in the message seven elementary lessons, all of which are needful to be learnt; and grace teaches them in the light of salvation—viz., what to deny, and how to live; what to hope for; what the foundation is; and the twofold way in which the Lord's saving power is now being applied; and what the fruit should be.

BAPTISMAL REGENERATION.

A leading Roman Catholic monthly periodical states in a recent number that the doctrine of "exclusive salvation" has been much misunderstood and grievously misrepresented, and therefore devotes a number of pages to an attempt to expound the subject. That the paper is without a certain kind of ability we should not like to urge, but there is one grave defect, doubtless intentional, in an article which lays so much stress upon "the Church," that of an omission to define what the Church of Christ really is. We know from previous experience of Roman Catholic theological disquisitions, what the writer intends to convey when he refers to "Christ's true Church," but we should prefer to have a clear and distinct definition of what, according to his opinion, the Church of Christ, as demonstrated in the New Testament consists in.

Afraid to startle those who may be nibbling at Romanism by asserting the old-fashioned and impudent claim of the Romish Apostasy to hold the only keys of salvation, the writer, after disposing of the heathen in accordance with St. Paul's teachings, goes on to say that there are yearly many thousands born into the Church "who grow up in it, share its privileges, and die in it, without having ever realised its claims or professed allegiance to it;" and he illustrates the statement by the analogous case of the "subjects of the British Empire," who "are under the protection of the British law, owe their prosperity to British influence, and would experience in case of need the full advantages of citizenship, and who are ignorant of the very name of Britain."

> "After a somewhat similar fashion," says he, "men may be unconscious members of Christ's Church. They are received into it at birth, through the baptismal rite which Christ Himself ordained faith is implanted in their souls, and since 'God's gifts and calling are without repentance,' He will not of Himself deprive them of the blessing. Other supernatural virtues, too, are infused with faith, the foundations of a life of holiness are laid, and God's grace is ever waiting on and soliciting those who strive earnestly to serve Him. Hence it is that hope takes comfort even when we look out upon the multitudes given up to heresy and schism, if only the Sacrament of Baptism is held in reverence amongst them. Vast numbers die in childhood and pass at once to heaven. Many others, we may hope, will reach there also, for the accident of birth and education, and the circumstances of later life, may wrap them round with ignorance which is practically invincible. They do not sin against the light of faith which they received in baptism, and so the good gift is left to them. They are never without grace sufficient for the observance of God's law, and so may retain his friendship through life, or win it back by love and sorrow, should it be lost."

This may be kind and charitable, but it is in a lower key than that which Rome generally uses when dealing with such matters, and, what is more remarkable, it is far from being in accord with recent utterances of her own teachers; and if it has to be admitted that salvation depends upon nothing more than baptismal regeneration, there is little, if any, necessity for the cumbrous superstructure of works and penalties which Rome has heaped over it.

This theory of unconscious membership and unconsciousness of salvation is, however, a dangerous one, even for Rome to teach, and she would not be proclaiming it to-day if she had not found that many of her claims are being smiled at, and that there is a necessity to trim them down, and make them less repulsive.

GEMS from Mr. MOODY'S BIBLE.—2.

GIVEN BY HIM AT NORTHFIELD CONVENTION.

THE SINNER IS

Without God; without Christ; without hope; without strength; without remedy; without faith; without excuse.

JESUS ONLY.

The *light* of heaven is the *face* of Jesus.
The *joy* of heaven is the *presence* of Jesus.
The *melody* of heaven is the *name* of Jesus.
The *harmony* of heaven is the *praise* of Jesus.
The *theme* of heaven is the *work* of Jesus.
The *employment* of heaven is the *service* of Jesus.
The *fulness* of heaven is Jesus Himself.
The *duration* of heaven is the *eternity* of Jesus.

If Christ you know, enough, all else unknown,
If Christ unknown, vain, though all else you learn.

THE SAINT'S PLACE.

In Christ's hand—safety.
At his feet—learning.
At his side—fellowship.
Between his shoulders—power.
In his arms—rest.

WEAK THINGS MADE STRONG, IN JUDGES.

Left-handed (iii. 21). Ox goad (iii. 31).
Woman (iv. 4). Nail (iv. 21).
Pitchers and trumpets (vii. 20).
Piece of a millstone (ix. 53).
Jawbone of an ass (xv. 15).

BOAZ A TYPE OF CHRIST.

Lord of the harvest.
Supplier of wants.
Redeemer of the inheritance.
Man who gives rest.
Near kinsman. Bridegroom.

DO THE KING'S BUSINESS

Heartily (Col. iii. 23).
Diligently (Ezra vii. 23).
Faithfully (2 Chron. xxxiv. 12).
Speedily (Ezra vii. 21).

BOOK OF ESTHER TEACHES

The wonderful overruling providence of God.
The love of God for his own people.
The power of God to overturn the devices of the wicked.

EDINBURGH AND LEITH CHILDREN'S AID AND REFUGE.—An amalgamation with the Society for the Prevention of Cruelty to Children having recently taken place, this Society, which has been in existence nine years, is now the only one in Edinburgh engaged in this preventive and rescue work. To the general work of the Society a great impetus has been given by the opening of the Shelter, and during last year 125 children were received, most of these being afterwards passed into the Homes. Of these there are two for boys and two for girls, besides the Day Nursery at Stockbridge, of which an interesting account is given in a little book enclosed with the report, and entitled, "Our Children." The directors thankfully acknowledge that the subscriptions for the year (£503 6s. 8d.) are a large increase on previous years, but appeal for further help, that the work may be well sustained. The founder and hon. superintendent is Miss Stirling, 16, Craigholm, Burntisland, N.B.

For the Young.

THE LESSON OF THE BLACKBERRIES.

Dear Young Friends,—I have little doubt that at this time of the year blackberries have engaged your thoughts or your fingers, but the special thoughts which came to me while gathering them in Brittany may not have crossed your minds. Brittany, as most of you probably know, is a part of France occupying the North-east corner of that country, and lies on the English Channel, opposite our Dorset, Devon, and Cornwall coasts. The people have many old-time usages, speak a language very much like Welsh, but they are nearly all bigoted Roman Catholics.

I may at some future time tell you something about these interesting people, but such is not my intention now. Being interested in a mission to them, I found myself with a few friends under the hospitable roof of the missionary and his good wife. We felt that these kind people were put to some trouble on account of our entertainment, although we scarcely knew what we could do to help them. But at one breakfast table gathering, after morning worship, we resolved to do something to help the missionary's wife. It was but little that we men could do, but, children, note our resolve, to do the thing next to hand, and to strive as far as possible to be burdens on no one, and leave no day without some useful work done. So one of us decided that he would draw the needed water from the well, as he was to remain at home, another to dig the potatoes and gather the other vegetables, another went and caught a nice lot of fish, and I engaged to procure some blackberries for a pudding. So you see we did something towards earning our dinners.

Now I approach my lesson. The missionary had said to me ere I started, while we were conversing about the spiritual condition of the people of the district, "One of the most difficult things which falls to my lot is to make these poor Bretons understand what sin is." I am afraid that such a difficulty is not unknown on this side of the Channel, but what he specially meant was that the people are kept from reading the Bible by the Roman Catholic priests, and until lately, when our missionary friend, Pastor Lecoat, translated the Scriptures into Breton, they had no Bible or Testament cheap enough for them to purchase. So they never heard that "all have sinned," and that there is "none righteous, no, not one," by nature, as God's Word assures us is the case. Therefore they are taught that when they lie, steal, or commit any other sin, the priest for a fee will give them forgiveness. It was to be my turn to deliver the Sunday morning address, so I meditated to treat of the subject of "sin," and to show them how dreadful it is in God's sight, as Christ's suffering on Calvary shows, and how serious in its everlasting consequences, unless we repent and flee to the refuge set before us—Christ Jesus.

With this subject on my mind I sallied forth with my basket into the lanes of Brittany, which are so like our Devonshire ones. The blackberries grow there upon hedges planted upon high banks, much higher than a man's head, and the branches trail down the sides. As I picked the fruit, I had, I believe, nearly as many thorn pricks as blackberries for a result. So I thought, Is it not so with all so-called pleasures which follow sin—the price paid is very high in pain? But to look at the blackberries as they hung, and at those in my basket, anyone but myself would have concluded that it was all pleasure and gain. How many confessions have I heard from those who in their early life followed the pleasures of sin to the neglect of their soul. After gathering from the sides of the banks for a while I thought I would mount the top and see what I could glean there. I had not been in that position long ere a strong breeze overturned my basket, and emptied my berries into the tangled bushes below. Ah, thought I, how often is it that when a course of pleasure seems assured in its success, God interposes some terrible interruption which dashes all such hopes, and what then is left but, as in my emptied basket, a blank? Oh, how terrible for a young man or woman to find by such a sad experience that the soul, without God for its guide, is never at peace or safe. I did what I could to save the result of my morning's work, and in doing so I stained my torn fingers very much. In using these illustrations I held up my fingers before my audience, and said, "Some of you saw me gathering blackberries yesterday, but suppose that I were to assert that I did not do so, see how I should be condemned, the stains and torn skin testifying against me. So it is with your hearts, 'If we say we have no sin we deceive ourselves, and the truth is not in us.'" The truth in this case stated that I had soiled my hands and suffered pain in the very process. So you see that the teaching of the blackberries bears out the truth of Scripture, as Herbert quaintly puts it: "If thou dost ill, the joy fades, not the pains; if well, the pain doth fade, the joy remains."—Your sincere friend,

Cheltenham. W. L. Lang.

ROGER HASTING'S SECOND THOUGHTS.

Roger Hastings was in a fret. It seemed to him that he was very ill-used by fortune. It did not seem so to his friends. He was young; his health was good. He never yet had lacked food, clothing, or any real comfort. What was it, then, which caused him to wander out for a walk at the close of the day through the bright green fields, with a frown upon his face and a feeling of bitter discontent within his breast? He was in haste to be rich, and he could not see the road open to the gratification of his wish. He had steady employment; his work was not too hard for him, and he was well paid. But during his summer vacation he had been much in the company of young men who did not have to work at all, and who yet had plenty of money to spend. It seemed to him that they had an easy time of it, and that they were no more deserving than he was.

"It is pretty hard on a fellow," he thought, "to be chained down to a perpetual grind, when there is so much to enjoy. And how sordid it seems to be always counting one's pennies as I am forced to do! There is Edgar Hunt: his father gives him money for the asking; and Charles Arnold gets a big salary for doing almost nothing; and Walter Fielding has been promised a share in a good business just because he has a rich uncle who takes an interest in him; while I, luckless chap that I am, have not a friend in the world to help me on."

Roger stopped suddenly. His walk had brought him to the brink of a running stream, into which he had almost plunged before he noticed it. There were stony shallows in the stream over which the waters dashed themselves as they hurried onward. As Roger stood watching them his thoughts took a new direction.

"What a fret you are in, to be sure!" he said to the little rivulet. "All this splashing and dashing does you no good. Do not hurry so. Just beyond you is the smiling calm of the beautiful lake. Hold on your course, and you are sure to get there. It offers you plenty of room and perfect rest. Only be patient."

But the saucy stream rushed on, only laughing at Roger's rebuke and breaking into shining ripples, as though it would say—

"Take home your own counsel, my friend. There is a method in my madness; I know what I am about. I know God's plan for me. He has ordered all my goings. My restlessness springs from no disposition to murmur at his decrees or reluctance to do his will. Can *you* say the same? Just beyond you is a vast eternity, calm in the breathing of his presence, gloriously brightened by his smile. You have only to be patient, to be faithful, and to hold steadily on your course. You are sure to get there. Be satisfied, then. Be thankful. I must cease to be; you will go on for ever. I am but for a season; you are a living soul. Do not look down at my devious course. Look up, Roger, look up! Have you not the God who created the heavens and the earth for your friend? What can you ask for more?"

Roger did look up. Above him was a sea of cloudless blue, silent, peaceful, serene as the eternal calm to which his thoughts had been directed, and the crescent moon, a trembling line of silvery light, hung there, giving promise of a radiance that would increase in splendour night by night. The discontent died within as he gazed.

"I have been a fool," he said to himself. "Worse than that, I have been wicked. What right have I to the high destiny to which God has called me? What have I done to deserve the goodness and mercy which have followed me all the days of my life? From this time forward, instead of fretting for that which God does not give me, I will try to do all the good I can with the opportunities which He has given me. And, instead of saying that I have no friend to help me, I will take God for my Friend, my Redeemer, my Saviour."

And the rippling stream seemed to say "Amen!" and the heavens seemed to answer back "Amen!" and a thousand voices of Nature in the summer twilight broke into a sudden chorus to prolong the echoes: "Amen!" "Amen!" "Amen!"—*Forward.*

MARTHA AND MARY.

"It's all very well. I've not much fault to find with Mary, but we do want a bit of Martha as well. There is too much of this religious indolence which pretends to be piety. We want people who can stir about and work the leaven of their goodness into the world. While some are sitting at the Master's feet, others are going down into the pit. I don't wish to put Martha against Mary—not at all; but what I say is, all Marthas and we should forget the Master; all Marys and we should forget the world. A Christian should be a mixture of both."

"Then, in her way, you really think that Martha is a pattern Christian?"

"Most certainly. Aren't we told to be 'not slothful in business'? Besides, it was all for the Master, and didn't He say that even the 'cup of cold water' should not lose its reward? No. We want more fidelity in these daily household matters, these worldly things."

"Still, you must see that Martha, however tenderly, *is* rebuked, and Mary is commended."

"Yes; and that is just what I can't understand. Martha's was by far the more self-denying task, and Mary's much the more comfortable position. Judging, too, by a comparison of congregational and practical Christianity, most Christians prefer to be 'sitting at his feet,' than to be up and doing their Master's work. 'It is good for us to be here,' they cry, and in their own enjoyment forget or overlook the sorrow and distress that call for their activity."

"I grant you much of that. So, then, to be candid, you would say that Mary was a gentle, emotional, soft, dreamy sort of woman, who loved discourse rather than practice, and lounging rather than work."

"Well, I don't like to say that exactly, because, undoubtedly, she had one genuine feature, her choice of the 'good part.' Still I must confess that I should have liked her better had she taken her share of the work."

"And didn't she?"

"Yes; by sitting on the floor."

"Didn't she take her share at the table?"

"No, indeed she didn't."

"Then what does Martha mean by complaining that she *left* her?"

"Why, that Mary wouldn't have anything to do with her in getting things ready."

"My dear fellow, that's just where you have misread the story. You must *be with* a person before you can *leave* them, and that is Martha's complaint, that Mary leaves her in the midst of the work.* Now look here. This is how it runs. Martha receives Jesus into the house, and with Mary commences to prepare a meal. But while the Lord is waiting the magnet is working. Mary wants to be with Jesus and listen to his words, and so at the earliest opportunity she escapes to his feet. *But not before her work is done.* True, there may have been one or two odd little things left—perhaps the water had to boil as we might say, or something of that sort. But with Martha it was different; she was 'cumbered with much serving'—she was distracted—'dragged in different directions.' Can't you fancy her? She wants everything to be right, and it all seems wrong—now the cloth, say, is crooked—that plate must be rubbed again—that knife and fork changed. So she worries herself doing the same thing twice over, just the honest, impulsive, fretful housekeeper that she was. *But there was no magnet at work.* Her mind was taken up with the serving, and the words and person of the Lord Jesus Himself are not able to draw her away. No, in words tenderly mild, but searchingly plain, she is told that she is vitally wrong. Let us follow Mary, *never neglecting temporal duties for spiritual pleasures;* and yet in all occupations always under the magnet, longing to be at the Master's feet and to hear his words. Sweet and wonderful messages He has for all such, only we must neither tarry too long at the work nor leave it undone. Here we get refreshment and strength for service. Christ says, 'He that hath my commandments and keepeth them, he it is that loveth Me; and I will love him, and will manifest Myself to him.' If Mary were wrong, and Martha right, the Lord was too fair, too true, and too kind not to have pointed it out. So that Mary is our great, our true and only pattern. Now, don't you think I am right?"

"Well, I almost think you are." F.

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LIGHTHOUSE CHRISTIANS.

In a gathering of the Lord's people, one Lord's-day morning, a brother stood up and said, with elongated countenance, and head bowed as if, Atlas-like, he was bearing the burden of the world: "Ah, my dear friends, the Lord Jesus does not come into our hearts to make us *happy*, but to show us the blackness of sin." Illogical and untrue on the very face of it; and, as far as the first clause is concerned, I am able to deny, from personal experience, every word of it. And as to the second, does the revelation and abolition of sin from our hearts cause misery? I trow not—rather the reverse, as I can prove.

The first thing a young convert to God is likely to say, after experiencing the sorrows of repentance and the blessedness of pardon, is, "Oh, I am *so* happy!" Often this happiness is an ecstasy, oftener still it is the calm joy which puts newness into the life, and a keener delight in the things around it; but *always*, when the soul realises that it is in possession of a full salvation, there is an assured happiness that not *all* the trials inseparable from humanity, nor contact with the sins and sorrows of the world, can take away. True, that just as a breath will dim the brightness of a mirror, there are floating clouds to pass over the spiritual horizon, but these give place to fuller brightness, and the soul rejoices even more than before.

Then many good people, of a pessimist tinge of thought, declare that the world is worse than ever it was, and how *can* Christians be glad of heart, or happy in spirit, since this is so? But the Lord Jesus Christ Himself, after speaking of those in his covenant, and those out of it, said: "These things have I spoken unto you that *my joy* might remain in you, and that *your joy* might be *full.*" And the apostle John, writing of our fellowship with the Godhead, says: "These things write we unto you that *your joy may be full.*" Not just a spasmodic, half and half, unreliable *happiness* merely, but *joy*—abundant joy, with power to add, and capacity to appropriate and experience yet more more and more.

I believe this theory about Christians being solemn and sad originated with some of the doleful hymns that are sung in and out of our congregations. With the heart bursting with love, and the whole being strung to the melodious measure of joy in Christ, the Christian worshipper is suddenly led in thought into the minor key, by having to join in a so-called hymn, where, after distress upon distress, loss upon loss, and sorrows enough for a dozen lifetimes, the unfortunate "I" of the verse is made to say, at the conclusion of each stanza, "Thy will, not mine, be done." As if God wills his children to be wretched! As if such a catalogue of miseries is inviting to those *outside* to come in and be one of those who are condemned to such misery!

"Come let us join our cheerful songs with angels round the throne" is much more inviting and stimulating; and even the almost forgotten lines of early Sunday-school memory, "O let us be joyful," are more to the purpose. No, there is too much dolor on the face of a great deal of our Christianity,—I say on the face, for I do not believe that the Christian who sings of himself as a "vile worm," or a "poor, wretched worm," feels the words down in his heart; I hope he does not.

If the "sons of God," the "joint heirs with Christ" are not to have joy—not to be happy, *who is?* The blessed assurance of a personally-experienced, complete salvation; the knowledge of being righteous before God in Christ Jesus; the thought of ineffable love combining all the glorious forces of nature and grace on our behalf—these things are enough to fill us, and they *do* fill some of us with the supremest, most unquenchable joy.

An old sailor said once, speaking of his wife, "Ah, she's a lighthouse Christian, she is."

"What do you mean by a lighthouse Christian?" was asked.

"Like the lantern—a glimmer o' light, and a patch o' dark—so, just as I see her brightenin' up a bit, and get's myself ready for a chat, she'll turn all black-like, a sayin' as these is evil days we've fallen on, and we've no cause to be joyful. I says, if these is evil days, we're the only people as has cause to be joyful, 'cause we've got summat in us to overcome the evil. But there, lighthouses have their work to do, so I must not complain o' my old woman—she's helped me to steer clear o' the rock she's stranded on, and that's Half-trust."

Oh, there are so many like the sailor's wife!—they are not wholly joyful, because they are not wholly trusting. They read books, and hear sermons, and sing hymns that treat of the half-way experiences of some people, and, dressed in these garments, made for and by others, equipped for the Christian walk in these borrowed experiences (and borrowed experience *never* fits the borrower), they launch out. No wonder they fail! with tears in their eyes, and quavers in their voices, and tremblings in their knees, they limp their intermittent course. Let us get *our own* experiences! Let us get at the heart of God, each for himself; let each manufacture his own joy out of his own limitless share of the Lord Jesus, and see if we do not get something better than the alternations of dark and light which led old John to call his wife a lighthouse Christian. M. Butler Gerds.

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THE GROVE-ROAD MISSION, WOODFORD.

Having its origin in the visits of a Christian man, during the winter of 1877, to the encampment of some gipsies on the borders of Epping Forest, this Mission has gradually grown. At first he read the Scriptures to them in their tents; then, as the people overcame their natural antipathy to strangers, a tent was procured and erected near the gipsies' camp, where short services were held. This attracted others beside the *Romani*, and in 187 two rooms were rented, at four shillings per week to which the services were transferred. Thi accommodation was outgrown, and in the followin spring a loft above a stable was obtained, and here until January, 1883, the work was carried on During this period God had blessed the efforts o his people, and they were enabled to open a hal seated for 550 adults, which now forms the centr of operations.

Since that time the work has steadily advance and the organisation now includes Sunday-schoo Band of Hope, mothers' meetings, Penny Ban and other meetings, so that over sixteen gathering are held weekly.

A house is needed adjacent to the hall, the groun floor of which should be used for the reading-roo and day nursery, and the upper part for the keepe A piece of ground at the back of the hall can b obtained, and the estimated outlay is £530. Frien interested in this work should read a sketch the Mission, which may be obtained from th superintendent, Mr. E. Hobbs, Chelmsford-roa Woodford.

A STRIKING PLEDGE of a happy future w given by the recent unprecedented gathering trades unionists in Hull to proclaim their attac ment to the religion of Jesus Christ. Two thousa working-men enthusiastically endorsing the teac ing of one of their number, who is a Method local preacher and a member of Parliament, is sight to fill all real Christians with glad hope. observe that the President of the Trade Congr also avowed his loyalty to the teaching of Christ his inaugural address.—*Methodist Times.*

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* The Greek word means "left me alone in the midst of my work."—*Farrar.*

GOSPEL WORK IN IRELAND.

THE Irish Home Mission work of the Presbyterian Church has been largely developed of late years by the Evangelisation Committee of that Church.

The work is carried on by ministers of the Church and by students who are studying with a view to the ministry; during the summer months it is almost entirely in the hands of students, who are then enjoying their long vacation. When students were first sent out a few summers ago, the limits of the work were very narrow, only two evangelists being employed. Since then, however, the work has developed to such an extent that this summer no less than eleven students were in the employment of the committee.

The summer's work began with a short mis-ion in Killyleagh (co. Down), conducted by Messrs. Ellis and Murphy, the meetings being avoured with many tokens of Divine blessing. Other missions, some lasting as long as four weeks, have been conducted in Portglenone, Ballymoney, and Ballycarry (co. Antrim), in Monellan (co. Donegal), in Newcastle, Ballyna-inch and district (co. Down), in Kilkenny and ther southern districts, and in Donegal.

The meetings at Ballycarry were held in a ent, and were most satisfactory in every respect. After the close of a four weeks' mission in that lace, the tent was transferred to Kilrea, where is at present, the meetings being conducted by Messrs. Simpson, Murphy, and McComb.

The speakers have confined themselves to Gospel themes, and have made it a point to reach Christ and Him only. This seems to be he only way of disarming the suspicions of the oman Catholics, and of bringing to them piritual blessing. In one of the meetings con-ucted by students no less than twenty-five oman Catholics were present, listening with vident pleasure to the story of the Cross. uring another series two Roman Catholics at-nded most regularly, and on the closing Sab-th one of them for the first time attended the rvice in the local Presbyterian church. These stances, which could easily be multiplied, early demonstrate the untenability of the posi-on taken up by some Christians in reference to ish Roman Catholics, viz., that all Christian ork, aiming at their conversion is simply so uch wasted.

Will the readers of THE CHRISTIAN who are rnestly desiring that Ireland should be evan-lised, and should win again a right to the title "Island of Saints," by which in ancient times e was distinguished, ask for an outpouring of e Holy Spirit to embrace not only Ulster, but e whole of Ireland.

G. B. M.

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PARIS CITY MISSION.

R. W. OLNEY, JUN., writes to us as follows:—
wo things are evident about Paris: her appalling ed of the Gospel—witness the absolute oblivion Divine truth on the part of tens of thousands of people; and her readiness to listen—witness the rty-seven mission rooms of Rev. W. McAll, all ll attended. The greatest difficulty in the path the few real evangelists at work is the general orance of the Scriptures, beyond a very few of leading historical incidents. Consequently the peal to the Bible is seldom appreciated. It is possible to imagine a more likely remedy for this l than the Paris City Mission, now in its infancy. French title is "Comité Auxiliaire d'Evangéli-on de Paris."

t present the Society employs seven agents where are needed. Its only hope, under God, is in the pathy of Christians in England and America. hough the French Protestant Churches support Mission well, they are but few. The genuine-s of the efforts of the missionaries is guaranteed far as possible by the well-known names of r superintendents, including Pasteur Théodore od, Rev. W. McAll, Miss de Bröen, and others -minded.

he London treasurer is Mr. F. A. Bevan, 54, nbard-street, and the English secretary, Mr. I. Weylland, 31, Carlton-hill, St. John's-wood.

WOMEN IN THE HIMALAYAS.

MISS MACPHERSON has received a letter from Miss Jerrom, who writes from Mussoorie, N.W.P., India. We make the following extracts, which give some idea of the terrible need and degradation of those to whom she refers:—

I have now laboured among the heathen in India more than a quarter of a century, and at times I feel that the day is not, perhaps, far distant, when I must turn my face towards the setting sun, and leave the foreign field to younger and stronger labourers. It is, however, very strongly impressed upon me that there is, perhaps, a work which long experience has fitted me for, and that is the stirring up of others. . . .

I write from the Himalayas, and my soul's deepest sympathies have been drawn forth by the knowledge of the deep degradation of "Pahari" women (*i.e.*, hill-women, mountaineers), among whom I long to see a mission established. No man seems to care for their souls. Hundreds of the *men* come into the hill stations for employment during the season when Europeans congregate on the mountains for cool air, to avoid the intense heat of the plains. These "Pahari" men know enough of Hindustani to get on with us, but of their language we know nothing.

Their women are most degraded, polyandry being common among them. The domestic misery among the Mahommedans of the plains, among whom I have laboured for many years—by whom polygamy is practised—is bad enough, but this polyandry is worse. It is common for four or five brothers to have one wife amongst them, who drudges for them all, does field work, and may be sold. I feel I must "tell it out," in hope that many who hear of the deep degradation of their poor sisters in these mountains may be induced first to pray that labourers may be raised up; next, to try what they can do to help.

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GOLDEN-LANE MISSION.

THE report for 1885 closes a quarter of a century's work in connection with this Mission. The commencement of this period saw Mr. Orsman going from house to house in the maze of courts and alleys between Goswell-road and Golden-lane. He had a little room which served for school and preaching station. Presently Lord Shaftesbury came to his help, and the Costers' Mission became an established fact, a garden in the district. Now, at the end of the period above mentioned, there is a working staff of nearly one hundred godly men and women, a mission church of nearly three hundred members, possessing one of the most commodious and comfortable mission buildings in London free of debt. The spiritual work involves meetings weekly. Besides preaching of the Gospel, the primary object of the Mission, there are meetings for Bible study, and praise and prayer; and the various other operations comprehend almost every description of agency for the social and spiritual welfare of the people—on the one hand, Sunday-schools; Bands of Hope, evening classes, lectures, and concerts on the other. There are also the Golden-lane Costers' Society, with a balance in hand of £790, the Hoxton-street Traders' Sick Society, Friends of Labour Club, &c., and a soup kitchen for the supply of dinners to the poor during the winter. This, indeed, is a good record—past and present—one which should not only encourage our brother to go forward with fresh courage, but also bring to his aid many new supporters.

MR. CHARLES JAMES IN YORKSHIRE.—This earnest young advocate of the Gospel Purity Association has concluded a week's mission at Wyke, near Bradford. The meetings were largely attended, and great enthusiasm prevailed. The powerful appeals to young men to array themselves on the side of true manhood and virtue were warmly received by a large gathering of men. God has indeed blessed the present visit of Mr. James, and we are hopefully looking forward to another.

ALFRED COOKE, Evangelist.

THE KABYLE MISSION.

A friend has kindly forwarded to us a private letter from Miss Hammon, who has recently gone to Oran to labour in this Mission. We extract the following:—

I AM feeling fairly at home now in "the land of strangers." The very first morning, quite a congregation assembled near us at the windows on the balcony, and in the court surrounding; for a piano happening to be in the room, we began the day by praising God in song. These, however, were not permanent quarters, and we have not since been able to enjoy the luxury of instrumental music, as it is so uncertain whether our stay in Oran will be of short or long duration. The visits to the native sisters call forth my desires and prayers for their salvation from the ignorance and degradation in which they live. Sometimes we find four or five with their children in one court, but can at present only make each other understand by signs, and a few words here and there. Some of them have fine, intelligent faces, and seem very quick to understand, but being brought up from infancy with the idea that they have no souls, and can be of little good even in this world, most of them have dejected countenances, and apathetic expressions pitiful to see.

The children are dear little things, but so dirty and unkempt; it is much laid on my heart to begin a school for native girls, when sufficient knowledge of the language warrants the undertaking. We have distributed many tracts and Gospels to French, Spaniards, and Arabs; with prayer and faith that these silent messengers shall go with blessing to many a heart. To outward appearance, and to human eyes, the work of taking the Gospel to Arabs and Kabyles promises to be arduous and difficult, but the day will come when those sent forth, and God's servants at home, and precious redeemed ones of Afric's sons and daughters with other jewels from "regions beyond" will rejoice together around the throne of God in heaven.

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BIBLE COLPORTAGE IN CHINA.

AT the monthly meeting of directors of the National Bible Society of Scotland in Glasgow, on Monday, September 13, there was laid on the table a complete copy of the Chinese Wenli Testament, revised by Rev. Griffith John, and published at Hankow. The demand for portions of this version now averages nearly 1000 per day. Mr. Burnet, of Ching-Kiang, had accomplished a journey of 566 miles through Nganwhui. At Hwui Lung-ki where he and his party where pelted with wet clay till some of them looked like brickmakers, he obtained information which seems to throw light on the disappearance of Mr. Johnson, of the British and Foreign Bible Society, who, in 1869, set out on a journey in this Province from which he never returned. In the talk excited by the attack on Mr. Burnet, an old inhabitant of Hwui Lung-ki informed one of his boatmen that "twenty years ago there was another foreigner here selling books. During the day a fire broke out and burned a large part of the place. The foreigner was blamed for this, and at dead of night a number of men boarded his boat, and killed him and all on board, afterwards destroying the boat." There seems too much reason to believe that Mr. Johnson thus died a martyr's death. Mr. Burnet, having escaped from this virulent community, was prostrated by an attack of small-pox when 400 miles from home.

HOME FOR CHRISTIAN YOUNG MEN.—Mr W. A. Roxburgh, late of the Liverpool Y.M.C.A., has opened a private home for Christian young men, at 77, Queen's-road, Finsbury-park. With Christian influences and associations, it should be a boon to young men engaged in the City.

A TONGUE GUARD SOCIETY has been started. The members pledge themselves to give one penny to its treasury every time they speak disparagingly of another person. The money thus raised is for the benefit of the poor. It was organised last year in Hartford, Conn., and at once became popular, and several others have been organised for the same purpose in that vicinity.

Mr. Moody's Northfield Convocation.

(FROM OUR SPECIAL REPORTER.)

SEVENTH DAY.—TUESDAY, AUG. 10.

CHRIST'S SECOND COMING.

THE whole of the seventh day was given to this subject, which seems to be a comparatively novel one in many of the American churches. It was well and fully discussed at Northfield last and previous years. Each succeeding Conference, however, brings fresh visitors from distant parts, and among these, especially the young pastors, there are always some who have not deeply considered the question, or who have come to conclusions at variance with the premillennialist interpretation of the prophetic Scriptures. Mr. Moody, and all the leading speakers at Northfield, are strong in their convictions in favour of that view, so that the subject from their side is presented in its most convincing aspect, and at these Conferences it "holds the field." This morning Major WHITTLE opened the discussion by

A SHARP, CLEAR BIBLE TALK,

stating different points and backing them up with abundance of Scripture proof. He said he believed there was nothing so stimulating to earnest Christian service as a strong grasp of the doctrine of Christ's Second and Personal Appearing. If the young ministers present would only get imbued with the theme and with the hope, it would be as a fire in their bones. It had been a wonderful motive-power in his own Christian life. He made bold also to assert that all the evangelists on both sides of the Atlantic who are being greatly used of God in winning souls are strong on this line of truth. The doctrine might be abused, but he contended that, taking the Scriptures in their plain, evident sense, without preconceived notions or prejudices, the conclusion in favour of Christ's coming again to usher in the millennial day was absolute and inevitable. He quoted various texts to show that the second coming of our Lord spoken of in the New Testament could not be the death of the believer, or the destruction of Jerusalem, or the descent of the Spirit. Moreover, it is to be a personal and visible appearing of our Lord. Then he pointed out that the second advent would have a special bearing on the condition of the Jews—the veil would be removed from them as a nation, and the dispersed children of Abraham would be gathered again to their own land. In its aspect towards the unbelieving world it embraced the taking out a people for the name of the Lord, and the judgment of the Gentile impenitent, and the rejectors of Christ's salvation. On this point Major Whittle quoted a saying of Dr. Chalmers to his fellow-presbyters: "You may talk as you please, but the Scriptures make it clear that this dispensation is going to end with a smash." There are many who think that modern invention and civilisation will inaugurate a millennium, but telephones cannot change the natural heart, nor can steamships carry a man to heaven. The coming of the Lord in its relation to the Church will be preceded by many delusions—"Lo here! and lo there!" (Luke xvii. 22—24). There are some misguided persons now living who even claim that they are the Lord, and that in them He has appeared the second time. When He comes all these delusions will vanish, and the truth will be made plain. It is for believers to live now constantly watching, and waiting, and working, that they may be accounted worthy to escape the tribulations that are coming on the earth. What a comfort this doctrine brings to those who have lost loved ones, and who have the blessed assurance that one day these sleeping ones should awake at the sound of the trumpet which will herald Christ's appearing, and those whom death has parted will be reunited in the presence of their glorified Lord. "Wherefore comfort one another with these words."

DR. PIERSON

after dinner resumed the consideration of the all-engrossing topic. He repeated a confession he made last year, that for twenty years of his public ministry he opposed the doctrine of the premillennial return of our Lord. He proceeded to expound the A B C of the doctrine on the following points:—(1) It is distinctly and repeatedly taught throughout the entire Scriptures; (2) It is declared to be imminent, that is, certain as to the fact, but uncertain as to time. An American student once asked his professor how, if the second coming of Christ were to be post-millennial, it could be said to be imminent; the professor replied, "We are in the millennium now!" Truly a queer millennium, with rioting and anarchy on every hand, the foundations of society shaking, and the Church and the world so mixed up that they cannot sometimes be distinguished. (3) The doctrine of the two resurrections so plainly revealed involves the premillennial appearing of Christ. Every past dispensation has closed in a catastrophe, and the deliverance of the faithful few, *e.g.*, the deluge, when Noah's family escaped, and the destruction of Jerusalem, when the faithful ones had time to flee to the mountains. So God will gather out his own before the judgments descend upon the unbelieving nations. (4) Scripture gives no colour to the idea that the world is being gradually transformed by the preaching of the Gospel. Under this head he stated that the parables of Matt. xiii. presented a kind of chronological picture of the progress of Christ's kingdom on the earth. The sower and the seed, with only one kind of soil that was fruitful, may typify the fact that during Christ's own ministry there were few that were saved. The sowing of the tares will represent the introduction of error into the early Church. The mustard-tree, with the fowls of heaven lodging in it, picture forth the rapid spread of the Gospel, so that it became popular, and was even patronised by the world's powers, as in the times of Constantine. The parable of the leaven indicates the growth of error in faith and practice, permeating the professing Church in the middle ages. The goodly pearls are a type of the recovery of precious and vital doctrine, as in the case of Luther at the Reformation. The parable of the net and the fishes are a graphic representation of the times of modern revivals, when many are swept into the professing Church, but not all are true disciples of the Lord.

In the course of a somewhat discursive address, Dr. Pierson presented the following outline of Scriptural teaching on this subject. It will be welcome to many as a comprehensive and suggestive basis for a profitable Bible-reading:—

TIME UNCERTAIN.

Matt. xxiv. 36; Mark xiii. 32.

NAMES APPLIED.

Times of refreshing (Acts iii. 19).
Times of restitution (Acts iii. 21; Rom. viii. 21).
Times of regeneration (Matt. xix. 28).
Times of revelation of Jesus Christ (1 Peter i. 13).
Times of redemption (Luke xxi. 28).
Times of resurrection (Phil. iii. 2).
Times of his glorious appearance (1 Peter i. 7).
Last time (1 Peter i. 5).
Coming of day of God (2 Peter iii. 12).
Day of our Lord Jesus Christ (1 Cor. i. 8).
Foretold in prophecy (Dan. vii. 13; Jude 14).
Foretold by Christ (Matt. xxiii. 39 to Matt. xxvi. 64).
Foretold by the apostles (Acts iii. 20; 1 Tim. vi. 14).
Foretold by the angels (Acts i. 10, 11).

SIGNS PRECEDING (Matt. xxiv. 3).

Development of man of sin (2 Thess. ii. 3, 4).
Gospel preached for witness (2 Thess. xxiv. 14).
Gathering out of Gentiles (Acts xvi. 14).
Scoffing at promises (1 Peter iii. 3, 4).

MANNER OF HIS COMING.

(1) In clouds (Matt. xxiv. 30; xxvi. 64; Rev. i. 7).
(2) As He went (Acts i. 11).
(3) In the glory of the Father (Matt. xvi. 27).
(4) In his own glory (Matt. xxv. 31).
(5) In power and great glory (Matt. xxiv. 30).
(6) Angels (Matt. xvi. 27; xxv. 31; 2 Thess. i. 7).
(7) Archangels (1 Thess. iv. 16).
(8) With saints (1 Thess. iii. 13; Jude 14).
(9) Suddenly and unexpectedly (Matt. xxiv. 44; Luke xii. 40; 1 Thess. v. 2; 2 Peter iii. 10; Rev. xvi. 15).
(10) As lightning (Matt. xxiv. 27).

EVENTS.

Dead in Christ (1 Thess. iv. 16).
Saints' rapture (1 Thess. iv. 17; 1 Cor. xv. 23).
Complete salvation (Heb. ix. 28; 1 Peter i. 5).
Christ glorified in his saints (1 Thess. i. 10).
Bring secrets to light (1 Cor. iv. 5).
Judgment (Psa. l. 3, 4; John v. 22; 1 Tim. iv. Jude 15; Rev. xx. 11—13).
Reigns (Isa. xxiv. 23; Dan. vii. 14; Rev. xi. 15).
Destroys death (1 Cor. xv. 23—26).

BELIEVERS SHOULD BE

Always prepared (Matt. xxiv. 46).
Should love (2 Tim. iv. 8).
Should look for (Phil. iii. 20; Titus ii. 13).
Should wait for (1 Cor. i. 7; 1 Thess. i. 10).
Should hasten (1 Peter iii. 12).
Should pray for (Rev. xxii. 20).
Should be ready (Matt. xxiv. 44; Luke xii. 40).
Should watch for, be patient unto, be preserved unto, be not ashamed at, be blameless, be like Him, see Him and appear with Him, shall receive a crown of glory, shall reign with Him, shall be found unto praise.

The wicked shall scoff at his coming, presume on his delay, be surprised, be punished. The man of sin will be destroyed.

DR. WEST AND THE OBJECTORS.

This encyclopædic divine from the Far West is a most strenuous believer in the Second Advent, and all that it implies. He took up questions that had been sent in, and replied to some of them, substantially as follows:—

Q.—How can the idea of a forcible smash of the powers of evil exalt our conceptions of God?

A.—I do not know what your conception of God is. I have no conception of God except what the Scriptures reveal. If He has ordained judgment as well as providence and mercy, that exalts my conceptions of Him—which in themselves, however, amount to nothing.

Q.—Eighteen hundred years have passed since the promise was given, and Christ has not come; will He tarry another 1800 years?

A.—Supposing no evidence could be given of the nearness of his coming that would not prove it to be false. From Adam to Messiah there was one continued sigh for a deliverer, and though He tarried long, these longings were not misplaced, but were in due time fulfilled. The Second Coming of Christ is the great and, indeed, the only prophecy of the New Testament. Distinctions are not made between the Scripture prophecies. There is a story told of some wise men who were discussing the prophecies of the old Scriptures. Said Rabbi A. to Rabbi B.: "The Messiah is coming in the clouds of heaven." "But," says the other, "He is to come riding on an ass; how can He come in both ways?" "Ah," says Rabbi C., "If Israel is found worthy He will come in the clouds of heaven, but if Israel is apostate He will come on an ass." So, many things are put down in the millennium that will occur at the end of the age. Time is not going to end when Christ comes, but there will be opened a grander reign than now exists; just as this age is grander and wider than that during the little kingdom of Israel.

Q.—If Christ were to come now, what would become of the post-millennialists?

A.—They would all become pre-millennialists.

Q.—Is, then, this dispensation of the Spirit a failure?

A.—An American sceptic has asserted that Christianity is a failure, and, looking at things from the post-millennial standpoint, I should not know how to answer the statement. But from the pre-millennial position it is clear. Nearly 20 centuries, without more than a fraction of the world converted, looks like a failure; but if God's purpose, as revealed in the Scriptures, is to take out a people for his name from among the nations, it cannot be said that Christianity is a failure. The prediction is that there shall be a falling away before the end come; this is so manifest in these times that the infidel objector has no answer to it.

After some further remarks in defence, Dr. West spoke of the practical effects of this doctrine in the Christian life. As Christ is the object of our faith and our love, so is He the object of the central grace of *hope*. We hope, first, that He will continue in us the good work that He has begun. Then, if we are taken away while He tarries, our flesh will rest in hope, while our spirits will wing their way to his presence. But our grea object of hope is Himself, in his personal and visible manifestation at his coming. Even the French sceptic Renan admits that there is more Scriptural proof for his Second Coming than there is for all the other doctrines in the Word of God put together. If we love Jesus, do we not long to see Him? How this hope of one day being with Him, and still more of being like Him, should purify our lives even as He is pure.

Mr. Moody said we are plainly commanded in the Epistles to watch and wait, and we cannot be wrong in doing what God tells us through the inspired Word. We are there taught to look, not for death, but for the Lord from heaven. If we are in this constant attitude of watching, there will be no danger of our falling asleep at our post.

MR. RAINSFORD.

Mr. Rainsford dwelt on the thought that whatever Christ does for his people it is in the character of a servant. He took our nature upon Him that He might become a servant. His life on earth was one of lowly service. He is now interceding for us before his Father—a servant still. When He comes again it will be that He may serve his people. Blessed is that servant that watcheth. The Master shall come forth and serve him. His motive for delay is one of mercy and long-suffering, not willing that any should perish, but that all should repent and believe and be saved. The last words of his revelation are a promise from his own lips: "Surely I come quickly." Shall not his spouse, the Church, respond: "Even so; come, Lord Jesus."

This subject is a great one, and our thoughts respecting it to-day have centred around the promises to the Church. But what of the promises by the Father to Christ Himself? "He shall see of the travail of his soul, and shall be satisfied." Is not that word to be fulfilled? There are four Sonships of Jesus Christ, and each of them has a special promise attached to it. He was Son of God—Jehovah's only begotten Son. God has promised him a Bride, and she is being got ready during this dispensation. How beautifully this was foreshadowed in Eden. Adam must have been a long time there before God gave him a companion, because we read that all the animal creation was brought before him, and received their names. Then the man was thrown into a deep sleep, of which Calvary and the sepulchre are the counterpart. Then Eve was taken out of Adam's side, near his heart, that he might cherish her. What a picture of the Bride that is one day to be presented to Christ! This Sonship of Christ is the inner circle of the four. Then, as a second circle, He is the Son of Abraham, and He is yet to be glorified as the King of the Jews, when the chosen people are gathered together unto Him. In another circle we find Him as Son of David. So one day He is to take his power and reign as King of kings and Lord of lords. The kingdoms of this world are to be the kingdoms of our Lord and of his Christ. How David himself delighted to harp on that theme. In Psalm lxxii. he dwells on it in strains of marvellous beauty and power, and at the close of the psalm we are told that David, the son of Jesse, had nothing more to pray for. The fourth circle shows Him to us as the son of Adam, and as such He shall wear his crown, and be the King of the whole earth. Read Psalms xcvi. and xcviii., where everything on the earth is invoked to praise and laud Him as its King. His blood has dropped on this earth, and his human nature came from the very dust of it; do you think He is going to part with it or with us? Surely all this provides the strongest motive for patience, and perseverance, and purity, and a holy conversation. Would that we apprehended somewhat of his power and his glory! He has shown his power in the Creation, and our bodies are to be a new creation. We see his power in regeneration, and greater still will be his power in resurrection. The body of this humiliation is to be made like the body of his glory. This is no idle dream. May the Holy Spirit stamp the promise on our hearts, and exhibit the power of the hope in our lives!

As a closing word Mr. Moody referred to the significance of the words, "Till He come." What would the Lord's Supper be without this forward look to his coming glory, as well as its backward look to his shame and humiliation? We keep the feast "till He come." The talents are entrusted to us to trade with and multiply till He comes and reckons with his servants. We are to fight the good fight till He comes with the reward; there will be no crown till He comes. Satan, our great foe, cannot be bound till He comes. We shall not be reunited with our loved ones till He comes. So let us work, and watch, and wait.

DR. WEST'S CHALLENGE.

The morning and afternoon sessions did not by any means exhaust the interest awakened in this subject. It was largely the theme of conversation between times. Not a few said they had given little thought to it before, but it would henceforth be a factor in their views of vital truth, and in their lives. In order to provide an opportunity for the exchange of views on the part of any whose minds were not fully settled about it, an evening meeting was arranged for in Marquand Hall, when Dr. West, Dr. Pierson, and Mr. Rainsford would be present to answer any queries, and clear up points of difficulty. The occasion was one of lively and sustained interest, though the weight of argument was all on one side. The culminating point was reached when Dr. West repeated a challenge, which he said he had already given in public, but which had never been accepted by any expositor—that the post-millennial advocates should produce one single text from the Scriptures in proof of their theory. This text was not forthcoming, and the challenge is still before the world.

The friendly discussion and exposition of the fascinating theme were continued for a long time after the public meeting was closed, and it was only when the time arrived for retiring to rest that the little groups finally broke up for the night.

AN EVENING WITH THE CHILDREN.

The young people have to take a back seat in this Convention, as they do in mostly all religious gatherings of the kind, but they were not forgotten. I have stated that a Sunday-school was extemporised for them, and they had a meeting on this seventh evening all to themselves. It was held in the Recitation Hall, while the elders were gravely discussing knotty points of prophetic interpretation. A friend provided a lantern, which threw on a screen a set of attractive pictures, illustrating the course of human history, and chiefly clustering around the life and ministry of our Lord. A very graphic and impressively-worded talk, commenting on the pictures, held the attention of the children—alike of a smaller and a larger growth—for an hour. Suitable hymns were interspersed, sung, in most cases, by Mr. Sankey, Mr. and Mrs. McGranahan, and Mrs. Hudson, of Brooklyn. Altogether a very pleasant and profitable evening was spent.

EIGHTH DAY—WEDNESDAY, AUG. 11.

MR. MOODY AND MISSIONS.

With the wide fields of Christian doctrine, and of Christian endeavour, over which to roam within ten brief days, it will easily be understood that Mr. Moody's great difficulty was not so much how and what subjects to choose, as what to leave untouched. Doubtless, he was guided to a right selection. At any rate, there was a fair admixture of "word" and "work."

In closing the proceedings of the morning session, Mr. Moody drew attention to the fact that Miss Gardner, the lady missionary from India, to whom I have already referred in these notes, had left Northfield that morning, and would soon return to her distant field of labour. In parting with her he had been greatly cheered to know that she had received great personal blessing during the days of Conference, and would go back to India strengthened for her loved work. Miss Gardner's stay at Mount Hermon and Northfield has been a blessing to others as well as herself. One of the messages I carried with me from London to Northfield was an earnest and pressing entreaty from Rev. J. Fordyce, for many years a missionary in India, that Messrs. Moody and Sankey should make a Gospel tour throughout the principal cities of that vast dependency of the British crown. Mr. Fordyce feels strongly that the present would be an auspicious time for such an effort in India, and these brethren would gain the ear of the people to an extent impossible for any less known workers. I mentioned the fact of this invitation to Miss Gardner, who took occasion to back it up with all the persuasive powers at her command. Mr. Moody was evidently much impressed with what she represented; for, in referring to her departure, he said he felt a great desire to comply with her request. There are many among your readers who will not cease to pray that the steps of the evangelists may be directed to the Orient. It would, of course, be a great undertaking, and it may be said that Mr. Moody has burdens enough to carry, in connection with his schools that are developing so rapidly. That is true, but other shoulders could bear these burdens, and he and his fellow evangelist seem specially marked out as leaders in great Gospel endeavour. A visit from Mr. Moody and Mr. Sankey to India at this crisis in its religious history might be fraught with inconceivable issues for the good of the whole Eastern world, and I can only hope that God in his good providence will bring it about.

THE NEEDS OF THE FOREIGN FIELD.

The remarks of Mr. Moody in the morning were well supplemented by Dr. Pierson in the afternoon, in a short talk about the needs of the great mission fields. This Conference, he said, will fail of its purpose if it does not produce in us all a deeper devotion to the cause of Christ. Nearly 1900 years have passed away since Christ gave his marching orders to the Church: "Go ye into all the world," and we have not yet reached one fourth of the human race with the Gospel. Think of that! We have a lesson in the book of Esther as to what might be done if the Church of Christ had only the mind to do it. After the royal edict was issued for the destruction of the Jews, at the instigation of Haman, it was necessary to issue another edict to countermand the first. This decree had to be made known through one of the greatest empires of antiquity, embracing a territory as large as the Congo basin to-day. In those days they had no facilities for rapid communication; the news had to be carried by mules, dromedaries, and horses. This edict had to be translated and transcribed by hand into the many different languages spoken in the 127 provinces of the empire of King Ahasuerus. Yet all this was done, and the message of deliverance was made known through that vast region in ten days less than nine months. And the Christian Church, as I have said, has only carried the Gospel to one-fourth of the human race all these nineteen centuries of the Christian era. That is a burning shame to Christendom, and if we do not get stirred up on this occasion to do our part in the great commission, we shall dishonour the Lord who has bought us with his blood. Not to speak of the extreme scarcity of workers in the great mission fields that are now occupied to some extent (one missionary to 160,000 heathen), think of the great unoccupied regions of the globe—Kurdistan with its 3,000,000, Afghanistan with 8,000,000, a large tract in Africa, near the Equator, with 50,000,000, the Congo basin with 50,000,000 more, besides Mongolia, Thibet, Arabia, and other vast territories virtually untouched by the Gospel. The spiritual destitution in China is something terrible. When Mr. Cameron of the China Inland Mission traversed the breadth of the Chinese Empire, a few years ago, he found that a tract 1000 miles broad and 1000 miles long, contained only a single Protestant missionary. When Stanley went across equatorial Africa his experience was somewhat similar. Here we are in this favoured spot singing and praying and talking about the Gospel; we ought to get on to our faces before God, and hear Him saying, "Speak unto the children of Israel that they go forward."

In further enforcing this point, Dr. Pierson said: We, as Christians, are not responsible for the conversion of the nations, but we are responsible for carrying the Gospel message to them. He calculated that out of the 100,000,000 professed Protestants in the world there may be 10,000,000 who are true evangelical believers. These would probably have an average annual income of £100, giving a total of £1,000,000,000. One-hundredth part of that would be £10,000,000, which is five times as much as the whole Christian world contributes annually for the evangelisation of the heathen. Suppose each of these ten million true believers were to give one penny a day for this purpose; that would amount to over £15,000,000 yearly. As an example of what might be done when there is a willing mind and an earnest zeal, Dr. Pierson told of the seven shoemakers in the city of Hamburg, who resolved, by the grace of God, that they would give the Gospel to their destitute fellow-men as far as they could. At the close of twenty-five years, these humble men had founded fifty self-supporting churches of Christ with 10,000 converts; they had distributed 400,000 Bibles, and eight million tracts, while the Gospel had been brought within reach of fifty millions of human beings—a population almost as large as that of the present United States. It would only need 150 men of such faith and zeal to give the Gospel to the thousand millions of the heathen world in twenty-five years. The monks of the middle ages used to chant in their Cathedral service, *Laborare est orare* (work is worship); let us, as we go down from these mountain heights of privilege, carry out the thought that work for Christ is the highest form of worship.

In the course of the remarks that followed, Mr. Patterson, of Cincinnati, evangelist, spoke of the rare devotion of a Romish priest who has given up his life to work among lepers on one of the islands of the Pacific. He has himself contracted the leprosy, so that he is fast becoming a terribly mutilated specimen of humanity. But he is prepared to sacrifice health, and even life itself, if he may minister to his afflicted fellow-men. What a lesson for us Protestants, who profess that the love of Christ constrains us! It ought to make us ashamed of our apathy and lack of consecration. Major Whittle referred to the missionary movement at Mount Hermon. He said it was the beginning of a new era in the lives of many young men, and also, he hoped, in the history of missions in the United States. Let us take it as a token that the power of the Holy Ghost is coming down upon the people at large. Mr. George C. Needham referred to Gospel work among the large number of Jews and Roman Catholics, in American cities; there are open doors, and room for many workers. Mr. Rainsford also spoke of work among Roman Catholics in Ireland. He related an incident in his own experience—how he was thrown into the company of an Irish farmer during a long car-ride in a remote part of the country, and how the Lord enabled him to present the truth about salvation to the man, who drank it in with the utmost eagerness. "I believe," said Mr. Rainsford, "I shall meet that man in heaven, though I never saw or heard of him again."

At the morning session on this day, some helpful thoughts were given by Mr. Rainsford, on the Baptism of Christ; by Dr. Harwood Pattison, of Rochester Seminary, on the unique Power of the Name of Christ; by Dr. West, on the Sealing of Jesus; and by Mr. Needham.

THE NORTHFIELD SEMINARY.

No meeting during the Convention aroused more general or more deserved interest than the one held this evening in connection with the Girls' Seminary. It was not convened by Mr. Moody, as, of course, he has a natural delicacy in pushing to the front the institution which he has done so much to found, and with which he is so closely associated. The prime mover was Miss Evelyn Hall, the gifted and much-esteemed Principal of the Seminary. It falls to her lot to receive the applications for admission to the school, and her heart had been so touched by the excess of these applications over the normal resources at command that she felt moved to do something in order to meet the need. Her scheme was to start a Students' Aid Society for giving loans to young women who are unable to pay for their own board and tuition. She had no difficulty in persuading Mr. Moody to allow a meeting to be held for the furtherance of this object. He also consented to preside.

In opening the very interesting proceedings of the evening, Mr. Moody said: Seven years ago the corner-stone of the first school-building was laid. My aim was to get about a hundred young ladies educated here who could not afford to secure an expensive high-school education elsewhere. I had no thought of the boys' school then, as many boys can find ways of being educated that are not open to girls. In our small country towns the girls do not have an even chance, and this school was started to help them. We determined to make the cost of tuition as low as possible, and so we fixed it at 100 dollars (£20) a year. We could easily have filled the school with young women who would have paid 200 dollars a year; but that would have defeated our object, which is to help those who cannot pay a large amount. Many of the New England farmers whose land is poor have hard work to rear a family and make ends meet. We have refused hundreds of girls, because we had no funds out of which to support them during their school time. We are anxious, therefore, to organise an Aid Society, so as to give you all an opportunity of helping these poor but deserving girls to get an education. One thing I can honestly say—that the girl who has not got a cent of money has had the best chance of getting into the Seminary so far; I would like to have it so in the future. At this Convention you have only seen the frame of the school, as all the students are on vacation; if you come a month hence you will see the pictures in the frame.

Several excellent speeches followed in advocacy of the proposed Aid Society. Dr. Gordon, of Boston, said he felt very much interested in the project. In his youthful days he was helped by an Education Society, and now he had the privilege of being president of the society that helped him. It is a grand thing for anyone to be able to look back on a life of poverty and struggle; those who have had this experience will, on many grounds, bless God for it, and will always be glad to confess it. But there are some who encounter this early poverty at a terrible cost. He knew of a student who lived on very little, but he came out of his college course a skeleton, and never recovered. If God has given us the power to help others, we ought gladly to reach out the helping hand. The Doctor told of the boy in the Roman Carnival who was covered all over with gold leaf, and who died from the stoppage in the perspiratory system. There are many men undergoing a process of moral and spiritual death, because they are gold-leafed all over with hoarded riches; they give themselves no opportunity of exhaling—of doing good at once to themselves and others. Let us take for our motto, "Bear ye one another's burdens, and so fulfil the law of Christ."

Dr. Wayland, editor of *The National Baptist*, of Philadelphia, spoke next. Last year at a Mount Hermon meeting, he made a reputation for sententious humour, and on this occasion he sustained it. But there is plenty of method in his merriment. It was a very gratifying thing, he said, to see the change that is taking place with reference to the education of woman. Indeed, it may be said that the discovery of woman's capability is the great discovery of the age. Education, indeed, is more essential to a woman than to a man; because there is very much more that is educative in a man's after-life and contact with the world than in the case of a woman, generally speaking. Hitherto, if a poor young man wanted to be educated there have been all kinds of societies to help him, but there has been nothing of that kind for helping woman. As to the kind of education to be provided, Dr. Wayland scouted the idea that woman is inferior to man in reasoning capacity. On the question of physical training he was very emphatic, and wittily remarked that many young women left college with only a pain where they ought to have a spine; others he described as a mere bundle of nerves, with here and there a bone thrown in. Of course the education must be religious and Biblical—in short, it must be thoroughly practical, and such as will enable a young woman to earn her own living and to serve God with all the powers of body, mind, and spirit with which He has endowed her. He wished the utmost success to these schools for young women and young men, and prayed that many similar institutions might crown the New England hills.

An earnest address followed from Dr. A. T. Pierson, who said he wished to live long enough to see a big University in this Northfield valley with 2000 students—1000 girls and 1000 boys—and Mr. Moody as President. He eloquently expatiated on the value of a good and wise system of education, and spoke in terms of high praise as to the prominence given to Biblical knowledge at Mr. Moody's schools.

Then Mr. Moody called on Miss Hall to make a statement as to the object of the Aid Society. This she did with much self-possession and quiet grace, coloured throughout by an intense feeling of sympathy for those whose claims she presented. It was intended, she said, to give loans to deserving young students, repayable without interest, when they are in a position to do so. The help is given by way of loan, in order to keep them independent and self-reliant. The sums thus refunded will go to help others in a similar way, and thus the circle of usefulness will be continuous. This plan has been in operation for some years at Wellesley College, and is a great success. The young women are most conscientious about refunding the money they receive; during seven years nearly 8000 dollars has been repaid. Miss Hall read quotations from a number of letters received from applicants for admission to the advantages of the Seminary. These were of the most pathetic description, as to the strong desire expressed for education, and in many cases as to the family circumstances that hindered them from paying the necessary fees. One young student who had gone through part of her course wrote to say that she had no means that would enable her to return and complete the curriculum. A letter was written to say that an Aid Society was about to be formed and a loan would be made to her; her gratitude was unbounded. Last year nearly 100 applicants for scholarships had been refused from lack of the means. Miss Hall proceeded to tell something of the work the graduates of the seminary are now doing, how some are acting as city missionaries, in New York, Chicago, &c., and others as Christian teachers, raising the standard of education, while many are busy about various forms of Christian effort. A little band of Indian girls received education at the Seminary, and have now gone back to their own territory, teaching and occupying posts of usefulness. Many of those who have gone through the Seminary write to express their gratitude, and the continued interest they feel in it, and the hope that many others may received as great blessings as they. A general invitation was given by Miss Hall to become members of the Students' Aid Society, the yearly fee for enrolment being only two dollars; thirty dollars will secure a life membership, and 100 dollars an honorary membership.

Meantime, a desire to help, expressed in their speeches by Dr. Gordon and Dr. Pierson, had found responses in the hearts of many in the audience. One friend set the ball a rolling with the offer of 100 dollars; thereafter, for some considerable space, and with a little friendly prompting by Dr. Pierson, the promises multiplied, until it was found that the goodly sum of 3000 dollars had thus been given, besides smaller amounts and membership dues, totalling 130 dollars more.

The meeting was highly enthusiastic throughout, and the result far exceeded the most sanguine hopes of its conveners. That result may be taken to indicate not only the interest felt in this growing movement for the education of women, but as a token of gratitude to Mr. Moody for the good things he had provided at the Conference, and the many services he has rendered to the community at large. I imagine no one was more rejoiced at the favour shown to the schools than Mr. Moody himself. The prosperity of these institutions is a matter that lies very near his heart, and I may take it on myself to say that his many friends in Great Britain cannot show their friendship in a more appropriate or more welcome way than by furthering the interests of the Young Ladies' Seminary and the Mount Hermon Boys' School. If any readers of The Christian would like to have a small share in this good and paying business let them join the Students' Aid Society, and send their two dollars (or as much more as inclination may prompt) to Mrs. D. L. Moody, Northfield, Mass., U.S.A., who acts as treasurer *pro tem.*

NINTH DAY—THURSDAY, AUG. 12.

FLESH AND SPIRIT.

This question was taken up on Thursday morning by Rev. H. M. Parsons, of Toronto. He is a man of fine portly presence, with a wonderful flow of speech; sometimes, indeed, his fluency runs away with him, and the clearness of argument is obscured by the exuberance of speech. His talk to-day on the Flesh and the Spirit was vigorous and well sustained. The Scriptures, he maintained, strongly define the distinction between the two, and we ought to do the same. Too often people rush into Christian work in the energy of the flesh, without having been led and empowered by the Spirit. Coming to specific passages in support of his view, the speaker quoted Gen. v. 3, to show that while Adam was originally created in the likeness of God, we are there told that he begat a son in his own likeness. In John i. 13 we have a description of the genesis of a Son of God, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." So here we have distinctly two natures one born of man and the other born of God So, again, we learn from John iii. 6 that the flesh can produce nothing but flesh, to the end of the chapter. You never can educate, or reform, or convert flesh into spirit, or into anything but flesh. We cannot use the word "birth" without its carrying with it the thought of life, and this applies to the spiritual as well as to the natural birth. Believing parents should pray that the child which has been born to them, may be born anew of God, and have the image of God implanted in it by the Holy Spirit of God. They can thus be the moulders of the character of those who will follow them on the stage of life. As opposed to the Holy Spirit there is the devil, who is the god of this world, and, so to speak, at the head of the flesh nature. There is an insane idea in Boston that the devil is not a person. Yet he rules this world to-day, and he is not yet cast out of the heavenly places, though he will be soon. In 1 John iii. we read that that which is born of God cannot sin; on the other hand that which is born of the flesh cannot do anything else but sin, simply because it is of the flesh. While this is true, we can be just as certain of being in Christ as of being out of Christ. Jesus is a person, and we may be as certain of knowing Him, as we are of knowing any of our earthly acquaintances. An infidel once asked a lady if she believed the Bible. "Yes." "Why do you believe in that Book?" "Because," said she, "I am acquainted with the Author." This is proof that cannot be gainsaid.

Dr. Parsons went on to show that the existence of these two principles in the believer does not destroy his personality or responsibility. When we have a clear conception of the parallel existence of the two natures, we are not troubled by it. It is when we allow barriers to come between us and Christ, and we live in the flesh instead of in the Spirit, that we have trouble and difficulty. Paul knew the distinction when he said, "I no longer live, but Christ liveth in me." The Spirit and the flesh are always at war. The flesh warreth against the Spirit, but the Spirit warreth against the flesh, so that we do not do the things that the fleshly nature would prompt us to. It is a glorious thought that the Spirit enables us to do that which we naturally do not want to do. The speaker, incidentally alluding to such worldly engagements as dancing and novel-reading, said we could always settle the point as to what was of the flesh, by testing ourselves whether or not we could easily turn from such things to the quiet study of the Word of God and to prayer, and find enjoyment in them. On the question of Bible study, he was very strong in his contention that the Word of God should be allowed to speak for itself to the soul, without the intervention of human commentaries. It is only after we have prayerfully studied any passage ourselves that we can safely go to the writings of others and see what they have got out of it. It is a dishonour to the enlightening Spirit of God to put any human teacher between Him and the soul.

DR. GORDON

followed in the same vein of thought. He fully accepted the view of the two opposing natures of flesh and Spirit in the life of the believer. He pointed out the vital difference between culture and regeneration. We may cultivate and prepare the soil to the last degree, but unless the seed is dropped in, there will be no fruit. So all mere cultivation of the natural man, without the implanting of the uncorrupted seed of the Word by the power of the Spirit, will avail nothing. The highest level of the fleshly nature is infinitely below that which is produced by grace. The two elements of Christian life and Christian growth are mortification of the flesh and cultivation of the Spirit—the subduing and repressing of the old nature, and the development of the new nature by the power of the Holy Ghost. It is true the "old man" was crucified on the cross, but that was only as far as the claims of the law were concerned. We have still to mortify the deeds of the flesh, and we can only do it in the power of the Spirit. We cannot mortify the flesh by the flesh. We cannot die by the power of our own death, but we can do it by the indwelling power of the Holy Ghost. He alone is able to subdue the flesh, and ultimately bring it under, so that by and by we shall be able to sing: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

In the afternoon addresses were given by Dr. Gordon, Mr. Rainsford, and Dr. Parsons on the witness borne to Christ throughout the Scriptures, and the responsibility that devolves on all his followers to witness for Him by their life. I pass over this meeting, and give some notes of the meeting of

THURSDAY EVENING.

It was intended as a kind of free conference, from the interchange of opinion or exhortation on any helpful topic. As matters turned out, the talk principally hinged on different methods of Bible study, and on the best ways of getting average American congregations to be more in love with the Scriptures. Dr. Pierson began with some hints on Bible study. It is important, first of all, to grasp the purpose of each book. Thus, in studying Ecclesiastes, we have to discover that it teaches the unsatisfactory nature of all worldly things. The moment God is introduced, the whole scope and aspect of life to the writer are changed. Judge of a book, therefore, by its evident purpose; this will help us better to understand isolated passages. It is a good thing to write out a brief analysis of the scope of a book and copy it in your Bible as a sort of introduction to the book. Always note carefully to whom a book was specially and primarily written, and where and when it was written, as well as by whom. Study the parallel passages in other books. The marginal notes should have due attention, though sometimes they are very superficial. Briefly put, the Bible student's motto should be: "Read, search, meditate, and compare."

Dr. Parsons: Do not treat the Bible as a book of abstractions. Hear the voice of Jesus all through it. Ask the aid of the Holy Spirit to illuminate the mind as to the meaning of the text. It is good to get hold of the truth, but better to let the truth get hold of and possess us. No one can teach others properly till he is so full that the truth bursts forth through the channel of speech.

A Brother: If we do not obey the Word according to the light we have, we will not get more light. Find out the connection between the didactic and historical parts; consider the circumstances under which any book or part of a book was penned. Read and compare both the authorised and the revised versions. Never think we have exhausted the meaning of a passage. It is much to be desired that some good scholars should furnish marginal references to the revised version.

Mr. Moody: Have you ministers all got Bibles in the pews of your churches? Dr. West: We have two in every pew. Dr. Parsons (Toronto): Out of 1000 hearers, 600 take their Bibles and follow the reading.

Mr. Moody: We cannot get the people to do it in the United States, as a rule.

Mr. Rainsford: If the people do not have their Bibles, they cannot intelligently follow Biblical preaching. Some preachers, however, never refer to the Word of God. Let your preachers abstain from "ballooning," and preach the Word, and the people will provide themselves with Bibles.

Dr. Parsons: The Socratic method of question and answer would help us. Instead of always stuffing the people with preaching, let there sometimes be mutual discussion and study between pulpit and pew.

Mr. Moody: The whole trouble comes from this miserable textual preaching. Perhaps, if we had responsive readings in the church, it would be better. But some of the churches are so dark, with their stained-glass windows, that the people could scarcely see to read. I do not believe in asking the Bible Society to supply copies. Let the people buy them for themselves, and carry them to church through the streets; then they can preach a sermon a mile long.

Major Whittle: The fault is not all with the preachers. I know of one minister who commenced expository sermons, and the elders told him to change the style. Unless a man has got backbone, he cannot withstand the pressure brought to bear on him.

Mr. Moody: I think some preachers make a mistake in putting too many Scripture references into their sermons. I used to err on that score, but now I never have more than ten passages in one sermon.

Dr. West told how he had gathered his congregation together and trained them, especially the young men, to take part in the prayer meeting, and to be ready when called on with a brief exposition. He had now some two dozen young men who could take his place at any time and conduct the weekly prayer meeting.

The discussion, of which I have presented only the main points, was carried on with spirit, and showed that the friends were alive to the comparative lack of Biblical knowledge in the churches. Mr. Moody remarked, towards the close of the conversation, that he believed people were getting tired of mere moral essays, and the preacher who opened up and expounded the Scriptures would be the preacher of the future.

WHAT CHRISTIANITY CAN DO.—Writing from a town in Northern India, a private correspondent says:—I had before me to-day a wonderful instance of the power of Christianity to regenerate Indian womanhood. I was calling on the old native pastor here. His wife, dressed in quite native style, came into the little drawing-room, and sat down and talked with us as if she were a motherly old English lady, as simply and freely, and with perfectly well-bred propriety. It was marvellous to me that Christianity could, in a single life, without inherited traditions, have so raised an Indian woman from the poor shrinking thing she once was, ashamed to look at her husband even, let alone strangers, and thinking she would be guilty of grievous indecorum if she spoke a word to them, or to him in their presence. I could not but think, if a native heathen wife ever came to see her, how the sight would dwell in her memory and awaken longings in her breast, shocking as the conduct of her Christian sister would seem to her.—*Christian Leader.*

PERTH CHRISTIAN CONFERENCE.

(FROM OUR SPECIAL REPORTER.)

THE Perth Conference sprang out of the revival of 1859-60, which infused new spiritual vigour into the religious life of Scotland. Its meetings have for twenty-four years constituted a strong bond of union between believers, and filled Christian workers with fresh enthusiasm and activity.

The opening meeting of this year's Conference was held on Tuesday forenoon last week in the City Hall, and was well attended. It did one good to see so large a company of Christians gathered at a busy hour to hear what message God's servants were commissioned to bring them. The subject of Conference for the day was

THE CHURCH IN ITS ORIGIN.

Lord POLWARTH presided, and spoke some weighty words by way of introduction.

Dr. ANDREW BONAR, of Glasgow, began by calling attention to the fact that, in reading the Bible, we often pass by a great truth till suddenly a light shines on it, and its importance dawns on us. This teaches us that God does not reveal all truth at once, but gradually, and has the effect of keeping us humble. The origin of the Church lies in the words, "The Lord hath need of him." As the painter needs the canvas, the sculptor the marble, the potter the clay, so the Lord needs sinners that He may be glorified. "He hath made us, and not we ourselves." By "making" us is meant more than creation; it means shaping us for his own purpose. In his sovereignty He chose us to show his wisdom and grace, and his skill in fashioning out of vile material vessels, first of grace and then of glory.

We need Him; but He also needs us. He poured out his wondrous blood on Calvary, but if there were none to sprinkle with it, what glory would there have been in pouring it forth? Christ saves and sanctifies his people, because He has need of them; and when He shall come the second time, it is to be glorified in them. The angels will glorify their King when they see those whom He shall raise in the beauty of the resurrection body, and with the beauty of the resurrection soul shining on their countenances. These ministering spirits will say, in wondering adoration: "Can that be the old saint with the wrinkled face, haggard and drawn with lines of pain, who used to live in a hovel, and whom we so often comforted on earth? Not one of us has now such a beautiful face!" And so they will glorify Christ.

But what is the meaning of "the fulness of Him that filleth all in all" (Eph. i. 22, 23)? If Christ fills all in all, how can it be said that the Church is his fulness? These words are not spoken of Christ as the Son of God, but of Christ as God-Man, the Head of the Church. He, who as God filleth all in all, needs as the Head of the Church a body. He needs feet, hands, and voice. To be perfect, He needs that all his members should be round about Him. Learn from this blessed truth the dignity of a Christian. Again, it teaches us to keep humble. All the glory of our salvation belongs to God. Dr. Bonar spoke with unction. Our meagre outline can give no definite idea of the life and power that throbbed through his words.

The impression he produced was deepened by Rev. H. W. WEBB-PEPLOE'S address, in which the utter hopelessness of man's position apart from Christ, and the grace of the Lord Jesus in founding the Church, were forcibly emphasised. He showed, by running through the argument of the Epistle to the Romans, our natural condition, and what we become in and through Christ. His marvellous acquaintance with the Scriptures struck more than one of his hearers. His thinking and language were steeped in Bible thought and language; so his words had a rare charm and helpfulness.

In the afternoon there was a free conversation about

MOTIVES FOR CHRISTIAN LIFE AND DUTY.

Dr. BONAR presided, and followed the line of his remarks in the forenoon. He said that the Lord needs his people to convert souls. It was a striking fact that the country, destitute of living witnesses for Christianity, was spiritually dead. Heathendom was unmoved till missionary effort touched it. He counselled Christian workers to guard against the mistake of not thanking God for a soul's conversion unless they had a hand in it. Experience shows that very few souls are saved by one man's efforts. Faithful preaching awakened concern; a friend's plain dealing in conversation deepened the impression; and then a third was used as an instrument to lead the anxious one into the peace of believing.

Rev. Dr. BAXTER, Blairgowrie, said electing love, the atonement, and holiness should be powerful motives in Christian endeavour. Rev. Mr. FOX, St. Nicholas, Durham, dwelt on the motive supplied by the sense of duty. We are apt to contrast duty with love, as law with Gospel, but may not duty be the highest expression of love? Duty has formed the finest characters our country has produced, and that duty was rooted in love of Fatherland. Mr. ARNOT, Glasgow, maintained that living faith, a dead self, and a single eye were needed in preaching with power, or in serving God acceptably. Professor MARTIN, Aberdeen, pointed to the Second Advent as an impulse to Christian activity. Several other ministers and laymen took part in this most interesting discussion, which threw helpful light on the factors which should be at work in the service of Christ.

In the evening the large hall was comfortably filled. Mr. CHARLES COOK gave a rousing address to workers, from Psalm cxxvi. 6. "He that goeth forth" enunciates the great principle of going out. "Weeping" shows the spirit in which we must go forth. Singing and logical preaching are good, but the tear can reach men when words fail. The burden of the Lord must press heavily on us before we enter into this spirit of service. "Precious seed" is the material we must use. The Word of God is the only power that can touch, quicken, and bless sinners and saints. He spoke of the encouragement conveyed by the assurance, "shall doubtless come again with rejoicing, bringing his sheaves with him," and illustrated its truth by some of his own experiences in visiting English and Continental prisons.

Rev. W. HASLAM spoke with a fiery energy and pointed vigour that compelled attention. He forced on Christians the consideration of the question, "What was I saved for?" He lamented that there were so many palsied Christians who are weak and useless, and rejoiced in the tides of blessing which were sweeping over different parts of the world. He showed how, as the fruit-tree was created to bear fruit, so believers were "created in Jesus unto good works." He warned his hearers against the idea prevalent in some quarters that a certain supply of grace is given, and that it can be used when convenient. That idea is hurtful to true dependence on God, and to activity in his service.

Mr. FRASER, of the Indian Civil Service, gave some weighty counsels, which he illustrated by incidents in his own labours for Christ in India; and so ended the first day's meetings.

On Wednesday afternoon the subject of the

CHURCH'S POSITION AND RESPONSIBILITIES,

its conflict and service, was taken up. Lord POLWARTH drew attention to the truth that we can only understand our responsibilities when we understand our position. The position of the Church is "in Christ." The dimensions of that definition cannot be gauged. It is too high and too deep, too long and too broad, to be comprehended. Our true position is "in Christ"—(*a*) in respect to the covenant; (*b*) as touching representation, Christ's death, resurrection, ascension, and glory are ours; (*c*) as touching union, we are united to Christ. Out of these relations spring corresponding duties. If we are united to Him, we should bear the fruits that come from vital union.

Rev. GEORGE WILSON, St. Michael's, Edinburgh, discussed the Church's conflict and service. The Church should realise the lines along which the battle is to be fought. The boundaries between the world and her must be clearly marked; whoever is on the side of sin is against Christ. The greatest risk of the Church in our day is being satisfied with what the world can give, and stopping short of the full enjoyment of the grace of God. No man can conquer for Christ over whom Christ has not won a complete conquest. The weapon with which the conflict is to be carried on is the simple Gospel. The intellectual, moral, social, and political hostility to religion in our day cannot be effectually met with any other weapon. We must serve as well as fight. We must bear witness of what the Lord has done for us. If there is any self-intrusion in our service, in that proportion will our service be weak.

In the afternoon the topic was

CHRISTIAN WORK ABROAD.

Mr. FRASER, who has been fifteen years in India, and who is now an influential magistrate there, drew a dark picture of the evils connected with the revival of heathen orgies and the debasing rites of superstition. He said that zenana work was the most pleasant and hopeful feature in Indian missions. He bewailed the inconsistencies of his countrymen, who are a stumbling-block to the progress of Christianity. The natives will not have an exploded faith, which has no power in moulding the lives of those who profess it. He dwelt on the encouragement furnished by the existence of a young Church. India has now native ordained missionaries and flourishing congregations, as well as bands of devoted lay workers.

Rev. Mr. SWANSON, lately a Chinese missionary, spoke of the wonderful advance that the Gospel has made in China. He endorsed Mr. Fraser's words about the hindrances caused by the inconsistencies of Englishmen. He gave some interesting facts to prove that the teeming millions of China are being brought under the influence of Christianity.

Rev. JAMES MCCAUL, of Montreal (Canadian Presbyterian Church), in pleading the claims of the French Evangelisation Board throughout Great Britain, called attention to the spiritual state of the vast colony to which he belongs, which, as he reminded us, covers an area of 3,500,000 square miles. The work he is associated with is very hopeful. A great craving for knowledge is getting a hold of the French Canadian Catholics, and nothing short of the Gospel will satisfy them.

These missionary addresses were full of stimulus. They supplied information about the Lord's work in foreign lands, and stirred up Christians to pray, and aid as best they can in extending the boundaries of the kingdom of Christ.

In the evening Mr. SWANSON spoke again. He had an audience which should incite any man to speak his best. The large city hall was crowded to the door. Mr. Swanson was equal to the occasion. His subject was "China." A somewhat captious critic said, "That man has China on the brain." Very likely he has, for he has got it in his heart. How his face shone, how his eyes flashed, and how his voice trembled with intensity of feeling as he pleaded the cause of the people he loves so well! He said that to him a Chinese missionary's life was the grandest possible. China, he believes, has a great future, and a door is now opened in it for the Gospel which Christians should use without delay.

When the veteran missionary sat down, Mr. GEORGE CLARKE, of the Railway Mission, London, who has been greatly owned of God in evangelistic work in Scotland during the past months, gave a Gospel address. His melting appeals and bold yet tender home-thrusts produced a marked effect on the great assembly, and were attended by manifest blessing. Many anxious souls professed to find peace, and careless ones were awakened.

The subject of Conference on Thursday was

THE CHURCH IN ITS HOPE AND FINAL INHERITANCE.

Lord POLWARTH again struck the key-note of the deliberations of the day by giving Christians as their motto the words, "Until the day breaks and the shadows flee away." Rev. W. STEVENSON, Leith, said there were three elements in the hope of the Church: (*a*) It is a hope of the individual perfection of the saints; (*b*) A hope of the supremacy of our Lord Jesus Christ and of his kingdom over the world; (*c*) A hope of evil being put away in isolation for ever, and that the Church would be presented pure, spotless, and without wrinkle. On these points all Christians are agreed, though they differ much as to the method of the development of the kingdom of God.

Rev. Dr. BENNETT, Chelsea, spoke of the inheritance of saints, and pointed out the necessity of living worthy of that inheritance. For this the daily power and felt presence of the Holy Ghost are needed.

In the afternoon the Communion of the Lord's Supper was observed. It was a season of refreshing and blessing. Members of different sections of the Church sat side by side, forgetting the divisions that separated them, in love to their common Saviour. Something of heaven's peace and unity was felt. With this feast of remembrance and of anticipation the proceedings of the Conference proper came to an end. Many of those who had spoken and listened went to their respective homes with the last words they had heard at the Communion-table ringing in their ears: "They washed their robes, and made them white in the blood of the Lamb;" but some remained to the evening meeting, which was a memorable one. The hall was densely crowded.

Rev. Mr. MCCAUL urged on believers the duty of going down from the mountain of privilege with the determination not to sink back to the old levels of selfishness and ease. The only way to keep near Christ is to go where He is, and that is among the perishing, to save them. Mr. CHARLES COOK spoke some solemn words from "The door was shut." Mr. GEORGE CLARKE followed with a Gospel message, that was as good news from a far country, and cold water to those in thirst. The hands of the clock sped on, but there were no signs of restlessness. Every eye was fixed on the speaker, every ear drank in the message of life he uttered, and the after-meeting showed that the Gospel is still the power of God unto salvation. The last day was, indeed, the great day of the feast.

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MR. S. WALTON AT SANDGATE.

BY AN OLD SOLDIER.

THIS evangelist has closed a most interesting mission at Miss Papillon's Soldiers' Institute, Sandgate. The little mission hall and adjoining room were filled every night with soldiers, so that the civilians were almost squeezed out for want of room. It gave us great joy to see fine young soldiers anxiously inquiring the way of salvation in such large numbers. The handful of workers was much too small to cope with the after meetings, and we believe many have decided for Christ who were not personally spoken to.

Many of the cases are of a remarkable type; one is that of a well-educated man, who in his college life, while studying for the ministry, was poisoned by some sceptical books. Having abandoned the idea of the ministry, he tried another calling, which carried him around the world. In this he failed, and enlisted in the army. He made sceptical attacks upon the missionary, but at last yielded to the invitation of the latter to come to the meetings, where, broken down under the power of God, he yielded himself to Christ, and is now rejoicing. A poor backslider wept bitterly in the after meeting, for the grief she had caused her Lord and Master. After confessing her sins, she went away bright and happy, praising the Lord.

The Bible readings in the afternoons were held in Christ Church Mission House, Folkestone, when numbers of the upper classes were touched by the word of exhortation to the higher Christian life, and several young ladies professed conversion.

Will your readers remember us in prayer, and especially the young converts, whose trials and temptations are sometimes very severe in the barrack-room. If any would like to write to them, or send them books, they can obtain the addresses from Mr. Hull, at the Soldiers' Home, Sandgate.

LADIES' NEGRO'S FRIEND SOCIETY.—This Society, with a history extending over sixty-one years, carries us back to the time when the emancipation of the negro even in British possessions had still to be contested. It brings before us the names of many ladies who nobly espoused the cause of freedom—the revered Rachel Lloyd, who, from her fifteenth year to the close of her life in 1854, wept and worked for the negro race; Mary Lloyd, Lucy Townsend, Elizabeth Heyrick, and many others. This Society is still doing Christ-like work in aiding missionaries and others engaged amongst the negroes of Africa and Jamaica. We are sorry to note that the subscriptions seem to be on a diminishing scale, and, in the hope that this may be reversed, commend the work of the ladies to the notice of our readers. The President is Mrs. E. Sturge, Charlbury, Oxon.

AN APPEAL FROM BRAZIL.

DEAR SIR,—I have for a long time had the pleasure of reading THE CHRISTIAN through the kindness of a lady in Edinburgh who sends it me regularly. I have found it a source of much benefit and comfort in my work as a missionary, and I wish more Christians would send on their papers, after reading, to those who are bearing the heat and toil of the work of preaching the Gospel to those who are now in darkness. We have in this city one church of twenty-three members, in the province of Sao Paulo one of forty-two members, in Bahia one of seventy members, in Maceio one of thirty, and in Pernambuco one of thirteen members. We have five missionaries and wives on the field, one lady teacher, one Bible-woman, and four native preachers, all under the Southern Baptist Board of American Missions.

In this great city, with its thousands of souls, there are but six Protestant churches, and only four of the six preach to the Brazilians. May we not well say, What are these amongst so many? Who will come over and help us win Brazil for Christ? Think of the twelve millions of souls in this empire, who are almost without any true knowledge of the Gospel of our Lord Jesus Christ. The religion taught here is worse than Paganism. Could you but see the sights that I see daily—of sin and degradation, ignorance and shame, saints' days kept sacred, and the Lord's day made a convenience of, priests living in open adultery, drinking and gambling, &c.—the greater portion of the lower classes doing the same, because the priest will not marry them without an exorbitant fee. In the church, a dead Christ, in wood or stone, a dead form of worship, conducted in a dead language that few understand; dead saints on canvas surround you on all sides, and the "Blessed Virgin" is given the chief place, instead of the living Christ. The Bible is a sealed book to them; they know nothing of the risen Christ as a Mediator and personal Saviour; it is only through the saints and the Virgin that they are taught to approach unto God, putting aside the new and living Way that our Lord opened up. The name of God is not at all sacred to them; they use it as a common name. They also have religious societies, such as the Society of the Blessed Mother of God, Society of the Holy Spirit, &c. Christians! is this not enough to make your blood tingle? and yet some say Brazil is a Christian country, and needs not the Gospel.

Let me, in closing, ask the prayers of all who love our Lord Jesus Christ for the work in Brazil, and may the Spirit of God incline the hearts of some to come over and help in this work.

E. H. SOPER, Baptist Pastor.

Baptist Mission-house, Rio de Janeiro.

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A BIBLE AND PROPHETIC CONFERENCE.

A BIBLE and Prophetic Conference, following out the idea of the first general American Prophetic Conference held at New York City in 1878, has been called to meet at Chicago, November 16—20. It will be based on the resolutions adopted at the first Conference, affirming a belief in the fulfilment of the prophetic words of Scripture relating to the first and second comings of Christ, the imminence of the second coming, its necessary precedence to the millennium, and the duty of the Church to hasten it by watching and working, and declaring that "the doctrine of our Lord's pre-millennial advent, instead of paralysing evangelistic and missionary effort, is one of the mightiest incentives to earnestness in preaching the Gospel to every creature until He comes."

The committee have circulated the call, with the endorsement of a large number of leading religious workers, bishops, pastors, evangelists, and others, and among the names supporting the movement are those of Rev. Dr. A. J. Gordon, of Boston, Bishop Nicholson, of Philadelphia, Rev. Dr. H. M. Parsons, of Toronto, Rev. W. J. Erdman, Major Whittle, Mr. George Needham, and many others. The programme will cover about twenty topics, and the deepening interest in the study of the development of prophecy, in history particularly, with reference to the triumph of Christianity, is expected to draw a much larger attendance than that which marked the first gathering, eight years ago.

A HOME for lady students and Christian workers will be open at 186, Euston-road, on October 1. Particulars may be obtained of the Secretary, Miss Pocock, at the above address.

VILLAGE TENT MEETINGS.

HENDON.

A TENT was put up here by the Evangelistic Mission in a field (lent by Mr. Bishop) near the Midland Railway Station, and services were commenced in it on Sunday, August 8, which continued until September 2. There were good attendances, and interest shown on the part of residents and others. Several persons professed conversion. Some of the last meetings here were addressed by Mr. Sidney Smith and his wife, converted gipsies. This tent was removed to

CHILD'S HILL, N.W.,

where services were conducted from Sunday' September 5. From that time to the close—Sunday, September 15—anxious souls were met with, as well as decided cases of conversion. Attendances have exceeded expectation, the tent being nearly full some week-nights, and crowded every Sunday. Services have also been held at

UPPER TOOTING,

concerning which a friend writes: "Last night we had a meeting for praise and testimony. For about an hour saints and sinners stood up and testified to being revived and saved. We have heartfelt gratitude for God for his blessing upon this special effort."

LITTLE DOWNHAM.

At this place, near Ely, Cambridge, a tent has been pitched for Sunday services, during the past six weeks, and meetings are now held nightly, notwithstanding a late harvest. On Sunday, 12th instant, there were attendances of 300 (afternoon), and 600 (evening), out of a population of about 1000. There has been much interest in this work, and signs of abundance of blessing. There is no work which "pays" better than tent work. Who will help us to extend it?

C. RUSSELL HURDITCH.

164, *Alexandra-road, St. John's Wood, N.W.*

◆

TEMPERANCE NOTES.

HOME.

IN *The Alliance News* "The Fruits of the Traffic" continues to be a ghastly record of outrage and crime.

IN connection with the annual meetings of the Baptist Union, at Aberdare, important total abstinence meetings were held.

AT the recent Millenary celebration at Ripon, held at Fountains Abbey, the Marquis of Ripon would not allow the sale of intoxicating drink in the grounds.

IN connection with the Central Hall Blue Ribbon Army Mission at the Newcastle-on-Tyne Police Court, since March 183 signed the pledge.

A TEMPERANCE MEETING was held in connection with the recent Trades Union Congress at Hull. A resolution was passed against unnecessary Sunday work, and the previous question was carried against a proposal to open museums, &c., on Sundays.

IN his presidential address at the opening of the Trades Union Congress in Hull, Mr. F. Maddison said: "Anything which tends to lessen the evils of intemperate drinking is to the advantage of the cause of Unionism, and should be encouraged by us."

ON Monday evening Mr. C. H. Spurgeon commenced a Seven Days' Gospel Temperance Mission at the Tabernacle, Newington-butts. Addresses were given by Mr. Spurgeon and Mr. J. W. Harrald. The meetings will be continued every evening this week.

FOREIGN.

THE Wiltshire Regiment (99th Peshawur), which numbers 1000 men, has 539 abstainers.

A TRANSLATION of Dr. B. W. Richardson's work, "Popular Instruction on Alcohol," is supplied to prisoners in Dutch prisons.

IN a paper in *The Contemporary Review*, Mr. S. Smith hopes the Commission on the Government of India will probe the drink-traffic to the bottom.

IN *The Quarterly Review* the "vintage feast" amongst the Greek islanders is described, and it appears to be a strange mixture of superstition and intemperance.

GENERAL FISK, who is likely to be Prohibition candidate for the American Presidency, says, "The Christian Church ought to lead in this great reform. It is her peculiar province."

AUSTRALIAN PAPERS say that the interest in Mr. William Noble's mission is increasing. He held some very successful meetings in Sydney, at one of which Sir Henry Parkes took the chair.

A CORRESPONDENT referring to our note on "Bordeaux" claret says that it is still naturally produced, but is not all French grown. Although of little alcoholic strength, people are better without it, pure or adulterated.

THE New York *Tribune* says: "Prohibition has now been the law in Rhode Island for more than a month, and while it may yet be too early to predict from results its permanent success, a most promising beginning has certainly been made.

Notes and Comments.

NEXT week we shall give portrait and sketch of Rev. Dr. Murray Mitchell, the well-known Indian missionary.

Last Sunday, at Highbury Quadrant Church, Dr. L. Bevan preached his farewell sermons, on his departure for Melbourne, Australia.

The Prince of Wales, writing to the Lord Mayor with respect to a proposed national memorial of the jubilee of the Queen's reign, says:—

> It appears to me that no more suitable memorial could be suggested than an institute which should represent the arts, manufactures, and commerce of the Queen's Colonial and Indian Empire. Such an institution would, it seems to me, be singularly appropriate to the occasion, for it would illustrate the progress already made during Her Majesty's reign in the Colonial and Indian Dominions, while it would record year by year the development of the Empire in the arts of civilisation. It would thus be deeply interesting to Her Majesty's subjects, both within and beyond these islands, and would tend to stimulate emigration to those British territories where it is required, to expand the trade between the different British communities, and to draw closer the bonds which unite the Empire.

The Lord Mayor loyally seconds the proposal, and accedes to the suggestion of His Royal Highness that a Mansion House Fund should be opened for the purpose of raising the necessary means.

We have been favoured with advance sheets of painfully interesting letters from two China Inland missionaries with respect to the riots at Chung-K'ing. We are greatly rejoiced to find that, though the danger was very imminent for a time, the lives of all the Mission families have graciously been preserved. The latest accounts state that all had left the disturbed city, and, after a trying and perilous journey by boat, were safely housed at the English Consulate, I'chang, on July 20.

Though no lives have been lost there has been great loss of property, as the following paragraph from Mrs. Marcus Wood's letter will show:—

> The next day accounts were brought us of what had been our homes—not a single thing was to be found on the ground where our homes were. We were never so poor with regard to this world's possessions; not a change of clothing, not the worth of a pin have we more than the clothes we have on. The loss of our Bibles, given us by dear friends, photographs of our dear parents, and brothers and sisters, some now in heaven, seems a terrible loss. It is all for Christ's sake, and the Gospel's, and we know that our God and Father must have some wise purpose in it all; it is sure to work together for our good.

We refer our readers for the full details to *China's Millions* for October, and commend the Mission in this crisis to the prayerful sympathy of our readers.

Mr. Axel Gustafson, who writes on the temperance work of Mr. Samuel Morley in our present issue, is the author of a remarkable book, one of the ablest, on this subject: "The Foundation of Death: a Study of the Drink Question" (*Kegan Paul.* 5s.) The book is full of information, the painstaking accuracy of which is one of its many recommendations. It will rank as a standard work of reference of the highest value, and has already reached its fourth edition.

An exceedingly hearty reception was extended to Rev. and Mrs. E. P. Hammond, by a large company of friends and neighbours, on returning to their home at Vernon, Ct., U.S. Many words of loving welcome were spoken, and much interest was manifested in Mr. Hammond's account of their European experiences.

Italian papers quoted by the correspondent of *Evangelical Christendom* more than justify the hesitation with which our correspondent, Miss Carruthers, intimated that the evangelical preaching of Padre Agostino, of Montefeltro, should be received. It is now stated that—

> After he became a priest, Padre Agostino began to preach the sermons of Giraud, which he learned by heart. "One of the evangelicals (Ribetti)," says the *Civilta Evangelica*, "having heard him, immediately recognised the sermon. Determined to unmask the imposture, he published Giraud's sermon side by side with the Padre's. Thus this Colossus with feet of clay was in a moment overthrown, and exposed to the ridicule and contempt of the public. The course began in a way worthy of a consummate Jesuit. His arguments were most interesting at the first, and purely evangelical; having thus allured the public with his sugared pill, he began to preach purgatory and confession, and said that we could not draw near to God save through the intercession of the Virgin, and added, that the evangelicals were cruel, because they wished to do away with the worship of Mary," &c.

The "burning question" of the hour is the proper way of extinguishing the flame of paraffin and other lamps containing mineral oil. An explosion at Bournemouth, caused by blowing down the lamp glass, has caused the death of a mother and severely injured her husband. These mineral oils are now in very common use, and great care should be exercised to prevent such unhappy accidents. Voluminous correspondence in the daily papers indicates that safety may be assured by lowering the flame, and either blowing sharply, not *down* the glass, but *across* the top, or by placing a cap on the glass so as to stop the flow of air.

One correspondent cautions people against using benzolene, which is much more inflammable than kerozene. Human life is too precious a thing to be wasted through the neglect of a few simple precautions; workers among the poor should instruct them on these points.

Miss Von Finkelstein is fully engaged up till the end of March next, by the Sunday-school Union and the British Society for the Propagation of the Gospel among the Jews, for her interesting and instructive lectures on life in the Holy Land, and among the Bedouin desert tribes. She has received many applications for lectures, with which she is unable to comply. We are glad, however, to inform our readers that her brother, Mr. Peter M. Von Finkelstein, who is a thoroughly competent lecturer on the same topics, is willing to undertake any engagements which his sister cannot fulfil for want of time. He may be addressed at 4, Bedford-place, London, W.C.

"W. P." is very anxious that Mr. and Mrs. Grattan Guinness's valuable book, "Light for the Last Days," should be brought within the reach of those who cannot afford its price. Here is a good opportunity for some benevolent friends to establish a fund by which a few hundreds or thousands might be provided for those to whom a twelve shilling book is unattainable.

"M. C. M." wishes THE CHRISTIAN were more prominently exhibited on railway bookstalls. If our friends when they travel would ask for it, their purchase of an extra copy would encourage the stall-keepers to order it, as of course they give prominence to what is in demand.

Our correspondent adds that "Christians often buy shilling novels to read in the train, quite forgetting that that effectually shuts their mouths from speaking for Jesus to fellow-passengers. 'Whose I am, and Whom I serve,' ought to be *as visible there* as everywhere else—even when the luggage is lost!"

A correspondent at the Antipodes refers to the long-debated question of a London daily paper worked on purely Christian lines. He quotes the Melbourne *Daily Telegraph* as an example of what might be done. This paper was purchased by a syndicate of gentlemen with this object, at a cost of over £20,000. It is now advocating Bible teaching in State schools, and kindred objects, in opposition to the other Melbourne dailies.

We are learning, day by day, the value of the Press in doing battle with the special evils of the time. The service rendered last year by *The Pall Mall Gazette* is now generally recognised, and will long be had in grateful remembrance. Several journals on the other side of the Atlantic have lately been following suit, though on a smaller scale. *The Springfield* (Mass.) *Republican*, one of the best conducted and most high-toned provincial papers in the United States, has recently entered on a crusade against the numerous sham workmen's clubs in that city. These so-called clubs, a list of which our contemporary published, are simply devices for escaping the restrictions on the liquor traffic, and are forcibly described as "Guzzling Camps." We wish *The Republican* all success in its valiant fight for law and good morals.

The Montreal Witness, another earnest advocate of social purity and sobriety, is exposing the gambling hells that are apparently flourishing in that city, to the ruin of many of its young men. A *Witness* representative has interviewed a number of Montreal ministers; these, with one consent, applaud the action of the journal, and admit the prevalence of the evil. Several of them charge the police authorities with complicity; and all earnestly call for more stringent legal provisions in dealing with lotteries and other schemes that foster the gambling propensity. If our pulpits generally would back up the efforts of the Press to remedy social abuses, success would be more speedy and more complete.

Some friends deeply interested in world-wide evangelisation have drawn our attention to the comparative dearth of good missionary hymns. They, and many others, would rejoice if the Lord should lay it as a burden on the hearts of our Christian songsters and songstresses to write some hymns that might be as Macedonian trumpet-calls to the Church. A few rousing and musical poems suited for popular use, setting forth the needs of the heathen nations and the glories of the Gospel, would be an unspeakable boon to the cause of missions. We would gladly receive and publish any such hymns.

SEPTEMBER 23 1886.

The Christian.

CONTENTS.

Sir William Dawson, F.R.S. (*With Portrait*) 1
Mr. Moody at the Sea-shore 2
The Late Mr. Samuel Morley 3
Bible Studies—30 3
Grace that Bringeth Salvation .. 4
Baptismal Regeneration 4
Gems from Mr. Moody's Bible.... 5
For the Young.................. 5
Martha and Mary 6
Lighthouse Christians 6
Gospel Work in Ireland 7
The Kabyle Mission 7
Mr. Moody's Convention 8
Perth Christian Conference......12
Mr. Walton at Sandgate 13
An Appeal from Brazil 13
Village Tent Meetings 13
Notes and Comments 14
Starting Out in Canada 16
The Home of Industry 16
The Sermon on the Mount 17
Foundation Digging v. Building ..17
Mr. G. Clarke in Kirkcaldy 19
Obituary 21
The Friends' China Mission 21
Poetry—Above it all 21
Notes on Daily Readings 23

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George Holland thankfully acknowledges receiving from Sydney, N.S.W., £3 5s.; from China, £1 15s.; from Friends, fruit and vegetables.

S. P.—We hope that a portion of the additional premises will be ready for use by November. We are still sadly in want of a large room for the people to gather in; they flock to hear the Gospel.

The Lord's people desirous of working for the Master, are invited to join those labouring for Christ in connection with the Lord's work at George-yard, Whitechapel, where they will find ample scope for every talent they possess. There are various Missionary Agencies in operation. More than seventy gatherings weekly.

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LONDON HOUSE HOME HOSPITAL, 9, Lupus-street, and 8, Worcester-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken to assist in the wards, and to be taught dispensing. All the Nurses are Ladies. The Trustees earnestly ask additional contributions toward the Free Bed for Ladies in reduced circumstances. — Apply to the Lady Superintendent.

A CRY FROM THE WEST.—The Committee of the Latymer-road Mission very earnestly appeal to the readers of The Christian for assistance to enable them to begin their autumn and winter work. They have no money in hand, and unless friends come forward, the work, which has been going on for nearly a quarter of a century, will be seriously hindered. Amongst the branches may be mentioned, Gospel and Temperance Work among Old and Young, Night Schools, Boys' Shelters, Girls' Shelters, Sunday Schools, Sewing Class, Open-air Work, Relief Fund, Infant Day Nursery, Farthing Bank, Gymnasiums, &c. &c. Friends who are willing to help are invited to write to the Hon. Secretary, or to visit the Mission. Messrs. Morgan & Scott will be happy to receive subscriptions, which may also be sent to Aulay Macaulay, Esq., Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting-hill, London, W. Gifts of left-off clothing, especially boots, always useful.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

EXETER HALL EVANGELISTIC MISSION, October 11 to 24, 1886.—A Choir is being formed to assist at the above Mission. All desirous of helping are requested to apply to Mr. C. P. Harradine, Evangelistic Mission, Exeter Hall.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

CHRISTIAN TRADESMEN are asked to support the Y.W.C.A. Business Agency, when requiring assistants. The fees are very low, the principal object of the Association being to secure Christian homes for the young women.—The Secretary, Miss L. Hall, 101, Mortimer-street, Regent-street, W.

THE HOME FOR LADY STUDENTS and Christian Workers, 186, Euston-road, will be opened on Friday, the 1st of October.—Applications to be made to The Lady Principal, Miss Shillington.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. Fleming. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

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EDUCATIONAL HOME.—A Lady receives a few young Ladies to be educated with her daughter. Highest educational advantages, combined with excellent home influence and training. Specially recommended by Edwin Arrowsmith, Esq., and J. Kennedy, Esq., of the Children's Special Service Mission, and parents of pupils. Two vacancies for September 20.—D. C. L., Farley's Library, FitzJohn's Parade, Hampstead, N.W.

MACAULAY HOUSE LADIES' SCHOOL, St. Paul's-road, Cambridge. — Comfortable home. Christian training. Thorough English and accomplishments. 27 to 30 guineas. No extras.—For prospectus and references address Principal.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. Comfortable home for twelve boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident governess. Vacancy for a Kindergarten student.—Address, Principal.

RHEIMS, FRANCE. — Protestant Boarding School for Young Ladies. Comfortable house, with garden. References.

Directrice, Mlle. Benech.

WIESBADEN. — Miss Eibach receives a limited number of pupils. Thorough instruction. First-class teachers for accomplishments. Healthy situation outside the town. References: Rev. Ll. Williams, English chaplain, Wiesbaden; Rev. A. M'Laren, D.D., Manchester; Rev. T. Smith, M.A., Brough, East Yorkshire; and many parents of pupils.

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HIGH-CLASS LADIES' BOARDING SCHOOL, Blenheim House, Glastonbury.—Miss Cruse, assisted by resident foreign and English governesses, has vacancies for Boarders. Pupils prepared for examinations. Blenheim House is surrounded by its own lawns and gardens. Term commenced September 6.

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Madame Wunderlich, Schwerin, Mecklenburg.

EDUCATION GRATUITOUS.—Principal of a select school is willing to receive the daughter of a gentleman who requires and would appreciate the help. Superior education. Comfortable home. Small sum for board, &c. Strictly confidential.

Estella, care of May's, 159, Piccadilly.

ALGIERS.—Mr. Lamon, 8, Rue Valée, receives a few boarded Pupils attending the public schools. Comfortable home. Healthy situation. Terms on application.

BRIGHTON.—2, Sussex-square.—Miss Goulty's Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School.

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FRENCH SWISS PROTESTANT LADY (36) desires engagement as Governess or Companion in Christian family. No music, but good French, German, little drawing and needlework.—G. Also Senior Cambridge certificated GOVERNESS (25), desires re-engagement, daily or resident, school or family. Three years in last engagement, four years previously.—C.—Mrs. Hooper, Home and Institute, opposite Highbury Station, London, N. Free of all expenses to employers. N.B.—Board and Residence 11s. to 16s. weekly. References required.

DAILY GOVERNESS (London).—Re-engagement. Decided Christian. Age 27. Experienced with children. Good English, French, music, rudiments of German. Or SECRETARY to a Christian lady.

Miss Greene, 25, Kensington-palace-gardens.

CHRISTIAN GOVERNESS required, to take entire charge of three children (toilet and wardrobes). Good English, music, needlework. Abstainer. References and salary required to Mrs. H, St. Phillip's Vicarage, Sheffield.

A CHRISTIAN GOVERNESS wanted for three children. Entire charge toilet and wardrobes. Teach Latin, French.—Apply, stating terms, &c., Mrs. Tissington Tatlow, 1, Woodstock-villas, Rathgar, Dublin.

YOUNG LADY, with highest references, experienced in tuition, wishes for re-engagement daily in Christian family. Advanced English music, arithmetic, drawing (water-colour); above, subjects certificated by College of Preceptors. French included. North of London preferred.—A. N., 20, Filey-crescent, Hill-street, Upper Clapton, London, N.

A LADY SEEKS an engagement for the daughter of a Swiss Pasteur. Thorough French and German. Two years' experience.

M., 23, Vernon-terrace, Brighton.

WANTED, AT ONCE, Teacher for four orphan girls Thoroughly conscientious. Willing to help in housework.—Miss Arthington, 5, Belle Vue-terrace, Belle Vue-road, Leeds, Yorkshire.

MORNING GOVERNESS required, two hours daily; little girl of eight. Thorough elementary teaching and violin.—Write, stating age, terms, references, and experience, Mrs. Treves, 6, Wimpole-street, Cavendish-square, W.

FRENCH LANGUAGE AND LITERATURE.—A young Gentleman, educated in France (and having high testimonials), wishes to give Lessons in the French language and literature. Would also be willing to give instruction in Latin.—M. Vaillant, 1, Manchester-street, Manchester-square, W.

Appointments, Situations, &c., Wanted.

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NO SALARY.—A Lady of middle age and quiet tastes, accustomed to good society, desires a re-engagement as Lady-Housekeeper and Companion, in return for a refined Christian home; or for the winter months only. Highest references.—Miss Slater, care of J. Bouts, Stationer, Belle Vue-road, Wandsworth-common, London.

MALE ATTENDANT seeks re-engagement, mental or otherwise. Experienced medical rubber. Christian and abstainer. Accustomed to travel. Terms secondary consideration. Highly recommended.

P., 1, Springfield-terrace, St. Mary Church, Torquay

AS MATRON, Lady Superintendent, or any position of trust, by Clergyman's widow. Age 35.—Z., 13, Bridge-terrace, Harrow-road, W.

RE-ENGAGEMENT WANTED as Matron of a Nurse's Institution, Servants' Home, or Convalescent Home. Age 38.—Address, with full particulars,

D., 11, Trory-street, Unthanks-road, Norwich.

HOUSEKEEPER, GOVERNESS, or Companion.—Lady (middle-age) desires re-engagement. Held similar positions. Excellent manager; reliable. Good cooking. Pleasant manners. English, music, German, fluent French.

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AS HOUSEKEEPER, or Lady's Help, by a thoroughly trustworthy person. Can be well recommended.—Miss Farren, 130, Stockwell-park-road, Brixton, S.W.

A FRENCH LADY, Christian, seeks an engagement as Invalid Attendant, Mother's Help, or Wardrobe-keeper.

Chastand, Montauban, Tarn et Garonne.

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Miss Cuming, Halebank, Widnes, Lancashire.

A LADY HIGHLY RECOMMENDS a superior person as Housekeeper, or Companion to an invalid, or any position of trust. Has had a good deal of experience as nurse and matron.

E. F., Luppitt Vicarage, Honiton, Devon.

AS GARDENER in small place. Could take charge of pony and trap, or cows. Christian and abstainer. Age 23. Single. Two years' character.

V. B., Church-street, Ambleside, Westmoreland.

WANTED, in the middle of October, by a person 32 years of age, a situation as Nurse to a first baby from the month. Eight years' good character. £16 wages, and all found.

A. Cross, East Walton Abbey, Lynn, Norfolk.

EDWARD W. THOMAS, 200, Euston-road, is anxious to obtain a situation at once for a House and Parlourmaid, To regain character she will gladly accept £12 per year

Matron, 200, Euston-road, N.W.

THE PARENTS of a young person, 21, of rather weak intellect, but able to work, wish to find a home where her services would be equivalent for her keep.—J. B., Mrs. Garwood, 73, North Cross-road, East Dulwich.

LIGHT SITUATION.—A Lady can highly recommend thoroughly trustworthy person. Good needlewoman, plain dressmaker. Good reader and writer. Near London preferred.

E, Little Munden Rectory, Ware, Herts.

A LADY RECOMMENDS a Girl in her 19th year as Scullery or Kitchenmaid. Has been out before. Good character. Country preferred.—Miss Onslow, Alresford, Hants.

A LADY WISHES to recommend a Man-servant, who has lived 14 years in the family. Is thoroughly trustworthy, very useful, and obliging. Country preferred. Age 39 Married.

R. C., Chenies, Rickmansworth, Herts.

A LADY RECOMMENDS two Swiss Girls; one superior, as Première Bonne, the other as young Ladies' or Sewing-Maid. Good needlework.—Mrs. Ward, 3, Zingari-villas, West Norwood.

AS HOUSEMAID.—Advertiser is anxious to obtain a quiet country situation for a very capable young woman, who came as wet nurse, and has lived in her service nearly two years. Wages from £14.—Y., 19, Ball-street, Kensington.

A LADY IS ANXIOUS to obtain situations for two young girls, who through adverse circumstances are obliged to earn their own living. Both are most willing, and would each try earnestly to do her best in any situation, such as Lady-Help, Housemaid, General Servant, &c.—All particulars will be gladly given by Mrs. G. F. DALY, Bridge House, Buttevant, Co. Cork, Ireland.

MAID - COMPANION to delicate Lady wintering abroad. Great experience in sickness. Cheerful disposition. Good needlewoman and packer. Five years' reference. Salary £30.—A. B C., Mr. Blanche, Grocer, High-street, Portobello, Scotland.

SEWING MAID, with light housework, or Sewing Maid and care of two children, required, by a person of 25 years, by middle of October. Four years' good character. Wages £18, and washing.—S. SYMONDS, East Walton Abbey, Lynn, Norfolk.

A LADY RECOMMENDS an earnest, middle-aged woman for Mission work. Experienced, and a successful worker. Small salary required.—Mrs. D., Ramillies, Broadhurst-gardens, South Hampstead, N.W.

A CHRISTIAN LADY is anxious to serve the Lord in any sphere of usefulness, either as Mother's Help, Matron of small Home, Sick Visitor, or otherwise. Well educated, experienced. Only moderate income required.
C. P., 133, Culford-road, N.

Appointments, Situations, &c., Vacant.

THE VICARAGE OF CLACTON-ON-SEA Vacant. Applicants must be sound Protestants, extemporary preachers, active workers. Value £180. Could be increased to £300. Good prospects to an earnest man. Bracing air. Patrons, THE CHURCH PATRONAGE SOCIETY, care of retiring Vicar.

WANTED, for a small country Deaf and Dumb School, a lady-like Evangelical Churchwoman, accustomed to a large family, with habits of self-control, tact, principle, method and energy, fond of the work of education, and especially of teaching thoroughly elementary arithmetic and needlework.—Applicant will please enclose photograph, as well as state salary expected, and previous occupation.
Mr. HURRY, 62, St. Martin's-le-Grand, London.

MAN AND WIFE wanted, having good personal characters, and of scrupulously clean, tidy habits. Wife to do good plain cooking and housework, man to be generally useful. Abstainers preferred.—Apply by letter only to Rev. B., 43, Moscow-road, Bayswater, W.

THOROUGHLY EXPERIENCED Working Matron wanted, for a Girls' Training Home, understanding cooking and needlework. Must have occupied a similar post. Abstainer. Also good Laundry Matron required. State ages.—HON. SECRETARY, Ivy House, Marsh Gate, Richmond, Surrey.

AN EXPERIENCED HEAD NURSE wanted, or good Second Nurse. Must be good needlewoman. Nursery maid kept.—Write full particulars to Mrs. L'ESTRANGE MALONE, Dalton Holme Rectory, Hull.

NURSE WANTED. — Thoroughly experienced. Two children and baby 15 months No nurseries. Other help given. Good wages.
K., 6, Jeffreys-square, London, E.C.

SWISS PROTESTANT CHILDREN'S MAID wanted, for two children (6 and 4). Must clean nurseries (except grates and scrubbing), be healthy, fond of children, neat sewer. Christian preferred. Good accent. No English allowed. Situation in Dublin. Wages £14, all found.
Mrs. PAKENHAM LAW, 48, Stephen's-green, Dublin.

CAN A LADY recommend Christian girl between 16 and 20 to train as Lady's Maid. Early riser, abstainer, energetic, willing, and good plain needlewoman, required.
Mrs. A., 55, Avenue-road, Regent's Park, London.

TO LAUNDRESSES. — Wanted, a Mother and Daughter, or two Sisters who are not too young, to take entire charge of a Lady's Cottage Laundry, in Surrey. Must have first-rate recommendations, both for respectability and for thorough knowledge of their business.—Address, stating full particulars, with wages, &c., asked, to
Mrs. LEEDHAM WHITE, 25, Cranley-gardens, S.W.

GOOD PARLOURMAID WANTED, in a Christian family. An abstainer.
Mrs. M., Llanover, Bournemouth West.

PARLOUR-HOUSEMAID is strongly recommended by a Lady for small Christian family. Wages £15. Under 25, abstainer, disengaged about October 8.—Mrs. SPENCER, 7, Fountayne-road, Stoke Newington.

GOOD COOK wanted, who understands soups, entrées, &c. Abstainer. Church of England. Good character. Small dairy. Kitchenmaid kept. State age, wages, &c.
Mrs. W., Hoe Place, Woking.

GOOD PLAIN COOK.—A Lady recommends a respectable young woman (29) for a light situation where three or more servants are kept. Wages £ 0. South preferred.
Miss TAYLOR, Wollescote, Ventnor.

WANTED, by October 9, for a quiet family of two, good Plain Cook, not under 25, who can make bread. Also Housemaid. Wages £18 and £14. Good character.—Mrs. FREWER, Elm Bank Lower Addiscombe-road, Croydon.

GOOD PLAIN COOK wanted, in a Gentleman's family at Tunbridge Wells. Active; an early riser. No kitchenmaid. Small family. Comfortable situation. Christian privileges.
A. B., Corfield's Library, Tunbridge Wells.

PLAIN COOK WANTED in a gentleman's quiet family of seven. Also HOUSE-PARLOURMAID and SCHOOLROOM-MAID. Good needlewoman. Lad kept.
Mrs. LYLE, 19, Westbourne-square, London.

WANTED, IN SMALL FAMILY, Plain Cook about 30. Early riser. Exceptionally clean in work, and can wash her own clothes. Good character indispensable. State wages.
Z. 7, Preston-road, Brighton.

COOK, GOOD PLAIN, and HOUSE-PARLOURMAID (thorough) wanted for October 14. Good references. Total abstainers. Nurse kept, in family of three. Wages £18 to £20, and £16 to £18.—21, Westbourne-park, W.

REQUIRED in Gentleman's Christian family, thoroughly respectable, reliable young person for housework. Good needlewoman. Knowledge of dressmaking preferred.—Age, wages, full particulars, to
H., 69, Richmond-road, Bayswater, W.

AN UPPER AND SECOND HOUSEMAID wanted, where three are kept. English or Scotch. Good characters indispensable.
M. L., Southdown, Wimbledon.

GENERAL SERVANT. Must be thoroughly well qualified and experienced.
W. H. M., Waiwera, The Glen, West Bournemouth.

WANTED, A GIRL, about 15, to train as Servant. Wages £5 at first; clothes occasionally. Orphan preferred. Some washing.—F., care of Mrs. Brown, 2, Ellison-road, Streatham-common, London.

WANTED, BY OCT. 14, a good General Servant, who understands plain cooking, for house of business, where a housemaid is kept. State age and wages required.
Miss K., Mr. Burberry, Basingstoke.

WANTED, END OF OCTOBER, a trustworthy, clean, and active person as General Servant. Must cook nicely. Four in family. State wages —Mrs. DEAN, Welland, near Malvern Wells.

CAN ANY LADY recommend strong, active girl, 16 or 17, who has been out, or wishes to go into the kitchen. A little housework in the mornings. Quiet Christian family in Worcestershire. Wages £8 to £10. Travelling paid.
A., 20, Waterloo-crescent, Dover.

KITCHENMAID WANTED. Abstainer; Christian. Age 20. Strong and willing. No scullerymaid kept Write,
Lady C., Champion Lodge, Maldon, Essex.

CAN ANY LADY recommend a thorough good General Servant for gentleman's small family? Age about 25. Personal character.—Apply by letter in first instance, A. B., 58, Richmond-gardens, Shepherd's Bush, W.

To Let, Apartments, &c.

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This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

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G., New Prospect House, Southampton.

(*Continued on page 26.*)

HOLIDAYS OVER—WORK RESUMED.

WITH the close of the holiday season we are full of hope that the change has braced us up, and invigorated us for another year's work. Very likely we, for a time, may feel "fit for anything," but the strain of every-day cares and the influences of daily surroundings gradually induce a return of the old tired feelings, proving that sea breezes and change of scene were only temporarily helpful. The resumption of ordinary duties makes us aware that it was more the effect of external influences than any radical invigoration which buoyed us up, and we find that old weaknesses were only in abeyance for a time. Invalids, too, who, in the earlier part of the year longed for the annual change, are now in many instances cast down because they realise that their recuperative forces have not been strengthened to an extent which would enable them to resist the influences of the coming trying season. With these facts before us, therefore, we do not err in saying that the close of the holiday season brings to many disappointed hope.

Now, lest we be charged with looking on the gloomy side of affairs, we hasten to offer comfort to those who have been thus disappointed in their expectations of benefit from change of air and scene. While there are many who fail to obtain restoration because their term of rest is insufficient, there are more who are not likely to be restored by this means, because they are continually overtaxing the brain, or in other ways subjecting the system to a strain which the recuperative forces are totally inadequate to sustain. In such cases the only help consists in the *abiding presence* of a source of energy which must have a twofold action: it must coalesce with, or assist the recuperative forces, and at the same time repair or correct those deficiencies caused by the over-strain to which in an unassisted state they had previously been subjected.

Hygienic and scientific investigations have ever been directed to the discovery and perfection of some means whereby vigour may remain unimpaired under excessive brain-pressure, and amid unfavourable surroundings. The question naturally arises, What are the conditions most favourable to the maintenance of a fair average of health and strength? And fortunately it admits of a solution in the discovery of the affinity of Magnetism to life itself. Investigation has thus been successful, and the application of the discovery has been fraught with the happiest results.

It is to be feared that some regard with disfavour our opinions on the subject of Odo-Magnetism, because we may appear to overstep the mark in claiming for a remedial agent kinship with human life; but, nevertheless, the *force exists*, and owes its very existence to the Source of human life, and is as mysterious as life. We know not by what means these two subtle incomprehensibles are affiliated, but it is proven beyond all dispute that they *do* amalgamate, with untold blessing to mankind; and we rejoice that Magnetism, in common with many other of the Creator's beneficent provisions, has been brought to light and knowledge. In claiming for Magnetism a place among occult influences second only to life itself, we do not exceed our privileges, but only seek to place it in its true position, and thankfully avail ourselves of one of the grandest, yet simplest, methods of restoring health to suffering mankind.

It will be regarded as a pleasure by Mr. B. C. Garratt to do anything to extend the knowledge of this subject, and to afford any desired information. His advice may be had gratuitously, by personal application or by letter, and those whose sufferings have become chronic through the failure of ordinary remedies are, if possible, more especially welcome to his attention. A thoughtfully candid opinion may always be anticipated, with the fullest consideration of all necessities and varying features of the case submitted.—B. COPSON GARRATT, 16, Finsbury-square, London, E.C.

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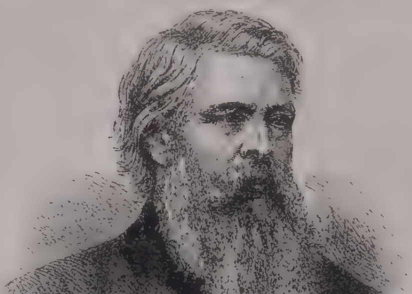

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In his commentary on Zechariah, Dr. Pusey said: "In the dreadful Irish famine of 1847 the absence of the children from the streets of Galway was one of its dreariest features. In the dreary back streets and alleys of London the irrepressible joyousness of children is one of the bright sunbeams of that great Babylon amid the oppressiveness of the anxious, hard, thoughtless, careworn, eager, sensual, worldly, frivolous, vain, stolid, sottish, cunning faces which traverse it. God sanctions, by his Word here (Zech. viii. 5), our joy in the joyousness of children, that He too, taketh pleasure in it, He, the Father of all. It is precisely their *laughing*, the fulness of her streets of these merry creations of his hands, that He speaks of with complacency."

A startling and deplorable statement has been made by M. Auguste Vacquerie, in some published calculations concerning French criminal statistics:—

> During the last year for which statistics are available there were 7572 suicides committed in France, and over a sixth of them within the Department of the Seine; 5964 were men and 1608 women, and the half of the men were unmarried. Hanging is the favourite mode adopted, 3303 employing it. Drowning was selected by 2059, and 906 preferred the revolver. Over 200 threw themselves from windows, and only 149 took to poisoning. The principal causes assigned, after those of mental and physical weakness, are debauchery, chagrin, and misery.

What a depth of meaning there is in the words, "Without God and without hope."

In the *Monthly Notes* of the London Missionary Society, the following affecting passage occurs in a communication from Travancore:—

> Many of the villages in the central and southern parts of the district connected with Quilon have never heard of the love of the Saviour of the world; others have heard something and are begging for Christian teachers. Had we the means, our work could be more than doubled. One case is at Paripalli, where four public roads meet. Our native pastor and Rev. C. Solomon, of Nagercoil, met hundreds of the poor people returning from a heathen festival, who are willing to leave their idols and learn of Jesus, but we have not the means to send a teacher. From Quilon to Ungel by the public road is thirty-two miles, and we have nothing—no out-station—the whole way between.

Surely the native church in Travancore, or we in England, cannot be indifferent to the new sight of a people willing to get out of the power of darkness, and who have none to guide them. Such a fact has its arousing lessons for our nineteenth-century Christianity.

A recent forecast of the Future of France, by Père Hyacinthe, has its lessons for the times. He holds that the immense standing army menaces the life of the Republic, and that such armies offer a temptation to a powerful and ambitious man. He sees pending, through governmental weakness, a terrible Ultramontane reaction, and that an aggressive priesthood is the most dangerous foe with which the Republic has to fight. But are not other counties summoned to watch against these dangers as well as France? Dictatorship and Ultramontanism may come suddenly if nations take not heed.

Dr. G. F. Pentecost, of Brooklyn, with his daughter, sailed from Liverpool for New York by s.s. *Alaska*, on Saturday last. He goes back to his important pastoral, evangelistic, and literary work, much invigorated, we trust, by his sojourn among the Scottish mountains.

A friend, who has just returned from Paris, thinks the helpers of Miss De Broen, whose work he much commends, would wish to be informed that she is ill, and additionally tried by the need of funds. We hope her health will soon be re-established, and her needs supplied.

In the Dublin Metropolitan Police district last year 13,550 women were convicted summarily for various offences. Only the other day a woman of thirty-three years old was sentenced to imprisonment for the 220th time. In 1885, 103 children under 16 and 6452 just above that age were sent to jail, and 264 were sent to Industrial schools. Commenting upon these painful figures, a Dublin newspaper says:—

> The root of nearly all the evils from which Dublin suffers lies in the fact that the homes of the working classes are demoralised and debased with drink, and that no powerful influence appears disposed to come to the rescue. . . . Drink is the key-stone of the bridge which leads to moral degradation, physical deterioration, and political slavery. . . . Is the vintner still too strong for the Dublin clergyman? Is the tavern still too strong, socially, politically, and financially, for the Church?

In the article from which we have quoted these passages, "Ireland's greatest enemy" is very plainly set down as drink. It is almost beyond dispute that in the whole of Europe there is not a city so debased and degraded by intemperance as Dublin. The *consumers* of the drink fill the prisons, lunatic asylums, and workhouses with which the Irish Metropolis abounds; and their children fill the gutters. The *makers* of the drink are building churches, and hiding themselves and their work behind titles. We rejoice that at length the newspapers are beginning to speak out and to help those who, in the name of Christ, have been unselfishly labouring to stem the torrent of vice and misery.

A very interesting paper in the last number of *The Presbyterian Review* throws some light upon the working of Romanism in Canada. Professor McVicar ably shows how the Protestant population in the Quebec province is being gradually eliminated. The Romanists are purchasing their estates. As the educational institutions are under the control of the priests, the Bible is a prohibited book, and the priests actually burn all the impressions they can seize. Intolerance is rampant, as it ever is where Rome has any power. The outlook altogether is anything but hopeful. Yet there are those in our midst who credit Rome with all sorts of loving intentions, and who fail to see that she is essentially cruel.

The Record's inquiry into the mental and spiritual attainments of the recently ordained deacons in England is of deep interest to all who desire to see the sinning and suffering brought to the Saviour. All such will be saddened by the information that, whilst the new clergy are men of a good range of general information, their knowledge of theology, in most cases, is confined to the tenets relating to the Church of England and the Sacraments, and there has been "far too little study of the Bible." It is saddening to read references to "the terribly low ebb to which the study of Scripture has sunk," and to "the almost incredible ignorance of Scripture which is familiar to theological examiners in the University."

Large public meetings have been held in Lima and Callao, and petitions adopted praying the Government of Peru to expel the Jesuits from that country. The fact needs no comment.

God's promise, "I will bless thee and thou shalt be a blessing," has been taken to heart in a very practical manner by the native Christians of Madagascar, who during the past ten years have contributed no less than £800,000 for the spread of the Gospel.

Along with much that is discouraging there is great room for thankfulness with regard to missionary work in India and the East. In the Madras Presidency, during the last ten years, an increase has been reported of nearly 200,000 in the number of the native Christians. In Japan the growth has been from one hundred and fifty to ten thousand; there being to-day 190 churches, 8000 communicants, and 250 native preachers. Twenty-seven American women are working in Japan with very satisfactory results, and altogether the Gospel certainly is making remarkable headway.

At the rate of progress hitherto maintained, however, one hundred and eight years must pass, it has been estimated, before the huge Empire of India is thoroughly evangelised; there is, therefore, need for renewed and more vigorous effort in missionary work, and in the support of missions. Perhaps, if each time we prayed for labourers to be sent forth into the harvest, we made some little sacrifice to assist in maintaining them, the spread of the Redeemer's kingdom would be almost visibly hastened.

The well-known Baptist Noel once preached a sermon in words of one and two syllables, and the result showed satisfactorily that the story of Divine love can be told without the use of conventional language. There are many preachers who are surprised at their want of success in winning souls, who might find a great change if they would only adopt the Bishop of Ripon's suggestion to re-write their sermons, and strike out every big word, and translate every theological phrase into clear and simple language. The secret of successful preaching, however, lies to a great extent in not taking the Bible at second-hand.

Last Monday, at the noon prayer-meeting, Aldersgate-street, sixty little girls from Dr. Barnardo's Homes were commended to God in prayer, on the eve of leaving for Canada. Dr. Barnardo stated that this party, the fourth and last for the present year, would bring up the number of children emigrated from the Homes to a grand total of 2354; 622 were the result of the present year's efforts alone. With the deepest thankfulness he stated that not one girl of the many sent out to Canada had lost her character for respectability. Such a result is not likely to have been attained had these little ones been placed out in England. The party sail from Liverpool to-day (Thursday) in the *Parisian*, under efficient care.

LIVERPOOL CONFERENCE.—The ninth annual Liverpool Christian Convention is to be held in Hope Hall, on October 7 and 8. It is arranged this year to take the form of a united missionary gathering on a large scale. Representatives of various denominations, and from all parts of the mission field will attend the Convention and give information, as well as seek to stir up the hearts of Liverpool Christians in the great cause of the evangelisation of the world.

STARTING OUT IN CANADA.

By Miss ANNIE MACPHERSON.

LIFE'S turning-points have been rapidly passing before us, for the sixty young lives who have left Stratford during the past week for their new homes. Our hearts have been much touched by the tender and often tear-filled eyes that have come and gazed upon our little ones to make their choice. An aged farmer and his married daughter could not decide upon either of the three boys being examined, when he said, "You help us." The old man's stick fell from his hand. The only Irish laddie left, in a moment, stooped and picked it up. "There," said I, "you have one quick as thought to help you as a little son." "God bless the lad; he will have a good home with us," replied the old farmer.

We believe that a higher Power has operated upon these uncared for destitutes, making them willing-hearted to go forth and endeavour to be obedient. Most gratefully did these young hearts pour forth their gratitude, as each in turn drove off amid the waving of the handkerchiefs of our home-staff.

To see our little pets fondled by other hands cheers us in such seasons. We rejoice that they will still be loved. And we look forward to the time when we shall see them where partings will be no more.

Dr. A. comes to tell us how well his two former boys (the first received fifteen years ago) had grown up, and were now fine men in the true sense of the word. We allowed him to take a well-educated youth who had proved unsuitable for farming, but would do well with him. This doctor drove twenty-one miles, occupying a whole day, to get, as he hoped, as good a boy as the two whom he had trained and helped.

In many Canadian families where the children are few, our little ones are chosen for companionship, and our hearts rejoice to see them so entirely provided for.

Two railway guards call upon us, commissioned to see if we had any little ones for adoption. These applications were declined, being contrary to our rules. We correspond with those who receive our children, and require ministers' and magistrates' recommendations. An hotel-keeper's application has also been declined. We have the sympathy and confidence of the people in every direction, who are ready to aid us in selecting suitable homes. If any mistakes are made through lack of knowledge or judgment, our nephew, Mr. William Merry, removes the children, or makes re-arrangements. How happily placed is the little girl of nine years of age who had been beaten in every inch of her body by a brutal father, who is still serving his time in prison for his cruelty.

Everything is so bright and winsome here, that the past seems already blotted out. What a privileged work it is to turn tears into laughter, and weaklings into strengthened, useful beings, each with a precious soul.

A husband and wife without children apply to us. We find they are earnest Christians, and when asked why they want a little one, reply, "The house is so lonesome without a child's voice." The kind-hearted man added, "We feel very tenderly for these poor little lambs brought from so far to us." We could not doubt but that the Lord had answered our prayers in thus burdening their hearts for our little ones.

Another kind man ventured to ask, very tremblingly, where the little girl he had chosen had been found, for he felt the responsibility of incorporating a stranger amongst his own children, remarking, "She will, of course, go to school all the time with my own." He was cheered and encouraged by our relating to him experiences in our own life's history, and most of all by the words of Scripture, to "trust, and not be afraid." Tears and humility of spirit in this man were most delightful to see.

Our nephew is about to leave us for a five weeks' tour, hoping to see several hundreds of our children in their farm-house homes. For him and for ourselves we ask your continued prayers. Our constant experience is that no labour is lost. No extra effort, nor a bit of patient toil, for these we undertake to help, if done unto the Lord, will be forgotten.

Letters just received from two of the boys prove the benefit received even now. In England the prospect of both these boys (now eighteen years of age) was not very bright. Now they are where their gifts will be developed and valued.

Labour is honourable, and colonial life has rest in it, and if the blessing of the Lord is with those who are brought to Canada, their honest labour will add to self-dignity and independence. Some young men are coming out with ideas of getting a dog and a gun for sport. Such theories are soon exploded. It is evident that they have no idea of steady work. Such, we hear, are going about borrowing money; when they return to England they will be ready, not to blame themselves, but to complain of the country.

Stratford, Ont.

HOLIDAY WORK.

IN a recent letter General Noble, of Dublin, says:—We have just returned from the Engadine and from Italy. At St. Moritz we had our regular Bible-readings about three times a week, and they increased steadily in numbers till from five we reached fourteen persons. We had an excellent pastor in Dr. Gordon Gray, Presbyterian chaplain, of Rome. At Beattenberg we had also Bible-readings, and there we met Mr. Denham Smith and his family, and had an exceedingly profitable and pleasant time with them.

Both in the Engadine and in Italy we were able to give away tracts, leaflets, and portions of the Gospels, and nowhere did we meet with a refusal to accept; generally people thanked us most heartily for them, and twice we were asked to accept fruit and milk in return.

ROMISH MISSIONS IN CHINA.

SIR RUTHERFORD ALCOCK, in a long and interesting letter to *The Times* of Monday week, explains the important question which is now agitating France, China, and the Vatican. He shows that the Chinese hatred of Christian missions and Christian missionaries is due to the fact that for centuries the Roman Catholic missionaries in China have been accustomed to rely upon the political power of France, instead of putting their trust in the Spirit of God. They have persistently interfered with Chinese politics, and have used the armies and fleets of France to extort sites for churches, land, and various privileges, by brute force from the Chinese Government. Under these circumstances the Chinese naturally hate all Christian missionaries. We cannot expect them to distinguish between Roman Catholic and Protestant missionaries, especially since English policy in China has been as wicked as the policy of France. It is true that we have not interfered in China on professedly religious grounds. Our motive has been obviously the greed of unscrupulous merchants. But there is nothing more nefarious in modern history than our opium wars with China.—*Methodist Times.*

THE ARTILLERY LANE MISSION carries on a difficult work amongst the lodging-houses in the neighbourhood, of which twelve are under visitation, each accommodating from fifty to 200 persons. Of this work, as well as of the Sunday morning breakfasts, it may truly be said that it is sowing seed by the wayside. The report speaks of the hostile attitude assumed by some of the more degraded inmates of the lodging-houses, and in sorrow that more hunger for the "bread of life" is not manifested by the poor outcasts who gather to the Sunday morning breakfasts. Yet it is, indeed, a necessary and blessed work, and, as we well know, not without fruit even now; there will be yet more by and by. The most degraded, helpless, and poverty-stricken are reached, and, besides some comfort for their poor starved bodies, have the Gospel preached unto them. Bible-readings, and Gospel services, Sunday-school, and mothers' meetings, are carried on in connection with the Mission, and in the report acknowledgment is made of much help rendered by some of the missionary students from Harley House, Bow. The superintendent and treasurer is Mrs. S. Finn, 14, Talbot-place, St. Ann's-road, Stamford-hill.

THE HOME OF INDUSTRY.

THE monthly meeting for workers was held on September 15. A good number of friends gathered, and after a social tea the more serious business of the evening began. Mr. R. C. MORGAN presided, and after singing the well-known hymn, "At even, ere the sun was set," Mr. George Holland led the meeting in prayer, earnestly praying for Lady Hobart, who is dangerously ill.

After some of the friends had engaged in prayer, Miss READE gave an account of her mission work in South Arcot. She said the name Highway and Hedges Mission was adopted because the words indicated the work. By "highway" she wished to designate the open-air work, and by "hedges" particularly to describe the work in the Mahometan villages, which are surrounded by hedges as a protection to the women. The Mission premises are on the highway to Madras, and they do not have to go beyond the gates to get an audience. At the entrance there is an open Bible exhibited, so that passers-by may read, and, lately, two heathen who had been reading called at the cottage and inquired respecting what they had read. Open-air services are held in all the villages for some miles round, and God has given great encouragement. In some places the people are very ready to hear, and crowd round listening attentively. At others, they are argumentative. At one such village she could with difficulty get a hearing, but now the attention is so great that she had preached for two hours to a mixed crowd of Mahometans and Hindus, and the people have hardly moved. After preaching there once, a man came to her, seeking salvation. He had tried four ways of salvation, but was not satisfied. The last was that taught by a peculiar sect, the leader of which, a few years ago, issued a code of morals like the Mosaic law, except the sacrifices. The great stumbling-block is the eating of animal food, the killing of which is by some Hindus termed murder.

The chief branch of the work is itineration in the villages. To give an idea of the need for workers, she said that she took tours sixty miles from Cuddalore, and for the whole distance the road is lined with Mahometan and Hindu towns and villages, and not a single mission station, only her voice and that of the native helpers to tell the people of Christ. The people are longing to hear the message, Last year she was sitting in the verandah, when some Hindus saw her, and asked when she was coming to their village.

The women are ready to hear, but the chief hindrance is the persecution to which those who would embrace Christianity are subjected. One young Brahmin, speaking of a young convert, said that if he saw her he would kill her. In another case a young women had received the word, and she had been welcome to the house until the Brahmin came in while she was speaking; after that the house was virtually closed to her.

In the Orphanage there are nine young girls, and one is now with Miss Reade in England. She had reason to believe that they were truly converted, and they are now studying Hindustani, so as to help in the work. Miss Reade then gave some instances of encouraging cases, noting especially one young man, who was baptized as Samuel, and is now preparing for mission work. He had declined to return to his heathen relations, although they used every means to induce him to do so, and invoked the law on their behalf.

After the address a letter was read from Miss Macpherson, who is now in Canada, and another from a missionary in India, portions of which we reproduce elsewhere.

MR. GEORGE MULLER has appeared before Brisbane audiences during this week. He unexpectedly arrived there, and has made his own arrangements with the various churches. His presence is his best sermon. As a living illustration of the power of prayer, he stands prominently before this unbelieving generation.—*Australian Christian World, July 30.*

ETHICS OF THE SERMON ON THE MOUNT.—1.

There is one great and essential distinction between the ethics which have their origin in the teaching of Jesus Christ, and those which are derived from the philosophies of men, however wise or good.

This remark applies with equal force to the moral teachings of great men like Confucius, Socrates, and others, or to the maxims of expediency—truthful, and often righteous in themselves—which have grown out of the relations between man and man, and the necessity which those relations reveal for a *modus vivendi*, by which the peace and order of human life may be maintained.

The distinction between such teachings and the teachings of the Christ is in this, that while human philosophies deal only with the relations between one man, or set of men, and another, Christ always lays bare first the relation between man and God, and bases upon it some great law or precept for the guidance of human conduct.

This feature is exhibited with luminous distinctness in the Sermon on the Mount. In three notable instances, among many, which occur in that marvellous compendium of Divine truth and wisdom, illustrations of it are furnished, to which attention cannot be directed without our estimation of the value of our Lord's teachings becoming deepened and extended. One instance refers to prevalent human anxieties. A second to the privilege and advantages of prayer. A third points to the future results of human conduct, especially of the reception which is given in this life to the teachings of the Christ as the great Messenger of God.

In this article a few reflections will be offered on the passage which deals with earthly cares and anxieties. In each case the use which the Lord makes of the adverb of sequence, *therefore*, is remarkable from the fact that in his discourse on the Mount, if anywhere, the methods of the trained logician are never resorted to by Him.

In Matt. vi. 24, the Saviour makes this authoritative declaration: "Ye cannot serve God and Mammon." Here, in a sentence, is laid bare a great fact in the relations between the government of God and a vast range of human conduct. The practical teaching deduced from it by the Christ is addressed to his disciples.

"Ye *cannot* serve God and Mammon." Mammon is the Syriac name for the Greek Plutus, the god of wealth. It is significant that in the heathen mythologies this god is represented as blind, on account of the undiscriminating and unequal distribution which he makes of his resources; lame, because of the slow and tedious rate at which they are accumulated; and as having wings, to indicate the swift velocity with which they fly away when men have gained them. Among the Hebrews, however, and so in the teachings of our Lord, the name was only the symbol of earthly riches. The Saviour's declaration is, "Ye cannot serve God, my Father, and this god together."

"Serve," equivalent to "love, admire, obey." The principle of the teaching is simple; it prevails through all life. That which is loved absorbs the thought, directs the action, and occasions the expenditure of the energies of life. It cannot be otherwise, whether it be for this god or that; and in the relation which subsists between the "God of our Lord Jesus Christ," and Christ's disciples, only one love is allowed, because only one can be true, and only one can give efficacy and energy to the actions of life. "*Therefore* I say unto you, be not anxious for your life."

Here, then, is a law—one which men of the world will never cease to say it is impossible to obey; indeed they treat it as an absurdity. It is often pointed to as an illustration of the impracticability of living a religious life, especially in the spheres of business.

To those who sit at the feet of Jesus, and learn of Him, however, this law brings a double revelation.

First, it shows that Mammon-worship, as all idolatry, has its roots in the love of self: "*your life.*" The gentiles of our day are men who have no mind for a life oppressed by inconveniences. To eat, drink, dress, and enjoy, is the object of life, and money makes it practicable. Therefore, have Mammon as your god.

Second, it shows that, for men who come into the kingdom of heaven, the whole of life is provided for.

The reason we are anxious is that we think of ourselves as having two lives, the spiritual life and the bodily life, as we call them. Could we realise the simpler truth that our life has two parts, the spiritual and the bodily—the one subordinate and temporary, the other to go on eternally—our solicitudes would take their proper order. The spirit distended with the larger care of the kingdom of God, and the pursuit of his righteousness, would see, in the light of the Redeemer's law, that the things which separate between us and God, and make the love of Him impossible, must have no place in the life of Christ's disciples; and further, that the solution of life's difficulties is best attained, the closer we come, through Him, into fellowship with the mind of God. W. J. B.

FOUNDATION DIGGING v. BUILDING.

Natural things are pleasant figures and types to us of spiritual things.

Observe that builder, digging deep into the ground for a rock or a solid basis on which he may build a lofty, massive structure. He uses powerful tools, and he places them in strong hands. The mattock and pickaxe are driven well into the ground; all loose rubbish is removed, or torrents of rain may some wintry day undermine the foundation of the great building.

Now he begins to build. No longer does he use pickaxe and mattock—his tools are changed; the line and the plummet now appear, rough coarse hands must move away, every stone is laid with care, and strong cementing powers are called for.

THE DIGGER.

That bold evangelist is the digger; he has no regard to man's surface character; he is addressing an unconverted friend or a crowd of unconverted persons; they plead morality, good works, good manners, or the charms of civilisation, but he strikes again and again at natural depravity, and sends the pickaxe of eternal judgment into the falsely polished natural heart; he gives no quarter to moral veneering, and takes every refuge from under their feet, and lays bare before them that mighty Rock, Christ.

They find themselves nowhere—so to speak—before a true evangelist; he removes every cloak, every human device, every excuse, and as they hear him striking the mighty rock, and as they gaze upon it, they feel that they are only dust and their morality, mere rubbish compared with that solid Rock of Truth and Perfection.

THE BUILDER

Observe now, however, the builder,—he is generally, but not always, a different man—his feelings, and his work, do not resemble the evangelist's.

Rough, rude stones appear, which must be *built* upon the rock carefully and gently. The builder exhibits the shape and formation of the Rock. Quietly and carefully he points out their own deformities, and firmly but lovingly he removes unsightly parts.

The Holy Spirit is the only *power* he possesses. The Word of God is the Builder's hammer. The new, rough stones yield marvellously to the Holy Ghost and the Word, if the builder be lowly, humble, and well taught in the Scriptures.

EXTREME MEN.

Some of the new stones wish to project beyond the foundation Rock, and show their zeal by insisting upon going much further in some points than Christ went, but it is zeal without knowledge, and the wise builder insists upon Christ's line being the plummet-line.

UNFRUITFUL CHRISTIANS.

Some—yea, the majority—of the new stones wish to keep far within Christ's line, and dread the thought of taking Christ's plummet-line. They argue, they reason against it; some say it is not wise, others that it is too bold, yea, "presuming rather," or unsuitable to the age in which they live; unpopular, and liable to do more harm than good. They reason and argue against the builder and the plummet-line, the laws and rules of the Bible. As the line is discussed, they think it well to find a less-advanced line, and would invent a new creed if they dared, but being true believers their consciences are in favour of the builder, but flesh and carnal mind are contrary to him. They weary and exhaust the builder; these new stones are heavy, rough, and oftentimes very disagreeable; quite as difficult to move as the ugly, moral rubbish which the evangelist dug with the pickaxe; but the builder must use no pickaxe, the stones that stand around him now are stones bought and paid for by the Master—expensive stones, and they must not be broken up. The Spirit's power is needed, and this with much prayer; a superabundance of love and forbearance will work wonders and miracles upon the new stones; they are his own children, the builder is only their brother, and he must appeal to the Holy Ghost daily and hourly.

THE BUILDER'S FAILURES.

If he is not forbearing, the builder will grieve the Spirit; if he does not use the true cement of love, the builder will lose his labour; if he exercises lordship over his younger brethren he will grieve the Spirit; if he pretends to have knowledge that he does not possess he will grieve the Spirit; if he pretends to be a guide in deep Scriptures that he has not really studied he will grieve the Spirit; if he shuns to declare the whole counsel of God he will grieve the Spirit. If he fails to make his work interesting in the eyes of the new converts, he probably lacks gifts, but the lacking may be in his *mode* rather than in the matter he teaches; his manner may not be gracious, his brotherly love may not seem to be what it should be, or his discourses may lack figures and illustrations. The Bible is full of figures and illustrations, and appeals, not only to the judgment, but to the sense and imagination, and thus the single faculty of judgment is not overstrained and memory is assisted.

The builder's work is greatly needed now—loving, able teachers, flowing with the oil of grace, and able to impart that oil liberally, and yet able to give the whole counsel of God frankly and fully. Gordon Forlong.

DR. SOMERVILLE has been making an evangelistic tour in the Highlands. During the series of meetings in the Hebrides he addressed thirty-five meetings in twenty-eight days. He is accompanied by his son, Rev. J. E. Somerville, and has been received cordially everywhere. The audiences have been large, frequently 300, which, considering the sparseness of the population, is very good. The people have travelled miles to hear the venerable moderator of the Free Church. Much good is being done, and people's attention turned to the bright side of Christianity.

INTERNATIONAL BIBLE READING ASSOCIATION.—This Society was inaugurated by the Sunday-school Union as an auxiliary to the international series of Sunday-school lessons. The daily readings are selected topically, and have reference to the lesson of the following Sunday afternoon. This year the Union numbers over 100,000 members, and the Sunday-school Union hope to increase its usefulness in the coming year. In schools where the international lessons are adopted, a branch would be found helpful to teachers and scholars. A monthly letter is issued for the members. The Union has met with much approval in the colonies, and Mr. Waters, the hon. secretary, has received several letters from colonial schools testifying to the good effect. Further particulars as to starting branches may be obtained from Mr. Waters, Sunday-school Union, 56, Old Bailey, E.C.

Letters to the Editor.

FRIENDS' SCHOOLS, BIRMINGHAM.

SIR,—Referring to the adult schools in Birmingham, your correspondent H. F. asks the question: "Where in the world will you find scores of gentlemen who are willing to leave their homes on Sunday morning between six and seven o'clock, and open their schools at the very early hour of 7.30?" If your correspondent had read the thirty-ninth annual report of the Frieads' First Day School Association, he would have found that there are 34,000 scholars in the Friends' Sunday-schools throughout the kingdom, of whom 21,000 are adults. He would also have found that in most of the great centres of industry, as well as in smaller towns and villages, these adult schools are engaged in bringing home to many the saving truths of the Gospel, who never previously attended a place of worship.

There are thousands of men thus taught in Sheffield, Hull, Bradford, and Leeds; while many hundreds are to be found in such places as Norwich, York, Darlington, Bristol, Ipswich, Colchester, Reading, Luton, Hitchin, and Middlesbro'. Indeed, from Newcastle in the North, to Plymouth and Falmouth in the far West, wherever any number of Friends reside, these schools are to be found in active operation. In London, too, at Bunhill Fields, in Spitalfields, in Bethnal-green (where a new hall has just been erected), at Ratcliff, and on a smaller scale in Westminster and Peckham, similar work is being carried on with happy results. One of these is the establishment of a new meeting of the Society of Friends at Bunhill Fields, attended by many devout worshippers, chiefly from the working classes. In most places, too, the membership in the Society has increased, as the result of this work.

Your correspondent asks, "why the scholars don't get set to work." I answer, that as they receive spiritual good they most usefully and successfully set themselves to work. Not only have teachers from Birmingham travelled among their fellow-members and those of other denominations, throughout the length and breadth of the land, for the last thirty years in the advocacy of these schools, and of mission-work generally, but not a few converted scholars have been similarly engaged in places distant from home. In most places, too, meetings for divine worship have grown out of the school work, attended bye arnest and serious congregations. At Birmingham alone, twelve such meetings are held every Sunday evening in the town and suburbs.

From my intimate knowledge of the Birmingham schools, I am able to state that many of the scholars do go "into the numerous highways of Birmingham," holding open-air meetings, distributing tracts, visiting the sick, canvassing for new scholars, and in many other ways manifesting obedience to the Divine command, and, by the force of example, using the best sort of "compulsion" in bringing others under the sound of the Gospel.

Another result in Birmingham, as in some other places, of the action of the Friends' adult schools has been the extensive adoption of the "early morning" system by most other religious denominations in the town and district. More than twenty years ago a Severn-street teacher was invited by an eminent Baptist minister to give some details of adult Sunday-schools to the young men of his congregation; the result has been that schools and branches have grown out of that visit numbering over a thousand members. A large proportion, too, of the thirty or more Board Schools of the town are now occupied on Sunday by the Friends and other denominations for adult-school purposes, and for religious services in connection therewith.

Your correspondent complains that the voice of the Birmingham Friends is not louder in relation to the work to be done by these schools. The above facts will, perhaps, show that their voice has had some happy results. I would, however, in common with my fellow-teachers, that the voice were louder, when it is a voice directed by the Divine Spirit. But I am thankful to be able to speak confidently, from an intimate knowledge of my fellow-teachers for more than thirty years, that their aim has not been notoriety, or the desire to be "seen of men," but with calm, unobtrusive zeal, steadily by prayer, fully to carry on the work allotted to them; a work which, notwithstanding many errors and shortcomings, has been abundantly blessed to the salvation of souls, and to a great improvement in the morals and manners of the population of this great town.—Yours respectfully,

Birmingham. WILLIAM WHITE.

WHY HAS GOD RAISED UP THE Y.M.C.A.?

SIR,—Is it not remarkable that the only answer that can be given to this question was given by its founder, Mr. George Williams, at the Bristol Conference last week? He said, "I believe that the Lord has raised up the 3000 Associations to train and supply men to evangelise the world." (See last CHRISTIAN, p. 19.)

Is there not here a world-wide organisation, capable of supplying thousands of men, for the occupation of new spheres, in order that the Gospel may be preached as a witness to the world? (See THE CHRISTIAN, Sept. 9, p. 18: "Plan to Evangelise the World."

Doubtless this is THE WORK of the Church, and of the Y.M.C.A. as part of it.

How many thousands might not be led to go out immediately, if simultaneous meetings were held at every Association, so that each member might find out for himself the will of the Lord concerning him in this great cause.—Yours faithfully, J. M.

FEMALE EMIGRATION TO AUSTRALIA.

DEAR SIR,—In reply to a recent suggestion in the Notes and Comments of your valuable paper, I wish to state that domestic servants are in great demand in Victoria. Unlike New South Wales, Victoria has discontinued immigration, and the young colonials, as a rule, do not care for domestic service, preferring the freedom which factory work allows. All things considered, the temptations are not greater than in England. The Y.W.C.A. and the Girls' Friendly Society are in active operation. The secretaries of the Melbourne Y.W.C.A. are most devoted workers, and give every possible help and information to young women arriving from England. The Association is doing a splendid work at the Assembly Hall, Collins-street.

As a former associate of the G.F.S. in Victoria, I can say there are numerous and well-worked branches in Melbourne, and all the principal towns and country districts of the colony.

There is also the Melbourne Home and Registry for Governesses and Servants, under the superintendence of a Christian lady. The advice given by the Committee of the Sydney Y.W.C.A. applies equally to girls going out to Melbourne.

Perhaps a word as to wages and work may be useful. General servants receive £24 and cooks £40 per annum; wages vary according to capacity. A knowledge of dairy and laundry work is frequently necessary for up-country servants; and those who are going to a new country for manual work must be willing to rough it a little, and dispense with a few of the comforts of the old land. Thorough English servants would find good situations in Victoria, and any respectable girl going out under the auspices of the Y.W.C.A. or G.F.S., would be sure of a kind welcome in Victoria.—Yours faithfully, OLIVE.

SIR,—The enclosed extract from *The Sydney Mail* of July 17 may be of use to show the tone of he female labour market. The Girls' Friendly Society and the Y.W.C.A. serve in a limited way as protectors to some portion of the emigrants, Other emigrants are nominated by their friends in the Colony, and of course these friends look after their nominees on their arrival. The Governor, Lord Carrington, and Lady Carrington take much interest in emigrants, and in consequence thereof there has been a great improvement in the hiring rooms, which were small and incommodious.

If the arrangements are unscientific at the port of arrival, what can be said about the training the emigrants have received in this country to prepare them to encounter the trials and difficulties (either of an adverse or opposite kind) of a new life in a new country!

I know that, in spite of the world-spread depression in commerce, that Lord Carrington, addressing male immigrants, whilst recommending them to take the work that offered without waiting to pick and choose, assured them that able and willing hands would not want for work.

There are many Colonists who are blind monopolists, and would restrict immigration or stop it altogether. A. COLONIST.

St. Leonards-on-Sea.

The paragraph describes the hiring of single girls which took place at the depôt, Sydney. There were forty-nine girls, and "the proceedings were quiet and orderly, the arrangements at the depôt being improved by the addition of several rooms, and the hustling and huddling which used to mark hiring day have disappeared. The girls speak in terms of praise of their reception in the colony, and, contrasting the depôt here with that at Plymouth, they describe the latter as a perfect 'horror.'"

YOUNG MEN IN MANITOBA.

SIR,—In THE CHRISTIAN of the 9th inst. I read these words: "Minnesota saloons are filling her State prisons so rapidly that the State is about to build a new one." Prevention is better than cure, and I therefore venture to send you an extract from a letter I have just received from the Rev. Hugh Tudor, Episcopalian clergyman at Medicine Hat, N.W. Canada. I do not for a moment mean to imply that Medicine Hat is in any respects like unto what you say is the sad state of affairs in Minnesota; quite the contrary. What Mr. Tudor asks for, however, may be called "prevention;" and, knowing as I do, the need to have a counter-attraction to saloons, I ask you to be kind enough to allow this letter and the extract to be published in your columns, and then leave both in the hands of God. If Messrs. Morgan & Scott will kindly consent to receive donations for the Medicine Hat Room. I shall be most thankful, and, in order to start the list, I will gladly give £5.

Yours faithfully, HENRY A. GREIG.

The Eaves, Belvedere, Kent.

[EXTRACT.]

"There is a large number of young men residing at Medicine Hat, mostly employed by the Canadian Pacific Railway; nice, respectable fellows, whom I should like to benefit. They have no place to go to either in the day or evening, except bars at hotels or saloons, neither of which are ennobling. I am very anxious to provide some sort of recreation-room for them, and the Bishop thinks the need very great, If I could possibly get £100 I could build a place which would be divided into a reading-room and one for general amusement, with games, conversation, &c. We can have newspapers, and by degrees a library, and tea and coffee, and once a week a debate or discussion. A committee shall be formed from and by the members, and I will act as president. You know the needs and temptations of young men, and, left to themselves, as these are, during our long winter, I am most anxious to get hold of them. As you know, there is absolutely no comfort in their lodgings and shanties. Can you help me?"

ST. GILES' CHRISTIAN MISSION.

SIR,—Much has been said in the daily papers with reference to the case of Ellen Baker, aged 22, the wife of James Baker, who was executed (with two others) for murder and burglary at Netherby Hall, near Carlisle, at the age of 24. His last words to her on the scaffold, previous to execution, were, "Nelly, keep straight." No doubt, poor girl, she tried, for a time; but she soon experienced the tender mercies of the wicked. One of her companions enticed her, in her poverty, into shoplifting, for which she was sentenced to six weeks' imprisonment. It pleased the Home Secretary to release her from Millbank to my care, on the intercession of Mr. Monro, Assistant Commissioner of Police, and Mr. C. B. Stuart Wortley, M.P., who has been exceedingly kind in rendering every assistance for the young woman's future welfare. She is now on her way to a new country, and we trust, by God's help, she will lead a new life.—Yours very faithfully,

Brooke-street, Holborn. WM. WHEATLEY.

[The foregoing letter comes, with timely emphasis, as a postscript to our note of last week respecting Mr. Wheatley's noble Samaritan work among London criminals. We observe, in a police-court report last week, that he has, with the sanction of the magistrate, also saved several juvenile offenders from the contaminations of a prison-house, and secured them honest work. No better way can be found of thinning the ranks of our hardened criminals than by heartily supporting the St. Giles' Christian Mission.—ED.]

CIRCULATING LIBRARIES.

SIR,—A wet day, or a little more leisure time than usual—not unfrequent accompaniments of a summer holiday in the country or at the sea-side—generally leads to the inquiry, "Is there a circulating library here?" And as there is usually one to be found, some in out-of-the-way places where one is surprised to see it, the reader who cares for really solid literature is almost invariably disappointed in his search for anything worth reading. Three-volume novels abound, and their well-worn covers denote abundance of readers. But is it not within the range of probability that books of another class would also be welcomed, and would meet with plenty of demand, if only they were to be had?

While resting for a time at a quiet litle seaside resort, the thought has been suggested to me, Could not something be done to improve the character of the literature in our small circulating libraries? and this idea, which I venture to submit to the notice of your readers, has occurred to me:—If all those who care for good reading, and have sought it in vain among the shelves of trashy novels, would make a point of placing upon those shelves some really standard or useful work, would it not be conferring a benefit of really solid value upon visitors and readers who should afterwards visit the library, and be a suitable, and substantial, and inexpensive way of leaving behind some little acknowledgment of happiness enjoyed, or health gained, in some pleasant summer holiday?

Books of travel, biography, natural history, and good fiction, not omitting volumes suitable for Sunday reading, would, I am sure, be a great boon, not only to visitors, but to residents also, and those who have constant access to the library, to say nothing of the servants in the lodging-houses, who will almost invariably open and read, as opportunity permits, any books which may be left lying about.

A Constant Reader.

THE SPIRIT'S WORK.

Dear Sir,—I was glad to see your Dutch friend's comment in The Christian of September 9, on 2 Cor. iii. 17, in connection with its context. I would like to add another to it. The words "from glory to glory" are often taken as though they meant only an inward work progressing in our souls after conversion, whereas the verses preceding show that it is the Spirit's work to lead us now away "from the glory" of Moses, or the old covenant, which, however for a time it might have been glorious, is "done away," and to conduct us on to the surpassing "glory" of Christ in the new covenant, which "remaineth."

Therefore, let all who have received mercy renounce the hidden things, the adulterations of the Word of God, by mixing up the Law and Gospel, and thus destroying the liberty of the Spirit. But let us all have a desire to manifest God's truth.—Yours faithfully in Christ,

G. S. Windham.

Upper Hall, Farnham.

SERIOUS QUESTIONS.

Holiness.—The work goes on, but it does seem as if it would move both faster and grander if there was more of a spirit for united effort, more holiness mass-meetings. As things have been going of late, holiness people get together in mere handfuls—twos and threes—where there should be hundreds. Frequently a meeting is announced for a county, or representing a district, and not half a dozen outside of the locality will be present. It did not use to be so. There is great loss to the cause in this way. There is power, wisdom, suggestiveness, as well as swing and stir, in a massing of holiness forces that does not exist among the same people when grouped in small gatherings. Our people are failing, for some cause, in *getting out* to meetings as they used to do, and it is to the harming of the spirit and effectiveness of the movement.

Dear Sir,—The above is a cutting from a monthly paper, the organ of a mission we all highly esteem, edited by one whom we all love; and I ask you to consider the phraseology used in it regarding a subject of vital interest to us all. It deals with that "holiness without which no man shall see the Lord." The manner of doing so is open to grave objection. If you will call attention to it, I believe there will be an effort made to correct that which is hurting a good cause.

"Holiness mass meetings" are urged as sources of "power and wisdom," and "twos and threes," "mere handfuls" of people, are condemned as useless for the work," which, it is said, "would move faster and grander" by means of "swing and stir" in great gatherings of "holiness people." These words savour entirely of the flesh, and surely are not according to the Scriptures. By denominating some as "holiness people," others are, by implication, unholy. A return to the simplicity of the Word of God would now be a very blessed step for those who are seeking to lead believers into closer communion with the Lord.

To listen to all sorts of teaching and be carried away *nem. con.* is the custom of the hour. It is greatly to be desired that we should cultivate discernment, by examination of statements and reference to the Holy Scriptures. The very act of taking time to do this, and waiting for the Holy Spirit to teach to us, ourselves, the truths about which we hear others speak, would strengthen our spiritual understandings, and give weight to our testimony, when we are able to declare our consensus in the teaching that is being offered to the Lord's people.

The immense variety of "views" of spiritual things, and the novelty that is aspired after, in interpretation, and in mode of expression, are all symptoms of falling away from the simplicity and purity of the Word of the living God. We must, sooner or later, return to the plain, direct language of the Bible, and cease to make stock phrases and party watch words. Such things form very subtle bands and chains, by which to restrain Christian unity and godly love.

Those on whose words I have commented do not withhold their names from the public, but rather stand out responsibly to draw believers to their side. It is right that they should avow their opinions; and with the same courage and zeal, those who do not agree with them are bound to bear their witness openly.—I am, dear Sir, yours faithfully,

Susanna Meredith.

SEAMEN ON THE TYNE.

On Whit-Monday, 1885, there was opened on the banks of the Tyne, just opposite the Shipping offices, South Shields, a Missions to Seamen Church and Institute, for the sole use of seamen and their families. It is open all day and every day, and affords shelter to from 100 to 150 seamen, waiting to be hired, who had heretofore no choice between standing all day in the open street, and the adjoining public-houses. Already these latter are heavy losers. The neighbourhood is undergoing an evident change. About a thousand seagoing men (besides wives and families) have taken the total abstinence pledge. The Gospel is reaching the hearts of many.

Upwards of 4000 Bibles and Prayer-books have been bought by seamen at South Shields during the last six years; whilst upwards of 5000 of them have taken the pledge.

That God has owned and blessed the individualising Gospel labours carried on daily at the Seamen's Institute, tangible evidences are not wanting. Some eighty-four officers, seamen, and firemen are acting as volunteer helpers on board ships at sea amongst the crews debarred from the ordinary public means of grace. Many have to endure hardness whilst witnessing a good confession before many witnesses, of various nationalities, creeds, and languages in the forecastles. Others by acts of self-denial, moral courage, meekness under injuries, and patience with those who oppose themselves, show that they are acting under the guidance of the Holy Spirit of God, and, by their endurance, are helping forward the Gospel of Christ.

Notices.

Communications Received with Thanks.—E.C. J.N. H.W. J.G.H. E.P. C.B. E.H.S. G.C.M.D. E.W. G.H.B. H.M.B. W.O. W.P. C.W. M.C.M. W.H. J.C.S. W.P.G. E.C. W.J.M. J.E. A.H.G. L.M.H. A.S.S. H.H.B. E.K. D.B. J.D. D.S.J. J.A.W. J.B.H. J.M.M. L.S.T. F.G.H. E.S.H.R. W.S.E. C.I.C. W.J.T. W.O. R.D.F. W.G. J.S.R. H.I.J. C.R.H. R.W.B. J.G. M.M. S.C.M. W.F. A.D. G.F.P. W.J.B. J.B. S.J.W. J.M. H.L. E.L.F. J.A.W. A.G. S.K. D.S. J.P.C. W.J.T. G.C. W.J.M. G.E.W. F.W.F. W.T. R.C.S. S.L.B. W.J. H.N. S.E.L. F.A.W. J.L. G.F. C.G. I.S. J.S. E.A.W. W.H. D.M.L. F.W. E.T.C. J.F. J.P. J.B.G. G.K. E.E.B. M.B. H.S. C.K.T. F.L.P. F.B.M. A.E.E. H.S.W.

Applicants for Tracts.—H. Payne, Burtonhill, Malmesbury; F. Gibbins, 30, Juniper-st., Shadwell, E.; A. F. Solloway, Y.M.C.A., Oxford; G. Barber, 70, Wrotham-rd., Gravesend; C. J. Barnard, 28, Edward-st., Blackfriard-rd., S.E.; A. Smith, 42, Hazlewood-crescent, Kensal-rd., W.; H. Nicholls, 34, Fourth-avenue, Queen's-park, W.; Miss Pridmore, Green-lane, Romiley, Cheshire; Miss A. Oakes, 19, The Gardens, East Dulwich, S.E.; R. Fanshawe, 9, Cambridge-terrace, Sunderland; A. E. Watts, 63, Cyprus-street, Victoria Park, E.; A. H. Boxall, 12, St. Paul's-rd., Walworth, S.E.; Miss F. Hodson, 68, Hartington-rd., Sefton-park, Liverpool.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

REV. ALEXANDER McAULAY, says *The Methodist Times*, will sail for the West Indies on November 18. He hopes to be in Antigua on Christmas Day, the centenary of Dr. Coke's arrival in that island. The centenary is to be appropriately commemorated throughout the jurisdiction of the West Indian Conference with thanksgiving services and a thanksgiving fund, which will be used to remove debts, open missions, extend education, and make further provision for superannuated ministers. Mr. McAulay will assist, as time may permit, in the centenary meetings. But his special object is to win souls by conducting evangelistic services. He will take with him as a fellow-worker "the Cornish evangelist," Mr. Sampson. Mr. McAulay expects to be back in England by the early part of next summer.

Mr. GEORGE CLARKE in KIRKCALDY.

By Rev. JAMES STALKER.

This place has probably never before been so deeply moved by any evangelistic effort as it has been during the last two weeks and a half by the visit of Mr. George Clarke.

He came to us almost a complete stranger; for, although the remarkable work he did in Glasgow last winter was known to a few, even his name had been unheard of by the general public. The season of the year also made the mission a great venture. Mr. Clarke, when invited here, could only offer us the last week of August and the first week of September, and he himself scarcely expected that any committee would risk a mission in such a time.

One circumstance in our favour was that all denominations united in welcoming him, and most of the ministers prepared their congregations beforehand for the mission. Prayer meetings were held for several Sunday evenings to seek the Divine blessing, and there was much secret prayer in a limited circle.

The Y.M.C.A. took in hand to fill the first meeting—a gathering of young men—on Sunday morning; and through their efforts about two hundred young men were assembled in St. Brycedale Hall. Mr. Clarke awakened the interest of his hearers by narrating the circumstances relating to his own conversion. The following Sunday morning the same place, which holds between three and four hundred, was packed with young men, who listened with deep attention to an address on The Christian Athlete. For athletics, especially football, there has been for some time a furore here, and Mr. Clarke's reputation as a runner acted as a kind of bell to bring the young men round about him. His address betrayed a minute acquaintance with every detail of an athlete's existence, and he made his hearers think of their sports in a way that probably never occurred to most of them before. We are hopeful that not a few of those who are most enthusiastic in the cultivation of athletics may in the future engage with equal ardour in the struggle for the crown of life.

The first general meeting was in Pathhead Established Church. On Monday in Pathhead Free Church there was only an inconsiderable audience; but it grew night after night, till by the end of the week it completely packed the building. The same happened the following week in the much larger church of St. Brycedale. On the evening of Sabbath week this church, which holds about twelve hundred, was packed at six o'clock with women, and Bethelfield, U.P. Church, which holds as many, at seven o'clock with men. Indeed, by the end of the mission it had become the general topic of conversation in the town.

In other places Mr. Clarke has been specially blessed among the better-off classes. Here also he gave Bible-readings, intended principally for them, in the afternoons; but he had chiefly to deal with large miscellaneous audiences, and over them he exercised no less influence than over more select gatherings elsewhere.

Wherein his power lies it is not easy to say. He has not, of course, the experience of Mr. Moody, for he is only about thirty years of age; nor has he the accurate culture and thoughtful originality of Professor Drummond—the two evangelists with whom, in Scotland at least, it is most natural to compare anyone who promises to be an evangelistic power. But he is a man fashioned by nature on an original plan, and developed by a remarkable history: his style of speaking is bold and manly; and the matter of his addresses is full of varied interest. Perhaps, however, the best explanation of his power is the simple one that he preaches the marrow of the Gospel with intense earnestness, and the power of God rests upon him.

The number of inquirers has been very large, amounting to several hundreds; and those who have dealt with them have received the impression that the work has been thorough. God's people have been revived, and our hearts are full of joy.

Mr. Clarke is a practical man, who, as he moves from place to place, likes to leave behind him permanent monuments of his work. In this town we stand much in need of a place of recreation for working lads. To begin an institute for their improvement, Mr. Clarke asked a thankoffering of £100 on the closing day of the mission; we received over £150.

HARVESTING ON THE CONGO.

Dear Sir,—Reports of the progress of the Livingstone Inland Mission have appeared in The Christian at times, mostly telling of temporal blessings vouchsafed to members of the Mission, and of journeys performed and stations built, and requests for prayer have appeared, which, thank God, have been answered in a wonderful manner.

Here, there have been a few converts for some time, and these have shown a true working spirit, assisting Mr. Richards in the work of evangelising. The seed sown is now bringing forth a rich harvest. During the last month nearly 700 people have been blessedly converted to God, and one who saw these people five years ago, as I did, and sees them now, can see the great change, and cannot but praise God for his wonderful grace, which has brought them salvation. Their faces tell the story, and their lives confirm their profession. One writing to me from this station, who is in no way connected with Mission work, says: "I was rather tired when I reached the hill above Mbanza Manteka. It was changed in a moment, when I saw below me a bird's-eye view of the pretty villages, and green ravines. The tones of a bell greeted me, and the whole impression was one of peace. I was not wrong. Arrived here, I could hardly believe my eyes. I beheld Mr. Richards preaching in the middle of a large circle of men and women, throwing away their 'Inkissis' (idols and charms). That is to say, I have been witness of an 'eventment' of great importance, and Mbanza Manteka will be distinguished in the future Congo history, as the first Christian parish, already more than 600 people."

This evening two of the converts returned from a preaching tour, and they have visited several villages. They report five conversions. They met with a good deal of opposition, and some of the people threatened to shoot them, but they replied that they were not afraid of death now, for it was not death to them, but only going to be with Jesus. One man got up and defended them, and said he would kill anyone who killed them. From this same town a man and his family have been driven away, because he tried to teach his fellow-townsmen what he himself has learned. He is rejoicing in his new-found love.

I wish those who take an interest in the work out here could just peep in at the morning and evening services, and see with what vigour the people sing the hymns of praise, the eagerness with which they drink in the Word, and the simple, childlike faith they show in their prayers. They would pray and give more liberally to forward the glorious work of "Congo for Christ."

I would take this opportunity of thanking those who so kindly responded to my request for old linen, &c., some months ago.

We would again ask an interest in the prayers of your readers, that the Pentecostal blessing here may be continued, and that other places may share a like blessing,

Yours in the Lord's work,
Stephen J. White.
Mbanza Manteka, Congo, S.W. Africa, Aug. 5.

TEMPERANCE TRACTS WANTED.—Mr. C. L. Bare, writing from Shahjahanpur, N.W.P., India, says:—I wish to thank the kind friends who have sent me tracts and papers. I have been enabled to place a number of tracts and papers on the tables in the hospital, and the regimental library and reading-room, besides distributing quantities by hand and through the post to others. The work here among the soldiers grows in interest; and I believe the Lord is blessing the feeble means used. Rum still goes on doing its terrible work. Only last week a poor fellow, discouraged, cut his throat. He had been a hard drinker for years. He couldn't break the habit. I tremble, not so much for the poor man, as for those who gave him the first drink, and helped to educate the habit. Will some kind friend send a good selection of forty or fifty tracts on the evils of strong drink, and the benefits of a sober life, full of facts and common sense, plainly and lovingly expressed? It is a terrible battle we wage with the powers of darkness.

MISCELLANY.

KING'S CROSS THEATRE.—Rev. Z. B. Woffendale, of Somers-town Church, is conducting a fortnight's mission campaign here. The meetings have been crowded, and accompanied with many tokens of spiritual awakening and widespread blessing.

THE CHURCH ARMY are holding open-air harvest thanksgiving services in Hyde Park, near the Marble Arch, every Sunday afternoon at three, during this month and next. The headquarters of the Army being at 190, Edgware-road, they are able to make a good muster, the choir numbering about 100 voices.

CHILDREN'S SCRIPTURE UNION—The following are the portions for the ensuing week:—September 26, 1 Thess. ii. 1—10; September 27, 1 Thess. iii. 1—13; September 28, 1 Thess. iv. 1—18; September 29, 1 Thess. v. 1—11; September 30, 1 Thess. v. 12—28; October 1, Psalm cxvi. 1—19; October 2, Leviticus i. 1—13.

AMUSEMENTS AND MISSIONS.—A nation that can afford to spend annually £12,000,000 on theatres, £13,000,000 on tobacco, and £124,000,000 on strong drink has plenty of money for the most gigantic missionary enterprises as soon as our Christianity is sufficiently intense to reach the national heart and conscience.—*Methodist Times.*

CLIFTON CONFERENCE.—This long-established Conference, in the Victoria Rooms, will be held on October 5—7. This year's subject is "God's Mind and Man's Mind Contrasted, concerning (1) Sin—its origin, its nature, and its effects; (2) Grace—its fount, its subjects, and its operations; (3) Glory—its source, its increase, and its fruition."

MR. JOHN GIRLING, hon. pastor and superintendent of the Hackney-road Mission, Union-crescent, Union-street, E., is on a six weeks' tour through the United States and Canada to recruit his health, which, with seventeen years' close voluntary labour for the spiritual and temporal weal of the poor, has been much tried. He hopes to return by the end of the month.

NATIONAL THRIFT.—A movement is on foot, by the members of the National Thrift Society, to erect a Thrift Hall as a memorial to the late President of the Society, Mr. Samuel Morley. It is proposed to erect the hall in as central a position as possible, so at to make it a centre of thrift and temperance work, and of other social movements for the welfare of the industrial classes.

MR. HERBERT A. FRANCIS concluded an eight days' mission at the "Edinburgh Castle," Limehouse, E., on Sunday last, by preaching to large congregations afternoon and evening. Throughout the week the Gospel of the grace of God has been simply, faithfully, and eloquently preached to deeply-interested audiences, and the Lord has blessed his Word nightly to young and old.

W. R. N.

BERE REGIS, DORSET.—The three weeks' tent mission conducted in this village by Mr. John Elliott has been of a deeply interesting character. Mr. Sankey's hymns have been used, and these form a great attraction to the country people, who are not familiar with them. The presence and power of the Holy Spirit have been realised in a remarkable degree. Numbers of young men have attended, as well as many older ones, who have been well known for their past ungodly lives.

REQUESTS FOR PRAYER,—For blessing on meetings being held at Selkirk, N.B.——For blessing on the labours of Mr. H. M. Barnett at Tenby, during the latter part of September and beginning of October; for conversion of unsaved ones and edification of saints.——For the conversion of an elder daughter.——For blessing on the town of Helmsdale, Sutherland, N.B.——For mission at Christchurch, conducted by Mr. Opie Rodway, from September 24 to 28.——For blessing on a tent mission at Kingston, Dorset, to be conducted by Messrs. James Clark and John Elliott, of the Evangelisation Society.——For special help and guidance in a time of perplexity.

THE TENT, UPPER CLAPTON.—During the last three months Gospel services have been held here in connection with the Upper Clapton Local Evangelistic Mission, and the Lord has abundantly blessed his word and encouraged the hearts of his people. Night after night the tent has been filled with earnest and anxious souls eager to listen to the "Gospel's joyful sound," and many have come out from the world and boldly confessed Christ. On Friday evening (the last night of the tent mission) a special thanksgiving service was held. The meeting was led by Mr. J. B. Wookey, and a brief address was delivered by Mr. G. E. Morgan. About one hundred and fifty stood up and testified to having received a blessing from the services.

SCANDINAVIANS IN LONDON.—Miss Hedenstrom writes that several leading Churchmen in Sweden have lately taken interest in her work among seamen in London. The Bishop of Carlstad has sent in a collection of £74 for the new Home. This is remarkable, considering the objections held by the clergy to lay work, and especially women's work.

CLAPHAM MISSIONARY CONFERENCE.—This Conference will be held in the Conference Hall, Clapham-road, S.W., October 27, 28, 29. Meetings each day at 3 and 7 p.m. President: Mr. Reginald Radcliffe. The object of this Conference is to stir up zeal for missions to the heathen among the Christians of the district, and to promote the sending forth of labourers into foreign fields of service. Ministers of all denominations are invited to cooperate in the effort.

LEEDS.—A tent mission, lasting twenty weeks, has been concluded here. The tent belongs to the London Evangelisation Society, and the evangelists have been Messrs. Taylor and Mehew. Throughout the whole time large and attentive audiences have assembled nightly, and it is believed that very many were led to accept Christ as their Saviour. It has been very cheering to hear of numbers who at the previous summer's tent services were led to the Saviour.

SOUTHEND, ESSEX.—During the past few weeks there have been evangelistic services here twice daily, those in the morning especially for children, and three times each Sunday. These gatherings have been remarkable for the happy unanimity which has prevailed. It has been a time of much blessing for all, many young believers have been emboldened to come forward and bear witness for the Lord, and several have been led to a decision through the word set forth.

BIRMINGHAM.—The Bloomsbury Institution, which commenced as a small mission in 1860, now has two halls, seating respectively 600 and 300 people. There is also a public laundry, Sunday-schools, and other agencies. The work has, however, sustained a severe loss by the death of its superintendent, Mr. David Smith. The management has now passed into the hands of a committee, who wish to clear off a mortgage and debt on the buildings, amounting to £600. Mr. T. Henry is the Hon. Secretary, and Mr. A. Etheridge, of 31, Nechell's Park-road, Treasurer.

THE AUSTRALIAN ABORIGINES.—At a special meeting of the Aborigines Protection Association of New South Wales, Rev. J. B. Gribble was appointed special lecturer on the native question. He delivered his first lecture, entitled "Blacks and Whites; or, The Horrors of the Far North-West," on July 22, in the Y.M.C.A. Hall, Pitt-street, Sydney. After lecturing in the towns of New South Wales, Mr. Gribble will make a tour in Victoria. A petition to the Queen is being got up for a Royal Commission to inquire into the condition of the Aborigines of Australia.

GORDON MEMORIAL MISSION, NATAL.—It will interest the friends of this Mission to know that Dr. and Mrs. Dalzell have sailed by the *Grantully Castle* to resume their work among the Zulus. They are accompanied by Mr. W. R. Moodie, who is to take charge of the boys' and girls' schools, and by Mr. and Mrs. Mundell and family, who will manage the farm. Thanks to the liberality of Mr. J. Campbell White, of Overtoun, who bears the whole cost of the establishment of a branch of the Mission, Dr. Dalzell, will be able to commence another work, such as is being carried on at the "Douglas" Station, founded by the Glasgow Free Church students. The branch will be named "Overtoun," and be under the care of Mr. and Mrs. George Bruce, who go out by the same steamer.

THE WORLD'S WOMAN'S TEMPERANCE UNION.—In our issue of August 26, we referred to the formation of this Union. Its object is very definite, "The prohibition of the traffic in brain poisons the whole world round," and for this we like it. It strikes at the opium and other nerve poisons as well as the cursed drink traffic. A women's petition on the subject is now being signed for presentation to all the governments of the civilised world. The Union has fixed October 16 as a day of prayer for the causes of temperance and purity throughout the world. It is also desired that October 17 be observed as a Temperance Sabbath, and that all pastors be requested to preach sermons on temperance and purity. Particulars of the Union may be obtained of Mrs. B. F. C. Costelloe, 40, Grosvenor-road, Westminster, S.W., or Miss Frances E. Willard, *Union Signal* office, Chicago, U.S.A.

OBITUARY.

PASTOR ESPENETT,

OF Cannes, died last month, at Sepey-sur-Aigle, Switzerland, whither he had gone for his health; and Madame Espenett, who was nursing him, fell down in apoplexy, and died by his side at the same moment. They are greatly missed.

REV. DR. FLEMING STEVENSON.

We have seen with much regret the announcement of the death of Rev. Dr. Fleming Stevenson, minister of Rathgar Church, Dublin, one of the leading ministers of the Presbyterian Church of Ireland. Dr. Stevenson's death came suddenly and unexpected. We hope in an early issue to give his portrait, with biographical sketch.

CANON MORSE,

who was about to resign the vicarage of St. Mary's, Nottingham, died suddenly last week. At an early hour on Saturday morning he was suddenly taken ill, and died, it is supposed, from failure of the heart's action before medical aid could be obtained. Mr. Morse, who was a graduate at Cambridge, had held the living of St. Mary's since 1864, and had always taken an active part in the various philanthropic institutions of the borough.

REV. J. C. GALLAWAY.

Rev. J. C. Gallaway, Secretary of the English Congregational Chapel Building Society, of which the late Mr. S. Morley was President and a genereus supporter, died last week at West Bromwich, in his 78th year. His labours included three pastorships at various times in England, and one in New Brunswick, but his name is best known in connection with chapel building among Congregationalists. To this he brought large experience, improved methods, and, above all, a warm brotherly sympathy.

MISS CLARK, INVERNESS.

Many of your readers will hear with regret of the death of the saintly Miss Clark, of the National Bible Society Depôt, Inverness. Her remains were interred in the chapel-yard burying ground on Tuesday, September 7. Miss Clark was a daughter of the late John Clark, merchant, Inverness. From a child she had known the Scriptures, and early began to take a lively interest in the work of Christ. During a brief sojourn in Madeira in the spring of 1844, she did very much to kindle and maintain an interest in the English services held there by the late Dr. Julius Wood; and in 1846, when the now memorable persecutions broke out in Madeira, Miss Clark was in the midst of the fray. On return to her native city she interested herself deeply in the work of the National Bible Society. Her consecration and piety in this work became widely known. Never robust, her strength latterly was impaired, but at the last her call came suddenly, and now she is at home. J. R. M.

MRS. GIRLING.

Mrs. Girling, "mother" of the Shakers' community, died on Saturday morning at Lymington, and it is expected this will lead to the break-up of the community. The scene in the camp was beyond description, so deep was the grief of the community. "One who Knew Her" writes in *The Pall Mall Gazette*:—Had Mother Girling lived early in the Middle Ages, she would have been canonised, and her thousands of devoted followers, called by her name, would probably for centuries have contributed to elevate and purify the life of the world. No one who ever met her, and seriously talked over the strange claims which she unhesitatingly advanced, could fail to be impressed by the limpid purity of her soul and the tender, loving sympathy with which she regarded all mankind. Anyone who is familiar with Laurence Oliphant's writings, or has at all studied the strange phenomena of American Shakerism, will be sufficiently cognisant of the general drift of the doctrines which underlay Mrs. Girling's teachings. It is now not three months since I visited the little camp and drank tea with the poor frail creature, who told you, with a quiet but weird look in her eyes, of the strange experiences which had befallen her and which had left in her mind an absolute certainty that she was in very truth a new incarnation of the Deity. One of the signs of this was to be found in the stigmata which, as was the case with many other ecstatics in times past, appeared on her hands, feet, and side. One had at first to overcome the shock that was inevitable from what appeared to be so blasphemous a pretension, and had to school oneself to regard it as a mere mental delusion, which sprung from no moral fault or spiritual arrogance on her part. She was the plain hard-working wife of a man in the lower middle class in the Eastern Counties when the mysterious vision appeared to her which was to change the whole course of her life.

THE FRIENDS' CHINA MISSION.

(Specially Communicated.)

THE Society of Friends' Foreign Mission Association has a number of earnest representatives labouring for the Lord, especially in India and Madagascar. This month two more "Friends," Mr. and Mrs. R. J. Davidson, of London, have started for China, in connection with the same body. Mrs. Davidson (Miss M. J. Catlin), recently married, has long been engaged in useful work amongst the poor of East London, as at Hart's-lane and the Bedford Institute, also in connection with the Friends' Convalescent Homes at Epping and Folkestone. She has successfully passed the examinations of the St. John's Ambulance Association, and has obtained the diploma of a first-class lady nurse, after a course of attendance at Queen Charlotte's Hospital, Paddington. Hence she will probably find much scope for indirect usefulness in mission work, both amongst natives and Europeans, in the East, by the exercise of her medical qualifications.

A crowded farewell meeting, in the new hall at Hart's-lane, Bethnal Green, the night before Mr. and Mrs. Davidson left England, was a very interesting occasion. Representatives of the China Inland Mission, &c., took a useful part in the proceedings. Next day, as the party were going on board the *Bengal*, P. and O. steamer, at Tilbury, a little incident illustrated the hindrances which tend to counteract the influence of missionaries, both in India and China. A well-dressed person, probably not a teetotaler, stumbled on the gangway to the steamer, when a respectable Hindu gentleman quickly stepped before him. Hereupon the Englishman shouted angrily, "You nigger! You black nigger! I'll fight you. A pretty thing for a white man to be insulted by a black nigger;" and so on. Such uncalled-for treatment of the Orientals irritates them exceedingly. To this is added, in the Chinese ports, the baneful influence, amongst the white residents, of many immoral women from professed Christian lands, so that there is much need in the East for missionary influence amongst the whites, in order to do good to the natives also.

Mr. and Mrs. Davidson have had a pleasant voyage, without sea-sickness, across the Bay of Biscay, and through the Suez Canal. Although in the second-class cabin, they speak very highly of the comforts enjoyed and of the courteous attentions received from all the officers and ship's company, from the captain downwards, and especially from the stewards and chief stewardess. Indeed, it is to be hoped that these pleasant experiences on the P. and O. steamer may not unduly contrast with future missionary trials. Mrs. Davidson has already found a little "mission" work amongst the children on board; she writes that it is the daily prayer of her husband and herself that they may, in whatever way possible, be enabled, by the Lord, to witness for Him, when not vocally, then silently and by example. Their friends of the Society, and others at home, have been very kind in the supply of gifts and outfittings. But there must necessarily be at first, on their arrival in China, a patience-trying period of learning the language, and other preparation; though, probably, Mrs. Davidson's indirect mission efforts will not be long in finding openings for useful service.

MILLWALL.—A Gospel hall has been opened at Cubitt's-town, near the Millwall docks and warehouse. The hall is situate in a very poor and growing neighbourhood, and help is needed to purchase necessary fittings, chairs, &c. The superintendent is Mr. George Fuller, 1, Follett-street, Poplar, E.

ABOVE IT ALL.

I SEE the crowds of earth go by,
  I hear the world's loud trumpet call;
Though through its midst my path should lie,
  Yet I must live above it all.

The sorrows of the daily life,
  The shadows o'er my path which fall,
Too oft obscure the glory's light,
  Until I rise above them all;

Until upon the mountain height,
  I stand, my God! with Thee alone,
Bathed in the fullest, clearest light—
  The glory which surrounds the throne.

Here hushed are all the sounds of earth,
  The laugh of pleasure, moan of pain;
The vain deluding shouts of mirth,
  Here fall upon my ear in vain.

Calm in thy secret presence, Lord,
  I rest this weary soul of mine;
Feed on the fulness of thy Word,
  And die to all the things of time.

Learning that Word, so wondrous deep,
  To live in joy and grief the same;
Weeping as though we did not weep,
  Gaining, as though we did not gain.

Oh! take my fevered hands in thine,
  And keep me, Master, nearer Thee;
Walking above the things of time,
  In closest fellowship with Thee.

With Thee, above the clouds and gloom
  That shade and dim this lower life;
Walking with Thee—with Thee alone—
  Above the storm, above the strife.

TENT MISSION, SOUTH NORWOOD.

AN exceedingly successful mission in connection with the South Norwood branch of the London City Mission has been held during the past three months in a tent capable of holding over 400 people. Altogether about ninety meetings have been held, including evangelistic services, temperance and prayer-meetings. The speakers have mainly been City missionaries, and agents of the Evangelisation Society. The temporary erection has been on many occasions crowded to excess, notably on the last few Sunday evenings, when between 600 and 700 were present, the preacher being the local City missionary, Mr. J. J. Browne.

At the thanksgiving service, held on Monday week last, Captain Charlton, Mr. Sawell, of the Parent Society, as well as many resident friends and other supporters of the Mission, took part. Many conversions have taken place, and numerous other blessings have been received. An earnest wish has been expressed by those attending these services that the work should be continued in a permanent building, and such desire being heartily approved of by the officers of the London City Mission, Christian friends who are able and willing to assist in this important and much-needed work of spreading the Gospel among the poor of a district, containing altogether about 750 visitable families, are invited to address the Honorary Secretary, Mr. F. Fishwick, Willingham Lodge, South Norwood, S.E.

A QUIET RESTING-PLACE.—A correspondent writes:—I should like to draw the attention of your readers to this delightful spot, situated in the valley of the Rhone, not far from the lake of Geneva, among high mountains, some of which are covered with snow. This place affords a lovely retreat for tired workers. A dear Christian lady Madame Malherbe, has taken a house in a beautiful situation, where she receives a few weary or sick Christians. Her Bible-readings are deeply instructive and especially helpful to any who may be seeking after a life of deeper communion with God. She has herself for years lived a life of Sabbath rest, and has been blessed to many souls. Madame Malherbe will be glad to welcome any of God's children, who may be passing this way, at her daily Bible-readings. There is also a monthly Conference at her house for the promotion of Scriptural holiness. Address, Madame Malherbe, Bex, Canton de Vaud, Switzerland.

The Book World.

Stories from the Band of Hope. 2s. *Sunday-school Union.* A collection of anecdotes on temperance topics, which may prove useful to teachers when addressing Band of Hope or Sunday-school.

The Association of the Virgin Mary with Our Lord in the Scheme of Salvation (6d., *Kensit*) is the title of a pamphlet issued by the National Protestant Union, showing the errors of this conjunction. The argument is supported by quotations from the early Fathers.

Four Essays on the Sabbath, to which were awarded prizes of £100, £50, £30, and £20, by the Sabbath Alliance of Scotland. 7s. 6d. *James Gemmell, Edinburgh.* These essays are a storehouse of facts about the Sabbath. The binding nature of its observance and the advantages it secures are clearly set forth. Ministers and Sabbath-school teachers should consult it from time to time for fresh arguments in defence of the Day of Rest, which the enemies of Christianity seek to abolish.

The Child's Own Magazine (Annual vol. 1s. 6d. *S. S. Union*) is full of interesting stories in prose and poetry, with illustrations on nearly every page, and a coloured frontispiece. A good present for children. Young England (5s., *same Publishers*) is a wholesome, interesting, and instructive volume, suitable for either boys or girls. Among the best stories are "Under the Northern Lights," by Gordon Stables, who is always a favourite with boys; "Who was Guilty?" the story of a school mystery, by William J. Lacy; "That New Town in Texas," by Grace Stebbing. There are also some good papers on Natural History, treated in an attractive style. The volume is well illustrated by famous artists, and will be a very suitable Christmas present.

Social Arrows. By Lord Brabazon. 5s. *Longmans, Green & Co.* It is good to see men of wealth and of leisure devoting their energies to the elevation of the people. Among our titled philanthropists Lord Brabazon has earned a conspicuous and a worthy place. With the hearty co-operation of Lady Brabazon, he has thrown himself into such movements as the Y.W.C.A. and the Y.M.C.A., the Early Closing Crusade, and other ameliorative social schemes for bettering the condition of our overcrowded city population. Into this volume his lordship has collected a number of published papers and addresses on these topics. They embody much sound reasoning and sympathetic feeling, with an adequate sense of the difficulties of the situation. If all our legislators were imbued with a like spirit, it seems to us that fewer of our social grievances would go unredressed.

A Layman's Study of the English Bible. By Francis Bowen, LL.D. *T. Fisher Unwin.* This little volume is one upon which much scholarship has been bestowed, but which we are unable to praise. The writer states that he set himself to look at the Scriptures "just as one might first enter upon the study of Gibbons' great historical work." The result is disappointing. The Bible is commended as a class-book, half an hour devoted to which "will be mere recreation, and will never be unprofitably spent." Its books are said to contain "legends" and "what purport to be revelations of the supernatural and of immortality." Dr. Bowen states that "the children of tender years who have been properly taught, the Bible is simply a big story-book, and one of a very fascinating and instructive character." The remark is in keeping with the tone of much of the "Layman's Study," a vein of doubt running through the various chapters. Strangely enough, although the accuracy of the Bible narratives is discounted on nearly every page, and some portions are referred to as being "after the manner of Æsop," the writer says, "My own strong conviction is that the only hope for the civilisation and the happiness of the generations that are to come in the English-speaking world depends upon the continued reverent study of the English Bible." We can only regret that the writer's own study of the Scriptures has not been more devout, and we do not advise any of our readers to follow in his footsteps.

The current number of the New Princeton Review (2s. *Hodder & Stoughton*) is one of deep interest and varied worth. An article on "The Agnostic Dilemma" comments powerfully on the fast ebbing tide of speculative philosophy. A very striking paper contains impressions of the writer as to the decay of religious life in some of the rural districts of the New England States of Vermont and New Hampshire. The article on the origin and growth of the great Mormon "delusion" ought to be well studied in these days, when so many are being led captive by it. There is not a dull page in the whole magazine.

My Mission Garden. By Rev. S. Langdon. 2s.6d. *T. Woolmer.* The author, a Ceylon missionary, has woven together a number of interesting facts respecting the splendid plants of that tropical land. At the same time he gives much information respecting the people, and the efforts which are made to lead them to Christ. The book is one calculated to interest young people in foreign missions, while giving them an insight into the natural history of a well-favoured isle.

The Sunday-school Teacher's Pocket-book for 1887 (2s. *Sunday-school Union*) contains, as usual, special information for teachers, class register, pages for notes on each lesson, &c., as well as the ordinary information given in pocket-books. Very useful to teachers using the International Lessons. The same publishers send us copies of their New Year's Addresses: that for teachers by Rev. R. Tuck, entitled "More Like the Master" (1s.); for senior scholars, "The Young Yoke-bearers" (1s.), by Rev. H. Simon; for scholars, A Happy New Year (6s. per 100), by Mr. E. J. Kennedy; and for parents, "Give them a Fair Start" (6s. per 100), by Rev. R. H. Lovell. They are all good, but we can specially commend Mr. Tuck's paper for the teacher.

Nature Musings for Holy Days and Holidays. By Rev. N. Curnock. 2s. 6d. *T. Woolmer.* The author of this truly charming book has studied in the school of nature to some purpose. With the grace of patient and reverent study, he also possesses a gifted and graphic pen. He leads us through a picture gallery of those natural beauties and marvels that thickly encompass us on every hand, if we had the opened eye to see, and the heart to appreciate them. He has been prompted to publish these chapters, he says, by "the love of God, the love of nature, and the love of children." Three of the best possible motives; thoughtful children, of varied ages, will thank him heartily, and will surely catch some inspiration that may set them exploring and musing for themselves. Dr. Dallinger, of Sheffield, contributes an introduction. There are many fine engravings that adorn and elucidate the text.

The City Youth. By Rev. Thain Davidson, D.D. 3s. 6d. *Hodder & Stoughton.* Any man who strives to mould the young life of a great city sets a noble task before him. Dr. Davidson has done this for some years past by his monthly sermons to young men in Colebrooke Church, and he has done it splendidly. This is the third volume of these sermons, and it would be hard to find a better book for putting into the hands of a youth entering on city life. The discourses show great freshness, and, in some cases, wonderful ingenuity of treatment, while all are helpful to the last degree. The first sermon in the book, on "The Youth Void of Understanding," is a model of pungent and practical speech on a pressing topic of the time. We earnestly commend these valuable discourses to all who would further the true welfare of the rising generation.

Illustrations for October, commencing a new volume, will contain the beginning of a series of portrait biographies of "Railway Men," and a series of illustrated articles on "The Press and Press Buildings."

Rest on the Way (1s. *Hodder & Stoughton*) is a dainty and artistically got-up text-book, giving a comforting verse of Scripture for every day in a month; choice verses alternate with finely-finished chromo illustrations.

A new weekly magazine for preachers is announced under the title of *The Weekly Pulpit.* It will contain sermon outlines, Homiletic Notes, and other helps in ministerial work, and will be issued exclusively for the use of ministers. The publisher is Mr. Elliot Stock.

Anti-Infidel Tracts. Mr. W. R. Bradlaugh is still doing good service with his series of tracts written to expose the fallacies of the apostles of so-called free-thought. Although there is nothing new in these tracts, the statement of the truth cannot but do good, and these leaflets may be used with advantage to show working men the errors of their would-be teachers. Other publications having the same purpose are—"Why am I a Christian?" "Is the Bible True?" and "The Six Days of Creation." Mr. Bradlaugh has also published an autobiography of himself. All these pamphlets may be obtained from Mr. Bradlaugh, 70, King's Cross-road, W.C.

Mr. Kensit, 18, Paternoster-row, sends us a number of pamphlets on the Romish and Ritualistic questions The Progress of Ritualism (1d.), The Massacre of St. Bartholomew (2d.), William Cobbett on the Church of Rome (1d.), and Lord Robert Montagu's Reasons for Leaving the Church of Rome (1d.). Their contents are indicated by the titles, so that further comment is unnecessary. The same publisher sends us Evening Communions (2d.), an argument in their favour by Rev. J. J. Beddow; A Sermon on Transubstantiation, by Rev. Talbot A. L. Greaves, M.A., and "Who can Forgive Sins but God Alone?" a tractate exposing the unscriptural character of confession as practised by the Romish Church.

The International Daily Text Book for 1887 (4d *Sunday School Union*) provides a text for every day in the year, taken from the International Bible Readings, and is intended to be a daily companion for Sunday-school teachers and others who are studying the International Lesson. It is neatly got up, and can be conveniently carried in the purse, or waistcoat pocket.

BOOKS RECEIVED.

From Religious Tract Society:—
Australian Stories, illustrated. 8s.

From Elliot Stock:—
Modern Discoveries of Science, by B. C. Young.

From Longmans, Green & Co.:—
Evangelical Revival in the Eighteenth Century, by John Henry Overton. 2s. 6d.

From T. Woolmer:—
General Gordon: Hero and Saint, by Annie E. Keeling. 2s. 6d.
The Gospel of Union with Christ, by J. Chalmers, M.A. 1s. 6d.

From Messrs. Hodder & Stoughton:—
Clerical Library, Vol. x. 6s.
Ingleside, by Mrs. Madeleine Leslie. 5s.
Help on the Way, by John S. Shields, D.D. 6s.
A Round of Sunday Stories, by L. G. Seguin. 5s.
The People's Bible, Vol. iv., by Joseph Parker, D.D. 8s.
Sunday Library for young people, two vols., 1s. 6d. each.
The Vocation of the Preacher, by the late Rev. Paxton Hood. 7s. 6d.
Red Rooney; or, The Last of the Crew, by R. M. Ballantyne. 5s.

From Sunday School Union:—
Motto Card for 1887. 6d. per dozen.
Sunday Scholars' Almanac for 1887. 1d.
No Royal Road, by Florence E. Burch. 9d.
The King's Army, by Annie Gray. 2s. 6d.
Wakefordbridge, by Benjamin Clarke. 2s. 6d.
Rob's Broken Leg and The Little Mother. 9d.
The Heroine of Brookleigh, by Edith C. Kenyon. 2s.
The Sunday-school Illustrated Almanack, 1887. 8s. per 100.
Christian Discipleship: Words to Young Disciples, by Mrs. Dyson. 1s.
Lady Bird's Tea-party, and other Stories, by James Crowther. 1s. 6d.
Gideon Hoole's Secret: a Story of Trial and Truth, by William J. Lacey. 2s.
Bertha Pemberthy; or, "The Gift that is in Thee," by Horace G. Groser. 1s.
Anecdotes on Bible Texts. Gospel according to St. Luke. By J. L. Nye. 1s.
Villegagnon: a Tale of the Huguenot Persecution, by W. H. G. Kingston. 2s. 6d.
The Horses of the Sun: their Mystery and their Mission, by James Crowther. 3s. 6d.

ALDERSGATE-ST. Y.M.C.A. has started a new venture. We have before us the first number of *The City of London Association News*, a monthly, which, while intended specially to give information respecting this Association, will give news of the other City Y.M.C.A.'s. It is carefully edited, and we hope it will grow both in size and circulation, and be a power with our business young men.

FRESH-LOOKING ROOMS.—Mr. J. Van Sommer writes suggesting a plan for brightening the houses of the poor, which has been tried successfully. It is to whitewash the ceilings and re-paper or recolour the walls of their rooms. By doing several rooms at one time, the cost is only about five shillings per room. Those who have had their rooms done have been very thankful, and in some cases the landlords have made an allowance to them for the improved state of their apartments.

YOUNG MEN IN ISLINGTON.—On the evening of Sunday week Dr. Thain Davidson preached his monthly sermon to young men, which is fully reported in *The Islington Gazette* of the 15th inst. The subject was "Saul: a Choice Young Man;" while many points in the character of the first king of Israel were commended, his defects were pointed out for warning and instruction. A very sympathetic reference to the career of the late Mr. Samuel Morley came at the close of the discourse, and the hearers were exhorted to follow in his footsteps. Said the preacher: "You may never, indeed, attain to one-tenth of his influence and wealth, but up to your proportion you can walk in his steps. As one who for many years knew him and admired him, I feel that I cannot but point the finger to that splendid exemplification of Christian sagacity and goodness, and remind you that the deepest spirituality is not incompatible with worldly success. You, too, young men, make the Bible your guide, and prayer your daily resort; you, too, set your faces like a flint against every form of commercial immorality; you, too, join in the war against drink and self-indulgence; you, too make your lives fruitful in blessing to all around you."

Notes on Daily Readings.

SUNDAY, SEPT. 26.—I CHRON. VIII.

1.—*Now Benjamin begat Bela.*—"The reason of this return to the genealogy of the Benjamites seems to be the desire to connect the genealogical introduction with the historical body of the work. As the history is to begin with Saul, the genealogical portion is made to end with an account of the family of this Benjamite monarch (33—40, and ix. 35—44)."—*Sp. Com.*

33.—*Esh-baal.*—"Previous to the introduction of the Phœnician Baal-worship into Israel by Ahab, the word 'Baal' had no bad sense in Hebrew, but was simply an equivalent of the more ordinary *El*, 'God.' Hence there is nothing strange in the use at this time of the names, 'Esh-baal' (man of God), 'Beel-iada,' 'Merib-baal,' &c. Later on in the history, however, such names became offensive to pious ears, and were changed for the better or for the worse, 'Beel-iada' becoming 'El-iada' ('let God aid'), 'Esh-baal,' 'Ish-bosheth' ('man of shame'), 'Merib-baal,' 'Mephi-bosheth, and the like. On the history of Esh-baal and Ish-bosheth, see 2 Sam. ii. 8—10, iii. 6—15, iv. 1—12."—*Sp. Com.*

MONDAY, SEPT. 27.—I CHRON. IX.

1.—*The Book of the Kings of Israel and Judah.*—This seems to have been, as before stated, a compilation of those national Chronicles which were carefully and regularly written in both the kingdoms.

2.—*The first inhabitants.*—"*I.e.*, the first inhabitants after the return from the captivity. See Neh. vii. 5." *The Israelites.*—The returned exiles are enumerated under four heads: (1) Israelites, *i.e.*, the mass of the laity, whether belonging to the Ten Tribes or the Two; (2) the priests; (3) the Levites; and (4) the lowest order of the ministry, the Nethinims. These last, whose name is derived from the root *nathan*, "to give," were a sort of *hieroduli*, or sacred slaves—persons "given" to the Levites to perform the lower and more laborious duties of the sanctuary. Some were given as early as the time of Moses (Num. xxxi. 47); a great accession to the number took place on the submission of the Gibeonites (Josh. ix. 23); and a further enlargement was made by David (Ezek. viii. 20). At the time of the return from the captivity, owing to the small number of Levites who came back (Ezek. ii. 40—42), the services of the Nethinims became very important."—*Sp. Com.*

22.—*In their villages.*—"The porters, like the singers (Neh. xii. 29), dwelt for the most part in the villages round Jerusalem (25), and relieved each other at the gates, each course or set taking the duty for a week at a time. They are mentioned under the name of Arthinims only in Chron., Ezra, and Neh."—*Idem.*

35—44.—"An almost exact repetition of viii. 29—38. The writer is bent on connecting the genealogical section of his work with the historical, and finds it most convenient to effect the junction by reintroducing the genealogy of the person with whose death the historical portion opens."—*Idem.*

TUESDAY, SEPT. 28.—I CHRON. X.

"This chapter corresponds most closely with 1 Samuel xxxi. It contains two facts not found in that document—the fastening of Saul's head in the temple of Dagon (10), and the burial of his bones, and those of his sons, under an oak (12). Otherwise the narrative differs only by being abbreviated (see especially 6, 7, 11, and 12), and by having some moral reflections attached to it" (13, 14).—*Sp. Com.*

6.—*All his house died together.*—This cannot mean that all Saul's family, or even all his sons, perished with him, for everyone knew that Ishbosheth, his son, both survived him and succeeded to his throne. Ezra cannot be supposed to overlook a fact so patent. *All his house* must mean "all his household"—his personal attendants, or body-guard, called in 1 Samuel xxxi. 6 "his armour-bearer and all his men."

12.—*Took away the body of Saul.*—"From 1 Samuel xxxi. 10, 12, we learn that the bodies of Saul and his sons had been fastened to the wall of Beth-shan, which was now in the possession of the Philistines, and that the men of Jabesh-Gilead took them from thence." *And buried their bones.*—"The bodies, as we learn from 1 Samuel xxxi. 12, were burnt. Consequently, nothing remained to be buried but the bones. The narrative of Chronicles thus incidentally confirms that of Samuel."—*Sp. Com.*

The action of the men of Jabesh-Gilead should be carefully noted. Consider the crushing nature of the recent defeat at Mount Gilboa, and admire the high courage of the men who at such a time both conceived and executed the bold design of snatching the royal remains from the power of the conquering foe. But their gratitude is even more admirable than their courage. Forty years before, Saul had saved them from a terrible fate. Since then their deliverer had risen to great eminence, and had fallen again into sin, as well as into disaster and death. Still they remained true. Saul had been their saviour, whatever else he might have been. And now he is being disgraced in his death! They take fire at the very thought. Fatigue and danger are as nothing. The body of their deliverer must be rescued and honoured. And so a shining deed of valour and of love is done. Surely if the men of Jabesh-Gilead did so much for their dead saviour—for poor fallen Saul—we should do as much or more for our Saviour, who lives and reigns, and in whom is no fault at all.

WEDNESDAY, SEPT. 29.—I CHRON. XI.

Ezra passes over David's reign of seven years and a half in Hebron, with the brief notice in chap. iii. 4, and begins at once with the story of his elevation to the rule over the entire kingdom, which took place at the death of Ishbosheth, the son of Saul (2 Sam. iv. 4).

Verse 1—9 run parallel with 2 Sam. v. Compare 10—41 with 2 Sam. xxiii. 8—39. The rest of the chapter is drawn from some source other than Samuel.

This chapter, and the one that follows it, are chiefly interesting as an account of those who came to David to strengthen him, and to make him king. Our chapter states at once three very solid reasons for their allegiance to David: (1) *Relationship.*—"We are thy bone and thy flesh." If this was a good argument in reference to David, how much better is it when used by a Christian believer in reference to Christ. (2) *Experience.*—"In time past . . . thou wast he that leddest out and broughtest in Israel." There is often a real, though partial experience of the help and power of Christ previous to the act of entire submission to Him, which is in itself a most powerful inducement to that full submission. (3) *Divine appointment.*—(2) "Thou shalt feed my people Israel." One can easily appreciate the unanswerable force of this argument in reference to David and Israel. That David was chosen by God to be their king was reason enough for highest allegiance. Strange, we are so slow to feel its force when it is applied to Christ and ourselves!

10—25.—"Out of the general body of his followers, David organised a band of worthies or knights, answering very much, we suspect, to the three degrees in the Order of the Bath, in which we have Grand-Crosses, Knight-Commanders, and Companions. In David's band there were *three* chief heroes, *three* second in prowess, and *thirty* inferior to these—thirty-six in all."—*Kitto.* The story of the drawing of water from the well of Bethesda (15—19) tells of intense attachment to the person of David; such loyalty as made his very wish a law to them, was no small part of the secret of their distinction. A little of the same enthusiasm for Christ our King would turn many a common-place believer into a true hero.

THURSDAY, SEPT. 30.—I CHRON. XII.

"This chapter comprises four lists:—(1) One of men, chiefly Benjamites, who joined David at Ziklag; (2) A second, of Gadites, who united themselves to him when he was in a stronghold near the desert (8—15); (3) A third, of Manassites, who came to him when he was dismissed by the Philistines upon suspicion (19—22); and (4) a fourth, of the numbers from the different tribes who attended and made him king at Hebron (23—40)."—*Sp. Com.* It is a list of men, with their gifts and services, dedicated to the King. Among them we note the following:—(*a*) The Benjamites, (2) "Who could use both the right hand and the left,"—a fine example of natural talent, fully developed by a long course of patient training, now dedicated to the highest use. (*b*) The Gadites (8), in whom bodily strength, courage, and agility are finely exemplified. Here was ability of another kind, fully educated, and now put at the service of the King. (*c*) The children of Benjamin and Judah (16—18)—a splendid instance of entire and willing submission to the King. "Thine, David (we omit the italics, which only weaken), and with thee, son of Jesse! Peace, peace unto thee, and peace to thy helpers, for thy God helped thee." Note, it was by the Spirit that Amasai spoke thus. By the Spirit only can we speak thus to Jesus Christ—"It is God who worketh in you *to will*," &c. (*d*) "The children of Issachar, that had understanding of the times, to know what Israel ought to do" (32)—an example of rare and much-needed discernment of the signs of the times. (*e*) Zebulon, &c. Men of ability to command, of skill in the fight, "who could set the battle in array" (see 33, 36, and 38, R.V.). They were able officers. Does not the Church need such to-day? (*f*) This gathering to David was sincere: "All the rest also of Israel were of one heart to make David king" (38). If we could say that all were of one heart to make Jesus King, the Millennium would have begun. In conclusion, we mention (*g*) the large and generous gifts made by three tribes (40), and (*h*) the gladness of these men as they gather round their appointed king, giving both their substance, their talents, and themselves to his cause (40). "Go and do thou likewise." So only shall we enter into the joy of our Lord.

FRIDAY, OCTOBER 1.—I CHRON. XIII.

THE JUDGMENT OF UZZA, AND THE BLESSING OF OBED-EDOM.—It should always be remembered that the punishment of death by the hand of God, so often met with in the sacred history, is not to be taken as a sign that God has cast off the man so punished. The doom of physical death need not involve that of spiritual death.

(1) "Let the sin of Uzza warn us all to take heed of presumption, rashness, and irreverence, in dealing with holy things. Uzza's long familiarity with the Ark probably occasioned presumption. A good intention will not justify a bad action; it will not suffice to say of that which is ill-done that it was well-meant. (2) The God with whom we have to do is a jealous God; let us not dare to trifle with Him; and yet, let us, through Christ, come boldly to the throne of grace, for we are under the dispensation of liberty and grace—not of bondage and terror. (3) Let David's displeasure upon this occasion caution us to take heed to our spirits when we are under the Divine rebukes, lest, instead of submitting to God, we quarrel with Him. (4) Let the stop thus put to the solemnity caution us not to be driven off from our duty by those providences which are only intended to drive us from our sins. (5) Obed-edom knew what slaughter the Ark had made among the Philistines that imprisoned it, and among the Bethshemites that looked into it. He saw Uzza struck dead for touching it, and David afraid of meddling with it. Yet he opened his doors without fear. 'Oh, the courage,' says Bishop Hall, 'of an honest and faithful heart!' The same hand that punished Uzza's presumption, rewarded Obed-edom's humble boldness. The Ark is a guest by which none shall lose who bid it welcome. Piety is the best friend to prosperity. Obed-edom's household shared the blessing; it is good to live in a family that entertains the Ark, for all about it will fare the better."—*Henry and Scott.*

SATURDAY, OCTOBER 2.—I CHRON. XIV.

"The particular service for which David was raised up was to save Israel out of the hands of the Philistines (2 Sam. iii. 18). This Divine Providence gives him an opportunity of accomplishing. The Philistines were the aggressors. They considered not that David had the presence of God with him, which Saul had forfeited and lost. The kingdom of the Messiah, as soon as it was set up in the world, was thus vigorously attacked by the powers of darkness. The heathen raged (Ps. ii.): but in vain. They took counsel together, but were broken in pieces (Isa. viii. 9, 10)."—*Henry and Scott.*

David's dependence upon God for guidance is most instructive. He put himself entirely in God's hands (10). Honouring God thus, he was himself honoured. Clear counsel was given, and victory followed (10, 11). "In all thy ways acknowledge Him, and He shall direct thy path." But there is more to be told. The Philistines return after a while. How many men, in such a case, would have presumed upon the counsel lately given in circumstances so nearly alike. Not so David. He inquires *afresh* of God. Well for him that he did, for this time he was told to wait till the rushing noise in the tree-tops gave God's signal for action. Moreover, he was not to meet them by a front attack, but to fetch a compass and fall upon them from behind. Thus, the directions given in the second case differed from those in the first, both as to time and manner.

"David waited till God moved, and stirred then, but not till then. Thus he was trained in dependence on God. God performed his promise, went before him, and routed all his enemies. . . . When the kingdom of the Messiah was to be set up, the Apostles, who were to beat down the devil's kingdom, must not attempt anything till they had received the promise of the Spirit; who came with a sound from heaven as of a rushing mighty wind."—*Henry and Scott.*

Subscriptions Received by Messrs. Morgan & Scott to Saturday, September 18, 1886.

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*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Forthcoming Meetings.

CONFERENCES.

Carlisle Holiness Convention.—Drill Hall, Sept. 27 to 29. Particulars of C. I. Clapperton, Murrell-hill, Carlisle.

Dundee.—Y.W.C.A. All-day Convention, Y.M.C.A. Hall, Sept. 30: 12, prayer meeting; 2.30 to 5, afternoon convention; 7.30, public meeting, in Kinnaird Hall, Mr. G. Bust in the chair, address by Mr. George Clarke.

Salisbury Conference of Believers.—Sept. 27 to Oct. 1. Particulars of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

Church Army Conference.—Wakefield, Oct. 4 to 8.

Clifton Annual Christian Conference.—Victoria Rooms, Oct. 5 to 7. Particulars of Rev. James Ormiston, 14, Arlington-villas, Clifton, Bristol.

Missionary Conference.—Conference Hall, Mildmay, N., Oct. 5 to 7.

Church Congress.—Wakefield, Oct. 5 to 7.

Glasgow.—Half-yearly meeting of Christians, Waterloo Rooms, Oct. 7 and 8. Particulars of Secretaries, 180, Buchanan-street.

Liverpool Christian Convention.—Hope Hall, Oct. 7 and 8.

Congregational Union.—Norwich, Oct. 11 to 15.

Dublin Convention.—Christian Union-buildings, Oct. 11 to 15.

Clapham Missionary Conference.—Conference Hall, Clapham-rd., S.W., Oct. 27 to 29. President, Mr. Reginald Radcliffe. Particulars of Mrs. Meredith, at the Hall.

Manchester.—Conference on the Evangelisation of the World, at the Hall, Strangeways, Nov. 9 and 10. Particulars of the Secretaries, at the Hall.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

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The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

Social Purity.—The Gospel Purity Association will send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, E.C.

Rev. W. Hay Aitken.—To Oct. 3, Broughton-in-Furness; 17 to 29, St. Michael's, Norwich; 31 to Nov. 15, Parish Church, Aston, Birmingham.

Mr. F. E. Marsh. Oct. 3 to 17, Orphan Home, Glasgow; 31 to Nov. 14, Handsworth, Staffordshire; Dec., London; Jan., Peterhead.

Mr. J. M. Scroggie.—Oct. 3 to 16, Elgin; 17 to Nov. 14, North-East Coast, N.B.; 21 to Dec. 8, Nottingham; 12 to 31, North-East Coast.

Mr. G. Clarke.—To Oct. 1, Dundee.

Mr. James Neech.—To Oct. 2, Horncastle.

Mr. W. Spencer Walton.—Oct. 1 to 18, Y.M.C.A., Cardiff; 19 to 21, Cardiff Conference; 26 to Nov. 5, Montrose; 6 to 23, Y.M.C.A., Dundee.

Mr. W. J. Taylor.—Oct. 3 to Nov. 7, Aberdeen, N.B.; 14 to 28, Hollingwood, Oldham; Dec. 5 to 19, Bolton; 26, Croydon.

Mr. Chas. James.—Sept. 28 and 29, Hackney Y.M.C.A.; Oct. 3, Nottingham.

Mr. J. B. Wookey.—To Sept. 26, Finsbury Park Hall.

Agricultural Hall, Islington, N.—Sun., 3.30, Rev. C. B. Sawday; 7, Mr. G. E. Elvin.

Conference Hall, Eccleston-st., S.W.—Gospel services on Sun., 3.45 and 7; meeting for believers, Fridays, 8.

Conference Hall, 143, Clapham-road, S.W.—Sun., Sept. 26, 11, children's service; 7, Gospel service, Mr. E. Powell.

St. George's Hall, Langham-place, W.—Mr. F. C. Bland during Sept., un., 11 and 7; Burlington Hall, Savile-row, Wed., 8.

Hyde Park Hall.—Closing meetings in Park, Sun., Sept. 26. Re-opening of Metropolitan Music Hall, first Sunday in October.

King's Cross Theatre, Liverpool-st., King's Cross.—Rev. Z. B. Woffendale to Sept. 28, Sun., 3.30, 6.45, and 8.30; week nights at 8.30.

Children's Special Service Mission.—Mr. E. Arrowsmith, North Berwick; at Carlisle, Oct. 3 to 17. Mr. G. Banaster, in the yacht *Kingfisher*, Beaumaris; Mr. J. Spiers, Whitby; Mr. W. L. Seyler, Centenary Memorial School, Kennington, Oct. 19 to 22, and 25 to 29, at 7.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Capt. T. Thompson, Sun., 3.30, address to Christians; 7, Gospel preaching; Thurs., Mr. R. Bilke, at 8. Kensal Hall, Kensal-rd., W., Sun., at 7, Mr. H. A. Punnett. Queen's-park Hall, Kilburn-lane, N.W., Sun., at 7, and Thurs., at 8, Mr. Samuel Stidolph. Gospel Hall, Green-lane, High-st., Battersea, S.W., Sun., at 7, Mr. Edwin Cook; Wed., at 8, Mr. S. Stidolph. Gospel Hall, Market-place, Brentford, W., Sun., at 7, and Wed., at 8, Mr. W. W. Fereday.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. J. L. Stanley, Sun., 7, and Wed., Sept. 29; Mr. W. H. Smith, Wed., Sept. 22, at 7.30. Malden Hall, Kentish Town, Mr. G. Hucklesby, Sun., 7, and Thurs., 8. Dalston Hall, 105, Dalston-lane, E., Mr. John G. Wheeler, Sun., 7; service on Thurs., 8. Bignold Hall, Bignold-rd., Station-rd., Forest Gate, Mr. S. Trounce, Sun., 7; Wed., 8. West Kensington Hall (known as Cadby Hall), Hammersmith-rd., Sun., 7, and Thurs., 8. Tent, Child's-hill, N.W., Sun., 3 and 7, and week nights (except Sat.) at 8, Messrs. H. Osborn, Sidney Smith, and others. "Rest" Mission Room, Mortlake, S.W., Sun., 7, and Wed., 8, Mr. R. Jackman. Ilfracombe, special services on the beach, Dr. Popham and others, Sun. and Wed., 8; Christian workers invited to assist.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, E.C.—Bible lectures for young men, by Rev. E. A. Stuart (of Holloway), on October 5, 12, 26, and Nov. 2, at 6. Mission to young men, by Rev. W. Haslam, Oct. 18 to 23. Mission work each evening at Y.M.C.A. Mission Hall, Bermondsey, Whitechapel, &c.

Exeter Hall.—Young men's meeting, every night, at 8. Prayer meeting daily, from 1 to 2 (Sat. excepted) Rev. Chas. Spurgeon, jun., will preach on Sunday, Oct. 10, at 7. Special mission, conducted by Rev. Frank Webster and Mr. W. Mitchell Carruthers, Oct. 11 to 24.

The Priory, 198, Upper-st., N.—Sun., 8 a.m., breakfast; 9, address, Rev. R. R. Downes; 3.15, Bible-class, Mr. S. Pewtress, "What God is to his People." Wed., 6 to 10, anxious inquirers and strangers.

Mall Hall, High-st., Notting Hill Gate.—Thurs. Sept. 23, address, Mr. Owers, subject, "The Certainty of the Word." Thurs., Sept. 30, social meeting, Mr. W. E. Shipton in the chair; address by Mr. J. B. Wookey.

Conference Hall, Stratford, E.—Sun., Sept. 26, 3 and 7, Mr. Ransome Wallis.

The Grove, Mare-street, Hackney, E.—Week's mission. Sept. 26, at 3, address by Mr. R. Paton; 27, Mr. John Orchard; 28 and 29, Mr. Charles James; Oct. 1, Mr. J. B. Wookey; Sun., Oct. 3, at 3, Rev. W. Marshall; at 7, Mr. A. G. Parrott. Commencing on week evenings at 8.30.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

Mrs. Reaney at Stepney Meeting House on Sunday afternoons at 3.

Medical Prayer Union.—Special service for students and members of the medical profession, Oct. 8, at 8, St. Martin's, Telegraph-square; preacher, Rev. Talbot Rice.

Tonbridge Chapel, Euston-rd., King's Cross, N.W.—Rev. W. Brainbridge, pastor. Tuesdays, at 7.30, meeting on holiness; Thursdays, at 7.30, address on "The Baptism of the Spirit."

Strangers' Rest, 163, St. George's-st., Ratcliff-highway, E.—Monthly workers' meeting, Friday, Oct. 1; tea at 6, meeting at 7. Rev. Evan H. Hopkins will give the address, subject, "Success in Service and its Conditions."

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein and her brother: Sept. 23, Rochester, "Homes and Haunts of Jesus;" 27, Stroud, "Homes and Haunts of Jesus;" 28, Cheltenham, "City Life in Jerusalem;" 29, Mountain Ash, "City Life in Jerusalem;" 30, Aberdare, "Homes and Haunts of Jesus;" Oct. 1, Merthyr, "Bedouins of the Desert."

Home for Consumptives at Torquay.—Donations and promises in aid of the proposed Home have been received, amounting to £240. To enable the Committee to open the Home this winter £160 will be required. It is designed for those in an advanced stage of consumption, which would exclude them from existing institutions. Any further information will be supplied by the Secretary, Miss F. Gumbleton, Connemara, Torquay; or by the Treasurer, Colonel J. K. Currie, Grey's Lodge, Torquay.

The Religious Tract Society's List.

BY SIR J. W. DAWSON, PRESIDENT OF THE BRITISH ASSOCIATION, 1886.

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CHURCH MISSIONARY SOCIETY.

Valedictory Dismissal of Missionaries.
WEDNESDAY, September 29, 1886.

The Valedictory Dismissal will be held at

ST. GEORGE'S HALL, LANGHAM PLACE

(*Near Regent-circus, Oxford-street, and Portland-road Station*), at Half-past Two p.m.

A MEETING

Will also be held on the EVENING of the Same Day, at EXETER HALL (Lower), STRAND, at Half-past Seven p.m., which will be addressed by several of the departing Missionaries. C. C. FENN, *Secretary.*

Church Missionary House, Salisbury-square, E.C.

THAMES CHURCH MISSION.

INSTITUTED 1844.

President—The RIGHT HON. the LORD MAYOR.
Chairman—CAPT. the HON. F. MAUDE, R.N.

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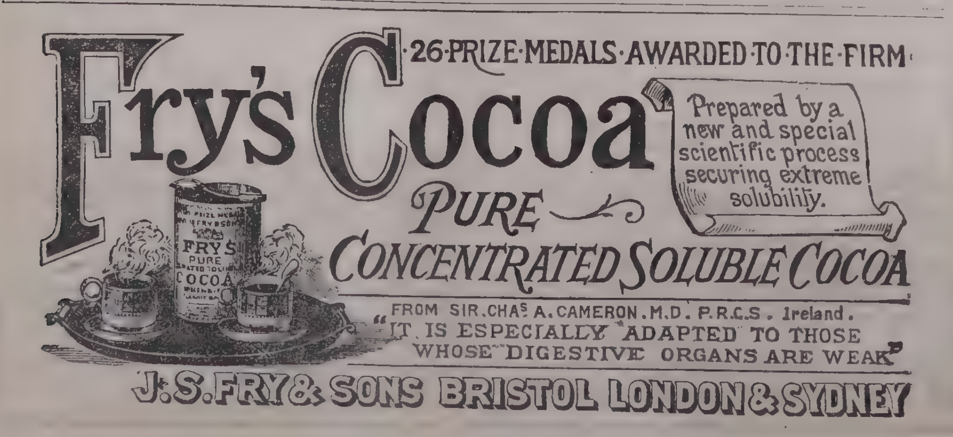
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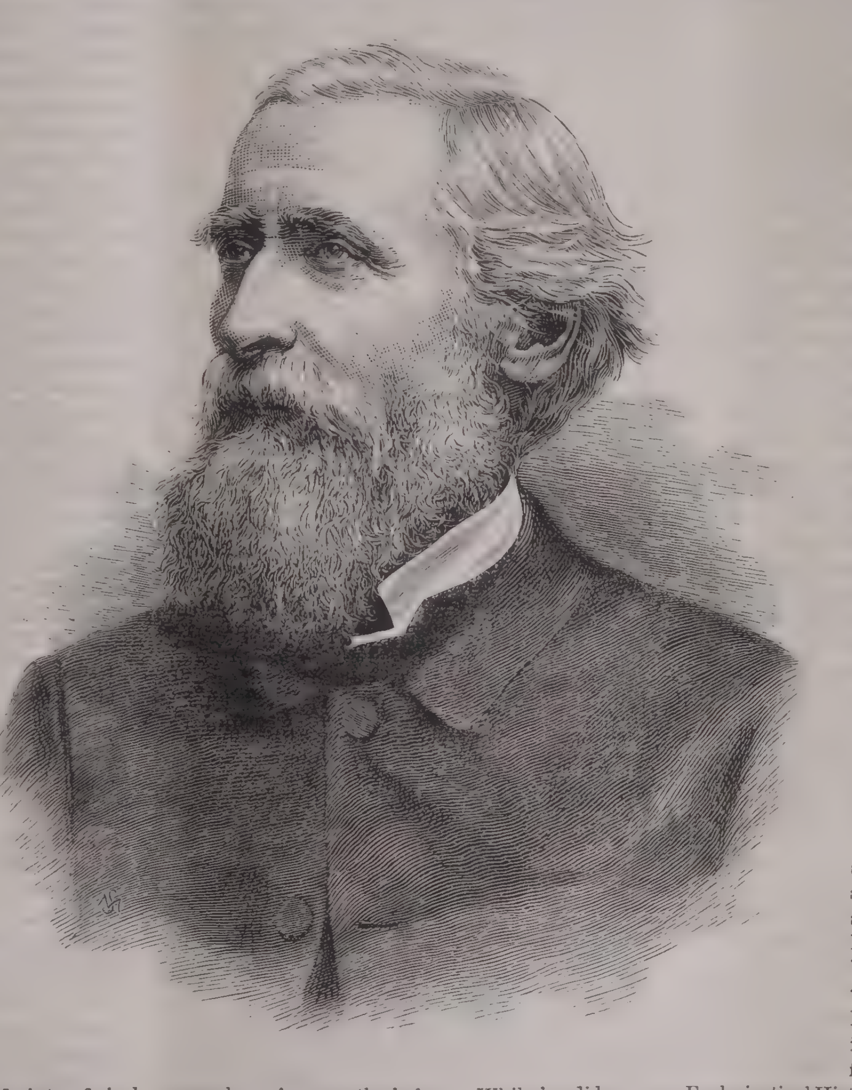
REV. J. MURRAY MITCHELL, LL.D.

THE name of Dr. Murray Mitchell is known in many lands; and wherever it is known it is held in high esteem, as that of one who has laboured long, unweariedly, and successfully as a missionary among the heathen, and as an earnest and eloquent advocate of the Mission cause. Upon these works he has brought to bear a mind of much power, most sedulously and laboriously cultivated, stored with varied erudition, and refined with exquisite taste; and a heart warm with love of God and of man. His physique is somewhat slight, but his constitution is of the class commonly described as wiry, so that, although now in his seventy-second year, he is as able and willing to work as most of the men who have borne twenty years less of the heat and burden of the day, and who year for year have had far less to bear than has fallen to his lot.



JOHN MURRAY MITCHELL was born in Aberdeen in August, 1815. He was one of a large family, and three brothers, as well as himself, became ministers of the Established Church of Scotland. After getting his "primary education" at the parish school of Kinneff, in Kincardineshire, he went, in 1828, to the Grammar School in Aberdeen. Here, as a favourite pupil of Dr. Melvin (one of those "hero-schoolmasters" who roused the faculties of their best scholars to enthusiastic action), he laid the foundation of that classic taste which, under other circumstances, might have degenerated into finical dilettantism, but which, in the course of his laborious life, he has turned to good account in the study of various languages and the elucidation of several systems of philosophy and religion.

In 1829 he entered Marischal College, Aberdeen, taking the second place in the Entrance Examination; and during the four sessions of his undergraduate course he gained prizes in very class. At the close of that course, in 1833, e stood highest, over all, in the examination for the degree of Master of Arts. Classics and philosophy were his favourite studies. He entered the Divinity classes in the Aberdeen University in 1833, and brought to the study of theological subjects the same powers and the same ardour which had made him *quasi* senior wrangler a few months before. While he did as much as any, and far more than most, of his fellow-students in the acquisition of theological, historical, and linguistic knowledge, he stood out as an earnest Christian, and, even then, as a zealous advocate of missions. It is interesting to know that at a time when missionary zeal was scarcely existent anywhere in Scotland, his ardour in the work was excited by contact with the sons of Dr. Milne, one of the pioneers of missions to the Chinese. It required some courage in those days to attempt, in connection with the Church of Scotland, what Mr. Mitchell successfully accomplished, the formation of a Juvenile Missionary Society. In the course of his theological curriculum, he formed the resolution to become, at its close, if it were God's will, a missionary to the heathen; and this resolution was confirmed by a meeting with Dr. Duff in 1836. In the session 1834-5, Mr. Mitchell gained a prize, given by the Lord Rector of the University, for an essay on "The Septuagint and other Greek versions of the Old Testament," and the following year, on the recommendation of Dr. Melvin, and at the earnest request of the Town Council of Aberdeen, he took charge for a year of one of the classes in the Grammar School.

For the last session of his theological course (1837-8) Mr. Mitchell transferred himself to Edinburgh, where the present writer formed that acquaintance with him which, developed into cordial friendship, cemented by common tastes and common work, has been undiminished by the lapse of half a century. Dr. James Hamilton and Mr. John Braidwood (afterwards missionary at Madras) were among his intimate associates in Edinburgh. He was known at this time among his classmates as a distinguished student, and amongst them and the religious community of Edinburgh as an earnest Christian. In the former capacity he gained a gold medal in the Church history class, for an essay on "Eusebius as an Ecclesiastical Historian," and in the latter he took a leading part in the formation of the "Ladies' Society for Promoting Female Education in India." It was in connection with this Society that he began his career as an author, by writing several tracts which were largely circulated, and which did much to awaken interest in the great subject.

Having been "licensed" as a probationer by the Presbytery of Aberdeen, he was appointed by the Foreign Missions Committee as a missionary to Bombay, and was ordained to the ministry in July, 1838. On his arrival in India, in November, he entered with heart and soul upon missionary work, teaching, along with such admirable coadjutors as Dr. Wilson and Mr. Nesbit, in the General Assembly's Institution. He soon qualified himself for taking an effective part in vernacular work. For many years, generally in Bombay, and occasionally in Poona, he did energetically the work of an evangelist. His knowledge of the Marathi language especially was both popular and scholarly; and he took his full share in the important work of the translation and revision of the Bible in that language. He also wrote a considerable number of tracts and books in Marathi. Without disparagement of any other member of the noble band of Indian missionaries, it may be said that no one's labours were more abundant or more varied, no one's zeal more ardent, and that no one stood higher in the estimate of the European and native community. Till 1843 a missionary of the Established Church, and thereafter of the Free Church, of Scotland, he, throughout, willingly and cordially co-operated with all evangelical missionaries. He originated the Bombay Missionary Conference, and became its first secretary. Nor did he hold aloof from work among his countrymen. Always a welcome preacher to English-speaking congregations, he and his missionary colleagues ministered to the Free Church Congregation in Bombay for two years after the Disruption, and while at Poona he acted, at the request of the Government, as chaplain to the Presbyterian soldiers of a Highland regiment, as well as other British residents.

In much of his work he was aided by the co-operation, and in all of it he was sustained by the sympathy, of his like-minded and accomplished wife. Mrs. Mitchell is the daughter of one of the grand old heroes of the North, the late Rev. Mr. Flyter, of Alness. She has been all along, and happily is still, an invaluable helpmeet to her husband, and has done, and is doing, good work for the women of India.

In 1857 Mr. Mitchell came to this country, and did all in his power to foster the missionary spirit, which Dr. Duff had done so much to call forth. At this time he received the honorary degree of LL.D. from the Marischal College and University of Aberdeen. Dr. Mitchell returned to India in 1859, and laboured at Poona with his usual zeal until 1863, when, Mrs. Mitchell's health having completely broken down, and his own being much enfeebled, they returned home, and Dr. Mitchell's official connection with Western India came to an end. Almost immediately on his arrival in this country he was chosen minister of the Free Church Congregation at Broughty Ferry, an important suburb of Dundee. Dr. Candlish was convener of the Foreign Missions Committee, and until Dr. Duff's arrival, Dr. Mitchell did all in his power to lighten the convener's labours. But pastoral work necessarily claimed most of his strength. His congregation rapidly increased, and it might have been reasonably expected that the remainder of his days would be spent at home. But it was otherwise appointed. The mission staff of the Free Church in Calcutta having been greatly weakened, Dr. Mitchell was asked by the Committee, on the urgent recommendation of Dr. Duff, its convener, to proceed thither. He at once consented, although his doing so involved no small sacrifice. He proceeded to Bengal in 1867, and remained till 1873, gaining great influence over the hearts and the minds of the educated natives. He was also instrumental in forming the "Union Church"—an important European congregation at Simla. He was earnestly invited to become minister of this church; but this he declined, as he desired to work especially for missions. Before leaving India he took part in the Missionary Conference held at Allahabad, the first great Decennial Conference in India. Returning home in 1873, he became Secretary to the Foreign Missions Committee. This appointment he held till 1878, when the lamented death of Dr. Duff necessitated the making of new arrangements, and he became hon. secretary. Being thus set free from official work, he wrought none the less, but gave his whole heart to the advancement of Missions. With hand and heart, by tongue and pen, in public and in private, on platforms and in pulpits, in church courts, and temporarily in the Academic chair, he pleaded the cause of Missions—the cause of God and the cause of man. As indicating the estimate in which his scholarship was held, it may be mentioned that a vacancy having occurred, in 1863, in the professorship of Hebrew in the New College, Edinburgh, Dr. Mitchell's name was put forward by many as that of one excellently qualified for the important office. This is all the more remarkable, as Hebrew was but one of his many acquirements, and naturally was not the one to which he had latterly devoted most study. But for the fact that there was one man of pre-eminent qualifications, Dr. Mitchell would certainly have been elected.

In 1880 Dr. Mitchell went to America to attend a meeting of the "Pan-Presbyterian Council" at Philadelphia. He read a paper on "Union and Co-operation in Missions," and otherwise took part in the proceedings of the Council. At the close of the Council he did not retrace his course across the Atlantic, but proceeded westward, and "saw the manners and cities of many men," everywhere receiving a hearty American welcome, and giving and getting no small amount of blessing by private and public association with the Christians of the great Republic. From California Mrs. Mitchell and he proceeded to Japan, and thence to China and India. In India he spent fully two years most profitably in carrying out some of those studies and observations to which he could not devote so much time as his tastes would have led him to devote while he had regular work to do as a missionary. He lectured and preached incessantly all over the country. All this was without cost to his church.

He had also the opportunity of attending the second of those great catholic Missionary Conferences, the importance of which is so great. On this occasion he acted as one of two secretaries. Whether he has seen India for the last time we know not; but this is certain, that in future days, when that noble land shall be numbered among the Christian nations of the earth, the name of Dr. Murray Mitchell will stand high on the roll of those who have spent and been spent in prayerful labours for its evangelisation.

All through his career Dr. Mitchell has been a prolific writer. Most of his publications have been designed for the benefit of the Hindus; and the present writer can testify to their value for this end. Nine or ten of them, of greater or smaller size, are in Marathi; and one is trilingual—the Sanskrit, Marathi, and English being all his own.

Besides contributing many articles to magazines and reviews, Dr. Mitchell has published, in English, "Letters to Indian Youth on the Evidences of Christianity," which is in its ninth edition, and has been translated into several Indian languages; "Elements of Christian Truth;" "The Conflict of Ancient Paganism and Christianity;" the "Life of the Rev. Robert Nesbit;" a "Lecture on the Indian Mutiny;" and has contributed to the Religious Tract Society's "Present Day Tracts" treatises on "The Zendavesta," and the "Hindu Religion." His largest work, next to his "Life of Mr. Nesbit," and in some respects his most important, is entitled, "Hinduism, Past and Present." In this, his latest production, he has succeeded, probably as well as was possible, in treating a vast subject in a small space (about three hundred pages), and in investing with popular interest a subject which, very important as it is, is not attractive to the general public. All his writings give evidence of much labour and care. His style is always correct and graceful; his thought is always logical, and his expression always clear. Similar qualities characterise his public speaking. In the pulpit or on the platform he is always in earnest. His oratory is chaste and often powerful. By high character and earnest devotion to the noblest of all causes he has gained a high position in public esteem, and a higher in that of those who know him best. It needs scarcely be said that a man of Dr. Mitchell's literary taste has not spent threescore and ten years in this beautiful and poetry-exciting world, without poetical expression of his burning thoughts; in point of fact he has not.

It should be added that Mrs. Mitchell has also written several interesting books. Since the days of Bishop Heber, amidst the innumerable books descriptive of Indian places and Indian peoples, by male and female writers, very few indeed are more graphic, and not one indicates a warmer heart towards the country and its people, than her "Missionary's Wife among the Wild Tribes of Bengal," "In India," and "In Southern India."

For several years the state of health of husband and wife has necessitated their spending the winter in a mild climate, and Dr. Mitchell has ministered, with great acceptance, to a congregation of residents and tourists, British and American, at Nice.

COW-CROSS MISSION HOME OF REST.—A Christian lady very kindly gave the use of her residence, Pelham Villa, Tulse-hill, Ventnor, and also bequeathed the whole of the furniture to the Mission. The house has been opened as a Home of Rest, and already several of the weary workers of the Mission have derived benefit from it. Since Mr. Catlin and his friends have been at Ventnor they have been actively engaged in evangelistic work. Open-air meetings have been held at Wroxall, Godshill, and other places, as well as on Sunday afternoons on the Shanklin Beach in connection with the Shanklin Mission-hall. Besides Mr. Catlin and his workers, several visitors, including Rev. Archibald G. Brown, took an active part, the word being with power. Mr. Catlin has taken the Ventnor Literary Institute for Sunday evening services, which have, up to the present, been well attended.

Wm. Staff.

Carnarvon House, Church-street, Ventnor.

A HARVEST MEDITATION.

Throughout our land there has been the joy of harvest, its abundance coming like a throb of rich harmony athwart the minor key of our national depression. Presently there will be in every parish—if there has not been—a harvest thanksgiving in devout and fitting acknowledgment of the "Lord of the harvest." We would like to spiritualise the joy, and utilise the thanksgiving in some practical lessons.

Has our Christian life ever known this joy? It has had many. The "joy unspeakable" of rejoicing in a Saviour unseen, but realised by faith (1 Peter i. 8). The great rejoicing in a lively hope of an inheritance incorruptible, reserved for us who are kept for it by the power of God (1 Pet. i. 3—6). The joy of "seeing Jesus again," after a temporary cloud of providential circumstance has hidden Him from our view (John xvi. 22). All these, and many other bright spots in our history, certify to us that "the kingdom of God is . . . joy" on earth, leading up to "the joy of our Lord" in heaven. But there is one joy beyond all these, a joy so far beyond the others in freedom from all alloy of self that it is called by Christ "My joy," a joy so intense that it was probably the tonic used by the angel who "strengthened Him" when in the Gethsemane anguish. His soul was so "exceeding sorrowful" that He evidently feared that it would be "unto death," before He could accomplish the great atoning work on Calvary. We are told that for the joy *set before Him* He endured the cross, and this joy is "the joy of harvest"—the joy of bringing "wheat," redeemed and sanctified human souls, into the heavenly garner.

In the Lord's life on earth we have continual illustration of this master passion so possessing his soul that it truly became his meat and drink. We look in upon the midnight interview with Nicodemus, and hear the vivid, eager words falling on the ear of his inquirer from the lips of Him who spake as never man spake. No trace of the day's weariness, no impatience with the dulness of the great man, but an exposition of the truth that must have lasted far on into the night, in which Divine wisdom itself seemed to excel itself in clearness of statement, apt use of typical Jewish history, and simple unfolding of the way of salvation, so that, to this day, the record is our best text-book in dealing with inquirers.

Soon afterwards we find Him taking a forty miles' journey to meet another case of need, a strange contrast to the cultured "master in Israel," the poor Samaritan sinner, whose outcast position in her own village made her choose the loneliness of the noontide hour for bringing home the supply of water necessary for her household requirements. And, as He saw the "living water" filter through the thick crust of prejudice into her heart with renewing power, his soul was so satisfied that the cravings of bodily hunger were forgotten, and the disciples, returning with the food they had bought, found Him in a state of such complete exaltation over physical fatigue that they wondered from what source it had come. And, lifting his eyes and seeing the saved woman becoming in her turn so quickly a worker in the great harvest-field, He bade them pray the Lord of the harvest that He would send forth more labourers into the harvest. This is the prayer that is rising from many earnest hearts to-day.

Many readers of The Christian have, during the past months, been reaping a harvest for themselves during the pleasant weeks of holiday. Rich storage of spiritual food has been garnered from attendance on conventions and religious gatherings of various kinds, and physical invigoration, too, has come to us with the freshness of mountain air and the tonic of sea breezes. And it will be part of our thanksgiving festival to "consider the poor"—the spiritually poor and famishing who surround us everywhere. Let the hallowed spiritual truth to which we have listened be used to refresh others, and the renewed physical strength we rejoice in be gladly dedicated to a life like our Master's, spent in going about "doing good." And, if the coveted harvest does not whiten before our eyes, if in our own neighbourhood sterility and unpromising material and want of co-operation from fellow-workers tempt us to discouragement, let us be content to take the coming winter for our seed-time, and to try, as we never did before, to "sow beside all waters." We shall always have the sympathy and help of Him who in his great work was "left alone," and concerning the issue of our labour we can share his confidence, "Surely my judgment is with the Lord, and my work with my God." M. C. France.

Percy Park, Tynemouth.

BIBLE STUDIES.—31.

LIBERTY.

"Ye shall . . . proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. xxv. 10).

"The Lord hath anointed Me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. lxi. 1).

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. v. 1).

(1) *Free from the law.* "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). "If ye be led of the Spirit, ye are not under the law" (Gal. v. 18). "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1).

(2) *Free from the dominion of sin.* "Our old man is crucified with Him . . . that henceforth we should not serve sin. For he that is dead is freed from sin. . . . Sin shall not have dominion over you. . . . Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi.). "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John xv. 4). "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20).

(3) *Free from the fear of man.* "The fear of man bringeth a snare" (Prov. xxix. 25). "We ought to obey God rather than men" (Acts v. 29). "Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation (Isa. li. 7, 8). "The very hairs of your head are all numbered. Fear ye not, therefore" (Matt. x. 30, 31). "Your life is hid with Christ in God" (Col. iii. 3).

(4) *Free from anxiety.* "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32). "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7). "Casting all all your care upon Him; for He careth for you" (1 Pet. v. 7).

(5) *Free from the fear of death.* "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15). "To live is Christ, and to die is gain. . . . I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. i. 21, 23). "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 55—57).

Streatham. Janet Clark.

CAPTAIN WARNER DENNIS has just concluded a fifteen days' mission at Spencer-place Chapel, Goswell-road, E.C.; it is believed that during the mission many souls have been brought out of darkness into light, and from the power of Satan unto God.

THE ROSE OF SHARON.

"I am the Rose of Sharon."—Sol. Song, ii. 1.

O Christ, sweet Rose of Sharon,
How beautiful Thou art;
Thy loveliness awaketh
The music of my heart;
I sing thy radiant glory,
Thy matchless grace and worth—
Thou fairest flower of Heaven,
Thou richest rose of earth!

From Paradise Thou camest,
In lowliness to bloom;
And o'er this weary desert
Did'st pour love's best perfume;
Beside the way of sorrow,
Where mourners come and go,
In Thee was once revealèd
The cure of care and woe.

Who found Thee, found a treasure,
Of priceless good possest;
The vision of thy beauty
Subdued the soul to rest;
No eager hand that grasped Thee,
Was e'er in anguish torn,
For underneath thy sweetness
Lay hid no piercing thorn.

When children gathered round Thee,
Enraptured with the sight,
They sang their songs of welcome,
And hailed Thee with delight;
They knew no other blossom
Which could with Thee compare:
The Altogether Lovely,
The Fairest of the Fair.

In bitterness of hatred
Men tore Thee from thy place;
They bruised Thee in their anger,
They crushed Thee with disgrace!
But from thy wounded beauty
A richer fragrance spread
Till odours of thy goodness
O'er all the world were shed.

Unnumbered hosts exalt Thee,
And find in Thee their bliss;
'Twere loss without redemption,
Thy balm of peace to miss.
Without Thee life is burdened
With ceaseless griefs and pain;
But with Thee it is gladness,
And death itself is gain.

I love Thee, Rose of Sharon,
And in this love would die;
Then to the fields of Eden
On joyous wings I'd fly.
There with adoring angels
Before Thee I would bend;
And till thy beauty faded
My song should find no end.

Falkirk. Walter J. Mathams.

THE CHRISTIAN COMMUNITY.—The annual report of this Society is just to hand, and contains full details of the various agencies in operation. The headquarters of the Mission are at the Memorial Hall, Bethnal Green, where an excellent work is being carried on. Here also is situated the Bethnal Green Free Library, having 30,000 vols. on the shelves, which have been used by about the same number of readers during the past year. Ten workhouses and three casual wards are regularly visited, and the poor people are instructed and comforted with the truths of the Gospel. By the lodging-house branch a good work is being done. About thirty houses are under regular visitation, and services are held in the kitchens with much acceptance, amongst the poor homeless people who resort to them. There are twelve open-air stations in connection with the Mission, where services are held, and where thousands of street idlers and others gladly listen to the Gospel. Nearly 200,000 tracts were distributed. Several new mission halls have been taken up during the year, one opposite the Hall of Science, in Old-street, where Mr. Bradlaugh and his friends propagate their Atheistic tenets. A copy of the report can be obtained on application to the secretary, Mr. J. Atkinson, 10, Enfield-road south, Kingsland, N.

THE PAPACY:

ITS POSITION, POLICY, AND PROSPECTS.

By Rev. J. A. WYLIE, LL.D.*

THESE five centuries past, the outer and inner Papacies have been running two entirely different and opposite courses. Looked at on its political side, the Papacy is seen to be undergoing a process of decay: its political props have been mouldering into dust. Looked at on its religious side, it is seen, century by century, waxing in stature and consolidating in power.

The Papacy these centuries past has been perfecting the chain of its dogmas, laying deeper and broader the foundations of its authority, and riveting its hold upon the human conscience: in short, its career has been not unlike that of man himself, when his body decays by lapse of years, while yet his mind grows in moral and intellectual strength. The body of the Papacy has been returning to the dust out of which it was taken, but its soul, loosened from the political fetters that cramped it, and relieved from the earthly burdens that weighed it down, has been shooting higher and higher into the heavens, as if to persuade men that it is instinct with an immortal life, and endowed with a god-like strength.

The Papacy attained its political noon in the days of Innocent III., in the thirteenth century. It continued to flourish in power unimpaired, and splendour undimmed, for a century longer. In the days of John Wicliffe—whose colossal figure stands at the parting of the ages, marking the point where the modern times begin to dawn—the first great blow was dealt the political power of Rome. Then it was that the famous schism fell out. There were not one but three Popes, each claiming to be the true successor of Peter, and the real Vicegerent of God, and each anathematising the other as an undoubted impostor and a veritable Lucifer. This flagrant scandal entailed great loss of prestige on the Papacy, which it never after fully recovered. The princes of Europe were now better able to make their own terms with the Tiara, and this contributed to the emancipation of the temporal from the spiritual power.

The next stroke that befel the Papacy was the Pragmatic Sanction, in France. This arrangement guaranteed the French Church in a considerable amount of independence of the Papal See, and to the same extent abridged the Pope's power in that influential kingdom.

There followed the Statutes of Provisors, of Premunire, and of Mortmain, in England. These enactments inflicted great financial as well as great political damage on the Papacy; inasmuch as in few countries of Europe had the Pope been able to reap, from year to year, so rich a revenue, or to exercise so large a measure of power, as in England. There came next the

GREAT ERA OF THE SIXTEENTH CENTURY.

The numerous and sore disasters which the Reformation brought with it to the Papacy I need not dwell upon. One-half the kingdoms of Europe revolted from under its sceptre. It was labouring to repair these immense losses, and had already recovered Bavaria, Bohemia, Hungary, and Belgium, when suddenly its sky was overcast by the darkness of the French Revolution. On the wings of that tempest came new and strange calamities to the Church of Rome. Her priests were massacred; her revenues confiscated; her dignities cast down; the very chair of her Popes was for a time suppressed;—a cup all the more bitter that papal hands held it to her lips and compelled her to drink it.

The hurricane passed, and there came a pause; the wonderful recuperative energies of Rome were put forth in effacing the ravages of the tempest, and restoring the Church to something like her former estate. But the calm was treacherous. We have seen in our own days the work of despoiling the Roman Church resumed. One Italian province has been torn from the Papacy after another, and, last of all, we have seen the top-stone put upon the political humiliations of that Church in the loss of Rome, the throne of her temporal dominion, and the chief seat of her spiritual authority. And now what do we behold? A spectacle that may well fill us with amazement and awe. The political Papacy in ruins; but out of its ruins there stands up a vast spiritual colossus! Its feet more firmly planted on the earth, and its head lifted higher into the heavens than in any former age.

Let us pause and mark the great and solemn lesson taught in this to the men now living, and to the ages to come. The power of systems for good or evil lies in their hidden springs. It is eminently so with the Papacy. Its great strength lay not in the array of princes and kingdoms that stood round it, but in its inner principles. It was these, and not the swords and faggots at its service, which enabled it to blind the understanding, to affright men with imaginary terrors; to make them call evil good and good evil, to subjugate the conscience, and sink society into political and moral serfdom. But the world did not understand this; and now God is about to give us a new experience of the Papacy. He has compelled it to come out of its political organisation: to stand forth naked and disembodied before the world, clothed with tremendous spiritual sanctions and attributes which enable it to awe the conscience and dominate kingdoms as much as ever. Does not this show that it was the spiritual Papacy which all along was the world's oppressor?

OUTWARD DECAY: INWARD GROWTH.

This brings us to the second branch of our subject, namely, the growth and consolidation which has been going on within, contemporaneously with decadence in the exterior of the Papacy. The increase of its spiritual forces has kept pace with the decay and waste of its political appliances. The grand aim of the Papacy from the beginning was to be as God, and to rule all men with a divine and infallible authority. It has never lost sight of this great idea, it has never parted with the hope of realising it, it has never turned aside from the pursuit; and with a consistency and success of which there is no other example in all history, it has gone steadily onward, century after century, through defeat this hour and triumph the next, to that great consummation. But the hope of reaching that dazzling eminence it rested mainly on its spiritual, not on its earthly appliances. It knew that the fashion of the world changeth; that laws, institutions, and dynasties are mutable, that thrones may be lost by weakness or overturned by revolution, but that principles are eternal; and therefore never did it suffer check or defeat outwardly but it cast itself anew upon its fundamental and abiding principles; it refurbished and perfected those ethereal weapons, which alone could give it such a conquest as it aimed at achieving. But for this, the Papacy would have fallen long ago: it would have disappeared with the medieval kingdoms amid which it arose. But so far from this, while its companion monarchies are in the grave, the Papacy still flourishes; and here it is, engaged in a great muster of its spiritual forces, now complete in number and perfect in strength, preparatory to a more deadly encounter with Liberty and Christianity than it ever yet waged.

Let me briefly describe how this has come about, and at the same time offer a forecast of what it is likely to end in. The late pontificate—I mean that of Pius IX.—was wholly passed in recasting the dogmas of the Papacy, and in giving them their fullest possible development. Conclusions to which the Papacy had all along logically pointed, but to which no one, at least in modern times, had dared to push it, were decreed as dogmas, and marshalled in hostile array against modern society. This was the life-work of Pius IX.—I mean, of the doctors and Jesuits of the Curia; for, personally, the Pope himself was not equal to so great a labour. And for what end was this work undertaken? Not merely to recover the temporal sovereignty—in other words, the Papal States—a comparatively small matter; but to put the Papacy in a position to resume that far vaster temporal supremacy which the Popes of the middle ages had exercised over the whole of Christendom.

THE SYLLABUS, AND INFALLIBILITY.

In order to this it was necessary, first of all, to set full before the world's eye, and fix deeply in the world's belief, the idea of a divine Vicegerency—a great spiritual authority on whose shoulder God had laid the government of the world, and whom He had qualified to bear so great a burden by the superhuman qualities with which He had endowed it. Hence the two great outstanding acts of the late Pontificate: I mean, the proclamation of the Syllabus and the Infallibility. The first, the Syllabus to wit, is a storehouse of the laws of the Church of Rome, as they have come at last to be stamped with the impress of perfection and unchangeableness. The second, the Infallibility, is the focus into which the whole legislation of Rome has been gathered, and whence it again radiates forth over the world in a tyranny that absorbs all rights, crushes all consciences, nullifies all laws, and dominates all kings and nations. In these two documents is presented the perfect image of that superhuman Vicegerency which, according to Papal teaching, God has set up upon the earth.

And what now is the work in hand for which this vast and careful preparation has been made? That work consists of two parts: the *first* is to combat the Revolution; the *second* is to restore the Christian State.

As regards the Revolution, which the Church of Rome declares it is one grand branch of her work to combat, it is necessary to have a correct idea of what she means by "Revolution." In the Papal vocabulary words do not mean the same things which they do in ordinary speech. The term "Revolution" in the mouth of the Pope does not denote the atheistic and destructive doctrines of Communism and Socialism, as one might suppose: Revolution in Papal phraseology is but another name for Constitutional Government. This the Pope denounces as Naturalism: because it is government on the natural principles of reason and equity, and because it brings two execrable impieties, as the Pope holds them, in its train: toleration of opinion and liberty of conscience. The German Empire is a revolution; the French Republic is a revolution; and the kingdom of Italy, with Rome for its capital, is the greatest revolution of all. This is the revolution that Rome is to combat, holding it to be a wicked and blasphemous rebellion against God, and his Vicegerent on earth.

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* A paper partially read at the meeting of the Evangelical Alliance at Ryde, September 21.

"THE CHRISTIAN STATE."

The second part of the work now on hand is the restoration of the "Christian State." And what do the Popes mean by the Christian State? For Papal language and ordinary language, as I have just reminded you, are two different things. By the Christian State is meant simply a world governed by the Pope and the Canon law. In order to see this it is necessary to attend a moment to the doctrine of the Church of Rome on the head of Society. Society, say the theologians of that Church, may exist in two states: (1) in a state of nature; (2) in a state of grace. By Society in a state of nature they mean Society as God constituted it at the beginning, guiding itself by the light of nature and reason.

It is the mission of the Church, they tell us, to lift Society out of that low and corrupt condition, and to elevate it to a higher and holier sphere—to bring it into a state of grace. How do they do this? They begin by confiscating all merely civil rights and privileges, and by subordinating, if not wholly abolishing, all civil magistracy. And with what do they replace it? Why, with the magistracy of the Church. All the obligations which the subject owes to the law and the monarch of the country in which he lives, are subordinated or transferred to the spiritual authority; that is, to the Pope and the Canon law. The State governed by the Pope and Canon law is the Christian State; and this it is the grand object of the Vatican to restore. Constitutional government, says the Syllabus, is a revolt against the world's Divine King, whose seat is on the Seven Hills. The modern theories of liberty and authority are emanations from the pit; they are the promptings of Lucifer. It is the mission of the Church to dethrone that tyrant, and rescue society from the abyss in which he has plunged it, and place it upon the rock of the Church, where alone it can enjoy repose. Then will be seen the "Christian State." A faint image of this happy time was exhibited in the thirteenth century during the reign of Innocent III. That image will revive and be seen in the greater splendour and completeness of that kingdom over which the Popes of the future will sway their sceptre.

But how is this grand project to be realised? What are the instrumentalities which are to be put in operation for quelling this great revolt, and casting out that legion of demons which have taken possession of modern society, and which are known by the various names of constitutionalism, toleration, liberty of conscience, and so forth?

In the Syllabus we see the programme of what the future is to behold, realised: we see there the foundations traced out of that great Babel which the builders of the Vatican are about to erect. But how, you ask, are the ideas and principles of the Syllabus to be rendered into facts? In order to this a great and various mechanism has been constructed, and is being put at this hour into busy operation all over Europe.

THE SCHOOL.

There is, first, the School. Wise for her own interests, the Church of Rome has taken into her own hands the education of youth, in some countries partially, in others entirely; she is training young Europe in the principles of the Syllabus. In France she has a staff of not less than 70,000 persons, male and female, engaged in the work of teaching youth. What are these 70,000 doing but binding down France in the chains of the Syllabus? In Italy and Spain the schools are worked mostly by priests and monks. In Belgium "Christian brothers" teach the boys, and nuns the girls. In Southern Germany the teachers in the schools are mostly clerical: it is the same in Austria. Here are millions and millions being reared in the Syllabus—being taught as the truth of God that all merely civil laws and civil rulers, so far as they are not in consonance with Canon law, are moral nullities, and that the Pope is the one God-appointed and divine governor of the earth.

The generation now being so trained will soon have the affairs of Europe in their hands. They will be the cabinet ministers of monarchs, the legislators of kingdoms; the editors of newspapers; teachers in colleges and schools; generals in the army; and, especially, they will form the rank and file of the soldiery which will fight our future campaigns. It was the schools opened in Germany by the Jesuits that furnished the soldiers for the Thirty Years' War. The same tactics are being repeated, and a new generation, trained in the schools, will soon be seen legislating, writing, preaching, and fighting for the suppression of "Naturalism," that is, Civil Liberty, and the subjection of the world to the divine Vicegerency of the Pope; and when it has come to pass that no human being is suffered to form an opinion in morals and religion, unless in accordance with the Syllabus, then the Jesuits will sing their pæan over their completed work of restoring the "Christian State."

THE CONFESSIONAL.

The Confessional is an ancient institution, suffered to languish in the last century, but which is again starting into new life, working with greater intensity and daily widening its range. Think of that tribunal, set up in every city, in every family, high and low, and in every bosom, and you will see what a power there is here to mould society, to write on the conscience of Europe the doctrines of the Syllabus. And think of the moral weakness of the men and women of Popish countries, their manliness and virtue sapped by the teachings of their Church, and their patriotism and loyalty undermined by the pretended divine supremacy of the spiritual over the temporal power. Such a population is powerless to resist the organisation and wiles of Rome. As clay in the hands of the potter, so are such men and women in the hands of the confessor.

The revival of Pilgrimages is another sign of our times, prognosticating trouble. Nothing is better fitted to fan into a flame the fanaticism of the masses of Popish Europe than these pilgrimages. Lines of pilgrims on the roads of Europe have, in former times, been the sure prelude of the march of armies for the extirpation of heresy. Nothing is easier than to transform a band of devotees, with rosary and palmer-staff, into a host of crusaders, who recite their breviary, or sing their aves, clad in shirt of mail, and begirt with consecrated sword for the rooting out of heresy. A signal from the Vatican, and lo, where pilgrims are now seen every summer wending their way in peaceful guise to some favourite shrine, armed warriors would be seen marching to fight the battles of the Church.

ORDERS AND FRATERNITIES.

We see another yet more unmistakable sign that Rome, like Job's war-horse, scents the coming battle, in the revival of orders and confraternities. Numerous religious orders have been resuscitated of late, and almost all of them partake of a military character. Among these may be mentioned in particular the Order of St. Dominic. To the Order of St. Dominic was committed in an especial manner the task of rooting out heresy and heretics, their chief weapon being the sword, in other words, the Inquisition. It was the hordes of St. Dominic that overran the south of France, and swept away the young Protestantism of the thirteenth century in a tempest of fire and blood; and when we see that order again called out, we take it that it is for service, and that the possibility is not unthought of, of sweeping away the Protestant liberties of the nineteenth century by a similar stroke, and of re-enacting in modern Christendom the scenes of slaughter and rapine which were witnessed in Provence and Languedoc in the middle ages.

This vast military organisation is subdivided into other orders, all of which are armed with the sword as the main instrument of their work. There is the confraternity of the "Sacred Heart," supposed to number a million of members; there is the "Militia of Jesus Christ"; there is the "Crusade of St. Peter." The very names breathe of war. They are borrowed from ages of violence, and they portend times of bloodshed. Besides the societies already named there is another in the French army, called the Legion of St. Maurice. It is an army within an army, and the priest is its general. The resuscitation of these orders plainly shows that War is the ultimate resort which Rome has in her eye. The one idea of all these societies is the doctrine of the Syllabus, and their one aim is the "restoration of the Christian State"—in other words, the wreck of modern society, and the subjection of the world to the rule of the Vatican.

ONE TREMENDOUS MECHANISM.

There is another weapon for the coming conflict to which I can refer in only a single sentence — a space altogether disproportioned to its transcendent importance: I refer to the Infallibity. The Infallibility it is that gathers up all the instrumentalities I have just enumerated, and combines them into one tremendous mechanism, and makes the working of that mechanism so swift and crushing. It strikes with the promptitude and power of omnipotence. Take a moment's survey of it. At the summit sits the Pope, divine and infallible. Immediately below the pontiff come some thousand bishops, all of whom are sworn to obey him; below the bishops come hundreds of thousands of priests, and hundreds of thousands of monks and nuns, with a machinery of schools, colleges, and confessionals. Below the priests come millions and millions of devotees, dispersed over all the countries of the globe. From the Mount of Infallibility goes forth the fiat. It descends to the rank below, these send it on to the more numerous rank below them, and these to the yet more numerous rank below them; and thus it goes on, widening and widening, till it sets a world in motion. Of all these millions the Pope is the master. But has the Pope himself no master? Yes, he has a Master, and that Master is the Society of Jesus. Behind his throne stand in shadow the sons of Loyola. The Pope is simply the mouth through which the Jesuits speak, the hand by which they execute their deeds; and be the crime to which they prompt ever so enormous, he must issue the order for its perpetration, or prepare the robe and ring which are used at the funeral of popes. The Pope cannot abdicate. The man who once sits down in the fatal chair of St. Peter can never again leave it, for should he descend from his throne he would find a Jesuit waiting for him with a cup of poison at the foot of the steps.

PROGRESS IN GREAT BRITAIN.

After this bird's-eye view of the Papacy in Europe, let us inquire, What position has it obtained among ourselves? Great Britain is the head of the world: if the Papacy shall succeed in restoring its dominion in Great Britain, it will by the same act restore it all over the earth. This is its grand ambition, and at this hour it is within measurable distance of this supreme victory.

In 1829 the Papacy, which had been stripped of legislative powers by the Revolution settlement, was again admitted into the British Parliament. (1) Since that year it has made rapid strides towards political supremacy. It has more than quadrupled its agencies—its priests, chapels, congregations—so that there is not a city or town, scarce is there a shire or parish, that has not been brought under its influence, and is now a seat of its propaganda. (2) This regular mechanism it has supplemented with a growing array of monasteries, nunneries, colleges, and schools. And in these last it is not the Roman Catholic youth only that are being educated; thousands of Protestant children have been drawn into these seminaries, and are being prepared to swell the Popish population of the future. (3) As if Rome's own action were not enough, we ourselves have grafted a Popish ministration on every department of the public service. Paid Popish chaplains are busy at work in our prisons, in our reformatories, in our workhouses, in our army and navy; these various departments are being utilised for the conveyance of Romanism over the empire, and the permeation of the body politic with an influence which, like a deadly poison, once received into the veins of a nation, inevitably kills it. (4) A regular hierarchy has been established in the three kingdoms. Canon law has been proclaimed, and there is not a Romanist in England, Scotland, or Ireland who is not, through the Confessional, made amenable to Canon law, and ruled by it in his political and social acts, as well as in his religious duties. Canon law knows but one monarch, and to that monarch the undivided allegiance of every Romanist is due. This is an empire within an empire, if ever there was such.

(5) If the Papacy has created an *imperium in imperio* in the nation, it has planted a Parliament within a Parliament in the Legislature. A phalanx of eighty-four members represents it in the British House of Commons. These eighty-four men are united, inscrutable, resolute, defiant, and extort submission to their demands by the simple yet formidable expedient of obstruction. Through them the Vatican has made itself the master of the Cabinet, the terror of the Parliament, and largely the ruler of the nation.

(6) Moreover, Popish Provincial Councils are of frequent occurrence. What is the function of these Councils? They concert plans of political action applicable to emergencies, and their resolutions, countersigned at Rome, are binding on all Romanists, who must act on the lines chalked out for them, whatever confusion or calamity their action may cause, and whatever penalty it may expose themselves to from the law of the land. The nation against whose peace and unity these intrigues are being formed knows nothing of it all the while, till some outbreak or explosion proclaims on the house-top what the Council had previously planned in secret.

THE IRISH FULCRUM.

(7) Ireland is still the main fulcrum on which the Papacy rests its lever in its attempts to overturn the Protestant kingdom of Great Britain. The cherished policy of the Jesuits has ever been to keep Ireland ignorant, wretched, and agitated; to separate it from Great Britain, erect it into an independent kingdom under the rule of the Vatican, and to employ it for the destruction of British liberty and Protestantism. This scheme has already, twice over, been on the eve of accomplishment. It has been a third time revived, and more nearly carried to completion than on the occasion of the two former attempts. There is now a pause, but it will soon be over, and the work of overthrowing "Protestant ascendancy" in Ireland will be again resumed. Protestant ascendancy has been defined to consist in three things: (1) the Established Protestant Church of Ireland; (2) the Protestant landlords of Ireland; (3) the Protestant education of Ireland. Great progress has of late been made in destruction of all three. The Established Protestant Church has fallen. The Irish system of education has been revolutionised, and well-nigh wrecked. First, the Kildare schools were put down; next the National schools, and the Queen's colleges were denounced as Godless, and abandoned by the Government, to be re-fashioned and refitted by the priesthood. And, last of all, a Popish University was established, the effect of which has been to place the education of Ireland in the power of a Popish conclave, and the schools in the hands of the Christian Brothers, who educate their pupils on the principles of the Syllabus; or, as Lord John Russell expressed it, minister poison to the youth of Ireland as their daily food.

The most ominous part of this business is the changes which have been effected in our Statute Book. The whole legislation of the past five hundred years has been diligently searched, and not an act or statute which could offer the smallest hindrance to the advance of Popery to place and power in the State, but has been weeded out and swept away. Upwards of forty statutes of this character have been repealed. All the securities embodied in the Emancipation Act of 1829, with one exception, have been abolished. All the securities in the Revolution Settlement, with one exception, have been swept away. All offices under the Crown, the English woolsack excepted, are now open to Romanists. The oath of the Royal Supremacy has been swept away. The oath recognising the Protestant succession has been swept away. The Act of Settlement alone is left, the one barrier between us and a Popish reign. If that solitary Act were to share the fate of the others, we should speedily see a vassal of the Pope on the throne of Britain.

THE JESUITS AT WORK.

It is further noteworthy that this whole scheme of the subjugation of Great Britain to the Vatican is led by the Jesuits. So Dr. Manning lately assured us. This body is again all-powerful in the Church of Rome. Even the Pope must obey them. They walk to and fro with silent foot in our country; they enter our houses, corrupt our families, teach in our schools, write articles in our newspapers, create strifes in our churches, preach evangelical sermons in our pulpits, and in a hundred ways urge onward the work of subjugating Great Britain, and through Britain the world, to the yoke of the Papacy. The latest news from Rome is that the newly-erected bishoprics in India are to be filled with Jesuits.

There remains but one other statement, and it is, perhaps, the most distressing and humiliating of all. This vast propaganda is fed by our own money. The sum total of grants from Great Britain now given for Popish uses year by year, is one million two hundred thousand pounds. That one million two hundred thousand pounds we give for our own undoing.

POPERY AND SOCIALISM.

The situation is farther complicated by another and very formidable fact. A new foe to liberty has suddenly sprung up in the leading countries of Europe. I refer to that Atheistic Socialism which has had so rapid and portentous a development of late, in France, in Italy, and more especially in Germany, and even in Russia. I remember the historian Ranke, whom I had the privilege of meeting in Berlin sixteen years ago, describing it to me as a church-rising against the Church. His description was not untruthful; for Socialism has a creed after a fashion, and its devotees are knit together by a sacred bond, the belief even that as the children of one mother, Nature to wit, all things are a common heritage. Socialism, like the Papacy, attacks the modern state, but it attack it from a different point. It would remodel the world through the preliminary process of destroying it. It seeks to abolish property, overturn government, and extinguish the idea of a personal God.

One would think that so terrible a programme of reform would find but few adherents in so educated a country as Germany. And yet it is otherwise. At the Parliamentary election of nineteen years ago, less than a score of Socialist votes were enrolled in the city of Berlin. At next election, not fewer than 36,000 such votes were tendered, and at the election of 1877, the number of Socialist votes in the city of Berlin alone had risen to 56,000. The number of Socialists in Germany is estimated at about half a million (450,000). This fact may well cause serious alarm on the part of every friend of order. And yet, when one thinks of the religious condition of Germany, one cannot well see how it can be otherwise. Half its people, speaking generally, never open the Bible, never go to church, never come under the influence of religious ordinances. Here is a vast void at the heart of the German nation, and what can rush in to fill that void, but just some such atheistic system as we see filling it.

This vastly enhances the dangers of the situation. We behold the European world falling asunder, dividing into two great camps. On the one side we have the Governments and their friends; on the other; Communism and its adherents. The Ultramontanes are sure to come in between the two, and to play the same game they have been playing of late years in the British Senate. The Papacy will ally itself now with the one and now with the other, just as it may subserve its own interests for the moment. It will serve both parties that it may betray and destroy both, and remain in the end master of the situation. It will go to the kings, and it will say to them, "These men will uproot everything. Neither order, nor property, nor religion will they leave standing. I alone can save you from their fury. But in order that I may be able to save you, you must renew your former concordats with me. You must give free scope to my Canon law in your kingdoms; you must give all liberty to my bishops and priests in dealing with your subjects. If you do that, I will tame these wild spirits; I will speedily quell these revolted masses, and lay them bound in chains at the foot of your thrones. But if you decline my bargain I shall retire, and then the deluge will inevitably roll in and overwhelm you."

If the governments of Europe, in the hope of escaping the danger, should cast themselves into the arms of the Papacy, their alliance with the Ultramontanes will bring Europe again under a great despotism. If, on the other hand, the kings should repel the advances of the Papacy, and the Ultramontanes combine their power with the Communists, the attack on law and order will become yet more formidable, and will be pushed on with persistent and vengeful vigour. The Church of Rome will show that she knows how to chastise those who will not permit her to rule them, and destroy those who decline to be saved by her. A great revolution will flow over Europe. And the Papacy having flung throne and law into the abyss, the Ultramontanes will grapple with the Communists, and either conquer or be conquered by them.

A CATACLYSM APPROACHING.

The affairs of Europe appear to me to be tending at this hour to a great cataclysm: a cataclysm of despotism, should the kings and the Ultramontanes combine; a cataclysm of revolution should the Ultramontanes and Communists contract alliance. There is only one thing that can prevent this great catastrophe, even *the rapid diffusion of the Gospel in Europe.* But I see nothing at this hour to justify the hope of that. Neither the populations nor the governments of Europe show any great desire for the Word of God, or any disposition to receive the Gospel. Till the Gospel enter there can be no national conscience, and till a national conscience be created there can be no basis, I do not say for piety, but for civil order and constitutional government. So far as I can see, no true basis for permanent liberty has yet been laid by the Continental kingdoms. They are in the presence of forces to which they have no opposing element of equal or greater power, and how they can escape being broken up, I do not very well see. They have the Commune beneath them, they have Rome above them, and between these nether and upper mill-stones it may yet happen that they will be ground to powder.

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YOUNG "FRIENDS" AND MISSIONS.

The young "Friends" at Stoke Newington have formed a "Juvenile Missionary Helpers' Union" for organising mutual work and assistance for the stations of the "Friends' Foreign Mission Association." They make, or collect, articles of clothing, fancy work, drawings, pictures, toys, &c., as prizes for the native teachers and children.

A letter just received (Sept. 22) by one of the members from Miss Clara Herbert, of the Friends' Mission at Faravohitra, Antananarivo, says: "We thank your branch of the M.H.U. for the good and useful things they have sent out to us. I am sure you would all feel repaid did you see the pleasure these things give to the people who receive them." They give thirty prizes every half year (three to each of the ten classes) for proficiency in the Scripture examinations. Work-boxes, scissors, &c., are very acceptable. Miss Herbert mentions, also, the great utility of "Mrs. Leach's Practical Fancy Work-basket," a publication containing engravings of patterns and needlework, &c. These have been very helpful and suggestive to the Malagasy girls, who are very clever in lace and needlework.

Perhaps, in many other places, the young readers of The Christian may be able to form "Missionary Helpers' Unions" for the aid of their own foreign connections, or for some branch of the missions of various churches at work in Asia, or Africa, or elsewhere.

For the Young.

"LITTLE WOMEN" IN STEPNEY.

[In former years we have taken out of Mrs. Hilton's report, for the benefit of our younger readers, the interesting facts she gives about the experiences of her "bairns" at the Stepney Crèche. Once more the report reaches us, and we are sure that some extracts will be welcome to young and old alike.]

Alice and Nellie have passed the fourth standard, and brought home prizes for good conduct, &c. We have found this plan to answer so well that we shall continue to send three or four to the examinations, in order to pass which they have to attend the school six months previously. All our schoolroom children are progressing favourably. Florrie, Annie, Bessie, and Kitty are doing well. Rose and Lizzie have been very delicate. They were at our Country Home for some months, where they improved a little, but they are not growing and their health still gives us great anxiety.

We have a very pleasant incident to report. A cot in the Convalescent Home at Rhyl has been placed at our disposal and has been occupied for several months by little Owen since his recovery from typhoid fever. We shall soon exchange him for a very delicate mite named Lucy Mary. This dear little child came to us from Guy's Hospital. She had been there for some months, and her mother, seeing that the nurse was interested in her, said, "You can keep her if you like, I don't want her." One of the students, who had subscribed to a cot in the Crèche for ten or twelve years, wrote to ask if Lucy Mary could be taken into the Home when she left the hospital. We had room so we gladly received the poor little waif. We have since received several collections from the nurses and students. We recently received a little boy named Edward, whose father left his home and has never been heard of. The young mother took a situation, and pays for her other baby, who is six months old. She is looking forward to the time when she may be able to make a home for her children.

A few weeks ago Her Royal Highness Princess Christian came into the neighbourhood to open a bazaar at St. James's Church; the vicar, the Rev. R. K. Arbuthnot, kindly invited forty of our children to act as a diminutive guard of honour. Our readers can imagine how charmed they were, and when Her Royal Highness graciously noticed them, their delight was complete.

On New Year's Eve the eagerly expected Santa Claus did not fail to bring abundant gifts of toys, sweets, and dolls. These last are tenderly cherished all the year, and the operation of dressing them forms an occupation for many an afternoon after school. One day the materials suddenly gave out, and, while some of the dolls were very gaily dressed, there was scarcely anything left for the others. "Never mind," said Polly, "we can call the grand ones Romans and the others Ancient Britons." One night when all the children were in bed, Violet was very inpatient with a restless little neighbour. "Why don't you go to sleep?" she said severely. "I think you must be an Australian, for they stay awake all night." This was the conclusion she arrived at after her geography lesson.

Little Lydia, who came to us while her mother was in the country, cried bitterly when she missed her good-night kiss, and would not be comforted until Kitty crept softly out of bed, and, coming to her side, said, "Poor little thing, don't cry; mother will come back, I'm sure she will." Then Kitty sighed heavily. Her own mother, she knew, had gone to that silent land whence there is no coming back.

Several children have left us during the year. Elsie Stoneman, who was placed with us by a lady who had rescued her from a fate worse than death, was taken by her to New Zealand.

Little Emma was sent to her father as we found that he was able to support her.

Daisy is still very delicate. Her little sister Mary was with us for some time in the winter. She was in very delicate health, but was improving under our care. We were much distressed when her father, overwhelmed with grief at the loss of a dear little boy of seven years old, came and took little Mary away. She was far too frail to endure a life of hardship, and she only lived a few weeks. So the poor man in the selfishness of his love threw away all chance of the child's recovery.

During the winter dear little Marion, who had been ill for more than a year with dropsy, was admitted into the London Temperance Hospital. She had previously been for two months in the Children's Hospital at Shadwell, where the doctors pronounced her case hopeless; but, seeing that her strength was failing, we could not bear to let her die without giving her another chance. Everything was done for her ease and comfort, but it was impossible to save her life, and after about three months the Good Shepherd took her into his safe keeping. She had just reached her seventh year, and was the only child of a widowed mother, who was in service. This poor mother's heart was very desolate, for she had woven such bright hopes of a future, when she would have her little gentle Marion by her side again.

FOR JESUS' SAKE.

Last summer a lady of good position asked us to admit her little niece of eight years of age as a paying pupil in the Institution; "but," she added, "I should tell you she is such a little Shitânie (she Satan) that no one can manage her." And her roguish little face, with shrewd brown eyes, confirmed the aunt's testimony. And a time, indeed, we had after our Shitânie's admission. How many fights, how many attempted runnings-away! A nice dolly first secured her affections for the school, and then a place in her little heart was gained for the "Frangie," as she persisted in calling me. But I nearly lost it when a bad cough called for some medicine, and Shitânie's hands and feet had to be held to get the sweet mixture down. This seemed too undignified a proceeding to repeat, so another course was thought of. Marie was sent for next day to my room, and, after settling her comfortably on the divan, the following conversation ensued: "Marie, do you know who loves you most in the world?" "Yes; my mother." "No, someone more than your mother." The twinkling eyes seemed to consider a moment doubtfully: "Well, perhaps my father; but I don't think so." "No, someone more than your father or your mother, better than both." "No, I don't know; no one loves me more." "Marie, did you never hear of the Lord Jesus Christ, and what He did for you?" "No, I never heard!" After telling her simply of that wonderful love that brought the Lord to die on the cross, and for her, I asked, "Now, Marie, the Lord did this for you; if He wants you to do something for Him, wouldn't you like to do it?" A great struggle in her face, and then was jerked out, "Ma biddy ishrub dowa" (I don't want to drink medicine). "But do you think it was easy to have those nails thrust in, and couldn't you do something a little hard for Him? Supposing we kneel down and ask Him to help you?" After prayer it was proposed that she should ask, "Lord Jesus, help me to take my medicine to please Thee!" Then, "Marie, did you ask that with your heart or with your mouth?" and Marie honestly confessed that it was with her mouth. "Now ask with your heart." Presently we rose, the medicine was poured out and Marie drank it off, adding, "I'll come again in the afternoon and take some more!"

And so I found on going to look for her that she had taken it of her own accord!

The child changed wonderfully after that, and became a pleasure to us all. One day the secret came out. A big girl, rather lazy, was not ready to rise when the 6 a.m. bell sounded. It does cost an effort on a cold morning, with a sharp wind blowing, to turn out of the warm bed to the marble floor, and then descend to the lavatory. Marie was always up, and had wondered over the other's indolence many days. At last she went to the bed-side, and said, "Labeebie, don't you know that the Lord Jesus died on the cross for you, and you don't want to go down to the lavatory and wash to please Him!"

This is the secret of well-doing that Marie has learnt and practises. The arrow shot at a venture about the medicine has done its work, and pleasing the Lord who died for her makes all now easy for the child. The testimony of her mother is: "We don't know Marie now, the Shitânie is changed to an angel!"—"*True Stories from the British Syrian Schools.*"

THE EVANGELICAL ALLIANCE.

CONFERENCE AT RYDE, I.W.

(*Specially Reported.*)

Last year, the British Organisation of this Alliance held its annual reunion in the busy northern city of Glasgow. This year it has migrated southward to the breezy heights of Ryde, in the Isle of Wight. The meetings, extending from Tuesday to Thursday, were held in the Town Hall.

RECEPTION MEETING.

The attendance of townspeople at the Conversazione and public meeting on Tuesday evening must have been considerably lessened by the dampness of the evening, though there was a large muster of active friends of the Alliance—the platform showing a goodly array of members of the Council and of the local committee. Delegates were present from Aberdeen in the north to Ventnor in the south, and from many towns and cities between; from Dublin, Belfast, and Waterford, in Ireland; from Switzerland, and from New York. General Carr Tate was in the chair. After an hour of social and fraternal intercourse, the public proceedings opened with the appropriate hymn :—

> Great the joy when Christians meet!
> Christian fellowship how sweet!
> When, their theme of praise the same,
> They exalt Jehovah's name.

Rev. W. H. Redknap, of Ryde (Episcopalian), read the fourteenth chapter of John's Gospel, and Rev. W. S. Davis (Baptist) led the assembly in prayer, earnestly invoking the blessing of God on the engagements of the Conference. "Make thy Church more manifestly one," he prayed, "that the world may know that Christ hath come. Look in mercy on dark lands, and lands that are shadowed by superstitions and vain traditions, and let the darkness speedily flee away." All the people joined in repeating the Disciples'—commonly called the Lord's—Prayer.

Letters of apology for absence, with fervent wishes for a time of much blessing, were read by Mr. A. J. Arnold (one of the secretaries) from Lord Polwarth, President of the Alliance, from the Bishop of Exeter, Sir H. Verney, and Sir W. Muir, Vice-Presidents, and others.

In the name of the local committee, the Chairman offered a warm word of welcome to Ryde, and referred to the great services the Alliance had rendered to the Church universal, by its intervention on behalf of those who are persecuted for righteousness' sake. Further words of welcome to "the seagirt Isle" were uttered by Rev. J. W. Watts, of Ryde, a veteran minister of the Gospel of fifty-five years' standing. The sentiments of his address were strongly in unison with the distinguishing features of the Alliance, and fell on sympathetic ears and responsive hearts; all the more because of the unction and deep feeling that marked the speaker's words. True Christians, said he, are all indwelt by the one Spirit, and believe in the one Saviour; therefore, they may well be of one heart and one mind, seeking the peace and prosperity of the one Church of Christ. Oh for more and more of the spirit of love, for which there can be no substitute. May these meetings lead us to consider how we may unite in spreading the sweet savour of the name of Jesus—not magnifying small points of difference, but desiring to cultivate the spirit of mutual affection and esteem. Our lot is cast in eventful times. Clouds seem to be gathering around us, but faith can pierce them, and see the brightness that lies beyond. It is the privilege of the believer to look upwards, and know that the day of his redemption draweth nigh. As coming from one himself hovering on the brink of the other world, the closing utterances of the aged saint were pathetic and impressive in the last degree.

Responsive and cordial words, on behalf of the Council and the visitors, were spoken by Mr. Donald Matheson, Chairman of the Council, who described the address of Mr. Watts as "felicitous, full of Christian truth and of brotherly love." If the ties of a common humanity are strong, and justly so, how much greater should be the strength of the oneness that comes from the brotherhood that springs from faith in Christ?

As a representative of the Alliance in America, Dr. Gideon Draper cordially voiced the greetings of his fellow Christians from across the sea. Among the bonds that draw and keep together the Christians on both sides of the Atlantic, not the least, he said, was the Alliance; and he looked to the time when the English-speaking peoples of the world should be thoroughly united in all good works. The powers of darkness are allied, determined, and defiant, and there is need for the Christian churches to be allied also. He rejoiced in the word "Evangelical," and claimed for the American churches that they are in the main soundly evangelical. Dr. Draper here interposed a protest against the idea that Mr. Henry Ward Beecher, in his "loose theology," expressed during his present visit to England, represented the American Church, or any evangelical section of it; he represented himself, and nobody else. This utterance was emphatically cheered. Continuing, the speaker said he had been pained during a recent visit to Russia to discover the prevalence of the repression of Christian zeal by the authorities. There are many warm and faithful believers there, and when the men are imprisoned, the women oftentimes carry on the work. He had lately heard that the chief adviser of the Russian Cabinet on the side of repression had become incurably insane. No land would offer a better field for Christian effort than Russia, if persecution were withdrawn.

UNITY *v.* UNIFORMITY.

An address followed, by Rev. J. G. Gregory, of Emanuel Church, Brighton, on "Real Catholic Unity as contrasted with Roman Catholic Uniformity." Among the numberless "unions" existing in the land, he said, there is none that can claim real "unity," like the one Church of the living God. Sectional differences may answer their temporary purpose, but they shall pass away, while the Church of God shall continue and shine for ever and ever. After some remarks on the strength and the utility of the true Church, Mr. Gregory proceeded to say there were clouds on the horizon. The enemy is coming on with stealthy tread, but sure, and it would seem as if judicial blindness were falling on the Protestantism of the country. It is remarkable how little the people, with their open Bible and their keen common sense, know about Romanism. There is great ignorance of what that system really is. Parents, let your children be instructed on the point, and do not let them go to places which aim at being as near to Romanism as can be. Rome has a subtle and all-embracing uniformity which she seeks to impose, backing it by sword and flame; and *she never changes.* To sustain this point the speaker referred to Papal Encyclicals and Creeds which assert the pre-eminence of "the true Catholic faith, out of which none can be saved." To these encyclicals and creeds every Romish ecclesiastic must subscribe: "I promise, I vow, I swear." Applying the subject, Mr. Gregory said: The nation's freedom is in your hands, and let no man think he is an exception to this responsibility. Say not that these things are founded on old Councils that have passed away. Nay; they are binding still upon every administrator of the Church. They each have to say: "All heretics, and schismatics, and rebels against the Pope, I will persecute and punish to the utmost of my power." The extermination of "heretics" must take place by whatsoever name they are called; that means you and me. This crushing uniformity, which is being forced upon us little by little, by crafty measures, by exquisite subtleties, will rekindle the flames of Smithfield or elsewhere, and will open the prison doors, in order to bring punishment on those who take a firm stand for the truth in Jesus. It will not scruple to unsheathe the sword, that it may separate father from mother, and parents from children, and so bring misery and wretchedness on the nations. This is the simple, downright truth. Are we to fold our arms and say we cannot help the inevitable; or that we hope the danger is exaggerated? Nay; let us be up and doing. Let us put aside our "isms," be they excellent or miserable, and let us be linked together in oneness with Christ in opposition to this common foe of God and man.

ALLIANCE PRINCIPLES AND WORK.

The closing address of the evening was by Lieut.-General Field, one of the secretaries of the Alliance, on its principles and work. Quoting the great parting commission of Christ, he said it was the purpose of God and the will of the Saviour that this great work should be undertaken by a united Church. As we look around on the Churches throughout Christendom we do not find this union, alas! We need to humble ourselves for our own sins and those of our people—to think that this work of evangelising the world should be hindered by disunion among the Churches, and in the hearts of individual believers. General Field briefly sketched the origin and progress of the Alliance, which was founded with a view to remove these hindrances, and turn the disunion into communion and co-operation. In its spiritual aspect he characterised the principle of the Alliance as "Union with Christ realised, utilised, and applied." This is what the founders of the movement sought to do, and one of the outcomes was the united Week of Prayer at the opening of every year, from which great results have come to the Church and the unevangelised world. The masses will never be evangelised till there is a greater bond of unity among believers of different names. This it is the aim and business of the Alliance to bring about. General Field read a long list of widely-scattered places where the Week of Prayer is observed, and also spoke of the many occasions in which the Alliance has interposed with success on behalf of those oppressed and persecuted for fidelity to conscience and to Christ.

WEDNESDAY, SEPT. 2.

The first hour was spent, as the good custom is, in devotional exercises. Many brethren led in petition at the throne of grace, for the varied interests that cluster around the operations of the Alliance. The spirits of those present were thus happily attuned for the engagements of the day.

At eleven o'clock Mr. Donald Matheson assumed the chair, and, in a few words, introduced the business of the meeting. The first thing on the programme was

THE ANNUAL ADDRESS,

delivered on this occasion by Archdeacon Richardson, of Camberwell. He is a man of gentle and catholic spirit, and his paper contained many good things, epigrammatic, and splendidly practical; of these we give as many as space will allow :—

We meet here, not as people who have no creed and no conviction, but as brethren who have found some great central facts and principles which form a power to draw men out of their individualities and their nationalities, and to group them in one great brotherhood of faith, and hope, and love. Love is of God, and proves itself to be so by being able to love the unloving and the unlovely. How to promote harmony in the Church of Christ is a practical subject for thought and effort here. As to what is meant by the Church of Christ, Dr. Isaac Barrow has well called it "The catholic society of true believers and faithful servants of Christ, diffused through all ages, dispersed through all countries, whereof part doth sojourn on earth, part doth reside in heaven, and part is not yet extant." Men differ in many things, but the very zeal which causes them to stand apart will often be found to come out of a love, amounting to jealousy, for Christ and his truth. The artificial limb seems to be of the body, but is not; the living member may be declared to be not of the body, but it is. The particular church may shut out of fellowship; the universal Church includes in its grand comprehensiveness all who are "in Christ Jesus the Lord." "We forbade him because he followeth not with us," is the language of the exclusive. "Forbid him not; for he that is not against us is for us," is the higher philosophy of the holier wisdom which welcomes all whom God owns, even when God's servants own them not. . . . Promote spirituality and you will extend peace. Make the bond tighter between Christian and Christ, and Christendom will be more charitable, and Christianity become more of a power in the world for good.

As to hindrances and helps with regard to the mutual relation which Christian people and Christian churches ought to hold: there should be consideration for the world, for the Lord, for themselves, and for the truth. Christians are before the world; if they bite and devour one another, no wonder if outsiders rejoice over their quarrels and their disgrace. Surely the soldiers of the cross are bound not to turn their weapons against their friends. Yet, for the truth's sake, because error may be deadly, and we are bound to be faithful, there must be no cowardice, no compromise, no fear of man. "Speaking the truth in love," however, is a very different thing from "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," concerning which Paul threatened to use sharpness, as things that dishonoured the faith, and disgraced the name and cause of Christ. It is not passion but principle that guides and governs. . . . Christ tolerates many who seem to us intolerable; are we to be less tolerant than our Master? Christ sees the secret soul, while we look at the surface appearance. Nothing is too minute in ourselves for us to consult the indwelling Spirit about. Nothing is too hard in our fellow-men for us not to expect them to be made, in God's wonder-working power, to be worthy of and responsive to our most unselfish love. If God deigns to dwell in our hearts by grace, is there a heart in all humanity in which we shall be indisposed to dwell.

What does all this mean in common Christian life? It is the province of the Evangelical Alliance to endeavour to settle this question—"to gather together in one the children of God that are scattered abroad." One great feature in real Church life is freedom. A company of Christians may exclude from their own communion such as they believe to be unfaithful and unprofitable and unsuitable members of their body; but between the degraded member and the exalted Head the vital bond may continue which no power of man can break. Another feature is honest love of truth. Words have not always the same ideas under them to different minds; many a contention has raged over language, when thinkers, left to quiet communication between themselves, might have lived in peace. Get rid of the ideas about triumph, and you will get nearer to the secrets of truth. Give credit and ask credit for integrity, and disputes at least will lose their bitterness. A Christian must be considerate, and careful to give no offence in any matter which is not of the substance of Christianity, but only of its shape. Experimental subjects more than controversial should be first and most discussed. "What *think* ye of Christ?" is an urgent question; but "What *know* ye of Christ?" is more pressing still. Let men work together, and walk together, and they will more easily become friends. The uncultivated wastes will tax all the strength of the labourers whom the Lord hires; and the people who come into the ploughed field to hinder the sowers, or into the harvest-field to rob the reapers, are doing mischief rather than good. In so wide a world Christians ought not to overlap, if they will think more of Christ's cause, and less of their own credit for success.

One great cementing process is prayer. Pray *for* a man, and it will be more difficult to speak or fight against him. Pray *with* a man, and the grace of supplication will weave a mysterious bond of Christian sympathy and brotherly love. Pray *as* a man, with the sense of your own wants, the thought of your own mercies, and the consciousness of your own weakness, and you will become more and more inclined to be charitable, and less willing to be severe. It is in this direction that the Alliance desires to work. It may not bridge over all differences, but it can show that people who are separated in some things are akin in many more. It has not put down all controversies; but it tries to soften and sweeten the spirit in which Christian disputants contend. It has not lived in a time of peace, but it has done something to make men dislike war. It tells that the universal brotherhood will be acknowledged at "the revelation of the Son of God," and it goes up and down in the nations and among the churches, as the disciple whom Jesus loved was glad to do when he could do but little else, and it says: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God." "And this commandment have we from Him, that he who loveth God love his brother also."

"THE PRACTICAL RESOLUTIONS"

were read by Rev. William Stacey, Congregational minister, Street, Somerset. These resolutions, always recited at the annual gatherings, commend the cultivation of all brotherly and Christian graces, as the followers and imitators of Jesus Christ, and the avoidance of all that would tend to break up "the unity of the Spirit in the bond of peace." They were enforced by Mr. Stacey in an earnest and forcible way. He told, in closing, how his early impressions of Christian faith and work were strengthened by the work of the Alliance in Newfoundland, of which he is a native. In many such foggy, and frozen, and dark regions the warmth of the Alliance operations is felt, with blessed results to the churches. In Belleville, Ontario, too, where he filled a pastorate, a remarkable work of revival broke out in connection with these united meetings. Sometimes the meetings had to be prolonged through the night, so great was the interest evoked; and many, young and old, turned to the Lord.

An abstract of the fortieth Annual Report was read by Gen. Field, the secretary. As the work of the Alliance is largely of a spiritual character, the visible results do not represent the extent of its influence. Five hundred members have been enrolled during the year. Deputations have visited many places throughout the year, and been welcomed, despite the occurrence of two general elections. Branches in the provinces have been revived and some founded. Reference was again made to the Week of Prayer, which has now extended to nearly all countries. Many reports that come from abroad respecting it are of intense interest, as showing how the manifested union of believers of different names reacts on the progress of the Gospel. Specially gratifying news have come from Austria, and from Ooromiah, Persia, in both of which countries the Alliance has in past times been able to secure religious liberty for the people. The cause of Christian union in Italy has received a great impetus from a secretarial visit last spring by Mr. Arnold. The international conference at Copenhagen two years ago has had most happy results in the growth of Christian effort throughout Denmark. Mention was made of recent gross violations of religious freedom in Turkey, Santa Cruz, and elsewhere. These were recorded in our columns at the time.

The Council of the Alliance were formally reappointed for the ensuing year, the name of General Carr Tate being added.

WEDNESDAY AFTERNOON.

The first address this afternoon, delivered to a fair audience, under the presidency of General Sir Robert Phayre, was by Dr. J. Murray Mitchell, on

CHRIST, THE LIGHT OF THE WORLD.

In some introductory words, the Chairman uttered a warning against the false lights that are abroad. Among these, he reckoned the prevailing system of Spiritualism, and Buddhism, the latter of which is only the old Paganism revived.

Dr. Mitchell said his subject was a missionary one, and that would place it quite in accord with the aims and principles of the Alliance. Treating it historically, he spoke first of the recent activity in the study of "comparative religions" and the researches into the sacred books of the East. The Christian must welcome this research; whatever of truth is to be found in other systems, will accord with the faith of Jesus Christ. He did not regard the teachings of these religions as masses of unalloyed error, while he emphatically rejected the theory held and advanced by many nowadays that Christianity is only the latest of a series of developing religions, which may in its turn be superseded by some system more elevating and refined. Christianity, he asserted, has borrowed nothing from other systems, all of which have much error and superstition mingled with the truth they contain. The characteristics of early Egyptian, Babylonian, Assyrian, and other ancient modes of faith were passed briefly in review, and shown to be largely made up of necromancy, cruelty, and impurity. Then the Grecian faith was analysed, as it is portrayed in the Homeric poems, and it was represented as abounding in the elements of moral corruption. Roman religion followed; but, instead of an improvement, it was a deeper depth still, and left the civilised world in a state of the most profound and widespread moral corruption and degradation. It was at this juncture of the world's history that Christ, in the fulness of time, appeared and revealed the heart and thought of God with respect to the regeneration of the race. The paper was a highly thoughtful and philosophical study of the subject, though it was not so much an exposition of the distinctive glories of the Christian faith, as a contrast of its purity and glory with the follies and foulnesses of the systems that came before. Dr. Mitchell was obliged to omit, or to severely condense, much of what he had written, for want of time. In closing, he said that there had been 3,000,000 converts from Paganism, but there was no ground here for complacency while 1,000,000,000 are yet unevangelised. The power of the Gospel has been amply proved. Let the Church fully reflect its glory, and the fulness of the Gentiles will be speedily brought in.

Then followed a brief but weighty address on

CHRISTIAN DOGMA ESSENTIAL TO VITAL RELIGION,

by Rev. James Douglas, Brixton, which we are glad to reproduce in full. It met with very cordial acceptance from the audience. Mr. Douglas said:—

In undertaking to expound and defend the proposition that "Christian dogma is essential to vital religion," I am aware that I come into direct conflict with the spirit of the age. In no period of the world's history has the strife with respect to vital truth been so strongly accentuated as now. It is not simply that a theological battle is in course to-day, that being true of every age; but the present period has this peculiar, and I might say immense aggravation, that the enemy, not content with trying to substitute false dogma for true, aims at the disparagement of dogma as such, thereby covering with dishonour the entire circle of Christian truth. And when we remember that God's host wrestle not against flesh and blood, but against the hidden powers that lie behind, we may further say that in this endeavour Satan appears as an angel of light.

Charity is the specious weapon that is now being laid to the roots of dogma as such. "Dogma," it is urged, "is a despot. Why should this despotism endure?" Or, "dogma is a bigot. Reduce it to a nonentity and then bigotry will be no more." Such is a specimen of the distinctive spirit of the nineteenth century. It is proposed to entomb Christian dogma in the interests of charity. We are told, "A grain of charity is worth a ton of dogma." An observation to which the late Dr. Arnot, of Edinburgh, has well made answer: "This is as sensible as to say, 'A small stream flowing on the ground is worth ten acres of cloud careering in the sky.' In this form the maxim is arrant nonsense; the two things express an identical meaning like the opposite forms of an algebraic equation. Wanting clouds above us there could be no streams, great or small, flowing at our feet; so wanting dogma—that is, doctrine revealed by God and received by man—there could be no charity. They scorn dogma and laud charity; that is, they nullify the clouds and sing pæans to the running streams." This is a just exposure of the sophism which more than anything else gives special character to the heresy of our times.

It does not seem to occur to multitudes of preachers and writers to-day that dogma and experience, doctrine and practice, are vitally united, and that you might as reasonably rail at the clouds while magnifying the streams, as condemn dogma in order to exalt living Christianity.

The fact is that Christian dogma is the means whereby spiritual life is both quickened in the soul, and, when quickened, sustained; so that it is not less impossible to live unto God without dogma of this kind, than for a man to live physically who either cannot or will not take food. It was this view of the case which led the Apostles to be so determinedly outspoken in the interests of Christian dogma. (2 John 10; 1 Tim. iv. 16.

In the present day it is customary to oppose Christ and dogma, saying, as a London minister in an Association lately said: "To abandon doctrine means nothing; to abandon Christ means everything." But not thus did the Apostles feel and teach. It did not occur to them to disparage dogma as such in order to glorify Christ. On the contrary, their zeal for their Master and his Church was like a flaming sword, which turned every way to keep the precious legacy of Christian dogma intact; and, hence, so far from abandoning dogma, or placing it in opposition to the Lord Himself, they felt and taught that the failure to retain right dogma involved the loss of a saving interest in Christ. Thus to the Galatians, who were being enticed to come under the yoke of Judaic ritual, Paul writes: "Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." So, too, we find that the heresy of Hymenæus and Philetus on the subject of the resurrection is not condoned by the Apostles, because, forsooth, as is nowadays alleged, "the abandonment of dogma means nothing," but is branded as a "gangrene," a theory involving shipwreck of faith. Christian dogma then, is not the thing of indifference that modern thought pretends, but is essential to the life; it is not a despot whose chains must be severed; not a sphinx about which nothing determinate may be known; but is vital to the last degree, a key to liberty and life, a faith delivered to the saints once for all, a Gospel pure as heaven, and immutable as God, which may not be added to or taken from; for, "though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be anathema" (Gal. i. 8).

In treating the subject assigned us, however, it is needful, not only that we ascertain in the light of God's Word the fact that Christian dogma is essential to vital religion, but that we inquire how it becomes that. And here, I think, it is well to distinguish between the faith of mere assent and that of personal interest and appropriation. There is a difference, it seems to me, between our merely believing a thing and our believing *in* a thing—*e.g.*, I believe the facts of electricity, but I can hardly be said to believe in them; that is to say, I do not see that they stand in any vital relation to my conscious life. So with the results obtained through the spectroscope regarding the composition of stellar bodies. This is a far-off subject in more senses than one. But the case is widely different when I come to the Christian dogma of the Atonement. Thus, when I read that "Christ loved the Church and gave Himself for it," I know I touch something I *believe in*, and, knowing this, I know that the Christian dogma of substitution is in my soul a well of living water springing up into everlasting life. There are many who say they believe Christ died for sinners, who yet do not *believe in* what they say. The dogma is unrelated to their life by any link of personal interest or definite appropriation. And, therefore, it is not saving, living, potent in their experience. To illustrate this point further: A rich man may *believe* that a soup kitchen has been opened hard by, but it is the starving operative, or the sorely pinched widow, that is likely to *believe in it.* Now, it is the signification of "belief in" that the Greek *pisteuo*, "I believe," bears. This word undoubtedly carries in itself the force of personal interest and appropriation. "I believe in God" means more than "I believe that God is." It implies affiance and trust. Even so, Christian dogma is vital when it is believed in; it is essential to vital religion when the tendrils of the soul's interest and trust intertwine therewith.

It will be specially appropriate at the meetings of such an Alliance as this that we placard, as it were, the magnificent dogma of "Justification by Faith only." I ask, What can more enter into the life of God's elect than this specific dogma? For my own part I would not part with that dogma for all the kingdoms of the world and the glory of them. It is more to me than all earth contains. And the Reformation is a monument of what this precious dogma was to Luther. Who among us can fully measure out the living power of the doctrine of "Justification by Faith only," in the great reformer's soul? To say that Luther assented to this doctrine is cold; to say that he valued it, or that he had no doubt whatever about it is cold also. Luther regarded the doctrine of "Justification by Faith alone" with a love that rose to transport. He revelled in it. He guarded it as the crown jewels of redemption. He vindicated it as the spring of spiritual blessing. He upheld it as the pith and marrow of the Gospel; the radiance of saving truth, divorced from which all other religiousness was as the mock sun of the Arctic regions.

And this is the sort of thing we want to-day. We want men and women, ay, and children, too, professing Christ, who can speak out of a full heart the living power with which Christian dogma is instinct. We want Luthers in kind, if we may not have them in degree. We are tired, tired to death, of being dinned by the lying tongues which tell us that "dogma is dry," that "dogma is a despot," that "the despotism of dogma is dying," and that "the abandonment of dogma means nothing." We have not an ounce of faith in such oracles, or an ounce of charity for their divinity. What is needed is the living testimony to Christian dogma from heartfelt experience. And let none who has the qualification fail to bear witness in this day of sore emergence. Oh, remember how crammed the pulpit and press of to-day are with teachers who, judging of their treatment of Christian dogma, are stone blind to its worth. If, then, you know of forgiveness through the atoning blood of Christ, make it known. If the dogma of "Justification by Faith only" is vital in your soul, keep not silent. If it is for you a day of good tidings, why should you hold your peace? Surely, if "the faith delivered to the saints once for all" has saved us, we may well expound and defend it.

Dare, brother, dare,
Mid the glare of the new,
To the faith of the past, that has weathered the blast,
Dare to be true.

An able and closely-reasoned, though less popularly treated, paper on the same subject was read by Rev. R. Allen Davies, of Ventnor; we give a summary of its leading points:—

After defining dogma according to its etymological and generally accepted sense of established or fixed truth, he said that it had two elements: an objective reality, and a symbolical representation of that reality in or by words. The essence of truth lies in the correspondence of the representation to the reality. Writing on the dogmatic method, Dr. Dorner ("System of Christian Doctrine") says:—"Christian faith is not a mere subjective act or disposition of the person, but has objective contents with which it is combined, and through which it is conscious of having become what it is, namely, Christianity. We cannot know ourselves happy in the Divine peace apart from an objective representation of God, and an objective consciousness of God. Man is only redeemed by a conscious surrender of the spirit to this Object of knowledge."

Dogma, therefore, is a necessary result of religious thinking. The inductive method in science does and must force itself into the sphere of religious thinking and life. The man, therefore, who says he wants neither dogmas nor creeds, talks the perfection of superficiality. It may be that some Christian creeds have tried to define things which can never be defined. But that the mind should formulate its conceptions of God and sin and redemption and spiritual life and immortality is a necessity from which it cannot by any possibility escape. Geometry has its axioms and postulates. All the fine arts have their fixed principles and laws which God has inserted in the very make of the soul, and which are mirrored in all the beauties of his own works. Moreover, the men who decry dogma are themselves guilty of the thing they would condemn in Christian thinkers. When the Atheist says, "There is no God;" when the Agnostic says, "God is unknowable;" when the Rationalist affirms that a miracle is impossible; when the Unitarian says that Christ is not divine, and his death is no propitiation for sin—all have entered the region of dogma, and have formulated what they imagine to be the conception of truth.

Christian dogma is not simply a historical statement of Christian facts; it conveys the spiritual significance of those facts. Professor Westcott says, in his wonderfully living book, "The Historic Faith:"—"The loftiest thoughts necessarily assume the character of motives or guides to action. There is no fear lest the Creed should appear to be merely a collection of propositions leading to certain intellectual consequences. It is felt to be the inspiration of duty. The facts of the Divine life reach with a present force to all life." Christian dogmas are not, therefore, cold abstractions; they are not sharply cut crystals, but flowers having the aroma of life. They are not artificial fruits covered with the dust of ages; they are the leaves of the Tree of Life, which are for the healing of the nations.

In a certain sense it is true that the creed of the Church must not be stereotyped, and that "there is more light yet to break from God's Word," as it is sometimes urged. A man's faith will grow in him by patient, devout study of the Word, and there is plenty of light yet to stream forth from that Word; but no new light will supersede that which leads a man to the Cross, or the saving knowledge which brings peace to his spirit. There is a body of truth outlined in the New Testament, and it is the duty of every individual Christian and every Christian teacher to ascertain what is that "faith once delivered to the saints." This Christian dogma is closely and essentially related to all the elements of Christian life. Does it include knowledge? There must be something to be known. Does it include faith? There must be something to be believed. Does it include love? There must be Someone to be loved. It affects the strength and usefulness of the Christian life. The martyrs of bygone times were men who could die, but who could not be unfaithful to truth. Faith is the strength of character, and the inspiration of the noblest victories. Let us grasp afresh the banner of this Evangelical Alliance, and in face of the unsettled religious thought of this century, let us inscribe on it again the old motto, "Loyalty to the truth as it is in Jesus."

WEDNESDAY EVENING.

Bishop Cheetham presided this evening over a large assembly; in some opening remarks he expressed his cordial approval of the principles of the Alliance, though he was not formally connected with it. Referring to the subject of the second address to be given—"What we owe to the Reformation"—he said that the people of this country sorely need to have their memories refreshed as to Reformation blessings and principles, and it behoved all who valued them to make them widely known.

THE UNITY OF FAITH.

On this subject Rev. Dr. Stoughton read an interesting paper. It is easy enough, he said, to point out the divergencies among Christians. With respect to outward forms and organisations, and even to views of certain truths, these differences appear to be irreconcilable, so that it might seem as if Christian union were a dream. But when we reach the root doctrines of the faith there is real union. He distinguished between theology and religion. A man may have much logical acumen in the formulating of beliefs, and yet have little spiritual power; while the converse is also true. Christ is the one great centre of the faith, and this has been true of the faithful throughout all the centuries of the Christian era. The speaker mentioned Clement of Rome, Clement of Alexandria, Augustine, the great reformers of the sixteenth century, and the great teachers of the last century, quoting from some of them, to show that the same cardinal saving verities have been received by all spiritually minded men. There has been a line of light running along through the darkest times, showing the continuity as well as the unity of the faith. If we look closely into the annals of the past, with an unprejudiced mind, we will find far more accord as to the central truths of the Christian faith than one would suppose.

Coming down to the present time, he maintained that there might be real heart union even outside of the lines laid down by the founders of the Alliance. He referred to the wonderful way in which the hymnology of the churches proves the unity of the faith, and told of an incident in his own experience when sojourning in the Engadine. Ministers of different churches, not much allied in an ecclesiastical sense, joined together in sacred song, and constituted, in fact, a very cordial and harmonious Evangelical Alliance. While he highly prized dogmatic theology, he held that the distinctive creeds of the churches were not to be treated as infallible tests of the true Christianity of those who hold them. Let us ever remember the motto, "In essential things, unity; in non-essentials, liberty; in all things, charity."

Then, as if to exemplify Dr. Stoughton's remark about hymnology, the audience sang, with heart and voice, the grand, universal confession of the faith of the Reformed Churches—

Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood,
From thy riven side which flowed,
  Be of sin the double cure,
  Cleanse me from its guilt and power.

WHAT WE OWE TO THE REFORMATION.

Dr. D. MacEwan, of Clapham, read a rousing paper on this subject. In introducing it, he paid a warm tribute to the Alliance for its consistent defence of Reformation principles, and of those who suffer from the espousal of these principles. We need at this day, he said, to be reminded of what we owe to the Reformation. It would be good for the people at large if they read far less of the pernicious and ephemeral literature of the time, and studied more the past history of the Christian Church; there would then be an end to our national apathy on this point. In giving due honour to the great heroes of the Reformation, we must not fall into the Popish error of saint-worship. If ever the hand of God was seen in human history, it was at the crisis of the Reformation, in the hour of man's extremity; to Him be all the glory. The human instruments then used by God seem as inadequate as the rod of Moses with which the sea was divided. It was the Lord's doing, and marvellous in the eyes of men.

We cannot appreciate the good done by the Reformation, without looking at what it delivered us from. Romanism may have elements of truth in it and may have many good and virtuous adherents; but any number of good people can never make a bad system good, and there is no want of charity in denouncing the evils of that system. It is the same in essence now that ever it was, only more unblushing in advancing its claims to infallibility. In England we have special reason to awake, and to be firm in our adherence to Reformed truth, seeing that the Jesuits, expelled from other lands, are taking refuge among us, and carry on their scheming plots and machinations.

We owe much of *political* liberty to the Reformation—the rights of the people in education and worship, and the sanctities of the home. Popery, when it had the full power, was a cruel and crushing political despotism. It deposed kings and emperors at will, while it held the people bound in the iron chains of superstition and ignorance. The fell sway of the Confessional was over all. From these things the Reformation set us free. We owe still more to it *intellectually*. Protestantism fosters freedom of thought—the right to study and judge for ourselves all matters that affect us. It also promotes intellectual activity, growth in arts and sciences. There was nothing of that in the Dark Ages, when Popery bore rule. Greatest of all are the *spiritual* blessings we owe to the Reformation. We are indebted to it for a *free Bible*. The Bible was declared by the Papacy as dangerous to the people! It has proved dangerous to the priesthood and the Pope. In an eloquent outburst Dr. MacEwan vindicated the priceless blessings of an open and free Bible. *A pure Gospel* is another thing we owe to the Reformation. When it was freed from the accretions of the centuries, it became the power of God unto salvation, and its proclamation shook the Papacy to its foundations. The Reformation gave us, too, *a true Saviour*, throwing aside all the host of subordinate saviours that the Papacy imposed on the people. What an unspeakable blessing was thus secured to us. It has also restored *the perfect hope* of passing at once into a state of bliss, without the intervention of the awful fires of Purgatory. Shall we allow these blessings to be snatched from us now? They have been purchased for us at a high price—the sufferings and death of many faithful martyrs. Shall we be pusillanimous enough to allow our land to be overspread with the blighting atmosphere of priestcraft? Let us have more than the name of Protestantism; let us seek to experience for ourselves and for our country the blessings embodied in the principles of the Reformation; then shall the Church of Christ shine forth "clear as the sun, fair as the moon, and terrible as an army with banners."

THURSDAY, SEPTEMBER 23.

To-day the weather, which had been rough and cold, underwent an agreeable change, and gave a brighter tone to the surroundings of the Conference.

The chairman at this morning's meeting was Mr. J. Holt Skinner, who read 1 Cor. xiii. as a passage specially suited for a gathering of the Alliance. The first subject dealt with was, "The Scepticism of the Day," by Rev. Dr. David Brown, of Aberdeen. The address was most important in its bearing on the religious life of our time; rather than give a condensation of it in this issue, we defer a full report to our next.

EVANGELICAL ALLIANCE WORK.

Dr. Angus spoke briefly on the importance of making the Alliance increasingly practical. All religious systems, he said, hold that men need to be better, and they need to be forgiven. False systems tell men to be better, and by and by God will forgive them. Evangelical religion reverses the order, making forgiveness come first. It has another peculiarity. It begins with men's hearts, whereas false systems begin with the outside. Conscience, judgment, and affection are first affected by the Gospel; and this is the truest philosophy, but it is liable to misunderstanding. People say: If we are saved before we become holy, why may we not stop there? And there is a lesson we need to learn here. Besides being a blessed sentiment, our faith ought to become a mighty power. So with the Alliance. By its name it is a bond of union in and by and for the Gospel—an Alliance in and by and for Christ. If we try to realise the significance of the name, we cannot be idle. Our rules for work must be guided by the fact that we are not an Alliance of churches, but of individual Christians. How is our union to be manifested? By helping each to cultivate the spirit of brotherly love and individual holiness, and of rejoicing in the success of all. Further, let us honour the Bible as the standard of faith and practice. We might devote more time in our meetings to its direct study and exposition. Then we honour the rights of conscience, even if we may not approve of particular decisions to which conscience may lead our brethren. It is, also, a great agency for the promotion of Christian evidences, and the defence of the pure faith. Then we ought to care specially for the evangelisation of the outside world; our very name implies this. Let us all go away fully determined to do what we can for the salvation of individual men and women. If we have been to the Cross ourselves, let us point others to it.

The last address was by the venerable Dr. Wylie, of Edinburgh, on "The Papacy." It will be found in preceding columns. The time did not admit of the whole of the paper being read, and we are all the more glad, therefore, to give it to our readers at length, as its weight and importance deserve. Here and there, the old man eloquent, discarding the manuscript in his hand, let loose an impassioned torrent of speech, reminding one of the fire of his early days—a fire that age and growing physical infirmity have not quenched. We ask for this paper the most serious attention of our readers.

AN AL-FRESCO MISSIONARY MEETING.

This afternoon the Conference transported itself from the Town Hall to the spacious and splendidly situated grounds of General Carr Tate, at St. John's. Under the ample shade of a gigantic elm a meeting was held to consider the subject of Foreign Missions. With the westering sun glinting through the foliage, and the fresh breeze of heaven playing about us, it was extremely pleasant to sit on the green sward and listen to the stirring utterances of the three speakers. General Carr Tate, in presiding, briefly enforced the duty of every Christian to help on missions to the heathen in every possible way; all the more that the world is now completely open to the Gospel message.

Rev. E. E. Jenkins said he desired to be a witness rather than an advocate. The Divine command was clear, and missions were the best bond of union among the Christian churches, but he would rather give some facts than base any argument on them. Forty years ago he went to India to work among the Tamils. Though he ceased to be a missionary twenty years since, he had never ceased to study the conduct of the Hindoo people, and he believed that no such swift and sweeping revolution had ever taken place in history as that now coming over the people of India. Recently he had visited India, China, and Japan. He was greatly struck by the awakening of intellectual activity. European thought is permeating these Eastern lands, and the spread of the English language is remarkable.

Ancient native usages are being questioned and discussed; some have fallen, others are falling. The Hindoos, having acquired knowledge, can be no longer treated as children. Their aspirations may be guided, but they cannot be extinguished. The task of steering India through is too great for statesmanship. The missionaries are not politicians; they have remained neutral. But they teach a Gospel that affects all departments of life, and in that sense they are, and must be, politicians. Our statesmen do not all look at spiritual results, but the effects of Christianity have civil bearings, and rulers cannot be indifferent to the progress of the Gospel. Officials who intimately know what Indian life and thought are, do not oppose missions, because they see in them nothing but good to the nation. Some of them, with unusual foresight, recognise and act upon the fact that good government could have no better help than the work of the missionary. Another hopeful feature is the progress of social reform among the educated Hindoos themselves. Among these reforms is the great advance in the position of Indian women and the removal of such social customs and abuses as child marriage and perpetual widowhood. Hindoo Theists, too, are sharing in the general progress; they have lost faith in the religious tenets of their fathers, and are being imbued with the teachings of Christianity. They may yet be groping in the dark; but they are earnest seekers after God, and there is every hope of their being led by the Spirit, through the study of the Scriptures, into the truth of God. Mr. Jenkins told how he had been present in Calcutta at a large meeting of these Theists, when their president, the successor of Chunder Sen, spoke of the infinite efficiency of the teachings of Jesus Christ, and the glories of his character. These men never sat at the feet of missionaries, but got their impressions at first hand from the Scriptures. He would express the hope, however extravagant it might appear, that the Hindoo Theists of to-day will become a great Asiatic Christian church in the future. The Bible is now in nearly all Indian dialects, and this alone would have been a result worth all the money expended on missions in that land. The Bible is the river of God, and will sweep over all human landmarks and provisions till it covers the earth.

Mr. Jenkins said he had visited many native churches, and he found many of them, not only self-supporting, but self-propagating. Therefore, he thought that by and by European missionaries would soon be spared in India altogether, and would be free to go where they were more needed. Referring to Japan, he said that on a previous visit he had predicted, from what he saw, that twenty-five years afterwards Christianity would be the nominal religion of that empire. This prophecy was right, only that the time he had fixed was too long. Buddhism is going down everywhere, while Christianity, though it may not be making great progress in some places, is going back nowhere. He asked prayer for all missionaries and for all converts, whether professed Christians or not.

CHRISTIAN UNITY AND MISSIONS.

Rev. A. M. W. Christopher, of Oxford, spoke of "Unity of heart among Christians as an essential condition of success in missions." The work of evangelisation in the world, he said, was an intensely difficult one, and it needed all the combined forces of the Christian communities. It is only when Christians obey the command to love one another that they can have the full blessing of the Spirit's endowment. When there is strife or a lack of union among Christians, their attention is distracted from the work that God has given them to do. If we are in earnest to obey the Great Command of the Master, we shall not likely neglect his other commands. Many obstacles that would otherwise stand in the way can be removed by union of heart among believers. A passing word of strong protest was uttered with reference to the opium traffic with China. This disgrace can never be removed from us as a nation without united prayer and effort. Other obstacles might be taken out of the way through the same instrumentality. Union among Christians is the best evidence to the world of the truth and power of Christianity. Again, this union will prevent much waste of power among the Churches, which might overlap each other, and thus hinder the work. He told of several cases of mutual concession and arrangement among different societies, so as to prevent any clashing of effort. Then there were unsectarian societies, such as the British and Foreign Bible Society, and the China Inland Mission; these ought to be encouraged in every way. As an instance of what united effort could do in home missions, he told of the wonderful mission of Mr. Moody and Mr. Sankey, at Oxford, when all evangelical bodies joined in the work, and great blessing fell on the University and the town. United prayer, too, is a great and powerful agent in promoting the cause of missions, and this is specially encouraged by the Evangelical Alliance. Let Christians recognise and rejoice in the success of other denomination. It is ignorance, in a great measure, that keeps people apart. Let us avoid the "policy" of approving the principles of union and yet holding aloof from carrying them into practice. In the face of the great common foe our paltry differences and distinctions seem foolish in the extreme. How much one loving, large-hearted man may do; as, for instance, the late Mr. Pennefather, of Mildmay! Mr. Christopher was fairly possessed with his subject, and his words came as the outcome of an overflowing heart.

Rev. W. Storrs, of Sandown, said there was no subject so well fitted to warm the heart and stir the pulse as the subject of missions. There was, he said, among all evangelical missionaries in the foreign field, the spirit of the Alliance. Of this he gave some touching examples from his own experiences as a missionary in India. Out there they were away from the influence of a mean public opinion, and there were no sectarian interests to serve. If a man is a real missionary at all, he never thinks of making converts to any particular church; but to win souls and bring glory to Jesus. Sectarianism evaporates before the warmth of Christian love, in the presence of the foe, and the same feeling ought to animate all sections of the Church at home.

THURSDAY EVENING.

The final session of the Conference was held this evening, Mr. Donald Matheson in the chair. Sir William McArthur was to have presided, but was prevented through indisposition.

"HOLINESS THE PURPOSE AND WILL OF GOD."

Rev. F. Baldey, of Southsea, read a paper on this subject. Christ's death, he said, provided for the believer much more than a way of escape from hell and the penalty of sin. "Thou shalt call his name Jesus, for He shall save his people *from their sins*"—from their power now, and eventually from their presence. To this end Christ loved the Church, and gave Himself for it, that He might sanctify it. He sent the Holy Ghost to make the Church a holy people unto Himself, through the channel of faith in Him. "This is the will of God, even your sanctification." The very nature of God as the Holy One makes it a necessity that his people should be holy too. Holiness is the perfection of every attribute in the Godhead. "Be ye holy, for I am holy." But when they are found of Him the children of God are unholy, unlike Himself. So they must be renewed by the life of God, as well as pardoned and justified through the blood of Christ. Holiness is the steady and healthy growth of this new life. Whatever his attainments may be, the Christian never reaches the point where progress ceases, and where he does not need the continual cleansing of the blood. The figures in Scripture which describe the Christian life, all speak of progress—*e.g.*, the growth from infancy to mature life; the development from the tiny seed to the giant tree; the increasing glow from morning dawn to the blaze of full noon. Paul, the chiefest of the apostles, spoke to the very last of "pressing toward the mark." The speaker strongly recommended Rev. H. C. G. Moule's little book, "Thoughts on Christian Sanctity" (*Seeley & Co.* 1s.) as full of precious and weighty teaching on this subject.

How is this holiness accomplished? Not by the holding of orthodox opinions, or by a life of asceticism, but by the life of God in the soul—by a continued reception of the Spirit, and by our abiding in Christ, through whose strength alone we can overcome. Let striving after holiness in our own strength, be changed into trusting in the might of God. There is no more strength to overcome sin in a converted man than in an unconverted man without the power of God. But it is not to be a lazy, dreamy trust; it is a patient obedience to the will of God by the power of the Spirit continually received and appropriated. The believer is called to constant watching, ceaseless prayer, and untiring combat with the foes of the spiritual life. There must be a denial of self and a taking up of the cross—an impossible task to the flesh, and only possible to the believer through the strength of Christ in which he "can do all things."

REV. H. E. BROOKE

followed with a closing address on the same subject. He referred especially to points where caution is needed. He thanked God that of late this subject had attracted much attention, though he could not endorse all that is advanced on it. In the view of many teachers it has apparently come to this, that holiness may be looked upon as a sort of higher platform which should be attained to, but which, at the same time, may safely be unattained. He would strenuously contend that holiness is *an essential condition* of the Christian life. In his view an unholy Christian was as great an anomaly and absurdity as an unbelieving believer. God's Word plainly teaches that every believer is to be treated as a saint. That word "saint" has, unhappily, been taken from its proper use and applied to certain select persons who are supposed to have attained to some sort of peculiar eminence. Every soul that has come into vital contact with Christ thereby becomes a saint. Mr. Brooke here made a deeply interesting reference to the dedication by Paul of his various Epistles to the seven Gentile Churches, to show that while in several of the earlier of these Epistles he addressed the believers as "the Church" in the place, in the later ones he simply addressed them as "those that are called saints." We have here a distinct change in the Apostle's method of address, showing that the real essence of Christianity is in individuality. A church is simply a collection of individual saints. It is very important to remember this in these days, when so much is made of the power—and even the sanctifying power—of visible churches.

Believers, therefore, are all essentially saints. Holiness is not so much a state to be attained as a position to be developed. In our union with Jesus Christ, through faith, we *are* sanctified in Him. He suffered without the gate that He might sanctify his people to Himself by his own blood. If we are thus treated by God as holy persons, we must show that we are holy. The early believers were exhorted to walk "as becometh saints." They were assumed to be saints, and therefore they ought to live in consonance with their calling. If we could only revive the common use of the word "saints," we might do much to revive the saintship it implies.

A word as to the development of holiness. Christ takes us as we are; by his blood He puts away the sin, and consecrates the soul as a possession for Himself. Then the Holy Ghost comes in to empower the believer, that he may "abide in Christ." It is in living, abiding union with Christ that practical holiness comes. What is practical holiness? We have often quoted the words: "Be ye holy, for I am holy." We do not always observe the connection in which they were originally spoken:—"And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth" (Lev. xi. 41—44). Here we have indicated, in figure, what holiness avoids. What do these "creeping things" signify for Christians of to day? They are for us typical of that which we, as holy persons, should avoid. "My soul cleaveth to the dust," said David. That which has closely and essentially to do with the earth, though it may be called by specious names, such as "art" or "science"—if God is left out of it, that is to be avoided. Some things are so earthly, sensual, and devilish, that they are clearly to be put aside. There is to be a constant watching against anything that could come under this designation "creeping things."

But now a word of comfort for the believer, who may feel discouraged in the realisation of his desires after holiness. I am a thorough believer, said Mr. Brooke, in the doctrine of the two natures in the believer—the flesh and the Spirit. Where the conflict between these is strong, the child of God is liable to be bowed down, and to become discouraged. We are not to take up with some beautiful theory, but we are to accept the fact that "in us, that is, in our flesh, there dwelleth no good thing." Nevertheless, we have the promise that at the coming of these Lord the bodies of our humiliation shall be changed into the likeness of the body of his glory. All that hinders shall be removed, and that which has been kept down, so to speak, will burst forth in fulness of power. In far northern climes, when the long-continued snow disappears from the earth, there is such a sudden outburst of vegetation as is unknown in more southern lands. So, when, at his coming again, the Sun of Righteousness shall arise with healing in his wings, the believer will experience something of this. Thus I would cheer your hearts in the battle of the Christian life. We may not always be able to keep upon the heights, but we have this blessed assurance, that one day, spirit, soul, and body, consecrated together, shall be to the praise and glory of Him "who hath called us out of darkness into his marvellous light."

With these most weighty words of caution, and most cheering words of comfort, the speaking at the Conference proper was brought to an end. For a brief season further, many of those present united in the Lord's Supper, showing in this tangible way, their oneness as brethren and believers in Christ the Head, while known among men by names as diverse as those of the members of the body. Before the more public meeting broke up, Mr. Matheson, in the name of the visitors, expressed their hearty appreciation of the kind hospitality shown by the Christian friends in Ryde. The desire in holding the Conference there was that those in the town and neighbourhood might receive spiritual impetus and blessing; there is good ground for hope that the desire will not be unfulfilled.

◆

A CYCLONE IN JAMAICA.

DEAR SIR,—Sad tidings have just reached us from Jamaica. The following excerpts from two letters to hand will speak for themselves. Rev. J. J. Kendon has forwarded £10 immediately on receipt of the sad news; but, of course, that will not go far to meet the dire necessity. Any help your readers can spare will be gratefully received for our distressed brethren by Mr. J Kendon, Goudhurst, Staplehurst, Kent, or by yours very cordially, (Rev.) JOHN BURNHAM.

Brentford, Middlesex.

EXTRACTS.

Rev. J. J. Kendon, of Jericho, writes:—A cyclone nearly equal to that of 1880 passed over us on August 19, 20. . . . Both Jericho and Mount Hermon have been injured. At Jericho, the ridging of our chapel was blown off, and some of the roofing. . . . At Mount Hermon, the chapel being unfinished, was very exposed, and the wind had full power to batter everything. . . . The wall-plate is not placed round (waiting for funds), so that the wind got under and into the building with fearful power, and tore up the sacking, and lifted off about 200 feet. . . . How to meet the claims for building is a problem I cannot solve. Our people have not the money, else they would give it; and now the storm has levelled the corn, and suckers and fruit-trees, thus depriving them of the only dependence they had. . . . Others have suffered more than we, and do need and deserve sympathy and help from others more highly favoured.

Mr. J. Bryan (schoolmaster at Mount Hermon) writes:—Irreparable damage is done to cultivated fields. . . . G. McRay's house fell to the ground, and very many of the other friends' houses are damaged. One of the sad scenes is our beautiful chapel; sixteen or more of the windows are blown out . . . the roof, too, had its share. . . . On Wednesday all around was beautiful and fair; to-day the fields look almost bare, and all hearts are sad.

WITH HOP-PICKERS.

HEREFORDSHIRE AND WORCESTERSHIRE.

ANOTHER mission amongst the hop-pickers of Hereford and Worcester has been brought to a blessed termination, under the direction of Mr. T. S. Heley, Wing, Leighton Buzzard. A party of seven were with the pickers during the work, viz., Mr. W. Harrison and Mr. Bishop, of St. Giles' Mission; Pastor C. Allen, of Hook Norton; Mr. Divers, of Wendover; and Messrs. Jones and Luff, of London. Over 100 hop yards were visited, short addresses being given in almost all, besides special meetings. The pickers come mostly from Dudley and its neighbourhood, and their behaviour, with hardly an exception, has been most satisfactory.

Not one grower objected to our entering the yards; on the contrary, many looked for and welcomed us, having met us in past years. The first days were spent in Herefordshire; but Mr. Turner, of Eardiston, Tenbury, having invited Mr. Heley, the last days were devoted to Worcestershire, the workers being lodged free. If other Christians would thus help, much labour and expense would be saved. Mr. Turner has devoted part of his premises to a mission-room, which was packed on the two Sunday evenings, four open-air meetings being held at neighbouring farms.

Two typical meetings will give an idea of the whole work. We were led to a large hop-yard just at the dinner hour: 270 pickers were in the field at leisure, to whom we distributed tracts and booklets, afterwards taking our stand in the centre to sing. The children gathered thick as blackberries, and the adults followed. Two addresses and several hymns were enjoyed, and as the people were waiting to remove to a new yard we stayed some time, the poor creatures seeming eager for us to linger. Truly the Lord guided us to the right place at the right moment.

Gipsies are often among the best hearers. We shall not soon forget one group. An elderly woman sat at the bin, a babe, wrapped in a shawl, upon her breast. A younger woman stood the other side, smoking a short pipe, and dressed in a faded scarlet velvet cut-away jacket and wide-awake hat. A third, a younger woman, in ragged dress, boasted three rows of large yellow beads around her neck. But how well they listened, as we told how "Christ died for the ungodly!"

Our last meeting was at a farm where many hundreds were employed. A large blazing fire was made up, around which we gathered, old and young, Christian and profane, male and female, clean and dirty men. A couple of hymns served to ring the bell; then followed a few simple words upon the mirth of fools being as the crackling of thorns, while the saved one was described as the brand plucked out of the burning, the huge bonfire serving to illustrate the address. It was a picture for an artist! Darkness all around, with a blaze in the centre, throwing its glare upon the attentive faces of the motley crowd. A forest of uplifted hands showed that the meeting had been enjoyed.

Between five and six thousand pickers have thus been reached. The importance of this work is more and more manifest, as no other party appear to do anything in this district; consequently, though much has been done, much has been left undone. Will readers pray that Holy Ghost power may follow these efforts.

WILLIAM LUFF.

TRAM-CAR AND 'BUS TEXT MISSION.——Increasing success has attended this effort during the past three years. There are now Scripture texts in eighty different cars, which, being placed prominently before the eyes of those who travel, cannot fail to be a source of true comfort and blessing. The increased demand calls for more liberal support. The cost of one text is 8s. 6d. annually. The Hon. Secretary is Mrs. Wood, care of Miss Beard, 279, Clapham-road, London.

DR. GUINNESS AT BRISBANE.

THE following is from a letter, dated from Brisbane, July 23, written by Dr. H. Grattan Guinness to his father:—

You will rejoice to hear of the goodness of the Lord to me here. The anxiety on the part of many is very deep, and they seek the Saviour amidst blinding tears of contrition. God has owned the message, and hundreds have thronged our inquiry rooms, very many finding that peace which passes all understanding. So many friends here know you; and great numbers came to hear me, thinking that I was my own father! Some of the workers here to-day, were saved thirty years ago under your message. It does me good to see such practical proof of the faithfulness of God.

The Contagious Diseases Acts are in full force here. In my lecture to "men only," at which over 3000 were present, I struck a blow at them. 1002 men signed the repeal petition. The members of Parliament and prominent citizens insist on my repeating the lecture, and say that it will be the death-blow to the old legislation on the subject. I asked them to bring forward any medical man on the *pro* side, and let me tackle him before the whole audience, but they all seem somewhat frightened to accept the challenge; but one may turn up yet.

I spoke two solid hours on social purity, and the whole audience rose *en masse* to indicate their sympathy with the repeal! The excitement was tremendous; the whole audience would have risen and marched to the Parliament Houses to demand the attention of the House in connection with the subject. The crush outside before they could gain admission was such that they smashed in one of the immense doors of the Exhibition Building, and during the lecture about seven fainting men were carried out—it was too hot for them, in more ways than one. We are taking some steps to make Gospel purity work permanent here. The Lord guide us! Next Sunday morning we are to have a great thanksgiving meeting in the theatre at eight o'clock in the morning. I had arranged five services on Sunday, but out of pity for myself have knocked off one. I am very well, thank God, and hope to keep so. To night I am to speak to freethinkers, and anticipate a great crush. The debates here, as elsewhere, are failures and harmful, but positive evidence and popular pointedness do good.

[We have also received a deeply interesting account of Dr. Guinness' meetings in Sydney; this we hope to give next week.]

◆

SPITALFIELDS GOSPEL MISSION.

THE report just issued, describing the operations of this Mission during the past year (its 24th) may well call forth deep thankfulness on the part of the workers. "To the poor (the very poorest) the Gospel has been preached," and its saving power clearly manifested. A good work is also being carried on amongst the lost sheep of the house of Israel, large numbers of whom have been flocking into Whitechapel and Spitalfields, owing to the persecution in Russia and elsewhere. Much good has resulted from Saturday evening social gatherings, Band of Hope, and other meetings. Under the head of "Home Visitation," some light is thrown upon how some of the poor live. One case is given of a man and his wife, hard at work for twelve hours a day in winding cotton, their united earnings amounting to just 1s. per day!

Altogether, the report is of a very gratifying character. The Superintendent is Mr. Sharpless, 14, Sydney-square, Commercial-road, E.

LEICESTER EVANGELISTIC MISSION.—Mr. F. S. Ball, of the Evangelisation Society, has concluded a five weeks' mission. The interest daily deepened, with increasing congregations and many tokens of God's presence and blessing. Numbers professed to receive Christ, several backsliders were restored, and God's children experienced a spiritual quickening. The Bible-readings were times of refreshing, and many give praise to God for the fresh impetus thus given to the general work of the Mission.

B.

Notes and Comments.

OUR next portrait and sketch will be those of Professor Henry Drummond, of Glasgow.

We are requested to state that owing to the absorbing interest of the Missionary Conferences being held in so many places, and especially that to be held in the Clapham Conference Hall in the end of October, there will be no Christian Women's Union Conference this autumn.

Before entering on the work to which he has been designated in connection with the West-end Mission, Rev. Mark Guy Pearse proposes to visit the United States and Canada. He will cross the Atlantic early next year, in order to be present at the Canadian Wesleyan Methodist Conference.

Our report of the Evangelical Alliance gatherings at Ryde last week occupies so much of our space to-day, that we are compelled to omit many articles, among them our correspondent's final notes of the Northfield Convocation.

Perhaps the most striking feature of the Ryde meetings was the awakened feeling of concern and alarm at the stealthy but steady spread of Popish teaching and influence in our midst. We trust the notes of warning sounded by several of the speakers will be re-echoed up and down the land; "to be forewarned is to be forearmed." Our readers may help by circulating as widely as possible the remarkable paper by Dr. Wylie, which is given in our present issue.

The friends of young women in Scotland are making a laudable effort to extend the influence of the Y.W.C.A. movement in that part of the kingdom. An all-day Convention is being held in the Y.M.C.A. hall, Dundee, this day (Thursday), at which the various Y.W.C.A. agencies will be considered. Special attention will be directed to the best methods of influencing for good the many young women employed in domestic and other service in the agricultural districts. It is possible that some friends sojourning in the north may see this notice in time to attend the Convention. We hope to furnish a report in our next issue.

There have been several cases in the police courts lately of bakers summoned, under an existing prohibitory statute, for baking on the Lord's Day. This action was taken by a Bakers' Union, established on behalf of the journeymen to secure for them Sunday rest. Mr. Mansfield, the magistrate, dismissed one of these cases on the ground that it was "very hard a man should not be allowed to work seven days a week if he wishes to." In the first place, such a principle almost invariably enforces labour upon subordinates who do not wish to work, but whose only alternative is to "get another place;" which nowadays is a serious uncertainty. But, apart from this, as long as the Statute-Book recognises the evil of Sunday labour by forbidding master-bakers to employ their journeymen on that day, and whilst the law of God commands "Thou shalt not do any work, thou, nor thy manservant," &c., it is surely reprehensible for a professed exponent of the law to express such an opinion in his official capacity.

Very much has been written lately in defence of toleration, and in support of the substitution of a wider comprehensiveness in the churches in place of clear definitions of Christian doctrine. The formularies which have been handed down to us are assailed as being too stringent in their requirements for an age of intellectual freedom, and others which are less definite are also objected to as being inadequate and misleading, and it would seem as though there is a growing tendency on the part of certain leaders of thought to prefer a shifting shoal of sand before the solid rock upon which our creeds have so long rested.

It may be that some of these formularies do not express the theological views in the minds of the objectors, but the question must not be narrowed down to that, for there is the wider and more important consideration of the acordance of these statements of doctrine with the revealed Word of God and the utterances of Christ. If they are not true to his teachings and to the will of God, there is no reason why they should not promptly be modified in agreement with Divine truth; but they must not be altered simply to suit the sentiment of logical or illogical thinkers.

Religious thought is not necessarily religious truth, and there have been many periods in the history of the Christian Church in which sentiment and feeling were permitted to overshadow, though they could not completely obscure, God's revelations. "Thy Word is truth," and by that standard all religious thought must be tested.

When this test is applied, it is, in many cases, at once found that the superstructure of many so-called beliefs is simply that of a school of thinkers who have taken shelter within the walls of the visible Church. Of this class is a great proportion of the "advanced thought" to which currency is given in some of our leading reviews and magazines. At the touch of the Ithuriel spear of God's Word, most of this thought loses its fair seeming and stands revealed as unsymmetrical and false, and its only danger, therefore, lies in the painful fact that men accept it without applying the test.

Many people who would hesitate to make use of an untruth in order to deceive other persons, find it comparatively easy to cheat themselves, giving a new set of names to the sins which, seen in others, they would designate in anything but charitable terms. This is another reason why confession of sin is so helpful when made to God, and generally so enervating and injurious when formally made to man. In the former case there need be no fining down of the evil elements, and it is felt that anything like misrepresentation is out of place, whereas in the latter there must inevitably be an ever-present temptation to gloss over the worst features, and to give undue prominence to, perhaps imaginary, extenuating circumstances. The repentant sinner who feels that he can triumph only in the divinely afforded strength of Christ is not prone to proclaim his weakness and his penitence from the housetop or before men; it is sufficient for him to know that the secrets between him and his Saviour are such as to increase his own love, and, if it were possible, the Divine pity.

The month of October will be marked by many important assemblies of Episcopalians, Congregationalists, and Baptists, for united council, and by Conferences on the urgent claims of missions to the heathen. We would bespeak prayer on behalf of these congresses. In the Priest-King of the Church dwells the fulness of the Godhead and the fulness of manhood. In Him is fulness of wisdom and grace to give "good understanding" of the times, and to qualify for their special demands. It is prayer to the Lord rather than over-much speaking to man that can meet the present necessity.

Let us remind ourselves, also, that the outpouring of the Spirit at Pentecost, was intended to attest the reconciliation between men and God, to unite Jew and Gentile in one body, and to penetrate all nations, that all the human race might be gathered from their dispersion and separation, to their one Lord and God. It was after the reconciliation between heaven and earth was accomplished, and the Priest-King had received all power in both, that the word was given to preach the Gospel to every creature. The real awakening of Christian disciples to this ancient faith and zeal may be one of the grandest signs of these last days.

We reprint, elsewhere, portion of a circular calling a semi-private denominational Conference, at Hastings, in November. The solemn and influential realisation of the fact on the part of ministers, that the call of the Spirit in these days of peril is not so much for learning, nor elaborating organisations, but for more spiritual life and power, may bring hope as nothing else can.

We have repeatedly warned our readers against the impudent fraud exposed in the following letter:—

> SIR,—May I urgently beg your kind interference in order to stop the great impostor referred to in the enclosed [a letter from a lady, of whom she obtained 4s. 9d. for her fare and 6d. for food, and which she said Mr. Whitfield would refund] from so constantly using my name, and "taking in" ladies. This is the eighth letter I have received from different ladies, in which, under different *names*, but always the same *story*, she has cheated people. She answers advertisements for servants, receives replies, and goes to the houses, saying she has a daughter who will just do; and, then, before leaving, says, "I have to walk back to Hastings, and have no money," and so obtains it from them. In *this* case she had the boldness to say I advised her, and promised to refund the money! Do please put a strong warning in your paper.
>
> FREDERICK WHITFIELD.
>
> *St. Mary's Vicarage, Hastings, Sept.* 20.

We do not think we can do better than insert Mr. Whitfield's letter, and beg the next lady whom this impostor calls upon, to give her into custody.

A critic who has asserted that realism in fiction "is what the age cries for," and that novel-readers have "an increasing hunger for something real, even though it be real to the point of brutality," yet finds in a recent volume from the pen of one of the writers who is doing his best, or his worst, to supply the hunger, a composition which can be "read with profit or even common comfort only by people with strong stomachs." We regret that it should have to be said of a nineteenth century author that he "cannot describe a street without exposing, not only the system of drainage, but the very contents of the sewers," and that, in connection with modern English literature of this class, it has been found

SEPTEMBER 30, 1886.

The Christian.

CONTENTS.

Rev. J. Murray Mitchell, LL.D. (With Portrait) 1
A Harvest Meditation 3
Bible Studies—31 3
Poetry—The Rose of Sharon 3
The Papacy 4
Young "Friends" and Missions .. 7
For the Young 7
Evangelical Alliance Conference .. 8
A Cyclone in Jamaica 13
With Hop-Pickers 13
Dr. Guinness at Brisbane 13
Spitalfields Gospel Mission 13
Notes and Comments 14
Dundee Christian Conference 16
A Congregational Conference 17
Parkhall Convention 17
Mildmay Conference Programme..17
With Emigrants at Blackwall 18
Conference in Germany 18
Mission to Girls 18
The Late Mr. Samuel Morley 19
Mission Work at Havre 19
Y.M.C.A. Notes 19
Treasury of Temperance Truth ..21
Temperance Notes 21
A Young Lady's Diary 22
Notes on Daily Readings 23

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Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

EXETER HALL EVANGELISTIC MISSION, October 11 to 24, 1886.—A Choir is being formed to assist at the above Mission. All desirous of helping are requested to apply to Mr. C. P. HARRADINE, Evangelistic Mission, Exeter Hall.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work. Two years' curriculum. Ladies may train for midwifery alone. —Treasurers, G. J. GREEN, Esq., London & County Bank, Victoria - street, S.W.; Hon. Sec., Dr. GRIFFITH. There are vacancies next Term, commencing September 22.

FUNDS ARE URGENTLY needed to carry on a small Refuge for Fallen Women. Will Christian friends kindly send donations of money or clothing?

HON. SEC., 32, Ffynone-terrace, Swansea.

YOUNG WOMEN'S HELP SOCIETY. —A Conference will be held at 29, Queen square, Bloomsbury, on Wednesday, October 6, at 3.30 p.m. The chair will be taken by the Right Rev. the Bishop of Bedford. Addresses will be given on Work among Factory Girls; Extension of Work; Union among Workers. Discussion is invited.—Tickets on application to the SECRETARY, 29, Queen-square.

Educational.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

HEALTH AND EDUCATION among the Surrey Hills.—Christian Home Schools for Young Ladies, conducted by Miss SHRIMPTON and Miss BUTLER GERDS. Preparation for Public Examinations.—Chertsey House, Red Hill.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

TO CHRISTIAN PARENTS AND GUARDIANS. — First-class Education for the Daughters of Gentlemen, in a School where only a limited number are received. Christian training and the formation of mind and character are the essential objects of attention. Finishing masters, individual attention, with home comforts. Large garden and tennis courts. French and German constantly spoken; and where necessary the summer holidays are spent on the Continent. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—LADY PRINCIPAL, West-end Book Store, 370, Oxford-street, London.

EDUCATIONAL HOME.—A Lady receives a few young Ladies to be educated with her daughter. Highest educational advantages, combined with excellent home influence and training. Specially recommended by Edwin Arrowsmith, Esq., and J. Kennedy, Esq., of the Children's Special Service Mission, and parents of pupils. Two vacancies for September 20.—D. C. L., Farley's Library, FitzJohn's Parade, Hampstead, N.W.

EDUCATION for the **DAUGHTERS** of Gentlemen, Glen Lyon, West Hill, Sydenham.—Principal, Miss SYKES. — English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

HIGH-CLASS SCHOOL FOR LADIES. —Assisted education for the Daughters of the Clergy, Orphans of Professionals, and others who from adverse circumstances are unable to secure the educational advantages befitting their position in society. Two appointments will be made for September. Well-known referees. By letter only.—DIRECTRESS, care of Mrs. A. T., 5, York Crescent-road, Clifton, Bristol.

HOME FOR INDIAN CHILDREN.—Only a few received. Detached house in garden, near the sea. South aspect. Loving care, with education and Christian training. A true home for very young or delicate children. Good references.

A. W., Glenfall, Weston-super-Mare.

BRIGHTON HIGH SCHOOL.—Superior Home opened for Pupils attending the above. Escort to and from school. Assistance in preparation. Every care delicate girls.

Mrs. B., Friend's Library, Brighton.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School.

DEAN CLOSE MEMORIAL SCHOOL, Cheltenham. Founded on the Scriptural, Evangelical, and Protestant principles of the Church of England. Terms, £42 and £45.

Apply to HEAD MASTER.

EDUCATION BY SEASIDE.—Special advantages for backward and delicate boys. Home comforts. Principal, a Cambridge Graduate. Resident governess. Limited number of boys. Terms moderate. — For particulars apply to the PRINCIPAL, Seaside House, Bexhill-on-Sea.

AN ENGLISH LADY now returning from Germany, requires engagement. Highest references. Subjects: English, French, and German (acquired abroad), music, drawing, painting, and needlework. Certificated, experienced. £40 to £50.

F., Balnain Villa, Bathford, Bath.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A.

CAMBRIDGE TRAINING for Holy Orders and University Degrees, at Theological College rates.—Ayerst Hall, Cambridge. Fee £25 a term, for board, lodging, tuition, and University charges.—Apply PRINCIPAL.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

MOUNT RADFORD SCHOOL, EXETER. For many years pupils have read with great success for the Universities, and for the Public Examinations. Careful and prayerful training, based on the Word of God. None but Christian tutors employed. A Lady for juniors; backward boys have special attention. Athletics, and out-of-door games encouraged, and carefully supervised. Cricket, boating, &c. References to parents of past and present pupils. Re-opens, September 14.

Principal E. H. VINE, M.C.P.

DR. GOERGEN'S HIGHER SCHOOL FOR BOYS, Concordia, Ouchy, Switzerland.—Thorough modern languages, with all other subjects of a good English education. Preparation for military and all other English examinations. Beautiful situation; climate most beneficial to delicate boys. Home comforts, individual care, Christian training. Large premises. English games: tennis, cricket. Highest references.—For prospectus and all particulars address the PRINCIPAL.

PERSONS OF BACKWARD EDUCATION taught English letter writing, French, German, and Latin.

TUTOR, May's Advertising Offices, 159, Piccadilly.

CLIFTON, BRISTOL.—Select Boarding House for Ladies. Pleasantly situated near churches and Downs. Home comforts. Terms moderate for long or short periods.

Miss MINCHIN, 23, Richmond-terrace.

TEIGNMOUTH, SOUTH DEVON — Coombe Vale School. Head Master: The Rev. R. D. MAXWELL. Noted for its very successful training of delicate boys. Reduced fees if application is made at once.

LADIES' SCHOOL FOR DISPOSAL, in street diverging from Old Kent-road. Certificated; day. Established over 16 years; present hands 11. £100 for School, in full, prosperous, working order, school furniture, blinds, gas, and house fittings. Or £1 capitation fee. Fittings, &c., at valuation. Suggested opportunity to Christians desirous of establishing bereaved ones in sure and easy living. Highest references.

FIDES, Post-office, 170, Old Kent-road, S.E.

PARENTS DESIRING THEIR DAUGHTERS to acquire accomplishments in Germany, will find them a nice, comfortable home, in a German family in Lubeck. Every kind of instruction; languages, music, painting, &c. Very low terms. Best references to be had from Pastor Petersen, Lubeck.—For particulars, apply to Frl. K[illegible]ll, Charlottenstrasse 27, Lubeck, North Germany.

BEDFORD. — Howard College.—Principal, Mrs J. COMPTON BURNETT.—A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year pupils have passed the O. and C. Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. 105 passes in last three years, 25 distinctions. Vacancy at Christmas for Governess-Student.

AN UNCERTIFICATED TEACHER wanted, who will also act as Assistant Matron in a Home of 30 destitute girls, under 16 years old. Age from 25 to 35.—E. C., Fairlie, Altrincham, Cheshire.

SUPERIOR GOVERNESS (Higher Cambs, Group B.) seeks engagement in Christian family, wintering abroad. Literature, English, fluent French, German (Paris, Germany). Could act as Companion and Secretary.

KLEIN, 17, Old Cavendish-street, W.

EXPERIENCED GOVERNESS (25) desires re-engagement, resident or visiting. Senior Cambridge and South Kensington certificates. Thorough English, arithmetic, French, German, music, singing, drawing, calisthenics, and needlework. Three years last engagement, four years before. Highly recommended.—C. Also Superior NURSERY GOVERNESS (32) desires re-engagement in Christian family. London or suburbs. Four years' personal reference.—E.—Mrs. HOOPER, Home and Institute, opposite Highbury Station, London, N. N.B.—Board and residence, 11s. 6d. to 16s. 6d. weekly. References required.

RESIDENT GOVERNESS.—An experienced young Lady requires re-engagement as above in school or family (school preferred). Thorough knowledge of music. Good references. K. S., 34, Carisbrooke-road, Newport, Isle of Wight.

AS GOVERNESS to young children. English, rudiments of French and music. Clergyman's family in the country preferred. References to clergyman.

Miss CAMPBELL, 81, Finchley-road, London, N.W.

CHRISTIAN GOVERNESS required, at once, to take almost entire charge of three children Experienced. Good disciplinarian and trainer of the young. Mother being an invalid. Cheerful, musical. About thirty. Low Churchwoman. Abstainer.—Mrs. WARREN, Melverley, Spencer-hill, Wimbledon.

MORNING, or part week engagement required, by a Lady. Good English, conversational French (Continental), German, advanced music, singing (Italian method), drawing, and water colours. Good testimonials.—C. L., Farmer's Library, Edwardes-terrace, Kensington.

GOVERNESS (experienced) wishes engagement in family. Branches, thorough English, French (France), German (Germany), music, drawing, painting (certificate). Good testimonials. Terms moderae.

Miss J. H. SMITH, Dalgowan, New Galloway, N.B.

TWO DAUGHTERS of a clergyman residing at Kingston-hill, not far from Richmond Park, receive into their house the daughters of Gentlemen, for education in English, French, and German. London Professors on their own terms. Highest testimonials from the parents of former pupils.—Miss H., Halifax House, Kingston-hill, Kingston-on-Thames.

THE FRIENDS of a young Lady desire to obtain for her a situation as Governess and Companion in a gentleman's family, to children under 16 years old. English, French, German, elementary Latin, arithmetic, advanced music. Good performer. A happy Christian home with employment the first consideration. Highest references.

A. M. C., Burnside, Library, Blackheath, S.E.

A LADY WOULD be glad to hear of an opening for a select Kindergarten in a good neighbourhood in or near London.

G., The Library, 3, Streatham-row, Streatham.

Appointments, Situations, &c., Wanted.

GENTLEMAN, thorough business ability and experience, recently retired from large firm voluntarily, requires Partnership and Managership with Christian in a large business. Adept at advertising. Present and prospective capital.

X., care of Bottomley & Co., King-street, E.C.

SECRETARY OR MANAGER.—A Christian Gentleman, who has been Assistant-Secretary to one of the largest corporations in the world, desires full or partial employment. Skilled accountant and shorthand writer.

ALPHA, 82, Fairholt-road, Stoke Newington, N.

WANTED, by an earnest, experienced Preacher, the charge of a congregation, where the friends wish to have the truths of the Gospel fully and faithfully preached. A sphere of usefulness is sought, rather than a high stipend.—X. Y. Z., Tyer & Wood, Stationers, Broadway, Ealing.

MR. GEORGE HOLLAND recommends a gentlemanly young man, desirous of meeting with an appointment as Private Secretary, or Steward to small estate, or any other position of trust.—ALPHA, care of Mr. George Holland, George Yard, Whitechapel, E.

RE-ENGAGEMENT required by a Christian, as Governess, Companion, or Housekeeper. Fluent French. — Miss FIRTH, care of Miss Seaman, 11, Connaught-road, Folkestone.

A LADY SEEKS an appointment in Christian work as Superintendent of an institution, Secretary, or in any sphere of usefulness. Has had some experience.—A. B., 17, Old Cavendish-street, W.

RE-ENGAGEMENT as Housekeeper, Companion, or Matron, in a house or school. Musical, very domesticated, fond of children. Highest references. £25 to £30. Age 41.

M. E. L. W., 208, Humberstone-road, Leicester.

HOUSEKEEPERS, Cooks, Housemaids, Parlourmaids, Nurses, Nursery-Maids General Servants, with good characters, should apply to Miss MAULDEN'S (late Missionary) Registry and Home for Servants, Church-street, Paddington-green.

AN ENGAGEMENT required as Housekeeper in small family, Lady Help, to wait upon invalid Lady, or any position of trust. Highest references. — ALPHA, 2, Roumelia-terrace, Boscombe, Bournemouth.

HOUSEKEEPER. — Re-engagement or any position of trust, by a Christian person. Willing to assist in light housework or plain cooking. Highest references.

E., 18, Alma-villas, Arthur-road, Windsor.

A LADY WISHES to hear of a situation in a Christian family for her Nursery Governess, aged 19, and well educated. Small salary.

A. M., care of Mr. Bright, Arcade, Bournemouth.

AN ENGAGEMENT wanted, by a Lady of experience, as Companion-Housekeeper in a small family, or with elderly people, where nothing menial is required. No salary desired, but a comfortable home. Good references.

F. Y. M., Herald Office, Langport, Somerset.

THE DOWAGER (Julia) Lady Middleton wishes to recommend, as Companion and Secretary to an elderly or invalid Lady, or as Governess to young children, a young lady whom she has known some years.

E. G., Public Hall Library, Tunbridge.

A LADY DESIRES an engagement as Useful Companion. Is domesticated, and a good needlewoman. Dissenter and abstainer.—E. T., 14, Broughton-road, Albion-road, Stoke Newington, N.

A YOUNG LADY desires an engagement as Mother's Help, or Nursery Governess. Fond of children. Good English, French, music, drawing, needlework.

A. Z., 15, Cornwall-road, Bayswater, London, W.

A LADY WISHES to recommend a young person as young Ladies' Maid, or Needlewoman. Would not object to light housework. Good dressmaker. Wages £16.

Mrs. DREWITT, Drayton, Chichester.

WANTED, a situation for a children's Protestant Swiss Maid. Is a fair needlewoman, and has some knowledge of dressmaking. Age 21.

Mrs. CAVE, Spring Grove, Isleworth.

STATIONERY.—Advertiser wishes to apprentice (indoor) daughter, aged 15, to above business, in a good suburban or country town.

X. Y., 78, Manor-road, Brockley, S.E.

AS BARMAN, in Coffee Palace.—Wanted, by Christian man, aged 25. Thoroughly experienced. Country preferred. Would take management of place.—OLIPHANT, 98, High-street, Notting-hill-gate, W.

AS GROOM AND GARDENER, or as Under-Gardener. 18 months last place. A young single man. Most highly recommended.—Mr. BELDAM JOHNS, Foulmere Manor, near Royston, Cambs.

AS GROOM under a Coachman, or as Groom and Gardener.—Wanted by a young man, aged 18. Willing to be useful.

F. CLARK, The Green, Ashwell, Herts.

WILL ANY CHRISTIAN give employment to Ticket-of-leave man, most anxious to redeem character, and obtain employment. Gentleman by birth and education. Clever, able writer, thorough knowledge of figures, and foreign languages. Married, family. Now entirely destitute. —A. B., 13, Lancaster-road, Westbourne Park, London.

GARDENER OR UNDER-GARDENER. —A steady, industrious Christian young man wants a situation as above. Total abstainer. Can give highest references.—W. H. W., 9, Darncombe-street, Moss Side, Manchester.

A USEFUL, STEADY youth of 16, is recommended for indoor service, or to help in garden.—Rev. G. W. HILLS, Curdridge Vicarage, Botley, Hants.

A LADY WISHES to find some employment for a very respectable and conscientious Christian widow, with one little boy, aged 9. Suitable for housekeeping, charge of children, &c.

E. W., Morden House, Barnes Common.

A LADY WISHES to find a situation for a respectable, middle-aged person, as Companion to a Tradesman's Widow in business. Active, good scholar, useful at her needle.

E. F. S., The Chestnuts, Watton at Stone, Hertford.

A LADY WANTS to find a situation for a young woman anxious to regain her character. Has been in service before.

R. J. B., Easneye, Ware.

SITUATIONS WANTED, in quiet Christian families, for two sisters, as House-Parlourmaid, and Schoolroom or Nurserymaid. Ages 19 and 17. Please state particulars to Mrs. MARTIN, Cranbrook-road, Hawkhurst, Kent.

AS HOUSE - PARLOURMAID, in small, quiet family. Two years' character, 14 previous.

E. L., care of Mrs. Westwood, Shelly, near Ongar.

A LADY WISHES to find a situation in a Christian family, for a strong girl, aged 20, anxious to redeem her character. Hardworking and willing.

Mrs. MAXWELL, Castramont, Gatehouse, N.B.

ENGAGEMENT wanted, as Nursery Governess to young children, or Mother's Help, by an experienced young lady. Rudimental English and music. Highest references. Moderate salary.
A., Lavia Cottage, Balham Hill, Surrey.

HOUSEMAID.—A young woman, aged 24. Seven years' good character. Wages £18 to £19, all found.
Miss MACINNES, 2, Gayton-road, Hampstead, N.W.

WILL ANY LADY kindly take a girl as General Servant or Kitchenmaid, who is very anxious to retrieve her character? Age 22. Wages £12.—Mrs HURT, Alderwasley, Derby.

A LADY, 25, daughter of a Missionary, desires re-engagement as Companion. Can read aloud, write letters; domesticated, musical, and cheerful. Good reference from last situation.
B., 114, Mildmay-road, N.

COOK.—Wanted, a situation in a quiet Christian family. An abstainer. Wages £18. Age under 30.
EMMA, 7, Fountayne-road, Stoke Newington.

Appointments, Situations, &c., Vacant.

LADY WORKER of experience required, for Mission work amongst fishermen. South coast. Church of England. Partial salary if necessary. First application to
M. A., 12, Wellington-square, Cheltenham.

MATRON WANTED, for Home for Intemperate and Fallen Women in Sydney. Must be an earnest Christian, and a member of the Church of England. Previous training absolutely necessary.—Apply, enclosing testimonials, to
R. W. MILDMAY, Blackburne-place, Liverpool.

WANTED, in the neighbourhood of London, a Christian Lady, as Private Secretary to assist in Mission work, &c. Age not above 40. Must be a good writer, of methodical habits, and have experience in Editorial work. One accustomed to take part in Gospel meetings, &c., preferred. Salary offered, but not board or lodging.—Communication by letter only (in the first instance), to O. D., 3, Amen-corner, Paternoster-row, London, E.C.

MRS. H. STUART-WORTLEY desires to appoint to an Assistant-Matronship a truly converted person, age from 22 to 35.—Full particulars of age, previous and present occupation, denomination, and references that can be given, to be sent by letter only, to Rosslyn House, Grove End-road, London, N.W. (Where no answer is sent the application is deemed unsuitable.)

A HIGH-PRINCIPLED, trustworthy Woman wanted, not under 40, as Working Housekeeper to single gentleman. Only servant. Nearest town three miles. Country person who would value Christian home preferred.—Full particulars to
R., Dyson's Wood Farm, Kidmore, Reading.

MOTHER'S HELP WANTED immediately, who is fond of children, and a good needlewoman
Eversley, Langley-park, Sutton, Surrey.

AS MOTHER'S HELP.—A Lady wanted to take entire charge of two children under five years. Must thoroughly understand their physical care, and be a good disciplinarian. Able to sing and draw. One with some knowledge of the Kindergarten system preferred. Salary liberal.—P. Q., care of Mr. Roebuck, Bookseller, Wolverhampton.

MAN AND WIFE WANTED.—Man as Groom (one horse) and Gardener, and to milk; wife as Biblewoman. Cottage and garden found.—State wages and references to
J. T. CROSHER, Mount Pleasant, Melton Mowbray.

LADIES AND GENTLEMEN, with good voices, wanted, for evangelistic services on Sunday afternoons. Travelling expenses paid. Tea after service.
A., Rastall's, Ebury-street, S.W.

NURSE WANTED.—A bright young woman, who has had some experience with a young infant. Good needlewoman. Wages £18, and all found, except beer.
E. D., 55, Lee-park, Blackheath.

WANTED IMMEDIATELY, for Norfolk and Norwich Staff of Nurses, two thoroughly trained Nurses. Apply, enclosing testimonials and photograph. State wages. Abstainers preferred.—SUPERINTENDENT, Nurses' Home, Bethel-street, Norwich.

CHRISTIAN LADIES, not more than 30 years of age, are urgently needed as Missionary teachers in the field abroad.—X., care of Messrs Shaw & Co., 48, Paternoster-row, E.C., giving the name of some Evangelical clergyman to whom reference may subsequently be made.

TO LAUNDRESSES. — Wanted, a Mother and Daughter, or two Sisters who are not too young, to take entire charge of a Lady's Cottage Laundry, in Surrey. Must have first-rate recommendations, both for respectability and for thorough knowledge of their business.—Address, stating full particulars, with wages, &c., asked, to
Mrs. LEEDHAM WHITE, 25, Cranley-gardens, S.W.

A THOROUGHLY COMPETENT Christian Nurse wanted for one baby. Willing to travel, good needlewoman, and must have a first-rate character.—Address, stating particulars, to Mrs. W. Y. FULLERTON, Regent-road, Leicester.

A CHRISTIAN WOMAN wanted, as Head Nurse for a ward at the Lock Hospital. Salary £25, all found. No uniform.—Apply personally to the MATRON, Lock Hospital, Harrow-road, W.

A BRIGHT YOUNG NURSE wanted for four children. Must be quick, fond of children, and a Christian. Nursery governess kept.—Mrs. MCGREGOR, Glenisla, Vermont-road, Upper Norwood, S.E.

NURSE WANTED immediately, for Lady's first baby. Must be thoroughly experienced in bringing up by hand. Healthy, good-tempered, cheerful. Abstainer. Excellent reference from mistress, also desirable from clergyman. Good wages, and comfortable situation,
Mrs. S., 21, Westbourne-park, London, W.

A TRAINED PARISH NURSE wanted. She must have held a similar position, and be a decided Christian, a Churchwoman, and an abstainer. Salary 15s. per week.
Mrs. W., Vicarage, Mitcham.

CAN ANY CLERGYMAN or Lady recommend a superior Christian person, Lady Help or otherwise, as useful Maid Attendant to a delicate Lady and a child of 8. Willing to assist in house superintendence. No necessary association with servants, meals excepted. Member of Church of England. Age from 35 to 40. Good walker. Good health. Able to make plain dresses. Good needlewoman. Remuneration £25, all found; no beer. Cook housemaid, house-parlourmaid, man kept. Also HOUSE-PARLOURMAID, age 30 to 35. Good needlewoman. Wages £15, all found; no beer.—G. C., Rose House, Lansdowne-road, Heene, Worthing.

AN EXPERIENCED LADY'S-MAID wanted. Age about 30. Protestant. Accustomed to travel. Abstainer preferred. Unexceptionable references required.
Mrs. RICHARD, Harland Lodge, Bournemouth.

A THOROUGH PARLOUR-MAID wanted, strong and healthy, in a quiet family. One who would value Christian privileges.
Mrs. DOUGLAS JONES, Roxeth Lea, Harrow.

GOOD PARLOURMAID WANTED, in a Christian family. An abstainer.
Mrs. M., Llanover, Bournemouth West.

HOUSE-PARLOURMAID wanted, in October. Two in family. Must be good waitress understand duties, and have good character. Churchwoman.—State age, wages, particulars, &c., Mrs. DONNE, Limehouse Rectory, London, E.

A YOUNG LADY wanted.—Fond of and accustomed to children, to take entire charge of four boys, and to instruct the eldest, aged five. Nursemaid kept. Reply stating age, experience, salary, &c., to Mrs. R., 33, Sistova-road, Balham.

CAN ANY LADY recommend a thoroughly reliable and capable person, as Cook in a small gentleman's family. Age about 28. Wages £18 to £20.—Mrs. CROSFIELD, Carr-end, Reigate.

COOK (GOOD PLAIN) and HOUSE-PARLOURMAID (thorough) wanted for October 14. Good references. Total abstainers. Nurse kept, in family of three. Wages £18 to £20, and £16 to £18.—21, Westbourne-park, W.

GOOD PLAIN COOK wanted in a gentleman's family. Total abstainer preferred. Age from 25 to 30. Good character. Small family. Good wages.—Mrs. FOX, Oakleigh, Broadwater Down, Tunbridge Wells.

WILL ANY LADY kindly recommend a thoroughly good Plain Cook. Active and trustworthy, with good length of character. Three in family. Assistance given Required about October 22.—Mrs. WALTER RICKARDS, 8, Cavendish-place, Cavendish-square, London.

GOOD PLAIN COOK wanted, in country. Good length of character.—Apply, stating age, wages, &c., to Mrs. MORRIS ASHBY, Northlands, Virginia Water, Staines.

A TRUSTWORTHY YOUNG WOMAN wanted, as Housemaid, in a clergyman's family of three. Age about 20. A quiet place.
J. R., 4, St. James-terrace, Ryde, I.W.

HOUSEMAID.—Wanted, a respectable young woman, with at least twelvemonths' good personal character.—Mrs. HOGGS, 5, Fairfax-road, Swiss Cottage, St. John's Wood, N.W.

CAN ANY LADY recommend a trustworthy General Servant, to a widow Lady without family. Plain cook, particular in her work. Quiet home.—Mrs. K., 2, Lancaster-villas, Folkestone-road, Dover.

A GENERAL SERVANT wanted, about 19. Two in family, one child. Good character indispensable. A comfortable home to suitable person.
M., 61, Stapleton Hall-road, Stroud Green, N.

GENERAL SERVANT wanted, understanding cooking. Family, two. Housemaid kept. Country vicarage. Churchwoman. Quiet Sundays. Good character indispensable.
Sissinghurst, Staplehurst, Kent.

GENERAL SERVANT, about 24, wanted in a family of six. Washing done at home. Nurse-girl kept. £15 to £16.—Apply by letter, Mrs. A., 21, Offerton-road, Clapham, S.W.

GENERAL SERVANT. Must be thoroughly well qualified and experienced.—W. H. M., Waiwera, Pinetree Glen, West Bournemouth.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 33, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine. Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. Box, 58, Old Steine.

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A WIDOW LADY and her daughter offer Board and Residence to a Lady wanting a comfortable home. House pleasantly situated. Terms moderate.—1, Geneva Villa, Dry Hill Park, Tunbridge, Kent.

(*Continued on page 26.*)

Mission to Deep-Sea Fishermen.

Six Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blasts and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

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181, QUEEN VICTORIA STREET (Next door to Blackfriars Bridge).

N.B.—The Offices were removed to this address in December last; attention to the change will save much trouble, time, and expense to the Mission.

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A Meeting of Local Secretaries and others interested in the work of the SCRIPTURE UNION will be held (D.V.) at the Y. M. C. A., 56, Peter-street, Manchester, on Monday, October 4, at 3 p.m. The Rev. W. S. STANDEN, and Messrs. T. B. BISHOP, H. M. TRICKETT, and J. MARTIN HALL are expected to speak.

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Some grants have been withdrawn and others are in jeopardy for lack of funds.

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necessary to invent the name "dust-holeing," for the peculiar descriptive faculty of the writer in question, and those of the disgusting French school who have set the ungodly fashion.

There is, however, a still deeper source of regret. Although the existence of this foul danger is now well known, there are parents who do not hesitate to give their sons and daughters the run of circulating libraries, where the works of such degrading writers are to be obtained, and who rarely give a thought to the literature with which the senior members of their families "kill time." Such neglect is simply sowing the wind, and the result is frequently reaped in a harvest of depraved imaginations and ruined lives.

Some words of an address to theological students by Rev. Newman Hall, and recently published, deserve attention. The common people crave the Gospel. They are weary of listening to scholastic essays, to arguments in proof of what they do not doubt, and to replies to objections which they either do not know or despise. In a village chapel we lately heard a lay preacher retailing the sceptical opinions which he daily heard in a large workshop. The villagers had never heard them, and their ignorance of them was better than their knowledge.

Mr. Hall, speaking of theatres, said in his student days a visit to one of them would have caused exclusion from College; to attend them to learn oratory was to learn the habit of pleasing instead of profiting men, which was fatal to good preaching. He said churches would refuse to invite a student who went to theatres. But might they not also refuse to hear a preacher who not only went to one, but invited the two leading actors to dinner with him on the Sunday?

A singular and novel argument in favour of extempore preaching is suggested by an article in *The Lancet*. It seems that other speakers do not suffer from relaxed throats so much as ministers of religion, and that because they do not give the aperture of the throat free play by holding up their heads. Nature herself seems to protest against the habit of reading sermons.

One of the most unpleasant pictures in the last Paris *Salon* represented two richly clad women under the influence of one of the drugs, the use of which is stated to be becoming very wide-spread in French society, and already French literature is beginning to be coloured by studies of the effects of this new feminine vice. The painting was singularly repulsive, although the highest efforts had been made to make it attractive, for the two women were nothing more nor less than wretched inebriates, as deeply enslaved to the drug as the most besotted drunkard to alcohol, and the spectator could not help picturing the result of that terrible weakness of the will which is inevitably induced by such indulgence.

Unfortunately, it is asserted that, in another shape, the drug is being largely used by women in England, who take it in the first instance as a sedative or a remedy for nervous complaints, and gradually yield to its baneful seductive influence, until they become its victims. We do not know how far the statement is accurate, and we trust that the matter has been exaggerated; but we would earnestly caution our readers against the use, except under medical advice, of the sedatives, and opiates, and "brain foods," now so freely advertised as remedies for nervous prostration, and weakness, and other kindred ailments. In many cases these remedies are worse than the disease; and in sleep and rest will be found the restorative agencies which God intended to be used in such cases of mental and bodily weariness.

If we have to look aright at the painful problem of the condition of our midnight streets, we must carefully bear in mind the fact that the temptations to evil come almost exclusively from one sex only. If it had not been for the state of the labour market, insufficient wages for wearing toil, defective education, and the loss of motherly influence, most of the victims who are a disgrace to our civilisation and our Christianity would still have been happy in purity. No man who remembers Christ will cast a stone at one of these, and every man who reflects that he may be to some extent responsible for the economic conditions which have forced many of the lost ones into their fatal position will be disposed to creep away ashamed.

Father Anderdon, S.J., who of late has been instructing the people of Manchester with regard to Protestant misrepresentations of Roman Catholic beliefs and doctrines, preached upon devotion to the Virgin "as one of the most prominent amongst non-Catholic difficulties." It is remarkable that, in asserting that devotion to the Virgin had nothing akin to idolatry, Father Anderdon qualified the statement by limiting it to "devotion to the Blessed Virgin *in its highest expression*," certainly a noteworthy limitation. He went on to add, however, that Mary was "a creature redeemed in a nobler way than all other creatures by the blood of her Son, inasmuch as the precious blood was applied to her by anticipation, not to cleanse her from sin, but to preserve her from it." !

Dr. Arnold's beautiful prayer, in committing, day by day, eye, ear, and thought to the keeping of God, which we recently quoted in our notice of the late Samuel Morley, reminds us of one in verse by Thomas Ellwood, the Quaker friend of John Milton. The poem commences:—

> Oh, that my eyes might closed be
> To what becomes me not to see!
> That deafness might possess my ear
> To what concerns me not to hear.
> That truth my tongue might always tie
> From ever speaking foolishly!
> That no vain thought might ever rest
> Or be conceived within my breast,

and after other devout and longing aspirations, it concludes:—

> Wash, Lord, and purify my heart,
> And make it clean in every part;
> And when 'tis clean, Lord, keep it so,
> For that is more than I can do.

A correspondent of *The Record* states that an image in stone of the Virgin and Child has been erected at the entrance to the north transept of Westminster Abbey now undergoing restoration, and asks by whose authority and at whose cost the image has been set up.

The Baptist denomination, in the year 1821, numbered about 40,000 members in Great Britain and Ireland, and in 1885 the number had increased to 215,000. The Sunday-school scholars now number 472,000 with 49,440 teachers.

It is stated that, as the Duke of Hamilton adheres to his resolve not to permit the United Presbyterian body to erect a place of worship on the Island of Arran, the people have made arrangements for a floating church, which will be moored in Lamlash Bay, and to which the congregation will be conveyed in boats. We could understand opposition to a public-house, but it is difficult to comprehend the grounds upon which a devout body of people are thus refused permission to meet together to worship God according to their convictions.

Of the myriads of people who are lovingly familar with that noble Gospel hymn, "Rock of Ages," which for a hundred and ten years has had a prominent place in every collection, few are aware of the deeply interesting fact that its author, Augustus Toplady, after having for years attended the means of grace in various churches in England, was brought to Christ in a barn in Ireland, where an illiterate poor man, scarcely able to spell his own name, was preaching on Eph. ii. 13, "Made nigh by the blood of Christ." And what encouragement there is in this wonderful circumstance for all those who are disposed to despise the day of small things. "Simply to thy cross I cling," was the trustful expression of the redeemed soul in the Ballynaslaney barn; and the words have echoed in thousands of hearts year by year since, and doubtless will continue to be the utterance of loving, childlike faith, until the Church militant is merged in the Church triumphant.

The Italian Minister of Worship is preparing a Bill on the reorganisation of ecclesiastical property. It is stated that the measure will render it illegal to receive new subjects in either monasteries or convents in the kingdom of Italy. Inquiries have been ordered to be made as to the number, condition, and establishments of the Jesuits, with a view, it is believed, to the expulsion of the members of that body. Legal proceedings have been taken against the Superior of a convent in Milan, where some girls took the veil recently, and the Minister of Justice has already expelled the Jesuits from San Gaetano, and taken possession of their temporalities, on the ground that there have been grave irregularities in the exercise of their ministry. Unfortunately, England affords an asylum to the priests who are sent out of other lands as being enemies of the State; and there is, therefore, reason to fear that this threatened action on the part of the Italian Government will result in a further flock of plotting Jesuits being cast upon our shores.

TOTTENHAM, N.—A mission has been held by Mr. C. King, at the Gospel Temperance Hall and the Girls' Orphan Home (Dr. Laseron's). There were crowded meetings night after night. Mr. King most faithfully preached the Gospel, with many useful illustrations from his own life. Mrs. King sang Gospel hymns with true feeling, which touched the hearts of many. She also spoke with power, and many were led to confess Christ as their Saviour. The meetings were intended for the poorest class; they came, and paid the closest attention. Souls were saved—among others one who had only just returned from five years' penal servitude.

DUNDEE CHRISTIAN CONFERENCE.

(FROM OUR SPECIAL REPORTER.)

THE annual Christian Conference was opened in Kinnaird Hall, on Tuesday forenoon, when there was a large attendance. Rev. W. J. COX presided, and called attention to the purpose of the meetings, which was to stimulate and increase the spirit of true Christian joy. Believers greatly add to their influence and usefulness by exhibiting cheerfulness and gladness. The special topic under consideration was

THE OBJECTS OF DIVINE DELIGHT,

and it was looked at from two points of view. Rev. N. K. MACKENZIE, Longforgan, spoke about our Lord as an object of Divine delight. He showed how the Father took delight in the Son because of their unity of heart, for God can rest only in that which is like Himself, and also on account of his mediatorial work. Rev. THOMAS CHAMPNESS, of Bolton, treated the other object of Divine delight—his people. His address was lively and vigorous. Some of his racy remarks provoked a broad smile. He stated, for example, that many people seemed to think that Christians should all be like so many spoons, with no difference in them, except occasionally in the stamp. God did not want his children to be all alike, but He did desire that they should all be one in love. The true workman found pleasure in his work, and God took delight in contemplating his saints.

At 2 p.m. a conversational meeting was held, the subject being "The Word of the Lord our Daily Bread." It also was largely attended. Rev. A. H. REID, the chairman, mentioned the following conditions for profitably reading the Scriptures: (1) a healthy appetite; (2) a stated time for reading the Word; (3) a study of it in all the variety it contains; (4) a good spiritual digestion; and (5) reading with the practical aim of serving the Lord in view. After several Christian workers had given their opinions on this most important topic, Mr. CHAMPNESS spoke of the Home Mission agencies he carries on in England. He has twenty-five evangelists, principally of the working-class, assisting him, and much blessing accompanies their labours.

At 7.30 the hall was crowded. Rev. JAMES WELLS, Glasgow, addressed himself chiefly to young men, of whom a large number were present. He made the command given to the widow of Nain's son, "Young man, I say unto thee, Arise," his starting-point. Christ's Church is, in relation to many of her sons, like the widow; she is bereaved indeed, and all she can do is to carry them forth weeping in the direction of the Saviour. Many of our young men grow old in youth, and die in middle age, because of the vices in which they have been ensnared. The companions of our boyhood and those who used to sit beside us in college are now outcasts from society, and hastening to a dishonoured grave. We should have the spirit illustrated by the weeping widow; if we had it, we should have our young men restored to the Church, living souls. Mr. Wells then proceeded to give an account of the

REMARKABLE MOVEMENT AMONG GLASGOW YOUNG MEN

last winter, in which he took an active part. Large meetings were held in his church. Some merchant-princes of the West-end, full of zeal and of the Holy Ghost, were the speakers. Inkermann was a soldiers' battle; so long as the officers guided it, it was a failure. So the Glasgow meetings were not a success till the hearty co-operation of the young men already on Christ's side was secured. They drew their companions from the athletic clubs and warehouses. Then the Spirit of the Lord was poured forth. The audiences grew larger instead of smaller as the weeks rolled on, and the interest deepened. Often 250 or even 300 young men remained for conversation and personal dealing. Ministers should learn a great deal from the revelations of their modes of thought made by these young men, who belonged to cultured and wealthy families. Not one of them said that intellectual difficulties kept him from Christ. Their general experience was that they had striven against the light they had, fought against their convictions, and by so doing had lost self-respect. They felt that if they were to be true men they should accept the Gospel. It is not scepticism or doubt that keeps men in our day from decision; it is the lack of honest manliness. Mr. Wells was struck with the strong testimonies given as to the unsatisfactory nature of a Christless life, and to the heart-felt satisfaction found in the service of Christ. Those who bore these testimonies had every opportunity money and position could afford for enjoyment; yet they could get no true joy in pleasure. When they decided, they had, in some cases, to stand the chaffing of their friends, but they had their compensations. A fine young fellow told Mr. Wells, his minister, what his compensations were. First of all, he had never seen his mother so happy; in the second place, he could for the first time in his life look his faithful minister right in the face; and in the third place, he now lived with complete self-respect. These were certainly compensations worth having. The work went on without any excitement or sensation. The addresses were characterised by solid expositions of the Scriptures, and by the emphasis laid on such foundation truths as the Atonement. Mr. Wells concluded his interesting address by drawing the attention of his hearers to the fact, that between a willing sinner and the willing Saviour, there is not the breadth of a straw of real obstacle to present salvation.

Rev. THOMAS CHAMPNESS spoke of

THE CHURCH'S TRIUMPHS IN CHRIST.

Triumph is the programme word of believers. Paul, in 2 Cor. ii. 14, says: "Now thanks be unto God, who *always* causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." That Saul, the persecutor, should write such words is as remarkable as that Charles Bradlaugh should deliver an evangelistic address. The hand that was nailed to the cross guides the helm, let wicked men row as they please. Christians should be more enthusiastic and hopeful in their service. They are excited enough in elections, but very cool and calm in serving Christ. In reading the pages of memory, we find that when we were weakest and felt baffled, God did his work; in the place where there is least hope, there God's strength is shown to the best advantage. He makes us to triumph in every place. Mr. Champness sought to stir up his hearers to fresh energy, by picturing the glorious triumphs Christ is to achieve in the days when, as he quaintly put it, one policeman will do for all England.

SECOND DAY.

The deliberations of the Conference were resumed on Wednesday forenoon, when Rev. C. M. GRANT presided, and the topic of "The Delight of Believers in the Lord" was under consideration. Rev. JAMES WELLS, Glasgow, spoke of Moses' prayer, "I beseech Thee show me thy glory," as showing the Christian's delight in God for what He is. Glory baffles us, and eludes the subtlest power of logical definition. Moses sought a soul-satisfying revelation of the glory of God. That glory consists in his greatness and in his goodness. His greatness is made manifest in the name Jehovah; and believers delight in the greatness so revealed. The other source of their delight is his goodness, which is grace in action pouring itself on every heart ready to receive it. Grace is often compared to the sun. It is the genius of the sun ever to give, and yet with all its giving never to exhaust itself. The specific form in which grace manifests itself is the forgiving of iniquity. Iniquity is that which is crooked. No theology will satisfy thoughtful men unless law and justice are considered, and the needs of an awakened conscience met. Through the Gospel dispensation that which is crooked is made straight, and grace reigns by righteousness. In Rom. vii. 27, Paul says: "For I delight in the law of God after the inner man." We do not wonder at delighting in the *Gospel* of God, but we do not wonder when a man gets the length of delighting in the *law* of God. Have you got that length? Young Christians find pleasure in the *promises* but not in the *precepts* of the Gospel. We may have a great deal of emotional religion, and yet lead an unsatisfactory moral life. To be strong and real we must have an increasing delight in the law of God.

Rev. MATTHEW GALBRAITH, Aberdeen, basing his remarks on Psalm xviii. 1, 2, dwelt on the Divine love as expressed in what God did for us, and showed how we should delight in the Gospel of grace. His address was made bright and interesting by the liberal use of pleasing illustrations.

ENCOURAGEMENTS TO PRAYER.

In the afternoon the area of the hall was well filled. Rev. Mr. BLACK opened up the subject of conversation which was, "Encouragements to prayer." He emphasised the truth that delay is not denial, and found a guarantee of the acceptance of our petitions in the fact that God is the God of grace. Delayed answers should be looked on in the light of a stimulus to larger and more intense desire. Several other ministers spoke wise and helpful words in the course of the discussion which followed. All that they said may be summed up in the old dictum, which is as new as the sun that has been shining for 6000 years, yet rises with fresh lustre this morning: "Men ought always to pray and not to faint."

In the evening, Mr. ROBERT WILSON, the energetic superintendent of the Edinburgh Drill Hall Free Breakfast Mission, delivered an evangelistic address on the righteousness God has brought near to us in the Gospel, to an audience which more than taxed the seating accommodation of the large hall. His vivid and impressive pictures of man's degradation, and the thunders of Sinai which echoed through his address, admirably prepared the way for the declaration of the Saviour's love which followed from Mr. GEORGE CLARKE. Hundreds remained to the after-meeting, and it is believed that very many decided for Christ.

THIRD DAY.

On Thursday forenoon the subject of "Zion's Peace and Prosperity" was under consideration. Rev. R. WATERSTON presided. Rev. JOHN FORDYCE, late of Simla, India, speaking of the source of Zion's peace, lamented the divisions in the Church, but admitted that they were for the present inevitable. Fuller light and harmony would come, yet even now greater union should exist among Christians. In India they were further advanced on this point than at home. There believers had to be out and out in their decision; and that helped to band them together. Besides, in the presence of the hoary rites of heathenism members of different sections of the Church lost sight of their petty differences and magnified the great realities they held in common. His prayer for Zion was that there should be such Christian co-operation that the world would say, Behold how these Christians love one another!

Rev. JOHN RIDDELL, Glasgow, dwelt on peace with God and peace of conscience as elements in Zion's peace. Both rest on the blood of Jesus, but the former is the expression of God's estimate of the efficacy of that blood, and the latter is the expression of the estimate of the believer's conscience—a widely different thing. Perennial peace of conscience is through the atoning blood, and is enjoyed in the proportion that we abide in Christ.

HOME AND FOREIGN MISSIONS.

In the afternoon addresses on home and foreign missionary operations were given. The charm of hearing about service for Christ drew many men and women to the hall, the area of which was comfortably filled. Mr. ROBERT WILSON, superintendent of the Edinburgh Free Breakfast Mission, was the first speaker. He ran over some of the special features in the important enterprise he is connected with. It originated in the impulse to fuller activity on behalf of the lapsed in Edinburgh, which sprang out of Mr. Moody's mission in 1874. The aim steadily kept in view is to bring outcasts under the power of the Gospel. Each week-night during the winter months has its own meeting. The classes thus reached are those resident in the slums of Edinburgh, who have sunk into the ranks of the lapsed, and are beyond the touch of other agencies; the tramps who come to the capital from all parts of the country; the criminals of the city, and most degraded women. The results of the movement cannot be measured, but its conductors hear from time to time of souls saved and lives filled with a new purpose through its instrumentality. Its workers recruit the mission field, and so a close bond of union is formed between home and foreign missionary operations. The account of this wonderful evangelistic and philanthropic agency was full of inspiration, and produced a marked impression.

Rev. Dr. VALENTINE, Agra, India, who has been engaged in Indian mission work for a quarter of a century, said that there are more gods worshipped in India than there are people to worship them. These gods are vengeful, and the incarnation of everything that is vile. There are 52,000,000 Mohammedans in India. Queen Victoria is the greatest Mohammedan sovereign in the world. In Lower Bengal, round about Calcutta, there are 30,000,000 people, and not one Christian missionary able to preach the Gospel in the Arabic tongue! Throughout the whole Empire there are 689 missionaries, which is something like six and a half missionaries for every population equal to that of the whole of Scotland. Dr. Valentine laid special emphasis on the value of medical missions in opening up fields of labour, and in getting an entrance into the hearts of the natives. He also pointed out the importance of training native agents who knew the language, were conversant with Hindoo religions and customs, and were climatically suited for the work of evangelisation.

Mr. **FRASER**, of the Indian Civil Service, followed with a glowing testimony to the success of Indian missions, and Rev. H. L. **MACKENZIE**, Swatow, spoke about work for the Lord in China.

In some respects this afternoon was the most interesting sederunt of the Conference. The attention was most lively, and the enthusiasm broke out more than once, and expressed itself in hearty applause. A fresh stimulus was given to home and foreign missionary operations in Dundee, the outcome of which, by God's blessing, will be the bringing of light to those who sit in darkness.

In the evening the good tidings of salvation were preached once more. The Spirit of God was present and the word was with power.

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A CONGREGATIONAL CONFERENCE.

A CIRCULAR is being distributed among all the Congregational ministers in Sussex, and to a limited extent elsewhere. We make the following extracts:—

HASTINGS AND ST. LEONARDS' CONFERENCE.

In March, 1853, what has since been designated "The Chester Conference" was held. A report of it was sent out by the last of the undersigned, which recorded that among the ministers present were Rev. Drs. Raffles and Redford, and Revs. John Angell James, Thos. Stratten, John Kelly, James Griffin, Richard Knill, J. Gwyther, Edward Jukes, J. Spence, Alex. Raleigh, John Raven, and Jon. Glyde. Some of these honoured ministers had assisted in the formation of the Congregational Union, and it was in perfect loyalty to it that they met at Chester. They held, however, that meetings of pastors or confession, prayer, and consultation in relation to the more successful discharge of ministerial duties, demanded a more private Conference than could reasonably be expected during the assemblies of the Union. The result met their expectations. The Spirit of Christ came near. His presence was felt in a marked and extraordinary manner. "Our hearts are too full to speak," was the language of Dr. Redford. "How shall we retain the blessing?" was that of Mr. Griffin. Undoubtedly the hallowed refreshment and quickening of that time were retained, and spoken about years after.

It has been thought that in these times, at once anxious and hopeful, a similar Conference might be held this Autumn. But the brethren who have wished this reside in the South. It is, therefore, thought desirable to hold one at the Robertson-street Institute, Hastings, on the 16th, 17th, and 18th of November next, and chiefly, though not exclusively, for ministers in the Southern Counties. The topic of the "Revival of Religion," which will occupy the attention of the Autumnal Session of the Congregational Union, will prepare for the more private application of the subject.

The circular is signed by Revs. James Griffin, Charles New, Archibald D. McMillan, William Bolton, W. Porter, C. R. Howell, Alfred Cave, Clement Clemance, J. B. Figgis, Edward Storrow, William Crosbie. Rev. William Guest, Ling Holme, Tunbridge Wells, is Hon. Secretary. Among the subjects of conference will be "The Present State of the Churches," "Conversion of Souls to God, with the Hindrances and Encouragements of the Times," &c.

POULVER, RINGWOOD.—Mr. Opie Rodway has been conducting services here. This being the first visit of an evangelist to Poulver, we had good congregations; and we trust many will be brought from the kingdom of Satan into the kingdom of God's dear Son. We were glad to see several young men and women impressed.

THE CHURCHILL RESTAURANT AND HOME for women should be better known by young women engaged in London, and also by those who visit the Metropolis. Situate at 77, Chiswell-street, E.C., near the great business centres, it provides the comforts of a home, and meals at a rate lower than that of ordinary coffee-houses. It has now accommodation for seventy-three young women. The Lady Superintendent would forward particulars on application.

PARKHALL CONVENTION.

THIS annual Convention was held in Mr. Livingstone-Learmouth's grounds, at Parkhall, Stirlingshire, on the 15th, 16th, and 17th inst. Mr. H. F. BOWKER, of London, presided. The Convention was opened by an address by the Chairman, on the Syrophenician woman. Very pointedly he appealed that every Christian would empty himself, and lie low in the dust, as this woman was willing to do.

Dr. ELDER CUMMING, of Glasgow, spoke from John v. 3—9. How many Christians, he said, were sick, blind, halt, and withered, unfit for service. Many had infirmities, known to themselves and to their friends. Too many were quite satisfied in retaining their infirmity, and had no desire to be healed.

Rev. WILLIAM HASLAM followed with an address on the blind beggar (Luke xviii. 37). The first thing is for men to know their need. If they know this, and the willingness and ability of Christ to supply, they will not be long before they cry out. But do not end there; follow Jesus; live the Christ-life, that through your life God may be glorified.

In the evening Dr. Elder Cumming and Mr R. Stewart, Glasgow, addressed the meeting.

ON THURSDAY MORNING

the proceedings were opened by an address by Mr. BOWKER on Psalm lxxxix. 15. He spoke of the year of Jubilee, with its threefold blessing—freedom from slavery, rest from labour in the field, the redemption of the mortgaged inheritances.

Rev. JOHN RIDDELL spoke from Eph. i. 3, on the wonderful richness of the Christian. In this chapter there is an inventory of the blessings: they were chosen to be members of his body; to be children to Himself; accepted in the Beloved as eternally, as unchangeably as the Beloved is accepted; they have redemption according to the richness of his grace; they are sealed with the Holy Spirit of promise; the earnest is given for their own enjoyment, a foretaste of the full inheritance. Christ is all to the Christian; what is the Christian to Christ? "I am glorified in them." He is the Shepherd, but they are the flock. He is the Vine, they are the branches. The Church of the redeemed is his bride, his crown jewels. What marvellous possibilities there are for the Christian! Let everyone remember that he is Christ's, and that it is theft to live to the world or for the world—to use for oneself the hands, the feet He has purchased at such a cost.

Rev. JOHN SLOAN, Glasgow, selected as his subjects Ezek. xxxvi. 25 and Deut. xxx. 6. Many are like the Samaritans who "feared the Lord, and served their own gods." Unless the life is cleansed it is useless. If the heart is impure, all the grace that enters it goes to cleanse it. None can come out until the uncleanness is taken away. Until this is done the Christian life cannot but be disappointing. How selfish Christians are, satisfied to live in the enjoyment of pardon and peace! Each man knows what is between his soul and Christ. Let him take it away. The operation may be painful, but trust the surgeon. He will circumcise the heart, cutting round and round, taking away all the tendrils that are growing downwards, setting us free from the world, giving us grace to grow upwards, clinging round the heart of Jesus.

ON FRIDAY MORNING

Rev. WILLIAM HASLAM spoke from 2 Kings ii. 9: "Ask what I shall do for thee, before I be taken away from thee." Elijah and Elisha set out from Gilgal, the place of turning, and went to Bethel, the house of God. After conversion we are brought to our Father's house, into the family of God. They came to Jericho, the city of the moon, or the place of budding forth. God's people have no light in themselves, but they are bound to reflect the light of heaven. They crossed the Jordan, the place of death. We must die to self, that we may live to God. He brings us out of Egypt into the promised land, the state of heavenly life upon earth. Faith is doing God's will, whatever it costs. Conquering faith laughs at impossibilities. Elisha saw his master going, and, full of faith, grasped the fallen mantle; it was his. Following his master's example he smote the Jordan that his master's God might reveal Himself to him. Christians are only to be the channels of the blessing, and witnesses of the risen, mighty Saviour, the Conqueror of sin and death and Satan.

On Friday evening the Convention was closed by a heart-searching practical address by Mr. WILLIAM SLOAN, of Glasgow. It was the "moderate" who was to be feared—the Christian who contented himself with his own respectable moral life. The profligate was a beacon—a warning to all. The Christian without the Spirit was a dangerous light, alluring the sinner, and wrecking him upon unseen rocks. Mr. Bowker, in closing, emphasised Mr. Sloan's words, by pointing out that, under the Jewish dispensation, the leper was allowed to go at large, the manifestation of his disease being a sufficient warning to those with whom he might come in contact. It was when it was doubtful whether the man was clean or unclean that he was considered dangerous.

The attendance was larger than on previous occasions, and intense earnestness pervaded the meeting. Mr. and Mrs. Livingstone-Learmouth deserve cordial thanks for their kindness in providing such a rich, spiritual feast, for throwing open their grounds to all present, and for their generous hospitality to those who came from a distance to attend the Convention.

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MISSIONARY CONFERENCE, MILDMAY PARK, N.

PROGRAMME.

TUESDAY, OCTOBER 5.

Room No. 5, 7 a.m.—Early Prayer-meeting, Mr. Robert Burn presiding.

Large Hall, 11 a.m.—The Jews and the Mohammedans. Speakers—Earl of Cavan, Rev. John Wilkinson, Mr. George Pearse, Major-Gen. Haig.

3 p.m.—Woman's Work: China, Syria, South Africa, Europe. Speakers—Mr. James E. Mathieson, Miss Ricketts, Miss Poulton, Mrs. Osborne, Mrs. Gardner James.

7 p.m.—Continent of Europe: Scandinavia, France, Germany and Russia. Speakers—Mr. Reginald Radcliffe, Rev. R. W. McAll, Mr. George Pearse, and Dr. Bædeker.

WEDNESDAY, OCTOBER 6.

Room No. 5, 7 a.m.—Early Prayer-meeting, Mr. R. C. Morgan presiding.

Large Hall, 11 a.m.—Heathen Lands: India, China. Speakers—Major-Gen. Sir R. Phayre, Mr. A. H. L. Fraser (G.C.M.G.), Rev. C. G. Moore, and Rev. D. Maciver.

3 p.m.—Medical Missions: India, China, Rome, Birmingham. Speakers—Dr. W. Burns Thompson, Dr. W. Carey, Dr. J. L. Maxwell, Dr. D. Young, Dr. Thomson Crabbe.

7 p.m.—Heathen Lands: Africa, New Zealaad and Japan. Speakers—Rev. H. Grattan Guinness, Rev. James Johnson (Lagos), Mr. John W. Moir, and Mr. William Blakeney, R.N.

THURSDAY, OCTOBER 7.

Room No. 5, 7 a.m.—Early Prayer-meeting, Mr. Reginald Radcliffe presiding.

Large Hall, 11 a.m.—Bible Lands: Palestine, Egypt, Turkey. Speakers—Mr. Eugene Stock, Rev. C. T. Wilson, Rev. J. A. Alexander (Asyoot), and Rev. C. H. Brooks (Constantinople).

3p.m.—Dismissal Service for Ladies of Church of England Zenana Society. Speakers—Major-Gen. Haig, Rev. Canon Hoare, Rev. Gilbert Karney. At the close of this service the Communion of the Lord's Supper at St. Jude's Church, Mildmay-park.

Room No. 5, 4 p.m.—International Evangelisation Registry. Speakers—Mr. Reginald Radcliffe Mr. H. W. Fry, and Rev. F. B. Meyer.

Large Hall, 7 p.m.—The United Kingdom and, Colonies. Speakers—Mr. Robert Paton, Mr. C. R. Hurditch, Mr. Reginald Radcliffe. Rev. F. B. Meyer, and Mr. H. W. Fry.

WITH EMIGRANTS AT BLACKWALL.

(By our Special Commissioner).

I visited the Emigrants' Home at Blackwall on Monday, September 20, and found that on the following morning 500 souls were to leave for Queensland.

The Home, which is just outside the railway station, comprises two large buildings, one of which was a large hotel, but is now the headquarters of the Home.

Between these buildings is an open quadrangle, and in this some of the emigrants were pacing to and fro, others sitting down as far from the bustle as possible, while near the smaller building was a number of young women waiting their turn to see the Queensland Government doctor and despatching officer. As time passed, and every train added to the numbers, the scene became very animated, many preferring the bright sunshine to remaining in the house. Entering from the quadrangle the loftier and more substantial building, the old Brunswick Hotel, we are in a long corridor. On our left is the entrance to the large dining-room, which will accommodate three hundred and fifty people, and round its walls are hung bags, with Gospel texts worked in coloured letters on them, containing various periodicals. On the right of the passage is the superintendent's office and the store, beyond this the staircase, and at the further end the entrance to the servants' apartments and scullery. At the store the emigrants can obtain anything they are likely to require on the voyage at a low price. Passing upstairs, on the first floor we come to the single women's sitting-room—a large, cheerful apartment, with a balcony overlooking the Thames; on the second floor are the single women's dormitories. This floor is entirely shut off from the rest of the house by a partition and door, which is locked at night. On this floor there is accommodation for one hundred and forty young women, each of whom has a separate bed.

In the other house the young men are quartered. Their sitting-room is on the ground floor, and is furnished with tables and benches. A staircase leads directly to their dormitories, which have beds for 220 men. Passing up another staircase from the entrance are the apartments of the married people. They are similar to the others described, only the families have more space, and each family is partitioned off by curtains from the rest of the apartment. At the further end of the building is a large enclosure, where all the luggage is received, examined, and thence embarked.

But now dinner time has arrived, and the young men having had their meal in their own quarters, the bell summons the others to the large hall, which is speedily filled by the expectant crowd. Mr. Wilke, the kindly superintendent, says a few words to the people here and there. He asked those who had friends in Queensland to hold up their hands, and in an instant a forest of hands are upheld. This was followed up by a question as to the reports from Queensland, which brought forth from many the response of "Very Good" and "First Rate."

In the afternoon I met Captain Almond, the Queensland Government despatching officer. I found him a courteous English gentleman, willing to give me what information he could. He said that the Government is very careful as to the emigrants, and very few turned out badly. Those that did were generally men and women who were sent out by people in England who wished to get rid of them; ne'er-do-wells, who were untrained and vicious, and useless alike in Queensland as in England. He always rejected them when he found them out.

By his courtesy, I spent some hours in his room, while the intending emigrants passed, and were appointed their berths. After having seen Dr. Woodward, who will have charge of them on board the ship, the emigrants file into the room. The Captain is very considerate in dealing with them, berthing friends and relations together, and inquiring about their prospects in Queensland. Certainly the reports they have received are of a land much to be desired. Here is a young woman from Scotland, going out to join an aunt who has been out four years, and who had obtained a house in two years.

Now a little girl, six years old, is brought forward. She is going out to her parents at Brisbane. The difficulty is to find somebody to take charge of her. However, after some trouble, Captain Almond gives her in charge of a motherly woman who is going out with two German girls. Here is another girl, going out to a situation at £25 a year, having been engaged by a colonist on a visit to England. Then a girl of thirteen years of age comes. She was left in England by her parents fourteen months ago. They told her they could not take her. "They should not have gone without you, if I had known it," remarks the Captain. So it continues until all the intending emigrants have passed, and then there is a lull.

In the evening a meeting is held in the large hall, to which the emigrants are invited; at the same time in other rooms there are meetings for Germans and Scandinavians. A large number of the people gathered, and a Gospel address was delivered by Mr. H. W. Maynard, and Messrs. T. A. Denny and Revolta also spoke. There was plenty of lively singing, and at the after-meeting much spiritual blessing. Thirty-five of the girls banded themselves together to start a meeting on board the ship, as did also a number of young men. Some of the emigrants gave their testimony, while the workers gathered out the anxious ones from the meeting. In times past God has wonderfully blessed his work here—indeed, some of the instances related by Mr. Wilke would seem incredible but that we know all things are possible to God. Let one example suffice. A short time ago, twenty girls were left behind, as the vessel was full. They had to wait four weeks for another ship, and during that time fifteen of them were converted, including two who decided before leaving.

Since the Home was established in 1883, the number of emigrants passing through have been as follows: In 1883, 4302; in 1884, 11,186; and in 1885, 17,763.

That the Home is a boon to the emigrants, and that they appreciate it, is evident. The Christian influence which permeates the whole must commend it to all Christians. The good that it effects, even in a negative manner, by keeping the emigrants out of the hands of the unscrupulous people who abound near the docks, is great, and this is enhanced by the direct spiritual results. Clergymen and others who know young people coming to London to embark should send them to this Home. Arrangements have been made whereby emigrants can book direct to Blackwall without any additional charge, and cards, giving full instructions, may be obtained on application from the superintendent, Mr. A. Wilke, who also takes care that the young women passing through the Home have information respecting the depôts and institutions at their destination, to which they can go, such as the Lady Musgrave Lodge and Training Institute at Brisbane.

A CHURCH IN THE HIMALAYAS.—A new church was lately opened at Mussoorie, as a memorial of Lilly, the daughter of Rev. Dennis Osborne, the well-known Indian missionary. It seats easily about 400 people. Large numbers of Europeans resort to this town during the hot season.

THE PORTSMOUTH PROTESTANT INSTITUTE was opened in February. It contains two fine halls, seating 1600 and 500 people respectively. The committee are organising an aggressive work for the winter, and hope, by means of Gospel services, systematic lectures, library, reading-room, and the distribution of anti-Romish tracts, to counteract the Romanising influences in the borough, now containing a Roman Catholic Cathedral. Mr. James Manning has been engaged as an evangelist, and the committee require aid to enable them to carry out their proposals, and will also be glad to receive Protestant books for the library, which may be addressed to the Hon. Sec., Mr. J. A. H. Marcus, at the Institute, Commercial-road, Portsmouth.

CONFERENCE IN GERMANY.

Attracted by the description of the beautiful scenery surrounding the Vereinshaus, in Blankenburg, established by Fräulein Von Weling as a centre of Christian mission work in Thüringen, we resolved to spend our holidays there. The Vereinshaus offers to English tourists good accommodation and genial Christian society at a small expense. The work here is purely evangelical, and we were pleased to see a great number of both young and old at the Sunday and other Gospel meetings.

From the 13th to the 15th of September a conference of Christian workers was held at the Vereinshaus. Clergymen of the Church, pastors of different denominations, and laymen met here on neutral ground. A spirit of Christian unity and love prevailed. The subjects considered were, "Christian life: how to maintain it: its hindrances," "Separation from the world," "Service for God," and "The Coming of the Lord." The early morning hours were spent in prayer and seemed the most precious of all.

Dr. Ziemann presided. He strongly reminds one of Mr. Moody in his punctuality and tact in bringing a lengthy address to a timely end. Herr Pred. Gebhardt (compiler of "Frohe Botschaft" containing many translations from English besides his own compositions) brought his power of poetry and song to the service of God, singing with spirit, fervour, and sweetness. All the guests, among whom were Dr. Baedeker and Pastor Rohrbach, were entertained at the Vereinshaus. The weather was glorious. On the morning after the Conference, the brethren who remained rose early and walked to the Griesbachfels, a lovely mountain height. There, after refreshments, the last few words were said, and the last few prayers offered. The happy gathering closed with the singing of a translation of "Will you meet me at the Fountain?" God grant that a river of blessing may flow out through Luther's land from this Conference.

L. P.

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MISSION TO GIRLS.

Some six months since a band of Christian workers met at 114, Crawford-street, Edgware-road, to devise ways and means of reaching the girls who parade our London streets on Sunday, after evening service has commenced. After prayer and consultation, it was decided that the workers should visit the most frequented thoroughfares in the vicinity at the time specified with tracts and cards of invitation to the Mission Room, where a bright service would be held.

Although the number brought in was comparatively small, yet a large percentage were brought under conviction of sin, and were made happy in a knowledge of sins forgiven. The names and addresses of converts were in all cases taken, and they were visited in their homes, and introduced to a Bible-class of their own choice near their homes. The majority of these girls were respectable servants, who, perhaps through no fault of their own, were (in their opinion) too late to attend the ordinary service; but a kind word and pressing invitation had constrained them to hear the way of salvation.

Those who are familiar with rescue work know that the ranks of the fallen are recruited in part from those who spend their time in this way. The Y.W.C.A., 470, Edgware-road, having kindly placed their rooms at our disposal, we shall have the privilege of holding a similar service on Wednesday evenings. We hope to commence our work there on Wednesday, October 6. Any who sympathise with the object in view should communicate with me.

Stuart Kemp.

470, *Edgware-road, W.*

"In love and faith
Thy course be run;
God nothing does,
And nothing suffers to be done
But thou would'st do the same,
If thou could'st see
The end as well as He."—

THE LATE MR. SAMUEL MORLEY.

HIS COUNTRY LIFE.

AN exceedingly interesting conversation between a representative of *The Christian Commonwealth* and Mr. John Maxted, of Leigh Chapel, near Mr. Morley's country home, is published in that journal. In the course of the interview, Mr. Maxted said:—

"I have known Mr. Morley intimately for the last fifteen years, and felt it to be an honour to be associated with him in Christian work. His business and public engagements were so numerous that even his own family were accustomed to speak of him as a lodger, so that his most intimate neighbours would see comparatively little of him. He would say, "I am a Congregationalist, but I am weary of mere denominationalism." It was evident he longed for something more Christlike. While his sympathies were very broad and liberal, he was always ready to assist every good cause, whatever party it might be connected with, so long as he believed they were working in a right spirit for the one great and blessed end, the salvation of souls and the uplifting of the people. I have tried to get him to take a service, or to come and help me on the platform by reading, but never succeeded. He would very modestly decline, and say, "Perhaps I may some day." In presiding at some of our meetings—say a Temperance meeting, when it was usual to read a portion of Scripture, his voice would soon falter, showing his deep feeling. Some of our meetings, such as prayer meetings and the Lord's Supper, are always open for any brethren present to take part, and while his servants would frequently do so, he himself was always silent and retiring. At first he, with Mrs. Morley, used to drop into any seat. At the Lord's Supper this would be embarrassing to such of his servants as might be sitting by his side, and received the bread and wine first, and felt as if they ought to pass them to him first. When I called his attention to the matter he at once said, 'Oh! but we are all one here." I pointed out that it would be to the comfort of all if he would keep to one seat for the sake of the feelings of the servants. After a time he yielded to my persuasion, but his servants always took part with freedom, and he seemed always pleased to hear them.

"When Mr. Morley purchased the estate, the only other place for worship beside the church was a small room, formerly a slaughter-house, in which the Association Methodists met, though not as a church. Mr. Morley's eldest daughter was a very devoted Christian, and at once got among the people, seeking their spiritual and general good. A tent was soon obtained from Mr. Hurditch for evangelistic services, in connection with which I was invited down to take some of the meetings. This was the commencement of my relation to the place. The work grew, and seeing the need of a suitable building, Mr. Morley had the present chapel erected. The spacious schoolrooms were completed within two years after the chapel. We use them for our Sunday-schools and week-night meetings.

"Mr. Morley has generously erected six preaching-rooms for us, five of which have been enlarged lately at his expense also. Not less than £2000 a year, for many years, have passed through my own hands in support of the work. Frequently in sending me a remittance he would say he felt it a privilege to be "a partner in the concern," and considered his was but a small part compared with the devoted efforts of those who laboured daily among the people. He was much interested in the progress of the work, and always regretted his inability to see more of it. I should say the total number attending these places every Sunday would probably be over 1000. Besides these many others are reached by house-to-house visitation. We have over 700 in Church Communion, and about 1000 children in the Sunday-schools, besides other agencies for benefitting the people—total abstinence meetings, mothers' meetings, with coal and blanket clubs, penny banks, the deposits in which amount to £700; three libraries and a reading-room for the villagers generally. In all of these Mr. Morley sympathised in a very practical way. He was also the chief supporter of the village National Schools, and several times paid the whole charge for additions to the buidings; besides this he contributed freely to the expenses and repairs of the church. We see a marked improvement in the condition of the people since Mr. Morley's residence here. We have now comparatively little drunkenness and immorality."

In a letter to ourselves Mr. Maxted says:—"We feel that having known Mr. Morley so intimately makes our sorrow deeper than is possible to those who had less intercourse with him. I can confirm in my experience all that the papers say of his excellent qualities, and think that it is impossible for his grace to be so well known as I have seen evidences of—it was simply beautiful.

"Our work here is peculiar, but thoroughly according to his own mind. He saw that to build a Congregational chapel here would only lead to other denominational buildings, even in a small village like this. And he saw with pleasure and admiration the simple unsectarian line of action taken by his dear eldest daughter fifteen years ago, and which I was privileged to follow up and carry on up to the present. If at first he had any preference for Congregationalism as such, he was glad to forego it for the sake of union, and his thoroughly Catholic spirit met with entire satisfaction in seeing the friends here of whatever denomination uniting together. Mr. Morley called ours true Congregationalism.

"While submitting humbly to the Lord's will in removing him, we are all very sad, for we deeply loved him. We feel we have lost a very dear and kind friend and wise counsellor. I was permitted to see a little of his inner life, which is too sacred to speak of, but he would seldom let me leave without asking for a few minutes in prayer together."

MISSION WORK AT HAVRE.

MISS S. L. BURGESS writes:—Having, with a friend, seen the work in this place amongst both French and English, we are anxious to testify to its intense interest and reality. The Lord is doing a wonderful work amongst the French through Rev. George Whelpton, Wesleyan minister. Drunkards have been reclaimed, and many lost ones brought in; they are being carefully tended and instructed in God's Word.

We attended an experience meeting, when several men and women testified to the power of Divine grace in their hearts, and spoke of their trials and difficulties. Their devotion to their pastor is very touching; and the seriousness and even solemnity of their piety are in striking contrast to the usual frivolity of the French character.

We also attended a most interesting meeting at the Sailors' Home, conducted by the superintendent, Mr. Hermann, when several ladies spoke, urging those present to make sure of salvation. In the audience were several fishermen, whose boats were detained in harbour by the French authorities; also some Hungarian, Scandinavian, and Swedish sailors, two or three of whom gave their testimony. There is a branch of the Y.W.C.A. at Havre, conducted by Mrs. Whelpton, who has a Bible-class for English girls every Sunday afternoon at her own house.

OBITUARY.

REV. JOHN MACLEAN, D.D., LL.D.,

THE ex-President of Princeton College, died at Princeton, N.J., on August 10. He was nearly 89 years of age. Dr. Maclean had been continuously connected with Princeton College for more than seventy years, and thousands of Princeton students will be saddened by the tidings of his death.

M. MILSAUD.

Le Christianisme records the death of M. Milsaud, one of the editors of the *Revue des deux Mondes*, and also of some other able journals. By birth a Roman Catholic, reflection and force of conscience led him to accept the evangelical faith. He believed that Ultramontanism and free thought were the two great perils which now threaten France, and so used his talents and influence on the side of Protestant Christianity.

LEICESTER Y.W.C.A.—The progress made by this branch of the Y.W.C.A. is remarkable. The house was opened in December, 1885, and is now full of boarders, while the membership is already over 300. Miss Royce, of Newcastle, conducted a series of services recently. The hall was packed repeatedly, and the expectations of the committee were more than realised in the blessing received through her instrumentality. The Association is about to open Girls' Parlours in various parts of the town.

Y.M.C.A. NOTES

HAMPSTEAD.

THE new building at Willoughby-road will be opened on Tuesday, October 12. Public meeting at 8 p.m.; Mr. H. M. Matheson in the chair. Revs. Dr. Sinclair Paterson, Gilbert S. Karney, and William Brock will address the meeting.

HAMMERSMITH.

A sale of work in aid of this branch will be held on October 27 and 28 at St. Mary's Iron Room, Edith-road, Hammersmith-road. Further particulars may be obtained from the Hon. Secretary, Wycombe House, 263, Hammersmith-road, W.

BRIGHTON.

Mr. John Watts, the open-air missionary, is leaving for work at Hammersmith. A meeting to bid him God-speed was held at the Friends' meeting-house on Monday week. Rev. J. Turner Smith will give a series of Bible studies on Friday evenings in October.

BATH.

We have concluded a series of over fifty open air meetings in the courts and alleys surrounding our rooms. During the winter our workers would much have liked to have held Gospel meetings on our premises, but we have no provision. Perhaps some of the Master's stewards who have benefitted in health by visits to our renowned city may help us to obtain new premises.

J. A. STOOKE, Gen. Sec.

5, *Quiet-street, Bath.*

LONDON.

Last Thursday evening the members of the Metropolitan Y.M.C.A.'s held their first United Conference at Exeter Hall. Mr. George Williams presided. The first half hour was given to prayer, and then Mr. C. M. Baker introduced the subject, "What is the special work of the Y.M.C.A? is it being done efficiently, and what can be suggested to improve the work?" He maintained that the work of the Association was purely, spiritual and deprecated any divergence from the original constitution. Mr. A. C. Furse followed, and stated the case from the opposite point of view; a general discussion ensued, and was vigorously maintained.

MELBOURNE.

The thirteenth annual Christian Conference was held from August 10 to 12. The subject was "The Power of the Spirit." The afternoon meetings were held in the Association Hall, and the evening gatherings in the Temperance Hall. Much blessing was experienced, and the halls were filled to overflowing on the last day. At the closing meeting Rev. J. G. Paton spoke of his labours in the Hebrides, and Rev. J. S. Shiels on mission work among the Santhals. On the following day the president, Mr. Gillespie, gave his annual breakfast, at which 211 guests assembled. Addresses were given by Rev. J. G. Paton, Rev. J. F. Ewing (from Glasgow), and the Hon. James Balfour. The Association, besides the work in its rooms, holds three services weekly in the Sailors' Home, and a Sunday service in the Theatre Royal.

NORWICH.

On Wednesday, Sept. 22, the formal opening of the new premises (recently acquired and adapted at an estimated cost of £6000) took place. The proceedings were of an interesting character, commencing with a prayer and consecration meeting at 10 a.m. Rev. W. A. McAllan presided, and an earnest address was given by Rev. Marcus Rainsford, Jun. In the afternoon a large audience assembled to witness the formal opening by the Mayor of Norwich (Mr. John Gurney), who afterwards presided at a public meeting, when he said he should prize the silver key just presented to him as one of the most interesting mementoes of his Mayoralty. Mr. J. J. Colman, M.P., president of the Association, also spoke, as did Sir T. Fowell Buxton, Canon Patteson, and Dr. Geikie.

At the evening meeting the chair was taken by Mr. J. J. Colman, M.P., who was supported by Mr. J. Herbert Tritton, Mr. E. J. Kennedy (Exeter Hall), Mr. Cole (Y.M.C.A., Canada), Mr. Campbell Frazer (Aberdeen), and a number of local ministers and other friends. Resolutions affirming the principles of the Y.M.C.A., and pledging the meeting to its support, were carried by acclamation. Amongst the visitors there was a concurrence of opinion as to the complete and homelike arrangements of the magnificently suitable premises, and it was mentioned as an interesting and significant fact that the recently vacated habitation of the Y.M.C.A. has been taken over by the Y.W.C.A. a literally "sister" society with kindred objects and aims.

Letters to the Editor.

THE MANHOOD OF CHRIST.

Sir,—The very great importance which the subject is to young Christians must be my excuse for troubling you with a few words on the letter in a recent issue headed, "The Manhood of Christ."

Surely "W. F. B.'s" friend was rightly pained at the statement made by Mr. Gibson that the Lord Jesus Christ "is the Believer who heads the list."

In the same address Mr. Gibson used these words, "I am right in calling the Lord Jesus a believer. He passed a life of separation to God here as a believer by personal decision."

It is to me intensely painful to hear God the Son thus spoken of.

Let us reduce it to a simple question—What is a believer?

I think I am right in saying that a believer is one who knows that he is entirely and utterly sinful by nature, and that the one and only way in which he can purge himself of sin in the sight of God is to believe that the Lord Jesus Christ, the son of God, co-equal with God, died on the cross to atone for the sins of all who believe on Him, and who thus, *under conviction of sin*, becomes (to use Mr. Gibson's words) "a believer by personal decision," *i.e.*, he receives, depends, and relies upon the Lord Jesus Christ for life and salvation.

Surely, then, to speak of God the Son as being "a believer by personal decision" conveys the sense of his having had original sin in Himself to be atoned for (I shrink with pain as I write the words), and is a most appalling statement, the more appalling when we remember that no one can become, or be, a believer, *except under conviction of sin*. We shall do well to bear in mind the only words Thomas could find to say to his Risen Saviour—"My Lord and my God."

This error in doctrine seems to me so dangerous that I would have said much more but for the fear of encroaching too much on your space.

H. Stuart Wortley.

Rosslyn House, Grove End-road, N.W.

Sir,—In reference to the letter of "W. F. B." in The Christian, may I ask those who think it "derogatory to the Lord Jesus to speak of Him as a believer" to ponder what is said of Him in the Psalms and Epistle to the Hebrews?

Those who see "Christ in the Psalms" find in almost every verse an outbreathing of confidence and trust in God. The whole life of Jesus, the Son of Man, was, according to this book, an expression of faith and dependence on his Father in heaven, even to the last expiring words upon the cross.

The keynote of the Epistle to the Hebrews lies in the words: "Made like unto his brethren." "He learned obedience by the things which He suffered."

Nay, even from the mouth of his enemies themselves we have the testimony, "He trusted in God."

The word "believer" is so often used in a conventional sense, that it is well for us to return to the plain Scriptural meaning, viz., one who simply trusts and confides in God. That this trust was pre-eminently the leading principle of our blessed Lord's life and character, it is impossible, in the light of Scripture, to doubt.

And is it not the supreme blessing of the Gospel that it brings men back to that restful, loving confidence in God which they had lost, and which can be regained only in the acceptance of our Lord and Saviour Jesus Christ? I. S.

Dear Sir,—In a recent Christian, under the heading, "The Manhood of Christ," I see a letter from "W. F. B.," asking confirmation or otherwise of Mr. Gibson's expression about the Lord Jesus being the "Believer who heads the list." Now I am not a scholar, but an old soldier; and if Heb. xii. 2 does not set forth Jesus as Mr. Gibson describes Him I do not know what it does set forth. I have one translation of the New Testament which puts "leader" for "author," and in R.V. (margin) it is "captain."

For years I have rejoiced in the fact that the deeds referred to in Heb. xi., as having been accomplished by faith, are all just put in the shade when the faith of Jesus is contrasted with theirs. The company written about in Heb. xi. would not be cut short, but for the division of Scripture into chapters and verses; and are they not a company of believers? and the captain of a company is always supposed to be the best man, and I am sure in this case Jesus, the incarnate Son of God, as the Son of Man, is the best Man of his company.—I am, Sir, yours respectfully,

An Old Soldier.

Soldiers' Home, Hill-street, Woolwich, Sept. 16.

Dear Sir,—With regard to the inquiry of your correspondent "W. F. B.," it seems to me that no one who has thoroughly studied the Scriptures can doubt that the Lord Jesus, in the days of his humiliation, walked by faith and not by sight, even as his servants do.

In Heb. xii. 2 He is called, "the captain and perfecter of *faith*." The Authorised Version has "*our* faith," which is unwarranted, and leads the reader quite astray as to the meaning. The New Version has "the faith," which is literal and grammatical, but gives no clear and appropriate meaning. If we translate simply "faith," we are quite warranted grammatically in so doing (those who are not good Greek scholars may observe the use of *hé agapé* in 1 Cor. xiii.), and we obtain a meaning which is exactly what the context requires. In Heb. xi. the persecuted Hebrew Christians are encouraged to exercise faith by the remembrance of the long array of preceding saints who by faith fought and conquered: then the list is closed by the crowning example of the Son of God Himself; "who for the joy set before Him endured the cross, despising the shame." How was this joy set before Him? Not in open vision, but in *the written promises of his Father's Word.*

If Christ had walked by sight, and not by faith, during his sojourning on earth, he could not "have suffered being tempted," nor have been "in all points tempted like as we are." It is upon the *faith* of God's servants that the pressure of temptation falls. Let open vision be substituted for faith, and temptation would scarcely be felt. We know that, under special illuminations of the Holy Spirit, some of God's people have been so lifted up that outward trials seemed like nothing to them. What would trials then have been to the Son of God, if He had lived with all the glories of heaven continually visible to his mental sight?

Again, in Heb. ii. 13, we have the prophetic words: "I will put my trust in Him" (Isa. viii. 17, LXX.) attributed to the Messiah; and the Messianic Psalm (xvi.) begins with the words: "Preserve me, O God, *for in Thee do I put my trust.*" Those, indeed, who would rightly comprehend the position of the Saviour whilst on earth need especially to study the Psalms in which his sufferings are foretold, and where we see how He "offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death."

There are a number of passages also in the New Testament of which no satisfactory interpretation can be given, unless we believe that Christ when coming into the world laid aside for the time, not merely his external glory, but likewise the exercise of his Divine omnipotence and omniscience (as the faculties of an ordinary man are suspended in sleep), and thus brought Himself into a state of entire dependence on his heavenly Father.

In this way He "*emptied* Himself," as St. Paul tells us (Phil. ii. 7), and was "in *all* things made like unto his brethren," sin only excepted. And thus his brethren, when their faith is most severely tried, when everything *seems* to say that their God has forsaken them, may go to Him as to one who has gone through a like experience, who has said, "Mine eyes fail while I wait for my God."

That beautiful hymn, "With joy we meditate the grace," &c., is as Scriptural as it is beautiful.

I remain, dear Sir, truly yours,

Woking. H. Noel.

FUEL FOR THE POOR.

Sir,—Hunger is a sharp thorn, but cold and hunger are worse. Our mission workers encounter scenes of terrible destitution here in the East; whole families are without either food or fuel. The empty cupboard and empty grate, and hunger-bitten children crying for bread, are a lamentable sight. Would your readers help us to secure a supply of coal and coke while these are yet cheap, so that we may be able to alleviate the sufferings of the poor when the cold weather comes? We are anxious to place an order *at once* for forty tons of coal and forty chaldrons of coke. By purchasing *now* we can secure coals at 18s. per ton, and coke at 9s. 6d. per twelve sacks. The amount required is £55; only we must purchase at once. Contributions may be sent to Mr. McCarthy, 294, Mile-end-road, London, E., or to

Yours very truly, J. W. Atkinson.

Latimer Congregational Chapel,
Bridge-street, Mile-end-road, E.

HINDRANCES TO MISSIONARY PROGRESS.

Sir,—As one who laboured for six years in the foreign mission field, but had to leave it with regret over four years ago, I read with great interest the paragraph headed "Plan to Evangelise the World" in your issue of September 9. Why should such a plan as that suggested by Mr. Arthington, of Leeds, not be adopted? I see but one barrier in the way, but it is at present, alas! a most formidable one. It is the jealousy and rivalry of sect, for I cannot characterise it in any milder way. It is quite true that in the mission field there is much more of brotherly feeling, and often a closer co-operation of the members of different sections of the Church than there is in our home lands. It would, indeed, be wonderful were it otherwise. The realisation of the vast extent and gross darkness of heathendom tends to make differences that loom largely at home dwindle into comparative insignificance on the mission field. They are, from that point of view—the point of view of the world's need—seen to be but the mirage caused by the heated atmosphere of the ecclesiastical world.

Yet still, even in view of the awful fact of millions perishing from lack of knowledge, miserable, childish, sectarian jealousies do much to mar the work of evangelisation abroad. As a consequence, one district in a special field will be flooded, so to speak, with copious springs, each having some distinctive feature; so that the darkened heathen is puzzled as to which is the true spring from which he may drink and live; and thus sectarian differences are at once established. Whilst another district of the same field, equally needy, may be left almost neglected—a spiritually dry and thirsty land. This is, to a great extent, the result of an unthinking rivalry. Where one missionary society is rejoicing in success, another rushes in to share in the glorious work of bringing in the sheaves. But such action will, in most cases, be a hindrance (as introducing confusion, rather than a help. It were always better for missionary societies to follow the Apostle's leading, and to strive to preach the Gospel, not where Christ is named, lest they should build on others' foundation.

Now, I do not entertain the Utopian idea that an amalgamation of all Protestant Churches, or missionary societies, ever will, or ever can, take place in the present state of things. It is very questionable, indeed, whether such an amalgamation, were it possible, would be an unmixed good. A certain ecclesiastical form or government may be better suited for one people than for another. But I do think, and pray earnestly, that the various missionary societies should cease to continue abroad the rivalry that leads to so much waste of Christian effort at home. Surely no true servant of our Divine Master would, on calm consideration, assert that any other foundation than Christ and faith in Him is essential to salvation! Surely no High Churchman, however advanced, will assert that it is Episcopacy that saves; no Presbyterian that presbytery is alone the sure foundation; no Baptist that without immersion men cannot be saved? Why, then, should not the various Reformation Churches in Britain, America, and on the Continent of Europe, recognising each that the others preach that which the Apostles proclaimed as alone necessary for salvation—Jesus Christ, and Him crucified—each confine itself in its missionary operations as far as possible to *one* district in a special field, if the field is a large one; or to distinct fields, if these are narrow? And why could not the world be mapped out, and occupied after Mr. Arthington's plan in this way? I know one part of the foreign field where this arrangement holds tacitly. The northern district is watered by Presbyterians and Congregationalists, and the Southern by Episcopalians. This arrangement works well. Why should it not be carried out more widely?

There is one missionary society that may be mentioned as showing an example to all the Churches. In a selfish and time-serving age, the Moravian Church, with its devoted people and brave missionaries toiling under the unkindly skies of savage lands, where the labourers are few, furnishes us with an example of primitive Christianity.

May all our conferences on, and endeavours after, the consecrated life, lead to a more earnest desire on the part of Christ's true servants to fulfil, *unselfishly*, their Master's command: "Go ye and make disciples of all nations, baptizing them into the name (not of a special sect, but) of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19).

Edinburgh. W. F. Scott.

PRAYER *v.* JESUITISM.

Sir,—When we see and read so much about the Jesuits trying to establish themselves in England, and Roman Catholics spreading their baneful doctrines and influence, we as Christ's disciples should not go to men but to God, and pray down these strongholds of Satan.

We read of Elijah and Daniel standing alone with God, confronting all the hosts of Baal and the false gods. I believe, if more prayer were in our midst, *real* earnest prayer to God, and to our Saviour, who is pleading at God's right hand, who delights to answer the prayers of his children, we might see a great deal more done for Him than we see at present. J. F.

25, *Dorset-square, N.W.*

THE CONGREGATIONAL CHURCHES.

Dear Sir,—In connection with a paragraph in your paper on the state of the Congregational churches, as referred to by Rev. W. Crosbie, is it not a question of momentous importance, and one lying at the very threshold of all inquiry and remedial action,—As to how many of such churches, or their ministers, are denying or setting aside the grand fundamental principles of the old Independent body, viz.:—

(1) The supreme authority and sufficiency of the Bible (see first Article, Declaration of Faith);

(2) The central or fundamental fact of the Gospel in the real or vicarious Atonement of Christ.

It is notorious that, in some of the Congregational organs, these are alleged to be no longer held by the modern ministers and churches, and in a variety of ways and channels the same is continually assumed, while numerous facts in connection with ministers, churches, and colleges, all over the land, occur to point to such a sad aspect of things, to which, apparently, no denial is given by those who ought to know.

Now, what, I think, we have a solemn call to ask, with deep concern, of the fathers and leaders of the body yet with us remaining true to the faith, is:—

(1) How far this is so?

(2) Is it possible there can be any real permanent spiritual or Scriptural revival in and among churches of which the foregoing is true, and can there be any expectation of such while these conditions remain? And, if not,

(3) Are not these, in all faithfulness and honesty, the first subject for anxious and prayerful consideration?—I am, Sir,

An Old Independent.

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Messrs. VARLEY & HANNINGTON at the CAPE.

Dear Sir,—Many who were interested in the departure of Mr. Varley and Mr. Hannington for the Cape will be glad to hear they have had a most prosperous voyage. The presence of the Lord has been very manifest. A number from among the passengers and crew were brought out for Christ, and were able to rejoice in Him. Others were revived and strengthened. An address from Mr. Varley on the coming of the Lord made a deep impression. At Madeira, Mr. Smart, Miss Weston's agent, received them. He is enduring much persecution from the Roman Catholics; the Jesuits threaten to do him bodily harm. Mr. Hannington asks for the prayerful sympathy of Christians on his behalf. Mr. Maxwell Wright was arrested for preaching the Gospel in the island.

From Cape Town I hear there was an earnest and expectant spirit in the churches. The looked-for blessing had come in part through the special meetings for young men, being held by Mr. Kidd, from Cambridge. He was speaking with acceptance and power. We beg for the prayers of your readers on behalf of South Africa. M. S. Osborn.

12, *Camden-hill, Upper Norwood, S.E.*

AGED CHRISTIAN BLIND WOMEN. — The Annual Sale in aid of the funds of the Home at Hanley-road, Hornsey-rise, N., will be held in the Finsbury Park Hall, Y.M.C.A., on Tuesday and Wednesday, October 26 and 27. There are now thirty-two inmates, whose ages range from fifty to ninety-one years. There will be two stalls of work done by the blind. Money or articles will be thankfully received by Mr. and Mrs. Henry Bright, the hon. superintendents, at the Home.

*A TREASURY OF TEMPERANCE TRUTH.**

Temperance literature has now grown to such dimensions as to form a large library by itself. We have books on the various aspects of the question; but a work at once scientific, comprehensive, and encyclopædic, though much needed, was not written till lately. When it made its appearance, it was warmly welcomed. It was published in 1884, and has already run through three editions; the fourth lies before us. Mr. Gustafson has conferred a lasting benefit on the advocates of total abstinence, and struck a strong blow at the social curse of our day. He spared no labour in collecting his materials. His researches covered the examination of some 3000 works, dealing more or less directly with the whole sweep of the problem. This speaks volumes for his industry and earnest desire to pick out and put in their proper relations what had been spoken and written about temperance reform. It is easy to ridicule emotional pictures of the evils of intemperance, and to sneer at the appeals of men stung to the quick by the havoc it has wrought, but it is not easy to fight against hard facts. "Facts," as the Scotch poet has it, "are chiels that winna ding;" and Mr. Gustafson presents a long array of facts which are calculated to silence the objections of those who make light of the necessity for temperance reform.

After giving a graphic account of drinking among the ancients and an able history of the discovery of distillation, Mr. Gustafson passes on to the consideration of the effects of alcohol on the physical organs and functions. He clearly shows that it is a substance entirely alien to the body, and that it cannot be transformed into anything useful to it. He proves from recognised scientific authorities that the action on the stomach and blood is disastrous, causing structural degeneration throughout the system: in a word, he makes out a satisfactory case that the striking title of his book—"The Foundation of Death"—is legitimate, as intemperance is the great founder of death. He thus groups into one terrible picture the results of alcoholic drinking:—

"It lowers the whole plane of physical health; it ruins digestion, poisons the circulation, making it sluggish, as in amphibious creatures; it preserves waste tissue, and checks excretion, making the human body, so to speak, a case, or cask, of preserved compost; . . . the nervous system, after continued over-excitation, becomes eccentric and fitful in its action, small causes putting it to the highest tension of irritability, while great reasons for excitement are regarded with apathy. These derangements are attended with baleful visions, impure fantasies, weariness of self, and disgust with life; the whole hydra-evil culminating in idiocy, insanity, and temptations to, and commission of, all kinds of crimes and sensualities, theft, incendiarism, suicide, and murder."

Loathsome as this picture is, it is not so repulsive as the one of the general effect of alcoholism on the moral nature. Mr. Gustafson shows how it drags the man—man made a little lower than the angels—down to depths of degradation the beast of the field can never know. Its social results, as presented by him should be a trumpet-call to every reader who has a spark of manhood, or of patriotism, to do all that in his power lies to stamp out the curse which is sapping England's greatness. Intemperance is responsible for nine-tenths of the paupers (of whom, according to Hoyle, there were over three and a half millions in 1881), three-fourths of the criminals, one-half of the diseases, one-third of the insanity, three-fourths of the depravity of children and young people, and one-third of the shipwrecks in England. Surely such appalling facts should banish indifference, and rouse the listless to energy!

Mr. Gustafson does more than describe the evil; he also suggests the remedy. We earnestly commend his invaluable chapter on "What can be done?" to the attention of every Christian worker. He has thoroughly grappled with the necessities of the situation, and gives advice worthy of being acted on. He places special emphasis on the truth that the foundations of all temperance reform are in individual character and worth. Each man, woman, and child has his or her part to play, and success depends on how that part is played. Our first duty is to find out what we can do, and our second is to do it.

Mr. Gustafson's book is a treasury of temperance truth. It is indispensable to all temperance workers, but its circulation should not be confined to them. Young men should read it to learn the terrible dangers ahead if they yield to intemperance; fathers should master its contents so as to be able to let their children know as much as possible about the evils of alcohol; and lovers of their country should study its powerful exposure of the sophistries that would lull men to sleep in the presence of a national foe.

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* The Foundation of Death: a Study of the Drink Question. By Axel Gustafson. 5s. *Kegan Paul, Trench & Co.*

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TEMPERANCE NOTES.

HOME.

The Glasgow Abstainers' Union has resumed its winter concerts in the City Hall.

Rev. J. M. Hewson, Baptist agent, has been conducting a temperance mission at Bacup.

The jubilee of the Yorkshire Temperance Society is to be held from October 17 to October 24.

A National Coffee Tavern Conference is to be held, October 22, at the Kensington Town Hall.

The author of "Study and Stimulants" advises cyclists to avoid stimulants. As a cyclist, he has found milk the most refreshing drink.

At the Missions to Seamen Branch of the Church of England Temperance Society, at Cardiff, 3542 sailors have taken the pledge.

A crusade against both political and social clubs is promised for next session, on the ground that many are merely "illicit drinking shops."

The Temperance Record recommends the immediate looking up of converts who have taken pledges during the summer, and their invitation to the winter meetings.

The Scarborough Town Council have resolved to take steps for the abolition of the annual race-meeting there, as it has been the cause of much intemperance and other grave scandals.

The Hon. Mrs. Fiennes has provided a hut for coffee and reading purposes, and supported a missionary at the summer training camp at Strensal, Yorkshire. Many of the militia and regulars have signed the pledge.

The House of Commons has ordered a return of all convictions for drunkenness on Sunday, in England and Wales, since September 29, 1885, stating, if possible, how many were *boná fide* residents, and the population of the district.

FOREIGN.

General Neal Dow is actively engaged in the Prohibition campaign this fall.

A Chief in Arizona has drunkards tied to a tree till five next morning, when they receive thirty lashes.

Complaints are made in Toronto that the police authorities are very lax in prosecuting violators of the liquor-law.

Miss A. Grey, late of Antwerp, has been appointed European Organising Superintendent for the World's Temperance Union.

Maliki, Emir of Nupe, on the Great Niger, has made a touching appeal to Bishop Crowther to save his country from being "brought to ruin by rum."

The Atlantic Monthly says, nominally, the United States Government may be Democratic or Republican, but the party leaders of either "acknowledge allegiance only to the saloon."

"The Foundation of Death" is to be translated into the Malagasy language. Mr. Gustafson is informed that rum is shipped and sold in Madagascar, to the natives, at £3 a cask of 250 to 290 litres.

Archbishop Jeeferies, after spending thirty-one years in British India, said: "For one really converted Christian as the fruit of missionary labour, the drinking practices of the English have made 1000 drunkards."

The Central United Christian Temperance Union of Chicago is about to open a large restaurant in connection with their lodging-house, where 4000 lodgings were given poor men, during the month of August, for 10 and 15 cents each.

Mr. James Irwin, of Liverpool, who has resided several years on the west coast of Africa, says: "The natives are as hasty and capricious as so many children. They have but few wants, and they care more for rum and gin than anything else." One explorer says: "Unfortunately, a few bottles of trade gin will go much farther in the trade with the native than ten times its value in cloth."—*Christian Leader.*

GOSPEL TEMPERANCE MISSION.—The Sunderland Branch of the British Women's Temperance Association had a nine days' mission, from Sept. 12 to 20, conducted by Mrs. J. Lucas. The greatest interest has been evinced, the attendance night after night steadily increasing. The meetings were held in the Victoria Hall, with the exception of Sundays, when the Assembly Hall has been used. On Sunday evening, the 19th inst., the large hall was packed, great numbers being unable to gain admission. Mrs. Lucas spoke with great earnestness, and 120 pledges were taken at the close. During the mission 586 pledges were taken. A. A. Cameron,

Assistant Sec. B.W.T.A.

A YOUNG LADY'S DIARY.

The following extracts are from a most delightful book now in the press, and shortly to be published from this office, entitled "Nineteen Beautiful Years"—a sketch, by Miss Frances E. Willard, of the life of her sister Mary. The extracts are from Mary's diary:—

March 5, 1860. — This beautiful morning dawns upon my seventeenth birthday. Truly is it said that this is the sunniest part of life—when the future lies like a pleasant land before us; when the present has us; when the present has no clouds, and the past seems good and fair. O kind and loving God! on this happy natal morning I give Thee unfeigned thanks for life and the blessings it has brought to me. From infancy, through childhood, up to youth, thy hand has brought me. Still keep and still preserve me, Father up in heaven; and grant that when unworthy I am taken from this pleasant, pleasant world, I may, through thy great love, go to live in one still more beautiful, for the sake of Christ, our Saviour. Dr. F. closed the Bible after his discourse at the chapel yesterday, with these words: "Brothers, with most men life is a failure." What thought could be more sad than this? "I'll try—oh, I *will* try—to fulfil God's design in my creation as well as I know how!"

April 29.—Since school commenced I have not written much in my journal; for, as this term is my last, I am more heavily taxed than ever before. To-day, however, I need not deny myself the pleasure. This morning Dr. Foster* preached in the presence of his people the last sermon that they may ever hear from him. It is needless for me to remark upon the merits of the sermon. As Dr. Foster stood up before the large audience—for every seat and even the aisle was full—he looked sad, though very calm. But when, at the close of the discourse, he addressed the students of the University, his more particular charge, his feelings overcame him.

The church was full of crying when he said: "I have loved you, and have been proud of you young gentlemen; I have cherished the same feelings toward you that a father has toward his boys. I think you have felt this." Then he told them that his greatest sorrow in leaving them was the remembrance that they were not all religious. He said, "My words of counsel and of entreaty that you should be good and true Christian men I hope you will not forget. You have heard them in public lectures; and in private, when no one but yourselves was present. Let them not be forgotten." He stopped and covered his face. We all wept together in silence—the noble man, and those who loved him. After a brief pause, he said, "I must master myself sufficiently to repeat the request that I have made—*let them not be forgotten.*"

I seldom cry; but then I could not help it. As Dr. F. stood before us saying farewell, I thought,

If I should ever win that home in heaven
For whose sweet rest I humbly hope and pray,
In the great company of the forgiven,

among the radiant faces close by God's throne, I should see that of this great, good man, whom "none knew but to love, and none name but to praise."

Without date.—Several weeks have passed since the above was written, and many changes have taken place, some of which have been connected with myself. I have "graduated" since then. My schooldays, viewed "as such" (to use Dr. D.'s frequent expression), have closed, though I hope my days of growing wiser may never come to an end. I shall not dance in the sunshine nor walk in the shadows of a schoolgirl's life any more. The daily round of duties, half-pleasant, half-wearisome, is ended; and though I may regret it by and by—at least so certain "grave and reverend seigniors" have said—I am not sorry yet. I will try to cultivate my mind by reading and by associating with intelligent persons. God has placed me in the midst of friends whom I love very dearly.

I am almost happy; and if I were a Christian I should be very happy indeed. I wish I were a Christian; and yet it is foolish to wish. Why do I not say that I love God because He is so good to me, and that I will try, in Christ's strength, to do those things that he requires? That is all the demand that the Bible makes of me. I should feel very much ashamed if I did not say as much as this in speaking of an earthly friend to whom I owed everything that his love and his power could give me. Why can I not act as reasonably towards God, instead of saying, "I wish that I could say and show by my life that I am grateful?" Revelation and my intellect show me the relations in which I stand to the Ruler of the Universe as plainly as I see those in which I stand toward the Governor of the State in which I live. In both cases I am the inferior; but the degree of my inferiority differs infinitely. How it is that I cannot readily take hold of things spiritual? He whom I would worship knows much better than I; and to Him I will earnestly pray for light and peace.

Harlem, near Chicago, *August.*—As Frank and I sat here reading, Clara came running upstairs, and said, "Oh, girls! ma says a man was just now killed on the track when the cars passed."

How the thought shot through my heart! A man killed—so near us—while we were so painless and calm! It makes no difference to me what man it was, for I do not know anyone here; only I hope that he was *good.* He is out in that strange "eternity" now, and stands before the Judge of all worlds, to give an account 'for the deeds done in the body;' and, perhaps—oh! *perhaps* his sins have not been blotted out by the blood Christ shed for us. But be this as it may, whether the change to him has proved for better or for worse, he knows the answers to many of those wonderful questions which we vainly ask all our lives long. Ah! to the wisdom of that poor labouring man the acquirements of all the theologians on earth are not to be compared.

After all, this is a sober world, and we ought to take warning by this terrible event that has transpired so near us, and try to live for a better one, where nobody is killed by the cars, and no hearts are broken by the loss of those they love; where nothing ever "hurts or destroys"—for all the paths up there are paths of peace.

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[*] Rev. R. S. Foster, D.D., president of the Northwestern University, Evanston, Illinois, preached his farewell sermon April 29, 1860, previous to leaving for New York.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—October 3, Lev. ii. 1—13; October 4, Lev. iv. 27—35; October 5, Lev. viii. 1—15; October 6, Lev. ix. 1—16; October 7, Lev. xiv. 1—18; October 8, Lev. xvi. 1—14; October 9, Lev. xvi. 15—25.

MERRION HALL, DUBLIN.—A tea meeting was held here on Tuesday, last week, for those who had received blessing at the Bloomfield Avenue tent during the previous three months. Mr. C. Inglis gave all an opportunity of telling out their experience in a few words, and a goodly number thanked God that the tent had been to them the place of all others to be remembered.

WESTON-SUPER-MARE.—Our eleventh summer's Gospel tent campaign here has just closed. In fourteen weeks 215 services have been held. The last Lord's Day (Sept. 19) the tent proved inadequate to the need; numbers stood outside, eagerly listening to the solemn message. The following day 172 of the converts and friends sat down to a social tea in the tent at 5.30, after which a public meeting was held, when the tent was again well filled. The Earl of Cavan opened with some practical advice to young Christians, and was followed by Mr. Douglas Russell, who spoke from Jeremiah iii. 19: "How shall I put this among the children?" The meeting closed with an address on the sevenfold blessing of Christ, embracing his peace, love, joy, grace, strength, rest, and glory. Great has been the blessing vouchsafed to the efforts put forth this summer, both on the sands and under canvas; also by means of our Bible-carriage, from whence several thousands of Gospel-books, tracts, Bibles and Testaments have been distributed. We have had much encouragement, likewise, in our other tents, which have been used chiefly in villages and the suburbs of Bristol.

J. A. Vicary.

Mission and other Appeals.

Jerusalem.—Rev. William Allan appeals for funds on behalf of the "Gobat Memorial School" (formerly called "Bishop Gobat's Orphanage"), Mount Zion, Jerusalem, which now contains sixty pupils, besides fifteen students, who are being trained as schoolmasters, &c. Mr. Allan's address is St. James's Vicarage, Bermondsey, London, S.E.

Nottingham "Goose Fair" will be held on October 7, 8, and 9. As last year, the Y.M.C.A. is seeking to bring the Gospel before the people who come seeking after pleasure. The Secretary, Mr. H. Johnson, appeals for gifts of tracts, books, &c., for circulation amongst the show people and others. They should be addressed to the Y.M.C.A., Morley House, Mansfield-road, Nottingham.

Boys and Girls Industrial Homes (Shaftesbury House, Forest-hill).—The Committee of the Homes have received two offers of fifty guineas each towards liquidating the debt on Shaftesbury House, on the condition that the whole amount is subscribed during 1886. There are fifty-seven children in the Homes; thirty-three admitted during the past two years. Mr. T. G. Litchfield is Hon. Secretary.

Magic Lantern Slides.—For some years past the Ragged School Union has been lending magic lanterns and slides to its connected schools free, for lectures during the winter months. The work is hampered for want of slides, some that were lent to the Union, having to be returned. Any friends having slides which they do not require, would assist this important branch of Christian effort by sending them to Mr. John Kirk, Secretary, Ragged School Union, Exeter Hall, W.C.

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Notices.

Communications Received with Thanks.—C.F.R C.A.H. E.W.C. J.M.M. P.W.R. J.A. C.G.M. I.B. E P. C.B.S. S.R. A.M.L. W.C. L.S.E.T. J.W.A. L.P. D.S. T.G.L. W.H.N. P.G.W. S.H. J.M. A Subscriber. J.D. F.W.A. S.C.B. R.D. S.M.C. E.F.H. O.M. E.L. J.G. E.D. R.N. R.B. E.S.W. J.R. C.F.C. A.J. W.A. E.R.U. F.S.B. J.B. T.N. Miss B. R.D.F. W.T. J.H. J.S.B W.R. E.E. W.C. H.H.C. T.F.U. A.B. G.F. Miss W G.M. A.R. J.J.W. J. de B. E.McD. M.D. R.A. J.A.V V.M.S. B.F.J. W.W. W.S. T.E.H. G.S.M. C.H.B. M.L. G.H.B. H.M. S.M. W.S. H.P.Z. C.S. A.W. M.S. J.S. J.P.P. E.H.E. R.S. J.T.M. A.E. J.J.W. J.W.S. S.B. E.H.L. H.F.B. A.K. H.H. C.S. D.S.

Applicants for Tracts.—Miss E. Hockhum, 52, Penbrooke-rd., Earl's-court-rd., W.; S. Kemp, 46, Queen-st., Edgware-rd., W.; A. S. Mayne, 11, College-square East, Belfast; H. Johnson, Y.M.C.A., Morley House, Mansfield-rd., Nottingham; Mrs. Preston, 149, Elgin-crescent, Notting-hill, W.; W. Bedford, 23, Durham-st., Upper Kennington-lane, S.E.; A. Pitt, 176, Hagley-rd., Edgbaston, Birmingham; G. H. Weekes, Lancaster; Miss J. Smith, 14, Lenthall-rd., Dalston, E.; J. Soame, 7, Broomfelde-rd., Clapham, S.W.; W. Willcock, 271, Deansgate, Manchester; W. A. Derby, 51, Taylor-st., Scotland-rd., Liverpool; Miss Plimsoll, 49, South Molton-st., Oxford-st., W.; E. G. Pooley, 148, Alderminster-rd., Bermondsey, S.E.; J. C. Burton, 7, Oxford-terrace, Upper Holloway, N.; S. Richards, 9a, Park-st., Nottingham; Mrs. A. Frost, 24, Shere-rd., Deptford, S.E.; R. Peacock, 3, College-terrace, Kemp Town, Brighton; F. Sumner, Y.M.C.A., Hastings; S. H. Fyfe, 72, Houston-st., Glasgow; Miss M. A. Sharp, missionary, Monrovia, Liberia, West Coast of Africa; Secretary Y.M.C.A., Brecon, for barracks, markets, and among navvies.

EAST LONDON TRAINING INSTITUTE.—Mrs. Grattan Guinness writes:—The Fifteenth Session of our Missionary Training Institute in East London opens (D.V.) on Oct. 1; we crave the prayers of our friends that it may be the best, in every sense, which the College has ever known, fruitful to the glory of God, and the good of the heathen.

A COUNTRY RETREAT. — Miss Lovell, of Kilburn, who has lately sojourned with some blind children at Breachwood-green (nine miles distant from Welwyn, Herts), writes to us expressing great thankfulness at having been directed thither. The farmhouse where our correspondent stayed belongs to Mr. Shipley, of the Village Mission; she speaks of it as "a quiet and pleasant resting-place," and strongly commends it to any Christian friends seeking rest and change. Particulars as to accommodation, terms, &c., can be obtained from Mr. G. Shipley, Breachwood-green, Welwyn, Herts.

REQUESTS FOR PRAYER.—That the Lord will work in the hearts of his own children, and among the unconverted at Helmsdale, Sutherland; and praise for tokens of blessing received.——For a mission to be held in Castletown, Isle of Man, from October 10 to 31, by Mr. Gorham, of the Evangelisation Society.——For a poor woman, a backslider, who says she has sinned against the Holy Ghost, and whose distress of mind has undermined her bodily health.——For large outpouring of the Holy Spirit in connection with the labours of Rev. O. L. Leonard in Ireland, and that the name of Jesus may be glorified thereby.——For blessing on a mission at Cardiff, from October 3 to 18, to be conducted by Mr. W. Spencer Walton.——For the conversion of a mother and family who have gone astray.

Notes on Daily Readings.

SUNDAY, OCTOBER 3.—I CHRON. XV.

"No long period had elapsed since David had wrested the stronghold of Zion from the last remnant of the hill-tribes of the Canaanites; . . . and thither he determined to bring the ark, which, for nearly fifty years, had been neglected at Kirjath-Jearim. It is difficult for us to conceive the feelings which would be awakened in the hearts of the people by such an event. . . . The first attempt miscarried (xiii. 9—14). David feared to bring the symbol of so awful a presence to his city. But the blessing on the house of Obed-edom reassured him; and the king, and priests, and people, the elders, and the captains over thousands, in solemn procession conducted the ark to its resting-place on the holy mountain. It was then that the majestic anthem of the twenty-fourth Psalm rose to heaven." —*Perowne.*

5.—*The sons of Kohath.*—"The order of the sons of Levi, according to primogeniture, is Gershom, Kohath, Merari. But the Kohathites, of whom came the priestly family of the Aaronites, had precedence in all respects. To them especially was committed the attendance upon the ark and the bearing of it (Num. iii. 30, 31, iv. 15, &c.).—*Sp. Com.*

8.—*Elizaphan,* "or Elzaphan, was a great-grandson of Aaron. He was reckoned the head of a distinct house."—*Idem.*

10.—*Uzziel* "was brother to Hebron, and father of Elizaphan. Of the six Levitical families, one only was descended from Gershom, one from Merari, and four from Kohath."—*Idem.*

13.—*Because ye did it not at the first.*—The words must refer, not to ceremonial cleansing, but to the bearing of the ark upon their shoulders. It was by their failure to do this their part in the first instance, by the carriage of the ark in an unauthorised fashion, viz., in a cart, and not upon their shoulders, that Uzzah's guilt was incurred (see Num. iv. 15, &c.).

26.—*When God helped the Levites.*—"This takes the place occupied in 2 Sam. vi. 13, by the clause, 'When they that bare the ark had gone six paces;' and it is reasonable to suppose that it is another mode of expressing the same fact. . . . Evidently, they were in doubt whether God would allow the ark to be moved any more. Sacrificial animals were held ready, and when it appeared by the movement of the ark six paces, without any manifestation of the Divine displeasure, that God was helping the Levites, the victims were at once offered."—*Sp. Com.*

MONDAY, OCTOBER 4.—I CHRON. XVI.

7—43.—DAVID'S PSALM OF THANKSGIVING.—"Doubtless it had been previously in the hands of Asaph and his assistants, but it was now publicly committed to them as they entered for the first time on the performance of their sacred duties. It seems to have been compiled from other Psalms of David, as the whole of it will be found, with very slight variations, in Ps. cv. 1—15; xcvi.; cvii. 1; cvi. 47, 48. In the form, however, in which it is here given, it seems to have been the first psalm given for use in the Tabernacle service; and, abounding, as it does, with the liveliest ascriptions of praise to God for the revelation of his glorious character, and the display of his marvellous works, containing, as it does, so many pointed allusions to the origin, privileges, and peculiar destiny of the chosen people, it was admirably calculated to animate their devotions and call forth their gratitude."—*Jamieson.* *O give thanks unto the Lord,* &c. (34).—"This was the ordinary Jewish doxology, and may be regarded as closing the first, or thanksgiving portion of this service, which is then followed by a short prayer (35), after which comes a second doxology (36)."

In the high place that was at Gibeon (39).—"This is the first mention of Gibeon as the place at which the Tabernacle now rested. It had been at Nob (1 Sam. xxi. 1—6), whence it was removed, probably at the time of the slaughter of the priests by Doeg (1 Sam. xxii. 18, 19). It is uncertain whether Gibeon was regarded as a 'high place' before the transfer to it of the Tabernacle; but thenceforth till the completion of Solomon's Temple, it was the 'great high place' (1 Kings iii. 4)—a second centre of the national worship, which remained for above fifty years in this anomalous condition—divided between Gibeon and Jerusalem (xxi. 29; 2 Chron. i. 3—6; 1 Kings iii. 4)."

Upon the altar of the burnt offering (40).—"The original altar (Exod. xxxviii. 1, 2) continued at Gibeon with the Tabernacle (2 Chon. i. 5). David must have erected a new altar for sacrifice at Jerusalem (1). The sacrifices commanded by the law were, it appears, offered at Gibeon; at Jerusalem were offered voluntary additional sacrifices."—*Idem.*

TUESDAY, OCTOBER 5.—I CHRON. XVII.

1—10.—David's proposal to build a splendid house for God seemed to be so manifestly for God's glory that Nathan seconded it at once, apparently with as much confidence as if he had spoken by inspiration. "Go, do all that is in thine heart, for the Lord is with thee." "He had to learn, however," says Kitto, "that even the obviousness of a thing to human conception did not excuse a prophet from the duty of consulting the Lord before he declared an authoritative opinion. The very next night the word of the Lord came to him." Though David is told not to build, his zeal "was highly approved, and received a rich reward in the promise of an eternal kingdom for his posterity." This promise of an everlasting kingdom of peace to the seed of David (see 9, 13, 14), has never yet been fulfilled. For 400 years and more David's throne was established very wonderfully, but it was not always in peace, and the dominion was at last taken from the royal seed of David. God did very much to fulfil his promise of peace and permanence to David's throne. But man's sin interfered. Is the promise lost? Surely not. Though sin may delay, it cannot really stay the fulfilling of the covenant. There will be the spiritual fulfilment when David's greater Son reigns for ever over his redeemed and glorified Church. But is that all? To David these words promised an earthly kingdom, which should be established for ever. No such kingdom has been seen as yet. It has yet to be set up, if these words are to be accomplished in the sense in which they were understood by David. It will be spiritual ("my people shall all be righteous") as well as outward and visible. In it, therefore, the spiritual and the literal interpretations of this promise will both find their utmost completion. Christ will then reign literally on David's throne, and, spiritually, in the hearts of his people.

16—27.—"To my eye the workings of a breast oppressed and overflowing with gratitude are painted stronger in this prayer than I ever observed them in any other instance."—*Delany.*

WEDNESDAY, OCTOBER 6.—I CHRON. XVIII.

The keynote of this chapter seems to be the phrase, twice repeated (6, 13), "Thus the Lord preserved David whithersoever he went." Accordingly the bulk of the chapter (1—13) is a catalogue of his chief wars and victories. The closing verses (14—17) give a list of his chief officers.

3—8.—"Hadadezer had established a great power in Syria which extended into Northern Mesopotamia, if, indeed, it had not originated there, and spread westward."—*Kitto.* Between this powerful and growing kingdom and Israel there lay only the kingdom of Toi, or Tou, King of Hamath (9, 10). Hadadezer is defeated by David, and immediately both Damascus and all those states west of the Euphrates, which Hadadezer had moulded into one kingdom, received David as conqueror. "Thus was realised for the first time the ancient promises, that the dominion of Abraham's seed should extend to the Euphrates."—*Kitto.* "David's war with the Syrians of Damascus was noticed by the native writer Nicolas, who appears to have drawn from native sources. He related that the name of David's adversary was Hadad, that several battles were fought, and that the last, wherein Hadad suffered a severe defeat, was near the Euphrates." —*Sp. Com.*

This victory brought a vast wealth of spoil to David and his people. In addition, there followed a splendid present of gold, silver, and brass from King Toi (or Tou, 9, 10). All his share in this, and in other wealth that flowed in as the spoil of victories elsewhere, David dedicated to the Temple which Solomon was yet to build. He even did more; he prepared the plan as well as the material, so that he was the Temple architect. Further, he organised the sacred services. All this shows how dear to David's heart was all that pertained to God's worship, and how strong and steadfast was his purpose to prepare with all his heart for the building of a house for the Lord. In the light of these facts his 84th Psalm comes to us with new force. Would that we were as eager and steadfast in building the spiritual house—the Church of the living God!

THURSDAY, OCTOBER 7.—I CHRON. XIX.

This story is very profitable, though by no means pleasant. "Charity thinketh no evil" would be a first-rate motto to set at its head. Beware of suspiciousness is the great lesson it bears on its very front—a lesson we stand greatly in need of to-day. No doubt these Ammonite princes thought they were very clever counsellors, when they "looked beneath the surface," as they would say, and thought they had discovered David's depth, just as modern gossips—sometimes modern church gossips, alas!—plume themselves on their clear-sightedness, when they detect evil designs in their neighbours' actions. But these "clever" surmises of evil often turn out, as in the story before us, to be exceedingly expensive indulgences. They are the fruitful seeds of sin, discord, and sorrow. Hardly anything damages God's Church more than this very prevalent habit of suspicion—a habit so easily gotten, but so hard to break. However clever these princes were to see the evil that did not exist, they were blind as bats to the real fact, viz., David's generous frendship and sympathy.

4.—*Shaved them.*—"Shaved off one half of their beards" (2 Sam. x. 4). "Cutting off a person's beard is regarded by the Arabs as an indignity equal to flogging and branding among ourselves."—*Arvieux.* The cutting off of their garments was perhaps as great an insult, though one that could be more easily repaired.

7.—*They hired thirty and two thousand chariots.*—"There can be no doubt that this reading is corrupt. Such a number as 32,000 chariots was never brought into battle on any occasion. Probably the words, 'and horsemen,' have fallen out of the text after the word 'chariots' (see verse 6)."—*Sp. Com.*

FRIDAY, OCTOBER 8.—I CHRON. XX.

The torturing of the Ammonites by David is necessarily a great difficulty. Our first duty, of course, is to decide the question according to the public opinion, and the war laws of David's time, and not of our own. It was the rule of that age to put to death all prisoners taken with arms in their hands—a rule so widely observed that David's action in slaying only a portion of his Moabitish prisoners of war (2 Sam. viii. 2) was specially recorded, as though it were an act of great mercy. The difficulty in the case before us lies in the *torture,* not in the death, of these prisoners. The, to Eastern minds, most horrible and revolting insults offered to David's ambassadors, especially in view of the peculiar sacredness of an ambassador, would go far with men of David's age to warrant the severest treatment of the offenders. Moreover, it was not merely the insult, but it was *insult in return for kindness.* But this is not all. There is considerable reason for thinking that the Ammonites were treated as they were accustomed to treat others, which, according to the Old Testament standard was the very perfection of justice. Compare the case of Adoni-bezek (Jud. i. 4—7), the cutting off of whose thumbs and toes would have seemed like gratuitous torture, but for the fact, incidentally mentioned by himself, that he had treated seventy kings in the same fashion. The specially savage nature of these Ammonites is seen in their treatment of Jabesh-Gilead (1 Sam. xi. 1, &c.). Though the city was willing to surrender without a struggle, the one thing insisted on was that each of the inhabitants should lose a right eye. Note also in Amos i. 13 a very significant reference to Amon. Altogether we are inclined to believe that, unspeakably cruel as David's action is to us, there was nothing in it which, all things being considered, would shock any of his contemporaries.

SATURDAY, OCTOBER 9.—I CHRON. XXI.

DAVID NUMBERING ISRAEL.—"It is scarcely correct to say, as is usually said, that the pestilence came on account of David's causing his people to be numbered. That was the *immediate* cause. But the *primary* and *real* cause is to be found in 2 Sam. xxiv. 1: 'And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah.' Now, the anger of the Lord could only be awakened by unfaithfulness and evil-doing; and that, whatever its precise nature, was the real cause of the calamity that followed, and relieves the case of the apparent harshness, of which so much has been said, of making the people suffer for the offence of their king."—*Kitto.* From David's point of view they did so suffer; from God's, they suffered for their own wrong-doing. *Satan stood up against Israel, and provoked David to number Israel* (1).—"If we carefully consider this text, together with 2 Sam. xxiv. 1, we shall see that for the sins of the people, the Lord permitted Satan to have an advantage which would not otherwise have been allowed him. Still, David was under no compulsion to yield."—*Kitto.* "All temptation is permitted by God. When evil spirits tempt us they do so by permission (Job i. 12, ii. 6; Luke xxii. 31, &c.)."

26.—*He answered him from heaven by fire.*—"It was, no doubt, mainly the fact that God answered him by fire from heaven on this altar which determined David, and Solomon after him, to build the Temple on the spot so consecrated."—*Sp. Com.*

Forthcoming Meetings

CONFERENCES.

DUNDEE.—Y.W.C.A. Convention, Y.M.C.A. Hall, Sept. 30.

CHURCH ARMY CONFERENCE.—Wakefield, Oct. 4 to 8.

CHURCH CONGRESS.—Wakefield, Oct. 5 to 7.

CLIFTON ANNUAL CHRISTIAN CONFERENCE.—Victoria Rooms, Oct. 5 to 7. Particulars of Rev. James Ormiston, 14, Arlington-villas, Clifton, Bristol.

MISSIONARY CONFERENCE.—Conference Hall, Mildmay, N., Oct. 5 to 7.

GLASGOW.—Half-yearly meeting of Christians, Waterloo Rooms, Oct. 7 and 8. Particulars of Secretaries, 180, Buchanan-street.

LIVERPOOL CHRISTIAN CONVENTION.—Hope Hall, Oct. 7 and 8.

CONGREGATIONAL UNION.—Norwich, Oct. 11 to 15.

DUBLIN CONVENTION.—Christian Union-buildings, Oct. 11 to 15.

CARDIFF HOLINESS CONFERENCE.—Y.M.C.A. Hall, St. Mary-street, Oct. 19 to 21. Particulars of Mr. J. Hughes, at the Hall.

CLAPHAM MISSIONARY CONFERENCE.—Conference Hall, 143, Clapham-rd., S.W., Oct. 27 to 29. Particulars of Mrs. Meredith at the Hall.

MANCHESTER.—Conference on the Evangelisation of the World, at the Hall, Strangeways, Nov. 9 and 10. Particulars of the Secretaries, at the Hall.

HASTINGS AND ST. LEONARDS CONFERENCE.—Robertson-st. Institute, Hastings, Nov. 16 to 18.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

THE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

SOCIAL PURITY.—The Gospel Purity Association will send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, E.C.

MRS. REANEY at Stepney Meeting House on Sunday afternoons at 3.

MESSRS. FULLERTON AND SMITH.—Oct. 2, and onwards, Manchester; Nov. 13, and onwards, Cheltenham.

REV. W. HASLAM.—Oct. 1 to 6, St. James's Church, Forest Gate; 9 to 19. St. Matthew's, Brixton Rise; 23 to Nov. 3, St. Mark's, Bath.

REV. W. HAY AITKEN.—To Oct. 3, Broughton-in-Furness; 17 to 29, St. Michael's, Norwich; 31 to Nov. 15, Parish Church, Aston, Birmingham.

MR. GAWIN KIRKHAM.—Oct. 3, Kingsland; 6 to 8, Mildmay Park; 9 to 11, Steadham, Midhurst; 14 and 16, Devonshire-square Chapel; 17, Mildmay Conference Hall; 20, Y.M.C.A., Westbourne-grove branch; 21, Y.M.C.A., Camden-rd.; 22, Berkeley-rd. Chapel; 24, Y.M.C.A., Finsbury Park; 25, Conference Hall, Eccleston-street; 30, Devonshire-square Chapel.

MR. J. M. SCROGGIE.—Oct. 3 to 16, Elgin; 17 to Nov. 14, North-East Coast, N.B.; 21 to Dec. 8, Nottingham; 12 to 31, North-East Coast.

MR. GEORGE CLARKE.—To Oct. 1, Dundee; 3 to 9, Brockley Presbyterian Church; 10 to 22, St. Paul's Church, Westbourne-grove; 24 to Nov. 5, Pollockshields, Glasgow.

MR. W. SPENCER WALTON.—Oct. 3 to 18, Y.M.C.A., Cardiff; 19 to 21, Cardiff Conference; 26 to Nov. 5, Montrose; 6 to 23, Y.M.C.A., Dundee.

MR. HENRY THORNE.—To Sept. 30, Canterbury; Oct. 1, London; 2 and 3, Leicester; 4, Derby; 5, Rochdale; 6 and 7, St. Helen's; 8, Burnley; 10 to 12, Leicester; 13 and 14, Nottingham; 15, Leicester; 16, Derby; 17 to 21, Liverpool; 23 to Nov. 1, Barnsley.

MR. CHAS. JAMES.—Oct. 3, Nottingham.

MR. W. R. LANE.—Oct., Edinburgh.

MR. J. B. WOOKEY.—Sept. 30, Y.M.C.A., Notting-hill; Oct., Great Assembly Hall, Mile-end-road, Sundays, 11 and 6.45; week-nights (except Sat.), at 8.

CONFERENCE HALL, Mildmay-park, N.—Sun., Oct. 3, 3.30 and 7, Mr. Chas. H. Judd.

EDINBURGH CASTLE, Limehouse, E.—Sun., 11 and 7, Mr. Abraham Lamb; 3, Rev. Henry Bright.

ST. PAUL'S CHURCH, Ferndale-rd., West Brixton, S.W.—Special mission, by Rev. J. H. Haslam, from Oct. 2 to 13.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland during Sept., Sun., 11 and 7; Wed., 8., Burlington Hall, Savile-row.

AGRICULTURAL HALL, Islington, N.—Eighteenth anniversary service, Sun., Oct. 3, at 3.30; Dr. Thain Davidson will give an address. Mr. Elvin and a soloist at 7.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, North Berwick; at Carlisle, Oct. 3 to 17; 21 to 31, York. Mr. W. L. Seyler, Centenary Memorial School, Kennington, Oct. 19 to 22, and 25 to 29, at 7; Mr. H. M. Trickett, Manchester, Oct. 1 to 7; Birmingham, Oct. 8 to 19.

——— SCRIPTURE UNION.—Meeting, at Y.M.C.A., Manchester, Oct. 4, at 3, Rev. W. S. Standen, Messrs. Bishop, Trickett, and Hall.

EVANGELISATION SOCIETY.—Mr. James Neech, to Oct. 2, Horncastle, Lincs.—Mr. W. J. Taylor, Oct. 3 to Nov. 7, Aberdeen; 14 to 28, Hollinwood, Oldham; Dec. 5 to 19, Bolton; 26, Croydon.—Mr. F. E. Marsh, Oct. 10 to 24, Orphan Home Hall, Glasgow; 31 to Nov. 14, Handsworth, Staffordshire.—Mr. F. S. Ball, to Oct. 6, Poynton.

UNION HALL MISSION.—Union Hall, Carlisle-st., Edgware-rd., Sun., 3.30, meeting for believers; 7, Gospel address, by Mr. J. Short; Thurs., at 8, address by Capt. Thompson. Kensal Hall, Kensal-rd., W., Sun., 7, and Wed., 8, Mr. E. Cook. Queen's-park Hall, Kilburn-lane, N.W., Sun., 7, and Thurs., 8, Mr. S. Stidolph. Gospel Hall, Green-lane, High-st., Battersea, S.W., Sun., 7, and Wed., 8, Capt. T. Thompson. Gospel Hall, Market-place, Brentford, Sun., 7, and Wed., 8, Mr. W. W. Fereday and Mr. J. Bilke.

SPECIAL SERVICES IN THEATRES, &c.—Services next Sunday, and every Sunday following: Pavilion Theatre, Whitechapel-road, 7; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.15 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 7; Alexandra Temperance Hall, Southwark Park-road, 7; Park Hall, Camden Town, 3.30 and 7; The Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton (supplied only with preachers), 7; Queen's Park Hall, Harrow-road (grant made in aid of), 7.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, and Wed., 7.30, Mr. A. Wallis. Malden Hall, Kentish Town, Sun., 7, Mr. R. Paton; Thurs., 8, Mr. J. L. Stanley. Dalston Hall, Dalston-lane, E., Sun., 7, Thurs., 8, Mr. C. S. Thorpe. Bignold Hall, Forest Gate, Sun., 7, and Wed., 8, Mr. J. L. Stanley. Cadby Hall, Hammersmith-rd., Sun., 7, and Thurs., 8, Dr. Popham. "Rest" Mission Room, Mortlake, Sun., 7, Mr. S. E. Angel; Wed., 8, Mr. R. Jackman. Conference Hall, Eccleston-st., S.W., ten days' special mission, by Capt. Warner Dennis, from Oct. 3; Sundays, 3.30 (for women only) and 7; week-nights, at 8; followed by Mr. C. R. Hurditch on Sundays and Fridays.

Y.M.C. ASSOCIATIONS.

NEW METAL EXCHANGE, Whittington-avenue, E.C.—Conference Y.M.C. Associations, Central Metropolitan District, Mon., Oct. 4, Mr. George Williams presiding; tea at 6.30. Bible lectures for young men, by Rev. E. A. Stuart (of Holloway), Oct. 5, 12, 26, and Nov. 2, at 6. Mission to young men, Oct. 18 to 23. Foreign missionary Conference, Oct. 19, at 6.

EXETER HALL.—Special mission, from Oct. 11 to 24, conducted by Rev. F. Webster, M.A., and Mr. M. Carruthers, week-nights at 8, Sundays at 7. Sun., Oct. 10, Rev. Chas. Spurgeon, of Greenwich, will preach at 7. Young men's meeting, every night, at 8. Daily prayer meeting, from 1 to 2 (Sat. excepted).

THE PRIORY, 198, Upper-st., N.—Thursday, Sept. 30, 8.30, lecture, by Dr. Thain Davidson. Subject, "The Image that fell down from Jupiter." Sun., Oct. 3, 3.15, "Lessons from the Life of Elisha" (2 Kings ii.); 8, open-air service in Priory grounds, *friends invited to help with the singing*; 8.30, evangelistic service. Wed., 6 to 10, anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile-row, W.—Thurs., Sept. 30, by Rev. Dawson Burns, on "The London Temperance Hospital." Sun., Oct. 3, 3.15, address to young men, by Rev. W. J. Brown.

MALL HALL, High-st., Notting Hill Gate.—Thurs., social meeting; public meeting at 8.30, Mr. W. E. Shipton in the chair; address by Mr. J. B. Wookey. Sun., Bible-class, Mr. Short, subject, "Ishmael." Mon., lecture, by Rev. J. Cowley (ladies invited), subject, "The Inspiration of the Scriptures."

17, CAMDEN-ROAD, N.W.—Sun., Oct. 3, 3.15 and 7.30, special addresses, by Mr. W. Mitchell Carruthers, M.A. Thurs., last open-air meeting of the season.

THE GROVE, Mare-street, Hackney, E.—Special mission services: Oct. 1, at 8.30, Mr. J. B. Wookey; Oct. 3, at 3, Rev. W. Marshall; at 7, Mr. A. G. Parrott.

CONFERENCE HALL, Stratford, E.—Sun., Oct. 3, 3 and 7, Mr. Thos. H. Morris. Convention for the Deepening of Spiritual Life, Oct. 26 to 28.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

STAFFORD HOUSE, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

GOVERNESSES' PRAYER MEETING.—First Saturday in the month, at 3.30, tea at 5, Governesses' Home, 55, Chichester-rd., Kilburn, N.W.

MEDICAL PRAYER UNION.—Special service for students and members of the medical profession, Oct. 8, at 8, St. Martin's, Trafalgar-square; preacher, Rev. Talbot Rice.

TONBRIDGE CHAPEL, Euston-rd., King's Cross, N.W.—Rev. W. Brainbridge, pastor. Tuesdays, at 7.30, meeting on holiness; Thursdays, at 7.30, address on "The Baptism of the Spirit."

STRANGERS' REST, 163, St. George's-st., Ratcliff-highway E.—Monthly workers' meeting, Friday, Oct. 1; tea at 6 meeting at 7. Rev. Evan H. Hopkins will give the address, subject, "Success in Service and its Conditions."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn.—Fri., Oct. 8, all-day meetings: at 10.30, prayer for spiritual power, and manifested union in service amongst Christians, and for the needs of all missions represented; at 3, an address at 7, practical holiness and the work of the Spirit: Rev. J. D. Dinnick, among others, will take part. Sun., Oct. 10, at 3.30, Bible-reading, by Miss Mason.

LIFE IN THE HOLY LAND.—Lectures by Miss L. M. von Finkelstein and her Brother: Sept. 30, Aberdare, "Homes and Haunts of Jesus;" Oct. 1, Merthyr, "Bedouins of the Desert;" 4, Clapton Park Congregational Church, "Homes and Haunts of Jesus;" 5 Clapton Park Congregational Church, "Bedouins of the Desert;" 7, Whitefield Tabernacle, "City Life in Jerusalem;" 8, Victoria Baptist Chapel, Clapham, "Homes and Haunts of Jesus."

Subscriptions Received by Messrs. Morgan & Scott to Saturday, September 25, 1886.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Salvation Army—R. £5; (*Self-denial Week*) True Catholic, 10s.; F. 2s.; H. 1s. 6d.; W. 1s. 6d.; Mrs. M. 3s.; A Reader, 1s.; M. G. M. 2s.; W. T. H. 1s.	6	2	0
Miss Sharman's Orphans' Home—Mrs. M.	0	10	0
Soldiers' Home, Gibraltar (*Miss Archibald*)—C. S. M.	0	10	0
Dock Labourers' Mission—(*Day in Country*) Miss W. 10s.; (*Free Meals*) G. W. £5; (*Free Lodgings*) J. W. 10s.	6	0	0
London City Mission—H. B. £5; T. O. 5s.; A Friend, £10; G. and M. P. £10	25	5	0
Mrs. Meredith's Prison-gate Mission—T. O.	0	5	0
Home for Aged Blind Christian Women—T. O.	0	5	0
Hop-pickers' Mission, Goudhurst—B. M.	0	2	6
Mr. Fegan's Boys' Home—Gal. vi. 2, £3; Lausanne, £1; H. B. £5; R. £2; Maggie, 5s.	11	5	0
Scriptures for the Blind (*Dr. Moon*)—Gal. vi. 2	1	0	0
Bristol Orphan Houses—Gal. vi. 2, £1; R. £5	6	0	0
China Inland Mission—Senotes, £2; Mrs. W. £2; Mr. H. 10s.	4	10	0
Hospital for Sick Children, Great Ormond-street—G. and M. P.	10	0	0
Church Pastoral Aid Society—G. and M. P. £10; H. B. £2	12	0	0
Dr. Barnardo's Homes—G. and M. P. £1 10s.; H. B. £5; R. £5; (*Emigration Fund*) C. R. C. £5; (*One Boy to Canada*) G. and M. P. £3.	25	0	0
Mission to Deep-Sea Fishermen—G. and M. P. £5; H. B. £3; C. H. M., Birmingham, 2s.	8	2	0
Children's Country Home (*Mr. Scrutton*)—T. N. J.	0	5	0
Young Men's Foreign Missionary Society, Aldersgate-street—T. N. J.	0	5	0
Paris City Mission—T. N. J.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	8
Rev. Thos. Champness's Evangelists and Caravan—M. L. and J. B.	0	2	6
Y.W.C.A. Furnishing Rooms—Mrs. C.	0	10	0
Friendless and Fallen—E. M. S. 5s.; H. B. £3; (*New Home*) J. M. K. 2s. 6d.	3	7	6
St. Giles' Christian Mission—E. M. S. 5s.; Mrs. C. £1	1	5	0
Children's Aid and Refuge Fund—A. N.	0	4	0
British and Foreign Bible Society—H. B.	5	0	0
Church Missionary Society—H. B.	5	0	0
Religious Tract Society—H. B.	5	0	0
Mildmay Conference Hall—H. B.	5	0	0
London Bible Women, &c., Mission—H. B.	5	0	0
London Society for Promoting Christianity among the Jews—H. B.	3	0	0
Mildmay Mission to the Jews—H. B. £3; R. £3; (*Testaments to Russian Jews*) L. H. 10s.	6	10	0
Miss Weston's Work in Royal Navy—H. B.	3	0	0
Thames Church Mission—H. B.	3	0	0
Mission to Lepers in India—E. B. A.	5	0	0
Irish Evangelisation Society—R.	5	0	0
George-yard Ragged Schools—(*Day in Country*) F. R. W. L.	1	0	0
Home of Industry—A Friend	0	10	0
Miss E. Hopkins' Work—A Friend	0	10	0
Bridge of Hope, Ratcliff—A Friend	0	10	0
	£176	6	2

[ADVERTISEMENTS.]

Mr. Fegan's Homes—E. J. M. 10s.

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The Third Annual Conference will be held (D.V.) at EXETER HALL, WEDNESDAY, NOVEMBER 3. Ladies only at 11 and 3: Mrs. Frank Bevan will preside. Evening arrangements not yet completed.

E. W. T.

THAMES CHURCH MISSION.

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Chairman—CAPT. the HON. F. MAUDE, R.N.

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Hebrews vi. 19.

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
BRONCHITIS MERGING INTO CONSUMPTION.
CASE of Mr. W. BECKLEY.

This patient now resides at 14, NASMYTH-STREET, HAMMERSMITH. In a letter dated May 13, he says:—"I was reduced to so low a state that the 'grasshopper became a burden to me.' I had tried many doctors without any benefit; my friends had almost given me up. They felt sure I could not live long. I was begged to consult you, and for some time refused, and when I did see you I had but little faith."

I may mention that this patient came to me from Essendon, near Hatfield, where he was superintendent of an orphan home. He had been suffering with spitting of blood, shortness of breath, loss of flesh and strength, pains of the chest, and all the symptoms of consumption. After finishing the first large bottle he felt (as he describes it) "like a new man." In six months he walked 36 miles in one day. He took the medicine on and off, and saw me the next year, and again in a few months after taking a severe cold. Then (he writes) "it acted on me like magic."

In the letter of 13th May (above quoted) he says that his case is well known to Mr. WOODMAN, of BAKER-STREET STATION, N.W." Mr. W. (he adds) rightly describes the effect of your treatment as marvellous, and this now induces him to send another patient to you. Make any use you think proper of my case.—Yours gratefully, W. BECKLEY.

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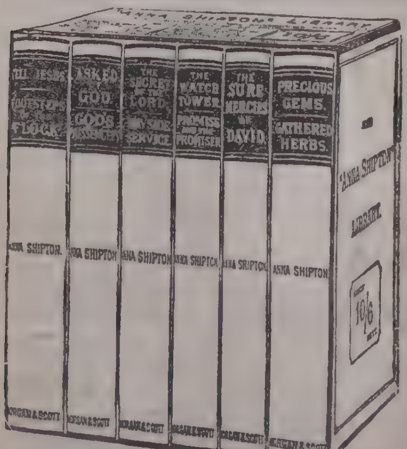
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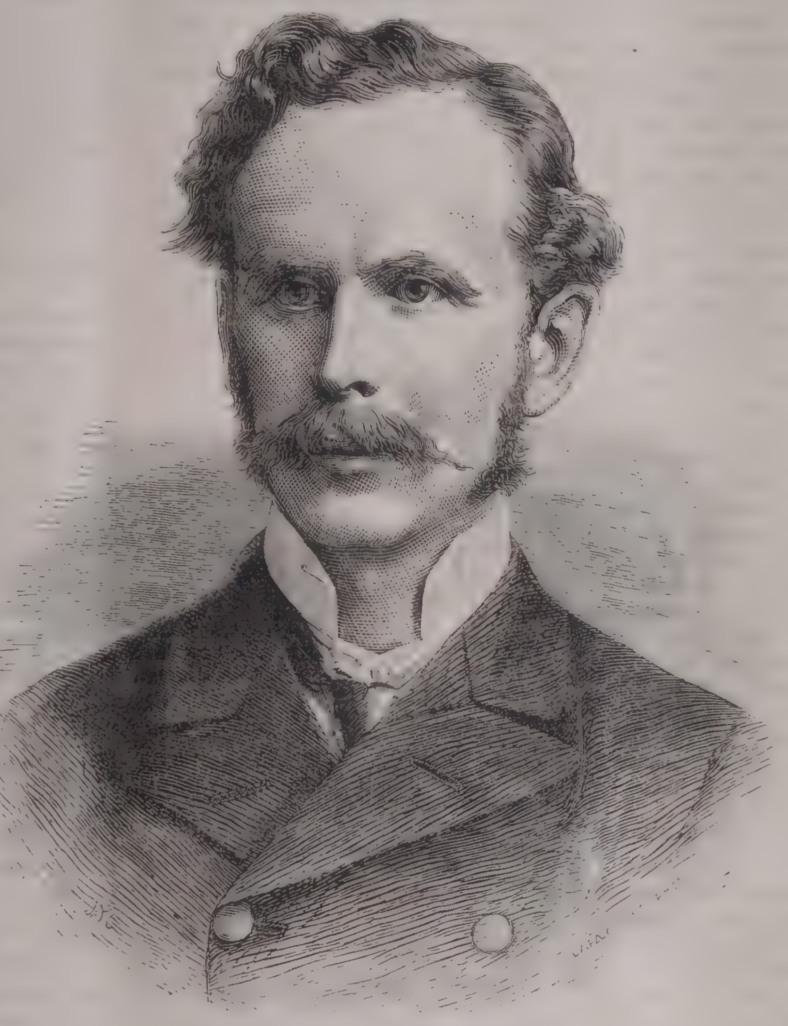
PROFESSOR HENRY DRUMMOND.



(*From Photograph by Mr. Lafayette, Dublin.*)

OUR sketches of evangelists and others which have been appearing from week to week have brought out some contrasts, which cannot have failed to strike intelligent readers. First, God's servants differ from one another extremely in the experiences they have passed through before commencing their work for God. Some, before beginning to pull sinners out of the horrible pit, have themselves known the lowest depth of iniquity, whilst others have been preserved by grace from all outward and notorious sin. Secondly, evangelists differ extremely in the gifts and acquirements with which they are equipped. Some, in the most literal sense, know nothing but Jesus Christ and Him crucified; they have no need to "determine" to do this, for there is no competing knowledge in their minds which requires to be kept in subordination; they know their Bibles, but nothing more. Others, however, come to God's work equipped with all the learning of their time. So it has been from the first; the New Testament Apostles included both a Paul, who had sat at the feet of Gamaliel, and the unlearned fishermen of Galilee.

These differences are part of the Divine plan. God loves variety. He is an Artificer who works with many kinds of tools. The work He does with them, too, has its varieties. Different kinds of evangelists affect different classes of hearers, and produce different types of Christian character. It is only human narrowness which would like to hear the message in exactly the same terms from the lips of every evangelist, and to see all Christian character cast in a single mould.

The subject of this sketch was brought up in the midst of influences which made him acquainted from the first with the finer aspects of character and the most earnest forms of evangelistic energy. He is a nephew of the late Mr. Peter Drummond, well known throughout the world as the promoter of the Stirling Tract Enterprise; and his father, Mr. Henry Drummond, and his family, are connected in Stirling with every good work.

He received his preliminary education in his native town and at Crieff Academy, and afterwards went through a lengthened academical curriculum at the University and the New College, Edinburgh, and at the University of Tübingen, Germany. Besides pursuing the ordinary course of study for the ministry in philosophy and theology, he devoted himself with enthusiasm to Natural Science, and, when his curriculum was completed, he was appointed Lecturer on this subject in the Free Church College, Glasgow. Two years ago his lectureship was raised to the rank of an ordinary professorship. He has done much geologising, in company with Professor Geikie but his most original scientific work has been a geological and botanical survey in Central Africa, which he executed three years ago for the African Lakes Company. As a scientific lecturer, Professor Drummond excites much enthusiasm among his students.

The steps by which he was led into the work of evangelisation were somewhat remarkable.

In the winter of 1873 he read a paper before the New College Theological Society on Spiritual Diagnosis, in which he advanced the thesis that the regular work of the pulpit ought to be supplemented by constant dealing with individuals about their spiritual state. He maintained that the mere preaching of sermons leaves the majority of hearers unaffected, and that the preacher ought to come down and acquaint himself with the condition of his hearers one by one, as a doctor examines the cases in a hospital. This clinical work he held to be the chief business of the Christian ministry. No other essay read that session produced so deep an impression; but, in his reply at the close of the discussion, the essayist admitted that his views were purely theoretical, as he had never had an opportunity of putting them in practice.

For this opportunity he was not to have long to wait. Messrs. Moody and Sankey came to Edinburgh the same winter. Many of the New College students flung themselves with ardour into their movement helping in the inquiry-room, and organising deputations to carry the news of what was doing in Edinburgh to every part of the country. Mr. Drummond was one of these, and was soon looked up to by the others as their leader.

With the eye for character which is one of his gifts, Mr. Moody recognised the value of his young coadjutor, and persuaded him to suspend his studies for a time, and accompany him on his evangelistic tour through the three kingdoms. For two years Mr. Drummond was with Mr. Moody in Ireland and England, devoting himself specially to young men, among whom it has always been his predilection to labour.

At this time Mr. Drummond was under five-and-twenty years of age; but he acquired an amount of experience which few are able to collect in the course of a lifetime. From the confidences of the inquiry-room he learned to know human life on every side, and the human heart to the bottom. He became mature also as a speaker, for he had every day to handle large and difficult audiences. His style of speaking is quiet and cultivated, with an air of simplicity, beneath which, however, is concealed the skill of the artist. There runs through all his addresses a strain of poetry; and, more than most other speakers we have ever listened to, he has the power of arresting attention and holding his audience spellbound from the first word to the last. This, however, is accomplished altogether without noise or trick of rhetoric, by the fascination of the man and the freshness of his message.

It is in what he says that the charm chiefly lies; for this is striking and novel in a high degree. Although the articles of the evangelical creed must always remain the same, close observers can distinguish considerable differences in the ways in which they are presented by different exponents. Though the pieces on the board, so to speak, remain unchanged, they may shift their positions. In different revival movements different truths have told; and men quite loyal to the whole of the evangelical creed may be able to wield certain parts of it with more effect than others. Mr. Drummond prefers the *vital* to the *legal* side of evangelicalism. He is less successful in convincing men of guilt than in making them feel the power and degradation of sin. Christ *in* us is oftener his theme than Christ *for* us. Salvation in his mouth means not so much being lifted out of a miry place beneath as being raised to a sunny place above. His great argument is, not that men cannot die without Christ, but that they cannot live without Him. He asks the young to whom they are to give the years which lie before them and the influence they will wield—to Christ or to Satan. He assures them that they are missing the secret and the sweetness of life altogether if they are missing Christ. His is, in short, a Gospel for those who have life before them, and are thinking of living rather than of dying. It may be one-sided; but so perhaps is all preaching; and Mr. Drummond is far from undervaluing the truths which others wield with more effect than he; only he prefers those which have specially found himself.

After his two years with Mr. Moody, he returned to college to complete his studies, and then he acted for a few months as assistant to Rev. Dr. J. H. Wilson, of the Barclay Church, Edinburgh, who has exercised a profound influence on many of the younger ministers of Scotland. Immediately afterwards, he entered on his academic work in Glasgow.

His dedication to science did not make him abandon evangelisation. On the contrary, he prosecuted it with unabated zeal. In his first years in Glasgow he gathered a mission congregation at Possil-park, which he handed over, when it was organised, to a regular minister. He has addressed young men in every part of the country. His official duties leave him ample leisure, and this he devotes to evangelistic work.

Three years ago Mr. Drummond leaped into sudden fame by the publication of his book, "Natural Law in the Spiritual World," which has had an extraordinary success. It is in its fiftieth thousand, and Mudie advertises five hundred copies as in circulation in his library. In America it has attracted at least as much attention as in this country, and, in short, it may be said to have made its author known wherever the English language is spoken.

In the preface he has given an intensely interesting account of how the book originated. He was carrying on his scientific lecturing and his religious speaking as two totally distinct activities, performed, it might almost be said, by different halves of his mind. By degrees, however, without effort on his part, the two coalesced; for he found that the facts of religion could be handled by the same methods as the facts of science, and expressed in identical terms. The whole book is an attempt to treat religion as a fact of nature no less solid and capable of scientific analysis than any other fact which science claims as her own.

Much difference of opinion prevails among the learned as to the success of the attempt, but none will question that he has placed many vital religious truths in a novel light, and enforced them with rare impressiveness. It is quite right that views so new as Mr. Drummond's should have to run the gauntlet of criticism; and some criticisms passed on his have been unusually severe. When, however, the shower of objections is over, it will probably be acknowledged that he has made a substantial contribution to the truth. At all events, his book will long be dear to all who are capable of appreciating originality of thought, charm of style, and delicacy of spiritual insight.*

One effect of its popularity has been to give Mr. Drummond access, as an evangelist, to classes which it is peculiarly difficult to reach. In May last year he conducted a remarkable series of evangelistic meetings for the nobility in London under the auspices of Lord and Lady Aberdeen; and for the last two winters he has headed a great revival movement in the University of Edinburgh. Week by week he has come from Glasgow, and on the Sunday evenings addressed large meetings of the students. Many have been converted, and, under the name of the Students' Holiday Mission, they are carrying their testimony into every part of the kingdom. Four hundred and fifty of the students connected with this movement sat down together, last April, at a special Communion service. Among these the very flower of the youth of the country might be found. For example, at the close of last winter session only four men took first-class honours in Philosophy, and three of them have been engaged on the Holiday Mission.

Professor Drummond is still a young man, and his life is still a problem. Will his mind prove strong enough permanently to preserve in equipoise the creed of science and the evangelical faith? Will he, with his numerous engagements of an evangelist, be able to maintain the position of an authority in scientific knowledge? Will he do anything remarkable as an original worker in science? Will his theology widen to take in the elements it has not yet mastered? Will his preaching mellow, till he can preach with as much sympathy to the labouring and the heavy-laden, as he now preaches to the young and prosperous? On these questions depends not only Professor Drummond's own future, but in some degree also, perhaps, the future of the cause of Christ in his native land.

◆

MISS MACPHERSON IN CANADA.

This earnest worker writes to us from the Home at Stratford, Ontario:—

My pathway of late has been going round the cities in Canada, whilst my lady-helpers have visited the backwoods places. Varied have been our experiences, still our object has been one, to prove to the Canadians our deep heart interest in those we have brought to their great and wide Dominion. To see them married and settled in homes of their own, and acting out life's duties as respected and valued citizens, is in every way cheering.

Every one visiting this land has to see the far-sightedness and common sense exercised as regards the young. A whole day was lately given up, at the Toronto Exhibition, to thousands of children, seeing the results of the yearly progress in every possible growth; not only in rearing cattle and produce, but in Science and the Fine Arts. From far and near things are brought to view; even a Japanese Colony with nine real live Japanese at work on their embroidery and porcelain. Through the eye, these thousands of Sunday-school children, the future lawyers, earnest preachers, teachers, and artizans, were learning marvellous things. Hundreds of children were drilled and exercised, to the great amusement of both old and young. Many of our own boys, accompanying their masters, attend these annual gatherings at Toronto, and in cities around this capital of Ontario.

The great contrast between such scenes and exhibitions in the old land was, to the eye, the entire absence of liquor in any form. Not one in all the 40,000 farmer visitors did we see with a dim and weary eye, dazed by alcohol; without exception all looked well fed, well clothed, calm, sturdy, and independent-looking. No greater cheer could we have than to return to our low dens and oppressed drink-trodden people, and strive, by the help of the Lord, to rescue the orphan and destitute and bring them here. Our comrades—Dr. Barnardo, Mr. Fegan, Mr. Quarrier, and others—would, like me, have been greatly stirred for their winter's work, could they have with us beheld the magnificent results of the cultivation of these great lands, taking the fruits and roots only, which were simply prodigious.

[* We are sorry we are not able to take quite the same view of Professor Drummond's fascinating but perilous book. It has always impressed us as the work of a scientific Christian rather than of a Christian scientist; that it accommodates the spiritual to the natural rather than the natural to the spiritual. Christ *in* us did not take precedence of Christ *for* us in the apostolic Gospel, nor can it ever safely do so. We are most thankful to be assured that our friend's evangelistic addresses are thoroughly evangelical, but we cannot help fearing the effect of his writing on other minds. These are not days when we can afford to be in the least degree uncertain as to the fundamental truth of the Atonement, the only basis of our hope for eternity.—Ed.]

MR. MOODY'S CONVOCATION.

(FROM OUR SPECIAL REPORTER.)

LAST DAY—FRIDAY, AUGUST 13.

THE STATE OF THE HEATHEN WORLD.

The tenth and last day of the Conference would have been memorable if only for the address that occupied the first hour. Mr. Blackstone, of Chicago, has for some years past made it his business to collect information about the moral and spiritual condition of the world. This was the subject of his talk, and a very startling talk it was, from a mission point of view. To help the audience in following his rapid, bird's-eye sketch, he had hung on the wall two immense coloured diagrams, or maps, depicting the religious condition of the heathen world, and the comparative strength of prevailing religions. The time allotted him was short, and he had to hurry, so that his gigantic array of figures lost somewhat of their momentous import by the way they were piled on each other's head.

It was certainly a dark picture he had to present. Out of an estimated total world population of 1434 millions, *835 millions are yet lying in heathen darkness.* The mind reels at the contemplation of such a picture, and refuses to grasp its awful meaning. There are some 136 millions *nominal* Protestants; but of this number how small a proportion is really Christian! Moslemism has some 175 million adherents, and it is making far more rapid strides than Christianity. In Cairo there is a Mohammedan university with thousands of students, committing the Koran to heart, and preparing to go forth to all parts of the East as propagators of the Moslem creed. The Roman Catholic Church, with its 195 millions, is nominally Christian, but how opposed in doctrine and practice to the teachings of Jesus Christ! The thirty-five millions, comprising the Greek and other Eastern Churches, are steeped in formalism, and their influence goes more to increase the dominions and sway of the Czar than that of the true Christian faith. As to the sums expended on religious effort among Protestants, there are sixty-five million dollars annually devoted to this object in the United States, and a hundred and ten million on education. But against this there are nine hundred million dollars yearly spent on intoxicating drinks; six hundred million on tobacco; and even five million on ostrich feathers. In fifteen years the so-called Christian nations have spent fifteen thousand million dollars for purposes of war, and only three hundred millions for the extension of the knowledge of the Gospel of Christ. Take into account also the hindrances to the Gospel that come from the action of professed Christian Governments—such as the opium iniquity in China. Is it any wonder that Christian missions do not spread more rapidly? We talk about the whole world being evangelised in the course of this generation. With the populations of the globe increasing in a far greater ratio than the increase of the churches, there seems little prospect of that result.

Yet there is a brighter side to the picture. "The coming of the kingdom draweth near." How the soul thrills at the prospect. The Gospel must first be preached for a witness in all nations, and then shall the end come. It may be that by the glory of his appearing our Lord will complete the work. Yet it is ours to do what we can, as if there were no others to do it. It seems as if something were wrong when we see many men rolling in wealth and living luxuriously in palaces, while others are starving. Surely Christ will set these matters right; "He will judge the poor with equity" one day.

Thibet is now the only place where the doors are closed to the Gospel. The Moravians have been toiling away on the southern boundary, but no Christian missionary has yet entered the country proper. We read of Chinese attachés who are going into Thibet, and where the soldier goes, we trust the missionary will soon follow. With that exception the vast regions of Central Asia and Central Africa are now open to the Gospel messenger. There has been comparatively little done as yet for South America, but we hope some workers will soon go out there. At a recent meeting at Orchard Beach fourteen rose to express their willingness to go to heathen fields, and money was pledged to send the first man to Thibet when the way is open. Let the Churches be more enthusiastic about the work, and let them organise their forces. There were over two thousand Presbyterian churches in the United States who did not give a dollar last year for foreign missions. Yet there are church buildings in the land worth many thousand dollars! We have only been playing at missions; yet see what wonders God hath wrought. If the whole Church of Christ were consecrated to this glorious enterprise, the work of evangelising the world might be accomplished speedily. How can we be so indifferent to its claims? Sympathy with the perishing demands it; gratitude to God demands it. "Why did you not come before?" said a poor old Chinese woman, when she heard the sweet message of the Gospel for the first time. The blood of these people, groping in darkness while we live in the full sunshine of Gospel light, will be required at our hands. God stir us up to make a universal and sustained effort for the evangelisation of the world.

POWER FOR SERVICE.

The rest of the day was devoted to prayer, and the hearing of addresses on this subject. Mr. Moody said, if the Church as a whole were endued with power from on high, there would be no lack of men or money for the Lord's work at home and abroad. God uses the weak things of this world to confound the mighty; the weakest believer filled with the Spirit of faith and consecration can work wonders in the name of the Lord.

An address followed from Dr. Gordon, on the gift of the Holy Spirit for service. It is the Spirit, he said, that brings our will into unison with the will of God. He enables us to witness for God, so that our life accords with our profession. In the Pentecostal gift of the Spirit, all other gifts were wrapped up. He alone can enlighten us so that we may understand the things freely given to us of God. Too many Christians never get beyond the fact of their justification. But besides the riches of God's grace as seen in the cross of Christ, there are the riches of his glory, and these are unfolded to us by the Spirit received into our hearts. He is the Executor sent by Christ to divide the glorious inheritance among the saints. The Spirit, too, sheds the love of God abroad in our hearts. In Scripture, very little importance is attached to our love to God; it is everywhere God's love to us that is magnified, and this we learn by the teaching of the Holy Ghost. By his power we are enabled to reproduce the life of Christ, so that we shall do the "greater things" He spoke of when He was about to go to his Father. This fulness of the Spirit may be ours for the asking. The Spirit is like the wind that bloweth where it listeth, but the wind always listeth to blow towards a vacuum; so, if we are emptied of self and greatly desiring to be filled with the Spirit, He will come like a mighty rushing wind and fill us. Let us present ourselves to God, body, soul, and spirit, to be taught and led and energised by the Holy Spirit to the Holy God.

Mr. Moody said the gifts of the Spirit might all be summed up in the word *Love*. Are we full of love to God, to one another, and to the world? If we are, all jealousies and unworthy feelings with respect to others will die out.

Dr. Pierson spoke of the temptation that is strong in us all to work for God in the energy of the flesh. Among these dependencies that prove a snare, he mentioned numbers, money, intellectual wisdom, human power, natural law, and what are called the "ordinary means." We need to be filled with the profound conviction that it is only in and by the power of God that his work can be done.

Mr. Moody propounded some test questions that believers may put to themselves: "Is your life all that you want it to be? Is it what you think it ought to be? Is it what you think God would have it to be?" It may be that there are certain things in our lives that need to be straightened out before we can receive the fulness of the Spirit. We have heard a good deal from men these ten days; now we need to hear what God the Lord will speak to us.

At the afternoon and evening meetings there was, nevertheless, a good deal of human speech; but there was also much earnest and wrestling prayer that God would cause the Word to spring to life, and blossom into all the fruits of the Spirit. Mr. Moody said that, if all were really under the power of the Spirit, there would be many conversions in the days to come; the work of God would be breaking out all over the land.

Words of solemn exhortation, as well as of encouragement, were uttered by Major Whittle, Dr. West, Dr. Pierson, Dr. Parsons, Dr. Gordon, and Mr. Rainsford; while songs that deepened the impression of the spoken words were sung by Mr. Sankey, and Mr. and Mrs. McGranahan. In one of his brief interludes, Mr. Moody stated that an effort would be made to secure the attendance of as many ministers as possible at the next year's Convention, if they should be spared till then. They would have more accommodation, as one friend (Mr. Weston) had offered the money to erect another Seminary building. The young men could camp out, and they would arrange to entertain all ministers at a cost of a dollar a day. In his closing utterances Mr. Moody expressed the great joy he had experienced in connection with the meetings of the Conference, and also with the meetings of students at Mount Hermon. He exhorted his hearers to seek that they might retain some of the blessing they had received, and to let all self-seeking, jealousy, or any root of bitterness be swept out of their hearts, that they might have power with God and with men. And thus another Northfield Conference closed.

Early next day many of the visitors departed. Some, however, remained for the services of the Sunday, when sermons were preached to full audiences morning and afternoon by Rev. Marcus Rainsford and Dr. West. At the morning service, which was in the Congregational Church, Mr. Moody proposed that money should be collected to procure a third church waggon for the southern part of the Northfield Valley. A collection was accordingly taken up, and doubtless the visitor at next year's Conference will find three of these excellent institutions in full working order. On Sunday evening there was a final praise service, when Mr. Sankey, Mr. G. C. Stebbins, Mr. and Mrs. McGranahan, Mr. and Mrs. Towner, and the Mount Hermon Choir combined to render a service of sacred song quite unique in its way.

During the Conference the visitors had many opportunities of seeing and inspecting the splendid model of the Temple recently presented to Mr. Moody by Mr. Wm. Mackinnon, of Glasgow. It is a *fac-simile* of the model that formed a text for Mr. Thomas Newbery's remarkable addresses at the Prophetic Conference at Mildmay last spring. There was unfortunately no lecturer at Northfield, but the friends were deeply interested in examining such a magnificent reproduction of the structure around which clustered so much of the typical teaching of the Jewish Church.

SURREY GROVE MISSION, an offshoot of Mr. Spurgeon's work, recently celebrated its seventh anniversary. The report shows that the Society is doing a good work in Walworth. It numbers fifty-six members, a net increase of eight during the year. The usual agencies are employed, and prominence is given to open-air work. An incident is mentioned respecting a service held on Tuesday evenings in Surrey-square. During the summer, on reaching the usual stand, an herb doctor was addressing a large crowd there. Seeing the preachers, he concluded his address, told them he expected them, and yielded the position. That service was commenced with the doctor's audience. An effort is being made to build a mission-room, the present one being described by Mr. Spurgeon as a "hovel." The Hon. Secretary is Mr. J. E. Wilkins, 105, Kinglake-street, Old Kent-road, S.E.

GRACE that BRINGETH SALVATION:

ITS SEVENFOLD ELEMENTARY LESSONS.

Titus ii. 11—14.

By Mr. J. VAN SOMMER.

PART II.

"Teaching us that, denying ungodliness and worldly lusts." *Teaching:* the grace of God that bringeth salvation is of a teaching character. That we should deny ungodliness and worldly lusts is of course our duty, whether it be regulated by law or by Gospel. Though with the augmented Divine revelation the lesson will take a wider scope. It is not in the things themselves but in the character of the teaching that the difference consists, for the grace of God *that bringeth salvation* teaches. But let us first notice the things taught.

Denying *ungodliness* — everything contrary to God, his will, his character, all that would separate, whatever would unfit for and prevent intercourse between God and ourselves. *And worldly lusts.* There is a right use of the necessary things of the world. We are to use the world as not abusing it—not exceeding the proper use; not intently using it; not disposing of it as if it were absolutely our own; but as accountable stewards. We should not lay a firm hold on any worldly things as if our happiness turned upon them, and not upon the blessing of Him from whom cometh every good and perfect gift. Lust is the desire for wrong things, or the excessive desire for lawful things. Age will make a difference. Many recreations are proper for a child which are unsuitable to the mature. The Scripture speaks of the "love" of the world as incompatible with the love of the Father; and that is the point to be guarded against.

Denying: We are to disown these things, not to be slaves to them. Now, how does grace which brings salvation teach this? It sets before us the Risen Saviour, who was once crucified on account of our sins. Ungodliness and worldly lusts needed his atoning sufferings and death to expiate their guilt before the Holy God. When tempted we should afresh get the crucifixion of the Lord Jesus before the eye of the heart, that it may be affected by his love to us, and by the evil of sin being so great that there was a necessity for his sacrificial death.

To disown with full intelligence is, however, something more than this. Not only is it true that Christ died for us, but the believer is regarded by God, and is to reckon himself, as having died with Him, to have been baptized into his death, to have died to sin. So that, as taught by saving grace, we are to say, how shall we that died to sin live any longer therein. There is indeed to be a present practical denying, but grace teaches more than a lesson concerning the present. The present is based on the past, we *did* deny, *did* disown. That is to say, the death of Jesus Christ was for such things; and as we died (judicially) with Him, they are virtually and in purpose terminated; and we should act accordingly, and beware of re-establishing them. This is a first lesson, yet it is a continuous one. Divine teaching is not like the steps of a ladder, when we tread on one, leave it, and go on to the next. The primary and further condition of mind and practice should really accompany each other all the way. Unless we are denying what we should deny, we shall not be living as we should live; and unless we are positively practising good, we shall soon be practising evil.

The grace that brings salvation not only instructs us as stated, trains us, shows us what to disown and how to avoid, but it teaches us that we should live soberly, righteously, and godly. *Soberly*—taking a sound healthy view of things and living accordingly. The temperate man holds a steady course. He is one who possesses self-control. He has a balanced mind. He is not eccentric in his views and conduct, or excitable, either in things natural or in things spiritual. God has given us the spirit of a sound mind—healthy and health-giving, discreet, considerate, judicious. A sober-minded person carries a blessing through his or her words and presence.

Righteously—in a right-minded way. The foundation of duty is in our relationships. These arise through creation, through marriage, through birth, through nationality, through residence, through a common humanity, through church membership, through employment as masters and servants. Then the grace that brings salvation magnifies the claim. "What do ye more than others?" There was nothing unrighteous in the abstract that a creditor should claim his 100 pence. But, having been forgiven 10,000 talents, he came under an obligation in God's sight to act in a compassionate spirit to the debtor who sought his patience. We are to seek first the kingdom of God and his righteousness; that is, we are to learn and to practise the Divine principles of action, and thus become followers of God as dear children.

And godly—as a genuine worshipper, in communion with God; having a sense of God; doing his will. Also presenting his character.

In what way does the grace that brings salvation teach us in this matter? It sets before us Jesus, not now as before as the suffering victim for sin, but, in a figure, as the true vine, in reality as the second man, the Lord from heaven. We cannot bear fruit, separated from Him. But in fellowship with Him, and drawing strength and grace from Him, guided by the written Word of God, and in the power of the Holy Spirit, we can—can do more than we often think. The Christian not only knows, through the Word and communion with God what is right, but he may say as to all things which he ought to do, I can do all in (in the power of) Christ who strengtheneth me. Natural law would say, "Ye are the creatures of God, glorify your Creator." How true! how needful to be reminded of it! Grace puts the lesson deeper, and teaches thus: "Ye are not your own, for ye were bought with a price. Glorify God therefore in your body."

In this present world—in the period of time through which we are now passing. It is only a present time; a very different one is coming on; but such as the present is, with all its incidental claims, circumstances, and privileges it will never return. It should be prized and made the most of in the sight of God. Time present is part of eternity.

The grace that brings salvation, besides teaching us what to deny, and how to live, places before us an object of hope, *a blessed hope*. Jesus of Nazareth has to be glorified as Lord of all in this earth where He humbled Himself even to the death of the cross. Now we see not yet all things subjected to Him, but they will be. Redemption is not yet applied to the natural body, but we wait for the adoption. Salvation is not yet come in all its fulness, but it is nearer than when we believed. It is ready to be revealed in the last time. Creation is not yet delivered from the bondage of corruption, but it will be. The house of David and the inhabitants of Jerusalem have not yet nationally looked upon Him whom they pierced. Those who have fallen asleep by means of Jesus are in their spirits present with the Lord. But a body only, and a spirit only, is not the entire man; and the entire man is in God's purpose redeemed. He who is the resurrection and the life will descend from heaven, and complete his redeeming work in regard to those that fall asleep, and to those who are left. All this, and much, much more will transpire when man's present day is past and the day of the Lord is come; all being ushered in by the appearance of the glory of the great God and our Saviour Jesus Christ.

The exact time of the commencement of this new era is not revealed. It may occur in our lifetime, but this would be exceptional; the general course is, "it is appointed unto men once to die." Whether we die first, or are then living, the hope of the coming of the Lord Jesus is substantially the same, for He will come in his glory and his people will then in glory enter, body, soul, and spirit, upon their adoption, the place of sons and daughters of the Lord Almighty. We wait for God's Son from heaven who delivereth us from the wrath to come; who will fashion anew the body of our humiliation. And more than waiting, we are taught to look, to desire it, and expect it earnestly. And this involves a concurrent life of holiness, righteousness, and faithful service. It is a happy hope to those who are like the wise virgins, who went into the marriage feast; and like the true-hearted servants who could give up their account with joy and freedom; and who are amongst the righteous who will inherit the kingdom prepared for them from the foundation of the world.

PERSECUTION IN GERMANY.

We extract from *The Evangelist*, a Bremen paper, the following account of religious persecution which has happened in the very heart of Germany:—

Some years ago, a Methodist preacher, Erhard Wunderlich, in the Principality Reuſs, was twice cast into prison and fined for the Gospel's sake. Since then, he and his people have been left undisturbed; but, owing to the blind zeal of a few Lutheran pastors, who induced the authorities to bring into force an old law of 1853, according to which any meeting held outside the pale of the State Church is punishable with eight days' imprisonment, the persecution was renewed.

On May 24, Brother Sträpler was arrested by a gend'arme and charged with having offered prayer in a meeting, such an act being regarded as a public discourse! Lina Ackermann was summoned and charged for having sung with ten children, whose parents were all Methodists; Richard Neubert, a deacon and Jacob Sträpler, for holding religious meetings in Reuſs. The accused did not deny the actions of which they stood charged. The counsel for the defence did all in his power for his clients; he pointed out that the old act of 1853 had been set aside by the newer one of 1873, which permitted other sects to exist in the country, which indeed have existed unmolested for years in Reuſs. It was all of no avail. The judges withdrew, and, on their return, sentenced Brother Sträpler to eight days' imprisonment, fining the others six marks and costs.

For the Young.

THE SAVIOUR'S RESURRECTION.

A Children's Address at Regent-square Church,

By Rev. OSWALD DYKES, D.D.

[Read Matthew xxvii. 62 to xxviii. 10].

THE children might occupy themselves for a few minutes at home this afternoon by turning up the various Gospels to find out how often and when our Lord made the promise that He would rise again from the dead, and where it is written that He said He would rise precisely on the third day The curious thing seems to me to be this, that the *enemies* of the Lord Jesus remembered that saying better than his *friends* did, and half expected Him to rise, while the others had no such expectation at all. Even when He was dead those who had put Him to death suffered from fear of Him. They did not yet feel quite at ease in their minds; but when He was dead, those who had loved and trusted Him alive felt all their trust, though not all their love, go out of their hearts, and supposed that now He could help them no longer. That seems strange. It serves to show, I think, how completely even the disciples had lost heart when they saw the Lord's death upon the cross—how completely that had come upon them by surprise.

The truth is, everything that happened was a surprise to these disciples that should not have been. They ought to have expected Him to be put to death, and they were surprised when He was. They ought to have expected Him to rise from the dead, and they were surprised when He did so. Everything that He had said to them ought to have dwelt in their memories and hearts with sufficient power to lead them to expect it, and yet this rising of his was a most entire surprise to his friends. Just so our Lord has told us that it will be when He comes again the second time. Though He has not told his friends when He is coming, He has told them that his coming will be so sudden that it will take them completely by surprise.

Both his enemies and friends, you see, took measures on the day that came between his death and his rising—the day that answers to what we call Saturday, the day of Jewish rest—the Jewish Sabbath. During that day both his enemies and friends took measures for what should be done—for what might happen next day. You see how seriously they differed. The measures of his enemies were taken on the supposition that He would rise again, or might rise again. They tried to prevent that, at least; they tried to prevent anything happening which would confirm the people in the belief that He had risen again. The measures of his friends were taken on the supposition that He would not rise, but that the third day would make no change, that He would be found lying there in the grave as before. The women came very early with the things they had prepared for the purpose of finally anointing and caring for his dead body that He might rest for ever honoured in the grave. That was what they came for, so little did they expect that He should burst the bonds of the grave and come forth again to bless them.

They came *very early*, but they did not come early enough. He had said, "the third day." They ought to have been there *before* the third day. They should have been there before the first streak of dawn of the third day. They did not come till the sun was up, and He had not allowed that third morning sun to be far up before He, the Sun of our souls, rose in his glory to make daylight upon the earth: it was the third day, but it was no more. It had just begun; that was all. He lost no time. When the appointed morning came, He suffered none of its golden hours to be lost or wasted, lying asleep in his tomb, but with the first gush of day He sprang forth, the Conqueror, and in haste to show his victory over his vanquished enemies.

I think it is well for us, dear boys and girls, that we have begun our new season of readings in the Holy Book with the story of the Resurrection this morning. I shall leave you only three of the many lessons I might draw from the coming to life again in glory of our dear Lord and Saviour. I shall take them all from the writings of St Paul.

First, St. Paul has told us that *Jesus' resurrection from the grave proved Him to be God's Son.* "What!" do you say, "were there not many other things which proved Him to be God's Son? Were not the works He did a manifest proof, and his very character, which was so beautiful, and his words, which were so Divine?" Yes, that is true; but this, St. Paul says, proved it *with power*; that is, with greater power than anything else, and I am very anxious to leave it in the hearts and understandings of the dear boys and girls in this congregation that on this one day's doing which we keep in memory every Sunday, the rising of our Lord Jesus, hangs our chief proof that He is our Lord and Saviour, the Son of God with might; and that makes it worth our while to keep our Sundays, besides the fact that they are God's good resting days for our souls. It is worth our while to keep them as our great festival, for the history they commemorate and on which our faith turns that Jesus rose again.

Then, again, St. Paul tells us that *if Jesus had not risen again, our trust in Him would have been empty and vain.* That is a strong thing to say, but it must be true, because he says it. If He had not risen, our trust in Him as our Lord and Saviour would have been vain. Why? Because we could not put any confidence in a dead helper. A dead helper cannot help, and if He, who took our sins, had remained dead under the weight of our sins, there had been no deliverance for us; or, if professing to be our Saviour and our Helper, He had gone down under the weight of death, and remained there for ever, then He would have brought no life and immortality to us.

And the third thing that St. Paul tells us about Jesus' resurrection is that *it secures and makes certain our own*; makes certain that we and our dear dead parents and grandparents, and brothers and sisters, who sleep in Jesus' beneath the sod, shall rise again. His coming from the grave, St. Paul says, is like the first handful of ripe corn which, in the golden summer days, the Hebrews waved before God's altar, as the promise of the great harvest spreading over wide acres, and soon to be cut down as God's gift to the people. So Jesus rose the first-fruits of men, and went up on high before the altar throne of God for a promise and a pledge of the rising from their graves of all that mighty multitude which no man can number, whose Saviour He is.

Let us think of Jesus rising from the grave, and let us try to understand these and other lessons that God would teach us by it, and settle our hearts upon it, that we may be strong in trusting Him, and filled with joy because He hath abolished death, and brought life and immortality to light.

A TEMPERANCE SERMON.

"I hear that Smith has sold out his saloon," said one of a couple of middle-aged men who sat sipping their beer and eating a bit of cheese in a saloon.

"Yes," responded the other rather slowly.

"What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment, and then said: "It's rather a funny story. Smith, you know, lives on Mt. Washington, right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played out of doors. All boys, you know, the oldest not over nine, and all about the same size. Smith is a pretty respectable citizen, never drinks or gambles, and thinks the world of his family.

"Well, he went home one afternoon last week, and found his wife out shopping or something of that sort. He went on through the house into the back yard, and there, under an apple-tree, were the little fellows playing. They had a bench and some bottles and tumblers, and were playing 'keep saloon.' He noticed that they were drinking something out of a pail, and that they acted tipsy The youngest, who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty free. Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbour's boy a couple of years older lay asleep behind the tree.

"My God, boys, you must not drink that," he said, as he lifted the six-year-old from behind the bench.

"'We's playin' s'loon, papa, an' I was a sellin' it just like you,' said the little fellow. Smith poured out the beer, carried the drunken boy home, and then took his own boys in and put them to bed. When his wife came back she found him crying like a child. He came down town that night and sold out his business, and says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."

This is a true story, says *The Pittsburg Dispatch*, but the name was not Smith.

◆

BIBLE STUDIES.—32.

THE BODY OF CHRIST.

(1) *Sympathy between the Head and the members.* 'No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones" (Eph. v. 29, 30). "Saul, breathing out threatenings and slaughter against the *disciples* . . Saul, Saul, why persecutest thou *Me?*" (Acts ix. 1—4). "He that heareth you, heareth Me; and he that despiseth you, despiseth Me" (Luke x. 16) "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me" (Matt. xxv. 40).

(2) *Union of members through union with Christ* "We, being many, are one body in Christ, and every one members one of another" (Rom. xii. 5) "For as the body is one, and hath many members and all the members of that one body, being many are one body; so also is Christ. For by one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit (1 Cor. xii. 12, 13). "Ye are all one in Chris Jesus" (Gal. iii. 28).

(3) *Sympathy of members.* "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor. xii. 26). "Rejoice with them that do rejoice, and weep with them that weep" (Rom. xii. 15.)

(4) *Different uses of members.* "All members have not the same office" (Rom. xii. 4). "To every man his work" (Mark xiii. 34). "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace o God. If any man speak, let him speak as the oracles of God; if any man minister, let him do i as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, t whom be praise and dominion for ever and ever Amen" (1 Pet. iv. 10, 11).

(5) *Members mutually dependent.* "The eye cannot say unto the hand, I have no need of thee: no again, the head to the feet, I have no need of you, &c. (1 Cor. xii. 14—25). "He gave some, apostles and some, prophets . . . for the edifying of th body of Christ. . . . From whom the whole body fitly joined together, and compacted by that whic every joint supplieth, *according to the effectua working in the measure of every part*, maketh increase of the body unto the edifying of itself i love" (Eph. iv. 11—16).

(6) *This union supplies motive* (*a*) *for holines toward God.* "Know ye not that your bodies ar the members of Christ?" (1 Cor. vi. 15). "Exceeding great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1—4). (*b*) *For righteousness toward men.* "Speak every man truth with his neighbour; for we are members one of another" (Eph iv. 25). "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 21; 1 Cor. viii. 9—13).

(7) *Uninterrupted communication with the Head necessary to full life.* (The withered hand: Mark iii. 1—5). "The Head, from which all the bod by joints and bands having nourishment ministered and knit together, increaseth with the increase o God" (Col. ii. 19). "Without Me (severed from Me), ye can do nothing" (John xv. 5).

Streatham. Janet Clark.

THE SCEPTICISM OF THE DAY:

WHAT IT IS, AND HOW TO MEET IT.*

By Rev. Principal **BROWN**, D.D., Aberdeen.

SCEPTICISM: What is it? It is not the positive *denial* of any truth. The Greek word from which it comes signifies a "looking into;" and, when applied to things that have to be "looked into," it properly means an "inquiring" attitude—an excellent attitude, no doubt, provided it does not stop there. "Prove all things," says a great authority; but he takes care to add, "hold fast that which is good." But some inquirers hold fast nothing, except it be their own doubt about everything—"ever learning" (as the same authority well describes them,) "and never coming to the knowledge of the truth." This is a disease of the mind—a disease that festers the more it is humoured, until at last it becomes so chronic that it can hardly be thrown off.

Perpetual uncertainty about all that it most concerns us to know is intolerable to any well-regulated mind. There are hundreds of questions that we have no need to settle. Whether the earth stands still or moves round the sun; whether the orbs above us are inhabited or not; whether our navigators will ever reach the poles —of what consequence are these and a thousand other questions to the business of life? None whatever. But, Am I a creature of God, or a mere product of nature? Am I a responsible being, who have to give an account in a future state of existence of my conduct here? or am I to die like a cabbage-stock, and is my dust to be resolved into something which is *not me*, and never will be me? About this I cannot live in uncertainty; I *must* know it is of infinite moment for me to know for certain, *what* I am, and *whither* I am going.

Confirmed and callous sceptics profess to wonder at the warmth with which we deal with such questions: "Why can't you discuss them like a proposition in Euclid, or the properties of a gas?" But suppose your house is ready to take fire, will you consider quite coolly how to save it? No, you will not. We don't want to prejudge anything, but in questions of eternal moment we must be in earnest.

Happily, all sceptics are not callous. In these days of ours the atmosphere of religious thought is so tainted that ingenuous minds find themselves breathing it unconsciously, and such a haze comes over them that they hardly know where they are. Old beliefs are crumbling away, while more solid foundations are not laid. And, just as in an army on its march to battle, if a panic seizes on the men and they think they are going to be beaten, they get paralysed, and then the battle is already half lost; so here, many an earnest student is coming to think that the truths of religion are giving way and cannot hold their ground; and when it comes to this, positive unbelief is at the door. For the sceptical spirit is a creeping thing; it twines itself about the heart that harbours it, pressing it ever closer and closer till it stifles all its healthy pulsations. It is an incline going down to the chambers of death. Ah! I can tell this from my own experience. For I, too, in my early student days, was a keen searcher after truth, and hard to be convinced. And if I could get the ear of young students of religious truth, I would warn them how much easier it is to get rid of one's most sacred and cherished convictions than to fetch them back again. The first shock to your faith may appal you; but that Rubicon once passed, your advances into the territories of unbelief will be frightfully easier, and more rapid. Happy they who, before the dismal end is reached, get their eyes opened to see the chasm that yawns beneath them, and, turning back, recover their lost ground. They will then be stronger than ever, and, like Peter, being "converted," they will "strengthen their brethren." But some there are—minds, too, of finest mould, whom we can ill miss—who never stop, but go boldly forward till they enter the dungeon over whose walls may be seen written: *Vestigia nulla retrorsim;* "Abandon hope all ye who enter here."

Well, but how, you may ask, are such persons to be dealt with? I answer, *Not with argument* in the first instance. With such persons, to begin with argument—hard, logical argument—is only to stimulate the scepticism which you want to subdue. Above all things be *tender* with them. Oh, I cannot express to you the importance I attach to this. Get alongside of them. Let them see how anxious you are to understand and sympathise with them. Feel your way to the temper of their mind, find out where they are, in what direction their studies are moving, and what *guides* they are looking to. Are you sitting at the feet, say, of *Matthew Arnold*, who is sure there is something outside the universe which "makes for righteousness;" but if you ask him, Is it more than a *thing?* replies, "I do not know." A learned friend of mine, who in his early life was a great admirer of this gentleman, at length said, "Matthew Arnold is a boat without a bottom." Or is *Herbert Spencer* your oracle? He, too, is persuaded that the universe had some mysterious, inscrutable source, and that to stand in awe of this unfathomable mystery is the sublimest of all worship—the only religion. "It is nothing of the kind," says *Frederic Harrison*, another of your eminent Agnostics. "I can't worship a mystery—nobody can. As well bid me worship the equator, or worship a gas." Excellently said, Mr. Harrison. But what have you to give us? "Well, I don't pretend to give you a religion; I haven't one myself. But to live for Humanity—to aim at realising the ideal of a perfect and beautiful Humanity—may not that fill the noblest ambition of man? Is it not the very thing which religion professes to seek? "No, sir, it is not, and I am bold to tell you that your own deepest instincts belie your teaching. Will any thinking man say that the present life, though it were to reach its utmost perfection and beauty, is the all of his deepest cravings—that anything here below, or conceivably here, exhausts the deepest yearnings of his nature? If not, why mock us by telling us that for man there is nothing *above* him and nothing *beyond* him? "Miserable comforters are ye all; physicians of no value."

Suppose, now, that we have got our friend's ear thus far—to own that in none of these Agnostic theories for dispensing with religion is any satisfaction to be found. You might then ask him to listen to the experience of some who have lost their former faith. I once had some touching intercourse with one of this class, a man of high scientific attainments. After, dealing with him in some such way as I have suggested (and certainly not with argument), the tear started into his eye, and he said, "Oh, sir, you know not what I have lost. When I was a student of medicine, I did things, and abstained from things, which I could never have done, nor abstained from doing, but from love to Him who died for me. But I have lost all that; I lost God, too—Haeckel took that out of me—but I have got that back." "Well," I replied, "I cannot think that one of your distinction can feel so acutely and own so frankly what your scepticism has cost you, and not sooner or later come out of it." On meeting him again some time after that, I asked how he then stood. "Much the same," he said. "But you said you had got God back? *What* have you got back?" "Well, the universe can't have come of itself; there must be something behind it." "But is it a *thing*, or a living Person?" "Oh, that I don't know." "Then, you don't pray?" "No," was his reply, but in a subdued tone. "Ah! then you have no Father to look to, no *Friend* to guide you, and no to go *Home* to from here"—and with that we had to part. But I have reason to believe that he is now groping his way to light. What he and such as he want is not more evidence, but eyes to see the abundant evidence that there is.

I once read a striking illustration of this. A brilliant barrister had sunk into blank negation of everything in religion, while his wife, a Christian lady, daily grieved over him, and all the more that symptoms of pulmonary consumption had begun to show themselves in him. One day, as he lay on the sofa, she saw him looking up with a radiance in his eye which she had rarely seen. "What are you thinking about?" she asked. "Do you know I have begun to conceive hope." "Hope of what?" "I don't know; but I have begun to conceive hope." Ah! a subdued tone had come over his spirit; his vision was getting clarified; the possibility of believing was kindling up—not of believing this or that particular truth, but of at length getting footing and faith, where all before was one blank. This, scarcely known to himself, was the *hope* he had begun to conceive; and, the scales having now fallen from his eyes, this hope speedily crystallised into full faith of those Christian verities which are life to the dead. And, as he saw that his days were numbered, he determined to spend them in preaching the faith he had been so long in finding. Having scholarship enough already, and Orders being then more easily obtained than now, he was ordained, and for two years lived to show, both in the pulpit and through the press, how quickly "to the upright there ariseth light in the darkness."

But there is a form of this scepticism which I confess I can less easily explain. It is that of one who, after reasoning himself out of all belief in religion, and being forced to confess that it has left him miserable, must needs place before the public his arguments against religion, and with them the misery into which it has plunged him. I refer to a recent work on "Theism" by "Physicus." After elaborately showing that belief in a God is void of all scientific support, he closes with this doleful tale of the misery it has landed him in:—

"And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith' [he means his own 'new faith' that there is no God] is a desirable substitute for the waning splendour of the old, I am not ashamed to confess [hear this, ye who are tampering with unbelief] that, with the virtual negation of God, the universe to me has lost its soul of loveliness; and although from henceforth the precept to 'work while it is day' will, doubtless, gain an intensified force from the terribly intensified meaning of the words that

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* An Address before the Evangelical Alliance at Ryde. The speaker availed himself of one or two thoughts which have appeared elsewhere from his pen.

'the night cometh when no man can work' [because to him it is a night with no day to follow!], yet, when I think—as at times I must—of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence, as now I find it, I shall ever find it impossible to avoid feeling the sharpest pang of which my nature is susceptible."*

Now, what "pang" was that? Ah! it was the cry of one who once had a Father, a hope, a home beyond death and the grave, but now has none of these; and the pungency of this loss is that *he knows it*. His philosophy, such as it is, has put out his light, and he walks in a darkness which he feels so acutely that the confession of it seems to give him relief. Pity, then, surely, that he published that book, for *litera scripta manet*, and sure I am that, if ever the splendour of the faith which once was his should again rise upon him, he will bitterly regret that he did his best, by this publication, to extinguish it in as many as read it. There are indeed noble examples of men who preach the faith which once they destroyed; but with men of science, and a reputation founded on it, such courage is unhappily rare. In the case of this writer, therefore, we can only hope for it.

But I must now come to a more covert form of scepticism which, I confess, I fear more than all that I have yet dealt with: I mean the

SCEPTICISM OF MINISTERS OF THE GOSPEL

—of those who, professing to hold, and are expected to preach, the faith of all orthodox Christendom, and, as the basis of this faith, the authority of Scripture, yet neither hold nor teach that faith, and do their best to undermine the sacred records of it. Now, what is the root of this kind of scepticism? I answer, just the same as of the more sweeping and naked forms of it—the desire to *naturalise*, as far as possible, everything in religion. That God never revealed Himself supernaturally to men they do not say, nor do they affirm that He never interposed miraculously in the affairs of men. In the abstract, they admit both Inspiration and Miracle; but they reduce both to the vanishing point. By means of that new thing called the *Higher Criticism* they throw the great historical transactions of the Old Testament into a state of solution. The Pentateuch—on which rests the whole edifice of the Jewish Dispensation, and with it of Christianity itself, as our Lord taught it—they turn upside down. One half of it, that half which records the great events which took place in the wilderness, never, it seems, took place then and there, and the laws which were then and there enacted were never enacted till some seven centuries after Moses was dead. The priesthood was not restricted to the family of Aaron, nor were the Levites then and there set apart to be assistants to Aaron and his sons—though the Pentateuch says so. Korah and his company did not rebel against this arrangement—though the Pentateuch says so; nor were they swallowed up alive for this in the sight of all Israel—though the Pentateuch says so. And Aaron's rod did not bud and blossom in a night to proclaim his exclusive right to the priesthood, nor was this rod deposited beside the ark, for a memorial to all generations. All this the Pentateuch records as historical facts that took place in the wilderness, under the direction of Moses and by express Divine command; but not a word of this is history. The true history—as the higher critics have found out—is this: Shortly before the return from Babylon, Ezekiel, Ezra and company determined that, to punish the Levites for their apostasy to idolatry before the captivity, they should be degraded to the rank of servants to the priests in the celebration of all those sacrificial observances which were now to be instituted for the first time. And these new arrangements were now written down as historical transactions which took place in the wilderness under Moses, *in order to give them the weight of his great name*. In fact, even the sublime ceremonial of the great Day of Atonement (the details of which in the sixteenth of Leviticus strike every reader)—so far from being enacted in the wilderness—never existed till on the eve of the return from Babylon, but was then and there written down for the first time, and this new half of the Pentateuch they so cleverly dovetailed into the old parts of it that the great Jewish and Christian scholars who have made the Hebrew Bible their special study were never able to discover the patchwork they were reading, till the deeper penetration of our higher critics found it out some thirty years ago. About which it is enough here to say that one ounce of common sense is worth a ton of such criticism.

Coming now to the Gospel which is dealt out by this sceptical school, it must not be supposed, when they come to the pulpit, they entertain their people with the criticism I have described; many of them have not learning enough to understand it; and of those who do understand it, there are some who do not believe in it. The one thing common to them all is the studious avoidance of all those sharp features of the Gospel which are repulsive to the natural man—which "are hid from the wise and prudent, and are revealed only to babes." The Divinity of Christ is recognised indeed; but it is the loftiness of his Human character, the sublimity of his teaching, and the unparalleled example of Self-sacrifice which his death exhibited, that they dwell on. The *Atonement* is not in so many words denied; but his sufferings are not held forth in their vicarious and expiatory character. Christ, according to their teaching, was in no sense our Substitute, and in Justification the righteousness of the glorious Surety is not imputed to the guilty believer. It is not often that this is nakedly expressed. But some are becoming bold enough to speak it out. One dignitary, whose brilliant pen and eloquent tongue have made his name conspicuous, delivered recently before a convention of American clergy an Address upon the "Atonement," and that Address has since been issued from the press. Now, what is Archdeacon Farrar's view of the Atonement? It is simply this, that somehow—no one knows how—men are saved through the life and death of Jesus Christ. But in his death there was no vicarious, substitutionary offering for sin; it was no atoning sacrifice. He will have nothing to do with such phrases as "Satisfaction," "Substitution," "Imputation," in the matter. That "the blood of Jesus Christ cleanseth us from all sin," he will not deny, because it is in the Book; but in the shedding of that precious blood he sees no expiatory, atoning sacrifice, although it is written, "It is the blood that maketh atonement for the soul."

Well, I read a review of that address in a devout Unitarian paper which comes to me, in which, after quoting the characteristic passages of it, the reviewer expresses astonishment that any minister of an orthodox Church should call that the Atonement, it is nothing else than rank Unitarianism on this subject. For myself, I know one belonging to that body who would regard this as below what the New Testament teaches about the death of Christ.

And while I am speaking of Archdeacon Farrar, I must lift my voice against another example of his minimising and paring away the sharp features of Gospel truth. I refer to his teaching about the future state of the finally impenitent. I call the Scripture testimony on this subject a feature of "Gospel truth;" for I hold every warning of the New Testament against the rejection of Christ to be big with mercy, and the Gospel itself in its negative form: "That whosoever believeth on Him *may not perish*." But Archdeacon Farrar is not prepared to say that the loss of any impenitent soul will be *final*. He will not say it will not. But he clings to an Eternal *Hope*. No matter how nakedly, how repeatedly, in what variety of form and figure, the finality of the future state, alike of the lost as of the saved is expressed, the thing itself is repugnant to our moral instincts, incompatible with the goodness of God.

Very well; if you think so, reject the Book, or so much of it as is revolting to your moral instincts; but don't distort its statements to force them to conform to your moral instincts. Before venturing to draw aside the veil that hides the unknown future, would it not be well to go again to the Book from which you draw your instructions?—where He speaks, whose the future is, and who knows better than you what is befitting his character, and on this subject say, once more, "Speak, Lord, for thy servant heareth"? And would it not be wise to listen on this subject to the profoundest divine of your own Church? "*We do not know the whole case*," says that most reverential thinker, Bishop Butler—words which, on such a subject, deserve to be written in letters of gold. *Benevolence* is not the whole of God's nature; for if it were, *sin* had never been permitted to enter his dominions and deface his works. What designs He may have in this mysterious feature of his government, who can tell? And if our poor plummet cannot reach these depths, is it safe to go *outside the Book* in quest of an "Eternal Hope"?*

I should not have said so much in this strain, were it not that all our churches are honeycombed with this mischievous tendency to *minimise* all those features of the Gospel which the natural man cannot receive. And no wonder, for their object seems to be to attract the natural mind. Wherever this is the case, the spirituality of the pulpit is away, and the Spirit Himself is not there. Conversion of souls is rarely heard of there, if even it is expected, and those who come for the children's bread get only a stone—beautiful, it may be, and sparkling; but stones cannot be digested.

People talk of the decline of the pulpit, but how few know where the real power of the pulpit lies. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be my witnesses" (were some of the last words of Christ when He was on the wing for heaven) "both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." This is the power that we need, and, wherever this is, there will be no want of power in the pulpit. This is the power that makes the dead to live, and, were it to come down in floods upon the dry ground, the wilderness and the solitary place would rejoice. And then would it be seen that our Lord was not speaking hyperbolically when He said—not of *Christianity*, but of *Christians*—"Ye," living men, moving up and down among men in a new style, conducting the whole affairs of life on new principles and to new ends—"Ye are the light of the world; ye are the salt of the earth." How quickly, then, would the cobwebs of scepticism, whether open or covert, disappear before the light of the glory of God in the face of Jesus Christ! It would not supersede Apologetical literature; nay, it would create it anew, and its overwhelming weight would astonish its readers. The light that will then shine full upon men from the Cross will send a thrill of adoration and joy unspeakable through a multitude that no man can number, giving vent to itself thus: "Unto Him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father, unto Him be glory for ever and ever." Not all the voices of modern unbelief will ever drown this shout of ecstatic joy and supreme devotedness to the Lord Jesus. On the contrary, it will gather under its own wing all that is sound in science, and true in philosophy, and wholesome in literature, and pure in poetry, and grand in music, to minister to Him who is the Lamb in the midst of the throne, as "worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

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* "Theism," pp. 21, 22.

* One of the best things I have seen upon this subject is a small shilling pamphlet entitled "Universalism," by Canon Macdonald, Rector of Kersal, Manchester.

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CHURCH MISSIONARY SOCIETY.

Last Wednesday week will be a red-letter day with this Society. That this fact was recognised was shown by the large number of friends who gathered at St. George's Hall, Langham-place, in the afternoon. The occasion was the farewell of Rev. H. P. Parker, who goes to take the late Bishop Hannington's place; of Rev. F. E. Wigram, who starts on a year's tour of the Society's stations; and General Haig, who goes to find suitable bases for missions in the Soudan and Arabia. No less important was the dismissal of twenty-five missionaries to the foreign field. Their names and destinations are as under: Rev. F. and Miss Nevill, to Sierra Leone; Rev. J. Vernal and Miss E. Kruse, to Lagos; Rev. J. W. and Mrs. Stuart; Rev. A. W. and Mrs. Baumann, Rev. T. and Mrs. Carmichael, and Miss. M. Hall, to North India; Dr. Ernest Neve, and Mr. Grime, to the Punjab, to join his brother, a medical missionary in Cashmere; Rev. W. A. and Mrs. Roberts, and Rev. J. A. Harriss, to West India, and Revs. C. W. A. Clarke, and E. S. Pegg, to South India; Rev. J. D. and and Mrs. Thomas, to Ceylon; Rev. A. and Mrs. Elwin, and Rev. W. Light, to China; Rev. T. and Mrs. Dunn, to Japan; Rev. R. Heaton, to Sindh. Sir John Kennaway, M.P., presided, and amongst others who took part in the meeting were Bishop Moule, who addressed the missionaries, General Haig, Rev. C. C. Fenn, and Rev. H. P. Parker.

Another meeting was held in the evening at Exeter Hall, at which Rev. F. E. Wigram presided, and many of the out-going party spoke briefly.

MR SHULDHAM HENRY desires to intimate to his friends his change of residence from Jersey to Regent Villa, Plympton, South Devon.

SOLDIERS' INSTITUTE AT SANDGATE.—Mr. H. Hull, the missionary, writing to thank those who replied to a previous letter, says that the 7th Hussars are now in camp, equipping for India, and books or tracts suitable for general distribution will be very useful. He wishes to give a Testament or book to every man when the regiment leaves England. Since Miss Papillon commenced the work, twenty-eight years ago, it has grown so that the present accommodation is insufficient; specially on Sundays is this the case. The hon. treasurer is Surgeon-major W. E. Alston, Soldiers' Institute, Sandgate.

Missionary Hymns.

A SONG OF THE KINGDOM.

Break forth into song,
Sing loud and sing long,
For, from the bright rising to setting of sun,
The Lamb that was slain
In glory shall reign,
O'er kingdoms and peoples while centuries run.

From heaven He came down,
Left sceptre and crown,
Dominion and splendour, and power and throne;
Our flesh took on Him,
A vesture, how dim!
Yet through its dark veil his divinity shone.

The sick and the sad
He healed, He made glad; [they!
Good tidings He preached; Oh, how welcome were
The poor knew the Friend
Their Father did send,
To point them to heaven, and show them the way.

Weep, weep for his loss!
He died on the cross,
An offering for sin, a death-token of love;
Yet sing! for the grave
No more shall enslave;
But portal shall be into glory above.

Now, whoso believes,
Full pardon receives [dye;
For sins, though ingrained as the crimson their
And such, from earth free,
Immortal shall be,
And live with the Saviour for ever on high.

Break forth into song!
Sing loud and sing long!
For, from the bright rising to setting of sun,
The Lamb that was slain
In glory shall reign
O'er all the redeemed while the centuries run.

R. Smith.

A CALL TO THE CHURCH.

O Church of God, awake, awake!
Arise! thy bed of sloth forsake,
Thy Saviour's message hear;
"Go ye, and all the nations teach;
To all mankind the Gospel preach,
For I am ever near."

The heathen millions' doleful cry,
Still pierces to the throne on high,
And God in pity hears;
Sends back to us its loud appeal—
O that we had a heart to feel,
And sympathising tears.

A fell disease is raging sore,
From east to west, from shore to shore,
All human skill is vain!
We have a sovereign remedy,
Shall we to them that balm deny,
Nor heed the thousands slain?

How many still in darkness grope,
Without a glimmering ray of hope;
We have the light from heaven.
Shall we not chase their gloomy night,
By sending them the Gospel light,
To us so freely given?

O Spirit of the living God!
Arouse thy Church to spread abroad
The Gospel of thy grace,
Till all mankind thy love shall see;
In Jesus' name shall bow the knee;
And idol worship cease.

J. B.

THE DEATH OF MR. SAMUEL MORLEY (says Mr. Spurgeon in *The Sword and Trowel*) is a loss to us as well as to the rest of Christendom. He has ever been our true friend. Every charitable institution connected with Dissenters will miss this good man's generosity, and many among Conformists also. His heart was ever with the old, old Gospel. He was more nearly an all-round man than any other man of his class. Not his gifts only, but himself also, will be missed by thousands. We were once upon an arbitration case with him, and were struck with the clearness of his perceptions, the accuracy of his judgment, and the largeness of his heart. Shall we ever look upon his like again? Yes, certainly; for the Lord who sanctified him still moulds men to the likeness of Christ.

THE STEPNEY CRECHE.

The history of this Institution, which for fifteen years has been carried on in the spirit of true Christian charity by Mrs. Hilton, is well known to most of our readers. In the annual report, now again before us, there is enough of touching incident to prove how necessary is this work, and how great a part it plays in the economy of human existence at the East-end; enough also to excite the compassion of readers and stir their hearts to earnest effort on its behalf. Two classes at once appeal to us as we read—the worn-out, almost distracted mothers, and their helpless babes. With regard to the first, Mrs. Hilton says:—"Mothers who are going to hospitals or convalescent homes come to us with just a chance for life, and we should be quite unfit for the work God has given us to do if we could turn a deaf ear to their pleading, and refuse to help them by taking care of their children." Here we see clearly brought out the irresistible force with which such utter misery as is only too common in the neighbourhood of Stepney appeals to the heart. It is easy enough to moralise about or make light of it at a distance; but, face to face with it, it constitutes its own unanswerable plea. Would that Christian people were more generally willing than they are actually to investigate and satisfy themselves as to the truth of what is stated in hundreds of reports, and day by day, in the columns of our papers.

Then there are the helpless babes; what a blessing for them to be taken care of, nursed, and fed for twelve hours a day, and at the close to be given up clean and sweet to their mothers. And this is done for 2d. per day. The report states, that during the year there have been "more than two hundred applicants for admission, and the attendances of children has been 30,240. We have nursed nearly two hundred cases in the infirmary and nursing-room." It is added, "Our friends may help us greatly by adopting cots, many of which are still vacant. £15 a year combined with the mother's pence will provide for a child for one year in the Home, £10 in the infirmary, and £6 in the Crèche." In the Home there are forty residents, aged from four to ten years, who on attaining the age of ten, if their friends are still unable to take charge of them, are either drafted into other institutions, or remain in the institution to be trained as nursemaids.

Thus the scope of this kindly work is plainly presented to us. We are grieved to find that Mrs. Hilton should have to say, "Our financial difficulties have been a burden almost too heavy to bear," and again, if the debt is not cleared off, "there will be no course left but to close our country branch, as a debt of this description paralyses our efforts." The statement and appeal should be sufficient, as we hope they will, to raise up friends who will strengthen Mrs. Hilton's hands, and rescue so beneficent an undertaking from the paralysis of debt and from any consequent curtailing of usefulness. The Crèche and Home are situated at 12, 14, and 16, Stepney Causeway, and visitors are welcomed from 12 to 5 o'clock.

SUGAR PLANTATIONS IN QUEENSLAND.—In these plantations South Sea Islanders are employed. In the Bundaberg district alone there are over 2000 of these Kanakas, recruited from about thirty different Islands. These usually remain for a period of three years, and then return to their Islands. As far as we know there is not a single missionary to the Kanakas in Queensland. The number of dialects spoken by the Kanakas makes it impossible to teach them here in their own language; but it is possible to teach them in English. It is proposed that a missionary should visit the plantations in turn, taking classes on Sunday, and evening classes during the week. A class has been held at Fairymead for more than two years, with a present average attendance of eighty. Help towards this good work will be received by Mrs. Arthur Brown, Hon. Secretary, St. Elms, Tunbridge Wells.

NOTES ABOUT SYDNEY.

Last week, being in Sydney on business, I occupied my spare time not so much in sight-seeing as in sound-hearing. I visited the Legislative Council, and heard some good speaking, notably one speech by the Right Honourable W. B. Dalley.

In company with a country friend I went to Wesley Church, York-street, where Rev. Dr. Taylor has for a number of months carried on evangelistic services for the people. At 1 p.m. on Wednesdays he conducts a service for business men. We arrived a few minutes before the hour for service. Dr. Taylor did not preach, but Rev. Mr. Clark supplied his place and took the "Exchange Discourse"—"What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" This he treated in an able and solemn manner worthy of the subject. About thirty people were present. There did not seem to me to be one business man there from the city.

Next day I dropped in at St. Andrew's, the Episcopal Cathedral, where Bishop Barry officiates. It was a Diocesan meeting, and the clergymen were present in large numbers. A few visitors sat behind them, and at the back of the large pillars, which served to obstruct the view, and prevent the reading of the Bishop coming out with any distinctness, although his voice is superior to that of most clergymen.

The Bishop delivered an exhaustively comprehensive address to his clergy. He laid before them their duty in regard to preaching and pastoral work. He insisted on their addresses being the best product of their brains. He advised them to portion out their day, so as not to allow one duty to interfere with another, and thus they would accomplish much. Whilst thinking alike in main points, they should show their Christian charity towards those who could not see with them in minor matters. Rather than rush into discussion or controversy, they should preach positive truth. Let them try to get their ground of common belief as large as possible. Our duty in Australia, continued the Church of England Primate of New South Wales, is to pull up weeds and plant good seeds. We should do all in our power to put down drunkenness and impurity. A serious question to deal with here is irreverence of authority in the young. Amusements must be dealt with with discrimination.

The Bishop spoke for about an hour in an easy, practical style; but the public gradually disappeared from their pews till hardly any but the clergy remained.

The new buildings of the Y.M.C.A. are well worth visiting, and I passed a few half-hours in the reading room, which is supplied with home and colonial newspapers and periodicals. There is a library, as well as all the accessories of a good institution. The gymnasium is at the top of the building. The lower portion is occupied by shops, and the large hall is in the centre. It is well lighted, lofty and well ventilated, and has many points of architectural beauty. I spent two evenings there listening to Mr. William Noble. The first evening he lectured on "John B. Gough: Personal Reminiscences, his Humour and Dramatic Power." The hall was packed half an hour before the time the chair was to be taken. Mr. Noble had his "bush piano," as he termed his concertina, with which instrument he delighted his audience, and put them in grand good humour. His imitations of the late John B. Gough were very characteristic, and he must have left a deep impression on the minds of his hearers, not only of the power of his predecessor, but of his own powers of memory, and of his own dramatic abilities. His next evening's lecture was about the work at Hoxton Hall. It put me in mind of old times at Hoxton, especially when he mentioned some well remembered names. Mr. Noble was about to leave for a short course of lecturing in the inland townships, before taking his departure again for New Zealand.

During the day and also in the evenings, I saw gatherings of unemployed men who were venting their grievances; especially some who came out recently on the representations of the Colonial agents at home. They found things very different to what they had anticipated. The condition of things here is by no means inviting, and so long as Canada offers such substantial comfort to those who are willing to labour, and affords such excellent help by good and wise laws, as the Marquis of Lorne has so well portrayed in his "Canadian Pictures," this colony will not be likely to go ahead by immigration.

Moura, Bumberry, D. M. Logan.
viâ Molong, New South Wales, Aug. 5.

FOUR DAYS WITH JOSEPH COOK.

BY MISS FRANCES E. WILLARD.

Three miles from the village of Ticonderoga, at the foot of Lake George, in New York State, is the spacious summer home of Joseph Cook. It is a large white house, and has forty-three rooms and 300 feet of piazza. There are, in fact, two houses; one, occupied by Mr. Cook's mother, stands on the site of the primitive pioneer home in which Joseph, her only child, was born; the other, continuous with it, being his home, and having for its chief characteristics the broad piazzas, where much of the time is spent when guests are present, and the two towers, dedicated respectively to the scholarly use of the studious master and mistress of this commodious mansion. It may be doubted if more comfort, convenience, and elegance have been combined in one abode. Souvenirs of travel in all lands give individuality to every room. Books in great variety, and in rare editions, illustrative of local history, besides photographs of hundreds of the places visited in their tour around the world, invite attention. An Æolian harp in the library window pours a song as old and as full of pathos as humanity itself. Mrs. Cook's exquisite taste, which touches nothing that it does not adorn and spiritualise, has presided over the general plan, and patiently extended, even to the most minute detail, of this beautiful enterprise.

How much surroundings have to do with character! Here, in simplicity and isolation, was reared a great defender of the faith; a Christian Hercules, who wrestles more valiantly than almost anyone of his contemporaries with the twin serpents of infidelity and sensualism which would fain destroy the land he loves. He has been devoted to books from the time when, at two years old, he carried an arithmetic under his arm as his favourite companion, to the day when, after the sale of the village library, he could nowhere be found, having taken such books as his father had bought to a tree where, unseen, he could feast upon them; indeed, so engaged over them was he that he was gone all day long—missing his dinner, a boy's most difficult test of devotion! He was found useless as a farmer's boy from first to last. When his father, who was a well-to-do proprietor, laid out a track near the house, where he could break colts and try the speed of his numerous horses, Joseph turned his back upon it, and sat reading in his room, while the boys of the neighbourhood rejoiced to witness the new sport. With his great head full of thoughts, and his heart of purposes, he studied with painstaking care the history of the rarely notable country round about.

America has not another lake so truly Scottish in its beauty as Lake George, and it would be hard to find a lovelier valley than the one so long owned by the ancestors of Mr. Cook, with its mellow mosaic of peaceful fields, and beyond them the "Thirteen Curves" of guardian hills with their various and stately trees. Look at yonder noble elm; it is named for Agnes Park, daughter of the famous professor who for forty years stood at the head of Andover Seminary, and edited the "Bibliotheca Sacra." Yonder they come toward our quiet corner, Dr. Edwards A. Park and Mr. Cook. Now we shall hear what old Sam Johnson loved, viz., "good talk." The apt quotation, the witty anecdote, the sparkling repartee, all make the hours fly swiftly past. Gifted talker as he is, Mr. Cook seems glad to give the laboring oar to the man for whom he no doubt has a higher admiration than for any other in the land. Later on comes talk of "theology and new departures;" the temperance reform; the White Cross movement; the W. C. T. U.; the work of brave Anthony Comstock: in all of which Mr. Cook takes an interest not less earnest than our own. Frequently he returns to the central thought of his own great work in life—the closer alliance of "evangelical Christianity with practical reform," He rejoices in what the swift days are disclosing of Gospel temperance and Gospel politics, though he is still an independent in the latter field. The progress of women in knowledge and achievement is profoundly interesting to him; indeed, I never knew a mind of broader or more kindly hospitality. Truer than upon the lips of Terence are these words of Joseph Cook: "Nothing is alien to me, but whatever touches *humanity* that also touches me." As the hours wane while still "we sit beneath the pines where the evening star so holy shines," the household helpers are called to the piazza, a lamp is lighted, and in her sweet, serious tones, Mrs. Cook reads the Word of God. Then each repeats a verse and we kneel there in the dim light, and with the great hills guarding this quiet home, the deep voice of one of these men of God bears our thanksgiving to the Heavenly Father.

Four days have passed in company with these devout and endowed souls. They seem to me a prophecy of the heavenly companionships. Generally we wrote or studied in the forenoon, but we had some evenings free and some hours each afternoon. Mrs. Cook's study is especially attractive. It is dainty as herself and bright with treasures from afar. We talked of the White Cross movement, in which she and Miss Park—her father's own daughter for good sense and good humour—are greatly enlisted, and we burned incense for our delectation that Mrs. Cook had brought from Japan. She kindly permitted us to see the journals kept by her upon her world tour: twenty-one good sized volumes with one thousand photographs; a full account of scenery, customs, persons, and events, and not one erasure in all its pages—plain as print. This single fact tells the story of that character which attracted me most of them all, reminding me of the fringed gentian so beloved in the shy places of the river bank at my old Wisconsin home. Withal, Mrs. Cook is one of the most practical housekeepers and faultless entertainers, but what she does is noiseless; she has learned to perfection the "the frictionless way," of which her husband speaks in "Boston Lectures on Theology." Mrs. Cook has the outfit of an amateur photographer, and marshalled us in all battle-array, Dr. Park with Alpine stock in hand, and Mr. Cook standing guard.

Mr. Cook's mother is a well-preserved and most intelligent lady of seventy or thereabouts. She can but rejoice in the phenomenal success and splendid usefulness of her heroic son, but is very wise and careful in her praise. Perhaps it is more pleasant to her than all his fame that he never had a vice, that tobacco is so offensive to him as to render its neighbourhood almost as unendurable as it is to a refined lady, and that he never was even tempted to any coarse indulgence. Long may they live and happy may they be at beautiful and genial Cliff Seat. I shall never forget the morning of our departure; after I had carved my initials on Neal Dow's tree and said good-bye to the beautiful rooms and generous friends, as we entered the carriage with Dr. Park and his daughter, our host and hostess stood on the high steps and Mr. Cook lifting his hat swung it in kind farewell with the Eastern wish at parting: "Health, peace, perfection!" I thought, turning from that quiet place, how true it is that "the strength of the hills is his also!"
—*Union Signal.*

PERTH CHRISTIAN CONFERENCE.

LADIES' MEETINGS.

Mrs. Blaikie (Edinburgh) presided at the tea-meeting on Tuesday afternoon, and read Matt. ix. 36—38. When Jesus saw the multitudes He was moved with compassion for them. Jesus never saw a multitude without having compassion on them. His sight was limited when He was on earth, but now, at the right hand of God, He sees all the multitudes in all parts of the earth and has compassion on them. He is the same Saviour still; the more the multitude the greater his compassion. We think: if this is the case, why does He not send more grace to convert sinners? But that is not his way. He says, "Pray ye the Lord of the harvest," laying it on us to get people to go out through prayer. They must be sent by the Lord of the harvest. Mr. Spurgeon says, "No man should go into the ministry if he can possibly stay out," meaning he must be sent by God. We must be labourers, spending all our time, not a little of it, in work. Labourers have a definite aim, *i.e.*, to finish their work. Our aim must be that the earth may be filled with the knowledge of the glory of God.

Miss **Jourdain** asked for prayer and sympthy in behalf of Miss Whately's work in Egypt, and gave some account of her schools there.

Miss **Campbell** (Glasgow) felt encouraged to speak there about the Christian Policemen's Association; for one lady who heard of this work at the Conference last year went home resolved to do what she could, and has started a flourishing branch in Greenock. So little has been done for policemen, and they have so much in their power. Until lately it was said that it was impossible for a policeman to be a Christian; no one cared for their souls. Now many of them are doing the work of missionaries. The Christian Policemen's Association began in Glasgow in 1884, and there are now ten branches in Scotland. The first year was a year of faith and prayer; the second, a year of rapid progress, and the third has been a year of testing. 15,000 copies of the magazine *On and Off Duty* are now distributed monthly. There is also a Bible and Prayer Union Branch, and a Temperance Branch connected with C.P.A. Miss Campbell hopes soon to start a Mission-room in Glasgow, similar to Miss Gurney's in London.

Mrs. **Kelman** (Leith) spoke on temperance. Some of the members of the Band of Hope having grown too old for it, a senior branch has been formed. The young people themselves have fortnightly meetings for debates and lectures on literature, travel, &c. This has helped the Christian side of the work, for temperance without the Gospel is vain. Temperance work is also carried on in connection with the Y.W.C.A. in Leith. The love of strong drink is a terrible bondage. One woman speaking of this, said, "I am bound by *the devil's chain.*" God says, "Let my people go that they may serve Me." What are we doing to loose the chain and let his people go?

Miss M. **Douglas** asked for prayer for Miss de Bröen's work in Paris, and told how God's Word is spreading there. Those who cannot go, may help by distributing the printed monthly letters. These may be obtained from Miss M. Douglas, 1, Rosebery-crescent, Edinburgh.

Miss **Mudie** (from Montrose) said a few words about the work carried on by her sister and Miss Geldard in the south of France, and another lady bore testimony to the readiness with which Gospels are now received on the Continent.

Mrs. **Oatts** spoke of the great blessing last winter in the West-end of Glasgow. The work began in a very quiet way, but has since spread through Hillhead, Kelvinside and Pollockshields. It has made the most wonderful difference in scores of families. Mrs. Oatts did not remember a time when there had not been continuous blessing in some part of Glasgow, but lately it has been in all parts.

The meeting concluded with prayer by several ladies.

THE LADIES' BREAKFAST

on Wednesday morning was specially in connection with the Y.W.C.A. Mrs. **Gordon** (Parkhill) presided.

Miss **Murray** (Gartshore) said there are 129 branches of the Y.W.C.A. in Scotland, and 31 referees. The central premises in Edinburgh give much cause for thankfulness. The Servants' Home has been filled. She also read letters about the herring fishery work from Miss Stewart, the lady evangelist of the Y.W.C.A., Mrs. Gibbon, and Captain Ross. Miss Stewart worked chiefly at Peterhead. Between July 12 and September 4 she held 269 meetings, and paid 768 visits. She was specially encouraged by the manifest interest of the English women.

Mrs. **Cupples** appealed for funds for the new Servants' Home in Edinburgh, and quoted a remark made to her by an old Newhaven fishwife: "Oh, my lamb, I was just feared that ye were na lippen' to my Maker. When my Robert is out at sea, and a storm comes on, how earnest I am wi' my Maker. If ye were in earnest wi' Him in prayer, what gowpin's of gold ye would get!"

Mrs. **Kelman** spoke of her Bible-class for young women, and Mrs. **Stuart** (Logie) told of much blessing among girls at Fraserburgh and Peterhead.

The Hon. E. **Kinnaird** spoke of encouragement in the Carse of Gowrie. The farmers' wives and their servants belong to separate branches, that they may all be able to attend the meetings. Twelve Prayer Union members take round the home study questions every quarter. The missionary's wife has a Bible-class, and believes that some of the girls have given their hearts to Christ.

Miss V. **Hislop** (Auchterarder) spoke of continued blessing there among the mill girls. A visit from Miss Stewart, in October, was much blessed in rousing interest among the unconverted. These have since attended the evangelistic meetings on Saturday evenings, and many have been converted. There is a prayer-meeting at the close of these services, in which the Christian girls take part. They are very helpful also in prayer meetings before special evangelistic services, and in holding little cottage meetings, which they conduct themselves. The ladies' meetings in connection with the Perthshire Christian Union have been very helpful and full of interest.

Miss **Mudie** (Montrose) said the Lord sent Mr. Spencer Walton to Montrose in connection with the Y.M.C.A., but the young women have also reaped a blessing, and many of them are taking their stand on the Lord's side.

TEA MEETING ON WEDNESDAY.

Mrs. **Malcolm** presided, and read Psa. lxxxv. 6 and Psa. li. 12, 13 The prayer here is for "reviving" and "renewing" of spiritual life, having known something of it before: anointing with "fresh oil;" when we get it fresh from the fountain-head, we cannot but speak. Mr. Spurgeon says, "If we would have inquiring sinners, we must have inquiring saints."

A letter was read from Mme. Rodriguez, in which she gives some account of their summer work at San Pedro Piscador, Figueras. Not having leave from the mayor, they cannot admit more than twenty to their meetings, but speak with doors wide open, so the word reaches many outside, and is listened to eagerly.

Miss **Williamson** (Cardrona) gave some account of the Church Army, and the visitation of public-houses in connection with it. She mentioned several cases of conversion and rescue, and also spoke of Miss Fraser's work among tailors in London.

Mrs. **McIvor**, from China, said it was six years that day since she first started for China, and Mrs. Barbour had then asked for the prayers of the ladies at the Perth Conference on her behalf. These prayers had been answered from the beginning, when she and her companions sailed under a Christian captain. Latterly her work has been among the Haccas, who live inland, in what has been called the Highlands of China, a district of 500 or 600 miles, with a population estimated at 12,000,000. Mr. McIvor was the first English missionary in that part. He began work in 1879, and was joined by Dr. Riddell in 1881. The nearest missionary station is eighty miles distant. Missionaries need much prayer, especially in regard to their spiritual life, for they are always giving out, and get nothing back in return. Foot-binding is not practised among the Hacca women, but otherwise they are no better off than their other Chinese sisters. A girl is taught that she is of no use except to be a drudge to her mother-in-law. They have to learn to realise that they have minds and can understand that God loves them and will help them. The male missionaries could not reach these women, but the lady missionaries have now a class of women under instruction, all desiring baptism. Some of these women have begun to teach the heathen around them. A girls' school was opened last winter at which fees are charged, instead of food, clothes, and books being provided as in other schools. Infanticide is fearfully common. When Mrs. Riddell was teaching her class the sixth commandment, every mother confessed to having destroyed from one to seven little girls. Some men earn a living by selling these cast-away children for small sums of money.

Mrs. **Blaikie** told of her Home for Children in Edinburgh. It was originally intended to send all the children out to Canada, but some of them have found homes in this country. One father brought his children to the Home, his wife having drunk them out of house and home seven times. One great difficulty is that the girls are not always good; they inherit so many evil tendencies. The Home has been going on almost fifteen years, and has never wanted for funds, though no appeal for money has been made, except through the annual paper which is sent to subscribers.

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MESSRS. FULLERTON AND SMITH.

These brethren have closed their very successful Mission in Hull. We can scarcely describe the enthusiasm at the close. On Friday, September 17, we had an "All-day Meeting." Mr. Fullerton gave an interesting account of his tour through Palestine. Next came answers to questions that had been sent in; this was followed by a Conference on Prayer. Then Mr. Fullerton gave an allegory, after which we had a good testimony meeting. In the evening Mr. Smith held the vast congregation spellbound with his life story. We closed the day up with a short evangelistic service.

Sunday, September 19, was memorable. We commenced with a prayer-meeting at 7 o'clock, when Mr. Fullerton gave a very stirring address on the Second Coming of Christ. At 11 o'clock Mr. Smith preached a most touching and effective sermon. In the afternoon two meetings were held—one for women, which was addressed by Mrs. Fullerton, in the Campbell-street Methodist Chapel, and one for men, which was held in the Circus, and addressed by the evangelists. Some 2000 were gathered together. Both the women's and the men's meetings were a great success, and souls were saved. The evening service was, perhaps, the most solemn of all. The immense building was thronged again, and hundreds had to be turned away. The enquiry-room afterwards was crowded.

A great many will be added to the churches as the result of the Mission. We have received over forty names already of those who wish to unite with us. The evangelists commence at Manchester Sunday, October 3. Will your readers pray for them, as we are doing here?

Frank Russell, Baptist Minister.

A HOME THANKSGIVING.—Last year my little children were unable to attend the harvest thanksgiving service at our church, which, to them, was a very great disappointment. My wife and I decided to keep it at home. We decorated a room with flowers, evergreens, vegetables, and fruit. In the evening we held a service, sang some of the harvest hymns, and each one put something in the missionary box as a thank offering. It seems to have made such a lasting impression on the minds of the children that we believe it will be a great blessing to them. Other parents similarly situated might like to do something of the same kind to show their thankfulness to our Heavenly Father for all his goodness, and to help the little ones to praise Him.

Thankful.

MR. SPURGEON ON SECTARIANISM.

In a very trenchant paper on "Unity and how *not* to promote it," in this month's *Sword and Trowel*, Mr. Spurgeon says:—

The climax of sectarianism is to call your own body *the Church of Christ*, and look down upon other believers as sectarians. Those churches which hold the Head, Christ Jesus, and are quickened by the Holy Ghost, are all parts or members of Christ's body: or, in other words, they are sections or sects of the one great Church. Hence we ourselves, in using the word "sect," do not imply the least censure; but when that word falls from certain lips it has a meaning full of contumely and condemnation. If the various churches dwell together in peace and love, they act according to the spirit of union; but if any one of these portions claim to be the whole, and begin to monopolise for itself the title of *the Church of Christ*, it breathes the spirit of discord, and is not working towards unity, but towards division. The tendency on the part of those who listen to arrogant claims is to answer indignantly—Who are these that they should give themselves such airs? What is there about them that they should push us on one side, and say—Stand by, for I am more Christian than thou? It needs a great deal of grace to keep one's spirit calm when persons are pushing you down in the name of brotherly love. The offensive claim is greatly to be regretted, for the raising of even self-defensive questions is not helpful to love and concord. It may serve the ends of those who are introducing another denomination where there are enough already; but to talk of creating unity by it is vanity of vanity.

The most sectarian of all the sects are those which boast that they are not sects: this witness is true, and every candid observer will confirm it. These are not the men to foster unity, these whose hands are against all who do not agree with them. One of the first steps to unity will be for these exclusives to become decently humble, take their own places, and cast away once for all the delusion that they are anything in particular. When men are content to be on a level with all who love our Lord Jesus Christ in sincerity, and are able to see Christ in every part of his mystical body as well as in their own limb of it, they will be further advanced upon the way to unity than they are now in exalting themselves into a papal position. Each church will have enough to do to fulfil its own obligations to the Lord; it need not be ambitious to school its fellows into a sense of inferiority.

Even in controversy against pretensions which must be opposed, we must avoid falling into the error which we assail. Those who call us sectarians must not be allowed to conquer us so far as to make us retaliate. . . . Let us seek after unity in its proper relation to other desirable objects of pursuit. Let us be first pure, then peaceable. Let us seek truth, and be ready to die for it; yet let us seek peace, and aim to live in it. How far we can be loyal both to love and truth is the question which only the Spirit of God can help us to answer. To be loyal to both should be our endeavour; but the path is one of such extreme difficulty that we must wait upon the Lord for daily guidance, or we shall soon miss our way. We must not sacrifice conscience to run with a denomination, neither must we forsake our erring brethren out of personal pique or private ambition. Above all, we must not aim at unity by setting ourselves up as *the Church*, and styling all others "sectaries." This is to cement our walls with dynamite, and lay the foundations of peace upon barrels of gunpowder.

In reviewing a pamphlet on "Christian Unity: What is it?" Mr. Spurgeon also says:—

If we do not exchange pulpits with evangelical clergymen it is no fault of ours. The difficulty, so far as we are concerned, is not on our side; and we will be fair, and add that in many instances it is not the fault of the brethren on the other side, but of that unbrotherly system which holds them beneath its iron sway. Lately a neighbouring clergyman promised to attend a meeting at a Baptist chapel, but the incumbent of the parish prohibited it. He now invites the Baptist brother to read prayers in his church as a protest against this exclusiveness. We do not quite see how the Baptist is to do it, but we like the brother's offer. Shall we never see the end of this dis-union?

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GOOD NEWS from HONDURAS.

Your readers will rejoice to hear that a wave of blessing has touched these shores. The standard of Gospel temperance has been unfurled, and God has been setting his sign of approval in the salvation of souls. A brief sketch may encourage some fainting workers.

About five years ago, in Belize (our capital), it was started through Rev. D. Waring, of the Baptist Mission, and his wife, the first woman courageous enough in British Honduras to let the Lord use her voice publicly. For a long time discouragement and opposition were the portion of these faithful witnesses, but the Holy Spirit was silently preparing hearts for the reception of the message. None were asked to "sign the pledge" as a matter of moral reform, but first were shown the necessity of changed hearts; and now the seeds are springing up.

The Wesleyans likewise have raised their voice, and, under the leadership of Rev. T. N. Robert, on October 4, 1883, a Band of Hope was formed, when seventy took the pledge. On the removal of this worker to another circuit, a young missionary from Wales, Rev. Owen Jones, became the next instrument of service. In the midst of a trying climate and many discouragements, yet, fired with holy enthusiasm, he went steadily forward. God so blessed the work that in August last the "Belize Wesleyan Band of Hope" numbered 270 members.

From this sprang an adult work, and on June 24 last a Gospel Temperance Mission was inaugurated, its meetings being held fortnightly, its badge the little ribbon of blue. At the first meeting one precious soul came forward; at the next, after definitely committing the work to the Lord, seventy-three united, and from that time a steady increase was given, so that at the date of my leaving the colony, August 28, 234 members had been enrolled in the short space of six weeks; we believe that many were led out of self into Christ. To the north of Belize also, among almost entirely Spanish people, a similar work is going on through Rev. W. Lord and his wife.

But, as might be expected, Satan is not idle, and heavy discouragements are being borne in on workers and converts. For this little British colony, with its people of varied nationalities, deadened by the worldliness and conservatism of professing Christians, surrounded by the miasma of Jesuitism, prayer is earnestly requested, and also praise for what the Lord hath already wrought. Any papers, cards, or leaflets suitable for these missions in British Honduras will be gratefully received, and forwarded by me, if sent to appended address. And here I would acknowledge the comfort and help received in many a dark hour in my life in Belize through the pages of The Christian; its records have stimulated me as I went forward.

Care of Mrs. Bartlet, (Mrs.) K. H. Brodie.
Solsgirth House, South-grove, Highgate, N.

BROUGHTON-IN-FURNESS.—Rev. W. Hay Aitken, with his coadjutors, Rev. James Stephens and Mrs. Crouch, have concluded a special evangelistic mission in this town. The success of the mission during the first week was truly remarkable, the church, which holds 500, being nearly crowded every week-day evening, and very full indeed the first two Sundays. From the beginning there has been a steady increase in meetings and services of every kind—in Mr. Aitken's daily mission services in the parish church, and his daily morning ministrations in the higher Christian life; in Mr. Stephens's winning addresses to children and young people, and in his services in a barn in Dunnerdale, a somewhat remote part of the parish; and in Mrs. Crouch's fervent daily addresses to women in the Town Hall. F. A. M.

PRAYER FOR CHINA'S WOMEN.

TO THE MEMBERS OF THE WOMEN'S PRAYER UNION FOR THE WOMEN OF CHINA.

Dear Friends,—Some time since I wrote to you about the way the Lord was graciously helping in the work among women at the older stations of our Mission. You will be glad to know that in the newer work now opening up in this province for our sisters, the Lord's presence has been as fully manifested.

The province of Kiang-si is peculiarly suitable for itinerating work, as those will remember who have read accounts of Mr. Cardwell's journeys, recorded in the "Occasional Papers." Very many of the cities and innumerable towns, villages, and hamlets are situated on the banks of the many rivers, which makes travelling through this province so very convenient.

Some of our sisters who have been passing up and down this river have been treated with unvarying courtesy and kindness by the people; and at the small towns and villages and hamlets, when they have gone on shore, they have been listened to with attention by the women, who invited them to their homes, and in every possible way showed their appreciation of the efforts to teach them the truth. Our sisters have been particularly struck with the earnest attention shown by some very old women, who, probably, feeling that their time on earth could not be long, may have been wondering if there was not something better beyond the grave. What more blessed work can be imagined than being the first to bring a ray of hope to such poor dark minds? and what work will more fully command the blessing of the Lord, who so loved Himself to comfort the weary and heavy-laden soul?

It is scarcely necessary for me to commend our sisters and their work to the prayerful sympathy of those who are banded together for the very purpose of remembering them in prayer, but it may be well for each member of the Union to give themselves to self-examination before God, to see if they are really doing all they can to secure the prayers of others for this most important work. May it not, also, be a question for many as to whether they themselves ought not to take a more personal and direct interest in the work? Commending you to God and to the word of his grace, I am, yours in Jesus,

Province of Kiang-si, J. McCarthy.
Kwang-sing River, China, Aug. 2.

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LIVERPOOL SHELTERING HOMES.

Mrs. Birt has returned from Canada after a successful summer—placing three bands of boys and girls trained in the Homes during the winter Never has the work seemed in higher repute, or been more appreciated by the Canadians. What is sought for by them is industrious, obedient, trustworthy boys and girls from twelve to sixteen years of age, and to such they will give good wages. But where the young folk are the gainers under these circumstances more than if they were in England is that they secure board, lodging, washing, mending, and some more education—all this in addition to the woges, out of which their new clothes and boots are bought.

When in England and Ireland every place is so filled up, it behoves us to assist and help out all who are willing to work, and wishful to go and make a home for themselves. Mrs. Birt has good openings in Canada for about twelve hundred more!

THE FRIENDS' CHINA MISSION.—Mr. and Mrs. Davidson have reached Bombay on their journey to China. In accordance with the wishes of the Friends' Missionary Committee, they will devote a fortnight to visiting the Indian missions of the Society, at and around Hoshungabad. Mrs. Davidson (when Miss M. J. Catlin) was able to render many ~~kind~~ offices to some of these missionaries, both by private correspondence, personal services and efforts to stimulate the co-operation of others on their behalf. Hence they will be very glad to welcome her and her husband; whilst they in their turn, may receive some useful practical lessons in missionary matters from their Indian friends and their congregations.

THE BELLEVILLE MISSION.

THE Medical Mission has just been re-opened, after being closed for a few weeks to allow the doctor and other workers a rest. About seven hundred patients attend weekly from all parts of Paris. The Gospel meetings and visiting are continued all the year round, a few workers remaining for this purpose. Dr. Ker sends to us some interesting details of the work and its results.

The meetings in the Iron Room, he says, have been specially well attended during the summer. In one, after the speaker had urged the immediate acceptance of the Saviour, a man rose, and said he wished to press the need of deciding at once, by what had happened to himself. He was in the Iron Room two years ago, he said, when in an after-meeting Miss de Bröen had spoken to him on this very thing. He put her off, saying he would see about it, when Miss de Bröen replied, "Decide to-night." However, he did not, and it was to his own loss, for that very night he fell into temptation, was taken up by the police for money he could give no account of, was lodged in prison for months, and had afterwards done and suffered many things which would all have been spared him had he given his heart to Christ. Again he had heard the same invitation, and accepted it; he wished to give witness of the grace of God, and also of the great kindness he had received from Miss de Bröen in this place.

A patient writes:—"I have found, through you, much bodily comfort, and the health of the soul which is much more precious. Through you, I heard for the first time the good news, and God has touched my heart. He made me to understand how guilty I was. I asked God to pardon me, and He is so good He gave me, immediately, peace in the soul. I am so thankful to you; for, when one has accepted God as a Father and Friend, one is much happier. I assure you I would not change this for all the wealth of the world." What a contrast this is to the loudly expressed opinion of one: "There is no God except money in our pocket." Yet even this last individual gives signs of softening through the persevering visits and the prayer made on her behalf.

We are spreading the Word of God very widely. The patients alone bought 1439 last year, and the year before 2293. One poor old woman, without fire, and scarcely any food, denied herself the much-needed bread-ticket she had earned in our sewing-classes, till she had saved enough for a large print one, which was her treasure till she died last winter of bronchitis.

A widow, whose only son is in a lunatic asylum, living in a mere cupboard on a stair, with no window, and so poor that she was compelled to walk a long distance for a cup of soup from a charity, on a little gift being made her for her wants, said, "Now I can get a Bible," and at once bought one. Another, suffering from an extreme form of asthma, and poverty in every shape, says the verses she reads are "her food" all the day. "How can people bear their troubles without God? When my husband has to walk the streets all night it is my comfort to commit him to God," said the wife of a policeman who runs many dangers, for the police are often more roughly handled here than in England. Is it not worth while to bring that book to those who receive it, and who find, as one said lately, "that the *truth* is there?" How precious, in these days of sneering at the Word of God, to find it accepted and believed by some who have never known it before.

One young man who had long been attending our night-schools was very careless, and, finally, left his mother secretly to go to America. His teacher here at last got his address, and sent him a Testament, adding a few words of kind counsel. After a time he replied, no longer in his careless way, but expressing his gratitude for being so kindly remembered; and adding that he could not say how often he had read the Testament, or how many lessons he had learnt from it, and that he had made the book his best friend. He acknowledged the wrong he had done, but hoped, with God's help, to lead another life.

Another was a workman, who, like many others, revolted from the superstition in which he had been brought up and fell into sin and despair. He longed for death, and yet feared it. He took to Socialism and its so-called philanthropy, and declared that the remedy for the world was less of God and more of humanity. Bringing his sick child to our Medical Mission, he there learnt the love of Jesus, joined the meetings, came to the night-school, and after a time of resistance found the grace of God. He writes: "I prayed to God for pardon, and found it through the blood of Jesus. I found the solution of all my difficulties by reading the Word of God, and in intercourse with his children. I found fraternity, equality, and the true internationalism. A thousand thanks to Miss de Bröen. Tell her what a blessing I have found by means of her Mission." This man is a member of our meeting for Christians, and his wife, who long hindered him in every possible way, has been gained by the persevering prayers of this former Socialist infidel, and is herself a member of the meeting she so long opposed.

If friends in England only knew the access we have to thousands here who are quite without God, they would be careful to uphold the work. About eight thousand new doors are every year opened to us by the Medical Mission alone. All the responsibility lies on Miss de Bröen. Her work is of recognised value, but she is really overwhelmed by the want of means. Will those who care for the rescue of souls come forward to help God's work in this city? The address of the Mission is 3, Rue Clavel, Belleville, Paris.

SPECIAL RELIGIOUS SERVICES FOR THE PEOPLE.

THESE services were resumed at the Pavilion Theatre for the twenty-eighth winter course on Sunday week. According to the usual custom of late years, the first service of the course was a harvest thanksgiving. At the afternoon service, Rev. J. F. Kitto, well known at the East-end, was the preacher. Fully two thousand persons were assembled. Special hymns were printed and circulated. The attention given to the reading of the Scriptures and the address was all that could be desired. Mr. Kitto spoke from Rev. xiv., "I heard a voice . . . Thrust in thy sickle," &c. He made some happy comparisons between the harvest of the earth and the great harvest which is coming when God shall send forth his angels, and between sowing and reaping for time, and sowing and reaping for eternity.

In the evening the theatre was literally packed, hundreds being unable to obtain admittance. A few solos were sung, which the people seemed thoroughly to appreciate. Mr. Nokes was the preacher, who spoke from Luke xv. 1: "Then drew near unto Him the publicans and sinners, to hear Him." Truly this class of our population requires one who is well acquainted with their modes of thought and the modes of life common among them; by his apt illustrations and homely sayings, Mr. Nokes, not only commanded their attention throughout, but sent home the Gospel message to the hearts and consciences of all. Whatever may be the objection the poor feel to church-going, they certainly seem to have none to hearing the word of God in their usual week-day haunt. A School-board visitor on the platform informed your correspondent that he recognised many of his people from Petticoat-lane and the Minories, and that many mutual recognitions had taken place between them.

Notwithstanding the great success of these services, we regret to hear that the Committee still require £200 to meet the expenses of the last course. The Secretary is Mr. C. Sawell, Bridewell-place, New Bridge-street, E.C.

HOP-PICKERS' MISSION, ALTON.

DURING the past month six large marquees, seating from 300 to 500 persons each, have been erected and filled with the roughest characters—ticket-of-leave men, gipsies, and tramps of every class. These have been brought together by means of free teas, magic lantern exhibitions, services of song, and illustrative readings from a pictorial map.

To show the interest awakened in the minds of some of these gipsies, one illustration may serve for many more. When giving a reading from the map describing the man who went down from Jerusalem to Jericho and fell among thieves, at the close of the meeting a tall gipsy man came up and said, "Sir, I wish I was like you." When I asked why, he replied, "I should be able to do that." Then he added, "I have been hopping in Kent all the days of my life, but I never seed anything like that afore. Will there be any ladies here to teach the children? I have six, and should like them to be teached better than we"—meaning himself and wife. When informed that there were, he wept his thanks.

Through the efforts of this Mission, gipsy girls have been taken out of their roving life, and have become respectable servants. Broken-down clerks have received a fresh start in life, and are now in good situations. Crime has decreased to a very great extent; this is borne out by the testimony of magistrates and policemen, and the general good to the whole community. More tents are asked for in other districts, but we are unable to erect them. Through the death of many of our old friends, we are not in a position to meet the expenses of this year. £50 is wanted to clear us, and we hope this will be forthcoming, for the care and responsibility are so great that unless we have the means we shall be unable another year to carry on the Mission. This would be a grief to us. Communications may be addressed to

Alton, Hants. S. CHINN.

One of Mr. Chinn's helpers is Mr. J. M'Auliffe, who has been labouring at Binstead, Alton. He writes:—

Bless God for his most abundant mercy during this past month. Scores of gipsies, and of the lowest characters that Portsmouth and Southampton and the New Forest harbour came to our nightly meetings. Though sleeping in a hut in the lonely meadow I have been unhurt, and have been able to go into the midst of gipsy fights and quieten them. Thousands of precious printed messages have been scattered, and placed in the hands of our vagrant population, and souls have been won to God.

FAREWELL TO MISSIONARIES.

A VALEDICTORY meeting, at which seven missionaries were bidden "God-speed," was held on the 28th ultimo at the City-road Wesleyan Chapel. Dr. Rigg presided, and the secretary of the society Rev. E. E. Jenkins, introduced the departing brethren. Of the seven, four are returning—namely: Rev. Henry Little and Mrs. Little to Karur, Rev. Edmund Rigg and Mrs. Rigg to North Ceylon, Rev. J. M. Thompson and Mrs. Thompson to Negapatam, and Rev. Henry Haigh and Mrs. Haigh to Mysore. Of the other three, Rev. Alfred S. Geden, M.A., was going to Madras, and Messrs. Edwin Woodward and Henry Soper to Manaargudi and Secunderabad respectively.

Each of the departing missionaries spoke, the elder brethren bringing the needs of India vividly forward.

MR. GEORGE H. MARSH, who two years ago laboured successfully among the men engaged on the construction of the Canadian Pacific Railway, is leaving England shortly for evangelistic work among the men employed on the Winnipeg and Hudson Bay line. Mrs. Taylor, Harmondsworth Vicarage, Middlesex, is much interested in Mr. Marsh's work, and will be glad to receive any help towards it that our readers may be disposed to give.

DUNDEE Y.W.C.A. CONVENTION.

(FROM OUR SPECIAL REPORTER).

The All-day Convention, held in the Y.M.C.A. Hall under the auspices of the Dundee Y.W.C.A. on Thursday, was very appropriately inaugurated by a devotional meeting in the forenoon, at which Mr. Campbell White, Glasgow, presided. The attendance was large and representative. The Chairman delivered a stirring address on "The Whole-heartedness of Christianity." Mr. George Clarke spoke about the insufficiency of the Upper Room in Bank-street to meet the necessities of the Y.M.C.A. He hoped that the practical outcome of the Convention would be a new hall.

The Convention proper began at 2.30, Mrs. Stuart Gray, of Kinfauns, presiding. The large hall was crowded with ladies, young and old. Lively interest was manifested throughout the whole proceedings, and the various papers were listened to with the closest attention. The first topic taken up was

START FAIR WILL STAND WEAR.

Mrs. Menzies, Liverpool, speaking of how to start an Association, insisted on the necessity of forming a Y.W.C.A. in every town and village. She appealed to Christians to realise their individual responsibility in this matter. Let them divide the town in which they lived into districts, and visit the families in these districts. Let them see to it that their work is thoroughly aggressive. She pointed out the advantages membership would bring to a young woman. It would enlarge her heart; her sympathies and prayers would go out to girls, and she would do all that lay in her power to bring them into the fold. She emphasised the value of junior branches. The ordinary age for joining was fifteen; but girls were often converted, and the bent of their lives was formed before that age is reached. Hence the need for junior branches. She concluded with an eloquent plea for the multiplication of little twigs on the parent tree of the Y.W.C.A.

Mrs. Wallace Robertson said that the first step in the formation of a branch should be a union for prayer, asking blessing and guidance in every future step. Then a tea-meeting should be held, to which all young women in the neighbourhood should be invited. The services of forewomen in warehouses and places of business should be enlisted. At the meeting the objects and benefits of the Association should be explained. It is important not to commence with many rules; begin with small things, and get gradually into working order. A weekly Bible-class should be formed at once. Let the members understand, on joining, that you depend on their efforts mainly for the bringing-in of others. Teach them to visit absent members, to leave notices of the meetings in business houses, and to become Christian workers in the true sense of the word. Loving hearts, willing hands, and hearty service overcome all obstacles. In all their efforts let them remember that they are fellow-labourers with God, and that in his strength only are they strong.

UNION IS STRENGTH

was the next subject considered. Mrs. Oatts explained the nature of the various kinds of branches. Congregational branches were made up of those connected with individual churches, and were ranked among the agencies of these churches. Their rapid increase showed the value placed on them. Some of them were exclusively congregational, others were branches of the National Association, and others were affiliated with the Y.W.C.A., while retaining all the independence of a congregational institution. Those purely congregational were quite unfettered, but they were weak because of their lack of connection with the local centre. Affiliation does not mean incorporation. A congregational branch in unison with the local centre preserves its individuality, and gains the power that comes from forming part of a mighty organisation. As wires go from offices to the Central Exchange, so should all branches be linked to the parent association.

DIVERSITIES OF OPERATION

was the subject dealt with by Mrs. Campbell White, as meeting the craving of young ladies for heart-satisfying spheres of service. Some girls were students, others musicians, and some were absorbed in philosophical speculations; but all these aimed at selfish gratification. She was greatly struck with a remark made by Dr. Pentecost in her hearing. He said that the difference between a soul saved and a life saved was the difference between the thief on the cross and the Apostle Paul. True pleasure was found in working for Christ. (1) Let young ladies so help in Y.W.C.A.'s already established; (2) let them take up flower missions; (3) in their holidays let them seize favourable opportunies of doing something for those they are brought into contact with; (4) let them use all their talents and and accomplishments in promoting God's glory; and (5) let them try to win girls of their own class to Christ. They should take a decided stand on the Lord's side. They knew from bitter experience the longings of a dissatisfied heart, and they could best tell their companions how to find satisfaction. What they said with their lips should be the overflow of their hearts; then it would have irresistible power.

Hon. Gertrude Kinnaird said that the diversified efforts of the Association have for their end the linking together of groups of young women in a holy league to uphold all that is virtuous and good, and to withstand evil in whatever shape it appears. Sympathy is the bond of union. The rural branches had special claims on their attention. In some of them mistresses and servants were invited to attend on an equal footing, but that plan was found to be unworkable. Servants would, or could not come when their mistresses were present, so they had to be dealt with separately. Their chief wants were an increase to their self-respect, and a wider interest in subjects not immediately connected with their duties. The first was supplied by inviting them to a garden party, where after tea they were told that it did matter to the Y.W.C.A. whether they were happy or not, and that they should look on the members as friends deeply concerned about their welfare. That the right chord was touched soon became evident. They were delighted at being treated as guests, and listened eagerly to what they heard. The next step was to send them instructive letters, and to provoke their emulation by promising presents to those who should answer a certain number of questions on Sunday afternoons. Thus a study of the Bible began among them; and prizes offered for needlework called out their industry in another direction. It is hoped that grammar, geography, history, and other useful studies will be entered on soon. The servants are in this way equipped to discharge their duties better, taught Christian truth, and prepared for wifehood and motherhood.

Miss Stewart alluded to work among the women employed at the herring-fishing in Peterhead, of whom there were 2000 this summer. She held 269 meetings among them, visited them, and tried to throw a shield over them to protect them from drunkenness and immorality, to which they are specially exposed. Ministers and fish-curers bore unanimous testimony that these women were greatly improved since the Y.W.C.A. sent their agents to labour among them.

The Hon. Emily Kinnaird gave an interesting

BIRD'S-EYE VIEW OF THE Y.W.C.A.,

in the course of which she said that their endeavour was to furnish young women, in the pressure and bustle of life, with the comforts of home life. She described how this aim was carried out, dwelling specially on the needs of those employed in factories and mills. She concluded with a practical appeal. The Dundee Y.W.C.A. was housed at the top of a long stair, which tired weary bodies. A new house was a crying necessity. Could not something be done at once, and so enlarge the usefulness of a most helpful organisation? Why should not £200 be raised towards a new building that afternoon?

FETCHING HOME OUR BANISHED.

With this subject Mrs. Gordon dealt tenderly and touchingly. After alluding to the beautiful story in 2 Sam. xiv., she declared that they themselves were faulty in the banishment of their poor fallen sisters. There was a spurious delicacy in mothers' meetings, and in classes for girls, which did much harm. She spoke of bad registries, insufficient food, and the other causes which led to banishment from home and society; referred to the advantages of a rescue home, and appealed to mothers and daughters to speak out against the vice which ruins so many souls and blights so many lives.

Miss Beauchamp furnished some interesting information about the

TRAVELLERS' AID AND INTERNATIONAL UNION,

which embraces twenty-two countries, and has 32,000 members. Each National Union is free to make its own rules, and does much good in preserving or restoring girls. Placards, giving addresses to which young women may go, are placed in railway-stations and steamships. London has a station visitor, who waits for trains, and welcomes those in search of situations

REGISTRIES.

Speaking on this topic, Miss Wingate said that their success depended on the registrar, who should be zealous, consecrated, large-hearted, and full of common sense. These qualities were necessary to win the confidence of employers and employed.

The foregoing are but some of the wise and practical suggestions made at this most helpful Convention. We give them a larger audience in the hope that they may be beneficial to those interested in the welfare of young women. The ladies who took part in the deliberations were full of enthusiasm and the wisdom gained from experience, so their words deserve careful consideration.

A largely attended meeting was held in the evening, in Kinnaird Hall. Mr. A. J. Buist presided, and advocated the raising of £1000 to build suitable premises for the local Y.W.C.A., which, handicapped as it is, is doing good work. Mr. George Clarke eloquently backed up the appeal. He said that it had been ascertained by circulars that 800 young women would join the Association if a comfortable building were secured for its meetings. We understand £300 were promised by those present, and hope that the rest will be guaranteed soon. Mr. Oatts, of Glasgow, delivered an evangelistic address of great power; and then the last of the three meetings connected with the Convention was at an end.

SOUL-WINNING AND PRAYER UNION.—Promise for October 10 (Psalm ii. 8): "Ask of Me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—October 10, Lev. xvi 26—34; October 11, Lev. xxv. 1—17; October 12, Mark i. 1—13; October 13, Mark i. 14—28; October 14, Mark i. 29—45; October 15, Mark ii. 1—12.

FRENCH SEAMEN AT CARDIFF.—A large number of French seamen visit this port, and Mr. Lawrence of the Welcome Home, 228, Butt-street, Cardiff, has commenced a meeting specially for them on Sunday afternoons, at which Professor Barbier has spoken on several occasions. A reading-room is also provided, for which French books, magazines, &c., would be very useful.

A PARIS EVANGELIST.—The twenty-eighth part of "Recollections of a Paris Evangelist" has been issued, containing particulars of M. Vignal's work in Paris for the past year. He has held 248 services, of which 121 were in the mission room at 48, Rue de Lille. A larger hall was opened on May 12, at 29, Rue du Texel, when the building was filled.—The services there have been well attended. Ten members have been added to the church, and four lost from various causes. M. Ledieu, a converted soldier, has taken the work of colporteur. For further details we would refer readers to the little book, which may be had of Messrs. S. W. Partridge & Co. 2d.

Notes and Comments.

NEXT week we shall give portrait and sketch of the late Dr. Fleming Stevenson, of Dublin; also a special report of the Conference on Evangelisation held at Mildmay this week.

At the moment of going to press we learn, with deep regret, that Rev. Clarmont Skrine, whose name will lovingly be remembered by most of our readers, passed away to his rest on Monday morning last. He had preached at his own church (Emmanuel Church, Wimbledon) the previous evening, and presided at the prayer-meeting which followed.

It has been finely said by the Rev. Dr. Alexander, that if we could rob the Psalms of Christ, we could not rob them of Christendom. The Psalmist is not only a clear prophet of Christ but of every Christian, the delineation of the spiritual life and character being prophetic, and implying "the knowledge of a character not yet existing, of souls yet to be created, and of spirits yet to be moulded out of the poor clay of fallen humanity, of a generation yet to come, a people to be created which shall praise the Lord, a seed to serve Him, a people that shall be born." And, as the same great thinker has pointed out, there is one feature of this spiritual character as delineated in the Psalms "which is unknown to all other religions—a deep abiding sense of sinfulness; a holiness arising not from effort, but from conscience feeling a burden, and faith laying it upon a Saviour."

What a wretched mistake is made by those opponents of Christianity who urge that the doctrine of future happiness has been put forward in order to keep the poor content in a miserable condition here. Without the belief in a future life there can be but little hope for humanity, for, as a young Oxford student recently said, this earth is already beginning to decay, and its decline may be hastened by forces of which we now know nothing; "while, as to the individual, one's heart would sink at the tremendous waste of capacities and talent which has gone on from the beginning of history, and is still going on; at the broken aims and aspirations, and the stunted beings who have never yet realised their true end."

Rev. Mr. Haweis, of Marylebone, has gone out of his way to pronounce upon the Romish Apostasy, what a Roman Catholic newspaper has termed, a "splendid eulogy." We hope, however, it will be instructive to him when he observes that far from being thankful for his poetic and imaginative tribute, his new friends have the ingratitude to speak of him as "a musical and literary *dilettante*," and go on to say that "there are some who believe that he carries dilettantism into the region of religion." It is not unlikely, however, that these ungrateful remarks are due to the fact that Mr. Haweis did not entirely close his eyes to the facts of history, and made a somewhat feeble reference to Rome's "errors and abuses." That his new friends designate this allusion as "the necessary clap-trap qualification" is not flattering to Mr. Haweis; probably when he next deals with Rome there will be more history and less fancy evident in the treatment of the subject.

A letter appears in *The Nonconformist* of the 30th ult., to the effect that the General Committee of the Congregational Union of England and Wales has by a small majority decided that Mr. Ward Beecher shall not be invited to speak at the Autumnal Meeting of the Union, to be held next week at Norwich. The ground of objection was the theology of Mr. Beecher. It is further said that the Chairman of the Union, Rev. Edward White, threatened to vacate the chair rather than be compelled to extend to Mr. Beecher the right hand of fellowship. The writer of the letter, who is "broad" in his theological opinions, forecasts serious schism from the action of the Committee.

From a volume of criminal statistics, published a week or two ago in Paris, it appears that suicides in France are increasing with remarkable rapidity. The proportion has increased, during the last twenty years, one hundred per cent., that is from 10 to 20 per 100,000 per annum. The figures, strange to say, have not been affected by periods of depression, or of national calamity. Members of the French Academy of Medicine attribute a large number of the cases to the weakening of the will, and the reaction of despondency, due to the terrible increase in the consumption of the injurious alcoholic drinks which are now so largely used in Paris and other cities and towns. Thoughtful observers who have witnessed the spread of atheistic theories have found in the development of secularism a sufficient explanation of the gloomy statistics. Doubtless both these theories are accurate, each factor being influential in making men cowardly in the face of the unknown future.

The Guardian lately had an advertisement of a somewhat remarkable kind; we trust that ere this it has met with a response:—

> A curate of thirty years will be grateful for clothing. Has six girls, ages from five to twenty, four boys from eight to eighteen: destitute of clothes and education.

That this is not a ghastly practical joke will readily be imagined by anyone familiar with the "Clergy List," with its columns of pluralists and wealthy livings, and its sad array of poor curates who must necessarily be on the verge of starvation. A society for the purpose of giving monetary relief and supplying old clothes to these unfortunate clergymen is, we believe, fully taxed to meet the piteous cases which are brought under its notice, but the existence of such a state of things seems to call loudly for more drastic measures. The labourer is worthy of his hire, and that hire ought, at any rate, to be sufficient to keep him and his family from the pangs of poverty.

But ought he to have a family? Is it right to marry with no prospect of keeping a wife and children? A well-known pastor said, the other day, that he could find any number of men to fill village pulpits at £70 a year, but able men, men of grasp and power, men of education and experience, are hard to find. And why? Because as soon as a young minister can get a house over his head he marries, and years which should be devoted to maturing the mind, and preparing for the most important of all responsibilities, are eaten up with the cares of a family which he is unable to support.

In our issue of September 23, we commented upon the condition of Dublin with respect to intemperance. We are rejoiced to find that a Roman Catholic contemporary has followed upon the same lines, and in a fearless and out-spoken manner says:—

> Not a city in the island is deteriorating so quickly as this, under the accursed influence of the whisky demon, and yet there seem to be none of position ready to rise up and save the young population. It is absolutely appalling to walk through the streets at night and see the sights of coarse drunkenness, and hear the constant outpourings of blasphemy from the lips of mere children.

Protestant ministers of all denominations and many of the priests have for long been working upon total abstinence lines. What is still wanted in Ireland is a crusade by the Roman Catholic prelates; and if the Irish people have to be saved from themselves, that crusade will have to be commenced very quickly. How bitterly sad it is to reflect that so many professed Christians in Ireland are engaged in a traffic which is admitted on all hands to be ruining the bodies and souls of thousands upon thousands of our brothers and sisters.

Mr. Gerald Massey has given up verse-writing for lecturing against the Bible and Christianity. His method, he states, "is to explode by explaining," but he only serves up to his hearers the old hash about inverted myths and elemental powers. If it were not for the fact that his name had become well known in less frothy endeavours, he would be lecturing to empty benches. Greater, or worse, men than he have wasted their powers in the vain attempt to overthrow the Christian faith; and, judging from the new lecturer's utterances, there is no reason to fear that he will be any more successful than his predecessors. We quite agree with him that there is a vast amount of suffering and sorrow in the slums and courts of the Metropolis, but we know that Christianity has not caused it; moreover, we are certain that Mr. Massey's vapourings about the "psycho-theistic phase of thought" will do nothing to alleviate or reduce it. If the new teacher has nothing better to bring to the rescue of humanity, he had better leave Christians to go about their Master's work in peace.

It is stated that a memorial has just been presented to the South Australian Parliament praying for the introduction of Bible-reading into the curriculum of the State schools of Gawler and its neighbourhood—and it would appear that in Victoria parents are almost unanimous in desiring that the Bible should be read and studied daily in the schools. A society has been formed under the name of the "Bible in State Schools League," with the view of bringing about a change in the present system and securing Scriptural instruction for the pupils. It is evident from the tone of some of the best Australian journals that the public mind is awakening to the evils of the system under which the Bible is excluded, and of what one newspaper terms "the evil policy which is rearing a generation of practical pagans in a professedly Christian land." We heartily wish the movement God speed, and trust the day is not distant when in this enlightened England of ours there shall be a similarly powerful expression of opinion with regard to the need for an improvement in our own educational arrangements.

OCTOBER 7 1886.

The Christian.

CONTENTS.

Professor Henry Drummond (With Portrait) 1
Miss Macpherson in Canada 2
Mr. Moody's Convocation 3
Grace that Bringeth Salvation 4
Persecution in Germany 4
For the Young 5
Bible Studies—32 5
The Scepticism of the Age 6
Missionary Hymns 8
The Stepney Creche 8
Notes about Sydney 9
Four Days with Joseph Cook 9
Perth Christian Conference 10
Mr. Spurgeon on Sectarianism ..11
Prayer for China's Women 11
The Belleville Mission 12
Hop-Pickers' Mission 12
Dundee Y.W.C.A. Convention 13
Notes and Comments 14
Young Men and Missions 15
Dr. Guinness in Brisbane 16
The Training of Women 16
Salisbury Conference 17
Temperance Reform in the U.S.A. 18
Obituary 19
Y.M.C.A. Notes 21
Notes on Daily Readings 23

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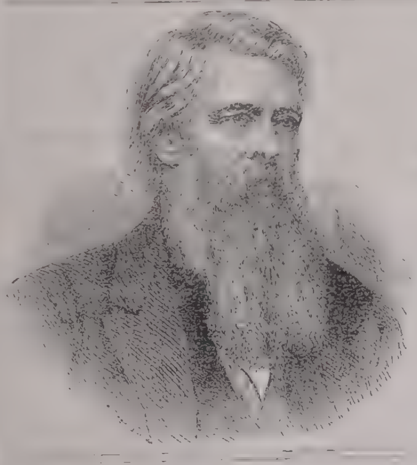

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Mrs. F. THORP, Blossom-street, York.

LONDON HOUSE HOME HOSPITAL, 9, Lupus-street, and 8, Worcester-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken to assist in the wards, and to be taught dispensing. All the Nurses are Ladies. The Trustees earnestly ask additional contributions toward the Free Bed for Ladies in reduced circumstances. — Apply to the LADY SUPERINTENDENT.

HELP URGENTLY NEEDED towards erection of Iron Room in which to continue Gospel work, sustained here the past eleven years. (See CHRISTIAN, September 9).—GEORGE GILLINGHAM, Ivy Hatch, near Sevenoaks.

SOUTH OF ENGLAND Y.W.C.A. Conference early in December (D.V.), in Brighton. Subject, The Pre eminence of Christ (Colossians i. 18). Further particulars in this paper next month. —SOPHIA L BURGESS, Local President; SUSAN BELL, County Referee.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

TO CHRISTIAN PARENTS AND GUARDIANS. — First-class Education for the Daughters of Gentlemen, in a School where only a limited number are received. Christian training and the formation of mind and character are the essential objects of attention. Finishing masters, individual attention, with home comforts. Large garden and tennis courts. French and German constantly spoken; and where necessary the summer holidays are spent on the Continent. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—LADY PRINCIPAL, West-end Book Store, 370, Oxford-street, London.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. Comfortable home for twelve boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident governess. Vacancy for a Kindergarten student.—Address, PRINCIPAL.

WIESBADEN. — Miss EIBACH receives a limited number of pupils. Thorough instruction. First-class teachers for accomplishments. Healthy situation outside the town. References: Rev. Ll. Williams, English chaplain, Wiesbaden; Rev. A. M'Laren, D.D., Manchester; Rev. T. Smith, M.A., Brough, East Yorkshire; and many parents of pupils.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School.

DEAN CLOSE MEMORIAL SCHOOL, Cheltenham. Founded on the Scriptural, Evangelical, and Protestant principles of the Church of England. Terms, £42 and £45.

Apply to HEAD MASTER.

EDUCATION BY SEASIDE.— Special advantages for backward and delicate boys. Home comforts. Principal, a Cambridge Graduate. Resident governess. Limited number of boys. Terms moderate. — For particulars apply to the PRINCIPAL, Seaside House, Bexhill-on-Sea.

HIGH-CLASS SCHOOL FOR LADIES. —Assisted education for the Daughters of the Clergy, Orphans of Professionals, and others who from adverse circumstances are unable to secure the educational advantages befitting their position in society. Two appointments will be made for September. Well-known referees. By letter only.—DIRECTRESS, care of Mrs. A. T., 5, York Crescent-road, Clifton, Bristol.

BRIGHTON HIGH SCHOOL.— Superior Home opened for Pupils attending the above. Escort to and from school. Assistance in preparation. Every care delicate girls.

Mrs. B., Friend's Library, Brighton.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no over-working countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. HALE, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

A CHRISTIAN LADY wishes to receive into her country home twelve young Ladies to receive a thorough education, including languages and accomplishments, and also to be systematically trained in light household duties and cooking. Inclusive fee, 12 guineas a term, payable in advance.—W. L. C., care of Housekeeper, 13, Rose-street, Newgate street, E.C.

SPOILT, UNRULY, or wilful Children.—A Clergyman's Wife, with only one daughter, is willing to receive a girl from 9 to 12 years of age, requiring good firm training. Sound English instruction, with good French and music. Large country rectory and grounds. First-class references given and required.—Address in first instance Mrs. A., care of Messrs. Dawson & Sons, Advertising Agents, 121, Cannon-street, London.

HOME, AND INSTRUCTION in English and French, for a few young children, by one just returned from abroad. Christian influence. Motherly care. Terms moderate.

A. C., Post-office, Henfield, Sussex.

NURSERY GOVERNESS, well recommended. Fluent French, English on Kindergarten system, music, drawing. Excellent needlewoman.—A. F., Miss Gough, Y.W.C.A., 17, Old Cavendish-street, W.

A YOUNG LADY desires engagement as Morning or Daily Governess to young children. English, French, music, drawing. Within three miles' radius of Hornsey Station. Highest references.

MORNICA, 1, Raleigh-road, Hornsey.

YOUNG LADY seeks re-engagement as Nursery Governess and Mother's Help to young children. Could take entire charge. Church of England.

M. C., 19, Queen Anne's-gate, St. James's-park, S.W.

A CHRISTIAN LADY (experienced) seeks engagement as Governess. Thorough English and French, also drawing and music. Good references.

H., Mrs. Buckmaster, Newington Butts, S.E.

FRENCH THOROUGHLY TAUGHT to persons of neglected education. Also to young people. Correct pronunciation guaranteed by new system.—TUTOR, May's, 129, Piccadilly.

A LADY RECOMMENDS a good foreign Governess of some years' experience, for either boys or girls under 12. Salary £50 per annum, with washing.—Mlle. KASER, at Mrs. Adlercron's, Dunsdale House, Westerham, Kent.

AS NURSERY GOVERNESS to young children in Christian family (not Church of England). Several years' experience in elementary teaching. Needlework. Testimonials.

E., 7, Waddington-terrace, St Julian's, Norwich.

TWO DAUGHTERS of a clergyman residing at Kingston-hill, not far from Richmond Park, receive into their house the daughters of Gentlemen, for education in English, French, and German. London Professors on their own terms. Highest testimonials from the parents of former pupils.—Miss H., Halifax House, Kingston-hill, Kingston-on-Thames.

MOUNT RADFORD SCHOOL, EXETER. For many years pupils have read with great success for the Universities, and for the Public Examinations. Careful and prayerful training, based on the Word of God. None but Christian tutors employed. A Lady for juniors; backward boys have special attention. Athletics, and out-of-door games encouraged, and carefully supervised. Cricket, boating, &c. References to parents of past and present pupils. Re-opens, September 14.

Principal E. H. VINE, M.C.P.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

DR. GOERGEN'S HIGHER SCHOOL FOR BOYS, Concordia, Ouchy, Switzerland.—Thorough modern languages, with all other subjects of a good English education. Preparation for military and all other English examinations. Beautiful situation; climate most beneficial to delicate boys. Home comforts, individual care, Christian training. Large premises. English games: tennis, cricket. Highest references.—For prospectus and all particulars address the PRINCIPAL.

TEIGNMOUTH, SOUTH DEVON — Coombe Vale School. Head Master: The Rev. R. D. MAXWELL. Noted for its very successful training of delicate boys. Reduced fees if application is made at once.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE, M.A.

BEDFORD. — Howard College.— Principal, Mrs. J. COMPTON BURNETT.—A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year pupils have passed the O. and C. Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. 105 passes in last three years, 25 distinctions. Vacancy at Christmas for Governess-Student.

Appointments, Situations, &c., Wanted.

CLERK.—Advertiser, aged 20, requires re-engagement. Thoroughly understands Book-keeping by Double Entry. Good arithmetician and correspondent. Highest references.

BETA, 23, Tyrwhitt-road, St. John's, S.E.

THE ADVERTISER (36), desires a responsible post in Warehouse or Stores. Thorough knowledge of Manchester goods. Reference to leading London House.

W. J., 2, Leswin-road, Stoke Newington, N.

A LADY WISHES to recommend H. M., aged 26, married, no family, as Caretaker of mission hall, offices, or any place of trust. Is an earnest Christian, abstainer, and non-smoker.

E. L., The Hermitage, Rotherfield, Sussex.

WANTED by a Christian man, married, no family, age 32, a situation as Butler, or any place of trust. Eight years in last place but one.—Particulars from Mr. HIND SMITH, Exeter Hall, London.

A YOUTH, partially deaf, seeks employment. Age 20. Writes well; understands office duties. Knows the City. Honest, and a total abstainer. References.

B., 55, Clifden-road, Clapton-park, London, E.

HOUSEKEEPER OR COMPANION. —A Lady desires an immediate engagement. Cheerful, domesticated, good reader. Small salary. 7½ years' reference.

C. C., Miss Browne, 27, Herbert-road, London, S.W.

AS HOUSEKEEPER or Lady's Help. Accustomed to the teaching of music. Can be well recommended.—Miss FARREN, 124, Stockwell-park-road, Brixton, S.W.

BOURNEMOUTH.—Useful employment for part of the day (afternoon preferred) wanted by a young Lady spending the winter with her sister at Bournemouth. Companionship, teaching, or Christian work.

D., 131, Ramsden-road, Balham, London.

AS ASSISTANT MATRON or Housekeeper in business house or otherwise, by a Christian middle-aged person. Thoroughly domesticated. Good manager, and experience in cooking. Highest references —Miss KISBEY, Mepal, near Ely, Cambs.

RE-ENGAGEMENT by Lady (38) as Housekeeper, Companion to elderly lady and gentleman, charge of children, or other capacity. Has had care of a widower's household, and long experience with children. Domesticated, cheerful, energetic. Long reference.

B., Churchman's Library, Hammersmith.

RE-ENGAGEMENT WANTED as Matron of a Nurses' Institution, Servants' Home, or Convalescent Home. Age 38.—Address, stating full particulars,

D., 11, Trory-street, Unthanks-road, Norwich.

THE LADY SUPERINTENDENT of Dr. Barnardo's Village Home is anxious to place two girls, both over twenty and slightly lame, as Improvers in Dress-making business, and would be glad to hear of a Christian home where they could be received.—Apply with full particulars, VILLAGE HOME, Ilford, Essex.

THE RELATIVES of a young person, 21, of rather weak intellect, but able to work, wish to find a home where her services would be equivalent for her keep, &c.

Mrs. L., 20, High-road, Knightsbridge.

WILL ANY ONE take a young woman of slightly deficient intellect. Can do housework, but being forgetful, needs a patient mistress. Miss GREENE, 25, Kensington Palace-gardens.

A LADY (middle-age) desires re-engagement as Housekeeper, Companion, or Governess. Held similar positions. Careful manager. Trustworthy. Cooks nicely. Needlewoman. English, music, German, fluent French.

Miss BAYLEY, 28, Kilburn-park-road, N.W.

A YOUNG PERSON wishes a situation as Mother's Help, to be treated as one of the family. Domesticated. Age 21.

M. J., 2, [illegible]-road, Station-road, Wood Green, N.

MRS. K. YEOLAND is now in London. Friends desirous to secure her services for further Missions will kindly write soon.

Mornington House, Clapham-road, London, S.W.

A YOUNG SWEDISH LADY, thoroughly educated, wishes to enter a Christian family as Companion or Governess. English, French, German, music, drawing, and needlework. Willing to teach Swedish.—M. BILLING, D. Ritchie, 12, Dock-street, Dundee, Scotland.

A LADY, aged 28, seeks appointment as Companion to elderly lady or invalid. Small salary accepted. Or as Assistant Matron, commencing without salary. Total abstainer. No objection to leave Ireland.

Miss MADDISON, 128, Drumcondra-road, Dublin.

THE LADY SUPERINTENDENT of the Y.W.C.A. Mildmay, Blackburn-place, Liverpool, is, at the end of October, open to any position of trust and responsibility.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

A LADY RECOMMENDS a superior domesticated, trustworthy Help for small family. Good manager, and plain dressmaker. Total abstainer. Small salary. London preferred.

G. H., 1, Artesian-road, Bayswater, W.

LADY WISHES to find a situation as indoor Servant for a young man, aged 20. Total abstainer, and very steady.

Miss PARTRIDGE, Saundersfoot, South Wales.

ATTENDANT, or Useful Maid, to elderly or invalid Lady. Can do dressmaking. Good needlewoman. No objection to light housework. Middle-aged. Good reference.

E. C., Chesnut Cottage, Hanworth-road, Hounslow.

SITUATION wanted by very respectable girl as useful Maid to one Lady, and assist in light housework; or as Servant to one Lady living in flats.

L. S., 89, Tavistock-crescent, Westbourne-park.

FOR TWO GIRLS who have been 18 months in a Home. As Laundrymaid and General Servant, or to assist, as one is very short. 19 and 20. —MATRON, North Parade House, Winchcomb-street, Cheltenham.

A LADY WISHES to obtain a situation in a Christian family as General Servant or Nurse, for a girl 18.—M. H., 3, Clarence-villas, St. Mary's-grove, Richmond, Surrey.

UNCERTIFICATED SCHOOL MISTRESS requires a situation, or as Bible-woman, or assist in Mission work, or any work for the Lord.

Miss A. SHEPPARD, Austy, Dorchester, Dorset.

WANTED, THE CHARGE of a Mission Hall, with Evangelical work, for the ensuing winter months, in town or country. Small stipend required.

J. JEPSON, 6, Maygrove-road, Kilburn, N.W.

AS NURSE to two or three children. Country or seaside preferred. Age 20. Wages £14. Good needlewoman.

L. D., Ivy House, Marshgate, Richmond, Surrey.

AS STOCKMAN, on Gentleman's estate. Understands stock and poultry. No objection to assist in garden or on estate. Two years' good reference from present Gentlemen. Married (no children). Age 32. Christian, abstainer. Country preferred. — J. P., English and Foreign Library, Blackheath, S.E.

HOME MISSIONARY or Evangelistic work wanted, by the Advertiser. Age 38. Single. Has had experience in country work. Good references. Salary not the object, but service.—J. CLOTHIER, 24, Acland - street, Burdett - road, London, E.

ASSISTANT MATRON. — A Lady desires situation as above in a small Orphanage or Convalescent Home. Age 30. Has filled a similar situation.

Miss M. GREEN, Sibton Abbey, Yoxford, Suffolk.

A LADY WISHES to recommend a very respectable and trustworthy girl of 2[illegible], as Nursery-maid or House and Sewing-maid in a light place. Good needlewoman. Abstainer.

IDA BURROUGHES, 11, Creswell-gardens, S.W.

WILL ANY CHRISTIAN LADY kindly take into her service a young woman as Plain Cook or General Servant, who is anxious to retrieve her character. Age 26.—Miss GRAHAM, care of Rev. N. Sherbrooke, 49, Montagu-square, W.

WANTED, Lady's Maid or Nurse to first child. Excellent references. Good needlewoman.—E. M., Clarence House, Pellatt-grove, Wood-green.

Appointments, Situations, &c., Vacant.

CHURCH OFFICER wanted for Presbyterian church in London. Christian, abstainer. Married.—Care of JOHN F. SHAW & Co., 48, Paternoster-row, London, E.C.

COACHMAN wanted, to drive the Omnibus of a Convalescent Home, and make himself generally useful. Must be married, with no children. Wife to manage laundry, with an under laundrymaid. Both must be abstainers.—Apply, by letter only, to MATRON, Convalescent Home, Stanmore, Middlesex.

WANTED AT ONCE, a Lady who would offer her services free, for the superintendence of the Gloucester Branch of the Y.W.C.A. Apartments, &c., provided. Apply, enclosing photo, SECRETARY, 4, Commercial-road, Gloucester.

MAN AND WIFE WANTED.—Man as Groom (one horse) and Gardener, and to milk; wife as Biblewoman. Cottage and garden found. —State wages and references to
J. T. CROSHER, Mount Pleasant, Melton Mowbray.

TWO GARDENERS wanted for India as Working Overseers. Ablebodied, well educated, intelligent, Christian men, married, and total abstainers. Able and willing to take an active interest in the moral and spiritual welfare of the Natives under their supervision. Unexceptionable references required.
B. S., Birchwood, Dedham, Colchester.

A LADY IS WANTED as Companion-Nurse to an elderly Lady. She must be well educated, able to walk out, and do plain needlework, willing to do whatever is required. Obliging, also healthy.—By letter only, in the first instance, to A. C., care of Mr. Boone, Stationer, &c., Swiss-terrace, Belsize-road, N.W.

THOROUGHLY CONSCIENTIOUS ASSISTANT wanted, to teach English to four poor orphan girls, and be comfortable to sit constantly with them in the kitchen, walk with them, help in housework, sew and mend. No music. Salary good.—Miss ARTHINGTON, 5, Belle Vue-terrace, Belle Vue-road, Leeds.

A WELL-EDUCATED, useful Maid wanted, accustomed to children, to take charge of one little boy, nearly five years of age. Must be thoroughly trustworthy. Good needlewoman. Not under 24 years of age. A Lady's recommendation valued.—Mrs. JOSHUA ROWNTREE, 12, Ramshill-road, Scarborough.

WANTED, FOR A QUIET PLACE in the country, a respectable middle-aged woman, as Working Housekeeper to a single gentleman. No one need apply whose character will not bear the strictest investigation.—Apply, stating wages, to A. B., Melbourne, Derby.

WANTED IMMEDIATELY, a Working Matron, to take charge, until Christmas, of a small Shelter Home for Girls (in connection with rescue work).—Apply, stating salary required, to Miss BAYLEY, 81, Marine-parade, Brighton.

WORKING HOUSEKEEPER. — A motherly Christian woman (abstainer) is required immediately, in a small Y.W.C.A. Institution, where another servant is kept. Must be able to cook, and take general oversight under a resident Lady Superintendent. Wages £15 and all found.
Y.W.C.A., 25, Friar-lane, Leicester.

USEFUL COMPANION. — Young Lady, decided Christian, abstainer, required for Lady in delicate health. No salary or music, but quiet, comfortable winter home. State age and references.—Mrs. D., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A TRUSTWORTHY NURSE for two children, one a baby. Good needlewoman. Wages £16, and all found. Good personal character required.—Mrs. MURRAY, Moore House, Tiverton, Devon.

WANTED IMMEDIATELY, for Norfolk and Norwich Staff of Nurses, two thoroughly trained Nurses. Apply, enclosing testimonials and photograph. State wages. Abstainers preferred.—SUPERINTENDENT, Nurses' Home, Bethel-street, Norwich.

EXPERIENCED CHRISTIAN NURSE, or Nursery Governess, wanted, to take entire charge of four children, ages from 1½ to 7 years. Assistance given in nursery.
B., Rossyvera House, Evesham.

TWO EFFICIENT SERVANTS wanted, Parlourmaid and Housemaid. Wages £16 and £18. Ages from 22 to 24. Three in family. Christian privileges.—Apply Mrs. C., 33, Brunswick-gardens, W., after Oct. 6.

A YOUNG PERSON wanted as Wardrobe Keeper in a boys' school. Must be a very early riser, industrious, a clever and quick needlewoman, domesticated, and, above all, a decided Christian.—Address, stating age, wages &c., to Mrs. JONES, New College, Cliftonville, Margate.

CAN ANY LADY recommend a good conscientious girl as Nursemaid for two children. Baby 7 months, little girl 5 years. Must speak nicely. Total abstainer preferred. Country place, near Wells.—Mrs. EDWARD FRITH, care of Mrs. Miller, Oborne, Sherborne, Dorset.

GOOD PLAIN COOK wanted, for a Convalescent Institution, where patients from the upper classes are also received. Must be an abstainer, and have had scarlet fever. Kitchenmaid kept. Uniform given.—Apply, by letter only, to MATRON, Convalescent Home, Stanmore, Middlesex.

A THOROUGHLY good and experienced Cook wanted. No late dinners. Two in family. No kitchenmaid kept. Also a thorough Housemaid. Good needlewomen. Early rising indispensable for both. Church of England.
Mrs. EVERETT, The Rectory, Dorchester, Dorset.

AN UPPER HOUSEMAID wanted (Church of England) to take charge of linen, and assist with elder children. Highest personal character essential. State wages.
Mrs. D., 1, St. John's-road, Eastbourne.

WANTED, in a quiet country vicarage, for a family of two, a good General Servant, who can cook well. Also, a Housemaid.
Mrs. BONE, Lemsford Vicarage, Welwyn.

A GOOD GENERAL SERVANT wanted, who can do plain cooking. Other servants kept. Good wages to a competent person. Christian abstainer preferred.—B., care of Bailey & Baker, Churchfield-road, Acton, W.

AS GENERAL SERVANT, for a small Cottage Hospital.—A respectable Christian woman wanted, who can cook well, and is active and willing. An abstainer preferred.—Apply by letter to
Miss ALEXANDER, 2, Waterloo-road, Epsom.

A CHRISTIAN MARRIED COUPLE wanted, under 40 years of age, without children, to fulfil the duties of Chapel-keepers, and live on the premises.—Apply by letter, stating qualifications, to Mr. JAMES FRASER, Secretary, Congregational Chapel, Bromley, Kent.

REQUIRED in a quiet village, 20 miles from London, a plain Cook. Also a Housemaid for the same family.
Mrs. A. CHITTY, Great Bookham, Leatherhead.

GOVERNESS. — The Manager of a small Home for Orphans of a superior class is seeking a young Lady as Governess to about twelve children. Evangelical Church of England. Age from 20 to 30. Requirements: thorough English and needlework, good music, singing, and French, elementary drawing. Remuneration small, but very comfortable home.
Miss M. GREEN, Sibton Abbey, Yoxford, Suffolk.

HEAD LAUNDRYMAID wanted, (where experienced Under is kept) in gentleman's large family in suburbs. Age not over 40. Must have good character. Good wages given.—Apply by letter in first instance to
S., 7, Drapers-gardens, London, E.C.

A CHRISTIAN LADY, who has a deeply afflicted daughter, offers a comfortable Home to a kind motherly woman, for services rendered. Good references as to Christian character required.
Mrs BOWYER, "Advertiser" Office, Malvern.

WANTED, ON NOVEMBER 1, a converted German, or English woman, as Cook. Long character required. Wages £16 to £20.
56, Gower-street.

RESPECTABLE, TRUSTWORTHY SERVANT, about 25, required for lady and Gentleman residing in a flat. Able to cook nicely. Personal character. No Irish.—Apply before twelve, 25, Sussex-villas, Cornwall-gardens, Kensington.

WANTED, in an Institution, a Christian woman, not under 30 years of age, as Laundress. Good wages. None but thoroughly competent need apply.
M. G., 10, Farnban k-road, Redland, Bristol.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON, 97, Euston-road.—Apartments furnished, in a quiet Christian family. Terms moderate. Bed-rooms from 5s. per week, sitting-room and board as required. Opposite G.N. and Midland Railways.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN. Tariff on application.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine. Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. Box, 58, Old Steine.

BOURNEMOUTH. — Clairville Boarding Establishment, conducted by Mr. and Mrs. JACKSON. Beautifully situated in its own grounds; charming sea views. Highly recommended for comfort and cuisine. Cheerful smoking-room. Highest references.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

ILFRACOMBE.—Foster's Boarding House. Close to the sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. Terms, 2 guineas.

BOURNEMOUTH.—Mancetter, West Cliff.—Superior Boarding House. Best position; close to sea and pines. Large, airy rooms. Liberal table.—For terms, &c., address PROPRIETRESS.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARL or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

MENTONE. — Home for Invalid Ladies of limited means. Open from November 1. — Application to be made to Mrs. DUDGEON, 30, Lancaster-gate, Hyde-park, W.

BOURNEMOUTH, East Cliff.—Well furnished Apartments. Most sheltered position, with south aspect. Highly recommended for home comforts, and good cooking. Charges strictly moderate.—Mrs. CLARKE, Borrowdale, York-road,

SOUTHSEA.—Board and residence. Solent House, 16 and 17, South-parade, facing sea and the Isle of Wight, between the two piers, and three minutes' walk from Southsea Station.
Miss BAKER.

WINTER QUARTERS.—Ladies and Gentlemen wishing for a real home at exceptionally moderate terms, can have their requirements satisfied at The Vaughan Temperance Hotel, near the Strand, Torquay. Inclusive terms for full board and residence, 35s. per week. Proprietors Christians.

VENTNOR. — The Solent Private Temperance Hotel, Hambro'-road. — Splendid sea view. Choice rooms. Board and Apartments, Saturday to Tuesday, 16s. 6d. inclusive. Excursions from London and back, 8s. 6d.
WILLIAM MULLER, Proprietor.

WORTHING HOME OF REST, for Christians of both Sexes. Vacancies shortly for winter residents. Close to sea, with garden. Home comforts. Terms 1 to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

TUNBRIDGE WELLS.—Furnished, with attendance, drawing-room, with two or more bed-rooms. Cheerful, sheltered situation; windows south and west. Winter terms very moderate.
Mrs. ASHBY WOOD, 29, Mount Pleasant.

A CHRISTIAN LADY wishes to meet with another to board with her, and share a pleasant home for the winter. Terms moderate. References exchanged.
E. P., 20, Pencester-road, Dover.

A LADY LIVING at Blackheath wishes to hear of another Lady wanting comfortable board and lodging. Terms two guineas a week. References exchanged.—J. C., 17, Hervey-road.

BOARD AND RESIDENCE for a Gentleman in a refined Christian home (private). Facing the Regent's-park. Terms, inclusive, two guineas weekly; or partial board, 25s.—By letter, to Z., care of Salloway, Stationer, 45, St. George's-road, Primrose-hill.

SURBITON HILL. — Comfortable Home offered to lonely Gentlewoman in small, quiet family. Liberal table and every comfort. Moderate terms.—N. A., 187, Messrs. Deacon's, Leadenhall-street, London.

BEDFORD SCHOOLS.—Advertiser, with house larger than she requires, wishes for a Lady, with son or daughter, to join her in expenses. —L. L., Mr. Robinson, Bookseller, Silver-street, Bedford.

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BOURNEMOUTH.—WESTON HALL BOARDING ESTABLISHMENT. In the most bracing and charming position. HIGHLY RECOMMENDED BY REV. CANON AND MRS. COOPER. ALSO REV. GEORGE SALE, AND MRS. REANEY, who visited the house during the summer of 1885.—Mr. E. L. RATCLIFFE.

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F. B., Morley's, Stationer, Forest Hill, S.E.

(*Continued on page 26.*)

THE BATTLE OF LIFE.

"The greatest battle the world has ever seen," says a popular American divine, "is the battle for bread," and none of those who study

> "The city with its noise, its ceaseless whirl and din,
> The myriad hearts that daily beat and break therein,"

will doubt the truth of this statement.

Every morning sees a vast crowd leaving their homes to enter upon a struggle as real as ever a battlefield produced; hand, heart, and head combined in the conflict; every faculty of mind and body brought into subservience to the one great end. No need of a Longfellow to remind these busy toilers that

> "Life is real, life is earnest;"

already they have learnt that by experience; and whilst some gain their end, and obtain a sufficiency for their needs, very many would be only too glad if they could wake some morning to discover that the story of their strivings had been a dream, and that life was no longer to be the one long ceaseless round of toil they had had to endure. But no such glad awakening comes, and year after year they labour on, no time for relaxation, no time for quietude and rest, no time for anything but work. What wonder that in such a battle many fall! what wonder if the continuous strain proves too much for the system, and nature's cry for rest being unheeded, work becomes a misery, and as the toilers attend to their various duties,

> "The heart is sick, and the brain benumbed,
> As well as the weary hand."

Then comes the time when labour is no longer possible, when nature having pleaded in vain, asserts her power: the pen drops from the weary fingers; the brain loses its power of concentration; and the golden tide of life has reached a very low ebb indeed.

Now, however unwillingly, rest *must* be sought, but too often is not to be found. The overwrought system refuses to rest; and, unless by some means the recuperative forces are supplemented, a complete breakdown must ensue, which means an existence not to be called life—the dreadful possibilities of which we dare scarcely think about.

How to regain lost strength is now the great problem by which their minds are agitated. Ordinary medicinal treatment is of no avail; the cause, not the symptoms merely, must be dealt with, each debilitated system must be strengthened and energised, before they can again take their place in the "bivouac of life;" experience has taught us that to surround the body by natural influences which almost imperceptibly but surely revive the recuperative force, will soothe the overwrought nerves to rest, and, restoring lost energy, again enable the workers to return with wonted zest to the task of life.

Magnetism is a wonderful power, little understood, but whose curative attributes have been most wonderfully demonstrated; and by its invigorating influences, not only is power given to resume work, but by and by labour becomes sweet: so that with such a potent element continually in action the chances of relapse are far more remote than they otherwise would be.

We do not say that in all cases where the nervous system has been shattered by continuous overwork, Magnetism will be equally successful, but we do say that the experience of many years, and the testimonials of numerous business men and weary women, to whom the advice to try Magnetism was as Milton's, "Arise, or be for ever fallen," confirm us in our opinion that if *it* does not prove beneficial, other remedies will be of little avail.

On receipt of particulars of any case in which advice is sought, the fullest information will be forwarded, and the required treatment suggested, by Mr. B. Corson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

MR. G. T. CONGREVE'S NEW WORK ON CONSUMPTION, CHRONIC BRONCHITIS, COUGHS, ASTHMA, AND ALL OTHER CHEST DISEASES.

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The Eighteenth Series of Weekly Cases is now publishing, from May to August.

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

ADVANCED CONSUMPTION.

CASE of a YOUTH reported by Mr. JAMES LEWTHWAITE, of 20, Heywood Grove, Sale.

In a letter from Mr. Lewthwaite, dated May 8th, he says:—"Some twelve months ago, a youth, who attends my Sunday-school class, applied to you. He had been taken ill with consumption and attended by the doctor, and at last had been pronounced incurable. He had become so bad *that he had to be carried to and from his bed.* You sent him medicine, also prescription for bottle of liniment. I am glad to say it acted wonderfully. In time he became strong as ever, and is now enjoying the best of health. I am recommending others to apply to you."

CASE of CONSUMPTION at CARMARTHEN.

A patient writing me last month from Aberporth, Cardigan, says:—"I heard of you through Walter Morgan, of 12, College-row, Carmarthen, a young man who was in consumption, and who has been under your treatment. He is quite well, and at his work again. He bids me to tell you to make any use you like of his name."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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Mr. Ira D. Sankey, who is now in this country on a short visit, is writing "The Story of the *Songs and Solos*," giving a brief history of each hymn, with interesting facts relating to its origin. He earnestly requests his friends in Great Britain and elsewhere to send to him short and well authenticated incidents, which may have come to their knowledge, of blessing attending the use of these hymns and sacred songs. Such a book as Mr. Sankey is preparing will not only be a deeply interesting memento of the movement in which he has borne a leading part, but will prove of great service to Christian workers, especially those engaged in the service of praise and of Gospel song. We trust our readers will freely respond, as far as they have the power, to Mr. Sankey's request; he may be addressed, care of the publishers of this paper.

There is often a transparent fallacy in much that is spoken in reference to an educated ministry. Churches, we are told, that are afraid to educate to the highest degree are afraid of knowledge. Is it not that they are afraid of the misuse of knowledge? A knowledge of the truth of Christ is what men cry out for, but mere learning does not give this. We hear much in the same way of a "reasonable" religion, but we must take care whose reasoning it is. To the sophists among the Greeks, and to the bigoted among the Jews, Christianity looked unreasonable. Had Paul made the Gospel reasonable to them, we may never have heard his name; but, through the grace of the Spirit, he refused to do this, and he planted Christian churches in nearly one half the cities of the Roman Empire.

Attention has been lately paid to excavations in Persia that reveal the King's Palace at Susa; a complete account in *The Times* of last week gives great interest to the subject. Readers of the Books of Nehemiah and Esther, and of Dan. viii. 2, have realised, in some degree, the vast splendour of the palace in Shushan, or Susa. The explorations were commenced by Mr. Kennett Loftus, but were interrupted by the fanaticism that guards what is held to be the tomb of the prophet Daniel. Recently they have been resumed by M. Dieulafoy, and fully corroborate the Scripture account. Remarkable to say, there are traces of the very materials described in Esther i.: "The hangings of white, green, and blue, fastened with cords of fine linen and purple to silver rings and pillars of marble;" and the "pavement of red, white, and yellow, and black marble." There are remains also of porticoes, courts, palace of wives, and of all the Oriental grandeur which the history of the Old Testament describes.

The *Journal des Débats* has a very grave article on the stagnation of the population in France. There are nearly twice as many births annually in Germany as in France. The population of France formerly exceeded that of the territory composing the German Empire. Now the German Empire exceeds that of France by close upon nine millions. But it is properly argued that France must thus lose the adequate force and energy of fresh blood, and must necessarily become weak and degenerate. When unhallowed practices are followed by a people; when marriage loses its sacredness, and it is even held better never to marry at all, a nation must find that it is serious work to set itself against the laws of God, and the lesson is as important for London as for Paris.

The Grand Jury at the Old Bailey, after returning true bills in no less than twenty-two cases of indecent assault on children and young girls, drew up and submitted a presentment to the effect that, as the punishments at present awarded are inadequate to restrain the commission of such crimes, the only way to meet the cruel and degraded nature of the offenders is the infliction of bodily pain. Sir Thomas Chambers, the Recorder, regretted that it was not in his power to give practical evidence of his sympathy with the opinion.

Recent legislation has of course had the effect of bringing within the meshes of the law numbers of offenders who, a while ago, would have escaped punishment, but it is only too evident that more severe measures are called for if these cruel offences against girls and children are to be prevented, or adequately punished. There is no room for sentiment in dealing with these ruffians —ruffians, whatever their social position or education may be—who brutally take advantage of the helplessness of their victims, we hope that some Christian member of Parliament will take the matter in hand during the coming session, with the view of including the lash in the punishments prescribed for this brutal class of offences.

The Palestine Exploration Society has conferred a great benefit upon Bible students by the publication, in a cheap form, of a well-condensed account of their twenty years' labours in the Holy Land. So much interest centres in Palestine that every reliable contribution of the kind is to be welcomed gladly; and we are sure that the little volume will be found instructive and helpful by many who are unable to afford the high-priced volumes previously issued. The Biblical value of the survey has been very great; and those who love God's Word will not consider that the large amount which has been expended has been anything but well spent.

"THE NOBLE ARMY OF MARTYRS" was the subject of an invigorating and eloquent lecture delivered on Thursday evening by Mr. Charles James, the young Welsh orator, to a large audience in the Friends' Meeting-house, Uxbridge, under the chairmanship of Mr. Alfred S. Dyer. Uxbridge is one of the places where Christian martyrs have sealed their faith with their lives. One of the principal objects of the lecture was to foster that spirit of entire consecration and Divine abandonment that will lead Christian people to do and to dare anything for God. Mr. James, who is one of the lecturers of the Gospel Purity Association, has accepted an invitation to visit the United States in January, where he will speak on Purity.

THE BIRMINGHAM GOSPEL TEMPERANCE MISSION has decided to continue the work carried on through the agency of Mr. W. Gaule in the Borough Police Court. The mission is unsectarian and non-political in its principles, and specially organised for rescue work, so that while leaving Mr. Gaule to act on exactly the same lines as in the past, it can, through its 200 visitors and other agencies, follow up many of the cases which Mr. Gaule would necessarily after a short time have to leave. Thousands of meetings have been held in the open air, in tents, in Board schools, and mission halls, with most encouraging results. During the last three months two tents have been occupied nightly, in which large and often crowded audiences have listened with deep interest to the loving, earnest words of men and women who, frequently from their own experience, have testified to the blessings of a "sober, righteous, and godly life." The three weeks' meetings just closed in Windsor-street, have been crowded; and the results have exceeded the fondest anticipations. Nearly 400 adults and 100 children signed the pledge. The offices of the Mission are in Corporation-street.

J. M. Goodchild, Gen. Sec.

YOUNG MEN AND MISSIONS.

The following letter from Mr. George Williams, of St. Paul's-churchyard, was lately addressed to Y.M.C.A.'s in Great Britain, a copy of the book, "A Missionary Band,"* being generously sent to each Association with the letter. We have thought it well to give it publicity, in the hope that other friends may be prompted to aid in the circulation of this book among young men throughout the land; there ought to be copies in the library of every Y.M.C.A. in the English speaking world. A neat edition at 2s. 6d. has now been issued. Mr. Williams says:—

We all rejoice in the great, and, indeed, unprecedented interest which has of late been manifested with regard to foreign missions. The cry of China, India, Japan, Africa, and the heathen world has been heard, and, in a measure, is being answered by the Christians of our and other countries. Many consecrated young servants of Christ have gone forth to dedicate their lives to this grand and glorious work, and a large number of others are waiting, until the way be made plain, to "spend and be spent" for their Divine Master in heathen lands. This is, in my judgment, one of the most hopeful signs of the times; but, after all, how few labourers, comparatively speaking, are in the fields, which are already white for the harvest! How little has been done, compared with what remains yet to be accomplished!

There are over 3000 Y.M.C. Associations. Ought we not to seek, and may we not largely share, in the blessed privilege of the in-gathering of the heathen to Christ? I am thankful to know that some of our Associations have been roused to a sense of their responsibility with regard to this question, and have already formed a Foreign Missionary Society. This is most encouraging; but why should there not be a similar Society connected with *every* Association, which should become a centre of organised, systematic effort, having for its motto: "The World for Christ," and seeking, by regular prayer meetings and other means to evangelise the world. I would suggest also that, if practicable, a correspondence should be kept up between these Societies, and that definite objects should form the subject for united and especial prayer, on occasions set apart for that purpose.

Then I would further suggest that a list of all those be kept who have gone forth from the ranks of the Y.M.C.A. (and I rejoice to know there are many), and that these beloved co-workers should be prayed for by name week by week.

How it would strengthen the hearts of our brethren in far-off lands to know that they were upheld by our prayers! And who can estimate the blessing and spiritual grace with which they may be enriched in answer to our supplications?

As far as I can see, nothing but blessing could be the outcome of such an agency as I suggest. And if, therefore, you have not a Foreign Missionary Society in connection with your Association, I would strongly urge your committee to give that matter your prayerful attention.

With reference to this subject Mr. Reginald Radcliffe writes to us:—

"Permit me to draw your attention to one or two points. You will notice that Mr. Williams, in his stirring appeal in favour of foreign missions, naturally confines his appeal to Y.M.C.A.'s. But there is every reason why the Y.W.C.A.'s should also be appealed to. For in many heathen countries the labours of women are really more needed than those of men. But, furthermore, is not Mr. Williams's appeal in every way worthy of your pressing it home upon the hearts of Sunday-school teachers, and also upon the ministers and communicants of churches at home and abroad, especially in America? I say especially in America, because I think Mr. Williams is not posting his appeal beyond the British, Australian, and New Zealand branches of the Y.M.C.A."†

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* *Morgan & Scott.* Paper covers, 1s. 6d.; neat cloth, 2s. 6d.; superior edition, 3s. 6d.

† The number of associations in North and South America are 961, and are distributed as follows:—United States, 891; Canada, 60; Bermuda, 1; West Indies, 5; Argentine Republic, 1; British Guiana, 1; Chili, 2.

THE ADDRESS BY DR. WYLIE, which appeared in our last issue, will, we believe, shortly be published separately by the Evangelical Alliance, 7, Adam-street, Strand, London.

DR. GUINNESS IN BRISBANE.

The letter to which we alluded in our last is dated Sydney, August 4, but refers to the closing of the work at Brisbane. Dr. Guinness says:—

The work at Brisbane is over, and I am once more back at Sydney, but will retrace my steps, and tell you a little of what the Lord has done for us. The second Social Purity meeting was a greater success than the first. Whilst I was delivering my two and a half hours' address, the women held a demonstration at the Town Hall, and secured hundreds of signatures for the Repeal. We took in all very nearly two thousand signatures, and in our huge gathering the excitement was so intense that the Sydney scene was repeated, the whole audience rising to their feet and cheering, and waving their hats and shouting again. Some of the members of Parliament retired from the lecture: it was too hot for them. As the Speaker of the House told me of one man who was loud in his expressions of disgust both for the lecture and the lecturer:—"Sir, that Member is a dissolute man." To-night I re-delivered the address in the Y.M.C.A., Sydney, with the Primate of Australia (Dr. Barry) in the chair.

My farewell meeting was very wonderful. We commenced with a tea at 6.30, at which between 400 and 500 sat down, the company being composed of workers, and those who had found blessing in the inquiry-room. Tea was followed by a short meeting of praise and testimony till eight o'clock; then the doors were opened to the general public, when hundreds flocked in. At about ten o'clock, we broke up the gathering, and the tram-cars were laden with singing multitudes who then packed the large hall of the Y.M.C.A. for our "all night of prayer, praise, and testimony."

It would require a little volume to tell you all the various instances of deep interest, but I must describe one or two of them. The last Sunday night of the mission, which was only nineteen days in all, after returning home, my host told me he was going to have a bonfire. "What! a bonfire on Sunday night?" "Yes." "What of?" "You shall see." Producing his "Devil's Testaments," or packs of cards, to the number of sixteen, he cast them into the flames, some of them expensive American cards. In they went, whist cards and all. "Wife, where's my cribbage-board?" "Here it is, my dear," and in it went. While the burning mass crackled and flared blue and green, as if the sulphur of the pit was upon it, we all shouted "Glory, hallelujah!" In came a dear man who had spent £13,000 on drink, and who had signed the pledge under R. T. Booth. After sitting a moment he resolutely produced his old smoker's pipe, his darling, and, together with his splendid tobacco-pouch, he deliberately consigned them to the flames. Hurrah! they are being delivered from the devil and his bondage; ministers, too, are giving up the weed. Last Saturday a minister came to me and said, "I feel, after hearing you, that my pipe is dishonouring to the Son of God, and I shall trust Him to help me to give it up from to-night.

One dear man came up all the way from Melbourne, 1000 miles, to see me; he found the Saviour, and returned home again rejoicing. Another was drawn down from Townsville, about 500 miles north, and, being drawn into the gatherings out of curiosity, found the Saviour.

The last night over 100 inquirers streamed in, quicker than we could run in forms to accommodate them; no pressing them to come; numbers willingly "received Him into their boat," and, even as the disciples of old, "immediately they were at the land whither they went." About 400 dear people in all entered the anxious rooms during the nineteen days, and now, in many cases, their only anxiety seems to be to please Jesus. For the first half of the mission inquirers were, nine out of ten, men; but, in the latter part, many sisters were present. They were almost more than we could deal with. I generally spoke to them collectively, so as to reach all. Families are being saved; many not only "feel like singing all the time," but actually do so. Infidels, fighters, drunkards, and moralists are inquiring after Jesus, and Christians are longing for holiness and power.

I visited the gaol in Brisbane, and addressed eighty men. At the close eighteen of them came forward and gripped my hand in token of their desire to belong to Christ. The horrid chains clanked on the stone floor, as some of them, condemned to lifelong imprisonment, rose to come. Only one man in the whole place had a Bible; but before leaving the town I presented every man with one, and wrote their names inside, and established a daily prayer meeting, to which thirty-four of them are coming. I also formed a Women's Prayer Union, which 209 women joined the first night, to meet on Monday afternoons, and a Men's Prayer Union, which 106 joined, to pray on Saturdays, from eight to nine. I do sincerely trust that the special effort thus concluded may prove the unstopping of a mighty river of blessing for Brisbane.

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LADY ABERDEEN ON THE TRAINING OF WOMEN.

On Friday afternoon, Sept. 17, a meeting of the Perth Section of the Scottish branch of the Christian Women's Education Union was held in the hall of the Working Boys' and Girls' Religious Society, South Tay-street. There was a large attendance, and the **Countess** of **Aberdeen**, President of the Union, addressed the meeting at some length. We give the following summary of her address from *The Scotsman.*

They were gathered together, she said, to advance a very important work—a work that it was full time that Christian women should take up with earnestness. While holding in theory that every talent should be improved to the utmost of their power, yet in practice there had been an inclination to hold aloof from a movement for the higher education of women from a sort of half-lurking suspicion that such movements lead to dangerous modes of thought, to free-thinking, or, at best, that it was tending unduly to exalt the wisdom of this world. But happily the spirit of the age and the needs of the day pressed them forward and made them realise that they must respond to their call if they were to follow Christ. On one hand there was an ever-increasing number of women who had to fit themselves to earn their own bread, and who find in this age of competition that the superficial knowledge which would have qualified them for their various callings in time past cannot avail them now. And then they found social questions pressing themselves forward in all directions in a way which could not be disregarded, and they demanded the trained intellects of Christian women to grapple with them. They could not be trifled with or handled in any weak, womanish way; if Christian women were to take the place which God had assigned to them of being helpmeets to man, they must educate their heads as well as their hearts in order to meet the strain which the near future would assuredly bring to bear on them all.

But besides all this there was a universal thirst for knowledge, realisation of the grand new fields of thought and discovery and research, which were opening themselves up to all alike, and which must attract the best and the most ardent young minds—the minds which we should most desire to win for Christ.

There was a growing impatience of an education which was designed, though unintentionally, mainly for outside show, and which never went to the root of anything; an intense thirst for real knowledge, for thorough training in whatever might be learned—a longing, in fact, for what is true and real, a distaste for form without the substance, an aversion to learning what it is the custom to learn, if it does not approve itself to our reason as really improving us, really serving some useful purpose, and fitting us in some practical way for the work of life.

There was no escaping from this spirit which was abroad amongst us, but there were two ways of dealing with it. One was to try to confine it, to hold it down, to think that we could avoid the dangers of over education, of which we had lately heard a good deal, by trying to remain in the old grooves in which we had been brought up. The other was to take the course proposed by this Union, to determine to Christianise it, and to see in it God's hand preparing the young for new and more glorious work. In truth they ought to welcome this desire for what is true and real, this turning away from shadows, for it had been characteristic of all great minds and of all reformers, and was indeed a grand soil for a deep and true religious faith.

They must remember that this spirit of free inquiry must of necessity enter into the religion of the times too, but they should not be frightened by it—they should meet it, not by authority, but by sympathy and respect. Who could tell the number of young whose whole religious life has been affected by injudicious treatment when they were passing through times of doubt and difficulty? Were therenot those there who had felt agonising questionings in childhood and youth—questionings which they dared not make known for fear of being thought disloyal to their Lord? And, thus, with some point of difficulty, some articles of faith, which was not true to them, at all events, in the old form in which it had been presented, they began to dispise themselves for pretending to believe what they did not. Such times probably came in the lives of most brought up in Christian homes, and especially in these times when the simple, happy faith of childhood, held on authority of parents and teachers, must be proved and tested, if it is to become a living power to the individual, and pass into the deep reasonable faith of maturer years. If the doubt was suppressed for fear of offending against received forms, there was a grave danger of unreality or formality, even though it be an orthodox and evangelical formality, creeping over the religious life. If it was expressed, how much depended on the treatment with which it was met. "This is the truth, and you must believe it without questioning, or you can be no true Christian," was one course, and a course well calculated to be fatal.

Tender sympathy, a gentle drawing forth of the difficulties, and a recognition that, although God's Gospel remains unchangeable, He reveals it in various ways to different persons at different times, was another way, and one which tended to lead the questioning soul into a deeper, truer, freer faith. It would be a blessed thing if that Union could help in such a work. But if so, it must not be allowed to remain as it was, and her Ladyship trusted that some means might be suggested to achieve that end, and make the Union a real power in the land.

Miss **Petrie**, B.A., took "Reading" for her subject, as a power universally possessed, but not always wisely used, and quoted St. Paul's exhortation, "Give heed to reading." Speaking of why we read, she said the true reason is that our minds may be nourished and exercised by study. This process must always go on, for a mind once become stagnant can never give a fresh draught to another. She defined what is and what is not literature, and dwelt on the need of choosing wisely, since reading indifferent books means leaving valuable books unread, and lowers our standard of thought and expression. We must avoid getting into a groove, and reading only what we agree with, and we must seek wisdom as well as knowledge. She urged on her audience that quality matters more than quantity, that we must be accurate, but not too critical. Lastly, she dwelt on the safeguard against error found in the Scriptures, and in prayerful reading of all books. She then proceeded to describe the Students' Branch of the C.W.E.U., which she has organised to help girls by means of correspondence classes, forming a "college by post." More than 1000 have joined the Society since it was started, five years ago.

MONTHLY TRACT SOCIETY.—Distributors at Folkstone write:—Great blessing has been received at this place. Visits have been made to the French coast, where the people readily receive French tracts and Gospels, and read them.

SALISBURY CONFERENCE.

There are many Conferences which have become annual throughout the country, and some good people disapprove of their multiplication. So should we, if the same people went to all of them; but, inasmuch as they are opportunities for gathering together the children of God in the localities in which they are held, and strengthening the weak by contact with those who are stronger in the faith, we pray that they may be multiplied.

There are conferences and conferences. Some are characteristically heavy and dull, as compared with others which are characteristically bright and genial. But even the dullest are a great deal better than nothing, and gradually they may be toned up to the joyfulness of the cheeriest.

Of this last sort the twelve-year-old Conference at Salisbury is the best example that we know. A rare combination of quasi-military precision with the heartiest *bonhomie* makes Rev. Edgar N. Thwaites a singularly fitting convener and director of such a gathering.

In this cathedral city, as might be expected, the Churchism is High, though not highly Ritualistic; and there is absolutely not another clergyman in the place who has any apparent sympathy with the rector of Fisherton. Yet he has re-modelled his parish, and is by far the most active and useful clergyman that we hear of in the city or neighbourhood of Salisbury.

A few years after the Conference was commenced, Maundrel Hall was built, where meetings are now held; and last year a unique iron structure was put up in Mr. Thwaites's garden, where he hospitably receives to tea, on the days of the Conference, about the same number of Christ's disciples as gathered in the upper room at Jerusalem.

Close to Maundrel Hall are the rooms of the Y.W.C.A., which are placed at the disposal of the ladies for rest and intercourse, and adjoining these is Luther Hall, where friends from a distance dine. One of the pleasant features of this Conference is the hour after dinner, when five-minute narratives of God's work are given; and after tea, when the conversation turns up on his Word.

The special subjects brought under consideration this year were, in the mornings, The Privileges of Believers—Consecration, Communion, and Conformity; and, in the evenings, The Church—its Origin, its Responsibilities, and its Hopes. In these days, when all sorts of fantasies and fanaticisms spring up in the shallow soil, it is no small advantage to multiply opportunities like these where the great things of God's law are dwelt upon, and foundation truths expounded and enforced.

In opening the first day's subject, Mr. Thwaites referred to the consecration of the priests by the blood of atonement and the oil of the Spirit's grace. He insisted that we know now no altar but the cross, and no priesthood but that of Jesus, the Son of God, our great High Priest, and the priesthood of all believers. He then urged the entreaty of Rom. xii. 1, to present your bodies a living sacrifice to God, and closed with the remark that, if you want a good character from God, you must lose your character with the world.

Rev. D. B. Hankin then read an able paper which we hope to insert in an early number.

Mr. George Holland followed: his wise counsels will not be forgotten. If you are really consecrated to God, you will ask, How little can I do for myself, how much for Christ. We want very little in this world. Let us give all up to the Lord Jesus. Is your money consecrated? How carefully you will spend every penny. How anxiously you will look that home and foreign missions prosper. I said to a lady who was going to do some costly thing for my work, "It will cost so much." She replied, "It would only be the price of a new dress."

At the evening meeting a paper was read by Rev. F. Baldey, of Southsea, on "The Church: its Origin," which the pressure on our space, despite eight extra pages, obliges us to defer.

On Wednesday, at the ten o'clock prayer-meeting, Mr. Thwaites quaintly touched upon the words of Solomon: "I have compared thee, O my love, to a company of horses in Pharaoh's chariots." (1) A great price was paid for them; they were his exclusive property. We are bought with a price; we are not our own, but God's. (2) They were all well fed; no musty hay; they ate Pharaoh's corn. Our souls must be fed on the unadulterated Word of God. (3) They went well—no backing or jibbing. They were under perfect control. How often we don't want to leave our own cribs, or to go where the Spirit wills. (4) They were never bargained for; not put to any other than royal uses; never employed in drawing dung carts. Let us be like the horses in Pharaoh's chariots, cantering easily and grace-fully along. Some Christians are at all meetings, overfed, never working it out, and always suffering from spiritual indigestion.

Mr. Thwaites, in his opening words on "Communion," said the word meant common union, community of interest. The Lord understands his children's prattle. Eli thought Hannah was drunken, but God knew what she was saying, though only her lips moved. Thus there is communion with the Father. There is also communion with the Son in his life, death, resurrection, and anticipation of his return. With the Holy Spirit, who comforts us by bringing to our remembrance the things Christ spake on earth. And there is the communion of saints.

Lord Cavan, in the course of his address, based chiefly on 1 Cor. i., said Satan was never more active as an angel of light than now; therefore keep fast hold of the Word of God. Let the word of Christ dwell in you richly. I asked an anxious one the other day: "Do you read your Bible?" "Yes; sometimes." Ah, we want an increased and continuous manifestation of God's mind, to keep us in peace and usefulness and joy. And let us have no fellowship with darkness. Not unequally yoked in anything. Let us walk worthy of Him in everything.

Mr. Thwaites, in introducing Mr. J. Harford Battersby, said that twenty-four years ago he was curate to his dear father at Keswick, and owed him more than he could tell. He rejoiced exceedingly that the sons were following in their sainted father's steps.

Mr. J. Harford Battersby said that communion came by looking unto Jesus. Seeing Him in his gentleness and works of mercy, we learn that God is love. We hear Jesus say, "For judgment I am come into the world," and we learn that God is light. Studying his attitude toward his Father we learn the attitude and relation of the true man to God. We read of men walking with God: I think it is God walking with us. As a child cannot keep pace with his father, but the Father accommodates himself to the child, so God condescends to us. He is not impatient if we do not make all the progress we might, but our desire to please Him pleases Him, and He bows down to help us. "Truly our fellowship is with *the Father* and with his Son Jesus Christ." We like to say, with Jesus to the Father, "All thine are mine," but are we equally ready to say with Jesus, "All mine are thine," to keep nothing back from Him. Between intimate friends there are no concealments. What a blessed thought that God is waiting now to have fellowship with us.

Rev. J. J. Luce, of Gloucester, spoke of ourselves like prodigals returning as sinners, servants, beggars, with no thought of fellowship; but when the Father has given us the best robe, and the ring of sonship, and lavished all his love upon us, we think no more of being hired servants, but sons in fellowship with Him who rejoices over us. Will money, ornaments, friends, popularity, make up for fellowship with God? We are not only used as channels of blessing. God can use Cyrus, or Balaam, or even Satan; but we are not so much being used by Him, or doing service for Him, as being and doing in Him and He in us. Jesus is the Vine; we are the branches, the outcome of his life. We have fellowship with Him in the Word, in walk, and in work.

In the evening, Rev. Wimms Whittaker, of Bath, spoke of the responsibilities of the Church as a city set on a hill; as the light of the world; and as the salt of the earth. Let us each remember that we are part of that goodly city which cannot be hid, and keep ourselves from all that would degrade it through man's misconceptions, vagaries, or false imagery of the lovely Jesus. As lights, let us hold forth the Word of life. As salt, let our influence be that of grace and truth.

Rev. H. G. Thwaites, after defining the Church as the body of Christ, said the chief responsibility of the Church is to shine. The great thing is to get the pitcher broken; we only want just enough of the earthen vessel to hold the light; the less of the lantern the better; the choicest believers are they who put themselves into very little space.

On Thursday morning the addresses on "Conformity" were by Rev. Mr. Taylor, of Torquay, Mr. R. C. Morgan, and Rev. R. Graves Walker.

At the evening meeting Colonel Harrington, from India, said: The hope of Christ's return has been the star of my whole Christian life. It is a most practical subject. It is the nerve and sinew of every endeavour. To *us* this hope ought to be brighter than to those who have fallen asleep before us. First, Christ must be *in* you the hope of glory, then go forth believing that the kingdoms of this world *are* his. The things that are seen are to me less real than the things which God has promised to those who love Him.

Rev. H. C. Sturdy followed with a *multum in parvo* address; but our space obliges us here to close our report this week.

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MR. THORNE AT CANTERBURY.

Canterbury has just been visited by a wave of spiritual blessing through a Gospel Mission held September 18 to 30 by Mr. Henry Thorne. There were three meetings daily. At first they were held in the Foresters' Hall, but this soon proved inadequate, so the theatre was taken for the evening meetings, and, in turn, became at times more than full.

Hundreds of young men attended the services, and were not only interested, but awed into solemn stillness, as Jesus was earnestly lifted up; many were led to bow penitently at his feet, and yield their hearts to Him. Numbers said they had found their Saviour.

The Mission had the sympathy and co-operation of Christians of different denominations. The noon prayer-meetings were felt to be times of refreshment and strength of God's own providing.

The Bible-readings in the afternoons were of a growing interest. The last one, when the subject of the Second Coming of our Lord was taken by special request, was a precious opportunity. The "Praise" meetings on the evening of the last day was a time to be remembered, but difficult to describe. The Spirit of the Lord was there, consequently there was much liberty, and it found expression in testimony, hymns of praise, and was a heart-melting and very happy season; the workers and converts remaining, subsequently, when a circle was formed and, with clasped hands together, sang "Shall we gather at the River?"

An outcome of the work is that a vigorous branch of the Y.M.C.A. has been formed, so that there is good ground for believing that the blessing already reaped may bear a large increase to the Master's glory.

"SMYRNA" & "CONSTANTINOPLE" RESTS.—These "Rests" are doing splendid work, not only amongst the sailors who visit these ports, but amongst the Greek population. The home work, that amongst our sailors, has been wonderfully blessed, many conversions having taken place, and many backsliders restored to union with Christ. In connection with the foreign work, a large number of Bibles, portions, and tracts have been given away, and thus the Gospel is being disseminated throughout the land. We are glad to note that "Come to Jesus," having been printed in Greek, has been found greatly useful and greatly blessed in that as in other languages. Everyone will rejoice that such a work is going forward in these lands.

TEMPERANCE REFORM in the U.S.A.

AN INTERVIEW WITH

MR. AXEL GUSTAFSON.

A man could not very well have examined 5000 volumes on any specific subject without feeling a tolerably deep interest in it. The author of *The Foundation of Death*, which we reviewed last week, has well-nigh exhausted the literature of the drink question, but he has by no means exhausted his concern with respect to the ravages of the deadly demon, alcohol. Our representative recently called on Mr. Gustafson, at his residence in West Kensington Park, and obtained from him some particulars as to the progress of temperance reform in America. With his gifted wife, Mr. Gustafson lately paid a three months' visit to the States, during which time he travelled up and down and across the land in quest of the latest facts and sentiments on this great drink problem. The effects of this industry were partially seen by our representative in the perfect litter of newspapers and clippings that covered every available foot of space in the literary "workshop" where the interview took place.

Mr. Gustafson is so possessed with his subject that he seemed at a loss to know just where to commence the conversation. Once he had begun it was difficult to stop him. First of all he launched out into the general proposition that in dealing with its masses of population, each country must choose between moral and material agencies. If materialism is not to become dominant, moral considerations must have sway, and these must be based on the principle of total abstinence for the individual, and total prohibition of the traffic for the State. King Alcohol must be dethroned. The only hope of averting the disastrous results of materialistic Socialism among the masses is by securing to them greater power of self-control, and this can never be done so long as they are under the mastery of alcoholic drinks. In Mr. Gustafson's view, indeed, the alcoholic habit is the root of all evil; and where other evil habits enslave a man, they are connected with, and, as a rule, spring from this, either directly or by hereditary taint. He asserts that because of the wide-spread demoralisation caused by the alcoholic habit, it is impossible to know what man was intended to be, or might by this time have become. Descending to details with respect to the state of the question in the New World, Mr. Gustafson said:—

The drink traffic in the United States is a foreign institution. The early settlers had little time to concern themselves about the evil. As early, however, as 1696, Virginia passed prohibitory laws for the whole province, but the difficulties of government, connected with the estrangement from England, made the law practically inoperative. The first Continental Assembly at Philadelphia, in 1774, recommended the several State legislatures to take immediate and effective measures for stopping the evils of the traffic, but this also resulted in little, owing to the turmoil of the time. In that year a famous Quaker, Antony Benezet, published at Philadelphia the first pamphlet ever written advocating total abstinence; it was entitled: "An account of the awful havoc made by the mistaken use as well as abuse of spirituous liquors." The movement that followed was of course greatly hampered by the numerous questions of internal administration, the relations with foreign powers, and so forth, so that no active aggressive national movement, worthy of the name, commenced until the second National Temperance Convention, at Saratoga, in 1836, which decided in favour of total abstinence, even to the extent of disapproving the use of fermented wine at the Lord's Supper. From that year, onwards, till 1857, the movement grew at a tremendous rate. The liquor dealers displayed no opposing organisation, except in one or two instances when they were signally defeated. In 1856 a work was published by Mr. Henry S. Clubb, showing that prohibition *had been enacted* by fifteen States and four Territories, and the principle had been endorsed by a majority of the population in several other States. Of white male adults in all the States there was a certain majority of 321,421. These tremendous results sprang out of the adoption in Maine of the world-famed Maine Law, the passing and enforcement of which is chiefly due to the now venerable General Neal Dow. There can be little doubt that, but for the intervention of the Rebellion, long ere this the drink traffic would have been swept out of the United States. It is a singular fact to be observed that in no State where the prohibitory law has been repealed, was this done with the consent of the people.

The absorption of the people in the great Civil War set the liquor traffic free to organise itself, and it lost no time. Since 1862 the Brewers' Association, one of the wealthiest and most powerful in the world, has practically controlled liquor legislation in the United States. It is almost incredible how insolently the brewers have treated their servant, the Republican party; how abjectly this party has truckled to them; and with what awful results to the country at large. And yet this party, which has been in power from 1861 to 1884, was pledged from the very outset, that as soon as the questions involving union were settled, it should lend all its energies towards the extinction of the liquor traffic. In 1869 it had become fully apparent to the friends of temperance that the Republican party neither intended, nor had it the power, if it would, to fulfil its promise. Accordingly a National Prohibition party was formed. Its first nominating Convention was held in 1872, when James Black of Pennsylvania was nominated for President, and the first prohibition vote amounted to 5508. The second Convention, held in 1876, nominated General Clay Smith for President—prohibition vote, 9757. The third Convention, in 1880, nominated General Neal Dow—vote, 11,640. The fourth Convention, in 1884, nominated Governor St. John—vote, 151,070. I should not be surprised, judging from what I have seen in the United States, if in the next Presidential election, the balance of power were held by the Prohibition party. The growth of this party since 1884 has been phenomenal. Already there are more than *two hundred* papers exclusively devoted to the advocacy of Prohibition. Some of the best men in both the great parties in the United States have boldly come out in its favour —men who hitherto were devotedly attached to their own parties. Among these may be mentioned Hon. Charles Wolfe, of Pennsylvania, now nominated for Governor by that State. With respect to his nomination, *The Philadelphia Times*, one of the best papers in Pennsylvania, says:—"The man who underestimates the strength of the Prohibition Movement this year must be wilfully blind to clearly accomplished results. Mr. Wolfe will poll nearer 100,000 than 50,000; he may poll many more than the former figure, and his campaign will stamp uncertainty on one half or more of the Senatorial districts of the State. He is earnest in conviction and tireless in effort, and he will do more to popularise and crystallise Prohibition sentiment than any other score of men in Pennsylvania." *The Lancaster Daily Inquirer*, a Republican organ, says:—"Would-be philosophers may sneer and say that Prohibitionists are fanatics and cranks; and parties whose pecuniary interests they threaten, or whose privileges they seek to invade, may denounce their principles and question their honesty; but practical, hard-headed men of the world will not fail to see that they are growing stronger day by day, and that, if things continue as they are, men now living will witness the complete triumph of their doctrines and principles."

It seems that the capitalists of the United States are beginning to have faith in the Prohibition party. Mr. George W. Childs, whom I visited in Philadelphia, and who is deservedly one of the best known men in America, told me that he was in favour of it. Since then I have seen, through the press, that Mr. A. J. Drexel, the well-known millionnaire banker of New York, Philadelphia, and Paris, has come out for Prohibition, and has contributed ten thousand dollars to the campaign in Pennsylvania. A man of most exceptional character and respect within the Republican party, Hon. Thomas L. James, ex-Postmaster-General, in a recent interview expressed his sympathy with the Prohibitionists. So careful and cautious a paper as the Washington *Star* says:—"The Prohibitionist movement has in fact grown to such proportions that the politicians are at their wits' end."

It has often been asserted that Prohibition does not prohibit. The liquor organs do not appear to think so. Hear what some of them say. *The South West*, the liquor organ of Cincinnati (Ohio):—"We desire the liquor trade to be up and doing, and that immediately. Another election takes place next fall [this was written last February], and if herculean efforts are not put forth by the trade a sufficient number of bigots will be returned to the State legislature to again submit Prohibition to the people; this done, good-bye to personal liberty." Says the Bonfort's (N.Y.) *Wine and Spirit Circular*:—"Prohibition is becoming stronger every day, and at its present rate will control the Union in a few years. Organise for defence, liquor men, or you are undone." One more of these plaintive notes. *The Champion of Freedom and Right*, the national organ of the wine and spirit trades of the States, says:—"Arouse from your apathy; organise your local State protective associations; unite them in one powerful national association, and, instead of quietly awaiting the onslaught of your enemy, 'carry the war into Africa.' Fight for the protection of your business, for your wives, your children, your homes. The tidal wave of Prohibition is bursting a passage through every barrier, and will soon inundate the whole country, unless drastic measures are adopted to stop its fatal work of destruction."

Here is a remarkable statement from the liquor point of view; it is in the Cincinnati *South West*:—"The man who has carefully studied the signs of the times must be hopelessly blind to the situation if he fails to perceive in the near future the evidences of such a political deluge as we have not had in our country for thirty years. There is no absorbing issue before the country; there is no radical difference between Republican and Democratic methods and platforms, except the loaves and fishes. But everywhere looms up the black cloud of Prohibition, growing hourly blacker and wider, a terror and threat to both parties alike. In Iowa it has squatted, like the 'Old Man of the Sea,' on the neck of the Republican party. In Kansas it is the same. In Minnesota, Michigan, Indiana, Nebraska, and other Northern States it is rapidly becoming like the tail of the man's dog, which grew so large and strong it was able to wag the dog! In Georgia, where the Democratic party is as well grounded as the everlasting hills, when the death-hug comes between that party and Prohibition, as come it must, it looks as if the latter were able to take care of itself. The result in Georgia is a foreshadow of Alabama, Mississippi, Texas, Arkansas, Maryland, Kentucky, and Tennessee. Prohibition—like the soul of John Brown—is marching on in the four Western States and Territories; in Oregon, Washington, and Dakota; and who shall guarantee for many years Colorado, Nevada, Montana, and even California?"

As a result of these cries and wails, we find that organisations such as "The Liquor-dealers' Protective Association" in Massachusetts are formed, in order to deliberately encourage law breaking in prohibitory States. It has raised a fund of 300,000 dollars, to defend the lawbreakers in the courts. The Sioux (Iowa) *City Tribune* some time ago declared that the temperance tomfoolery would be "knocked into a cocked hat." Such incendiary language was not long without its natural result. Outrages with dynamite and dagger have been common both in Iowa and Kansas. At Atchison (Kansas) an attempt was made, on August 15, to assassinate Mr. J. F. Tufts, Assistant District Attorney for Atchison County. He had then been recently appointed to that office, for the express purpose of prosecuting saloon-keepers under the Prohibitory law. He had secured a conviction a few days before the dastardly attempt to blow up his house. The Chairman of the Cook Co. (Ill.) Prohibition Committee received an anonymous letter calling for his resignation, "if he would have many more days to live." One of the active supporters of law and order in Pittsburg received a letter threatening him with death if he did not cease his efforts.

In the State of Iowa this revolt of the liquor-dealers has cost a most valuable life. The Sioux city papers of August 4 contained an account of the murder of Rev. George C. Haddock, Pastor of the First Methodist Episcopal Church. He was one of the few in that city who dared to raise his voice against the saloon power, and for this he was shot dead in the street. Sioux city has a population of 20,000, and the action of the officials has been such as virtually to make liquor-selling as free as ever, notwithstanding the Prohibitory law of the State. Against this Mr. Haddock strongly and fearlessly protested, charging home on the authorities their responsibility. On the day of the murder, with another preacher, he had been out collecting evidence against the violators of the law, and, late in the evening, after parting with his companion, he was shot dead while crossing the street. How did the organs of the traffic speak of this infamous murder? *The Champion* says that through the rash zeal displayed by the deceased in the attempt to break up a business with which he was in no way concerned, he could only expect to make himself conspicuous by temerity. Another liquor paper makes a gross attack on Mr. Haddock's personal character, evidently in condonation of his murder. The Methodists of the State have expressed their feelings with respect to the crime, by offering a reward of 4000 dollars for the conviction of the assassin. This murder of Mr. Haddock will very likely do for the liquor traffic what the murder of Lovejoy, the Abolitionist, did for the slave traffic. "The shot that crimsoned Iowa's soil with Haddock's blood is ringing through the whole land, and the echo of it is, 'Death to the drink traffic.'"

In concluding his strikingly important remarks, Mr. Gustafon insisted on it that the only effective means of coping in our own land with this foe of the individual, the family, the community, and the nation, is by the formation of a party with the distinct object of abolishing the traffic. Never, he contended, was there an issue more national in its extent, and more general in its application; or one that required so solid, so careful, and so unified an organisation to meet it. Never was there an issue that demanded such singleness of purpose, such untiring devotion, and such constant watchfulness. If the friends of Temperance do not recognise and act upon this evident truth, woe be to England.

WINKLEIGH.—Miss North has been conducting a series of Gospel services in connection with the Bible Christians of the village. The meetings have been well attended, and characterised with much spiritual power.

RATCLIFF STRANGERS' REST. — At the monthly workers' meeting at the Strangers' Rest, Ratcliff-highway, last Friday, Mr. Isaacs, the secretary, asked for more helpers, especially for the children's classes. A new room is about to be taken near by for them. For this £100 will be needed, and what is most necessary, a superintendent for the boys. Also literature of the *British Workman* and *Sunday at Home* type, to give the men for reading and distribution. Rev. Evan Hopkins gave an address on "Success in Service, and its Conditions."

CENTRAL VIGILANCE SOCIETY.—This Society, formerly known as the Central Viligance Committee, has now been at work over three years. The present report only refers to the first half of the present year. During this time the Society has been seeking to more fully utilise the aid of ladies in this work, and a Ladies' Central Committee was formed in April, with the Marchioness of Ailsa as president. The local committees are doing good work in London, but their number is insufficient to cope with the evil. In St. George's, Hanover-square, four convictions were obtained recently, and as a result twenty-three houses were closed through fear. The gentlemen who obtained the convictions claimed the £10 legally due to each of them as informers, and thus added £80 to the funds for continuing the work. The offices of the Society are at 15, York-buildings, Adelphi, London, W.C.

Letters to the Editor.

OUR GIPSY AND VAN CHILDREN.

SIR,—The same old, old plea that was vaunted upon the housetops, at the corners of the streets, and in the Council Chamber of the Nation, when I commenced the canal crusade long years ago, is now launched against me, and the simple and easy plans I propose for bringing the gipsy, van, and other travelling children under sanitation and education. "Difficulties" are again brought to the front. I unhesitatingly say, from my long experience with van and gipsy children, and the habits of the van dwellers, that there are no more "difficulties" attending legislation for gipsy and van children than with children living in canal boats.

The clause I inserted in the Canal Bill of 1883-4 was not struck out, as has been stated, because there were more real "difficulties" in the way of legislation for the gipsy and van children than for canal children; but it was owing chiefly to the flimsy pretext put forth that the Canal Bill dealt with children living in homes moving upon water, consequently the Bill, said the canal opposition, could not be made to include children living in homes moving about upon land.

The other shallow reason put forth by those who opposed the Canal Bill of 1884 was that the canal authorities and boat-owners did not like boatmen to be classed with van dwellers and gipsies in the same measure that was to improve the condition of both classes of children, and, as a consequence, the clause was thrown out bag and baggage, without either much discussion or consideration. It has been stated also that the unworkableness of my plans for the gipsy and van children was the reason why the Select Committee struck the clause out. Certainly no mention is made, or reason given, in the Select Committee's report on the Canal Boats Act (1877) Amendment Bill, for not including the gipsy and van children in the Canal Boats Act of 1884. The permanent officials have not said in the report that there would be greater difficulties in improving the condition of the gipsy and van children than children living in canal boats. Neither the Chairman of the Select Committee, Mr. W. E. Forster, nor any member of the committee, ever intimated to me that the clause was unworkable, nor that our legislators could do nothing to improve the condition of the gipsy and van children.

The legislation I propose is simply to extend the powers and principles of the Canal Boats Act of 1877 and 1884 to vans and shows used as dwellings. The difference between the two for the purposes of effecting the improvements I propose is this, one home moves upon water and the other upon land.

There will be no more "difficulty" in registering a van than a canal boat. All vans, like canal boats, pass through urban and rural sanitary districts, and as canal boats can be seen at locks and wharves by inspectors, so gipsy vans and waggons can be seen at fairs, feasts, and races.

As it has been with canal legislation, so it will be with legislation for gipsy and van children; the mountains of "difficulties" will become mole-hills when taken in hand.

Children living in canal boats and vans are stationary fully one third of the time. That is to say, in the summer time the canal boats are lying at wharves waiting for loading frequently for weeks together, and the children living in the cabins could be at school; and the van dwellers and gipsies are stationary, as a rule, for three or four months in the winter, and I unhesitatingly assert again and again that my plans for educating the canal, gipsy, and van children by means of the registration of the vans, and a free educational pass book, are as simple as they can possibly be, and with which plans the van dwellers agree. Throughout I have tried to make the plans easy, and without trespassing upon the liberty of travellers and gipsies more than in the case with house dwellers.

The shortest, sharpest, and simplest way would be to prohibit children of school age living in canal boats and vans, but the next best thing is to educate the poor children as I suggest. Of course I admit that the education I propose to be given to travelling children will not be the best in the world, but it will be a thousand times better than none at all, and the sooner we treat our canal, gipsy, and van children to some of the educational and sanitary blessings that other children are enjoying, the better it will be for us as a nation. We have thrust our travelling children into the cold sadly too long.—I am, very sincerely yours,

GEORGE SMITH, of Coalville.

The Cabin, Crick, Rugby, Sept. 30.

BRITISH GUIANA.

SIR,—During the approaching Conference at Mildmay, would that some earnest child of God would plead the want for missionary effort in British Guiana. The natives are most gentle, and, I hear, teachable, but sunk in the lowest superstitions. Then, again, in the sugar plantations, what a field there is for devoted workers, not only among the labourers and coolies, but among the overseers; many of them young Englishmen, far away from their kind, and, alas! too many of them, living a life "without God," rarely attending even the scattered means of grace within their reach. How long shall they be left to say, "No man careth for my soul." May God put it into the hearts of some of his faithful people to do what in them lies to meet this great need, so deeply felt, though so inadequately expressed by

Yours faithfully, S. W. A.

THE MANHOOD OF CHRIST.

DEAR SIR,—I beg leave to apologise for a serious oversight in my letter which appeared in your last number. I there stated that in the New Version Heb. xii. 2 has the words "the faith," instead of "our faith," as they stand in the Authorised Version; but a friend has pointed out to me that the New Version also has "our faith."

My memory, perhaps, betrayed me, owing to my having referred to Alford, who translates, "the faith." Alford, however, fully admits that Christ's *own* faith is included in the expression; only he says that "*the* faith 'means' the faith which has been the subject of the preceding chapter." But the rendering, "faith," seems to be not only legitimate, but more simple and forcible; besides which, "*the* faith," in good English, means, not the quality which bears that name, but the doctrines to be believed by Christians, as in Jude 3.

I remain, yours truly, HORACE NOEL.

Woking.

OBITUARY.

MRS. EASON.

ON Sept. 25, after a few days' illness, Mrs. Eason, wife of Mr. John Eason, of 16, Dalston-lane, passed away in her sixty-eighth year.

COUNCILLOR THOMAS DUNCAN

was among the victims of the recent calamity at Loch Fyne. A member of the Wesleyan Methodist Church, he had been connected with the body worshipping at St. John's Church, Sauchiehall-street, Glasgow, from his boyhood. For some years he was superintendent of one of the Sunday-schools, and his genial presence will long be missed in Glasgow.

REV. J. E. PAYNE.

WE regret to announce the death from fever, at the age of fifty-one, of this devoted missionary. Born in 1835 at Avenbury, Herefordshire, he was ordained in August, 1860, and sailed for India the same year. Since that time he has lived and spent himself in India, with the exception of two visits he made to England. He was a fluent preacher in Bengalee, but he will be better remembered by his work in connection with the Tract Society. He was a member of the Calcutta Missionary Conference, and both the Decennial Conferences, reading Papers at Allahabad in 1872, and at Calcutta in 1882. He had the confidence of the natives, and leaves a distinct gap in the missionary circle.

REV. WILLIAM BINNIE, D.D.

In his sixty-third year this well-known servant of God passed away on the 22nd ultimo at Glasgow. He commenced his ministry at Stirling, in 1849, in connection with the Reformed Presbyterian Church. In 1862 he was elected to the Chair of Systematic Divinity, in the Theological Hall of the Reformed Presbyterian Church, where he had, in earlier days, pursued his studies. He received the degree of D.D. from Glasgow University in 1866, and in 1875 he was appointed Professor of Church History at Aberdeen Free Church College, which position he occupied until his death. He has written several books, which have attracted public attention. His wife died last year, but he leaves a family of three sons and four daughters.

SEVEN DIALS.—The eleventh annual report of the Tower-street Mission School shows that the attendance of children on Sunday evening has increased, being about 460; but in the afternoon has decreased. In connection with the school is a flourishing Band of Hope (200 members), a Sewing-class, Lending Library, Penny Bank, and Drum and Fife Band. In the summer 860 children were taken to Epping Forest, while, for their recreation and instruction, lectures, with dissolving views, were given during the winter months, at which an aggregate of 1500 children were present. We are glad to see that during the year ending March 31, the school have given to foreign missions £11 17s. 9d.

The Book World.

What Think Ye of Christ? 6d. *Religious Tract Society of Scotland.* The author has collected and arranged the leading facts recorded in Scripture concerning our Lord, giving the references for each statement, and tracing the LIFE from his first coming to the consummation of all things.

British and Colonial Temperance Congress, London, 1836. *National Temperance League.* This official report of the Congress in July makes a good-sized volume. The papers on Temperance in the Colonies condense and collect much information on this subject in an easily accessible manner.

The Herald of Mercy. Vol. for 1886. 1s. *Morgan & Scott.* The yearly volume is full of sound evangelical teaching, and the pages are brightened by a profusion of fine illustrations. It is a good volume for presentation in cases where it is desired to introduce the Gospel in a form acceptable to our rural and urban working population.

Exposition of the New Testament. By Matthew Henry. Vol. V. 4s. *Jack & Co.* This work is too well known as an exposition of the Scriptures to need commendation here. To the Bible student who does not possess it, this cheap edition is heartily recommended. The present volume embraces the Gospel of John, from chaps. ix. to xxi.

Two additional volumes of The Sunday Library for Young People come from *Messrs. Hodder & Stoughton:* "Frank Fielding, or Debts and Difficulties," by Agnes Veitch, is a capital story with a good moral—"Avoid debts and difficulties." All boys would do well to read the book. "Little Miss Matty; or, Our Youngest Passenger," by Mrs. George Cupples, is an interesting tale of the sea and shipwreck, and reads like a "sailor's yarn." (1s. 6d. each.)

General Gordon: Hero and Saint. By Annie Keeling. 2s. 6d. *T. Woolmer.* We have praise for everything in this book, except, perhaps, the title. Many boys and girls, reading of Gordon's outbursts of temper, and some of the things he was compelled to do as a soldier, will have their idea of a "Saint" somewhat shaken. Beyond this, the book appears to us to be the best that has yet appeared for size and price. It is written with much discrimination, and while the authoress confesses her indebtedness to many authorities, there is a pleasing originality in her language and treatment of the subject.

Israfel: Letters, Visions, and Poems. By Arthur Edward Waite. *C. W. Allen.* We have read this book twice, and are more mystified each time we read it. Perhaps the intention of the author will be better expressed in his own than another's words:—

> Thou mystic Voice, ring out through earth and sky;
> Proclaim the holy end!
> Bid man to self by self-devotion die,
> And so to life ascend.
> Cry out, O spirit of a lineage high,
> Strong human soul for man thy life expend,
> And so achieve Eternity!

This vapouring fits in spirit with the senseless quotation on evolution: "The worm that we crush beneath our feet may, in the course of ages, become a supreme Buddha." It is very possible, and may truly describe the origin of that Buddha who is worshipped in some drawing-rooms in the England of 1886!

R. T. S. Library, Nos. 9, 10, 11. Outlines of the Life of Christ. By Eustace R. Conder, M.A., D.D. Wonderful! All we can say is, Get it. Sunday-school teachers, parents, all who desire true help on this important subject, should possess themselves of this bijou volume. In a space of five inches by three "they get the results of the latest and best scholarship" on the history, harmony, contents and purpose of the four Gospels. The Crooked Sixpence. By G. E. Sargent. A reprint of one of the simplest and most beautiful stories from the gifted pen of the late Mr. Sargent. Madagascar of To-day. By George Shaw. An admirable and very complete handbook, from a competent pen, to the existing condition, physical, material, political, and spiritual, of the Malagasy people; and specially valuable at the present juncture of their history. The Religious Tract Society is certainly doing grand work in giving these healthy little volumes to the people at the cost of a few pence. (3d. and 6d. each.)

Walks in Epping Forest. By Percy Lindley. 6d. 125, *Fleet-street.* This excellent Guide has reached a third edition. Some additional information respecting the forest, its area and management, are given, and also a chapter on the forest birds, by Mr. J. E. Harting. The book contains a map, is replete with illustrations of a superior class to those usually found in such publications.

Bound by Fetters; or, The Evils of Drink. By Emily Foster. 2s. 6d. *J. Blackwood & Co.* A stirring and ably-written temperance tale full of interest, although rather old-fashioned; for in these days of temperance reform such scenes as that depicted in the account of the christening of the first baby are very infrequent. The closing chapter is a pointed appeal to "moderate" drinkers, and the book throughout speaks strongly on the subject of moderate drinking.

Grace Montrose. By Thomas Greenwood. *Simpkin, Marshall & Co.* A strange tale, dealing mainly with religious subjects, mission work and workers, but in a way to which we must take exception. The association of sound doctrine with contemptible men is apt to make these doctrines appear contemptible to the unthoughtful reader. Such compositions cannot aid the cause of missions, and they give erroneous ideas to those who are not acquainted with their working.

Christ's Coming Kingdom; or, The Lord's Reign on Earth. By Henry Varley. 5s. *Whiting & Co.* It is refreshing, in an age of feeble utterances about fundamental truths, to meet with a writer so fearless and outspoken as Mr. Varley. He has the courage of his convictions, and shows it in this valuable volume. He deals ably with a momentous theme. He knows his Bible well, and makes it throw helpful light on our Lord's coming. His words are a trumpet-call to Christians to keep their lamps burning and their armour bright.

THE SUNDAY SCHOOL UNION.

The following publications of the Sunday School Union will be gladly welcomed by all young people. The Horses of the Sun, by James Crowther (3s. 6d.), is a book full of information of a very wide range, presented in such a fascinating form as to make the young reader crave for more. Good engravings, clear prints, and ornamental binding will attract many readers who, will find the book well worth careful study. Lady Bird's Sea Party, by James Crowther (1s. 6d.). Truly this author knows how to instruct and amuse at the same time. This charming little book is full of graceful imaginings and scientific facts, both leading up to Divine truths. Wakefordbridge, by Benjamin Clarke (2s. 6d.), is a story of Christian service which we hope will stir many hearts with a desire to work for the Master, and to be made wise to win souls. The King's Army, by Annie Gray (2s. 6d.), is a capital story of the earnest struggles, the dangers and difficulties, and the final success and reward of some who enlisted while very young into the army of the Great King. Gideon Hoole's Secret, by William J. Lacey (2s.), is a good book to put into into the hand of any lad starting in life. The story is well told, and the principles inculcated are thoroughly sound. The way of transgressors is proved to be hard, and the ways of wisdom shown in their true light. The Heroine of Brookleigh, by Edith C. Henyon (2s.), is a well-written story, showing that true greatness can only be attained by goodness, and that all intellectual gifts are only of value when dedicated to the service of God. Villegagnon, by W. H. G. Kingston (2s. 6d.), is a tale of the Huguenot Persecution. It is well to remember the heroic struggles and patient endurance of those whose sufferings procured our religious freedom, and doubtless this book will stir many young hearts with sacred fire. Bertha Pemberthy, by Horace G. Groser (1s.), is rather a romantic and unlikely story, but evidently written with a good purpose. Rob's Broken Leg, by Mrs. W. Ford Bennett (9d.), shows how all things, even the breaking of a leg, may be overruled for good. Rob found friends in a hospital, and we are sure he will make many friends among the readers of his simple and touching tale. The Royal Road, by Florence Burch (9d.), is a story for girls, nor can any girl read it, we think, without being the better for it. It teaches the valuable lesson that the small homely, duties of life are really the means of bringing us daily nearer God. Christian Discipleship, by Mrs. Dyson (1s.), contains short chapters on important subjects connected with the life of a believer, intended for the help and instruction of young Christians. Written in a clear and interesting style, it will, we doubt not, be very useful.

Cassell & Co.'s Magazines.

Amongst Kentish suburbs described in *Greater London* (7d.), are Beckenham, Farnborough, Wickham, and Addington, with which are associated the names of Miss Catherine Marsh, Darwin, Anne Boleyn, and Archbishop Tait. Very appreciative comment is made upon the Christian work of the first-named lady amongst navvies and other labourers. It is gratifying to have some lasting records and illustrations of our erstwhile lovely suburbs, some of the most beautiful of which are being over-run by the invasion of bricks and mortar at so lamentable a rate. *The Family Physician* (6d.) gives some useful prescriptions for ordinary household necessities. Rev. J. A. Wylie's *History of Protestantism* is now completed—a timely issue at this time of subtle advance of Popish pretensions in whatever guise. It is well that the people should be thoroughly acquainted with the treatment which Rome bestowed upon those in past generations who ventured to differ from her. In this Mr. Wylie has done signal service. We should welcome a cheaply produced *résumé* of the whole volume.

Too Good to be True. 1d. By Mrs. W. E. Legg. *J. E. Hawkins.* The authoress uses an incident in her own life to emphasise the truth that salvation is free. A good tract for distribution among women.

Amongst Mr. T. Fisher Unwin's list of forthcoming publications we notice: Modern Hinduism, by W. J. Wilkins, of the London Missionary Society; The Bible and the Age, by Cuthbert Collingwood, M.A.

From the Pithead to the Mission Field. 2d. *A. Stevenson, Edinburgh.* A brief sketch of the life of the late Dr. Alex. Thomson. The difficulties he encountered and overcame in his preparation for the life of a medical missionary may well inspire other young men to give themselves to Christ for work in the foreign field.

All Joy and Peace in Believing. *Partridge & Co.* 4d. per dozen. This is a Gospel book of sixteen pages, being quotations, by request, from a large edition with the same title which has had a circulation of about 80,000. We consider this smaller edition likely to be most useful, and wish it a wide circulation. Those who circulate Gospel tracts may use it with advantage.

We have received a sermon by Mr. Wm. Birch, Jun., entitled, "What God Desires us to Believe." 1d. *Brook & Chrystal, Manchester.* This discourse was delivered at the Free Trade Hall, Manchester, where, for a long period, Mr. Birch has been preaching with acceptance to a large congregation of working people on Sunday evenings. The sermons are printed weekly, but hitherto have only had a local sale.

From *Drummond's Tract Depôt* we have received some new series of tracts. The Blue Jacket Series (6d. per dozen), by Miss Agnes E. Weston, are well adapted for distribution amongst seafarers. Incidents connected with a sailor's life, told in their own phraseology, are then applied to spiritual things. They should prove acceptable to seamen. They are in the booklet form, neatly printed in black and red, with an illustrated title page. Jesus is All. Two packets, 6d. each. These series are similar in style to the "Blue Jacket" series, but are not illustrated. They consist of extracts from Mr. Spurgeon's sermons, and as the title indicates, directly refer to our Lord.

Present Day Tracts. *The Religious Tract Society* has issued two more of this now well-known series (4d. each). The Resurrection of Jesus Christ. By Rev. R. McCheyne Edgar. The author takes the fact of the Resurrection as proved. He then shows how harmoniously the Resurrection blends with the history of the times, and proceeds to point out the vastness of the issues which depend upon this fact from a doctrinal, moral, and spiritual point of view. Buddhism: A Comparison and a Contrast. By Rev. H. R. Reynolds, D.D. Here we have a comparison between the fundamental doctrine of Buddhism and Christianity, showing their similiarity in some points, but bringing out strongly the hopeless nature of the Buddhistic belief. These tracts should be largely circulated amongst thinking workmen. They will counteract many of the insidious theories that are now abroad.

BOOKS RECEIVED.

Messrs. Groombridge & Sons:—
A Thought for a Day.

Messrs. Remington & Co.:—
The Problems of a Great City, by Arnold White.

Mr. Elliot Stock:—
A Handbook of Bible Difficulties, edited by Rev. R. Tuck, B.A.

Messrs. John Snow & Co.:—
India: Its Condition, Religion, and Missions, by Rev. James Bradbury.

Messrs. S. W. Partridge & Co.:—
Our Four-footed Friends, by Mary Howitt. 2s.
Stories and Pictures of Birds, Beasts, and Fishes, by James Weston. 2s.
Our Picture Book, by D. J. D. 2s.

Religious Tract Society:—
The Gospel in South India, by Rev. Samuel Mateer. 3s. 6d.
William Tyndale: A Biography, by Rev. R. Demans, M.A. 8s.
Preludes to the Reformation, by Rev. Canon Pennington. 2s. 6d.
Short Biographies for the People. Vol. iii. 1s. 6.
The Handy Natural History, by Rev. J. G. Wood. 8s.

OCTOBER MAGAZINES RECEIVED.

Messrs. Isbister & Co.:—
Good Words—Sunday Magazine.

Messrs. Swan Sonnenschein & Co.:—
Eastward Ho!—Contemporary Pulpit.

"Home Words" Office:—
Home Words—Day of Days—Fireside—Church of England Temperance Chronicle.

Religious Tract Society:—
Sunday at Home—Leisure Hour—Boy's Own Paper—Girl's Own Paper—Tract Magazine—Child's Companion—Cottager and Artisan—Friendly Greetings.

Messrs. Cassell & Co.:—
Quiver—Magazine of Art—Christian Worker—Countries of the World—Gleanings from Popular Authors—Familiar Garden Flowers—History of Music—Encyclopædic Dictionary.

Messrs. S. W. Partridge & Co.:—
The Welcome—Children's Friend—Infant's Magazine—Family Friend—Friendly Visitor—Illustrated Missionary News—British Workman—Band of Hope Review—Our Own Gazette—Friend of Missions—Woman's Work—Silver Morn.

MISCELLANEOUS.

Delving and Diving, Star in the East, Female Missionary Intelligencer, Missionary Pages for the Young, Jewish Intelligence, Gleanings for the Young, Monthly Reporter of the British and Foreign Bible Society, China's Millions, Child's Pictorial, India's Needs, Old Jonathan, Wesleyan Methodist Sunday-school Magazine, Our Boys and Girls, Sunday Talk, Toilers of the Deep, Evangelist, Believer's Pathway, Evangelical Repository, Sentinel, Our Own Magazine, Sword and Trowel, Home Evangel, Warning Cry, Band of Hope Chronicle, Pass It On, Illustrations, Footsteps of Truth, Christian Ambassador, Presbyterian Messenger, Messenger for the Children, House of Rest Monthly, London City Mission Magazine, All the World, Estates Roll, Church Missionary Gleaner, Intelligencer, and Juvenile Instructor, Word and Work, Church of Scotland Home and Foreign Mission Record, Glasgow Sabbath-school Magazine, Shield and Spear, British Friend, Young England, Child's Own Magazine, Homilist, Free Church of Scotland Monthly, Children's Record, Service for the King, Jewish Herald, Home Visitor.

PAMPHLETS, &c.

Mr. Andrew Stevenson, Edinburgh:—
The Happy Mute. 1d.

Royal Commission for Victoria, Colonial and Indian Exhibition:
Illustrated Handbook of Victoria, Australia.

Messrs. Isbister & Co.:—
India Revisited, by Mr. Samuel Smith, M.P. 6d.

Mr. H. K. Lewis:—
The Truth about Alcohol, by Dr. Norman Kerr. 3d.

Messrs. Dyer Bros.:—
State Regulated Vice as it existed Anciently in London, by Benjamin Scott. 1d.

Messrs. S. W. Partridge & Co.:—
The Queen: A Jubilee Narrative of Personal Incidents and Scenes in the Life of Queen Victoria. 1d.

Notices.

MISS F. M. COWHERD, Stony Dale, Grange, Carnforth, will be glad to send a small box of pressed leaves gratis to any who are unable to procure them, and would desire to use them in Christian work.

COMMUNICATIONS RECEIVED WITH THANKS.—T.C. E.A. E.K. N.H. H.M. F.S.B. R.D. S.J.M. W.C. J.J. W.D.L. I.B. W.S. J.B. W.C. G.S. T.W. F.L. S.A.W. G.J. R.B. F.O.S. J.M. G.W.D. D.S. F.M.C. A.A.M. N.R.H. G.C. B.D. M.F. F.C.B. M.M. A.M.W.C. G.P. J.S. E.M.F. R.P. E.E. D.B. J.J.L. W.C.E. S.L.R. A.H. G.S. A.C. W.E. W.P. M.B.G. F.B. W.H.M.H.A. S.C. J.D.T. K.H.G. J.H.S. J.W.D. L.B. W.T. G.K. A.M. H.W.F. C.D.W. H.C.M. W.J.G. E.C. W.L.L. F.E.M. G.B. F.J. W.B. M.J.M. R.D.F. A.T.A. F.R. G.W.L.M. A.J.B. E.O. M.G. R.S.K. J.J.K. L.M.M. E.T.E.P. H.N. J.B.R. J.H.D. E.T. W.J.D. G.W.B.

APPLICANTS FOR TRACTS.—C. Stovell, 9, John-street, Charlestown, Baildon, near Shipley, Yorks; Mr. Coates, Gloucester, West Bournemouth; Rev. G. Harris, 20, Upper Lewis-street, Newport, Mon.; Mrs. J. Hoare, Dalwood, near Axminster, Devon; L. Ballantyne, Clifton Lodge, East Heath-road, Hampstead, N.W; H. Murch, 46, Wills-road, Kentish Town; W. Griffin, Country Lodge keeper, Upton-on-Severn, Worcestershire; J. Stafford, 155, Montagu-street, Compstall, near Stockport; G. E. Irving, 4, Swiss-road, Waterlooville, Hants.; W. B. Greenshields, 8, Church-street, Johnstone; A. Butcher, Granville-street, Peterborough; J. G. Lister, Pallion, Sunderland; Miss Edwards, Herrington Burn, Fence Houses, Durham; Miss H. Woolley, Rose Brow, Compstall, near Marple, Derbyshire; J. Hall, 181, Wolverhampton-street, Dudley; H. Bartlett, 4, Lincoln-place, Slade-road, Erdington, near Birmingham; G. Payne, 238, Bloomsbury-street, Birmingham; Mrs. Martin, 23, Richmond-terrace, Clifton; A. M. Reveley, 2, Devonshire-cottages, Maynard-road, Walthamstow, Essex; E. H. Bentall, Linton, Cambridgeshire; E. G. Pooley, 148, Alderminster-road, Bermondsey, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Y.M.C.A. NOTES.

CHINA.

THE first Young Men's Christian Association in China was recently established in Pekin, and a few days later another was started at Shanghai.

BOHEMIA.

Y.M.C.A.'s having, after some disputation, been legalised here, the first Society is being established at Prague. A Committee of fifteen is elected, and this Association will start branches at any place in Bohemia where there are ten members.

HAMMERSMITH.

The committee of this branch are anxious to meet with a Christian man and his wife, to whom rent, gas and coals, with some small salary, would be sufficient remuneration for services as secretary, &c. Application should be made to the Secretary, Y.M.C.A., Wycombe House, Hammersmith, W.

EXETER HALL.

The forty-first report has just been issued. It gives particulars of the work at Exeter Hall for the past year, but its chief value to the public and members of other associations will be for the List of Associations throughout the world. The number of these is given as 3215 at the end of May, of which number 548 are in the British Isles. The inaugural meeting for the winter session will be held this (Thursday) evening.

ALDERSGATE-STREET.

The winter session of this branch was formally opened on Monday week by a social assembly of a most interesting kind. The rooms have recently been re-decorated and beautified, so much so that some of the oldest friends of the institution said they scarcely knew the place. A great throng of young men filled the rooms at tea time, and afterwards the lecture-hall, when Mr. Hugh Matheson presided. Prizes were given to those who excelled in the numerous classes last winter, and Mr. Burn, the secretary, announced an attractive programme for the current session. Stirring addresses were given by the Chairman, Rev. G. Wainwright (of Manchester), Mr. George Williams, Mr. Farwell (of Chicago), and Mr. Calder (of New Zealand); several of the speakers made touching references to the late Mr. Morley, who presided at the similar meeting last year.

LOWESTOFT.

The new Y.M.C.A. rooms at this pleasant watering-place were opened on September 30. Meetings were held at 11.30 and 3.30, specially for Christian workers. In the morning, Canon Garratt took the chair. Delegates were present from Norwich, Ipswich, Cambridge, Peterborough, Framsden, and London; and an excellent Paper was read by Mr. Ormerod, secretary Norwich Y.M.C.A., on "Difficulties, and how to meet them." An interesting discussion took place, which was continued at the afternoon meeting with much spirit. The Vicar presided at the public meeting at 8, being well supported by ministers and laymen of several denominations. The hall was about three parts full, a large contingent of Scotch fishermen being present. After the opening hymn and prayer, a satisfactory report and balance sheet were read. After a few words from the Chairman, addresses were given by Rev. A. J. Begbie, Mr. Hughman, Rev. A. Driver, Congregational minister, and Rev. H. Kingdom, Vicar of Christ Church, all urging in different ways that the salvation and sanctification of young men is the object of Y.M.C.A.'s. Credit is due to the new secretary, Mr. T. Boot, for the excellent arrangements.

AGRICULTURAL HALL SERVICES.—Last week completed the eighteenth year that these evangelistic and undenominational services have been held. The anniversary services were held on Sunday. In the afternoon Dr. Thain Davidson addressed a very large congregation upon "The Name that is above every Name;" and in the evening Mr. Elvin, from Mr. Spurgeon's Evangelistic Association, conducted the service.

HEXHAM.—Mr. J. R. Mackenzie, Secretary of the Monthly Tract Society, has greatly interested us here with his account of the good accomplished by the Society. Mr. Mackenzie preached in the Wesleyan Chapel on Sunday, September 26, and addressed the Sabbath-school in the afternoon. His bright, genial, Christian spirit and evident adaptability for evangelistic work cannot fail to be a blessing to any place he visits. G. B.

TEMPERANCE NOTES.

The Temperance Monitor is the title of a new weekly paper published at Bangalore.

MRS. LUCAS has been conducting a successful Temperance mission at Sunderland.

THE Church of Ireland Temperance Society reports 682 branches and 87,000 members.

A BILL is promised for next session to close public-houses on the day of Parliamentary elections.

A POSTHUMOUS WORK by Mr. W. Hoyle, edited by Dr. F. R. Lees, is expected shortly to be published.

THE Women's Christian Temperance Unions of America will hold their annual Convention at Minneapolis, from October 22 to 26.

THE Duke of Westminster has accepted the office of President of the London Temperance Hospital, in succession to the late Mr. S. Morley.

MR. AND MISS SCHREINER are doing good temperance work in South Africa. Mr. Schreiner has induced several hundreds in the Transvaal to sign the pledge.

ONE of the regulations of a new Zulu Church is that "no member shall be permitted to drink the white man's grog or native beer, nor touch it with his lips."

THE Women's Temperance Association, Belfast, has petitioned Parliament against Mr. Sexton's proposal to permit publicans to become High Sheriffs in Ireland.

The Newcastle Daily Chronicle has had a large correspondence on female intemperance, the majority of the cases being traced to "the doctor's orders" at a time of illness.

DR. E. M. COSGRAVE, 24, Gardiner's-place, Dublin, is preparing a sketch of the early history of the temperance movement in Ireland, and will be glad of any information on the subject.

A WRITER in *The Brewers' Guardian* has made a puerile attempt to prove that "one of the varieties of leaven was the beer of the Hebrews." It is pointed out that "beer" was unknown till 1524.

THE Temperance Committee of the Newfoundland Methodists in their report to Conference this year recommend that the third Sabbath in December be observed as the day for preaching a special temperance sermon.

MRS. LEAVITT writes from Japan giving particulars of branches of the Women's Christian Temperance Union, which have been formed in New Zealand, New South Wales, Queensland, Victoria, Tasmania, and South Australia. She proposes to visit China before coming to England.

THE president and committee of the National Temperance League invited the members of the Sanitary Congress to breakfast on the 23rd ult., on the occasion of the latter body's meeting at York. About one hundred and twenty accepted the invitation. Rev. Canon Fleming and Mr. A. Pease, J.P., addressed the company.

The Weekly Witness (N.Y.) says:—"We believe that the liquor-traffic is the chief source of crime, of poverty, and of demoralisation in politics, and that its toleration and legalisation is a disgrace to our Government. We therefore maintain that the first political duty of all Christians is to vote and work for the utter annihilation of this desolating and demoralising business."

MISSION AT NOTTINGHAM.—Mr. E. P. Telford is commencing a year's mission at the Albert and New Assembly Halls, under the auspices of a joint committee. The Albert Hall will hold 2500 people, and the Sunday meeting will be held in this building, while every other evening the meeting will be held in the New Assembly Hall, which accommodates 1000 persons. Mr. Telford has been engaged in mission work for some years. A sketch of his life, with portrait, appeared in *The Christian Herald* of last week.

EAST-END DISTRESS.—DEAR SIR,—The winter is before us, and the need for help will, we fear, be as urgent as last winter. Already there is an eager longing to know whether the soup will be again forthcoming. My daughter and I will be most grateful to any of your readers who are kindly disposed to entrust us with their gifts, from a shilling upwards, to be distributed on the same lines as before; of this further details can be given to any who desire it. A post-card enclosed by those who wish for an acknowledgment will much oblige, your obedient servant,

(LADY) BEAUJOLOIS DENT.

20, *Thurloe-square, London, S.W.*

REQUESTS FOR PRAYER.—For blessing on five days' special services by Mr. Opie Rodway, at Braunton, North Devon, to commence October 9.——For blessing on a mission at Marple, to be conducted by Mr. F. S. Ball, of the Evangelisation Society, from October 10 to 24.——For much blessing on a mission to be held at St. Matthias, Upper Tulse Hill, by Rev. W. Haslam, from October 9 to 19.——For blessing on the Sunday evangelistic services in the Shaftesbury Hall, Bournemouth, commencing October 10, conducted by Capt. Dawson.——For an outpouring of the Divine Spirit in connection with a fortnight's evangelistic services in the Presbyterian Church, Bristol, beginning on October 17.

FOREIGN and CONTINENTAL NOTES.

BREMEN.—The German Sunday-school will hold a Convention here from November 2 to 4. Several well-known pastors are expected to take part in it.

GERMANY.—Various police regulations in Prussia forbid laymen from giving an address at a grave, and these regulations are sometimes applied with Draconic severity. Mr. Jacob Strœssler, a German Methodist pastor, was in August last sent to prison for eight days for having held a religious service with an unauthorised sect in the principality of Reuss-Greitz. An additional aggravation of the crime consisted in his not being a native of the principality "which is about as large as a pocket-handkerchief."—*L'Evangéliste.*

GERMAN MISSIONS.—Germany takes no small part in the missionary work of the world. There are twelve German Societies labouring in India, China, Africa, the East Indies, Australia, and Palestine. They are represented by 517 missionaries, at 342 stations, are employing 2560 native agents, and have in charge 193,975 native Christians. Of these 72,000 are communicants, while 40,643 children are taught in their 790 schools. The total contributions of these societies last year were £255,360.—*Illustrated Missionary News.*

POPISH PERSECUTION.—Some months ago the Ultramontanes of Renschied, in one of the Rhenish provinces, attacked through the Press the Protestant pastors of the place. One of these pastors, Mr. F. Thummel, thought himself entitled to reply in a local journal, by an article in which he strongly criticised the Roman doctrine of transubstantiation. Thereupon the Public Minister summoned Pastor Thummel and the editor of the journal before the tribunal at Elberfeld. On August 11 last this Court condemned the pastor to three weeks' imprisonment, and the editor to one, for outraging the institutions of the Catholic Church.—*Le Chrétien Belge.*

JEWS IN FRANCE.—*Le Reveil d'Israel*, a new monthly journal, whose object is to interest Christians in the present and future state of the Jewish people, has been issued in Eure-et-Loire, France.

PIEDMONT.—A rare event in these valleys took place at the meeting of the Synod of the Vandois Church, when M. Louis Jalla was set apart for missionary work. After passing some months in the Mission House, Paris, and the same in Scotland, he has been called to the Zambesi to join Messrs. Coillard and Jeanmairet.—*Journal Réligieux.*

A DOMINICAN MONK has just been tried at Bordeaux for stealing at night, by the aid of false keys, 40,000 francs from the Order to which he belonged. In defending the thief, Father Lefevre said that if this had been done by a layman it would have been a crime, but having been done by a *réligieux* it was an insignificant action. The President silenced such casuistry. However, the jury acquitted the self-confessed burglar.—*Témoin de la Vérité.*

FRENCH PASTORS.—The "Schillinger Foundation" has been established to help any young men of Alsace or Lorraine who are willing to devote themselves to the service of the French churches. To any who wish to perfect themselves in French preaching, by a year's residence in Geneva or Paris, 600 francs has been promised; hitherto no one has come forward to accept it. The Geneva pastors have this year increased the sum offered to 750 francs.

FRENCH MISSIONS.—Although the interest in foreign missions has increased latterly, statistics show that out of 110 Reformed and Lutheran Consistories there are seven which give absolutely nothing to mission work; eight which give less than one centime (the tenth of a penny) per head per annum; twelve less than two centimes, &c. The largest sum averages about one franc per head per annum. An effort is being made to rouse the Protestant churches of France to greater effort in this work.—*Journal des Missions Evangélique.*

FRANCE.—M. Eugene Reveillaud, editor of *Le Signal*, who has evangelised in France, from north to south, and from east to west, has been speaking in Lausanne on "The Prospects of Evangelical Religion in France." He says, out of ten million French electors there are at least six million who acknowledge the moral and religious superiority of the reformed religion, and who passively desire its triumph. M. Reveillaud says "the progress is very real, and will certainly increase rapidly." The Lausanne Christians are about to undertake the evangelisation of Savoy.

OLD CATHOLICS AND THE BIBLE.—At the eighth Synod of the Old Catholics in Austria, it was resolved to request the British and Foreign Bible Society to supply the body with Bibles.

CRISCHONA MISSIONARY INSTITUTE.—The annual meeting was held in Bâle, in August, when 3,000 persons were present. Sixteen students were then leaving the Institute for labour in various places in the world: six for North America, two for Nebraska, two for North Germany, two for Baden, &c. M. Rappard, son-in-law of the late Bishop Gobat, is at the head of this Institution.

HAMBURG.—The Director of the *Rauhe Haus* at Hamburg intends to invite this autumn fifteen theological students for a visit of three weeks. During this time they will be initiated into the various Home Missions, in connection with the House, in and around Hamburg, and will take part in Gospel meetings.—*Journal Réligieux.*

CRIME IN HOLLAND.—About sixteen years ago Holland abolished capital punishment, and replaced it by imprisonment for life. Since that time the number of crimes against the person has diminished. The cell system was adopted, but the prisoners are visited by a special Committee, who counsel them and look after them at the expiration of their sentence. The good effects of this course are very apparent.

NATAL.—The City Fathers of Pietermaritzburg have shelved an application for the introduction of the Contagious Diseases Act which was made by some of the local physicians.

COLPORTEURAGE IN NATAL.—Mr. J. B. D. Young, a member of the Baptist Church of Pietermaritzburg, has commenced the work of an evangelist and colporteur among the scattered farmers and their families in the country districts, whose spiritual wants have been greatly neglected. He is accompanied by a Christian native, who will be able to preach the Gospel to the natives in their own tongue.

NEW ROUTES TO CENTRAL AFRICA.—Recent explorations in Central Africa have led to the discovery of two other rivers crossing the Continent from east to west, the Sankulu and the Ikata, those previously known being the Mobangi and Congo. Great have been the difficulties in reaching the interior by way of the Congo, owing to the rapids at Stanley Falls. The Sankulu forms a direct water-way for over ten degrees of longitude. In the region between these two newly-discovered rivers, the explorer, Lieut. Kund, found a people of very striking physique, such as one finds only in classes who have devoted their lives to mental work. This part of the country was very populous.

BELGIUM.—In some articles on "The Social Crisis and its Remedies," which have appeared in the Belgian daily papers, Professor E. de Laveleye calls attention to the urgent necesssty for a radical revision of the laws relating to the manufacture and sale of spirituous liquors. He says the consumption of these liquors is increasing with great rapidity.

THE BELGIAN EVANGELICAL SOCIETY reports some very encouraging work. The Word of God is regularly preached in forty-nine places of worship, and in eighty houses or rooms more or less irregularly, besides open-air meetings and addresses at funerals. Several Roman Catholics and infidels have sought membership with a Church after having frequented, sometimes for months, the different Gospel meetings. Many have proved, by patient endurance of persecution and by change of life, the sincerity of their profession. The London Continental Evangelical Society bears the largest proportion of the expenses of this work.—*Le Chrétien Belge.*

THE ARMENIANS have for many years been the victims of Turkish annoyances; now, *The Temps* says, that part of the population under Russian domination is no better off. The Russian authorities have interfered in the nomination of the supreme head of their church, which has provoked strong indignation on the part of the Armenian clergy in Tiflis as well as in Constantinople. Their private schools have been closed in order to prevent the teaching of their national language. A recent ukase of the Czar extends the laws of conscription, from which the Mussulmans are free, to the Christian population of the Caucasus. The Armenians, foreseeing the danger of their young men being every year sent to the most distant parts of the Empire, refused to submit to this law, and proposed to organise a national militia, but this was not accepted; the Russian Government, however, is not likely to alter its course on account of the discontent of any of its peoples. The Czar seems resolved to tolerate only those who are of the same creed and language with the rest of the nation.

A JEWISH MISSIONARY in Russia writes:—A good piece of Gospel work has been wrought in the excellent new translation of the New Testament, by Salkinson, which has come out lately. The learned Jews read this Hebrew New Testament with great pleasure, and praise the beautiful Biblical language of this translation.

THE POPE has just taken the very important step of creating a new hierarchy of the East Indies. He has erected all the apostolic vicariates of India and Ceylon into ordinary episcopal sees, and raises to the dignity of archbishoprics the sees of Agra, Bombay, Verapoly, Calcutta, Madras, Pondicherry, and Colombo, reserving the designation of their provincial and suffragan sees for his own future decision. Rome never under-estimates the value of complete organisation.—*Methodist Times.*

BOHEMIANS IN CHICAGO.—In Chicago there is one solid neighbourhood of 30,000 Bohemians, and Rev. Edwin A. Adams, a graduate of Amherst and Andover, a cultivated man, and his accomplished wife and three daughters, have buried themselves in the very heart of the Bohemian population, thus isolating themselves from the refined and English-speaking people, foreign missionaries in the heart of a great city. Mr. Adams has spent some years in Bohemia, and is familiar with the language, and the Christian men of Chicago are intending to build for him a church with a great seating capacity for his Bohemian hearers.

MISSION TO THE AUSTRALIAN ABORIGINES.—One of the first acts of the first Federal Assembly in Australia, says *The Christian Leader*, was the resolution to plant a mission on behalf of the Aborigines in Northern Queensland. The Victoria Presbyterians have had a Mission in Gippsland for over a quarter of a century; and in South Australia a Presbyterian minister, Rev. J. Reed, devoted himself to the Aborigines until he lost his life on Lake Alexandrina. The effort now about to be inaugurated in North Queensland will have the advantage of the guidance of an experienced Moravian missionary, Mr. Hagenauer; and as the Government have resolved to set apart tracts of country for native settlements, it is to be hoped that the ultimate issue of the Mission will prove an enduring monument of the gratitude of the Presbyterian Church for federation.

"FAITHFUL AND TRUE."

A proof of God's faithfulness as a "covenant God," even to his backsliding children, may be found in the following facts which occurred to me some years ago. I was then a wanderer from Him and had sinned deeply against much light, but I was to prove that "if we are faithless, He abideth faithful; He cannot deny Himself."

Through no fault of my own, I was indebted to a hard creditor for £30; he pressed, and I had literally no power to satisfy his demands. I had no one whom I could ask to lend me the sum, though I knew that by strict self-denial I could repay it in six months. Ruin stared me in the face, when one morning I had a letter from an old friend whom I had not seen for some years. I opened it, and a cheque for £30 fell into my hands. She said that she had had it borne in upon her so strongly, that I was in immediate need of that sum, that she felt she must send it at once without any delay. She knew nothing of my pecuniary circumstances; so what could I do but see and own my loving Father's care for his child, though erring from the fold? S.

Nursery for Homeless Infants, Bristol.—This Institution, with many others, has suffered from want of funds, and one department of the work has had to be closed on this account. The Committee now wish to clear off the debt (£300) which exists on the building. Particulars may be obtained of Miss Marriott, Oldbury House, St. Michael's-hill, Bristol.

Mission to Deep Sea Fishermen.—The cost of providing and maintaining the Mission smacks is very heavy, and it is desirable that the mortgage liabilities upon four out of the six vessels now in commission should be entirely cleared off before any additions are made to the Mission fleet. Mr. Holt-Skinner has offered £10, provided fifty similar sums are forthcoming; and a lady residing in Exeter £50, if nine donors of a like amount come forward before the end of October. Donations may be sent to the Director of the Mission, Bridge House, 181, Queen Victoria-street, E.C.—

Notes on Daily Readings.

SUNDAY, OCTOBER 9.—I CHRON. XXII.

1.—*This is the house of the Lord God.*—This must be understood as meaning, "this is the *site* of the house of the Lord." The appearance of the angel, and the descent of the sacred fire—possibly, too, some more distinct intimation—gave certainty as to this.

2.—*Strangers.*—"*I.e.*, aliens, the non-Israelite population of the land. From 2 Chron. ii. 17 we learn that David numbered these aliens, obviously with the design of employing them (as Solomon afterwards did, 2 Chron. ii. 18) in forced labours."—*Sp. Com.* These strangers were partly the descendants of the ancient Canaanites (2 Chron. viii. 7—10), and partly war captives.

5.—*Solomon, my son, is young and tender.*—An example of that beautiful consideration for youth in the weakness of its inexperience which the aged so often show. *The house . . . for the Lord must be exceeding magnifical.*—This is one of many similar expressions of that remarkable reverence for God—that deep sense of what was due to his holy name, which ever inspired David. Would that we, in the still nobler work entrusted to us of building the Church, the everlasting "habitation of God," were inspired by similar thoughts!

7—9.—Henry and Scott give the following pertinent explanation of verses 8—10:—"God intended Solomon as a type of Him who should build the Gospel temple, not by destroying men's lives, but by saving them (Luke ix. 56)." "David was a type of Christ in his conflicts, victories, and destruction of his obstinate enemies: Solomon represented the Saviour triumphant, glorified, giving peace and happiness to his willing subjects. In this character the Prince of Peace erects his spiritual temple. It more accorded with the nature of the Christian dispensation, as well as with the character of Jesus, that the temple should be built by a peaceable prince than by a successful warrior. Otherwise, in his wars, David did God's work." We do little more than expand the above when we observe that all that Jesus did for his Church while on earth may well be compared to the preparations made by David. Only when the victory had been won, and He, the glorified Prince of Peace, had "sat down on the right hand of the Majesty on high," was his Church publicly and manifestly established upon earth as the temple of the Holy Ghost. Thus the entire history of the Church, from Pentecost to the millennial fulness, is analagous to the building of the Temple by Solomon.

9, 10.—"David gives Solomon the reason why he imposed this task upon him. (1) God designed him for it. Nothing is more powerful to engage us in any service for God, than to know that we are appointed thereunto. (2) He would have leisure and opportunity to do it: he would be a man of rest. Where God gives rest He expects work. (3) God had promised to establish his kingdom. Let him build up God's house, and God will build up his throne."—*Henry and Scott.*

MONDAY, OCTOBER 10.—I CHRON. XXIII.

13—32.—"David distributed the Levites to their respective posts, that every hand might be employed, and that every part of the work might be carefully done. Of all men an idle Levite makes the worst figure. Their work was fourfold. The greater number, 24,000, were to set forward the work of the house of the Lord, to attend the priests in killing the sacrifices (31), and to keep all the vessels of the Temple clean, and everything in its place, that the service might be performed with expedition and exactness. These served a thousand each week. 2. Others were officers and judges (4), but in the country. Of these there were six thousand in the several parts the kingdom that assisted in the administration of justice. 3. Others were porters to guard all the entrances of the Temple (5). 4. Others were singers and players upon instruments. This was a new office."—*Henry and Scott.* Though Levites assisted at sacrifices, they could not offer them by themselves. Priests only could do that. Observe the provision made for the service of praise. No less than 4000 were set aside for this, while, doubtless, the great mass of the Levites assisted them, according to their skill and opportunity. For instance, the porters or Temple guards (5) used to chant Ps. cxxxiv. in the course of their night watchings. If praise was so prominent a feature in the ancient Temple, should it not be even more so in the Church of Christ? And yet how many of us have yet to learn how to praise God aright!

Verse 13 is full of spiritual suggestion. The duties of the sons of Aaron are there summarised. (1) They were to *burn incense before the Lord.* This duty, which symbolises the offering of prayer and praise, stands first. (2) They were *to minister unto Him.* First came the personal intercourse of the worshipper with God, then service *for* Him. (3) Lastly, work done *towards man*, the work of blessing others in his name. We must first be right with God, and keep right with Him, too; then we are to do all our work for Him and before Him; lastly, from the high position of true worship and service, we are to serve our fellows, to bless them in God's name, and so become mediums of Divine help—true priests—between Him and our needy brethren. We have here a symbolical sketch of a perfect Christian life.

24.—*Twenty years.*—Till now a Levite was not free for full service till he was thirty, though he could begin to learn his duties *as probationer* at twenty-five (Num. viii. 24). David now lowered the standard of age to twenty.

TUESDAY, OCTOBER 11.—I CHRON. XXIV.

"This chapter gives us a more particular account of the distribution of the priests and Levites into their respective classes. The account of these establishments seems of little use to us; but when Ezra published it, it was of great use to direct affairs after the return from captivity. This distribution was made for the more regular discharge of their office. God was, and is, the God of order, and not of confusion, particularly in the things of his worship. When everyone has, knows, and keeps his place and work, the more there are the better. In the mystical Body, every member has its use, for the good of the whole (Rom. xii. 4, 5; 1 Cor. xii. 12). Among the twenty-four courses, the eighth is that of Abijah or Abia, which is mentioned Luke i. 5, as the course of Zacharias, the father of John the Baptist; by which it appears that the courses which David now settled, continued till the destruction of the second Temple by the Romans. The Jewish Church reaped the advantage of these arrangements for many ages. Let us with gratitude commemorate those eminent reformers in the Christian Church, from whose zealous exertions in the past we derive most solid benefits."—*Henry and Scott.*

WEDNESDAY, OCTOBER 12.—I CHRON. XXV.

5.—*Heman, the King's seer*, &c.—"Asaph has the title of 'the seer' in 2 Chron. xxix. 30, and Jeduthan the title of 'the King's seer' in 2 Chron. xxxv. 15, so that it is not intended here to distinguish Heman above his brethren. All three would seem to have been regarded as possessing the prophetical gift."—*Sp. Com.*

7.—*With their brethren.*—"*I.e.*, 'with others of the tribe of Levi.' Each son of Asaph, Jeduthan, and Heman was at the head of a band of twelve skilled musicians, consisting partly of his own sons, partly of Levites belonging to other families (9—31). The twenty-four band-leaders, together with their bands, formed a body of 288 persons. Besides these we hear of there being above 3700 singers, who were probably divided, like the trained musicians, into twenty-four courses, which must have contained about 155 each (chap. xxiii. 5)."—*Sp. Com.* "David, having settled the courses of the Levites, puts those into order who were appointed singers and musicians. To prophesy, in this place (1, 3), seems to mean to praise God with great earnestness and devout affection, under the influences of the Holy Spirit; in exciting these affections poetry and music are employed. If the Spirit of God do not put life and fervour into our devotions, they will, however ordered, be a lifeless, worthless form. This is called a service, and the persons employed in it workmen (1), because, while that service is the greatest liberty and pleasure, it is our duty to make a business of it. In our present infirmity it will not be done as it should be done without labour and struggle."—*Henry and Scott.*

THURSDAY, OCTOBER 13.—I CHRON. XXVI.

6, 7.—*Mighty men of valour* (6). *Strong men* (7).—Being a sort of Temple guard, the porters were soldiers. Great strength was also in request for the opening and shutting of the gates, which were so ponderous that, according to Josephus, twenty men were required to move them.

13.—*They cast lots*, &c.—To avoid dispute, probably. But may not the *chief* object have been that each band might henceforth occupy his station in the settled assurance that it was theirs by *Divine appointment?* To know that one is just in the place and doing the work chosen for one by the Lord Himself, is half the battle. Such knowledge may be ours, for He has a place for each, and, when we truly acknowledge Him in all our ways, He delights to lead us into our own appointed places, and to assure us that He does so.

15.—*Asuppim.*—Literally, 'the house of collections;' doubtless a treasure-house of some sort.

16.—*Shallecheth.*—"Literally, 'the gate of projection,' through which were 'thrown out' the sweepings of the Temple, the ashes, and the offal."—*Sp. Com.* "In this whole account the Temple is spoken of as if it were existing, when it was not as yet built. We must suppose that David formed the whole plan of the Temple, and fixed the stations and numbers of the porters, though it was left for Solomon to carry his instructions out."—*Idem.*

27.—*Out of the spoils won in battle did they dedicate*, &c.—The custom of dedicating a portion of the spoil to the Deity has prevailed among all nations. Surely the spirit of this custom, the giving of special thank-offerings for special deliverances, the offering to God according as He has blessed us, might well be more prevalent than it is among us! "When we look over our estates," says Henry and Scott, "let us consider, here are convenient things, rich things it may be, and fine things; but where are the dedicated things?"

FRIDAY, OCTOBER 14.—I CHRON. XXVII.

"This enumeration is widely different from the preceding. In *that*, we have the orders and courses of the priests and the Levites in their ecclesiastical ministrations. In this, we have the account of that which related simply to the political state of the king and the kingdom."

At first sight this chapter promises to be of little interest to the general reader; but a closer inspection shows that it reveals a great deal of the organisation of David's government, and of the principles of promotion in his service. We have here four lists of chief officers: (1) The Military (2—15); (2) The Administrative (16—22); (3) The Civil (25—31); while (4) in verses 32—34 we have the names of those who formed a sort of Privy Council.

It is specially interesting to observe the law of promotion in each case. In one, but in one only, viz., the Administrative (16—22) did the hereditary principle hold sway. Here the chiefs, called "the princes of the tribes" (xxviii. 1) and the "rulers" (16), were the eldest lineal descendants of the patriarchs, the chieftains of the clans. It was most fitting that such men should have pre-eminence simply on the ground of their descent. But in all other departments merit was the rule. The Privy Councillors were chosen for their wisdom or faithfulness; the military chiefs, the commander of those twelve legions which, 24,000 strong, served the king each a month at a time, were all mighty men, leaders even among David's worthies. With regard to the third list, the Civil (25—30), so far as we can trace, ability was the rule of promotion. Who so fitted for the care of camels as an Ismaelite (30)? Or for the care of flocks as a Hagarite (31), a member of a shepherd tribe of Arabs?

SATURDAY, OCT. 15.—I CHRON. XXVIII.

In this and the following chapter we have an account of "David's farewell address, delivered in the presence of the assembled people and of Solomon. It was his last public appearance, and his last regal act."—*Kitto.*

"David opened to them God's gracious purposes concerning Solomon: 'I have chosen him to be my son.' Thus he declared the decree, that the Lord had said to Solomon, as a type of Christ, 'Thou art my son' (Ps. ii. 7), the son of my love; for he was called Jedidiah, because the Lord loved him, and Christ is his beloved son. Of him God said, as a figure of Him that was to come:—1. *He shall build my house* (6). Christ is both the Founder and the Foundation of the Gospel Temple. 2. *I will establish his kingdom for ever.* This must have its accomplishment in the kingdom of the Messiah (Isa. ix. 7; Luke i. 33)."—*Henry and Scott.*

8.—*In the sight of all Israel the congregation of the Lord.*—The appeal is to reverence for Israel *as God's people. And in the audience of our God.*—Here the appeal is to reverence for God Himself. The two together must have had peculiar weight with Solomon. *Keep and seek.*—So ignorant and unspiritual are we, that we shall not keep unless we seek. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, *that* thou mayest observe to do," &c. (Josh. i. 8). *Seek all the commandments.*—To pick and choose between them, favouring some and declining others, presuming to decide which are important and which not—all this has in it the essence of disobedience. The "all" tests us.

11—21.—David gives Solomon a model of the Temple and its furniture. "He had this pattern by the Spirit (see Exod. xxvi. xxvii.). The Temple must be a sacred thing, and a type of Christ. There must be in it, not only convenience, but significance. It must not be left to man's art to contrive it, but must be framed by Divine institution. Christ the true Temple, the Church the Gospel Temple, and Heaven the everlasting Temple, are all framed according to the Divine counsels, and the plan ordained from the foundation of the world."—*Henry and Scott.*

Forthcoming Meetings

CONFERENCES.

Congregational Union.—Norwich, Oct. 11 to 15.

Dublin Convention.—Christian Union-buildings, Oct. 11 to 15.

Yorkshire Women's Christian Temperance Union.—Conference, York, Oct. 19 and 20. For particulars apply to Mrs. F. Thorp, Blossom-st., York.

Cardiff Holiness Conference.—Y.M.C.A. Hall, St. Mary-street, Oct. 19 to 21. Particulars of Mr. J. Hughes, at the Hall.

Hammersmith Conference of Christian Ministers.—St. John's Vicarage class-room, Iffley-road, Fri., Oct. 22, at 2.30, subject, "Exoteric and Esoteric Faith." Ministers of any Christian denomination will be welcome.

Clapham Missionary Conference.—Conference Hall, 143, Clapham-rd., S.W., Oct. 27 to 29. Particulars of Mrs. Meredith at the Hall.

Birmingham.—All-day convention for the Y.W.C.A. in Midland Counties, Nov. 2, Birmingham. Meetings for devotion in the morning, followed by conference of Y.W.C.A. secretaries and workers. In the evening public meeting in the Town Hall, Earl of Lichfield, Mrs. Stephen Menzies, Mr. Paton, and other workers. Information from Mrs. Lloyd, Sparkhill House, Birmingham; or Mrs. Morgan, Oakley House, Leamington. All interested in young women are invited to all the meetings.

Manchester.—Conference on the Evangelisation of the World, at the Hall, Strangeways, Nov. 9 and 10. Particulars of the Secretaries, at the Hall.

Hastings and St. Leonards Conference.—Robertson-st. Institute, Hastings, Nov. 16 to 18.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

Social Purity.—The Gospel Purity Association will sen competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, E.C.

Messrs. Fullerton and Smith.—Now at Manchester; Nov. 13, and onwards, Cheltenham.

Rev. W. Haslam.—Oct. 9 to 19, St. Matthew's, Brixton Rise; 23 to Nov. 3, St. Mark's, Bath.

Rev. W. Hay Aitken.—Oct. 17 to 29, St. Michael's, Norwich; 31 to Nov. 15, Parish Church, Aston, Birmingham.

Mr. Gawin Kirkham.—To Oct. 8, Mildmay Park; 9 to 11, Steadham, Midhurst; 14 and 16, Devonshire-square Chapel; 17, Mildmay Conference Hall; 20, Y.M.C.A., Westbourne-grove branch; 21, Y.M.C.A., Camden-rd.; 22, Berkeley-rd. Chapel; 24, Y.M.C.A., Finsbury Park; 25, Conference Hall, Eccleston-street; 30, Devonshire-square Chapel.

Mr. J. M. Scroggie.—To Oct. 16, Elgin; 17 to Nov. 14, North-East Coast, N.B.; 21 to Dec. 8, Nottingham; 12 to 31, North-East Coast.

Mr. George Clarke.—To Oct. 9, Brockley Presbyterian Church; 10 to 22, St. Paul's Church, Westbourne-grove; 24 to Nov. 5, Pollokshields, Glasgow.

Mr. W. Spencer Walton.—To Oct. 18, Y.M.C.A., Cardiff; 19 to 21, Cardiff Conference; 26 to Nov. 5, Montrose; 6 to 23, Y.M.C.A., Dundee.

Mr. Henry Thorne.—Oct. 7, St. Helen's; 8, Burnley; 10 to 12, Leicester; 13 and 14, Nottingham; 15, Leicester; 16, Derby; 17 to 21, Liverpool; 23 to Nov. 1, Barnsley.

Mr. W. R. Lane.—October, Edinburgh.

Mr. J. B. Wookey.—October, Great Assembly Hall, Mile-end-road, Sundays, 11 and 6.45; week-nights (except Sat.), at 8.

Mr. Chas. Inglis.—Dublin, During October; Bromley, Wimbledon, Godmanchester, and South Shields in November.

Mr. O. King.—October, Glasgow.

Rev. Dr. Thain Davidson's Monthly Sermon to Young Men, Presbyterian Church, Colebrooke-row, Islington, N., Sun., Oct. 10, at 6.30.

Edinburgh Castle, Limehouse, E.—Sun., 11 and 7, Mr. Abraham Lamb; 3, Rev. Henry Bright.

Conference Hall, Mildmay-park, N.—Sun., Oct. 10, 3.30 and 7, Rev. F. B. Meyer (of Leicester).

St. Paul's Church, Ferndale-rd., West Brixton, S.W.—Special mission, by Rev. J. H. Haslam, to Oct. 13.

St. George's Hall, Langham-place, W.—Mr. H. W. Taylor during Oct., Sun., 11 and 8; Wed., 8., Burlington Hall, Savile-row.

Conference Hall, Clapham-rd.—Sun., Oct. 10, children's service, at 11; Gospel service, by Mr. Swann Hurrell, at 7.

Clapton Hall, Upper Clapton, E.—Mr. T. Shuldham Henry during October: Sundays, 6.30; Fridays, 7.30.

Mrs. Reaney at Stepney Meeting House on Sunday afternoons at 3.

Children's Special Service Mission.—Mr. E. Arrowsmith; at Carlisle, Oct. 3 to 17; 21 to 31, York. Mr. W. L. Seyler, Centenary Memorial School, Kennington, Oct. 19 to 22, and 25 to 29, at 7; Mr. H. M. Trickett, Manchester, Oct. 1 to 7; Birmingham, Oct. 8 to 19; Abingdon, 26 to 30. Mr. J. Spiers, Creek-st. Mission Hall, Deptford, from Oct. 11 to 15.

——— **Meeting** at Exeter (lower) Hall, for reports of sea-side work, Oct. 20, at 3, Rev. E. A. Stuart presiding; and at 6.30, when Mr. Samuel Gurney Sheppard will take the chair.

Evangelisation Society.—Mr. W. J. Taylor, to Nov. 7, Aberdeen; 14 to 28, Hollinwood, Oldham; Dec. 5 to 19, Bolton; 26, Croydon.—Mr. F. E. Marsh, Oct. 10 to 24, Orphan Home Hall, Glasgow; 31 to Nov. 14, Handsworth, Staffordshire.—Mr. F. S. Ball, Oct. 10 to 24, Marple; Nov. 7 to 21, Preston.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., 3.30, meeting for believers, Mr. S. Stidolph; 7, Gospel address, by Mr. J. Short; Thurs., at 8, address by Capt. Thompson. Kensal Hall, Kensal-rd., W., Sun., 7, Mr. E. Cook; Wed., 8, Dr. Owles. Queen's-park Hall, Kilburn-lane, N.W., Sun., 7, and Thurs., 8, Mr. S. Stidolph. Gospel Hall, Green-lane, High-st., Battersea, S.W., Sun., 7, and Wed., 8, Capt. T. Thompson. Gospel Hall, Market-place, Brentford, Sun., 7, and Fri., 8, Mr. W. W. Fereday.

Special Services in Theatres, &c.—Services next Sunday, follows: Pavilion Theatre, Whitechapel-road, 7; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.15 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 7; Alexandra Temperance Hall, Southwark Park-road, 7; Park Hall, Camden Town, 3.30 and 7; The Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Queen's Park Hall, Harrow-road, 7.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, and Wed., 7.30, Mr. A. Wallis. Malden Hall, Kentish Town, Sun., 7, Mr. R. Paton; service on Thurs., at 8. Dalston Hall, Dalston-lane, E., Sun., 7, Thurs., 8, Mr. C. S. Thorpe. Bignold Hall, Forest Gate, Sun., 7, and Wed., 8, Mr. J. L. Stanley. Cadby Hall, Hammersmith-rd., Sun., 7, and Thurs., 8, Dr. Popham. "Rest" Mission Room, Mortlake, Sun., 7, Mr. S. E. Angel; Wed., 8, Mr. R. Jackman. Mission Room, 130, King-st., Hammersmith, W., Sun., 7, and Wed., 8, Mr. J. Calder, Mr. J. Short, and others.

——— **Conference Hall**, Eccleston-st., S.W.—Special mission, by Capt. Warner Dennis, to Oct. 14, Sun., 3.30 (for women only) and 7; week-nights, at 8; followed by Mr. C. R. Hurditch on Sundays and Fridays.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, E.C.—Bible lectures for young men, by Rev. E. A. Stuart (of Holloway), Oct. 12, 26, and Nov. 2, at 6. Mission to young men, Oct. 18 to 23. Foreign missionary Conference, Oct. 19, at 6; Rev. C. G. Moore (from China) and Mr. Reginald Radcliffe will take part.

Exeter Hall.—Special mission (both sexes), from Oct. 11 to 24; missioners, Rev. F. S. Webster and Mr. Mitchell Carruthers; week nights, 8; Sundays, 7. Sun., 3 30, straight talks with young men, "Fast Life," by Mr. J. E. Kennedy; 7, Rev. Chas. Spurgeon, jun., in the Large Hall. Thurs., inauguration of the winter session, Mr. George Williams in the chair.

The Priory, 198, Upper-st., N.—Thurs., Oct. 7, 8.30, address, Rev. A. Bax. Sun., Oct. 10, 3.15, Bible class, "Lessons from the Life of Elisha" (2 Kings iv.); 8, open-air service in Priory grounds, *friends invited to help with the singing.* Wed., 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, W.—Thurs., Oct. 7, young men's meeting. Prayer meeting each night to Oct. 10. Oct. 18 to 21, at 8.30, mission by Rev. E. A. Stuart.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1. Every Thursday evening, at 8.30, a Bible-class for believers is held, to which ladies and all visitors to Paris are invited.

17, Camden-road, N.W.—Sun., 3.15, Bible-class, subject, "What is Truth?" Mon., 8, inaugural meeting of Total Abstinence Society. Thurs., 8.30, social reception, chairman, Mr. F. Bevan; addresses by Rev. David Davies and Rev. Geo. Wilson, M.A.

Mall Hall, High-st., Notting Hill Gate.—Thurs., at 9, evangelistic address, Mr. Blake. Sun., 3.30, conversational Bible-class, Mr. Short, subject, "Ishmael." Mon., at 8.30, lecture, by Rev. J. Cowley, subject, "Antiquity of the Bible."

Conference Hall, Stratford, E.—Sun., Oct. 10, 3 and 7, Mr. T. H. Morris. Convention for the Deepening of Spiritual Life, Oct. 26 to 28.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

Ancient Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Lecturer for October, Rev. J. G. Rogers. Service every Tuesday, at 12.

Medical Prayer Union.—Special service for students and members of the medical profession, Oct. 8, at 8, St. Martin's, Trafalgar-square; preacher, Rev. Talbot Rice.

Servants and Employers.—Mr. Gawin Kirkham will address servants in Mildmay Conference Hall, Sun., Oct. 17, at 3.30, and employers at 7; subjects, "Romance in the Kitchen" and "The Privilege of Power."

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein and her Brother: Oct. 7, Whitefield Tabernacle, "City Life in Jerusalem;" 8, Victoria Baptist Chapel, Clapham, "Homes and Haunts of Jesus;" 11, Southwark Wesleyan Chapel, "City Life in Jerusalem;" 12, South Essex, "Bedouins of the Desert;" 13, Park Chapel, Crouch End, "City Life in Jerusalem;" 14, Highbury Quadrant, "Homes and Haunts of Jesus;" 16, Croydon, "Homes and Haunts of Jesus."

House of Rest, 8, Cambridge-gardens, Kilburn.—Fri., Oct. 8, all-day meetings: 10.30, prayer for spiritual power, and manifested union in service amongst Christians, and for the needs of all missions represented; at 3, an address by Dr. McKilliam, on "The Tabernacle as illustrative of Progressive Christianity;" at 7, "Practical Holiness and the Work of the Spirit," Rev. J. D. Dinnick, Miss Reade, of India, with others, will take part. Sun., Oct. 10, at 3.30, Bible reading, by Miss Mason.

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Subscriptions Received by Messrs. Morgan & Scott to Saturday, October 2, 1886.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Alpha—Please send full address.			
Distressed Factory Girls, Barking—F. V. M. ..	1	0	0
Day in the Country Fund—Ryde	1	0	0
Miss Mittendorff's Orphan Home—J. B. D.. ..	6	0	0
Dr. Barnardo's Homes—J. B. D. £5; D. A. 2s. 6d.; W. N. 10s...	5	12	6
St. Giles' Christian Mission—J. B. D. £5; G. B., Edinburgh, £5; E. A. 1s.; Miss C. 10s.; W. C. £1; (*Prison Mission*) M. L. E., Hong Kong, £2	13	11	0
Watercress and Flower-Sellers' Mission—J. B. D.	5	0	0
Home of Industry—Mrs. D. G.	0	10	0
Miss E. Hopkins' Rescue Work—Mrs. D. G. ..	0	10	0
Dock Labourers' Mission—Luke iv. 32..	3	0	0
Mr. Pascoe's Work in Mexico—O. O. 5s.; W. C. 15s.	1	0	0
London Medical Mission—O. O.	0	5	0
Luther Memorial Homes (Miss Corke)—O. O. ..	0	15	0
Bristol Orphan Houses—P. B...	3	0	0
Thames Church Mission—Thankoffering	2	0	0
Salvation Army—God's Tenth, 10s.; G. F. H. £1; Rottingdean, 5s.; K. T. P. 10s.; (*Self-denial Week*) A Friend, 1s. 6d.; Dollies' pocket-money, 4d.; S. J. 10s.; Mrs. S. J. 5s.; Miss M. J. 1s.; Miss F. J. 6d.; Mrs. R. A., Dublin, 5s.; E. B. 4s.; E. B. 2s.; (*Sick Fund*) Family of Five, £1 5s...	4	19	4
Baptist Congo Mission—(*Fire at Stanley Pool*) Rev. xiv. 13, £10; W. H. 10s.	10	10	0
Distressed Jews in Jerusalem (Mrs. Finn)—Poplar	0	3	0
Mr. Fegan's Boys' Home—God's Tenth	0	5	0
Friendless and Fallen—God's Tenth, 5s.; Miss C. 10s.; August, 10s.; J. A. H. £2; K. T. P. £1; (*New Home*) Pewsey, 2s. 6d..	4	7	6
Destitute Children's Dinner Society—God's Tenth	0	5	0
Persecuted Jews (Mrs. Finn)—God's Tenth ..	0	5	0
Mission to Deep-Sea Fishermen—God's Tenth ..	0	5	0
Bishop Taylor's African Mission—God's Tenth	0	5	0
Young Men's Room, Medicine Hat, Manitoba—Medico, 2s.; Miss D. 10s.	0	12	0
Mission to Seamen—(*Books, &c.*) E. T. M... ..	0	10	0
Mrs. Meredith's Prison-gate Mission—August ..	0	10	0
Soldiers' Home, Dover—M. E. B., France.. ..	1	0	0
George-yard Ragged Schools—(*Rescue Work*) J. A. H.	2	0	0
Bridge of Hope, Ratcliff—J. A. H...	2	0	0
Mrs. Wilkes' Rescue Work, Poplar—J. A. H. ..	2	0	0
Mrs. Butler's Rescue Work—J. A. H.	2	0	0
Rescue Society—W. C.	1	0	0
Soldiers' Institute, Portsmouth—W. C..	1	0	0
Moravian Missions, London Association—M. L. E., Hong Kong	3	0	0
Work in Brazil (Rev. E. H. Soper)—T. N. J. ..	0	10	0
Ladies' Negro Friend Society—T. N. J.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	[illegible]
	£81	1	[illegible]

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[Advertisements.]

Mrs. Parsons' Orphan Home—Sunderland, 5s.

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Years.	Temperance Section.		General Section.	
	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
1866-70. 5 Years.	549	411	1008	944
1871-75. 5 Years.	723	511	1268	1330
1876-80. 5 Years.	933	651	1485	1480
1881-85. 5 Years.	1179	835	1670	1530
Total—20 Years.	3384	2408	5431	5284

It will be seen by this that the Claims in the Temperance Section are only a little over 71 per cent. of the "expected," while in the General Section they slightly exceed 97 per cent. of the "expected."

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(Continued from page iii.)

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine Truth.—EVANGELIST, Clapham, S.W.

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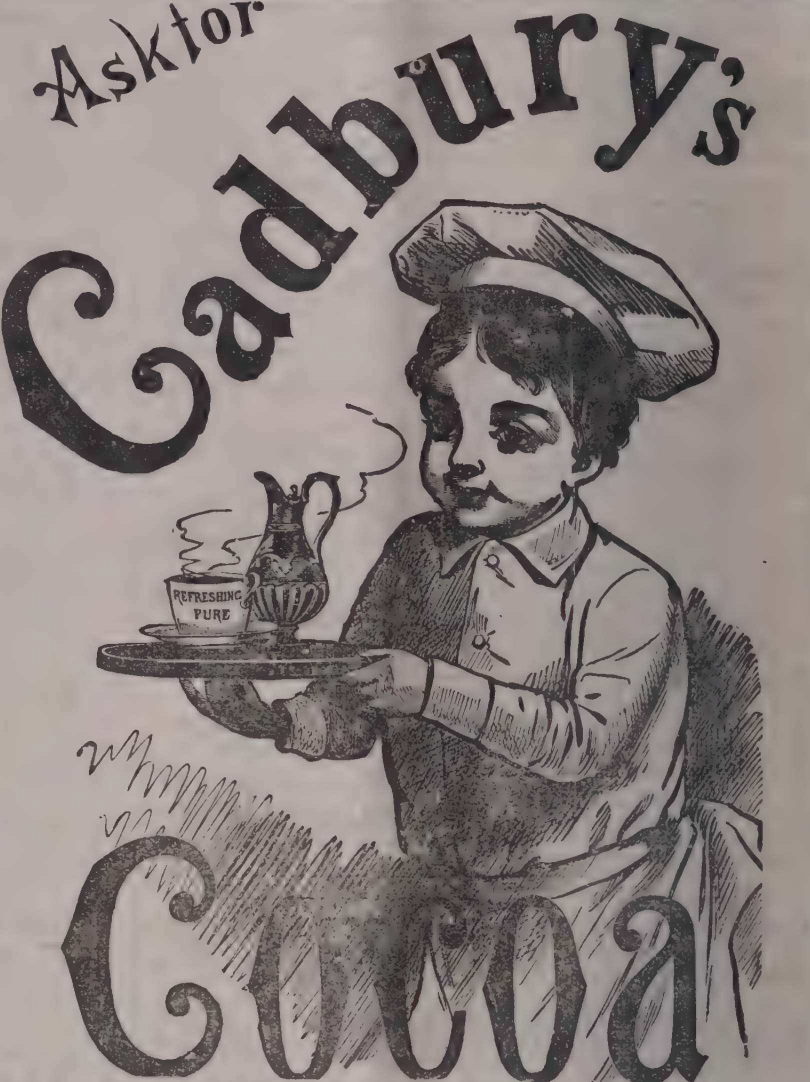

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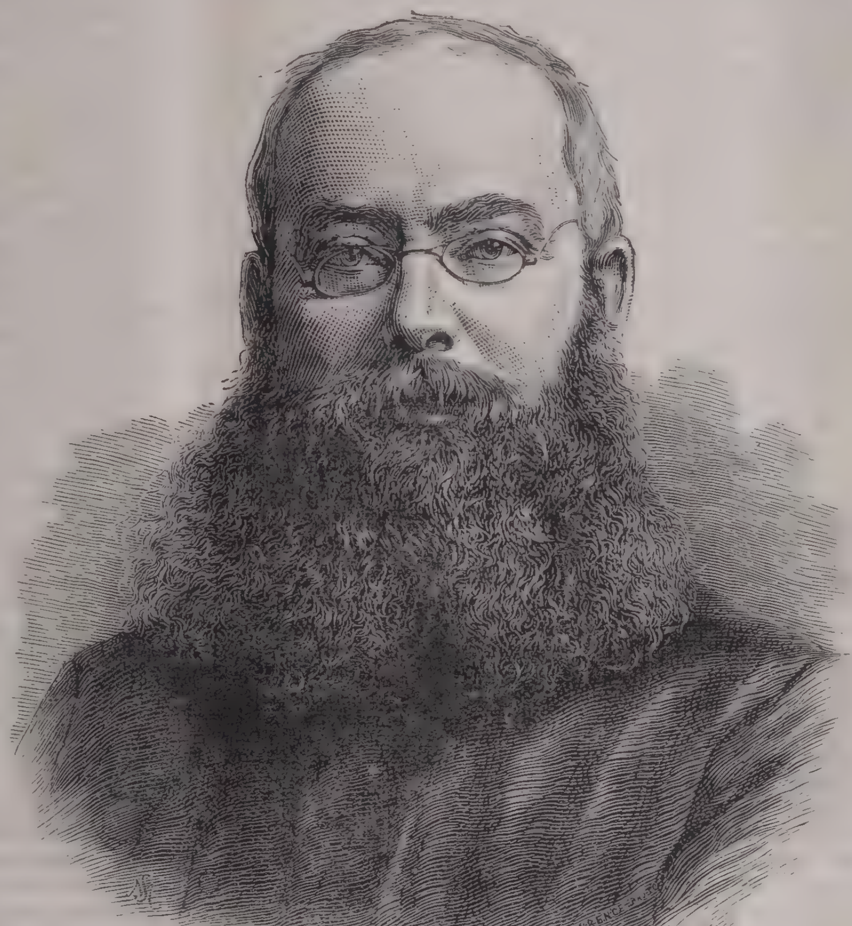
THE LATE DR. W. FLEMING STEVENSON.

THE Church of Christ has sustained a deep loss in the recent sudden death, at the age of fifty-three, of the pastor of Rathgar-road Presbyterian Church, Dublin. For the influence of Dr. WILLIAM FLEMING STEVENSON extended far beyond the limits of the congregation of which he had charge; and his name was honoured and loved in distant places by thousands who had never seen the beaming eyes and loving smile, so pleasantly familiar to the residents in the Irish Metropolis. For years back, in all enterprises involving spiritual effort, and having for their object the elevation of men and women, Dr. Stevenson had taken a foremost place; and, devoted though he was to the religious body with which he was immediately associated, there was no movement of benevolence or charity organised by Christians of other denominations which had not either his keenly practical help or his heartfelt sympathy.

Of wide and scholarly views, he was not of those who find in much learning an excuse for divergence from the truths of the Gospel. His sermons, therefore, although they were eminently pleasing to high intellectual tastes, had in them that element of simplicity which is inseparable from all truly successful preaching. A pulpit occupied by a man of varied knowledge and great experience, and whose anxiety it is to hide himself behind Jesus, will ever be attractive. The congregation at Rathgar, therefore, Sunday after Sunday, included many pilgrims, drawn to the suburban church by the preacher's name or fame. The sorrowing concourse that attended his funeral was equally representative: the mourners including ministers and people from many other congregations, not a few of them being from distant parts. Plenty of people who were by no means attached to Presbyterianism loved the man whose denominational feeling had never been permitted to take an undue place, or to interfere in the slightest degree with his Christian work. They recognised in him one of those who so learn the spirit of Christ as to be able and always ready to put sectarian feeling aside when souls are in need of the bread of heaven; so they crowded round the open grave, and wept with those who wept.



(From Photograph by Mr. W. Lawrence, Dublin.)

Born in Strabane, County Tyrone, in 1833, Mr. Fleming Stevenson in early youth resolved to enter the Christian ministry. After some years of study he attended the University of Edinburgh, and took his degree in Arts, his Alma Mater only a short time ago conferring upon him the well-merited honorary degree of Doctor of Divinity. A course of theological reading in Edinburgh was followed by similar studies in Germany. It was to this period of his student life that he owed that acquaintance with German religious thought, and with the sacred poetry and noble literature of Germany, which afterwards became so valuable to him, both in his directly spiritual, and in his literary work. In 1856, when only twenty-three years of age, he was licensed to preach. As mission work was his chief desire, he found congenial employment in the Belfast Town Mission, a field in which he was greatly blessed of God, for three years. The occupation was profitable to his own soul as well as to the people with whom he came in contact. Belfast at that time was fortunate in having in the ranks of its ministry the well-known Dr. Morgan. Mr. Stevenson, like hundreds of others, almost unconsciously submitted to the far-reaching influence which that godly man possessed in so remarkable a degree, imbibing from him that keen regard for the simple truths of the Christian faith which never left him through all his subsequent career. To the Belfast Mission work there can be little doubt that Mr. Stevenson owed the development of that natural sympathy which afterwards made him so intense in regard to anything appertaining to home or foreign missions; and in it also was fostered that deep pity which tinged with such tender hues all that he wrote or spoke about the lowly and the suffering poor. Mr. Stevenson brought from the back streets and courts of the large and busy northern town a full knowledge of the needs of humanity, and a firm conviction that the mysteries of life, with its sorrows and poverty and its biting contrasts, can be explained only at the cross of Christ.

In 1860 he was drawn from Belfast and appointed minister to a newly-formed congregation assembling in a school-house in one of the southern suburbs of Dublin. Two years afterwards the new church, which stands in a striking position at the junction of four roads, was completed, the celebrated Dr. Norman Macleod preaching the opening sermons. Here Mr. Fleming Stevenson commenced his work of nearly a quarter of a century. The Rathgar Church soon became a centre of varied spiritual life. The congregation rapidly increased, until it became not only one of the largest, but one of the most potential in good works. At the head of all the movements connected with his own congregation, he was ever ready to give valuable help in those of others. His sermons showed signs of careful and prayerful preparation and thought. Visiting daily the sick and the poor, and apparently always occupied in his round of heavy duties, the young minister yet found time for literary work. Few who have read his first volume, "Praying and Working," will have forgotten its noble lessons of self-sacrifice and renunciation for Christ's sake, the simple pathos of many of its passages, and its manly Christianity. The book is as refreshing and invigorating as the wild, sweet odours of a pine forest, and is of those which can be read and re-read, each perusal revealing hidden beauties of robust thought and almost womanly tenderness. To the readers of the religious periodicals of the day, Mr. Stevenson's name soon became pleasantly familiar. There can be no doubt, judging from the charming freshness and suppressed power of his style that, if he had not been devoted to directly spiritual work, he would have taken a high place in literature. His pen, like his voice, was dedicated to his Master's service, and was blessed of God, for many are the readers who have arisen strengthened and stimulated from the reading of "Praying and Working," who sat down to it weary, after what seemed to be toil in profitless fields, with no signs of harvest.

In 1872, in addition to his manifold occupations, Mr. Stevenson compiled a volume of "Hymns for the Church and Home"—a noteworthy volume, precious to all hymnologists who have been privileged to meet with it. It contains not only many of those pieces which, as the editor said, "the common consent of Christians has approved," but also many less familiar to the Christian Church, and taken from sources far from generally accessible, and several of the editor's own fine translations. The section of Hymns for Children is peculiarly interesting, not only on account of the excellence of the selection, but because of the unconscious testimony it bears to the compiler's insight and simplicity of character.

Not until nine years had been spent in incessant pastoral and evangelistic work did Mr. Stevenson become officially connected with the foreign mission work of the General Assembly of the Presbyterian Church. In 1871, he was requested to become the colleague of his old friend, Dr. Morgan, as Associate Convener, an invitation which, after due consideration, he complied with. Two years afterwards, Dr. Morgan entered into rest, and Mr. Stevenson was appointed Convener, a post which he filled at the cost of great personal labour and anxiety, but with blessing to the Church and with visible effect upon much of its mission work. He succeeded in first inspiring the Rathgar congregation with the missionary spirit; then throughout Ireland and part of Scotland he was enabled to kindle and develop a similar practical interest.

In 1877, as readers of *Good Words* may remember, Mr. Stevenson, on behalf of the General Assembly, visited the mission stations of America and Asia, his wife, a true helpmeet in the noblest sense of the word, accompanying him and continuing the pleasant task of lightening his labours; for, even upon that world-wide journey, his home work followed him. In the deeply interesting descriptive papers with reference to this missionary voyage, which Mr. Stevenson contributed to *Good Words* during 1879, there is ample evidence of his keen powers of observation and high literary ability.

The varied experiences of this studious visit to the distant mission fields served the Convener in good stead afterwards, and furnished him with many an apt illustration when he was pleading the missionary cause. The intense love of foreign mission work which burned within him was a passion of gradual growth, and its development was doubtless commensurate with that of his own spiritual life. The hymn-book which he compiled in 1872 contained thirty-five missionary hymns, but it may be assumed that, if he had edited another collection in 1880, the number would have been largely increased.

In 1881, Mr. Stevenson most acceptably filled the Moderator's chair of the Irish Presbyterian General Assembly. Shortly afterwards he was appointed to the Senate of the Royal University of Ireland. How he managed to crowd so many and such varied duties into each and every day, it is difficult to comprehend, except upon the line recently laid down by the Bishop of Ripon, that the minister of Christ has no right to have any spare time. It pains us to think that such valued service has come to a sudden stop.

He himself had a happy, childlike belief in the loving ministry of angels, and, as we write, we have before us these words of his, so inexpressibly touching in the light of his own death:—

> It must add to the solace of a Christian life, characteristically a life of pilgrimage and isolation, that it is watched by pure and gracious beings who bear their help to us at God's bidding, and in their own love; who come straight from the Father of Spirits, who work with unseen ministry, like the secret powers of nature, the dew, and the frost, and the fitful wind, but whom one moment's revelation might make visible. Christ, as He taught, might have hung the air with clouds of listening angels; we, as we journey, might as happily see the path lined with horses and chariots of fire. And there are troubled, baffled, lonely moments when to know that the angels are beside us is like a cup of water to a man spent with thirst.

He went on to say, "We shall see them as our fellow-servants some day when we cross the river;" as the joyous anticipation has been so richly fulfilled, and he has been welcomed to the ranks of those "who are before the throne of God, and serve him day and night in his temple," may we not take to our hearts the comforting thought that another pure and gracious being is bearing help at God's bidding to worn out and fainting spirits here below?

After preaching on the Sabbath in Liverpool, Mr. Stevenson spent a day or two under the shadow of the Welsh mountains, and, having returned home, conducted the congregational prayer meeting on the Wednesday night. The following evening, Thursday, September 16, a few friends were privileged to spend with him, little thinking that it was their last earthly meeting. Shortly after the singing of Charlotte Elliott's lovely hymn—

Let me be with Thee where Thou art,
My Saviour, my eternal rest:
Then only will this longing heart
Be fully and for ever blest,

and his voice had been lifted in family prayer, he was suddenly taken ill, and in half an hour his eyes had closed upon those whom he loved most and best on earth.

The gathering at his funeral was, as we have said, a representative one, including Canon Wynne, and others who had been his co-workers at the Dublin Conferences, the Archbishop of Dublin, and about seventy ministers of the Episcopal Church, with those of various other denominations, many members of Dublin and provincial congregations, and deputations from societies with which Dr. Stevenson had been closely associated. The coffin was hidden beneath the flowers sent from all parts of the island and from Scotland, fit emblems of the pure life, with its lingering perfume.

In the funeral address, Rev. Robert Ross paid a just tribute to the worth of the deceased:—

> To know him was to love him. All the elements which gained esteem and confidence were shown with increasing lustre in his character. He was truly a living disciple of Christ, as it was not difficult for those who knew Christ to understand, and that was proved by his power to influence men more by his spirituality than by his culture. . . . His life was marked by singular freedom from all trace of selfishness. He seemed oblivious of self, and worked solely for the spiritual good of man, and for the glory of God. Few men worked more than he to spread the Gospel of Christ amongst heathen nations. He realised the condition of millions who were long without God and without hope, and few had laboured as he had to bring them into the life and liberty of the children of God, and in making known to them the unsearchable riches of Christ. . . . His spirit was truly Catholic, and his heart was large enough to open to all who loved the Lord Jesus Christ, and who call on his name. . . . He knew life was short, and he tried to press into it as many and as good results as one man could. God in his good providence has taken him in the prime of life.

If he had not been ripe, he would not have been gathered, and the noble example he set of untiring devotion to the Master will stimulate many to imitate his life of love to humanity, in its every phase, of self-sacrificing service for Christ, and of full consecration to God.

"I have not time to be weary," he said quietly, only a little while ago, to a friend who had asked if he was not sometimes tired of such unceasing work. The words are a message to the many Christians who are too troubled about many things to spare any portion of their days to work for the good of others; and they would form a fitting epitaph for the grave of one whose every moment was utilised in labour for Jesus.

INTERNATIONAL SUNDAY SCHOOL CONVENTION.—At the Convention held at Chautauqua, in August, it was decided that the next Convention should be held at Chicago, on June 1, 2, and 3, 1887. It is intended that the gathering shall be international and missionary in its spirit, having for its object the best methods of reaching the neglected.

SHOULD WOMEN PROPHESY?

On the afternoon of the first day of the Missionary Conference at Mildmay, last week, this question was very satisfactorily answered by Mr. C. H. **Judd**, of the China Inland Mission. He completely exploded, as it seems to us, the idea that has been so tenaciously held by many in the Churches for these centuries past, that the Bible forbids or discountenances the public ministry of qualified women.

"To the law and to the testimony" was his motto. First of all he quoted the well-known passage in Ps. lxviii. 11, the revised version of which runs thus: "The Lord giveth the word, and the women that publish the tidings are a great host." This rendering, continued Mr. Judd, gives the clear meaning of the original. Many of us cannot have failed to notice that God in his sovereign grace uses the instruments that He Himself prefers; not those that we should think best, but those which He thinks best.

In Acts i. 14, we read, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Continuing the narrative we find in chap. ii. that when the day of Pentecost was fully come, the disciples "were *all* with one accord in one place . . . and they were *all* filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The men and the women were there together, praying together, filled with the Holy Ghost together, speaking with tongues together, the Spirit giving them utterance together. The multitude began to complain, and said they were drunk—"filled with new wine." You will remember the passage in Ephesians, where it says, "Be not drunk with wine wherein is excess; but be ye filled with the Spirit." We know how similar are the natural symptoms in both cases — gladness, joy, merriment, and supernatural power, completely subduing the man. No wonder the people thought they were drunk. But what did Peter say? He said it was not drunkenness. It was what the prophet Joel foretold, when he said, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons *and your daughters* shall prophesy . . . and on my servants and *on my handmaidens* I will pour out in those days of my Spirit, and they shall prophesy." There was no "women's meeting" there. You never read of a women's meeting in the New Testament; it is altogether a modern invention, so far as I know. Here at Pentecost they are *all* together, filled with the Holy Ghost.

Does the Word of God anywhere contradict this? Surely the Holy Ghost will never go back on his own sure prophetic word. Look further at Acts xxi. 9, where we read that the four daughters of Philip the Evangelist prophesied. Does Paul regard this disapprovingly? Instead of that, he stayed "many days" at the place where these virgins were prophesying. . Go on a little further to Paul's Epistles, in which some are inclined to imagine that the Apostle forbids the ministry of women. No such thing; it is the very reverse. In the Church at Corinth there had been some disorder, and the Apostle desires to set them right. The tenth and eleventh chapters of his Epistle are fully taken up with the regulations at the Lord's table. Right in the middle of these, what do we find? That the Apostle tells the women they are not to prophesy and pray in public? No; he tells them how they are to do it. "Every man praying or prophesying having his head covered dishonoureth his head; but *every woman that prayeth or prophesieth* with her head uncovered, dishonoureth her head." The Apostle simply regulates the matter. If a woman wanted to pray or prophesy in her own chamber it mattered nothing how she was attired; but if one prophesies in public she must have her head covered, as a mark of subjection to her husband.

Look now at the two passages in Paul's Epistles that are generally supposed to go against the practice of women prophesying. He has told them how they are to pray or prophesy when at the Lord's Table. Will the Holy Ghost contradict Himself a few chapters further on? In 1 Cor. xiv. 34, he says, "Let the women keep silence in the churches, for it is not permitted unto them to speak." Consider this passage in its more literal translation. If I may give to this word "speak" (λαλεῖν) one of its meanings, the first one given by Liddell and Scott, it is to "chatter or talk;" hence they are not permitted to be talking in the Church, but to keep silence. If they would learn about any matters, let them ask their husbands at home, because it was a shameful thing for women to be talking or chattering in the churches. I have spoken with many persons from India, China, Syria, and other Eastern lands, and I have found the reasonableness of this injunction. In these countries, where women have no education, they go into the chapels, and sit in groups talking and chattering together, and sometimes asking questions of the most ridiculous kind. The Apostle says they must not do this. A lady who is here from Syria has seen it again and again. The command of the Apostle, therefore, has no reference at all to women's exercise of the gift of prophecy or of prayer; it simply deals with this inconvenient practice so common among the uneducated women in these Eastern lands.

Take another passage: "I will therefore that men pray everywhere . . . in like manner also that women adorn themselves . . . let the woman learn in quietness with all subjection; but I suffer not a woman to teach, nor to have dominion over a man, but be in quietness." Let me remind you—probably you know it already—that the words here, "man" and "woman," are translated from the same Greek words that mean "husband" and "wife;" the only way of distinguishing them is by the context. If you turn to 1 Pet. iii. 1, you will find the same expression in the Greek translated husband and wife. "Likewise ye wives be in subjection to your own husbands." From a comparison of the two passages we will find that there is no difficulty about this matter. The last verse of the chapter in Timothy settles it to my mind completely. "She," that is, the wife, "shall be saved in childbearing, if they continue in faith and love and sanctification with sobriety." "They" refers not to the man and the woman indiscriminately, but to the husband and the wife. "She shall be saved in childbearing," that is God's promise to the wife as a wife; and the command is that she is not to usurp or domineer over her husband. *The question of prophesying in the church is never raised at all, for "in Christ Jesus there is neither male nor female"* (Gal. iii. 28).

Take one more passage. We have referred to the prophecy in Joel, where there is the promise that the sons and the daughters alike should prophesy when the Holy Ghost should fall upon them. What is prophesying? Is it for the unconverted or for the believer? "He that prophesieth speaketh unto men to edification and exhortation and comfort" (i Cor. xiv. 3). If God puts the Holy Ghost into a woman for prophecy, she is to edify the Church. Let us be very careful that we do not hinder that edification. There are thirty or forty passages of Scripture at least on this subject, and they are all on the same side. There are only two that are apparently against it, and, as we have seen, one of them, and the most important, refers to foolish or needless talking in the public assembly. Nowhere is a woman forbidden to pray or prophesy; but it is assumed that she will pray and prophesy both in the Church, and at the Lord's Table.

Do we find any examples of women prophesying in the Bible? We have the case of Miriam. The word prophesy does not necessarily mean to foretell. John the Baptist was the greatest of the prophets, but he did not mainly foretell. To prophesy simply means to speak the message given from God. Hannah went into the temple to pray. The only complaint against her was not that she prayed too loud, but that she did not pray aloud. When King Josiah was in trouble about his kingdom he sent to learn from one Huldah, a prophetess. The great Apollos, a man mighty in the Scriptures, yet knew little of a full Gospel. Whom did God use to teach him? Aquila and Priscilla. Paul speaks of certain women as his fellow-labourers in the kingdom of God. (See Phil. iv. 3; Rom. xvi. 3, 7.)

Has not the devil too long blinded our eyes so that we have for centuries bound up one of the most powerful arms of the Church of God? Peter was baptized by the Holy Ghost, but even after that God had to give him special revelation in order to open his eyes that the Gentiles might be brought in. It seems as if the Churches of God in this century need to have the scales taken from their eyes that they may see God wants women to prophesy in the power of the Holy Ghost. Shall we not break down the barriers that God has never set up, but that Satan has put in the way?

Whom do we find doing the greatest work among our soldiers and sailors? There is a remarkable work among seamen in China, and the experience of all who know it is, that five men are converted through the women for one converted through the men. The same may be said of the work among soldiers at Gibraltar, Malta, and elsewhere. The Holy Ghost is not bound down to one way of working. Let us take care that in this matter we are not quenching the Spirit of God. I know of one church in Scotland which shut out a dear sister. What is the consequence? God has pretty well shut out the blessing from that church ever since; I think there has been hardly a conversion since. God will not have his Holy Spirit quenched. "Quench not the Spirit. Despise not prophesyings." Let us pray God that He will clear this obstacle to the progress of his kingdom out of the way.

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THE BIBLE TRIUMPHANT!

[Voltaire's house is now used by the Geneva Bible Society as a repository. The old premises of the British and Foreign Bible Society, in Earl-street, Blackfriars, stood where, in 1378, the Council forbade Wycliffe circulating portions of Holy Scriptures, and where he uttered the words, "The truth shall prevail." The Religious Tract Society's premises are where Bibles were publicly burned. A large hall, says Rev. Henry Loomis, was begun in Tokio by the opponents of Christianity, and it was proposed by a series of lectures to destroy the power of the Gospel in Japan. But before the building was completed the founders of the enterprise disagreed, and it passed into other hands. This was the place where Rev. Joseph Cook dealt such fatal blows to infidelity, and it was also used for a series of lectures by some of the ablest men in Japan in defence of Christianity.]—*Sussex Daily News.*

Great God! how wise and wonderful thy Word
To charm the world and chase all foes away:
By all the conquering sweetness of its sway,
And that strong tenderness its truths afford.

Long centuries of curse from sin's hot tongue,
And all deceits, intrigues, and scorn and lies—
The doubter's jests, and disbeliever's cries—
Have failed, Grand Book, to do thee lasting wrong.

False weapons forged to force the holy story
From that supreme command of righteousness,
Have strangely aided missions meant to bless,
And godless men promoted Heaven's glory.

Behold the hand of God destroy the wiles
And powers of dark design bad men conceive:
The scoffers build the house where saints believe,
And Bibles disinfect what sin defiles!

Great Father! here is faith's divine success
O'er disbelief's cold gospel of despair:
A fragrance, as of vineyards, on the air,
Where pestilence proclaimed its past distress.

The guide of olden Israel stands as sure
As mountains silvered with the dew of dawn:
Will witness nations die—new peoples born,
And conquer alien hearts and make them pure.

Enthral my soul! bless'd record of God's love,
Repeat eternally, salvation's plan,
How Truth prevails despite the schemes of man,
With earth obedient to a law above.

As flowers yield honey to the golden bee,
And perfumed meadows feed the musing kine,
Or globe of grape beget untainted wine,
So may thy Word, O God, yield sweets to me!

Eastbourne, Sussex. **John T. Markley.**

Mildmay Missionary Conference,

OCT. 5, 6, 7.

The ordinary meetings of this Conference, held last week, were preceded by much prayer, as is customary at Mildmay. A meeting on Monday evening was well attended. Earl Cavan read Ps. lxvii., and prayer was offered by Rev. D. B. Hankin and Mr. Broomhall. Mr. Herbert Tritton, who presided, read and briefly expounded Eph. iii.

Mr. J. E. Mathieson said a solemn suggestion was thrown out at a meeting held in the morning, that in no part of the world is there any special revival of the Christian religion going on at the present time. We associate with the latter part of the promise, "I will pour water upon him that is thirsty," what we are accustomed to call revivals of religion. If what was then stated be true it is a solemn fact, and no wonder there are no "floods upon the dry ground." During the last fifteen or twenty years, there has been Conference after Conference until the people of God in this land, and in Scotland, are better instructed than ever before about God's purposes and will concerning his work in the world. We need to press home upon Christian people, for the purpose of self-consecration, the thought of individual responsibility. We hear little or nothing of revivals in Scotland, or England, or Ireland. Why is it? There must be something radically wrong, contrary to the mind and will of God, in our method of going to work. Even Societies which have been established only fifteen or sixteen years, have got into traditional ways of working. What is wanted is that men should go forth, in the simplicity of the early ages, two by two. Instead of attempting, by great institions here and there, to try and convert the heathen peoples, we must go back to apostolic days, and revise our methods by the plan then adopted. Think of the guilty silence imposed on the laity by our churches, and to this hour acquiesced in by the laity, who go forth bearing the Christian name, indeed, though hardly one in a thousand ever dreams of speaking of Christ to the people about him. Think of the guilty silence imposed on our sisters, and of the guilt of our own Church in connection with God's ancient people. There has grown up in all churches a mighty spirit of traditionalism that nothing but a spiritual earthquake can overthrow. We need in all our churches to reconsider our ways, and throw away a great deal of rubbish before much progress can be made.

Mr. Reginald Radcliffe said: It is a fact, if we look at the accounts of missionary work from all parts of the world, whether from China or India, or European countries, we see nothing at all like the flood that took place in America in 1803. There was a wonderful flood at Pentecost, and afterwards there was flood upon flood. God is the God of floods, and it is as easy for Him to move a city or a province as two or three souls. Our first business is to humble ourselves before God, and then to strike home among the millions living without God in the world. Let us bear up before God the missionaries in India, China, and Africa, and in many a solitary place, where they cannot gather a company like this to cheer them. Let us not doubt that God will pour out a blessing not only upon ourselves, but upon those for whom we plead. Mr. Radcliffe concluded with earnest prayer, and was followed by several others.

TUESDAY, OCTOBER 5.

At the early prayer-meeting Mr. Mathieson made sympathetic reference to the death of Rev. Clarmont Skrine, of Wimbledon, on the previous morning. After partaking of a cup of tea he breathed a sigh, and then passed away to be for ever with the Lord.

The Chairman (Mr. Robert Burn) read a portion of 2 Cor. viii., and John xvii., pointing out that the Macedonian Church first gave themselves to the Lord, and then placed all their means at the service of the Apostle, yielding themselves to the Lord, spirit, soul, and body. In the course of a brief address, he said he once heard a missionary sermon preached from the words: "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." The preacher went on to say: "If this is so, the world ought to know it." We who know it are stewards of this wonderful grace of God. The reason why there is little blessing at home is because we are not faithful to the trust committed to us. If there were a famine in any part of the world, efforts would at once be made on behalf of the starving people. And what a reflection it is upon the Church of God that they should be so indifferent in giving the bread of life to the millions who are perishing around us. We must not attempt to shift the burden to other shoulders; it is a question of individual responsibility.

JEWS AND MOHAMMEDANS.

The Earl of Cavan presided at the first meeting of the Conference. In his opening remarks, having read Ephesians i. 15, he said:—I am overwhelmed with the vastness of the subject before us. We need to be humbled in the dust at the thought of the shortcomings of the Church of Christ, and each one of us as a part of that Church. How thankful should we be that our loving Lord is ready to listen and to forgive as we pour out our hearts in contrition for our neglect. These meetings will be a great blessing if we really humble ourselves in confession before God that we have fallen so far short of what He required of us.

"TO THE JEW FIRST."

Rev. John Wilkinson said:—In the subject before us this morning, the Jews are in their rightful place in relation to the world. This is not a meeting for a detailed account of work amongst the Jewish people done by the various Societies, or for our encouragement in regard to what has been done, but rather to look on the other side, and see what has yet to be done. We want, as Christians, to understand God's way of doing things, to discover his mind and will. We should consider the relationship of the Jews to the world in the revealed purposes of God. Let us start with this statement, that universal blessing is guaranteed already in such passages as "The knowledge of the Lord shall cover the earth as the waters cover the sea," "All flesh shall see the salvation of God." God has guaranteed universal blessing. By what means? We have a most clear revelation on this subject. He elects one nation, and to the father of this nation, whom also He chooses, He gives a promise in varied terms. He formed them, and has preserved them to this day for the purpose of unfolding his love in the redemption of the world. In that beautiful sixty-seventh Psalm—the prayer of which there is no harm in Christians using; for, in proportion as they are blessed, will they be a blessing to others—the doctrine set forth is that the blessing of the nations shall follow upon the blessing of the Jews—"God shall bless us, and (then) all the nations of the earth shall fear Him." And they shall be blessed, wait they never so long. Never expect the ends of the earth to "fear Him" while the Jews remain unblessed. We are praying continually that "the glory of the Gentiles" may be "like a flowing stream;" but notice the immediately preceding context, for never shall we get that which represents blessing on a large and universal scale till God extends peace to Jerusalem "like a river." This is in the Book, and cannot be altered. We must bring all our machinery, powers, and effort into the line of God's revealed will and purpose.

Passing along the ages of prophecy, we come to the advent of our Divine Lord. How completely were his prophecies, doctrine, and practice on this same line. After his resurrection He tells his disciples to wait at Jerusalem "till power be given you from on high." They did wait; and how abundantly was his promise of the gift of the Holy Ghost fulfilled. They got three thousand souls under one sermon, and that by a converted Jew. What do we see in apostolic times? Wherever they went, they sought out the synagogue and preached therein, and even when their message was rejected, and they turned to the Gentiles, it was not from all Jews to all Gentiles; they only turned from blaspheming Jews to waiting Gentiles. All along the line of prophecy, of Christ's ministry and of apostolic work, the Jew was first.

Where are they now? In all lands, speaking the languages of all peoples, familiar with the customs of all nations. They believe three-fourths of our Bible. They are waiting for the Messiah; and if it had not been for the prejudices of the Gentiles, the conversion of the Jews might have gone on as it did in the times of the Apostles. For thirty-five years the conviction had been deepening in his mind that a secondary cause for the closing of this dispensation in judgment will be the culpable neglect of the Jews by the Gentiles. Christians would be held responsible for persecuting the Jews. Mr. Wilkinson concluded by reading an extract from a Jewish paper, giving statistics of a census of the Jews in the south-western province of Russia in 1885. Out of a total population of twenty-five and a half millions nearly three millions were Jews; and in the towns, while in four the Jewish population was 80 per cent. of the whole, the average population of Jews was from 20 to 40 per cent. He mentioned also that he and Mr. Mathieson had recently waited upon the Russian Ambassador with reference to the distribution of the Hebrew Testament amongst the Jews in Russia, the result of which, he hoped, would be that thousands of Jews in that land would be brought to Jesus Christ.

MOHAMMEDANS.

Rev. Mr. Bowman, from India, said:—The Church of Christ in all ages has been a struggling, striving, and finally, a triumphant Church; but at present she has lost very much this characteristic of struggling and striving for the extension of Christ's kingdom. The enemies of the Church of Christ are three without and three within; without are Jews, Roman Catholics, and Mohammedans; within, indifference, unbelief, infidelity. Working amongst the Mohammedans of North-western India, I may say their enthusiasm is worthy of a better cause. And anyone who would convert them must have a deep love and a great enthusiasm for Christ. Formerly, the talk was about Moses and Abraham, but now the great questions that occupy their minds all centre about Christ—how his blood could atone for the sins of mankind; how He could die on the cross and yet be the Son of God. In India, people are beginning to see that our religion is the true one, but we want more striving mixed with it. Do we realise sufficiently the position of Dr. Bruce, isolated in Persia, and other men similarly situated?

Having given an outline of Mohammedanism and its doctrines, the speaker showed how earnest Christian converts must be, giving as an illustration the story of one who, having turned from Mohammedanism to Christianity, was so persecuted that he had to give up his home. When, on a visit to his brother, he told of the miracles performed by Christ, he nearly lost his life through poison, his brother saying, "Now we shall see whether Christ can perform the miracles you told us of, and whether He has greater power than others."

Mr. Glenny, of the Kabyle Mission, said that when, five years ago, he started for North Africa in company with Mr. George Pearse, in all that district, amongst sixteen millions of Mohammedans, there was not a single missionary. Thirty or forty generations had gone down to darkness and death without hearing the glad tidings of salvation. Out of 173 millions of Mohammedans in the world there was this little group easily accessible to evangelists, within four or five days' journey of that very spot. The difficulties to be met with there were nothing to be compared to those which confronted them in India. Missionaries are gladly received into the homes of the people; who also gladly accept and read the Scriptures; and this is true, with very few exceptions, even in dark Morocco. Thousands of tracts have been distributed amongst the people, as well as the Gospel of St. John. Though they could not point to many converts, there is no reason to be discouraged, for there is the living God to trust in. As showing how great was their field, he further said, if they could have two women missionaries to every ten thousand of the native women, they would require one thousand sisters to go out; while three thousand missionaries would be required to give one to each ten thousand of the entire population. Then he insisted that for spiritual work they must have men and women who know their God and can do exploits.

WOMEN'S WORK.

This was the subject of conference in the afternoon. Mr. C. H. Judd presided, and gave a brief but weighty exposition of Scripture teaching as to the public ministry of women. Full notes of this important utterance will be found on a preceding page.

CHINA.

Miss Ricketts, of the Presbyterian Mission, China, repeated the oft-quoted last command of the Lord: "Go ye into all the world and preach the Gospel to every creature . . . lo, I am with you alway, even to the end of the world." So difficult did Christ deem the work, that He gave the promise of his continual presence. We are here to-day to ask how this command has been obeyed. The churches alas! have mostly delegated the work to societies and individuals, instead of making it their chief concern. So at this stage of the Christian era there are a thousand millions of heathen yet without the Gospel; while only some three millions have been converted to Christ. The annual contribution of the churches to missions is about one million pounds; while 124 millions are spent on intoxicants, 13 millions on tobacco and snuff, and 12 millions on amusements. Notwithstanding the depression of trade, there seems to be plenty of money for self-indulgence. The Lord is calling us as a nation to self-examination, and it may be to judgment, because of our failures in these matters. Our talk about consecration means nothing unless we carry our faith into action. Consecration is not merely singing hymns and being moved with fine feelings; it involves crucifixion of the world and the flesh, and daily self-denial. Two texts come to my mind: "There remaineth much land to be possessed," and "Hitherto hath the Lord helped us." We must look on the whole round earth, and not on any little corner of it.

Think for a moment of China, with its social miseries and cruelties. No woman in South China would think of rearing more than two female children; all the others she will destroy. Those who survive are mutilated by the cruel custom of foot-binding. The unhappy children sometimes die under the agony of the pain. The parents do not scruple to use violence and cruelty in this torturing process. When of a marriageable age the girls are married by arrangement of their parents; they have no voice in the matter. They not infrequently drown themselves in order to escape this misery. When they grow old the poor women are neglected, and their wretchedness is extreme. They long for death. Any kindness shown to them by strangers overwhelms them with gratitude. If English women could experience for a little while the hopelessness of heathenism they would be more willing to leave their pleasant homes in order to carry the Gospel to these Chinese sisters sitting in such gross darkness.

Miss Ricketts spoke of the remarkable increase in Chinese missions in recent years. The circulation of the Scriptures in the vernacular tongue will do much to deepen and establish the spiritual life of the converts. The British and Foreign Bible Society have helped greatly by grants to Bible women. The Chinese, as a race, have splendid possibilities, and our English sisters would be well rewarded for going forth to China; there would be many to take up the work at home. The labours of Chinese missionaries in the past have been abundantly blessed. Since God has been faithful to us in all our work, let us be faithful to his command and to our glorious calling. God grant that we may continually feel the burden of the heathen upon us!

SYRIA.

Miss Poulton, from Syria, said that country, though small, must claim our deepest interest as the land that was consecrated by the feet of our Lord. Alas, it is now in great darkness! There are in it many followers of the false prophet. Others call themselves Christians, though they know not the name of Christ. If ever Mohammedans are to be reached it must be through the women. Above all things, Syria needs Christian mothers. American missions have been at work in the land for many years, and have planted schools. The English Church missions are also at work, and so is the Society for Promoting Female Education in the East. Their schools are a great blessing. Here and there an individual labourer is at work. But the largest agency is the British Syrian Schools, which has a number of institutions, and sends out Bible women. The work is most encouraging. The people are intelligent, and freely send their children, who are very industrious and attentive. The children impart to those at home what has been taught during the day; thus the Gospel message is carried into places where the teacher cannot go. There is no caste feeling among the people; all ranks and nationalities come and sit together and learn the same lessons. There is a great readiness to listen to the teaching from "*the Book*," as it is called in the Arabic. Miss Poulton gave some interesting examples of receptiveness, from her own experience among the better class of Mohammedans. When the story of the Cross is told, the tears come to the eyes of the listeners. They gather their neighbours together to hear the good news of the Gospel. There are many Bible and Prayer Unions among them, and these bind the people together in the study of God's Word. Mrs. Mentor Mott, the head of the work, was very ill lately, but she has been raised up in answer to the prayers of many of these Syrian children. These children show many signs of the reality of the work among them. Sunday classes and week-day classes are held, and Gospel songs are in great favour. So great is the change in the lives of many, that their friends are constrained to believe in the truth of the Christian faith. The men are beginning to find out the advantages of the young women being trained in the schools. The girls marry young, and they take their Bibles with them into the households, where the husbands also learn to study it. There are many signs that the Gospel is permeating the people, and that Mohammedanism is being undermined. The difficulty is in openly confessing Christ, which is done at the risk of life. If some of the converts were brave enough to become martyrs for Jesus, probably there would be a removal of this restriction on the freedom of confessing Christ. The Mission, said Miss Poulton, needs several lady helpers to engage in the work of teaching the young.

SOUTH AFRICA.

Mrs. Osborn said the greatest hindrance to the Gospel in South Africa is strong drink. A law has lately been passed abolishing the excise —a most diabolical scheme for introducing free liquor, which will demoralise the natives in order to increase the gains of the liquor sellers. There is need of prayer for the removal of this great evil. Dr. Andrew Murray's Young Girls' Seminary at Mount Holyoke has been a great blessing in training lady missionaries and teachers. We want experienced workers from home to go out and stir up a missionary spirit, so as to get workers among the natives. Let Mr. Radcliffe and other friends go out, and apply the spiritual thermometer among the churches, and show them how to organise missionary conferences.

Mrs. Osborn's special work has been amongst the soldiers in Cape Town; this has reacted on missionary work among the heathen; as these men are converted they go to other lands, or return to civil life, where they spread the knowledge of the Gospel. At the Soldiers' Home there are meetings not only for the men, but for the women and children. There is also the Sailors' Rest at the Docks. Lady helpers are much needed, she said, to enable them to extend that work. Then there is a Y.W.C.A in Cape Town. A lady is greatly needed to take charge of the work in connection with it throughout the Colony. It is also desired to extend the work among the railway-men, and for that workers are needed, as well as for work among the police. If we want to see results a hundred-fold in the heathen field, said Mrs. Osborn, let us "give up" houses and lands for Christ. I know a happy English household with five Christian daughters. The father will not allow one of them to go to South Africa. How different was it with the great God, who gave his only begotten Son for the life of the world! Our labour is only for a little while, and we have the promise of the Master's presence, and his speedy appearing.

Mr. J. E. Mathieson prayed that lady workers might be raised up and thrust forth to these needy places of the earth, and specially to South Africa.

EUROPE.

Mrs. Gardner James represented the Y.W.C.A. with its European branches, and the International Association for the Protection of Young Women. Through the latter agency young women leaving England get safe homes and sympathisers wherever they go. At a recent Conference in Exeter Hall, nine Continental countries were represented. Mrs. James proceeded in some detail to report progress in the work among young women throughout Europe. Speaking of Sweden, she said there had recently been a great spiritual revival at Stockholm, the influence of which, through Mr. and Mrs. Anderson, has extended to Finland and to St. Petersburgh. The workers in Sweden have Bible-classes, prayer unions, and shelters for girls, that have been the means of great blessing. In Norway the International Association is at work, and a branch of the Y.W.C.A. is about to be organised. In Germany Miss Römmele is spreading Christian work among women in different parts of the country. The evangelistic labours of Dr. Baedeker and Dr. Ziemann have been much blessed in stirring up effort among young women. The workers require to be German. Miss Römmele wrote lately that she wished all the converted German young women in England were turned out of that country, and sent back to their own land. Miss Mudie writes of a good work going on among children in some country villages in France. The isolated members of the Union in France and Spain are much cheered and encouraged by the correspondence and literature. In Turkey there is a Ladies' Christian Association affiliated with the Y.W.C.A. In Germany a wonderful work is going on among cabmen.

CONTINENT OF EUROPE.

This was the theme of the Conference at the evening meeting, which was largely attended, and was presided over by Mr. Radcliffe.

FRANCE.

The first speaker was Mons. Saillens, of the McAll Mission, who pleaded on behalf of France. He began by referring to the spiritual destitution in the populous towns of that country as compared with English towns. There are at our very doors millions of people who are in ignorance of the Gospel of Jesus Christ. He often wondered why so many English Christians pass by France and shirk their duty to their nearest neighbours. Was it because France is so near at hand; or because there is little romance about the work; or because the people are highly civilised, and are not savages; or do not wear a pigtail? Though France is highly civilised we do not need to go very far below the outward varnish to find that there are wild and savage hearts there as much as in any part of the world. Is France neglected because there is in the country a Protestant Church? People forget the great persecutions by which that Church has been kept low; and it takes some time to recover from such an ordeal. Do any imagine that the Roman Catholics of France do not need the Gospel so very much, since they are already half Christians? M. Saillens contended, on the contrary, that nothing is so poisonous as the truth corrupted; so it is most difficult for Roman Catholics to see through the veil of false teaching that has been cast over them, and recognise the simple truths of the Gospel. As a matter of fact, France is not now a Roman Catholic nation; she has largely thrown off the rule of the Pope. At the same time, the people generally are not atheistically disposed; they are too philosophical to accept the idea that there is no God. But many of them are infidel, only accepting what their reason can grasp. The influences in this direction have, to a very large extent, come over from England; Voltaire was very intimate with prominent English unbelievers, and took back to his own land many of their teachings. There is really no more promising mission field in the world to-day than France. There are no obstacles from the authorities or the people. The last war has softened the hearts of the people, and the Gospel preacher is sure of an audience wherever he may go. There is no instance during the last fifteen years of a mission hall being opened in any locality, that has not been very soon consecrated by the conversion of souls. So the hearts of the people are open; why should we not take advantage of this and carry the Gospel to them? In the very heart of the fashionable boulevards a mission hall has been open for three years, and every Sunday the place is crowded. Strangers are continually coming in, and are reached by the proclamation of the Gospel. What is needed now, in France, is consecrated men and women. M. Saillens asked prayer for Mr. McAll, who was unable to be present through bodily exhaustion in connection with the work. The missions at Tunis, Algiers, and Corsica have been languishing for want of support, and are about to be given up. Frenchmen in Paris can never forget that it was Mr. George Moore, an Englishman, who brought the first bit of bread for the people after the siege; and another Englishman, Mr. McAll, brought the Gospel. The speaker closed with a touching appeal for sympathy and prayer on behalf of all mission work in France.

Mr. Radcliffe, from recent personal experience in Paris, corroborated what M. Saillens had said about the eagerness of the people who frequent the boulevards to hear the Gospel preacher.

RUSSIA.

Colonel Paschkoff, of St. Petersburg, quoted Zech. iv. 6, and said if ever these words have been verified they are in Russia at present. Notwithstanding all the opposition of an autocratic government, and all the methods adopted to shut the mouths of the Christians—imprisonment and banishment—the work of God goes on. After the Crimean war a copy of the New Testament fell into the hands of a Russian soldier in England. He took it to Russia, and a peasant, by the reading of the Gospel, was converted. He began to speak to others, and soon gathered a large following. The priests commenced to persecute him, but this only served to spread the truth. A man was removed to a distant place, and he began a work there. So this whole movement, extending through the western borders of the Empire, grew out of this one copy of the Testament. One man converted in a college was used of God in the raising up of Christian churches in another part of the country. In the North of Russia, some years ago, Lord Radstock was instrumental in the conversion of a few in the better classes of society. There was then an open door for the Gospel in that part of the country, and it spread among the prisons and hospitals. Meetings were held among cabmen, which were soon crowded. As many as 1500 people were gathered at once in the speaker's own house, including ministers of state and beggars in rags. Through the prison meetings the Gospel was carried to the vast regions of Siberia, where many prisoners are sent. In all this the hand of God is most plainly seen, as there are no religious organisations in the country. Mr. Newman Hall's tract, "Come to Jesus," was translated into Russian, and some copies were circulated in a distant part. This prepared the ground for the visit of a colporteur, who has sold many copies of the Scriptures, and there has been much Gospel reaping in that place. There was an exhibition in Moscow some years ago. The Government had by that time been excited against the work, and were doing all they could to stop it. It was lawful, however, to distribute tracts at this exhibition. In God's providence they got two of the best positions in the whole exhibition, and 30,000 tracts were scattered every day; and during the summer season 1,250,000 copies were distributed. These were spread over the whole country, notwithstanding the opposition of the Government. It seems now as if everything were at a standstill. Almost all the missionaries in the country are either in prison, under sentence, or waiting trial. The Government may do its worst, but they cannot stop the work of God, because every convert spreads the good news wherever he goes.

We must pray the Lord to multiply the colporteurs who are still able to circulate the Word of God. The whole of the Continent almost is now permeated by the Scriptures; thank God the Greek Church is not opposed to this, and even some of the priests help on the circulation of the Bible.

Mr. Broomhall led in prayer for the extension of the work in Russia, and that the converts through all the other parts of the Continent may become "Russianised"—begin to confess Christ, and thus be instrumental in spreading the work, even if the prominent labourers are stopped.

GERMANY.

Dr. Baedeker was the third speaker. In introducing him, Mr. Radcliffe said he had been on the point of going out to labour among his fellow Germans in Canada, but Colonel Paschkoff had besought him to return to Germany and South Russia once more. Dr. Baedeker said the Russians were so ready to receive the Gospel that it was not hard work to preach there. In the south of Russia he gave away and explained a copy of "the wordless book." Several years after it came to his knowledge that a revival had broken out through that simple act. He did not speak Russian himself, but he had preached in ten different languages in that country through interpretation. He would ask those whose hearts were on fire not to be deterred by reason of the language; they could easily preach the Gospel by an interpreter. In Russia to-day it is as it was among the early churches; all the converts became preachers of the Gospel. They did not need a special missionary conference to stir them up to it. Oh, that such a spirit were abundantly poured out in this privileged land. England has been heaping up the riches of the Gospel, when she ought to be scattering them abroad. He felt ashamed to come to England and preach, when there are so many professing Christians throughout the land who ought themselves to be preachers. Dr. Baedeker told of a valley in Switzerland that was at one time a stagnant pool, where vegetation was killed, and all human life was stunted. A channel was opened up by which the water was carried to other valleys; now it is a most fruitful place, and so are all the places where the water flows.

When he went to Russia, he first of all looked up the Germans, his own kinsmen. Would that more were done for the German nation! Why should not a band of English Christians go out and help Dr. Ziemann? A man living in England can hardly escape hearing the Gospel; let some of the Christians go out to other lands, where there is no Gospel message heard. Reverting to Russia, Dr. Baedeker said that Finland was a free land. In the Caucasus, too, which he recently visited, he found hundreds of those who had been banished for their faith, and for whom no one seemed to care. It was such a delight to minister to them in the Gospel. Then there are the Roman Catholic countries of Austria, Hungary, Bavaria, and Bohemia. There might not be liberty there for formal preaching and singing, but there was liberty to speak on certain subjects, and it would be easy to introduce the Gospel. In Bavaria the men have shaken off the trammels of Popery, but they have nothing to take its place. Why should there not be a Christian agency like "Cook's Tours," for sending bands of Gospel workers all through Central Europe, going to the great capitals, preaching from platforms, if there was no liberty to go into pulpits. The work is of God, and it cannot be stopped. Let us continue to pray for the Continent of Europe, and for the Roman Catholic provinces of Germany which have been scarcely touched by the Gospel. May God cure the churches of their stagnation, and inspire us to send forth the healing streams of the Gospel.

Mr. Radcliffe read part of a letter from Mr. Spencer Walton, who asked prayer for guidance. He purposes going out to India in October on a pioneer mission among the English-speaking people there, and then returning to get recruits before settling down in foreign work. If the younger evangelists in our day, said Mr. Radcliffe would go out to foreign lands, it would be good for England; we could get ten others to take the place of one. Then followed a most earnest appeal for volunteers to go to the heathen fields. Implicit obedience to God's commands is the condition of the fulness of the Holy Ghost. If He commands us to stick at home, let us do it; but, if He tells us to go to distant fields, let us go, and He will go with us.

Some closing words came from Mr. Wilkie, of the Emigrants' Home at Blackwall. As a German born, though with an English heart, he pleaded for his native country. No people have been so greatly blessed as the English people in spreading the Gospel; is not this a reason why they should obey the call still more widely? As it was in the early days of the Church, let all the converts scatter themselves abroad telling out the good news wherever they go.

WEDNESDAY, OCTOBER 6.

Mr. R. C. Morgan presided at the early prayer-meeting. Having read 1 Kings xviii. 41, "There is a sound of abundance of rain," he said:—We are all familiar with a diagram of deep dark colours representing the heathenism and false religions of the world, and three or four tiny spaces of white representing Christianity. It might well fill us with despair; but let us engrave over the black portion the rainbow of God's covenant and promise. He is the God of hope, and let us, by the power of the Holy Ghost, be filled with hope for the future of this dark world. The present missionary revival is like the cloud out of the sea, and in it is the sound of abundance of rain. The Man is upon the throne; and the living creatures upon earth are ready to do his will: "Whither the Spirit was to go they went, thither was their spirit to go. And they went and returned like the appearance of a flash of lightning." If the Church were ready with this Pentecostal readiness, how soon the world might be evangelised!

Rev. F. B. Meyer (Leicester), referring to the twenty-ninth Psalm, said, that just now we seem to be surrounded by storm and darkness in the social and political world, but we who stand in the temple may look complacently upon the wreck and the storm, because we know that the glory of Jesus must be promoted, even by that which is terrible.

HEATHEN LANDS.

The change in the weather from summer brightness and heat to a steady, depressing drizzle had its result this forenoon in a somewhat diminished attendance. Major-General Sir R. Phayre presided, and some time was spent in praise and prayer.

INDIA

was the great subject first submitted to the attention of the meeting. The Chairman read extracts from various missionary reports, showing very gratifying progress in different parts of the vast dependency of India. The reports thus dealt with were those of the Church Missionary Society, London Missionary Society, Indian Female Normal School Instruction Society, also Dr. Lowe's well-known work on Medical Missions. Facts were cited and statistics given, showing that, while Christianity is making headway in many places, much more could be done if the churches at home were more liberal in their support.

Mr. A. H. L. Fraser (of the Indian Civil Service) said he was a firm believer in the words of our Lord, "The field is the world." At the same time he naturally had a keen and special interest in the great Empire of India, where so many millions of our fellow subjects are lying in heathen darkness. During a residence of fifteen years in that land, he had seen a good deal of the mission work carried on there. Speaking of the Zenana work, he described the strict seclusion in which native ladies are kept, shutting them away from all outside influences, and virtually leaving them without hope and without God in the world. He could testify from many a personal experience to the gross mental and spiritual darkness in which the people of India are to-day. On one occasion, a deputation came to him with a petition for the restoration of heathen atrocities which had been suppressed; they actually thought that their suppression had caused the cholera visitation! Mr. Fraser urged that ladies should not be discouraged from going to India for Zenana work by any lack of medical knowledge, though this was of immeasurable value. There was a great field for Christian ladies who are able to support themselves. It is a very gratifying fact that, apart from the actual confession of Christ in baptism, Gospel teaching is permeating the people to a great extent. Many are held back from baptism by reason of the tremendous social and personal sacrifices that have to be made. They sometimes argue that, as Christianity is a spiritual religion, the formal observance of such a rite as that of baptism cannot surely be necessary. There may be some excuse in the circumstances for this kind of reasoning, but it indicates a deplorable lack of sincerity and courage in obeying the plain command of Christ. The Broma Somaj teaching, Mr. Fraser incidentally remarked, is political and anti-Christian; he had no faith in the system or in its leaders. There may be many causes of despondency in connection with Indian missions, but the sight of the groups of converts gathered to the name of Jesus, had often banished from his mind the feeling of despondency, and he had great hope for the future. He related some of his personal experiences of Gospel work in remote villages, showing how the knowledge of the Gospel spreads, even without the presence or instrumentality of a foreign missionary. Individual native converts carry the truth with them into these distant places, where it takes root and spreads. Such facts as these encourage the hope that one day ere long the whole land will be permeated; so that instead of the cry, "Glory to Krishna," there will be the cry, "Glory to Jesus."

Mr. R. C. Morgan, in petition, thanked God for every servant of the Queen in India who is also a servant of the King of kings, and he prayed that their number might be greatly increased.

CHINA.

From vast and populous India we were carried in thought to still more populous China. Rev. C. G. Moore, of the Inland Mission, presented the claims of its unevangelised millions. While it is true, he said, that the work is God's, we must not permit this thought to lessen our feeling of individual responsibility. Our love to Christ must result in practical work and devotion. Let there be no thought that anything like an adequate provision has yet been made for the spiritual needs of China. Yards are behind us, but miles are before us. God has given us a splendid start in the fact that, as a rule, the missionary goes before any of the usual agencies of western civilisation. This state of things, however, may soon cease to exist, as China is fast opening up to these agencies. This is a critical time for China, and ten workers sent out now will be worth that number many times multiplied ten years hence. God expects us to fully utilise this immense advantage. The practical question of the division of the field in China must soon be settled for good or for evil. He must candidly say that any difficulties in this matter lie with the Churches at home, and not with the workers in the field. As the Apostle complained that some among the Philippian believers "sought their own, not Christ's," so this is one of the greatest evils of modern missions, and it must be honestly and boldly faced. As to the immediate duty of the hour, it is necessary that we should recognise the transition process now going on. The Churches of Christ are being lifted out of local feelings and aims into world-wide thoughts and purposes. As a symptom of the lack of this far-reaching sympathy in some churches, Mr. Moore spoke of the decadence of the prayer-meeting. He told of a prayer-meeting eminently helpful and fruitful. The claims of the great kingdom of Christ in all its developments were kept before the minds of the people. A map of the world was always there to rebuke any narrowness in their thoughts and prayers. Various needy places of the wide world were continually borne up before God, and thus the link was maintained between the individual soul and the Church universal.

On the question of Christian liberality, Mr. Moore said that its lack was not itself the disease so much as a symptom. The standard of the spiritual life of the Church and of the individual believer is always the standard of Christian liberality. We must bring in the tithes into God's house not only "that there may be meat" in God's house, but that the windows of heaven may be opened. Christ calls us his friends. Shall we not show our friendship by a whole-hearted consecration to his service?

Rev. D. Maciver (of the English Presbyterian Mission) glanced at the advances made in Christian Missions to China since the last Missionary Conference at Mildmay. Touching on political points, he said he thought that, as one good result of the recent war between France and China, the people were able to distinguish between Protestant and Popish missionaries. Another result is that the Chinese have discovered something of their own national strength, and this tends to make them more independent and overbearing; this may cause trouble in the future. As to the increase of missions in China since 1868, there were then about 300 missionaries; now there are about 500. In 1877 the estimated number of converts was 13,500; now they are put at from 25,000 to 30,000. Mr. Maciver gave some further figures, showing the relative fruitfulness of the different societies. Among all the agencies at work in China, he quoted with approval the opinion of Dr. Nevius, that the most fruitful is that of itinerating work. He believed, from his own experience in South China, that seven-eighths of the conversions had been the result of effort on the part of the converts themselves. The spread of Christian literature and improved methods of work are also doing much. There are still 200 millions in China outside the possible range of existing agencies. This is a tremendous fact, and it ought to carry its due weight with us. While we need more men and more money, our greatest need is that those already at work and the native Christians themselves should be filled with the Holy Ghost. If that can be secured, all else will follow. Let the Church at home unite in praying for this result. The Presbyterian Mission, with which he was connected, labours exclusively in South China; the number of converts in all the missions is 3000 or 4000. It was his privilege to work among the Hakkas, and a very promising field it was. He was the first Englishman who had been privileged to learn their language and tell out in it the wonderful works of God.

MEDICAL MISSIONS.

In the unavoidable absence through illness of Dr. Burns Thompson, the afternoon meeting was presided over by Dr. Gauld, of Mildmay. If he had been present, said the Chairman, Dr. Thompson would have spoken of the Scripture warrant for medical missions. Dr. Gauld, following out this suggestion, read passages of Scripture bearing on the point — Matt. iv.; Luke ix., x.; Acts v., viii. Such passages clearly indicate to us the mind of Christ on this question. Among all the agencies at work for the evangelisation of the world, this combination of preaching the Gospel and healing the sick is the most fitting and the most potent. As to the somewhat disputed question of "unqualified" medical missionaries, he was not predisposed in favour of those not fully competent to deal with every emergency. At the same time, there is so much misery to be relieved in the heathen fields that there is ample room for workers of every grade and qualification. It is often said that "a little knowledge is a dangerous thing," but sometimes no knowledge at all is deadly. Probably some of those missionaries who have fallen a prey to the deadly climate would now be alive and at work, if they had known a few simple facts as to the rules of health, or the remedies for disease.

BIRMINGHAM.

Dr. Thomson Crabbe, before describing his work in this great Midland city, recalled some early experiences in connection with the commencement of the work in Edinburgh under Dr. Burns Thompson, at a time when medical missions were very little understood or appreciated. After an experience of twenty-five years in this work in Aberdeen, Edinburgh, and Birmingham, he rejoiced that he had ever been privileged to enter on it. This work is a great handmaid to aggressive Church effort. It brings the people within the sound of the Gospel. In Birmingham, the work has been marvellously successful; men and women have been turned to God in hundreds and thousands. The people come from all the regions round about. On one occasion a man started at half past two o'clock in the morning to walk to the mission dispensary. There are prejudices to be removed. An infidel who came on one occasion in Birmingham objected to his speaking to him about his soul. By and by, however, he was thoroughly broken down, and accepted Christ. His son was afterwards converted, and entered the Gospel ministry. The work would be a most depressing one if they were dealing only with the healing of their bodies; but having a message of healing for their souls as well, they are amply rewarded by seeing them take Christ to be their Saviour as well as their Healer. The work has greatly grown. There are now some 100.000 visits to the mission premises every year, besides the visits of the medical men to the homes of the people. There are now many agencies at work in connection with the Mission. Those who have been healed and blessed themselves go out to the courts and alleys and preach the Gospel to the masses of the poor. They conduct a Sunday children's service, Sunday-schools, and evangelistic meetings, all of which are greatly blessed to the salvation of souls. The poor people do all they can to help on the work with their pennies and "widow's mites." The worth of this work is now being recognised by the employers around, who are tendering to it substantial support.

INDIA.

Dr. William Carey (the great-grandson of the pioneer of Indian Missions) spoke of medical missions in India. During a visit to Calcutta he discovered that out of the 680 European missionaries and their wives in India only twenty-eight were medical missionaries. It had been his privilege since 1875 to labour in the important and largely populated city of Delhi. There has been a great blessing in connection with the work among the Hindoos, but not much progress among the Mohammedans. The dispensary now in use is the fifth opened in the city, so greatly has the work spread and prospered. Dr. Carey described the daily routine of the work from early morn. Men, women, and all children of all classes and all castes and no castes attend the dispensary and hear the Gospel with the greatest attention and interest. As an example of the success of the work Dr. Carey told of a bigoted Mohammedan who came to the dispensary and was healed of some complaint. He continued to attend, and soon showed spiritual anxiety. He was ultimately baptized, and was a most consistent member of the Church. The work extends beyond the bounds of the Mission itself. The villages around are visited, and the Gospel is preached to the people as well as cases of sickness treated. Even in Mohammedan villages a hearty welcome awaits the medical missionary, and God is everywhere blessing the efforts put forth.

ROME.

Dr. D. Young, of Rome, remarked on the danger in these days of substituting money gifts for personal service. Christ does not so much ask ours as ourselves. Would that Christian parents felt the privilege of yielding up their sons and daughters to the Lord's work in the mission fields. Some years ago he was enabled to commence work in the Ghetto, Rome, where there are 6000 Jews clustered together. At first the people were somewhat suspicious, but before the end of three months the rooms were crowded. The Ghetto was opened to them in all its length and breadth for a time. By and by the rabbis raised opposition to our work, and they banded themselves to prevent them getting a room, as the first had to be given up. However, the Lord interposed, and they got the best room that could have been chosen. Now for the last year the work has gone on with great acceptance among the people, and not a little spiritual fruit. Dr. Young made a pathetic appeal that more solicitude should be shown towards the Jews, as God's chosen people.

CHINA.

Dr. Maxwell, as an old worker in China, said it presented the fullest scope for medical missions of any heathen country. It combines the populous centres needed for an extended work, with the absence of the caste feeling, the absence of native medical skill, and the readiness on the part of the people to support the work at their own charges. Medical missions began in the country in 1835, but for some time they did not spread rapidly. There are now in China, some fifty or sixty fully qualified workers, from Britain and America. There are six provinces, however, in which there is no medical mission hospital. The number of patients now under treatment is very large. What have been the results? For one thing, it has smoothed down the prejudices that for various reasons exist in China towards Westerners. The whole of the government students are now under the tuition of a medical missionary, who is under the special patronage of the Viceroy, Li Hang Chung. In different ways gratitude is being shown by the people, high and low. The medical work prepares the way of the evangelist. In due time the growing Christian sentiment will put a stop to the cruelties of female infanticide. Besides, there are many evidences of the direct results of the work in the conversion of souls. Converted lepers have gone back to their own homes and have commenced Gospel work among their neighbours and friends. Native Christians are being trained in the hospitals, and these will in the future spread the work. As to the future, there are 1400 cities in China, and there is ample room for as many medical missionaries. There is nothing in the matter of expense to prevent the rapid spread of the work. Rent is cheap. £50 a year will pay for all the necessary medicines. The only question is: Can we get the men and the means to support them? Societies probably cannot meet the need; we must look to the Lord Himself to pour out a spirit of devotion on qualified men, and send them out that this great lack may be supplied.

THE DARK CONTINENT.

At the evening meeting Mr. H. Grattan Guinness presided, and gave the opening address. He said:—The portion of the missionary field concerning which I have to speak is the Continent of Africa. You know more or less about the Continent of Europe; the Continent of Africa is three times the size of that of Europe, and embraces an area of some 12 millions of square miles. It is by no means easy to form an adequate or just conception of the extent of this vast country and its population. The mind needs to dwell on the details, to give itself time for reflection, to allow the facts to make their own natural and deep impression with reference to such a country and its people; and, after prolonged reflection, light will dawn on the subject, some new aspects will present themselves, and the mind be then prepared to consider, justly and wisely and soberly, the spiritual needs of the enormous population concerned. For my part, I confess I feel overwhelmed when I consider Africa with its 200 millions of people. We are here to night to represent this people, and to plead their cause, and, in order to help you to realise the wants of this people, I shall be compelled to give you a few facts as briefly as I can.

First, as to the area. From west to east it is 4600 miles; from north to south is 5000 miles. If you travelled at the rate of ten miles a day (and that is as much as could well be done in a country just under the equator), it would take 500 days to make the journey from east to west, and about the same from north to south; while to travel around the coast (a distance of no less than 16,000 miles) would occupy from four to five years. As to its geography, it is a country of great mountains, great deserts, great rivers, great lakes, great plains, with an enormous population. One of its deserts is three times the size of the Mediterranean. One of its rivers is 5000 miles in length, and has in its waters an island 1000 miles in length. Of lakes, there is, to mention only one, the Victoria Nyanza. As to the languages spoken in this country, they are 600 in number, and the Word of God has been rendered into only a very few, in fact, only a very few have been reduced to a grammatical form.

The religions are mainly two—Mahommedanism, a monotheism, hard, bitter and bloodthirsty, in the past; and heathenism in the centre and south—a heathenism not of the highest, but of the lowest form, consisting of the worship of a fetish, the worship of devils, heathenism with all its dark accompaniments. Here and there, few and far between, along that 16,000 miles of coast line, there are a few taper lights amidst the general darkness—a few mission stations representing the religion of Christ, of the Bible that we profess to believe, and are charged to spread throughout the world; but the vast mass of the Continent is in unrelieved darkness.

The population of Morocco (one-third larger than France, Algiers, Tunis, and Tripoli, together) amounts to twelve millions, that of Egypt sixteen millions, Abyssinia three millions; around one lake there is a population of thirty-two millions; Liberia, the Gold Coast, Ivory Coast, Ashantee, Dahomey, and the region known as the Congo (as large as the United States this side of the Rocky Mountains) have a population of forty millions; and, roughly speaking, in the Northern district there is a population of one hundred millions; altogether, a population of two hundred millions. As to the moral and religious condition of this vast country, the north is civilised, the centre is fairly civilised—highly civilised for a Negro kingdom—the south is savage. Throughout the whole of Africa there is slavery—one-half the people are slaves to the other half. Speaking generally, throughout the whole there is slavery with all its horrors, and throughout many parts the most sanguinary practices, including human sacrifices and cannibalism. Now, how can these peoples be illuminated with hope, righteousness, love, and the light of life?

What has the Church of Christ done to illuminate this vast dark Continent? There are certain spots on the coast where are missions; up the Niger River, for a short distance only, there is a mission, and deeply interesting is its history. The Niger is the grand water-way to the Soudan, and the enormous population along its banks is wholly unevangelised. There is not a solitary missionary here; whilst for thousands of miles right across the vast Continent of Africa there is not a single witness for God and his Christ. The Church Missionary Society has one great mission, which still is but a feeble light. There is Captain Hoare (a solitary missionary) on one lake. In the Barbary States there are two missionary stations; in Algiers, Tunis, and Tripoli, a few mission stations, but quite new, only five years old. That wonderful region, the region of the Atlas Mountains, is within four days of this spot. I have been there, and felt the healthy breezes, pure and fresh from the Mediterranean. The people are excessively friendly in disposition, yet they are neglected, no man caring for their souls. What a country for you, for me, for Christian gentlemen and ladies who could go and support themselves; what a field for Christian effort! Two ladies could live together in the Kabyle district perfectly safely, and find doors opened to them which are closed to men. Christian ladies, of intelligence, with earnest, gentle spirits, can do more amongst the men than can male missionaries.

What, then, are you doing? Does your work elsewhere so demand your presence that you cannot go to this people? Must they live, and die, and perish without the Gospel? Millions upon millions of people: will you let them perish without doing anything to tell them of Jesus? The other day, at a meeting of the Kabyle Mission, I referred to Tripoli. No missionary could be sent there. As regards the Soudan, if only all the facts concerning its moral and spiritual condition could be made known, you would be led to pray and work for its enlightenment. We have sent soldiers to the Soudan, to Ashantee, to Zululand, to Abyssinia, to Egypt, and have slaughtered tens of thousands of their peoples; but of missionaries to enlighten them, to save them, we have sent only a handful, and these just on the coast—the multitudes in the interior are left to perish in heathen darkness. The centre of Africa was supposed to be a vast desert, like that of Sahara; but it is a magnificent, vast, well-watered plateau. Of this district Dr. Wolff tells us of chiefs surrounded by more than 1000 warriors; and recently, on the death of one king, 1000 female slaves were immolated on his tomb!

In conclusion, what is, what must be, in the nature of things, the duty of the Christian Church with reference to the continent and populations of Africa? To whom is the Gospel entrusted, if not to the Church of Christ? To whom was the commission given to go into all the world and preach the Gospel to every creature, if not to the Church of Christ as represented by its members? To whom is this continent committed if not to the Church of Christ? Who is called to bind up its wounds, and to lead it out of darkness, if not the Church of Christ? Consider again that the people multiply at a rate which utterly casts into the shade all calculations as to what can be done by present missionary effort. Suppose now that in the south there are two and a half millions in course of being evangelised, and in the rest of that vast continent another two and a half millions also being evangelised. This after all would be but five millions out of 200 millions. But at what rate dies this people? In thirty or thirty-three years the whole present population will be gone. Death is busy, and the fact is, heathenism is increasing in the world over seventy times faster than Christian converts are increasing in heathen lands. In one hundred years there have been about three million converts to Christianity, but heathenism is vastly on the increase, and so is Mohammedanism.

What is to be done? There is one thing only that ought to be done. The Church has to evangelise the world, or answer for it. She cannot do it by her present methods—by a miserable handful of missionaries, representative of a few societies; she must put her shoulder to the wheel, invent new methods, and improve the old. There must be sacrifices—sacrifices large and deep. Men and women must sacrifice themselves, their children, their substance for the work. It is a question of the redemption, of the salvation of the world. Have you ever yearned over the world? Do you now yearn over, pray for, the world? Do you ponder what that word means? Have you come up to the call given, and felt the obligation to say, "'Here am I, send me'—anywhere; I give myself, my children, my substance to thy work?" O friends, let this night, by the help of God, be a night of resolution, of high and holy resolve. Let your mind take its right attitude with regard to this question to-night. Consecrate yourselves to the Lord afresh, body, soul and spirit, energies, money—all; and God will bless you and others through you. But now be practical. Do not let these thoughts evaporate, or these facts be forgotten. You have heard them; heed them, and act upon them! How much waste there has been already; but God now gives you another opportunity. In simple words it has been said:—

> The sons of ignorance and night
> May dwell in the eternal light,
> Through God's eternal love.

What are you doing to bring the sons of ignorance and night into the eternal light? Oh, let out the eternal love; then will shine in the eternal light, and men will come out of their darkness. By the grace of God, be practical. Do not act under impulse. I would not overlook the counsels, "Not a novice," "Lay hands suddenly on no man." But, with these restrictions, let all go forth into the great harvest-field; then let the light in and the love out, and you shall bring back the banished ones. If you have to go into the thirsty desert after wandering sheep, what a privilege!

The last news from the Congo! I wanted to have had here one of our dear Congo lads, now in Scotland, but though I telegraphed for him he could not get through. I should like to have had him on this platform for you to look at him. He has face, eyes, feet, hands, like yours; heart, intelligence, conscience, affection, just like you; and he is the representative of 200 millions of his people, who yet have not got what you have. They are waiting for it; you have it to give; will you give it? But the last news from the Congo! Efforts that tell, whether at home or abroad, are those which are concentrated, sustained. If you hold a burning lens long enough beneath the concentrated rays of the sun, they will make their mark. I spoke of the Congo Mission. The first year there were no results, and so on in the second and third years; the fourth year, one or two converts; fifth year one or two; and now the latest news from the Congo is, that at one of the Congo Mission stations 700 candidates for Christian baptism have come forward. And a missionary writes, with reference to the gods the people had been worshipping, that they are flinging away those things. My old teacher once exclaimed, holding up one of these idols, "These be thy gods, O India; these be thy rivals, O Jehovah!" But they are now flinging them away through the preaching of the Gospel. I was standing with a converted native the other day, and as he listened to what was said his face shone. So I said, "And you believe in it, too." "Oh, yes," was his answer, "and we are expecting it at every station." When Central Africa begins to move, it will be like the moving of the ocean; and so with India and China. Don't you want to have a part in that glorious harvest-home—that reaping for life eternal? May God grant that the facts brought before you to-night may remain in your memories for years to come, and bring forth practical fruit for years to come and for eternity!

CENTRAL AFRICA.

Mr. J. D. Moir (of the African Lakes Company) said he had lived nine years in Central Africa, in the district of Lake Nyanza. After speaking of witchcraft as a great hindrance to Christianity, he said:—As to the slave trade, very few in this country realise the extent to which it is carried on. At least 10,000 slaves cross Lake Nyanza alone every year. Over the whole land domestic slavery exists. The people, however, are beginning to learn better things. When, some time since, one of the chiefs near our station died, many of the slaves came down and cried to us for protection, fearing that they might be put to death on the occasion of his funeral. The sons of the chief also came and told us they had resolved that the customs usually observed at the funeral of a chief should be set aside. I shall never forget when on Lake Nyanza my attention was called to a dhow. I went in our dingey to the vessel, and, looking down into the hold, saw eighty or ninety little children there. They gazed up into my eyes, as if, having perhaps heard something of Englishmen in connection with the slave trade, they thought I could help them, but I was powerless. O friends, if you had seen those eyes gazing up into yours, you would pray earnestly that this "open sore," as Livingstone called it, might be healed. I asked the trader, "How many of those children do you expect to reach the coast?" His reply was, "Oh, many will die, no doubt." I told him—being a Mohammedan, he believed in a God—that God would certainly judge him for such things. He said, "Oh, they are not like us. They have no souls." Dear friends, will you not do something to give these people the Gospel? They believe in a God; in times of trouble, they go to the graves of their chiefs that these may pray for them. One asked me, "Can you tell me of the God who loves us?" Another said, "Have you white people a road that leads to the spirit world, that you know all these things?" The people will listen to all you say. There is nothing to hinder the spread of Christianity but the evil heart of unbelief. And, let me add, out of a few natives whom we have gathered together at our mission, ten or twelve who have been baptized support one of their own number to go and preach the Gospel to others. We can already see the little cloud, that by and by may overshadow the whole land. Christ left us a double legacy—of work and of power. Power is what all true Christians strive after and pray for, but it seems to me this point is forgotten. If we have a legacy left us, we study the terms. But do Christians? The terms of the legacy which Christ left his people are, "All power is given unto Me in heaven and earth: go ye therefore and teach all nations. . . and lo I am with you alway, even unto the end of the age." Do Christians think of these words enough?

NEW ZEALAND AND JAPAN.

Mr. D. Blakeney, R.N., said:—Of all races of men that we Englishmen have come across, we have never met with such noble, and yet such barbarous savages as the New Zealanders were. First seen by white men three hundred years ago, Captain Cook went to their land in the middle of last century, with the result which all know; and such was their savage nature that a French warship visiting the coast at the end of the century, though her crew were dying of scurvy, durst not put her men ashore. Down to 1842 they were cannibals. Having in one of H.M. ships to explore and map the coast in 1851, I had opportunities of seeing phases of New Zealand life which few men have seen, except the godly missionaries whom I found here and there dotting the coast with the light of the glorious Gospel of Jesus Christ.

We have heard something about woman's work at Mildmay. I stand here to say that in my own person I am a living testimony to the power of woman's work amongst the New Zealanders. We were at anchor under Cape Runaway, so called because Captain Cook, when off that place, seeing a large number of natives evidently intent on attacking him, sailed away rather than assail them. Before morning came we were in such dire extremity that in all human probability the ship must have been wrecked and all lives lost but for New Zealand women. On shore we saw the houses of a few white men—whalers—a godless set of men, indeed; but though we had a flag of distress flying from the mast, for some hours there was no answer. Let me say here that the greatest obstacle to the progress of the Gospel abroad are the men who, going by the name of Christians, are not so. God forgive us for not looking more after the men we send out! After some hours we saw a boat with three white men and three New Zealanders coming off to us. The captain indignantly asked of the white men, "Did you not see our flag of distress?" "And did you not notice that we had the flag of a British man-of-war?" "Yes." "Then, why did you not come to help us?" "We said, Let her alone, she will come ashore, and we shall have her bones." "What, then, made you come at last?" "The Maori women shamed us into coming off to you, and here we are." We have been told in Mr. Froude's book, recently published, how low and degraded the Maoris have become since the days I speak of. Have they? Only, allow me to say, in the track of the white men. Only there. There are tens of thousands of Maoris just as good Christians as you or I; the land has been won for Christ. Not many weeks ago we had an account of the terrible earthquake that devastated a portion of New Zealand, and in that awful night, when many of the white men were paralysed with fear, as Godless men always are, what was the behaviour of the Maori women? They stood to their posts, like the Pompeian sentinel, and though the earth rocked to its centre, they saved the white children.

Miss Butler also has been out to that land, and has written a book concerning wha she saw there. One story she tells, which may well be given here. Standing one Sunday with a crowd of Maori children and women around her, she took for her subject the parable of the Prodigal Son. And the thing that touched those Maoris with reference to that Prodigal Son was this, that when he was in such extremity, no man gave him to eat. The very hospitality of these converted Maoris rebelled against the thought that any man should be denied hospitality. With them old things have passed away. "If any man be in Christ Jesus, he is a new creation" is, indeed, exemplified in them. We have been looking at a dark picture, but here is one bright spot and let us take courage, for what has been done amongst the Maoris shall yet be done in the Dark Continent. Before I leave New Zealand, let me add one fact as to the corrupting power of the white man—the Maori oaths are the oaths of the white man; they had none of their own.

Now as to Japan. In 1858, not so long ago, I was one of an expedition for exploring and mapping that coast also, and it was as much as our lives were worth to get out of range of the ship's guns. Now, in 1886, we find that not only is Japan on the highroad to becoming a Christian nation, but amongst the Japanese themselves there are some splendid examples of Christian life and character. In a missionary magazine I was reading only to-day, I found this incident narrated, and it is one which refers again to woman's work. The writer says, in a certain room he found about sixty men and women gathered, and one of the Japanese women proposed to begin speaking. She was asked if she would like the men to go out. "If they make no disturbance they can remain," she replied. And then in clear and simple language she told about the true God, and every person listened with the greatest attention. A strange sight this, a woman sitting on the floor and teaching so many persons the way of life. God bless the women! May they be multiplied a thousandfold to carry the Cross of Christ to the nations. As has been said of the British army drum, that every morning it circles the world around, so, catching the spirit of Malachi in reference to the evangelisation of the world (chap. i. 11), let us pray that England may shine forth as a Christian power whose morning anthems rise with the sun, and, swelling with the hours, circle the world with the song sung by the angels, "Glory to God in the highest, and on earth peace, goodwill towards men."

THURSDAY, OCTOBER 7.

Mr. Reginald Radcliffe presided at the early prayer-meeting, and gave a brief exposition of 1 Sam. xiv., the central thought of which is expressed in the words of Jonathan to his armour-bearer, "For there is no restraint to the Lord to save by many or by few." Notwithstanding the thick darkness in China, India, Africa, which the little light of the Protestant Churches in those parts only serves to reveal, yet it is for us to go forward in great joy, in great faith, and, as in the camp of the Philistines, there will be a great trembling among those hosts. It is no more difficult for the Lord to raise up witnesses to Himself than to cause the beautiful white mushrooms to spring up amongst the green grass in the field, which has been picked clean only the day before. May the result of these meetings be that many may be thrust forth. You cannot advance upon Africa without a back-water of blessing coming upon backsliders. In England, Scotland, America, there are many backsliders—a vast number of dear brethren and sisters truly converted, engaged in the Lord's work, perhaps to some extent, but yet living in spiritual adultery, as are all who love the world. For the sake of these, who want to see true self-denial in religion, go forward, advance upon the foe; the way to get our brethren and sisters out of the caves in which they are, is to go forward in the strength of the Lord, even as did Jonathan and his armour-bearer.

BIBLE LANDS: PALESTINE.

Mr. **Eugene Stock** presided at the forenoon meeting, and gave three texts for consideration: Zech. iv. 6; Matt. xvii. 19, and Micah iv. 1. Mohammedanism is the great mountain which shall be levelled as a plain; but, with reference to the mountain of the house of the Lord mentioned in the third passage, and which shall be established on the top of the mountains, the promise is that "people shall flow unto it," the ordinary process of flowing, which is downward, being reversed in this figure.

Is there anything that should humble us Christians more than the fact that the Holy Land, the land of the Bible, is Mohammedan? The Apostles and their successors planted churches there which did triumph over Paganism, but the salt lost its savour, the purity of the Gospel was corrupted, and Mohammedanism was the God-appointed scourge to sweep them away. The remains of these churches are to be seen in the present day in the Armenian, Coptic, and Nestorian Christians, over all of which Mohammedanism is dominant. Passing by the attempt of the Crusaders, which had a kind of heroism in it, Christendom made no attempt to win back the land for Christ till about seventy years ago. The early converts of the Church Missionary Society did, indeed, look out upon this land, and in the earliest reports of that Society we see how anxious the committee were about it. Rev. William Jowett, a graduate of Cambridge University, went out on behalf of the Society in 1815, and was well received by the heads of the Eastern churches, and it was hoped that, by giving them the Word of God, they would make it known amongst the Mohammedans by whom they were surrounded. In Egypt also the Scriptures were circulated, and some good work was done amongst the young men in the colleges, and many ministers and one bishop were sent forth by the Coptic Church. But, owing partly to the crystallising influences of Eastern lands and other causes, the effort died out. In 1831, the American Board was established, and the question at once arose, Why not attack Mohammedanism directly? This, however, was impossible before the Crimean war, two Mahommedans having been executed for becoming converts to Christianity; but after that event, a distinct demand, worthy of a Christian statesman, was made by Lord Clarendon, that no punishment should attach to a Mohammedan who became a Christian, whether he was originally a Mohammedan or Christian. The fact, however, remains, that to this day Mohammedanism is a mighty power against the Church and the Gospel, and it is a sad fact that its adherents can point to the members of the Christian churches around and say; "If that is what you call Christianity, we would rather not be like that." We feel, however, that the time is coming when the results of what has been and is being done will be seen. Dr. Bruce (in Persia) had written:- "I am not reaping the harvest, I am scarcely sowing the seed, scarcely even ploughing the land; but I am gathering out some of the stones." And this holds true of our work in Palestine.

Rev. **C. T. Wilson** (Jerusalem) said:—The work among Moslems is especially hard, but still we are making progress. As to difficulties, there is first the opposition of the Turkish Government. Few people in England realise how great that is. Anyone who attends a service is at once suspected of wishing to become a Christian, and for safety must be sent away to some other part. Another difficulty is the corrupt state of the Christians of the Latin and Greek Churches. The Greek priests are taken from the lowest of the people, and lead grossly immoral lives. With regard to the educational work being carried on, besides its own direct influence and benefit, there is an indirect benefit from the fact that no sooner had this been started by the Protestants than both the Greek Church and Mohammedans took alarm, and themselves established schools. But the people had found out that the education given by the Protestants was superior to the other, and as a Protestant school can only be established in a place where the population is either mixed or altogether Protestant, the Moslems of one village, where there were no Protestants, sent to another village and asked some of its people to come and live amongst them, that they might have the benefit of our education. Were religious freedom given all over the country, the Protestant schools would be filled with Moslem boys and girls. The Female Education Society, a German Society, and the Society of Friends, are all doing good educational work. Perhaps the most important work of all is that of colporteur evangelists lately set on foot as an experiment by the Bible and Church Missionary Societies conjointly.

Palestine is mapped out into districts, and to each a colporteur is assigned, who goes through the whole district once in four months. Very few books are sold, because scarcely one per cent. can read; but, as the evangelist goes from village to village, reading in the guest-chamber, where he meets with many people, much is to be hoped from this work.

An exceedingly interesting incident occurred lately. An evangelist was visiting a village near Bethany, and in the guest-chamber met some Bedouins, who, being much interested in what they heard from the Scriptures, invited him to visit their tribe. Of course the invitation was accepted, and he spent a whole week with them, reading to them and telling them about God's Word and the Gospel. The Turkish Government have tried hard to stop this work, but a treaty gives perfect liberty to travel about Jerusalem. The work of the colporteurs has also encountered bitter opposition from the Roman Catholics, which, however, is likely to bear fruit in a remarkable way. Fearing that their influence would be weakened by the circulation of God's Word, the Jesuits issued from their press a really excellent translation of the Bible. There were some notes at the end; but, as we all know, notes are but little read, and we look for great things from the circulation of this Bible, which, having the imprimatur of the Romish Church, will be free from the suspicion with which sometimes the Protestant Bible is regarded.

Then there is the Medical missionary work, and this is of very great importance. There are two Medical Missions in connection with the Church Missionary Society. The Berlin Mission has started one in a place which is, as it were, a back door into Arabia, and there is the hospital, under Miss Langdon, to which thousands of patients from all parts of Palestine have come, and there heard the Word of God. Thus the Gospel is made known far and wide, and even amongst the Bedouin tribes.

TURKEY.

Rev. **C. H. Brooks** (Constantinople), a representative of the American Board, said:—There is a noble work being done in the Levant by your English sisters, quite independently of any society. To the Smyrna and Constantinople Rests we are very much indebted; they do a much-needed work amongst the sailors, and we find there a place in which to preach the Gospel to Greeks, Armenians, Turks, and others. God has wonderfully blessed those Sailors' Rests, and they are a bond of union between men of many different nationalities. In Constantinople there are the Church Missionary Society to the Jews, the Church of Scotland Mission to the Jews, and the Free Church of Scotland Mission to German-speaking Jews. We entered upon our work of evangelising the Mussulman population sixty years ago, and our preachers were readily received by the Armenian Church, with which we worked in harmony for ten years. But, as the people became Bible readers, they began to think for themselves, and said there were many things in their own system contrary to the Word of God. At length those evangelically inclined were cast out of the Church with all manner of ignominy.. The people were thus deprived not only of their church rights, the Armenian Church alone having any status then, but tradesmen were forbidden to supply them even with bread and water; without any recognition by Government, and without any known right to live, they were in dire distress. From that day to this our work has been largely confined to Christians, but I claim that still our Mission is to Mohammedans. I persuade the Greeks to forward this work, not merely by removing from the Mussulman path the stumbling-block of nominal Christianity, which is ever a serious hindrance to the spread of the Gospel, but to accept of God's providence in this matter—to realise that upon them has been laid of God the evangelisation of their neighbours, and that thus they should conquer those who first conquered them. We have about one hundred evangelical churches nearly self-supporting and self-directing, including three with congregations of 600, 800, and 1000 each. From the first our Society has been against the machinery of educational work, fearing lest it might in some way divert attention from our great object, the preaching of the Gospel. But in different parts of Turkey we have four colleges, including the Robert College at Constantinople, from whence has gone out that influence which has made it possible for there to be a semi-independent Bulgarian State, which we pray may be the beginning of a great independent Christian state in the East; we have also four theological schools, and in many of the villages common schools.

Woman's work is very important in Turkey, and I may refer also to the Girls' College in Constantinople, where are always 100 young girls being trained for Christ. In this the women of America take great interest, and in their beautiful homes at Scutari girls of all nations, many of them of Mussulman parentage, are being prepared for the work of evangelisation. From the Bible House in ancient Byzantium, there has been, since the Crimean war, an issue of about 5000 copies of the Word of God each year, and this represents a large total. Though we have not yet seen much fruit, we know the seed thus scattered is germinating, and believe there will soon be a large ingathering from the Mussulman population. The Government is more and more hostile to our work, but this we may accept as an indication that it is true work. During the past year two young Mussulmans have been baptized, one by the Church of England, and one by our Mission; the one left to go to America—the land of liberty to him. "I am going to America to find heaven," he said; the other is still in Constantinople, and at present suffers no persecution.

Let me add that the spirit of sectarianism is a great hindrance to our work. We do not ask your sons, or your daughters, or your money to help us, but that you will draw together here in England. Mildmay has been set up to remove hindrances between evangelical Christians. And, remember, other peoples say, "What is good for the English people must be good for us;" and there is danger lest presently we should have duplicates of all the "isms" in this Christian land. Why should not evangelicals be united together for one common object, the advancement of the Master's kingdom, instead of trying to pull one another down, and so hindering the great work all ought to have at heart. More than anything else we want that Christians should be Christ-like. When England, which is as a city set on a hill, is full of the Spirit of Christ, it will be an easy thing to bring Turkey into the kingdom of our God. If there had been more of this spirit here, I think a young Moslem who came to this country for training, who became a Christian, and attended your churches, would not on his return have lapsed into Islamism. If you had surrounded him with the spirit of Christ that terrible fall would have been impossible.

SPAIN.

Mr. **Blamire** said:—Fourteen years ago, in company with a friend, I went out to Spain, under no society or committee, but simply trusting in the Lord for everything, and the Lord has looked after us, and supplied our need. We took a house at Corunna, and went to the Governor to tell him we were going to preach at a certain time. He replied, "I prohibit public teaching, and am very sorry I cannot put you in gaol now!" We went then to the British Consul, and he told us to go to the Governor again, and tell him the day and hour we were going to preach. We went, and that threw him into a rage; he telegraphed to Madrid, and the reply came:—"You had better not touch those gentlemen; we will hold you responsible for their safety." And then he actually sent seven policemen to take care of us. We bless God for the work done at Corunna, and have since opened another place near that town, and at ten other towns or villages. Thousands of people come to hear us preach, mostly from curiosity, as all sorts of things are said about us, but I believe souls have been saved in every place. In one some 300 people have given in their names as wishing to have nothing to do with the Church of Rome, and about 150 belong to the Church of Christ. In another, a young lady gave us a house, and then a piece of land on which to build a hall; in building this the people worked most heartily, sometimes all night, in getting the stone for the purpose. In another, the first convert was the parish priest, whose ignorance was such that if asked to look at Genesis he was just as likely to find Revelation—we had to find book, chapter, and verse for him. Directly after his conversion he stood up in our preaching place and said, "All we priests are liars." He was put into prison, but we cried to the Lord for him, and, though he was in danger of his life, the Lord graciously answered our prayer and delivered him. Cases are being continually got up against persons, sometimes for not taking off the hat and kneeling when the "host" is passing. It is terrible to see what Rome has done for that beautiful country. The Lord save her from its clutches. Rome is a little whitewashed here, but she is just the same as ever where she has the power. We are always having persecution difficulties, but blessing too. In every place we go to there is a fresh battle, but we mean to go forward.

VALEDICTORY MEETING.

On Thursday afternoon, the large hall was occupied by the friends of the Church of England Zenana Society, which held a dismissal service for fourteen ladies, who are entering the foreign field. As might be expected, ladies formed the majority of the audience, the body of the hall being filled and the front portion of the gallery. Major-General F. T. Haig presided. After singing, "Spread, oh, spread thou mighty word," Rev. Mr. Lloyd, of Foochow, engaged in prayer, and read a portion of Scripture.

The Chairman said that every recurring anniversary of this kind, when they bid farewell to ladies going out, seemed increasingly solemn. The evidence that God is working in these latter days, that He is preparing to pour out his Spirit in a remarkable manner, and the consideration that the time is short, make these occasions increasingly full of solemnity. Our feeling should be one of joyful expectancy and hope, because God is with us. These sisters go forth in obedience to God's command, and He will be with them, carrying them through difficulty and trial, giving them strength, and crowning their work with success. The Society is sending forth fourteen missionaries. It might be surprising that we can send such a number, but the Lord has laid it on the hearts of not a few to contribute to the support of these ladies. Three are entirely honorary, four will draw no salary, two have their salary provided by friends, five only are chargeable to the Society. Our sisters are going forth with everything to encourage them. Most of them are going to India. If there is one portion of the world where the Lord is working more than another, it is India. The mind of the people is waking up. How important that the Gospel should be presented to the awakened intellect of India. Communication is being multiplied, and there is a marvellous thirst for education. Everything shows that the education is telling most powerfully on the mass of the population. Illustrative of this, in 1883, there were 14,000,000 newspapers passed through the post-office in India, and in the same year there were 187,000,000 letters and books passed through against about half that number ten years before. In these ten years the number of village postmen have been increased threefold. How infinitely important that now we should teach them about the Lord Jesus Christ. We want enthusiasm in this work. While he was glad to see workers, trained workers, going to the field, and was thankful for increase of funds, he was conscious that some far greater effort must be put forth. We must not be surprised if we see new methods. He sympathised with the Salvation Army going forth in India. If the mind and heart of the Church of Christ is aroused to anything like a proper appreciation of the will of the Lord in this matter and the duty that lies upon them, he would not be surprised to see methods of this kind multiplied indefinitely.

Rev. Gilbert Karney, the clerical secretary, then read the instructions to the departing missionaries, three of whom—Miss M. Smith, Miss A. Sharp, and Miss Bartlett—go to Amritsar. The other names and stations for India are: Miss Dixie to Batâla, Miss Good to Barrackpore, Miss Clark to Calcutta, Miss Parsons to Chupra, Miss Thorp to Krishnaghur, Misses Wallinger and Synge to Ootacamund, and Miss Blyth to Palamcotta. Miss I. and Miss H. Newcombe go to Foochow, China; and Miss Harrison to Nagasaki, Japan. He then urged on them the importance of having fixed principles of missionary action, ready to be applied as the work demands, and gave some instances of how, without these, a missionary might do harm while desiring to do good.

Rev. Canon Hoare then addressed the forthgoing missionaries. He had a word to say on four points: their work, their motives, their power, and their hope, Their work was a very remarkable one in the Church of God, a new work that was never thought of when he first joined the Church Missionary Committee, this work in the homes of the heathen. It was pre-eminently a woman's work, a work from which man is excluded. The most gifted missionary could not find an entrance into the Zenana. They go to teach the power of Jesus in the home, and, although they can preach, it is in the home that women are supreme. As to their motive, he hoped they would feel the motive of true loyalty to the institution that sends them out; but they wanted more than that. They wanted a yearning for souls, but that would not also supply a sufficient motive in time of discouragement. There are times when the most ardent love for souls is disappointed. They wanted the love of that blessed Saviour in whom there is no possibility of disappointment. They must say, "I have set the Lord always before me." What is the power? They wanted a power, they were not going with power of eloquence. They must have the power of a loving heart. If they prayed for a person habitually, they could not help loving them. They wanted something beyond this—the accompanying power of God the Holy Ghost.

A NEW SOCIETY.

At four o'clock a meeting was held in Room No. 5, with the object of starting a new organisation to provide a means of communication and reference for all interested in mission work. Mr. J. E. Mathieson presided. After prayer, the Chairman said that such a plan as was now suggested had been proposed by the late Mr. Pennefather, and now Mr. Fry and Mr. Meyer had it laid upon their hearts. It was now brought before the meeting, and he hoped that something of a practical character would come of it. He then called upon Mr. H. W. Fry to explain the scheme.

Mr. Fry said that the way in which he came to take up this work was peculiar. He saw a letter from the Rev. F. B. Meyer in The Christian, and he answered that letter, asking those interested in such a scheme to communicate with him, and they would endeavour to draw up a scheme. He had some replies, and the present plan was drawn up. He would read the paper. The title of the Society was the "Missionary Intelligence and Registration Office;" and the object, "for the registration of missionary information and the encouragement of vigorous self-supporting missionary enterprise in all parts of the world." They wanted a centre where information could be collected. When anyone wanted information now, they did not know where to go for it, and when they have used it, it is not available for anybody else. Then they wanted to encourage self-supporting work. These meetings must have proved that the way mission work has been done hitherto will never meet the need. The alteration must and will be that self-supporting effort should be encouraged to a very large extent. If we have to preach the Gospel to every nation, we shall not do it by societies alone. The Churches, as a body, will not do it. Individual agency must be encouraged. He then read the objects of the Society, commenting on them as he read. They are as follow:—

(1) To collect and put into practical form, reliable information concerning spiritually destitute and neglected places, as well as Christian work in operation, throughout the world, and to disseminate the same through suitable channels.

(2) To call attention to promising fields of labour, and to encourage all (men or women) who are willing to be used in the Lord's service, for the evangelisation of the world, and to furnish missionary information.

(3) To establish a system of correspondents in foreign lands, who will report on suitable openings for missionaries, self-supporting or otherwise, and act as referees to those who go out; also generally to keep the office furnished with suitable information, and to put those of the Lord's people who may travel, *en rapport* with Christian people in the countries they may visit.

(4) To urge on Christian people throughout Great Britain and elsewhere, the claims of the heathen, and their responsibilities respecting them, and to seek to infuse zeal and energy into the Christian public at large for the support of missionary enterprise with their means and influence.

(5) To stimulate Christian congregations to seek representation on the foreign field, by members selected, sent out, and maintained from amongst themselves.

To carry out these objects, three registries have been decided on, (*a*) a registry of missionary effort in all parts of the world; (*b*) a registry of requirements as a means of bringing work before workers, and workers to the work; (*c*) a registry of employment for missionaries. Forms have been prepared proposing questions on these various points, and Mr. Fry read some of them. Information was invited from all in a position to give it; this will be registered so as to be available. The object was to help and encourage those who are willing, to find support to send out the people. We do not want to have anything to do with the means. The object is not to interfere with any existing work, but to supply a missing link. It wanted to be in harmony with all societies and to help them. It expected to get valuable information from them, and on the other hand to supply them with information that they want. If we look at the mission field we see that to some extent it is like a lot of regiments with no head-quarters. We have regimental head-quarters, but there is no central place where the regimental head-quarters can compare notes. We do not know how far we can supply this want, but we shall try.

Rev. F. B. Meyer said that this scheme had survived an immense amount of adverse criticism. If after passing through adverse criticism it can yet justify its existence in its amended form, it should abide.

Mr. Reginald Radcliffe said the Gospel must be spread by men and women making their own living; he called attention to the money spent in our homes and church architecture which might be used to send men abroad.

Mr. Judd then described the openings that exist in China for men who would go to the ports to work and preach the Gospel. There were the Chinese Customs, where hundreds were employed. Shipping clerks could also find employment. He gave one instance of a young man who learned to speak Chinese, hired a room at his own expense, and had, during the first year, baptized nine converts from the heathen.

Rev. J. Wilkinson wished that the organisation should extend to home as well as foreign work; to Jew as well as Gentile, taking in the whole field of missionary effort.

Mr. R. C. Morgan said that it was a good beginning. There was a good deal of voluntary work, which must be thought of. Mr. Paton looked at the question from another side, and said, when God wanted a man to enter the mission field, He would thrust him forth. Dr. Young, Mr. Russell Hurditch, Rev. J. Fordyce, and others also addressed the meeting, and at the close a resolution approving of the scheme was passed unanimously.

FOOD FOR THE LAMBS.

At six o'clock, a small but very interesting meeting was held in one of the lower rooms. Mr. J. E. Mathieson, in some introductory sentences, quoted the text, "To every man his work," as characteristic of the times. Mr. Spiers and the Society with which he is connected have a most important sphere of work in looking after the children. The Church has not been anything like ingenious enough in adopting new methods, so as to recommend the truth to those who know it not. "A happy thought" had come to Mr. Spiers, and he would expound it to the meeting.

With the briefest of prefaces Mr. Spiers rushed into the subject. Mr. Pennefather and other friends, he said, started the Children's Special Service Mission some twenty years ago. Its object was to make more direct effort for the salvation of children. It has developed wonderfully, and now it makes itself felt all over the world. Ten years ago we made the remarkable discovery that there were other children in the world besides those born within the British Isles. We found, moreover, that comparatively little was being done for their salvation. So we set to work in a small way to publish and scatter abroad illustrated Gospel tracts; now these are circulated in some forty languages: millions of them have gone around the globe in these different tongues. Mr. Spiers read out quite a polyglot list of languages, some of them seldom heard of, in which these Gospel missives are published. The tracts are all narratives, translated carefully, and ably, from the English. There have been many touching testimonies of the blessing bound up in these printed messengers; time would fail to rehearse them. God, as I believe, has given me an idea that I want to lay before you. During these three days' Conference I have been greatly struck with the fact that work among the children has very seldom been mentioned. (Mr. Mathieson interposed the remark that they would give him a special innings to himself at the next Conference.) All over the world the children are learning to read, but what do they, or what can they, read? Alas! the stuff that has been provided in most cases has been very terrible. In every one of the tracts we issue, the way of salvation is made plain, even to the feeblest comprehension. But I feel that we ought now to take a new departure and bring out pictorial leaflets *entirely composed of passages from the Word of God.* Of course, we will not stop the publication of the others. We desire to give them to missionaries and workers without any cost to them. If we could only have these Scripture tracts in a couple of dozen of different tongues scattered about by the thousand or the million, what a blessing they would prove to the work of foreign missions! They could be given to children in the schools, and also in the fairs and other great assemblages in heathen lands. For such work they would be even more useful than larger portions of Scripture. The picture is essential; it is found that the illustrated leaflets are so much prized on the Continent that though the people give up to the priests copies of the Scriptures and Gospel portions, they absolutely refuse to give up the tracts with pictures. A wealthy Hindoo in the North West Provinces of India has lately distributed, at his own expense, a million tracts against Christianity. Who will covet the privilege of publishing in these regions one or two millions of tracts to counteract the evil influence of this shoal of sceptical literature?

In brief, the value of this movement was confirmed by testimonies from Dr. Baedeker (Germany and Russia), Mr. Blamire (Spain), Mr. C. H. Judd (China), Mr. St. Dalmas (India), Mr. H. S. Newman, and others.

UNITED KINGDOM AND COLONIES.

Reversing the usual order, which somewhat selfishly teaches us that charity should begin at home, the promoters of the Conference kept back the subject of the United Kingdom till the very last.

Mr. Robert Paton, Chairman, pressed home the exhortation, "Occupy till I come." He said he had never, in all his experience, found such a mass of human misery and ungodliness as in this great city of London. After all that has been done, and is being done, it is probable that not more than ten per cent. of the population are under any religious influence whatever. The Church of God may well take shame to herself that she has had so little faith in her Lord, and so little devotion to his cause. The devil is busy spreading all kinds of evil in our midst, by the Press and otherwise. How much need there is for us to be up and doing, to extend the kingdom of our Lord among our own neighbours. There is much to encourage us to personal dealing. There are constant proofs of the fruits of it in the salvation of men. Let us be up and doing, not only engaging in individual effort, but promoting the circulation of the truth by the printed page.

Mr. C. R. Hurditch said the great work of the Church is the Gospelising of the world, so that the coming of the Lord may be hastened. This is to be done through the preaching of the word by those who are themselves saved, sanctified, and sent. Mighty obstacles to the work come from the indifference of the great masses of the people; from the scepticism and agnosticism that are so rife; from formalism, ritualism, and rationalism in the Church itself; from worldiness, prayerlessness, and the lack of unity among Christians. We need to look these things in the face and to humble ourselves before God. Think, too, how much unconsecrated wealth there is in the Churches; what a hindrance that is to the work of the Lord! This Gospel work must be undertaken in the spirit of gratitude to Jesus Christ, of deep self-humility, of indomitable courage, unflagging zeal, and expectancy of results. Yet all is to be done by the power of God's Spirit. It is a solemn fact that such a small percentage of the masses go to places of worship. Yet the bulk of the people of our great city are ready and willing to hear and receive the Gospel. It is a shame that so much money is being spent on ornate buildings, when so much might be done by erecting plain mission-halls in the crowded and needy parts of the city. The fields at home and abroad are indeed white unto harvest. Who will go forth and be God's reapers among those whom Christ has redeemed with his precious blood?

Mr. Broomhall said he solemnly believed there was no place on the face of the earth that stood so much in need of prayer and work as London. He read an extract setting forth vividly the unique importance of London in its relation to the world at large, and led in earnest prayer for the great city and for all Christian workers throughout its vast extent.

Rev. F. Meyer (Leicester) said the reason of the rapid spread of the Gospel between the ascension of Christ and the fall of Jerusalem (which closed that age) was to be found in the fact that the whole of the then known world was one Roman colony. With one law, one coinage, and one citizenship, it was easy for the messengers of the Cross to pass quickly through all its wide extent. The function exercised in that age by the Roman Empire is being served by the Anglo-Saxon race to-day. Our trade, our language, our colonisation, so all-pervading, combine to make it easy for us to go to all parts of the modern world. Every Church in the land ought surely to recognise this, and to send forth its representative as an ambassador of the Cross. We want also to see many individuals, of all classes and all occupations, going forth on their own account, with the purpose of being witnesses for Christ in distant corners of the earth. Probably, there are some now present whose hearts have been stirred with impulse and desire to lay themselves on the altar of service in many lands. We want picked men for this work—the very best men that can be found; men of intellectual gifts and rhetorical power. At the same time, we want the "nobodies." The work will be accomplished, not by might nor by power, but by the Spirit of God using the weak things, the base things, the despised things, and things that are not, that no flesh may glory in his presence. There are four conditions of this service. First, the eye must be on heaven; second, the soul in the dust; third, the coal of fire on the lip; fourth, the will on the altar. Mr. Meyer closed with a pressing personal appeal to the young people before him to yield themselves to the call of God to go wherever He might direct.

CLOSING ADDRESS BY MR. RADCLIFFE.

I would have liked, if there had been time, to have read you some lines from Dr. Duff, declaring how we in Scotland and England have got into a state of dislocation; that whilst we are constructing churches and chapels, and spending our money upon them, at least nine-tenths (it would be better to say nineteen-twentieths) of that money, if we had been following Christ's directions, would have been spent on the far away heathen. And thus it comes to pass that we are in a state of dislocation. When a man has his thigh dislocated it is very difficult for him to walk. The Dean of Llandaff says that when we forget our own people, and think of those people generously whom the Lord would have us think of, then, and not till then, can we get a blessing upon London; it is when we begin to remember the Lord's command to think of the far distant ones, that we may expect a blessing on our own little England. No wonder that our city and our land are full of licentiousness, and our streets a disgrace to any heathen town. No wonder that we print Bibles and sell Testaments for a penny, and the blessing of God is not with them—the people do not even buy them. We do not need anyone to teach us this; we have it so plainly in God's own Word. We read in Haggai i., "Ye have sown much, and bring in little; . . . Ye looked for much, and, lo, it came to little." Why? "When ye brought it home, I did blow upon it;" or, as it may be rendered, "I did blow it away." Someone has referred to bringing in the tithes into the storehouse. We are not doing so; we refuse deliberately to do it. When a Conference like this is called that would turn our stores into worldwide blessings, the place is not filled. There are not ten thousand people coming rushing here to learn about what is occupying the bursting, longing heart of Christ. If He had compassion upon the bellies of five thousand people who were only hungry for a piece of bread, He has ten thousand times more compassion upon perishing souls in India and Africa.

We do not want, in these closing minutes of the Conference, to say so much to you about going to the heathen as about surrendering yourselves to the Lord Jesus Christ. Only let this night be a time for decision, for implicit and instant obedience. Let Christ come into every heart, and let there be surrender to Him. Ground your arms to-night at his feet, and we will not trouble you about going anywhere. Let Christ be King within you. What a mean thing it is to receive Him to be our Saviour, and not to let Him be King! If every man, woman, and child here would let Jesus be King, there will be a shout that will lift the roof off. By the power of the Holy Ghost in us, we will not only become a blessing to London, but many of us will get out of London and go to the ends of the earth.

Follow me now for a moment or two. It is said that after one hundred years of labour since Carey went to work and roused the Churches of this nation to have a little pity on the heathen, we have won from the Mohammedan and heathen world three millions of converts. But the missionaries who are near me on the platform will begin, like a doctor, to dissect the three millions; out of that number they will tell us that only 600,000 of them, or say, possibly, 750,000, are communicants. Where are your three millions gone to? They are only members of the community, something like our church-goers in London.

You recollect the Church Missionary Society published it a little while ago that all our wealthy nobility contribute almost nothing for work among the heathen. Come with me a step farther. In Alexandria, near Glasgow, a minister came to me not long since (it was in the house of dear Orr-Ewing, who threw up his business, and is now in China), and said that in the Free Church of Scotland there had scarcely been a placed minister who had gone out and settled for work among the heathen. Some young men, he said, had gone out who would have become ministers, and some others who had not been able to get churches, but no settled ministers. After Carey aroused us, we could not get a single clergyman of the Church of England to go out, and we had to borrow men from Germany. But that was only at the start, you say. Let us come down then to this evening. Where is there a beneficed clergyman who has ever given up his "living" and gone to the heathen? *

Well, now, see how the devil has been stopping God's work. We are almost all alike. Where are the laymen who have gone at their own expense until in very late years? They have gone to India—Scotchmen and Englishmen—and made fortunes, it is true. Where, until lately, had we any sisters going out? Here again we were deluded by the devil. I go back to the clergymen and ministers, to show you how the devil has thrown hindrances in the way of the work. They have not only not gone themselves, but they have made a sort of rule that no young man should go out until he has gone through a long college curriculum. One barrier after another has been raised, and thus the devil has been shutting us out from the heathen. If we look at the Jews, we have had them scattered amongst us in our large towns in England; we could have gone across the street, so to speak, and told them about the Saviour, so that many of them might have been converted. Yet we wonder that we have such things going on in London. I would say, we must not expect anything else until we begin to obey the Lord Jesus Christ. Then we shall see a mighty flood of blessing; I trust and believe it is coming.

Mr. Radcliffe went on to say that very possibly within five or seven years hence we might see on our London platforms Chinamen, or the most degraded of our black brothers from Central Africa, who have taken Christ for Saviour and King, and have come to rebuke our licentiousness, and teach the communicants their duty to the perishing heathen. He believed in his heart that God was about to make bare his mighty arm for India, and China, and Africa, in spite of all that has been said about the state of London.

On Friday morning, at seven o'clock, there was a praise meeting, at which Mr. Radcliffe gave an address based on Matt. xiv. 14; in the course of which he insisted that the feeding of the five thousand with a few loaves and fishes was intended to convey a lesson to the Lord's people in all time—to trust Him, not indeed to give loaves and fishes, though He would surely supply their temporal wants, but for the extension of his spiritual kingdom in the world through a feeble few, and for his coming and rule and reign in our hearts, making them his dwelling-place.

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* Surely Mr. Radcliffe is mistaken. Was not Bishop Hannington one instance? Perhaps our readers can furnish us with others?—Ed.

MISSIONARY MEETINGS, IPSWICH.

On Sunday and Monday, Sept. 26 and 27, a vigorous and simultaneous effort (due, doubtless, to the February simultaneous meetings) was made in Ipswich by friends of the Church Missionary Society. In eight churches sermons were preached, morning, afternoon, and evening, by local clergy, assisted by Dr. Weitbrecht, of Batâla, Punjaub, Rev. W. S. Price, the well-known East African ex-missionary, and Rev. A. J. Begbie, Vicar of Framsden. At St. Margaret's Church (Vicar, Canon Garratt) £5 more was collected than last year, and similar results were, it is hoped, found elsewhere.

On Monday, meetings were held at the Town Hall, afternoon and evening, under the presidency of Archdeacon Groome and Canon Garratt respectively. Special interest was felt in the selected speakers, who represented the mission fields of India, Japan, and West Africa. Rev. J. Warren, a twenty years' labourer in Osaka, Japan, gave an animated account of the marvellous changes, social, commercial, and religious, which have earned for Japan the honourable title of "Oriental Britain."

No less interesting was the picture drawn by Dr. Weitbrecht (son of the well-known missionary) of villages in the Punjaub, and the various victories of grace over Hindoo and Mahommedan, high caste and *no* caste. But in the third speaker all felt even deeper interest. To see the dark-skinned grandson of Bishop Crowther, after two years' preparation at Islington Church Missionary College, pleading for his heathen countrymen, and, in view of his immediate return to the Niger as a Gospel messenger, asking the prayers of English Christians, was a spectacle which none can easily forget. Loving allusions were made, and prayer solicited for China Inland, American, and other missionaries.

BIBLE STUDIES.—33.

THE WILL OF GOD.

I.—*What is his will?*

(1) *That all should be saved.*—"Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii. 4). "The Lord is . . . not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9). "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. xxxiii. 11).

(2) *Everlasting life for all believers.*—"This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John vi. 39, 40).

(3) *Their adoption to Himself.*—"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will" (Eph. i. 5). "If children, then heirs" (Rom. viii. 17). "It is your Father's good pleasure to give you the kingdom" (Luke xii. 32).

(4) *Their sanctification.*—"This is the will of God, even your sanctification" (1 Thess. iv. 3). "Jesus . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 14). "Preserved blameless . . . He also will do it" (1 Thess. v. 23, 24).

(5) *Their dwelling with Him.*—"Father, I will that they also whom Thou hast given Me be with Me where I am" (John xvii. 24). "Our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him" (1 Thess. v. 10). "Where I am there shall also my servant be" (John xii. 26).

II.—*Doing his will.*

(1) *We are subjects of his kingdom.*—"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. vii. 21). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii. 14).

(2) *We enter into close relationship with and grow in likeness to Jesus.*—"My meat is to do the will of Him that sent Me, and to finish his work" (John iv. 34). "Whosoever shall do the will of God, the same is my brother and my sister and mother" (Mark iii. 35). "He that hath my commandments, and keepeth them . . . I will love him, and will manifest Myself to him" (John xiv. 21).

(3) *We walk worthy of the Lord.*—"Filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing," &c. (Col. i. 9, 10). "Walk circumspectly . . . redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. v. 15—17).

(4) *We know of the doctrine.*—"If any man will do his will, he shall know of the doctrine, whether it be of God" (John vii. 17). "Hereby we do know that we know Him, if we keep his commandments" (1 John ii. 3).

(5) *We abide for ever.*—"He that doeth the will of God abideth for ever" (1 John ii. 17). "My sheep hear my voice . . . they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John x. 27, 28). "Your life is hid with Christ in God" (Col. iii. 3).

"In the sanctuary of his presence we can alone understand his will."—*Anna Shipton.*

"Let us suppose a steamer in a mighty river, steaming against the current. This is opposition to God's will. Let us next suppose the steamer, with its engines stopped, drifting with the current. This is submission to God's will. Finally, let us suppose the vessel to be steaming at full speed with the current. This is the cordial adoption of God's will."—*Christian Progress.*

Streatham. Janet Clark.

THE TABERNACLE, CAMBRIDGE.—Mrs. Horton and Miss Parker have closed a very successful mission here. The power of the Spirit has been experienced, and many persons have come over to the Lord's side. The evangelists are now labouring in the mining district, Wellington, Durham, and are having full houses every night.

For the Young.

THE REASON WHY.

I dare say you would have wondered as you looked at Davie's little, white sickly face, why God had thought it well to send him so much pain during his short life. He was six years old, but the lines of weariness and suffering round his mouth and eyes gave him an older look than children of that age generally have. No winter passed without severe bronchitis laying him low, and it took all the bright, summer days to get Davie well and strong again! Robin, his younger brother, was stout and sturdy, and never knew what it was to feel ache or pain. Why should one child suffer so, and the other be found free from it?

Davie could tell you *the reason why.*

Down in the village near his home lay a young girl dying. Davie heard his father tell how Sarah Dunn longed, with a great longing, to live till the primroses starred the green earth again, and he crept closer to his mother's side, and listened, with his grave, wistful face, to the news that the girl must pass away into eternity ere her longing was gratified.

The next February day dawned soft and mild, so breathless and warm that even Davie might be allowed to venture out. He came with his petition to his mother. Might he visit Sarah Dunn? He had something to ask her, and a present to carry her. The present consisted of three pure-leaved snowdrops that had nestled in a sunny garden nook and blossomed that very February day.

"I do not like to let you go, darling," answered his mother, "you have enough of sick-rooms and suffering; go out for a good run with Robin, and forget Sarah Dunn altogether."

"But, mother," pleaded the boy, "I am just the one to go to a sick-room, because I know all about it. I think God lets me be sick just for the sake of the other poor people who are in pain too."

And tears filled his mother's eyes, as she stooped to kiss the strangely grave face, and bade Davie go his way.

So Davie went. Down the lane, holding nurse's hand, and gaining a delicate pink flush on his pallid cheek by the gentle exercise, Davie walked. Sarah Dunn's cottage and sick room were soon reached, and nurse and Davie entered together. And then Davie walked up to the bed, and laid his flower-offering in Sarah's thin hand.

"I thought you would like them, because I heard you were sick," he said.

The girl thanked him, and looked lovingly at the flowers.

"I wanted to ask you something," said Davie, very gravely, gazing intently at the sick girl's face. "Have you got Jesus to be with you all day long, and to help you bear your pain? And, if you die soon, have you got hold of Jesus' hand to help you in the valley? You see," he continued, "I know all about it, for I have been very sick myself, and I could not have borne it without Jesus. Do you think you have Him?"

"Yes, I do," said the girl, with a sudden burst of tears, "and God bless you for speaking like that to me."

"I often think," said Davie, thoughtfully, "that's why God lets me be sick. It is just that I may know how good Jesus is, and tell other sick people how He helps us to bear pain, and to like even to die. Don't you think *that's* the reason why, Sarah?"

"I do, indeed," said the girl, as she kissed the child.

"And so do I," said nurse, brushing away a tear. "We must go now, Master Davie."

And when his mother and I talked it over we agreed that God's ways are always wise and always best, and that out of suffering Davie would gain a power for ministering to weary souls that he could learn in no other school.

Eva Travers Evered Poole.

Notes and Comments.

NEXT week we shall give portraits, with accompanying biographical sketch, of Mr. and Mrs. Axel Gustafson.

We are desired to state that the Missionary Conference at Exeter Hall, fixed for next month, has been postponed.

In order to furnish an adequately full report of the deeply interesting Conference last week at Mildmay, we have been compelled to omit our notes of the Liverpool Conference and many articles. Friends who desire to fan the flame of missionary zeal might profitably circulate our present issue among their younger friends.

We have frequently called attention to the painful fact that low wages are the most influential factor in driving girls into a life of shame. It is with thankfulness we observe other journals giving prominence to the opinion. We are satisfied that when the public mind once becomes thoroughly disabused of the mistaken notion that in most cases evil courses are voluntarily chosen, and grasp the idea that perhaps after all economic conditions have more to do with the matter than has hitherto been generally supposed, the foundation will be laid for large-hearted and extensive remedial and preventive action with regard to the sad testimony of the streets.

Recently our contemporary, *The Church Times*, had an excellent paper upon the subject, in which, after quoting the starvation wages, in no case exceeding eight shillings per week only, earned after wearing toil from dawn to dark, the writer mentions a mission woman who could "point to at least sixty girls working in one factory who eked out their scanty wages by leading disreputable lives." She asserts that "it was impossible for a girl or woman wholly to maintain herself on the rate of pay ordinarily given, and, consequently, such girls drift, only too naturally, into the 'outcast' class."

That "consequently" goes very far to shift the responsibility from the outcast to the employer who does not pay a sufficient wage to keep the toiler's body and soul together. We would commend its thoughtful consideration to all such, for whatever their recognised business may be, they are in reality engaged in the devil's work of sending girls upon the midnight streets. But the purchasers who will have cheapness at any price are equally guilty.

The son of the Premier of Japan is arranging with publishers for text-books in English for use in the schools of Japan, and it has been commanded that the English language shall be taught in every school of the Empire. To what wondrous possibilities with regard to the spread of Christianity does this fact point!

We have received three letters opposing our remarks on the marriage of a deceased wife's sister. We have no space to discuss this subject, nor any desire to advocate such marriages. All we claim is liberty of conscience. It may be very clear to some that the Levitical law prohibited such marriages; to others it is equally clear that it did not. "Let every man be fully persuaded in his own mind." No legislation which goes beyond the conscientious convictions of a people will be respected by them. And Christians quite as enlightened and sincere are found on the permissive as the prohibitory side of this discussion.

There are, again, multitudes who have no conscience at all about it; and who will form such alliances, if not with the sanction of marriage, then without it. We protest against a legislation which constitutes them adulterers and bastardises their children, notwithstanding that such marriages are sanctioned by law in our colonies and in other countries.

The Bishop of Oxford, on the 30th ult., instituted Rev. A. M. W. Christopher to an Honorary Canonry in Christchurch Cathedral. Our readers will be glad to hear of this recognition of a very worthy minister of Jesus Christ.

Heads of missions are requested, for their own good, to note this. A lady writes that out of limited means she sends contributions to various missions, giving her full address, but seldom receives an acknowledgment. We hope this statement of the omission will lead to more care being taken by those who have been negligent in this matter.

The work of the International Oriental Congress, which has just closed its week of conference in Vienna, possesses interest to the Christian as well as to the scholar. Three hundred men of distinction were present from Germany, England, British India, France, Russia, Greece, Turkey, China, and the North of Europe. Young Hindoos and Chinese were present, and produced a powerful impression by their learning, firmness, and candour. Inquiries respecting the meaning of Oriental words and literature will now be more systematically pursued, and promise invaluable results in reference to Christian evidences and interpretation.

The Bible received due honour and respect in this Congress. An important discussion took place respecting the poetry of the Psalms, their ancient rhythm, and the music that accompanied them. We shall doubtless have more light on these interesting aspects of the Temple worship. It was shown that translations of the British and Foreign Bible Society has now made the Bible accessible to 500 millions of those to whom its teaching was closed not a long space ago.

The key-note struck by the Bishop of Ripon, as President of the Church Congress, was fitted to the times. The Church of England, he held, should not clamour about her rights, but should aim to aid, direct, and elevate the life of mankind; she should be as one who serves; she had happily got out of the *non possumus* stage in relation to Church reform; she needed simplicity, variety, more of Christ; it was not pedigree or coronets that would make her great, but Christian graces—charity towards one another, courtesy towards opponents, and sympathy for men.

In the matter of internal reform, the discussions of the Congress laid stress on reform of Convocation and in the system of ecclesiastical patronage. To guard against abuse, and yet to give parishioners a voice in the rule of the Church and in the selection of their pastor, are objects that would not only remove strong objections, but would go to restore primitive order. No less important and timely is reform advocated with respect to the pew system. In all denominations this system alienates multitudes from public worship, and is, in many places, a flagrant scandal and stumbling-block. It is rather discouraging to find that, after an inadequate discussion on Recreations, *The Times* reporter thus sums up the debate:—

> On the whole, the feeling seemed to be in favour of using dancing, novels, and the drama, as means of recreation and social elevation.

Christians passing through Havre are invited to go and see the Sailors' Rest and the need of real Gospel work among British seamen. It is only a work for experienced ladies and for men. Both are needed. The drink is the monster, and the root of nearly all the evil. A detective who has been at Havre for some months says he never saw such wickedness in his old beat, the New Cut, as at Havre; and this is the testimony of others.

It is always profitable to go from vague generalisations and unauthorised opinions to direct testimony and authoritative statement. Most people are familiar with the accusations which from time to time have been brought against mission work in India, chiefly by hurried travellers and irreligious military men, either writing at random, or basing a thoughtless attack upon a great system on the failure of an individual. In striking contradistinction to such calumnies is the tribute recently published by the Government of India in a Blue Book:—

> No statistics can give a fair view of all that the missionaries have done. The moral tone of their preaching is recognised by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the public. The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 missionaries whose blameless example and self-denying labours are infusing new vigour into the life of the great populations placed under English rule.

In those cases in which Christianity is blamed because it has failed to regenerate society, observation will generally reveal the fact that the failure has been due to the imperfect realisation of the idea, and not to any defect in the idea itself. The religion of Christ has within it the solution of all our social problems. If it remains a painful and discreditable fact that these difficulties still are unsolved, we are bound to attribute it to this, that we apply the test of the teachings of Jesus to such matters only after we have fined them down, and shorn them of the strength that would make them potent in their application and effect.

☞ The Evangelical Alliance and ourselves have received a great number of letters in reference to the important address on "The Papacy," by Dr. Wylie, at the Conference at Ryde. Many of these letters have been forwarded to him. In response to very numerous applications, arrangements have been made for the publication of this address as early as possible. Dr. Wylie is now revising it, and it will be published by Messrs. Morgan & Scott, in conjunction with the Evangelical Alliance.

CHRISTIANS IN COUNCIL.

They that fear the Lord are speaking often one to another in these days. Last week we had the Church Congress at Wakefield, the Baptist Union Meetings at Bristol, the Clifton Conference, and the Missionary Conventions at Mildmay and Liverpool, all taking place simultaneously; and these are to be followed in succeeding weeks by the Dublin Convention, the Congregational Union Meetings at Norwich, and Missionary Conferences at Cardiff, Sunderland, Newcastle, and Manchester. Surely the Lord hearkens and hears, and a book of remembrance is written before Him for those that fear the Lord, and that think upon his name.

The Record says that "the Congress of 1886 will be remembered as the Reform Congress." The President (the Bishop of Ripon), we are told, spoke "graceful words marked by happiness of expression and elevation of thought, with a lightness of touch seldom attained in a written speech." But "there was more light than leading in Dr. Boyd Carpenter's address." "It is," continues the writer, "a noticeable feature of the late Congress, that neither in the President's address nor in any subsequent utterance, so far as we have noticed, has there been any marked statement which will be remembered as revealing a hitherto unobserved drift of public opinion, or as initiating and directing some new movement. We mean a speech such as Prince Bismarck makes from time to time, which takes hold of us not on account of its manner, which may be very defective, but for the gravity of its matter." Nevertheless, "we gather from the general tone of the Congress the strongest encouragement. Public opinion amongst Churchmen seems in a peculiarly reasonable phase; and the disposition to push forward real reforms, and to do so persistently and prudently, with a view not to a showy programme but to effectual action, is all that can be desired."

When we note that not only subjects relating to the Establishment were treated, such as Disestablishment, Patronage, and Endowments, the Church in relation to State questions and to the Rural Populations, the Increase of the Episcopate, Tithes, the great question of a Representative Church Body, and how and to what extent the laity are to be represented therein: but also more spiritual matters of equal interest to all banches of the Church of Christ, such as Christian Evidences, How the Lapsed Masses may be won, Foreign Missions, How Missionaries are to deal with Polygamy in Heathen and Mohammedan countries—the recent Congress, with the "present reasonableness of public opinion among Churchmen," and their "disposition to push forward real reforms persistently and prudently," must be regarded as a sign of the times, having great significance.

We believe that the end is nigh, that "the coming of the kingdom draweth near." But whether that nearness be measured by days or centuries, there is no doubt that we are in a transition era, that old methods of thought and action are breaking up, and that while the truth is the same yesterday, to-day, and for ever, our conceptions and apprehensions of it are passing into other phases, which may be marked on the one hand by advance in truth, and on the other by retrogression into error. Therefore we greatly need the good and guiding hand of our God upon us.

The Presidential address of Rev. Charles Williams, of Accrington, at the opening of the Baptist Union, was an important manifesto, in the form of an appeal to his hearers to "stand in the ways, and see, and ask for the old paths, and walk therein, and ye shall find rest for your souls." With very much of this address all good men will agree, but we do not think that a true idea of the present will be conveyed to the children of this generation by comparing Church and Dissent, Conformists and Nonconformists, as they were three hundred years ago, with what they are to-day. There is a large amount of evangelical truth and testimony in the Church of England, and there is a large amount of broad-churchism, under the name of "modern thought," in Nonconformity; so that the Church of England does not represent worldliness, nor Nonconformity unworldliness, in anything like the same proportions as in the days that produced the Puritans.

We warmly echo Mr. Williams' declaration that "the neglect of the Bible means the decay of Puritanism." And no less do we sympathise with *The Nonconformist and Independent* in saying that "a knowledge of the substance of Scripture, amounting to command of its contents, was, we fear, more common fifty years ago than it is now; and yet no age was ever so richly furnished as this with means and facilities for the study of the written Word. Advances there have been in our knowledge of the origin and history of the books of the Bible; but the knowledge thus gained, so far from making study less necessary, makes it more so, and enlarges the promise of a rich reward. 'The children, who in a few years will fill the posts we occupy, will not be Puritans unless they delight in the Word of God, and make his testimonies their counsellors.' History well attests this proposition." It is cause for deep thankfulness that it has been emphasised from the chair of the Baptist Union.

The series of Missionary Conferences begun last year at Manchester, carried thence to Leicester and Mildmay, and to be continued in the towns we have named above, and in many others, are a manifest token of the awakening which is taking place with regard to the dying millions of the heathen world. Dr. Dykes said at Bristol that through natural increase, and through Christian influence in arresting pestilence, restraining wars, and relieving famine, the vast heathen populations are growing far faster—Mr. Grattan Guinness says seventy times faster—than we are converting them. If this be so, and there is little reason to question it, no amount of money, no increase of Christian enthusiasm at home, no multiplication of missionaries abroad, will of themselves avail to meet this gigantic and overwhelming need. Nothing short of the fulness of power given to our Lord Jesus in heaven and on earth, made ours in actual possession by the omnipotent operation of the Holy Ghost, can equip the Church of Christ for her mighty mission. We must have waiting upon God as at Pentecost; we must have a sevenfold Sabbath-rest of faith in our risen Lord; we must be all with one accord in one place, and that place the throne of grace, and Pentecostal power will be given, and grace to help in time of need.

MR. RICHARD WEAVER held a series of special services at Winsford, in the Methodist Free Church, closing on the 23rd ult. There has been much blessing and large congregations. Amongst the converts was an old man, seventy-two years of age. Mr. Weaver goes to Wimbledon on the 17th instant, and afterwards to Norwood, if his health will permit.

THE LATE DR. JOHN KER.

By the death of Dr. John Ker, who died suddenly and unexpectedly on the evening of the 4th inst., the United Presbyterian Church has lost her greatest preacher, and Scotland one of her most gifted sons. Distinguished as a student for his brilliant attainments and fervent piety, he devoted himself early in life to the work of the ministry. His first charge was in Alnwick, where his poetic diction, striking thoughts, and intense earnestness attracted large congregations. He was not allowed to remain long there; he was called to a wider sphere of labour. In Glasgow he more than sustained the reputation he had already made. He became a power in the city, and his pulpit was a light set on a hill. He spared not himself in efforts to do good. Besides preaching on the Sabbath, week-day lectures, and house-to-house visitation, he took a special interest in the young. He organised and presided over classes which promoted their intellectual and spiritual welfare. The long-continued strain was too much for a body never strong: he broke down, and had to retire from active duties. For years he was a helpless invalid. When careful nursing and travel in foreign lands restored him to a measure of health, he could not be idle. His shattered nervous system forbade his resuming pulpit work, but a suitable sphere opened up for him in the teaching of Homiletics to the divinity students of his own denomination. A great preacher himself, he was well qualified to teach others how to preach. His lessons are bearing fruit in sermons wiser and better because of his influence.

Dr. Ker was a many-sided man. First and foremost he was an able minister of the New Testament, rejoicing in the honour which belongs to an ambassador of the Cross. He was also a scholar, knowing many subjects better than those who made a special study of them. He was a writer who could have left a mark on his country's literature, if he was ambitious to do so; but he preferred to write living epistles on the hearts and lives of his hearers. He published one volume of sermons, which has enjoyed a phenomenal success. It is full of deeply spiritual thinking, clothed in language at once simple, and rich in literary charm. It ran through several editions, and is still in demand. His society was eagerly sought. He excelled in conversation, touching no topic without adorning it; and through all he said ran the saintliness which came from walking with God. D. S.

THE LIVERPOOL BIBLE CARRIAGE.—The report of another year's work has been issued, and it shows what an efficient instrument for the propagation of the Gospel such carriages are. During the year ending June, 1886, about 164 towns and villages have been visited, chiefly in the west and central districts of England. The receipts from the sale of Bibles, Testaments, &c., amounted to £558, and, besides the Gospel teaching which this represents, the word is preached at the various villages visited. The number of Bibles and Testaments distributed amounted to 31,372, and the other publications to 174,109. Information respecting the movements of the carriage may be obtained from Mr. Northcote Willy, 17, Severn-terrace, Worcester.

METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION.—On Monday week the members and friends of this Association met at the Metropolitan Tabernacle to hear the report of the work during the past year. After tea, to which a large number sat down, a public meeting was held in the lecture-hall, Rev. C. H. Spurgeon presiding. In his introductory remarks he said that the first stage in life was to get good, the next and higher stage is to do good, and the best combination is when we get good and do good at the same time. Mr. Elvin, the secretary, then read some statistics as to progress of the Mission, which showed that the open-air work had been vigorously carried on, as had also the work in the various mission halls. Messrs. Branscombe, Gregory, Marshall, Phillips, G. E. Elvin, and Evans, members of the Association, spoke, and several solos and anthems were rendered during the evening.

THE SALISBURY CONFERENCE.—2.

We have said that the little after-dinner talk about the work of God is one of the most interesting features of this Conference. Rev. D. B. Hankin spoke very warmly of Mr. E. P. Hammond's visit to Mildmay. All his choir boys had been brought to the Lord. One went back, and all the others had a prayer-meeting about it. They saw him in the street, had prayer with him on the pavement, and he was restored. The churchwarden had a list of ninety boys with whom he corresponds. One day Mr. Hankin went into one of his schools. A most unearthly stillness fell upon them, and that day twenty were brought to the Lord.

Miss Macleod spoke of the Travellers' Aid branch of the Y.W.C.A. After *The Pall Mall* revelations a notice was put in The Christian that any girl coming up to London would be met and taken care of. On the following Monday there was one letter, ill written and just legible, from a poor mother in a remote village. Her daughter had a situation offered on the other side of London, but she had been sorely troubled how she should get her across the great city. She had prayed for weeks about it, without any way opening. At last a lady brought her The Christian, and showed her the notice from the Y.W.C.A., which she welcomed as the answer to her prayer. Her daughter was met, and arrived safely at her destination. When it is known that 8000 girls and young women come to London every week, and that wicked people are watching for them, the value of this Travellers' Aid will be appreciated.

Miss Reade, of Y.W.C.A., Bromley, said they had been praying for some way of showing kindness to the girls working in a factory at St. Mary Cray. They saw in The Christian a picture of factory girls at tea at Dr. Barnardo's, and thought that would be the very thing. The young women subscribed among themselves £7 or £8, and invited 100 girls from St. Mary Cray, paid their fares, and gave them tea. After that the girls in another house went to St. Mary Cray, and gave another hundred girls a tea there. A Bible-class has been formed, and 67 take *Our Own Gazette*.

Rev. J. J. Luce said that during a mission he was having at Gloucester his helpers were nearly all working men. They met of their own accord at 7.30 for prayer, and then went and brought in twenty or thirty every night.

Mr. George Holland one day got among some rough boys, with the result that he was unable to recall an address he had carefully prepared. But the invitation of Jesus to the weary and heavy laden was pressed on his mind, and now, fourteen years after, he was hearing of souls blessed through that unprepared address given him of God.

Rev. J. Wilkinson had gone a few years ago to a locality near Buxton, which seemed to have been neglected and God-forsaken for a hundred years. On his arrival he was received with a muffled peal, and hissed from the platform. But the Gospel preached in its simplicity had won its way, and now a good work is going on among young men, young women, and railway men.

Mrs. Thwaites contributed a very touching story of a conversion, and of meetings specially for nurses, in the Y.W.C.A., in which she is an indefatigable worker.

Mr. Coate, a young farmer near Blandford, said that after he had been converted he had been working in cottage meetings. Captain Smith suggested to him to have a tent. He wrote to the clergymen all round, but they did not welcome the proposal. One sent half a sovereign, but would rather the tent did not come into his parish. The first tent was put up in September three years ago, and was a success. This year they have had four tents in the county. He had been encouraged in open-air work. He had gone alone outside a large public-house in his neighbourhood; some of the people would come out to hear.

Mr. Harrington was the son of a sailor—hated the sight of a red coat. Hoped he should never have anything to do with soldiers. After the Indian Mutiny the Lord led him into the military branch of the service. He had a little hut to live in, and another for an office. Three soldiers came and asked if he used the office of an evening. No. What did they want with it? For singing, said one. Another nudged him, and said, "Hymns." He heard them singing, but would not go near them. But his heart would go out to them. Then he went and listened outside. They were thanking God for the hut, and praying Him to send Mr. Harrington to be their leader in Christian work. He went in among them, and has been working among soldiers ever since. There was a regiment at Moultan, all Irish, and he was told he could never do anything with them. To his first meeting one came; but before the year was out there were seventy at the Lord's table. He endeavoured to get places for the soldiers to meet in. Sir Robert Macleod, and Sir John Lawrence the Governor-General, heard of it, and now the prayer room is part of the soldiers' accommodation in India.

The praise-meeting after the Conference has always been a time of special blessing; never more so than on this occasion.

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MR. S. WALTON AT GLOUCESTER.

Our hearts are full of praise for the blessing experienced during Mr. Spencer Walton's mission. Night after night the numbers increased, the open-air services helping much to bring the people in, and many who came once were seen the next night as seekers after salvation. The speaker dwelt much upon the awfulness of sin, especially that of unbelief, and the necessity of repentance toward God. The result was soon seen in a deep work of conviction and the consequent joy of realised salvation. The addresses at times were most solemn and heart-searching, as the preacher spoke of the Lamb of God, his sufferings and glory.

The afternoon Bible-readings on the Christian Life were well attended. The possibilities of faith and full sufficiency in Christ for a life of rest and victory were declared, and true separation from the world and devotedness to Christ strongly urged. These readings proved a great help to many.

The children, too, were not forgotten, three services for them being held in the old church of St. Nicholas. The last one was most remarkable for the blessing manifested, in fact, one of the best meetings of the whole mission. A great breaking down followed the address, and all over the church, seekers, old and young, were to be found on their knees weeping, a good many of the first class of boys were too much broken to leave. It was a grand sight to see a whole row of rough fellows brought one by one to rejoice in the Lord. The Gloucester Fair was on for the last two days, a great attraction to children, but we heard that some of our young friends refrained from going, feeling it was not the right place for young Christians. J. J. L.

THE BRETON MISSION.—A large number of converts have been baptized at Tremel, and a general movement is taking place in the district. Among the last candidates was a case for great rejoicing. One Sunday Pasteur Lecoat was preaching, when a man came in, after walking thirty-one miles, ostensibly to consult the pastor (who holds a diploma of jurisprudence) upon a point of law. This question had to be deferred until Monday, but the all-important question was settled there and then, and he returned home rejoicing. There he made a compact with his wife and two daughters, whom he had greatly persecuted because of their belief, which, however, they had not openly avowed. They should henceforth publicly serve the Lord. They have since been baptized. The schools are now again in full work, and the meetings for the winter commenced. The Trinitarian Society announces that the Old Testament, translated by M. Lecoat into Breton, for the first time in an available form, is now passing through the press. The hon. secretary is Mr. J. Wates, 4, Princes-road, Lewisham-hill, S.E.

MISSIONARY NOTES.

MISSIONARIES FOR THE NEW HEBRIDES.—Messrs. Thomas Watt Leggatt and Alexander Morton were ordained as Presbyterian missionaries at the Scotch Church, Melbourne, in July. They were to sail in the *Dayspring* on September 25 to Mallicolo, which will be their station. Rev. J. G. Paton selected them for this work when he was in Scotland.

TAHITI.—Rev. J. Green, who has been labouring in Tahiti twenty-six years, is about to retire in favour of the French Protestant missionaries who have been at work in the islands for some years past in conjunction with the London society. As Tahiti belongs to the French it is deemed advisable to hand over the work to the French Protestant Society, more especially as its agents are working so successfully.—*Christian Leader*.

LEEDS MISSIONARY ANNIVERSARY commenced on Sunday, October 4. Sermons were preached in the Oxford-place Chapel by Rev. John Walton, M.A. in the morning, and in the evening by Rev. W. King Coppin, from West Africa. The missionary breakfast on Monday was held at the Headingley College, and Dr. R. N. Young, the President of the Wesleyan Methodist Conference, took the chair at the subsequent meeting. In the evening the public meeting was held in Oxford-place Chapel. Alderman Quibell, of Newark, presided, and, after the report was read, Dr. Young gave a spirited address, advocating more aggressive missionary work.

FAREWELL OF AMERICAN MISSIONARIES.—On September 15, a valedictory meeting was held in Pilgrim Hall, Boston, U.S.A., to bid farewell to fifteen missionaries, who are about to start to their respective spheres of labour. Their names and destinations are:—Rev. G. F. Montgomery, Rev. W. W. Merd, Miss A. D. Graham, and Miss S. Webb, to Central Turkey; Dr. and Mrs. D. M. B. Thom, Miss. H. L. Dewey and Miss M. G. Nutting, to Eastern Turkey; Rev. L. S. Crawford, Miss G. Greenough and Miss M. E. Sheldon, to Western Turkey; Rev. L. Bissell, D.D., and Miss J. Bissell to Marahti, and Rev. and Mrs. G. Rowland to Japan. The hall was filled and the meeting was very enthusiastic. Dr. Clark addressed the missionaries, and afterwards Messrs. Montgomery and Mead said a few words; the latter, going for the first time, expressed his determination to spend his life in the field. Among others, Rev. J. K. Browne, of Eastern Turkey, and Rev. Geo. W. Wood, D.D., one of the oldest missionaries in the service of the Congregational Board, sought to encourage the departing band. Drs. M. L. Gordon and Cyrus Hamlin, also briefly addressed the meeting.

CLAPHAM MISSIONARY CONFERENCE.

PROGRAMME.

Wednesday, October 27.—11 a.m., "Africa," Mr. Reginald Radcliffe, Rev. H. Grattan Guinness, Rev. J. Walton (S. Africa), Mr. A. H. Baynes.

3 p.m., "The Jews," Sir John Kennaway, Dr. Thomas Chaplin (Jerusalem), Rev. J. M. Eppstein (Smyrna), Rev. Isaac Levinsohn.

8 p.m., "China and India," Mr. Reginald Radcliffe, Rev. C. G. Moore, Mr. C. H. Judd, Rev. J. Smith.

Thursday, October 28.—11 a.m., "Woman's Work," Mr. J. E. Mathieson, Mrs. Gardner James, Mrs. Thompson, Miss Baumann (Lucknow).

3 p.m., "Labrador and South America," Mr. Reginald Radcliffe, Rev. B. Latrobe, Mr. H. Mahoney (Tierra del Fuego).

8 p.m.—"India and Japan," Major-Gen. Sir Robert Phayre, Rev. H. M. M. Hackett (Allahabad), Rev. H. Seeley, Rev. C. F. Warren.

MARY WARDELL CONVALESCENT HOME.—Opened by H.R.H. the Princess of Wales in July, 1884, this Home at Stanmore was the first established for persons recovering from scarlet fever. Between September, 1884, and December, 1885, one hundred and thirty-eight patients were admitted, the majority being under twelve years of age. Great precautions are taken against infection—a special conveyance is used to fetch patients, and there is a laundry attached. Unfortunately the Home is not fully furnished, and an effort is being made to fit the other rooms for the reception of patients, and to build the suitable laundry. Towards these objects a lady has offered an annual subscription of £10 for four years if nineteen others will follow her example. Fourteen responses have been received up to the present time. Information respecting the Home may be obtained from Miss Mary Wardell, 55, Stanley-gardens, Belsize, N.W.

THE CLIFTON CONFERENCE.

THE annual gathering of Christian friends was held on three days of last week, in the Victoria rooms, and a goodly number responded to the invitation of the convener, Rev. J. Ormiston, Rector of Mary-le-Port. On Monday evening there was a devotional meeting, when earnest prayer was offered for the Divine blessing to rest upon all the engagements of the week. Prayer was asked on behalf of the venerable Rev. H. Barne, who has for so many years been a constant attendant at the Conference, and the conductor of the Bible-readings, but is now laid aside by illness. Next morning, at seven, there was an early prayer-meeting, when an earnest hour was spent in supplication that the Holy Spirit might graciously touch the hearts of speakers and hearers.

SIN: ITS ORIGIN, NATURE, AND EFFECTS.

At eleven o'clock the Conference was opened in the large hall of the Victoria Rooms, and the attendance appeared to be as numerous as that usually seen at the morning meetings. Mr. ORMISTON, on taking the chair, said that to-day's subject was, some might think, a sombre one: "God's mind and man's mind contrasted concerning Sin—its origin, its nature, and its effects." But unless we are clear in our thoughts and feelings respecting sin, we shall not be able to appreciate the second topic of Conference: "God's Free and Sovereign Grace." At Mr. Ormiston's suggestion a telegram of fraternal greeting was sent to the Missionary Conference at Mildmay; later in the day a warm message of response was received.

Rev. TALBOT A. L. GREAVES, Vicar of Clifton, spoke first upon the topic for the day. Perhaps the chief value of his address consisted in the ground he took, that on the subject of sin we *must* take God's view of it, and not man's. We must find a place in our theology for the fall of man. Men are continually evolving a god out of their own consciousness, and this is a source of great error. The human mind has invented the strange doctrine of "the evolution of humanity," and we are told that sin is only one of the qualities resulting from man's brute ancestry—a quality not yet fully eliminated. Of course, when people talk after this fashion there is no room for the fall of man or for the Atonement. It is, however, contradicted by fact. What evidence can there be adduced of man having advanced from a brute ancestry? None. The coils of the serpent may have become more graceful in the progress of civilisation, the various colours of the skin may have become more delicately shaded: but the venom that lurks within is untouched, unmitigated, by any process of development. And thus as regards the *guilt* of sin, the contrast between God's judgment and man's is equally great because estimated according to totally different standards.

Mr. BENJAMIN THOMAS inclined to think that the subject of this morning was one more for the room alone with God than for a public meeting like the present. My heart, he said, seems to say, with Joseph's brethren, "God has found out the iniquity of thy servants;" and I feel as Nathan felt when David thundered into his ear the stern words, "Thou art the man." One feels that the only place we can take is that of the poor woman who crept into the Pharisee's house, and there washed the Saviour's feet with her tears, and wiped them with the hairs of her head. As to the "Origin of Sin," which was one of the topics before them, he thought that the Apostle James gives the true and simple answer: "Let no man say, when he is tempted, I am tempted of God." In Proverbs the high look is sin, the transgression of the law is sin, the thought of foolishness is sin. In proceeding, he pointed out that sin is like a vampire bat, sucking out the life from what it fastens on. He also dwelt upon the great mistake some were making in trying to distinguish sins when they spoke of "white lies," and such things. There is no such thing as a little sin, because there is no sin that can be put away, except by the blood of Christ. We do not want to be asking, "Is this wrong?" or, "Is that bad?" The question always to be asked is, "Is it sin?"

The meeting was closed by a few remarks from Colonel SAVILL upon the universality of the effects of sin.

THE AFTERNOON MEETINGS

were all interesting and all well attended. Rev. Dr. DOUDNEY presided over a meeting on behalf of Aged Pilgrims, and in his opening address gave an interesting description of a series of visits he had paid to some of the aged who were receiving help from the Society. It was very beautiful, he said, to hear the testimony of one after another who were about to quit this mortal state, cheerfully owning how good their God had been to them. Mr. J. E. HAZLETON, the secretary, said the Society existed solely for the comfort of those who are of the household of faith. It was Protestant, he need hardly say, and while it was undenominational it was not latitudinarian. Rev. W. Frith and Rev. James Ormiston added a few words in support of the Society's claims.

Several other interesting meetings were held, but there is not space now to refer to them.

In the evening the subject of the morning's meetings was resumed in the large hall, Rev. J. Ormiston, Rev. T. Davies, Mr. Stantcomb, and Mr. Inskip being the speakers.

On Wednesday morning the topic was

GRACE: ITS FOUNT, ITS SUBJECTS, AND ITS OPERATIONS.

It had been expected that Rev. H. Barne would open the discussion of it, but in his regretted absence his place was taken by Rev. W. ELLIOTT, of Plymouth. In olden time, he said, Pagan priests had learnt to adorn the heads of their idol gods with things borrowed from Christianity, and the same kind of thing is going on now in another way. Rome has not changed, unless to become a great deal worse. Every priest in it was sworn to declare his adhesion to deadly error, and the Church was in a far worse condition than when Martin Luther came out of it. He begged all to remember, in dealing with the errors of Rome, which ever opposed the doctrines of grace, that they had a far greater enemy to contend against than Cardinal Newman. They wrestled not with flesh and blood, but with evil spirits in high places, and the victory would not depend upon them, but on God.

Rev. W. FRITH spoke upon the source of grace, the discipline of grace, and the preservation of grace. The source was the God of all grace, for it can be traced to no other fountain-head. Then discipline, or affliction, was the evidence of the Father's hand, and that was the preservation unto glory which grace guarantees.

Dr. DOUDNEY said he had been endeavouring to spell the word "grace" for sixty-two years, and he believed he was further off than ever.

In the afternoon there was a very interesting meeting of the

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Lord CAVAN could not take his usual post as President, as he was engaged at Mildmay. He wrote a kindly letter, expressing his regret, and testifying to his unabated interest in the Society's good work. Mr. ORMISTON, who presided, said that his acquaintance with every part of the Society's work, after thorough investigation of it, enabled him to speak as cordially of it as ever. It should be borne in mind that it was not devoted exclusively to Roman Catholics, but took in the general population of the country. The Readers went upon the sound principle that unless men be born again they cannot see the kingdom of God. They take the Bible to the doors of the humbler classes, and the cottagers gladly throw open their doors to receive them. They were never more cordially received than they are at present. This was something for which they might be profoundly thankful, and enabled them to contemplate the future with hope. Among the Society's fifty Readers in Ireland there are men strong in faith, who were once Roman Catholics, and they are fitted to speak with authority to those who are in the darkness, out of which they have happily emerged.

Rev. PRESTON BALL said he had been for some time the Examining Chaplain, to find out whether those who offered themselves as Readers were suitable for their posts, and he had been greatly pleased with them. He spoke of them as men well fitted to the work in which they were engaged. Rev. W. ELLIOTT, of Plymouth, who had known the Society since 1849, had some very pleasant memories of the Readers, and the manner in which they did their work.

In the evening there was an excellent meeting in the large hall, when addresses were given by Rev. J. Ormiston, Rev. W. Rolleston, Rev. F. Beship, Rev. J. Battersby, and Rev. Dr. Gregg.

On Thursday morning Rev. H. E. BROOKE delivered the closing address of the Conference, after Rev. J. Ormiston had read and commented upon the 45th Psalm, with special relation to the subject of the morning.

"GLORY, ITS SOURCE, ITS INCREASE, AND FRUITION."

Mr. BROOKE said it was desirable to have clear views as to the meaning of the word "Glory." He defined it as the recognition and reward of merit. This definition at once excludes all Adam's fallen children, as such, from any participation in it, "for all have sinned and come short of the glory of God." But there is One who could say to his Father, "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do; and now, O Father, glorify Thou Me with thine own self. Here is merit justly claiming its reward, and obtaining it too, for in 1 Peter i. 21, it is written, "God raised him up from the dead, and gave him glory." Thus it is seen that Christ is the only One who can claim glory as his due; but then He bestows it freely upon all his people. "The glory which Thou gavest Me I have given them." And thus the glory to which the believer cannot lay claim in himself, becomes his through the free gift of Christ. True believers have this in Him as something of which they are called to partake because it is his. "Whereunto He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 14). This contemplation of glory as due to Christ alone, nevertheless, as being what his people are called to share, sets at rest many questions which at times agitate them. Mr. Brooke went on to speak of another aspect of glory as connected with the Second Coming of the Lord. It is, he said in conclusion, to his coming kingdom and glory He hath called us, and this is, and should be, practically the great hope of the Church.

In the evening the observance of the Lord's Supper at the Memorial Church brought the Conference to a close.

OBITUARY.

MRS. MARY JANE TALBOT CROSBIE.

WE regret to announce the death, after a long illness, of this lady, the wife of Mr. Talbot Crosbie, of Ardfert Abbey. The eldest daughter of Major-General Sir Henry Torrens, K.C.B., who was born 1811, she married Sir Ralph A. Anstruther, Bart. Being left a widow in 1863, she married Mr. Talbot Crosbie, in 1868, and since that time has lived almost continuously in County Kerry—beloved and esteemed by all. The *Kerry Evening Post*, in an obituary notice, says:—

> Alike by the earnest philanthropy of her life as by the perfect calm and confidence which marked her contemplation of the slow approach of death, she left behind her a valuable testimony to the truth and efficacy of the Christian faith. Ever active in search of opportunities of doing good, and prompted by the grateful love of one who knew herself the subject of the redeeming grace of Christ her Lord, she laboured and spent for the poor around her, sought by wise and systematic effort to stimulate habits of thrift among them, and received for her reward their esteem and affection.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—October 17, Mark iii. 1—19; October 18, Mark iii. 20—35; October 19, Mark iv. 1—12; October 20, Mark iv. 13—29; October 21, Mark iv. 30—41; October 22, Mark v. 1—20; October 23, Mark 5, 21—34.

THE NEW BISHOP OF MELBOURNE.—Rev. Field Flowers Goe has been appointed to succeed Bishop Moorhouse. He has been rector of St. George's, Bloomsbury, since 1877, having been rector of Sunderland for four years previous to that date. He is an evangelical preacher, a good organiser, and hard worker. The Bishop designate has also considerable experience in mission work. At the Church Congress at Bath in 1873, he referred to a mission week as "the most sacred week he had ever known."

THE PRINCESS HOUSE (Y.W.C.A.), at 106, Brompton-road, has enlarged its premises. Not only have the back premises of 108 been taken, but the upper part of the house as well. It now contains a Christian workroom, in which family prayer is conducted every morning, and dress and mantle making carried on by one of the members. This completes the work of the branch, No. 106, being a restaurant for women, those who come for bodily food find spiritual food as well. The new mission-room (holding 330 people) was crowded on the opening night, Sept. 15. The dedication service was conducted by Rev. Ravenscroft Stewart, Rev. J. Goundry (Congregational), and Rev. B. Buxton. God's power was mightily felt then, and at subsequent meetings in the mission-room. H. N.

TIMES OF REFRESHING IN IRVINE.

For some time back our good old town, sacred to the memory of David Dickson, who did a remarkable work for God here in his day, has enjoyed much blessing. The work may be said to have begun nearly a year ago, when, on the occasion of my fourth anniversary, Rev. Mr. Henderson, of Busby, preached to the people, and at the evening service gave an account of the awakening in Busby. The story of grace as told by Mr. Henderson produced a deep impression that evening, and at an after-meeting not a few remained to be dealt with. Then my brother minister, Rev. R. S. Macaulay, and myself, had a series of united evangelistic meetings, which were attended with some blessing.

In the beginning of summer, however, we were favoured with a visit of some students from Edinburgh University. Several splendid meetings were held by them in the different churches in town, and the hearts of God's people were filled with gratitude for the remarkable blessing that followed their labours. All classes, rich and poor alike, came to the meetings, and large numbers—especially men—found peace in believing. Much to the disappointment of many of us the students' meetings were brought too soon to a close. Several of us then felt that some means must be employed to carry on the work which God, in answer to our prayers, had begun in our midst, but difficulty after difficulty cropped up, and every door seemed shut.

A young man, however, from Glasgow, named Mr. Govan, whose family are well known in the city, and carry on a great deal of Christian work, offered to hold a series of meetings, and several men engaged in God's work here formed themselves into a committee, and began the meetings. The first week they were poorly attended, but after that the meetings grew in numbers and deepened in interest, and were successful in every respect. Mr. Govan was greatly owned of God, and many, very many—especially young women—were brought savingly under the power of God's truth.

In September we were looking forward to another visit of Edinburgh students, but our hopes were dashed to the ground. We were led, in the providence of God, to invite Mr. J. M. Scroggie. Mr. Scroggie could only give us a week; but, short as the time was, we resolved to accept it. Under his auspices we had a series of excellent meetings. His addresses from first to last were most powerful. There were several interesting cases of conversion, and it was felt that if Mr. Scroggie could only have remained for a few weeks, a mighty work for God would have been effected. We trust, however, the work will soon be taken up again, and if God's people here only keep united in prayer, in faith and love, greater blessing will yet be in store for us. But praise the Lord for the blessing we have already enjoyed.

James J. Kelly.

Fullarton Free Manse, Irvine, N.B.

SUNDAY-SCHOOL LIBRARY.—A correspondent asks us to state that for the nominal sum of one shilling per annum any teacher or senior scholar in a school connected with the Union may obtain the use of the Sunday-school Union Library of 8000 vols., at 56, Old Bailey. There are also a Reference Library of 1500 vols., and a reading-room, supplied with the best religious literature, together with the monthly and quarterly reviews and literary magazines. The library is open from noon until 9.30 p.m.; Saturdays, 8.45 p.m.

THE MISSION OF LOVE.—Under this title, a Mission was started in Gay-street, Liverpool, in June, 1885. Its originator was Rev. H. Wood, M.A., who still carries on the work, being ably assisted by Mr. James Nunn. The mission-room will seat 250, and there is a small house adjoining where the two workers reside. In connection with the Mission, there is a Sunday-school, Gospel temperance meeting, mothers' meeting, besides the usual preaching services. Free breakfasts are given on Sunday mornings. Already much good has resulted from these ministrations; the attendance at the prayer-meeting has increased, and drunkards have been reclaimed.

MR. CHARRINGTON AND HIS WORK'

BY A CASUAL VISITOR.

It seems to me that Mr. Charrington, in his Mission at Mile-end, is solving a good many of the problems that are puzzling the Churches today. To begin with, he has adopted Mr. Moody's recipe for reaching the masses: he has gone to them. Moreover, he stays among them. Then he is doing his best to make them come to him; and he is succeeding.

A good deal is said in some of our religious Conferences about the crime of spending great sums on ornate ecclesiastical buildings, when the money conld be laid out to so much better advantage. Very true. And yet I think there is far-seeing wisdom in making the meeting-places for the common people in crowded centres as comfortable and attractive as possible. Too many of the poor have little of comfort, and less of beauty in their own homes; so they can appreciate them in the mission hall, which is to them, in a sense, a spiritual home. In some respects Mr. Charrington is a thorough-going Puritan, but he certainly does not believe that ugliness is an indispensable ally to unction, or that dinginess promotes devotion. His great Assembly-hall is by no means a gaudy affair; but, besides being spacious enough to seat over 4,000 persons, it is bright, handsomely appointed, and altogether such as may be restful and pleasant to the eye. A beautiful building is never so beautiful as when it presents an unbroken array of happy, eager faces. That is how I saw this great East-end hall the other Sunday evening; and that, I believe, is what may be seen in it any Snnday evening all the year round. A most inspiring, and hopeful, and gladsome sight it is. Four thousand East-enders every Sunday at a simple evangelistic service, with thousands more on week nights: who shall dare to assert that the Gospel has lost its hold of the masses of our population?

The preaching of the Gospel—the old-fashioned Gospel—is the backbone of Mr. Charrington's work. He is not very easy to satisfy in the matter of evangelists; and justly enough. But he generally succeeds in impressing into the service a man who can gain and keep the ear of the people, as well as talk straight to their consciences and hearts. Just now Mr. J. B. Wookey is conducting a month's mission; it was on his opening Sunday that I was privileged to be present. At the morning service the congregation probably numbered 2000, most of them Christians presumably. At any rate it was to believers that Mr. Wookey addressed himself, taking "Bloodguiltiness" for his theme. This evangelist is a kind of modern John the Baptist. His key-note is "Repent!" and the necessary but doleful symphony is sounded forth in all the variations of a copious and strong vocabulary. He paints the black evils of the day in their blackest hues, and one would hardly be surprised to hear the words that startled the congregation of the wilderness preacher: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance." This Sunday morning Mr. Wookey drew aside a corner of the veil that partially hides the sins and sorrows of the city, and pressed home upon the professing Christians, with stern faithfulness, the exhortation to clear their skirts of the blood of their neighbours and fellow citizens. He invited the help of all during the special efforts of the month's mission, and hinted at some bold prospective attempt to reach the male sinners of the West End.

In the evening, as I have said, the hall was filled from top to bottom, from end to end. To stand in the splendid entrance-hall, and see the crowds flocking in, was worth a long journey; so it was to hear them sing from the familiar *Songs and Solos*—

> "Hark, hark, my soul, angelic songs are swelling,"

and other strains, that tell out "the music of the Gospel." Mr. Wookey's sermon was a skilful and intensely earnest exposition of the three parables of Luke xv. The net, of course, was drawn in the after-meeting, and it had evidently been let down on the right side of the ship. The Gospel meetings were continued for several evenings throughout the week, and every time, I am informed, some souls stepped "over the line" and entered into the Kingdom. This is what goes on from week to week and month to month. A goodly company of believers are in fellowship, and these "show forth the Lord's death" every Lord's day—morning, afternoon or evening, so as to meet the convenience of all.

Yes, there is no doubt that the Gospel of God's grace, received in simple faith, without any priestly intermediary, is the Gospel for the people. And the people will have none other. I was intensely interested to hear that Romanism and its feeble imitation, Ritualism, have very little hold in the East-end. Religion has to be a real thing with the work-a-day crowds; only those who have fulness of bread, and time that hangs heavy on their hands, can play at it.

Another problem that Mr. Charrington is endeavouring successfully to solve is that of the amusement and entertainment of the people. Every Saturday evening he provides some first-class entertainment, musical or otherwise, at low prices, and his efforts are rewarded with crowded houses. If the Christian churches of this country are ever to cope with the deadly allurements of the gin-shop and the low music-hall, they will have to make far greater provision than has yet been attempted, for the rational, healthful, and truly recreative entertainment of the masses, especially on Saturday evenings, when the weary drudgery of the week is over, and some hours of leisure are at their disposal.

Mr. Charrington's past labours in the cause of sobriety and social purity would alone entitle him to a leading place among the benefactors of the East-end. His courageous exploits in this direction have been most remarkable, as some of your readers may know, who recollect the action for libel, in which he was defendant, brought against him by the proprietors of a notorious place of amusement near his hall. That case was substantially decided in his favour (though at a heavy monetary cost to him), and the result was an improved state of affairs in the locality. How soon he may be again impelled to lift his voice against the crying evil of the time, I know not. The price of public safety in this matter is eternal vigilance, and Mr. Charrington is not the man to go to sleep while the enemy is sowing tares broadcast. Meantime, he adds curative efforts to those of prevention. He has acquired a house of refuge for girls who are weary of their sinful life, and I was told that it is full of penitents.

Our brother is doing a work that God must smile upon; I trust your readers will help it in every way they can.

BOOKS FOR CROFTERS.—At Portnahaven, Islay, in the West Hebrides, Scotland, efforts are being made to form a small library for the benefit of the district. The people engage in agriculture and fishing; but, in common with the rest of the Highlands, work is scarce, and they are all very destitute. In the long dark nights there is plenty of leisure for reading. Gifts of books, magazines, &c., may be sent to Rev. A. MacDonald, of Portnahaven Free Church, per ss. *Islay*, to Portcharlotte Islay, N.B.; or to Mr. Columbine, 2, Carlisle-street, Soho-square, W.

Amy M. Weir.

Upper Frognal Lodge, Hampstead.

HACKNEY Y.W.C.A. (Seymour House, Portland-place).—We are just beginning our second winter's work in this place, and are greatly cheered by the many indications which we have that God is blessing our efforts amongst the young women of Hackney. A very pleasant social evening was spent on Thursday, Sept. 30, when the winter's work was inaugurated. About ninety members and friends were present, and after tea an interesting address was delivered by the Rev. Wm. Baker, Homerton. In addition to various classes for secular instruction, Bible-classes are held on Sunday afternoons and Wednesday evenings, to which any young women in business in the neighbourhood are cordially invited. A well-stocked library has also been established. The second annual meeting will be held in the Town Hall, Hackney, on October 20, at 7.30. The Hon Arthur Kinnaird will preside.

M. E. H.

THE CHURCHES AND MISSIONS.

By Dr. OSWALD DYKES.*

Of the modern movement for the extension of the Gospel, and especially of its prospects, I should like to say a few words; partly for encouragement, partly, too, for warning. This is the outstanding fact in the religious history of our country; and much of its interest centres in the question: Is this, which is the latest, likely to prove also *the last* of the Church's efforts to fulfil her mission? In other words, Is the present movement likely to retain its force until every portion of the human family has heard the tidings of salvation? . . .

How striking is it that the Christian nations which, amid the decay of faith, have retained the keenest evangelical sympathies, are precisely those at whose feet lie spread the widest and most promising portions of the non-Christian world: England, that is, and America, with their all-embracing commerce and their all-conquering language? Especially notable are those exigencies, whether of war or trade, which have providentally forced these two States into closer contact than any other with those ancient strong people in the further East that are to-day the homes and bulwarks of the Gospel's chief rivals among the faiths of the world—with India, with Burmah, with China, with Japan. Southern Asia is the stronghold of modern heathenism; and Southern Asia has at this moment become the scene of a death-grapple betwixt Christianity and the leading historical religions of mankind—a grapple into which the Christian Church has been flung in large measure through no choice of her own, but which, it is plain, can be closed only by the "survival of the fittest." Events are hurrying on a crash of creeds that may convulse Asia from the Persian Gulf to the Yellow Sea, and offer Christianity an opportunity the like of which she has not seen since Constantine the Great.

But while ancient civilisations are changing shape beneath the action of new solvents, ancient barbarisms, long hidden, are being sought out, and through the allied powers of commerce and the Gospel are yielding to civilisation: notably in Africa, that new-found sister among the continents.

Weighing all the facts, does not the impression force itself on the mind that now, at length, in the end of the ages, by a thousand converging lines of Providence, the Lord Jesus, who is Head over all things, is summoning his Church to her final and supreme effort, and that He intends her fervour in the cause of missions to increase "till each remotest nation has learned Messiah's name"? True, the Church's duty to preach to every creature has been the same from the beginning. But every duty does not press with equal urgency at every time. Our forefathers had their special work to do, and we have ours. Ours is to spread the message. To this the times are calling us. The globe grows manageably small. It grows one. A strange, unifying process is going on, binding long-sundered peoples. As space and time are practically lessened and intercourse gets closer, there comes a wiping out of alien usages, an assimilation of men everywhere to the same prevailing type. Must not all this hasten a time when one religion, too, shall everywhere prevail? Can any man doubt what religion that will be?

But if the work is to be done, and quickly done, one thing grows every day more clear; the present pace is far too slow. We need to be told that we are doing but a bagatelle of what ought to be done; and already there are voices that tell us so. With our present expenditure of men and money we are making no headway. A recent pamphleteer has even published the startling statement that, relatively to the heathen population of the globe, we are losing ground. Through mere increase by birth-rate, and the saving of life effected by Christian influence restraining wars, arresting pestilence, or relieving famine, the vast heathen populations, it is said, are growing far faster than we are converting them, so that the number of non-Christians now alive is alleged to be "vastly greater" than when your own Carey issued his famous "Inquiry" exactly one hundred years ago. All we have done, then, it seems, has failed to keep pace with the growth of the heathen world. At this rate we shall never convert the heathen. The moral is that we should do ten times more. Everything is ripe for a supreme sustained effort all along the line. It will cost much, but it has to be made.

All who study the subject come to but one conclusion—that if the enormous and multiplying swarms of human beings who know not Christ are ever to hear his name—indeed, if they are not, within a measurable time, to choke the earth with the spiritually dead—Christians at home must rise to the occasion and lavish means and men upon the work at this favourable juncture on a very different scale from anything we have seen. The dignity of the service to which our Lord invites us has yet to be appreciated. The urgency of the hour has to be understood. Our joint and several responsibility for the work has to be brought home to each of us. The money power of the Church needs to be used without stint. But far more the ardour of youthful spirits has to be called for. The well-born and leisurely will have to choose it for a life work and go where possible at their private charges. At home the coolest, wisest heads must make a deeper study of the problem. Ecclesiastical traditions and rivalries should be sacrificed to it. In short, the evangelical Churches have to get in dead earnest on the subject, to realise that it is their business, and to bend to it their supreme energies. Not otherwise that I can see is the vast work to be achieved. Not with the left hand, nor with half a heart. The salvation of the world! If it is not worth such devotion from a few generations of Christians, why did it call for the cross of the Son of God? If it cannot kindle our enthusiasm, how dwells in us the mind of Christ? In our hands is, by God's allotment, the deposit of eternal life for the world, and the world waits to see what use we make of it. With us are the messengers whose feet upon the mountains would be beautiful to eyes that have long been strained with longing for the light—but "how shall they preach except they be sent?"

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* From a Missionary Sermon at Bristol, last week, before the Baptist Union.

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Letters to the Editor.

IDOLATRY AT WESTMINSTER.

Dear Sir,—Does it not seem as if a public protest ought to be made against the Roman Catholics being allowed again this year to go in procession to worship at the tomb of Edward the Confessor in Westminster Abbey?

October 13 is, I believe, the day celebrated to his memory, and if this is permitted to continue, it will become a precedent opening the churches of England to the idolatrous worship of Rome. A worker from France said, the other day, "England little knows what she is doing in playing with Rome."

A Reader.

AN ANTIDOTE WANTED.

Dear Sir,—Will any of your readers kindly name a good book to place in the hands of a young man who has some doubts of the literal truth of many Bible narratives. He is not really infidel in tendency, therefore does not need a book solely for such, but one that would explain away the peculiarities which he finds it difficult to believe. This information would be a great help to me, for, while accepting the Scripture narratives myself, I do not feel competent to argue the matter. I am most anxious his mind should be rightly directed, as his circumstances in Germany expose him to many temptations and questionings.

Yours truly, An Anxious Mother.

HORSHAM, SUSSEX.—Mr. Walter Notman, of the Evangelisation Society, has concluded a three weeks' mission in the Albion Hall here. It has been a time of great blessing, many having professed conversion. Mr. Notman's addresses have been very powerful, and have made many consider their ways. The town has been truly stirred; the result of the mission is, that arrangements are being made to continue the work.

13, *East-street, Horsham.* A. Blackiston.

YOKED WITH JESUS.

"Take my yoke upon you, and learn of Me."
Matt. xi. 29.

Jesus, Saviour, by thy side
  Day by day would I abide;
Take my hand, be Thou my guide,
  Whatsoever may betide.

Shadows darken; day has fled;
  By Thee, Lord, would I be led;
Forward would I go with Thee,
  Though the path I may not see.

I would hearken, would obey,
  Follow Thee though dark the way;
Out of weakness make me strong,
  All my sighing turn to song.

For thy Name and thy dear sake,
  I the path of service take;
Help me glory in thy cross;
  Counting earthly things but dross.

Sweet the service, sweet the call,
  Gladly I surrender all—
All, Lord Jesus, give to Thee,
  Now and through eternity.

Onward to my home above,
  Guided by the hand I love;
Circled by thy arm of grace,
  Till I see Thee face to face.

S. Trevor Francis.

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Y.M.C.A. NOTES.

PARIS.

M. Vanderbecken, the agent of the Y.M.C.A. here, is going to the United States for six months to study the Associations of that country.

DOVER.

We hear that the work at this branch has languished, and there is a danger of its lapsing. The committee intend holding a short mission in the Union Hall, with a view to increase the spiritual life of the members and their friends.

BOURNEMOUTH.

The committee of the Cairns Memorial House have made arrangements for the reception of young men in delicate health during the winter months. With its mild climate and sheltered position, Bournemouth is a good sanitorium for those who seek to recruit their health by change of air and rest. Mr. Charles F. Haines is the secretary.

EXETER HALL.

Last Thursday the inaugural meeting of the winter session was held, a large number of members and associates being present, at the invitation of Mr. and Mrs. George Williams. After a social tea, the company adjourned to the lower hall. After opening prayer and reading of the Scripture, Mr. George Williams expressed his pleasure in welcoming so many young men in the name of the committee. Those who had passed through the dangers that beset young men wished to help them. Rev. Donald McClove then gave a powerful address on the parable of the barren figtree, urging his hearers to decision for Christ as the only means of fruitfulness, and warning them against being cumberers of the ground. Mr. E. J. Kennedy, the general secretary, then briefly recapitulated the advantages of the Institution. He said that they had sixty-one classes. A drawing-room was being fitted up, and they wanted to make the place a home. Then there were Gospel meetings every night, and they were commencing a fourteen-days' Mission on the 10th instant. There was also a training-class for young workers, that would commence on the 29th instant. Rev. J. Stephens also addressed the young men, and altogether a pleasant and a profitable evening was spent.

DR. BAEDEKER sails by the *Parisian* on Oct. 28 for evangelistic work in Canada. Letters for him should be addressed to the care of Mrs. Merry, Boys' Home, Stratford, Ontario.

MISS MACPHERSON'S RETURN.—Miss Macpherson, Miss Stock, and other fellow-workers have returned from Canada, and will address the workers' meeting at the Home of Industry on Wednesday next.

THE SERMON ON THE MOUNT.—2.

"If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him. *Therefore* all things whatsoever ye would that men should do to you, do ye even so to them."—Matt. vii. 11, 12.

This great Christian law is, from the fact of its being so good in itself, very generally quoted and used without any thought of its connection with the privilege and advantages of prayer.

That the privilege and the law are connected by our Lord is never questioned, when readers of the New Testament are induced to look at the passage more carefully. But that the connection should ever be missed, not only deprives our study of the passage of more than half its instructive light; it also robs the law itself of its solemn force, as a law based upon one of the most alluring features of God's government of us. The "Golden Rule," as it is called, may be fitly used, even sometimes by men of the world, as a most advantageous maxim; but its great value is in its connection, as a great obligation, with the munificence of the heavenly Father.

This law is manifestly placed, as are most of the teachings in the Sermon on the Mount, in direct contrast to the ordinary maxims of worldly policy. The spirit and the pleadings of men of the world are pervaded by one thought: that it is indispensable to the life of a man that, on all points, in all relations and circumstances, he should simply aim at his own advantage. This is held as an axiom. Its self-evidence is regarded as beyond question. It follows very naturally from it that, excepting where the good of another secures a man's own advantage, it is no concern of his to endeavour to promote it. Indeed the exact application of the principle in action may fairly be formulated thus: "Secure all the advantage you can; and do not trouble yourself about anyone else being benefited, excepting where another's benefit may minister to your advantage."

That this is not an exaggerated description of the habit of mind, if not the overt policy, with which the business of the world is pursued, would be abundantly verified by those who are most familiar with human life, especially amid the pursuits and operations of commerce. But the law of the Saviour, by which in all their relations with other men the life of his disciples is to be regulated, stands in direct opposition to it, and aims at uprooting it, at least within the circle of his own followers.

The principle of the law is marvellously simple, and it only needs an adequate motive for its application in practice. This is supplied, not in self-interest, though that is abundantly secured, but in the treatment which the disciples receive at the hands of the heavenly Father. In the demand which life makes upon them, as upon all others, for a proper dwelling-place, for sustenance, for rest, health, and the peaceful enjoyment of all lawful advantages, they will be under no necessity to do as men outside the fellowship of Jesus are doing. The supply of their wants will require toil, and the expenditure of strength, both in mind and body. When, at any time after this expenditure, it is found that the supply is still inadequate, they must not exact the toil and strength of others to remedy their deficiency, unless it be that their doing so promotes the others' ample advantage. Should the opportunity for accumulation of this world's resources open to them, it must not be used in a way that will prevent others attaining a full sufficiency. When their desires and the desires of other men are fixed upon the same object, it will not be lawful for them to weaken or injure their competitors to facilitate their own attainment of it. And when an abundance of this world's resources is secured, it will be a violation of the Saviour's law to be regardless of the fact that large numbers of other human beings have not a sufficiency of them.

If the simple demand of righteousness had been propounded here by the Lord, and had been left to exert its influence upon the consciences of his disciples, it might have seemed enough.. But while He does, in this law, enforce righteousness in a manner divested of any suggestion of expediency, He strips unrighteousness of its strongest excuse, by showing that in human life there is no necessity for it. "The resources of my Father," He seems to say, "are always at your disposal. You may obtain them when you will, as your children obtain the supply of their wants from you, by asking for them. Go to the Father as your wants occur, and as He responds to your requests want will be extinguished. *Therefore* the obligation that rests upon you in your relation with other men is to recognise the equality of every one before God, and the right of each one to the treatment which you yourself wish to obtain. Kindness, sympathy, and fraternal love are, under God's government, the bond of intercourse. Here rapacity, exaction, and indifference to the needs of other lives than your own, can have no place."

What a revolution would the ethics of Jesus work in the world, were the lives of men so happy as to be regulated by them. The fortune-hunting of the commercial world, and the passion for dominion in the world of nations, are continually violating the great principle of equality before God.

The solicitude of all who read these pages, as of those who write in them, should be that no disciple of Jesus Christ may bear this guilt. Honesty, simplicity, righteousness, based upon the kindness of the heavenly Father, are the remedy for all the wrongs of human life. We lay no charge at the feet of any, but pray that, as "the day will declare it," so every conscience may be aware of every wrong while there is time and opportunity for setting it right.

W. J. B.

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Mission and other Appeals.

Christian Community.—An appeal is made for help to meet the expense of fitting up, altering, and seating the new Mission Hall at Poplar, in a most needy locality. The Secretary is Mr. James Atkinson, 10, Enfield-road, South Kingsland, N.

Johnson's Court Ragged School (Leman-street, Whitechapel, E.).—This Mission, which has been established twenty-two years, is commencing its winter's work, and needs additional helpers and funds. It is open every evening except Wednesday, and there is a fair attendance of working lads. The Hon. Secretary is Mr. J. D. Teall, 6, Aldermanbury, E.C.

People's Hall, Latimer-road, Notting-hill, W.—This mission work, carried on for thirteen years, has through death and increased expense of enlarged premises, incurred a deficit of £80. To remove this, a sale of work will be held at the Hall from October 26 to October 28, and will be opened by Lady Hope. Any contributions may be sent to the Missionary, Mr. G. Goss, at the Hall.

SOUTHWARK.—Mr. William Benson, Evangelist in connection with the Southwark and Lambeth Mission, Christ Church, Westminster Bridge-road, S.W., writes:—The open-air meetings of the past summer have been most cheering as to numbers and instances of good. To God be all the glory. I am arranging for winter's work, and am anxious to extend Factory and Infirmary visits.

MISSION WORK AT CHERBOURG—Sir,—I recently spent three months at Cherbourg, and was much interested in mission work I found going on there. In the Rue Val de Saire is a mission room, where Mr. T. P. Sinel preaches in French twice a week. Mrs. Sinel has a small mixed school twice a week. Both Mr. and Mrs. Sinel are untiring in distributing Gospels and tracts which often find their way in to the neighbouring villages. On the Quai de Paris, M. LeRendu has a mission room. Once a very rough *grenier* over a cider-store, it has been transformed, by his efforts and those of the very poor French Christians who cling round him, into a tidy room. M. LeRendu preaches there with zeal and energy in French. He is himself a convert from Romanism. He has also a small school twice a week, and he has just recommenced a meeting for sailors, on Sundays. This last is in English, which M. LeRendu speaks fluently and fairly well. The addresses of these two devoted labourers are Mr. T. P. Sinel, Rue de l'Ermitage, Cherbourg, and, M. LeRendu, 11, Rue Thomas Henri, Cherbourg. As they are labouring entirely without private means, some of your readers may be disposed to sustain them in the good work, by prayer and monetary aid.—Sincerely yours,

Mary Hosking.

27, *The Canichers, Guernsey.*

A NATION IN PERIL.

The following appeal has been sent forth by several patriotic Christians of Lausanne to all those who are concerned for the future well-being of Switzerland. It appears in *Le Journal Religieux de la Suisse Romande.*

Two facts in our dear country strike the attentive observer. On one side a secret discontent is creeping through the populations of our towns, centres of industry, and even into the country districts. Under a superficial prosperity, which is envied by more than one nation, there is increasing, everywhere, irritation of the poor against the rich, of the employed against the employer, of the creature against the Creator. At no epoch of our national history has there been seen such a display of luxury and good living among us; at the same time, there has never been such a deep and general dissatisfaction.

On the other hand, we are struck by the fact that festivity succeeds festivity, banquet follows banquet, all Switzerland would seem to be rejoicing. There is not a week, not a Sunday, without its fête, often accompanied by excesses of more than one kind. Just in proportion to their discontent does it seem that our people are seized with a frenzy of amusement. Pleasure is the order of the day, as much pleasure as possible, with the least possible work. And as if one part of the population were envious of the power which enables the other to live in continual self-gratification, an increasing number of men make hotels and drinking-places their perpetual rendezvous. Many of our villages, where thrift and comfort reigned, are now reduced to bankruptcy and ruin through the public-house.

Dear fellow-countrymen, how can we be otherwise than concerned at this sad state of things? Has not the love of display and of pleasure always been the forerunner of a nation's decadence? Are not all these considerations, to which may be added the dark clouds charged with electricity that may be seen on the political and social horizon, sufficient to make us ask if there is indeed cause for such considerable and continual rejoicing?

Is it not legitimate that we should express our sorrow at seeing so many of our fellow-countrymen more inclined to banquets, noisy drinking-parties, dances, &c., than to manly, energetic and patriotic effort to arrest the progress of our country down the fatal decline to ruin?

The times in which we live are serious; permit us to invite you to consider seriously what can be done to lead to a reform in these matters. In the interest of your country, in the interest of your families, above all, in consideration of your own and your children's souls, stop and think, we beseech you. God is a holy and just God; He cannot hold the guilty innocent.

His judgments will inevitably fall on us if we do not listen to his voice, if we continue to trample his law under our feet, and profane his Sabbaths. To-day a God who loves you, says to you, what He formerly said to his people: "Why will ye die, O house of Israel? Turn and live."

MANCHESTER PRISON-GATE MISSION.—A record of this work for women, during the twelve months ending June, 1886, is published, entitled, "Hitherto." It adds another to many examples of the Lord's faithfulness. The extracts from the diary give many illustrations, such as:—"*Feb.* 19.—Our matron at the Mission House leaves to-day. We have only a few shillings left, and her salary must be paid. 2 *p.m.*—Mr. —— called, and gave £10." Besides the Mission House in Higher Cambridge-street, a new home has been opened at Sale, called Yew Tree Cottage, although at present only ten women can be received there, as it is only partially furnished. The homes are worked in accordance with the injunction: "Owe no man anything," and all needs have been supplied, but few luxuries, judging from the amount paid for food at the Mission for the year; £132 17s. or only about 3s. per week for each inmate. In the same period the women have earned, chiefly by laundry-work, £97 14s. This interesting report may be obtained of the superintendents, Miss Watson, at the Mission House, or Miss Macgregor, at Yew Tree Cottage.

EVANGELISTIC NOTES.

REV. T. WAUGH has been conducting a mission at Wednesbury. During the thirteen days of the mission over 770 people professed to find Christ.

BIRMINGHAM.—The Methodists of this town have organised a mission on a large scale, to commence on the 24th instant. Each of the seven circuits into which the district is divided will have a special mission preacher, and in the afternoons a united meeting will be held in the Town-hall for prayer, and for the edification of believers. The mission preachers are: Revs. Thomas Cook, F. C. Stuart, H. T. Smart, E. Davidson, H. P. Hughes, J. G. Stuart, and J. H. Hopkins. A great blessing is expected, and the prayers of God's people are desired for this effort.

AGRICULTURAL HALL.—On Sunday, Oct. 3, the eighteenth anniversary of the Sunday services in this place was celebrated. Commenced by Dr. Thain Davidson in 1868, when they were held in Berners' Hall, the afternoon services have been continued without a break. They were transferred to St. Mary's Hall directly after it was completed. In 1874 the evening services were started. Conducted on undenominational lines, many well-known clergymen and laymen of various denominations have assisted, among whom we may mention the late Lord Shaftesbury and Mr. S. Morley. Dr. Thain Davidson preached on Sunday afternoon.

CAPTAIN WARNER DENNIS has held a fifteen days' mission, from September 12 to 27, at Spencer-place Chapel, Goswell-road. From the first the services were much blessed, the members of the church co-operating heartily with the evangelist. All the services were preceded by open-air meetings, conducted by the members of Mr. Gast's church. The meeting for women only was remarkable. After the address, which was suitable to the audience, the subject being "The Bride of Christ," twenty-one of the listeners rose and went into the inquiry-room, seeking to know the way of God more perfectly. The pastor of the church desires prayer for the work in this needy corner of the metropolis.

JOY IN HARVEST.—Mr. W. J. H. Brealey writes: —We are in the midst of our annual harvest thanksgiving season. In each locality on the hills and adjoining districts special services, tea meetings, &c., are held as united praise and testimony meetings, and already we have had some precious times. The past year has been one of much seed sowing, and also of precious ingathering. The steady, patient work of faith, in months and years of plodding labour, has borne golden sheaves. The weeping has accompanied the sowing, but has been the precursor of the rejoicing in reaping. Pray for us. In my father's absence, holding meetings in Yorkshire and the North, we need physical as well as spiritual strength: ask for both, and remember him also in your intercessions.

Clayhidon, Wellington, Somerset.

TOLLINGTON HALL was crowded on Sunday evening, October 3, on the occasion of the visit of a band of young men from the Finsbury-park Branch of the Y.M.C.A. The blessing of God has lately been given in a marked manner to this little work, which has been carried on for the past two and a half years, from very small beginnings, Much fruit is looked for during the coming winter. and Christian friends living in the neighbourhood are cordially invited to visit the mission. Meetings are held every Sunday at 11, 3.15, and 7 o'clock, and on Fridays at 8. Would those who know the work kindly recommend it to others, that the necessary support may be obtained. Any communication on the subject of the mission may be addressed to Mr. W. R. Dovey, 22, Langdon Park-road, Highgate, N. [We hope this good work will wax greater and greater.—Ed.]

BALLYMONEY.—Messrs. Davey, Irvine, and Ballantine have conducted evangelistic services here during the past four weeks, and God has given marvellous blessing. From the first night of the mission we have had anxious inquirers. At the close of the services we had a special meeting in the Second Presbyterian Church, for those who professed to have found Christ during the mission, and those who were really anxious about their souls. To this meeting we admitted by ticket no less than 450 persons—truly a bounteous harvest, and well calculated to call forth the heartfelt thanks of God's people. Mr. Ballantine has left us to work in Boardmills, Co. Down, and Messrs. Davey and Irvine are resting before resuming work in England, where they commence a mission at Birkenhead on the 17th instant. They will carry with them the sympathy and prayers of God's people here. J. M. E.

Ballymoney, Co. Antrim, October 4.

TENBY.—The visit of Mr. H. M. Barnett has been most richly blessed. During the fortnight's mission he spoke in the different places of worship in the town, also two of the neighbouring villages, Penalby and Saundersfoot. Much interest was shown at the prophetic lectures, given both at the Young Men's and Young Women's Christian Associations. Drawing-room Bible readings were held daily in the afternoon, and open-air meetings at night when the weather permitted. On two occasions Mr. Barnett visited Caldy Island (about eighty inhabitants), preaching the Gospel both indoors and out, visiting the cottages, and distributing Gospel leaflets. M. E. P.

WOOLSTON, HANTS. — A most successful united Gospel mission has just been held here, conducted by Mr. Stephen T. Crocker, of Bristol. A large tent was lent for the occasion by Rev. Wesley A. Rodger (Presbyterian), into which hundreds were gathered every night. Each evening an after-meeting was held to deal with inquirers, numbers of whom on leaving professed to have found peace. Through the kindness of the firm of Messrs. Oswald, Mordaunt & Co., large local shipbuilders, hundreds of the workmen were addressed during the dinner hour in the yard, on four or five days, the impressions made being evidently very deep. Mr. Crocker has begun a similar mission at Netley, a neighbouring village.

MISSION TO THE JEWS IN JERUSALEM.—Mr. D. C. Joseph, who is at present labouring as an evangelist among the Jews in the East of London, lately delivered two lectures at Woking, on the subject of a visit paid by himself to the city of his fathers. The lectures were illustrated by the exhibition of Eastern costumes, and of a large panoramic view of Jerusalem, and appeared to call forth much interest. Mr. Joseph is collecting money with the view of going again to Jerusalem, and of founding a new Mission to the Jewish population of the city. He proposes to employ in that work Jewish converts of the working-classes, with salaries of not more than £50 a year, believing that they will have more ready access to the houses and hearts of the people than workers in a higher social position.

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Requests for Prayer.

That God will mightily bless some special efforts to be made in connection with the Young People's Service Mission, Ipswich, from Oct. 17 to 20.——For the conversion of a mother, four sisters, and four brothers.——For special blessing on Friday next at a tea and Gospel meeting for the flower-sellers of Hastings. Also for the classes recommenced amongst the youths, boys, and girls, that numbers of precious souls may be won for Christ, and that each worker may be baptized with the Spirit.——That a system of secret, determined, and persistent working to quench evangelical truth in a large and important church in the West of England, may, through God's mercy, be brought to nought, and that the light of his glorious Gospel may again shine there in all its fulness.——On behalf of work amongst boys in the East-end of London.——For blessing on evangelistic services, to be conducted in Peterborough and Staithes, by Mrs. Horton and Miss Parker, during this month and November.——For a special house-to-house Gospel mission in certain villages in Hants.——For the Dover Y.M.C.A., that God would revive his work in this branch, and guide with respect to a projected mission for that purpose.

KIRTLEY RUNS is quite a new village, near Lowestoft. There is no place of worship, and the people are as sheep without a shepherd. A fisherman's wife, notwithstanding her large family, said to her husband, "We must do something for the children." So she opened her house to teach the lambs the Saviour's love. So many came that they had to adjourn to an old shed, where they are not allowed to hold services for the people. They have had some very interesting open-air meetings on the Green, but these have to be closed because of the cold nights. The Lord has given tokens of his approval. I spent two Sundays with them, and blessed times they were. They want to erect a wooden building, costing about £50, but are unable to bear the whole expense. I trust some of the Lord's stewards may help by prayer, tracts, books, and funds, so that these people can have a little place to worship in. Address, Mr. Goldsmith, Kirtley Runs, Lowestoft, Suffolk; or

H. Spall Smith.

25, *Thornhill-crescent, Barnsbury, N.*

TEMPERANCE NOTES.

The men on the Eddystone lighthouse never have intoxicants with them.

In Germany, no hotel can be situated within a specified distance of churches, parsonages, schools, and hospitals.

Rev. G. M. Murphy intends continuing the temperance meetings at Lambeth Bath. The late Mr. S. Morley for the last twenty-five years paid the rent.

The Daily Alta, California, San Francisco, says:—"No matter what anyone thinks of Prohibition, judgment-day for saloon politics is beginning to break in the East."

A correspondent complains that the decisions given at the late Brewster Sessions were often absurd and contradictory, and argues in favour of a radical change in the system.

The Bishop of Sodor and Man has sent to all his clergy a letter commending to their sympathy and help Rev. J. M. Spicer, the newly-appointed organising temperance secretary for the diocese.

Lady John Manners says:—"In Germany, it is thought extraordinary of English women to resort to brandy when not feeling well; German medical men never recommend spirits to women patients."

The Atlantic Monthly says:—"The 7000 saloons of New York have fastened upon her citizens the most shamefully corrupt government ever endured by a community indulging itself with the illusion it was free."

The Austrian Anti-Alcoholism Society, founded in 1884, is moving, though slowly. It is not a total abstinence organisation, for amongst its counteractives to the sale of ardent spirits, it includes that of beer and wine.

Mr. Durfee, of Wisconsin, one of the Commissioners of the Indian Department, reports that "the curse of the whole (Indian) race, and the great drawback to their advancement, is the facility with which they can procure whisky."

The Toronto Globe states that, owing to his insistence on having a brewer to preside at a missionary meeting, Dr. Sutherland, of the Methodist Church, London, Ontario, has excited much feeling amongst his temperance members.

Father Nugent, at Newcastle-on-Tyne, stated that during his twenty-two years' experience as a prison chaplain, 130,000 to 140,000 persons had passed under his care, and eight out of ten were brought to the gaol through drink.

The Birmingham Gospel Temperance Mission successfully continues its work at the police court. During the summer, meetings were held nightly in two tents. In connection with a recent mission in Windsor-street, four hundred adults and one hundred children signed the pledge.

The Juvenile Union of the Church of England Temperance Society has issued its first report. There are now over one hundred branches affiliated, and the organising secretary, Miss S. U. Gardner, has attended one hundred and sixty-six meetings since her appointment in October, 1884.

An old tavern in Great Guildford-street, Southwark, has been opened as a club under the name of "The Shaftesbury Club and Institute." It is conducted strictly on temperance principles, the prime mover being Mr. J. W. Weston, of the Grove Mission. His address is 31, Park-street, Southwark.

Owing to the remonstrances of missionaries and prominent natives in Bengal, Lieut.-Governor Sir Rivers Thompson appointed a Commission to inquire into the operation of the outstill system. It is hoped the system will be amended, so that the sad increase of native drinking may be arrested.

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BIBLE STUDY FOR YOUNG WOMEN.

A novel and interesting method of pen and ink Bible study was started, just two years ago, by the editor of *Our Own Gazette*. Large, beautifully got-up sheets, illustrated in colour, and ruled in squares, were issued in connection with a Scripture prize competition. These Bible charts were to be filled with verses on a given subject, selected, arranged, and written in by competitors.

"Tabernacle Teachings" is the subject of this third annual Scripture competition. Two sheets or charts have been issued, and the proposed study should prove as interesting and profitable as that induced in former years. Competitors are arranged in classes, and prizes, amounting to £30, have been offered, one of them being given by H.R.H. Princess Mary of Teck. The charts could be advantageously used as a basis for study in young women's Bible-classes, or would form a profitable and interesting study for winter evenings. The rules and other information are given in the October number of *Our Own Gazette*, to which we would refer our readers.

HELMSDALE, SUTHERLANDSHIRE. — Christian workers in this far northern village desire to render praise to God that He has brought some souls out of darkness into light; they ask prayer for meetings being held nightly this week.

The Book World.

Treasure Trove: Extracts from Unpublished Letters and Bible Notes. By the late Frances Ridley Havergal. 1s. *Nisbet & Co.* Another casket of jewels from the mine of Miss Havergal's writings. These morning and evening portions cannot fail to be a blessing to all who study them. Every page bears the impress of a spiritual mind. The little book is artistically got up.

How Readest Thou? By Edward Dingle. 1s. 6d. *S. W. Partridge & Co.* Mr. Dingle examines the first and second chapters of Genesis, and combats with considerable vigour the erroneous views about Creation put forward by some "scientific" writers. What he has to say about the interpretation of the word "day" is really valuable; but his language is neither so simple nor so clear as it might be. Readers should be charmed, not repelled, by the style of a book.

India Revisited: Its Social and Political Problems. By Mr. Samuel Smith, M.P. 6d. *Wm. Isbister, Limited.* A reprint of an article from *The Contemporary* which has attracted much attention by the thoughtful and unbiassed manner in which it directs attention to the great problems that await solution in that land. The tribute paid to the beneficent results of missionary effort in the past, and the almost unconscious, and therefore more powerful allusions to the necessity of India's evangelisation in the immediate future, if it is to be saved from anarchy, deserve attention.

The Evangelical Revival in the Eighteenth Century. By J. H. Overton, Canon of Lincoln and Rector of Epworth. 2s. 6d. *Longmans & Co.* Not the least interesting point about this book is its authorship; and certainly the present Rector of Epworth appreciates the Wesleys better than did Southey. The chief evangelical clergy and laity of this period, the literature of the revival, its helpers and hinderers, its temporary and lasting effects, are described with great skill, and, for the most part, justly. It is a useful handbook of a most important epoch in the religious history of England.

Three beautifully illustrated books have reached us, published by *S. W. Partridge & Co.* Our Four Footed Friends, by Mary Hewitt (2s.), is a very pretty tale, full of interesting details, showing how truly the lower animals are the friends of man, and teaching, in a most attractive way, lessons of humanity towards our dumb companions. Our Picture Book, by D. J. H. (2s.), contains a variety of charming pictures, each illustrated by an interesting story or poem. It will delight the eyes and hearts of the little ones. Stories and Pictures of Birds, Beasts, and Fishes. By James Weston. 2s. The lovely engravings and the clear type of this fascinating book will attract many young readers, while the valuable information it contains will prove a store of useful knowledge. Either of these three works would make a capital prize or birthday gift.

The Wide World, and Our Work in it; or, The Story of the East London Institute for Home and Foreign Missions. By Mrs. H. Grattan Guinness. 2s. 6d. *Hodder & Stoughton.* The authoress does not mince matters in her talk about the two thousand Christian applicants for a humble situation, the thousands of well-to-do, educated persons who have no object in life, and the *thousand millions of heathen* who have no missionary to tell them of Christ. Stranger than fiction, full of stirring episodes, giving a clear and unvarnished account of missions, this book, like all from the same source, is new, thorough, and revolutionary in the best sense of the word. The accounts of Tangier and Morocco are pitiable in the extreme. An excellent map of China, giving all the stations of the China Inland Mission, with the dates of their opening, prefaces this most interesting book.

Preludes to the Reformation. By Rev. Canon Pennington. 2s. 6d. *Religious Tract Society.* The purpose of this most valuable work is to sketch in outline the origin of the forces which produced the Reformation. It was needed, because we are apt to think of Luther and his colleagues in the sixteenth century to the exclusion of those who toiled in the preceding centuries, when the darkness was dense and only the first streaks of light had made their appearance. Canon Pennington does ample justice to the heroes who paved the way for their greater successors, and gives us a clearer idea of the causes which led to the establishment of Protestantism. We heartily commend his book, not only as a contribution to the history of a movement in which all of us ought to be interested, but also as an antidote to the poisonous apathy which favours the ecclesiastical supremacy of the Papacy.

Red Rooney; or, The Last of the Crew. By R. M. Ballantyne. 5s. *J. Nisbet & Co.* Mr. Ballantyne has given to us in this attractive volume a stirring tale of adventure and peril at the North Pole. It contains much valuable information about the life and habits of the Eskimos.

Mary's Meadow, and Letters from a Little Girl's Garden. By the late J. H. Ewing. Illustrated by Gordon Browne. 1s. *S. P. C. K.* These were the last stories Mrs. Ewing wrote. Through the medium of an interesting tale an endeavour is made to encourage among the young a taste for gardening.

Many of the friends and admirers of the late Mr. Samuel Morley will be glad to possess themselves of the neatly got up little book containing Rev. J. C. Harrison's touching Personal Reminiscences of the deceased, published by *Messrs. Hodder & Stoughton* (9d.). The first-rate photograph given of Mr. Morley is worth more than the price of the whole.

Modern Discoveries of Science. By B. C. Young. 2s. 6d. *Elliot Stock.* Mr. Young's book on "The Remote Antiquity of Man not Proven," has often been consulted by us. It ought to receive a very wide attention from all persons—and they are happily a growing number—who hold to the Bible account of man's appearance. The present work is equally timely, but it passes over wider ground. It criticises with singular ability the theory of Darwinian Evolution, and its relation to the Design Argument, and to Man as an Independent Creation. Occasionally the author, as it seems to us, does not do full justice to the writers whom he opposes, and his condensation of their reasoning is a trifle too brief and severe. Nevertheless, he has obviously studied the literature of the subject on which he writes, and has conclusively shown that what has been boasted of as the fruit of Modern Science was anticipated by the Scriptures of God. He has written a book which ought to be widely circulated among sceptical young men, and which, in a fearless and definite manner, sets aside the false conclusions which have been bewildering many.

The Vocation of the Preacher. By E. Paxton Hood. 7s. 6d. *Hodder & Stoughton.* A double interest attaches to this volume. It is a sequel to Mr. Hood's "Throne of Eloquence," and, before it was completed, the gifted writer had joined the "glorious company" of apostles, prophets, and preachers around the throne of glory. Mr. Hood is peculiarly fitted for the task he set himself. Possessed himself of no mean pulpit gifts, he has a heart large enough to own and emphasise the gifts of others in all ages, and all branches of the catholic Church. He can appreciate the fire of Xavier, the sweetness of Faber, the skilfulness of Newman without conceding or condoning their errors of doctrine. His chapters on "the Paper in the Pulpit," and Billingsgate in the pulpit are thoroughly useful. His sympathies and antipathies are illustrated by "James Parsons" and "James Wells." For extracts alone the book is valuable, but far more for the exalted aim and spiritual methods it impresses on all who enter the high calling of the preacher. We trust these pages will be read, marked, learned, and inwardly digested by all who seek to win souls.

A Thought for a Day. Selected and arranged by Minna Crawley. 2s. *Groombridge & Sons.* In this birthday record we have a helpful passage, in prose or verse, illustrative of the daily text. The extracts are drawn from very varied sources. The souvenir is one of the best of its kind we have seen.

Light Through the Windows of the Word. By Mrs. Fielder. Nos. 1 and 2. 3d. each. *Elliot Stock.* Terse and often beautiful comments on the opening chapters of the Bible. The writer has read widely, thought deeply, and has the eye to see spiritual analogies in external facts, so she is admirably equipped for the task she has undertaken.

Some Thoughts on Moderation. By Axel Gustafson. 1s. *Kegan Paul, Trench & Co.* We have nothing but warmest praise for the latest literary venture of the Hercules of temperance reform; moderate drinkers will have nothing but condemnation for it. It strikes hard at a fallacy which should have been buried long ago with other exploded fallacies.

The Truth About Alcohol. A Lecture by Dr. Norman Kerr. 3d. *H. K. Lewis, 136, Gower-street, W.C.* It is high time that we should have the truth about our national foe; we have heard falsehoods about it too long. Dr. Kerr tells what has been scientifically demonstrated as to the action of intoxicating drinks. That is knowledge worth learning, and we advise our readers to learn it.

BOOKS RECEIVED.

Messrs. Longmans, Green & Co.:—

Outlines of Jewish History. 3s. 6d.

Mr. Charles Higham, Farringdon-street:—

Hints to My Younger Friends. By Rev. Gordon Calthrop, M.A.

Messrs. Hodder & Stoughton:—

John à Lasco. By Dr. Hermann Dalton. 7s. 6d.
Scotch Sermons on the Old Lines. By Rev. James Fraser. 7s. 6d.
The Miraculous Element in the Gospels. By A. B. Bruce, D.D. 12s.
Story Books:—The Bells of Dumbarton, 5s.; Eva Grant's Escape, 3s. 6d.; Eyes to the Blind, 3s. 6d.

Society for Promoting Christian Knowledge:—

Loss or Gain? 1s. 6d.
Crooked. By Helen Shipton. 2s.
Robinson Crusoe. Illustrated. 3s. 6d.
The Dawn of Day. Annual Volume. 10d.
Pictures and Rhymes for Holiday Times. 2s.
Jack Dane's Inheritance. By F. B. Milne. 6d.
Will's Voyages. By F. Frankfort Moore. 3s. 6d.
The Little Vagabond. By Katherine S. Macquoid. 1s.
Josiah Hunslet's Reward. By Rev. E. N. Hoare. 2s. 6d.
The Adventurous Voyage of the *Polly*. By the late S. W. Sadler, R.N. 3s.

OCTOBER MAGAZINES.

The Churchman. 6d. *Elliot Stock.* We welcome this new series of a well-known magazine, and note with satisfaction its reduced price. It will now find a larger constituency, and enlarge the area of its influence.

The Evangelical Repository (6d., *Glasgow: Thos. D. Morison*) has some interesting articles, especially the one on "God commending his love." We regret to see the strong bias against Calvinism which disfigures an otherwise creditable member.

The Homilist (6d., *R. D. Dickinson*) is too apt, we are afraid, to become the lazy preacher's *vade-mecum*. Its conductors do not mean that it should be so used, but their intentions will not carry weight with the man who would like to do his thinking by proxy.

The Monthly Interpreter (1s., *T. & T. Clark*) is up to its usually high standard. The study of "The Song of Solomon" promises to be of more than ordinary value. May we whisper in the clever editor's ear that long articles continued from month to month are rather tiresome; truth must be put into little compass in these busy days.

October Magazines received since last notice:—Open Doors—Christian Irishman—National Church—Congregationalist—Our Darlings—Monthly Review—Work and Worship—North Africa—Golden Lane Mission Magazine—Cardiff Evangelist—"A Good Line"—Pulpit Treasury—Gospel Magazine—Y.C.M. Magazine—Godliness and the Power of God—Indian Female Evangelist—Evangelical Christendom.

Notices.

"M."—Your query about Acts xiii. 48 will be replied to in our next.

Communications Received with Thanks.—W.E.C.F. J.W.L. W.G. J.T.G. F.C. A.J.B. R. and H. N.A. W.J. A.M.W. C.B. H.N.B. C.W. V.Y. E.B. N.H. T.P.I. E.M. E.S. A.C.M. M.M. C.H.E.C. J.M. D.S. C.H. E.A.W. C.S. W.W. J.K.W. R.D.F. J.B. D.J.A. J.W.M. H.A.P. Nasus. A.E.C. S.R. R.D. C.I.C. M.H. G.W. A.A. A.S. W.H.V. J.W.J. J.M.G. G.R.K. H.H. T.W. R.B.P. W.A.C. G.H.A. G.R.S. W.T.B. M.E.B. M.P. Constant Reader. W.J. J.G. W.S.W. C.H.J. G.F.T. W.J.F. C.F.H. A.C.T. L.M. A.R.B. F.L. H.M.C. A.B. R.H. H.N. C.D. W.G. R.S. W.M. A.B. E.W. J.F. H.S. J.G.H. D.D.B. J.W. R.B. E.H.K. B.S. T.R.F. M.G. R.L. H.M.C. M.J.G.

Applicants for Tracts.—Mrs. Bird, 82, Trevelle-st., Plymouth; Miss Strout, Sea View Cottage, Port Isaac, Wadebridge, Cornwall; J. Rennie, Hitchin, Herts; Miss R. Hollowell, 82, Regent-st., Lambeth-walk, S.E.; Mrs. Burrell, 17, Drapers'-almshouses, Margate; G. Dixon, 38, Esher-street, Upper Kennington-lane, S.E.; B. S. Norton, 380, Clapham-rd., S.W.; W. Mortlock, 5, Powell's-place, Barrack-hill, Newport, Mon.; Mrs. S. Robins, 41, Robert-st., Hampstead-rd., N.W.; F. G. Wheeler, 4, Elgin-villas, Grayshott-rd., S.W.; The Secretary, St. John's Christian Workers' Union, St. John's Institute, 14, Oxford-mews, W.; G. H. Lister, North-rd., Ravensthorp, viâ Normanton, Yorkshire; G. Poynor, 24, Little Francis-st., Gt. Lister-st., Birmingham; C. Angus, 4, Albert-cottages, Oil Mill-lane, Hammersmith, W.; Miss R. Wassell, opposite Rectory, Wordsley, near Stourbridge, Staffordshire; Mrs. Lingard, Dykes Hall-rd., Hillsbro', Sheffield; Miss M. Ervin, 4, Green-lane, Romiley, near Stockport; H. Evans, 41, Albion-rd., Tunbridge Wells; Miss Provost, 133, Culford-rd., Balls-pond-rd., N.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

TRACTS FOR THE WEST INDIES.—Dear Sir,—May I appeal to your readers on behalf of Rev. David Wright, Wesleyan missionary, St. John's, Antigua, W.I., for supplies of tracts, illustrated periodicals, books, Bibles, and other suitable Gospel literature in the English language, carriage paid. They are required for distribution in connection with mission work. Mr. Wright has been in the West Indies twenty-two years.

Yours truly, W. Willcock.

271, *Deansgate, Manchester.*

Notes on Daily Readings.

SUNDAY, OCTOBER 17.—I CHRON. XXIX.

1.—*The work is great: for the palace is not for man, but for the Lord God.*—Words as sublime as they are simple! The great thought that he was preparing a habitation for God had long ago possessed David fully, inspiring his declining years with such energy and strong purpose that he could say (2): "I have prepared *with all my might* for the house of my God." When he realised that "the palace was not for man, but for the Lord God," he could not but prepare "with all his might." Paul knew the irresistible power of this thought when, urging the Corinthians to purity and holiness, he said: "Ye are the temple of God: the Spirit of God dwelleth in you. Your bodies are the members of Christ" (1 Cor. iii. 16, v. 15). If only this becomes real to our hearts, we shall be filled with a noble and holy self-respect. We shall determine that soul and mind and body shall be made and kept in some sense worthy of Him who dwells within. The thought that this body, this mind, this heart is Christ's temple, will inspire us to care for all that pertains to the body, to strong efforts with a view to mental development, and to keep the heart with all diligence, seeing it is the innermost shrine of his temple. David's words become still more sublime and stimulating when we apply them to the Church of Christ—that Christ "in whom we are builded together for an habitation of God through the Spirit" (Eph. ii. 22). (5) *Who then is willing*, &c.—David's full consecration was the all-inspiring example. In this he was a type of Christ. His clear consciousness of sincerity gave him great power of appeal. A fully consecrated leader is necessary to a whole-hearted and enthusiastic people. (9) *David the king also rejoiced with great joy.*—In David's gladness we seem to hear a faint and far-off prophecy of that nobler joy with which our King regards the loving devotion of his people.

10—17.—Two qualities glorify this wonderful passage—its sublime conception of God, and its equally remarkable humility. The secret of both lay in David's full consecration, for only the pure in heart, the single-eyed, can see self or God aright.

18.—*Keep this for ever in the imagination*, &c.—God can both *keep* and *stablish* the surrendered heart.

Note the exuberant gladness that suffuses all this chapter. Joy follows consecration.

MONDAY, OCTOBER 18.—2 CHRON. I.

1.—*His God was with him.*—See also 1 Chron. xi. 9; Gen. xxxix. 2; Exod. iii. 12; Josh. i. 5; 2 Chron. xv. 9, &c. Here we have an explanation of all his subsequent success.

SOLOMON'S CHOICE.—"God giveth to him that hath. It was the previous possession of wisdom which qualified him for more. David distinctly recognises his son as 'a wise man;' and his wisdom is evinced by nothing more than his choice of wisdom beyond all other blessings. What he asked was 'a wise and understanding heart,'—'wisdom to govern this great people;' and his choice was so much approved, that benefits which he had refrained from asking — wealth, power, length of days—were thrown in without his seeking. The terms of his request indicate the nature of the 'wisdom' he required. That Divine wisdom in spiritual things, that heart religion, which the Jews sometimes denoted by this name, is not intended. With that he was not pre-eminently gifted. The wisdom which he craved was that of which he had already enough to be able to appreciate the value of its increase—practical wisdom, sagacity, clearness of judgment and intellect in the administration of justice, and the conduct of public affairs, with an aptitude for the higher branches of philosophical knowledge, both natural and moral."—*Kitto.* This should encourage us to be very definite and practical in our prayers for God's help in common things. The same Spirit that helped Solomon in the details of his judicial and kingly work, can make us wise and able for any work to which we are called, whether it be the learning (or teaching) of a lesson, the management of a business, the cooking of a dinner, or the government of a church. "If *any* man lack wisdom, let him ask of God . . . and it shall be given him. But let him ask in faith."

TUESDAY, OCTOBER 19.—2 CHRON. II.

1.—*Determined to build.*—"Rather, 'commanded that they should build.'" *For the name of the Lord.*—"The 'name of God' in Scripture is nearly equivalent to the presence of God. God is in his name."—*Sp. Com.*

4.—*New moons.*—"The law commanded that the first day of each month should be kept holy. Special sacrifices were prescribed (Num. xxviii. 11—15); and the blowing of the silver trumpets was ordered (Num. x. 10). It appears from passages in the Prophets that the 'new moons' were kept with much the same observances as the Sabbaths; business was suspended (Amos viii. 5), and the people assembled in the Temple for public worship (Isa. lxvi. 23; Ezek. xlvi. 3). *Solemn feasts.*—These are the three great annual festivals, the Passover, the Feast of Weeks (Pentecost), and the Feast of Tabernacles (Lev. xxiii. 4-44; Deut. xvi. 1-17)."

5.—*The house which I build is great.*—The house itself was small—smaller than an ordinary parish church. The greatness, from an architectural point of view, consisted in the surroundings of the shrine. We moderns gather *within* our houses of worship; whereas the ancients met in the *courts* of the sacred house. Hence the grandeur of the various approaches to the Temple, and the comparative smallness of the Temple itself.

6.—*But who is able to build Him an house*, &c.—Solomon is nobly concerned for God's honour. He will have Hiram know that it is man, not God, who needs his house, seeing that no house, no, nor heaven itself, can contain Him. The house is to be built to satisfy man's need of an appropriate and appointed place in which to offer sacrifice. He regards it as a glorious privilege and an overwhelming honour to be allowed to build such an house for God and his people. Should we not often be wiser, humbler, and happier than we are, if we, as Solomon did here, looked upon all Christian service from the side of privilege and honour?

WEDNESDAY, OCTOBER 20.—2 CHRON. III.

4.—*The height was 120 cubits.*—The "Speaker's Commentary" thinks we have excellent reason for supposing that the original text has been corrupted from 20 to 120.

7.—*Cherubim.*—"The explanation of the mystery of the Cherubim appears to be furnished in their new song (Rev. v. 9, 10). This can only be the language of human beings—of the multitude of the redeemed from among men, out of every nation,—of the great body of the believers in the Atonement, throughout all ages, countries, and nations. . . . The presence of the cherubim is always more or less connected with the idea, or practice, of sacrifice and atonement. We see this constantly in the Tabernacle and Temple; we see it in the live coal (the efficient atoning power of sacrifice) wherewith one of the seraphim (the same as cherubim) purified Isaiah's unclean lips (Isa. vi.); and we see it still more plainly in the Apocalypse."—*Kitto.*

15—17.—*Jachin and Boaz.*—"The pillars speak. (1) *Jachin* ("establishment"), the faithful purpose of God. He is faithful who promised. This includes his purpose; his purpose of love, his promise, his unchangeable faithfulness in all. (2) *Boaz* ("in whom is strength"), the power of Christ, his almighty power. Depend, rest, and stay thyself upon this almighty power, which is able to do above what we can ask or think. Love and power put together is a support firm and safe enough for faith to rest upon. Lean and rest upon both these pillars. If thou art not assured of his purpose, yet rest and stay thyself upon his power."—*Henry and Scott.* It is most probable that these pillars were isolated columns, not actual supports.

THURSDAY, OCTOBER 21.—2 CHRON. IV.

1.—*An altar of brass.*—"This altar was four times as long and broad as that which Moses made in the Tabernacle. God had greatly enlarged the borders of Israel; it was therefore fit that they should enlarge his altars. Our returns should bear some proportion to our receivings."—*Henry and Scott.*

2.—*A molten sea.*—"To us there is a fountain opened for all believers; nay, for all the inhabitants of Jerusalem to wash in, from sin which is uncleanness. There is a fulness of merit for all who believe in Jesus Christ. Also, our great Gospel duty, to cleanse ourselves by true repentance from all pollution, is signified. The laver was never covered up, but always open. The fountain is set open (Zech. xiii. 1)—set open in regard of the general offer of the Gospel unto all."

5.—*Flowers of lilies.*—Lilies seem to have been used as types of the Church of Christ. As the cherubim set forth that Church in reference to the Atonement, so the lily set forth her purity and beauty. "As the lily among the thorns, so is my beloved among the daughters."

6.—*Ten lavers.*—"The laver of the Tabernacle had probably been destroyed. The ten new ones were placed between the porch and the altar, and while the molten sea was for the priests to cleanse their hands and feet, these were intended for washing the sacrifices."—*Jamieson.*

7.—*Ten candlesticks.*—Lightfoot thinks that the increase of number from seven to ten was not only in conformity with the characteristic splendour of the edifice, but was a suggestion to the Hebrews that the growing light of the Word was necessary to counteract the growing darkness in the world.

FRIDAY, OCTOBER 22.—2 CHRON. V.

9.—*And they drew out the staves of the ark*, &c.—"It was forbidden to draw these wholly from the rings (Exod. xxv. 15); but they appear to have been now drawn forward in such a way that their ends could be seen from the holy place though they were not visible from the porch or vestibule."—*Sp. Com.* Stanley suggests that this withdrawal of the staves signified that the ark had reached "the place of its rest." If so, it reminds us of Him (the ark's Antitype) who, when He had purged our sins, "sat down on the right hand of the Majesty on high." *There they are unto this day.*—"This day" cannot mean the time when Ezra wrote this book, seeing that the Temple had been destroyed so many years before. The phrase is doubtless a quotation from one of his original authorities, who, of course, wrote before the destruction of the Temple.

13, 14. — GOD TAKES POSSESSION OF HIS TEMPLE.—When? Just as soon as the Temple is ready for Him. So He filled the Tabernacle with his presence, as soon as it was built and dedicated (Exod. xl. 34). So, too, only ten days after our Lord's ascension, at Pentecost, He filled his new-born Church with glory, as soon as that Church was ready for his coming. Surely the lesson is obvious. He would come in power to all; but, alas! we are not ready. Again, the glory descended after that the priests had come out of the holy place. "All must come out that He may enter." Further, the glory of the Lord came when they were "*as one to make one sound to be heard in praising and thanking the Lord*" (13). So, when they were "all with one accord in one place" (Acts ii. 1), and when they were united in "praising and blessing God" (Luke xxiv. 53), "suddenly there came a sound from heaven, and it filled all the house."

SATURDAY, OCTOBER 23.—2 CHRON. VI.

An house of habitation for Thee, and a place for thy dwelling for ever.—"This was the special idea under which the Temple was designed and built—to give the Ark of God, and so the Divine presence, a fixed and permanent abode in the land."—*Sp. Com.*

Observe how the idea of the Temple as the appointed means of intercourse between God and man—as the place of mediation—recurs repeatedly throughout Solomon's prayers. The accepted worshipper is spoken of always as praying in, or towards, this house. How significant this of Christ, the *one* Mediator between God and men! His mediatorship is doubly typified here, as Henry and Scott remark—in the Temple itself, and in the ark of the covenant. The Temple tells of his human body, in which dwells the fulness of the Godhead, in which God, as man, dwelt with men; while in the ark we have a type of Christ in relation to holy law, obeying it perfectly, and also offering a perfect sacrifice for the sins of the world imputed to Him, so that sinners who repent and believe in Him may through Him draw near to God in peace. Thus the Temple tells of God's dwelling with men, and drawing men to Himself in the lowly humanity of Christ: the ark, of that glorious reconciliation between God and man which was accomplished by his perfect obedience and suffering death. Our readers, then, will see Christ in every reference to the Temple as the place appointed for worship. Observe the fulness of the provision made in this prayer for men who have sinned, and suffered through sin. *Forgive . . . that they may fear thee* (30, 31).—Observe the connection between forgiveness and godly fear, and compare Ps. cxxx. 4. "Then farewell hope; and with hope, farewell fear."—*Milton.* *Concerning the stranger*, &c.—The liberality of the Mosaic law to strangers was most remarkable. They were not to be vexed or oppressed (Exod. xxii. 21); were to be relieved when poor (Lev. xxv. 35); to be loved (Deut. x. 9); were allowed to make offerings under same conditions as the Israelites made theirs (Num. xv. 14—16); and might attend with the nation at the solemn reading of the law every seven years. Here, too, they have a prominent place in Solomon's prayer. These are sweet foreshadowings of the grace that bringeth salvation to all men.

Forthcoming Meetings.

CONFERENCES.

Y.W.C.A., Ireland.—Annual conference, Leinster Hall, Molesworth-st., Dublin, Fri., Oct. 15, 11.30, 2.30, and 7.30.

Yorkshire Women's Christian Temperance Union.—Conference, York, Oct. 19 and 20. For particulars apply to Mrs. F. Thorp, Blossom-st., York.

Cardiff Holiness Conference.—Y.M.C.A. Hall, St. Mary-street, Oct. 19 to 21. Particulars of Mr. G. Hughes, at the Hall.

Hammersmith Conference of Christian Ministers.—St. John's Vicarage class-room, Iffley-road, Fri., Oct. 22, at 2.30, subject, "Exoteric and Esoteric Faith." Ministers of any Christian denomination will be welcome.

Clapham Missionary Conference.—Conference Hall, 143, Clapham-rd., S.W., Oct. 27 and 28. Particulars of Mrs. Meredith, at the Hall.

Birmingham.—All-day convention of the Y.W.C.A. in Midland Counties, Nov. 2, Birmingham. Information from Mrs. Lloyd, Sparkhill House, Birmingham; or Mrs. Morgan, Oakley House, Leamington.

Manchester.—Conference on the Evangelisation of the World, at the Hall, Strangeways, Nov. 9 and 10. Particulars of the Secretaries, at the Hall.

Hastings and St. Leonards Conference.—Robertson-st. Institute, Hastings, Nov. 16 to 18.

Bournemouth, Shaftesbury Hall.—Dec. 1 to 3, meetings for the deepening of spiritual life. Revs. H. Webb-Peploe, Evan Hopkins, C. A. Fox, E. W. Moore, &c. Chairman, Mr. H. F. Bowker. For particulars apply to Captain Dawson, Bournemouth.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

Social Purity.—The Gospel Purity Association will send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, E.C.

Messrs. Fullerton and Smith.—Now at Manchester; Nov. 13, and onwards, Cheltenham.

Rev. W. Haslam.—To Oct. 19, St. Matthias', Upper Tulse-hill, S.W.; 23 to Nov. 3, St. Mark's, Bath.

Rev. W. Hay Aitken.—Oct. 17 to 29, St. Michael's, Norwich; 31 to Nov. 15, Parish Church, Aston, Birmingham.

Mr. Gawin Kirkham.—Oct. 14 and 16, Devonshire-square Chapel; 17, Mildmay Conference Hall; 20, Y.M.C.A., Westbourne-grove branch; 21, Y.M.C.A., Camden-rd.; 22, Berkeley-rd. Chapel; 24, Y.M.C.A., Finsbury Park; 25, Conference Hall, Eccleston-street; 30, Devonshire-square Chapel.

Mr. J. M. Scroggie.—To Oct. 16, Elgin; 17 to Nov. 14, North-East Coast, N.B.; 21 to Dec. 8, Nottingham; 12 to 31, North-East Coast.

Mr. George Clarke.—To Oct. 22, St. Paul's Church, Westbourne-grove; 24 to Nov. 5, Pollokshields, Glasgow.

Mr. W. Spencer Walton.—To Oct. 18, Y.M.C.A., Cardiff; 19 to 21, Cardiff Conference; 26 to Nov. 5, Montrose; 6 to 23, Y.M.C.A., Dundee.

Mr. Henry Thorne.—Oct. 14, Nottingham; 15, Leicester; 23 to Nov. 1, Barnsley; 6 to 15, Yarm and Eaglescliffe.

Mr. W. R. Lane.—October, Edinburgh.

Mr. J. B. Wookey.—October, Great Assembly Hall, Mile-end-road, Sundays, 11 and 6.45; week-nights (except Sat.), at 8.

Mr. Chas. Inglis.—Dublin, During October; Bromley, Wimbledon, Godmanchester, and South Shields in November.

Mr. C. King.—October, Glasgow.

Captain Warner Dennis.—Nov. 7 to 15, Gamblingay Heath, Cambs; 27 to Dec. 8, Birkenhead.

Mrs. Horton and Miss Parker.—Oct. 24 to Nov. 5, New-road Chapel, Peterborough; 7 to 19, Staithes.

St. George's Hall, Langham-place, W.—Mr. H. W. Taylor during October, Sun., 11 and 8; Wed., 8., Burlington Hall, Savile-row.

Conference Hall, Mildmay-park, N.—Sun., Oct. 17, 3.30 and 7, Mr. G. Kirkham.

Clapton Hall, Upper Clapton, E.—Mr. T. Shuldham Henry during October: Sundays, 6.30; Fridays, 7.30.

Edinburgh Castle, Limehouse, E.—Sun., 11, Dr. Barnardo; 3 and 7, Mr. Abraham Lamb.

Mrs. Reaney at Stepney Meeting House on Sunday afternoons at 3.

Children's Special Service Mission.—Mr. E. Arrowsmith; at Carlisle, Oct. 3 to 17; 21 to 31, York. Mr. H. M. Trickett, Birmingham, Oct. 8 to 19; Abingdon, 26 to 30; Uppingham, Nov. 1 to 4. Mr. J. Spiers, Creek-st. Mission Hall, Deptford, to Oct. 15; Finsbury Park Hall, Oct. 23, at 3.

———**Meeting** at Exeter (lower) Hall, for reports of sea-side work, Oct. 20, at 3, Rev. E. A. Stuart presiding; and at 6.30, Mr. Samuel Gurney Sheppard presiding.

Evangelisation Society.—Mr. W. J. Taylor, to Nov. 7, Aberdeen; 14 to 28, Hollinwood, Oldham; Dec. 5 to 19, Bolton; 26, Croydon.—Mr. F. E. Marsh, to Oct. 24, Orphan Home Hall, Glasgow; 31 to Nov. 14, Handsworth, Staffordshire.—Mr. F. S. Ball, Oct. to 10 24, Marple; Nov. 7 to 21, Preston.—Mr. James Neech, Oct. 17 to Nov. 7, Renfrew, N.B.—Mr. Henry Murch, Oct. 17 to Nov. 14, Comans'-court, Dundee.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., 3.30, meeting for believers, Mr. R. Bilke; 7, Gospel address, by Mr. F. Newth; Thurs., at 8, address by Mr. R. Bilke. Kensal Hall, Kensal-rd., W., Sun., 7, Mr. E. Cook. Queen's-park Hall, Kilburn-lane, N.W., Sun., 7, and Thurs., 8, Mr. S. Stidolph. Gospel Hall, Green-lane, High-st., Battersea, S.W., Sun., 7, and Wed., 8, Capt. T. Thompson. Gospel Hall, Market-place, Brentford, Sun., 7, and Wed., 8, Mr. W. W. Fereday.

Special Services in Theatres, &c.—Services next Sunday, as follows: Pavilion Theatre, Whitechapel-road, 7; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.15 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 7; Alexandra Temperance Hall, Southwark Park-road, 7; Park Hall, Camden Town, 3.30 and 7; The Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Queen's Park Hall, Harrow-road, 7.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, and Wed., 7.30, Mr. A. Wallis. Malden Hall, Kentish Town, Sun., 7, Mr. R. Paton; service on Thurs., at 8. Dalston Hall, Dalston-lane, E., Sun., 7, Thurs., 8, Mr. C. S. Thorpe. Bignold Hall, Forest Gate, Sun., 7, and Wed., 8, Mr. J. L. Stanley. West Kensington Hall, Hammersmith-rd., Sun., 7, and Thurs., 8, Dr. Popham. "Rest" Mission Room, Mortlake, Sun., 7, Mr. S. E. Angel; Wed., 8, Mr. R. Jackman. Mission Room, 130, King-st., Hammersmith, W., Sun., 7, and Wed., 8, Mr. J. Calder, Mr. J. Short, and others.

———**Conference Hall**, Eccleston-st., S.W.—Mr. C R. Hurditch on Sundays, and Fridays.

———**Meeting** of Christian workers for prayer and conference in relation to the work of the Gospel in London, Kilburn Hall, Kilburn Gate, N.W., Wed., Oct. 20, tea at 6, meeting at 7. All who are desiring the furtherance of the Gospel are earnestly invited to attend.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, E.C.—Bible lectures for young men, by Rev. E. A. Stuart (of Holloway), Oct. 26, and Nov. 2, at 6. Mission to young men, Oct. 18 to 23. Foreign missionary Conference, Oct. 19, at 6; Rev. C. G. Moore (from China) and Mr. Reginald Radcliffe will take part.

Exeter Hall.—Special mission (both sexes), to Oct. 24; missioners, Rev. F. S. Webster and Mr. W. Mitchell Carruthers; week nights, 8.

The Priory, 198, Upper-st., N.—Special mission to young men, Mon., Oct. 18, to Sun., 24, addresses by Revs. W. R. Mowll, Marcus Rainsford, and E. A. Stuart. Wed., 6 to 10, anxious inquirers and strangers.

160, **Rue Montmartre**, Paris.—Prayer meeting, daily, 12.30 to 1. Every Thursday evening, at 8.30, a Bible-class for believers is held, to which ladies and all visitors to Paris are invited.

Burlington Hall, 23, Savile-row, W.—Thurs., Oct. 14, 8.30, members' meeting, chairman, Mr. Geo. Williams. Fri., Oct. 15, conversazione, at 8, address by Rev. Nevile Sherbrooke. Sun., Oct. 17, 3.15, Bible-class. Special mission to young men, Rev. E. A. Stuart. Oct. 18 to 21, at 8.30..

17, **Camden-road**, N.W.—Sun., 3.15, Bible-class; 7.30, Gospel service, address by Mr. Chas. Fowler. Mon., lecture, by Dr. Beaton, subject, "Health, and How to Preserve it." Thurs., lecture by Mr. Gawin Kirkham, subject, "My Dutch Picture."

Conference Hall, Stratford, E.—Sun., Oct. 17, 3 and 7, Mr. Thos. H. Morris.

———**Three** days' Convention for the Deepening of Spiritual Life, Oct. 26 to 28, 3.30 and 7.45. Revs. C. A. Fox, Evan Hopkins, E. W. Moore, H. Webb-Peploe, S. A. Selwyn, Mr. H. F. Bowker, and others.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

House of Rest, 8, Cambridge-gardens, Kilburn.—Fri., Oct. 15, at 7, "The 144,000 on Mount Zion," by Miss Mason; tea at 6.

Tenz's large Model of Jerusalem, Fri., Oct. 15, Lecture-room, Episcopal Chapel, Palestine-place, E. Lecture on "Jerusalem from Time of Melchizedek to A.D. 70."

Servants and Employers.—Mr. Gawin Kirkham will address servants in Mildmay Conference Hall, Sun., Oct. 17, at 3.30, and employers at 7; subjects, "Romance in the Kitchen" and "The Privilege of Power."

Open-air Mission.—Quarterly meeting, Conference Hall, Eccleston-street, near Victoria Station, S.W., Mon., Oct. 25; Maj.-Gen. Sir Robert Phayre on "The Open-air Meeting in Acts xvi. 13;" Lord Radstock will preside; tea at 6, meeting at 7.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein and her Brother: Oct. 14, Highbury Quadrant, "Homes and Haunts of Jesus;" 16, Croydon, "Homes and Haunts of Jesus;" 18, Croydon, "City Life in Jerusalem;" 19, Brixton-hill Wesleyan Chapel, "City Life in Jerusalem;" 20, Regent's Park Chapel, "Homes and Haunts of Jesus;" 21, Westow-hill Wesleyan Chapel, Upper Norwood, "Homes and Haunts of Jesus."

◆

Subscriptions Received by Messrs. Morgan & Scott to Saturday, October 9, 1886.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
"*Senots*"—Amount for China Inland Mission was acknowledged as per letter, viz., "Senotes," in The Christian, Sept. 30.			
Hospital for Sick Children, Great Ormond-street—H. L.	1	0	0
Latymer-road Mission—H. L.	2	0	0
Friendless and Fallen—H. L. £2; Mrs. B. 5s.; W. H. R. £1 1s.	3	6	0
Mission to Deep-Sea Fishermen—H. L.	1	0	0
St. Giles' Christian Mission—H. L. £1; A. R. 10s.	1	10	0
George-yard Ragged Schools—H. L. £1; E. F. F. £5; Mrs. B. 5s.	6	5	
Thames Church Mission—H. L.	1	0	
Dr. Barnardo's Homes—H. L. £1; E. F. F. £5; O'C. £3; (*Babies' Castle*) Q. O. B. 10s.	9	10	0
Salvation Army—A. Z. £1; (*Self-denial Week*) L. W. J. £1; C. F. B. 10s.; G. J. 1s.	2	11	0
Soldiers' Home, Aldershot—Collected by Miss M.	0	12	6
China Inland Mission—F. C. B. 2s.; Mr. P. £5; M. G. G. 10s.; C. E. M. 5s.	5	17	0
Mr. A. G. Brown's Work—Miss E.	0	2	6
Scripture Readers' Society, Ireland—E. 1s. 6d.; P. 1s. 6d.; Kildare, Bournemouth, £1 1s.	1	4	0
Mr. Fegan's Boys' Home—E. F. F. £5; A. R. £1 10s.; Mrs. B. 10s.; O'C. £3; F. A. V. £1; J. W. and K. A. £8	19	0	0
Young Men's Room, Medicine Hat, Manitoba—R.	10	0	0
Mrs. Hilton's Crèche and Orphan Home—E. F. F.	5	0	0
Miss Leigh's Work, Paris—Mrs. B.	1	0	0
Food and Fuel for the Poor, Mile End (Rev. J. W. Atkinson) T. C. E. 3s.; Y. 2s. 6d.	0	5	6
Dock Labourers' Mission—(*Free Meals*) J. H. £3; E. H. £1	4	0	0
Rev. R. W. McAll's Work, Paris—Mrs. B. 10s.; (*France*) V. W. £1	1	10	0
Miss De Broen's Work, Paris—Mrs. B.	0	10	0
Home for Working Girls—Mrs. B.	0	5	0
Mrs. Vicar's Work, Brighton—Mrs. B.	0	5	0
Mrs. Wilkes' Rescue Work, Poplar—Mrs. B. 5s.; S. L. 5s.	0	10	0
Mildmay Mission to the Jews—Mrs. B.	0	5	0
National Society for the Protection of Young Girls—Mrs. B.	0	5	0
Gordon Boys' Home—Mrs. B.	0	10	0
Gratuitous Circulation of The Christian—Mrs. B. 5s.; Mrs. H. 1s.	0	6	0
Mr. Eoll's Work, Port Said—O'C. £4; J. W. and K. A. £3	7	0	0
London City Mission—Miss P. 4s. 6d.; (*Disabled Missionary Fund*) Mrs. S. 3s.	0	7	6
Miss Cole's Orphan Home—S. L.	0	10	0
Bridge of Hope, Ratcliff—S. L.	0	5	0
Sufferers by Cyclone, Jamaica—Miss P.	0	5	0
Soldiers' Institute, Portsmouth—Mrs. M.	0	5	0
London Missionary Society—A. S. W.	5	0	0
Stockwell Orphanage—Reuben	0	5	0
Aged Pilgrims' Friend Society—M. G. G.	0	10	0
Day in the Country Fund—S.	0	2	6
Special Religious Services in Theatres—W. H. R.	1	1	0
Open Air Mission—W. H. R.	1	1	0
Bloomsbury Refuges—W. H. R.	1	1	0
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Naples Harbour Mission—J. W. and K. A.	3	0	0
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Homes of Hope, Regent-square—J. W. and K. A.	3	0	0
Deaf and Dumb Association, Oxford-street—J. W. and K. A.	4	0	0
Bethel Santhal Mission—J. W. and K. A.	5	0	0
Anglo-Indian Evangelisation Society—J. W. and K. A.	3	0	0
Home for Blind Children, Hackney—J. W. and K. A.	3	0	0
Society for the Suppression of Vice—J. W. and K. A.	3	0	0
Children's Home (Dr. Stephenson)—Missionary-box, per H. D.	0	5	0
Miss Whately's Mission, Cairo—V. W.	1	0	0
Mission to the Kabyles—V. W.	1	0	0
Joshua Poole—Mr. E. M. D.	5	0	0
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PROVERBS iii. 6.

The Anchorage.

HEBREWS vi. 19.

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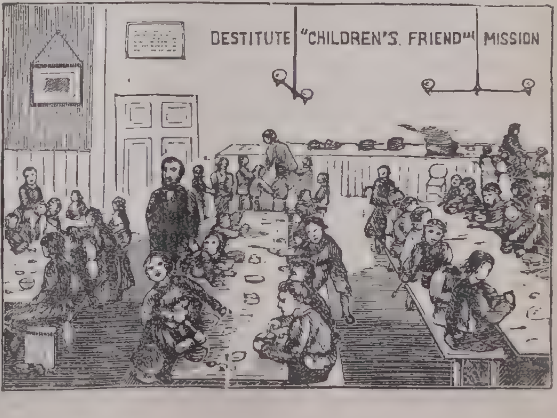

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October 14, 1886.

The Christian.

CONTENTS.

The Late Dr. W. F. Stevenson (With Portrait) 1
Should Women Prophesy? 3
The Bible Triumphant 3
MILDMAY CONFERENCE:—
  Jews and Mohammedans 4
  Women's Work 5
Continent of Europe 5
Heathen Lands 6
Medical Missions 7
The Dark Continent 8
New Zealand and Japan 9
Bible Lands.................10
Valedictory Meeting 11
A New Society.................11
  Food for the Lambs 12
  United Kingdom and Colonies..12
Bible Studies—33 13
For the Young..................13
Notes and Comments 14
Christians in Council 15
The Late Dr. John Ker 15
The Salisbury Conference........16
Missionary Notes 16
The Clifton Conference...........17
Times of Refreshing in Irvine 18
Mr. Charrington and his Work.. 19
Notes on Scripture Readings 23

FRIENDLESS AND FALLEN.

THE THIRD ANNUAL CONFERENCE OF WORKERS IN PREVENTIVE AND RESCUE MISSIONS will be held (D.V.) at **EXETER HALL,** Wednesday, November 3.

Morning and Afternoon Conferences, at 11 and 2.45, for Ladies only.

Mrs. Frank A. Bevan will Preside.

Subject of Morning and Afternoon Conferences:—

THE TRAINING OF YOUNG GIRLS IN RELATION TO MORALITY, SOCIAL LIFE, AND DOMESTIC USEFULNESS.

Evening Conference at 6.30. Particulars later on.

Tickets not necessary. "Sacred Songs and Solos" will be used.

THE NEW PREVENTIVE HOME, at PARSON'S GREEN, FULHAM, is now ready for Furnishing. Donations for this special purpose will be thankfully received by:—

Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.; or,

EDWARD W. THOMAS.

200, Euston Road, London, N.W.

Portsmouth and Gosport Seamen's Mission.

Established Thirty-three Years ago, and kept going since then by Mr. Henry Cook, Seamen's Friend, Gosport, Hants.

The old Gospel Ship *Annie*, which has been so remarkably blessed of God in carrying the Gospel to thousands of our Seamen and Fishermen, is now condemned for future Sea Service, and will, God willing, be replaced by a splendid new vessel contracted for by the Troon Shipbuilding Company, under Lloyd's Survey, classed A 1 for 12 years, complete ready for Sea, for £1,250, by the month of February, 1887. Length, 75 feet; beam, 21 feet.

The following sums have been given and promised directly the money is needed:—

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Mrs. Langworthy	200	0	0
J Holt Skinner, Esq.	10	0	0
E. S.	10	0	0
J. W. A.	5	0	0
Henry Ford Barclay, Esq.	10	0	0
Mr. C. H. Spurgeon	1	0	0
Rev. Horace Noel	1	0	0
Master Henry Cook's Box	1	0	0
Little May's Box	0	10	0

PROMISED.

	£	s.	d.
Mrs. Henry Gamble	200	0	0
John Cory, Esq.	25	0	0
E. Lapthorn, Esq.	10	0	0
Smaller Sums	3	10	0
Rev. E. Thwaites' little daughter took a Box for collecting at the Tea Gathering at the Rectory — in a few minutes	0	12	0
Miss Annie Cook's Box	1	0	0

Mrs. Boldero has written to say she will gladly give £10 or £15, providing Fifty others will give a like sum by the end of February, 1887. Will the readers of The Christian kindly help for the remainder?

Cheques may be crossed Grant & Co.'s Bank, payable to Henry Cook, or to the Publishers of The Christian.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from S. A. S., £10; A Worker, 1s.; A Friend, clothing.

Evening Work. Mondays.—Band of Hope at 6. Temperance Meeting. Work among Elder Girls and Young Women at 8.15. Rough Boy Classes at 8. Lads' Bible Class at 8.30. *Tuesdays.*—Mending Class for Boys at 6. Mothers' Meeting at 6.15. Prayer Meeting at 8.30. *Wednesdays.*—Children's Service at 6. Meeting for Elder Girls and Young Women at 8.30. *Thursdays.*—Classes for Young Girls at 6. Classes for Rough Boys at 8. Classes for Elder Girls and Young Women at 8.30. *Fridays.*—Men's Bible Class at 8. Women's Bible Class at 8. *Sundays.*—School for Rough Boys in Angel Alley at 6. Schools for Boys and Girls at 6. Lads' Class at 6.30. Evangelistic Service at 7. Prayer Meeting at 8.30.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE ANNUAL MEETING of the Freedmen's Missions Aid Society (coloured Missionaries for Africa), will be held at Westminster Chapel, St. James's, on Saturday next, the 16th instant, at 11.30, when an account will be given of the wonderful progress of the work in Africa during the last three years.—Particulars and tickets on application to the Secretary, 18, Adam-street, Strand, W.C.

J. GWYNNE JONES, Secretary.

CENTRAL INSTITUTION for the Treatment of Diseases of the Eye and Ears (Deafness, Giddiness, &c.), 30, Southampton-street, Strand, W.C.—Surgeons attend at 2 on Mondays, Tuesdays, Thursdays, and Saturdays. Charge 2s. 6d. (Mondays by appointment.)

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work. Two years' curriculum. Ladies may train for midwifery alone.—Treasurers, G. J. GREEN, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. GRIFFITH. There are vacancies next Term, commencing September 22.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

THE REV. JOHN ALLEN, of Trinity Church, Hackney, E., will (D.V.) conduct four Special Meetings (subject, "Faith, and the Baptism of the Holy Ghost") at 129, Mildmay-road, N., commencing October 19, and three following Tuesdays, at 3 p.m.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

TO CHRISTIAN PARENTS AND GUARDIANS. — First-class Education for the Daughters of Gentlemen, in a School where only a limited number are received. Christian training and the formation of mind and character are the essential objects of attention. Finishing masters, individual attention, with home comforts. Large garden and tennis courts. French and German constantly spoken; and where necessary the summer holidays are spent on the Continent. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—LADY PRINCIPAL, West-end Book Store, 370, Oxford-street, London.

EDUCATION BY SEASIDE.—Special advantages for backward and delicate boys. Home comforts. Principal a Cambridge Graduate. Resident governess. Limited number of boys. Terms moderate. — For particulars apply to the PRINCIPAL, Seaside House, Bexhill-on-Sea.

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"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

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St. John's de Ocklynge, Eastbourne.

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FRENCH THOROUGHLY TAUGHT to persons of neglected education. Also to young people. Correct pronunciation guaranteed by new system.—TUTOR, May's, 159, Piccadilly.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

DR. GOERGEN'S HIGHER SCHOOL FOR BOYS, Concordia, Ouchy, Switzerland.—Thorough modern languages, with all other subjects of a good English education. Preparation for military and all other English examinations. Beautiful situation; climate most beneficial to delicate boys. Home comforts, individual care, Christian training. Large premises. English games: tennis, cricket. Highest references.—For prospectus and all particulars address the PRINCIPAL.

TEIGNMOUTH, SOUTH DEVON — Coombe Vale School. Head Master: The Rev. R. D. MAXWELL. Noted for its very successful training of delicate boys. Reduced fees if application is made at once.

BEDFORD. — Howard College.— Principal, Mrs. J. COMPTON BURNETT.—A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year pupils have passed the O. and C. Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. 105 passes in last three years, 25 distinctions. Vacancy at Christmas for Governess-Student.

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THE DAUGHTER of a Swiss clergyman in the neighbourhood of Geneva, wishes to enter a Christian family as Governess. She has her diploma, and can teach besides French, German, music, and all the branches of a sound education.—M. D. P., The Swiss Home, Bienvenue, 3, Colville Houses, Colville-square, Bayswater, W.

CONVERSATION ET LECTURE en Français ou en Italien, par un gentilhomme possédant connaissances variées et ayant beaucoup voyagé. Meilleures références.

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A SWISS LADY (27), diplomée, seeks situation in Christian family. Perfect French and German, drawing, needlework. Good references. — MADEMOISELLE, 8, Obere Zäune, Zurich, Switzerland.

HIGH-CLASS BOARDING SCHOOL for Boys, Kendal, Westmoreland. Friends' School, conducted by F. E. REED, B.A. Lond. Prospectus and references forwarded on application. Half Term November 2.

YOUNG LADY wishes situation as Governess to young children. Country preferred. German. Good musician. Has studied in Germany. Salary no object meantime. — ALPHA, care of Hugh McKinnon, 53, Maxwell-road, Pollokshields, Glasgow.

LADY C. wishes to recommend a good Christian Governess. Abstainer. Good music and drawing. Salary £30 and laundress.

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ASSISTANT MASTERS wanted, Senior and Junior. Ordinary subjects, music, drawing, and chemistry. State particulars, subjects, and salary. Decided Christian principle and conduct essential.

ALEPH, *Recorder*, 161, Fleet-street, London.

Appointments, Situations, &c., Wanted.

TO MERCHANTS. — A Christian parent seeks a Clerkship for her son, aged 17 years, in a mercantile house or bank. Can speak German and French.—ALPHA, Lickford, Stockbridge, Hants.

NO SALARY.—A Lady of middle age and quiet tastes, accustomed to good society, desires a re-engagement as Lady-Housekeeper or Companion in return for a refined Christian home, or for the winter months only. Highest references. —L. H., care of Miss Spencer, 1, Oakfield-place, Clifton, Bristol.

NO SALARY.—A Lady offers her companionship to another Lady. Is an abstainer. Slightly musical. Reads aloud well. References exchanged. — N. D., care of Mr. Harris, College House, North Dulwich.

AS COMPANION.—A Lady requires after Christmas an engagement as above to a Christian Lady, middle-aged, or elderly. Domesticated, musical, and a pleasant reader. Churchwoman. Good references. Moderate salary.—Miss EDWARDS, Burbage Rectory, Hinckley, Leicestershire.

COMPANION, or any quiet position of usefulness. Re-engagement required by Christian Lady of experience. Total abstainer. Good needlewoman, reader, &c. Excellent references.

J., 2, Kenilworth-villas, Quarry-road, Hastings.

RE-ENGAGEMENT required by an experienced, earnest worker, as District Visitor, Biblewoman, Missionary, any position of Christian usefulness. Good visitor. Rescue and Preventive work. Reference or testimonials. — M. DOBLE, Acombe, Churchstanton, Honiton, Devon.

EVANGELIST.—Charge of Mission Hall, &c.—Miss Fergusson-Abbott recommends a very superior, sensible young man. Nonconformist. Experienced in Christian work. Good Gospel preacher. Married; wife a Christian. Particulars on application.—Miss FERGUSSON-ABBOTT, Culroy, Surbiton, Surrey.

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G. W. A., 49, Digby-road, South Hornsey, N.

WANTED, BY A LADY of ten years' Hospital experience, engagement as Travelling Companion and Nurse to an invalid Lady. Willing to go abroad. Highest references as to qualifications.—B. B., care of Mrs. Clarence Fry, Elmede, Watford, Herts.

AS CARETAKERS, Lodge-Keepers, or similar position, wanted by a Christian man and wife. Abstainers; good reference. Middle-aged. —G. G., 3, Newington-terrace, Sion-road, Thornton Heath.

AS ASSISTANT in small Charitable Institution of any kind, or Useful Maid to an elderly Lady. Middle-aged. Churchwoman. Several years' good character. Salary no object.

L. R., Douglas House, Mitcham, Surrey.

WANTED, BY CHRISTIAN WOMAN, aged 50, situation as Working Housekeeper to Gentleman, or Plain Cook to one or two Ladies. Nonconformist.—O. DEWDNEY, Mrs. J. Booker, Holmwood, Dorking, Surrey.

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AS YOUNG LADIES' or Sewing Maid, in Christian family. Good plain needlewoman, and experienced dressmaker (28). Not been out before. Good references.

F. C., 468, Commercial-road, Landport.

A LADY WISHES to meet with occupation in Writing at her own home, or elsewhere. Copying, &c.—F., care of Mrs. ROWE, 1, Churchfield-road West, Acton, W.

A MEMBER of Y.W.C.A. seeks engagement as Assistant to superintendent of Convalescent Home, or boarding house. References.— M. S. H., care of Miss Gough, 17, Old Cavendish-street, London.

WANTED, a situation as Lady's Maid, or Nurse to first child. Excellent references, Good needlewoman.

E. M., Clarence House, Pellatt-grove, Wood Green, N.

A RESPECTABLE YOUNG PERSON requires a situation as Nurse or Children's Maid, in a Christian home. Good needlewoman, and domesticated. Age 22. Salary £12, all found.

ANNIE, Tetbury, Gloucestershire

WILL ANY CHRISTIAN give employment to Ticket-of-leave man, most anxious to redeem character, and obtain employment. Gentleman by birth and education. Clever, able writer, thorough knowledge of figures, and foreign languages. Married, family. Now entirely destitute. —A. B., 23, Lancaster-road, Westbourne Park, London.

GROOM. — Wanted, situation as above, or Coachman. Total abstainer. Willing to make himself useful otherwise. Good references. Light weight. Age 22.

A. J., 100, Mansford-street, Hackney-road, London.

BOY.—Wanted, situation for well-brought-up lad in his 16th year. He has been trained to be useful about a house, and can care for a pony.

Miss DENIS, 35, Upper FitzWilliam-street, Dublin.

HEAD GARDENER, by a Christian. Age 35. Understands the management of pines, vines, figs, peaches, melons, cucumbers, stove and greenhouse plants. Also flower and kitchen gardening. Good references.—D. N., 38, Bee Hive-cottages, Rawtenstall, Manchester.

A CHRISTIAN wants a situation as Man Servant or Valet out of livery. Age 25. Height 5 ft. 8 in. Thoroughly understands his duties. First-rate personal character.—Particulars from the FINANCIAL SECRETARY, Y.M.C.A., Exeter Hall, London.

A YOUNG LADY, one of a large family, thoroughly used to children, desires re-engagement to teach pupils under 12. Trained for teaching.

SOLICITOR, 121, Earl's Court-road, London.

A YOUNG PERSON (age 29) desires a situation, in or near Liverpool, as Maid to elderly or invalid Lady. Willing to be useful.

K., 69, Prescot-street, Liverpool.

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AS USEFUL MAID to a Lady and little girl, or Attendant on a Lady who is not very strong. Plain needlewoman. No objection to travel.

F., 3, Finsbury-square, London.

AS PLAIN COOK in a small family. Age 25. Total abstainer. Four years' character. K. P., 13, Victoria-place, Lavender-hill, Tonbridge.

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Appointments, Situations, &c., Vacant.

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WORK FOR GOD among the better class of young women who have fallen into sin.—There is a vacancy for a converted person (between 22 and 30) to be trained for this especial work. Age, past and present employment, and why given up, denomination, and any other particulars that might help as a guide in selection, by letter only, to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, London, N.W. If not answered, the application is deemed unsuitable.

A FOOTMAN, under a Butler, wanted, in a Gentleman's family in the country.
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WANTED IMMEDIATELY, a Working Matron, to take charge until Christmas of a small Shelter Home for Girls (in connection with Rescue work).—Apply, with copies of testimonials, and stating salary required, to
Miss BAYLEY, 81, Marine Parade, Brighton.

ASSISTANT MATRON wanted, in Home for Young Women. Must be decided Christian. Experience in nursing desirable. State age, experience, references, and salary required to SECRETARY, 79, Finsbury-pavement, E.C. Laundress also needed.

AN ASSISTANT MATRON wanted, in a Home for Young Women. Able to train girls in domestic work, and to make their own garments.
MATRON, 14, St. James-street, Leeds.

A STRONG, CAPABLE PERSON wanted (fully saved), as Matron's Assistant in a small Refuge. Salary given.—Apply, stating age, qualifications, and with testimonials,
E. PEAKE, Rock End, Histon-road, Cambridge.

TO PARENTS AND GUARDIANS.—Messrs. W. A. & H. EDGAR, Veterinary Surgeons, Camden House, Dartford, Kent, have a vacancy for a resident pupil. References exchanged. For terms apply as above. Christian home and influence.

PROBATIONERS wanted. — Not under 20 years of age.—Apply MATRON, Hampstead Home Hospital, 2, 3, and 4, Parliament Hill-road, N.W.

WANTED IN COUNTRY, under a butler, Footman, and Lad in livery. Abstainers preferred. State age and wages.
Mrs. A., Plowhatch, East Grinstead.

A PERSONAL ATTENDANT wanted for an old invalid Lady. Young, and having had experience in nursing. Abstainer preferred.
Miss BURROWS, 50, Terrace Royal, Nottingham.

EXPERIENCED CHRISTIAN NURSE wanted. Single-handed. Youngest child 1½ years. Assistance given in the nursery and the sewing.—Apply, stating all particulars, Mrs. HINDE, The Fernery, Thorpe Hamlet, Norwich.

NURSE WANTED, by October 30, for three young children, one an infant. Must be bright and strong. Good character indispensable. Good needlewoman. Under-nurse kept.—Apply, stating age, wages, and experience,
Mrs. STIRLING, Montpellier, Devonport.

GOOD PLAIN COOK and House-Parlourmaid wanted, for a quiet family, consisting of two Ladies. No late dinners or washing. Also a pleasant and efficient Maid to wait on one lady, who is an invalid.
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WILL ANY LADY recommend a thoroughly good plain Cook, active and trustworthy, with good length of character. Three in family. Assistance given.—Mrs. WALTER RICKARDS, 8, Cavendish-place, Cavendish-square, W.

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Miss SHARMAN, 20, West-square.

A CHRISTIAN SERVANT wanted. Good plain cook, who understands dairy work. Another kept.
Miss F., 2, Sydney-terrace, Lewisham, S.E.

A GOOD GENERAL SERVANT wanted in a small family.—M. A. E., 108, Hampton-road, Forest-gate, Essex.

WANTED, in a small family, an active, clean young Woman (about 18) as General Servant. Knowledge of cooking, and part of washing to do. Another kept. Wages £10.
3, Crescent-road, St. John's, Brockley.

A YOUNG LADY Evangelist wanted, to conduct Evangelistic Services. Please state age. —ROBERT MCKELVIE, Sec., Shrine-place, Broxburn, Linlithgowshire, Scotland.

To Let, Apartments, &c.

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(*Continued on page* 26.)

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"The Mission to Deep Sea Fishermen is worthy the most liberal support of the public. It has done, is doing, and is likely to do, we believe, a grand work among our fishermen at sea."—*The Yarmouth Independent.*

"I look upon the Mission Vessel as a blessing to the trade of the Port."—*The Mayor of Great Grimsby.*

"It is indeed an advantage for our fishermen at sea by means of these vessels to enjoy the same privileges as we ourselves do on shore.—*The Mayor of Great Yarmouth.*

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181, QUEEN VICTORIA STREET (Next door to Blackfriars Bridge).

N.B.—The Offices were removed to this address in December last; attention to the change will save much trouble, time, and expense to the Mission.

No extra payment required under the Institution's Policies after this date (May, 1886), on account of Occupation or Foreign Travel or Residence in any part of the World (always excepting risks in time of war).

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POSITION OF THE INSTITUTION, JUNE, 1886.

Accumulated Capital, £3,817,000; Annual Income, £435,000; Amount Paid for Claims through Death, £2,518,000.

The Institution comprises two distinct sections—Temperance and General. In the former only total abstainers from alcoholic liquors are assured, and in the latter are included only "moderate drinkers" of strictly temperate habits, the same care being exercised in selecting lives for each section. The premium rates of the two sections are the same; but separate accounts are kept of the mortality, funds, income, and profit of each section; and total abstainers are thus guaranteed, in the form of Bonus, the full advantage of their principles. The following is a summary of the Institution's Mortality Experience under Whole-Life Policies during the 20 years—1866 to 1885:—

Years.	Temperance Section.		General Section.	
	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
1866-70. 5 Years.	549	411	1008	944
1871-75. 5 Years.	723	511	1268	1330
1876-80. 5 Years.	933	651	1485	1480
1881-85. 5 Years.	1179	835	1670	1530
Total—20 Years.	3384	2408	5431	5284

It will be seen by this that the Claims in the Temperance Section are only a little over 71 per cent. of the "expected," while in the General Section they slightly exceed 97 per cent. of the "expected."

At the Division of Profits, at 31st December, 1885, as the result of this superior vitality of Total Abstainers, the Bonuses on Whole-Life Policies of the Temperance Section were considerably in excess of those of the General Section.

A consideration of these figures will convince Total Abstainers of the desirableness of insuring in this Institution, in the interests both of themselves and those dependent on them. For Prospectus and any further information, apply to

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EXETER (LOWER) HALL, STRAND,
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In the AFTERNOON at THREE o'clock,
Rev. E. A. STUART, M.A., will preside.

In the EVENING at HALF-PAST SIX o'clock,
Samuel Gurney Sheppard, Esq., will preside.

Accounts of the Children's Seaside Services *at various Watering Places will be given by* E. Arrowsmith, Esq. (Scarborough); A. E. Bellingham, Esq., B.A. (Llandudno); Martin J. Hall, Esq., B.A. (Llandudno and Penmaenmawr); George Banaster, Esq. (Yacht "Kingfisher"); Josiah Spiers, Esq. (Redcar and Whitby); E. T. M. Dennes, Esq. (Saltburn-by-Sea); Rev. F. Hodgson Jones (Tynemouth); H. M. Trickett, Esq. (Eastbourne); and other friends.

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The Bishop will conduct a short dedicatory service in the private Chapel, at 3.15 p.m.

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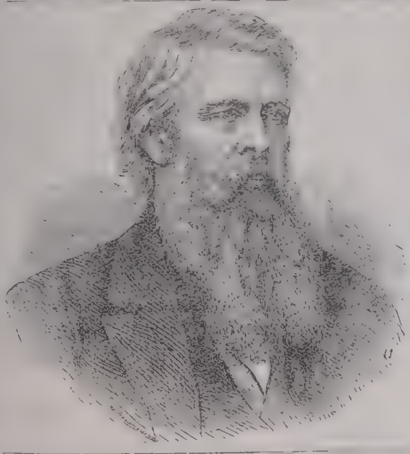

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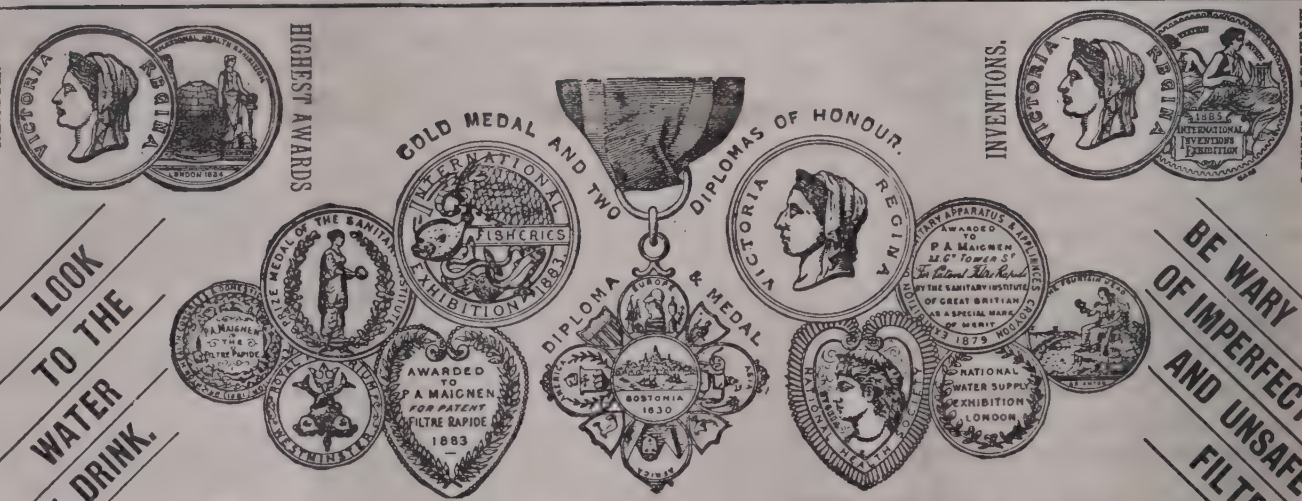
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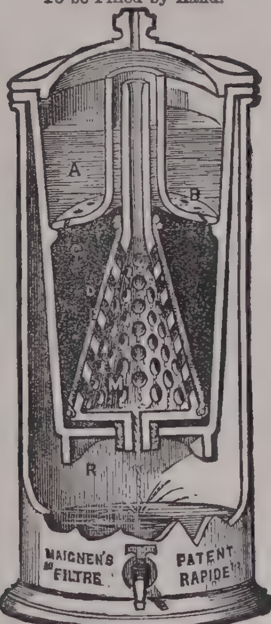
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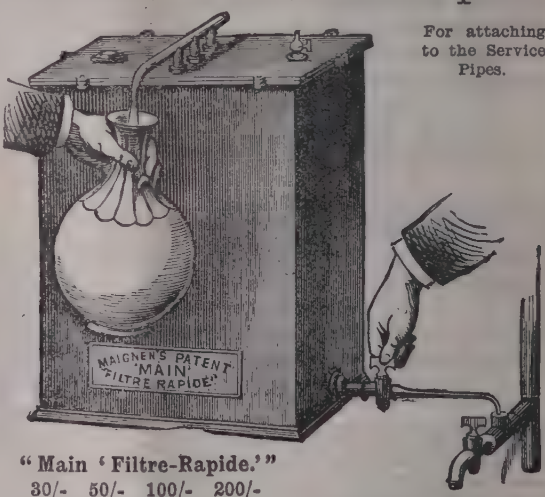
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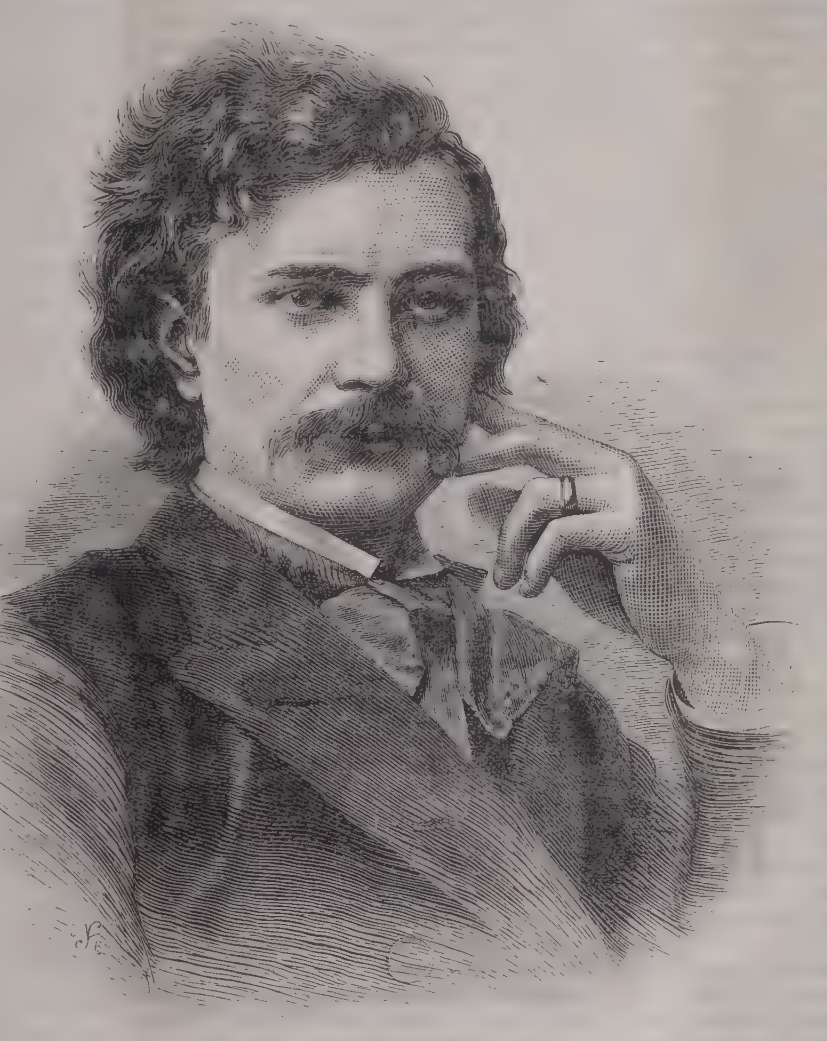
MR. AND MRS. AXEL GUSTAFSON.

NOT long since, in one of its attacks on the total abstinence reform, *The Times* had the temerity to assert that abstainers, as a rule, might be distinguished by their physical feebleness and their intellectual incapacity. The statement was so manifestly absurd, and so much at variance with the evidence, that it probably did little more than excite pity for a writer who could view a great subject through such a prejudiced medium, and for the conductor of a journal who could sully its columns by propagating such a gross calumny. If, however, the statement were to be taken seriously, it would surely be sufficient to introduce the writer of it to the subjects of our present portraits and sketch. Though Mr. AXEL GUSTAFSON is a scion of a stalwart race, he must, we should think, be like Saul among the Benjamites—"from his shoulders and upwards higher than any of the people." And yet there is not to be found in all this great city a more staunch member of the *Times*-despised sect of the Nazarites. As to the intellectual gifts and graces, both of himself and his wife, we shall have somewhat to say anon.

Mr. Gustafson is of Swedish birth, and is not yet forty years of age. His father is a prominent clergyman now residing in the University town of Lund, Sweden. When at school Mr. Gustafson took special interest in history, geography, and natural history. Being smitten with the emigration fever, he relinquished all home prospects and went to the United States. He was then about twenty-one years old, but even so early was an earnest student of men and things, and already an excellent linguist. The first few years of his life in the States were years of investigation, during which he became a naturalised American citizen.

It had been his ambition, from his first start out in life, to be a good man, and to wield a power for good in politics, in the study of which, almost from childhood, he had been profoundly interested, but he naïvely admits that it was not till he married the accomplished lady whose portrait graces our fourth page that he really "settled down."



MR. AXEL GUSTAFSON.

Choosing at first the journalistic field, he became a writer for several Boston papers of standing, devoting himself specially to *résumés* of European affairs. His articles secured for him flattering recognition from some whose names were then widely and honourably known in the political world. Experience, however, taught him that politics were too much of a game on both sides to permit of their doing much by themselves for the best interests of the nation. So he gradually became more interested in moral questions and issues than in those merely political.

It was thus that Mr. Gustafson was drawn into the close consideration of the temperance reform, though at the outset his views on the alcoholic habit were by no means so pronounced as they afterwards became. His first essay in this department of literature was an article on the Gothenburg system of licensing, which appeared in *The Boston Herald.* This led him to enter on an investigation of the different licensing systems of the world. Somewhere about this stage of his literary career the poet Longfellow, who had been for many years Mrs. Gustafson's friend, and had expressed admiration of her husband's political papers, induced him to contribute to the magazines and reviews.

By and by Mr. Gustafson, with his wife, came to Europe. He had not been long on this side of the Atlantic before he was brought into contact with the late and deeply-lamented Mr. Samuel Morley. Having forsworn the habit of smoking (so common among the devotees of the pen), and finding that he was greatly benefited by the relinquishment, Mr. Gustafson purposed writing a work on the baneful effects of indulgence in the weed. He mentioned the project to Mr. Morley, who, while admitting that smoking was a source of much evil, impressed on him the fact that the drink evil was infinitely greater, and at any rate more immediately pressing. Mr. Gustafson, however, with the ardour of a new convert, still pursued his anti-smoking quest. He examined some 500 or 600 works on the subject, in different languages in the British Museum, and in these researches was constantly confronted with the fact of the intimate connection between smoking and drinking habits.

At a subsequent interview, Mr. Morley returned to the question of the drink, and expressed the hope that his Swedish friend would write a book upon it; because, as he urged, a body of authentic evidence within practical compass had never yet been given to the world. In deference to this repeated wish, Mr. Gustafson set to himself the task which happily resulted in the preparation and publication of the now world-known work, "The Foundation of Death," which has justly established his fame both as writer and reformer.

When he began his mission, he was of opinion that the legal prohibition of the liquor traffic was neither possible nor just. He has seen cause since then to entertain a radical change of view. He had not been engaged in his researches for more than about a month, when he was convinced of the need of a book such as that suggested by Mr. Morley; he resolved to cut loose from all other literary engagements, and devote himself for a time entirely to the preparation of such a work. With the cordial co-operation of the authorities at the British Museum, and with the invaluable assistance of his wife, he was, within a comparatively short space of time, able to examine some five thousand volumes, and to arrange this vast mass of material for use in the actual preparation of the book, which also received the most careful revision while passing through the press; in this revision the author had the benefit of the opinion and advice of eminent living authorities, both here and abroad, among others Dr. James Edmunds and Dr. Norman Kerr, of London.

The striking title of the book came by a sort of "happy accident," and the verdict of contemporary criticism has confirmed its suitability and truthfulness. The book, which has already gone through several editions, has been and will be a great educative power in this vital struggle for many a day. It is, even so soon, being translated into seven languages—the author's native Swedish, German, French, Spanish, Malagasy, Burmese, and Mahratta.

Last week the Council of the Society for the Study and Cure of Inebriety gave a public reception to Mr. and Mrs. Gustafson, on their return from the United States. Dr. Norman Kerr and Canon Barker strongly expressed the indebtedness they felt, in common with others, to their guests for their valued services in the cause of sobriety. Dr. Kerr characterised "The Foundation of Death" as a most remarkable and instructive book; he particularly emphasised the scientific soundness and thoroughness of its chemical, physiological, and pathological departments; while the Canon said he was in a position to know that it had done a great deal among the upper classes in this country in directing their attention to the subject. In his brief but feeling reply, Mr. Gustafson referred to the wonderful advance in public opinion in the United States on the subject of the drink traffic; his views on this topic we were enabled to give at some length in a recent issue. Referring to his book, he earnestly affirmed that it would never have been written but for the genius and faithful assistance of his wife.

Mrs. Gustafson has herself been a voluminous writer. Many articles, sketches, and poems from her pen have appeared in the serials that go out from the well-known publishing house of Messrs. Harper Brothers, New York. Her contributions to *Harper's Monthly* and other papers, indeed, would constitute a bulky volume. One of her poems, "Little Martin Craghan," commemorating the heroism of a child who deliberately gave up his last chance of escape in order to save a number of men employed in the Pittston mines, was widely copied at the time of its appearance, and has since been enshrined in the pages of literary encyclopædias, and in rich volumes of selected verse. Her father is a retired trader in books, resident at Middletown, Connecticut. He has been in his day no mean benefactor to his town. He would never on any consideration knowingly admit a book of doubtful character into his store; if, perchance, such a work had found its way there, the whole edition was doomed to destruction rather than that one copy should be sold. He had collected, during his business career, many of the rarest works in the English language. Reared in this atmosphere, and having the opportunity of acquainting herself with some of the great writers of the past, it is not to be wondered that her natural gifts began to manifest themselves at a very early age. Family circumstances threw her into the society of such men as Wendell Phillips, Longfellow, Lloyd Garrison, and others, who were labouring both by voice and pen for the social regeneration and elevation of the people. Catching their spirit, she used her talent for the same end, her productions receiving the warmest recognition from the literary *savants* of New England. She wrote also for the daily press, and, being for a time resident in Washington, she was in touch with all the great public movements of the day.

Those personally acquainted with Mrs. Gustafson know how earnestly she sympathises with and co-operates in any work for the betterment of individual or social conditions, and would know that her womanly heart would be greatly touched by what she and her husband saw of the horrors and the ravages of the drink in this great city. The acquaintance formed with Mr. Morley, and other English philanthropists deeply concerned on this question, tended to strengthen their impression that this was the most imminent moral necessity of the day. Mrs. Gustafson very gladly and willingly set aside, to a large extent, the other literary work to which she had been accustomed, and threw her energies into her husband's project with respect to his new work; with what success we have already stated. In methods of temperance reform America is far ahead of the old country; in no department more than in the school. Many of the States have, by express legislation, directed that the rising generation should be adequately initiated into the truth about alcohol, from the standpoints of physiology and hygiene. There is, therefore, a demand for good school books on these topics. With the view of helping to supply this need, Mr. and Mrs. Gustafson are now engaged in preparing a series of instruction books, which, it may be anticipated, will do yeoman service in creating and fostering sound views in the minds of the young on subjects that must assuredly engage their attention in riper years. Inspired by mutual affection and esteem in a singular degree, and filled with a common philanthropic purpose, this gifted and well-favoured couple are devoting their best powers to the good of their generation; for which honourable task may God long spare and qualify them.

STUDY AND CURE OF INEBRIETY.

The last quarterly meeting of the Society which has taken on itself the herculean task of studying and curing inebriety, held at their rooms in Chandos-street, on Tuesday week, was one of much interest. The principal business was that of tendering a welcome to Mr. and Mrs. Gustafson, the authors of "The Foundation of Death," on their recent return from the United States. A goodly and most representative company assembled—one gentleman had come all the way from Bath, and another from Leicester—showing the high and general esteem in which the guests of the evening are held.

In assuming the chair, after tea, Dr. Norman Kerr said they also were happy in having with them Dr. Simon Fitch, one of the most distinguished members of the medical profession in Canada, and a staunch friend of the temperance cause. A formal resolution of welcome was cordially passed by the meeting; and, in reply Dr. Fitch said some excellent things about the treatment of those who have given way to the alcoholic habit. He was especially happy in his plea for thoughtful consideration in dealing with those whose will-power has become weakened. Often when such persons shrink back from a life-long pledge, which they fear they may break under the stress of temptation, they can be encouraged to a gentler or less formidable exercise of self-restraint. Dr. Fitch told of one case, in his own experience, where an inebriate willingly promised that whenever tempted to drink intoxicants, he would not yield without first consulting him. The result was that, when the temptation came to him, his promise, even without fulfilling its terms, strengthened him to resistance for the time, and he was able to fight his way back to sobriety. It would appear from the statements of Dr. Norman Kerr and Dr. Fitch, that in the due treatment of inebriates, Nova Scotia (where the latter now resides) is far ahead of Great Britain. Those who are the victims of the alcoholic craving are placed under restraint and care by legislative enactment, and thus prevented from bringing misery on themselves and those related to them. It is not a little humiliating for Englishmen to be told ever and anon that with all the accumulated wisdom of our past and venerable history, we are so far in the rear of younger nationalities, that ought to look to us for guidance instead of showing us a bright example.

We have elsewhere referred to the heartiness of the welcome accorded to Mr. and Mrs. Gustafson. It is not needful, therefore, to make any lengthened note here of that part of the interesting proceedings. We hope one suggestion made by Canon Barker will be carried out before long—that a popular and cheap edition of "The Foundation of Death" will be published. We agree with the Canon in thinking that the public opinion of this country is far from being sound on the question of alcohol; if this book (though it is a cheap one in its present form) were brought within the compass of the most slender purse, this educational process would be greatly helped.

We think it might have been agreeable to the audience to have heard something more of the thorough-going and systematic way in which our American cousins are grappling with the drink demon, and waging the good fight for the purity of their homes. But coming last on the programme, Mr. Gustafson considerately curtailed his remarks. If the meeting had taken place in America, probably Mrs. Gustafson would have been invited to speak. By and by we too will remove this badge of inferiority that too often attaches to the gentler sex among us; and, when a woman comes into any of our assemblies who has anything to say to edification, we will give ourselves the opportunity of profiting by it.

Among the letters of regret at absence from the meeting, read by the Secretary, there was a very cordial one from Sir Andrew Clarke, M.D., Bart., who wrote that Mr. Gustafson "well deserved the honour accorded to him, and more."

ILLUSTRATIVE ANECDOTES.*

A SOLDIER OF JESUS CHRIST.

"The Lord our God will we serve, and his voice will we obey."—Joshua xxiv. 24.

The following anecdotes are told of David Sandeman, the devoted missionary :—

Delighting as he did in vigorous exercise and gymnastic feats, he one day, in a walk with two companions, joined for a few minutes in the amusement of leaping over the stile at one corner of the old Queen's Park, Edinburgh. While his companions failed, he cleared the stile so easily and gracefully as to draw forth the admiration of a dragoon who stood by. When about to walk on, Mr. Sandeman turned to the soldier, got him into conversation, and spoke of the perils and honours of a life like his. Then, suddenly drawing himself up to his full height, he exclaimed with deep feeling; "There is something far better yet! It is to be a soldier of Jesus Christ. Are *you* that?" The dragoon looked with wonder on the man of muscle and sinew who could thus speak to his soul, and shook hands at parting, evidently deeply interested. Scenes like these were continually recurring; but this power of gracefully turning every little event into a means of usefulness could exist only in one whose natural atmosphere was the love of God, and in whose soul there was an uninterrupted gravitation towards his Divine Saviour.

One day in harvest, finding by the roadside a woman cutting grass, he plucked a head of wheat, and told her how a corn of wheat must die before that beautiful head could spring up, and that so Christ must needs die ere we could be saved. The woman was astonished, and the young missionary went on his way, praying that the Lord might send his word to her heart. So continually did he act upon his favourite text, "Whose I am, and whom I serve," that in a brief summer excursion in the west of Scotland, a companion of his journey informs us, that he believes he must have spoken to not less than *five hundred persons* in the course of their pedestrian excursion; and that when opportunity occurred he was as direct and ready in addressing the rich as the poor.

CALLED OF GOD.

"The Lord called Samuel; and he answered, Here am I."—1 Sam. iii. 4.

David Zeisberger was a most devoted worker amongst the Red Indians of America, and did a noble work in Christianising and civilising these wild tribes. His early history is interesting. David Zeisberger's forefathers were peasants, the followers of John Huss. When he was five years old his family fled, to escape persecution, to Herrnhut, where Count Zinzendorf then had gathered the remaining Hussites. David's father and mother were among the Herrnhutters sent by Zinzendorf to Georgia, but the boy was left in Moravia, to be educated by the Church of the *Unitas Fratrum*.

He was a small, delicate lad, with something in his face which attracted the notice of Zinzendorf. He sent the boy to a prosperous community of the Church near Utrecht, where education, as in godly private families of the time, was given through the lash. David went through a steady discipline of work, beatings, and fastings. One day a stranger whom he helped, when he was lost in the morasses near the town, gave him two pieces of gold, bidding him keep them and not give them to the community. David's conscience, however, forced him to give one piece to the brethren, who immediately charged him with having stolen it, and publicly punished him as a liar and a thief.

This was the stroke too much. That night David, with another boy named Shober, escaped from the community and set off to America, with no means but the solitary piece of gold which he had kept. It paid their way to London. There General Oglethorpe met the lads, and, struck by David's sensitive face and singular gravity, procured them a free passage to Savannah.

In the backwoods of Georgia Zeisberger at last found his father and mother. He was much impressed by the sight of the poor savages around him, and often pondered the question whether or not he should devote his life to the work of bringing those lost heathen to God.

Just at this juncture arrived Count Zinzendorf. He saw the lad, and detected again the same singular hint of promise on his face—a prophecy which he could not interpret. He told the brethren that the boy must have a chance, and appointed him one of his staff to return with him to Moravia. David came with him to Philadelphia, and embarked with the understanding that a clear road to fortune lay before him in Europe, and that he never was to return to America. The ship weighed anchor. Bishop Nitschmann, passing down the deck, saw the lad, pale and haggard, gazing at the receding shore.

"Zeisberger," he said, "is it possible that you wish to return?" "Yes."

"But for what reason?" "That I may learn to know Christ, and teach Him to the Indians," said David, finding speech at last in his extremity.

"Then if that be your mind, in God's name even now go back."

The ship was brought to, and the boy sent back. After this the Moravians regarded him as Eli did Samual : he was called of God. His name was entered on the list of the brethren and their trades, as David Zeisberger, *destinirter Heidenbote*. The lad at once left the community and went to the lodge of the great sachem of the Mohawks, and there lived and worked to learn thoroughly the habits and language of the Indians. He was adopted into the tribe of the Onondagas.

Thus began the remarkable history of a work which extended over sixty-two years.

DUBLIN PROTESTANT DEAF AND DUMB ASSOCIATION.—This Society, established to promote the spiritual and temporal welfare of the deaf mutes of the Irish Metropolis, has issued its report for the year ending March 31. It holds Gospel services in the Christian Union Buildings, Lower Abbey-street, on Sundays, and has instituted a series of lectures on Wednesday evening, all these gatherings being conducted in the "Finger and Sign" language. The efforts for the temporal benefit of these afflicted people are mainly directed to obtaining employment for them, which is often very difficult for them to obtain on account of their infirmity. In sickness or distress they are relieved pecuniarily, but the better assistance is that which helps them to help themselves. During last winter there was much distress, through want of employment, but no Protestant deaf mute became chargeable to the Dublin poor rates. A reading-room is also provided for them at the Christian Union Buildings. Mr. Maurice F. G. Hewson is the secretary and missionary of the Association. He can be addressed at the rooms, as above.

Missionary Hymns.

A PRAYER.

Oh, mighty King of Glory!
  Thy chosen heralds send
To tell the old, old story,
  To earth's remotest end.
Give hearts of love and pity,
  And willing, zealous feet,
Through forest, plain, and city,
  Thy mercy to repeat.

Oh, Saviour, bleeding, dying,
  Thy deathless love reveal,
Until ourselves denying,
  We burn with holy zeal:
Till we our cross upbearing,
  Shall bleed and die for Thee;
Thy holy service sharing,
  From sin and self set free.

Oh, Saviour, coming, reigning,
  Returning to thy throne;
Thy blood thy banner staining,
  Awake, awake thine own!
Thy victory foreseeing,
  May we go forth and fight;
Nor dream of ever fleeing,
  Till Thou hast won thy right.

William Luff.

THE WORLD FOR JESUS.

Go ye into all the world
With the flag of love unfurl'd,
Speed the news o'er land and sea,
Publish pardon full and free.

Tell God's love to sinful men,
Tell it o'er and o'er again,
Till each creature under heaven
Knows the gift that He has given.

Forward, children of the light,
Pierce the gloom of heathen night;
Point to Him, the Morning Star,
Who can chase the darkness far.

Tell of Jesus, who can free
From the chains of slavery—
Who can give the weary rest,
And relieve the heart opprest.

Far across the distant wave
Tell men of his power to save,
Till all join the sweet refrain,
"Worthy is the Lamb once slain."

Yours is blessed work indeed,
Though with tears ye sow the seed,
Harvest joy will come at last,
Weeping be for ever past.

M. F.

JAPAN.—Christian services have been held in a Buddhist temple near Osaka, by permission of the priest, who gathered the congregation.

PRESTON Y.W.C.A.—On Thursday week the new rooms of this Association were opened. They are centrally situate in Cannon-street, and include reading-room, cloak, and waiting-rooms. The branch, which was started in January, 1881, has now 300 members. The opening ceremony was performed by Mrs. Darwin Fox, of London, who spoke of the origin of these societies, and the duty of the members. Rev. W. F. Newton, the President of the branch, also spoke, and referred to the Secretary, Miss White, who was unable to be present through illness. Several of the local clergy were present, and the room, which holds about 300, was filled.

THE AGED PILGRIMS' FRIEND SOCIETY has now 1139 pensioners living in various parts of the country, of whom 121 receive pensions of £10 10s., 388 of £7 7s., and 630 of £5 5s. In the four homes situate at Camberwell, Hornsey-rise, Brighton, and Stamford-hill, 180 of the aged pilgrims reside. What comfort and peace these facts mean to these old people we cannot know; but we do know that this institution must be a channel of much blessing to the aged Christians, none of whom are under sixty years of age. Collections for the society have been made in various places of worship, and by this means the operations of the society have been, and we hope will be, still further extended. Mr. J. E. Hazelton is the secretary, and the offices are at 83, Finsbury-pavement, London, E.C.

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* From Anecdotes Illustrative of Old Testament Texts. 6s. *Hodder & Stoughton.* A perfect storehouse of incidents and illustrations similar to these we extract: an invaluable work for the pastor and evangelist.

GRACE that BRINGETH SALVATION:

ITS SEVENFOLD ELEMENTARY LESSONS.

Titus ii. 11—14.

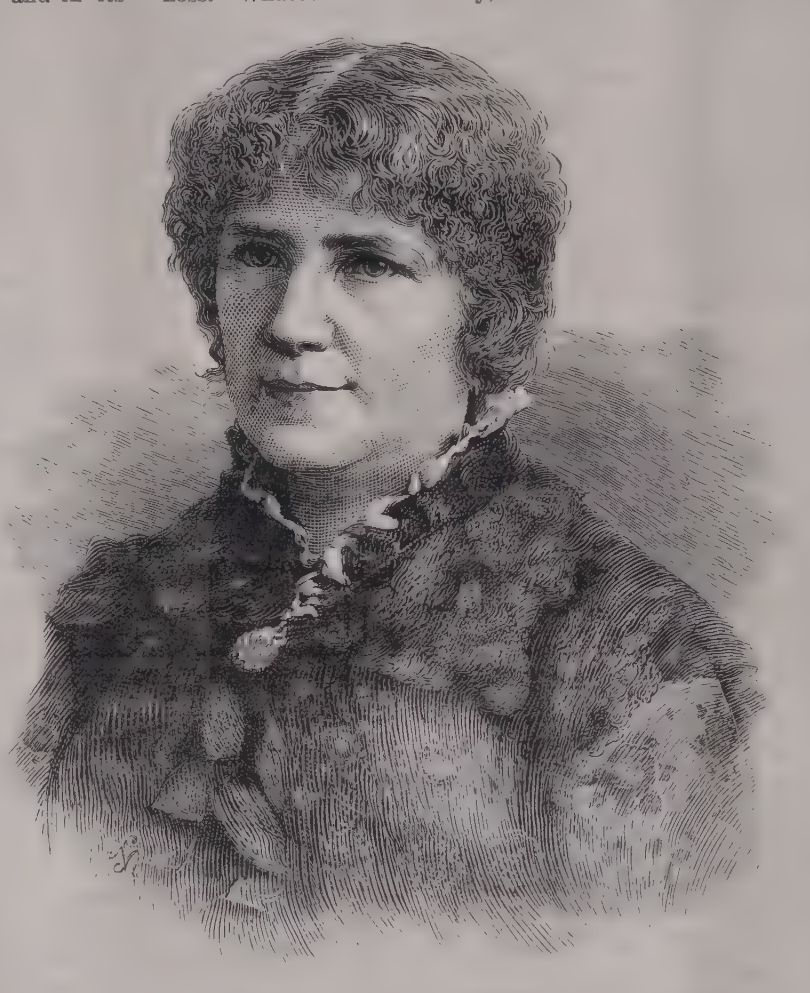
By Mr. J. VAN SOMMER.

PART III.

We have considered how the grace of God which bringeth salvation to all men teaches what *we* should deny, how *we* should live, and what *we* should hope for. This may be designated as the human side; that is, *we* are the doers. Now we have to consider the Divine side. God in Christ is the doer, who gave *Himself* that *He* might redeem and purify. *Who gave Himself for us.* First, let us feed on the truth in its simplicity (deep, also, indeed), and in its preciousness; ever as little children in this respect, desiring the first messages of the love of God that we may grow thereby. *Who* gave Himself. *Who*—the brightness of God's glory and the express image of his person. The Word who was in the beginning, who was with God, and was God. Though He was the Sent One in the Divine counsels, yet He *gave* Himself. He willingly came, and toiled, and suffered, and died. *Himself:* how personal! Though He was rich in glory, yet for our sakes He became poor, that we through his poverty might become rich. He, how rich; how poor! We, how needy; how enriched! He who was in the form of God surrendered that condition, and He is now in our form, though glorified. He gave his life a ransom for many. Greater love hath no man than this.

For us: on our behalf, for our benefit, to purchase us. *Us*, who were far off, under bondage, who had all sinned and come short of the glory of God. He died the just for the unjust. He loved me and gave Himself for me.

Christ's work on earth for us is finished. Hereby is the justifying righteousness provided for us as defective; hereby is the justifying expiation provided for us as transgressors. This work on earth for us was preparatory to his work in us, which is continuing—namely, *That He might redeem us from all iniquity, and purify us to Himself. Redeem*—set free—free us *from all iniquity*—all lawlessness. The Lord Jesus, by virtue of the ransom of Himself, sets us free from lawlessness, self-will, independence of God, the essential principle of sin; which, when yielded to, leads to actual transgressions in manifold forms. For any created being to act as if he had no Supreme Ruler to whom he is accountable is lawlessness. The redemptive miracles of the Lord Jesus as regards the body encourage us in this matter to seek spiritual healing and life, both for ourselves and for others. The diseased came, and their friends came; and the cry for each one's particular malady was attended to. Some had to wait a little, and some were dealt with differently to others; one needed to be touched twice. But all who touched, or were touched, were healed; all who sought, found; no one who knocked at the door of Christ's heart was unattended to, either as regards himself or those for whom he applied. As in body then, so now in spiritual maladies, and in bad habits, even those which through long repetition have created impelling laws almost, deliverance is provided with healing and soundness through the exercise of the redeeming power of the risen Saviour. Here is the sure deliverance from bad tempers, hard thoughts, sharp words; from intemperance, impurity, sensuality; from dulness, or deadness, or lame walking, or deafness to the voice of God, or defective sight, or feverish excitable dispositions, or hardness of heart with much uncharitableness. Whatever the tendency, the fever of soul, the temptation, when the crucified Saviour, now risen, is appealed to, life-giving, delivering virtue flashes with lightning speed to the suppliant's rescue; and Christ risen is felt to be the living power of God for our salvation. Also Christ is not only known experimentally as the power of God, but He becomes more and more known as the wisdom of God, seeing that in these things through his redeeming and purifying power the loving desires of God for our sanctification are effected.



MRS. ZADEL BARNES GUSTAFSON. [*See pages 1 and 2.*]

Purify unto Himself. Through the Lord Jesus there is provided not only redemption from that which defiles, but a new creation of that which is redeemed. Herein is the true inward cleansing for our sin-stricken nature. This should be carefully distinguished from the freeing us from our sins through Christ's justifying blood. In the next chapter we read of the washing of regeneration, the cleansing through a fresh life, which life is that of the second man, the Lord from heaven communicated in the Holy Ghost. The Spirit of life in Christ Jesus delivers us, sets us free from the law of sin and death. The Lord Jesus purifies, and purifies to Himself. Instrumentally, this is effected through the Word of truth, as we read in Ephesians v.—"That He might sanctify it, having cleansed it by the laver of water in the word." And He will finally present the Church to Himself glorious; and there will be no wrinkle telling of the old condition with its decay and weariness and cares; and no spot telling of the old leprosy, or any kindred thing; but we shall be holy and without blemish.

Peculiar.—This word only occurs here in the New Testament. *A peculiar people*—peculiar in this respect, that while through natural birth we are necessarily influenced, and properly so in measure, by the natural and the visible, the present, yet the children of God are also through their spiritual birth to be influenced, and influenced supremely, by the unseen, the future, the eternal, by things "beyond this present existence." They are fitting for future ages, and this already affects their present course.

Zealous of good works.—The lessons of grace return in conclusion to the human side, to the fruit of noble works. These should be mainly performed by each one himself and herself, and not delegated; sympathy being shown in the works of others as an addition, not as a substitute.

Zealous—earnest, warm-hearted, with deepening sympathy and personal activity. How we all long for holier desires, to follow more closely in the pattern of Him who "went about doing good and healing all that were oppressed of the devil; for God was with Him." Herein consists the worship of the life. For when we present the character of the Lord Jesus, when we reflect his excellencies, 1 Pet. ii., we show forth his praises by showing forth Himself.

Disciple is an old word and it may sound pedantic to use it; yet may the substantial meaning ever describe ourselves. Learning these sevenfold lessons of the grace of God that bringeth salvation, so learning that we are doers of the Word and not hearers only, we are working out our salvation. If carried on in a spirit of loving, holy, reverential fellowship with the Lord of Glory, we shall more and more prove that God is working in us both to will and to do of his good pleasure. We shall be making our calling and election firm; and there will finally be richly supplied unto us the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

[The three papers now concluded will shortly be issued as a tract, and may be obtained of the Publishers.]

Birmingham.—Rev. P. E. Wilson, All Saints Rectory, Birmingham, appeals for £400 to complete the purchase of a mission hall in the parish. The hall lies in the midst of a large population.

WORKING GIRLS IN LONDON.

One of the most specious forms of evil is brought before us, not indeed for the first time, in the pages of the report for 1885 of the Homes for Working Girls in London. It is that of the deliberate attempt, on the part of vicious men, in some cases directing employment agencies, to entrap young girls to their destruction. And not less important is the danger to which homeless girls are always exposed in such a city as London, and which is much intensified by the thoughtlessness or wilfulness of mistresses and other employers. For instance, one case is given of a girl who had come a long distance from the country being discharged at the end of a month with 2s. 6d. in her pocket. But that she was received into one of these Homes, she would have been adrift upon the world, without the possibility of returning to her own home. But it is for the protection of young girls that these Homes have been established, and herein we see one of the counteracting forms which good assumes.

The report (quite a volume, consisting of nearly two hundred pages) is in itself a study, and there is in the opening pages an amount of suggestion and food for reflection which it would be well for all to ponder and seek to digest. Immediately under the head, "The Work of the Year 1885," we have, as a side-head to following paragraphs, "Himself hath done it;" and anyone perusing the report will see that the spirit of these words underlies the whole work. Our lament is, says the Director, that we can so far accommodate only 345 working girls. To philanthropists, and especially to those who are not philanthropists, but should be, these pages may well be commended.

The Homes are now eight in number. The first was opened in July, 1878, since which date no fewer than 5825 girls have found a home in the different establishments. From a perusal of the reports concerning each Home this is the primary view we get—that it is a home in the true sense of the word, a bright and cheerful place, to which the girls delight to return when their work is done, and where they are sure to find, not only means for healthful recreation, but sympathy and kindness from those in their own sphere, and good advice and spiritual counsel from the Matron; above all, where they are so surrounded with an atmosphere of prayer, so gently led to look to Jesus, that many have been led to yield their lives to Him, to realise that in his love alone there is fulness of joy. The ordinary life of these Homes is diversified and brightened in many ways—by pleasant musical evenings, by tea-parties once a month amongst themselves, to which the Matron is invited as well as some of their own personal friends; by drawing-room gatherings, got up by wealthy friends, and by the annual excursions. And prominent among those who thus contribute to their enjoyment, as well as of the supporters of these beneficent institutions, are the Earl and Countess of Aberdeen.

Of the various Homes, one (Norfolk House) is situated at the East-end of London: here bedroom accommodation is to be had for two shillings per week; another is situated at Duncan-terrace, Islington; a third and fourth in N.W. and S.W. districts, and the four others at the West-end. Full board (*i.e.*, breakfast, dinner and tea) is provided at all the Homes for 4s. 6d. per week; but although the girls work from early morn till late at night very few can manage to provide for themselves more than two meals a day.

As a sharp illustration of the struggle in which these girls are almost always engaged, it is stated that last year as much as £78 9s. 9d. was expended in assisting needy young workwomen out of work and homeless; and this besides many donations sent for the special object of helping those who are unable to help themselves, through bad trade and sudden loss of employment. And concerning this it is added "We feel assured that no expenditure during the year has been more satisfactorily made than that to help the inmates who have been unable to pay." Besides these several Homes there is an English and Foreign Women-Servants' Institute, through which 396 situations have been secured, with a very few exceptions, by foreigners. Of the appreciation and gratitude of the girls, many of whom learn for the first time in their lives the joy and comfort of a home, there is abundance of evidence.

There is one other fact to which the Honorary Director (Mr. John Shrimpton, 38, Lincoln's Inn-fields, W.C.) directs special attention—that no less a sum than £1050 is owing to the bankers; this appeal will surely have a hearty response from our many readers who know well how truly valuable is the work.

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"TAKE ME AS I AM."

The following incident appears in a recent issue of *The Y.M.C.A. Record*, Montreal:—

A young Scotchman, aged 24, was admitted to the General Hospital suffering from an affection of his foot, which turned into erysipelas, ending in blood-poisoning, entailing his isolation in the infectious ward, and shutting him off from all intercourse, save with the nurse and one visitor. David was a singularly pleasant-faced and sweet-spoken lad; you could not but love him, and yet his life had been a failure as far as worldly success is concerned. The visitor found he was the son of godly parents in a village near Edinburgh, that his brothers and sisters loved him tenderly and well, and yet all were ignorant of the sore straits he had passed through, still less that his life was fast ebbing away, so they were written to, to prepare them for what was fast drawing on.

Early in the intercourse of patient and visitor, the question was asked, "Are you saved, David; do you know Jesus?" "No, no," he said, "it's all a puzzle to me, I don't understand it. Last January I attended Mr. Moody's meetings, and here was a hymn they sang I could not get away from, and yet it seemed so queer; the refrain was, 'Take me as I am, Oh! take me as I am;' now, if I'm taken as I am, there's no much hope for me." "Ay, but, my lad," the visitor made answer, "you forget the previous line, 'My only plea, Christ died for me, Oh! take me as I am?'" So the blessed truth of atonement dawned upon his mind, and was accepted by his heart, and, before his most kind and sympathetic nurse closed his eyes in death, the first verse of the hymn expressed his feelings—

Jesus, my Lord, to Thee I cry—
Unless Thou help me I must die,
Oh! bring thy free salvation nigh
And take me as I am.

He was buried in the lot of the Y.M.C.A. in Mount Royal Cemetery, and his people written to that his last sleep was entered on. But, oh! the letters that came back, the bitter cry of sorrowing affection from father (an aged man) and sister, as well as a touching tribute from his former minister. If they had only known his circumstances, how gladly they would have ministered to his wants; now, alas! all they can do is to send a lovely wreath of immortelles to lay on the grave, and money from brothers and sister to erect a marble tablet to his memory, with the verse engraved on it on which his dying faith rested.

HOME FOR INVALID LADIES AT MENTONE.—Last season, thirteen English and two Swiss ladies wintered at Villa Helvetia. The home is established for the benefit of young gentlewomen of limited means, who are in delicate health, and to whom a winter spent in the Riviera would probably be the means of renewing their failing strength. It is open for six months, from November to May, and during this period a service is held at the home every week, but visitors are free to attend whatever church they prefer. Two more bedrooms are about to be added, so that the Villa will accommodate two more ladies. The property has recently been vested in seven trustees. Information respecting it may be obtained from Mrs. Dudgeon, Les Grottes, Mentone, Alpes Maritimes, France.

NOTES FROM BULGARIA.

Being at Constantinople on a visit to my daughter, I took a two days' journey to Philippopolis, to see a little of the Christian work carried on there, and was kindly entertained by my friends A. J. and Elizabeth Tonjoroff. The interest which has been felt in Bulgaria, and the uncertainty which seems to hang over the future of this country, will, I feel sure, call forth the sympathy of Christian friends, as it is so important, while the door is open, to use every effort for the spread of Gospel truth.

A number of the Bulgarians are receiving a good education at the American colleges at Constantinople, so that with the local and missionary schools, and a free library with 60,000 volumes, their condition in this respect is improving. Of the 40,000 population of Philippopolis about 25,000 belong to the Orthodox Greek Church; there are several thousand Jews, Armenians, and Mohammedans, only about 400 Roman Catholics, and less than 300 Protestants. With the increase of education many see the empty forms of some of the religious, and infidelity is on the increase, especially among those who study at the Gymnasium.

Mr. Tonjoroff has done useful work as a former representative of the Bulgarian Senate in obtaining several improvements in the prisons, such as finding the prisoners manual employment and libraries; besides preaching the Gospel and carrying on day-schools, he has translated and printed several books in the Bulgarian language, such as "Christy's Old Organ," "Saved at Sea," "Religion in Daily Life," &c.

Philippopolis is rendered picturesque by several rocky hills, such as those at Edinburgh and Athens, and at the foot of one of these, called Gendempt Tépi, or Hell Hill, is situate the hospital built some years ago by the Bulgarian Government, but left, a good building, without any resources for efficient management. Mrs. Tonjoroff has here laboured unremittingly, her strength and monetary resources having been heavily taxed during the last winter at the time of the war with Servia. Being without funds to pay the servants, or to provide food or clothing, except what is given mostly from foreign parts, the difficulty of caring for 130 to 140 patients is great. In many cases which are incurable or troublesome the treatment is dropped, and they are left to take their chance.

Mrs. Tonjoroff is very anxious to provide a small cottage hospital near her own home, where she could take some of those who have been brought to the love of Christ, and nurse them as best she could. She has a suitable building now offered, which, with repairs, fittings, and furniture, would cost £300. Although her husband is a Bulgarian she is an English lady, and I feel confident that Christian friends in England will not fail to give her encouragement and assist her in this laudable effort for the needy. A portion of the building would also be adapted for a Bible-class, and in the winter for a soup kitchen, or to distribute other gifts to the poor.

Bank, Banbury, Oxon. Charles Gillett.

THE CHILDREN'S MEDICAL MISSIONARY SOCIETY, after working quietly for eleven years, has been affiliated as an auxiliary of the Medical Missionary Association. It strives to interest children practically in medical mission work, and although the results may appear small from a monetary point of view, yet the importance of training children in sympathy with missions is so great that we shall rejoice if the alteration be the means of its extension. During the year ending June 30 it sent £95 to various medical missions, and in addition, parcels of clothing, made by the children of various branches at their working meetings, have been given. Those interested in extending this work among the young should write to the secretary, Miss Annie R. Butler, Medical Mission House, 104, Petherton-road, Highbury, N., for a copy of the report.

OUR CHILDREN IN CANADA.

BY ONE OF MISS MACPHERSON'S HELPERS.

It was a fine breezy autumn morning when we started out to visit some of the children who had come from the old country to find happy homes in Canada. Our first visit was to a house where a wee child had been adopted just a year ago. We found the pleasant-faced young mother in her garden, and the pretty blue-eyed little one playing about, wonderfully improved and grown. What joy it was to see her nestle in the kind arms as we sat together in the little parlour. Little Annie had been very delicate, and was still far from strong; but the kind mother was doing her utmost to strengthen the weakly body, and we trust in another year or two she may become quite strong. How wonderfully had this good home opened up for a deserted waif, where she was having the individual love and care which a child so much needs for its happiness and development.

A walk of half a mile brought us to the house of a good old German couple, who had some months ago taken an orphan boy. They received us in a most friendly way. Johnnie was at school, so Mr. Q—— volunteered to go with us to the schoolhouse to see the child. It was the first time we had entered a Canadian school, and we were glad of this opportunity. The building was of brick, of a good size, and thoroughly substantial. We were ushered into a commodious room, well fitted with convenient desks, and at one end an enormous slate, fitted into the wall, on which the teacher wrote her exercises and sums for the children. Although early in September, the morning had been chilly, and a fire had been kindled in the huge stove, diffusing pleasant warmth and comfort through the building. About fifty boys and girls, from the ages of six to fourteen, were assembled, busily engaged with their books and slates. Johnnie was called up from his place to speak to us, and we soon recognised our bright little man of last year's party. He had such a smiling face and happy look, and was well and comfortably clothed; how thankful we were that he was here, in free, happy Canada, instead of in a lonely workhouse.

Another little fellow, with fair hair and merry roguish face, whom we had intended to visit during the day, came forward. In answer to our inquiries, he said his "Pa" lived a mile away; he came to school all the time, and helped with the "chores" morning and evening. We had a chat about the old Home at Hackney, and the good and steady sister who had come out three months previously, and was now the much loved, trusty daughter in a Canadian family. M—— asked for her address; we wrote it down, and then asked him if he could read it. "Not very well, but that won't matter; dad will be able to read it." On asking him how many children were in his home, he answered promptly, "Oh, only two, one girl and a boy, that's me!" We left, praising God in our hearts for these two boys, rescued from much sorrow and want on the other side.

We called at another school-house, a very fine building, with two large rooms side by side, one filled with the elder scholars, and the other with the younger. Both were presided over by well-educated and highly-intelligent young women, who seemed to have the training of their little pupils very much at heart. In answer to our inquiries, a lovely little girl stepped forward, with shining, wavy hair, and dressed with extreme neatness and care, so entirely changed and improved that we should not have known her to be the same as the tiny pale creature who had left for Canada about three years before. It was well worth a long journey by sea and land, if only to see this one again, saved from consignment to the workhouse, after the death, one after the other, of father, mother, and aunt, and now cared for by such tender hands.

We would fain have lingered by this dear child's side, and have noticed more particularly the working out of the Canadian school system, but time was passing on, so we returned to the hotel, where Mr. L—— and his eldest daughter were waiting to convey us in their comfortable "democrat" to their house. Mr. L—— is a fine, stalwart Cornishman, about fifty years of age. Thirty years ago he emigrated to this country, and took up land in this neighbourhood, at a time when very little land was cleared, and the work was much more difficult than it is now. But Cornishmen are not wont to be overcome by difficulties, and he steadily worked on, until he had a comfortable homestead about him.

Our way led along one of Canada's concession roads, straight as an arrow, which terminates on the north at Owen Sound, on the Georgian Bay, and on the south at the beautiful Lake Erie. We passed over a branch of the River Thames on our way, which Mr. L—— said ought surely to remind us of the old land. The harvest had all been gathered in two or three weeks previously, and now on either side of the road the fields were ploughed up ready for the seed to be put in for the fall wheat. Some of the fields had already been sown, and tiny blades of green were springing up, soon to be covered with a rich warm mantle of snow, keeping them safe and warm till the ensuing spring. Substantial farmhouses, with their adjacent commodious barns, were all around, and before long we pulled up at a handsome brick house, now the home of Sam S——. We did not alight, but waited for the mistress and boy to come out to us. As we looked at the house, with its garden, orchard, and rich fields surrounding, it seemed like a strange dream, to realise that this was really the home of the miserable little urchin who less than a year ago had stood outside the building where Mr. Payson Hammond was holding children's meetings, entreating to be allowed in, and was refused entrance on account of his ragged clothes. What a transformation scene, from the cold, heartless streets of our great city, where Sam and his little sister had tramped many weary days, begging coppers for their drunken father, to this peaceful home, where comfort and plenty reigned! "Ah!" said the good woman, as she stood by the side of our carriage, Sam beside her, with rosy cheeks, strong and sturdy, "if he is a good boy he will be just like our own; we have but one daughter, and she will take him everywhere with her."

Half-a-mile further brought us to Mr. L——'s house, when a little fellow came bounding towards us, lifting his straw hat high in the air, and warmly expressing his joy at seeing us again. This was Ernest B——, a bright boy of eleven years, who had come out to Canada the previous April. And where had Ernest come from? During the month of March, a young lady, who had charge of one of the Y.W.C.A.'s in London, went one morning to a railway station to watch for poor unprotected girls coming up to the great city. She met there a person who seemed to be in deep trouble, and a few words of sympathy brought out the story of her sorrow. She had had a good home and a kind husband, but in an evil hour he was tempted away from her, and the old story of utter desertion followed. Left without means of support, every piece of furniture was gradually sold to get bread, the home was broken up, and Mrs. —— failing to find work, starvation was staring them in the face. The young lady instantly set to work; she procured situations for the mother and eldest daughter, while little Ernest was brought to Miss Macpherson, who received him at once. He was found to be a good, obedient boy; was quickly placed on the list for emigration by the first party sailing, and at the farewell tea on the last Monday before starting the grateful mother, with tears in her eyes, expressed her thankfulness to God for the deliverance she had experienced when in sore trial and darkness.

We received a truly hospitable Canadian welcome from Mrs. L—— and her youngest daughter, a tall, handsome girl. After the mid-day repast, the "democrat" was again brought to the door, and we started to see some of the boys living in the neighbourhood. At a short distance from the farm we came across Charles H—— and his "boss," busy ploughing and putting in the seed. Charles came up to the fence to greet us, looking sun-burnt and strong, saying he liked the work and was well satisfied with Canada. About a couple of miles further on, we came to a corner where two roads met, three farm-houses being situated within a few hundred yards of each other, and at each house we were to find one of our children. Alighting at the first, we were shown into the kitchen, where the good wife was busy baking; several apple pies, in process of making, were on the table, and our little girl, Lizzie H——, was helping, looking stout and well. Lizzie is rather tender-hearted, and the tears started to her eyes as she came forward to bid us welcome. But we need not feel anxious about the tears; she quickly told us that she had a happy home, and would not like to leave it on any account. This dear girl reads her Bible every day, and does not forget to pray for her sick father and toiling mother in the old country. She tries to learn everything, and make herself as useful as she can, nursing the baby, of whom she is very fond, saying it is like mother's baby at home.

At the next farm we missed seeing the boy, a big lad who could not get work in England, and who had gladly taken the opportunity afforded him by Miss Macpherson of emigration. But the good-natured housewife could not speak highly enough of George. At the third farm we found a little fellow who had been out from England and in this home for eighteen months. He had not grown much, but looked the picture of happy contentment, while he seemed to be the much-loved eldest child of the kind-hearted, gentle mother, who was a German. She had much to tell of his handy ways of helping her in the house and doing the general "chores." He could milk the cows, too, very well, but she would not let him do this often, as she considered his arms were not quite strong enough yet for that work. "He's awful good to the little ones," said she. "One day, when he was at my mother's and stayed all night, the baby cried in his absence and would not be pacified." Tommy went to the cellar and brought us some very fine juicy apples, with which we were regaled, for we could not respond to the kind invitation and stay to tea, having promised to return to Mrs. L——.

During the evening we walked half a mile to a comfortable farm, where lived a boy and girl from the Stratford Home. Both looked as happy and contented as possible, and spoke highly of the kindness they received from all around. Polly inquired about her two little sisters, who are both adopted in happy homes, and told us how her second brother, living three miles away, had been to see her. She told us how many old friends from the dear Hackney Home met at church and Sunday-school; and Frances L——, who was with us, added that often it was amusing after church to see the boys get together for a little chat about their present and past circumstances, comparing notes as to their respective homes, and their ability to do the required work. They are very fond of rehearsing their exploits to each other, and Frances told us how Ernest one day was so anxious to churn the butter all by himself, as one of his old companions had "brought it" in seven minutes, and he wanted to try and do the same.

Next morning we started again in the "democrat," with the youngest daughter as our driver, to visit another little boy, Charlie M——, the brother of Polly, whom we had seen the previous evening. It was a balmy morning, with a lovely fresh breeze, after a night of rain. The sky was of the deepest blue, and the patches of bush and swamp were most beautiful—the tall, graceful elms looking as if they would reach the sky, the maples just beginning to change colour and put on their gorgeous autumn dress. It was a "mud road" on which we had to travel, and this being decidedly muddy after a good deal of rain, we made rather slow progress. At length we arrived at Charlie's home, an old-fashioned but roomy building, with a fine orchard filled with apple-trees laden with rich fruit. Charlie was seated in the rocking-chair, nursing the three-months'-old baby, while the young mother was ironing the whitest of snowy-white linen. Mrs. H—— has as sweet a face and as bright a smile as you could find in all Canada. She received us most cordially, begged us to "lay off" and stop for dinner. Our time, however, was limited, so we accepted instead a slice of home-made cake, while we chatted with the boy about his home, his sister Polly, and the many delights of his adopted country. Charlie had had a letter from his elder brother a few days before, and he fetched it for us to read. It was such a nice letter that I cannot do better than give a part of it here.

MY DEAR BROTHER,—I have a good home myself, and I hope you have the same. I have heard from aunt, and I am sorry to say that father drinks just as bad as when we left the Home. I miss the friends in England, but if the Lord spares us, we can go over and see them in five or six years time. I keep up my Scripture portion every day, and I hope you do the same. I always find something out of my Bible to help me through the day. I remember what Miss Macpherson told us—I hope you do too—that is, have secret prayer every day; and the Lord answers my prayers.

We have a piano here, and my mistress is going to learn me to play on it. I go to Sunday-school and church every Sunday, and hear about the Lord. After I get used to the country, and know my way about, I will come and see you.

"Create in me a clean heart, and renew a right spirit within me." Ask the Lord to give you a clean heart. Keep trusting in the Lord and He will carry you through. Please write soon.

Your affectionate brother, JOHN M——.

What a contrast the lives of these boys present to a couple of years ago, when, their mother dying in —— Hospital, they had run the streets with no one to care for them, while their father was drinking in the public-house. C. R. S.

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DR. SOMERVILLE'S TOUR.

IN a recent issue of *The North British Daily Mail* there is a detailed and deeply interesting sketch of Dr. Somerville's evangelistic tour in the Western Islands of Scotland, as far as completed. We give the following extracts:—

The Moderator began early in July in Campbeltown, and after proceeding through the parishes of Kintyre crossed over to the island of Islay. The many distilleries in that island have an influence on the village population the reverse of salutary. Meetings were held in six districts of the large and fertile island. Lonely Jura, with its three conspicuous bare heights and wild moors, was also visited, and a meeting held in the village of Small Isles, the parish minister kindly offering his church, and himself personally attending. The district of the Mull Presbytery was thereafter entered, and ground broken in the historic Iona. After the torrent of tourists had gone, who daily tear through the island and gaze on its Cathedral's ruins with more or less ignorance of what "Iona" means, the people of the island gathered in the little church by the sea, and listened to the Gospel which Columba taught to the islanders thirteen centuries ago. The congregations of Tobermory, Dervaig, and Salen in Mull were visited, as well as that at Lochaline in Morven, and along the shores of the beautiful Loch Sunart, those of Strontian, Archaracle, and Ardnamurchan. Strontian is notable as being the place where a site was refused to the large body of people who adhered to the Free Church in 1843, and who in consequence had to worship in a floating church moored to the beach, and in which, after it had been stranded by a gale, they continued to worship for thirteen years. A more enlightened proprietor granted the site now occupied by the commodious church.

Dr. Somerville then made his way to Skye. The impoverished crofters of Skye have made their island famous in the annals of the Empire. But neither the burning land question nor the still more potent soaking rain prevented large audiences from assembling to listen to the Moderator. Owing to the imperfect knowledge of English in several of these places, Dr. Somerville found himself under the necessity of employing the method of sentence-by-sentence interpretation, which he has found successful in many lands. In the skilful hands of Mr. Lamont, of Snizort, the Gaelic, even with its peculiarities of idiom and construction, was found quite as tractable as Greek, Turkish, or Kafir! A day was given to the pretty Isle of Ramsay, which lies off the east coast of Skye. The people were glad that the day was wet, as they were thus able to get to church, whereas had it been fair they must have been haymaking.

From Skye, Dr. Somerville crossed the Minch to the outer Hebrides, commonly known as the Long Island. The fishing people had not yet returned from the East Coast fishing, so that Stornoway Castle, from among its woods, looked down on an empty harbour. But as it was the communion season in Stornoway the town was very full, for on such occasions people come from every part of Lewis and even from the mainland. As soon as the steamers had been sighted intimation was given that the Moderator would preach, and he had, somewhat reluctantly, from the discomforts of the sea, to step from the steamer almost at once into the pulpit, and to preach to a large congregation in the Gaelic Church. At the seven services held in the two churches in Stornoway the audience numbered from 800 to 1609. So many people from the other congregations of the island were present in Stornoway that it was deemed unnecessary to visit each one separately. In Lewis and throughout the Long Island interpretation into Gaelic was necessary, as large numbers, especially of the older people, do not understand English. It is astonishing how such goodly, well-dressed, and intelligent-looking audiences can come out of the miserable huts in which the people live. The dwellings of Lewis, in some of which men and beasts live under the same roof, enter by one door, and from which the smoke finds egress any way except by a chimney are a reproach to the civilisation of our century and to the Christianity of our country.

A long drive through the flat island with its innumerable lochs and deep overlying layer of peat, brought Dr. Somerville to Harris, which though in reality only the southern end of Lewis, differs in so many respects from the rest that it is reckoned as a different island. The mountains of Harris are lofty and wild, and are mostly givenover to deer. The population, which is scanty and excessively poor, is gathered around the sea margin, where the conditions of life are hard. Harris has been during the last year or more the scene of an interesting religious movement, and the large attentive congregations which assembled in the island of Scalpay and at Tarbert gave indication of the people's interest in divine things. At the latter place it was a beautiful sight on Sunday morning to witness the numerous large fishing boats coming into the bay from the islands and adjoining coasts, each with its load of forty persons or thereabouts, who, as they came and went, had singing and prayer together. A service was held in South Harris at a strange place named Uamhiosol. The meeting-house, one of the most primitive, stood at the foot of a high rock on the slope of a hill, with bogs all about, far removed from any dwelling, and more than a mile distant from any road. It is said, however, to be central for a large district, and to it a most respectable audience gathered, spite of rain and tempest, coming singly or in little groups like deer or foxes over the rocks and across the bogs. The difficulties of travel among these islands are considerable, and the stormy weather increased them not a little.

North Uist was the island next entered, but the weather was such that only the congregations of Carinish and Paible could be visited. At the last-named place a wonderful congregation assembled, though they had little more than three hours' notice. From North Uist the passage to Benbecula is made at low tide accross the sea bottom. In Benbecula Dr. Somerville held the first Sunday services in the handsome new church which has just been completed. Not only did the people of the island come out in force, but many crossed both from North and South Uist for the occasion. Benbecula is separated from South Uist by a Strait similar to that which parts it from North Uist, but not so wide. This being forded, way was made to Lochboisdale. Meetings were held there and at Daliburgh, which were considerable, seeing that the majority of the population is Roman Catholic. In Benbecula the population is about equally divided, in Eriskay they are wholly Catholic, and in Barra about two-thirds so. With the exception of a few islets, Barra is the most southerly of the islands which compose the chain of the Outer Hebrides. It is a pretty island, mountainous, but fertile. The population is poor and not numerous; but during two months in early summer the beautiful harbour of Castlebay is thronged, and the shores are a scene of extraordinary activity and commotion. Thousands of fishermen and fish-curers, from all parts, congregate here. A Norwegian Company is about to build a factory on an island in the bay, for preserving fish. and for the manufacture of oil and manure from the fish offal. Barra promises to become a place of much importance. The Free Church has recently erected a large wooden church for the use of these summer visitants, and during two months of the season it is filled five times each Sunday with audiences of 800 and upwards. Dr. Somerville held services at Castlebay, at North Bay, and Craigston, thus making the circuit of the island.

On leaving the Outer Hebrides, a short stay was made at Tiree, where the unwonted spectacle presented itself of the tents of a camp, and the red coats of the marines. Congregations were addressed at Kirkapol and Balemartin, at different ends of the large and fertile island. Crossing the narrow strait, the island of Coll was reached, where a large congregation was addressed in the handsome church at Arinagower. This completed the island section of Dr. Somerville's work. The area to be traversed was large, and the points to be visited numerous, which prevented a lengthened stay in any one place. Yet, apart from spiritual results of such a mission, the presence of the Moderator of the General Assembly in these remote parts has an important influence, all the more that Dr. Somerville made it a practice to shake hands with the congregation on retiring at the church door, thus conveying to all the Highland congregations an expression of interest and goodwill on the part of the Assembly through its Moderator.

Dr. Somerville is now in another division of the wide region set before him. This time the district to be visited is Sutherland and Wester Ross, which will occupy him till the middle of November.

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A RUSSIAN PASTOR'S WORK.

PASTOR A. R. SCHIEWE, of St. Petersburg, who is now in England endeavouring to raise money to erect a chapel there, has had some extraordinary difficulties to meet; but, in spite of these, he has established a church. For six years the people met for worship in his house. The air in the rooms would become impure, yet the cold would not allow them to open the windows. Last year the pastor's family suffered from epidemics, which were prevalent; the Government consequently forbad the meetings. Eight meetings used to be held weekly, in three languages—German, Swedish, and Esthonian. A suitable place of worship could not be found, rent being high, and the people very poor; and now only family worship is permitted, at which not more than twenty persons may be present.

Personally, the pastor has suffered much; seven times imprisoned, and once banished for a year for the Gospel's sake, he is now allowed to return to Russia, and preach in the capital itself. Many have been converted, and Pastor Schiewe believes that much greater good will result on the erection of the new building. Letters may be addressed to him at the Baptist Mission House, Furnival-street, London, W.C.

EAST LONDON DISTRESS.—DEAR SIR,—In November we purpose having a sale of work to aid in the relief of distress in East London, and in preparation for the winter. Relief will be given only to cases strictly investigated, in forms to avoid pauperising. If some of your readers will send me saleable articles of any sort, or, in lieu of this, money contributions, I shall be extremely thankful. I shall be glad to receive such, not later than November 7, addressed 16, Cottage-grove, Bow-road, London.—Yours faithfully,

W. EVANS HURNDALL.

Harley-street Congregational Church,
Bow, London, E.

CONFERENCE AT LIVERPOOL.

The ninth annual Christian Convention was held in Hope Hall, Liverpool, on Thursday and Friday, October 7 and 8. There were three meetings each day, and all were well attended. "The Evangelisation of the World" was the subject under consideration. This formed a most important theme, and suitably followed the subjects discussed at previous Conferences.

Thursday, October 7.

The Convention was opened this forenoon. Canon Taylor, D.D., offered prayer, beseeching the Holy Ghost to guide all the proceedings of the Conference. After the reading of the Word by the Chairman, Mr. T. Matheson, the first address was delivered by Mr. H. Grattan Guinness. His treatment of the theme was largely similar to that of his stirring address at Mildmay, which we reported fully last week.

Rev. Theo. J. Meyer, missionary to Jews in London, spoke on "The Ingathering of Israel." The Jewish Mission, he said, although to a certain extent spreading, is still very much like Lazarus at the gates of Dives, desiring to be fed with the crumbs which fell from the rich man's table. There was comparatively little interest taken in the conversion of the Jews. There were great difficulties in converting the Children of Israel. People got depressed by the insignificant results of the Jewish missions; but they ought not to judge of work in this way. Was it true that Jewish missions had been so barren? From the year 1817 to 1882 there have been 50,000 Jews brought into the Church of Christ. The London Society for the Propagation of the Gospel to the Jews, with which he was connected, was established in 1809. That Society is still flourishing. He asked his hearers to help forward every missionary effort on behalf of the Children of Israel.

Rev. Edward Hassan presided at the afternoon meeting. An address on Fiji was delivered by Rev. W. Wilson, lately a Wesleyan missionary. It was fifty-one years since the first missionary went to Fiji. During the eighteen years previous to his arrival there the missionaries had just enough success to keep them from fainting. There were about a hundred converts. Speaking of the progress made, he said that in 1853 there were 57 chapels; these had increased to 172 in 1860. In 1853 there were only 60 catechists, or lay preachers; in 1860 there were 218. There were 256 accredited members of the Society in 1853, as against 55,481 in 1860. There had, indeed, been a glorious work done in that quarter of the globe.

Rev. Dr. Turner, of the London Missionary Society, delivered an address on mission work in Samoa. In 1859 he was sent to the island, together with Dr. Nisbet, by the directors of the London Missionary Society. There are now at work there 14 missionaries—sent out by the Presbyterian Church of Nova Scotia and the Presbyterian Churches of Australia—besides 150 native agents. Eighty thousand converts are reported, and a thousand natives are in full communion with the Church. The cost of four translations of the Scriptures has been borne by the natives themselves, and it would be almost impossible to find a house in the island without a Bible. They pay their native pastors; and have for the last twenty years sent a voluntary annual subscription of £1200 to the London Missionary Society. Eight thousand children are being taught in the day and Sunday schools. One hundred students for missionary work are under instruction, and twenty of these young men are sent out every year. Owing to the improved morals of the people, and the powerful influence for good exerted on their brethren by these young men, the Society has been able to reduce the foreign missionary staff from fourteen to seven. In New Guinea there are 50,000 natives in full communion with the Church at the present day. Dr. Turner exhorted the young men present to devote themselves to missionary work.

Mr. E. H. Glenny, honorary secretary of the Kabyle Mission, gave an address on "North Africa," similar to that given by him at Mildmay. There are wonderful open doors, he said, for any who will go to Tripoli, Tunis, Algiers, and Morocco. There are opportunities for ladies to go and enter on this work. The first French Wesleyan missionary is going out this month to Algiers. Mr. Glenny pointed out the scarcity of missionaries in North Africa, and hoped some of his hearers would be led to carry the Gospel to that land.

Rev. Dr. Lansing, who had arrived in England a few days previously for a short respite from his labours in Egypt, gave some gratifying statistics showing the progress of Christian work in that country.

The meeting on Thursday evening was well attended. Rev. Canon Taylor (chairman) briefly spoke on the need of Christian unity among the brethren engaged in God's work.

An address followed by Rev. A. R. Cavalier, late of the Church Missionary Society, who spoke of progress made and open doors in India and Ceylon.

Rev. James Smith, of the Baptist Missionary Society, described his work in India, where for eleven years he laboured as a missionary. It is almost impossible, he said, for the Gospel to spread more rapidly than it is spreading, unless they have more workers. The country is rich in agricultural resources, rich in men and women, and everything to encourage the missionary in his Christianising efforts. There must be a great missionary revival. Dr. J. L. Maxwell, lately of the Presbyterian Mission in China, gave an address on Medical Missions in China. Last week we reported his remarks on this subject at Mildmay.

Friday, October 8.

On Friday morning, Canon Taylor was chairman, and Rev. Sylvester Whitehead, Wesleyan missionary, gave an address on China, dwelling successively on the history of its people, their habits, superstitions and beliefs, and the progress that Christianity was making. Prayer was subsequently offered by Rev. F. B. Meyer, of Leicester, who asked God's blessing on the efforts of Stanley Smith, C. T. Studd, Griffith John, and many others in that part of the field.

Rev. C. G. Moore, of the China Inland Mission, spoke of his special work among the Chinese. The gross darkness that had covered China was now passing away. Some of their earliest difficulties had been caused through the too ready use of native agencies. They had now got on the right lines, and used the native agents in a different manner. He could point to many true converts amongst the Chinese, and their numbers were daily increasing.

Rev. C. F. Warren, of the Church Missionary Society, spoke on Japan. The pioneers of the work were our American brethren. Sixteen years passed away, after the ports were opened to foreign trade in 1859, before the Church Missionary Society sent their workers to Japan. The work was progressing. Many of the native converts had become itinerary preachers, and visit the villages. In one of the villages where the missionaries had spent night after night at different times without scarcely obtaining a hearing for the Gospel, an invitation comes asking one of our missionary ladies to go and instruct the children. In another village, where they had been equally unsuccessful at first, and which they visited lately, all the inhabitants come out to meet them, and gladly hear the preaching of the Gospel. This kind of thing is going on all over the country. In 1857, there were only ten converts in Central Japan, and this number in 1863 had been augmented to 7000, and now there are at least more than 10,000 natives who belong to the missions. A little Y.M.C.A. had been started in one of the inland towns, and was at present in a very flourishing condition.

At this stage of the proceedings Mr. Thomas Matheson read a telegram from the friends at the Mildmay Conference, who sent their greeting and best wishes for the success of the Liverpool Convention. He also said that he had received a note that morning from a lady who had been present at the meetings the day before, and who did not wish her name to be known; expressing her warm interest in all she had heard of the work, and enclosing a cheque for £400 to be devoted to the missionary cause.

The afternoon proceedings were devoted to the ladies' work in the mission field, and the hall was crowded with the gentler sex. Rev. Charles Garrett presided. Miss Ricketts, of the Presbyterian Mission, spoke of work among women in China. She described the difficulty experienced in learning the Chinese language, owing to its consisting of 42,000 letters; but a person who knew 10,000 letters could read the Bible in Chinese. Native women were trained for Bible-women, and sent out as missionaries. They visited quite recently 120 families, and preached the Gospel in 69 villages. Oh, that the women of England who have nothing to do would rise up to the thought that there is work for them in the world; there is a deep need of them in heathen countries where they could be a blessing to those who are now living in darkness.

Mrs. Sorabji, of the Indian Female Normal School, Poonah, made an earnest appeal on behalf of her countrywomen. Miss Broadbent, of the Church Zenana Society, said their Society had trained fourteen native women in India for the work among their own sex. The latest advices state that there are over seventy candidates for baptism. The mission work in India was everywhere in a healthy condition. Twelve new lady missionaries are going out this month in connection with the Zenana Society. She earnestly exhorted her English sisters to give themselves to the work of the Gospel in India.

Mrs. Osborn, of Cape Town, addressed the meeting on Mission Work in "South Africa." She said that Mr. Henry Varley had held his first meeting in the Dutch Reformed Church at Cape Town, when over 3000 people were present. She pleaded earnestly with Christian ladies to go out and engage in the work in South Africa.

At the final meeting in the evening there was a very large attendance. The chair was taken by Mr. Thomas Matheson. Two stirring addresses on the responsibilities of Christians were delivered by Rev. F. B. Meyer, of Leicester, and Mr. Reginald Radcliffe. Rev. Dr. A. M. Symington said the Church had made great advances in the acquisition of languages, and in acquaintance with the social habits of many heathen peoples. The Word of God has been translated into 267 different languages and dialects. At the close of the Conference about 600 persons joined in the observance of the Lord's Supper. The Convention has deeply impressed many with the necessity for renewed efforts in the mission field.

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SOCIAL PURITY IN INDIA.

The agitation on the purity question is being actively pushed in India. Mr. W. J. Gladwin, of Bombay, has addressed many meetings during the past four months. At Bangalore he addressed about 150 educated natives, and he has also spoken to Tamil Christians by an interpreter. A Gospel Purity Association has been started, and rescue and preventive work commenced. Several ministers and others at Bangalore heartily co-operated with Mr. Gladwin.

In the September number of Mr. Gladwin's paper, *The Indian Purity Trumpet*, an indignant protest is made against the Government action in Madras. The Lock Hospital is situate in Popham's Broadway, Blacktown, one of the leading thoroughfares of Madras. It occupies a building, formerly a Church mission-house. In the same street are several large schools and church, while adjoining the hospital is the Church Missionary Society's church. To bring the situation more vividly before the public, a plan of the district was published; it has been reproduced in the October *Sentinel*.

To this hospital all the "ticket women" resort every week, in accordance with the regulations of the Contagious Diseases Acts. The scenes in the neighbourhood are often very sad, and the language must inevitably have a demoralising tendency on the young people who are compelled to hear it. We hope that the work will be carried on vigorously, and that success will speedily crown the efforts to abolish legalised vice in India.

THE CHILDREN OF CHINA.

Rev. E. P. Hammond sent copies of his "Conversion of Children" to several hundred foreign missionaries, and has received many interesting replies. The following letter from Rev. J. E. Walker, of Foochow, will interest our readers:—

Dear Brother,—Nearly a year ago I received a copy of your book on the "Conversion of Children," in which I was much interested.

It has been my pleasure to receive several comparatively young persons into the Church here in China. The natural capacity of the Chinese for spiritual religion seems less than that of persons who have been favoured with a godly ancestry. I have sometimes thought that perhaps a Chinese child ten years of age is like an American child five years of age. Last year I received into the church a boy about fourteen years old. His father and other church members did not think him ready to enter the church. Mr. Woodin and I proceeded to examine him, and were so well satisfied that we felt no hesitation in receiving him. Some of the most satisfactory examinations of candidates for baptism I have held have been those of boys in their teens. Last winter I examined two candidates for baptism, one of whom was a Chinese literary man; the other was an ignorant farm hand, seemingly of less than average intelligence, yet he passed much the better examination of the two.

The boy, of whom I spoke above, died after a short illness last February. He had been seemingly unconscious for over a day, when at the sound of prayer he roused up and prayed for the forgiveness of his sins. Then he again remained speechless for a long time, but at last roused up and said to his father, "Don't grieve, I feel much more peaceful now Jesus has forgiven my sins;" and so he passed away.

I appreciate now, better than I once did, that the truths of the Gospel are within the reach of the feeblest intellect, if only there be the *heart* of "a little child" to receive them, and those who deceive themselves with a false hope, do so, not through lack of natural intelligence, but through lack of a good and honest heart, a childlike and teachable spirit.

Here in China work with the children is the more hopeful because they have so much less to unlearn of superstitious and perverted views of life and duty. It seems harder to make adult converts unlearn old errors than to teach them the new truths of the Gospel.

We need your prayers; we trust many Christians taught of the Spirit to pray may intercede unceasingly for this mighty nation of China.

Foochow. J. E. Walker.

THE SOUTHERN MISSION FIELD.

The Mississippi bottoms and regions bordering thereon, between Memphis and New Orleans, are morally the most destitute part of the South. There are but few white churches; in some entire counties none; and, while there are coloured churches on almost all of the large plantations many of them scarcely exert any influence upon the morals of the people. Whisky is sold on almost every plantation, and men and women, and even many of the coloured pastors, drink at these plantation saloons. At the beginning of the cotton-picking season, I have seen boats coming up from New Orleans put off whisky at almost every landing for hundreds of miles. The same is true of boats going down from Memphis. There seems to be no temperance sentiment at all in some sections.

The Sabbath in many places is a day for gambling and whisky drinking. The situation is truly appalling. There is no hope for the people unless these saloons can be closed, and there is no hope of that until a temperance sentiment is developed. Our hope of reaching the coloured people is in their churches and schools, preachers and teachers. Some of their leaders are earnest temperance men, and, with a little encouragement and help, would soon do much to awaken a temperance sentiment.—*National Temperance Advocate.*

WORK IN THE MEDITERRANEAN.

Mrs. Thomas, the wife of a missionary in Sardinia, writing from the Island of Maddalena, Sept. 16, to a friend in England, says:—

We came here nearly three weeks ago, to prosecute, as far as the heat will allow, our work amongst the people. This is a small island, north of Sardinia. The town (it boasts but one) has 2000 inhabitants. Steamers call here to and from the Continent. There are three or four Protestants in Maddalena, and many others who sympathise with their views, but secretly. One of the Protestants, who lately lost his wife, had the courage to refuse the attendance of the priest at the funeral, and so, lacking any evangelical minister or religious ceremony, buried her, as we were told, "like a dog."

We have had a nice little service in our sitting-room each Sunday evening. Last Sunday we were about twenty. Several young men came. They joined as well as they could in the singing, and listened attentively to the exposition of Scripture and prayer. An English steamer (*Etna*) called here last week. The captain, Mr. Haydon, gave us several copies of The Christian, which we have sent to our English-speaking Sardinian friends.

Our landlady tells us that she once had a Bible and was very fond of reading it; but, the priest finding it out, she had no rest till she gave it up to him. I have given her a nice large print Testament, and she is reading it continually. One day I found a neighbour with this Testament in her hands. Seeing me, she exclaimed how much she would like to have one, but had no money. I gave her one, and also a Bible for her husband, who, she said, "believed our law." She was so grateful, the husband had been long ill. In this way, by means of my library funds, I am able sometimes to circulate amongst the needy the best of books. I have read several tracts to our hostess, and given many away. The women are delighted with them. We had an interesting talk one evening with two young women who came in on purpose to get more information regarding "our law." There is one English lady here for a time, an invalid. Her husband, a colonel in the Italian navy, has gladly accepted a Bible.

I feel sure you will rejoice with us at these openings for the truth. If not "ripe unto the harvest," they show that the fields are prepared for the seed.

OPEN DOORS IN EAST PRUSSIA.

The writer and his wife, a converted Jewess, spent the month of August—their holiday time—near the frontier of Russia and Poland, holding Gospel meetings. The people have a real longing for the Word of God, and each evening after their hard work, used to come to the meetings. The large rooms where the services were held were always filled to overflowing, and we were obliged to keep the doors open wherever a meeting was held. On four Sunday afternoons we held meetings in the churchyard from three to five, to which many came from great distances to hear the word, which was greatly blessed, as was the case on Sunday evenings.

These meetings were held mostly in the Stallupoenen district, in the whole circuit of which there are but seven churches, from seven to eight miles apart, and the spiritual needs of the place are very great. "A great door and effectual" seems open both to Jews and Poles as well as to Germans, and it is to be hoped that others will continue the work.

F. B.

A HOME FOR BABES.—The Crèche, at 21, Lower William-street, St. John's-wood, N.W., has now been open nearly five years. The children are received under five years of age, and the elder of them are taken to an adjacent school, returning to the Crèche for meals and remaining until it closes in the evening. The total expenses are about £250 a year, and of this the mothers contributed last year over £80. The charge for each child is 4d. per day. The Home may be inspected between eleven and six, except on Mondays and Saturdays, and further information may be obtained from Mrs. Crossley.

TENTS IN NORFOLK.

Dear Sir,—Your readers may be glad to hear that I had a very liberal response to the letter I wrote some time ago in The Christian, appealing for funds to carry on Miss Hamond's tent-warfare in the many neglected parishes of Norfolk and other counties. The donations, as is often the case, came almost entirely from God's poor believers, who are not God's stewards, as far as temporal wealth is concerned, and in many cases they might have spoken of their gift as the "widow's mite." But the one that touched me most was from two English private soldiers in a distant English colony, who, as you will see by the following letters, have twice given us their month's good conduct money, which they intend to make a regular subscription. Here are their letters, *verbatim*, with only the names and addresses omitted, for obvious reasons:—

> Dear Christian Friends,—Please accept enclosed remittance in aid of your work among the villages. We were grieved to read in The Christian, a little while ago, of the opposition you had to contend against. We heartily sympathise with you in your efforts to spread the good old Gospel of Jesus Christ, and pray that you may be richly blessed. Let us always bear in mind that, "If God be for us, who can be against us?" (Rom. viii. 31). The money we send you is our good conduct pay, and, therefore, it is the Lord's. We propose reserving it monthly, to be used in the Master's service. Please drop us a line to let us know that you have received it safely, and believe us to remain,
>
> Your sincere friends, in Christ Jesus, ———.

> Dear Christian Friend,—Herewith, monthly donation for self and friend for the month of August. Trusting that you received the previous one safely,
>
> Yours in the Master's service, ———.
>
> September 6, 1836.

We had acknowledged the first donation, sending them a hearty letter of thanks and a receipt in due form, and we have also now repeated our expressions of gratitude, and we trust that ere now both letters have been received, as the delay has probably been owing to the distance. I trust that this sympathy from unknown Christian brothers will be as encouraging and refreshing to other tired workers as it has been to us.

Your obedient servant,

Bath. (Lady) Olive Sebright.

THE POWER OF A GOOD BOOK.

The value of a good book cannot be over-estimated, and its mission is accomplished in a quiet and unostentatious manner, while the permanence of its influence is of long duration. A striking illustration of this is given by Rev. W. Corden Jones, Secretary of the Metropolitan Colportage Association, of which Rev. C. H. Spurgeon is President:—

About five years ago, one of the colporteurs sold to a lady a copy of a book entitled, "Three People." For some time he heard nothing further about the book, which, however, was like "bread cast upon the waters, to be found after many days." The lady lent the volume to a young man who worked on one of the farms in the neighbourhood. He read it, and was strongly impressed, and finally converted to God through its instrumentality. He soon began to tell others about the "great salvation," and became an accepted preacher in the surrounding village chapels. Feeling that he was called to devote himself to the ministry, he sought and obtained admission to one of the colleges for preparation for the work.

After three years' study, the claims of the heathen were strongly laid upon his heart, and he is now preparing for mission work on the Congo, whither he hopes in due course to go forth to preach among the Africans "the unsearchable riches of Christ."

There are now eighty-two colporteurs at work in connection with the above Association. Last year the sales amounted to £9525 16s. 2d., representing over 878,000 publications, and the reports of usefulness are very numerous, both in creating taste for better literature, and in the conversion of souls. Money is needed to carry on this large and growing work. The depôt is at Temple-street, Southwark, S.E.

COREA.—Reports from the Corean Mission of the Scottish United Presbyterian Church state that a hundred men and boys have been baptized, and the work is rapidly spreading.

A CONFERENCE OF POLICE.

A Conference, in connection with the Christian Policemen's Association, was held recently at Manchester. Delegates assembled from many places, including London, Edinburgh, Glasgow, Sheffield, Leeds, Liverpool, Leicester, Bolton, Blackburn, &c. The proceedings opened with an evening meeting for prayer, praise, and reports of work. The following morning was devoted to the discussion of practical subjects—police libraries, Bible and singing-classes, and the temperance movement. Able papers were contributed by members of different police forces on these subjects, the first-named being introduced by some remarks from the Mayor (who kindly presided) and Alderman Hopkinson. The tone of the discussion was thoroughly spiritual throughout. In the evening a well-attended evangelistic meeting was held, presided over by Mr. Wood, Chief Constable of Manchester, who addressed some earnest, practical words to the men. Rev. Prebendary Macdonald, Mr. Reader Harris, of London, and Mr. Charles Inglis, also spoke, and several hymns and anthems were sung by a well-trained police choir. Consecration and Holiness was the subject for the last morning meeting. A truly blessed season was spent, and many went back refreshed and strengthened, and fully determined to serve the Lord in their various stations.

Considering the novelty of its work, and the difficulties in the way, the rapid growth of this Association has been wonderful. Will Christian friends, who constantly enjoy the protection of the guardians of the peace, show their gratitude by helping forward this work for their spiritual welfare? The hon. secretary is Miss C. Gurney, 11, Ladbroke-terrace, W.

KILBURN HOUSE OF REST.

The usual weekly meetings, having been suspended during the summer months, were resumed on Friday, October 8, with a fully attended all-day meeting. The morning hours were chiefly devoted to prayer; every mission that had a living representative present had its various needs laid before the Lord, with thanksgiving. Miss **Reade**, from India, who has frequently been remembered in these gatherings, gave interesting details of her work. She bore testimony to the fact that many a time, when prayer was being made for her in these meetings, the answer was being received in India. The Jews were represented by a converted Israelite, who was seeking guidance of the Lord concerning future service.

Some very striking answers to prayer that had been offered at previous meetings were related. Funds for clothing the orphans had been asked for by the representative of an orphanage at the last meeting. A few days after a note was left at the door without any name, or indication as to the donor, containing a bank-note for £100. Other instances were related during the day which were most encouraging to all present, as proving that a day spent in waiting upon God is the most effectual way of promoting activity in his service.

Space will not admit of more than the bare mention of the interesting and helpful addresses by Dr. **McKilliam**, on "The Tabernacle as Illustrative of Progressive Christian Life;" and by Rev. J. D. **Dinnick**, on "The Work of the Holy Spirit Producing Practical Holiness."

Many Christian workers who have partaken of the privileges of the House of Rest at Eastbourne during the summer were present, and bore testimony to the ever-increasing benefits and blessing received during their sojourn. They are proving their appreciation and gratitude by banding themselves together to endeavour to raise the last instalment of £500 due on the Eastbourne house. They have asked for collecting-cards, which are now ready; one will be sent to responsible friends sending name and address to Miss Mason, 7, Cambridge-gardens, Kilburn, N.W.

JEWS IN ROME.—At Perth Conference in September last a request for prayer was offered on behalf of Miss Smith, of the Medical Mission to Jews in the Ghetto. She was then lying in a most precarious state in the Edinburgh Infirmary. The prayers for her recovery have been answered in a very remarkable way. The medical men are confident that she will soon be able to resume her work in Rome. Special thanksgiving is asked for this, and prayer for the work and the workers in the Ghetto. Miss Douglas, 1, Rosebery-crescent, Edinburgh, will gladly give information and receive any donations for the work.

YOUNG WOMEN IN LIVERPOOL.

The third anniversary of the Young Women's Christian Institute, Gordon Hall, was recently held in Hengler's Circus. There was a large gathering, nearly all young women. Mr. W. **Crosfield**, J.P., who presided, commended the work of the Institute. He spoke of the special value of Young Women's Christian Associations in the colonies. He suggested that a kind of free registry office should be started in connection with the various churches, somewhat similar to those existing in Wales in connection with the Sunday-schools, where the influence on the senior scholars was continued after they reached adult life. When the young women go out to service, or change their situations, there is this free registry office, conducted by their Christian friends, and thus they are not lost sight of.

Rev. Canon Burridge addressed the gathering, and was followed by Mrs. Sorabji, who made an appeal on behalf of India, both helpers and funds being needed. Mr. James Guthrie and Rev. J. Watson also spoke, the latter dwelling on the great influence that young women possess.

Mrs. **Menzies**, who was enthusiastically received by the young women for whom she has done so much, took up the same subject, and impressed the fact upon her hearers that we can only influence others for God as we are going Godward ourselves. She exhorted them to renewed consecration to Christ.

WORKING LADS IN WHITECHAPEL.

We are about to commence our winter work amongst the lads in East London, and sadly need a few more helpers. Last winter we carried on weekly sixteen evening classes, besides lectures, entertainments, concerts, temperance meetings, savings bank, friendly society, Bible-classes, evangelistic services, and a Christian Association.

This is a large field of labour, occupied by friends who kindly give their services, and in many instances subscribe as well. During the year over twelve hundred lads attended. The work falls very heavy on a few, but I am persuaded there must be many Christian men and ladies who, if they knew of the precious opportunities afforded of speaking for Jesus, would devote one hour weekly in this service.

On a previous occasion, as the result of a similar appeal in The Christian, a young man applied, who has been with us ever since, and who at the present time, with his friends, conducts classes for wood-carving, drawing, Bible, and singing. A teacher of singing would be a valuable aid, and also an instructor for the gymnasium. On October 30 we shall hold the anniversary of the opening of the Institute, and have the tenth annual meeting. Perhaps some country friends would kindly send some evergreens or flowers for decorating the place. They would give great pleasure to the large number of lads who will be present at the meeting.

Henry Hill, Hon. Secretary.

38, *Bow-lane, E.C.*

CENTRAL VIGILANCE SOCIETY.—An important Conference on "The Work and Needs of this Society" will be held, by invitation of Rev. H. W. Webb-Peploe, in the Church-room of St. Paul's, Euston-square, at 4.30 p.m., on Friday, October 22. The meeting will be open to all, whether ladies or gentlemen, who are interested in the promotion of social and personal purity. Eminent speakers will be prepared to open the discussion.

THE COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—The members of this Association held a Conference at the Memorial Hall on Saturday week, Mr. George Williams presiding. Mr. Henry Holme, hon. sec., read a paper on "How best to Promote Individual and Collective Christian Effort on the Road." There were few occupations, he said, that were so likely to try the character of a man as that of a commercial traveller. He must be very real, very true to himself and to his God. Referring to the impressions as to the reckless character of commercial travellers, he showed how largely individuals may create impressions for good or evil. Mr. Holme admitted the difficulties in the way of collective effort, but, now that a badge had been adopted, the members of the Association would readily recognise each other in the commercial rooms, and be able to arrange impromptu devotional meetings. In closing, the speaker said he hoped arrangements would be made for such occasional meetings for conference in provincial towns. An interesting discussion followed.

BIBLE STUDIES.—34.

OUR INHERITANCE.

1.—*God's choice.*—"He shall choose our inheritance for us" (Ps. xlvii. 4). "My times are in thy hand" (Ps. xxxi. 15).

Choose Thou for me, my God,
So shall I walk aright.

2.—*A kingdom prepared.*—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34). "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit" (1 Cor. ii. 9, 10). "I go to prepare a place for you" (John xiv. 2).

3.—*Eternal.*—"They which are called . . . receive the promise of eternal inheritance" (Heb. ix. 15). "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Pet. i. 4).

4.—*All-inclusive.*—"He that overcometh shall inherit all things" (Rev. xxi. 7). "Things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii. 22, 23).

5.—*The best part.*—"Levi hath no . . . inheritance with his brethren: the Lord is his inheritance" (Deut. x. 9; xviii. 2). "The Lord is the portion of mine inheritance" (Ps. xvi. 5) "The Lord is my portion, saith my soul" (Lam. iii. 24). "My beloved is mine, and I am his" (Cant. ii. 16).

All things that can satisfy,
Having Jesus, those have I.

THE EARNEST OF THE INHERITANCE.

"Sealed with that holy Spirit of promise, which is the earnest of our inheritance" (Eph. i. 13, 14). "God . . . hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. i. 22). "Righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

WHO ARE THE HEIRS?

1.—*Sons.*—"As many as received Him, to them gave He power to become the sons of God" (John i. 12). "If children, then heirs; heirs of God, and joint heirs with Christ" (Rom. viii. 17; Gal. iv. 7). "In whom also we have obtained an inheritance" (Eph. i. 11). "The Father . . . hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12).

2.—*The poor in spirit.*—"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. v. 3) [present as well as future possession]. "He hath filled the hungry with good things" (Luke i. 53). "Whosoever . . . shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii. 4).

3.—*The sanctified.*—"That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts xxvi. 18; xx. 32). "There shall in nowise enter into it anything that defileth" (Rev. xxi. 27).

4.—*The kept.*—"Reserved in heaven for you, who are kept by the power of God through faith unto salvation" (1 Pet. i. 4, 5). "Unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy," &c. (Jude 24).

5.—*The conquerors.*—"He that overcometh shall inherit all things" (Rev. xxi. 7). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

Streatham. Janet Clark.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—October 24, Mark v. 35—43; October 25, Mark vi. 1—13; October 26, Mark vi. 14—29; October 27, Mark vi. 30—44; October 28, Mark vi. 45—56; October 29, Mark vii. 1—13; October 30, Mark vii. 14—23.

BIBLES FOR NORMANDY.—Dear Sir,—May I draw the attention of your readers to the utter dearth of Bibles here, and to the manner in which Testaments and Gospels are eagerly welcomed? The children are never taught to read the Bible, and the old people cannot read at all (education was not free in their day). But when the children receive copies of the Gospels they take them home and read them aloud in the evenings. The illustrated leaflets of the Special Service Mission have been highly prized. Mrs. Grimké's, and other text-cards, are gratefully received by all classes.

C. Maxwell Harrison.

Veules-en-Caux, Seine Inférieure, France.

For the Young.

THE NEW ZEALAND EARTHQUAKE.

In the current issue of *The Leisure Hour* there is a lengthy and graphic narrative, by Miss C. F. Gordon Cumming, of the terrible upheaval of Mount Tarawera, in New Zealand, last June. We referred to it in our issue of August 5; but the following extracts from this account will be read with interest by our young friends:—

Happily, on this night of terror there were in that village many who were ready to welcome the summons of their Lord in whatever manner He might see fit to send it. Amongst these was the excellent schoolmaster, Mr. Hazard, who, with his wife and grown-up daughters, took the keenest interest in the welfare of the people, tending them in sickness, and endeavouring to influence them for good. By their exertions sixty children were induced to attend the school, where every effort was used so to train the rising generation as to arm them against the flood of evil which it seemed altogether hopeless to stem in the case of their seniors, continually encouraged in hard drinking and vice as these have been by the stream of foreigners, for whose gold they so greedily craved. Mr. Hazard was a staunch "Blue Ribbon" man, and did his utmost to awaken the Maoris to a sense of shame at their ever-increasing habits of drunkenness.

For eight years the Hazards had lived at Wairoa, and touchingly pathetic is the story of their last evening—that still, starlit evening—in their peaceful little home, with its pretty garden, with the waving white plumes of Pampas grass and tall New Zealand flax. It was the mother's birthday, and the family, consisting of about eight persons, including the children, and also one or two friends, had spent a cheerful evening together, and had but recently retired to rest, when the terrible earthquake shocks commenced.

The elder daughters hurried to their parents' room, where their father soothed and tried to reassure them. The whole household being soon astir, all met in the family sitting-room, where they relighted the fire, the night being intensely cold, and then watched the awful light from Tarawera and the rapidly ensuing darkness. Then, amid the raging tumult of crashing thunder, subterranean rumblings, and the terrible hailstorm of fiery cinders, Miss Hazard opened the harmonium and played familiar hymn-tunes, and for the last time the united family sang Luther's well-known words of faith and trust.

Soon the violence of the hurricane made it necessary to extinguish the fire. Then, as the noise became more deafening, and the earthquake shocks and the incessant thud of falling mud more and more alarming, they crowded together in the centre of the room, thinking the ridge of the roof would longest resist the crushing weight; but after a while, with a frightful crash, the ceiling fell in, and they were all separated. The two elders sisters, Clara and Ina, escaped separately, one with the old Maori woman, and the other with two gentlemen. The former was kept alive by the devotion with which the woman knelt by her, scooping up the falling ashes and mud which would have suffocated her, as she lay helpless. The latter took shelter beneath a doorway until a shower of red-hot cinders, falling on their ruined home, set fire to one end of it. Apparently, however, the wet mud, which lay to a depth of eight feet on the roof, prevented the fire from spreading.

Beneath that roof their parents were separately imprisoned in horrible darkness. The father seems to have been killed instantaneously, and so, probably, was a little five-year-old nephew. But the mother, with her three youngest children, was held captive by a falling beam, just as they had been sitting: little Mona in her mother's arms crying bitterly because of the beam which was crushing her, and which prevented their moving; Adolphus, aged ten, on her right hand, and Winifrid, aged six, on the left, while the scalding mud dripped down through the rafters. The brave boy tried to comfort his mother in that black night. "I will die with you," he said. But for her was reserved the sore trial of life, after hearing all those loved voices silenced, one by one; and still for long hours the mother sat clasping the dead body of her youngest darling, conscious that the other two had also been taken from her, and wholly ignorant of the fate of her husband and elder daughter. It was almost noon ere a rescue party succeeded in excavating her from her mud tomb, alive, but terribly injured, when she was carried to Ohinematu, where her daughter and all the other fugitives were being cared for.

There were deeply pathetic scenes on that awful night in many a Maori home—none more touching than the death of Mary, the young wife of Mohi. At the time of the eruption they, with their two little sons, were in the chief's large weather-board house, but when it began to fall they sought safety by flight to their own thatched cottage, such being found far more secure in case of earthquakes. Each carried one child. There they knelt together, committing themselves and their little ones to the care of the Christian God. Then, wrapping a shawl round the elder boy and laying him on the floor, Mohi knelt over him, himself resting on his hands and knees, so that his body might protect the child from the mud which was now falling in masses through the broken roof. Close by his side, but invisible in the dense darkness, his wife likewise strove to protect the younger boy. After a while the weight of mud and pebbles became too great for the endurance of even the strong man, so, making a desperate effort, he rose, calling to his wife to do likewise, that they might seek safety elsewhere. But no voice answered him, for the mother and her child were both dead. Afterwards their bodies were recovered, Mary sitting with her arms extended in the vain effort to shield her little one.

THE GOOD SHEPHERD.

(*Translated from the German by the late Dr. Fleming Stevenson.*)

I am Jesu's little lamb,
Ever glad at heart I am;
Jesus loves me, Jesus knows me,
All things fair and good He shows me,
Even calls me by my name;
Every day He is the same.

Safely in and out I go,
Jesus loves and keeps me so;
When I hunger, Jesus feeds me,
When I thirst, my Shepherd leads me
Where the waters softly flow,
Where the sweetest pastures grow.

Should I not be always glad?
None whom Jesus loves are sad;
And when this short life is ended,
Those whom the Good Shepherd tended
Will be taken to the skies,
There to dwell in paradise.

THE WESTBOURNE HOME for Women Servants, 17, Westbourne-villas, Harrow-road, W. (under a committee of ladies, and in connection with Y.W.C.A.), has now been doing good and useful work for eight months. It has been the means of saving many inexperienced young women from drifting away. It is intended for servants seeking situations, and is under the management of a judicious motherly matron. The charge made for board and lodging does not nearly cover expenses, and help would be thankfully received. The president of the ladies' committee is Mrs. Macfarlane, 17, Westbourne-park, Bayswater, W.

SAILORS IN LOWESTOFT.—The Mission to Sailors and Fishermen in this port celebrated its thirty-sixth anniversary on Sunday, October 10. The following evening a public meeting was held at the Bethel. The summary of work for the year ending August shows that much bread has been cast on the waters. The congregations consist mainly of sailors and fishermen and their families. Much spiritual blessing has been received. The services in the public hall were discontinued in March, as the expense was more than the people could sustain. Large meetings have been held on the beach; and the results must be truly encouraging to the workers. A Sailors' Home and other agencies are also in operation. The missionary is Mr. W. Johnson, Bethel, Lowestoft.

EVANGELISATION IN BRUSSELS.

Having returned from a brief visit to Brussels, I thought it might interest your readers to hear something of what I was personally able to learn of the work of the Lord, as carried on there by Pastor R. Meyhoffer, of the Belgian Evangelical Society, and by his staff of workers, amongst whom must, at present, be reckoned a son and daughter of the celebrated Merle D'Aubigné.

A powerful work of grace is proceeding, unostentatiously, in Brussels, and many are being won from the ranks of Romanism to the true faith of the Gospel. I can speak thus, as I saw both the children in the Sunday-school and the adults in the mission-room. I could scarcely believe, when told, that the eighty bright, intelligent boys and girls who had gathered, voluntarily, into that Sunday-school, and who, when I entered, were singing in French one of Mr. Sankey's hymns, to the tune we all so well know—"I do believe, I will believe, that Jesus died for me"—were all Roman Catholic children, or the children of parents who had been Roman Catholics. When assured that this was so, I could not help wondering at these things; first, that the children were willing, of themselves, to come to school on a day, and in a place where pleasure is universally sought after; second, that the parents were willing to send them; and third, that the priests allowed them. The sight of those bright, intelligent children, listening eagerly to a simple Gospel address, was most encouraging, suggesting that here may be the key to open, or re-open, this dark continent to the Gospel.

But perhaps the mission service on Wednesday evening, in the same place, was still fuller of interest and of promise. Two successive weeks I attended this service and found from eighty to one hundred men and women of the working class gathered to hear the simple preaching of the Gospel.

There is always something to strike a stranger in the outward appearance of such an audience, the men with their loose blouses, and the women with their bare heads; the expression of surprise, however, that was visible on the faces of the people as they listened to the simple Gospel address was what struck me most. It told of the freshness of the truths that were then brought to their hearing, for to be told that they were sinners, and that, as sinners, they could at once obtain pardon and eternal life through faith in the Lord Jesus Christ, was indeed, something new and startling. Again, I was amazed. Here were Roman Catholics, in a city wholly given up to that superstition, gathering to hear the Word of God; nothing to attract them but the truth; nothing to affright them, not even the fear of their priests.

It may be asked, Are converts made? Yes, the man who so earnestly addressed his fellows that night was himself once a bigoted Romanist, and the superintendent of the Sunday-school is another example of the power of the Gospel to break the bonds of superstition.

This mission hall I visited is only one of five, scattered throughout the city, all under the superintendence of Mr. Meyhoffer. I would warmly commend the work of the Evangelical Society of Belgium as thus carried on in Brussels to the prayers and the practical sympathy of the Lord's people in this country.

Joseph Wood, Presbyterian Minister,
Acting Chaplain to H. M. Forces.
Portsmouth.

FLOWERS FOR THE SICK.—Pastor O. Tidman writes from Blaenavon, near Pontypool:—Permit me to sincerely thank the many friends who responded to my appeal, and sent flowers and Gospel texts. The hearts of many sick ones have been greatly cheered, and many of the Gospel texts have been instrumental in comforting some of the Lord's dear ones, and awakening others to a concern of soul. Some of these portions still hang on the bedsteads of the injured ones in our hospital. Labouring in this somewhat isolated district, surrounded with mountains, I shall always be glad to receive Gospel tracts, books, texts, &c., or flowers.

MISSIONS IN MADAGASCAR.

The following extracts are from an interesting letter we have received from Rev. J. Peill, of the London Missionary Society, written from Ambohimanga, Madagascar, giving an account of a four days' journey from Ambohimanga to Antsìrabè some time ago. Mr. Peill says :—

Leaving here on Wednesday morning, March 31, we dined in Antananarivo, and slept at the Mission House at Tsiafahy with our good friends Rev. J. and Mrs. Taylor, of the London Missionary Society Mission. After this we spent two more nights on the road, sleeping in native houses, and arrived at Antsìrabè in the evening of the fourth day, when we met with a very hearty reception from Pastor Vig of the Norwegian Mission. Two rooms of the Norwegian Sanatorium here were at once most kindly placed at our disposal, and free use of the baths permitted for as long a period as might be necessary.

Antsìrabè is a centre of the Norske Mission in Madagascar, and this Mission has recently built a beautiful, commodious bath-house over the principal hot spring at that place. This spring was formerly kept exclusively for the Queen's use; but when the new bath-house was completed, the Norwegian friends begged that the use of two of the rooms might be given to the missionaries of Protestant missions in Madagascar, and the request was at once granted by the Queen, and the keys of all, including the Royal bath-room, left in charge of the Norwegian missionary stationed at Antsirabe.

While at Antsìrabè I gathered some information about the Norwegian Mission in Madagascar—that is, in the Imerina and Betsileo Provinces, which I thought might be of interest to you. The Norske Mission is a thoroughly Protestant evangelical one, though of course Lutheran. I attended their service in the church at Antsìrabè on the Sunday of my visit. The service was very simple, the sermon being the chief item. The altar with a great cross over it, the priestly vestments worn by the officiating priest and the intoning of the simple service, of course, struck an ultra-Protestant like myself as remnants of Romanism that might well be dispensed with, as it is a pity thus to teach the Malagasy, but the service contained nothing objectionable to me, the prayers were brief and simple, the singing purely congregational and hearty, and the sermon, preached by a young Malagasy, trained in the Norwegian College in Antananarivo, a very earnest one, delivered extempore, and thoroughly evangelical throughout. I could but say "Godspeed" to such teaching, and heartily wish success to the Mission. In the afternoon, Pastor Vig asked me if I would preach. Of course, I at once consented, and that afternoon had a most attentive audience, both Mr. Vig and Pastor Minsaas warmly thanking me, and heartily shaking hands with me at the close.

On inquiry, I gathered the following particulars with regard to the Norske Mission in Central Madagascar. It appears that, including Antananarivo, where they have one church, and Fianarantsoa, the capital of the Betsileo Province, which counts as the centre of two districts, they have fifteen stations. In Antananarivo there are in connection with this Mission a hospital, and two Norwegian doctors, the principal of their Mission, Pastor Dahle, and a missionary in charge of the college for training of evangelists and pastors. There is also a school for the children of Norwegian missionaries in Madagascar in the charge of a Norwegian lady, and two boarding-schools for native children, one for boys and the other for girls. The other fourteen stations have each a missionary in charge, or temporarily absent on furlough, the various stations being within easy reach of each other, and all in the Betsileo country. There are two schools for training of native school-masters under the charge of missionaries, and one for the higher education of native girls and young women. The total number of churches in connection with the Mission is 219. The number of church members is about 7000, of Christians in connection with the Mission, by which I understand is meant children of Christian families as well as parents, 8800. The number baptized during the past year was 2567.

The educational work of this Mission is on an extensive scale. The number of scholars on the books is 38,831; the number actually attending their schools more or less regularly 30,947.

At Antsìrabè in addition to the large brick church with tower and tiled roof, there is a large schoolroom, also of brick, with tiled roof. Many of the scholars here are young men and women. There is a good staff of teachers; the schoolroom is furnished with desks, blackboards, maps, and other necessaries of teaching. The mission premises include a two-storied Mission House, and a sanatorium of four rooms, a one-storied building.

The Norwegian missionaries do not, apparently, expect the natives to contribute much towards current expenses, or to help in the building of churches, or payment of evangelists or teachers. In this their system is radically different from ours, which is throughout based on the cardinal principle that as far as possible the Mission shall be self-supporting, only grants in aid being made from the Society's funds to supplement the native contributions in payment of teachers, building of churches, &c. There is much to be said for both systems. Each has its advantages, but the London Missionary Society system has at least this advantage—that it makes the Church a Malagasy Church, and gives the natives more influence in it—a result which we regard as an advantage, but others, probably, as a great disadvantage.

A VISIT TO BRITTANY.

Last June and July we had a visit from Pastor Le Côat, of Trémel, Côtes du Nord, France. He is a converted Catholic. He was holding meetings in London and elsewhere, endeavouring to enlist sympathy for the great work he has undertaken, of preaching Christ to Bretons not speaking French. The New Testament, translated into Breton, is being now widely circulated by colporteurs and a new Bible-carriage. He has completed the translation of the Old Testament into Breton, which the Trinitarian Bible Society have put in the printer's hands.

In order to see the work for myself, I took steamer to St. Malo, and proceeded by train to Plounerin, the station nearest his work. Mr. Le Côat's heart is in his work. He goes out in all directions and immense distances to preach the unsearchable riches of Christ. I accompanied him on almost every expedition he undertook during my visit. One of the most interesting was seventeen miles there and seventeen miles back, in a torrent of rain, in an open dog cart, and a hilly country. But we were amply repaid by finding in a kitchen some sixty to seventy people standing, and with deep attention listening to the story of redeeming love.

I could fill pages with interesting matter about this blessed work. There are large day and Sunday-schools. All the people are Catholics, but Mr. Le Côat has the hearts of high and low, except the priests, who are extremely opposed to his preaching and his books. But the work goes on, and the people come to the light. Our friend journeys regularly to Brest to preach. He is admirably helped by his wife, whose heart is in the work.

Drs. Underhill and Bullinger are the principal directors of the London Committee.

W. Greene, C.E.

HYDE PARK SERVICES.

We have closed these meetings for the season, having completed our fourteenth year. During the time we have held Gospel services four nights in the week. Many and various are the errors and heresies now openly taught in Hyde Park, yet we rejoice to know that the grand old Gospel still attracts and holds the people. We know of many this year who, by the singing of the choir and the preaching of the Word, have been converted to God. A very distinct case is that of Chas. Minor, a comedian, who has left his professional life, and is now engaged in evangelistic work at Manchester.

We have again opened the Metropolitan Music Hall for the winter. It has been enlarged and reseated, and will now hold between 2000 and 3000. On the opening night we were full before the advertised time. Open-air work in our neighbourhood is in some danger by reason of the trouble caused to the authorities in connection with the Socialists. I shall be thankful for the prayers of your readers that guidance and much blessing may be still given to our work.

Hyde Park Hall. Chas. Cook.

AMERICAN EVANGELISTS.

Messrs. Whitttle and McGranahan have planned to work in Pennsylvania and New York this fall and winter. Mr. Moody will continue to hold Christian conventions, as he did last year, in the larger towns of these two states, and the evangelists will follow in the wake of the conventions with evangelistic meetings. Rev. Alex. Patterson will work with them in the same field. Mr. and Mrs. Towner are with Mr. Moody at Northfield.

Mr. L. W. Munhall has settled his family in Philadelphia, and will probably work in Eastern cities this winter.

Mr. Geo. C. Needham is at present devoting his time to the Prophetic Conference, to be held in Chicago November 16 and onward. After that he, too, is expected to be in Eastern towns.

Evangelist Bliss has been holding revival services in a tent in Boston during the past summer, which have been attended with most gracious results in the conversion of men.

Messrs. Jones and Small began a series of meetings in Toronto October 3. Messrs. Jones and Excel held meetings at Cartersville, Ga., in August, and thousands came to hear the evangelist. Mr. Small spent a week during September at Plattenburg, Mo., conducting meetings.

Messrs. Brown and Avis have been holding special services in London, Ontario, in which great interest was awakened among the unconverted.

The Gospel Waggon, which made a six weeks' tour from Boston into New Hampshire last year, under Rev. H. J. Pierson, has returned from a similar ten days' trip to Old Orchard, returning by way of Rochester, N.H. The carriage carried four or five persons and a small organ, and many meetings were held by the way, securing the attendance of many who are not church-going people.

Mr. Sayford spent a Sabbath recently at the State Prison in Corcord, N.H., visiting the different societies organised among the prisoners. Much interest was manifested in the latter meeting, several prisoners expressing a desire to begin the Christian life.

Mr. Moody spent a recent Sabbath in Keene, N.H., where five special services were held. The largest church edifice being inadequate to accommodate the crowd, City Hall was opened, and was filled to overflowing. Prof. and Mrs. Towner conducted the singing. At the close of the afternoon service, thirty-three persons expressed a desire to become Christians, and nearly half of that number gave a similar expression in the evening. Mr. Revell, of Chicago, conducted a special service for children.—*Chicago Record.*

OBITUARY.

REV. DR. THOMAS CROSKERY.

On Sunday, October 3, at the age of fifty-six, this well-known Irish preacher and writer passed away. In his early days he belonged to the Unitarian body; but, perceiving their error, he left them and joined the Presbyterians. In 1875 he was appointed Professor of Logic in Magee College, and subsequently of Systematic Theology, in the same College. His writings were voluminous, embracing many articles in the leading reviews both of England and the United States. He was buried in the City Cemetery, Londonderry, and large numbers of the members of his College and Church followed his remains to their last resting-place.

CHINESE WOMEN.—A correspondent earnestly desires the co-operation of our lady readers in furthering the interests of the Gospel in China, by uniting with the Women's Prayer Union referred to by Mr. McCarthy in a recent letter in our columns. Information can be obtained from Miss Elizabeth Boyd. hon. sec., Dean House, Willesden-green, N.W., who will gladly send circulars and cards to any desiring to join the Union.

THE ALEXANDRA HOME for friendless and homeless girls, at 29, Coborn-street, Bow-road, E., was started by Miss J. Cranstoun, about a year ago. She saw the need of such a Home in the neighbourhood, and opened her own house to receive the unfortunate waifs. Thirty-five girls had been received up to the end of July. Some passed to various Homes, and others were provided with situations. The little record of the work contains pathetic particulars respecting some of the girls received. Copies may be obtained from the Home as above.

MISSIONARY NOTES.

(*Culled from the Monthly Magazines.*)

CHURCH MISSIONARY SOCIETY.

As the result of special inquiry, the Church Missionary Society's finance office has ascertained that, apart from the ordinarily reported income of last year, a sum of £44,155 was contributed locally in the support of missions; of this amount it is estimated that over £10,000 was given by native Christians.

BAPTIST MISSIONARY SOCIETY.

Writing of finance, we are glad to learn that the news of the Congo fire was received with most kindly sympathy. The sum (between £4000 and £5000) estimated as representing the loss of the society is being rapidly raised, and it is hoped such generosity will enable the missionaries to carry out their plans for establishing new up-river stations as freely as if the disaster had not occurred.

ENGLISH PRESBYTERIAN MISSION.

Mr. Campbell, of this Mission, has settled a native preacher at work in the Pescadore group of islands, south-west of Formosa. This has long been a desired object of the Formosa missionaries, and when Mr. Campbell visited the northern islands he was cheered with the hearty reception the people accorded him, the eagerness with which they listened to his message, and bought his books and tracts.

LONDON MISSIONARY SOCIETY.

An interesting meeting was held on July 23, in the Free Reading Room at Trevandrum, when the Rev. S. Mateer distributed to 150 graduates and students of the Madras University the Bibles and other volumes presented by the Bible and Tract Societies. "The books were received with much pleasure, and it is certain that an increased interest will be excited by these valuable gifts going into the best native houses throughout the country."

FREE CHURCH OF SCOTLAND MISSION.

The African Lakes Company have just had another mission steamer (the *James Stevenson*) constructed, which is now on its way out to the Zambesi, the scene of its future voyages; and they look forward to placing a new steamer on Lake Nyasa. Through the united efforts of Dr. and Mrs. Laws, another Central African language has been reduced to writing, and the Word of God opened up to one more Nyasa tribe. At the present time the Bible is said to be available in 268 languages, whereas at the beginning of this century the number was only thirty.

WESLEYAN MISSIONARY SOCIETY.

In a paper describing a recent evangelistic tour in the Waterburg district (Transvaal), Rev. Isaac Shimman says:—"One morning a young man came to the waggon and said to the interpreter, 'Why do you ask if we will have religion? You only mock us, for you come for a few days and then go away again. We tell you as plainly as we can that we want a teacher to instruct us in the Bible; many of us are trying to learn, but,' he added, with tears in his eyes, 'you do not want us; you are going away again, and will leave us in the dark.' That appeal was more than I could stand, and I hope to be able soon to have native teachers in full work at all such places."

MORAVIAN MISSION.

Missionary work is still in its infancy in Alaska, whither the Moravians sent five of their agents last year to labour amongst the Eskimos. Before 1867, when the territory of Alaska was purchased from Russia by the United States Government, the only Christian instruction the people had received was what a small Mission conducted by the Greek Church could give. After its acquisition the American Presbyterians commenced work in the South-east, but as the population was very mixed (Eskimos, Alents, Creoles, Tinneh, Ihlingets, Hydah, and whites), and the Society's resources were already fully taxed, Dr. Sheldon Jackson made several appeals to other boards, but without effect, until he turned to the Moravians with the plea, "If you refuse, these heathen must go down in the dark." Such an appeal could not be resisted, and a number volunteered to engage in this unknown service. In the spring of 1885 the first five missionaries went to establish a station, and they now report progress with the language, gaining confidence of the people, and being enabled to render medical assistance. Three other volunteers have been sent this year to commence a school at Nushagak. Sad to relate, one of the pioneers was accidentally drowned on August 10, and the infant mission is thus deprived of one who, with his practical talents, promised to be of much service in founding the station.

◆

Y.M.C.A. NOTES.

LIVERPOOL.

The President of this Association, Mr. Samuel Smith, M.P., gave a reception to the members on Saturday week, to inaugurate the session. There was a large attendance of members. At the public meeting held in the Association Hall afterwards, Mr. Smith gave an address on "Truth-seeking." Rev. Dr. Monro Gibson also addressed the meeting.

MANCHESTER DISTRICT.

The half-yearly Conference of delegates from Y.M.C.A.'s in this district was held at the rooms of the Burnley Association last Thursday evening. Mr. James Wood, C.E., President of Burnley Y.M.C.A., occupied the chair. Reports from the various Associations were given. Arrangements were made for the monthly inter-visitation of the Associations during the winter. Various questions were discussed relating to the welfare of the Associations.

AMPTHILL.

Successful services have been held by Hatterchele Macher Kistheshe, better known as Mr. Salim C. Wilson, a native of the Soudan, rescued by General Gordon in 1875. On Sunday, Oct. 3, the largest hall in the town was crowded with eager listeners. One evening he lectured on "Africa," attired in his native costume, when hundreds could not gain admission. On Wednesday week the winter session was opened with a tea and social meeting of the members and associates. Mr. Wilson spoke, and the gathering was in every respect successful.

KINGSTOWN, CO. DUBLIN.

The quarterly social meeting was held on Monday, the 4th inst., in the Association Rooms, Upper George's-street. The Right Hon. the Recorder of Dublin took the chair. Mr. S. A. Martin (hon. sec.) read a paper describing his visit to the British Conference of Y.M.C.A.'s at Bristol. Short addresses were given by General Rice, Rev. J. Ervine, Rev. Mr. Moran, Messrs. W. J. Lloyd, W. S. Goodwin, and W. E. Russell. The Recorder, at the close of the meeting, responding to a vote of thanks, urged the young men to spread the Gospel in Kingstown. The rooms were tastefully decorated with flowers, and the efforts of the social committee were quite successful in providing a pleasant and profitable evening for the guests.

HAMPSTEAD.

The new rooms of this Association, situated in the Willoughby-road, High-street, were opened on Tuesday, October 12, when Mr. Hugh M. Matheson occupied the chair, and a large company of ladies and gentlemen were present. The building, which is a comfortable and substantial-looking red brick structure, contains suitable accommodation, such as reading-room, lecture-hall, gymnasium, &c. The meeting was addressed by Mr. H. M. Matheson, Rev. Gilbert S. Karney, Rev. Dr. Sinclair Paterson, Rev. W. Brock. Mr. Duncan, one of the treasurers, gave a statement, showing the necessity for the new building, and, as to the financial position, said the cost of the land was £500. and of the building and fixtures about £1380; they had received about £1400, so that they opened the building with practically the land alone unpaid for.

SOUTHWARK.

This Association has recently been transferred from Trinity-street to new and commodious premises in Newington-causeway, which have hitherto been known as "Dunn's Institute." The opening meeting was held on the 12th instant in the Hall of the Institute, Mr. J. Herbert Tritton being in the chair. The hall was filled with a most enthusiastic audience of young men, to whom many wise and weighty words were spoken. The principal speaker was Mr. Charles Spurgeon, Jun., whose address was much relished. This branch of the Y.M.C.A. will combine the advantages of "Home," with board and lodging, to a limited number of young men. This will be good news to many a young man who finds it hard to obtain homely lodgings, and it is hoped that such will make use of the privilege offered. The secretary is Mr. George F. Assiter, who for several years was on the staff of the Aldersgate-street Mission.

KING'S CROSS.

This Association, whose rooms are at 91, Euston-road, has issued its list of engagements. Besides the Bible-class, reading-room, and library, there is a monthly social gathering for the members. A Band of Hope and Adult Temperance Society are also carried on in connection with the Association. Help is greatly needed for the work.

PECKHAM.

A Young Men's Institute has recently been opened at 33, Rye-lane, Peckham, in connection with the Rye-lane Baptist Chapel. Already some seventy members have joined. The rooms are open every evening, and are supplied with daily and weekly papers, periodicals, and magazines, writing materials, &c. There are Sunday morning and afternoon Bible-classes, and the Friday evening association for mutual improvement. Educational classes are also provided, and lectures and entertainments are arranged for the winter season. As the neighbourhood is by no means a wealthy one, books suitable for the library will be very gratefully received by the General Secretary, Mr. F. F. Robinson, 50, Shenley-road, Camberwell.

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DEEP-SEA FISHERMEN.

Sir,—Not more than five years have elapsed since a visit paid to the North Sea Trawling Fleets proved, by God's providence, the commencement of a new and happier epoch for the deep-sea fishermen. To-day seven mission smacks cruise in these waters, serving as church, dispensary, temperance hall, and club. Testimony to the beneficial results achieved is hearty and universal. Two of these vessels were equipped at a cost of £4550, and presented to the Institution by generous donors. The remaining five were originally private property, and merely lent for missionary purposes; and although a considerable portion of their purchase-money has been defrayed during the current year, a sum of £6000 still remains to be cleared off before they are free from mortgage, and registered in the names of trustees as the unencumbered property of the Mission.

Moreover, seven vessels cannot meet the requirements of twelve fleets. A special fund is proposed, to be styled the "Queen Victoria Purchase and Endowment Fund," in order that these Mission smacks may be sent forth as at once a memorial of Her Majesty's Jubilee and as heralds of mercy from the King of kings, ministering healing and comfort to the bodies, and peace and gladness to the hearts of the fishermen.

E. Mather, Director.

Bridge House, 181, *Queen Victoria-street, E.C.*

◆

Requests for Praise and Prayer.

PRAISE.—For comfort and help brought to me by the Tent Mission during the month of September.——For continued blessing at Helmsdale. Pray for the young converts, that the work of the Holy Spirit may be deepened in their hearts, and many anxious ones brought to a decision.

PRAYER.—For blessing on a mission to be conducted by Mr. Richard Weaver, at the Mission Chapel of the St. Giles's Christian Mission, Little Wild-street, Drury-lane, from October 31 to November 5.——For blessing on a mission being conducted in Fleckney, Leicestershire, by Miss Haddon.——For blessing on evangelistic services now being held in Huntly, Aberdeenshire.——For blessing on evangelistic services at Holcot and Brixworth, Northamptonshire, by Mr. William Finch.——For evangelistic meetings in Chalmers' Church, beginning on October 24, to be conducted by Mr. Daniel McLachlan.——For a week's services by Mr. Opie Rodway and Rev. A. Jones, at Congregational Church, Stapleton-road, Bristol, commencing October 23.

Bibles and Testaments for Distribution.—Mr. John Poate, Secretary of the North Camp Aldershot Mission Band, appeals for new and secondhand Bibles for distributing in the camp and its vicinity amongst the soldiers, pensioners, and camp followers. His address is Sherbourne Cottage, Sherbourne-road, Farnborough, Hants.

Notes and Comments.

OUR next portrait and sketch will be those of Miss Sarah Robinson, of Portsmouth.

☞ With next week's issue will be given THE CHRISTIAN ALMANACK for 1887; price of the number, with Almanack, 2d.

Rev. Dr. Saphir, of the Belgrave Presbyterian Church, West Halkin-street, W., resumes his Sunday morning services there next Lord's Day.

The latest intelligence from the interior of Africa states that all the missionaries have left Uganda, with the exception of Mr. Mackay, the English missionary who has been committed to prison by the King. Mr. Mackay has appealed to the British Government.

Dr. Wylie's important paper on "The Papacy," read at the Conference of the Evangelical Alliance at Ryde, is now in the press. It has been revised by the author, and will be published, with additional matter, at this office during next week, price 2d. Quantities for gratuitous circulation may be obtained direct from the office at a considerable reduction.

We have received several letters with reference to Mr. Radcliffe's address at Mildmay Conference, and also one from himself. We think, as we said in our note, that the statement referred to was too sweeping; but it is evident from Mr. Radcliffe's letter that he had in his mind matter which would have occupied thirty minutes, while he was limited to twelve. There were qualifications and modifications which doubtless he had made before, and which he intended on this occasion, but omitted. These would have conveyed a different impression to that created. We do not think it is worth while to magnify a *lapsus linguæ* into a newspaper correspondence.

Mr. Alfred S. Dyer, editor of *The Sentinel*, has accepted the post of honorary secretary to the young, but energetic, Gospel Purity Association, the story of whose first year's work is so interestingly told in "The Purity Crusade." It is hoped that Mr. Dyer's past experience will still further increase the usefulness of the Association, and will secure for it the confidence and sympathy of that large body of the Christian public who are acquainted with his long years of labour for the promotion of social purity, the suppression of the foreign slave trade in English girls, and for their further legal protection in this country. We commend the Association to the best sympathy of our readers. Mr. Dyer's address is 31, Paternoster-square, E.C.

The recent gales, with their sad tale of shipwreck and the loss of life, have given us a painful reminder of the hazards encountered by the brave toilers of the deep. None of these are exposed to more frequent or more terrible perils than the fishermen who search for spoil in the Northern Sea. How vastly important to carry to these hardy fellows, who live continually on the verge of the eternal world, the consolations of the Gospel of Jesus Christ. This is what is being done in a measure by the Mission to Deep Sea Fishermen, with respect to which a brief letter appears on a preceding page. We would emphatically second its appeal for generous support.

The report of the Howard Association, lately issued, deals with subjects relating to the discipline of British prisons. The Society demands freer opportunities for observation, and offers very painful evidence of cruelly conducted executions, and of unnecessary prison harshness for offences on matters of conscience, which officials sought to conceal. It urges greater separation in jails from evil companionship, and more effectual remedies to prevent endless re-commitments for drunkenness and minor offences. The work of the Association is valuable, and very necessary.

The Dutch Government has of late years expended large sums of money in the erection of elaborate prisons and upon experiments in the treatment of criminals; but, inasmuch as the authorities admit that in Holland, as elsewhere, drunkenness is the chief agent in the production of crime, it would seem that the author of an interesting paper on the subject in a recent issue of *The Times* is not far wrong in suggesting that an effectual means of preventing intemperance would be "an incomparably more radical mode of checking crime" than the erection of any number of costly jails. Our own Government, however, is equally at sea upon this matter, and it is perhaps too much to expect that Holland will begin at the roots, whilst England sets the example of dealing only with the evil fruits of the drink traffic.

A little while ago a number of Bibles were sent by post to residents in two Irish villages. An Irish provincial newspaper, the editor of which, evidently, is either ignorant of the opinion expressed by Cardinal Manning as to the desirability of increased knowledge of the Scriptures, or if he kas met with the Cardinal's utterance, disapproves of it, comments upon the British and Foreign Bible Society as one upon which "canting hypocrites batten," and refers to the Bibles as "obnoxious." What a light such an occurrence throws upon the spiritual condition of the Romanist population of the sister island.

In these days when Romanism is becoming so aggressive in Great Britain, it may not be uninteresting to glance at the instructions given by the Pope in an encyclical letter of 1885:—

> All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usages of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitutions of states and legislation to be modeled on the principles of the true Church. All Catholic writers and journalists should never lose for an instant from view the above prescriptions. All Catholics should redouble their submission to authority and unite their whole heart, soul, body and mind, in the defence of the Church and Christian wisdom.

A correspondent writes:—"I am thankful your paper exposes the evils and errors of Popery.. It is surely needed in these days. There is also the disregard of the Sabbath. Only a few miles distant, at the very place where Whitefield once laboured, the clergyman encourages cricket-playing in the front of his house on Sundays. On inquiring why the Bishop was not informed of it, I was told he had been, and the only thing I could hear he said was, that 'it was only a trifling thing.'"

The Pall Mall Gazette recently called attention to a statement in *The New York Journal* with regard to what it terms, "a new American slave trade," a trade, in plain language, in English, Irish, and Continental young women, for the most infamous purposes. The emissaries are regularly making trips to Europe in search of victims, who are generally engaged as ladies' maids; it is asserted that sometimes one agent brings over five or six girls. The American paper tells a sadly pathetic story of a girl lured away from Ireland by one of these vile procuresses, but who was saved from a fate worse than death by the thoughtfulness and cleverness of a policeman in New York. The plans laid by the depraved and cunning agents are so elaborate in many instances, that it is difficult to detect their vileness in advance. Many of our readers, however, may do something to prevent them from being successful, if they will take the trouble to warn girls who are being induced to emigrate, as to this shameful trade, and by assisting them in making all necessary inquiries before accepting tempting offers of employment.

Professor Delitzsch, of Leipsig, is leading a movement in nine German Universities, having for its object, mission work among the Jews. Those who are engaged in the work intend to establish a school in Leipsig, in which the missionaries are to be educated, the Professor himself to teach them Hebrew. Already over three hundred students at the Universities have joined the movement. It is stated in a German newspaper, that in Vienna alone, during 1885, two hundred and sixty Jews became Christians, and that never in the history of Germany were conversions from Judaism so numerous as now.

A few weeks ago we commented upon the hardships inflicted upon the already overworked tramcar drivers and conductors in Dublin, through the institution of Sunday bands, and it was with pleasure we observed that petitions against the innovation were being signed by Christian people of all denominations. What will the unfortunate tramcar man think of the following pendant to an announcement of Sunday sermons in the Molyneux Church, Dublin, on "God's legacy to the poor"?

> By the courtesy of the Tramways Company, special cars will run from Palmerston Park terminus every seven minutes after 10.15 a.m. and 6.15 p.m.

Have the Christians who are interested in the church in question forgotten that they are cities set on a hill, and that it will not be unnatural if the tramcar men, whose rare day of rest is taken from them, ask with some bitterness how it can be consistent for people, who object to cars being run for the convenience of those who wish to hear a band, to arrange for their running "every seven minutes" when a popular preacher is concerned.

M. asks us to reconcile Acts xiii. 48 with John iii. 16. The note of the "Speaker's Contemporary" on the passage in Acts is as follows:—

> Rather translate thus—"Were set in order for, *i.e.*, disposed for, eternal life—as many as had marshalled themselves in the ranks of those who welcomed the offer of eternal life." Compare 1 Cor. xvi. 15. The reference is to the efficacy of God's grace, not to his eternal purpose.

Our correspondent may be assured that neither this nor any other passage of Holy Scripture contradicts or modifies John iii. 16. On the contrary, every inspired word gives it increasing emphasis.

October 21. 1886

The Christian.

CONTENTS.

Mr. and Mrs. Axel Gustafson. (With Portraits) 1
Study and Cure of Inebriety 2
Illustrative Anecdotes 3
Missionary Hymns.............. 3
Grace that Bringeth Salvation.—3. 4
Working Girls in London 5
"Take me as I am" 5
Notes from Bulgaria 5
Our Children in Canada 6
Dr. Somerville's Tour 7
Conference at Liverpool 8
The Children of China 9
Work in the Mediterranean...... 9
Tents in Norfolk.................. 9
Bible Studies.—24 10
For the Young.....................11
Evangelisation in Brussels 11
Missions in Madagascar 12
Missionary Notes 13
Y.M.C.A. Notes 13
Notes and Comments............14
Dublin Convention...............16
Africa's Mission to Africa 17
"William Tyndale" 20
"Problems of a Great City" 20
Temperance Notes..............21
Notes on Daily Readings 22

FRIENDLESS AND FALLEN.

A DAY'S CONFERENCE in the INTEREST of the YOUNG.

THIRD AUTUMNAL CONFERENCE,

EXETER LOWER HALL, STRAND, W.C., Wednesday, November 3, 1886.

Conference of Workers, Matrons, Teachers, and others engaged in Preventive and Rescue Work on behalf of Young Women and Girls.

MORNING AND AFTERNOON CONFERENCES, at 11 and 2.45,

For Ladies only. **MRS. FRANK A. BEVAN** will Preside. Subject for Consideration.—Morning: The Education of the Present Day, with its Religious, Moral, and Social Results. Afternoon: Continuation of Morning Conference, especially Bearing on the Future of Young People.

LUNCHEONS AND TEAS CAN BE OBTAINED AT EXETER HALL.

EVENING CONFERENCE, at 6.30.

For Ladies and Gentlemen. **FRANK A. BEVAN, Esq.**, will Preside. Subject for Conference: Rescue Work in Relation to Time and Eternity. A Paper on this subject will be supplied by an Old Worker.

Friends attending these Conferences are most earnestly asked to take part in the discussions, in order that all may profit by the varied experiences of each other. "Sacred Songs and Solos" will be used at each of the Meetings. This Conference is convened under the direction of the Committee of the "London Female Preventive and Reformatory Institution," in the hope of increasing the effectiveness of all organisations designed to protect virtuous girls, and reclaim the erring from the paths of destruction.

Office: 200, Euston Road, London, N.W. EDWARD W. THOMAS, *Secretary.*

"And when He was come near, He beheld the city, and wept over it."—Luke xix. 41.

THE NEW PREVENTIVE HOME, at **PARSON'S GREEN, FULHAM**, is now ready for Furnishing. Donations for this special purpose will be thankfully received by Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.; or, Edward W. Thomas, as above.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

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THE Funds of this Society greatly need replenishing. If liberal aid be not speedily forthcoming, the present number of 125 grants to poor and populous metropolitan and suburban parishes must be still further reduced. The Readers visit from house to house and room to room, bringing the Word of God to the poor, the sick, and the erring; and they help generally in the Spiritual work of their respective parishes.

The Committee earnestly appeal for Annual Subscriptions, Donations, Collections, which are greatly needed.

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T. MARTIN TILBY, Lay Sec.
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THE CHURCH ARMY.

OPENING OF NEW TRAINING HOME
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THE LORD BISHOP OF LONDON

Will preside, supported by a large number of clergy and friends. The Rev. F. S. Webster (Principal) will give a report of the year's work.

Admission Free. Reserved Seat Tickets, 1s. each. Apply to Headquarters, 128, 130, Edgware-road.

The new Premises will be on view, and tea and coffee provided from 2.30 to 3.30 p.m.

The Bishop will conduct a short dedicatory service in the private Chapel, at 3.15 p.m.

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REV. J. W. ATKINSON, 308, Old Ford-road, London, E., acknowledges with thanks the following sums towards purchasing coal and coke whilst cheap, for distribution among destitute and deserving poor of East London, during winter months. Five pounds still required to complete the order:—H. Barter, £5; M. B. 3s.; B. L. 5s.; M. A. B. 1s; A Widow, 2s. 6d.; Friend, 1s.; S. A. 1s. 6d.; W. £3; E. R. T. 4s.; E. H. 2s. 6d.; F. H. T. 2s.; N. M. 1s; Askew, 1s.; Mrs. T. 2s. 6d.; Miss Field, 5s.; R. B. D. 3s.; Miss Bullock, 5s.; Mrs. Kirkpatrick, £1; S. J. T. 5s.; W. Harvey, £1; Emma Leigh, 10s; J. Beale, £1; Rev. J. and Mrs. Atkinson, Ipswich, £2; Jas. McLaren, £1 1s.; J. L. B. 2s. 6d.; Anon. 5s.; Mrs. F. C. Fitzroy, £2 10s.; A Sympathiser, 10s.; A Friend, £1 1s.; P. J. 1s.; E. M. Thompson, 2s.; S. J. G. 5s.; T. J. Robinson, 2s. 6d.; A Friend per above, 5s.; Miss Marsh, 10s; M. Hidwett, 7s.; A. M. 2s.; Miss Smart, 2s. 6d; M. K. B. 5s.; Anon. 2s. 6d.; A. A. 5s.; Wm. Keiller, £2; Miss B. 5s.; Mrs. Johnson, 5s.; Marion Johnstone, £1; Mr. and Mrs. Pitts, 10s.; M. S. H. 5s.; Mrs. Temple, 10s.; W. Chambers, £2 2s.; H. J. 2s.; John S. Bracher, 5s.; S. Simpson, £1; Alpha, 2s.; Geo. Moore, £2; H. Baker, 10s. 6d.; Miss Holy, £2; Mrs. Brooks, 3s.; S. F. 1s.; R. G. Co. 1s.; Geo. Willes, £1; Henry Prior, £1; L. Wing, £1; C. Roe, 2s.; Eliza L. Pickersgill, £1; Anon. £5; A Widow's Mite, 2s; E. Burton, 10s.; F. G. S. 5s.; F. A. F. 3s.; J. W. 5s.; Anon. 5s.; Mrs. Pickford Waller, 5s.; E. Stowmarket, 5s.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their friends. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

CLERGY CONVALESCENT REST.—The Widow of the late Chaplain of Christ Church, Madras, desires to open a Clergy Convalescent Rest, unsectarian, at Bognor or Worthing, for Clergymen of slender means. Will those who possess wealth come forward and help to purchase a suitable house and furniture for this benevolent object?

Mrs. LOCKWOOD, 1, The Parade, Worthing.

LONDON HOUSE HOME HOSPITAL, 9, Lupus-street, and 8, Worcester-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken to assist in the wards, and to be taught dispensing. All the Nurses are Ladies. The Trustees earnestly ask additional contributions toward the Free Bed for Ladies in reduced circumstances. — Apply to the LADY SUPERINTENDENT.

THE BENEVOLENT OR
STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J. P., Hon. Secretary.

For 100 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of nearly 270 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Clapham (Park-crescent Chapel Room), Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

HOME FOR BLIND CHILDREN, College Avenue, Hackney.—The Annual Fancy Sale will take place at the Penbury Grove Lecture Hall, Lower Clapton, on Tuesday, Wednesday, and Thursday, October 26, 27, and 28, opening each day at 2 o'clock.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 98, High-street, Homerton.

THE REV. JOHN ALLEN, of Trinity Church, Hackney, E., will (D.V.) conduct four Special Meetings (subject, "Faith, and the Baptism of the Holy Ghost") at 129, Mildmay-road, N., commencing October 19, and three following Tuesdays, at 3 p.m.

CENTRAL INSTITUTION for the Treatment of Diseases of the Eye and Ears (Deafness, Giddiness, &c.), 30, Southampton-street, Strand, W.C.—Surgeons attend at 2 on Mondays, Tuesdays, Thursdays and Saturdays. Charge 2s. 6d. (Mondays by appointment.)

THE CLAPHAM GOSPEL MALE CHOIR has commenced its Winter Session. All communications should be addressed to the Honorary Secretary.—Mr. H. W. HEATHCOTE, [illegible], Mayfield-villas, Merton-road, Wandsworth.

"Bridge of Hope" Mission & Ratcliff Highway Refuge,

26 & 27, PRINCES SQUARE, ST. GEORGE'S, E.

THE ANNUAL MEETING

WILL BE HELD (D.V.)

ON SATURDAY AFTERNOON, OCTOBER 30, 1886.

The Chair will be taken at 3:30 precisely by

J. E. MATHIESON, ESQ.

Addresses will be given by the Rev. Dr. CLIFFORD, Miss MACPHERSON, Rev. J. P. GLEDSTONE, PERCY BUNTING, Esq., and by other Friends and Members of the Council.

TEA AND COFFEE AT 5 O'CLOCK.

There will be a SALE of the GIRLS' NEEDLEWORK

Both before and after the Meeting, to which Ladies are specially invited.

MARY H. STEER, *Hon. Superintendent.*

Princes-square is five minutes' walk from Shadwell Station. There are Trains every nine minutes from Liverpool-street, or the Metropolitan Line from the City and West-End.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

TO CHRISTIAN PARENTS AND GUARDIANS. — First-class Education for the Daughters of Gentlemen, in a School where only a limited number are received. Christian training and the formation of mind and character are the essential objects of attention. Finishing masters, individual attention, with home comforts. Large garden and tennis courts. French and German constantly spoken; and where necessary the summer holidays are spent on the Continent. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—LADY PRINCIPAL, West-end Book Store, 370, Oxford-street, London.

EDUCATION BY SEASIDE.—Special advantages for backward and delicate boys. Home comforts. Principal, a Cambridge Graduate. Resident governess. Limited number of boys. Terms moderate. — For particulars apply to the PRINCIPAL, Seaside House, Bexhill-on-Sea.

A CHRISTIAN LADY wishes to receive into her country home twelve young Ladies to receive a thorough education, including languages and accomplishments, and also to be systematically trained in light household duties and cooking. Inclusive fee, 12 guineas a term, payable in advance.—W. L. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no over-working countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. HALE, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

EDUCATIONAL HOME for the Daughters of Gentlemen, Chatsworth Lodge, Grove-park, Chiswick, W.—The Misses BROWN and GOOD have removed to a large detached house, with good garden and tennis-lawn, in the healthy neighbourhood of Chiswick, where they receive twenty Resident Pupils. First-class education, with careful Christian training and home comforts. Children from India received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and others.

PERSONS OF BACKWARD EDUCATION, also young people, taught correct English, letter-writing, reading, and speaking.

TUTOR, May's Advertising Offices, 159, Piccadilly.

THE DAUGHTER of a Swiss clergyman in the neighbourhood of Geneva, wishes to enter a Christian family as Governess. She has her diploma, and can teach besides French, German, music, and all the branches of a sound education.—M. D. P., The Swiss Home, Bienvenue, 3, Colville Houses, Colville-square, Bayswater, W.

CONVERSATION ET LECTURE en Français ou en Italien, par un gentilhomme possédant connaissances variées et ayant beaucoup voyagé. Meilleures références.

MONSIEUR, 63, Queen's-road, Bayswater, W.

EDUCATION.—The Advertiser is wishing to hear of a School for his two sons, where they would have kind care at a moderate charge.

Care of POSTMAN, Alton, Hants.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. Comfortable home for twelve boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident governess. Vacancy for a Kindergarten student.—Address, PRINCIPAL.

MRS. EDWIN HOOPER'S Home and Institute, opposite Highbury Station, London, N. Many high-class Governesses, visiting and resident, Lady Housekeepers, &c., earnestly desiring engagements. Free of all expense to employers. N.B.—Board and Residence, permanency or otherwise, 11s. to [illegible] weekly. References required.

MOUNT RADFORD SCHOOL, EXETER. For many years pupils have read with great success for the Universities, and for the Public Examinations. Careful and prayerful training, based on the Word of God. None but Christian tutors employed. A Lady for juniors: backward boys have special attention. Athletics, and out-of-door games encouraged, and carefully supervised. Cricket, boating, &c. References to parents of past and present pupils. Re-opens, September 14.

Principal E. H. VINE, M.C.P.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

DR. GOERGEN'S HIGHER SCHOOL FOR BOYS, Concordia, Ouchy, Switzerland.—Thorough modern languages, with all other subjects of a good English education. Preparation for military and all other English examinations. Beautiful situation; climate most beneficial to delicate boys. Home comforts, individual care, Christian training. Large premises. English games: tennis, cricket. Highest references.—For prospectus and all particulars address the PRINCIPAL.

TEIGNMOUTH, SOUTH DEVON—Coombe Vale School. Head Master: The Rev. R. D. MAXWELL. Noted for its very successful training of delicate boys. Reduced fees if application is made at once.

BEDFORD. — Howard College.—Principal, Mrs J. COMPTON BURNETT.—A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year pupils have passed the O. and C. Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. 105 passes in last three years, 25 distinctions. Vacancy at Christmas for Governess-Student.

BACKWARD OR DELICATE BOYS.—A married Clergyman, Graduate in honours of Oxford, with much experience, wishes to hear of two Boys to Educate. Seaside, South Coast.—Rev. E. H., care of Mr. Tapper, Bookseller, 40, Westbourne-grove, London, W.

GOSPEL TEACHING.—Parents desirous of placing their sons (under 14) in a young Gentlemen's Boarding School at the seaside, where the above is combined with a first-class education, are kindly permitted to refer to

Dr. THORN, Paddington, London.

A LADY can highly recommend a Governess for young or delicate children. Has had much experience. Eight years in last engagement with English family in Paris. Has very bright and kind, yet firm way with children. Might be fully trusted in post of much responsibility. English, French, elementary music, and drawing.

Mrs. ELLIOTT, Hadley House, Barnet.

CAN ANY CLERGYMAN or Lady kindly recommend as Governess to girl and boy, ages eight and five, an experienced Christian Lady, fond of children, bright, attractive, and strict? Usual acquirements, including French, German, music, drawing. Abstainer preferred. Age 25 to 35.—Mrs HEWITT, Hope End, Ledbury.

HIGH-CLASS BOARDING SCHOOL for Boys, Kendal, Westmoreland. Friends' School, conducted by F. E. REED, B.A. Lond. Prospectus and references forwarded on application. Half Term November 2.

Appointments, Situations, &c., Wanted.

TO SOLICITORS.—A Principal of a first-class Boarding School at the seaside wishes to place a gentlemanly youth (who has passed his preliminary, and is a good shorthand writer) as Resident Articled Pupil with a solicitor of high standing and good practice, and will receive into his school a son or ward in lieu of the same. References exchanged. —LEX, care of Housekeeper, 13, Rose-street, Paternoster-square, E.C.

MAN AND WIFE want situation as Managers of Coffee Tavern. Country town preferred. Christians and abstainers. Experienced. Good testimonials. Ages 35 and 37. No children.

A. K., 8, Sussex-street, Grand Parade, Brighton.

INDOOR SERVANT, or otherwise, in small quiet Christian family. Town or country. Age 28. Height 5 ft. 7 in. 2½ years' character. Scotch. Please state wages.

G. M. K., 14, Sloane-terrace, London, S.W.

A YOUNG LADY, a Christian, is willing to offer her services for the winter to assist in Mission work. Town or country, where workers are required. Unsectarian.

J. M. GUNNER, Colne House, Staines, Middlesex.

SUPERINTENDENT OR MATRON.—A Christian, of middle age, seeks an appointment as above. Has filled similar and responsible positions, and is highly recommended by Miss Raymond, of Mildmay, Deaconess House, Brixton.—M. M., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

AN EARNEST, experienced Scripture Reader, anxious for souls, seeks employment as a permanency, or for temporary duty. Good references given.—B., Mrs. Henton, Cheam Court-cottages, Cheam, Surrey.

A CLERGYMAN (I.C.) desires to recommend most highly a young Lady Parishioner as Mother's Help or Housekeeper. Moderate salary. —Please address Rev. J. ADDERLEY, Castletown Conyers, Charleville, Ireland.

AS WORKING HOUSEKEEPER.—A Christian woman, experienced with and fond of children. Good cook and needlewoman. Age not under 35.—Apply by letter only to R., care of Rev. W. Fuller Gooch, Melford, Palace-road, Tulse Hill-park, S.W.

AS COACHMAN.—Married. Aged 45. Christian; abstainer. 23 years' excellent character from his present master, who is leaving London. Also highly recommended by the Rev. Nevile Sherbrooke.

R. D. H., 16, Seymour-street, Portman-square.

AS HOUSE-CARPENTER AND JOINER on an estate. Understands building and repairs. Total abstainer. Married; one child. Age 25. Good character.—W. TOWNSEND, 4, Moorend-parade, Leckhampton, Cheltenham.

A YOUNG MAN, earnestly desiring to live for God's glory, wishes to meet with Evangelistic or Gospel Temperance work. Wages small for commencement. Good references.

C. HUBBARD, Essex Hall, Colchester.

THE MOTHER of a Young Lady, 19, desires to place her as Companion to a Lady (a good disciplinarian), to assist her in domestic duties. No salary, but refined home. Church of England.

MATER, 121, Earl's Court-road, Kensington.

CHRISTIAN WIDOW, middle-aged, seeks post as Bible-woman. Several years' experience as district visitor. Reference to Clergymen. Kent preferred.

Mrs. HENRY CRITCH, Nonington, Wingham.

RE-ENGAGEMENT required immediately by a Baronet's Wife, in reduced circumstances, as Companion, Housekeeper, or Governess to young children. Good-tempered and patient. Highest references. English, French, and music, &c., &c. Christian and comfortable home earnestly desired.—LADY L., Albany House, Sebert-road, Forest Gate, Essex.

A DOMESTICATED WIDOW Lady would be glad of a comfortable Home where companionship, and any acts of kindness and attention she can give, will, with a small weekly payment, be considered a sufficient return. Bath preferred.—S. E., care of Mr. Shaw, Stationer, Wimbledon, Surrey.

APPOINTMENT near Lancashire sought by a good Matron. Middle-aged. Christian. Widow. Home Office reports and reference.—MATRON, Industrial Home, South Newton, Salisbury.

WANTED, about the middle of November, a situation as Nurse to one or two children in a Christian family. Age 25. Three years' character. London preferred.

M. R., 41, Kensington Park-gardens, W.

A CHRISTIAN (26) seeks re-engagement as Mother's Help or other like capacity. Fond of children. Good needlewoman.

T. B., 48, Albion-grove, Barnsbury, N.

A CHRISTIAN PERSON seeks a situation in a Christian family, as Useful Maid, Parlourmaid, or place of trust. Good reference. Aged 37.—E. T., 13, Paul-street, Kingsdown, Bristol.

WILL ANY CHRISTIAN LADY take into her service a widow, excellent servant, desirous of retrieving her character.

M. A. M., 2, St. Lawrence-road, North Kensington.

AS MAID to young Ladies wanted, by a young person, age 23. Good dressmaker and needlewoman. Can be well recommended.

A. WOOLFORD, Dogridge, Purton, Swindon, Wilts.

CLERGYMAN'S WIFE warmly recommends her widowed friend (Clergyman's sister), sweet-tempered, domestic, experienced, to place of trust. Used to parish visiting. Knows something of Mildmay work.

FAITH, St. Kilda, St. John's-wood, Bournemouth.

WILL ANY CHRISTIAN LADY take a girl, aged 18, a clergyman's daughter whose father has deserted her, and who has no home, and train her. Steady, good-natured, very fond of children, no airs, and willing to be a servant if required.

Mrs. EVERETT, The Rectory, Dorchester.

A LADY WISHES to hear of a light situation in the country, for a delicate girl. Small wages. Respectable. Age 18.—Apply to Miss BANKS, 30, Devonshire-street, W.

SITUATION WANTED by a respectable lad, aged 15, to help in the stable. Willing to be useful. Total abstainer. Christian influence preferred.

H. KENT, 4, Effingham-road, Reigate, Surrey.

A CLERGYMAN recommends a respectable, steady Lad, aged 15, as Stable Boy or House Boy.—VICAR, Stanstead Abbotts, Ware.

AS MAID to elderly Lady. Good needlewoman. Middle age. Quiet family, in or near town.—G. L., 73, Church-street, Kensington.

AS GENERAL SERVANT, in decidedly Christian family. A young woman of slightly deficient intellect, strong, and accustomed to housework, but forgetful. Abstainer.
Miss GREENE, 25, Kensington Palace-gardens.

BIBLE-WOMAN. — Wanted, an appointment as above, or in Mission work, or as Matron. Musical. Good references.—S. E. F., 71, Osnaburgh-street, Regent's Park, N.W.

WOULD A CHRISTIAN MISTRESS receive into her house as Help to an elderly servant, or otherwise, a girl of 13, needing watchful care and training. She is motherless, and in a position of great danger at home.—Mrs. A. B. VALPY, Stanford Dingley Rectory, Reading.

Appointments, Situations, &c., Vacant.

BRISTOL MEDICAL MISSION.—A Medical Missionary wanted.—For particulars apply to C. B. KER, Esq., 6, Royal-park, Clifton, Bristol.

TWO GARDENERS wanted for India as Working Overseers. Ablebodied, well educated, intelligent, Christian men, and total abstainers. Able and willing to take an active interest in the moral and spiritual welfare of the Natives under their supervision. Unexceptionable references required.
R. S., Birchwood, Dedham, Colchester.

COFFEE TAVERN MANAGERS.—Wanted, a married couple without children. Must be abstainers and consistent members of the Church of England.
VICAR, Stanley House, Milner-street, Chelsea.

A CHRISTIAN MAN and his Wife wanted, total abstainers, and without children, to take a superintendence of a London Home for Working Boys.—Apply by letter only, with copies of testimonials, to
A. B. C. D., Surrey Villa, St. James, S.E.

MAN AND WIFE wanted, without family, to take charge of Seamen's Institute. Must be decided Christians, and abstainers. Sailor from Navy preferred. Salary from £50 to £60, with free house, coal, and gas.
Mr. HUNTER, 27, Jamaica-street, Glasgow.

FOOTMAN wanted for Scotland. No butler kept. Age 18 to 20.—Apply by letter only, to No. 75, Robertson & Scott, Advertising Agents, 13, Hanover-street, Edinburgh.

WILL ANY LADY, with private means, who does not require board or salary, undertake the superintendency of the Y.W.C.A. at Gloucester. Apartments, servant's wages, gas, coal, &c., provided. One able to conduct Bible-classes, &c., would find a large sphere of usefulness.
SECRETARY, 4, Commercial-road, Gloucester.

LADY wanted, for small London Institute, in connection with Y.W.C.A. Earnest spiritual worker. Good health essential. Church of England.—E. A. R., 15, Effra-road, Brixton, S.W.

CAN ANY CHRISTIAN recommend a respectable woman as Housekeeper to a mechanic. Widower; six young children (youngest one year old), and one grown-up son at home. Comfortable home. Good wages.—Apply by letter, to A. B. C., care of Mrs. Taylor, 61, South-end, Croydon.

HOUSEKEEPERS, Cooks, Housemaids, Parlourmaids, Nurses, Nurserymaids, General Servants with good characters, should apply to Miss MAULDEN'S (late Missionary) Registry and Home for Servants, Church-street, Paddington-green, W.

YOUNG NURSERY GOVERNESS wanted, to take entire charge of two little girls, ages seven and five. Near Manchester.—Apply personally, or by letter,
Mrs. R., 115, Ladbroke-grove, London, W.

ATTENDANT or useful Maid, for invalid Lady. Christian woman, cheerful, obliging, needlewoman. Light housework. About 35 to 40. —Apply, stating particulars,
Mrs. FRASER, 23, Wellington-crescent, Ramsgate.

A THOROUGHLY RELIABLE PERSON wanted, capable of taking entire charge of the home of a Lady engaged in business. Must be an abstainer, and one careful of children.—Full particulars to be sent to M., care of Mr. Alfred Holness, 14, Paternoster-row, London.

CAN ANY LADY recommend a thoroughly trustworthy person as Good Plain Cook, for one Lady at Brighton. Must be an early riser. —Address, stating all particulars, Miss BRISCOE, 16, Marlboro'-villas, Richmond Hill, Surrey.

A GOOD PLAIN COOK wanted, not under 21. Six in family. Five servants. Assistance given.—Mrs. S., The Hollies, Broxbourne, Herts.

A THOROUGH GOOD COOK wanted in the country. Baking at home. An abstainer preferred. Wages £35.
Mrs. A., Plawhatch, East Grinstead.

A VERY GOOD Plain Cook, middle-age or elderly. Quiet place. Write, state age, where she has lived, wages.
Mrs. M. M., 6, Manson-place, Queen's-gate.

A GOOD PLAIN COOK wanted, in a Clergyman's family. Wages £18. Also a young woman as UNDER-HOUSEMAID, who can sew neatly.—Mrs. BARKER, The Crescent, Sidcup.

CAN ANY LADY recommend to a single Lady, who keeps three servants, a thoroughly good, steady Housemaid, about 30. Quiet, comfortable place.—State full particulars,
Miss EYRE, 10, Parade, Dover.

HAMPSHIRE.—Wanted, by a family of two, General Servant (not cook). Truly Christian woman. Under 45. Abstainer. Wages £18, to be raised.—Care Mr. Williams, 14, Ascupart-street, Southampton.

WANTED, to accompany a Lady to British Columbia, a General Servant, who understands plain cooking; and a House-Parlourmaid. Wages to each £36 a year. No extras. Both must be amiable, strong, and young. Apply by letter in first instance, to Mrs. JACKSON, Howleigh, Wellington, Somerset.

TWO GENERAL SERVANTS wanted, one as Cook and do housework, the other a good needlewoman and assist in housework. Only two in family.—Apply by letter, to
B., Springfield, Isleworth.

A RESPECTABLE WOMAN wanted, not under 30, as General Servant in country Vicarage. Only two in family. Very quiet but comfortable home.
VICAR, Appleton-le-Moors, Pickering, Yorkshire.

TO PARENTS AND GUARDIANS.—Messrs. W. A. & H. EDGAR, Veterinary Surgeons, Camden House, Dartford, Kent, have a vacancy for a resident pupil. References exchanged. For terms apply as above. Christian home and influence.

WILL ANY LADY kindly recommend a thoroughly good plain Cook, active and trustworthy, with good length of character. Three in family. Assistance given. — Mrs. WALTER RICKARDS, 8, Cavendish-place, Cavendish-sq., W.

CAN ANY LADY recommend a thoroughly conscientious person, about 30, as Nurse to three little children. One of Christian principles would be highly valued.—Mrs. CLEGG, Kirksbrae, Mount View-road, Crouch-hill, London, N.

THREE CLEAN, strong, steady, respectable country Girls, between 18 and 20 years of age, wanted in a Ladies' School, as Kitchen and Housemaids. Must be total abstainers, and early risers, and have good characters from former mistresses. Wages to commence at £12, and all found. State full particulars to Mrs. DIX, Merton College, Croydon.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.

WEST CENTRAL HOTEL.

(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Sir William Fox, K.C.M.G.; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; Dr. Norman Kerr; Samuel M'Cumas, Esq.; Frederick Sherlock, Esq.; Edward Whitwell, Esq.; Dr. Ziemann; Miss Haslam, C.E.I.S., &c., &c. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—To Tourists, Families, &c.—Bed, breakfast, attendance, 3s.; two, 5s. 6d. Tea, 10d. Cab fare, 1s., from Euston, St. Pancras, and Holborn Viaduct. Six minutes' walk from King's Cross. Testimonials from Dr. and Mrs. Baedeker and Captain Kearney White, and 1,000 others.—1, Granville-square, King's Cross-road. Note address.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN. Tariff on application.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. Box, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BOURNEMOUTH.—Mancetter, West Cliff.—Superior Boarding House. Best position; close to sea and pines. Large, airy rooms. Liberal table.—For terms, &c., address PROPRIETRESS.

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(Continued on page 26.)

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
DISEASE of RIGHT LUNG.
CASE of MISS LONG, of HEREFORD.

A little more than a year and a half from the time I write, I was visited by this patient, then living in St. George's-road, London. Her brother and mother had died of Consumption. She herself had been ailing for years, with what appeared a rheumatic affection, and which, finally, settled in the chest. The Cough and spitting, in their character, were indicative of Phthisis; while pain, diarrhœa, wasting, and weakness were very critical signs. I fully advised her, and she recovered.

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Rev. J. M. Wilson, the Head Master of Clifton College, recently lectured at a Congregational Church on "Progress of Christian Church Life." It is a somewhat unusual circumstance for a minister of the Church of England to give an address in a Congregational chapel, and Mr. Wilson explained his position thus:—

> It is possible to combine a wide divergence of opinion on secondary matters with an earnest unanimity in primary matters. I cannot but believe that if Christ could stand among us He would say that nothing should separate us from one another which does not separate us from Him.

We commend these thoughtful words to the attention of those who put sect in front of Christ, and who cannot agree to differ on minor points with others whose views as to essentials are admittedly Scriptural.

Notwithstanding the progress of modern thought and new theology, there seems no delusion too foolish to attract and entrap unstable souls, no wind of doctrine by which they cannot be blown about, no sleight of men or cunning craftiness by which they cannot be deceived. Poor old Mrs. Girling, the female principle of the Deity, who had her immortal body, and was never going to die, is dead and buried, and her followers dispersed. But we have Mormonites, and Flying Roll-ers, and the "Special Messenger," and followers of Mr. Barnes and Mr. Carty; and now these last, together with the extreme wing of the faith-healers, are going over to Mr. Prince and the Agapemone.

But the men (and women) who arise speaking perverse things to draw away disciples after themselves are mutually antagonistic. Thus we have the "Special Messenger" of the "special message" regretfully noticing that The Christian has been silent regarding himself, but applauding us for having—

> rendered good service in exposing the erroneous doctrines of a Mr. Prince who made a great stir about forty years ago, and . . . built an abode in the south-west of England called the Agapemone, where many joined him at that time who were influenced by the spirit which had taken possession of him.

It seems not to have occurred to the "Special Messenger" that a false spirit may have taken possession of him also.

The "Special Messenger" has been made painfully aware that—

> A revival of this man's teaching and influence has recently taken place, in which it was Satan's main purpose to overthrow the "special message and messenger;" for several of those who were *foremost* in assisting him in his work three years ago have now fallen into the snare.

And, as if this were not a sufficiently audacious manifestation of Satanic malice—

> A desperate attempt has been made to get him also. A printed letter referred to in The Christian was written specially to him.

Is it not time for Christians to withdraw from barren speculations and unanswerable questions, and preach and teach Jesus Christ, and hold fast the form of sound words? Five minutes on the other side the veil will assure us whether the English are the ten lost tribes; whether the Church is or is not to go through the great tribulation; whether the New Testament saints are or are not to be eternally in a more privileged and exalted position than the elders of previous dispensations; whether conditional immortality, or universal restoration, or immediate or prospective annihilation, or punishment continuing everlastingly, is or is not the truth of God. Has not the query of Isaiah, rolling down the ages, a significance as to spiritual no less than carnal things; a voice to them that are within no less than to them that are without?—

> Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto ME and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto ME; hear and your soul shall live, and I will make an everlasting covenant with you even the sure mercies of David.

Why should we spend our money and our labour on the dry bones of speculative theories, and fill ourselves with the east wind, while God, the Lord of hosts, has made unto all peoples a feast of fat things full of marrow, a feast of wines on the lees well refined; and Jesus is saying, "I am the true Bread from heaven. If any man thirst let him come unto ME and drink?" There are matters concerning which very little is revealed. Is it not enough to use the words of Scripture, and leave the Holy Spirit to interpret them? If He says "everlasting punishment," why should we assume to explain it on the one hand, or to explain it away on the other?

We have the addresses of missionaries abroad and pastors and evangelists at home who would be thankful to receive The Christian, if any friends would send them their copies when read, or subscribe for a copy to be sent to them.

The Rock, in its review of Chiniquy's *Fifty Years in Rome*, calls attention to "the grim irony of Pharisaic demureness" under which Ritualistic Confessors enrol themselves as supporters of social purity.

The famous Ritualistic Bishop of Colombo is at the head of a Purity Society in Ceylon, and the Wesleyans and others fall into line under the crucifix—so writes a correspondent.

In Bombay, a Social Purity Alliance is formed, with the Ritualistic Bishop at its head, and a Cowley father for secretary. Under the leadership of these father confessors Dissenters all join. The Methodist, Presbyterian, Baptist, and other ministers and people, unite, and play second fiddle to Anglo-Romanism. Is it wise for men whose fathers died for the truth in Jesus to compromise themselves and the truth by joining with girl-confessing priests in a purity campaign?

Tract societies in India are too "union" to fight Ritualism. The Ritualists get on the committees, and so outspoken Protestantism is choked down. Individuals must do the work. God will guide and bless them.

Mr. Spurgeon has published his "Annual Paper concerning the Lord's work in the Pastors' College." In it he says, "To preserve the truth of God in these days of declension, it is imperative upon us that we commit the Gospel to faithful men. Controversy with those preachers who are already infected with erroneous views is of small use. The wiser way is to train others to proclaim the true doctrine. . . . There are earnest believers still remaining who will help me in this effort to provide a sound Gospel ministry." We believe there are, and we are glad of it. *Bis dat qui citò dat.*

Mr. Rogers contributes a letter in which he says:—"The tendency in Dissenting colleges to centralisation, and to a separation, after the example of Universities, of secular and theological studies, is not, we think, one of the most hopeful signs of the times. . . . Separate colleges are a stimulant and a restraint to each other. If error comes like a flood into one, another may set up a standard against it. It will be an evil day in which the various colleges shall be melted into one institution."

This wise forecast and warning is followed by a truly encouraging epitome of the work accomplished by "the Pastors' College Society of Evangelists," and an account of the pastors at work in the Australian Colonies. Then comes a highly characteristic and valuable paper by Mr. Spurgeon, in which he "wonders if he can make anything out of so unusual a subject as the birth, origin, history, and work of a Student of the Pastors' College." We need not say that he admirably succeeds.

We hope our readers are not omitting to read in *China's Millions* the almost romantic yet most practical story of Mr. Hudson Taylor's early experiences, and how he learned to trust in God for his daily needs, and thus became qualified to be a missionary in China, and then to be the responsible director of the China Inland Mission.

Cardinal Manning does not appear to be quite so hopeful with regard to the future of the Romish Church as some of his verbose colleagues would appear to be. In a sermon which he preached recently at Kensington he gave expression to somewhat gloomy views, both about the past and the future. After quoting the Pope's assertion, that "the condition of the world and the Church is deplorable," he went on to inform his hearers that "the anti-Christian spirit," after spreading all over the West and North "in what is called the Reformation," banishing the Divine Master from "the sanctuaries where He dwelt day and night, and where He no longer is," had at last entered Catholic nations. In France it had taken the form of a devastating revolution, and had penetrated Italy where "the Vicar of Jesus Christ is shut up under his own roof and dethroned so far as the hand of man can go."

However inaccurate the Cardinal's views of the Reformation and its results may be, there can be no doubt that he is a careful student of contemporary history, for he went on to add, and the admission is indeed a noteworthy one, coming from such a source:—

> Already the great majority of nations that once belonged to the Church, I am sorry to say, have ceased to believe that the Pope is the Vicar of Jesus Christ. . . . This I take to be another sign of the declension of the Catholic world.

The death of Mr. Samuel Morley has removed perhaps the largest contributor of our time to voluntary efforts for the spread of the Gospel. Such organisations as the Evangelistic Mission and many others will suffer a very serious diminution of income, unless the mantle of this departed deviser of liberal things fall upon another, or on many, whose privilege it shall be to prove that "there is that scattereth and yet increaseth."

DUBLIN CONVENTION.

The inaugural meeting of the thirteenth annual Christian Convention last week was held on Monday evening at the Christian Union Buildings. A conversazione drew together a large band of Christian workers and friends, who enjoyed the weighty words of Rev. Joseph Potter, of Derry, as he maintained that Christianity was "a doctrinal religion, an experimental religion, and a practical religion," each phase claiming its due position in the Christian economy. From Matt. xvi. he pointed out that the true attitude of the believer is to declare his belief, whenever challenged, that Christ is the Son of God, the personal source of a personal religion. Man must cease to be man before he ceases to be a religious being. There is an innate leaning toward the worship of a God of some sort in all men, and thus the unbeliever assails not so much religion as a principle, as its truths and doctrines. "Thou art the Christ" is the basis of all true Christianity, and a personal consciousness of this is the motive power of practical spiritual life.

The great feature of the Conference has been the presence of some 250 clergymen and ministers of all denominations, who have blended most harmoniously in truest Christian unity, whilst His Grace the Archbishop of Dublin presided on one occasion. *The Christian Advocate* (Belfast) considers that "at any time work which so unites large sections of the people would be a precious achievement, but in these days of discord, and in a country so torn with civil and other animosities as ours, an occasion that thus fosters union is a national blessing."

TUESDAY, OCTOBER 12.

Very rough weather was responsible for the rather scanty attendance at the morning session. With Lord James Butler in the chair, Rev. J. Chalmers, of Liverpool, spoke on "The Christian Life, a Life of Faith." Its commencement is one of faith—"By grace are ye saved, through faith." Its growth is maintained by faith—"The life that I now live in the flesh I live by the faith of the Son of God." And it should terminate in faith, as did that of the heroes of old who "all died in faith." Whilst many Christians are unable to define the exact commencement of their spiritual life, they should have no difficulty in defining its progress. Their hearts have responded to his loving invitation to come to Christ, but do not realise their blessedness. When, however, we do so, how can we but rejoice in it? If we lose faith we either cease to progress, or do so by our own experience; but if this is so we must come to grief. The life of faith in some is like a mountain stream which gains strength all along its course; in others like a tiny rill sometimes lost to sight, and often struggling for its existence, but increasing as it derives fresh supplies. With the shield of faith any youthful David may conquer and slay his Goliath, and with the bridle of faith we may rein our passions and live to the glory of God.

Rev. J. Whigham followed, upon "The Apostleship of the Christian." Christ Himself was the first Apostle, being the "sent One" of his Father, whose will He came to do; and all who obey his command to go forth as witnesses of the truth are apostles, or sent ones. Conversion brings us into a new relation, both with God and man; and whilst we enjoy our religious privileges, we are also under a spiritual obligation to testify in our words and lives of his love, and to co-operate with Him in his great purposes of mercy to a perishing world. Although but few can go forth into the high places of the field, yet our duty of apostleship remains in its full force. Go, as Andrew did, to your own brother and kindred. The primary sphere of apostleship is the home, whatever may be your position there. If a parent, minister daily at the family altar, and train up your children in the nurture and admonition of the Lord. If a child, honour your parents; be kind, loving, and obedient, increasing in wisdom, and in favour with God and man. If a master, rule your own house well, remembering the Master whom you serve. If a servant, do faithful work with good-will, as unto the Lord and not unto men. There is a vast amount of unused power and talent in our congregations, which must be unwrapped from their napkins. Arouse yourself, therefore, Christian, to a sense of your responsibilities; be an apostle of the truth, and an angel of light and blessing in this dark world. Be diligent in the work given you to do in the home, in the Church, in the Sabbath-school, in the hospital, in the prison, in the sick room, in the abode of poverty, in the chamber of sorrow, in the busy haunts of men, in the great thoroughfares of trade and traffic: be a living epistle, a faithful apostle. And when at last the end shall come, you will finish your course with joy, and receive your welcome into glory from the lips of the great Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Dr. Wright, of Dublin, then gave a sketch of the Baltic provinces of Russia, and of the guarantees given by that Power in the last century in favour of religious liberty; he referred to the way in which these liberties had been gradually curtailed, and pressure brought to bear upon Protestants to join the Greek Church. Especially of late has intelligence reached the Evangelical Alliance of fresh persecution; but details are difficult to be obtained, as it may cost a pastor his liberty, and perhaps his life, to be found in correspondence with the outside Christian world. The Chairman added that unless Protestants band together all over the world, and more especially among the Northern nations, they will have a severe struggle to hold their own against the attack made on them from every quarter.

AFTERNOON MEETING.

This afternoon the subject set down for consideration was the important one of "Religion in the Family."

Rev. Canon Wynne spoke on "Family Worship." It had been said by one of the greatest theologians of the present day that, in the idea of Christian life, every day is a Sabbath, every man is a priest, and every spot in the inhabited world is a temple of the living God. If there was any spot that they might feel to be a temple of the living God, it was that home where God had given them so many blessings, and surrounded them with those who are nearest and dearest to them on earth. Every Christian household is a miniature Church. The union between husband and wife is a type of the union between Christ and his Church; the bond that binds parents and children is a type of the great bond that binds God's people to the Father in heaven. Two things sometimes interfere with the beauty of family worship—formality and irreverence. He mentioned these faults, not for the purpose of supplying cut and dried rules to reform them, but in order that they might be on their guard against what would hinder the edification, the happiness, and the acceptableness of their worship. After all, family worship is the outcome of the family life.

Rev. William Nicholas (Portadown) took for his subject "Parental Teaching and Training." Both teaching and training were referred to in the Word of God. There is a difference, he said, between teaching and training. Teaching is imparting knowledge; training is forming habits. Teaching must be accompanied by explanation; training must be enforced by discipline. Both require repetition, "line upon line, precept upon precept." So far as secular knowledge is concerned, parents may gladly avail themselves of the assistance afforded by day-schools. So far as religious knowledge is concerned, they may avail themselves of the assistance afforded by Sunday-schools; it is an abuse, however, of the Sunday-school system to make it a substitute for parental teaching and training, although it is a blessed thing that there is such a substitute, for the children of ignorant or religiously indifferent parents. The Sunday-school is often spoken of as the nursery of the Church, and he would not quarrel with the epithet. Nevertheless, the true nursery of the Church is the Christian home. Children ought to be trained up in the habit of obedience to their parents. There can be no comfort in a home until it is a settled question that the parents are to rule. The home is not a democracy, nor a republic, but a monarchy, and the parents rule by right divine. In order that obedience may be enforced there must be unity of action on the part of the parents. If a child finds out that he can successfully appeal to the one parent against the decision of the other, he will soon learn to disobey both. Such conduct on the part of the parents will be eventually destructive of each other's authority, and will overturn the very foundations of parental government. But the enforcing of obedience should be done in the spirit of love, and in the training of children their conversion should be distinctly aimed at.

Rev. John MacDermott (Belfast) spoke of "Parental Ambitions." It is natural and right that parents should provide for their children, but there ought to be the most ceaseless care that this natural anxiety should not run into one minor channel, and be kept there. It is right that we should endeavour to provide for and keep our children from penury and want; but, side by side with this duty, there is a larger duty. God's order is righteousness first and riches afterwards. Care should be taken not to allow anxiety for the future position of our children in this world to occupy the time we should devote to our duty in the family circle. If we are willing to trust ourselves to God throughout eternity, we ought to trust Him in regard to the making of provision for our children during that period here which we call time.

EVENING MEETING.

The hall was crowded, as the evening meetings usually are. The first address was by Rev. Dr. Monro Gibson (London), on "The Symbols of the Holy Spirit in Scripture." The chief symbols, he said, were those which were considered by the ancients as elements. There were four chief elements—earth, water, air, and fire. The earth was a gross element, and the other three were refined and refining elements. Accordingly, earth was associated with the flesh, while air, water, and fire were of the Spirit, and were all used as symbols of the Spirit. In a most interesting and suggestive way he proceeded to expound the symbols of air and water, leaving for another opportunity the consideration of the highest symbol of all—that of fire.

An earnest evangelistic appeal from Mr. J. Townsend Trench closed the exercises of the day.

WEDNESDAY, OCTOBER 13.

Rev. Dr. Murray Mitchell (whose addresses have been so much valued, especially by the ministers present) led off the morning meeting with a paper entitled, "Christ and other masters; or, Christianity compared with heathen systems." Although a subject more fitted, he said, for students than a popular gathering, he still believed it to be one of present and practical importance. The comparison of different forms of religion had occupied many minds and formed the subject of endless literary effort. There are many erroneous ideas afloat, all tending to degrade the Gospel of Christ from the unique position God intended it to occupy, whilst many persons consider all religions to be partially true and partially false. He was prepared to show that Christianity has borrowed no truth from any Pagan system, and that all other systems have mingled very much error with what measure of truth they contain. Dr. Mitchell then gave what he termed a sad recital of the ancient religions of the world, including those of Babylon, Egypt, Phœnicia, Rome and Greece, and also a sketch of existing heathen forms as far as they have been brought to light. He strongly emphasised the following points, viz., that civilisation unaccompanied by the true religion of Christ has proved and will ever prove a curse and not a blessing, inasmuch as it only introduces its sins without the counteracting influence of the Gospel: that wherever Christianity has obtained a firm footing, it has asserted and maintained its superiority over any previously existing form of heathen religion, to the gradual decrease of the latter: that, whatever points of good can be found in any existing religion, they are already found in Christianity, whilst the evil and degrading influences which they contain are utterly absent from the religion of Christ, neither Socrates, Confucius, nor Buddha being within reasonable comparison with the sublime life and character of the Son of God.

Rev. J. B. Figgis spoke from John x. 10, upon "Life abundantly." The Church of God needs many things, but none so much as *life*. Only *life* can make *living* Christians, or a *living* Church, as only an acorn—not even a pearl—will make an oak. There is a great deal of scaffolding about our churches, but this must all be removed, ere the Church will present a perfect, elegant appearance, and then it can only endure if builded upon the *Living* Stone. With simplicity and beauty the speaker drew a picture of a father's return home after long absence. Sorrow and trouble have perhaps entered, and embarrassment of circumstances ensued, or perhaps discord and quarrelling may have arisen among the members of the family. But, hark! A whisper runs round, "There's father!" and as the glad cry is raised, "Father's come!" the trouble and the discord fly out of the window as he comes in at the door. And presently he opens his bag, and empties his pockets, and gives little presents to one and another, and there is great joy, because "father's come!" So Christ says, "I am come," and why? Has He any gifts? Yes. "I am come that ye might have life, and that ye might have it more abundantly." In Psalm lxxii. 7 we have "abundance of peace;" in Isaiah lx. 7, of pardon; in Isaiah lxvi. 11, of glory; in Jeremiah xxxiii. 6, of truth; in Romans v. 17, of grace; in 2 Corinthians viii. 2, of joy; in 1 Peter i. 3, of mercy; but all these shall we possess if we have the abundance of life.

Following up somewhat this line of thought, Rev. Marcus Rainsford spoke briefly on the subject of "Living Water." In conversation with the woman at the well Jesus said: "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water." That is the gift which God has to bestow—*life*, under the symbol of water, which, coming from such a source, cannot be otherwise than abundant.

In the afternoon the hall was filled, and with Major-Gen. Rice in the chair, Rev. J. W. Whigham spoke upon "Christ-like Character." A man's character is not his talents, his rank, or even his reputation. His repute "is what his fellow-men think of him;" his character "is what God thinks of him." Character relates to sound principles, elevated aims, self-denial in spirit, purpose, and life. Such a character is a great moral force in the world, but it must be subservient to, and controlled by, the one true example, godliness, which is seen in the character of the Lord Jesus. What a perfect pattern the character is! What moral beauty encircles it! What a halo of glory surrounds it! Let us look upon it, and study it from day to day, and as the face of Moses shone as he gazed on the Divine glory, so will our characters shine with the likeness of Christ, and we shall become a living likeness of our great Lord and Master.

Rev. E. F. Rambant dealt with the subject of Doctrine, showing the inefficacy of mere doctrine to save or sanctify, which only a living Christ can do. At the same time sound doctrine is the basis of all true religion and Christian experience. The spirit of the age is against sound doctrine, and many of the most blessed truths of our belief are denied in whole or part by some eminent men who are reedy pillars of the Church. He took occasion to protest against the letting of that hall by the Y.M.C.A. to Rev. H. Ward Beecher, but his protest was ruled out of order. It was a great pleasure to see so many different opinions represented by various ministers present, and he trusted that while differing in points of doctrine, the outcome of the Convention would be to establish more inter-communion between the different churches.

Rev. Wesley Guard brought the meeting to a close with an address upon "Co-operation in Service for God."

In the evening over 3000 listened with great attention to Rev. Dr. Monro Gibson, as, following up the thread of his discourse of the previous evening, he dealt with "Fire, as a Symbol of the Spirit." Christ declared Himself to be the foundation of living water, and those who believe on Him, "as the Scripture hath said," shall be channels through whom the living water may flow to others. Thus the symbol of water seems specially connected with God manifest in the flesh. But the symbol of fire belongs rather to the dispensation of the Spirit. The baptism of the Spirit was to be "with fire," as John the Baptist predicted, and this was fulfilled at Pentecost, when "tongues as of fire sat upon" those present. Earth, water, air and fire are four elements which, according to ancient idea, are in ascending order. Earth represents all that is heavy, gross and dead. Fire aspires to heaven, whilst water and air maintain intermediate positions. Fire seems a thing of heaven come to earth. It shines with its own light, it is full of life and action of itself, it diffuses the light and warmth of heaven, and whilst water and earth fall the fire rises to the heights from whence it came. Man is of the earth earthy: the Spirit of God cleanses him with water and gives him spiritual breath, but with fire cleanses away his dross and brings him forth purified, made white, and tried. The baptism of fire implies a new element in life—man walking in the Spirit, and a new energy of life—the Spirit working in man. As a cleansing power it burns and penetrates into recesses which water could never reach; and, as a quickening power, it imparts a new energy, whilst most that air or water can do is restore an old energy. You may confine earth, water, and even air in a vessel, and they will remain there. But not so fire. It will either work its own way out, or smoulder and die in the attempt. So with the Spirit of God. If we shut it up, and prevent its working, it will die, and leave our hearts cold and dead. We may receive water without being fountains to others; but not so with fire. Water flows in a channel made for it, but fire overcomes all obstacles, and makes its own way. Many Christians have received the baptism of water, but not that of the fire. They may have many good points and qualities, but these need the application of the fire. The grate may be filled with fuel, but its contents are but cold and dead until the fire is applied. If we receive the fire, we cannot keep it to ourselves. Therefore, shall we not cry to God for it, for the sake of those around us?

Rev. Marcus Rainsford then addressed an earnest appeal to the unsaved.

THURSDAY, OCTOBER 4.

The morning meeting was devoted to the consideration of the evangelisation of the world. Lord Plunkett, Archbishop of Dublin, presided, and, before introducing the speakers, alluded to the union amongst the various sections of the Church, which it was the object of these meetings to promote. His lordship deplored that such differences should exist, but many felt that it was impossible to obliterate the characteristics of differences which each denomination held without compromising their respective Churches. For this reason many of his clergy had declined their presence, and probably disagreed with him for having consented to preside. But he felt no such difficulty, and, therefore, when asked to be present as chairman, he dared not refuse. He trusted that the great question of the evangelisation of the world, and the unity of God's people necessary to its accomplishment, would help them to bury all their minor differences for the sake of the one great object. His lordship then alluded in very touching terms to the late Rev. Dr. Fleming Stephenson, "whose loss we all deplore, and who, perhaps, has done more for the cause of unity and evangelisation than any who have spoken from that platform on the occasion of such conventions. When we think of his loving nature, of his cultured mind, and his heart burning with evangelistic zeal, we cannot help deeply feeling his loss, whilst we praise God that it is our dear friend's gain. One thing we may all do, to strive to follow his example, that, like him, we may be partners of the everlasting kingdom."

Dr. Murray Mitchell expressed his entire agreement with the sentiments expressed by his lordship, and was glad that the question of the heathen was selected for discussion. He referred to the time when Celtic missionaries overspread the Continent, not in handfuls but in "armies" and inundations. Now, if he were asked "What is being done in the missionary cause?" he would would reply "very little," but he would also add "very much." Very little compared to what the Church of Christ might do, but very much on the part of God considering how little the Church is doing. Darwin described missionary work in the South Seas as being "an enchanter's wand," and speaking of a certain island, he says, "I never thought that any teaching would have made its inhabitants tell the truth, but this the missionaries have accomplished." Similar glorious results have always accompanied the introduction of the religion of Christ. Ethical science demands a gospel which denies miracles and the Atonement, and its upholders maintain that such a gospel would bring forth great results. But where are such results? If that teaching would convert the world why do they not try? Where does the Ethical Science Missionary Society exist? Nowhere. We mean to stick to the old banner and the simple facts of the Gospel, and our weapons, which are tempered in heaven, are unrusted and unblunted as of old.

Mr. Reginald Radcliffe then spoke upon the same subject, pleading with his usual earnestness the cause of the millions of Africa, India, and China, quoting figures and facts, with which our readers are already familiar.

The meeting in the afternoon was addressed first by Rev. J. B. Figgis, who spoke briefly upon "Christ's ownership of his people." There are many Christians who practically rob God of this ownership by not yielding themselves up, body, soul, and spirit, to the Lord who bought them. Till we find some part of our being which He has not redeemed, we cannot rightly withhold any portion. Mind, soul, body all are his by right of purchase. This would be bondage if it were for any other but God, but surely it is not bondage to give ourselves to Him, who has withheld no good thing from us, not even his own life.

Rev. J. Chalmers showed that "Consecration" was no more than just yielding ourselves to God in the way suggested by the previous speaker. It presupposes that we have responded to the call of God, offering reconciliation and peace. Consecration is turning from our own will to his will, accepting that as the rule of our life; it is turning from pleasing ourselves to pleasing Him, and this will prove an indescribable joy. Mr. Chalmers concluded with an earnest appeal that as an outcome of the Convention and of this last believers' meeting, some who had never done so before should yield themselves up, body, soul and spirit, to their gracious Master, who is the rightful owner of their souls.

Rev. W. Nicholas supported these speakers, and the Convention was thus brought to a close with remarks of an intensely practical character.

Y.W.C.A. CONFERENCE.

Friday was a day of minor Conventions—a Y.M.C.A. Conference, a Church of Ireland Young Men's gathering, and a Y.W.C.A. Conference. The last-named Conference opened at half-past ten. Mrs. Tottenham presided at the devotional meeting. The attendance was extremely large at half-past eleven. Mrs. Tottenham addressed the ladies on 2 Chron. vi. 41—the glory of the Lord filling the house. She was followed by Mrs. Hatt Noble, on the definite needs of the day, and Miss Bradshaw, on "Hindrances to Consecration." In fact, this was an hour for consecration. Reports followed from each district referee, which occupied till half-past one, some of them being of the most touching description.

At half-past two the Association again assembled. The hall was so densely packed that it was necessary to have an overflow meeting, which filled another room. Mrs. Hatt Noble delivered her annual Presidential Address, too long to be noticed here. It was listened to with the deepest attention, the salient points in it being (1) the marvellous increase of the Association in Ireland, from 5000 members in 1884 to upwards of 9000 in 1886 ; (2) the new Institute in Dublin about to be opened ; (3) the Minor Conferences which have been held in different parts of Ireland.

Mrs. Noble was followed by Miss Reynolds, the head of the Evangelisation Department, who had visited 103 branches out of 219, and applications were constantly coming in for more evangelistic visits. It is a treat to hear the faithful, earnest, loving addresses which these lady evangelists deliver ; clergymen might do well in many instances to follow them in their clear delivery of the Gospel message. At the conclusion of the President's report addresses were delivered by Miss Nicholson, on Spiritual Growth ; Mrs. Pigott, on Joy of Sacrifice for Christ ; Mrs. Tottenham, on Rest in the Lord, the Secret of Successful Service ; Mrs. Menzies, on Life Work—its Aim, the Glory of God ; Miss Reynolds, on Evangelistic Work. Nothing could be more telling than the earnest and thorough manner in which these subjects were handled. The overflow meeting made a terrible strain on some of the ladies. Mrs. Menzies spoke for nearly an hour and a half between the two meetings, and Mrs. Tottenham not much less.

In the evening the Molesworth Hall was packed with women of all classes, and the Association received encouragement from the presence of several dignitaries of the Irish Church. General Noble, the chairman, addressed the meeting on "Onward, Upward, Heavenward, Looking unto Jesus." He was followed by Miss Mounsey, of Sunderland, who, in an evangelistic address, entreated any unconverted hearers to give themselves that night to Jesus. Canon Daunt, of York, next spoke on "Praise," and called on the members to be faithful and true to Him who had so lovingly drawn them to Him.

The next speaker was Mrs. Menzies, who took "Danger Signals" as her subject, the dangers to be guarded against being drift, dreaminess, dress, drink, despondency, dissipation. She illustrated all these with her usual graphic and pathetic manner, closing with an earnest appeal for support to the Association from all who were present.

Mr. Reginald Radcliffe followed with an energetic appeal on behalf of missions, urging all the young women to come forward and devote themselves to evangelistic effort in India, China, and Africa.

Rev. F. Gason gave the last address. He was the latest recruit to the Y.W.C.A., and his hearty speech found an echo in the hearts of all present.

Mrs. Hatt Noble, the President, gave a very short farewell, a very solemn warning to all who had heard the Gospel message that night, and who were going either to trifle with it or reject it. At the same time she gave a word of loving encouragement to all who were labouring so steadily in the Master's service, and closed with an affectionate farewell to all those who had stood so faithfully to the Association, and had so true-heartedly, whole-heartedly, supported her and each other.

SOUTH AFRICA.—A quarterly paper, entitled *The Pioneer*, has been started by Mrs. Osborn, who is well known in connection with Christian work at the Cape. It is intended to be a record of work in South Africa and a means of communication. The October number contains interesting accounts of various Christian organisations at the Cape. It can be obtained from Mrs. Osborn, 12, Camden-hill, Upper Norwood, S.E.

STREET ORDERLY LADS. — These youths, whose appearance and dangerous avocation must be familiar to the frequenters of our London streets, were invited to a dinner at the "Welcome Restaurant," Cross Key Square, Little Britain, last Saturday week. Nearly 150 of these lads accepted the invitation, and enjoyed a good dinner of roast meat, vegetables, and plum-pudding. After the repast, Mr. James B. Wookey, to whose exertions the boys were indebted for the meal, addressed them. He reminded them of the occasion when "No. 13" was knocked down at Ludgate-circus by an omnibus, reading the account of which had so shocked him that he determined to do something for them. Mr. Kemp also addressed them.

AFRICA'S MISSION TO AFRICA.

Last Saturday morning, the Freedmen's Missions Aid Society held its annual meeting at Westminster Chapel. Although the hour was an unusual one, 11.30, there was a good gathering of the friends of the Mission. The proceedings opened with singing of "From all who dwell below the skies," after which Rev. Dr. Davies offered prayer.

The pastor, Rev. Henry Simon, presided, and, after a few introductory remarks, asked the Secretary to read the abstract of the report.

Rev. J. Gwynne Jones then gave a brief *résumé* of the work in West Africa. It had been remarkably prosperous during the last three years. Commenced by the United Brethren of America thirty-one years ago, the first missionaries were white men, coloured men not being available. During the first thirteen years only two converts were gained as the result of much labour. In the next fifteen years, most of the agents being coloured men, there were 514 Church members. Special efforts which resulted in 1012 being added to the church were made in 1884, and last year the number was 1103. There were eighteen central stations, extending over 100 miles of the coast, and twenty-five miles inland. At each of these, there were day and Sunday-schools, and services were held by the missionaries, who also itinerate in about 300 towns of the interior. The distinctive feature of the Mission is that it is conducted by coloured men, under white supervision. These men are devoted to the work, can stand the climate, and there is no prejudice against them. During the past year, out of forty-seven engaged, only one had died. The Society had sustained a great loss by the death of Lord Shaftesbury, who was its president from its commencement to the time of his death. There were probably 3000 Church members now in connection with the Mission.

Rev. D. K. Flickinger, D.D., then moved the adoption of the report, and in his speech gave a thrilling account of the state of the people when he first saw Africa, thirty-two years ago. He described their poverty and their degraded manner of life. They ate snakes, alligators, and, worst of all, one another. Then they were polygamists. Each had as many wives as he could afford to buy. These wives were slaves, to all intents and purposes. In addition to this, they were devil worshippers. They believed in a great Supreme Being, but also that the devil is controlling this world now, and hence they pray to appease him. During the nine times he had been to Africa, he had gone hundreds of miles into the interior, but he could not go into a village without finding a devil-house. There were acres of ground dedicated to the devil. They also worshipped the spirits of their deceased relatives. He then began to describe the mission work. In addition to teaching at schools, and preaching the Gospel, they sent out their converts to preach. The converted women had commenced a mission. They read and prayed and sang, and thus spread the Gospel.

Dr. MacEwan, in seconding the resolution, said that this was a Mission sent to us from America, and it should command our support all the more for that. The two nations should be united in good works and philanthropy. He then spoke of the anti-slavery agitation, how the Saxon people had worked together for its destruction, and said that these two great nations should build over the ruins of slavery a temple of Christian zeal, endeavouring to atone for Africa's cruel wrongs in the past. This Mission tended to keep in existence a strong anti-slavery sentiment. Some think slavery is dead, but it is not. It is causing thousands to be dragged to the slave market annually. He then described some of the horrors of the traffic in Eastern Africa, after which the resolution was formally approved.

Rev. H. Ward Beecher said that it seemed to him that we were entering a new phase of God's work. In the beginning of missions nations stood still, and Christian churches sent missionaries to them ; now God is sending the heathen to us. He believed that the question of the day was, What would the strong do with the weak, and what would the enlightened do with the ignorant ? On the western shores of America the Mongolians were swarming, and they beat them, stoned them, killed them, and refused them a single leaf of the tree of life for fear that more might come, and then we wonder that they will not receive the Gospel ! The same thing was true in our colonies, where they were going to bar them out. The selfishness of men was saying, we will send the Gospel if you will only keep the people at home. Such a Gospel had better be kept at home itself. The Gospel looks upon all men with one look. Referring to slavery, he described the disabilities he had seen the slaves suffering in America, but he had lived to see them all swept away and to see the character of the coloured man vindicated. The Spirit of God gave wisdom to Lincoln to declare emancipation and for them it was the dawn of manhood. The mind of the African was peculiarly favourable to that side of religion in which the Anglo-Saxon requires aid, the belief in the invisible. They were masters of politeness. There is something more in the African character. There has never been such an exhibition of submission to the Divine will as was shown by the slaves at the time of the war. They were making progress in knowledge. There are rising among them men second to none as preachers. From one association are sent out one thousand dedicated men and women to preach and to teach in the South. Many a revival sprang up from cabin slaves. Tried by bondage, by war, by civilisation, tried in all the professions, they had proved themselves fit for the purposes of God. If such are the results of African genius, what will she be, by and by, when Christianised and civilised she shall bring her consecrated genius, sanctified, to bear upon the welfare of the whole human race.

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BLACKGANG MISSION, I.W.

This unique Christian work has been continued for the last thirteen years. Though the removal of the late Mr. C. Reade, more than two years ago, is deeply felt, Mrs. Reade, Miss Edith Reade, and Miss Hamilton still devote themselves to this Mission. Their chief work is to watch for souls, and the Lord is giving them signs of his special approval. They are also helped in the classses for the young, and in other ways, by Miss Margaret Reade.

The annual harvest thanksgiving was held on Thursday, October 7, when over four hundred persons were present, although it is said that there are not two hundred persons in Blackgang. The people came from all the villages around. The meeting was addressed by Mrs. Reade, Rev. H. J. Crouch (of Horsham), Rev. R. A. Davis (of Ventnor), Rev. J. Harrison (of Niton), Mr. J. Newman (of Sandown), Mr. F. H. Bowden (of London), and two friends from the body of the hall. Mr. G. Kelsey (of London) presided.

The Sunday morning, afternoon, evening, and week-night services, and the Sunday-school and Band of Hope, continue to prosper. A small Y.M.C.A. has just been commenced.

The people who attend the services are poor. Mrs. Reade has the responsibility of the expenses, and has been encouraged by a few kind contributions from those who have seen or heard of the good work that is being done here ; still more help is needed, and the friends also desire to purchase the hall in which the services are held.

The writer, who is just now on a visit to Blackgang, would ask the reader to unite with him in prayer to the Lord of the harvest to send labourers into other villages that may be as dark as Blackgang was, that they may be lights therein, and open one of the rooms of their dwelling for Gospel services. This is what the friends did at the commencement of this good work here in Blackgang.

MIDNIGHT MEETING MOVEMEMT.—Mr. J. H. L. Christien has, in conjunction with Christian friends, been holding very important and fully attended meetings in various parts of London, especially of young women, in Ratcliff-highway, Mile-end, Commercial-road, Drury-lane, &c. A number of young women, at their own earnest request, have been placed in institutions. A successful effort has also been made to reach the foreign women of London.

The Book World.

SHORT BIOGRAPHIES FOR THE PEOPLE. Vol. iii. 1s. 6d. *Religious Tract Society.* This is the sort of literature that will interest the people. They will read it, and be the better for it, as, indeed, all must be for knowing something of the lives of the good and great.

HIDDEN HOMES; or, The Children's Discoveries. By M. A. PAULL RIPLEY. 2s. 6d. *Nisbet & Co.* In every way an excellent book, for it is not a story merely, of the aimless kind now so common. It tells of two classes of young life, brings them together, evolves good from the union, and gives the children a common bond of interest, full of instruction, pleasure and profit to the young reader.

ENID'S SILVER BOND. By AGNES GIBERNE. 5s. *Nisbet & Co.* If the plot and some of the incidents in this story savour of gloom, they are so natural and original, and are so well worked out, that the deepest interest is felt until the last page is reached. Enid herself is one of Miss Giberne's best bits of girlhood, and that is saying a great deal. This is a story to give to any girl who needs a helping hand in coming to the light.

"GRAN." By E. A. B. D. 2s. 6d. *Nisbet.* Surely this book is not for children to read! With the very best intentions in the world, the writer has produced a story, not so unpleasant, in itself, as in the manner of telling it. The experiences and language of the characters are not such as will elevate the young reader's mind. Temperance stories have need to be written with delicacy and care, or they may subvert the ends which the writers have in view.

THE FAMILY COUNCIL: Conversations on the Home. By EDWARD GARRETT. 3s. 6d. *Nisbet.* Sensible, clear, wise with "the wisdom that cometh from above," these papers will be a help to many in the training of their boys and girls. The Christian training of children, the starting into life of the boys, the education of the girls—these and kindred topics engage the pen of this ready and clever writer; we doubt not that the little volume will be welcome in many a home.

"STRAIGHT PATHS FOR YOUR FEET." By Rev. MARCUS RAINSFORD, B.A. 1s. 6d. *Hodder & Stoughton.* Mr. Rainsford is a master of Biblical exposition, and we see him at his best in this little volume. He takes up some of the most important Scriptural words, and throws light on their meaning. He shows how they are misinterpreted in common usage, and how their simplicity veils depths of truth that we can never fathom. His style is pleasant to read, and his thinking is devout and suggestive.

THE HANDY NATURAL HISTORY. By Rev. J. G. WOOD. 8s. *Religious Tract Society.* This is just the book that is needed in the public, private, and family schoolrooms. Mr. Wood, who is a great lover of animals, and a patient student of their habits, writes most fully, interestingly, and even learnedly, yet simply, and he seems to embrace in his study almost every living creature. Natural history is one of the most delightful fields in which to roam, and when it is done in Mr. Wood's company, the pursuit has the additional charm of being invested with clear, fearless, Christian truth.

PHASES OF CHRISTIAN TRUTH. By Rev. A. J. PARRY. Third edition. *Charles Higham.* A volume of sermons seldom reaches a third edition in these novel-reading days. The fact that the volume before us has attained such distinction speaks loudly in praise of the sermons it contains. Mr. Parry brings to his pulpit work wide reading, a forcible way of putting truth, and intense belief in his mission as a preacher of the everlasting Gospel. So he gives no uncertain sound, but speaks weighty words well worth listening to. We are glad that the press will, in his case, fulfil its true function by giving wider circulation to the messages proclaimed from the pulpit.

THE HOMES, HAUNTS, AND BATTLEFIELDS OF THE COVENANTERS. By A. B. TODD. *Jas. Gemmell, Edinburgh.* Without any attempt at "canonising" those heroic souls who sealed their faithful testimony with their life-blood, it is right that the Protestants of to-day should hold them in honoured and grateful remembrance. Mr. Todd's graphic and sympathetic record of Covenanting scenes and martyrs will help the present generation to understand how much it owes to these witnesses for the truth in a darker and more perilous day. Let our Scottish youth, particularly, read these thrilling chapters and catch something of the inspiration that nerved their Covenanting forefathers to brave the bullet and the sword rather than deny the Lord who bought them.

A ROUND OF SUNDAY STORIES. By L. G. SEGUIN. Illustrated. 5s. *Hodder & Stoughton.* A beautiful gift-book for the young. The stories are on many and varied topics, but all are well told and fitted to interest youthful minds. The engravings do not appear to us, as a whole, to be up to modern water mark.

THE GOSPEL OF UNION WITH CHRIST. By JAMES CHALMERS, M.A. 1s. 6d. *T. Woolmer.* A precious book, on a precious subject. "Union with Christ," as stated in the preface, "is the essence of all religion." The man who elects to write on such a subject must not be a worshipper in the outer courts of the Temple. Like Abraham, he must be a "friend of God," one with whom God has spoken face to face, and who often enters into the holiest of all. The author has produced a spiritual book. Confining himself chiefly to the four Gospels, he sets forth the rise, life, and relations of union with Christ. The "mind of Christ" on this blessed union is reverently studied and movingly described. Apt quotations from choice writers are interwoven with his own thoughts. The controversial, critical, or superficial Christian will see little in the book, but no hungry disciple of Jesus will lay it down without thankfulness, hope, and wonder at the unsearchable riches of redeeming love.

AUSTRALIAN PICTURES: Drawn with Pen and Pencil. By HOWARD WILLOUGHBY, of *The Melbourne Argus.* 8s. *Religious Tract Society.* This most elegant volume is a worthy and timely addition to the Society's well-known "Pen and Pencil" series of national handbooks. Coming on the flood tide of a movement for the federation of the colonies and the mother country, we cannot doubt it will aid that laudable project. Many of us have very inadequate conceptions of the vast extent and illimitable resources of this Greater Britain beyond the sea; with Mr. Willoughby's book at command we shall have no excuse for such ignorance. The field is so great that the author only undertakes to give "peeps" at the different aspects of Australian affairs; but within his limits he seems to have done excellently, while the many fine engravings reveal something of the profusion of natural attractions of the Continent, and the architectural beauties of the larger cities. No one who would get a bird's-eye view of the land, its peoples, and products, should fail to procure a copy of this magnificent work.

LANGUAGE AS ILLUSTRATED BY BIBLE TRANSLATION. By R. NEEDHAM CUST, LL.D., with a Map of the World and a Table of Languages. *Trubner & Co.* This little pamphlet has divers properties. If only studied it will inform the scholar, gladden the missionary, cheer the churches, give the candid doubter of inspiration hard nuts to crack, and enlarge the mind of denominational Christians. Its object is to show how largely the study of language, and less directly the sciences, geography, and ethnology, have been advanced by Bible translation. To learn that the thirty translations of Scripture available in 1800 have become in 1886 no less than 267, and that the annual profit of selling Bibles is £100,000 to the Bible Society alone, are facts worth considering. The difficulties of translating certain words are graphically described. The suggestions that instead of many small Bible clubs a few great societies should divide the world, and that Protestant countries should be self-supplying, are well worth consideration. An excellent Map and Table of Languages are appended.

MISSIONARY LITERATURE.—In these days of reviving missionary zeal, any works that throw the light of ascertained fact on the great fields of the world are to be welcomed. Two interesting books of this description are before us. One is PERSIA: the Land of the Imams. By Rev. JAMES BASSETT (*Blackie & Son.*) Mr. Bassett writes of a little known and largely neglected land; his book ought at once to increase our knowledge and our solicitude for the evangelisation of the races that inhabit this *terra incognita.* The book is much more a record of personal travel, and a description of Persian social life, than a story of missions, but the closing chapter gives interesting details about missionary effort, its difficulties, and encouragements. THE GOSPEL IN SOUTH INDIA, by Rev. SAMUEL MATEER (3s. 6d. *Religious Tract Society*), is an unpretentious but touching narration of "the religious life, experience, and character of the Hindoo Christian." These pages are full of instances of Gospel triumphs; it will afford a highly encouraging study to all who help in mission work, especially those who purpose to spend their lives in the foreign field.

Many interesting particulars found in no previous life of John Wesley are promised in a biography by Rev. John Telford, to be issued immediately by Messrs. Hodder & Stoughton.

Such has been the popularity of the "Lives of Robert and Mary Moffat," that a fifth edition is now in the market.

A memoir of the late Rev. James Robertson, of Newington, Edinburgh, the famous preacher to children, is about to be published.

"TRAMPS" is the title of a "dialogue" written and published (1d.) by *Mr. J. J. Lane, Brighouse, Yorkshire.* The writer, who has been engaged for some years in visiting lodging-houses, has thrown the experience thus gained into this form with the object of arousing interest in this department of Christian effort.

THE ADVERTISER'S A B C of Official Scales and Charges. 10s. 6d. 402, *Strand.* A bulky volume in which, as its title indicates, we have, arranged in alphabetical order, the names, rates for advertisements, and other information respecting the multifarious periodicals now issuing from the press. A useful feature of the book is the numerous indices. The publications are classified according to the frequency of publication, whether daily, weekly, fortnightly, or otherwise, also with regard to place of publication, while the class periodicals are grouped according to the subjects of which they treat. Of course, in such a publication, errors are almost unavoidable; we have noticed a few, but these will not debar it from being a useful reference book for the counting-house.

BOOKS RECEIVED.

Messrs. J. Boulton & Co.:—
- Lillian St. Clair, by Mrs. Alfred Hort. 3 vols.

Messrs. Hodder & Stoughton:—
- A Christian Philanthropist of Dublin. A Memoir of Richard Allen, by Hannah M. Wigham. 3s. 6d.

"Christian Commonwealth" Office:—
- My First Curacy, by Tregelles Polkinghorne. 3s. 6d.
- The Dawn of Manhood, by John Clifford, D.D. 3s. 6d.

Messrs. S. W. Partridge & Co.:—
- A Sailor's Lass, by Emma Leslie. 1s. 6d.
- Living it Down, by Laura M. Lane. 3s. 6d.
- Low in a Low Place, by E. Emma Hornibrook. 2s. 6d.

Mr. T. Fisher Unwin:—
- Boy's Own Stories, by Ascott R. Hope. 5s.
- Dottings of a Dosser, by Howard J. Goldsmid. 1s.
- The Bird's Nest, and Other Sermons, by Rev. Samuel Cox, D.D. 6s.

Messrs. J. Nisbet & Co.:—
- High and Lowly, by Ellen L. Davis. 2s.
- Five Thousand Pounds, by Agnes Giberne. 2s.
- Allured to Brighter Worlds, by Rev. A. H. Brenan. 2s. 6d.
- Golden Links in a Life Chain, by Eva Travers Poole. 2s. 6d.
- Morning Family Prayers for a Year, by Rev. J. R. Macduff, D.D. 6s. 6d.
- Uncle John's Talks with his Nephews, edited by Rev. E. J. Hardy, M.A. 2s.
- St. Paul the Author of the Last Twelve Verses of the Second Gospel, by Howard H. Evans, B.A. 2s. 6d.

PAMPHLETS RECEIVED.

From Artists' Colour Manufacturing Co.:—Hints to Amateurs and Artists respecting Novel and Improved Modes of Decoration and Painting, by H. F. Brousson. 1s.—Practical Help to Amateurs and Artists for Painting and Decorating all latest Productions in Pottery, by H. F. Brousson. 1s. 6d.

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VILLAGE WORK in CAMBRIDGESHIRE

To find over one-third of the population of a large village gathered into the pleasant, well-arranged Mission Hall on Sunday nights to hear the simple preaching of the Gospel—while goodly numbers also assemble at morning and afternoon services in the same place—is a cheering sight. To know that many of these had been brought to God under the Gospel preached there is still greater cause for praise to the Lord.

Such is the fact in connection with the Cambridgeshire branch of the (London) Evangelistic Mission at Streatham, near Ely, from which the Gospel is also carried to many villages around, frequently in fellowship with those already labouring as pastors amongst these scattered cottagers. On Tuesday week, the harvest thanksgiving brought large numbers together for afternoon and evening meetings, with tea between. Notwithstanding the most inclement weather, the hall was filled for the two latter—waggon loads of friends coming from villages seven or eight miles away—and addresses were given by Messrs. W. Holmes, Russell Hurditch, Morton, Sennett, from London, and local friends.

The work is in a vigorous state, through God's blessing, and is just such as is needed in many other villages of the land where much spiritual death exists.

NEW BRITAIN.—Rev. George Brown founded a Wesleyan Mission here five years ago. Then the natives killed one of his teachers and were continually engaged in tribal wars. At his departure recently, 500 natives gathered to show their esteem for him and to offer their parting gifts. Some thirty converts have been won, and the tribal feuds have ceased.

"WILLIAM TYNDALE."*

England owes a debt to William Tyndale she can never pay. He helped to lay the foundation of her social and moral greatness by giving her people the Bible in their own tongue. The value of his services are realised in some measure at last, and due honour is accorded him. London has erected a statue to him on one of its most conspicuous sites, and historians place him in his true position. His best memorial, however, is the Biography published by Mr. Demaus fifteen years ago, a new and handsome edition of which lies before us. It is too late in the day to criticise this book; the estimation in which it is held by students of the period with which it deals puts it beyond the touch of criticism. But it is not too late to call attention to its merits. It should be read by any who seek to know all that can be discovered about "the man who lived and toiled as an exile, and who died as a martyr that his countrymen might have the Bible in their mother-tongue." Mr. Demaus ransacked all the sources of information at his disposal, and his labours have been admirably supplemented by his present editor. The result is a graphic picture of the man and his times. It is true that considerable obscurity envelops Tyndale's personal history, but his force of character and consecration of his powers to the highest ends stand out distinctly. A man's real life consists, not in a detailed record of how he filled its years, but in the work he did and the influence he left behind him. Tyndale had one aim, towards which he struggled through many difficulties, and that was, as he himself put it in conversation with a learned scholar, "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou doest." His noble endeavour was, by God's blessing, crowned with success.

It is impossible for us to give in the space at our disposal, any adequate estimate of the character and virtues of Tyndale. They may be all summed up, we think, in the statement, that he was a Christian hero. He put his trust in God, and dared to do the right. No obstacles in the path of duty, however formidable or dangerous, frightened him; he walked fearlessly on. He was the pioneer of the Reformation in England. His was the first voice which rang out like a clarion in denunciation of the unscriptural doctrines and practices of Rome. His words roused sleeping consciences, and the Bible he translated furnished the key to unlock the fetters which bound them. Let our readers study the biography of this man to find out their obligations to him.

It is now 350 years since Tyndale sealed his life's work with a martyr's death. We do right in keeping the anniversaries of such events. We have had a Luther day, and a Wycliffe day: Why not have a Tyndale day? It would perpetuate a hero's memory, and keep facts worth remembering before the nation. Let our ministers and Sabbath-school teachers think about this suggestion.

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* William Tyndale: A Biography. By Rev. R. Demaus, M.A. New Edition, carefully revised by Richard Lovett, M.A. 8s. *Religious Tract Society.*

YOUNG WOMEN AT LEAMINGTON.—There is a blessed work being carried on by Miss Bagster and Miss Craggs amongst the business young women in this town. A crowded and delightful social meeting was held at Stanhope House last week, with the Gospel of salvation afterward. I think, says a correspondent, I never saw a prettier sight than those large rooms packed with happy-looking young women, seated around tables filled with choice food and flowers, in the well-lit rooms, each person wearing the fragrant nosegay, to which printed texts were attached. All looked so bright and cheerful, while afterwards in the same rooms, cleared for the meeting, they sang and heard of "Jesus and his love" till the parting time, ten o'clock. How one longed to see many more of the Lord's stewards bringing about similar gatherings, with all that follows them, in many more towns in our favoured land.

PROBLEMS OF A GREAT CITY.*

Of the many grave questions which at the present day are receiving the prayerful consideration of Christian thinkers and workers, there are few of greater importance or moment than those which are based upon the condition of the under strata of life in our large towns. Day by day the population of these centres is increased by the large numbers who flock from the country districts in search of work; thus the evils of overcrowding and of competition are intensified to a degree which it is impossible to contemplate without deep concern. Such is the alarming condition of things in all our great cities, and in almost every one of our important towns, that no thoughtful man can think of the future of the nation without a solemn feeling of anxiety. There is, however, a helpful element in every determination to face the stern truth and to grasp the full import of those shameful things which some of our economists assert to be necessary concomitants of the high state of civilisation to which we have now attained. To all who really wish to be made aware of the surroundings of our luxurious nineteenth century existence, we commend the perusal of Mr. Arnold White's able contribution to the painful literature of the life of the poor.

To the unbending pessimist such a volume can be productive only of darker gloom, so improbable does it seem that any of the deeper evils and wrongs of which the author treats can be removed or remedied by mere legislation. There are thousands of noble-hearted labourers, however, to whom the book will give a welcome stimulus, and whose determination to do something to lessen the sorrow and suffering around them will be intensified by the array of terrible facts and figures which Mr. White sets before them. Now that there would appear to be a reaction from the strained public feeling of last year, and the labours of many impulsive and intermittent philanthropists—as of the Royal Commission upon the Housing of the Poor—have ended in mere reports and blue-books, we are glad that the subject of our armies of starving poor is again forced upon the public mind. There can be no safety in ignoring the creeping dissolution that is gaining ground within our national life. If the virulence of the disorder can only be overcome as we "break off our sins by righteousness, and our iniquities by showing mercy to the poor," the sooner those "that are at ease in Zion" are aroused from their pampered love of ease, the better will it be for themselves and for us all.

Except in the matters of overcrowding, emigration, and colonisation, Mr. White has few valuable remedies to suggest, and he does not appear to have mastered the rudiments of the drink question. Indeed, he contradicts himself by suggesting in one place the exploded idea of giving compensation for the extinction of the drink-makers' and drink-dealers' interests; and, in another, laying down the self-evident axiom that no persons are vested with inherent rights to profit arising from the misery and degradation of others. Nevertheless, the volume is a highly valuable one, and it will not have been written in vain.

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* The Problems of a Great City. By Arnold White. *Remington & Co.*

ILLNESS OF MR. SPURGEON.—We regret to know that the pastor of the Metropolitan Tabernacle is suffering from an attack of rheumatic gout. He preached last Lord's Day morning, but could scarcely get through the service. He looked very ill, and leaned upon a staff while preaching. He will shortly go to the Continent for a few weeks' change and rest.

UNIVERSAL PRAYER FOR SUNDAY-SCHOOLS.—Last Sunday, being the day fixed by the Sunday-school Union for Prayer for Sunday-schools, special sermons were preached in many places of worship, and special services for the young held in the afternoon. Collections were also made on behalf of the Continental Sunday-school Fund for establishing Sunday-schools on the Continent.

NELSON-STREET RAGGED SCHOOL, CAMBERWELL.—On Saturday afternoon the memorial-stone of the new buildings of the Nelson-street Ragged-school Mission, Toulon-street, Camberwell, was laid by Mr. Edward Rawlings. The company afterwards assembled in a neighbouring schoolroom, where the chairman spoke of the good work done by the Mission. Mr. H. R. Williams (Ragged-school Union), Rev. Prebendary Billing, and Rev. W. J. Mills spoke.

EVANGELISTIC NOTES.

LIVERPOOL.—Mr. D. M. Drysdale commenced the tenth series of evangelistic services at Hengler's Circus on the first Sunday of the month. There was a large congregation. The mission has also taken the Rotunda Theatre, Scotland-road, where Mr. T. M. Rothwell will conduct services on Sunday evenings.

CHURCH ARMY.—The Bishop of London will open the new Training Home on Oct. 28, and preside at a public meeting in the Trinity Rooms, Crawford-street, Marylebone, at four p.m. This Mission College (128 and 130, Edgeware-road) is intended for the training of working men only, to be evangelists among their own class. Rev. F. S. Webster has undertaken the training of the men.

MUNDESLEY AND KNAPTON.—Mr. Farrington, of the Evangelisation Society, concluded a fourteen days' mission in these villages on the 11th instant. The Lord has been with us, giving his own children a time of great refreshing, making many young men anxious for salvation, and saving some precious souls. The evangelist set forth the precious truths of the Gospel with great clearness and force, and it was evident that the Holy Spirit accompanied his words with power.

Harriet C. Sayer.

MR. AND MRS. CHRISTOPHER KING, of London, have just completed a fortnight's meetings in the Evangelistic Institute, Rutherglen. From the first the attendances were large, and the interest deepened night after night. Mr. King preaches an exceedingly practical Christianity—Christ in the home life—and his appeals, illustrated from his own experience of stage and prison life, made an impression. While much of his teaching was on this line, at the same time Christ was upheld as the sinner's only hope. Not a few professed to get blessing. Mrs. King also spoke and sang with much acceptance.

MR. VARLEY AT THE CAPE.—In recent letters to his wife Mr. Varley tells of much blessing experienced during the outward voyage in company with Mr. Hannington. There were some decided conversions, and believers were stimulated by Christian intercourse and Bible study. Writing after arrival at the Cape, Mr. Varley speaks of crowded meetings for the Bible-reading and Gospel addresses, with many anxious ones. Mrs. Varley asks prayer for her husband. He has many invitations for the Eastern provinces, and the greatest sympathy is shown by the brethren in offering their churches, and promising their help.

BRIGHTON OPEN-AIR AND CHRISTIAN MISSION.—The last beach service of this season was held on Sunday, October 3, near the Lifeboat House, where for the many years past this Mission has held its Sunday evening services. Mr. T. Thwaites in his address said that the work had now been in existence twenty-five years, and that this year, since May, a hundred Gospel addresses had been given on that spot. At least 20,000 people had heard the Word of God and many had passed from "death unto life." He gave some pleasing instances which had come to his knowledge. Rev. J. Allen, Mr. Davidge, and Mr. Kennard, of the Open-air Mission, also spoke, as well as other local friends.

At the opening meetings of the services for the people, at the Bow and Bromley Institute, Bow-road, about forty stood up as anxious inquirers, and were conversed with.——A seven days' Gospel Mission was begun at Surrey Chapel, Blackfriars-road, on Sunday week.——The *Joyful News* evangelists held their first annual gathering on the 27th ultimo. About twenty-five of the brethren, who, under Rev. T. Champness, have made the evangelisation of the villages their work, were present.——An eight days' mission, commencing on October 3, has been conducted in almost all the parishes of Oxford.——Dr. William H. Von Swartwout, President of the New Caledonia University, gave an address on "Man as the Temple of God," at St. James' Hall, last Sunday evening, after the evangelistic service which was conducted by Mr. H. W. Maynard. The Doctor is going to give a series of free lectures in this country.

BRITISH SYRIAN SCHOOLS.—Miss Poulton, who spoke on behalf of this Mission at the recent Missionary Conference at Mildmay, wishes us to state that in speaking of it as the largest agency in the country, she meant the largest one at work among women. The American Mission, she says, has a much more extended work among men. The British Syrian Schools, adds Miss Paulton, are at present in urgent need of help. She may be addressed 18, Homefield-road, Wimbledon, Surrey.

Letters to the Editor.

"PROPHESYING."

Dear Sir,—Is it right to speak of either men or women "prophesying" in the present day? Does not a careful examination of 1 Cor xiv. make it clear that what is there called "prophesying" was speaking under direct inspiration? See 1 Cor. xiv. 30, where one prophet is to "keep silence" if "a revelation be made to another" (R.V.). Are such "revelations" made now?

In Mr. Judd's address at the late Mildmay Prophetic Conference, it is assumed that the preaching of the present day is the same thing as prophesying. Surely there cannot be a more dangerous assumption. The Spirit of God, in the early days of the Church of Corinth, before the New Testament Scriptures were written, was supplying the deficiency by a temporary ministry of inspiration. I say temporary, because it is written in 1 Cor. xiii. 8: "Whether there be prophecies they shall be done away" (R.V.). To assume that the preaching of the present day is "prophesying" at once lifts every preacher into the position of an inspired person, and opens the door to the most dangerous fanaticism, and, worse still, puts the utterances of such fanaticism on a level with the inspired Word of God, to which alone, in the present time, can the word "prophetic" be rightly applied, as it is in two passages as read in the Greek (Rom. xvi. 26, "prophetic Scriptures," and 2 Peter i. 19, "prophetic Word"). The context of the latter passage leaves no doubt as to what "prophecy" and "prophesying" means—"holy men of God spake as they were moved by the Holy Ghost."

I own that if I believed that such a thing as "prophesying" existed in the present day I would go many miles to hear it, whether women or men were the channels through whom the gift might be bestowed; but, in the absence of any such gift, I prize more and more "the prophetic word," whereunto I desire "to take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise." Yours very truly,

Henry E. Brooke.

P.S.—It is surely unnecessary to point out that 1 Cor. xiv. 3 is not a definition of "prophesying." Were I to say, "He that speaks French speaks a foreign language," I could not reverse the proposition, and argue that therefore he that speaks a foreign language speaks French; yet this is what is done when this text is supposed to mean that he that speaketh to edification and exhortation and comfort, prophesieth.

SCRIPTURAL INSTRUCTION IN DAY-SCHOOLS.

Sir,—I notice in your "Notes and Comments" of October 7 a paragraph on the growing desire manifested in South Australia to remove the prohibition of Bible reading and study in their State-aided schools. This paragraph concludes by expressing a wish for a similar declaration of opinion here in England with regard to the need of improvement in our own educational arrangements. This would lead a person unacquainted with the facts to suppose that in a large proportion, at least, of the English State-aided schools, no Scriptural or religious instruction is given. If so, it is, as you suggest, a most serious matter. But in this, as in so many cases, it is well to examine the facts, and then to consider in what direction our danger lies.

First, then, as to School Board-schools. I have been informed by a clergyman who had investigated the subject that in all these schools, with the exception of about half a dozen places, the Bible is read and taught as part of the regular school curriculum. This shows the almost unanimous desire for Scriptural instruction existing in England, and the ease with which, under the present laws, this desire can be complied with; and that it is a mistake to style Board-schools "godless," as is often done, even by those who ought to know better. In the schools conducted on the principles of the British and Foreign School Society, the Bible is taught as an essential part of the work of the school. In Wesleyan day-schools also the Bible is well taught. In Church of England schools the Bible has a place in the instruction given, though in many cases, it is to be feared, not the higher place which it ought to hold in comparison with catechisms and the teachings of men. There only remain Roman Catholic schools; in these, of course, the Bible is a forbidden book, but "religious instruction" is given in accordance with Roman Catholic doctrines. It therefore appears that the proportion of the State-aided schools, in which no *religious* instruction is given, is very small indeed, and that there is nothing in the laws affecting these schools to prevent *Scriptural* instruction being given in them all.

The more important question in this country seems to be in regard to the character of the religious instruction given. How far is it Scriptural in its tendency? Is not State support given to schools where false doctrines is taught, in place of, or in addition to, Bible truth?

I therefore agree with you in your desire for "a similarly powerful expression of opinion" "in this enlightened England of ours" "with regard to the need for an improvement in our own educational arrangements," not because the Bible is excluded from our State-aided schools, but because, in so many of them, its truths are overlaid and obscured by denominational teaching.

I remain, yours faithfnlly, L.

NATIONAL VIGILANCE ASSOCIATION.

Sir,—May I call the attention of your readers to the exceptional success which has attended the work of the National Vigilance Association, and to remind them that its consolidation and development depend, under God, upon their readiness to cooperate with those who have already succeeded in planting the banner of social purity on the citadel of vice.

Although we have only been established twelve months a great change has already come over the national sentiment, with respect to the particular form of vice with which we are contending; the emphatic way in which the speakers at all our meetings have insisted that an immoral man must be regarded by society as a fallen man, and be denied those social positions of honour and trust which are in the gift of his fellows is at the present time bearing a rich harvest of holy fruit.

We have succeeded in establishing in London and the provinces between seventy and eighty branch committees, each of these having an average membership of seventy, with a small executive carrying on an aggressive warfare against wickedness in high and low places. In many of the towns where committees are at work there is already a marked difference in the public tone; the local press and officials frequently rendering great assistance to the cause. More than this, the existence of such a committee in a town is a warning and a terror to evil-doers, and at the same time a beacon light to those poor girls (in many instances in their fall more sinned against than sinning) who have become moral wrecks and find themselves stranded on the shore of time.

Our experience in the work has been both encouraging and interesting. On the same platform we have been able to gather men and women of all shades of Christian thought and feeling, who, irrespective of creeds and politics, have stood shoulder to shoulder, determined, in the strength of the Lord, to carry on this warfare against wickedness in its various forms. One of the most pleasing features is the renewed energy with which noble-minded and holy women with Christ-like zeal are renewing their efforts to prevent girls slipping into vice, and pleading with passionate earnestness with those who have already sinned to sin no more. The record of the work done by many of these branch committees is encouraging in the extreme, and a good omen for the future of our cause.

But although much has been done, still much, very much, remains to do, ere this awful vice is altogether put away. Upon every man and woman there rests a great responsibility in this work. It is not enough to do as many, alas, are doing at the present time, sitting with feelings shocked at the bare recital of these evils, and contenting themselves with simply crying, "How long, O Lord, how long?" You may hasten the dawn of the coming day, but you must be up and doing. Do not waste your time in criticising the methods employed by your comrades who are already engaged in the work, but rather come over and help us. You ask how you can help. In many ways. You can send a contribution and do what you can to induce your friends to asssist in this direction if they are able. It would also be specially helpful to us if those who reside in towns where we have not yet been able to form a branch association, would get together a few friends and call a drawing-room or public meeting, to which we should be very glad to send a deputation from London to explain what has been done in other parts of the United Kingdom, and sketch a plan of work for the locality interested.

I shall be happy to correspond with, or send copies of our publications to, any friends ready and willing to help us in the work to which we are specially devoting ourselves.

W. A. Coote, Secretary.

36, *Strand, Charing Cross, W.C.*

TEMPERANCE NOTES.

The Christian Commonwealth urges temperance leaders, instead of waiting opportunities for temperance legislation to create them.

At a Temperance Conference, held at Merthyr, it has been resolved to demand for Wales legislation on the lines of the Liquor Traffic Veto Bill for Scotland.

At Bismarck-grove, Kansas, lately, 3600 bottles of beer, offered for sale in violation of the Prohibition law, were seized by the authorities, and emptied into the river.

In view of the deadly work being done in Dublin by drink, a local paper asks: "Is the tavern still too strong, socially, politically, and financially, for the Church?"

Efforts are being made in Manchester districts for the abolition of wakes or annual fairs, which are too often occasions of intemperance and its attendant vices.

W. J. Forstabins, of Abo, Finland, states that the Blue Ribbon movement is extending there. The Secular Press favour the movement, but the clergy seem to fight shy of it.

The Voice says, "Hundreds of American churches have temperance committees that are dormant," and urges them to get public sentiment aroused. The same advice is not unneeded in this country.

The "Red Cross Guild" has been founded at the Grassmarket Mission, Edinburgh, and is intended to reach the lowest classes. Already a large number have taken the pledge, and many homes have been brightened.

The Temperance Lesson Book is used in a school at Wellington, New Zealand. At the examinations this year, the answers given showed that the scholars were tolerably well acquainted with the effects of alcohol on the human frame.

Speaking at a meeting, at Leeds, a few days since, Rev. J. Walton, Ex-President of the South African (Wesleyan) Conference, said the greatest of all the missionaries' difficulties was the white man's brandy. The African who has once got it will have it at any cost.

In *The Watchword*, Rev. W. G. Lane describes the Nova Scotia licence law of 1886 as "virtually prohibition in some points, and tremendously restrictive in others." Sunday closing is provided for. Many of the traders think it more severe than the Scott Act, Canada.

The annual meetings of the United Kingdom Alliance were held, October 12, at Manchester, and were largely attended. Sir Wilfrid Lawson presided. Strong resolutions were passed, not the least important being one in favour of the formation of a Prohibition party in every constituency.

Lecturing at the Royal Aquarium, recently, Mr. R. E. Dennett, a Congo merchant, tried to excuse the trade in rum with the natives on the ground that the natives would have it, and the traders must sell what would pay. Captain de Bisson very properly contended, in reply, that profit was no justification for a trade which wrought such ruin amongst the natives.

Notices.

Bethel Santhal Mission.—Communications should be addressed to the Hon. Sec., Miss M. C. Gurney, Belvedere, Wimbledon, instead of to 12, Camden-hill-rd., Gipsy-hill, as formerly.

Communications Received with Thanks.—W.R.E.N. C.H.B. C.M.H. H.C.S. G.T.S. J.L.B. I.T. E.W. J.G. S.C.B. I.B. L.N.A.D. M.W. H.S. J.A. C.R.T. S.J.R. W.M. L.C. C.H. S.B. J.C. E.V.I. W.B. C.J.P. A.C. H.D. F.A.M. W.C. G.R.S. F.F. W.R.B. J.O. D.L.R. F.H. M.B.G. T.N. F.E.W. G.D. J.B. P.E.W. W.E.H. W.G. W.R.D. R.D.F. W.C. J.A.W. J.G.A. M.B. J.M. F.A.G. J.S. D.S. C.E.C. W.W. R.B. G.C.M.D. H.B. L.F. W.F.S. A.S. L.B. H.E.B. M.S. A.P. R.G.H. W.M. J.N.G. R.R. H.A.G. M.F. A.D. H.M.C. E.M.B. F.J. J.H.L.C. R.J.R. M.E.D. E.J.M. E.W. J.G. J.E.L. E.H. R.M. W.J.H. J.C.B. J.H.I. E.R. A.J.Y. J.M. J.T.M. E.J.M. A.H. A.G.B. W.F.D. F.J.R. E.F. T.P. C.A. F.V.D. H.S.S. M.A.P. S.A.M. W.H.N. Undergraduate. E.B.

Applicants for Tracts.—Mrs. Snape, Leader-st., Hillsbro', Sheffield; W. Hesketh, 253, Great Cheetham-st., Higher Broughton, Manchester; T. Hewett, Lorn-st., Chester-rd., Hulme, Manchester; W. Robinson, 3, Clough-terrace, Ordsall-lane, Salford; Miss A. Chapman, Broughton-rd., Penistone-rd., Burrow Lee, Sheffield; F. J. Last, 159. Tyers-st., Upper Kennington-lane, S.E.; J. Cason, Back Water-st., Gargrave-rd., Skipton, Yorkshire; C. Norcliffe, 3, Smith's-yard, High-st., Skipton, Yorkshire; T. Glover, Grange House, Eastbourne, Sussex; E. Walker, Walgrave, Northamptonshire; G. E. Pearce, Free Library, Camelford, Cornwall; W. A. Lowe, 17, Raglan-st., Lowestoft; Rev. E. O. Williams, St. Stephen's Vicarage, Leeds; J. Bennison, Commercial-rd., Hazel-grove, near Stockport; W. H. Doggett, Cherryhinton, Cambridge; R. Sweed, Bridge of Weir, Renfrewshire, N.B.; W. Smith, Sherburn-terrace, Consett.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Clothing Wanted.—Mrs. C. Billett, of Westwood, Sidcup, Kent, appeals for clothing, sheets, blankets, &c., for distribution amongst the necessitous poor at Nunhead, where she has had a mothers' meeting for twelve years. Parcels may be sent to Mrs. Bellman, 19, Keston-road, East Dulwich-road or to Mrs. Billett, as above.

Notes on Daily Readings.

SUNDAY, OCTOBER 24.—2 CHRON. VII.

1, 2.—These verses tell of a *second* manifestation of the Divine glory, the first having come a little before (13, 14). On that former occasion, "the glory of the Lord filled the house of the Lord," when "they were as one, *praising and thanking* the Lord." Now, the glory appeared "when Solomon had made an end of *praying*." The first manifestation told that God graciously accepted the house dedicated to Him, and that He had taken possession of the same; the second sealed his approval of the prayer that followed the dedication. The prayer, so sealed, was henceforth equivalent to a covenant that God would never fail to receive any worshipper who came to Him in accordance with its petitions.

There is a twofold parallel to this in the New Testament:—(1) In the life of Christ. His baptism, coming as it did when He was thirty years old, and so had just reached full maturity, seems to answer to the formal dedication of the Temple at its completion. If so, then the visible baptism of the Spirit, and the audible approval of the Father which followed his baptism (Matt. iii. 16, 17), answers to 2 Chron. v. 13, 14. The story of the Transfiguration (Luke ix. 29) completes the parallel: "As He prayed, the fashion of his countenance was altered, and his raiment was white and glistering." This answers to our text. (2) The history of the Church. Corresponding with verses 13, 14 is Acts ii.—the story of Pentecost; while the second manifestation of the Spirit, which followed the Apostles' prayer (Acts iv. 24—31) corresponds exactly with the text before us.

10.—*Glad and merry in heart for the goodness.*—God's goodness is the believer's gladness. There is no mirth like that which comes from knowing and loving God. "The fear of the Lord is a fountain of life."

12—16.—*Now mine eyes shall be open, and mine ears attent,* &c.—To the Jew was appointed *a place*—the Temple—in which he might always meet his God in peace and covenant blessing. To us is given *a Person*—Jesus Christ—in whom believing we may come to God as freely as the Jew when he went up to the Temple to pray. Let us then, taking our stand in Christ, ponder and appropriate the delightful assurances of verses 15 and 16.

It is very remarkable that God should have given this distinct and verbal assurance *in addition to* the visible manifestations that had gone before. See how he considers the feeble faith of his people and reiterates his promises, giving as it were a double seal to his covenant! Compare Heb. vi. 17, &c.

MONDAY, OCTOBER 25.—2 CHRON. VIII.

1.—*Twenty years.*—"The twenty years date from the commencement of the temple in the fourth year of Solomon's reign, seven years having been devoted to the construction of the Temple, and thirteen to the building of the royal palace (1 Kings vi. 37, 38, vii. 1, ix. 10)."—*Sp. Com.*

2.—*The cities,* &c.—Ezra assumes that his readers are familiar with the story of the offer and rejection of these cities told in 1 Kings ix. 11—13.

4.—*Tadmor.*—This afterwards became famous as the splendid city of Palmyra, whose magnificent ruins still remain. It was built on an oasis in the Syrian desert, lying between Damascus and the Euphrates, and so commanded the great trade road that connected the East and West. It is supposed that Solomon built Tadmor in order to control this great trade, that he became a great merchant monopolist, and that the store cities mentioned here were connected with these vast business operations—fortified warehouses, in fact.

11.—*My wife shall not dwell,* &c.—Solomon's marriage with Pharaoh's daughter is not condemned by Scripture. Jamieson and others think that Psalm xlv. was composed in her honour. Still, it seems to us that it was opposed to the *spirit* of the Old Testament. This verse shows that, whether a proselyte or not, there was sufficient, either in the manner or the surroundings of her life, to make Solomon feel that she was out of place in a house hallowed by the ark. The statement of this verse is creditable to Solomon's reverence for a hallowed house; yet, is it not a pitiable confession of the confusion and weakness that comes from a mixed marriage?

18.—*Ophir.*—Where was it? In Arabia, Africa, India, or Peru? for each of these have their advocates. Probably Heeren is near the truth when he says:—"Ophir, like the names of all other distant places or regions of antiquity—as Thule, Tartessus, and others—denotes no particular spot, but only a certain region or part of the world, such as the East and West Indies in modern geography. Hence Ophir was a general name for all the countries lying on the African, Arabian, or Indian Seas, so far as at that time known."

TUESDAY, OCTOBER 26.—2 CHRON. IX.

1.—*The queen of Sheba.*—"Whence came she? Probability unites with ecclesiastical history, and with the Jewish traditions and Mohammedan accounts, in pointing her out as queen of the Sabæan kingdom of Yemen, and Mariaba or Saba as the seat of its government. This point is so well established by Bochart and others that it may be received as an ascertained fact. . . . All the precious commodities which the Queen brought to Jerusalem were such as the region thus assigned to her was in old time famous for producing. The Abyssinians, indeed, claim her as their sovereign, and trace to her their ancient kings—which may suggest, what is probable on other grounds, that the country on both shores of the southern part of the Red Sea was at this time under one government."—*Kitto. Gold.*—The bringing in this gold of Sheba was distinctly prophesied (Ps. lxxii.).

This story claims our solemn interest, if only because our Saviour referred to it as an example of how we should seek Him and his wisdom (Matt. xii. 42). "Wisdom is the principal thing," is the great lesson of this incident. Indolence, indolence of body and of mind, the lazy, self-indulgent spirit that regards a sustained effort as "too much trouble," is the quality which this great example rebukes. Neither pains nor expense could keep her from seeking the highest wisdom she was aware of. How much more should we, when a greater than Solomon is before us, and when the object is certain of achievement to those who seek aright, put our whole heart into the seeking of God and his truth! There is scarcely anything that spiritually impoverishes the average professing Christian so much as this laziness of body, mind, or heart in reference to the things of God. "The sluggard desireth and hath nothing," describes many a prayer-meeting, in which the prayers are little more than desires—seldom the expression of a purpose. Prov. ii. 1—6 should be read in this connection.

WEDNESDAY, OCTOBER 27.—2 CHRON. X.

6—11.—Note that those who gave violent counsel (they, no doubt, would call it "firm and manly") were young men; while those who urged consideration and concession were old. This was but natural, we say. Yes, but why? Is it that most of us need a long experience of life before we learn the power of justice and kindliness, and also of that "soft answer" which turneth away wrath? We are here taught caution in reference to what are termed "strong measures"—displays of strength and authority, that secretly minister to our pride of power. It is easy to mistake stout words and extreme action for signs of strength. Generally, they tell of weakness, for true strength is patient, gentle, and considerate. Again, this story teaches us to respect the advice of age. The policy advocated by the young men was inexpressibly foolish; but was the king less foolish when he rejected the old and tried servants of the crown, and listened to the confident and flattering voice of inexperienced youth?

When Solomon began to reign, his sense of duty to the people was very deep. But in his later years, the creeping palsy of a growing worldliness destroyed that feeling, so that he governed very much as though his wealth and glory were the true end of government. Rehoboam, beginning where his father left off, adopted this pernicious principle still more fully. Thus, the father's failings—not his virtues, were both reproduced and aggravated in the son. Is not this the usual experience in the case of those who in mature life lose their early zeal and purity? *So the king hearkened not unto the people: for the cause was of God* (15). It is most important for our faith and comfort to observe how God permits evil, and works his will by means of it. This thought greatly enlarges our view of God in history. In the presence of actions which are allowed by Him, though most manifestly foolish and evil, we, instructed by this thought, learn humility, thoughtfulness, and self-examination.

THURSDAY, OCTOBER 28.—2 CHRON. XI.

4.—*Your brethren.*—Brethren still, observe; though to the men of Judah, Israel's secession must have been exasperating to the last degree. However great the differences that separate Christians from their fellows, they are brethren still. The timely recollection and hearty acknowledgment of this truism would save us much sorrow and sin.

13, 14.—*And the priests,* &c.—"No marvel if he that cast off God, cast off his ministers. The Levites were driven out of their cities. Their maintenance had been well settled, and yet they lost it. It was a comfort to them, the law so often reminded them that the Lord was their inheritance. In times of prevailing ungodliness and public disturbances, the ministers of God will be exposed to peculiar trials. This is the time when God puts the sincerity of professed faith and love to the proof. These loved their work better than their maintenance. . . . Poverty in the way of duty is to be chosen rather than plenty in the way of sin."—*Henry and Scott.*

15.—*He ordained him priests,* &c.—"The persons he appointed to the priesthood were low and worthless creatures (1 Kings xii. 31, xiii. 33): any were consecrated who brought a bullock and seven rams (xiii. 9)."—*Jamieson. For the devils.*—"A term sometimes used for idols in general (Lev. xvii. 7), but here applied distinctively to the goat deities (see R.V.), which were probably worshipped chiefly in the northern parts of his kingdom, where the heathen Canaanites still abounded."—*Idem.*

17, 23.—There is an interesting connection between the close of ver. 17, "For three years they walked in the way of David," and the beginning of ver. 23, "And he dealt wisely." A clear head is apt to keep company with a clean heart.

FRIDAY, OCTOBER 29.—2 CHRON. XII.

1.—*Rehoboam forsook the law of the Lord.*—1 Kings xiv. 23, 24 tells us how. *And all Israel with him.*—*I.e.,* the Israelites of Judah and Benjamin. A terrible instance of the power of an evil example. "As long as his throne tottered, he kept to his duty; but when he thought that it stood firm, he thought he had no more occasion for religion. Thus the prosperity of fools destroys them. When men prosper they are ready to say to God, 'Depart from us.'"—*Henry and Scott.*

5, 6.—*Ye have forsaken me, and therefore,* &c.—"Lest they should not understand the meaning of his providence, God sent a prophet, who told them plainly the reason why Shishak prevailed. God never leaves any till they first leave Him. The king and princes humbled themselves, saying, *The Lord is righteous.* Then it becomes us, when we are under the rebukes of Providence, to justify God, and judge ourselves."—*Idem.*

7.—*They have humbled themselves; therefore,* &c.—"Compare the repentance of Ahab (1 Kings xxi. 27—29, and of Nineveh (Jonah ii. 5—10), which produced similar revocations of Divine decrees. *Some deliverance.*—"Rather, 'deliverance for a short space.' The threat of immediate destruction is withdrawn."—*Sp. Com.*

8.—*They shall be his servants.*—They would be obliged to own the sovereignty of Egypt. "*That they may know my service.*" So, now, when his people grow vain and careless in his service, He often allows them to fall into the power of the enemy for a time, that they may know and value the liberty wherewith Christ makes his people free.

9.—*So Shishak,* &c.—"An account of this conquest of Judah, with the name of "King of Judah," in the cartouche of the principal captive, according to the interpreters, is carved and written in hieroglyphics on the walls of the great palace of Karnac, where it may be seen at the present day."—*Jamieson.*

14.—*Because he prepared not his heart.*—"Rather 'in that he did not set his heart in seeking the Lord.' His sin was want of earnestness and consistency." We fear that Rehoboams abound. Alas for them! the day of life will test them, every one.

SATURDAY, OCTOBER 30.—2 CHRON. XIII.

Abijah seems to have been the aggressor. The two armies met near Bethel, just within the borders of Israel, Abijah occupying high ground, and Jeroboam the low land at the foot. Following a most ancient custom, Abijah made a long harangue. "The staple of such harangues," says Kitto, "always consists of self-praise on the part of the orator, and dispraise and abuse of the enemy. Of this we find enough in the speech of Abijah." The first, the political, part of his speech was very unfair. He claims God's promise to David (5), but carefully overlooks its solemn condition. "If thy children keep my covenant," &c. He overlooks, too, all that was wrong on the other side. The latter part was not to be answered, through its exaltation of mere ritual rather than righteousness, and its manifest self-complacency, are offensive. Still, it showed some measure of true faith, and this God could honour. While Abijah was talking Jeroboam was acting; so that soon after he had finished his speech, he found that the enemy had crept round the hill, and surrounded him. The battle seemed to be lost ere it had well begun, when lo! defeat became triumph at the magic touch of faith. First came the *prayer* of faith (14), and then the *shout* of faith (15). Worldly-minded Jeroboam, so confident in his skill and superior numbers, is routed, while Abijah and his men, in spite of great failings, prevailed, *because they relied upon the Lord God of their fathers.*

For Forthcoming Meetings and Donation List see p. 24.

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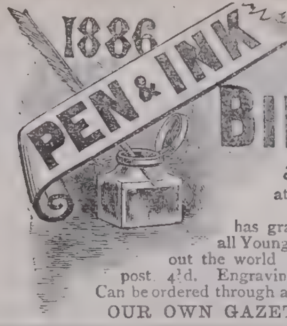

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POSITION OF THE INSTITUTION, JUNE, 1886.

Accumulated Capital, £3,817,000; Annual Income, £435,000; Amount Paid for Claims through Death, £2,518,000.

The Institution comprises two distinct sections—Temperance and General. In the former only total abstainers from alcoholic liquors are assured, and in the latter are included only "moderate drinkers" of strictly temperate habits, the same care being exercised in selecting lives for each section. The premium rates of the two sections are the same; but separate accounts are kept of the mortality, funds, income, and profit of each section; and total abstainers are thus guaranteed, in the form of Bonus, the full advantage of their principles. The following is a summary of the Institution's Mortality Experience under Whole-Life Policies during the 20 years—1866 to 1885:—

Years.	Temperance Section.		General Section.	
	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
1866-70. 5 Years.	549	411	1008	944
1871-75. 5 Years.	723	511	1268	1330
1876-80. 5 Years.	933	651	1485	1480
1881-85. 5 Years.	1179	835	1670	1530
Total—20 Years.	3384	2408	5431	5284

It will be seen by this that the Claims in the Temperance Section are only a little over 71 per cent. of the "expected," while in the General Section they slightly exceed 97 per cent. of the "expected."

At the Division of Profits, at 31st December, 1885, as the result of this superior vitality of Total Abstainers, the Bonuses on Whole-Life Policies of the Temperance Section were considerably in excess of those of the General Section.

A consideration of these figures will convince Total Abstainers of the desirableness of insuring in this Institution, in the interests both of themselves and those dependent on them. For Prospectus and any further information, apply to

THOMAS CASH, Secretary, 1, Adelaide-place, London Bridge, E.C.

[813]

Subscriptions Received by Messrs. Morgan & Scott to Saturday, October 16, 1886.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

	£	s.	d.
Mrs. Hilton's Crèche and Orphan Home—F. A. V.	1	0	0
Dock Labourers' Mission—B. and B. £5; C. P. 10s.; (*Free Lodgings*) A Widow, 5s.	5	15	0
Miss De Broen's Work, Paris—F. A. S. £1; A Friend, £5; M. F. £4; A. U. 10s.	10	10	0
China Inland Mission—F. A. S. £2; R. C. £10; G. K. and H. M. S. M. £5; B. M. W. £1; V. W. £1	19	0	0
Bishop Taylor's Mission, Africa—F. A. S.	2	0	0
East London Training Institute (Rev. H. G. Guinness)—R. C.	10	0	0
Salvation Army—R. C. £30; (*Paris*) Misses C. £1; (*Rescue Home*) A. P. £3; (*Cellar and Gutter Work*) Undergraduate, 10s.; (*Home for Discharged Prisoners*) Undergraduate, 10s.	35	0	0
Mrs. Meredith's Prison-gate Mission—C. P. ..	0	10	0
London Bible Women—Miss U.	0	10	0
Miss Whately's Medical Mission, Cairo—A. M. M.	5	0	0
St. Giles' Christian Mission—C. M. C. £2 10s.; A. P. £1; (*Discharged Prisoners*) C. B. M. £5; Mrs. G. £2..	10	10	0
Baptist Congo Mission—(*Fire at Stanley Pool*) L.	5	0	0
Day in the Country Fund—Mrs. H.	0	17	0
Mrs. Wilkes' Rescue Work, Poplar—W. S. H. ..	5	0	0
Mrs. Heckford's Working Women's Co-operative Association—(*Seamstresses*) W. S. H..	5	0	0
Rev. R. W. McAll's Work, Paris—A Friend, £10; Misses C. £1; M. M. B. 4s.; R. J. £5	16	4	0
Dr. Barnardo's Homes—S. A. L. T. £2 10s.; G. K. and H. M. S. M. £5; R. J. £3	10	10	0
Mr. Fegan's Boys' Home—S. A. L. T. £2 10s.; R. J. £1	3	10	0
Moravian Missions, London Association—A Poor Woman's Needlework	0	3	0
London City Mission—G. K. and H. M. S. M. £5; F. C. S. 5s.; Mrs. G. £1	6	5	0
Miss E. Hopkins' Rescue Work—C. M. C.	2	10	0
Thames Church Mission—J. T. 2s.; Misses C. £1; M. E. R. 5s.	1	7	0
Friendless and Fallen—J. T. 2s.; Psalm 124, 5s.	0	7	0
Union Hall Mission—Mrs. B. C. H.	1	1	0
Hy. Morgan, Colporteur—J. J. K. 2s. 6d.; B. H. 2s. 6d...	0	5	0
Persecuted Jews (Mrs. Finn)—Stonehaven ..	1	0	0
Young Men's Foreign Missionary Society, Aldersgate-street—A. P.	1	0	0
Midnight Meeting Movement—D. G. S. 10s.; J. W. and K. A. £10	10	10	0
Miss Leigh's Work, Paris—M. F.	4	0	0
Home of Industry—Mrs. G.	3	0	0
Miss Mittendorff's Orphan Home—Misses C. ..	1	0	0
Y.W.C.A., Cape Town (Mrs. Osborne)—Misses C.	1	1	0
Homes for Aged Poor, Notting-hill—Misses C...	0	10	0
Irish Home Mission Work, Presbyterian Church—Misses C.	0	10	0
Woman's Mission to Women—E. C.	0	10	0
Soldiers' Institute, Brighton—J. W. and K.A...	3	0	0
Soldiers' Institute, Portsmouth—J. W. and K. A. £3; R. J. £5; A. L. £5..	13	0	0
Soldiers' Institute, Sandgate—J. W. and K. A...	3	0	0
Soldiers' Institute, Winchester—J. W. and K. A.	3	0	0
Soldiers' Institute, Woolwich—J. W. and K. A.	3	0	0
Soldiers' Institute, Gibraltar—J. W. and K. A..	3	0	0
Medical Mission, Rome—J. W. and K. A.	4	0	0
Medical Mission, Damascus—J. W. and K. A. ..	4	0	0
Medical Mission, Nazareth—J. W. and K. A. ..	4	0	0
Dr. Cranage's Mission, Wellington—J. W. and K. A.	4	0	0
Wandsworth Royal Home for Poor Ladies—J. W. and K. A..	5	0	0
Seamen's Christian Friend Society—J. W. and K. A.	4	0	0
Bristol Orphan Houses—J. W. and K. A. £10; C. L. M. T. £1..	11	0	0
Special Religious Services in Theatres—J. W. and K. A..	10	0	0
City Young Women (Miss Reynolds)—J. W. and K. A..	4	0	0
French Pastoral Relief Fund—J. W. and K. A..	4	0	0
Penarth-street Mission Hall—J. W. and K. A. ..	3	0	0
Food and Fuel for the Poor, Mile End-road—J. W. and K. A.	3	0	0
Mr. J. W. Jordan's Work, Blackheath—J. W. and K. A..	5	0	0
Portsmouth and Gosport Seamen's Mission—T. O.	0	5	0
Livingstonia Mission—V. W...	1		0
Young Men's Room, Medicine Hat, Manitoba—J. L. H..	1	10	0
Little Church in Bohemia (Mrs. C. Mackenzie)—J. L. H.	1	10	0
East-end Distress (Lady Dent)—J. L. H.	1	10	0
Central Vigilance Society—J. L. H.	0	10	0
Irish Church Missions—M. E. R. 10s.; A Steward, 15s.	1	5	0
Mission to Deep-Sea Fishermen—M. E. R.	0	5	0
Anchorage Mission—Psalm 124	0	5	0
Homes of Hope, Regent-square Psalm 124.. ..	0	5	0
Miss Weston's Work in the Royal Navy—R. J. £3; A. L. £5	8	0	0
Miss Best's Letters to Seamen—R. J.	1	0	0
Free Italian Church—R. J.	5	0	0
Ragged School Union—R. J.	1	0	0
Y.M.C. Association, Exeter Hall—R. J.	2	1	0
Church Pastoral Aid Society—A Steward	0	15	0
Spanish and Portuguese Church Aid Society—(*Extinction of Debt*) A Steward..	1	0	0
London Samaritan Society and Homerton Mission (Convalescent Home, Sandgate) G. C. B.. ..	3	0	0
Watercress and Flower-Girls' Mission—G. C. B..	2	0	0
Evangelisation Society—X. L.	10	0	0
Church of England Scripture Readers' Society—X. L.	5	0	0
Society for the Distribution of Scripture Truth—X. L.	10	0	0
Mission to Seamen—X. L...	3	0	0
Children's Special Service Mission—(*Foreign Lands*) X. L.	2	0	0
Mildmay Mission to the Jews—A. E. H.	2	0	0
Spezia Mission—A Reader and a Lover of Italy	0	10	0
	£338	6	0

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—E. O., Tamworth, 5s.

Mission to the Kabyles, &c., North Africa—E. G. £1 10s.

A Protestant School at Lorrha, Co. Tipperary—Be of Good Cheer, 2s.; Charles Grimm, Esq., 5s.

Church Missionary Society—The Secretaries acknowledge with many thanks the receipt of a £20 note from H. S. B.

Evangelistic Mission (Mr. C. Russell Hurditch)—"Be of Good Cheer" (*for Village Tent Meetings*), 2s. 6d.; Mrs. R., Girton, 6d.

Forthcoming Meetings.

CONFERENCES.

CLAPHAM MISSIONARY CONFERENCE.—Conference Hall, 143, Clapham-rd., S.W., Oct. 27 and 28. Particulars of Mrs. Meredith, at the Hall.

BIRMINGHAM.—All-day convention of the Y.W.C.A. in Midland Counties, Nov. 2, Birmingham. Information from Mrs. Lloyd, Sparkhill House, Birmingham; or Mrs. Morgan, Oakley House, Leamington.

MANCHESTER.—Conference on the Evangelisation of the World, at the Hall, Strangeways, Nov. 9 and 10. Particulars of the Secretaries, at the Hall.

HASTINGS AND ST. LEONARDS CONFERENCE.—Robertson-st. Institute, Hastings, Nov. 16 to 18.

BOURNEMOUTH, SHAFTESBURY HALL.—Dec. 1 to 3, meetings for the deepening of spiritual life. For particulars apply to Captain Dawson, Bournemouth.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

THE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

SOCIAL PURITY.—The Gospel Purity Association will send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, E.C.

MESSRS. FULLERTON AND SMITH.—Now at Manchester; Nov. 13, and onwards, Cheltenham.

REV. W. HASLAM.—Oct. 23 to Nov. 3, St. Mark's, Bath.

REV. W. HAY AITKEN.—To Oct. 29, St. Michael's, Norwich; 31 to Nov. 15, Parish Church, Aston, Birmingham.

MR. GAWIN KIRKHAM.—Oct. 21, Y.M.C.A., Camden-rd.; 22, Berkeley-rd. Chapel; 24, Y.M.C.A., Finsbury Park; 25, Conference Hall, Eccleston-street; 30, Devonshire-square Chapel.

MR. J. M. SCROGGIE.—To Nov. 14, North-East Coast, N.B.; 21 to Dec. 8, Nottingham; 12 to 31, North-East Coast.

MR. GEORGE CLARKE.—To Oct. 22, St. Paul's Church, Westbourne-grove; 24 to Nov. 5, Pollokshields, Glasgow.

MR. W. SPENCER WALTON.—Oct. 26 to Nov. 5, Montrose; 6 to 23, Y.M.C.A., Dundee.

MR. HENRY THORNE.—Oct. 23 to Nov. 1, Barnsley; 6 to 15, Yarm and Eaglescliffe.

MR. CHAS. INGLIS.—Bromley, Wimbledon, Godmanchester, and South Shields in November.

CAPTAIN WARNER DENNIS.—Nov. 7 to 15, Gamblingay Heath, Cambs; 27 to Dec. 8, Birkenhead.

MRS. HORTON AND MISS PARKER.—Oct. 24 to Nov. 5, New-road Chapel, Peterborough; 7 to 19, Staithes.

MR. READER HARRIS.—Oct. 24 to 31, The Baths, Speke-rd., Battersea.

ST. GEORGE'S HALL, Langham-place, W.—Mr. H. W. Taylor during October, Sun., 11 and 8; Wed., 8., Burlington Hall, Savile-row.

CONFERENCE HALL, Mildmay-park, N.—Sun., Oct. 24, 3.30, Mr. P. S. Badenoch; 7, Ned Wright.

CONFERENCE HALL, 143, Clapham-rd.—Sun., Oct. 24, 11, children's service; 7, missionary address by Mr. E. H. Glenny (Kabyle Mission).

CLAPTON HALL, Upper Clapton, E.—Mr. T. Shuldham Henry during October: Sundays, 6.30; Fridays, 7.30.

EDINBURGH CASTLE, Limehouse, E.—Sun., 11, Dr. Barnardo; 3 and 7, Mr. Abraham Lamb.

UNION TABERNACLE, near Wandsworth-rd. Station, S.W.—Sun., Oct. 31, at 11, Mr. Reginald Radcliffe; 6.30, Mr. D. M. Cameron.

METROPOLITAN MUSIC HALL, Edgware-rd.—October Mr. Chas. Cook. Hyde Park Hall, Etoncliffe-st., Edgware-rd., Oct. 25, 26, 27, at 8, Mr. Geo. Hucklesby on "Tabernacle," with large model.

AGRICULTURAL HALL, Islington, N.—Anniversary gathering of children, Sun., Oct. 24, at 3.30, Dr. Thain Davidson; 7, Mr. Elvin and a soloist.

ST. GILES' CHRISTIAN MISSION.—Mission Chapel, Little Wild-st., Drury-lane, W.C., Sun., Oct. 31, at 11 and 7, Mr. Richard Weaver; also on five following evenings, at 8.

MRS. REANEY at Stepney Meeting House on Sunday afternoons at 3.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, York, Oct. 21 to 31. Mr. H. M. Trickett, Abingdon, Oct. 26 to 30; Uppingham, Nov. 1 to 4. Mr. J. Spiers, Finsbury Park Hall, Oct. 23, at 3. Mr. J. H. Greene, Centenary Memorial Schools, Kennington, Oct. 19, 21, 22, 25 to 29.

UNION HALL MISSION.—Union Hall, Carlisle-st., Edgware-rd., Sun., 3.30, meeting for believers, Mr. R. Bilke; 7, Gospel address, by Mr. F. Newth; Thurs., at 8, address by Mr. R. Bilke. Kensal Hall, Kensal-rd., W., Sun., 7, and Wed., 8, Dr. Owles. Queen's-park Hall, Kilburn-lane, N.W., Sun., 7, and Thurs., 8, Mr. S. Stidolph. Gospel Hall, Green-lane, High-st., Battersea, S.W., Sun., 7, and Wed., 8, Capt. T. Thompson. Gospel Hall, Market-place, Brentford, Sun., 7, and Wed., 8, Mr. W. W. Fereday.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, and Wed., 7.30, Mr. A. Wallis. Malden Hall, Kentish Town, Sun., 7, Mr. R. Paton; service on Thurs., at 8. Dalston Hall, Dalston-lane, E., Sun., 7, Thurs., 8, Mr. W. H. Smith. Bignold Hall, Forest Gate, Sun., 7, and Wed., 8, Mr. J. L. Stanley. West Kensington Hall, Hammersmith-rd., Sun., 7, and Thurs., 8, Dr. Popham. "Rest" Mission Room, Mortlake, Sun., 7, Mr. S. E. Angel; Wed., 8, Mr. R. Jackman. Mission Room, 130, King-st., Hammersmith, W., Sun., 7, and Wed., 8, Mr. J. Calder, Mr. J. Short, and others.

———CONFERENCE HALL, Eccleston-st., S.W.—Mr. C. Russell Hurditch on Sundays at 3.30 and 7, and Fridays at 8.

Y.M.C. ASSOCIATIONS.

NEW METAL EXCHANGE, Whittington-avenue, E.C.—Bible lectures for young men, by Rev. E. A. Stuart (of Holloway), Oct. 26, and Nov. 2, at 6. Re-opening of sacred song services at Lambeth Ragged Schools, Fri., Oct. 22, at 8. Mission work at Bermondsey and Whitechapel, each evening at 8.

EXETER HALL.—Special mission (both sexes), to Oct. 24; missioners, Rev. F. S. Webster and Mr. W. Mitchell Carruthers; week nights, 8. Sunday next, 3.30, "straight talks" to young men, "Shams," by Mr. E. J. Kennedy. Prayer meeting every week-day (except Sat.), from 1 to 2. Wed., at 8, Gospel address, in Gymnasium, 92, Long-acre, by Mr. E. J. Kennedy.

THE PRIORY, 198, Upper-st., N.—Special mission to young men, Wed. and Thurs., Oct. 20 and 21, 8.30, addresses by Rev. W. R. Mowll; Fri., 22, Rev. R. Berry; Sun., 3.15, Rev. E. A. Stuart. Wed., 6 to 10, anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile-row, W.—Rev. E. A. Stuart, mission services, Wed., Oct. 20, at 9, open to all; Thurs., 21, at 8.30, young men.

160, RUE MONTMARTRE, Paris.—Prayer meeting, daily, 12.30 to 1. Every Thursday evening, at 8.30, a Bible-class for believers is held, to which ladies and all visitors to Paris are invited.

WILLOUGHBY-ROAD, Hampstead, N.W.—Thurs., Oct. 21, at 8.30, monthly reception meeting, address by Rev. F. C. Lillingstone. Every Sat., 7 to 8, Sunday-school teachers' training class; all interested in Sunday-school work heartily invited.

17, CAMDEN-ROAD, N.W.—Thurs., 8.30, address by Mr. Chas. Cook.

CONFERENCE HALL, Stratford, E.—Sun., Oct. 24, 3 and 7, Mr. Thos. H. Morris.

——— CONVENTION for the Deepening of Spiritual Life, Oct. 26, 27, and 28, 3.30 and 7.30.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

STAFFORD HOUSE, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

ZENANA MEDICAL COLLEGE, 58, St. George's-rd., S.W.—Bible-reading, every Saturday at noon, at which Miss Nugent and other friends preside.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn.—Fri., Oct. 22, at 7, "The Threefold Announcement by the Angels" (Rev. xiv. 6—12); Sun., 24, "Knowing God through the Scriptures."

Y.W.C.A., 101, MORTIMER-ST., W.—Oct. 26, 27, 28, at 9 p.m., consecration meetings, conducted by Mrs. Bannister and Miss Nugent. The afternoon meetings for workers advertised in *The Life of Faith* are postponed till next month.

OPEN-AIR MISSION.—Quarterly meeting, Conference Hall, Eccleston-street, near Victoria Station, S.W., Mon., Oct. 25; Maj.-Gen. Sir Robert Phayre on "The Open-air Meeting in Acts xvi. 13;" Lord Radstock will preside; tea at 6, meeting at 7.

LIFE IN THE HOLY LAND.—Lectures by Miss L. M. von Finkelstein and her Brother: Oct. 21, Westow-hill Wesleyan Chapel, Upper Norwood, "Homes and Haunts of Jesus;" 25, Rink Hall, Blackheath, "Bedouins of the Desert;" 26, 27, and 28, Skating Rink and George-street Chapel, Croydon.

A WINTER'S · CAMPAIGN.

Dear Friends,

Men's hearts are filled with dismal forebodings. The winter on which we are entering must be one of dire distress. Already we hear of an unprecedented scarcity of employment in some of the home counties. Experience teaches us that many who fail to find work in country districts will, as a last resource, gravitate with their families to the Great City to swell multitudes already starving.

In alleviating this vast misery Christian men and women must lead the way. What is the task before us? Free meals, or weekly doles, may stop the clamour of the hungry for the moment, but it is not thus that the axe can be laid to the root of the evil. These methods can at best only tide us over a poignant crisis, and with a rapidly multiplying population of the very needy, shiftless class in question, the difficulty must recur winter by winter with ever-increasing gravity.

The only solution of the problem is emigration. A large proportion of the *adults* in this "crowded out" mass of humanity are two spiritless and resourceless to make successful emigrants. *It is therefore to the young we must turn our attention,* that we may by judicious selection and careful preparatory training, send out bands of boys and girls, who will by their usefulness and tractability sustain the demand for party after party in succeeding years.

On this side of the Atlantic we have our three Homes, where 250 homeless and erring lads can be sheltered and trained. Across the Atlantic, in "The Queen City" of the Dominion, we have a distributing home, which can receive a party of 100 boys till they are drafted out to the openings, with well-accredited colonists, which our Colonial Superintendent had previously selected for them.

Our latest report from Toronto says: *"Not one boy of this year party left; in fact, of all sent out up to this, not a single boy in the Home is on our hands from any reason whatever. You must send us 200 next year."*

We cannot possibly do this without increased accommodation and further monetary help.

(A) Accommodation. I have lately had offered to me, in a bye-street quite near our Southwark Home, a two-storied warehouse, with room for sixty more boys. If I was able to secure this building at a moderate rental, I think we could undertake to fill 200 openings in Canadian homesteads with well-trained lads next year.

(B) Monetary help. It is only by dint of the utmost economy and simplicity in our arrangements that we have been enabled to maintain the three large families already dependent upon us, under God, for every necessary of life. The expenses incidental to sending out 100 boys (nearly £1000) a year have been a serious tax upon our resources the last year or two. I cannot possibly increase the number in our Homes, or propose to send out an additional party of young emigrants next year, without *enlarged and immediate pecuniary assistance.*

£10 will cover all the expenses connected with a full-grown lad's outfit, ocean passage, railway fares, &c.
£7 10s. will maintain a rescued boy under training in the Home all through the winter.
£5 will feed the 60 boys for four days.
£2 will pay for all a boy's clothes.
£1 will provide a bed for a homeless wanderer.
10s. will supply 60 boys with a good hot dinner.
5s. will supply 30 boys with a good hot dinner.

On waste places, under the shelter of street hoardings, in the ruins of dilapidated houses, wandering the cold, lonely streets all through the night, are hundreds of lads with "no chance" in life but the workhouse or the gaol: in the far West are millions of fertile acres only waiting for settlement and cultivation, and thousands of comfortable homesteads offering the very best practical training for future pioneer life. Who will help us to rescue these starving, tempted street lads from their misery and peril, and to place them amidst the healthy surroundings and the cheering prospects of a natural life of open-air labour in tilling a rich soil which bountifully rewards the industry of the husbandman?

Our heart's desire and prayer to God for these boys is, that they may be saved from sin, its guilt and its power. The Lord has marvellously answered in this respect, and we are determined that so far as the diligent sowing of the seed is concerned, nothing shall, by His grace, be wanting on our part. He alone can give the increase, who has promised if we go forth weeping, bearing precious seed, we shall "doubtless come again with rejoicing," bringing our sheaves with us.

I am, dear Friends,
Yours faithfully,

THE BOYS' HOME,
95, SOUTHWARK STREET, LONDON, S.E.

J. W. C. Fegan

Cheques should be crossed London and County Bank (Southwark Branch), and Post Office Orders made payable at G. P. O.

(Continued from page iii.)

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine Truth.—EVANGELIST, Clapham, S.W.

A CHRISTIAN PARTNER wanted by a Gentleman who was at one time largely engaged as a merchant in a foreign trade, but who gave it up some years ago on conscientious grounds. The reasons for his retirement then have been removed, and he is desirous now of resuming his connections, which can be done at the present time under unusually favourable circumstances. Capital required, £10,000 to £20.000. None but principals need reply to MERCHANT, care of Housekeeper, 13, Rose-st., Paternoster-square, E.C.

A CHRISTIAN LADY of small means, invited to join in a very interesting work among the young, teaching them Jesus. Comfortable home given. Write particulars.
FAITH, 390, Essex-road, London, N.

A LADY WISHES to part with her Carriage Horse, fifteen hands high, for two months to someone who will treat him well. References exchanged.—P. H., care of Miss Calf, 3,7, Edgware-road, London, W.

FLORIDA.—The owner of a large Orange-grove in full bearing in the best part of Florida, is about to return there early in November, and will be glad to see any gentlemen proposing to settle there.
AUBREY HOPWOOD, Ketton Hall, Stamford.

PRIZE COMPETITION IN AID OF THE HOSPITALS.—The Hospitals Association, Norfolk House, Norfolk-street, Strand, W.C. President, Sir ANDREW CLARK, Bart., M.D., F.R.S.; Chairman, Major ROSS, M.P. The Council heartily thank Mr. Cuthbert Quilter, M.P., for his Gift of Fifty Pounds, to be distributed in prizes in aid of the Hospitals, through the new penny weekly paper, *The Hospital*, the journal of the Association, in which the conditions for the Quilter Prizes and Word Puzzles are published. Office of *The Hospital*, 30, Sardinia-street, W.C.

LOANS, at 2 per cent. per annum interest, to young tradesmen, in the second or third year of their business in the City of London, or within five miles thereof. Loans of £100 to £300, granted, upon unquestionable securities being provided.—WILLIAM PAYNE, Clerk of Wilson's Trust, Chamber of London, Guildhall, E.C.

FURNISH on NORMAN & STACEY'S Hire-Purchase System. No registration. Deposit not necessary. Economical and strictly private. 1, 2, or 3 years. Sixty genuine wholesale firms to select from.—Offices, 79, Queen Victoria-street, E.C., & 121, Pall Mall, S.W. Carriage paid.

UMBRELLAS RE-COVERED FROM
2s. EACH.

IF YOUR UMBRELLA WANTS RECOVERING send it by Parcels Post (with Postal Order enclosed) to STRONG BROS., Umbrella Makers, Redhill, Surrey, who will re-cover it and return it as good as new by next post, carriage paid. Good strong twill, ladies', 2s., gents', 2s. 6d.; good alpaca, ladies', 3s., gents', 3s. 6d.; strong durable silk, ladies', 4s. 6d., gents', 5s. Patterns post free. Reference kindly permitted to the Rev. W. J. Fowell, Redhill.

AUTUMN MEDICINE. — Old Dr. JACOB TOWNSEND'S SARSAPARILLA is the most effective remedy for Skin and Blood Diseases, dropsy, gout, indigestion, pimples, blotches, boils, &c.; and is highly recommended for ladies and children. Bottles of all chemists, 2s. 6d., 4s. 6d., 7s. 6d., 11s.—DEPOT, 131, Fleet-street, E.C.

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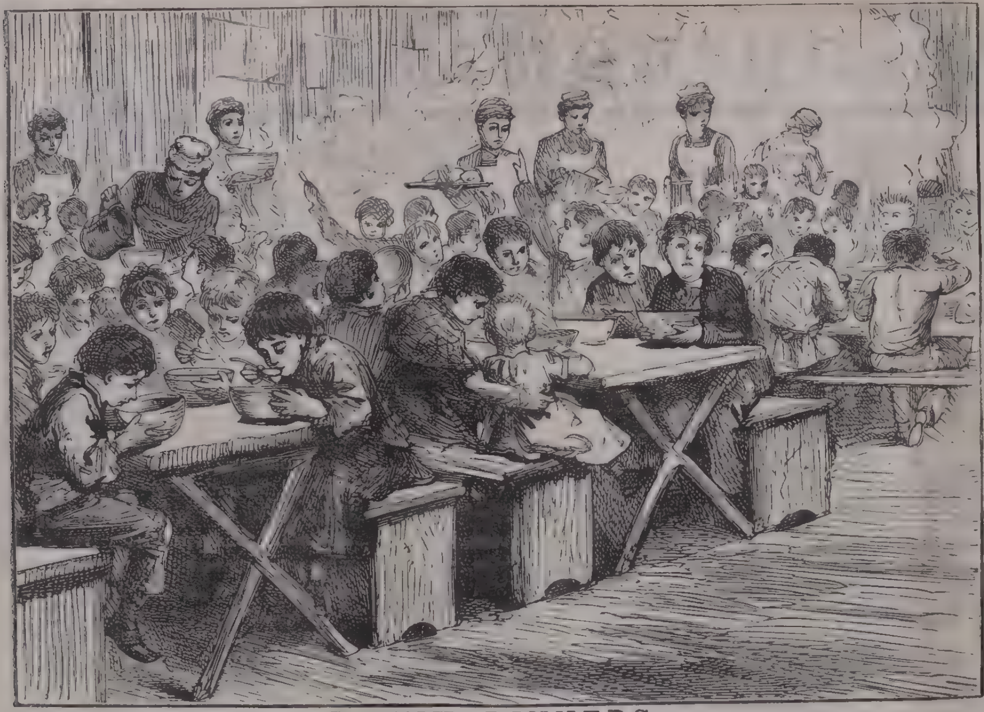

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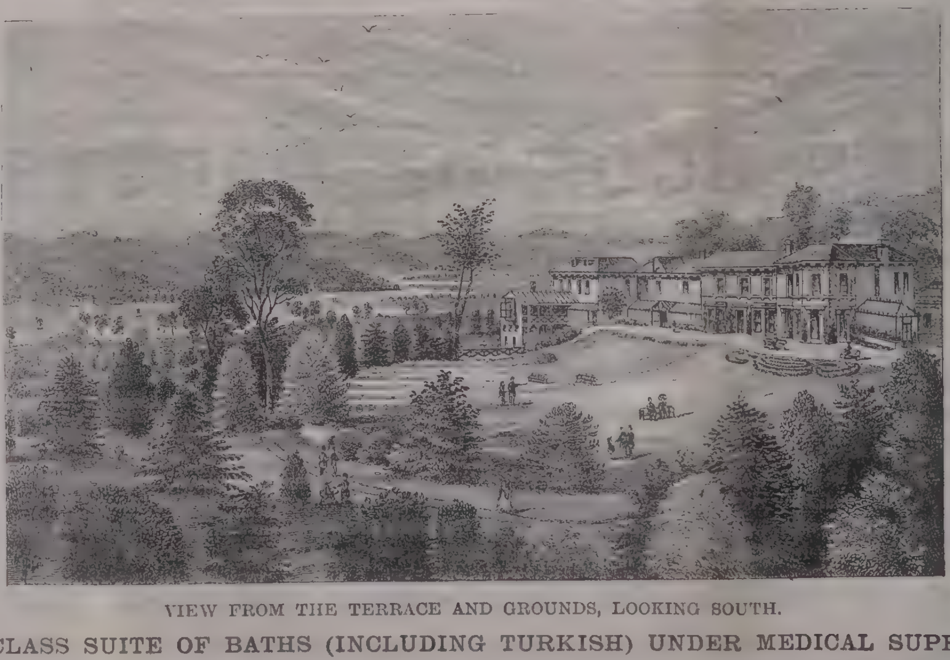

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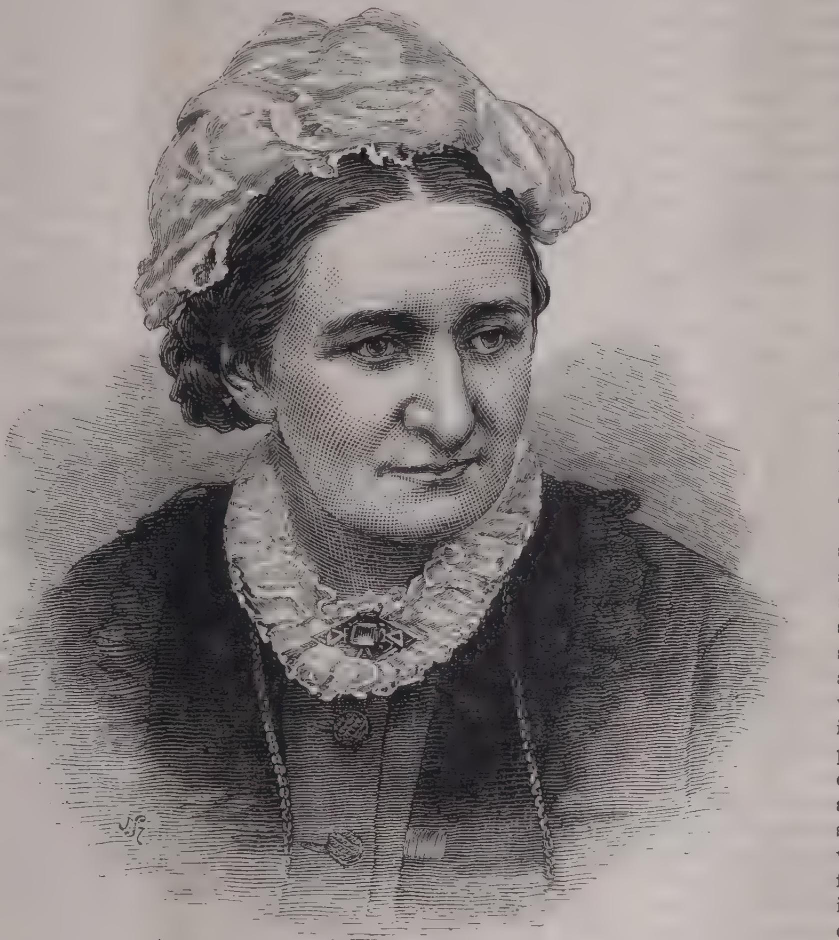
☞ EVERY NUMBER OF THIS ISSUE CONTAINS A COPY OF "The Christian Almanack" FOR 1887, AS SUPPLEMENT.

MISS SARAH ROBINSON, PORTSMOUTH.

WOMAN'S sphere is one of the problems of our day. Some narrow it to the fireside; others give it a larger scope. Though critics may differ widely in their definitions of "woman's rights," they must agree in maintaining that the noblest right of woman is to comfort and to help. There are certain kinds of philanthropic work for which a woman is peculiarly adapted; and work among soldiers seems to be one of these. A soldier's life is hard and cold. He is, as a rule, debarred from marrying; he has no children to lead his thoughts upward; and the softening influences of mother and sister are unfelt by him in his hour of need. When he lies sick, surrounded by rough men, he longs for the touch of a tender hand and the music of a gentle voice. These wants are supplied by the ministry of a lady visitor. She comes to his bedside, and talks of the home he has never forgotten. She reads to him, and prays with him. Into her sympathising ears he pours confessions he would never make to chaplain or missionary; and through her pleadings and the truths she brings before him, he is raised to a better life. The brave defenders of our country have such true friends. In the front rank of them, pre-eminent by her tact and zeal, stands SARAH ROBINSON, "The Soldier's Friend."



Miss Robinson's early years revealed the passion which dominates her life. She loved to read and talk about military matters. Napoleon was her hero; her favourite lessons were those that dealt with battles and deeds of bravery; and the amusements she liked best were to make bows and arrows, and to experiment with gunpowder. Yet she was gentle and kind in disposition. She would not hurt a fly, and delighted to study the habits of all wild creatures.

During her girlhood she hated religion; or, to speak more accurately, she hated what she believed was "religion." She had somehow got hold of strong predestinarian views. It was her conviction that if she was to be saved, she would be saved, and if she was to be lost, she would be lost, in spite of any effort of her own. This fatalism took her into a dark and dreary wilderness, where no light shone, and the winds blew cold. But one day she heard a sermon that changed the current of her feelings. The preacher told of Christ's power to save then and there. Moved by an irresistible impulse, she prayed God to receive her, and her cry was answered. A new happiness filled her heart. She crept out of the chilling gloom of doubt into the sunshine of love.

For some time after her conversion she did not think of Christian work. A wise friend turned her energies into this channel. She opened a Sunday-school, and visited the village people. Her shyness hampered her usefulness at first, but she gradually gained boldness. Her experiences trained her for the wider service which lay before her. Part of the training came through the discipline of pain. A spinal complaint, which developed with her growth, caused her much suffering. She went to London, and got the best medical advice. No doctor could cure her. She returned home in the belief that her life was to be spent on her couch, but her Master had work for her to do. With the help of an apparatus which clothes the body in steel, and takes its weight off the spine, she was able to resume her labours of faith and love. She has suffered much physical agony, but she bravely toils on, without a murmur. Her heroic endurance is beyond praise. Weakness and pain only make her more devoted, and more dependent on God.

It was in Guildford that she first thought about special work among the soldiers. Mrs. Daniell started her Aldershot Mission, and found a valuable assistant in Miss Robinson, who flung herself with eager impetuosity into the enterprise. She conducted Bible-classes, prayer-meetings, and singing-classes for the soldiers, in addition to individual visitation of the unfortunates who had gathered into little colonies on the outskirts of the camp. Her messages of love recalled many wanderers from paths of sin, and filled hopeless hearts with new courage. She was thoroughly in earnest, and that smoothed difficulties before which lukewarm natures would shrink.

She had now discovered her mission. She gradually extended the scale of her operations. She visited various military stations, held religious meetings, and lectured on topics both interesting and profitable. Her pen as well as her voice was pressed into service. She kept up an extensive correspondence with those she had been the means of leading to Christ. She was always ready to give them advice in perplexity and comfort in sorrow. Though naturally shy, her zeal made her bold. She would enter a troop-room, hand some tracts to the men lounging about or lying on their cots, and talk to them with an earnestness which carried their hearts captive. Sometimes she was the butt of a rude jest, but that did not often happen. Her friendship for them and her real interest in their welfare were so apparent that the soldiers welcomed her gladly, and listened attentively to what she had to say.

As the years rolled on her work grew, and won recognition in official circles. Her name appeared in the Parliamentary Blue-Book on military education, and officers gave her access to the regiments under their command. She liked to go to the men in the barracks. They could come to her meetings there without the trouble of dressing, and those who were ashamed or reluctant to appear at outside services, went readily to hear an address in their own recreation-room. She laid special emphasis on total abstinence. The ravages wrought in the camp by strong drink, and the difficulty of a man holding true to his profession of Christianity, unless he became an abstainer, led her to take up this position. She found that in many cases teetotalism prepared the way for conversion. With her, temperance has never been made a substitute for the Gospel; it has kept its true place of being a means to an end.

The hold she got and maintained over those who came under her influence was marvellous. They were devoted to her, and were proud to own it. The secret of her power was well described by the soldier who said: "We call Miss Robinson 'The Soldier's Friend,' because she isn't like some people who try to do us good. She does not sit at the top of the stairs and tell us what we ought to do, but she comes down and takes us by the hand, and looks us in the face, and leads us in the right way." More of this spirit is needed in Christian work.

It is with Portsmouth that her name has of late years been mainly associated. She often visited the busy seaport, where many regiments returning from abroad disembarked, and where many of Her Majesty's ships are paid off. She noticed with sorrow how soldiers and sailors were enticed into evil haunts. The town was a pandemonium: wickedness seemed to reign triumphant, and vice stalked about with brazen countenance. Her heart was moved to its depths. She resolved to do something to stem the tide of sin. She was but a weak woman, yet God had blessed and strengthened her. The past gave her hope for the future. The plan she decided on was to open a Soldiers' Institute, from which emissaries could be sent to each troopship on its arrival. These agents would invite Christians and well-disposed men to the Institute, where they would be provided with home comforts, and surrounded by healthy influences. Thus steady men, feeling that they had friends to whom they could go, would be saved from the iniquity around them; and they, in their turn, would prove a means of reaching the careless and profligate.

The scheme looked so likely to secure the end aimed at, that Miss Robinson lost no time in putting it into practice. She sought a suitable site for the proposed institute, but could find none. In perplexity she submitted her plan to the Secretary for War, and asked Government land. Her application was granted, thanks to her services on behalf of soldiers. All promised to go smoothly now, but a new difficulty suddenly sprang up. The Roman Catholics, with their usual cunning and hatred of what would help on sound evangelical teaching, objected to a grant which, they alleged, favoured the Protestant soldiers at the expense of those who belonged to their own faith. They demanded that the land should not be given, except on the condition that the Bible would be excluded from the Institute. They were backed by men of high authority, as, unfortunately, they too often are, and carried the day. They had not the shadow of a reason for the position they took up. The slightest pressure would not have been brought to bear on any Roman Catholic to attend the religious instruction which was to form a special feature of the Institute; and, as a matter of fact, the Papist soldiers were as anxious for the establishment of the Institute as any of their Protestant comrades.

Miss Robinson was not daunted by this defeat. She purchased a large, old hotel, and re-modelled it into a building adapted for the purposes she had in view. She entered into possession of it on December 31, 1873, and in September of the following year she had the joy of seeing it opened as a Soldiers' and Sailors' Institute. Then the hell-hounds around her began to bay. Their trade was endangered; their victims were to be rescued. They persuaded the newspapers to abuse her, and tried to stir up bad feelings against her; but she bravely held on her way. The motto she had chosen comforted her: "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust Him." The history of what she has done and is doing in Portsmouth is a striking illustration of the truth of that text. Clinging to God, she found that her weakness was perfected in his strength. Indomitable faith and perseverance have raised an institution which is both a lighthouse and a haven to storm-tossed mariners on the sea of life.

The Institute has been for years an accomplished fact. It offers many advantages. It has a handsome bar, where refreshments may be had at moderate prices. Needless to say no stimulants are sold. A soldier can come here with his friends, and have a comfortable chat over a cup of tea. There are smoking and billiard rooms, which attract the more careless, and often prove the first step to attendance at religious meetings. The large reading-room has lounges to sit on, and tables for reading or writing. It is always crowded. There is a work-room, where garments are cut out and soldiers' and sailors' wives come for needlework; from 3000 to 4000 garments are made up yearly. In it also is transacted the business of the savings bank, the lending library, and the temperance committee. In a pleasant room, with three windows looking down on the garden and over the sea, a Bible-class is held on week-evenings and on Sunday afternoons. Letters from abroad show that it is the room to which the hearts of the writers turn most fondly. At the top of the house are baths and sleeping quarters for single men and for families. Outside, in letters six feet tall, and covered by the shadow of a waving flag, the words "Soldiers' Institute" are seen, welcoming those who enter, and bidding Godspeed to those who leave Portsmouth.

The Institute, like its active superintendent, has won official recognition. The Duke of Cambridge has visited it three times, and expressed his satisfaction with the work carried on in it. The Prince of Wales and Lord Wolseley have seen it, and they also are delighted with it. It has found a neighbour in "The Sailors' Welcome," where sailors board and sleep. The two buildings are a mile apart, but they are connected by telephone. The Blue Ribbon Coffee Tavern soup kitchen, free laundry, &c., for the poor of Portsmouth, and a large Sailors' and Soldiers' Institute at Alexandria, Egypt, are also established. Miss Robinson rules all with tact and wisdom. From a room of suffering, and in great weakness, she directs an enterprise which would tax the administrative abilities of the strongest man. She has to be carried down-stairs to the Bible-classes and other meetings, yet she keeps in personal touch with all the agencies under her control. Everything, from the counselling of her assistants to the packets of sweets to be given to the children, passes under her eye. Such heroic devotion in circumstances so unfavourable shows with what consecrated enthusiasm Miss Robinson has taken up the work God gave her to do.

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"THE HOUSEMAID'S PARADISE!"

WHERE is that? Well, according to an enthusiastic colonial statesman, now in London, the fixed point is Sydney. His authority? Because fifty-seven single women recently arrived there, and though not qualified domestic servants (at least the majority of them), yet they were offered wages varying from £20 to £46 a year, and all obtained situations in less than half an hour. Naturally the English papers caught at such a puff, and the memorable words were scattered far and wide.

Whether the incident is true or not we are unable to say, but the result is not far to see. Hundreds of silly servant girls in England will "run and read," and then, in a whirl of excitement hurry off to our shores in search of the situations which provide plenty of money and little work. A paradise, indeed, if such could be found. But alas, we know only too well the fate of many of the servant girls who set foot on our shores in search of such havens of pleasure and enjoyment Heartrending pages might be written telling of bright hopes and prospects blasted, through young girls who, arriving alone and unprotected, are decoyed away ere they get the chance of being engaged by respectable families, and the end of it all is only too often suicide or lunacy.

We do not say that such is the general rule: thank God it is not; but we do say that such representations as the above are far from statesmanlike inasmuch as they paint pictures to the uninitiated which are never realised.—*Australian Christian World.*

MISUNDERSTANDINGS.—If Christians would earnestly and affectionately seek to correct any little misunderstandings that may arise between them, doing so seasonably, and always accepting and making mutual explanations, they would not only illustrate "the spirit of Christ," but prevent a large amount of unhealthy and bad feeling in their relations to each other. Most of the difficulties that alienate Christians from each other begin with little misunderstandings.—*New York Independent.*

MISS ROBINSON'S WORK.

"We did not think there was any other lady who would speak to a soldier." Such, Miss Robinson tells us, in her most interesting "Story of Progress," just issued as a companion to reports of her work, was the remark of one of three soldiers to whom a lady had spoken, and who thought that it *must* be Miss Robinson who was speaking to them. That "the reproach that rested on Christian and respectable people of not caring for the soldier and the sailor has long since been wiped away" is largely due to Miss Robinson's work. Like most great works, it began in a very simple way. "It was Miss Robinson's custom in her frequent journeys to carry in her bag fruit and attractive little books, for any soldier she might meet in railway-carriages and stations." And these little deeds of kindness were the seeds which presently yielded an abundant harvest in the minds and hearts of numbers of soldiers and sailors; while it is not too much to say that the Soldiers' Institute at Portsmouth, the Sailors' Welcome at Portsea, and the Sailors' and Soldiers' Institute at Alexandria, all of which have sprung therefrom, have proved veritable "Edens" to thousands of our brave defenders, and to their wives and children.

Of the Portsmouth Soldiers' Institute the twelfth annual report is before us, and the little book already referred to gives by its illustrations a good idea of the buildings. These occupy the site of the "Fountain" Inn—"a rambling old rookery," built 300 years ago, which had gradually degenerated, until it became of very evil repute as a rendezvous for gambling, cock-fighting, &c., while the back premises were filthy in the extreme. The front portion of this place having first been bought and transformed, the Soldiers' Institute was opened in September, 1874, and since that time nearly the whole square, now known as "Our Barrack Square," has been acquired. The interior of this square presents with its grassy lawn and shrubs and creepers against the walls of the buildings, a veritable transformation scene to any who knew it in the old days. In front are, besides the institute, the lecture hall, officers' house, and private hotel, a home for ladies and families, together with other buildings. In 1882, the numbers of civilians attending the meetings in the large hall were so great that another public-house, "The Sir John Falstaff," in Nobbs-lane, was bought and transformed into "The Blue Ribbon Coffee Tavern;" here the "Helping Hand Temperance Society," with several hundred members, is in full work. Then two courts of low houses were secured and swept away, to make room for a lodging-house for soldiers' families, soup kitchen, mission hall, and free laundry. In regard to all which it is said, "The moral improvement of the neighbourhood has made our work among the soldiers easier, and the mutual good feeling and attachment to the Institute of both soldiers and 'Helping Hands' is a source of very great happiness to myself." We should not forget to mention that, working in connection herewith, is one of Mr. Spurgeon's colporteurs, who, in three months, has sold 306 Bibles and Testaments, besides many other books and texts, and also distributed 10,000 tracts and papers.

Miss Robinson's already extensive work has stretched down to the sea, for on the Embarkation Jetty she has a coffee shed and waiting rooms, where "thousands have enjoyed their coffee and 'soft tack' after weeks of ship's fare." This year a very considerable expenditure has been incurred in renovating the old Institute; besides very considerable alterations and improvements, a new Bible-class room has been built. From a list of meetings appended, the average weekly attendance at which is about 2230, we see that Miss Robinson herself conducts a soldiers' Bible-class in the Institute on Sunday, a class for young Christians and soldiers and sailors on Monday, a senior Band of Hope on Wednesday, a Bible-reading on Friday, and a Gospel temperance meeting on Saturday. Some of our young readers may be glad also to know that she has formed a Children's Society for young people of the upper classes from four to sixteen years of age, called "Little Friends of Soldiers and Sailors," who promise to pray and to help, and to join the 328 members already enrolled. For efficiently carrying out the objects for which the Portsmouth Soldiers' Institute was established, about £1000 per annum is needed, and at present the maintenance of the work depends on the subscriptions collected yearly by Miss Robinson.

There is a capital view from the reading-room of the Sailors' Welcome, Portsea, and their appreciation of this Home is evidenced by the fact that during the twelve months 47,000 beds were let. There is a refreshment-room with temperance bar, where sailors may bring their friends, and, besides 228 beds, there are baths and lavatories, a locker-room with 225 lockers for the men's "shore clothes," reading and billiard-room, and good lecture hall. The blue-jackets are very proud of their house, which is self-supporting, except for a building debt of £2000 still owing.

But this work has extended beyond the sea, even to Alexandria, where, two years ago, the Sailors' and Soldiers' Institute was erected amidst the ruins of the bombardment, the Old Brompton Oratory supplying the materials. The account given of the site of this building on these historic shores, with its references to Christian heroes "greater than Cæsar and Alexander and Napoleon," as well as of the difficulties to be surmounted, and of the splendid work accomplished in the brief two years since its opening, is truly romantic, but we can do no more than recommend our readers to procure the little book for themselves, which they can do by application at the Soldiers' Institute, Portsmouth. As one reason for the erection of this Home, it may be mentioned that in two streets there are 500 wretched, dirty, disgusting-looking drink-shops, into which English soldiers once crowded, because there was no other place for them to go to. But when we follow the workers to the decks of the ships bringing invalids from places up the Nile to the troopships as they enter the harbour, to the military hospital at Ramleh—when we see them caring for the sick and ministering to the dying, dispensing coffee and lemonade to disembarking soldiers, and in various ways labouring amongst the English colony in Alexandria, then we see how great and beneficent a work is this at Alexandria; and, looking back over the twenty-five years during which Miss Robinson has been labouring on behalf of our soldiers and sailors, again would we point the moral, and show how great the result from those "little deeds of kindness," the giving of fruit and books to men whom she met.

Miss Robinson asks for more workers. Four ladies are now at Alexandria, which has a beautiful climate, and where many a worker who has broken down under the stifling air and fogs of London might begin life again. "We want those," she adds—and with these words we may well close this notice—"whose chief wish is to live for Christ. What we *are* will have more influence here than what we *say*."

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LONDON LADS IN CANADA.

Mr. Gooderham, of Toronto, has lately returned to Canada, having visited England to see how Christian work among the poor was carried on here. He visited Mr. Fegan's Homes, and was highly pleased with the spiritual character of the work. He sends us some notes respecting a hundred boys from that Home who were sent out last June in the charge of Mr. A. H. Brace. These lads have all been placed in situations. On the voyage to Canada, in the *Circassian*, two services were held daily, and Mr. Brace preached on the Sunday morning, Captain Richardson reading the prayers. Gospel temperance meetings were held, and several pledges taken. Mr. Brace visited the lads in their homes, and speaks very highly of the families with whom they are placed, declaring that nothing could be better. One little lad said to Mr. Brace, "I did not think Canada was like this; I was afraid to come at first, but now I should be just crazy to come. This woman is like a mother to me. I am so glad I came here." Most of the lads are decided Christians, and one conducts family worship in the home to which he was sent.

A NEW MISSIONARY HYMN.

A correspondent has received from Dr. A. J. Gordon, of Boston, and sent to us, the following hymn, of which the doctor writes:—

"You have doubtless heard the cheering fact that more than one hundred young men enlisted for the work of foreign missions during Mr. Moody's school for summer students at Northfield. They chose four of their number from as many different universities to go about during the winter to stir up the various colleges on the subject of missions, and the duty of Christian young men to enter the foreign field. These four, when elected, were found to constitute an excellent choir, and so they are going forth pleading and singing for missions. This hymn I wrote at their request as part of their musical outfit."

WHOM SHALL I SEND?

(Isaiah vi. 8.)

Oh Spirit's anointing,
For service appointing,
On us descend;
For millions are dying,
And Jesus is crying,
"Whom shall I send?"

Ethiopia is reaching
Scarred hands and beseeching,
"Rend, Christians, rend
The chains long enthralling!"
And Jesus is calling,
"Whom shall I send?"

See China unsealing
Her gates, and revealing
Fields without end!
Her night is receding,
And Jesus is pleading,
"Whom shall I send?"

Dark India is breaking
Her caste-chains, and making
Strong cries ascend
To Jesus, once bleeding,
But now interceding,
"Whom shall I send?"

Japan is awaking,
Old errors forsaking;
Haste, your aid lend!
"More light!" Hear her crying,
And Jesus replying,
"Whom shall I send?"

While Israel's unveiling,
And penitent wailing,
All things portend,
Why, why our delaying?
Since Jesus is saying
"Whom shall I send?"

The islands, once hating
His yoke, are now waiting
Humbly to bend.
Hear Jesus appealing,
To bear help and healing,
"*Whom shall I send?*"

KINGSLAND INSTITUTE FOR GIRLS.—Miss E. Roberts, writing on behalf of the factory girls in the North of London, says:—"We are beginning our winter's work, and are sadly crippled for want o workers. Will some friends sacrifice, at least, one evening a week to bring brightness into the lives of girls who have been working all day long at hard monotonous labour, and who, moreover, will find relaxation somewhere in the evening. We want a few earnest Christian girls to come and show them that religion is not the dull dreary thing they imagine it to be, but to join in their games and singing, help them in their needlework, and show sympathy with their daily lives and difficulties. We also need funds for our work, and must raise £100 during the next three months. Mr. R. C. L. Bevan has sent us £25." The address of the Institute is Ridley-road, Dalston, E.

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, Leicester.

I.

An old-world story this! In its strange Eastern dress it appears to be as remote from us as the garb of an Arab, or the barter of an Oriental bazaar. And yet human life is much the same, whether lived 1800 years on this side or 1800 years on that side of the Cross; whether hidden beneath our broadcloth, or the flowing robes of an Arab Sheikh; whether spent in modern towns, or on the free, open pasture-lands of Southern Palestine.

Our critics complain of our poring over these time-worn pages of ancient biography; but, with all deference to them, we feel bound to say that we learn better how to live, we inhale more spiritual ozone, we see further into the reasons of God's dealings with men, when doing so, than when scanning the pages of yesterday's newspaper, or of a society journal.

With human life and discipline, one day is as a thousand years, and a thousand years as one day. Souls grasp hands across the intervening centuries. Thousands of miles cannot part us from our kin across the seas, and thousands of years cannot part us from our kin across the ages, or sever the readers of these words, who daily weep over an often-dropt ideal, from that son of Isaac, who, nearly drowned in the seas of his own craft and cunning, at length emerged a new man, and a prince with God.

There are many reasons which invest this story with absorbing interest:—

I. Jacob was the Father of the Jewish Race, and a typical Jew.—They called themselves by the name of Jacob, and surnamed themselves by the name of Israel. God calls them children of Israel. We call them Israelites. We speak of Jacob, rather than Abraham, as the founder of the people to which he gave his name; because, though Abraham was their ancestor, yet he was not so exclusively. He is the founder of a yet richer, mightier line. The wild son of the desert claims him as father equally with the bargain-loving Jew. Nor is that all. We Gentiles have reason to be proud to trace back our lineage to the first great Hebrew, the man who *crossed over*, and whom God designated as his friend. He is the father of all who believe, not of the circumcision only, but of those who walk in the steps of the faith which he had, even before he was circumcised (Rom. iv. 12). *We* go to make up the sands of the shore and the stars of the milky way, which he saw in the visions of God (Gen. xxii. 17).

But Jacob is the typical Jew; his life is the epitome of that wonderful people, who are found in every country and belong to none; who supply us with our loftiest religious literature, and are yet a by-word for their craft, their scheming, and their love of money; who have supplied us with our highest ideals of nobility, and our lowest types of villainy; who have played so great a part in the history of the past, and are only waiting now for the final catastrophe which is to replace them in the van of the world's progress.

No thoughtful man can ignore this wonderful people. Their history is, without doubt, the key to the complications of modern politics, and it may be that their redemption is to be the fruit of that mighty travail, which is now convulsing all peoples, and which is being ushered in amid the throes of earthquake and the rumours of war.

If we can understand the life of Jacob, we can understand the history of his people.—The extremes which startle us in them, are all in him. Like them, he is the most successful schemer of his times; and, like them, he has that deep spirituality, that far-seeing faith, which are the grandest of all qualities, and make a man capable of the highest culture that a human spirit can receive. Like them, he spends the greatest part of his life in exile, and amid trying conditions of toil and sorrow; and, like them, he is inalienably attached to that dear land, his only hold on which was by the promise of God, and the graves of the heroic dead.

But Jacob's character was purified by tremendous discipline.—The furnace into which he was cast was heated one seven times more than it is wont to be heated for ordinary men. He stands among the peers in the kingdom of sorrow; and through it all he passed into a peerage of moral and spiritual power, which made the mightiest monarch of his times bend eagerly for a blessing from his trembling hand. Through such discipline his people have been passing for centuries, and surely, before its searching fires, the baser elements of their natures will be expelled, until they recognise the true Joseph of their seed, who has sent them many generous gifts, whom yet they have not known, but towards whom they are certainly being brought. Then shall they share his glory (Gen. xlv. 13, 18), and they shall be amongst many people, as a dew from the Lord (Micah v. 7); yea, in them shall be fulfilled the ancient promise, "I will bless thee, and thou shalt be a blessing" (Gen. xii. 2).

II. Jacob also has so many Points of Contact with Ourselves.—Newman has said truly, "Abraham was a hero, Jacob was a plain man dwelling in tents. Abraham we feel to be above ourselves, Jacob like ourselves. We no longer stand in the unclouded golden dawn of the patriarchal age; it is overcast with clouds, and is more like our own chequered life."

Here are our failings.—He takes advantage of his brother, when hard pressed with hunger. He deceives his father. He over-reaches Laban. He wrangles fiercely, though inwardly he is in panic. He thinks to buy himself out of his trouble with Esau. He mixes in a terrible mingle-mangle religion and worldly policy. He brings up his children to hatred, violence, and murder. He cringes before the distant Egyptian governor, who sends him a present. Mean, crafty and weak, are the least terms we can apply to him. But, alas! who is there that does not feel the germs of this harvest to be within his own breast, hidden there as seed-germs in a mummy-case, and only waiting for favourable conditions to ripen them to the same disastrous growth. "There goes myself, but for the grace of God."

Here, too, are our aspirations.—We, too, have our angel-haunted dreams, and make our vows, when we leave home. We, too, count hard work a trifle, when inspired by all-mastering love. We, too, cling in a paroxysm of yearning to the departing angels, that they should bless us ere they go. We, too, get back to our Bethels, and bury our idols. We, too, confess ourselves pilgrims and strangers on the earth. We, too, recognise the shepherd care of God (Gen. xlviii. 15). We, too, wait for God's salvation (Gen. xlix. 18).

Here, moreover, are our sorrows.—In every life, there is a leaving home to go forth alone, and a weary struggle for existence, and a limp which reminds us of some awful crisis, and an Allon-bachuth (an oak of weeping), and a lonely grave on the way to Ephrath, which holds some priceless jewel-case, and a lost Joseph, and the grey hairs of sorrow. And we have mourned over hopes, which have mocked us with their non-fulfilment: "I have not attained" (Gen. xlvii. 9).

What a comfort it is to find that the Bible saints, who now shine as stars in the firmament of heaven, were men of like passions with ourselves.—They were not always saints. They sinned, and murmured, and rebelled, as we do. Heaven's rarest blades were not wrought of finer metal than that which is within our constitution. God's choicest vessels were not turned from superior earth to that of which we are made., The jewels which now lie at the foundation of the new Jerusalem were once obscure, un-named men of no finer texture than ourselves. Look to the quarry whence they were hewn, and the hole of the pit whence they were digged, and say if there was much to choose between it and your own. *And then, take heart;* for if God were able to take up such men as Jacob, and Simon Bar-Jona, and make of them princes and kings, surely He can do as much for us. The discipline may be keen as fire, but the result shall be glorious, and all eternity shall ring with *His* praises, who raises up the poor out of the dust, and lifts up the beggar from the dunghill, and makes them kings and priests unto God.

III. In Jacob we can trace the Workings of Divine Love.—"Jacob have I loved" (Mal. i. 2). It was *pre-natal* love. Before the child was born, it was the object of God's love (Rom. ix. 11). In God's heart all his members were written, when as yet there was none of them. Though God forecasted his disposition and habits, yet He loved him. It is ever sweet to rest on a love which is dated not in time but eternity, because one feels that as God's love did not originate in any unforeseen flash of excellence in us, so it will not be turned away by any unexpected outbreak of depravity. It did not begin because of what we were, and it will continue in spite of what we are.

It was *fervent* love. So strong that, in comparison, the love which shone around Esau might be almost termed hatred (Rom. ix. 13). For God loved Esau as He loves all men. He hates nothing that He has made. But there were as many degrees of temperature between his love to Jacob and that to Esau as there are in human hearts between love and hate. Sometimes in an early morning the moon shines in the same sky as the sun, her beams still fall on all things, but one might almost assert that she did not shine by reason of the brilliance of his beams. So was it with these two men. And who shall find fault? There must be degrees in the love of God. Was there not one disciple whom Jesus loved? (See also Matt. x. 37 and Luke xiv. 26.)

It was a *disciplinary* love. We have low thoughts of love. *We* can only count that as love which caresses, and soothes, and says sweet things, and makes of itself a shield so that no rough wind may breathe on us. We have no notion of a love that can say, "No," that can use the rod and scourge and fire, that can sustain the long discipline by which the mean and false and evil elements are driven out of the beloved soul. But such is the love of God. "The grace of God which brings salvation appears, instructing us, disciplining us" (Titus ii. 12, R.V.). So it came to Jacob.

If we had been asked to tell which of these two men was Heaven's favourite, we should, in all likelihood, have selected the wrong one.

Here stands Esau, the shaggy, broad-shouldered, redhaired huntsman, equipped with bow and arrows, full of generous impulse, affectionate to his aged father, forgiving to the brother who had done him such grievous wrong. He became a chieftain of renown, and the ancestor of a princely line (Gen. xxxvi.). He was happy in his wives and children; we read of no such outbreaks as embittered Jacob's lot. He was so rich that he could make light of Jacob's presents, and so powerful that Jacob's company was helpless in his hand, and his people were happily settled in their rich territories, whilst the children of Jacob were groaning in Egyptian bondage. And, as we consider him, we are inclined to imitate the words of Samuel, when Jesse's eldest son entered his presence, and say: "Surely, the Lord's beloved is before me!"

There, on the other hand, is Jacob. In his young manhood, an exile from his father's house. In his mature manhood, a hireling, in the employ of a kinsman. In his declining years, worn by anxiety and trouble. In his old age, a stranger in a strange land. Few and evil were the days of the years of his pilgrimage. Yet *he* was the beloved of God; and it was because of that especial love that he was exposed to such searching discipline. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

Earthly prosperity is no sign of the special love of Heaven; nor are sorrow and care any mark of God's disfavour, but the reverse. Jesus *loved* Martha, and her sister, and Lazarus. When He heard, *therefore*, that he was sick, He abode where He was, and let Lazarus die. God's love is robust, and true, and eager, not for our comfort, but for our lasting blessedness; it is bent on achieving this, and it is strong enough to bear misrepresentation and rebuke in its attempts to attune our spirits to higher music. It therefore comes instructing us.

Let us enter ourselves as pupils in the school of God's love.—Let us lay aside our own notions of the course of study; let us submit ourselves to be led and taught; let us be prepared for any lessons that may be given from the black board of sorrow; let us be so assured of the inexhaustible tenacity of his love as to dare to trust Him, though He slay us. And let us look forward to that august moment when He will give us a reason for all life's discipline, with a smile that shall thrill our souls with ecstasy, and constrain sorrow and sighing to flee away for ever.

IV. JACOB'S LIFE GIVES A CLUE TO THE DOCTRINE OF ELECTION.—There was election here. The Apostle Paul uses it to illustrate that mysterious truth (Rom. ix. 11). And it is obviously so. Jacob was the younger son, and his life is as much a Gospel for younger sons as is that matchless parable of the prodigal. The children were not born when God foretold and fixed their destiny.

It is impossible to ignore election; it has been truly said to be the key to the order of all nature and history. "There are elect angels, elect stars, elect races of animals, elect flowers and fruits, elect human souls. Nowhere do we meet with equality, uniformity, the monotony of a dull level. Everywhere things and beings, with superior endowment to other things and beings, seem made to head them, and sweep them along in the orbit of their motion by the attraction of the superior on the inferior spheres. One star differeth from another star in glory; some flash forth resplendent, regal gems in the diadem of night, while others are scattered faint and dim like seed-pearls on her dusky robe."

So is it with races. Some, like the Anglo-Saxon, stand forth in a sunlit circle, the pioneers in civilisation, the easy masters of the world. Others, like the Hottentot, drag on a dull existence, which, when at high-water mark, is little removed above the brutes that share with them the forest glades.

So is it with souls. Some men are evidently born to be the leaders, teachers, masters of mankind. Thus it was with Jeremiah the prophet (Jer. i. 5); with Cyrus the conqueror (Isa. xlv. 4), and John the Baptist (Luke i. 17), and these are types of myriads more.

But to what are these elect? *To comfort, ease, success?* Nay, for these things fall to the lot rather of the Esaus than the Jacobs. The elect of God seem chosen to stand in the front rank, and bear the brunt of the storms of sorrow, pain and care.

Are they, then, elect to *personal salvation?* Many of the cases in which the words occur do not demand this, as their exclusive meaning. Indeed, Scripture does not certainly exclude Esau himself from a share in Abraham's bosom. He lost his birthright, truly, and he could not recover it by strong cryings and tears; but the loss of his birthright did not necessarily entail the loss of his soul.

But may we not hold that election refers largely, if not primarily, to the *service* which the elect are qualified to render to their fellows throughout all coming time? They are elect, not for themselves, or for the sake of their own future; but rather for the sake of the work which their position of privilege would enable them to do for mankind.

This, certainly, has been one result of the election of Jacob and his people. They were elect to be the spiritual leaders and teachers of mankind, to furnish us with a matchless religious literature, to provide a suitable platform on which the Saviour of the world should appear, and from which He might influence the world. Not for the sake of their own comfort, but for the sake of the dark and dying world, God gave them light and life, and sustained them in existence against overwhelming odds, and stored in them streams of electric force, as in some mighty battery.

This, then, will explain also the terrific discipline through which they passed. It was needed, not for their sakes alone, but for the race they were destined to serve, that they might be set free from deteriorating influences, and stand forth as God's chosen vessels, brimming with blessing for the world.

Seeking souls need not then concern themselves with this mysterious subject. Outside the house of salvation, there is no word save this—"whosoever." When once we have crossed the threshold, look around, we may find some such text as that with which Peter begins his First Epistle; and we may find that God had some purpose of mercy to others, when He first drew us to Himself.

But this and many other similar questions will receive new and beautiful illustration, as we pursue our studies of Jacob's life.

THE LORD'S SECRETARY.

A CHRISTIAN lady, on hearing from a friend of blessing received through the ministry of the pen, wrote: "The Lord's secretary! He will *always* tell thee what to write when He has business for thee to do." And how true this is! There is not half enough importance attached to the wording of the every-day letters and notes that grow into hundreds under our hands in the course of the year. One of old wrote: "Set a watch, O Lord, before the door of *my lips*," and poets, and many other writers, have grown eloquent on the power of spoken words; but few have discoursed of the mighty influence of the tons of written language that pass annually through the post in Great Britain alone.

Yet every Christian should be one of the Lord's secretaries. Just as the tongue is held in check by the remembrance of "the Name which is above every name"—just as it often burns to tell of Him, so the pen should be held by the Christian in such wise as the Lord may best be able to control it, and the thoughts behind it—held so that it may, without fetters, trace something to the glory of God, and the help of a fellow-creature.

Letter-writing as a fine art may have decayed, but letter-writing as an every-day means of conveying thought between individuals is on the rapid increase. What glorious opportunities are here, then, for Christian letter-writers to become the Lord's secretaries! And opportunity means responsibility. Every letter written by the Christian should bear the Royal Treasury stamp—the paper, "without spot or blemish;"—the quill, a plume pointed with the confidence that, though you are the instrument in his hand, "He shall cover thee with his feathers," and reveal Himself only upon the page. The ink, sympathetic, remembering that He is "touched with the feeling of our infirmities," and is "full of compassion." The blotter—ah, think then of the words, "I have blotted out as a thick cloud thy transgressions," and how tender this will make you as you write! Perhaps it is the first letter to a new friend—it may influence the whole of the friendship hereafter and through eternity—think of this, and ask for wisdom. Or it may be, the letter is to one whose guile has pained you—be gentle with the sinner, and let the Lord write about the sin, for his secretary must be faithful.

Perchance you are writing to one whom you know to be in the perilous position of those who are "without God and without hope in the world." A young lady was once writing to a young man indulging in vicious courses, whom she desired to warn and counsel; but before she began her letter, she sought her greatest Friend. "My Father," she pleaded, "Thou hast commissioned me to write this letter; do Thou, then, guide the pen thy child shall hold, and give the thoughts that pen shall trace." In such a spirit was it written that the recipient, in his reply, said: "Surely God dictated that letter; bad as I am, I yet understand every word of it, and could believe it was written with a quill from an angel's wing." Of course this was an exaggerated piece of compliment as to the latter idea; but the young man was led, by that letter, to give up his evil companions, and to seek the Lord with all his heart. Here is encouragement for you. Ask in faith, and God Himself will teach you.

An Italian waiter in a London hotel, who had been led to see the sin of his gay life, and to know God, through the preaching of Mr. Moody, was so distressed at his employer's sinful life, that he wrote on a slip of paper and pinned it to his master's pillow: "Oh, dear master, the kingdom of God is at hand, and you are not ready!" Mr. V., finding who had written this, said to the man, "Now, my good fellow, since the kingdom of God is so near, I shall not need you any longer, because you will be wanted there, so go to-night." The poor waiter was ready with an answer, "Ah, sure, you will need me. I am to show you ze way!" For this bold speech the man was sent off at once; but so strongly did his words cling to his late master, so often did "the kingdom of heaven" come up before him in contrast to the world, that at the end of a week he sent for the man, who became the humble instrument of his salvation. Poor fellow! He was one of the Lord's secretaries, he wrote just what he felt, and he prayed as he wrote, and the blessing was granted.

A beautiful letter-writer once wrote: "I live between the folds of a sheet of paper." "I live"—how suggestive! How easy to make it, "I live, yet not I, but Christ!" To some, whose chief literature is friends' letters, what a blessing is the life thus revealed "between the folds of a sheet of paper!" In that Psalm xlv. of instruction (margin) for the sons of Korah, where the writer ends by saying he will make his Lord's name to be remembered through all generations, the opening words are: "My heart is inditing (bubbleth up) a good matter; I speak of the things which I have made touching the King." Here is a text for the Lord's secretaries: "Things touching the King." If every Christian letter-writer would resolve henceforth that the spirit and groundwork of his or her letters should originate in this "Fount of every Blessing," what a "bubbling up" of love, of truth, of gentleness, of joy, there would be in some reams of correspondence for ages to come! And why should it not be so? A letter will reach where voice cannot hope to be heard, a letter may be read not once, but often, and each time under different circumstances, in varying moods, so that if not appreciated at first, it may speak with fresh power in a second reading.

Let these thoughts stimulate us to re-consecration in the matter of our pen-work, and that we may "count it all joy" to be used of God in this way, for among some of his most successful missionaries and faithful ministers are those who, writing in his Name, are indeed the Lord's secretaries. M. BUTLER GERDS.

A GOOD CONFESSION.

MEETING a soldier whom I had formerly seen at a Bible-reading, I said, "And are you on the Lord's side?" His emphatic reply was worthy of record: "The Lord has been on my side for eight years; He has kept me. I am safer than Adam in the Garden. He might have been there for years, and the devil might have come to him; but I am in Christ, the Ruler!"

Such a testimony was like a ray of sunshine on the dusty London street! It was more—it was a ray of light from the glorious Gospel of God, shining through the earthen vessel that held such a treasure (2 Cor. iv. 6, 7). May all believers realise this blessed truth, and walk in the power of it! A WORKER.

THE FISK JUBILEE SINGERS have had very successful gatherings at Melbourne, the Town Hall being crowded night after night. They were to visit Sydney this month, commencing their meetings at the Y.M.C.A. Hall on the 4th inst.

FRENCH AUSTRALIAN MISSION.—This mission, at Sydney, is under the direction of Rev. W. Anderson, who conducts services in French at the Seamen's Mission Hall. To bring the Mission more prominently before the French population of that town, he gave a lecture at the Town Hall, recently on "Jesus and Renan." Mr. W. Neill J.P., presided, and there was a good attendance of Frenchmen, Germans, and Italians.

Y.M.C.A. DISTINCTIVE PRINCIPLES.

By Mr. J. H. TRITTON.*

Distinctive evangelical principles—Scriptural principles, I would rather term them—may mean little or much just in proportion to the correspondence between the doctrines indicated by the phrase, and their effect upon the lives of those who hold them. That there may be no mistake as to what is meant by these principles, I have attempted, not without assistance, to formulate a definition :—

(1) That man, though a reasonable and responsible creature, is by nature spiritually lost and undone.

(2) That salvation is wholly of God by grace.

(3) That the Lord Jesus Christ is the only Saviour.

(4) That Christ saves (*a*) By giving his own life a sufficient and perfect atonement. (*b*) In giving spiritual life through that atonement by the Holy Spirit. (*c*) By maintaining that spiritual life in his people by his Word and Spirit for evermore.

(5) The new life or creature, the sanctified and glorified character, are the result of God's grace, the atonement of Jesus Christ, and the indwelling of the Eternal Spirit. The whole of these doctrines were certainly included in the apostolic teaching, and the often-asserted antagonism of St. Paul and St. James, both equally inspired by the Holy Spirit, exists only in the beclouded imagination of rationalistic critics. It is, however, worthy of note that subsequently, and from age to age, the relative importance of the doctrines to one another has, in the estimation and teaching of those who have held them, unquestionably varied. I need not stop to give instances, suffice if to say that all have been used of God to bring out successively different aspects to the same truths.

Of all the topics embraced in the phrase, "Evangelical Principles," that which, it seems to me, most claims attention to-day, standing out prominently from all others, is "The Headship of Christ, and his oneness with his own." Here, again, we must remind ourselves that the doctrine is one to be lived out, and is otherwise but of little moment. The most correct theology, set forth in the most precise terms, by the most logical mind amongst us, may be utterly lifeless—nothing, as it were, but festoons of charred filament gracefully looped in a crystal vacuum. The electric current is needed to be applied, and at once the little glow-lamp charms and illuminates the darkness by means of these same slender threads, supplying an illustration ready to our hand of the Light of Life in us, the earthen vessels, the connection with Christ the living Head, completed ere the light will shine.

The need of the Y.M.C.A. at the present time as a whole, and of every individual member, is, I do not hesitate to say, to be brought into closer contact with, and to have a fuller revelation of, Jesus, the Christ. The threefold revelation of Him in the Scriptures must fill our lives. (1) The revelation given in the Gospels of his atoning death as our only plea, and of his earthly life as our example. (2) The revelations given in the Epistles of his heavenly life in us, and with us, and for us, by the Holy Ghost, the Comforter. (3) The revelation so appropriately closing the inspired canon, of his coming again as the Lord from heaven.

One object of this paper is to go behind the doctrines, and to set forth before the Y.M.C.A. the motive power, the inspiration, the enthusiasm, of everyone who is in living contact with Christ the Head. The Association can never be kept together by constitutions, however carefully prepared, or by a scheme of doctrines, however theologically correct. We are not "Paper Unionists," to borrow a phrase from politics. The only cement which can bind and keep us together is that of Col. ii. 19, "Holding the Head," or as it is in the R.V., "Holding fast the Head." This is emphatically an individual, not a corporate, act, a penetrating to the very heart of Scripture principles on the part of all who rightly hold them.

What, then, have we individual members of the Y.M.C.A. to offer to those whom we would influence, to those young men on whom the world is dawning, and with false glamour enticing to ruin? What have we to offer to those entangled in the devil's meshes of sin and lust, who, in spite of outward bravado and mirth, are sick at heart, disgusted with themselves, and longing for deliverance? A library, a gymnasium, educational advantages? Good! But all these are easily obtained without our intervention, and without the stigma of the Association name. Were these all, or even were they deemed the chief part of our work, few, if any, of those here to-day would be found in the ranks of our Association.

What then? Bible classes, where distinctive evangelical principles are rigorously maintained? Good! But how inadequate in themselves to attract our friends, or meet their need. Let us ask ourselves another question, What have others to offer? Atheism—alas! that we should be compelled to allude to it at all—openly avowed now in every rank, although but a generation ago the man who exhibited atheistical tendencies was scouted—Atheism lifts its blatant voice and preaches an Enthusiasm of the Flesh: "Let us eat and drink, for to-morrow we die." Agnosticism, in which, by a strange paradox, the pride of intellect glories in ignorance, goes a step further, and by the mouth of its apostles offers to its followers an Enthusiasm of Humanity. What agnosticism has done for humanity it were hard to discover. Supernaturalism and Spiritualism wherein, under cover of seeking after God, men and women ally themselves with the "Prince of the Power of the Air," are insidiously obtaining a foothold in our midst—surely a sign of the last times—and offer to their devotees (is it too much to say?) an Enthusiasm of the Devil. Rome and her allies, with their many blandishments, offer to those who seek an outward and material expression of the Church on earth, in derogation of the one Mediator, an Enthusiasm of the Church. Among all these no place for the Y.M.C A.

But manhood, especially young manhood, *must* have an enthusiasm. What counter attraction, what grander enthusiasm can we exhibit? The dry bones of dogma; distinctive, Evangelical Principles merely? A thousand times, No! A *living Christ*, first and foremost; one who has claimed us for his own; one whose power and love we have tasted; one who lives in us, and fills us with his Spirit, transforming and transfusing into his own likeness our daily life. *Him*, our glorious Saviour must we proclaim by word and life; an *all sufficient Saviour*—one who has satisfied our own deepest instincts and longings, who is able to keep as well as to save, and who will one day reveal Himself in the midst of a renewed earth—*Him* will we commend to our brothers. May the enthusiasm be such as will fire every heart, and carry all before it. Herein alone is found the true secret both of the worth and of the weight of evangelical principles.

But fashionable as is the cry of Christ without theology, we will have none of it. I remember well the answer of one known to most of us, who for many years conducted a Y.M.C.A. Bible-class with great success, made to a sceptic, who asked, "What is Christianity?" Expecting a theological reply, which would afford scope for an argument, he had nothing to say, when the answer came in two words, "A Life." Yes, a life from on high, a life in Christ. But this life is subject to laws, and has its foundations, though not its origin, in Articles of Faith. Hence the importance, from one point of view, of distinctive doctrine. "If the foundations be destroyed, what can the righteous do?" And if an assault of the enemy overthrow one article of belief, it will surely endanger, if it does not lead to the abandonment of others.

We shall be agreed in thinking that no little danger threatens our Associations when young men, recently brought to the Lord, and still very ignorant as to doctrine, are not only allowed but urged to stand up and speak. This is a very real danger at the present time, and one difficult to meet; but a training class for workers, which should be presided over by one "sound in the faith," might surely often take into consideration doctrinal subjects, even though it be as "milk for babes."

We are exhorted to "hold fast the form of sound words," "rightly dividing the word of truth," but as an Association we have, I think, paid too little attention to these matters, and the time has come for amendment.

A declaration of faith has been drawn up, setting forth in simple, but brief phrases, things most surely believed among us. It may be obtained from the secretaries of the Metropolitan Council at Exeter Hall, and I would earnestly press upon all leaders of Bible-classes, secretaries, and members of committees to procure it.

In the religion of too many of us, at any rate in the South, there is an absence of strength—of back-bone—of everything except obstinate tenacity, which brings but little credit when put to the test.

The schemes of so-called natural religion, and equally of ecclesiasticism, are carefully and logically presented, and so also should be our own Scriptural faith; always remembering that faith *must* be, where infinite truth is concerned, superior to finite reason. With this proviso, and content to be thereby and therefore humbled, if need be, we should, everyone, be more ready to give a doctrinal reason for the faith which is in us, than we are at present.

From another point of view, also, is seen the importance of distinctive evangelical principles in our work. We are an Association of men of like aims; and, although we by no means look for uniformity, still, in furthering those aims, we must have a well-known and generally accepted basis of belief. This the Y.M.C.A. finds in these doctrines, and it is absurd to complain, as I see men do from time to time, that we are narrow, and endeavouring still further to narrow the Paris Basis, when we appeal to these Scriptural doctrines as generally received among us. Would they degrade our Associations into a heterogeneous collection of men who know not what they believe, and who believe they know not what?

Nay, my brethren, if there is to be change, let it be in the case of each individual member of the Y.M.C.A. more and more doing our Saviour's will, and, consequently, more and more knowing his doctrine: holding more fast to the Head, and, consequently, more and more "filled with the Spirit." Thus, and thus alone, shall distinctive evangelical or Scriptural principles become through us a blessing to others, being instinct with the Living Christ.

BETHNAL GREEN FREE LIBRARY.—This institution was re-opened recently, after thorough renovation, by a public meeting. It seeks the benefit of the working population of the East-end; the various branches of the work are now in full working order. Last year more than 30,000 persons of both sexes attended the library and free lectures (on Christian evidences, health, and other important topics), a large proportion of whom were Sunday-school teachers, district visitors, city missionaries, and other Christian workers.

HOSPITAL SATURDAY FUND.—Mr. H. N. Hamilton-Hoare writes intimating that the time for closing the books for the year is approaching. He says that increased support has been given to the Fund this year by employers of labour and that the amount in hand at the present time is considerably in excess of that at the same date in any former year. During the past twelve years the Fund has contributed nearly £75,000 to the medical charities of London. A Seaside Convalescent Home for working men has also been established at Dover, to which over 1000 men have been admitted during the past three years, and a scheme for supplying surgical appliances is working satisfactorily at the office of the Fund. Contributions paid before the end of November will be included in the thirteenth annual report. They may be sent to the secretary, 41, Fleet-street, London, E.C.; or to Mr. Hoare, 37, Fleet-street.

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* A paper read at the Y.M.C.A. Conference, Bristol.

THE POPE AND THE JESUITS.

BY MONS. E. REVEILLAUD.

[*Abridged from articles in "Le Signal."*]

POPE LEO XIII. has just published a Brief in favour of the Jesuits, which effaces the last traces of the condemnation pronounced against them by Pope Clement XIV. in his celebrated Brief, *Dominus ac Redemptor*, of July 21, 1773. In the face of such opposite judgments, with the interval of a century between them, delivered by two Popes equally infallible, what becomes of even the principle of Papal infallibility. How can the Ultramontane theologians agree that Clement XIV. was infallible in suppressing the order of the Jesuits, and that Leo XIII. is equally so in restoring it to all its honours, rights and privileges?

The history of this dangerous order is not sufficiently known, and it ought to be studied, not in the books of laymen and anti-clericals, but in a book written by a priest attached to his Church, the Abbé Guettée. In the preface to his *Histoire des Jésuites*, he declares that he derives his authority only from documents of incontestable authenticity and value. Founded by the visionary fanatic Ignatius Loyola, as an Order of Knight Errantry devoted to his Lady the Holy Virgin, and to the Most Holy Father, this too celebrated company passed into the hands of subtle and intriguing men. According to their constitution, submitted to Pope Paul III., the "Company of Jesus" was to be composed of those who were willing to bear arms for God under the standard of the Cross, and serve the only Lord and the Roman Pontiff, his vicar on earth. Those enrolled had to take vows of poverty, of chastity, and of obedience to the General, and of submission to the Pope. The General was to be absolute; such rights of the associates as were at first proposed soon became a dead letter: as to the vow of poverty, although mendicity became the fundamental principle of the order, it became the richest order in the Church. The blindest obedience was yielded to the Superior, and the order is always faithful to this vow. There is the most complete abnegation of the individual will and intention. They must, in fact, be like soft wax, to be moulded according to the will of the General, or like a dead body that has no will of its own.

It is easy to imagine from all this what the power of the General is. Besides this absolute and blind obedience, there is a complete system of correspondence and of universal espionage. The General resides at Rome, as the centre of the Roman Catholic world. Each province (it is well known that France, Spain and England are simply "provinces" of the company) has at its head a governor, who bears the title of "Provincial." His charge is to watch over the progress of the order, and to see that the laws and orders of the General are carried out. The assistants who are with the General keep up an active correspondence with the provinces, so as to be thoroughly acquainted with the affairs of the kingdoms in their department. The Provincials have to write to the General every month, to tell him everything they have discovered from superiors and rectors, and a chosen deputy is sent to Rome to make known to the General the particulars which it is not deemed prudent to commit to paper.

The General, in his turn, is kept in check by a monitor and the two assistants. The monitor has to watch the General, and to reprove him secretly when they have observed anything irregular in his conduct. The General, in his turn, carries on this system of espionage, by means of all the functionaries of the order, over all the members, and by all the members and affiliated members (Jesuits of the short robe, as they are called) over all those who do not belong to the company. This system of espionage is not very dangerous for the General, as all are under his control, and he can dismiss his assistants as he chooses, and he is, besides, on terms of good understanding with the assistants, in order to govern despotically.

Such is in substance the interior organisation of the Jesuits, a system of slavery in the highest degree. There is, of course, in this ambition to dominate over all, much that satisfies human nature, as may be easily seen from the fact that recruits for the order are never wanting, who are willing to renounce country, family, liberty, reason, judgment, conscience, and give all up to their chiefs.

We learn from the Abbé Guettée's "History of the Jesuits" that they have obtained from several Popes all the privileges which could possibly be granted to render them free from all control. Thus they may build and acquire property in all parts of the world, in spite of every power, ecclesiastic and secular. Their goods are inviolable, being the property of St. Peter—in other words, of the Holy See; yet they can be disposed of only through the Jesuits, who are also exempt from all dues, customs, subsidies, &c. The General alone having the right to make engagements, he can disclaim any made by the members of the company. He can also change the destination of legacies. The company is declared to be superior to all kings, princes, and rulers—to be above all priests, bishops, and religious orders, and they can exercise their functions in all places and at all times without permission of the resident clergy. It is easily understood that their action is often regarded with a jealous eye by those whose parishes and rights they thus invade.

Besides all this, the Pope has given them the right of choosing their own judges, as conservators of their privileges. These can judge without the ordinary judiciary formalities, can summon before them all persons, ecclesiastic or secular, who may have injured them or their goods, or their privileges, and can repress all power or authority inimical to them. If the Jesuits cease to have confidence in their judges, they can change them. Thus they are sure of being always in the right. They can also choose their notaries, and they can put any member of their company into a place of power.

By this it is easy to see the bearing and the gravity of the measure which Pope Leo XIII. has just taken in his recent Brief addressed to Father Anderly, vicar-general of the company, which gives to the Jesuits, or confirms to them, all the privileges which had been conceded to them by his predecessors. It is as much as to say that if the Papacy ever became the mistress of the world, which is the dream and design of all faithful Jesuits, these would be placed above the laws of nations, having no limits but those it might please them to fix.

This senseless dream failed to become a reality even under the old *régime*. Invading the rights of princes and magistrates, masked though it was by the pretence of the public interest and the good of religion, the Jesuits arrayed against themselves kings and their ministers, the parliaments and universities of the Roman Catholic countries of Europe. They were considered as a public scourge in Europe, and in Canada, and Paraguay. The Cardinal Bernis addressed a memorial to Pope Clement XIV. complaining of the abuse the Jesuits made of the Brief he had granted to them, and closing with the following words:—"Without repeating here all the grave accusations brought against the Jesuits, how shall we reply to the following objection? An order of simple monks, formidable at all times and in all countries to other monks, and to the secular clergy, to monarchs, bishops, and even to the Sovereign Pontiff himself, on whom this Society entirely depends, now, when almost annihilated by the laws of various States, continues to be a terror to all."

Yielding to these and other reasons which were set before him as for the good of Catholicism, Clement XIV. decided to sign, July 21, 1773, the Brief of Suppression—*Dominus ac Redemptor*. On August 17 he caused it to be notified to the Jesuits at Rome, where seditious letters were seized, rendering necessary the imprisonment of the General and his assistants. The other Jesuits were treated by Clement XIV., or at his recommendation, with the utmost kindness and gentleness; but they made little of this, and spared no pains to blacken his character and reputation, and to hinder the execution of his Brief of Suppression. When Clement died, on September 22, 1774, the Jesuits were commonly accused of having poisoned him. If this fact is not proved, neither can it be denied, says the Abbé Guettée, that they showed the greatest joy at his illness and death, and spread the most absurd and horrible reports as to his last moments. They wished to make people believe that God had punished him with a horrible malady for the measure he had taken against their company. The way in which they spoke of the malady, gave consistency to the report that they had poisoned the Pope. They are too much given to acts of this nature for the public to reject these suspicions as unfounded, though they may not be judicially proved.

The Jesuits partly recovered themselves after the death of Clement; and, by way of obeying the edicts against them, disguised themselves under the names of Pacanarists, Fathers of the Faith, &c., retaining their organisation and neglecting only their vow of obedience to the Pope. The various Popes who have succeeded since then, not wishing to share the fate of Clement XIV. have managed to keep on good terms with them. In 1801, Pius VII. authorised the order, which had contrived to maintain its existence in the form of a secret society, to reconstitute itself in Russia, and afterwards, in 1814, permitted it to exist everywhere by his Bull, *Solicitudo Omnium Ecclesiarum*. Since then the Jesuits have constantly exacted from the Popes the disavowal under one form or another of the interdict of Clement XIV. It was expected that Leo XIII., who was nominated in opposition to the Jesuits, would, seeing that the Infallibility of the Holy Father had become a dogma, disavow the solemn act of his predecessors; but Leo XIII. has submitted as did Pio Nono, and the Papacy is henceforth incorporated with Jesuitism.

Will the democratic governments, which have almost universally taken the place of the old order of things, show themselves more accommodating to this formidable and ambitious association? At first sight, one might be tempted to believe that they could be so without danger. For what peril can there be to our modern governments, resting on the solid foundations of universal suffrage, in these inoffensive religious corporations devoted to education, and to the Confessional? Is not the best guarantee for their harmlessness in our republican institutions? Do not let us be deceived by words. The peril of these formidable international associations, whether red or black, is perhaps greater for democracies than for monarchies, democracies being generally more simple, and more easily taken by surprise, by flattering their passions, or by favouring their material interests. It is sufficient to remember that the Jesuits have been, or are now, masters of Paraguay, of Uruguay, of Ecuador, and of other republics of South America, to understand that the form of government has nothing to do with the matter. As Belgium has again fallen into the hands of their friends, could we not see by the events of May 16 and 24 what is reserved for France? No; the danger is not got rid of, because, instead of having the head of an emperor or a king, we have an allegorical figure on our money. It is, on the contrary, to be feared lest our modern democracies, comparatively disarmed by their liberal legislation, should become an easy prey of a party whose strength is in their theocratic military organisation.

France—let it be said and repeated with emphasis—and we may add England, will always have everything to fear from the designs of the black party, as long as her citizens have so little moral courage, and that our Catholic fellow-citizens—numbered by millions—who consider the Jesuits a public pest, do not decide for their own part to join the reform movement, and who remain, whether from indifference or weakness, within the bounds of a church which has now entirely fallen into the hands of these very Jesuits.

THE TWILIGHT CONTINENT.

We have been accustomed to call Africa the Dark Continent; but so many streaks of Gospel light are now penetrating its interior here and there that it seems as if we must now discard that appellation. This was the feeling uppermost in our minds as we left the very interesting meeting at Harley House, Bow, on Tuesday evening last week. It was the commencement of the fifteenth session of Mr. Guinness's East London Institute for training young missionaries; but these occasions have always a much more extended scope than the immediate work of the Institute. Though it has sent out men with the message of the Gospel to almost every part of the mission field, a peculiar and special interest has for some years attached to the Congo Mission, which was founded by Mr. and Mrs. Guinness. Though the active management of that Mission has passed into American hands, a lively solicitude is still felt in it by Harley House, and these reunions seldom pass without some story of fresh interest with respect to its progress and development. On Tuesday evening Mr. Guinness, at the close of a lucid address on dispensational truth in its present bearing on missions, referred to the wonderful opening up of Central Africa. At least three of the languages spoken, he said, have been acquired; the Word of God has begun to be translated, and there are by the latest reports, in connection with the Livingstone Inland Mission alone, more than 1000 professed converts. The work continues to spread, and the prospects for the future are of the most promising kind.

Mrs. Guinness also made an intensely interesting statement as to the present position of Central African missions. It is difficult, she said, to realise the wonderful change that has come over this great Continent within the last few years. How dark and sad its past history has been, and it is only now that we are beginning to know anything about it. For 1800 years and more the command has been ringing, "Go ye," but Africa has never heard the glad tidings, with the exception of little bits here and there in the north, and round some parts of the coast. That seems a strange thing; and it is still more strange that now within a few years the providence of God seems to have been throwing open door after door into the very heart of the Continent, as if God would say to his Church, "March in. Before the dispensation closes, proclaim to these darkened souls the glorious message of eternal life." May it not be the purpose of God that these African races are to receive the Gospel in a way that no other people has done? There seems to be something childlike in the nature and disposition of these peoples, so that when they hear the Gospel and can grasp it they are prepared to receive it. We could not, of course, give them the Gospel until the language had been mastered. Now that has been done in some degree, and the missionaries are able, by a knowledge of the habits and customs of the people, to use illustrations that they can comprehend and take hold of. No doubt this is one cause of the wonderful spiritual results that have been achieved.

I want that we should be full of hope for Africa. I think there are good grounds for it. When Livingstone began his work nearly thirty years ago, Africa was almost wholly unknown at any great distance from the coast. The dangers of exploration were believed to be so great that people refrained. Livingstone contended that it was not all desert, but as good a continent as any other, if you once got into it. It is wonderful how God seems to have stirred the hearts of all sorts of people, acting from all kinds of motives, to open up the land. Hardly a month passes but you hear of some new expedition starting, or of some new discovery being made. God has even moved the hearts of kings and statesmen to pour out their treasure without stint. Probably half a million of money has been spent by the King of the Belgians alone, in having the country investigated and explored. All the learned societies are sending their agents to search out the geographical and other scientific aspects of the land. Commerce is pouring in at all the newly-opened avenues. Surely the Christian Churches will not be behind in doing their part as the evangelisers of these dusky sons and daughters of Africa.

Mrs. Guinness went on to note some of the most recent geographical discoveries in Central Africa. Quite lately a direct waterway has been discovered from the Congo at a point ten days' distant from the coast, to the central part of the Continent, without going all round the north bend of the Congo. There are now known to be four mighty rivers crossing the Continent from east to west, connecting the Nile system in the north, the great lakes in the centre, and the Zambesi in the south. More recently still another river, called the Sekoli, has been discovered by a brother of M. De Brazza, the well-known French explorer, flowing into the Congo from the north, and navigable for 300 miles. It flows through a populous and fertile country, in which there are almost interminable herds of oxen, antelopes, elephants, and hippopotami. All this means a mine of wealth to the traders in ivory and the other products of those lands; in a few years these regions will be in direct communication with the European markets. The King of the Belgians is now in London making arrangements for the Congo Valley railway. When that is constructed the vast sweep of the Continent from Banana to Stanley Pool will be within easy reach of London. Already there are six steamers on the Upper Congo. Mrs. Guinness said it seemed as if God had opened up this new world "just in time," so to speak. The economic problems in England and in America have become so grave that it is fast becoming a serious question how our rapidly increasing populations are to be supported. In India it is the same. There are millions in that land who are living on one meal a day, and who never know what it is to be free from the pangs of hunger. Is it not wonderful that this new world opens up at such a crisis with so many millions of naked people wanting to be clothed, and plenty of good things to give in return?

If God in his providence is thus indicating Africa as a great mission field—may we say, as the last task of the Church on earth?—shall we not be full of hope and courage, and gird ourselves to the task? Mrs. Guinness then gave some details of the progress made by the Livingstone Inland Mission—the early sacrifice of valuable life through ignorance of the climate and the conditions of living; the firstfruits of the work, and now the thousand converts that have been reported. The great hope of Africa is that these converts will themselves become evangelists; then we may expect the Gospel will spread like wildfire. Mrs. Guinness read the following post-card from Mr. C. H. Harvey, recently to hand from the Congo:—

> Just come back from Equator. Glorious things at B. M. Over a thousand professed in six weeks! Most marvellous work. General stir throughout the whole country. Am starting with H. Richards and some converts to specially evangelise Lukunga. Even Palabala is not without some blessing. M'bunga has thirty professors now and more coming in every day. Have held meeting of special committee, which became finally a praise meeting.

At the close of Mrs. Guinness' statement, a most interesting account was given by Mr. Ingham of his mission experiences on the Congo, and the wonderful entrance that he gained through the exercise of a little medical skill in the treatment of native complaints, and of accidents. His address was one more remarkable testimony to the supreme work of medical missions in heathen lands. Mrs. Ingham also gave a pleasing account of school work among the children, which showed that a great field is open for the instruction of the young in these far-off Congo regions. We have seldom been present at a more deeply-interesting or stimulating missionary meeting.

Most of the friends present united in the observance of the Lord's Supper at the close of the addresses.

At the afternoon meeting Mr. Guinness spoke on the restoration of Israel in relation to the evangelisation of the world, and the intimate connection between the blessing of the Jews and of the Gentiles.

He was followed by Mr. Banks and Mr. Pettersen, who gave some very interesting and very terrible facts about the Congo people. After Mr. Banks had spoken, he brought forward a little Congo boy, Makiudu, who sang a verse of "Saviour, like a Shepherd lead us," in his own language.

The last speaker was Mrs. Alexandrian, who, with her husband, is shortly returning to Constantinople to establish a medical mission at Scutari; she gave a most interesting account of the time when she landed without one friend in England, and her subsequent efforts to support her husband and children during the medical education of the former. Though discouraged in their attempt by almost all the friends whom they consulted, they bravely struggled on, amidst great difficulties, and their efforts have now been crowned with success.

MR. VARLEY AT CAPE TOWN.

Letters from Cape Town, dated September 21, say that the work under Messrs. Varley and Hannington is extending. The large Dutch Church is crowded every night to hear Mr. Varley, while the Bible-readings at the Metropolitan Methodist Church attract hundreds. At a meeting for men only, in the Exhibition building on September 18, there were about 3300 present, and others were unable to gain admittance. On the following Sunday, Mr. Varley preached in the Metropolitan Church, and in the afternoon about 3500 Sunday scholars and their teachers crowded the Dutch Church to hear him. Fully two hundred confessed Christ at the after meeting. Afterwards Mr. Varley went to Wynberg, and preached in the Dutch Church there, returning subsequently to the city and speaking in the Dutch Church. Nearly ten thousand people heard the Gospel that day.

Every night there have been nearly a hundred inquirers, and about half of these profess to accept Christ. Mr. Hannington is at the Y.M.C.A., where he is kept busy dealing with the inquirers who call. Some sceptics and numbers of coloured people have been brought to Jesus, and some Malays (Mahomedans) have been interested listeners. The newspapers at first determined to make light of the work, but it has diminished the attendance at the theatres and drinking saloons, so they cannot ignore it and are opposing in every way. Mr. Varley has received invitations from Natal, Port Elizabeth, Grahamstown, Kimberley, and other places. He proposed to leave Cape Town on October 1.

CLEVEDON CONVALESCENT HOME.—A sale of useful and fancy work in aid of this Home will be held at the public hall, Clevedon, on November 25 and 26. To complete the purchase of the Home £500 is needed. Articles for sale may be sent to Rev. E. Forbes, Elmhurst, Clevedon, who will supply information respecting the Home.

COSTERMONGERS' COTTAGE MISSION.—A charming variety, in the way of harvest thanksgiving festivals, was illustrated in the Vinegar Ground Mission, in the City-road, on the 19th inst., when a tea feast was prepared for some of the poor women by two ladies whose absence from home had prevented the customary invitation to a suburban residence. The tables were florally decorated, and the guests spoken to about the value of the harvest; and, before the meeting broke up, an address on "The Harvest of the Wind" (Hosea viii. 7) was given by Mr. Gawin Kirkham, Secretary of the Open-air Mission. Mr. and Mrs. Penrose waited upon the party with their accustomed cheerfulness, but the small room was so crowded that it was difficult to move, and we wished that some of the Lord's stewards would aid in providing a larger building. The treasurer of the Mission is the Hon. A. F. Kinnaird, 2, Pall Mall East, S.W.

CANADA FOR THE PEOPLE.

By Mr. EDWIN H. KERWIN.

The question that is still agitating the minds of those who interest themselves in the welfare of the poor is, "What can we do to supply willing workers, bread-winners, with work?" How many thousands will suffer severely if we have another hard winter? How heartrending it is to those of us who labour among the poor to hear their piteous tales of starvation for want of work! Thousands who are able to tide over the summer with the scanty pittance they earn, are unable in any way to get through the winter months. How different it is in this grand country, Canada, where, with Captain A. Hamilton, of the East-end Emigration Fund (31, Mile End-road, E.), I have been spending some time in seeing settlers sent out during the past four years by our Fund. Captain Hamilton has been up to Manitoba and the great North-West, and we have been north, south, east and west o Ontario.

The vastness of the country and its capabilities are beyond description. We have seen scores of families whose histories in the old country are most painful to recollect, but with what grateful hearts and praise to God shall we return to the old country to tell of all the wonderful things we have seen and heard. Families who were starving, and in rags once, now with possessions of their own; children, who were wan and pinched, and ready to sicken and die, now rosy and bonny, playing about the green woods and beneath the trees, without a thought of trouble.

I have no hesitation in saying that Canadians welcome the man who is willing to work, though he has not a cent. Many well-intentioned friends of the poor have acted unwisely in sending men out because they have asked for relief, without investigating their capabilities for work. Numbers have thus arrived whon ever worked at home, and never intended to work in the new world. These have made it in some quarters extremely hard for those who mean to do right. I can truthfully say that, with the exception of a few cases of those who fell sick, and some sent to us with recommendations, which ought to have been sufficient guarantee that they were worthy of the support given them, we have been unable to find failures. They may exist, and no doubt do; but although we advertised our presence in the cities, and especially in Toronto and Montreal, no one put in an appearance to blame us for having sent them to the land of plenty.

Let me give a case which will convey an idea of what has occurred over and over again, and which no one can read without thankfulness of heart to God, who has so abundantly blessed our efforts in assisting our poorer brethren. A young man, over three years ago, came to the Great Assembly Hall and told me a pitiful story. He had been out of work some months and was starving. Neither he nor his wife had broken their fast for three days, and everything the pawnbroker would lend upon was in pledge. I gave him temporary relief, and next morning found my way to where he resided. In a garret in St. George's-in-the-East, I found that all he had said was true. In the room was an old table, too rickety to stand straight; an old box turned upside down served for a seat, an old preserve tin can on the hob served to boil water in to make a cup of tea, when a neighbour out of kindness of heart gave them a pinch of tea, which he often did, for it is just what the poor do—help one another. I soon found a Christian lady ready to pay their passage, and supply some clothing for their emigration to Canada.

Now, thank God, we leave the last picture for ever, and draw the curtain and reveal a state of things that I sincerely trust will be the experience of thousands yet who are feeling the pinch of hunger in the old country. A few weeks ago Capt. Hamilton and I took the street car down one of the principal streets in the beautiful city of Toronto, and alighted in front of a good-sized nice-looking house. We went up two flights of stairs, and found on entering one of the rooms on the flat a sumptuous repast awaiting us. The busy bonny wife, with her darling fat baby, welcomed us, and we were requested to be seated. We were then, as we drank our tea, told of wondrous things that God had done for them. The husband earned two dollars a day (£2 10s. a week). They had four furnished rooms—two let out to lodgers. He went out after work fishing in the lake, and sometimes brought home sufficient fish to last them three days. This is the same family I visited in St. George's-in-the-East.

Someone may think this is an extreme case. I assure you it is not. It is a typical one, if you like. I think I have said sufficient to substantiate my assertion that Canada is the place for the people. Here the working man has nothing to lose and everything to gain.

Just a word about the spiritual condition of the people. We have been extremely delighted to shake hands with very many who have become Christians since they settled in this country. We cannot speak too highly of the efforts made by the Y.M.C.A.'s for the spiritual welfare of those coming to their cities. Captain Hamilton and I had the privilege of speaking at several meetings, and also at the Y.M.C.A. rooms, both in Toronto and Montreal, and blessing followed.

Our hearts are full. We can never sufficiently praise God for his great goodness in permitting us to see so much fruit of our work. We beg the prayers of your readers for guidance in the future, that on our return we may make wise selections for the coming spring, and that God may draw to Himself those who are chosen for emigration to this glorious country.

Montreal, Canada,

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HOMES OF HOPE.

The Church of Christ must be the foremost witness of the mind of her Lord in yearning pitifulness over the erring and lost. Happily, the spirit of his doings towards these wrecked and wretched ones has been caught by many. Great is the blessing which has rested on the "Homes of Hope," and specially in the efforts made for the restoration and future preservation of those who have fallen through their affections, or through over-mastering temptation, and have become young mothers. Details and instances abound in their records, to show that no unfruitful field of labour is theirs; but they long to bring many others into direct co-operation with their most hopeful sphere of Christian work. Who will make these "Homes of Hope" a bridge across the chasm of despair? Who will make them a means of return for one longing penitent to reach the Saviour's feet, to wash them with her tears, and to hear his voice thrilling her sad heart with the words, "Thy sins are forgiven"?

Since the Homes were established 2670 have been admitted; of this number 910 belonged to the class of young mothers who were thus saved from falling into deeper and continued sin; 292 were rescued from surroundings of great temptation unfallen. In almost every case the mothers, and those admitted unfallen, have turned out well, and about 70 per cent of the others. While inmates of the Homes, the young women are trained in household and domestic duties, with a view to their becoming good and useful members of society. The great object, however, kept most anxiously before the Committee is to afford them opportunities of religious instruction, and to impress upon them the extreme importance of turning to God with all their hearts. The applications for admission are painfully urgent, and the charity is wholly dependent upon voluntary contributions. The Secretary, Mr. William Hornibrook, 4, Regent-square, W.C., will be happy to forward the last annual report.

BIBLE STUDIES.—35.

SONGS IN THE NIGHT.

"In the night his song shall be with me."
Ps. xlii. 8; Job xxxv. 10.

(1) *The night of soul-distress.*—"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Mic. vii. 8). "He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake" (Ps. xxiii. 3).

(2) *The night of pain.*—"He said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. xii. 9). Many a sufferer sings in anticipation: "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4).

(3) *The night of bereavement.*—"Absent from the body . . . present with the Lord" (2 Cor. v. 8). "Sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 13, 14). "The youngest is this day with our Father" (Gen. xlii. 13)—is engraved on a child's tombstone in a Somersetshire village churchyard.

(4) *The night of temporal losses.*—"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength" (Hab. iii. 17—19). "In my Father's house are many mansions . . . I go to prepare a place for you" (John xiv. 2).

(5) *The night of loneliness.*—"There is a Friend that sticketh closer than a brother" (Prov. xviii. 24). "No man stood with me, but all men forsook me . . . notwithstanding the Lord stood with me, and strengthened me" (2 Tim. iv. 16, 17). "He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5).

(6) *The night of defamation.*—"Oh how great is thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues" (Ps. xxxi. 19, 20).

(7) *The night of death.* "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me" (Ps. xxiii. 4). "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 55—57).

"There shall be no night there" (Rev. xxii. 5).

Streatham. Janet Clark.

SERMON TO YOUNG MEN.—Dr. Thain Davidson preached his monthly sermon to young men at Colebrooke-row Church on Sunday, October 10. He took as his text, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12), and warned his hearers against the varied ways of vice, which entice young men from the way of salvation.

OLD CALABAR, WEST AFRICA.—Mr. Frank Foster, who is pastor of a native self-supporting church at Eyamlea Town, writing to us, says that the church has seventy members. There is also a day school, with nearly 100 scholars, and a Bible-class. God has greatly blessed the work, and there has been several conversions. The members are formed into bands to visit the heathen in the town. A new church has been built of corrugated iron. It is, however, to be lined with timber. Each family has to provide its own seat. At the opening service the building was crowded, and many could not gain admission. The native King was present in State. A number of the natives spoke, amongst them being Prince Eyamba, who gave the ground for the mission. At Qua Iboe, which is seven hours' sail from here, the people want a missionary to go to them, and have offered ground for a house and school.

AT WORK IN CORSICA.

Dear Sir,—The sad description about idolatrous Spain, published lately in The Christian, can be literally applied to Corsica. Christ, the only Mediator between God and man, is almost ignored, and the people are taught that without the intercession of the Madonna no soul will ever be saved. The Corsicans, descending partly from the ancient Romans, partly from the Saracens, still keep up heathen customs. Especially in the south of this beautiful island, the vendetta—fierce enmity and bloody revenge—is carried on among their own families for several generations.

The so-called *Culte des Morts*, of very ancient origin, is performed by inspired women, called Voceratrices, who chant in poetical language the noble actions and misfortunes of deceased persons, lying in state previous to the funeral. No religion is mixed up with these strange ceremonies. Witnessing such scenes, listening for twelve hours to the incantations and the piercing cries of the afflicted family, carried me back to the times when Roman emperors* had to forbid this noisy usage as a public nuisance, which is even to this day ending in feasting and drinking.

Though nominally Roman Catholics, the Corsicans represent two extremes: bigotry and general infidelity. As a voluntary helper of the MacAll Mission (established here for some time), I have shared the violent persecutions which were intended to put down every Christian effort among the priest-ridden population. Thanks to God, neither large blocks of granite nor rockets thrown into the hall have been allowed to harm us. Now, since the Lord sent us Mr. Mabboux, an evangelist full of power and missionary zeal, these disgraceful scenes are gradually disappearing, because he is able to exercise full control over the audience. Men of all classes, even magistrates and students, flock to the meetings, listening attentively to faithful interpretations of the Scriptures, as well as to the singing, which is a great novelty at Ajaccio. The seed is sown in faith, and already a spirit of inquiry is being manifested among a number of men who have long ago rejected all Divine revelation. Some are deeply convinced of the truth, but fear of man keeps them back from confessing their faith.

During the summer, when the hall is closed, I am privileged to evangelise in different places on the mountains. At Bastelica, a village of 3000 inhabitants (2000 ft. above the sea), I found willing hearts to listen to the Gospel message, as not one man in a hundred attends the church. On inquiry, I got the invariable answer, "We do not believe what the priest says." "But," I added, "your salvation depends upon what Christ says in the Word of God; and if you care to examine the real truth about Jesus, you will find it in this little book." I left them portions in large print, fully trusting that the Holy Spirit will work in their hearts, and lead them from darkness to light.

Though the work is very difficult, yet there are signs of blessing. An educated young woman under my special care at Guagno, read with me St. John's Gospel. After much prayer she grasped the doctrine of "free grace," and at once abandoned her soul to the Lord. In the full enjoyment of a new life, this happy girl is daily experiencing the power of prayer. Another young person, in whom I am greatly interested, one day took her Bible to the convent school, where she was to finish her education. One of the sisters perceived it, threw the precious book into the fire, and dismissed the impenitent girl on account of such a shocking act of rebellion.

At Sartene, a large place built on granite, where the vendetta is in full play, I had daily opportunities of confessing Christ in presence of total unbelievers. It quite startled them to meet —once in their life—a person with deep convictions and assurance of faith through the finished work of our Lord. Witnesses are wanted everywhere, and I pray earnestly that this short sketch may induce Christians (travelling for health's sake) to spend the winter at Ajaccio, where they will find an English church, consul, Swiss hotels, and constant sunshine.

It is intended to open a reading-room for the soldiers, as there are many Protestants here in the barracks. I am ready to devote the evenings to this work. At present my small means are quite exhausted, and I humbly trust that some of the Lord's people will send me help, as £60 will cover all expenses.—Yours truly,

Mission Evangélique, Eliza Stapfer.
21, *Cours Napoléon, Ajaccio, France.*

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* Gregorovius on Corsica.

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For the Young.

BOYS' SCHOOL IN CENTRAL AFRICA.

Dr. Sims has written the following account of how a boys' school on the Congo was commenced, and is taught:—

On the summit of a small hill was built a house of clay with a palm-grass roof. There it was prettily perched on the top, fifteen or twenty feet from the ground, with a wooden ladder to reach it, and large enough to hold eight or ten boys. From the river this house looks lovely, and all the boys like it. Here they take their meals of manioca, stewed fish, palm oil, and potatoes. For three pence a week they keep themselves. They sleep in it on mats, or bamboo frames, only a few inches from the floor. They are fine and happy in it; and far into the night their merry laughter and conversation go on till we have to get up and quiet them. For clothing they have two yards of calico around the loins, and a small print coat. We give them a small blanket to sleep under at night.

Mr. Petterson planed three boards, nailed them together, and hung the board thus formed upon the house wall. On it we wrote copies in *charcoal* (we had no black-boards or chalk). Round it the boys gathered and did sums till it was too black to do more; then the eldest boy would wash it with sand and set it to dry till the morrow.

Their greatest pleasure is a game at ball with goals and sides, and fine fun they have. When tired they run off and jump into the Congo. They are clever little swimmers, and go far out in races with one another, dive deep, and show their best feats. Later on they sweep up our rooms, make the beds, lay the table, serve us at dinner, remove and wash the dishes, and cook their own food, rest, and perhaps sleep a little, help us in gardening towards the evening time, and finally come in to prayers, sing and hear the Gospel, and retire to their house on the top of the ant-hill.

We have over twenty boys attending it, and twelve or fifteen of them live with us at the station and very rarely go to their own villages. Some of these boys are slaves who live with us through the consent of their owners: most of them are free boys. All of them live with us by choice. We are now able to have prayers with them in their own language. When we have services crowds of people gather and look on in much astonishment.

One poor little slave boy about six years old came many times and begged me to go to his owner and get his permission for the boy to come and live with us. I was very much attracted by this dear little boy and asked him, "Who is your owner?" "Ranangesi." "Where are your friends?" "I have no friends." "Where are your brothers?" "I have no brothers." "Where are your father and mother?" "I have no father or mother; *I wish you to be my father.*" "Where is your home?" "I came from far away: I should like your house to be my home." Poor little homeless, friendless Loleka, I could not resist his entreaties, and went to his chief and got his consent for the boy to come and live here. When he got dressed in a coat and cloth, he came running to me, threw his arms around me, and said, "You are my father and friend; I will live with you day by day."

CHILDREN AT THE SEASIDE.

The keen interest felt by many in the summer services on sands and beach was manifested on Wednesday of last week, when Exeter Hall (lower) was crowded by friends of the Children's Special Service Mission to listen to accounts of work at various watering-places. Rev. E. A. Stuart presided in the afternoon; after praise, prayer, and the reading of the children's portion for the day, he called upon

Mr. T. B. Bishop (Hon. Sec.), who made a statement with regard to the extension of the work. Services have been held, he said, at some sixty watering-places during the past season, while ladies have distributed picture leaflets and loving messages at about fifty other places. In all a quarter of a million of these leaflets have been distributed during the season. While, however, the work has grown, funds have not come in proportionately; in fact, the contributions have been £400 less than last year. There have been many evidences of God's blessing, and it is exceedingly encouraging to find that at least five of this year's preachers were in former years converted at these services. Mr. Bishop acknowledged with much thankfulness the help rendered by many undergraduates from Oxford and Cambridge.

Encouraging accounts followed, by Mr. E. T. Dennes, of Saltburn-on-Sea, Mr. Martin J. Hall, B.A., of Beaumaris and Penmaenmawr, and Mr. Edwin Arrowsmith, of Scarborough. The latter spoke out clearly and firmly as to the inconsistency of those who bore the name of Christ indulging in dancing and similar worldly amusements.

Mr. Stuart testified to the good work he had seen in a very small and retired watering-place. In many ways it was an advantage to work in such places, for you could get at everybody. He, then, in accordance with his usual custom, as President of the C.S.S.M., addressed the workers and local secretaries, founding his remarks on the parable of the seed growing secretly in Mark iv. 26—29. There we are taught (1) What we may do and may not do; (2) What we may know and may not know; (3) What we may expect and may not expect; and (4) What sleep may be taken and may not be taken.

In the evening, Mr. S. Gurney Sheppard presided, and spoke of what he had seen of the services at Eastbourne. He was convinced it was an agency God is greatly blessing.

A young Australian, now at Cambridge, Mr. A. E. Bellingham, gave a bright and lively account of work at Llandudno; Mr. H. M. Trickett, spoke of Eastbourne experiences; Mr. Arrowsmith urged the importance of seeing after the boys during the Christmas holidays; grand as the seaside services are, they are but the beginning of the work; they must be followed up. Mr. George Banaster told of his experience on board the yacht *Kingfisher*.

Mr. Josiah Spiers urged the importance of looking well after the little ones. Some of the brightest Christians he knew had been converted at the age of five or six. He then spoke of work at Redcar and Whitby.

Pastor Hubert, of Norway, gave some account of the Rev. E. Payson Hammond's labours in that land; while Rev. W. S. Standen concluded the proceedings with a stirring appeal for more workers and fuller consecration.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—October 31, Mark vii. 24—37; November 1, Mark viii. 1—13; November 2, Mark viii. 14—26; November 3, Mark viii. 27—38; November 4, Mark ix. 1—13; November 5, Mark ix. 14—32; November 6, Mark ix. 33—50.

SOLDIERS AND SAILORS AT CAPE TOWN.—Dear Sir,—We are to have a sale of work at Upper Norwood. The proceeds are intended for our Mission at Cape Town among soldiers and and sailors, and also the Y.W.C.A. I shall be grateful for contributions, and if garments for the poor are given, the needy ones of London will be helped as well as the Lord's work abroad. Gifts should reach me not later than November 22.

Yours very truly, M. S. Osborn.
12, *Camden-hill, Upper Norwood, S.E.*

MISS MACPHERSON'S RETURN.

The reception accorded to Miss Macpherson, by the many friends drawn to the workers' meeting last week at the Home of Industry, was most cordial, within the limits ordained by conventional decorum. According to our sister's account, however, the little people who are being gathered under the fostering wing of the institution, were by no means hampered with any ideas of dignity or restraint in tendering her a welcome back from Canada. "She's there!" "she's there!" came from excited hearts, through the medium of as many juvenile throats; and there was much laughing, embracing, and shaking of hands. The gladness was evidently not all on one side. It must have been quite an exercise of self-denial to leave Canada just as the gorgeous glory of the autumnal tints was beginning to unfold itself with the first touch of frost. "But we wanted to get back," said Miss Macpherson, "to our loved work in the dear East of London; and we have rejoiced to see the welcome on your faces and the faces of the little ones."

She is indeed much missed, during those seasons of absence, at the old Beehive and at the Hackney Home; but it was comforting to hear that the work had gone on, nevertheless. Pointing to the group of lads and lasses in the corner, she said that Miss Granger had well cared for them when the other helpers were away; while Mr. Merry had gathered in a few others, making up a tidy family of thirty bairns to welcome back the "mother." This party, by the way, now being trained for emigration in the spring, will be the fiftieth and jubilee band of children that Miss Macpherson will have taken or sent across the Atlantic. Those of them who were at the meeting last week seemed a splendid nucleus; we trust that by the generous co-operation of the many friends of the work, this jubilee party will be the very best and most thoroughly equipped young colony that has ever buzzed out of the portals of the Commercial-street Beehive.

Miss Macpherson had many things to say to us last week. The accumulated store of facts and impressions and feelings received during the byegone weeks, all seemed to be struggling for utterance at the same moment. But in order to be appreciated, our eloquent sister must be heard and seen. She will never even begin to be adequately reported till some genius brings the phonograph into common use; then every syllable and inflection and tone may be reproduced. But the flash of the eye and the emphatic, expressive gesture will still be lost. She led off with Canada, over the length and breadth and fruitfulness of which she expatiated with all the enthusiasm of a prejudiced native. In the course of the evening she exhibited some monster potatoes; she was told that three of such potatoes, off the same field, were enough to constitute a meal for husband and wife, two children, the hired man, and the servant-maid! If that is not a land of plenty, where is such a land to be found? She advised everybody to buy and read the Marquis of Lorne's book, which is now issued as one of the threepenny series of the Religious Tract Society. The opening of the Canadian Pacific line, making an unbroken stretch of iron way from Quebec right away to Port Moody on the Pacific Coast, brings China within six weeks of London. Let nobody be afraid that the space in the Dominion is getting exhausted. The great province of Ontaria is only a little patch on the corner of the map. When some of the boys saw it and noted the vast region that stretches away to the west, all they could do was to exclaim, "Oh—h—h—h!" And that, said Miss Macpherson, was something like how she felt every time she went there. At the Stratford Home she had left Mrs. Merry with only twenty tiny children on hand; all the others were scattered, and comfortably placed in Canadian homes. She told how General Sir F. Middleton had visited the Stratford Home during her visit, and how the stern warrior was moved to tears by the sight of the children, and the affection they manifested towards those who were befriending them. Some instances were given of the encouragements that have been met with in the development of the work. One young man, who now occupies an honoured position in the Church where he resides in Canada, had emigrated his widowed mother and two sisters, one of them a cripple. He is a faithful worker for Christ, speaking about spiritual things to the farmers in the market, and reviving the Sunday-school in his town. In the work at home there are tokens of blessing through the preaching in Bird Fair. Miss Macpherson gave the friends an urgent and cordial invitation to go down to the East and see the Bird Fair evangelising for themselves. She did not encourage Sunday travelling, but all who went down on Saturday would be entertained—the sisters at the Home of Industry and the brethren at Hackney. Many ladies, she said, were applying for work in the East-end. They would be received on payment of £1 a week; or the poorer ones, of 10s. a week. If they were very good at work they would be paid 10s. a week. Here is a fresh field for young ladies who are seeking a mission in life. Among other items with respect to the immediate future, Miss Macpherson said a Home was about to be opened in connection with the work among factory girls. At the next workers' meeting particulars as to locality, &c., would be given.

A most interesting account followed from Miss Stock as to the dispersion of the children in Canada, and her experiences in visiting those who are now in happy homes in different parts of Ontario. A lengthened narrative from Miss Stock's pen appeared in our issue of last week. Among many other points in the life of the children, in favour of the Dominion, she spoke of the absence of temptations to drink intoxicants; such a thing even as a glass of beer is scarcely ever seen on the table of a Canadian homestead. What a painful contrast is the East-end, with its gin-shop at every corner! She asked prayer on behalf of Mr. James Merry, who has suffered extremely from an attack of blood poisoning, but who is now on the way to recovery.

During the evening prayer was made for blessing on a new Home to be opened at Redhill in connection with Miss Steer's rescue work in Radcliff-highway; for work among the Jews in the East-end; and for Miss Henderstrom's Mission to Scandinavians.

Miss Steer, being present, gave a few most touching details of the work in which she is engaged. She invited all her friends to attend her annual meeting at 26, Prince's-square, Ratcliff-highway, on Saturday next, at 3.30 p.m., and unite with the workers in praising God for what He has done through the Mission. Day by day and week by week she was more deeply impressed with the necessity of this rescue work. Only that afternoon it had been her painful lot to receive a poor girl, eight years of age! It was no uncommon thing for them to meet with creatures of very tender years who had been corrupted and led astray. They were doing at the same time what they could in the way of prevention. She could tell the most heart-rending stories; but, thank God, she could also tell of some of the vilest sinners that could have been found in the Highway, now living quiet and happy lives as Christian women. She entreated her hearers to realise something of the evil that was in their midst, but to believe at the same time that none were too far gone for Christ to reach and to save.

BIBLE LANDS AND HISTORY.

A lecture was delivered by Dr. J. Monro Gibson at the Young Men's Christian Association, Aldersgate-street, on Monday week, entitled "My Recent Tour in Palestine." Mr. Howard Williams presided, and Rev. James M'Caul, of Montreal, offered the opening prayer.

The lecturer said he was not going to give a narrative of his travels, but merely a few impressions made upon his mind during a journey which lasted about three months. After referring to several countries he passed through, and their connection with the revelation of the Bible, he said one could not but be strongly impressed with the wide extent of the Bible lands. It was not to be expected that God would reveal Himself only in the small country of Palestine. Palestine was the centre of the then known world, and so it was wisely chosen to be the place from which the revelation of God was to go forth to the ends of the earth. It was impossible to have chosen a more central position. God's word was true when He said, "I have not spoken in secret." Jerusalem was a city that could not be hidden. Those who said that God revealed Himself in a corner of the world showed their ignorance of history and of revelation. Jerusalem was a magnificent centre.

Another impression made upon his mind was the inextricable and Divine weaving of God's revelation with the great facts of history, which was so wonderfully seen in the history of the Pharaohs and of Moses being called to be the deliverer of the Jewish slaves at the time when Rameses wielded the most stupendous power over Egypt. It was nonsense to say that the Israelites were set free by any power of their own, or by the force of any evolution of circumstances. It was a salvation from the Lord, and Moses was right when he sang, "The Lord is my strength; He also has become my salvation." This one fact of history broadly demonstrated that the Lord reigneth.

Then, as plainly as it was written that God brought his people out of Egypt, so plainly was it written that He was with them in Palestine. The revelation of the salvation of God was a golden thread which ran through the world's history. Another impression made upon him was by the very beautiful scenery. In giving a lucid description of the various places through which he passed, the lecturer closed with some forcible remarks upon the bearing the Holy Land had upon the history of the world as being the place in which the great work of redemption was accomplished.—*Daily Chronicle.*

PROTECTIVE AND TRAINING HOME FOR ORPHAN GIRLS.—Miss E. Fidge, who for seven years worked with Miss Sharman, is about to open a small home for orphan girls. Her aim will be to win them to Christ, give them a good plain education, and fit them for domestic service. She will be glad of any assistance, articles of furniture or clothing, &c. Her address is 55, Southampton-street, Camberwell, S.E.

CAMBRIDGE. — A special after-service for University men was held in Trinity Church on Sunday week at 8.30. The church was quite full, in the gallery as well as elsewhere, and a most solemn and moving sight it was. The address was given by Mr. Moule, of Ridley Hall. The possibility of such a gathering, in the course of ordinary local ministration, is a most cheering indication of the religious state of things. From many sides I hear a very happy account of the Christian tone of a large proportion of the new men. On the other hand, the influences of evil are active; I know of one godly Freshman who, within a few days of his arrival, received three invitations to Newmarket.—*Record.*

WORKING MEN'S MISSION.—The first anniversary of the opening of the new hall was celebrated on Tuesday week by a social gathering in the hall, Collingwood-street, Blackfriars-road, followed by a public meeting. Mr. F. A. Bevan presided. The Secretary read an account of the work of the Mission during the past year, the tenth of its existence. They had been able to meet all their liabilities, except £75 due for alterations, and £50, one of four instalments of a debt of £200. The work of the Mission was very satisfactory, and the meetings were held daily. The chairman in his speech warmly commended the Mission, and promised to give one-half of the £50 due. Several other speakers also addressed the meeting. Brothers T. and J. Young are the Superintendents of the Mission, and their address is 39, Oswin-street, St. George's-road, Lambeth, S.E.

THE PEOPLE'S BIBLE.*

THIS work consists of a series of discourses expository of sometimes a sentence, sometimes a chapter; it is not a consecutive commentary on each book, as perhaps some may have supposed. Nevertheless, it gives on the one hand a comprehensive bird's-eye view of its subject, and on the other abundance of thought and fact deduced therefrom. There are few books or discourses in which there is so much suggestive thought. The present volume contains Numbers xxvii. and the whole of Deuteronomy. The second discourse is entitled, "Moses ordered to Abarim." It is argued, on the authority of the "Speaker's Commentary," that verse 14 of Num. xxvii. is a gloss, not belonging to the history at all, and importing into the narrative an element which does not belong to it. In this view the death of Moses outside the Land of Promise was no penalty. Dr. Parker asks, "If God were to mark our sins in this way, who could live? If man were to die for one sin, what man would be living?" The death of Moses is regarded as a crowning, not a penalty. We would not diminish by an iota the honour due to Moses' faithful and obedient career; but "he that offends in one point is guilty of all," and Dr. Parker's exposition appears to us to miss the lesson conveyed by the fact that he by whom the Law was given was himself the illustration of its inexorable righteousness. Moses was worthy of all the honour given to him; but when he had done all, he had but done his duty, and, being under Law, the Law exacted the penalty of its breach.

From another discourse we make the following extract, which we earnestly commend to all preachers as a wise and reverent handling of a very solemn portion of God's Word:—

> Are there in any poems made by men such words as these? Tell me if any poet dare write such words: "They gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and of their sores, and repented not of their deeds." "My soul, come not thou into their secret." Some man wrote these words who had seen hell. We lightly utter the word. We try to modify its force and its meaning. We do what we can to mitigate the pressure of that tremendous punishment, which is implied in the use of such a term; but when we have done our utmost at modification and mitigation, there remains this terrible fact, "They gnawed their tongues for pain," and with their gnawed tongues "they blasphemed the God of heaven." They felt their "pains and their sores," but they "repented not of their deeds," and God cannot give way. "As I live, saith the Lord God, I have no pleasure in the death of the wicked;" but "the soul that sinneth, it shall die." Do not endeavour by any means to make God's hell a pleasure. Do not trifle with the idea of future punishment. Whatever it be, it is the last answer of Omnipotence to rebellious man. "It is a fearful thing to fall into the hands of the living God." This is not a question to be argued. It is not a theme for speculation. When logician and speculatist have accomplished their task, there remains the unexplained word—hell!

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* THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By JOSEPH PARKER, D.D. Vol. iv. *Hazell, Watson & Viney.* 8s.

GERMANY.—This being the Jubilee year of the Kaiserswerth Institution of Deaconnesses, the Empress has sent a "Women's Order of Merit" in gold, accompanied by an autograph letter, to the widow of the late Pastor Fliedner, the founder of the Institution, who is the Lady Superintendent, together with £50 for the Deaconness' work. There are now nearly 6000 deaconnesses occupying 1800 different spheres of Christian and philanthropic activity.

THE GOSPEL IN LONDON.

AN INTERESTING GATHERING.

IN anticipation of the winter's work of the Evangelistic Mission a stirring meeting of Christian workers was held at Kilburn Hall, on October 20, for prayer, praise, and conference. After tea, interesting particulars were given of Mr. Henry Varley's work at Cape Colony, and various other missionary operations at home and abroad. Praise was also given for much blessing with the special mission at Eccleston Hall, and for blessing on the early labours of young converts to spread the Gospel. Prayer was asked respecting the trying condition, financially, of many of the landed proprietors and agriculturists in England and Ireland, which greatly affects mission work; for special Gospel work now being conducted from house to house in many of the villages of Hants; also for special services in Cambridgeshire and at Swindon.

Mr. ABRAHAM WALLIS testified to the good work at Forest Gate, and mentioned the salvationed of a man who was on the verge of bankruptcy through intemperance; of nine boys, all down on their knees together; of a mother and two sons, and of others.

Speaking of the West Kensington branch, Dr. POPHAM said friends there make hot prayers, which are to the point. Before we deal with others we must make sure we have kept nothing back from God. A worker from Malden Hall mentioned the Thursday night children's services there, and joined the same with a request for prayer for the work of the Children's Special Service Mission.

Mr. R. E. ASHTON spoke of a mission to the unemployed of London, of whom 3000 were recently gathered together in one week, and 200 a week were relieved at his place of business At the first mission 100 souls confessed Christ as their Saviour. There was much need for God's people to pray Him to guide and control this terrible element of London life.

The conviction was expressed by Mr. RUSSELL HURDITCH that Christians have never realised the spiritual destitution of London, with a population increasing by 60,000 or 80,000 a year in the miles upon miles of streets of Greater London, and far outrunning all effort ever made to evangelise it. There never was so much Divine truth in the Churches, but this means increased responsibility. Churches will *grow* if God be in their midst.

Mr. P. M. CRANE, of Manchester, said the people had become accustomed to special services. Cottage meetings are small means, but have been found very effectual.

Mr. WALLIS said a Sunday morning school of thirty-eight men has been begun at Forest Gate for educating working men to preach the Gospel to their own class. Christian work could not be done without money, and he wished all Christians to feel responsibility to support the Evangelistic Mission, not with a "thank God. it is done for a twelvemonth," but systematically.

Mr. R. C. MORGAN said there is a great deal of preaching which is not Gospel; few professed Christians can give an intelligent statement of foundation truths, and the devil is busy in furbishing up old delusions. Another speaker said the antidote to these modern departures from the simplicity of the truth is more preaching of salvation through the precious blood of Christ.

Dr. MCKILLIAM deprecated preaching over the heads of the people. Intense simplicity is needed. The main causes of the successful work at Blackheath are, real prayer-meetings started and sustained by faith in God, open-air meetings with much singing previous to the indoor service, and a devoted band of sisters who throw themselves heart and soul into the work of the after-meeting, One of these sisters, once a "heretic hunter," is now better engaged in seeking souls for the Master.

Dr. POPHAM, referring to a remark that prayer-meetings were often starving, freezing affairs, suggested that those who attend should test their prayers by inquiry, whether they had received any answers. If not, there is something wrong in their own souls.

Mr. ST. DALMAS testified to the growth of the Blackheath prayer-meeting, and traced this result to simplicity in contrast to dryness and formalism. Mr. MORGAN said most good things begin with individuals. Observation of what God is doing in answer to prayer, keeps the spirit of prayer alive. Prayer for foreign work reacts upon home work.

After another season of earnest supplication, Mr. RUSSELL HURDITCH announced that he would be glad to hear from any Christians able to place their time at his disposal for cottage meetings, and exhorted sisters to make a point to attend the prayer-meetings and encourage absentees to come back. All who attended this gathering felt it to be an exceedingly helpful one, and workers are looking forward to much blessing from the God of all grace, upon the winter's campaign. It is intended to arrange for a similar meeting next month in another hall in the West or North-west district.

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A MESSAGE FROM LIBERIA.

PERMIT me to thank those who send me packages of your periodical and other good reading. These publications have a twofold value—the good they do by being read, and the good cheer and encouragement they bring, indicating how many hearts are warm and true to God, watching for opportunities of doing good.

Only to-day I heard about a package I had sent to a Baptist preacher in one of the Liberian settlements. He made a public statement last week to this effect: After reading THE CHRISTIAN he came to the conclusion there was a deeper, richer experience in Divine things than what he enjoyed. He went out to a grove, and there on his knees settled the matter, consecrating himself afresh to Christ and his service.

My work is among the heathen who do not sufficiently understand English to profit much by good reading as yet. So I circulate reading matter among Americo-Liberians, many of whom are pressing on to know the "deeper things." The heathen on every hand are begging for missionaries—"Someone to show we de light." The labourers in this vast harvest-field are few, and most of those are wan and weary from overwork in so deadly a climate. Yet

The kingdom is coming, Oh, tell ye the story,
  God's banner exalted shall be,
The earth shall be full of his knowledge and glory,
  As waters that cover the sea.

"Floods of Revival," by Mr. Radcliffe, in THE CHRISTIAN of July 29, found in me a responsive conviction. We should expect, and would realise far greater results, if we complied with the conditions, and believed for and expected results accordingly. God has wonderfully blessed me in health, and has given me access to the hearts of a tribe that was considered by nearly all as inaccessible to the Gospel. I have a large attentive congregation; quite a number that have made a profession of religion, and live very consistent lives.

There is one drawback in work among the Africans: they are not aggressive Christians; they do not make much, if any, effort to bring others into like precious faith. Will your readers pray earnestly that we may have the large results that we may reasonably expect from what God has promised, that the heathen may soon become the inheritance of the Master whom we serve. Much can be done for the redemption of Africa before this year closes. Thousands of heathen children could be gathered into mission schools, and receive Christian training, and in a few years Christian colonies could be planted far into the interior, where the millions sit in darkness; but the mission schools are very few, only here and there, like shreds of light on the fringe of the Dark Continent.

Yours in the Master's service,
Monrovia, Africa, Sept. 23. MARY A. SHARP.

MISSION WORK IN THE EAST-END.

The parish of St. George's-in-the-East forms one of the greatest strongholds of heathenism in our great metropolis. It is notorious alike for physical squalor and moral degradation. The great bulk of the population is of the very lowest class, consisting largely of criminals, fallen girls, and worthless characters. The dim and dingy alleys that branch off Cable-street and Radcliff-highway are haunts of sorrow and starvation, disease and sin. It is almost impossible to truthfully picture in words the misery and degradation which the smoke-stained walls of those grimy dwellings conceal from outside view.

The brutality and ignorance of the neighbourhood is enough to make missionaries shrink from any attempt to evangelise; but here, as in the other dark portions of London, the noble standard bearers of the glorious Gospel of Jesus Christ have been at work. Various agencies, among which may be mentioned the London City Mission and the Bible Society, have for years been carrying on operations, and have done a large amount of good. It is only within the last twelve months, however, that any really adequate results have been attained in the process of reclaiming; and these results have been procured through the instrumentality of an organisation still in the first stage of its infancy—the London Wesleyan Methodist Mission in the East. The advisability of establishing a Mission for East London formed the subject of a long discussion in the Wesleyan Conference of 1885. Ultimately the principles and constitution of such a Mission, as submitted by a committee, were generally approved, and it was resolved that operations should be commenced as soon as possible. At the Conference, Rev. Peter Thompson (formerly of Redhill) was appointed superintendent of the Mission, and the Wesleyan chapel in Cable-street was constituted the headquarters. In order to be properly adapted to the work, extensive alterations were made to the chapel. The schoolrooms were made larger, and the vestries nearly doubled, while a good reading-room, and a kitchen for preparing soup and coffee and tea, were added. To effect these alterations and improvements some months were necessary, and Christmas was at hand before the regular work of the Mission began.

Mr. Thompson and his band of helpers were not long in the East-end before they found they had a difficult and peculiar people to deal with. They recognised that they would have to adapt themselves specially to the character of the people, overlooking much of the depravity of which they were the witnesses. Above all, it was plain that the religion they would have to present must be seen at a glance, as it were, to be a reality—a religion which could not fail to commend itself to every man's conscience; and that if the Gospel of light and hope, and peace and gladness, was to be carried into that dark region, it must be done in an unpolished, unvarnished, and simple manner.

In this shape then has the Gospel been published, and here doubtless is to be found in a large measure the secret of the wonderful success that has attended the operations of the Mission. The results, so far as can be accurately ascertained, have been the bringing to Christ of 500 souls, many of whom had been regarded as "sold unto sin," and the obtaining of over 800 total abstinence pledges. Many a man, who six months ago was looked upon as a hopeless drunkard, is now the proud bearer of the badge of blue, an earnest Christian, and the head of a once wretched but now happy home.

The efforts of the Mission are not solely confined to the saving of adults. The reclamation of the rising generation forms an important section of the work. There are two bands of hope—a senior and a junior—the membership of which is 800, and the Sunday-school is in a flourishing condition, the attendance numbering about 400. It is no easy matter to win those children who run about in the polluted atmosphere of Ratcliff-highway and Cable-street. They have only the education of the public streets, with its unconcealed vice, its oaths and curses, and vagabondism. The work, therefore, among the juveniles is of a very gratifying and encouraging nature, and it is to be hoped it may steadily go on increasing.

Sunday begins with a prayer-meeting, at 7 a.m. The congregation gathers for service in the chapel at 11 a.m.; at three a meeting is held for men only, after which a prayer-meeting, with a free tea, takes place for sailors, which is generally well attended by men of almost every nationality. There are also class-meetings for young men and women, and in the course of the day several open-air services are conducted. At the close of the evening service an inquirers' meeting is held, at which many have been turned from darkness to light. On Monday evenings there are Gospel temperance meetings, at which most interesting and remarkable testimonies are given by converts. Every Wednesday evening a musical evangelistic service is given by members of the chapel choir, and friends from the suburbs, and a goodly number are always present. Two mothers' meetings take place during the week, which are attended by about 260 women. A sewing class for young girls has been established, and has been joined by 120. Many girls are attracted to this class, who would otherwise be in the midst of temptation of the worst kind.

Last month a small house was opened at College Farm, Burnt Ash Hill, as a Home, where young girls are trained for domestic service. Already Mr. Thompson and his co-workers have been the means of rescuing many girls from the curse of a street life, and securing respectable employment for them. Mr. Thompson is anxious to furnish a parlour in the neighbourhood, where young girls may meet in the evenings for spiritual and social benefit; but, as yet, he has been unable to do so for want of funds. He, however, trusts, through some generous-hearted Christian friends, to be able to carry out this project soon. Let us hope he will not be disappointed.

The Dorcas Society connected with the Mission has done good work. A Family Relief Association has been started, and through its agency happiness and comfort have been carried to many a poverty-stricken, cheerless home. A large quantity of old clothes has been given away to poor people. Mr. Thompson is always glad to receive gifts of cast-off garments to distribute among deserving families. Through the kindness of friends at Redhill, Mr. Thompson has had placed at his disposal a bed in the Fresh Air Home at Redhill Common, and the patients sent there, it is needless to say, have been greatly benefited. Visitation work is extensively prosecuted by Mr. Thompson, and his able lay missionary, Mr. Jameson, who are assisted by a large and earnest staff of voluntary workers.

Such is a brief account of the work that has been performed by the Wesleyan Mission in East London. Much has been done, and we are thankful for it, but much remains still to be accomplished. We heartily wish Godspeed to the effort.

CHRISTIAN EVIDENCE SOCIETY.—More than four hundred lectures by the agents of this Society have been held during the summer in the open air, in all parts of the metropolis, with the most gratifying results. Thousands have shown their interest by frequent attendance and fixed attention. Infidels have publicly acknowledged their errors and announced their conversion. Many have declared that they have been prevented from drifting into infidelity. Nearly eighty thousand special tracts have been given away.

OPEN-AIR MISSION.—The Mildmay and North London Auxiliary of this Mission celebrated its anniversary in the Conference Hall on the 19th inst. Mr. J. E. Mathieson presided, and the speakers were Revs. J. H. Shaw, Vicar of St. Paul's, Ball's Pond; P. Williams, his curate; A. Bax, Salters' Hall Chapel; G. A Bennetts, Mildmay-Park Chapel; W. Spenseley, Abney Chapel; and Mr. G. Kirkham. An admirably-compiled report was read by the hon. secretary, Mr. Charles L. Young, which told of much patient labour, and some present fruit to reward the labourers' toil. The earnest labours of these voluntary workers (for this branch of the Mission has more than eighty members) is a cheering factor in the problem of how the masses are to be reached.

THE REPRESSION OF VICE.

A Conference of the members and friends of the Central Vigilance Society on "the work and needs of the society" was held last Friday afternoon at the Church Room, St. Paul's, Onslow-square. Rev. H. W. Webb-Peploe presided. He said that they were met to consider the best means of delivering the nation from the curse of unchastity. They felt deeply the responsibility that rested upon them, and realised that after three years' work their efforts were but tentative. It was difficult to know how best to destroy the open profligacy and shame, and by God's grace to render our nation moral. They wanted suggestions.

Mr. Stephen Bourne, the secretary, had received letters from the Bishops of London, Rochester, and Bedford, and others, regretting their absence. He described the work of the Society during the past year; referring to a recent case of selling indecent broadsheets in the City of London, he said that the Society made a strong representation to the Home Office, and the sale had been stopped in London, and also in Liverpool, where prompt action was taken. He next referred to the sham registry offices, which decoy young women for improper purposes, and said that the Committee was dealing with some cases at the present time. Then there were applications respecting the inveigling of young girls abroad, the dangers to children, and of the streets. These came before them in increasing abundance, but they needed pecuniary assistance to enable them to deal with them.

Professor Hodgett introduced the subject of "The Press as affecting morality." He said while we could keep indecent prints out of our homes, we could not keep out the papers, which at times contained details that were perfectly disgusting. He had been all over the world, but never found such immoral newspapers. We found nothing of the kind in German, Swedish, or Russian papers. He advocated the starting of a social paper which should not admit such matter in its columns, and urged that when people saw anything objectionable in the papers they should write a strong protest to the editor.

After some discussion Rev. Prebendary R. C. Billing called attention to the necessity of dealing with the influence of immoral parents. One great difficulty arose from the parents of children who had fallen into the hands of others. They could not get the parents to come forward and prosecute, or give the necessary information. Indeed they would often make a compromise rather than come before the courts. They needed a radical change in the law; he suggested that there should be an officer connected with the police in every district, who should take these matters up, and to whom evidence could be given.

Rev. W. St. John Bourne called attention to the fact that when the mother of a child was the only immoral character in the house, the child could not be removed, as the wording of the Act was in the plural. This should be amended.

Lieut.-Col. Everitt introduced the subject of the treatment of immoral men by society, and advocated that they should be treated precisely as women were. This was warmly supported by Mr. Thomas, who likewise spoke of the necessity of more vigorous opposition to the granting of licenses to music halls. In one recent case they had got up a petition signed by 4700 people of all classes, and the license was refused.

The Hon. A. F. Kinnaird then brought forward the question of finance. They needed an increased subscription to enable them to work. The first year of their existence they received £436, the second £343, and this year, to August, they had only received £108. The office of the Society is 13, York-buildings, Adelphi, W.C.

TOULOUSE.—A large hall for the use of soldiers, who are very numerous in this town, has just been opened. Civilians are invited to attend every evening except Sundays.

Notes and Comments.

OUR next week's issue will contain portrait and biographical sketch of Rev. F. B. Meyer, of Leicester.

On Friday morning an advertisement appeared in the papers, offering for subscription stock in the Brewery of Arthur Guinness & Co., Limited, to the amount of £6,000,000, debentures to bear interest at six per cent. On the same day applications were made for stock to the extent of £20,000,000. Three things are manifest: that there is no lack of money; that there is great faith in drink as a safe and profitable investment; and that there are many who have no conscientious difficulty with regard to the drink traffic which is not outweighed by the consideration of six per cent.

Our readers will be interested in the Conference of Christians, ministerial and otherwise, proposed by Dr. Parker in the following letter:—

> NATIONAL CONFERENCE ON EVANGELICAL PREACHING.
>
> SIR,—I am strongly inclined to organise such a Conference, and to hold it in the City Temple, before the close of the year. Do your readers think the time has come for such a Conference? I propose to deliver an opening exposition and testimony, and then to invite representative members of all Christian communities to follow with such criticism or corroboration as may occur to them. I cannot but think that such a Conference might be so conducted as to do much good. Nothing is to be gained by concealment or reservation, but much by frank and solemn exchange of opinion and purpose. I shall be glad to receive public or private replies from all parts of the country, and all sections of the Church.
>
> I am, truly yours, JOSEPH PARKER.
>
> *The City Temple, October* 21.

Such an opportunity for consultation and mutual information is most desirable and necessary. At present our teachers appear to be drifting nobody knows whither, and words which meant vital truths in days gone by, now mean very little in quantity, and that little is of very uncertain and varying quality. It is most important that men professedly evangelical should explain to and learn from one another what the term evangelical means to them, and to what extent those who professedly walk together are in reality agreed.

Such a Conference as Dr. Parker wishes is called for on account of the duality of mind and teaching which exist. At the meeting at the Memorial Hall, to which some representative Congregational ministers invited Mr. Beecher, he so spoke and prayed as to call forth the unqualified admiration and confidence of the reverend men who entertained him. When he "was engaged in the City Temple in instructing the large audience of clergymen, ministers, and students how to preach, he elicited," says an evening paper, "much laughter and sensation, applause and dissent." The writer adds that, though Mr. Beecher could teach them many things, he could not teach them reverence. We do not understand how the preacher who could use the language we have quoted from Dr. Parker's "People's Bible" (p. 12) could allow Mr. Beecher's statement on that occasion concerning eternal punishment to pass without remonstrance. Yes, we need a Conference that we may discover where we are, and that we may cultivate the old-fashioned virtue of consistency.

Dr. Parker, amongst many other words of truth and wisdom in his latest volume, referring to the words of Moses to the two and a half tribes—"Wherefore discourage ye the heart of the children of Israel?"—says:—

> Take the word "Discourage" in any sense, and it is full of meaning. Perhaps a stronger word might have been inserted here—a word amounting to aversion and utter dislike to the idea of going forward. Our actions have social effects. There are no literal individualities now; we are not separate and independent pillars; we are parts of a sum total; we are members one of another. Consider the social effects of certain actions. . . . You have miscalculated your own influence: you have undervalued your own social importance. When men like you do certain things, your doing of them must have an effect upon inferior minds.

We fear that Dr. Parker and a large number of other ministers of Christ have not duly estimated their influence on other minds, or the effect certain to result from their almost unqualified acceptance and endorsement of Rev. Henry Ward Beecher and his teaching. We are far from wishing to speak discourteously of the late visitor to our shores; nor would we desire that the courtesy of those who received him should have been niggardly expressed. But it is one thing to show courtesy to a visitor, and another to commend him, with the weight of trusted names, to English Christians as the great teacher of the age.

The Congregationalists of to-day claim to be the children of the Puritans; but doctrines which the Puritans held more dear than life, and which have always been regarded as axioms by evangelical Chrisians, are ridiculed or denied by Mr. Beecher. The doctrines of original sin, of Atonement (*i.e.*, expiation) by the blood of Christ, and others, vital to the evangelical conception of New Testament truth, are explained by him in such a way as to entirely distort them from the views held by the Puritan divines.

A correspondent notes the following characteristics of the recent Conference at Dublin:—"What were the striking points in this Convention? It was remarkably well attended, more so than in any of those of the last four years. There was a deeply spiritual tone in most of the addresses. The tone of each meeting seemed to be given by the chairman, notably in the cases of those presided over by the Archbishop of Dublin and Colonel Saunderson.

"The number of requests for prayer was unprecedented, and some other arrangement must be made for presenting them than during the short time allotted for this purpose. No Christian man can approve of prayer for the conversion of twenty-two unconverted persons *en masse*. If we are to pray let it be about some person in whom we are interested, and let it be real prayer. Again: anything that is likely to cause extraneous discussion or create an unseemliness in a Conference ought to be avoided. We ought to have deep solemnity in the perception that we are sitting before the Lord. But, after all has been said, this Convention of 1886 will rank as a very blessed one."

We are sure none will rejoice more than our dear friend Mr. Radcliffe in the letters (p. 19) which tell of not a few beneficed clergymen who have given up their livings and themselves for missionary work in other lands.

Will the writer of the plea for British Guiana in THE CHRISTIAN of October 7, 1886, kindly supply us with his name and address?

We strongly recommend all pastors, teachers, and Bible students to give a careful perusal to Rev. Edward White's masterly address at Norwich on "Handling the Scriptures," published by *Mr. Elliot Stock*. (6d.)

After years of entreaty, says *The Union Signal*, on the part of the W.C.T.U. and others, the International Committee of the Evangelical Alliance has consented to set apart one whole day of the "Week of Prayer" for Temperance. The year 1887 will be memorable because of this advance in Temperance history.

A correspondent complained that remittances to missions were sometimes not acknowledged. On the other hand, it is said that often the address is not given, or is insufficient. Friends remitting to societies or missions are kindly requested to write their names and addresses fully and legibly.

A correspondent sends us the following paragraph from *The Western Times*, of October 20:—

> ENGLISH CHURCH UNION.—Preaching at the annual festival of the Exeter Branch of the English Church Union, held at Allhallows-on-the-Wall, yesterday Rev. N. Z. Birkmyre, vicar of St. Simon's, Bristol, who founded his sermon on the text, "One body" (Ephes. iv. 3), urged the desirability of the re-union of Christendom. He attributed the cause of so many having left the Church during the past 300 or 400 years to set up a new fangled religion, having immense fragments of truth, but leaving out so very much that belonged to the Catholic faith, and, in most cases, losing all the Sacraments, to the schism existing in the Western Church. The Church must gradually throw off the remaining poison of Protestantism before it could be ready for the great re-union. There was no time for resting until every man, woman, and child in England belonged to the Catholic Church, nor until every member of the Catholic Church realised sacramental union with Christ.

Zealous Christians and Protestant papers play into the hands of the papistical English Church Union when they minimise or deny the persistent Romish advance in England, and cultivate philanthropic alliances with Romanists.

We do not think many of our readers will be able to peruse the communication from Miss Steer on page 18, without moistened eyes and a quickening of the pulses of the soul; at least, we hope not. We hope, further, that all who can will heartily respond to her tender and touching appeal for help in saving those of her sisters who are exposed to such terrible perils. It will be seen from our announcement page that her annual meeting is fixed for next Saturday afternoon.

With very deep regret we have heard from Mrs. Josephine Butler of the continued serious illness of her husband, Canon Butler. Writing on October 19 from near Berne, Switzerland, she states that the Canon was lying between life and death. His heart and lungs were affected—the remains of his recent attack of rheumatic fever. We are sure our readers will pray with heartfelt sympathy for these sorrowing friends, to whose devotedness to truth and righteousness this generation is so deeply indebted.

October 28, 1886

The Christian.

CONTENTS.

Miss Sarah Robinson. (With Portrait) 1
Miss Robinson's Work 3
A New Missionary Hymn 3
The Story of Jacob re-told 4
The Lord's Secretary............ 5
Y.M.C.A. Distinctive Principles .. 6
The Pope and the Jesuits........ 7
The Twilight Continent.......... 8
Mr. Varley at Cape Town........ 8
Canada for the People 9
Bible Studies.—35.............. 9
At Work in Corsica.. 10
For the Young....................10
Miss Macpherson's Return 11
Bible Lands and History 11
The People's Bible 12
The Gospel in London 12
A Message from Liberia 12
Mission Work in the East End ..13
The Repression of Vice 13
Notes and Comments............14
The Cardiff Conference..........16
More Missionary Notes 17
Glasgow Sailors Ashore..........17
Messrs. Fullerton and Smith 17
The Ratcliff Bridge of Hope......18
Notes on Daily Readings 22

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SUPERINTENDENT OR MATRON.—A Christian, of middle age, seeks an appointment as above. Has filled similar and responsible positions, and is highly recommended by Miss Raymond, of Mildmay, Deaconess House, Brixton.—M. M., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

CLERGYMAN'S WIFE warmly recommends her widowed friend (Clergyman's sister), sweet-tempered, domestic, experienced, to place of trust. Used to parish visiting. Knows something of Mildmay work.
FAITH, St. Kilda, St. John's-wood, Bournemouth.

MISSION WORK.—Lady wishes re-engagement. Conversant with French, German, Italian. Good teacher, secretary, Christian visitor. Work amongst sailors preferred. Moderate salary.
A. B., 21, Westbourne-park, Bayswater, W.

EVANGELIST.—Forty good testimonials. Well up in photography, dissolving views. Good Gospel preacher. Life pensioner. Good experience, drilling youths. Willing to fill up time rough carpentering and house painter. — Apply letter, G. W. BATHE, Midstreet, Nutfield, Surrey.

TO CHURCHES, Ministers, &c.—Advertiser, who has been nine years at his present Mission church, seeks a change of sphere as Pastor, Town Missionary, or as Mission Hall Evangelist. Reliable testimonials and references.
APOTH, Rev. G. Avery, Dorking.

HOUSEKEEPER.—A Widow Lady, aged 41, requires a post as above, or any position of trust. Excellent references.—For further particulars apply, S. B., East Harling, near Thetford.

A YOUNG LADY, a Christian, is willing to offer her services for the winter to assist in Mission work. Town or country, where workers are required. Unsectarian.
J. M. GUNNER, Colne House, Staines, Middlesex.

A CLERGYMAN can highly recommend the valuable services of a Housekeeper, age 42, for a small family, and who, if necessary, can superintend the cooking. A clergyman's family preferred. — W. A., 81, Westwick-gardens, West Kensington-park, W.

ENGAGEMENT wanted, by young person, 30, as working Housekeeper, assistant Matron, or any place of trust. Would not object to go abroad. Experienced, Christian, abstainer. Highest references.
E. P., Beulah, Swindon-road, Cheltenham.

RE-ENGAGEMENT by Lady (38) as Housekeeper, Companion to elderly lady and gentleman, charge of children, or other capacity. Has had care of a widower's household, and long experience in training of children. Domesticated, energetic, cheerful. Long reference.
B., Churchman's Library, Hammersmith.

A LADY RECOMMENDS a young Widow, either as Housekeeper in an institution or to take charge of business house.
Mrs. WEBB, Y.W.C.A., Riverside, Chelmsford.

A LADY IS DESIROUS of meeting with a home, in a Christian family, and will be prepared to give her services for a time, gratuitously, in the nursery, or as Companion to a Lady. Good reader, pleasant voice.—A. B., Housekeeper, 13, Rose-street, Newgate-street, E.C.

A YOUNG LADY (not invalid), wishing to winter in South of England (well domesticated), would act as Companion or Assistant Housekeeper in return for board, &c., in refined, sociable family. References exchanged.—L. B., Harrison, Stationer, Boro' Bridge, Yorkshire.

HOUSEKEEPER or useful Companion, by a Christian, domesticated. Good references.
S., 8, St. Mary's-villas, St. Mary's-grove, Richmond.

WILL A CHRISTIAN LADY, of good position, kindly and generously offer a home and board, with light employment, to a Lady in reduced circumstances, with deep religious principles? Well educated, but not fit for heavy duties. Good references given. Immediate employment earnestly solicited.
G., Dartmoor Post Office, Bettws-y-Coed, Denbigh.

A LADY RECOMMENDS her valuable Maid-Housekeeper. Thoroughly experienced and reliable. Capable of taking entire charge. Good dressmaker. Churchwoman. Widow. Age 43.
E. P., 19, Magdala-crescent, Edinburgh.

A LADY WISHES to hear of an engagement for a young person as Assistant-Matron or Housekeeper in institution or otherwise. Experienced; good references.
E. B., 316, Regent street, W.

A LADY (38) requires engagement as Useful Companion to a Lady, or position of trust. Active, cheerful. musician, good reader, abstainer. Highest references.
Miss BATES, The Chase, Terrington, King's Lynn.

YOUNG LADY, age 21, desires situation as Useful Companion or Lady Help. Domesticated, obliging, and musical. Good dressmaker and milliner. Highest references.
M., 19, Richmond-street, New Brighton, Cheshire.

AS LADY'S MAID.—Good dressmaker and plain needlewoman, and packer. Good references, Age 31.—E. P., 8, Goldney-road, Harrow-road, London, N.W.

AS MAID to an elderly or invalid Lady, wanted by a middle-aged Christian woman. Good needlewoman.—E. L., 40, Bowman-buildings, Linton-street, Edgware-road, W.

AS MOTHER'S HELP, Young Ladies' or Sewing Maid, in a Christian family. Plain needlewoman. Not been out before.—L. W., 4, St. Mildred's-terrace, Westgate-on-Sea, Margate.

A LADY wishes to recommend a willing, good-tempered, honest Girl, as Mother's Help in a small family, or any other light employment, as she is not strong.
C. C., 34, Almack-road, Clapton, E.

MAN AND WIFE, no family, earnest Christians and total abstainers, seek employment as Managers of small coffee tavern, where Mission work is conducted, and visiting required. Country preferred. Or would accept any place of confidential trust. Highest reference.—W. B. H., 3, Henstridge place, Ordnance-road, St. John's Wood.

WILL ANY KIND GENTLEMAN give employment to a willing Man and Wife. Man (age 40) been ill in his mind, now quite well, anxious to obtain work. Wife 36. Good reference.
E. S., 20, Thurloe-place, London, S.W.

MR. CHARLES COOK, of Hyde Park Hall, London, W., wishes to strongly recommend a Man and his Wife as Caretakers, or any position of trust. Could manage a coffee tavern. Highest references.—Address as above.

A LADY AND GENTLEMAN will be glad to recommend their Butler, for a quiet situation, or any place of trust, reading or cocoa room. Age 41, wife useful as caretaker or poultry-keeper.
Mrs. HARMOOD BANNER, Puddington, Chester.

A LADY WISHES to highly recommend her Butler, 27, single, for 5 or 6 months, to attend on invalid, mental or otherwise. Excellent references.—S. F., 2, Poplar-cottages, Westow-street, Upper Norwood, S.E.

A CLERGYMAN earnestly desires to find immediate employment for a youth (age 21), formerly clerk in a bank. Left with good testimonials. Post as Clerk or otherwise in commercial house preferred. His mother is dependent on him. Grandson of well-known Evangelical clergyman. Will any friends kindly interest themselves for him?—CLERICUS, Chilworth-grove, Romsey.

A YOUNG MAN who has had five years' experience in Gospel temperance work, in the Midlands, wants an engagement as Missionary. Has been successful (under God) in doing much good. Well recommended, well educated.
Mrs. WILSON, 101, Brayard-road, Peckham, S.E.

A LADY CAN RECOMMEND a trustworthy and respectable person, as Nurse to children, or to have entire charge of young children. Aged 25.—Miss EDGELL, Bromham, Chippenham.

GROOM (18) wishes situation under Coachman. Is quite accustomed driving and riding. Good recommendation. Christian and abstainer.—D. M. M., Tigh-na-Coille, Ardrishaig, N.B.

LAD (16), abstainer and Christian, seeks employment in coffee bar, with Christian people; or as Useful Help in a Christian family. Good reference.—E. GRINDLEY, 3, Henstridge-place, Ordnance-road, St. John's Wood.

AS GARDENER.—Second or single-handed. Christian. Total abstainer. Married. Good reference from last situation.—A. B., 3, Hope-cottages, West Wickham, Beckenham, Kent.

A GENTLEMAN wishes to recommend a young married man of colour, a total abstainer and earnest Christian, as Butler, Waiter, or any like position of trust. Excellent testimonials.—Apply to HENRY JOHNSON, Esq., Lasswade, Addiscombe-road, Croydon.

A LADY SEEKS an appointment in Christian work. Superintendence of Home or Institute, or would undertake the training and education of children. Great experience.
A. B, 17, Old Cavendish-street, W.

CHRISTIAN GENTLEWOMAN desires re-engagement. Held positions as Housekeeper, Governess. Experienced. Fond of children, Economical manager. Needlewoman; cooks nicely. English, music, French fluently, German. Highly recommended.
Miss BAYLEY, 28, Kilburn Park-road, N.W.

AS COMPANION, Governess-housekeeper, or care of motherless children. Two six years' references. Aged 33. An invalid lady would find a most kind and useful assistant. At home or abroad.—Miss WARD, care of Miss A. Gough, 17, Old Cavendish street, W.

AS PLAIN COOK in a Christian family, a Christian. Age 20. Wages £16. Good character.—E. WAREHAM, 2, Castle-street, Mansfield, Woodhouse, Notts.

WANTED, BY TWO SISTERS, the elder 17, as Under Housemaid, or Housemaid in small family; and the younger, 14, as Under Nurse.
E. MAJOR, 3, Miles Cross, near Reading.

SITUATION WANTED, for a young widow. Good worker; pleasant manners; would do well as Housemaid or General Servant. Has been intemperate, but has now been for a year in a Christian home. Abstaining family in country desirable.—Dr. MACLAGAN, Berwick-on-Tweed.

A LADY RECOMMENDS a strong young woman as Kitchenmaid. Knows something of dairy work. Age 22. Wages £14.
Mrs. BARTHORP, Clare Lodge, Redhill, Surrey.

A LADY RECOMMENDS as Cook or General Servant, in a small quiet household where scrubbing would not be required, a most respectable Christian woman who has lived for many years in her family.
Mrs. CHAMNEY, Training College, Cheltenham.

MISS ISABELLA CROWLEY wishes to hear of very guarded place for Housemaid, nearly eighteen. Wages secondary importance. Not too hard. Has done well in service.
Normandy House, Alton, Hants.

AS GENERAL SERVANT under working mistress or upper servant, a young woman, strong and willing, of slightly deficient intellect. Abstainer. In decidedly Christian family.
Miss GREENE, 25, Kensington Palace-gardens.

A LADY RECOMMENDS useful Maid, age 26. Wages £18. Good needlewoman and plain dressmaker.
A. E., Glenelg, Clapham-common, London.

MRS. K. YEOLAND, Evangelist.—Friends wishing to avail themselves of her services to conduct further missions, will kindly address to Mornington House, Clapham-road, London, S.W.

Appointments, Situations, &c., Vacant.

BRISTOL MEDICAL MISSION.—A Medical Missionary wanted.—For particulars apply to C. B. KER, Esq., 6, Royal-park, Clifton, Bristol.

TWO GARDENERS wanted for India as Working Overseers. Ablebodied, well educated, intelligent, Christian men, and total abstainers. Able and willing to take an active interest in the moral and spiritual welfare of the Natives under their supervision. Unexceptionable references required.
R. S, Birchwood, Dedham, Colchester.

AS WORKING HOUSEKEEPER.—A Christian woman, experienced with and fond of children. Good cook and needlewoman. Age not under 35.—Apply by letter only to R., care of Rev. W. Fuller Gooch, Melford, Palace-road, Tulse Hill-park, S.W.

WORK FOR GOD among the better class of young women who have fallen into sin.—There is a vacancy for a converted person (between 22 and 30) to be trained for this especial work. Age, past and present employment, and why given up, denomination, and any other particulars that might help as a guide in selection, by letter only, to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, London, N.W. If not answered, the application is deemed unsuitable.

WANTED AT ONCE, a Christian Medical man, to act as Locum Tenens, for about three months, at a Medical Mission in London. Knowledge of German necessary.—D., Medical Mission, 5, Cannon-place, Whitechapel.

TO PARENTS.—Provincial Architect, M.R.I.B.A., has an opening in his office for a Pupil, who would be prepared for Inst. Exam. Moderate premium.
ALPHA, Prospect House, Oakfield-road, Clifton.

EARNEST CHRISTIAN MEN wanted, suitable for Bible Carriage-work.—For particulars, apply to Mr. DENNING, Ebenezer Cottage, Inglis-road, Southsea.

A MATRON wanted, for a Home of thirty destitute girls under sixteen years, to train them for domestic service.
E. C. FAIRLIE, Altrincham, Cheshire.

WANTED, AT ONCE, as Mother's useful Help, and Nursery Governess. Church, abstainer. Strong. Have held similar situation.—Mrs. NOEL, Trinity Vicarage, Trowbridge, Wilts.

A BIBLE-WOMAN NURSE wanted, for Trent Vale, Staffordshire. She must be experienced in the work, be able to take the mothers' meetings and to visit the sick, giving up her whole time to her duties.—For particulars apply to Mrs. ARLIDGE, Trent Vale, Staffordshire.

A THOROUGH NURSE wanted, for four young children, who is capable of taking entire charge.—Apply by letter, to Mrs. G. M. ROBINSON, Long Heath, Watford.

GOOD HOUSE - PARLOURMAID WANTED NOW. Lady's recommendation. Church. Age 20 to 30. Good needlewoman. Over year's character. Quiet situation.
W. B., Alta, East Clevedon.

WANTED, MIDDLE OF NOVEMBER, for family of three, Cook and Housemaid, good. Ages 30 to 35; 20 to 25. Wages £18 to £20; £16 to £18. Abstainers.—Mrs. ROBERTSON, Lancaster House, Grand Parade, Brighton.

A GOOD PLAIN COOK wanted, not under 28. Six in family. Five servants. Assistance given.—Mrs. S, The Hollies, Broxbourne, Herts.

THOROUGHLY GOOD COOK required. Soups, entrées, &c. Wages £28 to £30. Churchwoman. Kitchenmaid kept. Good personal character indispensable.—W. F. A., Clarence House, East Cowes Park, I. of W.

TRUSTWORTHY young person wanted, as General Servant. Clergyman's family. Three children. Mother's help kept. Ordinary cooking. Comfortable place.—State wages, references, &c., MATER, 3, Bowlish, Shepton Mallet, Somerset.

HAMPSHIRE.—Wanted, by a family of two, General Servant (not cook). Truly Christian woman. Under 45. Abstainer. Wages £18, to be raised.—Care Mr. Williams, 14, Ascupart-street, Southampton.

HOUSEKEEPERS, Cooks, Housemaids, Parlourmaids, Nurses, Nurserymaids, and General Servants, should apply to Miss MAULDEN'S (late Missionary) Registry and Home for Servants, Church-street, Paddington-green.

TO LADIES REQUIRING SERVANTS.—A list of Servants' Registry Offices, believed after careful inquiry to be trustworthy, will be forwarded gratis on receipt of a stamped envelope by the NATIONAL VIGILANCE ASSOCIATION, 36, Strand, Charing Cross.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

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(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Sir William Fox, K.C.M.G.; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; Dr. Norman Kerr; Samuel M'Cumas, Esq., Frederick Sherlock, Esq.; Edward Whitwell, Esq.; Dr. Ziemann; Miss Haslam, C.E.I.S., &c., &c. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 35 and 33, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—To Tourists, Families, &c.—Bed, breakfast, attendance, 3s.; two, 5s. 6d. Tea, 10d. Cab fare, 1s., from Euston, St. Pancras, and Holborn Viaduct. Six minutes' walk from King's Cross. Testimonials from Dr. and Mrs. Baedeker and Captain Kearney White, and 1,000 others.—1, Granville-square, King's Cross-road. Note address.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON.—Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN. Tariff on application.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine. Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. Box, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BOURNEMOUTH.—Mancetter, West Cliff.—Superior Boarding House. Best position; close to sea and pines. Large, airy rooms. Liberal table.—For terms, &c., address PROPRIETRESS.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARL or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

SOUTHSEA.—Board and residence. Solent House, 16 and 17, South-parade, facing sea and the Isle of Wight, between the two piers, and three minutes' walk from Southsea Station.
Miss BAKER.

WORTHING HOME OF REST, for Christians of both Sexes. Vacancies shortly for winter residents. Close to sea, with garden. Home comforts. Terms 1 to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

BOURNEMOUTH.—East Cliff.—A Lady wishes to receive, for whole or part of winter, a few Ladies to board. Detached house, pleasantly situated. South view. Terms moderate.—W., care of Bright's Library, The Arcade, Bournemouth.

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MARGATE.

The Seaside Home of the Y.M.C.A. Close to and facing the sea. From the 1st October until April married ladies and gentlemen can be received as Boarders. Liberal table. Moderate terms. A comfortable Winter Home for Invalids.

PARIS. — English widow Lady offers comfortable Home on moderate terms, to parties visiting Paris.—Madame de MOLLWO, 11, Rue Chateaubriand, Champs Elysées.

ST. LEONARDS-ON-SEA, Hertford House, 53, Marina.—Boarding Establishment. Warm autumn and winter residence, facing sea. Liberal table.—Mrs. WILLIAMS.

THE PRIORY, Bournemouth. — Board and Residence for the winter. Comfortable house in the most desirable situation. Close to pier, libraries, principal places of worship, baths, and reading-rooms. Terms on application.

PECKHAM.—Two Christian Ladies would be glad to receive, as partial Boarder, a Young Man, employed in the City during the day. Terms, including dinner on Sunday, one guinea a week. Highest reference to local clergy, and others.
Miss R., 60, Lyndhurst-grove, Peckham, S.E.

FURNISHED APARTMENTS.—Two to ten rooms. Winters let desired.
Wilton House, Bournemouth, W.

WORCESTER.—A Lady wishes to recommend comfortable Apartments, conveniently situated, near the Cathedral, and two Evangelical Churches. Healthy locality. Terms moderate. Excellent references. Special terms for a permanent tenant.
Miss DREW, 13, Edgar-street, Worcester.

MENTONE.—Miss G. M. Taylor can strongly recommend Hotel Pension, kept by Protestant Christians. Quiet, comfortable, beautiful situation. Moderate terms.—PROPRIETOR, Hotel Beau Rivage, Mentone, S. France.

TWO LADIES living in a pleasant house in Hampshire, wish to meet with a Lady or two Sisters, to board with them. Easy distance from Southsea and Brighton, five minutes from station. References exchanged.
L. F., 6, Portland-place North, Lower Clapton.

EASTBOURNE. — Winter Apartments. — Comfortable Drawing-room, with good Bed-rooms, on moderate terms. Pleasantly situated, overlooking downs. One minute from sea. Arrangements made for board if desired. Good attendance. Excellent references.
E. H. A., Handel House, Compton-street.

CLAPHAM.—A Lady wishes to meet with another to Board with her. Superior accommodation. Bath-room, hot and cold water; daily paper; good instrument. Three sitting. References exchanged. Terms moderate.
Mrs. CLARKE, 16, Bromels-road, Clapham.

A CHRISTIAN LADY offers Board and Residence to one or two Ladies on winter terms. A young Lady (orphan or otherwise) would receive care and attention, and great advantages might be expected from bracing air and healthy locality. Lady artists would find unusual facilities for sketching magnificent scenery.
MATER, Cyfing Falls, Capel Curig, North Wales.

TWO NICELY FURNISHED Rooms (Farm-house in Sussex), offered to a quiet couple or two Ladies, permanency. Cooking and attendance 5s. per week each. Pony and trap kept.—F. S., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

BOURNEMOUTH. — Board and Residence offered to one or two Ladies, in a comfortable Christian home. Ten minutes' walk from the sea. Terms moderate.
X. Y., 54, Holdenhurst-road, Bournemouth.

BOURNEMOUTH. — First-class private Boarding House. Charmingly situated, close to the sea and pinewoods. Every room commanding fine sea views. Full south. Terms strictly moderate.
Ben Wyvis, West Cliff.

HASTINGS. — Home of Rest for Ladies. Vacancies on November 15, for a few weeks or the winter months.—Miss A. RODWELL, Horsted Keynes Rectory, East Grinstead.

BOARD AND RESIDENCE for Lady or two Sisters, in clergyman's family, Derbyshire. Home and grounds beautifully situated. Close to railway station. References required.
B., 139, Mansfield-road, Aston, Birmingham.

A TRADESMAN'S DAUGHTER offers quiet, comfortable Home, to a middle-aged Lady. Moderate terms. Or furnished rooms to Lady or City Gentleman.
C., Bruce Cottage, Eleanor Estate, Waltham Cross.

ALGIERS.—A Lady who has a large villa, with extensive grounds and gardens, on the top of Mustapha Supérieur, fitted with every English comfort, desires to receive boarders for the winter. Terms £4 a week each.—Hon. LADY SEBRIGHT, Fakenham, Norfolk.

COMFORTABLE CHRISTIAN HOME at a superior farm residence, for a Lady or Gentleman, in healthy neighbourhood in North Hants. Phaeton, shooting, fishing.—M. G., 20, Trafalgar-road, Old Kent-road, London, S.E.

TUNBRIDGE WELLS. — A Lady wishes to Let her House, furnished, for the winter. Suitable for a small family. No children. Three bed-rooms, two servants' ditto. On high ground. Close to Trinity Church, and common. 2½ guineas to a careful tenant.—E. S., 3, Calverley Parade.

PARTIAL BOARD in a most comfortable home offered by a widow Lady, to one or two Gentlemen, or a Lady, on moderate terms. Easy transit to City.—[illegible], Beresford-road, N.

TO BE DISPOSED OF, a genuine Furnishing Business, in a small country town, about 40 miles from London. Returns between £3,000 and £4,000. Good premises. Stock at valuation. Anyone having from £1,800 to invest, apply in first instance to A. B., 11, Baskerville-road, College-park, Wandsworth.

BOARD AND RESIDENCE.—Best locality West-end. Refined, social, comfortable; reliable in every respect. Family, ladies, and gentlemen received. Particulars, with inquiries, expected.
FIDES, 13, Westbourne-crescent, Hyde-park.

HASTINGS.—Board and residence, or Apartments, in a refined Christian family. Three minutes' from sea and rail. Home comforts. Highly recommended. Terms moderate.
Mrs. C., 22, Cambridge-gardens, Hastings.

PART OF A WELL FURNISHED House, bath-room and other conveniences. Situated in the healthiest part of Eastbourne, commanding lovely views. Offered on very moderate terms to a quiet Christian family.—H. CLEMENTS, Jahaziel House, Watts-lane, Upperton, Eastbourne.

ROTHESAY, Scotland.—House of Rest and Hydropathic for Christians. Terms from 25s. per week. Reduction made to parties remaining more than a month. Prospectus sent.
COLIN CAMPBELL, Argyle Lodge.

SOUTH COAST.—Pleasant home in a Lady's well-situate private house on exceptionally moderate terms for the winter, close to good Evangelical church. References.
F. A., 2, Cleveland-terrace, Worthing.

LADIES' COTTAGE WANTED, Southern County, nine rooms, unfurnished, about £35. At Easter. Near earnest Evangelical church, where parish help needed.—L. P., Anderson's Advertising Offices, 14, Cockspur-street, S.W.

Y.W.C.A. Home for Governesses, 12s. weekly. Room to Let, furnished or unfurnished, to Christian Lady. Very moderate. Board if desired.—55, Chichester-road, Kilburn, N.W.

SEMI-DETACHED, newly decorated, seven-roomed House. Rent and taxes £22. Garden. Half mile from Carshalton Station. Near church and shops. Gravel soil.—Keys at Winterbourne Cottage, Sutton Grove North. Sutton.

A LOUER, meublé, à Génève, un appartement, très confortable, au premier étage; eau et gaz. Prix modéré.—S'addresser à MADAME DE RIBAUCOURT, à Arzier sur Begniers, Canton de Vaud, Suisse.

UPPER NORWOOD.—A Lady and Gentleman offer comfortable Board and Residence in their Christian home. Detached house; sheltered position. Near Evangelical church. Terms on application.—MAJOR, Oakdene, Vermont-road.

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A., 6, Clarence-square.

SWITZERLAND.—A widow Lady, whose house is beautifully situated near the Lake of Neuchâtel, offers comfortable Apartments, with or without board, on moderate terms. — Monsieur LAMBERT, Sussex-gardens, Eastbourne.

TORQUAY.—Homely but comfortable Board and Lodging offered to a Lady for the winter, upon very moderate terms. References exchanged. — Miss H., 10, Chatsworth-terrace, Wellesley-road, Torquay.

(Continued on page 6.)

MR. G. T. CONGREVE'S NEW WORK ON CONSUMPTION, CHRONIC BRONCHITIS, COUGHS, ASTHMA, AND ALL OTHER CHEST DISEASES.

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The Eighteenth Series of Weekly Cases is now publishing, from May to August.

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

BOTH LUNGS DISEASED.—CASE of MISS COOPER.

In May last I received a statement of the case of Miss Cooper, residing at Kingswood-lane, near Aylesbury. Through the recommendation of a friend, whose daughter had been under my treatment, she applied to me. Her mother and a brother had died of Consumption. Her own case had commenced nearly six years before, and been slow and sure in progress. Severe cough, with yellow and green and heavy expectoration, occasionally streaked with blood: palpitations, severe pains in chest and side, hectic flushes, loss of flesh, profuse night perspirations, erysipelatous swellings in the feet and legs, and wasting of flesh; all these, and other symptoms, were now manifest. The doctor who attended her reported "*both lungs diseased.*"

It was little more than two months in this case that I heard (July 28) that the patient had got well. "I have recovered from my illness (she writes). Your medicine has done me good."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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No. 3.—DOUBLE BED, BOLSTER, and TWO PILLOWS, 6ft. 6in. by 4ft. 6in., weighing 55lb....	41 3
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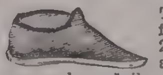

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THE RELIGIOUS TRACT SOCIETY,
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A striking and encouraging statement appears in *The Times* of October 12 from Dr. Dawson Burns, as to the Leinster Regiment, stationed at Fyzabad, India, respecting total abstinence. The number of soldiers in the battalion has been about 832. Practically one-third have been abstainers. During a period of two years and a half there were 280 non-abstainers imprisoned, and only 2 abstainers. The former deposited 14,156 rupees in savings banks, the latter 27,028. For good conduct, pay was granted to 21 more who were abstainers than to non-abstainers, and while 9 abstainers were sent to England invalided, 34 were sent of the others.

A letter, which deserves attention, appears in *The Record* of Oct. 8 as to the present position of Père Hyacinthe. Many authentic facts prove that the Papacy has spared no effort to crush the New Catholic party, and its faithful adherents have had to struggle alone. Father Hyacinthe's house in Paris is a kind of refuge for distressed consciences. As many as seven priests, burdened in mind and body, will come to him in one day, and some will be kept three months. His expenses have been growing beyond his ability, and there is even a difficulty anticipated by him in paying the future rent of his church. Cannot some adequate method of sustaining him in a conflict beyond his strength be devised in Great Britain?

One of the addresses delivered at the opening for the season of the Medical Schools in London would indicate that disquietude reaches just now the medical profession as well as others. Mr. Malcolm Morris discoursed at St. Mary's Hospital on "Mysticism, Scepticism, and Materialism in Medicine." It would appear that, among the younger members of the profession, especially in France, novelties are sought unto in the place of steady work, and that some of these new methods are leading to a denial of human responsibility altogether.

The debate in the autumnal meetings of the Baptist Union on "Recreations" would seem to have favoured a different conclusion from that of the Church Congress recorded by us lately. It was said—and such a fact ought to lead to great searchings of heart—that theatre-going, card-playing, novel-reading, dancing, and drinking were sapping the life of many members of their churches. Happily, the prevailing sentiment was strongly condemnatory of these things.

The four following notes are by Dr. Wylie, and are extracted from his address on "The Papacy," which will be ready this week, price 2d.

"Since the appearance of the paper in *The Christian* and *The Record*, *The Methodist Times* (October 7) has made a vigorous attack, we cannot say on our facts or our arguments, but on our general presentation of the case, and the conclusions to which we point. We submit that a torrent of vituperative words is no answer to an array of undoubted facts. If our statements be true—and we stand by every one of them—we have verily arrived at a critical and solemn crisis, and it is only the part of folly to shut our eyes to it and ignore it. We are persuaded that most earnest Christian men will take a different view of the part it becomes them to act at this hour for their country and their Church. We are in the midst of a great revolution, we are in the thick of a great battle; there is advance, great and rapid, along the whole line of the Romish Apostasy, and along the whole line of our Empire at home and abroad, and we can bestir ourselves not an hour too soon. We do not despair. We hear the voices that still cry, 'The Lord God Omnipotent reigneth.' It is not against us only that Rome fights. She makes war on that Great King who sits on the 'Right Hand,' and He will overcome her. The modern Babylon is as certainly doomed as the ancient Babylon was.

"The writer, among other misrepresentations, insinuates that we rely on Acts of Parliament for the upholding of Protestantism. We do nothing of the sort. There is a vast difference betwixt the enactment of pains and penalties and the reckless and wholesale destruction of the legal securities which our fathers have left us. We have not a moment's doubt that the Gospel will as certainly overthrow Papal Rome as it overthrew Pagan Rome. Only let us take care that she do not pull us down with herself.

"The one fact in our paper which this writer has directly denied is our statement that thousands of Protestant children have been drawn into the Popish schools. 'Dr. Wylie,' he says, 'has stated the exact opposite of the truth.' It is this writer who has stated the exact opposite of the truth, as we proceed conclusively to show. The *Government Education Reports* for England and Wales, 1870-1, p. 400, and 1872-3, p. 192, show that numbers of Protestant children of *all denominations* are found in all the Romish schools. *The Weekly Register*, Dec. 6, 1884, notices the Report furnished by the R. C. (Government) Inspector to the R. C. Bishop of Hexham, states of the schools in his diocese, 'the satisfactory item, that there are no fewer than 4447 Protestant children on the school registers.' Upwards of 4000 Protestant children in the Popish schools of one diocese! How many such children must there be in all England! Nor are these Protestant pupils protected by a 'Conscience Clause.' The ruling of the Propaganda at Rome (see *Acta et Decreta* of the Synod of Westminster, 1874) is that children of other religions admitted into R. C. Schools 'are to be brought up as Catholics.' The Synod of Westminster resolved to act on that ruling, in disregard of the 'Conscience Clause,' in the Education Act.

"We do not lay much stress upon the number of avowed converts; neither do we disregard that consideration. It has repeatedly been stated on both the Popish and Protestant sides, based on official statistics, that from 50,000 to 100,000 perverts, many of them of distinguished rank, have gone over to Rome. The most formidable branch of the growth of Popery, in our view, is its steady advance to political power—power in Parliament, in the Cabinet, in the Privy Council, in Viceroyalties, in places of power and trust abroad; and whenever it shall have seized on the rule of the kingdom, for which it has cleared the Statute Book, then what a crop of converts, now unavowed, shall start up in the open day!"

REV. J. AND MRS. MOUNTAIN have been holding evangelistic services in South Australia. From August 7 to 15 they conducted a successful nine days' mission in the Congregational Church at Gawler.

THE PILGRIM'S PROGRESS.

The devil has frequently over-reached himself, but he has seldom made a more fatal mistake than when he prompted certain of his myrmidons to shut up John Bunyan in Bedford jail. Like many another of the Lord's persecuted ones, the godly tinker found that, as far as his spirit was concerned—

> Stone walls do not a prison make,
> Nor iron bars a cage.

The bars and bolts might imprison his frame, but his thoughts and aspirations could run holy riot all the same. John might not disport himself on the village green, but he could dream, and that to some purpose. So it came to pass that the very thing that seemed to be so grievous for the servant of God, turned out to be an occasion of joy and gladness to thousands in succeeding generations who should be fast bound in the chains of sin and Satan, but who should find swift and sweet release through the night visions of "the immortal dreamer." While the world standeth, having in it souls heavy-laden with the burden of sin, and pilgrims buffeted by the trials on the way, "The Pilgrim's Progress" will continue to bring deliverance to the one, and speak comfortable words to the other.

Many have been the editions of "The Pilgrim's Progress" that have been issued from the press since its first publication, and probably there will be as many more. The publishers of this paper have just issued it in a cheap and popular form, with a number of original illustrations. The illustrations they have also collected on a broadsheet, combined with The Christian Almanack for 1877, a copy of which forms a supplement to each number of our present issue. Here the reader will be able, almost at a glance, to trace the well-beaten track of the pilgrim from the time when he turns his back on the doomed city, to the transcendent hour when he is borne across the swelling Jordan of Death with the glory streaming down upon him from the further shore. The artist has been happy, we think, in depicting the work of the evangelist—not himself seeking to remove the grievous burden, but pointing the troubled bearer to the Cross where it miraculously disappears. The now happy, light-hearted Christian presses forward, past the lions that can roar but cannot bite, through the revels and allurements of the fair, and a thousand other hindrances, on and on to the delectable mountains, and to the last scene of the earthly career of every heaven-bound pilgrim. In these days we are learning by the engraver's art to make the eye the handmaid of the mind, and of this it seems to us that these illustrations of the Pilgrim's Progress are an excellent example.

THE "THREE WEEKS' WORK" in Paris, which is a mission engaged in sending delicate or diseased children into the country for that time has issued a report containing many cases of complete restoration to health.

CITY LIFE IN JERUSALEM.—During this month, Mr. Peter Mamreoff von Finkelstein, the brother of the well-known lecturess, has given three lectures on the above subject. On the 12th instant, at the Parochial Rooms, Vassal-road, Brixton; on the 14th at St. Leonards-on-Sea; and on the 19th at Park Hall, Sydenham. On each occasion a large audience gathered, which, aided by the brilliant coloured costumes and flowing draperies of Eastern dress, was better able to comprehend the usages of life in the Bible lands, which were explained by Mr. Finkelstein. The lecturer has a commanding and agreeable presence; his delivery is clear, and speaking as he does of scenes amongst which much of his life has been spent, he is able to carry the sympathies of his auditory with him.

CARDIFF CONFERENCE.

October 19, 20, 21.

Our hearts are full of praise to our blessed Lord for the wonderful blessing He has so abundantly poured out upon us, not only during the mission by Mr. Spencer Walton, but also the happy Conference which closed it. He has, indeed, exceeded our most sanguine expectations, and we can but exclaim—

> 'Tis his great delight to bless us,
> Oh! how He loves.

The town has been greatly moved, and Christians of all denominations blessed, while not a few have been induced to offer themselves as missionaries. We had good attendances from the beginning, which gradually increased until the large Park Hall was crowded out and numbers unable to get seats.

Four very important subjects concerning the Christian life were taken up, which made a grand preface to the last day's meeting, on the Evangelisation of the World. The afternoons were devoted to Home and Foreign Mission work, when the claims of China were urged by that devoted missionary Mr. C. H. Judd, and North Africa by Mr. Bridgford, while the Railway Mission was represented by the energetic secretary Mr. D. Spencer, whose power of speech on behalf of the Mission was a marked feature in the Conference. Mr. Spencer Walton also spoke for the Mission, detailing how it commenced through the energy of his brother, Mr. Eliot Walton, who was its founder. The chair was taken by Messrs. J. and R. Cory, who have done so much to further God's work by their liberal donations to all deserving missions.

The chair was occupied, both morning and evening, by the Right Hon. the **Earl of Cavan**, who not only entered most heartily into the meetings, but spoke with much power. On the first day "The Restful Life or Peace" was the subject. After a few introductory words by the chairman, Rev. **Colin Campbell** opened up the subject. He urged "the necessity of a very decided surrender—unconditionally to put ourselves into the hands of the Divine Gardener, who will not only keep the garden, but occupy it Himself."

Rev. J. J. **Luce**, of Gloucester, followed, speaking on those well-known words, "Rest in the Lord." "His sufficiency can so fully meet our needs, and is inexhaustible." Mr. **Spencer Walton** closed. "A Christian life ought to be a restful life. The world will not look at their Bibles, but look at Christians. If restless, what is the outward difference between them and a restless world? Two important lessons to learn: 'Insufficiency in self, but complete sufficiency in Christ.' 'Let the peace of Christ rule in your hearts' (Col. iii. 15). Unbelief will not let it. Have not I to fight? I fight resting in my Captain, his armour, and strength." He closed by an earnest appeal to put all into his hands, and "Rest in the Lord."

In the evening the large Park Hall was well filled, and the singing was led by the Blue Ribbon Choir. The Chairman introduced the subject of the Holy Life, with some blessed truths. He dwelt upon God's purpose and God's provision. He purposes we should be holy, and provides all to make us holy.

Rev. J. **Sloan**, of Glasgow, followed with some very forcible remarks, well backed up with Scripture; all felt the word was with power, and were drawn very close to the Lord.

Rev. **Mark Guy Pearse** followed. His address was listened to with breathless interest. It was a wonderful attack upon selfishness, and cut deep into many hearts. Hardly a corner but was looked into, and many hidden sins were brought out to be judged. He led us on to our all-victorious Saviour, and closed with a very powerful appeal, resulting in a large after-meeting, at which Mr. C. H. **Judd** dealt very lovingly but faithfully with the many seekers after holiness, Rev. J. Sloan conducting that meeting. This was a blessed beginning to our three days' Conference.

SECOND DAY.

On the morning of the second day, "The Victorious Life" was dwelt upon, our beloved chairman opening with a blessed note of victory. Rev. J. J. Luce followed, contrasting the wilderness and Canaan experiences of the Israelites, maintaining that the latter is a type of what our present experience ought to be. He certainly grappled with many difficulties, running over many Scriptures to prove his assertions. This and the address from Mr. Judd which followed were remarkably owned of God. He followed up Mr. Luce's train of thought most blessedly, making nothing of man but all of the Lord.

In the evening the large hall was full, about 2500 present, and right from the beginning the power of the Holy Ghost was felt very markedly.

The Chairman's remarks on "Active Life" were most stimulating and encouraging. He was followed by Rev. Colin Campbell. "Power from God" was the key-note of a most helpful address, and true consecration was urged as the first decided step.

Rev. Mark Guy Pearse followed with an address few will forget. He was very practical and outspoken, backing up all his remarks by Scripture. He dwelt upon the lives of the Apostles before and after Pentecost, bringing down the truths set forth, in a very homely way, to the present time, and showing how men of mark, however humble or high up in society, are full of God the Holy Ghost. These are the men the infidel fears, and the world stands in awe of, men of power, men of victory, holy men. Oh! if all the Churches' members were such, what a change would spread over the world! He led right on to the after-meeting, which was conducted by Mr. Spencer Walton, the vast congregation, at the close of his address, kneeling while they sang—

> Take my life and let it be.

THIRD DAY.

These two days were a wonderful help to the last; numbers of sleepy Christians had been aroused and received very definite blessing, and at our morning consecration meeting came in good numbers, and with much tenderness of heart. The meeting was characterised by a very real breaking down, and the speakers, Rev. F. B. Meyer, of Leicester, and Mr. Spencer Walton, spoke with much heartfelt emotion. In the afternoon a similar meeting was held, and many entered the Land of Promise. The meeting in the evening on the subject of the "Evangelisation of the World" was in every way a glorious answer to prayer. The large Park Hall was literally packed with an attentive audience, numbering nearly 3000. After prayer, by Major Lawley, Salvation Army, and Mr. Geo. Hughes, Secretary Y.M.C.A., who supplemented it by an earnest appeal to those present to help on the good work being done in connection with the Cardiff branch, and inviting young men to become identified with the Association, Mr. Spencer Walton gave a stirring address on the duties of the believer, and the source of his strength.

Rev. F. B. **Meyer** followed, vividly bringing before the vast audience the claims of the heathen. Many were moved to tears as the words were lovingly pressed home, "What have you done for Christ? What are you doing for Christ?"—soleman questions asked out of a heart full of true fellowship with the Master.

Mr. **Reginald Radcliffe** followed with a very remarkable address. His heart was too full at times to allow him to proceed. Never before were missions so presented in Cardiff. The people were moved all over the hall by the address of this honoured servant of Christ, and not a few willingly responded to the call for missionaries. Mr. John Cory nobly offered to send them out at his own cost, providing all was in order.

It was late ere the meeting closed, and many lingered to be spoken to; backsliders were restored, and souls saved. It was a wonderful sight to see such a vast congregation so touched, and overpowering to hear them sing Bishop Heber's fine missionary hymn, "From Greenland's icy mountains," &c. Many ministers and others were present, and said it was one of the most wonderful meetings ever held in Cardiff, and the town has been moved to the centre. We closed with, and can only re-echo over and over again, "Crown Him Lord of all."

George Hughes, Sec. Y.M.C.A.

Cardiff.

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MR. SPENCER WALTON at CARDIFF.

The fortnight's special mission conducted in the lecture hall of the Cardiff Y.M.C.A., from Oct. 3 to 17, has been a time of much blessing to many. The Sunday meetings were crowded, and although there was a falling off as regards numbers in the week-day meetings, yet great blessing attended them, and many professed to give their hearts to Christ.

The Bible-readings in the afternoons were on "The Christian: his Resources, his Walk, his Victories, his Possessions," &c. Mr. Walton is evidently well acquainted with his Bible, and many precious truths were given out to believers. The Gospel messages in the evening had the true ring about them—repentance toward God, and faith in our Lord Jesus Christ. Some worldly Christians doubtless had a hard time of it, the word to them being, "Cast aside your idols, give up your worldly amusements, and be out and out for Christ." Not a few names have been entered in the inquirers' book, and doubtless many of the churches and chapels in Cardiff will reap the benefit.

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Mission and other Appeals.

Lady Catherine Turnour (55, Upper Berkeley-street, London, W.) appeals for help towards raising the necessary money to be invested to pay another Army Scripture Reader, to be called "The New Gordon Reader."

The Howard-street Mission (New-road, Wandsworth-road, S.W.) has been doing excellent work for upwards of thirteen years in one of the poorest districts of South London. Having had a new hall built, £30 is wanted to complete arrangements. Mr. **John Soames**, Hon. Superintendent, may be addressed as above.

Kentish Town Ragged School.—Commenced twenty years ago in an old workshop in a mews, this work has grown, and there is now a day school and meetings every night, besides the ragged school work on Sunday. The friends wish to open a soup kitchen this winter, and for this purpose need additional funds. Mr. **George James**, 42, Fortess-road, Kentish Town, N.W., is the Superintendent.

Waldensian Church Mission in Italy.—These missions are crippled in a great measure by a debt of £1600. It was incurred partly by the action of the Italian Government, which resulted in the abolition of the premium on gold, and this involved a loss of £800 per annum to the mission. Efforts are being made to remove the incubus, and last year the Church members, who number 3926, gave £2400 towards the expenses. Subscriptions may be sent to the secretary, Major M. **Frobisher**, 118, Pall Mall, S.W.

ROMISH TACTICS.—A town in East Prussia has set on foot a converts' fund, which provides a home and board to every apostate Protestant who joins the Romish Church, as well as a gift of about £7 10s. in money. A large number of candidates are anxiously waiting for an opening in the Asylum, which accommodates nineteen persons.—*Anzeiger.*

Y.M.C.A., IPSWICH.—On Oct. 22 this Association held its annual meeting in the Town Hall, by kind permission of the Mayor. The hall was well filled, and the addresses and Christian songs seemed thoroughly appreciated. Canon Garratt, Vicar of St. Margaret's, occupied the chair. The new general secretary, Mr. W. T. Lea, then read the report and financial statement, which was duly moved and adopted. The Chairman, Rev. W. E. Blomfield, Rev. A. J. Begbie, Mr. H. R. Hughman, and others addressed the meeting.

DISTRESS IN LUTON.—We are now in the midst of great depression in the straw trade, and, consequently, of terrible trial and want amongst the poorer classes, who are dependent for their living upon the staple industry of the locality. To maintain our missionary, afford relief to the destitute, provide breakfasts for poor children, and to carry on thorough evangelistic work amongst this class of persons, we need the assistance of sympathising friends outside. In the past God has given us much blessing. We look for greater blessing still during this winter—money, food, clothing, and hospital letters will be gratefully received.

F. J. Feltham, Pastor.

Wellington-street Church, Luton, Beds.

MORE MISSIONARY NOTES

A CHILDREN'S GIFT.

A CONTRIBUTION of twelve rupees, fifteen annas, and seven pice (nineteen shillings and eightpence in English money) has been sent to the London Missionary Society from Waltair, Vizagapatam. This gift is particularly welcome and worthy of mention. It was raised in small sums by small children in an Indian Sunday-school. Rev. E. Le Mare is training his young Hindu friends to give, and is endeavouring to interest them in the great work of missions.—*Juvenile Missionary Magazine of the L. M. S.*

HINDU MARRIAGES.

A deputation of native gentlemen waited on Lord Dufferin, urging that marriages under a certain age should be considered illegal. His lordship, while cordially wishing every success to the movement, thought that things were not yet ripe for such a change in the Hindu social system. If Indian reformers hitherto, as a rule, have only talked, their forefathers did not even do that. It required the efforts of a whole generation to put an end to slavery throughout the British dominions. To deliver the woman of India from the thraldom of pernicious customs is a far more difficult task. —*Light for India.*

THE PUNJAUB.

Dr. Weitbrecht reports an active movement towards Christianity amongst the Chuhras (people of the lowest caste) in the Punjaub. Hearing rumours of a religion which had no respect of persons, but welcomed and elevated all classes alike, they appealed to the missionaries for special instruction. In response to this plea, the women are now being taught, schools have been started, catechists are working amongst the men, and hymns in Punjabi have been composed. The people have taken most warmly to Christian hymn-singing, and have assembled night after night with their rude instruments to be taught to sing and pray. "The music, rude as it is, seems to have brought a colour into their lives which they had not known before." In Fathgarh last October Dr. Weitbrecht baptized some twenty catechumens.

BORNEO.

The whole of British North Borneo is without a single Protestant missionary, neither is there any provision for the spiritual needs of the British residents. There is no reason why this state of things should continue for a single day, except the apathy of the Christian Church. . . . Already several priests are in the field, and finding a good entrance amongst the natives. These are Dyaks, Malays, and Chinese. A friend, who knows Borneo, suggests that mission work might be commenced at Sandakan, where the British merchants reside, and that itinerations by boat and overland might be made to Kudat, Gaya-Papar, Kimaur, down to Labuan. Two men of good constitution, able and willing to endure hardships for Christ's sake, would find noble work ready for them. One of them should be a medical missionary. The Malay language, with a few local idioms, is in ordinary use. The Chinese, as yet, are confined to the coast line. The interior is accessible by boat for long distances. The climate is said to be excellent. Sandakan is free from fever, and has many of the comforts of life, so that there would be no disadvantage, but the contrary, in one or both of the missionaries being married.—*Medical Missions at Home and Abroad.*

BLIND IN CHINA.

Mr. Murray, the agent of the National Bible Society of Scotland in Peking, has started what we trust may prove to be a great work amongst the blind in China. Having succeeded, with the help of Bell's and Braille's systems, in mastering the Chinese language, and expressing it by dots, Mr. Murray had books printed in embossed character. His first pupil, a blind beggar boy, learned both to read fluently, and "to write with remarkable accuracy within six weeks, and in turn became teacher to two blind men, one of whom could read well in less than two months." To Chinamen it seems miraculous that sightless beggars "should be thus cared for by foreigners, and endowed with apparently supernatural powers. When one was sent out to read in the streets, in company with a native colporteur, crowds gathered round to hear and buy the book. It is evident that the Mission might be greatly aided in spreading the knowledge of Christian truth by the agency of a whole legion of blind readers." A hindrance to this important branch of Mr. Murray's work is the need of providing board and lodging for the beggar pupils. £10 will defray the year's expenses of one man. Friends who may wish to know more of the history of this interesting missionary (in early manhood a humble Scotch artisan) should read Miss Gordon Cumming's account of him in *The Mission Record* of the Church of Scotland.

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GLASGOW SAILORS ASHORE.

The terrible loss of life at sea recorded within the last few days sends a thrill of distress through our hearts, and draws out our sympathy on behalf of the many widows and orphans who are mourning the loss of loved ones. But while we are thinking of the loss of life at sea, it is right that we should be reminded of the dangers to which our sailors are exposed ashore, and which in many cases are even worse than the perils of the deep. Hundreds of sailors are annually lost, body and soul, in our large seaport towns, for want of a helping hand when they come on shore. The temptations which beset them from the public-houses, crimps, and others who seek to rob them of their hard earned money are very numerous, and it is of the utmost importance that every effort should be made to protect them from these dangers.

For many years back the Glasgow Seamen's Friend Society have been trying to do this by means of the Seamen's Institute, which is free to all sailors, in the Broomielaw, just adjoining the Shipping Office and Sailors' Home, and it has proved a great blessing to many. Last year over 100,000 visits were made to it by seamen, and it became so overcrowded that the directors have had to erect much larger premises. It was most difficult and expensive to obtain ground in that neighbourhood, but a most suitable corner site has been purchased at the corner of Brown-street and Broomielaw, and on it a new Seamen's Institute has been erected at a total cost of £7500. On the ground floor there is a large recreation-room, smoking-room, small hall for daily prayer-meeting, and the seamen's chapel is immediately adjoining. The corner shop is fitted up as a coffee tavern, and on the upper floor there is a large reading-room and library, officers' room, room for foreign seamen, and a temporary night shelter for distressed seamen. The premises are most complete, indeed such suitable premises are not to be found devoted to such work in any part of the world.

The buildings will (D.V.) be opened early in December. £5100 have been subscribed towards the £7500 needed, leaving £2400 still required, and the directors are most anxious to open free of debt. Are there not many who will help in this branch of the Lord's work? We look to Him, who has the silver and the gold, to incline the hearts of his servants to give their aid. The great object of the work is to win the sailors from a life of sin to a life of service for and with Christ.

The Hon. Treasurer, Mr. Richard H. Hunter, 27, Jamaica-street, Glasgow, will gladly receive donations, or give further information.

LATYMER-ROAD MISSION, Blechynden-street, Notting-hill.—The winter work of this Mission has just opened. On Monday, October 18, Rev. H. J. Weatherhead, of Norland-road Chapel, delivered a lecture upon John Gough, and on the following evening a workers' meeting was held, when about fifty workers met in the New Hall. Dr. J. H. Gladstone, F.R.S, took the chair, being supported by Colonel Petrie, Mr. E. Blair, Mr. Aulay Macaulay, and Mr. Ireson, who gave some very interesting and encouraging speeches to the workers. Mr. Macaulay said that the gross attendances on the Mission amounted to 104,000 during the year, which would give some faint idea of the great work going on among us. Reference was made to the Sunday-school, attended by over 400 children, and one speaker bore testimony to the great attention of these poor boys, and the need of teachers. Rev. R. H. Roberts, B.A., of Ladbroke-grove Chapel, spoke about working unselfishly for God, and Dr. Gladstone brought the meeting to a close with a few words of encouragement to the workers.

A Worker

MESSRS. FULLERTON & SMITH IN MANCHESTER.

These evangelists came to Manchester on October 2, and intend continuing with us until the end of the month. Their work began with a week's Mission in Heyrod-street Ragged School, Ancoats; from thence they removed for another week to Coupland-street Baptist Church; and on Saturday, 16th inst., they began work in the Grant Circus, in the centre of the city, where they will continue until Sunday the 31st. Besides these services they have conducted the noon prayer-meeting at the Y.M.C.A. four days in each week; Mr. Fullerton has given occasional Bible readings; Mrs. Fullerton has conducted a meeting for women only, and Mr. Smith has held three most successful and interesting services for the young, besides giving addresses during the dinner hour at several large works in the city. I mention this long list of meetings that you may see that to our brethren a month's Mission means plenty of hard work.

Very much blessing has attended the Mission up to this time, and we believe the best has yet to come. Mr. O'Hanlon and his energetic teachers in Heyrod-street ragged-school are greatly encouraged by the result of the services conducted there. During the week many signed the Temperance pledge, and many others sought and found the Saviour.

Still more remarkable blessing attended the Coupland-street meetings. During five nights. from Sunday to Thursday, over 100 persons passed into the inquiry-room. Among this number were eleven out of thirty-six workpeople employed by one of the deacons of the Church. Others were children of Church members; and many were regular attendants, and have been the subjects of many prayers. The members can only say what they have had to say so often since the Coupland-street work commenced, "This is the Lord's doing, and it is marvellous in our eyes." Little did they think that so much blessing was in store for them, when, at the beginning of the year, many of them contended so painfully against the worldliness which the Baptist Union has so vigorously denounced. But the same God who by that painful experience brought them out from their former fellowship, had graciously provided this most suitable building for them, and has now, through the work of these two brethren, given them cause for deeper gratitude and more hearty praise.

Of the circus work we must write later on. The building was crowded on Saturday to the Song Service; but the almost incessant heavy rain from Sunday to Tuesday rendered it impossible to gather equally large congregations. Last night, however, with even a moderate improvement in the weather, there was a very great increase in the congregation. After every meeting there have been numbers of enquirers; but yet we feel that we are only at the beginning of this greater work. The meetings are full of interest and power. Mr. Smith's silver cornet brightens and sustains the singing, his sacred solos have been the means of opening many a heart; and his well told incidents illustrative of Gospel truth, have arrested the attention of all.

Of Mr. Fullerton's preaching it is impossible to speak too highly. He is intensely in earnest, knows what he has to say, and says it so clearly and forcibly that none can misunderstand. His illustrations are effective and lively, his Scriptute quotations apt and correct, and his appeals full of tenderness and power.

Will your readers join us in praise for what we have received, and in earnest prayer for more? G. W.

Manchester, Oct. 21.

SUNDAY IN THE FRENCH ARMY.—General Boulanger has decreed that Sunday is to be devoted to repose in the army, and that all military service that is not absolutely necessary on that day to be suppressed.

THE RATCLIFF BRIDGE OF HOPE.

I can never speak of God's work in Ratcliff-highway but with a heart full of praise. Our Father has always so lovingly and tenderly watched over us and cared for us. The winter is fast coming, and already there are large demands upon faith, but He who has supplied will still fulfil his word. Our wants will be doubtless many and more varied than ever, for we are becoming a centre in this East-end of London for rescue work of all kinds among young girls, the numbers we actually receive into the house forming but a small proportion of those we influence and help in other ways.

It is necessary at the present time to make known a special need. Five years ago, Betts-street, where our Refuge is situated, was one of the very worst streets to be found in all London, full of shameless open wickedness, and containing thirty-five houses of ill-fame. Now our two houses occupy nearly the centre; a Board-school and playground stand opposite; on one side of us large public baths and wash-houses are soon to be built, and the space on the other side of us has been offered to us on comparatively easy terms.

We have secured it; for my Council saw, with me, we should not let such an opportunity slip. We are paying heavily for small, inconvenient houses, and an open-all-night shelter is really needed close at hand, while we could do very much more towards our own support if we had a laundry, the accommodation we now have being barely sufficient for our family requirements. Already God is beginning to answer our desires, and to send us in help for this purpose. Nothing has been thought of or planned without earnest united prayer, and now our anxiety is in no way to go before God's leadings. We know the work is God's work, and, as it really needs, He will supply.

Our new Report will soon be issued. We have just closed a year of much blessing, but blessing does not mean exemption from toil or from disappointment, or from much heart-ache. I believe God's Spirit is especially working now among our poor outcast girls. Evil is very, very strong, and temptation never stronger than now; but "when the enemy cometh in like a flood, the Spirit of the Lord shall light up a standard against him."

I will not drag to light the sad stories of my poor little children sinned against so horribly, that even before they reach their teens they are becoming baby temptresses—a Nemesis too terrible to contemplate; but in all solemnity I feel we dare not turn away our eyes from facts, nor dream that because we were once aroused the danger is over. We must see that the laws are carried out. I fear there is still a sad laxity and want of courage to act, on the part of those who should be their little sister's keepers.

We hear on all hands, "the times are so bad," and we feel it. We see it in the gaunt, hungry faces of the men and women around us. What is it all coming to? We know not. Perhaps as a nation we are needing the chastisement of even greater calamities to cure us of our self-sufficiency, and to make us confess our national sins, and turn again to the Lord.

Yes, indeed, we can echo the cry. "The times are very bad," and yet it does not seem as if the devil lacks money to work his will. When there is an evil plot to be carried out, funds are seldom lacking. Only this week there has come to my knowledge the case of a young woman, at the present moment placed in the direst temptation, and to compass whose fall no money is spared. £40 at once, besides the flattery and pretended affection, can be no slight temptation to a girl who has to work from early morning till late at night. Oh, how my heart yearns over the hundreds I know who are similarly situated; and I never see a poorly-clad innocent-looking girl carrying a heavy parcel of work home, but my heart goes up in earnest thanks to God for the thousands who stand the fiery ordeal, and remain pure and strong.

We are very thankful indeed for every half-crown and half-sovereign which are sent to us for God's work—joyfully thankful when it is the fruit of sacrifice, as in many instances it is, and which, bringing the blessing of the Lord with it, must make us rich. But when some such little gift comes from dear Christian people, whose houses and surroundings are so pretty, and comfortable, and pleasant, that we know such a trifle would never for a moment be considered in the selection of a bonnet, or the choice of flowers for the dinner-table, or an expensive toy for a poor little over-indulged child—we wonder if they understand what "many claims" mean. It needs money as well as prayers and sermons to save men and women, and unless we give of our own, what really costs us actual sacrifice, we can have very little part in helping to save the world for which Christ died. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye, through his poverty, might be rich."

We need Jesus Christ's "enthusiasm for humanity"; love to God, which, in deed and in truth, makes us love our brother also; love, which not only does not grudge luxuries that would be hardly missed, but which counts not even life dear, that God's unspeakable gift may be freely shared, and become life from the dead to those who are lost and out of the way.

Mary H. Steer.

26, *Prince's-square, St. George's, E.*

A PLEA FOR FINLAND.

The province of Finland seems to be so far away that attention is seldom called to it; and yet it is a most interesting country. The population is about two millions, nearly all Lutherans, and the languages spoken are chiefly Swedish and Finnish. All the adult population can read, but there is very little Christian literature, except what the Religious Tract Society has provided within the last five or six years.

There is great need of good periodical literature, and Mr. F. Waldmar Lönnbeck, who is now in this country, has commenced the publication of a fortnightly paper, called *Faith and Life*. This paper is published in Abo, but has not as yet found a remunerative circulation. It is capable of doing much good, if encouraged. It appears as yet only in the Swedish language.

There is a proposal to get up two weekly papers in Swedish and Finnish, and Mr. Lönnbeck would take charge of the former. It would be very desirable if funds were put into Mr. Lönnbeck's hands to enable him to start this paper with energy, and, at first, to scatter it widely till it becomes known. There is no doubt of success if fairly tried. Mr. Lönnbeck and his wife, who is assisting him, deserve the confidence of those who love the Lord; and that poor country, where there is very little Christian life as yet, would be greatly benefited by judicious aid in this direction.

James Craig, D.D.,
Religious Tract Society.
James E. Mathieson,
Mildmay Conference Hall, N.

I have known Mr. Lönnbeck for several years. He is an earnest Christian, and a remarkably powerful writer.

Reginald Radcliffe, Liverpool.

SIDCUP Y.W.C.A.—The fourth anniversary meeting was held on October 21 in the Public Hall. A large number of members and friends sat down to tea, after which a meeting was held, at which Dr. Gritton presided. Mrs. Tate, of Blackheath, Miss Wardrope, and Miss Norris spoke, the latter giving an example of cases which came under her notice as missionary to the Nursemaids' Branch of the Association, of girls being decoyed to foreign lands. Mr. C. Billett, on behalf of the secretary, Mrs. Billett, gave an epitome of the work at Sidcup. Since its formation over 100 members have joined. There is a library and Bible-class, and working meetings are held at which garments are made for distribution amongst the poor.

A MISSIONARY TRAINING HOME,

10a, Drayton Park, Highbury, N.

This house, of which Mrs. Baxter is President, has been opened for the training of young men and women for the mission field abroad, and also for the help of some who need training for home work, and who would value a few months' residence in the Training Home. The time of residence must vary according to the circumstances of each case. It is not intended in any way to supersede or interfere with any existing Missionary or Training Institutions; but only to be one of many to meet the increasing need of young persons of both sexes who feel the call to devote themselves to the Lord's work abroad, and do not know what steps to take, or how to secure the Bible knowledge and experience in practical Christian work and soul winning, which are so essential to a successful missionary.

The course of study is essentially Biblical; the Word of God takes the foremost place; all other studies, whether of Christian doctrine, science, language, &c., take a second place. Full opportunity for house-to-house visitation, open-air, and other evangelistic work, is afforded: two Mission Halls being worked from the Home. As a knowledge of comon things is necessary in some uncivilised countries, and missionaries to such lands will need to turn their hands to everything, each student takes some part in the housework, and in any gardening, carpentering, &c., during hours appointed for that purpose, All students who are accepted must first come on a month's probation.

Rev. R. Turner Sole, who, for five years has been engaged at Chalk Farm and Harrow in training missionaries for the foreign field, has kindly given his services, without salary, as honorary secretary, and made himself mainly responsible for the classes. Miss Bernard, who has given the use of the house, and Mrs. M. Baxter also take part in the course of instruction as voluntary workers. Young people of either sex, over twenty years of age, who have a deep, steady conviction that God is calling them to work among the heathen, and who are willing to trust God for temporal needs, may apply to the honorary secretary, Rev. R. Turner Sole.

PRESBYTERIANS AND EVANGELISATION.

An important Conference of the London Presbytery on Evangelisation was held on Tuesday week, Rev. W. Harris in the chair. Dr. Donald Fraser read a paper on "Hindrances to Success in Evangelistic work." The paramount condition of success, he said, was that all those engaged in the work should have a single eye to God's glory. Congregations should throw their souls into the work. then hindrances would disappear. Mr. Robert Wales, in opening the discussion, said the Church was only beginning to look at evangelistic work. No congregation, was, however, worthy the name of a living congregation unless engaged in the work. Mr. Pope favoured free seats. Rev. H. M'Intosh thought the leading ministers should undertake occasional missions.

Mr. Robert Whyte hoped that the whole spirit of the Church would speedily rise to this great subject. While they gave with their whole hearts to missions to the heathen abroad, let them, he urged, not neglect the heathen at home. Dr. Dykes strongly advocated the providing of fully-equipped mission churches, in which specially ordained evangelists, aided by Christian laymen, should carry on continuous aggressive work, occasional special services being held to gather in the harvest. Rev. R. Taylor and Dr. Monro Gibson took part in the discussion, which was well sustained, and the Conference seemed destined to mark the dawn of a new era in evangelistic efforts so far as London Presbyterianism is concerned.—*Christian World.*

CROYDON Y.M.C.A.—Mr. T. Shuldham-Henry has been conducting a series of important and much-prized Bible-readings at this place, on Thursday evenings, during the present month.

Letters to the Editor.

PROPHESYING.

DEAR SIR,—I have read with some interest, Mr. Judd's remarks upon Female Ministry, though I fail to agree with his conclusions. I will not trespass upon your space unnecessarily, but will leave the general question, no doubt a difficult one to others, but there is just one point that strikes me very forcibly, and it is this, that Christians in trying to get rid of the obvious sense of 1 Cor. xiv. 34, by attributing to the word *lalein*, a meaning different to the reading generally accepted, invariably ignore the fact that the Apostle has used the same word all through the chapter, and it can hardly be supposed that he would employ a word already used some seventeen or eighteen times in one sense, and apply it in a different sense in the one instance referred to. The Greek language is not so poor as that.

Whatever *lalein* means, the women were forbidden to do it (34), and the prophets (29) permitted to do it; and, as if to prevent mistake, the Holy Ghost has also added, "let them keep silence." Women no doubt have a noble ministry to perform, but not in the assembly gathered at the Lord's table for worship.—Yours faithfully,

C. ASHTON.

DEAR SIR,—The word *lalein* occurs upwards of 280 times in the New Testament. In more than 240 places it is translated to "speak," in about eleven to "say," and about the same to "talk;" to "tell" and to "preach" each about six times, and to "utter" three or four times. But in no instance is it translated to "chatter," and a glance at some of the passages in which the word occurs will show the impropriety of such a translation.

It is constantly used of our Lord, as "He *spake* many things unto them in parables;" "while He yet *talked* to the people;" "and He *preached* the Word unto them;" "I that *speak* unto thee am He;" "These things have I *told* you;" "never man *spake* like this Man."

Again, in Heb. i. 1, 2, "God . . . *spake* in time past . . . hath in these last days *spoken*." In Rev. x. 3, 4, "Seven thunders *uttered* their voices," &c.

In the chapter under consideration, 1 Cor. xiv., the word actually occurs twenty-four times, and is always translated "spake." In ver. 3, "He that prophesieth *speaketh* unto men;" ver. 29, "Let the prophets *speak* two or three."

It would be easy to multiply quotations, but these are sufficient for those who allow the Word of God to *speak* for itself.—Yours faithfully,

T. B. MILLER.

Chase House, Hadley Common, Barnet.

BENEFICED CLERGYMEN WHO BECAME MISSIONARIES.

SIR,—You ask for information as to beneficed clergymen who have gone out as missionaries. A notable instance was J. W. Knott, who gave up the valuable living of Eastlieu to accompany Mr. French to India. Mr. French himself was another; also, Messrs. Blackett, Hooper, Maddox, Arden, Bellamy, Barry, Allnutt, Frost, Stone, Greaves, Newton. I have no doubt many more. A few of them gave up their livings on going out for a second time, having retired and taken livings at home, and being constrained to return to the missionary work; but none the less were they beneficed clergy who gave up their livings for missionary work.

These are all from the records of the C.M.S. I believe the records of other Church Societies would show many more instances.—Yours truly,

Roxeth Lodge, Harrow. JAMES STUART.

SIR,—I would only give one noble instance of heroic self-sacrifice which we in Lowestoft had before us just two years ago. It was not indeed a "beneficed clergyman," but a Lowestoft curate, a Cambridge man, whose prospects were as bright and promising as any young minister's could be. One day, in October, 1884, Bishop Hannington came to Lowestoft and asked Mr. Fitch if he would go out to Africa with him. In two days came the answer, "Yes," and in three weeks he sailed as the Bishop's chaplain, leaving behind him an aged father—the well-known Vicar of Cromer—and a large family circle. For a nature such as Mr. Fitch's this was a tremendous wrench—only God knows what it cost him; but he never hesitated, because he said those words—

> Love so amazing, so divine,
> Demands my soul, my life, my all,

eemed burned into his soul.

Your constant reader,

A LOWESTOFT CLERGYMAN.

SIR,—In my own limited experience, I know of several. The late Bishop Steer, of Central Africa, gave up his "living" to be a missionary, and two of my own personal friends gave up their "livings," one in Ireland and one in Scotland, and are at present labouring in the foreign mission field. Such cases I have no doubt can be and will be largely multiplied.—I am, yours faithfully,

Edinburgh. W. M.

DEAR SIR,—I would mention two (and I am sure there are many more in our beloved Church). (1) The son of a rich man, who refused his father's offered gift of a "living," and went out to India—his wife died from real hard work. I have known of many a privation cheerfully endured for the love of the poor dying souls round them. (2) I clergyman who gave up much more than a "living" to devote his life to mission work amongst the poor coolies, spending the most of a large income in his Master's service.—I remain, Sir, yours faithfully,

Newnham-park, Plympton. I. W.

"AN ANTIDOTE WANTED."

VARIOUS correspondents have mentioned the following works as useful for the purpose of removing doubts as to Bible statements:—

"A Young Man's Difficulties with his Bible." By Rev. H. D. Faunce, D.D. 2s. 6d. *Hodder & Stoughton.*—"The Problem of Life." 1s. *Religious Tract Society.*—"How to Answer Objections to Revealed Religion." By Miss E. J. Whately. 1s. 6d. *Religious Tract Society.*—"Handbook of Bible Difficulties." By Rev. Robert Tuck. 7s. 6d. *Elliot Stock.*—"The Inspiration of the Bible." By H. L. Hastings. 1d. *Haughton & Co.*, 10, *Paternoster-row.*—"Reasons Why we Believe the Bible." 1s. *Whitaker & Co.*—"Christ in the Scriptures." By Rev. Adolph Saphir, D.D. 1s. *Morgan & Scott.*—"The Ages before Moses." By Rev. J. Monro Gibson, D.D. *Oliphant & Co., Edinburgh.*—"Handling the Scriptures." By Rev. E. White. *Elliot Stock.* 6d.

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U.K.R. TEMPERANCE UNION.

THE fourth anniversary meeting of this Union was held last Friday evening at the Holborn Town Hall. Mr. H. Tennant, General Manager of the North-Eastern Railway, presided. The proceedings were opened with singing, and then Rev. G. Howard Wright offered prayer.

Mr. C. E. TRITTON said on behalf of the great travelling public he appreciated the great strides which temperance and total abstinence had made amongst railway men. He believed in taking high ground on this question, and if it was rightly undertaken and carried out in the true spirit, it was a distinct work for the Lord Jesus.

Mr. H. C. THOMPSON, the Secretary, read the report. He said that steady progress had been made during the year. Two new societies had been affiliated—York United (Midland, North-Eastern, and Great Northern Railways), and Selby and District (North-Eastern Railway). The total number of branches in the union was eighty-three, thirty-one of which were on the Midland Railway, the numbers of members was 10,012, compared with 7497 in 1885, being an increase of 2515. Several conferences had been held, and had proved very beneficial, but not much progress had been made with regard to libraries, few of the branches having the necessary funds. Books would be thankfully received at the offices, 9, Bridge-street, Westminster. The receipts were £279 10s. 3d., and the expenditure, £221 2s. 2d.

The CHAIRMAN in his speech emphasised the importance of bringing up their children as total abstainers. Messrs. C. Brooker, T. J. Clevely, H. Tedbury, and G. Wrightson also addressed the meeting.

BELFAST Y.W.C.A.—The annual meeting of this Association was held on October 14, in the Association Hall. Rev. Dr. Hannay presided. After Rev. George Shaw had offered prayer, Miss Ewart (Hon. Sec.) read the report. During the past eleven months 101 members had joined. There are a library and reading-room, an employment agency, which are open every day except Saturdays; boarding-house and Bible-classes, all under the care of Miss Marston, the lady superintendent. The financial statement showed a balance of £29 3s. 7d. in hand. Addresses were given by Mrs. Pigott and Miss A. Smyley. In the evening a social meeting was held in the Exhibition Hall, at which Rev. John M'Ilveen presided. A large number of ladies were present, and after tea the Chairman gave an address; subsequently Miss Ewart, Miss Smyley, and Mrs. Pigott also addressed the assembly.

OBITUARY.

REV. T. T. KILLEN, D.D.

WE regret to announce the death, in his sixtieth year, of this devoted minister, who for nearly twenty-five years has been the pastor of Duncairn Presbyterian Church, Belfast. On Wednesday, the 20th inst., he conducted the prayer-meeting, and passed away the following afternoon, the cause of death being a clot of blood in the heart. He edited *The Evangelical Witness* for four years, and his "Sacramental Catechism" has passed through several editions, and been republished in America.

THE LIVERPOOL "CABMAN'S BISHOP."

Last Thursday there passed to his rest, full of years and of ripe experience in Christian mission work, Mr. Edward Sunners, long engaged in the duty of evangelisation among the cabmen of Liverpool, and known to a large circle of friends as "The Cabman's Bishop." He was a great favourite with all the Liverpool cabmen, and had great influence with them. He was never slow in preaching to them in homely language the truths of the Gospel, and was the means of bringing many a cabman to a knowledge of the truth. He died at his residence, 39, David-street, somewhat suddenly and quite unexpectedly, after only a brief illness; but no more beautiful or characteristic close of life could be recorded, for he was found on his knees in the act of prayer. Some interesting particulars of his life are given in a chapter called "Happy Ned" in John Ashworth's "Strange Tales from Humble Life."

A SERVANTS' HOME for respectable girls between the time of leaving one situation and entering upon another, has been opened at Bank-buildings, 435A, Norwood-road, West Norwood. There is also a Registry Office, and a room where servants may spend their evenings. Rev. W. Fuller Gooch gives a Bible-reading on Prophetic Truth on the first Tuesday in each month. Mrs. Hodge, 14, Deronda-road, Norwood-road, S.E., is the secretary.

MISSION AT GLASGOW.—Mr. C. King and his wife have held meetings every night (Saturdays excepted) during the past fortnight in the Lyon-street Free Church. On Sabbath evenings the church has been filled, and large audiences have gathered together during the week-nights. Mr. King has succeeded in attracting the careless masses who cannot be reached by ordinary methods of Christian work, and Mrs. King has helped to increase the interest of the meetings by her singing and speaking. Their work has been much blessed here, and few, we think, are better adapted for reaching the careless masses in our large towns and cities.

REV. DAVID BROWN.

THE UNITED CABDRIVERS' GOSPEL TEMPERANCE ASSOCIATION was started about two years and a half ago. Since that time a considerable amount of good has been done; about 600 pledges have been taken in connection with the meetings, and deputations of cabdrivers have addressed about 150 meetings. The Committee are anxious to be more extensively useful during the coming winter, and are ready to send out deputations to address meetings in any district of London. Some of your readers may be able to assist us in organising such meetings, or to help pecuniarily those who do the more active work. WYNDHAM A. BEWES.

11, *Stone-buildings, Lincoln's-inn, W.C.*

SOLDIERS AND SAILORS IN SIMON'S TOWN.—Some months ago, mention was made in these columns of a project for establishing a Soldiers' and Sailors' Home at Simon's Town, South Africa. A few weeks ago three soldiers came to their pastor, asking whether a beginning might not be made in a humble way, urging as a plea, "There is nowhere to go to but the public-house." Fortunately a room in a small iron store, at the back of same premises in the main thoroughfare was available for the purpose of a reading-room. In this a modest start has been made, but the accommodation is altogether inadequate. An earnest appeal is, therefore, made for help towards acquiring a suitable building. The promoters are driven to appeal for this help outside, as their community is very small and poor, and overburdened with the tax of supporting its ministry and school. Communications may be addressed to Rev. Ellis J. Williams, Simon's Town, South Africa, or to Rev. R. Walker, Centenary Hall, Bishopsgate-street, E.C.

[We hope this place of refuge for the well-disposed soldiers and sailors who sojourn in Simon's Town may speedily be provided].

The Book World.

STORY BOOKS.

The cry is, "Still they come." Here is quite a budget:—THE BELLS OF DUMBARTON. By LUCY LINCOLN MONTGOMERY. 5s. *Hodder & Stoughton.* Good, wholesome reading throughout. The story is a most pleasant one, and the author writes with far more strength and originality than is generally found in this class of book.—EVA GRANT'S ESCAPE. By Mrs. H. H. B. PAULL. 3s. 6d. *Hodder & Stonghton.* Every girl who reads the story will say, What a happy escape! Mrs. Paull has written for our elder girls, and discourses wisely of the evil effects of ungoverned temper, too much wine, and an inordinate love of money. The moral of the story is an excellent one.—EYES TO THE BLIND. By C. BIRLEY. 3s. 6d. *Hodder & Stoughton.* A splendid book for the boys. Denys is a real boy, just such a brother as sisters delight in—and the touches of humour, flashes of wit, and sweet, quaint names in the story will make it acceptable to all readers.—GOLDEN LINKS IN A LIFE CHAIN. By E. TRAVERS EVERED POOLE. 2s. 6d. *Nisbet & Co.* Certainly a book for the *elder* girls, since it enters into the Purity question—fallen and falling sisters; temperance; dancing; Christian work; and many other things that belong to our real life. As Mrs. Poole is the writer, this is sufficient guarantee that each of these subjects is well and wisely treated, and in the most womanly way.—ALLURED TO BRIGHTER WORLDS. By Rev. ROBT. HARDY BRENAN, M.A. 2s. 6d. *Nisbet & Co.* A bracing, happy, loyal story about the goodness of God, and the beauty of life, and the glory of love. Not a dull page in it. There is no plot, no thrilling narratives, no startling adventures—but it is full of good things, new and old.—LIVING IT DOWN. By LAURA M. LANE. 3s. 6d. *Partridge & Co.* A beautiful story, beautifully told, of a girl brought up for sixteen years with and by a loving Christian mother, in ignorance of her father's existence, for that father is under the brand of shame. Her struggles, her triumphs, her resolute adherence to the will of God, and her final reward, make up the charming book.—LOW IN A LOW PLACE. By EMMA E. HORNIBROOK. 2s. 6d. *Partridge & Co.* Altogether a different class of story, less natural in its plot and treatment; but in every way healthy in tone, wise of purpose, and carefully written. It is a story of family life of the most helpful and refreshing kind. —A SAILOR'S LASS. By EMMA LESLIE. 1s. 6d. *S. W. Partridge & Co.* The oft-told tale of a child saved from shipwreck, brought up by kind foster parents, and proving eventually to be a near relation, ending, as a matter of course, with virtue rewarded, and all made happy.

The following are also published by *Messrs. Nisbet & Co.*:—UNCLE JOHN'S TALKS WITH HIS NEPHEWS, by E. J. HARDY, M.A. (2s.), cannot fail to do the nephews good, and all others who will listen to the wise and practical lessons that Uncle John teaches. A first-rate book to give to any lad who is beginning to think and act for himself. —HIGH AND LOWLY, by ELLEN LOUISA DAVIS (2s.), is dedicated to the writer's Bible-class, and will interest a wide circle of readers among both the "high" and the "lowly."—FIVE THOUSAND POUNDS, by AGNES GIBERNE (2s.), is written in the authoress's usually bright and racy style; it teaches, in a way that will not be easily forgotten by the readers, some very important lessons on the use and abuse of money, showing how powerless riches are to give happiness except when used as a sacred trust from God.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This publishing house have favoured the young readers of their publications with the following new books:—*Will's Voyages*, by F. Frankfort Moore (3s. 6d.), is a tale of stirring incident and adventure thoroughly well told. *The Adventurous Voyage of the "Polly," and other Yarns*, by S. Whitchurch Sadler, R.N. (3s.), is another book full of the wonders of a seafaring life. These "yarns" having appeared before in the *Boy's Own Paper*, it is sufficient to say that the favour they met with on their first appearance assures them of a welcome in this handsome volume. *Crooked*, by Helen Shipton (2s.), is a very thoughtfully written tale, which will, we think, be helpful to a large class of honest doubters, whose hearts are tried by the mysteries of Providence. *Josiah Hunslet's Reward*, by Rev. E. N. Hoare (2s. 6d.), is a story full of improbabilities, and with no very perceptible moral. *The Dawn of Day* (vol. for 1886, 10d.) contains short, pithy papers, full of interest and instruction. This little volume will be most useful to Sunday-school teachers. *Pictures and Rhymes for Holiday Times* (2s.) is a delightful nursery gift book that will make the eyes of our little ones sparkle with delight. *Robinson Crusoe*, by Daniel Defoe. Illustrated with 48 chromo-lithographs and water-colour drawings (3s. 6d.). Our old friend never appeared in a more becoming garb. The pictures are a new attraction; the story itself has been considerably altered—we will not say improved—but young people generally will not stop to think of that. *The Little Vagabond* (1s.), by Miss C. S. Macquoid, is a little book that will maintain the interest of the young people while they follow the fortunes of Checco, and at the same time will teach them something of the value of kind words and actions. *Loss or Gain?* (1s. 6d.), by the author of "A Hero Poet," gives the history of an ambitious lad, to whom an accident was the means of lifting him from a self-centred existence to the joy of living for others. *Jack Davie's Inheritance* (6d.), by Miss F. B. Milne, gives the arguments in favour of the Establishment, wrapped up in a story of village life.

The British Weekly, a Journal of Social and Christian Progress, is the title of a new high-class penny paper to be published by *Messrs. Hodder & Stoughton.* The first number will appear the first week in November.

THE LORD COMETH. 1d. *S. W. Partridge & Co.* This booklet, by the authoress of "Joyful Service," treats of the Lord's Coming in an undogmatic manner, which is refreshing. Written for those who have neither time nor opportunity to read large treatises on prophecy, it marshals the great facts of the Christian hope under three heads: Watching, Waiting, and Working, and points the reader to the Word of God for all information. A useful little book for distribution.

ALMANACKS FOR 1887.—We have received several sheet almanacks, each of which has its own peculiar excellence. THE FIRESIDE ALMANACK (1d. 7, *Paternoster-square*), besides its daily texts arranged topically, has a portrait of Queen Victoria, and quotes the appropriate text, "Thou shalt hallow the fiftieth year." THE CHURCH MISSIONARY ALMANACK (1d. *Church Mission House, Salisbury-square*) contains a number of groups and portraits, chiefly of native workers connected with the Mission. THE THAMES CHURCH MISSION ALMANACK (1d. 31, *New Bridge-street*) is intensely nautical, and besides the daily texts, gives us a sketch map of that part of the Thames which its operations embrace, some appropriate illustrations, and a tide-table. The *Religious Tract Society* send their PEOPLE'S ALMANACK and CHILD'S COMPANION ALMANACK. They will commend themselves both by the amount of information, and the number and beauty of the illustrations they contain. The latter has a list of the International Lessons, and also of the Readings for the Scripture Union.

BOOKS RECEIVED.

Mr. Elliot Stock:—
Work and Save, by H. de Hochstrasser.

Messrs. J. F. Shaw & Co.:—
"Our Darlings." Annual Vol. Paper, 3s. Cloth, 5s.

Messrs. Funk & Wagnalls:—
How to Win. A Book for Girls, by Frances E. Willard.

"*Home Words*" *Office*:—
Annual Volumes:—Home Words—Day of Days—The Fireside—Hand and Heart.

National Temperance Publication Depôt:—
The National Temperance Reader.
The National Temperance Mirror. Annual Vol., 1886.

Messrs. Stevens & Sons, 119, *Chancery-lane*:—
The Law Relating to Protestant Nonconformists and their Places of Worship, by Reginald Winslow, M.A.

Messrs. Cassell & Co.:—
A World of Girls, by L. T. Meade. 3s. 6d.
The Twilight of Life, by Rev. John Ellerton, M.A. 1s. 6d.

Messrs. Hodder & Stoughton:—
The Life of John Wesley, by John Telford, B.A.
The Charter of Christianity, by Rev. Andrew Tait, D.D. 12s.

Messrs. S. W. Partridge & Co.:—
Annual Volumes:—Infant's Magazine—Children's Friend—Family Friend—Friendly Visitor—British Workman—Band of Hope Review.

Messrs. J. Nisbet & Co.:—
Himself, by Carrie S. Matthews. 1s.
See for Yourself, by Grace Stebbing. 1s.
The Prairie Chief, by R. M. Ballantyne. 3s. 6d.
The Queen of the Family, by Mrs. Hornibrook. 5s.

Religious Tract Society:—
Launch the Lifeboat, by Mrs. O. F. Walton. 3s.
The Town's Benefactor, by Ellen L. Davis. 1s. 6d.
"Our Gracious Queen." By Mrs. O. L. Walton. 3s.
The Clevelands of Oaklands, by Mrs. Lucas Shadwell. 3s. 6d.
Annual Vols.:—Child's Companion. 2s. 6d.—Tract Magazine. 1s. 6d.—Cottager and Artisan. 1s. 6d.

PAMPHLETS RECEIVED.—*Mr. Elliot Stock*:—Handling the Scriptures. An address by Rev. Edward White. 6d. *Messrs. W. B. Horner & Son*:—The Golden Key to the Mysteries of Life, a poem, by William Adkins. 6d. *Messrs. Alexander & Shepheard*:—The Growth of Corn, by Rev. P. Barclay, M.A. 4d. *Edward Stanford, Charing Cross*:—State-directed Colonisation: the Proposal Explained and Defended, by Alfred Simmons. 6d.

BOURNEMOUTH.

"THERE are no little sins, for there is no little God to sin against." So said Captain Dawson in his address at Shaftesbury Hall, Bournemouth, last Sunday afternoon. Many other striking remarks and apposite illustrations were given in speaking of the rebellion of Absalom and the father's appeal to the captains of his forces—"Deal gently for my sake with the young man," and his subsequent anxious question, "Is the young man Absalom safe?"

Here is a bright and lively meeting from three to four of a Sunday afternoon, attended by an audience of a thousand, largely consisting of young men, with an overflow meeting in the Y.M.C.A. Why do not the churches learn a lesson? In all probability there will be many conversions at this afternoon meeting during the coming winter, partly because the meeting is distinctly with the object and expectation of winning souls, and also because those who are already anxious seek places where they expect to find definite guidance.

A NEW TRANSLATION OF THE BIBLE.—The Paris correspondent of *The Daily News* telegraphs:—A Hebrew scholar, M. E. Ledrain, has published the first volume of a new translation in French of the Bible. It includes the Book of Judges, the two Books of Samuel, and the First Book of Kings. The work is to be complete in nine parts.

REQUESTS FOR PRAYER.—For blessing on a mission at the Queen-street Wesleyan Sunday-school, Chester-road, Hulme, Manchester, from Oct. 31 to Nov. 5.——For blessing on special services by Mr. Opie Rodway at Girlington Mission Hall, Bradford, Yorkshire, from Oct. 30 to Nov. 8. ——That God would revive his work in connection with the Lewis Y.M.C.A., and guide with respect to a projected mission for that purpose.

MISSION TO LEPERS IN INDIA.—Mr. Wellesley C. Bailey, Secretary of this Mission, writes:—"I leave England for a six months' tour in India, in the interests of the lepers, on November 5, and shall be very grateful if your readers will remember me and the work in prayer. All communications should be addressed as formerly to 17, Glengyle-terrace, Edinburgh, where they will be fully attended to, and where also all monies will be received."

THE GOSPEL AT FAIRS.—During the first week in November the largest fair of the year will be held at Brecon, South Wales. Business and so-called "pleasure" attract thousands of visitors from all parts of the country, and scenes of folly and wickedness abound. For the first time an evangelist of the London Open-air Mission is coming to preach at the fair, and friends at a distance could greatly assist in the good work by sending tracts, booklets, &c., for distribution, to the Secretary, Y.M.C.A., Brecon.

DISTRESS IN ACHILL.—DEAR SIR,—Some time ago you made an appeal on behalf of the distress in the island of Achill, Co. Mayo, Ireland. My sister and I once worked there for a short time by Lord Cavan's invitation. The poverty there was very great, and they must, indeed, need help. We are hoping to send them a parcel next month; if any friends would send relief, either in clothing or money, I would gladly receive and forward it.

39, *Park-lane-terrace,* (MISS) L. A. GREEN.
Albion-road, Stoke Newington.

WATFORD Y.M.C.A.—An inaugural meeting was held at the Watford Coffee Tavern on the 20th instant. There was a good number of young men gathered, and, after tea had been served, Mr. W. Owen, one of the honorary secretaries, took the chair. Mr. R. Burn (Secretary, Aldersgate-street) gave an address, in which he recounted the origin of these Associations, and encouraged the members to do personal work for Christ. Mr. Colin Taylor and the Chairman also addressed the meeting, and called attention to the Sunday afternoon Bible-class and the Thursday evening meetings, which were arranged.

RAGGED SCHOOL UNION.—A large number of Sunday and Ragged-school teachers assembled at the Metropolitan Tabernacle on Monday week. Rev. C. H. Spurgeon was announced to give a special address; he was, however, too unwell to be present, and his place was taken by Rev. James Spurgeon. In a statement of the work of the Union, it was said that in London alone there are 190 buildings where ragged-school work is carried on by day and by night, and in which 50,000 children are gathered. Mr. J. Spurgeon addressed the teachers, basing his discourse on Mark iv. 38. He urged them to more earnestness in dealing with these neglected children, and impressed the needs for habitual prayer.

Gleanings.

MISSIONARY.

Two coloured missionaries have been sent to the Congo by the coloured Baptists of the North Western States.——Thirteen missionaries left Philadelphia, recently, for India and Egypt, under the care of the United Presbyterian Foreign Mission Board, the largest band ever sent out by that Church.——A congress of evangelical workers is soon to be held in Mexico, representing all denominations now engaged in that field of labour. ——Nearly thirteen hundred dollars were subscribed for Bishop Taylor's African mission at the camp-meeting in Massachusetts.——Bishop Hannington's successor, Rev. H. P. Parker, formerly of Calcutta, was formally set apart for the work last week.——Dr. Thoburn of Lucknow, writes, that in response to a recent appeal in the States, seventy have presented themselves for missionary work in India in connection with the Methodist Episcopal Church. One man of fifty-six, two of forty-seven, and one of forty-five were among the volunteers.——It is disappointing to hear from the missionaries that there are very few or hardly any converts in the Scindh district, though missionaries have been labouring there for more than twenty years.——Rev. Mr. Correll, during a visit to Japan, baptized sixty-three people, and admitted forty-three persons to membership of the Methodist Church.——The Chinese Government has paid 10,000 dollars to the Canada Presbyterian Mission, in Formosa, for property destroyed during the Franco-Chinese war. The mission has now thirty-eight stations.——The North Ceylon Wesleyan Tamil Mission is making a special effort, and has set ministers apart for aggressive evangelistic work.——Rev. Henry Fairbank, who recently arrived at Bombay to take up the work of his father, Dr. Fairbank, is the seventeenth similar case in connection with the American Marathee Mission.——Indian missionaries are becoming more favourable to the immediate baptism of converts, instead of making them undergo a probationary period.

TEMPERANCE.

Mrs. Lucas, the President of the World's Women's Christian Temperance Union, Mrs. Blakey, Mrs. Pearson, Mrs. Margaret Parker, and Mrs. E. H. Bradley will visit America to attend the National Conference at Minneapolis.——A young man who had murdered another man through drink, said to his mother, when she was bidding him farewell, "Oh mother, I didn't want to kill him; I was crazed with drink. It was the saloon did it. Oh mother, tell the temperance people to be in a hurry!"——The East Pennsylvania Evangelical Lutheran Synod, which educates a number of young men for the ministry, has resolved not to receive as beneficiary any young man who uses tobacco in any form.——The Sunday afternoon temperance meetings were commenced at Tremant Temple on September 19.——The Republican Territorial Convention of Dakota has passed a resolution recognising the liquor traffic as an evil, and pledging the party to legislate for the protection of the people from the evil influence of the sale of intoxicating liquor.——The Prohibitory party in Atlanta, Ga., met with its first reverse in the recent election of members of the Legislature. They put up candidates who would vote for the most stringent measure, and were opposed by the Regular Democratic candidates in favour of high license, who were elected by a large majority.——The prosecution of the liquor-sellers of Sioux city, Iowa, is being pressed forward. The owners of the buildings will be sued after the liquor-sellers have been prosecuted to the extent of their responsibility. Investigations show that the murder of Mr. Haddock was instigated by the saloon keepers, who held a meeting in Sioux City a few days before the murder, and another on the day, when it was understood that men had been secured "to do the job." An additional reward of 1000 dollars has been offered for the conviction of the murderer.——The National Temperance Society of New York has adopted an appeal signed by the president, Dr. Theodore L. Cuyler, to the electors of the State of New York, urging them to vote for a Convention to revise and amend the constitution.——The United Kingdom Band of Hope Union has decided to offer £50 in prizes, to be given to successful competitors at an examination to be held February 25, 1887. The text-book is Dr. Ridge's "Temperance Teaching for the Young."——The League of the Cross held a great demonstration at Cork, Oct. 10, to celebrate the anniversary of the birth of Father Mathew. Temperance sermons were preached in all the churches.——The Great Western Railway Temperance Union has twenty-one branches in full working order, and they have declared 15 per cent. to the shareholders of their coffee taverns.——The Local Option law has reduced the number of saloons in the State of Mississippi.——The New Zealand Alliance has been holding a series of meetings at Auckland and the Thames. All the denominations were represented, and Mr. T. W. Glover was one of the speakers.——The first anniversary meeting of the Marylebone Temperance Federation was held on Monday week at Trinity Rooms, Crawford-street, the Hon. and Rev. Canon Leigh presiding. Thirteen Societies have been affiliated to the federation. Mr. Axel Gustafson, Mrs. Everitt, Rev. Newman Hall, and others addressed the meeting.——Smuggling is greatly on the increase in the Highlands, since the malt tax was abolished. Mr. J. Macdonald, Dingwall, in *The Celtic Magazine*, says that the Highland clergy are "guilty of the grossest neglect and indifference in this matter." In one parish, however, smugglers are formally debarred from the Communion table.——The third annual Conference of managers and others interested in the Coffee-tavern movement was held at the Town Hall, Kensington, on Friday last.

Y.M.C.A.

The noonday meetings of the San Francisco Association were continued through the summer without a break, the average daily attendance being fifty.——There are 4200 members in the Chicago Y.M.C.A.——The Delegates from the Associations of Western Massachusetts held a two days' Conference at Pittsfield recently to discuss the best methods of work.——At the nineteenth annual Convention of Y.M.C.A.'s and Evangelical Churches of New Hampshire, U.S.A., held at Dover. N.H., Dr. A. J. Gordon gave an address on "Baptism of Power, the Secret of Success in Christian Work."——Rev. Dr. Edward Judson, the youngest son of the famous missionary, has been holding revival services for young men in the Hall of the Boston (U.S.A.) Association.——The corner-stone of a new building for the Albany Association has been laid. It will cost 65,000 dollars, and is given by Mr. James B. Jermain.——At the annual gathering of the American Association for the Advancement of Science, held at Buffalo, the Christian members held a meeting on the Sunday at the Y.M.C.A. Hall.——Mr. D. L. Moody gave an address at the laying of the corner-stone of the new Association building at Worcester, Mass. The stone was laid by Mr. Albert Curtis, who gave 25,000 dollars towards the cost.——Of the eighteen or twenty members of the Chinese Y.M.C.A. connected with the Chinese Mission of the Third Presbyterian Church, Chicago, nine are studying preparatory to missionary work among their countrymen.——A young man in Philadelphia found a scrap of paper in a waste-basket. It was an invitation to visit the Y.M.C.A. He went, was cordially received, and after some conversation he decided for Christ.——A Special Mission is to be held at the Brighton Association from November 14 to 28.——The Gateshead Branch held its first annual meeting recently, and reported a membership of 157.——A Chinese Y.M.C.A. building has been erected at Honolulu, costing 5000 dollars, of which the Chinese contributed about 2000.——Lieut.-Col. Oldham has just concluded a fortnight of special services at the Coldstream Association. Christians have been quickened, and there have been some good cases of conversion, one of a man who had sunk so low through drink that the lodging-house keepers had turned him out.——The Sydney Y.M.C.A. held a book levee to replenish their library. It was a success, nearly 1000 volumes and £45 to purchase others being received.——The members of the Leslie (Fifeshire) Branch are about to build an Institute at a cost of £760.——The annual meeting of the Glasgow Association will be held on Friday. A week of prayer in connection with this Association was commenced last Sunday, when special sermons were preached in many of the churches.——The annual meeting of the Beyrout (Syria) Y.M C.A. was held in the Hall of the American Mission there, which was crowded. Rev. Dr. Van Dyck gave a lecture on "Popular Discoveries."

EVANGELISTIC.

Mr. G. A. Waller, of the Evangelisation Society, has held a fifteen days' mission at Ferncombe, Godalming. Many hearts were touched, and some were brought to decision.——Much blessing has followed two months' work in Dundee by Mr. J. W. Moodie.——Mr. Benjamin Short lately conducted a twelve days' mission at Rutherglen, Victoria; about one hundred gave their names as receiving spiritual blessing.——A good work has been going on quietly in Bhopal, India. A native Christian from the Punjab has been living a simple life of faith amongst the people of this Native State, and has been leading others to Christ.——The "Sam Jones Tabernacle" at Cartersvilla, Ga., a gift of the evangelist to his native town, was dedicated September 5. The tent is intended for union Christian meetings, irrespective of denomination.——Mr. Thos. Harrison is holding services in Boston, U.S., this month.——"Bailey's Praying Band" have spent four weeks at Orland, Me., holding meetings every afternoon. A general quickening in religion is apparent.——Mr. G. O. Barnes lately returned to Louisville, Kentucky, after his tour round the world.——The Presbytery of New York contemplate an extension of special services and visitations during the winter.——Reports from Auckland, New Zealand, state that Mr. E. Trotter and Hon. Mr. Waldegrave have held Bible-readings and Gospel services there with much acceptance and success.——Mr. Moody has lately conducted evangelistic meetings at Southbridge, Mass., and at various places in New York State. With Major Whittle he visits Pittston, Pa., next month.——Rev. Thomas Cook, Wesleyan, has just concluded a mission at South Shields; many conversions and an awakening of spiritual life has resulted.——Conventions for the promotion of Holiness have been held, recently, in connection with the Wesleyan churches at York and Ilkley.——The Wesleyan mission at Birmingham, to which we have already referred, commenced on Sunday last.——The weekly open-air services conducted throughout the summer by workers of the "Field-lane" Ragged Schools, have been brought to a close. The services have been much appreciated by large gatherings of people, and the after-meetings were well attended. ——Mr. H. M. Barnett has been labouring in the Gospel, with acceptance, at Lincoln.——The first anniversary tea and meeting of the Northcote-street Baptist Mission, Stockton-on-Tees, was held on October 21. The report of the work shows that much good has been done, many souls having been won to Christ during the year. Mr. Braithwaite presided, and other local friends spoke. ——A series of meetings is being conducted by Mr. William Ripley in connection with the Barnard's-court Mission, Greenock.——On Thursday the first free tea (with Gospel address) for this winter was given to unemployed dock labourers by Mr. C. Coleman. Three poor men professed to find salvation.——Mr. Richard Weaver is conducting a mission at Hayden Hall (South Wimbledon), to which large numbers of the working classes are nightly attracted, and there are manifest signs of God's presence and blessing.

MISCELLANEOUS.

The New York Mission and Tract Society reports that the last, its sixtieth year of work in that city, has been one of great prosperity in all branches.——There are 1000 Young Peoples' Societies of Christian Endeavour in the United States, with a membership of over 60,000. The first State Convention is to be held at Syracuse on November 9 and 10.——Philadelphia is said to be the only city in the United States in which the membership of the Sunday Schools is one-fifth of the population.——Welsh Mountain, Lancaster co., Pa., earned notoriety as the resort of the "Buzzard Gang" of thieves and murderers. A Quaker, Mr. Supplee, heard of this, and bought a plot of land on which to build a chapel. A flourishing mission now exists there as a result.——A White Cross movement has been started in South Boston. Dr. Phillips Brooks devoted two Sunday evenings to the subject.——A company has been incorporated to establish a line of vessels from Baltimore to the Congo.——Two boys were arrested for murder in Texas, said to have been committed through reading sensational stories. Another band of youths were caught in the act of wrecking a train, intending to rob the dead passengers, and go West with the funds so obtained to fight the Indians.——In 1885 no less than 53,010 pilgrims visited Mecca and Medina.——An American lady suggests that services should be held in skating-rinks or any other place where non-churchgoers will congregate.——Numbers of the students in Parsons College, Iowa, are preparing for foreign mission work in connection with the Presbyterians. Although a young college, it has distinguished itself in this direction.——*The Indian Witness* says that quack advertisements are, as a rule, pits for the blind, and ought to be suppressed by the sanitary commissioner in every country that is civilised enough to have a medical establishment.——*The Friend* is the title of a new paper published at New York which will advocate the principles of the Peace Society, and specially report Christian work among the Chinese residents of the States.——A new illustrated monthly, *The Gospel Age*, will give special attention to New York and Brooklyn Church News.——The American Bible Society has authorised the printing of the Psalms in the Choctaw language. The translation was made by Rev. J. Edwards, a missionary among the Indians.——The Brixton-hill Wesleyan Circuit has offered to release Rev. H. Price Hughes as far as possible, so that he may aid Rev. Mark Guy Pearse in advocating the claims of the London Mission this year. It is also arranging to supply his place without cost to the Mission during his absence.——At the annual meeting of the American Seamen's Friend Society at New York it was said that the *morale* of the sailors had greatly improved of late years. This Society has placed thousands of loan libraries on board the vessels.——The Hon. Frederick Douglass, the negro statesmen and orator, is at present in Europe. He hopes to attend some of the May meetings next year, and will probably deliver a series of lectures in the provinces. Mr. Douglass entertains high hopes of the negro race in the United States.——At the investiture of the Bishop of Baltimore with the Cardinal's baretta, President Cleveland sent a congratulatory letter, and a member of the Cabinet attended the ceremony. Why do the United States and other Governments give such honours to Romish dignitaries? ——An association of German Christian students recently held a jubilee meeting at Erlangen.——The New York *Churchman* directs attention to the difference between Protestant and Roman Catholic Scotchmen. The latter are thriftless, unprogressive, and superstitious, wholly lacking the mental and moral characteristics which distinguish the former.——The New York Port Society has been doing an active work amongst sailors for sixty-seven years. It has reading-rooms, and a commodious church in Madison-street, of which Rev. Dr. E. D. Murphy is the pastor. He is a venerable man, of seventy-one, but is admirably gifted for work among seamen, who confide readily in him.

Notices.

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Notes on Daily Readings.

SUNDAY, OCTOBER 31.—2 CHRON. XIV.

The order of the events of this chapter should be noted. (1) HEARTY OBEDIENCE (2—5).—"*Asa did that which was good and right, &c.*"—He put away evil, he sought the good. This is the solid foundation for all that follows.

(2) PEACE (5—7).—"*We have sought Him, and He hath given us rest on every side*" (7).—"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. xxxii. 17). "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. xvi. 7).

(3) THE TRIAL OF FAITH.—Sooner or later trial tests the gift of faith. A schoolmaster's work has only just begun when the scholar has learnt and apprehended the general principles (or rule, as it is called). The harder work is to acquire skill in applying that rule to all sorts of examples. Hence the many hard and puzzling sums set for the exercise of the scholars. So the general lesson of faith, learnt through the Word and Spirit, must be supplemented by the application of the great principle to the many and varied difficulties of actual life. In his discipline the Great Teacher gives a large place to exercises.

(4) THE TRIUMPH OF FAITH.—This is to be connected with the foregoing obedience, for true faith is impossible, except to the submissive. Disobedience murders faith. If Asa was now great in faith, it was because he was, first, thorough in his obedience. Faith is vision; and the pure in heart only shall see God.

Asa's triumph may be analysed thus: (1) The Vision of Faith. *Lord, it is nothing with Thee to help*, &c.—This vision was simple, sublime, and satisfying. (2) Trust, or the Repose of Faith. *We rest on Thee.*—The will, acting with the illuminated mind, produces trust, and trust brings repose. (3) The Activity of Faith. *In Thy name we go*, &c.—The more they were assured of God's help, the greater their readiness to fight. Faith's activity is linked with faith's repose, just as the vigour of a tree depends upon the undisturbed possession of the soil allowed to its roots. (4) The Blessed Refuge of the actively obedient, trustful, and spiritually-minded man. *Let not man prevail against Thee.*—He boldly links himself to God, and identifies his interests with God's. He hides in God, and is safe. (5) God's response to his servant's trust. *So the Lord smote the Ethiopians*, &c.—It was complete and glorious, as it *always* is when we leave Him room in our lives.

MONDAY, NOVEMBER 1.—2 CHRON. XV.

3.—*Now for a long season Israel*, &c.—"Rather, 'Many a time hath Israel been without the true God.' Israel here is used generally for the whole people of God; and the reference is especially to the many apostasies in the days of the Judges (Judges iii. 7, 12, iv. 1, vi. 1, viii. 33, x. 6), which were followed by repentance and deliverance. *Without a teaching priest.*—The Israelites had never been without priests of one kind or another; but there had been occasions when none of their priests taught them the true doctrine."—*Sp. Com.*

7.—*Be ye strong*, &c.—"Great resolution and indomitable energy would be required to persevere in face of the opposition his reforming measures would encounter."—*Jamieson.* The removal of Maachah from her dignity of queen-mother—a dignity of peculiar value in an Eastern court—must have called for an enormous effort of will and courage. In all this Asa is a spiritual hero.

12.—*They entered into a covenant.*—"Solemn renewals of the original covenant which God made with their fathers (Exod. xxiv. 3—8) occur from time to time in the history of the Jews, following upon intervals of apostasy. This renewal in the reign of Asa is the first on record. The next falls three hundred years later, in the reign of Josiah (2 Kings xxiii. 3; 2 Chron. xxxiv. 31). The third in the time of Nehemiah (Neh. x. 28—39)."—*S. C.*

17.—*The heart of Asa was perfect all his days.*—Not sinless: see xvi. 2—10, 12; but free from idolatry.

19.—*There was no more war until the five and thirtieth year*, &c.—Chap. xvi. 1 tells us that Baasha began the new war in Asa's thirty-sixth year. Yet from 1 Kings xvi. 8 we learn that Baasha died in Asa's twenty-sixth year. The "Speaker's Commentary" suggests that there has been a corruption of a figure, and that we should read (19) "in the twenty-fifth year," and (xvi. 1) "in the twenty-sixth year." This would allow ten years of peace following Asa's victory over Zerah, and would bring Baasha's attack to the last year of his reign.

This chapter reminds us of the power of God's word, by pointing out (3—6) the misery and degradation that came when there was no teaching priest; but even more so, perhaps, by showing to what boldness and patience and zeal in reformation Asa was stirred by the message of Azariah.

TUESDAY, NOVEMBER 2.—2 CHRON. XVI.

This is a chapter to be read with humility and prayer. It tells of the grievous fall of a great man near the close of a splendid life. Further, it tells how he failed through lack of that very quality which hitherto had made him great. He had conquered gloriously by faith: now he fails ignominiously through unbelief. In the greater trial he had overcome: in the lesser, he is beaten. Neither his great and wonderful experience, nor the knowledge and godly habits acquired, are sufficient. He falls when man might have thought him safer. Well may each one pray, "Hold Thou me up, and I shall be safe." There was no doubt a previous preparation for this fall. Perhaps he had slipped into the habit of resting on his great achievements, and of thinking much of himself. Just as his early obedience had braced and prepared him for the war with Zerah, so now the growing spiritual lassitude born of self-complacency had weakened him for this later trial.

This story reveals the desperate mischief wrought by unbelief. It led Asa to a tremendous and needless expense (2), prevented him from enjoying a most brilliant double victory over Syria and Israel combined (7), and brought him war, and not peace as he had expected. Worse still, it drove him into a fearful antagonism to God, and into most desperate sin against Him (10); it led to such a tone of mind that he treated some of his subjects with injustice and cruelty; and it led to further unbelief. We are apt to deal tenderly with unbelief, as though it were only a frailty, and we were to be pitied for it: rather let us execrate it as sin, yea, as the parent of sins. Let us fear it, and fight against it to the death. Nothing is said about Asa's repentance: we are not free to say that, therefore, he died impenitent. It is far more likely, we think, that the vessel reached port, battered, but safe.

WEDNESDAY, NOV. 3.—2 CHRON. XVII.

3.—*He walked in the first ways of his father David.*—"The Septuagint, and several Hebrew MSS., omit 'David,' which has probably crept in from the margin; for David's 'first ways' are nowhere else contrasted with his later ways. The real meaning is that Jehoshaphat followed the example set by his father Asa in his earlier years."—*S. C.*

4, 5.—*He sought the Lord, and walked in his commandments.*—Note the connection between communion and service, between the personal seeking of, and intercourse with, God, and the doing of his will. "He *sought* the Lord, *and walked* in his commandments." *Therefore the Lord stablished the kingdom*, &c.—Once more Ezra points out how certainly true success will follow true service.

6.—*His heart was lifted up in the ways of the Lord.*—I.e., he was emboldened to yet nobler service, was greatly encouraged. If we would do strong work we too must be strongly encouraged. We must be cheerful and bold in the service of God. "He never makes much use of discouraged men."

7—9.—The princes were, doubtless, the overseers who were responsible for the religious education of the people; but the priests and Levites were the actual teachers. "There is no reasonable doubt that this 'book of the law' was the Pentateuch."—*Sp. Com.*

14—18.—The "Speaker's Commentary" has little doubt that these numbers have been corrupted by copyists. It gives several very weighty reasons: this among others, that "they imply a minimum population of 1480 to the square mile, which is more than three times greater than that of any country in the known world."

THURSDAY, NOV. 4.—2 CHRON. XVIII.

We should ever admire the wonderful faithfulness of Scripture biography. The last chapter shows us Jehoshaphat in his greatness, wisdom, and prosperity. This describes him as clearly when he is falling from his usual nobleness through a propensity to worldly alliance. These plain statements of good men's mistakes teach, not humility and watchfulness only, but also holy independence. We see David leading off in one wrong direction, Solomon in another, Asa in a third, and Jehoshaphat in a fourth, and so are warned to follow no man implicitly, but to prove all things by God's word.

7.—*But I hate him*, &c.—A striking instance of the awful folly which determined opposition to God always brings, even to the wisest. It was worse than childish to hate the prophet for foretelling evil that must come. It would have been much more to the point to have hated the sins that made these evils necessary.

12, 13.—We do well to note Micaiah's grand martyr spirit. He was being fetched from the horrors of an Eastern jail to the presence of the King, whose favour meant liberty, and whose frown might involve torture and death. When told to speak a pleasant message, he answers, with the dignity of a true man of God, *As the Lord liveth, even what my God saith, that will I speak.*

FRIDAY, NOV. 5.—2 CHRON. XIX.

2.—*Shouldest thou help the ungodly*, &c.—"The Speaker's Commentary" reminds us that from the standpoint of mere worldly wisdom Jehoshaphat's alliance with Ahab was most wise and prudent. The power of Damascus was growing fast, threatening the independence of both Israel and Judah. "Her possession of the highlands of Gilead was a standing menace, no less to Judah than to Israel. The cessation, therefore, of fratricidal wars between the Ten Tribes and the Two, and their close union against the common enemy, must, to mere worldly politicians, have seemed eminently fit and proper." The one only objection to this course, viz., the desperate irreligion and idolatry which reigned in Israel, was one of little moment, except to a truly godly mind. To others it would seem like the quibblings of a narrow spirit. These considerations make Jehu's rebuke the more remarkable and weighty. They show us that loyalty to God must ever be the first consideration, and that no dangers, and no plausible policy of expediency, can ever excuse an ungodly and entangling alliance. "Love not the world. If any man love the world, the love of the Father is not in him." This chapter joins the story of wandering from God told in chap. xviii. to the glorious history of chap. xx. by a chain of three links. These are, reproof, repentance, and restitution. God's reproof through Jehu was received submissively, and so it wrought repentance. Moved by this repentance, the King laboured to undo the mischief of the past. His people had to some extent lapsed from their full loyalty to God. To bring them back the King spared no pains. He travelled through the whole land, established courts of justice, and exhorted men everywhere to seek the Lord. He could not have prepared himself and his people better, had he known what a trial awaited him in the near future. This chapter is a telling illustration of the text, "He that humbleth himself shall be exalted." *Ye judge not for man, but for the Lord.* See Deut. i. 17; Eph. vi. 6, 7; Col. iii. 23, &c.

SATURDAY, NOV. 6.—2 CHRON. XX.

6—12.—*And said*, &c.—"Jehoshaphat's appeal is threefold: (1) 'Art not Thou the true God—omnipotent, and so able to help us?' (2) 'Art not Thou *our* God, who hast given us this land, and so art bound to help us against invaders?' And (3) 'Art not Thou the God especially *of this place*—the Temple—and so bound to help those who pray to Thee here?'"—*Sp. Com.* The union of reverence and holy boldness that marks this great petition, is very remarkable. Its power lay in the strong grasp the King had on God's covenant, and the thought of his faithfulness; for men never fail to move heaven when their appeal is to the covenant of God. And yet, perhaps, the appeal of weakness, *we have no might*, &c. (12), with which the prayer closes, is as mighty in moving the fatherly heart of God as anything in the prayer. Woes are powerful advocates for those whose hope is in the glorious pitifulness of God. We may see here exemplified God's usual method of answering prayer. That answer was immediate (14). It came to faith, not to sight (14—17); it was a new promise and encouragement. How often, when we cast our burden on the Lord, does some promise start into view, having about it such a remarkable adaptation to our need, and such a solidity, that we feel that God has already answered us personally and fully. Next, the spirit of faith was given, so that the Divine promise became everything to them, and the danger nothing in comparison to it. God gave them a Divine gladness and courage, so that they rose early next morning, and went to meet the foe, singing as they went. In themselves they were as weak as ever; no hint had been given them as to how they were to be delivered. It was enough that God had spoken. They go forth to the enemy marching to the music of joyful praise. When they begin their song—the song of faith—God begins to work (22); and soon, the answer, which hitherto had been visible only to faith, is revealed to sight. When seen, it is found to surpass their highest expectations. "O Lord God of Hosts, blessed is the man that trusteth in Thee!"

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Forthcoming Meetings.

CONFERENCES.

Evangelical Alliance. — Quarterly conference for spiritual edification, Council Room, 7, Adam-street, Strand, W.C., Fri., Oct. 29, at 11.30, subject, "Conformity to the Image of his Son, the Firstborn among many Brethren" (Rom. viii. 29), to be introduced in a short address by Rev. John Manners, M.A., and followed by open Conference.

Birmingham.—All-day convention of the Y.W.C.A.'s in Midland Counties, Nov. 2, at Birmingham. Information from Mrs. Lloyd, Sparkhill House, Birmingham.

Manchester.—Conference on the Evangelisation of the World, at the Hall, Strangeways, Nov. 9 and 10. Particulars of the Secretaries, at the Hall.

Hastings and St. Leonards Conference.—Robertson-st. Institute, Hastings, Nov. 16 to 18.

Bournemouth, Shaftesbury Hall.—Dec. 1 to 3, meetings for the deepening of spiritual life. For particulars apply to Captain Dawson, Bournemouth.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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Mr. Gawin Kirkham.—Nov. 2, Bow-common; 3, Stoke Newington; 4, Lewisham; 5, Willesden; 6 and 7, Newcastle-on-Tyne; 8 and 9, Hawes, Yorkshire; 10, Shaftesbury Hall, Aldersgate-st.; 13 and 14, Kingston-on-Thames; 16, Great Assembly Hall, Mile-end-rd.; 18, Watford; 19 to 21, Brimscombe, Gloucestershire; 22, Broxbourne; 23, St. Luke's, Hackney; 29, St. Jude's, Chelsea.

Mr. J. M. Scroggie.—To Nov. 14, North-East Coast, N.B.; 21 to Dec. 8, Nottingham; 12 to 31, North-East Coast.

Mr. J. J. Scroggie.—Oct. 31 to Nov. 14, Gospel Hall, St. Nicholas-rd., Bristol.

Mr. George Clarke.—To Nov. 5, Pollokshields, Glasgow.

Mr. W. Spencer Walton.—To Nov. 5, Montrose; 6 to 23, Y.M.C.A., Dundee.

Mr. Henry Thorne.—To Nov. 1, Barnsley; 6 to 15, Yarm and Eaglescliffe.

Captain Warner Dennis.—Nov. 7 to 15, Gamblingay Heath, Cambs; 27 to Dec. 8, Birkenhead.

Mrs. Horton and Miss Parker.—To Nov. 5, New-road Chapel, Peterborough; 7 to 19, Staithes.

Mr. Reader Harris.—To Oct. 31, The Baths, Speke-rd., Battersea.

Mr. and Mrs. C. King.—November, Thornhill and Perth, N.B.

Gipsy Smith and Mr. and Mrs. Evans.—Nov. 6 to 22, Royal Public Hall, Torquay.

Mr. Jas. W. Moodie.—Callen, Dumfries, to Nov. 6; Cambuslang, 6 to 20.

Mr. Henry Lakin.—To Nov. 23, Manchester; 23 to Dec. 5, Woodford; 6 to 24, Winchester; 24, to Jan. 1, Manchester.

Union Tabernacle, near Wandsworth-rd. Station, S.W.—Sun., Oct. 31, at 11, Mr. Reginald Radcliffe; 6.30, Mr. D. M. Cameron.

Conference Hall, Eccleston-st., S.W.—Sun., 3.30 and 7, Mr. C. Russell Hurditch; Fri., at 8, Mr. J. L. Stanley.

Conference Hall, Mildmay-park, N.—Sun., Oct. 31, 3.30, Mr. P. S. Badenoch; 7, Ned Wright.

Edinburgh Castle, Limehouse, E.—Sun., Oct. 31, at 11, 3, and 7, Mr. Abraham Lamb.

Agricultural Hall, Islington, N.—Sun., Oct. 31, 3.30, Rev. C. B. Sawday; 7, Mr. G. E. Elvin.

Conference Hall, 143, Clapham-rd.—Sun., Oct. 31, 11, children's service; 7, Gospel address, Mr. Powell.

St. Giles' Christian Mission.—Mission Chapel, Little Wild-st., Drury-lane, W.C., Sun., Oct. 31, at 11 and 7, Mr. Richard Weaver; also on five following evenings, at 8.

Mrs. Reaney at Stepney Meeting House on Sunday afternoons at 3.

Children's Special Service Mission.—Mr. E. Arrowsmith, York, to Oct. 31; Southport and Waterloo (near Liverpool), Nov. 11 to 25. Mr. H. M. Trickett, Abingdon, Oct. 26 to 30; Uppingham, Nov. 1 to 4; Manchester and neighbourhood, 8 to 24. Mr. G. Banaster, Dorking, Nov. 14 to 21; Mr. F. Pitts, Nov. 6, at 3.30, Down Lodge Hall, Wandsworth.

Evangelisation Society.—Mr. W. J. Taylor, to Nov. 7, Aberdeen; 14 to 23, Hollinwood, Oldham; Dec. 5 to 19, Bolton; 26, Croydon.—Mr. F. E. Marsh, Oct. 31 to Nov. 14, Handsworth, Staffordshire.—Mr. F. S. Ball, Oct. 28 to Nov. 3, Atherton; 7 to 21, Preston; 28 to Dec. 12, Longton, near Abergavenny.—Mr. James Neech, to Nov. 7, Renfrew, N.B.; Dec. 5 to 19, Heighington, Lincs.—Mr. Henry Murch, to Nov. 14, Gowans'-court Hall, Dundee.

Special Services in Theatres, &c.—Services next Sunday, as follows: Pavilion Theatre, Whitechapel-road, 7; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.15 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 7; Alexandra Temperance Hall, Southwark Park-road, 7; Park Hall, Camden Town, 3.30 and 7; The Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Queen's Park Hall, Harrow-road, 7.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., 3.30, meeting for believers, Mr. R. Bilke; 7, Gospel address, by Mr. F. Newth; Thurs., at 8, address by Mr. R. Bilke. Kensal Hall, Kensal-rd., W., Sun., 7, and Wed., 8, Dr. Owles. Queen's-park Hall, Kilburn-lane, N.W., Sun., 7, and Thurs., 8, Mr. S. Stidolph. Gospel Hall, Green-lane, High-st., Battersea, S.W., Sun., 7, Mr. J. Short and Capt. T. Thompson; Wed., 8, Mr. R. Bilke. Gospel Hall, Market-place, Brentford, Sun., 7, and Wed., 8, Mr. W. W. Fereday and Mr. J. Bilke.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, Mr. A. Wallis; Wed., 7.30, Mr. C. V. T. Onslow. Malden Hall, Kentish Town, Sun., 7, Mr. R. Paton; service on Thurs., at 8. Dalston Hall, Dalston-lane, E., Sun., 7, Mr. W. H. Smith; Thurs., 8, Mr. R. Paton. Bignold Hall, Forest Gate, Sun., 7, Mr. J. L. Stanley; Wed., 8, Mr. J. B. Wookey. West Kensington Hall, Hammersmith-rd., Sun., 7, Dr. Popham; Thurs., 8, Mr. F. Newth. "Rest" Mission Room, Mortlake, Sun., 7, Mr. S. E. Angel; Wed., 8, Mr. R. Jackman. Mission Room, 130, King-st., Hammersmith, W., Sun., 7, Mr. J. Calder, Mr. J. Short, and others; Wed., 8, Mr. W. H. Smith.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, E.C.—Bible lecture for young men, by Rev. E. A. Stuart (of Holloway), Nov. 2, at 6. Bible-reading, Sun., at 5. Service of song, Lambeth Ragged Schools, Fri., Oct. 29, at 8. Mission work at Bermondsey and Whitechapel, each evening at 8.

186, **Aldersgate-street**, E.C.—Thurs., Oct. 28, at 7.30, young men's foreign missionary prayer meeting; 8.30, young men's devotional meeting. Sun., 31, at 3.15, Bible class, conducted by Mr. Robert Burn, subject, "Feet-washing" (John xiii.); Mon., Tues., and Wed., at 8, temperance talks, addresses by Rev. F. A. C. Lillingston, Mr. C. E. Tritton, Rev. J. S. Russell, Rev. C. Lemoine, Rev. G. A. Bennett, and Rev. Edward Smith. Wed., at 8, Bible class, conducted by Mr. Charles Hartnoll, subject, "Thomas Convinced."

The Priory, 198, Upper-st., N.—Thurs., Oct. 28, at 8.30, address by Rev. Dr. Edmond. Sun., Oct. 31, at 3.15, Bible class, Mr. Stephen Pewtress, subject, "2 Kings vi.;" 8, open-air service in Priory grounds; 8.30, evangelistic meeting in Priory Hall. Wed., 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, W.—Thurs., Oct. 28, at 8.30, lecture, by Rev. J. Ossian Davies, "Robert Moffatt, the African Missionary.

160, **Rue Montmartre**, Paris.—Prayer meeting, daily, 12.30 to 1. Every Thursday evening, at 8.30, a Bible-class for believers is held, to which ladies and all visitors to Paris are invited.

Mall Hall, High-st., Notting Hill Gate.—Sun., at 3.30, address, Rev. R. Foster. Mon., 8.30, lecture (both sexes), 8.30, Rev. G. McCann, D.D., subject, "The Credulities of Materialism."

Conference Hall, Stratford, E.—Sun., Oct. 31, 3 and 7, Mr. Thos. H. Morris.

17, **Camden-road**, N.W.—Thurs., 8.30, meeting for the deepening of spiritual life, conducted by Mr. H. F. Bowker.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

Mildmay Mission to Jews.—Monthly prayer meeting for Jews, Conference Hall, Mildmay Park, N., to-morrow (Friday), at 7 p.m.

Governesses' Prayer Meeting.—Governesses' Home, 55, Chichester-rd., Kilburn, N.W., first Saturday in each month, at 3.30, tea at 5.

Zenana Medical College, 58, St. George's-rd., S.W.—Bible-reading, every Saturday at noon, at which Miss Nugent and other friends preside.

Rev. F. D. Sanford will conduct meetings at Farnley Room, Queen's-road, Chelsea, from Nov. 14 to 21, each day at 3.30 and 8, Sunday at 3 and 7.

Deepening of Spiritual Life.—The weekly meetings will be resumed on Fri., Nov. 5, at 3.30, in Stafford Rooms, Titchborne-st., Edgware-rd., W., when Mr. H. F. Bowker will be the speaker.

House of Rest, 8, Cambridge-gardens, Kilburn.—Fri., Oct. 29, at 7, "The Threefold Voice from Heaven" (Rev. xiv. 13—20); Sun., 31, at 3.30, "Knowing God as Revealed by Christ in the Scriptures."

Orphan Working School.—Sun., Oct. 31, Rev. J. H. Hitchens, D.D., will preach at the annual service of ex-scholars in the large hall of the institution, at Maitland Park, Haverstock-hill, at 7, subject, "Stumbling-blocks."

Ratcliff Bridge of Hope, 26, Prince's-square, St. George's, E.—Annual meeting, Sat., Oct. 30, at 3.30, Mr. J. E. Mathieson presiding. Addresses by Dr. Clifford, Miss Macpherson, Rev. J. P. Gledstone, Mr. Percy Bunting, and others.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Oct. 23, Croydon, "Bedouins of the Desert;" Nov. 1, Arundel-square, Barnsbury, N., "City Life in Jerusalem;" 2, St. Mary Abbott's, Kensington, "Homes and Haunts of Jesus;" 3, Bloomsbury Chapel, "Bedouins of the Desert;" 4, Rivers-court Chapel, Hammersmith, "City Life in Jerusalem;" 5, Exeter Hall, Strand.

◆

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Salvation Army—Thank-offering, £5; F. A. V. 10s.; (*Training Homes*) Thank-offering, £5 ..	10	10	0
Aged Pilgrims' Friend Society—M. S.	1	1	0
City of London Abstainers' Union—M. S.	1	1	0
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Home of Industry—J. F. C. 10s. 6d.; (*Widows*) E. 5s.	0	15	6
Mildmay Mission to the Jews—J. F. C. £1 1s.; M. F. C., Nenagh, 10s.; (*Hebrew Testaments*) E. and C. B. 5s.	1	16	0
London City Mission—J. F. C.	1	1	0
Baptist Congo Mission—J. F. C.	1	1	0
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Mr. H. Cook's Seamen's Mission, Portsmouth and Gosport—C. P., Clifton, 10s.; Mrs. S. A. W. £1	1	10	0
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Y.W.C. Association—H. M. A. S.	0	10	0
Church Home Mission (Rev. J. Gritton)—H. M. A. S.	0	10	0
London Orphan Asylum—H. M. A. S.	0	10	0
Lord's Day Observance Society—H. M. A. S. ..	0	5	0
Scripture Readers' Society, Ireland—H. M. A. S..	1	0	0
Metropolitan Tabernacle Colportage—H. M. A. S.	0	10	0
Homes of Hope, Regent-square—Valley of Achor	2	10	0
Miss E. Hopkins' Rescue Work—Valler of Achor	2	0	0
Rev. Albert Norton, India—Tangiers	0	13	0
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[Advertisements.]

Paris City Mission—H. M. A. S. 10s.

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Baptist Missionary Society—The Secretary acknowledges, with thanks, £1 from Mrs. R. to the "Congo Fire Fund."

Hard Times in East London—W. Evans Hurndall, M.A., acknowledges 5s. from a Reader of The Christian at Spring Grove.

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Hebrews vi. 19.

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"Dear Brother Hastings,—My husband is much interested in your paper, and wishes it more and more success."—Mrs. D. L. MOODY, Northfield, U.S.A. **"Well worthy of the confidence and support of the Christian community."**—ANDREW BONAR, D.D., Glasgow.

ON THE DEEP SEA.

FIVE YEARS AGO a visit paid to the North Sea Trawling Fleets proved, by God's Providence, the commencement of a new and happier epoch for the Deep-Sea Fishermen. Until the year 1881 thousands of our countrymen had toiled—not only in all weathers, at all seasons, and in daily perils of their lives, but *—in complete isolation from all Christian or moral influences.*

TO-DAY seven Mission Smacks cruise in the North Sea, serving as Church, Dispensary, Temperance Hall, and Club.

Two of these vessels were equipped at a cost of £4,550, and presented to the Institution by generous donors. The remaining five were originally private property, and merely lent for missionary purposes, and although a considerable portion of their purchase money has been defrayed during the current year, a sum of £6,000 still remains to be cleared off before they are free from mortgage and registered in the names of Trustees as the unencumbered property of the Mission.

Moreover, SEVEN VESSELS CANNOT MEET THE REQUIREMENTS OF TWELVE FLEETS, and all persons on shore who revere our beloved Queen (which every one **DOES**) and sympathise with the storm-tossed smacksmen (which every one **OUGHT** to do) are invited to contribute towards a special fund, to be styled the "*Queen Victoria Purchase and Endowment Fund*," in order that these Mission Smacks may be sent forth as at once a Memorial of Her Majesty's Jubilee and as Heralds of Mercy from the King of kings, ministering healing and comfort to the bodies, and peace and gladness to the hearts, of the fishermen.

Sums received for this object will be paid to a special *Deposit Account* opened in the names of Trustees at Messrs. Gurney & Co.'s Bank, Great Yarmouth, and at Messrs. Lloyds, Barnetts and Bosanquets (Lim.), Lombard Street, E.C.

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No extra payment required under the Institution's Policies after this date (May, 1886), on account of Occupation or Foreign Travel or Residence in any part of the World (always excepting risks in time of war).

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POSITION OF THE INSTITUTION, JUNE, 1886.

Accumulated Capital, £3,817,000; Annual Income, £435,000; Amount Paid for Claims through Death, £2,518,000.

The Institution comprises two distinct sections—Temperance and General. In the former only total abstainers from alcoholic liquors are assured, and in the latter are included only "moderate drinkers" of strictly temperate habits, the same care being exercised in selecting lives for each section. The premium rates of the two sections are the same; but separate accounts are kept of the mortality, funds, income, and profit of each section; and total abstainers are thus guaranteed, in the form of Bonus, the full advantage of their principles. The following is a summary of the Institution's Mortality Experience under Whole-Life Policies during the 20 years—1866 to 1835:—

Years.	Temperance Section.		General Section.	
	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
1866-70. 5 Years.	549	411	1008	944
1871-75. 5 Years.	723	511	1268	1330
1876-80. 5 Years.	933	651	1485	1480
1881-85. 5 Years.	1179	835	1670	1530
Total—20 Years.	3384	2408	5431	5284

It will be seen by this that the Claims in the Temperance Section are only a little over 71 per cent. of the "expected," while in the General Section they slightly exceed 97 per cent. of the "expected."

At the Division of Profits, at 31st December, 1885, as the result of this superior vitality of Total Abstainers, the Bonuses on Whole-Life Policies of the Temperance Section were considerably in excess of those of the General Section.

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(Continued from page iii.)

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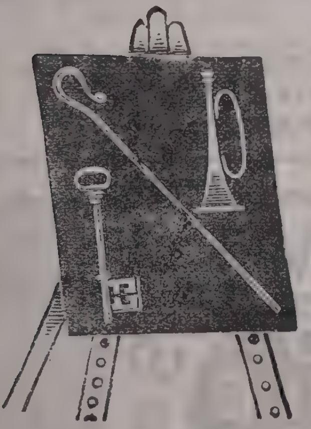

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TO a large and growing circle, the remarkable labours and unique success of the subject of this sketch are known. The very many who have received blessing through his ministry of lip and pen, or by means of the philanthropic efforts he conducts, need no introduction to the kindly face we present to our readers. But that others may share the blessing that flows from this beloved servant of the Lord Jesus, and receive the help and stimulus the writer has enjoyed by converse with him, and by observing his manner of life and methods of work, we give this account to our readers. We venture to write it down as a very safe prophecy that, if the Lord Jesus tarries so long, the aroma of the memory of F. B. MEYER, who is as yet a young man, will live in the next generation, as a stimulus and comfort to many hearts. We have seen very much of Church, Sunday-school, and other Christian work on both sides the Atlantic and on three Continents, but to our mind Melbourne Hall and its pastor stand quite alone.

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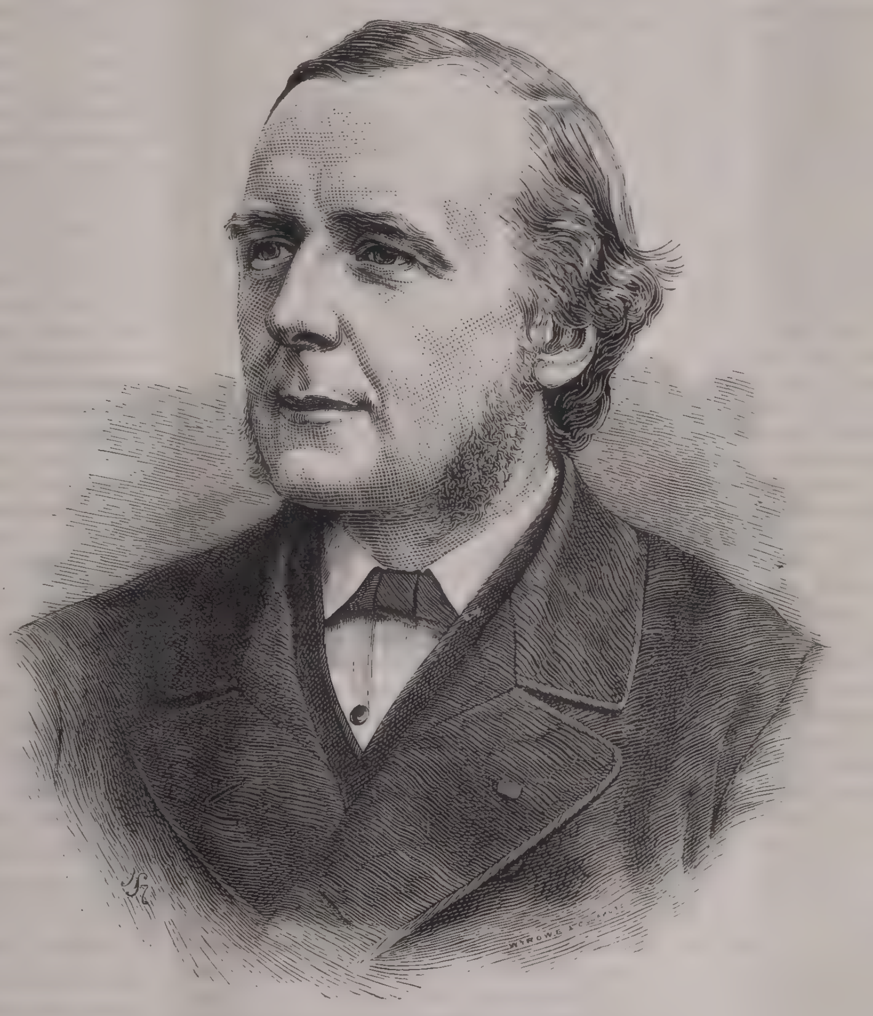

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As a young man, he obtained invaluable experience in a city business house. To this time in his life we may perhaps trace much of that keen, quick knowledge of men which he possesses, and which is one factor in the success that attends his extended and varied Christian enterprises. We were with him one Monday morning in his prison-gate work, and observed this, as one by one he rapidly dealt with the considerable number of cases of discharged prisoners that day. He left business pursuits, and entered Regent's Park College, to receive special training for the ministry; there also he took the B.A. degree of London University.

In 1869 his ministerial life began in Liverpool, where he became assistant-minister with Rev. C. M. Birrell, of Pembroke Chapel, whose name is a household word in many an English home. His refined and cultured and deeply-spiritual ministry had a profound effect upon the heart and life and style of the co-pastor. The personal friendship of this eminent minister was one of the choicest gifts God ever bestowed upon him; it partook rather of the relationship of father to son, and only closed with his lamented death.

We now approach a most interesting period in Mr. Meyer's life, in which, through the providence of God, he was closely connected with the beginnings of one of the mightiest religious awakenings this dispensation has witnessed. In April, 1872, he became pastor of the pretty Gothic Baptist Chapel of York, where he enjoyed a happy and successful pastorate, having the joy of seeing the Church membership greatly increased, and of proclaiming the glad tidings so dear to his own soul to congregations that filled the edifice. In the spring of 1873 Mr. Moody and Mr. Sankey paid an ever-memorable visit to this country. As many of our readers know, the two men who had invited the evangelists from America—Rev. W. Pennefather, of London, and Mr. Cuthbert Bainbridge, of Newcastle—had both passed away before their arrival. Being anxious, in these circumstances, to set their faces northward, they accepted an invitation to York, extended to them by Mr. G. Bennett, Secretary of the Y.M.C.A. of that city—an invitation that had reached them when on the point of sailing for England. Here they laboured for several weeks, and the tide of blessing soon began to rise. Mr. Meyer was one of the first to welcome the evangelists, and one of the first also to share in the blessing that attended their labours. The meetings outgrew the chapels in which they had been held, and were transferred to Mr. Meyer's, where they continued for a fortnight, with ever-increasing results. Mr. Meyer entered into the work with all the ardour of new-born zeal and unction, and it is a simple fact in his history that that was the beginning of a new epoch with him, the effects of which are manifest in his ministry to this day.

In 1874, Mr. Meyer entered upon the pastorate of Victoria-road Church, Leicester, left vacant by the death of Rev. Dr. Haycroft. The condition of the industrial classes of that manufacturing centre pressed heavily upon his heart, and in 1876 he resigned his charge, and set on foot a movement which, while not interfering with any existing church agencies, should yet be a contribution towards the solution of the vexed problem of reaching the great masses which stand aloof from our places of worship. Just at that time the Salvation Army was employing methods that seemed to him unnecessarily sensational; he was convinced that aggressive Christian effort, conducted along certain lines which he had in mind, would achieve a permanent success, by striking the happy medium between the two extremes of church conservatism and "Army" sensationalism.

The noble pile of buildings known as Melbourne Hall, whose dome is seen from afar as the town is approached, is a standing witness of this effort, its net-work of institutions, and array of earnest workers, and thronging congregations, have all grown up about this man of God in a few short years.

Melbourne Hall is a large octagonal building, whose audience-room is capable of holding 1400 persons, and from the time of its opening, in June, 1881, it has been crowded each succeeding Lord's day, the aisles being filled with chairs. The hush in this large congregation, and its attention and responsiveness, are remarkable. The present membership is over 800, and still on the increase. The seats are free and open, by which class distinctions are abolished, and the poorest enabled to occupy any seat they are in time for. Mr. Meyer's ministry is strictly evangelical, and has been fresh and interesting because of its spiritual power, extreme simplicity, and expository character. On Sunday evenings he is continuously pursuing the study of some Old Testament Book or life. The present subject night after night is "Jacob." One of his discourses appeared in our columns last week, and we hope to give others in succeeding issues. He preaches, standing on the platform, with only a book-rest at his side, and quite without notes. His style is free, unconstrained, and direct, and is marked by great simplicity, united with a certain effective chasteness of diction and action, and with yearning earnestness, suggesting the possession of much reserve power, and all penetrated with a spiritual unction which may be felt but not described. Here is surely an instance which goes to prove that the culture that will attract the educated may be combined with the simplicity which wins and holds the attention of the untaught.

While the great congregation, entirely adults, crowd the auditorium, several hundred young people (children in the morning, and youths and maidens at night) form a separate assembly in the largest of the many rooms of the adjoining "Robert Walker Memorial Schools," erected by Mr. Theodore, Mr. Ralph, and Mr. Robert Walker to the memory of their father, who was a greatly beloved manufacturer of Leicester.

There are 2300 scholars in the Sunday-schools. Mr. Meyer himself superintends them. Over 200 teachers aid him in this department. The most recently organised of these schools is one for tramp children.

There are many meetings of a religious and educational character held on week evenings; also a band of hope and temperance meetings. There are open-air and mission services, lectures, foreign missionary gatherings, classes; a coffee and reading room, &c., so that the building is never closed. Thus something is always on foot to occupy those needing new interests and ties, to replace such as they are about to break.

Mr. Meyer has also for four years worked personally, morning by morning, a prison-gate mission, by which he has come in contact with some five thousand discharged prisoners. These have been breakfasted on coming out. Many have signed the pledge. Many are now leading God-fearing lives, and may be met with in all parts of the town and county in positions of trust. This work led to his instituting a firewood factory for giving employment to the most promising cases; also a working boys' home, known as "Providence House," where destitute and friendless lads are received, clothed, temporarily employed; in time, situations are secured for them. Here Mr. Meyer may be found in the early morning conducting daily family prayer with his lads. The institutions are supported by the unsolicited assistance of Christian people.

Mr. Meyer has written some little books on Christian life, temperance, and other subjects,* which have attained a large circulation—one not less than 87,000. *Worship and Work* is the appropriate title of an ably edited monthly, which is beginning to make itself felt beyond the confines of the local congregation. Our brother's faith claims for its future a large place in stimulating Nonconformist churches to wiser methods of work, and especially in leading believers into a clearer perception and firmer grasp of the provision made for them in Christ.

Time fails to trace that which remains to be mentioned, the marked spiritual *lifts* he has from time to time received, whereby he has gained his present vantage ground of blessing, and in which is to be found the secret of his strength; for he is one who habitually walks with God—who finds and enjoys in Christ day by day all needed rest and solace, and who is evidently "endued with power from on high." Mr. Moody doubtless contributed wise and direct methods of reaching and dealing with souls, and fanned his zeal into a burning flame. At the Oxford and Brighton Conventions he first learned to know the claim that God has over the entire nature, and the keeping power of Christ. But, though deeply convinced of the Scripturalness and beauty of these truths, it was reserved for the visit of Messrs. Stanley Smith and C. T. Studd to Melbourne Hall, in November, 1884, to give them a great accession of spiritual power, which has been again and again renewed, notably at successive Mildmay and Keswick Conventions. Out of this experience sprang the little book, "Seven Rules for Daily Living," which has been greatly owned of God. He holds and lives out these higher truths with all Scripturalness, having neither the terminology nor the errors of doctrine that have marred much so-called "higher life" teaching.

He manifestly rejoices to see the tide of power and blessing setting strongly toward certain sections of the Established Church; but he is also desirous that the Nonconformist bodies should not sacrifice their spiritual power at the shrine of mere intellectualism. We believe God has fitted him, and is calling him to go forth from time to time, as he can leave his well-organised local work, to other churches, and seek to unfold the privileges and power stored up in Christ. He is eminently fitted for this, as he is not in the lead of any "school of the prophets," and has not the "Shibboleth" of any party, but has so yielded himself to God as to have had his own spiritual life and individuality developed under the genial quickening of the Spirit through the Word.

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AN APPEAL FROM THE VILLAGES.

"AH, sir! we dreads the winter nights; they be so long and dreary, and there never is nothink hardly a-goin' on. It's all very well for people as has got plenty of books and sich like; but we ain't a got nothink but the same old uns, and we knows them a'most by heart."

These and such like words have rung in our ears for many a day, till we felt determined to do what we could not only to help the villages in our own neighbourhood, but nearly a score in other places known to us, by establishing a library in each. Will your readers look upon their bookshelves, and see what they can spare or sacrifice in the shape of sound, safe, and religious books. In all sorts of ways foul literature is being sold even in our villages, and yet all our village folk love sound reading, if they can get it. This is a way that many may help the work of God without its being any extra drain upon what may possibly be an already severely taxed purse (except it be the trifle for carriage, which friends will gladly prepay, I am sure). Blessed as are the pages of THE CHRISTIAN to its regular readers, they would be more so if, remembering the great need of our villages, they would hunt up a parcel and transmit to us without delay.

While we are desirous of securing bound books, yet there may be many who could send us unbound periodicals, which would help us in distribution. Please send direct to

S. WATSON, Evangelist.
Gladstone-terrace, Basingstoke, Hants.

[This may be regarded as an appeal from numberless villages in all parts of our land.—ED.]

GOSPEL MISSION TO DEAF MUTES.—In 1858, an unsectarian work called the South London Mission for the Deaf and Dumb was commenced to provide these unfortunate people with Scriptural instruction. Services are held, conducted in the "sign" language, and employment is provided for some, while others are assisted to obtain work. A bazaar and exhibition of work done by the deaf and dumb is to be held at the Peckham Public Hall, from November 23 to 25, in aid of the funds of the Mission. Any articles for the benefit of these deaf mutes, of whom there are said to be five hundred in South London, may be sent to Rev. E. Abraham, 29, Clifton-crescent, Asylum-road, Peckham, S.E., who will also supply further information respecting the Mission.

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* SEVEN RULES FOR DAILY LIVING. WHY SIGN THE PLEDGE? BELIEVERS' BAPTISM. THE LOST CHORD (*S. W. Partridge & Co.*). THE PERILS OF YOUNG GIRLS (*Dyer Brothers*).

MASSACRES AT UGANDA.

Dear Sir,—Fearful persecution of Christians has again broken out in this country. People have been brutally murdered, clubbed to death, slowly roasted alive, shockingly and shamefully mutilated; beaten, hunted, persecuted, afflicted, tormented, killed by the score; the survivors, to the number of perhaps two hundred, are in hiding for their life. Will you give publicity to this appeal, which we, as Christ's messengers here in Africa, make to Christ's people in England? What they do, they must do promptly, ere the fire break out again with renewed fury. The following is nearly a copy of what I have written to our society—the Church Missionary Society, Salisbury-square, London:—

Let Christians bring their whole weight to bear upon the Government to secure an understanding with the chief of this country (Uganda), that Europeans, travellers, traders, and missionaries shall have free ingress and egress to and from the country; that people, for adopting Christianity, shall not be liable to be done to death with every circumstance of sickening cruelty. Let Christians in England consider that these African Christians are a living part of a living Christ—a living Christ's living body, mutilated, dishonoured, burned. This is not only the wail of the Macedonian heathen for help, but it is the agonising cry of a crucified Christ. Christians in England are strong, are many, are rich, are powerful. Have they not often thought that, had they been standing in the Pretorium, they would gladly have interposed their own bodies between the Saviour's body and the lash? Can they, then, calmly hear of the cruelties perpetrated upon Christ's people here, and not make a mighty effort to put a stop to them for ever? "Half-crowns and halfpence for the 'poor blacks'!" What? Are they not bound to us in the very body of Christ? For Christ's sake, let your response be far more than pity or a passing sigh!

Who can read, in Bishop Hannington's last journal, that woeful story of an heroic heart crushed and broken with the cruel treatment and the weary prison, without being deeply moved? But this comes far short of the anguish which has been suffered by these poor blacks for the Master's sake. I would say it most tenderly for the sake of the dead, but if Bishop Hannington had heard that the white men in Uganda had been murdered, would not he have waited a few days more to receive confirmation of the news, or a definite contradiction of it? But all he heard was that the "poor blacks" had been done to death, so he did not think it necessary to wait for any definite news about them. Only five days after his start our letters reached Zanzibar, with the strongest warnings to avoid the very route which he took, and which ended so disastrously for himself and his porters.

I do not claim for black people such a high degree of intelligence or of excellent qualities as for white races, but I do claim that they are the same kind of being. My heart is hot within me for the wrongs of these brethren. May God kindle such a righteous indignation in the breasts of English Christians that they will never rest till this awful wrong is redressed! If Christians had but half the zeal in preventing persecutions which is shown by the perpetrators of the crimes —by such people who bind themselves under a curse not to eat or drink till they have killed a Christian—the desired end would soon be gained.

Full accounts of this fearful persecution will doubtless appear in the Church Missionary Society's publications. Possibly, such of your readers as are interested will obtain these, and make themselves acquainted with the facts. They can then help intelligently, both by protest to man and prayer to God.—Your brother in Christ,
Robert P. Ashe.

Natch, Uganda, Victoria Nyanza, June 27.

Mr. Eugene Stock has kindly furnished us with advance proof letters from Mr. Ashe and Mr. Mackay, that will appear in the December number of the *Church Missionary Intelligencer*, giving detailed accounts of these deplorable massacres. We give some extracts. Mr. Stock says in an accompanying note:—"The whole Church of Christ should be called to special prayer and praise in the face of tidings so sad and yet so glorious."

Writing on June 26, Mr. Mackay says:—"It is now a full month since the bloody persecution of Native Christians began. Those who were at the capital, and best known, were of course first arrested. About a dozen were butchered at once. Several were mutilated (Asiatic manner) afterwards; many were speared or otherwise killed in the endeavour to capture them in various parts of the country; while thirty-two were burnt alive in one huge pyre, after having been kept prisoners over a week. Of course the great body of our people (as of the Frenchmen) took warning and fled into hiding. A few of them have since come to light, having got influential friends to intercede for them, and have been pardoned on the understanding (*i.e.*, on the part of the king) that they renounce Christianity. But a large number still remain in hiding, able to move about only under cover of darkness."

From individual cases detailed by Mr. Ashe we select the following:—"Kidza Musali Fredi Wigram. Baptized Sunday, September 21, 1884. An earnest Christian and very regular attendant, has caused us deep thankfulness; most zealous in teaching others; one of those last baptized was one of his winning. When our dear children were murdered he was standing by. The cruel chief who was his over-lord (he himself having a small post called Musali), and who was carrying out Mwanga's fearful command, threatened to burn him and all his household. Fredi replied, 'Very well; do so. I am a Christian, and I am not afraid.' This was merely a threat. When the chief heard that his Musali was to be seized this month (June, 1886), he warned him to fly, but Fredi refused, and was taken and unmercifully clubbed to death before being flung into the flames. When I found heart to visit the scene of our children's murder, it was he who led me to the place. When we reached it, he knelt with me, and poured out his heart to God, that He would bring his salvation to those in darkness. In no long time he was to be a partaker in that blessed death: 'Blessed are the dead that die in the Lord.' Fredi was elected a member of the Native Church Council, was married, and a regular communicant."

Writing on July 12, Mr. Ashe says:—"Most of our work is now carried on in secret and under the cover of darkness. At first, when the storm broke upon us, all was darkness and fear. We knew the slaughter had been terrible, but who the slain were we knew not. After awhile, at dead of night, one well-known face was joyfully welcomed, and then another. Soon many came, and with thankful hearts we found that though many had fallen, many, many more had escaped and are now hiding. On June 30, Bekweyamha, the young chief whom I mentioned of the royal family of Unyoro, came, as also an old reader named Lukai, and were baptized; also a boy named Mudembuga, who is a very earnest little reader, and would have been baptized some months ago, but was hindered from coming on the day fixed." The same letter contains the account of other baptisms, making twenty-three in all *subsequent to the massacres.*

The Church Missionary Society have issued the following note, dated October 18:—"A telegram has been received from Zanzibar, dated October 16, stating that Rev. R. P. Ashe has been dismissed from Uganda by the king, but that Mr. Mackay has been forcibly detained. Will all our friends pray earnestly for his preservation, and that much grace and wisdom may be granted him in his difficult position."

BRITISH MUSEUM LECTURES.

On Wednesday, October 20, Mr. W. St. Chard Boscawen, the well-known Assyriologist and explorer, commenced a most interesting course of lectures at the British Museum on "The Ancient Civilisations of the East." Putting on one side the legendary and poetical mythologies of early history, this course of lectures deals more particularly with the sources of knowledge brought to light by the decipherment of cuneiform inscriptions. The lecturer first drew a parallel between Egyptian and Babylonian records, showing the greater reliability of the latter, owing to the practice of keeping everything in duplicate; and, moreover, that with regard to many of the events recorded in the reigns of the principal sovereigns, there was a double check, inasmuch as the great mercantile houses kept careful records of their own histories and transactions. The records of the House of Egibi, the Assyrian Rothschilds, confirm in every particular those of Nebuchadnezzar, Assurbanipal, and Sennacherib.

The researches of Professor De Laconperie show that these ancient languages and the modern Chinese are nearly related. The Babylonians and Chinese have many other characteristics in common, more particularly that of veneration for their ancestors, and care in the preservation of family and other records. Mr. Boscawen gave a most interesting account of the successful experiment made by Grotefend to decipher these inscriptions, and cause the inanimate stones to testify trumpet-tongued to the truth of the statements made in the Holy Scriptures.

Mr. Boscawen then referred to the discoveries of Sir Henry Rawlinson at Behistun, which enabled us to complete the decipherment of the cuneiform alphabet, and has enabled archæologists to construct a chronology for Assyria, ascending to 3730 B.C., and to obtain the most minute data for history and social life, transcending in fidelity and value anything written by later authors. He paid a high tribute to the remarkable achievements of Mr. George Smith, who startled the world by deciphering the great Deluge tablets, and enormously enriched our historical resources by his discoveries at Carchemish.

The second of Mr. Boscawen's new course of lectures was delivered on Wednesday, Oct. 27, the subject being "The Civilisation of Ancient Chaldea." From the earliest period, Chaldea was one of the highly cultivated and fertile spots of Asia. The monumental evidence indicates that the original home of the most important section of the early population was to be looked for in the mountain regions to the north-east of Chaldea. It was evidently this Chaldean Olympus to which Isaiah refers as "the mountain of assembly" in the uttermost parts "of the north." The most ancient inscriptions show that the king held sway over a dual population, the people of Suiner and Akkad, or North and South Chaldea, the former being the Land of Shinar of the Bible. The language was Turanian, with a strong admixture of that of the Semitic nomads who settled in this fertile delta at a very early period.

The lecturer described the social life of Chaldea as inscribed on tablets dated 3000 B.C. The religious life of the people was then dealt with. The belief in spirits and demons was universal; every object, animate or inanimate, being controlled by some spirit or fetish. The British Museum is extremely rich in tablets containing fragments of the liturgy of these temples, and some of the prayers are most poetical. In conclusion, Mr. Boscawen sketched in a very detailed manner the way in which the highly developed civilisation of Chaldea was diffused throughout the East.

Those desirous of being in a position to bring forward incontrovertible proofs of the genuineness of the statements told in the "old, old story," and to confound the atheist and sceptic, should avail themselves of this opportunity, and attend this course of lectures, where most valuable information is to be obtained. The first lecture will be repeated by general desire at the end of the course.

THE CHURCHES and the HEATHEN.

BY REV. DR. J. L. WITHROW, BOSTON.*

SHOULD not the last command of Christ be enough to urge our work of foreign missions? Whether it should or not, of one thing we are sure, that some who profess to be his followers, like the whole denomination of the Universalists, know as well as we do those words of his, "Go ye into all the world and preach the Gospel;" and yet the Universalists have never gone to the ends of the earth. It is asked if the love of Christ in our hearts should not be a sufficient incentive to prompt us to the enterprise of preaching it over the whole world. We will not dispute it. Neither can we dispute this, that many, who would count it a hard saying if you should deny that they have the love of Christ in their hearts, do not feel impelled to either go, or give that others may go and proclaim his Gospel to the perishing Pagans. Why do they not?

What, then, may we depend upon as the one sure and lasting motive to this Divine undertaking of turning the Gentiles "from darkness to light, and from the power of sin and Satan unto God?" Just this: this which first begat the blessed enterprise of foreign missions,—viz., the heathen are perishing for lack of knowledge; the Son of God was revealed that He might reveal the Father; and seeing that of "the light that lighteth every man that cometh into the world" we in Christian countries have more than we are using, if not more than our share, therefore, it is our solemn, imperative, and instant duty to carry this light to our heathen brothers, that if possible we may turn them "from darkness to light, and from the power of Satan unto God," and so prevent them from stumbling into hell.

So far as we know, the preaching of the law and Gospel of God is the only influence that is adequate to the conversion of the heathen who now live on the earth with us. And it is only with these that we are concerned. No attentive reader of the Gospel forgets the sharp rebuke which Jesus gave to one who sought to get excused from duty to the living by asking leave of absence to go and bury the dead. "Let the dead bury their dead; but go thou and preach the kingdom of God." And so we have to do with living heathen in their present miserable plight! Whether their ancestors were better or worse than they are, whether their predecessors were less under "the power of sin and Satan" than they are, and whether, if they were less entirely blinded by the god of this world, many of them were saved, it is all idle to inquire. A Pagan Emperor fooling with his fiddle while his capital is in flames is not guilty of such criminal folly as the Christian Church will be if she entertains herself with debates about the dead, while before her face and eyes myriads of souls are sinking into the bottomless pit. We have the living heathen—a thousand million of them living with us now in this world. And as neither the progress of modern civilisation, nor the presence of the secular knowledge which that civilisation has introduced among the outcast and lost, has ever transformed the moral character of any Pagan people or tribe, therefore we are left to choose whether we will make haste to give them the Gospel, or whether we will let them die in their sins.

At what awful peril of their eternal welfare do we spend one cent or one second inquiring whether they may not be saved, although we should do nothing. Can words state or eternity calculate our responsibility, if, without clear warrant from the Word of God, we wilfully do anything to minify the importance of proclaiming both the warnings and the wooing invitations of the Gospel to those that are ready to perish? The very fact that those who have been among them give such unvarying testimony to their hardness of heart and enmity against God, should be enough to enlist the last energy in us to bring to bear upon them the holy light and love of the Lamb of God! But for that love we should most probably never have turned from sin. Then what have we to do with speculative theories of possible methods of salvation for them? We have had our own eyes opened by a saving light, which we are bidden to let shine! How can we then waste that light in illuminating a debating room, where we may discuss theodicies and theologies, the while that "gross darkness" every day deepens upon the perishing millions?

We need not inquire what men might do without the Gospel if only they did their best. The fact still remains that the unevangelised of our day and generation appear blind, beyond seeing anything, and in bondage to sin and Satan below the power of anything to extricate them, unless it shall be the attractions of the Cross! But with the Gospel faithfully and effectually preached the encouragaing fact is: the Gentiles are turning "from sin and Satan unto God." It may, in one view, seem a long time since the Moravian and English missionaries, with our own starting a little later, struck the first light in the dense darkness of South Africa and India. But what has been one century of our giving them and others everywhere over the earth the light of the Gospel, compared with the dismal and degraded centuries which preceded? And what have we yet done, seeing that, if every soul in China were suddenly to confess Christ, each Christian missionary in that empire would now have 600,000 members in his church? All the same, the workmen on the mission fields are receiving such wages for their work as preachers of the Gospel at home might well rejoice over if they had even the half of it. As fruit and effect of the kind of men and the manner of Gospelising in the past in the dark lands, we now see the average missionary winning twenty-four times more souls to Christ in a year than does the average Protestant minister of the Gospel in Europe and America.

Never as now the words of the Master apply for our encouragement: "Lift up your eyes, and behold the fields, that they are white to the harvest." When the earthquake shook open the doors, shivered the shackles, and quenched the lights in the Philippian jail, the agitated keeper "called for a light," that he might see just what the ruins around him were. Something mightier than an earthquake, but not noisy, has shaken the nations and agitated the peoples. If not all, then many. And these many are calling for a light. How can we be careless or cold-hearted in carrying them the light we have, now that theirs has gone out? There are among those masses a vast number, who have not, as the foolish virgins, slept until the cry of the coming bridegroom awakened them. They are stirred already; and are asking us for oil-lamps, too—because their old idolatries are fast going out in universal darkness and doubt.

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* From a Sermon before the American Board of Foreign Missions. (*New York Independent.*)

THE JUDGE OF ALL THE EARTH.

"SHALL not the Judge of all the earth do right!"

Who is the Judge of all the earth?

The living God—the Almighty God—the eternal God—the only true God—the only wise God—the righteous God—God who is Light—God who is Love—the covenant-keeping God—God our Saviour—the Lord of lords and King of kings.

God is a Person—the personal embodiment and manifestation of goodness. Every virtue in its perfection and in exact proportion consists in the nature and character of God.

God could not be other than He is. A being different in the least degree from what God is would not be God.

As God could not be otherwise than He is, so neither could He do otherwise than He does.

To every question there is only one answer which is absolutely true. When God answers, that is the answer that He gives. In any circumstance or set of circumstances there is only one act or course of action that is absolutely right. That act God has always done; that course of action He has always taken.

There is only one point or period of time in which it is right to do any special righteous act, or to pursue any righteous course of action. God has always acted at that right point of time; the dispensations of his providence have always been exactly fitted to the period in which they have taken place.

From eternity God has never moved out of the straight line of absolute holiness and righteousness; and to eternity He never will.

His silence and his words, his stillness and the exercise of his power, his goodness and his severity, are the necessary outcome of his nature; and as the light, which is white, is composed of the seven colours, so the Divine nature is composed of every holy attribute in individual perfection, and in perfectly harmonious proportion.

Abraham appealed to the nature of things, to the constitution of the universe, when, appalled with the revelation of what God would do on Sodom, he quieted his troubled spirit with "Shall not the Judge of all the earth do right!" He subpœnas every created intelligence, he calls upon the stars in their courses, upon every moment of eternity, to bear witness that the righteous Lord loveth righteousness, that righteousness and judgment are the foundation of his throne.

God's government of this world is a mystery to men; and his government of the universe is a mystery to the angels. But we may well be sure that these have no opposing theories, and that, concerning things they desire to look into, but do not yet understand, they rest, as the friend of God, the father of believers, rested, on "Shall not the Judge of all the earth do right!"

If it be the very necessity of his nature, and the condition of his reign, that God can and will only do the right, it follows that our differing opinions as to what He ought to do only prove our inability to grasp all the circumstances of the case, and our incompetence, even if we could grasp them, to decide the issue.

Is it not evident that the Scriptures were written, not to give us full and definite information as to the eternal future, but to give us so much of the counsel of God, in law and in grace, as to induce us to shun the evil and to choose the good, to present our bodies a living sacrifice to Him, which is our reasonable service?—not to satisfy our curiosity about the world to come, but to lead us to walk with God in this?

We have observed through many years how very few Christians have attained to a well-balanced judgment on even the fundamental truths of our salvation; much less upon abstruse or difficult subjects. Not one professing Christian in five can give an intelligent account of the doctrine of the Atonement, or of Justification, or of Sanctification, though many occupy themselves with much more mysterious subjects.

It appears to us that untold mischief is done by putting forth controversial arguments as to the secret things of God, each advocate quoting the Scriptures which seem to uphold his own view and explaining away those which seem to contradict it.

We have before us the arguments of three opposing schools on the solemn subject of future punishment.

1. Those who believe in "Conditional Immortality" argue that God only hath immortality; that only those among men who become the children of God by faith in Christ Jesus are possessed of immortality; and they conclude that therefore the impenitent will be destroyed or annihilated. But, allowing the first two propositions,[*] the conclusion does not necessarily follow. Satan is not immortal, as God is immortal; but there is no proof that he will be annihilated; and condemned men as well as condemned spirits, if not possessed of inherent immortality, may be continued in being without end.

2. In a book recently published it is argued, in contrast to the above, that condemned souls will be restored in ages to come, if not in this or in the succeeding one. The author says, "That God is *able* to change the greatest sinner upon earth or in hell, no one doubts for a moment, for all things are possible to Him." We reply that God's power cannot contravene his righteousness; nor does He use his power to overbear the creature's will. If it be impossible to renew to repentance those who in this life have become Gospel-hardened, is it certain that death will remove that impossibility? Are not the testimony of Scripture, and such evidences as we have from experience, all the other way?

This writer thanks God that the number who have abandoned the popular view is fast increasing, and is persuaded that if Christians would but give the question a thorough and unprejudiced examination, conversions would be multiplied manifold. So far as we have any means of judging, this anticipation is not justified by facts. If the number holding the new faith is increasing, have conversions increased? and, if so, has it been by their means? On the contrary, the most successful evangelists have ever been those who have held what is here called the popular view, and not a few have seemed to lose power rather than to renew their strength, when they have exchanged the old teaching for the new.

Another says: "I disbelieve the endlessness of misery and wickedness, because that belief is (to my mind, at least) irreconcilably contrary to all that we know of God's will, purpose, and nature." Our knowledge of God's will, purpose, and nature is too slight and superficial—and our own finite powers of judgment are altogether insufficient—to justify us in coming to any conclusion on such a question, apart from the declarations of the Scriptures, and these are far from denying the endlessness of misery and sin. The R.V. in Mark iii. 29 reads, "is guilty of an eternal sin."

We come now to what is called above "the popular view." A well-known and deservedly-esteemed author makes the following uncompromising statement:—

> That God should lay such a burden (the burden of our guilt) upon his Son implied that there was something very awful in store for sinners. If that something was the mere extinction of being, it is difficult to see what the Son of God really bore, or for what He made atonement. Did God's displeasure against the sinning object exhaust itself in depriving him of existence—in reducing him to nothing? If this is all that is symbolised in the fire of the altar, or implied in that which Scripture calls "wrath" and "the curse," the whole institution of sacrifice is unmeaning, and the Cross a mockery—nay, a useless piece of cruelty to One whose innocence deserved far other treatment. Nay, the Cross is not only "made of none effect," but is the greatest injustice that was ever perpetrated on earth—an injustice enough in itself to dissolve all law, to make void all equity and fairness, to subvert every idea of Divine goodness and love, to efface all distinctions between right and wrong, between the innocent and the guilty. That God should not spare his Son, and yet spare all his rejectors and all impenitents from all the pain flowing from their misdeeds by extinguishing them for ever, seems an unrighteousness amounting to an impossibility.

These assertions seem to us without any sufficient foundation in the Scriptures. In speaking of the death of the cross as a mockery, a useless piece of cruelty, an injustice, if God's displeasure against the sinning object exhausted itself in depriving him of existence, the great purpose of the work of Christ appears to be overlooked. Surely, whatever becomes of the rejectors of his grace, the incarnation, death, resurrection, and ascension of the Christ of God was the highest expression of every attribute of the Eternal Love, *i.e.*—of God. Its main purpose was not punishment, but redemption; and if it results in raising fallen sons of Adam to the Paradise of God, in crowning the Lamb of God with many crowns, and in adding new lustre to the glory of God, it cannot be right to speak of it in such terms as are used above.

It appears to us that all this argumentation is speculative and unreliable. Each writer fails fully to represent, if he does not misrepresent, the opposite opinions; and each by implication claims to understand the requirements of everlasting righteousness and to comprehend what it is becoming and necessary that God should do. If one should happen to be right, the others are committing the serious offence of charging God foolishly. And if, as is probable, all are wrong (inasmuch as they are endeavouring upon insufficient data, with infinitesimal experience and limited capacity, to solve an infinite problem), then all are guilty of misjudging God, and, like Job, of deciding upon things too wonderful for them.

The ambassador is not called upon to expound his message. His duty is to deliver it. He is not a barrister, but a witness: "Ye are my witnesses," said the departing Saviour. "And with great power gave the Apostles witness of the resurrection of the Lord Jesus." If Paul reasoned out of the Scriptures, it was to prove that the Messiah, the Anointed One, the Christ, must needs have suffered, and that Jesus of Nazareth was the Christ. The reasoning consisted in the collation of facts which were evident and undisputed. He never reasoned from things revealed which belong to us, to secret things which belong to God.

All argument of this latter sort is human and not Divine, and is calculated to lead souls astray, substituting for the steady light of Scripture statement the *ignis fatuus* of our own reason.

There are few who think and feel who have not been deeply exercised as to the future penalty of sin, but we have never found any one who had attained a soul-satisfying rest concerning it on any other ground than the appeal of Abraham, "Shall not the Judge of all the earth do right!" There will not be a dog in the universe to wag his tongue against the judgment of the great white throne, on which He sits whose garments were seen white as the light; who is the Light which maketh manifest, for whatsoever doth make manifest is light. The saints will all be manifested before the judgment-seat of Christ; the dead, small and great, will all be manifested before the great white throne; even as the mothers were manifested before Solomon. God will not condemn any whom it is possible for Righteous Love to save, nor inflict a stroke more than everlasting righteousness and everlasting love require.

"As ye go, preach." "Preach the word"—"the word of the Kingdom," "the Gospel of the grace of God." These are the marching orders of the King. Let them be obeyed. And if your message of New Covenant grace be rejected, let it be sealed, as Paul sealed his, by quoting without expounding the penalty of the Old Covenant, "Beware, therefore, lest that come upon you which is spoken of in the Prophets: Behold, ye despisers, and wonder, and perish. For I work a work in your days which ye will in no wise believe, though a man declare it unto you."

"Let him that is unjust, be unjust still; and let him that is filthy, be filthy still; and let him that is righteous, be righteous still; and let him that is holy, be holy still." No human argument could add emphasis to these solemn words. Are they not the simple declaration of the laws that lie in the constitution of things? They are almost the last words of the Book of God. They need not be explained; they cannot be explained away. M.

A CHURCH IN THE BUSH.—Mr. L. Fear writes from Wandin, Yalloak, Lilydale, Victoria, to express his pleasure at reading the biographical sketches given in these columns from week to week. He adds:—"In this far-distant bush township we have a prosperous church. There is an earnest Gospel Band and a thriving Band of Hope in connection. Our present minister, Mr. Hounsell, United Methodist Free Church, is a zealous preacher, and an untiring pioneer bush missionary. We have no public-house in the immediate district, but we have that which is far better: an industrious, hard-working, and well-to-do population. English friends may be pleased to know that they will find in Lilydale and its neighbourhood a cool and healthy climate, picturesque scenery, and many advantages of city life, as it is within easy access of the city of Melbourne."

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[*] It must not be overlooked, however, that the purpose of the Apostle here appears to be, not to deny eternal future existence to created beings, but to affirm an immortality in God which no creature can possess. Justin Martyr says: "God is said alone to have immortality, because He has it, not from another's will, as all other immortals have, but from his own essence." Another says: "Who only hath underived and independent immortality—life without beginning and without ending."

MINISTERIAL EFFICIENCY.

THE month of October has been marked by utterances on the part of ministers of religion and others which deserve to be noted before the memory of the meetings where they were spoken has passed away. We shall refer to them without comment on our part, as their significance will be at once apparent.

At the Oxford Diocesan Conference a debate took place on clergy discipline. Complaint was freely made of the cold and lifeless sermons which in some parish churches are preached; of gradual assimilation on the part of incumbents to the ways of the worldly families of the neighbourhood; and of social clerical habits, whereby people are scandalised. The subject, in all its bearings, was fully and candidly discussed, and ultimately a resolution was passed that measures must be taken in order to provide a remedy for clerical incapacity and indifference.

In connection with this a paper was read at the Church Congress by Mr. Cropper, late M.P. for South Westmoreland, on the subject that heads this article, and which boldly met the case of rural clergy in the midst of a small population, and with long intervals of time on their hands. Mention was made of a clergyman in these circumstances who, with success all round, took the entire charge of the parish school. It was strongly suggested that a clergy-house, in a central position, might not only arrest the evils of loneliness, but meet the recent decline in the incomes of the rural clergy; and a weighty remonstrance was uttered against early marriages of curates in these retired and ill-paid places.

With a view to the promotion of a higher efficiency, the Bishop of Lichfield has addressed a letter *ad clerum* which recommends fixed time for private devotion; six hours a week at least for definite theological study; a daily record of work done for the Master; time resolutely made for self-examination; and at least a day a year devoted to absolute retirement, and the re-kindling of the spiritual life.

At the Baptist Union, in Bristol, the address of the President, Rev. Charles Williams, on Puritanism, is said to have "evoked more sympathy throughout the churches than any recent address from the Chair." The essential principle of Puritanism, its unworldliness, and its intense religious life, is apparently held by many to be a question of life or death to the Nonconformist British churches.

A quotation from a letter by "A Layman," on this address of the President of the Baptist Union, appears in *The Nonconformist* of the 20th ult. Speaking of some Dissenters, it says:—

> The truth is, we laymen are at our wit's end to know our theological whereabouts. Our leaders are all at sea in the matter—not one in ten apparently being sure of a single article of his creed, and the great majority prepared to swallow whole the great American Iconoclast, Mr. Henry Ward Beecher. . . . A misty heaven and an abolished hell leave little worth bearing the cross for, and so our young people swing off as their respective tastes may dictate. . . . I should be false to my convictions if I were to deny a very profound sense of uneasiness at the present position of British Evangelicalism. . . . There is a rush and restlessness everywhere. The water that Christ gives gets spoilt of its satisfying qualities somehow. The religious life is not enough. The Bible palls. If read in the family it has to offer a sort of apology for itself, while privately it is severely left alone.

At the Autumnal Meeting of the Congregational Union at Norwich, an address was delivered by Professor Cave, of Hackney College, which appears to have awakened considerable interest. To this there followed a paper by Rev. J. F. B. Tinling, which urged the holding of mission services, and the setting apart of special men for this work, without which it was contended that the denomination would sink into insignificance as an evangelistic agency, and which would bring a richer reward than vast sums spent on costly places of worship. Rev. R. Balgarnie, in a succeeding paper, urged pastors to begin with individuals if they would reach the careless and undecided.

We close this notice with a brief summary of Professor Cave's address. Evangelical convictions, he maintained, are indispensable to spiritual life. The faith held by former generations of Nonconformists has the power to touch, to convert, to save, to sanctify. Instead of revising faith, to do its work is what is needed, and to aim to meet a tide of evangelical revival by seeking that the old instrumentalities should be armed with a greater potentiality. Divine truth, preached by inspired men, should be the loudest demand; and for this there must be prayer—prayer not restrained, but in its believing and expectant attitude.

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WALKING IN THE LIGHT.

1 JOHN i. 5—7.

BY REV. GEORGE WAINWRIGHT,
BIRMINGHAM.*

THE aim of the Apostle in this chapter is to lead us to a life of continued fellowship with God. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us" (ver. 3); and lest we should prejudge the matter by deciding that a life of unbroken fellowship is impossible, he adds, "and truly our fellowship is with the Father, and with his Son Jesus Christ." He not only calls us to it, but declares the possibility of our attaining it.

It is manifest also that our joy depends upon our maintained fellowship with God. "These things write we unto you, that your joy may be full." The measure of our intimacy with God is the measure of our joy. Not he whose circumstances are most favourable, but he to whom God's companionship is a constant reality, has fulness of joy. If you are an unhappy Christian, it is because you have got away from God.

But if "God is light, and in Him is no darkness at all" (ver. 5), how can fellowship with Him be maintained? With solemn emphasis the next verse says, that by an unholy Christian it cannot be maintained at all. "Can two walk together except they be agreed?" If you profess to have fellowship with Him, and walk in darkness," you are not self-deceived, as is the man referred to in ver. 8; but John says, "you lie." Your profession is an intentional falsehood; you "do not the truth." An unholy professor is a liar.

"But if we walk in the light"—do not forget that our fellowship is to be maintained in our "walk," a term which comprehends the whole of our life—not only in all manifestly sacred duties, but in every secular engagement, too, your fellowship can be maintained. The term "walk" includes your business life, your home life, your recreations, your companionships; and your communion with God is to be maintained in all. You are to keep step with God everywhere and in everything.

But if the fellowship is to be unbroken, the walk must be "in the light." About certain parts of a man's life we sometimes use the term, "they will not bear the light;" does not this help to explain the term before us? Many a life has in it nothing manifestly sinful, but unless we are prepared to bring every part of it to the searching light of God's holiness, as revealed in his Word, and in the character of Jesus—if there is any part of it about which we do not want too searching an inquiry, our fellowship cannot be continually maintained. The maxims by which you conduct your business; the pleasures in which you indulge; the companionships you form; the books you read—will these bear the light? Your communion will be broken at that point where you do not want the light to shine. Not only what is sinful, but what is doubtful, will destroy your fellowship with Him who is light.

Who does not tremble before the words, "as He is in the light"? Yet they are there, not to be toned down to accord with the low experience of Christians, but to be fulfilled. They do not stand alone: "Be ye holy, as I am holy;" "Be ye perfect, as your Father which is in heaven is perfect." But can I really take in all the light of God? Trapp answers, you have "the same in quality, but not in equality." The same light as that which shines round the throne of God, and which was expressed in the life of Jesus, may shine upon all my life. The size of a vessel does not determine the nature of the liquid with which it is filled, it only limits the measure of it. However small the vessel, it may be filled with the same water that fills the ocean. And however small our life, it may be wholly filled with obedience to the will of God, and every part of it may manifest his Spirit.

But if we are really walking in such light, is not that sinless perfection? Are we not then beyond the need of the cleansing blood? This verse says not, and we need the blood to cleanse in at least two ways. First, if we bring everything to the light of God (and all are not prepared to do so, for "he that doeth evil," in any matter, "hateth the light, neither cometh to the light, lest his deeds should be reproved"), every man coming to the light finds much to be reproved. But will the sin which the light reveals destroy the fellowship? It would, but for the provision God has graciously made. *What the light reveals the blood cleanses*, and we are kept in communion with Him. But if the light is revealing nothing manifestly sinful in our daily walk, are we not then sinlessly perfect? How carefully, and with what infinite wisdom, the Spirit of God has guarded this truth from error! If you say you have no sin, because you have not been conscious of committing any, "you deceive yourself." You are not stating a deliberate falsehood as in ver. 6, but you are drawing an unwarrantable inference. Even when you do not knowingly commit sin, you have sin, and are every moment dependent upon the cleansing blood to maintain you in fellowship with God.

Guard, on the one hand, against the God-dishonouring thought that you must sometimes sin, and lose your enjoyment of God's companionship. But, on the other hand, guard against the not less dishonouring inference that there is any attainment in holiness so high that you do not need the constant cleansing of the precious blood of Christ.

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* An address at the Noon Prayer Meeting, Aldersgate-street.

For the Young.

A GALILEAN PICNIC.

An Address to Children, in the Agricultural Hall, Oct. 24.

BY REV. DR. J. THAIN DAVIDSON.

"There is a lad here, which hath five barley loaves, nd two small fishes: but what are they among so nany?"—JOHN vi. 9.

Do. you know what is meant by a picnic? I hink it may be described as an entertainment in he country, a number of people meeting together o spend the day and have a meal in the open ir. I confess when I was a boy nothing gave ne so much delight as a picnic. Many a time have I gone to the Pentland Hills, out from Edinburgh, with a number of friends, carrying vith us several baskets. Then when the time ame we spread a white cloth on the grass, and partook of what we had brought; and somehow he bread seemed sweeter, and the eggs and meat nore tasty, out in the open air on the hill-side han on the common table in the house.

When I was in Palestine, recently, for three veeks together we took our midday meal in this ashion, sometimes on the naked rock on the igh lands of Samaria, sometimes on the soft and around Tyre and Sidon, and sometimes on he grassy slopes around the town of Tiberia, on ur way from the Lake of Galilee to Nazareth. Vhen being rowed on that beautiful lake, I saw he very spot where, I believe, the wonderful icnic mentioned in the text, if with reverence I nay call it so, took place.

Let us try to picture the scene. The place is t the north-east corner of the Lake of Galilee, nd at the head of the lake is the site of ancient Capernaum; but we could not persuade the oatmen to row us over the lake, so infested is he other side with wild Bedouins and dangerous rabs—men who will seize the unwary traveller, nd either put him to death or demand a ransom or his delivery. So we had to be content with ooking on the spot at a distance of two or three niles. I looked with great interest as I tried to icture this scene. I fancied I saw Jesus, sitting n retirement, with the crowd before Him. He ad been on the north-western side of the lake, ut, taking boat, He, with his disciples, crossed ver to the other side. One reason, I think, vhy the crowd were so intent upon following Him was that they had heard of Him not only s a great preacher, but as healing all manner f persons of their diseases. Another reason vas, that the Passover was nigh at hand. The eople flocked from all parts of Palestine to o up to Jerusalem at this season, and no doubt nany of this great multitude were from distant arts

As the day wore on, Jesus was anxious, knowng that the people must be getting very hungry. The nearest place was the village of Bethsaida, nd that was some distance off, and a very mall place. I think I know why Jesus adressed Himself to Philip: because, as we read lsewhere, Philip was of Bethsaida, and, thereore, the likeliest to know where to get victuals; hough Jesus knew that all that could be btained there would not suffice for so great a umber of people, and He Himself had made up is mind what He would do. But there was nother reason. This He said to prove Philip: o see whether he had any true knowledge of Himself as the Messiah, and of his power to vork miracles.

This miracle is so notable that it is the only ne recorded by all the Evangelists. My notion, lso, is that each of the disciples carried a basket nder his arm; and this was very necessary, for hey wandered together for days. In travelling n those regions you must be well provided with ood, as you will get none for miles, and someimes days together. It was the custom of the Jews of old every man to carry a basket, so that veryone had a supply of such plain fare as he vas able to get. Philip, we read, answered, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." Of course, the Roman penny (the denarius) was not the same as is our penny; it was worth 8½d., and therefore the sum required in our money would have been £7 2s. 4d.—a sum which would have seemed very large to those poor fishermen; they had not so much amongst the whole lot of them, and if they had had the money, there was no place near where they could have got so much bread. Bethsaida means "the house of fish," as Bethlehem means the "house of bread." Bethsaida was near the head of the lake, and no doubt was so called because there were plenty of fish to be had there.

"There is a lad here, which hath five barley loaves, and two small fishes." Every word here, let me say, is in the diminutive form. The lad was a little wee boy, a mere child; the five barley loaves were mere rolls, or cakes—they very seldom speak of loaves, and certainly would not talk of breaking such loaves as we are accustomed to see; and the word used for fishes means a relish—as a sardine or sprat—to make the bread go down pleasantly. The verse might be translated thus: "There is a very little boy here, and he has five barley cakes and two sardines; but what are they among this great assembly?"

THERE ARE ONE OR TWO LESSONS

we may learn from the story. First, *even a little child may be very useful.* Among the thousands of people there was not one so useful as this little boy, and there were, no doubt, ten thousand people there, for the Scripture tells us there were five thousand men, and we always find at any gathering there are at least as many women as men. Probably this little boy had his home in the humble village of Bethsaida, and his mother was, perhaps, a poor widow; or I can fancy his father was a fisherman, not able to lay by anything, but just to eke out a living as best he could. So this little boy, probably about nine or ten years of age, was sent out with his basket filled with barley cakes and sardines. He had almost sold out—all but just these few were consumed when the disciples called him.

How much better to be engaged in helping father or mother than in idling about. Some boys in Islington are good for nothing but to play and to eat and to sleep—this is all they can do. For all the good they do they might just as well be thrown into the dust-bin, and then carted away with the refuse. But sometimes little children can do a lot. I once knew a gentleman who had a beautiful property in the country. At one end of the estate a huge tree stood in the way of the prospect, and so he wanted that tree cut down. He got two men, and they sawed half way through the trunk of the tree, and then they fastened a rope to the upper part, and pulled away as hard as they could, but all their efforts were in vain. Just outside the field there was a little village school, and at one o'clock the children came out for their dinner hour. So the gentleman asked them if they would help, and the boys and girls were delighted, but would not put a hand till the gentleman and his gardeners gave up. Then they all pulled together at the long rope, and down came the tree.

When in Egypt lately I saw something as I was sitting on the hot, burning sand, and I said to myself, "I will remember this, and tell it at the Agricultural Hall." After visiting those great wonders of the world, the Pyramids of Egypt—after I came down from the top of the Great Pyramid—I went to see that most marvellous thing, even older than the Pyramids, the Great Sphinx. This is a colossal figure, with the head of a man, the body of a lion, and wings as of an eagle. You can judge how big it is when I say that from the chin to the top of the head is thirty feet, and from ear to ear fourteen feet. The great body of the animal—the lion part —is covered with sand, the head and neck only rising out of the sand. Again and again efforts have been made to clear away the sand, so as to reveal the whole figure, but hitherto all have failed. But another attempt is being made, and I saw hundreds of lads carting away the sand. Each little boy had a wicker basket, which he filled, and then a large number of them, with their baskets on top of their heads, would run together up to the top of a hill, where was a cart to receive the sand, which then was carried off to a distance. The boys all sang as they ran, and I think I never saw such a happy set of children —almost naked, of course—they did their work right merrily.

(*To be concluded.*)

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—
Nov. 7, Mark x. 13—22; Nov. 8, Mark x. 23—34;
Nov. 9, Mark x. 35—45; Nov. 10, Mark x. 46—52;
Nov. 11, Mark xi. 1—17; Nov. 12, Mark xi. 18—33;
Nov. 13, Mark xii. 1—12.

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YORKSHIRE WOMEN AND TEMPERANCE.

THE Ninth Annual Meeting and Conference of the Yorkshire Women's Christian Temperance Union was held at York on October 19 and 20. The report of the committee, read by Mrs. Fielden Thorp, stated that eight new Associations had affiliated with them since the last conference. Mrs. Atkinson, of Selby, read a report of work done in the formation of new branches. Mrs. Cumberland read a paper on "How to commence work in places where no branch exists," in which she strongly recommended house-to-house visitation, drawing-room meetings, and mothers' meetings.

A paper on "The World's Women's Temperance Union," written by Mrs. Costello, of London, was read, and the first piece of work proposed for the different branches of that Union was the circulation of a petition, to be signed by women all over the world, appealing to the Governments to do all in their power to stop the drink traffic. Miss Gray, of London, superintendent of the organisation in Europe, pointed out that a great many people held erroneous ideas as to the need of temperance on the continent. In Belgium it was the principal topic of the day, and she had been assured that 45 per cent of the deaths in Antwerp were due to *delirium tremens.* Mrs. Fielden Thorp said that drinking had increased very much in Switzerland during recent years. Miss Mary Howard, of Castle Howard, also referred to the increased drunkenness on the continent; she had visited the asylum at Siexagirgluta, where the number of lunatics was greatly increased by the use of strong drink.

Mrs. W. W. Morrell, of York, read a paper on "The present licensing laws," in which she urged that efforts should be made to raise public opinion against the granting of additional licenses, and that the existing law in the case of present holders of licenses should be more strictly watched, as magistrates were apt to be unduly lenient at breaches of the law. A report of the Sanitorium at High Flatts near Huddersfield, for the reception and reclamation of women suffering from dipsomania, showed that it had been a great success.

The reports from the different branches showed a steady rate of progress. Dr. Gill, of Bristol, delivered an address, in the course of which he said if all the people of London would give up strong drink for one week, they would save sufficient money to endow that city with a supply of pure water from the north of Scotland. The next conference will be held at Hull.

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LONDON SAMARITAN SOCIETY.

THE twelfth annual narrative of this Society is of a character to stimulate charity during the fast-approaching winter. One feature of the Society's work is that of feeding the children. "Our Helpers" in their letters tell the same doleful story of children in many schools who have had no breakfast or dinner, who are cold and faint from want of food. One teacher says that ninety come to that school daily without their dinner, and as many without breakfast. Another says, "Some ar dying of starvation;" another, "The food tickets have saved many lives." The Society last year gave 40,000 free dinners in twelve places in the metropolis, besides articles of new and second-hand clothing. The destitute adults are reached by means of Sunday morning free breakfasts. The Society has Convalescent Homes at Sandgate and Bournemouth, which are much prized.

Thus, it will be seen, a large amount of work is done on behalf of the very poorest. Such a work may well excite the sympathies of all. The office is at 98, High-street, Homerton, E.

IN THE WILDERNESS.

BY MARGARET SCOTT MACRITCHIE (MRS. HAYCRAFT).

"The people is hungry, and weary, and thirsty, in the wilderness."—2 Sam. xvii. 29.

THEY move across the desert-sand,
  These wandering ones of mine;
There is no Elim in the land,
  Nor cluster of the vine.
They feed on ashes, seek with toil
  For that which is not meat;
Ye have the bread, the date, the oil,
  Go, give ye them to eat!

My children, whom I satisfy
  With manna from above,
Ye will not let your brethren die
  Who have not known my love?
They need my strength their souls to cheer
  In this their pilgrim strife;
Bring them to Me, yea, bring them near
  The broken Bread of Life!

They faint for lack of living streams,
  They drink some poisoned flood,
And ye are wrapped in tranquil dreams,
  Nor lead them to your God.
Oh! hearts that, helpless, drank of Me,
  Nor thirsted once again,
Gather them near, where they may see
  The waters of the plain.

Have I not made your Marah sweet?
  Have I not proved my word,
Your inmost yearning to complete
  With fulness of your Lord?
Then, if you love Me, offer up
  A gift of richest cost;
Go ye, my chosen, take my cup
  Of blessing to the lost!

Oh, wearily, so wearily,
  They wander all the day,
Those sheep, so dearly loved by Me,
  That in the desert stray;
They know no shepherd, have no fold,
  They faint by waste and rock;
And when the night falls, dark and cold,
  What of that wandering flock?

Ye, my belovèd, go ye forth,
  And win them home from sin;
From east and west, and south and north,
  Oh, bring your brethren in!
Oh, bid them freely, freely come,
  My deathless love to take;
I yearn, I thirst, to have them home,
  Go, find them for my sake!

SHIPWRECKED FISHERMEN AND MARINERS.

THE recent terrible storms have brought vividly before us the dangers of the sea and the sorrow caused thereby. The forty-seventh report of the Shipwrecked Fishermen and Mariners' Society shows how constant and considerable are the efforts to alleviate this sorrow. During 1885, 940 British vessels were lost, besides 1624 lives. This, it is pleasing to note, was a decrease on the previous year of 132 vessels and 313 lives. The Society, during the same period, through its central office, and by means of some 1000 honorary agencies, relieved 11,379 shipwrecked sufferers of all nations, fishermen and mariners, dependent widows and orphans, and aged parents, this number bringing up the total of those succoured in various ways since the formation of the Society in 1839 to 373,239.

Far-reaching, indeed, is the help so beneficently accorded by this Society, including aid, not only to shipwrecked men, but to fishermen who have lost boats or gear, and the relations of those who have been drowned. One most gratifying feature of the Society's plan of operations is that no fewer than 53,500 fishermen and mariners are annually co-operating in this great work by being members, that is, subscribers of 3s. each, and are thereby helping others as well as themselves. The Society also gives pecuniary rewards, as well as medals, for saving life at sea. The central office is at Sailors' Home Chambers, Dock-street, London Docks, E.

SOUL-WINNING AND PRAYER UNION.—Promise for Nov. 10 (Isa. xli. 10): "Fear thou not, for I am with thee: be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

OPEN-AIR MISSION.

ON Monday evening the quarterly meeting of the members and friends of the Open-air Mission was held in the Conference Hall, Eccleston-street, Pimlico, and was well attended.

After tea, Lord RADSTOCK took the chair, and based his remarks on Isa. xlii. 2, 3: "He shall not strive, nor cry," &c. The burden of his exhortation was that the preacher should not run before he was sent; that waiting upon God should precede every message, and that the message should be of a tender rather than a stern and dogmatic kind. He often grieved over the hard and contentious preaching he heard in the streets.

Colonel PASCHKOFF, whose touching story of exile from Russia for conscience sake is well known, told of the need of workers in that vast empire, and begged the prayers of the audience for his country. The need of Gospel light there may be conceived when it is stated that there are only thirty-three missionaries working among ninety millions of people, and most of these workers either are, or have been, in prison for their faithful testimony.

The address specially announced was then delivered by Lieut.-Gen. Sir ROBERT PHAYRE, nominally on Acts xvi. 13, but really on the whole chapter. The characteristics of the three conversions were pointed out, and the prominent teaching enforced. In the case of Lydia the gentle influence of the Spirit was dominant; in that of the damsel possessed of a spirit of divination, a stronger influence was needed; while an earthquake alone sufficed for the jailor's conversion. Some strong words on modern Spiritualism were used in applying the central case.

CHATHAM SOLDIERS' HOME.

MOST of your readers are aware that the work originated at Aldershot by Mrs. Daniell has since her death spread to several other garrisons, and I have now, in connection with the parent Home, four branch Homes—at Colchester, Chatham, Plymouth, and Manchester.

The Lord has graciously blessed the efforts put forth, and we can look back thankfully over these twenty-four years, praising his name for all that He has effected through this simple instrumentality. Every regiment in the British service has been more or less influenced by the Mission, and there are officers and men now all over the world who are testifying to the power of that grace which they first learnt to know at Aldershot or one of the branch Homes.

Just now I am enlarging the Home at Chatham, making a better refreshment bar, reading and game-rooms, and also adding bed-rooms for letting, which latter accommodation is much called for. The cost of this will be about £2400, and I should be thankful indeed for any help that friends can give. This Chatham Home was specially built as a memorial to my mother. Any to whom her name and memory may still be dear, might feel an additional interest in giving a helping hand to this work of improvement and enlargement.

All the branch Homes, though framed on the Aldershot model, have more or less their distinct features. Perhaps that which is most marked at Chatham has been the number of young officers who have received spiritual help through the instrumentality of the Home.

I most earnestly commend this work to the prayers and practical sympathy of your readers, especially to any among them who may have sons, brothers, or other relatives in the army, or intended for the service.—Yours faithfully,

G. F. S. DANIELL.,

Soldiers' Home, Chatham.

VAUD.—The village of Missy, and the Free Church of the locality have suffered a great loss in the death of Mdlle. Quillet, on October 12, in her 70th year. She was a true friend to the poor, and a mother to the young, whom she delighted to gather around her.

PROGRESS IN PARAGUAY.

ALTHOUGH there are signs of improvement since the war, the spiritual and moral state of the people here remains at a low ebb. The Romish Church is dominant, and even her own priests in other parts have pointed to their brethren in Paraguay as affording fair ground for the complaints of their enemies against the Church. The immorality of the priests is proverbial.

In August the writer was able to assist at the opening meetings at Asuncion, of the first Reformed Mission in Paraguay. It is under the control of Dr. T. B. Wood, superintendent of the Methodist Episcopal Church, in the River Plate, and Señor Villamura, a converted Spaniard; the former is starting the Mission, and the latter will remain in charge. Dr. Wood applied to the Municipality of Asuncion for ground on which to build a church; but, after much discussion, the application was refused, owing to the opposition of the priests. A subscription was then opened to purchase a piece of land, and before the writer left it amounted to 1500 dollars.

Finding that the matter was attracting public attention, Dr. Wood decided to give a lecture, and the use of the Atenio was obtained for the purpose. Over 300 persons were present, including the President of the Republic, and several of his ministers. All listened breathlessly, while the lecturer in excellent Spanish drew their attention to the fact that although the country had been Christianised 300 years ago, and was known as a Christian country, no advance had been made, and that although the Gospel was read in the churches, it was not in the language of the people, and so was not understood by them. At the close of the lecture Dr. Wood said that he had received several queries, which he would answer then, or if the audience preferred he would give another lecture. The latter proposition was accepted, and on August 18 the same place was again filled.

The lecturer took for his subject, "What will the Evangelicals do in Paraguay," and based his remarks on Gal. v. 1, and showed how Christ had brought liberty. Although by their laws they were a free people, yet, unfortunately, this freedom did not touch spiritual things. How could they have spiritual knowledge and liberty without spiritual teaching? This liberty comes only by the Gospel. Then he dealt with the confessional, showing that it was an unwarranted interposition between God and man, and concluded by repeating his text.

The following Sunday the Bishop addressed an encyclical letter to the people, which was read in the cathedral, and afterwards published. It denounced the Protestants, and requested the people not to attend their services or discuss their pernicious doctrines, and accused them of endeavouring to destroy the religion of the country. Dr. Wood replied to this manifesto, and offered to discuss publicly with anyone the Bishop might appoint the points which the Bishop had mentioned, and requested that permission might be given to all Roman Catholics to attend.

Several services have been held since, both in Spanish and English, as there were a number of travellers in the city. Señor Villamura, who is visiting the inland towns, told the writer that at Paraguari, the present terminus of the railway, sixty persons were present at a service he held. Thus the word is spreading where darkness has reigned. Will the readers of THE CHRISTIAN pray for the outpouring of the Spirit on the inhabitants of that country. W. B.

SERVANTS' HOME, NORWOOD-ROAD.—In connection with this Home, Rev. R. P. Downes delivered to a full audience in the Roupell Park Wesleyan Lecture Hall, October 25, a lecture on "Jesus Christ: the Greatest Character in History." Mr. Woodford Fawcett, after explaining the work carried on in connection with the Home, and the success that had attended the efforts of the Committee, said it was their intention to start a soup kitchen as soon as the weather rendered such an institution necessary. They had in course of formation a "General Employment Brigade," to assist workmen of good character in need of employment.

MR. MOODY'S SEMINARY.

We lately mentioned that Mr. Weston, of Boston, had gifted a sum of money to Mr. Moody for the erection of a new dormitory in connection with the Young Ladies' Seminary at Northfield. A correspondent of the Worcester *Spy* sends to that journal a sketch of the laying of the corner-stone of the new building, on October 13. We extract some portions of his account. Our friends across the Atlantic do not let the grass grow under their feet. We ought to add that another friend (Mr. Talcott, of New York) has given a handsome sum to Mr. Moody for the erection of a library for the two schools at Northfield and Mount Hermon. The visitor to next year's Convocation will doubtless see both these buildings adorning the landscape of the Northfield section of the Connecticut Valley. *The Spy* correspondent says :—

"This has been a red-letter day in Northfield, the occasion of laying the corner-stone of a new dormitory for the Seminary bringing here together many of its patrons and friends. The beauty of the ever beautiful landscape was greatly enhanced by the brilliant autumnal foliage, but a more beautiful sight still was the 427 girls and boys, the pupils of the Northfield and Mount Hermon Schools. Just before eleven o'clock the Mount Hermon boys arrived, marching to music by a brass band made up from members of the school, and under command of a negro, a fine, soldierly-looking fellow from General Armstrong's Hampton school. Their marching was fine, and their music creditable. The large hall in the stone building was filled to its fullest capacity; quickly and quietly, and without delay the exercises opened with the anthem, 'God is our strength and our refuge,' sung by a choir from both schools. Then followed a short, earnest prayer by Rev. Mr. Reed, of Pallisades, N.Y., after which the 'Gloria Patri' was heartily sung by the whole assembly. Rev. Mr. Reed, of Springfield, read the parable of the vine and the branches, from the Gospel by St. John, and the latter part of the last chapter of St. Matthew. The reading was followed by a song by the boys, Our dear Mount Hermon Home,' [which is given on this page], and prayer by Rev. Mr. Shields, of South Hadley Falls.

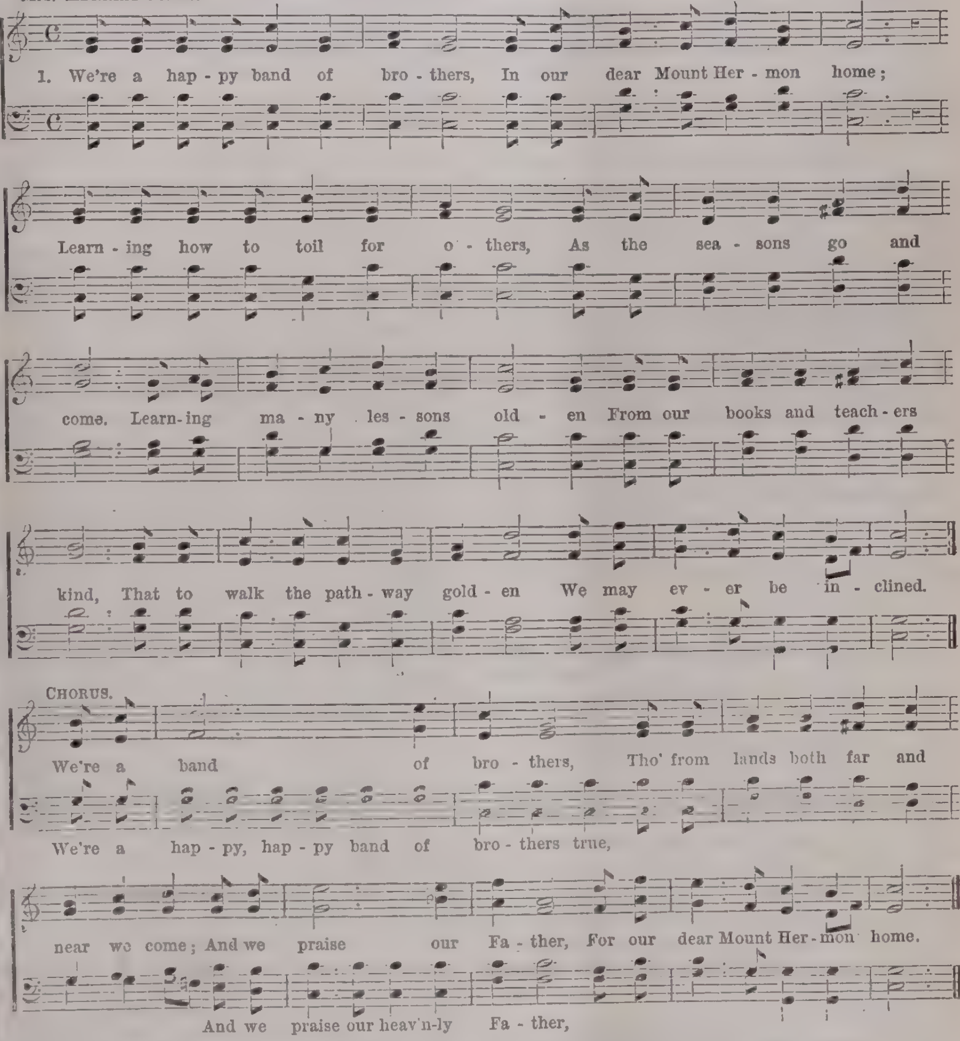
"President Seelye, of Amherst, gave a short but excellent address on 'Consecrated Education.' He thought many of the evils of our time were in a great degree due to the separation of education and religion. Dr. Agnew, of New York, gave an address on the importance of physical culture, along with the cultivation of the mind, the heart, and the soul. Then came an excellent address by Mr. William E. Dodge, of New York. The gist of it was: 'Let your light so shine that men may see your good works and glorify your Father which is in heaven.' After another hymn, Mr. Moody proceeded to fill the box to be placed in the corner-stone. First he put in a copy of the Bible, then a copy of *Gospel Hymns*, Book of Common Prayer, *Gospel Choir*, names of the students, 217 in number, old coins, a book of Northfield views, New Testament, Catalogue of Mount Hermon School, new one-dollar silver certificate, a poster giving the programme of the exercises of the day, copies of various newspapers and religious papers, a small manuscript prepared for the purpose, having appropriate quotations from Scripture and poetry, and a memorandum stating that it is just fifty years since the Mount Holyoke Seminary was founded. The box having been taken away to be sealed up, the Doxology was sung, Benediction pronounced, and the assembly repaired to the site of the proposed building.

"The exercises there were brief: a prayer by Rev. Mr. Baldwin, of Springfield, a few words by William E. Dodge, who at the request of Mr. Weston performed the ceremony of laying the stone, the Doxology and the Benediction. All were then invited to a collation at Marquand Hall, most excellent and bountiful, which had been prepared by the students. The exercises of the day were extremely interesting to all who were gathered from near and from far."

"We're a Band of Brothers."

Dedicated to the Students at Mount Hermon (Mass.).

Mrs. Harriet Jones. D. B. Towner.


1. We're a hap - py band of bro - thers, In our dear Mount Her - mon home;
Learn - ing how to toil for o - thers, As the sea - sons go and
come. Learn - ing ma - ny les - sons old - en From our books and teach - ers
kind, That to walk the path - way gold - en We may ev - er be in - clined.
CHORUS.
We're a band of bro - thers, Tho' from lands both far and
We're a hap - py, hap - py band of bro - thers true,
near we come; And we praise our Fa - ther, For our dear Mount Her - mon home.
And we praise our heav'n-ly Fa - ther,

2 In the home we all are loving,
'Tis a joy each day to meet;
Hour by hour, our minds improving
By the lessons we repeat.
Yes, we dearly love to gather
In this pleasant home of ours;
With our very best endeavour,
We'll improve the golden hours.
We're a band, &c.

3 With the knowledge we are gaining,
We will ever strive to prove
That with all our early training
We our Lord have learned to love.
Learned to love his mountain sermon;
Learned to love those words sublime;
Learned them here, on dear Mount Hermon,
In the early golden time.
We're a band, &c.

A CHURCH IN HUNGARY.

Sir,—Having finished my thelogical course in Buda Pesth, and having afterwards spent two years in the College of the Free Church of Scotland, I asked God that he would give me a place where I could do something towards spreading the Gospel truth. He heard me, and sent me here, to N. Becskerek, in the south of Hungary, where a great door and effectual is opened unto me, and there are many adversaries. The door is indeed great: 1500 souls of the reformed Protestant Hungarian Church are entrusted to my care, scattered over 6280 square miles, in 171 towns and villages. In many places the good seed has been sown; there are really believing Christians, several converted Roman Catholics, one from the Greek Church, and one Jew.

But I cannot work as I ought to do. I have neither church nor school-house. In Nagy Becskerek we are holding our services in the Lutheran church twenty times in a year; in other places we are holding our services in schools. I went from congregation to congregation preaching the Gospel truth, and collected, in 120 places, 20,000 florins. Everybody says it is a wonder, and I say, also, that it is the wonder of the Lord. Coming back with the money, with 4000 florins we have built this year a manse, and in addition to the 16,000 florins, we must collect yet 9000 florins for building a neat little church close to the County House. The King gave us a very good site for building a church and manse.

I am working for the conversion of souls, not only by preaching, but also through the press, and God has blessed very much my little books and writings, and the newspaper which I edited this year, to the spiritual good of many. Thanks be unto God there will be more evangelical ministers in Hungary, and so I hope that very soon a great revival will be here. Pray for this, for me, and for my scattered people, who are hungering and thirsting for the truth, and pray that my work may be pleasing to God and useful to many souls. Help may be sent to Rev. W. Wingate, 100, Talbot-road, Westbourne-park, London, W.

Joseph Szalay.

PARIS.—The Mission Intérieure, which seeks to evangelise France, has issued its sixth report. It contains some encouraging accounts of the way in which the evangelists and their messages are received. Much ignorance is met with, but no hostility to the Gospel. There is, unfortunately, a deficit of nearly £120.

Clapham Missionary Conference.

October 27 and 28.

This gathering, held at the Clapham Conference Hall, was convened by Mrs. Meredith and other well-known Christian workers in the South of London. A prayer-meeting was held on Monday evening, at which Mr. Reginald Radcliffe presided.

TUESDAY, OCTOBER 27.

At the morning meeting the President, Mr. Reginald Radcliffe, said that at these Conferences we want to throw ourselves more manifestly upon God, and to make more room for prayer at each. He read James v. 17, 18, and reminded us of a prayer of Elijah's before the priests of Baal, when he asked that the people's hearts might be turned back again. The answer came straight, and they cried, "The Lord, He is the God." The Lord taught us to pray, "Thy will be done on earth, even as it is done in heaven." Africa and China are on the earth. We have his command, "Pray ye the Lord of the harvest that He would send forth labourers into his harvest." Mr. D. M. Cameron led in prayer, and others in the audience followed. The subject for this morning was

AFRICA.

Rev. J. Walton said Africa has a special interest for English Christians. We can never think of that Dark Continent without remembering our sin—our complicity with the slave trade in former years. It has passed into history, and educated Christian Africans now read the story. England repented, and brought forth fruit meet for repentance. Twenty million pounds and the Gospel for African churches were substantial fruit, and England is still striving to repay in the best possible form. Eighty years ago, God sent us to the Cape of Good Hope, not merely to establish a naval station to watch our commerce in those seas, or to keep the water-way to India, or to provide homes for our surplus population. God had a higher mission for us. The Cape is to be our base from which to carry our evangel to the dark North.

He said he had some missionary experience, having spent fourteen years among the Hindoos. He had read a great deal of missionary literature, but, considering the circumstances, he did not know of a mission anywhere more successful than the mission of South Africa. The missionaries went among the Kaffir races when they seemed to be at their worst, and most people would have despaired, as they had sunk so low. These races were then savages, treacherous, and in the thraldom of witchcraft, while horrible license prevailed in family and social life. There was not a school, chapel, or minister; to-day in one communion there are 20,000 native Christians and seventy native ministers, and these native ministers have the same status as their English brethren. Recently, South Africa suffered from a protracted drought, and the natives were scattered over the land in search of work, reduced almost to starvation. Many sheep were killed and eaten, and some of the natives were caught and punished. Not one of the transgressors was a native Christian, and this fact has been admitted in the public prints. There are many schools, and the Government are spending £20,000 a year on education. Many of these schools are under the superintendence of missionaries. Mr. Walton referred to the terrible state of the women of Africa, and the iniquity of forcing the liquor traffic upon the people.

Mr. Edward H. Glenny, having given some interesting particulars of the work of the Kabyle Mission,

Rev. F. B. Meyer gave an address, urging greater consecration in connection with missions. We can only help others as we lay down our own lives. It was the life-blood of Christ that redeemed the world, and it is the life-blood of personal service that is going to save men. There came, said Mr. Meyer, into the Secretary's room of one of our Societies this week, a man with a patched dress. He might have come to beg, but instead, he laid down a bundle of crisp bank notes—£75. He was a market gardener, and said he thought that was the best bank. Mr. Meyer concluded with an appeal for Christians to yield themselves entirely to God. In a closing prayer he besought the Lord for special blessing and protection for Mr. Mackay, imprisoned at Uganda.

THE JEWS.

In the afternoon, the work amongst the Jews was the subject. Sir John Kennaway, Bart., who presided, said we want a deeper sense of individual responsibility with regard to those who are without the knowledge of God in Christ. The missionary spirit is a great test of spiritual life in each one of us. Do we think of those who have gone forth, leaving us to find the means for them, and support them by our prayers? Missions to Jews have difficulties which none can understand except those who have laboured among them. God hath not cast off his ancient people, and we want to brace ourselves up to bring home to them the great privileges still open to them.

Dr. Thomas Chaplin, of Jerusalem, described in outline the persecution to which the Jews have been subjected since the destruction of Jerusalem. The Gentile world have agreed in nothing else but to persecute the Jew. Medical Mission work in Jerusalem began in difficult circumstances. It was seen that medical work would open the way to more direct Christian teaching. The headquarters of the Mission is at Jerusalem, where there are now about 15,000 Jews, speaking various languages, and nearly all poor. In consequence of the efforts thus put forth old prejudices are passing away. Rabbis and educated Jews have now a considerable knowledge of the New Testament Scriptures. They have learned to distinguish between Christianity true and false, and to know that in true Christianity there is nothing like idolatry. During the last twenty-five years many Jews have been led to see Jesus as the true Messiah, but they hesitate to acknowledge Him openly because of the persecution that would follow.

Rev. J. M. Eppstein, lately a missionary at Smyrna, spoke of a recent meeting in London at which about one hundred and fifty Jews and Jewesses were present, praying for the conversion of their countrymen. A few years ago there were not ten converted Jews in the kingdom; now there are three thousand, and a Hebrew Prayer Union has several hundred members. Rev. Isaac Levinsohn told of wonderful work in Breslau. One missionary says that, during the past year 137 Jews have been received into the Church by baptism. He referred to the work in Russia. Fifteen years ago, if a missionary had gone into some Russian towns, many a Jew would have considered it a high honour to kill him, but it was very different now. Only twelve months ago, a missionary had an interview with students in Wilna. As a consequence, some young men have been converted and baptized. Testaments have been distributed, and to-day thousands of them are reading the New Testament. Some have formed themselves into a society to make inquiries concerning the kingdom of heaven.

INDIA AND CHINA.

Mr. Radcliffe again presided at the evening session.

Rev. J. Smith (late of Delhi) believed that a great deal had been lost as to the world's evangelisation by our questioning the practicability of obedience to the command, and also the results of missionary effort. We may be quite sure the Lord never sends his children on a fruitless errand. He referred to Mr. Johnston's pamphlet, and said that by the numbers tabulated we do not realise anything like the work that has been done. A hundred years ago we knew nothing of many lands, or the habits and customs of the people. We had no experience as to the best methods of approaching them, and, of course, we made blunders. He remembered a time in India when the people, by their ignorance of the meaning of words, could not understand the Gospel. The people of India are steeped in the superstitions connected with their religion. When the Christian Church attacked this Hindoo faith, they essayed the greatest task they ever undertook; but there have been precious results. In Calcutta a little time ago there were natives preaching to large crowds in English. When we consider the past and the present we are lost in astonishment. Only the other day, a procession of 2000 Sunday scholars took place at Lucknow. In Travancore the London Society have 20,000 Christians, and in Burmah, in the Karen mountains, there are 100,000 native Christians. Not only are there churches and schools, but a theological training institution, and now there are many well-trained native Karens at work. A great movement is going on all over the land. After referring to the growth of the work at Delhi, Mr. Smith appealed for men and women to go and preach the Gospel to the millions of India.

Rev. C. G. Moore said God had wonderfully blessed the labours of the Inland missionaries in their journeyings, so that all over China there is more or less a knowledge of the outlines of Christian truth. God is giving our brethren marvellous blessing. They are having repetitions of Pentecost. God is also blessing the native churches. On Saturday afternoon a telegram was read at our prayer-meeting which only left China that morning. How astounding that would have been to our forefathers. How vast are the resources at our command. Let us ask God to teach us how to utilise these. Mr. C. H. Judd said there are 1000 cities in China without a single witness to the Saviour. He had travelled twelve months in China and met one solitary Christian, though passing several large cities.

Mr. Radcliffe, after narrating the incident of Christ feeding the five thousand, said we had only been feeding eight ranks, and leaving the ninety-two hungry. We have resources in Christ, and we are well able to feed India and Africa and China. Christ is not paralysed; his arm is almighty. We want to lean heavily upon Him. He is the multiplier, and He will be with us to the end.

Several young men and women remained after the close of the meeting for conference with Mr. Judd.

THURSDAY, OCTOBER 28.

WOMAN'S WORK.

This morning Mr. J. E. Mathieson presided. Having read Rom. xvi. 1—16, he commented on the number of women who are there mentioned as labouring in the Gospel. He thought that the obstacles which had been put in the way of women's work was one of Satan's most successful devices. We have a great surplus of unmarried women in this country, and these might be a force for Christ at home and abroad.

Miss Thompson (Syria) said it seemed a natural thing that we should send the Gospel to Syria, since we were indebted to Syria for it. There are now about ninety teachers constantly engaged in connection with the British Syrian Schools. This work has grown to such dimensions that more than 3000 children are being daily instructed in the Word of God. Miss Thompson entered into some interesting details as to the interest shown by the women, and as to the witness-bearing of the converts.

Miss Baumann (India) said the question was not now how we should get into the Zenanas, but how sufficient workers could be sent out. On every hand there are open doors. In Lucknow the work is amongst three different classes of people, so that the missionaries have to know three languages. There are the Bengalees, the Mohammedans, and the Hindoos. Zenana work embraces much more than household visitation. It embraces schools, Zenana visitation, village work, and medical work. Each department is necessary, and God has given a blessing on each.

Mrs. Gardner James, who had to speak as to the work in Europe, gave an encouraging report of the work of the Y.W.C.A. in France and Germany.

Mrs. **Mentor Mott** said they had to thank Mrs. Meredith for two workers—Miss Walker and Miss Lord. Miss Walker is now in charge of the Mission at Damascus, where there are four schools and four Bible-women. Miss Lord is stationed at Tyre, where there is a blind Scripture-reader and schools for blind children. Many of the people listen to the blind Scripture-reader, tracing the lines with his finger, who might not otherwise hear the truth. A good work is also going on among Mohammedan soldiers.

LABRADOR.

At the afternoon meeting Mr. J. E. **Mathieson** spoke of the Moravian Missions, which he considered were carried on largely according to Apostolic methods. Their missions are scattered over the world; the total cost to the Society is £18,000, and about one-third of this is used to give pensions to the widows and children of those which have fallen in the field.

Mr. **Reginald Radcliffe** having read John xvii. 21, said there were mountains in the way of the evangelisation of the world, but God could easily remove them, so that they should "skip like rams." With prayer and faith we shall have not merely floods of blessing, as on the Congo, but flood after flood all over the world.

Rev. B. **La Trobe**, of the Moravian Mission, described the difficulties and ultimate success of the Mission in Greenland. The work in Labrador was a result of that in Greenland. In Labrador the average temperature is five degrees below freezing point. The southern shores are inhabited by fishermen and a few Indians. The missionaries endeavour to bring the Gospel to the wandering tribes, but their chief work is with the Esquimaux. Their principal work is on a part of the coast about three hundred miles long. In 117 voyages not once has the mission ship from London failed to reach the Labrador coast; it has been protected through all dangers. The *Harmony* now lies in London Docks after the 117th voyage. She brought back a missionary, some children, and a young man, who is a representative of the seventh generation of unbroken missionary service. What have been the results? These Esquimaux are naturally treacherous, cruel, and bloodthirsty; now they are a Christian people, and throughout the century there has only been one murder committed.

SOUTH AMERICA.

Mr. H. **Mahoney**, of the South American Mission, described the early history of missions in this land under Captain Allen Gardner, telling of his death and that of his comrades. He himself went to Keppel Island in 1880, and had seen the work in various parts of the Continent. The work of the Society is largely educational. There are many Spanish-speaking people without any knowledge of Christ. Numbers of young Englishmen go out to fill business situations, but in most cases they fall into the prevailing style of life and habits. In the great towns infidelity is very strong.

INDIA.

At the evening meeting there was a large gathering, when Major-General Sir **Robert Phayre** presided. He said that he thought the turn of the tide had come with respect to the work in India by Christian women. He read three testimonies from lady workers on this point. There are, of course, many obstacles, but the seed sown will yet spring up and bear abundant fruit.

Rev. H. M. **Hackett** (Allahabad) mainly confined himself to answering certain objections with reference to foreign work. Rev. **Henry Seeley**, of the Christian Vernacular Education Society, spoke of the ignorance even of earnest educated people in England at this day with regard to India. This arises partly from mistaken views as to the purity of the ancient religious systems. The accounts of travellers are often misleading. The Christian work is nearly all in the great cities and on the seaboard. Ninety-nine per cent. of the masses of India belong to the labouring classes: there is great need of better education and of good literature.

JAPAN.

Rev. C. F. **Warren** said the treaties with foreign countries had been revised, and when the new provisions come into operation, missionaries will be able to live in any part of Japan. New ideas are fast permeating the masses of the people through the public press. There is still opposition to Christianity, but it is growing in favour. It is now or never with Japan. She is ready to receive the Gospel; are we going to send it?

Mr. **Radcliffe** having made an earnest appeal for volunteers and offered prayer, the Conference was brought to a close. We are glad to learn that as a result of the Conference a missionary prayer meeting will be established.

◆

SUNDAY MORNING IN BIRD FAIR.

On a recent Sunday it was my privilege to spend the day with Miss Macpherson and her helpers. We were to hold an open-air service in Bird Fair, where Miss Macpherson has been working for the last twenty years. We left the Home of Industry, Commercial-street, about 10.15, with two American organs on small wheel trucks, and five minutes' walk brought us to the railway-arch which is one of the entrances to the Fair.

Here we found a densely-crowded street of small shops, or "shanties," and stalls, with innumerable cages filled with birds and fowls of every sort. Not a shop was closed, and business was going forward briskly. Besides the birds a brisk trade was being carried on in shellfish and various kinds of fruit. One was reminded of the pictures of Vanity Fair in "Pilgrim's Progress," such was the crowd buying and selling. Evidently the fourth commandment has not found its way into Bird Fair, except to be broken.

We divided ourselves into two parties, each taking up a position under a railway arch. We commenced by singing, and it was such an open-air meeting as I had never seen before. First a few children stopped, then a few grown people, and by the time we had sung three hymns we had a fair congregation. Men stopped to listen with live fowls held tightly under their arms, women with vegetables, and children with fruit and nuts. We had a few short addresses, with hymns interspersed, the crowd (chiefly men) ever increasing, and intently listening. From the back could be heard all the while the discordant cries of the traders. I noticed that many who stopped just to see what was going on became interested, and drank in the story of the love of God. Even the policeman on his beat stopped for a few minutes to listen. Some of us walked down the "Fair" distributing tracts, which were eagerly received.

It was now almost one o'clock, and we had been two and a half hours in the Fair. Miss Macpherson, who is evidently well known in the locality, spoke a few earnest words in conclusion, and with the doxology the meeting was brought to a close. We had a chance of speaking to individuals for a few moments, and we believe that some will look back to that Sunday morning as the time when they passed from death unto life.

T. E. Varley.

LAMBETH RAGGED-SCHOOL SOCIETY.—The annual meeting of this Society was held last week in the Vestry-hall, Kennington, when the chair was taken by Hon. Lionel Ashley, President of the Society. The Hon. Secretary (Mr. Edwin Nichols) read the report, which stated that the average attendance of children on Sundays was—morning 78, and evening 278, and on week-nights 668, giving an average weekly attendance of 1024. There are ninety friends engaged in the schools, but this number is found to be inadequate for the work. The city missionary reported that the Gospel meetings had been very successful during the past year. The various engagements carried on besides the school work comprise parents' prayer-meetings, mothers' meetings, the institute, girls' sewing class, mission services, temperance society, band of hope, library, penny bank, and choir. It is gratifying to find that these various classes have been working very successfully throughout the year, and in many cases they have increased both in numbers and usefulness.

MR. TOYE'S ORPHAN HOME.

The seventeenth anniversary of this work was held on Friday evening, October 22, in the school-rooms situated at the rear of the Homes, Lewisham-road, Greenwich. Tea was provided at 5.30, after which a tour of inspection was made of the different houses, of which there are five. Great satisfaction was expressed at the admirable manner in which everything was arranged for the comfort and happiness of the children.

At seven o'clock a public meeting was held, at which there was a very large attendance of friends and visitors, when Mr. Toye, the founder of the Institution, gave a very interesting account of the Lord's dealings with him during the past year. He spoke of God's great faithfulness, and how help had been afforded him day by day, sometimes hour by hour; still, all their needs had been met. To cite one instance out of many, he said one morning he was without any money for the day, and the taxes were then due, when a lady called and left £100; just as she was leaving the door, the tax-collector was outside waiting for his money. The work had its origin in the deep distress which prevailed at Millwall in the year 1866, and which continued till 1869. Mr. Toye commenced by feeding a few poor starving children, and now there are 148 children in the Home. From the commencement of the work until now there have been nearly 500 children in the Home.

Rev. G. Elder (Presbyterian), Rev. A. C. Gray (Baptist), and other gentlemen, gave short addresses.

◆

BLACKDOWN HILLS MISSION.

"The sixteenth brief narrative of facts concerning the Lord's work on the Blackdown Hills contains many interesting incidents in connection with Mr. George Brealey's work. The Lord's injunction to go out into the highways and hedges is literally obeyed, and in reading the account we are deeply thankful that God has so blessed this work. There are, however, some passages that make us sorrowful, for they tell of ignorance so dense as to be almost incredible. Mr. Brealey and his wife were driving to a distant place, taking some books to distribute on the way. He says:—

> "We stopped at a cottage on the roadside to inquire the way to a certain place. A decent-looking woman gave us the information we needed, and then we asked her if she knew where she was going.
>
> "'*Bean't going anywhere*,' she said.
>
> "We reminded her she was certainly on a journey, and that the journey would soon end, and she would find it out, perhaps, too late to alter her way.
>
> "I said to her, 'We were in a place where the road divided, and there was no directing-post to tell us; so we did the best thing we could, and that was—inquired. You were kind enough to tell us, or we might have gone quite astray; and we thank you for telling us. So we would like to tell you there are two roads leading in opposite directions—one leads to hell, the other to heaven. Which of these roads are you going? And in which of these places are you to spend eternity?'
>
> "She looked at us with the stare of ignorance, and replied, '*Don't know*; never heard. Nobody ever told me.' I handed her a Gospel, and she said, 'I can't read; niver went to school in my life.'
>
> "My wife said to her, 'But you have heard about heaven, and God's love to the world?'
>
> "'No,' she said, 'nobody ever told me; and I never went to school.'
>
> "My wife repeated a part of John iii. 16, and asked her to finish the verse. No, there appeared to be the darkest ignorance. We asked if she could tell who God's Son was, if she knew his name. No, she said she never heard. So we felt we must stay awhile with her, and at least tell her about her state; for even this she did not seem to feel."

With such facts before us, and knowing how many blind guides are scattered abroad, we must thank God for some faithful heralds raised up to carry the Gospel throughout the land. In connection with this work there has been difficulties and trials, but they have led to triumphs. We, however, refer our readers to the narrative, which may be obtained from our publishers (4d.), who also receive contributions towards the Mission.

Notes and Comments.

OUR next issue will contain portrait and biographical sketch of the late Rev. Clarmont Skrine, of Wimbledon.

Two facts from Spain have their lessons. The current *Sunday at Home* quotes a leaflet sold in Madrid which gives the measurement of the foot of "the most holy Virgin." The measurement may be copied, and whoever kisses the copy and repeats Ave Marias three times can obtain 300 years' indulgence!

The other fact is communicated to *The Times* of October 26 by Miss E. J. Whately, who quotes from a letter by a pastor at Puerto Santa Maria, near Cadiz. On a late Sunday the Alcalde entered a Protestant chapel in that place, in which services have been conducted for twelve years past. He commanded the preacher to come down from the pulpit; then with men of his corps flung children and old people out of the chapel, and in a most arbitrary manner cleared the place and set a guard before the door. The chapel is in the house of a British subject, so we ought to hear more of this matter.

A correspondent in the north of Scotland writes as follows:—

> Being a small farmer, and having got all my crops secured before the rains came, I send £5 as a thankoffering. I want this sum to go for Scripture pictorial leaflets for the children of China. As the result of reading a small book, I think by Mr. Hudson Taylor, several years ago, I have pledged myself to give all I can for China. I first wished to go myself; but being then in poor health, and being so still, I thought the best I could do was to give all I could for carrying the Gospel to China's millions.

A correspondent writes:—"An extraordinary statement appears in your last issue which demands immediate notice. In a review of 'The People's Bible,' by Dr. Joseph Parker, the following occurs: 'It is argued, on the authority of the Speaker's Commentary, that ver. 14 of Num. xxvii. is a gloss, not belonging to the history at all, and importing into the narrative an element that does not belong to it. In this view the death of Moses outside the land of promise was no penalty.' The 'Speaker's Commentary' has been misrepresented. It suggests no doubt whatever as to the main fact of the verse. No scholarly critic durst have done so with Deut. iii. 26 and xxxii. 51 before him. It is a *few words* at the end of Num. xxvii. 14 that are said to 'look like a gloss,' *i.e.*, a mere explanation of what was meant by the narrative of the water referred to. The words thought doubtful are—'that is, the water of Meribah in Kadesh in the wilderness of Zin,' which may have been transferred from the margin into the text. The Scripture teaches that the transgression of Moses and Aaron was the cause of their dying outside Palestine, and it is a very serious matter to set aside the plain teaching of Scripture because it does not fit in with our notions."

While some of our readers have been discussing the teaching of the Bible as to female ministry in the Church, a vigorous, and in some respects pathetic, controversy has been going on in *The Daily News* on "Lady Companions." Representatives of that modern "guild" have bitterly complained of the lack of sympathy and consideration on the part of mistresses; on the other hand, these latter have expatiated feelingly on the inefficiency and hypersensitiveness of their "helps." One lady companion went so far as to beseech all her serving sisters to avoid Christian households. Her experience may have been an unfortunate one, but the sweeping nature of her remarks are sufficient to put her out of court as an impartial witness.

In all likelihood, the faults may be equally divided between housekeeper and help. There are thoughtless and unreasonable people in all classes of the community. But a little mutual respect and mutual forbearance ought to prevent most of the household jars that are too common. Let those who serve in a family recognise the fact that they are under authority, and let them get rid of the silly notion that there is anything undignified in honest labour, however menial it may be. At the same time, let mistresses remember that those who serve them have the feelings and aspirations and weaknesses common to the sex, and let every reasonable liberty and indulgence be accorded to them. Above all, let both live in the fear and love of God, and they will learn to study each other's interest, rather than be over anxious about their own.

A perplexed correspondent sends to us a communication, from which we extract the following sentences in the hope that some of our readers may be able to furnish a suitable reply:—

> "Laying all on the altar" is a phrase much used in the present day in connection with meetings for the promotion of "the higher Christian life." I should be glad to learn in what sense the words are used by those who, while professing to have laid all on the altar, yet retain the possession and use of the property professedly given to the Lord. I have never heard any explanation as to what was really meant, or how it was done. This question is not asked in a captious spirit, but with an honest desire to know the truth, and to keep back nothing that the Lord requires.

The recent meetings of the British Association at Birmingham, and of the American Association for the Advancement of Science, have done much to roll away the reproach of any supposed antagonism between the revelations of God through his works and through his Word. It would be interesting to all who study the relations of science and religion if some capable Christian scientist would state what is the actual attitude of the scientific world, as a whole, towards revealed truth. We have reason to believe that such a setting forth of the facts on this point would be most gratifying to all devout thinkers.

The report of the Directors of the Convict Prisons contains the pleasing information that there is a continued decrease in the number of convictions for serious crimes in Great Britain. Not only was there a great falling-off in 1885-6 as compared with 1884-5, but there was a most remarkable diminution apparent when the figures were compared with those of 1859. In that year the population of England and Wales was over nineteen millions, and the number of people sentenced to penal servitude was 2589. In 1885-6, however, the number was only 1027, although the population has increased to twenty-seven millions and a half. The number of women now in convict prisons is only 821, as compared with 1509 in 1859. This is surely something to thank God for.

Do Christians give sufficient thought to their choice of investments? We fear it is the case that many who would shrink from any idea of direct responsibility for unchristian institutions and concerns are indirectly and thoughtlessly connected with both, because they have, without due consideration, aided in supplying the funds without which the companies or governments could not be carried on. The parable of the talents is capable of wide application, and doubtless the talents would be better employed if they were wrapped in a napkin and buried in the earth, than if they were put out at usury in ways and methods upon which the Divine sanction could not be looked for.

To those of our readers who have funds to invest, we would recommend the perusal of a thoughtfully-written little pamphlet, by Miss Caroline Haddon, entitled, "Where does your interest come from?" and published by Mr. John Heywood. We are sure that few, if any, will rise from reading it without having derived benefit and help in directions which only too often are altogether overlooked.

A correspondent has forwarded to us a printed paper purporting to be the Summer Number of a notorious secularist publication; but, as we have no wish to advertise the abominable compilation, we abstain from giving either the editor's name or the place of publishing. We can only say that we have never before seen the printing press so far degraded as it has been in the production of this utterly unholy paper. The ordinary stream of secularist and atheistic literature is vile enough, and its effects sufficiently pestilential, but it is pure and reverent by the side of this horribly blasphemous "Summer Number." Now that depraved pencils have leagued themselves with defiled pens in an attack upon everything that is holy, surely it ought no longer to be impossible to protect by law our young people from the vile influence of such a satanic combination.

Instead of repealing the Blasphemy Laws we need to have them intensified and amplified, so as to meet the needs of today. The liberty of the Press is so rapidly becoming licence that it is necessary the Christian conscience should be protected against it. We can invoke the aid of the policeman to guard our young men and women from indecent prints, and it seems somewhat inconsistent that the same agency cannot be employed against blasphemous papers and pictures.

A paper has been sent by the Royal Commission on Education to the managers of public elementary schools. It seeks to elicit popular opinion on a variety of topics. It is to be hoped that managers will not let the answers be supplied in a perfunctory manner. Especially should there be carefulness in replies to queries in relation to domestic and practical instruction. In this aspect of teaching, America and Switzerland are in advance of us. Technical and industrial training for boys, and household for girls, might well come in the place of some subjects which are taught, and would materially tend to the welfare and domestic happiness of the people.

The Christian.

November 4, 1886.

CONTENTS.

Rev. F. B. Meyer, Leicester. (With Portrait) 1
Massacres at Uganda 3
British Museum Lectures........ 3
The Churches and the Heathen .. 4
The Judge of all the Earth 4
Ministerial Efficiency 6
Walking in the Light 6
For the Young.................... 7
Poetry—In the Wilderness 8
Progress in Paraguay 9
Mr. Moody's Seminary 9
Music—We're a Band of Brothers. 9
A Church in Hungary 9
Clapham Missionary Conference ..10
Sunday Morning in Bird Fair....11
Mr. Toye's Orphan Home........11
Notes and Comments............12
Bible Studies.—36..............14
Temperance Notes 14
Evangelising in Birmingham 15
Witnessing in Manchester 15
The "Bridge of Hope"..........16
Working Lads' Institute.. 16
Bishop Hannington's Diary......18
The Book World..................18
Gleanings 20
Notes on Daily Readings 21

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UNIVERSAL WEEK OF PRAYER, January, 1887.—The Evangelical Alliance has issued the invitation and programme, adopted by its Branches throughout the world, for the Week of Prayer, commencing January 3. Papers containing the suggested subjects may be obtained of the SECRETARIES of the Alliance, 7, Adam-street, Strand, London. The co-operation of Ministers and others friendly to the object, in all lands, is earnestly invited.

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LECTURE by Miss VON FINKELSTEIN in Exeter Hall. Subject:—"Homes and Haunts of Jesus," Friday, November 5, at 8 p.m.—Tickets 3s., 2s., 1s., from Bookstall, Exeter Hall, Strand.

CLERGY CONVALESCENT REST.—The Widow of the late Chaplain of Christ Church, Madras, desires to open a Clergy Convalescent Rest, unsectarian, at Bognor or Worthing, for Clergymen of slender means. Will those who possess wealth come forward and help to purchase a suitable house and furniture for this benevolent object?
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EDUCATIONAL HOME for the Daughters of Gentlemen, Chatsworth Lodge, Grove-park, Chiswick, W.—The Misses BROWN and GOOD have removed to a large detached house, with good garden and tennis-lawn, in the healthy neighbourhood of Chiswick, where they receive twenty Resident Pupils. First-class education, with careful Christian training and home comforts. Children from India received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and others.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. Comfortable home for twelve boarders. Careful Christian training, and thorough teaching. Successful preparation for public examinations. Foreign resident governess. Vacancy for a Kindergarten student.—Address, PRINCIPAL.

BURLTON HOUSE, READING.—High-class School, of long standing, for Young Ladies. Efficient English and Foreign governesses. Finishing masters. Personal supervision, with careful Christian training and home comforts. Pupils prepared for examinations. Terms moderate and inclusive. Half term, November 4.
Principal, Mrs. RATCLIFFE.

AN ENGLISHMAN, Graduate of Oxford in high classical honours, with experience in teaching, residing in Bonn, Germany, would like to hear of one or two pupils who wish to have good tuition in classics, modern languages, and English, in Germany. Pension in a refined Christian family, in the pleasantest part of Bonn.
E. W. J., 85, Coblenzer Strasse, Bonn-am-Rhein.

DOCTOR'S DAUGHTER (33) earnestly desires an engagement as Governess to young children, or as useful Companion. Two and half years' experience (from Clergyman's family.—L, Mrs. HOOPER'S Home and Institute, Highbury, London, N. Several certificated English and foreign governesses desiring re-engagements.

ENGAGEMENT required at once, as Governess, Governess-Housekeeper, Secretary, or to read with and chaperone elder girls. Long experience with pupils of all ages. Very good English, good French, grammar and literature, German, some Latin, music, drawing, pastiles. Daily work preferred. Nonconformist.
AMICUS, 31, Spring-gardens, Charing-cross, S.W.

NURSERY GOVERNESS. — Mr. EVERETT, Redlands, Ipswich, wishes to recommend a young person who has been Nursery Governess to his children, and of whom he can speak highly. Thoroughly conscientious.

RE-ENGAGEMENT as Nursery Governess to young children. English, experienced, non-music, non-French. Or situation as Mother's Help, Nurse, Assistant Housekeeper, or Invalid Attendant. Reference.
Miss DIXEY, Alphamstone, Bures, near Colchester.

GOSPEL TEACHING, with FIRST-CLASS EDUCATION.—Parents desirous of knowing of a YOUNG GENTLEMEN'S BOARDING SCHOOL at the SEASIDE, where the above are successfully combined, are kindly permitted to refer to
Dr. THORN, Paddington, London.

ENGLISH GOVERNESS desires re-engagement. French and German (acquired abroad), elementary music. No nursery work. Would take situation as Lady's Companion. Moderate salary. Good references.—S., 27, Regent-street, Leamington.

GOVERNESS to young children. Senior Cambridge. Geology, botany, good English, music, and French, rudiments of Latin. Highly recommended by Mrs. G. E. LISTER, Lindum House School, Cambridge.

A LITTLE GIRL, or young Lady of neglected education, can be received into a healthy vicarage in Yorkshire, to be educated (on strictly Christian principles) with the Vicar's daughter.
B. K., Hampden House, Brill, Thame.

MOUNT RADFORD SCHOOL, EXETER. For many years pupils have read with great success for the Universities, and for the Public Examinations. Careful and prayerful training, based on the Word of God. None but Christian tutors employed. A Lady for juniors; backward boys have special attention. Athletics, and out-of-door games encouraged, and carefully supervised. Cricket, boating, &c. References to parents of past and present pupils. Re-opens, September 14.
Principal E. H. VINE, M.C.P.

TEIGNMOUTH, SOUTH DEVON.—Coombe Vale School. Head Master: The Rev. R. D. MAXWELL. Noted for its very successful training of delicate boys. Reduced fees if application is made at once.

A LADY, keeping a small Day School, would like to meet with one or two little boys or girls, to board and teach. Orphans or motherless children would find a kind home. Terms moderate.—Miss SMITH, Roydon, Ware.

TO PARENTS.—Provincial Architect, M.R.I.B.A., has an opening in his office for a Pupil, who would be prepared for Inst. Exam. Moderate premium.
ALPHA, Prospect House, Oakfield-road, Clifton.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 30 guineas.

GOOD BOARDING SCHOOL wanted, for either one or two Ladies, 16 and 15. Possibly including Christmas holidays.—Full particulars,
W. X. Y., Mr. Pescod's, 371, Oxford-street, W.

DAILY GOVERNESS wanted (all day), fully competent to teach two children, ages seven and eleven.—Apply by letter, stating particulars and moderate salary, Mrs. KIRKPATRICK, Governor's House, H.M. Prison, Newgate, E.C.

Appointments, Situations, &c., Wanted.

SUPERINTENDENT OR MATRON.—A Christian, of middle age, seeks an appointment as above. Has filled similar and responsible positions, and is highly recommended by Miss Raymond, of Mildmay, Deaconess House, Brixton.—M. M., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A LADY IS DESIROUS of meeting with a home, in a Christian family, and will be prepared to give her services for a time, gratuitously, in the nursery, or as Companion to a Lady. Good reader, pleasant voice.—A. B., Housekeeper, 13, Rose-street, Newgate-street, E.C.

A MISSIONARY (39), Unsectarian, three years an employé of the Country Towns Mission, seeks re-engagement. Good visitor. Able to lead in and out-door meetings acceptably. Willing to accept any suitable employment.
H. B., Missionary, Trevor-road, Hitchin, Herts.

AS CHAPEL-KEEPERS, Caretakers, or any place of trust, wanted, by Man and Wife. Abstainers. 10 years' character. Good testimonials.—T. W., care of R. Burnett, Brasted, Sevenoaks, Kent.

REV. F. J. FELTHAM, of Luton, Beds, appeals to business gentlemen on behalf of Christian man for writing, &c., to be done at home (Luton). Clerkship in large office lost through affliction. Thankful for any engagement.

AS WORKING HOUSEKEEPER, to a Gentleman. Nearly six years' experience in last situation. Or as Plain Cook, in small Christian family. Dissenter. Age 37.
M. K., Aldermaston, Queen's-road, Egham, Surrey.

A LADY HAS CONFIDENCE in recommending a young Lady, aged 25, as Companion to a Lady, Mother's Help and teach young children; or in good school, on mutual terms. Good references.—A. T., Sutton's Library, Red Hill.

AN ENGAGEMENT required as Housekeeper, with supervision of cooking, to wait upon invalid Lady or any position of trust, where good management would be required.
ALPHA, Norton Lindsey, Warwick.

EXPERIENCED MATRON desires re-engagement in England, in a Home or Orphanage. Capable of Superintendent's duties.
A. B., Miss Leigh's, 77, Avenue-Wagram, Paris.

A YOUNG WOMAN, who has been engaged in the Lord's work as Biblewoman seven years, is open to a re-engagement.—A. N., 67, White Rock-street, West Derby-road, Liverpool.

CHRISTIAN HOME, wanted by a young Lady in return for teaching, light household duties, or companionship. — Full particulars to S. U. E., 15, Metropolitan-chambers, New Broad-street, E.C.

RE-ENGAGEMENT required by a Lady, either as Superintendent or Housekeeper in an Institute for Fallen Women, where kindly Christian sympathy would be the first consideration. Experienced, and recommended.
H. S., 42, Collier-street, Pentonville, N.

A LADY RECOMMENDS a most handy Christian man, aged 30. Acquainted with business, who can also drive, wait at table, &c. The wife has been a Cook. Invaluable couple as caretakers, lodge-keepers, &c.
E., 121, Ladbroke-grove-road, W.

A LADY REQUIRES an engagement, as Daily or Resident Governess to young children, Companion, or Housekeeper. Five years' reference. Comfortable home desired. Seaside preferred.
ETHEL, 6, Alexandra-gardens, Folkestone.

CHRISTIAN MAN AND WIFE are anxious to obtain employment, as Caretaker of Warehouse, &c.; or the Husband would be glad to obtain separate employment. A handy man, no children. References permitted to T. & J. Young, Superintendents of the Working Men's Mission.—C. Carman, 7 I, Peabody-square, Duke-street, Stanford-street, S.E.

USEFUL MAN (24). Married. Accustomed to garden, cows, horse and trap, boots, knives, &c. Good character
CHARLES BUTLER, Midgham Park, Reading.

A MINISTER is open to take the oversight of small church near London. Having duties to fill during the week, could accept nominal stipend.—M 940, Messrs. DEACON'S, Leadenhall-street.

MANAGEMENT OF COFFEE TAVERN wanted, by Christian Man and Wife. Experienced. Good testimonials. Abstainers. No encumbrance. Ages 35 and 37.—T. A. K., 8, Sussex-street, Grand-parade, Brighton.

A CLERGYMAN and his wife who have by adverse legal Chancery decrees and long-continued sickness become homeless, are anxious and willing to accept any position where knowledge might be useful. They are quite without present means. The former an Oxford graduate, and the latter a member of the Royal Academy of Music — Rev. A. Y. WELLESLEY, Poste Restante, St. Martin's-le-Grand.

A LADY RECOMMENDS as Plain Cook, in a small family, where a second servant is kept, a girl in her 19th year. Has been in service. Suburbs or country preferred.
Miss ONSLOW, Alresford, Hants.

AS GOOD COOK, in a Gentleman's family, where a Kitchenmaid is kept. Age 35. Wages £30 to £35. 18 months' character. 3 years 6 months previous.
M., 27, Baxter-road, Essex-road, Islington, N.

AS GOOD PLAIN COOK. Personal character. Wages £18. And young Housemaid. Two sisters desire situations together, in London — Miss BENNETT, 16, Park-village East, London, N.W.

GOOD PLAIN COOK. Age 26. Over two years' character. Recommended by Hon. Sec. Y.W.C.A., Camberwell. Near Peckham preferred.
S. C., 29, Choumert-road, Peckham.

AS HOUSE-PARLOURMAID. — Good reference.—E. B., care of Mrs. Gould, Guildford House, Compton-street, Eastbourne.

AS UNDER NURSE, or to children out of arms. Age 19. 14 months' good character. E. D., Mrs. Canham, Itchie-cottage, Crondall, Hants.

USEFUL LAD for the country. Handy in house; can work under a gardener. Age 18; good character. An abstainer.—R. W., Hydropathic Establishment, Upper Norwood, S.E.

AS PAGE, youth in his 14th year. Not been out before. Willing and obliging. Can be recommended by a Lady.
C. H., Jessamine Cottage, Hanworth, Middlesex.

AS GENERAL SERVANT under working mistress in decidedly Christian family, a young woman. Strong, honest, abstainer. Can scrub well, and do plain needlework, but is of deficient intellect.
Miss GREENE, 25, Kensington-palace-gardens.

A LADY RECOMMENDS as Cook or General Servant, in a small quiet household where scrubbing would not be required, a most respectable Christian woman who has lived for many years in her family.
Mrs. CHAMNEY, Training College, Cheltenham.

NURSE-COMPANION to a Christian Lady, assistant Superintendent, or Christian work in any sphere of usefulness. Age 35. Abstainer. Domesticated, fond of and accustomed to children. Has had experience in general sick-nursing, dispensing, medical mission work, and midwifery. Recommended by the Lady Tollemache of Helmingham.—Miss K., Framsden Hall, Stonham, Suffolk.

REBECCA JARRETT will be glad to hear of situations with Christian mistresses for young women as Servants desirous of retrieving their characters.—19, Wood-street, Northampton.

A LADY RECOMMENDS a young servant (19) as Nursemaid under a Lady, to one or two children. Trustworthy, good servant. Quiet Christian place in country desired.
Huttway, Princes-road, Lewisham.

AS WATCHMAN or Caretaker, for a man who has hurt his hand in a fire, and cannot follow his trade as baker. Wife and young family to support.—CLERICUS, 13, Rose-street, Newgate-street, E.C.

AS DRESSMAKER. Good style and fit.—Mrs. WESTWOOD, 9, Robert-street, King's-road, Chelsea.

Appointments, Situations, &c., Vacant.

TRAINED BIBLE NURSE wanted, to visit the sick poor in their homes, and also to minister to their spiritual needs. Salary £40.
Mrs. CHENEY GARFIT, Boston, Lincolnshire.

MATRON (Working) wanted, to train a few girls in domestic work. Church of England.—H., 1, Bathurst-street, Hyde-park, W.

WORKING MATRON wanted, for a Cottage Rescue Home.—Apply, stating age, experience, and references, to
Mrs. TILLING, 19, Carlton-crescent, Southampton

WILL ANY LADY with private means, and some experience, who does not require salary, undertake the superintendency of the Y.W.C.A. Institute in Clapham-road, London, S.W. Apartments, board, servant, gas, and coal provided.—SECRETARY, 2, The Cedars, Clapham-common London, S.W.

AN EXPERIENCED WORKING HOUSEKEEPER wanted (Christian), by a Lady residing in Birkenhead. Must be well accustomed to children, and be able to give references both as to ability and character. There are five servants kept. Salary £25 to £30.—Address, giving full particulars, HOUSEKEEPER, care Lee & Nightingale, Advertising Agents, Liverpool.

A HEAD SERVANT wanted, on a salary of £25 per annum, for the Bristol Clergy Daughters School. As the position is one of considerable responsibility the Committee wish to meet with a person of decided piety.—Applications should be addressed to the Treasurer, 11, Worcester-terrace, Clifton.

A YOUNG WOMAN wanted, aged about 18 or 20, to help in housework generally. Good needlewoman. One able to make children's dresses preferred.
Mrs. FORSTER, St. Bernard's, Carshalton.

WANTED AT ONCE, Nurse, in Minister's family. Not under 18. Four children, youngest two and half. Christian preferred. Comfortable home.—Mrs. FELTHAM, Luton, Beds.

TO BREAD BAKERS.—Wanted, a First-class Hand. Christian preferred. Efficiency indispensable.
SMITH & VOSPER, Kingston Cross, Portsmouth.

HOUSE-PARLOURMAID, where Housemaid is kept. Wages £20, and all found but beer.
Mrs. DOUGLAS JONES, Roxeth Lea, Harrow.

HOUSE AND PARLOURMAID wanted in quiet family of three. Between 20 and 25 preferred. Must have good references.
Mrs. KNIGHT, The Grove, Waltham Cross.

A FIRST-CLASS LAUNDRESS wanted, and an Assistant (good washer).—The LADY SUPERINTENDENT, The Home, Albion Hill, Brighton.

A CLEAN, ACTIVE YOUNG PERSON wanted, in a Clergyman's family, as good plain Cook, and assist in housework. Teetotaller. Wages £16, all found.—Apply by letter, Mrs. F., care of Reynolds, Newsagent, Clapham, Surrey.

NURSE wanted, in Clergyman's family. Must be thoroughly trustworthy, with good character. Abstainer. Children aged 6 and 4. Comfortable home.—Apply after five, Mrs. GRUNDY, 14, Churchyard-row, Newington Butts.

GOOD PLAIN COOK wanted, about November 12. Abstainer. Age about 40. Lady and gentleman only. Early dinners. No washing. Housemaid kept. Comfortable and quiet situation.—Apply by letter to Mrs. C., Connaught House, Central-hill, Upper Norwood, S.E.

ACTIVE, INDUSTRIOUS LAD wanted (16 to 18), as Footman and Gardener. One who has worked under butler and gardener preferred. Knowledge of plain gardening needful.
VICAR, Baildon Vicarage, Shipley, Yorkshire.

CAN ANY LADY recommend clean, active, trustworthy Servant. Country. Wages £16, Housemaid and boy kept. Could learn plain cooking. Three in family.
Mrs. HARPER, Hinton, Faringdon, Berks.

THOROUGHLY EFFICIENT General Servant wanted. Age 30 to 35 preferred. Another kept. Small Christian family.
DOMESTICUS, 13, Rose-street, Newgate-street, E.C.

GENERAL SERVANT, wanted, in a small family. Christian and abstainer. Age 17 or 18.—G., 22, Ansley-road, Loughborough Junction, S.E.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

HAMPSHIRE.—Wanted, by a family of two, General Servant (not cook). Truly Christian woman. Under 45. Abstainer. Wages £18, to be raised.—Care Mr. Williams, 14, Ascupart street, Southampton.

HOUSEKEEPERS, Cooks, Housemaids, Parlourmaids, Nurses, Nurserymaids, and General Servants, should apply to Miss MAULDEN'S (late Missionary) Registry and Home for Servants, Church-street, Paddington-green.

TRUSTWORTHY PERSON wanted, as Good Cook or Working Housekeeper. Quiet, comfortable country place. Three in family.
Mrs. DYMOND, Ashley Guise, Woburn.

A PAROCHIAL NURSE WANTED.—Must be trained and experienced, ready to make herself thoroughly useful where she visits. Decided Churchwoman, abstainer. Age about 40.—Apply by letter only to Mrs. BOYLE, Wallington Vicarage, Surrey.

COOK wanted (plain). Age 30. Willing to make herself generally useful. Early riser, active, Protestant. Another kept. Wages £20, all found. Personal character.—Apply letter only, Monday, 8th, Y. Z., Mr. Odlin, Florist, Circus-road, St. John's-road.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.

WEST CENTRAL HOTEL.

(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Sir William Fox, K.C.M.G.; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Dr. Ziemann; Miss Haslam, C.E.T.S., &c., &c. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d. An exceptionally comfortable house in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

W. TAVERNER, Temperance Hotel, 35 and 33, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—To Tourists, Families, &c.—Bed, breakfast, attendance, 3s.; two, 5s. 6d. Tea, 10d. Cab fare, 1s., from Euston, St. Pancras, and Holborn Viaduct. Six minutes' walk from King's Cross. Testimonials from Dr. and Mrs. Baedeker and Captain Kearney White, and 1,000 others.—1, Granville-square, King's Cross-road. Note address.

LONDON.—Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes walk or 1s. cab fare from Euston, St Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN. Tariff on application.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine. Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. Box, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BOURNEMOUTH.—Mancetter, West Cliff.—Superior Boarding House. Best position; close to sea and pines. Large, airy rooms. Liberal table.—For terms, &c., address PROPRIETRESS.

BOURNEMOUTH.—Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARL or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

SOUTHSEA.—Board and residence. Solent House, 16 and 17, South-parade, facing sea and the Isle of Wight, between the two piers, and three minutes' walk from Southsea Station.
Miss BAKER.

BOURNEMOUTH.—East Cliff.—A Lady wishes to receive, for whole or part of winter, a few Ladies to board. Detached house, pleasantly situated. South view. Terms moderate.—W., care of Bright's Library, The Arcade, Bournemouth.

SOUTHSEA.—A Widow Lady of good family wishes to meet with a Lady, or Lady and child, or two Sisters, or two Friends, to share her comfortable and quiet home.—For further particulars address O. H, Downton's Newsagency, Great Southsea-street, Southsea.

WORTHING HOME OF REST, for Christians of both Sexes. Vacancies shortly for winter residents. Close to sea, with garden. Air good for Chest Complaints and Rheumatism. Home comforts. Terms 1 to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

GORLESTON, Great Yarmouth.—"The Grove," to Let, for the winter; a comfortable furnished house, drawing-room and dining-room, eight bed-rooms. South aspect. Standing in its own grounds. Sheltered from north and east, Near to train and sea. Terms, 2½ guineas per week. With attendance.—Mrs. FARMAN.

BOURNEMOUTH.—First-class private Boarding House, beautifully situated, full south, close to the sea and pine woods; every room commanding charming sea views. Liberal table. Home comforts. Terms from 1½ guineas.
Ben Wyvis, West Cliff.

BOURNEMOUTH.—To Let, furnished Sitting-room with one or two Bed-rooms. Cheerful situation. Every convenience. Good cooking and attendance. Piano. Inclusive terms, one guinea per week.
Mrs. MATON, 54, Holdenhurst-road.

BOURNEMOUTH, East Cliff.—Well-furnished Apartments. Most sheltered position, with south aspect. Highly recommended for home comforts, and good cooking. Charges strictly moderate.
Mrs. CLARKE, Borrowdale, York-road.

BOURNEMOUTH.—Furnished apartments; large airy rooms, pleasantly situated. South aspect. Sea view. Terms on application.—Mrs. FRANKLIN, San Remo, West Cliff, Bournemouth.

BOURNEMOUTH Y.M.C.A.—Young men received as Boarders for the winter months at a guinea per week.
SECRETARY, Cairns Memorial House, Bournemouth.

BOURNEMOUTH WEST.—One or two sitting and bed-rooms for the winter. Well furnished. Pleasantly situated. Terms moderate. No other lodgers.—L., care of Mate & Sons, Directory Office, Bournemouth.

VENTNOR.—Comfortable winter Home with two Ladies, who receive a few Boarders Detached house, near sea and park. South aspect. Verandah; garden. Cheerful society. Good piano. Terms moderate.—ALPHA, Roseneath.

MALVERN.—Wanted for a young Lady in delicate health, a cheerful home. Situation must be healthy.—Address full particulars and terms to E. D., 37, John-street, Bedford-row, London.

CLIFTON, BRISTOL.—Board and Residence in a comfortable, refined, quiet home. Good bed-room on dining-room floor. Terms one guinea to 30s. References exchanged.
Miss MINCHIN, 23, Richmond-terrace.

ST. LEONARD'S-ON-SEA.—Very comfortable Home offered for the winter months in the home of a Lady, where only a few are received. Terms from 25s. per week. Close to church, sea, rail.—Mrs. H., 2, Stockleigh-road.

EASTBOURNE.—A Lady and Gentleman having recently had pleasant apartments where they found the comfort of a home and every attention, would recommend the same to the notice of others visiting Eastbourne. House well sheltered, cheerful position, rooms large. Terms moderate. Invalids would have every care. Board if required.
Miss LEWIS, 10, Grove-road, Eastbourne.

BRIGHTON.—A Christian home, central, and near the sea. Very desirable for those needing comfort and refinement. Or as a permanency. Moderate terms.
DIACONOS, 55, Old Steine, Brighton.

BRIGHTON, and close to the Sea.—Small furnished House, or Apartments, £1 per week. No children.
Miss GLADING, 1, High-street, Shoreham.

SOUTHPORT.—Board and Residence.—One or two Ladies can be received into a comfortable, well-appointed house. Central position. Sunny aspect. References exchanged.
X 6, *Southport Visitor* Office.

ST. LEONARDS-ON-SEA, Hertford House, 53, Marina.—Boarding Establishment. Warm autumn and winter residence, facing sea. Liberal table.—Mrs. WILLIAMS.

EASTBOURNE.—Winter Apartments.—Comfortable Drawing-room, with good Bed-rooms, on moderate terms. Pleasantly situated, overlooking downs. One minute from sea. Arrangements made for board if desired. Good attendance. Excellent references.
E. H. A., Handel House, Compton-street.

MENTONE.—Miss G. M. Taylor can strongly recommend Hotel Pension, kept by Protestant Christians. Quiet, comfortable, beautiful situation. Moderate terms.—PROPRIETOR, Hotel Beau Rivage, Mentone, S. France.

HASTINGS, 39, Wellington-square.—Board and Residence. The widow of a Clergyman receives a few Ladies and Gentlemen into her comfortable home. Reference to the Rev. F. Whitfield, Vicar of St. Mary's, and friends. Large and small rooms.

HEALTH RESORT for Christians, with Hydropathic treatment.—The above is in the charming neighbourhood of Stroud, on a good eminence; dry and bracing; lovely scenery. The house is exceptionally comfortable, heated throughout on the most modern and approved principle.—Prospectus and terms of the Proprietor, S. PYALL DIPROSE, Pitchcombe View, Stroud, Gloucestershire.

HOME OFFERED to a Lady, in a country Rector's family, in a very healthy village. Two hours by rail from London. Excellent house, with every comfort. Large grounds, pony-carriage, &c.—Mrs. DRIFFIELD, Wold Rectory, Northants.

INTEMPERANCE.—Private Home for Ladies, where only six are received. Terms from 1½ to 3 guineas weekly. Highest professional references given, for which, and other particulars, apply to Miss PUDNEY, Buxton House, Earl's Colne, Essex.

CHRISTIAN YOUNG MEN seeking home comforts should call at 55, Stockwell-park-road, Clapham-road, S.W. Double and single-bedded rooms. Breakfast and sitting-rooms. No children. Abstainers. Long garden.

TEMPERANCE HOTEL.—Newly-built nine-roomed House, in front street of small country town. Good shop, suitable for Restaurant or Drapery. Moderate rent. Good water and gas.
VICAR, Chudleigh, Devon.

BOARD AND RESIDENCE wanted, at St. Leonard's-on-Sea, with a private sitting-room, in the house of a private family, by a Gentleman. References given and required.—E.C., care of Mr. Hunt, 42, London-road, St. Leonards-on-Sea.

GOOD BOARD wanted for Lady and either one or two daughters; or Lady only.
W. X., Mr. Pescod's, 371, Oxford-street.

BOARD AND RESIDENCE.—Private family in Oldfield-park, Bath, receives a few ladies and gentlemen. Moderate terms. Pretty scenery. Home comforts. Good references.
HOME, R. Hogg, Stationer, Charles-street, Bath.

BOARD AND RESIDENCE.—A Minister's Widow offers a comfortable, pleasant home to a Lady on very moderate terms.—Mrs. L., Bonne Vue, 5, Gladstone-road, Watford, Herts.

COMFORTABLE HOME, with good educational advantages, offered by a Lady, having sons of her own, to one or two boys, whose parents are abroad. Terms for board, including washing, £60 per annum.
Mrs. ROBARTS, St. Paul-square, Tiverton.

HOME.—Thoroughly comfortable, offered a Lady and Gentleman, or Ladies. Kindness, and every home comfort studied. Inclusive terms, 22s. each. References exchanged.
E, Alnwick Villa, Park-road, Forest-hill, London.

A COMFORTABLE CHRISTIAN HOME, in a healthy suburb of Birmingham, is offered to a Lady. If required, educational advantages within easy reach. References exchanged.
WILLIAMS, Solicitor, 27, Bennett's-hill.

VERY COMFORTABLE HOME offered to young Lady as Parlour Boarder, with or without tuition. Vacancies for pupils. University Locals. Careful training. Evangelical church. Terms moderate.
PRINCIPAL, New Prospect House, Southampton.

SHAFTESBURY HOUSE,

MARGATE.

The Seaside Home of the Y.M.C.A. Close to and facing the sea. From the 1st October until April married ladies and gentlemen can be received as Boarders. Liberal table. Moderate terms. A comfortable Winter Home for Invalids.

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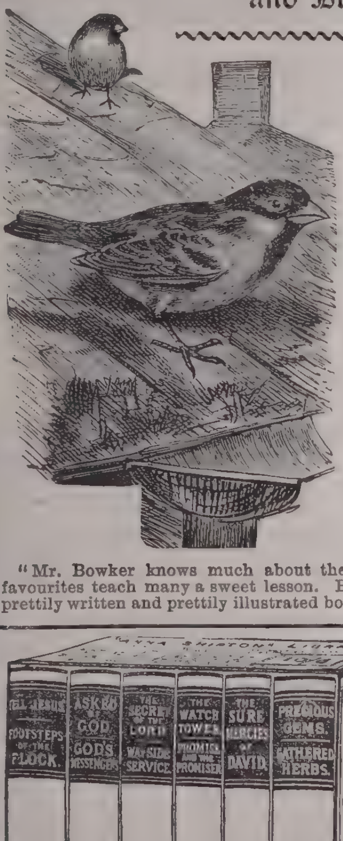

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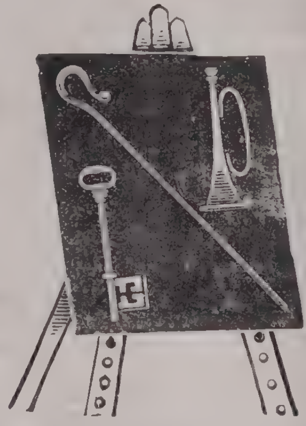

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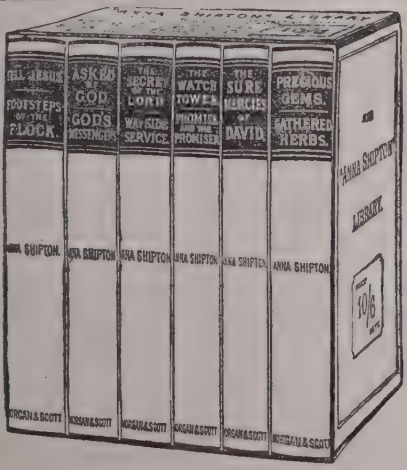

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Captain Warner Dennis.—Nov. 7 to 15, Gamblingay Heath, Cambs; 27 to Dec. 8, Birkenhead.

Mrs. Horton and Miss Parker.—To Nov. 5, New-road Chapel, Peterborough; 7 to 19, Staithes.

Mr. and Mrs. C. King.—November, Thornhill and Perth, N.B.

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Mr. Henry Lakin.—To Nov. 23, Manchester; 23 to Dec. 5, Woodford; 6 to 24, Winchester; 24, to Jan. 1, Manchester.

Conference Hall, 143, Clapham-rd.—Sun., Nov. 7, at 7, Mr. Powell.

Conference Hall, Mildmay-park, N.—Sun., Nov. 7, 3.30, Mr. P. S. Badenoch; 7, Mr. Chas. Cook.

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St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry during November, Sun., 11 and 8; Wed., 8., Burlington Hall, Savile-row.

North London Evangelistic Choir.—Fri., Nov. 5, at 8, Mission Hall, 101, Bingfield-st., Caledonian-rd., N.; Tues., 9, at 8, Gifford Hall, Gifford-st., Caledonian-rd., N.

Conference Hall, Eccleston-st., S.W.—Sun., 3.30 and 7, Messrs. C. Russell Hurditch and J. L. Stanley; Fri., at 8, addresses by Messrs. C. Russell Hurditch, J. L. Stanley, and Dr. Popham.

Mrs. Reaney at Stepney Meeting House on Sunday afternoons at 3.

Children's Special Service Mission.—Mr. E. Arrowsmith, York, to Nov. 13; Southport and Waterloo (near Liverpool), Nov. 11 to 25. Mr. H. M. Trickett, Uppingham, Nov. 1 to 4; Manchester and neighbourhood, 8 to 24; Liverpool, Nov. 25 to 30. Mr. G. Banaster, Dorking, Nov. 14 to 21; Mr. F. Pitts, Nov. 6, at 3.30, Down Lodge Hall, Wandsworth; Mr. W. Shrimpton, Stoke-on-Trent, Nov. 22.

Special Services in Theatres, &c.—Services next Sunday, as follows: Pavilion Theatre, Whitechapel-road, 7; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.15 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 7; Alexandra Temperance Hall, Southwark Park-road, 7; Park Hall, Camden Town, 3.30 and 7; The Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Queen's Park Hall, Harrow-road, 7.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., 3.30, meeting for believers, Mr. R. Bilke; 7, Gospel address, by Mr. W. R. Manders; Thurs., at 8, address by Mr. R. Bilke. Kensal Hall, Kensal-rd., W., Sun., 7, and Wed., 8, Capt. Thompson. Queen's-park Hall, Kilburn-lane, N.W., Sun., 7, and Thurs., 8, Mr. S. Stidolph. Gospel Hall, Green-lane, High-st., Battersea, S.W., Sun., 7, Mr. E. Cook; Wed., 8, Mr. R. Bilke. Gospel Hall, Market-place, Brentford, Sun., 7, and Wed., 8, Mr. W. W. Fereday and Mr. J. Bilke.

———Lectures by Mr. Chas. Brewer (of Leominster), Union Hall, Thurs., Nov. 11, "The Responsibility of the Church;" Mon., 15, "Missionary Labours in Foreign Lands," illustrated by maps, pictures, idols.

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Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, and Wed., 7.30, Mr. C. V. T. Onslow. Malden Hall, Kentish Town, Sun., 7, Mr. F. Hertslet; Thurs., at 8, Mr. F. Newth. Dalston Hall, Dalston-lane, E., Sun., 7, Mr. R. Paton; Thurs., 8, W. H. Smith. Bignold Hall, Forest Gate, Sun., 7, and Wed., 8, Mr. J. B. Wookey. West Kensington Hall, Hammersmith-rd., Sun., at 11 and 3, also on Thurs., at 8, Dr. Popham; Sun., at 7, Mr. F. Newth. "Rest" Mission Room, Mortlake, Sun., 7, and Wed., 8, Mr. R. Jackman. Mission Room, 130, King-st., Hammersmith, W., Sun., 7, and Wed., 8, Mr. W. H. Smith.

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New Metal Exchange, Whittington-avenue, E.C.—Bible-reading for young men, Sun., at 5. Lecture by Miss Macpherson, Nov. 16, at 6.30. Service of song, Lambeth Ragged Schools, Fri., Nov. 5, at 8. Mission work at Bermondsey and Whitechapel, each evening at 8.

Exeter Hall.—Bible lectures on "Practical Christianity," by Rev. Evan Hopkins: Thurs., Nov. 4, "Its Aim;" 11, "Its Spring;" 18, "Its Witness;" 25, "Its Power;" each night at 8 o'clock. Friday (to-morrow), lecture by Miss von Finkelstein, on "The Homes and Haunts of Jesus." Sunday, 3.30, men's Bible class, "True Life," Mr. A. Burson; public service at 7. Gospel address, in Gymnasium, 92, Long-acre, every Wednesday night at 8.

186, Aldersgate-street, E.C.—Sun., at 3.15, special address to young men, by Mr. W. T. Paton. Mon., at 8, popular talk, by Mr. L. Gane, Q.C., M.P., subject, "Money." Wed., at 8, public conversational Bible study, conducted by Mr. Charles Hartnoll, subject, "Thomas Convinced."

The Priory, 198, Upper-st., N.—Thurs., Nov. 4, at 7.30, members' social meeting. Sun., Nov. 7, at 3.15, special address, Rev. Cecil Lillingston; 8, open-air service in Priory grounds; 8.30, evangelistic meeting in Priory Hall. Wed., 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, W.—Thurs., Nov. 4, at 8.30, young men's meeting; Fri., at 8, conversazione, convened by Mr. T. S. Jay, dissolving views, address by Mr. G. L. Dashwood.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1. Every Thursday evening, at 8.30, a Bible-class for believers is held, to which ladies and all visitors to Paris are invited.

Conference Hall, Stratford, E.—Sun., Nov. 7, at 3, Mr. C. Boardman; 7, Mr. F. Smith.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Hastings and St. Leonards Conference.—Robertson-st. Institute, Hastings, Nov. 16 to 18.

Brunswick Chapel, Upper Berkeley-st., W.—Nov. 6 to 16, special mission, by Rev. George C. Grubb.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

Thornton-street Chapel, Kensington, W.—Rev. Wm. Frith on "The Apocalyptic Books," Sundays, 11 a.m., commencing Nov. 7.

The Evangelisation of the World.—Conference, at The Hall, Strangeways, Manchester, Nov. 9 and 10. Particulars of the Secretaries at The Hall.

Governesses' Prayer Meeting.—Governesses' Home, 55, Chichester-rd., Kilburn, N.W., first Saturday in each month, at 3.30, tea at 5.

Zenana Medical College, 58, St. George's-rd., S.W.—Bible-reading, every Saturday at noon, at which Miss Nugent and other friends preside.

Rev. F. D. Sanford will conduct meetings at Farnley Room, Queen's-road, Chelsea, from Nov. 14 to 21, each day at 3.30 and 8, Sunday at 3 and 7.

Bournemouth, Shaftesbury Hall.—Dec. 1 to 3, meetings for the deepening of spiritual life. For particulars apply to Captain Dawson, Bournemouth.

The Hall, King George-st., Greenwich, S.E.—Addresses to Christians, by Mr. T. Shuldham Henry: Nov. 9, "Victory over Sin;" 23, "Victory over World;" 30, "Perfect Peace."

Deepening of Spiritual Life.—The weekly meetings will be resumed on Fri., Nov. 5, at 3.30, in Stafford Rooms, Titchborne-st., Edgware-rd., W., when Mr. H. F. Bowker will be the speaker.

House of Rest, 8, Cambridge-gardens, Kilburn.—Fri., Nov. 5, all-day meetings, Rev. J. D. Dinnick, and others, will take part. At 10.30, prayer and praise on behalf of all missions represented; 3, address by Rev. J. Pearce Clark; 7, "Holiness as a Power for Service."

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Nov. 4, Riverscourt Chapel, Hammersmith, "City Life in Jerusalem;" 5, at 8 p.m., Exeter Hall, Strand, "Homes and Haunts of Jesus;" 8, Liverpool, "City Life in Jerusalem;" 9, Burnley, "Homes and Haunts of Jesus;" 10, Dewsbury, "Homes and Haunts of Jesus;" 12, Exeter Hall, Strand.

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Scripture Readers' Society, Ireland—D. B.	0	2	6
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Stockwell Orphanage—D. B.	0	2	6
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MORGAN & SCOTT, 12, Paternoster Buildings, London, E.C.
And may be ordered of any Bookseller.

At a recent evangelical mission some wise words were spoken with regard to the injunction "Be not unequally yoked together with unbelievers." It was stated that the majority of middle-aged women found in the inquiry-rooms at missions in England are backsliders, being Christians who had married ungodly husbands, and who had been led back into the world. Only too frequently this important point is set aside when what is considered "a good match," is in prospect. In this respect, as in all others, to disregard the injunctions of God's Word is to set out upon dark and dangerous paths.

The new edition of *The Imperial Gazetteer of India*, just issued, after a revision which has occupied nearly five years, contains much information of interest to all those who are earnestly looking for the fulfilment of Christ's assurance, "I, if I be lifted up, will draw all men unto Me." One of the volumes has several chapters with regard to Christianity in India. The editor, Dr. Hunter, who is Director-General of Statistics to the Government, is peculiarly qualified to deal with the subject. In summarising the condition of Christianity, he says it is now the faith of over two millions of the Indian population—a number twelve times as large as that of those who follow the teachings of Buddha. The Doctor states that whereas in 1830 there were only 27,000 native Protestants in all India, Ceylon, and Burmah, in 1871 there were 318,363. It is interesting to note also that the Government of India expends £160,000 per annum in supplying the spiritual wants of the troops and civil service.

A few weeks ago it was stated in the newspapers that large quantities of fruit, perfectly fit for food, had been taken away from the markets in Manchester and destroyed, there having been too large a supply. It was added that in some portions of the country fruit was permitted to rot on the trees. More recently tons of fish, which could not be sold at certain rates, were, it is stated, sent away from a London market to be used as manure, not, however, until an effort had been made to hand it over, free of cost, to several workhouses, where it was refused, as being "against the regulations of the Poor-law Board."

In these days of so much bitter privation there can be no excuse for such wilful and wanton waste of articles of food, and it is to be hoped that some arrangement will be found possible, under which so shameful a proceeding would be, if not impossible, at any rate unnecessary. Will not managers of some of our charitable institutions look into the matter, and aid in preventing a lavish harvest of either the land or the sea being ungratefully cast back to either the earth or the water.

Those Christians who have so earnestly been advocating the wisdom of preventing crime may find an argument based upon economy in the fact that, for the past few years the average cost per annum for each prisoner has been, in Scotland £25 9s. 7d., in Ireland £37 1s. 8d., and of the convicts, in Scotland a varying sum from £18 to £54, in Ireland £31 to £54. When to this outlay is added the loss of labour, and in many cases the cost of maintaining the prisoner's family in the workhouse, it is not difficult to see that the adoption of preventive rather than remedial measures is true economy, and that, even if no higher interests were involved, our Prison-gate Missions and Prisoners' Aid Societies deserve all possible encouragement and support.

The Dublin *Evening Telegraph* of October 12 gives the following information:—

> This morning Rev. Henry Ward Beecher left Dublin for Queenstown, *en route* to New York. He spent last evening at the Gaiety Theatre, enjoying the excellent performance of "The Mikado."

A grave responsibility has been incurred by those ministers and leaders of the people who have introduced Mr. Beecher as the great teacher of the age, and vouched for his "orthodoxy of heart." Are the speech and prayer at the Memorial Hall consistent with the Lyceum in London and the Gaiety in Dublin?

We have before us the Report for 1885 of "The Little Home for the Care of Friendless Girls, 15, Fearnley-road, Camberwell-grove, S.E. It records the death of Miss Farnham, and declares that—

> The glorious experience which made the beauty of her life so manifest to all was the result of her accepting the testimony of Christ as the Son of *Man* having come in the spirit of judgment, and so cast out her enemy, as in Zeph. iii. 15; and so seeing all evil in the evil one, and not in the Christian.

We have good reason to believe that this is incorrect, and that Miss Farnham did not receive, but rejected this Agapemone doctrine, which teaches that there is no evil in the now sinless flesh. If this be true, walking in the flesh and in the Spirit must mean the same thing!

THE CHRISTIAN is mentioned three times in this Report. We, therefore, feel necessitated to disclaim any sponsorship for "The Little Home." We find in the list of donations the names of two young ladies of the Agapemone. The Home is said to be conducted by Miss Ker and Miss Cobb. The balance-sheet is audited by a resident in the house of Mr. Ker, who is the chief propagator in London of the teaching in which Miss Farnham is erroneously stated to have lived and died.

"The following servants of God have kindly given their names as referees: Revs. C. H. Spurgeon, Marcus Rainsford, C. A. Fox, George Wainwright, Thomas Lardner (Battersea)," and other gentlemen and ladies. We are sure those above named would not endorse the errors we have noted, and we hope they will make inquiry, for the sake of others to whom their names are a password. This is the Home referred to by a correspondent, in our issue of September 16, as having imbibed these errors.

Next week we shall have something to say about Rev. J. W. Wood, of Australia and Brighton in this connection.

A Dublin daily paper finds in the sensible utterances of the Archbishop of Dublin at the recent Christian Convention "indications of the growth of a larger influence, which must overcome and quench sectarian sentiment in its meaner forms." With our contemporary, we recognise the tendency towards a common platform in spiritual work, which, we trust, will develop by and by into closer Christian union. Evil is marshalling its forces, and the powers of darkness are attacking humanity, not only through its passions and vices, but on the higher ground of mind and intellect, and it would seem as if the final struggle were not far off. It is therefore lamentable to see divisions in the Lord's army, and differences in almost every camp. Surely in these days, when God has so unmistakably shown, in the abundant blessing poured out upon his children labouring in so many different sects, that He does not recognise our sectarian names, there is less excuse than ever for disunion and strife. What a blessed time will that be when we come to recognise the full force of the Saviour's words, "He that is not against us, is for us."

A remarkably painful statement was made by Archdeacon Crosthwaite, of York, at the recent Church Congress, at Wakefield, to the effect that one of the greatest difficulties to be contended with in the examinations for ordination is the limited knowledge the candidates possess of the Scriptures. Surely this ought not to be the case.

An almost equally noteworthy utterance came from Canon Maclure, who presided over the sectional meeting upon "Recreation and Literature," and who stated that in Lancashire they had "Sunday-school dances," which were conducted with the utmost propriety. He also proclaimed his "belief in a parish play, provided the vicar acted as censor," and, perhaps it is unnecessary to add, he went on to denounce the Puritan view of the matter as cant. We do not need to comment upon these or other singular admissions and statements made at the same meeting, they speak for themselves, coming, as they did, from professed followers of Jesus, but it is interesting to note that an Irish contemporary briefly calls attention to the remarks we have quoted, and says, "Thank God, we are not so far advanced in Ireland yet!"

Canon Moore has recently told an interesting story of a young man who attended a lecture against the Bible, given by an atheist, in the Midlands. The lecturer quoted only part of 1 Kings xv. 5: "Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that He commanded him all the days of his life," and proceeded to base upon this incomplete quotation an argument against the Book and against God. "Finish the verse," cried the youth. "I have no Bible," replied the lecturer; "finish it yourself." "Nor have I one," said the youth, "but I can finish the verse;" and he at once completed the text: "Save only in the matter of Uriah the Hittite." The result was that the meeting rose against the lecturer, who, it is stated, left the hall. The Canon says that the young man had been brought up under the care of the Protestant Orphan Society in Kerry, Ireland.

The anecdote is all the more remarkable from the fact that the text was one by no means of general use, and we should be glad to believe that there are many young men with so close and intimate a knowledge of the Word of God as to be able thus to defend it from wilful mis-quotation and mis-representation. And why should not such be the case? There are many who have the classics at their fingers' ends, and who are able to "cap" any number of lines; surely the Bible is far more worthy to be committed to memory.

BIBLE STUDIES.—36.

PRECIOUS THINGS IN THE EPISTLES OF PETER.

1.—*The trial of faith* (1 Pet. i. 7) precious because of (1) *the character formed.* "The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James i. 3, 4). "When He hath tried me, I shall come forth as gold" (Job xxiii. 10. (2) *The reward.* "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James i. 12).

2.—*The blood of Christ* (1 Pet. i. 19) precious as (1) *the ground of acceptance.* "It is the blood that maketh an atonement for the soul" (Lev. xvii. 11). "When I see the blood, I will pass over you" (Exod. xii. 13). "Made nigh by the blood of Christ" (Eph. ii. 13). (2) *The means of cleansing.* "The blood of Jesus Christ . . . cleanseth us from all sin" (1 John i. 7). "White in the blood of the Lamb" (Rev. vii. 14). (3) *The measure of love.* "The blood is the life" (Deut. xii. 23). "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13). "While we were yet sinners, Christ died for us" (Rom. v. 8). "He loved me, and gave Himself for me" (Gal. ii. 20).

3.—*The living stone, the corner stone* (1 Pet. ii. 4, 6, 7), precious (1) *in God's sight.* "This is my beloved Son, in whom I am well pleased" (Matt. iii. 17). "The Son of his love" (Col. i. 13, margin). (2) *To man.* "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him" (Phil. iii. 8, 9). "He is altogether lovely" (Cant. v. 16). "Christ is all" (Col. iii. 11).

4.—*Faith* (2 Pet. i. 1) precious (1) *to God.* "Without faith it is impossible to please Him" (Heb. xi. 6). "The Lord taketh pleasure in them that fear Him, in those that hope in his mercy" (Ps. cxlvii. 11). (2) *To man*, as (*a*) *the element of life.* "The life which I now live in the flesh, I live by the faith of the Son of God" (Gal. ii. 20). "We walk by faith" (2 Cor. v. 7). (*b*) *The organ of vision.* "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). "We look . . . at the things which are not seen" (2 Cor. iv. 18). "By faith (Moses) forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible" (Heb. xi. 27). (*c*) *The means of victory.* "This is the victory that overcometh the world, even our faith" (1 John v. 4). "Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16).

5.—*Promises* (2 Pet. i. 4) precious because of (1) *their Giver.* "He is faithful that promised" (Heb. x. 23). "All the promises of God in Him are Yea, and in Him Amen" (2 Cor. i. 20). (2) *Their nature.* "Exceeding great." (3) *Their effects.* "That by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust" (2 Pet. i. 4). "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God" (2 Cor. vii. 1).

Streatham. JANET CLARK.

RAILWAY MEN'S BIBLE UNION.—The cards for 1887 will be ready in December, with the New Year's Letter. Applications should be made to the Hon. Assistant Secretary, Miss Kingstone, 40, Beresford-road, London, N., enclosing penny stamp. All private correspondence and applications for tracts to be addressed to the Hon. Secretary, Mrs. John W. Probyn, Oakfield, Three Bridges, Sussex, who will gladly answer them as far as her strength will allow.

DUBLIN SOLDIERS' HOME AND INSTITUTE.—Last year the number of soldiers, their wives and children, and members of the Royal Irish Constabulary, accommodated with beds was 3732, and including this number, the total number of visits to the Institute was 36,437. Much blessing has attended the Gospel and temperance work regularly carried on; ninety-nine soldiers signed the pledge during the year, the total number on the roll being 1039. The one desire, we are told, of all connected with this work is, "that any who come to our Home may, if they will, hear the Way of Life, and receive the Lord Jesus Christ as their Saviour." The Institute is situated at Conyngham-road, Phœnix Park Gate.

RESCUE WORK IN LIMEHOUSE.

On Tuesday afternoon, October 19, the first general meeting in connection with Miss Forsaith's work among friendless girls was held at the Rectory, Limehouse, where a number of friends assembled in response to the kind invitation of the rector, Rev. W. Donne and Mrs. Donne.

Mrs. Walsham How had consented to preside on the occasion, but on account of serious illness in her family, was unable at the last to attend. Her place was kindly filled by Mrs. Percy Bunting, who, in a deeply interesting address, urged upon her audience the importance of re-establishing and maintaining small Preventive and Rescue Homes to which young girls could at any time be transplanted from positions of temptation and peril.

The question of individual responsibility with regard to the salvation of these poor girls was urgently pressed upon the meeting. Each had a part to do in this great work which could not be deputed to another. All could not take the charge of a Home, but each one had a circle which they could influence and educate, a few girls they could protect, and many probably would be in positions which would enable them to provide for the rescue and training of at least one or two, who otherwise must inevitably fall victims to the vice and degradation of their surroundings. Miss Steer, of Ratcliff, Rev. A. E. Dalton, vicar of All Hallows, and other friends, afterwards addressed the meeting.

There is accommodation in the Home for twelve girls of from sixteen to eighteen years of age; it was opened last June by the Bishop of Bedford, since which time thirty girls have been received, some of whom are now in situations; others have been passed on to more suitable Homes, while the inevitable proportion have proved, humanly speaking, failures, and have returned to the old life, the power of evil gaining the victory over an enfeebled will. A laundry has been opened in connection with the Home, which is working very satisfactorily.

Any ladies who can assist in visiting or taking evening classes for the girls in connection with the Home would find a large field of labour, as yet unoccupied, for the Master. Address, Miss Forsaith, Mitre House, 8, Three Colt-street, Limehouse, E.

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RICHARD WEAVER AT WIMBLEDON.

At Haydon Hall, South Wimbledon, a ten days' mission closed last Thursday, conducted by Richard Weaver with his accustomed earnestness. Mr. Iles and other workers assisted in the inquiry-room. Mr. Iles is a small local builder who, almost entirely at his own expense, erected Haydon Hall, and keeps its platform well supplied by faithful preachers. Many persons could testify to the power of God's Word, as set forth during this mission by Richard Weaver, some having been brought under conviction of sin, and some to decision for Christ.

Mr. Weaver related thrilling personal experiences with saints and sinners which were parables of instruction, encouragement, and warning, delivered with an irresistible pathos that will not soon be forgotten. He is preaching this week at Mr. Hatton's Chapel, Little Wild-street, St. Giles.

SOLDIERS' HOMES, ALDERSHOT.—These Homes, and the meetings held in connection therewith, have proved the first step to a new life in many cases. The parade services are made as evangelistic as possible, and the voluntary are also well attended by the soldiers. "Thank God," it is added in the report for this year, "we have many brave Christian men—true to their Captain, an honour to their country, and a joy to us;" while "the peaceful expedition of Sir Charles Warren in South Africa, and the Royal Engineers, like the good Centurion, building a beautiful house of God for the old African chief, are blessed and important facts in the history of the year." In both Homes, by means of Bible-classes and religious and social meetings, with the help of Scripture-reader and chaplain, much spiritual work has been done, for which there is abundant cause for thankfulness.

TEMPERANCE NOTES.

The President of the North Pacific Railroad has prohibited the sale of liquor on the Company's premises.

The New York Observer says: "Close to the saloon, and scarcely less formidable in its proportions, stands the tobacco shop."

The Aberdeen United Trades Council have determined to ask municipal candidates if they will support Mr. McLagan's Local Veto Bill.

Writing on "Tippling Wines," a correspondent of *The Temperance Record* says many households are blighted and cursed by drunken women.

Owing to the re-union of the Good Templars, the English Grand Lodge Charter law-suit, Lees *v.* Malins, begun nine years since, is to be abandoned.

A correspondent in Victoria writes to *The Temperance Record* that an indispensable factor of success in the colony is to prohibit the alcohol curse from entering the home.

Eleven students of Southlands (Wesleyan) Training College offered for examination for the training college prizes of the National Temperance League, and not one failed.

A Brewers' Exhibition was opened last week at the Agricultural Hall, Islington. Amongst numerous exhibits was an invention to prevent the peculations of barmen.

Referring to the London school fees question, *The Times* suggests that "a half-pint of beer the less during the week is surely not a very great sacrifice for the future good of a child."

At its recent meeting, at Manchester, the Alliance decided to summon a conference of representatives of all the leading temperance organisations. It is expected the gathering will take place early in 1887.

Montsora, the Bechuana chief, said to Rev. Owen Watkins, "These English towns and this brandy will kill us, and we shall have to remove to the desert in order to get away from the white man's drink."

A medical correspondent of *The Daily Chronicle* says he has lately had half a dozen cases of delirium tremens in young men under twenty-one, and in each case has traced the habit to the bad example of parents.

Revs. S. F. Pearson and J. Collins, Portland, Maine, are now in England prepared to conduct Evangelistic and Gospel Temperance Missions. They bring warm commendations from General Neal Dow and others.

In Ceylon, the right to retail arrack is sold by Government officials at public auction. It is made from the sap of the palm of the cocoa-nut, and not from the milk, as many suppose. Its evil effects on the community are painful.

A drunkard signed the pledge and was converted about three years since. Recently he fell away; on being questioned, he traced his fall to a glass of beer pressed upon him by a gentleman for whom he was working.

The United States Commission on the state of the Indians in the north-west reports them in a terrible condition owing to "America's continental curse—liquor." So demoralised are they that they sell their women to shameless white men.

At a recent meeting, Lady John Manners said the sight of a woman drunk in the streets, in Germany, caused the greatest astonishment. The physician to the Empress of Germany had told her that they never allowed a woman to take alcohol.

Sir Charles Warren, in a recent address at Oxford, said that in South Africa there are many thousands of natives who have been reduced to the lowest depths of poverty and an early death by the drink traffic, forced upon them by the laws of this nation.

The thirteenth annual meeting of the Women's Christian Temperance Union of the State of New York, held recently, is said to have been "the finest ever held by the organisation." A similar gathering of the Massachusetts State Union was also a great success.

NEW ZEALAND NATIVE TRACT INSTITUTION.—A correspondent, referring to Mr. Blakeney's recent speech at the Mildmay Conference, sends a copy of the report of this Society. He suggests that some Christians in England may, perhaps, be disposed to help on the work of this Institution. Already two tracts have been translated; 2000 copies of the one and 3000 of the other have been printed. It is encouraging to know that they are welcomed wherever distributed, even by those who will not listen to the Gospel message.

A HOME for the children of necessitous clergymen, barristers, medical men, &c., has been opened at Tunbridge Wells. Mrs. Ladds, the foundress, was led to begin this work, by hearing of the numerous cases of acute distress amongst parents who, having commenced life with bright prospects, have, through change of circumstances, been reduced to actual misery, and are unable either to educate or provide for their children. A lady and her sister are in charge of the Home under the direct supervision of Mrs. Ladds. The amount charged for each child being exceedingly small, it is to be hoped that the effort will receive support from many friends. Mrs. Ladds, Ellington Cottage, Tunbridge Wells, will gladly give further particulars.

EVANGELISING IN BIRMINGHAM.

(FROM A SPECIAL CORRESPONDENT.)

THERE were brave doings among the Wesleyans of Birmingham last week. For a year it had been their cherished design to hold a great Gospel mission, and at length, after long and prayerful preparation, their object has been happily achieved. To Rev. William Middleton, of the Bristol-road Chapel, belongs the credit of having projected the great scheme. Coming to Birmingham about a year ago, fresh from the work of a revival at Sheffield, he rightly imagined that Birmingham was a suitable field for such cultivation. He brought this suggestion before the monthly meeting of ministers. It found favour, and Mr. Middleton was empowered to make arrangements for putting his project into practice. He entered into correspondence with a number of well-known revival preachers, with the results that the past week have shown.

In the borough and its suburbs, there are more than forty Wesleyan Methodist churches and preaching places. The Theological College at Handsworth contributes its quota of twenty-five church members. For purposes of church organisation, Birmingham is divided into seven circuits. There are twenty-four ministers, and six supernumerary ministers. These have formed a sort of committee of preparation for the great mission, and have in prayer and person helped forward the good work. The mission has been under the general direction of Rev. Hugh Price Hughes, to whose skill and tact it owes much of its success. Mr. Hughes has been located at Islington Chapel, the religious resort of cultured and wealthy Edgbaston. The villa residents of Moseley-road have been approached by Rev. Thomas Cook, who, as one of the Connexional evangelists, has been greatly blessed. Rev. J. G. Stuart, of Nottingham, who has had ten years' experience in circuit ministry, and six as an evangelist in Cornwall and Northumberland, was stationed at Bristol-road; and his brother, a London missioner, at Belmont-row, Newton-row, was apportioned to Rev. H. T. Smart, who is active with pen as well as voice, and is peculiarly in sympathy with the working classes; Smethwick to Rev. J. H. Hopkins, circuit minister, and successful evangelist throughout Lancashire and Yorkshire; and Wesley to Rev. E. Davidson, a young Connexional evangelist.

For a long time past the local ministers had been preparing the soil, and a week before the mission opened an elaborate scheme of house-to-house visitation was carried out. On Saturday, October 23, the ministers met in prayer and council to discuss their plan of work. On Sunday the mission began in earnest, when each of the special preachers met the congregation of the chapel to which he had been appointed, to plead for special aid during the coming week. Especially Mr. Price Hughes pleaded that the enthusiasm which Birmingham displayed on all public questions might not be withheld from the cause of God.

For daily afternoon services, the Town-hall was lent by the Mayor, and there, from three to four each day during the week, there has been a large and orderly congregation. To most of us the vast hall is best known as the scene of fierce political contention, and so its newer aspect of last week has presented a remarkable contrast. Capable of holding some five thousand people, it has each day been more than respectably filled by devout, attentive worshippers. A choir, drawn from the four or five hundred choristers of the various chapels, has furnished the music, and a little band of students from Handsworth College has day by day been a prominent feature of the gathering.

Strong faith, simplicity, homeliness of simile, and the strong force of personal experience, have characterised the addresses. That they have found their mark is abundantly proved already. At an early stage of the mission Mr. Hughes was able to make the joyful announcement that inquiring sinners were coming to God by hundreds.

Mr. Hughes himself has proved a good general. Under his skilful direction the interest of the meetings has never flagged; not a moment has been wasted. Then his own remarks have been singularly appropriate, and he has been prompt to turn every incident to account. The evening meetings have brought the various preachers even more closely into communion with the people. Night after night the chapels have been crowded by congregations drawn from every class.

A very pleasant characteristic of the mission has been the steady daily increase in the attendance. Day by day a number of volunteers have been at work, in some cases forming themselves into singing parties, bringing in from the highways and byeways as many as could be prevailed on. It is at present impossible to estimate the numbers that have attended the many services. This much only may be stated—that more than eight hundred have presented themselves in the inquiry rooms.

The daily meetings in the Town Hall were brought to a close on Friday, when Rev. H. T. Smart, speaking of the mission, described it as something in the nature of a Pentecost, and asked why the Church should not enjoy a perpetual Pentecost? He indicated the class meeting as an underworked field of Methodism, and said every day there were many wounded by the Spirit's sword for whom Gilead balm might be found in the institution to which he referred.

Mr. Price Hughes followed, and then the mission was practically at an end. But it has stirred up a greater enthusiasm among Birmingham Methodists. They are eager to carry on the work and loth to part with their mission visitors, to whose aid they owe so much; so Rev. Thomas Cook and Rev. E. Davidson stay on for a time to continue the special effort.

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Requests for Prayer.

PRAYER for blessing on mission services to be held at Charlton Kings, by Mr. Herbert Francis, from November 7—21.——For blessing on a conference of Christian ministers at Minchinhampton, Gloucestershire.——For blessing on evangelistic meetings in Huntly, N.B., conducted by Mr. J. A. Smith, evangelist, under auspices of Y.M.C.A.——For mission services at the Assembly Rooms, Hornby, Lancashire.——For blessing on a mission at Gamlingay Heath, from November 7—16, by Captain Warner Dennis.——For rich blessing on a mission from November 5—22, at Christ Church, Derby, conducted by Rev. Dr. Morris.——Prayer is asked for Miss Reade on her return to her labours in India; that blessing may be given her during the voyage, and that the Lord may continue to prosper her work.——For blessing on special services at Hazelbury Plucknett, by Mr. John Bennett, of Evangelisation Society.——For blessing on Newport-Pagnel, a small market-town, the centre of many villages.

MR. CHARLES INGLIS has had successful meetings in Dublin during the past two months. Those held in the Tent were crowded, and many professed to find the Saviour. The services in the Merrion Hall have been greatly blessed to all classes.

SOUTHEND, ESSEX.—The Christian Medical Mission, which was begun here in January, 1885, has grown beyond the most sanguine expectations of its most enthusiastic friends. Over 5000 cases have already received advice and medicine, and on the general working expenses the Treasurer has a sum of over £167 in hand, which will be used chiefly towards defraying the expense of a new Mission House, which has been erected in Clarence-road, Southend, at a cost of between £600 and £700.

SUMMERS TOWN MISSION.—Amongst other particulars contained in the seventh annual report of the work in this straggling Surrey hamlet, we see that the number of Sunday scholars has outgrown the accommodation, and the committee desire to erect another class-room as a memorial to the late Mr. S. Morley, who was interested in the Mission. Besides the Gospel services and Sunday-school, there are a mothers' meeting, provident club, girls' sewing class, and temperance meeting carried on, while systematic district visitation has been a means of getting into closer contact with the people. Mr. P. F. Proctor, Glengariffe, Nightingale-lane, S.W., is the Treasurer of the Mission.

WITNESSING IN MANCHESTER.

UNDER circumstances of peculiar as well as painful interest, Rev. G. Wainwright lately became pastor of a little flock of believers in Manchester. Until February last he had the pastoral oversight of the Baptist Church meeting in Grosvenor-street in that city. An inroad of worldliness among his congregation in one of its most fascinating but most perilous forms—that of a dancing class—moved him, and others like-minded, to enter a strenuous protest. This testimony, which was endorsed by a large majority of the members, having failed to exorcise the evil, Mr. Wainwright felt constrained to resign the pastorate. One deacon and a number of the congregation adhered to Mr. Wainwright, and severed themselves from the Church in Grosvenor-street. The subsequent order of events may be stated in the pastor's own words from a brief narrative in *The Sword and Trowel* for September last:—

"Our action threatened at once to plunge us into difficulty. What were we to do? The way was dark; yet my conscience approved the step I had taken, and I had every confidence that God would open some door for me. Early in the previous year the United Presbyterians had vacated a very excellent, commodious, and well-furnished building, situated most conveniently for our friends, and in the centre of a largely-populated district Communications were at once opened with the view of renting the place; the trustees were exceedingly favourable to our application, and in less than a fortnight we found ourselves again united, and in a building very greatly superior in all respects to that in which we had formerly worshipped. About a fortnight later the friends, numbering 105, gathered together to constitute themselves a Church of Christ, when we sang the two verses beginning, ''Tis done, the great transaction's done,' and 'High heaven that heard that solemn vow;' the motto text for the Church was given from John xv. 16. Then a season of holy communion followed as we gathered around the table of our Lord, after which, with hearty unanimity, I was invited to the pastorate. A union, commenced under circumstances so impressive and solemn, promises to be of lifelong duration, and has in it the assurance of much blessing, of which not a little has been already received."

Mr. Wainwright proceeds to state, as another element of deep personal interest, that the church building in which he now ministers is the same as that in which he received his first spiritual impression, twenty-five years ago. He is led to exclaim very devoutly and very gratefully, "This is the Lord's doing, and marvellous in our eyes." God has set his seal on the faithfulness of his servant by adding some fifty to the membership of the Church since its formation in February.

Mr. Wainwright and his fellow-workers are desirous of purchasing the building, which is offered at a very low figure. In this effort Mr. Spurgeon and others have expressed their hearty and practical concurrence. At a time when the line of demarcation between the Church and the world threatens to be obliterated by the incoming tide of unspirituality, such self-sacrificing fidelity to conviction ought to have the sympathy of all earnest followers of Jesus Christ. We will gladly take charge, on Mr. Wainwright's behalf, of any help that our readers can render him at this juncture.

SAN REMO.—A sale of Italian goods in aid of the Presbyterian Church, erected at San Remo, Italy, took place in the College buildings of the United Presbyterian Church, Edinburgh, on the 18th and 19th ult. After paying cost and carriage, over £100 was realised. Towards the cost of site and building Rev. Alex. Robertson, the pastor, had succeeded in raising nearly £2500, which, with grants or loans from the Continental U. P. Board, leaves only a few hndred pounds of debt to be extinguished. It is proposed to hold a similar sale of specimens of Italian antiquites and workmanship in Glasgow in December.

THE "BRIDGE OF HOPE."

If there is one movement more than another which deserves the fervent prayer and genuine sympathy of the Christian public, it is rescue and preventive work such as Miss Steer carries on at Ratcliff-highway, London, E. Abundant testimony of the importance and fruitful results of her noble efforts was borne at the annual meeting held at the headquarters of the Mission in Princes-square, Ratcliff-highway, on Saturday afternoon.

Mr. J. E. Mathieson presided, and there was a large attendance of ladies and gentlemen. Ranged along one side of the hall in which the gathering took place, and in front of the platform, were thirty of the youngest girls at present under Miss Steer's care, neatly dressed, and looking bright, healthy, and happy.

The Chairman touched on the necessity for more direct Christian effort, expressing the hope that there would cease to be so much proxy work, and that more individual energy would be exercised. He thanked God from the bottom of his heart that Miss Steer had been led to come to the East-end of London, and for the success with which He has so abundantly crowned the efforts put forth.

Rev. Dr. Clifford made an earnest and eloquent appeal on behalf of the Mission. "I ask not only for your prayers, but for your generous gifts, in aid of this important and necessary enterprise. A visit to this part of London is as strong an argument for the continuity and extension of the work as can be cited. The sorrow, the grief, the vice, and the sin here will constrain us to pray that the Spirit of the Lord Jesus Christ may be richly poured out upon us, so that we may be co-workers to the uttermost extent with such friends as Miss Steer. Very sincerely do I express my sympathy with this form of Christian activity. I pray that the new year of service upon which you are entering may be one of increased delight and increased prosperity."

Mr. Percy Bunting laid stress on the point that if the Christian Church had only followed out the example of our Lord, and paid more attention to the neglected and outcast, that numerous class would have been very much less. He claimed for Miss Steer's work the help of Christian people, on two grounds—pity and justice. Rescue work could never be effected unless it was dictated by a very strong feeling of justice. Many of those they wished to save from a life of vice and misery were not only the victims of misfortune, but of injustice, and their sin was shared by those who went unpunished.

Rev. Mr. Jones gave an interesting account of the state of St. George's parish previous to the establishment of Miss Steer's Home. "Then," he exclaimed, "the only place of escape for the poor girls who tried to get out of the miserable life into which they had been drawn was the dock. So numerous were the suicides that a policeman had to be on duty at a certain bridge night and day to prevent the unfortunate women from throwing themselves into the water. Now we have this excellent Home, where women and young girls are received at any time—night or day."

Miss Macpherson followed with a most impressive address. Her description of the vice, and misery, and the sin of the East-end was sad in the extreme, but her expression of faith and hope that God would yet change the ways and remodel the hearts of the people must have filled those present with joyous expectation. "During the last visit I paid to Miss Steer," she said, "I saw such a sight as I never saw before. A labourer came with his little lamb, who, while going on an errand, had been outraged. Let us have the joy of sharing with our dear sister, Miss Steer, in the rescue of these lambs."

After some encouraging words from Rev. J. P. Gledstone, Miss Steer made an interesting statement as to the work. We have not space for a *résumé* of her deeply touching remarks; but we hope all who desire the success of such work will send to Miss Steer (Bridge of Hope, Princes-square, St. George's, E.) for a copy of the report. Before and after the meeting a sale of girls' needlework took place.

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OBITUARY.

SIGNOR G. MALAN.

The Waldensian Church has lost a true friend in Signor Giuseppe Malan, who died on October 17 at Turin, regretted by all who knew him. He was an active member of the Waldensian Church, and took the deepest interest in her welfare.

REV. DR. KIRK, EDINBURGH.

This Scottish divine, who for some years held the professorship of Practical Theology to the Evangelical Union, died at Edinburgh on Wednesday week, at the age of seventy-four. He was an ardent advocate of temperance and hydropathy.

MR. G. ROBINS, INVERNESS.

Widespread regret has been caused (says *The Inverness Courier*) by the unexpected death, after a brief illness, of Mr. G. Robins, who acted for some years as the hon. sec. of the local Y.M.C.A., and was an active worker in kindred branches of effort. He was married about two months ago.

CAPTAIN THE HON. FRANCIS MAUDE.

This well-known and warm friend of every good cause died on Saturday week at his residence in Onslow-square, at the patriarchal age of eighty-eight. Says *The Rock*, in a biographical notice:—"Those who attend May meetings and other religious gatherings in London, will remember the venerable white head and the pleasant face of one of the most active Christian workers of whom England could boast." Captain Maude was quite recently elected President of the Church Missionary Society, in succession to the late Earl of Chichester.

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MISS VON FINKELSTEIN'S LECTURES.

These addresses descriptive of life in the Holy Land continue to excite the attention and interest of large audiences wherever they are given. Miss Von Finkelstein has lately received a very gratifying testimony to the blessing that follows her words. A young man wrote to her from a provincial town stating that he had for years been leading an ungodly life. About six weeks ago he was constrained to go and hear one of her lectures; he was so much interested that he attended a second lecture on the following evening. Some earnest words spoken by her at the close of this lecture made such a deep impression on him that he resolved by God's help to lead, a different life. He sought and obtained forgiveness, and since then has been experiencing a new-found joy.

Miss Von Finkelstein gives lectures in Exeter Hall to-morrow (Friday) evening and on the following Friday. Friends of young men and young women may be doing them good service by inducing them to attend.

GLAD TIDINGS OF GREAT JOY.—A special despatch to *The Evening Post*, dated Somerset, Ky., October 5, says:—"After an exciting contest, Local Option was carried here yesterday by 142 majority. When the news went forth, church bells of all denominations were rung. Temperance women were congregeted in the Baptist church all day, offering up prayer for success. When the news of the victory came, they sprang into each other's arms, shouting and crying for joy. Everybody seems satisfied with the result except the saloonists, who have hitherto had everything their own way."

MR. AND MRS. RODRIGUEZ, in their last monthly "Letter from Spain," give an interesting account of work during their summer holiday. Visiting San Pedro Pescador, a town some ten miles from Figueras, they obtained a room, through the kindness of a sympathetic resident, in which they held meetings for some weeks, holding Sunday-school, magic-lanterns, evening classes, &c., and many Gospel meetings. The interest of the people was very marked. The close of the Sunday-school finds a crowd of women outside the door who press in, saying, "Now it is the Women's Sunday-school." We much regret to hear that Mrs. Rodriguez has had an attack of gastric fever, which we trust will not prove to be of a serious character.

WORKING LADS' INSTITUTE, WHITECHAPEL.

The anniversary festival and the annual meeting of this valuable institution took place on Saturday evening last. A sumptuous tea was served to the large number of ladies and gentlemen who were present, and to the lads attending the Institute. The meeting which followed was presided over by the Treasurer of the Institute, Mr. F. A. Bevan. The hall was beautifully decorated with flowers. After the singing of a hymn and prayer,

Mr. Henry Hill, Hon. Secretary, read the report for the past year, of which we can only give a brief summary. Contrasted with the work carried on in preceding years, there has been such development as calls for hearty thanksgiving and praise. Instead of 400 lads attending as formerly, there have been 1234, and the attendance at the evening classes numbered about 300. In all sixteen evening classes have been carried on; among the subjects taught are shorthand, book-keeping, carpentry, and wood carving. A small gymnasium has been furnished with suitable apparatus. It, however, is far too small, and, while forty boys may be allowed there, provision is required for, at least, 200. This want will be met when the swimming bath is adapted for a gymnasium. For this new apparatus will be required. The lads who attend the Institute are from the working classes, their earnings averaging from 6s. to 12s. a week. With the object of promoting their social well-being and developing thrift, a savings bank has been started. There are now seventy depositors. A friendly society has been inaugurated, which supplies for a subscription of 2d. a week medical attendance in case of sickness, and 5s. every week.

Every evening a short religious service is held. The attendance is voluntary, and all are invited to come, and earnest and thoughtful lads gladly avail themselves of the opportunity. A Bible-class is held weekly, and it is believed that a work of grace is going on in the hearts of some of the lads. Out of this has grown a Youths' Christian Association; the earnestness and zeal manifested are very encouraging, and some of the members are engaged in Christian work. Efforts are being mad to make the work self-supporting. The swimming bath is nearly completed, and the walls of the new lecture hall are built. The funds are more than exhausted, and unless speedy help arrives the building will have to stop.

The Chairman said there was reason for great thankfulness to God when they thought of how He had prospered the work of the Institute, and he thought that some of the thousands who within the last few days had been flocking to Bishopsgate to lay out their money in a great beer concern might very profitably invest a portion of their means in the Working Lad's Institute. They would in the truest sense get a far richer return, though not in gold, than they would by investing in undertakings that demoralise and debase their fellow-men.

Rev. Dr. Tyler expressed the hope that the Institute might be the means of raising up a goodly number of young men to preach the grace of God.

Chief Annosothkah, of the Mohawk tribe, in the course of a brief address, touched upon the spread of civilisation and of the Gospel in his native country. Rev. J. Wright also spoke.

During the evening prizes for swimming were presented to a number of lads, and musical selections were given by several ladies and gentlemen. A swimming competition also took place in the bath.

Y.M.C.A., TOTTENHAM.—Mr. Salem C. Wilson held a week's successful services in connection with this Association. The meetings were all well attended, but on the Tuesday evening, October 12, he lectured on "Africa," in his native costume. This lecture was so successful that it was repeated in another part of the parish on the following Saturday.

Letters to the Editor.

A MISSIONARY BUREAU.

SIR,—With respect to the notice in your issue of October 14 of the proposed "Missionary Intelligence and Registration Office," which we are now endeavouring to establish, we would appeal to your readers for their assistance as follows.

If they have any useful information to give, of the special needs of any district, of any special opening existing which requires to be filled, of any suitable person who desires to be used, of any work being carried on, or any suggestion they may consider valuable, would they kindly favour us with it, addressed to Mr. W. T. Float, Secretary, "Missionary Intelligence and Registration Office," 186, Aldersgate-street, London, E.C. Should any of your readers incline to share in the preliminary expenses, we should be obliged by their communicating with the Secretary, as above.

We are also anxious to receive offers of assistance from ladies or gentlemen who are willing systematically to supply us with extracts from publications, or help us in other ways.

Yours faithfully, F. B. MEYER.
H. W. FRY.

PROPHESYING.

MY DEAR SIR,—Kindly allow me a few lines in reply to Mr. Brooke's letter in yours of Oct. 21 His chief point is, that prophecies have already ceased. Truly the Word says, "they shall be done away," but the same is also said of "knowledge," which is "now in part," and shall also be done away, when we know "even as also we are known;" when the "in part" knowledge shall no longer be needed, and not till then. "But he that prophesieth edifieth the Church," and when the Church is glorified, and no longer needs edification, then, and not till then, shall prophecies also cease. Since the Word so plainly says, "he that prophesieth speaketh unto men to edification, and comfort, and consolation," and that he "edifieth the Church," I conclude and hope that prophecy may never cease until "that which is perfect is come," and faith is lost in sight; when love shall reign supreme in the Church, without divisions, strife, or "splits."

If prophecies, in the Scriptural sense, have ceased, then 1 Cor. xiv. 1—"desire earnestly spiritual gifts, but rather that ye may prophesy"—is a useless statement to us. I suppose Mr. Brooke would also think that 1 Thess. v. 20, 21—"Quench not the Spirit; despise not prophesyings"—is a needless admonition for us. Yet, alas, the need is still too painfully plain, for when some of the "daughters" have claimed the promise of the Spirit (see Acts i. 14; ii. 1, 4, 17, 18: notice the repeated word *all*) in these "last days," as did the daughters of Philip (Acts xxi. 9), some of our "brothers" have shut them out of the meeting; and thus despising prophecy, have quenched the Spirit. No wonder that such should have to complain of a want of power in their meetings, when they will not allow God to use whom He will.

Let me add that since "in Christ Jesus" "there can be no male and female" (Gal. iii. 28, R.V.), but all are one, we find in Rom. xvi. 7, "Junia (a woman), of note among (*en*) the apostles," and mention of Phœbe, a deaconess (Greek), and of other women, as Paul's "fellow workers."

Possibly a more fair translation would have shown, that while in 1 Tim. v. 1, *presbuteros* is an "elder," in ver. 2 *presbutera* is an "elderess," and not an "elder woman," a different word being used for aged women and men: *presbutis—es*. If men, as well as women, would only wait till they were "moved by the Holy Ghost," or filled with the Holy Spirit, we might be saved all the various "splits" and Babel of doctrines now in the various churches or "gatherings."

Are we to suppose that, because we now have the written letter of the Word, preachers do not need the Holy Spirit to give them their message, to guide them into all truth, to take of the things of Jesus Christ, and declare them unto us? Surely not. It would almost seem as if in "these last days" God were giving even a greater fulfilment of his promise than in Peter's time. "It shall come to pass in the last days, saith God, I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy." Yet I have some sympathy with Mr. Brooke, fearing that *much* of the preaching of the present day is not prophesying.

Yours faithfully in Christ Jesus,
CHAS. H. JUDD.
Milthorpe, near Towcester.

IN a subsequent letter, referring to the criticisms in our last issue on his address, Mr. Judd writes:—

The fact of the word *lalein* being frequently translated "to speak" does not militate against its meaning to "talk or chatter" as given by Liddell and Scott. Its use is so very wide, that, as Mr. Miller points out, it is used when "seven thunders *uttered* their voices." Hence it is hard to conceive how a more suitable word could be found to forbid *talking* and asking questions by women in the churches. Could our critics find any better word by which the Word of God could forbid the uneducated woman of the East to chatter in the churches?

Robinson's "Lexicon of the New Testament" says:—"*Lalein*, to speak, to talk, p.p., to use the voice, *without any necessary reference to the words spoken*, and thus differing from *eipein* and *legein*." Now this will cover the whole ground. For it is quite intelligible, when we read that God "talked" with Moses, and we understand it by the context. But when we say that boys are not "to be talking" in the school, we do not suppose that it is forbidden to repeat their lessons, or answer their master's questions, even though they must talk to do so. So, when the Word forbids a woman "to be talking" (*lalein*) in the church, it is never intended to forbid her prophesying with her head covered, when moved by the Holy Spirit to deliver his message, otherwise God would be contradicting his own Word and promise.

WOMAN PREACHERS.

DEAR SIR,—The limitation which our honoured friend, Mr. Brooke, puts upon "prophesying," may be admitted without invalidating in any way the claim that women may "preach," in the ordinary acceptation of the latter word. The prophecy of Joel, quoted by Peter, manifestly called attention to a new condition of things, introduced by the descent of the Holy Ghost and the formation of the Church of Christ. The world was to be turned upside down, not by the repetition of that to which man had been accustomed for ages, but by the inauguration of methods strange, unprecedented, and probably distasteful to the prejudices of the majority. If God in his infinite wisdom put men and women on equality as inspired "prophets" in the Apostolic age, it is a fair argument to claim that *à fortiori* the lesser gifts are equally placed in possession of both sexes. The burden of proof lies with those who hold the contrary opinion. Saul the persecutor haled to prison women as well as men. What for? For confessing Christ publicly, no doubt; we may fairly infer by preaching as well as in conversation, and that women preached as well as men.

If one carefully examines the reasons which militate against the full liberty of women to preach, I think they will be found to rest chiefly on the prejudice of ages, and that they form part of that great mass of oppression and of repression which we recognise as "the subjection of women." I have not read a well-known book with that title, but I feel that the acquiescence of woman has been gained over by the persistent authority of men exercised in that direction throughout the Christian ages. So much so, that now, with increasing light upon this great question, and in face of the tremendous needs of a world in ignorance of Christ's Gospel, women are more prejudiced against female preaching than men are.

When we consider that in all lands, Christian, Pagan, or Mohammedan, the custody and training of children is almost wholly in the hands of women, we can well understand how ingeniously Satan will raise objections to women becoming the messengers of glad tidings to their sisters, and through these to the myriads of children lying in darkness and ignorance. When one remembers Rowland Hill's protest against the devil monopolising all the good music, and thus putting in a plea for a happier and more melodious service of praise, may we not also protest against the thought that women may take any place, however conspicuous, without a note of objection (so far as sex is concerned), until they raise their voices aloud in public for their Lord and Saviour? I have never seen a complaint raised against our beloved Queen, when at the opening of Parliament she stands amid her assembled nobles, and delivers her speech to an admiring crowd. I am old-fashioned enough to look upon the theatre as "a synagogue of Satan;" and I pity from the bottom of my heart the men and women engaged in ministering, as actors and actresses, to the pleasures of worldlings; but who ever hears a remonstrance, *on the ground of sex*, against women being admitted to this particular profession?

Looking at the multitude of women who, partly from choice and partly in consequence of the artificial arrangements of modern society, remain unmarried, upon many of whom there are, virtually, no claims of home or of family, are we to deny to those on whom is laid the burden of souls the privilege of ministering the Word of Life to the extent of "the ability which God giveth" (1 Peter i. 10, 11); whether that ability be the conduct of a mothers' meeting, or a men's class, or a public service in a large congregation? The aim is that "God in all things may be glorified;" but the Church virtually decides that God in some things only shall be glorified, and takes exception to the full development of the ministry of woman.

One thing more: May I hazard the assertion that, setting on one side the official preachers or ministers in this country, we can find a host of Christian women much better instructed in Holy Scripture than any corresponding number of men; and I cannot refrain from crying, to what purpose is this waste of talent and this knowledge of the way of salvation, of which the Church is guilty, when she says to our Christian sisters, "Thus far, and no further!"

May I add that, in this matter, I am speaking in no way representatively, but only venture to offer opinions which, personally, I think are right and Scriptural.—Yours sincerely,

JAMES E. MATHIESON.

MISSIONARY PROGRESS.

DEAR SIR,—I have only recently read your issue of September 16, and if I had not known a little about Christian Missions, I should have been intensely distressed by the statements quoted from Mr. Johnston's pamphlet, "A Century of Missions." Mr. Johnston compares the number of Christian converts in a hundred years with the increase of population. I do not think that is a right comparison. It would give one the impression that Missions are being overgrown by heathendom. Of course the contrary is the fact. Every convert is a gain to Christ. I cannot see that every fresh heathen is a loss. I am also surprised to hear of this increase of 200,000,000; but I suppose these figures are from a trustworthy source. The grand mistake, it seems to me, is in taking the results of a hundred years' work. Of course we know that the annual increase now is utterly different to what it was a century ago, and that the proportionate rate of increase grows every year.

We are told that no such system as Hindooism or Buddhism has even been arrested in its progress by our modern Missions. What I read is that these very religions are being honeycombed in India, and that heart belief in them is being rapidly given up. It is an undoubted fact that the modern triumph of Christianity in Japan is marvellous, and that there and in China the whole standard of morals is being raised by it. These facts are potent. I cannot but think that such depreciation of the results of Missions weakens the hands of those who love the cause which is so dear to the heart of all true lovers of our Master.

W. BOTHAMLEY.
1, *Mozart-street, Queen's Park, W.*

CHILDREN'S SPECIAL SERVICE MISSION.

DEAR SIR,—Will you kindly allow me to make a correction? I am reported to have said, at the meeting at Exeter Hall on the 20th inst., respecting the children's seaside services, that "at least five of this year's preachers were in former years converted at these services." What I did say was, "that as boys they had been frequent attendants at the services."

Yours very faithfully, T. B. BISHOP.
48, *Paternoster-row, October* 28.

LONDON FEMALE PENITENTIARY (191, High-street, Stoke Newington, London, N.).—This Home for the reclamation of fallen women, which is seldom without its full complement of about seventy women, has at present a few vacancies. The Ladies' Committee meet at the Institution every Wednesday at twelve o'clock to receive applicants.

GENEVA.—Madame Buttini, whose name is very popular in Geneva, died in September, at the age of eighty-seven. She was the wife of a rich doctor, with whom she laboured for the solace of the afflicted and the advancement of the kingdom of God. Their estate at Miolan was gradually covered with establishments of different kinds—a Convalescent Home, one for Sick Children, a School for Evangelists, &c. In the immediate environs of the town there are also two hospitals, one for men, and one for women, the creation of this devoted couple. After the death of her husband, Mdme. Buttini continued the noble work.—*Journal Réligieux.*

BISHOP HANNINGTON'S DIARY.

The Church Missionary Society has received the diary of the martyred Bishop, and the entries made during the last week of his life appear in *The Record* of last week. The whole is deeply affecting, but space will only permit of our giving a few extracts. On Wednesday, October 21, after relating the demands of the chief, his seizure and struggle with his captors, he wrote:—

I said, Lord, I put myself in thy hands, I look to Thee alone. Then another struggle, and I got to my feet, and was thus dashed along. In spite of all, feeling I was being dragged away to be murdered at a distance, I sang, "Safe in the arms of Jesus," and "My God, I am thine," and then laughed at the very agony of my situation. My clothes torn to pieces so that I was exposed, wet through with being dragged along the ground, strained in every limb, and for a whole hour expecting instant death, hurried along, dragged, pushed, at about five miles an hour, until we came to a hut, into the court of which I was forced. "Now I am to be murdered." As they released one hand I drew my finger across my throat, and understood them to say decidedly No. Another two or three hours' awful suspense, and I learnt that the Sultan had seized me, and simultaneously my men and loads, and meant to keep me prisoner until he had received word from Mwanga. I am in God's hands.

October 22 (*Thursday*).—I found myself, last night, on my bed in a fair-sized hut, but with no ventilation, a fire on the hearth, no chimney for smoke, about twenty men all round me, and rats and vermin *ad lib.*, fearfully shaken, strained in every limb, and great pain within, and thirst, and sleep departed from my eyes. I received no news all day beyond what I expected, that the messenger might reach Mwanga to-morrow, and would return in about four days, so that I dare expect nothing under a week. I fear I am in a very caged lion frame of mind, and yet so strained and shattered it is with the utmost difficulty that I can stand; and yet, though in close confinement, there are many mercies to be thankful for. I ought to be praising God's holy name, and I do.

October 23 (*Friday*).—Afternoon. To my surprise my guards came kneeling down, so different to their usual treatment, and asked me to come out. I came out, and there was the chief and about one hundred of his wives come to feast their eyes on me in cruel curiosity. I felt inclined to spring at his throat, but sat still, and presently read to myself Matt. v. 44, 45, and felt refreshed. I asked how many more days he meant to keep me in prison. He said four more at least. I implored leave to sleep in my tent. To this he agreed, with two armed soldiers to sleep at each door.

October 24 (*Saturday*).—Thank God for a pleasant night in my own tent, in spite of a tremendous storm and rain flowing in on the floor in streams. Personally I quite forgave this old man and his agents for my rough treatment, though even to-day I can only move with the greatest discomfort, and ache like rheumatic fever. The day passed away very quietly. I amused myself with Bible and diary.

October 25 (*Sunday*).—Fourth day of imprisonment. Still a great deal of pain in my limbs. The fatigue of dressing quite knocks me over. One of my guards, if I understand him rightly, is making me offers of escape. I do not, however, want to escape under the present circumstances. Three detachments of the chief's wives have been to-day to see me. They are very quiet and well behaved, but greatly amused at the prisoner. Mackay's name seems quite a household word; I constantly hear it.

October 28 (*Wednesday*).—Seventh day's prison. A terrible night, first with noisy drunken guard, and secondly with vermin. I don't think I got one sound hour's sleep, and woke with fever fast developing. O Lord, do have mercy upon me, and release me. I am quite broken down, and brought low. Comforted by reading Psalm xxvii. . . . Much comforted by Psalm xxviii.

October 29 (*Thursday*).—Eighth day's prison. I can hear no news, but was held up by Psalm xxx., which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet.

This entry—the last—takes up but a small part of the page of the diary. The Bishop apparently expected to write more later on. It is almost certain that he was killed on this day, and there is reason to think that he was taken out to execution very shortly after he had written these words. Very possibly the ink was scarcely dry on the paper before the good Bishop had finished his warfare on earth, and was summoned by the Master to join the noble army of martyrs above.

The Book World.

Inches of Thought for Spare Moments. By G. S. *J. Nisbet & Co.* A collection of literary "odds and ends," containing more real wisdom and shrewd sense than many a ponderous tone. The author (a lady, we judge) has such an observant faculty, and a clever knack of turning her reflections and experiences to good account, that we hope she will some day give us another assortment of equally "happy thoughts."

India: Its Condition, Religion and Mission. By Rev. James Bradbury. 4s. 6d. *Snow & Co.* After thirty-four years of keen observation among the wonderful people of whom he writes, with a full knowledge of their religion, character, customs, and literature, Mr. Bradbury ought to be a most interesting authority on the subject. We have heard and read much about India, but this work contains a great deal that is new to us. Valuable for the immense amount of information it supplies, it will be read for its own sake, as a contribution to entertaining and instructive literature. In every respect, it is a thoughtful, well-written book.

St. Paul the Author of the last twelve verses of the Second Gospel. By H. Heber Evans. 2s. 6d. *Nisbet & Co.* This is the production of a thoughtful scholarly mind. Its object is to prove that the celebrated passage in question was written under the eye of Paul, instead of Peter as generally supposed. To establish this the author points out similarities, sometimes trivial, between the second Gospel and Paul's Epistles. What would be the gain, practical or doctrinal, if his point were proved, it is hard to see. It is suggested that as Paul's Apostolic authority was often depreciated by allusions to his past unbelief, Paul was moved to add an account of the unbelief often exhibited by other apostles. The suggestion savours little of Christian generosity or dignity.

State-directed Colonisation: The Proposal Explained and Defended. By Mr. Alfred Simmons. 6d. *E. Stanford.* This, the second of the series of papers, being issued by the National Association for Promoting State-directed Colonisation, is written to explain their scheme, and at the same time to point out the difference between State-aided emigration and their plans, which have been regarded as synonymous by some, so that a prejudice has been aroused against the scheme. The plans have been carefully thought out by men experienced in colonial matters. The object is one that should commend itself to everyone who has the welfare of the people at heart; and the adoption of some such means are needed to utilise the large tracts of land in our colonies which still remain unimproved for want of the labour that in England cannot find employment. All interested in the social improvement of the people should read and carefully consider the proposals of this Association.

Morning Family Prayers for a Year. By J. R. Macduff, D.D. 6s. 6d. *Nisbet & Co.* This handsomely-bound volume supplies a felt want. Many heads of families who read every morning a portion of Scripture have not the time or the gift of applying it to private or family life. Thus the Word of God may to many become unfruitful. On the other hand, many books of family prayer have too little of God's Word embodied in their structure. In the present volume each prayer is based on the preceding passage of Scripture. Thus blessings are acknowledged, promises pleaded, holy examples aspired after, in a way that must arrest even formal worshippers. Some may think that here and there the prayers savour of "preaching," but we must not forget how instructive are the prayers of Daniel, Solomon, and Nehemiah. These prayers are brief enough to admit of the insertion of special requests, while a few "occasional" prayers are appended. Dr. Macduff's name is a guarantee for purity of doctrine and fervour of spirit. The type is so large and clear that weak or elderly eyes will find the book a special boon.

The Charter of Christianity. By Rev. Andrew Tait, D.D. 12s. *Hodder & Stoughton.* "The Charter" is the Sermon on the Mount. Thus the title is a happy one, and the contents of the book not unworthy of the title. Sermons and meditations on Matt. v., vi., and vii. are plentiful; expositions are rare. We know only two of importance—one by Tholuck, in German, the other by Archbishop Trench. The present will compare honourably with either. Dr. Tait brings to his task the enlarged mind of a student and scholar, the penetration of a true critic; above all, the illumination of a spiritual mind. To each section he expounds, the Greek text after Wordsworth is prefixed. Some sections are peculiarly full of information that throws light on verses too often misunderstood and misapplied. Those, for instance, on the oaths and asseverations, Christian beneficence, Manichæism, and Pelagianism. Other sections, on "The Fatherhood of God," "Christian Perfection," and "False Prophets," are also worthy of special attention. A clear map of Palestine, and an exhaustive table of contents, add to the completeness of a very valuable book.

Scotch Sermons on the Old Lines. By Rev. James Fraser, M.A. 7s. 6d. *Hodder & Stoughton.* Rev. John Brown, of Bedford, the author of the best biography of John Bunyan yet published, addressing a company of divinity students last winter, said that he should like to impress on them the fact that their work as preachers was "not to speculate, but to proclaim." If this volume of sermons were in print at that time, he could have pointed to it as an illustration of what he meant. Mr. Fraser has little sympathy with those ministers who use the pulpit to air their little theories about God and man: he has a definite message to declare, and declares it in unmistakable language. He has not got beyond the three R's, which used to be the sum and substance of Puritan theology—Ruin by the Fall, Redemption by Jesus Christ, and Regeneration by the Holy Spirit—and is content to ring the changes on these fundamental truths. Our age requires such preaching. The sermons are a selection from some hundreds delivered in the course of a forty years' pastorate, and are sent forth in the hope that, as they were acceptable to the people for whom they were prepared, they may find favour with a larger audience. If they do not contain much that is new, they have the merit of putting familiar teaching in an attractive setting.

Outlines of Jewish History. By the author of "About the Jews since Bible Times." 3s. 6d. *Longmans, Green & Co.* From the historical standpoint, this book is admirably adapted to serve its purpose, which is, to place in the hands of families and schools a reliable and compendious history of the Jews from Biblical times to the present day. Commencing with the captivity in Babylon, Mrs. Magnus traces the progress of her race through the Maccabean dynasty to the time of Christ, and on through what she truly styles "the thick darkness" of their condition, from the destruction of Jerusalem to the "dawn" of better times, when in 1591 liberty began to be granted to them in Holland. The advance of legislation on their behalf is then sketched as it was seen in all the great States of Europe, until it reaches our own times, the book closing with the true assertion that "*finis* will never be written on the page of Jewish history till the light which shineth more and more unto the perfect day shall fall upon it, and illumine the whole beautiful world." From the Christian standpoint, the book is sadly defective on the ground that it disowns the Messiahship of Christ, of whom it says, "very little that is trustworthy is known." But written for, and published at, the expense of a trust which exists for the promotion of Judaism, this is, of course, to be expected.

John A Lasco: A Contribution to the History of the Reformation in Poland, Germany, and England. By Dr. Hermann Dalton. Translated from the German by Rev. Maurice J. Evans, B.A. 7s. 6d. *Hodder & Stoughton.* John A Lasco's history is not as familiar to English readers as it should be. It is attractive in itself, and important, because of the light it throws on the motives which called into play the energies of the friends and foes of the evangelical movement in Europe at the most critical stage of its development. Such a history should be mastered by all students of the Reformation period, and we are glad that it is now placed within their reach. The translation might have been better—the meaning of some sentences is as obscure as a London fog—and it stops short at A Lasco's settlement in England, when our interest in his actions is naturally most lively; but we must be thankful for what we do get. Mr. Evans holds out the prospect of an account of the Reformer's experiences in the organisation of the Church of the Foreigners at Austin Friars, and of the noble heroes associated with him in that enterprise. He here gives us Dr. Dalton's graphic narrative of John A Lasco's earlier life—of his youth, and the land in which it was spent; of his student days and wanderings; of the steps which led to his separation from Church and fatherland, and something of his labours as a Reformer in Germany and this country. The book deserves to be first carefully read in the fireside circle, and then to be placed on the shelf for reference. It is a contribution of marked value to the history of an era about which we cannot know too much.

A CHRISTIAN PHILANTHROPIST OF DUBLIN. By HANNAH MARIA WIGHAM. 3s. 6d. *Hodder & Stoughton.* While Ireland is occupying so much public attention, any book that throws a side-light on the social condition of its people should be read with interest. This Memoir of Richard Allen makes no pretension to grapple with Irish difficulties, yet the glimpse afforded by the long and busy life of this ardent philanthropist furnishes much matter for thought on these perplexing problems. It supplies us as well with much interesting matter concerning the Anti-Slavery agitation and the early days of the temperance movement, and introduces us to many well-known characters in the world of philanthropy during the past fifty years—Garrison, Burritt, Father Mathew, Cobden, and many more, Irish, American, and English, to whom he kept open house for many years. We have besides very graphic and interesting reminiscences of summer travel in Italy and Switzerland, America and the Holy Land; missions of usefulness in connection with the Franco-German War, and the coloured population of the Southern States of America, as well as ministerial work in the Society of Friends, of which Richard Allen was a worthy and trusted member. Estimated by the amount of matter, and the literary ability with which it is compiled, it is a very cheap book.

ANNUAL VOLUMES.

FRIENDLY VISITOR. 2s. 6d. *S. W. Partridge & Co.* A beautifully got up volume, which will be most useful to district visitors and Sunday-school teachers, containing a great variety of short pithy papers and anecdotes.

SUNSHINE. *G. Stoneman.* This popular magazine, "for the home, the school, and the world," is, as usual, well stocked with sparkling stories, good illustrations, instructive articles, puzzles, poetry, &c. A capital present for the young folks.

LITTLE STAR. *G. Stoneman.* In type large and clear, this volume is bright with short stories, and beaming with pictures on almost every page. The editor wishes not only to amuse, but to help his young readers in trying to be obedient, kind, unselfish, and truthful, and we think he succeeds well.

THE WELCOME HOUR. *Woodford, Fawcett & Co.* This monthly is full of interesting matter for all classes of readers, with much useful information on various subjects, and numerous illustrations. It is tastefully bound, and while in outward appearance a very attractive volume, is well adapted for household reading.

THE BRITISH WORKMAN. *S. W. Partridge & Co.* This paper maintains its prestige well, and advocates its principles bravely. We should like to see it in the hands of all our workmen. THE BAND OF HOPE REVIEW. (Same publishers.) Wherever *The British Workman* goes for the heads of families, *The Band of Hope Review* should follow for the younger members of the household. It would be heartily welcomed, and could not fail of being useful.

OUR DARLINGS. 3s. *J. F. Shaw & Co.* For the twelfth time Dr. Barnardo sends out this volume full of beautiful pictures and interesting stories for the happy children who are in these days so bountifully supplied with mental food of both strengthening and appetising quality. *Our Darlings* will be welcomed everywhere, and we trust the good work advocated in its pages may be materially benefited by the wide circulation of such a charming book.

THE FIRESIDE ANNUAL. 1886. 7; *Paternoster-row.* Amongst the plethora of annual volumes which appear at this season, this cheerful and instructive serial of Rev. Charles Bullock's is not the least welcome. Good scriptural teaching, accompanied by articles on subjects of truly human interest, make the volume a pleasant companion for a quiet hour. Among the contents we would specially mention the series of articles on the "Poets of Home Life," in which we are brought into contact with Mrs. Hemans. Another series, entitled "The Old House at Home," gives us many important truths conveyed in a pleasing manner.

HOME WORDS FOR HEART AND HEARTH. *Home Words Office.* This interesting book will be sure to brighten all the homes it enters. We wish for it a wide and prosperous sphere of influence, such as it deserves. From the same office we have the volume of HAND AND HEART. It is an excellent periodical, full of well written articles, prettily bound and illustrated.

STATE REGULATED VICE AS IT EXISTED ANCIENTLY IN LONDON. 1d. *Dyer Brothers.* Mr. B. Scott, the Chamberlain of London, in this pamphlet gives a large amount of information on the subject to which it refers. Having access to official records, he speaks with authority. It is instructive to find what attempts were made to regulate the evil until, in the thirty-seventh year of King Henry VIII.'s reign, evil houses were put down by Royal command.

NOVEMBER MAGAZINES.

THE NEW LIFE OF ABRAHAM LINCOLN.

Few chapters in the history of nations are of such world-wide interest as that pertaining to the American Civil War, and the consequent liberation of the slaves in the South. Through much fiery tribulation the great Republic was purged of this black stain in its annals. In no aspect of that great struggle was the guiding hand of God more plainly seen than in the training and preparation of him who was to be the chief actor in the *dénoûment* of the national drama—Abraham Lincoln. The life of this remarkable man, commenced in the November issue of *The Century* (Fisher Unwin, 1s. 4d.), and written by his two private secretaries, is sure to be read from month to month with eager avidity on both sides of the Atlantic. The opening chapters are of intense interest, as showing something of the way in which a young nation is reared and moulded for its destiny.

DR. TRENCH AND THE REVISION.

The new issue of *The Quiver* (Cassell & Co.) contains a short but very readable sketch by Professor Roberts, of St. Andrews, of the late Archbishop of Dublin, and his relation with the Company of Revisers of the New Testament. No reviser, says the writer, was more trusted by the public at large than he, probably because of his excellent little work, "On the Authorised Version of the New Testament," published twelve years before the Revision Committee began its work. Professor Roberts considers that if Dr. Trench's cautious methods had been adopted the results would have been far more satisfactory than they are; indeed, he goes so far as to express the opinion that the Revision must be deemed "the greatest literary shipwreck of the century." Dr. Trench, we are informed, rarely attended the meetings, "alienated, it may be, as I know was the case with others, by the itch for excessive change displayed by a learned and influential section of the Company."

LONDON 'BUSMEN.

In *The Quiver* there is also a painfully interesting account (illustrated) of the life led by that tried servant of the public, the London 'busman. The writer states, evidently from personal investigation, that the men do not grumble so much at their wages as at the long hours they have to pass on the box (in some cases seventeen hours a day), the exposure to all weathers, and the want of a decent shelter and meal time. Many 'busmen get but twelve days' rest in the whole year; but we are glad to read that the Road Car Company's omnibuses do not now run on Sundays at all. Of course, family life is impossible with the men. One of them declared to the writer that he saw so little of his children he would scarcely know them if he met them in the street! "Surely, oh Christian civilisation, these things are not necessities of thy development!"

"GOOD WORDS" AND "SUNDAY MAGAZINE."

In *Good Words*, Dr. Marcus Dods discusses the effects of Christianity on civilisation. Christianity, he says, proposes "to establish the kingdom of God upon earth, or, in other words, to bring all human affairs into the happiest condition." An appeal to history will make it clear that Christianity has supplied the fatal defect in ancient civilisation—the defect of morality—and has assimilated and adapted to the uses of modern society all that was valuable in ancient civilisation. Dr. Dods refers to the gradual extirpation of slavery as an example. "No institution seemed so firmly established; to many most discerning men it seemed an ordinance of nature. But by the slow leavening of Christian sentiment, and by the vigorous assertion of Christian principle, society has at length thrown off this incubus, and in the act of doing so, has made a measureless stride in civilisation."

In *The Sunday Magazine* Mr. Holden Pike discourses on a century of Bible distribution, showing the marvellous advance in the dissemination of the Scriptures, and the happy augury this gives for the near future. Rev. F. Hastings writes on "Sunday observance in Copenhagen as giving signs of improvement." In a short paper by Rev. J. W. Horsley on "Drunkenness and Crime," he fortifies, by many statistics, his opinion that 75 per cent. of the crime of the country is the result of drink, direct or indirect. Mr. Horsley's statement has the fatal defect of not suggesting any cure for this sad state of things, but if the nation as a whole could only be convinced of the evil, some remedy would surely be found.

The Christmas issue of *Good Words* is a pathetic and realistic tale called "Edelweiss" (6d.), with characteristic engravings by Mr. H. Furniss, the well-known *Punch* artist. "Little Snow Flakes" (6d.) contains as usual a number of children's Christmas stories and sketches, profusely and quaintly illustrated (*Isbister & Co.*).

The Quiver has a portrait (indifferent) of Miss Hedenström, and a brief account of her work among Scandinavians.

A very interesting account of Sunday-school work in "the land of the midnight sun" (Norway), appears in *Young England* (*S.S. Union.* 4d.). Dr. Stables continues his stirring story, "Under the Northern Lights."

Messrs. Cassell & Co.'s budget include the first number of a new and revised edition of the *Illustrated History of England* (7d.), with accompanying presentation plate, "The Armada is in sight," Every English boy and girl who wishes to know the past history of his native land, should subscribe for this attractive and finely illustrated serial.

BOOKS RECEIVED.

William Isbister & Co., Limited:—
Rescue the Children, by William Mitchell.

Messrs. Sampson Low, Marston & Co.:—
How to Develop Vocal Power, by J. P. Sandlands, M.A. 1s.

Charles & Co., 1, Salisbury-court, E.C.:—
The Women of England; the Wives of England; the Mothers of England; the Daughters of England. New Edition, by Mrs. Ellis.

Messrs. S. W. Partridge & Co.:—
Almost a Wreck, by Clara Lucas Shadwell. 3s. 6d.
A Flight with the Swallows, by Emma Marshall. 1s.
How a Farthing made a Fortune, by Mrs. C. E. Bowen. 1s.
The Bethlehemites, translated from the German, by Julie Sutter. 1s.

Messrs. Funk & Wagnalls:—
Daddy Dave, by Mary Frances.
A Den of Thieves, by Mary Cruger.
The Jewish Altar, by John Leighton, D.D.
My Lodger's Legacy, by Robert W. Hume.
The Book of Revelatión, by Israel P. Warren, D.D.
Gospel Faith commended to Common Sense, by John Leighton, D.D.

Messrs. J. Nisbet & Co.:—
The Roses of Ringwood, by Emma Marshall. 5s.
Wayside Chimes, by Margaret Scott Haycraft. 1s. 6d.
A Tale of Oughts and Crosses, by Darley Dale. 3s. 6d.
Ripples in the Twilight, by Rev. J. R. Macduff, D.D. 2s.
Abraham: His Life and Times, by Rev. William J. Deane, M.A. 2s. 6d.

PAMPHLETS.—Christianised Infidelity, by Howard B. Finch. 3d. *Messrs. Houlston & Sons.* The Church and the Rural Populations, by the Bishop of Liverpool. 4d. *Messrs. W. Hunt & Co.* What do you think of Satan? by Major-General J. W. Hoggan, C.B. 6d. *Religious Tract Society of Scotland, Edinburgh.* Miriam; or, The Little Maid of Israel, by Rev. St. Vincent Beechey, M.A. Ancient Types: Modern Applications, by Rev. C. J. Atherton, M.A. 1s. *Messrs. Skeffington & Son, , Piccadilly*

THE CHRISTIAN KARENS, says *The Missionary News*, have been brought into prominence during the recent troubles in Burmah. While the heathen of all other races have almost uniformly proved hostile to the British Government, they have remained loyal, and rendered almost the only effective service in the suppression of the revolt. Their influence has also had so much effect on the heathen Karens, that they have generally been kept loyal. Many of the Christian Karens have been highly rewarded for distinguished gallantry.

MONS. AND MADAME FOURNIER purpose keeping open, during the winter months, a Convalescent Home at Hyères. In addition to pastors, schoolmasters, schoolmistresses, and members of their families, for whom this Home is specially intended, it is proposed to receive as boarders young people of both sexes whose parents are unable to accompany them and who could not be sent to hotels. The Home was opened on November 1. For further information apply to Monsieur le Pasteur Fournier, Villa Bellevue, Hyères, Var.

Gleanings.

MISSIONARY.

BISHOP PARKER (Dr. Hannington's successor) addressed a farewell meeting of university men at St. Aldate's Rectory Room, Oxford, last Thursday; many friends of foreign missions were present.——Miss Mead, of Mrs. Meredith's Medical Mission, has completed her studies at the Edinburgh College of Physicians, and will shortly proceed to Jeypore in connection with the Indian Female School Society.——A correspondent of *The Bombay Guardian*, speaking of a Christian officer in India, who preaches at his station, wishes that all the Queen's representatives in that country were also representatives of the King of Kings.——Sunday next, November 7, is to be observed by the American churches as a day of prayer for missions.——A monthly journal has been issued in France to interest Christians in the present and future state of the Jews.

The Baptist Missionary Society have accepted two fresh missionaries for China—Mr. Shorrock and Mr. Percy Bruce.——Two young ladies sailed last week for Zenana Mission work at Calcutta and Delhi, Miss Compston and Miss Toone.——Rev. J. D. Davis, of Japan, says there is scarcely a newspaper in that country that does not speak of Christianity as soon to become the religion of Japan.——The American Board of Foreign Missions have memorialised the United States Government that the recent outrages in China are the outcome of the wrongs to which Chinese are subjected in the States.——The African Lakes Company are about to place two additional steamers on Lake Nyanza and the Zambesi.——Two women were lately burned alive in Rajpootana, as a sacrifice in connection with a dispute about a revenue assessment.——The first of a series of monthly missionary prayer-meetings was held last week at the Presbyterian College, Queen-square.

EVANGELISTIC.

The new Training Home of the Church Army in Edgware-road was formally dedicated last Thursday. About £500 was given, or promised, towards the extension of the work.——Rev. A. G. Brown, of the East London Tabernacle, has conducted an evangelistic mission at Newcastle.——Messrs. Fullerton and Smith have been invited to evangelise in Ontario, Canada.——On Saturday afternoon the memorial stone was laid of a new Mission Hall in Andover-road, Hornsey-road, N., in connection with the Presbyterian Church of England.

The Gospel meetings at the Holborn Town Hall in connection with the Special Religious Services for the People have been largely attended since the opening this season.——Mr. Joseph Clarke, of the Evangelisation Society, has had much encouragement during a three weeks' mission at Brighouse, where two earnest brethren, Messrs. Ormerod and Vickery, have also been evangelising.——A correspondent states that the fruits of the recent awakening at Avoch, N.B., are still very manifest.——Mr. W. Nottman has closed a three weeks' mission at Horsham, where a number have professed a change of heart through the testimony of the evangelist.——A band of several young men and women from the Polytechnic and elsewhere have conducted open-air services during the summer with much blessing. They purpose continuing Gospel work throughout the winter.

Mrs. Legg has concluded a week's mission at Plymouth; she is now at Scarborough, and goes thence to Scotland.——Open-air services at Westcott Green during the summer have been well attended; the meetings are now held in a cottage.——Special services have been held at Chase-road Chapel, Southgate, of which Mr. C. Wickerson is pastor; great good has been done.——Since April last over sixty young women have joined the Y.W.C.A. at Camberwell.——Mrs. Horton and Miss Parker have held a series of evangelistic services at Willington. Their mission has been an eminently successful one throughout.——Mr. W. McGowan, missionary in Middlesborough-on-Tees, meets with much success in his labours among the people.

MISCELLANEOUS.

Mr. Wm. Reynolds, a well-known public man in Peoria, Ill., has conducted a Sunday-school there for the last twenty-five years.——The Methodists at Lucknow, India, have printed several thousand copies of Mr. Moody's sermon on "The Prodigal Son."——Mr. Gulick, of the Japan Mission of the American Board, says that it would seem as if the whole nation is yet to learn the English language. Half of the books sold in fifty-five bookstores in Japan are English.——Mr. H. E. Perkins, a high Government official in the Punjab, India, intends to resign his lucrative position, in which he has been for more than twenty-five years, to become a lay worker in the Church Missionary Society.——Rev. C. H. Spurgeon preached at the re-opening of the Congregational Chapel, Bromley, Kent, last week, to a crowded congregation. The chapel has been greatly enlarged, and will now seat about 1000 persons.——Much misery is said to prevail in the Bulgarian provinces; the corn crop is a failure, and the peasants are head over heels in debt.——At the Bristol Assizes last week Baron Huddleston remarked on the diminution of crime, and said it ought to prove an encouragement to all who seek to reclaim the criminal classes.——At the half-yearly meeting of the school at Caterham for the Sons of Congregational Ministers, a proposal was mooted to abolish the system of election by voting papers.——The Secretary of the Royal National Lifeboat Institution has received, through Miss Agnes Hedenstrôm, of the Leman-street Sailors' Home, a contribution of three guineas, from fifty-four Scandinavian seamen, as a voluntary offering to show their sympathy with the brave lifeboat men who during the recent storms saved so many lives. Several of the contributors were themselves out in the late terrible gale.——The annual meeting of the London Philanthropic Society, for relieving the poor with bread and coals in all parts of the Metropolis and its suburbs, was held last week.

The Birmingham police have made a raid on public-houses used for betting purposes.——A movement is on foot for granting cheap fares to commercial travellers to allow them to spend Sundays at home.——The Richmond Guardians are establishing free registries for the unemployed.——October 24 was observed in many American churches as "Prisoners' Sunday;" the reformation of criminals was made the subject of consideration.——An American actress, Mdlle. Jananschek, advises young women not to go on the stage, as it leaves no time for domestic happiness.

The Freeman remarks that the visits of so many statesmen of the first rank to India constitute a favourable omen for the future of that Empire.——Anti-Semitic agitations are on foot in Dublin and Bordeaux.——Rev. Owen Jones, one of the oldest ministers connected with the Calvinistic Methodist denomination in Wales, was last week presented by his congregation at Llandudno with his portrait and a purse of gold, on the occasion of his relinquishing his ministerial duties.——On Tuesday, 26th ult., a meeting was held at Vernon Chapel, King's-cross, to celebrate the twenty-third anniversary of the pastor, Rev. C. B. Sawday.——The tailors, to the number of 1110, held their anniversary at Exeter Hall on Tuesday week. Addresses were given by Mr. F. A Bevan, Rev. Dr. Monro Gibson, Mr. A. G. Fraser, and Dr. Donald Fraser.

The Nonconformists of Newbery, Berks, have celebrated the centenary of Sunday-schools in the town.——The Queen visits a great deal in the homes of the cotters in the neighbourhood of Balmoral; in many of them there are tokens, in the shape of photographs, pictures, books, and other valuable presents, of Her Majesty's affection and regard for her humble subjects and friends.——Last week the large hall of the new Methodist Central Buildings, Manchester, was opened. These buildings have been in progress for some time past, and constitute a most important addition to the Wesleyan Methodist organisation in Lancashire.——The extraordinary origin of Jack's notorious objection to sailing with a parson on board, says a writer in *The Daily Telegraph*, lies in the old superstition that the devil, who is the greatest of storm raisers, hates priests, and whenever he can catch one at sea will send a storm to destroy him.——A Conference of United Presbyterians was held last week in Inverness. At one of the meetings Rev. David Burns, Aberdeen, claimed the half of the ministers' time on Sunday and during the week for the children. He suggested that the afternoon or evening service should be given up, and the time devoted to Bible-classes for the training of the young.

The Salvation Army "Life Guards," on Wednesday last week, at Leamington, completed a march through England of 320 miles.——A correspondent of *The Daily News*, in Ireland, describing the route from Killarney to Glengariffe, uses Heber's words—"Every prospect pleases, and only man is vile." "The few hovels we passed near the roadside swarmed with children in a miserable condition. Although more money pours into Killarney than any other town in Kerry, it is the most miserable of the towns, and though the beggars make more money than the hard-working peasants in the rest of the county, they look more miserable."——Rev. Fredk. Smeeton Williams, Financial Secretary at the Congregational Institute, Nottingham, died suddenly on Tuesday week. The deceased gentleman was an occasional contributor to *The Contemporary Review*. He had been in failing health for some time, but his death was unexpected and sudden. He was fifty-seven years of age.——There are now only five hospitals in Paris where Sisters of Charity are allowed to perform their labours of love. In these the anti-clerical party is powerless to effect a change.

BANFF, N.B.—Mr. J. S. Scroggie has conducted a fortnight's mission here, which has been attended with much blessing. Christians of all denominations have been quickened. Many have been converted, especially among the young. The Y.M.C.A. have invited Mr. Scroggie to return in December, when his present engagements are finished. His Bible readings on Sunday and Thursday were greatly enjoyed. There is a spirit of expectancy and prayerfulness as to his return visit.

W. S. B.

SOUTH-EASTERN Y.M.C.A.'S.—On Thursday last the annual meetings and conference of the Y.M.C.A.'s in the South-Eastern District Union was held at Eastbourne. The report of the district committee stated that new branches had been formed at Burgess-hill, Rye, Bognor, Henfield, Fanlight, and Hastings. At the conference Mr. Hind Smith read a paper, "How to conduct Bible-classes and devotional meetings," and at the afternoon session Mr. W. H. Mills gave an address on "The Missionary Character of the Y.M.C.A." There was a good attendance throughout, especially at the evening meeting, when Hon. T. Pelham, chairman of the district, presided.

Mission and other Appeals.

DOCK LABOURERS' MISSION (32, Chamber-street, London Docks).—Books, tracts, clothing, and funds are much needed to assist the poor unemployed labourers who are in distress. C. COLEMAN.

EAST LONDON.—Rev. J. W. ATKINSON, 303, Old Ford-road, E., writes:—"In addition to a little fuel, we are anxious to provide food, blankets, beds, &c., for the destitute and starving, especially frail women and young children who are in penury and want. Will your readers help us?" He thanks those who have already kindly done so.

READING RESCUE HOME.—Under the management of Mr. and Mrs. DAY, this Home has been the means of rescuing many girls from ruin, and restoring them to their homes and kindred. A special effort is now being made to raise £300 for the prosecution of the work which is carried on in connection with the South of England Christian Vigilance and Girls' Rescue Association. The Home is at Norwood House, King's-road, Reading.

PREVENTIVE HOME (30, Margaretta-terrace, Oakley-street, Chelsea, S.W.).—Mrs. J. LAWSON FORSTER writes:—"We are constrained to make an appeal to enable us to meet our expenses for the winter. Thirty-five cases have been provided for and sheltered since March last, and many more would have been cared for if the needed money had been at our command. The Rescue Home is also in need of funds to carry on the work. Help will be gratefully received by myself (12, Carlyle-square, Chelsea); or Miss HUGILL, at the Home."

HAM YARD SOUP KITCHEN AND HOSPICE.—This charity was established forty years ago in a yard off Great Windmill-street, Haymarket. It contains twenty beds for those in temporary distress, and provides dinners for many of the necessitous poor of the district. Funds are needed for the ordinary work of the Institution, and also for the Christmas dinners for the poor. Mr. W. STEPHENS, the Superintendent, can be addressed at the mission as above.

Notices.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

NEWCASTLE Y.W.C.A.—At the annual soirée of the Y.W.C.A. at Newcastle-on-Tyne, last week, Mrs. Ormiston Chant gave a stirring address, proposing that everyone in the room should do with a pair of kid gloves less, and give the price to the Institution. Thus a "Glove Brigade" might be formed. She did not desire to see girls dowdies, but she did not think that anyone who entered into the spirit of the work would go swaggering about with a steel cage behind her, wear a bird's wing on her bonnet, or have her hair in a despicable fringe to cover the noblest part of her face.

RAGGED-SCHOOL UNION.—An interesting gathering of old scholars took place on Tuesday week at the Coster's Mission, Hoxton. There were representatives from twenty schools and Missions of those who had given hopeful testimony of conversion, and who would be likely to be helpful as future teachers and workers. Mr. Orsman presided, and an earnest address was given by Rev. W. R. Mowll, on "Come, Follow, Abide." This was followed by an open Conference, in which Messrs. Kirk, Montague, and several of the young people took part.

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	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
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1871-75. 5 Years.	723	511	1268	1330
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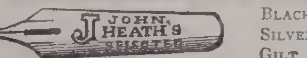

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Notes on Daily Readings.

SUNDAY, NOV. 7.—2 CHRON. XXI.

"WHATSOEVER a man soweth, that shall he also reap."—This is true even when the sower is as great a man as good King Jehoshaphat. Through his alliances with the evil house of Ahab, he had sown the wind: his descendants and people, for three generations to come, reap the whirlwind. Such is the great lesson of this and the following chapters His son, Jehoram, had married Athaliah, the daughter of Ahab. It is very probable that this marriage was the direct and natural outcome of that intercourse between the courts of Jerusalem and Samaria which we read of in 2 Chron. xviii., and which cost Jehoshaphat so dear. It is still more probable that it was contracted with his consent. We feel free, therefore, to believe that Jehoshaphat was responsible for it. It was a marriage that could have been defended as well, perhaps, as any of its kind. Who knows what Jehoram, with the advantage he has of such a godly upbringing, may do for Athaliah, when she is removed from Samaria and its almost heathenish atmosphere, to the court of godly Jehoshaphat? Further, if this marriage should strengthen the friendship between Israel and Judah, what good it will do! It may—who knows?—it may even bring about the re-union of the two kingdoms! No doubt men argued much in this style then, as they have done ever since. But what does history say? Jehoram's reign began with most horrible crime,—the coldly-plotted, ruthless murder of all his brothers, and of many nobles besides (ver. 4). It continued as it began, "he walked in the ways of the kings of Israel, like as did the house of Ahab," &c. (ver. 6). Worse still, he corrupted the whole nation of Judah,—and who can measure the magnitude of that evil?—see ver. 11. Through his sin, the kingdom was weakened (ver. 10), the land spoiled (vs. 16, 17), he was smitten with a horrible, lingering, and deadly disease (vs. 18, 19), and, finally, he died "without being desired" (ver. 20), and burial in the royal sepulchre was denied him. The secret of all is given in ver. 6: "For he had the daughter of Ahab to wife."

MONDAY, NOV. 8.—2 CHRON. XXII.

2.—*Forty and two years*, &c.—"This number is impossible, since Azariah's father was but forty when he died. We must read twenty-two for forty-two."

7.—*The destruction of Azariah was of God.*—"Divine Providence brought it about that his visit to Jehoram should fall exactly at the time of Jehu's revolt."

8.—*The princes of Judah*, &c.—"The nephews of Azariah, and grand-nephews of Azariah, on their way to Jezreel, to visit their cousins, the young princes of the house of Israel."

9.—*So the house of Azariah had no power*, &c.—"Rather, 'And there was no one of the house of Azariah that had strength to take the kingdom.' He had no grown-up sons."—*Sp. Com.*

The tale of retribution continues throughout this chapter. All the sons of Jehoram, one being excepted, are slain (ver. 1) by a wild and lawless band who accompanied the Arabian and Philistine invaders (xxi. 16). That single survivor reigns but for one year. He is a mere puppet in the strong hands of his wicked mother. "He walked in the ways of of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil" &c. (ver. 3, 4). Nor was Athaliah the only one who misled him. Others of the house of Ahab were his counsellors (ver. 4). They induced him to join his uncle Jehoram, of Israel, in war against Syria. The latter is smitten in battle, retires to Jezreel, and Ahaziah with him. By this means Ahaziah is thrown in the way of Jehu, the avenger, and perishes. Forty-two others of the house of Judah—the young princes and their escort—fell likewise.

But the results of that marriage are not yet exhausted. They flow on to another generation. Athaliah, seizing the supreme power, murders, as she thinks, the entire seed royal, and for six weary years the land is polluted and debased by this wicked woman. Let those who are tempted with strong temptations to worldly alliances, ponder well this fearful story. In marriage, above all things, we should be scrupulously careful to secure that "blessing which maketh rich, and addeth no sorrow thereto."

TUESDAY, NOV. 9.—2 CHRON. XXIII.

Here is an instructive lesson in Divine Providence. Athaliah, strong, able, and unscrupulous, appears to be firmly seated on her throne. There are no heirs, as she thinks, to claim the power she has usurped. Six years of quiet seem to have established her power, when, lo, in one short half-hour, all is changed. A child claimant, supposed to have been long dead, starts suddenly into view, and soon her dishonoured corpse tells that God reigns supreme. Thus He asserts Himself, judging the wicked even in this life, and preserving intact the royal line of David, according to his promise: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed, and lo, he was not: yea, I sought for him, but he could not be found."

3.—*All the congregation made a covenant.*—"We must understand by 'all the congregation' the select body of Levites and other trusty persons, collected from the various cities by the captains. (2) Jehoiada, it seems, brought these persous into the Temple, the captains also being present (2 Kings xi. 4), and, producing Josiah before them, bound them by an oath to support his cause. This was the second step in the revolution."—*Sp. Com.*

11.—Speaking of the Jewish coronation ceremony, Kitto says: "After the king had been anointed, the officiating priest, or prophet, gave the king what the Jews called the kiss of majesty or greatness, but what we should call the kiss of homage. This was upon the forehead, or between the eyes. It is recorded that Samuel so kissed Saul; and although the act is not afterwards historically mentioned, it was probably retained, as there is a distinct allusion to it in Psalm ii. 12, 'Kiss the Son lest He be angry.' The crown was then placed upon the king's head."

WEDNESDAY, NOV. 10.—2 CHRON. XXIV.

Joash: his goodness and declension.—"He did that which was right in the sight of the Lord all the days of Jehoiada, the priest (2)." This was during a period of twenty-three years at the least (see 2 Kings xii. 6)—more probably of twenty-five or thirty years. After Jehoiada's death he yielded himself weakly to the influence of the nobles (17), and so countenanced idolatry which brought wrath upon his people. He murdered the high priest himself, the son of Jehoiada, who had been more than a father to him,—murdered him within the sacred Temple Court, and at the very time when he was speaking in God's name as his prophet. His sins brought down the scourge of a Syrian invasion (23, 23) and led both to his assassination, and to a dishonoured burial (25); for to be refused interment in the royal sepulchre was equivalent to a severe public judgment upon the king whose remains were so treated.

This history warns us against trusting to merely moral influences in matters of religion. Joash seems to have leaned more on Jehoiada than on God. He had no root in himself. Life's trials test us all. Woe to him whose religion is the product only of strong compulsion from without, and not of a vital impulse from within. Compare Isa. xxix. 13; John iii. 3—5; and 1 Cor. ii. 4, 5. It warns us, too, against the "hothouse system" of education. For twenty-five or thirty years Joash had lived a protected life, sheltered by the strong personality of Jehoiada. Would it not have been far better for him in the end if he had been less sheltered, if he had been more gradually introduced to the great stress of trial?

May we not justly connect the outbreak of idolatry at the close of Joash's reign with its establishment in Judah previous to that reign? These nobles had, no doubt, been reared under its influence. They had followed Jehoiada and Joash from political, not religious motives. The old leaven of evil remained in them secretly, until at last it broke forth to the awful ruin of the king, and the degradation of the people. Little did Jeohshaphat think, when he made alliance with Ahab, what stupendous mischief he was doing!

THURSDAY, NOV. 11.—2 CHRON. XXV.

4.—*But slew not their children*, &c.—"This intimates in a remarkable manner the previous prevalence of the contrary practice, and that Amaziah would have followed it, had not his attention been called to the prohibition in Deut. xxiv. 16. The custom of including the unoffending family in the doom of their parents was formerly prevalent throughout the East. Mohammedanism has checked, if not suppressed it, in Western Asia, but in the pagan East frightful examples of it still occur."—*Kitto.*

5.—*Three hundred thousand choice men.*—"The numbers given in Scripture are only high with reference to modern European circumstances, in which warfare is a distinct profession, which can never as such be followed by proportions of the population as large as this. . . . The number seems to us small rather than large."—*Idem.*

10.—*They returned home in great anger.*—This was to be expected. To be hired, and then, after the war-march had begun, to be dismissed, was to suffer loss and great insult: loss of expected spoil and glory, and insult; for rejection at such a juncture, and at so great a cost, implied the greatest possible distrust. In revenge, the Israelites ravaged the Jewish frontier country from Samaria southwards to within fifteen miles of Jerusalem (13). It seems very strange that the Jews should have suffered in following the policy chosen for them by God. It should be remembered, however, (1) that Amaziah did wrong in engaging the Israelite mercenaries without first seeking God's counsel; (2) that a great triumph over Edom was granted to him; and (3) that his grievous pride, and lapse into idolatry (14, &c.) probably restrained God from bestowing upon him that full reward for obedience which was hinted at in the words, "The Lord is able to give thee much more than this." Amaziah fell between two stools. He served God, and then turned to serve idols. How could he reap the full blessing of the righteous! How like is he to many wavering professors of our times—people who in their better moments have dared, with more or less heartiness, to obey conscience at much risk or loss, but who have soon turned back to some form of sin. Their conscience spoils them for the world: their sin spoils them for the service of Christ. "Ye cannot serve two masters."

FRIDAY, NOV. 12.—2 CHRON. XXVI.

This chapter gives us the history of Uzziah in three parts. Part 1 (1—15) reveals him as pious, wise, and prosperous. *He sought God, &c.: and as long as he sought the Lord, God made him to prosper.*—This is the general summary of the verses that follow, that tell of his military successes (6, 7), of the tribute paid him, and of his growing power (8); how he fortified his capital, and how he encouraged industry by building towers of refuge, and cutting cisterns for his shepherds and their flocks that inhabited the Trans-Jordanic downs of Gilead to the east, the wilderness pastures to the south and south-east, and the maritime plain to the west of Judah (10). They tell, too, of his organising and equipping the military power of Judah (11—15). He is the picture of an energetic, wise, and able king. *He was marvellously helped till he was strong.*

Part 2 (16—18) pictures him in his pride—pride begotten of success. So great is his folly that any child might reprove him. Neither his wisdom nor his great experience avail to save him from the insanity of pride.

Part 3 (19—23) shows us Uzziah humiliated—alone in his royal lazar-house; alone, also, in his grave, which was near to the royal sepulchre, yet separate therefrom.

Lesson: (1) Pride may feed and grow even on the blessings of God. Uzziah sought God; God blessed him. Uzziah exalted himself upon that blessing of God. So great spiritual blessings, even when received in unthankfulness, may feed pride, and help to bring ruin to the life. (2) If wise, experienced Uzziah fell a victim to pride, we, too, are in danger. "Be not high-minded, but fear." (3) The awful nature of pride. Behold, so great a king, leprous, dethroned, imprisoned. Read Psalm lxxxviii., supposed by many to be Uzziah's lament. Pride is the sin of devils. Spiritual pride is probably our most dangerous foe. "There is pride of race, and pride of place, and pride of face: but the most devilish of them all is pride of grace."

SATURDAY, NOV. 13.—2 CHRON. XXVII.

2.—*He did . . . right . . . according to all that his father Uzziah did.*—"Uzziah's single act of impiety is not regarded as destroying the generally good character of his reign."—*Sp. Com.* Though God chastises his people for their follies, often very sorely, he makes much of what is good. He does not cast them off for ever. *Howbeit he entered not*, &c.—"While in other respects Jotham imitated his father, he did not follow him in his impiety."—*Sp. Com.* *The people did yet corruptly.*—"For the general character of the corruption of this date see Isa. i.—v."—*Idem.*

3.—*Ophel* (margin, *the tower*).—All commentators are now agreed that Ophel was the name given to the southern swelling of the Temple hill—the "long, narrowish, rounded spur or promentory which intervenes between the central valley of Jerusalem (the Tyropæon) and the Kidron, or valley of Jehoshaphat."—*Groves.* Keil calls it "the southern slope of the Temple hill."

4.—*And in the forests he built castles and towns.*—"The anxiety of Uzziah and Jotham to fortify their territory indicates a fear of external attack, probably from Samaria and Syria. The faithless trust put in fortifications was rebuked by the prophets of the time (Hos. viii. 14; Isa. ii. 15)."—*Sp. Com.*

(For Forthcoming Meetings, Donation List, &c., see page vii.)

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

LETTER from WESTERN AUSTRALIA, and CASE PRONOUNCED INCURABLE in SOMERSET.

I have just received a letter from Mr. F. HANN, of WILLIAM-STREET, PERTH, W.A., in which he says:—"Your valuable medicine for Consumption was brought prominently before my notice in my visit to England. My brother, of Montacute, Som., had been *given over as incurable by three medical men*, and was discharged from the hospital as incurable. Your medicine was instrumental in prolonging his life."

[On referring to particulars of his case I find that the brother referred to was for nearly two years in correspondence with me on and off, and got thoroughly well; since which time he has recommended many to adopt my treatment. I heard in August that he continues in good health, and he says: "I shall ever be grateful to you for the benefit I then received."]

The writer goes on to say:—"So valuable a medicine should be widely made known here, where there are numbers suffering from Consumption. I am very anxious to introduce it at Perth, for their good, and especially for the benefit of friends."

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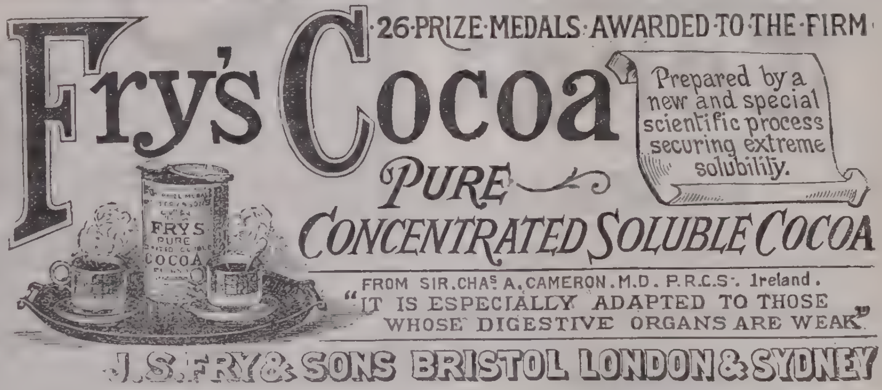
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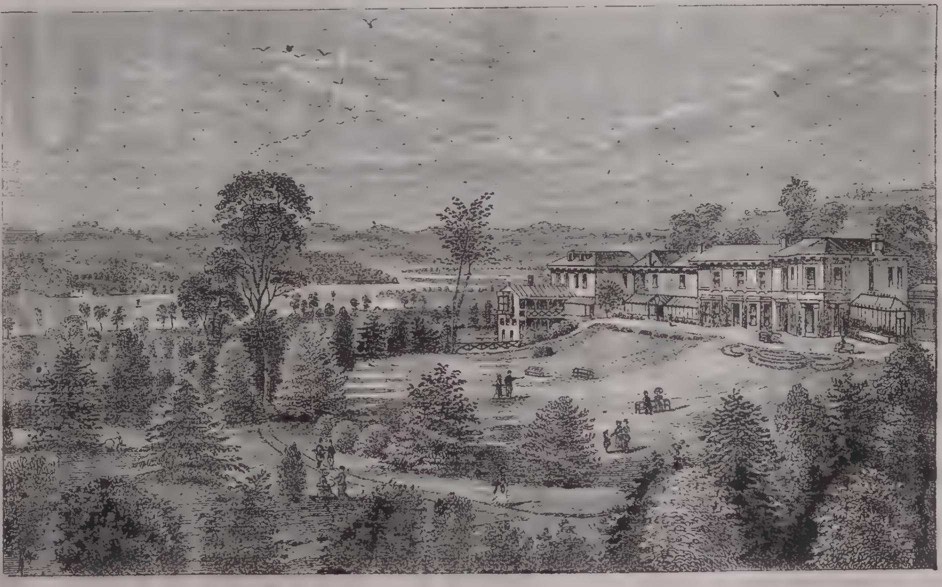
"W. R. OGLE, M.A."



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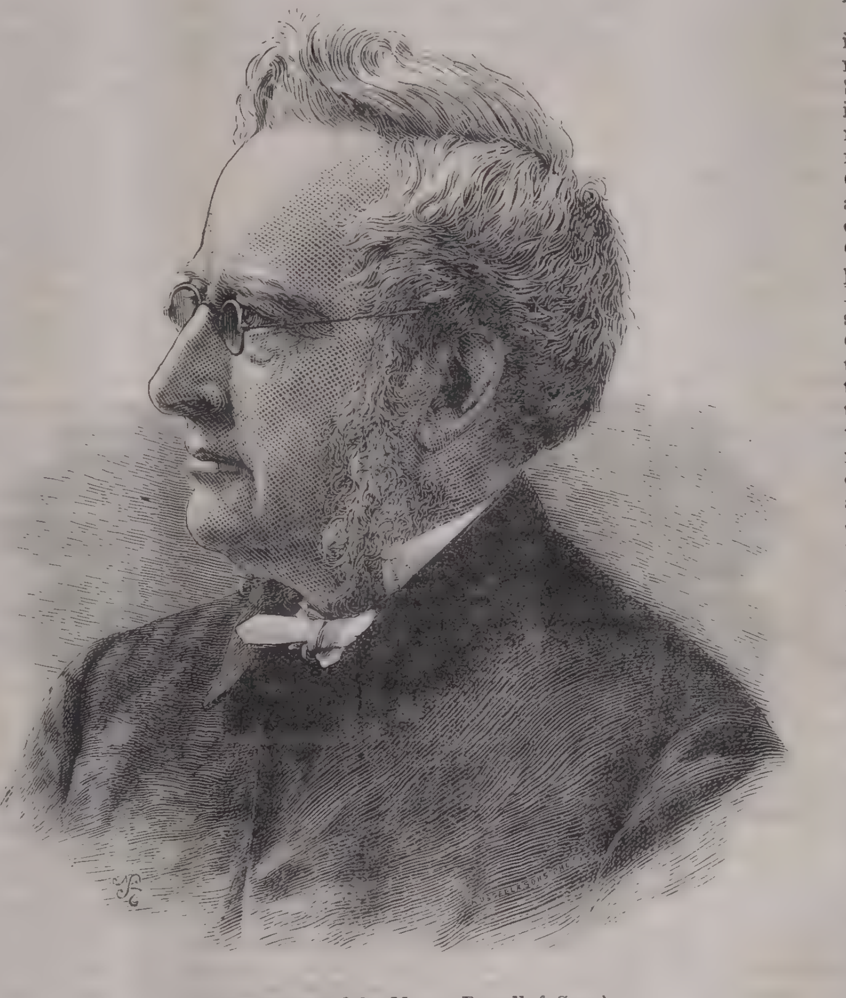
THE LATE REV. CLARMONT SKRINE.

ON the morning of Monday, Oct. 4, 1886, the much esteemed pastor of Emmanuel hurch, Wimbledon, had a very sudden ransition from the Church of Christ on arth to the Church of the redeemed and lorified. Mr. SKRINE was the youngest son f Mr. Henry Skrine, of Varleigh Manor Estate, ear Bath, where he was orn in 1820.

He entered Christ-hurch, Oxford, in Janury, 1838; but before ompleting his Univerity course he was offered n ensignship in the 78th Highlanders. This reginent he joined in Edinurgh, and accompanied t to Ireland. In 1842 e embarked for India. Vhilst in Poonah he was ttacked by cholera, and n the following year by Scinde fever, when servng under Sir Charles Napier. This so affected is health that he was bliged to leave India. n exchange into the 7th Foot was arranged, which regiment Mr. Skrine joined at Portsnouth, and with it served n Ireland during the errible famine years, 847-8. In 1849 he reired from the Army with he rank of Captain.

Previous to this he had een converted to God, nd had for some time ctively engaged in Sunlay-school and other Christian work. After eaving the Army, Mr. Skrine remained for a ew years as a lay worker; but, receiving what he considered a listinct call to the Chrisian ministry, he entered King's College, London, s a theological student. Having passed he necessary examination, he was ordained n 1855 by Archbishop Sumner.

Mr. Skrine commenced his ministerial work at Linton, in Kent, of which parish e had the entire charge, the vicar being then on his deathbed. From Linton he went to Trent, Barnet, having accepted the incumbency of Christ-church. Nine years later he removed to Southborough, where he laboured for a year in connection with the late Rev. S. Langston. In 1866, Mr. Skrine came to London to take charge of St. Peter's, Charlotte-street, Pimlico, and here he officiated until 1873, when he was invited to Emmanuel Church, Wimbledon, as successor to Rev. F. Whitfield.



(From Photograph by Messrs. Russell & Sons.)

It was at Wimbledon, during the past thirteen years of his life, that Mr. Skrine especially found a field of ever widening and increasing ministerial work. It is there that he lives in the hearts and memories, not only of his own congregation, but of all who enjoyed intercourse with him, and where his work is seen in the lives of men, women, and children, who as living stones in the spiritual temple show the fruit of his faithful ministry.

While a staunch member of the Episcopal Church, Mr. Skrine was at the same time most catholic in his sympathies. He was never governed by a narrow sectarianism, but his aid was freely given to all, if the object was for the glory of God. Rev. R. Bird, preaching in Mr. Skrine's pulpit on the Sunday evening after his death, said: "What cared he for denominations or sects? Any true disciple of Christ could depend on his hand and heart for help."

In addition to preaching three extempore sermons every week, Mr. Skrine was often engaged in prayer-meetings, Bible readings, temperance meetings, and open-air Gospel addresses. He also occasionally visited other places to speak at Conferences, and take part in similar meetings. He was well known as a speaker at the Mildmay Conferences, which he attended from their foundation, having been an intimate personal friend of the late Rev. W. Pennefather. He had been a deep student of prophecy, and it was joy to him to confer with others, or to expound the deeper teachings of the prophets and the Apocalypse. Our Lord's Second Coming was a subject much in his thoughts, and he lived in constant waiting for His return.

As a total abstainer of over twenty years' standing, Mr. Skrine's warmest sympathies were with temperance work, and his influence in this direction was very widely felt. His life was faithfully devoted to the Lord's work, and through his instrumentality the Spirit of God has given life to many souls, and cheered and instructed them in their Christian course.

The personal character of Mr. Skrine was rare in its beauty. He so reflected his Lord and Master, that after communing with him one always went away cheered and strengthened, and it was impossible to be in his society without feeling the influence of a nature so delightful and full of grace. It may truly be said of him, "The memory of the just is blessed."

His last public ministration in his church was on Sunday, October 3, the day before his death. He preached twice, as usual, to very full congregations with great spiritual power and energy. In the afternoon he was in the Sunday-school, and gave a short opening address to the children, and also presided at the prayer-meeting held after the evening service in the Iron Room adjoining the church. All through this day an indescribable brightness and peacefulness distinguished his manner and appearance, though none about him then realised that the face of their loved pastor was already reflecting some rays of the glory in which he would so shortly stand. About seven o'clock on Monday morning, with one brief sigh, he expired. Truly, not even the shadow of death could for one moment have been experienced by this beloved servant of God, so painless and instantaneous was his decease. He died, as he had always wished to do, in harness, and his last day was one of earnest and most faithful labour for the flock he loved so well.

As a pastor, he was not only respected but genuinely loved by his people. How deeply he was loved by personal friends, and by his family, it is not easy to tell. His death was felt as keenly by many persons who worked with him as if they had lost a near relation; such was the influence of his personal character and his spiritual walk. Mr. Skrine leaves a widow and a large family of sons and daughters, some of whom are in India and Australia. The suddenness of his call has overwhelmed them with grief; for to lose such a husband and father, literally "in a moment," was a separation of which none had conceived the possibility. The source of their comfort is the knowledge that the absence of their dear one is his presence with the Lord, which for him is "very far better" (see R.V.)

Never was there a more real link of love between pastor and people than that which existed between Rev. Clarmont Skrine and the congregation of Emmanuel Church, Wimbledon. His humility, simplicity, sympathy, and reality, together with his plain and faithful teachings and exhortations, have left a mark upon the hearts of numbers of persons which the longest life will not obliterate from their memories, and the influence of which will be handed down to future generations.

Reference is made in a previous part of this sketch to Mr. Skrine's intimate acquaintance with the late Rev. W. Pennefather, of Mildmay. Some account of the origin and continuance of this friendship is given in the "Life and Letters of Rev. W. Pennefather," a short extract from which, in Mr. Skrine's own words, will help to convey an impression of his own character. Mr. Skrine, in there writing of Mr. Pennefather, said:—

> "I never met with one who so habitually led others to God in prayer. I never remember seeing him on any business, or in any engagement to which we went together, without being invited to join him in prayer. A remarkable occasion occurs to me. When we were on our way to a large meeting of the London clergy at Fulham Palace, at his suggestion we turned aside in the avenue, and between the trees we bent in earnest prayer for grace. This habit told much on my own poor ministry, and seems continually brought to my mind, to show me where my strength is, and what the Lord would have his servants do '*in everything.*'"

It was Mr. Skrine's custom to be much occupied in prayer, both alone and with others, as opportunities offered: it was a setttled custom with him; and as he had profited by Mr. Pennefather's example, so large numbers have profited by his example in this respect.

"WE DON'T WANT SPECULATORS."

Much stir has lately been caused in some of the American churches through the promulgation of speculative views as to future probation, by one engaged in mission work. We cannot too highly commend the following wise counsels on this point from an editorial in the New York *Independent*:—

Millions and hundreds of millions are perishing for lack of religious knowledge. We are plainly commanded to *teach* them God's Word and will; to *teach* them the way of salvation; to teach them all about a better life here and hereafter; in a word, to teach the *plainly revealed truths of the Bible.* Let no time be wasted in *speculations.* Prompt and hearty missionary work of the good, well-tried, old-fashioned sort is now wanted. We want labourers in the field in all quarters, and we want them now. We don't want *speculators*, although they may be, in many respects, very wise and good men.

We want men to present the truths of God, which are so plain that a wayfaring man can understand them—men who will say very little about mint, anise, and cummin, and a great deal about the most weighty matters which should interest every human soul. No man, without the plainly revealed Word of God to back him, has any right to stop the wheels of religious work by thrusting his "views," "thoughts," and "speculations" into the pulpit at home or in the mission fields, or on any occasion, unless he can see plainly without a doubt that he has a Bible warrant for so doing.

If a live heathen wants to know what has become of his dead ancestors, let the prompt reply be: "I cannot say more than that 'the Judge of all the earth will do right,' and that 'there never can be, in this world or the next, any just cause for complaining of God's dealings with any human soul," and there stop. If a distressed Pagan mother wants to know what has become of her dead child, let the precious words of Christ be quoted, who said: "Of such is the kingdom of heaven." No man, preacher or layman, at home or abroad, can safely go further in either case. The unrevealed ways of God in the future world are past finding out. Let missionary boards ask the help of men to enter the open fields of the world in order to preach *the Gospel* to every creature, leaving all their speculations about the dead and future probation behind them. We want no new machinery. We want workmen as missionaries who are not ashamed or afraid to teach as Christ taught, and who will not insist on teaching some other way.

PENCE PLEASURES.

"If I were only rich, how much good would I do in the world." So spake I once; I have grown wiser now, and learned the value of "little things." God has not entrusted me with wealth, but He has given me an intense yearning over my fellow-creatures, and taught me the inestimable joy of ministering to others' comfort, if it be only by a penny gift.

Do I hear my rich reader laugh, and say, "Not much comfort to be purchased with a penny"? Wait, and let me show you only a few of the possible pleasures thus obtainable. You have ample leisure, maybe, though but a scanty purse; send a penny letter, full of tender, loving, sympathetic interest, to one of the many weary "wrestlers with the troubled sea" of life, and thus minister comfort. Send your copy of The Christian to cheer and enliven some distant fireside, and I will guarantee the pleasure you will give.

Do you live in a city? Remember that in many places "penny dinners" are provided for hungry little ones, so for this small coin the famishing mouth can be filled. Did you ever watch the countenance of a ragged urchin at the unexpected gift of a penny? Wondrous are the little books now published for one penny, deserving a wide circulation, if only to help to stem the tide of "penny dreadfuls;" and, oh! remember, that for one penny a neat copy of the New Testament may now be had.

But you will not need me to remind you further; a loving heart will speedily suggest the various little acts of kindness so cheaply purchased—the juicy orange to moisten the fevered lips, the bunch of violets to remind the long-tried invalid of Him who did not forget to adorn this earth with these beauteous messengers of his love. Read the "Life of Sarah Martin," and take a lesson from the wonders wrought by the poor young Norwich dressmaker, then go and do likewise. Remember, still further, the value of the kindly smile, the word of sympathy, without which the worthiest gift may become valueless, but with which the poorest among us may daily enrich others, for "a word fitly spoken, how good is it."

Brighton. T. P.

◆

KASHMIR MEDICAL MISSION.

In the report of this work we have a graphic account of the terrible earthquake in May last year, by which 3000 persons perished. We are told, also, of the efforts made by the Medical Mission staff at Srinàgar on behalf of those who were ready to perish from this calamity. For a fortnight two members of the Mission were engaged in ministering such relief to the injured as they could give, in bringing others to the hospital on the river bank at Baramulla. In the following December, whilst on an itinerating mission, scores of those sufferers, then restored, were met with, who gratefully replied, when asked, "Is it well?" "Yes, sahib; God bless you!" "God be praised!" &c.

During the year there have been 641 in-patients, and 14,540 visits to the out-patient department have been registered; thus much has been done to bring the religion of life and love to the hearts of the people. The mission church and school attached to this branch of C.M.S. labours are doing good work; the people are willing to attend the one, and there is much hope with regard to the scholars in the other. The hope is expressed that "a girdle of medical missions might be planted round the enfeebled citadels of Islam," in the belief "that the gates which have been barred against reason will open at the voice of Christian philanthropy."

EARNEST WORK IN A BIG CITY.

At the present time earnest work is imperatively called for, in dealing with the vast multitudes of those "in city pent," who form what is known as the residuum of the population. It cannot be overlooked that we are face to face with a state of things, with regard to thousands rendered desperate by want, which, in the interests of the more fortunate portion of society, must be remedially dealt with, with firm yet gentle hand.

The "Bitter Cry" of twelve months since has become intensified in the interval. We have just had a further revelation of the wretchedness and wickedness and woe into which so many of our brethren are sunk, from the pen of one who has lodged for a night in "Lock's Fields," Southwark. The question that should shame us all into action has been asked, "Can such a sight be possible in the year of Our Lord 1886?" Again, we have Mr. Spurgeon joining with the Bishop of London, Cardinal Manning, and others, in insisting that the authorities must formulate some scheme for relieving the distress of thousands upon thousands of men, women, and children, whose array, gaunt and spectral, must strike terror into the hearts of the community at large, if it do no not awaken sorrow and pity, and call for the exercise of a true charity. "Earnest words must be spoken," and "earnest work" must be done, if that element which is a real and potent danger in all our big cities is to be transformed in some slight degree. Christianity must face the problem of how to deal with those of our large populations who are ever sinking lower and lower, first preyed upon, and then preying upon others, in the back slums of our civilised life.

We have before us a little book whose title we have put at the head of this notice. It is invaluable both as a record of "earnest work in a big city," and as an evidence of what may thereby be accomplished. The city, we should say, is Manchester, and the work is that which during the past fifty years has been done by the Manchester City Mission. It is most encouraging to know on the highest authority "that the tone of feeling amongst working men in Manchester respecting religion and religious teachers is wonderfully improved compared to what it was fifty years ago." This is a very important fact, and the causes of it are well shown in this little book.

The Mission has twelve departments of Christian effort, the first and not the least important being that of house-to-house visitation. To visit each home in Manchester once in two months, one hundred missionaries are required, about eighty being already employed. An urgent appeal is made for help to enable the committee to complete their organisation in this respect. Then there is the holding of short services during the breakfast and dinner hours in workshops and factories. One week's record of such gatherings numbers no fewer than 435, remarkable success being met with in this department.

Another department is that of rescue work, in which about 150 workers are engaged. In one year about 3000 have been spoken to, 2000 induced to attend the meetings, and 219 either returned to friends or sent to Homes or situations. There is official authority for the statement that the number of fallen women on the streets has been reduced by about one-half, that is by about 3000, as a consequence of these efforts.

Temperance work is now being pursued with more directness, energy, and system than ever, with the result that about 2000 pledges were taken during 1885, 797 drunkards reformed, and 392 "still standing true." Then comes the evangelistic work, in which about 500 missionaries and volunteer workers are engaged; the visitation of hospitals, workhouses, and lodging-houses; the holding of cottage meetings; the average number per week is sixty-eight, with an average attendance of about twenty-five. As to ragged school work: eleven of the thirty-five ragged schools established in Manchester are under the immediate direction of this Mission, with 200 teachers, about 3000 scholars, and 2600 members of bands of hope.

Altogether we have here a most complete account of Christian effort to bring to the poor and outcast the message of the Gospel and the knowledge of Jesus Christ—to give them that which alone is able to minister true comfort and peace. Such a record of earnest effort should be an incentive to Christians everywhere; we commend it to the attention of all with this object. The offices of the Mission (of which Mr. J. Wakefield MacGill is the secretary) are at 100, Corporation-street, Manchester.

◆

SAD NEWS from the MISSION-FIELD.

The monthly prayer-meeting in connection with the London Missionary Society was held on November 1, at the Mission-house, Blomfield-street. Rev. J. Ossian Davies presided. He read Micah iv. 1—4. It might have been, he said, that the Hindus and Chinese should have been praying for us to-day. We have to thank God that Paul came in our direction instead of going to the East. Time was when the Christian Church was opposed to Missions, but she has become less Pagan. We are the trustees of the Gospel; we must not be monopolists. Our motto must be "to give light and save life." We need men ready to do or die for the Master. Let us pray for them. We must take a representative view of the Pagans. Their souls are as precious as any others, and they are dying in tens of thousands.

Rev. R. Wardlaw Thompson said that he had some unfavourable news. He read extracts from a private letter from Port Moresby, New Guinea, giving a sad account of the lack of spiritual life in the Europeans there, and its blighting effect on the mission. The writer said God was ignored, and public worship sneered at. Mr. Thompson further mentioned that a Roman Catholic mission had been commenced in the centre of their district. He also read part of a letter from Rev. J. D. Hepburn, from Shoshong, South Africa, respecting the mission to the Batanana at Lake Ngami, where a promising church had been established. Mr. Hepburn writes that on visiting it he found an utter reversion to heathenism. The Matabele had made several raids on this tribe, and although they had been repulsed, the people had been much impoverished by the destruction of their property. They attributed this to Christianity, and they determined to resume their old heathen rites.

Special prayer was made on behalf of these missions, that God would bring good out of this evil.

WOMEN'S WORK.—A correspondent writes:—I never read about working girls who are underpaid, and so led into sin, without thinking there could be no better or more practically useful Christian work for ladies than to gather young girls who leave the Board-schools into training classes for service. Good servants are everywhere in demand, and the supply of young girls abundant; but their want of training and home life prevents their entering on service, and after a year's "liberty" in factories or such work, they become too wild for such a regular life. I believe many ladies would turn their attention to this if it were suggested to them.

BIBLE STUDIES.—37.

SERVICE.

We are *set free to serve.* God said six times to Pharaoh, "Let my people go, *that they may serve Me.*" We, too, are redeemed out of the spiritual Egypt to serve God—"Made free from sin, ye became the servants of righteousness" (Rom. vi. 18—22). "That we, being delivered out of the hand of our enemies, might serve Him" (Luke i. 74).

I.—CHARACTERISTICS OF GOD'S SERVICE.

1.—*Loving service.* "I drew them with cords of a man, with bands of love" (Hos. xi. 4). "I love my master . . . I will not go out free . . . he shall serve him for ever" (Ex. xxi. 5, 6).

2.—*Whole-hearted service.* "No man can serve two masters" (Matt. vi. 24). "Present your bodies a living sacrifice . . . your reasonable service" (Rom. xii. 1). "There shall not an hoof be left behind: for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither" (Exod. x. 26).

3.—*All-including service.* "Whatsoever ye do do it heartily, as to the Lord, and not nnto men . . . for ye serve the Lord Christ" (Col. iii. 23, 24) "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. x. 42). "Under the charge of the sons of Merari . . . the pillars . . their sockets, and their pins, and their cords" (Num. iii. 36, 37). (Such little things to look after, but it was God's work as much as any seemingly more important. His field of service is wider than our field of vision).

4.—*Holy service.* "Be ye clean that bear the vessels of the Lord" (Isa. lii. 11). "The Levites were purified . . and after that went the Levites in to do their service" (Num. viii. 21, 22).

5.—*Joyous service.* "Serve the Lord with gladness" (Ps. c. 2). "My servants shall sing for joy of heart" (Isa. lxv. 14).

6.—*Satisfied service.* "Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble (Isa. lxv. 22).

For only work that is for God alone
Hath an unceasing guerdon of delight—
A guerdon unaffected by the sight
Of great success, nor by its loss o'erthown;
All else is vanity beneath the sun,
There may be joy in *doing*, but it palls when *done.*
F. R. H.

7.—*Rewarded service.* "God is not unrighteous to forget your work and labour of love" (Heb. vi. 10). "Your work shall be rewarded" (2 Chron. xv. 7; Jer. xxxi. 16). "If any man's work abide . . . he shall receive a reward" (1 Cor. iii. 14). "Come . . . inherit the kingdom prepared . . . inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me" (Matt. xxv. 34—40.

II.—CHARACTERISTICS OF GOD'S SERVANTS.

1.—*Obedience.* "His servants ye are to whom ye obey" (Rom. vi. 16). "Whatsoever He saith unto you, do it" (John ii. 5). "Thy servants are ready to do whatsoever my lord the king shall appoint" (2 Sam. xv. 15). (It is not enough to be working for the Master, we must be working at his word).

2.—*Gentleness, patience, meekness.* "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (2 Tim. ii. 24, 25).

3.—*Love.* "By love serve one another" (Gal. v. 13). "Let us not love in word, neither in tongue; but in deed and in truth" (1 John iii. 18).

4.—*Expectancy.* "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord . . . Blessed are those servants, whom the Lord, when He cometh, shall find watching" (Luke xii. 35—40).

Streatham. Janet Clark.

THE IRISH EVANGELISATION SOCIETY is carrying on an active agency for Christ in that distracted country. A series of successful meetings has been concluded in the town of Newry. Two evangelists have conducted nightly meetings for seven weeks. The meetings, writes Rev. W. Wylie, Presbyterian Minister, have been large, earnest, and profitable. Many persons profess to have got blessing. The ministers of many of the churches have co-operated with the evangelists.

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

II.—THE SALE OF THE BIRTHRIGHT.

Genesis XXV.

Brothers were these two men, yes, twin brothers; but brothers could not differ more widely. Before their birth their difference was foretold. At their birth it was evident. From their birth it began to broaden and increase. The linked hands of the brothers, reaching across the tiny rill of their earliest infancy, were soon parted, as the stream of life widened between them, and they passed to their destiny along its opposite banks.

They differed in appearance. Esau was rough, ruddy, and hairy. He would give the impression of great bodily strength, capacity for vast physical fatigue, and a temperament which would incline him to exciting and hazardous pursuits. Jacob was the reverse: smooth in skin, dark in feature, slight in build, no match for his burly brother in physical force, but more than his match in guile.

They differed in pursuits. Esau was a cunning hunter, a man of the field and chase. Had he been living now, he would have been foremost in all manly, daring, out-door sports. Nor would it be difficult to find his duplicate to-day amongst our high-born youth; with handsome face, generous disposition, and open hand, quick to resent and quick to forgive, perfect in dress, polished in manner; a rare shot, a splendid rider, an expert in all manly exercise, and certain to marry well, as Esau did, and found a strong and noble house. Jacob, on the other hand, loved the home life. The violent exercise and hazards for which Esau pined, as an imprisoned eagle for its rocky, storm-beaten crags, had no fascination for him. And while Esau was away, he was content to dwell among the flocks and herds of the camp, content with the peaceful occupations of an uneventful pastoral life. Each man to his taste!

They differed most in character. There is much in Esau which makes us like him; and we should have been certainly more quickly attracted to him than to his brother. If he was impetuous, he was generous. If he was rash, he was frank. If he was singularly wanting in religious fervour, he was a good son. If his heart doted on the pleasures of the chase, he was splendid company, and every inch a man. But, for all this, he was decidedly *sensual*—Scripture calls him *profane*—*i.e.*, he was a slave to his senses; he hailed anything that would thrill him with pleasant though transient excitement; he was willing to purchase pleasure at any price, though he had to pawn the most priceless jewels of his spirit; he was, indeed, too enamoured with the claims of the passing hour to care for unseen realities, or to seek the eternal harvest which lies beyond the bitter sowing times of patience and waiting and pain. Alas! that he should have had such a host of imitators!

Jacob was a "plain" man (a "quiet" man, R.V.); but under that calm exterior there were depths and depths. Amid all the craft and duplicity of his nature there was immense capacity for religious fervour and religious faith. He could understand, as Esau never could, the meaning of the birthright, with all its spiritual glow and glory. He could draw aside the veil of the unseen, and weigh its promises, and compare its treasures with the shows of earth. He could dream angel-haunted dreams, that threw a mystic ladder over the abyss of space, linking all worlds. And while Esau was occupied with pleasure, Jacob would feel within him the strange stirrings of a nature which could not be satisfied with anything within the narrow limits of his tents, but which yearned for that spiritual heritage which was summed up in the word "birthright."

Let us consider the Birthright, the Barter, and the Bitter Cry.

I. The Birthright.—*What was it? It was not worldly prosperity*, for though Esau lost it, he had an abundant fortune; 400 armed retainers followed at his heel; the great country of Edom owned his sway, till, after a life of splendid and unbroken prosperity, he went down to the grave in peace and a good old age. There is nothing in the brief record which we have of him, to make us think that he lived a broken or disappointed life. All that this world could give was his. The sunshine of worldly prosperity touched with golden light all the wavelets that broke upon the beach of his life. The exceeding bitter wail of momentary disappointment was soon forgotten in his satisfaction at having lost nothing which he really cared for, while so much was still left to him that his soul loved. Whatever the birthright was, it evidently was not worldly prosperity, for of this Esau, who lost it, had more than Jacob, who won it.

It was not immunity from sorrow. When Jacob had secured it, it seemed as if the mystic box of Pandora had been opened in his home, for every human ill was let free into his life. Staff in hand, he tears himself from home, and seeks a distant country. A hireling in a kinsman's house he spends the best years of manhood's prime. Halting on his thigh, he bows before Esau, buries his favourite Rachel, chafes over the open sores of his home life, is bereaved of his children, and moans that the days of the years of his pilgrimage have been evil and few. Few have trodden a more rugged path, or bound about their brows a crown more set with thorns. It was a sad and weary life that breathed itself out in that hieroglyphed chamber in the land of the Pharaohs, when for the last time he gathered his feet into his bed, and was gathered unto his people. Whatever the birthright was, it evidently was not freedom from pain and grief, for of these Jacob, who won it, had infinitely more than Esau, who lost it.

The birthright was a spiritual heritage. It gave the right, which ever belonged to its possessor, of being the priest of the family or clan. It carried the privilege of being the depositary and communicator of the Divine secrets. It constituted a link in the line of descent by which the Messiah was to be born into the world. The right of wielding power with God and men; the right of catching up and handing on, as in the old Greek race, the torch of Messianic hope; the right of heirship to the promises of the covenant made to Abraham; the right of standing among the spiritual aristocracy of mankind; the right of being a pilgrim of eternity, owning no foot of earth, because all heaven was held in fee—*this*, and more than this, was summed up in the possession of the birthright.

It was a fair heritage, but a fairer one is the birthright of every reader of these lines. You have been born into a world, which has been trodden by the feet and wet by the tears of the Son of God. You have been born of a race whose redemption has been purchased at the exceeding great price of his precious blood. You have been born of a nature which has been taken up by Him, who passed by that of angels. And such a birth carries with it rights, given by the matchless grace of God, which as much outshine the birthrights of the old world as the regalia of England does the crown of Alfred.

Your birth gives you the right to be translated from the kingdom of darkness into the kingdom of God's dear Son; the right to claim of the Holy Ghost the second birth; the right to be forgiven and saved; the right to become the sons and daughters of the Lord God Almighty; the right to stand side by side with the Son in his glory, joint heirs with Him of all that is his; the right to be more than conquerors over all the power of your foes; the right to be delivered from sin, and to join the jubilant throng that stands on the shores of the sea of glass mingled with fire.

This is your glorious heritage. It cannot be purchased, or won by might of arm. It is a birthright for those who, having been born of woman, have also been born of the Holy Ghost. Ushered into the heart amid tears and storms, yet will its bright hope cheer the spirit amid the stern discipline through which it will pass to its reward, and that hope shall not be ashamed. And surely it will be the standing marvel of eternity that a destiny so bright was ever put within the reach of the fallen children of this sin-cursed earth.

II. The Barter.—One day Jacob was standing over a caldron of savoury pottage, made of those red lentiles which to the present day form a dish highly relished in Syria and in Egypt. The appetising odour soon filled the air, enticing enough for a full, to say nothing of a hungry man. At that moment, who should come in but Esau, faint with hunger. He did not know the name: his active life left him little time for such trifles as domestic cookery, but the sight and smell were quite enough to convince him that Jacob's preparations would be marvellously suitable to stay the cravings of his hunter's hunger. "Give me some of that red—that red," he cried impatiently.

Now Jacob was not wholly a selfish man, but it suddenly occurred to him that this would be a good opportunity of winning the right to be the spiritual leader of the clan. So, knowing well how little his brother counted on his rights, he made the extraordinary proposal to exchange the mess of pottage for the birthright.

Esau closed with the proposal. "Behold," said the bluff hunter, "I am at the point to die, and what profit shall this birthright do to me?" On the one hand was the birthright—a myth, so far as he could see, a vision of the far future, wholly unseen and spiritual. On the other hand was this pottage, right before him, and very tempting to his hunger. So he made over his birthright to Jacob, and Jacob gave him bread and pottage of lentiles, and he did eat and drink, and went his way—not, I think, without some qualms of conscience; and thus Esau despised his birthright.

We cannot exonerate either of these men from blame. Jacob was not only a traitor to his brother, but he was faithless towards his God. Had it not been distinctly whispered in his mother's ear that the elder of the brothers should serve the younger? Had not the realisation of his loftiest ambition been pledged by One whose faithfulness had been the theme of repeated talks with Abraham, who had survived during the first eighteen years of his young life? He might have been well assured that what the God of Abraham had promised He was able also to perform, and would perform, without the aid of his own miserable schemes. But how hard is it for us to quietly wait for God. We are too apt to outrun Him, to forestall the quiet unfolding of his purposes, and to snatch at promised blessings before they are ripe.

And as for Esau, we can never forget the beacon words of Scripture: "Look diligently, lest there be any profane person, as Esau, who for one morsel of meat sold his birthright" (Heb. xii. 16). Yet let us, in condemning him across the ages, look close at home. How many are there amongst ourselves, born into the world with splendid talents, dowried with unusual powers, inheritors of noble names, heirs to vast estates, gifted with keys to unlock any of the many doors to name and fame and usefulness, who yet fling away all these possibilities of blessing and blessedness for one brief plunge into the Stygian pool of selfish and sensual indulgence!

The strongest and bravest men in build and muscle are often the weakest in resisting the appeals of momentary passion. Esau is mastered by the fragrance of a mess of pottage, Samson by the charms of a Philistine girl, Peter by the question of a servant. There is no strength apart from the strong Son of God.

And the appeals to sense come oftenest when we are least expecting them. When we say, Peace and safety, then sudden destruction comes. The foe creeps through the postern gate. The arrow penetrates the joints of the harness. The moment of crisis is the moment when we come in from the dangers of the chase to the home which promised us immunity from attack. "Watch and pray always, that ye may be able to escape."

These appeals, moreover, come in the most trivial things. One mess of pottage; one glass of drink; one moment's unbridled passion; one afternoon's saunter; a question and an answer; a movement or a look. It is in such small things, small as the angle at which railway lines diverge from each other to east and west, that great alternatives are offered and great decisions made. When we fail in some such thing we often comfort ourselves with the reflection that we could and would do right in some all-important crisis. We cannot pray in a bedroom, but we could burn at a stake. We cannot speak to an individual, but we could preach at a Pentecost. We little understand ourselves. We do not see that trifles are the truest test of character, and that if we cannot run with footmen, we certainly could not contend with horses, and if we have been wearied in the land of peace, we certainly shall stand no chance when we are called to battle with the swellings of Jordan. There are no trifles in Christian living. Everything is great, because the mightiest events impinge on the smallest pivots, and the greatest harvests for good and ill spring from the tiniest seeds.

Had we been at Esau's side, how eagerly should we have laid our hand upon his shoulder, entreating him to pause and consider, before he bartered the spiritual for the physical, the eternal for the temporal, the unseen for the seen. Will it pay? Is it wise? Will you get an equivalent for that which you forfeit now for ever? And such questions are asked still of all Esaus who are tempted to barter their peace, their manhood, their heaven for one mess of the devil's pottage. It steams. It smells savoury. It promises to do more good to you than all the Bible put together. The tempter whispers, "Thou shalt not surely die. Bow down and worship me, and all shall be thine. Give me that which thou hast, and I will give thee this and much more." Then it is that a still small voice asks, "What shall it profit a man if he gain the world and lose himself? How much less will it profit him to lose his all for one small mess of pottage, which will only secure a brief respite from the cravings of appetite." Learn to master appetite in Christ's strength; *this* will serve thee better far, than warding off its urgency for a time, leaving it to return with whetted hunger, like a pack of wolves which have tasted blood. Hold that fast which thou hast, that no man take thy crown.

III. THE BITTER CRY.—When Esau saw that God had taken him at his word, and had taken away from him the birthright of spiritual primacy, "he cried with an exceeding great and bitter cry." But that cry came too late to alter the consequences of his rash act. "He found no place of repentance" (no way to change his decision), "though he sought it carefully with tears."

No place for repentance! On many hearts those words have rung the knell of hope. As the heart-broken sinner has reviewed a blighted past with bitter tears and cries, the adversary of souls has whispered that he has sinned too deeply for repentance, and wandered too far to return, and he has backed the insinuation with these terrible words—*no place for repentance.*

And is it so? Is it possible for a soul on this side of death to reach a position where tears and prayers will strike against the brazen heavens, and rebound only an echo? It cannot be. It is possible that a man should become too callous and hard to desire salvation: *this* is the sin unto death, *this* is the sin that hath never forgiveness, and it has no forgiveness because the sinner does not desire or seek it. But it is impossible for a man to desire to repent and not find a ready help in the grace of the Holy Ghost. It is impossible for a man to seek forgiveness with bitter tears, and not obtain it. It is impossible for a man to knock at the door of mercy, and not find it open at last, though after long delay: "All manner of sin and blasphemy shall be forgiven unto men." In point of fact, these desires and tears and prayers are blessed symptoms that the work of grace and forgiveness has begun within the soul. They are not of man, or of the will of the flesh, but of God. And when God puts his hand to the plough in a human spirit, He never looks back.

But the repentance mentioned here is not repentance to salvation, but the power of reversing the past. Esau could not undo what he had done. He had long despised his birthright. That act of surrender was not a solitary one, but the outcome of a state of heart. It simply revealed thoughts that had been long admitted guests in the inner chamber of his being. But when once this temper had taken effect in a definite promise, asseverated by an oath, God held him to it—yea, nature and righteousness and conscience held him to it too, and he could not alter it by his tears or bitter cries.

The sinful past is irrevocable. Eve might bitterly regret her choice, but as she stood with Adam outside the cherub-guarded gate, with the faded rose in her hand of which Rabbis tell us, her bitter regrets could not replace the apple on the tree, or reinstate her within the golden bowers of Paradise. Peter went out and wept bitterly, but those tears of uncontrollable anguish could not recall the words of denial, or blot from his memory that look of pain. The Virgins might beat their breasts in bitter self-reproach; but no complaints, however pitiable, could reverse the decision of the Bridegroom's lips.

We all know this. We remember bursts of passion which have broken hearts, sundered ties of love, clouded sunny skies, withered hopes, and shattered promising prospects. We would give worlds to blot out the record, and to make them as if they had never been. But it is impossible. We cannot bring back the shadow on the dial. We cannot reverse the writing of the faithful chronicler. We cannot find a chance for altering the decisions which had been long floating in solution in our minds, but which had one fatal and irrevocable crystallisation in word or act. There is no place of repentance, though we seek it carefully and with tears. You cannot undo.

But though the past is irrevocable, it is not irreparable. In the garden of Gethsemane our Lord said mournfully to the chosen three, "Sleep on now, and take your rest," but He instantly added, "Arise, let us be going." In the first sentence, He taught the irrevocableness of the past, they might as well sleep, for any good that watching could now do. But in the second sentence, He taught that there was still a future before them, with new chances and opportunities and hopes.

So shall it ever be. God Himself cannot undo the past. But He can and will forgive. He will not mention the past, but give us a fair fresh start. He will even "restore the years that the canker worm has eaten." He will give us new opportunities of showing how truly we repent the decisions of the past, and how loyally we desire to serve Him in the decisions of the future. He will not even mention the thrice denial, but He will give us three opportunities of saying how much we love Him, as He thrice bids us tend his flock. "The King is dead," that is the proclamation of the irrevocable past. "Long live the King," that is the announcement of an available future.

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HOME FOR COMMERCIAL YOUNG MEN.

DEAR SIR,—It has often been urged upon committee of Metropolitan Y.M.C. Associations, to establish lodging accommodation for young men who have to leave comfortable homes in the country and start life in London; there can be no question as to the immense importance of providing such young fellows with a "home away from home."

The committee of the Southwark Association have endeavoured to meet the want by taking large premises, 26 and 28, Newington Causeway; they have left nothing undone to make this new venture as much like "home" as possible, at the most reasonable charges—bedroom accommodation, with parlour and use of reading-room, &c., 5s. 6d. weekly; board according to requirements.

GEO. F. ASSITER, Gen. Sec.

26, *Newington Causeway, S.E.*

FEMALE MISSION TO THE FALLEN.—The twenty-eighth annual report gives accounts of the work done by the local committees in the different districts of London. 310 young women were sought out by the missionaries; 275 were placed in various Homes, while some few emigrated, these being chiefly preventive cases. Many sad, though interesting, particulars are given of some of those who have been brought within the sphere of this rescue work. The results have been most encouraging; not a few of those rescued are bright and happy Christians. The committee appeal for increased support.

THE HAVRE SAILORS' HOME.

"Go to the Sailors' Home, 63, Rue la Dauphine." This advice is given to each of the thousands of English-speaking sailors who annually enter the port of Havre. The history of this Home, what it is, and what it is doing, are well described in a little book just issued from this office. Moved by the sad stories she was constantly hearing of the troubles in which English sailors so often fell, through falling a prey to the land-sharks which abound in that town, Mrs. Bernal, the wife of the British Consul, about three years ago, established a Home, or boarding-house, for sailors. This succeeded so well that it has been transferred to a larger building, situated as above stated, and is now under the immediate control of Lady Beauchamp, while cordially supported by the Consul and Mrs. Bernal, and Rev. Manthekaas, Norwegian Minister in Havre, Mrs. Hanmer Griffith, and others.

What it is may be stated in a word—it is a Home in which sailors returning from sometimes long voyagings and tossings may find temporary rest and refreshment for body and mind, in which they are well cared for, and their true interests considered, in the interval before they are paid off. They are often entitled on entering port to large sums of money, the safe keeping of which depends very much on what sort of place the men go to. It is very gratifying to notice that of £3156 13s. 3d. received by the treasurer from sailors during the year, no less than £2765 11s. 2d. was remitted by Consular orders, or otherwise, to their families. A case is mentioned in this report in which half the crew of a ship arrived from India, after a voyage of three years, entered the Home, "and the same day they were paid off we shipped them away to their homes, with their moneys sent forward in sums amounting to upwards of £70, £80, and £90 respectively. Those who went to boarding-houses lost their money in a few days, and had to ship off again, taking a month's advance to pay their debts with.

Of the good work done in this Home we have already said something. The number of inmates during the year was 696, many of these, for a day or two only, leaving for their homes as soon as possible after being paid off. For the accommodation of boarders, as we learn from a long article which recently appeared in *The Times* on this "Model Sailors' Home," there is a charge for officers of 30fr. per week, and for seamen of 25fr. per week, with an equally moderate tariff for meals and lodging for those who only stay a night or two. There is a temperance-bar, and reading-rooms, well-furnished with newspapers, books, &c. It is scarcely necessary to add that the spiritual welfare of these brethren is not neglected. Meetings are held three times a week, at which both boarders and men gathered in from the outside hear the story of redeeming love.

Sailors' bags, containing books and healthy reading matter for the voyage, are greatly appreciated by the sailors, and more of these are asked for. With regard to these, one sailor wrote that "one tract has been such a blessing to my soul that I have read it ten times over." We need add nothing more to ensure the sympathy of our readers for this work. We may, however, quote the following sentences from a note recently received from Mrs. Hermans that will emphasise the great need for such a shelter in this dangerous port: "Theatre Gaiety was opened last Thursday; 700 tickets were sold, none less than 3 francs each. The street was lined with carriages. The place is flourishing, and our poor sailors are being led captive."

THE WIDOWS' FRIEND SOCIETY, which assists poor widows (living in inner London) to earn a livelihood when they have a definite object in view; and sustains twelve pensions to aged Christian widows, has removed its office from 11, Lawrence Pountney-lane, to 27, King-street, Cheapside. It is supported by voluntary contributions, and funds are needed. Mr. M. Kenchington is the secretary.

FOR GOD, HOME, and NATIVE LAND

BY MISS FRANCES E. WILLARD.

THE National Women's Christian Temperance Union of the United States has now been organised nearly twelve years. Its work is well known, being non-sectional, non-sectarian, and comprised under the general divisions of Preventive, Educational, Evangelistic, Social, and Legal work, besides the Department of Organisation. Its auxiliaries have been, confessedly, the chief factor in State campaigns for local option, statutory prohibition, and constitutional amendment. It began the movement for Scientific Temperance Education in the public schools, having been instrumental in securing laws to that end in seventeen of the States, besides the only temperance legislation ever won from Congress, by which all the territories and the district of Columbia are brought under the same beneficent statutes; and nearly one half the children of America who are of school age are to be regularly taught the effects of alcholics and other narcotics upon the human system. The National W.C.T.U. has united northern and southern women in a common work for God, and home, and native land, thus sweeping away the alienation of years, and replacing it by sisterly affection, tender and devoted.

It has founded a publishing house and a temperance paper (*The Union Signal*), which are to-day exercising an influence exceeded by no similar agency in the nation. Over thirty million pages were printed by the Women's Temperance Publication Association this year.

The National Union's Departments of Heredity and Hygiene, which strike at the very root of the alcohol delusion, are of great practical usefulness in the homes of the people; its work among the children in Sunday-schools, Bands of Hope, and Kindergarten; its efforts to influence college students, and to train and organise young women for a philanthropic life; its evangelistic work for the non-churchgoing class, for railway employés, soldiers, sailors, lumbermen, miners, especially for the drinking men of all classes—all these have proved the breadth of its comprehension and the tirelessness of its zeal. Its efforts to reach the pauper and the prisoner, to establish reformatories and homes for the wretched victims of inebriety and their suffering children, and its Temperance Flower Mission, must appeal to every true heart.

It has permeated public sentiment by its steady advances upon the Press through monthly and weekly temperance bulletins, and its countless lectures and conventions, until the outlawing of the saloon and the protection of the home have become the watchwords of the people, and will soon be the war-cry of Governmental leaders.

It has sought to purify the holidays of the people, coming with its sisterly influence to the fairs, celebrations, encampments, and expositions; and, by its unrequited toil, providing refreshments, keeping alcoholic poisons off the grounds, and circulating pure water and pure literature. It has battled for the maintenance of the American Sabbath, sought to introduce the pure juice of the grape at sacramental tables, and to secure a day of prayer for temperance in the Week of Prayer.

It has circulated countless petitions, and addressed synods and conferences, Teachers' Associations, and Medical Societies, as well as Legislatures, State and national, always for one object, and with one plea: "We beseech you to refrain from the use of alcoholics, and to outlaw the liquor traffic."

In recent years it has bravely championed the cause of social purity and the White Cross movement, which seeks to instruct the young manhood of the nation to uplift and preserve it from the ways that take hold upon death, to redeem outcast women from a slavery worse than that of chains, and, by better laws, to secure protection to women and girls from the outrages of brutal men.

It has sent forth its call to all civilised lands for a union of womanhood against the brain poisons which are the greatest foe of home, and a World's W.C.T.U. is the result, which has its organisers in Japan, Scandinavia, and Germany. It has already enlisted Australia and the Sandwich Islands.

It is a fact not readily believed, that for the first eight years of its work, the income of the National W.C.T.U. averaged but a thousand dollars a year. The present income is from 8000 to 10,000 dollars per year, but this is so far from meeting current needs that it is with difficulty the Society keeps out of debt; indeed, it has not always done so, but, during most of the period since the crusade, has had arrears that were a source of continual anxiety to its leaders. Meanwhile, almost no donations or bequests have been received, save from five or six persons, who have given from 500 to 1000 dollars per year for a few of the later years, and one who has for several years given 1200 dollars annually. It seems impossible that philanthropic people, knowing the record of the National W.C.T.U., and how little money it possesses, can read this record with indifference.

They will ask themselves the very natural question: "Where could I put my money with reasonable hope of a larger return in results for the helping of humanity or the advancement of Christ's kingdom?" They will also ask: "In what way are my gifts to be employed?" We answer: "In making more efficient the lines of work enumerated in this letter, many, indeed all of which are sadly crippled for lack of money to pay for printing, for the expenses of organisers, &c. Besides, we greatly need a building of our own. We pay rents for offices, publishing house, &c., and can never be adequately accommodated until we have a Home in brick and mortar for the crusade idea of Christianity and temperance, A building is planned, with Gospel Temperance hall, restaurant, reading-rooms, offices, and accommodations for our publishing interests, but not a penny has yet been subscribed for its erection. We want a training-school for temperance workers, whence they can go forth equipped for service. Some of our leaders have started a Temperance Hospital in Chicago, out of which a Temperance Medical College is to grow, but we are crippled for funds to carry it on.

Aside, however, from this embarrassment, the success of our Society in the twelve years of its history, has been such as to illustrate once more the blessed truth, that Christian work is wrought, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Evanston, Illinois, U.S.A.

HUGUENOT SOCIETY OF LONDON.—The third part of Vol i. of the Proceedings of this Society contains papers on "The Field Preachers of Antwerp in 1566, with an Account of the Erection of Protestant Temples in that City." The subject opens up many phases of Netherland history. The movement was one for religious liberty, and really led up to the establishment of the Dutch Republic. The Report of the President (Sir H. Layard) tells of the rapid progress of the Society since its foundation (April, 1885), and urges all who have information to send it to the Acting-Secretary, Mr. A. G. Browning, 3, Victoria-street, S.W. The meetings for next session begin on November 10.

RETREATS FOR HABITUAL DRUNKARDS.—The Inspector, Mr. H. W. Hoffman, in his annual report, states that two new retreats have been opened during the year, in addition to the four already licensed. The first, at Wansford, was only open a few months. The second, at High Shot House, Twickenham, accommodating ten male patients, was opened by Mr. H. Branthwaite. The licensees agree that the act would be more useful if applicants could be admitted without appearing before a magistrate. At Old Park Hall, Walsall, employment is given to patients, who cannot afford to pay the usual fees, as an experiment. There have been no deaths at the retreats, or prosecutions instituted for offences against the Act during the year.

POPPIES.

THE wind-blown harvest stooks of ripened grain
Looked dull and dead beneath the drifting rain;

And flocks of brown and russet withered leaves
Swirled through the stretching avenues of sheaves.

Beneath the spell of an autumnal day
All living things looked chill and dusk and grey;

And 'mid my dreams and pensive fancies, born
Of sadness on a drear October morn,

I thought of that weird mystery of death,
That withers all things with its icy breath,

Taking from life its beauteous roseate bloom,
And shrouding love's sweet eyes in mourning gloom.

My soul asked of herself why death should be?
But silence sank around her like a sea;

And no response came from the mist-hid land
Where God hides all his wherefores in his hand.

Then, as the train whirled past a little fold,
Hemmed in by thinning hedgerows bare and cold,

I saw a clump of poppies, crimson clad,
And suddenly my heart was light and glad,

For with her gentle voice all Nature said,
Through those wild flowerets' sacrificial red,

"Thy sins, through Christ who tasted death for thee,
Though they are scarlet, white as wool shall be."

JAMES BOWKER.

GIRLS IN DRURY-LANE.

IN *The Contemporary* for May last there is an article styled, "From Thirteen to Seventeen," in which the writer gives an appalling account of the manners and conduct of "troops" of young girls, who spent their Bank Holiday at Hampstead Heath, where the writer happened to be. He says:—"Quite young, none apparently over sixteen or seventeen. I can safely aver that language more vile and depraved I have never heard from any grown men or women in the worst part of the town. The quiet working-men, among whom they ran in and out, looked on in amazement and disgust. One of them said, 'God pity the husbands of these by and by.'" The writer goes on to say that something must be done to try and take them out of the streets.

In that part of London that lies between Drury-lane and St. Clement's, many of the girls literally live in the streets. The same scenes and language may be seen and heard every evening, when schools are closed and work is done. To meet this evil, and help these poor girls, and gather them in from the lanes and alleys, "The Working Girls' House" was opened a little more than a year since. It was opened, in fact, at the request of some of these girls themselves. There is a large room for sewing and music classes, temperance meetings, &c.; over a hundred members have joined this part of the work. There are a Bible-class on Sunday afternoons, Gospel addresses, and occasional tea-parties and entertainments.

The girls come trooping in. They purchase and make their own clothes; they also learn a little cooking and house-work. The upper part of the house is furnished to receive a few friendless girls of good character, where they are kept until places are procured for them. The number of girls, who have come quite young and utterly alone in the City, shows the deep necessity for this and other "Working Girls' Houses." Since March last six definite cases of rescue have been received and helped; those not fit for service have been placed in Homes, where they are being trained and well cared for.

But help comes in slowly; this year the subscribers are not numerous enough to keep up the work; the workers appeal for help. Must they, for want of funds, send back the girls to the street corners, with all their foul, contaminating influences? The House is managed by a committee of ladies, who help in the work and take the different classes. Miss King, 73, Drury-lane, is the lady in charge.

NOTES FROM FRANCE.

Through the mysterious, and yet clear guidance of God, I have been taken into foreign lands almost every year, from one cause or another. This winter a sudden fever, caught in Mentone by one of my daughters, brought me to France. That interesting country is everywhere open to the Gospel in these days, and every effort to spread it has some fruit to show. We ourselves continue the Bible distribution in hotels, of which thirteen in Paris got those blessed Books for their bedrooms; and twelve in Bordeaux, amounting to 1000 Bibles. If funds were plentiful, the number of hotels provided with Bibles, in Roman Catholic France, might be multiplied. In every town we get some society of Christians to watch over the books, and it is most refreshing to hear how many bless those silent teachers at the close of a busy and exhausting day. Miss Hornbuckle, 3, Alexandra-villas, Brighton, is always willing to receive help for this mission work, and give information about it to those who wish to make inquiries.

I want to draw attention to a good evangelistic work in Pau, begun fifteen years ago. Many English who go to those lovely regions every winter, may be glad to know of it. At Jurançon, a little town close to Pau, there are about 400 Spaniards settled. Señor Marin, a fellow prisoner of Matamoros, settled there, after his expulsion from Spain. Work is better paid in France, and the Spaniards are strong and industrious, and the little settlement seems prosperous. Marin began to evangelise them, as they had no Spanish priest to teach them, and only imperfectly understood the French curé. Four or five families formed a little nucleus of a Protestant congregation, but Señor Marin died some years ago, and the work was nearly given up. Miss Whately encouraged Mme. Pozzy, the wife of the Pasteur Evangélique de l'Eglise Libre, to try to continue it through an evangelist, Señor Torribio, who with his wife live at Jurançon, and collect the people on Sundays and week-days; Sunday-school for children, mothers' meetings, spiritual meetings, &c., are held. Their great wish is to open a week-day school for girls. The boys come on Sundays, but the girls are kept away by the nuns, who instruct them in the day-schools.

If one had means for a better schoolroom, and the salary of a teacher, a prosperous girls' school might be begun, and much result be expected in future, from these Spanish children when they return home as grown up. Many of these families, &c., turn to work during harvest times, on the Spanish side. Anyone who wishes to help this Spanish mission work in Pau, can communicate either with Mme. Pozzy, au Presbytère, Pau, or Miss Hornbuckle, Brighton.

It was pleasant to hear the hymns sung in Spanish, that rich and beautiful language, and see the expression on the faces of these hard-worked mothers, who did not know how to read but knew them all by heart. Several of them had babies worthy of a Murillo's brush, and one longed to know those lovely babes growing up in the Saviour's knowledge from infancy. A few pounds given for that object would be well laid out, and as the work is begun, it is only needing to be kept up faithfully by those who are sitting in full Gospel light.

Basses Pyrenees. E. de Ramsay.

KINGSTON AND SURBITON Y.M.C.A.—A special mission to men has been held in connection with this Association by Mr. Swann Hurrell. The members, under the direction of Mr. E. W. Stringer, the secretary, worked hard to make the mission known. On Saturday, October 16, a prayer-meeting was held at the Y.M.C.A. Rooms, when the missioner gave an address to Christians on "True Manliness." The services commenced on the Sunday at the Albany Hall. The attendance was good throughout, and several open-air meetings were held in the town. The mission closed on October 26 with a thanksgiving service, when the hall was filled with both sexes. After Mr. Hurrell had given an address to the converts, Messrs. E. W. Stringer, W. H. Parslow, and Jays testified to the blessed results of the services.

GRAY'S-YARD RAGGED CHURCH.

Dear Sir,—Nearly a year ago your readers were reminded by Mr. Denham Smith of this work amongst "the casuals." They may like to know how it has fared with us since. This Mission being now well known all through the country, by the class of persons who attend, it is not surprising that our numbers have increased. We now sometimes have in the course of the Sunday as many as 600 persons. The sight is a terrible one, and I confess that after fourteen years' familiarity with it, I often wince before it. The tales to which I am compelled to listen after the services are indeed "strange tales"—tales which I could not, dare not repeat; they often come from those whose consciences are pricked when hearing "the old, old, story" of the Gospel told out. Certainly God has been in our midst, and it has been the sure knowledge of this that has sustained the helpers of this work week by week. I care not to attempt to number up conversions, although I believe there have been many, but would rather rest satisfied with never-failing promises, such as Psalm cxxvi. 5, 6, and 1 Cor. xv. 58, which refer to a day yet to come.

As regards supplies, our difficulties have been many and increasing. I have been more than once told that we are only wasting money on such a set of people, and that we had better shut up the place. Others think we might keep the doors open for Gospel work, but withhold the food. Yet, notwithstanding the various opinions expressed, we have held on our way, though it has been in a sort of "hand to mouth" fashion, and if funds come in, we hope still to go on. I feel persuaded that to stop the food would be to stop the work, for it is for the food alone, and not for the Gospel, that the greater number come. Many a one who has received everlasting benefit has told me that he came simply because he had been told he could get a meal there, and that nothing but hunger had brought him. Increased numbers have added to our responsibility, and the work is much hindered for lack of means. We have not a farthing in hand, and, worse than this, our account at the bank is considerably overdrawn. We now require weekly something like £2 10s. for food; then there are expenses for rent, &c. In addition to all this, we shall require £80 for our usual New Year's Breakfast, when about 1800 people come. Mr. A. G. Fraser, 4, Inverness-terrace, W., would thankfully receive any sums sent to him.

It has been considered necessary for me to leave the work for a time for rest and change, but I will gladly also receive communications as under until Christmas.—Yours truly,

1, *Carleton Villas,* Philip Gough.
Carleton-street, Weston-super-Mare.

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RESCUE WORK IN NAPLES.

It has been laid upon the hearts of some in Naples to open a "Home" for those who would be willing to leave a life of sin, and to earn honestly their daily bread by domestic work. It is thought prudent, however, to wait until another £100 has been received in addition to a small amount already subscribed. A most suitable and Christian widow has agreed to give her services as matron when required. About two years ago a girl of eighteen years was rescued from a legalised house of prostitution by a resident in Naples, and has given satisfaction to her employers. This encourages the friends interested to try and rescue others, but a Home must be open to receive them. A medical man in Naples says he has often been implored by the girls to try and help them out of their life of misery and shame. Surely our readers will lend a helping hand.

Further information can be obtained from Mr. Stephen Burrowes, 93, Via Pedigrotta, Naples; or Mr. John Meuricoffre, Banker, Piazza Municipio, Naples.

HOMES FOR THE AGED POOR.

Winter is about to set in, and we plead for our large family, divided indeed into eight homes, and occupying eighty-eight rooms, but numbering in all 117 souls. Most of these old folks have already passed threescore years and ten, while not a few are octogenarians. Winter to them is a trying time. They must be much shut in, and need the warmth and cheer of good fires to help them through the coming months. To supplement their own scanty means we require forty-four tons of coal, so as to provide each room with half a ton for winter use, and thus save much suffering and distress. Ten tons are supplied annually by individual kindness, leaving us to provide thirty-four tons.

Five of these "Homes for the Aged Poor" are at Minford-gardens, West Kensington-park; two are at St. George's-road, Notting-hill; one is at Walterton-road, Paddington.

The inmates are provided with a room rent free, their weekly incomes being derived from pensions, small annuities, and in some cases they are supported by their children. Many of them have seen better days, and through no fault of their own are reduced to poverty; with others, work was bread, and now that the power to work has been taken away, nothing but charity can help them. Their spiritual needs are not forgotten. In all the Homes religious services are held, and many happy instances of patience in suffering and contentment in poverty may be witnessed. With a goodly number we have reason to believe that "it is light at eventide;" with others, we have the hope that this rest in their declining years may prove a means of blessing to their souls, so that, when this life is ended, they may enter the better home above, and see the King in his beauty. A report, and all information as to the Homes, may be obtained on application to Miss Harrison, 5, Grand Acre-terrace, Anerley, S.E. C. E. Harrison.

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MISSION WORK IN BERLIN.

In a recent letter to Mr. D. Matheson, 120, Queen's-gate, S.W., chairman of the Foreign Evangelisation Society, Mr. Rohrbach writes from Bremer Strasse 20, Moabit, Berlin:—

We have moved to our new house and Mission-hall. We opened it on October 5, and many friends from Berlin and Charlottenburg were present to encourage us in our work. Several Christian friends have enabled us to build the hall, which will comfortably accommodate about 400 people, but we still need about £300 to have it free of debt. . . . Besides the hall we have convenient rooms for Sunday-school, Bible-classes, prayer-meetings, &c., and we expect great blessing. Best of all, our believing people are full of earnest zeal for the Lord, to spread the knowledge of his salvation among our fellow-men.

Mrs. Rohrbach has commenced her work among the women, in her mothers' meetings, which are well attended, and are means of much blessing to the people. We have about 200 children in our Sunday-schools, and the Bible-classes and prayer-meetings are seasons of much spiritual quickening. Last Sunday we closed our tent services in Charlottenburg, and we want now to hire a small hall in order to continue the work there. Of course, with the increase of our work our expenditure increases, and it is marvellous how the Lord has hitherto supplied all our need.

READING.—A four days' mission has been held under the auspices of the Reading Women's Christian Total Abstinence Association. Meetings for women only in the afternoons, and public meetings in the evenings, were held at the New Town Hall. Amongst the speakers were Mrs. Ormiston Chant, Miss Macpherson, Mrs. Anderson, and Dr. Kate Mitchell. The local ministers took great interest in the work, and the attendance was large, especially at the closing meetings. The mission was very successful throughout, and a good number of pledges were taken.

For the Young.

A GALILEAN PICNIC.

An Address to Children, in the Agricultural Hall, Oct. 24.

BY REV. DR. J. THAIN DAVIDSON.

"There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"—JOHN vi. 9.

(Concluded.)

I HAVE something else to tell you, and this is for the encouragement of the teachers. One morning, lately, I received by post a white cardboard box. I thought somebody I knew had got married, and was sending me some bridecake, so I gave it to my little girl, saying, "You open it, and see who has got married." When it was opened, however, there was a gold watch, without any name connected to it. I was very much astonished, as you can imagine; but by and by, when I opened my letters, I found one from a minister in the far North of Scotland, whom I had never heard of before. He said in his letter that an old lady, one of his parishioners, had told him that about thirty years ago, next month, I preached a sermon—I could have been little more than a boy then—from the text, "Jehovah-Jireh, the Lord will provide." And that sermon, he went on to say, was blessed to the conversion of that woman, who from that day to the day of her death, a few weeks ago, traced all her comfort and hope to that sermon. So when she was about to die she desired that I should have her gold watch as a memento of her. I did not want a gold watch, so I gave it to someone else. But there is the fact: I had never before heard of that woman, yet, after all those years, I learnt that that sermon, preached when I was little more than a youth, was blessed to her soul's salvation. There is not one but can do something to make the message of salvation known.

Another lesson is, *never forget to thank God for your food.* Jesus Christ gave thanks to God. He did not employ any chaplain to do it, but He said it Himself. Benjamin Franklin, when a little boy, lived far away in the country, and his father used from time to time to receive casks of preserved meat and so forth for the supply of his family. One day, when one of those casks of salted provisions came, he said to his father, "Had we not better say grace over the whole cask, and so save trouble?" Perhaps the idea was not quite commendable, but at any rate the story shows that little Benjamin remembered from whom all these mercies came.

Then, *never allow a morsel to be wasted.* "Gather up the fragments that remain, that nothing be lost," said our Saviour. There was a wonderful amount of bread left, but no fish, and those twelve basketsfull of crumbs must be saved for the poor. I am always grieved to see food wasted, though so often we find bread thrown into the streets. I think I never saw such abject poverty as in Palestine; the people there are very poor. After we had dined, these poor Arabs would come and not only pick up the crusts and morsels of bread that were left, but even orange skins and such things they would eat with avidity, as if they were just starved. "Waste not, want not," is a very good motto.

And, oh! *do not waste time*—those precious hours that can never be recalled. How many have to regret the waste of time. Even Queen Elizabeth, in her dying moments, would have given everything she had for hours which then she felt had been wasted. "Millions of money for an inch of time!" she exclaimed; "how I have wasted my time!" See to it, then, that you use these hours which God has given you to good purpose.

But the great lesson of all is contained in those words of our Lord, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." We have something more than our body to look to and feed and nourish. "Man cannot live by bread alone." In one sense he can. Give me plenty of bread and fish, and this body of mine can live very well on that. But I am something more than body. This soul of mine cannot live on bread and fish; it must have the living bread from heaven. And none need be without that bread. There is not one here whom Jesus has not promised to receive if you will only trust Him, and give yourselves to Him. Take Him, then, as your Saviour, trust Him as your Friend, serve Him as Master, and worship Him as God. And if you do this, He will make you truly happy, both in this world and in the world to come. You will then be perfectly secure for this life. There will always be some meal in the barrel if you trust the Lord. And when this little life is ended, you will be taken to that happy home in the world beyond, where there are no more hunger and no more thirst; no more sorrow and no more sin; where God shall be your exceeding great reward.

LETTING JESUS IN.

"Behold, I stand at the door and knock."—REV. iii. 20.

This is a text which even the very little children can repeat, and which many of them already know; yet it is one of the most wonderful texts in the Bible. It begins with a word that calls attention: "*Behold,*" as much as to say, "Here is a wonderful sight; stop and look at it: here is something worth seeing."

Yes, and it is worth seeing. Have you children ever seen a beautiful picture, or a photograph of it, which illustrates this text? It shows a door which has long been shut, for the ivy is growing over it, and the weeds are tall in front of it, and at this door Someone is standing. He has a light in his hand, and there is a crown of thorns on his head, and He is knocking at the door, listening to hear if anyone is coming to open it, and his face is so loving and yet so sad. You wonder as you look how anyone can keep Him waiting. What is the door which you see in the picture, and of which this little verse tells you? Most of you will say at once, "It is the door of the heart." Yes, the door of your own heart. But some may say, "I don't understand that; has my heart a door? and how can I open or shut it?" Your little heart, your love, is like a house, large enough to hold a great many things and people. There is a place in it for father and mother, and sisters and brothers, and many friends; a place, too, for the books you like and the little treasures you prize so highly. But it is a house that should have a place in it, the largest place of all, for Someone better even than father or mother—Someone who has died that He might have you always with Him now that He lives in glory: that wonderfully tender Friend who stands in the picture waiting and listening.

I wonder how many of you have opened the door to this Friend, this loving Jesus, and have asked Him to take possession of all the house, have given Him your love and trust. Some have shut the door tightly; they are afraid that if they let Jesus in, He will turn out some of the things there—some, perhaps, that they dearly love. He will only turn out the bad things—the naughty tempers, the cross looks, the selfish ways, these which often make you very miserable and very unhappy. I have heard people say, "I don't want to let Jesus in yet, because He would make me dull and gloomy." No, no; that is what Satan is trying to make you believe; but when Jesus comes, He comes to make you glad and happy. He brings a light with Him which will shine even when you are in trouble and sorrow. I have known many children who have let Jesus in, and they could tell you how happy He makes them, and how He brightens all their lives. One wrote to me, "It is so nice to think that whether I am writing a French verb or a Latin exercise, I can do it all for Jesus."

How does He knock at the door? In some quiet time at mother's knee, some words your teacher spoke in the Sunday-school, when that little voice we call conscience has spoken more loudly than usual, have you not said to yourself, "I wish I loved Jesus"? That was when He knocked, and waited for you to let Him in. Then, perhaps, some little friend of yours was taken ill, and died, or one of the dear ones at home was taken to the Father's house above, or you yourself were very ill. These were times when God knocked again, but you did not open to Him. Now, again to-day He knocks in these words; will you keep Him waiting still? Will you not rather say to Him—

O come to my heart, Lord Jesus, come,
There is room in my heart for Thee.

Streatham. JANET CLARK.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Nov. 14, Mark xii. 13—27; Nov. 15, Mark xii. 28-44; Nov. 16, Mark xiii. 1—10; Nov. 17, Mark xiii. 11—23; Nov. 18, Mark xiii. 24—37; Nov. 19, Mark xiv. 1—16; Nov. 20, Mark xiv. 17—31.

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AMONG FLEMISH WORKPEOPLE.

DEAR SIR,—I have lately received from Pastor de Jonge, of Brussels, a letter communicating his decision to devote himself entirely to the work of evangelisation, which he has successfully carried on for some years past in the working-class districts of Brussels. Pastor de Jonge has gained the affection and esteem of those amongst whom he labours, and is aided by an efficient staff of earnest workers, some of whom are evangelists and students from his town training-school, whilst others are young people, members of the Dutch Church of which he is pastor. The effort originated in a mission started in connection with the Monthly Tract Society's kiosk at the Brussels Exhibition of 1880. It was for a time conducted by an undenominational committee in Brussels, in correspondence with one in London, but subsequently, with the full approval of the London Committee, M. de Jonge undertook the entire responsibility. Of late almost the whole pecuniary support of the mission has devolved upon M. de Jonge's countrymen, the Dutch, aided by a small annual grant from the Foreign Evangelisation Society. It was one of the dying requests of the late Miss Esther Beamish, who knew Belgium so well, that this noble work should be sustained by her friends in England. Pastor de Jonge writes:—

"The Lord has blessed us in a most striking manner. He has permitted us, in three different places, to carry the blessed Gospel to the poor neglected Flemings of this Romish city. But the extension of the work has constrained me to make a change in my position. As you know, I am the pastor of the Dutch Church. But the work of evangelisation, commenced by English brethren in 1880, and which has since devolved upon me, has been so blessed by the Lord, and has become such a power in Brussels, that I can no longer divide my strength between my flock and the work of evangelisation. I must choose. Either I must continue to be a pastor, and let the work drop, or I must resign my pastorate, in which another brother can succeed me, and trust to the Lord for my livelihood."

I have only to add that Pastor de Jonge is solely responsible for rent and other expenses of his mission, and that if any of your readers should feel it laid upon them to assist him, they can do so through Mr. Donald Matheson, 120, Queen's-gate, S.W., the treasurer of the Foreign Evangelisation Society. The worthy pastor, whose address is 31, Rue de Berlaimont, Brussels, will also be very glad to have a call from any English Christian passing through Brussels. Meetings are held every evening in one or more of the mission rooms. M. de Jonge regretfully states that during the past summer he has not had the visit of a single English Christian. I may also add that he holds Flemish services weekly in some of the mission halls of the Belgian Evangelical Society, recently described in your columns; the work referred to by Mr. Wood is carried on in French amongst the French-speaking population.

Yours in the Lord's service,
JOSEPH G. ALEXANDER.
Bridwold, South Croydon.

EDINBURGH GRADUATES IN VIENNA.—Drs. G. P. Smith and Rainy (Principal Rainy's son) addressed a meeting in the Scotch Church, giving an account of their conversions, and details of the wonderful work among the Edinburgh medical students during the last two winters. This new departure was very acceptable to their hearers.

MISS MACPHERSON'S PROTEGÉS.

To my Dear Young Friends in Canada.

Ve have left dear Canada, and crossed the great tlantic, for the thirty-sixth time, to do for other ttle children, by God's help, what we have done or you. I ask your prayers that the coming vinter may be our fullest and best in the Home t Hackney, where many a happy time we have ad together with kind friends, reading the preious Bible. Often we long to see you each one, nd talk and sing again together our loved hymns bout Jesus and his love.

The time spent at the Stratford Home was ery restful; many an old boy and girl paid us a isit during the months of August and September. 'he elder ones who are holding on to the narrow vay find that the trials of life are much lightened y having Jesus as their never-failing Friend nd Counsellor. Others, who have grown up to e young men, do not endeavour to keep their ituations, so, like a rolling stone, they gather othing in the Post-Office Savings Bank. Last vinter several spent their savings in taking a rip to England, but all had to regret it, and vith difficulty they got back again to Canada, eir money having been spent in the foolish ustom of "treating" their old companions. mongst the 210 who arrived at Stratford this ummer, 50 were the youngest, sweetest little ets for adoption; only 20 of them now remain, ntil the right home opens up for them.

We know many of you, if able, would like to end a loaf of bread to feed these little pets; we ook up to God for every bit of bread, and every arment, continually asking Him to keep us om going into debt. We believe in "Ask, and e shall receive." In London, where we live, ere is great want of employment, hence much isery from lack of food and shelter. Those of ou who remember to pray, do not forget us day y day. Your letters are always a great cheer. ext to hearing that you have become Christians, e have great joy in knowing that you are growg up useful members of churches where the ospel is fully preached; also attached to the unday-school, and fitting yourselves to become achers of little children.

Miss Webb, who went to China in 1885, is etting on with the language; Mr. Fred. Auvache also doing the same in India. Mr. Jackson nd Mr. Saunders returned with us from Canada, nd will prepare to go to the heathen. May any more be "called" and "chosen" to follow em. Meanwhile, pursue your education steadily uring the winter. It is the diligent whom od calls into his vineyard. Should trouble efall you, remember my sister, Mrs. Merry, or r. William Merry, will gladly give you counsel; you are lonely, tell Jesus; if tempted, tell esus. He can help you, and He is ever ready forgive the penitent child.

Let me give you some notes on Bible searching at may be helpful to you:—

CHRISTIANS—WHAT THEY ONCE WERE.

Dead in trespasses and sins (Eph. ii. 1).
Under the power of the devil (Eph. ii. 2).
Fulfilling the desires of the flesh and mind (Eph. ii. 3).
Christless, friendless, promiseless, hopeless, Godless (Eph. ii. 12).
Guilty before God (Rom. iii. 19).
At enmity with God (Rom. viii. 7).
Loving darkness rather than light (John iii. 19).
Serving divers lusts and pleasures (Titus iii. 3).

SAVED THROUGH THE BLOOD OF CHRIST—

Given as an atonement (Lev. xvii. 11).
Shed on Calvary (Matt. xxvii. 24; John xix. 34).
For the remission of sins (Matt. xxvi. 23; Heb. ix. 22).
For our justification (Rom. v. 9).
For our redemption (Eph. i. 7; Col. i. 20; Rev. v. 9; 1 Pet. i. 18, 19).
For our cleansing (1 John i. 7; Rev. vii. 14).
To bring us nigh to God (Eph. ii. 13; Heb. ix. 12).
To make us conquerors (Rev. xii. 11).

CHRISTIANS—WHAT THEY NOW ARE.

Alive unto God (Rom. vi. 11).
A new creature (2 Cor. v. 17).
Accepted in the beloved (Eph. i. 6).
Forgiven (1 John ii. 12).
Cleansed and justified (1 Cor. vi. 11).
Sons of God (John i. 12; 1 John iii. 1).
Heirs of God (Rom. viii. 17).
Beloved of God, called to be saints (Rom. i. 7).
Partakers of the heavenly calling (Heb. iii. 1).
Raised together, and sitting in heavenly places with Christ (Eph. ii. 6).
Blessed with all spiritual blessings (Eph. i. 3).

Now, my dear Canadian friends and children, who have passed through our Homes, as age is increasing, and my ability to come and see you is lessening, may I ask you to keep up the connection between us by taking a copy of The Christian week by week, at your own charges? The rate is two dollars a year, with a monthly copy of *The Herald of Mercy*. Address: Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C., London, England. For more than twenty years I have been a contributor to its pages, and so long as I am spared to work for the Master you would be able to follow the work in the dear old Homes, as well as God's work throughout the world. You and I would thus keep in harmony until we meet, I trust, with Jesus in the everlasting home above.

In The Christian, also, you would read letters from time to time from those now in China, India, and Africa, who are labouring among the heathen. They have aided us in your training, and are showing you an example of my desire, before God, that when you are converted, many of you may be called into fields of usefulness in spreading the Gospel.—I am, yours ever faithfully in the Master's service,

Annie Macpherson.

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WORK AMONGST PRUSSIAN JEWS.

Two Jewish brethren, Messrs. David Baron and Henry Barnett, working in connection with the Mildmay Mission to the Jews, are now making a three months' tour through North-east Prussia, preaching to their fellow-countrymen. From Mr. Baron's diary we glean the following particulars:—

They commenced work in Stettin on Sept. 17. In that port there are from 2500 to 3000 Jews, mostly of the wealthy rationalistic class, and they have a magnificent "Temple." During the day many shops were visited. The reception accorded to them varied, but opposition was most frequent. Some were disposed to argue, and a few accepted copies of the New Testament. During the day they distributed fifteen copies, but of these eight had to be in German, as the receivers did not know Hebrew. The following day, while visiting, they were inveigled into a house, where two Jews, after asking them about the New Testament, attacked them, but they escaped without serious injury. Although it was the Jewish Sabbath most of their shops were open. Many of the Jews listened, and they were enabled to preach Christ to them. On Sunday the 19th, after service they went to the house of an influential Jew. His room was full of Jewish neighbours, who conversed freely, but said they only looked for a higher civilisation and the brotherhood of man.

The next day Mr. Baron went to Greifenhafen to visit the Jews there. The Rabbi taunted him with the fact that the drunkards and criminals were the Christians. He distributed five New Testaments, and returned to Stettin the same evening, where the co-workers had the joy of hearing one Jew say that henceforth he would be a Christian.

They left Stettin on the 21st for Stargard, travelling with some Jews. The President of the Synagogue received them kindly, and directed them to the Rabbi. Some opposition was met with in the evening, but thirteen gladly accepted New Testaments. The morrow was market-day, when groups of merchants gathered round them, who accepted copies of the New Testament and tracts.

They left that town in the evenings, and have since that time visited Stolp, Marienburg, Dantzig and Elbing. At Stolp, their supply of German Testaments was insufficient, and they purchased others at a Jewish shop. Work at Dantzig was commenced on September 24. Many corn merchants from Russia were in the town, and they had to endure much opposition, being threatened with expulsion, but some listened attentively, and were anxious to hear the Gospel.

CHRISTMAS LETTER MISSION.

During the Christmas and New Year season of 1885-6 about 600,000 illustrated letters were distributed. For every class the C. L. M. letters are now prepared. The new Occasional Letters supply a need not always met by those issued in sets, which are directly evangelistic. One of these, enclosed in its Christmas envelope, with an added word or two from the sender, will often brighten a lonely Christmas and cheer a solitary sick-bed.

But the largest distributions of the C. L. Mission are those of the letters for general use, commonly known as the "G. U." Letters. These letters being adapted for distribution among policemen, sailors, soldiers, miners, servants, &c., and for general parochial and district purposes, have carried the Yule-tide message far and near, while illustrated letters for children and young people, for the aged, &c., are on the catalogue.

Helpers are specially desired who will organise for single Institutions, or departmental distributions for factories, infirmaries, &c., and especially for the large London Unions. The mode of organisation is so simple that an invalid from her sofa can arrange on a larger or smaller scale with little exertion. Secretaries will everywhere be thankful for promises of such co-operation.

District and village organisers are also much needed. Many C. L. M. helpers of early years have been removed. As the general subscriptions are devoted exclusively to the free grants of letters and Scripture-cards, distributed through the Secretaries, it is earnestly hoped that new friends may be raised up. A few shillings will supply a small institution with the "Letters from the King;" and for the Christmas Postal Service every form of supply is welcome.

In all parts of the world, by means of these simple messengers, the good news of life through a crucified Saviour will be proclaimed. Among the snows, to the scattered lumberers of Canada, and in the ports and camps of Egypt and the Mediterranean; in islands of the Pacific, and in the wards of City hospitals and infirmaries; in garrisons of the Punjaub, and amongst English sailors in Japan; in solitary attics, and amongst the employés of busy factories; among railway servants in India and Burmah; to the Chinese of American laundries, and to the telegraph workers who link England with America; in remote villages, and amongst the sad outcasts of street and dock; in foreign cities and mountain châlets; to the deep-sea fishermen, and to the toilers of South American regions, the same tidings will be sent forth with the individuality of personal persuasion. But the widest and most carefully organised distribution is of no avail without the Breath of Life, by which the humblest instrumentality may become the power of God unto salvation. In the world-wide Christmas Letter Mission Prayer-meeting of Christmas Eve *will you join?*

Full particulars of the C. L. Mission work, and a paper on "Hints to Workers," may be obtained by application (with addressed postal wrapper) to Miss Bewes, Central Secretary, 67, Ladbroke-grove, London, W. A "specimen packet," price 3d., a "letter and card packet," price 1s. 6d., or a "complete sample packet," price 4s., may be obtained, post free, by application to the publishers of the Mission, Messrs. Hazell, Watson & Viney, 6, Kirby-street, Hatton Garden, E.C. The Hon. Treasurer is Miss E. Steele Elliott, 66, Mildmay Park, N.

We have received from Messrs. Hazell & Co. specimens of the literature sent out by the Mission. The letters are printed in clear bold type, and the Gospel message is given in the form of a personal appeal. A special series is addressed to children, and is more fully illustrated. Some seasonable greetings in verse are also provided, printed on note paper, with envelopes to match. The Christmas cards are neat in design and colouring; all bear a text of Scripture.

THE JESUITS IN INDIA.

Dear Sir,—It is not only in Europe that the Jesuits are showing renewed activity, nor in Glasgow only that they make use of the law to get children under their influence. From a report of the work of the missionaries of the Bala Society, on the West Coast of India, I translate the following, in order that sympathy, prayer, and watchfulness may be quickened.

In the region where these beloved brethren labour, there are very numerous Romanist communities, dating back their origin to the Jesuit missions of the sixteenth and seventeenth centuries. They have little to distinguish them from the heathen around them, and used, till lately, to be under the care of men of the Carmelite order; but quite recently they are showing great activity; the Jesuits have once more appeared on the scene, and to-day Mangalore is the seat of a Jesuit bishopric, with convent and fully organised schools. They seek in every possible way to hinder the work of the evangelical missionaries—nor is this, from their standpoint, to be wondered at.

Mr. Schmolk, the superintendent of the girls' boarding-school at Chombala, gives the following sad case:—"A widow, who about six years ago, came out of heathenism, had her two girls in our school. This poor woman fell into sin. Seduced by a Roman Catholic, she gave birth to an illegitimate child. This necessitated her being excluded from the fellowship of the Lord's table. She at once threw herself into the arms of the Jesuit Mission, who sent her to the Nunnery at Mangalore, where she was readily welcomed. Presently I received a demand to give up the two girls, aged respectively fifteen and twelve. For nearly a twelvemonth I resisted all these demands, but was at length summoned to the District Court at Tellicherry, and required to produce the children. All that I could urge and prove as to the mother's immorality and unfitness for the charge of two girls went for nothing. It was decreed that by October 14 (last) I should deliver the poor girls to the custody of whomsoever the mother should appoint. I have had, accordingly, to deliver them to three nuns. Never have I been so utterly heartbroken as when I had to obey such an order from a British Court. The poor girls themselves, especially the elder, who had but lately been received at the Lord's table, cried to us, who were helpless in the matter, to save them from that which to them seemed so terrible. The elder one, poor Naomi, said, 'Oh! pray for me, pray for me, and if you hear that I have denied the Saviour, never believe it.'"

J. G. Halliday.

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EVANGELISATION IN BAVARIA.

I noticed in your report of the recent Mildmay Conference that Bavaria was mentioned as hardly being touched by the Gospel. You will be glad to learn that a door has now been opened here. A few Christians of Bambery had been long and continually praying that God would send his servant, Dr. Ziemann. He came some time ago, and we were anxious about his reception, as the greater part of the population are Catholics, and only 4000 Protestants scattered amongst them. But God did above all we expected. A Catholic landlord gave his hall free of charge for the meeting, and refused to take any pay for light and attendance. Catholics, as well as Protestants, representing the highest as well as lowest station of life, came in such crowds, that the hall proved far too small. The Gospel declaration was listened to from beginning to end with deep attention; a solemn impression has evidently been made. There is quite a stir about it in the town; even a Catholic newspaper gave an account of the meeting, without one word of opposition.

There is a little colony of English Christians, but no one to hold services or give otherwise spiritual ministrations. Perhaps some one willing to serve God may feel inclined to settle for a little while in this picturesque old town. E. v M.

SERVANTS IN FAMILIES.

A FRENCH OPINION.

Some months ago, passing through Paris, we bought a copy of *Le Petit Journal*, in which we found the article of which the following is a translation. It is reproduced here because much of it would apply to English no less than to French domestic life:—

The serious problem of domestic life has just been studied afresh, but this time by a man whose position has enabled him to see near at hand the great dangers of an organisation without any control or guarantee.

M. Bouniceau-Gesmon, *Juge d'Instruction* in Paris, has had possession of all the papers in connection with several recent celebrated criminal cases . . . and he has written a book, "Domestiques et Maîtres," of which the fourth edition has just appeared. The book is he work of a moralist and reformer.

It was, however, impossible not to blame the imprudence and selfishness of hose mothers who abandon their children to depraved domestics, and who continue their life of fêtes and pleasures whilst the poor little creatures are ruined (*flétris*).

After a summary of the iniquities of the criminal cases, the author exclaims:—"Sad mothers of families indeed, and quite unworthy of the name, are those women who dote upon worldly pleasures and fêtes, which are as unsatisfactory as infatuating, and who, in order to gratify their coquetry and vanity, regard their children as a weariness to be got rid of, and do not hesitate to sacrifice duty to pleasure, by removing them out of their path, giving them up without surveillance to the first girls they find, whom they get to know by chance, upon the commonest information!

"God knows the number of these unnatural mothers, who in our days have their heads turned by the attraction of luxury and the seduction of the world! To these women, without moral education, the husband is only a discordant note in their lives, and the children only playthings to be amused with at certain times, and to be put aside at will. Try to speak to them of duty, sacrifice, and devotion! Away with it! It is a language unknown to their heart!

"'What! shut ourselves from the world, and bury in the insipid calm of domestic life those charms which nature has bestowed, and condemn ourselves to pass our youth prosaically bent over a cradle, as sentinel, to preserve the treasure it contains from the approach of, and contact with, vice!

"'Is not the servant who arrived yesterday from the registry office there to replace the mother and to keep good watch? And cannot one in all security shine, sparkle, and whirl, smilingly sinking in the arms of an elegant dancer to the sound of the orchestra, amid the dazzling lights?'

"What does it matter, that during this voluptuous intoxication, debauchery sits at the pillow of the child, ruining it for ever by its impure contact? Has not the mother triumphed in the enjoyment of general homage and adulation? has not the cup of pride been satisfactorily emptied?

"I must say, however, that careless depravity is an exception; but it is enough that there have been instances to make it desirable that a remedy should be sought."

In the families of the middle-class in Paris, the servant is not sufficiently considered; she is and remains a stranger. This girl, who comes from no one knows where, and upon whom devolves the care of the house and children, is held' in perpetual suspicion; when not regarded even as an enemy.

M. Bouniceau-Gesmon would have her to be part of the family, that she might have her interest in it, and he believes this to be possible, even in Paris.

The first condition in order to this is to train one's own servants:—"In order to have good servants, care is needed not to follow the blind routine of the majority, which consists in taking them when their habits are formed, and when often already grown old in the vices of their profession. And instead of waiting until they have run from one house to another, by which they have only learned the half of what they ought to know, take them when quite young, and train them, adopt them, so to speak, and ameliorate their physical and moral condition, in exchange for their service and attachment, which, indeed, is the duty of every upright man who understands the laws which morality and social order impose on us. Recreation should be provided for them at home, and they should share in the joys of the family; and when thus taken young into one's service, they should be treated as the children of the house, and become their companions, the most assiduous care being given to their religious and moral education.

"Then, if domestics are to become attached to those who employ them, their interests must be considered, and their wages progressively increased; if there are several servants in a house, their place should be appointed, and if their qualities accord with this position, then their lives should be made as agreeable as possible, and their future provided for. The best plan would be that masters and servants should uuite in forming a society, so as to assure a retiring fund to provide pensions for old and good servants who can no longer work. There are very few masters in France, who have any regard for the security of their homes, who would refuse their mite to this work, which might become rich immediately. Is it not just that a good servant who has served well all her life should have an assured retreat in her old days? And would not the hope of this, after say twenty years of service, encourage a servant to good conduct?"

It appears to us that the money which falls to the State through lack of heirs, and which amounts to several hundred thousands of francs annually, and which, being an extra supply, cannot be reckoned in the necessary budget, might be, if not the whole, yet in good part used as pensions for such persons. Nothing could be more rational and justifiable than such a use of this money, for is not the accumulation the result of the combined labour and economy of the family? And, the family becoming extinct, is it not just that the treasure amassed by it, and thus become a windfall, should return to the social family, of which the individual family is in reality the personification?

BLIND IN CHINA.—Mr. W. H. Murray, the Peking agent of the National Bible Society of Scotland, has returned home on furlough afte fifteen years' service. He has made long journey in North China and Southern Mongolia. His chie labours, however, have been confined to the city o Peking. He has been a great advocate of Melville Bell's system of visible speech, which h adapted to the Chinese. He also inaugurated school for blind boys, and taught them the Braill system. A "working woman" has offered £100 provided that nine other persons will give a simila sum before the close of the year, or that eightee persons will give £50 each. Mr. W. J. Slowan Secretary of the Bible Society in Glasgow, will b glad to receive responses to this challenge on Mr Murray's behalf.

A MISSIONARY FAREWELL.—The Committe and friends of the Christian Vernacular Educatio Society for India met on Friday, Oct. 22, at th office, 7, Adam-street, Strand, to bid farewell t Dr. Murdoch on his return to India. The Earl o Northbrook presided, and said a few words o kindly farewell. Rev. William Gray, of th C. M. S., Rev. John Sharp, of the B. and F. Bibl Society, Rev. James Johnston, and Mr. Henr Morris, Hon. Sec. of the Society, spoke in recogni tion of Dr. Murdoch's great services during mor than forty years, and several brethren commende him and his work to the protection of the Lord Dr. Murdoch left England in the *Dacca*, on Thurs day, Oct. 28. The chief work of this Society, o which he is the Indian agent, is training nativ Christian teachers, and preparing healthy nativ literature with a thoroughly Christian tone. special effort is being made at the present momen to give an impetus to the latter department o labour.

MR. AITKEN AT NORWICH.

Mr. Aitken, writes a correspondent, has lately concluded a mission at St. Michael's Coslany, Norwich, and we have reason to thank God for a very blessed season of refreshment and revival which has been vouchsafed to us. During the second week of the mission the church was crowded at the evening services, and there were also large attendances at the morning meetings, when addresses were given upon subjects of a very practical character connected with the Christian life—service, temptation, worldliness, the prize of our vocation, and Holy Communion, being the topics treated in these addresses.

In the evenings a very solemn feeling seemed to prevail, during the second week especially, and many remained behind each night for counsel and direction, while night by night Mr. Stephens held meetings for the deepening of spiritual life amongst Christians in the Mission-room after the sermon in church was ended. Mr. Stephens has also had large gatherings of children and young people, in which a very deep and manifest impression seemed made upon his youthful auditors. He seems to have an astonishing faculty of fascinating the young. His bright face and cheery tones seem to win their confidence at once, and make them feel as if they had found a real friend in him. Mrs. Crouch has daily addressed gatherings of women only in the Mission-room, and her labours have been, we believe, much blessed of God.

Our hearts are full of joy and praise at the many answers which have been granted to our prayers. Between 300 and 400 gathered round the Lord's table at the thanksgiving services on Friday. Mr. Aitken has proceeded to Birmingham to conduct a mission at Aston Parish Church.

EMIGRANTS' HOME, BLACKWALL.

I have lately paid several visits to this Home, and I should like to give my testimony to the marvellous order which prevails, and the comfort and cleanliness which invariably call out grateful acknowledgment from the emigrants. For some years a fruitful work for the Master has been carried on quietly and unobtrusively, but with precious results in the winning of souls. The atmosphere of the Home is one of peace, and all who visit it become conscious of a quieting influence, which reaches alike the Christian workers and the roughest of the poor fellows, who are under a roof given up, in small as well as great matters, to the guidance of the Lord.

One must be present at one of the Gospel meetings held every evening to appreciate the value of such a Home for those on the eve of embarkation; hundreds of souls have been born again, and backsliders brought back to the fold by the stirring Gospel message faithfully given in those little meetings. Last week 450 emigrants,—men, women, and children,—were in the Home for several days. Lord Radstock and other Christian friends preached the Gospel with very good results. I have seen the testimony of men and women from far-off lands, the whole current of whose lives has been changed and purified by the knowledge of Christ, gained often the night before embarkation. Their letters overflow with gratitude and thankfulness to the workers at the Home.

Left-off clothing, both for children and adults, will be very useful, as well as toys, books, &c., for children. Many of the large families who are constantly passing through the Home are insufficiently provided with clothing for their long journey, especially those coming from Ireland. It would be a great kindness if any of your readers would enable Mr. Wilké, the Superintendent of the Home, to supply their deficiency.

A Worker.

A BOON FOR YOUNG WOMEN.

During recent years, much, but not too much, attention has been directed to the dangers which beset young women when travelling without friends or protectors, and to the many traps that are laid for alluring the inexperienced to destruction in all great centres of population. Many efforts have been made to remove and counteract these evils, and amongst the varied agencies engaged, none has been more successful than Y.W.C.A.'s.

In connection with these organisations, a society named the "Traveller's Aid" was started in 1885, and since that time it has accomplished much. Its local secretaries meet girls on their arrival in towns, where there is a branch, and will assist them to obtain employment. An agent visits all the London railway stations regularly, and a second, who speaks several languages, engaged in conjunction with the Society for the Protection of Jewish Girls, visits the boats arriving at St. Catherine's and Blackwall Docks to offer help to any young women who need protection. A lodging-house has been opened near one of the large railway stations, and others are in contemplation. Placards giving the addresses of Y.W.C.A. Homes and that of a lady resident in the place, have been hung in the waiting-rooms of many railway stations in the United Kingdom.

It is, however, when landing from the steamers at continental and colonial ports that protection is most necessary. To meet this need, in addition to such agencies as have been mentioned, handbills have been issued, warning young women not to accept offers of help from unknown persons, nor to go to any address given them by strangers. This warning is printed in English, French, and German, and below the warning addresses in a number of towns are given, to which the young women may safely go. These papers are hung up in packets on board the steamers, so that passengers may take copies away with them. The lists of names are varied, according to the route and destination of the boats.

We would commend the organisation to those interested in young women, and would urge our readers to provide any whom they may know about to travel with the addresses of the local secretaries in the towns to which they may be going. These may be obtained from the secretary, Miss E. Dimock, 16a, Old Cavendish-street, W., who would also arrange to meet girls at the railway stations, if due notice of their arrival be given.

RICHARD WEAVER IN ST. GILES.

A noticeable feature of Mr. Weaver's five days' mission here last week, was that all the meetings were well attended by the rougher class of men inhabiting the network of dingy streets and squalid courts and alleys of St. Giles. We are happy to record the blessed fact that many souls found peace in believing God's message of redeeming love so powerfully delivered evening after evening by the veteran evangelist. It is hoped that he may visit St. Giles again for a longer mission early in the coming year.

Mr. George Hatton's presence at two of the meetings was welcomed with much joy by his people, who sorely miss their pastor in his protracted absence from his loved labours in their midst. The earnest band of workers by whom he is surrounded were to be seen after each meeting dealing with numbers of anxious inquirers in the rooms at the rear of the chapel.

WESTBOURNE GROVE Y.M.C.A.—On Tuesday, Nov. 3, the first annual meeting of this branch was held in the hall, Queen's-road, Mr. J. D. Allcroft in the chair. The report read by the Secretary, Mr. Wild, showed that there were eighty-one members and eighty associates. During the year a good work has been carried on amongst commercial young men, and many have been gathered into the fold of Christ. Two very stirring addresses were given by Mr. W. Hind Smith and Mr. Oscar Owers. The hall was crowded to overflowing. During the evening a selection of sacred pieces was rendered by the "Kildare Mission Choir."

THE McALL MISSION.

Pasteur Theodore Monod, of Paris, sent this year to Glasgow to give an account of how the McAll Mission influences his countrymen, gave a quaint address in the Christian Institute to an audience composed of all denominations. He knew that when we sent missionaries to China, we liked to secure a native to hear his mind on the subject. So he had come in his native costume—which he was sorry was not more curious or attractive—to give the French side of the story. To tell the truth, he and a few other ministers with whom Mr. McAll held a small conference in 1871, thought he might do pretty well for an Englishman, with his evangelical halls in Paris. Mr. McAll had shown that they themselves did not understand the way to the hearts of gay Paris. Speaking a peculiar French, he had found a way with loving, broken words and kindly hand-clasps, to the hearts of men, women, and children. The truth is not only accepted, but seized by his listeners, and they are saved, not by the sign of the cross, but by its power. For the first time financial difficulties hamper the Mission's progress, and a few outlying stations have had to be abandoned meantime. They are loath to lose one of the 80,000 worshippers, but unless money comes in they must.

Mr. McAll's labours are telling on him, and, to curb expenses, he has quietly parted with his paid assistant, to burden himself still more heavily. Scotland has been faithful in helping, both with prayers and money; would it be too much for her to give Mr. McAll a Secretary? Converts from the Mission are full of love and zeal; the missionary in wild Corsica has the full confidence of the people, one man coming to consult him about an enemy he desired to shoot! After one, two, three prayers, the missionary soothed the man, and the enemy was not shot that time.

If Mr. McAll's broken French is as expressive as Pasteur Theodore Monod's gestures, spiritual difficulties in the McAll Mission should pass away as surely as financial ones should do after hearing that quaint address.—*Christian Leader.*

In a letter on this subject, Miss Louisa Cavendish, 19, Chester-street, Belgrave-square, writes:—The McAll Mission has studded the great city of Paris, and some of the more important provincial towns, with centres of Christian light, and, in so far as it is possible to form an estimate of results, they have been almost without precedent in the annals of mission enterprise. For the first time for centuries the Gospel can be preached without hindrance in that land of superstition and infidelity, and an open door, surpassing all expectation, is found in the general willingness of the people to listen to the simple story of the love of God in Christ. What wonder, then, that the zealous agents of the Mission, yielding to earnest solicitation, have pushed their efforts far and wide.

This most blessed work is crippled by a deficit of some two thousand pounds; it is compelled to withdraw from fields already occupied, and in other ways obliged to narrow its sphere of usefulness. Should it be so? Ought not Christians in England rather join with helping hands in Scotland and America to relieve the devoted servants of Christ of wearing anxiety; to prevent the abandonment of newly-conquered outposts, and to multiply the means of scattering the bread of life among the millions of spiritually destitute who lie at our doors? I write to ask Christians of all denominations to interest their friends in the work. What is specially asked is, that those who have the opportunity will aid by means of drawing-room meetings.

On November 11, Mr. S. R. Brown, one of the most successful of the Mission's evangelists, will arrive in England; he will be prepared to address meetings, and to give every kind of information. As Hon. Secretary of the London Ladies' Auxiliary, I shall have much pleasure in supplying information, and rendering assistance in arranging for meetings.

Notes and Comments.

OUR next issue will contain portrait and biographical sketch of Mr. Ira D. Sankey; with a new song composed by him.

The friends of the McAll Mission are requested to join with the workers in Paris in observing Friday, 12th inst., as a day of special prayer on behalf of the work and its needs.

The interest in the annual concert of prayer arranged by the Evangelical Alliance is growing yearly, as evidenced by the fact that the number of copies of the Programme now issued, from the Alliance office alone, amounts to about 70,000. In addition to this it is translated and circulated in many languages, including Greek, Turkish, Arabic, Japanese, Chinese, and others, besides various European languages. The document is also reprinted in English by tens of thousands, both in this country and in America. See page 16.

We understand that Mr. John M. Scroggie has arranged with Mr. Samuel McKenzie that the latter should go out as an evangelist under his charge. Mr. McKenzie has been very successful in Campbeltown, N.B., where he has been a missionary for some years. He has also had remarkable blessing in several places where he has conducted evangelistic meetings.

We welcome into the journalistic brotherhood *The British Weekly*—latest born of a prolific race. Without being able to discover any specially vacant niche for it in the temple of literature, we recognise in its first issue signs of a vitality that will carve an ample niche for itself. It has made a distinct mark in its census of attendance at public worship. How far the churches themselves are responsible for their powerlessness, as a rule, to attract the multitude, we do not undertake to say. That the masses *can* be drawn to hear the Gospel, and held too, was fully proved by the two missions of Messrs. Moody and Sankey; and is proved to-day in many a theatre, music and mission hall.

Our young contemporary is radical in its politics. It is a "believer in progress," because it believes "in the advancing reign of Christ." We are sanguine as to the power of democratic rule to bring in the Millennium speedily; but if *The British Weekly* will help to educate the British workman in the principles of godliness, and righteousness, and holiness, it will do far more than justify its existence. The editor of the new paper, we may add, is Rev. W. R. Nicoll, who so ably conducts *The Expositor*. We heartily wish him bodily health and mental vigour for his fresh task.

It may have been discourteous, and even unmannerly, of Mr. F. N. Charrington to insist on unburdening his soul within the charmed precincts of the Mayoral Mansion after the Lord Mayor had commanded him to be silent. But if temperance and other reformers are to wait the convenience and inclination of the do-nothing politicians and functionaries of the day, they may as well retire into a monastery and let the world run headlong into the deep sea of drink and destruction. We honour our brave friend, Mr. Charrington, for his outspoken, though rude, protest against the callousness and indifference with which so many of our public men regard the drink curse. If the People's Palace in the East-end is to be a revived Cremorne—as it inevitably will if it is licensed to deal in intoxicating drink—far better that the site should be left open. It would then at least be a good playground for the children of the teeming East.

The Pall Mall Gazette suggests that the trustees of the Palace should pledge themselves to settle the questions of the drink and of Sunday opening by a plébiscite of those for whom its benefits are intended. No true friend of the people will be satisfied with less than that. We do not ourselves think that would be sufficient to induce Christians or teetotallers to subscribe to the scheme.

An Irish contemporary says, with reference to the subject of Bishop's palaces :—

> The days of prince bishops are gone, and palaces had much better go with them. Divines are now required exercising a personal ministry, reigning over the hearts of both clergy and people by spiritual forces, which make far greater demands on the powers of the episcopate than were required in the dead times of the Church.

The Bishop of Gloucester and Bristol recently suggested that an increase of the episcopate might be provided for out of existing episcopal incomes if the bishops were relieved of the expenses attendant upon keeping up palaces. It is beyond doubt that an important factor in the influence which the late Bishop Fraser gained in Manchester was his residence in a moderately-sized house in the city. From all the references to, and discussions about, bishops' and archbishops' palaces, it is striking to turn to the simple declaration of Jesus: "the Son of Man hath not where to lay his head."

Last year, when the Faith-Healing Conference took place at the Agricultural Hall, we remarked that a gentleman from Australia had been received without credentials. Mr. J. W. Wood is now established in connection with a large Hall and Home at Brighton, the gift of a lady, and vested in three trustees—herself, himself, and another. Mr. Wood appears to be the proprietor of a monthly paper called *Thy Witness*, published in South Australia, to which he writes from Brighton. His September letter makes it evident that he is busily propagating a delusion similar to that of the Agapemone.

We regard it as demoralising. Here is an extract :—

> Forty years ago the Son of man came in judgment by his Spirit, judged and cast out that wicked one; the devil, who had been secreted in the flesh since the fall of Adam, and during the Gospel dispensation has been suppressed by Divine grace, is now cast out and destroyed by the brightness of his coming in the Spirit of glory.

It is abundantly taught in the paper that "the redemption of our body" ("for which," said Paul, "we groan within ourselves, waiting") has already been attained by those who have received the testimony of these "chosen people." Therefore, now, the flesh in them is no longer, as Paul described it, in antagonism to the Spirit, but reconciled. In those, therefore, who have received "the testimony" its actings must be holy!! It is not necessary to indicate the enormities possible to a delusion such as this.

We have received several letters on this subject. One correspondent says that Mr. Wood denounces the teachings of the Agapemone. We shall be glad to be shown wherein his own teaching differs from it as to its essential error.

The Expositor (in addition to Dr. Maclaren's valuable expositions of the Colossians, and Dr. Davidson's first article on Job) had, in its October number, a powerful paper by the Bishop of Derry and Raphoe, in which a Christian woman and a wicked woman, as sketched by St. Peter, are contrasted. "A meek and quiet spirit," describes the one; "Having eyes full of an adulteress," is the loathsome picture of the other. Of this he says :—

> The eye once "full of an adulteress" may be filled with dust, but the ineradicable image has been carried to, and abides for ever in, that "inward eye" which is the "bliss" or bane, the heaven or hell of "solitude." This is a solemn argument for youth, when the vapour of imagination and passion are beginning to condense into habit; for that portion of manhood during which habit is becoming insoluble density. Let us beware of the lust of the eyes. Far from us be the questionable book, the shameful chronicle of the newspaper; the prurient picture, the dangerous stimulant of visible objects: the thought which the tender conscience knows should be sternly challenged before allowing it to pass into the citadel of the soul. Be ours the prayer, "Turn away mine eyes from beholding vanity;" and "Quicken Thou me in thy way."

On the other hand: "Train up a child in the way he should go, and when he is old he will not depart from it." The note of "The Speaker's Commentary" is well worth remembering :—

> Emphasise the pronoun. The Hebrew, "according to the tenor of *his* way," means the path specially fitted for the individual's character. Instead of sanctioning a rigorous monotony of discipline, under the notion that it is "the right way," the proverb enjoins the closest possible study of each child's temperament, and the adaptation of his way of life to that.

So that each generation moulds and forms the next for good or ill. And habits of either kind tend to permanency of character. On the one hand are men who, from incessant habit, "cannot cease from sin;" on the other, men who to old age walk in the way of righteousness and peace in which they were trained from infancy.

A remarkable article appears in the current *Expositor*, on St. Paul, by the Rabbinical Reader in the University of Cambridge. The logic of Dr. Schiller-Szinessy's position, as a non-believing Jew who has come to such an appreciative view of the work and writings of the Apostle of the Gentiles, is incomprehensible; nevertheless the article possesses a very unique interest. The writer holds that the Apostle was called Saul and Paul "simultaneously" by his parents, and is convinced that he is the author of the Epistle to the Hebrews, which, by another hand, was translated into Greek. On the subject of the Israelites, this month's *Leisure Hour* says that Jews, or men of Jewish descent, edit all the great journals of Paris, including the *Débats* and *Figaro*, and fill the chief places in the Government.

"Music, which on the spirit softlier lies
Than tired eyelids upon tired eyes."—*Tennyson.*
"No music's like Thy charming name,
Nor half so sweet can be."—*Cennick.*

The Christian.

November 11, 1886.

CONTENTS.

The late Rev. Clarmont Skrine. (With Portrait) 1
"We don't want Speculators" ..2
Pence Pleasures 2
Earnest Work in a Big City 3
Bible Studies.—37 3
The Story of Jacob Re-told.—2....4
The Havre Sailors' Home 5
For God, Home, and Native Land.6
Poetry—Poppies 6
Girls in Drury Lane 6
Notes from France 7
Gray's-yard Ragged Church 7
For the Young.................. 8
Among Flemish Workpeople 8
Miss Macpherson's Proteges 9
Work amongst Prussian Jews 9
Christmas Letter Mission 9
The Jesuits in India 10
Servants in Families 10
The McAll Mission..............11
Notes and Comments............12
Conference on Rescue Work 14
North-East London Missions 14
Messrs. Fullerton and Smith 15
Week of United Prayer..........16
Gleanings 20
Notes on Daily Readings 22

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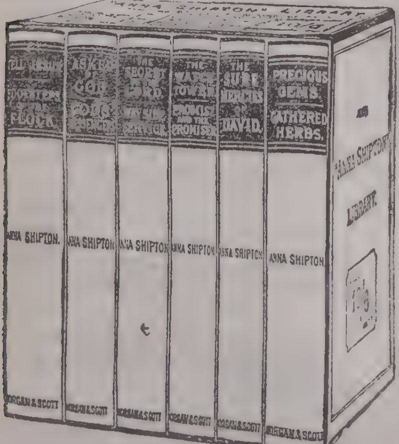

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Rev. Dr. Thain Davidson's Monthly Sermon to Young Men, Islington Presbyterian Church, Colebrooke-row, N., Sun., Nov. 14, at 6.30.

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry during November, Sun., 11 and 8; Wed., 8. Burlington Hall, Savile-row.

Children's Special Service Mission.—Mr. E. Arrowsmith, York, to Nov. 13; Southport and Waterloo (near Liverpool), Nov. 14 to 30. Mr. H. M. Trickett, Manchester and neighbourhood, to Nov. 24; Liverpool, Nov. 25 to 30. Mr. G. Banaster, Dorking, Nov. 14 to 21; Mr. W. Shrimpton, Stoke-on-Trent, Nov. 22. Mr. H. S. Lidstone, Barking, Nov. 22 to 26. Mr. J. Spiers, Brockley-rd. Schools, New Cross, Nov. 15 to 19.

North London Evangelistic Choir.—Tues., Nov. 16, at 8, Mission Hall, Canal-rd, Wharfdale-rd., King's Cross; Thurs., 25, at 8, Y.M.C.A., The Grove, Hackney, E.

Special Services in Theatres, &c.—Services next Sunday, as follows: Pavilion Theatre, Whitechapel-road, 7; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.15 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 7; Alexandra Temperance Hall, Southwark Park-road, 7; Park Hall, Camden Town, 3.30 and 7; The Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Queen's Park Hall, Harrow-road, 7.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., 3.30, meeting for believers, Mr. R. Bilke; 7, Gospel address, by Mr. W. R. Manders; Thurs., at 8, address by Mr. Brewer. Kensal Hall, Kensal-rd., W., Sun., 7, and Wed., 8, Capt. Thompson. Queen's-park Hall, Kilburn-lane, N.W., Sun., 7, and Thurs., 8, Mr. S. Stidolph. Gospel Hall, Green-lane, High-st., Battersea, S.W., Sun., 7, Mr. E. Cook; Wed., 8, Mr. R. Bilke. Gospel Hall, Market-place, Brentford, Sun., 7, and Wed., 8, Mr. W. W. Fereday and Mr. J. Bilke.

———Lectures by Mr. Chas. Brewer (of Leominster), Union Hall, Thurs., Nov. 11, "The Responsibility of the Church;" Mon., 15, "Missionary Labours in Foreign Lands," illustrated by maps, pictures, idols.

———Meeting of workers, Thurs., 18, at 3.30 and 7.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. V. T. Onslow, Sun. at 7, Wed., 7.30; prayer, Mon., 7.30. Malden Hall, Kentish Town, Mr. Frank Hertslet, Sun., at 7; prayer, Fri., 8. Dalston Hall, 105, Dalston-lane, E., Mr. Robert Paton, Sun., at 7; prayer, Tues., 8.30. Bignold Hall, Bignold-rd., Station-rd., Forest Gate, Mr. J. B. Wookey. Sun., at 7; prayer, Mon., 8.15. West Kensington Hall (known as Cadby Hall), Hammersmith-rd., Dr. Popham, Sun., at 11 and 3; Mr. F. Newth at 7; prayer, Tues., 8. Upper Mission Room, 130, King-st., Hammersmith, Mr. W. H. Smith, Sun., at 7; prayer, Sat., 8; "Rest" Mission Room, Mortlake, S.W., Mr. Ralph Jackman, Sun., at 7.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, E.C.—Bible-reading for young men, Sun., at 3.30. Joint meeting of Y.M.C.A. and L.B.P.U., Nov. 16; prayer meeting, 5.30; lecture by Miss Macpherson, 6. Evangelistic song service, Lambeth Ragged Schools, Nov. 12, at 8.

Exeter Hall.—Bible lectures on "Practical Christianity: Its Spring," by Rev. Evan Hopkins, Thurs., Nov. 11, at 8. Sun., 3.30 (men only), Mr. A. Burson on "Character;" public service at 7. Gospel address, in Gymnasium, 92, Long-acre, every Wednesday night at 8.

186, Aldersgate-street, E.C.—Thurs., Nov. 11, at 7.30, foreign missionary prayer meeting; 8.30, young men's testimony and prayer meeting. Fri., 12, at 8.15, public Gospel meeting. Sat., 13, at 4, workers' conference. Sun., 14, at 3.15, Bible class, "The Cross," conducted by the General Secretary. Mon., 15, at 7, associates' reception meeting; 8, "Popular Talk." Wed., 17, at 8, Bible class, "Peter Restored" (John xxi. 1—19).

The Priory, 198, Upper-st., N.—Thurs., Nov. 11, at 8.30, address, Rev. H. Elwyn Thomas. Sun., Nov. 14, at 3.15, Bible-class, Mr. S. Pewtress, subject, "Psalm xxxvii." Tues., Nov. 16, universal week of prayer, special address, Rev. Gerard Wyatt. Thurs., Nov. 18, Mr. W. Edwym Shipton.

Stafford Rooms, Titchborne-st., Edgware-rd., W.—Week of prayer for young men, Nov. 14 to 21, meetings nightly (except Thurs.); Wed., 17, conversazione, addresses by Rev. David Davies, and others.

26 and 28, Newington-causeway, S.E.—Thurs., Nov. 11, at 9, "Christ the King," Mr. W. P. Harwood; Mondays, 15 and 22, at 8.30, "Outlines of Prophetic Truth," Dr. R. Anderson; Sundays, Bible class, 3.15.

Willoughby-road, Hampstead, N.W.—Thurs., Nov. 11, at 8.30, members' quarterly meeting, addresses by Rev. G. F. Head and Mr. E. J. Kennedy (of Exeter Hall). Week of Prayer, Nov. 14 to 21, mission to young men: Tues., 16, Rev. G. S. Karney; Wed., 17, Rev. Henry Sharpe; Thurs., 18, Rev. Duncan Sillars; Fri., 19, Mr. R. F. Horton.

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1. Every Thursday evening, at 8.30, a Bible-class for believers is held, to which ladies and all visitors to Paris are invited.

Conference Hall, Stratford, E.—Sun., Nov. 14, at 3 and 7, Mr. Oscar Owers. Tues., 23, at 7.45, meeting for the deepening of spiritual life, Rev. S. A. Selwyn and Mr. H. F. Bowker.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Hastings and St. Leonards Conference.—Robertson-st. Institute, Hastings, Nov. 16 to 18.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

Zenana Medical College, 58, St. George's-rd., S.W.—Bible-reading, every Saturday at noon, at which Miss Nugent and other friends preside.

Medical Prayer Union.—Annual meeting, Nov. 12, at 8, Freemason's Hall, Lincoln's-inn, W.C., addresses by Dr. H. Sinclair Paterson, and others.

Rev. F. D. Sanford will conduct meetings at Farnley Room, Queen's-road, Chelsea, from Nov. 14 to 21, each day at 3.30 and 8, Sunday at 3 and 7.

Bournemouth, Shaftesbury Hall.—Dec. 1 to 3, meetings for the deepening of spiritual life. For particulars apply to Captain Dawson, Bournemouth.

The Hall, King George-st., Greenwich, S.E.—Addresses to Christians, by Mr. T. Shuldham Henry: Nov. 23, "Victory over World;" 30, "Perfect Peace."

Deepening of Spiritual Life.—The weekly meetings at Stafford House, Titchborne-st., Edgware-rd., have now been resumed. Speaker on Friday, Nov. 12, Mr. C. H. Judd.

Home of Industry, 60, Commercial-street, E.—Monthly meeting for Christian workers, Wed., Nov. 17, tea at 6, meeting at 7. Mr. C. H. Judd, of the China Inland Mission, will give the address.

Education and Temperance.—Public meeting of the National Temperance League, Westminster Town Hall, Caxton-st., Victoria-st., S.W., Fri., Nov. 12, at 7.30. Chairman, Archdeacon Farrar.

House of Rest, 8, Cambridge-gardens, Kilburn.—Fri., Nov. 12, at 7, "The Connection between the last Plagues and the Song of Victory" (Rev. xv.); tea at 6. Sun., 14, at 3.30, "Adoption and Redemption" (Eph. i. 1—14).

South of England Conference of Y.W.C.A. Secretaries and Workers.—Dec. 14 and 15, at Brighton, Odd Fellows' Hall (five minutes' from station). Information from local Secretaries after Nov. 15, subject, "Col. i. 18."

Ancient Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Lecturer for November, Rev. Edward White, subject, "The Place of Animals in the Holy Scriptures; and their Relation to God and Man." Service every Tuesday, at 12.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Nov. 12, Exeter Hall, Strand, W.C., "Bedouins of the Desert;" 15, Cambridge, "Bedouins of the Desert;" 16, Ipswich, "Homes and Haunts of Jesus;" 17, Norwich, "Homes and Haunts of Jesus;" 18, Norwich, "Bedouins of the Desert."

◆

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CASE FOR THIS WEEK.

CONSUMPTION.—CASE of MR. J. TUNSTALL (SECOND NOTICE, by SPECIAL DESIRE).

This patient, whose recovery was little short of marvellous, is a very warm friend of mine—with great faith in my treatment—and stands out in striking contrast to those who (though professing to be grateful for great good received) are not willing, for the encouragement of others, and benefit to their fellow-creatures, for any reference to their case to appear in print.

It is now some five years, I think, since first I treated this case. It was one of very obstinate and aggravated character, but after long correspondence with me, and long course of my medicine, it was entirely subdued. *He was raised from a mere shadow.*

Writing me, September 10, he says:—"You published my case in a Christian paper some time since (about a year and a half ago). It did good, as I am so well known; *if you could publish it again*, it would do more. It is wonderful what your treatment did for me; I am better in health than I ever was in my life. I have been engaged, *since then, in Sunday-school work at our Congregational church*, and THIS IS A JOY TO ME. I cannot thank God sufficiently for so blessing the means."—Yours gratefully, JOHN TUNSTALL, 89, Coventry-street, KIDDERMINSTER.

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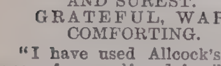

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"IT IS ESPECIALLY ADAPTED TO THOSE WHOSE DIGESTIVE ORGANS ARE WEAK."

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The Pall Mall Gazette of November 3 contained two very significant indications of our progress Romewards. The first, "Anglican Prayers for the Dead," reports that—

> St. Matthias', Earl's-court, was crowded yesterday, All Souls' Day, on the occasion of a service in connection with the Guild of All Souls, many of those who had died during the year being mentioned by name. Six candles burned on the altar in addition to the sanctuary lamps, and the vestments and hangings were black. The preacher was Rev. S. Hollings, chaplain to the Sisters of Bethany, who took as his text Ezekiel xviii. 4, "Behold, all souls are mine." In the course of a long sermon he quoted from the opinions of the Fathers, and said that the English Church, like the Greek, rejects the doctrine of purgatory as commonly held at the Reformation, when Sir Thomas More spoke of departed souls as never resting; but in view of what Catholic Fathers had gathered out of Holy Scripture it was evident that she thought suffering after death for many souls highly probable. The Church's attitude on the point was very restrained, but they, the members of the Guild of All Souls, should pray for their departed loved ones, and plead the Holy Eucharist for them. *Sermons and celebrations on behalf of the guild were held in nearly a hundred churches.* [The italics are ours.]

We are not sufficiently well informed to know what is meant by pleading the Holy Eucharist, but we conclude that it implies the anti-scriptural idea of the Lord's Supper being a sacrifice, and is an additional error to that of praying for the dead.

We learn that the Congregational body in America is now agitated by the question whether there is a probation after death. If this notion should gain ground, praying for the dead may be expected to follow.

The other item of information supplied by *The Pall Mall Gazette* is entitled "The Pope's Love of England," and is to the effect that Lord Denbigh (who is a pervert to Rome), speaking at Rugby, Nov. 2, said that he recently had some conversation with the Pope, and it would be very interesting to the country to know what his Holiness said :—

> I have the greatest opinion of England. I feel grateful to her, and have the greatest respect for her laws and Constitution; for I see she is just, and therefore liberal. She is strong, and all the Catholics under her rule have greater liberty and freedom than they have in any other parts of the world. For that I thank and respect her, and I wish to help her to the utmost of my power wherever my influence can extend throughout the whole world. Not only can I help her in Ireland, but in the colonies and India, and I wish to do it to the utmost of my power; but I must know what I am doing. I have no accurate means of knowing now what is doing in England, nor what the English Government wishes. I have no representative; if I had a representative of England at my Court I should know what was going on and know what to do; but until I have that it is impossible for me to act.
>
> His lordship went on to say he found his Holiness really knew very little of what was going on in Ireland, and that he had no means of knowing except through the Irish themselves. He (the speaker) had mentioned this matter to *a number of prominent statesmen, and he hoped and trusted some good would come of it.* [Our italics.]

So that a reconciliation with Rome is on the *tapis*, it would seem, in the minds of "a number of prominent statesmen." Yet some advanced Christian politicians can see no Romeward tendency, but the reverse.

We counsel those who think Romanism is less inimical to the weal of the community now than formerly, to read the remarkable correspondence in last Saturday's *Globe* on "The Priest in the Family." Next week we shall give a summary of the letters.

The prospectus of the National Agricultural Hall Company, Limited, Kensington, offers as a prominent attraction that the buildings are licensed for the sale of drink. It is humiliating to see noble earls and other distinguished gentlemen on the directorate using the liquor traffic as a means of personal enrichment.

It is very gratifying to learn that the long-talked of project of union between the Waldensian and Free Churches of Italy has been discussed and adopted by the Waldensian Synod, many pious peasants voting warmly for it. The project has been modified, but it is hoped it will be accepted by the Free Church. Those who have travelled in Italy know how much the progress of Evangelical Christianity in Italy has been retarded by party names.

It is a perilous thing to appropriate to ourselves words which exclusively and personally belong to the Lord Jesus Christ. We have at various times heard all of the following thus appropriated and misappropriated: "Thou art my beloved son, in whom I am well pleased." "The prince of this world cometh, and hath nothing in me." "The man who is My fellow." "This is my servant, in whom My soul delighteth."

There is great danger in going beyond Scripture. A dear young Christian lately wrote from a place where he was entirely shut out from the fellowship of other believers, that he was "on honeymoon with Jesus." There is but a narrow border between spirituality and sensuousness. It is one of Mr. Prince's errors to speak of himself in his diary as the bride of Jesus. But Scripture never speaks of the individual soul, but of the corporate Church, as the Bride. A recognition of this would save many at the present time from very mischievous error.

Humanitarianism is one of the snares with which Satan as an angel of light is deceiving benevolent and earnest souls in this generation. Looking with the eyes of Christian civilisation upon the wrongs and sorrows on every hand, an "enthusiasm of humanity" takes hold of them, and they seek without God to remedy the abounding evils. Angels sang at the birth of Jesus, "Glory to God in the highest, on earth peace, goodwill toward men." The "enthusiasm of humanity" would have the second and third, but overlooks the first. There can be no peace on earth, nor God be well pleased in men (R.V.), unless glory be first given to Him. Temperance and Purity Associations will succeed, Young Men's and Young Women's Christian Associations will prosper, only as the Keystone knits the arch together, only as God is honoured, and Jesus is glorified, and the Holy Spirit given.

M. Renan appears to have reversed the practice followed by some of the unclean writers of the French school, and which a French critic has described as giving a cup of tea after an emetic, by sending forth after his poetic and imaginative attempts at Biblical exegesis a shameless volume, which the Parisian journals assert "tramples under foot all the sovereign laws of virtue." It is not necessary to be a Roman Catholic to take strong exception to *the Abbess* around which the sceptic has hung the filthy rags of his hopeless unbelief. For even if it were the destiny of mankind to perish like the brutes, it still would be better to live moral and noble lives; and there can be no excuse for a would-be teacher and philosopher proclaiming what a writer in the journal *Liberté* calls "an orgie of sensualism as the last consolation and final joy" of life. When, however, a man begins by denying the Eternal Light, it is too often the case that the journey is only a continued descent into deeper and deeper gloom. In M. Renan's case, what is more natural than that he should sink down into that disgusting so-called "realism" which is the characteristic of the literature of despair?

It was stated recently at a Roman Catholic Mission in Liverpool, that in the prison in that city during 1885 there were 13,676 Romanists, whereas of all the other denominations, "putting them together and calling them Protestants," there were only 7648. Taking into account the fact that the Roman Catholics form so small a proportion of the population, the painful fact speaks for itself; and even admitting that intemperance has much to do with the terrible state of things, it may reasonably be asked how it is that Romanism appears to be so inefficacious in regulating even the outward lives of its followers.

The picture given during the same mission of the condition of Romanism in the great seaport is one not likely to cheer those people who are looking for the "conversion of England" to Rome:—

> The spiritual condition of a large portion of the people is most deplorable: men and women, both married and single, living in a total neglect of all religious practices: Catholics merely in name. . . . The Easter communicants had in ten years increased only 1753, though considerable church accommodation had been provided in that period.

Commenting upon these facts and figures, a Liverpool Roman Catholic paper says :—

> The loss to the Church in the large cities and towns of England far exceeds the handful of converts that each year enter the fold. As in Liverpool so in Manchester, Leeds, Birmingham, Glasgow, and, more than all, in London, there are thousands of Catholics who never hear Mass from one year's end to another, who for ten, twenty, or thirty years have never approached the Sacraments, and who, if they have not lost the faith entirely, live more like heathens than Christians.

Judging from all this the moral results of the teachings of Rome appear to be but small.

Canon Liddon has, in his sermon upon "Personal responsibility for the gift of revelation," pointed out that there are two kinds of indifference to religious truth, that of ignorance and that of knowledge, and he has added, that perhaps the listlessness of ignorance ought not to be branded as properly indifference, for where a man has never been brought into contact with truth he has no relations towards it; and he urges that the callousness or contemptuousness of the heathen or very ignorant with regard to spiritual subjects is, therefore, far less criminal than the indifference of Christendom, "if, indeed, it be a crime at all, for it has never had the advantages which are apparently required to produce genuine indifference."

Much of the indifference of the present day, however, is quite deliberate, for a man cannot reasonably shelter himself behind that ignorance which it was in his power to dispel. Hence the petition in the Book of Common Prayer for pardon for "ignorances," a prayer which might properly be included in our daily petitions; for what Christian can say he knows all he ought to know, or has had opportunities of learning, of God's love and Christ's sacrifice?

CONFERENCE ON RESCUE WORK.

On Wednesday last week, the third of the annual conferences convened by Mr. E. W. Thomas was held in the Lower Exeter Hall; the object is to enable workers to benefit by each other's experience, and by bringing them into contact with one another, to prevent the waste of power occasioned by overlapping.

The morning and afternoon sessions were for ladies only. Mrs. F. A. Bevan presided. The subject for consideration was, "The Education of the Present Day, with its Religious, Moral, and Social Results." Mr. Thomas gave an opening address. In the great majority of cases, he said, failure was traceable either to some neglect in culture or to hereditary taint. Mrs. Carpenter spoke of the perils of young girls employed in public laundries, and of the evils attending crowded dwellings, giving some details from her own observation. Mrs. Walshaw How spoke of the necessity for teaching other occupations beside laundry work in Homes. Several speakers referred to the difficulty of finding employment suited for young women and girls who were not suited for domestic service. Miss Macpherson laid great stress upon spiritual and moral training, which, she said, was essential to success. Amongst others who spoke were Mrs. R. C. Billing, Mrs. H. W. Webb-Peploe, Mrs. Major Malan, and Mrs. Durley.

At the afternoon conference Mrs. Bevan read a paper, prepared by a lady, on "The Future of Young People," especially considered in relation to the education they are receiving. The writer regretted the absence in too many cases of that motherly instruction which was sure to tell upon young girls. The want of the dame-school element was the root of much evil. The words of a kind old woman to a girl sometimes have a great effect, and those who hold Bible-classes for girls know they do not always speak in vain. Books will never do the work; it is the loving, warning voice that is wanted.

In the evening, Mr. F. A. Bevan, who presided, said he believed this to be emphatically woman's work, and it should be done chiefly by women. The sad feature is that these poor ones are lost earlier than they used to be. The question of Homes was a very difficult one. To take a girl from luxury and submit her to the discipline and almost drudgery of a Home was a tremendous test. One great difficulty is the rapid increase of population. If we could by emigration lessen the number of women working for a mere pittance we might reduce the mass of sin around us.

Mr. E. W. Thomas read a paper on "Rescue Work in Relation to Time and Eternity." Rescue work, he said, deals with a problem which has deteriorated every State in ancient and modern times. There are many tributary streams; love of dress and freedom from legitimate restraint drag many down. Nor must it be overlooked that there are numbers who sacrifice themselves to get bread for their unhappy children. The remedy is divinely set forth. Workers must, in the spirit of Christ, consecrate themselves to this work, and, in all things, forbearance and charity should be observed. It is incumbent on us to labour to show them their danger in God's sight and in the light of eternity.

Mr. George Holland said that in his work in the East-end he had had to do with some 50,000 poor children, and he knew the value of Homes. He would sometimes have five or six girls come after a meeting. We not only want the Homes, but we want ladies to labour among the young girls, influencing them with the Gospel. Some are lost as early as twelve or ten. Ladies might take a few young girls, and act the part of guardian to them. He had 250 girls thus parented. He strongly advocated the provision of places of vening resort for young people, industrial classes or lads, &c.

Mr. Stephen Bourne (Central Vigilance Society) having advocated the promotion of emigration, a general discussion followed. Mr. Christien specially called attention to the men who live on the degradation of women, and urged that efforts should be made to increase the stringency of the law against them.

THE NEEDS OF PORT SAID.

A more undesirable city to live in could scarcely be found, and most of its inhabitants look forward to withdraw to some more favoured part of the world as soon as they are able to do so. Where circumstances detain travellers within its precincts, or seamen who happen to be either sick or poor, their case is truly pitiful. The hospital is a place too shocking in its arrangements to be described, and the only lodgings available are haunts of vice, which travellers of experience tell us exceed in shamelessness every other port.

Mr. G. A. Eoll, who has for many years made sailors his care, and, through his knowledge of many European languages, is able to converse with almost every one he meets, now resides and labours at Port Said. He has had considerable experience in treating the sick, and is keenly alive to the necessity there is for caring for the bodies of those to whom he preaches the Gospel. The man who could suitably take charge of a "Strangers' Rest" at Port Said must have special qualifications for so arduous, and, at times, so thankless a service. Mr. Eoll, having amply proved his ability, it only now remains to obtain the ground and erect the building. A suitable plot in a favourable position for the work, three hundred metres in area, is to be obtained for £800. The premises proposed to be erected thereon will cost £1500 besides. The accommodation required includes a room and hall for holding meetings, library and reading-room, &c. A young man who has gained experience in Bible-carriage work, and has commended himself to those Christians with whom he has been associated in Bristol, is now going out to assist Mr. Eoll, especially in visiting English ships; and the immense numbers of British sailors constantly passing through the Canal will find him immediate and abundant occupation.

Impressed with the great and urgent need there is for such an institution, I am permitted by Messrs. J. and R. Cory, of Cardiff, to mention that they have each promised £100 towards it, and that they will be glad to receive further contributions from merchants, shipowners, and others, towards the purchase of the ground and erection of the proposed building. An equal sum to that already named has been promised to Mr. Eoll for this object.

Edward K. Groves.

11, *Greenway-road, Bristol.*

SERVICES FOR THE PEOPLE.—On Sunday, October 31, the first month of these services was concluded at the Kensington Town Hall. The addresses have been given by Captain Lowe. The numbers attending have been most encouraging. Mr. Chadwick will be the preacher during the month of November.

SCATTERING THE SCRIPTURES.—The Society for distributing Scripture Truth has published a Scripture Roll in French, entitled, "Paroles de notre Seigneur Jésus Christ" (1s.), in which our Lord's sayings are arranged in sheets, one for each day of the month. It is printed in large type, and we are glad to hear that numbers have been hung in some of our railway waiting-rooms used by travellers for the Continent, and in those of France, Switzerland, Canada and the United States. They have also brought out a large type book, "The Coming and Kingdom of Christ" (6d.), which contains in each opening some passages of Scripture and a hymn relating to the verses. There are thirty-one of these selections. The book is a suitable gift for people whose sight is failing. They may be obtained of the Secretary, Mr. F. Woodhouse, 47, Pevensey-road, Eastbourne.

NORTH-EAST LONDON MISSIONS.

How well the writer remembers a small meeting in a small room in a poor street in North London sixteen years ago. The object was to transfer a small Gospel Mission from the care of one labourer to another. The retiring worker was Mrs. Weitbrecht, the widow of a missionary who had spent many years in India, and who was then leaving the locality. The incoming labourer was a young man quite unknown, and the impression was that so raw a youth was somewhat rash in stepping into the place of so ripe a Christian. However, the old saying is true that "God removes the workers, but carries on the work;" and never was the saying more true than in the rise and progress of "the North-east London Gospel Missions," under the superintendence of William Chorley, the young man referred to.

On Tuesday week, as he read his annual statement, on the occasion of the anniversary held at the Devon's-road Mission Hall, Bow-common, we could not but exclaim, "What hath God wrought!" Branch after branch has been added, till now there are six Mission-halls, with all the usual accompaniments of Gospel work—temperance work, open-air work, Sunday-schools, bands of hope, night-schools, &c. These are situate at Kingsland, Cubitt Town, Stoke Newington, Millwall, Old Ford, and Bow Common.

Then there is a Holiday Home for Children at Brigadier-hill, Enfield, which has received 400 children; and as these children spend a fortnight there, the benefits are incalculable. And after listening to all these details, to be told that the whole had only cost £1745, showed that the management was good. But on this hall in which we were assembled there is a debt of £100, incurred in converting it from a comfortless cooperage into a comfortable hall. Some £63 is also owing for other branches.

Mr. Frank A. Bevan said a pleasing feature was that these missions were planted in the poorest localities, where we must go to the people, or they would never hear the Gospel message at all. It is perfectly overwhelming to think of the need which exists, notwithstanding all that is being done. There was scarcely a Sunday that he did not read The Christian, and he never did so without having two conclusions forced upon him: (1) How terrible is the need! (2) How much is being done! These missions must be multiplied. In visiting Norway he was struck with the scant religious provision made compared with this country; in some districts there was only a fortnightly, and in others a monthly service. Of such a mission as this he could honestly say that an immense deal has been done for the money spent.

Mr. J. R. Metcalf, the resident evangelist, gave some particulars of the work. 1046 meetings had been held during the year, 186 being in the open-air. At their children's service, last Thursday night, 223 were present. 40,000 tracts had been distributed.

Mr. R. C. Morgan was glad the children were looked after. One child is worth half a dozen grown people. A child and a judge were converted at one of Mr. Hammond's meetings in America, but the child, so far as service was concerned, was worth more than the judge, for he became a missionary.

Mr. G. Kirkham offered some counsel on open-air work; and the other speakers were Mr. John Kirk (Ragged-school Union), Mr. Griffith, Mr. Luck, Miss Messer, and Mr. Francis E. Paynter. The meeting was crowded, and the tone good throughout, auguring well for the future of these thriving Missions.

NORWICH.—The Bible Flower Mission has entered upon its tenth year, under the direction of Mrs. Robert Adcock (Bracondale), and has removed to the recently opened Y.W.C.A. rooms, which are in a more central position. The report includes a list of institutions visited, and an enumeration of articles distributed when flowers are scarce; these consist chiefly of woollen garments, such as shawls, caps, crossovers, comforters, cuffs, stockings, vests, neckties, &c., and it is significantly added that these items are named for the guidance of contributors.

GLASGOW PRISON-GATE MISSION.

The following extracts are taken from the last report of this Mission:—

During the past year the work of the Mission has been carried on with steadiness and vigour. A larger number of women have been received, and their average stay has been longer—about three months. We feel it a great help that our larger premises afford sleeping accommodation for all whom we receive, thus protecting them while with us from the temptations of the public houses. There is a marked improvement in the tone and behaviour of the women, which we attribute to the more settled family life of a residence in the Home. 293 passed through the Home during the year.

Gospel meetings are regularly held on Sabbaths and on two evenings in the week, and on most Saturday evenings a suitable entertainment has been given. We continue to pay the women a daily wage, thus fostering habits of industry and independence.

We have a debt of above £1000 on the new premises, which we would very much like to see cleared off. Besides having for our main object the salvation of these women, we work towards the lessening of crime, and consequently towards the emptying of prisons and poor-houses; we feel, therefore, that we have a strong claim upon the sympathies of the public. The treasurer is Mr. W. R. M. Church, 75, St. George's-place, Glasgow.

MESSRS. FULLERTON AND SMITH.

The work of these brethren in the Grand Circus, Manchester, began on October 16, and continued until the 31st. During this time the meetings increased in numbers and power, the last Sunday night being the most remarkable of all. The inquiry-room was too small to deal with all the anxious souls, so that many were dealt with in the Circus. On Monday, November 1, closing meetings were held in Cavendish Chapel. A large congregation gathered in the afternoon, and listened with delighted attention to Mr. Fullerton's beautiful allegory illustrative of the text "The King hath brought me into his chambers." In the evening, the body of the large chapel was reserved for those who had been dealt with in the inquiry-room during the Mission, and about 1500 such persons were present. Solos were sung by Mr. Manton Smith; words of encouragement were spoken by him, by Mr. MacGill, of the Manchester City Mission, and by Revs. W. J. Woods, Prof. Turner, of Lancashire College; and the writer. Testimonies were asked from those who had received blessing through the services, and it was very touching to hear so many, with beaming faces, tell out in simple words what Christ had done for them. Mr. Fullerton's final message was based upon 2 Cor. xiii. 11, and was wise and practical in character, and delivered with much earnestness and feeling.

On Tuesday morning about forty city missionaries, who have had much to do with the success of the work, met for conference and prayer. It would be interesting to relate some of the incidents told at the meeting. Conversions of the most remarkable character have taken place; prayers have been answered in the most extraordinary way; five members of one family have been saved; backsliders have been reclaimed; and many Christians have been quickened to a better and holier life. Not the least important result is that future evangelistic work in the city will be regarded more favourably because of the quiet, earnest, solid character of this mission. Mr. Smith's dinner-hour addresses at some of the large works have done good service, and the women's meetings, conducted by Mrs. Fullerton, have proved a blessing to many. The Sunday morning services and the Bible-readings were conducted in Coupland-street. Baptist Church, and were times of great refreshing to all.

George Wainwright.

PRAYER FOR MISSIONS.

The Secretaries of the London Missionary Society (14, Bloomfield-street, London-wall, E.C.) have issued a circular on this subject, in which they state:—

The Presbyterian Churches of England, Scotland, and Ireland have agreed to set apart the week commencing Sunday, November 28, as a time of special prayer and preaching on behalf of Missions to the heathen. The Church of England has adopted St. Andrew's Day (November 30) and the week following for the same purpose. It has been suggested that all Christian churches in this country, and, so far as possible, in the mission-field, might, with great appropriateness, join their Episcopalian and Presbyterian brethren in setting apart this season for united prayer for Missions. Such a union of Christian men of all denominations in common supplication for the outpouring of the Holy Spirit on the heathen world could not fail to have the happiest results. It would be a most impressive testimony to the abiding faith of the Church of Christ in the power and promise of the Holy Spirit as the agent of the world's renewal. It would direct the thoughts of Christians everywhere, with special earnestness, to the evangelisation of the world, as the great work with which the Church of Christ is entrusted. It would stimulate many hearts to more frequent and fervent prayer, and to more systematic effort for this great object; and, above all, it would prove an appeal well pleasing to God and rich in spiritual results.

In view of the very great importance of the subject, we invite you to join, if possible, in this general movement. We would venture to suggest that attention be directed to Foreign Missions in the pulpit and in the Sunday-school, and that your congregation should be invited to unite in special prayer for the conversion of the heathen world.

THE AFRICAN SLAVE TRADE.

Rev. R. P. Ashe in a letter to Mr. C. H. Allen expressing his desire to join the Anti-Slavery Society, writes:—

Living, as it were, in the very heart of the gigantic wrong, one can feel, so to speak, the agonising throbbing of the horrible life which sucks its nutriment from the bitter tears and poured-out blood of countless unhappy thousands. Here in Buganda is one of the most prolific sources of the traffic in human blood so horrible as to beggar utterance—vast tracts of peaceful, glorious regions given up to the freest scope of the vilest passions of the basest of men. The slaves in this country are reckoned by thousands—torn from home and father and mother to be the living chattels of a degraded race; death, mutilation, every wrong which man can inflict or which humanity can endure is their miserable lot. The time has come, and more than come, for Europe to speak, and to say once for all that this "open sore of the world" shall be bound up. Such reckless, bloody tyrants as this murderer Mwanga should not be endured for a moment longer than it takes to rid the countries which they raid of such a scorpion scourge.

I am writing this within a few yards of a market where, among other commodities, human chattels can be purchased. What are English cruisers doing in the Indian Ocean? It is here in the interior that the horrible raids are made. After myriads of mothers and fathers are murdered and vast tracts desolated, raided, a thousandth part, perhaps, of the spoil falls eventually into the hands of the Arabs, from whose hands the British cruisers deliver one or two slaves. . . . Even if British cruisers rescued every single slave that was taken from the continent of Africa the stopping of the trade would be no nearer its consummation, for the wrong is so frightful and so growing. While guns and powder (for the former of which England is largely responsible) come pouring into the interior such arch raiders as Mwanga on the Victoria Lake, and Kabba Rega between the Victoria and Albert Lakes are enabled to push their gigantic raids further and further. I know of no more sorrowful sight than the unhappy captive children, torn from home and country, fresh from the sight of a murdered father, and torn from their mother's side; and I have seen it.

THANKSGIVING.

We thank Thee, O Father, for all that is bright—
The gleam of the day, and the stars of the night;
The flowers of our youth, and the fruits of our prime,
And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, for song and for feast—
The harvest that glowed, and the wealth that increased;
For never a blessing encompassed earth's child,
But Thou in thy mercy looked downward and smiled.

We thank Thee, O Father of all! for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul help that sad souls understand.

We thank Thee, O Father, for days yet to be;
For hopes that our future will call us to Thee—
That all our Eternity form, through thy love,
One Thanksgiving Day in the mansions above.

Will Carleton.

MISS ROBINSON'S INSTITUTES.

A Correspondent, who is acquainted with the good work carried on by Miss Robinson, desires to supplement the account recently given in The Christian by calling attention to the financial difficulties attendant upon the work. He says:—Apart from unusual and unforeseen causes of expenditure, a sum of about £3000 is required each year over and above the ordinary sources of revenue. Miss Robinson has for some years past required large sums of money for special objects. Last year the Institute at Alexandria was erected at a cost of many thousand pounds, and this year the middle portion of the Soldiers' Institute at Portsmouth had to be entirely rebuilt, the timbers and brickwork of the old partition walls having given way. On the Alexandria Institute accounts there is a balance due to Miss Robinson of £2000, and for the repairs to the Institute at Portsmouth a balance of £3083 is payable to the contractor.

When it is remembered that the ladies at the Institute all give their services gratuitously, and that Miss Robinson has from time to time paid considerable sums of money out of her own private means (this year £350), she is, I think, justified in asking for a liberal response to her appeal for pecuniary aid.

MILLWALL JUVENILE AND ADULT MISSION.—The sixth anniversary services of this Mission, in Tobago-street, Millwall, were held on Sunday, October 31, and a public meeting was held on Monday evening in the People's Hall. Major Welby presided. The report read by Mr. H. White, the secretary, stated that seven meetings are held on Sundays, and classes and services on every week-evening. There is a night school for working lads and girls on Tuesday and Friday evenings. Rev. J. Billington, Mr. J. Kirk (Ragged-school Union), Mr. F. Sedgwick, and Mr. Warner addressed the meeting, Mr. Kirk in his speech characterising the Mission as a "perfect hive of good work." The Chairman emphasised the importance of Christians putting aside non-essentials, and keeping to Christ as the only means of meeting the atheism and irreligion growing in our midst.

STEWART MEMORIAL SOLDIERS' HOME.—This Soldiers' Home and Coffee Tavern at Dorchester was opened on October 29. It was previously a public-house, but was closed and given for the purpose of a Home by Mr. Robert Williams, of Bridport, and had been, mainly by the exertions of Mrs. Everitt, altered and enlarged for the purposes of the Home. After the opening at two o'clock a sale of work took place in aid of the funds, and in the evening a public meeting was held in the Corn Exchange. Colonel Marshall presided, and in his speech told several incidents in the life of the late Major-General Sir Herbert Stewart, as did Mr. Archibald Forbes, who spoke later in the evening. Rev. Dr. Adams, Major R. Williams, and Mrs. Everitt also spoke, the latter urging her hearers, and especially soldiers' wives, to more earnest work in the cause of total abstinence from strong drink, which had ruined so many soldiers. The meeting closed with a vote of thanks to the chairman. There is a public hall in the Home, and also reading and recreation rooms, and a library for the soldiers.

WEEK OF UNITED PRAYER,

JANUARY 2—9, 1887.

In issuing the programme of subjects for the coming Week of Prayer, the Evangelical Alliance states:—

Never was prayer more needed than at the present time. The state of the Church and the state of the world alike call for fervent and abundant supplication. We have come on "perilous times." We see "distress of nations." There is much of insubordination and lawlessness in various countries. In nearly all lands there is much suffering, on account of the stagnation of trade. In Europe there have been ominous threatenings of war. Most nations are called to solve political problems of great perplexity. As Christians, we must call to mind the promises given to prayer, and the special promises given to united prayer. "Call upon Me," says the Lord, "in the day of trouble; I will deliver thee, and thou shalt glorify Me." While there is much cause of anxiety, which should make us feel that only God can be "a very present help in trouble," there are also signs of the times which are greatly fitted to cheer and encourage us. Among these none are more remarkable than the quickening of the missionary spirit, the amount of blessing which is graciously granted to the evangelising of the nations, and the "great and effectual doors" which are so wonderfully opening to us. Therefore, with fervent supplication, let us mingle hearty thanksgiving to the Father of mercies and God of all comfort.

SUGGESTED TOPICS.

Monday, Jan. 3.—Praise: For rich spiritual blessings; for the long-suffering grace of God; for manifold temporal blessings, private and public; for many tokens of the mighty working of the Holy Ghost, both at home and abroad; for the increase of missionary zeal among Jews and Gentiles; and for new openings for the spread of the Gospel in many lands. For the preservation of peace among the nations of Europe. Ps. cxi. Luke i. 67—79. Deut. xxxii. 1—14. Ps. cxvi. 1 Chron. xvi. 1—34. Ps. cvii. 1 Chron. xxix. 9—20.

Tuesday, Jan. 4.—Humiliation: For personal sins, family sins, and national sins; for the spread of unbelief, and of atheism, in various quarters; for the fearful extent to which "the lust of the flesh, the lust of the eye, and the pride of life" still prevail; for the large amount of intemperance, licentiousness, and all immorality; for the formalism of many, and the cold indifference of others; for unseemly divisions and lack of love among those who are brethren in Christ. Ps. li. Jerem. xiii. 15—27. Philipp. ii. 5—16. Ezra ix. 1—15. 1 Cor. v. Jude 1—16. 1 Cor. ii. 1—10.

Wednesday, Jan. 5.—Prayer for the Church: That the people of God may know their high calling and responsibility; that they may be filled with the Spirit, bring forth the fruit of the Spirit, and labour aggressively for the conversion of souls. That grace may be given to all pastors, teachers, and preachers, to proclaim the Word in its simplicity and fulness, and that the Lord may open the hearts of men to receive it. That believers may walk in fellowship and holy love, remembering that they are one body in Christ, and every one members one of another. Jno. xvii. 14—26. Ephes. i. 1 Thess. i. 1 Kings viii. 22—36. Jno. xv. 12—21. Luke vi. 17—36. Ephes. iv. 1—16. Matt. vi. 5—34.

Thursday, Jan. 6.—Prayer for Families: That family love may be sanctified—husbands and wives walking together as fellow-heirs of the grace of life, and training their children in the nurture and admonition of the Lord. That the young may be early drawn to Christ and kept from the evil that is in the world. That great grace may be given to all teachers of youth; that the blessing of God may rest on all universities, colleges, and schools. For all Christian Associations of young men and young women. For the afflicted. For the better observance of the Lord's Day, and the more extensive study of the Word of God. Deut. vi. 1—15. Prov. iv. Ephes. vi. 1—18. 1 Chron. xvii. 16—27. 2 Tim. i. 1—14. Coloss. iii. 12—25. Isa. xii.

Friday, Jan. 7.—Prayer for Missions: That the Church of Christ may recognise the glory of the commission to "preach the Gospel to every creature," and may feel it a privilege to make sacrifices that it may be fulfilled. That far greater zeal for the Divine glory, and far more pity for the perishing, may be imparted by the Holy Ghost to all the people of God. That faithful labourers may be greatly multiplied; that all converts may be comforted, and made useful in seeking the salvation of souls. That the hearts of the unconverted may be opened to receive the truth; and that the time may soon come when, as is written in the holy prophets, the Spirit shall be "poured out like floods upon the dry ground," and "the desert shall rejoice and blossom as the rose." Acts ii. 29—41. Isa. xliv. 1—8. Matt. ix. 36—38. Rom. xi. 25—36. Isa. xxxv. Eccles. xi. Isa. xlii. 1—16. Acts x. 34—48.

Saturday, Jan. 8.—Prayer for Nations: For the outpouring of the Holy Spirit upon the nations. For rulers and all in authority; for just and equal laws; for righteous administration. That all forms of lawlessness may pass away, and men live quiet and peaceable lives in all godliness and honesty. For peace between nations; the removal of international and class antipathies and jealousies. For the abolition of slavery, the opium trade, and all immoral traffic. For the protection of women. For the blessing of God to rest upon all efforts to remove the curse of intemperance. For the cessation of persecution for conscience sake, and of all oppression. For God's ancient people Israel. Ps. lxvii., xcvi. Joel ii. 23—32. Rom. xiii. 1 Thess. v. 12—24. Zeph. iii. 14—20. Rom. xiv. Matt. vii. 1—12. 1 Peter ii. 13—25. Hosea xiv.

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Letters to the Editor.

THE PROPOSED CONFERENCE ON EVANGELICAL PREACHING.

Sir,—Pray give me space in your columns for a few remarks touching this proposal. Why should we hold such a conference? Have we lost the measure of light concerning the Gospel we once possessed? Have professedly evangelical ministers ceased to glory in the Cross? Has it really come to this, that we need to meet, and after Conference decide what we shall preach? Is "the Gospel of the glory of the blessed God" so obscurely revealed in the Word of God, that we are at a loss definitely to say what it really is? What was the Gospel at Pentecost? "Unto you first God, having raised up his Son Jesus, sent Him to bless you in turning every one of you from his iniquities." What was the Gospel of Paul? "Christ hath redeemed us from the curse of the law, being made a curse for us." What was the Gospel of John? "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." What was the Gospel of the Reformation—of Luther and Calvin and Knox, of Wesley and Whitfield, of Brainerd and M'Cheyne. What is the Gospel of Spurgeon and Moody? What is the Gospel which the Holy Ghost always owns, by accompanying it with saving power? What is the Gospel which the Holy Ghost is using at home and abroad, in China and India, in the slums of London and the isles of the sea?

The men who have done anything permanently to overthrow the kingdom of Satan, and to build up the kingdom of God's dear Son; the men who are sent of God to sinners "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God," are the men who know themselves, and preach to others, Ruin by the fall, Redemption by the blood of Christ, and Regeneration by the Spirit.

But why should a Conference on evangelical preaching be desired at this special time? To say the least, it seems inopportune to make such a proposal, ere have died away the echoes of the utterances of our American visitor, who denied or ignored all that is reckoned by multitudes to be the truth of God, evangelical and saving.

Men talk of brotherly kindness and charity towards those whose views on some doctrines may differ from them. Be it so! But surely ministers of Jesus Christ should have charity for their Lord that bought them, and zeal for his truth! I frankly confess it is to me a problem in faith and morals difficult to solve, how men, who profess to be evangelical ministers of Christ, could crowd to hear prelections delivered by Rev. Henry Ward Beecher, marked indeed by great intellectual ability, but filled with denials of those things which are most surely believed among us.

Evangelical truth was rescued by our Puritan fathers in England and Scotland, from the grave in which it was buried by priestly tyranny and pharisaic rites and ceremonies. The Owens and Goodwins, the Howes and Charnocks, the Baxters and Rutherfords, spent their lives in proclaiming the glory of free grace. They were zealous for evangelical truth, and counted not their lives dear unto them, that they might preserve it pure, and hand it down to us. They indeed were men, as remarkable for their intellectual ability, as for their faith and charity. They had true charity towards all men, but they had burning charity towards the Lord Christ. They had sympathy with Paul when he said, "I would that I myself were anathema from Christ for my brethren's sake." They had sympathy with him when he said, "If we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema." They understood John when he said, "If there come any unto you, and bring not the doctrine, receive him not into your house, neither bid him God-speed."

No! we do not need a Conference to teach us what we shall preach. If any man be in doubt, let him ask God to be pleased to reveal his Son in him, that he may preach Him among the Gentiles; and then let him not seek to confer with flesh and blood, but rather go "into Arabia." Let him be alone with God, and ask Him to give "the light of the knowledge of the glory of God in the face of Jesus Christ."

But though we do not need any Conference as to what we shall preach, we do greatly need to confer concerning the cause of God in the land and in the world. It may well be questioned whether the Church at home is holding its ground, in proportion to the population. It admits, I think, of no question that the Church of God is making no advance upon the heathenism of the world, viewed in the light of its increasing populations. In the face of such facts, we all, who are loyal to Christ, are surely called solemnly and prayerfully to consider what shall be done to awaken the churches from the sinful and Christ-dishonouring apathy and slumber in which they lie. With your permission, I would desire in another number to add something on this subject.

Belfast, Nov. 4. H. M. Williamson.

A NEEDFUL CAUTION.

Dear Sir,—Will you allow a constant reader to suggest that Christian workers, writing details of their work for publication, whether with the object of rousing an interest in, and gaining pecuniary assistance for it, or with a desire to glorify their Master, whose blessing has made it to prosper, should be very careful that they are guilty of no breach of confidence towards those who have trusted them with the secrets of their hearts—secrets which if known in their own neighbourhood, might bring upon them sore trial, if not persecution unto death.

The indiscretion is, perhaps, frequently due to some friend, to whom a private letter has been written, and who deems its deep interest an excuse for publishing what was never intended for the public. It should be remembered that The Christian has a world-wide circulation, and may be read by those who would consider it a duty to use this information to hinder the work of grace.—Yours faithfully, A Constant Reader.

LORD CAIRNS AND SUNDAY ENTERTAINMENTS.

Sir,—At the inaugural entertainments of the Liverpool Sunday Society, when a lecture and concert were given in the Rotunda Hall, Alderman Samuelson, who presided, quoted the late Earl Cairns as one who favoured the movement in which the Society was engaged. Rev. Canon Lefroy could not believe that so earnest an evangelical worker as Lord Cairns held the views attributed to him, and wrote to his lordship's daughter, Lady Lilias Sherbrooke, to ascertain whether or not Mr. Samuelson was correct. The following is the reply of her ladyship:—

49, Montague-square, W., October 26, 1886.

Dear Canon Lefroy,—Will you allow me, through you, most emphatically to contradict the statement which appeared in *The Liverpool Courier* of yesterday with reference to my father, the late Earl Cairns. At a meeting of the Liverpool Sunday Society Mr. Alderman Samuelson is said to have stated that the movement of the Sunday Society had been encouraged by Lord Cairns. Permit me to say that he was, in reality, one of the strongest opponents of this movement, which he considered as contrary not only to the mind of God but to the welfare of the whole population.

The last occasion on which he spoke in the House of Lords, ten days before his death, was to oppose Lord Thurlow's motion in favour of opening the Natural History Museum at South Kensington on Sunday afternoons. On this occasion, Lord Shaftesbury, being ill, Lord Cairns moved his amendment, of which the final clause ran thus:—"This House is of opinion that the time has arrived when the national collection should be opened on week-day evenings, but *not on Sundays*."

I venture to write this to you, and to ask you to publish it, if you think well, lest any person should be misled by the statement quoted above, although I feel sure that this contradiction will not be needed by those who knew anything of Lord Cairns' own life and principles. Believe me, dear Canon Lefroy.—Yours very truly,

Lilias Sherbrooke.

THE PEOPLE'S BIBLE.

SIR,—The remarks of your correspondent in your last issue are so valuable to me that I thank him for them. Such assistance as he renders is always most welcome. My Commentary is spoken, not written. Hardly a sentence has been done by my own hand. Every word is taken down by a shorthand writer, and the books printed from his transcriptions. Undoubtedly, the reference to the "Speaker's Commentary" was larger than it ought to have been. Your correspondent, however, has evidently not seen the corrected version of vol. iv., or he would have seen that his criticism had been anticipated, and the occasion of it removed. May I take this opportunity of saying how pleased I am with the friendly and appreciative spirit by which your reviews have been characterised? Not a word of bitterness have I noticed, or a trace of petty criticism.—Faithfully yours,

Nov. 6. JOSEPH PARKER.

WOMEN PREACHERS.

SIR,—May I add a brief word to the letters on this subject?

Holding at the time that women should not in general preach, I went, some years ago, to a meeting at a workmen's hall. Sitting with the rest of the auditors, I was surprised to receive a request from the lady speaker that I would go on the platform and sit by her; but I complied. Still, I felt I presented the appearance of countenancing more than I quite liked. After a hymn, the lady turned to me, and, without any previous notice, asked me aloud to pray. This was another step rather sudden and startling, but I meekly complied; and I was led to pray with much liberty and earnestness. Then, after a little more singing, came "the address." The female preacher held the attention of the hall full of persons for about three-quarters of an hour. She spoke quietly, tenderly, profitably, and for the glory of her Saviour; so that one could fully expect that the Holy Spirit would bless.

Since this practical lesson, I have concluded that if it is a reality, if God has raised up a woman to preach, then let us regard the action as of God, and give Him thanks. But I view the calling as exceptional, and still hold that publicity is not in general the sphere of a woman's loving labours.

Wimbledon. J. VAN SOMMER.

THE ISLAND OF ACHILL.—An appeal having been made on behalf of Achill Island, Ireland, we have made inquiries, and do not deem the necessity to be such as to call forth a special response from the public at the present time. We believe that the relief works in progress there will meet the case.

DUBLIN.—We have just had a most successful week of meetings here, addressed by Mrs. Ormiston Chant, in connection with the Women's Temperance Association. The audiences on every occasion were large and enthusiastic. The earnest, eloquent appeals, coming from a heart filled with love to God and to her fellow-creatures, have reached many hearts. We trust that Mrs. Chant will revisit Dublin at no distant date.

MISSIONS AT HOME AND ABROAD.—Superintendents, secretaries, members of committees, and workers generally are invited to spend Friday next, November 12, from 11.30 a.m., at the Conference Hall, Eccleston-street, Pimlico, in definite waiting on God for (1) a fuller measure of grace and power in their service for Him, and (2) that He would be pleased to give his stewards grace largely to consecrate of their means to his service, in helping the many institutions and individual labourers in the service of the Gospel at home and abroad.

PERSECUTION IN RUSSIA.—The little bands of disciples in Russia, though very closely watched by the police, meet here and there like the Scottish Covenanters of old at their conventicles. A friend who lately took part in one of these secret gatherings for worship says it was heart-melting to witness the hunger for the Word of God and to listen to the earnest pleadings in prayer of one after another, in the Russian, French, German, and English tongues. The same witness says that in the upper classes it is mostly women that compose the Christian circle, and that these Russian sisters are a reproach to many of their sex in more highly favoured lands in opening their mouths for Jesus. In spite of the persecution, they are constantly engaged in evangelistic work, privately and quietly, one by one; and the leaven is surely permeating all classes of society. Many of the peasantry are rejoicing in the light.—*Christian Leader.*

SUNSHINE AND SHADOW.

THERE is a bright and a dark side to most things, but with regard to freedom from care, what class can equal the domestic servant? The master and mistress may find it difficult to provide for their families, but food, warmth, and wages come regularly to the servants. And should any real hardship happen in a family, there is, for the servant, an easy change to a fresh place of service.

That is the bright side of the picture. We wish there were no shadows to darken it. But perhaps in no position of life is there more temptation to evil, especially to young women. The absence of any necessity to take thought for the supply of their own wants leads to liberty of thought. And when there is no counteracting of right principle to balance this, it is in itself a temptation. Then there is the love of dress and display, rather encouraged than checked by their parents; the carelessness of mistresses in sending out young girls at any time of the day or of the night; the almost uncontrolled freedom of manner between men and women servants, sometimes extending even to the gentlemen of the family. Thus, girls who wish to do well are often placed in most perilous circumstances, and such as stand the ordeal are deserving of much respect and confidence.

But what about those who fail? Surely we should be tender towards them, and, while they are comparatively new to sin, should hold out the helping hand, and draw them back to virtue. Just then, also, the sinner catches a glimpse of the wages of sin, and the heart softens under the message of the love of Jesus, and sometimes the hour of humiliation becomes the season of reconciliation with God. It is seldom that we wholly lose our reward, and very often, as in the case of H——, we gather a jewel for our Lord's crown. She was no careless "rolling stone," but, after being a sufficient time in her first place, she remained for three years in her next, valued by her mistress, who thought no evil of her to the end. The kind feeling shown towards H—— by her mistress was fully reciprocated by her, and when she found it necessary she should leave her comfortable home, it was on the plea of indisposition. She spared her kind employer the pain of knowing that it was by the ill conduct of one of her own nearest relatives that her faithful servant was unfitted to retain the situation in her household. H—— had heard of the Homes of Hope, 4, 5 & 6, Regent-square, and, resolving that nothing should induce her to continue in sin, she sought counsel and assistance there.

She was admitted at once, and for some months remained determinately in the Home. We say determinately, for she was not without many inducements to leave. She had tried to shelter her seducer by unjustifiable falsehood, but he continued to pursue her, with solicitation to leave the Home, promising to provide for her and his child. It was all in vain. She had tasted of the bitterness of guilt, and resolved never to return to it. Then he offered to buy her a sewing machine, and procure her plenty of work. But she had done with him for ever, and continued steady and obedient at the Home.

We have still happier tidings to give of H——. She was taught that no reformation, no steadiness in well-doing could wash away the least sin of her life. In the personal conversations with the Secretary and matrons, in the family prayers of the household, and the often recurring services held at the Homes, the same lesson was taught. The invitations of the Gospel were brought home to her heart by the Spirit's power, and her peace and joy in believing was as one rejoices when finding great spoil. Her friends rejoiced with her, and especially that God in his infinite compassion had thus brought good out of evil. H—— is once more a respectable and valued servant. But she now stands in a strength not her own, and, we believe, remembers continually in her prayers the Homes of Hope in Regent-square.

There is want of loving Christian teaching on this subject. The difficulty of giving such instruction and warning is great, but much may be done by the teacher of older girls, in schools and Bible-classes, who should take the young women one by one, as opportunity may offer, and tell them of the hidden dangers, and pray with them on those very subjects. Especially should instruction be given to young servants as to their conduct towards gentlemen in the families where they enter service. But if the domestic servant is endangered by those who ought, as her superiors, to protect her from evil, still more so is she imperilled from the constant, unrestrained intercourse with young men—fellow-servants—of her own rank. The mistress is responsible to God for her care over the souls of her servants. So painfully has this danger been forced upon our attention, that we have formed the deliberate opinion that no family should feel themselves entitled to employ menservants unless they place over their kitchens and servants' halls a motherly housekeeper, who shall exercise the same guardianship of the young female servants that the mistress herself exercises with regard to the protection of her own daughters.

W. H.

ROME AND GERMANY.—The thirty-third general assembly of German Roman Catholics, lately held at Breslau, took high ground as to the temporal power of the Pope, and the regaining of the position they held before the May laws were made. The Pope has sent an Encyclical to the Bishops of Hungary which claims freedom of the Church from State control, denounces civil marriages, proclaims the illegitimacy of unions with Protestants, and sounds, we are told, like a summons to a conflict with the State.

BIRMINGHAM Y.M.C.A.—Last Thursday evening, Rev. F. W. Macdonald delivered a lecture on Social Purity, in the lecture-hall of this Association. Rev. Canon Wilkinson presided. The lecturer then referred to the many evils this sin brings in its train, and after dealing with the question from the chivalrous point of view, said that he took the Christian view, and believed that Christianity was the most effective moral force. It had saved the human race from physical and moral collapse, towards which the old Greek and Roman civilisation had hastened. Paul's advice in the Epistle to the Ephesians should be acted upon.

UNITED KINGDOM BENEFICENT ASSOCIATION.—Miss Buller, Wood Basset, Southampton, in writing with respect to this organisation, calls attention to the removal of the office from Berners-street to Fitzalan House, Arundel-street, Strand, W.C. Well-to-do people, she says, usually possess many half-worn things of all sorts that they cannot use, and would often be glad to clear out some, did they know where they might be well bestowed. "Con Amore," Miss Buller's little serial, published by Mr. Charles Caswell, Birmingham, in January, May, and September (1s. a year, post free; single copies, 4d.), gives many hints as to how the Society may be helped.

RAGGED-SCHOOL TEACHERS' CONFERENCE.—A Conference, convened by the Ragged-school Union, was held on Wednesday, November 3, at King Edward-street Ragged-school, Spitalfields. Professor Leoni Levi read a paper, in which he enforced the importance of teachers not only being well acquainted with their Bible, but of acquiring the art of teaching, so that they might present the truth clearly. They had also to inculcate habits of industry and thrift, cleanliness, good manners, and pure language. Mr. Charles Montague described the work of the King Edward-street School, and Rev. J. H. Ridette, Mr. Orsman, and Mr. John Kirk and others took part in the Conference.

CENSUS OF WORSHIPPERS IN LONDON.—*The British Weekly* publishes the results of a census of the worshippers at the morning and evening services at the churches and chapels of London on Sunday, October 24. Out of a population of over four millions about 460,000 were present in the morning, and about 410,000 in the evening. At St. Paul's in the morning 1662 were present, and in the evening 3403; at Westminster Abbey in the morning 1721; at Archdeacon Farrar's in the morning 1730, and in the evening, 1362. Mr. Spurgeon heads the Dissenters by a great distance, his attendances being 4519 and 6070. He is followed by his pupil, Mr. Archibald G. Brown, of the East London Tabernacle, who returns 1696 and 1381; and by Dr. Parker, of the City Temple, with 1325 and 2415.

YOUNG WOMEN IN THE WEST.

The annual meeting of the members and friends of the Y.W.C.A. was held on Saturday evening in Princes Hall, Piccadilly. With the exception of the gallery, the spacious building was crowded in every part, the great bulk of the audience consisting, of course, of young ladies.

After tea the chair was taken by the Hon. A. F. Kinnaird, who delivered a brief but stirring address. Adverting to the work carried on by the Association, he said a great deal of it could not be tabulated; the real results would not be known until that day when the secrets of all hearts would be revealed. They intended to go forward extending their efforts. Most touching was the tribute he paid to the memory of the late Mr. Samuel Morley.

Mr. J. Keeble said that since the last annual meeting 534 had joined the institute, making the total membership 1,204. The Association, he showed, furnished its members with weapons which enabled them better to fight the stormy battle of life. Considering that the Association was situated in one of the busiest and most populous parts of London, the members enrolled were far too few, and it was their duty to publish its benefits among the class for whom it existed. To young women coming from the country to London without friends, and who were beset by temptations, the Association was invaluable.

Rev. Marmaduke Washington bore warm testimony to the value of the Association. Dr. Gilbart Smith said he had watched the development of the work with great interest, and there was reason for great thankfulness to God that it had prospered so well. If all the members worked with the heart and will of Miss Ely, the resident superintendent, the membership would be largely increased.

UXBRIDGE.—The unusual subject of "Travels in Russia" was the topic of an interesting lecture in the Friends' Meeting House, Uxbridge, on Thursday evening, by Mr. W. C. Braithwaite, B.A., of London. His lecture was largely an account of personal experiences.

WEEK OF PRAYER FOR YOUNG MEN (Nov. 14 to 21).—Next week is set apart, by common consent, by Young Men's Christian Associations the world over (there are now 3250), for special prayer for the conversion of young men and for the whole-hearted consecration of those who already believe. In England, on the closing Sunday, it is arranged to take collections at all meetings, for the work of the National Council.

REQUESTS FOR PRAYER.—For special services at Zion Chapel, Middlesborough, commencing Nov. 14.——For blessing on special services to be held at the Victoria Hall, New Brighton, from Nov. 14 to 21, on behalf of young men.——For the mission in Shaftesbury Hall, Bournemouth, Nov. 13—23, conducted by Rev. W. Mowll and Captain Dawson.——For blessing on special services at Blue Ribbon Army Mission, North Malvern, commencing Nov. 13, by Mr. Opie Rodway.

PARENTS' PRAYER-MEETING.—It may not be generally known that on Thursdays the noon prayer-meeting at Aldersgate-street is set apart, week by week, for prayer for parents and children. The meeting is held from twelve to one o'clock; Mr. George Williams, of St. Paul's Churchyard, presides. A brief address, encouraging to faith and to expectant prayer, is given this week by Rev. Peter Carmichael, M.A., B.D., the recently settled co-pastor at Park Church, Highbury. Parents are earnestly invited to attend.

BRECON FAIR attracted so many visitors that the streets were well nigh impassable. A bold attempt was made to stem the tide of blasphemy, drunkenness, and debauchery that surged through the streets. The London Open-air Mission sent down Mr. Stephen T. Crocker, evangelist, of Bristol, who during the two days of the fair was indefatigable in conducting open-air services and distributing tracts. Christians of all denominations heartily supported the evangelist. The Mayor of Brecon willingly granted a splendid site in the heart of the fair, and the superintendent of police, who was appealed to by an infidel to stop the speakers, ordered the disturber away, and remained an interested hearer. Members of the Y.M.C.A. distributed tracts kindly sent to the secretary.

THE REVISED OLD TESTAMENT.

An invalid lady in a country village writes that she and her husband have, in their daily reading of the Old Testament, compared the Revised with the Authorised Version, and marked in their Bibles all the alterations as far as 2 Samuel. They have been greatly struck with the beauty and value of many of the changes made.

For instance, Psalm xxxvii. 39, 40, Revised Version, reads: "The salvation of the righteous is of the Lord: He is their stronghold (Nah. i. 7) in the time of trouble. And the Lord shall help them, and deliver them: He shall deliver them, from the wicked, and save them, because they have taken refuge in Him." Then in Psalm xl. 7, "In the roll of the book" (of course it was a roll in those days). Again in Genesis ix. 2 we have "teemeth" instead of "moveth," and in Leviticus xx. 25, "teemeth" is used instead of "creepeth." It gives such an idea of life; on the sand of the sea shore, and in a field, you see them *teeming* with life.

Then in Psalm xxvii. 14 and Psalm xxxi. 34, "*take courage*" is so full of meaning; and in Psalm xxix. 9, "strippeth the forest bare," so exactly the effect of lightning. You see trees with their bark stripped off by lightning.

Again in Genesis xlvii. 8, "How many are the days of the years of thy life?" How the reply corresponds, "Few and evil have been the days of the years of my life." Connect this with verse 28, "So the days of Jacob, the years of his life were an hundred and forty-seven years." In Exodus xv. 27, we have "twelve *springs* of" water; Exodus xxviii. 43, and other passages, speaks of the "*tent of meeting;*" and we read about the "*bruised* corn" in Leviticus ii. 14—16. "It pleased the Lord to *bruise* Him." All these *little* changes are valuable, whilst we can thank God that after so many years his Word remains the same.

Our correspondent is very anxious that a Concordance of the Revised Version should be prepared.

BIBLE VAN WORK.—Mr. Charles Clements has visited forty towns and villages this year, and sold £510 worth of Testaments. In one day, at Wigan, 1000 penny Testaments, 460 Bibles, and 100 Portions were sold. He would be glad to receive tracts or small books for distribution during the winter. His address is 18, Shelmerdine-street, Rochdale-road, Manchester.

SPEZIA MISSION.—The Church connected with the Spezia Mission has recently been blessed by the spirit of finding souls one by one, a blessing which has resulted in three very interesting conversions. Each of these cases has been the fruits of efforts made by the native members of the Church. May the Holy Spirit be poured out upon the churches in Italy and throughout the whole world, so that mission work may become more and more the living and powerful testimony of God's people.
John Shaw Anderson.
Spezia, Italy.

LYNCOMBE, BATH.—A third mission of twelve days duration has been held in St. Mark's parish by Rev. William Haslam, and it has been a time of the deepest and truest blessing. The morning addresses to Christians were largely attended, and were a channel of help and enlightenment to many. The evening services towards the end of the mission were crowded to excess. At the praise meetings many stood up to testify of blessing received, and many evidences have been given of a change from "death unto life." Meetings for women were held in the parish-room by Miss M. Lovell, and afterwards by Mrs. Haslam.
E. Wemyss-Whittaker, Vicar.

NATIONAL REFUGES FOR DESTIUTE CHILDREN.—The thirty-fourth annual distribution of prizes in connection with these Refuges took place last Friday afternoon in the Albert Hall. About 600 children, from the Homes in London and the *Arethusa* and *Chichester* training ships, were present. Major J. W. McKenzie presided, and presented the prizes, which included a large number to former scholars who had kept their situations for a year. The work was started as a ragged-school in 1843, and to-day 1000 children are supported and trained to earn their livelihood. The occasion was made an holiday for the children, who spent several hours in the Colonial Exhibition.

REDEMPTION'S STORY.

"Go ye into every land,"
'Tis the risen Lord's command,
Spread the tidings far and wide—
Pardon through the Crucified!
"Lo, I'm with you to the end;
Simply on my power depend."
  Tell Redemption's wondrous story,
  Tell how Christ hath won them glory.

Touched by new-creating love,
Heathens unto Jesus move:
Idols to oblivion given,
Superstition's fetters riven;
See a mighty praising band
Marshalled for Emmanuel's land.

Islam's sons by love divine
Drawn, shall in Christ's kingdom shine
Hindu, Zulu, Kabyle, all
At the upraised cross must fall;
Islanders beyond the sea
Unto Christ shall bow the knee.

Jesu's name o'er earth be sung
By each people, tribe, and tongue!
Shining as the stars of heaven
Heralds see, to whom was given
Witness-bearing for the Lord,
By the blood-washed throng adored.

T.

DR. VALENTINE.—A large and enthusiastic meeting was recently held at the Barclay Church, Edinburgh, to bid farewell to Rev. Dr. Valentine, Mrs. Valentine, and Miss Christie, on their leaving for the Indian mission field. Rev. Dr. Wilson presided. Sir William Muir spoke of the work Dr. Valentine had been enabled to accomplish in Jeypore. Dr. Valentine made an appeal for young men to go to the mission field. Dr. Wilson presented some handsome volumes to the departing missionaries.

BAND OF KINDNESS.—There is a very interesting Society here with the above title, comprising a number of young people who are very earnest Christians, and are being much used, in many ways, in the Lord's vineyard. It is proposed on Friday, November 12, the week of our Christian Conference, to have a gathering in the Strangeways Conference Hall, at 7.30 p.m., of young people who are endeavouring to help God's work in any way, for the purpose of prayer, testimony, and conference. We should be very glad to see any young Christians from a distance, and provide them with a home for the night if we hear from them in time.—Yours sincerely,
Gilbert R. Kirlew.
Boys' Refuge, Strangeways, Manchester.

MR. SPURGEON AND THE ORPHANS.—On Tuesday week, previous to his annual health visit to Mentone, Mr. Spurgeon met the children and friends of the Stockwell Orphanage at that Institution. After taking tea, and witnessing some athletic feats of the boys in the play-room, the company met again in the dining-hall, where Mr. Spurgeon gave a greeting to the boys and girls of the orphanage who were present. Addressing his helpers he said that money was needed from all quarters. Some of their subscribers had gone to heaven, but the best Friend of all did not die. A good spirit reigned in the Orphanage; still, they had troubles such as arose in every family. Addressing a word to the assembled children, Mr. Spurgeon said he hoped they would show their gratitude for the benefits they enjoyed by being obedient and making home happy.—*Christian World.*

Ben Jonson's Mission.—This Mission in Stepney is greatly hampered for want of room, especially in the Sunday-school work. By removing a brick partition, the available space would be nearly doubled. Gas is also required in place of the lamps now used. The cost would be small—about £15, but the neighbourhood is very poor. Mr. James Taylor, 28, Cressy-place, Stepney-green, E., is the Superintendent.

Gospel Work in Savoy.—A well qualified lady has responded to an appeal for evangelical work at Evien. She would require board and lodging, for which she is willing to help in the education of pupils, or as may be desired, so that a considerable part of her time can be given to Gospel work. Mr. B. Greene, Hotel Faucon, Lausanne, Switzerland, wishes to hear of an independent lady who would go to Evien for the winter, and receive this lady as a companion in the Lord's work. Further particulars may be obtained from him.

The Book World.

HIMSELF. By CARRIE S. MATTHEWS. 1s. *Nisbet & Co.* A charming little volume, setting forth the fulness there is in Christ to meet our needs in reference to sorrow, sin, temptation, sickness and eternity.

THE TWILIGHT OF LIFE. By JOHN ELLERTON, M.A. 1s. 6d. *Cassell & Co.* Suited in type as well as in matter to be of great comfort and help to aged readers. The chapters it contains are wise, weighty, and well-written.

RIPPLES IN THE TWILIGHT. By J. R. MACDUFF. 2s. *Nisbet & Co.* Under this original title, Dr. Macduff has issued a collection of thoughts "didactic, descriptive, meditative, with no link of connection between them." As he says none have before been published, those who enjoy his larger works will welcome these "ripples," which will cool many a fevered heart, and are certainly caused by the Spirit's moving on the waters of a sanctified and cultured mind.

HOW TO WIN. A BOOK FOR GIRLS. By FRANCES E. WILLARD. 4s. *Funk & Wagnalls.* In the introduction, Miss Cleveland, sister of the American President, says: "There is no good girl who reads this book who will not wish hereafter to be a better girl." That is exactly our opinion of this most refreshing and original volume. With chapters on almost everything that can touch a girl's life, it is, perhaps, best in those on "The Beautiful," "The Law of Habit," "How do you treat your Laundress?" and "Novel-reading." Miss Willard has written a book that ought to create a revolution in girl-literature as well as in many a girl-life.

THE CHRIST OF GOD. By HORATIUS BONAR, D.D. 1s. *Nisbet & Co.* Like all the productions of Dr. Bonar's pen, this work is full of the marrow and fatness of Gospel truth. It touches with delicacy of thought and expression some of the most momentous themes of revealed truth, and is admirably adapted for wide circulation in these days of doubt and unbelief. We wish for this new edition a large and rapid sale. It is worth many times its cost, and cannot fail to profit saint or sinner who reads thoughtfully its lucid pages. We must, however, take grave exception to the closing pages of the chapter on "Israel's Messiah," for the reasons stated in our article on "The Judge of all the Earth," in last week's issue.

THE BOOK OF REVELATION. By ISRAEL P. WARREN, D.D. *Funk & Wagnalls.* The principal part of this so-called Exposition appeared in *The Christian Mirror*, and for its value might well have been limited to the area thus covered. The principle of interpretation adopted is that the sole purpose of the book was to comfort the Church in view of the persecution to which it was subjected under Pagan Rome, so that the definite fulfilment of the descent of Christ from heaven to earth as depicted in Rev. xix., was accomplished in "the conversion of Constantine to Christianity." The thousand years of chap. xx. lay, according to the author's view, "between Constantine, who put an end to Roman persecution, and Othman I., who let loose the horrors of Turkish persecution." The book cannot be said to contribute much light to the discussion of the subject.

THE BIRD'S NEST, AND OTHER SERMONS FOR CHILDREN OF ALL AGES. By Rev. S. COX, D.D. 6s. *T. Fisher Unwin.* As Dr. Cox frankly avows that he has not the gift of interesting children, he will not mind being told why he fails. Children like simple language; he uses too many hard words. On one page, *e.g.*, are argue, dogma, creed, harmony, wrest, imperfection. Children care not for reasoning; he reasons (not always logically) a great deal. Little folk like explanations here and there, but exposition they think very dry. They like illustrations and pointed anecdotes. These are far too scarce. Above all, children love to hear how their sins may be at once forgiven, and the fear of death and judgment for ever removed. On these all important points Dr. Cox strikes sadly uncertain notes. About the Saviour's moral excellence as boy and man he writes with feeling and force, but of Christ the Lamb, the Priest, and the Intercessor, he seems afraid to speak. In one sermon—the Children's Charter—he assures all children on the first page that Christ has saved them, while at the close, addressing those "who are no longer children, and have fallen from their early innocence," he says that Christ is as willing to save them as to bless little children. Such a salvation will satisfy neither young nor old. It is not the "glad tidings" proclaimed by Christ and his Apostles, but another and a very melancholy gospel.

A WORLD OF GIRLS. By L. T. MEADE. *Cassell & Co.* In this story of school-girl life, the consequences of an unkind and unjust feeling, wilfully cherished, are well worked out. The plot is interesting, and the motive of the story good. The children, however, are scarcely child-like; many of their speeches are too correct and their thoughts too mature to be natural in girls of twelve and thirteen. The graceful illustrations are by M. E. Edwards.

THE QUEEN OF THE FAMILY. By Mrs. HORNIBROOK. 5s. *Nisbet & Co.* The story of a young girl who, left without a mother's influence, and living with her fond father and brothers, develops a strong and often ungoverned will. How the power and love of God gently lead her to become a beautiful, noble woman, through many changes and sorrows of heart, we leave girl readers to find out for themselves. The illustrations are far below the average.

IN THE TIME OF ROSES: A Tale of Two Summers. Told and illustrated by FLORENCE and EDITH SCANNELL. 5s. *T. Fisher Unwin.* Luxurious in every way. The monochrome illustrations are superb, and the whole tone of the volume, from a literary point of view, is one of gracefulness and refinement. It is a love-tale, which begins in the island of Capri and ends in wedding-bells at an English village. To all who like this sort of fiction the present volume will commend itself as a pleasant companion for a spare half-hour. It is not a book for quite young girls.

THE CLEVELANDS OF OAKLANDS; or, Cleansing Fires. By Mrs. LUCAS SHADWELL. 3s. 6d. *Religious Tract Society.* Mrs. Shadwell's ideal of Christianity, her men and women, her aims and ends, are of the highest and noblest. This beautiful story is even better than predecessors from the same pen. It tells of one who is noble, true, and good, but who cannot believe in the Divine Sonship of the Redeemer. By degrees he is led to see the error of his unbelief, and to come out boldly as a disciple of the Saviour. There is a tender story of love and prayerful trust underlying the chief theme, and altogether the book is one we can fully recommend.

THE JEWISH ALTAR. By JOHN LEIGHTON, D.D. *Funk & Wagnalls.* An inquiry into the spirit and intent of the expiatory offerings of the Mosaic ritual, in the course of which the author ably, but of course unsuccessfully, endeavours to prove that the Mosaic ritual was not "in the least in the shape of a pointing finger, directing the eye to Gospel facts;" its object was simply "to drill and prepare Israel for Gospel facts and Gospel times." All that is argued on the former part of this proposition is only applicable to an extreme and forced system of allegorising, much to be deprecated; but when the writer asserts that Dr. Bonar's Commentary on Leviticus is a fanciful production, and all similar methods of treating the subject are unjustifiable and absurd, we must declare his case "not proven." The latter part of the book, which treats of the principles established by the Levitical economy, is much more to the purpose, and contains some very useful suggestions and hints.

THE DAWN OF MANHOOD. By JOHN CLIFFORD, D.D. 3s. 6d. *Christian Commonwealth Co.* Twelve sermons to young men, which as literary productions are of high order, fully sustaining the author's reputation as a preacher and writer of great ability. Their aim also, as specially directed to the counsel of a class so numerous and so exposed to danger in our City life, evokes warm sympathy with the preacher. Starting with the thought that ideal manhood is only realised in Jesus Christ, the principles which lie at the root of true Christlikeness are discussed, and earnestly applied. Many valuable lessons are taught in a style both easy and strong. The preface, however, contains a fundamental error which is manifest throughout the book. The author there asserts that it is a serious mistake to introduce young men to the "mystery" of the Incarnation, the Sacrifice, and the Resurrection, before they have "mastered the secret of a true penitence, and the severities of a holy self-discipline." This is said to be "an old mischief we are suffering through the defect of our fathers." We are still convinced, however, that the starting-point of true manhood is reconciliation to God by the blood of Christ, and that the true pathway of moral progress lies by the Cross. To urge any other way than this, as though an imitation of Christ should precede faith in Him as the atoning sacrifice, is altogether contrary to New Testament teaching, and as unsound in policy as it is in doctrine. It is a serious error to make the life of our Lord of greater importance than his death, but it is a prevailing feature of "modern thought."

SHORT SERMONS. By Rev. JAMES S. SWAN. *Elgin: James Watson.* Our age wishes short sermons, and Mr. Swan supplies them. He is robust and unconventional in his methods of presenting truth, and delivers his message in a forcible manner. He thinks for himself, and is thoroughly in earnest. These qualities should win for him an appreciative circle of readers.

The Monthly Interpreter, which was started two years ago as a rival to *The Expositor*, has expired. It is stated that the editor, Rev. J. S. Exell, has undertaken the editorship of *The British and Foreign Evangelical Review*, in succession to Dr. Sinclair Paterson.

Amongst other publications which have been prompted by the Queen's Jubilee, is a small narrative entitled THE QUEEN (*Partridge & Co.* 1d.), giving, in a popular form, a record of a life that, by its quiet, unobtrusive goodness has endeared her to the nation.

THE LAW RELATING TO PROTESTANT NONCONFORMISTS AND THEIR PLACES OF WORSHIP. By Rev. REGINALD WINSLOW, M.A. *Stevens & Sons.* The author has collated the law affecting Dissenting bodies, and gives the result in these chapters, citing his authorities in footnotes. There is a good index, and some of the legal forms referred to in the text are given as an appendix.

THE GROWTH OF CORN. By Rev. P. BARCLAY, M.A. 4d. *Alexander & Shepheard.* These chapters, based on the parable recorded in Mark iv. 26—29, and dedicated to "those who till the ground," are evidently written by one who is not only familiar with his Bible, but with the various pursuits of a farmer's life. From the operations of nature he draws many spiritual lessons and analogies, which will readily be appreciated by the tiller of the soil.

While all are agreed that emigration should be encouraged as a means of relieving our growing population, much diversity of opinion exists as to the best method of compassing this desirable object. Perhaps the best is to inculcate a knowledge of the capabilities and advantages of our colonies. We have received the ILLUSTRATED HANDBOOK OF VICTORIA (*John Ferres, Melbourne*), published in connection with the Colonial Exhibition. It gives a large amount of information respecting the Colony, its climate, manufactures, agriculture, prices, and other matters likely to interest an intending settler. At the end are a number of engravings to show the character of the land and its productions. We hear that copies have been sent to all literary institutions and public libraries of the kingdom.

BOOKS RECEIVED.

Messrs. E. Marlborough & Co.:—
The School Hymnal Tune Book.

Mr. J. E. Hawkins:—
Jesus, a Poem, by C. T. C. 2s. 6d.

Messrs. Hatchards, Piccadilly:—
On Character, by M. Bramston. 9d.

Mr. G. Stoneman, 67, Paternoster-row:—
Busy Bee, by the Author of Dora Selwyn, &c.

Mr. T. Fisher Unwin:—
A Comtist Lover, and other Studies, by Elizabeth R. Chapman. 6s.

Messrs. S. W. Partridge & Co.:—
Palms of Victory. 1s.
Changing Places, by Gertrude Jerdon. 1s. 6d.
The Bible Portfolio, and Companion to the Bible Portfolio, by Elizabeth Ranyard. 12s. 6d.

Messrs. J. F. Shaw & Co.:—
Fairy Phœbe, by L. Taylor.
Rob and Mag, by L. Marston. 6d.
Happy Holidays, by C. Shaw. 1s.
Jones Haggerley, by J. Jackson Wray.
Young Ishmael Conway, by E. A. B. D.
Hump and All, by C. Lockhart Gordon.
Dickie's Attic, by Catherine Shaw. 3s. 6d.
Our Soldier Hero, by M. L. Ridley. 3s. 6d.
Maggie's Mistake, by Mrs. Lucas Shadwell.
Silverdale Rectory, by Grace Stebbing. 6d.
His Guardian Angel, by Emily Brodie. 3s. 6d.
Our Winnie, by Evelyn Everett-Green. 1s. 6d.
How Hetty Caught the Sunbeam, by Gertrude P. Dyer.
In all Time of our Tribulation, by Emily S. Holt. 5s.

PAMPHLETS RECEIVED.—The Coming Deluge of Russian Petroleum, by Charles Marvin. 1s. *R. Anderson & Co., 14, Cockspur-street, S.W.*—Sister Dora and her Statue. 2d. *J. & W. Griffin, "Observer" Office, Walsall.*—Religious Certitude: Earnest Words to Thoughtful Young Men, by Charles Shirreffs. *A. & R. Milne, Aberdeen.*

ALMANACKS FOR 1887.—*Messrs. S. W. Partridge & Co.* send us quite a budget of almanacks. The BAND OF HOPE, BRITISH WORKMAN, ANIMALS' FRIEND, and BAND OF MERCY sheet almanacks (1d. each) are equal to former issues. The two former, with their daily texts, and the other two with much useful information respecting the treatment of, and the prevention of cruelty to, animals, are well known. From the same publishers we have also received EVERYONE'S ALMANACK and the "SEEKING AND FINDING" ALMANACK (1d. each), the latter giving texts for each day, arranged topically, but without the reference. A blank space is left, in which to enter the reference when found. It would be a constant incentive for young people to search their Bibles to supply them with one. From *Messrs. Passmore & Alabaster* comes SPURGEON'S ILLUSTRATED ALMANACK (1d.), which contains several short articles by the Metropolitan Tabernacle Pastor. The daily texts are, as usual, selected by Mrs. Spurgeon. THE DAY OF DAYS' TABLET ALMANACK (7, *Paternoster-square.* 1d.), although published in book form, is so arranged that the calendar pages may be cut out and used as monthly tablets.

MR. ARNOT IN CENTRAL AFRICA.

From the last received letters from this young and devoted missionary we extract the following. Writing in January last he says:—

I am well, and have got, I may say, to the end of my journey, as I am now virtually in the Garenganje country. As to what may be my future field of work I am not anxious, but am full of thoughts. Indeed, I have been passing through all this beautiful country—with rivers and mountains all new to the world—in a sort of dream. The Garenganje is one of the largest Central African empires, full of people, and I go amongst them feeble and poor. It seems that my way looks more plain to remain and not return at once from this country. This prospect is greatly beyond my fondest expectations. To be able to remain now, and begin work at once, seems almost too good news. Still, I am troubled and don't know what to say, nor to which hand to turn. Nothing but Christ I would know—Christ and Him crucified; but how am I able to show Him forth? It does seem to be true, that the Lord chooseth the weak things, for I see plainly that *He* hath brought me here—it is too evident.

On February 8, he wrote:—Am now at Molenge's town in the Garenganje. Thank God, I have got here at last, in the best of health and spirits. I am loaded with kindness from these simple people. They all cry, "Stay with us, don't return; we will build for you, and hoe for you." My heart is full of praise to God. Surely He has been most gracious to me in permitting me to be the first to tell of Him in this great country.

THE CHURCH ARMY.—The work has been started at Belfast, Burton-on-Trent, Sheffield, Yarmouth, Ashford, Shorncliffe, and is soon to be commenced at Southampton, Hastings, and another parish in Nottingham.

MR. SPURGEON.—In *The Sword and Trowel* Mr. Spurgeon furnishes a portrait of himself, with an explanation for its appearance, and provides much excellent reading matter. In his "personal notes" he says:—"Within five weeks of his time of vacation the Editor has had a wretched breakdown, which makes him feel that the sooner he goes the better. When this magazine reaches the reader, their friend Mr. C. H. Spurgeon hopes to be packing up for a journey to the land of the sun, where he may gather strength with which to bear the winter's winds and fogs."

EAST LONDON SUFFERING.—In connection with the Clapton-park Tabernacle we have a Good Samaritan Union. By means of twenty-four district visitors, some 3000 families are visited regularly each month. Cases of destitution and sickness are reported to the Good Samaritan Union Secretary, who arranges for members to go and nurse the afflicted poor who cannot afford to pay for attendance. All render their services gratuitously. The prospect for the approaching winter is sad indeed. We shall soon have to turn a deaf ear to the cry for help, unless our funds are replenished and increased. Gifts of cast-off clothing, provision, or money will be thankfully received, and may be sent to the Hon. Secretary, Good Samaritan Union, Clapton-park Tabernacle, Blurton-road, E. Thomas Jackson, Minister.

41, *Powerscroft-road, Clapton.*

GLASGOW UNIVERSITY CHRISTIAN ASSOCIATION.—There has recently been formed in Glasgow University a Students' Christian Union, under the name of the Glasgow University Christian Association. The object of this Society is the promotion of religious life and fellowship in the college. In connection with the society there are held weekly prayer-meetings, occasional Sunday evening services, and meetings at which papers on Biblical subjects are read. The need for such a union of students for Christian fellowship and work has long been felt. Large numbers of Freshmen come up every year, and the promoters of the Association are desirous to become acquainted with all of these who are in sympathy with its principles and object. It would greatly help them in this if ministers and others who know of such would introduce them by communicating with the Secretary, Glasgow University Christian Association, The University, Glasgow.

Glasgow. A. Morris Stewart, Sec.

Gleanings.

EVANGELISTIC.

Rev. Thomas Waugh's mission at Bootle Liverpool, has been greatly blessed of God.——Sam Jones and Sam Small are attracting enormous audiences in Toronto.——Special evangelistic services in connection with Langholm Home Mission have been held in the Temperance Hall.

A remarkable Gospel Mission has just been concluded in Sinclairtown, in Fifeshire.——Mr. George Clarke has been conducting successful evangelistic services in Dr. Walter Morison's church, Westbourne-grove.——Rev. Charles Davey and Rev. R. M. Irvine, at the close of their mission in Drury-lane, labour in connection with Dr. Dykes' church, Regent-square, proceeding thence to Marylebone, where they will work in connection with Dr. Fraser's church and mission.

Rev. G. C. Grubb is holding an evangelistic Mission at Brunswick Chapel, Upper Berkeley-street, W.——Rev. J. T. Oliver has conducted evangelistic services at Barnsley, when many professed conversion.——It is expected that Mr. Moody will go to Chicago this fall, and devote three months to establishing permanent missions throughout the city, on the plan of the McAll Mission in Paris.——Dr. L. W. Munhall, of Philadelphia, assisted by Mr. and Mrs. Towner, has conducted a four weeks' Mission in Germantown, with wonderful results; nine churches, representing six denominations, united in the effort.——The evangelical churches of Philadelphia have divided the city into six sections; every family will be visited, and services held in each section.——Mr. Thomas Moremon, a blind evangelist, has held a fortnight's mission at Hannam, near Bristol.——Mrs. Horton and Miss Parker have conducted a very successful fourteen days' mission in New-road Chapel, Peterboro'.

TEMPERANCE.

The Scottish Temperance League's New-Year Tract will be from the pen of Rev. Dr. Macfadyen, Manchester.——The Bristo Gospel Temperance Mission, Edinburgh, is continued with encouraging success. A coffee supper is occasionally provided for the poor.——Mr. W. Forbes has held a four days' Temperance Mission in Northwich.

A correspondent of *The Church of England Temperance Chronicle* asserts, from personal experience, that the better hotels in Germany and Austria are freer from the drink nuisance than hotels in England.——In Belgium, the consumption of ardent spirits has doubled in fourteen years. *The Lancet* asks, "What demon can be in possession of Governments that leads them so to foster misery and crime?"

A drinking bar is to be set up in Boston that will cost 20,000 dollars.——A gang of anti-Prohibitionists in Pennsylvania are trying to break up Prohibition meetings by violence.——A firm of Genoa are about to send abroad a floating exhibition of wine, liquors, and other native products. In the saloon will be exhibited the wines and liquors, and there will be a bar for the tasting.——A very encouraging report was presented at the annual meeting of the St. Pancras Total Abstinence Association last week.

British India, says *The Freeman*, is fast becoming a drunken country. Strange that a Christian nation, not content with a large revenue from the opium trade, should in India seek to increase its revenue by encouraging the sale of intoxicating drinks. Can nothing be done to put a stop to the evil?——Mr. Handel Cossham, M.P., speaking at a temperance meeting at Wilton, said he employed about 1500 people, and he believed that within a week after the people of England ceased to drink wages would go up 25 per cent. at least.

The City of London Total Abstinence Union held a series of meetings at the Aldersgate-street Y.M.C.A. last week.——A United Gospel Temperance Mission has been held at Shoreham, in which the different denominations co-operated heartily; a number of pledges were taken.——Before the ports of Japan were opened to the Christian nations of the world, there were only eleven drinks known in the country; now, *The Pall Mall Gazette* says, there are more than two hundred, and many horrible vices peculiar to highly civilised nations are becoming common in Japan.——In New South Wales, public-houses are closed entirely from eleven on Saturday night to six on Monday morning.——At a recent police-court case in Woolwich it transpired that at the local workmen's club "the men not only get drunk, but keep drinking all night long, and on the Sabbath," and the police cannot interfere.——*The Pall Mall Gazette* attributes the unprecedented success last week of Mr. W. Peall as a billiard player to the fact that he is a total abstainer from smoking and drinking.

MISCELLANEOUS.

The Baptists in America have set apart the second Sunday in November as "a Bible day;" collections will be made for their Bible Society's work.——The Ladies' Association for the Religious Improvement of the Highlands and Islands maintains 69 efficient aid schools, in 33 of which female teachers are employed to give industrial instruction.——Judges in Alleghany County, Pa., refuse to naturalise avowed Anarchists, Nihilists, and Socialists.

Rev. A. W. Jephson, of St. John's, Waterloo-road, S.E., has recovered penalties from the overseers of the parish for not handing over to him legal rewards for information which led to the conviction of disorderly houses. His object is to stimulate the overseers themselves to take the necessary action in suppressing these places.——Baron Huddleston has expressed a strong desire that the Legislature would empower judges to order the flogging of those convicted under the Criminal Law Amendment Act.

It is stated that a site on the Thames Embankment has been secured for the new Wesleyan Central Hall.——Mrs. Fawcett, in a recent article, regrets that domestic service is often made so unattractive that many reclaimed girls say nothing will induce them to return to it.——*The Scotsman* has scandalised many people in Scotland by a recent article arguing against the supernatural character of Christ.

Complaints are made in Melbourne of the growing practice of Sunday photography.——Rev. J. B. Gribble is lecturing to large audiences in Australia on "The Exposure of Aboriginal Slavery."——The emigration office at the Colonial and Indian Exhibition has been opened some five months; it has given personal information to over 7,000 applicants, and placed in the hands of inquirers more than 12,000 pamphlets on British colonies.

Rev. Dr. Carey and family have sailed for India. He will not return to Delhi, but will take up medical mission work at Patna.—Bishop Coxe, of New York, calls the Jesuits "the burglars of the universe."—Sunday week was Hospital Sunday in Birmingham; over £3000 was paid in the following day.——The Home Mission Union of Glasgow is a united effort to reach the non-church-going classes; 200 ministers of different denominations have joined in the scheme.

The Princess of Wales has become Patroness of the Scandinavian Sailors' Temperance Home, and has given £50 towards the erection of a New Building for this Institution. Lord Blantyre has promised £1000, and several other English and Scandinavian gentlemen and ladies certain sums, so that the fund now amounts to about £3000.——Miss von Finkelstein will deliver her last lecture in Exeter Hall, on Friday, November 12, her subject being "Bedouins of the Desert."

We hear of the starting of a "Christian Kingdom Society," to be composed of "those who are anxious to put the Christian spirit into daily life."——An Irish judge has made the novel experiment of releasing on bail two convicted leaders of a lawless mob, in order to give them a chance of "being ringleaders in keeping the peace." If the district remained free from agrarian crime for three months, they would receive no punishment.——A branch of the Y.W.C.A. has been opened at Ballater, N.B.

Miss Frances Willard gave the address of welcome to the recent Rock River Methodist Conference at Evanston. This is the first time that a woman has been invited to welcome an ecclesiastical body.——Messrs. Armour Brothers, of Chicago, have recently founded in that city a mission church and school, which promises to bestow great benefits upon the needy public. The buildings are nearly ready for occupancy, and include a nursery, a kindergarten, a library, bathing-rooms, and a free dispensary.——The American Methodist Missionary Society's income for the past year will fall little short of a million dollars.——The New York Y.W.C.A. have an employment bureau that has given help and situations to many women.

The Presbyterian Alliance will hold its next meeting in London in 1888.——Dwight Hall, at Yale College, the gift of Mr. Albert B. Monroe, was lately dedicated; it is to be a centre of Christian activity in the College.——Mr. Byramjee Jejeebhoy has offered 40,000 rupees to the Deaf and Dumb Institute at Bombay, as an endowment, on certain conditions.——In Chicago there are thirteen Sunday theatres and five Sunday newspapers in full swing.——Judge Jones, of Minneapolis, has presented the Women's Christian Association of that city with a Home for Aged Women and Worn-out Ministers and their Wives.——Rev. Joseph Cook has gone on a Canadian lecturing tour, but will return to Boston for the Christmas holidays and the Monday lectures in Tremont Temple.

Notices.

Communications Received with Thanks.—J.G.A. L.T. P.G. T.N. H.B. H.P. F.C.S. S.T.F. G.S. A.C.P.C. E. de R. C.M. T.R. H.H. M.S.C. S.W.K. A.S. W.W. G.R.K. E.W.L. H.M. S.B. R.D.F. S.R.B. R.C. A.W.B. J.W. T.P. Confidence. E.N. C.T. W.G. S.E.R. E.S. B.S. J.H.B. J.W.H. J.V.S. Constant Reader. E.W.M. D.H. M.C.J. C.T. L.H. G.W. S.L.B. H.C.W. J.E.M. F.B.M. T.E. H.M.W. J.P.P. T.T. L.J. J.S.T. M. and S.S. G.P. A.J.A. H.H.E. L.McL.B. G.F.A. W.R.W. J.J.K. N.J.D. E.A.W. G.H. W.D.A. T.J. E.L.M. O.M. J.W.L. L.G.D. N.M. A.C.R. F.B.M. M.C.T. G.C.T. H.N. C.C. Major F. W.H.M. J.K.M. T.N. J.D.D. H.W. A.N.S. A.E.M. D.S. A.E. M.C.J. J.S. J.M.R.T. J.E.S. J.B. F.W.N. J.M.M. Lady J.M. T.G.S. W.E. R.B. J.P. D.D.T. C.S. M.C.J. M.G. Cavan. H.Z. N.K. W.H.A. J.G. C.M.B. H.M. D.J.F. W.B. S.A.T. J.A.A. W.S. J.A.S. H.M.B. J.J.M. W.M. J.S. J.P. E.H. C.E. E.W. I.L. T.A.I. G.H.

Applicants for Tracts.—G. B. Appleby, Co-operative Society, Chester-le-street, Durham; J. J. Madden, Great Dewlands, Rotherfield, Sussex; W. J. Young, 9, Leighton-villas, Waltham Cross, Herts; Rev. H. Lewis, Wesleyan Missionary, Black Head, Conception Bay, Newfoundland; Rev. R. F. Applebe, Wesleyan Missionary, Mission House, Mafiken, Bechuanaland, South Africa; Miss Hearn, 14, Frank-place, North Shields; A. Wilson, 65, Cromwell-rd., Peterborough; The Secretary, Christian Workers' Union, St. John's Institute, 14, Oxford-mews, Paddington, W.; F. J. Shipway, 2, Pilkington-rd., Peckham, S.E.; Mr. J. Martindale, 11, Broad-st., Bloomsbury, W.C. (English and foreign); J. Chapman, Prospect-place, St. George, Bristol; W. Keen, Aylesbury-rd., Aston Clinton, Tring; Mrs. E. Bird, 82, Treville-st., Plymouth; A. Gall, 67, Gloucester-rd., Croydon; W. Rowe, Medrose, Camelford, Cornwall; W. J. Taylor, 1, Brecon-rd., Abergavenny; Miss Shacklock, Langsett-rd., Hillsboro', Sheffield; G. J. Emmerson, Grasmere House, Milner-rd., Hillsboro', Sheffield.

No extra payment required under the Institution's Policies after this date (May, 1886), on account of Occupation or Foreign Travel or Residence in any part of the World (always excepting risks in time of war).

THE UNITED KINGDOM TEMPERANCE AND GENERAL PROVIDENT INSTITUTION,

1, ADELAIDE PLACE, LONDON BRIDGE, LONDON.

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POSITION OF THE INSTITUTION, JUNE, 1886.

Accumulated Capital, £3,817,000; Annual Income, £435,000; Amount Paid for Claims through Death, £2,518,000.

The Institution comprises two distinct sections—Temperance and General. In the former only total abstainers from alcoholic liquors are assured, and in the latter are included only "moderate drinkers" of strictly temperate habits, the same care being exercised in selecting lives for each section. The premium rates of the two sections are the same; but separate accounts are kept of the mortality, funds, income, and profit of each section; and total abstainers are thus guaranteed, in the form of Bonus, the full advantage of their principles. The following is a summary of the Institution's Mortality Experience under Whole-Life Policies during the 20 years—1866 to 1885:—

Years.	Temperance Section.		General Section.	
	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
1866-70. 5 Years.	549	411	1008	944
1871-75. 5 Years.	723	511	1268	1330
1876-80. 5 Years.	933	651	1485	1480
1881-85. 5 Years.	1179	835	1670	1530
Total—20 Years.	3384	2408	5431	5284

It will be seen by this that the Claims in the Temperance Section are only a little over 71 per cent. of the "expected," while in the General Section they slightly exceed 97 per cent. of the "expected."

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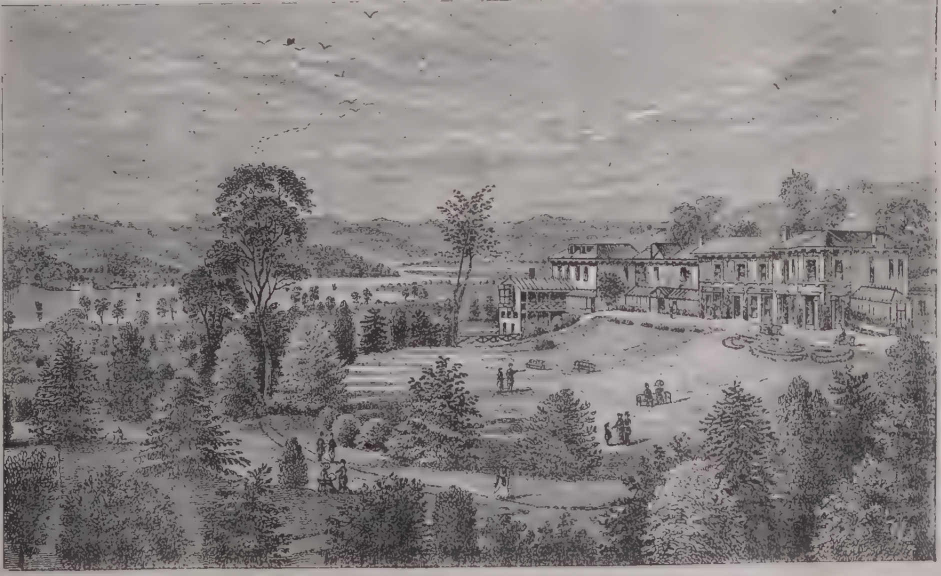

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Notes on Daily Readings.

SUNDAY, NOV. 14.—2 CHRON. XXVIII.

THIS chapter presents a remarkably full description of a reckless and wilful transgressor. One is struck with the strange infatuation of this high-handed offender. Heedless of the memory and teaching of his father, he yields first to the seductive symbolic idolatry of Israel (2). This prepares him for the degrading and horrible rites of the Canaanitish nations. He burns his very children in the fire! (3) He makes sacrifices for the sake of his sins and idols, such as few men even dream of making for the true God, for Him who plentifully rewardeth every service done to Him. Though his idolatries, with their awful and most costly rites, bring him nothing but shame and sorrow (5, 6, 9, &c.), he still goes on in sin, seeking new gods, and multiplying his idols (23—25). All this to his ruin (23).

This blind infatuation always goes with reckless and wilful transgression. The covetous, the drunken, and the lustful are but blind fools, as Ahaz was. They sacrifice their children (and many another sacred possession as well), to their idols, as Ahaz did to his; and, like him, they continue their sacrifices, though misery is the only result. Happy would it be for us did we but serve our God as such men serve their sins.

Observe the working of unbelief in the day of trouble (19, &c.): *Tilgath-Pilneser came unto him and distressed him, but strengthened him not.* From 2 Kings xvi. 7—9, we learn that Tilgath-Pilneser brought him great relief at first, by capturing Damascus, and killing Rezin, its king. So, when men in their unbelief reject God and seek help from men only, like Ahaz, they often *seem* to prosper. But the prosperity is really disaster. For Ahaz, this temporary relief from Syria and Israel meant the taking of Assyria's yoke, and the loss of the Temple treasures in payment of tribute (24), and, worse still, a new inroad of idolatry (compare 21, 23—25, and 2 Kings xvi. 10, &c.).

The episode recorded in 8—15 is one of great interest, and should be compared with Lev. xxv. 39—46. *But are there not with you, even with you, sins against the Lord your God?* (10). See Matt. vii. 1—5. Israel's declension was even more hopeless than Judah's. It ill-became her, then, to play the judge. Surely these words search in every-one.

MONDAY, NOV. 15.—2 CHRON. XXIX.

1.—*His mother's name was Abijah.*—Is it not likely that this mother's name is given because to her Hezekiah owed all? It is certain that his father was no help to him. All the more likely, then, that his mother was. If she trained her son for God, as she probably did, God both honoured her in that son, and also by this mention of her name in his Book.

Hezekiah both restores Judah to prosperity and reforms her life. But note that reformation comes before restoration. This is perhaps the most remarkable fact in the story. The young king does not wait to establish his power, as more prudent and worldly-wise folk might have advised. He saw, with the clearness of vision proper to true Godliness, that national sins had brought national sorrows (6—9). He puts his army, his national defences, his treasure, and his commerce in the background. Righteousness exalteth a nation; therefore he is in haste (3—20) to reopen the Temple and purify it, and to re-establish the public worship of his people.

There is great instruction in the nature and order of the public rights observed: see 20—31. 1. *Sin-offering* (21—24).—Seven bullocks, seven rams, seven lambs, and seven he-goats. This seems to speak of perfect atonement, seven being the symbol of perfection. The sin-offering was for "the kingdom," *i.e.*, royalty; "the sanctuary," *i.e.*, the priests, the Levites, and the Temple; "and for Judah," *i.e.*, the people (21). 2. *Appropriation of the sin-offering.*—"And they laid their hands upon them" (23). See Lev. iv. 4, 15, and 24. 3. *Burnt-offering*—the type of entire devotion to God (27). 4. *Gladness and praise.*—"When the burnt-offering began the song of the Lord began also" (27). 5. *Humble and reverent worship.*—"They bowed their, heads and worshipped" (30). 6. *Freedom of access and full acceptance.*—"Now ye have consecrated yourselves unto the Lord, come near, and bring sacrifices and thank-offerings" (31). Here, then, we have, standing in vital connection, atonement, appropriation, consecration, joy, worship, and liberty.

TUESDAY, NOV. 16.—2 CHRON. XXX.

1.—*And Hezekiah sent to all Israel and Judah.*—"He aimed at uniting once more the whole people of Israel, if not into a single State, yet, at any rate, into a single religious communion. Israel was now in a condition approaching to anarchy. Since the downfall of the house of Jehu, a succession of usurpers had borne rule for short terms. Four Assyrian invasions—perhaps more—had swept over the country within the space of thirty-five years. The end was approaching. Hoshea, the king, contemporary with Hezekiah, ruled as an Assyrian feudatory. Under these circumstances, Hezekiah designed to invite the revolted tribes to their old spiritual allegiance."—*Sp. Com.*

2—4.—*On the second month,* &c.—"The law allowed individuals to keep the Passover on the 14th of the second month, instead of the 14th of the first, in case of absence on a journey, or temporary defilement (Num. ix. 10, 11)."—*Idem.*

6.—*Turn again unto the Lord God.*—"We need not suppose that the Ten Tribes had at any time wholly laid aside the worship of Jehovah. But they had overlaid it with idolatrous rites, and mixed it with Polytheism (2 Kings xvii. 7—17), thus practically turning away from the God of their fathers."—*Idem.*

12.—*In Judah the hand of God was to give them one heart to do,* &c.—So also, in xxix. 36, it was God who "had prepared the people." This reminds us of Ezek. xi. 19, 20: "And *I will give* them one heart," &c. Also of Ps. cx. 3, 4; Phil. ii. 13.

14.—*They took away all the altars that were in Jerusalem.*—Observe the deep wisdom of Hezekiah's method of reformation. He was for construction before destruction, for the establishment of the true before the overthrow of the false. His first care was to purify the Temple, restore its service, rouse the people to seek God, and to teach "the good knowledge of God." That done, the people themselves spontaneously destroy the altars. Here is the secret of succesful reformation: Be more anxious to teach the truth than to attack error.

WEDNESDAY, NOV. 17.—2 CHRON. XXXI.

1.—The people, full of the truth they had heard, and fuller still, probably, of the great gladness of that wonderful Passover time, start off in bands to traverse the whole land, and destroy every trace of idolatry. Doubtless there was much that was tumultuous in this movement; but the clear instructions that had been given (xxx. 22), and the solemn reality and depth of this religious reformation, would protect it from most of that excess and dangerous reaction which is apt to follow such agitations.

2.—*That they might be encouraged in the law of the Lord.*—*I.e.*, that the priests and Levites "might be encouraged to devote themselves wholly to their proper work, the service of the sanctuary, and the teaching of God's law, and not engage in secular occupations. Compare Neh. xiii. 10—14."—*Sp. Com.*

10.—*Azariah answered . . . Since the people began,* &c.—*I.e.,* "There has been an abundant harvest and a corresponding plenty in the incoming of firstfruits and tithes; the people have testified their gratitude to Him who has crowned the year with his goodness by their liberality towards his servants."—*Jamieson.*

21.—*And in every work that he began,* &c.—A firstrate text for exposure in all places where work for God's people is being done—in Sunday-schools, vestries, places of worship, and studies. We are so apt to think that because Christianity is voluntary it may, therefore, be done as we please. Hezekiah did God's work, as the best men of business do theirs—"with all his heart." Therefore "he prospered."

THURSDAY, NOV. 18.—2 CHRON. XXXII.

8.—*With us is the Lord our God,* &c.—"The faith which these words express would, one might have thought, not have wavered. But, alas! for human infirmity! we learn, both from Kings (2 Kings xviii. 14), and from the inscriptions of Sennacherib, that within a little while this noble confidence died away, and was succeeded by despair and submission. Like Rehoboam (xii. 9), like Joash (2 Kings xii. 18), Hezekiah was content to purchase his safety. 2 Kings xviii. 15, 16, tells us at what price. He stripped the Temple, and emptied his treasuries, to obtain what proved a mere temporary relief."—*Sp. Com.*

25.—*But Hezekiah rendered not again,* &c.—His sin seems to have been a God-forgetting, self-exalting ostentation. When visited by the Babylonish ambassadors (see 2 Kings xx. 13) he received them in a spirit of vanity, which is all too natural to most of us, but which led him to great self-display, while it silenced his testimony for God. To man's view, this was merely a little weakness, a thing to be smiled at and excused; to God it was a great sin, calling for sharp chastisement. "Pride of heart," say Henry and Scott, "is a sin for which we ought in a special manner to humble ourselves." Hezekiah's sin was that his heart was lifted up. After destroying other idolatries he began to idolise himself. What need have great men, and good and useful men, to study their own infirmities and follies, and their obligations to free grace, that they may never think highly of themselves! The aggravation of his sin was that he made so bad a return to God for his favours to him, making even those favours the food and fuel of his pride." The stories of Uzziah and Hezekiah teach that good men have no greater foe, if any so great and dangerous, as pride.

FRIDAY, NOV. 19.—2 CHRON. XXXIII.

1—10.—The story of Manasseh's sin, repentance, and restoration is a precious illustration of how God saves "to the uttermost." The frightful nature and variety of Manasseh's sin gives the story a peculiar value as an example of Divine mercy. He rebuilt the high places, re-established the Baal-worship, erected altars dedicated to that worship in the very Temple itself, and hesitated not to immolate his own children (3—6). He gave ear to the dark secrets of sorcery; and, as though all this were insufficient, he dared to erect an idol in the house sacred to Jehovah (6—8). Further, he seduced his people, until they did worse than the ancient Canaanites, whom Israel had dispossessed on account of their sins (9). All this, too, in spite of a good early training, as well as of distinct rebukes and warnings given by God through his prophets (2 Kings xxi. 10—15). The narrative, as given in the Kings, adds (16): "Manasseh shed innocent blood very much, till he had filled Jerusalem," &c. Tradition says that he caused Isaiah to be sawn asunder.

11.—*The King of Assyria.*—This seems to have been Esarhaddon (B.C. 681—668), who had previously recovered possession of Babylon, and who was the only Assyrian king who held his court there. *Took Manasseh among the thorns.*—"Rather, 'which took Manasseh captive with rings;'" *i.e.*, led him away, as the Assyrians were wont to do, with a ring through his nose as though he were an ox being led to the shambles. To such ignominy did sin bring Manasseh!

12, 13.—The words describing his penitence are very strong, suggesting long-continued tortures of conscience, and much agony of remorse. How quickly God heard him! The worst sinner may take heart when he sees Manasseh passing through the gates of grace. If ever there is a praying sinner, even though he be like Manasseh, a gracious listening Saviour is not far off. See the power of repentance and prayer. Here was a captive for life, as it seemed. Yet before long he is more than set free—he is re-established on his throne.

20.—They buried him, but not with honour. As Henry and Scott well say: "Penitence may recover comfort sooner than credit."

SATURDAY, NOV. 20.—2 CHRON. XXXIV.

2.—*He did that which was right,* &c.—"Happy and wise are those who seek the Lord and prepare for usefulness at the time when others are pursuing sinful pleasures, contracting bad habits, and forming ruinous connections. None can express the anguish prevented by early piety."—*Henry and Scott.*

3.—*In the twelfth year he began to purge Judah.*—"The call of Jeremiah so nearly coincides with the commencement of Josiah's reformations (Jer. i. 2), that we can scarcely regard the two facts as unconnected. At any rate, Jeremiah's first prophecies (ii. and iii.) appear to have been coincident with Josiah's earlier efforts to uproot idolatry, and must have greatly strengthened his hands."—*Sp. Com.*

14—33.—This episode is a grand historical illustration of the vitality and might of the written Word of God. Kitto thinks that the roll discovered in the Temple was "an autograph copy of the law written by Moses." So that the very parchment, apart from its message, had a peculiar sacredness in the eyes of the finders. *All his days they departed not,* &c.—Their reformation was more formal than vital, outward rather than real. "It did not reach the deep-seated, wide-spread corruption which tainted rich and poor alike."—*Stanley.* "Judah did not turn to God with her whole heart, but feignedly" (Jer. iii. 10). He speaks of "backsliding Israel" and "her treacherous sister Judah" (iii.). The people hankered after idols, and were only restrained by Josiah. They rested in this merely outward conformity to God's law. It was Jeremiah's special mission, during his early ministry, to rebuke their formality, and rouse them to seek and maintain *vital* godliness. See Jer. vii. 3, 4, 21—24.

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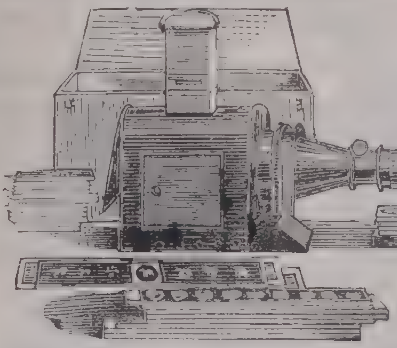

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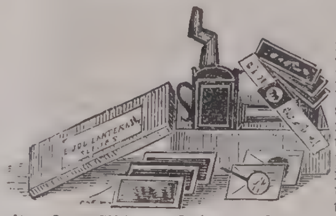

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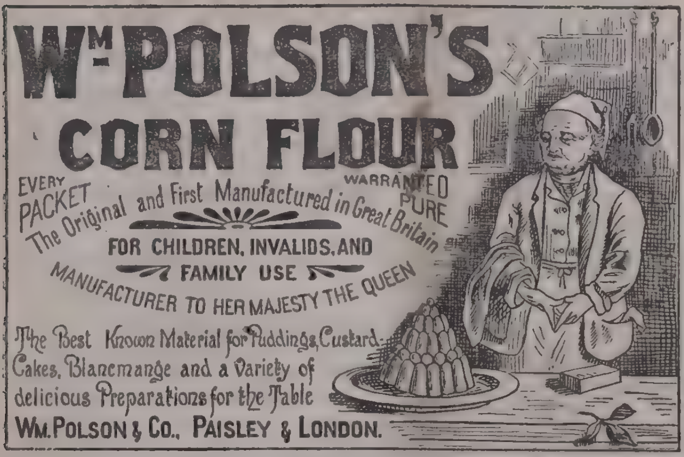

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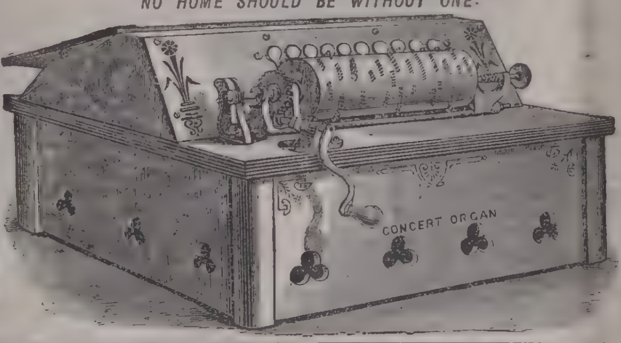

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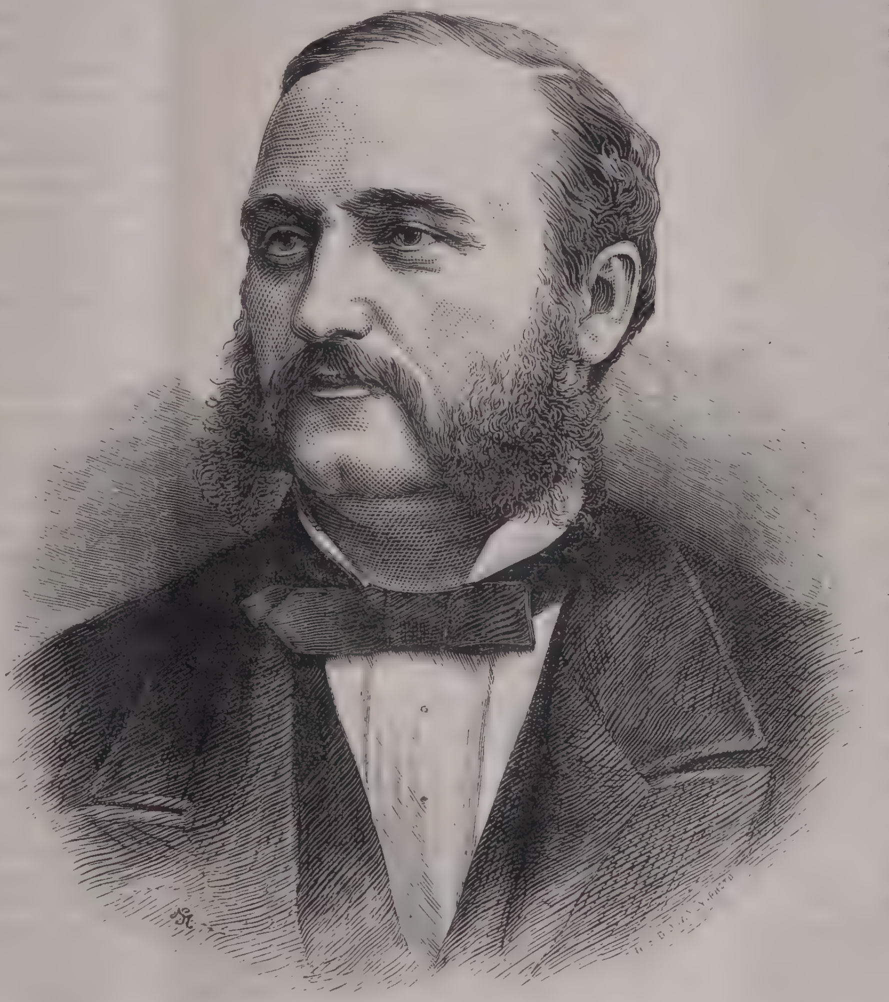
MR. IRA D. SANKEY.

AFTER a two months' sojourn in Great Britain, Mr. and Mrs. IRA D. SANKEY sail from Liverpool to-day (Thursday, November 18) in the ss. *Adriatic*, bound for New York. This will be a fitting time at which to present our readers with a portrait of the evangelist, and some brief account of the wonderful work which, in the good providence of God, he has been enabled to accomplish.

"Give me the writing of a nation's ballads, and he who will may make its laws." This famous saying has passed into a proverb, and may well serve as the text for a sketch of the life mission of our illustrious leader in Gospel song. That which influences and touches the secret springs of a nation's heart will do more to shape its life and character than all the statutes that can be heaped up in its legislative archives. And so, as we believe, the man who sets a people to singing

> The old, old story
> Of Jesus and his love,

does more to plant the foundations of Christ's kingdom firmly in the hearts of that people than could be accomplished by tomes of theological lore. Mr. Sankey, by natural endowment and a combination of favouring circumstances, has achieved this, not in the experience of one nation, but of a whole world. For it is no exaggeration to say that the *Sacred Songs and Solos* which are so closely associated with his name as composer and compiler have belted the entire globe with a girdle of never-ceasing song. If the man who explores a new continent is worthy of being embalmed in grateful memory as a benefactor to his race, then he who opens up a new continent of spiritual experience, and brings into common use a new and powerful instrument in Christian service, must be regarded as a signal gift from God to the Church at large. And this, as it seems to us, is what Mr. Sankey, by the grace of God, has done for the Christian world of the nineteenth century.



(*From Photograph by Messrs. W. & D. Downey.*)

Many of our readers will have heard of the somewhat dramatic way in which Mr. Moody and Mr. Sankey became acquainted and associated in Gospel work. It was at Indianapolis, in the State of Indiana, on the occasion of a Y.M.C.A. International Convention, that they first met. "You are the man I have been looking for these eight years," said Mr. Moody to the singer, after he heard him sing. Mr. Sankey was then about thirty years of age, but he had been unconsciously in training all those years for the call that then came to him so suddenly. He was born at Edinburgh, Pa., in August, 1840. His father was the Hon. David Sankey, for many years a member of the Legislature of that State, serving in both Houses with distinction and honour. He afterwards filled the position of president of a bank, and was otherwise a man active in public affairs. He was a thorough and consistent Christian, and was attached to the Methodist Episcopal Church till the time of his death, which happened in 1884, while his son Ira was singing the glorious Gospel of God's grace in the great meetings held in London during that year.

Ira David (which is his full Christian name) developed from early childhood a great fondness for music. We have heard him describe, from recollection, the feelings that thrilled his youthful spirit when he first attended a church in which an organ and other instruments were used in the service of praise. He could scarcely be induced to leave the place. When quite young, he could play on several instruments. His mother related to the writer, a few months since, how this *penchant* went at first in the direction of "Jews' harps," of which he accumulated a remarkable assortment. By and by these had to yield to the fascinations of a violin; and we may presume it, too, was deposed in due time in favour of the Cabinet organ, an instrument which has proved so serviceable to him in the serious work of his life.

His first ten or twelve years were spent on a large farm, and then the family residence was moved to the town of New Castle. The fact of his being reared in the country no doubt accounts in large measure for the wonderful chest development and purity of voice that have been important physical factors in his successful career. As a boy, he was full of spirit and the love of adventure. This, on one occasion, brought him so near to being trampled under the hoofs of a steed, that happened to be hitched near by the parental home, that his mother, fearing the worst consequences, insisted on the migration of the household to a more secluded part of the town. While profoundly thankful for the exemplary behaviour of that judicious quadruped, we can detect in the youthful exuberance of the child the beginnings of that geniality and liveliness of disposition that are so pleasantly familiar to all who have made Mr. Sankey's intimate acquaintance in later life.

Brought up under the best spiritual influences, Mr. Sankey dates the conscious definite acceptance of Christ as his Saviour in his fifteenth year, when he joined the Church of which his parents were members. In the succeeding years, he held various positions of trust and responsibility in connection with the church and congregation. He became leader of the choir, superintendent of the Sunday-school, class-leader, and ultimately president of the Y.M.C.A. in his town. It was in this last-named capacity that he was delegated to the Indianapolis Convention, where he met the great crisis of his life. Here it may be mentioned that though fortune has since led him to sojourn in many towns and cities, both in America and Europe, he has remained loyal in heart and in interest to the home of his youthful days and the scene of his earliest efforts in Christian work. In grateful remembrance of what God has done for him, he has recently secured for the citizens of New Castle one of the most convenient and comely buildings, devoted to Christian objects, to be found in the States. An engraving and detailed description of it appeared in these columns last year. It embraces spacious premises for the purposes of a Y.M.C.A., besides a Public Library and excellent Gymnasium, which are devoted to the mental and physical improvement of the citizens. Still more recently, we believe, he has gifted a valuable building site to the church in connection with which he first learned to love and serve the Lord Jesus Christ.

In 1870, at Mr. Moody's earnest solicitation, Mr. Sankey resigned a lucrative appointment in connection with the Internal Revenue of his native state, and went to Chicago to assist in the Christian work which the former evangelist had been carrying on in that great and growing city. Previous to this, however, he had achieved quite an extended reputation as a singer, and leader of Christian song, and was in much request at conventions and other religious gatherings throughout Pennsylvania and the neighbouring States. The call to Chicago proved to be the beginning of his real life mission. For some time the two evangelists had been labouring together very successfully, when there occurred the great Chicago fire, that destroyed the church and Farwell Hall, where the meetings were being held. In the latter building, indeed, a meeting was in progress on the memorable Sunday evening, as Mr. Moody has often told with graphic effect, when the fire alarm was sounded that heralded such a terrible disaster for the queen city of the West, as it then was; leaving thousands of people burnt out of house and home.

So mysterious and inscrutable are the ways of God in his providence, that out of that event, which proved a disaster to Chicago, came a train of circumstances fraught with untold blessing to multitudes on this side of the Atlantic. No one can assert what would probably have happened if the work of Mr. Moody and Mr. Sankey in Chicago had gone on uninterruptedly; but at least we are safe in saying that the advent of the two evangelists to Europe was accelerated by the sudden snapping of the threads of their American plans. In June, 1873, Mr. Moody and Mr. Sankey, accompanied by their families, landed in England, not knowing what the near future might bring. Their expectation was to evangelise on this side the sea for a comparatively brief period, returning to resume operations in Chicago when the city had sufficiently recovered from its fiery ordeal. They did not return till more than two years had elapsed—two years that were not only eventful in their own career, but fruitful and epoch-making in the history of world-wide evangelism.

The story of the labours of Mr. Sankey and his fellow-evangelist during the thirteen years that have since intervened, must be so fresh in the memories of our readers that any detailed narrative is needless in these pages. Beginning at York, and going northwards into Scotland, and afterwards through Ireland and part of England, the work took root and increased both in volume and intensity, with the lapse of weeks and months and years, till the names of the evangelists have long since become household words, not only in the places and lands they have visited, but all over the civilised portions of the habitable globe. Histories of the movement have been written, and others will no doubt be written, telling, in part, of the signs and wonders that have accompanied their ministry of Gospel speech and Gospel song. The latter, as everybody knows, has been Mr. Sankey's special field. He has shown what can be done through the medium of a consecrated voice, in conveying religious truth to the minds and hearts of the people. One striking proof of the blessing that has attended his work is to be found in the fact that to-day he has countless successors.

He is not exclusively a singer, however. No one has been more active in the work of the inquiry-room, and many souls have been given to him for his hire, during these years, through his exercise of the gift of personal converse and speech, as well as directly through the Gospel proclaimed in song. To this unity of purpose, of spirit, and of endeavour, on the part of both evangelists, may be attributed the fact that God has so manifestly given them favour with the people wherever they have gone.

Of Mr. Sankey's musical gifts and abilities our limited space will not permit us to speak at length. Though not learned in the culture of the schools, or the *technique* of the art, he has nevertheless shown no small skill in the composition of melodies that touch and stir the popular heart. Not a few of the songs that have been largely used to the awakening and conversion of souls are of his own writing. A special gift possessed by Mr. Sankey is that of discrimination and judgment in the choice both of hymns and tunes that have proved to be channels of rich spiritual blessing to the people. Among composers he has had a wide field for this choice in the productions of Mr. Bliss, Mr. Stebbins, Mr. MacGranahan, and many others less known on this side of the Atlantic. The hymns written by Dr. Bonar, Miss F. R. Havergal, Fanny J. Crosby, and other sacred poets, have been freely pressed into the service.

At the same time, ample account must be taken of the wonderful charm of his magnificent voice, the sympathetic and magnetic qualities of which have never, in our judgment, been equalled, not to say excelled, in the case of any singing evangelist. Added to this, there is his studied clearness of enunciation, which enables the listener to grasp the sentiment of the song as readily almost as if the words were simply spoken. These, in brief, as it seems to us, are some of the main elements that explain his phenomenal success as an exponent of the Gospel in song.

Reference has already been made to the hymn-book, *Sacred Songs and Solos*, which has become so popular, and has found its way to the most remote regions of the earth. It has grown from very small beginnings. When Mr. Moody and Mr. Sankey first came to this country they had no intention of themselves publishing a book of songs. For a considerable time they used in their meetings a book already published in London. The demand created by the singing of Mr. Sankey's solos, however, made a fresh compilation imperative, and the *Songs and Solos* have gradually expanded from sixteen, in its earliest form, to four hundred and forty-one in its latest. It is safe to say that no hymn-book ever published has met with such remarkable acceptance, or been so widely circulated. The hymns have been translated into a great many languages, so that in the service of praise and the work of the evangelist the book is to-day a bond of union among Christians of different nationalities and denominations, second only in extent and importance to the Bible itself.

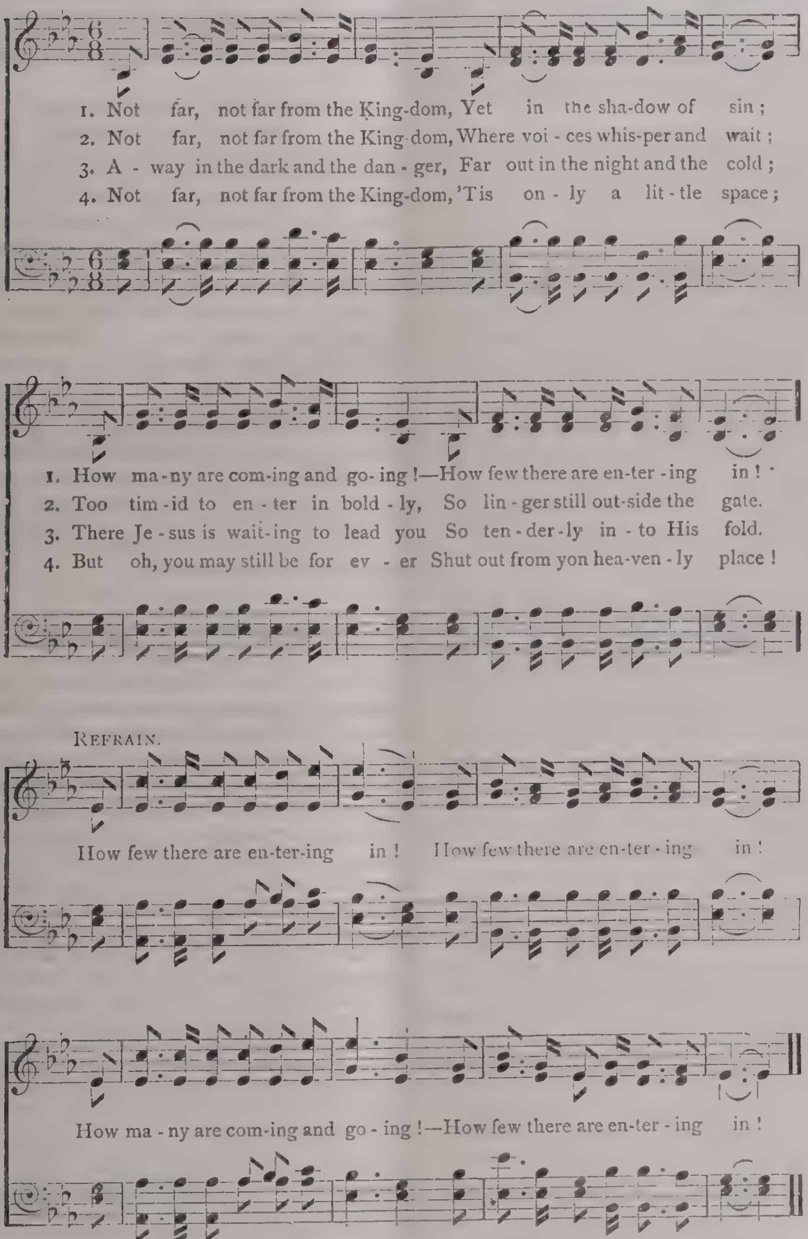
A good deal has been said by advanced critics respecting the quality of the music as viewed from the severely classical standpoint. It must be remembered, however, that the book was prepared solely and simply for use in the work in which the evangelists were engaged, and was never intended to compete with productions of a more artistic sort. Music of an elaborate and "high class" description, much as it is admired and appreciated by Mr. Sankey, would not answer the purpose he had in view. It is this very quality of simplicity, allowing the sound to be subordinated to the sense, which has made the *Songs and Solos* a channel of untold blessing to countless thousands. Mr. Sankey may be well content with the popular verdict of his generation.

We lately announced that Mr. Sankey was engaged in writing the story of these hymns that have become so famous in connection with his work. He has frequently been urged to do so, and the record is sure to be one of deep and lasting interest. In response to his recent invitation, conveyed through these columns, he has received from all parts of the country incidents and statements of fact which will be of the utmost value to him in compiling the contemplated work. It will be some time, however, before it can be completed, and those of our readers who are in possession

Not far, not far from the Kingdom.

"Thou art not far from the Kingdom of God."
(Mark xii. 34.)

Words arr. Ira D. Sankey.


1. Not far, not far from the King-dom, Yet in the sha-dow of sin;
2. Not far, not far from the King-dom, Where voi-ces whis-per and wait;
3. A-way in the dark and the dan-ger, Far out in the night and the cold;
4. Not far, not far from the King-dom, 'Tis on-ly a lit-tle space;
1. How ma-ny are com-ing and go-ing!—How few there are en-ter-ing in!
2. Too tim-id to en-ter in bold-ly, So lin-ger still out-side the gate.
3. There Je-sus is wait-ing to lead you So ten-der-ly in-to His fold.
4. But oh, you may still be for-ev-er Shut out from yon hea-ven-ly place!
Refrain.
How few there are en-ter-ing in! How few there are en-ter-ing in!
How ma-ny are com-ing and go-ing!—How few there are en-ter-ing in!

of such incidents may still forward them to our care.

As these lines are being read the evangelist will be on his twelfth voyage across the Atlantic. On his return to America he will rejoin Mr. Moody in Christian effort. We are glad to say that, in point of health and in the preservation of his voice in all its power and richness of quality, he was never better prepared for work than now. Our readers, we are sure, will earnestly wish for him many years of happy and successful labour for his Master in the department of service which he has so eminently made his own.

SHADWELL.—The twenty-fourth annual report of the London City Mission Station and Schools at Love-lane is a very encouraging one. It furnishes details of the missionary's visitation of the poor, Sunday evening services, with an attendance averaging over two hundred, men's Bible-class with ninety members, &c. Altogether, about 600 meetings have been held during the year, and a goodly number have, it is believed, experienced a real change of heart.

YOUNG WOMEN IN THE EAST.

A six days' mission has been conducted by Mr. Nott, at St. Mark's Hall, Victoria-park, E. For some time past a number of the girls employed at Messrs. Bryant & May's factory, and the like places, have been gathered nightly in this hall. Owing to the character of these girls, any endeavour to bring them under religious influences is extremely difficult; but the mission has been attended with very encouraging results. A number of girls have professed to give their hearts to the Saviour. Some few Sundays ago several of these girls were induced to attend the evening service at church for the first time in their lives.

A Temperance Society has been started with thirty-one members. At the first meeting about seventy girls sat down to tea. Mr. Doherty, who has interested himself much in this work, took the chair, and Mr. D. Brown gave a short address. It is earnestly hoped that this effort will prosper, as drink is one of the chief sins of these girls. The Branch of the Y.W.C.A. at Victoria Park now numbers forty-one members. Miss N. Rowlandson is the Superintendent.

MR. SANKEY'S PRESENT VISIT.

The two months' visit of the evangelist to Great Britain, now terminated, was undertaken strictly for purposes of rést and some private business. He received a large number of pressing requests to hold public services in different parts of the kingdom; but under the circumstances he felt compelled, though with much regret, to decline these, with two or three special exceptions.

In the course of his stay he visited some friends in Campbelltown, Argyllshire. As he had not been there on any previous occasion, he yielded to a generally expressed desire to address a meeting, which was held in the U. P. Church, and was crowded to overflowing. For nearly two hours he held the interested attention of the "eager throng," as he sang a number of favourite songs, both new and old, and related incidents in connection with them. Many of the ministers in the town were present, and several took part in the interesting proceedings. On the following evening he spoke and sang to a large gathering of young women, met in the new hall of the local Y.W.C.A.; a goodly number of them were deeply impressed, and rose for prayer.

Later on Mr. and Mrs. Sankey paid a brief visit to Lady Cairns, at her Scottish home, Dunira, near Crieff. In conjunction with the Bishop of Sodor and Man, who was also a guest of Lady Cairns, the evangelist conducted a largely attended service, many of the people coming from long distances all around. Before leaving Scotland Mr. Sankey visited Edinburgh, renewing some old and happy acquaintances, but he did not speak or sing at any public meeting.

While visiting friends at Bristol he acceded to the urgent invitation of the Y.M.C.A. to attend their annual meeting, held in the new and spacious hall which was erected largely as the outcome of the work of the two evangelists in that city, and which was opened by Mr. Moody prior to his departure for America. The meeting overflowed into a neighbouring church; in both places Mr. Sankey spoke and sang to deeply interested congregations.

Many friends in London would fain have heard his well-remembered voice again in public, during this visit, but he was not able to comply, with the exception of giving a brief talk and one or two songs last Sunday afternoon at the Polytechnic, by request of Mr. J. E. K. Studd, whose guest he then was. We are glad to be able to give in this issue one of the new songs that Mr. Sankey has recently composed, and feel sure it will be found helpful to Gospel singers.

BRUNSWICK HALL, POPLAR.—The anniversary services in connection with this hall were lately held. A free tea was given to the poor mothers. At the annual meeting, Mr. George Fuller, General Superintendent of the Mission, in an outline of the work, said that it had been greatly blessed. During last winter some 800 full meals were given to the poor.

MR. CHARLES JAMES, of the Gospel Purity Association, has concluded another successful lecturing campaign in different parts of Wales. He has received an invitation to lecture for several Young Men's Christian Associations in Canada during his forthcoming visit to America. Any of our Transatlantic friends who would like a lecture from Mr. James should write to him at the office of the Gospel Purity Association, 31, Paternoster-square, London, till the end of December, and after that care of Mr. T. M. James, Brewer Village, Maine.

BRITISH MUSEUM LECTURES.—The series of lectures on the "Ancient Civilisation of the East" which Mr. St. Chad Boscawen, the Assyriologist, is now delivering at the British Museum, on Wednesday afternoons, has proved so attractive that he has been specially requested to give a supplementary series for the benefit of clergymen and students He commenced on Monday last a course of four afternoon lectures, on successive Mondays, on the "Chaldean Creation and Deluge Legends." Students at theological colleges and schools will be admitted at reduced rates. The lectures begin at two o'clock.

THE PRIEST IN THE FAMILY.

A very noteworthy correspondence, to which we briefly alluded in our last issue, has been appearing in the columns of *The Globe*, commencing with Saturday, Nov. 6. A gentleman, under the signature of "A Staunch Churchman," wrote in that number detailing and commenting on letters that had passed between himself, on the one hand, and Rev. C. H. Moore, "administrator of the Pro-Cathedral," and Cardinal Manning, on the other, respecting the reception of his wife into the Romish Church. "My sole object in seeking publicity," he said, "is to enlighten husbands and fathers as to the methods by which the Roman Catholic propaganda accomplishes its objects. I was not even aware that my wife had seen a priest until after her formal reception. I do not contest the right of anyone—man or woman, married or single—to follow the dictates of conscience in matters of religion. What I protest against is a system of secrecy, of intrigue, and of deliberate deception being employed to make converts."

Having failed to get satisfactory explanations on certain points from Mr. Moore, the active agent in the transaction, the aggrieved husband addressed himself to Dr. Manning, as the head of the Romish Communion in this country, putting the following queries, among others, to which he desired authoritative replies:—

> Is it in accord with the principles of your faith for a priest to receive into the Roman Catholic Church the wife of a Protestant, without previously informing her husband?
>
> Is it sound Roman Catholic doctrine that when "conscience and a higher law" step in, all other considerations have to be put aside, including the duty of a wife to cleave to her husband?

To these questions the Cardinal replied as follows:—

> It is lawful for a Catholic priest to receive the wife of anyone of any religion without requiring the consent or making previous communication to anyone; and it is right, when called upon to receive anyone of years of discretion, if the liberty of conscience of that person is interfered with by anyone, to do so.
>
> According to law, human and divine, a higher law suspends a lower, for they can never be at variance. The law of conscience is higher than any law of affection.

In closing his letter to *The Globe*, the writer said:—

> The operation of this code of priestly morality has completely estranged husband from wife, has brought permanent disunion into a previously united family, has rendered it necessary to restrict free intercourse between mother and children, and has directly led to systematic deception, long-continued and most flagrant.

As may be supposed, this statement, emphasised by a strong leading article in our evening contemporary, has awakened the deepest interest in many circles, and succeeding issues of *The Globe* have contained portions of the voluminous correspondence it has evoked. Many of the letters skilfully evade the real point at issue, which is not whether a wife may abjure one system of faith and embrace another, from conscientious and deliberately formed conviction, but whether a Romish priest may insinuate himself, by secret and underhand methods, into a Protestant family circle, and seek, by the plausibilities that do duty for argument, to lure away some of its members, while the responsible head of the family is kept entirely in the dark, and thus prevented from throwing his legitimate influence into the scale. Cardinal Manning candidly endorses all that his subordinate has done, and makes the amazing claim that a priest in the exercise of his proselytising functions "has no obligation to communicate with anybody." This may be Papal morality, but it is not a principle of action that will commend itself to those who are guided by the laws of God, or even by the code of equitable dealing between man and man as understood by the common instincts of civilised humanity. On this point one writer in *The Globe* well remarks:—

> According to Cardinal Manning, a "higher law," that is to say, the dictates of conscience, suspends a lower—*i.e.*, the dictates of honour and honesty. But Cardinal Manning, if he admits this proposition, finds himself in this awkward position—namely, that the Church of which he is so distinguished a member has never, in any country, or any time, where clerical rule has prevailed, permitted any proselytising to be carried on by members of other religious bodies, whether moved by a "higher law" or not. On the contrary, it has stopped all such proceedings with a high hand, and, as in the case of the Massacre of St. Bartholomew, and in the *Autos da Fè* in Spain, has speedily sent to the stake or to assassination all who have dared to attempt to seduce away members of the Church of Rome, whether such proselytisers were actuated by the "higher law" or not. In short, the liberty which Cardinal Manning claims for Popish priests in this country—namely, to secretly seduce away members of the Church of England—his own Church has never permitted nor sanctioned in its own country.

This, to our thinking, is a perfect and complete answer to the unblushing assumption of the Romish ecclesiastic, who hides beneath the glove of studied politeness and meekness of demeanour an iron hand of cruel and unrelenting disregard for some of the fundamental axioms of the religion of Jesus Christ, whose minister he professes to be.

We have seen, with no small astonishment, that the action and opinions of the priest and the Cardinal are, by implication, defended and advocated in the editorial columns of *The Pall Mall Gazette*. The writer of a note in that journal on Monday week must know as well as anybody, if he has read the correspondence on which he comments, that the real question at stake is not as to the liberty of the wife to change her creed; it concerns the liberty of the priest to enter the family and further his designs under the cloak of secrecy; with the result that those for whom he is angling follow his example, and conceal all that is transpiring from those who ought to know. How any truly religious man, with a wife and family of his own, who may possibly be the next victims of such craft and intrigue, can bring himself to espouse the Romish cause in this case, passes our comprehension. A good many things have appeared in *The Pall Mall* of late that has excited our wonderment, but nothing more than this. Have the Jesuits succeeded in placing one of their own order on its editorial staff?

It is not to be supposed that the case related in *The Globe* is a solitary, or even infrequent, one. Indeed, in the subsequent correspondence, other and in some respects worse instances of priestly unscrupulousness and deceit are given. Says one writer:—

> It may startle those who are in ignorance of the deception that is apparently allowable and encouraged by Rome to read the following case: A lady who had become a professed nun in opposition to her mother's wishes, came to know that the will which otherwise would have left her richly provided for had been altered in consequence of her profession as a *réligieuse*. One day, therefore, the said nun appeared at her mother's home, her religious habit laid aside, and told her that she had found out the error of the step she had taken, and intended renouncing her vows and returning to the parental roof. Here she remained, and by her filial obedience and apparent contrition contrived to get the will restored in her favour. On the death of her mother, however, and her consequent possession of the money, she returned to the convent, carrying her spoils with her, and hereby materially enriching the community whose profession she had only outwardly renounced! What can we think of this? It must have been allowed by her superiors and the priests, yet it involved the deception of her parent on the one part, and connivance at the same on the part of her spiritual directors. But the end, I suppose, as usual, justified the means.

"The end justified the means." Her long and chequered history infallibly shows that Rome has throughout been consistent in the adoption of this principle—or rather, utter lack of principle. And it is abundantly clear that, however the circumstances of the time may have compelled its modification or temporary abeyance, *semper eadem* is still the motto of the Romish Apostasy. Out of this case, discreditable and deplorable as it is, good may arise. One of the writers in *The Globe* observes that the correspondence "has struck a heavy blow at Roman influence amongst us." If this be so, all true lovers of England will rejoice. We sincerely hope that the incident may have its due weight with "the prominent statesmen" whom Lord Denbigh is expecting to aid him in bringing about a *rapprochement* between the British Government and "the prisoner of the Vatican."

GERMANS IN LONDON.

The work of the Christlicher Verein Junger Männër, whose headquarters are at 28, Finsbury-square, E.C. (the object of which is to benefit spiritually and socially German young men of the commercial and other classes in London), continues to give cause for great thankfulness. The secretary reports a large addition to the number of members and associates, with increased attendance at the various religious meetings, and growing interest in the study of the Bible. Whilst care is taken to provide for the social needs of the variety of men visiting the rooms, the chief aim of the workers is to bring them to Christ. Letters continue to reach the secretary from members returned to their "Fatherland" and others, testifying to personal blessing received whilst connected with the Association; one is from a member who lately entered Professor Christlieb's Training Home for Evangelists at Bonn.

English Christians who are anxious for the evangelisation of Germany might with advantage show their practical sympathy with the work at Finsbury-square. A large proportion of these Germans return to their country, and, if won for Christ during their stay amongst us, they would become missionaries to their brethren. The committee, whilst labouring under many difficulties, such as lack of suitable premises and want of sympathy from many of the German City merchants, are encouraged by the results achieved during the past year. The secretary is Herr Müller, 28, Finsbury-square, E.C.

FREE DISTRIBUTION OF THE SCRIPTURES.

It has been estimated that about five million copies of the Scriptures are annually sent forth, but the yearly increase in the population of the globe being about ten millions, it is clear that the circulation of the Scriptures is far behind even present requirements. The Association for the Free Distribution of the Scriptures seeks in some measure to meet the dearth of God's Word. During 1885 about £1500 was spent in this work.

An earnest appeal is made for increased help, that the Scriptures may be freely distributed amongst those who otherwise would never possess the word of eternal life in Christ Jesus. From Germany, Constantinople, India, and other parts, letters have lately been received telling of wonderful blessing following this gift of the Word of God. The hon. sec. is Mrs. A. E. Robertson, 1, Oak-hill-park, Hampstead, N.W.

STUDY, PULPIT AND PEW.—1.

REV. ADOLPHUS SWEETMAN.

It was the eve of the Sabbath-day. The hour of eight had chimed from many a church tower and public mart — chimed over the muddy street and reeking court; over the city squares and residences of the aristocrats; over the quiet homes of the middle classes, and penetrated into the study of Rev. Adolphus Sweetman, rousing him to glance from *The Nineteenth Century*, held loosely in his hand, to the clock on the mantelpiece. "I must have fallen asleep," he murmured, laying down the periodical, and yawning; "it is time to think of to-morrow's sermon."

He rose, rang for coffee, stirred the fire into a blaze, and changed his coat for a comfortable dressing-gown. As he did so his eye fell on the well-filled shelves of the bookcase which lined one side of the study. His feet following the glance, he carried to the table an armful of commentaries, "theologies," and "selections." "It is so difficult to choose a text!" he thought, as he turned over the leaves of the Bible, "my people are so critical! The Honourable Sextus Moneyford and the Ladies Julia and Gwendoline have returned to town; Mr. L. Smythson Tottenham will be there also; the sermon must have a little extra attention."

He sipped the coffee leisurely and read, "The last enemy that shall be destroyed is death." "That will do," he thought; "people do regard 'death' as an 'enemy:' it is well to remind them that he will be 'destroyed;' a little word-painting will come in appropriately; poetry also:—

'Thou art where billows foam,
Thou art where music melts upon the air.'

The Lady Gwendoline likes poetry, and Mr. L. Smythson Tottenham likes to hear about heaven. It will be easy to point on to the glory of heaven after the destruction of the 'enemy.' Let us see what the theologians say on the subject." And he reads, makes extracts, and thinks. At 9.30 he shuts the books, looks over his "notes," to see that all is correct, and puts them carefully into the elastic of the Bible; takes up *The Nineteenth Century* again, and after some time retires.

But the Recording Angel has been hovering over the study, and writes: "Adolphus Sweetman seeks not the honour which comes from God only."

The minister enters the pulpit as the Honourable Sextus Moneyford enters his pew. The Ladies Gwendoline and Julia are there; Mr. L. Smythson Tottenham, also, and a few distinguished-looking strangers, who had heard of his eloquence. There are others—many others (for the neighbourhood is a populous one), but of the middle and lower classes. He begins his sermon. The Honourable Sextus Moneyford listens, admires his faultless elocution and accent; thinks, "How fortunate we are to have such an unobjectionable minister." Gradually he becomes drowsy, and forgets his surroundings in a quiet nap.

Mr. L. Smythson Tottenham did not enjoy the sermon till the reference to heaven at the close soothed his mind and sent him away content. The Lady Gwendoline thought the poetry "quite too" delightful. The Lady Julia—ah! what of her? During the last few weeks the world had become dark to her. She bore her sorrow bravely and alone, longing for something to rest in which could not be touched by the tide of time; but the beautiful sentences and sweet voice of the minister brought no balm to her wounded soul.

Mr. Swithington, whose business affairs were becoming complicated, and who knew that in a few months his wife and children must be plunged into poverty, thought, "It's very well to talk about death and heaven, but how is a man to live?" And Widow Jones, whose son was brought home with a broken leg, after a drunken spree, said to her friend, Sally Long, "He be a beautiful preacher; but the world's not happy, an' I'd like to die if he'd a told us how to get to heaven; and Tom, I'd like to take him too." "What a mockery!" thought Mrs. Termans, as she walked sadly to the hospital, where her husband lay in a private ward. "There was no Gospel (God's-spell) of everlasting love in that sermon; nothing but self."

And the Recording Angel who had been hovering over the church wrote: "Adolphus Sweetman: those who might have entered in he hindered, and his damnation shall be just."

◆

MINISTERS AND INQUIRERS.

Dear Sir,—I recently attended an evangelistic meeting held in a large city. There were four or five well-known ministers on the platform. At the conclusion of his address, the evangelist intimated that there would be an after-meeting. No sooner had these words passed his lips than a regular stampede among the pastors ensued, the chairman alone standing his ground.

It is not the first time I have observed a similar exhibition. The fact undoubtedly is, that most ministers have no ability to face an after-meeting. So long as it is preaching, they are quite at home; but when it comes to close personal dealing, they are as unable to engage in it as an unfledged schoolboy.

I think you would be doing good service if some correspondence on this subject were entered into in your columns. The fault lies in the present ridiculous method of training young men for the ministry, in which there is no practical instruction given. Fancy a set of doctors who only knew medicines from lectures and books, and who had no "clinical" training. The public would take very good care not to trust their bodies to such men. I am far from thinking it would put everything right, but it would be a great step in the right direction, if all Divinity students were required to go through an evangelistic training, and practical dealing in the inquiry-room, before being sent forth as pastors and teachers.—Yours very truly,

W. G.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—November 21, Mark xiv. 32—45; November 22, Mark xiv. 46—59; November 23, Mark xiv. 60—72; November 24, Mark xv. 1—15; November 25, Mark xv. 16—32; November 26, Mark xv. 33—47; November 27, Mark xvi. 1—20.

SLAVERY IN CUBA.—The Queen of Spain has signed a decree, which confers immediate freedom on the remaining slaves in Cuba. When it is borne in mind that not forty years ago, no less than 40,000 slaves were being shipped every year from Africa to Cuba, the friends of humanity cannot but be thankful now at seeing an end of this stupendous iniquity, for which objects the Anti-Slavery Societies of London and Madrid so long laboured. Brazil now alone in the Western world still clings to the old and evil distinction of being a vast slave-holding country, where more than a million of slaves yet exist, who themselves or their parents have been imported from Africa in spite of solemn treaties with all the laws of Brazil.

BIBLE STUDIES.—38.

SERVICE (*continued*).

III.—STRENGTH FOR SERVICE.

"Who is sufficient for these things?"—2 Cor. ii. 16.
"Our sufficiency is of God"—2 Cor. iii. 5.

1.—*Prayer.* "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed" (Mark i 35). (In the Gospel of God's Servant, here in the first chapter, we see how He gathered strength by prayer.)

2.—*Baptism of the Spirit* (Acts ii.). "They were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts iv. 31). "Seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business . . . Stephen, a man full of faith and of the Holy Ghost . . . full of faith and power, did great wonders and miracles among the people" (Acts vi. 3, 5, 8).

3.—*Following Jesus.* "If any man serve Me, let him follow Me" (John xii. 26). "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. xii. 3). "I have given you an example" (John xiii. 15).

4.—*Looking to the Lord.* "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God" (Ps. cxxiii. 2). Answered by, "I will guide thee with mine eye" (Ps. xxxii. 8). "The Lord looked upon him, and said, Go in this thy might . . . have not I sent thee?" (Judges vi. 14).

5.—*Trust.* "The God of heaven, He will prosper us; therefore we, his servants, will arise and build" (Neh. ii. 20). "We rest on Thee, and in thy name we go against this multitude" (2 Chron. xiv. 11).

6.—*Grace.* "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear" (Heb. xii. 28). "He giveth more grace" (James iv. 6). "God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound in every good work" (2 Cor. ix. 8).

7.—*Remembrance of past help.* "David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine" (1 Sam. xvii. 37). "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing" (Luke xxii. 35).

IV.—THE GLORY OF SERVICE.

"Let this mind be in you, which was also in Christ Jesus: who . . . made Himself of no reputation, and took upon Him the form of a servant . . . and humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him," &c. (Phil. ii. 5—11). "I am among you as He that serveth" (Luke xxii. 27). "Whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. xx. 27, 28). "Ye serve the Lord Christ" (Col. iii. 24).

They spent their lives for others,
  But the world knew them not;
It had not known their Master,
  And they sought no higher lot.
But the angels in heaven knew them,
  And He knew them who died and rose;
And the poet knew that the lowest place
  Was that which the Highest chose.

Mrs. Charles.

Streatham. Janet Clark.

THE HUNGRY OF OLD FORD.—The first cold day has brought poverty out of its hiding-places, which I am utterly unable to meet until funds for the purpose are entrusted to me. Anything that can be used for the poor children and adults will be thankfully received.

John Fletcher Porter,
Supt. North Bow Mission.
59, *Driffield-road, North Bow, E.*

FIGUERAS, SPAIN.—We hear with great thankfulness that Señora Lopez Rodriguez has passed the crisis of the gastric fever and dysentery which had placed her life in danger, and that she is now able to take nourishing food. We hope that when this appears she will be materially gaining strength. Thanksgiving is desired for this, and continued prayer for complete recovery without relapse, and for the Lord's work in the villages of this north-east corner of Spain.

The Manchester Conference.

A VERY remarkable Missionary Conference was held in Manchester last week. Though of only two days' duration, seed was sown of which it will take years to realise the fruit, and even then heaven alone will reveal its fulness. Many hearts were placed wholly, afresh or for the first time, into the Lord's hands, willing to do his bidding at home or abroad.

A preliminary prayer-meeting was held on Monday evening at the Central Hall, at which Rev. Preb. Macdonald presided, giving as the keynote of the Conference the Master's words, "That they all may be one . . . that *the world may believe;*" he added a few beautiful words on the importance of all workers being in living communion with their risen Lord. Earnest, expectant prayers were offered by Revs. Evan Hopkins, C. H. Judd, Grattan Guinness, F. B. Meyer, and J. Wilkinson, leading the supplications of the 900 or 1000 people present. Mr. Radcliffe gave one of his characteristic addresses upon "What mean ye by this service?" and Dr. Ziemann told of God's work in Berlin.

The presence of the Holy Spirit was realised in a marked degree on this occasion.

TUESDAY, NOVEMBER 9.

This morning the Conference proper commenced in the Hall attached to the Boys' and Girls' Refuges, Strangeways. Mr. REGINALD RADCLIFFE presided at the early prayer-meeting, at which

Rev. H. GRATTAN GUINNESS said that salvation is for the world, but it is of the Lord. In it man is nothing and God is all. If we look at our nothingness we are discouraged; we must look at the all-sufficiency of God, who is omnipotence and infinity, who created the millions of human beings upon the globe, and kept not back his Son, nor his Spirit, in order that they might be saved. God made his promise to Abraham. There could not be a greater contrast than between Abraham and God: the one was a worm, the other his Creator. God's promises antedate the law. That law in its primary sense has passed away, but his promises have not. His purpose was to save man, and this He would accomplish in a certain order. First, He would bless a family and be a God to that family; second, He would make that family into a nation and be that nation's God; third, that nation was to be emancipated and planted in the promised land, and God would dwell in its midst. "God so loved the WORLD that He gave his only begotten Son, that WHOSOEVER believeth on Him shall not perish, but have everlasting life." And when the Holy Ghost came upon his disciples it was that they might declare the Gospel to EVERY CREATURE, and He has laid on the Church the responsibility and honour of evangelising the world. Christianity has been like a great tidal wave which sweeps up the shore, carrying all obstacles before it; then retreats, but only to return with still greater force, covering more ground than before. For three centuries the history of Christianity was one of triumph and progress. Although the Jews, the Gentiles, and the mighty power of Rome were all against it, yet it conquered and advanced. Then came retreat, and for thirteen centuries through the dark ages the Church ceased to evangelise the world, and became converted by the world, and turned persecutor of the true followers of Jesus. Then came the second advance, which we are in the midst of to-day, and which will continue until the Lord comes. But the first two hundred years of this advance were exclusively occupied with spreading the Gospel in our own land, and only at the end of last century did Christians turn their attention to the heathen. During these hundred years, however, there has been so mighty an advance in the evangelisation of the world that three million souls have been brought to Christ. But then the increase of population has been two hundred millions, so that, great as the work has been, there are 197 millions more who do not know the Gospel than there were a century ago. While we are talking and discussing, the death rate is going on, the birth rate is going on, and in a few years all who are alive now will have passed away. If, therefore, we are to reach this generation, we must rouse ourselves to our responsibilities, and work for the Master while yet it is day.

THE CONVERSION OF THE JEWS.

Rev. J. WILKINSON then gave an address, which seemed to touch the hearts and sympathies of all present, as he pleaded the cause of the Jews in England. "Mr. Guinness has said that salvation is of the Lord. It is also true that 'salvation is of the Jews.' It is of the Lord as a source, and of the Jews as an instrumentality. There will be a national ingathering and a spiritual one. The first of these we gather from such passages as Isa. xi. 11, 12, where 'the Lord shall set his hand the *second time* to recover the remnant of his people,' and gather them 'from the four corners of the earth;' Amos ix.: 'I will plant them upon their land, and they shall no more be pulled up.' The land of promise is still the promised land, for while it embraces 300,000 square miles, only a portion of it (from Dan to Beersheba) was ever occupied by the children of Israel. Then from Ezek. xlv. to xlviii. we have a different distribution of the land and a new location of the tribes. All these point to a great national ingathering of the Jews. Then of the second, the spiritual, ingathering, we have a Divine guarantee in such passages as Rom. xi. 26. We must bear in mind that evangelisation is not conversion. Evangelisation is only making known the truths of the Gospel; conversion is the reception of them by the hearers. We are to evangelise, but we cannot convert; we are to take the truth to the heathen, whether they are converted by it or not.

"But these two ingatherings are future; what, then, about the present ingathering? Thank God, steps are being taken to accomplish this as well. Nearly eleven years ago the Mildmay Mission to the Jews was commenced, upon the principle that if it were God's work He would own it and provide for its needs. This has kept us very near to God, and we have great joy in showing to the Jews 'from the Scriptures that Jesus is the Christ.' This greatly strengthens our own faith in Christ, which is an important thing in these days of scepticism. If we have an intelligent faith we speak with no bated breath about the Atonement and the Deity of Christ; and though sometimes men, white with rage, will denounce us for saying such things of Jesus of Nazareth, we have had thirty out of a congregation of 400, or fifty out of a congregation of 500, rise up before their brethren, and confess their faith in Him as the Messiah. Then amongst the children a very interesting work is done. They come and learn Gospel hymns, which they sing at home, and in this artless way their parents are often reached. It is common for Jewesses to thank God that they are as they are, whilst the men thank Him with equal fervour that they are not women. We therefore teach them that their souls are just as precious as their husbands', which, being a new truth to them, finds a hearing from its very novelty. Many, again, are reached through the Medical Mission, who would not otherwise listen to the Gospel. I have seen a lady kneeling at the feet of a dirty Jew, and as he saw how tenderly she bathed and dressed his wounds, he exclaimed, 'If Christianity had been like this ages ago, we should all have been Christians now.' And why was it not so? Because the Lord's people have not exercised that Divine compassion which characterised the spirit of Christ. He says, 'If any man have not the spirit of Christ, he is none of his.' Have we that spirit? How people can go away and say, 'Wasn't it a good meeting? Hasn't it been a blessed Conference?' and yet do nought for the cause of the Lord, seems passing strange.

"One thousand eight hundred years ago there was a converted Jew, who by one sermon led 3000 souls to Christ. The Apostolic order was, 'To the Jew first,' and the Apostles always sought the synagogue first; and, if we would observe that order now, without diminishing the work among the Gentiles, we should soon find the Jews a most glorious auxiliary in blessing the Gentiles of every land and tongue."

MISS WESTON AND THE SAILORS.

Miss WESTON, in bright, racy style, told of successful efforts to help "Jack ashore and Jack afloat," and showed the valuable influence of a truly converted sailor, not only over his crew, but in foreign ports and lands. "Christian officers and men carry the Gospel to the uttermost parts of the earth," she added, and told how a missionary had lately found that an English gunboat, stationed for six months near a Chinese port, had been a direct help to him in his work, the men, by their Christian lives and actions, having won the respect of the Chinese. Would God this could be said of more of our foreign representatives!

In introducing the subject of

HINDRANCES TO THE GOSPEL,

Rev. EVAN HOPKINS was interested in Miss Weston's work, as it was through a sailor that he was brought to the Lord. Work, he said, is the outcome of conversion, but the subject about which he had to speak was the root. If we want to be workers for Christ we must not begin by imitating the fruit on the branches; but the life must be from within, derived from the passing stream as the "tree planted by rivers of water." What is the Gospel? It is the power of God unto salvation. It is *the* weapon appointed for the salvation of men. Unless we have faith in this instrument we shall not succeed. But we must have the Gospel put forth in an intelligible way before we can receive it. "Understandest thou what thou readest?" was the question Philip asked the eunuch. He was reading the Gospel of the Old Testament, and Philip from it "preached unto him Jesus." Now, what are the hindrances? They are found—(1) In us; (2) Through us. Among the first are (*a*) want of *knowledge;* (*b*) want of *thoroughness;* (*c*) want of *faith.* (*a*), *Want of knowledge* means that we do not realise what we possess. We may take possession of some property, and yet not know fully its resources. We know we are rich, but do not know how rich. Now God calls us to be holy. Is it difficult? That depends. Difficulty is a relative term, depending upon our resources. Put all your difficulties into one scale; they are heavy indeed. Now in the other put—what? "My grace is sufficient for thee." God's grace, then, is proportionate to man's difficulty. Then (*b*), in *want of thoroughness* you are afraid of "going too far." You want to get to heaven and all your children, but you do not see why you should not go into the world a little way. But the world takes one chamber of the heart, then another, and ultimately crowds out what is spiritual. How are you to remedy this? Get as near the Master as you can. What had Israel to do? To give up Egypt? No, but to follow the pillar. Do not think about giving up, but about taking. Let no space intervene between you and Christ, and the closer you keep to Him, the more easily will weights and hindrances slip imperceptibly out of your grasp. Then, again, many are consecrated, but not happy. Why? Because of (*c*) *want of faith.* We cannot walk with one foot. We have two feet—consecration and faith. What am I to trust? The "exceeding great and precious promises." But these are not merely to be admired, they are to be appropriated. "Oh, but," you say, "I want to feel something." Suppose I show you three men—Fact, Faith, and Feeling—which walk in that order. If Faith looks at Feeling he loses sight of Fact. We must keep our eyes on Fact. The promise is, "I will," but the fact is, "I am." "I am" is present: "I will," is future, and the past is under the blood.

Secondly, hindrances come *through us*, and under this we find: (*a*) Want of *testimony;* (*b*) Want of *gladness.* Our duty is to *testify.* We are "living epistles to be read and known of all men." We are, as it were, the sheet of paper on which the message is written; men should read that message and think, not of us, but of the absent writer. If we fail in this we grow cold, and, as an inevitable consequence, have (*b*) want of *gladness*. Testimony convinces, but gladness attracts. The Lord Jesus Christ was "anointed with the oil of gladness above his fellows." Are we thus anointed? If so, our testimony will prove attractive, and we shall find that, in proportion as we put these hindrances aside, and grow in these various phases of grace, we shall be able to run the race set before us, and convince the world of the reality of our religion.

Mr. H. F. Bowker, of London, who followed upon the same subject, said that the sphere which many occupy is not that of Christ, for He laid down certain principles which they have not carried out. "As my Father hath sent Me, *even so* have I sent you." If we are not in that sphere we must get into it. We want principles not emotions. In the red-hot influence of this meeting we feel we could go anywhere and do anything for Christ, but this emotion will pass away unless it is founded on a principle. The world has a keen idea of what we ought to be, and a half-hearted religion is not a subject of their condemnation merely but of their contempt. We in England and Scotland are a law-abiding people, and insist that law must be applied and obeyed. Carry this into spiritual things. God demands obedience to his law. "Oh, but that is impossible," someone says. Well, if you realise that, it is the first step towards blessing, for if it is impossible with men it is not so with God. If, therefore, you have found that it is impossible will you yield yourself to Him to mould and direct you according to his own will?

Every promise begins to be fulfilled when we believe it. We often feel that the devil and the world are too much for us, and say with those who came back from viewing the land, that to conquer is impossible. But two said it was possible. Both these statements were true. But if God be for us, what can the devil do? "A great deal," you say; "he murdered Bishop Hannington." So he did Christ, at three o'clock on Friday; but before dawn on Monday who had the victory? The risen Christ. We cannot understand God's ways, but He will shed a light on all his ways by and by. Are you hindered by not knowing what sort of work to undertake? You are kindled with fresh love in this meeting, and you ask what are you to do? For fifty years I have never asked God what I am to do. In Ephes. ii. I learn that God hath created us in Christ Jesus unto good works, which the Lord hath prepared. So your work is prepared for you. Put yourself in the hands of God: live in communion with Him, and He will show you your work. But *do not shrink from it when He does show it.* If you do, He will hand it over to someone else, and that one will have the honour of it, whilst you are put to shame.

THE GOSPEL IN IRELAND

was the theme of the afternoon gathering, under the presidency of Mr. Isaac Hoyle, M.P. Miss Smyly, speaking of the Irish Church Mission work amongst Roman Catholics, said that when a man has been absolved on a sick bed he still feels the burden of his sins, but when he receives Christ, he feels the burden rolled away. The people feel that they do not get satisfaction in their national religion, and many are seeking it where only it is to be found. As an instance of this, a man who had been in the habit of ill-treating his wife asked the priest's advice as to leading a better life. But his reverence said that while the Church could pardon sins of the past, she could not give any help in the matter of future behaviour. Much dissatisfied, the poor fellow met a friend who had been converted through this work, and stated his case. But even from him he did not get full light, so he begged his wife to accompany him on foot to Dublin (some hours' journey) to seek salvation. The Lord did not permit this to be in vain—they both found the secret of a happy life.

It is most important, she said, to show the love of Christ because the priests inspire fear. Roman Catholics more than Protestants realise the power of sin. Their religion is one of mourning and confession of sin, but they are not familiar with the love of Christ, so this is a great power. We believe in getting hold of the children in our homes and schools; we have over 600 children, and through them we reach the parents.* But they are never free from persecution. For instance, a poor woman recently had all her children kidnapped during her absence, for allowing them to attend the schools, and has no idea where they are, all efforts up to the present have failed to trace them. The good work does not end when the children leave our care, for when they return to live at their own homes they become in very many cases missionaries to their parents and friends.

Rev. Wm. Park stated that behind all the riot and disturbance in Ulster there was a large amount of steady Christian work. Whatever degree of vital religion existed is clearly traceable to the notable revival of 1859. Two features are noticeable in the religious condition of this part of the country. First, there is an intense desire to hear the Word of God; second, there was never so much real Christian work carried on as now, and especially by women, in the cause of the Gospel and of Temperance. The Presbyterian Church at Belfast has a training college, and sends out students to various districts to preach the Word, which is the best training they can have for ministerial work. Many ministers in these districts have testified to the value and fruitful results of their labours.

Rev. H. W. Townsend, in dealing with the South and West of Ireland, found great fault with those who shrink from speaking to Roman Catholics about salvation. District visitors generally pass by their houses. By rather weak argument he set forth the need (?) of controversy in working amongst them. He followed, however, with some capital anecdotes which had come under his notice, showing the value of grounding the children in the Word of God. Very often a priest will forbid parents to send their children to the Protestant school when he finds it out; it is therefore most important to teach them during their short attendance some truths which they will never forget. The success of this has been tested again and again.

An account from Mr. W. B. Harington of a recent visit to Cork brought this very interesting subject to a close.

OUR CHILDREN.

Dr. Barnardo's address will long be remembered. After expressing regret that the young were so little remembered at such Conferences, although during their early days their young plastic minds are in our hands, and the impressions and teaching of early life can never be effaced, he gave some earnest advice to parents.

Most emphatically he begged them to win the confidence of their little ones; to be most careful in the choice of governesses, nurses, &c., in their early life, to see that their own lives were consistent, remembering that the young are quick to detect unreality. Not to neutralise their Christian teaching by *practically* bringing them up for the world. To be very watchful over the books read by children. To provide plenty of occupation for the active young heads and brains, early interesting them in the work of God at home and abroad, and encouraging their interest and care for children in circumstances less fortunate than their own.

To seek most earnestly for the conversion of their children while young, proving that some of our most useful and best men are those who in early life came to Christ. To give the children our warm sympathy, and to keep their confidence in the most trying ordeal of school life, and when entering upon business or profession, &c. To let no public work for God interfere with the personal influence and time given to our little ones; very specially addressing mothers on this point, telling of their wonderful influence over the young minds committed to their care, and of their responsibility regarding the *moral* training of their boys. "Oh, parents," concluded Dr. Barnardo, "if you are God's men and God's women, I charge you in his name write on your children from earliest infancy '*For Christ*, not for the world.' Engrave upon their character and on every arrangement for their life 'For Christ.'"

A prayer-meeting was held after these addresses, at which many hearts responded to Dr. Ziemann's words, "Do you not feel as if you must pray? Let us go to God now as we realise our immense responsibility regarding our children and the Gospel-hunger of God's great world. Let us go to God as the Scotch Puritans did—they used few words of their own and more of God's, saying, 'Hast Thou not said?'" putting God to the test as it were. Short earnest petitions closed the afternoon's Conference.

Great expectation was expressed for the evening meeting, when the topic was

THE GOSPEL AND THE MASSES.

The Chairman, Mr. F. W. Crossley, commenced with a speech in defence of the Salvation Army, after which Miss Emma Booth gave a very powerful address. We must look at the world as Christ did from Calvary, and let our hearts yearn for sinners as did his. The sins of all nations were borne upon the Cross: hence the importance of carrying the good news to every creature. Do you realise, she asked, that the whole world may be saved, or do you look upon it as a pretty story? People say our efforts are fanatical, but if you knew what it is to yearn with your whole soul to bring about the result that Christ died to accomplish, you would understand our zeal. Men know in whom we have believed, and they see that our faith is fulfilled in our works. But we require more than faith if we are to reach the masses; and more than a knowledge of their condition. I may see a man in the train whom I know to be without Christ. I also know that Christ has made provision for his salvation. I know the man's need, and I have faith in Christ's supply, but that will not save him. I must lay the truth before him ere my responsibility is removed. We must connect the need and the supply. With a pathos which few speakers could surpass she related an incident which she experienced a short time ago. Late one night a tiny baby face attracted her attention at the door of a gin-palace. It belonged to a little ragged girl of four years old, who held up two boxes of matches, and plaintively asked, "Will you buy 'em?" She dared not go home until they were sold, so Miss Booth gave her a few pennies, with the words, "You'll go home now, won't you?" "No, 'm," was the reply; "I'll go an' *'elp my sister to sell 'em!*" And away pattered the little naked feet. Many tears flowed while the speaker, in earnest tones, pleaded that if God has taken pity on our wretched, sinful condition, and given us eternal life, should we not help our brothers and sisters around us to obtain the same?

Mr. C. Russell Hurditch, speaking from 2 Kings vii. 9, said that the recent religious census of the places of worship in London had revealed a terrible spiritual famine in our midst. Yet it is "a day of good tidings," seeing that God has given his best gift for the salvation of the world. Like the lepers, then, "we do not well" if "we hold our peace." "If we tarry till the morning light some mischief will come upon us." The "morning" of Christ's appearing will be upon us perhaps very soon. Our work will be examined, and evil will indeed befall us if we "hold our peace" instead of declaring the Gospel. Let us, as the lepers, go and "tell them of the King's household." In the lowest of our slums there may be some who are to be jewels in the Saviour's crown and members of the family of heaven.

Rev. F. B. Meyer, in tones of quiet earnestness, leaving the subject of his work at Leicester, of which he was to have spoken, showed how every Christian might do similar work themselves. The effect of these meetings would be bad if the present emotion was the only result, and no practical outcome was attained. His great desire was to see those, who had been moved by the stirring words to which they had listened, yielding themselves up unreservedly to Christ. An account of his own dealings with God in the matter of consecration proved an evident blessing to many. An after-meeting was held, and eternity alone will reveal the covenants made between stricken souls and their God on this deeply solemn and memorable evening.

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* We recently had an opportunity of visiting these schools in Dublin. Nothing could exceed the cleanliness, order, and brightness of the premises and the children, who are very well trained in Scripture and other instruction.

WEDNESDAY.

This morning the Conference opened with an hour's prayer meeting, and Rev. W. Park gave an address on "Come and See" and "Go and Tell." Afterwards Mr. Scott Moncrieff introduced the subject of work in

THE INDIAN ZENANAS.

Rev. A. R. Cavalier spoke of the great openings there are for ladies' work among their Indian sisters. While we have given much education to the men, the women are left in their deep ignorance, and we have only widened the breach between man and woman. Most eagerly the poor confined Indian ladies welcome woman's teaching, and cheering incidents were given of the way in which seed sown had sprung up and borne fruit, notably that of a young woman obliged to marry a heathen; but, though the only Christian in a great city, God blessed her work and influence there, and there are now one hundred and forty Christians in the place.

THE ISLES OF THE SEA

were next brought before our minds by Mr. R. N. Cust, who described missionary enterprise in the South Seas. The results of the labours of the Wesleyan, Congregationalist, Episcopalian, and Presbyterian labourers in Polynesia and Milanesia have been to change formerly barbarous peoples to gentle, hospitable, and good servants of the Lord Jesus Christ. The method of work was first to translate the Bible. In one instance a load of Bibles had scarcely touched the shore before they were all bought up, the natives paying for them chiefly in kind. From Samoa the Bible Society received the entire cost of the translation and transmission of the Bibles which they sent there. Another most important agency is that of native teachers. The work must mainly be done by the people themselves. Young men were trained and sent to different islands, the Mission ship calling for them in a year's time. In some cases it was found that the poor fellows had been eaten, but in others that native Churches had been established.

AFRICA.

This great subject was introduced by Rev. H. Grattan Guinness, who based his remarks on the words, "So much the more as ye see the day approaching." There are, he said, some 600 languages spoken through the Dark Continent, a great many of which have never been reduced to writing, much less has the Bible been translated into them. As at Mildmay, he pointed out that the four chief fields already occupied, West, South, North, and centre, left enormous tracts of countries utterly untouched. The three first were confined to within a few miles of the coast, whilst the supply of fifty missionaries (of whom fourteen died), sent to the Congo region, are quite inadequate to the dire needs of the surrounding country. There is the great Soudan, with its teeming thousands, totally unevangelised; and, indeed, look at any portion we will, the same dreadful need stares us in the face. The outcome of Mr. Guinness's impassioned appeal was the gift of £100 from a gentleman present, towards the support of a mission in the Soudan.

Mrs. Osborn then gave a sketch of the progress of the Gospel in Cape Town, and showed that, whilst in South Africa the native Church members are numbered by thousands, there is a great need for a missionary spirit amongst these native Churches. Access to the people is easy; but it is a fearful fact that English influence is largely a curse rather than a blessing. Sir Charles Warren has said that the blood of thousands in South Africa is crying for vengeance against England for forcing drink upon them. A native chief said lately that he must go into the desert to get rid of this plague. The Zulus were simple, honest people until English influence affected them, and the Roman Catholics tell them they may retain their heathen customs, so they say to our missionaries: "We have found a Christianity which is easier than yours." Mrs. Osborn then pleaded the cause of the "boy-soldiers" who are sent out, and no sooner has the anchor been dropped than they are told that at a certain public-house they may obtain drink free of charge. Many of these are attracted to the Soldiers' Home, where they are pointed to the Saviour. The conduct of our soldiers re-acts largely upon the natives. Hence the great importance of seeking their salvation.

Mr. E. H. Glenny, representing North Africa, described the work of the Kabyle Mission, and dwelt upon the melancholy fact that some forty generations of Mahommedans have passed beyond reach of human voice, and the consequent demand upon the Church of God to fulfil its duty in respect of the present and future generations.

In the afternoon Mr. Broomhall introduced the subject of

CHINA

by insisting that so far from zeal in the foreign cause detracting from the success of home work, blessing generally redounded upon the labourers at home for any practical interest they took in the heathen world. In support of this he quoted Rev. Dr. Alden on "The Inter-dependence of Home and Foreign Missions"*:—

> The foreign missionary purpose is the definite aim to carry the riches of the Gospel of Christ, as speedily as possible, to the utmost of our personal ability, to every unevangelised people on the face of the earth.
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> . . . .
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> It emphasises at the same time the specific Divine command, to which it seeks to render a loyal personal obedience, going whithersoever the Master's voice calls. It recognises also the urgency of the command and the urgency of the need, in that the opportunity is brief both for him who carries the message and for those to whom it is borne. Whatever others have done or have failed to do before us; whatever others may do or may fail to do after us, upon ourselves during our own brief day rests, according to our measure of ability, the serious obligation to evangelise the living men and women of our own generation at this hour passing through their one probation, to each of them as momentous as to each of us; for whose present and final well-being, as far as it depends upon that Gospel of Jesus Christ which has been committed to us in their behalf, we, the dwellers in Christian lands, are to-day responsible.
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> This is the burning, controlling thought of the genuine foreign missionary spirit. No wonder it has sent, and is sending, hundreds of devoted men and women away from the thousands, however needy, of lands nominally Christian, to the more needy millions of lands positively heathen. No wonder that gifts and prayers from those who cannot personally go pour themselves out in lavish measure from tens of thousands of grateful hearts. The wonder is that the number of messengers, gifts, and prayers are not all multiplied a hundredfold, with a fervour of consecration a hundred times more intense.
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> This very statement of what the distinctively foreign missionary spirit is, indicates how vitally it enters into every department of Christian work at home. Since there are multitudes, as already suggested, who are necessarily prevented from becoming personal messengers, who may, nevertheless, be as completely filled with the same burning zeal as those who go, this flame of burning zeal must express itself in every conceivable form of Christian activity for the salvation of every man, woman, and child accessible all around us at our own doors. There is no form of human need at home which would not be thoroughly supplied, simply as a supplementary "twelve baskets' full," to the well-equipped resolute endeavour first of all to find the hungering millions of heathen lands.
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> Let the Lord's people, filled with their Lord's compassionate spirit, heartily unite in the determined purpose, as the primary obligation in obedience to their Lord's "Marching orders," to carry the message as rapidly as possible to those who are farthest from the light and deepest in the degradation, and the whole Christian world would be flooded with celestial glory, the power of the Divine Spirit would come down in amplest measure, the masses of men here at home whom, as we sometimes lament, we now fail to reach, would themselves spring forward, eager both to receive and communicate the heavenly gift, while at the same time the millions of the heathen world would begin to hasten from every direction to welcome the swiftly approaching Messengers.
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> If there be any one instrumentality which the representatives of the home missionary work in its various departments should press upon their home constituency as most vital for the immediate urgency of the home work, it is an entire personal surrender of every Christian heart to the distinctive, unselfish, sacrificing purpose of contributing every energy of mind and body to the proclaiming of Christ by ten thousand heralds running to meet the immediate urgency of the perishing millions of unevangelised lands.

Rev. C. H. Judd, in a fiery address, said that if some of the energy and time which is spent among Christians and denominations in showing jealousy towards each other were devoted to the cause of the heathen, some good might be done. The Christian workers do not quarrel in China, they are too far apart. What are we doing for the millions of China who day by day are passing into eternity? It is necessary to live as a Chinaman in China, as the prejudice against all foreigners is so strong. And justly enough too, when they are able to say, "You foreigners are ruining us and our people by forcing the opium upon us, and gaining for yourselves a revenue of seven million pounds." Mr. Judd's own experiences in China are mingled with romantic incidents. On one occasion he was taken captive by thieves who demanded his money, and kept him for a day, having told him they would cut off his head at night. At four p.m., for some reason which he never ascertained, they all fled, and left him to thank God for such a remarkable answer to his fervent prayer. It would be a good thing if ministers would say to their congregation, "If you won't be converted I'll leave you," as Paul said to the Jews, "Seeing you put it from you, lo! we turn to the Gentiles." Mr. MacGill had told him that last year they had sent a worker of the Manchester City Mission abroad, and before long ten workers took that one's place. So will God ever bless those who obey his command. Then, again, the Societies will not send men out until they have become educated, and in Scotland men are kept six years, until all the spiritual life is dried up within them, and then they send them out. The Societies have done a glorious work, but they have not got the funds to do a hundredth part of the work. "Major" Tucker took forty men and women out to India a few months ago with no money at their back, determined to go and beg for their living, rather than not take the Gospel to the heathen at all. If you want to go out ask your Church to send you, and if that Church will not send you it ought to shut up. Why should not *every Church* have its *representative* in the heathen fields? But, at any rate, the Lord will provide the means for all who are willing to obey his voice, and He will send a double blessing upon our land as a result.

Rev. C. A. Moore urged that all should acquaint themselves with details of missionary work, and suggested that certain definite parts of the earth should be prayed for at family worship each day of the week, adding, "Pray with large hearts, not as if the only valuable bit of God's property is the spot on which *you* stand!"

SOME WORK ON THE CONTINENT.

In the absence of Rev. R. W. MacAll, Rev. S. R. Brown described the work carried on in connection with his mission in Paris. Some think (he said) that Paris has rejected the Gospel. Yes, but it is the gospel of the priests, not of God. The people gladly listen to God's message of love, and now—strange moment in France!—we have liberty of conscience, of worship, and of holding public meetings to an extent never known before; also there is peace in Paris and the country. Yet at this auspicious moment we are obliged to draw back from work already commenced. Why? Because we lack the support that the English used to send us. Surely, you will not allow this to continue. Who dare say how long there shall be this wide-open door?

Mr. W. Hoste spoke of the Belleville Mission, in connection with which he works as a medical man. Then Miss De Broen told with much feeling how in 1871 she had visited a large Paris cemetery, just after five or six hundred Communists had been shot, and as the curses of the widows and sonless mothers sounded in her ears, she felt that God was calling her to be his messenger to those stricken, blaspheming women. She now lives amongst them, and has won their confidence in a remarkable degree. Gospel meetings, a Medical Mission, Sunday, day and night schools, Bible-classes and sewing classes, &c., are carried on by Miss de Broen and her helpers. Very vividly she described going to a theatre, where some 2000 people were watching a sceptical play. In an interval she rose to speak, but was quickly hissed down. Again she rose, and a voice screamed out, "Let her speak, we know her well!" In perfect silence she preached Jesus in that strange place, and to that still stranger audience. Then voices cried, "Give her another hearing!" and when the curtain next fell, she was invited to go upon the stage, whence she told of a living, loving Saviour.

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* From the Boston *Missionary Herald.*

Dr. Ziemann and Mr. Radcliffe followed with some experiences of the Lord's work in Germany and Russia respectively.

A special prayer-meeting preceded the evening gathering for the purpose of presenting, at the throne of grace, a number of requests which had been sent in. After this Rev. W. Carlile gave an earnest address on behalf of the kind of work undertaken by the Church Army, of which he is the secretary. The great general subject of

THE EVANGELISATION OF THE WORLD

was then opened by Mr. Reginald Radcliffe, who read John xvii. 18, from which he urged that as Christ, baptized by the Holy Ghost, went about doing good, both to the souls and bodies of men, so He has commissioned every converted man and woman to go forth and follow his example. We cannot think that He was not in earnest in that work. He cared not what He ate nor what he drank, nor where he had to lay his head, and as for the opinion of his fellow-countrymen he scorned it. He has finished preaching, and does not suffer even angels to carry on his work, but He has sent forth his people to do it *even as* his Father had sent Him. If He was so much in earnest as to give his life for the world surely we shall be in earnest to take that blessed, good news to the world, when it is at no such cost to us as that by which the Saviour accomplished his work. Mr. Radcliffe laid great stress upon the terrible disproportion of progress of missionary effort during the last hundred years, and the natural growth of population in heathen lands, as stated by Mr. Guinness yesterday. These things make us despair of our own power, and drive us to the power of the living God, as it was with Jehoshaphat of old. If God goes with you to the foreign field, he urged, He will unlock the hearts of both heathen and Mahommedans. At the close of this impressive appeal a large number raised their hands, as determined to seek the Lord's will as to whether they should go forth in his name to any of the countries whose needs had been so powerfully put before them. The Spirit of God manifestly anticipated the prayer which followed in song—

Come, Holy Spirit, Heavenly Dove.

Rev. F. B. Meyer, as last night, expressed his intention to "talk" to the eager audience before him. After the earnest eloquence of the preceding speaker, Mr. Meyer's weighty words fell with great effect. When Jesus died for us He bought our bodies to live for Him, our brains to think for Him, our eyes to see for Him, and our breath to speak for Him, our houses, our furniture, and even the money which we have laid in the bank to our account. And yet we have used our strength to build a house for ourselves in peace, where we live and expect to die. But it is all his, and we have appropriated it without consulting the real owner at all. Queen Elizabeth asked a subject to go on an important errand for her, and, upon his objecting that his business would suffer, she replied, "If you look after my business, I will make your business my care." Oh, friends, if you will care for your Master's business He will surely look after yours. Three times did the Saviour appeal to the sleepers in Gethsemane for sympathy, but in vain, until an angel was sent to do the work men might have done if they had not slept. He seeks our sympathy for a dying world. We leave Him to watch alone; we sleep; oh, dreadful words—"Sleep on now, and take your rest. I must go on alone; the time of your opportunity is past!" Shall these words ever be said of any of you who have been drinking in the words spoken at this Conference? What a great responsibility the Lord has laid upon us all!

A most impressive silence followed, after which some forty persons of both sexes mounted the platform, expressing their willingness to go abroad, in response to Mr. Meyer's words: "You do not know where you may go, or where the money is to come from. But if the Lord opens the way, will you go? Engineers, trained nurses, medical missionaries, all are wanted in this great cause." Of those who remained seated, Mr. Meyer asked if any who could not go themselves would help those who could. Thereupon several persons handed up gifts of jewellery and money. Three or four then stated their reasons for deciding to enlist for foreign service, and then all these volunteers adjourned to another room, to give particulars of their names, &c. Here Mr. Guinness, Mr. Broomhall, Mr. Glenny, and others gave loving counsel that this step should not be taken hastily, and not unless every heart was satisfied that the call was of God. Practical advice was also given as to health, gaining information by reading missionary biographies and other means, and especially of labouring diligently at home until summoned abroad. The rest were bowed in prayer, as Mr. Meyer entreated them to yield themselves, body and soul and spirit, to the Lord who bought them, and a large number signified their response to this appeal.

Thus ended one of the most solemn, practical, and, we trust, fruitful Conferences it has ever been our lot to attend.

At the close of the Conference, a meeting was held in the rooms of the City Mission, when the following were present:—H. Grattan Guinness, R. Radcliffe, B. Broomhall, R. Scott-Moncrieff, F. W. Crossley, L. K. Shaw, J. W. MacGill, J. E. Mathieson, and F. B. Meyer. The following resolution was unanimously passed, after prolonged and prayerful discussion:—"We think it advisable to form Missionary Consulting Committees in various large cities of Great Britain and Ireland, in connection with a central body in London, to meet monthly, or more frequently, for prayer, for study of the needs of the great world-field, and to consider missionary information, and to interchange opinions."

A MISSION FOR THE SOUDAN.

Sir,—The Conference held in this city during the past week brought together as devoted a band of earnest labourers from various parts of the world as have ever been gathered in one place. The hearts of many who listened during those crowded gatherings have been stirred to do something for those dark places of the earth which are still the habitations of cruelty. One fact was stated which ought to touch the heart of every Englishman—certainly of every Christian—that in the Soudan, so recently the scene of our conflict and our victory, there are dwelling some fifty millions of people, and in this large country and amongst this vast population there is not a single Christian missionary.

It has been laid on the hearts of many of the Lord's people that one practical result of the Conference ought to be a mission to the Soudan. A gentleman present said, "If you will begin a mission to the Soudan I will promise £100." Would it not be a blessed exchange for the horrors of the late war, if we now heaped coals of fire upon the heads of our enemies by sending to them a band of messengers from the Prince of Peace, and thus supply one of the missing links in the mission chain which is rapidly circling the world?

Many ladies at those meetings took off their ornaments—diamond ring, gold watch and chain, brooches and ornaments of various kinds, and placed them in the hands of the Chairman; these could be disposed of to aid the mission fund. Others sent up to the Chairman some £16 in money; while others gave still larger gifts—even themselves; one lady her only daughter, to go out anywhere that God might send her!

What is now wanted is a few earnest men to form themselves into a committee to consider the subject. Will those willing to join in such an effort communicate with us, and state what they are disposed to contribute for this object? We rejoice to hear that the Church Missionary Society is about to establish a mission in that country as a memorial to the sainted Gordon. We wish them God-speed in their noble and Christlike effort. It would be for the committee to decide whether to join with the Church Missionary Society, and help them, or establish an independent mission in a different quarter of that vast country. In any case, if those willing to co-operate will send their names it will be the first step.

We are, yours faithfully,
Leonard F. Shaw.
J. Wakefield MacGill.
Gilbert R. Kirlew.

Conference Hall, Strangeways, Manchester.

THE HOUSE OF REST, KILBURN.

The monthly all-day meeting was held on Friday, November 5. Amongst the many subjects for thanksgiving at the morning meeting two claim a special mention. Much earnest prayer was offered last month that the Lord would bless the effort being made to raise the last instalment of £500 for the Eastbourne House. Within ten days Miss Mason received a cheque for the whole sum from a kind donor, who knew nothing of the proceedings of that day's meetings. The sums raised by the collecting cards will now be used for papering and re-painting the house. The Lord has thus answered the prayer "exceeding abundantly" beyond the request. Another very marked answer was in connection with prayer on behalf of a sister-in-law of a gentleman present, who had been stricken with the loss of her reason. At the very hour that the petition was ascending to the throne of grace she suddenly exclaimed to her husband, "Some one is praying for us." This was the first dawn of returning reason. From that moment she continued gradually to recover, and now, although still weak in body, her mental powers are restored to their full vigour.

In the afternoon Rev. J. Pearce Clark gave an address on the word "Glory." When we come to the Bible, and trace out the word there, we find a wonderful vista of life and beauty opened out to us. The Bible is a book of glory. God is the God of glory. It is the word we use in ordinary life, when all others fail us, to express an unaccustomed height of excellence. A few references to our Lord's life were made to illustrate the meaning of the word. (1) Mark x. 13: We see the glory of gentleness in the tender way in which He dealt with young children. (2) In Luke xxii. 60, 61, the glory is seen in the perfection of friendship—no word of reproach, but only a look of recognition turned upon Peter when he was denying his Lord. And in the message sent after his resurrection, "Go, tell my disciples, and Peter," the glory of perfect forgiveness is revealed. Then there is the "glory of the Father"—that unspeakable something that makes you and me feel at home with God! We are said to be "heirs of glory," which means much more than merely inheriting a beautiful home, where everything pleases the eye and ear. We shall become so like to Jesus Christ that his glory will fill the whole of our being.

In the evening Rev. J. D. Dinnick gave a powerful address on "Sympathy with Jesus." Several others took part, and much earnest prayer was offered on behalf of our own and other nations now in the midst of perilous times; and for all who are engaged in promoting the kingdom and coming of our Lord Jesus Christ. One remarkable feature of these gatherings is that the answers received are invariably in response to united prayer.

Letters to the Editor.

LAYING ALL ON THE ALTAR.

DEAR SIR,—May I refer "A Perplexed Correspondent" to the chapter headed, "Our silver and gold kept for Jesus," in Miss Ridley Havergal's last work, "Kept for the Master's use"?

MAURICE GREGORY.

31, *Paternoster-square.*

SIR,—"Laying all on the altar" is, I understand, in the spirit of consecration, the submission of the will to God. There are, I fear, many Christians who have come to God for pardon, but the citadel of the will, the stronghold Self, has been retained, and it is clear to many that the life as a whole is to please self in all things instead of the Lord (Col. i. 10). Christ uses very strong language in his day to professors (Matt. xxiii. 19), "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?" Christ Himself in heaven is our only altar, in and upon whom we are to be consumed as a sacrifice for God. See Heb. xiii. 10, 12, 15; Rom. xii. 1, 2, 3; Ps. l. 13, 14, 15; 2 Chron. xxx. 8; 1 Cor. iii. 21, 23.

It is not so much a question of laying all your property on the altar as self; the rest will follow as God guides, when the life is yielded up to Him.

J. P.

DEAR SIR,—The story of Ananias and Sapphira has always seemed to me to make it beyond dispute (1) that God does not demand from all his people the gift of all that they possess; (2) but that He most jealously resents any profession of giving all when only a part is either meant or given.

There can be no doubt that we are now-a-days too much accustomed to singing altogether more than the majority of those singing mean, and this may account for your correspondent's puzzle. Of course, no man can judge another in this matter, and God may not in every case require the gift offered to Him; but I can imagine no definition of being "on the altar" other than the "ready to be offered" of the great Apostle. Those who will not go so far should be content to use language which simply expresses what they do give up to God, and should not use that tremendous "all," which so often, alas! covers the reservation of the most valued part.

101, *Queen Victoria-street, E.C.* R.

DEAR SIR,—Let us suppose that a true Christian man of considerable income has ever regarded this income as his own, to be disposed of for his own purposes, and almost wholly for his own ease and comfort. There comes a time when he receives new light, and sees it to be his duty and privilege to present himself a living sacrifice to the Lord, and make a full surrender of all that he has to be the Lord's. He now no longer regards what he possesses as his own, but as belonging to his Master; he then may be said to have laid all upon the altar, and if sincerely done he now regards himself no longer as owner, but only as steward of that of which he has hitherto regarded himself as sole possessor, and in the disposal of which he no longer consults his own will, but the will of the Lord.

Although he sees it to be his duty to "provide things honest in the sight of all men," and it may be to remain in the same social position as before, yet he will now use his income as the Lord shall direct, and with a single eye to his glory. That I take to be the meaning of "Laying all upon the Altar."—Yours truly, T. J.

DEAR SIR,—I cannot tell your correspondent what "my all is on the altar" means to others; nor was its meaning fully realised by me on first seeing the hymn, from which it is quoted, some months ago at a meeting. I sang the words but little conscious of what they might involve, but besought the Lord that the desire of my heart, as here expressed, might, by his grace, be accomplished in my life.

"My all" is the response to Rom. xii. 1: "Present your bodies a living sacrifice"—all I have, all I am, as implied in the word bond-servant of Rom. vi. 16 (R.V.). It means that I am willing to give up, day by day, everything, even the little things that by his Spirit we instinctively feel are not quite pleasing to Him, our Master; willing to learn "the fellowship of his sufferings"; prepared, if He call us, to "suffer the loss of all things." He has called me, in some measure, to pass through suffering and loss; but of the conscious enfolding of the Everlasting Arms—of the unfailing sympathy and comfort from his Word by the Holy Spirit—of the deeper knowledge and enjoyment of his love, I can unfeignedly testify.

Whether this is the higher life or no, I cannot say, but I know the Lord will answer the prayer "Draw me nearer," when it comes from a yielded heart. He will give an hundredfold, in this life, of joy and gladness for the suffering and loss which the sacrifice may involve. Thus may the inquirer, with the one who writes these lines as a testimony to his abundant goodness, and all who read them, know the joy of living daily in "the heaven of his love."—Yours faithfully, M. Y.

RESURRECTION TEACHING.

DEAR SIR,—I should feel thankful if some of your correspondents familiar with the subject would give me an epitome of the results of the Resurrection of the Lord Jesus. So far as I can make out, they are as follows:—

(1) It asserted the powerlessness of death over Him.

(2) It fulfilled Scriptural prophecies, and his own.

(3) By showing us that Jesus "ever liveth," it assures us that He is a constant and *living* Saviour to his people.

(4) Indirectly, it showed that the rage of the Jews, and his sufferings incidental thereon, were only *effective* upon Him because *permitted.*

(5) Typically, it showed the believer's "deadness to sin" (Rom. vi. 5—11).

(6) In the great matter of our justification, it completed that work: for as the vicarious sufferings upon the cross atoned for the believer's past sins, so "He ever liveth to make intercession," and to continually apply the precious blood of that Cross (Heb. vii. 25; 1 John i. 7).

Are not these conclusions sanctioned by Scripture? and can any of your correspondents add others to them? By doing so they will probably enlighten other young Christians who, like the writer, are in need of an explicit and definite statement upon one of the most important points of Christian doctrine.—Yours respectfully,

Cardiff. DELTA.

MISSIONARY PROGRESS.

SIR,—With reference to some correspondence in a recent CHRISTIAN, on the subject of "Missionary Progress," I venture to send you an extract or two which have struck me in the course of reading, and which may possibly prove of interest to your readers.—Yours faithfully, C.

"Professor Monier Williams, Boden Professor of Sanscrit at Oxford, deals in a contemporary with the 'popular impression' that Buddhism is the religion of the majority of the human race. He says: 'The numerical position of Buddhism in the world will be found to be very much below that with which it is commonly credited. It has entirely died out in India proper, the place of its origin, and is rapidly dying out in other Asiatic countries. My own belief is, that one hundred millions of Buddhists (monks and laymen) for the whole world would be a liberal estimate in the present day. It seems to me, too, that owing to exaggerated ideas in regard to the population of China, and to a forgetfulness of the millions who worship no one but their ancestors, the number of Confucianists is generally overstated. On the whole, I have no hesitation in affirming that even in numbers Christianity now stands at the head of all the religions of the world. Next to it I am inclined to place Hinduism (including Brahminism, Jainism, demon and fetish worship), while Confucianism should probably be placed third, Mahommedanism fourth, Buddhism fifth, Taoism sixth, Judaism seventh, Zoroastrianism eighth."—*Church Bells, October* 29.

"In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."—SIR RIVERS THOMPSON, *Lieut.-Governor of Bengal.*

A recent Blue-book, quoted in *The Central Presbyterian*, says:—"The winning of converts is but a small portion of the beneficial results which have sprung from missionaries' labours. No statistics can give a fair view of all they have done. The moral tone of their preaching is recognised by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people. The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labours are infusing new religion into the life of the great populations placed under English rule."

UNITED PRAYER FOR MISSIONS.

DEAR SIR,—For years past there has been, I believe, a growing conviction of the desirableness of more prayer, and of united prayer, on behalf of missions to the heathen.

It is true that the Evangelical Alliance sets apart one day in the Week of Prayer, in the beginning of the year, for intercession on behalf of missions. I am very far from undervaluing the importance of this arrangement, and I rejoice in the prominence which the Alliance gives to this great subject. But, unhappily, many friends of missions are not members of the Alliance; and besides, the evangelistic enterprise seems entering on a new stage, or is now, at all events, of such magnitude as to demand a recognition which it is not in the power of the Alliance to give. The question, then, naturally presented itself, Would it not be possible for all missionary churches and societies throughout the Protestant world to set apart the same day—or week, if possible—for intercession on behalf of the great work?

Correspondence was accordingly opened with missionaries and friends of missions in various parts of the world—America, Scandinavia, India, Japan, &c. The answers which came back were very hearty. A season of united prayer on behalf of missions was regarded as most desirable; and the only difficulty seemed to be to fix on a time equally suitable for all who desired to take part in the common supplication. Everything encourages the hope, however, that it will be possible to fix—in the United Kingdom and America, at least—on one common time of prayer.

There is another suggestion which may be taken along with what has been said. It is proposed that a brief summary of the progress of all Protestant Missions during the preceding year be annually published before the time of united prayer. The statement could probably be divided into seven parts, each part dealing with one great mission field—one for each day of the week. Thus, the entire enterprise would come under this notice; Christians would have a clear conception of the wide range of operations; and thanksgiving and prayer would be largely stimulated. Such a paper cannot be prepared for the present year, but we may hope it will be for the next, if the proposal for this great concert of prayer on behalf of missions is generally agreed to.

Nice. J. MURRAY MITCHELL.

WOMEN PREACHERS.

DEAR SIR,—I see nothing in Mr. Mathieson's interesting letter on this subject in a recent number that I could not fully endorse, if only preaching be distinguished from teaching in the Church or assembly of Christians; for it is to this latter that those prohibitions seem to refer, which cannot easily be set aside: "I suffer not a woman to teach" (1 Tim. ii. 12), and "Let your women keep silence in the churches" (1 Cor. xiv. 34). Let the context of these two passages be carefully weighed, and their distinct parallelism will become obvious, and it will be seen how forced and unnatural is the explanation which would limit the prohibition to mere talking or "chattering."

Whilst thoroughly at one with Mr. Mathieson in all that he says as to the range or sphere for preaching open to women in the present day, I would urge the need of caution in not seeking to extend this sphere in a direction which the Word of God seems distinctly to prohibit. The Society of Friends are at least consistent in this matter, for they rest their ministry of women in the assembly on their supposed possession of the gift of prophesying; and this is apparently the ground taken by Mr. Judd. But if the possession of this gift in the present day be denied, it involves surely a solemn responsibility to set aside a prohibition which, in one place where it occurs, is followed by such words as these (1 Cor. xiv. 36): "What? came, the word of God out from you? or came it unto you only? If any may think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

An argument of Mr. Mathieson's demands an answer. He says: "If God . . . put men and women on equality as inspired prophets in the Apostolic age, it is a fair argument to claim that, *à fortiori*, the lesser gifts are equally placed in possession of both sexes." To this I would reply, It was the very greatness of the gift which rendered it possible for men and women to be thus placed on an equality. They were merely channels through whom God spoke. "Thus saith the Lord" is the preface of all real prophetic utterances. A child might be used for this purpose, but this would not prove the fitness of children to teach in the assembly of Christians. The lesser gift is not bestowed independently of the mind and character through which it is exercised, and if the Lord has Himself drawn the line between the sexes in this matter, is it for us to ignore or obliterate it?—Yours sincerely,

HENRY E. BROOKE.

DEAR SIR,—I have been interested in the correspondence on "Women Preachers," and would like to add a word of testimony. I am a woman, and a "preacher," yet no one was ever more against "woman preachers" than I was, when, twelve years ago, I yielded myself to God, and said, "Lord what wilt thou have me to do?" Step by step I followed the Lord's leading, and suddenly stood still, appalled to find I was a "woman preacher." I said, "No, Lord, I cannot do this;" but his word was in my heart as a fire within my bones, and when I looked on the men and women perishing around me I was weary of forbearing, and I could not stay. I went forth as an ambassador for Christ, beseeching them to be reconciled to God; I could not help it, for the Spirit of the Lord was upon me. Yet I do not think it is woman's sphere; no woman should do it unless she cannot help it.

God has been graciously pleased to own woman preachers in winning men from lives of open sin to pure and holy lives in Jesus Christ. He used the woman of Samaria to bring many of the men to Him, and He called Mary Magdalene to be the bearer of the tidings of his resurrection to his disciples; and now, in the present day, He is pouring out his Spirit on his handmaidens, and they bear witness of Him. What are we that we should say, What doest thou?

Yours in Jesus Christ,
Bolton. L. JOHNSTONE.

[We must now close this discussion. We think a substantial and practical agreement exists as to the privilege and duty of women, as well as men, to tell, wherever they have the opportunity, the good tidings of the grace that saved them. There are cases in which women have a power no man could have over men. What man could do the work of Miss Robinson or Miss Weston among our soldiers and sailors? But if they usurped authority over the man, their influence would be gone.—ED.]

MR. WOOD'S REPLY.

MY DEAR SIR,—Seeing you have accorded me a notice in your last week's issue, accompanied with an extract from a letter of mine, written in July last and published in *Thy Witness* in September, will you kindly allow me a space for explanation and reply? Just prior to the letter in question being written, I was brought in contact with some friends who had accepted the Agapemone teaching. My sympathies were drawn out to accept the views presented to me. I attended some meetings afterwards, to ascertain all I could, and to arrive at the foundation of the doctrine set forth by them—viz., That the Son of Man had come in judgment over forty years ago, and had judged Satan, concealed in the flesh since the Fall, and had cast him out, and had filled the temple, or body, of the believer with the Spirit of Glory, as promised by Jesus (John xvi. 11; xvii. 21—24), and confirmed by St. Paul (1 Cor. iii. 16, 17; vi. 19, 20; 2 Cor. vi. 16).

My experience during the past three years corresponding to the state here promised and described, I accepted it as true. But when the following teaching was brought out, I at once denounced it to be heresy and blasphemous, and severed myself from all connection with it—viz., That the Holy Spirit, as the Son of Man in judgment and glory, had selected a person to fulfil the Gospel dispensation of grace, and make him the personality or embodiment of the Holy Spirit, to bring in a new dispensation of glory—as the Lord Jesus had fulfilled the law and brought in the Gospel dispensation—and all who received that testimony would become one with the Bride of Christ, and would thus pass into a new dispensation altogether, leaving the Gospel of grace behind with all its obligations, requirements, and responsibilities. I at once denounced it, and disclaimed all sympathy and connection with the teaching; and I wrote to Australia by the following mail to withdraw my article, from which you make the extract; but my letter arrived too late—it had been published.

Since then I have set forth what I hold and teach daily at the Assembly-hall, Brighton. I speak openly; all men can hear me; and the outline of the doctrine taught has been published for general information, and circulated in *The Christian Standard*. I have also written an article exposing what I believe to be the heresy of the Agapemone teaching. The article was written in August, but, for various reasons, it has not been published, the principal one being that I hold that promulgation of truth is the most effective way to destroy error. Read Acts v. 38, 39; and so I advise.

Any further elucidation I shall be happy to give.—Yours in the Gospel of our Lord Jesus Christ,

J. W. WOOD, Evangelist, of Australia.
Assembly-hall, Brighton.

[We must reserve remark on this letter to our next.—ED.]

ST. MARK XVI. 9—20.

SIR,—I am obliged by your notice of my book. Your reviewer certainly, however, does me scant justice when he observes: "What would be the gain, practical or doctrinal, if it could be proved that St. Paul was the author of these verses, it is hard to see." Permit me to say that the "*practical gain*" would be that a scientific proof would be thus afforded that St. Mark's Gospel was in existence *before* St. Paul's martyrdom in A.D. 64; and, consequently, that the prophecy in Mark xiii., of the destruction of Jerusalem and of the Temple, was both written and read several years at least *before* it was fulfilled by Titus in A.D. 70. To the readers of THE CHRISTIAN such a proof may seem superfluous; but the infidelity and materialism that prevail are largely due to the arguments of those German and other sceptics who, to borrow the words of the famous Tischendorf, "endeavour to assign the Gospels to writers who were not in a position to give a really credible testimony—*to writers who only composed their narratives long after the time when Christ lived.*" To furnish a logical proof that such sceptical arguments are *false*, would be, as it appears to me, no slight or imaginary *gain*.

Your reviewer is, also, I think, a little needlessly censorious with regard to the suggestion that it is possible there may be in these verses an echo of Gal. ii. and of 2 Cor. xi. and xii.—St. Paul's indignant vindication of his own *disputed* Apostleship—this, of course, from no petty personal motive, but as the champion of free and universal Gentile Christianity.—Yours faithfully,

H. HEBER EVANS.
1, *Mount Pleasant-crescent, Hastings.*

DRINK IN BELGIUM.

DEAR SIR,—Kindly allow me to correct an error in THE CHRISTIAN of November 4, in your report of a statement I made at York in connection with the Yorkshire Women's Christian Temperance Union. I said that 45 per cent. of the deaths *in the hospital* at Antwerp were stated to have occurred during *delirium tremens*, *not* of the whole population.

Things are quite bad enough in Belgium without being overstated. The published reports of the hospitals at Brussels attribute 80 per cent. of the deaths there to drink, and is it any wonder, when there are drink shops at the rate of 1 for 41 inhabitants throughout the country.—Yours truly,

Hornsey-rise, N. CHARLOTTE A. GRAY.

◆

A WELSH COFFEE ROOM.

IN July, 1885, I made known through the pages of THE CHRISTIAN my great wish to build a coffee house at this little seaport. The result of my statement was £47 2s., and many kind words of sympathy. This, added to what had previously been sent me, and also a bazaar in the village, brought our funds to £290, and I felt I might see about the promised site. There was so much opposition that we had to wait till last March before we could commence. But it had not been an idle winter, for I was able to take two rooms for the six winter months, one as a class-room and the other as the young men's recreation and reading-room. Many happy evenings we spent in them.

On the 9th of last March the first stone of our much longed for coffee house was laid. It is just completed, but we are still wanting £36 to free the building from debt, and £20 to buy the necessary furniture to start with. After much anxious thought and search, I have just secured the services of caretakers who seem to be peculiarly suited for the post. May I ask your readers to remember in prayer the Saundersfoot Coffee Tavern, that it may prove a true blessing to this little seaport?

GEORGINA PARTRIDGE.
Saundersfoot, Tenby.

MR. S. WALTON AT MONTROSE.

A MOST interesting and successful mission has been conducted in Montrose, N.B., during the past week by Mr. Spencer Walton. He began on Saturday evening, October 30, by addressing a meeting of the Young Women's Christian Association in the Memorial Hall, which was filled. A result of his last mission has been to double the membership of this Association, and to crowd them out of the small hall where they formerly met. Next night the meeting was in St. Paul's Free Church, which was crowded in every part, large numbers having to go away who could not obtain admission.

The services during that and the following evenings of the week, which were all numerously attended by those of all churches, were deeply impressive, and at the close of each meeting many anxious inquirers remained behind to be spoken with. Earnest workers, belonging to the different congregations in town, retired to the Church Hall to an after-meeting for prayer, and to render help to those who had come from the church deeply moved and inquiring for guidance, when many professed to give themselves to the Lord.

A series of afternoon Bible-readings were, by Christians, a prized feature of the mission. The services have been felt to be throughout most solemn and helpful, a time of refreshing to God's children, and of new life and conversion to those who, for the first time, came under the power of the Gospel. Mr. Spencer Walton's labours have been much honoured of God, and we are sure that good and abiding fruit will be gathered from this visit.

GEO. S. SUTHERLAND, Min., Free St. Paul's.
GEORGE KYDD, Secretary, Y.M.C.A.

◆

Requests for Praise and Prayer.

PRAISE.—Some months ago prayer was asked for a blessing on the journey of Mr. and Mrs. Trotter and Mr. Waldegrave to New Zealand. Praise the Lord for having abundantly answered. Much blessing has been given in the conversion of souls, and in the strengthening of God's children. ——For much blessing given in Elgin, Banff, and Dufftown on missions conducted by Mr. John M. Scroggie.

PRAYER is asked for special blessing on Mr. Waldegrave's journey, as he is now gone to visit the mission stations in the islands of the South Pacific, where in some cases much help is needed.——For blessing on a mission at Cage-lane Hall, Plumpstead, by Mr. Penfold.——For blessing on evangelistic services in the Baptist Chapel, Sevenoaks. ——For wisdom and guidance to friends seeking to help and counsel those who offered themselves for missionary work at the Manchester Conference. ——Count Campello begs for the prayers of God's people for his important mission work in Umbria. ——For blessing on Dudhope Church Mission, Dundee.——For blessing on a special mission to be conducted by Mr. John M. Scroggie in the Albert Hall, Nottingham, beginning Nov. 21.——For blessing on special services to be held at Chelsea Chapel, Lower Sloane-street.——As the result of the recent Cardiff Conference, many have offered themselves for the mission field; will your readers pray that if it is God's will they should go out to preach the Gospel to the heathen, every obstacle may be removed out of their path, and a wide door of usefulness be opened for them?

AN APPEAL FOR THE HUNGRY.—Rev. J. Bain, of Chatsworth-road Tabernacle, Lower Clapton, writes to say that the distress in hundreds of homes in the lower part of Clapton-park is truly appalling. He makes an earnest appeal for help during the coming winter, when the necessities of the poor are so keenly felt. The workers have been greatly cheered by seeing lasting blessing as the result of their visitations among the poor, and long to aid them in temporal as in spiritual affairs. Any money, clothing, food, or coals, should be sent to the Pastor, Lindholme, Clapton, E.

Notes and Comments.

OUR next portrait and sketch will be those of Mr. Leonard N. Shaw, of the Children's Refuge, Strangeways, Manchester.

In a paragraph elsewhere, particulars will be found of the proposed opening of the new buildings of the Y.W.C.A. in Regent-street, on Monday next. We trust there will be a large muster of sympathising friends.

We are glad to learn that, through the kind offices of the British Ambassador, Rev. W. Moore has been able again to open the chapel at Puerto Santa Maria, for service, and the schools are to be recommenced immediately.

In one of our Notes last week, through a curious mistake on the part of our indispensable friends "the printers," we were made to express an opinion exactly contrary to what we had written. Our words were:—"We are not sanguine as to the power of democratic rule to bring in the Millennium speedily." The omission of the qualifying negative caused us much searching of heart, and naturally evoked several tentative protests from our faithful readers.

We would again call attention to the important and interesting meetings conducted by Captain Dawson at Shaftesbury Hall, Bournemouth, on Sunday afternoons. A crowded congregation is gathered, and an increasing overflow meeting is held in the Y.M.C.A. Might not a similar work be carried on in many other towns? This week a mission, which we believe will have large results, is being conducted in connection with the above, by Rev. W. R. Mowll, of London.

In our issue of November 4, a correspondent, writing with reference to quotations from Mr. Johnston's pamphlet, "A Century of Missions," took exception to the comparison between the number of the converts and the increase of population, and urged that the proportionate rate of increase in the number of converts grows every year. In illustration of this thought, it may be stated that during a century the translations of the Scriptures have increased five-fold, the evangelical missionary societies ten-fold, missionaries fifty-fold, contributions twenty-five-fold, circulation of the Bible thirty-fold, and the number of converts thirty-five-fold.

We learn from last Thursday's *Nonconformist* that considerable excitement, and many protests, have been occasioned by a note in that paper on Sunday work in the country. Although the passage went no further than approval of gathering in the harvest when, in wet weather, the Sunday was fine, it was so worded as to favour a wider secularising of the Sabbath. Than this, with all its inevitable abuse, there could not be a greater calamity to English labourers. The Lord's-day is truly a "privilege of grateful love and spontaneous reverence;" but, in addition, the argument has never been set aside that the Sabbath was a Divine institution from the beginning.

At a meeting of the Sunday Society last week it was argued that places should be opened or closed on Sundays as the needs of the time might dictate. Abstractly considered, little exception can be taken to such a statement. But the crucial question is: What are the needs of the time? We believe them to be a seventh day rest for the body and a season of special care for the spirit. Neither of these needs would be met by the programme of the Sunday Society.

Those people who desire to secularise the Sabbath day in Great Britain and Ireland, and who are therefore, as we have always urged, enemies rather than friends of the working classes, may learn an excellent lesson from the carpenters of Berlin, a thousand of whom have forwarded a laconic memorial to Prince Bismarck:—

> You have declared that you will not forbid Sunday work until convinced by the voice of the labourers that they demand rest on that day. Here then is their voice. We declare implicitly that we desire a law which will grant us protection in the enjoyment of freedom from work on Sunday. Sunday labour leads to misery, crime, and vagabondism.

A letter appeared in *The Times* of 9th inst. on "Recreation for the People," from the House of Commons representative for North Islington. Mr. Bartley argues that institutions for healthy relaxation for working men do not meet the need if they are three or five miles from their own homes; that opportunities for what is needed on behalf of men and children, should be of an unimposing kind, and near to where they live. The letter gives an example of the success of an effort in this direction.

A book called "Reminiscences of the Turf" (*Bentley & Son*) has been sent forth by William Day, who has had close relations with race-course statesmen and celebrities during the present century. It gives a record of unscrupulous cheating, of a preying of parasites, of a fall of representatives of English families, of men on the one hand who have lost enormous fortunes, and on the other, of sharpers who have risen from the lowest social position to affluence, which might usefully be pondered by men in high places who are advocates of the Turf. The book is opportune at a time when the melancholy death from suicide of a noted jockey is recorded, and when we read of an English Duke who gives 4500 guineas for a race-horse. It is these things, at a time of want, that go to help on Socialism.

It was stated recently in *The Daily Telegraph* that three hundred and fifty-four packs of hounds are kept in England, the aggregate cost of keeping which has amounted to no less than three and a half millions sterling. We hope there has been some unconscious exaggeration in the statement; but, even assuming that there has been, what an idea the figures give us of that wasteful luxury which is doing so much to intensify the feeling of bitterness between the rich and the poor. Some time ago Lord Leigh gave up keeping hounds on the plea, if we remember rightly, that he could not maintain them and continue his charities, and the example is well worthy of imitation.

The Notes on Daily Readings have for the last few months been supplied by Rev. J. Pearce Clark, of Streatham. They are now resumed by Rev. H. E. Brooke. Those on Nehemiah, however, have been kindly supplied by Captain Dawson, whose original and practical use of this book of revival attracted our attention during his evangelistic addresses last year at Bournemouth.

A very thoughtful paper in the current number of *Eastward Ho*, on "The Homes of the Poor," deserves careful attention, and we hope that it may come under the notice of some of our Christian capitalists, as it points out ways in which, upon business lines, wealth might be invested with profit to others besides the owner. We know from the successful labours of Miss Octavia Hill how much can be done in the way of improving the dwellings of the poor, without pauperising the recipients of the kindness and attention. Judging from recent statements with regard to uninvested capital, there would appear to be plenty of people who would be only too glad to invest money, and we should be glad to see an attempt made on a large scale to make it more easy for a working man to hire at a moderate rent three or four rooms, instead of the one room which is so frequently the source of moral evil.

"Not till those who have the welfare of the people at heart become the owners of the houses of the poor may we hope for escape from poverty," says the writer of this paper; but he also asserts that any investment of the kind "with the necessary personal oversight" would pay, in the worldly sense of the word, after a very short time.

A contemporary, *Justice*, calls attention to the painful fact that on one day only there were forty-four School Board summonses for hearing at the Westminster Police Court, most of the defendants being poorly clad women who had to stand for hours outside the Court in a drenching rain. Education is very important, but it is not improbable that these poor people may have an idea that they are being required to pay too dearly for it. Readers of George Sims' "How the Poor Live" will not need to be reminded what such suffering involves, and many of our Christian friends who are visiting in the courts and alleys, know only too well that we are going a little too quickly in the direction of educating, rather than feeding, the starving children of the poor.

A few weeks ago we noted with satisfaction that the Head Master of Clifton College had lectured in the Congregational Church, on "Progress in Christian Church Life." We also quoted with commendation a sentence in the lecture which expresses a desire for Christian unity. A correspondent, however, sends us a passage from the lecture, in which the present Broad Church teaching is contrasted favourably with the teaching of five-and-twenty years ago. We do not argue for all the terms in which our fathers set forth the Gospel; but we regard not as progress, but as fatal retrogression, the depreciation of the vicarious sufferings of Christ, and the idea that the Incarnation was itself the reconciliation of man to God. We should consider unity dearly purchased if it were brought about by the sacrifice of vital truth.

The Christian.

November 18, 1886.

CONTENTS.

Mr. Ira D. Sankey. (With Portrait) 1
Music—Not Far from the Kingdom 3
Mr. Sankey's Present Visit 3
The Priest in the Family 4
Germans in London 4
Study, Pulpit and Pew 5
Ministers and Inquirers 5
Bible Studies.—38.............. 5
The Manchester Conference...... 6
The House of Rest, Kilburn 9
Mr. S. Walton at Montrose 11
Notes and Comments............12
Obituary 13
Noon Prayer-Meeting Notes......13
Sunday Afternoons with the People13
The Story of Jacob Re-told 14
Christian Work in Spain 15
London Wesleyan Mission 16
Missionary Notes 16
The People's Palace 17
Sailors in Devonport............17
Gleanings 17
Notes on Daily Readings 20

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The symptoms of Asthma are so well-known and described in my book, I need not lengthen the story of this. Suffice it to say, she had taken a small quantity of my medicine on her own account, and had found relief, and slept better, so that she was anxious for full advice from me. The most careful dieting was necessary in her case—the use of injections, the rubbing with Anodyne. and Stimulant Embrocation, in conjunction with the Balsam, and afterwards a Tonic, as auxiliary.

In September the daughter writes:—"Our dear mother is better since taking your medicine. She is stronger, able to dress herself, and has been out three times in a bath chair. She is better able to cope with her attacks."

In a subsequent letter she writes:—"My mother quite recovered from the Asthma. She blesses Mr. Congreve, and says he was the making of her. You can quote my letter if you please, reserving the name and address for private reference only."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

A BOON TO MOTHERS.

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THE SUBSTITUTE FOR CASTOR OIL.

PLEASANT! CERTAIN! EFFICACIOUS!

Entirely free from the Nauseous Disagreeables, and bad effects of Castor Oil.

Should be in every household. Does not Gripe. Highly approved by adults, readily taken by children. Admirably adapted for females on every occasion. Unsurpassed as a digestive tablet.

From W. H. HAYWARD, Chemist, Trowbridge:—"A Physician in the West of England says he gave Calomel and Jalap in repeated doses without effect, but a *Manna Cake* acted almost immediately."

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SAVE HALF YOUR INCOME.

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CONSUMPTION,
BRONCHITIS AND ASTHMA.

I will demonstrate to the whole world, and to sufferers from these unfortunate maladies, how they can be permanently cured by an entirely New Method of treatment, without the chance of failure. All afflicted may write with full confidence to Mr. WILLIAMS, 10, Oxford Terrace, Hyde Park, London; who will send full particulars to any person free of all charge.

No extra payment required under the Institution's Policies after this date (May, 1886), on account of Occupation or Foreign Travel or Residence in any part of the World (always excepting risks in time of war).

THE UNITED KINGDOM TEMPERANCE AND GENERAL PROVIDENT INSTITUTION,

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POSITION OF THE INSTITUTION, JUNE, 1886.

Accumulated Capital, £3,817,000; Annual Income, £435,000; Amount Paid for Claims through Death, £2,518,000.

The Institution comprises two distinct sections—Temperance and General. In the former only total abstainers from alcoholic liquors are assured, and in the latter are included only "moderate drinkers" of strictly temperate habits, the same care being exercised in selecting lives for each section. The premium rates of the two sections are the same; but separate accounts are kept of the mortality, funds, income, and profit of each section; and total abstainers are thus guaranteed, in the form of Bonus, the full advantage of their principles. The following is a summary of the Institution's Mortality Experience under Whole-Life Policies during the 20 years—1866 to 1885:—

Years.	Temperance Section.		General Section.	
	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
1866-70. 5 Years.	549	411	1008	944
1871-75. 5 Years.	723	511	1268	1330
1876-80. 5 Years.	938	651	1485	1480
1881-85. 5 Years.	1179	835	1670	1530
Total—20 Years.	3384	2408	5431	5284

It will be seen by this that the Claims in the Temperance Section are only a little over 71 per cent. of the "expected," while in the General Section they slightly exceed 97 per cent. of the "expected."

At the Division of Profits, at 31st December, 1885, as the result of this superior vitality of Total Abstainers, the Bonuses on Whole-Life Policies of the Temperance Section were considerably in excess of those of the General Section.

A consideration of these figures will convince Total Abstainers of the desirableness of insuring in this Institution, in the interests both of themselves and those dependent on them. For Prospectus and any further information, apply to

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J. S. FRY & SONS BRISTOL LONDON & SYDNEY

MIDNIGHT MEETING MOVEMENT.

WINTER
MONTHS
OF 1886.

The Committee are putting forth renewed and extended efforts to check Immorality throughout the Land, and to Rescu its Victims. *They are repeating the Meetings in Glasgow and Edinburgh.*

FOREIGN FALLEN WOMEN, unhappily a numerous and neglected class of evil-doers in London, have been brough under the Gospel of the Grace of God. Suitable Tracts and Appeals in Foreign Languages have been judiciously distributed in addition to the holding of Special Meetings.

BREAKFAST MEETINGS have been opened to gather in those who, though impressed by the Over-Night Meetings *still remained Undecided!*

The Town Agent of this Movement is employed in Missioning among the Lowest Outcasts in the London Parks; and throughout the entire metropolis Meetings for the Rescue of Outcast Women are being held.

£5 will cover the expense of Missioning a District and holding a Meeting.

Christian Friends desirous of **co-operating by contributing toward the expenses** of a Meeting (or helping by prayer), are invited t communicate with J. H. L. Christien, Organising Secretary, at the Office. Donations may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; or to

C. WILSON McCREE,
Financial Secretary.

Office—8a, Red Lion Square, W.C.

THE CRY OF THE CHILDREN.

President—Right Hon. EARL OF ABERDEEN.

Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

RAGGED SCHOOL UNION.

The operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by

JOHN KIRK, Secretary.

Offices—Exeter Hall. Strand. W.C

"MOON'S" SOCIETY FOR EMBOSSING THE SCRIPTURES AND OTHER BOOKS FOR THE BLIND.

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Subscriptions and donations are urgently needed to carry on this daily increasing work, and will be gratefully received by Dr. W. Moon, 104, Queen's-road, Brighton (Acting Trustee); also by the Editors of The Christian.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.
His Grace Lord Plunket, Archbishop of Dublin.
Offices:—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

CHRISTIAN COMMUNITY

The One Hundred and Fourteenth Annual Report

Has just been issued, and a copy will be sent to any one interested in the work, or anxious to assist; as

Help is Urgently Needed

by the Secretary, Mr. J. Atkinson, 10, Enfield-road South, Kingsland, London, N.

DR. WHITTEMORE'S MAGAZINES FOR CHILDREN.

Monthly. SUNSHINE. One Penny.
The Vol. for 1886, price 1s. 6d., 2s., 2s. 6d.

Christmas Number of Sunshine. RED BERRIES. Price Twopence.

Monthly. LITTLE STAR. One Penny.
The New Vol., Paper boards, 1s. 6d.; Cloth, gilt edges, 2s.
A beautiful Frontispiece from a Painting by Bayes, in Colours, with the January Number.

GEO. STONEMAN, 67, Paternoster-row, London, E.C.
Of all Booksellers and Bookstalls in Town or Country.

AN OPEN LETTER.

Dear Sir,

The Business Young Men of London, for the most part, reside in the inner circle of its suburbs.

While the City Branches of the Young Men's Christian Association provide for those who live on the premises where they are employed, there is a growing necessity for Suburban Branches.

One of the most important and in every way successful of these is that at Finsbury Park, close to the large Station of the Great Northern Line, and within a mile of Stations on the Midland and Great Eastern Lines.

The temptations to Young Men in London are so fearful that hundreds of them are ruined in body and soul every year. And fathers and mothers in countless homes are mourning over sons who, in youth or early manhood, came up to London, and were lost to themselves, to society, and to God.

It is a melancholy fact that comparatively few who go astray (and are not won to Christ before they are twenty-five) are rescued at all; or if so, their lives are marred and blighted by years spent in sin.

To prevent their downfall, by stretching out a helping hand as they first enter City life, is the work of the Y.M.C.A.

The Finsbury Park Branch is surrounded by 6000 Young Men; of these, 500 have joined us during the past year, as associates, 30 of whom have, during the past six months, given themselves to Christ, and are working for Him.

In addition to the usual Classes, Lectures, Social Gatherings, &c., the Hall, seating 800, enables us to have Children's Meetings, and a remarkably successful Sunday Evening Service, at which souls have, it is believed, been saved on every occasion. It is a meeting signally blessed and owned of God.

But no adequate support can be obtained in the neighbourhood, the inhabitants of which consist almost exclusively of local tradesmen, and of business men engaged in the City.

£1300 a year is needed for this beehive for God, besides £1000 due for Lease, Furnishing, &c. A donation for this latter purpose, and a subscription of a Guinea a year towards current expenses, I very earnestly ask of those who love Young Men, and who believe in the work of the Y.M.C.A. I hope I may, with confidence and success, address you as such, and remain,

Yours very faithfully,
R. C. MORGAN, *President.*

12, Paternoster Buildings, London, E.C.

Forthcoming Meetings.

EVANGELISTIC.

he Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

he Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

he Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

he Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

he Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

he Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

ocial Purity.—The Gospel Purity Association will send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, E.C.

he Manchester City Mission will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

essrs. Fullerton and Smith.—Now at Cheltenham.

ev. W. Haslam.—Nov. 20, St. Stephen's, Leeds; Dec. 4, St. Mary's, Leamington,

ev. W. Hay Aitken.—Nov. 21 to Dec. 6, St. Mary's, Nottingham; 7 to 15, Albert Hall, Nottingham.

r. Gawin Kirkham.—Nov. 18, Watford; 19 to 21, Brimscombe, Gloucestershire; 22, Broxbourne; 23, St. Luke's, Hackney; 29, St. Jude's, Chelsea.

r. J. M. Scroggie.—Nov. 21 to Dec. 8, Nottingham; 12 to 31, North-East Coast.

r. George Clarke.—To Nov. 26, Edinburgh; 27 to Dec. 13, Y.M.C.A., Bristol.

r. W. Spencer Walton.—Brighton, Nov. 27 to Dec. 6

r. Chas. Inglis.—Bromley, Wimbledon, Godmanchester, and South Shields during November; Edinburgh, December.

r. F. E. Marsh.—Nov. 21 to 24, Great Assembly Hall, Mile End-road, E.

r. J. Crofton Rainey.—Nov. 21 to 27, Chelmsford.

aptain Warner Dennis.—Nov. 27 to Dec. 8, Birkenhead.

rs. Horton and Miss Parker.—Nov. 21 to Dec. 3, Sheffield; 5 to 17, Oldham.

r. Henry Lakin.—Nov. 23 to Dec. 5, Woodford; 6 to 24, Winchester; 24 to Jan. 1, Manchester.

r. Denham Smith.—Clapton Hall, during November. Friday evening addresses: "The Christian in Relation (2) to this Present Age; (3) to the Heathen World."

r. Charles James.—Sun., Nov. 14, Derby; 16 and 17, Burton-on-Trent; 18 and 19, Derby; 20 and 21, Ilkeston.

r. James W. Moodie.—Nov. 27 to Dec. 3, Waterbeck; 4 to 17, Upperbride Kirk; 18 to Jan. 9, Motherwell.

rs. Reaney at Stepney Meeting House on Sunday afternoons at 3.

etropolitan Music Hall, Edgware-rd., W.—Sun., Nov. 21, at 6.30, Mr. A. Lamb, assisted by the male and the united choirs.

nference Hall, Mildmay-park, N.—Sun., Nov. 21, 3.30, Mr. P. S. Badenoch; 7, Mr. Chas. Cook.

dinburgh Castle, Limehouse, E.—Sun., Nov. 21, at 11, Dr. Barnardo; 3, Rev. Henry Bright; 7, Mr. Abraham Lamb.

rth London Evangelistic Choir.—Thurs., Nov. 25, at 8, Y.M.C.A., The Grove, Hackney, E.; Sat., 27, at 8, Highbury-corner Mission Hall, Holloway-rd., N.; Mon., 29, at 8, Bedford Institute, Wheeler-st., Spitalfields, E.

ildren's Special Service Mission.—Mr. E. Arrowsmith, Southport and Waterloo (near Liverpool), to Nov. 30. Mr. H. M. Trickett, Manchester and neighbourhood, to Nov. 24; Liverpool, Nov. 25 to 30. Mr. G. Banaster, Dorking, to Nov. 21; Mr. W. Shrimpton, Stoke-on-Trent, Nov. 22. Mr. H. S. Lidstone, Barking, Nov. 22 to 26. Mr. J. Spiers, Brockley-rd. Schools, New Cross, to Nov. 19. Mr. C. F. Jones, Richmond, Nov. 25 and 26. Mr. T. Sayer, Castle-yard Sunday-scoool, Borough, Nov. 22 to 26.

vangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. V. T. Onslow, Sun. at 7, Wed., 7.30; prayer, Mon., 7.30. Malden Hall, Kentish Town, Mr. H. W. Taylor, Sun., at 7; Mr. Frederick Newth, of New Barnet, Thurs., at 8; prayer, Fri., 8. Dalston Hall, 105, Dalston-lane, E., Mr. Robert Paton, Sun., at 7; Mr. W. H. Smith, Thurs., at 8; prayer, Tues., 8.30. Bignold Hall, Bignold-rd., Station-rd., Forest Gate, Mr. J. B. Wookey. Sun., at 7, and Wed., at 8; also, to women only, Sunday, at 3.30; men only, Tues., at 8; prayer, Mon., 8.15. West Kensington Hall (known as Cadby Hall), Hammersmith-rd., Dr. Popham, Sun., at 11 and 3; also on Thurs., at 8; Mr. F. Newth, Sun., at 7; prayer, Tues., 8. Upper Mission Room, 130, King-st., Hammersmith, Mr. W. H. Smith, Sun., at 7; Wed., at 8 prayer, Sat., 8. "Rest" Mission Room, Mortlake, S.W., Mr. Ralph Jackman, Sun., at 7, and Wed., at 8.

Special Services in Theatres, &c.—Services next Sunday, as follows: Pavilion Theatre, Whitechapel-road, 7; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.15 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 7; Alexandra Temperance Hall, Southwark Park-road, 7; Park Hall, Camden Town, 3.30 and 7; The Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Queen's Park Hall, Harrow-road, 7.

Union Hall Mission.—Union Hall, Carlisle-st., Edgware-rd., Sun., 3.30, meeting for believers, Mr. R. Bilke; 7, Gospel address, by Mr. E. Ives. Kensal Hall, Kensal-rd., W., Sun., 7, and Wed., 8, Dr. Owles. Queen's-park Hall, Kilburn-lane, N.W., Sun., 7, and Thurs., 8, Mr. S. Stidolph. Gospel Hall, Green-lane, High-st., Battersea, S.W., Sun., 7, Mr. H. A. Punnett; Wed., 8, Mr. R. Bilke. Gospel Hall, Market-place, Brentford, Sun., 7. and Wed., 8. Mr. W. W. Fereday and Mr. J. Bilke. Hanbury Mission Room, Hanbury-st., Lavender-hill, S.W., Sun., 7, Mr. R. Bilke.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, E.C.—Social gathering, Fri., 19, at 6.30, addresses by Messrs. W. H. Seagrove and A. Burson; tea and coffee at 6. City Police meeting, Tues., Nov. 23, at 7; Mr. J. Herbert Tritton will preside; addresses by Mr. H. W. Maynard and Supt. Foster.

Exeter Hall.—Thurs. Nov. 18, Mr. L. Liesching; Fri., 19, Mr. Oscar Owers, 1 to 2 each day. Thurs., 18, at 8, address to men only, Rev. H. W. Webb-Peploe, subject, "Hardness;" also, at 8, Rev. Evan Hopkins' third address on "Practical Christianity," subject, "Its Spring." Sun., Nov. 21, 3.30, Mr. A. Burson (men only) on "Business and Conscience." Wed., 24, ten minutes' Gospel address, in Gymnasium, 92, Long-acre, by Mr. E. J. Kennedy, open to public by ticket from Exeter Hall. Thurs., 25, Rev. Evan Hopkins on "Practical Christianity," subject, "Its Power."

The Priory, 198, Upper-st., N.—Thurs., Nov. 18, at 8.30, Mr. W. Edwyn Shipton. Wed., 6 to 10, reception of strangers and anxious inquirers.

Burlington Hall, 23, Savile-row, W.—Thurs., Nov. 18, at 8.30, address, Rev. A. M. Philip, on "The Interpretation of Scripture."

160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1. Every Thursday evening, at 8.30, a Bible-class for believers is held, to which ladies and all visitors to Paris are invited.

17, Camden-road, N.W.—Thurs., Nov. 25, social reception, Mr. W. Castle Smith in the chair; speaker, Rev. H. W. Webb-Peploe.

Finsbury Park Hall, 255, Seven Sisters'-rd., N.—Thurs. and Fri., Nov. 18 and 19, at 8.30, Mr. T. Shuldham Henry; Sun., 21, at 7, sermon to young men, Rev. Marcus Rainsford.

Conference Hall, Stratford, E.—Sun., Nov. 21, at 3 and 7, Mr. Abraham Wallis. Tues., 23, at 7.45, meeting for the deepening of spiritual life; speakers, Rev. S. A. Selwyn and Mr. H. F. Bowker.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

Y.W.C.A., 316, Regent-street.—Meetings for workers, by Mrs. Bannister and Miss Nugent, Tues., Wed., and Thurs., Nov. 23, 24, and 25, at 3.30.

Salvation Army.—Exeter Hall, Mon., Nov. 22, at 7.30, farewell meeting to about fifty Officers going to India, United States, Canada, and Sweden.

Strangers' Rest, Ratcliff-highway, E.—Annual meeting, Tues., Nov. 23, chair to be taken at 6.15 by Hon. A. F. Kinnaird. Lord's Supper at 8.15.

The Hall, King George-st., Greenwich, S.E.—Addresses to Christians, by Mr. T. Shuldham Henry: Nov. 23, "Victory over World;" 30, "Perfect Peace."

Conference Hall, Eccleston-st., S.W. (near Victoria Station).—Nov. 18 to 20, from 11.30 to 12.45, meetings for prayer for increased power of the Holy Spirit.

Bournemouth, Shaftesbury Hall.—Dec. 1 to 3, meetings for the deepening of spiritual life. For particulars apply to Captain Dawson, Bournemouth.

Deepening of Spiritual Life.—The weekly meetings at Stafford House, Titchborne-st., Edgware-rd., have now been resumed. Speaker on Friday, Nov. 19, Rev. E. H. Hopkins.

St. George's Presbyterian Church, Oakfield-rd, West Croydon.—Devotional service and Bible study every Thursday morning, at 11.30, conducted by Rev. A. N. Mackay, M.A. (late of Torquay).

House of Rest, 8, Cambridge-gardens, Kilburn.—Fri., Nov. 19, at 7, "God's Voice in Judgments" (Rev. xvi. 1—11); tea at 6. Sun., 21, at 3.30, "The Possibilities of Faith" (Eph. i. 15—23).

Open-Air Mission (West London Auxiliary).—Quarterly meeting, Trinity Chapel, John-st., Edgware rd., Mon., Nov. 22; Bible lecture, by Mr. Frank White, on "The Tabernacle in the Wilderness," illustrated by dissolving views, at 7.30.

Ancient Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Lecturer for November, Rev. Edward White, subject, "The Place of Animals in the Holy Scriptures; and their Relation to God and Man." Service every Tuesday, at 12.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Nov. 18, Norwich, "Bedouins of the Desert;" 22, Norwood and Penge Aux.; 23, South-East London Aux., London-street Wesleyan Chapel, Greenwich, "Homes and Haunts of Jesus;" 24, Westbourne-park Chapel, "Homes and Haunts of Jesus;" 25, Woolwich, "Homes and Haunts of Jesus;" 26, Tolmer-square, W., "Bedouins of the Desert."

Subscriptions Received by Messrs. Morgan & Scott to Saturday, November 13, 1886.

	£	s.	d.
V., Gotha—Kindly send full address.			
Bridge of Hope, Ratcliff—A. S. B. 12s.; F. M. £2; T. C. E. 3s.; John iv. 7, 5s.; Reuben, 5s.; A Feeble Helper, 2s. 6d.; M. C. O. £2; J. W. and K. A. £4; H. R. 10s.; Ryde, £10; F. E. 2s. 6d.; G. D. C. 8s.; C. P., Clifton, 5s.; Haggai ii. 8, £2 10s.; G. T. G. 2s. 6d.	23	5	6
Dr. Barnardo's Homes—C. W. K. £2; C. A. £1; Bertie H. 5s.; A. S. W. £5; T. A. P. £2; (*Emigration Fund*) Ryde, £10	20	5	0
George-yard Ragged Schools—C. W. K. £2; F. M. £2	4	0	0
Home of Industry—C. W. K. £2; G. T. G. 2s. 6d.; (*Emigration Fund*) Ryde, £10; (*Widows*) M. C. O. £2	14	2	6
East London Distress (Lady Dent)—C. W. K.	1	0	0
Children's Penny Dinners—(*Ogle Mews*) C. W. K.	1	0	0
Congo Mission—F. M. £2; C. A. £1	3	0	0
China Inland Mission—F. M. £2; C. A. £1; South Weald, 2s.; G. T. G. 2s. 6d.	3	4	6
Dock Labourers' Mission—B. and B. £5; J. W. and K. A. £4; T. R. L. 5s.	9	5	0
Mrs. Hilton's Crèche and Orphan Home—T. C. E. 3s.; Waste-paper, 10s.	0	13	0
Thames Church Mission—A Feeble Helper, 2s. 6d.; C. A. £1	1	2	6
Mrs. Bramwell Booth's Rescue Work—F. R.	1	0	0
Salvation Army—(*Self-denial Week*) P. H. R. H. 2s.; (*France*) G. C. B. £5	5	2	0
Soldiers' Home, Chatham—(*Enlargement*) M. C. O. £2; C. P., Clifton, 5s; Haggai ii. 8, £2 10s.	4	15	0
Y.M.C.A., Exeter Hall—J. W. and K. A.	4	0	0
Y.M.C.A., Islington—J. W. and K. A.	4	0	0
Y.M.C.A., Stafford Rooms—J. W. and K. A.	4	0	0
Miss Cole's Orphan Home—J. W. and K. A.	3	0	0
Lock Hospital, Soho—(*Out-patients*) J. W. and K. A.	2	0	0
Zenana Medical Mission (*Dr. Griffiths*)—J. W. and K. A.	3	0	0
Destitute Children's Dinner Society—J. W. and K. A.	4	0	0
Working Lads' Institute (*Mr. H. Hill*)—J. W. and K. A.	3	0	0
Poor Pious Clergyman's Society—J. W. and K. A.	6	0	0
Madeira Sailors' Rest (*Mr. Smart*)—J. W. and K. A.	3	0	0
Church Association—J. W. and K. A.	3	0	0
Chichester, &c., Training Ship—J. W. and K. A.	5	0	0
Army Scripture Readers' Society—J. W. and K. A.	3	0	0
Christmas Letter Mission—J. W. and K. A.	3	0	0
Missionary Training College, Puerto St. Maria—J. W. and K. A.	4	0	0
Sailors' Welcome Home, Cardiff—J. W. and K. A.	3	0	0
Pastor Wainwright's Work, Manchester—Jer. iii. 15	0	2	6
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The current number of the leading Roman Catholic organ, *The Month*, has a paper on "The Church and the People," in which it is stated that the numbers of Roman Catholics in England have increased at a rate lower than that of the population. The writer, in commenting upon the small attendance at Sunday Mass, says that at the evening services the working lads are entirely unrepresented. Services in English and congregational singing are suggested as innovations likely to bring about larger attendances, and greater interest in the services. "To many Protestants," says the author, "the Catholic faith is associated with the worship of images and payment for sins, with leave to commit crimes for money; with immorality condoned, with persecutions, burnings, and wholesale slaughterings, and similar crimes."

In reference to this passage, an Irish contemporary says, "If all these things are to be forgotten Rome must change, and burn her books of devotion." It goes on to quote from a recently published Roman Catholic volume, reviewed in the same number of *The Month*, a story of a man who denied the real presence, and who was led to accept the belief because a starving donkey, when oats and the Blessed Sacrament were put before it, turned from the oats and knelt before the Sacrament. No wonder that our Irish contemporary asks, "Does Rome expect us to believe this rubbish, or does she believe it herself?"

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OBITUARY.

MR. FREDERICK NEWTH.

DIED on Monday, November 1, at his home, New Barnet, after a long illness, Frederick, eldest son of Mr. Frederick Newth, of the same place.

MR. L. D. WOZENCROFT.

After only two years' service as Superintendent of Colporteurs for the North India Bible Society, Mr. Wozencroft died at Allahabad on October 2. His short service has been characterised by much faithfulness for the Master, and the British and Foreign Bible Society has lost in him a faithful and devoted servant.

REV. PATRICK WHITE, LIVERPOOL.

This devoted servant of God passed to his eternal rest on November 8, in the sixty-fourth year of his age and the thirty-eighth of his ministry. A simple, warm, affectionate preacher of Christ's Gospel, his untiring labours on behalf of the Everton Home, his attention to the Sabbath-schools and the young, his kindly and seasonable counsels to the afflicted, the sick and the dying, and his liberality to religious and benevolent objects, endeared him to his congregation at Islington Church, Liverpool, to whom he ministered for thirteen years. He was remarkable for the simplicity of his character, the warmth of his heart, and the all-absorbing interest which he felt in the cause of Christ, as well as for his tender, constant, and unwearied solicitude for the well-being, temporal and spiritual, of those committed to his charge. His father, Rev. Patrick White, was for fifty-two years pastor of the Presbyterian Church of First Bailieborough, while his two uncles and five brothers were all ministers of the Presbyterian Church in Ireland. He was ordained, in 1849, to the charge of the congregation of Scotstown, co. Monaghan, and after three years succeeded his brother, Rev. Verner M. White, as minister of a large and influential congregation at Donoughmore, co. Down. It was during his ministry here that the revival of 1859 took place, and Mr. White's labours in connection therewith were very greatly blessed. In 1862, on the death of his father, he accepted the invitation to follow him as pastor of First Bailieborough, where he remained till in 1873, he again succeeded his brother at Liverpool.

NOON PRAYER-MEETING NOTES.

183, ALDERSGATE-STREET.

ON Monday, last week, after an earnest address on "Lovest Thou Me?" Mr. Robert Burn mentioned, for the encouragement of all who are sowing the Gospel seed, that he had recently heard of the conversion and happy death of a G.N.R. workman, whom, ten years ago, he knew as a sturdy atheist. He worked at the time in what was a thoroughly godless yard, and in the office adjoining there was a gentleman who was a strong atheist. One man, a platelayer, however, by his Christian and consistent life, exercised a blessed influence, and held little Gospel meetings during meal times. Since then the gentleman referred to had been brought to the feet of Christ, and is now witnessing for Him in a Midland town.

Mr. Robert Paton said that some time since, in attending a religious meeting, he was astonished to see in the chair one whom years before he had known as an advanced infidel. He pleaded that such men should be treated gently, kindly, yet firmly, by Christians.

TUESDAY.

Mr. Easton, of the China Inland Mission, gave an address on missionary work in that land. He said that now—very different to what it was years ago—stations are separated one from the other only by about 600, 400, or 300 miles. New missionaries, on their arrival, instead of being kept on the coast, are sent to some station inland, where, amongst the people to whom they are to preach, they learn the language. Stations are being established through the interior, and the missionaries are even knocking at the doors of Thibet and Turkestan. They have at length won the confidence of the authorities, and are no longer believed to be British officials in disguise. God is giving them souls for their hire. There are conferences of native Christians being held continually in Hong Kong, Penang, and various places in the interior.

Mr. Easton said he had been stationed at Hanchung, in the province of Shensi. Here there is a church of 120 members, a hospital in full swing, and a girls' school, which once it was considered hopeless to think of, fruitful in spiritual results. In some places, scholarly men have been the first converts, and thus, from being the greatest opponents of the Gospel, have become witnesses for Christ. He did not think they had been faithful enough in expecting to see the literati of China converted. Over vast districts of China the Gospel is being made known; the Chinese are themselves becoming evangelists, and chapels are being built in country and in town. Herein is great cause for thankfulness. It was stated as an important fact that the whole of China proper is reached by the translation into that language of the Scriptures, while from time to time the Thibetan, Mongolian, and Turkestan dependencies are being provided with the Scriptures in their own tongue, mostly through the labours of the Moravian missionaries.

WEDNESDAY.

Mr. Morris (from Calcutta), in the course of an interesting address on India, after deploring that the Government had prohibited the use of the Bible in the public schools, went on to point out that the native mind is gradually becoming dissatisfied with its own beliefs,, and though, to a great extent, they turn aside from missionaries and missionary teaching, yet there is a kindly feeling towards Christian teaching, and many are asking "What is truth?" Some of the native newspapers have not been slow to speak of missionaries as the friends of India, as the pioneers of education and reform. There is, too, a general expectation that the day is not far distant when great numbers of the natives will be Christians. Cases were mentioned as evidence of the wonderful way in which the truth is permeating men's minds, and of the way in which many come boldly out on the Lord's side, forsaking all. It would be a good thing for India, said Mr. Morris, in conclusion, if a great number of Christian laymen would make that country their home, resolving to remain there, and so give themselves to India.

THURSDAY.

Rev. P. Carmichael gave an address on the subject of "Christian Homes," and the influence of the family life. He showed that throughout Scripture, with scarcely an exception, home life is seen to be a beautiful and God-honouring life. In the affections that have their root and centre in the home, there is a peculiar charm and power. Even the busiest man should do his utmost to cultivate home life, and to make it attractive and beautiful. Sunday-school teachers and heads of institutions, where the young are trained, should remember that the best thing they can do for their pupils is so to train them to love and honour home.

FRIDAY.

Mr. Richard Weaver gave a stirring address, in the course of which he said that backsliding begins in the closet, and the question for Christians is, not what they are saying or doing, but what do their closets witness for them. Neither drink nor anything else could cause a man to backslide who was in close communion with Christ. Blessed be God, Jesus has not lost his power and attraction yet—the power of the Cross is the same now as ever.

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WITNESSING IN MANCHESTER.

UNDER this heading we recently gave an account of circumstances relating to the church of which Rev. S. Wainwright is the minister. An appeal was made for funds to purchase the building. It may be stated that, though the building cost over £6000, they are buying it for £1750. £2000 will be needed to include the cleaning of the chapel. Towards this amount £600 has been subscribed. In May next the purchase, it is hoped, will be completed.

In the same number an address on "Walking in the Light," by Mr. Wainwright, was given, and by an error it was added "of Birmingham," whereas it should have been "of Manchester."

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MEDICAL STUDENTS' PRAYER UNION.

THE annual meeting of this Union at Freemasons' Hall last Friday evening was small, but the proceedings were of deep interest. Some gratifying statements of progress were contained in the report; among others the establishment of branch unions at Cambridge University and at Owens College Manchester.

The Chairman, himself a physician, earnestly exhorted the students to give prominence to the two primary objects of the Union—Bible study and united prayer. Dr. Sinclair Paterson spoke emphatically in defence of a whole Bible. Mr. Coleman, of Edinburgh University, gave a deeply interesting account of the remarkable work of spiritual revival that has been going on among the students in that city for the last two winters. Dr. Barbour, also of Edinburgh, addressed his very practical remarks to the "freshmen," showing from his own experience how they might avoid mistakes into which they were likely to fall. In his address, Mr. Coleman suggested the formation of a Holiday Mission among Christian students in London, similar to that now in operation at Edinburgh with such happy results.

◆

SUNDAY AFTERNOONS WITH THE PEOPLE.

FOR some years we have held a simple mission service in the Victoria Coffee Hall, Waterloo-road, on Sunday afternoons, to which we invite the lowest and poorest men and women. We should be glad if some good voices would lend their aid in the singing, for we find this of great value and power in bringing in many waifs and strays, who would never think of entering a church. Many of our roughest neighbours have through these means been brought into contact with us. We have been enabled to follow up many cases of great distress, winning the love and confidence of those for whom we feel the deepest pity.

The work entails many expenses; we need help for warm clothing, for relief in sickness, and for other necessary expenses. A weekly meeting in continuance of the mission work is held in a schoolroom; this effort is in no way connected with those evening services held in the same hall. Those who conduct them have our hearty sympathy, but we are unable to help one another. Visitors will be welcomed at the Victoria Coffee Hall, Waterloo-road, at three o'clock on any Sunday afternoon.

Yours faithfully, KATE RIVAZ.
19, *Cowley-street, Westminster, S.W.*

EAST-END POOR.—Archibald G. Brown addressed, on Friday last, a drawing-room-meeting of "The Brixton Clothing Society for the Destitute Poor of East London," at the residence of Mrs. Higgs, Gwydyr House, Brixton-hill. The ladies of the Society presented him with 1060 garments, made by them in their different homes, and also with the sum of £88 for his mission work.

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

III.—THE STOLEN BLESSING.

Gen. XXVII.

In many a picturesque English village there lies a pond of stagnant water, which has been there as long as the oldest inhabitant can remember. It looks innocent enough when the winds of March sweep it, or the leaves of October bestrew it; but when it is exposed to the scorching rays of a summer sun, it pours forth volumes of poisonous gases, which had lurked unnoticed in its depths, and typhoid fever is sown in the homes that cluster round. Such is the heart of man. We do not think, we do not care to know, how much evil lies within. We read with listless interest the terrible photograph given by One who could not exaggerate (Mark vii. 21), and attach a vague meaning to other words which characterise the human heart as desperately wicked. And yet we do not feel so bad, nor shall we, nor shall we truly verify those words, nor realise how evil our nature is, or what a dying need we have for God, until we have been exposed to some searching test, which shall reveal us to ourselves.

Temptation is such a test.—There is no sin in being tempted. Our great High Priest was "tempted in all points like as we are, yet without sin." And temptation need not necessarily lead to sin, so long as the steadfast will, inspired by the Holy Spirit, keeps the door of the nature shut and locked. Nay, temptation is even a blessing: "Blessed is the man that endureth temptation," when it leads a man to discover tendencies, movements, appetites within him, unknown before, but against which he must henceforth be on his guard.

God our Father permits us to be tempted to lead us to see the hidden evils of our hearts—to hold up a looking-glass before us, in which we may behold what manner of people we are, and to make us so sensible of our own worthlessness and deformity as to drive us to hand ourselves over to Him, to do anything He will, if only we may be delivered out of this body of death. To know oneself, and despair of oneself, is to come within the sweep of that gracious power which can fashion a temple-column out of a bruised reed, and a noble vessel out of a lump of clay, and an Israel out of a Jacob.

We need not be at all astonished, then, to learn that temptation was allowed to come to Jacob from an unexpected source, taking him unawares. And if you are truly desirous of ascending the higher reaches of Christian thought and life, you must not be astonished if, in answer to your prayer for more grace and life, your heavenly Lover should take some unexpected means of showing you what you are. So Newton found—

> I asked the Lord that I might grow
>   In faith, and love, and every grace;
> Might more of his salvation know,
>   And see the glory of his face.
>
> Instead of this, He made me feel
>   The hidden evils of my heart,
> And let the angry powers of hell
>   Assault my soul in every part.

I. The Temptation Originated in a Sensuous Request of Isaac.—We sometimes find it hard to think that the Isaac of this chapter is the same person as the submissive boy who carried the altar-wood on his stalwart young shoulders, and wondered about the lamb, and meekly submitted to be bound as a sacrifice. That was a radiant dawn for a human life, which for some reason became quickly overcast.

What was that reason? Was it the *prosperity* of which we read in the previous chapter? "The man waxed great, and went forward, and grew until he became very great." It would not be the last time that prosperity has choked off spiritual growth. Was it a *too-easy disposition*, of which we catch a glimpse in his readiness to abandon well after well, if only he might be left in peace? It would not be the only time that a molluscous lack of backbone has barred the path of a noble career.

Was it an *inordinate love for the pleasures of the table?* There seems to have been too much of this in his constitution. He said to Esau, "Make me savoury meat, such as I love." Rebekah was keenly aware of her husband's weakness in this respect: "I will make for thy father savoury meat such as he loveth." There is a sad suggestiveness in all this, and enough to account for all. The man who, on the supposed point of death, thinks most of all of a good dish of delicious venison, is not likely to shine as a specially brilliant star in the heavenly firmament.

We need to take warning against the twin sins of gluttony and drunkenness. Intemperance in eating may not result in the same outward degradation as in drinking, but it is as harmful to the spirit. The question is, whether average Christian people do not eat much more than is good for the health of either body or spirit. Certainly the world and the Church are filled with numberless cases of men, the brilliance of whose minds has been obscured, and the edge of their spiritual life blunted, by their habitual and greedy indulgence in superfluous and luxurious food. With every grace we say at our meals, we need to ask that we may eat and drink, not merely at our own caprice, but to the glory of God. "Take heed to yourselves, lest at any time your hearts be overcharged with *surfeiting*, and drunkenness, and cares."

Many years had passed since that memorable day on Mount Moriah, and many signs told Isaac that his sun was setting. Chief among these was dimming sight. God has mercifully arranged that such reminders, like warning bells, should ring out to show us how far we have travelled, and how near we are to the terminus of life. Many a man, who otherwise had dropped carelessly into the grave, has been awakened by such things to say to himself, "Behold, now, I am old; I know not the day of my death. I must begin to prepare for the final act."

There are glimpses of the better things in Isaac's character in the threefold preparation he made for his end.

He made his last testamentary disposition. If you have not done this, do it at once—no time so good as this. Leave nothing uncertain, nothing to chance, no loophole for heartburning or heartbreak amongst your heirs. *He laid aside his earthly cares.* He lived for several years after this, but he was a man set apart. It was the gloaming of his life, not quite dark, yet not light enough to work—the fittest time for meditation and prayer. It was ever the ambition of Dr. Chalmers to have such a time of Sabbath calm after the busy rush of his life of working days. *He handed on the blessing.* Granted that he proposed to counterwork the purposes of God, yet there is a significant beauty in the desire of the old man to bless before he died. Aged people! we younger ones have surely a right to expect some blessing, ere you leave us, of ripe counsel, of matured wisdom, of prophetic experience.

II. This Temptation was presented to Jacob through the Unscrupulous Love of Rebekah.—Jacob was her favourite son. There was a closer relationship between them than there could be between her and the more random Esau. As soon as she overheard Isaac's request to Esau, she resolved at once to win his blessing for her younger boy. And if a momentary qualm suggested itself, she, doubtless, quieted it by the reflection that she was simply trying to ratify the bargain which he had made for himself.

We cannot but admire her love. She threw herself away on this lad, whom she was never to see again. She was reckless of personal consequences. She cared not what might come to herself, so that he might win. "Upon me be thy curse, my son." For him she sacrificed husband, elder son, principle—*all.* It is with such prodigality of affection that women constantly give themselves for their beloved. Their love is often worthy of a better object, and yet it is beautiful. Oh, that all such knew of Him on whom the saint of the home at Bethany, and the sinner in the house of Simon, broke their alabaster boxes in a very prodigality of love, *and yet there was no waste.*

But her love was not based on principle. And such love is as terrible as the fire, which has burst from the restraints of iron bars, and leaves behind it a scorched and blackened trail. Love is either the bliss or bane of life; its bliss, if rooted and grounded in an all-mastering and all-penetrating devotion to purity, truth, principle, or in a word, to God; but its curse, if, like some pirate crew, it steers the ship of life according to its own wild whim. Let us keep our hearts above all that we guard, since out of them are the issues of life. And if we are ever prompted to act according to the strong solicitation of mere natural affection, let us remember the havoc which such a course produced in that far-off Eastern home, under the black tents of the patriarch Isaac; how it deceived the husband, wronged the elder son, drove the younger to an enforced exile, and blasted the reputation of this woman, who otherwise had been honoured and beloved.

But Rebekah is not the only mother who has acted thus. As we review her life, we find its counterpart in many who will scheme, manœuvre, palter with truth and righteousness, and cast even conjugal love into the scale, if only at all hazards they can advance the interests of their child. How little do they realise the harvest of which these are the seeds—a harvest of misery for the home, of heart-burning and hatred, of sorrow for those whom they would benefit, and of heart-breaking anguish for themselves!

In another sense than our Saviour meant, a man's worst foes may be they of his own house. We exert a vast influence, not only by what we say, but by the spirit of our lives, on those who dwell under the same roof, and address us by the tenderest names. And, alas! this influence is often sadly adverse to their nobler life, withering it as gas does flowers. They see us in our most careless moments, when we have ungirded ourselves, and lie at ease on the grass. They catch up our least guarded words. They take us at a disadvantage, when, biassed by love, we try to solve their problems and answer their questions so as to make life's pathway as easy as possible for their feet. And one drop of poison instilled into the heart by a loved and trusted friend is enough to blast a life. We drink more unquestioningly of the poisoned chalice when put to our lips by one we love. We enter more unsuspectingly the pathway to ruin when the hand of parent or friend points the way. The course of deceit is less forbidding when urged on us by those who, like Rebekah, can gain nothing if we succeed, who are willing to assume all responsibility if we fail, and who profess that they are inspired by no other motive than the most unselfish devotion to our interests.

How careful should we be, then, of all suggestions and advice we give to those accustomed to look up to us, lest, wittingly or not, we should place a stumbling-block and occasion to fall in another's way. In such matters affection is no true guide, unless regulated, as God's is, by the dictates of righteousness and truth; if these be absent, there is terrible danger lest we should make again the mistake of Rebekah, and follow again in the footsteps of her sin, against her sons, herself, and her God.

III. This Temptation was greedily responded to by the Weak and Crafty Nature of Jacob.—Jacob was not a thoroughly vicious man, but he was deplorably weak; and weakness is close akin to the sin to which it inevitably leads. He would not have concocted this plot or laid the train himself. He would have preferred not to act the liar. He was really afraid of the result. But he had not the courage to say "No" to the strong will and wish of his mother, especially when she was ready to take all risks. He tried to quiet his conscience by the consideration that he was only trying to get his own, and that Esau had no right to think of getting back from their father the birthright which he had certainly sold. And so, when his mother put strong pressure on him, summoning him by the obedience he owed her as her son (ver. 8), he weakly did not refuse on the ground that it was unlawful, but suggested it was inexpedient, lest they should be found out. "Behold, Esau my brother is a hairy man, and I am a smooth man; my father peradventure will feel me, and I shall seem to him as a deceiver, and shall bring a curse on me, and not a blessing." And when a man retreats from the position of what is right, to the urging of what is likely to be expedient and to pay, that man is near a fall, swift as the archangel's from heaven to hell.

Such a fall was Jacob's. It is impossible to emphasise this point too earnestly, especially for the young. So long as we take our stand on what is lawful, as John the Baptist did, when he strode into the royal presence and told Herod that he had *no right* to take his brother's wife, we are impregnable. But when once we retreat from this, and argue with the tempter on the lower grounds of possible discovery and failure, we shall find ourselves outmatched by his arithmetic, and led as garlanded oxen to the slaughter-house. Into this fault, to which all weak men are so liable, Jacob fell; and so, when, a second time, his mother commanded him to obey her voice, and go to the flock for two good kids of the goats, "he went, and fetched, and brought them to his mother."

When once the first step had been taken, it was quickly followed by others, which it seemed to render needful. Sin never comes alone. The first act of sin is like the boy put through the narrow window into a burglar-beset house, who creeps round to open the door for the entire gang; or it is like the first link of the rusty chain, which draws all the rest into the hold of the ship. If the graces come with linked hands, so do the vices. They are sporadic. That first sin of Jacob led to many others.

He simulated his brother's dress and skin. While the meat was cooking, Rebekah was engaged in turning over Esau's wardrobe, to find some suitable garments, highly perfumed, as is the custom with the Easterns to this day. This done, she prepared the delicate skins of the hides for his hands and neck. All was done with haste, lest Esau might come in. And when all was ready, Jacob arrayed himself to play his part.

He deceived his father with a direct falsehood. "I am Esau, thy firstborn; I have done according as thou badest me; eat of my venison, that thy soul may bless me."

He made an impious use of the name of God. In answer to Isaac's question as to how he had found it so quickly, he dared to say, "The Lord thy God brought it to me."

Yet what horror must have thrilled him as he found himself forced to take step after step, aware that he was being carried out by a rushing stream towards an ocean of ink, yet not daring to stop—nay, compelled to press still further out to sea. How his heart must have stood still when the old man became suspicious, and doubted his voice, and insisted on feeling, smelling, and having him near! What if God should strike him dead! What a relief when he came out again into the fresh air, though the words of the coveted blessing hardly repaid him for the agony he had passed through! How he must have loathed himself, and longed to change places with the lizards that crept about the tents, or the little naked slave children that laughed so merrily at play! The sun itself seemed shorn of half its light.

Yet this is the man who became the Prince of God. And if he became so, is there not hope for us, who can trace in him many resemblances to ourselves? "Though we have lien among the pots, yet may we be as the wings of a dove, covered with yellow gold." If the Almighty Workman could fashion such clay into so fair a vessel, what may He not do for us? Our only hope is to hand ourselves over to Him, in an act of entire self-surrender; conscious that we are useless and worthless, deserving rather to be trampled under foot than fashioned by his hand; conscious, too, that if He do not work for us we are undone; willing to be and do anything He may direct; careful to work *out* all that He may work *in*. If only we will to do this, and yield ourselves to God, and be willing to be made willing to have his will done in us, by us, and about us, then God will be able to work in us too some fair design of beauty and use. Oh! do not mar his work, or lead Him to make of thee some inferior vessel to that which thou mayest become. (Jer. xviii. 4.)

But, remember, God must implant the nature which He educates into Israel the Prince. When we speak of God's education, we must be very careful what we mean, and how we express it, lest we should countenance error. Amidst all his sin there must have been in Jacob a better self, which was capable of receiving the education of God, and of being developed into Israel. You may call this *faith*, or what you will, but it was there. And it was the possession of this better nature which made him stand in a different relation towards God than Esau did, and made him capable of rising to a spiritual level for which Esau had neither the aptitude nor the taste.

No doubt the God of love had thoughts of love towards Esau; but there was not, in his worldly nature, the faith, or the elements of nobility, which, through faith, had been implanted in his brother's heart. Put a stone into a flower-pot, cover it with mould, give it water and sunshine, and light and air, it will always be a stone; so if Esau had passed through the discipline of Jacob, he would always have been an Esau—he never could have been an Israel, unless there had been also in him the better nature which is associated with faith. You may develop intelligence, by education and mind-culture; but the faculty must be already present, otherwise your best methods will be abortive. You can develop the rudimentary germ, but when it is absent, you cannot create it. So the discipline of God's grace in a human life can do nothing, unless there be the germ of that new and divine nature of which our Lord spoke to Nicodemus: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Ye must be born again."

If, then, you are conscious of a depraved nature, capable of the crimes which disgrace the name of Jacob, be anxious to inquire if, besides this, there is the new nature, born of God, and capable of being educated into his image. If it be there, be thankful, and ask the Holy Spirit to lust against and repress the Jacob-nature, so that ye may not do the things that ye would (Gal. v. 17, R.V.), and to hasten your Israel-beauty. If it be not there, your duty is to look at once to the Lamb of God, who was delivered for your sins, and was raised again for your justification; and the imparting by the Holy Ghost of the germ of the new and better nature will be simultaneous with the first real, longing, transforming look of faith to the Lord Jesus.

◆

SILENT GROWTH.

True souls grow grand in silence, as the trees
Grow tall and stately, looking up to God,
And list'ning for the whispers of the breeze
Among their branches, towering o'er the sod.

So breathes God's Spirit upon souls who soar
Unconsciously, while gazing on Christ's face,
Till they are crowned by Him for evermore,
While yet on earth, with more than mortal grace.

God tends the trees, in winter stiff and bare,
Awaiting the soft touches of his hand;
Naked and leafless in the bitter air
As sentinels they stud the frost-bound land.

But when He speaks the sap within them stirs,
Green shoots appear, and soon the bird on wing
Builds gladly 'mong the boughs, and gossamers,
Of tender leafage herald in the spring.

Brave silent souls, whom God has stripped and reft
Of joy and beauty. Silence is not death;
Alone and desolate ye are not left.
Wait but HIS voice, HIS touch, the Spirit's breath,

At HIS command shall quicken life anew,
Shall waft you on to heights unknown before,
A wondering world shall gaze on Christ in you,
Whom silently ye worship and adore.

Laura L. McL. Backler.

MISSION TO PLATELAYERS.—Having worked for eight years among the platelayers on the Great Western Railway, by sending packets of Gospel papers to them every month, and having seen the good results of our labours, we are anxious that a similar work should be begun on the Midland Railway. Will any Christian lady start this work? To anyone doing so, we shall be glad to give the benefit of our experience. E. Carter.

Agnes G. Moore.

104, Sandgate-road, Folkestone.

CHRISTIAN WORK IN SPAIN.

We thank God that our schools are fuller than ever, especially the three in Chamberi, where we have been so much opposed; although those opened at our side in avowed opposition keep on, and have not a few children. The people still attend the services without fear, and there are always a few in the congregation who are seeking after God. Some of various conditions and ages have just started in the Christian race. The Lord is able to protect and feed his sheep in the midst of wolves.

Since about the time of the murder of the poor Bishop, there has been less open opposition on the part of the parish priests, though we know not what the more hidden efforts may be. The Jesuits swarm here, but the humble disciples of the Lord Jesus are stronger in his might.

We here have been more limited than we should be through lack of fellow-workers. From time to time we are able to write a tract, and translate a little book; but we are constantly desirous of doing something in this way, as we see the need and have the matter, and without much difficulty could do it in the rough, but need someone with less pressure of work to prepare it for the Press. Such help is at hand, were we able to avail ourselves of it. But all our brethren and sisters are dependent on their labour for their daily bread, and cannot give their time without remuneration. Should any reader of The Christian think it to be a part of his or her work to send help for the employment of a Spanish Christian in this way we would be thankful for such fellowship.

Yesterday my husband and I returned from a three days' evangelistic visit to a village twenty-eight miles off, where we were received with as much heartiness as if we were old friends, the people being disgusted with their priest, and in part with their religion. We were interested in the following facts, which have done something in preparing the way, and may encourage sowers who see not fruit to their efforts. (1) One family had had a New Testament in possession for some years. (2) One of the women had been a servant in the family of a Protestant in Madrid; (3) Another had once heard a sermon in Madrid; (4) The principal man of the place had a R. C. Bible (with notes in twelve or sixteen vols.) and was ever ready to defend the Scriptures. We met also with a respectable man from another village who carefully treasured up a Gospel of Matthew which was given to his father forty years ago by an Englishman traveling through Spain, who was received into his house.

We trust our visit will lead to others by one or two of our Spanish Christians, and ourselves, and that it may be manifest that the Lord has his people there. Our little statement of work and accounts will shortly be in the hands of those who have interested themselves in this corner of the vineyard. Charlotte Fenn.

Cardinal Cisneros 55, Madrid.

MESSRS. MATEER AND PARKER have been for some time evangelising in New Zealand, with great success. They commenced their work in Mr. Thomas Spurgeon's Tabernacle, Auckland, after which they held missions in some of the neighbouring suburban churches, and in Wellington, Christchurch, and Dunedin; they then returned to Auckland *en route* for Sydney.

DEHRA DOON, INDIA, N.W.P.—This valley at the foot of the Himalayas is thickly populated during the winter months by Europeans and Eurasians, the majority of whom are pleasure-seeking people, careless and indifferent about salvation, and whose lives are a continual hindrance to the reception of the Gospel by the heathen. We are desirous of holding Gospel meetings, and would be glad of help from God's people towards getting a tent, and having it fitted up for this work. Many might be attracted by the novelty and unsectarianism of a tent service. We ask prayer that we may be guided by the Lord, and filled with his Spirit for this work, and that many may be saved.

Frederic and Florence Nicholson.

LONDON WESLEYAN MISSION.

MEETINGS AT NEWCASTLE.

The Tyneside Methodists have declared their cordial adhesion to the scheme set on foot by the Wesleyan body, and intended for the social and spiritual elevation of the masses in the metropolis. The provincial campaign in advocacy of the claims of the proposed London Mission was opened at Newcastle-upon-Tyne by a combined effort on the part of office-bearers, class-leaders, and stewards, besides a host of ministers, who assembled in thousands in the Town Hall, which was filled with nearly 3000 persons, who came to hear a sermon from Rev. Mark Guy Pearse. On the following morning a Convention was held in Brunswick-place Chapel, and in the evening an enthusiastic meeting was held in the same place. There was a unity in these three gatherings, with regard both to spirit and design. They all centred in the one crying need of to-day—evangelistic work among the poor, the outcast, and the too-often-neglected of our London alleys and courts.

In his sermon, Rev. Mark Guy Pearse, basing his remarks upon the words, "Let us make here three tabernacles" (Matt. xvii. 4), uttered by Peter, "not knowing what he said" (Luke ix. 33), told the story of Peter's mistake: (1) How he wanted to build in the wrong place; (2) how he wanted to build for the wrong tenant; and (3) how the Master showed him where he wanted to pitch his own tent. The preacher condemned the Peter-spirit as the curse of our Christianity, which wants to get on the mountain-top, and, in its delicious hallelujah raptures, wishes to build a house up there, when Christ is down here, among the outcast and the miserable. He held that, if we are always to have Christ's company and Christ's presence, we must come down from our selfish raptures. A splendid place to visit, the mountain-top is a bad place to live in. Angels on earth (continued the preacher) are to be found in your back streets, down in the slums, and in the kitchens, with their white wings tucked modestly out of sight, and their white robes rolled up in serviceable fashion, setting themselves to do God's work. That is where Christ lives.

The second error is that of perpetually supplementing the Gospel with human arrangements—ritual and the like—as if they were essential to it. I care not (this was said with particular emphasis) whether it be your church architecture, your music, or your order of service; if any of these be set alongside of Christ, instead of leading men to Him, then you will lose all; you will lose Moses, you will lose Elias, and you will lose the glorified Christ too. Better have your poor stammering preacher, than that Christ should not be glorified. It won't do to exalt the intellect—to build a tabernacle for Elias. The Church has got a great lesson to learn. Christ has knit us into a brotherhood with poor fallen humanity. If we go with Christ into the crowds, where the sin and sorrow are, Christ will come into our homes. Ah, it is a grand thing to have one like Him living among us! Yes, it is not three tabernacles, but Jesus, Jesus only, living in our homes.

A considerable part of the conversation at the Convention related to the doctrine and the life of holiness. As pointed out by the chairman of the district (Rev. A. Bishop), who presided at the meeting, the Convention tended to bring brethren into more direct touch with each other, with their great Master, and with their work. "The Doctrine of Holiness" was expounded by Rev. Hugh Price Hughes. Holiness (he said) is healthiness. The experience of every healthy Christian is, "I thoroughly enjoy doing the will of God." The realising of our privilege in Christ (Rom. vi.) is hindered by two difficulties on our part: (1) A difficulty of the will. We are not willing to make an absolute self-surrender to Christ. The other is a difficulty of the understanding, because we do not know how much Jesus Christ is able to do for us. It takes a man and Christ to make a Christian. If, by virtue of what Jesus Christ is for us and in us, what He has done and is doing for us, we place ourselves unconditionally at his disposal, we are now able, in the strength of the Spirit of God in our hearts, to yield ourselves to God as those who are spiritually alive; for we are made to live by the indwelling of the Spirit of God. Such is the practical conclusion of the whole matter.

Rev. M. G. Pearse took up the second branch of the subject, "The Life of Holiness." Referring to the confusion among Christians as to ways of holiness, he said:—I do not care a straw about the ways. The controversy is cut short at once when a man goes right up to God, and submits to Him: "This is thy work; do it in thy own fashion." Whatever may be the theories of holiness—and we cannot afford to spend our life in discussing them—all are agreed in this one thing: holiness is in Christ; holiness is receiving Christ; letting Him have his own way with and in us. I am with all the theologies which lead up to Christ, whether one finds Him by a long road, or another by a short way, a third by a road that is easy, and a fourth by a way that he finds difficult. If they all only lead up to Christ, go by any one you will. Holiness is the glorious Jesus, and our abiding oneness with Him.

There was a discussion, or rather conversation, at the close of each of the addresses, and the Divine unction was markedly manifest.

The three ministers who are set apart for the chief conduct of the London Mission—viz., the Revs. J. E. Clapham, Mark Guy Pearse, and Hugh Price Hughes—thoroughly stirred the sympathy and aroused the enthusiasm of the Wesleyans who crowded to overflowing the evening meeting of Wednesday. Mr. Clapham spoke especially on the social wants, as well as the moral and spiritual needs of the vast Metropolis. With regard to the former, the immense majority of the working classes (he said) have to live under social conditions that entirely differentiate their place and position from that of their brethren in the country. No wonder the father of a family crowded into one room, goes to the public, the music-hall, and worse places even. If we are to save the souls of these people, we must do more for them than is needed in the country. We must provide them with a place where they can sit and talk. We must combine social with religious work, which have too long been disjoined.

After a brief address from Mr. Pearse, Mr. Price Hughes described the scheme in some detail, particularly that part of which he and Mr. Pearse have charge—the West-end Mission. The very centre (he said) of the devil's kingdom, we would like to get Her Majesty's Theatre, which will hold 4000 persons; and we must be sharp about it, unless we want someone else to get it. £50,000 is needed; and on the whole, considering the great work of Peter Thompson at the East-end, we must put the cost of the whole mission at £57,000. Towards that amount, considerable sums were promised at the close of the meeting, without any distinct appeal of a pecuniary character, and before the vast audience separated, a resolution was unanimously passed acknowledging the necessity of the enterprise, and avowing the determination of the Wesleyans of the Newcastle District to further the interests of the Mission to the utmost of their ability.

There was an overflow meeting in the adjacent Presbyterian Church in Blackett-street, under the presidency of Rev. James Cuthbertson, and addressed by the deputation.

RATCLIFF WELCOME HOME.—The recent gales in the Channel having thrown so many sailors and their families into want and sorrow, we would ask the prayers and sympathy of readers for them. We are just reminded of other dangers of the deep, by news arriving of a collision between two steamers, through which the *Minerva* sank and six men were drowned. The ship only left this port a few hours previously, and some of the crew were amongst those who were last week in the meetings held in the "fo'c's'le." We feel more and more the importance of the short time they are with us.

R. Child.

Sailors' Welcome Home, Ratcliff-highway, E.

MISSIONARY NOTES.

THE CONGO.

God is continuing to bless the labours of his servants on the Congo. At Banza Manteke, writes a correspondent, the number of professing Christians now exceeds one thousand. At Mukimbungu there are thirty, and at Palaballa there are a few who have recently professed to be converted. The people are forsaking their idols, and turning unto God.

MORAVIAN MISSIONS.

Mr. Hettasch is engaged in originating new industries for his people in Genadendel, South Africa. As castor-oil beans grow wild there, a new oil-press has been procured, and he reports having tried it with great success. Mr. Hettasch's 1200 mulberry plants are growing so satisfactorily that he will soon be ready for a large supply of silkworms' eggs. Some time must elapse before any of these are remunerative, and in the meantime poverty and distress are rife; the missionaries foresee a very trying winter. Gifts of old clothing would be very helpful, and might be forwarded to Genadendal through Mr. J. F. Pensel, 32, Fetter-lane, London, E.C.

FRIENDS' MISSIONS.

We are rejoiced to hear of the good work being done by the Scripture Union in Japan. A missionary writes that the number of members increases daily, and that the correspondence is most encouraging. The Scripture Union picture leaflets are much appreciated and largely distributed. In Japan there is great need of Christian books, to replace the immoral and otherwise dangerous native literature. The Pilgrim's Progress has just come out, also the Life of Stephen Grellet, and it is hoped that the Old Testament in Japanese will be published next year. Amongst the students, English Bibles are in great demand; and, generally speaking, the Scripture knowledge of Japanese converts is remarkably good.

WESLEYAN MISSIONARY SOCIETY.

In an article on Family Religion in China, Rev. J. W. Brewer says:—"The longer one lives and works amongst the Chinese, the stronger becomes the conviction that we are not sure of a man, and cannot put full trust in him as a Christian, until his wife and family are one with him in the worship of the true God. We have kept the subject continually before our members, both in public and private exhortation. The result has been cheering, and our work in consequence has, on this proverbially difficult station, assumed a much healthier aspect."

At the conclusion of his first year in Mafikeng, South Africa, Rev. Robert Appelbe is able to send cheering reports of a harvest being reaped amongst the Baralongs, frankly acknowledging himself to have entered into other men's labours. In Mafikeng alone there are 423 fully accredited Church members, and 73 candidates for membership. Five preaching stations are included in the Circuit, and these are regularly supplied, there being about twenty local preachers. Mr. Appelbe writes:—"The son of Montsioa, who is to succeed to the chieftainship, is a diligent scholar in the day-school (Mafikeng), and I am hoping that whilst he is under our influence the gracious Spirit may open his heart to receive the 'truth as it is in Christ.' The number of inquirers averages three a week, and both men and women are heard singing Christian hymns as they go about their daily work."

Mr. Elbert Clarke, who has laboured for the past twelve years in Natal, is returning on a visit to England for rest, and to further the education of his children.

The Bale Foreign Mission has lost, in three days, three of its missionaries. Mr. Siegle and his wife both died, August 26, of gastric fever, on the Gold Coast, Africa, leaving a baby eleven months old. Two days later, the wife of the missionary Jean Müller died suddenly at Akropong.

"Oh, their's is peril to sadden the heart,
Peril the mind to harrow,
Who wander off on the broad, broad way,
Taking it for the narrow."

THE PEOPLE'S PALACE.

In a letter to *The Methodist Times* of last week, on the much-agitated subject of whether the sale of intoxicating liquors shall be permitted in the proposed People's Palace, Mr. F. N. Charrington writes:—"As to the scheme itself, in the first place, I object to £100,000 of public money being expended in what, to my mind, can become nothing else but a subsidised rival to existing theatres and music-halls, of which we have enough in the East. They have already started a Dramatic Club (under the patronage of the Treasurer of the Palace) in anticipation of the opening in June next. Secondly, I object to the proposed combination—namely, a concert-hall and winter garden. We have never seen this come to any good, even when started on a fair business basis. For examples of this we have only to remember Cremorne Gardens and Highbury Barn.

"Thirdly, I object to the individual who is chiefly responsible for the whole affair—namely, Sir Edmund Hay Currie. People seemed to think, in the time of the Purity Crusade, that we had no concern with the character of men who represented us in Parliament, and now they contend that we are to fight the drink traffic in an abstract sort of way, and never to mention the names of the makers and sellers of the deadly compound. The noble women in the Whiskey War in America did not think so when they prayed for the rum-sellers in their very presence, and denounced their infernal traffic before their face. Now here is a fact which has been apparently kept in the dark—the Chairman of the Trustees is *a gin distiller*, and is supposed to carry on the largest business of this sort in the world. I cannot imagine why this man, who, humbly speaking, must have done more harm by his horrible business than any other man in the East-end, should be chosen to be Chairman of a scheme for raising the masses of East London (though, as far as I can see, it is more likely to lower them).

"As to the opening of the Palace on Sunday, of course that will only intensify the evil if it is carried out, as we fear, with a licence for intoxicating drink, and add the sin and physical harm of Sabbath-breaking to other and worse sins, which must necessarily come in the train of the indulgence in drink. I hope and pray that this stir about the People's Palace will spread beyond a mere local matter, and become a general war not against this curse of strong drink being introduced into one place supposed to be for the benefit of the people, but against it being sold in any street, in any town, against the will of the people. Why should we be so far behind our own colony of Canada, where they have already got Sunday-closing, and practically Local Option? Why should we be ruled by this horrid monster of strong drink? Why should we make knights and baronets of those very men who are ruining and blasting the homes of the people by their soul-destroying traffic?

"I only hope the People's Palace may turn out better than I anticipate, but if the general public had seen as much as I have of the awful effects of music halls, they would not be surprised at my taking any steps I legally can to prevent what I fear may be another and a larger one being started with the money of philanthropic people."

At the meeting held at the Great Assembly Hall, Mile End-road, last week, a significant expression of the opinion of the people of the East-end was given on this subject. The meeting was evidently fairly representative of the working-classes, and the resolutions, both against the sale of intoxicating drink and against the opening on the Lord's-day, were carried almost unanimously, the few dissentients (only about twenty) being evidently of no weight whatever, while the enthusiasm of the great mass of the meeting, and especially of the women, was unbounded.

A great point was made, also, by the reading, by Mr. G. H. Barber Beaumont, of some extracts from the will of his late grandfather, whose wishes, as the originator of this movement, by his bequest of £13,000, are certainly entitled to the fullest consideration. One extract, and a sufficient one, says: "I am about to found a Philosophical Institute, for the purpose of providing persons in the neighbourhood with the means of meeting for mental and moral improvement, free from the baneful excitement of intoxicating liquors." And again he says: "I desire to put within reach of the working-classes the means of harmless recreation, in subjection to the great principles of God, as seen in the works of the universe." Mr. Beaumont added, he feared the trustees could have taken little trouble to read the provisions of the bequest; and Mrs. Urmston had the feeling of the meeting with her when she said it had brought tears to her eyes to think it was necessary to read these extracts, and that there could be any doubt as to the wishes of the testator being regarded. With these two points made clear, that the wishes of the testator, and of the people of the East-end, are distinctly against the selling of intoxicating drinks within the People's Palace, there should no longer be any doubt as to the action of the trustees.

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SAILORS IN DEVONPORT.

Dear Sir,—Some months ago I pleaded in your columns for help to knock down two strongholds of drink, the "Royal Naval Rendezvous" and the "Fountain" Inn. The money was quickly given, two friends sending £1000 each, while hundreds, fifties, tens, and fives, with smaller amounts, made up the rest, and these public-houses are bought and closed.

There is a corner house, the last between the Sailors' Rest and the dockyard, still standing, called the "Dock Gates" Inn, with its doors in the main street and round the corner, as an allurement which many cannot withstand. A young seaman in the Royal Naval Hospital said to me, "Have you got the 'Dock Gates'"? "Not yet, but I believe God will give it to us." "I'm praying for it," he said; "it's the cruellest house of all." I do not wish to speak hardly of any trade; but I wonder what the chronicles would be of such houses, could they be written!

We want £5000 in a month's time, to complete the purchase, without borrowing. Perhaps one donor would, at a stroke, clear off this amount. The Devonport magistrates have decided to grant no fresh licenses, to allow no transfers, so the work will be solid. Mr. John Cory, of Cardiff, has kindly promised £100 if the money is quickly raised. May God give us a speedy victory, then we will knock down and build.

Yours very truly, Agnes E. Weston.
Sailors' Rest, Devonport.

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Mission and other Appeals.

Hook, Wooton Bassett.—Help is needed to build a temperance hall in this poor village; also clothing for the poor. Address, Miss F. B. Baily, the Rectory, Lydiard Tregory, Swindon, Wilts.

Maryland Point Mission, Stratford.—The Committee appeal for funds to enable them to relieve the great distress in this district. Food and fuel, medical advice, blankets and clothing are given to relieve necessitous cases. Help may be sent to Mr. John Stabb, 6, Norcott-road, Stoke Newington.

The Army Scripture Readers' Society (4, Trafalgar-square) earnestly appeal for help to remove a debt of over £1000. At present eighty-nine readers are engaged, and, many regular subscribers having been removed by death, unless help is forthcoming, there is danger lest some curtailment of the Society's operations may become necessary.

Leicester.—A few working-men have built a mission hall in a densely populated part of Leicester, and are giving much earnest effort for the salvation of those around them. Those efforts have been crowned with evident blessing, but they are much crippled through want of funds, and the whole work must be stopped unless they can raise £15 immediately, and £800 within three months. The case is well known by Rev. F. B. Meyer, Leicester, who will gladly receive contributions.

LIMEKILNS, N.B.—Mr. Hall, evangelist, has been conducting services in Limekilns and Charlestown during the past fortnight. The meetings have been largely attended, and there are evident signs that they have been blessed. Mr. Hall's visit has not only aroused the careless, but will lead many young Christians to make a more decided profession of Christ.

Gleanings.

EVANGELISTIC.

A band of working men are engaged every Sunday in visiting the Sheffield workhouse and proclaiming to the five hundred tramps there the Gospel of Christ.——Miss Leah Smith and Miss Bat have had a successful fortnight's mission at Rowlands Castle.. Their next sphere of work is Cowes.

The Committee for holding special religious services in theatres and music halls are prepared to accept the offer of a large circus at Dalston Junction as soon as an additional £100 can be obtained.——Mr. J. Denham Smith writes that he has lately had good times in Ireland, on the Continent, and in the South of Scotland. As announced elsewhere, he is at Clapton during November.

Last Thursday evening, Nov. 11, a large company of seamen assembled at the chapel in Ratcliff-highway to listen to Gospel addresses by Mr. and Mrs. H. W. Maynard, of Wimbledon. A number of seamen signed the temperance pledge.——Barnsley has again been favoured by a visit from Mr. Henry Thorne. The services were not large, but real good was effected.——A ten days' mission has just been held at the Scarborough Y.W.C.A. by Mrs. Legg, of Harrow.

During October, the Sunday services in the Metropolitan Music Hall here have been overcrowded. After one meeting some twenty persons wrote, stating that "from that night they had determined to accept Christ."——A two weeks' Gospel mission has been held at the Friends' Meeting-house, Copford, by Mr. John Harris, of the Evangelisation Society.——A three weeks' evangeliatic mission is being held in the Royal Public Hall, Torquay, on Saturday evening, by Gipsy Smith, assisted by Mrs. Evens.——The Christians in the district of Longforgan, near Dundee, have been greatly cheered by a visit from Mr. J. W. Moodie, the "soldier evangelist."

TEMPERANCE.

Mr. Richard Coad, the Cornish miner, has conducted a twelve days' mission in Curford Hall, Birmingham. The meetings were largely attended.——In Bradford (Yorks.), there has been a decrease of 221 public-houses in four years.

At Marylebone Workhouse, since 1881, no intoxicants have been used. Dr. Norman Kerr says, if this may be done with success at so large an institution, it may be done with safety anywhere.——After the delivery of the Bishop of Lincoln's recent charge to his clergy at Boston, a luncheon was provided at the Assembly Rooms, for which occasion a special licence was obtained.

In *The Temperance Record*, a writer advocates in connection with the Queen's Jubilee, a "Universal Temperance Jubilee Mission."——The Scottish Baptist Total Abstinence Society held its annual meeting, recently, at Glasgow with great success.——The Bishop of Newcastle urges more vigorous measures against intemperance. All parties, he says, should unite in sending to Parliament a much larger number of temperance representatives.

The twenty-fifth series of winter evening meetings, held at Lambeth Baths, have been commenced.——Meetings in favour of popular veto have been held at Maidenhead, Guildford, Canterbury, Maidstone, and Sheerness with encouraging results.——"Drink prizes" having been given at some bazaars held in Dublin on behalf of philanthropic and religious objects, the Archbishop of Dublin has expressed his strong disapproval of the practice.

The recent National Council of the Congregationalists of Chicago, passed a strong resolution on the evils of intemperance.——The population of France does not increase, yet in the last ten years it is stated that public houses have increased by tens of thousands.——Sir Marshall Clarke, Resident Commissioner, Basutoland, is reported to have brought about a great improvement in the affairs of that Colony. The Basutos have almost given up excessive drinking.——A Moravian missionary writes, from Alaska, that he has never seen an Eskimo the worse for drink.

It is proposed to hold a simultaneous Blue Ribbon Jubilee Mission throughout England next year, the temperance movement being regarded as one of the most important events of the Queen's reign.——A Temperance Jubilee was celebrated last week in Newcastle-on-Tyne.——Mr. Alderman Norton, of Poole, has offered to erect a free library in the town at a cost of £1000. This amount he considers as the savings of himself and family in abstaining during a lifetime from intoxicating drinks.——Mr. William Noble, of Hoxton Hall, is expected home in January next.

MISCELLANEOUS.

Mr. Edward Pickard Hall, M.A. (brother of Rev. Newman Hall), for many years at the head of the Oxford University Press, died on the 16th inst.——Mr. Spurgeon left London for Mentone on Monday last.——Rev. Walter Home, the "father" of the Scotch Established Church, has just died, at the age of eighty-three.

A new Orphan Home has been opened at Sheffield by Mr. Stuart Wortley, M.P., to accommodate thirty-five children, and has cost £2000——A new Cabmen's Shelter, making the thirty-ninth erected by the Cabmen's Shelter Fund, was recently opened in Duncannon-street, Charing-cross.——Madame Boucicaut, proprietor of the *Bon Marché* in Paris, has founded and endowed a Home for those in her employ, at a cost of five million francs—about £200,000.

The Book World.

Wayside Chimes. By Margaret Scott Haycraft. 1s. *Nisbet & Co.* A tiny volume of true poetry. Helpful, hopeful, full of real experience, these verses will inspire and refresh many.

See for Yourself. By Grace Stebbing. 1s. *Nisbet & Co.* A thoughtful, wise little story on the duty and benefit of seeing for oneself. A philanthropic gentleman carries out this plan, beginning with a family, an insight into whose poverty and faith forms the most tender and beautiful picture in the story.

National Temperance Reader. *National Temperance Depôt.* Very good papers, suitable for recitations and readings, all teaching Gospel temperance truths. The same publishers send The National Temperance Mirror Volume for 1886. Here we have a good variety of tales in prose and verse, with attractive illustrations, all teaching some good lesson, and especially advocating the temperance cause.

Work and Save. By H. De Hochstrasser. 2s. *Elliot Stock.* A realisation of the true political economist's dream. Given a continental village, notorious for being the haunt of prodigality, idleness, and other sins, and an employer whose philanthropy and energy work out a reformation in the morals of all concerned, and we have the result—a happy, thriving community, a pattern of decency and order. English working-men should get the book, and digest its lesson.

The British and Foreign Evangelical Review. 3s. 6d. *Jas. Nisbet & Co.* The current issue has two specially strong articles. "The Bible Doctrine of Sin" is a careful and adequate discussion of the topic with which it deals. In the "Counterfeit Gospel of Nature" we are presented with a vigorous criticism of Matthew Arnold. The writer rains merciless blows on the poor "Apostle of Culture." The other contributions are up to the usual standard.

The Prairie Chief. By R. M. Ballantyne. 3s. 6d. *Nisbet & Co.* For years the wonderful pen of Mr. Ballantyne has done the bidding of his still more wonderful imagination, and the result is those well-known stories for boys which make his name a praise in Boyland. The present volume contains the story of a young North American Indian chief, whose adventures, loves, bravery, and truth will win the hearts of all boy-readers; they cannot fail to learn much of God and nature from it.

Gospel Faith. By Dr. J. Leighton. *Funk & Wagnalls.* A treatise well worth reading on a theme which, though of vital importance, is much misunderstood. The author shows how emphatically the Bible idea of faith is that of trust, and seeks to clear away the obscurity and unnecessary complications which theological disputants have thrown around the subject. Faith is shown to be more an act of the heart than of the intellect, while its rational character, as in accordance with the dictates of truth, is also insisted on.

Abraham: his Life and Times. By Rev. W. J. Deane, M.A. 2s. 6d. *Nisbet & Co.* To write a monograph on the "Friend of God" is a bold venture, but the present volume is well worthy of its subject. For ethnology and topography Mr. Deane has laid under tribute the best Orientalist and Eastern travellers. His book is a perfect fund of information of Chaldæa, Egypt and Canaan, but in the midst of all digressions he keeps prominently before his readers the central figure of the Patriarch and the development of God's covenant promises. What strikes us even more favourably than Mr. Deane's literary and descriptive powers is his adherence to the spirit of the inspired history. This is the first of a series of half-crown volumes edited by Rev. J. Exell, on "The Men of the Bible." If the succeeding volumes of the series are as full of information and as sound in theology as their forerunner, journalists, ministers, and students may welcome their advent.

RELIGIOUS TRACT SOCIETY.

Our Gracious Queen: Jubilee Pictures and Stories from Her Majesty's Life. By Mrs. O. F. Walton. 3s. This gifted authoress, who has so often touched our hearts with tales of the lowly, has proved equally happy in sketching scenes from royal life. The book is beautifully illustrated with engravings and coloured prints. It is a charming little volume, and will inspire our English maidens not only with living loyalty, but with a desire to imitate the example of high faithfulness and simple piety set by our beloved Queen.—The Town's Benefactor: A Story of the Sunday Question. By Ellen Louise Davis. 1s. 6d. This important question is skilfully and Scripturally handled, and the right of our working-men to the Sunday, as a day of rest, is bravely upheld.—Launch the Lifeboat, by Mrs. O. F. Walton (3s.), is one of this pleasing writer's most delightful books. The soft engravings and bright coloured prints enhance its value.—Child's Companion Vol. 2s. 6d. Happy the children who have so good and helpful a "Companion," especially for Sunday afternoons or quiet hours. It is full of bright stories and instructive papers.—Tract Magazine Vol. 1s. 6d. Full of interest and instruction, with bright Gospel light shining from every page.—The Cottager and Artisan Vol. 1s. 6d. Another thoroughly good periodical, beautifully illustrated; will brighten many cottage homes.

MESSRS. S. W. PARTRIDGE & CO.

Palms of Victory. 1s. An illuminated text-book, arranged for a month, with Scripture text and verse for each day. On each opening there is a neatly coloured floral design.

Changing Places. By Miss Gertrude Jerdon. 1s. 6d. A book for children, inculcating kindness to animals. The style is easy, and the language employed such as will be readily understood, even by the very young.

Almost a Wreck; or, Love's Quest and Guerdon. By Mrs. Lucas Shadwell. 3s. 6d. A temperance tale of the highest class. The writing is good, the story is good, and its influence must be of the best kind, since it is written in the spirit of veriest truth.

Four Knockings (4d.); Too Good to be True (2d.) Two booklets by Miss E. S. Elliott. These booklets are full of Scriptural instruction and warning, couched in the cheerful tone that might be expected from the Authoress of "Expectation Corner." The second gives an account of a Christmas-eve in a hospital; the nurse's words convey many a lesson of faith in a living, loving Father.

Annual Volumes.—The Family Friend contains something for everybody. The papers on home and home life are full of sound and useful suggestions.—The Children's Friend. This is the kind of literature that our boys and girls should be encouraged to read—healthy and entertaining. The volume forms an excellent gift book.—The Infants' Magazine is a perfect garden of delights for the wee ones. The reading is attractive, and the illustrations are charming.

The Bethlehemites. From the German. By Julie Sutter. 1s. This beautiful little book will make a suitable Christmas gift. The story of the birth of the Saviour is told with a freshness and sympathy that makes all the incidents seem very real.—How a Farthing made a Fortune. By Mrs. C. E. Bowen. 1s. A bright story, illustrating the truth that "honesty is the best policy."—A Flight with the Swallows. By Emma Marshall. 1s. A pretty tale, well told. It will carry a good lesson of unselfish love home to many young hearts.

The Contemporary Pulpit (6d., *Swan Sonnenschein & Co.*) is less original than usual. It culls two articles from *The Guardian*, and its sermons have not the forceful presentation of truth which characterised their predecessors.

The Churchman (6d. *Elliot Stock*) has an interesting paper on Christ's Second Coming and the Restoration of the Jews to the Holy Land. Mr. Cobb's account of work among hop-pickers is very readable, and supplies useful information.

Mrs. Daniel Tomkins (Sutherland House, Great Yarmouth) has forwarded us a copy of her Motto-card for 1887. The text, "Blessed be the Lord, who daily beareth our burden," is a very appropriate one, while the card is artistically printed and adorned.

"Christmas Cheer," the special Christmas number of *Our Own Gazette*, is very attractively got up. An article on "Scenes in Irish Life" will be of very general interest just now. There is also a story entitled, "Leucia's Book," by Lady Hope, telling how the Shepherd found his sheep, and how a brother and sister found each other (2d., *S. W. Partridge & Co.*).

The Babylonian and Oriental Record. 1s. 6d. *D. Nutt.* Biblical scholars will welcome this new monthly. Its editors are authorities in their own departments, and its papers are all learned. It does not appeal to the many, but to the few. We hope its promoters will be encouraged in their attempt to cast the side-lights of ancient history and tradition on the Old Testament record.

The Hospital is a useful penny weekly paper, giving information that may be found helpful not only in hospitals, asylums, &c., but in families. There is something for the general reader as well as the specialist. It is published at 30 and 32, *Sardinia-street, Lincoln's Inn Fields.* From the same office comes a pamphlet entitled Satisfaction (3d.), showing the true lesson of life to be that only in Christ and in the daily walk with Him is true heart-satisfaction to be found.

BOOKS RECEIVED.

Religious Tract Society:—
Hester's Home, by Janet Eden.

Messrs. W. B. Horner & Son:—
Pictures for our Pets. Two Vols.

Messrs. Jarrold & Sons:—
Old Christopher's Bible-class. 2s. 6d.

Messrs. Hodder & Stoughton:—
Four Vols. Sunday Library for Young People.

Mr. Alfred Holness:—
Faithful Words for Old and Young. Annual Vol.

Mr. Elliot Stock:—
Is there a Future Life? by Rev. W. Garrett Horder. 1s.

Mr. T. Fisher Unwin:—
Poets in the Garden, by May Crommelin. New Edition. 6s.

Messrs. Seeley & Co.:—
James Hannington: A history of his life and work, by E. E. Dawson, M.A. 7s. 6d.

Messrs. W. Blackwood & Sons:—
Encouraging Experiences of Free Libraries, Reading, and Recreation Rooms, by Lady John Manners. 1s.

Messrs. S. W. Partridge & Co.:—
The Welcome. Annual volume. 10s. 6d.
Autobiography of Theophilus Waldmeier, Missionary.
Addresses for Mothers' Meetings and Cottage Gatherings, by Anne Hankey.

Messrs. T. & T. Clark, Edinburgh:—
System of the Christian Certainty, by Dr. Fr. H. R. Frank.
Two Vols.: Clark's Theological Library; Commentary on St. Paul's Epistle to the Corinthians, by F. Godet.

Pamphlets Received.—Spiritualism Unveiled, by Lieut.-Gen. Sir Robert Phayre, K.C.B. 3d. *R. J. Masters, 327, Vauxhall Bridge-road, S.W.*—"Without Fail!" or, the Victorious Presence, by Rev. C. A. Fox. 2d. *S. W. Partridge & Co.*—The Poverty of Wealth. 2d. *J. Heywood.*—God and You; or, Twelve Short Talks with the Young Folks, by Rev. C. A. Salmond, M.A.—All the World for Christ: a Missionary Address to the Young, by Rev. William Duncan.—The Great Question Answered: an Address to the Young, by Rev. William Duncan. 1½d. each, or 8s. 4d. per hundred. *Aird & Coghill, 263, Argyle-street, Glasgow.*

The pamphlet noticed in our last issue on "The Law Relating to Protestant Nonconformists" was attributed to *Rev.* R. Winslow; it should have been Mr. R. Winslow barrister-at-law.

Notices.

Mr. John Elliott, evangelist, has left London, and is now residing at Hill View, Torquay.

Lieut.-Colonel Kennion, Glengariff, Archer-road, Southampton, writes that he has an expensive surgical appliance for raised shoulder and curvature of spine, little used. He would be glad to give to give it to any institution where it would be useful.

Communications Received with Thanks.—J.W.M. M.Y. R.P.A. F.T. G.L.D. R.B. M.H.W. T.L.L. C.J.D. A.E.W. H.L.H. J.G.C. F.B. J.E. E.A.C. H.K. H.H.B. F.N. E.E.M. V.M.W. M.G. A.N.M. A.B.H. F.B.B. J.T. T.E. L.F. A.M.D. J.H.G. J.E.K. C.C. S.H. B.T. H.P. A.O. H. J.H. G.F. G.H. J.V. R.D.F. M.R. J.F. J.H.S. J.V.S. C.A.G. J.M.W. A.L.M. D.S. C.N.T. A.E.W. H.H. A.M.D. J.R. J.S. W.J. W.B. M.C.T. S.N. A.F. W.B.H. M.A.W. R.W. M.M.A. G.K. W.D. E.L. E.V. E.A.P. C.R. W.N. G.D.B. W.C. J.W.K. H.H. W.K. F.B.M. J.W.W. C.H. J.E.M. A.M.N. H.J.P. E.S.M. Reader. E.P. G.G. E.M.S. M.D.D. Philogas. E.J.W. J.P.C. W.P. J.C. M.E.R. W.K. Muktanand. Mrs. D. F.W.F. J.R.B. S.E.W. J.S.A. J.M. J.M.McA. S.J.M. A.W. H.M.W. W.S.A. J.T.M.

Applicants for Tracts.—Miss E. Kenny, care of Mr. Kenny, Ballinrobe, Co. Mayo, Ireland; G. Scott, Co-operative Society, Newbottle, Fence Houses, Durham; J. Pottenger, Coat, Martock, Somerset; J. J. Madden, Great Dewlands, Rotherfield, Sussex; W. Rowe, Medrose, Camelford, Cornwall; W. H. Doggett, Cherryhinton, Cambridge; J. Smithard, 28, Kingston-street, Sheffield; T. Guest, Woodsetton, near Dudley, Staffordshire; J. Jones, The Hills, Earldom-road, Sheffield; H. Gregory, De Smet, Kingsbury Co, Dak., U.S.A.; G. H. Thomas, 28, Woodbine-street, Cross-lane, Salford, Manchester; T. Glover, Grange House, Eastbourne; M. E. Scott, 25, Ossington-street, Prince's-square, Bayswater; F. J. Shipway, 2, Pilkington-road, Peckham, S.E.; Miss Provost, 133, Culford-road, N.

YOUNG WOMEN AT THE WEST-END.—Princess Christian has kindly promised to open the Head Offices of the Young Women's Christian Association, at 316, Regent-street, W., on Monday next, the 22nd inst., at half-past four. Admission will be by ticket only, and obtainable from the Hon. Secretary, Mr. G. L. Dashwood. These buildings, which comprise the new Halls, Secretary's Offices, Welbeck Home and Institute, and Servants' Home, represent a sum of £10,000, which has been given in donations, and only £1750 is required to start the undertaking free of debt.

HELP WANTED FOR THE ANNUAL SALE

ON BEHALF OF

"Dr. Barnardo's Homes for Destitute Children,"

Now Sheltering, Educating, and Training over 1,600 poor Boys and Girls.

Will all who are preparing gifts for the ANNUAL SALE on behalf of these Homes

KINDLY SEND THEM IN AT ONCE,

for as yet but very little has been received? Will those whose busy fingers are at work for the Sale, remember that shirts *for boys and men,* suits *for little boys,* aprons *and* pinafores *for girls, and sets of* baby clothing, *are particularly valuable additions, being much asked for and readily sold? Well-made* woollen shawls *are frequently asked for, and, indeed, women's garments of all kinds would be especially useful. Of course, besides these, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of* vertu, *books, drawings,* bric-a-brac, *and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged. Valuable help would be afforded if donors of gifts of old china, foreign goods, articles of vertu, etc., would kindly mark on them their value, or indicate the price which is likely to be obtained.*

The SALE *will this year be of the* SAME CHARACTER *as of the* LAST FEW YEARS; *that is to say,*

Instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, all the Goods received will be made up into

£5 *and* **£10** *Boxes. These Boxes will each contain a very excellent selection, of at least the value of* **£6** *and* **£12** *respectively, and will be sent on receipt of P.O. Order or Cheque (made payable to J. T. Page) to any part of the country.*

Ladies willing to order these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and promised to purchase boxes, with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the winter season.

If there be many articles left over unsold, they can be disposed of in the last week of January (D.V.), in the Large Hall of the "Edinboro' Castle."

Dr. Barnardo earnestly invites all who love poor children to co-operate with him in this effective plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.

The Boxes, carefully lined and packed ready for transmission, can be despatched on receipt of remittance to any railway station in the Kingdom. Applications (Prepaid), *with full instructions as to conveyance, etc., should be sent in as soon as possible, addressed to*

THE TRADE MANAGER,
18 to 26, Stepney Causeway, London, E.

To all who have already in any degree helped by Contributions of Useful or Fancy Articles, Dr. Barnardo now desires to offer the expression of his very grateful acknowledgments.

18 to 26, Stepney Causeway, London, E.

Notes on Daily Readings.

SUNDAY, NOV. 21.—2 CHRON. XXXV.

1.—*On the fourteenth day of the first month.*—"Not at an irregular time like Hezekiah (xxx. 2), but on the day appointed by the law."—*Sp. Com.*

3.—*Put the holy ark in the house which Solomon . . . did build.*—"The fact that the ark of the Covenant had been removed from the Holy of Holies had not been previously stated, and comes upon us as a surprise. It is impossible to say whether it had been cast out by Amon to make room for the idolatrous emblems with which he seems to have defiled the Temple (2 Kings xxiii. 4—6), or had only been temporarily removed by Josiah while he effected necessary repairs. The latter supposition is on the whole the more probable, since if Amon had thrust out the ark, so grievous a sin would probably have been distinctly recorded."—*Sp. Com.*

This is the last occasion on which the ark of the Covenant is mentioned before the Captivity, when it disappears altogether from view; a disappearance for which Jer. iii. 16 was probably intended to prepare them. There is an interesting tradition recorded in the Apocryphal book of 2 Maccabees ii. 4 of Jeremiah hiding the ark in a cave on Mount Nebo, where Moses "climbed up and saw the heritage of God." And when some sought to discover where he had hid it, "he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together and receive them unto mercy."

21.—*Forbear thee from meddling with God who is with me.*—"These are remarkable words in the mouth of a heathen; but they are not without a parallel in the remains of ancient Egypt that have come down to us. It would seem that the Egyptian kings, in a certain sense, acknowledged a single supreme God, and considered their actions to be inspired by Him."—*Sp. Com.* But, besides this, we have the authority of the next verse (22) for saying that the words of Necho were "from the mouth of God," and blame seems there attached to Josiah for not hearkening to them as such.

MONDAY, NOV. 22.—2 CHRON. XXXVI.

"The narrative (of this chapter) runs parallel with 2 Kings as far as verse 13, from which the writer ceases to follow in the footsteps of the earlier historian, omitting wholly the events described in 2 Kings xxv. 8—30, and substituting a sketch in which the moral and didactic element preponderates over the historical."—*Sp. Com.*

13.—*Who had made him swear by God.*—"It is expressly stated in Ezek. xvii. 13 that Nebuchadnezzar administered to Zedekiah an oath of fealty, when he made him king, on which occasion he would naturally have made him call his God to witness. Hence by his rebellion Zedekiah broke the oath which he had sworn by Jehovah, and Jehovah punished him for his perjury."—*Bertheau.* It is in reference to his profanation of his oath that Zedekiah is addressed in Ezek. xxi. 25 as "thou profane wicked prince of Israel."

14.—*Polluted the house of the Lord which he had hallowed at Jerusalem.*—"It appears from Ezekiel that towards the close of Zedekiah's reign idolatrous rites of various different kinds were intruded into the sacred precincts of the Temple. In the outer coast toward the north, Hebrew women wept and wailed for Tammuz (Ezek. viii. 14); in subterranean chambers beneath the court, incense was offered by the elders, to the forms of creeping things and abominable beasts, pourtrayed upon the wall round about; while at the entrance to the Temple itself, between the porch and the altar, there were those who bowed themselves down before the rising sun, turning their backs to the sanctuary and worshipping with their faces towards the east."—*Sp. Com.*

21.—*Until the land enjoyed her Sabbaths.*—"All that we can legitimately conclude is that between the time of Moses and the commencement of the captivity, there had been about seventy occasions on which the Sabbatical year (Lev. xxv. 4—7) had been violated."—*Sp. Com.*

TUESDAY, NOV. 23.—EZRA I.

1.—*Now in the first year of Cyrus, king of Persia.*—Canon Rawlinson accounts for the two last verses of 2 Chron. xxxvi. being here repeated *verbatim* by the fact that it is probable that Ezra was "originally a continuation of Chronicles, Chronicles and Ezra together forming one work." He also says: "By the first year of Cyrus is to be understood his first year *at Babylon*, which was the first year of his sovereignty over the Jews. This was B.C. 538."

2.—*The Lord God of heaven hath given me all the kingdoms of the earth.*—There is an interesting parallelism between this proclamation of Cyrus and that great event which it typified, Christ's proclamation of "liberty to the captives" after his victory over "Him who had the power of death" was completed. Cyrus appeals to the power entrusted to him by God. Christ says, "all power is given unto Me in heaven and in earth. Go ye, therefore," &c. (Matt. xxviii. 18). Cyrus states God's charge to him to have been "to build Him an house at Jerusalem." Christ's "preaching peace" is in Eph. ii. 17, traced up to, as its aim, the building of "an holy temple in the Lord." Cyrus gives a free invitation: "Who is there among you of all his people . . . let him go up." Christ's invitation is: "Whosoever will, let him come." Cyrus mentions the needed presence: "The Lord his God be with him." Christ closes his proclamation with the words, "Lo, I am with you always, even to the end of the age."

5.—*With all them whose spirit God had raised.*—One is reminded of Lydia's conversion. "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts xvi. 14).

7.—*Which Nebuchadnezzar had . . . put in the house of his gods.*—Thus was the apparent triumph of man over God recorded in Dan. v. 2, 3 reversed, and the holy vessels, which had been desecrated, were now returned to be restored to their rightful use.

WEDNESDAY, NOV. 24.—EZRA II.

1.—*The children of the province.*—"Judæa was no longer a kingdon, but a mere 'province' of Persia."—*Sp. Com.*

61.—*Therefore were they, as polluted, put from the priesthood.*—R.V. renders this "therefore were they deemed polluted, and put from the priesthood." This shows the the extreme care bestowed upon testing the genealogical title to the priesthood. Those who claim a part in the "royal priesthood" (1 Pet. ii. 9) should be able to make good their title thereto on the ground of "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. i. 23).

63.—*The Tirshatha.*—"*I.e.,* Zerubbabel, who is called Governor in chap. v. 14. and Governor of Judah frequently by Haggai. The word 'Tirshatha' is probably old Persian. Some derive it from a Persian word which means to fear."—*Sp. Com.*

63.—*Till there stood up a priest with Urim and with Thummim.*—"From the words 'till a priest shall arise,' &c., it is evident that the then High Priest was not in a position to entreat and to pronounce the Divine decision by Urim and Thummim. The ark of the covenant, with the mercy-seat, was in virtue of the Divine promise (Exod. xxviii. 30; Numb. xxvii. 21), the place of judgment, where the High Priest was to inquire of the Lord, by means of Urim and Thummim. The ark, however, was no longer in existence. The unanimous testimony of the Rabbis is that, after the Babylonian exile, God no longer manifested his will by Urim and Thummim, this kind of Divine revelation being reckoned by them among the five things which were wanting in the second Temple."—*Keil.*

64.—*The whole congregation together was* 42,360.—If to this we add the servants, spoken of in the next verse, 7337, we get nearly 50,000, which is only a twelfth of 600,000, the number of men who left Egypt at the exodus (Exod. xii. 37).

THURSDAY, NOV. 25.—EZRA III.

1.—*When the seventh month was come.*—"The month Tisri, corresponding nearly to our September, the most sacred month in the Jewish year."—*Sp. Com.* And that because on the tenth day was the great day of Atonement, followed by the Feast of Tabernacles.

3.—*And they set the altar upon his bases.*—"Upon the old foundation, which we must suppose to have become apparent on the clearing away of the ruins, and a careful examination of the site."—*Sp. Com.*

For fear was upon them because of the people of those countries.—"The notion is, they erected the altar, and restored the worship of Jehovah, for the purpose of securing the Divine protection, because fear of the surrounding heathen population had fallen upon them."—*Keil.*

So is it often in God's dealings with souls. He brings them into trouble by outward circumstances, by reason of which "fear upon them" leads them to seek Him, and the first step in seeking Him is to find the altar, which is the appointed meeting-place between the soul and God. "There I will meet with the children of Israel" (Exod. xxix. 13). "We have an altar . . . by Him, therefore, let us offer" (Heb. xiii. 10—15).

6.—*But the foundation of the temple of the Lord was not yet laid.*—The erection and use of the altar before the foundation of the Temple was laid, of which it afterwards formed an essential part, is an apt illustration of the dispensational truth that the Old Testament saints drew nigh to God before the foundation of the spiritual Temple was laid by the coming in the flesh and death of the Son of God. This, however, can no more exclude Old Testament saints from belonging to that Temple, than did the laying the foundation of the Temple of the Lord (ver. 11) imply that the altar, which had been erected before, formed no part of it.

FRIDAY, NOV. 26.—EZRA IV.

1.—*The adversaries of Judah and Benjamin.*—"These appear by what follows to have been the Samaritans; a mixed race, partly Israelite, but chiefly foreign, which had replaced, to some extent, the ancient inhabitants, after they were carried into captivity by Sargon."—*Sp. Com.* Their language seemed friendly, but in seeking the amalgamation of the Jews with those who were outside the Jewish fold, they were practically, and that probably, too, in intent, their adversaries. The true Church of Christ has adversaries too of this character—the "mixed multitude" within her borders, who, like those spoken of in Num. xi. 4, are ever leading her into trouble. "Of your own selves shall men arise speaking perverse things to draw away disciples after them" (Acts xx. 30).

3.—*Ye have nothing to do with us, build an house unto our God.*—"By the emphasis placed upon 'our God,' and 'the Lord God of Israel," the assertion of the adversaries, 'we seek your God as ye do,' is indirectly refuted. If Jehovah is the God of Israel, He is not the God of those whom Esarhaddon brought into the land."—*Keil.* It had been well for the Church of Christ if her rulers had been equally faithful when the world, in Constantine's days, sought admission within her borders. The world might have troubled them from without, as did "the people of the land" (4), those who rejected their fellowship. But it is safer to keep the enemy without, than to admit him within.

6.—*Then ceased the work of the house of God.*—The "Artaxerxes," who issued the decree that the work should cease, was the Pseudo-Smerdis of history, who succeeded Cambyses, and preceded Darius Hystaspes on the throne of Persia. He reigned but seven months, when he was deposed and executed by Darius Hystaspes. So little is proud man able to withstand God.

SATURDAY, NOVEMBER 27.—EZRA V.

The prophets Haggai and Zechariah now appear upon the scene to encourage, by the word of the Lord, the work which man had hitherto hindered. But it was not only opposition from without which had hindered the work, but also apathy from within, and it was against this specially that "Haggai, the Lord's messenger, spake in the Lord's message unto the people." First, reproving their dilatory way of saying, "The time is not come that the Lord's house should be built," and, secondly, promising them his blessing and presence in their carrying out the work: "I am with you, saith the Lord" (Haggai i. 13).

2.—*Then rose up Zerubbabel, the son of Shealtiel, and Jeshua the son of Jozadak, and began to build.*—"Zerubbabel and Jeshua seem themselves to have grown lukewarm, and to have required to be "stirred up" (Haggai i. 14) by the preaching of the prophets before they would set themselves heartily to the work.—*Sp. Com.*

5.—*The eye of their God was upon the elders of the Jews.*—The words in Ps. xxxii. 8 are here illustrated, translated literally in R.V., "I will counsel thee with mine eye upon thee." God's counsel or guidance to his people is not so much through any direct apprehension on their part of what that counsel is, as by his providential removal of hindrances, and raising up help by which they discern how He would have them act.

16.—*Then came the same Sheshbazzar, and laid the foundation of the house of God.*—"These words remove all doubt as to the identity of Sheshbazzar with Zerubbabel (comp. ch. iii. 8; Zech. iv. 9)."—*Sp. Com.*

17.—*Let there be search made in the King's treasure-house, which is there at Babylon.*—The enemies of the Jews probably thought that the Pseudo-Smerdis (Artaxerxes), having reversed the policy of his predecessors, had destroyed their edicts. The decree after all was not found at Babylon, where they suggested search, but at Ecbatana.

(*For Forthcoming Meetings, Donation List, &c., see page vii.*)

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The Secretary will be happy to forward the last annual report.

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Reviewing the experience of **THIRTY-FIVE YEARS**, the fact is recorded with great thankfulness. The Lord has **GRACIOUSLY DISPOSED** the hearts of **HIS SERVANTS** to contribute all necessary funds, and His faithfulness in time past leads to the anticipation that His stewards will be both enabled and disposed to subscribe **ALL THAT MAY BE NECESSARY** in relation to the work of 1886.

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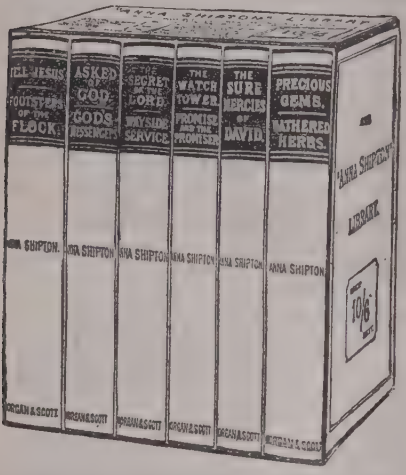

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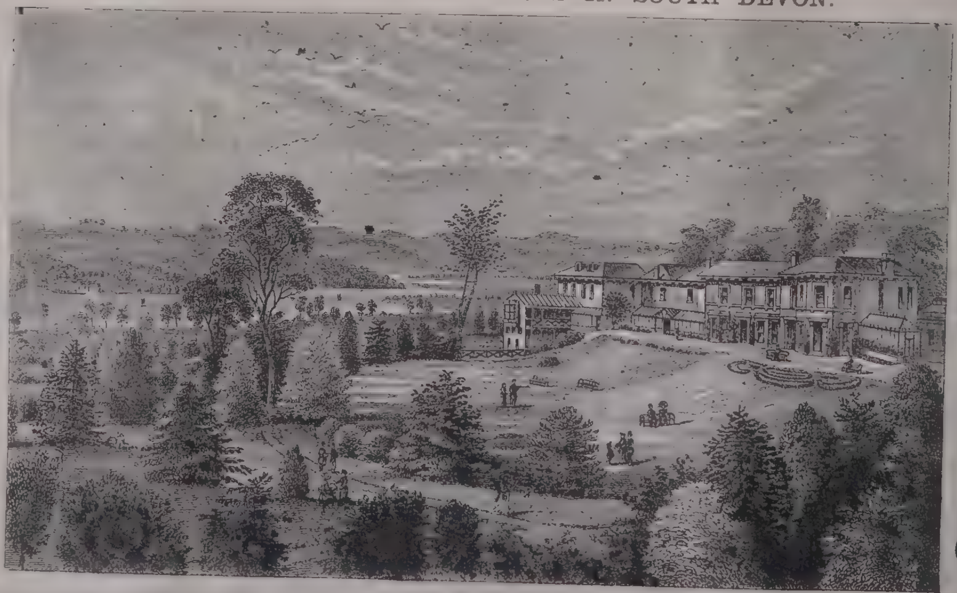
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WE know little of what is going on around us; and beyond the little round of our life lies an almost unexplored world, full of interest to anyone who may not, except by the merest accident, be even aware of its existence. To one corner of this unknown region I was introduced the other day by the kindness of a friend. I had heard something of the wonders wrought by Odo-Magnetism in the hands of Mr. Garratt, but after spending a day at 16, Finsbury-square, I was compelled to admit that I had known but little of its marvellous power.

Mr. Garratt is never more pleased than when he is explaining the wonderful power and good effect of his treatment, and the facts at his command are astonishing.

What surprised me most was not the number of those who called to see Mr. Garratt, but the great variety of the ailments concerning which he was that day consulted. For instance, a lady who arrived in her carriage, and had the greatest difficulty in reaching the consulting-room, accepted Magnetic Treatment because her knowledge of the subtle influence of Magnetism led her to see it was suited to her case. A gentleman who followed her was in no way crippled, but "so very tired," a common feeling resulting from brain fag.

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Amongst the callers was one gentleman who particularly engaged Mr. Garratt's attention; he had become a patient very recently, and thought he was not experiencing prompt benefit from the treatment, so very wisely came to consult Mr. Garratt concerning it. I am convinced that if those who do not seem to be progressing would only follow the example of this gentleman, instead of leaving unexplained some little point of difficulty with *them*, but simple enough to the practitioner, they would very soon have reason to alter their opinion in favour of a remedy so safe and reliable.

Following this case came a gentleman whose experience was indeed an opposite one; he had long been a patient, had found Magnetism all that could be desired, and as he was going abroad had called to say that he would be pleased to execute any commissions for Mr. Garratt.

And last of all came a gentleman who had become a patient through correspondence, who wished a personal interview. Mr. Garratt tells me that he has a great many patients living at a distance, whom he has never seen, the consultations being carried on entirely by correspondence, and I am assured that every case has the most careful consideration.

By this time it was past four o'clock, and the hours of consultation were over, but the work of the establishment was not by any means ended. I had the pleasure of taking a walk through the various rooms where work was still being carried on, and, as Mr. Garratt had said, I saw that there was a very great deal of correspondence to go through; indeed, I should be inclined to think from the piles of letters which I saw despatched to post that a great many more patients consult him by correspondence than by personal interview; he supposes nearly ten to one.

As I said before, I had no idea of the extent of the healing power of Magnetism, and I left 16, Finsbury-square most heartily sympathising with Mr. Garratt in his work. In bringing this wonderful natural agent before the public, he has placed within our reach an almost universal remedy, which has never been surpassed, though he is careful to impress upon one that Magnetism is not a "cure all;" and he never likes any one to leave him with anticipations of benefit not likely to be realised.

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CONTENTS.

Introduction.
The Passage of the Red Sea.
King David's Vision.
The Carpenter's Death.
Homeless.
Legend of the Self-made Grave.
The Three "Bihistis."
Legend of the Shekel.
The Night after the Crucifixion.
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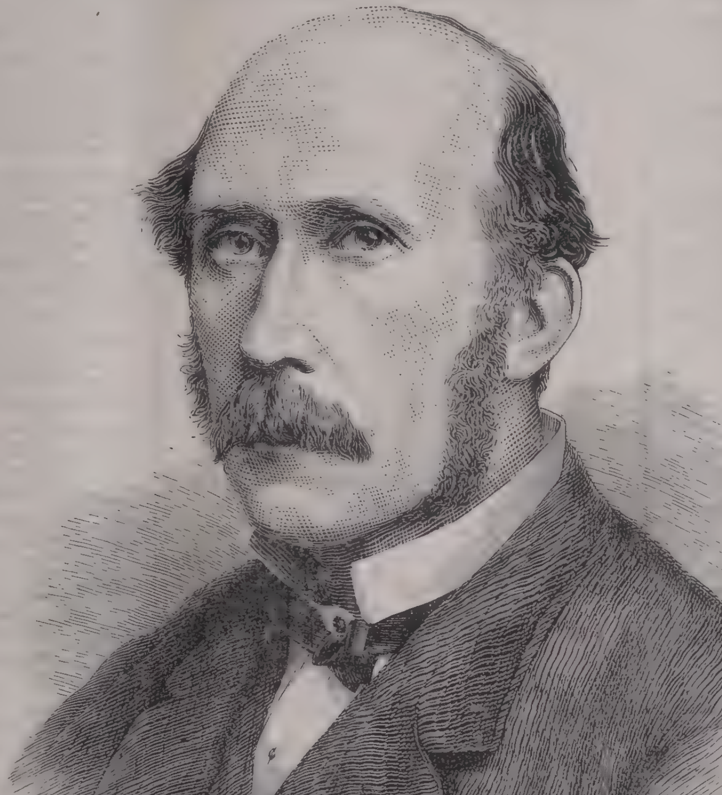
MR. LEONARD K. SHAW, MANCHESTER.

THE subject of the present sketch, LEONARD KILBEE SHAW, was born in Dublin, in the year 1834, but came to Manchester with his parents when about twelve years of age. He has resided there ever since, engaged in the busy commercial life which, in these bustling, competitive days, is sufficient to absorb the whole energies of most men who enter that walk of life. It has not been so, however, n Mr. Shaw's case. He s one of those Christians who, "not slothful n business, fervent in spirit," show how much work for the Master may be put into an already busy life.

There is no wonderful story of conversion to relate, for his Christian ife seems to have been one of those—ought there not to be more such?—which have their rise in nfancy, planted and watered by a parent's prayers and teachings. Trained up in the way hey should go, such Christians do not depart rom it, but are drawn to he Saviour so early that hey seem, even to themelves, to have always belonged to Him. From ery early years Leonard Shaw had a desire after work for the Master, and is heart was turned towards one special branch f it—a corner of the vineyard not then so much cultivated as now. Walking in the streets of Manchester as a child, e was often heard to ay, "Oh, mamma, my eart bleeds for the poor ttle barefooted boys who ave no home. How I wish I could provide place for them!"

Sunday and ragged-school classes were ndertaken by him as a very young man. One of his old scholars speaks as follows of is work at this time:—

"My knowledge of Mr. L. K. Shaw commenced in the early part of 1854, when he took charge of the Sunday-school class in which I was a scholar, at St. Matthias's chools, Salford, Rev. Edward Walker being he incumbent of the church. From the rst he made an impression on the boys in the class by his quiet, earnest, yet cheerful and kind way of rebuking the wildness and frolicsomeness of spirit which will make itself manifest in healthy boys of fourteen years old or upwards. Mr. Shaw seemed to understand that boys such as he had in his care wanted a friend as well as a teacher—one who could enter into their everyday life.



(From Photograph by Messrs. J. Mudd & Son.)

"He began in a very quiet way by asking one, perhaps two boys to accompany him to his home to take a cup of tea with him on the Sunday afternoon, afterwards returning with them to evening service. When at his home, he would introduce them to his parents, and other members of his family, and friends who might be present. Sometimes the whole of the class would be asked to spend a week evening with him in this manner, and he would provide something to pass the time in a pleasant, instructive way. He thus gained a thorough knowledge of each boy's character, which, while highly important for a teacher to know, can hardly be gained by simply meeting the class in the Sunday-school. On the removal of Rev. E. Walker to Cheltenham, Mr. Shaw severed his connection with the class, but the friendship was not severed, nor were the members forgotten.

"When Mr. Shaw had accepted a larger class of young men, at St. Ann's, Manchester, the same course was apparently pursued. The old class was occasionally asked to tea, as before, and the class from St. Ann's would be present also. After some years, when I had grown up and become a teacher in my old school, circumstances compelled me to desire a change, and I asked his advice on the subject. He tried to persuade me to remain, but a wilful man must have his way, and it was my great pleasure to become one of his young men's class. I found it truly a noble band; forty-four names were on the roll, and very often nearly that number would be present. The class met both morning and afternoon, teacher and scholars sitting together in church in the morning. A large proportion were teachers in the Sunday evening ragged-school. So was Mr. Shaw; therefore he often taught three times a day.

"In connection with ragged-school work his labours did not end with the Sunday evening. He frequently devoted a portion of his week-day evenings to visiting the wretched homes of some of his scholars. Several times has he called upon me and asked me to meet him after business hours, and accompany him on some of these visits to places where it was certainly unwise, if not unsafe, to go alone.

"This period may be called the dawn of the Refuge work: it may then have been mapped out in his mind. It was not, I believe, until after Mr. Shaw's marriage (in 1866) that the subject was brought before the public. A few years afterwards Mr. Shaw resigned the Sunday-school class, and devoted himself entirely to the Refuge. Of the members of that Sunday-school class, no less than five are now in the Christian ministry."

In *The Christian Worker*, which Mr. Shaw has edited since its commencement six years ago, the qualifications mentioned by his old scholar are still to be seen. We are glad to observe that this publication is about to have its sphere of usefulness enlarged by being issued weekly during the new year.

Out of the ragged-school grew the great work of Mr. Shaw's life. He and Mr. R. B. Taylor, with other friends teaching in St. Ann's Ragged-school, had their hearts stirred with compassion at finding that many of those whom they taught on the Sunday evening were actually without a home. They determined to try what could be done. In much fear and trembling as to where the means were to come from, they took a house in Quay-street, Deansgate, then one of the lowest parts of Manchester, and fitted it up with thirty beds, as a "Night Refuge for Homeless Boys." This was in January, 1870. The work grew beyond their expectations. God sent means, and led them on step by step in faith and prayer.

From a simple shelter for the night, the Refuge became a complete Home. The number of inmates increased, till larger premises had to be taken in Frances-street, Strangeways. These also were outgrown, and three years ago the late venerated Lord Shaftesbury laid the foundation-stone of a large, plain, but complete building, where boys are now being trained, not only in comfort and in habits of industry, but "in the nurture and admonition of the Lord." Services are held weekly in the spacious mission hall, and attended by many who seldom put themselves within hearing of the Gospel.

But the Central Refuge is only a part of the work. There are also two Homes for working boys who are nearly old enough to support themselves, but still in need of a home-nest in the midst of the temptations and trials of a great city. There is a Girls' Home, and there are, in a pleasant suburb of Manchester, six Orphan Homes—not Orphan *Houses*, by any means, but *Homes*. They are homes with mothers, and little toddling babies to keep the hearts of the older ones warm, and sometimes to be a little bit spoilt by them. A prettier sight than these families, whom God has gathered together, can scarcely be seen. One of the prettiest parts of the whole thing is the light on Mr. Shaw's face when he gets among his children. They *are* his children. How he does it we don't know, but as soon as a child comes into the Home he develops a real, natural, fatherly affection for it, and that great tender heart of his opens a little bit wider than ever to give it a special corner of its own.

The respectful, affectionate manner of the Refuge boys to him; the sparkling eyes and loving greetings of the happy children at the Orphan Homes when he "drops in;" the gruff but hearty "Good-night, Meester Shaw," of poor ragged men passed on his errands of mercy to low lodging-houses; the grateful letters of boys once ragged and homeless, and now doing well in the old or new country—all these must be seen and heard in order to appreciate Mr. Shaw and his loved work. The family life of the Orphan Homes is their great feature. "Mr. Shaw is in his element here," said one of the "mothers," pointing to him with the "baby" of the Home, aged two or three, in his arms, and three children round him, eagerly showing little gifts sent to them.

Strangers and friends of the work are alike struck by the simplicity and good common sense of its arrangements, and the spirit of love that characterises the whole. The boys and girls are treated as individuals, and many a rough one is truly "loved into shape." Mr. Shaw's heart is full of love to his boys and girls; and his helpers seem to share his spirit in a remarkable degree.

Then there is a "Boys' Rest and Coffee Room" in Angel Meadow, a misnamed corner of the city, "where Satan's seat is." The very house used for the Rest was formerly a vicious drinking den. The devil must have grieved when "The Hole in the Wall" was turned against him. The Refuge is connected with the training-ship *Indefatigable*, which receives many a boy unfitted for steady work on shore, but with the making of a first-class British tar in him. There are the Industrial Brigades, for boys with homes, but poor ones, who cannot come into the Refuge, but need a helping hand to keep them from sinking permanently into street life.

There is a Seaside Home for pale and weary city children at Lytham, and a Boys' Summer Camp, pitched last season at Llandudno, both of which put some colour into many white faces, and some thought of God's love into many untaught hearts. There is also the Open-all-night Shelter for lost or deserted little ones, and the Society for the Prevention of Cruelty to Children. Lastly, there is the Emigration Home at Rosen Hallas, Cheetham Hill, where little boys and girls are trained for a short time before being removed to new homes in Canada. All of these owe their origin in a great measure to the subject of our sketch.

No notice of Mr. Shaw would be complete without a reference to his life-partner, who is heart and soul with him in his work, and a splendid helpmate in every way. Mr. Gilbert R. Kirlew, his partner in business as well as in Christian effort, enters most heartily into the Refuge and other work, and has a wonderfully good influence over the boys.

The annual Conference for Christian Workers, which has now for some years been a source of pleasure and profit to many of God's children, arose out of a small gathering which used to be held yearly in Mr. Shaw's drawing-room. Dr. Barnardo, the late Mr. T. B. Smithies, and other well-known Christian friends, attended these meetings, which are now as cheering to many hearts as they were formerly to a few.

These various undertakings mean a great deal of work on the part of Mr. Shaw and those who help him, but it is truly a labour of love, for it is emphatically Christian, not merely philanthropic work. "For Christ's sake" is the key-note of the whole, and the object is not only to save the children from misery, but to win them for the Master. Thank God for the many cases in which that object has been attained.

◆

NOVELS AND NOVEL-READING.

Much has been written about wasted time in connection with novel-reading. It is true that from that point of view alone a confirmed habit of novel-reading is most injurious; but there are other effects, perhaps less immediate and less direct, but certainly more serious. These are often set aside, if not entirely overlooked.

Take, for instance, the point of the false morality of much of the fiction that is poured forth in such large numbers at the present time. Novels are spoken of as "pure" and "fit for girls' reading," which yet are full of inaccurate representations of life, and of sympathy with blamable emotions and conduct. Most of these books, it is to be feared, are written by people whose knowledge of the human heart is of necessity limited, and they write with the certainty that their work will appeal to immature judgments. It is because of this that they are so dangerous. Persons experienced in real life would question the false notions of honour and self-sacrifice presented, and would recognise the artificial goodness, where the young and unformed mind of the average youthful reader readily accepts the meretricious and unsound.

Many of these fictitious and unhealthy works are strangely designated "religious novels." Setting aside altogether those which are written admittedly in order to support certain theories of advanced or retrograde thought upon spiritual things, the average "religious novel" is frequently as false in its statements of religious truth as the ordinary work of fiction is with regard to morals. One could understand the modern novelist being somewhat behind-hand in theology, but the Gospel of Jesus Christ is so simple that it need not be mis-understood or mis-stated. Yet, as far as I have been able to discover, in only few recent works of fiction professing to be of the "religious school" is there anything like an undiluted statement of the truth. B.

THE CRIPPLED POOR.—During the last two years the Charity Organisation Society have formed a special department for the supply of surgical appliances, such as artificial limbs, spinal jackets and supports, and boots with irons, which are in a great many cases quite beyond the reach of the poor patients for whom they are ordered by medical men at hospitals. The department is found so useful that the work is rapidly increasing, and its value is greatly appreciated by the poor, as well as by the hospitals. During the past year alone no fewer than 1100 instruments have been supplied, either as a free gift, or, where this can be done, by an arrangement by which patients pay a certain proportion according to their means. The central office supplies the district committees with every appliance for half its actual cost, and appeal is now made to those who feel a practical sympathy with affliction, for means to carry on this work.

The PAPACY and CHRISTIAN UNION.

SIR,—An American friend, writing to me from Paris, sends copy of a letter from Cardinal Gibbons, of Baltimore, that lately appeared in the New York *Independent*. "America," says my correspondent, "is the future battle-ground of Romanism and Christianity, and our people are alarmingly apathetic and tolerant." The Cardinal writes :—

> I have received a letter from the editor of *The Independent*, asking my views, "as a Catholic," upon the movement now going on in the Anglican Church, having for its object the "Reunion of Christendom." I have leisure at present to pen but a brief reply. Allow me to say, that I cannot conceive any practical plan for the ecclesiastical union of all who bear the Christian name which does not recognise—
>
> (1) Some authority, living and acting, that can definitely say what is or is not Divine revealed truth, since upon Christ's revelation his Church must be grounded.
>
> (2) The obligation, strict and essential, of receiving in its entirety Christian revelation, since Christ's work in giving a revelation would be, to say the least, useless, if each individual were left free to accept or reject that revelation, or any part of it, as his whim might dictate.
>
> (3) That since Christ left a revelation He must have left some authorised interpreter of it; otherwise it would be but a puzzle given to unaided ignorance, something which the "unlearned and unstable" might "wrest to their own destruction."
>
> (4) That since the mission of Christ's Church is to "teach all nations," "to observe all things whatsoever He has commanded," there must be some teacher teaching in Christ's name, and "as one having authority," to guide his people unerringly in the way of truth.
>
> In the Roman Catholic Church of the sixteenth century, when Luther went out from her, these great requisites of Christian Unity were found, and they are found as well in the Roman Catholic Church of to-day; elsewhere I fail to find them.
>
> In separation from the See of St. Peter, the centre of Catholic unity, I can see only discord. In all this broad land there is no one who longs for truly Christian union more than I do, no one who would labour more earnestly to bring about so happy a result. May the Father of mercies grant that those "other sheep," for whose sake his Divine Son died, that are not yet of his fold, may speedily come home to it, that henceforth there may be "one fold and one Shepherd."

The Cardinal professes to be an ardent friend of Christian union; nay, he tells us there is no one on the whole American Continent who more earnestly longs for, or would labour more for the union of the Church, than himself. It is a grand aim, and we most sincerely sympathise with him in it. What is the Cardinal prepared to do for the accomplishment of this supreme and most desirable object? Is he willing that a world-convocation of Christians, or delegates from Christian Churches, should meet, and openly and freely confer touching a matter in which all of them have an equal concern? Is he willing that Christians, taking the Bible for their rule, and the Holy Spirit for their Guide, should frame a basis of union, and a form of Church government?

This would seem but reasonable; nay, it seems the only practical way of attaining the end. It is the way in which all other unions are accomplished. Does Cardinal Gibbons propose that this desired Union shall be gone about in this fair and rational way? Will his Church meet the other churches of Christendom on an equal level, and reason the matter, the Word of God being judge? The Cardinal will do no such thing. How, then, does he expect ever to be able to effect the re-union of Christendom? It cannot be accomplished, he tells us, but on the following conditions :—

(1) *Absolute submission to the Pope.* The Cardinal says that he cannot conceive of a union, unless one in which all Christians "recognise a living and acting authority." That "living and acting authority" was, he gives us to understand, Leo. X. in Luther's day, and is Leo XIII. in ours.

(2) *The renunciation of the Bible.* That "living and acting authority," says the Cardinal, "can definitely say what is and is not Divine revealed truth." This "living and acting authority" has already said that "Divine revealed truth" is contained in the Creed of Pope Pius IV., as more fully set forth in the Canons of the Council of Trent. These two documents are to be the Creed of re-united Christendom. This puts the Bible out of court, and installs in its place the Canons of the Council of Trent, or whatever dogma the "living and acting authority," now decreed to be infallible, may be pleased to add to the Tridentine Canons, as the rule of faith for all Christians.

(3) The third condition is *the surrender of conscience and private judgment.* For, says Cardinal Gibbons, "since Christ left a revelation, He must have left some authorised interpreter of it, otherwise it would be but a puzzle." That implies that God could not or has not given a revelation which plain men can understand, and therefore the "Church," that is, the Pope, must come in and explain it. The Church of Rome teaches that laymen cannot discover the sense of Scripture, or interpret a single verse of it, and are bound to receive whatever sense or intepretation the "Church" puts upon it. This crushes the conscience of the reader of the Bible into the dust.

(4) *The whole teaching of Rome is to be believed under peril of anathema.* "The obligation" to receive "in its entirety the Christian" (Roman) "revelation" is, says the Cardinal, "strict and essential," and no one is to be "left free" to follow his "whim."

These are the conditions, Cardinal Gibbons tells the American people, on which alone the re-union of Christendom is possible. Cardinal Gibbons does not deceive the American people; let them not deceive themselves. This is not the union of Christendom, but its surrender to Rome. Is America prepared for that, with all its inevitable consequences? Unless she is, it will be well for her to exchange her "apathetic tolerance" for bold and determined protest.

Edinburgh. J. A. WYLIE.

A YEAR'S EVANGELISM.

I SEND a few notes of what has been done here, in the evangelistic and temperance world, by special missioners during the past year. It is about twelve months since Mr. Richard T. Booth came to Brisbane and roused the city from border to border with the Blue Ribbon movement. During the three weeks' mission over 5000 signed the pledge and took the "Blue." Many who were previously known in the city and at the police-court as chronic inebriates are now sober men, and some of them engaged in preaching the truth as it is in Jesus, and working in temperance societies.

Mr. Booth was hardly gone before we were favoured by a visit from one of the grand women of the Women's Christian Temperance Union of America, Mrs. Mary Clement Leavitt. Her work did not cause such a furore, but has left solid results. Whilst here she established a branch of the W.C.T.U. of America, which has now sub-branches working successfully in this colony at Ipswich, Mayborough, Rockhampton, and Townsville. These work hard for the suppression of the liquor traffic, and have in more than one instance materially assisted in carrying the vote of the electors to limit the number of public-houses in certain localities, as provided for in the Local Option clauses of the Licensed Victuallers' License Amendment Act of Queensland. At our last Exhibition, at which over 30,000 persons were present on the opening day, they hired a piece of ground, and erected a temperance booth in the show-yard for the sale of refreshments. The ladies themselves did all the work, and formed a counter-attraction to the public-house stalls. Although the attendance was much larger than on any previous year, the number of drunken persons at the show was much less than before. The first annual Convention of the W.C.T.U. of America's branches in Queensland has just closed in Brisbane, at which delegates from the various towns were present, and their first annual report was considered most satisfactory.

Several missions have also been conducted here during the year, with much success, by Rev. J. and Mrs. Mountain, in connection with the Congregationalists. At every place they visited numbers were added to the membership roll of the Church. The same may be said of Mr. and Mrs. Kelly, who were here under the auspices of the Baptist Association.

In April came Mr. Harry Alfred Long, of Glasgow-green debating celebrity. He preached with much acceptance at many of the churches, and several times in the Theatre Royal on Sunday afternoons and evenings. At this time a Freethought lecturer—Dr. J. L. York—was here. Mr. Long and he entered on a six nights' debate, which ended in both sides claiming a decided victory, and the minds of many young Christians much disturbed. God was gracious, however. The debates were scarcely concluded when two Church of England missioners—Messrs. Mason and Boddington—came here for a week's mission, on their way back to England. They did a great amount of good, but rather shocked many of the old school by what were considered innovations in the Church.

Before they went, God sent along a fine young worker, loved and respected throughout the Colonies, in the person of Dr. H. Grattan Guinness, of London. [We gave a detailed account of this visit several weeks since.] Dr. Guinness' mission to Brisbane (proceeds the writer) came at a most opportune time, and was blessed by God in a very marked manner. The friends of his father here can but feel most deeply thankful that the son is treading in his footsteps.

Our latest visitor—Mr. William Noble, of Hoxton Hall Gospel Temperance fame—has but recently gone. He came a stranger to most of us, but, like Dr. Guinness, he has gone leaving hundreds to think of him as a friend from whom they are separated for a time. Both of these missions were free from excitement, but have left results that we believe will be of permanent benefit.

On Sunday, August 22, his mission commenced at the Theatre Royal. During the next week large meetings were held in the Exhibition. Great crowds assembled nightly, and numbers signed the pledge of total abstinence from intoxicating drinks. After a visit to Ipswich he returned to Brisbane, and continued his mission in the Academy of Music. Mr. Noble gave a farewell address at the Theatre Royal, which was densely packed. His departure, like Dr. Guinness', was witnessed by a great crowd of the workers and choir who had assisted during the mission.

Having spoken of the theatre several times, it may interest some of your readers to hear a little of this service. Some nine years ago, under the auspices of the Evangelical Alliance of Great Britain, we had a mission conducted here by Dr. A. N. Somerville, of Glasgow, and his son, Mr. W. F. Somerville. They established several united evangelistic choirs in the colonies, and, among them, one in Brisbane. This choir has been under the leadership of Mr. Richard Phil Adams, the business manager of *The Queensland Evangelical Standard*, assisted by his wife. This choir some six years since, with a committee of ministers of religion, started Sunday night evangelistic services in the Theatre Royal. For the past four years these have been under the management of Mr. Adams and the city missionary, Rev. James Steward, who carry them on with much success.

Brisbane, Queensland. BRISBANITE.

UNITY AND PROSPERITY.

WE are longing for a gracious revival, for increase, for prosperity. This will come when we are in amity (Psa. cxxxiii.). When we are all one in faith and love, believing as God's saints should, and loving as God's saints should, then will come abundance of peace and true prosperity. We should own but one Head—our Lord Jesus Christ—and allow nothing to shut out our love from any member of the body of Christ; and we should heartily pray for each and for all the children of God, as we pray for ourselves.

The desire for uniformity is carnal. There is no uniformity in the visible heaven, nor in any of God's works on the earth, and yet there is beautiful harmony and unity in all. The variety in the flowers and shrubs and landscapes is pleasant to the eye, and the diversity of fruit and provision is most agreeable and profitable for food. Let us all ardently cherish faith and love, and resist the human cry for uniformity, which only tends to mar unity and prosperity.

G. K.

PRAYER more than CONFERENCE OUR PRESENT DUTY.

By Rev. H. M. WILLIAMSON, Belfast.

I sought to show, in a recent letter, that we do not need a Conference as to what we shall preach. That is clearly, and for all time, settled in the sure Word. We preach Christ—"Christ the power of God and the wisdom of God to every one that believeth." We need to come together for an object of far more pressing importance.

Perhaps there never was a period in the history of the Christian Church of greater activity and of more varied agency. But what are the results? Thanks be unto God, multitudes, redeemed by the blood of the Lamb, are living holy and useful lives. But while this is so, how overwhelming the view which presents itself to the spiritual eye! Immorality and crime, infidelity and ungodliness, oppression and squalid poverty rampant in our cities, while the heathen nations, save in some narrow fringes and small portions, are left to live and die in spiritual darkness.

In view of all this, it is surely becoming to ask ourselves, What is the true normal state of the Church of God as regards spiritual life and fruitfulness? Is it as we see it now, or as we have it on record at Pentecost? Unquestionably as at Pentecost. Full of faith and of the Holy Ghost—the Gospel preached with the Holy Ghost sent down from heaven—the apostles and disciples so spake that a great multitude both of Jews and Greeks believed.

Look at the contrast now. Enter almost any of the most evangelical churches; listen to the most earnest preachers. They do not need a Conference as to what they shall preach. The truths which lie at the very heart of Christianity are stated clearly, ably, and earnestly. The hearers are arrested, pleased—nay, edified. But what are the spiritual results? Have conversions been expected or experienced on each occasion? Have believers gone forth from the service with a burning desire and a fresh resolve to live and work for the Master? If not, why not? Shall we say that this is the normal state of the Church? Are there not multitudes of churches where a conversion to God is rarely heard of, and where, though the pastor may be a converted, earnest man, and not a few of the people also spiritual, yet they meet and separate weekly without any prayerful expectation of conversions at the time and in the service?

Conversions do occur, no doubt, wherever the word of God is faithfully preached. Many faithful pastors labour and pray earnestly for conversions, and are burdened because these are so few. Here and there also is found one and another under whose ministry the word is continually fruitful. But I think the most earnest and spiritual labourers would be the first to admit that spiritual impotence and barrenness greatly abound. One may well ask, At the present rate of progress, when shall the masses be brought to submit to Christ? All pastors need the outpouring of the Holy Ghost, to revive the faith, zeal, love, and wholeheartedness of Pentecost. Until it is so, we can expect no advance. We need an efflux of the Holy Ghost from our risen Head, to make us as different from our present state as the apostles were made from what they had been before the ascension of Christ.

Then, as to evangelists, the Church of God, from the first, owes much to their labours, under the Spirit. Churches have been revived, the cause of God extended; great awakenings and additions to the churches have taken place through their labours. But for such evangelists as Whitfield and Wesley, religion and vital godliness would have perished from the land. While this is to be acknowledged with thankfulness, we must never forget that no men or measures, that no organisation or means, can give life or preserve it. If pastors need a constant streaming of life and power from Christ to fit them for their work, evangelists still more so. Spiritual formality and death may settle down upon evangelistic meetings as readily, and perhaps more so than upon the ordinary services of the pastor. One has, at times, with great pain, been a witness of this, as he has listened to the awful verities of our holy faith flippantly stated, the way of salvation set forth with chilling formality, and the offer of Christ in the Gospel made with heartless familiarity; or, it may be, violent efforts made to arouse the emotional nature of the hearers, through appeals to their feelings—bodily exercise, alas! being substituted for lost spiritual power.

And what shall be said of "after-meetings"? Are they not often managed, unconsciously, to manufacture converts, rather than to reap the fruit of the operations of the Spirit? The absence of the power of the Holy Ghost is more easily detected in an evangelistic meeting than in any other. There are no servants of God in greater danger of formality, of mistaking the flesh for the spirit, than evangelists. There are no labourers in the harvest-field whose sickle is so soon blunted, and needs so continually to be sharpened. It would be painful, perhaps invidious, to mention names, but everyone who has been intimately acquainted with the work of revival for the last thirty years could name many true servants of Christ, for a period greatly used in the conversion of sinners, who, while it may be they themselves continued in fellowship with God, ceased to have the power and the privilege of being used in any marked manner as soul-winners. The Church of God, in its members, and as regards its pastors and evangelists, is not in its true normal Pentecostal state.

As to religious Conferences, a special feature of these later years, what shall we say? Beginning with Mildmay and Huntly, which were among the first, they have spread over the kingdom and extended to other lands. As having had some little part in them from the beginning, I think I may say they have done a vast amount of good, and greatly helped the cause of vital godliness, by gaining the attention of multitudes to religious matters who might not otherwise have been reached, and also in elevating the standard of piety in many Christians. I shall also add that, rightly managed, they may still be of much service in many places. But I am persuaded they have well nigh served their purpose, and that something else is urgently needed to effect that which they are not fitted to accomplish.

Let us frankly look at them in relation to the progress of the Gospel, and our present great need. Will these Conferences, by the blessing of God, bring back the Church to its normal state of being full of faith and of the Holy Ghost? Christians meet often in great numbers. Well-known speakers are accustomed to address them on some aspect of Christian life or duty, ably, eloquently, and spiritually. There is a glow of spiritual warmth, and oftentimes a refreshing sense of God's gracious presence. There are also opportunities of delightful and stimulating intercourse with fellow-labourers in different parts of the vineyard. It is to many what one might call a spiritual holiday—what our American cousins would call "a good time." There is, it should be gladly admitted, much good imparted and received. When many Christians come together, and the word is spoken and prayer offered, spiritual effects usually follow.

But, granting all this, what are the results in relation to the masses of the home heathen, and the evangelisation of the world? If we follow the vast majority back to their homes, I fear it would be found that, while one here and another there have been urged forward to a fuller consecration and to a more hearty readiness to say, "Here am I, send me," the vast majority settle down after a time in the usual routine of duties. The waters pumped up have run down again, and trickle slowly in the old channel. The heat generated by contact with others has gradually passed off, and has been succeeded by spiritual coldness.

Whatever views Christians may take of these Conferences, it must be admitted by all they have not to any appreciable extent brought the Church back to its true state of life and power. They have not made a powerful inroad upon the heathenism of the world at home and abroad. We are more and more brought face to face with the sneering infidelity of godless intellectual culture, with the Pharisaism of priestly assumption, with the rampant wickedness of the masses, and the teeming darkness of heathendom. What shall we do? The regular services of the house of God, evangelistic meetings, and conferences are powerless. The disciples before the father of the demoniac, and in the presence of the scoffing Scribes and jeering rabble, need not hold a conference! They have failed to cast out the devil. They have dishonoured their Master. Their sin is ours; their need is ours; their only source of help is ours, the descent of the Divine Master from the mount.

We need a flood of the Holy Ghost. Nothing else, nothing less, nothing more. The one Church of God, in all its branches, needs to be brought back to the "upper room"—to such waiting before God, and to a blessing like, nay, greater than that of Pentecost. Speaking after the manner of men, the little Church then was in a state a thousand-fold more desperate than we are now. But they knew it and felt it. So "these all continued with one accord in prayer and supplication." This is the Church's need now, her hope, her privilege, her duty. This is within our power—united, continued, preserving, prevailing prayer. The pierced hand is upon the flood-gates of heaven. All power in heaven and earth is given unto Him. With Him is the residue of the Spirit. We need a conference not with one another, but with Him, touching this thing.

The Church in her coldness and unbelief has greatly fallen away from the desire to pray and from faith in prayer. She has somewhat of faith in preaching, that is, in man and in truth; but little faith in prayer, that is, in God. Does any intelligent Christian doubt the truth of the statement, or consider it exaggerated? Let him enter any prayer-meeting, so called, and, with rare exceptions, what will he find? Little prayer and much speaking or preaching; little calling on God, but much exhortation. He will usually find a company met not to take hold upon God, but to listen to some instruction from man.

The columns of The Christian, at the opening of each year, bear striking testimony to this sad truth which I am venturing to state. We have a call to united prayer throughout the world. In obedience to this call meetings assemble in various parts of the land. But what is the usual record, your columns being witness? Not accounts of whole companies really met to pray, lying prostrate in heart before God, as Joshua in the Tabernacle; not accounts of gracious weepings before God, as they confess their sins and the sins of their fathers; not accounts of the places being shaken where they are assembled, and multitudes filled with the Holy Ghost—but accounts of so many addresses, admirable many of them, I gladly admit, and fitted to be useful, but not the God-appointed means to bring back power to the Church, or the Church to its proper state of life and power.

The Christian has been greatly honoured of God in its efforts to deepen the spiritual life in the hearts of many, and to extend the kingdom of Christ among the nations. A greater work remains for it still, I believe, if it should please God to use it for this purpose—to call, as with a voice from heaven, Christians, in all the branches of the Church of Christ, who are sighing for the desolation of Zion, who are zealous for the glory of Christ, and who believe in prayer: to call them, I say, to come together for this one great specific purpose—to pray—to wait upon God, to continue in supplication, till the windows of heaven shall be opened and the God of promise shall pour floods upon the dry ground.

We need Pentecost—we need a plenteous rain, in comparison with which the former Pentecost was but the first droppings. We need it, but do we desire it? If so, we must use the God-appointed means. Let us then agree to meet really for prayer. Let us continue in prayer. Let us turn our conferences into prayer-meetings. Let us agree to make 1887 a year of prayer, and God, even our own God, shall bless us, and all the ends of the earth shall fear Him.

SPITALFIELDS GOSPEL MISSION.

This good work, so long associated with the name of Mr. W. J. Lewis, is still being carried on with encouraging success. Now the winter is approaching, we find, as usual, hundreds of dock labourers and unemployed men sauntering up and down our streets, looking the very picture of misery and want. We have opened our Saturday night free refreshment meeting, where we give each a mug of hot coffee and bread and butter. Hundreds of half-starved men flock in, glad of shelter, warmth, and a friendly greeting. Our band of workers are ready to sing pieces out of *The Christian Choir* and *Songs and Solos*. Short addresses follow, full of love and sympathy, telling of Jesus the mighty to save. The men are orderly, quiet, and thoughtful. We hope to continue these gatherings as means are supplied.

The open-air meetings will be continued through the winter season; these are most encouraging. Great crowds, mostly from the neighbouring lodging-houses, surround us. Gospel meetings for children are conducted every Sunday, and are well attended. I shall be glad to forward our last report to any friend interested.

James Sharpless,
Superintendent.
14, *Sidney-square, E.*

MATCH-FACTORY GIRLS.—An effort amongst the factory-girls of Bow Common was lately commenced with a free tea, at the North-east London Mission Hall in Devons-road. When we say that one firm alone at Bow employs a thousand girls and young women, it will be easy to realise the need for an evening shelter to take them off the streets. They received the particulars of the facilities the Institute would afford them with the heartiest demonstrations. Mr. Chorley would be thankful for help to repeat these free teas once a week during the colder months. His address is 2, Marquess-grove, Canonbury, N.

For the Young.

LITTLE LUCY.

Only two years old! Yet already little Lucy was a power and an influence in her home. Her sweet sunny face, lighted by two earnest dark eyes; the clustering curls of her golden hair, and the pattering of her little nimble feet, brought pleasure and brightness into each room of that large old house.

Lucy's parents occupied only a portion of the house. There was a lodger upstairs, an old man, left solitary and childless; yet not alone, for the best of Friends was with him. The hours, which might otherwise have hung heavily on his hands, were sweet and sacred with thoughts of his ever-present Saviour, and of the bright home into which he soon hoped to enter. In his room the little maid was ever a welcome guest. With awestruck face and parted lips, she would listen breathlessly while her old friend sat at the harmonium, which was to him at once a companion and a relic of happier times, and played one after another of the old familiar hymns which spoke of Jesus and his love. Young as she was, little Lucy was not long in making these hymns her own; and to hear her baby voice trilling the much-loved tunes, and her infant lips repeating the sacred words with true and unmistakable reverence, brought tears of joy into the eyes of the old man.

There was yet another lodger in that house, but into her room Lucy went but seldom. Though old Mrs. Brooke was kind to the child, and often gave her sweetmeats or a little cake, yet Lucy had heard her mother say, with many a sigh, that it was sad indeed to see one so advanced in years as their top-floor lodger so resolute in closing her ears and her heart to the Gospel message. It was years since Mrs. Brooke had entered a place of worship. To her, as to God's people of old time, had come the offer of life or death, and she had made her choice. She had turned aside from the Father's house, with its abundance of love and blessing, and wandered into the far-off land, seeking her portion among the unsatisfying things of this world, until the very name of Jesus, and the Gospel message of salvation, had become to her as an old-forgotten tale.

"But God, who is rich in mercy, for his great love wherewith He loved us," was not content to leave this poor sin-stained soul to wander in the wilderness apart from Him; and in the means whereby He drew her to Himself we see a promise of that glorious time when "a little child shall lead them." Yes, to little Lucy, not yet three years old, was given the grandest of all earthly honours, that of winning a soul for Christ.

"Stupid old man," muttered Mrs. Brooke to herself, one afternoon, as she heard the faint distant tones of the harmonium, "I am weary to death of that everlasting droning. I wish—" here she stopped, for another sound struck on her ear, and apparently the effect was more pleasing, for, after a minute's pause, the old woman opened her door, and crossing the landing, leant over the banisters to listen. It was only little Lucy, standing, as she often stood, on the mat at the foot of the stairs, and warbling forth the tune which she had heard and knew so well. But it was not the tune only that Lucy sang. With distinct and pathetic earnestness sounded forth the words—

I will believe, I do believe,
That Jesus died for me.

A moment more, and Mrs. Brooke had returned to her room, and quietly closed the door.

"I wonder what is come to Mrs. Brooke," said Mrs. Phillips, Lucy's mother, on the evening of the following day. "I have not seen or heard anything of her since yesterday morning; I hope she is not ill." The idea once suggested to her mind, Mrs. Phillips hastily went upstairs to her lodger's room, and knocked at the door. "Come in," said a quiet voice, and Mrs. Phillips entered. How astonished was she at the first sight of her usually hard and irritable friend. A soft gentle look had crept over her features, and it would have been hard to decide whether some crushing sorrow, or a joy too deep for expression, had caused so marvellous a change.

At the sight of Mrs. Phillips, however, the tears which filled her eyes flowed thick and fast over her aged face, and her friend, considerably startled, exclaimed, "Why, Mrs. Brooke, what is it? Have you had bad news?"

"No, Mrs. Phillips, no," was the faltering reply; "but, oh, that dear child of yours! She has taught me what I never knew before. As I listened to her yesterday, and heard her singing those simple words of faith in Jesus' death, it came to my old sinful heart as a message straight from Him, and I came back to my room to praise and glorify Him that for me, also, has Jesus died."

A. W.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Nov. 28, 2 Thess. i. 1—12; Nov. 29, 2 Thess. ii. 1—17; Nov. 30, 2 Thess. iii. 1—18; Dec. 1, Judges i. 1—15; Dec. 2, Judges ii. 1—13; Dec. 3, Judges ii. 14—23; Dec. 4, Judges iv. 1—13.

ORPHANS AT KILBURN.

We have received great blessing during the past year upon our labours. The children are all in excellent health; a number of them have had the benefit of a change in our new Seaside Home at Margate. Those in the Homes are well-behaved, and many of them are, by God's grace, seeking to know more of Him, and to lead holy and useful lives.

Others who have left us are giving satisfaction to their employers. I am constantly receiving letters from friends who have my old scholars in their service, stating that they are a blessing and comfort in the house. The few who have been placed out in business are also doing well. Most of the orphans come into the Home looking miserably pale and thin. It is quite wonderful to see the change in their looks after a few weeks' care and regular living.

With all these encouragements, I think it would be a sad pity to give up any branch of the work. With regret I have to state that there has been insufficient to meet the daily expenses for several months past, and my 120 orphans are especially needing a set of new winter cloaks. It is now seven years since the houses in Cambridge-road were purchased, subject to a mortgage. I have found it very difficult to keep all the interest paid up, and it costs much more in the end. I have already paid nearly £400 for interest alone. What I need for the mortgages, and the £200 lent by a lady for the same purpose (namely, for the purchase of the houses), is the sum of £1345. Will not some of the Lord's stewards deliver me from this burden, for Christ's sake?

(Miss) M. A. Cole.

Mount Hermon Girls' Orphan Homes,
Cambridge-road, Kilburn, N.W.

DESTITUTE CHILDREN'S DINNER SOCIETY.—Sir,—Will you spare us a corner to make known to our friends and the public that the balance at our bankers is now exhausted, and that £100 a week is required to keep open our fifty-four dining-rooms, where we are feeding 12,000 children every week. Help will be gratefully received for this good object.—Your obedient servants,

Arthur F. Kinnaird, 1, Pall Mall East, S.W.
Wm. Fuller, Stoughton Grange, Guildford.

"ART THOU IN HEALTH, MY BROTHER?"—These words Dr. Thain Davidson took for the text of his last monthly sermon to young men. He showed how much true religion has to do with the bettering of a man's present condition. Someone had said that non-Christian speakers teach a better condition of life in this world, and that Christians preach a future life, making practical men prefer the former. But he affirmed that Christianity had done more for the physical and social elevation of man than all other schemes and systems put together.

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

IV.—THE ANGEL-LADDER.—PART I.

GEN. XXVIII.

WHEN Esau found that Jacob had stolen his blessing, he hated him, and vowed to kill him. This was nothing less than might have been expected from his headstrong and impetuous nature. These threats came to Rebekah's ears, and filled her with fear, lest she should be deprived of them both in one day—Jacob, the jewel of her eye, by the hand of his brother; and Esau, by being compelled, like a second Cain, to become an out-law for his brother's murder.

But there was one source of relief which presented itself to her mother's love and woman's wit. She understood Esau's temperament perfectly. She knew that a passionate, hasty man is less to be feared than the man who gives no sign of the tumult raging within. Rage like Esau's would soon expend itself in words and threats, and burn itself out, like a quick and furious fire, for want of fuel. If only Jacob absented himself for a short time, all would be forgotten. So Rebekah made up her mind that he should go, for a time, across the desert to Haran, to abide with her brother Laban, from whom she had been parted since that memorable day when, with many a girlish dream floating before her dark eyes, she had started with Abraham's servant for her new home. She did not tell her husband all her reasons—it would have done more harm than good; but she adduced very good and obvious ones, in the necessity of preserving from defilement the holy seed, and of procuring for Jacob a suitable wife.

Isaac fell in with the proposal, and "called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, and take thee a wife of the daughters of Laban, thy mother's brother. And God Almighty bless thee." And Jacob, not without many a tear, went out from Beersheba, and went towards Haran. And it was on his way that this revelation of the Angel-Ladder was made to him.

I. THE CIRCUMSTANCES IN WHICH THIS REVELATION WAS MADE TO HIM.—*He was lonely.* He was not what we should call a young man; he had reached mature years; but it is almost certain that this was the first time of his leaving the shelter of his home. Led afar from home in pursuit of the fleet deer, his hunter brother may often have passed the night amid the wilds, comfortable and content. But Jacob had no taste for such experiences. For him solitude had no charms; he loved to hear the sounds of human voices and the stir of the camp. In the early morning light there may have been an exhilarating sense of independence, freshness, and novelty; but as night drew its curtains over the world, and the stars glimmered out of the depths, and the solemn boulders lay so still on the moorland around him, with no tent for shelter, no fire for warmth, no pillow for rest, there stole over his mind a sense of loneliness and melancholy. This was God's chosen time, when He drew near to his spirit, and said, "Fear not, I am with thee: be not dismayed, I am thy God." And so it has been often. We must be withdrawn from the rush and hum of the busy market-place, if we would see the calm angel faces carved in stone, or hear the thrilling notes of the chorister boys. Recall, for a moment, your first night away from home, as a schoolboy, or apprentice, or servant, or student, and answer, if that was not a sacred epoch in your history, when God took up the trailing tendrils of your love, and twined them around Himself, and you realised his presence and clung to Him as never before.

He was also standing on the threshold of independence. It is a solemn moment when a man enters on independence—fairly afloat like a swimmer without corks; adrift like a boat's crew who have seen the waves close over their ship. Childhood sleeps peacefully, because it has no responsibilities; the flower is sheathed in its green case; the nestling is fed and shielded by the untiring care of the parent bird. But this does not last long, and none need wish prematurely to exchange such dependence for the independence that must needs care for itself. The child must go forth at last to earn his own living, to win his spurs, to stand alone, to choose and act for himself. It is a solemn crisis.

But it is at such a moment that the Almighty, as a wayfaring man, offers his company for the untrodden path. Happy is he who accepts the proffered help, and who transfers the feeling of dependence from the earthly to the heavenly Friend. It is almost worth while being cast off by father and mother, if one may be taken up by the Lord. And when one is willing to be taken up by Him, there need be no further anxiety or care; for directly a human spirit hands itself over to its Almighty Lover, that moment He takes it, and assumes all responsibility, and makes Himself answerable for all its needs. There is but one condition, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." As Queen Elizabeth said once to one of her Court, "Sir, if you will look after my business, I will make yours my care." Would that all the children of God knew what it is to hand over moment by moment, as they occur, all worries, anxieties, and cares, to the compassionate Lord, sure that He takes them straight from their hands! We need never feel, then, as if all depended on our tired brain or failing strength, because the Lord Himself would supply all our need, according to his riches in glory. There is, indeed, no real independence for the believer. To be independent of Christ is to be cast forth as a branch to wither. The secret of rest and fruit and power is an abiding union with Him, which time cannot impair, and death cannot dissolve.

He was also in fear. What should hinder Esau, when he heard of his flight, from pursuing him? He was well acquainted with those parts, could use fleet horses and dogs, and so might track him and run him down. Besides, the country was full of robbers and wild beasts. And it was then that God calmed his fears, by showing him that that lone spot was teeming with angel hosts willing and eager to encamp about him with celestial watch and ward. The most lonely spot is as safe for us as the most crowded, since God is there. It is his presence that keeps us safe amid the crowded city, and it is not in the smallest degree withdrawn when, benighted on some desolate moorland, we lay ourselves down to sleep. Into the low dungeon where the true-hearted prophet lies (Lam. iii. 55), into the prison cell where the heroic apostle awaits his doom (Acts xxiii. 11), into the cabin of the creaking, labouring vessel, threatened each moment with destruction (Acts xxvii. 24), there comes this assurance of One who cannot lie: Fear not; so that we may boldly say: The Lord is my helper, and I will not fear what man shall do unto me.

II. THE ELEMENTS OF WHICH THIS REVELATION CONSISTED.—The Spirit of God always conveyed his teachings to his servants in language borrowed from their surroundings. John's records of heaven are full of reminiscences of the Ægean, which sometimes murmured around the cliffs of his prison-isle as a sea of glass bathed in fire, and at other times broke on them in yeasty foam. David's Psalms make constant reference to the wild hill-country of Judæa, in which so many of them were composed; Daniel's visions commemorate the giant forms familiar to him in Babylon; and Amos casts his prophecies in moulds borrowed from a herdsman's life. So was it here.

Bethel was a bleak moorland that lay in the heart of Palestine. There was nothing remarkable about it; it was "a certain place." The hill-sides and upland slopes were strewn with large sheets of bare rock, most of which lay flat upon their faces, like huge fallen gravestones; whilst some few were standing erect, like the cromlechs of our Druid circles.

Fleeing northwards, the wanderer suddenly found himself overtaken by the swift Eastern night, whilst on this desolate and unpeopled waste. There was no help for it but to lie down on the hard ground, taking the stones thereof as a pillow for his head. And thus he slept, and as he slept he dreamed, and in his dream his mind wove together many of his waking thoughts in fantastic medley. The striking appearance of those huge boulders; the memory that Abraham had built one of his earliest altars there, remnants of which may have been still standing; his last look upwards at that wondrous heaven, studded with the brilliant constellations of an Eastern night; all these wove themselves into his dreams. It seemed as if the huge slabs of limestone came near together, and built themselves up into a gigantic staircase, reaching from the spot where he lay to the starry depths above him; and on that staircase angels came and went, peopling by their multitudes that most desolate region, and evidently deeply concerned with the sleeper that lay beneath. Nor was this all; for from the summit the voice of God fell in flakes of music.

There are here three points of interest. (1) *The Ladder.* Jacob may have been oppressed by a sense of his insignificance and sin, and distance from home. And it was very pleasant to know that there was a link between him and God. Earth is not a wandering star; it is bound to heaven, not by the golden chains of which our Laureate sings, not by the iron fetters of necessity, as a slave-ship to its captor, not by the silken ties of gravitation which thread the worlds, but by a ladder, denoting communion, fellowship, passage to and fro.

That ladder is Jesus Christ Himself (John i. 31). He took upon Himself our nature, built up from the dust, and in that nature passed upwards from the brow of Olivet, beyond principalities and powers, thrones and dominions, to the very throne of God; and in doing so He has left a trail of light behind, and become the way by which we may approach the High and Lofty One that inhabiteth eternity, whose name is Holy. There is no other way; "no man cometh unto the Father but by Him." To neglect Him is to drift past the only medium by which a sinner may come into the Light and Love and Life of God. And yet the weakest and most sinful may climb through Jesus from the verge of the pit of hell to the foot of the eternal throne.

> The sons of Ignorance and Night
> May dwell in the Eternal Light,
> Through the Eternal Love.

Milton, in his sublime poem, tells how Sin and Death followed the track of Satan, and paved after him a broad and beaten way over the dark abyss, whose boiling gulf tamely endured a bridge of wondrous length from hell, continued to the utmost orb of this frail world, so that the wicked spirits of his court might easily pass to and fro to tempt us mortals. *That* is imagination: *this* is fact, that there is a Mediator between God and man, the Man Christ Jesus.

Sometimes, when the sky is beclouded, we do not see that across the garden path there sways a ladder of gossamer, linking tree with tree; but when the sun shines it is revealed by its silver sheen. So, as the infidel looks upwards, he can see no bond of union between this atom of star-dust and the metropolis of the universe, until his eyes are opened, and he sees the ladder left by the trail of the departing Saviour. Thank God, we are not cut adrift to the mercy of every current; this dark coal-ship is moored alongside the bright ship of heavenly grace; yes, and there is a plank between them.

(2) *The Angels.* The angels ascended: there is the ascent of our prayers. The angels descended: there is the descent of God's answers. We are reminded of the afferent and efferent nerves of the body, up which flash the sharp stings of pain from the extremities to the head, and down which come the directions how to act. It would be well to ponder more frequently the ministering care of the angels. They keep pace with every railway train, at whatever speed it travels, which bears some child of God to his appointed destination. They convoy every ship, ploughing its way through the troubled sea, which carries an heir of salvation to the haven where he would be. They encamp with horses and chariots of fire about every city, however beleaguered, in which God's servants are found. They minister to our needs. They prepare for us strengthening meals, when we sink exhausted on the desert sands, and wish to die. They whisper comfort into our troubled hearts. They carry our departing spirits

upwards in the hour of death. "And all for love, and nothing for reward." God gives his angels charge concerning us, to keep us in *all* our ways; they bear us up in their hands. "The angel of the Lord encampeth round them that fear Him, and delivereth them." "They are sent forth to minister to the heirs of salvation."

What comfort Jacob must have got! He seems to have found, to his great surprise, that that lone spot was as thickly populated as *the gate* of some Eastern town, which is the place of concourse and barter. But it was *the gate of heaven;* for it seemed as if the populations of heaven were teeming around him, thronging to and fro, and all engaged in the beneficent work of bringing in the needs of men, and carrying out the blessings of God heaped up, after the overflowing measure with which He is wont to give. We need never yield to feelings of loneliness again, if we remember that, in our most retired hours, we are living in the very heart of a vast throng of angels; and we should hear their songs, and see their forms, if only our senses were not clogged with sin.

(3) *The Voice of God.* God answered his thoughts. He felt lonesome, but God said, "I will be with thee." He feared Esau, but God said, "I will keep thee." He knew not what hardships he might meet with, and God promised to bring him safely back again. He seemed forsaken of friends, but God gave him the assurance, "I will not leave thee." Appearances seemed to contradict the Divine promise, but God said, "I will do that which I have spoken to thee of." These are precious words, but they only belong to those who lie at the foot of that wondrous Cross which unites earth and heaven; if your place is there, you may freely claim all the comfort that they contain.

Is it not remarkable that Jacob did not see these glorious realities until he slept? God was as much brooding in the wilderness before he slept as afterwards, *only he knew it not.* It was only when he slept, that he came to know it. "Gradually slumber stole upon him, and folded him in her arms; gradually the fever cooled, the excitement subsided, the anxiety ceased. He grew tranquil and still; he lost himself—the flurried, heated, uneasy self that he had brought with him from Beersheba; and *while he slept,* the hitherto unperceived Eternal Presence came out softly, largely, above and around him. He saw His glory, and heard His voice; the solitary waste trembled, flushed, and overflowed with God."

There is a lesson for us in this old story of how the Lord waited until his servant slept ere He revealed to him the secret of his presence. Is it not true that we need to sleep sometimes in order to see? May we not be rather too wide-awake—too wakeful to the passing things of earth? And would it not be well if we were more oblivious to these things, that our spiritual vision might behold the things which are unseen and eternal?

When the groups of children are playing in the forest glades, and their voices ring out in laughter, all the life of animals and the song of birds is hushed; but when they have gone their way the squirrel springs up the bark, the birds call to each other, and many a beautiful thing glides into the open from behind the trees. "Enter into thy closet and shut thy door." "My soul, be thou silent unto God."

It is impossible to walk with God unless we have these seasons of quiet vision. Some are for ever dwarfed, and driven to and fro by every wind, because they do not make times of respite from the whirl of occupation, and the fret of daily work and care. We need to escape from ourselves, our cares and gains, our personal individualities, in order that we may be at leisure to receive the revelations of God. And if we are to get this blessed sleep, it must be the gift of God in answer to our childlike trust: "He giveth his beloved sleep."

In our next paper we shall detail the effect which this marvellous vision produced on the awe-struck fugitive; but ere we close, we ask you to think of that mystic ladder which descends from the throne of God to the spot, however lowly, where you may be as you read these lines. It may be a moorland waste, a humble cottage, a ship's cabin, a settler's hut, a bed of pain; but Jesus Christ finds you out, and comes just where you are. The one pole of this ladder is the gold of his Deity; the other is the silver of his Manhood; the staves are the series of events from the cradle of Bethlehem to the right hand of Power, where He sits. That ladder sways beneath a weight of blessing for you. Oh! that you would send away your burdens of sin and care and fear by the hands of the ascending angels of Prayer and Faith, so as to be able to receive into your heart the trooping angels of Peace and Joy and Love and Glory.

MR. WEBB-PEPLOE AT OXFORD.

God has graciously visited this "seat of learning." Rich blessing has been given to Rev. H. W. Webb-Peploe's short mission to the University, held from November 13 to 16. The church of St. Peter-le-Bailey was filled at the service "for men only." Hundreds of undergraduates listened with eager interest, as the preacher set forth, with a full heart, that Abraham's whole-heartedness for God was the only safe and blessed life to lead.

Then came such an after-meeting as certainly has not been seen since Mr. Moody's visit, in 1882. After explaining God's free gift of salvation, Mr. Webb-Peploe asked all who were prepared definitely to accept it then and there, to rise upon their feet. Something like forty or fifty rose in the church. Then, again, when he asked how many were prepared to trust the Lord Jesus as their Keeper from sin's power, some hundreds of men rose at once—quite three-fourths of all who remained. The two evening meetings on Monday and Tuesday were attended by such numbers as have not been seen certainly for years, and the power of the Lord was present to bless.

Our hope now is that a constant stream of blessing is coming down on the work during the rest of term, and that next term, when Mr. Aitken comes to us, Christian life amongst us may receive such an impetus as shall make its influence felt throughout our land. Why should not Oxford, now celebrated for its latitudinarianism—not long since as the cradle of Ritualism—be the spiritual birthplace of hundreds of men who shall both preach and live "Christ and Him crucified"? Will every renewed heart pray that God may more and more let the working of the might of his power be known? I. O. W.

WANDSWORTH.—The third anniversary of the opening of Standen Mission Chapel was recently held. From the report it appeared that all departments of the work were in a flourishing condition, and every service manifested progress. A commanding corner site has been secured, and the committee are purposing to extend this aggressive work by erecting a building to seat 400 persons.

SARSCUBE HALL, GLASGOW. — The tenth year of the work of this Mission has given occasion for much thankfulness. There have been two months of blessed meetings in the tent, and both here and in the hall many, there is good reason to believe, have heard the voice of the Son of God, and gone forth to walk in newness of life. A true missionary spirit has also been kindled amongst the people. Three young men are now working as missionaries in China, and others who have gone forth from this place are labouring as pastors and evangelists in Canada, the United States, and other parts of the world.

THE BIRD'S NEST, DUBLIN, still stands as a monument of God's faithfulness. Says a recent circular:—"As we walk up the road and listen to the pleasant voices in the school-room, or notice gates and doors standing open, it looks more like times of peace than opposition; yet quite recently mobs assembled and violence was threatened. The present Nest has now been a children's home for twenty-nine years, and many of the bedsteads are getting quite worn out; also blankets have to be provided for one dormitory, with fifty beds." Little books, containing cheering experiences of God's unchangeable faithfulness, are sent on application to Miss Davies, 39, Upper Fitzwilliam-street, Dublin.

MR. J. WOOD, OF BRIGHTON.

We have no wish to say an unkind word of Mr. Wood, of Australia and Brighton, but the watchman's responsibility obliges us to exhibit the red light when there is danger. Mr. Wood's letter in our last ought to be sufficient to show that he is not an able or reliable minister of the New Testament. He thus describes the foundation doctrine of the Agapemone teaching:—

"That the Son of Man had come in judgment over forty years ago, and had judged Satan, concealed in the flesh since the Fall, and had cast him out, and had filled the temple or body of the believer with the Spirit of Glory, as promised by Jesus (John xvi. 11, xvii. 21—24), and confirmed by St. Paul (1 Cor. iii. 16, 17, vi. 19, 20; 2 Cor. vi. 16). My experience during the past three years corresponding to the state here promised and described, I accepted it as true."

But further teaching, not essentially more groundless than the above, he "denounced to be heresy and blasphemous." He did not *test by Scripture* the astounding assertion that "the Son of Man had come in judgment *over forty years ago,* and had judged Satan, concealed in the flesh since the Fall," but he accepted it on the basis of his own supposed experience. Even now he does not denounce that which he said he thus received. One so easily misled is, we think, unfitted to be a leader and a teacher in the Church of Christ.

Mr. Wood says that in August he wrote an article exposing the heresy, but has not published it, holding "that promulgation of truth is the most effective way to destroy error." Why, then, did he write the article? But he is surely in error here also; for, when Satan comes as an angel of light, and (as in the Agapemone books, tracts, and letters) leavens the truth with a subtle lie, or conceals a poisonous falsehood beneath an outside covering of truth, those who watch for souls as they that must give account, must warn the unwary, or their blood will God require at the watchman's hand.

We are informed that at the present time one of the recognised leaders of Mr. Wood's teaching is holding weekly meetings in conjunction with the Agapemone sect. The name of this teacher is given under Mr. Wood's own hand in *The Christian Standard* for November. "If it be true," asks our correspondent, "that Mr. Wood gave up connection with the Agapemone people in July, how is it these meetings are being held by one of his leaders in October?"

There is one test which will at once condemn many of the heresies that are now abroad. The Apostle Paul warned the Ephesians that of themselves should men arise teaching "perverse things, *to draw away disciples after them.*" When we find anyone teaching a peculiar doctrine, the tendency of which is to attach men and women to himself, we have good reason for suspecting it. We return cordial thanks to all our correspondents, both Mr. Wood's supporters as well as others.

POST-OFFICE TOTAL ABSTINENCE SOCIETY.—The ninth anniversary of this Society took place last week at the Shaftesbury-hall, Aldersgate-street, E.C. Mr. S. A. Blackwood presided. The secretary, Mr. C. J. Wilkes, read the annual report, which showed that, during the year, thirteen branches had been formed, and that there had been fifteen promises to form branches. The Chairman, Miss Agnes Weston, Rev. A. S. Herring, Mrs. Edmonston, and others addressed the meeting.

MIDLAND COUNTIES Y.W.C.A. CONVENTION.—A very successful All-day Convention for the furtherance of this work was held on November 2. At the morning meeting Mrs. Oatts gave an interesting account of work among the young ladies of Glasgow. At the afternoon meeting, which was attended by a large number, the need of more branches was discussed, and the importance of each secretary making it her aim to educate and lead the workers. Mrs. Menzies and Mrs. Darwin Fox advised the leaders of juvenile branches to get members before they leave the schools. In the evening various interesting addresses were given.

AMERICAN Y.M.C.A. WORK.

THE RAILROAD DEPARTMENT.

This effort had its origin at Cleveland, Ohio, in 1872; it seeks to do a similar work to that done by the Association proper, except that it is limited to the employés of the railway companies. The beneficial effects are seen in the fact that it is now being taken up at sixty points in the United States, and that the railroad corporations during the last year appropriated sixty thousand dollars towards its support.

Mr. E. D. Ingersoll is secretary for this railroad department. He travels over the continent, organising new Associations, interesting railroad men and companies in the work and securing secretaries, frequently from the ranks of Christian railroad men, to carry on the work in local fields. The New York Central and Hudson River Road leads in giving official and financial aid to the work. In New York State twenty branches are now organised, one-half of which are on the above road. Rooms are provided for religious meetings, for educational classes, also for lectures and entertainments. Libraries, and reading, bath, and wash-rooms are supplied. Religious meetings are held, such as Bible-classes and Gospel meetings, for railroad men and their families, in which Christian railroad men seek to lead their associates to Christ. While the Association is not supported by all the railroad men, every railroad man is allowed to use the reading-rooms, but the other privileges are exclusively for those who contribute to the support of the work.

The Secretary in charge visits all the stations of the N.Y.C. & H.R. and West Shore roads on the west side of the city, and seeks to do personal work with the men in the offices and shops, or in the yards. He visits their homes with words of encouragement and comfort, brings them interesting reading matter when they are sick, and in every way possible seeks to influence them for Christ. Assistants, at each of the reading-rooms, act as librarians, welcome the members as they visit the rooms, and attend to the details. The attendance at the rooms, outside of entertainments, averages about sixty-five per day, the rooms being open from 9 a.m. to 10 p.m. If further testimony were needed it could be found in innumerable acts of the companies and their managers giving sanction and support to the Association in all its progressive movements; but the latest and grandest tribute is the offer of Mr. Cornelius Vanderbilt to erect a handsome building near the Grand Central Depôt for the more perfect development of the work. This building will cost 100,000 dollars, and will be ready for use early next year.

PIONEERING IN INDIA.

I and my wife left Colar about a year ago, and have taken up an unoccupied and neglected district in which are many thousands of people who have never heard the name of Christ. Not only this; there is no Christian school here, and no doctor to help the sick and suffering, numbers of whom flock to us for medicines, which we give freely to them. Hundreds are thus brought under the sound of the Word whom we could not otherwise reach. A Christian school will be opened, I trust, as soon as a suitable teacher (Native Christian) can be found.

As yet I and my wife are alone. We trust others will join us soon. We are only just beginning, and all is, humanly speaking, up-hill work. Much has to be done besides evangelising.

W. Alf. Redwood.

Malvalli, Mysore Territory, India.

WILLARD TRACT DEPOSITORY.—At the fourth annual meeting of this establishment in Toronto it was stated that there had been given out for free distribution during the year some 350,000 Bibles, books, tracts, cards, &c. These have been sent to all parts of the American continent, and a goodly number to other parts of the world. The large hall was well filled with friends of the Depository, met to join in praise to God for the blessings of the past year.

INSTRUCTION IN TEMPERANCE.

By Miss FRANCES E. WILLARD.

Nothing so good has ever before happened to the children of America as that they are to be taught about themselves—the greatest empire over which they will be called to rule. The wisdom of beginning with the beginners is the crowning wisdom of the plan, and will increase, beyond all computation, the sum of human happiness. How to be well is no small part of that other problem—how to be good.

Experiment should enter largely into my plans. I would try to develop a health-conscience in my pupils, showing them the sacredness of the temple in which their spirits dwell, and the painless, happy way in which they might live if obedient to God's law, made for their highest good, and written in their members. I would organise them into a health club, and try to arouse a genuine enthusiasm in them for wholesome, cleanly ways of living. In all respects I would diligently try to be an example to the flock in my own daily life, asking nothing of them in respect to dress, diet, exercise, &c., that I did not myself observe. I would request my pupils to tell me of illustrations noted by them in which the laws of health were violated; and I would try to show them the relation of a sound body to a sound mind and a good conscience. The Gospel of purity in word and deed should be discreetly taught, and every effort made to impress the motto, "*Keep* THYSELF pure." In the higher grades I would circulate the White Cross literature, which is singularly exalted in tone and free from hackneyed or technical expressions.

I would teach the unscientific nature of such expressions as he drank *too much*"; "he smoked *too freely*"; "he was a *moderate* drinker"; "he indulged to *excess*"; showing that since alcohol and nicotine are the attractive ingredients in all use of intoxicating liquors and tobacco, any use of these things is harmful because both are poisons, notoriously injurious to the tissues of the body and the temper of the soul.—*Journal of Education.*

MR. WILLIAM NOBLE IN AUSTRALIA.

The Australian papers contain detailed reports of Mr. Noble's labours in different parts of that continent. After a visit to Brisbane, an account of which is given on another page, he proceeded to Sydney on September 13, and remained till September 24, when he went to Melbourne, receiving a public welcome in the Grand Hotel. He held services in the Temperance Hall during the whole of the week ending October 2. Meetings were afterwards held in the suburbs of Melbourne, and in Ballarat and Geelong.

THE PEACE SOCIETY have just issued a useful paper in which the question is put, "Where are the millions gone?" Referring to the tremendous sums spent every year upon the army and navy, they point also to the charges of extravagance lately made, and to the little hope there is of these abuses being remedied. "Any real progress towards pacific retrenchment," it is added, "must come from the people's determination." It is suggested that it would be well to form a network of local Leagues for promoting that administrative reform which, at one period, the late Mr. Samuel Morley and a few others were anxious to bring about, but which neither they nor any other Englishmen have yet been able to secure.

GOSPEL TEMPERANCE WORKERS' UNION.—At a Conference of members held on Saturday week at the Leopold Rooms, Ludgate-circus, it was decided to invite the ministers of London to bring before their members and congregations the question of individual responsibility in respect to the temperance cause, as a part of practical Christianity. It was also agreed to ask the temperance societies of the metropolis to co-operate in holding a Personal Effort Mission in the new year, to culminate in a jubilee demonstration on the ninth anniversary of the introduction of the Blue Ribbon Gospel Temperance Movement by Mr. William Noble to this country. The General Secretary will gladly accept promises of co-operation, and respond to applications for further particulars addressed to him at 134, Hoxton-street, London, N.

MOSAIC.

Our souls, love-dowered by the heart of God,
Do impress take and make, through men and things:
And taking, making thus, we are life's kings
Who sway, unfettered, truth's divining rod.

For all who, heaven-called, have kept the tryst
That love and truth convened 'twixt life and light,
Are Christ's in deed, are fighting God's own fight,
Are eyes to those who, blind, his way have missed.

So every soul that draweth to the Light,
And holdeth forth therefrom a witness true,
Is God's own lamp, whose radiance shall endue
Earth's darkness with the power of perfect sight.

And day by day, unseen, perhaps unknown,
These lives are marching o'er the world's soiled pave,
Are lingering by the mart, the mount, the grave,
Until their impress into each have grown.

Oh, Life-mosaic, fitting, one by one,
The pieces in the pattern He hath planned!
Thy ministry and message so command
Truth's homage, that thy task will soon be done.

And o'er the earth, as floods of radiant day,
Shall float the banner that is Love and God;
And sun-crowned hills, and humble daisy-sod,
Shall breathe the beauty of his perfect way.

M. Butler Gerds.

CHRISTIAN EVIDENCE SOCIETY.

Strong proof of the value of addresses on Christian Evidences was given at a meeting held in the Congregational Church Schoolroom, Robert-street, Grosvenor-square, on a recent evening. During the past summer, what has been called a Christian Evidence Mission has been carried on in Hyde Park, by Mr. Dunn, who, as a voluntary worker, has given thirty-eight lectures out of seventy-seven, delivered between May 14 and September 23. These lectures have been attended by upwards of a thousand people each evening. Much interest is manifested; numbers remain behind for a considerable time discussing the subject.

The object of this meeting, over which Mr. C. F. Dowsett presided, was to present Mr. Dunn with a testimonial, subscribed for by some of those who had heard his lectures. The Christian Evidence Society at the same time presented him with a number of books, in acknowledgment of his services. During the evening several young men testified to the advantage they had received from the addresses of Mr. Dunn and others. Some had been stirred up to an earnest study of the subjects thus brought before them; others, who had been inclining to Secularism, had been restored to Christ; and by one it was said that a Salvation Army captain, to whom he had gone for advice, had remarked, "It is very strange how many who have come to me this summer have confessed that they were led to do so by what they heard at the Christian Evidence Society's lectures in Hyde Park."

Y.M.C.A., BATH.—Mr. Stooke, the secretary writes to say that the Association is sadly in want of larger and more suitable premises. The Christian Evidence lectures by Prebendary Anderson are, he adds, largely attended, but the reading-room has every week to be emptied for this lecture, while the largest spare room will only hold twenty-five persons.

"LETTERS FROM SPAIN."—Very encouraging accounts of evangelistic work in Spain are given in this little paper. The people crowd to the meetings, and the remarks made show their appreciation of the ministry of the Word of God to them. One man, for instance, said, "I could stay and listen for two or three hours more," and another, "This preaching is for the poor." One to whom a copy of the Gospel of St. Matthew had been given in another place, said, in welcoming the missionary, "Reckon us as your friends, who are ready to do anything for you." The children are also being gathered together for teaching on Sundays, and much good work is being done amongst old and young.

TEMPERANCE PROGRESS.

A VERY gratifying tribute to the success of temperance work was furnished last week, by its most ardent opponents, at the fifty-sixth yearly dinner of the Licensed Victuallers' Protection Society. The chairman, Mr. R. Gent-Davis, said:—

> He had deep sympathy with the hardships under which they had suffered during the last few years. There had been a very steady succession of attacks upon their trade, and he much regretted that they, who were recognised by the Government as supplying a great part of the revenue of this country, should be so steadily worried and harrassed by repressive legislation.
>
> With regard to the trade, nobody knew better than their enemies how greatly and how highly they were esteemed as being one of the public institutions characteristic of the English nation. Why was it that an institution which could date back for so many years could not have six months of peace or rest without being threatened by Early Closing Bills, which were the bane of the existence of licensed victuallers in the country? Their opponents were always pounding away at them, and gave them no peace; but they had done this for them, they had drawn them closer together, and had converted them into a great and powerful society.
>
> There were two distinct objects set forth in the rules of the Society. The first was to protect their interests from mischievous interference—from interference that might in some cases leave many—he hoped none in that room—helpless and homeless. Their trade was a difficult but necessary one, and unless they wished to revolutionise the habits of the people, there was no reason why it should be subject to the persecution to which it had unfortunately been. He hoped that those members of the House of Commons to whom they looked for support would earnestly endeavour to protect their interests.
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> A gentleman named Caine—a member of a former Liberal Government—had published a most remarkable book on Local Option, which seemed to him utterly un-English and uncalled for. On the other side, he would refer to the opinion of a sound judge, Lord Bramwell, who said: "Punish the mischievous drunkard, punish the man who sells drink to the drunkard, but go no further, and trust to the good sense and improvement of mankind."
>
> The rights of property should be maintained, and if any scheme affecting them should be presented to the House of Commons, it was their right and their duty to make sure that in any scheme of confiscation the most ample provision for a generous scale of compensation should be included.

The brewers are evidently alive to the inconvenience of becoming "helpless and homeless" when it applies to any of their own number, but they have no feeling for the multitudes who are rendered so by their abominable traffic, nor do they make any "provision for a generous scale of compensation" for their victims, such as they demand for themselves. The teaching of Christ is fortunately of more value than that of Lord Bramwell, and the righteous Judge will not "punish the mischievous drunkard" and acquit those who made the drink which caused his fall, and became wealthy through his ruin. We rejoice that much good has been accomplished in the temperance cause, but more remains to be done. Baron Huddleston, while presiding at Winchester Assizes on the same date as the above meeting, said:—

> It was beyond doubt that three-fourths of the crime of this country was traceable, directly or indirectly, to the abuse of drink, a remark which he said was made 200 years ago in the same circuit by Chief Justice Hale, and it was lamentable to think, that with all the improvements in the ways and comforts of society, and notwithstanding the efforts made by zealous and earnest persons, the same observation applied now.

It would be a pity for this "highly esteemed," "great and powerful" society to exist in vain; and if those who have the truest interests of the people (more than their own) at heart, will bestir themselves, its report next year may not appear so favourable as that upon the improved condition of the drink-stricken portion of the community.

CARRUBBER'S CLOSE MISSION.—A Gospel Temperance demonstration was recently held in connection with this Mission, when Mr. G. A. Barclay, President of the Mission's Gospel Temperance Society, who has been on a six months' tour through Canada and the United States, described some of the remarkable experiences he had met with. In many cities and even outlying places in America, he said, he had not only met former workers with them, but also men and women who, in Edinburgh, had been reclaimed by the operations of the Mission, and were now filling honourable positions in the great dominion of Canada, and also in the republic of the West.

MALOGA ABORIGINAL MISSION.

THE eleventh report, lately issued by Mr. Daniel Matthews, the manager of this Institution, gives a graphic review of the difficulties and encouragements, the lights and shadows of their work. The average number of blacks and half-castes at this station during the past three years has been 100 In diary form the manager supplies us with a very interesting glimpse of the events that make up the life of this little colony. Notwithstanding many hindrances, the progress made, both socially and religiously, is very encouraging.

The Government, stimulated by Christian friends, have themselves undertaken the work of protecting the few remains of the aboriginal tribes of New South Wales. We are glad to see, from the accompanying report of the Aborigines' Protection Association, that a liberal subsidy has been granted for this purpose, and that now, therefore, there is a fair prospect of the aims of the Association on behalf of these neglected people being carried out with less of strain upon those who hitherto have had to bear a very heavy burden.

A lady correspondent sends to us an interesting account of a visit to this Mission in September last. She says:—"We were much pleased to see some very favourable changes in the Mission since our visit of last year. Fourteen comfortable four-roomed cottages for the married couples, with tidy gardens fenced in round them, are now finished and occupied. The old school-house is much improved, too, and looks so tidy and comfortable. Mrs. D——, who has lately come here as Matron, has already found her way into the hearts of the people. We are taking cottages by turn in the evening, and trying to teach the people the duty and privilege of family prayer in their own homes."

The writer also describes a visit to the Aborigines at La Perousse. Here the natives had themselves built several huts with materials given them by the Government. There is a week-day school near, but only very occasionally does anyone come to speak to them of spiritual things. They all understand English, and gladly listened to an address from John iii., telling of God's love to them, and joined heartily in singing some hymns from *Songs and Solos*.

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DOWN LODGE HALL, WANDSWORTH.

THE promoters of the work so successfully carried on in this commodious mission hall for the past two years, commenced, on Wednesday, Nov. 10, a new effort which promises to yield an abundance of spiritual fruit. In Wandsworth, during the winter months, many men and women are, unhappily, out of work; it was resolved by the committee to invite some of this class occasionally to tea. To the first invitation, given to men only, nearly two hundred responded.

The appearance of the men at their simple meal was truly touching, and their excellent conduct was manifestly matter of surprise to the Christian workers present. After cheerful Gospel singing and fervent prayer, bright, telling addresses were delivered by William Taylor, formerly a navvy, whose services are always acceptable at Down Lodge Hall, and by his son, whose work as a missioner has been greatly blessed. Those who were willing to forsake sin and commence the new life were invited to remain for personal conversation. Some of the men were found to be under deep conviction; and it was a joy to their helpers to "show them the way of God more perfectly."

W. M. S.

LLANELLY, ABERGAVENNY.—In connection with the Church work at this place there is a mission-room in which weekly services and Sunday-schools are held. To meet costs of necessary repairs, Miss E. Griffiths, Llanelly Rectory, Gilivern, Abergavenny, will be thankful for any help. A sale of work and fancy articles will be held early in the New Year.

IRISH CHURCH COLPORTAGE MISSION.—The special object of this Mission is to sell the Scriptures and religious books to the Roman Catholics of Ireland, and in this it has been largely successful. A colporteur is sent to any particular diocese for £4 a month. Help is specially asked for the work in Kerry. Information can be obtained from Rev. J. F. Bickerdike, 4, Windsor-road, Rathmines, Dublin.

THE NOON-DAY HOUR OF PRAYER.

186, ALDERSGATE-STREET, E.C.

BULGARIA.

PASTOR TONJOROFF, on Tuesday week, said that country had been long sunk under a twofold oppression—religiously, under the Greek clergy, and politically, for five centuries, under Turkish rule. Thirty years ago, by a religious but not a spiritual revolution, they were delivered from the oppression of the Greek clergy, but were in the same spiritual darkness as before. For the spread of true spiritual religion amongst the people, they were entirely indebted to the English and American Bible Societies. In the sixteen years since the Gospel was first brought by these agencies, fifty places in Bulgaria proper, Roumelia, and Macedonia, have been opened where men come together to examine the Word, to sing, and to rejoice in a full and free salvation in Christ Jesus.

When in this country nine years ago, he was much struck by what he saw at Mildmay (especially the night-school carried on there), and by the Y.M.C.A. organisations. On returning to Philipopolis he tried to introduce something on the same lines. A few young men united together for this purpose, and in a short time there were 150 Bulgarians Greeks, Turks, and Jews in the school. The work went on splendidly, and many of those now in good positions as advocates in the other spheres of usefulness owed all their acquirements to the night-school, while, more than that, some had also been brought to a knowledge of the Lord Jesus Christ. He spoke also of encouraging work in the prisons, where in every room there are Bible pictures, and where the prisoners listen most attentively to the preaching of the Word. He concluded by asking Christians to pray for Bulgaria in this time of trial, and for the Christian work so well begun there.

A TOUCHING INCIDENT.

On Friday Mr. Wookey mentioned a touching incident that had come under his notice only the previous day. An orphan boy, whose mother when dying bade him be honest, after wandering about for some time, was noticed by a railway porter in a destitute and nearly naked condition, and taken to his own home and there cared for, though he had several children. Ultimately, the boy was admitted into Dr. Barnardo's Home. He knew there were many of the Lord's servants in humble circumstances who were continually, like this man, doing little acts of kindness for the poor in their own simple way.

MISS MITTENDORFF'S KINDERGARTEN.—We are grieved to get the following request from our devoted sister, Miss Mittendorff, but we hasten to comply with it:—"Will you kindly state that I am willing to give German lessons, or knit socks and stockings, in order to earn money for the Orphan Home, as we are really distressed." The Home is at Clayton House, Epsom, and the London Office is 2, Aberdeen-place, Maida-hill, N.W.

MISSIONARY VISITATION—Miss Lloyd and Miss Cavendish, who work in connection with Mrs. Meredith's mission, are about to visit some of their sisters labouring abroad. They propose to leave for Egypt and other places soon after November 30. They will accept invitations to visit women's missions. They desire to cheer the workers in these distant fields. Communications should be addressed to the Missionary Institute, 143, Clapham-road, S.W. Meetings for commending these sisters to the Lord in prayer will be held in the Conference Hall, Clapham, on Nov. 30, at 4 and 8 p.m.

SOLDIERS IN DUBLIN are well looked after. The Home and Institute situated outside the Phœnix Park gate provides beds for about seventy persons per night, and during the year with which the last report deals 3700 availed themselves of the accommodation, whilst the total number of visits paid to the Home, including those who slept during that period, exceeded 36,000. The dormitories, library, reading-room, lavatories, and refreshment-bar are all kept in the most perfect order, and all are well patronised. With a Christian lady (Mrs. Packard) as resident superintendent, and an earnest man and wife as practical managers, the soldiers find their needs well met, and gladly avail themselves of such excellent provision. Then in the centre of the city Miss Fry has transformed the well-known Tract Depôt at 9, D'Olier-street, into reading and sitting-rooms for the military and constabulary, and holds evening meetings for them, as well as a large gathering of some seventy men at Merrion Hall on Sunday afternoons. These branches of the Lord's service are well worth a visit from Christian friends spending a day or so in Dublin.

EVANGELISATION OF THE WORLD.

SUNDERLAND AND NEWCASTLE CONFERENCES.

Conferences similar to that held at Manchester, reported in our last, were held at Sunderland and Newcastle last week. Much interest was manifested by some, though not by many, local ministers and friends. As the same speakers gave substantially the same addresses at both places, we shall embody them in one report.

At the preliminary prayer-meeting at Sunderland, Rev. Canon Scott Moncrieff said he was greatly astonished at the little interest taken in foreign missions, in view of the fact that the evangelisation of the world is the proper work of the Church. Throughout the meetings frequent reference was made, and the deepest sympathy expressed concerning the martyrdom of Bishop Hannington, the continued captivity of Mr. Mackay, and the recent martyrdom of the heroic native Christians in Central Africa.

THE JEWS.

Rev. Isaac Levisohn, a young Russian Jew connected with the British Society for the Propagation of the Gospel among the Jews, illustrated, from his own experience, the little faith which Christians have in the conversion of the Jews. A good Christian lady in Scotland sent a sum of money to a minister for various missions, adding, "Please don't send anything to the Jews." I called upon the lady; but when she saw my card she said she did not wish to see me, as she took no interest in the Jews. I replied that was why I wanted to see her. She asked me, "Do you think a Jew can be a Christian?" I asked, "Was Paul a Christian?" "Yes." "Are you?" She hoped so. "What converted Paul and you?" "The grace and power of God." "Is not, then, the grace of God sufficient to convert a Jew?"

There are only 250 missionaries to the Jews in the world, yet there are 100,000 Jews who are now Christians. I go for my information as to progress to the Jews themselves. A Vienna paper says that such missions are a miserable failure. *Only* 263 professed Christ in that city in 1884. Of these 13 were lawyers, 9 physicians, 1 dentist, 4 booksellers, 2 military officers, 5 magistrates, and 17 manufacturers. The rest included University professors, students, governesses, and others whose social status was not ascertained. Surely this is great cause of rejoicing. Nearly six hundred Jews professed Christ through our own Society last year. A Jew becomes a Christian at the loss of everything. The son of a wealthy banker baptized at the same time as myself, cast off by his friends, became a shoeblack in Whitechapel. I asked him how he could stoop to such a mean occupation. He replied, "Isaac, call it not a mean occupation; it is holiness to the Lord. For Christ's sake I do it." He saved enough to emigrate to New Zealand, became a farm labourer, then a farmer, and built a house, not to live in, but a hall in which to gather others to hear of the same Jesus by whom he had been saved. When he had a holiday, he went, not to the seaside, but to the villages to tell the Jews the Gospel of Jesus Christ.

BRITISH AND FOREIGN BIBLE SOCIETY.

Rev. E. J. Prout, District Secretary of the British and Foreign Bible Society, said that his Society was the warmest friend of all missionary societies, corresponding with and giving help to all. In the West Indies the negroes say a man without a wife, or a woman without a husband, is like half a pair of scissors. So is the Bible Society without a missionary society, or *vice versâ*. Numerous illustrations were given of salvation having come to persons in all ranks of life, and in all countries of the world, through the distribution of the Scriptures.

MOHAMMEDANS.

Mr. Edward H. Glenny, Secretary of the Mission to Berber Races of North Africa, connected Mohammedans with Ishmael, and with the promises given to Abraham concerning Ishmael. There are 170 millions of Mohammedans in the world. Islamism took its rise thirteen centuries ago. If we take the average number in the world at 75,000,000, then 300,000 millions have lived and died, and gone beyond the reach of the Gospel of Jesus Christ. Mr. Glenny described the work of the Mission which he represents in Morocco, Algeria, and Tunis. Men are wanted, and women even more so. Men can speak to men only, but women can speak to men as well as women. In Tangier, the first man who was taken into the Medical Mission Hospital has been led to Christ. So also, it is hoped, have two women, during the short time that ladies have been at Arzila. In another address, Mr. Glenny described the condition of the Soudan, which he divided into Western, Central, and Egyptian. Entrance must be by the rivers. It is a most promising field for mission work. We recommend to our readers the quarterly periodical "North Africa," published by Messrs. Partridge & Co.

WOMAN'S WORK.

Mrs. Backhouse referred to the first and second chapters of Acts. She used to think that cloven tongues fell only on the Apostles, but it was on the women also, and now the Church is waking up to the importance of woman's work.

Mrs. Osborn, of Cape Town, said our own people abroad, soldiers and sailors, are often stumbling-blocks to the heathen, and return to England the worse for our neglect of them. Colonists need, on landing, a helping hand. She saw a sad letter from a soldier, saying how hard it was for them. Drink is nowhere so bad as at the Cape. Six people can get drunk for sixpence, and such bad stuff. It kills the natives, and the Government has taken off the excise lately, so that it is ruining the people more than ever. One lady wanted to pray with a man, but he said, "Don't remind me—I can't bear it!" Drink kills all the good in them. There is much room for work there. Why not go to South Africa for a holiday, instead of nearer places, where you have not the same opportunity for work? I had the joy in Edinburgh and Glasgow of meeting some who had been converted in the Soldiers' Home and Sailors' Rest. The danger to some of the young lads in the mercantile marine is dreadful. We are trying to reach them.

If we can't go ourselves, let us send a substitute, as people had to do at the Cape in the native wars. We try to get the soldiers and sailors to see that they have something to do in representing a Christian country and Christ. We speak to the blacks in our meetings. We want our work to be self-supporting.

Miss Poulton, representing the British Syrian Schools, said their object is to reach the women of Syria. There is a castle on the Lebanon, the courtyard of which, twenty-six years ago, was knee deep in Christian blood; now twenty princesses from that castle are in the schools. The Moslem children seem to pick out the texts which speak of Christ as the only Mediator. Perhaps some day we shall be able to send some of the 1500 women whom Mr. Glenny wants, to work among the Mohammedans of North Africa. Miss Poulton gave some touching narratives of the blind who had been converted through reading the Gospel of St. John with their fingers.

MEDICAL MISSIONS.

Dr. Maxwell, speaking of China, where he had lived, said there were open doors throughout the land. He gave many encouraging illustrations similar to those he gave at the recent Mildmay Conference. Much work is being done outside of our Church organisations, but what might not be done if these vast organisations were awakened to the crying need?

Dr. Caley, who had studied at Newcastle-on-Tyne, and is going out to China, appealed to young men present, some of whom had been his fellow-students.

CHINA.

Rev. D. MacIver, Presbyterian Missionary Society, said his Society, he believed, had its birth in Sunderland. Here, in 1847, Wm. C. Burns was ordained and sent forth. Some time ago, a French statesman said China was a quantity which need not be taken into account. It is not so now. If we do not evangelise China, she will heathenise other nations. It is full of idols. But worse than idolatry is Agnosticism, which has its historical development in China. One of Confucius' disciples asked what he knew of the spiritual world. He replied, "We know not life, how shall we know death?" All their thought and conception is about food, drink, and clothing. "Show us a new invention: we don't want to hear about the other world." They are perishing for lack of knowledge. This constitutes the need.

There are many encouragements. Fifty years ago it was a capital offence for a Chinese to be a Christian; now you can preach the Gospel with more liberty than in many places in Europe. In the north, south, east, and west there is no interference. Fifty years ago there was scarcely a convert; now there are 30,000. Here is the photograph of an old man, poor as can be. He said, "Pastor, if it were not for the love of God, I should be too sorrowful to eat or live." He has three sons, all lepers. He has done more real Christian work than many earnest workers. There are many lepers in South China. God has marvellously used some of them for the spread of the Gospel. In a city called The City of Eternal Security, where no white man had been, men and women crowded to see the white "demon." For hours we had to satisfy their curiosity so that we could not eat. At length, at midnight, a Chinese scholar invited me to his room, where I explained the Gospel to him. He professed faith in Christ, and here was formed the nucleus of a church. Are the converts genuine? They compare very favourably with English Christians. They give liberally. At Amoy, they subscribed £700 out of wages of 4d. or 6d. a day.

It is not the work we do but the work we cannot do that kills us. Could not those at home go and help lonely missionaries abroad? The saddest thing to the Chinese missionary is the opium question. I have preached to crowds of hundreds and thousands, but never without having this thrown in my teeth. Thousands of Chinese are ruined year by year by this cursed thing sent there by England. It is impossible to exaggerate the evil. It is a curse, and a curse only. Letters from Chinese friends to-day say, "Be in earnest: send more missionaries, more help." It is the individual duty of every member of Christ to be a missionary at home or abroad.

Rev. C. G. Moore, China Inland Mission: It is most evident that the Lord Jesus Christ has taken in hand this blessed work of evangelising China. How far are we prepared to co-operate with Him? I thank God mission work is being taken out of the region of romance and sentiment, and becoming a matter of plain loyalty and duty to Christ. I like that word *duty*, it goes on all fours. The King will rely on men who love the word duty. I would a thousand times rather my boy gave his life to dark heathen China than be Prime Minister of England. Parents would rather seek a high place for their children than that they should be missionaries. They wish them to get to heaven, but by the way of earthly success. But Christ is seeking to bring home to his people that the great thing is to live for Him. With regard to family worship, monotony comes through sameness of circumstances. Years ago I took a country for each day of the week. We got all the information we could about them, and prayed for them by name. Our church prayer-meetings have troubled me. In some places they are sick unto death; in others they are dead and buried. I have an antipathy to monthly missionary prayer-meetings, as though once a month we would forget our own little affairs, and think of the great world. We need more labourers and more power. They will come when our prayer embraces the whole world. Let your heart go out, and God will bless you. "Give, and it shall be given unto you.

Mr. C. STANSFELD WILSON, referring to the twenty young men and women who, on the previous night, offered themselves for missionary work, exhorted fathers and mothers not to hinder the Lord's work by keeping them back. If the Lord calls them, let them go. He gave some interesting anecdotes in furtherance of this.

JAPAN.

Rev. G. ENSOR, the first Church Missionary to Japan, said many persons are occupied with the difficulties of their circumstances. Circumstances never made a sinner or a saint, a Christian or a worker. England is a great naval and commercial power, with a fitness for colonisation possessed by no other nation. What is the design of the Most High in this? Surely that we should spread the Gospel of Christ. Mr. Ensor spoke at length of the commercial, political, and other advantages of England. When he went to Japan, Christianity had to be stripped of its Church accessories—no surplice, no gown, nothing but the old, old story. The man that goes to a new country learns something about the Gospel he never knew before. I once had a service kneeling, with doors closed and windows barred; I prayed with a few men, that through the length and breadth of the land the Word might spread. One of these men had three times dipped his hand in blood. I told him of the Saviour, and those hands bore the fetters in prison for the sake of Christ. I had a garden round my house, but there was a Japanese officer to report any native who entered, and three hundred pieces of silver were offered for information of anyone who became a Christian. Since then young Japanese have been trained there in the knowledge of Christ. In Yeddo there is an Episcopal Church, but it is independent, paying its own way. Every stick and stone has been paid for by themselves. It is stranger than fiction, more romantic than romance. England is saturated with the Gospel. A lady visiting from house to house in Bath received no answer at one of them. At length a man's head appeared at the top window. "Be you come with a tract?" "Yes." "Then you be the seventeenth to-day, and I can't come down." One would have been enough; the other sixteen might have been in Japan.

INDIA.

Mr. SCOTT MONCRIEFF, a retired Indian merchant, spoke of work in India. It amazed him how little honour was paid to translators. We employed our most wise and sanctified scholarship on our Revised Version, and yet we almost overlook those who, in China, India, Japan, and other countries, give them the Scriptures in their own tongue. He gave many intensely interesting anecdotes of conversion among Brahmins, Hindus and Mussulmans.

Rev. F. B. MEYER, of Leicester, closed at Sunderland with an address bringing closely home to every conscience that we are not our own, but bought with a price, and, therefore, belong entirely to Him who redeemed us by his blood. A solemn season of consecration followed, and several came forward for mission work, in addition to eighteen on the previous evening.

POOR CLERGY AND BOOKS.—Writing to us on the subject of "Clerical Poverty," and on the need that many of the clergy have for commentaries and books of reference, Mr. John Shrimpton directs attention to the Church of England Book Society (11, Adam-street, Strand), which was established to meet this want. "Few," he says, "can realise the gratitude expressed by those to whom the committee have been enabled to send free parcels of books." Grants are also made to missionaries in heathen lands. Any who can help in this are requested to communicate with Mr. Shrimpton.

"EARLY WATCH SOCIETY."—This Society has for its object the daily securing of half an hour before breakfast for prayers and the reading of God's word. Those who know by experience the value of this quiet time with God before entering on the duties, trials, temptations, perplexities of the day, would urge young Christians to practice the little self-denial necessary, in order to regularly secure the early morning hour for this purpose. All who wish to join this Society, or to know further particulars, are asked to communicate with Miss Pascall, Sutherland House, Great Yarmouth.

SAILORS' HOME, DUBLIN.

HERE, as in every other port, "Jack ashore" is beset with temptation to all kinds of sin. While we owe so much to the skill and labour which bears us safely from port to port as occasion may require, we little think, perhaps, of all that the sailor's life involves, both of physical and moral hardship. The Sailors' Home, of which the worthy Earl of Aberdeen is patron, endeavours to counteract these by providing comfortable accommodation, interesting and instructive literature, and other means calculated to undermine the adverse influence which the sailor has thrust before him, whenever he steps on shore. The premises are admirably adapted for the purpose, both as regards position and capacity.

There is considerable scope for personal work, and if any of our readers resident in the neighbourhood could give a little spare time to it, very much more good might be done. Visitors to the city, too, would cheer those engaged at the Home by paying it a visit, and thus encouraging them in what is generally a trying and difficult work. The address is 19, Sir John Rogerson's Quay, and the secretary is Mr. W. S. Ward, R.N.R. Special rooms are set apart for officers, and a navigation school is also a useful adjunct.

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FLOODS IN FRANCE.

DEAR SIR,—I know that the beginning of winter in England is not the best time to ask you to make an appeal for foreign distress, but the suffering and misery brought on the South of France by the floods are so dreadful that I cannot resist the impulse of my heart to beg you to say a few words in THE CHRISTIAN on behalf of these poor people. I have before me columns and columns of heartrending letters from the districts where the two rivers, the Rhône and the Durance, have ruined everything. The French people never fail to respond nobly to any cry of distress, but the need is so immense! It is not a matter of individuals and houses, it is of whole families and villages, farms and crops *en masse*. It makes one heartsick to realise it. Never was the Rhône so flooded. Tables and chairs were met by an Algiers steamer sixty miles out at sea, telling their own story, an empty cradle, and who knows what?

The rivers are going down, even now, very slowly, and rain fell again. In one place the whole potatoe-crop was deluged in the ground, with no chance of digging them out, when the snow came and finished all hope, with a coating three feet thick. I feel it is useless attempting to describe the misery, which is all the worse coming at the beginning of winter. If you can make an appeal to your readers, I shall be most thankful. Subscriptions are received at the office of one of the Marseilles dailies, and published every morning. Address: Au Bureau du *Petit Marseillais*, 15, Quai du Canal, Marseilles, "Pour les Inondés."

Yours faithfully in Christ,
M. E. PRINSEP.

Hotel du Petit Louvre, Marseilles.

THE SAILORS' WELCOME HOME.—The Leaf from our Ship Log gives some striking illustrations of the value of Miss Child's work among the sailors at 173-4, St. George's-street, Ratcliff-highway. Contributions are asked for the Christmas Boat, that it may be as full of useful articles as in past years.

RESCUE WORK IN PORTSMOUTH.—A Home of safety for fallen and friendless girls was opened in March last, at 1, Hale-street, Church-road, Landport, and since then thirty-one girls and two children have found a shelter there. It is desired, as soon as possible, to remove to a larger house, in order to make the undertaking self-supporting by needlework, laundry-work, &c.

MISSIONS TO SEAMEN.—At the annual meeting of the Tees branch of this Mission, held recently at Middesbrough, the Archbishop of York, after pointing out some of the dangers to which sailors are exposed by "land sharks" and by the floating public-house which often followed them to sea, said the interest in the sailor's condition was of very recent growth. This Society might well take courage for the immense amount of progress that had been made. At the present time there were 25 chaplains connected with it, 46 scripture readers, 661 mission-helpers at sea, with 42 stations occupied at home and abroad, steam launches and other boats for the use of the chaplains, and 42 seamen's churches, institutes, and mission-rooms.

MISSIONARY NOTES.

SPAIN.

IN the last "Circular" Mr. Armstrong, writing from Valladolid, says:—"The Spaniards were formerly a sober people; now they have learned to drink, and that not their own pure wine, but wine mixed with brandy, which comes from Germany. The bad effects in this hot climate may be imagined; crimes, murders, and suicides are greatly on the increase." Mr. Armstrong also remarks with pain that the passion for bull-fighting reigns everywhere. It is the favourite amusement of children and girls, and the effect on the population is deplorable. Nevertheless, progress is made; many portions of the Scriptures are sold by the thirty colporteurs under the direction of the Secretary for the Bible Society in Spain, and by others. More evangelists are greatly needed.

ZAMBESI.

The concluding part of M. Coillard's letter in this month's *Journal des Missions* is of special interest. The King Robosi or Lewanika received M. Coillard with great friendliness, and eagerly desires, whatever his motives may be, more missionaries to teach his nation." "When will they come?" is the question that the missionary passes on to the Directors and French Churches; it has happily been answered by the departure of M. and Madame Jalla and M. M. H. Dardier, a medical missionary for Zambezi. The graves of their queens are regarded as sacred places and as "cities of refuge," and are respected as such, even in times of revolution. Notwithstanding this there is scarcely a country where more human blood is shed. It is hard to find a grey-haired chief; they do not live to grow old. The atrocities committed on little children and women cannot be described. A mission station has been selected in what appears to be a healthy district.

Intelligence has been received of the safe arrival on the Congo of Mr. and Mrs. Holman Bentley and the four missionaries who accompanied them.

Two cases of cannibalism have lately occurred in the island of Marquise, which shows that progress in civilisation is very slow, though the Catholics have had a monopoly of the island for forty years.

Mr. Morin, of St. Louis, Senegal, writes of great encouragement among the freed slaves and the schools for boys and girls. This is a French Colony very much under the influence of Romanism, which adds greatly to the labour of evangelising.

In the neighbourhood of Cuddapah, South India, a notable spiritual movement has begun. In one village five of the leading men have professed faith in Christ, and their influence upon others is so great that the inquirers are numerous.——In response to Hon. I. Keith-Falconer's request for a medical missionary for Aden, the Foreign Missions Committee of the Free Church of Scotland have appointed Dr. B. Stewart Cowen.

Miss Isabel Angus (daughter of Dr. Angus, Principal of Regent's Park College) has volunteered to go and labour at Bhiwani, about one hundred miles from Delhi, though in all probability she will be the only European resident in the place.——Rev. E. Vanorden writes from Rio Grande do Sul, Brazil, of a visit he paid to Bazé, the terminus of the railway, near the frontiers of the Oriental State. He conducted services that were much appreciated; the people expressed a desire to have a permanent worker among them.——It is intended to found in Leipzig an establishment specially designed to train theological students for mission work among Jews.

Mr. Joseph Clark, of the Congo Mission, writing on October 12, reports further conversions at Mukimbungu, Lukungu, and Palabala. At the last-named place, where he is stationed, the chiefs are opposed to the work. Mrs. Richards and Miss Harris have both returned to their posts—the latter being married to Mr. Harvey. Mr. Eddie is on the way home to recruit.——Mr. George Sturge, a member of the Society of Friends, is paying in ten instalments 5000 dollars to the English Presbyterian China Mission.——Evangelistic work is regularly carried on amongst the women and girls of Wannargonne (India), by the Society of Woman's Work for Women.

THE FEMALE IMPOSTOR AGAIN.—We have so frequently warned our advertising friends against the devices of "the respectable-looking woman" who answers advertisements in person, and manages by a plausible story to extract money "for her return fare to the country," that we are getting rather weary of the process. We inserted a prominent caution in our issue of Sept. 30, but we have received a letter from a lady in the South of London, detailing the same tale, which in this, as in many other cases, has proved so successful. We have always been puzzled to imagine how such an unlikely, though plausible, story could be believed without corroboration. As long as people are so credulous, clever impostors will continue to flourish.

Notes and Comments.

NEXT week we shall give portrait and sketch of the work of Rev. R. W. McAll, of Paris.

Our readers may like to know that the cheap illustrated edition of "The Pilgrim's Progress" can now be had from our publishers.

The following extract from the letter of a young man recently brought to a saving knowledge of Jesus Christ, ought to be laid to heart by all parents and heads of schools:—

> I am a young man under seventeen, and as long as I can remember have been living a life of sin, and what I then thought pleasure. I was in a boarding-school within a few days of five years, and nearly all my companions were as bad as, or worse than, myself.

Mr. A. MacKeith, of Glasgow, so well known as a successful worker among the young, writes:—

> I am delighted to find you turning the attention of God's children to Bunyan's "Pilgrim." I know nothing more calculated to counteract the false teaching of the day than that grand old book. It has been my privilege, along with two friends, to use it for Gospel purposes all over Scotland ever since our dear friend Mr. Moody left us, and so anxious are the people to see and hear, that we cannot find buildings large enough to contain them.

The article by Rev. H. M. Williamson (page 4) is a most important one. Every revival of Divine life in the soul has been brought about through humiliation and confession and pouring out of the heart in prayer to God. It is earnestly to be hoped that the coming Week of Prayer will be preceded by much individual heart-searching, and that in much larger numbers than ever before, and with intenser thirsting for the living God, his people will unite to seek his face. And, as a consequence, that much more time may be found necessary to be devoted to such meetings, and that a far larger proportion of it may be occupied with prayer, and less in addresses, than in recent years.

"Starved to Death in the City" was the ghastly headline to a newspaper paragraph last week. The poor unfortunate was Helen Malone, a widow, residing in a room in Bishopsgate. Because she declined to enter the infirmary, her relief was stopped, though, it is added, "it was her own fault, as she refused to fetch it." It seems incredible that a woman would starve rather than fetch relief—if she were able to do so. Anyhow, the relieving officer was surely morally, if not legally, bound to take relief to the woman if she did not fetch it. Alas for "man's inhumanity to man."

We notice that the Hammersmith Police magistrate has imposed fines on several tradesmen for obstructing the footway, by placing goods on it in front of their shops. He even goes so far as to apply the Act to goods suspended above the sidewalk, though they may be hung as high as the house. If the provisions of the Act are so stringent, we want to know how it is that brewers' draymen are permitted, without let or hindrance, so far as we have observed, to obstruct the footway in lowering their wares into the cellars of the drink-shops during traffic hours. Are publicans expressly exempted? If not, why are they practically exempted?

"An English Mother" sounds another warning through the pages of the daily press, as to the devilish devices of those who engage in the vile business of luring young women abroad by false and specious promises of employment. An orphan girl, in this case, was narrowly "saved from a fate worse than death." The "English Mother" writes:—

> I want to impress upon all girls seeking situations abroad (which many are anxious to do on account of the higher salaries offered, and the advantages of learning the language, &c.) to accept no situation through any agency whatever, however apparently straightforward its business transactions may be, unless they have the name and address of the lady abroad (not the agent) who engages them, with references to the British Consul, and the Chaplain of the Embassy, and time to verify such references. I have young daughters of my own, and I give this warning with a heart full of anxiety for those girls who are so unfortunate as to be left to get their own living, without mother or capable friend to advise them.

We are doubtful if many of our readers would suppose that the following verses are taken from a Protestant source, and the fact that they form portions of a hymn to the Virgin which appears in the parish magazine of a London Protestant Church is surely a remarkable sign of the times:—

Lady and Queen of Heaven,
Here, on earth, we would serve before thee
In thy very court at last to adore thee.

Mary, Mother and Queen,
Bring us at length where the angels lean
Choir on choir beneath thy grace;
Bring us to that hidden place
Where face to face thou art seen,
O Mary Queen.

A few months ago Mr. Stead wrote in *The Contemporary Review* a remarkable paper on "Government by Journalism." In the current number the subject is continued under the title of "The Journalism of the Future," in which is outlined an ingenious and far-reaching system, enabling the coming Editor to gather the public opinion of the country upon every burning question, from 600 to 1000 selected but voluntary correspondents, in as many towns and cities.

> By this co-operation between a newspaper and selected readers, it will be possible to focus the information and experience latent among our people as it has never been done before, and to take an immense stride towards the realisation of *the conscious government of all by all, in the light of the wisdom of the best informed.* [Our italics.] The mere fact that in every town a score of persons, from the mayor to the bellman, were certain to be called upon, as a matter of course, to express a deliberate opinion upon social or political problems before a leading journalist ventured to declare what was the public opinion of the nation, would have an incalculable influence in purifying our democracy, in compelling thought, and in quickening popular interest and [in ?] public questions.

That the system here suggested would be an immense advance in journalism, and might be of great utility to the nation, is beyond dispute; but the King or Government capable of using wisely the information gained "must be just, ruling in the fear of God." Governments already have abundant information not only of opinions but of facts relating to their subjects; but do they use it rightly? Do they "judge the poor of the people; save the children of the needy; and break in pieces the oppressor"? And would Demos rule more righteously than Aristos? Let History reply. "The conscious government of all by all, in the light of the wisdom of the best informed," never can be realised, until "a KING shall reign in righteousness," and "the saints possess the kingdom."

The Daily News, the other day, closed an article on the visit of a correspondent to a pestilent lodging-house in Southwark with the following lamentation on things as they are, and expression of the groan of the travailing creation for the coming deliverer:—

> No one takes the trouble, no one follows up poverty, misery, and squalid crime, as a physiologist follows up the symptoms in a sick worm. The constituted authorities of politics and religion just look in on the subject from time to time, now in an Act of Parliament, now in an appeal from the bishops and clergy of all denominations, in anticipation of a coming winter in the East-end. Beyond that "Israel does not care, my people do not consider." One day, perhaps, the true deliverer will come, some man who will know how to make us truly feel for one another, and grow sick and ashamed of most of the vanities of art, science, and literature, as well as of the luxury, that at present fill our profitless lives.

Yes; the True Deliverer is coming, and will do all that, and much more than that.

The groans of nature in this nether world,
Which Heaven has heard for ages, have an end.

The singular spectacle in Brussels a few days ago of a procession of a thousand women in black, bearing a petition for the release of their unfortunate relatives imprisoned for participation in the recent riots in the mining districts is likely to have a very practical result. Though the women were not permitted to go to the House of the Legislature, as they had proposed to do, they were allowed to present their petition at the Town Hall.

The King at the same time opened the Legislative Chambers, and in his speech referred to the strikes. He stated that clemency would be extended to the rioters, and added that the Government would submit measures for the formation of professional bodies to establish bonds of union between heads of manufacturing establishments and their workpeople; to regulate hours of labour of women and children; to repress abuses connected with the payment of wages; to facilitate the construction of workmen's dwellings, and to aid in the development of provident institutions for relief in times of sickness, pensions in old age, and life assurance.

This is a noble programme, and its completion will do much to remove the bitterness between capital and labour, which recent events in Belgium and France have done so much to intensify, and all Christians who long to witness the spread of that kingdom of "peace on earth, good will to men" will devoutly pray that the labours of those who are dealing with these matters may succeed and be blessed.

We have never felt or shown reluctance to express sincere regret when we have unwittingly misrepresented anyone, atheist or otherwise. Mr. Charles Bradlaugh, therefore, utters a very unwarrantable insinuation when, in *The National Reformer* of November 14, referring to this journal, he says:—

> It seems utterly hopeless to expect anything like fairness from our pious opponents.

In a recent issue we referred, on what we believed to be good authority, to a lecture in which Mr. Bradlaugh was said to have cited 1 Kings xv. 5, with the last clause of the verse omitted, so as to cast obloquy on the Scriptures, It appears that Mr. Bradlaugh has denied, in a letter to *The Church*

The Christian.

November 25, 1886.

CONTENTS.

Mr. Leonard K. Shaw (With Portrait) 1
Novels and Novel-Reading 2
The Papacy and Christian Union. 3
A Year's Evangelism 3
Prayer More than Conference 4
For the Young 5
Orphans at Kilburn 5
The Story of Jacob Re-told 6
Mr. Webb-Peploe at Oxford 7
Mr. J. Wood, of Brighton 7
American Y.M.C.A. Work 8
Instruction in Temperance 8
Poetry—Mosaic 8
Christian Evidence Society 8
Temperance Progress 9
The Noon-day Hour of Prayer 9
Evangelisation of the World 10
Missionary Notes 11
Notes and Comments 12
A Ministers' Conference 14
The Twilight Continent 15
Evangelists at Work 15
National Vigilance Association ..16
A Very Grave Subject 16
The Book World 17
Gleanings 18
Notes on Daily Readings 20

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FRIENDLESS AND FALLEN.

CONTRIBUTIONS SOLICITED TO CLOSE THE YEAR'S WORK FREE OF DEBT.

In the course of a very few weeks the work of 1886 will be brought a close. **THE LORD HAS THUS FAR** very graciously sustained the **HOMES** and **OPEN ALL NIGHT** Refuge; indeed, not one good thing has been lacking.

Above all, there have been many tokens of **SPIRITUAL BLESSING** upon the work.

VARIOUS MISSIONARY WORKERS have brought or sent no less than **ONE THOUSAND THREE HUNDRED AND THIRTY** young women and girls as applicants for admission, and to the utmost **CAPACITY** of the **HOMES** every suitable case has been promptly welcomed.

Amongst this large number were girls scarcely in **THEIR TEENS**, others saved just on **ENTERING** the **DOWNWARD COURSE**, and many sunk in the **LOWER DEPTHS** of sin, but all alike needing the salvation of the **LORD JESUS CHRIST**, as well as temporal succour.

Reviewing the experience of **THIRTY-FIVE YEARS**, the fact is recorded with great thankfulness. The Lord has **GRACIOUSLY DISPOSED** the hearts of **HIS SERVANTS** to contribute all necessary funds, and His faithfulness in time past leads to the anticipation that His stewards will be both enabled and disposed to subscribe **ALL THAT MAY BE NECESSARY** in relation to the work of 1886.

Messrs. Morgan & Scott will, as usual, gladly receive donations.

Office: 200, Euston-road, N.W.

EDWARD W. THOMAS.

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Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

ORPHAN GIRLS who have lost both parents, descended from respectable parentage, are received between the ages of 6 and 11, from any part of the United Kingdom, into **THE HOME FOR FEMALE ORPHANS**, Grove-road, St. John's-wood. They are clothed, boarded, and educated free of all expense, and on their leaving at the age of 16 to 17, are, if possible, provided with situations, or are delivered to their friends.

The next Election will take place in January, and Candidates may now be nominated. Those early on the list are usually the successful ones. An annual subscription of half a guinea, or more, constitutes a Governor, and confers the privilege of one vote at each election for every half guinea subscribed; a donation of five guineas or more constitutes a Life Governor, and gives one vote at each election for each five guineas. Funds will be very thankfully received.

Forms of nomination, and all particulars, may be obtained on application (by letter) to the Hon. Secretary at the Home. President.—The Right Hon. The Earl of Aberdeen. Bankers.—Messrs. Williams, Deacon & Co., 20, Birchin-lane, E.C.

E. B. RANDALL, Hon. Secretary.

TO SAILORS' FRIENDS.—The Committee of the Sailors' Bethel, Gravesend, are in great need of funds. Many destitute seamen were helped last winter. 2,500 Bibles and Testaments were given to sailors from all nations. Reports will be sent on application. To be sold to benefit the Mission, a splendid oil-painting, Christ blessing bread, for £3 10s.; an Aureophone, plays many tunes, £2; and 96 magic lantern slides, £3 10s. Old copies of CHRISTIAN or other papers thankfully received. Society unsectarian. All are invited to see the Bethel and its work.

J. T. CHAPMAN, Hon. Sec.

AN EARNEST APPEAL for eighty £5 notes.—The Committee of the Latymer-road Mission earnestly ask for help from the readers of THE CHRISTIAN. The funds are unusually low, and in order to close the present year free of debt, upwards of £400 are wanted.

The expenses of the Mission at this time of the year are very heavy.

The children are looking forward to their usual Christmas Treat, and the Committee wish to have funds in hand for their Soup Kitchen and Relief funds.

Many poor people are already applying for assistance, but our exchequer is exhausted.

The following are some of the Agencies:—

Gospel Meetings, Temperance Meetings, Evening Shelters for Boys and Girls, Sick Benefit Clubs, Soup Kitchen, Invalid Children's Dinners, Relief Fund, Savings Banks, Mothers' Meetings, Infant Nursery, and many other Meetings, too numerous to mention.

Left off clothing always useful.

Messrs. MORGAN & SCOTT will receive subscriptions, however small, which may also be sent to Dr. J. H. GLADSTONE, F.R.S., 17, Pembridge-square, W.; or to AULAY MACAULAY, Esq., Hon. Sec., Latymer-road Mission, Blechynden-street, Notting Hill, W. Visitors are always welcome.

A PRESSING NEED.—The Committee of the Children's Convalescent Home, Abbotts Hill, Ramsgate, are in need of a Harmonium. Has the reader one to spare? Mrs. S. is warmly thanked for her kind gift of a piano.—AULAY MACAULAY, Hon. Sec., Latymer-road Mission, Blechynden-street, Notting Hill, W.

SERMON LANE MISSION.—Funds are urgently needed to give about 2,000 Dinners, consisting of a pint of good hot soup and one pound of bread, to the poor advertising-board men, match sellers, shoeblacks and street vendors, Tuesday and Thursday, Cattle Show week. Also Christmas Dinners for about 1,000 poor of the neighbourhood, and Soup Dinners for the unemployed two days weekly during the winter months.
GEORGE FULLER, 54, Liverpool-road, Islington.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

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For visiting and relieving the sick poor by an unpaid agency.

The 101st Annual Meeting will be held at the Mansion House, on Friday, Dec. 17, at 3 o'clock.

The Right Hon. THE LORD MAYOR will preside.

Speakers:—Mr. Alderman and Sheriff Isaacs; Rev. Burman Cassin, M.A.; Rev. J. E. Clapham; Sir CHARLES WARREN, K.C.M.G.; W. A. McArthur, Esq., M.P.; Wilson Noble, Esq., M.P.; Horace B. Marshall, Esq., J.P.

Free admission by ticket to be obtained at the Office, 52, Finsbury-pavement, E.C.

THE ANNUAL CHRISTMAS SALE of Industrial Work from Institutions in connection with the Society for Promoting Female Welfare (Lady Gertrude Foljambe, President), will take place on Tuesday, Wednesday, and Thursday, 7th, 8th, and 9th December, at the Society's new house, 22A, Devonshire-street, W., from 12 to 5 o'clock.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work. Two years' curriculum. Ladies may train for midwifery alone. Non-resident Students received; partial board if desired.—Treasurer, G. J. GREEN, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. GRIFFITH.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

CONVALESCENT AND SEASIDE HOMES, Beach Rocks, Sandgate, Kent; and Shaftesbury Lodge, Poole-road, Bournemouth.—Admission by small weekly payments, with recommendation by subscriber, or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 98, High-street, Homerton.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Thursdays, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

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"Balham, May 29, 1880.

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Principal E. H. VINE, M.C.P.

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A WELL-EDUCATED WIDOW and Daughter would be glad to hear of a village or small country town, where is an opening for a middle-class school.—D. D., Davies' Library, High-street, Weston super-Mare.

REQUIRED AFTER CHRISTMAS, in a good Ladies' School, a situation as English Governess. Senior Certificates for English, French, drawing, harmony, elementary Latin. Can prepare for Locals. Salary £30 to £35. Good references.—M. B., care of Miss Brown, St. Heliers, Wellingboro'.

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GOVERNESS (31) desires engagement, school or family. Certificates, Senior Cambridge, and St. Andrews L.L.A. Thorough English, advanced arithmetic, botany, political economy, French, German, Latin, music, painting, drawing, and needlework.—O., Mrs. Hooper's Home and Institute, opposite Islington Railway, London, N. Many visiting and resident governesses disengaged. Also several foreigners desiring re-engagements next term.

WANTED IMMEDIATELY, a situation for a young French Governess.—Miss HOCART, 31, rue de Corneille, Levallois-Perret, Seine, France.

Appointments, Situations, &c., Wanted.

MRS. HENRY FORD BARCLAY, Woodford, Essex, is anxious to find a situation, in or near London, for a young man of 19. Height 5 ft. 7½ in., as second or third Footman. Understands pantry work, and waiting at table. He has been yard boy for four years. Wages £20 and all found.

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MR. ROBERT BILKE, Director of the Union Hall Mission, is anxious to recommend a most trustworthy and useful Man and Wife, devoted Christians, very suitable to take charge of coffee tavern, the care of premises, and to help in the conduct of Christian work.—Address to the Officer of the UNION HALL MISSION, 18, Greenhill Park-villas, Harlesden, N.W.

AS GARDENER (24). Can milk, attend to horse and trap, clean boots and knives, &c. Two years' good character. Married. Has furniture. Kindly mention particulars.

CHAS. BUTLER, Midgham, Reading.

A CHRISTIAN MAN seeks light employment in any capacity. Wages low.

W. M., 22, Raphael street, Trevor-square, S.W.

AS WORKING HOUSEKEEPER.— A Lady wishes to meet with a quiet situation for a superior woman and her daughter. They would undertake the whole work of a small house. The mother, a widow, is 56, a good plain cook, active, and capable. The daughter is 13, and can do house-parlourwork. Nonconformists. Would be valuable to a widower or bachelor minister.

Miss HEAD, 13, Craven-hill-gardens, Hyde-park.

RE-ENGAGEMENT desired, as Matron. Orphanage or Training Home, about 30. Or (if required for small number), could combine superintendence with plain secular instruction, needlework, knitting, Scripture, &c. Active, conscientious, good manager. Evangelical. Age 42. Testimonials.—Kindly oblige with full particulars, B., Reynold's Library, 6, Ladbroke-grove, W.

AS MATRON, in a Home for Fallen Women. Re-engagement; experienced and recommended.—E. M., 2, Rothbury-road, White Post-lane, Victoria-park.

A LADY SEEKS Christian work in a parish. Only remuneration, furnished lodgings. Clerical references and testimonials.—M., care of Mrs. White, Evington House, 9, Marine-square, Brighton.

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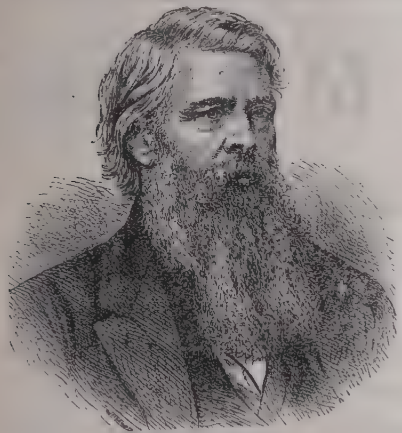

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CONTENTS.

Introduction.
The Passage of the Red Sea.
King David's Vision.
The Carpenter's Death.
Homeless.
Legend of the Self-made Grave.
The Three "Bihistis."
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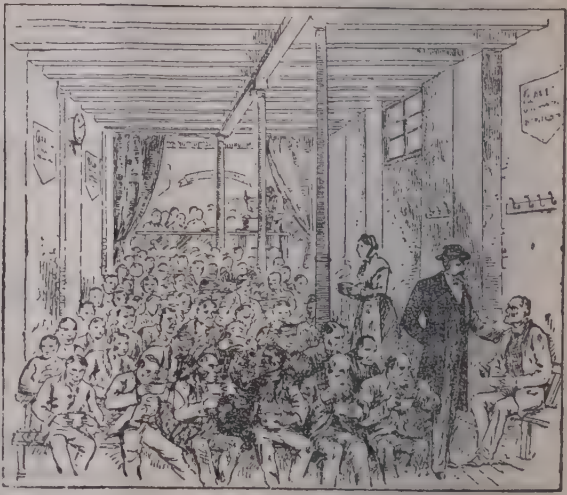

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The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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The Manchester City Mission will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

South London Gospel Male Choir.—Musical Christian men residing in the Southern district of London wishing to join this choir may communicate with the Hon. Sec., 56, Westow-st., Upper Norwood, S.E.

Rev. W. Haslam.—Dec. 4, St. Mary's, Leamington.

Rev. W. Hay Aitken.—Dec. 7 to 15, Albert Hall, Nottingham.

Mr. J. M. Scroggie.—Dec. 12 to 31, North-East Coast.

Mr. George Clarke.—Nov. 27 to Dec. 13, Y.M.C.A., Bristol.

Mr. W. Spencer Walton.—Nov. 27 to Dec. 6, Brighton.

Mr. Henry Thorne.—To Nov. 29, Ludlow; Dec. 3, London; 4 to 13, Bury (Lanc.); 14 and 15, Rotherham; 21, Derby.

Mr. Chas. Inglis.—December, Edinburgh.

Mr. J. Crofton Rainey.—To Nov. 27, Chelmsford.

Captain Warner Dennis.—Nov. 27 to Dec. 8, Birkenhead.

Mrs. Horton and Miss Parker.—Dec. 5 to 17, Oldham.

Mr. Henry Lakin.—Dec. 6 to 24, Winchester; 24 to Jan. 1, Manchester.

Mr. James W. Moodie.—Nov. 27 to Dec. 3, Waterbeck; 4 to 17, Upperbride Kirk; 18 to Jan. 9, Motherwell.

Mrs. Reaney at Stepney Meeting House on Sunday afternoons at 3.

Conference Hall, Mildmay-park, N.—Sun., Nov. 28, 3.30, Mr. P. S. Badenoch; 7, Mr. Chas. Cook. Tues., Nov. 30, at 7.30, Pastor Tonjoroff, of Bulgaria, will give an account of Christian work in that country.

Public Hall, Beckenham.—Gospel addresses: Thurs., Nov. 25, Mr. S. A. Blackwood; Dec. 9, Mr. E. J. Kennedy; 16, Mr. S. A. Blackwood, at 8.

North London Evangelistic Choir.—Thurs., Nov. 25, at 8, Y.M.C.A., The Grove, Hackney, E.; Sat., 27, at 8, Highbury-corner Mission Hall, Holloway-rd., N.; Mon., 29, at 8, Bedford Institute, Wheeler-st., Spitalfields, E.

Children's Special Service Mission.—Mr. E. Arrowsmith, Southport and Waterloo (near Liverpool), to Nov. 30. Mr. H. M. Trickett, Liverpool and neighbourhood, to Dec. 14; Bournemouth, Dec. 17 to 22. Mr. H. S. Lidstone, Barking, Nov. 22 to 26. Mr. C. F. Jones, Richmond, Nov. 25 and 26. Mr. T. Sayer, Castle-yard Sunday-school, Borough, to Nov. 26. Mr. G. Banaster, Bath, to Dec. 10. Mr. M. Huckett, Latymer-rd. Mission-rooms, Nov. 28 to Dec. 3.

Union Hall Mission.—Sunday meetings: Union Hall, Carlisle-st., Edgware-rd., Mr. W. R. Manders, 3 and 7. Kensal Hall, Kensal-rd., W., Dr. Owles, 7. Queen's-park Hall, Kilburn-lane, N.W., Mr. S. Stidolph. Gospel Hall, Green-lane, High-st., Battersea, S.W., Mr. H. A. Punnett. Gospel Hall, Market-place, Brentford, W., Mr. W. W. Fereday. Hanbury Mission Room, Hanbury-st., Lavender-hill, S.W., Mr. R. Bilke and others.

Special Services in Theatres, &c.—Services next Sunday, as follows: Pavilion Theatre, Whitechapel-road, 7; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.15 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 7; Alexandra Temperance Hall, Southwark Park-road, 7; Park Hall, Camden Town, 3.30 and 7; The Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Queen's Park Hall, Harrow-road, 7.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), Sun., 7, Wed., 7.30, Mr. C. V. T. Onslow; Mon., prayer, 7.30. Malden Hall, Kentish Town, Sun., at 7, Mr. H. W. Taylor; Thurs., 8, Mr. F. Newth; Fri., 8, prayer. Dalston Hall, 105, Dalston-lane, E., Sun., 7, Mr. R. Paton; Thurs., 8. Mr. W. H. Smith; Tues., 8.30, prayer. Bignold Hall, Forest Gate, Sun., 7, and Wed., 8, Mr. J. B. Wookey; and on Sun., 3.30, to women only; Tues., 8, to men only; Mon., 8.15, prayer. West Kensington Hall, Hammersmith-rd., Sun., 11 and 3, and Thurs., 8, Dr. Popham; Sun., 7, Mr. F. Newth; Mon., 8, prayer. "Rest" Mission Room, Mortlake, S.W., Sun., 7, and Wed., 8, Mr. R. Jackman.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, E.C.—City daily prayer meeting, 1 to 2 (Sat. excepted), will be resumed on Monday, 29th inst., at St. Peter's (adjoining 57, Cornhill). Lecture by Rev. Frank H. White, Dec. 7, at 6.30, subject, "Parables of Christ," illustrated by dissolving views.

Exeter Hall.—Thurs. (to-day), Rev. Evan Hopkins on "Practical Christianity," at 8. Wed., Dec. 1, 10 minutes' Gospel address, in Gymnasium, 92, Long-acre, by Mr. E. J. Kennedy, open to public by ticket from Exeter Hall. Thurs., Dec. 2, at 8, lecture by Rev. Dr. Monro Gibson, subject, "Impressions of Travel in Bible Lands," admission free.

186, Aldersgate-street, E.C.—Mon., popular talk, by Mr. R. Paton, "Sixteen Years' Business Life in India," 8 p.m.

Willoughby-road, Hampstead.—Sun., Nov. 28, at 3.15, address to young men, by Mr. H. M. Bompas, Q.C.

Stafford Rooms, Titchborne-st., Edgware-rd., W.—Sun., 3.15, Bible-reading, subject, "Redemption." Wed., Dec. 1, address on "The Glory of Young Men," by Rev. J. O. Fellowes. Fri., Dec. 3, at 8, address by Mr. J. Short. Sun., Dec. 5, at 3.15, address by Mr. W. T. Paton.

17, Camden-road, N.W.—Thurs., lecture by Rev. Fredk. Hastings, subject, "A Run to Russia."

Conference Hall, Stratford, E.—Sun., Nov. 28, at 3 and 7, Mr. E. Matthews (Evangelisation Society).

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Miss Mittendorff's Orphan Home.—Annual meeting, Dec. 14, 7.30, 17, Old Cavendish-st., W.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

Mildmay Mission to Jews.—Monthly prayer meeting for Jews, Conference Hall, Mildmay Park, N., to-morrow (Friday), at 7.30 p.m.

Governesses' Prayer Meeting.—Governesses' Home, 55, Chichester-rd., Kilburn, N.W., first Saturday in each month, at 3.30, tea at 5.

Deepening of Spiritual Life.—Meetings at Stafford House, Titchborne-st., Edgware-rd., W., every Friday, at 3.30. Speaker on Nov. 26, Rev. C. A. Fox.

Bournemouth, Shaftesbury Hall.—Dec. 1 to 3, meetings for the deepening of spiritual life. For particulars apply to Captain Dawson, Bournemouth.

Ladies' Prayer Meeting, 186, Aldersgate-st., first Friday in the month, 11.15 to 12, for Gospel Temperance and other Christian work. Requests for prayer for inebriates and others sent to Hon. Sec., at the above address.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Nov. 25, Woolwich, "Homes and Haunts of Jesus;" 26, Tolmer-square Church, W., "Bedouins of the Desert;" 29, Lyndhurst-rd. Church, Hampstead, "Homes and Haunts of Jesus;" Dec. 1, Union Chapel, Islington, "Bedouins of the Desert;" 2, Leytonstone Congregational Chapel, "City Life in Jerusalem;" 3, Kentish Town Congregational Chapel, "Bedouins of the Desert."

Advent Addresses.—Addresses on the Second Coming of the Lord, St. George's Presbyterian Church, Oakfield-rd., West Croydon: Dec. 2, by Dr. Donald Fraser, "The Purpose of the Ages, and the Blessed Hope;" 9, Rev. J. Wilkinson, "The Second Advent in Relation to Israel;" 16, Rev. C. Graham, "The Second Advent in Relation to Resurrection and Judgment;" 23, Rev. A. N. Mackray, "The Second Advent in Relation to Christian Life and Work." Service, 11.30 to 12.30.

Notices.

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Times, having so quoted the verse. Not being diligent students of our High Church contemporary, we were in entire ignorance of the fact of this denial, or we should certainly not have alluded to the matter.

In the same issue of Mr. Bradlaugh's paper, as that in which he attacks us for unfairness, we observe he prints a letter recently sent to *The Church Times*, in which the charge of misquotation against Mr. Bradlaugh is specifically reasserted by one who was present on the occasion, and who states that several of his friends also heard the misquotation. Mr. Bradlaugh again denies, but admits in effect that he quoted 1 Kings xiv. 8, where the qualifying clause "except in the matter of Uriah the Hittite," does not appear in the text. Even accepting Mr. Bradlaugh's version of the affair, it seems to us a striking example of that "unfairness" of which he so strongly disapproves, to lay stress on the latter passage as a complete statement of the case.

Our greatest regret in connection with the matter is that Mr. Bradlaugh should employ his undoubted gifts and influence to overthrow a faith that has done so much to elevate and bless humanity, to put it on the lowest ground. We are glad to believe, however (*vide* Mr. Woffendale's paper, *The Light of the World*, for November, *Kensit*), that infidelity and so-called "Secularism" are on the decline in London. We do not despair of one day seeing Mr. Bradlaugh earnestly upholding the faith he now labours hard to destroy.

We rejoice to find our youngest contemporary, *The British Weekly*, justifying its existence by vigorous defence of fundamental truth. It records the recognition of a Congregational minister at Newcastle, "who preached (shall we say?) on Prince Krapotkine and his socialistic theories," while in the evening another minister "delivered the charge to the Church." This incident is not cited as representative of Nonconformist life in England; but yet as symptomatic of tendencies, which in a greater or less degree affect all churches. The following is the worthy conclusion of a noble manifesto on behalf of the truth.

"You may revise hymns and strike out all references to the Divinity of Christ and his Atonement; you may volatilise or torture certain texts so as to give the meaning you wish; but you cannot read the Bible or chant Psalms without having the lie constantly given to your doctrine. Religious teachers may say they do not understand the Atonement, but their hearers understand it well enough and give God thanks. Preachers may differ from our Lord and his Apostles, but hearers think that if there are wiser teachers than Jesus, Paul, and John, they have not yet listened to their voices. Preachers may speak of aspirings and followings after the ideal while they keep a vow of more than Trappist severity of spiritual silence towards the Son of God, but their hearers will not surrender the present love of Christ, the one abiding good that has come to them through the frustrated and broken years. If the determined effort now made to have the Divinity and Atonement of Christ ignored or left open in the Congregational churches should succeed, it will be found that the very life of these churches has been chilled and withered. The preaching of the idyll of the Galilean peasant, who by an early and cruel death passed over to the ranks of the silent majority, is no more than the vision of shining waters in the desert to men who die of thirst."

Canon Body is eloquent, and, when he chooses, evangelical to a degree. Nothing could be better as a statement of what true conversion is than the following, which we take from the report of an address in a London church last week:—

> What is conversion? It had three stages—(*a*) conviction of sin; (*b*) peace through faith in Christ; and (*c*) surrender of the will to Christ. In other words, it involved repentance, faith, and obedience. It was not a turning, as many thought, from misery to happiness, but from sin to righteousness, from disobedience to obedience, and from the devil to God. One much experienced in dealing with human souls, who had only recently died, said that all conversions which did not involve deliberate turning from sin to righteousness, sooner or later came to nothing. Men were only half converted who only took Jesus as their Saviour, and did not throne Him in their hearts as Christ their King. It must be a real conversion of character issuing in conversion of life. All other conversion was a delusion.

So far we are quite at one with the eminent mission preacher; but when he departs from the simplicity of Scriptural teaching and lapses into bald and unadulterated sacramentarianism, we must protest. We would not utter a word in derogation of the importance or value of the Lord's Supper as a means of grace. But to say, as Canon Body went on to say, that "in Bible days the Eucharist was the sun of the Christian system, round which all other means of grace revolved," is, in our judgment, to exalt the memorial feast to a place it was never intended to occupy; and is an error of the grossest and most dangerous kind. It is of the essence of Ritualism, and is as unscriptural, according to our understanding of the Scripture, as the kindred dogma of baptismal regeneration.

Another statement by the Canon is almost equally objectionable, and contains the germ of serious error:—

> Christians think of their churches as places for saying their prayers and hearing sermons, and not enough as the place where the living Jesus meets his people and gives them his cleansing gifts.

This notion as to the special sacredness of buildings that are used for the public worship of God, lies at the root of most of the modern formalism which does duty for religion with so many church and chapel-goers. We recollect once hearing Dr. Adolph Saphir say that the assemblies of the early Christians were not for worship (which could be offered in their own homes) so much as for the united study and exposition of the Scripture. If this were more generally understood, there would not be less true worship, but it would be more "in spirit and in truth," which is the only acceptable worship in the sight of God.

The reunion of the various Methodist bodies is now being energetically advocated in *The Methodist Times*, which, with its able editor, Rev. Hugh Price Hughes, may be said to represent the modern progressive liberal element in "Wesleyan Methodism." The proposal is warmly supported by four ex-Presidents of the original body, bearing the well-known and honoured names of William Arthur, Alexander McAulay, Ebenezer E. Jenkins, and Charles Garrett. Many possible advantages of such union and reunion are obvious: *e.g.*, co-operation instead of competition; brotherly-kindness in exchange for bitterness; the saving of labour and expense; "the survival of the fittest" preachers; and the union of two or more small and now rival congregations under a more competent ministry.

But the union of those who are of one mind as to Methodism is only a step towards a larger union. There is more vital power of cohesion in Christianity itself than in any one phase of it. The union and reunion of Methodists must in consistency be followed by the union and reunion of Christians—the gathering together in one of the children of God who are scattered abroad.

It is possible that the union and reunion of Methodists, or of Presbyterians, might develop into a powerful despotism, a tremendous tyranny. And this will certainly be the case unless the unification, whenever and to whatever extent it takes place, is accompanied by a proportionally increased spirituality and largeness of heart towards all Christians. A united and almighty Methodism is not the world's need, but united and almighty Christianity. The heart of the Lord's last intercessory prayer before He suffered, was "that they *all* may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

A secretary of one of the largest foreign missionary societies writes:—"I wonder at the amount of valuable matter got into a single number of THE CHRISTIAN. It is something marvellous, having regard to the variety and the quality of the information. One cannot but feel that there are thousands who now never see it, who, if they could be induced to read a single number, would not be without it in future." The same post brings us an appeal from Auckland, hoping that we may make THE CHRISTIAN better known in New Zealand.

As another year is drawing to its close, it is a fitting time to ask our readers if they will each kindly and energetically co-operate with us in extending the circulation and enlarging the influence of this paper. We send it freely to many foreign missionaries, and not a few friends do the same with their copies after reading them. We will send the names of missionaries to any who desire to send them their own copies, or to specially subscribe for this purpose. No missionary in the world should be without it. We will send it post-free, for a month, to any minister, Sunday-school superintendent, teacher, or any other interested in evangelistic or missionary work, and likely to become a constant reader, on receipt of four stamps with the address. Every one of our friends might thus introduce it into some new sphere. Will *you?*

"The foes from whom 'the organised drunkard manufacturers in the United States' have the most to fear" (says *The New York Herald*) "are educated women." Whereon *The Newcastle Daily Leader* truly remarks:—"Our educated women are hardly heard of as yet in opposition to the drink interest in England, whereas in America over one hundred and twenty thousand of the brightest women are organised, actively associated, and publicly and mutually pledged against the trade."

A MINISTERS' CONFERENCE.

BY ONE OF THEM.

A Conference of Congregational ministers was held in the Institute, Priory-street, Hastings, on Nov. 16 and two following days. It was called for the special purpose of waiting upon God, and for consultation about the more successful discharge of the work of the ministry. About ninety ministers were present. The season was a hallowed one, and will long live in the memory of the brethren who, "with one accord," yearned for a new baptism of the Holy Spirit's power.

Rev. W. Guest, who had taken a leading part in convening the Conference, presided at the first meeting, and delivered an address on "Spiritual Life and Congregationalism." He reminded us that in former times meetings were much more devoted to the quickening of the minister's own religious life and personal devotedness. The quickened zeal and devotedness in the Established Church is owing not so much to Church Congresses as to diocesan and the more private clerical conferences. He remembered how at the memorable Chester Conference John Angell James delivered a powerful address, showing that "to have a better world we must have a better Church, and to have a better Church we must have holy pastors." He condemned recourse to doubtful expedients, and the accommodations of the Divine message to a worldly taste. There must be no falling back on substitutes for spiritual energy, no seeking to attract by what is entertaining, artistic, formal, and musical. We must rely for prosperity on the Spirit of God.

Rev. J. B. Figgis read several texts referring to God's appointment of "watchmen." Searching questions as to faithfulness promoted among those present a spirit of profound humiliation. Our ordination vows were recalled. Had we been faithful to our promises? Are we instant out of season? We need not walk on stilts, but let us remember the solemnity of our calling. "The Lord is with us as long as we are with Him;" no longer. Have we not grieved the Spirit and wounded Christ in the house of his friends? How about temper? Is our money all consecrated? Are we clear of covetousness? Pure in life, deed, heart, language, and imagination? As to reading: the late David Thomas, a giant among us, said, "I never read a sceptical book unless I can give God a good reason for doing so." Mr. Haslam says, "You can make yourself anything you like by your reading." As to controversy, if we must take part in it let it be in the spirit of meekness and love. Do we want other congregations to prosper as much or more than our own? A pious man, with seven sons in the ministry, could not pass a Baptist chapel till he felt that he could pray God to bless it as much as the parish church. We shall need much of this spirit in these days of controversy.

Presiding at the evening meeting, Rev. C. R. Howell read 2 Cor. iii., and reminded us how Moses, instead of meeting in conference with his brethren about his work for God, was called to forty days of unbroken communion with God. The result was seen in his fortitude, meekness, and all but self-effacement. An abiding glory may clothe those who will commune with God now, and submit to the same spirit of self-effacement.

Rev. Professor Cave, of Hackney College, read a very suggestive paper, giving plans for making meetings of the Church "means of grace."

Rev. Dr. Clemance said: We are longing for a better and holier state of things in our churches. God is willing to grant this. All needed help is provided. Our Lord said, "I will pray the Father, and He will send you another Comforter;" which words might mean, another "instead of," or another "as well as" Myself. So we have two Paracletes. The word is the same. Paraclete means a great deal more than Comforter, Advocate, or "Helper" (Marg. reading R.V.); it means, one called in to stand by one's side, to undertake his cause, and see it carried through. We have two such helpers. We need them as penitents that we may hear the voice of pardon; as believers, that we may have deeper assurance of the truth; as ambassadors—that the world may not put us to shame. What are their mutual relations? One is above, the other below; one helps from the Throne, the other helps us to send up prayers of love to the Throne; the help of the Son is by the appointment of the Father, the help of the Spirit through the mediation of the Son; the one helps by his sacrifice *for* sin, the other by "convincing *of* sin, and by showing to the needy heart a full Christ." One, in heaven, prepares the place for us; the other, on earth, prepares us for the place. As ambassadors—while Christ pleads above that sin may not put us out of court; the advocate below inspires us with strength that the world may not put us to shame. Scepticism is calling out for a verifying process. The Spirit works within us, and enables us to see the things of God. Instead of trusting to the power of argument, let us trust the power of the Spirit, which can make the argument tell in the right way.

Rev. Mr. Perkins said we sometimes make the mistake of waiting for revival till God shall give us special *indications* of his willingness, whereas He is always willing to pour out the blessing. Rev. Mr. Brierly: The Spirit may be quenched by our want of charity, and by our want of boldness in regard to his message. Rev. Mr. Jukes: We shall be blessed in proportion to our receptivity, and this will depend on our prayerfulness, on our deeper study of the Word; and we must plead for the Master's enthusiasm. Rev. A. D. MacMillan uttered some strong words about modern amusements. Rev. Professor Cave urged that instead of a short monthly Church meeting for the transaction of business, or on some other evening occasionally, the members of the Church should meet for the quickening of spiritual life.

Rev. W. Crosbie, in an address of much power, spoke on Acts iv. 24—35: "When they had prayed." Everything hinged there. It always does. Here we have a model prayer. Distinguishing characteristics—(1) United; (2) Believing; (3) Earnest; (4) Scriptural; (5) Practical; (6) Christ-honouring. What was the answer? The place was shaken. They were all filled with the Spirit. They had been filled with the Spirit before, and had not lost what they then received; but spiritual capacity was now increased for greater measure of the Spirit. To this development there is no limit, for God is infinite. Results of the answer—(1) The multitude was bold to speak of Christ; our preaching must have the ring of reality. (2) Union; the true solution of the question of union lies in being baptized into fellowship with Christ. (3) Property consecrated; the true communion is not in saying "yours is mine, but mine is yours." (4) Witnessing to the resurrection. (5) Great grace.

An hour was spent in prayer, before the public meeting held in Robertson-street Chapel. At this last meeting on Wednesday, Rev. C. New presided. Rev. Mr. Ramsey, Dewsbury, delivered an address on "The Appetite for Prayer." He said some have lost this appetite. No spiritual plight more pitiable. The poor fishermen at Labrador said to a travelling missionary: "Don't be afraid to give us too much prayers; we are hungry for prayers." The cultivation of private prayer conditions our observance of social and family prayer. He who said he "watered his couch with tears," said also, "One thing have I desired of the Lord," &c. Avoid what will lessen the appetite for prayer, places of levity, &c. Do more work for God, and as servants you will feel need of waiting on God to renew your strength.

Rev. Professor Cave: Some years ago people said to me, "You seem a changed man!" I am. I knew something of peace in Christ, and yet I was a changed man since I found the fifth Gospel in the ideal church as sketched in the Acts. Now I believe in modern Pentecosts; not merely in the salvation of one here and there, but of many by one sermon, if only you and we look to God. The Spirit is ready to bless us when He can do it without injuring us. Are *you* ready? The two conditions of modern Pentecosts are Apostolic preaching and Apostolic praying. You Christian people make your pulpits. If you want literary effort without the Gospel, you cannot expect souls to be saved. Pray that pastors may have holy boldness. It is prayerlessness that restrains the blessing.

Rev. Henry Simon spoke of the rivers of living water which Christ promised should flow from those who should believe in Him. We *really* live when He fills the horizon of our vision. Rivers shall flow from the believer; it seems too good to be true.

Rev. Mr. Brierly spoke about the Christian education of children. We are enthusiastic as a nation now about education. So are all the Western nations. But secular education is not enough. Parents neglect to deal personally, and in a loving spirit, with their own children in the matter of salvation. They put the responsibility on the minister. Then by and by the time comes for a lad to leave home for school, and the father says, "be a good lad," and the mother says, "read your Bible;" but they have not made the boy feel that they longed for his second birth. God makes us parents that we may have this joy of seeing our children new born. The master at school often shifts the responsibility of close dealing with the scholar on the minister, and the lad goes into the great world without being led to think of his personal relation to God, and without the restraining influence of religious principle. Deal personally with them. Take your children aside, and pray with them. If they are absent, write to them.

Next morning the subject was, "Conversion of Souls: The Hindrances and Encouragements of Modern Times." In an admirable address, Rev. Mr. Ramsey said: I shall never forget how, at the very beginning of my ministry, an old woman I visited, a believer, asked me, "Are you having your hire?" "What do you mean?" "Are you having your hire? you know souls are your hire." One great hindrance is the lack of strong conviction as to the necessity of conversion. Much of this arises from the doubting spirit of the age—a spirit fostered by the secular and semi-religious Press. Then we are hindered by the flagrant worldlines of the day, seen in the passion for business that fortunes may be made, and in the passion for amusement. Our labours are marred by the multiplied efforts made under the sanctions of piety to provide most frivolous amusements to raise funds for the cause of God. Stand up against this tide of worldliness. Then we are hindered by the inconsistencies of professing Christians. Encouragements are found in the great temperance reform, and in the rapid increase of education, which affords a wider field for the diffusion of the truth. More persons can read, and we must make more use of the Press. I have for years circulated leaflets I have written. There is a growing attention to the question of the probability of the salvation of very young children. May God give us what Paxton Hood called "the instinct for souls."

Several of the brethren spoke of their methods of work in trying to win souls. The series of meetings was brought to a close by a united Communion in Robertson-street Chapel.

BRIXTON Y.W.C.A. held its sixth anniversary on Thursday, November 11. Addresses were given by Revs. N. A. Garland, J. Gledstone, and A. E. Foster. The report spoke of great progress and much blessing during the year. Early and late teas were given the following week, and were much appreciated. The junior members met on the 25th.

BROMLEY-BY-BOW.—The first annual meeting of the evangelistic band in connection with Berger Hall was held on Friday, Nov. 12, Rev. Knight Chaplin presiding. The report read by Mr. J. V. Harris, Secretary, showed that 92 indoor meetings, and 37 open-air meetings had been held in all parts of London during the past year. A goodly number have professed to receive Christ as their Saviour. Addresses were given by the Chairman, Miss Guinness, and others. This band consists of twenty working-men, most of whom have been rescued by the Mission in Bromley, in connnection with the East London Institute for Home and Foreign Missions. They are open to receive invitations to conduct Gospel or Gospel Temperance meetings in any part of London. Mr. J. V. Harris, 56, Venue-street, St. Leonard's-road, Poplar, E., is Secretary.

THE TWILIGHT CONTINENT.

LETTER FROM BISHOP TAYLOR.

Two years ago I decided to plant self-supporting missions as early as practicable in Upper Kassai countries, in the heart of South Central Africa—countries till within the last three years unknown to history, hence not pre-empted by any missionary society. The only route then known by which to reach that region was by the old caravan path of Angola, and I planted last year a chain of missions, extending along that path inland 390 miles. Later I determined to adopt the Congo and Kassai route, more recently explored, and to extend my Angola missions south and east to nations equally needy. So this year I have taken nine missionary men and one lady up to Stanley Pool, and founded a receiving and supply station at Kimpoko, twenty miles east of Leopoldville.

On a personal acquaintance later with Lieut. Weisman, and with Dr. Rolf, who explored the Sankoora in a Congo State steamer, demonstrating it to be a great steamboat waterway across the Continent to the neighbourhood of Nyangwe, on the Lualaba, I have become more and more deeply convinced that the Lord will have me plant along those rivers large forces of holy men and women to give light to millions of people, who for countless ages have been sitting in darkness. But, with the present steamer facilities of the Upper Congo, I have found it utterly impossible to get passage up the Kassai for even one missionary. A schooner can be used on the Congo, but not on the Kassai, which, though as large as the Congo above the junction, is so crooked as to preclude sail vessel navigation. So we are bound to have a steamer of our own, for the Upper Congo waterways, or fail utterly to advance beyond Stanley Pool.

The cost of a suitable steamer—construction, freights, transport 237 miles on the shoulders and heads of native men, and re-construction and equipment at Kimpoko—will amount to a sum total of £4000. "A large sum of money!" Yes; but five of my missionaries have laid on the altar of Africa's redemption their blood and bones, and I have now at the front in South Central Africa fifty-three who are "living sacrifices" on the same altar, ready, at the bidding of the King, to be "offered up" now, or to be "used up" by years of toil. If four thousand men and women who pray for the salvation of the benighted millions of Africa, yet not called on to give their lives, will give each £1 for our steamer, they will furnish us a propelling force on which our whole movement hinges. Without it we can accomplish in the great Congo basin nothing at all; with it, by the will of God, we will build Gospel lighthouses in those dark regions with a rapidity that will astonish angels and men, and thrill the Saviour's heart with gladness.

My missionaries are well, happy, and hopeful. I am now on my way to England to arrange for this steamer, and get it under contract before I leave again for Liberia, about January 1 next. I expect to spend a few months in planting self-supporting missions among the neglected native tribes of the Liberian Coast and about the 1st of June, 1887, to join the ship conveying our steamer and our South Central Africa expedition of missionaries for the coming year, and proceed with them to the Congo. So those who will take stock in our steamer will please pay over the £1 (more or less, as they wish to give) to Messrs. Morgan & Scott, who will acknowledge receipt in their journal, and pay it over to my bankers, Messrs. Fowler Brothers, Victoria-street, Liverpool. Respectfully submitted in prayer and faith, by

SS. St. Thomé, WILLIAM TAYLOR.
Off the Coast of Africa, Nov. 1.

[A postscript from Bishop Taylor announces his safe arrival in Liverpool, where his address is 3, Victoria-street.]

Y.M.C.A. WEEK OF PRAYER.

THE Week of Special Prayer for young men appears to have been largely observed at the Y.M.C.A.'s in London and the country.

At Exeter Hall the meetings were largely attended, and special addresses given. At the Leadenhall-street and Burlington Hall (Regent-street) Branches, the spirit of prayer has been very manifest, and there is expectation of blessing to follow. At the South Branch, Fentiman-road, the rooms were crowded with young men. The meetings were times of great refreshing, and anxious ones were spoken with. The Westbourne-grove Branch joined heartily in the arrangements for the week. At Stratford a prayer-meeting was held every evening. At Hammersmith, Camden-road, Hackney, and Croydon, there was special supplication, as well as special addresses. At Stafford Rooms on Wednesday evening the large hall was nearly filled with young men from the shops of the neighbourhood. This was a season of great spiritual power and blessing. At the Hampstead Branch sermons were arranged to be preached at most of the churches and chapels, and a four days' mission to young men was held at the new building in Willoughby-road. Twelve local pastors gave special sermons in connection with the Finsbury Park Branch on Sunday last or the preceding Sunday. Services were held at the Hall of the Association, conducted by Mr. T. Shuldham Henry and others; there have been tokens of marked blessing.

THE PROVINCES.

At Brighton twenty-five ministers and clergymen preached special sermons to young men on Sunday, and the large Assembly Room was well filled every night during the week. Earnest prayer was also made for the ensuing mission to young men. A ten days' mission to young men at Bournemouth, by Rev. W. Mowll, has been greatly blessed. Many souls have been saved, and backsliders restored. The meetings have been crowded, and deep interest manifested. At Leeds and Plymouth an earnest spirit of prayer prevailed, and aggressive evangelistic efforts for the extension of Christ's kingdom have been arranged. The meetings at York have been blessed seasons to those present. The Cardiff secretary writes, "We have much to thank God for, and for the work of the Lord in our midst." The attendance at the various meetings in Birmingham has been larger than on any previous occasion. Earnest prayer was offered on behalf of the young men of the town, and it is believed the work of the Association will be greatly stimulated thereby. Sermons to young men were preached in thirty-six places of worship in Bristol, and the subject has been taken up most heartily, parents and friends having been requested to make it a matter of family prayer. The meetings held during the week at the Institute will be followed up until the mission to young men by Mr. George Clarke. Meetings for prayer were held at Bath, and a sermon to young men was preached by Prebendary Anderson.

REQUESTS FOR PRAYER.—For widespread awakening in Dudhope Mission District, Dundee.——For blessing on evangelistic meetings and Bible-readings at Woodgrange Baptist Chapel, Forest Gate.——For blessing on a mission by Messrs. Armstrong and Dymond, South Shields.

WALDENSIAN MISSIONS.—At the Synod, held in September last, after the Ordination Service, when four students were set apart for the ministry of the Word, union with the Free Italian Church was decided upon, 69 votes being recorded in favour of this step and only 4 against. The United Church will be known as the Evangelical Waldensian Church until, as is hoped, the day come when the great increase of its numbers, or its union with other Italian Waldensian Evangelical denominations, will admit of its taking the name of the Evangelical Church of Italy.

HOLLOWAY EVANGELISTIC MISSION.—The twentieth anniversary of this Mission was celebrated at Warlter's-road school-room, Camden-road, on Nov. 11. Mr. W. Green, Rev. G. Playford, Messrs. R. Paton, Colin Young, and others addressed the meeting, while some of those who had been blessed by its instrumentality came long distances to testify. Mr. Putterill, the Superintendent, stated that during the year 249 open-air services had been held, and 450 Gospel, prayer, and temperance meetings in the hall. During last winter free breakfasts and teas were given to over 1000 of the poor and unemployed in the district.

EVANGELISTS AT WORK.

CHELTENHAM.

MESSRS. FULLERTON AND SMITH have made an encouraging start to their Cheltenham mission. A very sympathetic feeling manifests itself among the Nonconformists of the town, and the interest in the mission is growing among all classes.

SOUTHAMPTON.

A successful mission of seventeen days, held by Mr. Stephen J. Crocker, of Bristol, at Hunt's Assembly-room, Southampton, was brought to a close on Tuesday, November 16. The services have been well attended on week evenings, and crowded on Sundays, mostly by the working classes, in whose interest they were specially held.

YARM-ON-TEES.

Mr. H. Thorne has concluded a most successful nine days' mission connected with the Y.M.C.A. in Yarm-on-Tees. Noonday prayer-meetings and afternoon Bible-readings were very satisfactorily attended. Each week evening Mr. Thorne addressed crowded evangelistic meetings; his earnest and powerful appeals were blessed to the conversion of souls, and to the stirring up of those already on the Lord's side. All denominations joined in the work, and a united mission choir led the singing.

DERBY.

During the past twelve days a special mission has been held in the Episcopal churches of this town. Canon Lifroy, Canon Fisher, Dr. Morris, Father Black, and other earnest mission preachers have addressed the crowds that filled the churches from end to end. A general awakening seems to have taken place. Mid-day meetings have been held for business men, besides separate meetings for men and women in all the churches. The purity question has been made prominent. The Methodist and Baptist churches are now taking up the work, and for another twelve days the work will continue.

A. J. D.

WEST NORWOOD.

Mr. Richard Weaver has recently concluded a ten days' mission, which has been attended with most encouraging spiritual results. Auckland Hall was crowded to excess, and night after night inquirers professed to have found the Saviour; at the close of the mission many bore public testimony to this effect. Mr. Weaver's addresses were remarkable for their faithful and fearless references (perhaps a little uncommon now-a-days) to the awful doom of the unsaved; and to this might in some cases be traced the deep concern which afterwards gave place to joyful assurance of acceptance with God.

ASTON, BIRMINGHAM.

Rev. W. H. M. Aitken, assisted by Rev. J. Stephens and Mrs. Crouch, have conducted a mission in this place. In spite of unfavourable weather, the congregations increased in size and interest from night to night. Mr. Aitken visited some of the factories in the parish, and made a great impression. Many whom he thus met came afterwards to the church, and some were found anxiously inquiring the way of salvation. The men especially were attracted by his preaching. On the second Sunday upwards of five hundred attended the special service for men in the parish church, and on the last Sunday even a larger number listened with profound impression to Mr. Aitken's stirring appeals.

Mr. Stephens attracted large numbers of children. The hearts of many were touched; some were led, it is believed, to give themselves to the Lord. Mrs. Crouch's meetings for women were crowded every day, notwithstanding the rain. Many whose homes are full of sorrow were led to seek strength and comfort from the God of all comfort.

A mission hall has been opened in Oakley-street, Westminster Bridge-road, in connection with Upton Chapel, Lambeth-road.——A large sum has already been promised for the West-end Wesleyan Mission, and there is little doubt the required £50,000 will be raised.——Evangelistic services by Independent ministers amongst villages in the south-west corner of Dorsetshire, have been very successful.——Mr. Moody, after a season's work at Auburn, New York, visits Harvard University (Boston), the students of which are supposed to be unusually "hard" in religious matters.——The Church Army will soon commence work at Southampton and Hastings.——Mr. Richard Weaver will commence a mission in connection with Mr. J. Quarrier's work, Glasgow, on Sunday, 28th inst.——Mr. Charles James, of the Gospel Purity Association, has addressed meetings at Derby and Burton-on-Trent.

NATIONAL VIGILANCE ASSOCIATION

At the annual meeting of this Association, held in Exeter Hall on Tuesday of last week, the **Bishop of Southwell**, as chairman, said their work must be aggressive, and they could not expect it to be popular. He was thankful for the earnestness which many young men were showing in regard to it.

Mr. **Percy Bunting** said a great deal of work done in connection with the foreign traffic in girls, and of the visitation work, could not be tabulated. In the coming session of Parliament they hoped to get the law amended in two directions. The first was to make street solicitation criminal for vicious men, and the second, to give power to magistrates to remove children out of the control of their parents where it could be shown that these were unfit to have the care of them. There were many cases in which children were brought up in workhouses and other institutions; their parents who had deserted them came forward and claimed them after a certain age, and this for the basest of purposes, so that the work of training was thrown away.

Mrs. **Ormiston Chant**, as representing the Rescue and Preventive Committee, spoke first of the necessity of having preventive work thoroughly organised all over the kingdom. The Committee had investigated into the well-known fact, that soon after the passing of the Criminal Law Amendment Act numbers of girls disappeared from off the streets. They ascertained that the majority of these girls were living at home with dissolute parents, who, alas! were using the rights of parentage without discharging its duties. Referring to night shelters, she spoke of the importance of furnishing the police with the addresses of all such places in the different localities. As to their necessity, she gave a painful illustration in the case of a child of twelve years of age, who was picked up in the streets late at night "dead drunk." Though sent into the country, and tended with every care, she died six weeks after. Earnestly, too, she pleaded on behalf of the pantomime children, and urged that neither grown-up persons nor their children had any right to take their pleasure at the expense of others. At what a fearful expense to these poor little ones, from three to eight or ten years of age, this Christmas pleasure was given, she well showed. In such an atmosphere as that in which they spent so many hours, the physical effects were most disastrous, and, as a consequence, at a very early age they become depraved, *blazé*, and morbid. One pitiful case she mentioned, as showing the injury to the moral system. One poor girl, notwithstanding that she was suffering acutely from rheumatic fever, persisted in going on to the stage, till in her agony she fell down, and was thence carried to the London Hospital. Such was the spell of fascination woven around this poor child's mind by her association with the stage, that not one word of the simple stories of Jesus and his love, with which the nurse tried to soothe her pain, had any effect upon her. In her death agony she desired that her tights and spangles might be put on the bed in front of her, that thus she might be reminded of scenes in which she had mingled.

Important information as to the work of the other sub-committees was given. One of the worst houses in London had been closed through the intervention of the Association. The rules of the Association had been altered by the substitution of the word "minors" for "girls," so that now boys also would be protected from depraved persons.

Among the other speakers were the Bishop of Bedford, Mr. W. T. Stead. Mr. Francis Peek was elected treasurer in room of the late Mr. Samuel Morley.

In the evening a Conference was held of workers for various associations in town and country. Encouraging reports were given of the progress made in the work at home and abroad. A very gratifying account was given by a German officer of the extent to which the import of German girls into London for evil purposes has been checked. It was again announced that the Committee propose to draft a Bill amending the Criminal Law Amendment Act, which will be introduced next Session, embodying those alterations recommended by the judges, and stopping the loopholes through which criminals at present succeed in escaping.

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A VERY GRAVE SUBJECT.

The relation of British rule in India and our Crown colonies and dependencies, to Christian Missions and Social Purity—a matter of the most serious interest to the Christian churches of Great Britain—was the subject of a lecture given last Monday evening by Mr. **Alfred S. Dyer**, editor of *The Sentinel*, in the Friends' Meeting House, Uxbridge.

After a long and heroic struggle, he said, the British people abolished slavery in Jamaica and our other West Indian Islands. Now, without the knowledge of the British people, British authority had, in that hard-won citadel of freedom, replaced the infamous system of slavery to labour by the more infamous system of slavery to lust. According to a recent Parliamentary return, procured by Professor Stuart, M.P. (after much effort and with small official help), down-trodden women, under elaborate enactments, are in those islands officially registered to minister to the passions of profligate men. Notwithstanding that the British people purchased the abolition of slavery in the West Indies at the cost of twenty million pounds, in Jamaica, in Trinidad, and in Barbadoes, the law to-day says, in effect, that women, if sufficiently poor and wretched and friendless and down-trodden, possess no rights that white men are bound to respect.

When Malta became one of the possessions of Great Britain, the land of an open Bible, British authority establishes the system, not of the repression, but of the regulation of vice. Fifty years ago the Fiji Islanders were a race of fierce cannibals. Now, out of a native population of 112,000, nearly 100,000 are members of the Wesleyan Church alone. In 1874, the Fiji Islands were formally ceded to Great Britain. Eight years later, the system of regulated vice was thrust upon the islanders. Labuan, an island close to Borneo, on the road by sea between India and China, although a small place, strikingly illustrates a feature of British rule, where there is no Christian public opinion. A Labuan ordinance expressly provides for granting a "license" to keepers of immoral houses, and for the official registration of Malay and Chinese female inmates.

Mr. Dyer next referred to the British Colony of Hong Kong. Having planted ourselves there by force in 1841, we proceeded to illustrate the moral standard of British rule, first by forcing the opium trade upon China, and then by establishing the institution of licensed impurity. The abominations and cruelties perpetrated upon Chinese women, in the name of our Queen, at this place, cannot be described in these columns. When, a few years ago, Sir John Pope Hennessey was Governor of Hong Kong, he one day asked a leading Chinese merchant of Canton, why he did not send one of his sons to enter upon business in such a prosperous British colony. The merchant promptly declined on the ground of solicitude for his son's moral welfare, characterising Hong Kong as a sink of iniquity, and indignantly referring to the treatment of Chinese women under the British system of licensed vice, in attempting to escape from which some had met with death. In British India there is a native population of over two hundred millions. It is sometimes said that we held India as a trust from God in the interests of civilisation and Christianity. But whereas in Great Britain trading in vice is illegal, in India British authority has enacted that keepers of resorts of impurity, and the female inmates of such places, shall, under certain regulations, be regarded as engaged in a legitimate and authorised "business" (*vide* "The Indian Contagious Diseases Act, 1868"). Other very dark features of legalised iniquity in India were referred to, to illustrate that it is not without cause that so many Hindoos turn with aversion from the religion of a people who, professing to hold India in the interests of Christianity and civilisation, by the action of their Government regard a vast number of Hindoo women as fit for no better purpose than to be the legalised slaves of lust.

British authority has planted the same system in Gibraltar, Ceylon, St. Helena, the Straits Settlements, the Cape of Good Hope, and not least in Burmah, although that country has only been ours a few months. The system was also established by us in the Ionian Islands, before they were ceded to Greece. There is reason to believe that this list of places has not exhausted the black catalogue. If the sun never sets upon the British flag, it never sets also upon the institution of legalised impurity under British authority. While the Churches of Great Britain are, with great sacrifices, sending forth missionaries to tell of the Saviour's love, and to point the way to God and heaven, the Government are establishing and maintaining around the world an institution which is an open defiance of the plainest teaching of God's Book, and the way to perdition to all who succumbed to its deadly influence. A solemn responsibility rests upon the Directors of missionary societies, Christian teachers, and members of the Christian churches generally, to take steps to put an end to this Government iniquity.

At the close of the address a memorial to the Government was adopted, demanding the immediate abolition of the system of regulated vice in India, and in all our Crown colonies and possessions. The complete lecture will be published by *Messrs. Dyer Brothers*, 31, *Paternoster-square, London, E.C.*, for circulation among the members of Christian churches, price six shillings per 100.

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A GOOD WORK AT BARNES.

We have on several occasions during the past few years recorded something of the mission work carried on at Barnes, among a crowded industrial population by the Misses Wilkinson. Notwithstanding opposition from some who ought to be their foremost helpers, these devoted young ladies have bravely persevered, and they are reaping the fruits of their labours. The congregations have much outgrown the little mission hall, and it is hoped soon to build a larger one; a lady has promised to defray the cost of a site when a suitable one can be secured.

A sale of work is to be held the first week in December, in connection with the Mission. Knowing a little of its history we mean to have a small finger in the pie, and any of our readers who will do likewise can be certain they are entering into a profitable partnership. Parcels of saleable goods may be sent (carriage paid) to Miss Wilkinson, Morden House, Barnes, S.W., during the next ten days.

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YOUNG CHRISTIANS IN MANCHESTER.

After a Missionary Conference, where the importance of early training our children for Christ and his work had been urged, it seemed fitting that there should be some special meeting for the young. On the Friday evening a gathering was held in the Conference Hall, to which young Christians and those who in early life had come to the Saviour were specially invited.

After some bright loving words from Miss de Broen and Mr. Kirlew, one and another told the young people with what thankfulness they looked back upon their own early conversion. Then some younger people present, in very simple, brief style, confessed their trust in Christ. It was interesting to notice that amongst the chief human instrumentalities through which God had blessed them, were special services for the young, the influence of Christian companions, blessing on Bible reading and teaching, and on personal conversation and letters.

BALYMENA Y.M.C.A.—At the annual social meeting, the secretary, Mr. Forbes, stated that there were now seventy-one members, and that the Association was in a prosperous condition. It is hoped that the local reading-room and library may soon be opened.

JOHN XIV. 2.

A YOUNG Christian asks for an explanation of John xiv. 2, as an infidel fellow-workman scoffs at the idea of one *house* having many *mansions*. The following note from "The Speaker's Commentary" answers the question:—

"1.—*My Father's house.* — The spiritual and eternal antitype of the transitory temple (ii. 16) in which I have the right of a son (comp. viii. 36). Even as the earthly Temple included in its courts many chambers (1 Kings vi. 5, 6, 10; Ezek. xli. 6), so it is to be conceived of the heavenly, as far as earthly figures can symbolise that which is spiritual.

"*Many mansions.*—There is room enough for all there: though you may find no shelter among men (xvi. 1, 2), you shall find it amply with my Father. *Mansions.*—The rendering comes from the Vulgate *mansiones*, which were resting-places, and especially the "stations" on a great road where travellers found refreshment. This appears to be the true meaning of the Greek word here, so that the contrasted notions of repose and progress are combined in this vision of the future."

CHURCH ARMY. — Canon Wilberforce has commenced Church Army work at Southampton. The evangelists recently dispatched from the London Training Home are reported to have commenced with great success in Canada and Nova Scotia. A small contingent is expected to go to India and China next year.

REV. F. TUCKER.—We learn with deep regret that this venerable servant of God, late pastor of Camden-road Chapel, had an attack of paralysis last Thursday, which will prevent him from taking part again in any public service, should he recover. He has been preaching in the provinces, and in London almost constantly Sunday by Sunday, since his leaving Camden-road.

LONDON CITY MISSION.—The annual meeting of the work carried on at the hall in Webber-street, Blackfriars, was held on Tuesday, Nov. 9. The missionary, Mr. N. S. Licence, gave an interesting and encouraging account of the work of the past year. There is urgent need of a lady to conduct a mothers' meeting in this district.

POOR BOARD MEN.—For many years past the friends of the Sermon-lane Mission have given a meal of pea soup and bread on Tuesday and Thursday during cattle show week to the advertising board men, match sellers, shoe blacks, and street vendors. Mr. George Fuller, Superintendent, 54, Liverpool-road, Islington, N., appeals for help that they may be able to feed all and to turn none away. Many of these starving men have got wives and children to support, and are out of employment many weeks before cattle show time.

ST. GILES' CHRISTIAN MISSION.—The work carried on by Mr. Wheatley in restoring to paths of honesty those who have come within the lash of the law has developed so greatly of late that the Mission is in sore straits for the wherewithal to continue its operations. "I will do right, if you only give me this chance," is an appeal that Mr. Wheatley cannot resist, but he is much hampered by lack of funds. We learn that a kind friend of the Mission offers £100 if nine others will give a like amount, in order to wipe off arrears before the end of December.

UNION HALL MISSION.—On Thursday last largely attended and representative meetings of Christian workers were held at Union Hall, afternoon and evening. Much praise was offered for blessing given upon the work of the Mission in the past summer and autumn. In the afternoon a stirring address was given by Lord Radstock, on the life of Christ in the believer. A number of friends took part. In the evening the large hall was well filled, and addresses on individual preparedness, power, and fruit-bearing were delivered by a number of friends. All felt they had been in the presence of the King, and had heard his voice.

BIBLE FLOWER MISSION.—During the month of October the total number of texts sent out with bouquets, ornamental cards, and lavender bags amounted 31,435. We rejoice to know that this means for the distribution of God's Word has been blessed in the conversion of many souls. Request is made for articles of clothing, &c., which, through the various missions, may be distributed with the word of life to the poor at the approaching Christmas season. It is also suggested that in the present scarcity of fresh flowers, everlastings and evergreens and grasses may be sent to supply their place. Communications should be made to Miss Dove, 110, Cannon-street, E.C.

The Book World.

JESUS: A POEM. By C. T. C. 2s. 6d. *J. E. Hawkins.* The preface to this little book is most touching; it contains a life-story which prepares the reader for much that follows, and certainly disarms criticism, which might otherwise severely handle the metrical irregularities of the verse.

THE ROSES OF RINGWOOD: A Story for Children. By EMMA MARSHALL. 5s. *Nisbet & Co.* A charming, healthy story of two beautiful, yet strikingly diverse characters. As character-sketches, they are well and finely drawn; as children, they are natural, and not too perfect to serve as patterns for the real young people who make their acquaintance in these refreshing pages.

A TALE OF OUGHTS AND CROSSES. By DARLEY DALE. 3s. 6d. *Nisbet & Co.* Marie and Jacques are children of such an unpleasant, and, happily, rare type, that we should hesitate before putting this record of their improbable exploits and various ill-doings into the hands of our young friends. The second part of the book is by far the better—it would have been better still for general reading without the two concluding chapters.

YENSIE WALTON'S WOMANHOOD. By S. R. GRAHAM CLARK. 5s. *Hodder & Stoughton.* This very attractive American story will be welcomed by all who recollect reading the narrative, from the same pen, of the heroine's early life, to which this is the sequel. It introduces us to phases of Christian work among the poor in a great city, that are seldom treated of in works of fiction. The author might have spared the reader the vexation of sympathising with heart troubles and long-drawn sorrows arising from the malicious act of a jealous woman; but we suppose such things do occur in real life. Poetic justice comes to the rescue before the story closes, and it is in many respects as helpful and stimulating as it is clever from a literary and dramatic point of view.

THE LIFE OF JOHN WESLEY. By JOHN TELFORD, B.A. 7s. 6d. *Hodder & Stoughton.* Wesley's life has always had a fascination for lovers of devout and helpful biographies. Mr. Telford's rendering of it will lose nothing in comparison with those of other workers in the same field; in fact it will gain by such a comparison, for it throws fresh light on the earlier part of the renowned preacher's career. It is the result of wide reading and careful examination of all possible sources of information. It is written with a graceful ease and force of expression which carry the reader from chapter to chapter with deepening interest. We know few books published this autumn which would form a better Christmas present for a lad or a young minister; it would teach the one how life should be lived, and the other how the Gospel should be preached.

ANNALS OF THE EARLY FRIENDS. By F. A. BUDGE. 4s. *Samuel Harris & Co.* It is a pleasure to see the second edition of this book, showing that the attempt to pourtray the lives of those men and women who stood out in the forefront of the battle for religious liberty in the days of the Commonwealth has been a success. They are here pictured in such a way that those who have neither time nor inclination to unearth them from the ponderous leather tomes in which their deeds and thoughts lie buried, may read and enjoy. Contemporaries and immediate successors of George Fox are here grouped into companies; their unwearied journeyings "for the spread of truth;" their bonds, imprisonments, and martyrdoms; the manner and matter of their teachings, and the salient points of their character, are brought out in a vivid and interesting manner. The book is further enriched by a valuable preface, by the late Edward Backhouse, of Sunderland.

A HANDBOOK OF BIBLICAL DIFFICULTIES; or, Reasonable Solutions of Perplexing Things in Sacred Scripture. Edited by Rev. ROBERT TUCK, B.A. *Elliot Stock.* The editor of this "Handbook" explains in his Preface how his connection with it is that of editor rather than author. Having been for the last twenty years collecting and noting down explanations of Scripture difficulties, as given in various magazines and books, he has at last presented the result in its present form, to aid Sunday-school teachers, or ministers, or Biblical scholars, by enabling them to have at hand a convenient summary of answers to objections and of solutions of difficulties, such as present themselves to the Bible student in the course of his reading. The number of names given as authorities for the solutions offered shows extensive reading, and the well-known character of many of the writers is a guarantee of the soundness of their opinions. The work seems well executed, and has the advantage of a good index, both of topics and of texts.

– Rev. C. A. FOX is first in the field, in point of time, with his New Year's Address, WITHOUT FAIL (2d. *S. W. Partridge & Co.*), and we venture to predict that in point of profit it will take no second place. Its theme is the never-failing faithfulness and helpfulness of God in his promised perpetual presence. Mr. Fox works it out in his own attractive, systematic, and practical way. We trust many a believer will take the motto title of the little book, and by the aid of its comforting pages put the matter to the proof throughout the coming year.

MESSRS. J. F. SHAW & CO.

Messrs. Shaw's parcel contains, as usual, some of the best and prettiest narratives of the season. There is variety of authorship, subject, style and price, and the spirit of the whole may always be relied upon:—

First on the list, of course, is Miss Emily Holt's new historical tale, IN ALL TIME OF OUR TRIBULATION (5s.). No æsthetic devotee ever anticipated more eagerly the finding of a rare specimen of the antique, than do we the arrival of a story from Miss Holt's wonderful mind and pen. This time we are certainly not disappointed; indeed we never are. The leading characters in the tale (which in its most important outlines is a true one) are Edward II. of England and his vain, unscrupulous consort, Isabelle of France. The picture we get of matters political, social and religious in those bygone times is a very vivid and instructive one, and we linger over the pages with a sort of reluctant delight that fears to reach the last one sooner than we would. But this author's tales are among the few that will bear to be re-read. Pray, Miss Holt, do not keep us waiting too long for the sequel to this. —DICKIE'S ATTIC, by Catherine Shaw (3s. 6d.) is one of the most beautifully told stories from this gifted pen. A little child is saved by his sister's love from a fate worse than death, and, by a chain of skilfully worked-out incidents, is at last found in the home of a young couple who have lost their first child.—HIS GUARDIAN ANGEL, by Emily Brodie (3s. 6d.), is an excellent book to an elder sister. The evils of drink are forcibly and delicately pointed out in the story, which is one of real worth.—OUR SOLDIER HERO, by M. L. Ridley (3s. 6d.), is a noble story, in which the miseries and pitiful sorrows of war are faithfully depicted. In the death of the hero, we have a pathetic picture of the Christian soldier meeting his Saviour on the battle-field.—YOUNG ISHMAEL CONWAY (2s. 6d.) depicts the early life of a boy, self-willed, hard, obstinate in his unregenerate ways, suddenly brought into the fulness and beauty of the life of the Gospel through hearing a young Swiss sing and preach. The author has written a book that will win golden opinions.—FAIRY PHŒBE, by L. Taylor (2s. 6d.), is a touching and truly beautiful narrative of a little orphan taken into his home by a Christian policeman; she is stolen therefrom, and gets into the clutches of those who train children for the stage. The book should speak loudly to the hearts of many Christians who have given scant thought to the evils of the stage. —JONAS HAGGERLEY, by Rev. J. Jackson Wray (3s. 6d.), is a perfect study of character. The moral of the tale is that the sowing of sin brings a harvest of thorns. Those who know the style and power of Mr. Wray in fiction will find that in this volume his reputation is fully sustained. — MAGGIE'S MISTAKE, by Mrs. Lucas Shadwell (3s. 6d.), is a story to give to young girls going out into domestic service; full of solemn warning against that which led poor Maggie to experience the shame and sorrow of a year in prison. The Gospel is beautifully interwoven with the incidents.—OUR WINNIE, by Evelyn Everett-Green (1s. 6d.), tells of a little girl who lives on an invalid couch, talks in the most wonderful way of things in this life and the next, and dies on the last page. The author can do better things, and it is a pity to write for children what certainly strikes their seniors as being far from healthy or probable.—HOW HETTIE CAUGHT THE SUNBEAMS, by G. P. Dyer (1s.), is a happy story of a happy little life, made so by healthy discipline and useful experience.—HUMP AND ALL, by C. Lockhart-Gordon (6d.), is redolent of sweet, simple goodness in the character of "Wee Davie." But would not it be well now and then to let some of these good children live?—Nos. 25 and 26 of SHAW'S HOME SERIES come in the same parcel. For sixpence one gets a good story, well told, and with the guarantee that it is by a writer of known excellence. The two before us are "Rob and Mag," by L. Marston, and "Silverdale Rectory," by Grace Stebbing.

A Series of papers on "Bible Trades and the Lessons they Teach," from the pen of Rev. Dr. Hiles Hitchens, will be commenced in the December number of *The Quiver*.

Penny Dinners (3d. 9, *Eastcheap, E.C.*) contains prize essays, issued by the Central Council for Promoting Self-supporting Penny Dinners, and deserves the attention of social reformers.

Busy Bee (*G. Stoneman*) is an excellent story of real life among the very poor in London, written in order to awaken the sympathy of young readers for the efforts made to bring straying lambs into the Saviour's fold.

Heavenward (*Castell Bros., 27, Warwick-lane*) is one of the best and choicest text books we have seen. There is a text for each day in the month, with a lithographed illustration in fifteen colours, and suitable poetical extracts.

Miriam; or, The Little Maid of Israel, by Rev. St. Vincent Beechey (*Skeffington & Son, 163, Piccadilly*), well points the lesson taught by the story of the Hebrew maid; it will be found very useful for giving to young girls.

Gospel Stories for Old and Young. 1d. *Alfred Holness.* This new series of books is likely to do good service in the conflict with pernicious literature. The stories are most interesting and telling, of a kind to take hold on the imagination of the young.

The Great Question Answered (1½d. *Aird & Coghill, Glasgow*) is an interesting address to the young, by Rev. William Duncan, on the themes "God is Light," "God is Love," and "God is a Consuming Fire." All the World for Christ (same publishers), by the same author, will be found helpful in cultivating a missionary spirit amongst the young.

The Poverty of Wealth. 2d. *John Heywood, Manchester.* This little pamphlet well sets forth the danger which threatens the happiness of the country through the money monopolies of the present day, and shows how too often the noblest duties of life are neglected by the well-to-do, as well as that the "poverty of wealth" may indeed become the "wealth of poverty."

"God and You" (1½d. *Aird & Coghill, Glasgow*), by Rev. C. A. Salmond, M.A., contains twelve short talks with the young folks, most of which will be found useful. We do not, however, agree with the idea propounded in one, that fear (of God) was the secret of Paul's courage. Rather, we should say, it was trust: he was enabled to endure "as seeing Him who is invisible."

The Christian Treasury for 1887 will contain among other interesting matter a series of papers on Standard Bearers; or, Heroes of the Early Scottish Faith; an Episode in the History of the Huguenots, in twelve chapters; biographies of Great and Good Men and Women; reminiscences of Early Days in France, and a high-class story, entitled "Screens and Curtains," by Lady Hope.

Christmas Annuals. The Little Folks Annual for this season is an entertaining story called "Great Uncle Hoot Toot," by Mrs. Molesworth (6d. *Cassell & Co.*). The highly-coloured frontispiece will extort the admiration of youthful eyes, and the "Prize Puzzle Competition" will tax their powers considerably. We have gone through the questions, and in most cases have been obliged to "give it up." Ring the Bells, the Christmas number of *Home Words*, and Goodwill to Men, the Christmas part of *The Fireside* (*Home Words Office*), are at once solid and seasonable.

ANNUAL VOLUMES.

The Sunday at Home. 8s. 6d. *Religious Tract Society.* This volume is of more than usual literary worth. Many of the papers, such as "The Jews in Italy," are classical studies; others, like "German Hymn Writers in the Nineteenth Century," show us something of the glow of holy fire that burns in the hearts of so many pious men in the present day. It is pre-eminently a book that will elevate and refine the mind.—The Leisure Hour. 8s. 6d. Same Publisher. This companion volume conducts us on many a delightful journey in other lands as well as our own, and contains besides much of mental entertainment on a variety of subjects. The illustrations, as also those of *The Sunday at Home*, are well produced, and do justice to the text.—Spare Minutes. *Hatchards.* This annual is a pleasant companion. The stories are bright and freshly written, and the varied contents are of a character to add to the number of "silent workers" for Christ of whom here we have some suitable illustrations.—After Work (*Stoneman*) is a capital volume for the family. It is a perfect mine of information on religious and social subjects, and the tone throughout is true and inspiring.—Early Days (1s. 6d. 66, *Paternoster-row*) makes an attractive volume for the children, with plenty of engravings, and bright, happy stories.—Good News (4d.), The Gospel Trumpet (6d.), and The British Messenger (1s.). *Drummond's Tract Depôt, Stirling.* The value of these aids to the clear shining forth of the Gospel light in all parts of our land is well known. The volumes are printed in good readable type, well illustrated, and with their short, bright stories, should make telling Gospel messengers.—Our Own Magazine. 2s. 6d. 48, *Paternoster-row.* This beautifully got-up volume, issued by the Children's Special Service Mission, will be highly prized by all who desire the dissemination of sound Scriptural teaching for the young. There is a large amount of Scripture illustration that will be found very helpful to Sunday-school teachers.—Old Jonathan. 1s. 6d. *Collingridge.* The sayings and pencillings of Old Jonathan in this favourite periodical have won for it a place in a large number of homes, and the volume is a charming gift-book for the season. The nature of its contents makes it valuable as a district and parish helper.—The Welcome. 7s. 6d. *Partridge & Co.* This well-known and favourite periodical forms a very handsome volume. The amount of entertainment stored up within its covers is immense; the subjects treated of are of the most various description, including something for all—for the children and the student as well as for the grown-up members of the family.—Day of Days (2s. *Home Words Office*) affords a collection of entertaining and helpful reading on a variety of subjects. Its short biographies, illustrations of Gospel truths, and pieces for the young make it an attractive and readable volume.

ALMANACKS, CALENDARS, AND POCKET BOOKS.

Friend of Missions Almanack. 1d. *Partridge & Co.* This sheet almanack will prove an effective aid to missionary work. The texts are printed in large type, and attract the eye at a glance.—On and Off Duty Almanack. 1d. *Marshall Bros., 3, Amen-corner.* This representative of the Christian Policemen's Association will find acceptance with many outside their ranks. The illustrations are very telling.—The One Thing Needful Almanack (1d. *Partridge*), in its matter well illustrates its title.—The Golden Text Calendar (*Alfred Holness*) has for its motto text the very suitable and suggestive one, "I will watch to see what He will say unto me."—The Believer's Almanack (1d., same publisher) is much more than a mere calendar, containing as it does much that will cheer and strengthen believers young and old.—Faithful Words Almanack (1d., same publisher) should have a place on some wall in every house—illustrations and texts are alike so striking.—The Golden Grain Almanack and Christian's Text-book. *J. E. Hawkins.* These almanacks, at prices commencing at 1d., also in limp cloth 4d., interleaved 6d., and with diary as a pocket-book at 1s. 6d., well maintain the reputation they have achieved. There are some excellent hints to believers on walk and service in the opening address.—The Religious Tract Society Pocket-book and Scripture Calendar has a chromo of Her Majesty as she appeared at St. George's Chapel, Windsor, in 1836, and will prove a useful pocket companion. The Young People's Pocket-book (same publishers). Besides the usual contents, this has many notes both interesting and valuable, and is embellished with a coloured frontispiece of "The Young Queen" receiving the statesmen who conveyed to her the intimation of her accession to the throne.—Christian Remembrancer. 2s. 6d. *Suttaby & Co., Amen-corner.* This pocket-book occupies a worthy position amongst its competitors. It is in its sixty-eighth year of publication, and the literary portion is of quite exceptional value, embodying much evangelical truth. The blank leaf, faced by daily texts for a week, is also especially convenient for memoranda.—Old Jonathan Almanack (1d. *Collingridge*) is well illustrated, and besides the daily texts has much that will be found useful for reference.

BOOKS RECEIVED.

Messrs. Bemrose & Sons, 23, Old Bailey:—

Life and Labours of Rev. W. E. Boardman, by Mrs. Boardman. 3s. 6d.

Messrs. J. Nisbet & Co.:—

Four Thousand Germs of Thought, by Rev. W. Wayte Andrew. 3s. 6d.

Messrs. W. B. Horner & Son:—

The Time is at Hand; or, Things which must shortly come to pass, by E. Wardell-Potts. 2s.

Messrs. S. W. Partridge & Co.:—

The Dragon, Image, and Demon, by Rev. Hampden C. Du Bose. 7s. 6d.—The Daily Fountain for the Young, by John Mitchell. 2s.

Mr. T. Woolmer:—

Castle Malling, by Annie E. Kesling. 2s.—Some Aspects of the Blessed Life, by Rev. Mark Guy Pearse. 1s.—Lights of the Western World; or, Sketches of Distinguished Americans, by Rev. Jabez Marrat. 2s.

Religious Tract Society:—

Nearly in Port, by Mrs. Cooper. 2s.—Cords of Love, by Alice Lang. 2s. 6d.—The Head of the House, by Evelyn Everett-Green. 5s.—Maggie Dawson; or, Watch and Pray, by Harriette E. Burch. 2s.—Coral and Beryl; or, Children of the Kingdom, by Eglanton Thorne. 3s. 6d.

Pamphlets Received.—A Preacher's Library: Hints on Theological Reading, by Rev. J. S. Banks. 8d.—A Preacher's General Reading: A Companion to A Preacher's Library, by Rev. J.S. Banks. 6d. *T. Woolmer.*—The Story of Jesus, by Alexander Mackeith. Part I., 6d. *Maclure, Macdonald, & Co., Glasgow.*—The Improvement of the Harvest. Two Sermons, by Rev. Wilmot M. Bryan, M.A. 2d. *Elliot Stock.*

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Mission and other Appeals.

Rev. W. J. Temple (21, Maud-road, Plaistow, E.) wishes to resume the free meals given last winter at the schoolroom in West Ferry-road, Millwall; to the poor the Gospel is preached.

Woolwich Soldiers' Home.—The annual sale in aid of this Home will be held in the hall of the Home on December 16, 17. Contributions of work, texts, books, fancy articles, also fruit, vegetables, and flowers, will be gratefully received by Mrs. Digby Dent, at the Soldiers' Home, Hill-street, Woolwich.

Waldensian Church Missions in Italy.—Rev. Prof. Vinay, librarian of the College Library, Torre Pellice, appeals to the people of Great Britain, to authors and publishers of suitable works, for books. The library is, it appears, very small—"the pastors deplore the want of new works, and even the students find little to read in it." Any who can respond, and thus do something in advancing the spiritual and intellectual good of the Waldensian people, should write to Major Frobisher, 118, Pall-mall, S.W.

Gleanings.

TEMPERANCE.

In Denmark, it is illegal to sell intoxicants to persons drunk, or under sixteen.——The jubilee of South Australia is to be celebrated next year; it is intended to hold an International Temperance Convention.——The Paris correspondent of *The Daily Telegraph* says the great increase of drinking there suggests the need for an energetic temperance society.

The annual convention of the Women's Christian Temperance Union, held at Minneapolis, Minnesota, was attended by delegates from all parts. The Union has now 4000 branches.——The Roman Catholic Archbishop of Philadelphia has announced that if any of his people sell drink on Sundays, they must leave the Church.——Boston is said to be ruled by sixteen manufacturers and wholesale liquor dealers, who control 13,000 votes.

In *The Church of England Temperance Chronicle*, a lady urges Bank Holiday temperance meetings.——The late Lord Mayor of Tynemouth, Mr. J. Elliot, closed his year of office with a breakfast to the Corporation at which no intoxicants were supplied.——Attention has been called to the facilities provided by law in Scotland for starting bogus "clubs" for drinking purposes.——At the Soldiers' Home, Woolwich, temperance work is prosecuted with encouraging success.

The Pall Mall Gazette says 1000 bottles of wine were provided for the Lord Mayor's banquet.——Gospel temperance concerts are to be held every Saturday night at the new Central Hall, Manchester.——Cowcaddens Free Church, Glasgow, is famed for its temperance work; 1000 persons have been added to the membership in three years.——The Manchester and Salford Discharged Prisoners' Aid Society, traces the frequent re-committal of prisoners to their inability to resist temptations to drink.

Some two hundred prizes were on Saturday week presented to students in training colleges and scholars in elementary schools for essays and reports on temperance, written in connection with the educational work of the National Temperance League.——At an open-air meeting of the Gospel Temperance Crusade, in Nottingham, the magistrates were strongly censured for having granted fresh public-house licenses.——A granite monument has been placed over the grave of the late Mr. Joseph Livesey, at Preston.

Archdeacon Farrar, in a recent address, said the hope of temperance reformers was in the rising generation, who could prove in their individual experience that intoxicating drink was neither a food nor a source of vigour or health.——Colour-blindness and other defects of vision are admittedly caused by tobacco smoking. As a German is rarely seen without a pipe, the cause of their imperfect sight is evident.——The Barnsley magistrates recently committed Isaac Wainwright, miner, for one month, without a fine, for taking a tobacco-pipe into the workings.——Mr. William Forbes has held Gospel temperance missions at Crewe and Peterborough.

MISCELLANEOUS.

The death is recorded of Rev. John James, a well-known Welsh minister in connection with the Calvinistic Methodist Church; of Dr. Robert West, editor of the Chicago *Advance*; of General Arthur, formerly President of the United States; and of Dr. M'Clean, Bishop of Saskatchewan.——Mr. Martin Tupper is reported to be seriously ill.

Miss Isabella Tod, of Belfast, has been presented with her portrait by a number of friends, in appreciation of her work, social, educational, and political.——Miss Irby writes to the papers advocating her work among orphans at Bosnia; the Christian education of the girls, she says, is one of the chief means for the uplifting of these down-trodden peoples.

There are now six hundred members on the books of the Sydney Women's Prayer Union.——The Government of Japan is said to have forbidden lectures against Christianity in that country.——Over 4000 children were refused admission to board schools in the metropolis on one Monday recently, owing to their fees not having been paid.——Mr. Francis Fry, of Bristol, who recently died, was said to be possessed of the largest and rarest collection of Bibles in the world.

The report of the Manchester Salford Discharged Prisoners' Aid Society states that of those who had been helped by the Society, fifty men and twenty-one women were found to be working well.——The Jubilee Fund of the North of Wales Congregational Union has reached the sum of £38,000.——The Latymer-road Mission, Blechynden-street, Notting-hill, have opened a registry office for servant girls.——The natives in many parts of India are responding warmly to the efforts for the promotion of purity in that country.

Referring to the case decided by Mr. Justice Brett last week for nullity of marriage, *The Pall Mall Gazette* says: "Miss Scott is by no means the most pitiable instance of the result of the ostrich policy of bringing up girls in ignorance of the world and its ways, in the belief that there is safety in lack of knowledge."——In sentencing a woman to eighteen months' imprisonment with hard labour, at the Yorkshire Assizes, for conniving at the ruin of her niece, aged fifteen, Mr. Justice Hawkins said people such as she were the most dangerous pests of society; he hoped the sentence would be a warning to others,

HELP WANTED FOR THE ANNUAL SALE

ON BEHALF OF

"Dr. Barnardo's Homes for Destitute Children,"

Now Sheltering, Educating, and Training over 1,600 poor Boys and Girls.

Will all who are preparing gifts for the ANNUAL SALE on behalf of these Homes

KINDLY SEND THEM IN AT ONCE,

for as yet but very little has been received? Will those whose busy fingers are at work for the Sale, remember that **shirts** for boys and men, **suits** for little boys, **aprons** and **pinafores** for girls, and sets of **baby clothing**, are particularly valuable additions, being much asked for and readily sold? Well-made **woollen shawls** are frequently asked for, and, indeed, women's garments of all kinds would be especially useful. Of course, besides these, **jewellery, old coins, old china, curious musical instruments**, and **fancy work, trinkets**, articles of **vertu, books, drawings, bric-a-brac**, and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged. Valuable help would be afforded if donors of gifts of old china, foreign goods, articles of vertu, etc., would kindly mark on them their value, or indicate the price which is likely to be obtained.

The **SALE** will this year be of the **SAME CHARACTER** as of the **LAST FEW YEARS**; that is to say,

Instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, all the Goods received will be made up into

£5 and **£10** Boxes. These Boxes will each contain a very excellent selection, of at least the value of **£6** and **£12** respectively, and will be sent on receipt of P.O. Order or Cheque (made payable to J. T. Page) to any part of the country.

Ladies willing to order these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and promised to purchase boxes, with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the winter season.

If there be many articles left over unsold, they can be disposed of in the last week of January (D.V.), in the Large Hall of the "Edinboro' Castle."

Dr. Barnardo earnestly invites all who love poor children to co-operate with him in this effective plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.

The Boxes, carefully lined and packed ready for transmission, can be despatched on receipt of remittance to any railway station in the Kingdom. Applications (PREPAID), with full instructions as to conveyance, etc., should be sent in as soon as possible, addressed to

THE TRADE MANAGER,
18 to 26, Stepney Causeway, London, E.

To all who have already in any degree helped by Contributions of Useful or Fancy Articles, Dr. Barnardo now desires to offer the expression of his very grateful acknowledgments.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

Notes on Daily Readings.

SUNDAY, NOV. 28.—EZRA VI.

2.—*There was found at Achmetha, in the palace.*—"*Achmetha* is without doubt the Ecbatana, or Agbatana, of the Greeks; the Persian name for which, as we find in the Behistun inscription, was *Hagmatana.* Its discovery at Ecbatana harmonises with incidental notices in Herodotus and Ctesias, which show that that city was the capital of Cyrus."—*Sp. Com.*

3.—*The height thereof threescore cubits, and the breadth thereof threescore cubits.*—"It is difficult to reconcile these dimensions with expressions in Zechariah, Haggai, and even Ezra iii. 12, which imply that the second Temple was smaller than the first (see Zech. iv. 10; Haggai ii. 3). Solomon's Temple was but 30 cubits high (1 Kings vi. 2), and even including the side chambers, not more than 40 cubits wide. Perhaps we are to take the dimensions here set down simply as those which Cyrus required the Jews *not to exceed*, and to understand that in fact the building raised fell far short of them."—*Ibid.*

6.—*Now therefore, Tatnai, &c.*—"The decree of Cyrus having been given (3—5), the author passes without notice to the words of the decree of Darius, which was grounded upon it, and which probably recited it."—*Ibid.*

17.—*And offered at the dedication of this house of God.*—As compared with the abundant offering of Solomon at the dedication of The temple he built (1 Kings viii. 63), this might well be called "the day of small things" (Zech. iv. 10).

22.—*The heart of the king of Assyria.*—It is evident that the king of Assyria means Darius in this place, who as ruler of the former realm of Assyria is thus designated.

MONDAY, NOV. 29.—EZRA VII.

1.—*Now after these things, in the reign of Artaxerxes king of Persia.*—"These words mark naturally some considerable interval. If, with most commentators, we take the 'Artaxerxes' of the present verse for Longimanus, the interval from the sixth year of Darius Hystaspes to the seventh of Longimanus (ver. 7) will be one of fifty-seven years. The occurrence of this interval makes a remarkable break in the book of Ezra, and justifies commentators in regarding it as composed of two distinct parts."—*Sp. Com.*

6.—*A ready scribe in the law of Moses.*—"The same expression occurs in Ps. xlv. 1, where our translation has 'a ready writer.' The scribes of the time of Ezra, and of later Jewish history, were students, interpreters, and copiers of the law. The emphatic application of the title, 'the scribe,' to Ezra, marks the high honour in which the office was now held."—*Ibid.*

9.—*The good hand of his God upon him. For Ezra had prepared his heart to seek the law of the Lord.*—The connection thus recognised between the application of Ezra's heart to the law of God, and His hand being upon him for good, recalls the promise of Psalm i. to the man whose delight is in the law of the Lord, &c.—"Whatsoever he doeth shall prosper."

25.—*After the wisdom of thy God, that is in thine hand.*—Comparing this with ver. 14, "according to the law of thy God which is in thine hand," it would appear that both expressions, "the wisdom of thy God" and "the law of thy God," refer to the Holy Scriptures; so much, at least, as Ezra then possessed, which would be nearly the whole of the Old Testament.

27.—*Blessed be the Lord God of our fathers, &c.*—With this abrupt transition from the words of Artaxerxes to those of Ezra, the language also changes from Chaldee to Hebrew, continuing to be Hebrew to the end of the book.

TUESDAY, NOV. 30.—EZRA VIII.

21.—*Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God.*—Anticipating enemies on the journey, Ezra would not seek the aid of man to help him against them. He was "ashamed to require of the king a band of soldiers," for they had already told the king that "the hand of our God is upon all them for good that seek Him." Would that Christians could feel more of this shame at the inconsistency which so often leads them to speak to the world of what God can do, and then tempts them to look to the world to help them to do it.

31.—*The hand of our God was upon us, and He delivered us.*—"They shall not be ashamed who put their trust in Him." By being ashamed not to trust God, Ezra was in the end not ashamed of having trusted Him.

35.—*Twelve he goats for a sin offering.*—"The sin offering preceded the burnt offering as the necessary basis of an acceptable burnt offering. The sin-offerings availed as an atonement for the sins of all Israel, and the burnt offerings typified the surrender of the entire nation to the service of the Lord. Thus the fact that these were offered for all Israel was an actual declaration that they who had now returned were henceforth resolved, together with all Israel, to dedicate their lives to the service of the Lord their God."—*Keil.*

WEDNESDAY, DEC. 1.—EZRA IX.

1.—*Doing according to their abominations.*—"This translation is somewhat too strong. The words of the original are: 'The people of Israel . . . have not separated themselves from the people of the lands in respect of their abominations.' The mixed marriages had prevented that complete separation of the people of God from the idolatrous rites or 'abominations' which the law required."—*Sp. Com.*

The LXX. translation and the Vulgate both take this milder view, and the Douay translation of the latter is, "have not separated themselves from the people of the land and from their abominations."

8.—*A nail in his holy place.*—"The expression is figurative. It refers to a nail or peg stuck into the wall to hang any kind of domestic utensils upon (comp. Isa. xxii. 23). Such a nail was the place of God's sanctuary, the Temple, to the rescued community."—*Keil.* But this was only the nail spoken of in Isa. xxii. 25, which he there predicts "shall be cut down, and fall," whereas "the nail in a sure place" of ver. 23, points to a person, Eliakim, typical of Christ, of whom the Lord says: "I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his Father's house."

9.—*For we (were) bondmen.*—The verb supplied should be the present "we are bondmen." The Babylonish captivity was the commencement of a bondage of the Jews to Gentile power, from which they have not yet been delivered. The four beasts of Daniel vii. represent successive phases of Gentile dominion, until the coming of the Son of Man.

15.—*Thou art righteous.*—"Righteous, by so sorely punishing this once numerous nation, of which only a small remnant, which has escaped destruction, now exists."—*Keil.*

THURSDAY, DEC. 2.—EZRA X.

"While Ezra was making this confession before God a numerous assemblage gathered around him, and wept aloud. From this point onwards Ezra relates the further course of events in such wise as to cast his own person into the background, and speaks of himself in the third person."—*Keil.*

3.—*Let it be done according to the law.*—"*I.e.*, let a formal bill of divorcement be given to each foreign wife, whereby she will be restored to the condition of an unmarried woman, and be free to wed another husband (see Deut. xxiv. 1, 2)."—*S. C.*

17.—*And they made an end with all the men.*—"The business occupied the commission three full months. In some cases it may be presumed they had to summon persons before them who did not wish to part with their foreign wives; in all they had to assure themselves that the wives were foreign; finally they had in every case, where they decreed a divorce, to make out "the writing of divorcement, to which the woman put away was entitled, as evidence of her having been a wife and having become free."—*S. C.*

44.—*All these had taken strange wives.*—"The guilty persons were, it would seem, 113 in number. They comprised four members of the high-priest's family, thirteen other priests, ten Levites, and eighty-six Levites belonging to at least ten distinct families."—*Ibid.* Compare with this rigid enforcement of the rule of Israel's separation from other nations, the permission accorded to one Christian partner to live with the other though a heathen (1 Cor. vii. 12) on the ground that the heathen partner was "sanctified" (*i.e.* for association) by, or in, the believing one. Such putting away as is here described of wives and children is not required in Christianity. But that such mixed marriages are not to be entered into by Christians is clear from "only in the Lord" (1 Cor. vii. 39).

FRIDAY, DEC. 3.—NEHEMIAH I.

This is the last historical book, as Malachi is the last prophetical one, in the Old Testament. There is no more wonderful story of Providence and prayer in the whole Bible than that in Ezra and Nehemiah. Prayer and effort, and the relation between human effort and Divine blessing. Carey's motto was, "Prayer and pains will do anything."

Ezra gives an account of the re-building of the Temple, while Nehemiah gives an account of the re-building of the walls. The inward work was done first, and then the outward. It was a time of revival and of real work. The walls were finished in fifty-two days. Nehemiah reforms the civil and religious condition of the children of the captivity, and he restores the Temple services.

There is much in this book which is helpful and suggestive for Christian workers. It is a picture of spiritual work, the building of a Temple not made with hands, which the Church of Christ has in view. It is illustrative of union and communion in labouring for the Lord. It is so full of active life, and yet shows that it is possible to hold communion with God. Work to have God's blessing and success must have its foundation in prayer. The heart entirely with God goes from prayer to work. There are only two chapters in which it is not recorded that Nehemiah or the people offered thanksgiving or prayer.

Three things were used in the work: the sword, the trowel, and the trumpet. We must fight with the sword of the Spirit, work with the trowel, and encourage each other with the rallying sound and stirring notes of the trumpet (iv. 20; Judges vii. 18—20).

Nehemiah was a man of prayer and praise, great piety and perseverance; a man of great sympathy with his fellow-men, a true patriot. Most unselfish and humble, yet bold and courageous in God's cause. His faith and trust were in God alone.

In chap. i. he is a man before God for his people. Action was not the first thing, but earnest prayer; he looked to God for guidance, and waited for orders before setting to work. He was a man of prayer and practice. He was spiritual, yet practical and business-like. There was a strong undercurrent of prayer running through his daily life. He looked upon all things and all people in relation to God. He saw no impossibilities. Because all things are possible with God and to him that believeth.

He waits patiently till God opens the way, then he acts without hesitation or fear. Difficulties send him straight to God, dangers keep him close to God. He lost sight of self, and saw God. He saw *God* going to rebuild the walls, not Nehemiah. Many sigh over abuses; he sets to work.

Four points: (1) Striking quietness and collectedness. Waiting times cannot be dispensed with. First thing is to have an interview with God. (2) Spirit of deep humiliation and conscious unworthiness, yet not hindering boldness of access. True confession of sin. (3) Reminds God of his promises. They are the ground of prayer. Powerful plea, "Remember." (4) Claims of redeemed family recognised, though sin and failure.

Three pleas used: God's character (5), God's promises and Word (8), Covenant relationship with Israel (10).

The prayer finishes with a direct request for present need, put in most simple, earnest, definite form. No less than four quotations from Deuteronomy. Note the words, "before the God of heaven." He prevailed with God, with men, with the king, against the enemies, and upon his own people.

SATURDAY, DEC. 4.—NEHEMIAH II.

A man before his people for God. His commission and journey. His preparation and plans. 3.—Beautiful illustration of the use of silent, ejaculatory prayer. He prays to the God of heaven, *and* makes request to his earthly master. 8—18.—The recognition of the hand of God.

12.—*What my God had put in my heart.*—All of God, all from God, all for God.

13.—Goes out to reconnoitre. No laziness, no waste of time. He sees for himself, his heart is stirred, and by word and example he set others to work.

17.—Calls a workers' meeting. *Then said I, . . . Ye see . . . Come and let us build.* 18.—*And they said, Let u rise up and build. So they strengthened their hand for this good work.*—Unity snd co-operation in work. 19.—*But.*—Opposition. Hinderers at work—scorns, sneers, and ridicule. God's servants must expect this. 20.—His answer, *The God of heaven, He will prosper us; therefore, &c.* God for us, God with us, He will make his people willing (Ps. cx. 3). There will be difficulties, but God's work shall *prosper*, not *success* at once from man's view. *Ye have no portion.*—Their hearts not right; they were excluded from the work. Can't do real work if no portion in Christ, no saving knowledge of Him.

(*For Forthcoming Meetings, Donation List, &c., see page vii.*)

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CASE FOR THIS WEEK.

BOTH LUNGS DISEASED—CASE of a YOUNG WIFE AT EBBW-VALE, Mon.

This case was most earnestly recommended to me by Rev. JOHN HARRIES, Wesleyan minister, of Tredegar-road, EBBW-VALE, in October of last year (1885). A statement of the case was prepared and sent me according to the question-sheet furnished by me.

Among the particulars thereof may be noted that there had been "chest disease on the mother's side, and various relatives had died. She had been ill four months, commencing with cold. Inflammation of the right lung followed. The cough had increased in violence, inducing vomiting. The phlegm was creamy and purulent. The breathing was very bad. There was much hectic and night perspirations. The patient was losing flesh fast. The doctor who had attended her reported that the right lung was diseased in tissue, and the pipes of the left affected, saying, *she may linger on till March at the most.*"

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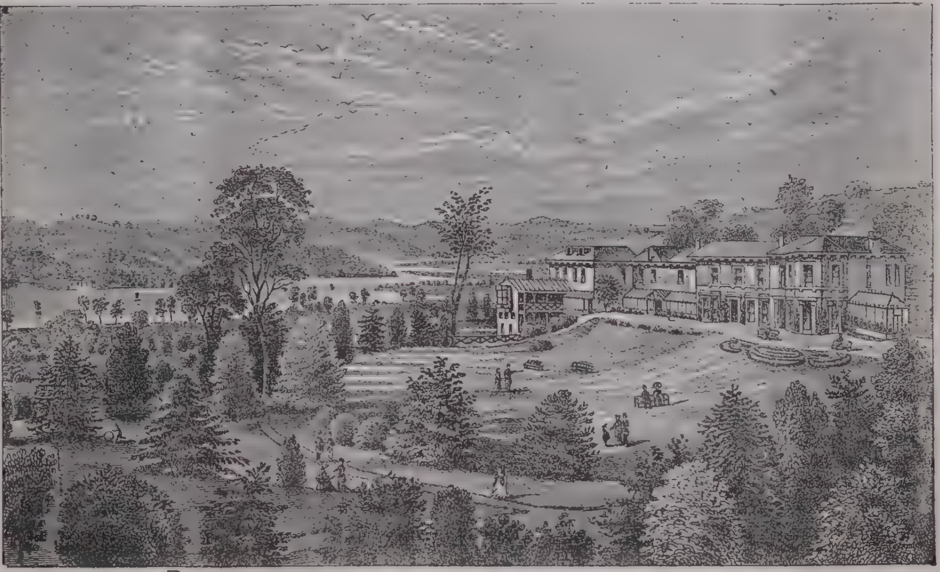

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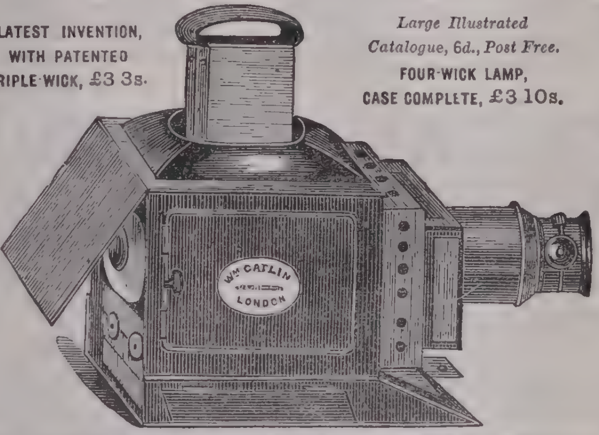

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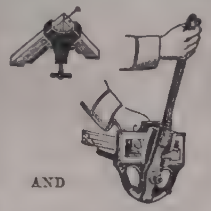

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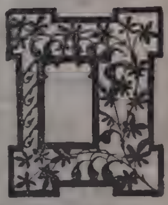

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REV. ROBERT W. McALL, F.L.S.

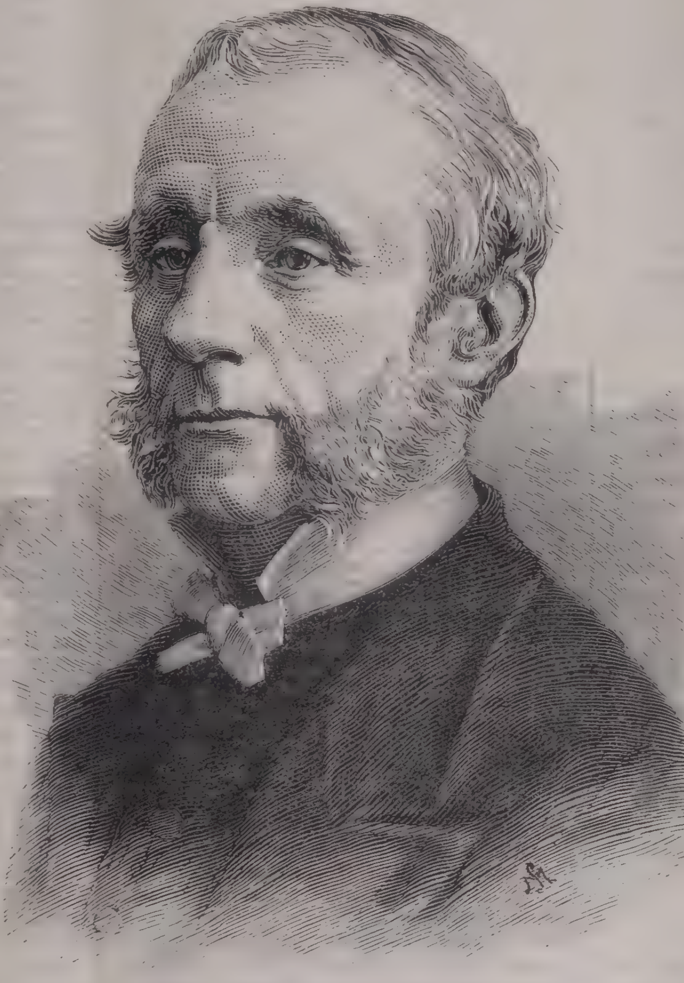
◆

THE evangelisation of great cities is a problem which to-day challenges the first attention of the followers of Christ. The McAll Mission in France offers such a happy solution of this problem, realised under such difficult circumstances, that our readers will certainly welcome a few words regarding its founder and its work.

ROBERT W. McALL was the only son of Rev. Robert S. McAll, LL.D. He was born at Macclesfield, Cheshire, in 1821. Though converted at an early age, he shrank from the sacred responsibilities of the Gospel ministry—the life ardently desired for him by his father—and gave himself to the study of architecture. He displayed special aptitude for this profession, and gave promise of a brilliant career.

But suddenly the whole purpose and life of the young student were changed. One Sabbath evening in December, 1842, at Union Chapel, Islington, he received an unmistakable call to the ministry. It was not the sermon. It was the still voice of God which clearly said to him, "Go, preach my Gospel." At that call the aspirations and hopes which a moment before had animated him, faded away. He was consecrated to a new life. After due study at the Lancashire Independent College, he was ordained at Sunderland in 1848. If nearly a quarter of a century of pastorate in England is passed over with scarcely a notice, it is not because it did not receive significant blessing, but because of our impatience to arrive at his call and mission to France.

After the siege of Paris, and the terrible reign of the Commune, in August, 1871, Mr. and Mrs. McAll found themselves for a few days of vacation in Paris. Profoundly moved by the physical, social, and moral distress about them, they could not quit Paris without leaving with the people some testimony of the Divine pity and redemption. At that time one of the most desperate quarters of Paris was Belleville. Here the smoke of the savage conflict with the Communists had scarcely cleared away. There were still heard the mutterings of rage and vengeance. Here came these two foreigners quietly, but boldly, distributing portions of God's Word and Gospel tracts. To the delighted surprise of Mr. and Mrs. McAll, these offerings were kindly received. One of the *ouvriers* of Belleville added to his expression of thanks for the little book, "If you or some one will come here and teach us these truths, we shall be glad to welcome you. I speak for a large class of this community, who are quite done with the Church of Rome, and who yet feel the need of the knowledge of the true religion."



(*From Photograph by Ch. Reutlinger, Paris.*)

This was at the corner of the Boulevard de Belleville and the Rue de Belleville, a spot now sacred in the history of missions. This was the call which has so interested God's children wherever it has been known. To Mr. and Mrs. McAll this workman of Belleville spoke as the messenger of God. Confirmed by the conviction of French pastors and Christian workers they promptly obeyed this call. On the following November we find the two foreigners once more in the streets of Belleville, not now for an evening's promenade, but to live and labour among these people.

Serious questions were involved in the step—the leaving of home and fatherland, the living among the Socialists of Belleville, the renouncing of all salary and the living upon their limited income; and the necessary expenses of the proposed work. More staggering still were the problematical features of the work itself. Called by one workman whom they were never to see again; foreigners so habitually disliked by the French; imperfectly acquainted with the language; surrounded by a vast multitude of scoffers whose hatred of God and man found utterance in the impious cry, "Ni Dieu ni Maître"—what could Mr. and Mrs. McAll do? This was a question they never stopped to ask. The difficulties were the part of their Lord who had called them. Their part was to be "not disobedient unto the heavenly vision;" so they went forward in faith.

Special reference is here due to Mrs. McAll. She is the daughter of Rev. D. B. Hayward, of Manchester. France had bitterly suffered from the influence of an unmarried priesthood. The consequent evils had corrupted society and the family. What an unspeakable blessing that Mr. McAll brought with him to Paris his accomplished Christian wife! Her part in the Mission has been incalculable. Her remarkable physical endurance has enabled her to accompany Mr. McAll in fatiguing journeys, and to innumerable services. Her musical talent has provided for the réunions a service of delightful song, and has given to all French-speaking people one of the best collections extant of hymns and tunes for social meetings. Her social qualities have made welcome crowds of strangers from many lands, and attracted many souls to her Saviour. Above all, her consecration has attained a self-abnegation which finds fitting companionship in that of her husband, and which is of inestimable consequence to the success of the Mission.

After long and prayerful deliberation with pastors and Christian workers of Paris, Mr. and Mrs. McAll matured their plan of action. On January 17, 1872, the little shop, 108, Rue Julien Lacroix, near the Rue de Belleville, was opened, and the passers-by invited to enter. Forty-five accepted this first invitation. They found inscriptions upon the walls, many of the people being ignorant that these were from the Bible. They were offered a little book of French hymns, and politely invited to a seat. They were asked to sing together one or two of the hymns, led by the little harmonium played by Mrs. McAll. A few verses were read from the Word of God. It was the first time that many of them had seen a Bible. They sang again. Then followed two short Gospel talks. They were told just what they knew themselves to be, and they were offered just what they most needed. All was so simple that a child could understand, all so free that a beggar might receive. Once more they sang together. They were cordially invited to the next réunion, and after a short prayer were bid *au revoir*. Not least of all, Mr. McAll hastened to the door to take each one by the hand, and to speak to each a kindly salutation.

To these people this service was a new revelation of Divine love and of human sympathy. Two wonderments arose in their minds—(1) Why had such things been so long hid from them? (2) Why had these foreigners now come to tell them? They would know more of this matter, and gladly came to the next réunion. Others passing accepted the invitation to enter. The little room was full. Better yet, souls promptly responded to the loving message of the Gospel.

What a joy to Mr. and Mrs. McAll. They had said to themselves, "It is worth while to fail in such a cause." But they were not to fail. How little did they then dream of the great things to which their Lord had called them! One mistake they had made—the little room was all too small for them. A large ballroom, 112, Rue de Belleville, was leased. More chairs were bought, and the people were invited to enter. This large room was at once crowded. The work broadened and deepened. Schools for children were held on Sundays and Thursdays. The children were delighted with the new sweet stories of the Bible, and with the bright songs. Mothers' meetings followed, Bible-classes for young people, visitation from house to house, distribution of tracts, Gospels, &c.

Then came the call to open a second station; then a third and a fourth. These calls were obeyed in the same trusting spirit as was the first, and with the same Divine blessing. Once more the Lord bids his servants "Go forward;" this time, not to another quarter of Paris, but to other cities of France. Anxiously they listened to learn if this were indeed the voice of God. The moment there was no mistaking, they gladly obeyed. To Lyons, to Marseilles, Bordeaux, Nantes, and to many another city of France, the McAll Mission went, even to Corsica, Algeria, and Tunis. And to-day the little room at Belleville has become a hundred stations, in which last year were held over sixteen thousand services, attended by nearly one million of souls. We might rest here, to consider what God hath wrought, were the call not urgent to still more extended endeavour. It really seems as though the purpose of God, voiced to Mr. McAll by that *ouvrier* of Paris nearly fifteen years ago, meant in its fulness, "Thou shalt call a nation."

No one can follow the history of this Mission without being impressed that from first to last it has been ordained of God. No man ever devised it. Every step has been taken only in obedience to the suggestion and direction of God. Another inviting feature of the McAll Mission is its simplicity. There are few paraphernalia. The shops or stores are often of the plainest. But they are wisely chosen on the busy thoroughfares, where the people are. And the service has no other aim than the immediate salvation of souls. All controversy is forbidden. No laboured attacks upon the Church of Rome are allowed—nothing but the direct, simple preaching of the Gospel of Christ.

A professor of one of the American Colleges, now in Paris, says of the McAll Mission:—"I have attended many services in many stations, and I have never heard a better average of pure pointed Gospel than at these réunions." To hear this Gospel the multitudes come, and come again. Not only the destitute classes from the desperate quarters, for stations are now opened in the very centre of Paris, crowded with the promenaders of the boulevards, or with men of business.

God has wonderfully provided men and means to accomplish the work. Helpers have come from Great Britain, America, and from many lands. Prominent among these were the lamented Rev. G. T. Dodds and his devoted wife, followed by Rev. C. E. Greig, Rev. S. R. Brown, Mr. Wm. Soltau, and others, and a noble band of consecrated women; and these not from one particular church denomination, for the McAll Mission is *interdenominational* in its workers and in its work. Its creed is that of the Evangelical Alliance. It offers a happy instance of harmonious working together of God's children from many lands and of many sects. And this not to build up a particular church; but, having won these souls to Christ, to seek to connect them with one or other of the various evangelical churches of France.

A large part of the labour has been accomplished by French Protestant pastors and laymen. In the McAll Mission those devoted brethren have found what they have so long prayed for—access to the multitudes who were wearied with Popery, and who yet knew no other alternative but atheism. As these increasing multitudes thronged the *réunions populaires*, many a Christian worker has gone down with Mr. McAll to the streets and lanes of the cities of France to greet this populace and tell them of the Christ. Noble French pastors, like Pastors Fisch, Théodore Monod, Recolin, De Pressensé, Bersier, Dhombres, Hollard, and many others; and such laymen as MM. Saillens, Réveillaud, Sautter, &c. And outside of Paris the call has often come from pastors who have voluntarily assumed the main responsibility of the work.

The question will be asked, "Whence has come the financial support for so large a work?" Rents are costly in principal streets of large cities. The salaries, though small, are many. God has not only turned the hearts of true men and devoted women to do the work; He has in most unexpected ways provided the silver and the gold. From the very first, THE CHRISTIAN has made known the progress of the Mission, and forwarded the goodly offerings of its readers. Rev. Horatius Bonar, D.D., wrote that thrilling book, "The White Fields of France," and thus secured enlarged response. Leading Christian philanthropists have formed local committees in London, Edinburgh, Glasgow, and other cities, for the systematic support of the McAll Mission. And America has organised a national association, pledged to aid the work. It has been accepted as a precious seal of the Divine blessing that, while there are moments of painful lack, and while the progress of the work is greatly limited by scarcity of money, yet wherever the story of the Mission is told, God directly moves his children to respond for its support.

If the review of the life of Mr. McAll has led to an account of this Mission, it is because there is a McAll stamp upon the Mission which cannot be effaced. It is wonderful how the man enters into every detail of the work. Those years of his early manhood devoted to the study of architecture were not lost. Mr. McAll is emphatically an architect. From the first foundation, to the present superb yet growing structure of the Mission, Mr. McAll has been a wise builder with God, and throughout we find the happy impress of his character. Mr. McAll's simplicity of life, his sacrifice in giving up all salary, his rigid economy, his untiring industry, his entire self-abnegation, his patient forbearance, his modest reserve in whatever concerns himself, and his resolute daring in whatever concerns the work of God—all these have given form to every department of the Mission. Against his urgent protest his very name has been stamped into the work, and this not in France only. In Belgium and Switzerland Christians have organised what they call "McAll Missions," and the example is about to be followed in Italy and America.

Mr. Moody, at a meeting of the business men of Chicago last winter, said:—

> I consider the McAll Mission the model mission of the world. This is just what we want here in Chicago, and in every one of our great cities. A mission, not in churches or chapels, but in shops right on the busy thoroughfares, where the people are; many of them open every night of the year,

with a band of devoted men and women, who go from station to station, thus giving a needed variety, and who have but the single aim to win lost souls to Christ.

But if the McAll Mission bears happy impress of the character and effort of its founder, let it not be imagined that it is a "one-man enterprise." Significant among the qualities of Mr. McAll is his capacity to draw others about him and set them at work. A committee of directors has been organised of carefully-chosen men who are personally engaged in the work, who share with Mr. McAll every responsibility, and who consider every question as to the conduct of the Mission. Every precaution has been taken to put the work upon a basis giving promise of permanence.

What emotions of wonder, of gratitude, of responsibility, must such a sketch as this provoke! France, the land of the Huguenots, for the first time enjoys religious liberty. An Englishman is called of God to lead the van of those who are to preach Christ to multitudes tainted with immorality and infidelity. And whether in the cities of the interior of France or on the Missionary Boat in her harbours, whether among the desperate classes of the Faubourgs or the fashionable crowds of the Boulevards: wherever the Gospel is preached it is welcomed and blessed. And how unspeakable is this blessing! What saving of souls! What cheering of hearts! What changing of men and of homes! A woman was taunted with the fact that her husband had changed his religion. "But you do not understand it," replied the woman. "My husband has not changed his religion: religion has changed my husband." And what is true of the man may be true of the nation. What blessing to the world were France thus changed! What an inestimable privilege to-day that we all may co-operate with such a man as Mr. McAll, in the fuller advance of such a Mission.

W. W. NEWELL, JUN.

GROVE-ROAD MISSION, ESSEX.

THE history of this Mission is well worth a note. Originally, the "field" was an encampment of over two hundred gipsies on the borders of Epping Forest, which a gentleman living in the neighbourhood, knowing of the distress existing amongst them, was in 1877 moved to visit. He helped them in various ways, and whilst going from tent to tent distributing little gifts of food or clothing, found opportunity to speak to them of God and his love. In the following summer, open-air services were held on Sunday evenings in the encampment; and the gipsies, their confidence having been won by the sympathy of their kind friend, gladly attended. Before winter came they pleaded that these Gospel services might be continued, and an old army tent was procured. Next winter, two rooms were hired, the work having by this time largely increased, and including visitation of the sick, both amongst the gipsies and the labouring classes living near.

The spring of 1880 found the work in a flourishing condition, the two rooms being at times crowded to excess, so that the necessity for larger accommodation was talked of; ultimately a large loft, suitable for the purpose, was adapted to the needs of the Mission. A Sunday-school and Monday evening prayer-meeting were added to the Thursday and Sunday evening services. So the work grew, between 100 and 150 people assembling in this loft. Then came the necessity for another move, this time to a permanent home, erected at a cost of about £750, and which was opened in January, 1883. Other agencies were added, and the work extended very considerably. Now it is proposed to acquire a small piece of ground at the back of the mission-hall, and to erect a day nursery and reading-room, with rooms for a resident mission keeper. Mr. E. Hobbs, Chelmsford-road, Woodford, will give further information to any interested friends.

DR. WHYTE'S PRAYER-MEETING.

(FROM OUR OWN CORRESPONDENT.)

THE Tuesday evening prayer-meeting in Free St. George's, conducted by Dr. Alexander Whyte, the able and earnest minister of the congregation, has become one of the features of Edinburgh ecclesiastical life. It is a centre of attraction to many. Those who are wearied with the toil and moil of business find rest in it; students go to it to get inspiration; and hundreds of men and women are lifted by it to higher levels of thought and feeling. Last winter Bunyan's "Holy War" was the subject of meditation; this winter the same writer's "Grace Abounding" is being taken up. Dr. Whyte has an unbounded admiration for John Bunyan. He thinks that his "Grace Abounding" should stand high up in the list of best books of autobiography and experimental divinity. For this reason he has selected it for exposition.

In his opening lecture he struck the key-note of what he is to say, in the old yet ever new text: "Christ Jesus came into the world to save sinners; of whom I am chief." Bunyan tells the nature of his book on the title-page. His preface has driven many a man from reading more; but it has drawn gracious souls to examine the succeeding pages more closely. It is a terrible book. It must be so to be honest, for it deals with sin, with death, and with judgment. It is not a book for the nursery, or for babes in Christ. It is written in the maturity of intellect and spirit of a Christian man, and it is handed to all those who put manhood into their religion. Some passages in it are powerful enough to be the composition of the Psalmist. It is Pauline in its nature, for its author sat at the feet of the great Apostle.

In his second lecture, Dr. Whyte made some striking comments on the texts God sent to Bunyan, and which were helpful to him in the early stages of his religious experiences. He intimated that in his third lecture he would give some of the texts God sent to himself, and asked his audience to prepare themselves to hear it by looking back and seeing what God had done for them. This intimation had the effect of drawing an immense congregation, some of whom, probably, came more out of curiosity than out of desire to receive good. Dr. Whyte was at his best. He looked his hearers straight in the face, and spoke out boldly. He began by referring to Bunyan's critics. It was very daring on the part of one who was a tinker's son and a tinker himself, who never sat at Plato's feet, and borrowed his Latin, to call, by implication, such men as Macaulay, Sir Walter Scott, and Anthony Froude, Philistines. They were giants, and he sighed and slept under hedges; yet he has beaten them with their own weapons. None of them can touch the literary heights to which he soared, and his spiritual experiences are a sealed book to them. When God speaks, philosophers become Philistines. Bunyan wrote not for the critics, but for his own persecuted congregation. He achieved a great success. Byron woke up one morning to find himself famous. Bunyan passed through the same experience; but his fame was thrust upon him—he did not seek it. He worked for his little Baptist flock, and spoke to the souls who had refreshed him in his ministry. He cleared the house of strangers, and gathered his children around his knees, so that they might suck drops of honey out of the dead carcase of their father's life. He quickened old sorrows and resurrected old sins. There is no way of keeping the life clean like looking back at the hole out of which you were dug.

Dr. Whyte said he would follow the example set by Bunyan. He would shut out the criticising Philistines, and gather his children to his knee to tell them what the Lord had done for *him*. He bought *his* Bible—the Bible peculiarly his—when he was eighteen years old. It is as sweet to him as the kisses of his child, and has been his inseparable companion. He took it with him to Aberdeen, when he went to study Latin; to Edinburgh, when he went to study divinity; to Glasgow, when he went to experiment in preaching; and to his holidays in various lands. He has left instructions in his will that it be put in his coffin; he could not sleep soundly without it. And when he wakens up at the Last Day, he will seize it again, and never let it go until he knows beyond doubt that he is justified and accepted. Its fine binding is tarnished with frequent use. It has in it plates known only to himself, and pictures of heaven and hell and salvation invisible to other eyes. Is *your* Bible tarnished in binding? Is it your inseparable companion? If you forget it when on a holiday, God will forget you when He enters into his kingdom.

His oldest memory is the Word of God taking hold of him in early boyhood. He stood beside William Burns as he preached Disruption truth to Disruption hearers. The text, "A brand plucked out of the fire," went like an arrow to his heart. He has never forgotten it. What was your first text? Do you remember it still? Bunyan asks the question, "Did you ever lie crying under a hedge for mercy?" You have been in a ditch sinning; have you been in a ditch repenting and praying? Those who are deepest in the hedge will be highest in gloryland. It is not necessary for every man who goes to Heaven to creep through the hedge, but you will never understand "Grace Abounding" unless you have lain under a hedge crying for mercy. It was counted a sign of incipient insanity in Bunyan when he crept under hedges. Would to God that many readers and writers were touched with this divine dementation!

Another question this relentless tinker asked was, Did God ever seem to fight against you? The speaker well remembered such a battle. For weeks and months there was a struggle as to whether he should say to God or God to him, "Thy will be done." A crisis was reached one night in a country house. He went out in the early morn into the garden, and there the words of the 22nd Psalm got hold of him: "O my God, I cry in the day time, but Thou hearest not; and in the night season, and am not silent." Then came, "Thou art holy," and such a vision of God's holiness, "that he felt his sinfulness and nothingness." "I am a worm, and no man." That was the turning-point of the struggle. He yielded, and ever since that summer morn he has found tranquillity in God's name.

Another question Bunyan asked was, Had you ever songs in the night? The lecturer had. Like Luther, he loves the Pauline Psalms—the 22nd, 51st, and 130th. They speak of God's righteousness and salvation. God is everything in them. His special song in the night is the 22nd Psalm. That Psalm is, in his Bible, obliterated with a sinner's tears and a student's ink. Have you any obliterated passages in your Bible? Once the Word of God gets commission to follow a man, it keeps following him. The concluding part of the address was the narration of an incident in which Dr. Whyte experienced a holy joy through the words, "We have peace with God through our Lord Jesus Christ," coming to him, and an earnest appeal to his hearers to seek this peace.

Our outline fails to convey the sense of power and the heart-searching grip visible in this noteworthy revelation of a minister's spiritual experience. Dr. Whyte can never be interpreted by written words; he is to be known only when seen and heard. The personality of the man infused into what he says is by far the larger part of his sermons.

ONWARD MISSION (York-road, Wandsworth).—This work is carried on in a shop, which has been converted into a hall, the other rooms of the house being used as class-rooms. The work is growing, and there is need of additional help, especially for the ragged-school on Monday evening, when children have had to be turned away for want of space and teachers. A Christian lady is wanted to take a class of senior girls and young women meeting on the same evening at 7 o'clock. Particulars may be obtained at the hall, or of Mr. F. Cochrem, 1, Draydon-villas, Merton-road, Wandsworth, S.W.

STUDY, PULPIT AND PEW.—2.

REV. CALEB HOLLERT.

"WHAT o'clock is 't, sir?" whispered Bill Dallen. "Just eight," replied Rev. Caleb Hollert.

"The wife's not back yet?" "No, but I'll stay with you till she comes."

"Thank 'ee, sir. Will 'ee say them words again, sir?" "'For the Son of man is come to seek and to save that which was lost;'" softly repeated the minister.

"An' ye 're sure He said it Himself?" "Quite sure, Bill."

And the dying man sank into semi-unconsciousness.

"I ought to be at home, getting ready for to-morrow's work," thought Rev. Caleb Hollert; "and (surveying the garret) a curious kind of study, surely! But God is here in his saving power. My Father! give me the word that shall bring salvation to the people to-morrow!" He thought of some, who, during the week had mourned over the "little" sins which so often overcame them; of one who seemed to long after holiness, but would not shake hands with his old enemy as they walked out of church within a few paces of each other; of another, whose desire was toward God, but—that branch of his business! He could not consecrate it and would not surrender it.

"He is easier," he said, as the entrance of Bill's wife interrupted his thoughts. "Is there anyone who would help you to watch to-night?"

"Yes, sir, Jim's comin' when he gets his supper. God bless ye, sir."

And he went quietly down the narrow stairs, through the dirty court into the street, and walked home with thankfulness in his heart that he had been again permitted to lead a soul to the feet of Jesus.

"Don't go to the study, Caleb, it is cold," said Mrs. Hollert, after they had risen from prayers; "I'm going to the nursery, you can be quiet here."

"Very well," he replied, and as she gathered up her work; "Ellen, pray, and earnestly too, that the power of the Holy Spirit may be felt to-morrow. We are 'agreed'? That's right, dear!"

"'Grieve not the Holy Spirit of God.' That is for myself as much as for the people. The indwelling Spirit, the Sanctifier, must be obeyed. But *is* this the message? I could preach a grander sermon on the outpouring of the Holy Spirit on the day of Pentecost: more room for display of imaginative and descriptive powers—and I have consecrated these to God, but, am I willing that He should set them aside as well as use them?"

It was a fresh test of consecration, and the minister's head was bowed for some moments, while Satan made his attack with vigour. But the "still small voice" of the Spirit was heard above the din of devils. "Thank God for victory," he said. "I have been following the Lord fully up to the light He has given me; I *dare* not do anything less to-morrow—I *will* not. *He* shall speak, even though the congregation think *me* a fool."

And the Recording Angel, who had been hovering over the study, wrote, "Caleb Hollert has this testimony, that he pleases God."

In quiet simplicity did Rev. Caleb Hollert tell to the souls of whom he "must give account," of the power of the indwelling Spirit to counteract the tendency to sin, and give the strength to resist temptation; of the necessity of obedience to the voice of the Spirit, on the part of God's children, lest He be grieved and withdraw Himself. Earnestly he pleaded with the unsaved, to whom the Spirit was then speaking, to give up sin and yield to God, unconditionally and at once; closing with an invitation to those who were deciding for the service of God to meet him in the vestry for conversation and prayer.

In the beginning of the sermon, Mr. Westby had listened attentively, wondering at the quiet manner yet evident power of the minister. "I am a Christian," he thought; "but I don't know much, really, about being 'led by the Spirit,' as he puts it. I try to do what is right. There must be something beyond what I realise at present! I'll ask him about it. It's quite true that I ought to be worth more to God!"

"There must be something in all this," thought Gerald Thorneling, as he looked at more than one bowed head in the congregation. "The Holy Spirit seems to be a living person to the minister. I wonder if He could turn me! Wouldn't it be curious? The minister seems to think He could, Why! he's looking straight at me!" and he winced visibly.

"Perhaps—but no. I'm too wicked, and —bless me! what would Lowther say?—and Mrs. Flutham? That's quite true! *Will* they answer for me at the judgment? God help me! How could I go to the vestry? I'll see if anyone else goes!"

There was not much chatting about weather or politics, or even about Dorcas, Zenana, Mission, or committee meetings, as the congregation dispersed; all being more or less occupied with their thoughts, while five or six went to the vestry for counsel and help from the minister.

"What are you thinking about, George?" said Mrs. Harrowby to her husband, when they had got half-way home.

"Thinking! Well!—if I am thinking about anything it is that I won't enter that church again! That sermon was all preached at me. If—I—were to make that change in my business it would be a loss of £1000 a year. Think of it! We'll go to Nocross Church, the minister there doesn't try to annoy one."

"I have got my 'commands' this morning," said Ellice to her sister, as they walked up the avenne to their home.

"About Captain Hander?"

"Yes! It would be grieving the Spirit to—to promise to marry him as he is—not a Christian."

And Josephine saw a tear fall on her glove, roll down to the fur on her jacket, and glisten there.

"I wish that Dan had a' bin there," thought Madge Foss, as she hurried home. "I'll fetch him to-night; it'll be raisin' to his soul if it be like this mornin's."

And the Recording Angel, who had been hovering over the church, wrote, "Caleb Hollert shall shine as the stars for ever and ever."

EDINBURGH MEDICAL MISSIONARY SOCIETY.—The quarterly paper of this Society gives some very interesting letters from various parts of the vast mission field. One from Nazareth tells of hindrance in consequence of the Government having refused permission to erect a hospital, in spite of which, however, much is done in comforting and healing the sick. There are also letters full of encouragement from India, Congo, and Japan, while in more than one we are reminded that those who thus go forth to spread the Gospel in dark places of the earth must be willing not only to endure hardship but to lay down their lives for his sake. The Society has now entered on the forty-sixth year of its existence, and has twenty-three students preparing for medical missionary service, one of these being a grandson of the late Dr. Robert Moffat.

BIBLE STUDIES.—39.

DUTIES OF THE PRIESTS.

"He hath made us priests unto God."—REV. i. 6.

I. *To bear the ark of the covenant* (Deut. x. 8). The Ark, made of gold and shittim wood, was a type of the God-man, Christ Jesus. Our duty, as priests of the Lord, is to uplift Him; so to live as to be able to say truly, "I live, yet not I, but Christ liveth in me" (Col. ii. 20); so to work, that when success is given, the heart can restfully, humbly say, "Yet not I, but the grace of God which was with me" (1 Cor. xv. 10). Paul thus uplifted his Master; "we preach Christ crucified" (1 Cor. i. 23). "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. vi. 14). "For me to live is Christ" (Phil. i. 21).

II. *To burn incense before the Lord* (1 Chron. xxiii. 13). (*a*) The incense of *prayer*. "Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice" (Ps. cxli. 2). "Pray without ceasing" (1 Thess. v. 17). "The prayer of the upright is his delight" (Prov. xv. 8). "Pray one for another" (James v. 16). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi. 18). (*b*) The incense of *praise*. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. xiii. 15). "In everything give thanks" (1 Thess. v. 18). "Giving thanks always for all things unto God" (Eph. v. 20).

III. *To minister unto Him* (Deut. xxi. 5). (1) *To Himself*. "Thou shalt be like a watered garden. Let my Beloved come into his garden and eat his pleasant fruits" (Isa. lviii. 11; Cant. iv. 16). "The fruit of the Spirit is love, joy, peace," &c. (Gal. v. 22, 23). "Whatsoever ye do, do it heartily as to the Lord . . . for ye serve the Lord Christ" (Col. iii. 23, 24). (2) *To Him in his people*. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me" (Matt. xxv. 34—40). "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister" (Heb. vi. 10).

IV. *To bless in his name* (Deut. x. 8). Being blessed ourselves, we are to become channels of blessing to others. "I will bless thee . . . and thou shalt be a blessing" (Gen. xii. 2). In the description of the garden of the believers' soul (Cant. iv. 12—16), there is not only "a spring shut up, a fountain sealed," kept for the King alone (communion), but "a fountain of gardens, a well of living waters" (service). "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John vii. 38).

Streatham. JANET CLARK.

THE YOUNG LADIES' SEWING SOCIETY of the Upper Clapton Congregational Church (Rev. J. Gamble) have presented 390 garments of warm and new clothing to the poor parents and children connected with the Smeed-road Branch of the North Bow Mission of the Primitive Methodist Connexion.

NOON PRAYER-MEETING FOR SOUTHWARK.—DEAR SIR,—In connection with the Y.M.C.A. in this district, I am desirous of starting a noon prayer-meeting, and shall be glad if any of your readers who are residing in this neighbourhood, and who would be willing to co-operate, would kindly communicate with me.—Yours truly,

GEO. F. ASSITER, Secretary.

26 *and* 28, *Newington-causeway, S.E.*

WINCHESTER SOLDIERS' HOME.—This Home, the outcome of Gospel services conducted in the interests of militiamen in the lodging-houses of Winchester, was established in its present quarters in 1877, and has since been doing a blessed work in the district, especially amongst the soldiers. The hall accommodates 600 persons, and, besides a smaller room in which Bible-reading and prayer-meetings are held, there are coffee and reading rooms, &c. From this centre also several branches, at Allbrook, Compton, Shroner Hill, and four other places, have originated, in all of which there are frequent week day and Sunday services. The testimonies, of which several are printed in the report before us, from soldiers and others as to the good influence this Home has exerted on their future lives are most touching, and show how far-reaching is its sphere of usefulness. Miss Louisa Perks superintends the work.

A. T. STEWART'S SECRET.

REV. JOHN MILLER writes in the New York *Independent* the reminiscence of an interview with the late A. T. Stewart, the millionaire store-keeper of New York. In reply to his visitor's question, "What is the secret of this enormous business?" Mr. Stewart replied:—

"The only secret I know, and that is the only one I can bring forward, is that I started with the idea of becoming professionally and actually other people's merchant. I saw lawyers and doctors tower up by making themselves precious to those they worked for. It was my favourite idea that this was the secret for the merchant. Meaning to embark upon what should last a lifetime, I dismissed the idea of gaining upon certain stocks; and turning over, for the moment, speculative merchandise, I kept steadily in eye comfort and freedom from disappointment for substantial purchase.

"Hence certain rules. I swore by the '*one price.*' Ladies who come in their cushioned carriages don't want to be fevered by the idea of beating down. Again, perfect goods! I bought nothing of any damage. I cheapened nothing because it was not altogether right. I did not trust to telling people a thing had any deficiency. My *telling* them they would forget. I *kept* no such things. And so you understand how in a third of a century people got to buying of me with the luxury of an easy mind.

"I allowed no deceit. A youth who would misrepresent I would turn away. I forbade ladies to be allowed to deceive each other in talking of my goods, and salesmen were ordered to correct buyers who were standing by the goods, who said they would wash, for example, if they would not.

"You have no idea what comfort this would give in shopping through a long course of years, and the business would grow, under this entire freedom from complaint, in a way that neither the storekeeper nor the buyer at the time might quite remark or understand.

"This is my secret," said he, "as far as I can conceive. I have demanded full profits; but then I have bought with uniform care, and sold correctly and with absolute truth all my time."

"Poor humanity may have only one good side," adds Mr. Miller, "but, certainly, that is worthy of a record. Stewart's secret of success can do no harm if known in Wall-street, and set side by side with the secret of other fortunes that have grown in our time."

"FISHING IN RUNNING WATERS."

THIS is the title of the report of a year's mission work by the Billingsgate District Association (London City Mission). The labours of the missionary (Mr. Vicary) have been greatly blessed, while the free breakfasts and soup suppers have been the means of rescuing many from a state of the greatest destitution, and in some cases of leading them out of their abject misery to better things. Seven hundred and thirty guests were entertained at supper during the season, and of these eleven runaway boys were sent back to their homes. The province of the Mission is amongst the squalid and outcast, and 1100 have been provided with breakfast.

In consequence of expiration of the lease of the premises, we are sorry to find that the Mission will be much disturbed; but it is hoped that, through the help of friends, a larger and more suitable place may be found in which to carry on these varied and useful operations.

EVANGELISATION IN GERMANY.

BY DR. H. P. ZIEMANN.

I HAVE recently returned from the Continent, where I have been privileged to hold, during the last six months, 386 Gospel meetings. God's kindness and mercy have followed me in a very marked manner, but better still, He went before me. I learn more and more this one thing as the secret of power in our work: it is not our zeal, or talent, or experience, nor even our preaching of Christ crucified, that gives success; it is, above all, the living Christ with us. The secret of power is to let Him work—to learn to be a willing and obedient instrument in his hand. What wonders He can do with the weakest of us, if we are in his hands!

I brought with me from Düsseldorf the likeness of a dwarf, who, the greater part of his life—eighteen years, I believe—spent a miserable existence, never expecting to live, and poor in every sense of the word; but God cared for him, loved him, saved him, and made him happy in the knowledge of the Lord Jesus Christ. What a happy, bold, mighty child of God this little weak, deformed fellow is. He himself told me how he once asked the Lord, in childlike faith, to give him strength to go about, if only for a few years, and he would then only mind the Lord's business. The Lord did raise him, and made him a really wonderful instrument. He finds entrance to the houses and hearts of people of high station, where some of us never venture. His courage in the name of the Lord is apostolic, and nothing is more touching than to hear him, in a large meeting, tell "Jesus loves me, even me!" What an argument, what an encouragement for anyone to come! Lately he had daily two meetings in Hagen.

All over Germany there has come a marked change for the better, but those most used are not, as a rule, the great and mighty in intellect and learning. Of course, there are exceptions. In Berlin, for instance, amongst the foremost workers are men in high station, ladies of rank, whose lives are consecrated to God's service! Their labours are felt in that great city, though the opposing forces are great. I rejoiced to see the work amongst young men, started three years ago by Pastor von Schluembach, flourishing and in spiritual vigour.

Pastor Stöcker's untiring efforts have changed public opinion amongst the masses with regard to Christianity. I must also mention the quiet but telling work of Pastor Rohrbach, who occupies a very isolated position, but whose efforts God evidently blesses.

All through the Continent is a stir; even pastors who are not yet in sympathy with "lay work," try to do something to rouse people out of their religious indifference, and work against the tide of Socialism and infidelity. The Church authorities have just sent twenty young pastors to Berlin to become acquainted with practical mission work. I had the happy experience to find how many more pastors look more favourably upon Gospel work than formerly. The secular newspapers also have dropped their bitter attacks, and some commence even to think the Gospel may do some good.

But what stirred me most was the eager willingness of the people to come to listen to the Gospel. I went mostly to the centres of the working men. I do love to speak to those stout-looking fellows, and watch their interest. In Essen, for instance, I found on the first evening over a thousand men, and most of them with a glass of beer before them. I gave a slight hint that, apart from teetotal questions, the beer seems out of place in a Gospel meeting, and how I rejoiced to see the next evening that the attendance was even greater, and no beer to be seen. In Cassel, after some unfounded prejudices had been removed, the people came night after night in great crowds, and listened most attentively. Ultimately the authorities gave me permission to speak in a church, holding, as I have been told, about four thousand people.

Much remains to be done on the Continent. There is much that is very, very sad. To look at the crowded streets, with men and women so careless, so Godless, so unholy, so unhappy—how it moves one to cry, "Rescue the perishing!" It is more sad still, when the doors seem open to speak to the people of God and a better life, and they are anxious to hear, that the enemy should come in and prevent. There is a devoted child of God, well-known in England, Miss von Weling, who, with sacrifices which few in England can understand, laboured in Branderoda (Thüringen), and found there a wonderful field of usefulness. The pastor of the place—whose regular ministry consists of one service weekly on Sunday, attended, as I have seen myself, by seventeen people—agitated until her school was closed, and she driven away, all for the crime of being a suspected Methodist, which, by the way, she is not.

For the same reason, a pastor in Bamberg (Bavaria) took it upon himself to forbid me to hold meetings there, and warned the people against me in the papers. Still the people came, and, strange to say, the greater part of my hearers were Catholics, who seemed greatly interested. The landlord of whom I had taken the hall—a Catholic—refused to take any payment, and said whenever I came back I could have his hall free of charge. The work is the Lord's. He will take care of it.

Thank God for every cheering sign, because the spiritual needs of Germany are very great! Except in Berlin and in a few other large cities there is little done for the masses who do not attend church, and who would not find room if they did. In most churches the absence of men is very marked; still, I noticed where the simple Gospel is preached in power, there men are drawn in. In Berlin I found mostly men under the preaching of Court-chaplain Stöcker, and that holy man General-Superintendent Braun. In Essen I was several times present when, at an early Sunday service (7.30 a.m.), a church holding 2000 seats was so crowded that the doors could not be shut. The preacher gave nothing but the old Gospel, but from the heart to the heart. In many churches the congregations are addressed as if they were all living Christians. Conversion is ignored, and the learned sermons do not reach the heart nor the conscience.

The greatest want is lay-workers, who have time to go amongst the masses, speak to them wherever they can find them, or gather and address them in plain, simple language. I read only to-day, in Dr. J. A. Wylie's pamphlet, "The Papacy," that Germany has nearly half a million of Atheists and Socialists. The writer wonders how an educated country like Germany can accept a programme so terrible as that of the Socialists', and he explains it by remarking that "half of its people, speaking generally, never open a Bible, never go to church, never come under the influence of religious ordinances. Here is a vast void at the heart of the German nation, and what can rush in to fill that void but just some such atheistic system as we see filling it?" Dr. Wylie adds in a note a fact, the truth of which I had opportunity of ascertaining in Berlin, that the vigorous working of the Berlin City Mission has considerably reduced the numbers of Socialists; a proof that the Gospel is still the best remedy for social evils.

LODGING FOR YOUNG MEN.—In a recent issue attention was called to the immense importance of Metropolitan Y.M.C.A.'s providing lodging accommodation for commercial young men. We are glad to know that this is being done by several Y.M.C.A. committees throughout London. The Brompton branch (112, Brompton-road) has lately added this feature to its work, and now provides bed and use of sitting-room and reading-room at a very moderate charge.

EVANGELISATION SOCIETY OF VICTORIA.—The third report of this Society gives brief narratives of the work at many of the fifty-eight mission stations where it is being carried on. These sufficiently prove that the labour and money expended have been "most fruitful, even unto eternity." Interesting reference is also made to Mr. and Mrs. Müller's reception at Melbourne. During six weeks Mr. Müller held five services weekly in the largest churches in the city and suburbs, these, with few exceptions, being filled to overflowing.

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

V.—THE NOBLE RESOLVE.

Genesis XXVIII.

We are studying the education of a human spirit in the story of Jacob, who became Israel, the Prince. But before you can benefit by it you must be quite sure that there is something in you capable of being educated. Education means *drawing out,* as culture will draw fragrance, colour, and graceful beauty, out of the bulb which looks uninteresting and dead. No amount of education could draw such products from a stone. Education only avails when there is some latent germ containing the promise and potency of life. So the discipline of God will be a failure, so far as you are concerned, unless you have got within you, as Jacob certainly had, the principle of a nobler life than that which comes by nature. In a word, Have you been born again? Has there been placed within you, by the Spirit of God, the principle of a new and better life? Is there within you a something, which is not of self, nor of man, nor of the will of the flesh, but of God? If so, you are welcome to acquire any help that may be afforded by a study of God's dealings with Jacob, in whose original constitution there was little to admire. There were *three steps* in God's dealings with this mean and crafty spirit, and in one form or another they have a universal application.

To begin with, God revealed Jacob to himself. He might have gone on for years in dreamy self-content, ignorant of the evils that lurked within his breast. So a strong temptation was permitted to cross his pathway. There was no necessity for him to yield, but he did yield. And in yielding, he stood face to face with the unutterable baseness of his own heart. A rock, jutting up in the midst of a stream, often reveals the set of the languid current. Fling a strong light into a cave, and the wretched tenants will hurry out screaming, as they behold the loathsome creatures that had crept around them. This is the first step towards soul-health. A Nathan must be sent to unveil the evils that fester within, and to accost us with the terrible apostrophe, "Thou art the man!" If, of late, you have begun to see the hidden evils of your heart; and to discover the workings of things of which you could not have supposed yourself capable; and to loathe yourself, as Job did, then take heart; God is dealing with you, and is commencing a work which He will never abandon, till you are presented faultless in his presence, with exceeding joy. The first and indispensable work of the Holy Ghost, in the human spirit, is to convict of sin.

In the next place, God permitted Jacob to suffer the loss of all earthly friends and goods. The prodigal, in the far country, was reduced to heartrending straits. "When he had spent all, there arose a mighty famine in that land, and he began to be in want, and was sent into the fields to feed swine, and no man gave unto him." And yet he was not much worse off than Jacob was at this moment. We saw in our last that he was lonely, destitute, and in fear. He had little or no property, but a cruse of oil (v. 18) and his staff (xxxii. 10). He dreaded his brother's wrath. He was compelled to content himself with a stone for his pillow on the moorland waste. But he was not the last man who has had reason to bless God to all eternity for having swept his life clear of much which he had accounted absolutely needful to his existence. The still small voice can only be heard when all other voices are hushed. The silver stars can only be seen in the dark. It is when the weary fishers have toiled all the night, without taking a solitary fish, that they are prepared to see, in the morning haze, the form of One who loves them standing on the shore. Do not be surprised if to soul-trial there have been added other bitter trials beside.

Finally, God thrusts into Jacob's life a revelation of His Love. "Behold, a ladder set up on the earth, and the top of it reached to heaven." That ladder symbolised the love of God. All through his life that love had surrounded Jacob with its balmy atmosphere, but he had never realised, or returned, or yielded to it. But now it was gathered up and crystallised into one definite appeal, and thrust upon him, so that he could do no other than behold it. And in that hour of conviction and need it was as welcome as a ladder put down into a dark and noisome pit, where a man is sinking fast into despair; he quickly hails its seasonable aid, and begins to climb back to daylight. Can you not remember the moment when the love of God in Jesus Christ first broke on you? You were deeply convinced of sin; you dreaded lest at any moment the sword of the Avenger should smite you down; you would have gladly exchanged places with the dumb animals around you; you were broken by trouble, anxiety, and care. And just then you were arrested by the cross of Jesus. At first you only looked on it with the casual gaze of curiosity, but as you looked your attention became so fixed that you were spell-bound. You saw it transfigured beneath the light of heaven; you felt that Divine love shone in those dying eyes, and streamed in tides of blessing from every open wound, and spoke in every accent of that faltering voice. And as you lingered still, there stole into your heart the conviction that it was all for you—a conviction which forced tears to your eyes, and these words from your lips, "He loved *me*, and gave Himself for *me*. *My* sins nailed Him there, *my* curse poured its vials upon that drooping head, *my* stripes broke that royal heart."

"So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said, with a merry heart, 'He hath given me rest by his sorrow, and life by his death.' Then he stood still awhile to look and wonder, even till the springs that were in his head sent the waters down his cheeks."

Has this been your experience? If not, seek it; ask that your eyes may be opened, to see the love of God to you, revealed in the Cross of Jesus, and let down into your life. Then will you also give three leaps of joy, and go on your way singing.

The revelation of God's love will have five results on the receptive spirit.

(1) *It will make us quick to discover God.* Jacob had been inclined to localise God in his father's tents, as many localise Him now in chapel, church, or minster, supposing that prayer and worship are more acceptable there than anywhere beside. *Now* he learned that God was equally in every place, on the moorland waste as well as by Isaac's altar, though his eye had been too blind to perceive Him. In point of fact, the difference lay not in God, but in *himself;* the human spirit carries with it everywhere its own atmosphere, through which it may see or not see the presence of the Omnipresent. If your spirit is reverent, it will discern God on a moorland waste. If your spirit is thoughtless and careless, it will fail to find Him even in the face of Jesus Christ. There are many men, who might have kept as close to the Apostle Paul as his shadow, who would not have seen one angel vision or heard one heavenly word. On the other hand, if the Apostle were to spend a day with us, he would see traces of the glorious presence of God in our busy streets and wrangling marts. The difference is not in the place, or in the degrees of God's presence, but in the keenness of the spiritual eye, since all places are equally hallowed, and God is everywhere.

When we have been touched and solemnised by some stately service or stirring discourse, we are disposed to say, "This is none other but the house of God, and this is the gate of heaven." But we are not disposed to say as much of the shop or counting-house in which we spend the greater part of our time. The reason for this is to be found in the materialism of our spirit. If only we were full of God, we should find that every spot was sacred, every moment hallowed, every act a sacrament; from every incident we should see a ladder stretching up to heaven; and our happy spirits would be constantly availing themselves of the opportunity to run up the shining way and embrace their dearest Lord.

Similarly, when we have met with a great deliverance, as Abraham on Mount Moriah, we are led to exclaim, "This is the finger of God." But we are not apt to say as much of every trivial incident in daily life. The reason, again, is in ourselves. We need the quick insight, which only love can give. It was the disciple to whom Jesus had revealed his special love, that discerned Him on the lake-shore, and cried, "It is the Lord." And if we were as willing as he was to drink in the love of Jesus, we should be as quick as he was in discerning the presence of the Lord.

Up to this moment the Lord has been in many of the moorland wastes of your lives, *but you have not known it.* He has been beside you in that lonely chamber of pain, in that irksome situation, on that rugged pathway, by that bitter cross, amid those Godless companions, during those hours which you have counted secular and profane; but your eyes have been holden. What wonder that your path has been so drear! But if you will only take home to yourself the message of the Cross of Jesus, "God loves me;" and if you will let it shed its perfume through your secret heart, then you will never feel lonely or outcast again. You will be able to see Him where no other eye can discern Him. You will feel the ruddy glow of his love when others carry chilled and torpid hearts. You will discover that a desolate moor is one of the mansions of your Father's house. You will detect your Father's handwriting in every letter, your Father's seal on every parcel, your Father's will in every event. You will be able to commune with Him equally on the hill-side as amid the congregation. And you will be often compelled to exclaim, as you meet with fresh revelations of Himself, in the most unlikely places: '*this* is none other but the house of God, and *this* is the gate of heaven."

(2) *It will inspire us with Godly fear.* "He was afraid, and said, 'How dreadful is this place.'" "Perfect love casteth out fear"—the fear that hath torment—but it begets in us another fear, which is the beginning of wisdom and the foundation of all noble lives—the fear that reveres God, and shudders to grieve Him, and dreads to lose the tiniest chance of doing his holy will. True love is always fearless and fearful. It is fearless with the freedom of undoubting trust. But it is fearful lest it should miss a single grain of tender affection, or should bring a moment's shadow over the face of the beloved. Those who look from without sometimes rebuke us for dwelling so constantly on the infinite love of God, surrounding us, as the warm Southern seas lap around shores, enamelled with shells. Some say you will lead people to live loosely if you tell them that there is no sin which may not be instantly forgiven. Ah! they do not know that there are none who fear sin so much as those who know that they are greatly loved. For them every spot is full of the presence of the Beloved. Heaven itself does not more evidently glow with it than each spot of earth. And then, though all other fear has fled before all-mastering love, there has come into the spirit another fear, that distrusts self and clings to Christ, and works out its salvation with fear and trembling.

(3) *It will constrain us to give ourselves to God.* The ordinary reading might lead us to suppose that, true to his worse self, Jacob tried to make a bargain with God, and promised to take Him as his, on certain conditions. "*If* God will be with me, and keep me in my way, and give me bread to eat and raiment to put on, *then*——." But a better reading relieves him of this sad imputation, and tones the words down to mean, that, if the Lord would be his God, then the stone should be God's house. But, however the words may run, this was evidently the moment of his consecration. "He was constrained by love of God, no longer to live to himself, but to Him."

Have you done thus, dear reader? It is the sole condition of soul-health, and peace, and power. You are Christ's by right, but you have been living as if you were your own, and had never been bought by his precious blood. Is it, then to be wondered at that your life has been such a miserable failure? You are robbing Jesus of his own purchased possession, and you cannot expect to enjoy the fulness of his salvation. Give yourself to Him now. And, as soon as you will to do so, He takes that which you give. Or, if you cannot give yourself, then lie low at his feet, and ask Him to take all you are and have. And so soon as the words have passed your lips He will answer your prayer, and make you his for ever.

(4) *It will prompt us to devote our property to Him.* "Of all that Thou shalt give me, I will surely give the tenth unto Thee." There is no reason to doubt that this became the principle of Jacob's life; and if so, he shames the majority of Christian people, most of whom do not give on principle, and give a very uncertain and meagre percentage of their income. The Church would have no lack if every one of its members acted upon this principle. Let the proportion be diminished, if you will; though that were surely unworthy of us, who sing that "the whole world of nature would be a present far too small for love so amazing, so divine," as Christ's. But whether the proportion be diminished or not, let each Christian person resolve to give systematically to the Lord's cause, and to put aside, as first-fruits from all profits and receipts, a certain part, which shall be considered as distinctly and exclusively the Lord's, to be applied as He may direct.

There is something better than this—viz., to consider oneself, one's earnings, one's strength, one's all, as belonging to the dear Master; as the rags and earnings and jewels of slaves belonged absolutely to the owners, who had bought them off the block. But many, admitting this theoretically, do nothing practically; and, therefore, it is better to give a regular proportion certainly, and as much more as you choose, as a perpetual reminder that all you have and are is not your own, but Jesus Christ's.

It is failure in this which so often brings barrenness and joylessness into Christian lives. This is the reason that so many of the ascending angels never come down again, or return with empty hands. This is why we sow much, and bring in little; eat, and have not enough; drink, and are not satisfied; and put our wages into a bag with holes. We have robbed God in tithes and offerings. But if we would resolve to give Him tithes of all, and to bring them into his storehouse, we should find that He would open the windows of heaven, and pour us out such a blessing that there would not be room to receive it.

(5) *It will fill us with joy.* "Then Jacob lifted up his feet" (xxix. 1, marg.). Does not that denote the light-hearted alacrity with which he sped upon his way? His feet were winged with joy, and seemed scarcely to tread the earth. All sorrow had gone from his heart, for he had handed his burdens over to those ascending angels. And this will be our happy lot, if only we will believe the love that God hath to us. We, too, shall lose our burdens at the foot of the cross; and we shall learn the blessed secret of handing over, as soon as they arise, all worries and fears to our pitiful High Priest. "Then shall our mouth be filled with laughter, and our tongue with singing." "Our heart shall bubble over with good matter." "Our soul shall make her boast in the Lord; the humble shall hear thereof, and be glad."

OLD CUMNOCK, AYRSHIRE.—Evangelistic work has been carried on in this district for the past two years among the mining population, and six stations are regularly visited. It was lately decided to build a hall at Old Cumnock, for the purpose of holding services hitherto conducted in the Town-hall. A substantial building has been erected at a cost of £660, of which £200 is still needed. The people, though poor, have done what they could to help forward the work. Communications may be addressed to Mr. J. Campbell, Boswell Cottage, Ayr-road, Old Cumnock, Ayrshire.

ALGERIA AS A RESIDENCE.

ONE cannot have spent six years in a country, observing its lamentable moral condition, praying and labouring in various ways on its behalf, without acquiring a deep interest in its welfare; and now I write with the view of combining two objects—to suggest a very desirable southern residence, and to enlist Christian workers for Algeria.

I have always thought that its nearness to our own shores, and the comparative excellence of its climate, above so many spots, makes it remarkably suited as a residence for those who seek to escape the cold and fogs of our own country. Families with moderate incomes could live economically here, and by judicious management, at least at one-third less than in London or Paris. I imagine there must be many such families who would be glad to avail themselves of these advantages when put distinctly before them. Those who have been habituated to the climate of India would be at home here, with less oppression from the heat of the summer months. It is even preferable to the Riviera and its severe change at nightfall. Two single ladies with small means could manage well here, lodging on flats; and living is cheap. Persons in delicate health would, with the blessing of God, get recruited, and in the heat of summer, 70 to 80 degrees, there are many places at a high elevation where, if necessary, one could retreat for two or three months; but there is always a pleasant breeze from the sea if staying near it.

It is a bright, lovely spot; the atmosphere brilliant, and rather bracing than relaxing. If it rains, it is in showers, and never a drizzle, as with us; and, the soil being absorbent, the moment the rain ceases, the sun reappears, the roads dry, and even the invalid can go out into the open air, though he has to be careful of the change at sunset. It is true the Sirocco may sweep over the country for a day or two, and there are mosquitos at night near the sea; but one has only to avoid having lights in the bedchambers to escape them. So far for the outward advantages of the country and its climate.

There is an extraordinary sphere for everyone desiring to labour for Christ. Opportunities abound amongst very various classes—French, Spanish, Jews, Arabs, Italians, Kabyles, and others. They are devoid of the knowledge of the full salvation provided for them in Christ, and those who possess this knowledge are needed to make it known to them. There are many at home without a special sphere of service (for labourers abound), who in this day of spiritual quickening are not contented to vegetate in their comfortable homes, but feel THEY MUST work for Christ; and here such would find a virgin soil to work upon. Come, then, dear friends, to the rescue; you will find many to whom Christ has never been named, and no fear of building on another man's foundation. The knowledge of French will carry one everywhere, and natives knowing it well could at once serve as interpreters. What a grateful change, from over-ridden England to neglected Algeria!

It may be said, "You invite us to take up our abode in Algeria, then why did you leave it?" That is easily explained. We went there to commence a mission to the Kabyles. The operations of God's providence shut us out from going at once into Kabylia to *reside*, and we were guided to Algiers, where my wife found a large sphere of service amongst very various classes, suited to her peculiar gifts. From thence we made visits, longer or shorter, to the Kabyles, made arrangements for translating the New Testament into their language, and had most happy intercourse with them. We also took long journeys into all the three Provinces, pioneering in missionary operations for those who might come out. This part of our work we consider we have completed, as well as translations, of which we have the greater part of the New Testament in manuscript.

But my own heart always tended to find some residence in the midst of our dear Kabyles, as we could not otherwise properly engage personally in missionary work amongst them. With this object in view, in May last we went to a French village on the eastern extremity of the Province, surrounded by Kabyle villages, intending, if it were God's will, to remove our residence, build a small house, and end our days there; but I was attacked with the fever of the country, and completely disabled. The Kabyle villages are all built on the mountain tops, and it requires no small exertion to reach them. I found myself disqualified, from weakness and advancing years, for this exertion, and we were compelled to submit to the fact, that it was an indication that this personal work of evangelisation was not my sphere, but that I must leave it to younger hands, and aim rather to awaken an interest for missionary work in Algeria, both in France and in England, as it could better be done there than in Algiers. This, in fact, has been my work throughout my life. My wife did not leave without a pang, but she finds abundance of similar work in Paris, where she has spent many years of her life.

Information would be given cheerfully to Christian friends about Algiers on their arrival, by the kind Manager of the Bible Society's Depôt, No. 4, Rue Tangier, Algiers. Under the same roof there is a Sunday-afternoon service by a Presbyterian minister, and a McAll meeting also on several evenings in the week. I need not say how glad I shall be to correspond with any Christian friends desiring fuller information about work and residence.—Yours affectionately in Christ, GEO. PEARSE.

4, *Place du Théâtre-Français, Paris.*

LIVERPOOL SHELTERING HOMES.

DURING the past season we sent off three swarms of little bees from our hives, and we long to fill up our beds at the Boys' and Girls' Homes once again. We opened our doors after the annual meeting on October 21, and admitted a great many children the first day, and many more since, in faith that as God had sent mouths, He would send the bread to fill them. They were all very urgent cases, who had been waiting for weeks till we could take them in.

May I appeal for help in our rescue work, to those of your readers who have pattering little feet running to meet them at the hall door in the evenings, and bright eyes gleaming with mirth and pleasure, ready to give papa his welcome home from business and bother at the close of the day. If friends cannot give large sums, we shall not "despise the day of small things," for "every little helps."—Yours truly,

1, *Sugnall-street, Liverpool.* LOUISA BIRT.

"THE PRIEST IN THE FAMILY."

IN a trenchant article on this subject, *The Echo* says:—

Men who have a truth to proclaim to the world, and who are conscious of its suitability to the wants of man, do not resort to backstairs influence to lodge it in the hearts of trusting, and it may be timorous, wives and daughters. No, they prefer to walk in sunlight with heads erect, to challenge investigation, and even court opposition. The Roman Catholic priest, apparently conscious of his weakness, walks stealthily, and if he can, unseen; whispers lowly, and so gradually gets "the weaker vessel" under his control, if not within his power. He does not concern himself about the domestic consequences of his insidious activities. He may be destroying confidence between mother and daughter, or husband and wife; he may be blasting happy homes, as he has done in millions of instances, and is doing in England at the present moment. But what, in the long run, has he got for his Church? Is his Church stronger for all this creeping activity? We think it is weaker. We think that Father Moore, by his insidious and secret propagandism, and by the successes he has achieved, under the high sanction of Cardinal Manning, over a few wives' consciences, will be the means of creating indignation in the minds of millions of men; and men, in the long run, do the most to decide the fate of churches and to mould the destinies of nations.

For the Young.

BLACK CHILDREN IN AUSTRALIA.

OUR young friends who read THE CHRISTIAN have, we think, heard more than once of the Maloga Mission in Australia, on the banks of the River Murray. As we are here on a visit, we thought you might like to hear a little fresh news about them.

We would also like to tell you of some little black children whom we went to see just before we came up to Maloga. We were staying with some friends in Sydney, and heard that there were some black men, women, and children at La Perouse, three miles from Botany, near the city. We had gone one Saturday with some friends to see Botany Bay, where Captain Cook landed when he first discovered Sydney. We sat on the beach eating our luncheon, and looking across the bay, where the monument Captain Cook erected stands. Two black people from La Perouse passed us. We stopped them, had a talk with them, and found that the woman was an old friend from Maloga. Mr. Matthews had persuaded her to come with him to Maloga, but she did not like being so many hundreds of miles from her own friends, so after a time she went back to Sydney. We found that no one came on Sundays to have meetings with them, or to talk to them about the Lord Jesus and his love to them; so we promised to go out one Sunday. One of our party was well known to some of them, for he commenced the Warangesda Mission, and had tried to get some of the La Perouse people to go with him there.

The Sunday was a cool, pleasant day. We walked through the bush and round the rocks, and at last we reached the black settlement. The Government had given them materials for some roughly-put-up iron huts. Some of the people were half camped out-doors, cooking their dinners in sheds made of sticks and bark. We visited them in their houses, and talked with them. They all seemed glad to see us. The black children went to a white school near on week-days; so they could read a little, and were pleased to get the little Gospel books we brought with us.

We gathered the men, women, and children together for an open-air meeting, choosing a spot near the open door and window of a hut where a paralysed woman sat on the ground, in order that she might hear. They all listened attentively as we sang to them some Gospel hymns from Mr. Sankey's collection, prayed, read to them from the Bible, and told them of God's great love to them in giving his only Son to save them. We did long to see them all at Maloga, but they will not go so far. We hope a mission will be opened before long not far from their neighbourhood.

When we reached Maloga, a few weeks ago, our little black friends gave us a warm welcome. Some of them have grown so much. At the day-school many of them have made progress with their lessons, reading and writing well, and doing mental arithmetic quickly. At the Scripture-class, which we have once a week in the day-school, some of their answers are very good; also at the Sunday-school on Sundays. They have a text meeting once a week; everyone, both grown people and children, bring texts which they have found out before the meeting; they repeat them and tell the book, chapter, and verse; they take great pleasure in this, and some of their texts are nicely chosen.

The Jubilee Singers paid Maloga a visit the week before we came up. They stayed for several hours, sung some of their sweet songs and hymns, and went to see the people in their cottages. One of them went into the hut of a sick aboriginal woman, and made up her fire for her; another wept as she looked at the sick woman, and said she reminded her of her mother who had died a few years ago. As they were leaving, one of them told Mr. Matthews that she would make some clothes and send them to some of the little black children at Maloga. The black children are learning to sing their hymns with great pleasure.

Lucy was ill when we came up, and now she has been taken away, leaving a husband and four little girls. She had often given much trouble; but we have great hope that during her illness she truly repented and came to the Lord Jesus. The day before she died she said she was trusting in the Saviour, and that she was not afraid to die. Her little baby was taken not long after; so now there are three little girls to be cared for; they live with different black families, and go to the day-school every day. All are kind to the little motherless girls, and we hope they will early come to the Lord Jesus. There are three other motherless girls, who were very young when their mothers died at Maloga, but have now grown up into such nice young women—Annie, Maggie, and Bertha. Annie, the eldest, is married, and has a little baby girl; Maggie and Bertha do the house-work in Mr. Matthews' house.

The little girls are learning sewing at the day-school; two afternoons a week Mrs. James (the teacher's wife, who is a half-caste young woman) teaches them, and we hope to give them prizes for their sewing before we leave, to encourage them. You would like, we are sure, to see the little black babies. Clarence, Gideon, Abraham, and Isaac are the names of some of them. We want those of you who belong to the Lord Jesus to pray that all the little black children in Australia may be led to love Him. There are some gathered at Warangesda, on the River Murrumbidgee, in New South Wales, as well as at Maloga. Mr. and Mrs. Gribble are getting some in Western Australia; we hope some other dear Christian friends are soon going to begin a mission near Barlee, in New South Wales, five hundred miles farther than Sydney, and some others in Queensland. But there are still many who have not yet heard the Gospel, and we want to get them all brought in. E. S. H. R.

Echuca, Victoria, Australia.

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REACHING THE WORKING MEN.

WE are told sometimes that it is very difficult to reach the working men. The wives can be spoken to in their homes, and the children at the schools, but the husbands and elder brothers remain invisible. The Lord spoke about this to one of the Y.W.C.A. members of the "Princess House" branch, and showed her that they might be found in the streets between five and six a.m. in summer, and between six and seven a.m. in winter, on their way to work.

She and a fellow member have put this thought into action for the last seven months, once a week; sometimes three hundred tracts or books are distributed in that single hour, and it is wonderful to see the draymen, &c, pull up their horses short, in the middle of the street, and stretch down their hands to receive them. In the public-houses they are also well received. Opposition there is, as a matter of course. An infidel deliberately cursed the workers; one was spit upon, and another had her hand violently pushed away. But it would be a poor work that excited no opposition. Men going to work have not much time to stop and talk, but by turning round and walking their way, there has been some very close dealing with souls, and it has been very well received.

Suitable illustrated leaflets or booklets will be very welcome if addressed to A. B, Princess House, 108, Brompton-road, S.W.

"FRIEDENHEIM" is the name of a Home established some months ago by Miss Davidson, at 133, Mildmay-road, N. It is intended for a few amongst the poor in the last stages of illness, whose hopeless condition does not justify their being admitted into ordinary hospitals. In eight months, ending June last, twenty-six patients had been received, of whom six left, having recovered as far as was possible; three were passed on to other hospitals, and nine died in peace. Whether the experiment shall be continued depends upon the supply of sufficient funds. "In all respects," says a lady who has visited it, "it is a real Home for those who seem most specially to need it, and I cannot say enough in praise of the comfort and loving care bestowed upon its inmates." Several medical men have also expressed their opinion of the value of such a Home.

PASS IT ON.

PASS on the invitation,
  Let him that hears say, Come;
Pass on the loving message
  To every thirsting one.

Pass on the cup of comfort
  That God has given to you;
Let other troubled spirits
  Taste of its sweetness too.

Pass on each boon and blessing,
  That comes to you through life;
And help the weary-hearted
  Who faint amid the strife.

Pass on the watchword "Courage!"
  The night will soon be o'er;
Already dawn is breaking
  On the celestial shore. M. F.

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DESTITUTE CHILDREN in BELFAST.

THE name of "Elim," given to the Home for Destitute Children in Belfast, has been amply justified during the past ten years, for it has truly been a place of refreshing to numbers of destitute, starving children, already weary and footsore, though, as it were, but just sailing out on life's journey. That journey, alas, presented to their imagination no promised land as a goal to cheer them; but in God's mercy they have been here, and the whole current of their career has been changed. Instead of being homeless wanderers, with never a meal to satisfy their bodily cravings, with scarce a friend in the world, and no prospect but that of drifting downwards to a wretched end, they no sooner enter within these doors than they are in a home, with loving friends to care for them, with plenty of food for the body, and training and instruction for the mind. Truly, such institutions for the saving of the children are deserving of hearty support.

From the report just issued, we learn that about fifty boys and girls have been sheltered in the Home during the past year, and, besides these, a large number have been aided in various ways. First, the little ones are kept regularly at school, and soon they are initiated into household duties of various kinds; whilst satisfactory progress has been made in this direction, it is added, "We rejoice most of all in the work of grace which has been going on in the hearts of many of them." Then, in course of time comes the day when they must go forth and make their way in the world. Letters from several of the old boys show us something of the advantage they enjoy through the Home. All give striking evidence of the higher standpoint which now they occupy; of their content and happiness; of their grateful recollection of those at the old Home who so well befriended them, and that they have learnt to love the Bible. A party of twenty boys left in March last for Canada. The Home, it is stated, is entirely free from debt.

In February last a munificent gift was made to the Elim Home by Mr. A. O. Reid, since deceased, who, having erected at Ballygowan (twelve miles from Belfast) a handsome building, at a cost of £8000, presented it to the trustees for the furtherance of their work. To this beautiful new Home, capable of accommodating from 200 to 300 children, the younger ones will now be sent, while Elim is to be transformed into a Training Home for working lads from fourteen to twenty years of age, for whom as yet it has been impossible to do much, though about 160 boys and girls are in regular attendance at the Bible-class held on Sunday afternoons in the large schoolroom since April last.

About £1000 is still needed to completely furnish the new building, bring in the water supply, and put it in full working order. The responsible head of the Home is Mr. David Henderson, "Elim," Cramlin-road, Belfast.

PROGRESS IN TRAVANCORE.

Dear Sir,—Some kind friend sends me The Christian so regularly that I have come to look upon it as a friend's face, and look forward eagerly to the mail which brings it. As I do not know to whom I am indebted for this kindness, I shall be glad if you will convey to him the hearty thanks of myself and some of our native Christians who profit by it.

In reference to a paragraph in The Christian of September 23 about the people in the Quilon district of Travancore waiting for Christian teachers who cannot be sent from lack of means, it is only fair to state that the Directors have recognised our need, and helped us over and over again. The allowances have been more than doubled. Besides this, friends have come forward and given most generously. The fact is, the whole land now lies before us, and the Kuravars, Pulayars, Pariahs, and Vedars are earnestly begging for teachers. When a teacher is supplied to one place, other places hear the Gospel from him, and wish to leave their demons, and learn of Jesus the Saviour from sin.

In his book on Native Life in Travancore, Rev. S. Mateer, of the London Missionary Society, says:—"The Kuravar tribe once formed a state of considerable power in Madras and Mysore, where their descendants are now musicians, snake charmers, basket makers, cultivators, or robbers. Small bodies of them were driven into the jungles of Travancore, where they have sunk in civilisation, and fallen into the position of predial slaves. They are, however, higher in the caste system than Pulayars, Pariahs, and Vedars. Others are, in fact, slaves, though legally emancipated. They are not allowed to approach the higher classes in markets, or to enter their houses, and were formerly sold from one owner to another. Those now under Christian instruction are called Mahayalam Kuravars. Their religion is the aboriginal worship of demons, as Mádan, Bhadrakáli and others, in groves, or small temples, without images or with rude stones to represent the spirit."

I have just come back from Kottarakara, where we have a large open chapel without doors or windows, capable of holding about 700. It was filled, and it was encouraging to see how eagerly they listened for about three hours to the various addresses, and hear the answers of the children to the Catechism. The Gospel of Jesus Christ is just as well suited to the necessities and needs of these poor, weary and heavy-laden labourers as to the most cultured and refined, and we are cheered to see how gladly they hear it; but the people are too poor to do more than give a little for teachers, and help must come to them from outside.—Yours very sincerely, J. Knowles.

London Missionary Society, Quilon,
Travancore, S. India.

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DISTRESSED IRISH LADIES.

Mrs. Lalor, writing from Long Orchard, Templemore, co. Tipperary, says:—We are now employing over 250 lady workers in connection with the Distressed Irish Ladies' Fund, and are able to keep a constant supply of materials and work, which is disposed of at sales and at our Depôt, 106, Patrick-street, Cork. We also allow a small monthly stipend to over fifty ladies of good family above seventy years of age, suffering cruel privations in the evening of their lives. The clothes sent enabled us to place thirteen ladies in good situations. I want now a little help for coals and light for my poor ladies. It is hard to stitch by bad light without a fire, harder still to hear an old lady, once used to every comfort, say, "My dear, I go to bed every night at six o'clock, for I have neither candles nor fire, and the evenings are very cold." I should like also to give all my old ladies a warm new blanket.

THE PEOPLE'S PALACE.—The Beaumont Trustees have resolved that they will not apply for a license for the sale of intoxicating liquors. They have also decided that the library, reading-rooms, swimming-baths, and grounds shall be opened during a part of the Lord's day.

DR. PENTECOST ON MINISTERIAL TRAINING.*

Some of us at work in the Churches in the practical department of theology feel that there is a necessity for a more practical training on the part of our young men. A great many of our young men in the seminary were, so to speak, "fore-ordained" to a theological course. They were prayed into it from their infancy; when they were little boys they had it continually before them; they went into the home school, and then into the academy, and then into college, and then into the seminary; and they get out at twenty-five or twenty-six years of age, and they know absolutely nothing about men, churches, and the world.

I want to introduce into our seminaries something that shall bring these excellent young men, who have never had anything but this idea of the ministry before them, into actual contact with the world, and into the practical departments of applied Christianity. When a man wants to be a brick-mason he doesn't learn the trade theoretically; he is put on a wall and taught how to lay a brick. When a man becomes a carpenter, he goes into a carpenter's shop; he doesn't learn the general theory of his rules and his planes. He has his working plans before him, and he is taught to saw them out, and make his joints, and do the actual work.

When a young doctor is taught, he is taken into the hospital; he has his clinics; and he comes into his profession not simply with a knowledge of books, but with a practical knowledge which he has acquired in the dissecting-room and elsewhere. You would not employ an architect who only had the science of architecture, but a man who has been trained in actual construction as well as in the theory of construction. And so I think it would be a splendid idea if some of our young men who are studying in the seminary should spend part of their vacations in the homes of some of the working ministers. There are pastors all around, I believe, who would gladly welcome some of these young men for a few weeks in their parishes, and introduce them into the practical work of the ministry. And I would like to suggest, along the line of some things that have already begun in our seminaries, that it would be a good idea to take some of the practical, every-day, soul-winning pastors—who have made a demonstration of the power of theology in connection with men who know how to manage prayer-meetings, who know how to deal with the question of city missions—and bring them before the classes, and not give them the theory, but tell them exactly how they do the work at home.

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* From an address at the American Congregational Union.

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THE SCRIPTURES IN IRELAND.

Speaking at a meeting of the Scripture Readers' Society for Ireland, at Weston-super-Mare, Rev. Prebendary Stephenson said that Ireland had a large claim upon our sympathy and help, seeing that England was greatly responsible for the terrible disease—Popery—affecting that country. He had known the Society since 1830, and could testify as to the value of its work.

During a recent visit in Dublin, our good friend, Captain Kearney White, the Secretary of the Society, gave us an opportunity of meeting about a dozen of his faithful self-denying workers, who related some of their experiences whilst scattering the Word of God. The people are by their troubles rendered all the more susceptible to the consolations of the Gospel, and will receive it through the written Word, when their prejudice would prevent them from doing so through any other channel.

There are some unwise spirits who look so long at the failings of other that they see double and speak double.—*Rev. W. J. Mathams.*

GOOD SAMARITANS IN LONDON.

London poverty and pain are bad enough and plenty enough, when all is done; what they would be without the relief afforded by the many good Samaritans of the Metropolis we do not dare to guess. Now is the time when these kind friends are devising liberal things; for the actual need is great, not to speak of that which is yet prospective, but will soon become painfully existent. To plan is one thing, to perform is another; the latter cannot be done without the generous help of those who are possessed of "warl's gear." If such have a mind to give of their abundance, the following friends, among others, will gladly be "at the receipt of custom":—

Mr. George Hatton, of the St. Giles' Christian Mission (4, Ampton-street, Regent-square, W.C.), wants to feed the many men and women in his neighbourhood out of work, and to give a Christmas party to 1500 children from the courts and alleys. He will also distribute all the boots, shoes, and warm clothing that friends may send to him.

Rev. W. E. Hurndall (16, Cottage-grove, Bow, E.) is an experienced worker among East-end poor, but he wants to gain more experience, as the harvest of hunger and nakedness and cold is truly great in those parts. Sharpen his sickles, kind Christian friends; then givers and dispensers and receivers will together share in the harvest joy.

Miss Kate Robson (4, Winchester-road, Highgate, N.), who works among very poor East-end mothers, would fain furnish forth to them a feast of tea and Gospel talk, if so be that a little sunshine may be thrown into sombre lives. Who craves the honour of being host?

Messrs. T. and J. Young (Working Men's Mission, Collingwood-street, New Cut) are desirous of introducing batches of hungry men to "substantial meat teas." Being poor themselves, they can only act as masters of the ceremonies. One friend has fed a batch of 250; hundreds more are waiting as patiently as they may.

Mrs. Adamson (The Vicarage, Old Ford, E.) is once more putting her soup kitchen in order. Last winter she frequently fed some four hundred children a day, besides many adults. With the kind co-operation of fellow Christians she is hoping to cope with the present distress as far as strength will allow.

Rev. A. F. Cotton (2, Derby-road, Ponder's End) modestly asks for "money, meat, bread, or vegetables." But then they are not for himself; they are "for the children of those who are unable to find employment." What must become of such children, where no good Samaritan like Mr. Cotton goes down their way?

◆

THE GOSPEL SHIPS.

The *Mystery*, after a prosperous mission tour at Havre, sailed for Brittany, and there did good service in various ports, which were well worked by godly pasteurs and evangelists. Many Christian ladies helped cheerfully in the work, which finished up very recently on the West Coast. The ship, after recaulking and repairs at Bursledon, has reached the port of Boulogne in safety. Gospel meetings are being held by Pasteur Degremont, his good wife and daughter, whose labours are indefatigable. We have also secured a French evangelist, whose services we hope to retain through the winter at Boulogne.

The *Annie*, after a seven weeks' mission at Folkestone, re-visited Calais, Dunkerque, and Boulogne. As in years past, a hearty welcome was given us; hundreds came to hear the Word of God, and many, we may believe, have been won for Christ. After this we sailed for Folkestone, with a view of leaving the *Annie* there for permanent work; but the leading helpers there have decided to open a mission-hall, and to engage an evangelist for work among fishermen and seamen. The *Annie* is valued for her copper and oak at £300, and is a first-rate vessel for permanent use. I shall be delighted to send her, if an arrangement can be made, to any needy sea port in France or elsewhere, for mission or Gospel work.—Yours very sincerely,

Seamen's Friend, Gosport. Henry Cook.

"OTHER PEOPLE'S CHILDREN."

Of these, as we learn from a statement just issued, Dr. Barnardo has now no fewer than 1700 under his care. Children of all ages, from infants of a month old to great lads of eighteen years and upwards—if only destitute, all are eligible for admission. A few typical cases may be mentioned. A dying baby, three weeks old; a poor girl with the sentence of death plainly written upon her face; a lad of eighteen with a cleft palate; a boy of eleven, both of whose arms had been amputated at the shoulder, as the result of a fearful accident; twin sisters, suffering from a skin affection; and yet another baby, half starved, and only a month old. None, if only in dire need, are sent empty away, but are here received, tended and trained with loving care.

The histories of many of these little ones, though deeply painful, would form a library of much more pathetic and genuine interest than could be awakened by cartloads of the library three volume novels that are so eagerly consumed. In such there would, indeed, be tales of bitterest suffering, of shameful wrong-doing; but, running through these, there would, in most cases, be found some golden cord of tenderest love and of the most heroic devotion. To any who would wish for an illustration in point, we commend a little book just sent out by Dr. Barnardo, "The Seed of the Righteous among the Children of the Poorest" (6d. per doz. *J. F. Shaw & Co.*). It is a story of wifely, motherly love, which rises to a height of sublimity; and it is also a story showing how wonderfully the Lord protects and guides his little ones.

A mother with her three children leaves her country home to seek out her husband in London, whither he has told her he was going in search of work. Before she starts, a lady gives her a letter to Dr. Barnardo, in case she and her children should need help. Arrived in London, she struggled on for more than twelve months, working and haunting the docks and other places in search of her husband. Then her baby died, and when she herself was laid on a sickbed, from which she never again rose, she sent her two children, with the letter to Dr. Barnardo pinned inside the boy's jacket, to find their way to Stepney. The mother lived at Hoxton, and for twelve hours before the little ones started they had had no food: but after such weary wanderings as can easily be imagined, they were found in almost a fainting condition, and by some humane man carried to the Home, where they were kindly received everything: that was possible was also done for the mother, who, however, died a week after. One of these children, the girl, is now twenty-two years of age, and has for seven years filled a situation with the utmost satisfaction to her employer—a situation as sewing-maid to a lady; while the boy has for some years been honourably serving his country as a sailor.

Like other workers in the East, Dr. Barnardo is doing much to relieve the distress which will this winter, it is feared, exceed the sad experiences of last. Orders are distributed which enable the poor to obtain hot, nourishing food at the Edinburgh Castle, in some cases at half-price, in others gratuitously. The free breakfast and dinner table for school children who, but for this, would have little or nothing to eat, has already been opened, and the extent of this relief may be judged from the figures of last year, when 13,600 hot meat dinners and 29,200 hot breakfasts were given to poor children. There is also at work a very extensive system of relief to the sick poor, besides numerous agencies, such as clothing-clubs, &c.

A step of the utmost significance to the future of this work is the acquisition in Canada by Dr. Barnardo of about seven square miles of excellent land, well wooded, with abundance of water, which it is intended to use as an Industrial Farm, upon which, it is estimated, 200 of the bigger fellows from Stepney-causeway may be placed every year. So that this great work, so fruitful in rescuing little ones from present misery, is, at the same time, doing much for their future welfare.

AT WORK IN NEW ZEALAND.

Dear Sir,—It pleased the Lord to direct the steps of his servants, Mr. and Mrs. E. Trotter and Hon. G. Waldegrave, to Auckland; full of quiet love and zeal, they were about their Father's business. Doors opened one after the other for testimony in the Gospel. The Lord was waited upon for blessing upon the word. It was vouchsafed! The work commenced in the room of the "Sailors' Rest," and thence extended to the Theatre Royal, St. George's Hall, Anglican Church School-rooms, the Baptist Tabernacle, the Y.M.C. Association rooms, and, at Devonport, to the Odd Fellows' Hall, and the school-room of the Holy Trinity Church, besides multiplied drawing-room Bible-reading meetings, both mixed and exclusively for ladies. Believers generally have been stirred up, and scores of the unsaved have been led to the Lord Jesus, and are now rejoicing in his full salvation. The young and the old, the rich and the poor, have shared in the blessing.

People marvelled how it came about. There was no stir, no trumpeting, no popular accessories to draw the people, no entrancing eloquence, nothing to attract and win souls for Christ but the calm, quiet, persuasive unfolding of the love of God in the gift of his only-begotten Son—"the Lord made flesh." People wondered wherein lay the attraction, and anticipated its dying out. But the secret of its power and permanence "cometh not with observation;" it lay in the unbroken communion of spirit with the Father and the Son in the ever-witnessing indwelling of the Holy Spirit.

The work grew, until the labourers had, from very weakness of the flesh, "to come apart and rest awhile." Mrs. Trotter was invalided, and in inactivity served the Lord. Before Mr. and Mrs. Trotter left for Wellington, a thanksgiving meeting was held for blessing vouchsafed, and testimonies were borne to the reality of personal conversion. Mr. Waldegrave remained in Auckland for several weeks after his fellow-labourers had left, and then took voyage to the South Pacific Islands to see and help on the Lord's work there.

One healthful result from the visit of our friends has been the establishment of numerous Bible-reading meetings, especially among ladies. They meet at each other's houses, and study the Word together with conversation and prayer. Many of them are evidently growing in grace and in knowledge, and bearing testimony in their daily life. The lack in the present day is Spirit-taught exposition of the Word, comparing Scripture with Scripture.

Some twelve months ago, two High Church Ritualistic missioners worked for some time in Auckland. They held the Seven Sacraments, they exalted man, they taught the one Holy Catholic Church, in its visible tripartite divisions of Roman, Greek, Anglican, outside the pale of which salvation could not be found. Sacraments, vestments, confessions, absolutions, penances, and obedience to the ecclesiastical authorities, formed the basis of their discourses. They gave mid-day addresses to business men, and had a large following. This well planned and efficiently carried out Romanising effort awakened the orthodox Churches, and stirred up the spirit of Evangelical Protestantism. Evangelists, true and good, taught in the Word, have come and laboured, sustained by Wesleyans, Presbyterians, Baptists. Then came Mr. and Mrs. Trotter and Mr. Waldegrave. All these by their united testimony exposed the unscriptural teachings of the Ritualistic missioners, and so soon made short work of it, to the grief of the "blind leaders of the blind," who repeatedly lamented that men outside the Holy Catholic Church, never having been episcopally ordained, and therefore lacking warrant or authority to preach and to teach the Gospel, should, by their ministration of the Gospel, produce results so manifest and undeniable.—Yours faithfully, W. K. Vines.

Devonport, Auckland.

AN "EXETER HALL" for the WEST.

Some months ago we recorded the interesting fact that large buildings had been secured in Regent-street for the extension of the Y.W.C.A. work. Having been adapted to the purposes required, they were opened on Monday, last week, as the central office of this useful organisation. Situated in such a position, facing the Polytechnic, so that, as Mr. W. T. Paton suggested, the young men and young women could join hands for their mutual good; and being in every way so conveniently arranged, the Y.W.C.A. is now well-established. The buildings comprise a handsome lecture hall, capable of accommodating three hundred persons, one or two smaller halls, excellent class-rooms, and a library, for which one lady has already collected three hundred volumes, and to which further contributions are invited. There is connected with it the Welbeck Restaurant, which was opened some two years ago, and which has been so much frequented by working girls in the district that greater accommodation has long been felt to be a necessity. There are also a business agency and a Servants' Home, with twenty-five beds. The total cost of the building and furniture, as now opened, has been £6500, but a further sum of £1500 is required to complete the furnishing.

The Bishop of Bedford said he was thankful for what had been done to give to this class opportunities for self-improvement, change, and rest, and the blessings of religious influence. As an illustration of how much they stood in need of such help, he mentioned that some time ago he heard from an old woman in the country who was in great anxiety, because for a very long time she had heard nothing of her two daughters in London. Happily, he was able to seek them out, and thus to comfort their mother's heart. London is a difficult place to live in, and for none more so than those to whom the Y.W.C.A. is stretching out a hand.

Mr. Dashwood (honorary secretary) having given a brief statement of the steps which had led up to this crowning event, Rev. Donald Fraser spoke on the social aspect of the question, urging that of all other subjects pressing on public attention at the present time, there was none which affected the welfare of the nation more than this. He had been asked to give emphasis to the fact that it is intended to provide here a Home for a considerable number of servants when out of place, a time when but for such help they would be not only in much discomfort, but in serious moral peril. There is no intention to provide free quarters for them, and, therefore, it is in no sense a charity; but before the institution could be available for their use it must be thoroughly furnished, and for this he asked their help.

Mr. W. T. Paton pointed out that by such agencies young women became missionaries to their companions, and no influence that could be brought to bear upon them was so good as this. Referring to the proximity of the Polytechnic, he suggested also that much good might be done by occasionally bringing the young men and young women together. He had been present at some charming meetings of this kind, and could bear witness that nothing was done which might not have been done in their own drawing-rooms.

After a few words from the Hon. A. Kinnaird, H.R.H. Princess Christian declared the buildings open, and said they would be known as "The Morley Halls and Welbeck Institute." It is indeed a happy thought thus to perpetuate the memory of one who did so much in his lifetime for the welfare of the young women of London.

We are requested to state that the employment and other agencies hitherto located at 17, Old Cavendish-street, will still be carried on from that centre.

FOREIGN GOVERNESSES.—Will you kindly state that we are ready to receive applications from families desiring foreign governesses for the holidays.—Yours truly,

C. F. Ryffel, Directress.

Bienvenue, 3, Colville Houses, Talbot-road, W.

Letters to the Editor.

WHAT IS THE ROOT OF SIN?

Dear Sir,—Can you, or can any of your correspondents, tell me, *What* is the "root" of sin?

If unfallen Adam had a body like ours; if Enoch, *before* his translation, had the testimony that he "pleased God;" if our blessed Saviour took part of the same nature with ourselves, it follows that our humanity, *per se*, cannot be the root of sin.

We know that every sin is a lie against the life of God; and Jesus said of the devil, "*he* is the father of lies"—does this word cover the answer to the question?

Allow me for a moment to suppose that the devil and all his angels, great and small, are cast out of our world to-day, what will be the result to-morrow? Will there be one statesman recommending war? Will there be one gin-palace open? Will there be one man preparing snares for others, or craving to indulge his own vicious propensities? There may be multitudes of dead, multitudes with very little life, but *will there be one living bad man?*

There are some who know nothing of the Agapemone, and who have never seen Mr. Wood's writings, to whom the question irresistibly suggests itself (when reading some occasional remarks in The Christian)—viz., What is the root of sin?—Yours, S. J. B.

[The root of sin is self-love, self-worship, and consequent rejection of God. If Satan and his angels were cast out of the world to-day, the results of his lie to Eve would not be undone. He *will* be shut up in the bottomless pit, that he shall deceive the nations no more for a thousand years. But even during that period there will be sin (Isa. lxv. 20); and when the devil is loosed from his prison for a little season, and again goes out to deceive the nations, the latent enmity in men's hearts to God will again burst forth, and in numbers like the sand of the sea they will compass the camp of the saints about, and the beloved city. Our correspondent's letter implies that Satan is the root of sin in man. Not so. He sowed the seed of sin in man; but, having sown it, he cannot eradicate it. There is no remedy but the incarnation of the Son of God in the likeness of sinful flesh, his vicarious and expiatory death, his mighty and glorious resurrection, and our union with Him by faith, whereby we are made partakers of his resurrection life and of the Divine nature.—Ed.]

"PRAYER MORE THAN CONFERENCE."

Dear Sir,—I read with great pleasure Mr. Williamson's letter in yours of November 11, and have now read with equal, or greater, pleasure his article entitled, "Prayer more than Conference our Present Duty." His words awaken a hearty response in me, and this is, no doubt, the case with many others. I am heart and soul with the writer when he remarks that conferences have well-nigh fulfilled their mission. The ingenuity of Christians has been taxed to the utmost in devising new methods, and I will not say that this has been in vain; but I am convinced it is not more skill or method that is required, but *power*. This is the deep need of the present time, and the only way to obtain it is to copy the example of the believers in Apostolic times, and be of "one accord in prayer."

A few weeks ago, at a meeting of Christians, I remarked that one of the most hopeful signs would be the development of a spirit of prayer in the Church of Christ generally, and that the appearance of such a sign would be the precursor of a revival. I, therefore, hail with joy Mr. Williamson's letter. It shows that the same spirit is working in many hearts, and forming the desire to pray.

Let us encourage it. Recently, an all-day meeting for prayer took place at the Conference Hall, Eccleston-street, and was characterised by a very decided spirit of prayer. An interesting fact came to light in connection with this meeting—viz., that on the same day two similar meetings had been convened, one in North London, the other in Paris.

What is to be done? I earnestly hope you will take up Mr. Williamson's suggestion, and use your influence in an appeal to Christians on this subject. I hope also that other Christian editors will follow in the same track. And let us begin *at once*. There need be no organisation, for though I value it highly, in regard to this subject, I rather dread it; at least, in the commencement. Let an earnest appeal go forth to Christians all over the country and the world to "cry mightily unto God *in secret*," for a larger outpouring of his Spirit; this will prepare the way for united meetings.

The topic tempts me to say more, but I must remember your space, and conclude with the expression of a hope that this matter will not be allowed to drop, but be taken up heartily. "When they had prayed, the place was shaken." May it be so again, and soon.—Yours sincerely,

London, Nov. 25. J. L. S.

EVANGELISATION OF THE WORLD.

Dear Sir,—Conventions are almost of weekly occurrence, and the missionary spirit is bursting into a glorious flame. Many I am sure will see the necessity of closing these conventions with a day set apart for the above subject, especially when the meetings are held for the deepening of the spiritual life. It almost appears, when this is left out, as if the Christians had been brought to a point and then left, instead of a practical outcome resulting from meetings where the claims of the heathen and our own countrymen are presented.

We are now seeing the result of such meetings both at Cardiff and Manchester, and these tokens of the Lord's special blessing should encourage all conveners to add a day for this grand branch of God's work.

If the subjects are carefully selected for the preceding days the result will be most encouraging. For instance, at Cardiff, for the first two days we had addresses on "the restful, holy, victorious, and active life;" and when, on the third, we had morning and afternoon practical consecration meetings, we closed with a blessed three hours and a half on the evangelisation of the world. The result exceeds any description, and many who offered themselves then are being looked after, and in due time will be in the foreign mission field.

At the close of most of my missions I have a meeting on this subject, coupled with a praise meeting; and already some are being prepared for foreign work. I find, however, a conference at the close is more helpful, and carries a wonderful blessing with it.

It will give me much pleasure to communicate with any on this subject, and I do pray it may lead to this being adopted at every convention, and that every evangelist will seek to press the claims of the heathen at the close of their missions.

Your servant, for Christ's sake,
W. Spencer Walton.
11, *Tierney-road, Streatham-hill, S.W.*

CHILD-SAVING INSTITUTIONS.

Sir,—I am compiling an exhaustive and descriptive list of all the child-saving institutions in England and Wales, reformatories, industrial schools, orphanages, boarding-out committees, training ships, industrial homes, children's hospitals, crèches, &c., and shall be much obliged if any of your readers will send me the last report, prospectus, or paper of such, or, at least, the name and address of any in the neighbourhood.

Such a compilation will be of great use to the increasing number of workers for children, the result of whose labours is, perhaps, the chief cause why there are but 15,000 in our local prisons, instead of 20,000 as in 1876.—Yours faithfully,

32, *Charing-cross, W.C.* J. W. Horsley.

BOOKS FOR VILLAGE LIBRARIES.

Sir,—A few weeks ago you printed a paragraph referring to the great dearth in villages of books to read during the winter nights. I know many village libraries used chiefly by working men, and most of these libraries are sorely in need of additions. I shall be glad if any of your readers will send me books for village libraries, and can assure those who do so that they will be forwarded to places where they are sure to be used, if the books are of a suitable character.

We who live in London have little conception how dull life in the winter is in villages where books and newspapers are not easily accessible.—Yours truly,

Thomas Greenwood.
20, *Lordship-park, Stoke Newington, N.*

AMERICAN Y.M.C.A. STUDENTS.

Writing in acknowledgment of a gift of copies of "A Missionary Band," kindly sent by Mr. Reginald Radcliffe, Mr. L. D. Wishard, Secretary of the College Department of the American Y.M.C.A., says:—

"I am placing the books in twenty of our leading colleges, where they will do the most good. The missionary outlook in our colleges is very encouraging. Messrs. Wilder and Forman, of Princeton College, are making a tour of our colleges, spending four days in each, appealing for missionaries, and speaking to the unconverted. During the month of October over one hundred students expressed a desire to enter the missionary work, and this is only one of the eight months of their tour, which will continue until next June.

"I am devoting more attention than ever to medical students, and have just spent a week among the medical students of Canada, in McGill, Queen's, and Toronto Universities, among all of whom Y.M.C.A.'s are at work. We shall have Medical Students' Missionary Conferences in New York, Philadelphia, and Chicago very soon. Indeed, these meetings have become an annual thing in these cities. If we should repeat the summer-school at Mount Hermon, I earnestly wish we could have some English and Scotch and Irish undergraduates visit us.

You will be interested in the circular of greeting sent to foreign missionary colleges. At the Inter-Seminary Missionary Alliance meetings, just closed at Oberlin, Ohio, which were attended by fully 1200 students, 150 pledged themselves to engage in foreign work."

From the letter of greeting by the students of America to the students in foreign missionary colleges, to which Mr. Wishard refers, we extract the jollowing:—

It has long been the desire of many of us to send you a personal assurance of the Christian love we bear you. and the joy we have in hearing of your growth in grace and in the knowledge of our Lord and Saviour. Two hundred and fifty students from ninety American colleges have been spending a month at Mr. Moody's school, on Mount Hermon, to study the Bible and methods of Christian work under the leadership of Mr. Moody and other eminent teachers of the Word. As we have studied, and talked, and prayed together, our hearts have gone out to you, our fellow students in foreign lands, and many of our number have decided, since coming here, to spend their lives in the glorious work of telling your people the good news of Christ's salvation. We are very anxious to establish permanent lines of communication between you and ourselves, by which you can keep us constantly informed as to the needs of your work, and its claims upon all of our students.

We have in America an Intercollegiate Young Men's Christian Association which unites our colleges in Christian work. Already, Associations have been formed in 227 institutions, and over 10,000 undergraduates are enrolled as members. If you can adapt our Association to your special needs, and organise it in your institution, and so unite with us in making this movement worldwide, we will have established the long-hoped-for lines of communication along which you can send us information and inspiration, and we in return can send you helpful suggestions, sympathy, and men. Such associations as ours have already been formed by students in five institutions in Ceylon, Japan, and Turkey, and we are assured by their members and teachers in the schools that they are very practical. Will you take this matter into prayerful consideration, and correspond with the College Secretary of our International Committee, in answer to our proposition? [Signed on behalf of the ten thousand students by Mr. L. D. Wishard, College Secretary of the International Committee, 23rd Street and 4th Avenue, New York City.]

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Dec. 5, Judges iv. 14—24; Dec. 6, Judges v. 1—16; Dec. 7, Judges v. 17—31; Dec. 8, Judges vi. 1—10; Dec. 9, Judges vi. 11—24; Dec. 10, Judges vi. 25—40; Dec. 11, Judges vii. 1—12.

THE WAYSIDE BIBLE CARRIAGE.—A circular letter just issued by Mr. John M'Auliffe gives an interesting account of labours in the hop fields of Hampshire, and of journeyings from Bristol for 150 miles through English villages and wayside hamlets, to Salisbury and many other places. Evangelistic services were held every night, the people in most cases gladly listening. During the last fortnight of the journey over 7000 persons thus gathered to hear the Gospel, while 1600 Testaments and thousands of Gospel books, &c., were sold and given away.

Notes and Comments.

NEXT week we shall give portrait and biographical sketch of Rev. Canon A. M. W. Christopher, of Oxford.

We would direct the special attention of our northern readers to the fact that an important Convention, commencing on the evening of Tuesday, December 14, and closing on the evening of Thursday, December 16, will be held in Glasgow in connection with the Scottish Protestant Alliance. The conveners have arranged for these gatherings in view of the recent developments of popish aggression in this country, and with the object of making the nation acquainted with the true spirit and aim of the Modern Papacy. Many able advocates of the Protestant faith will speak, and papers will be read on the various phases of the question.

We trust there will be a large muster of the friends of religious freedom, so that the influence of the Convention may be as widely spread as possible. Visitors from a distance will be entertained, if due notice be given to the Hon. Secretary, Rev. James Kerr, Religious Institution Rooms, Glasgow. In our next issue we will give a programme of the proceedings.

An address on Christian Union, given by the Auditor at the opening meeting of "The Theological Society" of Trinity College, Dublin, has created some excitement in Ireland, not merely because of its great and undoubted merit. The speaker dealt in a masterly way with the silly attempts to bring about union with the Greek Church and the Romish Apostasy, but he appears to have roused opposition by his manly recognition of the vitality of the Nonconformist Communions, and the Bishop of Cork made the opportunity an occasion for a bitter attack upon the Dublin Christian Convention.

The Auditor wisely remarked, "there is much that is displeasing in the suggestion of dwelling upon differences," and "a better way is to determine what is to be regarded as fundamental and essential truth, and strive to restore a feeling of brotherly love with all Christians who agree in that as alone essential." Most people would think that such utterances would find an echo in every Christian heart. In suggesting conventions as one of these "ways," and in saying that, although there had been differences of opinion with regard to them, "sincere approval has most widely prevailed," other feelings appear to have been evoked than those likely to lead to Christian union. The Bishop of Cork gave utterance to them, moreover, in terms which showed unmistakably that he knew but little of the proceedings at, and results of, the Conventions which the Archbishop of Dublin delights to attend.

This will readily be understood when we say that the Bishop stated that "serious discussion" seemed to be avoided at Conventions, and that they had no object of "practical philanthropy or benevolence." These charges have, however, been satisfactorily disposed of in a letter to the Press from Rev. J. S. Fletcher, in which the immense results spiritually, and in the direction of philanthropy, flowing from the Dublin Conventions, are summarised.

As "an Irish Churchman," Mr. Fletcher points out that at least one-fifth of the Irish clergy attend that Convention each year, and that the meetings are attended by about 20,000 laymen. He gives as an instance of practical philanthropy, that upon one occasion when he was permitted to plead the claims of the "Dublin by Lamplight Institution" from the Convention platform, shortly afterwards sums amounting to £1400 were sent to him.

We are rejoiced by the following passage in a note received a few days ago. May the Lord's remembrancers be greatly multiplied and encouraged by more and more "amazing answers to prayer":—

> I have had some amazing answers to prayer lately. I feel deeply solemnised while writing you, with one of the requests in my hand which has been answered. Oh, the throne of grace where we meet with God. If Christians only knew what a prayer-hearing God they had, they would love Him and serve Him better.

We gladly insert elsewhere the letter of our correspondent J. L. S., for there is no one subject at the present moment which equals in importance that of the privilege and duty and necessity of prayer.

The first volume of a new commentary on the New Testament has appeared in Germany under the editorship of Professors Strack and Zoeckler, of Berlin. It is spoken of as being in many respects an excellent and valuable contribution to Biblical criticism. Professor Luthardt, one of the most competent of German scholars, has dealt with the Gospel by John; it is stated that no abler man could have been found, as he has spent almost a life-time in the study of the fourth Gospel.

It is a noteworthy fact that the living writers who have been foremost in denying the Johannean authorship of this Gospel have gradually shifted their landmarks; in leaving further and further afield the date fixed by the Tübingen School as that of the Gospel, they are by degrees coming nearer and nearer to the view of the authenticity of the Fourth Gospel generally held by orthodox critics.

Although there is much in the condition of Paris and other portions of France to give ground for grave anxiety, we must not close our eyes to the many hopeful signs which abound on every hand. During the last seventy years there has been a great and striking development and growth of Protestantism. The number of pastors has increased from about a hundred and forty to nearly a thousand; and whereas at the commencement of the century Protestantism had no charitable or evangelistic institutions, to-day it has nearly forty orphanages, the same number of asylums for aged poor, two large reformatories for adults, and a number of homes for all kinds of afflicted ones.

One of the newspapers of the city of Cork has called attention to the unpleasant fact that in one week the drink bill of only one hundred and fifty patients in the workhouse was made up of the charges for 186 glasses of brandy, 775 of wine, 285 of whiskey, and 128 pints of porter. No wonder that the rates press heavily upon the temperate and hardworking section of the community.

The "League of the Cross," a Roman Catholic association against intemperance, is doing much to lessen a terrible evil in the southern provinces of Ireland, and it is surprising to find that during the meeting of the Synod of the Church of Ireland some of the Protestant clergy did not scruple to denounce temperance work. The well known minister, Dr. Webster, went so far, it is reported, as to characterise the temperance movement as "a flank movement on Christianity led by the devil."

The Archbishop of Canterbury has received letters, brought by Mr. Riley, from the Patriarch and the Metropolitan of the East at Kurdistan, announcing the arrival of Revs. Canon Maclean and W. H. Browne, who have gone to organise schools and training colleges among the Assyrians or Chaldeans of Persia. Colleges for candidates for ordination have been opened, and, strange to say, amongst those who are in attendance are several boys, who are being trained as successors to the present occupiers of the Sees, the bishoprics being confined to certain families, an ancient abuse unlikely to have long continuance.

The Capuchin Romanist missionaries have made arrangements to retire from the Punjaub, and the Propaganda have called upon the Roman Catholic Bishop of Salford to take charge of the military chaplaincies in that province. Speaking at a meeting of the "St. Joseph's Missionary Society," recently, the Bishop said it was foreign to the objects of their Society to undertake military stations. They would do so in this case, however, as "they might look upon the stations as centres from which to evangelise the natives, and as furnishing some resources with which to plant missions in the very heart of Hindoo and other native populations." At the same gathering, a very discouraging account was given of the Roman Catholic Mission to Borneo, in which country it would appear that that which was the means of disseminating early Christianity—the dispersion of believers—is fatal to Romanism.

A letter in *The Times* from Naples, dated November 13, bears a remarkable witness to a strong anti-clerical sentiment which is spreading in the South of Italy. The movement does not originate with the Radical party, but with the thoughtful intelligent class now so much on the increase in Italian cities. The sentiment has gathered strength from the recent concessions to the Jesuits, and from the secret encouragement given by the Papal Church to the maintenance of monastic institutions. It is now assuming a very decided and hostile form throughout the South. In such a crisis there should be much prayer that our Evangelical brethren may be equal to the new circumstances.

What is the strength of the clerical party, and the feeling towards many who compose it, may be judged by two facts which once fell under our own experience. In a ride of fifteen minutes from St. Peter's to the Capitol, on an ordinary day, we counted no less than ninety-five priests or monks, mostly the former. In Leghorn, a friend who had been visiting on the neighbouring hills was told by an intelligent peasant that the universal feeling was, "We respect the priest at the altar; we dread and fear him in domestic relations." It may be added that the agitation going on for the establishment of diplomatic relations between England and the Vatican should be closely watched.

The Christian.

December 2, 1886.

CONTENTS.

Rev. Robert W. McAll, F.L.S. (*With Portrait*) 1
Dr. Whyte's Prayer-Meeting 3
Study, Pulpit, and Pew.—2...... 4
Bible Studies.—39.............. 4
A. T. Stewart's Secret 5
Evangelisation in Germany 5
The Story of Jacob Re-told 6
Algeria as a Residence 7
For the Young.................... 8
Destitute Children in Belfast 8
Progress in Travancore 9
Dr. Pentecost on Ministerial Training 9
Good Samaritans in London 9
"Other People's Children."......10
At Work in New Zealand 10
An "Exeter Hall" for the West ..10
American Y.M.C.A. Students 11
Notes and Comments............12
Ratcliff Strangers' Rest 14
American Women & Temperance..14
Friends in Ratcliff...............15
The Salvation Army 15
Cambridge Theatre Services 15
Gleanings 17
Evangelists at Work 18
Notes on Daily Readings 20

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Marriage.

BROWN—SYMINGTON.—At Calcutta, on November 23, by the Rev. William M Ine, M.A., the Rev. HENRY RYLANDS BROWN, minister of the Union Church, Darjeeling, to JANE HALLIDAY, missionary at Rampore, Bauleah, eldest daughter of A. Macleod Symington, D.D.

Death.

TUCKER.—On the 27th inst., after a short illness, at the residence of his Son-in-Law at Wanstead, aged 73, the Rev. FRANCIS TUCKER, B.A., late minister of Camden-road Baptist Chapel, London.

Interment to take place at Highgate Cemetery on Friday, 3rd December, at 1.30, preceded by a service in Camden-road Chapel at 12 o'clock.

CAPPER.—On the 17th November, at Bremerschlüssel House, Zürich, suddenly, aged 44 years, ELIZABETH HUNTER (LILLA), wife of SAMUEL JAMES CAPPER, and eldest daughter of the late SAMUEL ROBERT HEALEY, Esq.

Publications.

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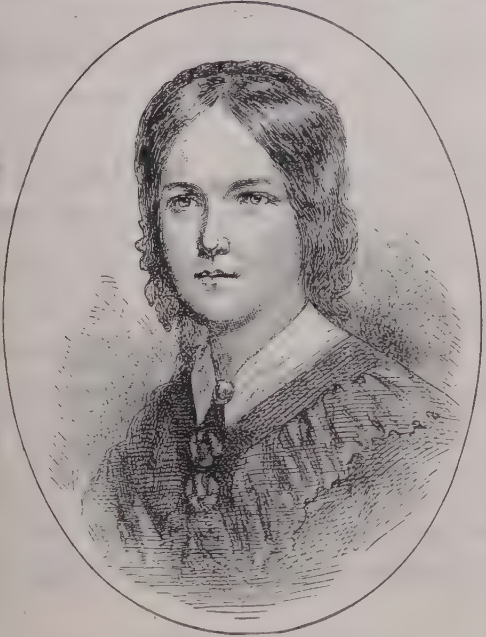

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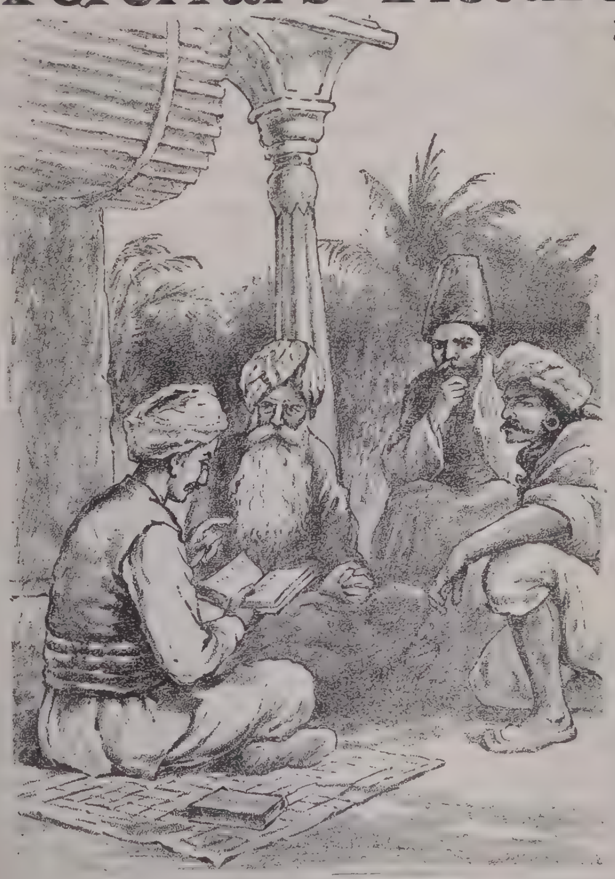

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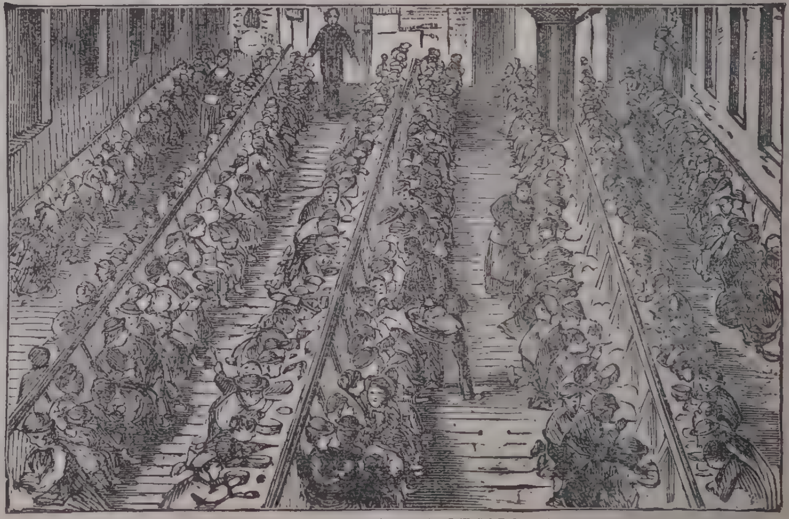

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The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

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Messrs. Fullerton and Smith.—Dec. 11 to 15, Gloucester; 16, Ross; 17 to 19, Hereford; 31, Metropolitan Tabernacle, watch-night service. Mr. Fullerton preaches in the Tabernacle, Dec. 26, morning and evening, Dec. 30 and Jan. 2.

Rev. W. Haslam.—Dec. 4, St. Mary's, Leamington.

Rev. W. Hay Aitken.—Dec. 7 to 15, Albert Hall, Nottingham.

Mr. W. Spencer Walton.—Dec. 7, 8, Y.W C.A., 316, Regent-street; 10 to 16, Town Hall, Wallingford; 18 to 20, Woodford.

Mr. Gawin Kirkham.—Dec. 3, Feltwell, Suffolk; 4 to 6, Norwich; 7, Chalk Farm; 8, Bermondsey; 9, Forest Gate; 11 and 15, Mildmay-park; 13, Braintree; 16, Y.M.C.A., Finsbury Park; 18, Putney; 20, Holborn.

Mr. J. M. Scroggie.—Dec. 12 to 31, North-East Coast.

Mr. George Clarke.—To Dec. 13, Y.M.C.A., Bristol.

Mr. Henry Thorne.—Dec. 3, London; 4 to 13, Bury (Lanc.); 14 and 15, Rotherham; 21, Derby.

Mr. Chas. Inglis.—December, Edinburgh.

Captain Warner Dennis.—To Dec. 8, Birkenhead.

Mrs. Horton and Miss Parker.—Dec. 5 to 20, Oldham; 24 to Jan. 1, Brighton; 2 to 15, Harling; 16 to 29, Skinning Grove.

Mr. Henry Lakin.—Dec. 6 to 24, Winchester; 24 to Jan. 1, Manchester.

Mr. James W. Moodie.—To Dec. 3, Waterbeck; 4 to 17, Upperbride Kirk; 18 to Jan. 9, Motherwell.

Mrs. Reaney at Stepney Meeting House on Sunday afternoons at 3.

Union Tabernacle, Wandsworth-road.—Miss Parker, Dec. 5 to 13.

Conference Hall, Eccleston-st., S.W.—Dec. 5 to 19, Mr. H. R. Francis.

Great Assembly Hall, Mile End-road, E.—Sun., Dec. 5, 11 and 6.30, Mr. C. Russell Hurditch.

Conference Hall, Mildmay-park, N.—Sun., Dec. 5, 3.30, Mr. P. S. Badenoch; 7, Rev. Ed. Brewer.

Public Hall, Beckenham.—Gospel addresses: Thurs., Dec. 9, Mr. E. J. Kennedy; 16, Mr. S. A. Blackwood, at 8.

Edinburgh Castle, Limehouse, E. — Sun., Dec. 5, at 11, Mr. J. B. Wookey; 3, Rev. Henry Bright; 7, Dr. T. J. Barnardo.

St. George's Hall, Langham-place, W.—Mr. Denham Smith during December, Sun., 11 and 7; Wed., 8, Burlington Hall, Savile-row.

Conference Hall, 143, Clapham-rd.—Sunday next, at 7, Mr. Pericles Green; Mon., Dec. 6, lecture on "Egypt." Admission by ticket at a small charge.

Children's Special Service Mission.—Mr. H. M. Trickett, Liverpool and neighbourhood, to Dec. 14; Potters Bar, Dec. 16; Bournemouth, Dec. 17 to 22. Mr. G. Banaster, Bath, to Dec. 10.

South London Evangelistic Choir.—Dec. 2 and 3, at 7.45, Congregational Church, Park-crescent, Clapham; 6 and 7, at 7.30, Norfolk-st. Chapel, Choumert-rd., Peckham; 8, at 7.45, Conference Hall, 143, Clapham-rd.; 9, Norfolk-st. Chapel, Peckham; 10, at 7.30, Lambeth Ragged Schools, Doughty-st., Lambeth-walk.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate (*not* Town Hall), services on Sun. at 7, and Wed. at 7.30; Mon., 7.30, prayer. Malden Hall, Kentish Town, Sun. at 7, Thurs. at 8; Fri., at 8, prayer. Dalston Hall, 105, Dalston-lane, E., Sun., 7, and Thurs., 8, Mr. A. M. Kyd; Tues., 8.30, prayer. Bignold Hall, Forest Gate, Sun., 7, and Wed., 8, Mr. G. Hucklesby; Mon., 8.15, prayer. West Kensington Hall, Hammersmith-rd., Sun., 11 and 3, and Thurs., 8, Dr. Popham; Sun., 7, Mr. C. V. T. Onslow; Mon., 8, prayer. "Rest" Mission Room, Mortlake, S.W., Sun., 7, and Wed., 8, Mr. J. Y. Matthews.

Special Services in Theatres, &c.—Services next Sunday, as follows: Pavilion Theatre, Whitechapel-road, 7; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.15 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 7; Alexandra Temperance Hall, Southwark Park-road, 7; Park Hall, Camden Town, 3.30 and 7; The Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7; Queen's Park Hall, Harrow-road, 7.

Y.M.C. ASSOCIATIONS.

Exeter Hall.—Thurs. (to-day), Rev. Dr. Monro Gibson, "Impressions of Travel in Bible Lands." Sun. next, Mr. E. J. Kennedy's "Straight Talk with Young Men" on "Punctuality," 3 30. Wed., Dec. 8, the General Secretary's Gospel address, in Gymnasium, 92, Long-acre, open to public by ticket from Exeter Hall. Sat., Dec. 4, Colonel Puget resumes his Bible-readings at 8.

The Priory, 198, Upper-st., N.—Thurs., Dec. 2, at 8.30, address, Rev. J. Haigh; Sun., 3.15, Rev. R. Berry; Wed., 6 to 10, reception of strangers and anxious inquirers.

Stafford Rooms, Titchborne-st., Edgware-rd., W.—Sun., Dec. 5, at 3.15, address by Mr. W. T. Paton.

26 and 28, Newington Causeway, S.E.—Thurs., Dec. 2, at 9, Lord Radstock, to young men; Monday, Dec. 6, Mr. Robert Paton, lecture, "Sixteen Years Business Life in India."

Conference Hall, Stratford, E.—Sun., Dec. 5, at 3, Mr. C. Boardman; 7, Mr. Finlay Gibson.

Mall Hall, High-st., Notting-hill.—Thurs., Dec. 2, at 9, address, Rev. H. Dewey; Mon., 6, 8.30, lecture (open to all), Rev. H. Miller, subject, "Are other Worlds Inhabited?" illustrated by astronomical diagrams.

9, Fentiman-road, S.W. (near Kennington Church).—Lecture, by Sir Charles Warren, on "Palestine and Sinai," Wed., Dec. 8, at Conference Hall, Clapham-rd. Sir Robert Phayre will take the chair at 8.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Miss Mittendorff's Orphan Home.—Annual meeting, Dec. 14, 7.30, 17, Old Cavendish-st., W.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

Brixton and Clapham Christian Union.—Address by Rev. Isaac Levinsohn, Tues., Dec. 7, at 8, Museum, Lambeth-rd., Brixton-hill.

Governesses' Prayer Meeting.—Governesses' Home, 55, Chichester-rd., Kilburn, N.W., first Saturday in each month, at 3.30, tea at 5.

Dr. C. Y. Biss holds services, with a lecture expository of Holy Scripture, every Sunday morning at 11, at the Portman Rooms, 58, Baker-st., W.

Deepening of Spiritual Life.—Meetings at Stafford House, Titchborne-st., Edgware-rd., W., every Friday, at 3.30. Speaker on Dec. 3, Rev. H. Sharpe.

Missionary Training Home, 10a, Drayton-park, Highbury, N.—Fortnightly prayer meeting, Fri., Dec. 3, at 7. Missionaries from America on their way to India are expected to be present.

Open-Air Mission (South London Auxiliary).—Monthly conference, Mission Hall, Melior-st., Weston-st, Southwark, Wed., Dec. 8, Mr. J. Weatherley, subject, "Lessons Learned during my Recent Tour in Egypt and Palestine," at 7.

St. George's Presbyterian Church, Oakfield-rd, West Croydon.—Devotional service and Bible study every Thursday morning, at 11.30, conducted by Rev. A. N. Mackay, M.A. (late of Torquay).

House of Rest, 8, Cambridge-gardens, Kilburn.—Fri., Dec. 3, all day meeting, from 10.30 to 9: United prayer, Rev. J. D. Dinnick, and others; 3, Mr. R. C. Morgan on "Christ the Witness, and Christ's Witnesses." Refreshments at 1 and 5.

Home of Industry, 60, Commercial-street, E.—Monthly meeting for Christian workers, Wed., Dec. 15, tea at 6, meeting at 7. Mr. Eugene Stock will give an account of the persecution in Uganda, Central Africa, and of the life, work, and last days of Bishop Hannington.

Ratcliff Strangers' Rest.—Children's gathering, at Strangers' Rest, 163, St. George's-st., E., next Thurs., Dec. 9, at 5; Sir A. Clark, Bart., will preside; Lady Clark will distribute prizes. Conference, at 6, to consider the advisability of extending the work amongst a low class of lads.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Dec. 2, Leytonstone Congregational Chapel, "City Life in Jerusalem;" 3, Congregational Chapel, Kentish Town-road, N.W., at 8, "Bedouins of the Desert;" 6, Chatham; 7, New-court Chapel, Tollington-park, N., "Homes and Haunts of Jesus;" 8, Norwood; 9, Gresham Hall, Brixton; 10, Holloway Hall, "City Life in Jerusalem."

BARBICAN MISSION TO THE JEWS.—At Albion Hall, London-wall, on Tuesday evening, November 23, the annual social tea was given by Mr. and Mrs. Warschawski to a large company of Jews, Jewesses and their children, numbering about 250, many of whom are regular attendants at the meetings and classes. The evening was thoroughly enjoyed by the guests, who listened attentively to the Gospel hymns and to the addresses delivered in German and in English by various Christian friends present.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, November 27, 1886.

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Three letters appear in last week's *Nonconformist*, which are singularly refreshing reading. They relate to the late Conference of Congregational Ministers at Hastings, and bear witness to the remarkable blessing vouchsafed. The problems of the day were brought to God in prayer. Rarely, we are informed, could so many ministers have been seen in tears. The one desire filled all hearts to obtain greater spiritual life for the churches and themselves. The recommendation is urged that three or four such conferences should be summoned in different parts of the country.

"So numerous were the suicides that a policeman had to be on duty at a certain bridge, night and day, to prevent the unfortunate women from throwing themselves into the water. Now we have this excellent Home, where women and young girls are received at any time, night and day." This is the "Bridge of Hope," referred to in the following generous proposal:—

> DEAR SIR,—I am sure none of your readers can have read the appeal made by Miss Steer in your issue of Nov. 4, without being moved deeply. The few closing sentences, in which she speaks of wealthy Christians sending five or ten shillings, stirred me so much, that I am prepared to give £100 towards the building fund, if nine others will give £100 each by December 3. As my means at present are very moderate, I am obliged to trench on my capital for this amount, and trust it may encourage others to make some sacrifice for such a noble, Christlike work. A FRIEND.

An Edinburgh correspondent writes to us as follows:—

> I have been much interested by Bishop Taylor's letter in THE CHRISTIAN of last week. I propose that the £4000 he needs for the mission steamer be contributed by readers of your paper, and that the steamer be named *The Christian.*

Another correspondent, in sending a donation towards the same object, writes:—

> I think that for so pressing a requirement as this steamer it is especially true that *Bis dat qui cito dat;* and for a man like Bishop Taylor an appeal for help should be deemed a privilege to respond to.

A Convention "for the deepening of the spiritual life" is arranged to be held in Belfast in April next. The list of expected speakers embraces many names familiar to those who attend the Keswick Convention, including Pastor Theodore Monod, of Paris.

The Presidential proclamation for the usual "Thanksgiving Day" in the United States of America, says:—

> It has long been the custom of the people of the United States, on a day in each year especially set apart for that purpose by their Chief Executive, to acknowledge the goodness and mercy of God, and to invoke his continued care and protection. On that day (November 25) let all our people forego their accustomed employments, and assemble in their usual places of worship, to give thanks to the Ruler of the Universe for our continued enjoyment of the blessings of a free Government, for a renewal of business prosperity throughout our land, for the return which has rewarded the labour of those who till the soil, and for our progress as a people in all that makes a nation great. Let us also in the midst of our thanksgiving remember the poor and needy with cheerful gifts and alms, so that our service may by deeds of charity be made acceptable in the sight of the Lord.

There are some American customs that we can well enough afford to ignore, but this is one that, as a nation, we ought surely to imitate.

Casual donation rather than annual subscription to Christian and philanthropic work has been the habit of late years, and there is little sign of return to the older and better way. Yet there is no doubt that the advantage lies largely on the side of regular annual subscriptions. It saves to the society trouble and expense in advertising and collection, uncertainty as to its operations, and anxiety as to its liabilities; and the giver, having made up his mind as to what he has to give, and how he means to give it, is not worried with indecision. As God prospers him he can increase the amount of his contributions or the number of his benefactions.

The story of the old man and his long-suffering beast of burden was surely written concerning Editors. A lady writes to a bookseller to stop her CHRISTIAN, as she cannot manage to read the small type. But it is not all in small type. We would suggest to our friend to continue her subscription, read all she can, and pass her copy on to someone who can read the smaller print. We can give her the name of a brother or sister, at home or abroad, who will be glad of it.

A correspondent is equally unhappy because his communication is abbreviated; and of course we are so unfortunate, or so stupid, as always to omit the most interesting part. As it is much the custom at present to give prizes for all sorts of puzzles, we shall be happy to offer a substantial one for the solution of the question: How to insert an unlimited amount of matter in large type in a limited number of pages. We quite feel the need of condensed reports, in type as large as possible, and we beg our kind contributors to study the Gospel of Mark as a model of condensed and forceful descriptive narrative.

Mr. William Tallack, in a letter to *The Times* of Friday, strongly advocates the emigration to Canada of pauper children and of young people in British reformatory and industrial schools. On the question of cost, he says:—

> A large proportion of these costly wards of the State might be most successfully emigrated at less than the present cost of one year's maintenance.

Yes, but the cost is only one, and that perhaps the least important, element in the problem. Mr. Tallack refers to the emigration of children from Liverpool, in which Mr. Samuel Smith, M.P., is practically interested. These children, it must be borne in mind, and the other children sent to Canada under similar conditions, first of all undergo a course of careful moral, and religious training, and are also regularly visited, after being placed out, by the agents of those who send them. Unless this can be accomplished in the case of pauper and industrial school children, the results cannot be expected to be satisfactory; indeed, it is doubtful whether the children would be welcomed in any large numbers.

Mr. Tallack quotes a remark from a Canadian bishop about "the conditions of colonial reception and oversight hitherto exercised with regard to the many hundreds sent out from Liverpool." So far as we know, the Canadian authorities do not maintain any official "oversight" of the children sent out by the various charitable agencies. That is left, as we have already said, to the institutions themselves; and we believe such oversight is more real and more effective than could be secured by any government department.

The death of Dr. A. Hodge, Professor of Historical and Polemical Theology in Princeton University, after four days' illness, has caused widespread regret, and removed from the earthly stage one of the ablest and most renowned of America's religious teachers. Writing of him in *The New York Evangelist*, Dr. Breed, of Philadelphia, says:—

> If ever the ideal of the theological teacher was completely realised, it was in the person and character of Dr. Hodge. He passed to the Professor's chair, not from the cloister, but along a very wide circuit of service, study, and experience. As a teacher he had few equals, and no superior. His masterly ability, his learning, the vigour and force of his style when handling controverted questions, compelled the respect of the coldest rationalistic opposition.

Among the best known works of the deceased Professor are "The Atonement" and "Outlines of Theology." He was sixty-three years of age.

In the brief note printed on another page, from Mr. L. D. Wishard, the indefatigable College Secretary of the American Y.M.C.A., he expresses the earnest hope that if a "Summer School for Bible Study" is held at Mount Hermon next season, it may be attended by students from England, Scotland, and Ireland. We warmly re-echo the hope, feeling certain that any young students who go will be more than amply rewarded for the expenditure of time and travel.

A recent writer upon our national accumulation of capital has stated, upon sufficient evidence, that even during the late years of trade depression, we have been adding largely and continuously to our national capital, and he asserts that during the ten years from 1875 to 1885 additions have been made to investments of capital amounting to £938,000,000; these investments being only in five descriptions of property, such as railways, house property, &c. What the total invested in all directions amounts to it is difficult to imagine.

What a huge responsibility does this cast upon England! To whom much is given, of them much shall be required, and when we read that only £1,500,000 is subscribed to missions, or about a hundred times less than we spend upon drink, it is not without deep shame that we can look upon our national wealth.

A deeply interesting article lately appeared in *The Spectator* on "Material Progress in Syria." It speaks of a general re-awakening; of growing prosperity; of towns increasing in size; of imports and exports rising; of the two seaports of Beyrout and Jaffa being now hardly recognised by travellers who witnessed their former desolation. Cæsarea is again becoming a centre of trade; Bethlehem has been improved out of all knowledge; manufacture is going on in Nablous, the ancient Shechem; Nazareth is becoming famous for its olive trade; the people are investing their money in cattle-rearing in many places; while in Jerusalem whole quarters are being rebuilt, sanitation cared for, streets lighted, and a new city slowly rising. Surely this indicates a day of preparation.

RATCLIFF STRANGERS' REST.

This place of resort for sailors, to numbers of whom it has truly been as a beacon and a harbour of refuge on a rocky shore, celebrated its ninth anniversary on Tuesday evening last week. A large number of friends interested in such work were present. Ratcliff-highway is a very different place now to what it once was; the Strangers' Rest is but one of several such refuges, and the fifty workers here banded together are happily but a portion of those who in this notorious neighbourhood are constantly at work against the full tide of iniquity that breaks in upon the shore.

Hon. A. Kinnaird presided. After prayer, Mr. J. E. Mathieson said, as showing the far-reaching character of the work, that a letter had been received from an Austrian Rabbi, thanking them for kindness shown to one of his countrymen some time since. This Jew, having been brought into the Rest, there got a blessing. The Rabbi did not, indeed, refer to the conversion of his countryman, but was most grateful for the kindness with which he was received.

Mr. J. T. Isaac, the hon. secretary, in a review of the past year's labours, said the English services had been remarkably well attended, and the message delivered night after night in that room had been greatly blessed. Another large room had been frequently filled with Scandinavian sailors, and the work amongst German sailors had been also most encouraging. One interesting fact was that a large number of German Jews had attended the meetings, and it was very noticeable that during the Day of Atonement, more than usual found their way to this house of rest, and gathered around the Word of God. Friends who take these classes would not on any account miss the joy and blessing which they themselves got, and he urged this as an inducement to others to come forward and take a share in the work. All could not go to the heathen, but in this way they reached out to distant lands. It was delightful to see how these men, when converted, became missionaries to their brethren — to see Scandinavians, Italians, Spaniards, and Frenchmen button-holing their companions and giving them the Gospel just where they stood in the Highway. God had been with them very manifestly in their open-air meetings; here they reached not only the sailors, but their poor lost sisters, who will stand for an hour together and listen to the sweet story of the Gospel, tears often trickling down their cheeks the while.

Every Saturday a band of workers visit the docks, and invite the sailors leaving their ships to come to the Rest, while others give tracts and Gospel leaflets to the dock labourers as they pour out of the gates. How to extend the work amongst the children was now engaging their serious attention, and on this subject it was proposed to hold a conference in December. It was also in contemplation to take a large house, with a shop and twelve rooms, so as further to extend the work, and he invited both workers and funds for the carrying out of this and the other purposes of the Mission.

Mrs. M. Baxter gave an address on the words, "Have faith in God." What tremendous power God puts into our hands, but it is linked with the words, "If thou shalt not doubt in thine heart." After an energetic address from Dr. Barnardo on the principles which should guide our service for Christ, as illustrated by the feeding of the five thousand, several sailors testified to the blessing they had received at the Strangers' Rest. Mrs. Osborn spoke of the urgent need there was for some who in every foreign port would work amongst the sailors, who there, in most cases, were away from any such help. She pleaded that some effort should be made on behalf of apprentices, and said that she had known of great good resulting from the conversion of the officers of a ship. Dr. Sinclair Paterson remarked that he did not know anything more interesting or helpful than to be engaged in such a hand-to-hand fight with sin as were the workers there. They needed for such work, faith—faith in God, in Christ, in the Gospel as the power of God. Another motive for such work might well be duty. That captain who, during the recent storm, kept the bridge on a steamer in the Atlantic for 48 hours, and then took to his bed only to die, set a splendid example which not many Christians are ready to imitate. Love for souls is a grand motive, but a personal love of Christ is the only motive that will lead us to persevere under all difficulties and hardships.

Mr. Reginald Radcliffe having offered prayer, Miss Annie Macpherson, in a telling address, told of a lady at Chefoo, who went on board a ship and begged the men to come to a house to tea. She went home, and, after making preparation, all engaged earnestly in prayer that the men might be brought through the temptations that beset them to that house. In the evening eleven of the fourteen came, and next day five of them gave themselves to the Lord.

The meeting was then closed, but a large number remained to the communion service which followed.

◆

OUR SOLDIERS IN IRELAND.

Christian workers at the large camp on the Curragh desire thankfully to record recent blessing on the work carried on there among our soldiers. The numbers attending the meetings at the Soldiers' Home have greatly increased, and their attention and evident interest, as they listened to the Gospel addresses, have been most marked. We are also thankful to say that there have been a good many cases of conversion; besides others, twelve men in one regiment (on detachment at the Curragh) were brought to the Lord. On returning to their regimental headquarters, they began a meeting in barracks, with the assistance of the colonel and chaplains. The temperance band in this regiment musters strongly.

The attention and gratitude evinced by many of the soldiers, even the most worldly, when spoken to individually about their souls, was remarkable. In two of the regiments now quartered at the Curragh, there is quite a large band of Christian men, and a battalion of the Guards, now in Ireland, has its own weekly prayer-meeting and Bible class, conducted by the soldiers themselves.

The prayers of all readers of The Christian are requested that the "Lord of the harvest" will greatly multiply the seed sown, and that these young Christians may be strengthened in the Lord, and enabled to "fight the good fight of faith;" also, that many now wandering far from God may be brought under the gentle but omnipotent sway of the Gospel of Christ.

M. S.

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RECREATION FOR WORKING LADS.

Dear Sir,—Two years ago the Beaufoy Institute (then the Beaufoy Club and Night School) was started, in connection with the Lambeth Ragged School Society, with the object of providing healthy recreation for working lads, and to serve as a counter attraction to the streets. It has proved a complete success, and at the present time has a membership of two hundred, which number could easily be extended were further gentlemen forthcoming to assist. Will some of your readers help us in our efforts to influence these lads in a right direction, and spare an hour and a half on Monday or Thursday evenings from eight o'clock, and thus enable us to extend the advantages of the Institute to a still greater number? I will gladly supply further particulars.

E. Nicholls, Hon. Sec.

Lambeth Ragged School Society,
Lambeth-walk, S.E.

MISS L. M. VON FINKELSTEIN has engaged to deliver a series of her most interesting and instructive lectures on Life in the Holy Land, in connection with the British Society for the Propagation of the Gospel among the Jews. These addresses continue to excite the attention and interest of large audiences wherever they are given. This series of lectures will commence on January 3, 1887, and will be continued through February and March.

A MISSION TO MOURNERS.

I want some of the Lord's people to have fellowship with me in sustaining a mission to the London cemeteries. It was brought about in this way: Mr. Charles Smith, of Plaistow, who has had large experience in mission work with the Evangelisation Society, Open-air mission, &c., while waiting for a new appointment, had the need of the mourners at the cemeteries laid upon his heart, and commenced to visit them. In a recent letter he says:—

"There are six cemeteries within a walking distance of where I live. I spent last Sunday in Manor Park Cemetery, where there was work enough for three of us. There are hundreds of people so glad to be spoken to. I spent Monday in Bow Cemetery, which opens at one o'clock, and closes at half-past five. Here I spoke to as many as twelve undertakers at a time. Everyone listened to what I had to say, and then received a little book and thanked me. I had a blessed time till dark. To-day I am at the East London Cemetery, where they bury the parish people as early as ten in the morning. I hope to be at Ilford to-morrow. It is no new thing to me, as it is more than twenty years ago since I used to visit Brompton and other Cemeteries in my spare time. It is, indeed, a glorious opportunity for speaking a word for the Master among the sorrowing ones."

I want a little help to remunerate our brother, and also grants of tracts for his use. Both may be sent to me at the Open-air Mission office, 14, Duke-street, Adelphi, London, W.C. Two years ago I appealed through The Christian for literature, &c., to give to the navvies at Tilbury Docks, and this led to Smith's labouring among them with much blessing till the works were completed a few months ago.

Gawin Kirkham.

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AMERICAN WOMEN AND TEMPERANCE.

The ladies of the National Women's Christian Temperance Union have recently spent five days at Minneapolis, in earnest discussion of the questions which this Union has at heart. The convention consisted of about 300 delegates from nearly every State and Territory, representing some 200,000 women, banded together for "God, and home, and native land." With this body the British Women's Temperance Association, the President of which is Mrs. Lucas, sister of John Bright, is now in alliance, and Mrs. Lucas, with four other English ladies, was present at this convention, these being Mrs. Blakey, Mrs. Pearson, Mrs. Bradley, and Miss Impley; Mrs. Youmans represented the Canadian Dominion.

The President of the Union, Miss Frances Willard, made a brilliant opening address. At the close, taking Mrs. Lucas by the hand, she said: "For the first time in history the Imperial mother and the dauntless daughter of the Anglo-Saxon race clasp hands in a union never to be broken." Mrs. Hobert, State president, welcomed the union on behalf of the 3,000 white ribbon women of Minnesota, banded together in 156 unions, and Miss Narcissa White spoke of the time that is coming when no liquor would be sold in any country on God's earth. On Sunday many of the city pulpits were filled by the leading lady speakers, and the churches were unusually crowded, while a mass meeting was held in the afternoon at the Casino.

Miss Willard, who is greatly loved and honoured, was re-elected as president by an enthusiastic and nearly unanimous vote. A resolution was also passed requesting her to accept a salary, that she might be more at home with her mother in her declining years, instead of having to be away lecturing a great part of the time.

In one of the section meetings Mrs. Nash reported that she had corresponded with fifty presidents of railroads in reference to the question of intoxicating drinks on dining-cars, and had met with a certain amount of encouragement. Mrs. Annie Palmer, superintendent of the evangelistic work, recommended Gospel visitation from house to house, Gospel choirs to sing familiar hymns, and the holding of out-door meetings.

Speaking of the results of woman suffrage in Washington Territory, Mrs. Lucy Switzer said that since women were given the ballot in the fall of 1883, they had "raised the age of consent" to sixteen years, defeated an attempt to repeal the Sunday laws, and enacted a law against impure literature. A delightful prayer and testimony meeting, by ladies gathered in a railway car on the eastward return journey, was one of the striking features of this remarkable convention.

FRIENDS IN RATCLIFF.

IN these days of religious freedom and toleration we have little idea of what some of our forefathers had to endure in following the dictates of conscience. An interesting peep into the past was afforded at the recent opening of a new Mission Institute in Commercial-road, by the statement made on the occasion by Mr. John Hilton. The Society of Friends, said he, have a considerable history in this neighbourhood. They were first gathered, in a quiet way, at the house of a captain in Stepney-green. At that time it was unlawful so to meet, and week after week they were taken off to prison. As many as fifty were taken in one week; on one occasion two of them were young lads of thirteen and sixteen years old. A shoemaker, who lived on Stepney-green was tried for refusing to go to Stepney Church, and sentenced to be sent into slavery in Virginia for seven years.

The first meeting-house on the site of the present one in Brook-street, Ratcliff, was opened in the year of the Great Fire—in 1666. Shortly after that Sir John Robinson, Governor of the Tower, who had authority over the locality, ordered the Friends to cease holding their meeting there. They were not made of that kind of stuff, and they would not obey. The governor sent his men, and made a great fire of the forms of the meeting-house, but the Friends persisted in attending meeting. Then the authorities tried more stringent methods. Nearly all the Friends were marched off to Whitechapel prison. The soldiers pulled down the building, rased it to its foundations, carried off the doors, and windows, and left the place a heap of ruins. The Friends built it up again, and it became so full that another one was opened in Old Gravel-lane. Near the latter end of last century a great fire occurred in Ratcliff, and the present meeting-house was built. At that time it used to be crowded; friends had to go early to get a seat. Many of the wealthier friends moved away from the neighbourhood or left the Society, and the congregation ran down to a very low ebb. About twenty years ago some of us came to live here and we found considerable poverty and destitution. We began to invite the people to come to the meetings, and they were visited in their homes. At that time Mrs. Hilton devoted nearly the whole of her time to supplying the wants of the poor people and ministering to their necessities. Since then general mission work has been carried on in connection with the meeting-house; not only direct evangelistic work, but classes, clubs and benefit societies.

Mr. Hilton went on to tell how, the work having grown, a house in Stepney Causeway was added; and how, as that had been scheduled for railway extension, these premises were secured. They are situated in the teeming thoroughfare of the Commercial-road, and were formerly used as a chapel. They have been altered internally, and adapted so as to give accommodation for the varied branches of work that will be sustained. These will embrace Gospel meetings, temperance meetings, Sunday-school, evening classes, reading-room, &c. A special feature of the work will be adult classes on Sunday mornings, such as are conducted by Friends in different parts of the kingdom, and which have proved a channel of great blessing to many.

At this opening meeting, Mr. George Gillett presided over a full gathering, and excellent addresses were given (in addition to the statement of Mr. Hilton) by the chairman and several other friends. A number of children from the Orphanage in Stepney-causeway were present and sang sweetly, while a strong Gospel choir also did good service. The Ratcliff Friends have evidently surmounted the prejudice felt by many of their co-religionists to sacred song as a part of public service. Much regret was felt at Mrs. Hilton's inability to be present, owing to sudden indisposition, from which we are glad to know she is now recovering.

The operations of the Mission are now in full swing, and as "something will be going on all the time," to quote Mr. Hilton's words, we cannot doubt that this enlarged effort will prove a rich blessing to the neighbourhood.

THE SALVATION ARMY.

CEYLON.

ONE of the band of thirty-seven missionaries who recently sailed with Mr. Tucker to recruit the staff of Army workers in India, writes to us from Ceylon, where the party are stationed for a time in order to gain acquaintance with the language. A very hearty welcome, says the writer, was accorded to them by the natives in connection with the Army; the power of God, he adds, has so manifestly attended the meetings held there during their month of residence in Ceylon, that, at the time of writing, over eighty persons had professed faith in Christ. Visits had been made by several of the officers to different places in the island, with fruitful results, and the awakening of much interest.

VALEDICTORY MEETING.

On Monday week Exeter Hall was about as full as it could be with friends of the Army, who came to take farewell of forty-six "officers," about to depart for active service in India, the United States, Canada, and Sweden. It appeared that several of those proceeding to India had come from Canada, the special claims of the heathen having been pressed upon them. The Indian detachment were attired presumably in the flowing, picturesque garb they will wear in the tropical clime.

During the evening addresses were given by Mr. Bramwell Booth, and Mrs. Booth, and testimonies were given by several of the departing brethren and sisters. Mr. Bramwell Booth reported good news from the General, now in America, and told of the continued growth of the Army. He pleaded for a warmer and more personal interest in missions to the heathen world, and appealed for help towards the cost of sending out this band. Mrs. Booth (who was said to be far from well, and who certainly looked pale and worn) spoke nevertheless with her accustomed fire. She charged the outgoing missionaries to be faithful to their trust, and formally set them apart in prayer for the service on which they are entering. Some of the testimonies were of deep and touching interest, indicating a due sense of the responsibility of their task, and a simple faith in the energising, upholding power of God.

SCOTLAND.

The account of the fifth year's advance of this organisation in Scotland shows that a real foothold has been obtained in the hearts of the people, amongst whom it is now generally recognised as a powerful missionary agency. This is largely admitted by the Press. *The John o' Groat Journal*, for instance, in the course of an article, describes the work as having been singularly fruitful in good, and states that the Army has increased, that the Communion rolls of the Thurso churches has lessened the number of burgh criminal cases, has reduced the consumption of spirituous liquors, and brought many young men to think of their souls' salvation. At Inverness, Nairn, and Forres, it is said, the work, though not unsatisfactory, has not been so successful as at Thurso and elsewhere. The work at Elgin, as well as at Banff and Macduff, is stated to be on a fair footing, with good congregations.

Of the twenty-seven stations in the Glasgow district, each showed an average of over twenty-four professed converts in the month of May, and in three weeks of the same month the Paisley corps reported 150 professing conversion, the majority of whom have drafted themselves into the churches. One significant fact is, that many of the local ministers of Glasgow and the neighbourhood have expressed strong sympathy with the work and gratitude for the good effected, while no less than seven addressed a series of special meetings held in the barracks by one of the corps. The visit of the Singing Brigade and the opening of the Rescue Home in the spring were occasions of great blessing.

CAMBRIDGE THEATRE SERVICES.

THE Barnwell district of Cambridge has long been a centre of earnest and successful Gospel effort. Various classes are reached by active church and chapel agencies, besides the Salvation and Church Armies, whilst the Theatre Mission attracts many who are untouched by the others.

The annual meeting of the latter was held on Thursday last. Over four hundred persons were present for tea, and more than double that number attended the subsequent public meeting. At this, the Vicar, Rev. A. H. Delme-Radcliffe, M.A., presided, and spoke some welcome words upon Christian union, giving as a motto for the New Year's work, "God is my salvation: I will trust and not be afraid."

Rev. F. Griffin, Baptist, deprecated a continual longing for heaven, which often interferes with work here. We should "walk in the light, as He is in the light, and have *fellowship one with another*," and then we should realise the joy that "the blood of Jesus Christ, his Son, cleanseth us from all sin." We often say we "get near heaven" at some meeting: we ought to get near heaven when we are alone with God, and if we thus commence heaven here, we shall enjoy it all the more hereafter.

Rev. W. A. Guttridge, Congregationalist, said that it seemed as if the special message he had for them was to give them the love of God. Our value of earthly love depends upon who sends it, and since God has shown his love in such an intense manner, we should gladly respond to it.

Rev. G. Kemp, Methodist, testified to the blessing attending the Theatre work. He knew of results which, perhaps, never reached the ears of those engaged in it, for in the course of his visiting from house to house, he very often met with persons who had been led to Christ by its means.

Mr. G. E. Morgan, of London, followed with some illustrations of the way in which God often lets us work without seeing much result, in order to strengthen our faith, at the same time granting sufficient visible fruit to keep us from being cast down. Impatience and ambition are two great hindrances in such work. We must be content for it to be *God's work*, manifested in *God's time.*

Mr. Wm. Brown, of Norwich, then gave an earnest and telling address, advocating adherence to the simple truths of the Gospel which had wrought such happy results in thousands of homes. While so much effort is being made to dishonour the cross and pull down the Gospel, it behoves every Christian and body of Christians to stand firmly for the truth. The results achieved by Christianity are too practical to be set aside; it builds up, while atheism only pulls down without raising a single pile which will stand the test of eternity.

Much regret was expressed at the absence through other engagements of Rev. W. R. Mowll, who has not missed one of these anniversaries before since he left the University six years ago. The presence of so many representative ministers was much appreciated, and their sympathy doubtless has much to do with the success of the Mission, which has been superintended by Mr. W. K. Vawser ever since the Theatre was purchased nine years ago.

MR. H. L, HASTINGS, OF BOSTON (U.S.A.), the well-known Editor of *The* (American) *Christian*, is now in London. He will spend some months in Great Britain, fulfilling engagements to lecture on Christian Evidences and Infidelity. His address is 10, Paternoster-row, London, E.C.

CHARENTON, NEAR PARIS.—Some time since we gave particulars of an effort that is being made to erect a new Reformed church at this place. We are desired to state that Rev. Marcel Pellissier, one of the pastors of that Church, is now in Scotland seeking to interest Christian friends in the effort. He may be communicated with at the Reformatory and Refuge Union, 32, Charing-cross, London.

SHAFTESBURY HOUSE, MARGATE. — This Seaside Home for Young Men has been quite full during the summer months, and while those staying there have benefited much bodily, there has been also great spiritual blessing. The Bible-readings and Gospel mettings held every Sunday have been well attended, and there were open-air services on the sands every evening during the summer season. In the winter months, it may be added, ladies are received and boarded on very reasonable terms.

The Book World.

We strongly recommend for general distribution among the class specially designated, Rev. F. B. Meyer's Warning Words: A Friendly Letter to Working Girls. 6d. per dozen. *Dyer Bros.* It is so simple, specific, and sympathetic that it cannot but carry conviction to the reader, and strengthen resolves to do the right and avoid the wrong.

The Golden Key to the Mysteries of Life. A Poem by William Adkins. 6d. *Horner & Son.* The writer is not a poet, but he is a smooth versifier of correct thoughts on the intent and glory of the Gospel of Christ. There are some quaint handlings of popular beliefs and unbeliefs, and Mr. Adkins is severe on professors of religion who are content with a Christless creed, as the following lines will show:—

> The well-fed madam, ruffled to the chin,
> Demure and worldly, keen as any pin,
> (Whose godless heart enwraps deceit too well,
> Corrupting as the egg within its shell),
> Delights to coyly range the fashion o'er,
> What time her pastor thumbs the sacred lore,
> And tries some topic which may please the ears
> That listen, destitute of hopes and fears.

Sabbath Lessons from Westminster· Meditations on the Shorter Catechism for Sabbath use. By Rev. John Sinclair. 2s. 6d. *Edinburgh: James Thin.* A successful attempt is made in this meritorious work to unfold the meaning of the Shorter Catechism in such a way as to stimulate meditation and devotion. The writer has drunk deep at the well of Puritan truth. His expositions are marked by keenness of insight, and clearness of statement. Parents could not do better than get them, and use them at the fireside.

The Pilgrim's Progress. Paper 6d., boards 1s., cloth 1s. 6d. *Morgan & Scott.* The time is opportune for the appearance of so handy an edition of a work which has been so largely used as a means of spreading the truths of the Gospel. This edition by its size, clearness of type, and the vigour of its illustrations will be prized by all, both those who as givers are doubly blessed in the giving, and those who are the recipients. Much help may be found from its frequent perusal. It will find a place we trust in many a Christmas parcel.

The Women of England, the Wives of England, the Mothers of England, the Daughters of England. *Charles & Co.* (1, Salisbury-court, Fleet-street). These well-known books have already done good service in spreading practical religious common sense amongst the portion of the community for whom they are intended. Words cannot estimate the influence for good which such books may accomplish, especially amongst young women, and we trust our readers will help to extend the usefulness of these excellent volumes, of which new and popular editions are now issued (2s. each).

Hester's Home. By Janet Eden. 1s. 6d. *Religious Tract Society.* We have here a story of thrilling interest, which will be welcomed by many besides the friends of temperance. It begins with the new life of a young married couple who have the brightest prospects, but they both lack the "one thing needful." After the first joys of the new home have worn off, the husband begins to spend his evenings at a "club," and clouds gather; for a moment, by the death of their child, there is a rift, but soon they gather again, and become blacker, until a storm bursts that seems as if it might utterly wreck the little family. But by God's chastening hand they are led to see his love, and are brought together into the sunshine of his presence. There is "clear shining after rain." It is a book that well meets a want of the times.

My First Curacy. By Tregelles Polkinghorne. 3s. 6d. *Christian Commonwealth Publishing Company.* This tasty and taking volume purports to be the story of a "quiet" Cornish parish. Notwithstanding, however, its attractive get-up and literary merits, the excellent character and aims of the hero, and the catholicity of his teaching, we think many of the incidents too sensational to be useful or wholesome for Christian readers. These include a shipwreck, murder, clandestine marriages, elopements, and discovery of human remains, not to mention the *dénouement* in which the curate discovers that he is the son of the squire of the parish to whose daughter (his own sister) he had made proposals of marriage! There is a further blemish in holding up to ridicule a lady distributing tracts in a railway carriage. Surely Christian workers are sufficiently misrepresented and misunderstood by the world, without professed Christian writers giving the devil a new lie to roll along for their defamation, with profane jokes attached.

Pictures for our Pets: First and Second Series. *Messrs. W. B. Horner & Son.* Two delightful little books which will amuse the children, at the same time teach them to see, observe, and delight in the wonders and beauties of the world they live in, and even to reach after some knowledge of the heavenly bodies and worlds around us.

The Story of Jesus. By Alexander Mackeith. 6d. *Maclure, Macdonald & Co.* The publication of these lessons, originally prepared for the poor children of Glasgow who gather every Lord's day in a large hall, will be heartily welcomed by those who wish either by the eye, or *vivâ voce* to lead the little ones, whether of their own family or of an outer circle, to a true yet simple understanding of the life of the Saviour. Simply to put it into the hands of a child would be doing much in this direction. The pictorial illustration of each lesson is graphic to a degree.

Hooks and Eyes. By Emily P. Leakey. 3s. 6d. *John Shaw & Co.* This is a delightful collection of short stories, based on what has come under the writer's own observation in passing through the streets. From each we learn how to connect the earthly and the spiritual—that the one, indeed, to the eye of truly enlightened minds, leads naturally and simply to the other. The stories will be helpful in teaching those who read to cultivate, as the authoress has so well done, the habit of observation, and will surely teach some also to see a spiritual lesson in the most common-place events.

Dinah Mite. By Brenda. 2s. 6d. *Isbister.* A changed home, "all along o' baby's arm," is shown to us in the last chapter of this volume, the interest of which is well sustained throughout. In the first we are introduced to the home, as the husband has made it "through drink," with the two little girls "Sooty" and "Smuts," so nicknamed because of their deplorable condition. What happened between, and what influence "baby's arm" exerted in bringing about such a delightful change, told with much vigour and freshness of style, is admirably set forth in this capital temperance story.

The Time is at Hand; or, Things which must shortly come to pass. By E. Wardell-Potts. 2s. *W. B. Horner & Son.* Students of prophecy cannot keep too nearly to the inspired Word, or test their opinions too strictly by direct and independent study of Bible language. The special feature of this volume is that its chapters are composed of Scripture passages carefully collated and arranged under headings, setting forth the most salient points of unfulfilled prophecy. The compiler prefaces each chapter with a brief and comprehensive summary of the subject treated, not argumentatively put, but simply by way of statement, so that the reader has the opportunity of examining for himself the agreement or otherwise of Scripture with the views propounded. The author is in full accord with futurist lines of interpretation, but keeps closely to his aim throughout, which is to exhibit what God has revealed in regard to the future in his own words. The index of Bible quotations occupies six closely-printed pages, while the entire absence of repetition shows how fully inspired utterances are employed and relied on for the elucidation of the truth. We commend the book as a stimulus to the adoption of the all-important maxim, "To the law and to the testimony."

MR. T. FISHER UNWIN.

Poets in the Garden. By May Crommelin. 6s. *T. Fisher Unwin.* From the Acacia to the Yew we are led, in this ample and varied selection of flower pictures by the poets from Chaucer to the present day, through gardens of delight and haunts of rarest beauty among the flowers. The compiler is to be cordially congratulated for the manner in which she has linked together these gems of poesy, and for bringing to light many forgotten or little-known thoughts on flowers. We look forward with pleasure to the promised "Poets in the Field."

A Comtist Lover and Other Studies. By Elizabeth Rachel Chapman. 6s. *T. Fisher Unwin.* Those who are fascinated by the attractions of Positivism should read the brilliant dialogue between the Comtist lover and the girl he loves. Her arguments are the more convincing, and show the hollowness of the beliefs taught by Comte. "The Essay on the Rights of Animals" is a trenchant attack on vivisection, and a powerful appeal on behalf of creatures which often suffer from thoughtless cruelty. The analysis of "In Memoriam" is remarkably good. Miss Chapman wields a practised pen, and gives us her best in thought and language. A special tribute of praise should be rendered to the printers for the manner in which they have done their work.

How to be Happy though Married. 6s. and 3s. 6d. *T. Fisher Unwin.* The "Graduate in the University of Matrimony" has proved a very successful teacher on that subject, judging from the widespread favour with which his book has been received. The fifth edition, just issued, will prove a welcome present for the coming season. Manners Makyth Man (6s. *T. Fisher Unwin*) is another volume by the same author, who is bent upon making the relation between husband and wife more like the ideal it should be than is too often exemplified in present-day matrimony. By humorous illustration and plain homely argument he ably holds his position that true refinement and courtesy should not end with the merging of courtship into marriage, but should be maintained under all circumstances. The subject is very cleverly dealt with from many different stand points, and is so thoroughly threshed out that the title hardly does justice to the book, as it is scarcely comprehensive enough to embrace all its contents. It is a capital volume and all who have its predecessor should obtain this as its companion.

MESSRS. HODDER AND STOUGHTON.

Anna; or, The Little Runaway. From the German, by E. J. S. A touching story, well translated. Another interesting tale, illustrating the power of conscience, is bound with it in the same volume.—Mary's Work, and Other Tales for her young friends, by Hetty Bowman. Four stories, each illustrating some good practical lesson.—Bessie Brown and Her First Service. By Jane M. Koppen. Some very good warnings to young servants are given in the book, especially on the dangers of taking the first step in the crooked path, and giving way to sins of pride and lying.—May Lawton; or, Sunshine Clouded. By N. O. R. A. A very sad sketch of a wasted young life. The cruel and false conduct of a daughter towards her parents, and the artful deceptions practised by an unprincipled girl, are told with such minuteness that we should regret to put the book into the hands of a child. There is some danger always to young minds in too vivid descriptions of evil.

RELIGIOUS TRACT SOCIETY.

Coral and Beryl; or, Children of the Kingdom. 3s. 6d. By Eglanton Thorne. An idyllic story; graceful, healthy, and not improbable. Just the book to delight little maidens of twelve, or thereabouts, who will revel in the doings of such interesting children. Moreover, it shows the good done by agencies like the Children's Special Service Mission. Maggie Dawson; or, Watch and Pray. 2s. A thoroughly entertaining story for girls, without a hint of love-making from beginning to end. It relates some romantic incidents in the work-a-day life of a farmer's daughter, whereby she finds an uncle and inherits his fortune; and, above all, learns some valuable spiritual lessons, through the wise counsel of her friend, the rector's daughter.—Cords of Love. By Alice Lang. 2s. 6d. A capital temperance tale for the young of all ages; not altogether tragic and sad, but woven of various hues, as is life itself. The characters seem of a familiar cast, so that one has a sort of feeling of having met them somewhere, and before the book is done we feel sure we have, and love them heartily.—The Head of the House. The story of a victory over passion and pride. By Evelyn Everett Green. 5s. Or rather a series of victories, for the battle had to be fought over and over again, before the heir of the Challoners could gain his rightful place in the hearts of those to whom he had been an entire stranger. This is a fascinating tale, and is intended to show that he who is in possession of Christ wins.—Nearly in Port; or, Phœbe Mostyn's Life Story. By Mrs. Cooper. 2s. This interesting history of the motherless childhood and chequered afterlife of a little Anglo-Indian is beautifully written, and teaches some useful lessons.

The Young Man is the title of a new monthly magazine for young men, the first number of which will be issued on December 20 by *Messrs. S. W. Partridge & Co.*

Messrs. Fradelle & Young, photographers, 246, Regent-street, send to us excellent carte de visite portraits of the late Bishop Macdougall, and Canon Spence of St. Pancras, recently appointed Dean of Gloucester.

The Religious Book Society (28, *Paternoster-row*) send us specimens of floral "Motto Cards," with a blank space for printing any text, motto, or other matter; they are especially suitable for Church or Sunday-school use.

Addresses for Mothers' Meetings and Cottage Gatherings. By Ann Hankey. *S. W. Partridge & Co.* These short Gospel addresses are simple and clear, and will be a help to any whose time or ability is scanty; but we hope that most of those who work among the poor prefer to study their subjects themselves, and not offer to God and their hearers that upon which they have not bestowed time and labour.

"Ah! I see it now." By John T. Beighton. 1d. *Partridge & Co.* This dialogue, founded on actual facts and experiences, shows what "Believing in Christ" really is.

Spiritualism Unveiled. By Lieut.-Gen. Sir Robert Phayre. 3d. *R. J. Masters, 327, Vauxhall Bridge-road.* This *résumé* of the history of a system which is deceiving multitudes in the present day should be welcomed by all who would unmask its pretensions as well as its pretenders.

"Hear the Other Side." By Rev. Thomas Turner. 1d. *Wm. Hunt & Co.* This little brochure, giving an account of a conversation between a clergyman and three of his parishioners on the subject of tithes, will be helpful at the present time, showing as it does that there are two sides to the question

"The Priest in the Family." 2d. *John Kensit.* The publication of the original correspondence, with other letters on this subject, in pamphlet form, will be useful in fixing the public attention on a very grave matter. In a preface, Lord Robert Montagu puts the true points of the case very forcibly.

"The Outlook." By Dr. Ryle, Bishop of Liverpool. 6d. *Wm. Hunt & Co.* This is a reprint of the opening address at the Liverpool Diocesan Conference, and well worthy attentive perusal. After a protest against wasting money on bricks and mortar, the Bishop calls attention to some serious dangers—amongst others, the tendency to religious externalism, and to the ignoring of all distinctive doctrine.

"English Converts—What are they?" 3d. *John Kensit.* In England and Scotland alone there are 233 convents, containing about 6000 nuns. This pamphlet contains an exposture of the manner in which these ladies are often treated. We wish it might so stir up public opinion that the subject should be thoroughly ventilated in Parliament.—Popery (1d, same publisher) is an exposition, by Lord Montagu, of what Popery is as a political system.

Leaves from a Worker's Note Book. By David M'Conaughy, Jun. 1s. *Vanarsdall, 6, Arcade-court, Chicago.* This little manual will be found a most efficient aid by leaders of Bible-classes. Fifty-two lessons are given, with the leading features of each delineated in a few suggestive remarks, which will on consideration prove only helps to a fit preparation for the work, and not by any means serve in place of this. The lesson, we may add, is very practically divided into two parts, the first dealing with the Word itself, and the second with the work.

In the Christmas number of *The Christian Million* (6d., 4, *Ludgate-circus Buildings, E.C.*) prizes are offered to the amount of £30 for Scrap Albums, containing the best selections of pictures and cuttings from newspapers, magazines, &c., of a bright and cheery nature, which are to be distributed through the hospitals in London. Here is a good opportunity for children (there are special prizes for children) and those who have a little leisure to brighten the long weary days of suffering. Full particulars are given in the number, which also contains a variety of interesting reading matter, besides two excellent coloured pictures and numerous engravings.

Miss Ellice Hopkins, in a recent issue of the "White Cross Series" of tracts, urges that true purity is to be attained, not by regarding it from the negative point of view, but rather from the positive side, emulating the purity of Christ, the shining vesture of love that "seeketh not her own." The Practical Working of the White Cross Movement contains valuable suggestions for the formation of branches.—The Greeley Expedition, a brief record of one of the most wonderful narratives of human endurance and human heroism ever perhaps made known, should be read by every young man.—Conquering and to Conquer will also do yeoman service in the cause of purity so ably advocated by Miss Hopkins. The little books are published by *Messrs. Hatchards.*

Almanacks, &c.—The distinguishing feature, as usual, of Cassell's Illustrated Almanack (6d.) is its profusion of graphic illustrations and the variety of the information given.—We have somehow overlooked what we consider the best of all these annual visitors, John Ploughman's Almanack (1d. *Passmore & Alabaster*). For pithy proverbs and sententious sayings it continues to "hold the field."

ANNUAL VOLUMES.

The Naval Brigade News (*Sailors' Rest and Institute, Devonport*) will be a favourite amongst sailors and soldiers. The illustrations and matter are alike pointed and good. — Faithful Words for Old and Young. *Alfred Holness.* Those who have read these faithful words month by month will welcome their reappearance as a bound volume and those who have not seen them already will find in them things new and old, and all good.—Little Folks (3s.6d., *Cassell & Co.*) holds its ground as one of the most attractive serials for the young. This volume, with its really splendid pictures (plain and coloured), bright stories, prize puzzles, poems, music, and what not, will be a rare companion for the winter evenings. — Quarterly Record (*Ragged School Union*) is a bulky volume, which completes the thirty-eighth annual record of the Society's operations, gives a view of the working of the system introduced with so much benefit to the community by the Ragged School Union. It is really a valuable addition to our knowledge on this most important branch of Christian effort; and, while it shows how much is being done for the neglected classes, should also stimulate effort on their behalf, because it is only too painfully plain that very much yet remains to be done.—Bible Light. 1s. 6d. *J. T. Shaw & Co.* This annual volume contains much that will be prized by truth seekers and Christian workers. The Bible readings and other searchings of the Scripture, as well as the answers to inquirers, and the various articles, give it a position almost unique.

NEW YEAR ADDRESSES.

Jubilee! (6d. per doz. *Partridge*) very aptly turns to spiritual account the jubilee year of the Queen's accession, showing that the entire Christian era is, rightly, one long festival of praise and liberty, of restful, loving service.—Pleasing God. 1d. By Rev. E. W. Moore. *Partridge.* This New Year message will help many to a closer walk with God. Citing the case of Enoch, the author draws many valuable lessons for the believer of to-day, and shows that it is by continual walking and going forward with Him that we can attain to the true Christian life.—Things which cannot be Shaken. By Charles Ford. 1d. *Partridge & Co.* The things of this world are, in this little book, put into contrast with the unchangeable things of God, and the believer will here find true words of comfort.—Trust. 3s. per 100. *Religious Book Society.* The value of this New Year's motto is simply and clearly shown in this leaflet.

BOOKS RECEIVED.

Messrs. Simpkin, Marshall & Co.:—
Daughters of Italy, by Caroline Geary.

Messrs. T. & T. Clark, Edinburgh:—
History of the Irish Presbyterian Church, by Rev. Thomas Hamilton, M.A. 2s.

Messrs. Brook & Chyrstal, Manchester:—
Pulpit Parables for Young Hearers, by Rev. P. T. Forsyth and Rev. J. A. Hamilton.

Messrs. Swan Sonnenschein & Co.:—
Before the Throne, by William Bellard.
Bartholomew Legate, the last Smithfield Martyr, by Florence Gregg.

Messrs. Hodder & Stoughton:—
The Minister's Pocket Diary for 1837. 2s.
The Antichrist, Babylon, and the coming of the Kingdom, by G. H. Pember. 3s. 6d.
Charles Haddon Spurgeon: Preacher, Author, and Philanthropist, by G. Holden Pike. 3s. 6d.
The Person and Work of the Redeemer; or, the Image of Christ, as presented in Scripture, by J. J. van Oosterzee, D.D. 7s. 6d.

Messrs. J. F. Shaw & Co.:—
Those Two, by Emily Dibdin.
Jitana's Story, by Louise Marston.
To-morrow, by Mrs. Stanley Leathes. 3s. 6d.
Through Unknown Ways, by L. E. Guernsey. 5s.
Climbing Higher, by Jessie F. Armstrong. 3s. 6d.
Himself: Words concerning the Lord Jesus Christ. 1s.
The Slave Girl of Pompeii, by Emily S. Holt. 1s. 6d.
The Witch of the Rocks, by M. E. Winchester. 2s. 6d.
We Wives; or, All Hallowe'en, by Lina Orman-Cooper. 2s. 6d.
Not so Very Long Ago, by the Author of "At all Times," &c. 3s. 6d.
One of those Little Ones, by Mrs. Fabian Brackenbury.
Madge Hardwicke; or, the Mists of the Valley, by Agnes Giberne. 2s. 6d.

Pamphlets Received.—Missions in Japan: A Paper read at the Church Congress, Wakefield. By Rev. John Piper (formerly missionary in China and Japan). *Bemrose & Sons.*

Notices.

A Constant Reader.—The Agapemone still exists, near Bridgewater; and Mr. Prince is still alive.

Huguenot Society of London.—The Hon. Secretary of this Society is now Mr. Reginald S. Faber, M.A., 10, Oppidans-rd., Primrose-hill, N.W.

Royal Victoria Hall.—We are requested to state that all communications should be addressed to Mr. Neale F. Horne, Hon. Sec., Royal Victoria Hall, Waterloo-rd., S.E.

Communications Received with Thanks.—J.B.T. T.W.C. H.S. G.F.W. J.F.P. A.B.H. W.H.D. H.C.P. E.L. W.H. J.B. T.H. G.T.C. A.T. E.U. A.M. D.A.M. S.W. M.P.L. T.W.S. C.H. J.K. J.W.H. E.F. A.M. G.E.L. R.D.F. J.C.P. C.F.R. F.G.M. R.M. J.S.H. J.A.E. F.W.M. R.O'B. R.B.P. S.C. C.C.F.A. K.R. W.N. H.M.W. L.B. J.K. T.W. H.L.M. W.W.N. C.K. W.H.N. J.H.G. J.S. C.S. R.R. S.F.H. G.H.W. D.S. J.F. M.G. J.B.J. J.M. E.H.G. C.M.B. G.J.C. R.T.S. J.H.B. E.A.G. C.T. F.B.B. M.F.D.S. L.M. J.F. I.S. F.H.W. C.F. J.O. F.R. D.M.C. D.S. E.H.W. C.C.W. J.T.I. R.S.W.F. M.S.F. F.E.G.

Applicants for Tracts.—Rev. John W. Househam, Wesleyan missionary. Etembeni, Upper Umzimkulu, East Griqualand, South Africa; Rev. James Booth, Wesleyan Missionary, Fouricarriah, Sierre Leone, West Coast of Africa; Miss H. S. D., 176, Hagley-rd., Birmingham; F. Canvin, 65, Dock st., Monkwearmouth, Sunderland; F. Tappolet, North-st., Martock, Somerset; W. O. Riley, 29, Parma-crescent, Lavender-hill, S.W.; F. W. Austin, Newark Lodge, 1, Choumert-rd., Peckham S.E.; P. Powell, Homer-st., Balsall Heath, Birmingham; J. Clingan, 9, Copthall-gardens, Folkestone, Kent; G. W. Cracknell, 20, Elmington-rd., S.E.; J. Ure, 440, New-rd., Parkhead, Glasgow; A. Richards, 45, Grove-buildings, Dorchester, Dorset; J. A. Gandon, 35, Newcastle-st, Carlisle; J. Smith, 9, St. Mary's-square, Aylesbury; G. Turner, 53, Atlas-rd., Globe-rd., Mile End, E.; J. H. Stone, 176, Devonshire-st., Mile End, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Knitted Bed Supports.—Mrs. Ripley will be glad to have orders for these, which are most valuable in illness (5s. each), the money to be given to the Church Missionary Society, and to the purchase of material for a sewing class, the work of which will be sent to North-west American Missions. Address: Minster Lovell Vicarage, Witney, Oxon.

Gleanings.

TEMPERANCE.

A law has been passed, and put into practice at Copenhagen, by which every man leaving a wine-shop drunk is conducted back to the tavern in a vehicle at the expense of the wine merchant who allowed him to get drunk on his premises.

In the United States no Freemason can be a saloon-keeper.——Under prohibition in Atlanta, Ga., every trade except the traffic in whisky is prospering.——The U.S. Government have prohibited the introduction of alcoholic liquor into Alaska, even for medical, mechanical, or scientific purposes.

The Band of Hope Union invites Christmas and New Year's collections in aid of the Temperance Hospital and Band of Hope movement.——Canon Barker, Queen's chaplain, delivered the first of this winter's series of lectures under the auspices of the Glasgow Abstainer's Union.——In *The Liverpool Mercury* it is stated, if the licence laws were enforced, half the licences in that city would be forfeited.——The Glasgow police have made a successful raid on a number of shebeens.

The twenty-fifth anniversary meeting of the Central Hall, Shoreditch, was held lately, and largely attended. The aggregate attendance during the past year was nearly half a million, and 17,000 signed the pledge.——A commercial traveller writes to *Tit Bits* that business can now be done without the dram-drinking once thought indispensable. He is "happier, brighter, and more cheerful all round since he gave up the drink."——Of the 73,000 inhabitants of Iceland, about 1000 are Good Templars.——A missionary from India, in *The Union Signal*, says it would be easy to procure fifty million native signatures to petition against the drink traffic. ——The American National Temperance League reports cheering instances of success amongst the coloured people in the South.

EVANGELISTIC.

Mrs. Horton and Miss Parker have closed a fourteen-days' mission in Staithes, Yorkshire; they are now labouring at Grimesthorpe, Sheffield, where drunkards and lost ones are finding Jesus.

Through the labours of Mr. W. D. Dunn, evangelist, in co-operation with local pastors, a remarkable religious awakening has taken place at Dimshalt and Auchtermuchty, N.B. The whole district is moved, and many have professed conversion.

At a six-days' mission at Victoria Chapel, Wandsworth-road, the preachers were Revs. J. G. Rogers, C. B. Sawday, and W. Scafe; each evening there were a number of inquirers.——Mr. Richard Weaver addressed a great audience in the People's Concert Hall, Manchester, on Sunday week.

Mr. John Currie is conducting evangelistic services at Montreal in connection with the Y.M.C.A.——The special Sunday evening services in the Cooper Union, New York, are resumed for the winter.——A work of genuine revival is in progress in London, Ontario, in connection with the labours of Messrs. Brown and Avis; instances of striking conversion are related.

MISCELLANEOUS.

An association of shop assistants for mutual aid and action is about to be formed.——On the first Sunday in November seventy persons were received into fellowship at the Metropolitan Tabernacle.

The increase in the number of monks and nuns in Belgium has been very great of late years. It is calculated that there must now be 30,000. Of these in 1880 10,700 were occupied exclusively in teaching.

Principal Rainy is to be the Moderator of the next Assembly of the Free Church of Scotland. The Moderator of the next Synod of the Presbyterian Church of England will be Rev. W. Swanson.

Attendance of students at prayers at Harvard University has been made optional with the best results.——At a recent meeting of the American Bible Society, a letter was read from Mr. Andrew Milne, reporting remarkable success in the sale of Scriptures in Peru; Mr. Milne's work in Colombia is being followed up by colporteurs.

The Y.M.C.A. of St. Paul, Minnesota, has inaugurated a Home for "street arabs."——In the same city, Mrs. Bradley has recently addressed a meeting of men on the subject of Purity of Life.——The Brooklyn Deaconesses House has done good service during the past summer season by sending many poor city children to the country for several weeks.

Mr. Shirley, M.P., is to introduce a bill next session for a redistribution of Church revenue and cutting down the emoluments and privileges of the bishops.——At the Colonial Exhibition upwards of 31,000 copies or portions of the Scriptures were sold.——It is said there is now only one prison in England which has not in connection with it some effort for aiding discharged prisoners.

It is proposed to permanently endow the Hampton (Virginia) Normal School for training coloured and Indian children.——At the recent annual gatherings of the Social Science Association, at Saratoga, U.S., the sessions were opened with prayer.——The work of the American branch of the Evangelical Alliance is being extended by the formation of branches throughout the country.

The Ben Jonson Mission is rapidly outgrowing its accommodation. The Committee are anxious to purchase the lease now advantageously offered, and help towards this will be gratefully received by the superintendent, Mr. Wm. Taylor, 28, Cressy-place, Stepney-green. The Sunday-school is very encouraging, and whilst it is very desirable to develop the work as much as possible, the Committee will not incur debt.

EVANGELISTS AT WORK.

SUNDERLAND.

A gracious work of revival has been going on in connection with the Pemberton-street Congregational Mission Church. During the summer months out-door services were held on Sunday evening, and listening crowds congregated. When the weather became unfavourable for outside service, a prayer meeting was held in the church. At these meetings it has been ascertained that between fifty and sixty have professed conversion.

MR. ARROWSMITH AT YORK.

A most encouraging mission for children and young people not attending Sunday-school has been held in York by Mr. E. Arrowsmith. The numbers increased and the interest deepened day by day; it was evident that God's Spirit was working in the hearts of many of the children. One feature of the mission was several meetings for adults, parents, Sunday-school teachers, young men, young women, nurses and domestic servants. Mr. Arrowsmith hopes to visit York again at the close of the year.

MESSRS. FULLERTON AND SMITH.

Writing with respect to the three weeks' mission in Cheltenham, conducted by these evangelists, Rev. J. More, Presbyterian minister, says:—"There is a delightful spirit of union and co-operation knitting the Nonconformist ministry together. Would that all the ministers of churches in the town could be included; but while the evangelists confine their labours within the walls of our ordinary places of worship, that cannot be effected in present circumstances." The meetings have been large, and the spiritual blessing manifest.

MR. AND MRS. MOUNTAIN IN AUSTRALIA.

Rev. J. Mountain writes from Adelaide on Oct. 16:—It is now close upon two years since we arrived in these colonies from South Africa. We have reason to bless God for his goodness to us. We have visited Tasmania, New South Wales, Queensland, Victoria and South Australia. In each of these colonies, except Tasmania, our work has been specially owned of God in many conversions, and in a deepening of spiritual life amongst believers. All our meetings have been purely Gospel meetings, except for about ten days, when, under special circumstances, we discoursed on Gospel temperance. Along with much worldliness and scepticism there is a great amount of deep, earnest and active spiritual life in Australia. We leave here for New Zealand in about ten days. After labouring there for a few months, we hope to visit Western Australia, Ceylon, India, Port Said, and Palestine. We should be glad to hear from any Christian friends who are labouring in those places. Our address for some time will be: Dunedin, New Zealand.

PHILADELPHIA, U.S.A.

Representatives of all the evangelical denominations in Philadelphia are earnestly engaged in perfecting plans for a united effort in city evangelisation, to continue through the winter. The special services will begin with the second week in January, during which every evangelical church in the city will be open nightly. Union prayer meetings for that week will be arranged for. Beyond this point the plans are not yet definite; but they contemplate the continuance of the work, as long as the Divine blessing seems to warrant it, in union services in different sections, both day and evening, in churches and public halls. Meanwhile preparatory work will be done as faithfully as possible. The city has been divided into six sections, and the visitation will begin simultaneously all over the city on December 1st, and no house will be intentionally passed by. The churches so far represented in the movement are the Baptist, Christian (or Disciples), Congregational, Lutheran, Mennonite, Methodist, Episcopal, Moravian, Presbyterian, Protestant Episcopal, Reformed Church in America, Reformed Church of the United States, Reformed Episcopal, Reformed Presbyterian, and United Presbyterian.

SHAFTESBURY HALL, BOURNEMOUTH.

The late mission, from November 13 to 24, was undertaken, in the first instance, in the interests of the Young Men's Christian Association, but the services have had a much larger scope; great numbers have been collected nightly, from among all classes of the inhabitants, those of the working men and servants being largely and increasingly represented. The whole of the addreses during the mission, besides the daily Bible-readings and the children's services, were supplied by Rev. W. R. Mowll, of All Souls' Church, London, and it is difficult whether to admire most the wondrous vigour and untiring energy of the man, or his powerful, heart-searching appeals to the souls of his hearers. In the daily increasing crowds that came to listen to the preacher, who brought so plainly before them the eternal punishment of unrepented sin, and the cleansing power of the precious blood of Christ, there was plain evidence that the word was having free course and being glorified. Numbers remained daily for the after-meetings.

It is a matter of regret to Captain Dawson, who organised the whole of the arrangements, that it was not possible to prolong the services, as numbers were necessarily shut out from the hall; and, although in the Cairns' Memorial House, General Hutchinson preached to them the same Gospel as Mr. Mowll, it was evident that many were anxious to hear the special missioner. An efficient choir of ladies and gentlemen sang from *Songs and Solos* and *The Christian Choir*. Mr. Mansel Ramsay, who conducted, wrote the words and music of a hymn specially for the Mission, and it was sung with ever-increasing acceptance and effect. The first three days of December, special meetings are to be held for the deepening of spiritual life. Rev. Mr. Webb-Peploe and other well-known friends are to speak.

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REINFORCEMENTS for the CONGO.

Dr. Edwin E. Small, of the American Baptist Missionary Union, with his wife, sailed on Thursday last for Banana, to join the Livingstone Inland Mission, and help to pastor the thousand young converts at Banza Mateka Station. Dr. Small is a medical missionary, and has also had six years' experience in pastoral work. He leaves a happy home and a prosperous Church, who are much attached to him, to brave the hardships and dangers of Congo life. He is young, bright, earnest, talented, and enthusiastically devoted to his work, so he will be a great help and comfort to the missionaries already in the field. He and his wife had the pain of parting from their infant child, who is left in England.

Dr. Sims, of this Mission, who has been for the last few months in Vienna, studying and getting practice in eye diseases, and other special branches of surgery and medicine, returns in January to England, and hopes to sail shortly afterwards for the Congo. Messrs. Petterson, Walfredson, Frederickson, and Banks will also be returning in the spring, and Messrs. Hoste and Eddie are expected home shortly. No death has occurred in the Mission this year, nor any very severe sickness, while the blessing of God has rested very richly on its work. "Peep of Day" has been translated into the language of the Upper River by Mr. Eddie, and is just printed, as also Dr. Sims' Yansi vocabulary—and one also of the Téké language. Two of the Gospels have also been translated by Messrs. Richards & Harvey.

PEOPLE'S BETHEL, BRISTOL.—The fifth annual report of this work, the result of the Tabernacle Men's Bible-class, states that many of those who, five years ago, were "everything that was bad," are now amongst their best workers. During the year 164 services have been held, with an average attendance on Sundays of 205, and on week evenings of 55, while of 94 inquirers 25 have professed to find Christ. About 190 pledges have been taken by the Gospel Temperance Society, and 40 new names placed on the Band of Hope register. This work is carried on in one of the densest and worst parts of the city.

"BIT BY BIT."

"Read me all; I want to hear it all," said a poor old woman, who had listened more attentively than all the rest, though many were interested, to the Scripture reading at our dispensary. I explained that she could not hear *all* on one occasion, and told her to come again next Monday. "Then you will read it bit by bit, will you not?" she said, with deep earnestness. "A little every day, till I have heard all; I want to hear those good words, and all about it." As I warmly agreed, she repeated, "bit by bit." Three days ago this woman had never heard of a Saviour, and but for the Medical Mission would most likely have gone to her grave doubly blind; for she is under our doctor's care for very bad eyes.

We greatly want help for the Medical Mission, and if our friends could have heard these words, and have seen the worn face lit up with a new hope, and heard her murmuring, "bit by bit," as she gathered her ragged mantle over her head, and groped her way to the door, they could not help feeling it a privilege to help so blessed a work.

Cairo. M. L. Whately.

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Requests for Praise and Prayer.

PRAISE.—For blessing on a week of evangelistic services and Bible-readings at Plymouth from December 5 to 12, by Mr. J. A. Vicary.

PRAYER.—For a blessing on special Gospel effort at Edgware.——For blessing on a mission in Edinburgh from December 5 to 17, to be conducted by Rev. Hugh Price Hughes.——For blessing on a mission in Wellwynd, U.P. Church, N.B., to December 4.——For blessing on a mission being held at Westleigh, Somerset, by Mr. J. Brown, of the Evangelisation Society.

THE BLIND.—Last week a free tea was given by the Committee of the North London Home for Aged Christian Blind Women, Mansion House, Hanley-road, Hornsey-rise, to about two hundred blind men and women and their guides, numbering in all about four hundred, in the schoolroom of the Archway Wesleyan Chapel, Upper Holloway.

"RESCUE THE PERISHING."—At the Mission-hall, 6A, Trinity-street, Borough, meetings have recently been held in the interest of the poor abandoned women of the neighbourhood. At an afternoon meeting, when a number of these unfortunates were entertained to tea, addresses were given by Mr. Oliver, of the Rescue Society, and others, as a result of which one poor girl was restored to her parents. Subsequently there was a midnight meeting, when four more came forward for help to lead a new life. These meetings are conducted by Mr. R. T. Bodker, who will be glad of help.

POST-OFFICE LABOUR ON SUNDAYS.—An effort is being made to influence public opinion in favour of celebrating the Queen's Jubilee by abolishing Sunday labour in all provincial post-offices. In a circular on the subject it is well pointed out that if London, with its more than four millions of inhabitants, can dispense with a Sunday delivery of letters, surely it cannot be unreasonable to apply the same rule throughout the country generally, and thus extend the benefits of the day of rest to a large number of hard-working and deserving letter-carriers, as well as to the male and female employés now kept at work in the various post-offices.

DEATH OF REV. FRANCIS TUCKER.—We regret to announce the death of this well-known Baptist minister, which occurred on Saturday night of paralysis, after an illness of ten days, and in the 74th year of his age. For more than twenty-seven years he had been the pastor of the Camden-road Chapel, and for fifteen years previously that of Union Chapel, Manchester. He resigned his pastorate of Camden-road about two years ago, owing to advancing years. Perhaps few ministers have attracted to themselves so much of strong personal affection as Mr. Tucker; the sick and the sorrowing, whether of his own or other churches, ever finding in him the liveliest sympathy. Feeling reference was made from the pulpit of Camden-road on Sunday, where Rev. George Hawker said the announcement would bring tears to many an eye. The funeral is fixed for Friday at 1.30, at Highgate Cemetery, preceded by a service in Camden-road Chapel, at noon.

HELP WANTED FOR THE ANNUAL SALE

ON BEHALF OF

"Dr. Barnardo's Homes for Destitute Children,"

Now Sheltering, Educating, and Training over 1,600 poor Boys and Girls.

Will all who are preparing gifts for the ANNUAL SALE on behalf of these Homes

KINDLY SEND THEM IN AT ONCE,

Will those whose busy fingers are at work for the Sale, remember that **shirts** for boys and men, **suits** for little boys, **warm dresses**, **aprons** and **pinafores** for girls, and sets of **baby clothing**, are particularly valuable additions, being much asked for and readily sold? Well-made **woollen shawls** are frequently asked for, and, indeed, women's garments of all kinds would be especially useful. Of course, besides these, **jewellery, old coins, old china, curious musical instruments**, and **fancy work, trinkets**, articles of **vertu, books, drawings, bric-a-brac**, and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged. Valuable help would be afforded if donors of gifts of old china, foreign goods, articles of vertu, etc., would kindly mark on them their value, or indicate the price which is likely to be obtained.

Instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, all the Goods received are made up into

£5 and **£10** Boxes. These Boxes will each contain a very excellent selection, of at least the value of **£6** and **£12** respectively, and will be sent on receipt of P.O. Order or Cheque (made payable to J. T. Page) to any part of the country.

Ladies willing to order these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and promised to purchase boxes, with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the winter season.

If there be many articles left over unsold, they can be disposed of during the last week of January (D.V.), in the Large Hall of the "Edinboro' Castle."

Dr. Barnardo earnestly invites all who **love poor children** to co-operate with him in this effective plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensivedrawbacks of a public Bazaar may be avoided.

The Boxes, carefully lined and packed ready for transmission, can be despatched on receipt of remittance to any railway station in the Kingdom. Applications (PREPAID), with full instructions as to conveyance, etc., should be sent in as soon as possible, addressed to

THE TRADE MANAGER,
18 to 26, Stepney Causeway, London, E.

To all who have already in any degree helped by Contributions of Useful or Fancy Articles, Dr. Barnardo now desires to offer the expression of his very grateful acknowledgments.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

Notes on Daily Readings.

SUNDAY, DEC. 5.—NEHEMIAH III.

The Builders.—Variety of work and workers. God uses human instruments. Method and order in the work.

Ver. 12.—Women in the work as well as men. Surely the children would help by bringing stones; so the babes in Christ may help by bringing others to the places where God's servants are working.

Unlikely workers: Goldsmiths, apothecaries, merchants (1 Chron. iv. 23).

Where did they work? "Each one over against his house" (10, 23, 28—30). There is work for us to do close by. It begins at home.

20.—Baruch "earnestly repaired another piece." Contrast 5: The nobles of Tekoa did nothing. See iv. 17, both hands used. Also 1 Chron. xii. 2, David's helpers. Micah vii. 2, both hands used earnestly to do evil.

27.—The people of Tekoah, stirred by the apathy of others, did more work.

MONDAY, DEC. 6.—NEHEMIAH IV.

Eight hindrances to the work: Five external, three internal. These are most suggestive for workers. There are the same to-day, therefore let us profit. Forewarned is forearmed.

1—3.—*First hindrance*, external. Mocking and ridicule, sarcasm and sneers. How met? 4—6. Nehemiah prays and builds. Progress made, "for the people had a mind to work."

7—9.—*Second hindrance*, external. The adversaries conspire. Active opposition. Mocking, &c. became real anger. They came to hinder. How met? By prayer and watching, day and night (Luke xxi. 36; Eph. vi. 18).

10—12.—*Third hindrance*, internal. Three discouragements: (1) The workers grew weary: "We have lost strength, and there is so much rubbish we are not able to build" (Numb. xiii. 30, 31.) Unbelief says, "We be not able." Faith says, "We are well able to overcome." (2) The adversaries so active and strong (11). (3) Provincial Jews afraid because enemies surrounded them (12).

The way he met these three discouragements. Calls all the families to work (13), that they may not have time to think of the dangers; he prepares to fight; he encourages the workers, and stirs their hearts by the grand watchword and rallying cry, "Remember the Lord" (14).

Result: God brought their counsel to nought, and the work was resumed. "Everyone . . . his work" (15). No idlers, no drones (Mark xiii. 34).

16—23.—Preparations and Precautions. 19, 20, stirring general order, ending with these words: "Our God shall fight for us." The great Napoleon by his stirring general orders, created intense enthusiasm among his soldiers. 18.—*Everyone had his sword girded by his side.* Ready! The soldiers of Christ should be armed and ready. "They all hold swords, being expert in war; every man hath his sword upon his thigh, because of fear in the night" (Song of Solomon iii. 8). Note the words in this chapter: pray, watch, fight, work, build, labour. Suggestive for the life and work of the Christian soldier and servant.

TUESDAY, DEC. 7.—NEHEMIAH V.

Fourth hindrance, internal.—Troubles among themselves. "We have pledged our sons and daughters that we might get corn" (2). Wrong dealings with their brethren. How met? 6—13: Honest indignation. Prompt measures. Wonderful tact, wisdom, courtesy, patience, yet intense earnestness. He stirs some to take the lead in righting these abuses, and the others follow. Result (13). The people agreed. All said, "Amen, and praised the Lord." They "did according to the promise." Note his attitude toward God (18). His prayer (19).

WEDNESDAY, DEC. 8.—NEHEMIAH VI.

Fifth hindrance, external.—1—4.—The adversaries pretend to be friends, and work underhand. Military strategy had failed, they now try diplomacy. They tried to get Nehemiah away from his work down into the plain of Ono, "the valley of craftsmen" (xi. 35). This would have been many miles from his post of duty. Good answer: "I am doing a good work," &c. (3). Don't let the devil tempt us away from God's work, and get us down into the world.

4.—The enemies tried four times, but he answered them in the same manner. The devil will attack again and again; we must keep watching.

Sixth hindrance, external. 5, False witnessing. Charged him with working for self-glory, to make himself king. How met? He had a true conscience, and he quietly met it with a denial to man, prayer to God, and went on with his work.

Seventh hindrance, external. 10, Pretended to be much concerned about his life. "Better give up work; there is danger, you might lose your life." They wanted to make him afraid. How met? 11, *Should such a man as I flee . . . I will not.* 12, Spiritual insight to know from whence this came. His grand courage and faith remind us of the late General Gordon. This is the way he lived, acted, and died at his post.

Eighth hindrance, internal. 17—20.—Treachery and meanness. Busybodies and backbiters. Some confederates of Tobiah had married daughters of Israel; evil and trouble were the result. They tried to get Nehemiah to make a friend of Tobiah, and made out that Tobiah was a very good man. They "reported his good deeds." They carried the words of Nehemiah to Tobiah, and no doubt perverted them. Unconsecrated tongues do great mischief. Talkers are great hinderers (1 Th. iv. 11).

15.—*So the wall was finished.*—Testimony (16): "Our enemies perceived that this work was wrought of our God." How beautiful! "Not unto us, O Lord, not unto us, but unto Thy name give glory."

THURSDAY, DEC. 9.—NEHEMIAH VII.

The wall was built, but it must be guarded. They must watch and be ready to fight. Through the book of Ezra it seems to be work and *worship*, but in Nehemiah work and *fight*.

Lapse of time, ten years. Various appointments made. Measures taken to protect the work done. 2, Hananiah had been proved and was promoted: "He was a faithful man, and feared God above many." 3, Precautions against the wiles of the enemy—day and night guards: "Everyone his watch," everyone over against his house. iv. 15, "Everyone his work." WORK and WATCH. The work done must be watched over. Each one responsible for his own home and household. Let us remember this.

5.—*Thy God put into mine heart.*—Under God's guidance, and giving God the praise and glory. "Not I, but God." Every good gift and every good work are from above. God gives knowledge; man must give all the glory to God.

6—60.—"The children of the province that went up out of the captivity."

61.—*Some that could not show their father's house, nor their pedigree, whether they were of Israel.*—They mingled with the Gentile world, and lost their nationality. Like those who get mixed up with the world, they lose their testimony, forget they belong to Christ, and have no joy, peace, or assurance (Deut. xxviii. 65, 66).

FRIDAY, DEC. 10.—NEHEMIAH VIII.

A most interesting study. Supposed that Ezra was absent some ten years. Nehemiah's zeal set Ezra to work. Result of the work of restoration was to bring the people to the law of the Lord.

Key words: "*All*," fourteen times: "*Understand*," six times. The account of a wonderful Bible reading.

Praising, praying, teaching.—They feasted on the Word, they fasted because of it, then entered into a covenant with God concerning it.

(1) The public solemn reading and expounding of the Law, 1—8; (2) Conviction, sorrow, 9; (3) Joy, 10—12; (4) Obedience, 13—18.

1.—Eagerness to hear, "hungering and thirsting after righteousness." Unanimity. No compulsion. 2, "Could hear with understanding." Understood in hearing (Heb.). 3, A long service, six hours! 4, First mention of a pulpit "for the preaching of the Word." Ezra had several helpers. 6, Note the great reverence and attention. "All the people answered, Amen, Amen." A prayer is not yours till it has your "Amen" at the end.

Notice the attitude before God: hands lifted up, heads bowed down. They "worshipped the Lord with their faces to the ground." This is a full verse, let us ponder over it. It would be a good thing if we carried out the spirit of this verse in our services. What power and blessing there would be! It is a verse for hearers, for all those attending the means of grace.

7, 8.—Verses for preachers, teachers, speakers, &c. "Caused the people to understand the law." "Read . . . distinctly, and gave the sense, and caused them to understand the reading." A good thing if this were done to-day. See Acts x. 33. The right attitude for hearers, "Now therefore are we all here present before God, to hear all things that are commanded thee of God. For speakers, &c., 42, 43, "He commanded us to preach unto the people, and to testify," &c.

This chapter in Nehemiah shows us that the reading of the Word of God should be intelligent, distinct, diligent, in obedience, constant, 18.

9.—Immediate result, the people were grieved and convicted before God. "All wept." There must be conviction of sin by the power of the Holy Ghost. We must see ourselves as we are in God's sight, our sins of omission and commission.

10, 11.—Healed and comforted, then joy. Those that tremble at the convictions of the Word, may rejoice in the consolations of it (Num. xiii. 30): "The joy of the Lord is your strength;" "Rejoice in the Lord." They carry portions to others. It is our privilege to hear for ourselves; our responsibility, to give to others.

12.—The reason of their joy: "because they had understood the words that were declared unto them." This is very striking.

13.—They wanted more for themselves, and then to be able to tell others. Had another Bible reading.

14.—They searched. It was there all the time, but was only found when they looked. "Keep and seek for all the commandments of the Lord your God" (1 Chron. xxviii. 8). "Searched the Scriptures daily, whether those things were so, *therefore* many of them believed" (Acts xvii. 11, 12).

16.—They found the commands and obeyed them. Result: "There was very great gladness." Not since the days of Joshua such joy.

18.—Daily Bible readings, "day by day." There are useful hints in this chapter for "the Lord's messenger in the Lord's message." The book to use, the way to use it. The hearers, and what they should do. The results to be aimed at.

Note that the priests and laymen were one in the work.

SATURDAY, DEC. 11.—NEHEMIAH IX.

A day of humiliation (James iv. 9, 10) by authority of the governor and approbation of the people. Real repentance toward God. They thank God for his mercies, confess their sins, humbly submit themselves to God, and then (chap. x.) enter into a solemn covenant of faithfulness and obedience. It was hearing the law read and expounded that showed the people their individual sins and national transgressions.

2.—Began by separation from evil and confession. 3, Reading, confession, worship. Our approach to God must be with humility and reverence, but it may be with boldness and confidence. In confession of sin we must be definite and honest. Worship must be with sincerity, in spirit and in truth. For prayer we need the right spirit more than the gift of prayer, "praying in the Holy Ghost." We need the Advocate *in* us to help our infirmities, as well as the Advocate *for* us through whom we pray. In praise we must draw near with gratitude, and "forget not all His benefits."

5 to end.—*The prayer of the Levites.* A wonderful summary of Bible history. Begins with the Creation, and mentions each historical period down to the "Return." Probably this is only the outline, or heads, to guide those who took part, and the points enlarged upon. Much of it is from Ezek xx.

6.—Begins with adoration and thankful praise. Glory to God in Creation, Providence and Government. All worship to Him.

7, 8.—Israel's position as a nation before Jehovah for ever. The eternal election of God and foundation of the covenant of grace. Faithfulness of Abram. Faithfulness of God to his words.

9—12.—The *Exodus.* Deliverance from Egypt. The steps in God's grace. 9, The eye and ear of God for his people. 10, His power and presence. 11, Deliverer and Destroyer. 12, Leader and Light. 13—15, God's plans and provision for all needs. The Law, the Sabbath, bread, water, promise of possession. Note the words: camest, spakest gavest, madest known, commandest, broughtest forth, promisedst.

16—18.—"*But.*" Man's failure and guilt. Pride, disobedience, forgetfulness, rebellion. "There were two things to which the Israelites did not duly give heed, else they had not done as they did. The Word of God they heard, but they gave no heed to God's commandments; and the works of God they saw, but were not mindful of his wonders."

17.—Latter part, God's favour and grace, "God of pardons"; a beautiful title. 18, Man's great provocations. 19, God's manifold mercies. 20, "Thy good Spirit to instruct them." 21, "They lacked nothing." 22—25, Blessings showered upon them. 26, "Nevertheless . . . disobedient." 27, Judgments, yet saviours to deliver them. 28, Backsliding, yet, on their return and repentance, deliverance.

30.—At last captivity, yet not utterly consumed. 33, "Thou hast done right, but we have done wickedly. 34, to end, An appeal to God, closing with the words, "We are in great distress."

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THE Funds of this Society greatly need replenishing. If liberal aid be not speedily forthcoming, the present number of 125 grants to poor and populous metropolitan and suburban parishes must be still further reduced. The Readers visit from house to house and room to room, bringing the Word of God to the poor, the sick, and the erring; and they help generally in the Spiritual work of their respective parishes.

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Help is Urgently Needed

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AND
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Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THE CRY OF THE CHILDREN.

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Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

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THE operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by
John Kirk, Secretary.

Offices—Exeter Hall, Strand, W.C.

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Urgently appeal for funds to meet the inevitable distress of the coming winter. A Committee of ladies, well acquainted with the district, will, with the assistance of a Bible-woman, satisfy themselves the genuineness of every case before giving relief. Every penny thus contributed will reach the poor without deduction either for management or other expense.

-Contributions should be sent either to Messrs. Barclay, Bevan & Co., Bankers, Lombard-st.; or to the Hon. Sec., Mr. Henry E. Shaw, 15, Muston-road, Upper Clapton.

AN OPEN LETTER.

Dear Sir,

The Business Young Men of London, for the most part, reside in the inner circle of its suburbs.

While the City Branches of the Young Men's Christian Association provide for those who live on the premises where they are employed, there is a growing necessity for Suburban Branches.

One of the most important and in every way successful of these is that at Finsbury Park, close to the large Station of the Great Northern Line, and within a mile of Stations on the Midland and Great Eastern Lines.

The temptations to Young Men in London are so fearful that hundreds of them are ruined in body and soul every year. And fathers and mothers in countless homes are mourning over sons who, in youth or early manhood, came up to London, and were lost to themselves, to society, and to God.

It is a melancholy fact that comparatively few who go astray (and are not won to Christ before they are twenty-five) are rescued at all; or if so, their lives are marred and blighted by years spent in sin.

To prevent their downfall, by stretching out a helping hand as they first enter City life, is the work of the Y.M.C.A.

The Finsbury Park Branch is surrounded by 6000 Young Men; of these, 500 have joined us during the past year, as associates, 30 of whom have, during the past six months, given themselves to Christ, and are working for Him.

In addition to the usual Classes, Lectures, Social Gatherings, &c., the Hall, seating 800, enables us to have Children's Meetings, and a remarkably successful Sunday Evening Service, at which souls have, it is believed, been saved on every occasion. It is a meeting signally blessed and owned of God.

But no adequate support can be obtained in the neighbourhood, the inhabitants of which consist almost exclusively of local tradesmen, and of business men engaged in the City.

£1300 a year is needed for this beehive for God, besides £1000 due for Lease, Furnishing, &c. A donation for this latter purpose, and a subscription of a Guinea a year towards current expenses, I very earnestly ask of those who love Young Men, and who believe in the work of the Y.M.C.A. I hope I may, with confidence and success, address you as such, and remain,

Yours very faithfully,
R. C. MORGAN, *President.*

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CASE FOR THIS WEEK.

CONSUMPTION—CASE of a YOUNG MAN AT HIGHAM FERRERS.

Reported by Rev. W. J. Tomkins, of The Manse, Rushden, Higham Ferrers.

The patient had caught a severe cold, which resulted in serious illness. A cold is often the forerunner of disease (as shown in my book), and is the early footstep of the destroyer. Then followed a bad cough, entire loss of appetite, decrease of flesh, great languor, night sweats, &c.

Mr. Tomkins writes:—"At this time the medical men were consulted in the usual way, but no benefit was derived from their treatment. They, with others, thought the young man was going into a rapid decline.

"It was then your medicine was tried and proved so successful. He rapidly got better, and after a time resumed work. His parents say they feel you ought to know the good he derived from your treatment. He is now well, and appears to be a strong, healthy young man.

"Personally I have no hesitation in saying that in early stages of consumption and severe cases of bronchitis there is no medicine more efficacious than yours. I have seen its good effects in many instances."

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Will any of your Readers kindly send a Contribution?

HIS ROYAL HIGHNESS THE DUKE OF CONNAUGHT has characterised the work of this Institution as "*A perfect network of charitable operations—an immense boon to the poor.*"

THE LATE EARL OF SHAFTESBURY, K.G. (The late President of the Institution), said: "*His Royal Highness has not said a word too much—every word he has uttered is well merited by the Institution and those who conduct it.*"

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No extra payment required under the Institution's Policies after this date (May, 1886), on account of Occupation or Foreign Travel or Residence in any part of the World (always excepting risks in time of war).

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Years.	Temperance Section.		General Section.	
	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
1866-70. 5 Years.	549	411	1008	944
1871-75. 5 Years.	723	511	1268	1330
1876-80. 5 Years.	933	651	1485	1480
1881-85. 5 Years.	1179	835	1670	1530
Total—20 Years.	3384	2408	-5431	5284

It will be seen by this that the Claims in the Temperance Section are only a little over 71 per cent. of the "expected," while in the General Section they slightly exceed 97 per cent. of the "expected."

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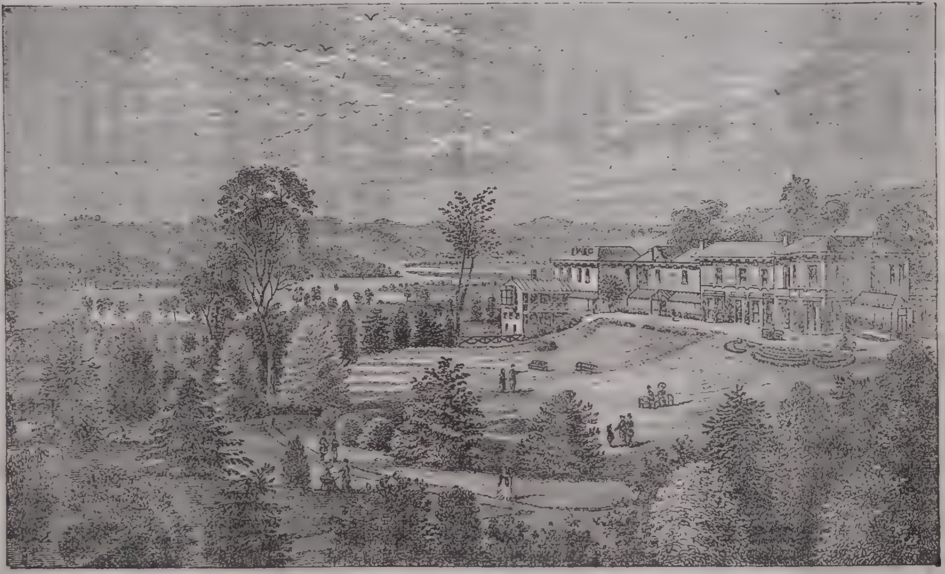

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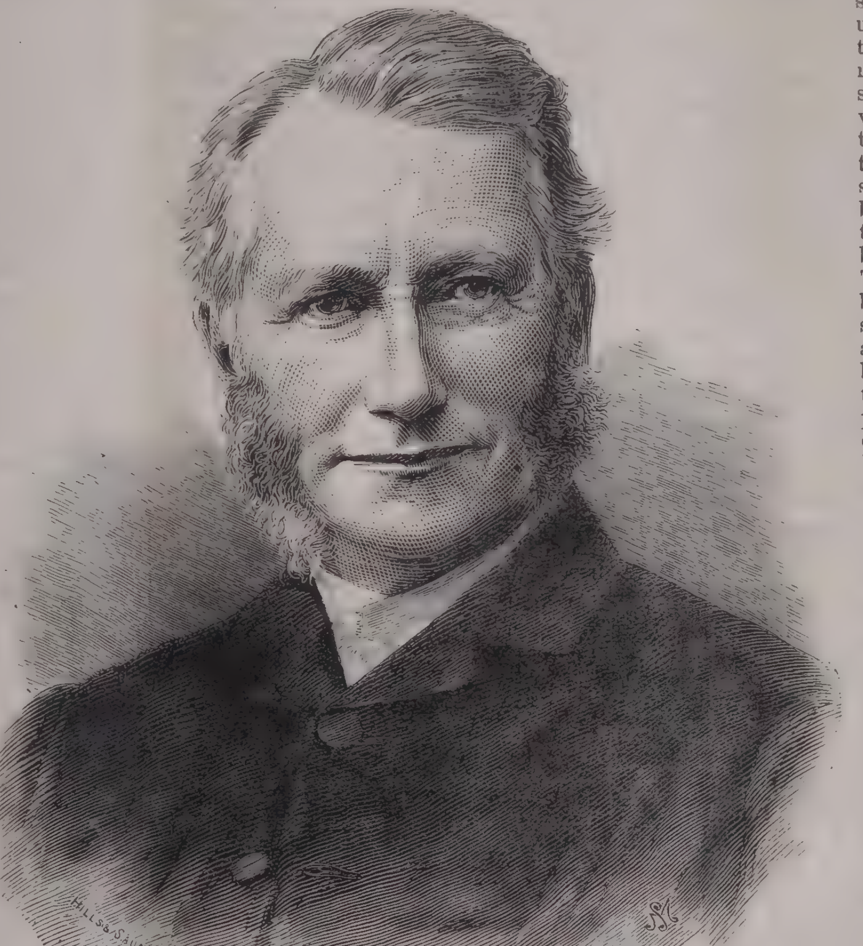
REV. CANON CHRISTOPHER, OXFORD.

FEW names are more familiar or more respected in evangelical circles than that of Rev. ALFRED M. W. CHRISTOPHER, rector of St. Aldate's, Oxford, who has for many years been a clergyman of light and leading. Too high honour cannot be accorded to a life of eminent goodness and incessant usefulness; so we rejoice to see Mr. Christopher's merits recognised in his recent appointment by his Bishop to be an honorary Canon of Christ Church Cathedral, Oxford.


HILLS & SAUNDERS, PHOTO.

Mr. Christopher did not go to school till he had reached the age of fourteen, but he enjoyed the benefits of private tuition in his aunt's house. When he entered a large school, his abilities and application earned for him in time the highest place among his compeers. His early training owed much to the wise counsels of Mr. Goodhart, then minister of St. Mary's Episcopal Chapel, Reading, and now the esteemed rector of Wetherden, Suffolk. He listened attentively to the sermons of this faithful preacher, and was deeply impressed by the truths they proclaimed, but he did not as yet yield himself to the service of Christ. He often felt unhappy in the knowledge that he was not converted. The beautiful piety and self-sacrificing zeal of an elder sister strengthened his longings after the Christian life which he saw in her.

In 1839 he passed from Mr. Goodhart's care to Cambridge. During his college days he had the privilege of sitting at the feet of Canon Carus, on those memorable Sunday evenings when he delivered weighty and stimulating addresses in Trinity College; but he still remained without real conversion of heart to God. He won an honourable position as a student, and finished his Cambridge course by graduating as nineteenth wrangler in 1843. In that year also he formed one of the crew of the Jesus College boat, and, as one of the Cambridge "Eleven," played against Oxford in the far-famed annual inter-university cricket match.

Early the next year his future was largely moulded by his appointment to the Principalship of La Martinière, Calcutta. The fact that the authorities of his college recommended him for this responsible post shows that they held him in high esteem. He justified their recommendation by the success with which he discharged his duties. The work was very hard, but he did not flinch from it on that account. He threw himself into it with ardour, and manfully grappled with its difficulties. His tact was as conspicuous as his energy. Five years after his appointment, Bishop Wilson, of Calcutta, wrote of him: "He has raised the Martinière to the highest pitch of reputation, and conciliated all the governors in a remarkable manner." Much occupied as he was, he found time for engagements as an Examiner outside his own school.

In 1846 he was Government Examiner of the ablest native students in the colleges of the Bengal Presidency in pure mathematics and natural philosophy; and in 1848 he undertook the charge of the Government examination in history, for senior scholarships. The way in which he fulfilled these duties brought him to the front in Indian scholastic circles. But his best work was done in the moral training of the boys under his care. These were not Natives, but Europeans and Eurasians. He was more anxious to teach them to be good than to make them clever and accomplished; nevertheless, one of them became Second Wrangler at Cambridge, and Senior Tutor of Caius College, the late devoted Rev. A. W. W. Steel. He wisely carried his difficulties to the Saviour, and proved the power of Divine strength. Prayer could tame unruly hearts, and bring about what no efforts of his could effect. The lesson thus taught has remained with him throughout his life. He has for many years held a daily prayer-meeting in his rectory, at 7.30 a.m., which has removed many perplexities from those who attend it, and is a little centre of blessing in Oxford. The answers to the petitions offered up at it have been numerous and gracious.

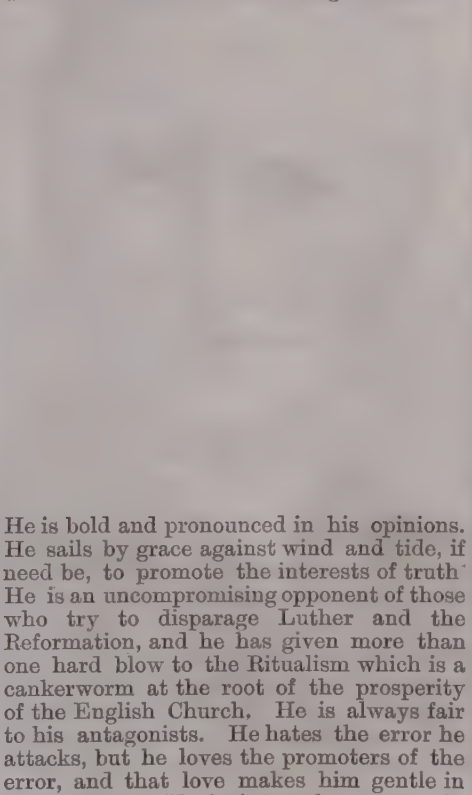
His career of usefulness in Calcutta was brought to an end by the failure of his wife's health; moreover, he felt an earnest desire to devote himself to the ministry of the Gospel. His wife had to return to England, and he regarded it his duty to follow her. Before doing so, he waited long enough to initiate his successor, and to make two short mission tours. He saw something of the various operations of the Church Missionary Society in Benares. He also examined there a class of young natives, who were being trained to be catechists by Mr. Leupolt, and was greatly struck by their thorough acquaintance with the Bible. He has since said that they knew it better than he did himself at the time. He spent the Christmas vacation in going round the stations in the Kishnagur district. The information thus acquired was to prove useful afterwards, and what he saw was helpful in deepening his own spiritual life.

On his return home he was ordained by the late Bishop Sumner, of Winchester, to the curacy of St. John's, Richmond, Surrey. He soon made his mark as an earnest worker and acceptable preacher. Rev. J. D. Hales, his Vicar, left the parish after a year, on account of his wife's health. Mr. Christopher took complete charge of all the agencies in the district. The energy and fidelity which won success for him as a teacher were now, through grace, consecrated to the work of a clergyman. He was diligent in the study and in family visitation. He experienced the truth of Chalmers' dictum—"a house-going minister makes a kirk-going people." His days glided on smoothly and pleasantly, till, in 1854, he was laid low by gastric fever. It told severely on a constitution weakened by constant labour. He got worse, and the doctor called in, in consultation, despaired of his recovery. His devoted wife was supported by the prayers of the anxious parishioners. They gathered in a prayer-meeting. Strong men sobbed. Earnest petitions ascended to the Throne of Grace on behalf of the beloved curate's recovery, and they were heard. The doctor visited his patient at eleven o'clock that night and found that a change for the better had set in. From that hour the invalid mended rapidly, and was soon able to resume work. In this way he was taught afresh the efficacy of fervent believing prayer.

The faithful service Mr. Christopher rendered in his curacy opened the path to a larger sphere of activity. In 1855 the late revered Henry Venn requested him to become an association secretary of the Church Missionary Society. In 1859 he was appointed rector of St. Aldate's, Oxford, which honourable and responsible position he still retains. For twenty-seven years he has toiled on with conspicuous zeal and growing influence. He had not been instituted more than three years when his church was enlarged by 300 free seats, and restored at a cost of £4,300. Two years later he erected three new schools; since then he has built a rectory. His sympathies went out strongly towards the undergraduates. He longed to help them in their perplexities, and to strengthen them against the temptations of University life. He built a large and comfortable rectory-room in his garden, and threw it open for parochial and undergraduate meetings. A special meeting is held here every Saturday evening during term time, at eight o'clock, for undergraduates, at which Mr. Christopher always presides. It is open to all, and is a power for good. Many have borne testimony to the blessing they have received from these hallowed hours of prayer and Bible exposition.

In addition to his parochial work, Mr. Christopher undertook duties which would be enough by themselves for a man of less energy. He has been for a quarter of a century honorary secretary of the British and Foreign Bible Society in Oxford. He is one of the honorary secretaries of the Oxford Church Missionary Association, and president of the Oxford branch of the Church Association. The interest in missions excited by his Indian experiences has not died in him. He is a fervent advocate of any agency which carries light into the darkness of heathendom. Six of those who once tanght under him in St. Aldate's Sunday-school are now missionaries, and the Bishop of Sierra Leone, when an undergraduate, instructed a class of boys in his parish. Whatever cause has for its object the glory of God in the salvation of souls, is sure of his sympathy and cooperation.

Mr. Christopher's career has had only one cloud, and that soon passed away. A gross libel only deepened his dependence on God, and served to show the esteem in which he is held by good and honourable men. It evoked a remarkable Address of confidence, which was signed by the Archdeacon, the Vice-Chancellor, and by a large number of University dons and a host of undergraduates, some of whom had reaped lasting benefit from his ministrations. It is worthy of notice that those who differed widely from him on questions of vital importance hastened to reveal their respect for him. Ritualistic clergymen and even the Roman Catholic priest signed the Address of Confidence. No greater tribute could be paid to the real worth of the man.



Mr. Christopher is no week-kneed Evangelical, nor is he a time-serving Protestant. He is bold and pronounced in his opinions. He sails by grace against wind and tide, if need be, to promote the interests of truth He is an uncompromising opponent of those who try to disparage Luther and the Reformation, and he has given more than one hard blow to the Ritualism which is a cankerworm at the root of the prosperity of the English Church. He is always fair to his antagonists. He hates the error he attacks, but he loves the promoters of the error, and that love makes him gentle in controversy. He is intensely earnest in doing all he can to advance the welfare of the Church he serves so well.

The secret of Mr. Christopher's energy and success lies in his faith in the Lord Jesus Christ, and his consequent high-toned character and unswerving singleness of purpose. He has the simplicity of action and the straightforward perseverance of the man who adopts the Pauline motto, "This one thing I do;" and the one thing to which he devotes himself is the glory of God in the salvation of souls. His ability, culture, and pulpit talents, are all directed to the accomplishment of this great aim. His gentleness attracts, and his enthusiasm rouses a like feeling in others. There is a certain winning sweetness about his nature which makes many friends for him, and by his affectionate treatment of all with whom he is brought into contact, he manifests to a selfish age, the beauty of Christian brotherhood. Of him it may be said, in the language of Wordsworth, that he is wont—

> Along life's common way,
> With sympathetic heart, to stray,
> And with a soul of power.

◆

BIBLE STUDIES.—40.

"The fruit of the Spirit is love."—Gal. v. 22.

I. *Love to the Lord*, shown by (*a*) *Obedience*. "He that hath my commandments, and keepeth them, he it is that loveth Me" (John xiv. 21, 23). "The love of Christ constraineth us. . . . He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. v. 14, 15). (*b*) *Suffering*. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts v. 41). "Unto you it is given (granted as a favour) in the behalf of Christ, not only to believe on Him, but also to suffer for his sake" (Phil. i. 29). (*c*) *Service*. "I love my master . . . I will not go out free . . . and he shall serve him for ever" (Exod. xxi. 5, 6). "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me" (Matt. xxv. 40). "A woman . . . brought an alabaster box of ointment . . . and kissed his feet, and anointed them with the ointment. . . . She loved much" (Luke vii. 36—50).

II. *Love to his people*, shown by *Unselfishness*—in (*a*) *Thought*. "In lowliness of mind let each esteem other better than themselves" (Phil. ii. 3). "Charity seeketh not her own, is not easily provoked, thinketh no evil" (1 Cor. xiii. 5). "Grudge not one against another, brethren . . . behold, the Judge standeth before the door" (James v. 9). (*b*) *Word*. "Speak every man truth with his neighbour; for we are members one of another" (Eph. iv. 25). "Speaking the truth in love . . . grow up into Him in all things" (Eph. iv. 15). "Speak not evil one of another, brethren" (James iv. 11; Tit. iii. 2). "Comfort yourselves together, and edify one another" (1 Thess. v. 11). (*c*) *Deed*. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself" (Rom. xv. 1—3). "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2). "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John xiii. 14, 15).

III. *Love to all men*, shown by (*a*) *Prayer*. "Love your enemies . . . pray for them which despitefully use you and persecute you" Matt. v. 44). "Stephen kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge" (Acts vii. 60). "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Tim. ii. 8). "Pray . . . that the word of the Lord may have free course, and be glorified" (2 Thess. iii. 1). (*b*) *Forgiveness*. "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. xviii. 21, 22). "Be ye therefore merciful, as your Father also is merciful" (Luke vi. 36). "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. iii. 13). (*c*) *Kindness*. "As we have therefore opportunity, let us do good unto all men" (Gal. vi. 10). "Thou shalt love thy neighbour as thyself. . . . A certain Samaritan . . . had compassion on him, and went to him, and bound up his wounds," &c. (Luke x. 27—37). "If thine enemy hunger, feed him; if he thirst, give him drink" (Rom. xii. 20). "Go out into the highways and hedges, and compel them to come in" (Luke xiv. 23).

Streatham. Janet Clark.

THREE BIOGRAPHIES.*

The biographical literature of the day is assuming vast proportions. With such perfected facilities for production and distribution, the recorded lives of those who have departed are given to the reading public much more rapidly now than in former years. This is a decided advantage in one sense, because a man's life-work can be better understood and appreciated while his memory is yet fresh and vivid in the mind of the reader; at the same time there is a danger of hurry leading to superficiality and incompleteness. Such a charge cannot be brought against any of the interesting works that are before us, though the subjects of them were all with us a little more than twelve months ago.

LORD SHAFTESBURY.

Taking them in the order of date, we have first of all the three volumes that tell the wonderful story of the career of "the good Earl." It is indeed a noble and worthy memorial of a grandly noble life. The biographer has been unusually fortunate. He was entrusted with his task by the late Earl himself, and had the inestimable advantage of much personal intercourse, as well as access to the voluminous correspondence and private journals of his Lordship. We hardly know which to admire more—the candour of Lord Shaftesbury's instructions to the historian of his life, or the admirable judgment shown by the latter in manipulating the mass of material at his disposal. The materials could not but be large; the Earl's long life was so full of splendid service rendered to his race and his generation that his achievments would still seem great if they represented the combined labours of half-a-dozen men instead of one. Of few in modern times will it be said with such truthfulness that he left the world better than he found it.

To those who only knew Lord Shaftesbury in the later years of his benignant and blessed life, it will be a revelation to be told, as we are here told, that his childhood was far from a happy one. The Christian grace and fidelity that so eminently characterised him were certainly not hereditary in his case. It is at once a lesson to parents, and an encouragement to those who fill humbler positions in the household, to find him saying, in after years, with respect to his nurse, Maria Millis, that she was "the best friend he ever had in the world." It was she who taught his childish lips to pray, and who sowed, in his youthful receptive heart, the seeds of that simple faith in God and Christ, and that unflinching devotedness to truth, as he believed it, which so eminently characterised his long and illustrious public career. It is deeply instructive to note, as Mr. Hodder well remarks, how the early years of his own sorrow "were the years in which he was graduating for his great life work; he had suffered oppression: henceforth his life would be devoted to fighting the battles of the oppressed."

Oppression in its varied forms is rife enough now; but when Lord Ashley, as he then was, entered on Parliamentary life, at the age of twenty-five, it was found in many shapes that are now, thanks to his unceasing endeavour, little more than ghastly and shameful memories. The bare enumeration of the different classes of the community at home and abroad, into whose sad lot he cast the sunshine of sympathy and amelioration, would make a lengthy list. The neglected and maltreated insane, the misgoverned natives of our Indian Empire, the scarred and peeled and persecuted Jews, the chimneysweep boys for whose well-being no one seemed to care, the women and children toiling under degrading conditions in factories and in mines, the coloured bondsmen in the United States, the destitute and the depraved of our city slums, the ragged children, the victims of the China opium traffic, the distressed needlewomen, friendless and unprotected girls—all these and many more were in turn the objects of his heartfelt solicitude and his unwearied care. Wherever the victims of human greed, cruelty, passion, or neglect, were to be found, he was ready to espouse their cause, and play knight errant in the attempt to relieve them from oppression and wrong. While busily occupied with these varied matters affecting the social condition of the people, he found time and inclination to bear his part in the discussion of questions national, political, and religious. As a man of good parts, and an heir to a peerage, he had, in his earlier public career, many chances of taking high office under the State. More than once he seemed to stand at the parting of the ways, when a decision would either have landed him in the trammels of official and political life, or left him free to pursue his advocacy of the cause of the poor and oppressed, unfettered by party ties. Happily, he had the grace to choose the better part, and though he was, to the end of his life, conservative in politics, he kept a position of benevolent neutrality that enabled him often to intervene with more weight than if he had been more pronounced.

Lord Shaftesbury was even more conservative in theology than in politics. From the first he proclaimed himself to be an evangelical of the evangelicals, and to that faith he adhered through good and ill report. Romanism, Ritualism, and Rationalism, therefore, found in him a most uncompromising foe, and all movements for the evangelisation of the people were heartily welcomed and supported. He took an active part in the Tractarian controversy, though Dr. Pusey and other leaders in that retrograde, and now discredited, religious movement, were old acquaintances. As for the great Christian agencies in which he took an active and personal interest, such as ragged-schools, the City Mission, the Y.M.C.A., &c., their name is legion, and all of them to-day are feeling the irreparable loss sustained by his removal from the earthly stage.

Lack of space forbids our going into more detail, and we must content ourselves with again expressing our appreciation of the skill with which Mr. Hodder has prepared this splendid biography. He has made very large drafts on the journals, addresses and letters of the noble lord, and for this the public will heartily thank him. We have revealed to us, through his private diaries, the inner and secret life of the man, and can thus understand how he was sustained amidst the weight and worry of so many burdens and so much incessant toil. Lord Shaftesbury was a man of strong views and deep-rooted convictions, and he naturally expressed himself in language that was the very reverse of smooth; yet he carefully regarded the feelings of others, and would not needlessly offend those who opposed him. Through all there ran the golden threads of simple trust in God, of fidelity to revealed truth, and of yearning compassion for the poor, the weak, and those who were out of the way. In this he was a bright example to all the world's workers, whether prince, peer, or peasant. Looking back at what he was permitted and enabled to accomplish, and looking around among those he has left behind, we are tempted to exclaim—"Take him all in all, we ne'er shall look upon his like again." Yet we have the strong consolation that, "though God takes away his workers, He carries on his work."

Three admirable portraits are given, representing the Earl at the ages of 33, 50, and 81.

BISHOP HANNINGTON.

This is one of the most readable and fascinating biographies we have ever seen. It will intensify the deep and widespread sorrow that was felt when the news of the Bishop's tragic death reached the outside world. If Mr. Dawson has been fortunate in his subject, as he certainly has, we think (to use a common and permissible phrase) that the martyred servant of God has also been fortunate in his biographer. As a close college companion of Mr. Hannington; as the human instrumentality by which he was led to spiritual decision (this fact the writer modestly conceals), and as one having full sympathy with his life-work, not to speak of the possession of a lively and picturesque style of diction, Mr. Dawson is eminently fitted to present a correct and attractive picture of the bishop's life and character. The only instance we have noted in which he seems to have overstepped the limits of due discretion in the case of private papers, is the reproduction of a disparaging remark about Dr. Talmage, whom Mr. Hannington chanced to hear on one occasion. He would have been the first to regret, we feel sure, that a casual criticism, meant only for his own eye, should have been published to all the world. Mr. Dawson has done so admirably well on the whole that we are surprised at this slip.

Our recollection of the sedate and serious Bishop, as he spoke at Mildmay just after his elevation to the Episcopal office, did not at all prepare us for the account given in this volume of his lively and frolicsome youth. It is delightfully described by Mr. Dawson, who can, of course, speak of the Oxford undergraduate days from personal knowledge. Mr. Hannington was intended by his parents for a business life, but, while "man proposes, God disposes." He did not shine at Oxford, where he went to graduate preparatory to ordination; he was far fonder of sport than of study. Partial failure, however, spurred him to action, and in due time he passed the needful examinations, and took "holy orders." The story of "the great change" that came over Mr. Hannington shortly afterwards, is told in chapter vii. with rare delicacy and faithfulness. It is a story, we think, that would do much good among a certain class if scattered abroad in leaflet form. The absolute honesty and thoroughness of Mr. Hannington made his conversion a very real thing, and its effects were speedily visible in the after-life that is so excellently sketched in these interesting pages. How he was greatly blessed in his ministry at Hurstpierpoint; how the claims of the heathen were pressed home upon him, and how he nobly responded, at the sacrifice of home ties and comforts; his ever memorable African experiences as an undaunted Christian pioneer; his return to England, where "he was received as one alive from the dead;" his restoration to health, and consecration as Bishop of Eastern Equatorial Africa; his return to the foreign field, and how he met a martyr's fate, suffering for the misdeeds of others—all this is recited by Mr. Dawson with the fulness it deserves. The closing scenes of all, so touching and so tragic, as detailed by his own pen in the diary recently to hand, will for ever take a place among the choicest classies of Christian fortitude and calmness in the supreme hour of trial.

Besides having a keen sense of humour, the Bishop possessed a facile pencil, and the pages of the book are brightened here and there with sketches made for the benefit of his children, and other illustrations. A map of Eastern Central Africa shows the last route he took, and a splendid portrait forms a frontispiece.

REV. W. E. BOARDMAN.

In this volume the capable and sympathetic pen of his beloved partner in life sketches very vividly the character and career of the well-known author of "The Higher Christian Life," and other works bearing on holiness. That career was a chequered one in its earlier stages, and it is deeply interesting to the student of spiritual growth, to trace the progress of Mr. Boardman's soul experience from his boyish attack of sceptical doubts, on to the matured restfulness that marked the evening of his devoted and useful life. Even those who may not be able to agree with all he taught latterly on the subject of "Faith Healing," will gain much profit from this tribute to his memory. Rev. Mark Guy Pearse, in a preface, expresses his indebtedness to the writings of Mr. Boardman, and there are doubtless many more who could bear a like testimony. A photographic portrait shows the calm and placid countenance that was the index of a close walk with God.

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* The Life and Work of the Seventh Earl of Shaftesbury, K.G. 3 vols. 36s. By Edwin Hodder. *Cassell & Co.*

James Hannington, D.D., First Bishop of Eastern Equatorial Africa. By Rev. E. C. Dawson. 7s. 6d. *Seeley & Co.*

Life and Labours of Rev. W. E. Boardman. By Mrs. Boardman. 3s. 6d. *Bemrose & Sons.*

BEFORE THE PRAYER WEEK.

As it is *before* we come to our prayer-meetings that we need exhortation upon the subject, I venture to unburden my heart of a few reflections that have been forced upon me since reading Mr. Williamson's timely article in your issue of Nov. 25.

It has been well said that "there is no religious duty more acknowledged, no religious exercise more profaned, and none more easily counterfeited, than prayer." "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, when their heart is far from Me," said the Lord in his day. Is it not greatly to be feared He would say the same in our day if He were on earth? Yet there may be prayer that is no prayer (even though it be not the prayer of a downright hypocrite)—powerless, ineffectual, fruitless prayer. Oh, how much of such praying there must be from year to year in this highly favoured land, even at our annual "Week of Prayer."

What is so needed is "the prayer of faith," such prayer as Elias, "a man subject to like passions as ourselves," prayed: "the effectual fervent prayer, that availed much" (James v. 17). Let us remember that such prayers are of "a kind." There is the "prayer of faith," and there is the prayer which is not, *cannot*, be of faith—the prayer of presumption.

What is the prayer of presumption? (1) It is the prayer that is not RIGHTLY GROUNDED, not based on that one only ground that a holy and a righteous God can hear and answer. True prevailing prayer must be prayer in the name, and for the sake of Christ, "that the Father may be glorified in the Son"—prayer grounded on the Redeemer's one perfect obedience unto death—prayer offered, not only in full view of his once for all finished propitiatory work on the cross, but of what He is now doing in heaven itself. In praying, we need to eye Christ as set forth in the ordinance of the Golden Altar, to have respect to the preciousness of his one meritoriousness, ascending at this moment before the Father. No prayer that is not thus grounded can be aught else but presumptuous prayer (John xiv. 6).

(2) The prayer of presumption is prayer that is not RIGHTLY GIFTED. True prevailing prayer is the immediate fruit of the Holy Spirit's prompting, as the "Spirit of grace and of supplications." As we are filled with the Holy Spirit, we shall abound in prevailing prayer, "praying in the Holy Ghost." All real acceptable prayer is the outcome of his indwelling and inworking.

(3) The prayer of presumption, is prayer that is not RIGHTLY GUIDED. "We know not what we should pray for as we ought," therefore the Holy Spirit becomes the Helper of our infirmities, and maketh intercession "according to God" (*i.e.*, in "unerring coincidence" with the will of God), for He, the Holy Spirit, knows the mind of God, even as God knoweth the mind of the Holy Spirit. Oh, do we not need more of such praying to the end that our askings at the Throne of Grace might be right, Scriptural askings, askings that are in the line of his promise and purpose concerning us? Else we do but beat the air, asking our own things; to consume the same on our lusts.

If our prayers are thus *guided* and *guarded* by the Holy Spirit of God, they may be not a little reduced in length, but they will be immeasurably increased in strength. Diminished in the quantity of their words, they will be immensely improved in quality. Instead of the multitude of vain repetitions which too often characterise our supplications at public gatherings for prayer, there will be the utterance of direct definite petitions, spoken, it may be, with broken voice, and stammering tongue, yet coming from God and so going *to* God, to return, laden with richest blessings.

(4) The prayer of presumption is the prayer that is not RIGHTLY GOVERNED. It is too often overlooked that prayer, successful prayer, prayer that is to reach the ear of God, and to bring down his gracious answer is prayer that is expressly *conditioned*. Shall we not lay these conditions to heart before the first week of January. I will mention some of them only, those which might be called "principal spices" thereof.

(*a*) It is an express condition of answered prayer, that *we ask according to the will of God*. "*If* we ask thus," says the Apostle, "He heareth us." But what if we do *not* ask thus? Then He heareth us not. How important to note this. Let us, before we kneel to pray, lay to heart the words of our great Exemplar in prayer, as in everything else: "Not as I will, but as Thou wilt" (Luke xxii. 42).

(*b*) It is an express condition of answered prayer, that we "*abide*" *in Christ, and that his words* "*abide*" *in us* (John xv. 7). But what if we do *not* abide in Christ, and his words do *not* abide in us? What then? Then we may ask what we will and it shall *not* be done unto us (at least we have no Scriptural ground for expecting that it will be). Shall we not, each one for himself and herself, before the week of prayer, ask, as under the searching eye of Him with with whom we have to do, "Am I abiding in Christ, and do his words habitually abide in me? Have I respect to them at all times?"

By no means let us forget the last clause of this condition, lest we be self-deceived. We may think that we can do the one, and not the other, *i.e.*, abide in Christ and at the same time be careless about his words. This, however, is impossible. We may have very little knowledge, be but poorly taught in the words of our Lord, but if to the extent of our knowledge, with an honest and a true heart, we are found receiving those words, taking them to the full embrace of our faith and love, we shall not miss the blessing. For the comfort of such it is written: "If any man will do his will he shall know of the doctrine, whether it be from God," or whether the teacher is speaking from himself (John vii. 17). "Abiding in Christ," so termed, may be mere mysticism, or quietism, or worse, fanaticism, if his words are not remaining with us—"his words," those words that He spake when here below, both before and after his passion, when "He began to do and teach" (Acts i. 1); as also the words that He *continued* "to do and teach" through his inspired Apostles and servants after his ascension into heaven, so that their "acts" and sayings were not so much theirs as the "acts" and sayings of their Lord and ours (Matt. xxviii. 19, 20).

(*c*) It is an express condition of answered prayer that *we keep the commandments of Christ*. "And whatsoever we ask we receive of Him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John iii. 22). To continue in true prayer we must continue in Christ's love; but to continue in Christ's love, we must continue in his obedience; we must keep his commandments in all their variety and entirety, even as He kept his Father's commandments, and so continued in his love" (John xv. 9, 10).

One thing I may be permitted to add. *Let more room be given for prayer this year*, even at the cost of less for the address. Charge those who come to bring their requests plainly and definitely stated, and not to do so until they have first laid them before God in the secret of their own closet. We have no right to lay as a burden on others what we have not first laid to heart ourselves.

The ground around us just now is hard and unyielding, but there is a sound, I think, of an abundance of rain; so let us gird up our loins and run in the blessed ways of the Lord, cleansing ourselves from all defilement, both in word and deed. Is there not a need for this, alike in our own hearts, our homes, and our churches? "Take these things hence; make not my Father's house a house of merchandise" may well be the indignant and not too severe remonstrance of our Lord and Master. Oh, "let us purge out the old leaven, that we may be a new lump," and "let us keep the feast" of this "New Year," not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. v. 8).

Frank H. White.

12, *Princes-square, London, W.*

"THE CHRISTIAN IRISHMAN."

Dear Sir,—Allow me to call the attention of your readers to *The Christian Irishman*, published by Messrs. Humphrey & Armour, 2, Crow-street, Dublin, a monthly periodical devoted to the cause of truth in Ireland. It avoids party politics, and approaches Roman Catholics in a kindly and conciliatory spirit. It has a large circulation in Ireland, and is read by many Roman Catholics.

Having lived in the south of Ireland for nearly forty years, I know pretty well what Irishmen need, and I have undertaken the practical details connected with the circulation of the magazine on this side of the Channel. It is a matter of most serious moment, to which British Christians are giving very little attention, that there is a nation of Irish immigrants and their descendents growing up in Great Britain. Ordinary methods of evangelisation pass these strangers by. It is as yet an almost untouched problem how they are to be reached? One way is to circulate their own version of the Scriptures and a healthy literature among them. A Douay Testament without notes can be had for threepence.

I shall be glad to communicate with any who are willing to engage in the work of thus reaching Roman Catholics. No one who measures all things by present success need engage in it. I am one of those who believe there is a time to sow as well as a time to reap, and that very often one sows and another reaps. I can show any willing hands a hitherto unbroken field in which to sow.—I am, &c.,

Alexander W. Wallace, M.D.

Cardross, Dumbarton.

MR. GEORGE KING AT BIRMINGHAM.—This evangelist lately conducted an eight days' mission at Palmer-street, Birmingham, in connection with the work carried on by Mr. Stead. God richly owned the testimony of the evangelist, and not a few professed conversion.

DERBY.—For a little more than twelve months an attractive evangelistic service has been held in a large room in this town, the object being to form a class and create a kindly mutual interest amongst those attending the services, and to give each other a helping hand towards higher and better things. There are now 512 members, including all sorts and conditions of men, and the attendance at the services is so large and regular that it is felt necessary there should be a larger hall. At the annual meeting held recently, several large employers of labour testified to the good results of this movement, which was originated by Mr. Reginald Hodder.

HOW BLIND CHINESE BEGGARS
MAY BE TRANSFORMED INTO
EFFICIENT SCRIPTURE READERS.

By Miss C. F. GORDON-CUMMING.

Those who have attempted to master the difficulties of any of the numerous dialects of Chinese, or the terrible array of intricate written characters which the weary eye must transfer to memory ere it is possible to read the simplest book, can alone fully appreciate the boon which has been conferred on the legion of the blind in China by means of the patient ingenuity of a Scotch working-man.

Since in favoured England (where the ravages of small-pox and ophthalmia are effectually kept in check) there are nearly forty thousand blind persons, we can form some idea of their number in China, England being just about the size of the smallest of the eighteen provinces of that vast Empire. While in our own land even to see one blind beggar is exceptional, in China there is not a city where they do not abound, frequently going about in companies of a dozen or more, and assembling at certain spots in clamorous crowds, hungry and almost naked—truly of all men most miserable; the more so, as many are also afflicted with leprosy.

The benefactor who has, in such a wonderful sense, opened the eyes of the blind, is Mr. W. H. Murray, whose calling to mission work must be traced to an accident in a saw-mill, whereby he lost his arm, and so was disabled from following his original profession. This apparent calamity has resulted in a discovery, which, if properly developed, may prove an incalculable boon to millions yet unborn, in the Celestial Empire. As soon as he was able to resume work, Mr. Murray obtained employment as a rural letter-carrier in the neighbourhood of Glasgow, but was subsequently employed by the National Bible Society of Scotland as a colporteur. At this time his remarkable facility for languages attracted the notice of some of the directors, and it was arranged that he should attend classes at the College, though his studies were not allowed to interfere with his regular work. All day long he travelled with his Bible waggon, rising daily at 3 a.m., even on the chill winter mornings, in order to prepare for his classes at 8 and 9 a.m., and then began again at a new day's work of book-selling.

During this period, apparently so fully occupied, he found time for an additional study, his interest having been aroused by seeing so many blind persons come to purchase books printed on Moon's system. Having mastered this, he took lessons in Professor Bell's system of visible speech, and also in Braille's system of reading and writing for the blind, by means of embossed dots. Ere long, he was sent as the Society's agent to Peking, where his work as a colporteur was at first very discouraging, but has of late years proved remarkably successful, and has included several highly encouraging Bible expeditions into Mongolia. On arriving in China, Mr. Murray found that the system of visible speech (which he had acquired simply as an interesting curiosity) actually facilitated his own study of the very difficult language, so he noted down the value of every sound he mastered, and thus ascertained that these are really limited to about 420, a very goodly number as compared with our own 24, but a mere trifle as compared with the 4000 distinct and crabbed characters which every Chinaman must acquire before he can read such a book as the Bible, in ordinary print. Even a child must master 1200 characters before he can read the equivalent of "Jack the Giant Killer."

The continual sight of the innumerable Chinese beggars, whom Mr. Murray met at every turn, awakened an unspeakable longing to devise some means of alleviating their hard lot, and it was evident that in a country where literature is held in such high honour, the power of reading would be simply an incalculable boon. He, therefore, set himself to reduce the 420 sounds to a system of equivalent dots, and his patient ingenuity was at length rewarded by finding that he was thus able accurately to represent the perplexing sounds of the language, and to replace the bewildering multitude of Chinese characters.

Having thus overcome these apparently insuperable difficulties, his next care was to test the system, and prove whether even the most sensitive fingers could learn to discriminate four hundred separate arrangements of dots. Selecting a poor little orphan blind beggar, who was lying almost naked in the streets, and who, notwithstanding his loneliness and poverty, always seemed cheerful and content, Mr. Murray took him in hand, washed and clothed him, and undertook to feed and lodge him, provided he would apply himself in earnest to mastering this new learning. Naturally, the boy was delighted, and we can imagine his ecstasy, and the thankful gladness of his teacher, when, *within six weeks*, he was able not only to read fluently, but to write with remarkable accuracy! To complete the experiment, two blind beggar men were next induced to learn, the boy acting as teacher. One was able to read well within two months; the other more slowly, but also with great pleasure.

It was at this stage that I made their acquaintance, and it struck me as intensely pathetic, as we stood at the door of a dark room—for it was night—to hear what I knew to be words of Holy Scripture read by men who, less than four months previously, sat begging in the streets in misery and rags, and on the verge of starvation. No wonder that to their countrymen it should appear little short of miraculous that blind beggars should be thus cared for by foreigners, and endowed with apparently supernatural powers; consequently, when one was sent out to read in the street, in company with a native colporteur, crowds gathered round to see and hear and to buy the Book. From the singular reverence of the Chinese for all written characters, and for those who can read them, it is evident that a blind reader there occupies a very different position to that of the men whom we are accustomed to see in our own streets. Furthermore, in no other country have so many attributed the conviction which has induced them to face all the persecution which almost invariably follows the renunciation of idolatry solely to their solitary study of some copy of the Scriptures which has casually fallen into their hands. Hence it is obvious that, as assistant colporteurs, blind Scripture readers may prove most valuable agents in spreading the knowledge of Christian truth.

Of course, in a country where the dialects spoken between Canton and Pekin are so different as to necessitate the publication of at least eight different translations for the use of seeing persons, it is evident that these must be reduced to the dot system ere the blind beggars of the Central and Southern provinces can share the privilege already open to those of North China, so that eventually schools for the blind must be established in Southern cities. Meanwhile, however, it is highly desirable that the school, so successfully commenced in Peking should be placed on a permanent footing. It is, of course, necessary to provide board, lodging, and raiment for the students, who have hitherto maintained themselves only by begging. For this purpose Mr. Murray has from the first taxed his own slender salary to the very uttermost. Moreover, as this blind teaching is altogether out of his official work, he has only been able to accomplish it in extra hours stolen from sleep. I may add that he has applied the same system to musical symbols, and his blind pupils form a very creditable choir. Several of these have already started on their new gladdened life, and others are now in training.

A few months ago an appeal was made to all who are interested either in the blind or in Chinese missions, urging them to send a special thankoffering for their own gifts of light and sight, in order to assist in this good work. It was further stated that £10 would maintain a student during one year's training. In answer to this appeal, amounts have been received which will pay for the hire of the rooms, and maintain about a dozen blind students for one year. As yet, however, there are no annual subscribers. It had been suggested as very desirable that a fund should be raised to secure a moderate permanent endowment. In reply to this, a letter was received from "A Working Woman" to say that as the development of so valuable a mission agency was evidently worth a very special effort, she wished to devote to this purpose £100 saved from her earnings, which she would forward in the hope that nine other persons would each send a similar sum, or that eighteen would each send, or undertake to collect £50.

For the sake of so excellent a work, it is much to be hoped that not only will the nine thus challenged come forward, but that the £1000, thus aimed at, may at least be doubled, so that an income of £100 a year may secure provision for the hire of a small house, a modest salary for a permanent teacher, and a sum sufficient for the maintenance of at least half-a-dozen indigent blind students, who year by year may be sent forth to read the Sacred Message in the streets of Peking and other great heathen cities.

Surely such a project must appeal to the sympathies of many, who might well rejoice in the possibility of thus easily securing a proxy to do their share of mission work in China. Nevertheless, we all know how often a warm interest fails to attain to GIVING POINT, which is very much like bringing a kettle up to boiling point—a very different stage from mere heat! And we also know how very apt we are to limit our giving power to such a sum as we can spare without involving much self-denial. Would that some who read these lines would consider for a moment what life would be to themselves were they deprived of gifts so priceless as sight and light, and each resolve to present for this branch of God's work, such a sum as he shall really miss—not taken from the total of his accustomed offerings, but as a special thankoffering for these precious gifts—an annual portion of the money-talent which we know we only hold in trust, as we so often need to remind ourselves, as we say, "Both riches and honour come from Thee, and of THINE own do we give Thee."

The fact that we are all suffering from hard times, seems a special reason for practically testing God's promise in Malachi iii. 10: "Prove *Me* now." And, as concerns the happy few who are conscious that in the sight of the Master they are already doing their utmost with regard to money, they too can help by prayer on behalf of this work, and by endeavouring to awaken the interest of others.

After an absence of sixteen years, Mr. Murray has arrived in Scotland, hoping to receive this practical evidence of sympathy in his work. All tokens of this will be gladly welcomed by Mr. William J. Slowan, Secretary of the National Bible Society of Scotland, 224, West George-street, Glasgow.

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CONVENTION AT CHESTER.

On Monday week an All-Day Convention was held in Queen-street Congregational Church, Chester. The morning meeting was devotional, Rev. John Williams presided, and Rev. F. Jewell delivered a powerful address on 1 Cor. ii. 2. In the afternoon, Rev. I. E. Page presided; Rev. J Mitchell spoke on "Christ the Source of Life; Rev. W. Jones, on "Christ in the Inner Life;" and Rev. A. Mills, on "Christ in Common Life." Open conference followed, and great spiritual power pervaded the meeting.

In the evening Rev. H. Ward Price presided, and spoke on "The Baptism of Power," Rev. F. Barnes spoke on "Our Mission as Churches," Rev. J. Travis on "Hindrances to the Work," and Rev. J. Pryce Davies on "Aids to the Work." A suggestion that fell from the Chairman seemed to meet with much favour. It was that the Convention should have a practical issue in the establishment in the city of an Annual United Meeting in behalf of Foreign Missions, and that a monthly prayer meeting should be carried on. The meetings were characterised by great devoutness, and by an earnest desire for full consecration to the Redeemer.

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

VI.—THE EDUCATION OF HOME.

Genesis XXIX.

Next to the love of God comes the love of man or woman, as a factor in the education of a human spirit. Each one of us is capable of giving out a vast wealth of love; we must love and be loved; and almost everything depends on the twin-spirit whom we choose, as the object of our affection, and as the hearth at whose fires we may warm ourselves, when chilled and repelled by an unfriendly world. That love may make or mar us; may transfigure or degrade us; and which it shall be is settled by the objects whom we choose, and the way in which we treat them.

Jacob's encounter with Rachel at the first well he came to, reminds us that though there is nothing more important than the union of heart with heart, there is nothing into which people drift more heedlessly. A fancy, a look, a smile, a touch, a moment's talk in a crowded room, amid the excitement of an evening's gaiety—any of these is deemed sufficient to justify a choice, which may affect the destiny of the spirit for evermore.

Of course we do not deny that Jacob may find his other self in the beautiful girl at the well, under the Eastern noon, and that she may prove to be the one without whom his life would be incomplete. It may so happen, through the kind providence of God, which shields us from dangers we do not perceive, and loads us with benefits we do not deserve. Nevertheless, it is the highest folly to leave so momentous a matter to be decided by a transient passion, or by the charms of a fascinating manner and a pretty face. Do not carry your heart on your sleeve. Do not let your affections trail loosely on the ground to catch in every thorn-brake. Gird up the loins of your mind; test the spirits whether they be of God; do not take an irrevocable step without earnest prayer, that He would still the voices of self-choice, keep you from making a mistake, and reveal to you his will.

It is not enough to think and pray thus when a new affection has already flung its spell over you. At such a time the soul is thrilling beneath its new-found rapture, and it is much harder for the judgment to discover the voice of God, because the heart deflects it, as the mass of iron in a modern steamboat deflects the needle from the pole. And therefore, it is of the highest importance that these subjects be made a matter of prayer and thought in the earlier stages of life, when a supreme affection is, as yet, an ideal and a dream. Let mothers speak of them to their daughters, and fathers to their sons, as Isaac did to Jacob (ch. xxviii. 1, 2). Let young men, whenever they think of these matters, turn their thoughts into prayers, that God would guide them, as He did Abraham's servant, to the woman whom He has chosen to be their help-meet. And let Christian women lay aside all idea of attracting men to themselves. Let them quiet their hearts as weaned babes. Let them constitute themselves the wards of God, leaving Him to choose for them the one who shall give them strength for sweetness, defence for weakness, protection for helplessness, and love for love.

There is no training of such value to man or woman as the training of the home, to which the deep instincts of our nature, and the most solemn sanctions of the Bible, point us. Jacob found it so. Rachel and Leah had a very powerful influence upon his character and life, and we need to take warning by his mistakes, and reap his rewards.

I.—The Four Conditions of a True Home.—(1) *There must be a supreme affection.* This was clearly a love-match. "Jacob loved Rachel" (verse 18), is a sufficient explanation. And no marriage is heaven-made, heaven-sent, or heaven-sanctioned, which does not spring from a supreme love. Alas! how many marry from some less worthy motive. Some, for a home; others to escape from uncongenial surroundings; others for position; others for baser reasons still. All these sin against God's purpose. They sin against one another; and, not least, they sin against themselves. No two should marry unless each feels that life, without the other, would be incomplete. Less than this will never suffice. If one loves, and not the other, there cannot be true happiness, for there is no reciprocity, no mutual satisfaction; to give without receiving is to run to waste; to take without giving is to harden the heart, till it becomes ice. If neither loves, what is it less than the crime which wails the requiem of thousands on every night breeze? But if there be true love, then, though one have been taken and the other left before they stand together at the marriage altar, yet in the sight of God's high angels those twain are one for ever.

It is needless to show how the necessity of the presence of a supreme love is the ground and justification of monogany, the union of two. This has been the pride and glory of the German peoples, as even Tacitus discerned: and this has been the cradle of all those higher ministries which distinguish our people, and assign us the leading position among the nations of the earth. "Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."

You have no right to excite that love, or play with it, unless you are prepared to satisfy it, as far as you may. You have no right to give that love away till you discover that all other conditions are assured. You have no right to marry if this love be absent. You have no right to treat either man or woman as you would not like your brother or sister to be treated, or as you would not like to be treated yourself.

(2) *It must be in God.* Jacob's was so. He might have taken a wife of the daughters of Heth, as Esau did, steeped in the idolatries and impurities which cursed the land. But, guided by his parents' counsels, he crossed the desert to obtain a wife, who had been reared in a home in which there lingered still the memory of the worship of the God of Abraham, of Nahor, and of their father Terah (xxxi. 53).

The Bible rings from end to end with warnings against mixed marriages. "Thou shalt not give thy daughter unto his son, nor take his daughter unto thy son, for they will turn away thy son from following me, to serve other gods" (Deut. vii. 3). "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, light with darkness, Christ with Belial? (2 Cor. vi. 14). "She is at liberty to be married to whom she will; only in the Lord" (1 Cor. vii. 39).

We need not be surprised at these strong and repeated prohibitions. A mixed marriage is a prolific source of misery. In the course of a considerable pastoral experience, I have never known one to result in perfect happiness. Believers, in such unions, do not level their unbelieving partners up to Christ, but are themselves dragged down to infinite misery and self-reproach. "Did not Solomon, king of Israel, sin by these things? Yet among many nations was there no king like unto him, who was beloved by his God, and God made him king over all Israel. Nevertheless, even him did outlandish women cause to sin." How can there be sympathy in the deepest matters? Each feels that there is one subject on which they are not agreed, and this is a fatal barrier to perfect union. The ungodly partner despises the Christian for marrying in the teeth of principle. The Christian is disappointed because the apparent influence gained before marriage is dissipated soon after the knot is irrevocably tied. Well might Rebekah be weary of her life through those daughters of Heth! Many a Christian girl has married an unbeliever, in the hope of saving him, and has bitterly rued her choice; she has seen her influence wane, and has learnt, though too late, that the Holy Spirit will not co-operate with our efforts, if they are based on distinct disobedience to one of the clearest commands of the Bible. If a man threatens that, if you deny yourself to him, he will take violent or fatal steps, *let him!* He has no right to put you in that position; he simply wants to get you into his power, and he will be much too great a coward to carry out his threats. Do right in the sight of God, and leave *him* to settle the matter with his Maker.

(3) *It should have the goodwill of parents or guardians.* This is not necessary where sanction is withheld from caprice. But where it can possibly be obtained, there is the halo of a brighter promise encircling the union of two young hearts, when it is ratified amid the congratulations of rejoicing friends. So it was with Jacob: "Isaac called Jacob, and blessed him, and sent him away" (ch. xxviii. 1, 2). It is wise and right, where practicable, for children to consult, in such matters, those whose love has made them the eager guardians of their opening life; and to do so by courtesy, even when mature years have given them the right to choose and act for themselves. But if parents would have such confidences when their children are old, they must make themselves their confidants whilst they are young, they must give as well as receive, they must exercise their authority by love and reasoning, rather than by constraint, and they have no right to let their decision be warped, through any personal whim, from the straight line of what would best serve the highest interest of a beloved child.

(4) *There should be some prospect of suitable livelihood.* In the broad wealthy land where Jacob found himself, there was not much difficulty about that. It is a much more complicated matter amid the conditions of our crowded modern life. Yet there ought to be some security of a competence. Young people have no need to begin where their parents are leaving off; to do so would avoid much wholesome difficulty and the opportunities for mutual help; but it is equally absurd to run the risk of a late repentance for a rash marriage. Young man, select as your partner, one who, with refinement and culture, is not above turning her hands to the practical details of household management, and who knows what to do and how to do it. Young women, give your hearts to men who love you well enough to earn you through years of faithful and steadfast courtship, if so it must be. Anyone could do one deed of gallantry, it took a true man to serve for seven long years.

If these four conditions are fulfilled, there will be the strongest reasons for anticipating a union which shall be a miniature picture of that event, for which the whole creation groans; when the midnight air shall be startled by the tidings of the Bridegroom's advent, and the Church shall pass into the wedding feast,

II. The Expulsive Power of Supreme Affection.—"Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her" (ver. 20). That sentence always charms us, for its beauty and its truth. Love has the power of making a rough road easy, and a weary waiting time short. It makes us oblivious to many things, which, for lack of it, would be insupportable. The mighties brake through the armed host of the Philistines to get one draught of water from the well for their beloved prince, oblivious of personal risk, *for the love they bare to him.* The trembling women, on the resurrection morning, ventured out into the perils of the crowded city, whilst it was yet dark, that they might embalm the body of their Lord; nor do they appear to have considered the perils, amid which they threaded their way to his grave, *for the love they bare to Him.* The martyrs died amid bitter torture, with a smile on their faces, and a song on their lips, not counting their lives dear, but reckoning it an honour to spill their heart's blood, *for the love they bare to Him.* Many a woman has nursed her children through loathsome disorders, doing for them what no money would hire a servant to do, but she has not considered the cost, *for the love she bare to them.* Yea, Jesus Christ Himself endured the cross, and despised the shame, stooped to a felon's death, bore the base treatment of coarse and brutal soldiery, and rejoiced to lay down his life, *for the love He bare to us*

Do you find it hard to deny yourself, to make the required sacrifices for doing his will, and to confess Him? There is one cure, a short and easy one. Go to the Holy Ghost, and ask Him to shed the love of Christ abroad in your heart, and so teach you to love Him who first loved you. Then, as the tides of that love rise within your heart, they will constrain you to live, not for yourself, but for Him; then burdens will be light that once crushed; roads will be pleasant that once strained and tired; hours will fly that were once leaden-footed; years will seem as a day. Love's labour is always light.

III.—SOME CLOSING WORDS.—*Are you unmarried?* Do not bewail yourself, as if your life must be incomplete. Yours is not a higher state, as the priest has falsely taught; but it is neither a failure nor a shame. It will attain to finished beauty, if only you walk in the path which your Heavenly Father has prepared for you. Cease to measure yourself by human standards. Find rest in being just what your Heavenly Father wills you to be. Break the alabaster box of your affection on Him, and His, for His sake. It may be that you have been kept free from the limited circle of a home, in order to pour your love on those who have no one else to love them. But remember, it is possible for all such to live in perfect self-restraint and purity, through the power of the Holy Ghost, "which is in us."

Are you disappointed? Jacob was disappointed poor Leah; and she spent many a bitter hour of anguish. Her father had forced her on a man who did not love her, and who wanted to be rid of her. She had a woman's heart, and pined for love that never came. There are few stories more touching than the secret history of Leah, as revealed in the names she gave her boys, and her reasons in giving them. Yet remember, she had her compensations in the love of those strong, healthy lads, who greeted her with the title, Mother, so dear to a woman's heart. And there are, doubtless, compensations in your lot, if you are not too bitter to see them. And this is the best of all, "The Lord will look upon your affliction" (ver. 32). Meanwhile, do not flinch from doing your duty as in his sight.

Are you happily married? Then beware lest you make an idol of your happiness, or suppose that there is no further need to watch. Is it not remarkable that Jacob's dearest wife was the source of his defeat and disgrace, in after years, because she hid in her baggage the household idols of her father? That was a remarkable command that Moses gave to Israel: "If the wife of thy bosom entice thee secretly, saying, Let us go and serve other gods, thou shalt not consent unto her, neither shalt thou spare, but thine hand shall be first upon her to put her to death." Does it not teach us that we are not to receive, without question, the gifts of even our dearest? We must ever put God first. "If any come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Have you become a Christian since you were married to an unbeliever? Then do not seek in any wise to alter your relations (1 Cor. vii. 13, 14); but expect, in all assurance, that you will be the happy means of winning that beloved one to Christ. And seek this, not so much by frequent speech,—there is a time to speak, but also a time to be silent,—but rather seek it by the admirable beauty and consistency of your life, "That if any obey not the word, they may without the word be gained by your manner of life, beholding your behaviour" (1 Peter iii. 1).

Above all, withhold not your love from the dear Master, Christ. Hold all human love in Him. You may love to the uttermost of your power, if only you make Him first, and take your love as His gift, and enjoy it in Him, and thank Him for it. So human love will teach you to understand Divine love, and from your thoughts you may understand his thoughts. "He that loveth, knoweth God." "That being rooted and grounded in love, we may be able to comprehend the love of Christ."

MR. STEAD, of the Evangelical Mission (Palmer-street, Bordesley, Birmingham), writes that funds are urgently needed for the carrying on of this work.

For the Young.

TO OUR YOUNG FRIENDS IN LONDON.

LETTER FROM REV. E. P. HAMMOND.

DEAR CHILDREN,

I OFTEN think of you, and the meetings many of you attended last year with me in London. I well remember, when in churches, chapels, halls, or drawing-rooms, you found your hearts melting in love to Jesus. The Holy Spirit helped you to see and feel how He had suffered on the Cross that your sins might be forgiven. I remember how your faces were lit up with joy as you sang the hymns we loved so much. I have often prayed that each of you might live earnest, Christian lives, and do all you can to lead your friends to come to Jesus and be saved.

I have heard how some of you at the seaside and in other places have been at work for the Lord. Mr. Spiers wrote about some of these meetings, and of your still singing the *Gems of Praise* hymns. Some of you promised to pray that the Lord would help me to work for Him in this country. I am glad to tell you He has done so. Here, at our home in Vernon, Connecticut, I have been holding meetings, and a good many of our friends and acquaintances think they have learned to trust in Jesus. It is delightful to see those whom we have known since they were little children weeping their way to the Cross, and giving themselves up to Him who bled and died for them. All the children in some families think they have become Christians. The young converts speak and pray together in their gatherings, and encourage each other to cling to Jesus and to work for Him.

Last week I held meetings at a Sunday-school Teachers' Convention in Lowell, Mass., and continued them after the Convention was closed. Many children and youths told us they gave themselves to Christ; but some, I am sorry to say, rejected Him. A lady told me that in the inquiry meeting she found a boy, only seven years of age, who did not seem at all anxious about his soul. His heart was very hard, and his actions showed he did not wish to hear anything about the love of Jesus. She spoke to the next little fellow, who said, with tears in his eyes, "I do want to be a Christian."

"Do you feel you are a sinner?" she asked. "I know I am a great sinner not to love the dear Saviour."

The lady then began to tell him about the great sufferings of Christ in giving Himself for us, and what do you think that first little fellow did? I will tell you. He slowly got down from his seat, and crept up behind his little mate; and, while the good lady was still speaking to him of the love of Jesus, he whispered in his ear, "Nonsense." The lady still kept speaking to the boy, who was weeping for his sins, and again his wicked playmate said, with more earnestness, "Nonsense, nonsense!"

Does not this show that even little boys have wicked hearts, and are, by nature, at enmity to God? I hope none who read THE CHRISTIAN are boys of this kind. How is it with *you*, my little friend? Have you really given yourself to Christ? Do you love Him? Do you seek to please Him? You are either helping those around you to come to Jesus, or you are hindering them from doing so. You may not be as bold, nor quite as bad, as this American boy, who said so bitterly, "Nonsense!" but the bad is in your heart if it is not a "new heart," and in some way it will come out. Think what a wicked boy that was! He was not only determined to reject Christ himself, but he did all in his power to lead his weeping little friend to do the same. Have you any such children in London? I hope not. But I remember seeing some there who were very wicked; but some of them I saw greatly changed when they came as lost sinners, and believed in the Lord Jesus Christ. I pray that they and all who read these words may show, by a Christian life, that God is able to keep all who trust in Him.—Your friend,

Vernon, Ct., U.S.A. E. P. HAMMOND.

TEACH ME TO DO THY WILL.

GIVE me *thoughts* to think of Thee,
  Every thought more true and sweet,
That in glad reality
  I may know Thee when we meet.
Every thought where Thou art not
  Is a worthless thought at best;
  And I cannot be at rest
If Thou have not every thought.

Give me *words* to say to Thee,
  Words of penitence and praise,
Of undying trust: and be
  Near me when thy servant prays.
Make me brave to speak thy name:
  Who should speak it, if not I?
  Let me die ere I deny
Him who, dying, bore my shame.

Give me *deeds* to do for Thee,
  Deeds where self may find no place:
Lighten every task for me
  With the smile upon thy face.
Since the work that Thou hast done
  Has for all the world sufficed,
  Let all works of mine, O Christ,
Rest on that foundation-stone.

Take my *passions*, purified,
  Take my will—bound up with thine—
Make the bent of levelled pride,
  This, in love all to outshine.
Since there is no other rest
  From temptations and alarms,
  Take me, take me in thine arms,
Fold me—fold me to thy breast.

H. C. S. B.

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WATERCRESS AND FLOWER GIRLS' MISSION.

THE twentieth report of this Mission brings again before us the claims of a large and interesting class, whose condition is for the most part a deplorable one. The girls are mainly of the roughest class, and when winter interferes with their trade are often in a truly pitiable condition. The missionary says: "The cases met at night have been really appalling, though many are of the most heroic kind—widowed mothers battling for their children, wives for sick husbands, and girls for little sisters." The committee have helped numbers of these—the girls, by training them for domestic service; the widows and others by providing them with barrows, food, &c.

The Flower Girl Brigade, now numbering forty-nine (thirty having already passed through their period of training), has more than maintained its honoured position, having received £1,300 for the work of its members' hands during the year. The various works under the committee's care are in a prosperous state, the Sunday-school numbering 700 children, Bands of Hope 200, while the Sunday evening evangelistic services average an attendance of 1000. Altogether, 400 of these poor girls have been taken from the streets, and trained for useful service, and the committee have been able to supply nearly 30,000 meals to the poor women and children.

It will be an additional argument with all who are disposed to help in this work, that all the operations are carried on upon the principle of helping people to help themselves, and that the workers have themselves paid the whole of the rent and expenses of the Foresters' Hall services, as well as contributing over £100 to the Christmas dinners and free meals, and to the Sunday-school expenses. It is now intended to build dormitories, &c., in connection with this rescue, preventive, and training work, and £500 is needed to enable this undertaking to be carried out. Mr. J. A. Groom, Hon. Sec., 8, Seckforde-street, Clerkenwell, is the Superintendent.

CORRECTION.—In a recent issue Mr. E. H. Glenny was reported to have said that "three hundred thousand millions of Mohammedans have lived and died" since the system took its root; it should have been three thousand millions—that is, the average of 75,000,000, multiplied by forty generations.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Dec. 12, Judges vii. 13—25; Dec. 13, Judges xiii. 1—14; Dec. 14, Judges xiii. 15—25; Dec. 15, Judges xiv. 1—11; Dec. 16, Judges xiv. 12—20; Dec. 17, Judges xvi. 4—17; Dec. 18, Judges xvi. 18—31.

DR. WHYTE ON BUNYAN.

The attendance at the prayer-meeting in Free St. George's, Edinburgh, on Tuesday week, was very large, and the attention paid to the speaker was even closer than usual. Dr. Whyte began by saying that biography is the best kind of reading, when you get it well and honestly written. Autobiography is the best of biographies under the same conditions, and a spiritual autobiography is the best of all. Of the latter Bunyan's stands in the front rank.

Let us begin at the beginning, and trace the career of the marvellous dreamer. His own writings supply useful hints, which are supplemented by the valuable "Life" recently published by Mr. Brown, of Bedford. Bunyan was born in 1628. His father was a mender of pots and kettles. The members of the family were not paupers. We are apt, in a vague way, to think the John Bunyan was born in a ditch and brought up in a wood; but that is a misconception. He was born under a roof where generations of his ancestors had lived and died.

One day his father, while poaching in Elstow woods, climbed a tree, and nearly fell down in wonder when he saw what was in a nest. He looked for creatures as black as kettles, but found three rooks as white as snow. Forty years later perhaps the old man remembered, as he read his presentation copy of "Grace Abounding, by the light of his forge fire, what he saw in the wood, and thought it a parable of how God put a white rook into his own black nest. He was not a good man. The ruthless parish records tell that within a month after his wife and daughter died, he had placed another woman at his fireside. Such thoughtless cruelty speaks for itself as to the character of the man, and it had probably much to do with his son's turning his back on home, and going away to the wars.

John was, before this happened, sent to school, where he learned to read and write. The schoolmaster neglected his duties, loved the ale-house, and abused the children under his care. We can scarcely wonder that, with such a home and such a teacher, Bunyan should turn out a blackguard. Yet, in spite of all, he graduated with distinction in the best college. He took a high degree (as an old Puritan puts it) in union to Christ, reliance on the Holy Spirit, and in the temptations of Satan.

Certain lessons worth learning may be gathered from this snatch of biography. The first is: *One thing is needful—seek that first.* Canon Venables says that he has often wished Bunyan told us more about his soldier life. He is so oblivious to the war that he does not even tell what side he was on. What a priceless treasure to the historian would a diary of a siege or an account of a battle from the pen that wrote "The Holy War" have been! The war of the Commonwealth was of great importance, but Bunyan passes it by. He knew his business, and drove hard at it, when writing "Grace Abounding." There was no room for Charles or even Cromwell in the story of the battle of a soul. Civil and religious liberty were but means to an end, and that end the salvation of the souls of Englishmen. It is a mark of Bunyan's greatness as a man, depth as a divine, and skill as a writer, that he lets nothing interfere with his purpose. Other men may tell of wars; only one man can tell the battle of a soul.

"Grace Abounding" is a kind of forecast of the autobiographies written and sung in the oratorios of the New Jerusalem. Battles and invasions will then have passed away; only their outcome will remain. Out of them—out of great tribulation—the ransomed gather round the throne of God, and sing the praises of the Lamb in whose blood they have been washed whiter than snow. This victory and that battle make up the one thing needful.

A sentence upon Bunyan's father and mother is to be seen in his silence regarding them. He walked softly past his parents, and said nothing of them, because he had nothing good to say. He was not silent about his wife, and found room to speak enough about his minister. That silence should make parents shiver. Father! mother! will your children have to pass upon you the condemning sentence of silence? In Lord Shaftesbury's "Life" we read that his mother neither prayed herself nor taught her son to pray. His "best friend" was the maid who taught him to pray. It would be better for parents that their children were never born than that these children should, in after life, call any but them their best friends. Jesus Christ should be first in the love and reverence of boys and girls, and then father and mother.

The third lesson was very practical, and illustrated admirably Dr. Whyte's fearless way of treating a delicate topic. It was, that if ever the loss which came to Thomas Bunyan's fireside came to any of his hearers, and their wives be removed, they should ask for grace to put the welfare and comfort of the dead woman's children before their own likings. D. S.

MISSION AT BRADFORD.

An exceptionally successful twelve days' mission has just been concluded at St. John the Evangelist, Bradford, Yorkshire, by Hon. and Rev. Canon F. G. Pelham. Weeks before the mission the vicar, Rev. A. J. Glendinning Nash, held devotional and conversational meetings for counsel in the vicarage room, for the large staff of lay helpers who had been enrolled, consisting of over 140. They visited each family in the respective sub-districts, numbering eighty-six, once a week during the four weeks preceding, and daily during the mission. The large number of 27,400 leaflets and appeals were distributed by the visitors. Canon Pelham held a series of services in the church, and also in the mills and factories in the parish. At some of the services over 1000 of the working classes attended, many of whom had not entered a place of worship for fifteen to twenty years. Canon Pelham preached with power Jesus Christ and Him crucified, and his addresses were full of interest, and were intensely persuasive.

There were many conversions at the after-meetings, which sometimes did not close till 10.30. Many believers were built up in their most holy faith, and many who had gone back in years past were restored. Hon. Mrs. Pelham held services for women only in the mission-house, the school, and the vicarage hall, and hundreds were unable to obtain admission. Rev. C. J. Hamer, vicar of St. John, Bowling, was the missioner for children, and held overflowing services for them in the church and the school, and aroused and sustained their attention throughout. Altogether the mission has been one which enables the missioner and the vicar and the parish, looking back, to raise their Ebenezer, and say, "Hitherto hath the Lord helped us." Every effort will be made to encourage the converts, and all who have been impressed spiritually, by frequent visitation, counsel, prayer, and special services.

LONDON FEMALE PENITENTIARY.—This Institution, the oldest but one of the various Societies that are working to rescue fallen women, has just issued its seventy-ninth report, from which it appears that during the past year seventy-seven applicants have been received into the Institution, the majority of these being from fifteen to twenty years of age. Six of these, having been reconciled to their friends, have returned home, while thirty-three have been placed out in eligible service. It is most encouraging to state that at least 76 per cent. of those who remain the full term of residence (eighteen months) prove themselves to be fully reclaimed, by not returning to their former life. This Institution annually educates, feeds, clothes, and trains in industrial work about seventy women, who are thus afforded an opportunity for a fresh start in life. Altogether 6100 young women have been benefited since its foundation, whilst more than 3000 have been reclaimed.

STOCKTON CHRISTIAN MISSION.

The following report is not in the style of our usual correspondents, but as no doubt it faithfully portrays the anniversary celebration which it records, we insert it as written, except that we have considerably abbreviated the eulogism on Mrs. Goddard and the children's choir. It is written by one who is not in connection with the Mission:—

On several occasions it has been our good fortune to be present at important meetings held in connection with this typical and successful Mission, and we have always been powerfully impressed with the vigour, earnestness, and enthusiasm displayed by Mrs. Goddard and her devoted adherents in their great soul-winning labours. Blessed are they who spend their lives in saving others!

Here can be seen at any time that sublime patience, that watchful care, that matured wisdom, that tender kindliness of heart, without which continual soul-saving effort is but a disheartening dream. Time has made this lady wise in winning souls.

For six years Mrs. Goddard has been an acknowledged moral and spiritual force in Stockton. One of the most remarkable features of this many-featured Mission is its highly-trained choir of saved children. Under the able leadership of Mr. Hardy it has attained a point of excellency seldom reached by juvenile choirs. Nothing that I have heard or seen is comparable with it. The recent anniversary meetings of the Mission were conducted by Mr. Corbridge, of Sheffield, in his usual happy and practical style. It is impossible to describe the rousing, heart-stirring marches through the crowds that impeded the way. As soon as an opening was made in advance, the surging crowd closed in behind. We have not seen the like of it for many a day. The glory of God was manifested in a marvellous manner in the prayer-meetings. We wish we could picture it. We will try:—

The members were kneeling where they could kneel, and where they could not kneel they stood. Several prayed. Still it was hard. No signs of breaking hearts; no sobs. By and by a shiver ran through the meeting. Now it's coming. Glory! "Ah! here comes a woman!" shouted the Major; "make room for her. Keep believing. Hallelujah! here come three more!" "Glo-o-o-o-o-ory!" gasped an old veteran, down whose aged face the tears thickly rolled.

"Now, this is just what I like," said another, as several more rushed to the penitent-form, amid "Glorys!" "Glory, hallelujahs!" and loud "Amens!" The power of God laid the meeting low; tears fell, songs rose; sinners fell, saints rose; till eighteen rejoiced in the freedom of Christ.

On Monday night, after the tea, at which nearly four hundred sat down, Mr. A. Holmes, a member of the Society of Friends, took the chair, and was supported, on the right hand, by Mr. Grabham (Methodist); and, on the left hand, by Rev. Mr. Windsor (Baptist), and many others We are sorry that want of space prevents our giving the admirable addresses delivered.

CLARE MARKET.

God is greatly owning his work among the suffering poor, carried on at the Stanhope-street Mission Room, in the conversion of souls. We are crowded out in our Sunday-school, with an average attendance of over two hundred children, and our largely attended mission services, preceded by an open-air meeting, and carried on throughout the year.

In connection with the Mission there are mothers' meetings, work among lodging-house men and women, and house-to-house visitation in one of the darkest districts in the Metropolis. We are now obliged to seek larger and more suitable premises where the Mission may be extended. The work is carried on by workers from Exeter Hall, and is under the direction of Mr. Arthur Burson, Evangelistic Secretary, Y.M.C.A., Exeter Hall, Strand. W. A. P.

MR. HENRY VARLEY at the CAPE.

My Dear Brother,—I have just returned from a visit to Port Elizabeth, Grahamstown, and Uitenhage, where I have been preaching Christ. One object of my return was to meet the brethren assembled at the Synod of the Dutch Reformed Church, now in session in this city, and of which our beloved brother Rev. Andrew Murray is the Moderator. Before referring to the meetings I would tell you something of the results of the weeks of service begun on my arrival from England. For nearly a month, meetings were held in Cape Town, and the whole community became interested in the work.

The large Dutch Church in Adderley-street, which holds nearly 3000 persons, was thronged night after night. Day after day the tides of life poured into the Bible-readings, which were held in the Metropolitan Wesleyan Church at 3.30. I have seldom seen deeper interest excited, the large inquiry-room being literally crowded at almost every service.

Without question, hundreds (so far as we can judge) have "passed from death into life." It has been an intense joy to exalt the Son of God, and we have known a marked fulfilment of that hallowed Scripture, "I, if I be lifted up from the earth, will draw all men unto Me."

Sin abounds so terribly, the strongholds of the devil are so manifold, and the deadening influences of a Christless religionism so wide spread, that there was nothing for it but vigorous and well-directed assaults upon the world, the flesh, and the devil, and I regret to add, the so-called Church also.

We have proved that the weapons of our warfare have been mighty, through God, to the pulling down of strongholds, and many are the slain of the Lord who are now alive unto God in Christ Jesus our Lord. The carnal, sensual, and earthly, in hundreds of experiences, has given place to the life of faith upon the Son of God. There is great joy in the city, and no small measure of opposition.

To find the spring races a failure, the theatre audiences greatly diminished, the billiard rooms and wine shops denuded of numbers of their customers, the heart taken out of the frequenters of balls, card parties, &c., and a general restraint induced throughout the community by the meetings—these conditions I need hardly say stirred some of Satan's choice spirits to oppose "this fanatical disturber of the peace." Without question, this ungodly and atheistic opposition has done excellent service, and aroused deep sympathy and far-extending interest.

I have not been slow to point out that results such as we have witnessed are not possible to man; that the power of God alone could bring about the issues which we have seen. For a whole month my beloved fellow-worker, Mr. Hannington, has spent four hours each day (11 to 3) in dealing with anxious souls. Night after night from twenty to sixty persons have confessed Christ, and these amongst all classes of the community.

The fact is I have simply been sent of God in answer to years of supplication. That the Lord of glory has deigned to use me as his servant is only another reason for being eminently careful to walk before Him in the spirit of prayer, humility, and thanksgiving. Surely we have all felt "Not unto us, not unto us, but unto thy name be glory," and one of my principal reasons for writing is to stimulate prayer and praise amongst many at home.

My absence for four weeks reveals how real the work has been. On every hand I hear how the presentation of the Gospel of Christ—his substitutionary work, his life, death, resurrection, and glory—has proved like unto "springs in the desert." Not in nature only, but in grace we can say of many in this city: "Lo the winter is past, the rain is over and gone, and the time of the singing of birds is come." Though sin abounds, the grace of our God has also abounded. The regal life of the Son of God is now in many redeemed human temples, which have been purchased and cleansed by the blood of God's Holy Son. In this great and blessed result we find lasting cause for praise. Nor this only. It is delightful to hear how many hundreds of believers have been "strengthened with might by his Spirit in the inner man." The excellency of the life of faith upon the Son of God is now known in increased measure, and the Word of God is found to be both spirit and life.

The great truth of the Lord's Second Coming has aroused deep interest, and the timely arrival of a goodly number of copies of my new book, "Christ's Coming Kingdom," will emphasise my personal testimony. I have had the great pleasure of speaking with a goodly number of the ministers assembled at the Synod, and the joy of placing about forty copies of the volume in their hands. Thus the good work goes on, hastening his coming whose right it is to reign, and whose advent shall bring to an end the long and dark chapter of human iniquity throughout the world. Government in this colony yields but another illustration of man's incompetency and unfitness for rule. Indeed, the disordered earth cries out: O Lord, how long to the end of creation's groaning?

Nov. 8.—This letter which I commenced at Cape Town, I close on board the ss. *Melrose*, *en route* for Natal, where at Maritzburg and Durban I go to hold special services. We call at Port Elizabeth, and from that point on our course, I can post in time for the English mail. It is my intention to return to England by Christmas if possible. The great heat of summer in this part of the world unfits for special services.

This morning the scene is lovely in the extreme. We are approaching the land. The heavens above are divinely blue, the sunshine glorious; the air so clear and bright, the sea calm with just a gentle breeze keeping us cool and refreshed, this bright spring day. Oh, how I wish I could import this brightness into London in November. Verily I might make a fortune were this practicable.—Yours sincerely,

Henry Varley.

Cape Town, South Africa.

STUDENTS' MISSIONARY LEAGUE.

The annual meeting of the Students' Missionary League, which is composed of young men belonging to all evangelical denominations, was held in the Pastors' College, Newington, on the evening of Friday week. There were over two hundred students present.

Rev. James A. Spurgeon, as President, having delivered a brief address, Rev. George Brown told a wonderful story of work for the Master in the South Sea Islands. Cannibalism, witchcraft, and heathenism had been, to a great extent, stamped out, and the great bulk of the natives are confirmed and enthusiastic Christians. Rev. R. Wright Hay gave a highly gratifying account of the conquests achieved by the Gospel on the West Coast of Africa. During the brief period of two years that he had laboured in the "dark Continent" fetish methods of worship were becoming entirely disregarded, and hundreds of natives had been gathered within the Christian fold.

Professor Barfield (of Harley House College) gave a short address on "Christian Manliness: its Importance in Missionary Life and Work." Dr. Maxwell, late of Formosa, told how the Temple of Christ was already built on a firm and sound foundation in that country. Dr. Graham, of the Presbyterian College, in a thrilling and vigorous address, specified some of the elements which were necessary to make a young man a successful preacher and a noble standard-bearer of the Cross in heathen lands. Rev. James Douglas also spoke.

RATCLIFF WELCOME HOME.—On Monday week a free supper was given here to destitute, unemployed seamen. It was touching to see such a number of respectable-looking men out of work, and so hungry, and grateful for the food. One of the Christian sailors present asked to give five shillings towards the next supper. The suppers will be held through the winter every Monday night, and as often during the week as possible. If any who can help in the Gospel meeting will kindly attend on Mondays, at 7 o'clock, they will be gladly welcomed.

SAILORS' REST, MARSEILLES.

Dear Sir,—The new Home for sailors was opened on November 17. The address is 40, Quai du Port, and any passing through to the South this winter are cordially invited to look in and see for themselves. On the opening day two gatherings were held: the first, of friends and sympathisers, who came together for prayer; the second, of sailors, who, at my invitation, partook of the usual evening repast. It was very cheering to see these, and hear their expressions of gratitude to those who think of them, and seek to provide such a way of escape from the innumerable snares laid for them in that port.

The Home has five stories; the basement is devoted to the dining and reading-rooms and kitchen; the first flat is occupied by the manager and family, and a lady worker, and the remainder is divided off into cheerful rooms, one for each man. Of these there are thirty. The first two lodgers were believers, a good beginning, to be followed, I trust, by many more, and also by many who will be led to the Saviour. A deficiency still exists; will friends kindly remember this need, and enable me to close the year free of all liability? The usual report will, I trust, be issued shortly, giving further details of the progress of the work during the past year.—Yours on behalf of seamen,

Chas. E. Faithfull.

MISS LEIGH'S WORK IN PARIS.

The thirteenth annual report of the work superintended by Miss Leigh in Paris gives strong evidence of its usefulness to large numbers of the English section of that city. During last year there were 388 admissions to the Mission Home. The number of those who obtained situations through the Free Registry was 242; eighty-four were obliged to return to England. The increasing difficulty of English governesses and servants obtaining employment in Paris is emphasised by the fact that whereas there were 3086 seeking situations, only 826 applications were made by employers; this being a diminution of nearly 300 as compared with the previous year. Parents and others will do well to accept the warning which Miss Leigh gives as to the risks run by young women who go to Paris in search of employment.

There have been numerous attendances at the Bible-classes held at the Home, situate at 26, Faubourg St. Honoré, where thirty young women are lodged and boarded, and which is greatly valued as a resting-place on Sundays by many a lonely English girl. The number of admissions to the Orphanage has been twenty-five, making a total of 192, and, while the blessings of the little ones descend on the Baroness Alphonse de Rothschild, for her munificence in presenting the south wing of the Orphanage, the increased love of the children for their Bibles, and the further fact that "several have declared their acceptance of Christ as their Saviour," are matters of great encouragement to the teachers. There is also an Infants' Kindergarten and day-school.

In the Mission hall, which is the centre of a variety of efforts for the temporal and spiritual well-being of the English working classes, many meetings have been held; mothers' meetings, soup kitchen, and other aids are at work for the relief of distress. Temperance work is actively carried on, with good results. The Mission greatly needs pecuniary help.

REGENT'S PARK COLLEGE PREACHING-STATION SOCIETY.—This Society has for fourteen years been doing its quota to provide a sustained ministry in our villages; many churches unable to support a pastor have gladly availed themselves of the services of a student as quasi-pastor. At present there are fifteen such stations connected with the Society, while there is great encouragement from the visits to these village churches, such work is invaluable to those preparing for the ministry.

Letters to the Editor.

DAILY BIBLE READINGS.

Dear Sir,—Will you allow me, through your paper, to express my thanks to the kind friends who supply us weekly with the "Notes on Daily Readings," which I, and many others whom I know, find so helpful: often clearing away difficulties, and supplying the key to obscure passages, as well as suggesting noticeable points which might otherwise be overlooked.—Yours faithfully, A Grateful Daily Reader.

THE RAPTURE OF THE CHURCH.

Dear Sir,—I should feel greatly obliged if, through your columns, you would give help as to this question which is just now exercising the minds of many. "When the Lord Jesus comes for his Church—that is, at his second coming, are *all* that are alive (who are believers) caught up to meet Him, or is it only those who are walking worthy of Him?" There is a distinction being made between the firstfruits and the harvest. See Rev. xiv. And it is said that the consecrated believers are the firstfruits who will be taken away when Christ comes before the tribulation, whereas the unfaithful believers will be left on the earth to be purged by the fires of tribulation, and will be ingathered as the harvest at the end of the seven years.

Does this idea agree with the Scripture in 1 Cor. xv., "Christ, the firstfruits, afterwards they that are Christ's at his coming." Seeking light on the subject.—I am, yours faithfully,

Bath. G. E. Thomas.

THE MASSES AND INFIDELITY.

Sir,—My lot has been recently cast in the second city of this empire, there to work as missionary in a large mission district. The population is wholly working class, containing many intelligent and fairly well-to-do artizans and small shopkeepers, together with a good sprinkling of a lower and poorer—often very poor—type. In order to make myself acquainted with my surroundings, I have lately visited nearly six hundred families. What has struck me very particularly about this visiting is that in all my rounds I have never yet met with one avowed sceptic or infidel. In view of the common talk about the ever-spreading infidelity of the working classes, I venture to think that this fact has considerable significance. I have met with people of every denomination, including a large number of Roman Catholics; and I have met with an only too large number who belong to no denomination at all. Of these a few, because of some case or cases of clerical hypocrisy or incapacity, which they believe they have met, or some like reason, profess contempt for the whole *genus* clergyman.

But the most are just practical atheists, men who give no thought to a higher life at all, and often live a life far lower than the beast. But even the despisers of the clergy, I know, are often diligent readers of their Bibles; and, as for the other class, they seldom have brains enough to be sceptics. At any rate, I have never found a single man who has had the honesty or courage to confess he was such; although, as a student fresh from college, I have been really anxious to find them. I met one man who told me he had two fellow-workmen who were blatant infidels; and another, with whom I had a long chat, was a thorough-going Pelagian, with a penchant for metaphysical arguments, which he scarcely understood himself; but that is all.

I ought to add that I did not see the men in all these said families, and so may have missed some instances who would have supplied the sought-for type. But I can also add that amongst many of the women I have found a simple, trustful piety, amid much discouragement and trial (drunken husbands and starving bairns and dying friends), such as the richer of this world might well envy. Plenty of cant, too, of course.

Trusting that these remarks may interest, and perhaps cheer, some of your readers, I am, yours faithfully, James B. Johnston.

Glasgow.

PRAYER FOR MISSIONS.

Dear Sir,—Much has been said and written on the need of more prayer on behalf of the Lord's work among the heathen. But when shall we see prayer-meetings such as that held at the house of Mary, the mother of John Mark? Heaven will be opened when our homes are placed at the Lord's service, as hers was. Alas! that the latent reason for withholding a drawing-room should be, not infrequently, objection on the part of the servants, or the chance of injury to the carpet! Rhodas would not be wanting if we had more mistresses like Mary.

It was not in the Temple that the Holy Ghost came down and clothed men and women with power, but whilst they waited for Him in the room where the eleven lodged—waiting on the Lord, giving ourselves to prayer, are unknown in the usual prayer-meeting. When shall we receive invitations to spend an evening or an afternoon in prayer at the homes of Christians?

Are there any ladies in different quarters of London who would open their houses for one afternoon or one evening in the week for prayer for foreign missions, to gather together such, if but two or three, who will wait upon God, forget to eat their bread, and "so go in unto the King?"—Yours truly, (Mrs.) M. S. Osborn.

12, *Camden Hill-road, Upper Norwood, S.E.*

INQUIRY ROOM WORK.

Sir,—In your issue of November 18, "W. G." is, I am afraid, wide of the mark in his suggestions of a remedy for indifferent ministers, and, let me add, other Christians as well, in dealing with anxious souls. I will give my own experience; I fear it will represent that of many others, and explain the secret.

Some years ago I attended revival services, and was living near to Christ at the time. I was asked into a room full of anxious men, women, and young people, and found no difficulty in dealing with them, although comparatively a novice. Some years after I attended other revival services, but, to my shame, not with the same feelings in my own heart. My worldliness and coldness in the cause of Christ made me quite as helpless as a schoolboy. Why? I had the previous experience of success—call it training if you choose—but it did not help me. It only showed more than ever my utter incompetence. I knelt, I prayed, I tried to do them good, but felt I got no nearer any of them. In fact, I felt quite relieved to get away from the anxious ones. I could speak and take part in the platform exercise very well.

If anyone wants to gauge his personal spiritual state, get into the inquiry room, and he or she can soon do it. Not training in college, but close communion with Christ is the remedy for ministers and laymen. Reader.

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ANGLO-INDIAN EVANGELISATION SOCIETY.

This most important work of carrying the Gospel to our own countrymen in various parts of India who have to a great extent been hitherto neglected, is making headway, and good tidings concerning it are published in the November report. In Madras, Rev. Isaac F. Row has been wonderfully owned of the Lord in his special work among Europeans and Eurasians, while there have again been showers of blessing on the native church at Trichoar, and the European residents have been moved as they never were before.

The success of Rev. C. W. Christian, of the Methodist Episcopal Church, in his work along the South India Railway, has led the directors to prolong the engagement. He tells of nine services on Sundays, and twenty on other days, in addition to travelling and visiting from house to house, and at Calicut, on the west coast, there appear to have been real awakening and hopeful conversions.

In Bengal Rev. H. Rylands Brown has done good service amongst the tea planters of the Darjeeling district, and the drinking habits of the people have been greatly changed. From Bombay, Scinde, and the North-West provinces, good reports have also been received. We cannot but feel the utmost thankfulness that such a work as this amongst our own countrymen scattered throughout our Indian Empire has at last been undertaken and is progressing so satisfactorily.

GOSPEL EFFORT IN ALGERIA.

For some time whilst working among the Arabs, I have visited the prisons, hospitals, and barracks to speak of Christ to the soldiers and to give them (thanks to the kindness of Mrs. Robertson and of the Bible Society) a copy of the New Testament or a Gospel. I have recently been allowed to visit the "Foreign Legion" to give to the soldiers copies of the Scriptures. The "Foreign Legion" are two regiments composed of men of all nations, whose actual headquarters are at Bel Abbés and at Saïda, in the Province of Oran. In this "Legion" there are many deserters or refugees who in barracks are not easy to manage, but who make splendid soldiers when on the march. The military authorities have made it a rule to absolutely shut their eyes to the past life of the recruit, but the past, for all that, is sometimes very dark—criminals, vagabonds, and heroes of mysterious tragedies pass under a false name into the ranks of the Legion. I have met several Englishmen amongst them. As the enlisting of these persons is a sort of moral suicide, I should like to be able to speak to them about the Gospel. One of their number has proposed my holding meetings amongst them and if possible I would willingly do so. Preaching amongst them would not be in vain, for the sympathy which they show me in my visits, and the eagerness with which they listen when I speak of eternal things, show clearly that they are well disposed toward the Gospel. Although the majority of them have had a very dark past, their evil nature bends to the iron hand of discipline in the Legion, and there are times when, if the sweet and gentle sound of the Gospel made itself heard, it would find an echo in their hearts.

In a few days I hope to go into the south to visit the Arab tribes and try to sell the Bible, and to speak of the Gospel with them. I commend my little expedition to your prayers.

I should be very glad to get some tracts in French, Spanish, Arabic, and German. There are over 15,000 soldiers in my district in garrison or on duty. Opportunities for distributing tracts are plentiful, and if it were possible to have some in those languages I could place large numbers of them in good hands. In Algeria tracts are usually received with pleasure; the people read them eagerly, and in places I often visit I am asked for different ones to those I left previously. The Arabs are a very interesting people; when they receive a Bible or a New Testament, they often open the book, and, seeing that it speaks of God, they kiss it with respect, and cry out, "It is like the Koran." There are some generals who oppose the distribution of religious literature amongst the soldiers; but, being French, I can explain my work to them, and, so far, I have been able to obtain what I wanted from them both in the hospitals and the military prison.

I should like to ask if it is possible for some friends to help me towards the journey which I contemplate in the south. Hitherto there has not been a missionary in the desert, and I should like to go from tribe to tribe and spread the Bible by selling it, and also in the custom houses where the natives can read French. These journeys would cost about nine francs a day. Any persons who would interest themselves in this work may send their contributions to Mr. Edward H. Glenny, 21, Linton-road, Barking, London, E. I have lately been about 300 miles into the interior, and have formed an approximate idea of the expenses which are necessary for such an expedition.

Some of the Arabs still remember your visit to Oran. Our natives always remember those who show them sympathy, and are particularly ready in recognising those who are their friends.

There is a good deal of work to be done amongst Europeans also, and we are much in need of a Mission Hall in which to hold services, most of them here being French and Spaniards. We shall be helped if God thinks well, and we pray every day that his glory may shine through Algeria.

Oran, Algeria. G. Mercadier.

A ROBBER'S CONVERSION.

[The following striking incident was sent by Colonel Paschkoff, a Russian exile, to the Secretary of the Open-air Mission, by whom it has been forwarded to us for publication.]

Some years ago a servant of the Lord, who had laboured at St. Petersburg as a Baptist preacher, married a young girl who had lately been converted, and who, immediately after she knew Jesus as her Saviour, had begun to go about telling people of his love. Both were greatly blessed of the Lord, and they decided to go to Bulgaria, which was just then newly emancipated from Turkish yoke. He settled with her at Rustchuk, on the Danube, and from there took missionary journeys throughout Bulgaria, meeting often with great opposition and danger, but also finding at other times a willing audience.

Once, upon coming into the town of Bazardyik, he was preaching in the open air, and a group of people had gathered round him. A robber who for years, with a band of vagabonds and ruffians, had made himself the terror of the province by his daring acts of robbery, plunder, and murder, happened to pass the spot where the preacher was telling the people about Jesus' love to sinners. He was arrested by the sound of words so new to him, and went on listening to the story of the Cross, unable to tear himself away. The impression made upon his mind was so deep that he immediately procured a Bible and set himself to study it.

Having heard that the meeting was to take place again the following day, he once more came, and stayed on to the end of the meeting, touched to the heart on hearing the wonderful story of the Son of God dying and giving Himself up for the sins of his enemies. The preacher spoke of the new birth, without which no man can see the kingdom of God. The Spirit breatheth where it listeth. So it was in his case, for he felt, as he told it afterwards, like a fire passing through his being, and felt himself become a new creature. He disbanded his followers and took to selling milk about the streets of the town, getting something like fivepence or sixpence a day for his pains; speaking all the time of his newly-found Saviour with such a power that the whole town was stirred up.

His gratitude to the man who, by the Lord's grace, had become the instrument of his conversion, was so great that he came to Rustchuk and entreated him to be allowed to serve both him and his young wife. As the missionary journeys of the former took him away from his home for weeks at a time, his wife remained quite alone in the house. This man, formerly the terror of all who approached him, served her all the time in her loneliness with the tenderness of the most devoted woman.

VICTORIA HIGH SCHOOL, POONA.—This school, for natives as well as Europeans, was founded ten years ago by Mrs. Sorabji and her daughters, and is conducted on a Christian basis. It is now much desired that suitable buildings should be erected for carrying on the work, and the project is endorsed by the Committee of the Indian Female Normal School and Instruction Society, 2, Adelphi-terrace, Strand, W.C. One Parsee gentleman offered Mrs. Sorabji 10,000 rupees, and another 5,000, on condition that she would not teach Christianity in her schools; the offers, of course, were declined.

CENTRAL HALL, SWINDON.—An occasional visitor to this branch of the Evangelistic Mission writes:—"A thoroughly good work appears to be still going on. It did one's heart good, on going into the vestry before the service, to find it packed with working men, on their knees, thanking God for blessing vouchsafed on previous occasions, and supplicating for 'more to follow.' A goodly number also remained for prayer after the service. A smaller hall in another part of the town is utilised for Bible-readings on Sunday afternoon, and Gospel preaching in the evening. An earnest band of workers also carry the glad tidings to companies of poor people gathered in cottages in several neighbouring villages."

MISSION IN SHROPSHIRE.

A most successful five weeks' mission, extending from October 17 to November 22, has been held in connection with the co-pastorates of the Congregational churches at Church Stretton and Dorrington, Salop, conducted by Mr. J. Denman, of the Evangelisation Society, London. The first two weeks' services were held at Church Stretton, in the newly-restored Congregational Church there. As Mr. Denman presented the truth in loving, earnest, but practical addresses, he was heard with marked attention by large congregations. His work has had most beneficial results, not only in securing new converts, but in strengthening former ones.

At Dorrington the results were even more encouraging, crowds coming nightly, and from great distances, to the meetings, which were very signally successful. On the closing night of the mission the chapel was packed, and Mr. Denman's parting address was most solemn. Meetings have continued to be held since in the chapel and adjoining villages, conducted by the pastor, Rev. J. K. Lewis, assisted by the ministers from Shrewsbury, and others.

Mr. Denman was heartily welcomed back to Church Stretton, and continued to have good congregations till the end of the mission, which was closed with very great regret, and a generally expressed hope that Mr. Denman will again visit the neighbourhood.

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THE McCHEYNE JUBILEE.

Sabbath week will be long remembered in Dundee as a day of blessing and spiritual stimulus. Special services were held in Free St. Peter's to commemorate the opening of the church fifty years ago, and the ordination of Rev. Robert Murray McCheyne as the first minister of the congregation. The service in the forenoon was conducted by Dr. Andrew Bonar, Glasgow, and that in the afternoon by Dr. Robert Macdonald, North Leith. Both of the preachers were intimately associated with the work of the lamented divine, so their words had peculiar force and significance. Dr. Bonar, at the close of a singularly impressive sermon, spoke of Mr. McCheyne's brief ministry of seven years. He felt it hard to realise that forty-three years had passed since his friend had entered within the veil. A beautiful picture was drawn of the departed minister, looking down from the battlements of heaven on his old companions, and wondering at the unbelieving coolness of their zeal. His voice seemed to cry to them to waken from sleep, and work hard. The work he did, and the memory he left behind, were an eloquent reminder to them of their duty to preach in season and out of season, for multitudes are perishing at our side, and he that winneth souls is wise.

In the afternoon, Dr Macdonald delivered a sermon which will not be soon forgotten. Full of spiritual insight and holy unction, it touched the hearers deeply, now moving them almost to tears, and again raising them to heights of Christian exultation.

A public meeting was held in the evening in the church. Every pew was crowded. Rev. John Jenkins, pastor of the congregation, spoke first. The light kindled by McCheyne, he said, continues to burn. The Church of Christ was never more active or successful than in our day, and she never had such a band of willing, earnest, and devoted workers. Addresses by Rev. Drs. Bonar and Macdonald, and Rev. A. H. Reid, of the McCheyne Memorial Church, closed the services of a red-letter day in the evangelical history of Dundee.

If our religion does not ring with joy and gladness, we may be sure it is not the current coin of the kingdom of heaven, but a miserable counterfeit minted in the mint of error.—*Rev. W. J. Mathams.*

SUPPING WITH THIEVES.

This annual event, always one of peculiar interest, took place on Thursday evening last, in the chapel of the St. Giles's Christian Mission, Little Wild-street, Drury-lane. An electric light at either end of the street dispelled all darkness, and suggested the reflection that if more money were spent in the better lighting of back streets, this of itself might be of some use in lessening crime.

Over two hundred men were entertained at supper, this being a substantial meal of meat, bread, cake, and coffee. For the most part, though, of course, there were exceptions, they had not the prison stamp on their faces, or in their bearing. About half the number were thoroughly reformed characters, holding good situations, in many cases of trust and responsibility, while the others had but recently been discharged from prison. A little book, "Tested," that was largely circulated, gives good evidence of the severity of the test which these men are exposed to, and it is also an evidence of the value of the work which now, for many years past, the St. Giles's Christian Mission has done amongst discharged prisoners.

There was a large attendance of those interested in this particular phase of Mission work. The report, read by Mr. George Hatton, drew special attention to the striking decrease of crime throughout the country. It says much for the energy and tact of this Society, that during the year ending March last seven hundred and thirteen convicts, with gratuities amounting to over £3000, committed themselves to its care. Out of a total of over 20,000 prisoners discharged during the same period, more than 14,000 accepted the Society's invitation to breakfast, and nearly 5000 signed the temperance pledge; nearly 6000 were helped by the Mission in various ways. It was also noted that during the past three months fifty-six lads have been handed over by judges and magistrates to the care of the Mission, and thus in most cases a conviction has been prevented. The report closed with a suggestion that, as in the United States, so here, there should be what is known as a "Prisoners' Sunday," on which day from the various pulpits the duty of Christian people towards the criminal classes, both in and out of prison, is enforced. Mr. Hatton stated that the Society was in need of £1000 to meet pressing liabilities, and that £100 had been promised by one friend; a further sum of £150, we understand, was handed in during the evening.

The Lord Mayor, who presided, in addressing the meeting, reminded the men, by the illustration of John Newton, who, from being, as stated in the epitaph written by himself, "the vilest of sinners, a slave among slaves," yet became one of the greatest of God's servants, that they also might shine in their several spheres if true to themselves and to God.

Mr. Wheatley read extracts from letters he had received from the men or their friends describing the benefits experienced through the Mission, and the gratitude they felt. Referring to one case he remarked that, as a rule, the police did everything in their power to help the work. He strongly advised the men earnestly to seek employment, and to stick to it.

Sir William Charley (Common Serjeant) bore testimony to the assistance that the St. Giles's Mission is to magistrates and others. Though it might seem a difficult thing to assist the criminal, and yet not encourage crime, this end had been attained through its operations; and, from what had come under his notice, he believed that those who were deserving of sympathy would always receive it. Mr. Monro (Assistant Commissioner of Police) spoke of the anxiety of the police authorities to assist the Society; and Colonel Howard Vincent, M.P., said their work was part of that which Howard initiated. Mr. F. A. Bevan urged the men to seek the approbation of their own conscience, to abstain from intoxicating drink, and, above all, to put themselves in God's keeping; for then, by his grace, they would be able to stand firm against all temptation.

Notes and Comments.

OUR next portrait and sketch will be those of Miss Agnes E. Weston, of Devonport.

Many friends may be glad to know that Dr. H. Grattan Guinness is expected to reach London this week. His closing missions at the Antipodes were seasons of much blessing.

We have more than once mentioned the pamphlet "A Century of Missions, and the Increase of Heathenism during the Hundred Years," by Rev. James Johnston, F.S.S. We are glad to find that it is now to be obtained of the publishers, Messrs. Nisbet & Co., at 1s. per dozen (1s. 6d. post free) 10s. per 100 free, for distribution, and we hope this will lead to its wide circulation.

Our readers will learn with profound and sympathetic regret of the partial destruction by fire of Mr. Moody's church in Chicago. We do not know at present how far the damage is covered by insurance, but we doubt not the friends of the evangelist in the city will hasten to make good whatever loss he may ultimately sustain.

The members of the London Congregational Union came last week to a resolution to hold a series of devotional meetings in London after the model of the successful Conference of Ministers at Hastings. They are to be held for two days of next week, and to be followed by a meeting to consider the best means for ameliorating the condition of the poor.

Rev. J. T. Wrenford, St. Paul's, Newport, Mon., author of "All for Jesus," &c.; Rev. E. Young, Annan; Mr. J. M. Scroggie, Mr. Robert Nelson, Malvern, and others, write to us intensely sympathising with all that Rev. H. W. Williamson, of Belfast, has said in his letter and article on "Prayer more than Conference our Present Need." There is no question that this is, beyond all else, the Church's need. The prayers of Jehoshaphat, Daniel, Ezra, and Nehemiah, and the results which followed, proved that the beginning of every blessing consists in prayer. The Church of God, in Old or New Testament days, was never blessed with a revival but in answer to humiliation, confession, praise, and prayer. Very small gatherings for real prayer would bring down far greater blessing than great assemblies to hear addresses. We trust the first week of 1887 will be in reality a Week of *Prayer*.

A prayer meeting, attended by nearly sixty undergraduates at 6.45 a.m. on a Sunday morning, is a new feature of Cambridge University life, and one which augurs well for the coming generation of England's manhood. A special season of prayer for foreign missionary work was also observed during the past week.

We are glad to see that some of the undergraduates of Cambridge have undertaken the support of a Home for female penitents. The entire management is in the hands of a ladies' committee, the undergraduates only providing the funds. We greatly hope that the undergraduates will take the matter up warmly, and not allow the burden of this excellent scheme to rest upon the shoulders of a well-intentioned few.

We feel constrained to give the greatest possible prominence to the following note received last week :—

> Many of the better class of fallen girls have come to me lately, desiring to leave their life of sin and get employment. We had to send two away to-day for want of means.
>
> MARCUS RAINSFORD, JUN.
> 9, *Fairmead-road, Holloway, N.*

Dr. F. C. Coley, of Newcastle-on-Tyne, sends a communication strongly advocating the closing of all places licensed for the sale of liquor, at 9 p.m. in cities and large towns, and at 8.30 in the country districts. He draws attention to the fact that most of the damage done, in so many ways, through these places, is brought about in the late hours of the evening. On the principle that half a loaf is better than no bread, we would gladly welcome such a restriction of the hours of the sale of intoxicants, and wish every success to Mr. Coley's proposal.

It surely marks a distinct advance in the public appreciation of the temperance reform, when a magazine like *The Nineteenth Century* admits a strenuous plea for the suppression of the liquor traffic, by the arch agitator, Sir Wilfrid Lawson. The worthy baronet is witty, as everybody knows, but we think he is wise as well. The logic of this brief paper will be hard to refute. We may quote his closing sentences, as containing the gist of the whole :—

> Given the same kind of human beings, the same kind of drink, and the same amount of temptation, I can see nothing for it but that the same results will follow. Suppose we try the New Testament plan, and, as we pray that we may not ourselves be led into temptation, let us cease to lead others into temptation. If anybody has a scheme to suggest, which has not been tried and failed, in regard to licensing the sale of strong drink, now is the time to produce it. If it cannot be produced, then let the people be permitted to try a plan which, when fairly tried, has never failed, and so make at least one more effort towards the soberising of England.

It is an advantage to have, in the same periodical, a statesman's view of our Indian Empire. Sir William Gregory, in a singularly able article, says that during the last ten years the progress of thought in India has been enormous, and that the people are rising to nobler ideas, and to the levelof Europe an civilisation. There are profound quiet and absolute security, from the Himalayas to Cape Comorin, instead of the old treachery, spoliation, and miseries. "Surely," says the article, "this is essentially God's work." The writer affirms also that while Brahminism tries to hold its spiritual domination, and Hindu papers are often abusive, the Mohammedans abstain from such a tone, and are loyal to the English rule. This is valuable information, when it is remembered that the backbone of the last mutiny was Mohammedan.

Another valuable paper in the same monthly states that in Wiltshire there are, detached from cottages, 22,071 allotments of land for the poor. Of these, 800 are on the estate of the Marquis of Lansdowne. Those in possession of the latter allotments have flourished in a remarkable manner. During the late severe agricultural depression they have paid rents which the farm tenants have found themselves unable to meet.

The Speaker of the House of Commons spoke recently at Leamington in very warm terms of Bishop Hannington, who was "as great a hero as ever fell on a battle-field." While we cannot endorse all the Speaker's eulogies of the S.P.G., we nevertheless rejoice at the increasing interest in missionary enterprise evinced in upper circles.

A great mistake is frequently made by estimating the intensity of poverty merely from statistics of pauperism. Nothing can be more deceptive than such a calculation. Those who are old enough to remember the terrible period of the Lancashire cotton famine, and who had any practical experience of the condition of matters in that county, will easily call to mind the invincible repugnance which almost all the respectable workpeople had against parish relief, and that many died of starvation rather than consent to be recorded as paupers. It is this noble independence in penury which is so difficult to deal with upon the ordinary lines of legal or professional charity. The mechanical administration of relief only too frequently chokes and suppresses the voluntary; and, because we have a Poor Law, many people feel justified in abstaining from anything like active participation in the application of charity.

Good may be done without either costly machinery or splendid munificence, and the Divine blessing is, not so much for him who giveth to, as for him who considereth the poor. It should never be forgotten that frequently the most deserving are those who to beg are ashamed, and who, therefore, require to be sought out in their penury and silent solitude.

An article in the current issue of *The Herald of Peace* suggests that "laymen" who are earnest friends of the principles of peace should embrace every opportunity of speaking on the subject from pulpits that are open to them, as well as on platforms. The suggestion rather implies that the customary occupants of pulpits are remiss in their duty in this matter; we hope that is not so to any large extent. If the principles of peace are not taught by the professed ambassadors of the Prince of Peace, where are we likely to find them?

It is stated that the spiritual needs of the British troops now serving in Burmah have, in an unaccountable manner, been almost entirely overlooked, there being but one chaplain with the forces, which consist of nearly seven thousand men, exposed not only to the dangers of war, but to the additional risk of exposure to an unhealthy climate.

An Indian paper, *The Rangoon Church News*, remarks that with General Prendergast's forces, two chaplains, one Wesleyan minister, and two Roman Catholic priests were sent, but that the Wesleyan withdrew, and one chaplain was withdrawn, so that for nearly a year, and during a period of exceptional sickness, with many of the hospitals filled, the sick and dying have been confided to the spiritual care of one man. The same journal adds that many Indian stations are without chaplains, "the tendency of late being to reduce the establishment," and that "the Bishop of Lahore is unable to provide for the large numbers of Christian soldiers and others now employed on the western borders of his diocese."

The Christian.

December 9, 1886.

CONTENTS.

Rev. Canon Christopher, Oxford .. 1
Bible Studies.—40 2
Three Biographies 3
Before the Prayer Week 4
How Blind Chinese Beggars may be transformed into Efficient Scripture Readers 5
Convention at Chester 5
The Story of Jacob Re-told 6
For the Young 7
Teach me to do Thy Will 7
Dr. Whyte on Bunyan 8
Mission at Bradford 8
Stockton Christian Mission 8
Mr. Varley at the Cape 9
Miss Leigh's Work in Paris 9
Letters to the Editor 10
Gospel Effort in Algeria 10
A Robber's Conversion 11
The McCheyne Jubilee 11
Supping with Thieves 11
Notes and Comments 12
Rev. W. Haslam at Leeds 14
Good News from North Africa 14
Cage-lane Mission, Plumstead .. 15
Homes for Working Girls 16
Help in Time of Need 16
Notes on Daily Readings 20

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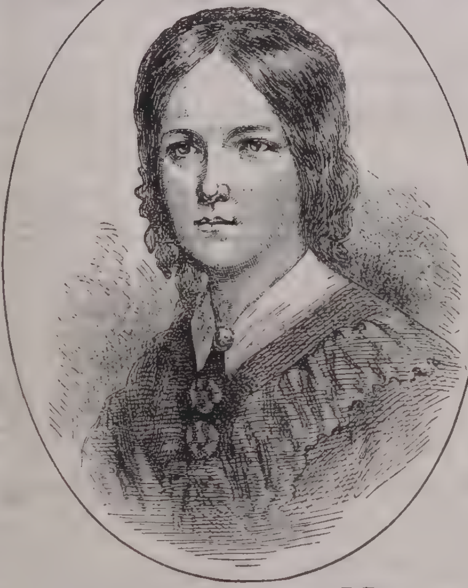

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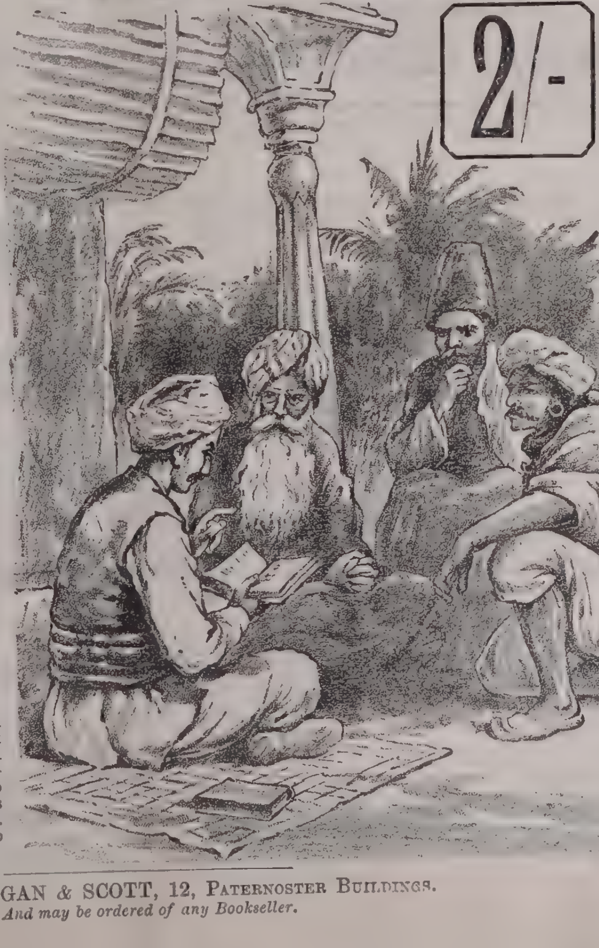

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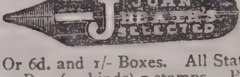

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DR. THAIN DAVIDSON'S Monthly Sermon to Young Men, Sun., Dec. 12, at 6.30, Islington Presbyterian Church, Colebrooke-row, N.

MRS. REANEY at Stepney Meeting House on Sunday afternoons at 3.

CONFERENCE HALL 143, Clapham-rd.—Sun., Dec. 12, at 7, Mr. Powell.

METROPOLITAN MUSIC HALL, Edgware-rd., W.—Sundays in December, Mr. Chas. Cook.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., Dec. 12, at 11 and 6.30, Mr. C. Russell Hurditch.

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EXETER HALL.—Thurs. (to-day), at 8, prophetical lecture by Rev. W. F. Gooch, "The Jews, the Gentiles, and the Church of God." Mon., at 8, Mr. H. L. Hastings on "The Inspiration of the Bible." Thurs., Dec. 16, at 8, Rev. W. F. Gooch on "The Present Age, and the Age to Come."

CONFERENCE HALL, Stratford, E.—Sun., Dec. 12, at 3 and 7, Mr. Finlay Gibson.

WILLOUGHBY-RD., Hampstead.—Thurs., Dec. 9, address by Mr. C. Russell Hurditch, at 8.30.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

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ZENANA MEDICAL COLLEGE, 58, St. George's-rd., S.W.—Prayer meeting every Saturday at noon. Miss Nugent and other friends.

MEMORIAL HALL, London-street, Bethnal Green, E.—Wed., Dec. 15, 8.15, lecture on "Palestine," by Major-Gen. Sir Charles Warren.

DR. C. Y. BISS holds services, with a lecture expository of Holy Scripture, every Sunday morning at 11, at the Portman Rooms, 58, Baker-st., W.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Stafford House, Titchborne-st., Edgware-rd., W., every Friday, at 3.30. Speaker on Dec. 10, Rev. E. W. Moore.

CHRISTMAS LETTER MISSION.—Fri., Dec. 10, at 3, annual prayer meeting, Ladies' Waiting-room, Mildmay Conference Hall, N. All friends interested in the work invited.

OPEN-AIR MISSION.—Annual prayer meeting, Baptist Mission House, 19, Castle-st., Holbern, W.C., Mon., Dec. 20, tea at 6, meeting at 7; Major Douglas Jones will preside.

FOREIGN MISSIONS.—Meeting at 186, Aldersgate-st., E.C., Fri., Dec. 10, at 8, addresses by Rev. James Smith (late of Delhi), Rev. F. D. Waldock (of Ceylon), and Rev. R. Wright Hay (of Africa).

HOME OF INDUSTRY, 60, Commercial-street, E.—Monthly meeting for Christian workers, Wed., Dec. 15, tea at 6, meeting at 7. Mr. Eugene Stock will give an account of the persecution in Uganda, Central Africa, and of the life, work, and last days of Bishop Hannington.

LIFE IN THE HOLY LAND.—Lectures by Miss L. M. von Finkelstein: Dec. 9, St. Paul's Parochial Room, Ferndale-rd., Brixton; 10, at 8, Holloway Hall, "City Life in Jerusalem;" 13, at 7.30, Rink Hall, Blackheath, "City Life in Jerusalem;" 14, Reading, "Homes and Haunts of Jesus;" Dec. 15, Marylebone Presbyterian Church, W.; Dec. 16, at 8, Mildmay-park Wesleyan Chapel, "City Life in Jerusalem."

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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REV. HENRY CONSTABLE, Chaplain to the City of London Hospital for Diseases of the Chest, Victoria Park, asks for periodicals or other literature of a wholesome and cheerful nature for the patients in his hospital. Parcels should be prepaid.

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MRS. MEREDITH (145, Clapham-road, S.W.) appeals for aid in carrying on the work of the Medical Mission and Village Homes at Addlestone. These Homes are full of little ones, and altogether there are 400 women and children to be provided for in the various households in town and country.

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Faithfully yours, WILLIAM FALCONER.

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Floods in France (*Miss M. E. Prinsep*)—Miss L. £1; R. D. F. £1; Thank-offering, £10; Keturah, £2 2s.	14	2	0
Tower Hamlets Mission—H. M. A. S.	1	0	0
Irish Church Colportage Mission—H. M. A. S...	0	10	0
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St. Giles' Christian Mission—F. A. V. 10s.; (*Prison Mission*) Z. Y. X. £10; (*Christmas Dinners for the Poor*) Friend, 2s. 6d.	10	12	6
Rev. R. W. McAll's Work—M. R. 10s.; J. F. M. G. 10s...	1	0	0
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London Missionary Society—(*Madagascar*) A. B.	0	5	0
Mildmay Mission to the Jews—A. B. C. 16s.; V. £5	5	16	0
Rev. J. Wilkinson—V..	2	0	0
Mr. Fegan's Boys' Home—W. A. 5s.; V. W. £1; Z. Y. X. £10	11	5	0
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By a somewhat remarkable coincidence we have received the two following letters, written within two days of each other. The first is from a clergyman, the second from a gentleman of whose denominational position we are not aware; the significant circumstance is that the opinion which he quotes is that of a Romish dignitary:—

I.

> The state of the Church of England at this time is simply appalling. It is saturated with Popery, and leavened with worldliness. Of course I know there are exceptions, but as I tell you, the general condition of the Church of England is appalling. For the most part it is being used as a mighty instrument for the perversion of the nation to Popery. "O Lord! undertake for us."

II.

> I ask you duly to weigh words of deep importance which I heard the other day from a highly-educated man, who has for many years been a high dignitary of the Romish Church, and spending much of his time at the Vatican. They were these:—"It is to the Nonconformists of England that the Church of Rome owes her position and the spread of her power in the country at the present time. They are a vast body, and they wield a mighty influence, which, if directed against the onward march of the Papacy, would have formed a barrier not to be overcome; instead of which the 'Liberal' spirit which pervades the whole mass has not only caused them to withhold opposition, but has blindly led them to give us the right hand of fellowship!"
>
> I had, by personal experience, known this for years, but yet I must own that hearing such a statement from the lips of such a man took my breath away! I tell you this, not for you to publish, or even quote from, this letter, but to use your influence in stirring up our Nonconformist brethren to searchings of heart and repentance towards God. There is solemn warning, not inapplicable now, in Judges v. 23.

Our correspondent does not *forbid* the publication of his letter. The former one would lose more than half its significance if the latter one were withheld. And we know no better way of fulfilling the wish of the writer than by giving our readers the benefit of the Romanist dignitary's view.

We give below a list of the leading subjects and speakers at the important Conference to be held in Glasgow next week. As will be seen, the topics are all of practical and living interest. We believe the best, and indeed the only effectual method of coping with the insidious encroachments of Popery is to let the masses of the people thoroughly understand the course of its past history, and the real nature and bearing of its authoritative tenets. This desirable end will be greatly helped, we feel sure, by the utterances at the Conference:—

CONVENTION IN GLASGOW, DECEMBER 14—16.

Tuesday, Dec. 14.—Receptional Conversazione, Christian Institute, 7 p.m., Mr. William C. Maughan, J.P., in the chair. Brief addresses by various gentlemen.

Wednesday, Dec. 15.—Christian Institute. Noon.

"Romish Ascendency *v.* British Ascendency," by Rev. C. A. Salmond.

"Popery in the South Seas," by Rev. John Inglis, D.D., New Hebrides.

"The Jesuits and Social Morality," Mr. A. H. Guinness.

"The Educational Policy of the Papacy," by Rev. James Kerr.

"Romish Organisation in Scotland," by Rev. D. M. Connor.

"British Legislative Concessions to the Papacy,' by Rev. James Paton.

Wednesday Evening.—Christian Institute. 7 p.m.

"Modern Romanism: Anti-Christian and Idolatrous," by Rev. J. A. Wylie, LL.D.

"Papal Infallibility—Œcumenical Council of 1870," by Rev. Verner M. White, LL.D.

"The Romanising Movement in the Church of England," by Rev. Canon Taylor.

Thursday, Dec. 16.—Christian Institute. 11.30 a.m.

"Mission Work among Roman Catholics," by Rev. Hamilton Magee, Dublin.

"The Sensuous Worship of the Church of Rome," by Mr. W. C. Maughan, J.P.

"Duties of the Present Time," by Rev. W. Barras.

Open Conference on "What Practical Measures should be adopted to Arrest the Aggressions of the Papacy in Britain?" 1.50 p.m.

Public meeting, City Hall, 7.30 p.m., Mr. James A. Campbell, M.P., in the chair. Among the expected speakers are Lord Robert Montagu, Rev. Peter Leys, and others.

The conveners have established a special fund to meet the large expenses that must necessarily be incurred in connection with the proceedings. One lady has spontaneously offered £100 towards this object. As we stated last week, the honorary secretary of the Conference is Rev. James Kerr, 53, Dixon-avenue, Crosshill, Glasgow. We purpose, in our issue of December 23, to furnish our readers with a Double Number, containing a full and special report of the Conference.

For nearly a quarter of a century now Parliament has been trifling with the question of the condition of the homes of our agricultural labourers, and matters in many districts still remain about as unsatisfactory as they well can be. Putting aside altogether the question of the wages of the farm labourer, though that of course has a very powerful bearing upon the subject of his housing, it is impossible to look at the condition of the urban population without a feeling of deep shame and grave anxiety. That there should be much intemperance in the rural districts and a frightful amount of immorality is not to be wondered at, when so many of the cottages are mere hovels, "deficient," as the late Bishop of Manchester once said, "in almost every requisite that should constitute a home for a Christian family in a civilised community."

Rev. Charles W. Stubbs, whose long experience of country parishes qualifies him to deal ably with the subject, has somewhat recently stated that in one of the villages under his spiritual charge, out of fifty cottages only four could, "in any sense," be deemed satisfactory. Some of the "homes" consisted of two rooms eight feet square by from six to nine feet high, and seventeen of them had only one bedroom each. Other details are almost too painful to be quoted. Is it to be wondered at, that Mr. Stubbs asks a very pertinent question?

> How, in face of such purely material obstacles as these could the distinctively home virtues find any room for growth—parental love, filial obedience, household thrift, cleanliness, modesty, chastity, self-respect, purity, and simplicity of heart?

When, therefore, we refer to the unsatisfactory condition of a great portion of our rural population, it will, perhaps, be well to ask ourselves, can we do anything in the direction of giving the unfortunate people who dwell amid such surroundings a better starting-point. We have had many societies with noble objects; an association for the abolition of the "one room" family dwelling would not be in any sense less worthy than the best of those which have had for their motive the amelioration of suffering and the conquest of sin.

A correspondent sends this very practical suggestion:—

> The daily papers are now crowded with applications from governesses seeking holiday engagements. Would it not, at this season of the year, be a Christlike thing for our Christian households to offer a temporary home to these hard workers, many of whom are sorely straitened?

Dr. Alexander has told how "George Eliot" was persuaded to undertake the translation of Strauss. Soon becoming Strauss-sick, as she termed it, with dissecting the story of the Cross, she fell back for a while upon "the Christ image," the picture or carving of the crucifixion, and then came "the reconciliation of feeling and reason" as the sad eyes gazed upon her; and she then went on to argue that the soul of Christianity was not in the facts of an individual life, but in the ideas of which that life was the starting-point and meeting-point. "There is," she said, "and can be, no satisfactory basis for the history of the man, but that negation does not affect the idea," and thus, says the Bishop of Derry, "the principle was laid down that an æsthetic or ideal representation need have no basis in fact, and is spiritually as effective as if it had." With what solemnity after this comes the inspired utterance: "Whosoever denieth the Son, the same hath not the Father."

"I WAS AN HUNGERED, AND YE GAVE ME MEAT."

As we stated last week, many friends throughout London are making provision for meeting, to some extent, the prevailing and growing distress.

Mr. W. J. Orsman (Costers' Hall, 242, Hoxton-street, N.) has framed a large programme of relief in that needy neighbourhood. We hope he may be enabled to carry it out to the letter.

Mr. Benjamin Clarke (Hampden House, Crouch-end, N.) is strong in penny dinners, but there are many cases where even that popular coin is not forthcoming. Let the pennies flow into Mr. Clarke's treasury (more valuable coins are not rejected), and he will see to it that the dinners go out where such creature comforts are most needed.

The following workers among the poor also call loudly for help:—

Mr. G. Fuller, 1, Follett-street, Poplar, E.
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Rev. Brewin Grant, St. Paul's, Bethnal Green, E.
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Mr. Wm. Catlin, Cow-cross Mission, 17, Claremont-square, Pentonville, N.
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Mr. G. T. Hunt (Lisson-grove Mission School), 5, St. Ann's-terrace, St. John's Wood, N.W.

YOUNG WOMEN IN WEST BRIGHTON.—There are now upwards of two hundred and sixty members of the Y.W.C. Institute here. At this Institute will be found, in addition to the classes and Bible readings, &c., all the comforts of a seaside home for young women engaged in business, and Christian workers desiring rest and change. Apply to Mrs. Congreve, Hon. Sec., 1, Third-avenue, Brighton.

MR. WILLIAM NOBLE.—Mr. Hutchinson, of Melbourne, writes, on October 29:—"You will be glad to know that William Noble and his son are busy at work with us; but, in consequence of a cablegram, Mr. Noble is to leave for England, *viâ* America, early in December. The meetings have been large and enthusiastic, but attended by too many total abstainers. We want those who are not, to hear our visitors."

POLYGAMY AMONG CONVERTED HEATHEN.—This subject has been much considered recently. On the day of intercession for foreign missions a women's meeting was held at the Clapham Conference Hall. The ladies present united in fervent petition that the Lord would utterly banish polygamy from the Christian Churches in India, Africa, and all places where Christian converts are still living in consonance with this custom. Prayer was specially made on behalf of any missionaries who do not feel it their duty to instruct the converts clearly on this point.

REV. W. HASLAM AT LEEDS.

Rev. William Haslam conducted a mission from November 20 to 30, in St. Stephen's parish, Beermantofts, Leeds, a very poor and populous parish, the vicar of which is Rev. Edward Osborne Williams. Much prayerful preparation was made for weeks before the mission commenced. Besides meetings for prayer and work, held at the vicarage twice every week, smaller meetings were held each week in the different houses. God was honoured all through the preparation, and He manifested his power in a wonderful manner. A band of forty to fifty Christian district visitors visited the whole parish, of some 6000 souls, once every week, and during the mission week every day, leaving special tracts bearing on the mission.

About 15,000 tracts were specially printed; and, in addition to these, some 12,000 tracts and books were distributed. On Saturday evening a praise-meeting was held in St. Agnes' schoolroom, kindly lent by Rev. W. H. Stansfield, at which meeting many testified to great blessing received.

Mr. Haslam announced at the opening service that his chief object was to wake up Christians who were living far below their privileges. Too many believers are satisfied with knowing their sins are forgiven, and never realise that God has made them, and redeemed them, for his glory; and they are content to live on in that selfish state while souls around them are perishing. Thank God, there is reason to believe that many of his children have been aroused to see what a selfish life they have been living, and have yielded themselves to the Lord as never before. Mr. Haslam, in the morning addresses, began at the very foundation; and from passages in Romans iv., v., vi., vii., viii., and xii. led his hearers on, step by step, from pardon and the robe of righteousness, to a full consecration and surrender of all to a living Christ. Much precious light was thrown upon the words "Abide in me," *i.e.* perfect safety and keeping from sin; and "I in you," *i.e.*, power for service.

The last three mornings of the mission, the preacher took the subject of the Second Advent. The morning addresses were, to many believers, the richest feast they had ever had. The evening services were well attended, and a very large number of men were attracted from all parts of the town; the after-meetings were large. A second praise-meeting was held, after the mission preacher had left, on Wednesday evening, December 1, in St. Stephen's School-room, at which about forty testified to having received definite blessing. Of these most had been believers for years, and had been led to take a definite step forwards, trusting the Risen Christ to lead and keep them.

MR. CHARLES INGLIS AT SOUTH SHIELDS.

A most successful mission has been conducted in this place by Mr. Charles Inglis. Many hundreds have been drawn together to hear his thrilling appeals. The evangelist related striking incidents gathered in his extensive evangelistic experience. The results of the meetings in the inquiry-room have been such as greatly to encourage the evangelist and the workers. A good number have gone away rejoicing in a new-found Saviour.

Christians of nearly all denominations in the town have been working in these meetings. The afternoon Bible-readings have been well attended, and have proved times of great instruction and refreshing from the Lord's presence. Altogether we have much to praise God for in connection with the interest manifested in the meetings, and pray Godspeed to our brother. E. M.

Well may we laugh at the claims of long descent if God be our Father and Christ our Brother. We belong to a royal race, all-powerful and eternal. Every man of us is an uncrowned king, but our coronation day is coming fast. God speed the time!—*Rev. W. J. Mathams.*

GOOD NEWS FROM NORTH AFRICA.

Our dear friend, Rev. E. F. Baldwin, with his family and fellow-workers, who represent the Kabyle Mission in Morocco, writes that the first Mohammedan convert of the Mission is a Moorish woman, who has received the Gospel in saving power from Miss Herdman and Miss Caley, who went to Arzila some months ago, and have resided there until now. Her daughter, and also two lads, appear likewise to have yielded themselves to the Lord.

About the same time, at Tangier, an aged man, called El Hajj (*the pilgrim*), because he had made the pilgrimage to Mecca, evidently received the truth of salvation through the blood of Jesus, and came daily, saying, "Do read me a little more about my Lord Jesus."

In addition to these, and still more remarkable, is the conversion of a bright and zealous young convert, El Hasan, who was first seen by Mr. Baldwin on a journey between Tangier and Tetuan. He is of one of the "best families" in Morocco. He is sure there are many devout ones, as he was (like Cornelius, as he himself said), who will quickly receive Christ, if instructed. El Hasan has confessed Christ to the danger of his life. We commend him, and the enterprising young Mission of which he is one of the first fruits, to the sympathy and prayer of all Christians. El Hasan has now gone to Fez with Mr. Baldwin for the winter, to preach the Gospel in that town of 150,000 inhabitants.

Tuesday week, at the Aldersgate-street Noon Prayer-meeting, Dr. Churcher, of this Mission, gave some interesting particulars of the work. The Medical Mission work at Tangier, he said, is carried on in a stable, where, on most days, there are thirty, forty, or fifty patients gathered.

Dr. Churcher said it was very desirable to form some kind of hospital, where in-patients could be received, and it was proposed as soon as means were in hand to build a loft over the place now used. In proof of the necessity for such accommodation, he said that some time since a woman came to be treated who was suffering from cancer, but of course, without any place in which she could remain for a time, it was impossible to operate, and he was obliged to send her away to certain death in a short time, whereas her life might have been spared, by proper surgical treatment, for many years.

THE BOOK OF ESTHER.

The Book of Esther possesses this peculiarity, that the name of God does not occur in it; but this absence of mention of his name is made up for by the remarkable revelation it contains of God's providential working for the deliverance of his people in a time of critical emergency. The books of Ezra and Nehemiah had shown God's care and keeping as exercised towards the remnant of his people whom He brought back from captivity to rebuild the Temple, and to form the nucleus of the restored nation in their ancient dwelling-place. This book shows the same watchful care exercised towards those who did not return, but remained amongst the Gentiles—a class afterwards spoken of in the New Testament as the "Diaspora" (the Greek for *dispersion*). It is in character with a book relating God's secret providential interposition on behalf of those of his people, who were not (so to speak) in communion with Him, by refusing to return to rebuild the Temple and worship in its courts, that all mention of his name should be suppressed. But the book is both a wondrous story of his secret providential working for them, and also contains much mystical foreshadowing of Gospel truth.—*See "Notes on Daily Readings."*

THEATRICAL TEA MEETING.—Mr. William Forbes held one of his meetings for theatrical employés last week at Waterloo-road Chapel schoolroom. After tea, solos and hymns were sung, and addresses were given by Rev. W. H. Tickell and Mr. Maynard.

A RIVERSIDE WORK.

On Wednesday last week, in the room of the F Trade Association, there was a large gathering men connected with Billingsgate Market, amon whom an important evangelistic work is carried by the Billingsgate District Association (Lond City Mission) with most encouraging results.

Mr. D. H. Williamson, who presided, referred the difficulties which those must face who, amid the wickedness that went on in the market, decid to live for Christ. Of these, the difficulties wi their masters were often not the least, but by the own stedfastness and conscientiousness they mig even influence those masters to decide for Chri Rev. A. G. Brown, of the East London Tabernac then gave an earnest and pointed address on t words, "Ye must be born again," remarking th the necessity for the new birth was too much ove looked in the preaching of the present day. T temporary address of the Association is 83, Low Thames-street.

MR. BENNETT ANDERSON IN BELFAST.

This Liverpool evangelist has paid another vis to the Westbourne Presbyterian Church her Much prayer was made for a blessing on t meetings; and the pastor, Rev. Wm. Witherou had written to many Prayer Unions and to m of God in England, Ireland, and Scotland, askin them to unite in this prayer. Every evening durin the fortnight the spacious edifice, which seats abo 1300 people, was crowded; an overflow meetin had to be held the second Sabbath of the missi in the large schoolroom adjoining.

From the commencement the Spirit of God wa manifestly at work. The revival of 1859 wa brought forcibly back to the minds of those wh remembered that memorable year. Many wer convicted of sin, and, at the after-meetings, desire to be guided into the way of salvation. The hand of the evangelist were greatly strengthened by th co-operation of a large staff of workers. Many o them were students from the Presbyterian Colleg who, Bible in hand, pointed anxious inquirers t the Saviour.

As the result of the mission the attendance a the prayer-meetings and Bible-classes has largel increased, and the people of God have been stirre up to a greater sense of their responsibility and stronger faith in Jehovah as the hearer an answerer of prayer.

REQUESTS FOR PRAYER.—For much blessin on a further ten days' mission in Banff, by Mr. J. M Scroggie, from December 12.——For blessing o a mission by Herbert R. Francis at Eccleston-hal December 5 to 19.——For blessing on service at Tunbridge by Mr. John Elliott.——For blessin on services held by Mr. Opie Rodway, at Shankli I.W.

SUNDAY CLOSING ACT IN WALES.—Questions relating to the working of the Sunda Closing Act in Wales in respect of order, thrif temperance, and the general well-being, and als as regards the people's acceptance of the Ac have been sent out to all parts of Wales by th Merionethshire Temperance Association. The were addressed to lord-lieutenants, bishops, ministers of religion, magistrates, county court judge employers of labour, police authorities, &c., &c Out of nearly two hundred replies received, fiftee were undecided, only four or five opposed, and th remainder (about one hundred and eighty, that is nine out of every ten) testified that the Act ha been generally successful throughout the Principality.

CAMBRIDGE.—The evangelistic meetings hel for undergraduates by undergraduates in the Alexandra-hall, on Sunday nights, at 8.30, have bee attended very largely, and have had, to all appearances, many real and blessed results. Mr. Barto has been always, or nearly always, in the room and has been always asked to give help; and hi presence has had an excellent effect in the wa both of encouragement and of caution and guidance. The strong expressions of unguarded claim to "entire sanctification," heard in the first meetings of the Term, have not been repeated, and tone not less earnest, but more chastened, has prevailed. Every Sunday morning, at 6.45, is held prayer-meeting in College rooms in Pembroke usually attended by about forty men, to ask blessing on the services and efforts of the day.—*Record*

MR. SCROGGIE IN DUFFTOWN, N.B.

We had a twelve days' mission recently, conducted by Mr. J. M. Scroggie. For the last eighteen months we have seen the saving power of God, more or less, in the town and neighbourhood, and we can now praise God that many prayers have been answered, and many expectations realised in the good work we have ust witnessed.

The power of God was manifest from the irst, and by the end of the mission many of all ages had professedly passed from death unto ife. There was a very blessed unifying influence felt, the result of which was that Christians of every name were drawn together in this common service. This was taken advantage of, and the night after Mr. Scroggie left us we had a union meeting, which was jointly conducted and addressed by the Free and Established Church pastors. This meeting produced a very marked mpression for good on the people. Will those who read this report pray for the consolidation and extension of this manifest work of God?

Dufftown. J. Smith.

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MR. R. WEAVER IN GLASGOW.

The evangelistic meetings held during the last week by Richard Weaver, in the hall connected with the Orphan Homes, James Morrison-street, have been attended with much blessing. About twenty of the girls in the Home have professed faith in Christ, and many others have been added to the Lord. One woman, having found peace through the blood of the Cross, brought her husband and brother-in-law to the meeting the evening following, and they, too, were led to see that their sins had been laid on Jesus. A father and mother who were converted sent up requests for prayer that their three boys might early seek the Lord.

One night a man, to whom Mr. Weaver spoke about his salvation, said, "I know the Bible as well as you, and it says that a man must grow in grace." By coming to the meetings he was led to see that a man must be born again before he can see the kingdom of God, and at the close of one of the meetings he said, "God bless you, Mr. Weaver; you have taught me something I never knew before, and now I want to be saved." His wife said, "Why not decide to-night?" He said, "I will, if you will." They both went into the inquiry-room, and left rejoicing in the Lord.

CANADA.—The General Conference of the M.E. Church of Canada, at its recent session in Toronto, resolved to present a petition to the Dominion Parliament praying for legislation making criminal certain offences against the seventh commandment not now on the statute books; also asking that the age of consent be raised, and that parents and guardians, parties to wrongs against minor girls, be punished.

WEST NORWOOD.—At a small meeting lately held at Miss Romanës' Training Home for Girls at West Norwood, Miss Forsaith, of Limehouse, spoke warmly of the necessity of such Homes to save our girls ere it is too late. Miss Ellice Hopkins speaks of the Home as one of the very best in all her wide experience. Help is much needed to enable the work to be continued, and may be sent to Miss Romanës, Auckland House, Auckland-hill, West Norwood.

RESCUE WORK AT ALDERSHOT.—A work, carried on by Miss Tummon, 3, Elizabeth-cottages, Central Avenue, has during the last three years aided 59 women and girls, only five of whom have gone back to a life of sin; 13 are in service and doing well, five are married and living happily, and 31 have been sent back to friends. In a little report of the work just issued, it is stated that since the repeal of the C. D. Acts the number of women living by sin has been greatly reduced, some think by as much as one-half. Another gratifying fact is that seven houses, formerly used for immoral purposes, are now empty. From a number of painful cases here recorded, it is evident that the Mission is accomplishing much in the way of purification, not only among the women, but also amongst men, for whom prayer-meetings are frequently held with good results.

CAGE LANE MISSION, PLUMSTEAD.

A mile below Woolwich Arsenal, at Cage-lane, Plumstead, an unpretentious Mission is carried on by a lady (Miss Russell), aided by Christian officers, and others, which is a boon to the neighbourhood, and a place where souls are definitely sought and won.

The anniversary meeting was held on Tuesday of last week, and the report showed that the whole expenditure for the year was £151 12s. 9d., with receipts, however, of only £110 8s. 6d. The balance, as well as much spent on food and relief for the sick and destitute, comes largely, if not wholly, from the private purse of the lady whose happiness it is to serve and follow Christ in seeking souls and relieving the needy. How many Christian ladies, wasting their lives on knitting, netting, and crochet, and in making calls, or even in attending meetings, might find a new object and an unthought of joy in doing likewise.

A sum of £69 is paid annually in discharge of the debt, with interest, of £500 for the building; if this could be cleared, the workers would be greatly relieved and the work extended.

Mr. Henry Hutcheson presided. Major Russell read the report, which was mainly occupied with records of souls who had been saved. Addresses were given by Mr. Morgan and Rev. J. B. Figgis, and then several testified to the good they had received there.

A ten days' mission has recently been held by Mr. Penfold, of the Evangelisation Society, whose earnest and faithful preaching has been much blessed.

This is the kind of work which, far more than formal and expensive operations, is winning jewels for the crown of Christ. All honour and practical support should be given to such disinterested and voluntary work, by those who are seeking the Redeemer's kingdom.

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TEMPERANCE IN THE EAST-END.

Under the auspices of the East London Women's Christian Temperance Union a crowded public meeting was held at the East London Tabernacle on Tuesday evening of last week. The chair was occupied by Dr. Barnardo, who feelingly referred to the late Lady Hobart, by whose death the Union had lost a valued friend. Her life had been a blessed one, and she did a great work in the East of London for the Lord Jesus Christ. Referring to the agitation about the People's Palace, Dr. Barnardo said they must insist on such guarantees as will prevent any successors of the body of trustees from reversing the decision that had been come to. Rev. Thomas Richardson said they had not only objected to the sale of strong drink in the Palace, but the Union were to petition against the opening of the Palace on the Lord's Day as a place of entertainment.

Mrs. Pyper and Miss Macpherson followed with earnest, stimulating addresses, showing how disastrous and terrible are the results of intemperance. A number of pledges were taken.

EXETER HALL.—A largely-attended meeting of the members and friends of the Young Men's Christian Association was held last week, when a lecture was delivered by Rev. Dr. J. Monro Gibson on his recent travels in Palestine and the East. Prior to the meeting, which was well attended, the hall being crowded in every part, about 700 members and their friends partook of tea.

LIBERTY OF CONSCIENCE IN RUSSIA.—It is gratifying to learn that the Russian police have received a rebuff in their attempts to suppress purely religious meetings in private houses. The followers of a sect called "Stundites," which is widely spread in South Russia, having been persecuted by the police of Elizabethgrad for refusing, when summoned, to break up a prayer-meeting at the residence of one of the secretaries, were successively acquitted by the local magistrate and the Court of Assize of the district, on the ground that public order had not been disturbed by the assemblage in question. Upon appeal to the Senate the decision of the lower Courts has just been confirmed.—*Nonconformist.*

YOUNG WOMEN IN GLASGOW.

The annual meeting of the Young Women's Christian Association was held, on Friday last, in the Grove-street Institute. About seven hundred were present. Mrs. J. Wallace Robertson presided, and gave an address. Mrs. W. M. Oatts, hon. secretary, reported on the work of the past year. The members and associates now number 1,055, the largest yet reached. In addition to the Central Institute, there are seven branches scattered throughout the city, besides twelve affiliated meetings. The boarding house, registry office for servants, fellowship meetings, and Bible-classes have all been instruments of much good. Educational and cooking classes have been carried on, and ladies have visited the infirmaries and read in several work-rooms in the city.

Short reports were handed in by Mrs. Lamberton, Miss Jones, Miss B. Shaw, Miss M. E. MacGregor, and Miss B. Leggatt. Addresses were given by Madame Marzials, from France, and by Mrs. J. Campbell White.

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MR. DUNN IN FIFESHIRE.

In our last issue we briefly noted the work of spiritual revival at Dunshalt and Auchtermuchty, in connection with the labours of this evangelist. Rev. W. Affleck, of the Free Church, Auchtermuchty, writes:—

> Young people of both sexes, parents and children, professed to receive Christ, and almost the whole village of Dunshalt became moved. At the final meeting upwards of eighty gave in their names as having received blessing. It is most interesting and profitable to pass from family to family full of rejoicing believers. Some who are of the very poorest are enriched with all grace. Much prayer had long been made for this village both by the godly in it and by Christian friends elsewhere.
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> Mr. Dunn arranged to address some meetings in Auchtermuchty. Two ministers co-operated, the writer and Rev. James Bell. Owing to sudden bereavement Mr. Dunn was unable to be present on the first two nights, 15th and 16th November, but his place was well supplied by Rev. Charles Davidson, of Strathmiglo, and Rev. J. C. Shanks, of Arbroath. Mr. Dunn himself addressed the meetings from November 17 to 22, and the word was accompanied with great power, especially on the last of these dates, when large numbers remained as inquirers. Till that night the work had chiefly been among the young women, but now the young men and the children were also moved. A meeting for the latter was held by Mr. William Robertson, of Edinburgh, well known for his abundant and successful labours. He has since carried on both meetings, and the services were closed by Rev. J. D. Williamson, of Newburgh.
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> A united fellowship meeting has been begun in Dunshalt, and another in Auchtermuchty. Special services may still be continued, as may seem advisable. Some of the cases of conversion have been very interesting, Christ being preached and received across the counter and on the farm cart.

KIRTLINGTON.—Special services extending over a fortnight, conducted by Mr. John Harris, of the Evangelisation Society, have been held in the Kirtlington Chapel, and attended by very large numbers, whose marked attention indicated how eagerly they drank in the words of life. There is every reason to believe these services have been a means of quickening believers and convincing sinners.

THE METROPOLITAN RAILWAY.—The ladies working amongst the Metropolitan Railway men have been greatly encouraged during the past year by many tokens of the Lord's blessing. For seven years Gospel periodicals have been sent monthly to each *employé.* For eighteen months the Company allowed the use of a large room for mission purposes, and, when this was required, kindly erected an iron room capable of holding one hundred and fifty persons, on some ground at Baker-street, but owing to an objection by the Board of Works this cannot be occupied. The mission work comprises visitation of the men when ill, and as far as possible, sending them to some convalescent home. It is hoped some help will be given to relieve this mission of the further burden of renting a hall, which has become necessary. Any communication should be forwarded to Miss E. Jackson, 21, Stanley-gardens, W.

HOMES for WORKING GIRLS IN LONDON.

Lincoln House, 12, York-place, Baker-street, W., was opened last July, and thus provides additional accommodation, in the centre of the Metropolis, for seventy young women. On the following day a gentleman, "Anonymous," called to ask my acceptance of two thousand guineas (£2100) towards founding another Home in 1887, but he declined to allow the amount to be used for placing Lincoln House out of debt (to clear off the present indebtedness of which £1800 will be required before the last day of the year). What could be done but accept the money on the donor's conditions? But how can we set about opening another Home with this heavy burden clinging to us?

It will, doubtless, interest many to learn that in the eight Homes, scattered throughout the Metropolis, 416 young women can be accommodated, and that any respectable young workwoman is eligible for admission. Over seven thousand young people have lived in these Homes since the first was opened in 1878, and the testimony borne to their usefulness is undeniable. I venture to affirm that no need is greater in London than the providing of suitable Homes for our young working women, many of whom are poor, hapless wayfarers on life's rough and thorny path. £100 has been offered for the Lincoln House, if the amount needed can be raised by the end of the year.

John Shrimpton, Hon. Director.
38, *Lincoln's-inn-fields, W.C.*

THE MISSES BARING YOUNG'S TEA PARTY.

We have attended a good many tea-parties, but none that seemed to have a better reason for their existence than that held last Thursday in Portman Rooms, Baker-street. Once a year Mr. Shrimpton manages to bring together all the young women residing in the various Homes for a pleasant, social, and instructive evening. This year the Misses Baring Young were the hostesses. If they could have been present to see how their guests enjoyed themselves, they would have been abundantly gratified.

First, of course, there was an hour of "tea and talk." We shall not be doing any injustice to the five hundred young women or so who "assisted" on this occasion, if we say that they entered heartily into the engagements of that hour. Then followed a good deal of delightful and inspiring music, and a stirring recitation, all of which were thoroughly appreciated. As to the more solid part of the evening's fare, nothing could well have been better and more suitable than the sympathetic and practical talks by Rev. F. A. C. Lillingston and Professor Elmslie. Mr. Shrimpton was in the chair—his right place—and seemed as happy as anybody. Hon. A. F. Kinnaird, as Treasurer of the Homes, briefly joined in the chorus of thanksgiving at the close.

"THE INCREASE."—This is the title of an envelope booklet just issued, containing a year's record of facts and results in the work of the Stirling Tract Enterprise. From a list of places where these tracts are circulating, it would indeed seem that the field is as wide as the world itself. Whilst from the streets of London, as well as from many a country district, from those labouring amongst navvies and in house-to-house visitation, there comes the note of praise for souls brought to Jesus by these little messengers.

BROUSSA ORPHANAGE.—The Y.W.C.A. and the Broussa Orphanage held a united sale of work, opened on Monday last at 2 p.m., by Mr. Denham Smith, at 17, Old Cavendish-street; also Tuesday and Wednesday. A touching letter from Broussa tells of "no wood, no warm clothing, and a debt of £120 on the new building." Our readers have often helped this Home. The work of the Y.W.C.A. is already well known; they much need help to extend its benefits. Gifts for it will be welcomed by Miss Ely, 17, Old Cavendish-street, W., and for Broussa, by Miss Denham Smith, 38, York-terrace, Regent's-park.

BIGNOLD HALL, FOREST GATE.

This centre of evangelistic effort during the past month has been a scene of many remarkable conversions. Every night the Gospel has been preached, sinners have been convicted, and some grand trophies of grace have been the result. Mr. James B. Wookey has been the instrument in God's hands for this work. The hall has been crowded with eager listeners to the ever-blessed love story of the Bible.

At the closing meeting near eight hundred children were packed in the hall, and addressed with peculiar tenderness by Mr. Wookey; we cannot but believe many a young heart was surrendered to Christ. W.

GOSPEL SERVICES IN SOHO.—A seven days' mission was concluded on Saturday last at Wardour Hall, Little Chapel-street, W. The speakers were Revs. Fredk. Hastings, Henry Murch, R. L. Tipper, J. H. Buncey, &c. Though not largely attended, the Master's presence was graciously manifested, and several professed conversion.

GLASGOW.—The new premises of the Seaman's Friend Society, Broomielaw, will be opened on Wednesday next, 15th inst. They will mark a new departure in work amongst merchant seamen, as there is nothing, as far as we know, like them in existence devoted to such work. We have yet to realise the great influence sailors have for good or evil in all missionary enterprises.

SALVATION ARMY IN PARIS.—In the French paper *En Avant*, of Saturday last, Miss Booth and Mr. A. S. Clibborn announced, by a formal statement, that they will be united in marriage during January. In a postscript they say:—"Such as are willing to show their sympathy with us on this event may send in their gifts to the headquarters, 187, Quay Valmy, Paris, in order to help us press on the war harder than ever during the next year."

KILBURN HOUSE OF REST.—At the monthly all-day meeting on Friday last many requests for prayer were presented, as well as praise for answers received to united petitions on former occasions. At the afternoon gathering Mr. R. C. Morgan gave an address on "Christ the Witness and Christ's Witnesses." This was followed by an animated conversation on witnessing. In the evening much prayer was offered for the furtherance of missions to the heathen; remarks were made by Mrs. Hudson Taylor and others.

NOTTINGHAM.—A correspondent of *The Nonconformist and Independent* states that a conference was recently held in one of the churches of the town and county of Nottingham on the subject of Spiritual Revival. It was not specially *ministerial*, though largely attended by ministers, and naturally led by them. Meetings in the afternoon and in the evening were largely attended; the power and the presence of God the Holy Ghost were deeply felt. Many who were present have expressed a desire that such a conference should be annual.

RESCUE WORK IN EDINBURGH.—Mr. Christien, of the Midnight Mission, during the past fortnight has conducted a series of midnight meetings in Edinburgh and Leith. A large number of women attended the special services, and not a few who listened to his stirring appeals were received into the various Rescue Homes. A meeting for men also was arranged, and addresses given. The local workers in this special field of labour have been stimulated and encouraged to greater earnestness, and some girls were helped to abandon a life of sin and misery.

CHRISTIAN EDUCATION IN INDIA.—A drawing-room meeting was held on the 24th ult. in Bournemouth in aid of the Christian Vernacular Education Society for India. Mr. Futvoye, at whose house the meeting was held, having read a letter by Miss Tucker (A.L.O.E.) in support of the claims of the Society, Mr. H. Morris (hon. sec.) made an interesting statement of its objects and mode of carrying them out. The Society, which was originated in 1858, was just as necessary now as then. The Society was striving to do something for the masses by means of training schools and vernacular literature. It was essential that there should be a thorough systematic training of native Christians, and excellent work was done in this direction by colporteurs, who distributed the Scriptures, school books, and general Christian literature. Missionaries connected with thirty societies labouring in India availed themselves of the Society's teachers and books. Mr. Elphinstone followed, insisting that it rested with the Christian Church to do the work which Government, for reasons of policy, could not undertake.

HELP! IN TIME OF NEED.

"The poor ye have always with you, and *whensoeve ye will ye may do them good.*"—Mark xiv. 7.

Out in the gloom of night,
Out in the wind and wet,
You might hear the tread of tired feet,
Tramping wearily down the street:
Out in the wind and wet.

Out in the friendless world,
Out in the pitiless cold,
A hapless wanderer has to roam,
Far from shelter and far from home:
Out in the pitiless cold.

Out in the howling wind,
Out in the drifting snow,
With a rag of a shawl to keep her warm,
A woman is braving the winter storm:
Out in the drifting snow.

Dry and glassy her eye,
Faint and sinking her heart;
In a garret lone she lies at last,
Like a sodden flower 'neath Autumn's blast:
Faint and sinking her heart.

There through the rifted cloud,
Fitful the moonbeams fall,
Gilding a moment her upturned face,
Faded, yet fair, with a tender grace:
Fitful the moonbeams fall.

The work long sought lies by,
"No money till all is done."
So this starving creature was harshly told
By one who had wealth of yellow gold:
No money till all is done!

Long and toilsome the task,
But not one stitch did she;
For angels came to that lonesome room,
And bore her far from its chilly gloom:
So not a stitch did she!

Far from want and cold,
Far from wind and wet,
Sheltered and safe in the heavenly fold
She is watched and tended with love untold:
Far from wind and wet.

Beyond all human aid,
We cannot help her now,
The time for needing that is past,
She resteth satisfied at last:
We cannot help her now.

But stretch a saving hand
To other suffering souls,
And let all succour and aid be given
Now on this side of hope and heaven:
To other suffering souls.

The helping time is short,
The privilege is great;
And when the Master shall say to thee,
"I count it all as if done to Me,"
The *recompense* is great.

M. F.

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TEMPERANCE GLEANINGS.

The Lady's Pictorial says, at dinner in society to-day every other person may be seen taking either water, o a little claret, or some light wine.——It was officiall stated, recently, that of 400 inmates of Bethnal-gree Workhouse who were allowed their usual weekly outing more than half had returned drunk.——Mr. Thoma Cook, excursion agent, has written a pamphlet in whic he gives much interesting information about "Drin and Drinking" in connection with his tours, &c.

A Temperance Mission was held recently at Southampton, in St. Mary's and other churches. Canon Wilberforce, Dr. Richardson, Canon Barker, Dr. Carpenter, Mr. Reaney, and Miss Weston took part.——It is said, that in Brooklyn 3006 drink-sellers, regularly, and with impunity, sell on Sunday in violation of the laws.——*The Evangelical Churchman* (Toronto) strongly condemns the recently-enacted canon of the Provincia Synod, Toronto, forbidding the use of "unfermented wine" in the Holy Communion.——The returns for the late elections in Arkansas show 65,000 Prohibition vote against 75,000 for licence. In 1882, the Prohibition vote was only 20,000.

Dr. A. Whyte, of Edinburgh, has given up his glass o wine at dinner, and thrown in his lot with the temperance reformers, because "two dear friends have become victims to intemperance."——At a meeting in the Assembly Hall, Mile End-road, a resolution was passed demanding that the recent decision of the trustees as t a drink licence should be inserted in the trust deed.——It is stated that the health of Mr. R. T. Booth, who is i Australia, has again broken down.——Any employée o the Southern Pacific Railroad addicted to the use o intoxicants is first warned, and if he does not forego th habit he is dismissed.——At the recent W.C.T.U. Conference at Minneapolis, Pennsylvania was reported a the banner State, having 800 Unions and a membershi of 13,000. A department for work among the Mormon has been added to the Union.

HELP WANTED FOR THE ANNUAL SALE

ON BEHALF OF

"Dr. Barnardo's Homes for Destitute Children,"

Now Sheltering, Educating, and Training over 1,600 poor Boys and Girls.

Will all who are preparing gifts for the ANNUAL SALE on behalf of these Homes

KINDLY SEND THEM IN AT ONCE,

Will those whose busy fingers are at work for the Sale, remember that **shirts** for boys and men, **suits** for little boys, **warm dresses**, **aprons** and **pinafores** for girls, and sets of **baby clothing**, are particularly valuable additions, being much asked for and readily sold? Well-made **woollen shawls** are frequently asked for, and, indeed, women's garments of all kinds would be especially useful. Of course, besides these, **jewellery**, **old coins**, **old china**, **curious musical instruments**, and **fancy work**, **trinkets**, articles of **vertu**, **books**, **drawings**, **bric-a-brac**, and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged. Valuable help would be afforded if donors of gifts of old china, foreign goods, articles of vertu, etc., would kindly mark on them their value, or indicate the price which is likely to be obtained.

Instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, all the Goods received are made up into

£5 and **£10** Boxes. These Boxes will each contain a very excellent selection, of at least the value of **£6** and **£12** respectively, and will be sent on receipt of P.O. Order or Cheque (made payable to J. T. Page) to any part of the country.

Ladies willing to order these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and promised to purchase boxes, with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the winter season.

If there be many articles left over unsold, they can be disposed of during the last week of January (D.V.), in the Large Hall of the "Edinboro' Castle."

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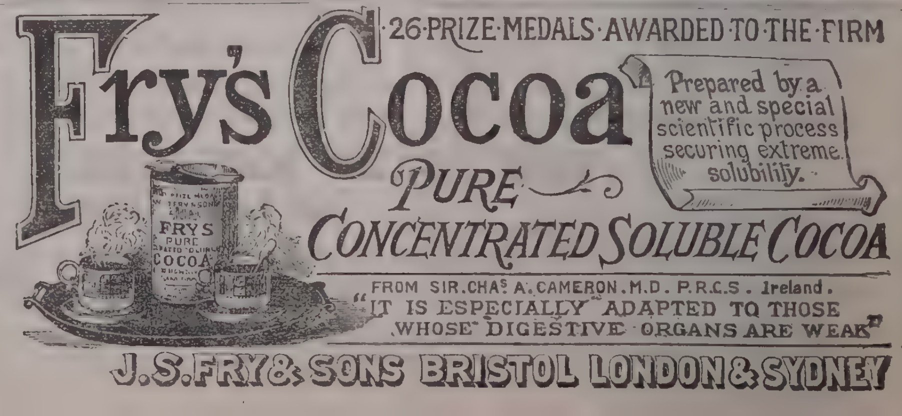

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Old Christopher's Bible-Class Notes on e First Five Chapters of the Gospel of St. Luke. 6d. *Jarrold & Sons.* The Bible-class first voured with these notes is to be envied. Its acher is a man of keen spiritual insight, and ows how to drive a truth home. His comments e helpful in a high degree. We hope he will find arger class in many attentive readers.

Evangelistic Agencies Outside the iurches. By Rev. A. Sutherland. *Elliot, linburgh.* Besides chronicling many agencies gaged in Christian work outside the Churches, e author has set himself the congenial task of inting out the lessons which these agencies teach, d the attitude which should be observed towards em. The thoughts and suggestions made are ll worth the consideration of all the Churches.

Himself: Words Concerning the Lord sus Christ. 1s. *John F. Shaw & Co.* This oice volume consists of extracts from addresses livered at various Mildmay Conferences. They e the product of the thought of many minds, and ilst full and careful expositions of the various ases of this sublimely great subject, collectively y form a valuable revelation of the Christ of d. The get-up of the book is admirable, the terpress and paper being very good.

Encouraging Experiences of Free braries, &c. By Lady John Manners. 1s. *ckwood & Sons.* That reading-rooms and raries have, where properly conducted, been st beneficial in educating the people, and aning them from vicious influences, there can no question. This is very clearly set out in this ok, which gives a large amount of useful infor- tion on the point. It should encourage many o are in a position to do so to establish some- ng of the kind in places where the people are hout such aid.

Daughters of Italy. By Caroline arey. *Simpkin, Marshall & Co.* This inter- ing work gives an account of three famous men of Italy—Olympia Morata, Marie Thérèse, Savoy, Julietta, Marchioness of Barolo. The omplished authoress justly remarks that she has ected her subjects out of an *embarras des richesses:* we think she has selected wisely. Each of se gracious figures is in some sort typical. The e of the work leaves nothing to be desired, and cordially commend it to those who are seeking uitable gift for an intelligent girl.

Hints to my Younger Friends. By Rev. rdon Calthrop, M.A. *Chas. Higham, Far- gdon-street.* We have here a group of sermons ected from those addressed by the gifted author the young people of his congregation. They erve high commendation, and will be found full terse, practical teaching, such as may be de- bed as "instruction in righteousness." Amid the ramentarian tendencies which so widely prevail. emphatic assertion that without spiritual life inances are "nothing, nay, worse than nothing," f immense importance as coming from a clergy- n of Mr. Calthrop's standing. The book is pted to render effective service in leading thful minds to realise the power and precious- s of spiritual truth.

Preacher's Library: Hints on Theo- cal Reading (8d.); A Preacher's General ading (6d.). Compiled by Rev. J. S. Banks. *Woolmer.* In this day of innumerable books, en spiritual teachers must not only be "taught God," but fairly conversant with ancient and lern literature, books like the above, which arate "the precious from the vile," are very uable. Mr. Banks gives the names and general t of two or three hundred books in all depart- ts of theology. He seems to be catholic, but omnivorous in his selection, and does not hesi- to point out the errors of gifted writers on such linal points as the Atonement and the Inspira- of the Bible. Books for general reading are er the heads, Philosophy, History, Poetry, ion, Biography, Travel, General, so that refer- e is easy. Compared with works of fiction, e on travels are a meagre list. But hundreds thank Mr. Banks for a difficult task well uted.

System of the Christian Certainty. By Rev. Dr. F. H. R. Frank. Second Edition. Translated by Rev. M. J. Evans, B.A. 10s. 6d. *T. & T. Clark.* This book is more for theologians than for general readers, yet no reader can take it up without being interested and instructed. It is the work of a scholar who has mastered the literature of his subject, and of a philosopher who can grapple with the problems of Divinity. Its thought is occasionally hazy, and its enunciation of truth is not always so distinct as we should like it to be; but, on the whole, we can commend it as an able and useful discussion of the weighty topic with which it deals. The translator has done his part faithfully and well.

Miss Mason's House of Rest Monthly will be enlarged to twelve pages with the January number, and will be called Rest and Reaping. 1d.

The "Bible Searching Almanack" has been published in French, and may be obtained of M. Grassart, 2, Rue de la Paix, Paris. Price, two sous.

Messrs. Longman & Co. have issued a sixpenny edition of Lady Brassey's Sunshine and Storm in the East; it is a marvel of cheap and entertaining reading.

The Mother's Friend. 1s. 6d. *Hodder & Stoughton.* There is much in this volume that will give it a wider field than it claims. It affords pleasant and helpful reading, suited to many minds.

Our Bible Students' Almanac. 2½d. *Willard Tract Depository, Toronto.* This almanac, besides the usual matter, contains the International Sunday-school lessons, and many useful notes.

We welcome The Biblical Illustrator (Part i. 7d. *Jas. Nisbet & Co.*) as likely to prove useful to ministers and Sabbath-school teachers. It is true to its name; it throws light on the sacred pages.

The numbers of the American Magazine St. Nicholas (1s. *F. Warne & Co.*) for November and December begin a new volume of this most attractive serial for the young. It surpasses in artistic merit anything produced in this country.

The Daily Bread Almanac. 1d. *A. Murray, Edinburgh.* This little pocket-book companion well illustrates its title by giving texts in which choice spiritual food may be daily found. There is a special subject for each month, to which the texts apply.

The Christian Worker, hitherto edited and published by Mr. Leonard K. Shaw, of Manchester, and which is to be issued weekly with the New Year, will have the exclusive right to publish Rev. Dr. Maclaren's sermons. Mr. J. Wakefield MacGill will be co-editor.

The Ministers' Diary. 2s. *Hodder & Stoughton.* This is a most complete pocket companion, calendar, Scripture lessons for Sunday-schools, and list of societies; space for daily notes, cash account, visitation, and other memoranda, Bible-class roll, &c. It is veritably a clerical *vade mecum.*

The Daily Fountain for the Young. By John Mitchell. *Partridge & Co.* The subject is allotted for every week, with text and brief meditation thereon for each day. The topics are well chosen, and the teaching clear and simple. Blank spaces may be used for birthday or other notes.

On Character. By M. Bramston. 9d. *Hatchards.* A collection of papers which draw attention to the positive side of the culture of goodness. In an age of negations we are but too glad to get anything positive; and in this little book we meet with emphatic declarations on fundamental truths.

"Come to Jesus," and "Words about Jesus." 6d. *Drummond's Tract Depôt.* These packets, the former containing thirty-two bright-looking and bright-speaking little books, and the latter fifty, are sure to do good work, and will be found very useful for giving to Sunday-school children, as they will take with the parents also.

Religious Certitude. By Charles Shireffs. 6d. *A. & R. Milne, Aberdeen.* The earnest and accomplished secretary of the Aberdeen Y.M.C.A. has come to the help of thoughtful young men who are in danger from the intellectual and scientific forces of the day. No better advice could be given than that found in these pages.

Ancient Types: Modern Applications. Light on the Christian Life from the Teaching of the Tabernacle. By Rev. C. J. Atherton, M.A. 1s. *Skeffington & Son.* The true problem of life is, How can a man cleanse his past way, and keep pure his way to come? This problem is solved here in the admirable chapters which treat of the life cleansed, offered, separated, clothed, fed, and transformed.

That Mightier Hand. By Frank H. White. 1d. *Partridge & Co.* In this New Year's Address, the mighty hand of Moses in all that he did against Amalek, and in leading Israel through the wilderness, is contrasted with the mightier hand of Christ. The dangers to which the Christian is exposed are pointed out, and he is reminded that his security, and the source and secret of spiritual strength, are in "that mightier hand," which is a saving hand.

Grace and Truth. *Horner & Son.* A very pleasant volume, tastefully got up. "Grace and Truth" shine forth in all its pages, while the illustrations are good. —Band of Mercy. 1s.; The Animal World. 2s. 6d. *Partridge & Co.* These two publications of the Society for the Prevention of Cruelty to Animals have the same mission to perform, though the former has its field more especially amongst the little ones. Both are a mine of information on the instincts and habits, the mode of treatment, and the natural history of birds and animals, with many delightful anecdotes. The illustrations, notably of the larger book, are first-rate.

The Ideal Church. By Rev. Wm. Crosbie. 2d. The Church as a Means of Grace. By Rev. Prof. A. Cave. 2d. *Hodder & Stoughton.* These two addresses, delivered during the recent Conference at Hastings, will be to many welcome reminders of a season which has been recognised as a very blessed one.

Is there a Future Life? By W. Garrett Horder. 1s. *Elliot Stock.* The value of Mr. Horder's treatise on a subject of perennial interest lies more in the quotations he gives from other writers than in his own treatment of the question. The perplexed will find rays of light, and mourners comfort, in these pages.

Political Issues of the Nineteeth Century. By J. L. J. *Swan, Sonnenschein & Co.* This shilling pamphlet is a compendium of facts and figures calling for earnest consideration by all who value religious liberty and social well-being. The object of the writer is to show the pernicious effect which Romanism has exerted and from its very nature must, while it lasts, continue to exert, upon all nations coming under its power. The baneful influence in connection with "the Irish Difficulty" is proved by facts and figures of a very startling character, while in other States Government statistics are quoted to show how, under Papal influence, crime and vice flourish in alarming proportions as compared with countries comparatively free from its power.

CHRISTMAS AND NEW YEAR CARDS.

Mr. J. E. Hawkins, Paternoster-row, sends a very attractive packet, exhibiting all the customary delicacy of artistic finish and suitability to the season from the Christian standpoint.

The showroom of the *Religious Tract Society* presents a very attractive assortment of cards, which may be had separately or in packets, combining quality and cheapness in such a way as to deserve a good share of patronage.

Messrs. Wheeler Brothers, 88, Mildmay Park, N., send a varied assortment of cards and mottos, all of which will serve as seasonable reminders. The little book, "The Watered Lilies," is a very choice production, and ought to carry cheer to many a drooping spirit. We are glad to know that the "Ruby Almanac" meets with general favour.

Peniel is the title given to a series of twenty packets of cards by *Messrs. Castell,* containing from three to six cards, at 1s., 1s. 6d., 2s., and 3s. a packet. Oriental and floral designs, and scenes in the life of Christ are mingled with texts, mottoes, and verses by Miss Lucy A. Bennett, Dr. Horatius Bonar, Rev. C. A. Fox, and other favourite writers. They are all worthy of attention in the selection of cards for the season.

BOOKS RECEIVED.

Messrs. Longmans, Green & Co.:—
The History of Israel, by Heinrich Ewald. Vol. viii. 18s.

Messrs. Sampson Low & Co.:—
Joseph the Prime Minister, by William M. Taylor D.D.

Messrs. S. W. Partridge & Co.:—
Oliver Cromwell, and other Poems, by Dawson Burns, D.D.

Messrs. S. Bagster & Sons:—
The Hope of Christ's Second Coming, by S. P. Tregelles, LL.D. 1s.

Messrs. Hodder & Stoughton:—
A Woman's Work: Memorials of Eliza Fletcher, by Rev. C. A. Salmond.—The Sunday Book of Biography. 5s.—The Doctrine of the Atonement, by Rev. Lewis Edwards, D.D.

Religious Tract Society:—
The Reformation in France, by Richard Heath. 2s. 6d. —Life of Charles Wesley, by Rev. John Telford. 8s. 6d.—Our Pets and Companions, by Mary Kemble Martin. 2s.—Cur Deus Homo, No. 1 Christian Classics. 2s.—Sunset Glories. 1s. R. T. S. Library, xii. and xiii. 6d. each.

Pamphlets Received.—"The Mystery of Iniquity," by Rev. J. B. Waddington. 6d. *Gospel Tract Enterprise, Clitheroe.*

◆

HOME.

"What manner of love hath the Father bestowed,
That we should be called the children of God;"
Not yet do we know the real meaning of this,
But we know that it meaneth a fulness of bliss.

The "children" are welcome to drink here below,
Of the water of life—for there it doth flow;
They also "have right" of the tree to partake, [sake.
(From which once they were driven), for Jesus Christ's

The "children" go home when their school-time is o'er,
Not hunger, or thirst, do they feel any more;
The Lamb is their Shepherd, and them He doth lead,
By the fountains of waters, and there they shall feed.

Now wait we in patience our Father's good will,
In hope for the future, we rest and be still;
Full assurance of faith in our Saviour will prove
That nothing shall separate us from his love.
M. J. M.

JEWS IN SCOTLAND.—At the recent annual meeting of the Scottish Home Mission to Jews it was stated that there are 150 Jewish families in Edinburgh and 500 in Glasgow. Rev. E. Bassin is the missionary. Many friends of the chosen nation will be glad to know that the spiritual interests of those resident in the North are not neglected.

Notes on Daily Readings.

SUNDAY, DEC. 12.—NEHEMIAH X.

The results of the great prayer meeting.—A solemn dedication to God. The names of those that sealed. All classes included and represented. A sample page of God's records, with the names of those who have since given themselves wholly to the Lord.

28.—Separation *from* all evil; separation *unto* God. 29, The covenant of obedience. Three special things noted: *Marriages; the Sabbath; the Temple worship.* 30, No wrong marriages. 31, No breaking of Sabbath. 31 latter part, Duty toward God and man. 32, Regular giving for God's service. 34, Division of work. 35, First-fruits of ground to God. 36, Children dedicated to God. 37, Tithes and consecration of everything, closing with the solemn promise, "*We will not forsake the house of our God.*" For 32—39, see Malachi iii.

This chapter reminds us that repentance, reformation, restitution, are the practical results which God looks for after failure. There must be evidence of the return unto God after backsliding.

MONDAY, DEC. 13.—NEHEMIAH XI.

Another list of names. Those who "willingly offered themselves to dwell at Jerusalem;" those who "praised and gave thanks" at the dedication of the wall of Jerusalem (xii. 27—42).

2.—*The volunteers.*—The need is great to-day for volunteers in God's service. Posts of special danger or of special usefulness to be occupied. "Run ye to and fro . . . and see now, and know, and seek . . . *if ye can find a man*" (Jer. v. 1). Men and means wanted to-day for the foreign mission field, and for work at home. Men who will deny self, give themselves and all that they have for the service of the Lord, and for the sake of others. "Thy people shall be willing in the day of thy power." Leaders wanted to fill the gaps, to take the place of Lords Shaftesbury and Cairns, General Gordon, Samuel Morley, and Bishop Hannington. Men and women wanted for the rank and file of the ever-victorious army. Shall Christ call in vain? The summons is pressing, the opportunity grand, but the time is short. "To the work! To the work!" 16, *Oversight of the outward business.* 17, *To begin the thanksgiving in prayer*, to be leader of the praises. Note the important place given to praise. 22, *Over the business of the house of God.*—Some had business inside, others outside. God has different places for his servants, but the work is all one. It may be in unlikely places. "There they dwelt with the king for his work" (1 Chron. iv. 23). Dwellers with the king, workers with the king. Out of sight under the hedges, rough work in the ditches, dirty work among the plants, *but* it was royal service, and they had royal company.

23.—Special and sure provision for the singers, "a certain portion due for every day." 24.—*At the king's hand.*—The king's right-hand man. What a privilege to be always near the king (1 Chron. xviii. 17).

TUESDAY, DEC. 14.—NEHEMIAH XII.

27.—*The dedication of the wall.*—Two companies in procession. 31, Ezra's company. 32—36, Half the princes of Judah, priests and Levites. 36, Ezra went before them. 38, Nehemiah's company. Half of the people, and those that gave thanks, Nehemiah followed after them. 40, The two companies met in the house of God. A public service of thanksgiving held. 42, *The singers sang aloud.*—They could not sing in captivity; but now they made their voice to be heard in praise, "God had made them rejoice with great joy." The soul in bondage cannot sing, the heart must be free, *then* "My mouth shall praise Thee with joyful lips." It was a great day, "The wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off." Whole families praising together! What a sight, and what a joyful sound! The world listens; are our songs of praise heard afar off? (Ps. xl. 3).

WEDNESDAY, DEC. 15.—NEHEMIAH XIII.

Twenty years since Ezra's reformation, twelve since the covenant. Nehemiah away about one year. There was a general falling away.

1.—In the book of the law they found "that the Ammonite and Moabite should not come into the congregation," &c.

2, 3.—They separated from themselves "all the mixed multitude."

4, 5.—Evil done by Eliashib, the result of a worldly alliance. He probably set the example to the Jews, as so many fell back into their old intercourse with the Gentiles. Not only was his grandson married to Sanballat's daughter, but he was himself "allied" to Tobiah, the Ammonite slave, to whom he had handed over one of the chambers in the temple. Notice how this evil had even penetrated and desecrated the inner courts of the house of God.

8.—The stuff cast forth, the chambers cleansed and restored. 10, 13.—The tithes restored.

15—22.—Violation of the Sabbath. The day profaned. "*All manner of burdens*" brought in "*all manner of ware.*"

19.—The gates shut and guarded "that there should no burden be brought in on the Sabbath day" (Jer. xvii. 21, 22). 23, Complete separation from all the "strange wives." 26, Reference to Solomon. A striking warning! 28, The way Nehemiah treated the grandson of Eliashib: "I chased him from me." No fellowship with the ungodly. 30, *Thus cleansed I them from all strangers.* Let us "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "*Everyone in his business.*" Cleansed first, then the King's business. "Meet for the Master's use and prepared unto every good work" (2 Tim. ii. 21).

Nehemiah is a good pattern for laymen in his noble work, consistent life, and consecrated service. How much may be done by the example and influence of one man wholly yielded to God. Note his piety and patriotism, his perseverance and prudence. How patient and persistent in work; how prayerful and painstaking in all details.

"For disinterestedness, philanthropy, patriotism, prudence, courage, zeal, humanity, and every virtue that constitutes a great mind, and proves a soul in deep communion with God, Nehemiah will ever stand conspicuous among the greatest men of the Jewish nation; and an *exemplar* worthy of being copied by the first patriots in every nation under heaven."

The book begins and ends with prayer. "That in all our works, begun, continued, and ended in Thee, we may glorify thy holy Name." "Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it" (Ps. xc. 17).

THURSDAY, DEC. 16.—ESTHER I.

1.—*This is Ahasuerus, which reigned from India even unto Ethiopia.*—No doubt exists now amongst critics as to the identity of this Ahasuerus with Xerxes. The Hebrew word is the exact correspondent of the Persian name which the Greeks and Romans rendered by Xerxes. All the circumstances, too, point to him.

3.—*In the third year of his reign he made a feast.*—"In this year, B.C. 483, Xerxes, according to Herodotus, assembled the governors of provinces at Susa, in connection with his contemplated expedition against Greece. Councils were held, speeches were made, and at last formal orders were issued to the Satraps to prepare their several contingents."—*Sp. Com.*

FRIDAY, DEC. 17.—ESTHER II.

1.—*After these things . . . the king remembered Vashti.*—"A desire for reunion with her evidently making itself felt, accompanied, perhaps, by the thought that she might have been too harshly treated. To prevent, then, a return of affection for his rejected wife ensuing—a circumstance which might greatly endanger all who had concurred in effecting her repudiation—the servants of the king give the advice which follows."—*Keil.*

7.—*Hadassah, that is Esther.*—Hadassah is her Hebrew name, and means "myrtle." Esther is supposed to be her Persian name, meaning "star."

9.—*She obtained kindness of him.*—The san phrase is translated in verse 17, "She obtain favour in his sight." It is impossible to ove look the mystical teaching of this whole stor Queen Vashti, "the beautiful," as her nam implies, is set aside for disobedience, and a orphan and an alien is brought in to fill h place, her very name pointing to her being a object of love and also to her heavenly callin Here we have again the allegory of the tw wives (Gen. xvi.) as explained (Gal. iv.). Th earthly and the heavenly Jerusalem.

16.—*In the seventh year of his reign.*—" seems strange that a period of four years shoul intervene between the repudiation of Vashti i the third year of Xerxes, and the elevation Esther in the seventh. This can only b satisfactorily explained by the history of th reign of Xerxes; in fact by the circumstan that his campaign against Greece took pla during this time.—*Keil.* Those who have studie the symbolism of numbers in Scripture, wi observe the significance of these years, "three and "seven," as bearing upon the mystic meaning just spoken of.

19.—*When the virgins, &c.*—Rather "whe virgins." These words should begin a new paragraph. They stand in contrast with those of ver 8, and serve in the mind of the writer to date t new event here narrated, viz., the discovery Mordecai of the plot against the life of the king. —*Sp. Com.* This will appear more clearly verse 20 be put in a parenthesis.

SATURDAY, DEC. 18.—ESTHER III.

1.—*Haman . . . the Agagite.*—"The Je generally understand by this expression 't descendant of Agag,' and take the Agag intended to be the Amalekite monarch of 1 Sa xv."—*Sp. Com.* Viewed mystically, Haman a type of Satan, the great enemy of the peop of God, and Mordecai refusing to do him homa finds its fulfilment in Matt. iv. 9, 10, whe Christ refuses to bow down to Satan for t sovereignty of the world.

6.—*He thought scorn to lay hands on Mordec alone.*—So it is that Satan's hatred is not again Christ alone, but against his people also, and seeks "to destroy them throughout the wh kingdom."

7.—*They cast Pur, that is, the lot, befo Haman.*—"The practice of casting lots to obta a lucky day obtains still in the East, and probably extremely ancient."—*Sp. Com.* "T providence of God overruling the event in t interest of the Jews, is unmistakably evident the falling of the lot upon so distant a da It was only because there was so long an inter between the publication of the decree and t day appointed by lot for its execution, that was possible for the Jews to take means averting the destruction with which they we threatened."—*Keil.*

8.—*There is a certain people scattered abro and dispersed among the people in all the p vinces.*—"Although a part of the Jewish nati had returned to Jerusalem . . . the grea portion was still dispersed among the provin in Babylonia, Mesopotamia, and elsewhere." Sp. Com.

9.—*Ten thousand talents of silver.*—Ca Rawlinson says that, according to Herodotus, regular revenue of the Persian King consisted 14,560 silver talents (iii. 95); so that, if the sa talent is intended, Haman's offer would h exceeded two-thirds of a year's revenue, or and a-half millions stirling.

15.—*The king and Haman sat down to dri but the city Shushan was perplexed.*—A stri illustration of the perplexity which is often felt the apparent connivance of God with Satan carrying out the evils with which humanity afflicted; but if, like David, who felt this p plexity (Ps. lxxiii.), we consider the end, find what is foreshadowed in Esther viii. when "the city of Shushan rejoiced and glad," and "the Jews had light, and gladn and joy and honour." For Haman, the wic one, had been hung on the gallows he had p pared for Mordecai—apt type of the cross— Mordecai is clothed in "royal apparel, wit great crown of gold."

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CASE FOR THIS WEEK.

CONSUMPTION.

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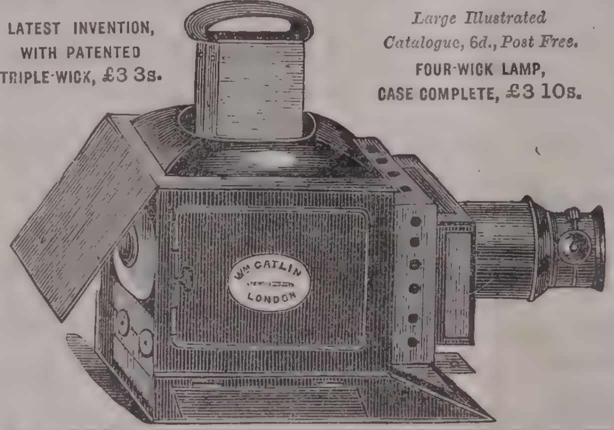

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1871-75. 5 Years.	723	511	1268	1330
1876-80. 5 Years.	933	651	1485	1480
1881-85. 5 Years.	1179	835	1670	1530
Total—20 Years.	3384	2408	5431	5284

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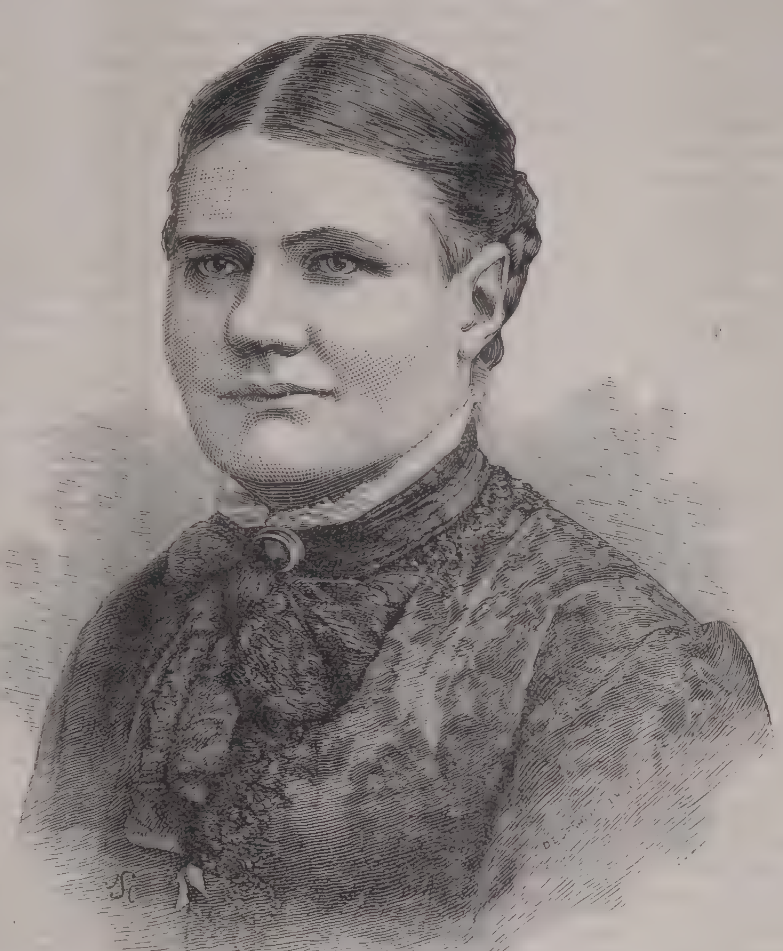
MISS AGNES E. WESTON, DEVONPORT.

WE recently had the pleasure of calling our readers' attention to the life and work of the lady who has nobly earned for herself the title of "The Soldiers' Friend;" it is our privilege this week to give a portrait and sketch of the one who is very justly named "The Sailors' Friend." Miss Weston resembles Miss Robinson in more respects than one. Both have rare sympathies with the sorrows and temptations of men who have few comforts; both put into exercise the Christlike law of saving those who are lost, or in danger of being lost; and the activity of both finds a common centre and source of strength in trust in God.

AGNES ELIZABETH WESTON was brought up under influences which trained her admirably for the work which lay before her. While she was but a child, her father, a man of considerable scientific attainments, removed from London to Bath. Although she breathed a Christian atmosphere and was the object of many earnest prayers, she was for years a stranger to the grace of God. Her first serious impressions were produced by the preaching of Canon Fleming. His faithful and loving presentation of the Gospel touched her careless heart. She could not banish from her mind the truths she had heard. She used to wander for hours in the fields, Bible in hand, and many a night she lay awake in agony of soul. She sought peace, but for a while she could not find it. At length she reached the haven of rest through simple trust in Christ as her Saviour. The very agony which went before her conversion intensified the joy which followed it. She was at school during these years of mental unrest and twilight gropings. The lessons then learnt fitted her to enter more fully into the difficulties of anxious souls, and taught her how to point sin-tossed mariners to the Refuge she had herself attained.

The energy of her nature now bent itself to the yoke of Christ. She could not be idle. A fire burnt in her breast which impelled her to visit the sick, take a class in the Sabbath-school, and tell her friends the blessedness of salvation. The circle of her activity widened as the months rolled on. She began to give addresses once a week in the men's wards in the hospital. As soon as she had finished speaking, she would steal softly from bed to bed, saying a word in season at each. In this way many were brought to trust in God. Pages might be filled with incidents from this period in her history. Many of them have been woven into narrative tracts, which have done, and are doing, great service throughout the country.



(*From Photograph by Messrs. Debenham & Co., Southsea.*)

She saw clearly that intemperance was a stumbling-block to those she tried to help, but for some time she did not herself become a total abstainer. She contented herself, like many others, with denouncing the evils of drink, and advocating total abstinence, although not practising it herself. The manner in which she was induced to sign the pledge, and take up a truer position, is worthy of mention. At the close of one of her temperance meetings, a drunkard came up to her, wishing to sign the pledge. He was a chimney-sweeper, and well-known for his cruelty while under the influence of intoxicating liquor. She was anxious to get a hold of him, and welcomed him eagerly. As he lifted the pen, he suddenly looked up into her face, and asked, "If you please, Miss Weston, be you a teetotaller?" Somewhat disconcerted by this direct appeal, she replied that she only took a glass of wine occasionally. He resolutely laid down the pen, saying, "Well, I think that I will do just as you do, and take a glass sometimes in moderation." He steeled his heart against her entreaties, and went out as he had entered. That night light fell on the path of duty for Miss Weston. She saw the inconsistency between her words and her conduct. She enrolled her name in the pledge-book, heartily wishing that she had done so before the poor fellow came forward. She has never regretted the step. Her moral influence was increased by her new attitude towards our national curse. She spoke with power, because her life backed her words.

The varied service of these early years was but a preparation of the work she was now to be called to. She put herself wholly under God's guidance. The beginning of her labours on behalf of sailors was, like most beginnings, small and simple. In 1868 she wrote a letter to a Christian soldier, then on passage with his regiment from England to India in H.M. ship *Crocodile*. He read it over and over again. So great was the comfort it carried to his own soul, that he showed it to a seaman who stood in need of sympathy. The sailor's hungry eyes and heart devoured it. He handed it back, with the remark, "That is good, we poor fellows have no friend; do you think the lady would write to me? I would give anything to receive a letter like this." "I am sure she will," was the immediate reply; "I will write and ask her." He did write from Suez. Miss Weston rejoiced to see another field of activity open up before her; and, as she puts it, that letter, was the germ of all her present work in the service. The grateful and happy sailor sent her the names of many companions situated as he was, who would be glad to hear from her.

Week by week the correspondence grew, till it assumed formidable dimensions. The warm, loving heart, and the sympathetic interest in their welfare revealed in her letters, touched those written to. "We never light our pipes with your letters," said a sailor, "because you think about and care for us." His feeling was that of all who enjoyed the privilege he prized. The demand for written letters soon became so great that Miss Weston found it necessary to supplement them with a monthly printed letter, which enabled her to speak a friendly word to a very much larger number than she could have reached by her pen. These have long been known as "Blue Backs." They are messengers of life and healing to thousands of men far from the sound of church bells. The good they do can never be fully known till that day come when all secrets shall be revealed.

Her interest in sailors deepened Miss Weston's earnestness in temperance reform. She gladly undertook, in 1873, to superintend the operations of the National Temperance League in the Royal Navy. Her first act in this new capacity was to get permission to speak to the men on board their ships. The rules of the service, as well as strong prejudices, were against her, but, through the valued co-operation of the late Admiral Sir W. King-Hall, then Admiral Superintendent of the Dockyard at Devonport, she won the day. She would go to a ship, receive smiles of welcome, and take up a position on that part of the deck thought most suitable for a platform. The boatswain's mate would pipe the notice, "Miss Weston's come aboard to give a lecture in the upper deck battery." Then there was a rush of feet up every companion ladder, and crowds of eager faces would be seen. Some sailors sat cross-legged in front, others knelt, and the remainder stood behind. The address was not a set speech, but a simple exposition of the evils of drink, and a loving appeal to have nothing to do with it. The speaking over, the pledge-book was laid on one of the guns, and signatures asked. Each man who enrolled his name was counselled to look to God for strength to keep his resolution. The work thus begun, extended each year, till its devoted leader's desire had been fulfilled, and a Temperance Society is now established on board of every ship in the service.

It was well to help sailors on the sea, but they also needed help on land. This need came home very forcibly to Miss Weston, while she was visiting a friend in the neighbourhood of Devonport. Her attention was drawn on the Sabbath afternoons to the immense number of boys on leave from training ships, who were wandering aimlessly about the streets, getting often into bad company and habits. Anxious to influence them into a better way of spending their time, she resolved to gather them together to hear the Gospel. Her friends told her that she might as easily collect wild birds escaped out of a cage, but she persevered in her purpose. She distributed notices among the ships inviting the boys to meet her in a large public room in Devonport, for singing and reading, on Sabbath afternoons. On the first Sabbath two weary hours were spent in waiting, and only one boy came. As soon as he saw that none of his mates were to bear him company, he ran away. Next Sabbath was even worse; not one turned up, though hundreds were roaming about the streets. Four equally unsuccessful Sabbaths sent her to her knees to ask guidance from God.

Her prayer was answered. The lady in whose house she was staying offered the use of her kitchen for the meeting, with tea and cake as an attraction. Two earnest Christian men, one an *employé* in H.M. dockyard, the other a member of the Metropolitan Police, volunteered their assistance in going out to the streets and bringing the lads in. The tea, cake, and a warm fireside, drew the wandering boys. They came, and found the service interesting. The kitchen soon proved too small to accommodate those who gathered. A larger room in a desirable locality was secured. It, too, was speedily filled.

As the movement widened, the question was constantly asked by one and another, "Can't we have a place to which we can come during the week—a temperance house, a public-house without the drink, close to the dockyard?" Out of this question sprang the Sailors' Institute. It led to the opening of a building in which the men and lads could make their home while ashore, and in which Miss Weston would be able personally to carry on direct work for Christ among them. In the autumn of 1874 a house in the main thoroughfare of Devonport became vacant. It was scarcely a dozen steps from the dockyard gates, and suitable in every respect. But where was the money to purchase it? "The silver and gold are mine, saith the Lord." In reply to an appeal in these columns, Miss Weston received in a few days a sum sufficient to pay the whole of the first year's rent. Then she launched boldly into the enterprise.

The work at Devonport extended to Portsmouth, where a noble Sailors' Rest, in Commercial-road, is doing a great work for God. The hall there seats 1000, and the sight of the sea of upturned faces on Sunday nights, and the happy brightness of the crowded temperance meetings, is, as many have said, worth travelling miles to see. All over the world also Miss Weston has her friends and helpers, and as the bluejacket goes from port to port he is put in communication with these true friends. The Devonport Sailors' Rest is crowded out, and in need of immediate enlargement. As the inset in this paper will show, Miss Weston has bought two public-houses, and is anxious now to secure the last and corner house, "The Dock Gates Inn."

Failing space forbids us to linger on the advantages of the Institute. It has a bar where beer and strong drink are not, but their absence is not lamented. A side door from the bar leads to a room where Jack can spin a yarn with a shipmate. Upstairs is a reading-room, where there are well-filled bookshelves, and an abundance of religious and other papers. Care is wisely devoted to the kitchen arrangements. There is also a fine set of buildings in which are dormitories, each of the beds being divided off into little private cabins, much prized by all, notably by the Christian men, as they have no quiet place they can call their own on board ship. At right angles with the Institute, and to the rear, is the Gospel Hall. Meetings are held in it every day, and it has been the birthplace of many souls.

The key-note of the work is personal interest in and friendship for the brave men of the sea, who, as Miss Weston truly says, are those in a peculiar sense ready to appreciate sincere friendship, and most frequently led down to destruction by friendship of a wrong kind. With God's blessing, such an enterprise conducted in such a spirit could hardly fail of success. That it has not, the following figures will show:—During last year 264,398 "Blue Backs," and 209,000 copies of *The Brigade News*, besides tracts, Testaments, text-cards, and hymn-books, have been circulated; 70,000 sailors and marines have been housed; over 1000 beds have been given gratis; 2000 men have attended Gospel teas; and the good tidings of salvation have been carried to hundreds who otherwise would not have heard them. These remarkable figures tell their own tale, and clearly substantiate Miss Weston's right to the title, "The Sailors' Friend."

◆

A NEW BOOK BY A. L. O. E.*

This attractive-looking book acquires a somewhat painful interest from the introductory words of the writer:—"Some of the ideas contained in it came to me in a chamber of sickness, which was at one time expected to be my chamber of death. The thoughts were pleasant and soothing to myself. May they, by God's blessing, be so also to some of my fellow-pilgrims."

Percival is a young artist, who, almost at the outset of life, suffers from an injury to the knee which renders him an invalid and helpless. Poverty and pain are endured by him with Christian fortitude and resignation. A pleasant home is, however, eventually found for him in the house of a lady of good position; and here he passes the remainder of his days. The chapters describe various illustrations of Scripture designed and sketched by the young artist; in these he departs entirely from the ordinary conventional treatment; and his designs are eminently original and suggestive. The verbal descriptions of the "Passage of the Red Sea;" of the "Vision of King David," in connection with the composition of Psalm xxii.; of the death-bed scene of Joseph, the carpenter of Nazareth, with Jesus present thereat; of the story of the shekel paid into the Temple treasury as the tribute-money of the Lord; of the home in Jerusalem the night after the crucifixion—are all striking and noteworthy. And the same can be said of the narrative of the Roman soldier who was present at the scene of the crucifixion.

The book is beautifully printed, and would form an appropriate Christmas present.

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* Percival's Picture Gallery. By A. L. O. E. 2s. *Morgan & Scott.*

SCIENTISTS AND REVELATION.

By Dr. J. H. GLADSTONE, F.R.S.

I have been asked to respond to your request for information as to the actual attitude of scientific men towards revelation. I do so with sincere pleasure, feeling sure that many of your readers would be gladly relieved of a misapprehension that seems to be very common.

You remark that "the recent meetings of the British Association at Birmingham, and of the American Association for the Advancement of Science, have done much to roll away the reproach of any supposed antagonism." This remark possibly had its origin in the accounts that have been published of the Devotional Meeting at Birmingham during the Association week. That meeting did not differ, however, from several previous ones in any important particular, unless it be that this year the president of the Association, and the presidents of two of the sections, took an active part in the proceedings. These Devotional Meetings have been held annually for the last twenty-four years. They are arranged privately by members of the Association, and those only are invited who are attending the scientific meetings. The usual time—at least of late years — has been Sunday afternoon; and, notwithstanding the claims of our hospitable entertainers, and the natural desire for a day of complete rest, the attendance at these meetings now generally numbers from one to two hundred.

I have known the British Association under forty-one different presidents—all leading men of science, with the exception of two or three appointed on other grounds. On looking over these forty-one names, I count twenty who, judged by their public utterances or private communications, are men of Christian belief and character, while, judged by the same test, only four disbelieve in any Divine revelation. Of the remaining seventeen, some have possibly been religious men, and others may have been opponents; but it is fair to suppose that the greater part have given no very serious thought to the subject. I do not mean to say that all these twenty have been men of much spirituality, and certainly some of them would not be classed as "orthodox," but the figures at least indicate that religious faith rather than unbelief has characterised the leading men of the Association.

As to "the actual attitude of the scientific world as a whole towards revealed truth," of course the scientific world, as such, does not and cannot pronounce upon the subject; each man will form his individual opinion, and keep it to himself or express it as he pleases. We have, however, some statistics that bear upon the matter. Mr. Francis Galton in 1873 asked one hundred and eighty of the most eminent scientific men a number of questions relating to their ancestry, education, mental characteristics, &c., including their "religious bias." About half of them answered his inquiries, and he gives a careful and honest analysis of the replies, without mentioning names, in his book called "English Men of Science: their Nature and Nurture." This analysis extends over many pages, but the substance may be gathered from some extracts.

It appears that out of every ten scientific men, seven call themselves members of the Established Church of England or Scotland, or of the now Disestablished Church of Ireland, and three belong "to other religious bodies," or to "none whatever." Referring to his correspondents, and taking religion in a wide sense, he says, "There appear to be about eighteen instances of scientific men who have a decided religious bias; being, I should estimate, at the rate of two or more in every ten." Afterwards he mentions seven of his correspondents as having "religious sentiments weak, accompanied with more or less scepticism." Further on, he says: "In answer to my direct inquiry, 'Has the religious creed taught in your youth had a deterrent effect on the freedom of your researches?' I have met with an overpowering majority of negatives. Seven or eight say 'No,' justifying their assertion by various reasons, to one who says 'Yes.'"

It may be urged that these gratifying statistics are thirteen years old. The list of president, officers, and council of the Royal Society elected on November 30 last, may be cited to show that things have not altered for the worse. The proportion of those who make no secret of their religion is at least three out of ten in that list.

This comparatively high percentage of the servants of Christ among leading scientists is not peculiar to our own country. Among the fifteen presidents of the French Association since its foundation, there have been three, of whom I can speak, from my own personal knowledge, as sincere Christian men. Nor is this peculiar to our own times. Many of the best-known discoverers of the past have been followers of those wise men of the East, who brought their homage to the Infant Saviour; and even among those who suffered the anathemas of the Church, some might have exclaimed with Paul, "After the way that they call heresy, so worship I the God of my fathers."

It may be asked whether the above favourable estimate applies also to the rising men of science, and to the semi-scientific. It is hard to say. Materialistic views do not seem to be in so much favour as a few years ago. I believe, too, that the students of science are sharing in that increased religious earnestness which is so apparent among the students of other professions. Yet it is well to bear in mind that there are some peculiar difficulties in their way: (1) In the words of Bacon, "It is true that a little philosophy inclineth man's mind to Atheism, but depth in philosophy bringeth men's minds about to religion;" (2) The methods of modern science are the reverse of those frequently employed in theology. When religious truths are inculcated merely on the authority of the teacher, the young mind is apt to rebel, and belief cannot be re-established unless maturer thought should happily show that the essential facts and principles of Christianity do rest upon reasonable evidence; (3) As long as infidel advocates alone assert that science and religion are diametrically opposed, it does not much matter; but it is disastrous if young men and women of our religious communities perceive that their teachers are afraid of the advance of science, or hear them argue, even from the pulpit, that the long periods of geological time, the antiquity of man, theories of development, &c., are incompatible with the Word of God. Such young people often find themselves placed on the horns of a fearful dilemma, and being convinced of the truth of the scientific conclusion, feel bound sorrowfully to give up the faith of their fathers.

I trust that these particulars may serve to reassure any who may have supposed there was a real antagonism between the serious study of the works of the Lord, and that of the higher revelation through his Word.

17, *Pembridge-square, W.*

THE FRIENDS and HOME MISSIONS.

The annual meeting of the Friends' Metropolitan First-day Schools and Home Mission Association was recently held at Devonshire House, Bishopsgate, J. Gurney Barclay presiding. There was a good attendance of the supporters of the movement; they were from various parts of the country, and manifested considerable interest in the work.

The annual report, read by the secretary, G. Armatage, presented an encouraging aspect of the work in the six branches in the Metropolis. The attendances throughout had been well maintained, while in two instances the available space had proved insufficient. The chief feature of the work at Bunhill Fields, where the average weekly attendances are not less than 3000, is the Adult School Movement. About 350 men are drawn together on Sunday mornings, among whom is developed an influence for good. Similar efforts are springing up in other parts of the Metropolis as offshoots from the parent stem. At the Bedford Institute, Spitalfields. Clerkenwell, and Deptford, very encouraging reports of progress are received; and at Hart's-lane, Bethnal Green-road, a large and handsome building has recently been opened. About the new departure at Ratcliff we recently gave details.

The speakers were F. Seebohm (Hitchin), J. Hilton (Ratcliff), W. Beck (Stoke Newington), J. B. Braithwaite, Jun. (Bunhill Fields), and G. Gillett. The address of F. Seebohm was exceedingly interesting and practical in character, dealing with distress among the working classes, and the mission of the churches in its alleviation. It was shown that the greatest amount of misery exists among the uneducated and unskilled workmen, who are strangers, as a rule, to any method of organisation for their solid improvement. The only safe influence likely to effect a desirable change is Christianity, because it is the most real, sympathetic, practical, and suited to their wants. Under it the churches should establish schools, with the object of teaching these men order, method, application, and to cultivate the power of thought on all matters relating to their true advancement. The churches would do well also to establish the means of passing on such men to other localities, where their talent could be appreciated and utilised, not only in the districts of our own country, but likewise by emigration abroad.

MR. THORNE IN LUDLOW.

A united Gospel mission has been conducted in this town by Mr. H. Thorne. Bible-readings and prayer-meetings were well attended, and greatly appreciated by Christians. Large numbers flocked to the Gospel meetings each evening to hear the stirring and most impressive addresses that were delivered. So greatly did the interest increase that on the second Sunday evening the hall, which is the largest in the town, was so packed that numbers had to go away.

We think the system of tabulating conversions is frequently misleading; we therefore prefer to say that the mission has resulted in many being professedly brought to the Saviour, and a great quickening of believers from the different sections of the Church of Christ. James Evans.

A PLEA FOR THE CHILDREN.

DEAR SIR,—Having most unexpectedly been called to spend the greater part of a month at Margate, I found myself on three successive Sundays "assembling with the people of God" (to make use of a phrase I learnt in my youth, but which in my maturer years I discarded as not unmixed with satire).

These occasions brought me in contact with services in both the Church of England and the Nonconformist churches. The congregations were for the most part large, and fairly mixed—the proportion being two women to one man, with as many children as adults: the latter fact accounted for in the presence of so many schools.

Coming from an influential London church, where the children have each Sunday some special notice taken of them, I was naturally quick to miss in these services the signs—so dear to the heart of a child—that the preacher was conscious of the presence of little people.

The sermons were good, emphatically so, for children of a larger growth. But far above the heads, covered or otherwise, of the children who filled (some in unbroken lines) the pews scattered over the church or chapel, I could not help noticing the natural attitude of the schoolboys and girls, who, it was evident, while strictly obedient to the law of good behaviour in a place of worship (I must myself plead a traitor to that law) not to look about them, yet so settled themselves in their pews that to look up towards the pulpit was furthest from their thought.

One most intelligent-looking curly-headed little fellow, sitting immediately opposite me under the side gallery, was aroused by a stray remark from the preacher in reference to the rate of speed with which light travelled. The throb of joy which came to his face as he looked up quickly to the pulpit proved the momentary relief to his baby mind — the little fellow would be between eight and nine—to think that there was at length something coming which would interest him.

But, alas! for the shattering of childish hopes, the preacher was only about to observe that "the scientific man, when in health, might take pleasure in studying the rate of speed with which light travelled, but on his death-bed he would need his Bible to satisfy him." Curly-head looked down, a disappointed boy—looked down and gaped—not once, but six consecutive times; the boy next him, his brother in kinship as well as in adversity, caught the infection, and I must own that my motherly nature was such, that in very sympathy with the two weary little fellows, I gaped also.

On another occasion I sat next to a large-souled-looking boy, who entered very earnestly into the early part of the service, but who, when the sermon commenced, settled himself down with his prayer-book, and gave himself up to the diligent study of "A Table of Kindred and Affinity, wherein whosoever are related, are forbidden, in Scripture and our laws, to marry together."

The sermon had much beautiful thought in it for the "children of God," but not one tender word for the children of men and women, who formed by far the larger proportion of the congregation. I could not help watching my engrossed little neighbour, who was thoroughly given up to the portion he had evidently selected beforehand, for study during the sermon. He was conscious that my eyes were resting upon him, and, looking up a little rougishly, he whispered softly in my bent ear, "Why does it say a man mustn't marry his grandmother? Do you think there could ever have been a man who wanted to do such a silly thing?" This was not the time nor the occasion to discuss a question so roomy for argument. We had come to church to join in the worship, and by the teaching from the pulpit to be made more worshipful.

At least this was true as far as the adult portion of the congregation was concerned, but it could not apply to the children. I felt, as I had dwelt upon the lack to them, how mean and selfish for me to attempt to enjoy the good fare offered me, while all these boys and girls were hungering for a morsel, and, although forced to sit round the table in momentary expectation of something coming, were denied that which their very natural appetite desired.

This is, I mused, the seed-plant of scepticism. *This* is the cause to which might be traced the thought of boyhood and girlhood which attributes to so-called religion everything that is dreary and disappointing. Perhaps the small percentage of men present at these services, has something to do with the past of a childhood which learnt to dread Sunday coming round with its enforced quiet and silence in church. Once grown to manhood, the boy of the past has avenged the wrongs of his childhood by absenting himself altogether from the place of worship where he first learnt to feel the weariness and emptiness of religion.

In the name, then, of the children, I plead that our clergy and ministers will take them into thought when preparing their sermons for their Sunday morning flock. I know it will be urged, "Are there not children's services intended to meet the want of which you speak?" I answer: "Yes; but how often held? Once a month as the rule, twice as the exception." But even this fact does not remove another. If children in our morning congregations form part — and a very large part — of those present, why should they not have some portion of the sermon specially adapted to their youthful capacities and needs? It is not unusual in some churches to have ten minutes devoted to the children immediately following the Second Lesson, or before preaching the sermon prepared for adults. Why should not this very tender consideration for the little ones be more general?

By kindly affording space for this letter, you will give utterance to a plea which I venture to make, not only in the name of the children, not only in the name of the children's mothers, but in the name of Him who gathered such wonderful pleading and argument and force within those tender words, "Suffer the children to come unto Me."—Yours faithfully,

A MOTHER.

A YOUNG MISSIONARY'S APPEAL.— Some twelve months' since a young man went out from the Church Missionary Society Preparatory Training Institution at Reading, accompanied by Rev. A. J. Hall, with whom he labours, as a missionary to the Indians at Alert Bay, Vanconver Island. He also visits Fort Rupert, and there found pressing need for a building to serve as school and church, which has been erected at a cost of £60, of which the Indians have contributed one-third. As the C.M.S. never gives or obtains help for building purposes, Miss A. M. Nevile, 15, Somerset-place, Bath, will answer communications.

BIBLE STUDIES.—41.

"The fruit of the Spirit is joy."

(1) *The joy of assured acceptance.*—"I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. lxi. 10). "Rejoice, because your names are written in heaven" (Luke x. 20). "Being justified by faith, we . . . rejoice in hope of the glory of God" (Rom. v. 1, 2).

(2) *The joy of obedience.*—"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John xv. 10, 11). "Such as had separated themselves . . . from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast . . . with joy" (Ezra vi. 21, 22). "They found written . . . that the children of Israel should dwell in booths . . . So the people . . . made themselves booths, and there was very great gladness" (Neh. viii. 14—17).

(3) *The joy of communion.*—(*a*) *With the Lord.* "Jesus Christ . . . in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. i. 8). "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Cant. ii. 3). "With joy shall ye draw water out of the wells of salvation" (Isa. xii. 3). "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (1 John i. 3, 4). "In thy presence is fulness of joy" (Ps. xvi. 11). (*b*) *With his people.*—"I trust to come unto you, and speak face to face, that our joy may be full" (2 John 12). "That I may come unto you with joy by the will of God, and may with you be refreshed" (Rom. xv. 32). "Did not our hearts burn within us, while He talked with us by the way?" (Luke xxiv. 32).

(4) *The joy of sympathy.*—"Rejoice with them that do rejoice" (Rom. xii. 15). "If one member be honoured, all the members rejoice with it" (1 Cor. xii. 26). "The more joyed we for the joy of Titus, because his spirit was refreshed by you all" (2 Cor. vii. 13).

(5) *The joy of service.*—"My servants shall sing for joy of heart" (Isa. lxv. 14). "Ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil. ii. 15—17). "Rejoicing that they were counted worthy to suffer shame for his name" (Acts v. 41). "As sorrowful, yet alway rejoicing" (2 Cor. vi. 10). "I have no greater joy than to hear that my children walk in truth" (3 John 4). "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. cxxvi. 5, 6).

(6) *The joy of answered prayer.*—"Ask, and ye shall receive, that your joy may be full" (John xvi. 24). "The Lord hath done great things for us; whereof we are glad" (Ps. cxxvi. 3). "O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and He heard me, and delivered me from all my fears" (Ps. xxxiv. 3, 4).

This joy is (*a*) *independent of circumstances.* "Although the fig-tree shall not blossom . . . yet I will rejoice in the Lord" (Hab. iii. 17, 18). (*b*) *enduring.* "Your joy no man taketh from you" (John xvi. 22). "These things have I spoken unto you that my joy might remain in you" (John xv. 11).

"The joy of the Lord is your strength" (Neh. viii. 10).

Streatham. JANET CLARK.

THE CHURCHES and EVANGELISM.

THE *Presbyterian Messenger* reports that at the monthly sederunt of the London Presbytery held in November, Rev. Dr. Dykes moved the following resolution:—

> That, in the judgment of this Presbytery, the condition of our home population, both in town and country, calls not only for a vigorous prosecution of home mission work through existing agencies, but also for the employment by the Church, under suitable regulations, of ordained missionary ministers for evangelising among those classes which absent themselves from the ordinary services of the Church.

The question was, Would it not be well to put the work more largely under the charge of ordained men. Such men "ought to bear the *imprimatur* of the Church." But they "ought not to be put through the form and farce of a sham training in the learned languages." Two great and important principles are here asserted—that the Church is responsible to bring the Gospel home to every individual; and that God having provided men adapted for the work, it is worse than useless to impose upon them the pretence of a classical education. Everyone who knows the condition of the people, and the kind of men whom God raises up to evangelise them, has no doubt of the truth of these propositions.

Dr. Dykes then makes a momentous confession—"The Synod has never done real home-mission work." It must be remembered that the Presbyterian Church of England is comparatively a very recent organisation, and the above confession must in fairness be extended to other and older churches. None of them has ever done real home-mission work. They have played at it; but have never *done* it. All the existing agencies for saving the people are but samples of what the Church is in the world for the very purpose of doing; and the sample bears no more proportion to the demand, than the handful of wheat shown in the market bears to the sack.

Not only so: the best samples of work are supplied, to a great extent, not by the churches as churches, but by individual members of the one Church of Christ, often without any recognition by the churches, and sometimes in the teeth of their opposition. And the best work of the churches (quality being estimated by souls saved and edified) is done, not in their most formal services and their grandest buildings, but in the mission halls attached to them; and there, not as a rule, by their most highly educated ministers and most important members, but by the humbler and poorer of the flock.

It is unquestionably right that all ministers and missionaries, all evangelists, pastors, and teachers, should bear the *imprimatur* of the Church. That is, that the Church should recognise the gifts which God has given to her men—(and women)—of whatever kind they be. But if the Church herself is not endowed with the evangelistic and aggressive spirit which alone can save her from being a lukewarm Laodicea, she only hampers those whose love for souls burns hot within them. God gives the gifts: the Church is responsible to recognise and use them; if she hinders or neglects their exercise, she breaks the commandment—"Quench not the Spirit; despise not prophesyings; prove all things: hold fast that which is good."

It was God, not the Church, who sent Peter to Cornelius; and as the prophets and teachers in the Church at Antioch ministered unto the Lord and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." So they fasted and prayed, laid their hands on them and sent them away. And they, being sent by the Holy Ghost, went forth (Acts xiii.). It will prevent much mistake and mischief always to remember that the *imprimatur* of the Church is of value only as it is the expression of the mind of a Church discerning and acquiescing in the dictation, direction, and operation of the Holy Ghost.

It is a matter for great thankfulness that Dr. Dykes has thus brought before the Presbytery the necessity of evangelistic work. We trust the Presbytery will recognise and ordain its God-given evangelists. The Holy Ghost never stints the supply of spiritual gifts to a Church willing to exercise them in his fear.

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BULGARIAN & ENGLISH CHRISTIANS.

PASTOR TONJOROFF, who is a well-known Protestant minister in Bulgaria, and who was a Member of the late Parliament of Eastern Roumelia, is at present in this country, desiring to make known to fellow-Christians here the condition and the need of Protestanism in Bulgaria. An appeal has been made in support of his mission, recommended amongst others by the following gentlemen:—Hon. A. F. Kinnaird, Messrs. John Macgregor, J. Bevan Braithwaite, James E. Mathieson, H. Grattan Guinness, George Gillett.

Any friends of Bulgaria, and sympathisers with the present struggles of the Bulgarians, wishing to help Pastor Tonjaroff either by giving him the opportunity of addressing meetings, or in any other way, are asked kindly to communicate with him, to the care of Mr. James E. Mathieson, Conference Hall, Mildmay-park, N.

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MR. S. WALTON AT BRIGHTON.

BRIGHTON has again been favoured with a visit from Mr. Spencer Walton, who held mission services each evening, from November 28 to December 5, at Windsor-street Mission Hall (now connected with the Countess of Huntingdon's Church). Very manifest tokens of the Lord's blessing have been given, several have confessed Christ, among them some of quite the lowest class.

Under the auspices of the Y.M.C.A., on the two Sunday afternoons, Mr. Walton conducted special meetings in the North-street Church; and, in the evenings (after Windsor Hall) at the Odd Fellows' Hall, Queen's-road, where large numbers gathered, and workers had the privilege of helping many who had been convinced by the Holy Spirit of their need of Jesus. In the afternoons of the week, at Steyne House, Christians were refreshed greatly by Mr. Walton's Bible-readings. It is believed that many are aroused to the sense of the need of separation unto God, and are seeing the blessedness of whole-hearted consecration to the Lord.

A large gathering at North-street for prayer, and an address on "Power from on High," closed the mission. J. B. FIGGIS.

ASHBY WIFFIN, Sec. Y.M.C.A.

GRAVESEND.—It is gratifying to find that continued efforts are being made for the religious welfare of soldiers and seamen. We learn with much satisfaction that Gravesend is now added to the list. It appears that this place is notorious for drunkenness and its manifold train of evils. A meeting was held in the Wesleyan Chapel, December 2, at which Miss Rundle, Rev. A. Hann, and several non-commissioned officers, private soldiers, and ex-soldiers gave stirring addresses, and pleaded eloquently for a "Soldiers' Home" to be started at once. The meeting warmly received the statements. A local committee was named, and an earnest request is made to friends of soldiers to help Gravesend in this philanthropic endeavour. Such help will gladly be received by Mr. H. Tyson, Children's Home, Parrock Hall, Gravesend.—*Methodist Times.*

WEST AND EAST.

AT the Aldersgate-street Noon Prayer-meeting on Tuesday last week, Mr. Hathaway spoke of work in the West Indies, whither he was led by a word of counsel from Mr. Hudson Taylor, who said to him, "Why not go abroad, anywhere that Christ shall lead you, and there preach the Gospel?" Thus he found himself amongst the descendants of those slaves who were emancipated in 1838—amongst an agricultural population, who spoke English as well as it is spoken in our own villages. After labouring there some time, he was surprised to find how quickly the people laid hold of the Christian truths of consecration and self-surrender to the Lord, and how readily they gave themselves to the work of evangelisation amongst their brethren.

In a part of Jamaica also, which had not previously been evangelised, he went to work some time since, and now he was thankful to say two thousand of the people had embraced the Christian religion; the great majority he believed to be truly converted men and women. A large proportion of these were gathered in by the loving efforts of the natives themselves, who go out and preach the Gospel in the open air and in the market places. It would be a grand thing if more English people with independent means would go forth into some of the earth's broad fields, making it the business of their lives there to make known Christ.

Mr. E. H. Glenny said he had heard from a missionary brother just arrived out that the Turkish Government had sent orders for the closing of all Christian schools in the Syrian mountains. Opposition to this work had been manifested for a long time, but now the order had gone forth that all schools were to be closed. He had heard also from General Haig, who was just leaving for Suakim, and who wrote that he was not allowed to take the Bibles he had with him through the Custom-house at Mecca, where there was great fanaticism. All the region about the Red Sea, he said, is very dense in its spiritual darkness. He invited the engineer and two or three young Englishmen on board the steamer into his cabin for prayer and reading of the Bible. They said that was the first time for three years they had joined in anything of the kind. It was lamentable to think that little groups of Englishmen thus neglected were scattered about all over the world.

As to the Kabyle Mission, Mr. Glenny said several of their members had been laid aside for a time through sickness, mentioning amongst others, Miss Tulloch and Mr. Liley. On the other hand, they had been encouraged by several cases of conversion. Miss Gillard and Miss Merrals, with another young English lady, had established themselves in a little house in a Kabyle village on a mountain, and six miles from the nearest village, where there were Europeans. They even are in a difficult and dangerous position, amongst a very rough people, and already three attempts have been made to break into the house. They have gathered together nineteen little children in a school, and are trusting in the Lord for protection, and blessing on their labours. The Wesleyan Missionary Society in France has now for the first time sent forth a missionary of its own, and at Tunis Mr. and Mrs. Bureau have secured a house in the Arab quarter, where the people much more readily go to them. Besides three additional missionaries going forth immediately in connection with this Mission, ten others have expressed their readiness to go, and will, if accepted, be sent forward as soon as possible.

GARFIELD HOUSE, RYDE.—This House, for the benefit of governesses, teachers, and young women in business, conducted under the auspices of the Y.W.C.A., is admirably suited to those requiring rest and change, combining the advantages of pure air and lovely scenery with the comforts of a refined home. Perhaps some may be glad to avail themselves of such a Home as is here offered on very reasonable terms during the coming Christmas and New Year holidays.

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

THE MID-PASSAGE OF LIFE.

Genesis XXX.

In our last, we saw how Jacob built for himself a home. But, ah! what a home! The presence of the two sisters there was fatal to its peace. They who had been happy enough as sisters before he came, could not now live in such close quarters as wives of the same husband without incessant jealousy and heart-burning. Each had her own grievance. Poor Leah knew that Jacob had never loved her, and that she was not the wife of his choice; and though God compensated her by giving her that pride of Oriental women, a family of sons, yet even this was a new source of anguish to her, for Rachel envied her. Frightfully desolate was she in that home; and the names of her sons are like so many landmarks of her misery. But Rachel must have been equally miserable; true, she had her husband's love, but she could not be sure of keeping it, and she had the mortification of seeing her sister's children growing up as her husband's heirs. How eagerly she prayed, and fretted, and proudly chafed!

What wonder, then, that the children grew up wild and bad? Reuben, unstable as water, excitable and passionate; Simeon, quick to obey, but quick to desperate cruelty; and Levi, a willing accomplice in his crime. When children turn out badly, and the beautiful gate of childhood does not lead to the fair temple of mature life, it is generally the fault of the home training, and it is more often the result of what they see, than of what they are taught. Whatever Jacob may have been, and I fear that his example was none of the best, yet the impressions received, in the women's tents, of high words and evil passion, would be enough to ruin any child. Beware how you act at home. Remember what keen little eyes are watching you, and with what absolute mimicry they will repeat what they see.

But it is not so much Jacob's home life, as his business dealings, that we have now to consider.

He served fourteen years, as a dowry for his two wives, and at the time when Rachel gave birth to her first-born (Joseph) that period had elapsed. So soon as mother and child were able to undertake so long and fatiguing a journey, Jacob declared his intention of returning to Canaan, and this resolve was perhaps precipitated by a message from Rebekah, to say that there was now no further reason for his absence.

This proposal alarmed Laban, who had learnt to value his services, and was much too astute to let him go without making an effort to retain so valuable a servant. "Tarry," said he, "I pray thee, if I have found favour in thine eyes, for I have learned by experience that the Lord hath blessed me for thy sake." Jacob at once caught at the opportunity of making an independent provision for his large and increasing family, and the bargain was struck.

Eastern sheep are almost wholly white, the goats black, the parti-coloured rare. Jacob proposed, therefore, that all the brown and speckled should be at once removed, and that all of that colour, which the flock produced afterwards, should be his wage. There was no harm in this, unless he had already made up his mind to take the unfair advantage of Laban, which is a dark blot on his name. Supposing that this were the case, we have here a humiliating picture of two unprincipled men, each trying to outwit the other: Laban chuckling over his bargain, and taking care to remove, not only the young, but the old, and sending them off under the care of his sons; Jacob, laughing in his sleeve, because he knew, or thought he knew, a plan of winning to himself a great advantage. But whether this were premeditated in the first instance or not, it is certain that Jacob acted as a cheat and a rogue. Laban entrusted his flocks to his care without supposing for a moment that he would tamper with the usual course of nature. Jacob, on the other hand, did not scruple to use every art to secure his own advantage at Laban's cost; taking means to procure for himself the produce of the strongest of the flock, and to leave to Laban the enfeebled and the weak.

It is very surprising to find how eagerly some of the older commentators try to vindicate Jacob in this. They might almost as soon sprinkle rose-water on a sewer. And it certainly lowers the standard of morality to attempt to prove that there was not very much harm after all in what Jacob did. I feel no temptation to do this.

The Bible does not hesitate to tell us the very worst about its heroes, that we may better magnify the grace of God, which, out of such materials, could create trophies of mercy. Let Jacob be painted in colours borrowed from Rembrandt's brush, and there is all the more wonder that the grace of God could overcome his duplicity and cunning, and make of him a diamond of the very first water.

Let us draw near, and remonstrate with Jacob, as he sits beside his flocks, in the scorching Eastern sun; and let us carefully notice his excuses and pleas.

He might urge, first, the necessity of self-protection. My uncle is bent on defrauding me, and keeping me down, and if I didn't do this he would succeed. You must meet a man on his own ground, and, as he has chosen to play the rogue with me, I cannot see the harm of turning his own weapons on himself." This reasoning did not die with Jacob; it is still passed round the world in act and word, and good men are sometimes sorely tempted to make use of it. It is undoubtedly hard to find that another man is taking an unfair advantage of you by manœuvres which, from your soul, you loathe. But is that a justification for you to resort to them? This has come into your life as a test, to prove whether you believe that the world is ordered by God or the devil. If you believe it is the devil's world, it is quite likely that you will try to hold your ground, or coin an advantage by arts which he alone would approve. But if you really believe in the Almighty God, you will be sure that falsehood must ultimately fail, and righteousness finally win, and you will meet fraud by faith, cunning by conscience, and violence by a Divine virtue. Goliath may wear armour, but that is no reason why David should. Remember how the Lord hath said: "I will keep thee." Your competitors may do mean and dirty tricks, but you will live to see them trapped in their own pits and pierced by their own swords; whilst if you continue to do right, you will go steadily forward to success, as the sun at noon rids himself of the clouds that obscured his early rays. "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Fret not thyself in any wise to do evil, for evil-doers shall be cut off. The Lord shall be thy confidence, and shall keep thy foot from being taken."

He might urge, as a second plea, the familiar formula, Business is business. "It is quite right to speak of Bethel when that sacred anniversary comes round, but it is out of the question to suppose that I can act and speak in my daily business as I did when that angel ladder glistened before my view. Business must be regulated on its own distinct laws, and they are quite different to those which obtain at Bethel." It is strange to hear professing Christians speak thus. They have one standard of morality for the Lord's day, and another for the other six. They permit things in business which are contrary to the spirit and letter of the Word of God, and which they would not sanction for a moment in the ordinary dealings of daily life, and they quiet their conscience by the easy motto, Business is business. I never can understand what difference there is in the morality of an act, because it has to do with buying and selling, or why we should not apply to such an act the same principles by which we judge other actions. According to the practice of some, we should read the golden rule thus: "Do as you would be done by, except in business. 'Do not steal' applies everywhere, except in shops and factories. Lying lips are always an abomination to the Lord, except when a salesman wants to dispose of some soiled goods." If this were the case, the larger part of the life of most men would be outside the circumference of God's commands. But it cannot be. The moralities of the Gospel resemble the law of gravitation, to which nothing is secular, nothing common, but which determines the pathway of a grain of dust on the autumn breeze as well as the march of worlds.

But Jacob might urge, as his third plea, that this was the general practice. "Other shepherds practise it. Laban must know all about it, or he might know. When you are with Chaldeans, you must do as Chaldeans do. I am not worse than others." But a universal practice does not condone sin; this is the difference between God's laws and man's. Let all men break a human law: it stands abrogated on the statute book, it cannot be enforced. But though all men break a Divine law, it will exact its penalty from all. Multitudes may have sinned together, but they will not be able to screen each other, or to escape. And if you do a mean thing, it will come back to roost in your heart, and will find you out with its curse, though you may be one of a crowd.

But he might urge, as his fourth plea, that chicanery was necessary to obtain bread. "A man must live, you know." But the plea cannot stand. There is no *must* about it. Where should we have been to-day if all the martyrs had argued that it was more important to live than to do right? Every man has to choose between these two. Many men deem life more important than righteousness, and, like the nautilus, they drop out of sight when storms sweep the sea; they are fair-weather Christians, and are of too soft a stuff to make martyrs. Others reckon that it is not necessary for them to live, but it is necessary for them to do right. They say, what Pompey said, when his friends besought him not to risk his life upon a tempestuous sea, "It is necessary for me to go; it is not necessary for me to live." This surely is the logic of faith. A man may be well content to suffer the loss of all things, and to die, if he may keep inviolate the priceless jewels which God has entrusted to his care.

Jacob's double-dealing appeared to be a success. "The man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses." But what men call success, which is sometimes a very superficial and temporary thing, proves nothing as to the rightness or wrongness of a life. It is not by the glitter of gold that God rewards his faithful servants. Many a noble life in the sight of God has been a sad failure, when judged by human standards. And many a failure in the judgment of man has been a royal success in the estimation of the angels. When a tide of gold has been setting in towards some men, it has been allowed to come as a judgment and a curse, that they might be blinded to destruction. And in many cases that tide has been restrained, that it might be more possible for the soul to attain to perfect health.

I demur to the common use of the phrase, "Honesty is the best policy;" no doubt, it is so in reality and at the end, though not always in appearance and at the beginning. But if we are simply going to be honest, because it pays, we are basing the fabric of our lives on too low a level, and our foundation may give way in days of storm. We must be honest, not because of good policy, but because of good principle, because it is right, and noble, and God-like; yea, because it pleases God. Let us do right, and we shall be happier with scanty means and a good conscience, than those who have all that heart could wish, but are haunted by memories of the means by which their fortunes were acquired; memories, that like the ghost of the murdered king, in the immortal drama, arise to mar the merriment of the splendid feast. "A little that a righteous man hath is better than the riches of many wicked."

Do not draw a line of separation between the house of God and the house of business. The counting-house and the shop may be as much the house of God as the holiest shrine, where generations have knelt in prayer. A devout soul will find God everywhere, and will abide with

God in every calling in which it is called. If you cannot have the companionship of Jesus in the paths of daily business, by all means abandon them. But if they are at all legitimate, you will find Him at your side, though his presence is veiled from all other eyes beside.

Do what you have to do in the name of the Lord Jesus. In that name you are wont to pray. In that name learn to do your work. Speak that name over the most menial tasks, and they will glisten with heavenly beauty. Speak it over doubtful things, and their true character will be revealed, as the tempter sprang from the toad, when touched by the spear of Ithuriel. Speak it over difficulties, and the iron gates will own the spell, and open to you of their own accord.

Take the Lord Jesus into your partnership. Consult Him before branching out into new directions, or consigning goods to fresh customers, or making large purchases. Let every transaction and every ledger be freely open to his eye. Let every transaction be laid before Him, for Him to close or open as He will. And be sure to divide with Him the profits, which are his due. A business life, with such sanctions, could never strand on the shoals of bankruptcy.

Above all, realise that you are the slaves of Jesus Christ. In the olden days of slavery, a master would sometimes put a trusted slave into a position of great responsibility, where he was permitted even to trade for his owner. But his brains, his muscles, and his gains were all another's. Everything had to be used and accounted for on that one condition. And what are we but the purchased possession of the Son of God? What is our business, but a branch of our stewardship for Him, as it is also a training school for us? What is there we can call our own? It is He that giveth us power to get wealth, and his image and superscription are evident on every coin. "Ye are not your own, ye are bought with a price, wherefore glorify God in your body and in your spirit, which are God's."

LAMB AND FLAG RAGGED SCHOOLS.

The fortieth annual report shows that this good work has been fully maintained. In the schools there are over six hundred scholars, with a staff of thirty-six teachers. About forty lads attend a class, which could be considerably enlarged if there were more room. The Band of Hope and Blue-ribbon Mission are prospering; sixty-seven scholars received prizes at the annual meeting of the Ragged-school Union, for having kept their places twelve months and upwards, and having attended the Sunday-school regularly.

There are other evidences of success in the improved taste of the young for pure literature, which, being widely circulated by the two city missionaries, is producing a silent influence not to be mistaken. The open-air and other services are well attended, and several instances have come to light in which the good teaching of previous years has proved effectual in reforming the lives of those who came under its influence, and making them good citizens. During last winter 10,549 good nourishing dinners were given to poor destitute children. The Superintendent is Mr. J. C. Sherrard, 10, Red Lion-street, Clerkenwell, E.C.

ELIZABETH STUART PHELPS.—Eight years ago Miss Phelps, the well-known American story writer, built a little cottage for a summer home on the rocks of East Point, at one side of Gloucester Harbour. She saw how intemperance on Eastern Point added to the hard lot of fishermen's families, and through her efforts a reform club of sixty-five members was sustained there. A club-room had been otherwise secured; it was brightened with pictures and music; addresses were delivered and sermons preached to the men, but her personal work was of a deeper and more wearing sort. She made herself the friend of each one. They came to her house with their hopes and despair, their temptations and troubles. The nervous strain of sympathy and anxiety, with literary overwork some years ago, caused her strength to give way, and she has not yet physically recovered.—*Chicago Inter Ocean.*

"BE YE WARMED AND FILLED."

We have by no means exhausted the catalogue of those in our leviathan city who are seeking to prove their faith by their works, in "warming and filling" the destitute among whom they minister. There are scores of quiet plodding workers who do not, as a rule, cry out loudly for help; we trust they will be helped none the less. Meantime we condense some further appeals that have reached us:—

Mr. R. T. Smith, 13, Barrowgate-road, Chiswick, W., craves help towards relieving the wants of the poor in that district.

The vicar and churchwardens of St. Andrew's, Lambeth, appeal for aid in relieving distress in that parish. Gifts in money, clothing, or old linen will be gratefully received by the vicar, Rev. Trevor Fielder, 108, Stamford-street, S.E.

Mr. B. Wire (25, Church-row, Bethnal Green, E.) pathetically pleads for the wherewithal to enable him to supply poor children with free breakfasts, and garments that will resist the cutting wintry winds. Who can possibly resist the cry of the suffering children?

Rev. P. Gast (12, Noel-street, Islington, N.) is at his wits' end, he informs us, to know how he may relieve the wants of many widows with families dependent on them, and households where the breadwinner is sick, or out of employment. This fact needs no argument to back it up.

Mr. R. Bilke, of the Union-hall Mission, Carlisle-street, Edgware-road, W., is devising large plans for distributing temporal relief among the many poor in the neighbourhood of his various Gospel halls. We believe such efforts by Christian workers are the best kind of substitute for the cold charity of the "relieving officer."

Mr. John Kirk, Secretary of the Ragged School Union (Exeter Hall, W.C.), is impatient in the intensity of his desire "to relieve the wants and brighten the lives of the 100,000 hungry children and adults cared for by the 3000 and odd workers at the Ragged School Missions." To this end he craves gifts of money, clothing (new or old), boots, &c.

Mr. C. Coleman, of the Dock Labourers' Mission, 32, Chamber-street, E., is giving free teas to the many unfortunate men in that locality who "can get no work to do." In *The Daily News*, Mr. G. R. Sims last week described the pitiful condition of these men. Any help sent to Mr. Coleman will do something to alleviate their distress.

Miss Bontein (22A, Devonshire-street, W.) earnestly asks for help for the Ashley Mission, Bethnal Green, E., at which there are a mothers' meeting of three hundred, factory classes, and working men's classes. Many of these men are in deep distress through want of work. Miss Bontein is anxious to provide bread and coals for the destitute.

Mr. T. R. Armitage (27, Red Lion-square, W.C.), Chairman of Committee of the Indigent Blind Visiting Society, sends a strong plea for the blind poor, who are specially helpless at this season. He asks a kind public to show gratitude for the possession of sight by enabling him to give food, coals, and money to these afflicted fellow-citizens.

Mr. J. Snowden (26, Fairfield-road, Bow, E.), Superintendent of the Gospel Mission, Plimsoll-street, Poplar, is equally earnest and importunate, though the scope of the Mission is evidently not extensive, compared with some of the preceding institutions.

Mr. P. Platt, Secretary of the Field Lane Ragged School and Refuges (Vine-street, Clerkenwell-road, E.C.), says there are already signs of great privation amongst the respectable poor in that part of the city; the visitors constantly report "no work," which means no pay and no breakfast. This is a doleful outlook, and it depends on a sympathetic public how far the dark cloud is to be gilded with a silver lining.

Miss F. Hastings (4, Fulham-place, Paddington-green, W.) is collecting clothing for poor mothers and children in the district of St. Luke's, and is also anxious to give them a little good cheer at Christmas time. She invites partners for this "paying concern."

Mr. George Fuller (54, Liverpool-road, Islington, N.), Superintendent of the Sermon-lane Mission, is a man of a very tender and sympathetic spirit, and he is greatly moved with compassion at the destitute condition of those around him. He pathetically pleads for help to enable him to give soup dinners and gifts of bread and coals, and also to minister to the wants of many suffering sick ones. He is at present deprived of the active help of his life partner, who has been laid aside for some months; all the more he needs outside co-operation and support.

A HALFWAY HOUSE.

Clifton-street Schoolroom (Wesleyan), Wandsworth-road, was recently thrown open as a free reading-room and library for working men. The room will be open every week evening, with but one exception, when the religious service of the chapel is held. As explained by the chairman, Mr. T. A. Ibbetson, at the inaugural gathering, the reading-room can be used as "a quiet resting-place—a halfway house between the workshop and the home," so that if a workman could not go home first, he might drop in direct from work, bearing with him the honourable stain of labour; or, if he found time, and preferred to run home, have a cup of tea, and kiss the children as they were put to bed, an hour or two occupied in reading would be much better spent than in drinking liquor at the public-house, for he would find a decided advantage in the stimulus to mental cultivation over the stimulant of the intoxicating cup. It was hoped to win back to home and peace those who had forfeited both through too frequent visits to the public-house. The free reading-room was to be a second home, and there was to be no conflict between the two.

The idea of what a working-men's reading-room should be was stated by the Treasurer (Mr. Charles Fowle)—viz.: "A room well lighted and accessible. You push open the door; at once sit down and read as long as you like without let or hindrance, and with the feeling as if you were in your own house." A hope was strongly expressed by the several speakers, who included Mr. George Garlick and Rev. William Waters, that the ratepayers of Lambeth might yet see their way to the adoption of the Free Libraries Act. There were at least fifty publications on the tables, mostly the gifts of friends and members of the committee.

MR. MOODY AT HARVARD.—During Mr. Moody's visit to this far-famed University, near Boston (Mass.), he preached each evening and held afternoon Bible services. The student element has been smaller than expected, ranging from about 500 the first night to 100 or 150. In the Bible services he has been especially strong and tender. He has evidently relied more than ever on prayer, and fervent, tender, searching presentations of the truth, and has not used the inquiry-room at all, though there has been more familiar talk in the church after the regular service.

SAILORS' REST, OPORTO.—A "Sailors' Rest" has recently been opened in this place, through the instrumentality of the Oporto Y.M.C. Association, aided by the contributions of many firms and private persons. It is provided with books, papers, writing materials, and other means of occupation and amusement; also coffee and other temperance refreshments at a low charge. Every Sunday two services are held at the "Rest," besides frequent singing and prayer at other times. The Oporto Y.M.C. Association was formed about a year ago by a few Christians who desire to extend the kingdom of Christ. Any further information regarding either the Y.M.C. Association or the "Sailors' Rest" will be given with pleasure to anyone interested, by

F. W. Flower, Jun. (Sec. Y.M.C.A.).
Villa Nova de Gaya, Oporto.

TAKING THEM BY THE HAND.

SOMERS TOWN BLIND-AID SOCIETY.

"Those who would help the blind, must do as Jesus did—take them by the hand." These wise words, recently spoken, may well serve as an introduction to a brief account of "The Somers Town Blind Aid Society," for which we desire to secure the sympathy and help of our readers.

Begun in 1864, this Society has steadily and unobtrusively carried on, at a comparatively trifling outlay, a mission of most real and Christlike helpfulness among the poorer blind of London. Its objects are briefly summed up thus:—

To influence the blind Christward and heavenward.

To provide a weekly entertainment; summer excursions; winter tea meetings, &c.

To send a lady visitor weekly to the homes of the blind.

To grant small pensions.

To provide medical advice and medicine free of cost to the blind.

To send ailing blind for short periods to the country or seaside.

To strengthen and supplement all efforts at self-help; to provide nourishment in time of sickness; to aid in time of distress, and otherwise assist needy and deserving blind.

At the outset, the weekly entertainments were the sole, and for some years the principal, feature in the work. Some dozen years ago, what was then called a "class," grew into a Society, and the sad needs of the blind became better known. Other means of helpfulness were therefore started, direct evangelistic effort being kept in the forefront. Stringent regulations were as far as possible avoided, and the personal element was encouraged, so that blind and workers should thoroughly know each other, and thus the influence be from heart to heart, and the help given be with discrimination. The extreme need for this and kindred societies was more and more deeply impressed on the hearts of the workers as the hard necessities of the blind became known to them. In the great majority of cases blindness comes in adult life, when learning a fresh trade or earning a livelihood is almost an impossibility. Moveover, the disease which causes the eyesight to fail, too often weakens the constitution, and tells terribly on the nervous system. To sensitive natures under these circumstances the temptation is to lose faith, and simply to suffer and to sink.

Shall we visit one or two homes where our blind friends reside, and where we are well known guests? We find our way through dingy streets, and, passing up a narrow staircase, knock at a little door. Hearing a quiet "come in," we enter. The room is small, and poorly furnished; still it is clean, and bears the marks of efforts at ornamentation. One solitary figure is seated by the fire; it has sat there alone all day! The hands are crossed upon the lap, the face is a plaintive one, but sweet, and bearing a peaceful expression, and a look of having sorely suffered and conquered! No need to introduce ourselves—at the first word spoken our voice is recognised, and our welcome is the welcome of a friend. We hear nothing but words of thankfulness and trust; and watch the dear face brighten as the cheering talk goes on. "I never feel lonely now, for God is with me, and you have given me all I want," are her parting words. We found her years gone by—bereft of both her parents, blind, friendless, and almost literally starving; we supplied her wants, sent her for restoration to the seaside, procured her a kind, Christian visitor, and are still able to provide a small pension.

We enter another humble home. In one apartment we find a mangle, and turning the handle a blind man. His face, his manner, speak all too plainly of better days. A little daughter is folding the linen for him. Neatly-caned chairs, ready for the customer, are piled up on one side. In an adjoining room is the wife, refined, delicate, gentle, busily preparing a frugal meal. All looks simple comfort, peace, and industry. With what a loving welcome we are greeted! It is difficult here to realise our first visit, for all looks so changed; but we remember the fireless grate, the empty cupboard, the look of woebegone care on all the faces—the blind man pressing his hand to his head, as he vainly endeavoured to cane a chair, and his sorrowful "I cannot get it right, and the worry makes my poor head so bad!" We recall his story, how from a position of respectability sudden blindness reduced him to the extremest poverty. We took his case in hand, paid for lessons in chair-caning, gave a weekly allowance, sent a visitor, provided clothing, got his sick wife and child into a Convalescent Home. The gratitude shown has been overwhelming, and it has been proved by unflagging efforts on the part of man and wife to do as much as possible towards their own and their children's support.

We find our way to another small room. Here, all looks cheerful comfort! Flowers are on the mantelshelf, and a clean cloth is spread. A bright fire is burning, and a cosy cat reposing near. This is the abode of two young blind girls, and we find the one deftly knitting while the other reads aloud a book in raised type. They jump up eagerly to greet us, and tell with enthusiasm of what their visitor had last been reading; of how they enjoyed their last Thursday evening, and how well they had sold their last stock of work. Both faces look happy. Both are Christian girls. We well recollect our first introduction to the one—a young maid-of-all-work in a dismal-looking house. Her sight had been gradually fading, and when first we found her the last lingering light was just dying out. We remember the utterly hopeless look of the dreary little face, and how at the first words of kindness the poor, sightless eyes overflowed. We took her to our care, furnished a small room, allowed a weekly pension, and subscribed to a kindred institution where she learns the "dotting system," by which in time she may help to support herself.

One more visit. We knock at a little door and pause, for there is no responding voice. We open and enter. A widow lives in this tiny room; she is kneeling by the bed, her head bowed as if in agony. At last she hears us, and slowly rises. What is the new great trouble? we at once anxiously ask. "Oh! if my Father would only let me die," she exclaims, "for I have no hope here now." We cannot understand, for we have been supplying all her wants, and have sent her true and loving friends. A sobbing explanation follows—someone had told her her allowance was to be stopped. Stupefied with grief, she had crept to her home—how, she knew not—and for three days had been passing through such sorrow as may God spare you and me. It was all a mistake; and how the poor white face gradually gladdens as we say so! She cannot speak at first; but when she does, it is to murmur a fervent blessing, and to add: "God knows the weight you have lifted from my heart." Hers was a case of great trial. While a loving husband lived she hardly realised the great affliction of her blindness, but his long illness used up all the savings, and his death left her destitute. To lose him, and to be blind, was sorrow sore enough; and when the cruel necessity of breaking up her little home, and parting with her little treasures, pressed upon her, she was well-nigh crushed. We came to her just then, and in the months that have followed have cared for all her wants, thanking our Heavenly Father who sent us to the timely rescue of his well-nigh broken-hearted child.

These are but typical cases, taken almost at random, and neither more nor less touching than those we could tell of by the score. We could tell of others, alas! from which the demons drink and deception force us to withhold a helping hand!

And now, will you not accompany us again to one of our Thursday evening gatherings, and see for yourself our touching array of sightless faces? faces on which the expression of hard, patient endurance is wondrously blended with rare resignation and even hopefulness; faces which lighten marvellously, in spite of their sightlessness, at the sound of a kindly voice or the touch of a friendly hand. See the touching spectacle of sightless age, leaning for support and guidance on the arm of childhood: vigorous men struck blind in the prime of life, helpless now and utterly dependent; blind husbands with blind wives; blind mothers, fondling bright-eyed little children, and *feeling* tiny faces on which they never here can gaze! Young girls and youths doomed from early years to lives of perpetual darkness!

All are poor, some terribly so; some are cleanly and attractive, others the reverse; but on every face is stamped at least the one attractiveness—true attraction to those who, like the loving Master, come "to minister"—of utter need! The gathering is opened by prayer (generally by one of our blind) for the Father's presence and blessing. A hymn follows, in which all heartily join; words of kindness are then spoken by those in charge, and the announcements made as to the evening's entertainment. These entertainments vary much—lectures, readings, music, always interesting, often most excellent. Sometimes a whole oratorio, or high-class concert, may be given by a large band of performers, sometimes a reading by one friend alone. Subjects religious, political, social, instructive, amusing, are all brought forward in them.

Our blind love their Thursday evenings, and endless are the testimonies as to the beneficent work they do. Pass round the room and speak to one and another. They will tell you how this is the brightest spot of all the week; how they count upon it and look forward to it, and how it brings them food for pleasant happy afterthought in the long and lonely hours of the days that follow.

Aid is needed to carry on this work. Our great Master while on earth loved and helped the blind; let us count it our precious privilege to love and help them too. The President of the society is Dr. Oswald Dykes, of Regent-square Presbyterian Church, in connection with which the work was originally started. The hon. secretary is Mrs. Starey, 53, Hilldrop-road, Camden-road, N., who will gladly give information, forward reports, receive subscriptions, or hear from ladies willing to become visitors.

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ROMISH DOGMAS.

The Church of Rome claims to be Apostolical, immutable, and infallible. The following table will show how far this is from being true:—

	A.D.
Prayer for the dead began	200
Worship of saints, martyrs, and angels	350
Worship of the Virgin Mary was developed about	431
Priests began to wear a different dress from the laity	500
Worship in an unknown tongue	600
Papal supremacy	606
Worship of images and relics imposed	788
Baptism of bells	965
Obligatory celibacy of the Priests	1000
Infallibility of the Church	1076
Sale of indulgences	1190
Dogma of transubstantiation officially decreed	1215
Auricular confession officially imposed	1215
The cup kept back from the laity officially sanctioned	1415
Purgatory officially recognised	1439
Romish tradition put on a level with the Scriptures	1540
The immaculate conception proclaimed	1854
The Pope's temporal power proclaimed	1864
Papal infallibility proclaimed	1870

The Reformers are accused of being innovators. What can be said to this continued accession of ecclesiastical superstition, to which much more might be added?—*Témoin de la Vérité.*

A MONTH OF PRAYER.—The noon hour at Fulton-street, New York, during December, is being devoted to "prayer for a fresh baptism from on high." The object of all this is that there may be special preparation for a profitable observance of the Week of Prayer, so soon to be on hand.—*Illustrated Christian Weekly.*

BAND OF MERCY MOVEMENT.—A number of these bands of young people for the promotion of kindness to one another, and to animals, has been formed lately in and around Torquay. Lord and Lady Mount-Temple have taken a leading part in the movement. There are now thirty-two branches in the district, with 5400 members.

REV. DR. SOMERVILLE'S TOUR.

SOME further interesting details of Dr. Somerville's visit to the Highlands and Islands of Scotland are given in a recent number of *The North British Daily Mail.* The localities referred to are in the north and west of Sutherland, the west of Ross, Cromarty, and Inverness-shires. Everywhere the people evinced the utmost interest in the mission by the large numbers in which they attended the services, and the long distances travelled, whether it was Sunday or week day, noon or night, rain or fair.

The minister of one church has a district of 350 square miles to superintend, and his congregation consists almost exclusively of gamekeepers, foresters, and shepherds, whose lonely dwellings lie miles apart. Yet, so ruthless have been the conversions of sheep farms into deer forests, that after many applications this preacher of the Gospel has been unable to obtain enough grazing for a horse. In many cases the ministers had at first shown some sympathy with the crofters, but when unable to go to the extreme length some desired, the people turned against them, and in some cases separated themselves from the church. But, notwithstanding this, Dr. Somerville was warmly welcomed wherever he went.

At Lochinver, the church is about two miles from the village, but three times over it was crowded with eager listeners. From Ullapool on Lochbroom, a town of some importance, where the Free Church is large, and where the cheerful psalmody was refreshing after the doleful singing of many of the Gaelic congregations, the party reached Little Lochbroom. Here the people, being without a church, worship in a boat-house by the shore. At the next place the church is a large, but unattractive cavern, containing some wooden benches, and is reached by a steep path, which conducts to the base of the sea cliff, and here a congregation of from one hundred and fifty to three hundred, meets at regular intervals for Divine worship. At another station, twelve miles distant, the place of worship is a similar cave, while at Aultbea, where about four hundred assembled in the church, the building is in such a deplorable state that a severe gale may bring the whole structure to the ground.

Shieldaig, in the wilds of Applecross, has a remarkable history. At the Disruption, in 1843, the entire population adhered to the Free Church, but the proprietor, Sir John Stewart, then Vice Chancellor of England, sternly refused a site for a church, and for thirty-four years the congregation worshipped under the broad canopy of heaven during summer rain and winter snow. At length, the proprietor coming to reason, a site was granted whereon was erected a large church and commodious manse. As several arms of the sea divide the township whose people attend this church, a big boat, capable of carrying one hundred persons, has been provided for their use on Sundays.

The church at Arisaig is the rallying-point for the Protestants scattered over a very large area, into which the light of the Reformation has never properly penetrated. Kilmallie has also a memorable history, for in 1843 for a long time the poor people had to worship on the seashore between high and low water mark. A drive of thirty-two miles along the shores of the Caledonian Canal revealed the fact, noticeable elsewhere, alas! that to a great extent the land has been emptied of its people. During the forty days spent in this visit, service was conducted in thirty-seven localities, and forty-eight sermons were preached, of which twenty-four were translated into Gaelic. Throughout, the attendance of the people, the manner in which they flock to services, and especially to Communions, their hearty singing, and, generally speaking, their attachment to their ministers, who in many cases labour under most extraordinary difficulties, were very encouraging evidences of spiritual life.

CURING OPIUM SMOKERS.

BY REV. J. HUDSON TAYLOR.

IT gives no small joy to the friends of Christian missions, and especially to the missionaries labouring in it, when a mission station, or out-station, established at the cost of some missionary society, and maintained, perhaps, at considerable expense, begins to bear fruit. When souls are turned from darkness to light; when there is hope that others have with true hearts received the Lord Jesus Christ, the encouragement and joy are very great. Still, there is always an element of uncertainty that throws concern over the joy, as long as the work is entirely dependent on the foreigner for its support; and the question often arises: supposing that support were withdrawn, and perhaps persecution (instead of countenance) overtook the converts, how far would there be found spiritual life sufficient to maintain the strain? There is, on the other hand, usually a vigorous vitality that gives the greatest hope for the future in work that is commenced from the spontaneous efforts of native Christians, which has been maintained wholly by their unpaid labours. Not a few instances of this kind of effort are now to be found in China. It will probably interest your readers to hear of one which it has been our joy and privilege recently to visit.

Leaving the capital of Shan-Si, Tái-yüen Fu, on Monday, July 19, we reached the station of the American Board of Commissioners for Foreign Missions at Tai-ku Hien on Tuesday night, and were hospitably entertained by the kind missionaries there, Messrs. Stimson and Clapp. The distance between the capital and that station is about thirty-six English miles. From Tai Fu we journeyed southward, with great difficulty, owing to heavy rains and all but impassable roads, until Thursday, the 29th, accomplishing about 125 English miles. The walls of Hoh-chau were then seen in the distance.

Soon afterwards, we passed through several fine archways, with appropriate inscriptions, such as "To the sonorous music of the rivers and the grandeur of the hills." We entered the North Gate by a fine archway, and pursued our course to the centre of the city, where there is a very fine drum-tower, ornamented with porcelain tiles and mouldings. There, turning down the street towards the West Gate, for a short distance, we came to a respectable, but modest-looking, building, bearing the title of "The Heaven's Call Office." What was the special call or command of Heaven in the mind of the proprietor when he opened this establishment for the cure of opium-smokers, and the spread of the Gospel, we do not know. It may have been "Awake to righteousness and sin not," or some similar exhortation in the Word. The clean, neat appearance of the very entrance told of the refining influence of Christianity.

We entered the room which serves as chapel and reception-room; and were struck with surprise to see what a neat and pretty little place had been made of a room perhaps as difficult to make nice as could well be. At the head of it a strip of blue cloth running across from side to side bore four large Chinese characters on diamond-shaped pieces of bright red paper, and the brightly patterned piece of carpet hung up against the wall formed the back of what took the place of reading-desk or pulpit. The forms were tastefully covered with a little coloured cloth, which greatly improved their appearance; Chinese tracts neatly mounted and arranged on the walls, and interspersed with Mrs. Grimké's picture-cards, and one or two Chinese scrolls, gave a lively and cheerful appearance to a somewhat low and otherwise dark room. We inspected the bedrooms in which patients being cured of the habit of opium-smoking are to be found in those seasons of the year when the fields do not demand every available person.

The whole establishment had been opened and sustained by a Chinese Christian gentleman, a Mr. Hsi. The work was arranged on such a basis that it was hoped that it would become self-supporting; and I found that seventy-eight persons had already been cured of the habit of opium-smoking, of whom five or six appear to be hopefully converted to Christ, while there are other interested inquirers. Before leaving the city we had the joy of joining in Christian worship with some of the converts; and of wishing them God-speed in the good work in which they were engaged.

The following day we visited a similar institution established by the same Christian gentleman in the city of Chan-chéng Hien, fifteen miles further south. This establishment has been longer carried on, and the native brother in charge told us of thirty or more persons who now give good evidence of conversion to God, who have been blessed through this work. Thus in two important cities, which might have been without any Christian witness, and to which no missionary has ever been sent, there are permanent institutions, established by native Christians, abundantly fruitful to the praise and glory of GOD.

At Hung-tung Hien, some ten miles further to the south, a similar refuge has been established by Mr. Stanley Smith and Mr. Hsi conjointly. Meeting Mr. Hsi, he explained his view of the advantage of establishing such institutions. The authorities, he said, are bound to give countenance to any institution that tends to lessen the habit of opium-smoking; and it does not give as much annoyance to the officials and gentry, while it is not less effective than a chapel or mission station for the spread of the Gospel. The patients who are relieved are cured of a dreadful habit; and, at the same time, are brought for ten, twenty, or thirty days, according to the case, under the daily teaching of the Gospel, and the daily influence of Christian life. Feeling grateful for the benefit they have received, they cannot feel unkindly toward the Christians, even if they do not accept the truth themselves. In not a few cases, however, they continue to attend church worship after leaving, and considerable numbers of them have professed their faith in Christ by baptism, and joined the Christian Church.

I would ask the prayers of Christian friends for these works, and that God will raise up many similar men of capacity and zeal, to inaugurate Christian efforts of the kind in other parts of China.

PRAYER FOR FOREIGN MISSIONS.

IN connection with this subject a ladies' united prayer-meeting was held at the London Mission House, Blomfield-street, E.C., on Friday week. Representatives from several Women's Missionary Societies were present. Mrs. Wardlaw, of the L.M.S. Ladies' Committee, presided.

Mrs. Alexander Raleigh led her Christian sisters in the opening prayer, confessing the unfaithfulness of the churches to their high trust and privilege in the past; then, passing to thanksgiving for success granted past all deserving, she besought a fuller blessing on all missionary schools and colleges, and also for the work of the secular colleges of India. Mrs. Ellis, of the Baptist Zenana Mission, followed, interceding especially on behalf of the wives and daughters of India, and those who laboured among them. Mrs. James Mathieson made mention of the teeming millions of China. Among the other ladies who took part were Mrs. Meredith, Miss Kinnaird, Mrs. Everett Green, Mrs. Hurry, Mrs. Kennedy, &c. Many subjects relating to missionary work were remembered.

The proceedings were varied by reading short passages of Scripture and by singing.

SWISS HOUSE.—This Home for foreign governesses and nursemaids, situated at 15, Mecklenburgh-square, W.C., has during the past year admitted 168 persons to its advantages. The receipts from boarders show, nevertheless, a falling-off of more than £50 as compared with 1884; but this is attributable to the fact that the Home is now so well known that the boarders find situations much more quickly than formerly. There are now several foreign governesses on the books who are open to engagements for the Christmas holidays.

Letters to the Editor.

PRAYER FOR PARIS.

Dear Sir,—The main cry of distress in Paris is, What can be done for its young women? Since joining Mr. McAll's Mission, nearly seven years ago, I have had ample opportunities to view the wreck, and there are many here who sigh and cry for all the abominations. We need the prayers of Christian nations to bring down the power of wisdom and strength at such a time. I am informed that there are at least 50,000 girls registered on the police books, and that by no means represents the state of matters, for it could hardly be printed all that is going on.

Mothers, wives, sisters, friends, pray for some Divine agency that will help to save the city, for its cry is going up to heaven.—Yours faithfully,

Paris. Alex. Donaldson.

CHRISTMAS HOLIDAYS.

Dear Sir,—In view of the approaching Christmas holidays, the Committee of the Children's Special Service Mission are desirous of making arrangements for special meetings for the many boys and girls who will then be home from school. We shall be pleased to arrange, as far as possible, for drawing-room services, and Scripture Union meetings, and also repeat the offer made last year, to give a magic lantern lecture on "Pilgrim's Progress," by one of our workers who has taken up this special branch of the work. We desire that this lecture should be considered as in the nature of a direct evangelistic effort, and that special prayer should be asked for blessing to rest upon it. Many Christian parents will doubtless be wondering how to have a children's party, in such a way as to interest young people, and, at the same time, be of real spiritual benefit, and we hope and believe that we have found in what is proposed one solution of the difficulty. It will be necessary, however, that immediate application should be made, and, as a general rule, we cannot offer to give the lecture referred to at a greater distance than twenty-five miles from London. The only expense we ask to be defrayed is that of travelling of lecturer and assistants, and carriage of lantern and oxygen gas (when used).—Yours faithfully, T. B. Bishop, Hon. Sec.

48, *Paternoster-row, London, E.C.*

BISHOP TAYLOR.

My Dear Sir,—I have just been reading Notes and Comments, and notice the excellent suggestion of your Edinburgh correspondent, that your readers should raise the needful sum for Bishop Taylor's Mission steamer.

Now, The Christian has been one of my travelling companions for more than twenty years, and I feel a close personal interest in all that concerns its welfare and usefulness. I rejoice in the good it has accomplished in manifold ways, but chiefly in the blessing it has been made to Christians generally, and especially to Christian workers, and feel sure at your call so many will rally to the undertaking that it shall in no way be a burden, but give you much pleasure.

The Christian has set going many a good work in its lifetime, but it has never yet, I think, advocated a better cause or tried to render help to one more worthy.

From Bishop Taylor I caught an inspiration when a young disciple at Derby many years ago, and received as an evangelist an inheritance that has been a life-long blessing, and to which my success is clearly traceable.

My limited means preclude my doing much outside my "Village Mission," but, with your correspondent, I count it a privilege and a duty, in the present instance, to do what I can, and enclose herewith my first contribution, and remain, my dear Sir, yours faithfully,

Geo. D. Shipley.

Breachwood Green, Welwyn, Herts.

FREEDOM OF OPEN-AIR WORSHIP.

Sir,—The Torquay Board of Health has procured an Act for local purposes, called the Torquay Harbour Act. Clause 38 of this Act is as follows:—

> No processions shall take place on a Sunday in any street or public place in the district, accompanied by any instrumental music, fireworks, discharge of cannon or firearms, or any other disturbing noise. Provided that the foregoing prohibition shall not apply to any of Her Majesty's naval, military, or volunteer forces.

For a breach of this provision, members of the Salvation Army have been sentenced to a fine of £5 each, or to one month's imprisonment, and they elected to go to prison. By this clause the Salvation Army is prevented from using their ordinary and most effective means of drawing together a crowd of persons for the purpose of bringing them under religious influences. Many in Torquay are satisfied that the Salvation Army has been doing a very good work, and, not wishing that it should be in any way impeded, have formed a Permanent Committee for the repeal of this clause, and for kindred purposes.

The committee contends that freedom of worship is assailed. To this it is replied that to march with singing and playing is not a part of freedom of worship. But if singing and playing and marching inside a church or chapel were forbidden by law, it would soon be seen that freedom of worship is involved in such exercises. It is, indeed, admitted that freedom of worship should be restrained in cases where its exercise would constitute a *bonâ fide* nuisance or interfere with the just rights of others. In all such cases, however, the common law has been found quite sufficient for the protection of the subject, and no special act is required; and it cannot be pretended that the noise made by the Salvation Army is at all greater or more intolerable than many others which are endured without complaint; and least of all can it be urged that the object of clause 38 is to provide a quiet Sunday free from street bands, when it legalises the use of them by military bodies.

It is sometimes urged that some such provision is necessary in order to put a stop to Socialistic processions. But each procession must be deal with on its own merits. If the Socialists do wrong, let them be punished for the wrong they do. The Salvation Army is not only innocent, but highly useful in its ameliorating influence upon the masses. It has also been said that permission given to Salvation Army processions would necessitate the legalisation of Roman Catholic processions. But if Roman Catholic processions have been illegal since the Reformation, the repeal of a clause of recent introduction cannot render them legal. Besides, Roman Catholic processions have no musical instruments, or singing, or disturbing noise; and it might be argued that the clause which forbids processions with these accessories, tacitly legalises those that are without them. Clause 38 is a poor barrier against Roman Catholic processions. Better repeal it, and leave that question as it stands at present.

This question does not merely affect Torquay, for the Permanent Committee have it upon evidence, which admits of no doubt, that the Standing Committee of the House of Commons insists upon the introduction of a provision similar to Clause 38 into every local Act which it passes, and, moreover, that it is purposed to introduce an Imperial measure for the whole country, which shall embody within it a similar provision. So that if there is any injustice in Clause 38 it is an injustice which may soon become general.

It is surely wise to observe the remote tendencies of any measure as well as the immediate purpose for which it is used, and to see if it contains some underlying principle, the general application of which would be dangerous. If once a particular body are prevented, on the ground of their being a public nuisance, from the exercise of a particular right, upon a particular occasion, the principle may soon be extended to other persons exercising similar rights, and upon other occasions.

The Torquay Harbour Act contains within it another clause, under the provisions of which all open-air preaching whatever, accompanied with singing, unless held in a desert, can be altogether extinguished; and if there is a design to introduce a provision similar to this into an Imperial measure, religious liberty, in the direction of freedom of open-air worship, may, if such design be carried into effect, receive its death-warrant. Clause 32 reads thus—

> Any householder, personally, or by his servant, or by any constable, may require any street musician or singer to depart from the neighbourhood of the house of such householder, and every person who shall sound or play upon any musical instrument, or sing in any street, near or within hearing of such house, after being so required to depart, shall be liable to a penalty not exceeding forty shillings.

Under this clause, any householder living *within hearing distance* of anyone singing at an open-air service may, by sending his servant, disperse the assembly.

It may be said that such clauses are not intended to operate against open-air services as they are usually conducted, and that there is no reason to fear that they shall be used for their suppression. Perhaps so. But is it safe to allow laws to be placed on the statute book, the strict letter of which is opposed to freedom of open-air worship? The time may come when someone may wish to put them into operation, and it will be comparatively easy to do so, if the appetite for religious intolerance is whetted by the partial suppression of some unpopular body, like the Salvation Army, and the general public becomes accustomed to the idea that out-door religious demonstration is a crime. How much better it is to exercise a jealous vigilance in time, and to strangle the monster of religious intolerance in the birth.—Yours obediently, N. S. Taylor, B.A., Clerk.

Babbicombe, Torquay.

P.S.—The writer wishes to receive communications from towns and districts affected by similar acts, by by-laws to the same effect, or by undue police interference with liberty to conduct open-air services.

DEMORALISING REPORTS.

Sir,—Many people are bewailing the moral deterioration on the minds of the young and others which must result from the perusal of the proceedings of the Divorce Court in the columns of the daily papers.

One would be thankful if it were taken in hand vigorously, and the editors remonstrated with who are doing their best to reproduce the very crimes that are being adjudged; sowing, also, a sad harvest of contempt of superiors, and evil thoughts in every household they enter.

Yours, &c., C.

A LAST CHANCE FOR IRELAND.

Sir,—It is impossible for anyone to resist the conclusion that in Irish matters we have come to an end of our resources. The proposed remedies are simply leaps into utter darkness, and until the hearts and consciences of the people are touched, none of the proposed legislative remedies can possibly do more than alleviate the suffering. The root of the disease lies too deep for human instruments, and I venture to suggest that, if we call ourselves a Christian nation, it is about time that our spiritual guides should appoint a season for special prayer and national humiliation in this matter. While no class in Ireland is free from blame, it is, unfortunately, only too certain that the chief cause of the evil was the selfishness of the English ruler in the past. In God's sight all are guilty in the matter; but while we neglect Him in our prosperity, we are, to all intents and purposes, defying Him in our adversity, each one blaming his neighbour, none himself.

Is it not time that we changed our attitude as a nation?—Yours, &c., A Voice.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Dec. 19, 1 Tim. i. 1—17; Dec. 20, 1 Tim. ii. 1—15; Dec. 21, 1 Tim. iv. 1—16; Dec. 22, 1 Tim. vi. 1—21; Dec. 23, Psalm cxviii. 1—14; Dec. 24, Psalm cxviii. 15—29; Dec. 25, Psalm lxxii. 1—20.

BUNYAN'S HOME LIFE.

BY DR. A. WHYTE, EDINBURGH.[*]

A CELEBRATED preacher has said that Christ and woman, religion and love are two rocks which stand in the way of every man. If a man's dealings with Christ and woman are wise, he is saved; if they are unwise, he is lost. Build your houses for time and eternity on these two foundations. This was eminently true of John Bunyan. He met a blameless Puritan girl, and had grace enough to fall in love with her. One would think he would marry a woman who would not object to swaggering and swearing in her husband; but he did not. That there was some good in him is seen in the fact that, when one who made a profession of religion swore, his heart ached. He was scandalised when a Christian erred. At his wildest he would have nothing to do with immoral or irreligious women. Young men of our day do not go to the ball-room or the theatre for a companion for the fireside. The name of the Puritan girl is not written in any register on earth, but it is written in heaven. Newman says somewhere that our best benefactors are unknown; and so it is in this case. Bunyan's wife is worthy to be remembered with Mary, Eunice, and Monica (Augustine's mother).

Though the marriage turned out well, it was a great risk for the woman. She cannot be absolved from the condemnation of the Apostolic injunction, "Be not unequally yoked." But she did not hide her light under a bushel; she made it clear from the beginning on whose side she was. They were very poor. They had not so much household stuff as a dish or a spoon between them both. Yet she built a sweet nest, and lined it with religion and a maiden's love. Her only dowry was two books, "The Plain Man's Pathway to Heaven," and "The Practice of Piety," which her father had left her when he died. John Bunyan tells us in one of his sermons that his reading before his marriage was ballads, news-books, curious arts, and old fables. It would be hard work indoctrinating him with a taste for Puritan works; yet his wife managed it. He used to read with her, and grew to like the books, though all the while he could not appreciate the spiritual truths contained in them. Bacon, in his "Essays," declares that some books are to be tasted, some to be swallowed, some to be swallowed and digested. The books Bunyan got along with his wife should be swallowed and digested. They were the first spiritual meat of the great man of God who has fed so many.

Dr. Whyte drew a beautiful picture of what he called a Puritan interior. He showed Bunyan working on his kettles at the flaming forge, and his wife sitting over her book. At some point in her reading she would look up, and their eyes would meet. The scene would be worthy of a painter's pencil.

Two lessons might be drawn from this domestic passage. (1) Young man! look out for a wife better than yourself. This is not difficult to find. Go to a good nest. Incline to a woman who knows good books. It is an excellent courtship that can find a congenial topic of conversation in good books. (2) Scatter good books this Christmas. As we grow in grace, our pleasure bills should grow lighter and our bookseller's bills heavier. You do not know how much you can do for the best interests of men by scattering good books. Try it.

This rough outline can carry to the reader no conception of the imaginative touches and racy comments with which the lecture abounded. Dr. Whyte made the past the present. We saw the rough tinker wooing the Puritan maiden, and we caught a glimpse of the peace, and felt a breath of the sweetness she infused into the life of their home. The popular Edinburgh divine has the gift of a sanctified imagination, and knows how to use it. D. S.

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[*] From a prayer-meeting address, at Free St. George's, Edinburgh, Tuesday, December 7.

THE PERILS OF THE DEEP.

THE recent disastrous gales which have strewn our coasts with wreckage, must surely have turned the thoughts of many hearts towards our brave sailors, who literally get their bread at the peril of their lives, and too often, whilst unprepared, go down amid the riot of the storm! Among the many Institutions that look after our sailors when on shore, and, by the preaching of "Jesus Christ, and Him crucified," seek their eternal welfare, the Seamen's Christian Friend Society is one of the oldest, though not so widely known as it deserves to be. For over forty years it has been doing a most useful work among British and Foreign seamen, not only in London and Liverpool but in many other ports around our coasts. Its Institution for Seamen in Ratcliff Highway is the oldest place of the kind in that notorious locality; the reading-rooms are open for the free use of seamen all day long, and Gospel, temperance, and other meetings are held every night. The meetings are well attended, and the results are most cheering. The following are testimonies received during the past few days.

PEACE IN THE MIDST OF PERIL.

A Christian sailor who, when in port, is a constant attendant at the Seamen's Chapel, said:—"When our ship was struck last Sunday, we all knew she would go to the bottom in a few minutes. Strong men turned pale, but I felt calm, because Jesus was with me. Some of my mates, who had often jeered and persecuted me, came round me, saying, 'Bill, we always knew you were a man, and acted up to your profession, and we are sorry for what we have said.' I told them I forgave them, and I urged them to trust in Jesus."

GOOD NEWS FOR A SAILOR'S WIFE.

On leaving for sea a few months since, a sailor addressed a letter to one of the workers, and in it he said:—"I thought that nothing would ever touch my hard heart, but God's word from you has done it, and I am going away a saved man." At one of the meetings during the past week this sailor's wife said she had received a letter, and would like to read it:—"Dear wife, I hope you got my last letter, and the ten crowns I sent. Thank God that I have the knowledge that I am a child of God, and have my sins forgiven. Oh! it is blessed that we can commune with our Jesus both at sea and on land."

AN OFFICER'S LETTER TO THE CHAPLAIN.

"Dec. 3, 1886.—My dear Sir, will you permit me to thank you for your kindness to me in the faithfulness of your sermon on Sunday morning, November 14. It led me to think, and now I think—nay, I am sure, I may say, 'Christ is my Saviour and my friend.' and daily do I keep myself in constant call of Him with prayer and supplication. My past has been a bitter one. More than once have I hopelessly abandoned myself to despair, and tried to drown sorrow and remorse in intoxication and dissipation, and this, whilst seeming to have a gait of respectability and gentility. I shudder to think what my fate must have been if I had been cut off in the midst of my sins. Let me assure you of my prayers and sympathy in your holy work. There is much to do, and I wish I could do something, if it were only a little."

"SICK OF SIN."

"About two years ago," said a bright young sailor, "the Lord made me fair sick of sin, and I threw it all up and began trusting in Jesus. On Tuesday I am going home to see the old folks, whom I have not seen for many years. I've been a wild sea-boy, but they'll see the change in me now. I want the friends here to pray that I may be kept steadfast in the faith, and be made useful to others."

During this year the Society's work has been greatly extended, but the funds have fallen off through the decease of many generous supporters and the great depression in the shipping trade. In presiding at the last anniversary, Mr. George Williams said he considered that an enormous amount of work was done by this Society, and the money given to it was splendidly spent.

LADS IN RATCLIFF HIGHWAY.

FOR some time past the great need of an Institute for the older lads in Ratcliff Highway has forced itself upon the friends at the Strangers' Rest. On Thursday, last week, in order, if possible, to bring the matter into practical shape, a conference was held, at which many persons interested were present. Miss Steer, Mr. R. C. Morgan, and Dr. Wilson earnestly pleaded the cause of the many poor lads whom such a scheme would benefit, and who, being too old and too difficult for Sunday-schools to manage, without anyone to help them, are going from bad to worse.

Mr. J. T. Isaacs made a statement as to what it was proposed to do if sufficient support were forthcoming. This was to take a house and open it as a Boys' Institute. A suitable corner house had been seen, the rent being £60. There was a large front shop, which would be fitted up as a coffee bar, and above are twelve rooms that might be adapted as class-rooms, where different trades might be taught besides ordinary instruction and the inculcation of the truths of the Bible—the chief object to be kept in view. For the proper conduct of such an Institute, a large staff of workers would, of course, be necessary, and Mr. Isaacs invited any who could spare one evening a week for this purpose to communicate with him at the Strangers' Rest, St. George's-street, E.

Rev. W. R. Mowll gave some particulars of the Grotto Home for boys of the criminal classes, and mentioned two cases in which lads who had been helped were now filling good positions in society. Dr. Squire, to whose instrumentality the success of the Whittington Club and Chambers is largely due, also gave some particulars of the working of that Institution.

Dr. Andrew Clarke, and Rev. C. H. Turner, incumbent of St. George's-in-the-East, were at the last moment prevented being present. Lady Clarke presented a number of prizes to the children, who were addressed by Miss Macpherson and Mr. Mowll.

SOUTH LONDON MISSION.

THE twenty-fifth anniversary of this Mission was celebrated on Wednesday week, at the Victoria Hall, Lancaster-street, Borough-road, Mr. Robert Paton presiding. After tea, prayer was specially offered for Mrs. Ashton, who for twenty years took such an active part in the Mission, but has been confined to her home through affliction for nearly five years.

Mr. R. E. Ashton briefly summarised the work over a period of thirteen years, during which time he has been Hon. Superintendent, relating instances of Divine aid rendered during times of affliction, adversity, and other difficulties. The record of the Mission for the past year is encouraging, numbers of young converts present at the meeting bearing witness. Mr. Paton gave an impressive address, in which he urged the importance of every servant of Christ being thoroughly purged from everything of a worldly character. Other speakers addressed the meeting, calling to remembrance Pentecostal scenes witnessed in the Victoria Hall years ago. An open meeting followed, lasting long after ten o'clock, during which Mr. Pluck, Mr. Arnold, and others, related the stories of their conversions, and bore witness for the work now carried on by the Mission.

THE CONTROVERSY regarding the organisation of the *Mission Intérieure*, France, which seems widening into questions of doctrine and practice of the Reformed and the Free Churches respectively, is still going on.

Notes and Comments.

NEXT week we shall give portrait and sketch of Rev. Griffith John, of Hankow, China.

As announced, our next issue will be a Double Number, price 2d. Besides illustrated articles, poems, &c., suitable to the Christmas season, it will contain a special and very full report of the addresses at the Protestant Convention in Glasgow this week. These addresses, we believe, will embody an immense amount of valuable and reliable information on the different aspects of the Romish question, and we trust our readers will make an earnest effort to further their circulation among the masses of the people.

In a note in our issue of December 2, relating to Miss Steer's work at the Ratcliff "Bridge of Hope," it was stated that a friend had offered £100 towards the new building fund if nine others gave a like amount by *December* 3. This date was an error; it should have been *December* 31, so that the offer is still in force.

The New York *Independent* reports, in twelve columns of small type, a very able and exhaustive paper, read by Dr. G. F. Pentecost, before the National Council at Chicago, on the Relation of the Congregational Churches to the work of Evangelisation. In our next we hope to give some idea of the scope of this important document.

We are thankful to say that, in response to our suggestion a fortnight since, one of our readers has subscribed for copies to be sent to twenty-five missionaries at his expense, and several friends have accepted our offer to send a copy for four weeks for 4d. (post paid) to anyone likely to become a subscriber. We shall be greatly obliged for further co-operation of this kind.

Last Saturday a clergyman told us that a pretty child of twelve one day travelled in the same compartment. Arrived at Waterloo, a nice-looking woman, dressed as a sister of mercy, looked in, and asked her if anyone had come to meet her. Being told "No," the woman said she would take care of her. The clergyman told the child she had better wait, and soon after her own sister appeared. But for the clergyman's having his eyes open that poor child would have been kidnapped. If other travellers, with a heart at leisure from itself, would look out, they might similarly save a soul from death.

We are glad to see that the committee of the Children's Special Service Mission are making special arrangements for meetings during the Christmas holidays. We believe that many Christian parents find great difficulty in knowing how to interest boys and girls then spending their holidays at home, and at the same time to do something for them that will be of real spiritual benefit. The offer of the Mission to give a magic lantern lecture on "Pilgrim's Progress," and that, too, by way of direct evangelistic effort, is one that we think many Christian parents will welcome. The well-known allegory is of such marked interest to young people, as well as adults, that a "children's party" thus spent should be alike pleasant and spiritually profitable. A letter on this subject will be found in our correspondence columns.

The Franco-Prussian War threw upon public charity in only one province of Prussia nearly twelve thousand widows and over twenty-two thousand children, yet there are thoughtless people who talk and write glibly about war, as if its horrors were to be entered upon lightly.

When Cardinal Manning talks about "subduing an imperial race"—his fellow-countrymen—to the superstition of the Romish Apostasy, few of his countrymen want to hear him. But when he writes, as he has lately to *The Times*, on the condition of the needy and our responsibilities toward our poor brother, he writes more wisely. We commend the following words to the thoughtful consideration of all those who are disposed to elevate the dismal science to a platform above that of the Sermon on the Mount, with its simple lessons of practical brotherhood:—

> I have a true and reasoned respect for political economy within its legitimate sphere, but it is circumscribed by higher moral laws, to which, if it come in collision with them, it must at least for a time give way. If on the sound and strict principles of political economy, poverty and sickness could be remedied by thrift and provident dispensaries, I should rejoice; but, knowing, as we all must, that thrift and providence have as yet made little impression upon the multitudes who are poor, hungry, sick, and dying, we are compelled to relieve human suffering for which no sounder or more disciplined relief as yet exists. The good Samaritan did not delay to pour oil and wine into the wounds of the man half dead until he ascertained whether he was responsible for his own distress.

In another passage reference is made indirectly to a subject to which we have more than once returned, the necessity for providing healthier dwellings for the labouring poor; the fact being that, whilst London is the healthiest city in the world, the death-rate in the homes of the poor is double that in the homes of the rich, and as, for some time back, the Metropolis has been growing in wealth at the rate of twenty millions a year, it says but little for our civilisation, that the "lower classes" should be allowed to continue to die off, not merely under the baneful influences of competition and starvation wages, a result claimed to be essential to the free play of those social needs of which we hear so much nowadays, but also under the equally cruel, but more easily-preventible, influences of the unhealthy cellars and slums.

The time seems to have come for some sort of action to be taken with the view of preventing the publication in our daily and weekly newspapers of disgusting verbatim reports of trials which are a disgrace to our modern civilisation. Only the other day one of these journals had a leading article in which the necessity of publishing such vile reports was deplored, the necessity being in no way defined, but presumably being simply the fact that opposition papers would cater for the immoral, and temporarily reduce the sale of a paper whose editor had some regard left for public decency. Surely if the proprietors of newspapers really do regret what they deem to be the necessity of such publication, it ought not to be difficult to relieve them from the burden. In any case, it is most desirable, in the interests of morality, that our homes should be saved from the irruption of immoral matter issued in the disguise of news. Nobody can urge that the real liberty of the press would suffer if by legislation an end were put to this disgusting license.

The Pall Mall Gazette quotes the vituperation of *The Standard* on the revelations made in the former paper eighteen months ago; that criticism is far more appropriate to the present wanton and revolting reports in *The Standard* and other morning papers, which are without use or excuse, than to the articles in *The Pall Mall*, which produced the Criminal Law Amendment Act.

Our contemporary, *Punch*, appears to have been solemnised by the thought of the coming winter with its burden of multitudes of people out of work, and all the untold sufferings of the honest poor, and in a recent issue it had a poem worthy of the old days when Hood wrote for its pages the piteous "Song of the Shirt." To the last verse we give a wider circulation, for the words are well calculated, as indeed, is the whole piece, to stir public sympathy in right directions:—

Go tell the little children to sacrifice their fun,
Remind the giddy women "What is pleasure when it's done?"
Say to the men who gamble, "A better life begin,
Assist a wretch from starving, and a woman's soul from sin!"
This is no time for dreaming; if they are drowning within reach,
Fling out a rope to save them; let us practise what we preach.
There is wailing, there is weeping, there are bodies on the rack,
Let us face the coming winter; and attack it back to back!

The Salvation Army, whatever may be its faults (and they are confessedly many), has emphatically asserted two principles of immeasurable importance: (1) it has recognised and accepted the Church's responsibility to preach the Gospel to every creature; and (2) it has insisted on every convert being one of Christ's witnesses. These are the two pillars, the Jachin and Boaz, of the Christian temple, of which Jesus Christ himself is the foundation and the chief corner-stone.

Dr. Harris, in his magnificent sermon, "The Witnessing Church," preached fifty years ago, declared the design of the Christian Church to be "essentially that of a missionary witness, and that in every age it has prospered or declined just in proportion as it has fulfilled or neglected this primary law of its constitution. Its first, its greatest activity was the season of its greatest prosperity; it expanded without the aid of any of man's favourite instrumentality, learning, eloquence, wealth or arms; it achieved its triumph in the face of it all; though Persecution ten times kindled her fires, the blood of the Church ten times put them out; some of its bitterest foes became its martyrs; God caused it to triumph in every place."

"Oh had we witnessed the activity of its first days, had we heard only of its early history and triumphant progress from land to land, how naturally might we ask, 'How long was the Church in completing a universal conquest? At what precise period did India embrace the faith of Christ? How long was it before China was evangelised? Was there not a year of Jubilee on earth, when the Gospel had been preached to the last of the species? and in what year did it occur?' Alas for the Church that these inquiries should seem so strange! And alas for the world!"

The Christian.

December 16, 1886.

CONTENTS.

Miss Agnes E. Weston. (With Portrait) 1
Scientists and Revelation 3
The Friends and Home Missions.. 3
A Plea for the Children.......... 4
Bible Studies.—41............... 4
The Churches and Evangelism .. 5
West and East 5
The Story of Jacob Re-told 6
"Be ye Warmed and Filled" 7
A Halfway House 7
Taking them by the Hand 8
Romish Dogmas 8
Rev. Dr. Somerville's Tour 9
Curing Opium Smokers.......... 9
Bunyan's Home Life 11
The Perils of the Deep 11
Lads in Ratcliff Highway........11
Notes and Comments............12
Orphan Homes of Scotland 13
A Refuge for Destitute Men 13
Rev. H. P. Hughes in Edinburgh..14
Medical Work on the North Sea ..14
A Girls' Guild 14
Cambridge Undergraduates......15
Conference at Chicago 15
Temperance Notes..............15
Notes on Daily Readings 16

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THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

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For visiting and relieving the sick poor by an unpaid agency.

The 101st Annual Meeting will be held at the Mansion House, on Friday, Dec. 17, at 3 o'clock.

The Right Hon. THE LORD MAYOR will preside.

Speakers:—Mr. Ald. and Sheriff Isaacs; Lieut.-Col. and Sheriff Kirby; Rev. Burman Cassin, M.A.; Rev. J. E. Clapham; Sir CHARLES WARREN, K.C.M.G.; W. A. McArthur, Esq., M.P.; Wilson Noble, Esq., M.P.; Horace B. Marshall, Esq., J.P.

Free admission by ticket to be obtained at the Office, 52, Finsbury-pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

FEEDING THE HUNGRY with good things.—Mrs. ADAMSON, The Vicarage, Old Ford, London, E., asks help for her Soup Kitchens, &c. Last winter 400 children, 200 adults. Population of husband's parish over 11,000 poor. Clothes also acceptable.

CRIPPLES' HOME, 17A, MARYLEBONE-ROAD.—An elegant and useful assortment of Baskets, Mats, Screens, Costume Dolls as Pen-wipers, &c., suitable for CHRISTMAS AND NEW YEAR'S GIFTS, now on show. A visit is earnestly solicited, also orders for fancy, and needlework. Cheques and P. O. O. payable to
E. EMES, Secretary.

JOHN-STREET CHAPEL, John-street, Edgware-road, W., late of Assembly Rooms, Circus-street. — Funds are urgently required for expenses incurred in acquiring new premises, and to provide a free Dinner at Christmas, and free Teas for poor people. —W. T. RUSSELL, 27, Cambridge-street, Edgware-road, W.

PADDINGTON CHILDREN'S HOME, 44, Marylands-road, Paddington, W.—Dislocated hips, &c., treated by Mr. R. H. HUTTON, the well-known specialist. The Ninth Annual Report (just issued) may be had upon application to the Lady Superintendent, Miss HALL HALL, as above, or Witley Manor, Godalming, Surrey, by whom subscriptions and donations will be thankfully received.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

HOME FOR BLIND CHILDREN, College-avenue, Hackney.—Our little ones are looking forward to spend a happy Christmas in spite of their sad affliction. The smallest contributions will be gratefully received by Miss RYE, or Messrs. MORGAN & SCOTT.

MONEY, WARM WEARING APPAREL, underclothing.—Help earnestly solicited for the many necessitous Gentlewomen and invalids known to Miss FAITHFULL, The Institute, 136, Regent-street. The need is very urgent.

GEE STREET MISSION, Goswell-road. Voluntary workers earnestly solicit funds to carry on the work of doing good to the poor. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Ilford (Workmen's Hall), Tuesdays, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

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Wm. HORNIBROOK, *Secretary*.

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78 £5 NOTES GREATLY NEEDED.

A CRY FROM THE WEST.

THE Latymer-road Mission (established nearly a quarter of a century) is in great need of immediate help. Upwards of **£390** are wanted before the 31st December. There is already much distress in the neighbourhood, and poor people are applying for relief. Our exchequer is exhausted. We want to open our Soup Kitchen, Invalid Children's Dinner-table, &c. The children are looking forward to their Christmas Treat. The Neighbourhood is a very poor one. Visitors are always welcome. Left-off clothing very welcome. Subscriptions, however small, may be sent to AULAY MACAULAY, Esq., Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting Hill; or to Messrs. MORGAN & SCOTT.

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AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

BETHEL MISSION, Pier Walk, Gorleston, Great Yarmouth. Mr. B. WATSON, Missionary.

A praiseworthy effort is being made to clear off the debt of some £400, standing on this place of worship, which depends largely for its maintenance upon the support of the Fishermen, and poorer members of the community. With characteristic generosity, a kind friend of the Mission has set the ball rolling with an offer of £200, provided that an equal supplementary amount can be raised by Christmastide, and we sincerely trust that the response to the appeal now being made will prove equal to the needs of the hour. Donations will be thankfully received by Mr. S. WOODS, Lower Cliff-road, Gorleston, Secretary; or Messrs. MORGAN & SCOTT.

HAS ANYONE any Dolls, Toys, or Christmas Cards to spare? Kindly send them for the little children of the Mission Schools, to Miss E. SMYLY, 35, Fitzwilliam-street, Dublin.

CONSUMPTION. — FRIEDENFELS HOME, St. Leonards-on-Sea.—Males. The only Institution on the South coast within easy distance of London where Patients are received for treatment. 101 Patients admitted last year. Funds urgently needed to pay off the remainder of the debt owing for furnishing.
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SERMON LANE MISSION.—Funds are urgently needed for Christmas Dinners, to serve hundreds of poor in the neighbourhood of the Mission, all being well known to our Christian Visitors; also for Soup, twice in the week during winter; also for Tea and Sugar and Coals for our poor suffering sick ones. The Operations of the Mission:—Sunday Services for Adults, Open Air Preaching during summer, Sunday Schools, Adult Bible Class, Visitation of Sick, House to House Visitation, Mothers' Meeting, Girls' Sewing Class, Blanket Club, Coal Club, Youths' Institute, Band of Hope, Christian Band Union, Maternity Society, Young Women's Welcome, Penny Bank, Gospel Total Abstinence Society, Working Men's Temperance Mutual Improvement Society, and Prayer Meetings.
GEORGE FULLER, 54, Liverpool-road, Islington.

TO THOSE who Love little Children for Christ's sake.—Will they send contributions at once? Many little Orphans now waiting and no funds to help. They are fed, clothed, and educated, and kept until 16.—Mrs. BOTTING'S Home, 23, Ridley-road, Dalston, London.

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Educational.

EDUCATIONAL HOME.—A Lady receives a few young Ladies to be educated with her daughter. Highest educational advantages, combined with excellent home influence and training. Specially recommended by Edwin Arrowsmith, Esq., and J. Kennedy, Esq., of the Children's Special Service Mission, and parents of pupils. Two vacancies for January term.—D. C. L., Farley's Library, FitzJohn's Parade, Hampstead, N.W.

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"Balham, May 29, 1880.

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PARIS. — Protestant Boarding School for young Ladies. Thorough instruction. Masters for music, painting, etc. With private bedroom, £5 per month. References: Rev. Baron Hart, 3, Lordship-terrace, Stoke Newington, London: Mr. Lockie, Secretary Paris City Mission, 71, rue des Batignolles, Paris.
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ENGLISH LANGUAGE, History and Literature.—A Gentleman who is himself an author will give lessons in English to persons of neglected education. Lessons also in the French language if desired.—Address TUTOR, 990, Messrs. Deacon's, Leadenhall-street, London.

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EXCELLENT EDUCATION offered to young Lady, willing to help, for 21 guineas. Full instruction. Classes preparing for Oxford Local and College of Preceptors' examinations. Christian training.
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For Terms for Advts., see bottom of next Page.

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Not exceeding 30 Words	**3**	**0**
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☞ In order to secure insertion of Advertisements in the following number of THE CHRISTIAN, they should reach this office *on or before Friday*, and at *latest* by Saturday Morning's *first post.*

CONSUMPTION CURABLE!

"MR. G. T. CONGREVE on CONSUMPTION

AND ITS SUCCESSFUL TREATMENT.

Showing that direful disease to be curable in all its stages; with observations on

ASTHMA, CHRONIC BRONCHITIS, ETC."

SIXPENCE (Post Free), or Large Edition (cloth), 1s. 3d., from the Author, Coombe Lodge, Peckham, S.E., and Elliot Stock, 62, Paternoster-row, E.C.

The Nineteenth Series of Weekly Cases is now publishing, from November to January

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of a LITTLE BOY at BRIGHTON.

In March last I received a letter from Mrs. HIBBETT, of COLLEGE PLACE, BRIGHTON, relative to a little nephew of hers, nearly four years old. The child had lost both parents, and had "inherited their delicacy of constitution," and an older child had just died of rapid Consumption.

"This little boy (Mrs. H. writes) had whooping cough very badly in December of last year (1885); he brought up a great deal of blood, which weakened him very much. Then he had bronchitis, and congestion of the lungs set in; and now his lungs are reported to be in a very bad state. He is now gradually falling away, he has no appetite or strength, is feverish, has restless nights, with profuse sweats. He requires nursing all day."

I sent medicine and advice, and in less than a month I heard as follows:—"I am thankful to say my little nephew is better. In twelve days the improvement was wonderful; his appetite returned, the cough became easier, and each day he seemed to gather strength. He varies a little, and seems to have got a little cold, but is much better than at first."

In a few weeks Mrs. H. writes:—"I am pleased to say my little nephew has quite recovered, He is getting fat. But I am afraid to leave off the medicine too soon. When he commenced with it, he lay, to all appearance, in a dying state, perfectly strengthless; now he can walk for a mile each day."

On August 4 a letter reports that he had left off the medicine, and continued well.

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

FOGS!

And DAMP AIR Produce

Catarrh, Coughs, Hoarseness.

The FINEST REMEDY for

COLDS, COUGHS, &c.,

IS

CONGREVE'S BALSAMIC ELIXIR,

In Bottles, 1s. 1½d., 2s. 9d., and 4s. 6d.

Prepared by G. T. Congreve, Coombe Lodge, Peckham.

SOLD BY ALL MEDICINE HOUSES.

No extra payment required under the Institution's Policies after this date (May, 1886), on account of Occupation or Foreign Travel or Residence in any part of the World (always excepting risks in time of war).

THE UNITED KINGDOM TEMPERANCE AND GENERAL PROVIDENT INSTITUTION,

1, ADELAIDE PLACE, LONDON BRIDGE, LONDON.

Established 1840, for Mutual Life Assurance.

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POSITION OF THE INSTITUTION, JUNE, 1886.

Accumulated Capital, £3,817,000; Annual Income, £435,000; Amount Paid for Claims through Death, £2,518,000.

The Institution comprises two distinct sections—Temperance and General. In the former only total abstainers from alcoholic liquors are assured, and in the latter are included only "moderate drinkers" of strictly temperate habits, the same care being exercised in selecting lives for each section. The premium rates of the two sections are the same; but separate accounts are kept of the mortality, funds, income, and profit of each section; and total abstainers are thus guaranteed, in the form of Bonus, the full advantage of their principles. The following is a summary of the Institution's Mortality Experience under Whole-Life Policies during the 20 years—1866 to 1885:—

YEARS.	TEMPERANCE SECTION.		GENERAL SECTION.	
	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
1866-70. 5 Years.	549	411	1008	944
1871-75. 5 Years.	723	511	1268	1330
1876-80. 5 Years.	933	651	1485	1480
1881-85. 5 Years.	1179	835	1670	1530
Total—20 Years.	3384	2408	5431	5284

It will be seen by this that the Claims in the Temperance Section are only a little over 71 per cent. of the "expected," while in the General Section they slightly exceed 97 per cent. of the "expected."

At the Division of Profits, at 31st December, 1885, as the result of this superior vitality of Total Abstainers, the Bonuses on Whole-Life Policies of the Temperance Section were considerably in excess of those of the General Section.

A consideration of these figures will convince Total Abstainers of the desirableness of insuring in this Institution, in the interests both of themselves and those dependent on them. For Prospectus and any further information, apply to

THOMAS CASH, Secretary, 1, Adelaide-place, London Bridge, E.C.

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THE CHEAPEST FEATHER BEDS IN THE WORLD.

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No. 1. SINGLE BED, BOLSTER, and PILLOW, 6 ft. 3 in. by 3 ft. 6 in., weighing 40 lb.	30 0
No. 2. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6 ft 6 in. by 4 ft. 6 in weighing 5) lb.	37 6
No. 3. DOUBLE BED, BOLSTER, and TWO PILLOWS, 6 ft. 6 in by 4 ft 6 in., weighing 55 lb... ..	41 3
No. 4. EXTRA SIZE BED, BOLSTER, and TWO PILLOWS. 6 ft 6 in. by 5 ft, weighing 65 lb. ..	48 9

WARRANTED NEW AND SWEET.

Any sized Bed only **9d.** per lb., including Feathers, in Strong Union (bordered) Tick, making, packing, wrapper, and Carriage Paid to any Station in the United Kingdom.

SUPERIOR BEDS, Splendid Feathers, Linen Tick, 1s. per lb.

Samples of Feathers and Ticks, Price Lists, &c. post-free.

For the convenience of Purchasers we have opened a Branch Establishment at 178, Strand, London.

All orders must be accompanied by Cheque or P.O.O. (which, as security to purchasers may be post dated ten days) payable to

NEWHAM & CO., Boston, Lincolnshire,

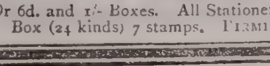
or to **THOS. SMITH,** 178, STRAND, LONDON,

where Goods and Samples can be seen and obtained.

Feathers only **9d.** per lb. The trade supplied. Please mention this paper. A great reduction on three or more beds.

John Heath's PENS

SPEAK FOR THEMSELVES.



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Or 6d. and 1/- Boxes. All Stationers. Sample Box (24 kinds) 7 stamps. BIRMINGHAM.

ALLCOCK'S POROUS PLASTERS

CURE COLDS AND COUGHS.
ARE A SAFE AND RELIABLE REMEDY FOR CHILDREN.
ARE ACKNOWLEDGED SAFEST, BEST, AND SUREST.
GRATEFUL, WARMING, SOOTHING, COMFORTING.

"I have used Allcock's Porous Plasters some years for myself and family, and, as far as able, for the many sufferers who come to us for assistance, and have found them a genuine relief for most of the aches and pains which flesh is heir to. I have used Allcock's Porous Plasters for all kinds of lameness and acute pain, and, by frequent experiments, find that they can control many cases not noticed in your circulars.—*Mrs. Henry Ward Beecher.*

ALLCOCK'S POROUS PLASTERS.

SEE NEW SIZES, 1s. 9d., 4s. 6d., 22s. 6d.

BEWARE OF SPURIOUS POROUS PLASTERS. BUY ONLY ALLCOCK'S. SEE THE STAMP.

Further issue at par of £150,000 6 or 5 per cent. Land Mortgage Debentures.

THE CAPITOL FREEHOLD AND AND INVESTMENT COMPANY LIMITED.

SUBSCRIBED CAPITAL, £2,000,000.

Called-up, £792,226. Uncalled, and forming Security for Debenture Issue, £1,207,774.

TRUSTEES FOR DEBENTURE HOLDERS.

The Right Hon. the Earl of ABERDEEN.
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This Company receives money on loan, for which it issues its Mortgage Debentures at 6 and 5 per cent., amply secured under a Deed of Trust by real and Personal property, and by uncalled share capital. The Debentures are, in the opinion of the Directors, a safe and desirable investment. As such they have had the approval of leading Bankers, Solicitors, Merchants and Brokers.

Interest paid half-yearly on presentation of coupons. This is the final issue at 6 per cent.

Fall particulars may be obtained of the Manager or any authorised Agent.

WM. C. PRESCOTT, Manager.
Offices—139, Cannon-street, London, E.C.

A YEAR OF GRACE.

Dear Friends,

I am anxious that the many mercies that have filled up another year's labour amongst our Waifs and Strays should be crowned with the boon of our being able to say that we "*Owe no man anything, but to love one another*" (Rom. xiii. 8).

The heavy expenses incidental to sending out our 100 Emigrant Boys to Canada in the spring were a serious drain upon our limited resources, and for several months past our income has not sufficed for our wants. The deficit, however, has not been so grave as to hamper us in our winter's work, and I have managed to tide over our difficulties thus far, so as not to have to make an appeal for help till Christmas was approaching.

To meet these arrears and settle up some large current accounts, so as to be quite *free of debt* and its harassing anxieties, we shall need £850 in the next week or two.

This may not seem a very large sum, but I cannot tell you what a relief it will be to me to have these liabilities all cleared off. I know, from painful experience, that a load of debt hinders one's usefulness daily, and tells seriously upon one's strength of mind and body.

Sixteen years' unceasing toil amongst our Home Heathen, with the anxieties and disappointments inseparable from caring and providing for 250 of "Nobody's Children" under our roofs, besides our interest in hundreds scattered all over the world, has often drawn heavily upon Nature's reserve-fund; but the Lord has been so good beyond telling to me, that if only this last mercy of closing 1886 out of debt be vouchsafed to me I believe I shall almost feel I am growing young again.

Never was Christian rescue-work amongst street children more needed in the Great City than now. New perils are springing up: poverty and neglect are bearing fruit in communism and atheism. The volcano on which for years "Society" has been sitting in the complacence of ignorance has made its deep rumblings heard, and men's minds are full of apprehensions. It is from amongst the "gutter children" of to-day (if we do not rescue them from their sad plight) that lawlessness and infidelity will find their most eager listeners, and their most ready tools, a few years hence.

May we hear the Master's voice speaking loudly to our hearts through the gathering darkness of these last days: "Work . . . . while it is day: the night cometh when no man can work."

I remain, Dear Friends,

Yours faithfully,

J. W. C. Fegan

The Boys' Home,
95, Southwark Street,
London, S.E.

Cheques may be crossed "London & County Bank (Southwark Branch)," and P.O. Orders made payable at G.P.O. Pretty Collecting Cards for gathering small sums can be had on application to me.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Apply Hon. Sec., 128 and 130, Edgware-road, London, W.

Social Purity.—The Gospel Purity Association will send competent lecturers to address meetings of men or women on the above subject. Apply Secretary, 31, Paternoster-square, E.C.

The Manchester City Mission will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

Messrs. Fullerton and Smith.—Dec. 17 to 19, Hereford; 31, Metropolitan Tabernacle.

Rev. W. Hay Aitken.—Jan. 9 to 24, St. Mark's, Barrow.

Mr. W. Spencer Walton.—Dec. 18 to 20, Woodford.

Mr. Henry Thorne.—Dec. 21, Derby.

Mr. Henry Lakin.—Dec. 24 to Jan. 1, Manchester.

Mr. James W. Moodie.—Dec. 18 to Jan. 9, Motherwell.

Mrs. Horton and Miss Parker.—Jan. 2 to 14, Harling; 16 to 28, Skinning Grove; 30 to Feb. 11, Scunthorpe.

Mrs. Reaney at Stepney Meeting House on Sunday afternoons at 3.

Conference Hall, 143, Clapham-rd.—Sun., Dec. 19, at 7, Mr. Swann Hurrell.

Conference Hall, Eccleston-st., S.W.—To Dec. 19, at 8, Mr. H. R. Francis.

Metropolitan Music Hall, Edgware-rd., W.—Sundays in December, Mr. Chas. Cook.

Great Assembly Hall, Mile End-road, E.—Sun., Dec. 19, at 11 and 6.45, Mr. C. Russell Hurditch.

Clapton Hall, Upper Clapton, E.—Mr. J. G. McVicker during December: Sundays, 6.30; Fridays, 7.30.

Conference Hall, Mildmay-park, N.—Sun., Dec. 19, at 3.30, Mr. P. S. Badenoch; 7, Rev. P. Williams.

Edinburgh Castle, Limehouse, E.—Sun., Dec. 19, at 11, Dr. Barnardo; 3, Rev. Henry Bright; 7, Mr. J. B. Wookey.

South London Evangelistic Choir.—To Dec. 16, at 7.30, Conference Hall, Eccleston-st., S.W.; 17, at 7.30, Lambeth Ragged Schools.

Children's Special Service Mission.—Mr. E. Arrowsmith, York, Dec. 31 to Jan. 3. Mr. H. M. Trickett, Potters Bar, Dec. 16; Bournemouth, Dec. 17 to 22. Mr. F. Pitts, King's Cross, Dec. 17. Mr. G. Russell, Working Men's Institute, Bedford, Jan. 1 to 10.

Union Hall Mission.—Sunday services: Union Hall, Capt. T. Thompson, 3.30 and 7; Kensal Hall, Dr. Macnutt, 7; Queen's-park Hall, Mr. R. Entwistle, 7; Gospel Hall, Battersea, Mr. S. Stidolph, 7; Gospel Hall, Brentford, Mr. W. W. Fereday, 7; Hanbury Mission Hall, Lavender-hill, Mr. R. Bilke, 7.

Evangelistic Mission.—Sunday Services: Kilburn Hall, Kilburn Gate (*not* Town Hall), Dr. Popham, 7; Malden Hall, Kentish Town, Mr. J. L. Stanley, 7; Dalston Hall, Mr. A. M. Kyd, 7; Bignold Hall, Forest Gate, Mr. G. Huckelsby, 7; West Kensington Hall, Dr. Popham, 11 and 3; Mission Room, Mortlake, S.W., Mr. J. Y. Matthews, 7.

———**Kilburn Hall**, Kilburn Gate, *not* Town Hall.—Christmas morning, at 11, addresses by Mr. F. E. Marsh, and others.

Y.M.C. ASSOCIATIONS.

New Metal Exchange, Whittington-avenue, E.C. (late 61, Gracechurch-st.).—City daily prayer meeting, 1 to 2 (Sat. excepted), at St. Peter's Vestry, Cornhill (adjoining 57). Bible reading. Sun., at 3.30. Mission work each evening at Bermondsey, Whitechapel, &c.

Exeter Hall.—Thurs., at 8, Rev. W. F. Gooch on "The Present Age, and the Age to Come;" also mission to young men by undergraduates from Oxford and Cambridge. Ned Wright will preach every Sunday in December, at 7. Gospel address in Gymnasium, 92, Long-acre. W., Dec. 23, at 8; admission by ticket from Exeter Hall.

Mall Hall, Kensington.—Mon., at 8.30, lecture (open to all), Rev. W. T. Moore, on "Two and Two make Four."

160, **Rue Montmartre**, Paris.—Prayer meeting, daily, 12.30 to 1.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Stafford House, Tudor-road, Upper Norwood.—Drawing-room meetings every Thursday, at 3 and 8.

Strangers' Friend Society.—Annual meeting, Mansion House, Fri., Dec. 17; the Lord Mayor will preside.

Deepening of Spiritual Life.—Meetings at Stafford House, Titchborne-st., Edgware-rd., W., every Friday, at 3.30. Speaker on Dec. 10, Rev. W. Haslam.

House of Rest, 8, Cambridge-gardens, Kilburn.—Fri., Dec. 17, at 7, "God's Call to his People" (Rev. xviii.); tea at 6.

Ancient Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Lecturer for December, Rev. Newman Hall, subject, "True Socialism." Service every Tuesday, at 12.

Open-Air Mission.—Annual prayer meeting, Baptist Mission House, 19, Castle-st., Holbern, W.C., Mon., Dec. 20, tea at 6, meeting at 7; Major Douglas Jones will preside.

St. George's Presbyterian Church, Oakfield-rd, West Croydon.—Devotional service and Bible study every Thursday morning, at 11.30, conducted by Rev. A. N. Mackray, M.A. (late of Torquay).

Miss Child's Welcome Home for Sailors, 173, St. George's-street, Ratcliff highway, E.—Unloading of Christmas boat, Dec. 29, at 7; tea and coffee at 6. Meetings in various languages before and after.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Dec. 16, at 8, Mildmay-park Wesleyan Chapel, "City Life in Jerusalem;" 20, Spa Fields, "Bedouins of the Desert;" 21, Caterham; 28, Stroud, "City Life in Jerusalem;" 29, Cheltenham, "Homes and Haunts of Jesus:" 30, Rye-lane Chapel, Peckham, S.E., "Homes and Haunts of Jesus."

◆

Subscriptions Received by Messrs. Morgan & Scott to Saturday, December 11, 1886.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Mrs. Hilton's Crèche—K.M.S. 5s.; C. & E. £2	2	5	0
Soc. Rlf. Persecuted Jews—W.S.T. £1; Miss W. 10s. 6d.; E.T. £1; For Christ's Sake, 2s.; M. 1s.; J.H. 10s.; T.H.E. 5s.; J.C.B. £1 5s.; (*E. London*) C.F.A.M. 2s.	4	15	6
Dock Labourers—T.R. £2 2s.; (*Free Meals*) F.N. £1; B. & B. £5; (*Soup*) Miss B. £1 1s. 10d.	9	3	10
McAll Msn.—F.N. £1; Lady N. £1; W.B. & M H. £1; T.R. £2 2s.; T.H.E. 5s.; H.H.S. £2; Puella, 10s.; L.C.W. £5; (*France*) H.S.R. £5	17	17	0
Dest. Chldn. Din. Soc.—F.N. £1; Minna, 10s.; E.T. 5s.; M.R. £5; A.Y. 10s.; O'C. £2; H.S. 5s.	9	10	0
Necessitous Gentlewomen (*Miss Faithfull*)—F.N.	1	0	0
St. Giles' Chstn. Msn.—F.N. £1; L.H. 10s.; K. F.C. 10s.; E.D. 13s. 2d.; (*Prsn. Msn.*) M.L. 10s.; A.T. 10s.	3	13	2
Miss Mittendorff's Home—M.H.K.	0	5	0
London City Mission.—W.S.M.	1	0	0
Bitter Cry Outcast London—K.F.C.	0	10	0
Bp. Taylor's Steamer, Africa—J.O.D. £1; C.J.B. £1; H.E.P. £1 1s.; W.B. & M.H. £1; Reuben, 5s.; E.B.T. £1; M.F.R. 2s.; M.A.M.K. £1; M.M., Southsea, £1; P.C. £1; Mrs. R. 10s.; J.Y. £1; A Reader, £1; Miss M.K. £1; W.E. B.—N.B. £1; A.H. £1; M. 1s.; M.S.B. & Sister, 10s.; W.W.G. £1 6d.; G.D.S. 10s. 6d.; C.A.M. £5 5s.; E.K.D. £1; A Subscriber, £1; Miss W. £2; E.H. £2; A Lady, £1; J. & S.E.S. £1; Maj.-Gen. J.G. £1 1s.; Miriam, 2s. 6d.; W.S. £1; C.J.R. £1; Miss J.C. £1; S.A.F. £1; S. £1; T.K.D. £1; A.A. £1; X.L. £25; Misses E. & L.M. £1	63	8	6
Ogle-mews Rgd. Schls.—(*1d. Dnrs.*) M.S. 1s.; Bank Clerks, Croydon, 1s.	0	2	0
Dr. Barnardo's Homes—C.J.C. £8; T.T.A. 2s.; F.F. £1; M.L. 10s.; Young Christians' Union, 7s. 6d.; A.Y. 10s.; A Helper, £5; C. & J.B. £1; C. & E. £3; (*Poor*) K.F.C. 10s.; (*Edinburgh Castle*) K.F.C. 10s.	20	9	6
China Inland Msn.—Minna, £5; W.B. & M.H. £1; Young Christians' Union, 7s. 6d.; D.W. 10s.; Mrs. M. 3s.; Miss J.A. £2; South Weald, 2s.	10	2	6
Msn. to Deep-sea Fishermen—Minna, £2; D.J. 5s.	2	5	0
Msn. to Lepers, India—Minna	1	0	0
Mildmay Msn. to Jews—Minna, £1; Belfast, 10s.; E.C. 17s. 6d.	2	7	6
Zenana Bible & Medical Msn.—Minna	1	0	0
Sick Children's Dinners—Minna, 10s.; Friend, S.W. 5s.; A.Y. 10s.; C.F. 10s.	1	15	0
Christian Community—Miriam	2	0	0
George-yd. Rgd. Schls.—Miriam, £1; C. & E. £3; C.J.C. £4; (*Destitute Fund*) F.F. £1; K.F.C. 10s.; (*Xmas Dnrs.*) A. Z. 10s.	10	0	0
Miss Gough's Work among Young Women at Restaurants, &c.—M.S.	2	2	0
Bridge of Hope, Ratcliff—E.T. 5s.; A.J.C. £2; H.H.S. £1; E.H. £5; Miss W. £1; Miriam, 2s. 6d.; A.Z. £1; A.A. 5s.	10	12	6
Friendless & Fallen—Gloucester, £1; J.J.H. £1; Friend, 1s. 6d.; Miriam, 2s. 6d.	2	4	0
Miss Weston's Work in Royal Navy—A.M.	0	10	0
Home of Industry—M.L. 10s.; (*Poor*) K.F.C. 10s.	1	0	0
Mr. Fegan's Boys' Home—M.L. 10s.; Miss W. £1; Young Christians' Union, 7s. 6d.; C. & E. £3; C.J.C. £8; O'C. £3	15	17	6
Y.M.C.A., Finsbury Park—J.J.H. £1 1s.; M.R. £5; Mrs. R.G. £1 1s.	7	2	0
Miss Sharman's Orphan Home — Young Christians' Union	0	7	6
Children's Christmas Dnrs.—Mrs. C.	0	1	4
Sermon-lane Msn.—(*Poor*) K.F.C.	0	10	0
Working Men's Msn., New-cut—M.R.	2	0	0
Mr. A. G. Brown's Work—(*Poor*) K.F.C. 10s.; B. T. £10	10	10	0
North Bow Msn.—(*Poor*) K.F.C.	0	10	0
Lndn. Samaritan Soc. & Homerton Msn.—K.F.C.	0	10	0
Relief of London Poor –E.W.	1	0	0
Cow-cross Msn.—C. & E. £2; (*Dnrs.*) Friend, 2s. 6d.	2	2	6
Food for the Hungry—A.Y.	0	10	0
Rescue Society—A Servant	0	2	0
Mrs. Meredith's Confnce. Hall, Clapham-road—A Helper, £5; (*Nine Elms Msn.*) C. & E. £2	7	0	0
N.E. Lndn. Gspl. Msn.—A Helper, £5; C. & E. £2	7	0	0
Bristol Orphan Houses—B.T.	5	0	0
Rev. C. H. Spurgeon's Orphanage—B.T.	5	0	0
Miss Leigh's Work, Paris—Puella, 10s.; Unprofitable Servant, £1	1	10	0
London City Msn.—(*Disabled Missionaries*) X.L.	25	0	0
Cancer Hsptl., Brompton—Unprofitable Servant	1	0	0
Distressed Jews in Jerusalem (*Mrs. Finn*)—Miss W.	1	0	0
Sptlfds. Gspl. Msn.—(*Free Meals Unmplyd.*) A.B.B.	0	2	6
Carter Home for Boys—Waste Paper, 1s. 6d.; A Servant, 3s. 8d.	0	5	2
Latymer-road Msn.—C. & E. £3; C.J.C. £3	6	0	0
Field-lane Refuges—C. & E.	3	0	0
National Refuges (*Mr. W. Williams*)—C. & E.	3	0	0
Special Christmas Fund for Poor—E.M.C. £1 1s.; A.Z. 10s.	1	11	0
Miss Whately's Medical Msn., Cairo.—Miss J.A.	1	0	0
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Notices.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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Notice.—THE BRITISH WEEKLY, *December 17, will contain the full tabulation of the results of the RELIGIOUS CENSUS OF LONDON, with Articles on the inferences to be drawn from them; giving the first general view of the Religious Condition of London ever presented.*

Notice.—*"How I wrote 'Natural Law in the Spiritual World,'" by Professor Henry Drummond, will appear in* **THE BRITISH WEEKLY,** *January 7, to be followed by other Articles by Professor Drummond.*

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We are glad to receive from Mr. John Shrimpton the following, with reference to an offer (referred to in our last issue) which had been made to him of £100, on condition of nine other similar sums being contributed:—

> For some time I have felt that George Müller's work, which you so often refer to in THE CHRISTIAN, is founded on the right basis, and therefore I have declined to make known conditional offers of help. The men of the world condemn so emphatically such beseeching requests as appear so frequently in our various newspapers, for the support of Christian effort, and I have avoided, for conscience sake, doing as seems now to be the custom. May I add that several offers of conditional help I have declined, and in each case the kind donors have met my views, understanding that all I receive for this work comes direct from God, for beyond my ordinary appeals, I seldom, if ever, write begging letters.

We are sure Mr. Shrimpton is right. The Lord's servants are responsible to do his bidding—no more, no less; and for that He will surely supply all the essential means. And, inasmuch as we are members one of another, it is not only right but necessary that all should know what those are doing who are called to take the lead in the Church's work for the bodies and souls of men, and how their needs are being met, in order that each may contribute according to the will of God. We shall all have to give account of the pence or the pounds committed to our stewardship, and there is quite as much need of prayer to know how to give aright, as to obtain funds, and to know how to use them when obtained.

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CHRISTIAN ORPHANAGE at AINTAB.

AT this place, between Haran and Antioch, in Asia Minor, there was established, ten years ago, by Mr. Hovhannesyan, an Orphanage for boys and girls of the district. These orphans are mostly Protestant, Armenian, Greek, and Syriac, the number the Institution has been accommodating being seventy. The children are instructed in Christianity and in various occupations, and many of them are now preparing to be artists, physicians, teachers, preachers, &c. Even whilst in the Institution they have earned by their own exertions £350.

The Orphanage has been maintained by benevolent persons in Turkey and other countries, but in consequence of the miserable condition of affairs in Turkey, there is now very special need for help, and the principal (Mr. Hovhannesyan) is at present in this country with the view of obtaining the aid so much required. It is desired, also, to erect a separate building for the girls. The work was recommended and helped on a former visit of the founder, by the late Lord Shaftesbury, Lord Kinnaird, Mr. Spurgeon, Dr. Donald Fraser, Sir W. McArthur, the late Mr. S. Morley, General Field, and many others.

The American missionaries in that part of Syria speak of the Orphanage in the highest terms of commendation. Two of the pupils, now in the medical department of the Syrian Protestant College, were prepared there, and in a testimonial, signed by the principals, it is stated that their superior scholarship and humble, consistent character, testify emphatically to the excellence of their training. Any friends who are disposed to help may send their gifts to our care.

AN OPEN FIELD.—Mr. John Trotter, hon. superintendent of the London Soldiers' Home, writes that there is now a remarkable opening for a true-hearted and experienced lady who could devote herself to work amongst the Brigade of Guards in the same way that Miss Daniell does at Aldershot. From the readiness with which these men listen to the Gospel message, and the encouragements of the past year, he believed the results of such labour would be very great. Any one willing to undertake this work should address Mr. Trotter at Brickendon-grange, Hertford.

ORPHAN HOMES OF SCOTLAND.

IF proof were needed of the graciousness and lovingkindness of the Lord, it might be found in the way in which He has inclined the hearts of his servants to make very special provision for the welfare of orphan and destitute children. Many names occur to the mind at once in support of this statement, and that of William Quarrier, of Glasgow, is not the least of these.

The foundation of the Orphan Homes of Scotland was laid some twenty-two years ago by the commencement of this work of rescuing children in Glasgow. First, a Home for the very poor children of this populous city was formed, and there now one hundred lads are housed. These are for the most part apprentices to various trades, who give up whatever they earn, and are provided with all necessary food and clothing. Another branch is the Children's Night Refuge, the doors of which are open day and night to receive children sleeping out, begging, or deserted. Here there is also a Young Women's Temporary Home, where, during the past year, about seventy of a very needy class of young women have been helped. Much evangelistic and mission work is carried on in connection with this City Home, through which passes every child admitted to the Homes at Bridge of Weir, Renfrewshire. In these there are now about six hundred children. Before next Thanksgiving Day (September 7) Mr. Quarrier hopes to have received a further sum of £20,000, so as to complete a group of houses, giving accommodation for 1000 children. Since the formation of the Homes 2300 rescued children have been passed through them and sent to Canada, 240 of these during the present year.

At the annual meeting held recently, Mr. Quarrier, in the course of his statement, said that in addition to those received into the Homes, there had been hundreds of others that he was not able to house for want of room and other reasons, and many a child he had sent to the industrial school or the training ship. The year had been one of great prosperity, £23,325 having been received. This was a large sum, but if more had come he should have used it, for he regarded it as his duty to expend the money as fast as it came in, to the best advantage. His earnest wish was to help two children every day in the year, in addition to the thousand that might be in the Homes. Referring, then, to the attacks made upon him by the priests during the year, he added that £24,000 was now needed for new Homes, about £10,000 for maintenance, and £2000 for the new house in Canada.

In the annual report Mr. Quarrier also says: "Since he had been connected with the Homes, there had generally been only a week's or a fortnight's provisions on hand, and one week he was down to £6, but the funds required had always been obtained in time; and recently, when he was lower than at any time for five or six years, a legacy of £300 was received. Thus the prayer of faith in simple dependence on God is continually honoured here as elsewhere, and the Lord's people abundantly strengthened.

Mr. Quarrier's address is City Orphan Home, James Morrison-street, Glasgow.

A MINISTER'S ADVICE.—In his useful Friendly Letter to young women, "Warning Words" (*Dyer Brothers*), Rev. F. B. Meyer says: There are girls in Leicester who constantly go home by different and circuitous routes to avoid the villains who wait for them. It is probably so in other towns. Many a girl would endure almost anything rather than let her friends know of the annoyance she suffers. Yet I would urge you not to keep things so close. Make a confidant of some true-hearted male relative, and let him have the chance of giving the scamp a good thrashing. I suppose I ought not to incite you to break the law, but I feel a few good thrashings in the public streets would be the best possible way of freeing them of these deadly pests. But the still better way is to go down to the police-station, and claim the protection of our police, who are, for the most part, a reliable and kind-hearted set of men, willing to use their great influence on the behalf of the weak.

A REFUGE FOR DESTITUTE MEN

THAT hundreds of men should every night be sleeping out-of-doors, exposed to the inclemencies of our winter is an awful fact, and one calculated to send a shiver of horror through this vast and rich City of London. We are glad to know that steps are being taken to provide a shelter in the neighbourhood of the docks. The idea is to render temporary help in the shape of night shelter, with supper and breakfast to men who are out of work and endeavouring to get employment. These men, if they go into the casual ward, are not able to leave early enough to have a chance of obtaining employment, and it is besides felt that those who are making an honest effort to secure work, should, if possible, be saved from being compelled to resort to the workhouse.

That such a refuge may be worked without any fear of its tending to pauperise the class for whose benefit it is intended there can be no doubt. In Dublin for more than forty years there has been a similar institution giving shelter to 45,000 persons annually. There is one in Bethnal-green, in connection with the Christian Community, and there is also the well-known Banner-street Refuge in St. Luke's, where, during the winter months of 1884, 37,000 lodgings were provided for destitute men and women.

A small committee, composed of members of the Strangers' Rest, have inspected and approved a warehouse of five floors, situated in Wellclose-square, E., a lease of which can be obtained. By an outlay of some £200 or £300 these might be adapted to accommodate about one hundred and fifty men, and it is estimated that from £800 to £1000 a year would cover all expenses. A meeting will shortly be called to consider and further the matter.

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OBITUARY.

WITH much sorrow we have just heard of the death of Miss Tulloch, of the Kabyle Mission, at Gibraltar, where she had gone from Tangier, for the recovery of her health.

The Neuchâtel journals announce the death of Mr. F. E. Reichel at Herrnhut at the age of fifty-five. He was pastor of a Moravian Church, and at the same time editor of *The Journal de l'Unité des Frères*. His death causes very general sorrow where he was known.

The religious press of Germany suffers a very sensible loss, too, by the death at Berlin of Professor Messner, editor of *The New Evangelical Church Gazette*, which journal ceases with his death to appear. It will, however, be replaced in January by a new organ, *Deutsche Evan. Kirchenzeitung* founded by Pastor Stöcker, and is to advocate a larger measure of independence in the Prussian Protestant Church. Dr. Messner, who was born in 1824, studied at Halle under Professors Tholuck, Müller, and Neander.

THE OPIUM TRAFFIC.—The Rev. Storrs Turner having retired from the official position which he had occupied with so much ability since the formation of the Society for the Suppression of the Opium Traffic, he has been succeeded, on the invitation of the committee, by Mr. Chesson as hon. secretary. Mr. Chesson has been a member of the executive committee from the outset.

CAMBUSLANG, GLASGOW.—A series of evangelistic meetings were conducted in the Argyle Hall, in connection with the Cambuslang Young Men's Christian Association. Mr. James W. Moodie laboured with special success from Nov. 14 to Nov. 26. Mr. William Thomson, evangelist, continued the services to Dec. 3. He also was used of God in the conversion of souls. Their gifts varied, and were used by the Master, and appreciated by his people. We had good times, our cups were running over. D. LEWIS.

MISSION TO ITALIAN SOLDIERS.—This work, conducted by Cavalier Luigi Capellini at Pozro delle Cormacchie 14, Rome, and which is known to our readers, has entered its fifteenth year in spite of difficulties. The members of this Church belong to all the provinces of Italy, and through them the Word of God has been carried to many parts of the Peninsula. Officers, non-commissioned officers, corporals, and private soldiers attend the meetings in large numbers. Night-schools, Y.M.C.A., and a lecture-room, connected with that work, are frequented by more than a hundred soldiers and officers.

Rev. H. P. HUGHES IN EDINBURGH.

(FROM OUR EDINBURGH CORRESPONDENT.)

This well-known preacher and evangelist began a twelve days' mission in Edinburgh on Sabbath week. He was invited by the Scottish Evangelistic Association, which, under the energetic superintendence of Dr. Moxey, promises to become a power in Scotland. He was welcomed at an influential gathering of ministers and laymen, Rev. Dr. Alexander Whyte in the chair.

Mr. Hughes conducted three services on the first Sabbath. In the forenoon he preached in Free St. George's to a large and deeply-interested congregation. In his own incisive way he showed the weakness of the pulpit in not giving sufficient prominence to the evangelistic function.

The evening meeting was held in the U.P. Synod Hall. Hundreds were turned away from the doors, every seat and the passages being crowded. Mr. Hughes delivered a powerful and telling address from Acts ix. 26, which was listened to with rapt attention. Later on he met the students in the Oddfellows' Hall. Here he was seen at his best. Young men of literary tastes will not listen to many evangelists, because of their lack of culture. No such objection can be urged against Mr. Hughes. While thoroughly loyal to the truths of the Gospel and filled with a rare enthusiasm for humanity, he is abreast of the intellectual thought of his day, and wields a mode of address which combines directness with language choice enough to please the most fastidious critic. The words he spoke on this occasion will not be quickly forgotten. They touched the hearts of his hearers, and bent stubborn wills. When he asked them to show a sign of their submission to Christ by standing up, more than forty sprang up and thus boldly bore testimony before their companions. It was felt that the mission could not begin in a better way. The presence and blessing of God were experienced.

During the week Mr. Hughes conducts two meetings daily in the Free Church Assembly Hall. In the afternoon at three o'clock he holds a Bible-reading, and in the evening at eight o'clock an evangelistic service. Up to the day on which we write the afternoon is the better attended service of the two. It is chiefly devoted to the deepening of the spiritual life. The appeals to Christians to consecrate themselves more fully to God are very powerful. They probe deep, laying bare the selfishness of the heart and the corrupting influences of worldliness. Numerous testimonies and thanksgivings prove that they have not been spoken in vain. Sanctification has gained a new meaning for many Mr. Hughes knows how to put a great truth simply. His plain, straight-forward statements do not in the least savour of the mysticism so frequently to be met with in the utterances of teachers of "the higher life." To this invaluable qualification he adds a child-like dependence on the Holy Ghost. One feels that his words are not his own, but that he is the mouthpiece of a mightier than he. Students for the ministry have received a special blessing. More than one of the writer's friends have acknowledged that the grandeur of their calling and the need of personal consecration have come home to them with startling distinctness.

The evening meetings are large, but they might be larger. The hall is not crowded as yet. It should be, and we are persuaded that ere these words appear in print, it will be. The addresses grow in interest and unction. Last night's (Thursday's) was the best of all. Mr. Hughes, speaking of Matthew's call, dwelt on the promptitude, the publicity, and the thoroughness of his obedience. In the deep hush which came after his voice was silent, many souls heard the words, "Follow Me." In response to the preacher's appeal, between forty and fifty stood up to signify their obedience to the Divine command. Edinburgh is hard to move, and Mr. Hughes feels its hardness keenly; but the power of the Spirit will break down every barrier. The last days, we believe, will be the best days of the mission.

MEDICAL WORK on the NORTH SEA.

Medical work has recently attracted considerable attention as a means of relieving suffering and winning entrance for the Gospel. Similarly effective have proved the medical and surgical aids rendered by the Mission to Deep Sea Fishermen amongst the trawlers of the North Sea.

While in health, the hardy trawler finds his life, though toilsome and lonely, endurable; but in sickness it is far otherwise. There is no provision for the liability of the men to sickness, nor for the inevitable results of exposure and accident. Men and boys are constantly hurt by falling blocks or running gear. The small boat work, too, in rough weather is exceedingly dangerous. A man gets his arm or leg between the boat and the smack or steamer, and in a moment it is crushed or broken. From various causes incidental to the rough, knock-about life, injuries, more or less severe, are sadly frequent. What then? We at home "send for the doctor;" this the trawler cannot do, as there is no doctor with the fleet. If his hurt or sickness be slight, he must bear it as best he can, however painful; if it be severe, he must be sent home, a two days' voyage, his wound or ailment terribly aggravated by delay, neglect, and exposure. Very many lives have been lost in this way—injuries which, promptly treated, might easily have been healed, become so inflamed as to be well nigh hopeless.

In such circumstances, the Mission to Deep Sea Fishermen began by affording simple relief, through its medicine chests, and went on to training its skippers in giving "first aid to the wounded," and dealing generally with surgical and medical cases. This effort has proved remarkably successful—not only in relieving pain and sickness, but also in winning the gratitude of the trawlers, and gaining a hearing for the Gospel.

The seven Mission ships are now commanded by skippers who have received from Dr. A. T. Schofield such teaching as enables them day by day in the various fleets to deal with the sick and wounded. One of those vessels returning lately from her eight weeks trip reported two hundred cases dealt with during the voyage. Dispensary reports from the several Mission ships show the number and character of cases treated from week to week, and indicate a large amount of most valuable work. Those who realise the sad condition of the trawlers at sea will rejoice greatly that such efforts should be made to alleviate their physical suffering.

It is still more encouraging to know that, as a matter of fact, the medical and surgical aid rendered has been the means of leading many to the Saviour. In *Toilers of the Deep*, the monthly organ of the Mission to Deep Sea Fishermen, many instances are given of actual results in this way. In a testimony meeting held lately on board one of the Mission ships, out of fourteen trawlers who confessed Christ, eight distinctly gave the medical work as the means of bringing them on board the vessels to hear the word of life. But for that, they would, humanly speaking, never have come within the sound of the Gospel. Thus, as on land, so at sea, this work exercises an attractive influence upon the most careless and indifferent.

At present an effort is being made to raise a special fund—the Queen Victoria Purchase and Endowment Fund—in order to send forth, in Her Majesty's Jubilee Year, a Jubilee Mission Ship. Whether it be accomplished or not, depends on the response made by her loyal and God-fearing people. Besides, the ships now at work must be supported. True, they trawl towards their own support, but the exigencies of mission work (the grand purpose for which they have been provided) frequently interfere with the trawling. Information as to the work may be had at the offices of the Mission to Deep Sea Fishermen, Bridge House, 181, Queen Victoria-street, E.C.

No good thing is born without travail and suffering. Brain and heart must echo before we can bring forth words of life and power. This is God's law, and hard though it be, we shall hereafter find it our delight.

A GIRLS' GUILD.

How much good and fruitful work might be done in this world, if each of us were to put to himself and herself the question, "What can I do?" and were to respond quickly when the answer came. Last year when Mr. Stead drew aside the veil and revealed the moral dangers that encompass young women in London, Mrs. Rae, wife of the secretary of Hoxton Hall, put to herself such a question. She has answered it to some purpose, as anybody could see who was present at Hoxton Hall on Tuesday week, at the first annual meeting of "The Girls' Guild of Good Life."

Although but a year old this Guild has already done splendid service, and it bids fair to do much more as the years roll by. For the happy and expressive title of her endeavour Mrs. Rae was indebted to a book by Dr. B. W. Richardson. With the willing help of friends and fellow-workers she invited a number of young girls in the locality to spend a social evening at Hoxton Hall on November 10, 1885. More than eighty responded, and the thing was fairly set a-going. The basement of Hoxton Hall (once a spirit cellar, by the way) was garnished, and turned into a cosy, attractive-looking "parlour." Here every Tuesday evening the girls meet and enjoy themselves.

Since the first meeting their notions of enjoyment have been considerably changed. At first some of them seemed to think that dancing was the highest form of pleasure, but a little friendly advice soon changed that, and now their recreation in many cases has taken a very practical turn. In a family party that averages one hundred there must be a good deal of variety in the way of occupation; they read or talk, or paint, or play at innocent games; while not a few are devoted to sewing, so much so that there were, when Mrs. Rae's little report was drawn up, one hundred and forty-two garments in progress of making. Every parlour-meeting is closed with a quiet fifteen minutes of "family worship," which puts a fitting crown on the work or play of the evening, and sends the girls home with chastened thoughts and aspirations.

In many other ways the girls are influenced towards "a good life." Friends go and speak to them occasionally; temperance work is kept to the front; they are taught cookery, music, vocal and instrumental; they are visited in their homes—in short, all is done that advice and sympathy can do to advance the aims of the Guild.

The meeting on Tuesday week was a large and enthusiastic one. After a musical programme had been gone through, by some of the girls, the chair was taken by Mr. W. I. Palmer, of Reading (a fast friend of Hoxton Hall). Addresses well suited to the occasion, and full of excellent counsel, were given by the chairman, Dr. B. W. Richardson, and Mrs. Thomas Richardson, of Stepney; while Mr. Rae read his wife's statement, the leading points of which we have given above. We hope Mrs. Rae may be spared to see many such happy anniversaries, with a growing circle of grateful *protégés*.

CHINA.—In view of the proposed assumption of imperial authority by the young heir to the throne of China, the Chinese Branch of the Evangelical Alliance has issued a call for special prayer for the young monarch. He is now sixteen years of age, and in accordance with a decree of the Empress Regent, he will take the reins of the government on the first month of the coming Chinese year.

ITALIAN EVANGELICAL METHODIST CHURCH.—The Sunday-school in connection with this church at Palermo (Sicily) has, since its formation in 1878, had on its rolls 193 children, mostly belonging to Roman Catholic families, and at the present time the number is 66. Many of these are now witnessing to the Gospel and attending the meetings of the church, while others, who have gone to different places in Italy and abroad, have taken with them the seed of God's Word. The church itself has 44 communicants, and about 130 adherents, nearly all Sicilian. It is intended to make some special gifts to the children and the poor at Christmas.

CAMBRIDGE UNDERGRADUATES.

The remarkable meetings at the Alexandra Hall were closed for the term on Sunday week. Several senior members of the University were present, among them Mr. Barton and Mr. Handley Moule, who both spoke, as did also Mr. Eugene Stock. The chief feature of the evening was testimony from men who had received blessing during the term; perhaps twelve or rather more actually speaking. Such occasions are often anxious ones, but of this it can truly be said that it was a calm, sober, and truly holy meeting. With scarcely an exception there was not a phrase used, or a trace of opinion or feeling shown, which could do anything but give joy to the Christian, loving souls and jealous for purity of truth; a very wonderful fact, in an assembly almost wholly consisting of young men.

Very various, of course, the testimonies were. One was that of a young Norwegian student, brought to the Lord from entire worldliness of spirit; others spoke of a blessed deliverance through grace from special besetting sins, and one deeply moving utterance was an appeal for prayer on the part of a man who was still "sore grieved and burdened." There was a chastened tone in all. And the holy Scriptures were in their right place, reverently read and constantly appealed to. The Lord Himself guide and bless this most remarkable work, keeping it in his sacred lines of truth and humility, and giving a blessed harvest!—*Record.*

PETERHEAD, N.B.—Mr. C. H. Judd, of the China Inland Mission, has been here conducting a series of meetings in Topping's Hall. Bible-readings were held daily, and proved to be the means of much blessing to Christians. The Gospel meetings in the evening were well attended, and some were brought into the liberty of the Gospel, while many more seemed deeply impressed.

W. S.

THE HIGHLAND ORPHANAGE.—The sixth annual report of this excellent institution states there are now twenty-two children (ten boys and twelve girls) in this Home, as compared with fourteen last year. It has become necessary to transform the present building into two cottages, each to accommodate twenty children; this enlargement will be carried out as soon as possible. The Secretary of the Orphanage is Mr. George Walker, Ness Bank, Inverness.

POLICEMEN'S MISSION, SOUTHSEA.—Miss Selina Robinson, 5, Sussex-place, Southsea, hon. sec. of this Mission, writes:—Opposite our little hall, which holds about two hundred, the infidels have started their meeting in what was formerly the Scotch Church. They have a Sunday-school, and besides Sunday evening meetings, frequent gatherings during the week. We have had much blessing, and our hall is filled every Sunday night. The meetings are conducted by policemen and bluejackets. We have a very fair Sunday-school, but need a superintendent.

KINGSLAND INSTITUTE FOR WORKING GIRLS (Ridley-road, Dalston).—Dear Sir,—May I ask your readers to give us special help for our Christmas holiday entertainments? The holidays are a special time of temptation for the factory girls, and we are hoping to give a tea and Christmas-tree on Boxing-day, and also to provide some entertainment on the following evening, in order to try and keep some from the public-houses and other temptations. We shall require £80 to £100 to enable us to close our accounts satisfactorily at the end of the year.—Yours truly,

E. Robarts, Hon. Supt.

1, *Foley-avenue, Hampstead.*

MISS LEIGH IN AMERICA.—We learn from *The Evangelical Churchman*, Toronto, that for six weeks recently Miss Leigh has been visiting several of the large towns in Canada, giving information to the Christian friends with respect to her work in Paris. In Chicago, during the Convention of the American Episcopal Church, she addressed a large body of workers, and a document commending her noble work, signed by twelve of the bishops, was presented to her. At the Huron Diocesan Sunday-school Conference, she told the needs of her work in a very touching and graphic manner. She also addressed a large public meeting in the Victoria Hall of the Y.M.C.A. At Petrolea, Detroit, and Toronto she was also warmly welcomed.

ADVENT CONFERENCE at CHICAGO.

A very important six-days' conference on prophetic subjects was held at Chicago in the end of November. It was the second of its kind in the States, one having been held at New York some eight years ago. The meetings appear to have attracted very large and interested attention. Long and elaborate papers were read each day, and these were reproduced at length in the Chicago *Daily Inter Ocean.* The whole have been issued in book form by Mr. F. H. Revell, of Chicago, in conjuction with *The Inter Ocean.*

Dr. Goodwin, of Chicago, ably argued for the literal, person, and visible return of our Lord. Professor Stroeter contended that his return would be pre-millennial, and Rev. J. M. Orrock dealt with various objections to this theory. Dr. Pierson, of Philadelphia, eloquently expatiated on the motives to world-wide evangelism furnished by a belief in the Second Advent. Rev. W. J. Erdman, of Boston, expounded the Scripture teaching as to the Times of the Gentiles; while Dr. A. J. Gordon, of the same city, read a powerful paper on "Latter-day Delusions," the three chiefly specified being spiritualism, ritualism, and theosophy. Among the other papers were one by Dr. Parsons, of Toronto, on the eternity of rewards and punishments; by Professor Morehead, on the Antichrist, and by Dr. N. West, of St. Paul, on prophecy and Israel.

Great interest was awakened by the reading of letters that had been received by Dr. West from Professor Godet, of Neuchatel; Volck, of Russia, Koch, of Oldenburg, and Delitzsch, of Leipzig. All these were agreed on the main outlines of pre-millennial doctrine. Professor Koch, however, expressed the belief that the Jews, returned to their own land, would be converted, not by the appearing of Christ, but previous to that by "a new Elias." Prof. Delitzsch thinks the saints will reign the thousand years with Christ in heaven, and not on the unglorified earth. Sympathetic letters were also read from Mr. Moody, Dr. Andrew Bonar, Rev. Archibald Brown, Canon Faussett, and others.

REDRUTH, CORNWALL.—Some two years since we started the Town Mission Working Men's Reading-rooms in a four-roomed cottage—one room, with daily papers, &c., on the table, open all day and in the evening. Other rooms are used for teaching reading and writing, where many women and others may be found, instead of loitering about the streets. All is free, and, as I have taken the responsibility upon myself, independent of our Mission fund, I will be thankful for any help your readers may be led to send me.

Redruth. J. W. Wilson, Town Missionary.

REQUESTS FOR PRAYER.—That the Christmas packets which are being sent to Christian soldiers abroad may be blessed to those who receive them.——That efforts which are being made by the British Consul in Madeira to induce the Portuguese Government to put down bad "guides" may be successful.——For special services by Mr. Opie Rodway at Potterne, near Devizes.——For blessing on a mission at Stretham, Cambs.——For the conversion of Mr. Charles Bradlaugh.——For blessing on a mission at Acton, near Sudbury, Suffolk, being conducted by Rev. A. J. Begbie, of Framsden, to December 19.

GUILDFORD.—The new report of the Mission to Poor Boys and Girls in this town, established in 1860, shows that a true spirit of sympathy towards the unfortunate animates the work. Many poor grown-up lads out of employ were, by cheering and encouraging words, kept from temptation; and taught to become useful and patient, and that God would never forsake them. Mr. Macdonald, the superintendent, has at his own expense, erected a large carpenter's shop, in which, during last winter twelve boys were taught to make useful things; besides this there is a cobbler's shop, where a few boys mend shoes for their respective homes. The Mission school is well attended, and it is interesting to know that these poor children last year contributed £3 7s. 8d. towards the funds of the Royal Surrey County Hospital. During the winter a breakfast or supper of warm porridge and milk is supplied to any poor boy or girl for a penny, or, if need be, for nothing. Any contributions may be sent to the Superintendent, at the Mission-room, Guildford.

TEMPERANCE NOTES.

Mrs. Leavitt, of the Woman's Christian Temperance Union, of America, who is on a tour round the world, has been holding successful meetings in Japan. At Tokio and Yokohama she was able to address, through an interpreter, over 10,000 people, and branches of the Woman's Christian Temperance Union were formed.

To stay the ravages of strong drink, says *The Methodist Times*, is at this moment the most urgent of all the duties of Christian Englishmen.——At Castleisland, Ireland, the rental is £21,000 a year. There are fifty-one public-houses in the place. It is computed that each house has a gross revenue of £400 a year. If this be so, as much is spent on drink as the whole rental amounts to.

The Globe urges Government to deal with bogus clubs. It says: "One drinking club does more harm than a score of public-houses."——£3100 was recently paid for a small public-house in Exeter.——The late elections in Colorado revealed a great advance in temperance sentiment.——The Belgian Commander-in-Chief has been instructed to treat drunkenness in the army with severe punishments.

The first temperance society in Russia was founded by a Swedish missionary, who had to wait two years for permission to begin temperance work.——The Emperor of Russia has decreed that women may hold temperance meetings in that country, but at the meetings no other topic may be discussed.——The National Temperance League will hold a New Year's conversazione at Prince's Hall, Piccadilly.

Commenting on the recent death and charitable actions of a well-known brewer, *The Alliance News* says: "These great liquor-traffickers do like to build churches. They are uneasy in their minds about the way they get their wealth, and they willingly pay 'ransom' for it by promoting, in stone and mortar, the glory of God and the welfare of mankind. We do not believe in the soundness of the procedure."

The Springfield Republican is carrying on a fine fight against the liquor clubs in that beautiful Massachusetts town. The saloons there are calling themselves clubs, and defying all law.——The Woman's Christian Temperance Union has been quietly at work in Pennsylvania, and the grand result is that there are nearly a thousand fewer saloons than there would have been, if they had not presented enormous petitions to the licensing courts.——Rev. J. Gelson Gregson, called to England by family affairs, has resigned the pastorate of the Union Church, Mussoorie, India. The army temperance work is to be carried on by Rev. E. T. Beatty, chaplain, Madras Presidency.

DISTRESS IN SOUTH WALES.—Mr. Thomas M. Wintle, Pontymoile, near Pontypool, Monmouthshire, S. Wales, writes: Last winter we supplied to the children of the unemployed colliers, miners, iron and tin workers, 32,000 soup dinners and porridge breakfasts, good substantial meal to 5,000 parents, besides a quantity of clothing, coal, &c., and rents paid to prevent many families being sold up. We hope to be able to do as much again this winter, if not more. I am sorry to say that notices are being posted up at some collieries and tinworks that all contracts will cease in twenty-eight days, the cause being that the works cannot be carried on without considerable loss, and the long season of depression has brought many of our Welsh firms to the verge of bankruptcy.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—Canon Ellison has just written an account of the twenty-five years' work of this body, and it is one for which we are devoutly thankful. He traces the growth of the Society in the first decade after its formation, at the end of which one thousand abstaining clergymen were connected therewith, and tells us that now there are organised operations in every diocese in England and Wales; that there are at least, including those in Ireland and foreign parts, five thousand parochial and Mission branches, with a membership, general and abstaining, of three-quarters of a million, amongst whom are thousands of rescued souls. One very important feature of the work is the Women's Union, which now numbers ninety branches.

A CRY FROM PARIS.—In Paris every mission is cramped for want of workers. There is Mr. Gibson's Mission; Miss de Bröen's Medical Mission among the Communists (3, Rue Clavel), where five hundred patients are tended weekly; there is the Institution of French Protestant Deaconesses (59, Rue Reuilly), who have a hospital for women and children, industrial school, laundry, and infant school for Protestants. Miss Leigh's and Mr. McAll's missions are well known. Notwithstanding the variety of work to be done, there are hardly any English girls who offer themselves as voluntary helpers to these missions. The needs of mission work are very great. The number of lazy young Christians seems equally great. Cannot the two be connected? Can so few bear the pain of leaving home for work which angels would fain do? The work is not given to them; it is given to you. Will you accept the trust?—*Methodist Times.*

Notes on Daily Readings.

SUNDAY, DEC. 19.—ESTHER IV.

4.—*But he received it not.*—Mordecai's refusal to forego humiliation and sorrow on hearing of the approaching destruction of his people reminds us of "the man of sorrows and acquainted with grief," who refused the proferred sympathy of Peter (Mat. xvi. 22): "Be it far from Thee, Lord, this shall not be unto Thee;" and of whom we read that when offered, on the cross, "wine mingled with myrrh" to assuage his sufferings, "*He received it not*" (Mark xv. 23).

11.—*Except such to whom the king shall hold out the golden sceptre, that he may live.*—Canon Rawlinson says: "A modern critic asks, 'Is it likely that a Persian king would always have a golden sceptre by him to stretch out towards intruders on his privacy?' It seems enough to reply that in all the numerous representations of Persian kings at Persepolis there is not one in which the monarch does not hold a long tapering staff (which is probably the sceptre of Esther) in his right hand."

16.—*So will I go in unto the king, which is not according to the law: and if I perish, I perish.*—Esther's approach to the king was contrary to law, and death was the penalty; but she ventured on the ground of grace, and found acceptance. "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

MONDAY, DEC. 20.—ESTHER V.

1.—*On the third day . . . Esther put on her royal apparel.*—The mystical significance of this is very beautiful. The third day points to the resurrection of Jesus, in which, as "risen with Christ," the Church can put on "royal apparel." "Grace reigns," but it is "through righteousness," and clothed in his righteousness the believing soul may be sure of acceptance; "she obtained favour in his sight."

4.—*Let the king and Haman come this day unto the banquet.*—"Esther seems to have been afraid to make her real request too abruptly, and to have wished to impress him favourably before doing so. She concluded that the king would understand that she had a real petition in the background, and would recur to it, as, in fact, he did."—*Sp. Com.*

8.—*I will do to-morrow as the king hath said.*—Though the king had, in the midst of the gaiety, asked what was Esther's request, she did not esteem the time an appropriate one for expressing it. She begins: 'My petition, and my request,' but then stops, and says only, if the king will do her the favour to come with Haman to a banquet again on the morrow, she will then bring forward her petition."—*Keil.* Those who seek to trace the mystical meaning will not fail to observe that by this double postponement Esther attains "the third day" for preferring what proved to be her successful suit.

14.—*And the thing pleased Haman, and he caused the gallows to be made.*—The word "gallows" is in the Hebrew "tree," and points (in the mystical sense which runs through the whole book) to the Cross of Christ which Satan "caused to be made" to destroy the object of his hatred, Jesus—"the Jew sitting at the king's gate." But it proved the instrument of his own destruction, for Jesus, by bearing "our sins in his own body on the tree," "through death destroyed him that had the power of death—that is, the devil" (Heb. ii. 14).

TUESDAY, DEC. 21.—ESTHER VI.

1.—*On that night could not the king sleep.*—"An act of faithfulness had been performed . . . and the faithful servant had been unrewarded. Nay, more: was conspired against by those who hated him for his fidelity. Could the Spirit of God have represented with nicer adaptation to our minds the discernment, and justice, and solicitude of that God who has . . . "a book of remembrance for those who fear Him and think upon his name"? And on that night of time, when at noonday there was darkness over all the earth, well might the King's sleep flee away (see Ps. xliv. 23; lxxviii. 65), because a deed was done upon the earth by men at which the moon was confounded and the sun ashamed. Mordecai's faithfulness was found written in the book, and in the head of another book it is written of another Mordecai: "Lo, I come to do thy will, O God."—*R. C. Morgan.*

10.—*Do even so to Mordecai the Jew, that sitteth at the king's gate.*—The tree which Haman had prepared whereon to hang Mordecai was the tree whereon he himself was hanged. The royal apparel and the crown royal which he designed for himself were put on Mordecai. So not only was Satan destroyed on that tree that he had prepared for Christ, but his own design for himself, "I will exalt my throne above the stars of God . . . I will be like the Most High," he had to behold carried out in Jesus. Thus was Ps. vii. 15 fulfilled: "He made a pit and digged it, and is fallen into the ditch which he made."

13.—*If Mordecai be of the seed of the Jews, . . . thou . . . shalt surely fall before him.*—"An echo of that far-dated promise: 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head.'"—*R. C. M.*

WEDNESDAY, DEC. 22.—ESTHER VII.

4.—*For we are sold.*—"The allusion is to the 10,000 talents which Haman had undertaken to pay into the treasury (ch. iii. 9)."—*Sp. Com.*—*I and my people.*—As we read (ii. 20) that "Esther had not yet showed her kindred nor her people," it would seem that these words conveyed to Xerxes for the first time the information that his wife was a Jewess.—*Although the enemy could not countervail the king's damage.*—*I.e.*, "Although the enemy (Haman) would not (even in that case) compensate (by his payment to the treasury) for the king's loss of so many subjects."—So *Gesenius.* Others render: "For the enemy (Haman) is not worthy that the king should be vexed about him."—*Sp. Com.*

6.—*Haman was afraid before the king and the queen.*—One is reminded of the words of the hymn—

> "And Satan trembles when he sees
> The weakest saint upon his knees."

For the believer in prayer is the queen holding communion with the king, and "the adversary and enemy," that "wicked one," knows full well that "the king's wrath" will not be "pacified" till he has been delivered over to judgment.

10.—*So they hanged Haman on the gallows (or tree) that he had prepared for Mordecai.*—As the Lord Jesus was approaching the cross, which Satan had prepared for Him, He said, "Now is the judgment of this world, now shall the Prince of this world be cast out" (John xii. 31). The tree which Satan had prepared for his destruction proved the destruction of Satan himself.

THURSDAY, DEC. 23.—ESTHER VIII.

1.—*On that day did the King Ahasuerus give the house of Haman, the Jews' enemy, unto Esther, the queen.*—"Confiscation of goods always accompanies public execution in Oriental countries. The house of Haman would include, not only the building and furniture, but the household."—*Sp. Com.* The mystic meaning finds its expression in Daniel vii. 27, "And the kingdom and dominion . . . under the whole heaven (formerly the possession of Satan, see Luke iv. 6) shall be given to the people of the saints of the Most High."

2.—*And the king took off his ring, and gave it unto Mordecai.*—The ring was the sign of power committed (see Gen. xli. 41), "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring . . . and put it upon Joseph's hand." "All power is given unto Me in heaven and in earth," was spoken not many days after Jesus had said, "Now is the judgment of this world; now shall the prince of this world be cast out."

5.—*Let it be written to reverse the letters devised by Haman.*—This petition of Esther's could not be granted for the reason given by the king (ver. 8) "for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." But, though the former writing could not be reversed, the king grants full power to Mordecai to supplement it by writing for the Jews "as it liketh you," and this led to the issue of the edict empowering the Jews "to gather themselves together, and to stand for their life, to destroy, and to slay, and to cause to perish, all the power of the people and province that would assault them." In like manner the law once uttered by the voice of God Himself cannot be reversed (Matt. v. 18), but it is supplemented by the Gospel of the grace of God wherein those threatened by the law are empowered to gather themselves together in Christ (John xi. 52), and by faith in Him both "to stand" (2 Cor. i. 24), and "to destroy, &c.; all the power that would assault them" (Eph. vi. 11—16).

13.—*The copy of the writing for a commandment to be given in every province.*—"By the Scriptures of the prophets (*lit.* prophetic writings) according to the commandment of the everlasting God made known to all nations for the obedience of faith" (Rom. xvi. 26).

15.—*Mordecai went out . . . in royal apparel . . . with a great crown of gold.*—"We see Jesus . . . crowned with glory and honour" (Heb. ii. 9).

17.—*Whithersoever the king's commandment and his decree came, the Jews had joy and gladness.*—Philip "preached Christ unto them . . . and there was great joy in that city" (Acts viii.).

FRIDAY, DEC. 24.—ESTHER IX.

3.—*And all the rulers of the provinces . . . helped the Jews.*—"This is very important. It has been stated that according to the narrative of Esther the Jews were allowed to kill '75,000 Persians,' and this supposed feature of the narrative has been pronounced 'incredible.' The present verse shows that the real Persians who formed the standing army which kept the Empire in subjection, and were at the disposal of the various governors of provinces, took the Jews' side. Their enemies were almost entirely to be found among the idolatrous people of the subject nations, for whose lives neither the Persians generally nor their monarchs cared greatly."—*S. C.*

4.—*This man Mordecai waxed greater and greater.*—Remembering Him of whom Mordecai was a type, we are reminded of "He must increase, but I must decrease" (John iii. 30). "Of the increase of his government and peace there shall be no end" (Isa. ix. 7).

18.—*On the fifteenth day they rested.*—"Both the 14th and 15th of Adar are now kept as 'days of Purim' by the Jews universally. They make the 13th a fast, commemorative of the fast of Esther, and keep the feast itself on the 14th and 15th."—*Sp. Com.*

20.—*And Mordecai wrote these things.*—"It has been supposed that thus far that part of the book of Esther which was written by Mordecai extends; what follows to the end was probably added either by Ezra or the men of the great synagogue."—*Dr. A. Clarke.*

29.—*Esther, the queen, the daughter of Abihail.*—Viewed in relation to the mystical meaning which may be traced throughout this book, the name of Esther's father is significant—according to Gesenius, "father of might."

SATURDAY, DEC. 25.—ESTHER X.

1.—*And the King Ahasuerus laid a tribute upon the land, and upon the isles of the sea.*—Canon Rawlinson sees in this an allusion to what might probably "have followed on the return of Xerxes from Greece. His exchequer would be exhausted, and steps would have to be taken in order to replenish it."

3.—*Mordecai the Jew was next unto King Ahasuerus.*—This whole verse forms a fitting close to a book in which Christ and the things of Christ are so distinctly foreshadowed. The position of Mordecai, under, though next to the king, recalls 1 Cor. xv. 28: "When all things shall be subdued unto Him, then shall the Son also Himself be subject to Him that put all things under Him, that God may be all in all." While his greatness among the Jews, his acceptance with the multitude of his brethren, his seeking the wealth of his people, and speaking peace to all his seed, forms a beautiful mystical picture of Him of whom it is written, "His name shall endure for ever. Men shall be blessed in Him all nations shall call Him blessed" (Ps. lxxii.).

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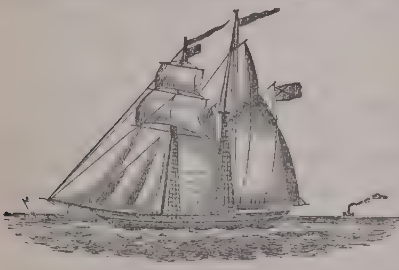

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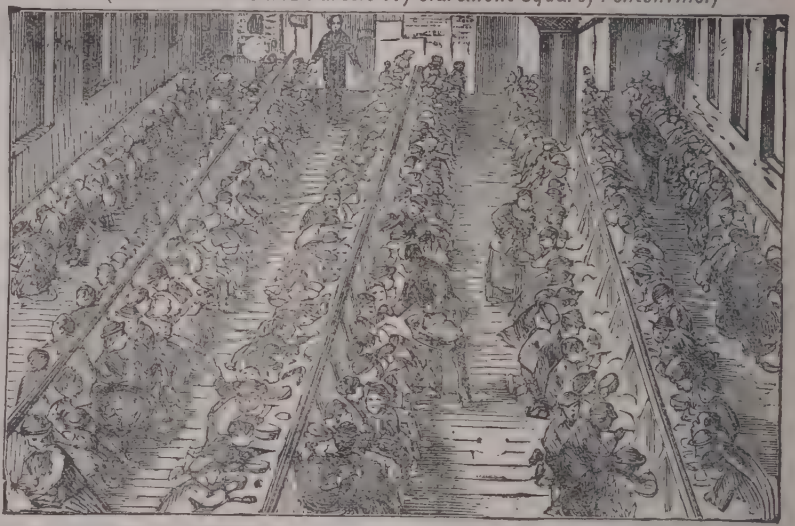

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"Child Saving" is the title of the second report of the work of the rescue officers in connection with the Children's Aid Refuge Branch of the Reformatory and Refuge Union (4d. 32, *Charing-cross, S.W.*), a title which it very amply justifies. We wish the sad facts it reveals might be very widely read and digested by lovers of the many children whose lot is cast in the dark places of our city, which are full of the habitations of cruelty and vice.

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Loving Thoughts for Loving Homes. By M. G. 1s. *Partridge & Co.* There is the ring of true poetry about the poems in this charming little book; but that which makes them precious is that the fount of inspiration is clearly in the deep waters of the Father's unfathomable love. Many will recognise this little volume as an old friend when we say it is the third edition, with the addition of two fresh ones, "The Desert Raiment" and "Your Heavenly Father Knoweth." We sincerely hope the book will yet pass through many other editions. Two leaflets, "The Dream of Christmas Eve," and "A New Year's Wish," by the same author, have just been published by *Mr. Caswell, Birmingham.*

The publisher of Rev. J. Smith's little book, Daily Bread, noticed in our last, is Mr. A. Murray, *Aberdeen*, not *Edinburgh*.

A Message for 1887 (½d. *John Shaw & Co.*) forms a very effective Gospel appeal for general circulation at this period of the year.

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The Circle of His Presence, by Rev. Evan H. Hopkins (6d. *Marshall Bros.*), gives in a circle many attributes of Christ corresponding to the needs of his people, showing what He is to those who abide in Him.

On and Off Duty. The special Christmas number of this monthly journal for policemen contains a variety of well-selected matter, together with information concerning the Force, and work going on in the different divisions.

John Bunyan's Grace Abounding to the Chief of Sinners is published for 1d. by *F. Kirby*, 17, *Bouverie-street, Fleet-street, E.C.* Those of our readers who are interested in Dr. Whyte's prayer-meeting talks on the book may like to read it.

The Consecration of Money to the Service of God. By Rev. D. M. Duncan. *Aird & Codhill, Glasgow.* This address to senior scholars well sets forth the duty of giving, which it is very necessary should be early instilled into the minds of the young.

Be Quick! By J. Forbes Moncrieff. *Drummond's Tract Depôt.* This little book, completing the series entitled "Be in Earnest," "Be in Time," &c., enforces the importance of decision for Christ "to-day," and the folly of putting off, and is very incisively written.

Stories about China. By Annie R. Butler. 1d. *T. O. Smith*, 14, *Paternoster-square.* There is a wonderful amount of information in this booklet which will give all who read it a good idea of China and its people, and the way in which the stories are told is very attractive.

Pearls of Wisdom from the Parables of Christ. By A. L. O. E. 6d. *Morgan & Scott.* An admirable packet of twenty-four booklets, reprinted from the volume bearing this title. Those who are familiar with the writings of this author will readily judge how aptly the parables chosen are illustrated by her facile pen.

Drink and the Children. Home. And "She hath Done what She Could. 1d. each. By Mrs. J. C. Mackenzie. *Monthly Tract Society.* These addresses, now published as tracts, form effective appeals to parents, and very forcibly show the evil influence which the use of intoxicating drink exerts upon the home, the children as well as the parents.

Walk and not Faint. By J. M. Weylland. 1d. *Partridge.* This is the annual statement of the London City Missionaries' Disabled Fund, and contains most interesting sketches of the work of our veterans who during the year have been added to the list of disabled workers. It is fresh evidence of the devotion that animates the men of the London City Mission.

Woman's Work. 4d. *Partridge & Co.* Under the heading of "Christmas Cries and Christmas Cheer," we have in the December number of this interesting monthly a number of most distressing cases of poverty, that cannot but quicken the sympathies of tender-hearted women, and indirectly perhaps of their other halves. There are several other well-written articles.

Temperance in the Light of the Cross. By Rose E. Faulkner. 1s. *Marshall Bros., 3, Amen-Corner.* This Christian Abstainers' Text-book will be a help to the temperance cause. There is an able introduction by Bev. W. H. M. H. Aitken, and a text, with brief meditation on each, for Sundays and "Holy Days" throughout the year. The texts are well chosen, and show how much of Scripture bears on the subject, and the comments are very appropriate and significant.

Friendly Words to Young Women. By H. E. Stone. 1s. 6d. *Hodder & Stoughton.* The author is solemnly in earnest in writing to young women. He sees in them the complement of men, and that a true woman's life ever helps to refine. But he sees also how often the false instead of the true is instilled into her mind, or accepted, because of the glamour with which it is surrounded. He shows how they may be as corner-stones, polished, beautiful, and also how they may soon become coarse, exercising an evil influence on all around.

The Little Gleaner. 1s. 6d. *Houlston & Sons.* This monthly for the young makes a capital gift volume. The stories are full of pith, and the illustrations are very happy.—The Illustrated Missionary News. 2s. 6d. *Partridge & Co.* This volume enforces the thought how delightful and how important it is to be acquainted with the work carried on in the vast missionary field. A bird's-eye view is given of peoples and lands of which but very little would be known but for our missionaries, and of their work in making known the Gospel.—The Sower. 2s. *Houlston & Sons.* This volume well maintains its repute as a standard of religious truth and Protestantism. There are some most valuable memoirs and glimpses of the lives of saintly men and women.

Music.—Consecration. 4s. *Weekes & Co.* By Mr. Livesey Carrott, Organist of St. James's, Holloway. This is Miss Havergal's well-known hymn, "Take my life and let it be," &c, in the form of a sacred song. The music is well adapted for the words, and if played with due expression, may be very effectively rendered.

National Temperance League's Annual (2s.) is a perfect encyclopœdia of facts bearing on the varied phases of this question.—The Beautiful Snow (4d.); Look on this Picture and on that (1d.); Total Abstinence as a Safeguard (1d.). The first-named (set to music) and the second will be very useful at this season of entertainments, and, as parlour sketches, will give much pleasant diversion to old as well as young. The third, by Lady John Manners, treats the subject of total abstinence very pleasantly and temperately. (337, *Strand.*)

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Mission and other Appeals.

Mrs. W. H. Wrigley (New Wandsworth) desires to express her thanks for scraps, pictures, &c., sent during the past years, and to again appeal for the same this year, to be utilised for scrap-books for the homes of the poor.

French Evangelical Mission.—M. Barbier (10, Charlotte-street, Portland-place) appeals for help in carrying on the work amongst the poorest class of French-speaking people in Soho and Leicester squares, St. Giles's, &c. The need at present is very great.

John-street Chapel, Edgware-road. — Mr. W. P. Russell, 27, Cambridge-street, Edgware-road, W., earnestly appeals for help in carrying on the many operations connected with this mission. It is intended to give free dinners and teas during the season.

London Female Penitentiary (191, High-street, Stoke Newington, N.)—The committee earnestly appeal for funds to enable them to carry on this reclamatory agency and to enlarge the steam laundry. Last week we gave some particulars of the work. Contributions will be thankfully received at the above address by the Secretary, W. Edwin Page.

Society for the Relief of Distressed Widows (32, Sackville-street, London).—This Society has now been in existence 63 years, and it would be scarcely possible to estimate the benefits it has conferred in granting relief to poor destitute widows during that period. Funds are earnestly solicited to enable the committee to sustain this important work. Mr. Samuel Rayson is Secretary.

North London Home for Aged Christian Blind Women (Hanley-road, Hornsey-rise, N.). — The committee make a very urgent appeal on behalf of the General Maintenance Fund. During the winter months expenses are necessarily much heavier, age and its infirmities needing so much extra care and warmth. There are 34 blind women now in the Home, whose ages range from 50 to 91 years. Contributions will be thankfully received by the founders and hon. superintendents, Mr. and Mrs. Henry Bright.

KINGSTOWN COTTAGE HOME FOR LITTLE CHILDREN.—A note of praise is sounded in the year's report for the wonderful health enjoyed by the thirty-four children in this Home. Of some of the little ones very touching stories are told, that might enlist the sympathy of any reader. The news of all who have been sent to Canada and other places is very encouraging, and the children seem to be watched over even after they have left in a very tender way. The address of the Hon. Sec. is Miss Barrett, 7, De Pesci-terrace, Kingstown, Ireland.

MISSIONARY CHURCH OF BELGIUM.—The forty-eighth report of this Evangelical Society states that twenty-seven churches and stations have been founded amidst the Roman Catholic population, while the Gospel is regularly preached in 83 different places, and this influence is extended to 60 other places by open-air preaching, &c. The Society has also nine Bible-readers and five colporteurs, whose visits are well received by Roman Catholics, who, in many cases, are thoroughly disgusted with the priests. One said: "I am tired of their mummeries." During the strikes at the beginning of the year, and amongst the mining population generally, good work was done.

HOMES FOR WORKING BOYS IN LONDON.—There are now eight of these Homes in full working, five of them forming a ring round the city, and, therefore, most conveniently situated. From all there are the most cheering accounts. The beds are nearly all occupied, and the boys are in constant employment. Admission is perfectly free for any homeless boy who is willing to work and to pay, as far he is able, for his board and lodging. Some of the most satisfactory cases have been those of boys who had tramped up from the country, and been directed to the Home from the casual ward. At the present time there is much need of workers and funds. Friends desiring to assist in any way should communicate with Hon. T. H W. Pelham, 25, Brechin-place, S.W.

BLANDFORD-ROAD CLUB, EALING.—Thi Club, established for the promotion of social intercourse, and as a counter-attraction to the drinking places, is open every evening. On Tuesdays and Sundays there is a religious service; on other evenings entertainments of various kinds. There is a reading-room, and shorthand classes are being formed. Hitherto it has been supported almost entirely by Miss Peck; but the number of member is increasing so rapidly that other help is now much needed.

MENTONE.—Writing from this southern retreat, Rev. W. L. Lang says:—The loss experienced by the poor of Mentone, and by the many religious organisations hitherto finding a helping hand and sympathising heart at the Villa les Grottes, in te person of Mrs. Dudgeon, cannot be calculated, but it is, nevertheless, most keenly felt. Hers was the truest, most genuine sympathy, applied after her own most unostentatious manner. Mr. Spurgeon is quietly resting here for a further season, we hope, of useful labour. The usual New Year's International Prayer-meetings are projected.

BAND OF LOVE.—On Sunday week, at The Cabin, Crick, Rugby, a simple and interesting service, entitled "The Feast of Love," was held in connection with the George Smith of Coalville Society. There was a large gathering of young brothers and sisters, to whom Mr. Smith gave a short, telling address on the advantages of the Band of Love, in helping children and others to lead honourable, noble, and godly lives. He urged his young brothers and sisters to bury all cold looks, freezing actions, hatred and envy, and start life anew on paths of love that will lead to happiness in this world and the next.

METROPOLITAN CONVALESCENT INSTITUTION.—This Institution comprises three Homes, situate at Walton-on-Thames, Kingston-hill, and Bexhill-on-Sea, containing 600 beds, and admits yearly, free of charge, more than 4,500 poor convalescents from hospitals, dispensaries, and their own ill-provided and often overcrowded homes. The poor people are generally restored to health and able to resume work after a few weeks' residence in the Institution. The charity is unendowed, and, as the cost of maintaining between 4000 and 5000 poor persons exceeds £8000 yearly, the Board are compelled from time to time to appeal to the benevolent public for aid in meeting the demands made upon their resources. Mr. Charles Holmes, 32, Sackville-street, London, W., Secretary.

AGRICULTURAL HALL SERVICES.—On Sunday week, on account of the Cattle Show, it was impossible to hold the usual services in the Agricultural Hall. The vicar of Holy Trinity Church, Cloudesley-square, placed it, for the afternoon, at the disposal of Dr. Thain Davidson and his friends. A large congregation assembled, and an admirable and telling address was given by Rev. Burman Cassin, of Southwark. The hymns were given out by the vicar, Rev. W. E. Haigh, whilst Dr. Thain Davidson conducted the prayers, which were extemporaneous. It is not often that we meet with such a case of fraternal union and co-operation; nor do we recollect another instance of a Presbyterian clergyman conducting the prayers in a church of the English Establishment. The service was held in Holy Trinity last Sunday afternoon, the preacher being Rev. Edward A. Stuart, of St. James's, Holloway.—*Islington Gazette.*

SHIPWRECKED FISHERMEN & MARINERS' SOCIETY.—Storm and tempest have already this winter beat fiercely upon our coast, and the two recent gales, in which our ships and sailors have suffered so severely, have made this year exceptional in regard to such visitations. The harrowing accounts of suffering in the fearful storm of last week, and the painful disaster to two lifeboats, with the loss of so many of their brave crews, must have stirred the hearts of all, enlisting deepest sympathy with those who are thus exposed to danger, and with those also who voluntarily expose themselves to the dangers of the sea in its fiercest moods to save the lives of their brethren. It is a matter for great thankfulness that wherever in these seagirt islands there are shipwrecked men, there the hand of the Shipwrecked Fishermen and Mariners' Society, through its vast network of honorary agencies, is stretched out to help them. We recently gave some particulars of the work of this Society, and need only add now that through its instrumentality between 11,000 and 12,000 persons are every year aided. Such an institution well deserves a warm and ready support. The office is at Sailors' Home Chambers, Dock-street, London Docks, E.; the secretary is Mr. W. R. Buck.

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Instituted 1772.

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This, the oldest of all the Evangelistic Societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

During the winter, an earnest and most successful effort has been made to reach the "Outcast" from whom the "Bitter Cry" has come. Thousands of them have been sheltered all night, and fed in the Mission Hall, Thrawl-street, Spitalfields. Many have been secured work, and assisted in other ways. To sustain this and the general work, Funds are urgently needed.

Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, London, E.C.; or the Editors of The Christian.

JAMES ATKINSON, Secretary.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

INSTITUTED IN 1844.

THE Funds of this Society greatly need replenishing. If liberal aid be not speedily forthcoming, the present number of 125 grants to poor and populous metropolitan and suburban parishes must be still further reduced. The Readers visit from house to house and room to room, bringing the Word of God to the poor, the sick, and the erring; and they help generally in the Spiritual work of their respective parishes.

The Committee earnestly appeal for Annual Subscriptions, Donations, Collections, which are greatly needed.

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Subscriptions and donations are urgently needed to carry on this daily increasing work, and will be gratefully received by Dr. W. Moon, 104, Queen's-road, Brighton Acting Trustee); also by the Editors of The Christian.

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Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

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Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

SPECIAL APPEAL.

THROUGH the kindness of the readers of The Christian we were enabled last year to give 150 poor boys, gathered from the lowest streets of Deptford, a good Dinner on Christmas Day, and several Teas during the winter. It is proposed this year to increase the number to 250.—Contributions will be thankfully received by H. A. Punnett, care of Mr. Fegan, Boys' Home, 95, Southwark-street, S.E.

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Will any of your Readers kindly send a Contribution?

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The Cry of the Destitute Poor! "Please help us."

The above appeal comes to us from many poor ones, at this time, and many more are anxiously waiting for any help we can render them. But our Funds are exhausted, and we are also in debt to the extent of **£100.** Will the readers of The Christian help to alleviate the sufferings of the many who are in great poverty by want of work? Pity the poor children who crowd our doors on Tuesday evenings, the school containing between **600** and **700.** We are anxious to give them dinners, soup, &c.

Donations towards the above object will be gratefully received by the Treasurer, Mr. F. A. Bevan, 54, Lombard-street, E.C.

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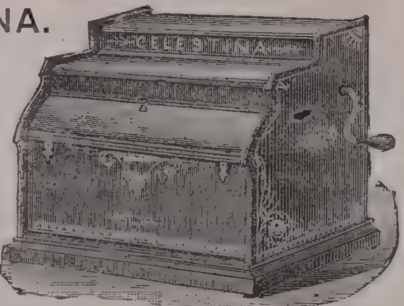

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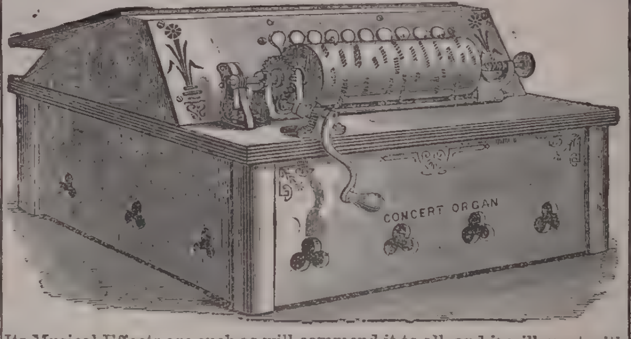

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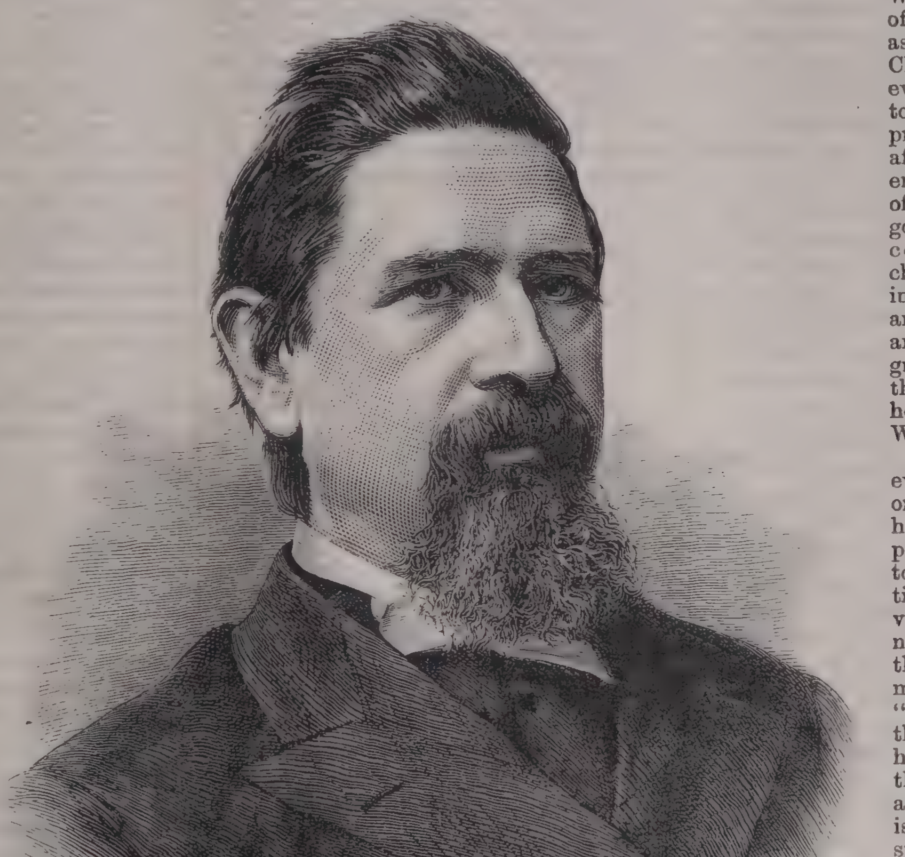
REV. GRIFFITH JOHN, CHINA.

FOR more than thirty years Rev. Griffith John has laboured in China under the auspices of the London Missionary Society, and by his speeches and writings has excited a deep and widespread interest among English-speaking nations in the great work of opening Central China to Christian missions. Others have had more tragic tales to tell, but no missionary of recent times has enkindled deeper emotions in the breasts of old and young than he, when he has related, in words on fire of God, the simple tale of what God has done for him and his beloved Chinese converts.

The first impression of everyone who meets Mr. John is that he was born to be a missionary. The conviction deepens as you converse with him. One more gifted with the human qualities which are so advantageous in "winning souls," or endued with more of the tact and power needful to "become all things to all men," could not be imagined. A charming frankness, both in speech and manner; the power to put a question which would entail a confession, in such a way as to extract that admission without giving offence; a voice which conveys sympathy through the medium of the simplest words; and an easy self-possession which wins confidence yet ensures respect. These are combined with a strong and attractive physique, great intelligence and energy; whilst, beyond all, is a power which makes you feel that you are with one in whom dwells the "fulness of the Spirit," and who is "furnished completely unto every good work." The involuntary eulogium, recently passed by one of the heathen, whose claims he had been opposing, was, "That foreign teacher is a good man."

In Mr. John's preaching there is great power of expression. He has equal control over his thoughts and his feelings, and maintains a fair balance, being free from the coldness of the philosopher and the ravings of the enthusiast. The simple language and apt illustrations adopted, always suffice to convey the thought or emotion. In this he shows some of the chief requirements of the orator. There is also a clear and well-modulated voice, the persuasive earnestness of which has a peculiar power over a heathen people unaccustomed to such addresses.


E. SMITH PHOTO.

(From Photograph by Edward Smith, Cheapside, London.)

That he has great linguistic aptitude is evident from the fact that in sixteen months after his arrival in China, he was able to preach in Chinese so as to command the unqualified admiration of those who were well acquainted with the language. Besides these qualifications, our brother has strong faith that it has "pleased God to reveal his Son in him, that he might preach Him among the heathen."

It may interest our readers to know something of his early life. He was born at Swansea in 1831, of parents who were remarkable for their Christian zeal and piety.

Mr. John's mother died of cholera in 1834. When about eight years of age, he was received as a member of Ebenezer Chapel, Swansea, and even then he frequently took part in the public prayer meetings. Shortly after this, he entered the employ of Mr. Williams of Onllwyn, who was a godly man, and soon perceived the promising character of the lad. He invited him to become an inmate of his house, and treated him with great kindness. Here, at the early age of fourteen, he began to preach in Welsh.

From the first he gave evidence of possessing oratorial gifts of the highest order. The people were delighted to hear him, and invitations flowed in from various churches in the neighbourhood. Among the crowded audiences many were heard to say, "What manner of child is this?" and the strongest hopes were entertained that a brilliant future awaited him in the ministry of the Gospel. Much surprise was, therefore, occasioned when he suddenly withdrew from all public efforts, justifying his conduct by modest references to his youth, and consequent inexperience. For a time he exercised his gifts in more private forms of Christian work. At length, yielding to the solicitations of his minister, and the more prudent of his friends, in his sixteenth year he recommenced his pulpit efforts in different parts of the principality, and with similar results. Everywhere he went it was soon manifest that in Griffith John, God was preparing a mighty witness for Himself, and predictions were not wanting of a fame and career of usefulness as great as that of the venerated Christmas Evans, the Apostle of Wales.

It was represented that a course of study would be of great benefit, and his father asked Rev. E. Jacob, who was then minister of Ebenezer Chapel, Swansea, if "he would teach Griffith a little." The kind-hearted pastor had given help to other young men who were preparing for the ministry, so in November, 1848, he went to reside with Mr. Jacob and remained until 1850, when he entered Brecon College. In 1849, his father died of the same complaint as his mother. The bitter grief which he manifested at the grave so kindled the compassion of Mr. Jacob that he said he should never know the lack of an earthly father so long as he lived. The relationship thus formed has been maintained with touching ardour on both sides to this day.

From his own statement to a personal friend, we learn that he applied himself earnestly to study, with much success, and entertained the hope of becoming a popular preacher. Whilst indulging in this prospect, God met him and cast out the earthly ambition, and in its place inspired a desire to be a missionary to the heathen. Friends remonstrated and argued in vain about home claims—the Macedonian cry was being iterated by the Spirit in his heart. At first his thoughts turned towards Madagascar. Perhaps the fact of his *fiancée* being the daughter of one of the first missionaries in that land had prompted this feeling, but after a further course of study at Bedford, he left himself in the hands of the Directors of the London Missionary Society, who appointed him to China, a decision which has been fraught with blessing to thousands. Before leaving England, in 1855, he married Miss M. J. Griffiths, daughter of Rev. David Griffiths, who laboured for many years in Madagascar. Mrs. John was a very effective worker, and did much good in a quiet way.

He first entered upon foreign service at Shanghai, where much useful information was gained. Beside the ordinary work of the station, he co-operated in pioneer efforts by accompanying Rev. Dr. Edkins in 1857 to Soochow. In 1858 he established stations at Sung Kiang and other places. In July, 1861, in company with Rev. R. Wilson, B.A., he removed to Hankow and laid the foundation of a permanent station in that city, which is the principal place for commerce in Central China, and then contained about 800,000 people, whilst the cities adjoining had about 400,000 more. With characteristic promptness Mr. John preached the first day of his entry into Hankow. It has always been so with our brother—work first, personal matters afterwards. And only this enthusiasm and capability for arduous toil could have made the history of this Mission such a long series of successes. No one can read through his annual reports and letters without seeing that underneath all the facts narrated there runs an indomitable spirit of perseverance and of hard effort.

Between April and September, 1868, he travelled over 3000 miles, visited Chengtu, capital of Sichuan, and Han-chung, in Shensi, and penetrated to regions where the glad tidings of salvation had never been heard before. Soon after he left Hankow to reside in the neighbouring city of Wuchang. The opening of Wuchang is one of the greatest triumphs of Mr. John's career. The official capital of the two provinces of Hupeh and Hunan, it contained numbers of mandarins, literati, and officials, who not only hated the foreigner and his religion, but who were determined by all means to prevent his coming there. No strategist ever planned a more successful campaign, or followed up each advance with abler and surer movements. As "the first stroke is half the battle," if it be a good one, Mr. John, after a survey of the place, determined to visit the Viceroy, preparing the way by a present of his writings and tracts. This was a bold proceeding, and the mandarins were alarmed. They, with the literati and officials, went in a body to the palace, and indulged in the most vehement protests and virulent abuse. The interview of Mr. John, however, was so far successful that the verbal consent of the Viceroy was obtained. This "lip-sanction" the mandarins declared meant nothing, but a polite acquiescence, and was ignored in fact. A long struggle ensued, and a piece of land was obtained, but had to be relinquished for a less eligible plot, though with these advantages, that the attention of all in the two provinces was drawn to the combat, and the proclamation which was issued, authorising the erection of a place of worship for "the religion of Jesus" on the spot selected by the authorities, virtually announced the humiliation of the mandarins, and the opening of the whole of both provinces for mission work.

In 1870 Mr. John, with his family, paid a visit to England. In 1872 he preached the annual sermon of the London Missionary Society, which subsequently had a large circulation as a pamphlet under the title "Hope for China." After a sojourn, prolonged on account of Mrs. John's ill health, they sailed for China in February, 1873. But his devoted helpmeet died on the journey, in the harbour of Singapore.

In October, 1874, Mr. John married the widow of Dr. Jenkins, of the American Methodist Episcopalian Mission. This distinguished lady entered into rest on December 29, 1885. Her extraordinary character and arduous missionary labours deserve a distinct notice, which we hope to give in our next.

The provision of a Christian literature for China has often occupied the thoughts of Mr. John, and various contributions have been made by him from 1860 onwards. In 1882 he revised his previously published books and tracts, and added six more to their number. Seeing that the zeal of many for missions was flagging, besides "Hope for China," referred to above, he wrote just before leaving England, in 1882, "A Plea for China." This stirring statement was widely circulated by the London Missionary Society. At the same time appeared "China: her Claims and Call;" also a most valuable booklet, entitled "Spiritual Power for Missionary Work," which is published from the office of this journal. This soul-firing address contains the clearest statements respecting the work and power of the Holy Spirit, with the most forcible illustrations, and many confess that its perusal has been to them "a means of grace" of the most awakening character.

Mr. John's chief literary work has been the translation of the New Testament into easy *Wen-li*—a simple form of the learned tongue — for the benefit of ordinary readers. Several portions were issued as soon as ready, and the complete version was published in 1885. It has long been felt by missionaries that if the common people are to read the word of God it must be conveyed to them in another vehicle than the classical language of China. This has resulted in translations being prepared in some of the provincial dialects.

Speaking generally of Mr. John as a missionary, we may say that unto him has been given in rich measure the spirit of wisdom. He has become a Chinaman in his sympathies, and has sought to know all sides of life and character in the national life of China. By a close study of their sacred books he has learnt what of truth they possess, and his wide experience has shown him how that lies dormant and degraded, while a soul-destroying superstition, or an equally destructive unbelief, reigns in their hearts. But while clearly seeing their plight, he does not go among them as some superior being, but as a brother, and as one who serves; this is partly the secret of his success. By his own testimony, it is during the last few years that real success has come to him as a missionary, since the time when he received as a special gift from God "power from on high." His simple story is that about twelve years ago he was deeply dissatisfied with himself and his work, and felt an unutterable need for more of the Spirit of God. His only resource was to lie in the dust before God, which he did for a whole day, waiting to be endued with power. The next day he went to preach, but without a text. God opened his lips, and while speaking a veritable baptism of the Holy Ghost fell on him and the converts. They were filled with joy, and on all sides those who believed rose up to bear testimony to the love of God, whilst many who had been babes in Christ Jesus became men, and spoke with boldness of Christ to the unconverted Chinese. Some of the vilest characters were changed, and went throughout the country, and soon strangers from afar flocked in, as they said, to *hear* the Gospel, for they had already *seen* it in the lives of the converts.

One source of joy to our friend is that he has been called to suffer persecution in various forms for Christ's sake. On his first visit to Hian-kan he was, with Dr. Mackenzie and some of the Christian Chinese from Hankow, who bravely formed a bodyguard, stoned by the people. On putting his hand to his face, and finding that blood was streaming down his cheeks, he said to himself: "I have suffered many things for Jesus Christ, but I was never permitted before to shed my blood for Him." Not the least among his triumphs has been to open a chapel among these very people who had sought to take his life.

One feature in Mr. John's life must not be left unnoticed. It is the close and intimate communion which has always existed between him and his colleagues and native helpers. A pleasant spirit of deference and sympathy pervades their life. They work together, "in honour preferring one another."

TO OUR READERS.

The close of the year is a fitting time for a little confidential talk with our readers.

We are anxious to meet the convenience and to fulfil the wishes of all our friends, but as these are often diverse from one another, it will be well for us to specify a few of our thoughts and purposes.

(1) One of the happiest signs of the time is the revival of the missionary spirit. To this we are giving all the impetus in our power. We shall therefore add to our title the words, "And Missionary Witness."

(2) As the year is closing we earnestly press upon our friends the request that they will enable us to send this paper to every English-speaking missionary in the world. Nothing else so welcome and so desirable could be accorded them at the same small outlay. Will they also do personally what they can to introduce it to their friends and neighbours, to ministers and Christian workers of every kind?

(3) The Christian has been for many years a channel for the transmission of funds to home and foreign missions and other beneficent objects, and this perhaps has led to our receiving numerous appeals for funds. In these difficult times these have become so frequent that it has come to pass that almost every article, short or long, winds up with an appeal. The effect of this monotonous refrain must be bewildering, depressing, exciting, irritating, according to the inward condition and outward circumstances of the reader. We believe it is not good for anyone, and we have been led to resolve on its discontinuance. It will be a refreshing change if the constraining motive for a communication to our columns is not pressing financial need, but the desire to praise God, and to call on others to do so, for the great things He hath done, whether to one soul or to many. Our assured belief from years of editorial experience is, that purses are opened when hearts are opened; and hearts are opened not by what some have called the sting in the tail of a story (meaning the appeal for funds), but by the story itself of human sin or sorrow effectually met by Divine compassion. Sometimes the appeal, like a north wind, freezes the reader up again, after he had been thawed into a giving disposition by the south wind of some true story of God's grace.

We do not say that we will never insert a direct appeal, but it will be for some special or pressing cause. At the same time, we will gladly give information as to funds or anything else which may seem essential. Our readers may rest assured that every battle with sin and suffering requires the prayer and sympathy and money of those who tarry by the stuff. If those who go out to the fight are willing to share the spoil with those who tarry by the brook, the least thing the tarriers should do is to supply the needs of the warriors. It will interest our readers to know that in the ten years now ending the donations which have passed through our hands for various Missions, &c., have amounted to over £97,000, an average of £10,000 a year. This is exclusive of the probably much larger amount sent direct to the Missions themselves.

(4) We are continually breaking up fresh ground, and with the reviving spirit of missionary enterprise we are devoting more space to Foreign Missions. At the same time the work at home is spreading, and as our circulation grows communications from new localities make increasing demands upon our space.

We are consequently obliged to revise our list of Forthcoming Meetings. Our original object in that department was to give information to residents in or visitors to London, of any meetings of special interest. We shall be happy to do this, on as large a scale as possible, but we are obliged to omit such as are of purely local character and interest.

(5) Our having given weekly the engagements of a few prominent evangelists has led to our receiving applications from other evangelists. These applications increase, and in a little while would do so quite beyond our limits. We are also placed in this difficulty, that the insertion of names becomes a credential, and their omission may be construed into the reverse. We shall therefore in the new year discontinue this weekly list of engagements, but shall gladly give such reports of work, and information of coming arrangements, as may be of general interest.

(6) A word to our kind contributors of intelligence. It will save us the thankless task of condensing their communications within our necessary bounds, if they will remember that local colouring and particulars which are interesting on the spot, would occupy too much space in a paper which goes over the whole world, and gives intelligence from all quarters of the globe. For example, some of the daily papers contain a column of news from a large number of towns. In the local journals many of those paragraphs would be extended to half a column or more, while in the London papers they are condensed into a few lines.

(7) On the other hand, events may take place in a village which are of world-wide significance. The details of some special conversion; some fresh method in the conduct of a mission; some unusual operation of the Holy Ghost; some unaccustomed manifestation of the power or grace of God, may be of essential importance to the kingdom of God. The confidences of the inquiry-room or of pastoral visitation are inviolable, but lessons may be and must be learned in dealing with souls which would be of incalculable value to others. Secrets spoken in the ear, and which must never be divulged, may yet contain revelations of spiritual truth or of soul-experience which should be proclaimed upon the house-tops, while persons, places, and circumstances, are hidden beneath a veil which must never be removed except by the individuals themselves.

(8) Words cannot express our sense of indebtedness to our friends for their prayers to God on our behalf. Innumerable evils have been averted, and innumerable blessings bestowed in answer to these unceasing supplications; and now, in the twenty-eighth year of our publication, with a rising tide of spiritual life and energy, and also of Satanic delusion and iniquity everywhere manifest, we heartily desire the continuance and increase of the same loving help at the throne of grace, that we and all our helpers and contributors may have the wisdom and prudence, faith and courage, temperance and patience, love and charity, needful for the work we have to do. We desire and pray, for all our readers, all spiritual and temporal blessing in the closing and the coming year.

PROTESTANTS IN CONVENTION.

The most significant event of last week, in the religious world, was the Protestant Convention at Glasgow. It was significant in more senses than one. The attendance throughout was good, but not such as might have been expected among a people whose Protestantism is of such a sturdy type. Possibly some of our Scottish friends are so satisfied as to the strong hold that Reformation principles have in the hearts of their countrymen, that they see no danger of any serious national lapse to the bastard faith of Rome. Up to a certain point we are disposed to agree with them. Yet there are many unmistakable indications of a partial movement in that direction; and in proportion to the supineness of the spiritual leaders in our Protestant Churches will be the success of those who make no secret of their desire to bring this Empire once again under the iron heel of the Papacy.

The recent exposure of the doings of "the priest in the family" forcibly reminds us that Popery flourishes best in the dark. As it was well said by some of the speakers at the Convention, the teachings of the Church of Rome will not bear honest discussion in the light of open day. It is to this under-ground and hidden working of the Popish system that we may attribute most of the popular apathy on the subject. Rome never shows her hand, unless by inadvertence, and we are apt to think that the lion has become a lamb. If the Convention last week proved anything, it proved that in principle, in aim, and in tactics, Rome is unaltered and unalterable. All she lacks is the opportunity to put her principles into practice.

Herein lies the principal significance of last week's gatherings: they will afford the enlightenment which the nation, too ready to forget the lessons of the past, seems now to need. Our readers will have seen that the programme prepared by the conveners was of the most comprehensive and varied description; every phase of the question—individual, social, educational, political, national, moral, spiritual—was dealt with. Need we say, therefore, that the utterances of the speakers ought to command the calmest thought and closest attention of every loyal and true-hearted British subject, not to say every believer in the evangelical truths of revelation. By the kind co-operation of the readers we are enabled in this issue to give ample reports of nearly all the papers read; pressure of space compels us to hold over several of them till next week. Those we give will more than repay the most careful perusal. We invite our younger readers, especially, to make themselves possessors of the vast fund of information which these addresses afford. Few better ways of spending a part of the Christmas holidays could be suggested than in acquiring a detailed acquaintance, from such reliable sources, with the true nature and inevitable outcome of that system which has done so much, these many centuries past, to obscure the glory and obstruct the kingdom of Him who was born a Babe in Bethlehem.

All the papers read were so excellent that it is almost invidious to specify any; but that of Dr. Hamilton Magee was so valuable in its bearing on our duty to our Roman Catholic brethren that we feel sure all workers among the masses of our city populations will be glad to have their attention specially called to it.

THE END OF THE YEAR.

By Rev. WILLIAM GUEST.

It is necessary as we approach the end of another year to remind ourselves that the question: "Watchman, what of the night?" must be very much answered by every Christian man for himself. God loves the individual fidelity which reads and hearkens to the sure word of Holy Scripture, and from its prayerful study forms a standard that guides his judgment, and shapes his conduct. Very conflicting just now are the aspects and prospects of that cause which is dear above all things to every loyal-hearted servant of the Lord Jesus. Devotion to Him and to lost and suffering men has rarely been surpassed, and the heavenly watchers probably never saw more of self-forgetting zeal. This is for the first time seen everywhere. Asia and Africa unconsciously are vying with America and Europe in their offering of sons and daughters whose passion it is to spend and be spent for Christ.

But the contrasts were never more marked. If the morning cometh there is also the night. Signs there are that the essential conception and apprehension of Christian character is no longer possessed, and no longer even held by multitudes who bear Christ's name. And if we think so, we must carry the cross of this conviction. A cross it is, and a heavy one. It is not pleasant to be called pharisaic, when, in utter opposition to the pharisaic spirit, we renounce the authority of the age and of the traditions of men, and give our allegiance to inspired authority only. It cannot but give pain to be charged with passing sweeping judgments, uttering querulous lamentations, and indulging in pessimistic prophecies. Let it, however, be noted that it would be very difficult to find an example of an effective worker, in his own generation, who indulged an optimist complacency. When in the sublime Psalm Jehovah announced the mediatorial rule of the Messiah, it is spoken of as a rule in "the midst of his enemies." The subtlest development of the enmity of these malign adversaries will probably be the mark of the times that precede Christ's greatest triumph, and will be the severest test of the fidelity of his followers to Him.

OUR CREDO AND TESTIMONY.

On the return of the Christmas Festival let us repeat the truths in which, through the adorable Spirit of Light, there is belief among the countless host of the faithful in the two hemispheres. The grandeur of our Christianity is that it alone among all religions deals effectually with the awful problem of sin. It is a SALVATION. It does not so much insist on external ceremonies, as that it seeks to make new the inner man of the heart. It comes with a transcendent testimony concerning the Son who came from the side of the Father, and with the authority of the Father, to bear a message of peace and of life to men. It tells of the unparalleled, unsearchable love of Him who gave Himself for our sins, and offered a vicarious and expiatory atonement on man's behalf. It proclaims the fact of measureless grace, that an infinite Helper abides with man, even the Spirit of Almighty, pitying love, and that He communicates between the spirit of the man who believes in Jesus as the Redeemer, and Christ as the High Priest in heaven, who makes intercession. The Christian Gospel lays a grand offer of this two-fold blessing of forgiveness and of a helping presence at the feet of every child of Adam; it condemns sin while it justifies; it releases from the power of sin while it teaches its guilt; it pacifies the conscience while it gives a new Lord to the conscience, and, with all, it bases its unsearchable and infinitely adequate revelations, not on the changing authority of men, but on the immutable Word of God, which abides as an ever-brightening pillar of light throughout all generations.

Such brief, human words cannot indeed express the fathomless depth of Scripture; they are given to indicate that Evangelical believers have a clear testimony to bear. And let it not be forgotten that "Evangelical" is no mere human word. It translates a Scripture term for the very heart of New Testament Christianity. No greater wrong is done to this generation than when preachers — strange contradiction! — have no definite message to deliver from God. Preaching without positive truth, utterance of theological terms, which, like old and empty shells, have no kernel, is an awful wrong to congregations. We hear a modern conceit that religious truth is progressive; that Christian doctrines are not to be chained to the dimmer teaching of a long past age; that no man has a right to insist upon any one form of Christian dogma; that this age finds its freedom in throwing off the trammels of a by-gone authority. Such are the specious reasonings which, under the pretence of a "Liberal" spirit, are perverting not a few in this generation. And the reasoning is not honest. These modern preachers dare not proceed to the legitimate conclusion of their own discourses, and tell men openly that their nineteenth century revelations of Christianity are better than those given to Apostles. They dare not tell congregations that true religious knowledge is emancipation from New Testament theology. They are too wise in their generation to formulate in explicit language what men are now-a-days to believe. Their shallow plausibilities are accepted, and Christian faith is undermined; but no positive truth is taught for the peace and the strengthening of the souls of men.

Therefore it is that while most firmly believing that the Evangelical interpretation of the New Testament is justifying itself as never before; that it is followed by a saintliness of life in its adherents, and by a magnificent benevolence and selfless service, never equalled among men, it appears, nevertheless, needful to point out the emphatic dangers which menace that truth in these days.

SOUL-GOVERNED MEN.

This is the rendering which Professor Agar Beet has given to Paul's word in 1 Cor. ii. 14. They are men governed by the lower side of their nature. The animal element controls the actions and even the intelligence. Other Greek scholars hold, in like manner, that "psychic" in the New Testament is uniformly used to express "*self*-led," in contrast to "*God*-led." What a telling description of men! What a penetrating contrast! And if Paul's age brought into the church these soul-governed men, how much more does ours. Positions of wealth, learned ease, dignity, and official prestige have been created by Christianity. Men and scholars make their way to these attractive places. In the Professor's chair and the pulpit they are found. The "offence of the cross" has not "ceased" with them. Their theology, spite of intellectual attainments, is esoteric, and often extraordinary. Professing to accept Paul's writings, and reading them in public, it nevertheless puts in the background his plainly stated doctrines, and minimises his deathless words. Instead of being a system of truth which demands belief, it is a chaotic creed of contradictions which confuses belief. It talks perpetually of aiming at a "reasonable" teaching for this "advanced" age; by which is virtually meant a teaching adapted alike to the "spiritual man" and the "natural man," *i.e.*, to the worldly and even sin-loving man, whose life is death, and to the enlightened aspiring believer who is alive from the dead. It is a fashion with this new school to call evangelical preachers intellectually feeble; and feeble men there are in all schools; but according to the scorn of this new theology, the greatest missionaries, and the preachers who were the most successful in turning men unto righteousness, must have been intellectually feeble; and the epithet in all honesty ought to be applied to the great reformers, who, by the power of the witnessing Spirit, have poured quickening light over nations. May God make us all feeble after the manner of Paul, Augustine, Wycliffe, Luther, Calvin, Baxter, Wesley, Vinet, and Chalmers. Before these suns of evangelical doctrine, the stars of a so-called "advanced thought" may hide their diminished heads.

It is in what are termed the "Free Churches" of England that this leaven of "new theology" is working. Let it but prevail, and it will assuredly quench the grand testimony, prostrate the ancient power, and lay a deadening arrest on the historic influence of Methodist and Dissenting congregations.

A conspiracy against the truth appears in another direction—

ANTI-PROTESTANTISM.

It is in the artifice of names that the craft and maleficent bait of satanic seducement is now witnessed. Let a godly clergyman exalt Christ, and the necessity of implicit and exclusive reliance upon Him, and he is spoken of as "very low"; let a man narrow the Gospel message by concealing the perils of the impenitent, and also the boundless grace which flows to men through Christ's vicarious death, and he is called "broad"; let a third, in order to sustain mediæval usages, hide Christ behind a priest, and resuscitate dogmas, in protest against which illustrious martyrs went to the stake, and he is designated "high." From whom but from him who is the deceiver, could such fatal witchery proceed? Do not the Scriptures warn of this? Are we not cautioned against the arch enemy's "subtlety" and "devices?" Did not the Lord speak of "the gates of hell" taking council against his cause?

Let us take a backward glance. What a magnificent promise of blessed influence had Evangelicalism in the English Church fifty years ago! Silently, but with consummate skill, the tares were sown which were intended to "Catholicise" the Church. As that Oxford intrigue became understood this Protestant nation was scandalised, and then indignant, at the traitorous machination. At that hour even J. H. Newman said to the clergy: "Show yourselves priests, and the nation will cast you off." He himself could not foresee the success of the movement in which he had taken a prominent part.

He sees it now. 1886 closes with this priestly school claiming to be the National Church, and averring that the Protestants in the Establishment are an unimportant sect. There may be much of empty boasting in this language, but it marks a drift towards Romanism which many Protestants are fatally ignoring, and about which some of the Evangelical preachers in the Church of England are strangely silent. Unquestionably there is a continually-increasing number of English parishes where this Catholicising party has, to all intents, its Mass; where Jesus is spoken of as present on the altar as truly and really as He was upon the Cross; where the reading of the Bible is discouraged; where Altar Manuals teach a sacrifice which the officiating clergyman offers; where Catechisms instruct the young in the notion that there can be no union with Christ but through a priest; where Romanising doctrines are taught that are not only contrary to the Word of God, but to the formularies of the English Church; where among the laity private judgment is surrendered, and the voice of the Church is openly substituted for that of Scripture, and dominates all ecclesiastical, domestic, and private life. It is unquestionable that Universities are becoming leavened with this "Catholic" doctrine; that Convocation is mysteriously biassed in its favour; that trusted Evangelicals instead of being in protest are betrayed into assimilating practices; that the secular press has no longer its old English tone against Popery and all approaches to it; that "Confession" is enforced; that Church spectacles, ceremonies, and new symbolical vestments are being multiplied; and that "Retreats" and "Sisterhoods," where priests are supreme, are growing under the shadow of parish churches. I have firm convictions as to the potent, albeit secret, influences that have been at work as a poisonous anti-Protestant propagandism to bring on us this state of things; but that these designs which have been allowed to become pervasive, now seriously threaten the dearest principles of Christian Englishmen will, I am sure, be soon learnt with dismay.

TIMES OF CONFLICT.

It is not in England only that this ecclesiastical retrogression is going on. I do not think I ever read a chapter of Church history with such emotions of pain and astonishment as the report of the Triennial Convention of the American Episcopal Church, held at Chicago two months ago. It was proposed that the name "Protestant Episcopal" should be expunged, and that the designation should be "*The* American Catholic Church." I say nothing of the assumption of a party, the eighth as to numbers on the list of religious bodies in the United States, to be called The Church of America, although this claim is full of suggestion as an avowed theory of church order; but I ask it to be noted that the discussion plainly proclaimed, on the part of a considerable section of the Convention, a repudiation of our solemn and immortal Reformation. The objection to the term Protestant was an objection to the doctrine of Justification by Faith, and the Right of Private Judgment. The speech that was received with "great cheering" made the latter point palpable. And it is sad to add concerning this attempt to bring all the American people under such an anti-Christian thraldom, and to darken the glorious light whereby Protestant nations have risen to their magnificent ascendency, that the clerical vote in favour of the motion represented one-third of the clergy, and one-third of the communicants of the body. "The communicants:" when a generation ceases to read the Bible; when it ignores the instructive lessons of history; when the sensuous and the spectacular have sway; when pleasure and ostentation are the fashion; when the passion for amusements is all-engrossing,—then laymen, and women especially, will gladly sustain an ultra-ritualistic church, and listen to a priesthood which will offer to take on itself the care of their salvation.

Shall this two-fold peril that menaces our age prevail? Shall a tacit compact in favour of Rationalism among one party, and a conspiracy of Romanism in the other, have the power to lower the sole authority of the New Testament Scriptures? Let there be given an emphatic "no." What is the remedy? Human learning? This by itself intoxicates the intellect with pride. Advanced civilisation? This may but multiply the allurements and opportunities of God-dishonouring pleasure. The power that will overcome is the Spirit of the living Christ. Given at Pentecost to abide with us in this dispensation, He has never been withdrawn. The Spirit is now wondrously moving and actuating minds everywhere. Extraordinary grace is being shed. New protestors are drawing nearer together. Evangelical believers are growing more courageous. In Universities, Colleges, and Associations young Englishmen are emulating the heroism of the first witnesses. In every denomination the spiritual men are asserting themselves. A cleavage is being driven right through the professing church. A new era of home and foreign missions is dawning. The all-sufficiency of Scriptures is seen and held as never before. Aglow with love to Christ, Christian women are showing a self-less zeal not surpassed since Primitive times. Among earnest disciples in all lands loyalty to the Lord is being learnt. If the enemy has come in like a flood before years pregnant with great events, it is inspiring to learn that the Spirit of the Lord is lifting up a standard, and calling the faithful to rally and gather round it, as those who have been consecrated unto Christ by the sprinkling of his sacrificial blood.

As to other devices of the world-powers, these, God willing, will be adverted to next week.

Tunbridge Wells.

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MISSION AT WEISBADEN.

By invitation of some of the evangelical clergymen of Weisbaden, Pastor Schrenk, from Marburg, has lately held a fortnight's mission here. The Kaiserhalle, holding 1000 people, was well filled every evening, and the Gospel preached with wonderful power, clearness, and simplicity by Pastor Schrenk.

The special feature of the Mission, however, was felt to be the morning Bible-reading on John xv. It was held in the Mission Hall, which is quite a centre for Christian work in Weisbaden. It is believed there has been much blessing, and prayer is asked that the work may go on. A Sunday-school, numbering about 1000 children, a mothers' meeting of 100 members, a class for young women every Sunday afternoon, two weekly Bible-readings, Y.M.C.A., &c., are all being carried on in connection with the Mission Hall.

An earnest desire has been awakened to do something more to meet the need of the many servants and young women in Weisbaden. A suitable place has offered, and should the Lord open the way, and send the needed help, a Home will be provided for them. Full information can be had from Herr Pfarrer Ziemendoff, 8, Emser-strasse, Weisbaden.

CHRISTMAS WAITING.

"Wait for the promise of the Father."—Acts i. 4.

The children sat in the homestead,
On the eve of the Christmas day;
And the father had made them a promise
In the morn when he went away:
A promise that he would bring them
A present of goodly things;
So they wait for his coming footstep,
And the gift that his strong arm brings.
We wait for our Father's promise too,
For we know that his faithful word is true.

We wait for the Father's promise!
A living and precious seed:
He has planted it deep in our bosom;
For its blooming we ever plead.
We watch for its first upspringing,
Expecting a flower fair:
But, childlike, are sometimes impatient,
When finding no bright buddings there.
Yet we wait for our Father's promise still,
For the seed He soweth no frost can kill.

We wait for the Father's promise;
We wait as for some dear friend,
Who comes from a distant country,
With gifts that his love will send:
With smiles for the waiting children,
A kiss for the babes in grace:
We wait for the coming loved One,
And look for his sunny face.
Our Father's promise is on the way,
Let us go and meet it in hope's bright day.

I know not what is the promise
Thy Father has made to thee;
But whatever the gracious whisper
Thou waitest in faith to see,
Remember, it is thy Father
Who speaketh the gracious word,
And wait, as a child, believing
To see what thine ears have heard.
We wait—oh, many are they who stand!
And look for the gift of the promising hand.

William Luff.

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ALL-NIGHT RESCUE WORK.

The work by the Christian community amongst the homeless poor was resumed at the beginning of October last in our Mission-hall, Thrawl-street; from the first night it has been crowded to the door with poor men of all ages, gathered from the streets. Their gratitude for a bare shelter from the storm was deeply impressive. On two or three occasions from two to three hundred poor starving fellows had to be turned away for want of room.

When gathered in they are allowed to rest themselves on the seats or floor, as best they can, till seven o'clock, when they are served with a good substantial breakfast of bread and butter, sausages, and hot coffee. To see the men consume this is a sight; some of them literally devour it, showing how terrible is their hunger. A short religious service is conducted after breakfast; the men are advised as to their future conduct, and all the help we can give them is cheerfully bestowed. Anyone wishing for more information, or who may desire to assist, can communicate with me.

James Atkinson, Secretary.
10, *Enfield-road, South Kingsland, N.*

CHRISTIAN WORK IN LOWER BRITTANY.—Mme. Lecoat, in the *Echo de la Vérité* for this month, makes an appeal for help, so that food and clothing may be given to the poor children who come, in many cases, from long distances, to a school connected with an evangelistic work carried on by her husband at Tremel, par Plestin, Côtes-du Nord, France. This work, far away from any town, and in the centre of Breton superstition, has now been going on for eighteen years, and has been gradually growing. There is connected with it a small hospital for the sick. Any clothing, &c., for these children may be sent to Mrs. Underhill, 21, Thurlow-road, Hampstead, N.W.

Notes and Comments.

NEXT week we shall give portrait and sketch of the work of the late Mrs. Griffith John.

We regret that the great pressure upon our space compels us to hold over many interesting articles and other items, including Rev. Dr. Pentecost's paper on "The Relation of Congregational Churches to the Work of Evangelisation." In connection with this subject we are informed that Rev. J. F. T. Hallowes, of Barnsley, has decided to resign his pastorate, after a ministry of eleven years, in favour of special mission and evangelistic work amongst the Congregational Churches in England.

Christmas comes with its message of peace. And through the rich grace of God there is a peace of reconciliation with Him through man's Redeemer; but instead of the season bringing peace among nations Germany is adding 41,000 men to her enormous army, and Prince Bismarck avers that there are apprehended dangers and political reasons for the increase which he cannot divulge. Germany, we are told, only follows a movement going on all around her. Europe, armed to the teeth, seems bent upon preparations for a tremendous struggle, and such military preparations go far to make the struggle inevitable. If our Christmas festival brings joy, it brings also reasons for serious thoughts.

The current *Monthly Reporter* of the Bible Society contains a remarkable paper on the "Power of the New Testament among the Jews." "There is something," said a Jew to Rev. E. H. Shepherd, "in the tone and manner of the Book which is very taking with the Jew who reads the Hebrew Scriptures." So far from the New Testament being now spurned in Palestine, the readiness to buy is so great that its gratuitous distribution is being abandoned. Even Rabbis assure the colporteurs that they read it, and are beginning to quote the sayings of Jesus and his Apostles in their discourses. Let us take heart. The Lord is working among men.

Messrs. Kerr and Fox have been trying to introduce the Agapemone into Scotland. Our warning prevented some respected brethren from falling into the snare. Now a Dublin clergyman writes us that the same two propagandists "have been here, and have unsettled some whom I hold very dear as fellow-workers." We have sent him "Remarks on the Doctrines of the Princites" (*Beecroft, Reading.* 1d.) which we commend to others who are troubled by this — "another Gospel, which is not another." It is said that the mantle of "Beloved" (*i.e.* Mr. Prince, now aged 75) is expected to fall on Mr. Kerr.

A correspondent writes from Maidstone that on Nov. 25, at Mill-street Mission Hall (at which Mr. Wood's doctrine and teaching have been introduced without the consent of the members, half of whom have left), Mr. Pittaway, one of Mr. Wood's teachers, began his address by saying "there were many stiffnecked Christians there that night, and if they did not give in at once they would be handed over to Satan for the destruction of their flesh." Later in the meeting he said: "We handed over one woman at Brighton to the devil last week, and there will be some handed over here to-night." They then formed a ring and joined hands, and from this ring they took some to form an inner ring. They danced around and around for fully twenty minutes, until two females fell prostrate on the floor. After this Pittaway, in the centre of the second ring, with a little girl from Brighton, continually danced, jumped, and shouted until a late hour.

Respecting Mr. Wood's proceedings at Brighton, "An Anxious Christian Mother" writes—

> Three hours with what is called the Army of the Lord, Edward-street, Brighton, and what we saw and heard there:—Children of both sexes lying about the floor, knocking with their feet and hands, at intervals singing choruses, and calling out "King Solomon" (which is really Mr. Wood); he answering, "*Yes, dear Lord;*" the children giving him messages, as coming from Heaven, as follows: "The devil is here, but we are under the blood," &c., &c.; "They say we are mesmerised, but we can hear the Lord speaking to us," &c., &c. Then jumping up, dancing, squeezing each other, taking each other round the neck, tumbling into people's arms, then down again on the floor in a most indecent manner, and King Solomon saying that was the Holy Ghost in the children. Between the hours of 11 and 12 p.m., King Solomon was dandling the two biggest girls on his knees, the meeting not over. But we left, being deeply pained, wondering what could be done to save people from such delusions, and dear children from having their health ruined for life. For my part, I would rather bury mine than see them doing the things those children did.

The Sussex Evening Times has several columns in different issues headed "Religious Frenzy in Brighton. Extraordinary proceedings. Startling disclosures." A correspondent writes to the same paper:—

> I myself last Thursday night saw a little girl, about eleven years old, under the influence for about three hours. A more painful sight I do not wish to witness. With dishevelled hair, and careworn, unearthly looking face, with closed eyes, this little girl was impelled by some strange power not her own, which drove her round the hall, jerked her furiously up and down the stairs where the platform is, and many times threw her violently to the ground, where she lay thoroughly exhausted and worn out.
>
> A friend of mine (Mr. H. A. Marchant) witnessed similar proceedings on Saturday night, and was so moved by the scandalous treatment of the children, he jumped up from his seat, went straight up to Wood (alias King Solomon) and commanded him to release the children from the spell. Wood, seeing my friend had the sympathy of some stalwart Christian men with him, took off the spell, and in less than a minute the children were acting as ordinary mortals.

The inhabitants of Brighton are apparently waking up to the enormities of this animal-magnetistic adventurer.

It is not difficult to perceive to what Satanic uses this terrorism and indelicacy may be put. We earnestly warn all God-fearing and sober-minded people not only to beware of it themselves, but to do what they can to preserve the young, the feeble-minded, and the uninformed, from this spreading leprosy, disguised under the profession of holiness.

We are more than thankful to see that "The scandals of reporting" are eliciting protests from all quarters. Mr. Samuel Smith writes strongly to *The Spectator*, and that journal itself has devoted more than one article to the subject. A circular to editors of newspapers is also in course of signature, headed by those of the Duke of Westminster, Lord Selborne, and Archdeacon Farrar.

At this time of the year innumerable books are given as presents. We hope our friends are careful to examine what they give. We have now lying before us an attractively bound and illustrated book entitled "Bartholomew Legate, the Last Smithfield Martyr." It looks just the thing for a Christmas present to some thoughtful lad or girl, and yet it is full of dangerous error.

In the recently published volume of poems by Dr. Alexander, there is a lovely thought, based upon our Saviour's first miracle, a somewhat similar spiritual lesson having also been drawn from the same source by Robert Browning. We are sure our readers will be glad to have it brought under their notice, so exquisitely expressed is it:—

> Lo! the world's gifts are goodliest at the first,
> The rapturous enjoyment, the rich sense,
> The revelling draught, thereafter the fierce thirst,
> The darkening sky, the passionate impotence;
> But Thou hast kept thy light for our eclipse:
> Kept thy good wine for pale and dying lips.

An Irish contemporary states that "in Ireland the Romish Church derives out of the public funds more than £687,900 yearly," the sum including £112,000 to Romish Reformatory and Industrial Schools, £11,000 to Romish chaplains in workhouses, prisons, and asylums, and £21,000, the interest upon the capital amount of the Maynooth grant at the time of the disestablishment of the Irish Church. The rest is the sum allowed for education, and shown in the report of the Commissioners of national education of 1883-4. Archbishop Walsh (R.C.), however, recently stated that shortly the education question in Ireland would be settled to his perfect satisfaction. In that case, the above figures will be largely increased.

It is not very long since, in Naples, street hawkers were doing a good trade in selling straws from the Pope's bed, and it would appear that Leo XIII. is not anxious to disabuse the public mind in Italy and elsewhere, of the mistaken notion that he is in abject poverty. Cardinal Theodoli has just issued the Vatican Budget; it is made to show a deficit for the coming year of £60,000, and that in consequence the Pope will have to retrench. Seeing, however, that the receipts amount to about £240,000, nearly £180,000 being the revenue from the capital left by Pius IX., safely invested in funds, the need for the outcry is not so evident.

A London daily paper says, "nobody nowadays seriously protests against what would have been denounced at one time as reviving purgatory." The remark is based upon the fact that prayers for the dead were used at several of the London churches on All Souls' Day, a list of deceased clergymen and laymen being put into the hand of every member of the congregation, the paper being headed by a request for "your prayers," on behalf of all the members of the English Church Union who have departed this life, including "Sister Benedetta." "Rest eternal grant to them" was sung, and to the Communion service words were added to the effect that the "Sacrifice was received in memory" of the dead, and a prayer also was added for their "everlasting rest and perpetual light." We have not altogether groundless fears with regard to Rome, but it would seem that a man's worst foes are those of his own household.

The most evident results of work in spiritual directions frequently are not the most valuable. Of course the Methodists themselves were the palpable result of the Methodist revival; but, as the eminent historian, J. R. Green, has pointed out, they were, after all, the least of the results of Wesley's labours, the noblest one being "the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation, of the profligate and the poor." Lecky, by no means disposed to be flattering in such a direction, has admitted that, although the career of Pitt, and the splendid victories won by land and sea during his ministry, were the most dazzling episodes of the time, "they must yield in real importance to that religious revolution which shortly before had begun in England by the preaching of the Wesleys and Whitfield."

The scientific men who do not accept the Gospel are, after all, few in number, and it is a pity that such undue prominence is given to their baseless opinions. Dr. Wakley, who edited *The Lancet* for so many years, and whose attainments in many branches of knowledge were of a high order, made a written request before his death, recently, that if any biography of him were published, it should contain the following personal testimony:—

> Feeling my deep responsibility to God for the position in which, in his providence, He has placed me, I desire to testify to the comfort derived during my sickness from a lively faith in our Lord Jesus Christ, and that I die in the sure hope of a glorious resurrection.

The Apostles ordained seven men "to serve tables;" because it was not pleasing (R.V., *mar.*) for themselves to do so (Acts vi.). But Stephen, the first of the seven, out-apostled the Apostles in the ministry of the word; and the persecution which followed his martyrdom scattered the whole Church from Jerusalem, except the Apostles, and the second of the seven went to Samaria and preached Christ unto them; and was thence deputed by the Spirit to meet the Eunuch and send him on his way rejoicing, carrying the Gospel into Africa; but the Spirit caught away Philip, and he was found at Azotus—not serving tables at Jerusalem. That early endeavour to separate the religious from the secular did not succeed, and the Apostles never repeated the experiment. Paul set a lively example to the contrary.

There is hope for France amid all that looks so adverse. A Pastor Mouchon, of evangelical sentiments, who is lecturing to his countrymen, writes to the French *Signal*, and says;—

> This is the time for sowing. Let us begin by striving to arouse here and there the moral and religious sentiment, which is not yet wholly destroyed amongst our fellow countrymen. Instead of saying to them, "Come into our Church," let us say: "Examine, reflect." Let us lead men to desire to know the Gospel, and to study it freely. Instead of opening churches, let us interest public opinion. When we, or our sons or descendants, have succeeded in doing that there will be 40,000 churches in France ready to welcome us. When that time has come—perhaps sooner, perhaps later, than we think: God knows—then it will be time enough to talk of ecclesiastical forms."

A trial at Auxerre, in France, has excited considerable attention. An editor of a paper sent his daughter to a convent-school. On attaining her majority she resolved to take the veil. To the appeal of the parents to give her up the Superior was deaf. They resolved to take her away by force, but the painful fact came out that the education of the girl had utterly destroyed filial feeling. When the mother appeared the daughter rang the bell, and requested the police to remove her. The legal authorities were compelled to express disapproval of the use of force; but such facts are opening the eyes of all classes to the dangers of entrusting their daughters to the training of nuns.

The series of meetings for the quickening of spiritual life held last week by the Congregationalists in London, seems to have been useful and strengthening. It is obvious that the earnestly devout men in the churches are more listened to than they were. Strange methods, new theologies, and materialistic theories, have done their best; and many feel that in relation to the advancement of vital religion their best has been a miserable failure. Mr. Evan Spicer, who presided at the evening meeting of the above, asked, was not the growth of spiritual life hindered by that which was taken as a qualification for the election of deacons, that they were business men? Were there not hindrances through the frequenting of theatres by Church members and even by ministers, by the taking of children to pantomimes, and by the trashy literature of the homes? If these things be so, the Pentecost of blessing which many crave can only be expected after adequate preparation, and much searching of heart and humiliation before God.

A correspondent who has returned from the Holy Land asks why it is that whilst so many volunteer for the Lord's service in China, India, &c., Palestine is almost entirely overlooked as a mission field. Surely this country, associated as it is with all that the Christian holds dear, has a special claim upon the followers of Christ, and it is as spiritually dead as any portion of the globe. There is, he adds, only one Christian by the Sea of Galilee, viz., Dr. Torrance, a medical missionary, who resides at Tiberias, and he finds sufficient scope in that spot alone to occupy the whole of his time and energy. This is a question worthy of consideration.

Is the abduction of a girl with a subsequent promise of marriage, and the putting of her father off upon a false scent, a suitable subject to be performed by the boys of one of our principal schools? And yet this was the theme of the play recently acted at the Westminster School. If boys are allowed to treat such things as a joke in their youth, no wonder they are found practising them in their manhood! A correspondent wisely asks, "Can we marvel at the revelations of guilt in high places which are occupying columns of our daily papers, when our young English gentlemen are taught to perform shameless heathen plays in the presence of their parents and friends?"

An article by the Bishop of Carlisle in *The Contemporary Review* for October was an attempt to discredit the Biblical account of the origin of the week. Mr. Grattan Guinness's pamphlet, "The Week and its Origin" (*Hodder & Stoughton.* 6d.), is an exhaustive and crushing rejoinder.

The Catholic Times recounts the visit of a correspondent to St. Bartholomew's Church, Brighton. There High Mass, Prayers for the Dead, Elevation of "the Host," and the Real Presence, are openly maintained. The visitor describes the sermon as one which "might have been preached in a Catholic Church, but sounded very extraordinary from the lips of a 'Protestant' minister in a Church of England pulpit." The preacher was "Father" Black, one of the self-styled monks of Mr. Benson's establishment at Oxford, who told his hearers to "adore the elements on the altar." After showing from the Prayer-Book that this service was distinctly *illegal*, the writer asks what are the bishops about to allow this sort of thing to go on unrebuked, and concludes his article by saying:—

> I give this brief *résumé* of what I saw and heard in Brighton, to attract attention to the subject and show how important it is for Catholics to be on the alert and do all in their power to put these poor, erring sheep in the right direction, and rescue them from the paths of doubt and uncertainty, by pointing out to them that the only haven of safety is the true Church of Christ.

This amply justifies the alarm so faithfully sounded at Glasgow last week, as reported in our other columns.

Since the Roman Catholic Archbishop of Dublin, when required to give evidence a little while ago, refused to be sworn upon the Protestant version of the Holy Scriptures, it has become not uncommon for a similar objection to be made in the Irish courts. Perhaps not many of these objectors know very much about the version to which they profess to take exception, as it is a lamentable fact that in the Sister Island, those Romanists who know sufficient of the Douay version to be able reasonably to base a preference upon it are only very few in number. If this little movement were to have the result of setting the people to compare the two versions, and to "search the Scriptures" for themselves, the action taken by the Archbishop would not be in any way to be deplored.

Paris is to have the opportunity of accepting what Lady Caithness is pleased to call "the wider Christianity," or, in other words, the nonsensical rubbish to which we have more than once alluded, under its high-sounding and fanciful name of "Theosophy." That France requires moral strength we are as ready to admit as Lady Caithness can be, but its materialism is not likely to be dispelled by the dreamers who are endeavouring to substitute for the masculine and invigorating forces of Christianity the fancies of dead Eastern philosophies. Frenchmen are not likely to condescend from an Atheism which at any rate has some power in it, if it be the power of evil and death, to the weakness and deceptions of "Theosophy." What they require is the simple strength of the Word of God, in which alone France will find that which this new missionary of effete nonsense professes to be anxious to give in the theosophist publication, *Le Jour Nouveau.*

JAPAN.—A Japanese paper, anticipating the course recently followed by *The British Weekly* with regard to the religious statistics of London, has obtained from the reports of all the Protestant churches of Japan their statistics for 1885. From these it appears that in the twelve months there has been an increase of sixty-three in the number of churches, and of 7835 in the number of members. This is, indeed, a matter for hearty thanksgiving.

"A LITTLE CHILD SHALL LEAD THEM."

BY MR. JAMES BOWKER.

THE straggling little hamlet of Longdyke seemed to sleep upon the margin of the tide, so close to the waters its white-washed cottages and tiny chapel had ventured; and everything about it had an odour or a suggestivesness of the sea. The men folk were bronzed by summer sun and winter storm, their faces and garments alike being weather beaten, and even the very children had a seafaring look about them as they stood in picturesque groups keenly watching the boats being tarred or the lines being baited.

Every now and again in the peaceful noontide heat a sturdy woman came to a cottage door, and shaded her eyes from the strong sunlight as she called to a lounger, or an idle lad, to come to his mid-day meal, and but for such vocal disturbances the place would have been perfectly quiet; for most of the toilers were asleep after their night at sea, and the sea itself was ebbing, in a low musical monotone, over the silvery band below the shingle upon which, in times of angry tempest, it dashed and broke in its wild rage.

To the weary fishermen resting after labour there was one exception—a ne'er-do-weel—who was seated at the open window of the public-house, which unfortunately was the occasional resort of only too many of the neighbours. With a glass before him, and a dirty-looking pipe in his hand, his untidy appearance testified plainly that he was a sorrow to somebody. He had no companions, save his thoughts; and, as he lazily watched the smoke curling upwards through the sweet sea air, it was easy to see that they were not of a very agreeable kind. "Nobody's enemy but his own," people said, as he shambled along, for they forgot the poor wife fretting in her loneliness, whilst the husband was idling and drinking, and day by day sinking deeper as his besetting sin tightened its links around him. Many a Saturday night Mary Nesbit spent crying in the cheerless kitchen, and wondered how soon the "bread-winner" would come home, and the Sundays, instead of being days of rest and peace, upon which they went up to the house of the Lord together, had become changed into times of unrest and misery; for, as is only too usual, the remorseful husband revenged upon his patient wife his own sins and follies.

Appeals and warnings seemed to be thrown away upon Nat. The old minister frequently talked with him earnestly, and Mary prayed without ceasing, as she anxiously looked forward into a future that promised to be dark and sad. "Lord, if it be thy will, give him back to me, even through waves of trouble," she cried, night and day, and when she did not see her prayer answered, she began to give way to doubts and to faint by the way, little thinking in what a marvellous manner the faithfulness of God was about to be manifested.

In the meantime Nat sank lower, and his wife with him, for in a little place like Longdyke, where nearly all the dwellers were working folk, it was not easy for Mary to find any employment, and if the minister's good-hearted wife had not made an excuse to give her some sewing, and if her married sister had not helped her a little, times would indeed have been hard with her.

One evening, when matters had nearly reached the worst, she was sitting in the fireless room, and mechanically gazing out upon the moonlit sea. A wild night was coming; clouds were scudding across the sky, and the wind with fitful gusts was wailing and sighing around the cottage. The storm was rising suddenly, and under other circumstances the mournful music of the gale would have found an echo in her heart, for her husband would have been far out at sea, but as it was she knew that Nat was in no more distant place than the public-house bar.

Suddenly, however, a shadow crossed the streak of moonlight upon the beach, and in a moment or two there was a sharp knock. When she opened the door, a burly young man, who stood there, said, without any preface, "Jane Lambert's verra poorly, and wants ye, for her husband's out at sea."

Almost before the messenger had turned away, Mary was hurrying to the tiny house where her sister lived, a feeling of deep dread at her heart, for people in Longdyke were so healthy that sudden sickness had in their eyes more than its usual terror.

The cottage to which she made her way was a very different one to that which she had left. It was on a winding road, leading up from the beach to the low grass-grown cliffs, and it looked over the hamlet to the distant sea-line. Round it there were broad borders of sea pink and other wild flowers, and the house itself was dazzling in its recent coat of whitewash.

Like most of the Longdyke folk, its occupier was a fisherman; but, unlike a number of them, he kept away from the inn, even when the fish carts came back from a more than usually successful journey to the distant large town. The result was that his cottage was well furnished, and his wife and child as comfortable-looking as anyone could have wished them. There was, however, a deeper basis than sobriety for the happiness of the home, for husband and wife were walking heavenward hand in hand, each day's toil being bounded by prayer and praise. Their simple piety sweetened and ennobled their lowly lives lifting them above the common troubles and blessing them with the peace of those around whom the angel of the Lord encamps.

They had their sorrows, it is true, but they took them to Jesus, and, therefore, found them lightened and brightened; yet one that Will had weighed heavily upon him, for he could not share it with his partner. Since the birth of little Ned, some years before, Jane had never properly recovered her strength, and had been ailing, and one night, at sea, with the still stars overhead, and a soft ground swell lifting beneath as the trawler drifted with the wind, he found himself almost unconsciously picturing, in the dreamy silence, what his existence would be without the dear woman who had helped him heavenwards; and the possibility of losing her came upon him like a great cloud, enshrouding his life. After this, he was, if possible, even more tender with her, and when the carts came back many a little delicacy for the ailing wife was carefully brought, by the rough men, at Will's request.

The morning of the day on which the message was conveyed to Mary, the fishermen had put out to sea, and Jane had refrained from letting Will know how ill she was. At eventide, however, she was so unwell, there was nothing for it but to send for her sister. The nearest doctor lived in the town, twenty miles away, and Mary, therefore, prepared to do all that could be done for the patient, and for the little lad and girl who, half asleep, looked anxiously from one face to the other, with a consciousness that something was wrong.

Outside the cottage the storm was still rising, and now and again a gust swept over the dwelling, rattling the diamond panes, and wailing in the chimney. It was easy to see that Jane's thoughts were on the deep, for whenever the wind moaned she peered anxiously at the tiny window opening seaward, and sighed deeply, but Mary wisely said nothing about the absent husband.

Later on Nat came, for when he had made his way home from the public-house, at closing time, he had found the cottage locked, and his wife absent. He entered somewhat roughly and noisily, but a glance at Jane's face stilled him suddenly.

"What is it, lass?" he asked his wife guiltily; "has aught happened to Will?"

"Will's at sea," Mary replied, "and Jane's taken in a fever, so I'm going to stay all night and mind her and the little folks. Here's the key, and when the boats come in to-morrow, break it to Will, poor chap, before he comes home." Nat promised, and crept out quietly.

Throughout the night the fever rapidly intensified, and at daybreak the sufferer was so much worse, that a neighbour was sent to start Nat to Yewdale for the doctor.

In the early morning the waves were lashing themselves to foam on the beach, and a line of white crests could be seen against the leaden horizon. A heavy sea was running, and the wind was carrying the spray upon its wings, and as Mary gazed at the tumult of waters, a load fell upon her heart; for such mornings had more than once been the harbingers of grief to Longdyke. "God help the lads out over yonder," she said, solemnly, "and bring the *Curlew* with Will and the rest on' 'em back safe."

In many of the cottages anxious watchers were sending up similar petitions, for it is only too true that if men must toil upon the sea, women must weep, and peaceful as the deep oftentimes looked toying with the sloping beach, it had none the less taken the life of Longdyke fisher folk. It never lost its weird fascination, however; the lads of the hamlet grew restless at the sound of its whispers, and, spite of warnings and entreaties, became in their turn seafaring men, to be finally laid to sleep beneath the shadow of the old chapel and within the sound of the waves that had slain them.

There was a band of men gathered upon the old jetty, and their earnest glances were fixed on a little lugger labouring heavily out at sea, as the gale, like a spiteful living thing, seemed to seize and shake her wildly, and the brave craft righted herself, and dipped, and rolled towards the coast, as though consciously struggling with the deep.

"Which is it, Jim?" asked an old man.

"Wait till she tacks a bit," was the answer; and then in a few moments the speaker added, "it's the *Wildflower*, and she's having a tough time of it."

He watched her steadily with the glass, and in a little while cried, "There's been something wrong, lads, for she's extra hands aboard; but she's putting out again; the master daren't run for the beach."

By nightfall the wind had fallen and veered with the sun, and when the *Wildflower* ran in, the sad news flew through the hamlet that the *Curlew* had foundered in the night, in a sudden squall, and that the *Wildflower* had picked up only two of the hands. Will Lambert and the tiny cook had gone down. The sick woman, therefore, was a widow, and little Ned and Lizzie were fatherless.

A big rough fellow went up with Nat to the cottage, and, calling Mary out, he broke the news to her, and said in a hushed voice: "He was ready for it, missis, quite ready; an' th' little lad, too, young as he were, had lived long enough to find th' road to heaven."

By and by the minister came, and he went in to sit with Jane and to keep the message from her until he could prepare her somewhat. The storm was slowly passing away, and nature was smiling again as though no human hearts would be left scarred when peace fell upon the cruel sea; and the old man's soul was heavy with the sorrow and sadness which the night had brought to his little flock.

Directly the poor woman saw him she cried: "Where is Will?"

"Jane," said the minister, very tenderly, "you must put all your trust in God. Will has met with an accident, and you must bear up bravely. 'All my times are in thy hand.'"

She went very white, and then said, "Is he drowned?"

"The will of the Lord be done," Mr. Hornsby whispered, and, as he did so, the widow sank back upon her pillow.

"I am not telling you not to weep," he said very softly; "God our Lord and Master wept; but Will has only gone before you into the joy of the kingdom, and you will soon be united again, where there is no sorrow or crying, in the midst of the redeemed who have come through great tribulation."

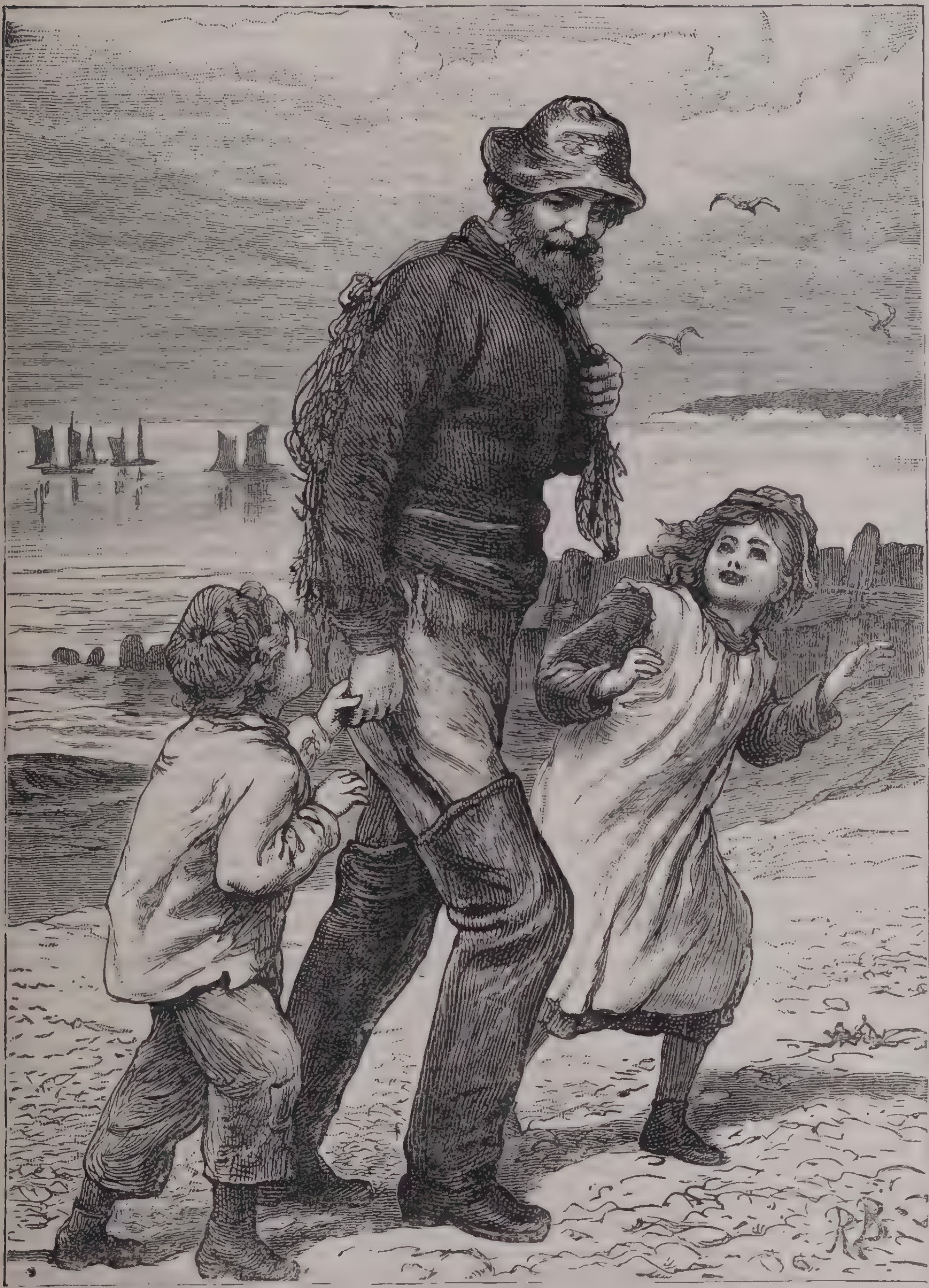
The sobs after a while became less violent, and then Mr. Hornsby took little Ned and lifted him upon the bed, and, as in the scene pictured in our great poet's pathetic verses, a flood o tears came over the dead man's child.

A few days afterwards Nat was again hurriedly sent for; Jane herself was dying.

Like a great many more such ne'er-do-weels

Nat was tender-hearted enough at intervals, and away from the hardening influence of the drink, and he was thoroughly broken down when the poor woman asked him to take charge of the little ones. "I'm not a fit man to take Will's children," he said; "I'm no good, an' th' little chap would only learn badness off me;" and while he was speaking tears ran between his fingers as he bent his head over his hands.

"There's nobody else," Jane whispered; "even if I would give them to anybody else. If the things are sold there will be a bit o' money to pay their keep for a while."



" Taking the lad's hand tenderly in his own, he turned towards the cottage again."

"It's not that I'm thinking about," Nat broke in quickly, "it's not that. They are welcome to all we have, but it's me. I've been very bad, drinking, and I'm no example for a lad to have."

"Nat, dear," said Jane solemnly, "ask the Lord for grace to change, and He will give it. It's to be had for asking. I'll pray to Him, too, the little time I'm left. Try to be a different man. Think of Will and me, and try to be steady. The Lord will help all who ask Him."

"I will, lass, I will," Nat cried, "if I'm spared I'll be like Will."

"It's somebody better than Will you must try to copy," Jane whispered—"the Master Himself, nobody lower; and He will not cast out anybody that comes to Him;" and then, after a while, with her eyes closed, she added, "I can die easy, for I know the children will be a blessing to you both."

A few days afterwards she passed away, and Ned and Lizzie, scarcely conscious of their double loss, were taken away to their new home—Nat Nesbit's comfortless-looking cottage.

For a few weeks after the funeral Nat went on steadily enough, solemnised by the sad events; but after the sale, and he had a little more money than usual, some of his old companions tempted him again to the public-house. When he came home, somewhat late, and flushed with drinking, as he neared the cottage he slackened his pace, and then went to the window and looked in through a broken pane.

Mary was sitting by the fire which had burned very low, and the candle-light fell very softly upon her and the children, and as Nat gazed upon the solitary-looking household, a feeling of deep remorse took possession of him. Before he had time to turn away to the door, however, Mary rose up and knelt, the little ones going upon their knees by her side, and then Nat heard her pray for her erring husband. It was a believer's prayer, and as the pathetic words reached him, conscience smote him, and tears welled up into his eyes as he remembered his wasted days and broken vows. Then there came to him a still deeper pang, for he heard little Ned, in a tiny voice, and in words taught him by his dead parents, plead for a blessing upon the listener. "God bless Uncle Nat," the words went, "and keep him from the drink, and save him for Jesus Christ's sake." A solemn hush followed, as the petitions went up to the great white throne.

"I'm not good enough to live under the same roof," the poor fellow said, quite sobered, and hastily brushing his hand over his eyes, and then looking up he cried, "God help me."

A short prayer surely with its three little words, but it reached Heaven, and was answered, for as Nat turned away too ashamed to enter he began to reflect. The night was very lovely with scarcely a ripple on the deep, but the beauty and the stillness were not for him, for there was deep unrest within his heart. After he had sat upon the beach a while, however, in the solemn stillness, a ray of hope came to him, and he asked God to forgive his fall and to strengthen him for the future. Then, when he saw that all was darkness in his little cottage, he crept off and entered.

Next day, Mary with true wisdom refrained from making any allusion to his lateness, or any reproaches, and after breakfast he took the children by the hand and led them away to the sea, walking daintily to suit the short steps of the lad. Carefully avoiding the fishermen and loungers, he made his way to an old boat, and lifting the lad upon the gunwale, almost before he had begun his work upon it he said softly—

"Ned, who learnt tha' to say thi' prayers so nicely?"

"My mother and father," the lad answered.

"And which of them learnt tha' to pray for me?"

"Both on 'em," little Ned replied, "always said, 'Ask God to bless Uncle Nat, and keep him off the drink.'"

Nat turned away, and looked seaward that the lad might not notice his eyes full of tears. Then he bent to Ned and said softly—

"Thi' father was a grand chap, Ned, an' if the Lord helps me I'm going to be just such another."

Very little more was said, and gathering up the lines, and again taking the lad's hand tenderly in his own, he turned towards the cottage again, with a new and solemn feeling in his heart that he was pledged to a new life in a strength not his own, a proud happy look in his eyes, and even little Lizzie who tripped along by his side, conscious that a joy had come into his life.

When they reached home dinner was ready, but before they gathered around the table Nat said, in a shamefaced way—

"Mary, I'm sorry for my drinking. It shall be the last time. I've been vowing to be different."

"God bless tha'," said his wife, "but vowing's no use without praying. Ask God for strength, and take Jesus for copy."

"I will do both," Nat answered, and then turning to the orphans, he added, "And these small folks will be a help to me, for I shall remember what a grand chap their father was, how God-fearing and faithful, and tender-hearted to all about him; and how he used to pray for me. The sight of that lad will remind me of what I've promised to do and to be, if the devil tempts me, as he will do."

And remind him, the child did, unconsciously enough, and day by day the prayer went up for strength, and the answer came back in blessing, and, as the peace which passeth all understanding took possession of the heart which for so long had been weary and troubled, the little cottage became again the gate of heaven.

"Ah, Mary," he often said, "what I lost by living as I did, and what sorrow I caused: and now we are going heavenward together, and instead of leading little Ned there, why, God sent him to lead me."

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

VIII.—THE STIRRING UP OF THE NEST.

Genesis XXXI.

In that sublime song with which the great Lawgiver closed his words to Israel, we are carried through the steeps of air, to stand beside an eagle's eyrie, perched amid the inaccessible cliffs. Here we may find a clue to explain the ways of God to man. The young eaglets are old and strong enough to fly, but they cling to the old nest, with its scant shelter. They dare not venture forth upon the untried air, or trust their fluttering wings. But they *must* learn to fly. There are joys awaiting them in the wide oceans of space, which far outvie those of the rude nest in which they have been nurtured. And so the eagle stirs up the nest, and drives them forth. What anguish the young birds feel, as they see that nest destroyed, and themselves thrust forth, as it might seem, to certain destruction! But when once they are launched upon the upbearing air, and learn by glad experience the freedom, the ecstasy of flight, how grateful should they be to the parent bird, who flinched not from the unwelcome task, and who still swoops and flies beneath them, ready to catch them up, if their powers should flag, and to bear them sunwards. There, in mid-heaven, she lets them fall again, and again she catches them; and thus, each moment they increase in confidence and strength, and develop powers of sustained flight, of which they were unconscious when they lingered by the nest.

It is a beautiful parable of human life. We all cling to the old nest. The old home where we were born; the dear protection of strong, true hearts, that screen us from every breath; the place where we are known; the faces with which we are familiar; the competence which we have won. "Let us stay here for ever. Do not speak to us of that great outer world, or of the opportunities which lie hidden there, and which, you say, might bring out powers of muscle and brain and heart of which we now know nothing. We would rather that they should remain hidden than that we should have to suffer the anguish of their development amid the strain and trial of that rude and strange world of which we now catch but distant rumours. We are content; let us stay." But the great love of God has provided some better thing for us. He knows that there are heights and depths of life hidden from us till we go forth. Keen may be the agony of the moment in which we see the nest stirred up, and find ourselves flung forth into a strange element. But it is not worthy to be compared with the glory instantly revealed; for that light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; the glory of a faith that poises itself on the unseen, the glory of a hope that breasts the thundercloud, the glory of a flight that soars ever upward to the sun. "They change their strength and mount up with wings as eagles."

These thoughts give the key to the next experience in Jacob's troubled life. There is a reason for every step in our education, whether we see it or not, and, though Jacob could not have guessed it at the time, yet, as we look back, we can easily understand why his residence at Haran was suddenly closed, and his home broken up, and he driven across the desert, as a fugitive, hotly pursued, much as he had been years before, only in the reverse direction.

In point of fact, Jacob was becoming too contented in that strange land. Like Ulysses and his crews, he was in danger of forgetting the land of his birth, the tents of his father, and the promises of which he was the heir. He was fast losing the pilgrim spirit, and settling into a citizen of that far country. His mean and crafty arts to increase his wealth were honeycombing his spirit, and eating out his nobler nature, prostituting it to the meanest ends. His wives, infected with the idolatry of their father's house were in danger of corrupting the minds of his children; and how then would fare the holy seed, destined to give the world the messages of God? It was evident that his nest must be broken up in Haran, that he must be driven back into the pilgrim-life, to become a stranger and a sojourner, as his fathers were. And this was another step nearer the moment when he became an Israel, a prince with God. This may be your destiny, my reader; and, if it be, accept meekly the discipline which forces you towards it. It is the hand that was pierced with nails that breaks up the nest of the past, and beckons you to the untried but blessed realities in front.

I.—The Summons to Depart. "And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee." Whether there was any audible voice, I cannot tell; but perhaps there was simply the uprising of a strong impulse within his heart. Sometimes on a sultry summer day we suddenly feel the breeze fanning our faces, and we say that the wind is rising, but we know not whence it comes, or whither it goes; so does the Spirit of God frequently visit us with strong and holy impulses. There is a divine restlessness; a noble discontent; a hunger created in the heart, which will not be satisfied with the husks on which the swine feed. We cannot always understand ourselves, but it is the Lord saying to us, Arise and depart, for this is not your rest.

There are many kinds of voices in the world, and none of them is without signification, and sometimes it is difficult to know the voice of the Lord. But the more truly we partake of the nature of "his own sheep," the more unerringly shall we detect the voice of the Good Shepherd. If you are not quite sure, wait till you are. It is the Shepherd's business to make his presence and wish understood by the timid and perplexed in his flock. The only necessity is to be willing to do his will so soon as it is clearly seen. If you are in doubt, wait in faith, till every other door is shut, and one path lies open before you, and you are able to say: "He leadeth me in the paths of righteousness for his name's sake."

God's voice to the heart is generally corroborated by the drift of outward circumstances. "Jacob beheld the countenance of Laban, and, behold, it was not towards him as before." For some time their relations had been strained. Ten times in six years had Laban altered the method of computing his wages; and now there were symptoms of open rupture. It is always wise to be on the outlook for any evident symptoms of God's will; and here was one.

It is very bitter to behold a change passing over men and women in their behaviour towards us; a change which we cannot avert. We dread it, as the timid passenger by the night mail dreads the roar of the waves, as they seethe, white with rage, outside the harbour bar. And yet God is undoubtedly in all this. It is the way which He is taking through the deep. Listen to the Divine assurance, "I am with thee." The Good Shepherd Himself is putting you forth from the warm fold, now almost bare, that He may conduct you to green pastures, and living waters. The Master Himself is emptying you from vessel to vessel, lest you should settle on your lees. The Husbandman Himself is exposing you to that painful process of transplanting, which is said to be one of the surest methods of luxuriant growth. Take heart; it is only part of the process of making you a prince; you need it badly enough; in no other way can your mean Jacob-nature be re-placed by something better.

II.—The Tenacity of Circumstances.—When the pilgrim-spirit essays to obey the voice of God, the house is always filled with neighbours to dissuade from the rash resolve. "As Christian ran, some mocked, others threatened, and some cried after him to return." There was something of this in Jacob's case. The birdlime clung closely to him, as he began to plume his wings for his homeward flight.

He was evidently afraid that his wives would hinder his return. It would have been natural, if they had. Was it likely that they would at once consent to his proposal to tear them from their kindred and land? This fear may have greatly hindered Jacob. He at least thought it necessary to fortify himself with a quiver full of arguments, in order to carry his point. In those arguments we catch another glimpse of his cowardly and crafty nature. They are a strange medley of lies and cant and truth. He might have saved himself from all this, if he had only trusted God to roll away the stones from the path of obedience. For God had been at work before him, and had prepared their hearts, so that they at once assented to his plan, saying, "We have no further ties to home, now then, whatsoever God hath said unto thee, do." If we would only go forward in simple obedience, we should find that there would be no need for our diplomacy; He would go before us making the crooked straight, and the rough smooth.

In the endeavours of Laban to retain Jacob, we have a vivid picture of the eager energy, with which the world would retain us, when we are about to turn away from it for ever. It pursues us, with all its allies, for seven days and more (ver. 23). It asks us why we are not content to abide with it (ver. 27). It professes its willingness to make our religion palatable, by mingling with it its own tabret and dance (ver. 27). It appeals to our feelings, and asks us not to be too cruel (ver. 28). It threatens us (ver. 29). It jeers us with our sudden compunction, after so many years of contentment with its company (ver. 30). It reproaches us with our inconsistency in making so much of our God, and yet harbouring some cunning sin. "Wherefore hast thou stolen my gods?" (ver. 30). Ah! friends, how sad it is, when we who profess so much give occasion to our foes to sneer, because of the secret idols which they know we carry with us! Sometimes it is not we who are to blame so much as our Rachels, our wives, or children, or friends. But we should never rest till, so far as we know, our camp is clear of the accursed thing.

At last, our Labans who would hold us fast, having tried every expedient, content themselves with groaning, "What can I do this day?" Blustering often ends in bewailing over an unalterable destiny.

Thus the heap of witness is raised at length. Oh, that you might break away from that life of worldliness in which you have tarried too long. Make a clean break with it. Only do not do it secretly, as Jacob did. Better so, than not at all, but it is mean-spirited and cowardly, it always arouses intenser opposition, and it is not worthy of one whose escort is God Himself. The straightforward and outspoken course, which nails its colours to the mast, is always the easiest and safest and best.

A midshipman, who was about to leave the sailor's home, where he had been converted, came to the superintendent on the day of going on board, and asked him to write on a card, in plain bold characters, the words, "I am a Christian." When he was asked his object, he said, "As soon as I get on board I shall go to my hammock, and put this card where everybody can see it; it will save a lot of trouble, for everyone will know at once which side I am on, and will expect me to keep true to it." This is raising the heap of witness.

Let us raise that heap, let me help you rear it, gather stones, and pile them into the form of that cross by which the world was crucified to St. Paul, and he to the world. Eat there the feast that speaks of life through death. Call your friends to witness your solemn act; above all, call God to witness your resolve, that never again shall the world, the flesh, or the devil, come over to you, or you pass over to them. This is the true Mizpah, of the Lord's watch.

III.—The Divine Care. Well might Jacob have thrilled with joy, as he said to his wives, "The God of my father hath been with me." When God is for us, and with us, who can be against us? Blessed is he who is environed by God, and for whom God fights. He must be more than a conqueror. So Jacob found it, and, at the end of his encounter with Laban, he was able to repeat his assurance, that the God of his father had been with him (ver. 42).

At the head of his flocks and herds, with wives and children and slaves, he struck across the Euphrates and the desert, at the utmost speed possible to his encumbered march; but God's angels accompanied him. He met their radiant hosts afterwards (xxxii. 1). His flight remained unsuspected for three days; then Laban set off with swift camels in pursuit, and overtook them, when still threading their way among the richly wooded and watered hills of Gilead. The tents of Jacob were pitched on the slope of the hills, not far from the rushing Jabbok; those of Laban on the opposite declivity. It was a moment of real danger, and it was then that God interposed. "God came to Laban the Syrian by night." That dream laid an irresistible spell on Laban, which prevented him carrying out his design to do Jacob hurt.

Jacob was an erring and unworthy child, but God did not leave or forsake him. He does not love us (as we so often falsely tell little children) because we are good, but to make us so. As He does not set his love on us because of our deserts, so He does not turn it away from us because of our sins. He hates our sin, but his love surrounds us, as the warm summer ocean laps about the iceberg, which has drifted into its midst, until it melts it into streams of crystal clearness. Thus He was able to throw his protection round his erring child, and this was part of the loving discipline which was leading Jacob to a goal of which he never dreamed.

Jacob conceived that he was a model shepherd (ver. 38); but he little realised how lovingly he was being protected by the shepherd care of Him who keepeth Israel, and who neither slumbers nor sleeps. That protection may be ours.

O Thou, who art the Good Shepherd, who dost guard thy flock, in drought and frost, with untired and unabated tenderness, who dost go after that which is gone astray, until Thou dost find it, bringing it back upon thy shoulders, we, too, have gone astray like lost sheep. Seek thy servants; at whatever cost, disentangle us from the meshes of the world, and take care of us until Thine own ideal is realised in our lives.

CHEERING WORK IN ITALY.

A LITTLE book, "Work in a Corner of the Lord's Vineyard in Italy," gives an interesting account of the origin and progress of Dr. Comandi's excellent work among orphans in Florence. In his home there are now seventy-six boys, all orphans; in connection with it a paying Home has been opened in accordance with the wish of several parents, who, themselves Roman Catholics, wished their children brought up in the Protestant faith. About fifty other boys attend the school of the orphanage. There are, also, workshops in which, whilst in the home, the lads are taught trades; one consequence of this is that the boys find remunerative employment immediately they leave. The truths of the Gospel are clearly taught in this school and many signal blessings have proved the vitality of the work, some having witnessed a triumphant confession in their dying moments.

In 1878 Sunday-schools were opened, the attendance now numbering three hundred scholars, and including grey-headed men and women as well as children. District visiting, and various works of charity and practical utility, are carried on by the Sunday-school teachers, and there is also a crèche, where infants are received. Divine service is held every Sunday afternoon in the church, which is usually well filled, and a catechist holds a religious meeting every Tuesday. As showing how such work has in itself the principle of expansion, there has now been formed a sister mission at Siena, where a church has been erected, together with Sunday and day schools, and God is evidently giving his blessing there as well as at Florence.

THE crack of the whip will startle our hearers, but it will not drive them to their duty. We are called to be winners, not whippers of souls. In every congregation there are some earnest minds who say, "Draw us, and we will run after thee." Let love lead the way, and love will follow.—*Rev. W. J. Mathams.*

A WEST-END MISSION.

BY A CORRESPONDENT.

EVEN so far west as Notting-hill there is much need for the "earnest work" so forcibly urged in a recent number of THE CHRISTIAN. I was painfully impressed with this fact when, the other Saturday night, I turned off Lancaster-road and observed groups of tipsy men and women clustering at every corner round the public-house doors, and found, too, in the by-streets, fierce quarrels going on which, in one instance, had come to savage blows between the drunken and brawling women.

The Latymer-road Mission, carried on in Blechynden-street, Notting-hill, by Mr. Aulay Macaulay and his helpers, is situated right in the heart of a district inhabited, in a large measure, by unskilled labourers and loafers. Mechanics, steady artisans, cabmen, and so on, are to be met with, but they are, comparatively speaking, few. In too many cases the women are the breadwinners—toiling all day long in the laundries to support their families. Here and there will be found comfortable, orderly, and decent homes, but, as a little personal inspection soon proves, many are far otherwise. Many of the houses are occupied as "one-room tenements"—a family in a room, and, frequently, by no means a small family. When gently remonstrated with, on the score of sleeping arrangements, the common answer is—"What are we to do? We must sleep somewhere; and can't afford another room." The results of such accommodation on the health and morals of the children are now pretty generally understood.

The earnest work carried on by the Latymer-road Mission in this district has been very successful. Both indoors and out God has been pleased to give blessing. Amongst the outdoor efforts for reaching the careless and non-church-going are open-air services, house-to-house and lodging-house visitation, and in the winter season free teas to the poorest. The personal influence of converted men and women has, however, proved most effective of all in interesting the outsiders.

Sunday is a busy day at the mission-hall. After morning school, which, by the way, is greatly in need of teachers, Mr. Macaulay conducts a well-attended children's service. Every child is made to feel that there is something for him or her. There is plenty of bright, lively singing, and at the close a number of children linger behind the others to practise new hymns. In this way those who give promise of musical taste or talent are encouraged to devote it to the service of God, rather than in learning the unholy songs of the street.

The attendance at the afternoon school is so large as to tax to the utmost the available accommodation. About four hundred children attend, and some of the classes are very large, one lady having frequently sixty girls in her class. The library is in great demand; would that the books were more numerous. Rather a special interest attaches to a little class, held just after Sunday-school, and known as the "Robin Class," because the attraction first held out was an invitation to a "Robin" dinner. It is conducted by the manager, Mr. Cousins, and held expressly for rough, untamed boys who earn their livelihood by selling lights or evening papers, &c. Such is the respect their teacher has won that in this brief hour they yield an obedience they would scorn at other times to render to anyone.

While this is going on inside, Miss Richardson and Mr. Ireson (city missionary), are visiting a neighbouring common lodging-house, holding a brief service, and, so far as possible, speaking personally to each inmate. Mr. Macaulay at the same time is holding a meeting of the Children's Scripture Union Branch; he afterwards conducts a large children's service. The evening Gospel service proves interesting, not only by reason of the good attendance, but also the number of the careless and non-Church-going, some from the lowest class, who are present. At the close, on the occasion of my visit, several appeared to be anxious as to their spiritual welfare.

Every week-day is pretty well filled; for the children there is something every evening, and for the adults most evenings. There are the crèche, the free registry for servants lately commenced, the women's sick and benefit club, the mothers' meeting, the girls' gymnasium, the Gospel temperance meeting, the boys' and girls' night schools, the sewing classes, the evening shelters for boys and girls, the youths' institute, besides other agencies.

The whole Mission forms a capital and deserving example of earnest, personal, persevering work in raising the fallen, saving the children, and winning the wayward. Unfortunately, like many other good works, it needs monetary help. While East-end missions are fairly well supported, it is too often forgotten that such West-end missions are equally important and equally needful.

FRIENDLESS AND FALLEN.

IN connection with the Homes and the Open All-Night Refuge, under the superintendence of Mr. Edward W. Thomas, during the year so soon to close, nearly 1500 young women and girls have been brought or sent to 200 Euston-road. In every case the request to be admitted has been most urgent, and the applicants have represented almost every phase of friendlessness and moral defection. To the utmost capacity of the various branches of the Institution, every suitable case was welcomed. There has been one pleasing feature in the work of the year—the erection of a new Preventive Home at Parsons' Green, Fulham, for fifty young girls.

Mr. Thomas has had a long course of labour, and thankfully bears testimony to the faithfulness of the Lord, who has sustained him in this branch of Christian service since 1851. He now hopefully anticipates closing this year with sufficient funds to discharge all claims; but he asks that friends, as usual, will not be unmindful of the Christmas and New Year's donations, which they have been so good as to send in former seasons.

MISSIONS AT BOURNEMOUTH.

THE ten days' mission of Rev. W. R. Mowll, which we briefly recorded a few weeks since, was fruitful and successful. We hear of young people of business—two or four or more in a house—having accepted Christ as Saviour and acknowledged Him as Lord. Mr. Mowll's visit was followed by a three-days' Blue Ribbon Gospel Temperance Mission, at which Canon Wilberforce and Rev. Pelham Stokes were among the speakers. This was succeeded by three days devoted to "the deepening of spiritual life," at which Mr. H. F. Bowker presided, and Revs. Evan Hopkins, E. W. Moore, C. A. Fox, H. W. Webb-Peploe, and S. A. Selwyn gave the addresses. These were very helpful to many who had been brought to decision for Christ under Mr. Mowll, as well as to others. This town is blessed with not a few active Christian workers—and it needs them.

It also has many with means, who, as those elsewhere, give wisely or otherwisely. To these we venture a word of counsel. Do not give to attractive applicants without being sure that their object is genuine. We hear that a Mrs. —— has been successful in obtaining funds for a society consisting of one man in London. Those who possess money are stewards, and it is required of such that they be found faithful—not giving out of mere weak human benevolence, but with discretion. The investment of the Lord's money requires as much consideration as that of our own—if anything were our own.

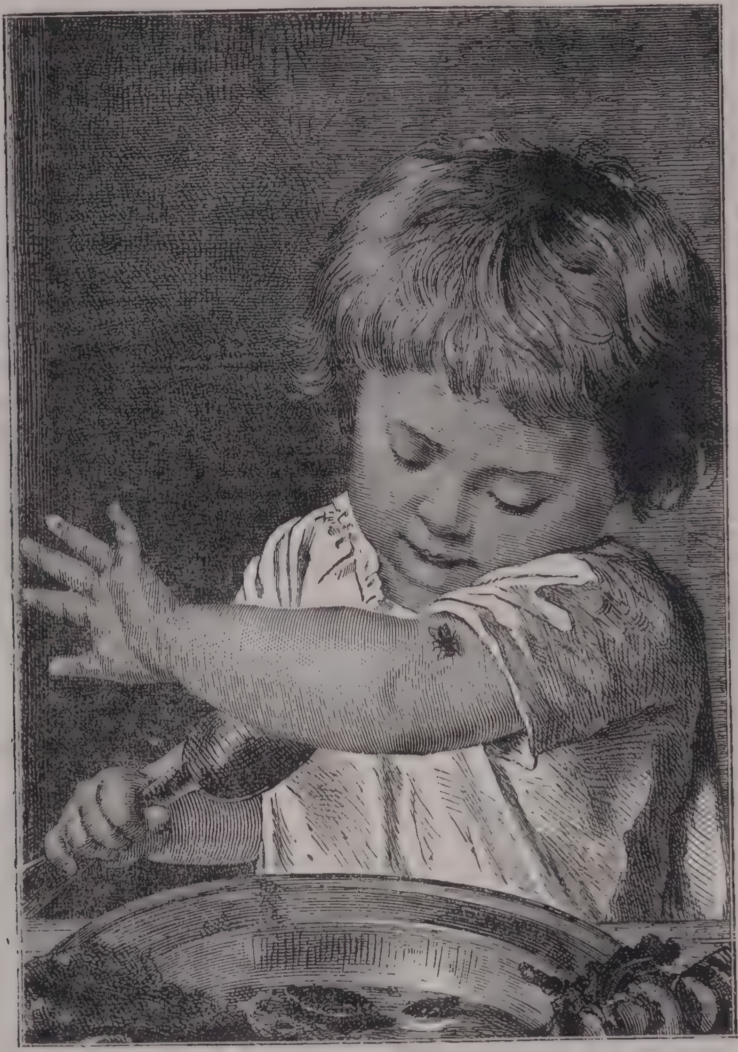
THE wise servant of Christ asks for greater skill in serving, as his reward; leaving the final recompense to the infinite kindness of the Master. It is better to pray for heaven's power than for its glories. If we have the first we shall have the last—*at last.*—*Rev. W. J. Mathams.*

For the Young.

"WILL YOU HURT?" *

I think not. But it's a wise question to ask. Bees have stings, but they only use them in self-defence. If Ernie's visitor got under his sleeve, it might, perhaps, under pressure, find its sting; but, otherwise, a good-tempered bee goes buzzing about "improving each shining hour," teaching boys and girls, too, to

> Gather honey all the day,
> From every opening flower.



A wasp is quite another matter, and I dare say Ernie remembers a little story about the wasp and the bee which is worth telling:—

A wasp met a bee that was just buzzing by,
And he said, "Little cousin, can you tell me why
You are loved so much better by people than I?

"My back shines as bright and as yellow as gold,
And my shape is most elegant, too, to behold:
Yet nobody likes me for that, I am told."

"Ah! Cousin!" the bee said, "'tis all very true;
But if I were but half so much mischief to do,
Indeed they would love me no better than you.

"You have a fine shape and a delicate wing,
They own you are handsome, but then there's one thing [sting.
They cannot put up with, and that is your

"My coat is quite homely and plain, as you see,
Yet nobody ever is angry with me,
Because I'm a harmless and diligent bee."

From this little story let people *beware*;
Because, like the wasp, if ill-natured they are,
They will never be loved be they ever so fair.

THE CHILDREN'S CHRISTMAS.

Children play at Christmas,
Round the cheerful fire;
Children sing sweet carols,
To their hearts' desire;

But the Christmas music
Has too short a tune,
And the joyous laughter
Stops too soon.

Let us carry Christmas,
With us through the year,
Bring the joys of Christmas
Other hearts to cheer;
Tell by gentle actions,
And by looks of love,
Of the peace Christ brought us
From above.

For He left his riches
And his palace bright,
To bring home the children
Wandering in the night;
And He bids us follow,
In his footsteps blest,
Giving others always
Of our best.

Margaret Beresford.

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* From Something New. By Rev. Charles Bullock. *"Home Words" Office.* The brief stories in this attractive volume are full of interest, and they will be certain to amuse, and, at the same time, teach many a lesson for present and future guidance. There are many delightful illustrations, one of which we give with the little tale that it tells almost of itself.

BIBLE STUDIES.—42.

"The fruit of the Spirit is . . . peace."

I.—THE EXPERIENCE OF PEACE.

(1) *The peace of pardon.*—"Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). "Thy sins are forgiven . . . thy faith hath saved thee; go in peace" (Luke vii. 48—50).

(2) *The peace of a subject heart.*—"Take my yoke upon you, and learn of Me . . . and ye shall find rest unto your souls" (Matt. xi. 29). "Great peace have they which love thy law; and nothing shall offend them" (Ps. cxix. 165). "O that thou hadst hearkened to my commandments! then had thy peace been as a river" (Isa. xlviii. 18). "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places; when it shall hail, &c." (Isa. xxxii. 17—19). "The meek . . . shall delight themselves in the abundance of peace" (Ps. xxxvii. 11).

(3) *The peace of a trusting heart.* "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. xxvi. 3). "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27).

(4) *The peace of a satisfied heart.* "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Ps. lxxiii. 25). "He satisfieth the longing soul" (Ps. cvii. 9). "My people shall be satisfied with My goodness, saith the Lord" (Jer. xxxi. 14). "I have learned, in whatsoever state I am, therewith to be content" (Phil. iv. 11). "Having nothing, and yet possessing all things" (11 Cor. vi. 10). "Christ is all, and in all" (Col. iii. 11).

II.—THE LOVE OF PEACE.

(1) *Peace-proclaiming.* "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (Isa. lii. 7). "Your feet shod with the preparation of the Gospel of peace" (Eph. vi. 15). "We pray you, in Christ's stead, be ye reconciled to God" (2 Cor. v. 20).

(2) *Peace-making.* "Blessed are the peacemakers, for they shall be called the children of God" (Matt. v. 9). "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. xii. 18). "Be at peace among yourselves" (1 Thess. v. 13). "Let the peace of God rule in your hearts, to the which also ye are called in one body" (Col. iii. 15). "The fruit of righteousness is sown in peace of them that make peace" (James iii. 18).

Streatham. Janet Clark.

WEST AFRICA.—In a recent notice of an address by Mr. R. Wright Hay, on his two years' work amongst the Bakwilli, on the West Coast of Africa, he is represented as saying that "hundreds of natives had been gathered within the Christian fold." Mr. Hay desires to state that he spoke chiefly of individual cases as exemplifying the efficacy of the Gospel.

"SHELTERING HOMES."—Several letters from boys and girls, now in Canada, who once found shelter and care in Mrs. Birt's Sheltering Home, Liverpool, are published in pamphlet form. No more eloquent testimony to the value of such Homes could be desired. All are evidently doing well; some state that they have given their hearts to the Lord Jesus, and all are well educated and happy. What a change from the wretched, hopeless life in Liverpool!

AN UNCONSCIOUS MINISTRY.

THE rising sun looked out upon a world of dazzling white,
For feathery flakes had fallen through the still December night,
And the earth beneath his glances flushed rosy in the glow,
As a bride before her lover blushes through her veil of snow.

In every field and hedgerow the sleeping life was stirred,
And moved, as moves a sleeper at some fondly-whispered word;
Soon in every hut and hamlet, by the margin of the lake;
In the valley, on the hillside, were all living things awake.

In a cottage, whose low casement looked out upon the sea,
Knelt a bonnie blue-eyed darling beside his mother's knee;
When suddenly there clamoured, through the murmur of his prayer,
A peal of merry chiming from the tower of St. Pierre.

As he gazed in startled wonder on his mother's smiling face
She told him of the Christ-child, the Father's gift of grace;
Spoke in tender mother-language of the Child of long ago,
Till the wondering blue eyes kindled with a quick responsive glow

Of eager love and longing; while a presence filled the place,
And in heaven his radiant angel sought with smiles the Father's face;
And blending with the story, ever like a rhythmic rhyme,
Rose and fell the joyous cadence of the merry Christmas chime.

* * * * * *

In the byeways of a city, on the outskirts of its throng,
A bowed and lonely figure wandered silently along;
In his heart no thought of healing or of comfort had a share;
In his mien was mute surrender, in his face a fierce despair.

In sweet eyes the tender radiance clouded o'er when he passed by,
As with Love's clear-sighted vision they beheld his misery;
And stern men cast backward glances, with a momentary thought
Of the sinning and the sorrow with which our lives are fraught.

But the sinning and the sorrowing of this one wasted life,
With its miserable failures, with its recklessness and strife;
Its yieldings to the forces that beset a wavering soul,
To hurl it backward, downward—who among them guessed the whole?

(Only One, who measures fairly both the sinner and the sin,
And who truly weighs the outer and the spirit-life within):
But unheeding and soul-blinded, he struggled through the snow
Towards the quarter where the river rolls its sluggish tide below.

No moon or starbeam quivered through the thick December night,
But from lamp and window glimmered here and there a ruddy light;
And across the slippery pavement a momentary gleam
From some partly-opened doorway made the darkness darker seem.

In his face the bitter north wind its stinging ice-drops cast,
And with shrieks of mocking laughter, whirled its driving snowflakes past;
But he heeded not the storm wind—in his soul a deeper gloom
And a fiercer storm were urging his spirit to its doom.

Faster yet he hurried onward, till he reached a quiet street
Sloping down towards the harbour, where the sea and river meet;
Here was heard no passing footstep—was no living thing in sight—
Only round him wind and tempest, and the darkness of the night.

When there fell a sudden silence. And the storm-wind held its breath—
Did it feel the awful presence of the Messenger of Death?
Or was it Life's bright angel, from the presence of the King,
Touched its fury into stillness, as he passed on radiant wing?

For arrested by the silence, in a wondering dazed surprise
The wanderer stood a moment, while across his weary eyes
From a casement at his elbow came a streak of ruddy light,
Like the glimmer of a starbeam through the darkness of the night.

Half unconsciously he lingered, and sheltered by the gloom,
Through the shutter's crevice peering, he beheld a quiet room,
Where, sitting in the firelight, with a child upon her knee,
Was a happy woman, smiling at her baby's merry glee.

As he looked, the tiny figure glided gently from his place,
Hushed his rippling baby laughter, and with sweetly serious grace
Bowed his sunny golden ringlets with a lowly reverent air,
And knelt beside his mother in the attitude of prayer.

At that instant, while the murmur of his accents floated by,
From a distant tower was wafted a gush of melody;
Rising, falling, swelling, dying, in a tuneful rhythmic rhyme,
Rang the clear and joyous prelude to the coming Christmas chime.

As by angel-hands invisible, detained against his will,
Mute and breathless, stood the wanderer, with pallid face and still;
In his heart forlorn and hardened, thrilled a chord of byegone years,
In his eye the fierce light faded, quenched in a mist of tears.

Forty years of life had vanished, and the firelight's ruddy glow
Changed to the dazzling radiance of sunlight over snow;
And that far-off silvery music, rising, falling on the air,
Sounded strangely like the chiming from the tower of St. Pierre.

And the long-forgotten story of the "Father's gift of grace,"
Rising up, as wells a fountain in some dreary desert place,
Cooled the terrible soul-fever, healed the spirit of its pain—
And within the Father's kingdom he became a child again.

* * * * * *

Hours had passed, the storm-cloud vanished; underneath a starlit dome
Lay the streets; put out or darkened were the lights in every home;
In a room a child lay sleeping; by the ember's dying glow,
A mother bending o'er him, watched his breathing calm and low.

Little recked she, as she lingered there beside her darling's bed,
Of the mission which, unconsciously, her little one had sped;
Why his smiles, like wavering sunbeams, flickered softly to and fro;
How his angel, bending o'er him, whispered tenderly and low,
Pointing up with radiant glances towards the holy "dwelling place,"
Whence, shining down upon them, was the Father's smiling face.

E. A. W.

FACTORY GIRLS IN ISLINGTON.

For some years past a meeting has been held in St. Andrew's Hall, Gifford-street, for the benefit of girls working in the various factories in the North of London. Considering the wretchedness of their homes and the character of their associates, it is not surprising that many are lured away by the attractions of the drinking club, with its dancing and theatricals; so that it is a matter of grief rather than wonder to hear of their falling into sin, with all the unspeakable sorrows that follow in its wake.

It has been the object of those engaged in this work to counteract these evil influences, and to seek directly the spiritual welfare of the girls, as well as to inculcate a sense of self-respect, and to cultivate habits of thrift and economy. The means adopted include an attractive room for meeting, personal influence and conversation, bright singing, occasional teas, followed by appropriate addresses, &c. Instruction is also given in "the three R's," and in cutting-out, making, and mending.

There has been much in the past to encourage the prosecution of the work, among other things the fact that many of the girls have been induced to attend a Bible-class either on Sunday afternoon or Wednesday evening. It is felt, however, that the work cannot be fully successful until an opportunity is afforded them of attending more frequently than once a week, instead of leaving them to their own resources every night except Monday. As the hall is not available on other evenings, it has been decided to rent rooms for the purpose, and to inaugurate the Institute on an enlarged basis, including instruction in cooking and nursing. About half the sum required to meet the annual expenses of rent, light, and firing has been promised by personal friends. The Superintendent is Mrs. J. Waters Caldicott, 9, Wellington-street, Milner-square, N.

THE CLOUDESLEY INSTITUTE FOR YOUNG WOMEN. — This branch of the Y.W.C.A. is situated at 34, Barnsbury-street, Liverpool-road, N. Inclusive of the Sunday classes, there are 200 members on the books, and the Institute is open every evening from six to ten o'clock, on Sundays from 2 p.m.; the Bible-class attendance numbers from 70 to 100. Many of the senior members have become Sunday and ragged-school teachers, and are thus missionaries to others. The Home accommodates thirty boarders, the rate of charge for bedrooms being from 2s. 6d. to 4s. per week, and for the four meals 1s. 1½d. per day.

MATCH FACTORY GIRLS.

A series of teas to these girls is being given at the Bow Hall of the North-east London Gospel Mission; about one hundred and fifty are selected from the various factories around for each occasion, and it is hoped in time to reach the whole of the two thousand girls or more in the neighbourhood. On the occasion to which we now refer the number was augmented after tea to over two hundred.

Difficult as it was to control the more lawless spirits among them, yet the loving counsel of Miss Macpherson, and other practical workers amongst the poor of East London, told upon them, and we had soon to praise God for many tearful faces, and one after another rose up from their seats and retired upstairs for prayer and counsel. Each girl, on leaving, was presented with a fourpenny large type Testament. The evening refuge for these factory lasses is largely used, and a large number are taking advantage of the facilities afforded them of getting some sorely needed under-garments. With needle in hand they may be seen all over the premises making up the materials supplied to them at about half the cost.

DR. WHYTE ON CONVICTION.*

Bunyan, describing the beginnings of his religious life, tells us of his marriage, of his reading the books which made up his wife's dowry, and of his listening with pleasure to her talks about her godly father; "but," he adds significantly, "all this while I met with no conviction."

In thinking of conviction, let us begin with the word itself. What does it mean? "Convict," means to arrest a man, to bring him to the bar, to incarcerate him. Coleridge speaks of a visual image at the roots of words. This word has an image at his roots. It is a forensic picture. A criminal stands at the bar, covered with bloodguiltiness. Witnesses swear against him. The judge puts on the black cap, and the gallows are creaking at the gate for him. Carry over this picture into experimental religion, and the forensic scene of justification rises before you.

The Holy Spirit works conviction. It is He who convinces men of sin. He sometimes uses strange instruments. Goodwin writes of Him as raking in the cesspool or dunghill of human lusts and passions. It is loathsome work, but it has to be done. The old schoolmen had a motto to the effect that generalities do not pierce or wound. The Holy Spirit does not deal in platitudes or generalities when He convinces a man of sin. He does not launch into general truths like "the wages of sin is death," but He brings home our particular sin, whatever it may be. He has a searching, penetrating way of laying us in the dust, and making us feel our corruption. He prepares a minister for the prayer-meeting by dragging him through the mud of his sinful thoughts and words.

Contrition is a *state* of life, not a *phase* of life. This fact has to be insisted on in a day when the exceeding sinfulness of sin is little dwelt upon. People talk about the evils of morbid views and of introspection! If we have bad hearts, there is no morbidity in knowing it. Let us walk softly, and sit in the shadow, cultivating good affections. Good affections, as Bengel reminds us, are the best fruits of earth. Some poor sinner may feel that he is a reprobate, because he has not got rid of a sense of sin. Let him be comforted; evangelical humiliation on account of sin is a sure sign of grace. The keen, biting sense of sin should deepen and grow with our progress in the Divine life. Bunyan, in the end of "Grace Abounding," says: "I find to this day seven abominations in my heart: (1) Inclining to unbelief; (2) Suddenly to forget the love and mercy that Christ manifesteth; (3) A leaning to the works of the law; (4) Wanderings and coldness in prayer; (5) To forget to watch for that I pray for; (6) Apt to murmur because I have no more, and yet ready to abuse what I have; (7) I can do none of those things which God commands me, but my corruptions will thrust in themselves. 'When I would do good, evil is present with me.'" We may be tempted to exclaim that to call these abominations is an abuse of language, but Bunyan did not think so.

Conviction is the first step in true conversion, and it makes sin become to us the greatest of all evils. If God took death and hell away from their connection with sin, you should still hate it as you hate hell. Sheer, naked sin is the mother of all abominations. Conviction works humility in a proud man's heart. Bunyan says: "Even a lion may be tamed by constant molestations;" and even your heart may be tamed by constant molestations from the slings and arrows of conviction. Surely, the proudest man and the giddiest woman would be humbled to the dust by them!

Our subject should carry a lesson to two kinds of men. First, to the man on "the potter's wheel" to-night. Bunyan means by "the potter's wheel," the man taken out of the clay of the pit, and put, a raw lump, on the wheel to be shaped as a vessel for the Master's use. Conviction of sin is the first turnings of the wheel. Man on the wheel! take care. Many a lost soul in hell had your convictions, but they fell from the wheel. Cling to it. Pray, "Make me not a reprobate vessel."

Second, to the man we will describe as God's ticket-of-leave man. Her Majesty has ticket-of-leave men going about our streets. They were in prison, but a day of merciful visitation came for them. The gates were thrown open, and tickets-of-leave were put in their hands. They are now free men, but they must walk watchfully. They cannot take the liberties honest men like us can take. If they are in the neighbourhood of bad company, or engaged in what wears the appearance of evil, they are liable to apprehension. They have to be very careful about their conduct, and must go from time to time to get their tickets stamped. The Majesty of heaven has ticket-of-leave men. Do you belong to them? In the tenderness of conscience which you had under conviction, you vowed, if you were set at liberty, never to go after evil again, and never to look even in the direction of sin. Disobedience may annul your ticket, and cast you back into life-long bondage. Bring your card to be stamped to-night. When death comes, show him your certificate, stamped with the Cross and signed with Divine blood, and he must allow you to pass to the company of the redeemed, who sing throughout eternity, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to Him be glory and dominion for ever and ever. Amen." D. S.

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* Notes of prayer-meeting address, at Free St. George's, Edinburgh, Tuesday evening, December 14.

THE BELLEVILLE MISSION.

"I have found, through you, much bodily comfort, and the health of the soul which is much more precious. It is through you I heard, for the first time, the good news, and God has touched my heart, He made me understand how guilty I was. I asked God to pardon me, and He is so good He gave me, immediately, peace in the soul. I am so thankful to you, for when one has accepted God as one's Father and Friend, one is much happier. I assure you I would not change this for all the wealth of the world."

The above is one of many grateful letters to Miss de Bröen. Will friends help her more liberally to carry on the Mission, especially at this time of pressing need, so that more souls may join in praise that they are born again through hearing of the Saviour's love.

TOTTENHAM DEACONESSES' INSTITUTION.—At this Institution, where, for a long time the poor have been received and cared for gratuitously, a new feature has just been added by the opening of two private wards where patients of the upper classes can enjoy the advantages of home comfort, good nursing, fresh country air, and Christian surroundings, under first-class medical supervision. The wards are divided into twelve cubicles each, and there are also nine single rooms. Visitors to the Home hospital will be cordially welcomed, and should also inspect the free hospital, including the new children's wards, which afford accommodation for twenty-eight little sufferers. Dr. Laseron is the director, and Miss Christian Dundas is the lady superintendent.

LINK TO LINK.—At the Home of Industry, Commercial-street, Spitalfields, on Wednesday last week, Mr. Eugene Stock, of the Church Missionary Society, in the course of a deeply interesting lecture, gave a review of missionary work in Eastern and Central Africa. From the selection of Krapf, in 1837, and his earliest journeys into the interior, which were the commencement of all missionary, geographical, and commercial exploration of Eastern and Central Africa, he passed on to the travels of Burton and Speke, Speke and Grant, and Livingstone, and their results, the most important of which, at the present moment, is the establishment of the Uganda Mission. Some very interesting incidents in the life of Bishop Hannington were then given, and, in conclusion, reference was made to the persecution which broke out after his death, of which details were given in our issue of November 24. Since then twenty adults have been baptised. It is needless to add that later despatches, which are expected shortly, are looked for with great anxiety.

RAILWAY MEN FOR CHRIST.

The work of the Railway Mission has increased very much during this year. At over 160 stations evangelistic and temperance meetings are regularly held, and there are now thousands of Christian men to be found on the lines of the United Kingdom. The men themselves work well in this movement, and ladies are of special use. We should be glad to hear from any lady or gentleman who will take an interest in their own locality. Specially are the railway boys of the Metropolis needing attention. It is no small blessing to have truly converted and temperance men to care for us when travelling, and there is ample room for labour among the 30,000 stations untouched.

I shall be glad to hear from any who will take an interest in this effort those already engaged are full of work. D. Spencer, Secretary.

186, *Aldersgate-street, E.C.*

GOOD WORK AT WILLESDEN.

The neighbourhood of Willesden Green during the past few years has rapidly developed. What was scarcely a village six years ago has now a population equal to many of our provincial towns. A mission was commenced some five years ago by means of open-air services and tent work. These meetings being well attended, a small building was hired, and fitted up temporarily for services.

It became necessary, however, to surrender that building, and to make other arrangements. In October, 1884, the present building, known as the "School Room," Huddleston-road (a few minutes' walk from the Willesden Green Station, in the Harrow extension of the Metropolitan Railway) was erected, and Mr. F. B. Monti, for many years an agent of the Evangelisation Society, took up the work. From that time it has rapidly increased, so that on Sunday evenings there is not room to accommodate the numbers who attend. Mr. Monti is undoubtedly a talented preacher, and by his genial and homely addresses seems to have won the hearts and souls of those around him. A Sunday-school is also held, and the classes are inconveniently crowded for want of space.

A friend has suggested that this building should be enlarged to meet the present requirements; but the people who attend the services are quite poor, yet they liberally contribute towards the weekly expenses. The address of Mr. Monti is 21, Birchington-road, Kilburn, N.W.

J. H. H.

VILLAGE LIBRARIES.—Dear Sir,—It has occurred to me that there may be many village libraries in which there are books which have been sufficiently read by the members, and are lying idle on the shelves. Mr. Thos. Greenwood, of 20, Lordship-park, Stoke Newington, N., having so kindly offered to distribute books sent to him for such libraries, will, doubtless, forgive me for adding to his labour by giving this hint to those of your readers who may take an interest in their own village library. J. P. P.

Eastbourne.

OUR SOLDIERS IN INDIA.—Dear Friends,—Hoping soon to leave our shores for India, to work amongst our soldiers in connection with the Church of England Temperance Society, I should be glad of your assistance in the way of books and illuminated text-cards. Your previous kindness when I was at Peshawur was greatly esteemed by the British soldiers, and I shall deem it an honour to be allowed to convey your gifts once more to the brave fellows whom we honour and love. A special fund is being raised to carry me out. Address, Charles B. White, *carriage paid*, C.E.T.S., No. 9, Palace chambers, Westminster, S.E.

Donations through Messrs. Morgan & Scott should be marked *Special Indian Fund*, and will be acknowledged officially, and through The Christian.—Yours very faithfully,

Charles B. White.

DECEMBER 23, 1886.

The Christian.

CONTENTS.

Rev. Griffith John, China.
(With Portrait) 1
To Our Readers 3
Protestants in Convention 3
The End of the Year 4
Christmas Waiting 5
Notes and Comments........... 6
"A Little Child shall lead them." 8
The Story of Jacob Re-told 10
A West-End Mission...........11
For the Young 12
Bible Studies.—42.............12
An Unconscious Ministry........13
Dr. Whyte on Conviction 14
PROTESTANT CONVENTION.
Reception Meeting............15
Popery in the South Seas.
REV. JOHN INGLIS, D.D. 16
Popery and the Bible.
MR. ROBERT SCOTT..........17
Jesuits and Social Morality.
MR. A. H. GUINNESS........17
Legislative Concessions to the Papacy.
REV. JAMES PATON 18
Romish v. British Ascendancy.
REV. C. A. SALMOND 19
Educational Policy of the Papacy.
REV. JAMES KERR 21
The Duties of Protestants.
REV. W. BARRAS............22
Popery's Resuscitated Paganism.
REV. DR. WYLIE............23
Romanising in the Church.
REV. CANON TAYLOR 24
Papal Infallibility.
REV. DR. V. WHYTE 35
Work among Irish Roman Catholics.
REV. HAMILTON MAGEE, D.D...25
Dr. Barnardo's Homes 27
Rev. H. P. Hughes in Edinburgh 28
Evangelists at Work 29
"Still Hungry and Cold" 29
A Memorable Service 30

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Under the General Superintendence of

MR. WILLIAM CATLIN.

23rd ANNUAL APPEAL.

This Mission has for its *primary* object the preaching of the Gospel in the Mission Hall, and in adjacent Factories, Hospitals, Workhouses, Prisons, Public Houses, in Open Air, by the Sale of Bibles, and reading aloud the Word of God in great thoroughfares; by Cottage meetings and House-to-House visitation; also Bible Readings, Mothers' Meetings, Temperance Lectures, Sunday and Week Evening Instruction to the Inhabitants of the parish of Clerkenwell, which has a population of 70,000 souls.

The efforts of the Mission are conducted under the general supervision of well-known Christian Friends, on purely undenominational principles.

The prayerful sympathy and pecuniary help of the people of God are greatly needed *at this moment*, and are earnestly appealed to, on behalf of this thoroughly Evangelistic work, that it may continue, as in past years, to be a means of spiritual blessing to perishing sinners, and that help in temporal things may not be lacking for the sick poor during the inclement season of Winter. It is sincerely to be hoped that through such help we may be enabled to continue our Halfpenny Dinners to the thousands of poor little children who will doubtless crowd in upon us till the second week in March.

A SPECIAL APPEAL.

"Retiring poverty still hides its head," and must be sought out to be relieved. We are particularly anxious to provide a plain but substantial dinner for a certain number of poor families, well known to us, especially those of the "household of faith," on Christmas Day at their own homes; also during the first week of the New Year, to give our Sunday School and Band of Hope Children an extra dinner of Roast Beef and Plum Pudding, and some articles of Warm Winter Clothing, &c.

Contributions will be thankfully received at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.; at the Office of WORD AND WORK, 48, Paternoster-row, E.C.; by Mr. G. KIRKHAM, 15, Beresford-road, Highbury, N.; Mr. F. NEWTH, 44, Percival-street, Clerkenwell, E.C.; also by

Yours obediently in the Lord Jesus,
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Post Office Orders to be made payable at Amwell-street Post Office, Pentonville. Cheques to be crossed "The London Joint Stock" Bank.

SPECIAL APPEAL.

THROUGH the kindness of the readers of THE CHRISTIAN we were enabled last year to give 150 poor boys, gathered from the lowest streets of Deptford, a good Dinner on Christmas Day, and several Teas during the winter. It is proposed this year to increase the number to 250.—Contributions will be thankfully received by H. A. PUNNETT, care of Mr. Fegan Boys Home, 95, Southwark-street, S.E.

The United Christian Mission.

This Mission originated in some special services held in a little Yorkshire town, in the year 1878; now it has branches in about thirty towns and villages, where paid Evangelists and a host of unpaid willing workers daily preach the Gospel in the open air, and in Theatres, Shops, Warehouses, Cottages, Mission Halls, and other places; it is governed by an Annual Conference of its workers, and from one Conference to the other by a General Superintendent and Working Committee. Some 600 meetings were held every week last year, at which 2,000 professed to accept Christ as their Saviour, while a large number signed the temperance pledge. This Mission is entirely dependent on the voluntary offerings of the public to meet its heavy working expenses. Some £400 is required at once to clear off pressing liabilities, which, if not paid, will tend to injure, if not altogether stop, the work of the Mission. The Committee are all working men, and have no other alternative left them but to earnestly appeal to the Christian public for assistance to remove this burden, so that the Mission may still continue its work amongst the poor and neglected in our towns and villages. Donations, however small, will be thankfully received by Messrs. MORGAN & SCOTT; or by the TREASURER at the Mission Office, Chapel-street, Goole, Yorks.

Any further information will be gladly given if application is made to above address

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THE WEATHER.

In civilised countries scarcely any more general and antiquated topic of conversation can be imagined than that of the weather, and yet the subject is not worn threadbare. In uncivilised countries, of course, weather changes make little difference, neither are animals under natural conditions much affected by climatic changes. This means that civilisation and sickness, or liability to sickness, go hand in hand. What an anomaly, and yet how true! George R. Sims, in referring to one of the evils of civilisation, has well put it in the following few lines: "It is the increased civilisation of this marvellous age which has made life a victory only for the strong, the gifted, and the specially blest, and left the weak, the poor, and the ignorant to work out in their proper persons the theory of the survival of the fittest, to the bitter end." Civilisation has given us warm socks and comfortable boots, and yet was there ever more complaining of cold feet and dread of suffering from the ill effects of cold and damp? Very few would have to complain of the after-effects of cold if a vigorous circulation were kept up during exposure. Nothing new in that proposition, says the reader; then, we reply, a knowledge of the disease does not lead to the cure. Nor need we go back to barbarism for the remedy: civilisation and health need not be antagonistic. Nature and art have propounded a means of keeping up a successful warfare against cold and damp, snow and rain, alternate fog and frost, to which we have recently been exposed, and the following will set forth the success which attends its application.

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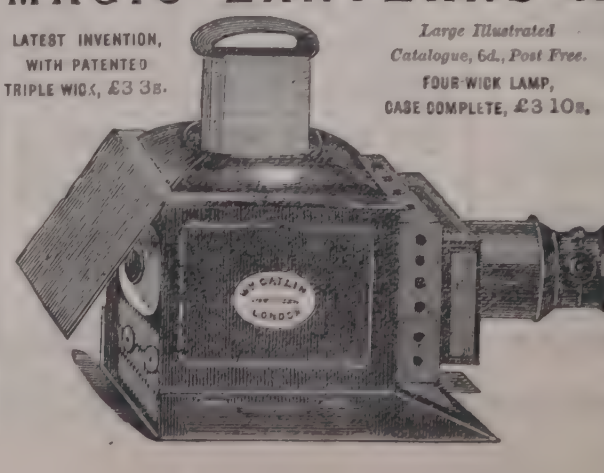

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Protestant Convention, Glasgow.

December 14—16.

More than once, in critical periods of our Empire's history, has Scotland borne a noble testimony to the revealed truth of God; carried aloft the flag of religious liberty; and struck a blow for the defence of the rights of conscience. We are by no means disposed to be pessimists, or to manufacture a fearsome ghost out of every whin-bush on the roadside of a nation's chequered career. But many events in recent years have conspired to show that the administrators of the Papal system are making unusual efforts to gain a more influential foothold in our legislative councils, and in directing the movements of the public machinery. One symptom of this was the recent appointment of a Roman Catholic to the responsible and influential office of Secretary for the Home Department; the first time, we believe, in Reformation times, that such a post has been filled by one who must, by virtual necessity, be a Roman Catholic first and an Englishman afterwards.

Some of the members of the Scottish Protestant Alliance entered a strong protest against this appointment, with what results our readers must well remember. Out of evil God is still educing good. What was probably expected to strengthen the influence of Romanism in Great Britain, is likely to turn out for the furtherance of the true, rather than the false, religion, and to open the eyes of many to the nature of a system which has been allowed of late to develop itself practically undisturbed. Lord Randolph Churchill's impolitic and impertinent reply to our Scotch friends thoroughly roused them; and though sometimes slow to move, these Northerners are also slow to let go when they have taken hold of any good cause. So the trumpet has been blown throughout the land, and the clans have been summoned to council and to battle—not to fight with the ruthless weapons that find favour among the emissaries of Popery, but to the peaceful conflict of argument and resultant action.

RECEPTION MEETING.

The Convention was held in Glasgow last week, and began with a social reception at the Christian Institute, in Bothwell-street, on Tuesday evening. Glasgow weather is proverbially precarious at this season of the year, and Tuesday was as raw and cheerless a day as could be wished for, even in our moist and fickle climate. But Scottish Protestants are not of the "fair weather" type, and they mustered in good array. Mingling with the throng at the tea-tables, one could not help being struck with the large proportion of grey-haired and grave-browed men. The younger men were not wanting, by any means, but they seemed to be outnumbered by the veterans. If this indicates that those who ought to be the hope of the nation are largely apathetic on the great questions involved in the Romish controversy, it is only an additional argument for the need of such a gathering as that of last week.

The chair at this reception meeting was very fitly filled by Mr. W. J. Maughan, J.P. He sounded the keynote of the Convention by saying that their object in coming together was to testify to their resolution to maintain the Protestant cause in this land. Scotland, he said, had long been eminent for its adherence to those truths that are dear to Protestants, and it was becoming that she should lead the way in this movement for their defence. The promoters of the Convention had been cheered by the warm support with which the proposal was met. He stated, emphatically, that while exercising all due charity, and avoiding anything that would needlessly wound the feelings of their Roman Catholic fellow-countrymen, they must fearlessly uphold the truth. Statesmen of all parties must be made to understand that they were resolved at any cost to uphold the Protestant Constitution and Crown of these realms, and would resist whatever was calculated to undermine their ancient faith or sap the liberties of the people of this country.

Some eighteen addresses are a tolerably full programme for a two hours' meeting, but on the whole the Chairman managed, with a little gentle compulsion occasionally, to keep the speakers within their allotted five minutes. In welcoming the delegates from a distance, Rev. R. Gault, as a veteran in the work, expressed gratification that a large number of young and vigorous men were being raised up to prosecute this warfare against the principles of Romanism. He urged them to take a calm and dispassionate view of the questions at stake, and not to over-estimate, unduly, the power of Rome, or to under-estimate the strength of Protestantism. Rev. A. Halliday, of Portsmouth, gave some statistical account of the recent developments of Romanising teaching in that important garrison town. His chief point was that all the Episcopal Churches that were lukewarm in evangelical doctrine had become strongly ritualistic. He also told of difficulties in disseminating the Gospel at the military hospital, because of hindrances thrown in the way by those in high authority. Rev. George Divorty thought the very fact of such a Conference as this being required was an implied rebuke upon the Protestant Churches of the country. He pressed home the necessity of students and ministers being as well equipped for the defence of the Gospel as for the proclamation of it. Dr. Verner White, of Kensington, drew strong encouragement, in dealing with the present emergency, from the noble stand made on behalf of truth, and the victories won, by their forefathers in the past.

In a reference to the Romanising tendencies at present working in the Church of England, Rev. Dr. Teape, of Edinburgh, told how a young clergyman had that very day come to him desiring to know if he was *bound* to give absolution to any who might ask for it; his rector had instructed him that he was. Mr. Teape, of course, combated this extraordinary doctrine by pointing his young friend to Scripture teaching about the forgiveness of sins: it was an example, however, of the perverted state of feeling on this subject, that a Protestant clergyman should advocate a system that would compel them, if an intending murderer should come and confess his design, to grant him this so-called "absolution." Another veteran worker in the cause, Rev. Dr. Moir Porteus, of Edinburgh, thought they ought, in view of the gravity of the situation, to organise some authoritative Council that should consider and deal with emergencies as they arise. Above all, let there be renewed and unshaken confidence in God, and his overruling wisdom and providence.

The speech of the evening was that by Lord Robert Montagu, who has of late been so well known in connection with the unmasking of Romish plans and plots. His lordship gave a brief but intensely interesting account of the events that led to the recent correspondence about "The Priest in the Family." The lady in question, who has been admitted into the Church of Rome, lives in the West-end of London. She was formerly of High Church views, believing strongly in Episcopal orders and "Apostolic succession." She had a Roman Catholic lady friend, and this friend said to her one day that the Church of England had no orders and no Apostolic succession, and that these belonged only to the Romish Church. This was a great shock to the lady. She went to the rector of a large and influential parish in London, and wanted his opinion about the matter. He replied that he really knew nothing about it. Her friend had told her that if she inquired of the priest at the Pro-Cathedral he would be able to prove the claims of the Church of Rome. Not getting satisfaction from the Protestant clergyman she went off at once to the Pro-Cathedral, and the result was that she was received into the Church of Rome. As to this point of transmitted orders and of the direct Apostolic succession, Lord Montagu gave a summary of events during the seventy years' schism between the Eastern and Western branches of the Romish Church; during which period there were actually three Popes in office at the same time, and each one claiming to be the only true Head of the Church. In addition to this fact his lordship recited various steps that were taken at that time by those claiming authority, in direct variance with the canon law of the Church, which invalidated many appointments made; in a word, he made mincemeat, so to speak, of that figment of the human imagination—the direct descent from the twelve Apostles, by episcopal ordination, of any ecclesiastics in the present day. His lordship made the remarkable assertion, and yet one that is not difficult to accept, that among Romish prelates there is an immense amount of infidelity. They all know, he said, that what they teach cannot be true, and so they are unbelievers. In the ordination of priests, not really believing in what they do, they must of necessity transgress the ordinance of their own church as to "the doctrine of intention," which lays down that if this doctrine is contravened, all such appointments are *ultra vires*, and of no effect. Another matter of much interest which Lord Montagu pointed out, was that the years 1587, 1687, and 1787 were all years of crisis in the history of Protestantism, and in each case the following year brought a great deliverance from some threatened danger at the hands of Rome. If these things were more than mere coincidences, they give point to the remark of the speaker that the approaching years of 1887 and 1888 may bring with them a similar danger and a similar deliverance. We can, at any rate, trust ourselves, he said, in the hands of God, if we but do our duty so far as in us lies.

Rev. E. F. Cosens, of Tewkesbury, in an earnest address, strongly advocated the federation of all Protestants, of whatever name, for purposes of defence and of aggression. Rome is united, and it is this which has given her such power. Let Protestants also practically learn the value and the power of combination, and all Rome's efforts will be of no avail. Somewhat the same line of thought was taken in the vigorous utterances of Mr. R. J. Niven, of Dundee. Mr. Robert Scott, one of the publishers of this journal, followed with an address that was much applauded; the leading parts of it we give on a subsequent page. Rev. K. Moody Stuart, of Moffat, spoke of the need of not only instructing the young in the principles of Romish error, but of setting forth these principles by way of contrast to the specific doctrines of Scripture to which they are opposed.

Rev. Jacob Primmer, of Dunfermline, thought that Protestants were too often found fighting against each other, instead of uniting to combat the common foe. After some remarks from Mr. Bannatyne, of Aberdeen, and Mr. Gray, of South Africa, the speechmaking was concluded by a stirring utterance from Rev. J. McCaul, of Canada, who told how in that country thousands of converts had been won from Papal error by the pure and simple preaching of the Gospel. He truly said there is no power that can so effectually be used to pull down the strongholds and masterpieces of Satan as the presentation of the Gospel of Jesus Christ. One of the speakers facetiously remarked that the meeting was only "a preliminary canter" before the more solid work of the next two days. For the hearing of the papers then delivered, and most of which we give on following pages either fully or condensed (though not exactly in the order of delivery), it seemed to us that this gathering was an admirable preparation.

Popery in the South Seas.

By Rev. JOHN INGLIS, D.D.,

Of the New Hebrides Mission.

About fifty years ago, Queen Amelia, the wife of Louis Philippe, King of the French, and sister of Bomba, King of Naples, took up the idea that it would be a most meritorious work to establish a Catholic or Popish Mission in the South Seas, wherever a Protestant Mission had been or might be established; this Mission to be countenanced and supported, so far as might be necessary, by the naval power of France. The Propaganda at Rome warmly welcomed the proposal, and the Government of Louis Philippe, to gain the support of the Church, and to supply a counterpoise to the power of Britain at the Antipodes, concurred in the foreign mission policy of the Queen. And the result has been that French priests, and French men-of-war, have harassed the missionaries and the natives for half a century. They began at Tahiti, and they ended, if they have ended yet, at the Loyalty Islands. Rome and France, in relation to the South Sea Missions, remind us strongly of the Apocalyptic Beast, with the Woman as its rider. The woman would not be specially formidable if she were simply walking on foot, and the beast would, in general, be harmless, if he were not guided and goaded on by the rider; but, under the instigation and direction of the ambitious and malignant rider, the beast is ferocious and destructive. Of Popery by itself we are not afraid; truth is more powerful than error or falsehood, and, with the Bible in our hands, we have nothing to fear from mediæval tradition and ecclesiastical authority. And the civil Government of France, when left to itself, and not under the influence of Rome, is, upon the whole, just and generous; but French naval power under the instigation of the Papacy, first forced a protectorate on Tahiti, and subsequently annexed the island, and broke up the Protestant Mission on that group.

The same policy all but succeeded at the Sandwich Islands, where, under the terror of a French man-of-war, it was sought to compel the nation to receive French brandy, and to accept of French Popery. The French extorted from King George of Tonga a treaty altogether in their own form. While the treaty was to be one of reciprocity, the Tongans in France were to be treated as one of the most highly-favoured nations, but in Tonga, the native Government, King George's, was compelled to build as many mission churches and houses for the Popish priests, as the natives had done for the Wesleyan missionaries by whom they had been converted from heathenism to Christianity. I pass over Samoa and Fiji. In the Loyalty Islands the French, under the instigation of the priests, so oppressed and worried the missionaries and the native Protestants, that the British Government interposed, and made representations in their behalf to the late Emperor Napoleon, who, in his answer, distinctly recognised the doctrine of religious liberty, and things were better for a time. We did hope, when ecclesiasticism first declined and subsequently collapsed in France, that Popish influence would have become feeble throughout all the South Seas, and that the Protestant Missions, like the Christian Church in Judea after the conversion of the Apostle Paul, would have had rest and quiet. But it is not so; on the Loyalty Islands the Protestant Mission was never more harassed than at present. For example, no education is allowed to be given to the natives except in the French language.

But to return to the Mission of Queen Amelia. The first act of the Propaganda was to send two Popish missionaries to Tahiti. The London Missionary Society's work on Tahiti and the other islands was at that time in the very zenith of its prosperity. All the cruelties and all the abominations of heathenism had disappeared; Christianity was everywhere accepted and professed, life and property were everywhere secure, industry was flourishing, and a large and daily increasing commerce was being attracted to the island. Dr. Inglis described the banishment of two French priests from Tahiti by the advice of the British Consul, and the forcible reprisals of the French Government. Through an act of treachery the soldiery of the invader gained a footing on the island, and the natives were compelled to submit. Tahiti was placed under a protectorate; such conditions were imposed on the L.M.S. missionaries, they felt compelled to leave the island, and the most prosperous mission in the South Seas was left in ruins. When he was at Tahiti, in the mission vessel the *John Williams*, in 1860, the French Governor of Tahiti resided in a stately mansion, while the Queen (Pomare) lived in a cottage at the edge of the domain, with a French sentinel standing daily at her gate, and when the missionaries visited her from the ship they had to be accompanied by a French officer. Queen Pomare has been dead for eight or nine years, the Protectorate is abolished, and Tahiti is annexed to the French possessions.

But there is a cheering statement to be made in connection with the Protestant Mission on Tahiti. Before the French occupation, the missionaries had given the Tahitians a translation of the whole Bible, the Old Testament as well as the New, in their own language. They had taught the natives to read it, they had also taught the natives to buy it and pay for it. When the missionaries were banished, they ordained and appointed native pastors to conduct worship and superintend the native congregations, and they continue to do so still. They have, indeed, obtained two French Protestant pastors; but the natives never took kindly to them, they spoke an alien tongue, the native sympathies continued still with the English missionaries. The French have used their utmost efforts to turn the natives from Protestantism to Popery, and have succeeded to some extent with the young generation, those who, like the Israelites of old, had not seen all the wars of Canaan. But they have not succeeded in alienating them from the Bible. The British and Foreign Bible Society have all along kept an agent on the island; and edition after edition has been printed in London, sent out, bought, and read on Tahiti, and as the priests have no Bibles for their converts, they have to procure the Bible Society's edition, and supply it to their followers, otherwise the Popish converts among the natives would leave Popery and go back to Protestantism. That the natives may remain good Catholics the priests have to give them the Bible.

But the French were not so successful in their warlike operations on the neighbouring island of Huahine as they were on Tahiti. They sent a man of war to Huahine, an island of the same group as Tahiti, but under a different king. They landed their forces, some three hundred men or so. The natives were encamped in the heights in three divisions, the first, commanded by the king of the island; the second, by his brother; the third, by a foreigner, a man who had resided many years on the island, and who, for his activity, energy, and good conduct, had been made, like Daniel, third ruler of the kingdom. You can divine this man's nationality, when I tell you that he was known among those islands by the name of "Scotch Jock!" When France and Rome are combined to wrest their liberty from a free people, you would instinctively know on which side a Scotchman would be found! When the signal was given, these three divisions rushed down from their mountain heights with all the fury of a whirlwind; they swept everything before them. Like leviathian they "esteemed iron as straw, and brass as rotten wood." The French were completely routed; they left about one half of their number killed or wounded on the shore; the rest fled to their boats, and the independence of Huahine was secured, and continues so to this day. The French had gained possession of Tahiti and Eimeo, the two central islands of the group, and they could bide their time for the rest. Some two years ago or so, they quietly annexed Raiatea, one of the most important of the remaining islands of the group.

As you are aware they are doing their very utmost to secure the annexation of the New Hebrides, under the plea that it lies contiguous to New Caledonia, and they promise that they will not interfere with our Mission. I may state that they surreptitiously took possession of New Caledonia and the Loyalty Islands which were virtually British possessions by right of discovery, they took possession of these during the Crimean War, when our Government could not afford to have a quarrel with France on this subject. They turned the island into a convict settlement, and wished to do the same with the New Hebrides. Their plan was to bring out 60,000 of the worst criminals of France, and place them on the New Hebrides, but to spread the process over ten years, at the rate of 6000 each year. This proposal was so outrageous, and so loudly condemned, especially in Australasia, that they were glad to withdraw it altogether. They evidently thought that their conduct now, as formerly, would be condoned, although they should proceed to annexation; for, under pretence of punishing the natives for offences committed against French subjects—offences never specified—they, some months ago, landed marines at two points on the New Hebrides, and continue them there still, as if they meant permanent occupation. We naturally infer from the history of the missions on Tahiti and the Loyalty Islands what our Mission may expect if the French annex the New Hebrides; and it is easily proved that it is the Woman and not the Beast; the malignant rider and not the ferocious animal on which she rides, that has worried and harassed our missions. It was the priests that brought the first man-of-war to Tahiti, and the same policy is still followed.

A few years ago the commandant, or chief officer, of the French forces, on New Caledonia was a Protestant. After his arrival the missionaries naturally expected some relaxation in the harassing treatment to which the Protestant natives were exposed; but there was no difference. They were as cruelly oppressed as during the rule of his Popish predecessors. The missionaries remonstrated with him; but, with all the politeness of a Frenchman, he said, "Gentlemen, I am extremely sorry, but I cannot help myself. I am in the hands of the priests. If I do anything to offend them, I shall be reported to head-quarters; and such is the power of the priesthood in Paris, that I should at once be a marked man at the war office; my promotion would be stopped, and, professionally, I should be a ruined man."

But some may think that although the priests are decidedly opposed to Protestant Missions, yet, in their own way, they must do a great deal of good in promoting civilisation, education, and in teaching the essentials of Christianity. Let us see. Cleanliness is next to godliness. The Popish priests are all celibates, although there are sisterhoods of nuns among them here and there. In the South Seas the Protestant missionaries, as a rule, are all married men, and the natives are not slow to remark how much more comfortable and tidy the houses of the missionaries are than the houses of the priests, while the linen of the one presents a great contrast to that of the other. The wife of the missionary effects a mighty difference. All the five great Protestant Missions in the South Seas have taught the natives to read, write, and cipher; the Popish priests have taught them nothing. The Protestant missionaries have given all the natives under their care more or less of the Bible. They have translated and got printed the whole Bible in eight of the languages spoken in the South Seas; the whole of the New Testament in other five of these languages, and portions of the Bible in I know not how many more. On the New Hebrides we have printed the whole Bible in one of the languages, and portions of the Bible in nine other languages. But, so far as is known to me, although the Romish Mission has as many agents as all the Protestant Missions put together, they have done nothing for the elevation or enlightenment of the native races. They have opened no schools, prepared no school books, and they have given their followers no literature. So far as is known to me they have not opened a single book of the Bible to any native tribe in their own tongue. What then, it may be asked, have they done? Their Mission was established as a rival mission, and it has been faithful to the object it had in view. It has always, and everywhere, opposed the Protestant missionaries; it has thwarted them, worried and destroyed them to the utmost of its power. The malignantrider has goaded on the ferocious animal on which she sits, whenever and wherever she could, to destroy our Protestant Missions. But she has attempted nothing positive of her own. If the Protestant Missions in those Seas are Christian missions, the attitude taken up regarding them by the Popish Missions proves clearly that the Popish Missions are anti-Christian, for they are as decidedly opposed to the Protestant Missions as they possibly can be, and hence, so far as the proof from missions goes, the Pope, or the Papacy, is Antichrist, as the Westminster Confession of faith so distinctly affirms.

Dr. Inglis went on to remark that this, instead of being a cause for fear, is a ground of hope. The Papacy is a doomed system; it has a past, but it has no future. Having briefly sketched the recent decline of the system politically, he concluded: But are we to sit still, fold our hands, and do nothing, because Popery is doomed and dying? By no means; we are to redouble our efforts, because our victory is assured. The promise of certain victory at Ai made Joshua hasten to lay his ambush. The promise to Paul of the safety of the vessel made him doubly careful, lest the seamen should leave the ship. France and Rome at present are putting forth all their efforts to annex the New Hebrides to France; and we are hopefully doing our utmost to prevent them from accomplishing this object; and we earnestly solicit the sympathy, the prayers, and the assistance of this Conference, and of this Alliance, to render our efforts a success.

Popery and the Bible.

By Mr. ROBERT SCOTT, London.

From a lad, I have felt a deep interest in the subject that has brought us to this Convention. In my teens, I had my soul stirred to its depths by reading Howie's touching narratives of our Scottish Worthies. My eyes were opened to the workings of the "mystery of iniquity," by reading Dr. Duff's pamphlet on the Jesuits in India. Since then I have seen and read enough of Rome's doings to keep alive the Protestant spirit in me; though I am sure I speak the feelings of every Christian here when I say that with regard to our Roman Catholic friends our "heart's desire and prayer to God for them is that they may be saved." It was meet that this Convention should be held in Glasgow—the headquarters of the Scottish Protestant Alliance—the home of Rev. James Kerr and his co-directors, who had the manliness to protest against the appointment of a Roman Catholic to the Home Secretaryship of this Protestant nation, and the *honour* to receive an insulting reply from Lord "*Random*" Churchill—our flippant Chancellor of the Exchequer.

Although I speak thus, let not my Conservative friends suppose that I am an infatuated Liberal, a red-hot Radical, or an unscrupulous Home Ruler. I am a political sceptic. I have lost faith in all the political *parties*, but not in *principles*. I am with the Conservatives in conserving all that is good; with the Liberals when they are liberal with that which is *their own;* with the Radicals when their aim is to eradicate what is evil; and with the Home Rulers when they shall begin to preach the Bible doctrine, that every man should rule his own home in the fear of God.

Further, it was fitting that this Convention should be held in Glasgow, the home of the noble Peter Leys, who dared to obey God rather than man, and who chose to go to prison rather than give up his two motherless grandchildren into the lap of the Romish harlot. The Angel of the Covenant bless the lads, and keep them by his mighty power in soul, spirit, and body unto the coming of the Lord Jesus! When I read Mr. Leys' simple yet telling address, delivered before the Court in Edinburgh, I felt as if one of our grand old Covenanters had risen from the dead.

When I first knew the city of Glasgow it possessed a glorious motto—"Let Glasgow flourish by the preaching of the Word." Like husband and wife, that motto consisted of two halves, the *good* half, and the *better half:* true yoke-fellows they were. By what good man, or men, they were joined together, I know not. One thing I know; they should never have been put asunder. About twenty years ago an agitation was got up against the "*better half*"—by whom, or for what reason, I never discovered. Suffice it to say that, while the Christian men and women of Glasgow were busy here and there, a divorce was effected, and the "*better half*" was gone, leaving the poor husband to shiver *alone*. Has Glasgow flourished the better since this ungodly deed was executed? I trow not. The most gigantic and disgraceful frauds have been perpetrated; men whom we used to respect, and look up to, have forfeited their good names; and through them the fair fame of this great mart was, for the time at least, somewhat tarnished.

What has this to do with the subject of our Convention? Much every way! Popery fears the faithful preaching of the Word more than anything else. She can no more stand before the open Bible, than darkness can stand before the light. She hates the light, because her deeds are evil. Some of you will remember that about the time that the "*better half*" of your motto was ignominiously dropped, the open-air preaching of the Word in Glasgow got a severe check. The late Mr. MacColl, of the Briggate Free Church, in his zeal for the salvation of the poor folk in that neglected district, commenced to preach the Word from the stone pulpit in the tower of his church. The people gathered together, and gladly heard the Word. But he had not done much of this when the priests hired a cab, and drove through the quiet assemblage on the Sabbath; and then, on an early day, brought a complaint before the sheriff that the open-air preaching was causing the thoroughfare to be blocked, and that it must be stopped. The sheriff of that day, himself a Roman Catholic, gave judgment in favour of the priests, and from that time the preaching of the Word from Mr. MacColl's stone pulpit was interdicted. Herein was a marvellous thing!—that a city prospering by the preaching of the Word should stand by and see its motto mutilated, and its glory trampled under foot. If times of prosperity are to return, and to remain, it will be by the preaching of the Word. The chief corner stone of commercial greatness is *truth:* and it is hewn, laid, and squared by the preaching of *the Word*. I have no hesitation in saying that Dr. Chalmers' Mercantile Discourses preached in the Tron Church, on Thursdays, long ago, had not a little to do with the formation of the fine characters of many of the Glasgow merchants of the last generation. Christian men and women of Glasgow, restore your motto in its integrity. Let the Word of God have *free course*. Give Irish Roman Catholics and their priests to understand, that although you are not so intolerant as to require that, when they come to Glasgow, they must do as Glasgow does; yet that they must not think of interfering with your King's command to preach the Gospel to every creature.

The Jesuits and Social Morality.

By Mr. A. H. GUINNESS.

The grave questions that now occupy public attention, especially the action taken by Romish ecclesiastics in support of disaffection in Ireland, invites the consideration of the position of the Jesuits in this country. The recent expulsion of the order from France and Germany has brought its existence into conspicuous notice, and induces thoughtful Englishmen to inquire what will be the effect of their presence among ourselves. Are the Jesuit Fathers, as their admirers proclaim, simply earnest self-denying missionaries, who go forth only to pray, to preach, and convert, or will the conviction force itself on candid minds, that in the constitution and practice of the order there is something which warrants the charge that the Society is an institution for the promotion of principles pernicious in their tendency, and dangerous to the State? If such be its character, is it wise or prudent that whilst Roman Catholic countries banish these men, as abettors of sedition and crime, Protestant England should receive them with friendly greeting, and grant them her protection? It may be well, therefore, to direct attention to the past history of the Jesuits, and to the prominent principles which they profess, that we may learn how dangerous is the presence of these men, and how important it is that every lover of Protestant truth should exert himself to the uttermost to check the spread of their malefic influence.

An examination, on the part of the French Parliament, of the constitution of the original order by Ignatius Loyola, furnished more than sufficient proof that it is "opposed to the laws of the kingdom, to the obedience due to the sovereign, to the safety of his person, and to the tranquillity of the State." A solitary clause from the Constitution will indicate the character of their principles. It is expressly declared that "no constitutions, declarations, or any order of living, can involve an obligation to sin, unless the Superior command them in the name of our Lord Jesus Christ or in virtue of holy obedience, which may be done in these cases or persons *wherein it should be judged that it will greatly conduce to the particular good of each or to the general advantage*." This principle of blind obedience is made the guiding principle in the instruction of the Jesuit. It may not be generally known that there is a female order of Jesuitesses, called the "Sisters of the Institute of Mary," and founded at York in 1686. *The Tablet* of May 26, 1883, says the daughters of Mary are now a numerous community scattered over a large part of the world. They do not wear a distinguished uniform like other religious orders, but are dressed like ordinary women of the world; moreover, they do not change their names when received into the community. The object of this, as *The Tablet* plainly states, is that they may go about visiting hospitals *and elsewhere without attracting attention.* We have in our midst, therefore, it appears, this organised band of women secretly going about promoting the insidious aims and doctrines of the Jesuits. These Jesuitesses are chiefly engaged in education. Let English fathers and mothers well reflect before they entrust their children to the care of Romish educational establishments.

Any who would like to know the complete history of the open and secret proceedings of the Jesuit order from its foundation to the present time may be referred to the translation from the German of Greisinger's "Jesuits," published by Messrs. Allen & Co. Waterloo-place, London. This fascinating work describes how the community, from a small and almost imperceptible beginning, has developed into gigantic proportions. From time to time it has ruled with almost absolute power different States in Europe, Asia, Africa, and America. In this work details are given showing the subtleties, craft, frauds, political and social intrigues, lyings, forgeries, violences, cold-blooded murders and massacres by which they attained their unhallowed ends. They do not shrink from any deed, even of the most horrible nature, in order to attain those ends, and all, as alleged, for the glory of Jesus Christ; but, in fact, to centre in themselves power and pelf, and to stir up a war of annihilation against Protestants. In his "Provincial Letters," Pascal, himself a devout Roman Catholic, unsparingly exposes the criminality and immorality of the teaching of the Jesuits. So great were the evils that arose that, in 1773, Pope Clement, in a famous Bull, suppressed the society. In that document the Pope says: "Desolation and danger grew to such a height that the Kings of France, Spain, Portugal, and Sicily found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces those very 'Companions of Jesus,' persuaded that there remained no other remedy to so great evils, and that this step was necessary in order to prevent the Christians from rising against one another and from massacring each other."

We find a singular comment on the doctrine of Papal infallibility in the fact that notwithstanding this suppression and the manifest necessity for it in order to the well-being of society, the Order of the Jesuits was re-established by another Bull from Pope Pius VII. in 1814, in order, as he expressed it, to save by such vigorous and experienced rowers the bark of St. Peter, tossed and assailed by continual storms. The restored Jesuits pursued their former course with similar results. They were expelled from Russia by a decree of the Emperor in 1820. To show how English politicians viewed the system at a later stage, some words of Lord Palmerston's, spoken in 1853, may be quoted. He asserted in the House of Commons that they had caused the civil war in Switzerland, and went on to express his firm belief "that the presence of the Jesuits in any country, Catholic or Protestant, was likely to disturb the political and social peace of that country."

What are the reasons given by the French Government for the recent expulsion of the Order from that country? M. Ferry stated in the French Parliament that the education given to the rising generation by the communities in question was of a dangerous character, and hostile to modern society. He gave a summary of the books put into the hands of the Jesuit pupils, and said they taught the divine right of kings, and advocated the carrying on of religious wars. Universal suffrage and trial by jury were denounced in them as vexatious institutions; liberty of conscience and of worship were condemned, and the liberty of the Press was asserted to be a principle that had never been admitted by a wise government.

With what object, then, have the Jesuits settled in this country? Have they merely sought here an asylum, or are they engaged in promulgating their pernicious principles? In 1872 Cardinal Manning stated that "the Jesuits are at the head of the great Catholic Mission in this land." In 1882 Lady G. Fullerton appealed for contributions for the expelled orders from France, and said that some of these exiles now in England were "doing missionary work among the people." What is that missionary work, and how is it done? They have their colleges at Stonyhurst, Roehampton, Windsor, and other places in England. The college in Stephen's Green, Dublin, we are told by *The Tablet*, "is entirely under the control of the Jesuits." In the new Royal University of Ireland seven of the Fellows appointed by the Government are members of this order. The magazine *Catholic Progress*, edited by Jesuits, has openly and explicitly avowed the objects sought by the Church of Rome in Ireland. "The woes of Ireland," it said, in a leading article, in 1881, "are due to one cause—the existence of Protestantism. . . . The ancient Catholic churches are still in Protestant hands. Would that the misappropriated funds were sufficient to buy off all the Protestant landlords, and that every Protestant meeting-house were swept from the land. Then would Ireland recover herself."

So much for the open workings of the order; what are they doing clandestinely? It has been alleged that the Jesuits, by false representations—nay, even under the disguise of Protestant ministers—are secretly endeavouring to undermine the faith which they profess to defend. A remarkable instance of this occurred some years ago, and was related by the late Canon Miller, at a public meeting. In his parish a very well-informed and attractive clergyman was engaged to take the place of another, who left through ill-health. He speedily secured the love and admiration of the whole neighbourhood, and was a frequent visitor at the Squire's house. A brother of the Squire paid a visit to the neighbourhood, and met the new clergyman at dinner. The Squire noticed that the latter was remarkably mute, and did not seem at all at ease. As soon as dinner was over, the clergyman made an excuse, and went away. The Squire said to his brother he could not understand what was the matter with him. "Oh," said the brother, "he knows me!" "What do you mean?" "*Why, he is a Priest; I met him in France, and had a conversation with him.*" Next morning it was found that he had gone clean out of the parish.

In his work on "Popery and Jesuitism," Rev. Dr. L. Desanctis, once a priest in Rome, and subsequently a minister of the Reformed Italian Church at Geneva, says that his confessor once disclosed to him what seemed incredible facts concerning Jesuitism in England. He said there were Jesuits in all classes of Society, in Parliament, among the English clergy, and among the Protestant laity, even in the higher stations. Desanctis could not understand how a Jesuit could be a Protestant priest, but the confessor silenced his scruples by saying that Paul became as a Jew that he might save the Jews, and it need not be wondered at if a Jesuit should feign himself a Protestant, for the conversion of Protestants. It would be difficult to find a more startling instance of Jesuitical casuistry than that afforded by the case of the late Rev. R. S. Hawker, rector of Morwenstow, who was openly received into the Church of Rome during his last illness in 1875. A writer in *John Bull* stated that Mr. Hawker had told him he had long been convinced that the Church of Rome was the only true Church, whose doctrines he held to be the absolute faith in Christ; that he wore round his neck a medallion sent to him by the Pope, and that for years he had administered the Holy Eucharist to himself, adopting the service from the Missal. Such conduct is evidently in accord with Jesuit teaching. Gury, in his *Casus Conscientiæ*, deals with this point, and says: "It is lawful to dissemble the true faith for a while in consideration of any serious inconvenience that might accrue from public profession." The teachings of the order clearly sanction the practice of equivocation and of perjury, the commission of theft, the use of bribery, even the bribery of Judges for the perversion of judgment, the perpetration of the grossest immorality, the deposition of kings and rulers, the release of subjects from their allegiance, and even the commission of murder and of regicide. In 1879 there was published in Dublin an approved translation of "The Church and the Sovereign Pontiff," by a member of the Jesuit Society, and sanctioned by 18 Roman Catholic bishops in Ireland. In one of the chapters, faithful Roman Catholics are forbidden to have any connection with an excommunicated person, denounced by name, *either in conversation, letters, business, or habitation.* What better definition could there be of the system of "boycotting" that has since developed so largely in the sister isle?

These emissaries of Rome in this country are but parts of the great army whose unceasing efforts are directed first to gain supremacy in Great Britain, and then to destroy all social, political, and religious freedom. There are more than a thousand bishops, and many thousands of Jesuit priests, monks, and nuns, superintended by the watchful eye of the congregation of cardinals, under professed obedience to the Pope, all of whom are engaged in the project of subjugating this empire to Rome. The danger is great, and constant vigilance is needed to guard our hard-won liberties against the enemies of our religion and our freedom.

Legislative Concessions to the Papacy.

BY REV. JAMES PATON, GLASGOW.

Two words, he said, must be strongly emphasised, "legislative" and "Papacy." He did not deal with the social and dandiacal concessions, only with the legislative. He did not deal with the rights of Roman Catholics to civil and religious liberty as much as other religionists, but with the pretentions and demands of those who were the managers and abettors of the Papacy, "the Court of Rome," whose interests were hostile to our interests, the granting of whose demands would be the surrender of British freedom and national independence.

He reviewed the legislative action of the Scottish Parliament for centuries before the Reformation, to show how William the Lion, Alexander I., Robert Bruce, and all the Jameses, had to protect themselves and their people against the encroachments of the Court of Rome. If our fathers found this so necessary, even when they were what is called good Catholics, much more ought we to be watchful to preserve in these days the liberty and independence of our country. England, before the Reformation, had gone through a similar process, as witness her Constitutions of Clarendon, Statute of Præmunire, &c., leading up to the final breach, when Parliament abolished Papal jurisdiction, and proclaimed the Royal Supremacy.

He then outlined the legislation at the Reformation, whereby in Scotland all Papal jurisdiction and authority were abolished—an act renewed at the Revolution—and finally embodied in the Act of Union as "unalterable" for ever. He quoted also to the same effect the Oath of Allegiance as fixed at the Revolution of 1688, securing as far as human words can secure or parliamentary deeds can ratify, the Protestantism of the Constitution, the Protestantism of the Throne, and the Protestantism of the Union.

In dealing with the Legislative Concessions since that day, he elected, rather than give a dry-as-dust catalogue of Acts of Parliament from the pages of Hansard, to select two ruling instances, around each of which clustered a long series of concessions from the Reformation to the present hour; and to illustrate on what pleas and conditions these concessions were won—how they were no sooner won than abused, and made a stepping to other claims, all pointing towards, and issuing in, the treasonable demand of submission to the supremacy of a foreign master. The one series of concessions clustered around the word Maynooth, and the other round the cry of Catholic Emancipation.

He then traced the story of concessions that cluster around Maynooth, quoting the first pretence of a native College for Irish priests, that they might not go abroad and have their loyalty there undermined. The Act of 1795, allowing certain trustees to receive donations for the endowment of such a seminary; the subsequent claims for its endowment out of public money, the annual grant being, under stress of political weather, made a charge on the Consolidated Fund in 1845; and its enormous slice out of the Church Funds, till, as *The Times* declared in 1873, the Papacy is educationally endowed in Ireland, and we are supporting a system whose teaching is perilous, at the least, to all British interests, and would in practice be destructive of British liberty and independence. Roman Catholics gave every solemn pledge that Jesuitical doctrines, such as are inconsistent with good morals and social order, would never be taught there, and that Papal pretensions, such as the deposing and absolving power, and the infallibility and supremacy, were not received by them, and never would be received or taught. But the managers and abettors of the Papacy laughed all these pledges to the winds, and to-day the Canon law is received and promulgated by them as higher than the laws of the country—Canon law which, whensoever it is acted upon, must confessedly bring them into collision with the State, and imperil the freedom of every British citizen, and the independence of the British Crown. We are forced to ask whether concessions gained by fraud, and abused in a way detrimental to the welfare of the State, are not openly forfeited; or, at least, whether guarantees cannot be taken and made effective, so that neither Maynooth, nor any Romish institution or society, shall undermine our fabric of civil and religious freedom.

Proceeding to the series of concessions that cluster around Catholic Emancipation, out of which has grown quite naturally almost every other Papal demand, he showed that from the days of James I. of England, who, in 1606, tried to introduce an oath that Roman Catholics might swear, and have peace and security, down to 1825 and 1826, when Roman Catholics give every solemn pledge that men could give to the nation, it was perfectly and clearly understood on both sides what was wanted. The nation wanted some satisfactory evidence that Roman Catholics abjured and denied the Pope's jurisdiction here, and especially that he had no power to depose princes or to absolve subjects from their allegiance, or otherwise to intermeddle with civil affairs. Roman Catholics, the Hierarchy, the vicars apostolic, laymen, and ecclesiastics, by oaths, by published protestations, by national and synodical deeds, abjured again and again all such claims and pretensions, and especially solemnly declared that they renounced the idea of Papal infallibility or supremacy, and abjured all pretension to the absolving and deposing power of the Popes of Rome. The nation was so far satisfied that the bait was swallowed by our statesmen and Churchmen. Roman Catholics were held to be no longer "self-disabled;" were declared eligible to Parliament, and every position and office under the Crown was thrown open to them, except five specified in the Act of 1829—one of which, the Chancellorship of Ireland, has since been thrown open too. Instantaneously a process was begun by the managers and abettors of the Papacy, of tearing that Act to pieces, and of trampling into the dust every pledge they had given and every condition on which it was granted. The oath, which their own bishops had drawn up, was denounced as "offensive," and it has now been altered to please them, the "Protestant heirs," being replaced by the phrase, "her successors as by law established." Proposals have been made to cancel the prohibitions of the Act of 1829, as to Jesuits and other persons bound by monastic and religious vows, which, though not legally granted, are being illegally obtained.

The cry has been raised, and echoed all around, that Roman Catholics will never be free till the Queen and the Prime Minister are allowed to profess their religion. In 1851 for England, and 1878 for Scotland, the Pope of Rome parcelled out the country as its master, and gave British territorial titles in invasion of the Queen's prerogatives. In 1864 the Syllabus was promulgated, and in 1870 the Vatican Decrees, whereby everything that Roman Catholics had abjured and denounced is riveted around their necks by the Papal authorities; and the liberty of resisting the Popes, in any civil emergency, which they claimed and in former years acted upon, is rendered for ever impossible to all honest men who accept the Papal infallibility—for "Deity is the measure of his demands, as Deity is the pretext for his encroachments." And it is forced upon us to reconsider whether, if there be nothing in a Romanist's allegiance to the Pope to disable him from sitting in the Parliament or the Cabinet, there can be anything in such allegiance to disable him from sitting on the woolsack or the throne?

Passing by other concessions, with which for forty years the Statute books were crowded, and having shown, from Manning and others, that these claims of the Papacy are not dead speculations or academical debates, but living and powerful principles of action in our very midst, Mr. Paton said the proverbial three courses seemed open to Britain. Submission to Rome was one solution; that would bring peace—the peace of the grave—for it necessitated the surrender of the British Crown to a foreign priest, and the subjection of the British Parliament to the Cabinet behind St. Peter's Chair, the *Curia Romana*, that never resigns and never dies. A second course was that condensed in the popular cry of "a fair field and no favour;" and that also can be faced, if it is to be clearly understood that neither Romanist nor Protestant shall set up an *imperium in imperio;* that no person and no society shall be permitted to seek to bring this country into subjection to the Pope of Rome any more than, *e.g.*, to the Czar of Russia; that either proposal, and both, shall be equally put to silence and stamped out as treasonable to the State, as destructive of the liberty and independence of the country. As things are at present, it is not a fair field and no favour; for no Protestant would be permitted to set up the claims of any foreign master to allegiance and obedience, as Romanists are now permitted treacherously to do—it is a field in which all favour is given to the enemies and not to the friends of the country.

Finally, the third course, the only practicable or possible one for us, is self-defence, and no surrender. Our fathers may have erred in some of the penal laws into which they were forced for the security and welfare of their country; but are we not committing a more fatal error in throwing away all our weapons, and facing with our naked breasts men who are arming to the teeth against our liberties and our independence? The silly cry is raised that political guarantees against Romanists are in vain; that depends whether Romanists make political claims, and demand political surrender. Political guarantees alone, backed by the penalties of law, and enforced, if need be, by the power of the sword, can secure the welfare and safety of the State against a political foe, whether he approaches you as Czar of Russia, with a million soldiers at his back, or as Pope of Rome, with Infallibility and Supremacy on his lips.

Romish Ascendancy versus British Ascendancy.

By Rev. C. A. SALMOND, Glasgow.

To those at all acquainted with the subject, it is trite remark that Popery is not merely a religion but a political system; but this is a truth so commonly overlooked that it is unquestionably well to have it distinctly emphasised at this Convention. It is a truth of no mere speculative interest, but of the greatest practical moment. The object of this paper is to show the essential antagonism between the claims of the Papacy and the rights of nations. It is long since Adam Smith wrote: "The Romish Church is the most formidable combination that was ever formed against the authority and security of civil government, as well against the liberty, reason, and happiness of mankind." Both before his time and since there has been only too ample evidence in support of this affirmation. "The Papacy," in the words of Prince Bismarck, "has ever been a political power, which, with the greatest audacity, and with the most momentous consequences, has interfered in the affairs of this world." Some people affect to smile at the notion of the Papacy being now a political force that has to be reckoned with. To my mind there is no more startling evidence of how real and present and potent an influence it is than the manner in which the Emperor William of Germany and his iron Chancellor have found it needful by concession to conciliate Rome.

But it is with the Papacy's relations to the Government of this British realm that we are for the present called particularly to deal; and here, as is the case, indeed, in every country of Christendom, it will be seen how irreconcilably antagonistic Papal claims and projects have been, and are, to the rights of self-government and self-development inherent in our nation.

Romish ascendancy is a direct corollary of the fundamental axiom of the Papal system, that the Pope is the vicar of Christ, and therefore the vicegerent of God. It is an idea which seeks, as it has ever sought, to clothe itself in a universal sovereignty, resting on a divinely delegated temporal power, which knows no limit and anticipates no end.

British ascendancy, again, I take to mean the embodiment given by this country's history to the principle of a nation's inalienable supremacy within its own sphere—the principle that each Government has the right to vindicate its sovereignty within its own domain, and to develop the resources committed to it, without the interference and domination of a foreign power which, under the guise of religion, has consistently worked for political ends, and has sought to establish not merely an *imperium in imperio*, but an *imperium super imperium* in every country of Christendom.

That the nature of the Papal claims and aspirations is not here misrepresented might be abundantly shown, did time permit, by reference to the authoritative documents of the Papal Church, and the utterances of its leading champions, or by a direct appeal to the notorious facts of history. It is a claim which has been wrought out in facts, as well as spoken out in fiats. It is not within the province of the present paper, however interesting it might be, to run down the page of history and see the Papacy in practice. But let us just look at the Papal theory as expressed in Papal symbols and Romish declarations, and then let us refer, in a few sentences, to the experience of this country in seeking to contend against it.

Lest it should be supposed that we are dealing merely with a matter of ancient history, we shall go no further back than the reign of the late Pontiff, Pius IX. In his famous Encyclical Syllabus of 1864, we find exhibited the true genius of the Papal system. Professing to impale the principal errors of the time, this remarkable document, while condemning much that all evangelical Christians must condemn, assails also much that is dear to them as life itself. The claim of liberty of conscience is denounced as insanity; freedom of speech and of the Press is characterised as the liberty of perdition. But more particularly, with reference to the subject before us, the Pope's anethema is hurled at those who deny "that the Church has a right to employ force," or who hold "that the Roman Pontiffs and Œcumenical Councils have transgressed the limits of their power and usurped the rights of princes." All history not only warrants but requires us to place ourselves under the sweep of this Papal ban. The keynote of the whole Syllabus and of modern Romish policy is found in the concluding condemnation of those who assert that "the Roman Pontiff can and ought to reconcile himself to and agree with progress, liberalism, and recent civilisation."

These and like affirmations were of course confirmed by the Vatican decree of infallibility in 1870, which had retroactive force: and not only so, but since the death of Pio Nono the doctrines of the Syllabus have received the express imprimatur of another infallible Pontiff. Pope Leo XII., when he ascended the Papal throne in 1878, was spoken of as a mild, scholarly man, and as one likely to be a reasonable and liberal-minded Pope. But, like too many of his predecessors, he has fallen into the hands of the Jesuits, and has become quite as much their tool as their leader in the assertion of Ultramontane principles and the furtherance of Ultramontane designs. On July 27, 1884, we find Pope Leo writing: "The teaching given by this Apostolic See, whether contained in the Syllabus and other acts of our illustrious predecessor or in our own encyclical letters, has given clear guidance to the faithful as to what should be their thoughts and their conduct in the midst of the difficulties of times and events. There they will find a rule for the direction of their minds and of their actions." In his Encyclical of Nov. 1, 1885, he says: "Regarding what they call acquired liberties in these latest times, it behoves to abide by decisions of the Apostolic See, and to judge of these, one by one, as it has judged. . . . It is not lawful to follow one rule in private conduct and another in the Government of the State, so, to wit, that the authority of the Church should be observed in private life but rejected in State matters." As further showing the insidious nature of the influence this high-minded Pontiff is prepared to exercise upon society, we note the following from his letter of June 17, 1885: "It [obedience], while incumbent on all, is most strictly incumbent on journalists; their obligation," he affirms, "in all that touches religious interests and the action of the Church in society is, in a spirit of docility, to submit themselves fully with heart and mind to their own bishops and the Roman Pontiff, to follow and reproduce their teachings, to second heartily their motions, to respect their intentions, and to make them respected." In declarations like these, be it remembered, we have the spring of multifarious activities, which everywhere around us are carrying forward the war of the Roman curia against the peace and progress of modern society.

Enough has been said to illustrate from official sources the unaltered and unalterable attitude of the Papacy toward the civil and religious liberties of nations. The fittest embodiment of Rome's idea was seen in mediæval Europe, with its crass spiritual ignorance, its intellectual stagnation, its feudal subjection to a holy empire overridden by the mandates of the Papal chair. The Reformation shattered Rome's ideal, which she has been strenuously seeking to restore—in vain!

It was in the emergence of Great Britain from Papal control that the rights of "Kingdom *versus* Popedom" found their most decisive vindication; and it is in the prosperity which, under God, has attended the subsequent history of this realm that the benefits of national independence and the blessed fruits of civil and religious liberty have had their most brilliant exemplification. These advantages were won through a protracted and strenuous struggle, and they will have to be retained and defended in a spirit of vigilant resolution. At a very early period stout resistance began to be offered by English monarchs to the encroachments of the Papal See. From the wise Alfred downward, they had to do their utmost to maintain the supremacy of the Crown. William the Conqueror and his Norman successors flatly denied the obligation of fealty to the Pope. In the ignoble reign of John, when the Papal legate spurned with his foot the English Crown, his people refused to be pacified by the good offices of Nicholas, the "angel of peace" sent by Rome; and, headed by the nobles, in defiance of pontifical fulminations, they wrung from their despised monarch the great charter of English liberties. In Edward III.'s reign John's submission to the Pope was declared null and void, "having been made without the concurrence of Parliament, and in violation of his coronation oath." Then, in pursuance of the previous Constitutions of Clarendon (1164), Statute of Mortmain (1279), Statute of Provisors (1351), the Statute *Præmunire*, so obnoxious to Rome, was passed, in Richard II.'s reign (1392). At length came the struggle in the time of Henry VIII., which issued in a thorough break with the Papacy. And a thing to be particularly noted—as was well brought out recently by Lord Robert Montagu—is that, during all this time the kings of England, including Henry VIII., were Romish in religion, though determined to be English in their policy. In spite of this, Henry was excommunicated, and, so far as a Papal decree could do it, deposed from his throne on August 30, 1535. The struggle went on in the reign of Queen Elizabeth, whom Pius V., as "prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant, and build," declared to be "deprived of her pretended title to this kingdom, and of all dominions, dignity, and privilege whatsoever." The Act of Supremacy in her reign, and the Act of Allegiance in that of James I., threw up further bulwarks against the "pretended authority of the see of Rome."

After the varying fortunes of some of the intervening reigns, the great conflict precipitated under the dark *régime* of James II. reached its height, and found its issue in that grand Revolution settlement of 1688, in which the principles for which Britain had been contending for generations were so clearly and consistently crystallised. Into the details of that settlement it is, of course, impossible here to enter. Its great aim was to secure for all time coming the civil and religious liberties which had been so dearly won, and which, it was felt, would be so precious a heritage to the generations following. Safeguards were thrown around the Constitution—the throne, the legislature, the electorate—which it was fondly hoped would be a security in all time coming against the recurrence of the evils which, through the interference of the Papacy, this land had found such abundant reason to deplore. It was a thoroughly consistent piece of legislation. Our forefathers did not shrink from carrying their principle of Protestant ascendancy to its logical issues; and, if anything seems harsh in their procedure, or unduly stringent in their enactments, the preceding intrigues and dangers have to be borne in mind as a sufficient explanation.

With but little modification, the settlement of 1688 continued in full force till 1829; and I need not stay to dilate on the material and intellectual and moral pre-eminence which, from the Elizabethan period onward, our nation has enjoyed. At the date mentioned, our legislators took a new departure, in the Catholic Emancipation Act of 1829. The opinions of leading and responsible men, in different political camps and different Protestant communions, were greatly divided as to the propriety and justice and safety of that measure. Certain it is that the protestations of representative Romanists at that time were very unlike the unabashed utterances of a subsequent period—so unlike, that an ingenious man like Newman does not attempt to reconcile them, but tries to evade the difficulty by affirming that no pledge from Roman Catholics was of binding value to which Rome was not a party. Hence some of the leading advocates of the Emancipation Act lived to be more than dubious of the safety of their action—nay, bitterly to repent of it.

Mr. Gladstone himself has acknowledged that the so-called "English and Irish penal laws against Roman Catholics were repealed on the faith of assurances which have not been fulfilled;" and, in view of the Vatican decrees, which are simply the culmination of the policy steadily pursued by Rome since 1829 and before it, he says, in language which is now historical: "No one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another. . . . A religious society which delivers volleys of spiritual censure in order to impede the performance of civil duties does all the mischief that is in its power to do, and brings into question, in the face of the State, its title to civil protection."

Lord Russell, on December 4, 1873, gave utterance to an apprehension of Sir Robert Peel, which he himself had by that time come to share, when he wrote to Sir George Bowyer: "I conceive that the time has come, foreseen by Sir Robert Peel, when the Roman Catholic Church disclaims equality, and will be satisfied with nothing but ascendancy." And there was a tone of ruefulness as well as of painful conviction in the subsequent letter of the same aged statesman to Sir John Murray, on January 19, 1874:—"From 1813 to 1829, I constantly voted for the admission of Roman Catholics to Parliament and to office. In 1828 I took the foremost part in relieving Protestant Dissenters from the Disabilities of the Corporation and Test Acts. For many years afterwards I laboured for the liberation of the Jews. But neither for Roman Catholics, for Protestant Dissenters, nor for Jews did I ask for more than equal privileges, and equal laws." Then, after quoting an authoritative declaration of Romish doctrine, he adds: —"This is not liberty, civil or religious. It is to bow the knee to a despotic and fallible priesthood. The very same principles which bound me to ask for freedom for the Roman Catholic, the Protestant Dissenter, and the Jew, bind me to protest against a conspiracy which aims at confining the German Empire in chains, never, it is hoped, to be shaken off."

It is high time our statesmen were awakening to the discovery that to seek merely equal rights is impossible for Rome. Her spirit and purpose are ever the same. Romanists at this time or that may exhibit inconsistencies fitted to allay alarm. But it is necessary to remember the essential hostility of Popery to all that contributes to our country's true greatness; and there never was an epoch when it was more needful than just at this present moment to be alert and resolute in view of its ceaseless machinations and encroachments.

I might quote the testimony of Lord Macaulay and others as showing the natural and inevitable issue, materially and morally, for any people of having intromissions with this noxious system. But enough has been said in the general. Let me simply give this closing word of warning: that the battle is not yet over with Rome, and that the danger is not past. Another speaker is to trace in detail the successive assaults made upon our Constitution by the Popish party since 1829—most of them, alas! successful—till the Queen's supremacy itself, pronounced by Manning to be the "Reformation in concreto," has been brought unblushingly into question. Suffice it to say that a considerable, influential, well-drilled party is at work in our very midst, aiming at the overthrow of British supremacy, and bent on substituting the Romish for it again. The introduction of the Hierarchy into Great Britain did more for Rome than many of us imagine. Men smiled in 1850 and thought, "What harm for Dr. Wiseman to have his title changed from the Bishop of Melipotamus, *in partibus infidelium*," to that of the "Cardinal Archbishop of Westminster and Vicar Apostolic of London"? What's in a name? But, ladies and gentlemen, this is no mere matter of names, but of stern and alarming facts. Since Wiseman's day another prelate has stepped into his place, no less crafty, dexterous, and indefatigable, and perhaps less scrupulous in using the vantage ground he has secured—once plain "Dr. Manning"—now entitled, in official documents, such as the Royal commission on dwellings of the poor, which gave him a place of precedence to all our English nobility—"Our trusty and well-beloved, the Most Reverend Cardinal Archbishop, Henry Edward Manning." What's in a name? But this man is the culmination, the centre, the inspiration of a thoroughly equipped organisation, whose aim is Romish supremacy. Here is what Dr. Manning now says:—"If England is ever to be reunited to Christendom, it is by submission to the living authority of the vicar of Jesus Christ. The first step of its return must be obedience to his voice, as rebellion against his authority was the first step of its departure. The right of deposing kings is inherent in the supreme sovereignty which the popes, as vicegerents of Christ, exercise over all Christian nations" (Essays, 1867). He already anticipates his triumph in these words: "The supremacy of our crown has literally come to nought. The Royal supremacy has perished by the law of mortality, which consumes all earthly things, and at this period of our history the supremacy of the vicar of Jesus Christ re-enters" (Essays, p. 19). In his address to the *Academia*, November 8, 1874, the same prelate said: "The infallibility of the holy father, his right to temporal as well as spiritual authority, and the ultimate necessity of acknowledging civil obedience to him is your only safety." And here are the frank terms in which he announces the plan of campaign—a plan which has many agents and many branches.

One who has given a crushing exposure of Vaticanism says:—"My object has been to produce, if possible, a temper of greater watchfulness; to disturb that lazy way of thought which acknowledges no danger until it thunders at the doors; to warn my countrymen against the velvet paw and smooth and soft exterior of a system which is dangerous to the foundations of civil order, and which any of us may at any time encounter in his daily path." These words are not mine, but those of that distinguished, but in this connection enigmatic statesman, Mr. Gladstone. Is not the subsequent apparent indifference to Romish aggression on the part of one who has given so masterly an exposure of its designs fitted to lull into the greater torpor a community which for the moment he successfully aroused, but whose easy pre-disposition to a policy of *laissez faire* takes comfort from his later silence? Granting freely that Roman Catholics are often better citizens than their political creed, if they were consistent, would make them, has not the country, in these days when every eighth member of the British Parliament is a Papist, and those who elect them have no security under the ballot, a right, a call to offer back to him these words of warning, and to sound them in the ears of the other party as well, which has shown itself no less ready to run a race for the favour of the Vatican? It may not be possible or even desirable to attempt to retrace all the steps already taken, but we are loudly called by recent events to be more than ever upon our guard; and the watchword of all lovers of their country in view of the dilemma in which, as citizens, our Roman Catholic fellow-subjects are undoubtedly by their system placed, must be:—

> Grant them the rights of men; and while they cease
> To vex the peace of others, grant them peace.
> But, trusting bigots whose false zeal has made
> Treachery their duty, thou art self-betrayed!

The Educational Policy of the Papacy.

BY REV. JAMES KERR, GLASGOW.

THE aim of the Papacy in every department of its operations is, and ever has been, one and the same. That aim is represented by the one great, all-absorbing idea—Rome's sovereignty. This inspires every cardinal, bishop, and priest; this lays its impress on every man, woman, and child that comes under Papal influence; this engages the energies of every congregation, confraternity, and sisterhood—in short, the whole multiform and centripetal Papal organisation. Control for the priest: supremacy for the Pope. Among the methods by which it is persistently sought to have this sovereignty established, the educational policy of the Papacy occupies a prominent place.

The Church of Rome has always clearly defined what kind of education she approves and requires. The Syllabus of Pius IX. condemns as error the opinion that "the best theory of civil society requires that public schools open to the children of all classes should be free from all ecclesiastical authority and interference, and should be fully subject to the civil and political power." And the present Pope in his Encyclical of December, 1878, condemns as heretical error the proposition that "either the higher or lower education may be freed from the control of the Catholic Church;" elsewhere he says: "to exclude the Church which God Himself instituted from the education of youth is great and pernicious error." These and other authoritative declarations of a similar character prove beyond question that the Papacy cannot approve of any system of education that is not thoroughly and throughout Romish. All educational systems not of Papal inspiration and under Papal control are subject to Rome's anathema. When this position is clearly apprehended, the whole policy or policies of the Papacy in regard to the educational systems of the three kingdoms is easily understood.

In framing the English and Scotch Education Acts, their authors were careful to institute a system of education that was calculated, in their view, to be acceptable to both Roman Catholics and Protestants. Hence, two special provisions were engrossed in those Acts. One of these is the conscience clause, and the other is Roman Catholic representation on the School Boards; both were concessions to the Papacy. It was supposed by the Parliamentary leaders that a system which protected Roman Catholics in their religious beliefs by debarring the Bible from the school during the special national hours, and denying to the teacher the right to give instruction in religious subjects during those hours, would be satisfactory to Rome. The attempt was unsuccessful, and the compromise sinful. Britain, by express legislation, keeps the Bible out of the hands of the children during certain hours of the day, and the Papacy keeps the Bible out of the hands of the children under its power at all hours—always. Where is the difference in their principles? Both, therefore, interfere with that freedom of the Word of God, with which no Association, political or ecclesiastical, has any right to interfere. To please the Papist, that nation which owes her liberties and lofty position among the nations of the world to the Word of God fetters that Word by denying free range in its national systems for the education of the young. This Christian nation bars the only infallible text-book on Christianity out of the school, while no other book in the world is so barred. The Word of God, and therefore the God of the Word, dishonoured by Britain to conciliate a section of the nation which has ever been the foe of the Bible and human freedom! "Tell it not in Gath; publish it not in the streets of Askelon."

Papal representatives all over the three kingdoms, with loud voice, reprobate the British national system. The Protestants of Britain can yield up their religious views in deference to Papists; Romanists refuse to surrender their convictions to any. Protestants are compromising and weak; Papists are unbending and stern, and the system of compromise is defiantly spurned. Cardinal Manning stated that "no Catholic could confide a child to a Board School without violating his conscience." The Roman Catholic bishops of England adopted a resolution, "instructing all members of the clergy, both secular and regular, that they are bound not to encourage or to permit Catholics to frequent School Boards." A Birmingham priest asserted that the outcome of the School Board system would be "Communism," and that it would "bring up a nest of vipers." A Glasgow priest affirmed that any Roman Catholic child attending a Board School was "violating his conscience and sinning against God." Cardinal Cullen, referring to a similar system in Ireland, complained that "the children cannot use Catholic emblems, and are obliged to pass their whole time without being able to venerate the Holy Mother of God, or do anything for their own salvation during school hours." An Australian priest declared before a commission on education that the sacraments must be withheld from parents and others who countenance the undenominational system. Still more recently, the English Hierarchy issued instructions prohibiting in peremptory terms Roman Catholic teachers from taking office in the Board Schools, on the ground that "education apart from religion was condemned by the Holy See." The Church of Rome even prohibits her children attending the public schools, because of the consequences that might arise from their association with other children, and their receipt of instruction from a master who was not a Roman Catholic. If the British educational systems honoured the Word of God by welcoming it to the school at all hours, and encouraging the teachers to allude to its teachings at any hour they felt disposed, it could not have been more fiercely assailed by the Papacy.

But, while Roman Catholic representatives lustily reprobate the national non-denominational system, priests and other Roman Catholics use every effort to secure and persist in retaining seats on the School Boards. In this department of their policy, Roman Catholics are guilty of a manifest and flagrant inconsistency. The priests prohibit parents sending their children to the Board Schools under threat of exclusion from the sacraments, while the same priests require the same parents to go to the polling stations on the day of elections to do all they can to place them on the School Boards which administer the system those voters dare not countenance. How can Roman Catholics administer a system they have anathematised? How can they administer a system from whose influence they debar all the youth of their Church? How can they sit on the School Board when they prohibit Roman Catholics becoming teachers? And if the association of their children with Protestants and others in the school be so injurious, how can Roman Catholic priests defend themselves in associating with Protestants and others on the School Boards? No doubt Cardinal Manning's statement is accurate: "The Jesuits are at the head of the great Catholic mission in this land." There is certainly design in this department of Rome's policy. Rome's design, by keeping her emissaries on the School Boards, is to interfere, on every opportunity, with the religious instruction of the schools, to secularise, as a first step, these educational institutions, and so prepare the way for Romish ascendancy in Education.

The policy of the Papacy on Education is to erect schools of their own, where the education shall be thoroughly and throughout Romish, and to obtain for them ample endowments out of the public funds. In consequence of the compulsory clauses of the Education Acts and the Papal belief that the secular system is "pernicious," the Papacy has been forced to become an Educator. Papal denominational schools in large numbers have become a necessity. Parliamentary grants are obtained for these schools under the profession that the conscience clause is observed. Are we, indeed, to believe that while the Papacy condemns the national system, because of the restrictions upon religious instruction required by the conscience clause, the Papacy observes the conscience clause in schools under its own direction? In public it condemns the conscience clause, and in comparative privacy it enforces its observance? It is well known that no such clause is observed in the Papal denominational schools. Several of the standard books in use in these schools during the hours when, it is alleged, the conscience clause is in operation, contain some of the peculiar dogmas and ceremonies of the Church of Rome. Certain Roman Catholic representatives have acknowledged that during the hours set apart for undenominational instruction the "scholars may sing Catholic hymns, they may be surrounded by Roman Catholic pictures and images, and they may recite to themselves the prayer at the end of the lessons." The Roman Catholic schools of this country are now in receipt of nearly £30,000 annually, and permission has been given for the erection of such schools, where the existing public schools could furnish ample accommodation for all the children of the locality. It is thus that in England and Scotland the number of Roman Catholic schools, and the endowments of a Papal educational system are steadily advancing. In her infatuation, Britain is thus fostering and warming in her own bosom the viper which, when strong enough, will sting her to the heart.

About the time of the passing of the Roman Catholic Relief Act, the Irish Hierarchy seemed satisfied with the system of education administered in the national schools—united secular and separate religious. The Queen's Colleges were erected for the purpose of securing for the youth of Ireland a secular education in the higher branches. For a time there were but few deep murmurs from the Papal Hierarchy. But the bishops began to see that secular education was far from favourable to that mental condition which is necessary for the retention by Rome of her supremacy. Within the last quarter of a century not the least of Ireland's burning questions has been that of education. Long and loud have been the knocks at the Parliamentary door for more money from the national exchequer, and for the erection of educational institutions under Romish control. At present the Roman Catholic Church has the benefit of the capitalised £400,000 handed over to Maynooth at the time of the disestablishment of the Irish Church—a change which, whatever more may be said for or against it, was effected in part in the spirit of concession to Rome. The Hierarchy have, by their persistent clamours, succeeded in obtaining training colleges wholly under their own superintendence, supported by national funds; they have succeeded in practically setting aside the Queen's Colleges; they have secured the erection of a Royal University, on whose Council they exert a preponderating influence, which is shown, for instance, in the appointment of Thomas Aquinas as an alternative text-book in this year's programme for mental science; they have had Romish colleges affiliated to the Royal University, by which a degree can now be obtained by a student without passing out of the atmosphere of the cloister, or enjoying the still greater advantage of an education under the liberalising influences of general society; and they have again and again boldly demanded a still larger share of the public funds for their denominational schools and the complete control of the whole educational system.

While the Protestants of Ireland and Christian statesmen are vainly endeavouring to find a solution of this vexed question in the Rome-troubled sister Isle, Rome is steadily perfecting an already advanced denominationalism. The only solution of the difficulty that can satisfy these demands is to concede to the Papacy that despotic control of education which Roman Catholic nations have been compelled, in defence of their own existence and independence, to take away by strongest legislation. This Protestant nation, through its spurious liberality, lends itself to the policy of Rome's tyranny over millions of the youth under its care, while Roman Catholic nations have exhibited true and sterling liberality by generously protecting their youth from the mental and moral degradation which Romish education ever entails. While Roman Catholic nations are nobly grappling with the efforts of the Hierarchies in their territories to prevent or misdirect education, the concessions of the English Government are thrown by those Hierarchies in their teeth, and Britain's example becomes an obstacle to the onward march of many of the Continental nations toward civil and religious freedom.

In encouraging the Papacy in its educational policy, Britain is sustaining a system under whose influence the Roman Catholic youth of the nation are subjected to the heartless tyranny of superstition and trained in disloyalty. The Papal boast is that Romish education will raise up a generation that shall be ready for revolution against all rights, civil, social, and personal, to be found resisting the supremacy of Rome. By her so-called liberality toward the Papacy, Britain is forfeiting the high position she has hitherto occupied as the political leader of Europe, and is daily becoming more the abject henchman of that politico-religious destroyer from whom down-trodden nations are laboriously working out their emancipation.

Indeed, if Rome could or dared, there would be little education of any kind under her direction, especially if she were dependent for the support of these schools upon her own resources. Before the Royal Commission on Education (1870) Cardinal Cullen said: "Too high an education would make the poor discontented with their lot, and unsuit them for following the plough, using the spade, hammering iron, or building walls." An article, advocating with great force similar sentiments, has appeared in *The Dublin Review*, a Roman Catholic magazine, which, according to Professor Maguire, himself a Roman Catholic, is an authoritative exponent of Roman Catholic views. This article declaims against the higher education, and expresses the fear that such education would lure scholars away to apostasy. It says: "Now, it is a plain fact that, by giving Catholic youths a higher education, you open a new and very large avenue by which the godless spirit of the times may gain admittance." And again: "It is simply undeniable that the absence of higher education is a powerful preservative against apostasy, and those who watch over souls will reasonably refuse to bear part in withdrawing that preservative, until they are satisfied that some other very sufficient substitute is provided." Certainly there is plainly enough the motto, *lux anathema*. Like the owls that screech and hoot in the darkness against the light, the Papists cry out against real education—enlightenment. If the Papacy had the sovereignty in education, we would seldom, if ever, have a blink of the sun. "During the last three centuries," wrote Lord Macaulay about the Romish Church, "to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor."

What ought Britain to do, then, to avert the consequences that must follow this policy of Rome on education? Oppose policy with policy; oppose a firm unflinching policy with a policy as firm and unbending. Oppose a light-extinguishing and Bible-despising policy by a policy light-diffusing and Bible-honouring. Oppose the policy of secularising our schools and other public institutions with a view to their being ultimately papalised, by a policy which will Protestantise our schools and public institutions yet more, and such a policy as will sanctify and adorn the state with the offices of religion. Let every Roman Catholic school in the land be stripped forthwith of every penny of its endowments from national funds. How can it be maintained that public funds should be expended on a system which generates an atmosphere that has bred assassins? Then amend the national Acts by inserting a paragraph declaring the ineligibility of a papist to a seat on the school board. Self-defence demands it. To make an alteration as to the cumulative vote is but to deal with the excrescence on the surface while the evil remains in the fundamental policy of the legislation. Men holding the opinions of political, social, and individual rights which papal manifestoes contain are dangerous men in social circles, in school boards, in legislatures.

And, finally, place the Bible in the school and encourage the teachers to refer to it at all hours. No man, though he dwell in St. Peter's, and no association of men, though they reign from St. Stephen's, have a right to lay any restriction on the Word of God. Restrain the air of heaven from the use of man! Stand between your fellowmen and the sun! Who hath required this at your hands, O Britain? The papist! The Pope of Rome! That poor fallible infallible that confessed himself a prisoner in the Vatican! Fear the Lord of Hosts, O Britain? Let Him be your fear, and let Him be your dread. The insignia of this empire are a Bible, a crown, and a sceptre; and the crown and sceptre are sustained by the Bible. Take away the Bible, and the sceptre shall wax feeble and the crown shall fall. It must not be. These fair isles of the sea must not go back under the tyranny and superstition of Rome. The Bible must be elevated to the place of honour. Thou prince of school books, we beckon thee onward to thy coronation. Let there go up a cry and go out a demand from this Convention that shall awake the nation! "The sword of the Lord and of Gideon." Who knoweth but that we are come to the kingdom for such a time as this. The battle is not ours but God's; and it may be that we might yet turn the strong tide of battle to the gate;

And judgment unto righteousness would yet return again,
And all would follow after it that are right-hearted men.

The Duties of Protestants.

By Rev. Wm. BARRAS, Glasgow.

What are the respective positions in our day of Protestantism and Popery? Has the relationship of these two great systems in any way altered of late, and how do they bear upon one another at the present time? Has the Protestant attitude altered since 1829, or have the Romanist claims undergone any change since 1870? The former date was a marked epoch in the history of Romanism, as it did then by its chief representatives disown the paramount assumption of Popish supremacy and infallibility, and renounced all interference with the loyalty and civil allegiance of British Protestant subjects.

But what the Papacy disclaimed in 1829 it reclaimed in 1870. Dr. Doyle maintained that Roman Catholics were bound to give loyal and undivided allegiance to their sovereign irrespective altogether of Papal Supremacy; while Dr. Manning returns to the old mediæval position of asserting both the supremacy and universality of the Pope's dominion. Now Dr. Manning's denial of the public and Parliamentary position of 1829 seriously affects the contract then made between the country and the Catholics.

Had the position deliberately taken by the Romish party from 1826 to 1829 been honestly maintained there would be much less cause for Protestant complaint than there is; but when we find that position now utterly ignored, what can be thought of either the honour or consistency of Rome? Mr. Gladstone says in his "Vaticanism," "The English and Irish penal laws against Roman Catholics were repealed on the faith of assurances which have not been fulfilled." In his paper on "The present Crisis of the Holy See," Dr. Manning says, "The Catholic Church cannot be silent, it cannot hold its peace; it cannot cease to preach the doctrine of Revelation not only of the Trinity and Incarnation, but likewise of the Seven Sacraments and of the Infallibility of the Church of God, and of the necessity of unity, and of the Sovereignity *both spiritual and temporal* of the Holy See." This claim is utterly at variance with the more modest claims made sixty years ago, and gravely reflects upon the assumed unchangeability of the Romish Church.

Whatever, indeed, may be the continuity and consistency of Rome's motives, its movements, or modes of procedure alter with the situation. Rome seems to have three well-marked grades of action. 1. It will accept *toleration* when it cannot get more; 2. It will claim *equality* where it may; 3. It will assert *supremacy* where it dare. Rome enjoys large toleration in Great Britain, where, perhaps, it is more at home than in Italy. Italy has had a long trial of Popery, and has not only found it wanting of pure life and love and truth, but also has felt its political yoke to be intolerable. The Tiber has lost its attractions, and the Thames has been for generations regarded as the Holy River. "All the roads of the whole world," writes Dr. Manning, in one of his sermons, "meet in one point, and this point reached the whole world is open to the Church's will. It is the key of the whole position of modern error. England once restored to the faith becomes the evangelist of the world." Such is the brief summary of the present position and claims of Popery, and when it is found that these menace Protestant liberty and faith, it is not only simply dutiful, but really urgently imperative to oppose and expose them.

What, then, is the duty of Protestants? First, it is dutiful to realise, and to fortify, our Protestant position against Popery as a superstition and despotism. We would do well to keep in mind that we seriously disapprove of Popery, both as a system of error and idolatry, and also as a political organisation. Popery, by combining religion and politics, makes itself odious alike to the Bible Christian and the civil freeman. It has, during a succession of centuries, grown into a *human*-made system, by which the Divine method is either ignored or mutilated. This is, in fact, the fundamental vice of Romanism. Now there is a danger of modern Protestants being beguiled by ritual and ceremonies, while they fail to rely on Divine grace and truth and spirituality. Other systems of error and superstition, such as Mohamedism and Confucianism are different from Roman Catholicism in their vital matter, for while the former have only man-made books of faith and morals, the latter has all Revelation in its possession, but supplants it by tradition. Having regard, therefore, to its corruption and concealment of heavenly truth, it is imperative on Protestants to take their position within the citadel of the Gospel kingdom, holding fast and holding forth the pure Word of Life without either human addition or subtraction. For if traditions, articles, creeds, catechisms and confessions are more studied than the original, religion will assume more a human than a Divine aspect; or if Revelation be read through human *media* there is serious risk of obscuring "the pattern given in the mount."

(2) It is dutiful to guard against the present persuasive attitude and action of Romanists in Great Britain. Persuasion, not persecution, is at present the apparent policy of Rome. Persecution is a powerful weapon of our antagonists; but while it has done much service in the past and may yet do so, it seems, meantime, to be held in abeyance, and is substituted by conciliation and adroit address. Rome curses in secret but blesses in public. She hurls her anathemas from her altars against heretics, but behaves like a weaned child before her critics. Her dignitaries are careful to propitiate educational influence and acquire political standing, while even social and domestic life is pervaded by her emissaries. "When weak it is often crafty, and

when strong tyrannical." Priests make themselves extremely agreeable to ritualistic people, and nuns are sent out on eleemosynary errands, to gather the alms of soft-hearted Protestants. No sooner was a Papist returned for Argyleshire than the "Little Sisters" were abroad on the county; and they, in one district, at least, obtained donations from Protestants who refused to aid or only half-helped the Protestant claims presented to them.

By this course of allurement our Protestant population are to a large extent being bewitched. Were it not for Protestant contributions obtained by feminine agents the efforts of Romanists to subsidise their institutions would be much less successful than they are. When Romanists slip into the Cabinet, secure appointments in Commissions, pass through Oxford as Anglicans, and become Puseyites or Ritualists, and when the priest invades the family, it is time, and urgently requisite, to face and fight the foe. "For of this sort are they which creep into houses, and lead captive silly women laden with sin. Ever learning and never able to come to the knowledge of the truth."

(3) It is dutiful to organise and unify the somewhat scattered forces of Protestantism. Perhaps Protestantism is as essentially united as Popery is. The latter lacks not only freedom, but also division, for the dead neither strive nor stray; nor do the enslaved express diverse opinions. When one dictates to all, or when the few legislate for the many, it is not in the nature of the case that there should be a variety of opinions or a diversity of custom. But it is otherwise when life is free and like a river, ever gathering strength, growing fuller, and flowing faster, as it approaches the ocean. The waters may betimes overflow their banks, and do some damage; but, at the same time, they may be errigating the land or making a channel for ships. Protestantism, from its very nature, assumes a combative attitude; and not only is it alive to the great host against it, but it is also awake to the distractions which may arise within its own lines.

There is a growing tendency among Protestants to organise and embody their numbers. Unity is showing itself at the circumference of Christendom, and union is becoming practical, if not as yet nominal or formal, at the centre. There is less unity in Popery than appears on the surface, and there is more union among Protestants than might at first appear from their several denominations. There was, however, a period when our country, north and south, was more united against Romanism than at present. We seem to have fallen into a reaction after the long and earnest opposition against superstition and supremacy. Antipathy has given place to apathy, aye, perhaps in some cases, to sympathy. Active Protestants are regarded by by some of their own creed as rather bigoted or severe, while not a few protect or excuse Papists in their practices rather than coincide and cooperate with their fellows in faith and liberty.

But, as surely as the flood-tide follows the ebb, so surely will a revived Christianity arise amongst us, brought together by truth and love, being developed into one Church with Jesus Christ as its sole Head, and the Spirit of God as its animating and elevating life. The spirit of conciliation is abroad. Bitterness is giving place to sweetness, and sects are seeing the issue of their peculiar principles, and becoming gradually disposed to minimise their favourite tenets, and to magnify the graces of Truth, Hope, and Charity.

(4) It is imperatively dutiful to circulate the Bible, inculcate Bible truth, and encourage the private reading of the Scriptures. The Bible societies are the best and biggest Protestant agencies. It was the lack or loss of the Bible which involved Christendom in darkness and spiritual death. Its absence gradually left the people in ignorance of God's way of salvation, and bereft the priests of the knowledge of the Divine will. The Bible made Luther a Christian, a reformer, a hero, ay, a martyr and master man. The Reformation was extended and intensified in proportion as the Scriptures were circulated, for even the *reading* of the Bible, as well as the preaching of the Gospel, "is the power of God unto salvation unto every one that believeth."

(5) It is dutiful to preserve and promote a free and wholesome public opinion regarding Protestantism. It must be admitted that there has of late been indications of want of sympathy with the Protestant cause, both in Protestant pulpits and in the political Press. This is shown by the reluctance with which many Protestant ministers take anything to do with Protestant questions, and ignore the offices of those who give prominence to Protestant opinions. It is also shown by the way in which a portion of the Press, and chiefly the provincial Press, treat the subject when raised by public meeting or otherwise; for, instead of having a favourable word for the Protestant cause, the editors have rather some defence, or apology for Popery. Members of Parliament, too, could, ten or fifteen years ago, associate themselves with the Protestant cause much more so than now. And why should this be so? What change has occurred, either in Protestantism or Popery, to account for the altered attitude? No doubt the Popish wave of immigration, and the Popish vote, have had much to do with the change, especially in political circles.

But public opinion is, after all, the chief factor in human life. It is it which makes or unmakes parties, sects, and churches, and by it civil rulers are eventually governed, and the Press itself is modelled or modified. Were it not for Protestantism we should have little, if any, public spirit, which is forbidden by Popery. Popery is an autocracy. It aims at absolutism, and asserts supremacy. But, on the other hand, Protestantism cultivates and encourages the will, the feeling, the freedom, and the faith of the people.

(6) It is dutiful to aim at the conversion not only of Romanists, but of all men who are in error by prayer, preaching, and all truly Christian means. Force or persecution in religion is simply out of court. "Force is no remedy" in Christianity, whatever it may or may not be in politics; and while the argument of force cannot be applied, the force of argument may be tried. But mere opposition to Popery is not enough. We have Christ's command to "go and teach all nations—teaching them to observe all things whatsoever He has commanded." Popery itself seeks the conversion of the world, and it is a grand conception; but when it cannot make converts by fair means, it wants to "conquer, subdue, and subjugate" them by force. Protestantism aims, also, at the conversion of the world; but it does not wish to conquer it except by making it free in the faith of the Gospel. It does not want the ascendancy of fear, but of faith; not of dogma, but of truth; not of *a* Church, but *the* Church; and not of mortal, sinful, fallible man, but the everlasting sovereignty and supremacy of the Son of God, the Saviour of the world.

Now, to effect this glorious consummation, how wise, loving, spiritual, and prayerful should Christians be! How needful to purge themselves from all malice, hatred, and party spirit! We will require more amity, affection, faith, prayer, and unity of the Spirit than we have now in order to confront Popery and convert the world. We must remember the world is not to be saved by heroism, but by sacrifice; not by material power, but by prayer; not by the fear of arms, but by grace, and faith, and love. It is Christianity itself that is required to guide Protestantism and destroy Popery. All "isms" and systems must do homage to Gospel truth. It is the pure truth, the simple ritual, the free faith, the loving heart and hand which the world needs to help heal it.

In conclusion, it is dutiful in Protestants above all things to be in *earnest and constant* in their efforts in maintaining Reformation principles. Ease, levity, apathy are the vices of decay; but activity, gravity, and enthusiasm are the signs of prosperity and progress. Protestantism has doubtless been more materially prosperous than ever Popery has been, though Popery has generally had finer climates and richer soils. But Protestantism may, if not on its guard, suffer in spirituality from its very material success. As human nature is, perhaps, most virtuous and most healthy when reared in moderation than in luxury, so religion thrives best when it is exempt from the temptations of affluence. Abundance is apt to engender pride and power, and is prone to run itself into wickedness, unless governed by a wholesome fear of God and animated by a spiritual faith. Numbers, wealth, reputation are doubtless strong forces in their respective spheres, but they are inferior to purity, simplicity, and spirituality. "You Protestants are not earnest enough," said a Catholic, recently. The charge is only too true. We need more enthusiasm, more of the fervour of the martyrs, more of the spirit of the Apostles, more of the fire and fearlessness of the prophets, more, in fine, of the mind of Christ, who "hath set us an example that we should follow his steps."

Popery, Resuscitated Paganism.

By Rev. Dr. WYLIE, Edinburgh.

The plan which Satan has followed from the beginning in opposing God has been to substitute the *counterfeit* for the *real*. He does not forbid man to worship; he gains his end just as well by teaching him to worship in a wrong way. He does not boldly and directly affirm that there is no God, he employs his art and cunning in seducing man to worship a false God. Satan did not set up a system of atheism among the ancient nations; on the contrary, he taught them to be very religious. There was no end to their gods, temples, and rites. But all the while he hid from their knowledge the one true God, the Maker of the heavens and the earth. He pointed to the sun in the heavens, who year by year brings the world out of darkness and death, and by the power of his beams clothes it with the fertility, the growth and glory of summer. Then he said to men, There is your god; it is this divine and and glorious object to whom you are to pay your homage.

And coming yet a stage lower, Satan said to men, It is meet that you should have a representative on earth of this god in the sky: choose ye some renowned warrior, some mighty monarch whom you may appoint the vicegerent of the heavenly luminary; and through whom you may offer your worship to the Sun-God. Thus did Satan substitute the *counterfeit* for the *real*, and thus did he elaborate a system of worship for the early nations, which spread with their extension over the earth, and in due time became a world-wide idolatry. It travelled eastward into India and China: it journeyed westward into Egypt and Greece: it went on to Rome, and overspread Europe. In the course of its peregrinations it multiplied its gods and its rites; it diversified their names, and the form of the worship paid them; it was mystical in India, utterly gross in Egypt, redolent of beauty in Greece; at Rome it surrounded itself with a halo of battles and victories; but in all lands it was the same idolatry—it was a counterfeit god, and a counterfeit worship, cunningly put in the room of the true God; and the longer men continued to worship, the deeper they sank in ignorance, in sensuality, and vice.

When the Gospel came a new epoch opened on the world. It was now to be seen that as God had not yet developed his whole plan of grace, Satan had not yet produced his masterpiece of imposture. The deceiver at this crisis exhibited a craft and ingenuity which eclipsed by its success all his former efforts. On what plan did he work in rearing his new edifice? or rather, rebuilding the old, for it was a restoration, not a new building he set up, when he took the old stones of Paganism to reconstruct his new temple of Popery. His plan was the same he had pursued from the beginning. He once more palmed upon the world the counterfeit for the true. He now gave himself to the study of the Gospel; not that he might be a devout disciple or an able preacher, but that he might be a cunning perverter, and a clever imitator. He carefully marked the order and arrangement of the Gospel Church; he searched out the sources of the Gospel's power, and noted the ends the Gospel sought to attain, and went his way, and erected an ecclesiastical system as like the Gospel Church as it was possible to be: like it in appearance and form, but distinct and antagonistic in its essence, and in its ends. Even Satan had never succeeded so well before. The imitation was perfect. As in those days when God had his theocracy among the Jews, Satan had his theocracy among the Gentiles, so was it now: God had set up his Gospel Church in the world, and Satan set up his church also.

The counterfeit church of Satan lacks nothing in appearance which the Church of God possesses. Let us run our eye over it, and mark how exactly the form has been copied, while the spirit is utterly extinguished, and the end completely inverted. First of all, Satan's counterfeit church has its high priest, not to speak of its Pontiff, who, like the great Druid of our ancestors, and the Pontifex Maximus of the Romans, stands at the top of the system. There is a body of men in the Church of Rome who profess to offer for the sins of the living and the dead, and to mediate between God and men in virtue of their powers as a priesthood. Second, this Church has its great sacrifice—the the mass, to wit. The worshipper is bidden look, not to the Sacrifice on Calvary, but to the sacrifice on the altar, for the pardon of his sins, and the salvation of his soul. Third, this Church has its Bible—the traditions of the Fathers, together with the Canon Law: the Canons of the Council of Trent occupy the place in the Church of Rome which the Scriptures do in the Church of Christ. They are her rule of faith, and are held by her to be an infallible revelation of the will of God, and an infallible director of the conscience. Thus Christ as the One Priest, his death as the one all-sufficient sacrifice, and the Bible as the one infallible guide, Popery puts aside, and puts counterfeits in their room.

For an Apostolic succession which consists in the doctrine of the Apostles, it substitutes a succession of matter: a long succession of official men, who alone have the power of conveying grace; a chain which has not in it, from beginning to end, one broken link: while the fact is, if history is to be believed, that all the links are broken, and one whole link there is not in it all.

All the Persons in the Godhead Popery denies. It denies them after its usual manner of supplanting them, and adroitly substituting counterfeits for them. It denies God the Father by installing the Pope as the Divine Vicegerent of of the world and infallible ruler of the conscience. It presents him sitting aloft, above magistrates and kings, with power to annul their laws, cast them down from their thrones, plant or pluck up nations, and abrogate even the precepts of the moral law. Popery writes on the Papal chair, This is the seat of God, the throne of the infallible and holy one. He who sits here can pardon or retain men's sins; in other words, save or destroy their souls.

Popery denies God the Son. It robs Christ of his priestly office by assuming the power of offering efficaciously for the sins of men. It is the priest's sacrifice, not Christ's, that saves the sinner. Popery robs Christ of his prophetical office, by presenting itself as the infallible teacher of the will of God, and the only authorised expositor of the true sense of Scripture, without whose guidance we are sure to err in interpreting the Bible. It robs Christ of his office as the one Mediator and Intercessor, by making Mary and the saints intercessors with God for men. It robs Christ of his kingly office, by exalting the Pope to his royal seat as Head of the Church, and Head of the world for the Church. In his vesture and on his thigh the Pope has a name written, "King of Kings, and Lord of Lords."

Popery denies God the Spirit. For the Spirit it substitutes the Sacrament, by giving to the Sacrament the power, by its own inherent efficacy, to regenerate the soul, and to make men holy, and heirs of heaven. It robs the Spirit of his honour as the medium through which divine blessings are communicated to the soul, and by which at last it is made perfect in holiness, by making its Priesthood the only channel of communication betwixt God and men, without whose agency all grace and blessing are utterly beyond the reach of men. Here, then, is what professes to be a Church, a perfect and complete Church; and yet is an out-and-out counterfeit. Every element of strength, and every principle of evil that were found in the ancient idolatries lives over again in the Papacy. That same Paganism whose cradle was rocked in Chaldea, whose youth was passed amid the olive groves and matchless temples of Greece, and whose manhood was reached amid the martial sounds and iron organisation of Rome, has returned anew in the Papacy, bringing with it the old rites, the old festivals, the flowers, the incensings, the lustral water, the vestments, the very gods—but with new names; everything, in short. And were an old Pagan to rise from the dead, he would find himself amid his old environments, and, without a moment's doubt, would conclude that the ancient Jove was still reigning, and was being worshipped by the same rites that were practised in his honour two thousand years ago. To conclude, Popery is an effacement of the Christian Church; by the substitution of a Pantheon of idols, extinguishing the great lights of revelation, it rolls back the world, and places it once more amid the ideas, the deities, and the rites of early and idolatrous ages.

The Romanising Movement in the Church of England.

BY REV. CANON TAYLOR, LIVERPOOL.

THIS movement is by no means, as many imagine, a mere question of ceremonial, more or less, in the public worship of God; a little, more or less, of singing and ornamentation, pomp and pageantry in the ordinances of religion. If it were so, we might justly be expected to exercise forbearance, and be called upon to allow reasonable liberty in matters of mere taste and sentiment. Though even here a certain amount of caution is to be observed, for it is quite possible to have too much of ceremonial, even though there be no doctrinal signification involved.

This movement is not a question of mere ceremonial, but of doctrine. "Ritual," says the *Directorium Anglicanum*, "is the expression of dogma." This is so, and the dogmas so expressed are the distinctive doctrines of the Church of Rome. The movement itself began about fifty years ago, with the publication of the "Tracts for the Times," by Newman, Keble, Palmer, and R. H. Froude, immediately afterwards joined by Dr. Pusey and Isaac Williams. The first series appeared in 1833, and were moderate enough in their apparent design and scope, viz., to call attention to the primitive doctrine on Church Government, the Apostolic commission of the clergy, the value of ordinances, and the testimony of antiquity. But it soon developed, until it reached the famous Tract 90, by the now Cardinal Newman, who endeavoured to show that the Thirty-Nine Articles, though the offspring of an un-Catholic age, are, through God's providence, to say the least, not un-Catholic; and may be subscribed by those who aim at being Catholic in heart and doctrine. In a word, that the Protestant Articles of the Church of England might, by a process of Jesuitical casuistry and non-natural interpretation, be explained away and reconciled with the doctrines of the Romish Church. The tract was condemned by the Hebdomadal Board of the University as "evading, rather than explaining, the sense of the Thirty-Nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract."

The present Romanising movement, called Ritualism, is the logical outcome and lineal descendant, by unbroken derivation, of the earlier Tractarian movement. The following extract from Rev. W. J. E. Bennett, late vicar of Frome, will show what is the real nature of what is called Ritualism in the Church of England:—"It is not for a chasuble or a cope, lighted tapers or the smoke of incense, the mitre or the pastoral staff that we are contending; but, as all those who think deeply on either side of the question know full well, *for the doctrines which lie hidden under them.* No one of the commonest capacity would either undergo the trouble or encounter the expense which is unavoidably connected with the proper observance of religious ceremonies, if it were only for the external show which was to be gained by them. It would be impolitic, it would be childish, it would be sinful. Pictures, images, vestments, pastoral staves, mitres, flowers, crosses, processions, prostrations, altar coverings and the like, derive their value, not from the æsthetic beauty which may be in them, but from the fact of their being the means of conveying religious impressions, and guarding *religious doctrines.* Let us ascertain, then, what the doctrine is which is brought into question. It is threefold:—(1) The real objective Presence of our Blessed Lord; (2) The Sacrifice offered by the Priest, and (3) The adoration due to the Presence of our Blessed Lord in the Holy Eucharist."

Truly did Dr. Pusey say: "We set the bulbs, which were to bring forth the flowers." The bulbs were the doctrines; the flowers are candles, crosses, and vestments.

From the above we sufficiently learn what is the nature of the Romanising movement in the Church of England. It is the restoration of Romanism in England by means of the National Church, and the consequent overthrow of the Reformation.

II.—As to its extent. (1) In regard to the doctrines taught, it is not too much to say that the Romanisers teach substantially and in effect all the distinctive doctrines of the Roman Church, save two, viz., the immaculate conception of the Blessed Virgin Mary and the Infallibility of the Pope. As for all the others, those contained in the Creed of Pope Pius IV., set forth 1564, they hold and teach them all. Prayers for the dead; Invocation of angels; Confession and Absolution; Seven Sacraments; the Mass, the Real Presence, the Adoration of the Host or Wafer.

In regard to the ritual expression of these doctrines, we find it more or less pronounced in hundreds, if not thousands of churches, from St. Paul's Cathedral, London, down to the humblest village church in the land. Our Communion tables are turned into altars, whilst the cross, candles, and flowers thereon are everywhere seen. The internal arrangements and the public services of the Church are completely transformed into imitations of Rome, and the process is rapidly going on. Continually we read of contentions between the newly appointed Ritualistic vicar and the sturdy but ineffectual resistance of the Protestant parishioners. Before long, at this rate, an old-fashioned, simple, Protestant service will be the exception.

Nor is this all. The movement is aided by powerful organisations. "The English Church Union," "The Confraternity of the Blessed Sacrament," "The Society of the Holy Cross," "The Association for the Promotion of the Unity of Christendom"—chief among them stands the E.C.U. It is a thoroughly Romanising confederacy. It openly advocates the six points of the Ritualistic charter: altar lights, incense, wafers, vestments, eastward position, and mixed chalice. The President openly pleads for re-union with Rome. It numbers more than 2000 clergy and 18,000 laity; whilst its affiliated guilds and confraternities are swarming through the land. Their catechisms, manuals, and books of devotion are circulated in thousands. The Reformation is openly reviled, and the noble name of Protestantism rejected with scorn. All round the tide is rising higher and higher. Others can see blue sky ahead; I can see but little, or none, as regards the Church of England. Even our Nonconformist brethren seem bitten with the same rabies in their harvest decorations and elaborate musical services. The Church of England is racing after Rome, and some of our Dissenting friends seem unwilling to be left too far behind. Where is this to stop? What shall the end be?

III.—What efforts have been made to resist this evil? English Churchmen have not all stood idly by, whilst attempts are made to Romanise the Church of Cranmer, Ridley and Latimer. Far otherwise. Many noble champions have come forward to do battle for the cause of truth. The names of Dean McNeile, Hugh Stowell, Dean Close, Dr. Miller, Robert McGhee, and Canon Blakeney, will at once occur to the mind of those who have followed this struggle. Men as distinguished for their profound theological acquaintance with the real merits of the cause at issue as for their brilliant eloquence and logical acumen, and whose works remain still an imperishable memorial of their ability, and a refutation of the errors resisted.

But, not to speak of individual men, and to come to organisations, "The Church Association" has for twenty years carried on an untiring, and in one respect, successful contest. At the outset it was maintained by the Ritualists that the Law was on their side, and that the practices which they revived—altars, lights, incense, wafers, vestments, &c., processions, elevations, and genuflections—were in accordance with the rubrics of the Church. A guarantee fund was raised of £50,000, to enable the questions to be brought into Court. Test cases were selected, not with any unkind animus towards the individuals, nor from any idea of persecution, or interfering with lawful liberty, but from the necessity of the case. There was no other possible means by which the matters could be decided. The result has been that, with scarcely an exception, judgments have all been adverse to the Romanising party. So far there is clear gain, and the Church Association has earned the gratitude of every Protestant Churchman, and of the nation, for proving the Church of England to be free from all complicity with Romanism, *i.e.*, as far as her authorised formularies and rubrics are concerned.

IV.—Notwithstanding the years of litigation, and enormous outlay of money, the evil goes on as bad as ever. These sixty judicial decisions of the highest courts of the realm are just so much waste paper, so many dead letters, and might as well never have been pronounced. In one or two individual cases the evil may have been suppressed, but over the broad face of the Church things are not only as bad, but in my deliberate judgment worse than ever. We inquire, How is all this to be accounted for? The answer is twofold:—

(1) This Romanising movement is congenial to the natural heart of man. It has been said that Romanism is the religion of human nature, and the late Archbishop Whately often dwelt, in his writings, on this aspect of the subject. He maintained that Romanism was just such a religion as corrupt human nature would be likely to produce for itself. Ritualism is the same. It satisfies by its ceremonial the religious instinct, whilst it leaves human nature as it finds it. For it is notorious that all this religious formalism is perfectly compatible with the most utter worldliness of spirit and conduct.

(2) The second reason is the fact that our rulers in the State have for a long time past appointed to high places in the Church men who, with few exceptions, either are themselves in sympathy with this Romanising movement, or at least will protect, if not promote its propagandists. Hence it comes to pass that, in defiance of law and judicial decision, and the Protestant sentiment of the nation, the evil spreads.

I conclude with a few warning words. It is, in my judgment, the bounden duty of the nation to demand, in tones which may not be disregarded, that the national Church be reduced to conformity and consistency with its recognised standards, and that it be in truth what it is in profession—the Protestant Reformed Religion established by law. The present condition is not only one of anarchy, necessarily involving strife and contention between the two parties in the Church—the Reformation and the Counter-Reformation parties, and thus causing perpetual irritation and friction; but it is little short of a public scandal that a great national institution should be so completely perverted from its original design and purpose. But it is more than a scandal: it is fast becoming a grave public danger. Many of the clergy of the Church of England are far more effective propagandists of Romanism than Roman Catholic priests could possibly be. Our young people will never, as a rule, be found going to Roman Catholic places of worship; but they will never hesitate to attend their parish church, and they are ready without suspicion to believe all they are taught from her pulpit, and conform to all the showy ceremonial of Ritualism, with its pomp and pageantry, so attractive to the young of both sexes.

We are more affected by what we see than by what we hear. Hence our reformers wisely swept away all the meretricious display and tawdry gewgaws of Mediævalism from the churches. But they are now being rapidly re-introduced, and our young people are learning Romanism from the clergy of a Protestant Church. It is a public danger, not only to the spiritual welfare, and, therefore, the highest interests of the nation, but to the social, moral, civil, and political well-being of the Empire. It is time to awake from our indifference ere it be too late. There is no time to be lost. Let us be faithful to our martyred forefathers, faithful to freedom. Let us "be of good courage; and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth Him good."

Papal Infallibility.

BY REV. DR. V. WHITE, SOUTH KENSINGTON.

THE Roman Apostasy predicted by Daniel, Paul, and John, which took its rise in the seventh century, and which calls itself "The Catholic Church," has always claimed infallibility, and so to be superior to all religious communities, though no one knew where this infallibility lay. It was to settle this long-disputed point that the Council of 1870 was held. It met at Rome in December, 1869, and adjourned in July, 1870. The largest number of bishops present in one congregation was 764, and the final vote was 533 for, and two against. The rest left Rome and abstained. The vote was taken in a terrific storm of thunder, lightning, and rain.

The decree consists of four chapters and a preamble, and presents four leading particulars. First, the supreme importance of the dogma; in it are found "the strength and solidity of the entire Church." Second, all who do not accept it are accursed. Third, its essence is the personal and "irreformable" infallibility of the Pope, in his official utterances, which are "not dependent upon the consent of the Church." Fourth, that these declarations are "in accordance with the ancient and constant faith of the universal Church."

Dr. White proceeded to consider the bearings of the dogma, as thus defined, in eight aspects: (1) As it illustrated the so-called "antiquity" and "apostolicity" of Romanism, this "article of faith," in which is found the strength and solidity of the entire Church, having been enacted only sixteen years ago. (2) As it bears upon the persecutions of Romanism in past ages, thus binding not upon individual despots, but *upon the system itself*, and, *as a system*, everything, however horrible, done with its sanction. (3) In the light of the personal infirmities of the Pope, if he should become insane! a lunatic thus, without any consent required from the Church, imposes, on the most vital questions on all mankind, his decisions as "irreformable," upon pain of everlasting perdition! (4) In view of its social results, the absolute and infallible government of the Roman Pontiff in Rome and elsewhere being a complete contrast to the prosperity and morality of Protestant countries. (5) According to the teaching of Scripture, Christ is repeatedly called the "Head of the Church." Peter is never once so called, and the facts of Scripture history are utterly subversive of his infallibility. Of all the Apostles, he was the most erring and most frequently rebuked. (6) It assumes the incommunicable perfections of Deity, and thus becomes blasphemy of the grossest kind. In 606 Rome made its bishop to be Pope; in 1870, it made that Pope to be God! (7) It completely extinguishes the rights and liberties of man. When God speaks man must be silent. If, therefore, the Pope be as God, with his infallibility, according to this dogma, human liberty exists no more.

In illustration of this, the speaker gave some startling extracts from Dr. Manning's sermons and writings, in the most open manner *setting aside such a thing as religious toleration apart from the Church's teaching*, and claiming the most implicit obedience in respect to the conscience, the intellect and the life, in all matters not only of faith, but of morals, to whatever the Church imposes as "a legislature, a tribunal and an executive independent of all human authority!"

Finally, Dr. White considered the dogma in its bearings upon the overthrow of the Papacy. It fills the cup of Rome's blasphemy, and thus the predicted end may speedily be looked for. There have been many instances of man assuming the perfections and place of God, and all preceded the destruction of the blasphemers — Satan, Adam, Nebuchadnezzar, Herod; and now the Pope. The blasphemy and the judgment follow each other in 2 Thess. ii, 4, 8. The fifty-third chapter of Isaiah did not speak more plainly of Christ than do the seventeenth and eighteenth chapters of Revelation of the seat, the character, the extent, and the overthrow of the Papacy. With confidence, therefore, he looked for the time, and that ere long, when this demi-pagan, anti-Christian, idolatrous apostasy, Daniel's "little horn," Paul's "man of sin," and John's faithless "woman," usurping the place of the Lamb's bride, "drunken with the blood of the saints and with the blood of the martyrs of Jesus," after centuries of cruel secular and ecclesiastical tyranny over the nations, in the height of her pride and pretensions, shall come to her end; when the mighty angel shall proclaim in the face of heaven and earth, "Babylon the great is fallen!" Even when "She saith in her heart, I sit a queen and am no widow, and shall see no sorrow, therefore her plagues come *in one day*, death and mourning and famine." And thus "with violence shall that great city Babylon be thrown down and be found no more at all." "Alleluia; for the Lord God Omnipotent reigneth!"

Mission Work Among Irish Roman Catholics.

BY REV. DR. HAMILTON MAGEE, DUBLIN.

I MAY be excused for saying that I have made this subject the main study of my ministerial life, since I began to preach the Gospel in the year 1848. Since that time I have been in the very heart of a Roman Catholic population, and my views have been formed in the field of actual experience. And it is but candid to say that, in the course of a prolonged and, I trust, honest effort to benefit my countrymen, those views have been not a little modified. I did not very well understand the subject when I began. Whatever difficulties encompass this question elsewhere are to be found in Ireland in an aggravated form. Ireland has, besides, special difficulties peculiar to herself. I, of course, eschew politics; but it is no politics to say that Irish Roman Catholics look with disfavour on Protestantism, not only because it is opposed to their Church, but, perhaps even more, because they regard it as the religion of England. With them Roman Catholicism is not only a religion; it is a patriotism.

Let us understand what I am asked to speak about: Mission work among Roman Catholics. How to deal with the subject of Romanism for the sake of Protestants whom you wish to guard against the teaching and claims of that system, is one thing; how to deal with Roman Catholics whom you wish to lead to a simple trust in the Saviour, is another and different thing altogether. My theme is the latter. In treating it I must throw myself on your kind indulgence. Many Roman Catholics seem to lie outside the sphere of any hopeful effort. They are stringently put on their guard against us. They regard our doctrines as damnable. Not unusually they wear some charm upon their persons with the view of warding off our approach, and there is no doubt that the wearing of such charms greatly strengthens their attitude of resistance. We can hardly hope to reach such people; but the Spirit of God can, as in the case of the Roman Catholic girl in the north of Ireland during the great revival of 1859, who prayed, "Blessed Jesus, who converted me in the chapel, come and save my dear brothers and sisters." Others are not so inaccessible, and, provided they are properly approached, the number is much larger than we are wont to suppose. In fact, the measure of access depends rather more upon ourselves than upon them. Our inaptitude is a greater obstacle than their hostility. I will give the substance of the hints I am accustomed to press upon our colporteurs in regard to their dealing with Roman Catholics.

(1) *Believe in the possibility of their genuine conversion.* I almost apologise for saying this. But there is great scepticism on the subject. Many excellent people allow themselves to cherish a kind of incredulity as to the beneficial results of this department of Christian work. There are not a few Protestants in Ireland, I am ashamed to say (I do not know how it is here), who regard the conversion of a Roman Catholic as a practical impossibility. I have met with some who even regard it a point of orthodoxy, that all these people of whom we speak are unchangeably given over to "a strong delusion, that they should believe a lie." Of such almost incredible bigotry is the Protestant mind capable. In vain we tell such people that the atonement of Christ is as available and as efficacious for Roman Catholics as it is for Protestants, and that the Gospel "whosoever" recognises no distinction in our favour. In vain we tell them that God has given us many real converts, who have been an honour to the Christian name. In vain we tell them that in limiting the operations of God's grace in the hearts of others, they raise the presumption that they are strangers to its saving power in their own hearts. I delight to say to such objectors (I admit there may be an element of mischief in it) that every drop of blood in their veins is "Papist" blood—as their ancestors, on both sides, for generations, were Roman Catholics, and, probably, fanatical Roman Catholics, too. We must approach these people inter-penetrated with the conviction that they are as welcome to the Saviour as we are.

(2) *Set your heart on their personal salvation.* I mean on this and on no lower object. Be sure that this and this alone is your controlling aim. Much work, evangelical and earnest enough, is in my judgment vitiated by the desire of making "converts," in the ecclesiastical sense of the word. This desire (in a very subordinate place, I do not condemn it) arises from various causes —a longing for visible success, or the desire to achieve a triumph over a corrupt and despotic system. But it arises largely, perhaps mainly, from the belief that nothing is done unless the objects of our solicitude "come out;" that, especially, no saving good can have been accomplished, so long as they remain in the Church of Rome. Now, I know I am on delicate ground, but you will, I am sure, allow me to express my judgment. I cannot accept this position. To name only a few points out of many: (*a*) The history of the Reformation disproves it. Many remained in the Roman Church, of whose personal Christianity there can be no doubt. (*b*) The biographies of godly men and women since—More, Fénélon, Guyon, Pascal, and many—yes, thank God! many—others disprove it. (*c*) The experience of many here disproves it. Few who have come much into personal contact with Roman Catholics will doubt that there are among them not a few who fear God, and are trusting with a simple faith on Christ. In any Church—or in no Church—"whosoever shall call on the name of the Lord, shall be saved." (*d*) The movement of the Church of England towards Rome, I think, disproves it. Among these misguided men, who can doubt that there have been many sincere Christians?

Do not be too solicitous about these people "coming out." Try lovingly to persuade them to lean their whole weight upon Christ. In the matter of their personal salvation that will suffice. Even such a strong Protestant as the late Dr. William Anderson, of this city, quotes with approbation the noble saying of Bishop Hall: "So, then, hold by Christ, though it should be as by a straw; when yet thou holdest on something else as by a cart rope, that straw will save thee." The Good Shepherd will look after his own. Let Him lead them "out" when it seems good unto Him. If they are his, He will care for them. None shall pluck them out of his hands, and He will raise them up at the last day. Even as a matter of policy this effort at proselytism is a mistake: (*a*) The consciousness of this lower aim will destroy the simplicity and persuasiveness of our testimony. (*b*) It will be instinctively detected by those we speak to. It will raise up barriers, which, in most cases, will be insuperable; but, I must say, they will be barriers of our own creating. I have been accustomed to say that this suspicion of proselytism on the part of Roman Catholics constitutes our great *initial difficulty*. Unless you can disarm them of this suspicion (and the best way to disarm them is to make it sure to yourself that there is no ground for their suspicion) you cannot hope to make any hopeful progress. If, on the other hand, they are certain that your only object is to get them to think more highly of Christ, their opposition will, in many cases, be conquered, and they may be won to the Saviour.

(3) *Recognise the truth they hold.* In the complex doctrinal system of the Church of Rome there are two distinct elements. They may be called the Catholic and the Roman, the Evangelical and the Papal, the Christian and the non-Christian, or even anti-Christian, elements. The Catholic or Evangelical element finds its expression in the Nicene Creed. The twelve articles of that creed, representing, as we believe, with some fidelity the original deposit of truth given to the Christian Church, form an essential part of the authoritative creed of the Church of Rome. The Roman Catholic creed does not consist of either of these elements to the exclusion of the other. It is partly a Christian creed and it is partly an anti-Christian one. The movement in the Church of England, for instance, to which I have referred, cannot be accounted for unless we bear this in mind. These "recruits," as they have been called, were, most of them, attracted to the Church of Rome, not by the Papal element, but in spite of it. They would never have been won without the evangelical element, which the Church of Rome knew so well, especially in connection with her fascinating idea of the Catholic Church, to surround with all the pomp and circumstance fitted to impress susceptible, cultured, and, in many instances, devout minds.

In countries where there is no strong Protestant sentiment, and especially where there is no vigorous Protestant press, the Roman Catholic people hear comparatively little of the evangelical element; but in Great Britain and throughout the length and breadth of Ireland, the doctrines, for example, of the Trinity, the Incarnation, the Atonement, the Resurrection and Ascension of Christ, and his coming again to judge the quick and the dead, find a place even in the popular catechisms. In the same catechisms appear alongside, of course, the peculiarly Roman doctrines, which it is needless here to specify. Romanism aims at binding together, by the subtle casuistry of the schools, these two really incompatible systems of doctrine. But, with all its casuistry, it cannot make them coalesce. In the inner life of every true Roman Catholic one or the other set of doctrines practically governs the religious experience. Through the natural affinity of the human heart for error, and especially for error that ministers to self-righteousness, the great majority cleave to the Roman, and practically reject the Catholic.

Of the danger of this distinctively Papal element I have as deep a sense as anyone here. It hides Christ from the view; and I am old-fashioned enough in my theology to believe that there is no Saviour but One, the Saviour whom God has sent, and that sinful men must trust *Him* exclusively. But in many an individual conscience, both among priests and laity, there may be going on, all unseen by any human eye, a life-and-death struggle—as in the great heart of Luther before his conversion—between these two constituent parts of an irreconcilable creed. The blessed Spirit can make a little truth go a great way; and it may be that even amid the dark and pestilent superstitions of Romanism, a greater number than we might deem probable accept, with a true though tremulous faith, the evangelical element, and with it the mighty and all-sufficient Saviour of whom it testifies. At any rate, I love to think that such is the case. We should approach such people with sympathy, with tenderness, with delicacy; and especially we should make use of the truth which they imperfectly hold to displace the error from which you would rescue them, and from which, it may be, they would themselves fain escape. This brings me to the next point.

(4) *Avoid a controversial attitude and spirit.* Proceed rather from the points of agreement than from the points of disagreement. We cannot, indeed, and we ought not, wholly avoid controversy, and there should be a far more faithful and systematic exhibition from the pulpits of the land than there is, of Protestant truth as opposed to Roman error. But in dealing with individual Romanists, as a rule, the less controversy the better. Seek to engage the conscience. Controversy, unless conducted with very exceptional judgment, skill, and religious earnestness, may not touch the conscience at all —possibly it may help even to sear it. We should always seek to start from *a sense of sin.* The paramount question is—it is a question for all, Protestants and Roman Catholics alike—"How am I to get rid of this burden of acknowledged guilt?" Roman Catholics, as a rule, are not averse to the consideration of this great personal inquiry. When God creates within them a true sense of sin, the simplest exhibition of the Gospel often comes to them with resistless and saving power.

Controversy is apt, and it is calculated, to confirm their impression that your aim is proselytism. This will block the way; your arguments may puzzle or perplex, but they will hold on to their Church all the same. Many of our own people are perplexed by very serious difficulties, which they cannot solve, but they adhere in the main to our teaching, and they do not think of breaking their connection with us. Romanists, baffled in argument, will not unnaturally say, "I cannot answer you; the priest can." You have gained nothing, even though you should silence them. But you have gained a great deal if you are the means of bringing them if it were only to touch the hem of Christ's garment.

(5) *Do not hold them responsible for every error and abuse of their system.* That system is a pitiless despotism. Look upon them and deal with them as its victims rather than as its abettors. Perhaps they feel the slavery more than you are aware of. Romanism, I say, is a relentless, priestly despotism, and that both on its doctrinal and ecclesiastical sides. Doctrinally it places the salvation of every man in the hands of the priest. The priest is in the place of God. The keys of the kingdom of heaven are in his hands. The Church of Rome, up to a certain point, agrees with us as to purchase of salvation by the atoning sacrifice of Christ. It is mainly as to the way in which that salvation is applied that we differ. Our position is that the sinner gets this salvation (*a*) from God, (*b*) freely, (*c*) through simple and exclusive trust in Jesus. The Church of Rome says it is to be had only through the priest, and within restriction practically on the terms he chooses to dictate. This of necessity places the necks of the people under the heel of a dreadful tyranny.

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CHRISTMAS
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SOLICITED.

To the Readers of "The Christian."

By the **GREAT MERCY** *and* **GOODNESS** *of our* **EVER GRACIOUS GOD,** *I am still sustained in* **PREVENTIVE** *and* **RESCUE WORK** *on behalf of young* **WOMEN** *and* **GIRLS. GOODNESS** *and* **MERCY** *has been* **MY EXPERIENCE** *since I was led to this branch of* **CHRISTIAN WORK** *in* 1851.

However, only to refer to the **GENERAL WORK** *of* 1886 :—

On the 1st of last January there were in the **SIX HOMES** *and* **OPEN-ALL-NIGHT REFUGE** *about* **180 INMATES.**

Since that date **1330** *applicants for admission and help have been brought or sent by* **WORKERS** *in connection with* **VARIOUS MISSIONS.**

To the utmost capacity of the **HOMES,** *every suitable case has been welcomed in the name of* **HIM** *who came to* **SEEK AND SAVE THE LOST.**

During the year there have been **MANY TOKENS** *of* **BLESSING** *on the ministry of the Word in the Homes.*

With **RESPECT** *to* **FUNDS,** *the* **LORD** *has very* **GRACIOUSLY DISPOSED** *the hearts of* **HIS SERVANTS** *to supply all needs, and now, on the 18th inst., only about* **£500** *in donations is required to close the* **WORK OF 1886 FREE FROM THE BURDEN OF DEBT.**

READER, KINDLY *send* **A DONATION** *towards this amount to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, City.*

Offices: 200, Euston-road, N.W. **EDWARD W. THOMAS.**

THE RESCUE SOCIETY

(Formerly of 85, Queen Street, Cheapside),

79, FINSBURY PAVEMENT, E.C.

The cry of the weak and helpless is at all times distressing; but this is specially so when, in the absence of the needed PROMPT help, the fall is IRRETRIEVABLE and often ETERNAL.

OUR NEED IS GREAT AND PRESSING.

The winter is now upon us, when many who are out in the streets, COLD, SAD, SORROWFUL, DESPAIRING, yet sinning, will seek our aid—each one SOMEBODY'S CHILD—one of the lost whom the Saviour seeks.

508 young women and girls have this year been in our Homes for a few months' training, and have been lovingly and earnestly pointed to the Friend of Sinners, and a life of happiness and virtue; while several HUNDREDS of other applicants have been reluctantly REFUSED admission.

PRAY HELP US TO HELP THE WEAK.

Several HUNDREDS of POUNDS are needed to close the year free from debt.

Messrs. Morgan & Scott will kindly receive contributions as usual; or they will be gratefully acknowledged, the day of receipt, if sent to Mr. C. Stuart Thorpe, 79, Finsbury-pavement, London, E.C.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Manchester City Mission will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C. (late 61, Gracechurch-st.)—Prayer meeting, daily, 1 to 2 (Sat. excepted), at St. Peter's Vestry, Cornhill (adjoining 57). Mission work each evening at Bermondsey, Whitechapel, &c. Bible-reading, Sun., 3.30.

Y.M.C.A., 186, Aldersgate-street.—Sat., 8.30, a.m. annual Christmas breakfast.

Conference Hall, Mildmay-park, N.—Sun., Dec. 26, at 3.30, Mr. P. S. Badenoch; 7, Rev. J. Wilkinson.

Y.M.C.A., 160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Deepening of Spiritual Life.—Meetings at Stafford House, Titchborne-st., Edgware-rd., W., every Friday, at 3.30. Speaker on Dec. 24, Rev. S. A. Selwyn.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Dec. 28, Stroud, "City Life in Jerusalem;" 29, Cheltenham, "Homes and Haunts of Jesus;" 30, Rye-lane Chapel, Peckham, S.E., "Homes and Haunts of Jesus."

House of Rest, 8, Cambridge-gardens, Kilburn.—Fri., Dec. 24, at 7, "The Marriage Supper of the Lamb, and the Birds' Supper" (Rev. xix.); 31, at 7, consecration meeting, tea at 6.

Strangers' Rest, 163, St. George's-st., Ratcliff-highway, E.—Monthly workers' meeting, Friday, Jan. 7; tea at 6, meeting at 7. Address by Rev. A. G. Brown on "Finding, Found, and Brought Home."

Children's Special Service Mission.—Mr. E. Arrowsmith, York, Dec. 31 to Jan. 3. Mr. G. Russell, Working Men's Institute, Bedford, Jan. 1 to 10. Mr. H. S. Lidstone, St. Paul's Schools, Tottenham, Jan. 17 to 19.

Mr. Denham Smith at St. George's Hall, Langham-place, W., Christmas Day, at 11; Burlington Hall, Savile-row, New Year's Day, at 11.

Mildmay Mission to Jews.—Annual meetings for praise and prayer, Conference Hall, Mildmay-park. N., Mon., Jan. 3, at 11 and 7.

Edinburgh Castle, Limehouse, E.—Sun., Dec. 26, at 11, Dr. Barnardo; 3, Rev. Henry Bright; 7, Mr. J. B. Wookey.

Salvation Army.—Welcome home to General Booth, Exeter Hall, Christmas Day, 12, 3, and 6.30.

Evangelistic Mission.—Sunday Services, at 7: Kilburn Hall, Dr. Popham; Malden Hall, Mr. Stanley; Dalston Hall, Mr. Kyd; Bignold Hall, Forest Gate, Mr. Huckelsby; Mission Room, Mortlake, Mr. Matthews. West Kensington Hall, Dr. Popham, 11 and 3.

Union Hall Mission.—Sunday services, at 7: Union Hall, Capt. Thompson; Kensal Hall, Dr. Macnutt; Queen's-park Hall, Mr. S. Stidolph; Gospel Hall, Battersea, Mr. G. Chatton; Gospel Hall, Brentford, Mr. Fereday; Hanbury Mission Hall, Lavender-hill, Mr. R. Bilke.

Communications Received with Thanks.—R.H.H. A.S. W.F. F.M.R. J.S. J.C.S. T.L. H.A.S. J.W.W. H.E.S. J.H.G. G.A.E. B.H. E.R. J.D.C. E.J. W.A.B. J.J.D. J.F. J.T. A.H. H.R. S.L.W. H.E.B. J.W.S. G.G.J. F.H.W. S.H.S. R.L. T.C. S.J.W. D.B. J.V.B. F.D. R.D.F. E.J.W. E.A.B. J.E. A.E.B. T.T.W. G.W. G.H.F. T.J.B. C.A.S. E.W. C.H.W. A.R.H. W.L.C. H.F. A.V.F. A.M. G.F.E.S. E.S. H.I G. C.S.K. C.S.L.. E.B. T.J. C.A.S. W.E. D.B. F.J.C. H.L.J. M.M.G. D.Y. T.A.B. C.F.D. G.M S. W.F. J.H. G.P. H.P. J.D. R.W.H. E.A.W. R.M.W.B. J.F.T.H. H.E.K. P.F.

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Subscriptions Received by Messrs. Morgan & Scott to Saturday, December 18, 1886.

⁎ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

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Home for Aged Poor—W.X.A., Canada	0	4	0
Home for Working Girls—W.X.A., Canada	0	4	0
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PRIZE DEPARTMENT. For particulars of this department, and the delightful Prizes which will be awarded, see the January Number.
WHAT THE CHILDREN THINK. A "Post-office" will be carried on under this title.

Many other subjects of interest and pleasure will be introduced from time to time.

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And shall we not sympathise, I ask, with the victims of so wicked a usurpation?

I must draw these imperfect remarks to the close. I have left out a number of points to which I should have liked to advert. I content myself in saying, in conclusion, that we should sympathise with the Roman Catholic people as against their Church. Dr. Carlile used to say that the great secret of missionary work in Ireland consisted in our getting between the people and the priests. This is not, I admit, a very easy process. But it is, alas! easy enough to speak of, and to, Irish Romanists in such a way as is eminently fitted to throw them back into the arms of the priests, as, after all, their natural allies and their most steadfast and trusty helpers. Protestantism, and Irish Protestanism in particular, has many a sin lying at its door; and this is certainly one of them—that it has often unwittingly helped, by its unsympathising and unloving demeanour towards Romanist, to rivet the chains of their voluntary subjection to an unpitying priestly depotism. It should be the accepted mission of the Christian Protestants of Britain to come to the rescue of their enslaved countrymen.

[The other papers and a report of the closing public meeting will be given in our next.]

A TIMELY SUGGESTION.

Sir,—Kindly allow me to suggest as a practical outcome of the late Protestant Convention, that all who realise the importance of being alive to the danger of the Papacy, should place at this "gift season" in the hands of their children, literature bearing upon the undernoted historical periods.

(1) Books about the rise of the Christian Church; (2) About the Reformation; (3) About the Covenanters in our land.

Our hope is in the young. If they know not the history of the past they cannot oppose Romanism in their day.

The following, among other books, should be kept in mind:—

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Glasgow. Yours, &c., R. W. D.

◆

A CONTRADICTION.

We are requested to insert the following statement:—

We, the undersigned, whose names are published at the foot of a circular purporting to be issued by Miss J. P. Earl as an evangelist from "All Souls' Church, Langham-place, London, W.," hereby state that our names were so published entirely without our authority, and we can in no way act as referees for Miss Earl, nor vouch for the truth of the statements the said circular contains. The use of our names is an unwarrantable assumption on her part.

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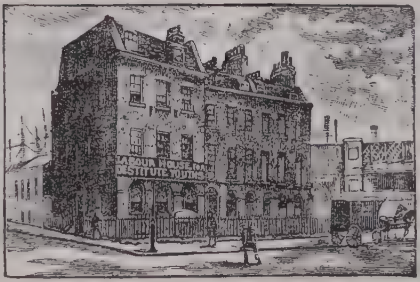
M. M. Madge, 4, Upper Wimpole-street, W.
P. S. Badenoch, Conference Hall, Mildmay-park, N.
Isabel Aberdeen, Haddo House, Aberdeen.

A letter from Mr. James E. Mathieson, Conference Hall, Mildmay-park, and an extract from the Minutes of the Weekly Board of Middlesex Hospital, also contradict statements in the abovementioned circular.

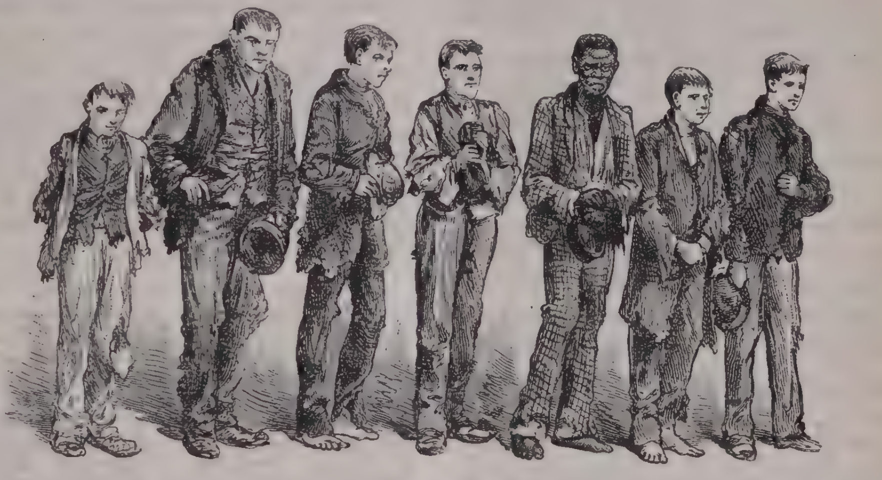
LEARNING BY HEART UNION.—Will the members kindly notify to the secretary any change of address? Anyone wishing to join the Union for committing to memory specially selected passages from God's Word is invited to communicate with Mrs. May, 30, Tregunter-road, South Kensington, S.W.

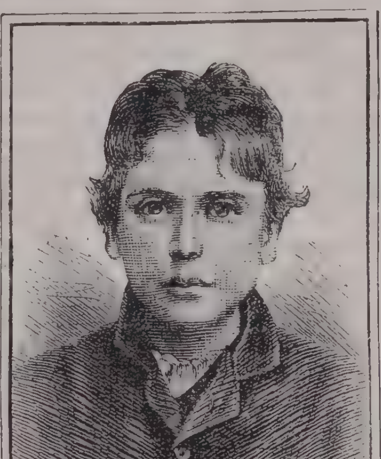
DR. BARNARDO'S HOMES.


LABOUR HOUSE FOR DESTITUTE YOUTHS

The music of bells is in the air, and by some mysterious influence there is a quickening of the pulses of all hearts. The various members of families that belong to the great Christian branch of the human race are drawn towards each other as at no other time. At the Edinburgh Castle, on Christmas Day, there will be a remarkable gathering of all the boys from Dr. Barnardo's London Homes, and the girls from the Servants' Registry. Bright and happy as these now are, well fed and clothed and sheltered, their future prospects bright, once they were in the utmost need. But loving Christian hands reached down to them, and lifted them up out of their misery.

The second of the accompanying illustrations, drawn from life, gives a correct idea of what these happy lads and lasses once were. Dr. Barnardo tells us, in the January number of *Night and Day*, the history of some of these. Our young coloured brother hails from Philadelphia. He came over as an assistant cook on board a steamer, was paid off in London, found his way first to a Sailors' Home, then, when his money failed, to a lodging-house, where clothes, money, all soon disappeared. There seemed nothing for him but the streets; in rags and wretchedness, he sought the help that is always freely given at Dr. Barnardo's Home, even to great hulking fellows such as he. Quite unnecessary is it again to describe the road by which hundreds of good lads reach the state of destitution, represented by the other six, when, if some kind hand were not stretched out to them, it would almost seem that they must perish.





It is interesting to know how such fellows are dealt with. On acceptance they are drafted off to the Labour House (see illustration No. 1), 626, Commercial-road, where from ninety to one hundred of them can always be seen at work, hauling timber, stacking it, sawing it up into short logs, working the steam saw, cutting out planks, chopping wood into fire-wood bundles for sale at the shops, making rough packing-cases, and other kinds of boxes. In various other ways they are trained for a life of future usefulness, either in this land or the colonies—a life in which everything will depend upon their own personal efforts; and it is gratifying to know that in the great majority of cases the result proves that in the sore, poor, unlikely-looking outcasts, there were the makings of good men; that all they needed when at their very worst was a helping hand. Illustration No. 3 represents one who had fallen into such dire destitution that he had made up his mind to lie down and die; but keep honest he would. After some months in the Labour Home, he was sent to Canada, and the farmer who engaged him recently said to him, "Harry is worth his weight in gold. He is the best lad I ever engaged all the years I have been in these parts." Is it not a Christian-like thing to do such work, and to help such work?

Of the spiritual work, Dr. Barnardo says, "Never before have so many cases of right-out conversion to God occurred in the same length of time among my dear young people as during the past twelve months. Never have I had from young men and women, who have gone out into the world from our Homes, so many letters telling of hearts broken under a sense of sin, or of the healing operations of the grace that bringeth salvation to the trustful soul."

PRAYER FOR MISSIONS.—With reference to the letter which appeared in The Christian of December 9, on the above subject, I beg to say that a "Ladies' Church Missionary Union" for London and the neighbourhood is already in existence. There are branches in several of the large London districts, and in some of these monthly drawing-room prayer-meetings are held. Ladies wishing for further information are requested to communicate with me.

C. M. Wellesley.
10, *Granville-place,*
Portman-square, W.

TO INTENDING MISSIONARIES.—Mr. W. T. Float, secretary of the Missionary Intelligence and Registration Office, 186, Aldersgate-street, E.C., writes:—We shall be glad to hear from any who are seriously thinking of offering themselves for the Lord's work abroad, as we have openings for both male and female workers, self-supporting and otherwise; also from a devoted duly qualified medical man, with some capital, married, or about to be.

Rev. H. P. HUGHES IN EDINBURGH.

(FROM OUR EDINBURGH CORRESPONDENT.)

At the end of last week's report of Mr. Hughes' meetings, I ventured to express the belief that the closing days would be the best of the mission. That belief has been realised. The interest deepened, and the blessing increased daily. On Saturday morning a special address was delivered to the students of the various theological colleges in the city. The attendance was large, and the enthusiasm more manifest than at any similar gathering I remember of. Mr. Hughes spoke of preaching—what it is, and how it may be made effectual. He emphasised witness-bearing; let each man tell what he has personally experienced of the grace of God. On the evening of the same day Mr. Hughes met the medical students, who have received much blessing from the meetings begun by Professor Drummond two years ago. The Christians among them are very decided, and give a fine moral tone to the University. Their work in the wards, comforting the sad, and pointing the weary to Christ, is highly appreciated. Mr. Hughes' words to them were calculated to inspire them with fresh zeal and consecration.

The indefatigable missioner had by this time done a good day's work, but that did not hinder him from going to Carubber's Close Mission-hall. This hall is situated in the Canongate, a part of the town which is densely populated by the poorest of the working-classes, and crowds of the lapsed masses. The building is a substantial memorial of Messrs. Moody and Sankey's labours in the Scotch metropolis, but the Mission has been going on for years, and is a river of life in this region of moral and spiritual death. The meeting Mr. Hughes came to was a Gospel Temperance one, and was attended by 1,500 men and women. He was warmly welcomed, to begin with, and the points of his eloquent speech were quickly caught, and cheered to the echo. He lamented one feature in his mission, and that was the "distressingly respectable" nature of the audiences he had to address in the Assembly Hall. He appealed to working men and the poorest of the poor to come to his meetings. The services of the morrow showed that he was taken at his word.

Sabbath's duties began with a sermon in Newington Established Church, where every inch of space was occupied by eager listeners. The Spirit of God was manifestly at work, and numerous decisions for Christ were made. At five o'clock there was a service for women only in the Assembly Hall. It was crowded, and many stood up to signify their acceptance of savation. At half-past six an immense gathering of men was addressed in the Synod Hall. The subject was "The Love of God." It was presented with such power that stubborn wills were bowed, and the doors of hearts were opened to the knocking Saviour. A memorable day was closed with a meeting for the Undergraduates of the University. It was reckoned that 900 of them were in attendance. Many ministers and leading laymen were on the platform. Mr. Hughes showed his wonderful ability to adapt himself to his audience by discussing in a forcible and interesting manner the intellectual difficulties of our time. He boldly and logically demonstrated that Christ is the greatest and wisest of all teachers. His words, and his only, are words of eternal life. The whole service led up to an appeal of remarkable directness, which met with an immediate response from scores of students, who testified then and there their decision to become disciples of Christ. All the Christians were asked to stand up and sing the Doxology. The hearty praise which followed, and the happy, intelligent faces of the singers, united in forming a scene which few who saw it can forget.

The week-day meetings were larger than those of the preceding week. In the evening the Assembly Hall, which holds nearly 2000, was comfortably filled. Conversions were, we believe, numerous, and the manly expositions of truth went home with power.

But the most striking feature of the mission was the afternoon Bible-readings. In them the presence and power of God were felt in a special degree. The prominence given in them to the person and work of the Holy Ghost made them peculiarly acceptable to many Christians, who lament the secondary place these have in much of the pulpit teaching of our day. Mr. Hughes believes in the Holy Ghost. People talk, he said on one occasion, of getting a blessing; what we need is not so much the blessing as the Blesser. It is time that we were done with things and dealt with persons. We are commanded to be filled with the Spirit. God never mocks us by ordering us to do what is impossible. If we obey, we shall be filled. We should put ourselves wholly in God's hands to be used as He pleases. A pen may be beautiful to the eye and finely finished, but, if it splutters and is not pliable, the writer casts it aside, and takes up another. So God will use the most pliable instruments—pliable in the best sense of that term—to accomplish his purposes. If men of great intellect will not do his work in his way, He will employ those who have little intellect. If preachers of brilliant attainments and ready speech persist in serving themselves and Mammon, God can give power to stammering lips.

Mr. Hughes concluded his mission on Thursday. It is too soon to speak of the full results of his labours, but that they have been attended by much blessing is beyond doubt. That was made manifest by the thanksgivings handed in. The methods of the preacher have been subjected to much pitiless and prejudiced criticism, but they have vindicated themselves. They have been owned of God to the conversion of sinners and the edification of saints. In the presence of this fact the voices of fault-finders must be silent.

"A Medical Student" also writes:—The second Sunday's meeting was one of the most remarkable that we have had. It was the second appearance of Mr. Hugh Price Hughes among us, if we except the social meeting of the Medical Students' Christian Association of the previous evening, at which he was present and spoke. The Oddfellows'-hall was packed. After the preliminary devotional exercises, Mr. Hughes took charge of the meeting, and began by giving out as his text the words, "Lord, to whom shall go? Thou hast the words of eternal life." He showed that we must all go to someone; that none of us is satisfied without some teacher. So the question arose, Who should be our teacher? Some say, "We will sit at the feet of pure Reason, we will have nothing but what she teaches, we will accept nothing on authority." Mr. Hughes pointed out that those who take up this position have set themselves an impossible task—that they are forced to take a great deal on authority. They are unable, he said, to free themselves from the influence of their mother and their nurse; and, if they could do that, there remains the still more impossible task of ridding themselves of the influence of the age in which they live. If they doubt this, let them suppose themselves to have lived five hundred years ago, and think what their opinions would have been then, compared with what they are now. And further, did they think that they could make original investigations into every branch of knowledge, and thereby settle every difficulty? Mr. Hughes then went on to show that as this was quite impossible, such would-be followers of Reason are soon found to pin their faith to some individual, on whose researches they rely. They do not, therefore, worship Reason in the abstract, but accept things just as much on authority as we do.

A few years ago John Stuart Mill was in the ascendancy at Oxford. It was his authority that they accepted. He was the dagon that the students worshipped. But now he has given place to Herbert Spencer, and even his teaching has not the place it once held. "I don't know," said Mr. Hughes, "how often you change your philosophical gods in Edinburgh, but we do it at Oxford about every ten years!"

Seeing it is a question of authority, then, we naturally ask next, "Whose authority shall we choose?" For this is what it comes to, if pushed far enough. Peter did not say "to *what* shall we go," but "to *whom*." The remainder of Mr. Hughes address was taken up with the answering of this question. The whole line of argument was one specially needed at the present time, and, as I have since heard, was helpful to others besides myself.

At the close of this address, when all were bowed in silent prayer. Mr. Hughes asked those to rise who were willing to become Christ's. Without a moment's pause men seemed almost to rush to their feet from all parts of the hall. Mr. Hughes was much affected. After prayer and the singing of a hymn, during which those who had to go left the hall (and these were very few indeed), Mr. Hughes put the Gospel in as simple a way as possible. Only two things are essential, he said, to evangelical salvation: repentance and faith.

He dwelt especially on the true meaning of the former. It meant a turning round. Some had the feeling of their sinfulness more acutely than others. It was after we come to Christ that our sin comes most home to us. Atonement was needed, but it was not necessary that we should wait to know why before coming to Christ. Sufficient that we accepted the fact that it was needed, and that it had been fully made. We had as much right as Paul to say: "He loved me, and gave Himself for me." Those who were prepared to trust Christ then for the first time, or who had done so previously, were then called upon to rise.

It was a critical moment for any who were still undecided, as everyone could now see what his neighbour did. The great body of students rose *en masse*, and sang together—

Praise God from whom all blessings flow,

and Mr. Hughes led in prayer for the "brave fellows" who had remained seated, and then the meeting broke up. One of those who kept their seats was sitting on my left. Finding that he preferred it, we left the hall together. After a very little talk it was soon evident that it was by especial providence that we had been brought together, for our experiences were similar, almost identical. God's Spirit had led us to sit next to each other, and He, as He always does, "completed the work He had begun."

So ended a red-letter day for many of us.

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STRANGERS' FRIEND SOCIETY.

For more than a hundred years the Strangers' Friend Society has been going in and out amongst the poor, visiting them in the cellars and garrets, in which so many once lived. In that time about five hundred thousand cases have been relieved, comprising more than two millions of individuals, while small sums given weekly for a month or two have restored thousands of families to comfort and competence.

At the annual meeting in the Mansion House last week, under the presidency of the Lord Mayor, Sir Charles Warren remarked upon the happy combination of the words Strangers and Friend in the title of the Society. The human heart yearned for friendship. How great was the longing for sympathy in time of sickness. The Society was based on the truest principles. This thought was expanded by Rev. J. D. Clapham, who said the Society deserved the confidence of the Christian public, because, while unsectarian it was intensely Christian. The great mass of the poor and miserable, even now, are left too much to themselves to struggle alone. Enough is not made of the humanitarian teaching and compassion of the Saviour. Christian men and women need to see that it is not enough to live in a high state of grace, as they call it, and should regard it as their first duty to be out and about doing good amongst the people, as their Master did.

Mr. Wilson Noble, M.P., in speaking of the value of true kindness, especially to the suffering, left it as a question for consideration whether is greater, the gift, or the charity which prompts the gift? During the past year the Society has relieved 3814 cases. The office is at 52, Finsbury-pavement, E.C.

EVANGELISTS AT WORK.

ASHBOURNE, DERBYSHIRE.

A very successful mission has just been conducted in Sion Chapel, Ashbourne, by Mr. Henry Murch, of the Evangelisation Society. The Mission extended over a fortnight; large numbers have been attracted to the services, and much spiritual blessing have been experienced.

CHESHAM, BUCKS.

Mr. Thomas Eyres has recently held a series of Gospel services for children in the Friends' Meeting-house, at Chesham, which, after being disused for twenty years, has recently been re-opened as a Mission-room. The meetings were well attended, and the interest sustained throughout the meetings. There is evidence of blessing having followed Mr. Eyre's labours.

F. B.

TUNBRIDGE.

The special services conducted in this town during the past month by Mr. John Elliott, of the Evangelisation Society, have been very successful. The hall has been well filled on week-nights and crowded to excess on Sundays. Many who have long been prayed for are now rejoicing in the Saviour's love; backsliders have been restored, and believers greatly refreshed and blessed. Rev. Noel Storrs, M.A., his two curates, and a large band of earnest workers, have joined most heartily in the work, with the most cheering results.

KINGSWOOD.

The revival services carried on in this circuit of Primitive Methodists, by Mr. John Wooldridge, evangelist, have been attended with great power and unction; the Churches have been spiritually quickened and edified, and many souls have been brought into the blessed liberty and freedom of converting grace. The services in connection with Bourne Chapel, on Sunday, December 5, will never be forgotten by those present; especially was this the case in the afternoon, when Mr. Wooldridge conducted a service in connection with the Sabbath-school.

BILSTON.

A fortnight's special services have been held by Mrs. Brryman Ridges, of Wolverhampton. The attendance at the week-evening meetings was very encouraging, and a considerable number of men and women who attend no place of worship were induced to come again and again. A number of enquirers came forward into the vestry during the services, many of whom went away deeply impressed, but without being brought to a definite decision. The meetings have also been very helpful to many of the Church workers, fifty of whom formed a band for the visitation of the town prior to the services. A new stimulus has been given to every department of Christian service, and much encouragement to labour on with more earnestness and patience in the future has been received.

BURY, LANCASHIRE.

Under the auspices of the Y.M.C.A. in this town, a Gospel mission has been conducted by Mr. Henry Thorne. Owing to the hearty co-operation of a representative committee and the warm, interest manifested by the pastors of several of the churches, considerable attention was drawn to the movement. The attendance at most of the meetings was materially affected by the inclement weather which prevailed through the entire period of the mission, but the results were full of the highest encouragement. God honoured the word so faithfully spoken, and many, at the close of each service, passed into the enquiry-room, as anxious seekers after salvation; leaving it, in many instances, having found that blessing.

The Mission was closed on Monday evening, 13th inst., by a praise meeting, at which many thankful testimonies were given to blessings received in connection with it. This brief notice would be incomplete were mention not made of the help rendered by Miss Greenwood in the visitation of many of the mills and workshops, with the view of interesting the workpeople in the services and giving them personal invitations.

BIRKENHEAD.

Captain Warner Dennis has just concluded a most successful mission at the Wesley chapel. The services were largely attended, and the work has been crowned with the Divine blessing. The Bible-readings were seasons of quiet power.

PORTSMOUTH.

A very successful nine days' mission, in connection with Miss Robinson's work at Portsmouth, has just come to a close. The power of God has been wonderfully manifested in saving men, women, and children; backsliders have been restored, and Christians led to a full surrender of themselves to Christ. The visit of Mr. Hogben (the missioner) will long be remembered with thanksgivings by many.

CHURCH ARMY.

The Vicar of Northampton has services every night for the people, conducted by evangelists from the Church Army, assisted by members of his corps, some of whom once bore the worst characters in the town. Major Liebenrood, a retired officer, has been taking an active part in the proceedings. Several of the working-men evangelists of the Army have offered to go out to India or China, to live as natives of the lowest caste.

BRISTOL.

Mr. George Clarke has recently concluded a fruitful sixteen days' mission at Bristol, both in Colston and Y.M.C.A. Halls. Four Bible readings were also given, which were helpful and much valued. The work grew in interest day by day, and on the last Sabbath evening nearly two hundred persons rose to signify their desire to accept Christ as their Saviour. There is abundant evidence of large blessings attending the mission.

BIBLE CARRIAGE WORK.

The colporteur who works with the Bible-carriage of the Evangelistic Mission, has just returned from a tour, extending over the past five months. He first went to the Wimbledon Rifle Meeting, and thence proceeded to Uckfield, Aylsham, and Eastbourne. At these places, as at Hastings, next visited, good work was done, though opposition was met with in the latter town in connection with the by-laws. At Ashford, Kent, where 1,500 men are employed on the railway works, with little or no effort for their spiritual welfare, there was much blessing. Other towns and villages were visited *en route*.

Space does not allow details of the many interesting incidents that occurred, but a few may be mentioned. In one town a gentleman's gardener had long been under such deep conviction of sin that he meditated suicide, but was arrested by the text, "God is love," on the carriage. The ensuing conversation with the colporteur led to his happy experience of peace with God, which was also shared in by his wife, through the same testimony. Backsliding Christians were met with, having all earthly good that heart can crave, but in a miserable state of soul, from which they were delivered by the entrance of God's Word, in connection with this work. Mere professors have been awakened and converted by the same means.

Over 500 Bibles have been sold at various prices, also close upon 3000 Testaments, in addition to many good books in general literature. Thousands of Gospel books have been given away. The colporteur says that in the midst of superstition and spiritual darkness he has never before witnessed more readiness to receive the truth or more thorough appreciation of the Gospel. Surely this brief sketch must stir many to increasingly support this one of the many departments of Christ's work carried on by the Evangelistic Missions, wherein opportunities abound for spiritual influence upon individuals as well as upon crowds.

"STILL HUNGRY AND COLD"

Thus runs the title of one of the many appeals for Christmas help which reach us day by day. We can but lay these before our readers in the hope that they will respond "as the Lord hath prospered" them. Subjoined are a few of such agencies, briefly stating their work and need.

Mr. John Stabb (6, Norcott-road, Stoke Newington, N.)—for poor at Stratford.

Mr. Stuart Thorpe, of the Rescue Society, 79, Finsbury-pavement—for £1400, to close the year free from debt.

Mr. A. J. Vieweg (82, Wood-street, Cheapside, E.C.), of Gee-street Mission—for carrying on the work amongst the poor.

Mr. Wm. Chorley (2, Marquess-grove. Canonbury, N.) is feeding hungry men at Millwall, as long as he can provide the means.

Miss Habershon seeks aid for the annual New Year breakfast for "casuals" at Gray's-yard. The Treasurer is Mr. Geo. Hanbury, 21, Portman-square, W.

Rev. R. W. Loveridge (St. Philip's, Bethnal-green) pleads for help to give a good Christmas treat to 1500 school children and to 500 aged and suffering poor.

Mrs. Wm. Noble (Hoxton Hall, 134, Hoxton-street, N.)—for Christmas treat to the children of the Sunday-school and Band of Hope, and the poor women attending the hall.

Rev. Cæsar Caine (38, Grove-road, Bow, E.), of the Lycett Memorial Wesleyan Chapel, Mile-end—for Christmas dinner and an evening's enjoyment for about 200 of the poorest residents.

Mr. R. Dimberline (Bryant Hall, Roman-road, Bow, E.) asks funds towards some good cheer for two hundred children, and for the general alleviation of distress among the poor in his neighbourhood.

Major A. V. Fordyce (3, Newhall-street, Birmingham), on behalf of the Birmingham Boys' Home and Girls' Night Refuge, where any poor homeless boy or girl may obtain instant admission by day or night.

Mr. John T. Dunn (65, Boyson-road, Camberwell, S.E.), of Richmond-street, Walworth, Mission and Schools—for help in providing good Christmas dinners for the poor at their own homes "for whom nothing is prepared."

Mr. Geo. Gillett (2, Birchin-lane, E.C.)—on behalf of the Juvenile Christian Mission Free Breakfasts given every Sunday morning to from one hundred and fifty to two hundred of the poorest children in Clerkenwell, at the Board Schools, St. John's-lane.

Mr. W. J. Orsman (Milton House, Shacklewell-green, Hackney) asks for help to provide Christmas gifts and food to 150 poor Christian families, besides 1000 children. 350 of the poorest waifs and strays will dine at Costers' Hall, Hoxton, on Christmas Day.

Mrs. Meredith (143, Clapham-road, S.W.) asks help for the poor women rescued by the Prison Mission, to cheer them in their tremendous struggle. Also for her Medical Mission to Women and Children, and for the little ones in her village homes, whose wants are many at this season.

[These are not half the applications, but our space fails. Any sums entrusted to us will be divided as we have been accustomed to do.]

"BE STRONG."—Rev. Dr. Thain Davidson preached his monthly sermon to young men on the 12th inst., taking for his text, 2 Tim. ii. 1, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." Asserting that the religion of Jesus Christ develops the strength of true manliness, he pointed to Christ as the perfect example. "But after Christ there is no higher pattern than St. Paul. In him, next to his Lord, we see the highest type of manhood. As missionary, statesman, thinker, philosopher, he is without a parallel—a great, sublime, inexhaustible man." Referring also to Kingsley, Chalmers, and Thomas Hughes, he showed how great is the strength gained by living in the faith and fear of God, and how also, as in Jesus Christ, true manliness is always united with gentleness.

MESSRS. FULLERTON AND SMITH.

These brethren concluded a brief mission in Gloucester on Wednesday, the 15th inst., and passed on to Ross and Hereford for a flying visit to each place. Four years previously they held services here for three weeks, and many rallied round them now who took part in the work then. From the beginning of the services to the close of them the Lord's presence was manifested, and a goodly number believed and turned unto the Lord.

There were some interesting cases of conversion. One night, a sea captain, a stranger in the city, passing the chapel at the hour of service, went in, and to him was the word of God's salvation sent; he went away rejoicing in God, determined to "tell" and "show" what great things God had done in him.

There was a very blessed work among young men. One teacher of a Bible-class rejoiced to find that six of his scholars had been converted. The Gospel never was preached with more earnestness and simplicity, and the song service by Mr. Smith could not but touch the hardest heart. May God abundantly bless these brethren in their work for Him.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Dec. 26, 2 Tim. i. 1—18; Dec. 27, 2 Tim. ii. 1—13; Dec. 28, 2 Tim. ii. 14—26; Dec. 29, 2 Tim. iii. 1—17; Dec. 30, 2 Tim. iv. 1—8; Dec. 31, 2. Tim. iv. 9—22; Jan. 1, Psalm cxix. 1—16.

THE ILLNESS OF MR. SPURGEON.—On Sunday last a communication from Mentone, dated Thursday, regarding the health of Mr. Spurgeon, was read at the morning service at the Metropolitan Tabernacle. The news, though encouraging, was not all that could be desired. The rev. gentleman continued to improve a little daily, although the weather was somewhat stormy. He was still, however, very weak, one foot being much swollen, but he appeared to have got over the worst of his trying attack, and was able to be out of doors daily. Rev. Jackson Wray was the preacher in the morning, and Rev. Charles Spurgeon occupied the pulpit in the evening.

MRS. ORMISTON CHANT AT BRIDPORT.—Mrs. Chant recently held in this town, in connection with the B.W.T.A., an afternoon meeting for ladies, a general evening meeting, and an evening meeting for women only. Several signed the pledge, and it is hoped that a branch of the Young Abstainers' Union, as suggested by Mrs. Chant, will be one result of her visit. The women's meeting was devoted chiefly to social purity, and a resolution condemning the publication of lengthened reports of trials relating to vice in high life was unanimously passed. The addresses throughout were characterised by deep fervour, winning sweetness, and sound common sense.

CAMPBELL STREET MISSION, BELFAST.—The workers here have faithfully set before them the Saviour's injunction to his servants to "go into the highways and hedges and compel the people to come in." Some go every night into the lanes and slums and lovingly invite to the hall corner-boys as well as degraded men and women. There is a flourishing Sunday-school for children whose garments unfit them for congregational schools, and evangelistic services and Bible-classes are conducted every Sunday by earnest Christians of various denominations. Already there has been much encouragement and blessing, and precious souls have been won for the Master. Communications may be sent to Mr. Black, Y.M.C.A., 14, Wellington-place, Belfast.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—On Thursday evening this Society's chapel was crowded with seamen who had come together simply to listen to a Gospel address and sacred songs by Mr. Joseph Benson and his choir, from Belle Isle Mission Chapel. The speaker's earnest words went home to the hearts of the sailors, many of them leaned forward as if eager to hear every word, whilst not a few were moved to tears. At the close of the service several seamen signed the pledge. One openly professed to trust in the Lord Jesus Christ, and it is believed that many will look back to that night as the time when they first began in earnest to seek the Lord. In connection with the work at this institution considerable relief is given during the winter months to distressed seamen and others.

A MEMORABLE SERVICE.

Such was the one we had the privilege of enjoying in St. Barnabas Church, Holloway, last Sunday.

A united Communion Service of the Young Men's Bible-class Union for North London, which has for its centre of union the Finsbury Park Branch of the Y.M.C.A. It consists of all denominations of evangelical Christians. The united Bible-classes meet once a quarter for a special service. This year they have met at New Court (Congregational); Finsbury Park (Wesleyan); Finsbury Park Hall (Y.M.C.A.): and last Sunday united in a common Communion Service, at the invitation of Rev. F. C. A. Lillingston, Vicar of St. Barnabas, Holloway. Nearly 300 young men came to hear the address of the Vicar.

He took for the foundation of his heart-stirring address Acts ii. 42: "And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." He said that the extraordinary sight witnessed in his Church that afternoon ought to be a full and sufficient answer to all the sceptics and infidels in the neighbourhood that though there might be minor differences in forms of worship amongst real Christians, yet there did exist a vital union which enabled them to meet around the table of their common Lord.

He showed that union rested on the Word of God, as it revealed the foundation of our faith in the common salvation and finished work of Christ, and, further, that our union depended, not on our love to God, but upon the love of God in Christ to us. He invited the young men to come to the Lord's table with that one thought filling their hearts, "the love of God to us."

About 170 young men of all denominations then partook of the Lord's Supper. It was a blessed time, and the Lord's presence was very manifest. The closing hymn was—

Stand up, stand up for Jesus.

It went with a triumphant, exultant swing, which rolled through the fine church with thrilling yet solemn effect, as it rose from the hearts and voices of those assembled. All who were present will not soon or easily forget this memorable service.

H. H.

PARIS.—It is stated that the old Yarbœuf English Church, which is now being rebuilt in Paris, Sir Richard Wallace recently having given £10,000 towards the cost, will have, adjoining the chancel, a room "where the sick and sorrowing can hear and join in the service without being seen." A similar arrangement has been followed, it is said, in the new English Church, the cost of which has been defrayed by an American lady, Mrs. Niven.

EAST LONDON TRACT SOCIETY.—Great efforts are being made by this Society to relieve the terrible distress of which, by visiting in the district of Poplar, its workers are aware. Already 760 meals have been given to starving ones this season, and it is hoped to do much more, not only in this way, but by means of fuel and left-off clothing. The Help-Myself and other agencies, temperance meetings, &c., are being carried on with much energy, and receiving much encouragement. Such work is of infinite service amongst the poorer classes generally, but for those who are ill and out of work it is an absolute necessity, and many such cases are mentioned in the report. The address of the superintendent, Mr. George Fuller, is 1, Follett-street, Poplar, E.

A PASTOR IN THE DROME, exceedingly tried and anxious at seeing the youths and maidens of the country obliged by failure of crops and other means of existence to emigrate to Lyons, Paris, and other centres of population, turned his attention to the mineral riches of the country around. A banker lent him funds, and after months of labour, the pickaxe discovered splendid mines of calamine; the company of Asturias has reimbursed the banker, and works are commenced which are expected to employ two or three thousand workmen in a short time. M. Marzials has thus become the benefactor of his parish and neighbourhood, and doubtless it will be a spur to the evangelisation in which his wife and various friends are vigorous helpmates.—*Evangelical Christendom.*

SCHOOLBOYS AT PRAYER.

A little band of schoolboys, brought to the Lord at the children's services held at the Mildmay Conference Hall, September, 1885, by Rev. E. Payson Hammond, were advised by Mr. Spiers to help each other in their Christian life by meeting together at each other's houses. This advice was acted upon, and resulted in much blessing to themselves and the conversion of some of their schoolfellows. The numbers so increased as to make it necessary to hire a room for their meetings, which are now held at the Mildmay Park Wesleyan Chapel, where, on Friday evenings at seven o'clock, the members of this "Young Christian Union" assemble, the boys conducting the meeting in turn. On the last Friday in each month the services of our adult friends are secured for an address, after which the young converts unite in prayer, praise, and testimony.

The first annual report is now issued, written by one of the boys, and we trust that parents may be led to procure it, through reading this little notice, as its introduction into Christian households can scarcely fail to stimulate and encourage the younger members of the family. It may be obtained from F. Neal, Norfolk House, Queen Elizabeth's-avenue, Stoke Newington, N.

PLATELAYERS' MISSION.—A work similar to that for the platelayers on the Great Western Railway is about to be begun on the Midland line. Any willing to help in sending monthly packets of Gospel papers, &c., should communicate with Miss MacGregor, 17, Castle Hill-avenue, Folkestone.

SECOND ADVENT BIBLE-CLASS—Mr. G. Knight (Oxtead, Surrey) informs us of a corresponding Bible-class, the object of which is the arousing in Christians of an earnest spirit of watchfulness for the Redeemer's coming. It has already done much in stimulating interest in this much-neglected subject.

MANSION HOUSE MISSION CHAPEL.—The Mission to the poor of South-east London, conducted with so much energy by Mr. G. W. Linnecar, 89, Bellenden-road, Peckham, S.E., has now entered upon its thirteenth year of labours. The services are well attended, and in the six years since its commencement, 265 members have joined. The Mission has been of great benefit to the poor of the district, as help is given in various ways—by visitation of the sick, the distribution of clothing to the many who sorely need it, and by monthly free teas, of which between 300 and 400 partake.

RESCUE WORK IN CHELSEA.—Since March last nearly one hundred young girls have passed through the Rescue Preventive Homes, at 28, Margaretta-terrace, Oakley-street, Chelsea, and of these seventy are now doing well in service. Girls are helped and instructed in various ways, and suitable employment is then sought for them. One young girl was recently received into the Preventive Home, who, with a six months' character, had taken a situation which in two or three days she found to be in a bad house. She was directed to the Home by one who had formerly been an inmate. Now that every such Home is full, more are applying to us for admission than we are at present able to accommodate.

Y.W.C.A. KENSINGTON BRANCH.—The third yearly report should be an incentive to all who feel themselves prompted to any work for Christ's sake. In this comparatively short period there have been more than one thousand six hundred attendances at the Sunday Bible-class, and 142 members are now enrolled. The difficulty caused by so many houses of business closing their doors to their employés after an early hour on Sunday morning is here met by dinner being provided for young women who would otherwise have to walk the parks or frequent public restaurants. Much spiritual as well as temporal good has been received by those who have been in the Home. Many members are themselves Sunday-school teachers, while for some months the members have made themselves responsible for a Bible-woman in Ningpo, and have besides collected over £3 towards buying a piano. All this is evidence of a warm and loving spirit, which will do much to further the work of Christ in their midst. The hon. secretary is Miss Virgo.

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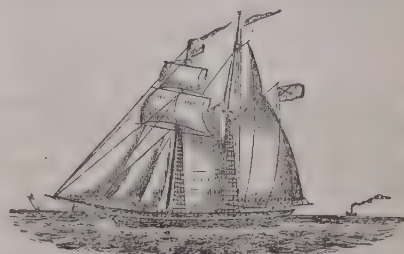

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WEDNESDAY, DECEMBER 29, 1886,

AT

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RATCLIFF HIGHWAY, LONDON, E.

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Meetings before and after as the Lord leads.

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President—The RIGHT HON. the LORD MAYOR.

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The Means used are—
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(2) Personal Conversation.
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(4) Distribution of Gospel Tracts.

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(3) Soldiers going on Foreign Service.
(4) The Boys of the Training Ships.
(5 Bargemen, Watermen, and others employed on the River.

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Rev. HENRY BLOOMER, Secretary.
31, New Bridge-street, Ludgate-circus, E.C.

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John Kirk, Secretary.

Offices—Exeter Hall, Strand, W.C.

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ESTABLISHED 1822.

President.
His Grace Lord Plunket, Archbishop of Dublin.
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AND
9, Paternoster-row, London.

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Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title,* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

CHRISTMAS DOINGS at Dr. BARNARDO'S HOMES.

Readers of The Christian are invited to attend

The ANNUAL DINNER of the Children of all the London Homes on

CHRISTMAS DAY, at 1.30 p.m.

IN THE

LARGE HALL of the EDINBURGH CASTLE

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On CHRISTMAS DAY, at

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The Hon. A. F. KINNAIRD will preside.

Visitors will be made very welcome. The whole function is over at 4 o'clock. Tickets 2s. each; Children, 1s.; to be had on application to Mr. Page.

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Missionaries to the Heathen, to **Preach the Kingdom of God**, and to **Heal the Sick.**

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There are already signs of great privation amongst the respectable poor. Visitors report cases of "no work" continually; the greatest distress prevails. We are anxious to provide a Christmas Dinner for 700 Destitute Men and Women, and for 600 Poor but Deserving Families, and also to replenish our "Fund" for Relieving the Poor during the Winter.

Contributions thankfully received by the Treasurer, Bankers, or by PEREGRINE PLATT, Secretary, Vine-street, Clerkenwell-road, E.C.

The Book World.

The second part of The Biblical Illustrator (*James Nisbet & Co.*) more than sustains the promise of the first. Its anecdotes are fresh, and its similes are not hackneyed.

The December number of The Contemporary Pulpit (6d. *Swan Sonnenschein, Lowrie & Co.*) is rich in homiletic matter. The sermons on "The Lawyer's Question" and "The Prayers of Jesus" are specially suggestive. Preachers who know how to use without abusing such a help should get it.

Rescue the Children. By W. M. Mitchell. 2s. 6d. *Isbister.* The author gives the result of twelve years' work amongst the poor children of Glasgow. Out of 90,000 of school age, there were, when he commenced work, 20,000 either not at school at all or very irregular attendants. The majority of these, of course, belonged to the most destitute class, and were in a miserable plight. The story of what has been done for these is here before us, and the book should have the double effect of increasing sympathy on behalf of such little ones, and of inclining public opinion in the direction of providing some means whereby they may be rescued from the contaminating influences by which they are surrounded.

Women and Medicine. *Farncombe, Lewes.* This prize essay, by Miss Edith A. Huntley, is an exhaustive treatise on the study and practice of Medicine by Women. It shows historically that this is by no means such an innovation as some would have us believe, chronicling the distinctions in the profession of the healing art enjoyed by women in Ancient Greece and Rome, thence from the middle ages down to the present day in other countries than ours. Miss Huntley gives also a history of the trials, defeats and successes of the past quarter and a century, during which women have tried to obtain a share in modern medical education. Her reasons for this effort, and statements of the benefits likely to accrue from the medical treatment of women by women are worthy of serious study. It is difficult to understand why an anonymous postscript, signed "Anglo-Indicus" opposing the combination of medical and missionary work should be added to this useful pamphlet.

Bartholomew Legate: The Last Smithfield Martyr. By Florence Gregg. *Swan Sonnenschein, Lowrie & Co.* This book is a bold protest against all intolerance. If that were all, we should heartily commend it. But one of its principal aims appears to be the dissemination of Unitarian ideas—*e.g.*, denial of the Special Inspiration of the Scriptures, of the Atonement, and of the Divinity of Jesus Christ. The following extracts will explain our meaning:—"God dying on the Cross! It was too awful, nay, was it not blasphemous?" (p. 67) "God cared for and loved them, so that they needed no priest to offer sacrifice on their behalf, as mediator to intercede for them, not even Jesus, their elder Brother; for the Father Himself loved them" (p. 129). Bartholomew Legate is represented as a faultless hero, the very incarnation of New Testament morality—a fact which makes the error attributed to him exceedingly seductive. The story is almost entirely a work of fiction, for history seems to be strangely silent respecting the real Legate. It does not appear what his actual opinions were.

Joseph: The Prime Minister. By Rev. William M. Taylor, D.D. LL.D. *Sampson Low, Marston, Searle & Rivington.* 6s. No form of study has a deeper human interest than the Divine records of the lives of men. Dr. Taylor has given much attention to this, and his discourses vividly represent the correspondence between the past and the present. For history repeats itself, and the histories of ancient men are reproduced in modern circumstances. The life of Joseph affords Dr. Taylor material for fifteen scenes, from each of which he brings forth lessons for the young men and women of America and England. For example: "Every shepherd is an abomination to the Egyptians;" "every tradesman is an abomination to our modern exquisites." Young men are hereupon exhorted not to be ashamed of an honest and useful handicraft. The expositions are high minded and spiritual, scholarly and practical, and the lessons deduced are wise and shrewd, and within the range of daily life. The best and latest authorities have been laid under contribution, and the side lights thrown upon the story from these sources add much to the interest of the book, which is a valuable contribution to Scriptural biography.

The Theological Review (Quarterly 1s. *Edinburgh: Macniven & Wallace*), is a new venture. It is conducted by a committee of the Divinity students of the Free Church of Scotland Colleges, but its articles do not appeal to any one denomination. Specially worthy of notice is the paper on "The Holy Spirit," by Rev. James Stalker, M.A. We are glad to find that all the writers are thoroughly loyal to the fundamental principles of the evangelical faith. Their ability is beyond doubt.

MESSRS. J. F. SHAW & CO.

Another tastefully got-up budget reaches us from this firm:—We Wives; or, All Hallowe'en. By Lina Orman-Cooper. 2s. 6d. Will prove a treasure to those who wish for something really good to put into the hands of young women entering life. The unselfish life, and the true object of life, to be a gift of God, serving Him first, are lovingly taught by their governess to three young ladies at a finishing school—but the reader must find out the rest.—Madge Hardwicke, by Agnes Giberne (2s. 6d.), is a healthy story, with plenty of incident, and that of a startling character. Into a most varied scene are woven some of the tenderest touches, that reveal the true artist.—The Witch of the Rocks, by M. E. Winchester (2s. 6d.), is a fascinating story for boys, though there is rather much of the savour of the title in the contents.—One of those Little Ones, by Mrs. Fabian Brackenbury (1s.), may be useful in many a family where boys and girls have not yet learnt the lesson of kindness and gentleness to one another.—Those Two, by Emily Dibdin, is a realistic picture from the streets, giving the history of two alley children and some scenes from school life. It is, of course, not without its moral, and may be useful amongst the class of children for whom, doubtless, it is intended.—Through Unknown Ways; or, The Journal Books of Dorothea Trundel, by L. E. Guernsey (5s.), is a truly delightful story, simply written, purporting to be the autobiography of a "fayre mayde" in the troublous days of James II. There seems to be a great deal left out between Books i. and iii., but the story is so well resumed that we feel we have lived with Mistress Studley all her days.—To-morrow. By Mrs. Stanley Leathes (3s. 6d.). Not in every respect a wise book; but, as stories go, harmless enough. It will be popular, because there are a wilful girl and her lover in it, and young men do the gallant and otherwise in a great many of its pages.—Not So Very Long Ago, by the Author of "At All Times" (3s. 6d.), well illustrated, and daintily bound and printed. The story itself is charming. The sweet Christianity that was so helpful in "At All Times" is equally so in this volume.

Mr. Francis G. Heath's pictorial threepenny magazine, Illustrations, will in future be published by *Messrs. W. Kent & Co., Paternoster-row.*

The Lord's First Parable. 3d. *Partridge & Co.* A very practical exposition of the Parable of the Sower, in seven little chapters for Christians and the New Year.

The Methodist Family. 61, *Paternoster-row.* The contents of this annual volume are varied and full of interest, and it will prove itself acceptable in many families.

Our Own Gazette. 2s. 6d. *Partridge & Co.* This literary representative of the Y.W.C.A. is exceedingly bright and cheerful. It is besides a true companion, help, and guide; the stories are entertaining and full of healthful suggestion for the regulation of the daily life of young women.

The Teacher at Work. *Elliott Stock.* This annual volume is altogether most helpful work for those who are training the young in Scripture truths. The notes on lessons, Bible dictionary, &c., are admirably compiled. "Kitty Longdale's Sunday class" is a very interesting story, illustrating the practical, out-of school side of such work.

Ireland's Need. 3d *Maclaren & Sons, Glasgow.* In a series of well-written papers, which may be called parables, so well do they illustrate the point kept in view throughout. Dr Wallace forcibly demonstrates that Ireland's great need is the Bible, and the cure for her many troubles that righteousness which exalteth a nation. The papers lead us step by step from the establishment of the Jewish power to the Crucifixion, which sealed its doom: and in the causes of the downfall of this nation are seen those which operate to-day to produce like effects We learn also that the nation that would be truly free must have spiritual life.

Church Missionary Gleaner.—The annual volume is one of thrilling interest. From its texts and illustrations we learn a great deal of the wonderful mission field, and gain many a glimpse also of "the regions beyond," into which the missionary is only just entering. The illustrations give a most graphic idea of the scenery and incidents of life in these far-off lands This book should be in every Christian household. The Church Missionary Juvenile Instructor, the well-known "little green book," as it is called, is a truly charming book for the little ones, teaching many a lesson by its records of the noble army of martyrs, and inculcating a true missionary spirit in the minds of the lambs of God's flock.

MEDICAL MISSION WORK ABROAD.

The Friends now have medical missions established in Syria, Palestine, Constantinople, Armenia, India, and in Madagascar. The importance of giving medical education to the Malagasy has been so urgently felt by the four missionary doctors resident in Antananarivo, that, though representing two different societies, they have formed themselves into a board and have instituted a Medical Training Academy.

In Philippopolis, Mrs. Tonjoroff, the English wife of a missionary just arrived in this country has laboured most indefatigably in the hospital which was built some years ago by the Bulgarian Government, but which is now left without any resources for efficient management Under existing circumstances many incurable or troublesome cases have to be dropped, but Mrs. Tonjoroff is desirous of raising £300 to start a cottage hospital near her home, where she can watch over and nurse those who, through her, have been led to the Saviour. During the Servian war last winter this devoted lady's physical and pecuniary resources were taxed to the utmost.

At Underhill Station, Congoland, two hospital tents have been erected within the B.M.S. enclosure. Mr. Scrivener reports that before treating one patient, an influential chief, he required him to give up his fetishes—a bold request, which after a slight hesitation was complied with, to the extent of allowing the missionary himself to disengage them from the chief's neck and ankles.

The Medical Mission initiated by Miss Roberts in Florence, Italy, has during the year received a fresh impetus by the work of a Bible lad nurse, Signorina Violetta Fasulo, whose ministry is not confined to patients at the Mission rooms, but extends to many sick in their own homes. The house-to-house visitation affords opportunities for private, and therefore, more free intercourse with the sufferers, and at the same time is not unfrequently the means of spreading the blessing of Christian teaching to several members of a family.

TEMPERANCE NOTES.

The United States liquor traders have agreed to raise, by a trade tax, a million and a half dollars for political purposes in 1888.——In Queensland, temperance legislation is bearing good fruit.

We would remind our readers of the immense injury often done by giving drink to employés at Christmas and the New Year.——A Colonial and International Congress on inebriety is to be held in London early next year.

The vineyards of Victoria, Australia, cover 10,000 acres.——At a recent meeting of sheriffs in Iowa, seventy present, it was unanimously admitted the present prohibitory had decreased court business at least 50 per cent.——In an article in *The Contemporary Review*, Mr. Joseph Thompson says:—"Mohammedanism not only throws down the gage to Christianity, but declares war against our chief contribution to West Africa—the gin trade."

The British Medical Association has decided to ask Government to institute an inquiry into the effects of the drink traffic.——A United Kingdom Convention in favour of Local Option is to be held in London in February.——Mr. Haslett, J.P., the new Mayor of Belfast, is an abstainer, a Band of Hope worker, and a vice-president of the Irish Temperance League.——The Dundee U.P. Presbytery has renewed its injunction against toast-drinking at Ordination dinners.

Ten men have been indicted for complicity in the murder recently of Rev. Mr. Haddock, at Sioux City, Iowa.——Last Sunday was Temperance Sunday among the Wesleyan Methodist Churches throughout Great Britain.——During the past year six public-houses have been closed in the Ratcliff Highway district.——Mrs. Leavitt, representing the Woman's Christian Temperance Union, has been in Japan, and has addressed large and attentive audiences at Tokio, Kotio, and Osaka.

LAWYERS' PRAYER UNION.—The half-yearly meeting of law clerks took place on the 16th inst., at the Mission Hall, St. George's, Bloomsbury. Mr. Gresham (chief clerk at the Mansion-house) presided. Among the speakers were Dr. Anderson and Mr. Baker (barristers), Mr. Moser (solicitor, of Kendal), Mr. Robert Brown (a solicitor and author, well known in Christian circles), and several clerks.

Notes on Daily Readings.

SUNDAY, DEC. 26.—JOB I.

1.—*There was a man in the land of Uz whose name was Job; and that man was perfect and upright, &c.*—"The very first verse informs us as to the nature of its subject. The name Job signifies 'the persecuted one.' He is described as a thoroughly just man. According to the clue thus given, we should judge the theme of the book to be *the sufferings of the righteous*—how they are to be explained and to be shown consistent with the Divine righteousness, what should be the conduct of men so situated, and by what means the heart is then to be quieted and consoled."—*Hengstenberg.* The same writer gives the following excellent summary of the typical teaching of the book. "The history of Job is a type of the Saviour as well in his sufferings as in the glory which followed. If Job's imperfect and needy righteousness was an object of such hatred to Satan, how must he be enraged against Him who is the absolutely Righteous One. Immediately after entering on his vocation the Redeemer was tempted forty days by the devil, and when he had ended . . . he departed from Him 'for a season.' Satan is always in the background of Christ's sufferings. But, as Satan was put to shame by the typical Job, so did his attack on the antitype end in his utter overthrow. See Rev. xii. 9, 10."

5.—*Cursed God in their hearts.*—This should be rendered as in R.V., "renounced God in their hearts."

6.—*The sons of God.*—"This appellation occurs in Gen. vi. 2, and in this book xxxviii. 7. Here there can be no doubt it means spiritual beings who were called into existence before the creation of the material universe (see xxxviii. 7), and are constantly employed in executing the will of God: comp. Ps. ciii. 20."—*Sp. Com.*

11.—*He will curse Thee to thy face.*—R.V. better—"he will renounce Thee to thy face."

12.—*All that he hath is in thy power*—or "hand," as in *marg.* Satan had said (11) "put forth thy hand;" the answer is, "all that he hath is in thy hand." If it be asked how can this be, since "God is love;" the answer is, wait till the end of the book, or rather as it is in Jas. v. 11, "the end of the Lord," and seen that "the Lord is very pitiful, and of tender mercy."

22.—*Nor charged God foolishly.*—Better as in *marg.* and R.V., "Charged God with foolishness." "The writer hints that later on Job committed himself by some unwise thoughts of the government of God."—*Delitzsch.*

MONDAY, DEC. 27.—JOB. II.

3.—*Although thou movest Me against him to destroy him without cause.*—These words of the Lord to Satan exhibit the sort of judicial claim which Satan urges—probably owing to his having been originally entrusted with the government of the world—to accuse the brethren "before our God day and night" (Rev. xii. 10); in which passage, too, is shown the true answer to Job's accuser "without cause." "They overcame him by the blood of the Lamb," &c., and this victory of faith appears from Job's offering burnt offerings for his sons (i. 5). His only hope for them, as well as for himself, was the coming sacrifice.

6.—*But save his life*—or "only spare his life" (R.V.). "Job has not forfeited his life; permission is given to place it in extreme peril, and nothing more, in order to see whether or not, in face of death, he will deny the God who has decreed such heavy affliction for him."—*Del.*

7.—*Sore boils from the sole of his foot unto his crown.*—"The symptoms of the disease are incidentally noted in the course of the following dialogues, and leave no doubt that it was *elephantiasis.* The original word means an intense heat, hence a burning and ulcerous swelling, or leprosy in its most terrible form, taking its name from the appearance of the body, which is covered with a knotty cancerous bark, like the hide of an elephant; the whole frame is in a state of progressive dissolution, ending slowly but surely in death. One of the most painful results to Job was that he knew it would be regarded as a decisive proof that he was suffering from some hidden and unpardonable sin."—*S. C.*

9.—*Then said his wife unto him.*—Satan is no more mentioned in the book; but he is no less behind the scenes than he was when Eve, "being deceived," conveyed Satan's temptation to Adam. Job repelled the temptation as "folly;" but Jesus (of whom he is here a type), when Peter said, "This be far from Thee, Lord: this shall not be unto Thee" (Matt. xvi. 22), replied "Get Thee behind me, Satan." *Curse God, and die.*—Better as R.V., "Renounce God and die" (i. 11).

TUESDAY, DEC. 28.—JOB III.

1.—*Cursed his day.*—The word used here is different from that occurring i. 5, 11; ii. 5, 9 and is rightly rendered "cursed" in R.V.

8.—*Who are ready to raise up their mourning.*—"This translation has no authority, it should be 'who are prepared to arouse Leviathan' (so R.V.). This word undoubtedly means the crocodile in chap. xli.; but it is in all probability here a symbol of the dragon, the enemy of light, who, in old eastern traditions, is conceived as ready to swallow up sun and moon, and plunge creation in original chaos or darkness. This tradition probably originated in the Scriptural account of the Fall. Comp. Rev. xii. 4—9."—*Sp. Com.*

11.—*Why died I not, &c.*—"Job passes to the next alternative, death before the awakening of consciousness. Job counts up, with the wild ingenuity of a diseased mind, all the chances which might at once have cut his life short. In the following verses he enumerates the actual inhabitants of the nether world, whom he conceives as without sensation, beyond the reach alike of joy or misery."—*Sp. Com.* It is important to remember that Job, though perfect as to his standing before God, was far from perfect under trial upon earth, as his own confession (xl. 4) frankly owns. Moreover, though the record of his ideas is inspired, the ideas themselves are by no means inspired, and can only be regarded as the conceptions of his own mind.

WEDNESDAY, DEC. 29.—JOB IV.

1.—*Then Eliphaz the Temanite answered.*—"The first speaker among the friends who now comes forward is Eliphaz, probably the eldest of them. In the main they all represent one view, but each with his individual peculiarity: Eliphaz with the self-confident pathos of age, and the mien of a prophet; Bildad with the moderation and caution befitting one poorer in thought; Zophar with an excitable vehemence neither skilled nor disposed for a lasting contest. The skill of the writer is manifested in this, that what the friends say, considered in itself, is true; the error lies only in its inadequacy and inapplicability to the case before them."—*Delitzsch.*

6.—*Is not this thy fear, thy confidence? &c.*—"This verse should be rendered, 'Was not thy piety thy confidence? Thy hope, was not that also the integrity of thy ways?'"—*Sp. Com.* R.V. renders it substantially the same, but in the present "Is not?" &c., instead of past tense.

10.—*The roaring of the lion, &c.*—"Five different words are used in the original for lions... in each stage of their growth. The object is to show that in every stage of its development, guilt, especially the guilt of cruelty and oppression, brings ruin: It may suggest the first suspicion likely to present itself to the mind of a chief that Job, or still more probably his sons, had oppressed their neighbours or secretly joined in marauding expeditions." 12—16.—"We have here the oldest and the finest description of a spiritual visitation."—*Sp. Com.*

17.—*Shall mortal man be more just than God?*—The margin of R.V. gives a better rendering than its text, or than the above. It agrees with Delitzsch, who translates: "Is a mortal just before God? or is a man pure before his Maker? The question raised is not the possibility of man exceeding God in righteousness, but of his standing before God in righteousness. In other words, it is the great problem of which the Gospel offers the only true solution.

THURSDAY, DEC. 30.—JOB V.

1.—*Call now, if there be any that will answer thee.*—"The chief thought of the vision in the last chapter is that God is the absolutely just one, and infinitely exalted above men and angels. Resuming his speech from this point, Eliphaz tells Job that no cry for help can avail him unless he submits, as being himself unrighteous, to the all-just One. 'If God does not help thee, no creature can help thee.'"—*Delitzsch.* *To which of the saints* is better as in R.V., "to which of the holy ones," for angels are meant.

2.—*Wrath killeth the foolish man, and envy slayeth the silly one.*—Alluding to Job's wrath against the providence which called him into being (iii. 1—10), and his envy of any lot but his own, even non-existence or death (iii. 14—19).

13.—*He taketh the wise in their own craftiness.*—Quoted by St. Paul (1 Cor. iii. 19) as usual when Scripture is referred to, "It is written."

17.—*Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.*—"The same thought as Prov. iii. 11—13, Ps. xciv. 12 (and also, quoted from Prov. iii., Heb. xii. 5), in both passages borrowed from this."—*Delitzsch.*

24.—*And shall not sin.*—R.V. renders this, "and shalt miss nothing," so Delitzsch, "without missing anything in the place where thou seekest it," so also *Sp. Com.* An interesting illustration of the fact that this, the ordinary word for "to sin," in Hebrew, means to miss the mark.

FRIDAY, DEC. 31.—JOB VI.

2.—*Oh that my grief were thoroughly weighed.*—"Or *wrath*, the same word which Eliphaz uses (2). The change of word in A.V. obscures the force of the argument. Eliphaz regarded the wrath (or *vexation*, R.V.) as indicating moral folly, Job answers that it is not out of proportion with his calamity."—*Sp. Com.*

3.—*Therefore my words are swallowed up.*—Delitzsch renders this "therefore my words are rash," so also R.V., and *Sp. Com.* says, "the word more probably means 'wander' or 'are idle.' Job admits that his words are blameworthy, but excusable, as the overflowings of natural sorrow."

10.—*Then would I have comfort.*—"The general connection is clear; some words are difficult; but the meaning may be more clearly expressed, 'So would it still be my comfort, and in the midst of my unsparing anguish would I exult that I have not denied (*i.e.*, renounced) the words of the Holy One.' This comfort is not that death will end his troubles, but that to the last he has had the consciousness of having kept the faith."—*S. C.*

20.—*They were confounded, &c.*—That is, "disappointed." Job compares his disappointment at his friends' mode of comforting him to the disappointment of a band of desert travellers who, approaching a mountain stream, find it dried up.

26.—*Which are as wind.*—The latter clause of this verse is rendered by Delitzsch, and in the margin of R.V., "the words of one in despair are for the wind." That is, apparently, for the wind to carry away and put out of remembrance, not severely criticised, as by Job's friends.

SATURDAY, JAN. 1.—JOB VII.

1.—*Is there not an appointed time to man upon earth?*—"The reference is specially, but not exclusively, to military service. Job argues that since life is bounded between certain limits, with its appointed work, when those limits are reached and that work done, a man is justified in longing for the rest of the grave. This chapter marks another stage in the development of Job's inmost feelings. In the first part (1—10) he repudiates altogether the hope of a possible restoration to life, and claims the right of unqualified complaining. In the latter part (11—21), he enters into direct expostulation with God. In all this, he still keeps clear of the sin of renouncing God; so far, the temptation completely fails; but he incurs the very serious reproach of arraigning his government. This distinction must be borne in mind throughout. Job is faulty, and 'darkens counsel by words without knowledge,' but his fault is that of a man who fears and loves God, yet cannot understand his ways."—*Sp. Com.*

9.—*So he that goeth down to the grave shall come up no more.* The word "grave" should be Sheol (or Hades), the place of departed spirits. It is so rendered in R.V. Job is not denying the resurrection, but the return again to earth of the spirit that has left it.

MIDNIGHT MEETING MOVEMENT.

WINTER
MONTHS
OF 1886.

The Committee are putting forth renewed and extended efforts to check Immorality throughout the Land, and to Rescue its Victims. *They have repeated the Meetings in Edinburgh, where there was an aggregate attendance of 400.*

FOREIGN FALLEN WOMEN, unhappily a numerous and neglected class of evil-doers in London, have been brought under the Gospel of the Grace of God. Suitable Tracts and Appeals in Foreign Languages have been judiciously distributed, in addition to the holding of Special Meetings.

BREAKFAST MEETINGS have been opened to gather in those who, though impressed by the Over-Night Meetings, *still remained Undecided!*

The Town Agent of this Movement is employed in Missioning among the Lowest Outcasts in the London Parks; and throughout the entire metropolis Meetings for the Rescue of Outcast Women have recently been held.

£5 will cover the expense of Missioning a District and holding an Afternoon or Midnight Meeting.

Christian Friends desirous of **co-operating by contributing toward the expenses** of a Meeting (or helping by prayer), are invited to communicate with J. H. L. Christien, Organising Secretary, at the Office. Donations may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; or to

C. WILSON McCREE,
Financial Secretary.

Office—8a, Red Lion Square, W.C.

THE CHELSEA PREVENTIVE & RESCUE HOMES.

For particulars apply to Miss Hugill, at the Homes, 28 and 30, Margaretta-terrace, Oakley-street, Chelsea, S.W.; or to Mrs. L. Forster, 12, Carlyle-square, S.W., to whom Donations may be sent; or to Messrs. Morgan & Scott.

THE TREASURER OF THE

East London Nursing Society

Earnestly requests Immediate Help. Funds are deficient. Twenty trained nurses are now working in the homes of the Sick Poor. Without fresh contributions, nurses will have to be withdrawn.

Donations received by Hon. Mrs. Stuart-Wortley, 16, Clarges-street, Piccadilly; and A. W. Lacey, Esq., Secretary, 49, Philpot-street, Commercial-road, E.

THE HOMERTON RAGGED SCHOOL AND GOSPEL MISSION.

President—THE EARL OF ABERDEEN.
Treasurer—F. A. BEVAN, Esq.

Urgently appeal for funds to meet the inevitable distress of the coming winter. A Committee of ladies, well acquainted with the district, will, with the assistance of a Bible-woman, satisfy themselves of the genuineness of every case before giving relief. Every penny thus contributed will reach the poor without deduction either for management or other expense.

Contributions should be sent either to Messrs. Barclay, Bevan & Co., Bankers, Lombard-st.; or to the Hon. Sec., Mr. Henry E. Shaw, 15, Muston-road, Upper Clapton.

HAVE FAITH IN GOD. Mark xi. 22.

PORTSMOUTH AND GOSPORT SEAMEN'S MISSION.

Established May 1, 1853.

Will the Readers of The Christian kindly help towards the expenses of our Mission in general.

At this season of the year, the Fishermen are now assembling for the Mackerel Season at this port. These we invite once a week on board to Tea, besides Meetings every night for the Word of God.

Our vessels need a refit to accompany the Fleet of Boats to the West of England.

Bibles, Gospel Papers, Books, Comforters, Cuffs, Bags, &c., are welcome gifts.

Address HENRY COOK,
Seamen's Fund, Gosport.

£650 is still needed for our New Mission Ship now building.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

President:—GEORGE WILLIAMS, Esq.

This Society supports Bethels, Free Reading Rooms, Sailors' Rests, and Schools; employs Missionaries in London, Liverpool, Fleetwood, Whitehaven, Workington, Maryport, Fowey, Isle of Man, and Ireland, to labour among British and Foreign Seamen; places Libraries on board ships, circulates Bibles and Tracts in many languages, carries on a large and successful Gospel Temperance work, and provides food and shelter for many destitute seamen. The Society is now in debt to its Bankers, and owes £500 on its Institution in Ratcliff Highway. **Help is most urgently needed.** See last week's Christian for notice of the Society's work, under heading of the "PERILS OF THE DEEP."

For Fortieth Annual Report, apply to Rev. G. J. Hill, at the Office, 255, Burdett-road, E. Contributions may be sent to Morgan & Scott; or to M. H. Hodder, Esq., 27, Paternoster-row, E.C. Donations, if sent to the Office, whether by cheque or post order, should be crossed London and Westminster Bank, Eastern Branch.

A CRY FOR HELP FROM THE WEST.

HELP THE HELPLESS POOR.

THE LATYMER ROAD MISSION is in need of help for the various branches of the work. Upwards of £350 are needed to meet all the claims before December 31. There is much distress in the neighbourhood, and poor people are applying for relief. Our exchequer is exhausted. We wish to open our Soup Kitchen and Invalid Children's Dinner Table, and start Half-penny Dinners for the poor school children. 500 children are anxiously expecting their Christmas treat. Funds are wanted for coals and blankets, and parents' annual tea.

We wish to give a dinner on Christmas Day to some of the poorest families in their own houses.

The work consists of Gospel and Temperance Meetings. Shelters for Ragged Boys and Girls. Mothers' and Fathers' Meetings. Night Schools. Infant Nursery. Convalescent Homes. Sunday Schools, and many other agencies too numerous to mention.

Gifts in kind and left-off clothing most useful.

Cheques and Post-office Orders should be made payable to Aulay Macaulay, Hon. Sec., Latymer-road Mission, Blechynden-street, Notting Hill, W.

GEORGE YARD RAGGED SCHOOLS, &c.,

WHITECHAPEL, E.

George Holland thankfully acknowledges receiving Clothing from E.C., Anonymous. From S. Kensington £1—"Annie's Present."

"Clara."—We shall have various teas for adults, and treats for children. We shall do what we can to comfort God's own dear people. The number of Men, Women, and Children in connection with the Mission is close upon **three thousand souls.**

"Hilda."—The fruit and vegetables will be of the **greatest use, the Children are fed with soup and bread.** "One Deeply Interested."—The Nest for Children, the Rest for Weary Men and Women, the Dovecot for Mothers and their Babes, and the Gordon Hall, Stroud Green-road, Addiscombe, are open to visitors.

"Enquirer."—The additional premises will enable us to extend the Infant Nursery, and we shall be enabled to reach about three hundred extra—Young People and Children.

FRIENDS ARE INVITED TO VISIT THE INSTITUTION ANY DAY BUT SATURDAY.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, the Ragged Schools, George-yard, High-street, Whitechapel, London, E.

Golden Lane & Hoxton Costermongers' Mission.

Mr. W. J. ORSMAN

(Hon. Superintendent and Voluntary Evangelist)

ASKS FOR HELP TOWARDS THE

IRISH STEW SOUP DINNERS

AND THE

CHRISTIAN SICK and BENEVOLENT FUND.

Address—MILTON HOUSE, SHACKLEWELL GREEN, HACKNEY, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For visiting and relieving the sick poor by an unpaid agency.

The 101st Annual Meeting will be held at the Mansion House, on Friday, Dec. 17, at 3 o'clock.

The Right Hon. THE LORD MAYOR will preside.

Speakers:—Mr. Ald. and Sheriff Isaacs; Lieut.-Col. and Sheriff Kirby; Rev. Burman Cassin, M.A.; Rev. J. E. Clapham; Sir CHARLES WARREN, K.C.M.G.; W. A. McArthur, Esq., M.P.; Wilson Noble, Esq., M.P.; Horace B. Marshall, Esq., J.P.

Free admission by ticket to be obtained at the
Office, 52, Finsbury-pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

FEEDING THE HUNGRY with good things.—Mrs. ADAMSON, The Vicarage, Old Ford, London, E., asks help for her Soup Kitchens, &c. Last winter 400 children, 200 adults. Population of husband's parish over 11,000 poor. Clothes also acceptable.

CRIPPLES' HOME, 17A, MARYLEBONE-ROAD.—An elegant and useful assortment of Baskets, Mats, Screens, Costume Dolls as Pen-wipers, &c., suitable for CHRISTMAS AND NEW YEAR'S GIFTS, now on show. A visit is earnestly solicited, also orders for fancy, and needlework. Cheques and P. O. O. payable to
E. EMES, Secretary.

BETHEL MISSION, Pier Walk, Gorleston, Great Yarmouth. Mr. B. WATSON, Missionary.

A praiseworthy effort is being made to clear off the debt of some £400, standing on this place of worship, which depends largely for its maintenance upon the support of the Fishermen, and poorer members of the community. With characteristic generosity, a kind friend of the Mission has set the ball rolling with an offer of £200, provided that an equal supplementary amount can be raised by Christmastide, and we sincerely trust that the response to the appeal now being made will prove equal to the needs of the hour. Donations will be thankfully received by Mr. S. WOODS, Lower Cliff-road, Gorleston, Secretary; or Messrs. MORGAN & SCOTT.

THE BLIND POOR.—The Committee of the Indigent Blind Visiting Society earnestly plead for Aid to give a Christmas Dinner to about 1,000 Blind persons and their families; also coals during the winter months. However great the distress may be amongst the poor at this season, that of the blind is far greater.—Contributions will be gratefully received by W. C. LESTER, Secretary, Office, 27, Red Lion-sq., W.C. Bankers, Williams, Deacon & Co., Birchin-lane, E.C.

SERMON LANE MISSION.—Funds are urgently needed for Christmas Dinners, to serve hundreds of poor in the neighbourhood of the Mission, all being well known to our Christian Visitors; also for Soup, twice in the week during winter; also for Tea and Sugar and Coals for our poor suffering sick ones. The Operations of the Mission:—Sunday Services for Adults, Open Air Preaching during summer, Sunday Schools, Adult Bible Class, Visitation of Sick, House to House Visitation, Mothers' Meeting, Girls' Sewing Class, Blanket Club, Coal Club, Youths' Institute, Band of Hope, Christian Band Union, Maternity Society, Young Women's Welcome, Penny Bank, Gospel Total Abstinence Society, Working Men's Temperance Mutual Improvement Society, and Prayer Meetings.
GEORGE FULLER, 54, Liverpool-road, Islington.

PADDINGTON CHILDREN'S HOME, 44, Marylands-road, Paddington, W.—Dislocated hips, &c., treated by Mr. R. H. HUTTON, the well-known specialist. The Ninth Annual Report (just issued) may be had upon application to the Lady Superintendent, Miss HALL HALL, as above, or Witley Manor, Godalming, Surrey, by whom subscriptions and donations will be thankfully received.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

HOME FOR BLIND CHILDREN, College-avenue, Hackney.—Our little ones are looking forward to spend a happy Christmas in spite of their sad affliction. The smallest contributions will be gratefully received by Miss RYE, or Messrs. MORGAN & SCOTT.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work. Two years' curriculum. Ladies may train for midwifery alone. Non-resident Students received; partial board if desired.—Treasurer, G. J. GREEN, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. GRIFFITH.

GEE STREET MISSION, Goswell-road. Voluntary workers earnestly solicit funds to carry on the work of doing good to the poor. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

SPECIAL CHRISTMAS OFFERING, 1886.

For the purpose of providing a number of Deserving Poor Families in the neighbourhood with a Dinner at their own homes on Christmas Day.

This effort is in connection with the several Agencies and Missions at Radnor Street, St. Luke's, and is irrespective of Creed, being promoted by one desire, to alleviate the condition of the Suffering Poor at this season of the year. (*There are* 1,000 *Children in the Sunday Evening Ragged School.*) Last Christmas Eve 550 Families were thus provided for.

Contributions will be thankfully received by Mr. JOHN JAMES YEO, Treasurer, 79, Upper Street, Islington, and late of 61, Barbican, E.C.; or to Messrs. MORGAN & SCOTT.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

THE LONDON AGED CHRISTIAN SOCIETY.

President—R. C. L. BEVAN, Esq.

Established 1826 for granting Monthly Pensions of 10s. to the **decidedly Christian** poor, 65 years of age and upwards, whose income is not more than 7s. 6d. per week. Subscribers to the amount of £2 can recommend a case, which is placed on the Pension List in rotation. There are no elections; 164 Pensioners are now on the roll. Annual Subscriptions and Donations are earnestly solicited to maintain present efficiency, and admit most deserving cases now waiting.

REV. H. W. WEBB-PEPLOE, M.A.,
E. S. EARDLEY, Esq. } *Hon. Secs.*
ROBERT JOHNSTON, *Secretary.*

Office: 32, Sackville-street, W.

RESCUE HOME, BATH. — Hope House, 15, Lambridge-place.—For Young Fallen Girls. Terms, £10 and necessary clothing. Two or three vacancies at present.—Secretary, Miss STACY.

WILL ANY CHRISTIAN give a little help for the Master's sake towards His work amongst young Factory Girls in the East-end? Smallest sum acceptable.
BOWEN, 74, Narrow-street, Limehouse.

UNIVERSAL WEEK OF PRAYER.—The Council of the EVANGELICAL ALLIANCE have arranged for MEETINGS in the West-end daily during the week commencing January 3, at Steinway Hall, Lower Seymour-street, Portman-square, each morning at 11.30, except Saturday, when the Meeting will commence at 10.30. The Addresses will be given respectively by the Revs. E. A. Stuart, C. Wilson, Dr. Donald Fraser, Sholto D. C. Douglas, John Kilner, and Prebendary Billing. Programmes of these Meetings, and other papers relating to the Week of Prayer, may be had on application to the SECRETARIES of the Alliance, 7, Adam-street, Strand, W.C.

CHRISTMAS AND THE NEW YEAR.—The Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Special Donations for the purpose of giving Christmas or New Year's Gifts will be thankfully acknowledged by the Committee.

KIRKLEY RUN, near Lowestoft.—Mr. W. JOHNSON, Seamen's Missionary, has been asked by fishermen and labouring men residing near Kirkley Run to help them in getting a Mission Room, for Sunday School and Gospel work. A piece of land has been hired, and a wood building to accommodate about 160 people has been commenced, the cost of which will be about £60. The people in the neighbourhood are poor, but are willing to help. Nearly £30 have been collected, and any kind friends who may be disposed to help may send their contributions to Mr. JEREMIAH GOLDSMITH, Kirkley Run; or to Mr. W. JOHNSON, Sailors' Missionary, Lowestoft. The Mission Room will be quite unsectarian, and will be open to any Christian to take part in the work that may be carried on there.

ASYLUM FOR FATHERLESS CHILDREN, Reedham, near Caterham Junction, Surrey.—£1000 will be required to meet the Christmas bills of this unsectarian charity, which at the present moment is maintaining 302 Fatherless Children. The Institution is entirely dependent upon the benevolent public for every shilling of its income, and is greatly in need of funds. Children are admitted to its benefits as early as at three months old, and are retained in the Asylum until they are 15 years of age. Annual subscriptions and donations are earnestly requested.—JOHN R. EDWARDS, Secretary, Office, 35, Finsbury-circus, E.C.

REV. J. W. ATKINSON'S EAST LONDON RELIEF WORK. — Rev. J. W. ATKINSON acknowledges with thanks, following sums for Relief of Destitute Poor in East London:—Edwin Carter, £1; Alpha, 10s.; A Friend, £2 17s.; Jacob Flis, £2 2s.; C. Harris, 5s.; Richard Sharpe, 10s.; Jessie Taylor, £1; D. A. L., £1; G. R., £2 2s.; J. F. £2 2s.; E. M. Campbell, £1; Mr. and Mrs. Pitts, £1; C. Walker, £20; A Friend, £5; A. Y. Lloyd, £2 2s.; Alfred Corrole £1; Mr. Ellis, £1. Other sums £15. Will a thousand readers of THE CHRISTIAN help us to carry a little Christmas sunshine and joy into a thousand bare and cheerless East London homes? All gifts sent to Rev. J. W. ATKINSON, 308, Old Ford-road, London, E., will be promptly acknowledged.

EARNEST APPEAL FOR HELP, From Wales.—Help is wanted for my parish and people. I want means to repair, and carry on Gospel services and Sunday-schools in three Mission Rooms in connection with my Church; and also at this time for my people. Poverty and want are up and down my parish, and I am beset with applicants for food, clothing, and coal, which I am unable to give, though I do what I can. Any help will be gratefully received, and carefully distributed. — Rev. ARTHUR GRIFFITHS, Maesgroartha, near Abergavenny.

Educational.

EDUCATIONAL HOME.—A Lady receives a few young Ladies to be educated with her daughter. Highest educational advantages, combined with excellent home influence and training. Specially recommended by Edwin Arrowsmith, Esq., and J. Kennedy, Esq., of the Children's Special Service Mission, and parents of pupils. Two vacancies for January term.—D. C. L., Farley's Library, FitzJohn's Parade, Hampstead, N.W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

A CHRISTIAN LADY wishes to receive into her country home twelve young Ladies to receive a thorough education, including languages and accomplishments, and also to be systematically trained in light household duties and cooking. Inclusive fee, 12 guineas a term, payable in advance.—W. L. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

DUFFIELD HOUSE COLLEGE, West Norwood. Principal, Mrs. Anderson.—Christian Parents desiring for their daughters a liberal and practical education with sound religious influence, will find their requirements met in this school. Prospectus and references on application.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no over-working countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. HALE, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

LESSONS in first-class Music, Singing, Painting, Organ, Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.
DALETH, Haines' Library, Notting Hill-gate.

HOME SCHOOL for a few Girls. Modern education on Christian principles. Airy house. Healthy country town. Terms reasonable.—The Misses WORDEN, Trinity-street, Halstead, Essex. References exchanged.

VICTORIA COLLEGE (Girls).—Principals certificated by Cambridge University. Thorough instruction in English, French, drawing, and music. Boarders 20 guineas per annum.
Belle Vue Villas, Southgate-road, Wood-green, N.

LADIES' COLLEGE, Goudhurst.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examination.—For prospectus, with references, apply to Miss R. KENDON, M.C.P.

MR. CAPILLERY, Pastor of the Reformed Church, Dieulefit, Drôme, would receive in his family a young Gentleman. Teaches French, &c. Earnest Christian training. Healthy situation.—References, Mr. Th. Monod, 36, Boulevard Henri Quartre, Paris; Mr. Babut, Pasteur, Nimes, Gard.

EDUCATION. — SALEM HOUSE COLLEGE, for young Ladies, Sunderland, Durham. Miss STONE, Principal, assisted by an efficient staff of Governess and Masters, teaching on the newest principles. Limited number of boarders. Christian home and training, with home comforts. Pupils successful at Durham, Cambridge, College of Preceptors, and Trinity College exams. House stands in its own grounds. Lawn tennis and croquet.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-super-Mare.—Mrs. CHARLES NASH receives a limited number of pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Evangelical ministry. Resident English and Foreign governesses. The best masters from Clifton in regular attendance. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, many Clergymen, and to the Parents of present and former pupils.—Prospectus on application.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.
St. John's de Ocklynge, Eastbourne.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon.—Residents only received. Miss BAMBER is assisted by professors and earnest Christian Lady teachers (certificated), English and foreign. Pupils travel from London attended. Special arrangements made for railway journey. Marlborough is surrounded by extensive grounds. Increased accommodation is provided by the erection of a new dining hall, and additional dormitories.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School.

PARIS. — Protestant Boarding School for young Ladies. Thorough instruction. Masters for music, painting, etc. With private bedroom, £5 per month. References: Rev. Baron Hart, 3, Lordship-terrace, Stoke Newington, London: Mr. Lockie, Secretary Paris City Mission, 71, rue des Batignolles, Paris.
Madame FLAMANT, 43, rue Trézel, Paris.

SOUTHSEA, Holland House, Clarence-parade. — Educational Home for the Daughters of Gentlemen. Prospectus, references, and particulars on application to the Principal.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. RAY. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The Spring Term will begin (D.V.) on Wednesday, January 19, 1887.

A LADY very highly recommends for Indian children, and others, a most comfortable and refined Home, with all modern advantages for a first-class Education.—M. G., 21, Brooklyn-road, W.

GIRLS' HIGH SCHOOL, Leyton, Essex.—Modern Education, combined with Christian training. Pupils prepared successfully for Local Examinations. Home care. Terms moderate. Good references.—Principal, Miss H. R. FORD.

SYDENHAM. — Glen Lyon, West Hill.—Education for the Daughters of Gentlemen. Principal, Miss SYKES. Certificated English, French, and German governesses. Pupils prepared for the Local Examinations.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—For terms, &c., apply to
Miss SEIFFERTH, Principal.

SEASIDE EDUCATION.—An Officer is anxious to recommend a refined Home School for Gentlemen's Daughters, where the fees are very moderate indeed. Only a few girls received. Thorough education given, with real Christian training. In consequence of increased accommodation, two girls can enter upon special terms. Pupils have passed Local College Exams. and R.A.M. with credit.—Inspector-General GORDON, R.N., South Esk House, Victoria-road, Southsea.

SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 20 guineas per annum.
PRINCIPAL, Broomfield Villa, Henfield, Sussex.

SPA, BELGIUM.—A few young gentlemen would find a comfortable Home with the advantage of learning French and German, in a Protestant family.—Apply to Monsieur REUTER, Professeur, Charmilles, Spa. References kindly permitted to Monsieur le Pasteur, Nicolet, Spa.

COMPANION-PUPIL desired, for Daughter of 15, under Sister of 23. Senior Cambridge; First-class College of Preceptors. French and German abroad. Comfortable Christian home.
Mrs. ELWIN, Buckenham Rectory, Norwich.

SWISS GOVERNESS, diplomée, seeks re-engagement. Music, drawing, elementary Italian, needlework. Speaks fluently German, French, English. Three years' experience.
Frl. KNECHT, Brauerstrasse, Aussersihl, Zurich.

AN ENGLISH LADY, just returned from North Germany, desires an engagement as Governess. Subjects: English, French, German (grammatical and conversational), piano, singing, elementary drawing and painting.
K., Grosvenor College, Bath.

TEIGNMOUTH, SOUTH DEVON.—Coombe Vale School. Head Master: The Rev. R. D. MAXWELL. Noted for its very successful training of delicate boys. Reduced fees if application is made at once.

FRIENDS' SCHOOL, KENDAL.—A high-class Boarding School for Boys, conducted by FRANCIS E. REED, B.A. Lond. Prospectus and references forwarded on application.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

SEAFORD COLLEGE,
SUSSEX.

A High-Class Modern School at moderate fees.
Healthiest and finest site on the South Coast.
University masters; unexceptionable board; home care for delicate boys.
Applications to F. WALTER SAVAGE L.C.P. (Honours).

Combe Down School,
Near BATH.
Principal: MR. W. FRANKLIN.
(for nearly 8 years a Master at Monkton Combe School.)

DULY QUALIFIED MASTERS ASSIST.

Christian teaching and training are combined with an education to fit boys for business and professional pursuits.

Pupils are prepared for the various University and competitive examinations. The Principal gives personal attention to the grounding of younger boys.

Combe Down, at an elevation of some 500 feet above Bath, is noted for its fine bracing air.

The School residence and premises have been certified by the Bath House Sanitation Association.

In consequence of increased accommodation for a larger number of pupils, the fees have been much reduced.

Prospectus, with full particulars, sent on application.

BOYS' SCHOOL (Middle Class), Kingston-on-Thames.—Mr. and Mrs. DIXON have vacancies for a few Boarders at Christmas. Number limited to 12. Christian training. Home comforts. Prospectus. 20 to 25 guineas.

MOUNT-RADFORD SCHOOL, EXETER. For many years pupils have read with great success for the Universities, and for the Public Examinations. Careful and prayerful training, based on the Word of God. None but Christian tutors employed. A Lady for juniors; backward boys have special attention. Athletics, and out-of-door games encouraged, and carefully supervised. Cricket, boating, &c. References to parents of past and present pupils. Re-opens, September 14.

Principal E. H. VINE, M.C.P.

HIGH-CLASS EDUCATION in a Christian Home. Number of pupils limited. Resident and visiting masters. Healthy neighbourhood. Vacation arrangements for pupils from abroad. Unexceptionable references.
Rev. A. C. TODD, The Manse, Tattenhall, Cheshire.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

CAMBRIDGE TRAINING for Holy Orders at Theological College rates, Ayerst Hall, Cambridge. Fee £25 per term, for board, furnished lodging, tuition, and University charges. B.A. course, nine terms. Theological six.—PRINCIPAL.

HIGH-CLASS SCHOOL, in Highgate. The Rev. G. D. BARTLET, M.A., receives twelve resident pupils, from 9 years of age. Superior home, individual attention. Thorough grounding, and careful Christian training. Highgate is strongly recommended by the medical profession.

YOUNG HANOVERIAN GERMAN PROTESTANT seeks engagement. English, elementary French and Latin, music, singing, painting, drawing, calisthenics, thorough Kindergarten, needlework. Small salary, comfortable home; time for study. In or near London preferred.—N., Mrs. Edwin Hooper, Home and Institute, opposite Highbury Station, London, N. No charge to parents and principals.

JUNIOR MASTER required, in a private boarding school. Applicant must be a gentleman of Christian principle, an abstainer and non-smoker, and able to teach Latin and French.—Address, stating qualifications, salary required, &c., D. STROUD, M.C.P., Eastbourne Old School, Eastbourne.

GOVERNESS WANTED, to teach young children. A domesticated, bright young Christian Lady, well grounded. Comfortable home, but small salary. Photo or interview. Reference. Church of England preferred.
PEIRCE, Montpelier, Bristol.

For Terms for Advts., see bottom of next Page.

A YOUNG LADY (North German) requires an engagement in a good family for the Christmas holidays or otherwise.
B. D., 36, Wilberforce-road, Finsbury-park, N.

ENGLISH LANGUAGE, History, and Literature.—A Gentleman, who is himself an author, will give Lessons in English to persons of neglected education. Lessons also in the French language if desired.—TUTOR, 990, Messrs. Deacon's, Leadenhall-street, London.

A PRIVATE FAMILY would take one or two Young Lady Boarders to learn French. Price £6 per month.—Madame WARNERY, 32, Maupas, Lausanne. References, MM. Vuilleumier, and Berthond, Pasteurs, Lausanne, Switzerland.

EARNEST CHRISTIAN LADY required, as Governess to four children. Essentials, thorough English, French, music, needlework, elementary Latin, and drawing. Enclose photo and testimonials.
Mrs. HENRY BOSTOCK, The Oaklands, Stafford.

A HOME WANTED, for a promising boy of 10 (for January), where Christian training and instruction will be bestowed.
H., Robin Home, The Lawn, Southampton.

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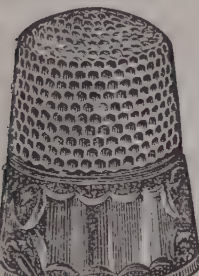

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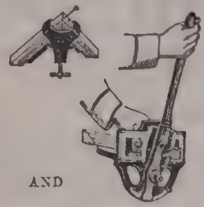

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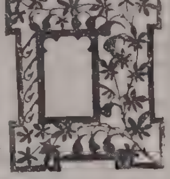

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THE LATE MRS. GRIFFITH JOHN.

ON December 29, 1885, the Christian residents at Hankow were called upon to mourn the loss of one who had occupied for many years a foremost place among the Christian workers of this age. Mrs. Griffith John was in no sense an ordinary specimen of the Master's workmanship.

Physically, mentally, and spiritually, she was endowed with a combination of gifts and graces such as one seldom meets with in one person. Her figure was tall, graceful, and commanding. Her features were finely cut, and her face was expressive of a rare blending of intelligence, firmness, and sweetness. Her physical constitution was naturally strong, and amply developed into vitality; and in her best days she could accomplish a vast amount of work, both mentally and physically, without exhaustion or fatigue.

"She has," wrote a friend, some years since, "brain enough for a lawyer and statesman; and she would do well as a scholar in the higher branches of culture." The faculties which relate to thought, mental speculation, and invention, were predominant, while those which gather knowledge, and deal with facts and things in daily experience, were amply developed. Hence the contemplative Mary and the practical Martha were remarkably combined in her. Whilst given to think much and deeply, and whilst she found in mental exercise and Christian work her chief joy, yet there is hardly a detail in the whole round of domestic duty which she had not theoretically and practically mastered. "She was," remarked a lady, when speaking of her in these respects, "the most remarkable woman I ever knew."

Among the elements of power in Mrs. John must be mentioned her strong, deep-rooted conscientiousness. The law of duty, even in the minutest matters, swayed her conscience; and in regard to words, promises, and engagements, she was the very soul of honour. When once she had made a promise or given her word, no one who knew her could feel the least anxiety as to whether it would be fulfilled or not. To fail in these things was to her mind, not a misfortune to be overlooked, but a sin to be severely censured. Without this important mental, or rather moral, trait of character, she could not have commanded the influence which she did, neither could she have been the patient, earnest, persevering worker she proved herself to be, and especially in the midst of the sufferings of the last six years of her life.

(*From Photograph by Pow Kee, Hankow, China.*)

Another element of power was her affectionate nature. Mrs. John was a true friend, and was specially known to all who really knew her, for the depth of her love, the strength of her affection, and the tenacity of her attachments. Self-reliant and resolute as she was, she longed for and valued the love of others. She never failed to return heart for heart to the full. She could bear with people's pecularities to any extent, as long as she was sure that they were true in their love and friendship, and she would stick to them tenaciously, though they might have traits far from being agreeable to her. Gossip of every kind was hateful to her; but an unkind word about a friend, she treated very much as she would a falsehood, whether true or not. If she *knew* it to be true, she would shut her ears to the tale; and if she did *not know* it to be true, she would mentally insist upon its being false.

She made friends in abundance wherever she went; and the way they used to write to her whilst she was living, and write about her now that she has gone, shows that she possessed in an eminent degree that something, which can call out in great fulness what is best and most lasting in the human heart. The sailor felt this when he came in contact with her; and it is difficult to say which of the two sentiments, love or respect, dominated in his breast in respect to her.

"Dearest mother," writes one of these dear fellows to her, "is there anything wrong in smoking? There is a young chap on board the *Frolic*, who told me last night, when he saw me smoking, that I had not given up all for Jesus, so I thought I would ask you if you think it is wrong, and I will give it up. I will do nothing that my Saviour does not love; and anything you do not like I will not do. I would not displease you if I knew it, you who have promised to be my mother. You do not know how I love you as a mother, more now than when I was with you. You were kinder to me than any one else has ever been. If I had not known you, I should not have known Jesus."

The above is only one specimen of the way the sailors used to write to their spiritual teacher; and it is certain that no one, whose heart was not a well-spring of love, could have so completely won the affection as well as the admiration of these honest, blunt, and simple-minded men.

Among Mrs. John's special gifts, that of language and speech must not be omitted. She was not an eloquent speaker in the ordinary sense of the term. She never attempted the orator either in England or China. But she had a good command of language, was thoroughly self-possessed, and was able to set forth her thoughts with clearness, freedom, and fulness. Her style was calm, earnest, and perfectly natural. In the year 1881, she addressed large audiences in England, Scotland, and Wales, and it is certain that she will never be forgotten by those who heard her. The impression she made was often overpowering at the time, and we know now that it was genuine and lasting in its nature.

She had another gift of priceless value, namely, the gift of dealing personally with men and women. She yearned for the salvation of souls; she grappled with them, and forced them to yield, or to set up a conscious resistance. She seemed to be able to look into the very souls of those with whom she had to deal, and talk to them with wonderful directness, and often with instantaneous effect. This power of personal dealing was also manifested with blessed results during Mrs. John's visits to England. Christian men and women came under its influence, and their Christian life became enriched and ennobled in consequence. "You have greatly helped me," wrote one to her on the eve of her departure for China, "and the year 1883 has been a blessed one to me through you." Another wrote: "My conversation with you has given me quite a substantial lift heavenward. I long to be filled with all the fulness of God; and my constant prayer to God is that He will make my life a power for good." Another wrote: "I feel as though I was writing to a friend I had known for some years past, instead of one I have only seen for a short time. But oh! how glad I am I have seen you; for you have been to me a messenger from Jesus." In a letter received by Mr. John, one of the many to whom Mrs. John was made a special blessing wrote: "I cannot tell you how I loved her, or what she has been to me. Only the Lord who gave her to me knows. She it was who led me to find that perfect peace which she herself so enjoyed, and I can truly say that my whole life was changed through her influence. And I expect very many can tell the same tale."

The grand secret of Mrs. John's power and influence was her strong and deep religious conviction, and her whole-souled consecration to God and to God's work. In creed she was strictly orthodox, according to the standard of orthodoxy in the Methodist Church, of which she was a member, and to which she was deeply attached. She was in full sympathy with the higher teaching of her church on the doctrine of sanctification and holiness, and her whole soul went out in unutterable longings for the perfect life. She had no doubt respecting the great verities of the Gospel; she embraced the truths and promises of God's Word with all her heart; and preached them to others, not as matters to be discussed and speculated upon, but as Divine realities to be accepted and lived on. Her spirituality was decidedly strong, and she strove to live as seeing the Invisible. Perfect union with Christ was to her mind the one essential in the Christian life. She loved Christ with something like a passionate love; and so fully consecrated herself to his service, that she could say truly, "To me to live is Christ." This was the grand secret of her power and influence.

It was in this spirit she came to China, as the wife of Dr. Jenkins, of the American Methodist Episcopal Mission, South, in 1854. In 1871 Dr. Jenkins died, and she returned to the States. Her stay was not long; she felt she must return to China in obedience to the will of God. Her visit home, however, was not in vain. During her short stay, she came in contact once more with those Christian friends who had been so helpful to her in her earlier days, and the old longings for the perfect life in Christ broke forth anew. Once more there came a season of earnest heart-searching, followed by deep sorrow for past failures, and an honest surrender of self. She waited for the Comforter. As the hart panteth after the water brooks, so her soul panted for God. Ere long the Heavenly Dove descended upon her as a Spirit of purity, peace, and power.

Thus baptized anew she returned to China. She sought God's guidance, and asked Him to give her a work that would fill her heart. One day, as she was going to Union Chapel, at Shanghai, she met about half a dozen sailors walking in the other direction, and each one carrying under his arm a bottle of whisky or Old Tom. For the first time in her life she began to feel a *special* interest in the sailor, and she asked herself instinctively—"Is not this the work that God has given me to do?" She spoke to them, got them to fling their bottles into the ditch hard by, took them to the chapel with her, and after the service brought them to her home. She gave them tea, and there and then commenced her Sunday evening services for sailors. At those meetings from forty to eighty sailors, and others, would gather in her drawing-room every Sunday evening. It was in some respects the most interesting meeting in Shanghai, and certainly the most fruitful in results. The prayers were short and fervent, the addresses earnest and to the point, and the singing always bright and full of spirit. Mrs. John *expected* conversions, and made a direct aim at this end. There was nothing vague about her teachings or her appeals. Certain days and hours in the week were appointed for private conversation, and all were invited to come and see her at those times. These were her opportunities of dealing personally with her Sunday hearers. She also conducted a very extensive correspondence with her children (as she delighted to call the blue-jackets), after they had left Shanghai for other parts of the world. The results connected with these efforts were simply astonishing. Conversions were numerous, and the change in the general conduct of the men-of-war's-men who visited the port was marked by the residents generally.

In October, 1874, she was married to Rev. Griffith John, of the London Mission at Hankow. Her work at Hankow lay less amongst European sailors, and more amongst Chinese women and girls. Nevertheless she carried into her new sphere the same spirit of consecration and earnest purpose. Her love to the sailor remained the same to the end; and whenever a gunboat or a tea ship visited the port, she threw her whole soul into the work of ministering to the spiritual needs of the men. Neither did she labour in vain at Hankow. As at Shanghai, so here, her ministry was abundantly blessed; and there are to-day many sea-faring men who bless God that they were led to Hankow, because it was here, through Mrs. John's instrumentality, they were brought to know God in Christ. Whilst in England, in 1881, she raised a considerable sum of money amongst her friends for the purpose of erecting a Sailors' Rest and Reading-room at Hankow. With this money a suitable and beautiful little building has been erected on the premises of the London Mission. At Hankow Mrs. John threw herself into the Chinese work with great enthusiasm, and her influence amongst the Chinese was great. She took a special interest in the hospital, and devoted much of her time to the instruction of the female patients. Day by day, through rain and sunshine, was she to be seen on her way to or from that Institution. She knew how dark and sad their souls were, and she felt she must go and give them light and comfort. And her labours in this direction were not in vain. Some of the most satisfactory female converts were brought to Christ through her efforts in connection with the hospital work.

Mrs. John's death was in perfect harmony with her life. She had been suffering more or less for some weeks, but neither her husband nor herself had any apprehension of danger till Christmas Day, 1885. On that day serious symptoms appeared, and Dr. Gillison pronounced the case to be one of peritonitis. All that love and medical skill could do was done for the patient; but she gradually grew worse, and died about noon on December 29. The event was felt to be very sudden, because it was very unexpected. The physician hoped almost to the last, and those who stood around her were only too glad to share in his hope. Till within two hours of the end, her husband had no idea that it was so nigh; and when the fact became evident, she was too weak to say much that was intelligible. About half-an-hour before her departure she said, "Griffith," first indistinctly, then quite clearly. Her husband spoke to her and asked her if she was happy. In an instant a strange light shone *upon* or *from* her face; she opened her eyes, and gazing upon some vision of the unseen, she said, "Beautiful! Beautiful! Jesus the Lord! Beautiful!" She must have repeated the word *beautiful* fifty times at least during the last half-hour, and she heaved the last sigh with the word upon her lips. Those who were present can never forget what we saw and heard during that half-hour. They felt that heaven was in their midst, and they were standing in the very presence of the King. What was that light? Was it not the reflection of another face which was just then looking on her? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

"THE RAPTURE of the CHURCH."

The question raised by my dear friend, Mr. Thomas, of Bath, in a recent Christian, is an important one. "When the Lord Jesus comes for his Church—that is, at his Second Coming—are *all* that are alive (who are believers) caught up to meet Him? or is it only those who are walking worthy of Him? There is a distinction being made between the firstfruits and the harvest (Rev. xiv.). It is said that these firstfruits are consecrated believers, who will be taken away before the tribulation, while unfaithful believers will be left on the earth to be purged by the fires of tribulation, and will be ingathered as the harvest, at the end of the seven years."

In reply, I submit that Rev. xiv. 1—5 contains a vision of one of the many and varied glories of the Church. Even now, believers, as such, are said to have "come (anticipatively, of course) unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and the Church of the firstborn" (Heb. xii. 22, 23). Thus answering to an earthly and a heavenly Jerusalem (both future), we see in Rev. vii. and xiv., respectively, an earthly and a heavenly people, both associated with Mount Zion, "the hill of God, that hill "which God desireth to dwell in," with its "thousands of angels," of whom it is witnessed that "the Lord is among them, as in Sinai, in the holy place" (Ps. lxviii. 16, 17).

The number, "144,000," I regard, with Mr. Faussett, in each case, as symbolical of fixity and completeness. Those in Rev. xiv. are seen in a glorified condition, for they are said to "follow the Lamb whithersoever He goeth," which is not witnessed of those mentioned in the former chapter. Redeemed (purchased) from the earth, they stand with the Lamb on Mount Zion surrounded with heavenly glory (just as Moses and Elias stood on the Mount of Transfiguration, the three apostles standing there also, as heirs with them of the same glory, though as yet in bodies of humiliation). Their condition of purity is evidently to be understood as indicating what they are in the judgment of God, by virtue of their union with the Lamb, consequent on their sanctification through his blood. This is affirmed of all saints in Heb. x. 10. As firstfruits, the 144,000 in Rev. xiv. are not contrasted with those who are left behind at the coming of the Lord (to say so is really to beg the whole question), but in contrast to the great body of the saved in the millennial age.

But whether this be in very brief a truthful outline of the teaching of a confessedly difficult passage, or not, I must say that such a question as Mr. Thomas has raised in your columns, is not to be settled by a reference to the Apocalypse, but rather to those plain statements of the Word where instruction on this point is evidently the purpose of the inspiring Spirit. Thus in 1 Cor. xv., where the order of the resurrection is given, we read, "Every man in his own order, Christ the firstfruits; afterward (next in order of succession) they that are Christ's at his coming," or presence, This appears to me decisive. Those to whom, at the coming of the Lord, the description "*Christ's*" does not apply must belong to those who are *not* Christ's, and so not believers at all, faithful or unfaithful. It is written "If any man have not the Spirit of Christ (*i.e.* the Holy Spirit) he is none of his. But those who have the Holy Spirit *are* his; therefore, according to this Scripture, they will rise at his coming. Will any be left behind? Look at 1 Thess. iv. 16, 17: "For the Lord Himself shall descend from heaven with a shout, and the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds." Does the "we" in this Scripture include only "consecrated believers," or does it embrace the whole of the redeemed then on earth, as forming with the dead in Christ "the Church of the firstborn?" Does not the "we" answer (at least in the character and condition of those intended) to the "ye" of chapter i. 5—9, to whom the Gospel came in power, and who "turned to God from idols to serve the living and true God?"

Can it be denied that those who are spoken of in chapter iv. as sharing in the rapture are identical with those mentioned in chapter v., and there designated "Children of light, and children of the day," for whom Christ died (ver. 10), and appointed "to obtain salvation" (ver. 9). "Wrath" is the appointed portion of all the rest, which cannot be said even of "unfaithful believers."

Returning to 1 Cor. xv. we read (ver. 51), "We shall not all sleep, but we shall *all* be changed, at the last trump" (clearly the trump of 1 Thess. iv.). Does the "all" in this verse include only the consecrated? The first resurrection and the rapture of the living saints are simultaneous. Are, then, the sleeping saints, who in life were not fully consecrated, left behind in their graves till the "end of the seven years?" How, then, are they consecrated, or rendered faithful? By the fires of tribulation? No fires of tribulation can reach *them*, for, according to the word of the Apostle, they are with the Lord (Phil. i. 23). Shall they not come with Him? If not, what poor comfort we must have concerning those who have fallen asleep in Jesus! How tortured by the question, Were they sufficiently consecrated? Who is to say? Views differ so as to what true consecration is.

Again, what of that blessed host which are shown us in Rev. vii., who "have come out of great tribulation" ("the tribulation, the great one."—*Alford*). Do these represent the "unfaithful believers" who were left behind? If so, how honoured! What, too, of the glorious martyr-host in Rev. xx.? Are they, too, unfaithful believers (for they are certainly among those on the earth amid the fires of tribulation under Antichrist), of whom it is said that "for the witness of Jesus and for the Word of God they were beheaded?" What, too, of those of whom, under the persecutions of Antichrist, it is witnessed, "they keep the commandments of God and the faith of Jesus" (Rev. xiv. 12). Surely this is Bible consecration. The infant Church at Thessalonica, were its members reckoned as among the unfaithful? Why then are they not promised rest until "the Lord Jesus shall be revealed from heaven" (2 Thess. i. 7), an event which, when it has taken place (as all students of prophecy of every school admit), the fires of tribulation will have been exhausted? Are the saints mentioned in ver. 10 as those in whom, when He comes, the Lord Jesus will be glorified, are they unfaithful believers?

But it is affirmed that such will be left behind "to be purified in a furnace of affliction seven times heated more than it usually is." So says Mr. Pember in his recent work.* But we have the furnace now, and are not to count it "strange" if fiery trials try us (1 Pet. iv. 12). "In the world," said Jesus, "ye shall have tribulation," and we have it (John xvi. 33). "We must," says the Apostle Paul, even now "through much tribulation enter into the kingdom of God," and we do (Acts xiv. 22). Tribulation and Christ's love seem inseparably linked even now, else the question would not be asked, "Who shall separate?" (Rom. viii. 35). Will those who, to escape tribulation, it is to be presumed, have been "unfaithful" *before* the rapture of their more devoted brethren and sisters, will they, after these are caught away, count it all joy to endure the fiercer persecutions from the hand of the Antichrist? If now, in spite of the indwelling Spirit within them, and the example of their more faithful fellow-believers, they yet remain unfaithful, will they be found otherwise when left behind at such a disadvantage? Having been *un*faithful in the least, will they be faithful in the greater?

"The harvest," says our Lord, "*is* (not is *at*) the end of the age"—that is, it marks the close thereof. What then? The wheat is separated from the tares. The tares are bound in bundles to be burned. This is judgment, *not purgatory*. The distinction made is not between wheat and wheat, but between wheat and *tares*. So in the parable of the ten virgins; it is a question of oil or no oil.

The Lord's word, "I will come again, and receive you unto myself" (John xiv. 31), is adapted to *all* who have been given Him by the Father (John xvii. 24), and in virtue of a claim, grounded, not on the measure of their practical holiness, but on the blood of redemption; not the Spirit's work in them, but Christ's work for them.

Do I seem to be pressing these points unduly? Believe me, though I write earnestly, I do so in all love, and under a most solemn sense of the confusion that the view I am contending against is working in many minds. With very many others, I long, with an increasing longing, for a fuller and deeper consecration both in word and deed to the Lord. I believe this to be the one great need of the present time; but I fear lest in our anxiety to promote this we should be found dislocating the truth of the Scriptures (not wilfully, no Christian would do this). In the "due praise" (1 Cor. iv. 5) and the promised rewards for faithful service (1 Cor. iii.), we surely have a sufficient motive for whole-hearted fidelity, together with that still higher consideration, "Who loved me, and gave Himself for me" (Gal. ii. 20). May God the Holy Spirit guide our hearts and minds, and make us, in all our communications one to another, true helpers to a fuller "knowledge of his will in all wisdom and spiritual understanding," and so much the more as we see "the day approaching."—I am faithfully yours, in the truth,

Frank H. White.

12, *Princes-square, W.*

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[*] Antichrist, Babylon and the Coming Kingdom. *Hodder and Stoughton.*

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COUNT CAMPELLO'S WORK.

Something like a revival of Christianity has recently been commenced in Arrona, Italy, under the leadership of the Count de Campello, who was formerly a canon of St. Peter's in Rome, but is now a true and devoted servant of the Lord Jesus Christ. The account of the conflict with the powers of darkness, as represented by the Church of Rome, that commenced immediately on the opening of this new mission at Arrona, would be amazing, if it did not reveal such almost incredible folly and blindness on the part of those who assume to be the spiritual leaders of the people.

On the Sunday when the mission-hall was opened for the first time, the priest preached a violent sermon against "these pests of Protestants—heretics, excommunicated, rapacious wolves, devastating his fold; more to be feared than the cholera," and warned his people that if any went to hear this new preaching they would be excommunicated. This being the day on which a festa of the Madonna del Rosario was held, a huge doll, dressed in silks, was carried round the town, the "devout" following and reciting the rosary, and when, amid the clanging of bells and firing of guns, the priest blessed the people, he bade the "wolves" to fly. In the evening, however, as soon as the mission-hall was opened it was crowded with people, who during the service listened with the utmost attention, and at the close, said, "we shall always attend these services, we have found what we want." A fortnight after, on October 24, another mission-hall was opened at Ferentillo, and this also was crowded, in spite of the anathemas of the priests, the people manifesting their sympathy by frequent applause.

The meetings at Arrona are now crowded every evening, more than a hundred persons leaving their work, their homes, and their shops, to hear God's Word read, and even when the service is over they are unwilling to leave. It is hoped also that a mission will shortly be commenced at Terni. The alarm of the priests, who would rather see Italians atheists than truly believers in Christ Jesus, is great. In a recent sermon the Archbishop called the Protestants rapacious wolves, &c., and warned all to have nothing to do with them, not even to give them a morsel of bread, that they might be forced to leave his diocese.

THE END OF THE YEAR.—2.

By Rev. WILLIAM GUEST.

It will be well remembered that when the disciples asked our Lord, "What shall be the sign of thy coming, and of the end of the world?" the answer was, "Take heed that no man lead you astray." To mere curiosity Christ gave no reply. He led them away from the curious to themselves. He did not give the knowledge they sought concerning "the end," but a caution they and all his followers would need; and He sent down a word that was to be the motto-word for his servants in all after times: "What I say unto you I say unto all, Watch."

Can we be wrong in saying that to those earnest and faithful disciples of the kingdom of light to whom we referred at the close of our last week's paper, the attitude of heedfulness is specially becoming? The year has brought on every hand

UNREALISED HOPES.

Let us, as we close this period, take a glance backward, and also one at present conditions. The twofold glance will teach important lessons for the future, and may reveal counter-plottings which must be marked. We look back three centuries and see this great nation, with an all but universal indignation, throwing off by a Protesting Reformation the notions which an arrogant clergy had spun out of Christianity, and which had sought to prostrate the people at the feet of ministers of religion: we now look round, and see a deep-laid design to undo that national Reformation, and by adaptation of pre-reformation practices to the sensuousness of the age, to get back the influence of the priesthood over the homes and lives of Englishmen. We look back, and see during later years, when a destructive criticism and agnostic science had weakened confidence in Divine Revelation, how, by the bringing to light of hidden records, and by the proved rashness of scientific conclusions, corroborations of Scripture were given on every hand: we look round, and see the leaven of the baseless unbelief abiding after the refutation,—how it is at present paralysing faith in the nominal Church, and fostering a sceptical pride in those without, that makes them inaccessible to the message of Christianity. We look back, and note how England set itself to legislate for the toilers; shortening their hours of labour, establishing schools, and giving them political enfranchisement: we look round, and see a small but determined body of the enfranchised propagating an envious discontent, and teaching doctrines that would abolish the moral law, destroy the healthy principle of individualism, and which look on to such an appeal to force as could only be put down by that which would be civil war. We look back, and behold in recent years how culture has made its boast, and philosophy has taught that material civilisation and social advancement must eliminate the sins, pride, and animalism of society: we look round, and we see beneath the veneer of fashion, evidences of—shall I speak frankly?—an impurity in certain sections of what is termed "Society" that is not a whit behind what characterised the Parisian indulgencies of the sixteenth century. Once more: we look back, and mark political efforts to assert popular control, and the sovereignty of the people in making war, with its wasting horrors: we look round as we close 1886, and we see monarchs and representative ministers, virtually uncontrolled, as they crush the life out of peoples with their multiplied costly armaments, as able to plunge nations into devastating wars as they were centuries ago, and filling all Europe with dread of a tremendous outburst of warfare. And what do we learn from such glances? That mere naturalism is miserable reliance; that an improved humanity without supernatural action on human hearts is an impossibility; that there is a no more childish or pitiful dream than that of an era that has outgrown Christianity; and that our age, as much as the past ages, justifies Christ's warning to his followers, not to be led astray. Yea, more:

THE TIME WILL COME,

said the guiding and prophetic Spirit concerning the professed followers of Christ, "when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts" (R.V.). Let us note the words. There is the sound doctrine (or teaching, as in the margin). There will be a time when this will be disliked and not borne with. Another doctrine will be sought, and novelties hankered after. The false or minimised doctrine will accommodate itself to the appetite. The likings of the people, and not their perfecting in righteousness, will guide the way to the accommodating teaching, and to the choice of pastors. And this being so, there will be no lack in this regard. Those who cannot endure the wholesome doctrine will be able to "heap" to themselves teachers after their own heart. That is, men and women, not willing to carry themselves according to the truth which tends to godliness, will find doctrines and expounders who suit their lives, and there will be no lack of opportunities adapted to their taste. What a comprehensive and searching word!

And let this be noted: a self-indulgent and worldly life may cling to the grand traditions and hopes of Christianity, while it is totally disinclined to its high morality and spiritual requirements. If, therefore, New Testament teachings in their integrity demand separateness and denial of self in believers; and if the doctrine of Christ crucified reveals, as nothing else does, the awfulness of sin; and, while it cleanses the conscience, lays on it a binding demand for holy service, a new theology which promises an emancipation from a cross-bearing life, will be in request by such professors, and the doctrine of expiatory atonement will be undesired in the pew, as well as that it will be ignored in the prayers and sermons of the pulpit. Such is the state of things upon us.

CONTRASTS.

"There is nothing," said Dean Church last year, "more wonderful in the religious history of our race, than the interval between the Book of Judges and the Book of Psalms." Certainly the contrast is an expression of extraordinary growth. It is true that the kingdom of Judah was becoming a mere kingdom of this world, but beyond all the past had known, from "hidden depths of enlightened souls sprung up unexpected and vivid words, in which generation after generation has found the counterpart of its own convictions and hopes, its own fears and perplexities, its own confidence and joys, in its brightest and darkest hours."

I will not say that progress has not been also the mark of the Christian ages, but assuredly there are aspects of Christian communities now that are far from contrasting so favourably with the first century of the Church of the Lord Jesus. The more carefully that century is studied, the more do recent Church students tell us of the heavenly citizenship of the primitive Christians; their bond of love; their self-surrender and self-devotion; their jealousy of evil; their high standard; their deep joys; their direct and simple religiousness in the whole intercourse and direction of life. That dawn of a new life in the Church lifted up the gates of a new era for the world. Since that first period, magnificent have been the results of the faith as it has prompted zeal manward in the Christian Church. But now, alas! the very word "Church" is weighted with reproach. It no longer describes "the faithful in Christ Jesus." If the possibilities of language allowed, it would be well to use the word no longer in such a sense. Of old it was "the Camp of Israel," and "the mixed multitude." With us, the mixed multitude and the Church are one. Should a martyr spirit of the first ages revisit the earth, he would see much to fill him with a strange astonishment. Instead of the mutual love among believers that once filled a pagan and selfish multitude with wonder, he would witness gulfs of chilling and even hostile alienation among Christians, and which sections among them were seeking to deepen and widen. Instead of churches of believers filled with the gifts which the Spirit distributed of old, and enriched by endowments for reciprocal profiting, he would witness all the teaching and exhortation confined to one official head. Instead of disciples meeting on the Lord's day to "sing hymns to Christ as God," he would observe a growing custom to depute the praising of Christ to a choir, the members of which mostly went away when the Lord's death was to be shown forth. Instead of the unsaved "who were perishing," in a congregation, being warned and entreated, he would hear in thousands of worshipping places, sermons that took for granted that there was no longer any distinction between the saved and the unsaved; and he would hear precious assurances of peace and safety applied to men who would repudiate the character of being new creatures in Christ Jesus. If such a martyred one revisited us now, and listened to recommendations made with a view to getting absentees to worship God on Sundays, he would hear counsels, not to churches to humble themselves in prayer, but to hire men singers and women singers, who should entertain the people by solos and quartetts. It is to be feared from his knowledge of the past, that he would call very much of our nineteenth century public worship a pagan entertainment under a Christian garb, and would be in danger of thinking that to multitudes Christianity had become a mere tradition, a form out of which the vital meaning had dropped, and that its services were kept up as a performance.

But we turn from these thoughts. Thank God, alarm about these things is seizing those who glory in nothing so much as that they belong to the world's Redeemer. Indifference in relation to these falsehoods in Christian profession is coming to an end. It is more and more alarmingly seen that these new methods of Christian life are doing nothing to reach the depths of vice, foulness, drunkenness, extravagance, and misery, that lie heavily upon the times. There is growing on all sides

A WITNESSING PROTEST.

Some tell us ours is an age of transition. Rather it is an age when a growing number of faithful Christian disciples disclaim and discountenance very much that passes under a Christian name. If the Reformation of the sixteenth century was that of doctrine, a movement is now more silently, but not less powerfully, going on everywhere, that insists upon a reformation of life. I do not mean that all these protestors are separating themselves from Christian churches. To many of them the unorganised does not commend itself, and is, as they think, apt to become chaotic. But they have strong convictions that the confounding of merely human methods in ecclesiastical arrangements with the authority of inspiration has been the hugest of mistakes; and I venture to affirm, and say it after unusual opportunities of observation and intercourse, that advocates of the questionable in Christian methods, and preachers of strange or superficial matters in Christian pulpits, have apparently very little apprehension of the heavy cross which these things are to many who are the very salt of Christian churches. We are closing a year of Conferences for counsel and prayer. Many of those Conferences have been composed of intensely earnest persons. There may be a temptation to make too much of man and of mere sentiment in these assemblies, but I have known one when man was forgotten in the overpowering presence of the Spirit of God; where the one desire was to be supremely Christ's; where spirits were prostrate before the Lord like vine-branches ready for the pruning, and where (as Robert McCheyne once reminded Scotland in his tract, "Why is God a Stranger in the Land?") it was in measure realised that when "the apostles and disciples were praying together, they were all filled with the Holy Ghost; and great grace was upon them all." Doubtless others could tell of a like experience.

I will say more: during a life of many years I have not known a period when yearnings, aspirations, and out-reachings after the incoming of the Spirit of Power, have been the mark of so many Christian men as at the present hour. Truly such men are wearied of an age of materialism, and of human substitutes for spiritual life. And such men are to be found everywhere, in all churches, and in most unexpected places. We know not unto what this silent and widely-pervasive action of the Spirit will grow. We need not be solicitous to know. Our attitude at such a time should be that of quick understanding of the Spirit's motions, and obedience to his monitions. "Speak, Lord; thy servant heareth," expresses our true position. The unexpected will come to the waiting ones. Their duty in relation to the formal, or doubtful, or false, in Christian working and advocacy, will be made plain as step by step they are in union with Him who was sent forth to glorify Christ, and to bring all things to remembrance that He spake when present with men.

At the beginning of the New Year we may at least try to learn our duty for the new period.

Tunbridge Wells.

GOSPEL WORK IN WALES.—The constant supply of Gospel tracts, papers, and booklets to people attending the Brecon markets, soldiers in barracks and hospital, lodging-houses, mission-room and open-air services, has been continued in Brecon and its neighbourhood for months, and an occasional parcel has been sent to a navvies' camp near Brecon. The supply being now exhausted, any parcels of illustrated religious papers, tracts, &c., would be most gratefully received. The most encouraging reports have been received of the blessed results attending the distribution of former parcels kindly sent by Christian friends to Mr. D. Devoir Thomas, Secretary, Y.M.C.A., Brecon.

OUR CITY WORK-GIRLS.

The needs of factory and other working girls of the lower class is a matter which has been much laid on the hearts of Christian workers of late. Truly much has been done, when we consider the self-denying labours of some who have realised the awful need, and striven to save some of these girls from the temptations by which they are daily and hourly surrounded. But what has been done is but very very little compared with what needs to be done.

In London alone there are from 100,000 to 150,000 women and girls employed in day labour, *exclusive* of the better class of shop girls, milliners, dressmakers, &c.

What becomes of these girls after work hours? Of course they ought to go home, *but they do not.* They are thronging the lowest public-houses, music-halls, theatres, standing in the streets, doing *anything* to find excitement and amusement after the drudgery and monotony of their daily labour.

It is possible to help them, but they must be sought out. Hidden all day, as they are, in the factory or work-room, few of those who are sheltered in luxurious homes realise even the existence of the thousands on thousands of girls under twenty years of age who have nowhere to spend their evenings. Let us only think what it would be to stand or sit in the same place day after day, and all day long, in the same close room, listening to the same whirr of the engines, performing the same mechanical action—it may be hundreds of times each hour. Let us think what it would be after a day like that to go home to a closer room, to hear the worse sounds of swearing and drunkenness. Is it to be wondered that they rush headlong into scenes of what is pleasure to their imagination, at all events, and that they go willingly enough to the public-house or music-hall, where there is light and warmth and laughter.

The Y.W.C.A. have done something towards founding evening clubs where the girls may meet, and be brought under Christian influence; all of these have been most successful, the girls come willingly, and become warmly attached to any lady who devotes herself to their interests. Many other missions for this class have been carried on by those whose names are well known, for instance, that of Mr. Holland in Whitechapel, Miss Macpherson, Dr. Barnardo, and many others.

Though we have written chiefly of the need in London, we need but to enforce our appeal on behalf of our large manufacturing towns. The successful Evening Homes in Manchester, Nottingham, and many other towns have proved the good which can be done, but here again the need is so enormous that the present efforts should be multiplied a thousand-fold.

Perhaps, through the medium of your columns, or privately, others who are seeking the benefit of this class will communicate with us, in order that we may mutually endeavour to form some scheme by which real lasting good may be effected.

Of course, to do this work efficiently, large funds and many workers will be required; but we feel sure that many will come forward to save these girls from the peril to which they are at present nightly exposed.—Yours faithfully,

Emily C. Kinnaird, Hon. Sec. London Council, Y.W.C.A.
E. Robarts, Hon. Sec. Factory and Working Girls' Dept., Y.W.C.A.
17, *Old Cavendish-street, W.*

Some men tread on thorns the moment they step outside the cradle. Every step is a progression in suffering. Poverty, misery, disappointment, are their inheritance. But, thanks be to God, it is possible for torn and weary feet to tread the cool green pastures of heaven. Pierced feet led the way to glory, and pierced feet tread it still. Is there a ransomed one in Paradise without a scar?—*Rev. W. J. Mathams.*

YOUNG WOMEN and their DANGERS.

Seeing an extract from the letter of "An English Mother," in your issue of November 25, and the comment thereon, I am induced to make known, through your paper, the work of the "Travellers' Aid" Society, one of the objects of which is to prevent young girls from falling into the clutches of bad registry offices and agents of the description she mentions. The "Travellers' Aid" is willing to make inquiries about a situation that any young woman is in negotiation about, if application is made to the Secretary. It is able to do this both in the provinces and abroad by means of its local workers and its connection with the Young Women's Christian Association and the International Union of the Friends of Young Girls.

If all young women were to take the precautions suggested by "An English Mother," there is no doubt that many would be saved from the terrible fate to which they are so easily decoyed. Unfortunately, those to whom these dangers are greatest, namely, the friendless and uneducated, can scarcely be expected to know how to set about obtaining the information which would enable them to write to the British Consul, and the Chaplain of the Embassy, or satisfactorily to investigate the character of a situation, even if they did obtain the address of the proposed employer. It presents a much smaller difficulty to such girls to write to the Secretary of the "Travellers' Aid," stating the address of the registry office to which they have applied, and all particulars they know of the situation, which it is suggested they shall take, asking that inquiries may be made as to its character. Better still, if they would write before applying to a registry office, a list of respectable offices would be forwarded to them. These lists have been issued by the Registries Committee of the National Vigilance Association, and can be obtained from their office, 267, Strand. This is one of the ways, by means of which the "Travellers' Aid" endeavours to protect the unprotected working girls for whom "An English Mother" so rightly feels anxiety.

Other ways are: *In England,* meeting girls arriving at the stations in London and other towns, and seeing them into safe hands; watching the arrival of trains at the London stations by means of a station visitor and through the kind help given by many of the station officials, and taking charge of young women whose circumstances appear to be dangerous; meeting the boats arriving at the London docks; putting up notices in country stations, with a reference to a lady living on the spot who is willing to advise and befriend any girls who go to her.

Abroad, the Society has now ladies living at ports in all parts of the world, who have undertaken to deal with any girls who may apply to them according to their different needs. There are warnings up in the steamships begging young women on landing, on no account to go to addresses given them by strangers, but if they have no friends at the port, to go at once to the lady living there, whose address is appended to the warning, with those of ladies at other ports. Passengers can take away copies of these papers on landing.

May I take this opportunity of reminding all English mothers, and others, of the valuable assistance they can give to our work by sending even a small gift to our funds. The scheme cannot be carried out in all its details without money, and it is not yet sufficiently known to command the necessary support.

(Miss) E. Dimock, Secretary.
"*Travellers' Aid*" *Office,*
16a, Old Cavendish-street, London, W.

[*This is one of the most important and valuable agencies ever established for the benefit of young women. We hope our readers will not only support it most generously, but will use every possible endeavour to have the foregoing statement reprinted in all provincial and continental papers.*—Ed.]

Protestant Convention, Glasgow.

(Concluded from our last.)

Probably the famous case of Rev. P. Leys did as much as anything that has happened of late to rouse the feelings that culminated in the calling of the Convention. It was not unfitting, therefore, that that case should be referred to by the assembled fathers and brethren. Early on the second day of the Conference a semi-private conclave was held at the Christian Institute, when the bearings of the case were freely discussed. In the result a large and representative committee was appointed, embracing ardent friends of the Protestant cause in the three kingdoms. They will confer and decide as to what steps should be taken for furthering the immediate and prospective interests of Mr. Ley's grandchildren, who were the subjects of the recent action.

At the various sessions of the Conference, the chair was occupied by well-known friends of Protestant truth, all of whom contributed substantially to the sum total of information and of stimulus. At the close of the Conference proper, a free discussion took place as to what practical measures should be adopted in order to arrest the progress of Papal aggression in Great Britain. Many suggestions were made, which might be comprehensively summed up in the wider dissemination of evangelical Protestant doctrine, by the establishment of institutes, the delivery of lectures, the training of students, the holding of classes for the instruction of the young, &c.

The Convention closed by a public meeting, on Thursday evening, in the City Hall, which was probably three parts full. The speakers, delegates, and others filled the spacious platform, and the gathering was presided over by Mr. J. A. Campbell, M.P., of Glasgow University—the only parliamentary representative, we may say, connected with the city who manifested any interest in the gatherings of the three days. Mr. Campbell's sympathetic and important utterance we give pretty fully in a subsequent column.

Resolutions were submitted, (1) calling for the preservation of the Protestant safeguards around the throne and for the application of Scriptural principles to the civil constitution and administration of the realm; (2) declaring that Popish agression should be strenuously resisted by every legitimate means; and (3) empowering the Directors of the Alliance to transmit a memorial to the Queen and several prominent statesmen, protesting against any attempt to renewed diplomatic relations with the Vatican. These resolutions were spoken to in earnest addresses by Canon Taylor, Mr. A. H. Guinness, Rev. Dr. Magee, Lord R. Montagu, Dr. Verner White, Rev. G. Macaulay, and others, and enthusiastically endorsed by the meeting. The address of Lord Robert Montagu, so valuable as showing the identity of the aims and principles of the Romish system before and since the Reformation, will be found at length in succeeding columns, and also that by Mr. Guinness.

We earnestly reiterate the hope we expressed last week, that the important utterances at the Convention, which we have so fully reproduced, may receive from the public generally the attention and study they deserve. We consider that the nation owes a hearty debt of gratitude to the directors of the Scottish Protestant Alliance for the enlightenment and guidance they have afforded to it at this crisis in its religious history. No one, we may add, who had a share in organising the Convention, has earned a greater meed of thanks than the Hon. Secretary, Rev. James Kerr, whose devoted and assiduous labours contributed so largely to the success of the meetings.

At the close of its report of the proceedings, *The Christian Leader* says:—"The good work accomplished by the Convention began to be apparent on the day following this demonstration in the City Hall, when the walls and hoardings of Glasgow were covered with posters intimating a series of lectures against Scottish Protestantism by one of the local priests, a fiery pervert from the Free Church. Father Munro has his work cut out for him if he is proposing to reply to the indictment tabled in the second city of the Empire against that baptized paganism, by her unqualified revolt from which Scotland has become the nation that she is."

Principles of the Church of Rome.

By Lord ROBERT MONTAGU.

We have to consider the leading principles of the Roman Church in pre-Reformation times; and then compare them with the principles of that Church since the Reformation. We must begin with the fundamental principle of Popery in early times, and its corollaries; and then the fundamental principle of Popery in somewhat later times, and its corollaries; making seven principles in all.

It will not be denied by any student of history that, from the middle of the fifth century up to the time of the Reformation, the assumption of the universal supremacy of the Pope, spiritual and temporal, on the one side; and the absolute obedience to the Pope, of all men, kings and people, on the other, has been the fundamental principle of the Papacy. It was with knowledge and perception that, just as the Reformation was breaking out, the Papal Legate of England, Cardinal Pole, declared that the whole movement sprang entirely from a denial of the Pope's absolute authority.

The argument on which that principle was founded proves the same. That argument will be found in the Canon of Pope Celestinus I. in the Third Council of Ephesus, in 431 A.D., which was rehearsed and endorsed by the Vatican Council in 1870. It said that Peter is the Pillar of the Faith, and the foundation of the Catholic Church; that he received the keys of the kingdom of heaven; and lives, presides, and judges in all the Popes, who are Peter's successors in the Holy See of Rome, to this day. That was the fundamental principle.

Pope Nicholas I., in 858 A.D., decreed three other principles, which are corollaries to that fundamental principle: (1) There may always be an appeal, to the Pope, from the judgments and decrees of kings and their courts of justice; but no appeal from any ecclesiastical sentence to a king or his courts of justice. In the language of the Canonists: "The Pope may reopen the judgment of every judge and ruler, but no one may review a decision of the Pope." The following was the decree of Pope Nicholas I.; it is called "Distinctio 96, cap. *Satis*": "It has been sufficiently proved that a Pope can neither be bound nor acquitted by any secular Power; for the Pope, as is well known, was called God by that pious Emperor, Constantine; and it is very clear that God cannot be judged by men." That is part of the Canon Law of Rome, and a matter of faith for all Romanists.

(2) All clerics, even to the lowest grade, are exempted from the jurisdiction of all civil courts, and from all civil laws, and from all secular taxes. Pope Innocent III., in 1215, renewed this decree in the Lateran Council.

(3) The Pope may depose kings and absolve subjects from their oaths of allegiance, and may give away their kingdoms to whomsoever he may choose. That principle is asserted in the decretal letter of Nicholas I. to the Emperor Michael. Thus I have given four principles of the Roman church—a fundamental principle, and three corollaries. Another fundamental principle was decreed by Pope Adrian IV. in the Fourth Council of Constantinople, in 869 A.D., I mean, the Infallibility of the Pope, or, as it was then termed, "The supreme power and authority to teach all nations and men." Pope Pius IX., in 1870, declared this to be the basis or fundamental principle of Popery. This he announced in his decretal letter to the Archbishop of Munich.

Before mentioning the two corollaries of this second fundamental principle, let me call your attention to the theory of the Papacy. You will find it clearly stated in the "De Regimine Principum" of Thomas Aquinas, in 1250, and also in his theological "Summa." It is as follows: The Church of Rome is one Monarchy over all the kingdoms of the earth, and is, among temporal kingdoms, as the mind or soul in the body of a man, or as God in the world. The church of Rome was instituted by Christ to direct men to the ultimate end of man; and, therefore, must be unerring, and must also govern all secondary ends; she must order everything which has the least relation to the ultimate end, whether it helps or obstructs men in attaining the end. Therefore the church of Rome must not only have *all* spiritual power, but also the supreme temporal power. Further, the church of Rome was ordained to teach all doctrines which are to be believed, and all moral laws to be observed; and, therefore, she must have a certain knowledge of all doctrines and laws, and must regulate every act of man; because no act can escape a moral character.

Then the Doctors of Rome ventured on the ground of prophecy, and thus interpreted Nebuchadnezzar's dream: The stone which crushed and took the place of the great image, that is, the place of the four great Universal Empires, was the church of Rome; and, as the four Pagan Empires were not spiritual, but temporal dominions, therefore the church which took their place must also be a universal temporal dominion. Those Roman Doctors added that, as our Lord had said, "Unto Me all power in heaven and earth is given," therefore the Roman church has *all* power in heaven and earth. That is the "plentitude of power" which is ascribed to every Pope, not only over all the affairs of earth, but also a power to admit to the kingdom of heaven whom he choses, and to exclude whom he likes.

That was the theory which Thomas Aquinas and other great writers developed. But I must also quote the words of Cardinal Saint Peter Damianus, a great divine in A.D. 1049. He thus paraphrased those words of 2 Thess. ii., namely, "He that letteth will let, until he be taken out of the way." The paraphrase of Peter Damian is: "Our Lord said, as it were, I have placed in the hands of thee, Peter, and of thy successors, the keys of my Universal Church; and have constituted thee my Vicar or Vicegerent; and, if that be too little, lo! I have given thee all the kingdoms of the world also; and in time, the Roman emperors, and all kings, who now let and hinder thee, shall be taken away from the Universal Empire of Rome; and then thou shalt be the sole legislator and sole ruler."

Thus we see how it was that all the Popes aimed at filling the universal throne of the Pagan emperors of Rome. This was so much the idea, that Pope Adrian IV., according to Petrus Parisiensis, exclaimed: "We are not the successors of Peter in feeding the sheep; but the successors of Romulus in fleecing and killing them."

To show the extent to which this principle was carried, I will quote a passage which occurs four times in the Canon Law of Rome. It is a decree of Pope Nicholas I., in 858 A.D., just after the false Isidorian Decrees had been published. It is as follows: "The Pope can change the natures of things, applying the substantials of one thing to another" (this is an allusion to Transubstantiation, although the question was not mooted until 831, by Paschasius Radbertus; and was not decred until 1215). The decree continues: "He can even make something out of nothing" (in allusion to the Pope's supposed power to decree that a sin, or defect, shall be a righteous act). The decree continues: "He can change injustice into righteousness; he can correct the laws of States, and alter them altogether; and, by the plenitude of his power, he can, since he is above all law, dispense from every law." Remember, further, that, in the Canon Law, in an "Extravagans" of John XXII., the Pope is said to be "Our Lord God the Pope"; and the Pontificale directs him to be adored on the High Altar at his consecration.

Now we come to two corollaries from the principle of Infallibility. (1) The Bulls "In Cœnâ Domini," or the annual cursing on Maunday Thursday, the anniversary of the institution of the Lord's Supper. On that day, all who doubted a single article of faith, according to the maxim of Canon law "*Dubius in fide hæreticus est:*" as well as all who refused absolute obedience to the

Pope's authority, were anathematised and excommunicated. It will be observed that refusing obedience is a denial of the first fundamental; and doubting is opposed to the Infallibility.

(2) The other corollary is the duty of persecuting. This comes under three heads. (*a*) Ecclesiastical persecution. Thomas Aquinas states this doctrine succinctly, in his "*Secunda Secundæ*," question xi., article 3; every bishop at his consecration, has to swear that he will, to the utmost of his ability, persecute and exterminate every heretic. (*b*) Persecution by private persons. Pope Urban II., in 1088 A.D, decreed—and it is embodied in the Canon Law of Rome, as Cause xxii., question v. chapter 47, "*Excommunicamus*"—as follows: "Those are not to be accounted murderers or homicides, who, when burning with love and zeal for their Catholic Mother, against excommunicated persons, shall happen to kill a few of them." When the Canon Law was revised by a Commission of Cardinals, under Pope Gregory XIII., in 1580, this decree was left in, and was made an article of faith. It is now *De fide*, and part of the unalterable law of the church of Rome.

(*c*) Boycotting. This was invented by Pope Alexander III., in the Third Council of Lateran, chapter 27, in the year 1179. The Canon is as follows:—"We decree that all heretics, and those that defend them, and those even who receive them, shall lie under anathema; and we prohibit all men, under pain of anathema, to admit such into their houses, or to allow them to subsist on their lands, or to give them any assistance, or even to transact any business, as buying or selling, with them...Moreover we command all the faithful to make war with great hardihood against such pests of society, and to protect all Christian people against them; and we grant to such, remission of all their sins for doing so. Moreover, we will that all the property, goods and chattels of heretics, and of their defenders and receivers, be confiscated; and that they themselves shall be seized and sold as slaves," &c.

That Pope, Alexander III., was the Pope who, in 1162, permitted himself to be adored in the public streets, and to be called, by a Saracen prince, "the good God of the Christians;" and the Papal Court, who stood around, applied to him the words, concerning our Lord, in Ps. lxxii. 11: "All kings shall fall down before him; all nations shall serve him." He was the Pope who met the Emperor Frederick I., "Tilebeard," in the square in front of St. Mark's, Venice, and made the Emperor throw himself flat down in the dust and pray to the Pope for absolution; while the Pope planted his foot on the Emperor's neck and quoted the words of Ps. xci. 13, applying them to himself: "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet." The Emperor, hurt at the indignity, said, "I bow not to thee, but to Peter in thee;" and the Pope replied, "Et mihi, et Petro."

Now let us pass to the modern, or post-Reformation period. As to the first fundamental principle, the present Pope, in the Encyclical of August 12, 1879, commanded all bishops to adopt and teach all the doctrines of Thomas Aquinas, and to command the study of his works. And in the Encyclical of November 1, 1885, called "Immortale Dei," he proclaimed that the Roman church was instituted by Christ, comprising all races of men, without limit of time or place; who are in subjection to the Pope, who has supreme authority, spiritual and temporal, over all societies; and who has the keys of the kingdom of heaven; and has a supreme legislative, judicial, and co-active authority in both spheres. He further stated that the Reformation was a rebellion against this truth, and so can never be tolerated by the Pope.

The right of appeal from the King's Court to the Pope was reasserted in 1824 by Pope Leo XII., in the decretal letter to the King of France.

The exemption of all clerics from civil jurisdiction and taxes was reasserted in the Bull *Apostolicæ Sedis*, of December 19, 1869, which was promulgated in the Vatican Council.

The deposing power was re-asserted by Pius VI. in 1786, in the Bull *Super Soliditate*, when he declared that "The Pope can deprive kings of their authority to rule, and absolve subjects from their allegiance." And Suarez, the Jesuit, in his *Defensio Fidei*, book vi., chapter 4, lays it down that: "It is of faith that the Pope has the right of deposing heretical kings, and kings that rebel against his authority. Monarchs so deposed by the Pope thereby become notorious tyrants, and may be killed by the first who can reach them...If the public cause cannot find its defence in the public death of a tyrant, it is lawful for the first comer to assassinate him." Up to the time of James I. of England, there were many Romanists who held to the theological doctrines of the church or Rome; but their allegiance was centred in the king; and they therefore abjured the Pope's deposing power. But Pope Paul V. issued two briefs, and Pope Urban VIII. another, and made all men "Catholics first, and Englishmen after" like the Jesuits; that is, he made them centre their allegiance in the Pope.

The second fundamental principle, the infallibility of the Popes, from the first on the list, and of every Pope that ever shall be, was made an article of Faith in the Vatican Council of the year 1870; and Pope Pius IX. declared it to be "the fudamental principle" of Popery.

The Bulls "*In Cœnâ Domini*," or the annual cursings, were renewed by the Bull "*Apostolicæ Sedis*," of December 19, 1869, which was promulgated in the Vatican Council. Therefore, all heretics, and all who deny the Pope's universal authority, are *ipso facto* excommunicated.

As to the duty of persecuting, the bishops' oaths are the same as formerly, they still swear that they will use their best endeavours to persecute. Pope Pius IX. declared, in an Allocution before a Consistory of Cardinals in September, 1851, that "the Roman Catholic religion must be exclusively dominant; and every other worship must be banished and interdicted." The Encyclical of 1854 anathematised Liberty of Conscience, as "a pestilential error, and a pest of all others to be most dreaded. The Encyclical of 1864 repeats all this and a great deal more, so that Earl Russell declared it to be utterly incompatible with civil Government, the rights of every people."

As to boycotting, I will quote, "The Church and the Sovereign Pontiff," a catechism by the Jesuit Maurel, because it has been endorsed by a Brief of the present Pope, and by two archbishops, about twenty bishops, and the General of the Jesuits. There the people of Great Britain and Ireland are taught that "it is forbidden to hold any communication, or to have any connection with an excommunicated person," whether by speech or by letter, or merely by personal salutations; and all intercourse in business, and even the amenities of society, are forbidden.

As to the awful doctrine of homicide, Busembaum, in his "Moral Theology" (Lacroix's edition, 1757) teaches that "a man who has been excommunicated by the Pope may be killed anywhere; because the Pope has an indirect jurisdiction over the whole world, even in temporal things." But I do not wonder at this awful doctrine, because Cardinal Bellarmine had thus expounded the doctrine of the Roman church: "The Pope can, if expedient for the church, alter the positive precepts of the Apostles."

In conclusion, I will only remind you that the Papacy is using the Roman Catholic church in Ireland, and the ignorance of the Irish peasants, as well as the learned and accomplished Ritualists, and bishops, and statesmen in England, to spread and enforce those principles, and to form a basis of operations against Europe, America, and our Colonies. Great Britain is to be crushed under the Pope's feet, and is then to be used as a fulcrum against the liberties and all that is pure in the religion of Christendom. Enormous issues are involved in the success of the conspirators. The overthrow of the Protestant Crown and Protestant Churches in Great Britain is the destruction of Protestantism throughout the world, and the establishment of the absolute and universal dominion of the Pope.

Romanism in Scotland.

By Mr. A. H. GUINNESS, London.

Mr. Guinness said that, as the representative of the Protestant Alliance of England, united as it was in a firm bond of nnion with the Scottish Protestant Alliance, he felt it a duty to attend this Convention in order to cement even more strongly the union of the two Societies. It was not the first occasion on which he had had the pleasure of addressing a Scottish audience. When Pope Pius IX., said to be of blessed memory, but who, according to the evidence of *The Tablet* and other Romish journals, was still in purgatory—when this Pope first proclaimed his intention to confer a Romish Hierarchy on Scotland, he (Mr. Guinness) had been invited to a meeting of delegates from the Protestant Associations throughout the country, convened to consider whether any, and what steps should be taken to oppose the accomplishment of the projected invasion. At this Convention ministers from all parts of Scotland were assembled, men of profound learning and sagacity, some of whom were present on this occasion. Upon discussing the question at issue, he found that all the gentlemen present were thoroughly satisfied and convinced that the existing Scottish law was ample and sufficient to prevent the intrusion of a Romish Hierarchy; and, notwithstanding all that he could urge, it was resolved that it was unnecessary to take any steps to ascertain the state of the law.

As soon, however, as the Romish Hierarchy had been established, these gentlemen were awakened and aroused to action. They proceeded to obtain the highest legal opinions; cases for counsel were submitted to the Lord Advocate and the Dean of Faculty, who gave as their opinion that there was no existing law which could prove effective to hinder the establishment of the proposed Romish Hierarchy in Scotland. Mr. Guinness said that, in referring to these facts, his object was to rouse his Scottish fellow-countrymen from a state of apathy and indifference, and to point out how easily they might be lulled into a false sense of security, only to be awakened when it would be too late.

Mr. Guinness proceeded to describe the effects of the establishment of the Romish Hierarchy. Scotland, he said, had been parcelled out into Romish provinces, districts, and parishes; Romish churches, chapels, schools, colleges, monasteries, and convents had sprung up in their midst. Romish priests now proselytise and pervert with impunity, and their votaries, in increasing numbers, are being trained up in allegiance to a foreign power, prepared to enforce in this country the mandates of the Pope, and to compel obedience to his Canon Law. All this is demanded in the name of toleration. Toleration, he said, is a grand principle, and cost what it will, toleration we will uphold and maintain; but, asked Mr. Guinness, is there one single particular in which our fellow Roman Catholic subjects fail to receive toleration? Have they not every liberty for the fullest profession of their religion? But the toleration asked for in the present day is absolutely one sided.

Every appeal for toleration made by Roman Catholics and Romanisers in this country is held up to admiration; but if we ask that the rights of Protestants shall be considered, we are treated with derision, as "senseless and irrational," as bigoted and intolerant. Call attention to the fact that the laws are broken by Roman Catholics—laws against monasteries, laws against lotteries, laws against the assumption of Ecclesiastical Territorial titles—and an outcry is at once made, not against the law breakers, but against the law abiders—the bigoted, intolerant Protestants! Ask that the services in our churches may be carried out according to law, and a deaf ear is turned to our remonstrances. But if the Protestant laity appeal to the law in their own defence, immediately the cry of persecution is raised; the Bishops are up in arms, and impose their *veto* in defence of the lawless! The object aimed at is the establishment a sacerdotal tyranny, and in the end to effect re-union with the Church of

Rome, and to bring this "Imperial race under subjection" to the Papal power.

Men of Scotland! Are you prepared to submit to this despotism? Are you willing to place your necks under the wheels of this Romish Juggernaut? Has Scotland lost its manhood? Have you forgotten the sufferings of your martyred fathers? Are you slaves so base—the degenerate descendants of those who won your liberties with their blood, and "counted not their lives dear unto them" for the cause of the Gospel of Christ? (Cries of "No.") I hail that denial; but if it should be so—if, after this Convention is over, you relapse again into a state of apathy and indifference, and allow yourselves to be lulled asleep into a false sense of security, then I would warn you solemnly, in the words of Canon Melville—words more true, words more forcible I cannot find—in his words I say to you: "Make peace if you will with Popery; receive it into your senate; shrine it in your churches, plant it in your hearts. But be ye certain—as certain as there is a heaven above you, and a God over you—that the Popery thus honoured and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God.

The Priests & Work among Children.

By Mr. WILLIAM QUARRIER.

Roman Catholicism, as a religious system, has been weighed in the balances, and found wanting. France has tried it, and she is now largely ransomed from its power. Italy and Germany are emerging into freedom, and in many other parts of the civilised world that hateful tyranny can never again be re-established. In our work among the children the Romanists have crossed our path again and again during the last twenty-two years. The priests have done their best and their worst to hinder and oppose us. We have often asked them to care for the young of their own flocks; we have sent their children to them, but they have often returned them to us, saying they could do nothing with them; yet they have sought to stop us in doing that which they have refused to do.

Rome has everywhere failed to provide a remedy for the evils of drunkenness, pauperism, and crime. The other day there was a convention of Romanists in Liverpool, when it was stated that 13,600 Roman Catholics had been committed to prison in that city in one year, as compared with 7000 Protestants of all denominations. How can we account for that? I say it is because Rome does not give the people the Bible, the teaching of which alone can control the powers of evil that rule in the natural heart. In our city of Glasgow about 40 per cent. of the paupers belong to the Roman Catholic church, and yet they only number one-sixth or one-seventh of the population. Again, I attribute this to the lack of the Bible and Bible-teaching. As to crime, about 70 per cent. of the thousand children on the streets are the children of Roman Catholics, and there will, of course, be about that proportion of criminals. I can prove that to any priest who questions it.

Some people say that Romanism is increasing in Scotland. I believe it is only the natural increase by birth, and not by conversion. Those who have gone over to Rome among the poor of Glasgow could almost be counted on one's fingers, and they were no credit to either system. On the other hand, it is my privilege almost every day to help those who have been converted from Romanism. The priests, as I say, have tried all they could to hinder our work. I see by their newspaper they have resolved to ask the Home Secretary to close up the Orphan Homes, and send us about our business. But we are not afraid of that. Though the earth remove, we shall not fear. God is our refuge and strength; our very present help in time of trouble. The priests dragged me into the courts in connection with the case of a child whom I refused to give up. The case went against them; but they have never paid me my costs yet. They sought to saddle them on the poor woman whom they put up as a shuttlecock.

A good deal has been said about proselytising; that is the great card of the priests. For my part, I would not go the length of my finger to proselytise any man; but if I find them down in the gutter it is my duty and privilege to help them all I can. The priests object to Board Schools because they are not denominational, yet they seek to get appointed to the School Board. We have three priests on the Glasgow School Board at the present time. If we could get the cumulative vote removed, that matter would regulate itself directly. If the priests want denominational education let them pay for it; but let the Bible be in every school, and in every child's hand, when the nation pays for it. If the Romanists will not give the Bible in the school, the nation should refuse to give them the grant, Let us have national education free, and the Bible in every school, and then we shall see Scotland rise higher and higher, and Romanism as ashamed shall hide its head.

The Duty of the Hour.

By Mr. J. A. CAMPBELL, M.P.

We are assembled to-night for a serious purpose. It is twofold: in the first place, to declare our firm attachment to the Christian principles on which depend, as we believe, the freedom and welfare of our country, and the moral and religious interests of the people; and next, in order to call the attention of our fellow-citizens and fellow-countrymen to the importance of asserting these principles at the present time. We are not here to attack others, or to deny to any the liberty we claim for ourselves. The amplest religious toleration is consistent with our principles. Nay, more, religious toleration can best be secured by these principles. Any want of toleration for the opinions of others would, on our part, be an act of inconsistency. But there is opposed to us a system which is intolerant—which would deny us our liberty, civil and religious, and we are here to raise our protest against it, and to warn our fellow-countrymen of the danger of allowing it to gain a controlling influence in the country. Our opponents are very active. For evidence of that we have only to refer to the papers which had been read at the meetings during the past two days, and to what will be said this evening by the speakers. But another reason for this movement is that we are living at a time when there is something like a prevailing indifference as to religious opinion. There was a time when religious opinions, perhaps, were formed on too severely definite a plan. Now the pendulum has swung in the other direction, and nothing for some people can be too vague or indefinite. This religious indifference makes the progress of Romanism all the easier, and hence comes the need for those who see the danger to raise a voice of warning.

It is no part of our creed that there are no serious social evils to cure, that there are no miseries to relieve, that there is no infidelity to meet, that there is not a world to gain for the Church of Christ. What we say is that our principles are those by which alone the good work can, by God's blessing, be done. We say so because we believe that these principles alone are in harmony with the Divine rule of faith and conduct—the revealed Word of God. We say so, also, because in the history of the world we have found that those peoples have prospered amongst whom the principles of the Reformed Church have been most faithfully held. This result is patent to all. What we ask is that our fellow-countrymen should seriously give their attention to aiding the truth, which must prevail in the end. But every intelligent man is called on to do his part towards bringing truth to prevail soon; yea, even now. Let us not forget that we are as citizens of a Protestant State. Our principle is that no Italian priest should tithe or toll in these dominions. As Christians we are members of various branches of the Reformed Church. We claim to be members of the Church Catholic. Others may be members of the Roman Catholic Church, and others, not members of the Roman Catholic Church, may hold by a good deal that is essential to that Church; but we claim to be members of the Church Catholic—the Church of which we read in the New Testament. If the Conference is to have its due effect upon us, it should send us back to our various branches of the Church more zealous in the cause which united us all, and at the same time more devoted to those duties which have to do with our title: not to be Protestants only, but to be Protestant Christians.

The Sensuous Worship of the Church of Rome.

By Mr. WILLIAM C. MAUGHAN, J.P.

Anyone who has seen those great ceremonies in which the Church of Rome delights must have felt that an appeal to the senses of the worshippers far predominated over anything likely to move their souls. It is the same throughout every department of the Romish system, and this degrading idea is ever present, showing the essentially unworthy tone of the homage professedly offered to God.

In the first place, it is thought necessary to have a great and imposing edifice, adorned with costly marbles, gold and silver shrines, and pictorial representations by famous painters, as though God could be propitiated by the choicest representations of sculpture and art. Then, as if the sensuous feast is not complete, exquisite music must be introduced, and the minor accessories of the jeweller and costumier are enlisted to play their part in the dramatic display. While in St. Peter's at Rome, and other celebrated Continental churches, to all this is added the "pomp, pride, and circumstance" of a great array of soldiers, priests, and officials, while the prostrate worshippers, bewildered by the scene, the crowd, and excitement, resign themselves to the emotions of the hour. Go into any ordinary Roman Catholic chapel or church, and see if the whole aspect of the building is not evidence of the unworthy nature of what is supposed to be offered as homage and praise to the Creator. The tawdry splendour of the altar, with its crucifix and paltry decorations, is sufficient to repel any but those who have handed over their conscience to the officiating priest. While even in the more magnificent edifices which adorn the great cities of Europé, attesting the material wealth of the Romish Church, how are the resources of art brought into play to kindle the devotion of their frequenters!

To take, as an instance, the principal Roman Catholic fane in Europe, St. Peter's at Rome, with all its sacerdotal *prestige*, and the traditional power of the Papal throne, occupied by the poor mortal who arrogates to himself the title of God's Vicegerent upon earth. For some time, however, the great functions celebrated in St. Peter's on special Sundays in the year have been in abeyance, because the Pope has assumed the attitude of "prisoner" in the Vatican, who is not free to take part in the imposing ceremonials of that system which claims absolute infallibility as well as universal supremacy. But, during a residence in Rome some years ago, having been present on various occasions when High Mass, with all its concomitant musical interludes, was celebrated by the late Pope Pius IX., I would seek to give a description of the same. The church of St. Peter's is an immense building, with a vast area for accommodating the multitudes who assembled to see the spectacle; and under the noble dome of Michael Angelo, unequalled in architectural grandeur, the Pope and his cardinals, the array of officials in varied costumes—many of the latter of mediæval type and richest material—with his noble guard in full uniform, were all gathered round the high altar. The Pope had previously been borne in solemn procession from the Vatican, wearing the triple crown, with his attendant retinue, every incident and item of the processional march having a symbolical meaning. The seven candelabra borne by acolytes typified those of the Seven Churches in the Apocalypse, while numerous officials with sounding titles—thurifers, cross-bearers, Greek and Latin deacons and sub-deacons, bishops, *monsignori*, patriarchs, prelates, and chamberlains each had his special place, while the two junior cardinals faced each other before the altar to represent the two angels who guarded the holy sepulchre. During the incessant changes, genuflexions, and crossings, which wearied the uninitiated spectators, the Papal choir of choice, trained, singers rendered various pieces of music appropriate to the occasion, while some of the older cardinals furtively took snuff, or indulged in whispered conversation, acts of indecorum which seemed strangely out of place. Then, when the Pope took the host in his hands and elevated it above his head, there occurred what was extremely imposing and dramatic in effect. At the word of command the hundreds of soldiers keeping back the throng of more than sixty thousand persons, also every devout Catholic in the vast building knelt down, while absolute silence prevailed for a minute or two. After this there sounded from the overarching dome that wonderful burst of melody known as the "Silver Trumpets," played by musicians stationed in the lofty gallery, and which has a marvellously thrilling tone, as though the strains were wafted from the skies. Unquestionably, this weirdly, beautiful strain of music did profoundly impress the great audience, but can it be for an instant maintained that this was an act of intelligent and reverent worship?

Then in the evening, as the brief twilight began to shroud the picturesque *campaniles* of Rome, there was displayed that beautiful illumination of St. Peter's, when its outlines were traced in silver fire by innumerable small lanterns which, at the hour of *Ave Maria*, suddenly were merged in a splendid full yellow glare, dazzling in effect. As mere gorgeous spectacles of rich dresses, coloured uniforms, resounding music, and glancing fireworks, all this appeal to the senses of her votaries may have served the purpose of the Romish church, but what a vain offering and oblation to the Most High God, who "dwelleth not in temples made with hands," and demands from the believer the sacrifice of a broken and a contrite heart.

And so it was with all the grand ceremonies of this apostate church, various of which I have seen, and I may allude to another imposing parade of Papal splendour, namely, on the festival of *Corpus Domini*. On this occasion the Hierarchy in Rome was mustered with Pius IX. at its head, the college of cardinals, archbishops, bishops, and priests of every degree, and walked in stately procession through the noble colonnade of Bernini, in front of St. Peter's, while the complete and well-appointed army followed with martial panoply. As the long and gorgeous array defiled under the spacious colonnade, military bands poured forth their music, and the great crowds looking on saluted the host carried by the Pope himself, while the eye was surfeited by glittering colours, and the ear regaled with stirring melody.

But again where could be marked the spirit of true adoration, where was the humble recognition of the glory and majesty of the Lord? for, in the inspired language of Isaiah, it might have been said: "The haughtiness of man shall be made low, and the Lord alone shall be exalted." But the rampant idolatry in the church of Rome was but too painfully witnessed in that monstrous profanity, the well-known *Bambino*, or child, a little figure gravely alleged to have been carved by a pilgrim out of wood from the Mount of Olives and painted by the evangelist St. Luke. This scandalous exhibition I saw in the famous church of Ara Cœli, near the Capitol, and which occupies the site of the celebrated Temple of Jupiter Capitolinus. The church is ascended by one hundred steps from the piazza below, and these were thronged by crowds of Romans, many of them peasants from the Campagna, while inside was a crowd of poor deluded worshippers. The doll, which is held in great esteem for its sanctity, and is carried to sick persons in a special carriage of its own, is richly adorned with jewels. On this occasion it was reverently borne by a dignitary of the Church, attended by priests, and preceded by a military band, discoursing a lively air; and upon reaching the outside of the church, the *Bambino* was held up in full view of the concourse of people, nearly all of whom knelt down and did reverence to this wooden doll! Well might the late Dean Alford, who had himself witnessed a similar exhibition in the Church of Santa Maria Sopra Minerva, thus write: "That the real character of Romanism is to be sought not in the best sermon one may hear, nor in the simplest and least objectionable rite, but in its lower and more revolting idolatries, not tolerated only for the sake of the commonalty, but practised and sanctioned, as we have seen, by the regularly organised and more learned bodies in the Church."

I might go on to give many instances of how the Romish Church deliberately countenances outrageous impostures in its so-called "miracles," and leniently overlooks the scandals freely alleged against even some of its high officials, lay and clerical; but this is a subject which I need not pursue. It certainly says little for the confidence which this Church has upon simple teaching from God's own Book, and calm reasoning with sinful creatures, that an entrance to the heart is sought to be gained through the senses, and public approach in prayer to the Throne of Grace is made in a dead language. And can anything more painful to the mind of those who would in all penitence and humility offer their prayers and praises to our common Father in heaven and his well-beloved Son than the idolatrous sacrifice of the Mass?

Romish Organisation.

By Rev. D. M. CONNOR, Glasgow.

Organisation is the strength of the Papacy. As a system it is the most elaborate, skilful, perfect adaptation of means to end the world has ever seen. There is nothing comparable with it, in unity of design, in comprehensiveness of sweep, in tenacity of grasp, and in minuteness of detail. One definite, dominant purpose runs throughout the whole complicated mechanism of the Papacy, and directs and controls every movement and motive. That purpose is the most dazzling and ambitious that ever fired the imagination, or engrossed the mind and will of any man or body of men. Its aim is universal dominion both in things secular and in things sacred. It claims supreme authority over the souls as well as the bodies of men. It affects to determine their eternal destinies as well as regulate their temporal affairs. Law and government, morals and religion, time and eternity, lie equally within the sphere of its sovereign jurisdiction.

> Three mitred crowns the proud impostor wears;
> For he in earth, in hell, in heaven will reign;
> And in his hand two golden keys he bears,
> To open heaven and hell, and shut again.

And this grand comprehensive purpose it prosecutes by an organisation which stands unique and alone in solitary, unapproachable perfection, unrivalled by any scheme the genius of man has ever contrived. The best human organisations last only for a time. They soon get disorganised, and need to be re-organised. Their methods and rules of procedure fall into abeyance and desuetude, and require to be resuscitated and reconstructed. But the Papacy possesses an organisation which is permanent, universal, and self-regulating. It is not a dead mechanism, but a living organism which never dies, never fails, never grows obsolete. From age to age it has gone on developing, and adapting itself to the new forms and phases of society and government. It is a model for all organisations. It sums up and concentrates within itself all the excellences of all other systems, ecclesiastical, political, and social; and the result is a combination unequalled for completeness and effectiveness. If only its aims were good and true, its means would be all-powerful.

The principle of organisation is centralisation, the binding of the many into the one, and the diffusion from the one throughout the many. The power, the supreme direction, the vitalising influence, must emanate from only one source, and spread itself through all the ramifications of the organisation. The centre of Romish organisation is the Pope, who claims to be the successor of St. Peter, prince of the Apostles, supreme Pontiff of the Universal Church, and vicar of Jesus Christ. He is the fountain of all authority, in the words of Cardinal Manning, "the supreme judge on earth and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne—of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms." He issues his commands to the sacred college of cardinals who form the staff of this great general, the privy council and cabinet of this universal sovereign. The work of this world-wide empire is assigned to committees or sacred congregations of cardinals, each being charged with the surveillance of one of its numerous departments, such as the suppression of heresy, the censorship of the Press, the propagation of the faith in infidel regions, receiving reports from bishops on the state of their dioceses, and generally supervising the whole work of the Church. These seventy cardinals (at present sixty) have the oversight of the twelve patriarchs and the one hundred and seventy-five primates, metropolitans, and archbishops; and they in turn exercise authority over the seven hundred and twenty-two residential bishops, and over the two hundred and sixty-two archbishops and bishops of titular sees who have the charge of the churches in infidel regions. Each of these bishops again has the oversight of all the churches, chapels, missions and stations within the bounds of his diocese. Each of these churches, &c., is ministered to by one or more priests, whose duty it is to exercise authority over families and individuals.

Besides its bishops and priests, who are distributed all over the world and are in close communication with the Sovereign Pontiff, there are innumerable communities of men and women spread like a network over all the kingdoms of the earth, and charged with special missions of a religious, benevolent, and educational character. They teach in schools and colleges, visit houses soliciting alms for their manifold philanthropic undertakings, and are ever on the outlook for opportunities to advance the Romanist cause. It is not one organisation, but countless organisations, which are working side by side, each helping the other, and all eager to win converts and stimulate the zeal of Romanists. All these varied orders are kept in closest contact with head-quarters, receiving commands and sending reports.

And yet, with all its might and majesty, its unity and perfected and multiplied organisations, Popery is a decadent cause throughout the world. There are places, no doubt, where it is making converts; but the ratio of its increase is not beyond the ratio of the natural increase of populations, and in most cases it is far below. Protestantism, on the other hand, with all its disadvantages, its divisions, and the comparative imperfection of its organisations, is going forth everywhere conquering and increasing. We have statistics to show that, in spite of all her efforts, her rapidly increasing number of priests, of churches, chapels, stations, and missions, of religious communities of men and women, and of colleges and schools, the sceptre is departing from Rome, and its glory is fading. Protestantism has grown rapidly during the present century. Let us compare the two: first, over the whole world; secondly, among the English-speaking populations; and, thirdly, in the United Kingdom.

(1) Over the whole world. At the close of last century Protestantism numbered only 40,000,000 of adherents; now it has reached 150,000,000. It has gained 275 per cent.; it has nearly quadrupled its numbers. Romanism, on the other hand, was three times the number of Protestantism at the end of the last century, 120,000,000; now it has only one-fifth more, 180,000,000. It has added only fifty per cent. If Romanism had increased in the same ratio as Protestantism its numbers now would have been 450,000,000. If both continue to increase during the remaining years of the

century, in the same ratio as they have done during these eighty-five years, the numbers will be almost equal. In one century Protestantism will have advanced from one-third of the numbers of Romanism to equality with it.

(2) Among the English-speaking populations of the world. The present calculation presents a total of 101,400,000, of whom 89,900,000 are Protestants, and 11,500,000 Romanists. The proportion of Romanists is only *one-ninth*, while that of Protestants is *eight-ninths*. In the population of Great Britain and Ireland, 36,100,000, there are only five million Romanists, or scarcely *one-seventh;* in the United States, with 56,700,000, there are only 5,200,000, or about *one-eleventh;* in British America, with 5,200,000, there are only 800,000, or *two-thirteenths;* and in Asia, Africa, and Oceania, with 3,400,000, there are only 600,000, or *three-seventeenths*, less than one-sixth. Romanism is being absorbed by Protestantism among all the English-speaking populations of the world.

(3) In the United Kingdom the statistics are cheering beyond all expectation. The population of Great Britain and Ireland in 1801 was 16,160,047, of whom 5,395,456 were in Ireland. The population in 1881 was 35,246,562, of whom 5,151,888 were Romanists, or slightly over *one-seventh*. The proportion of Protestants in the United Kingdom advanced during these eighty years from *two-thirds* to six-sevenths, while that of Romanists has declined from *one-third* to *one-seventh*. Or roughly in millions, Protestantism at the beginning of the century numbered ten millions, and Romanism five millions, and in 1881 Protestantism had increased from ten to thirty millions—had, in fact, trebled their numbers—while Romanism has remained stationary at five millions, though the population has increased from sixteen to thirty-five millions.

There is one department where there has been progress made by Popery during this century in Great Britain—Romanism has enormously increased its working staff and working centres. The greatest increase dates from the restoration of the Hierarchy in England in 1850, which was followed after a long interval, by the restoration of the Hierarchy in Scotland. But when we consider the statistics in regard to population, our fears are allayed. We find no further cause for alarm, than that the enemy is increasing his forces. The tremendous increase in the working staff and working centres is not owing to the increase of adherents, but to the determination of the Papacy to try issues on the grandest scale with Protestantism in its stronghold.

Protestantism has much to learn from Popery on the subject of organisation and unity. We do not speak of the Protestant Church, but of Protestant Churches. They are split up into sects and denominations, standing apart and alone. Their greatest comprehension is national, but the Papacy is one grand organisation, uniting in its wide embrace the Churches throughout the whole world. It is fused into one whole, animated by one purpose, and dependent on one common centre. It possesses a solidarity which is unbroken by differences of language, or race, or clime. It adapts itself to all classes. It utilises all talents. It finds work for all its members, and is most inventive in plans for gathering those outside into its fold, and for keeping fast hold of those within. There is no waste of energy through disunion. Everywhere it is permeated by one idea, and works for one purpose. Its aggressive power is sustained from age to age by its organic unity.

This is the grand lesson we ought to have deeply and indelibly engraven on our hearts by the contemplation of the organisation of the Church of Rome. Let us close our divided ranks. Let us unite in one grand sacramental host. Let us organise into bands all working for one common end, the glory of God in the conversion of the world to the Saviour.

THE SWISS CONFEDERATION has decided to make the sale of spirits a State monopoly.

RAFFLES.—A correspondent states that if the police refuse to interfere with public-house raffles, a line to the Home Office will generally bring an order to them to do their duty.

BIBLE STUDIES.—43.

"The fruit of the Spirit is longsuffering."

Longsuffering is a very marked feature in the character of God. "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Exod. xxxiv. 6; Num. xiv. 18, 19). "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9). "The richness of his goodness and forbearance and longsuffering" (Rom. ii. 4).

The Spirit's work is to produce in us conformity to the image of God. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (of the Lord the Spirit: margin), (2 Cor. iii. 18). "Be ye therefore followers (imitators) of God, as dear children" (Eph. v. 1).

This fruit of the Spirit is to be shown by us (1) *as children of God.* "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. iv. 1, 2). "Strengthened with all might...unto all patience and longsuffering with joyfulness" (Col. i. 11). "Put on, therefore, as the elect of God...longsuffering" (Col. iii. 12). "Charity suffereth long, and is kind" (1 Cor. xiii. 4).

(2) *As servants of God.* "Take, my brethren, the prophets...for an example of suffering affliction, and of patience" (James v. 10). "In all things approving ourselves as the ministers of God...by pureness, by knowledge, by longsuffering" (2 Cor. vi. 4, 6). I charge thee... preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine" (2 Tim. iv. 1, 2). Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; *stablish your hearts: for the coming* of the Lord draweth nigh" (James v. 7, 8).

"THE FRUIT OF THE SPIRIT IS GENTLENESS.'

(1) *In thought.* "Charity thinketh no evil" (1 Cor. xiii. 5). "Judge not, that ye be not judged" (Matt. vii. 1). "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (Rom. xiv. 13).

(2) *In speech.* "Let your speech be alway with grace" (Col. iv. 6). "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: and be ye kind one to another" (Eph. iv. 31, 32). "The servant of the Lord must not strive; but be gentle unto all men" (2 Tim. ii. 24). Ananias is an example of this gentleness, in his manner to Saul, hitherto only known as persecutor of the Christians. "Putting his hands on him, he said, *Brother* Saul, the Lord...hath sent me" (Acts ix. 17).

(3) *In act.* "Approving ourselves as the ministers of God...by kindness" (2 Cor. vi. 4, 6). "Put on ..kindness" (Col. iii. 12). "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Rom. xii. 20). "We were gentle among you, even as a nurse cherisheth her children" (1 Thess. ii. 7).

Streatham. Janet Clark.

REQUESTS FOR PRAYER AND PRAISE.—That an evangelist may offer to go to Cape Town, to work in connection with the Soldiers' Home. Mr. Hannington, who went out for a few months, will be leaving in March. He has had remarkable blessing on his work; the fruit of Mr. Varley's mission, and also the fruit of years of patient labour on the part of others, and of increasing prayer. Praise for blessing on a mission at Tunbridge, conducted by Mr. John Elliott.

THE BIBLE PORTFOLIO,*

Forty years ago, Sir Edward Denny, with his "Stream of Time," led the way in presenting the course of the ages in pictorial form. He has had many followers, but we know of no one production so comprehensive as the series of charts before us, with their illustrative companion volume. The *first* is a pictorial index to Bible history and prophecy, containing seven periods—from the Creation to the New Jerusalem. The *second* is a threefold aspect of God's dealings with man in law, grace, and glory. The *third* contains a number of inscriptions taken from the rocks of Sinai, as translated by Rev. Charles Forster. The *fourth* is a coloured copy of Professor Gaussen's fivefold diagram of the times of the Gentiles, including the chronological tables of Ptolemy and Las Casas. The *fifth* represents the seven parables of Matt. xiii. and the seven epistles of Rev. ii., iii., as corresponding with each other, and with seven historic ecclesiastical periods, from Pentecost to the first resurrection. The *sixth*, the Book of Revelation, as divided into three periods—past, present, future. The *seventh* is the year of Messianic Cycles, reproduced and enlarged from Mr. Grattan Guinness's "Approaching End of the Age."

The *first* is a useful and instructive bird's-eye view of the world's history: the only thing we do not understand being that "Empire and Papacy" are not given in the circle representing the present time, but in that after "the rapture of the saints." The *second* is of great value, true throughout, contrasting with the Aaronic priesthood, that of Christ, its antitype after the order of Melchizedec. The *third* must be taken cautiously, as other travellers, like the late Professor Palmer, dispute Mr. Forster's translations. They are, however, of great interest, and not improbable. The *fourth*, by Prof. Gaussen, will repay the closest study. We protest, however, against vulgarising in coloured pictures the visions of Daniel and John, by which the dignified word-pictures of the prophets are degraded beneath the level of a child's toy-book. Virgil's word-picture—"Monstrum, horrendum, informe, ingens, cui lumen ademptum"—is sublime, but a painting of the monster would be disgusting. We are at a loss to know what is meant by the statement in the Table of Contents that the three columns containing the visions of Nebuchadnezzar, Daniel, and John, "show a period yet entirely future." Surely this cannot be intended. The *fifth* is a view set forth at length by Mr. William Lincoln, in his "Javelin of Phinehas." It may seem fanciful, but the more it is considered the more luminous it becomes. Of the *sixth*, Mr. Hucklesby, its author, says that the Revelation "is divided by the Spirit of God into three parts, (1) 'The things which John had seen,' (2) 'the things which are,' (3) 'the things which shall be hereafter.'" This is by no means certain, and if it were, it would not follow that chapters iv. to the end have no present fulfilment, but are all yet in the future. The *seventh* is based upon a different view of the Apocalypse, and regards it as descriptive of the period now near its end. We do not deny a fulfilment in crisis, but if we are to have only one, let it be the one that concerns us most—that is, historical rather than speculative. We wish Miss Ranyard had drawn out at greater length her remarks on "Year-day and literal day interpretations combined."

We cordially commend these charts; but let them be used with discrimination. It is well to know what others think, but not to adopt their interpretation without testing it by diligent and prayerful comparison of Old and New Testament Scripture. Only those who "eat up" the little book—only those who feed upon the Book of God—are endowed with power as Christ's witnesses.

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* The Bible Portfolio. With Companion Volume. Selected and arranged by Elizabeth Ranyard. 12s.6d. *S. W. Partridge & Co.*

A PETITION against the licensing of drink shops in India, signed by missionaries and sixteen chiefs, has recently been forwarded to the Government.

STEEPLE ASTON.—A very successful mission has been conducted in this village for the past fortnight by Mr. J. Harris, of the Evangelisation Society. The congregations have been good throughout, and many have derived great spiritual blessing.

THOUGHTS FOR THE NEW YEAR.

ONCE more the billows breasted, once more a voyage o'er;
How near may be the haven, how close may be the shore!
My soul, consult the reckoning, and look upon the chart,
And ere the Old Year dieth, take counsel with thy heart.

'Tis sad, the looking backward; and yet 'tis glorious too;
How skilful was our Pilot—what straits He brought us through;
A peaceful voyage had it been, though storms might seem to 'whelm,
If only we had trusted Him who never left the helm!

If only we had trusted Him! sole guerdon that He sought;
Nor questioned of the course He took, when waves tempestuous wrought;
If only we had trusted Him, upon the ocean lone,
One-half the sorrow of the way we never need have known.

As if He could forsake the souls for whom his blood was shed!
As if He could forget their cry in hours of pain and dread!
He sends us on a lonely path—He suffers angry skies,
And listens then in hope to hear one trusting word arise.

For trust is love, and love is trust, and when the heart is won,
The need for many a bitter grief, for many a stroke, is done—
Oh, hast thou learned thus much, my soul, since this Old Year was born?
Then hang thy brightest colours forth to greet the New Year's morn!

The flag of Hope! now cast it out to flutter from the mast!
Let Faith her pennon fair unfold, we'll wave it to the last!
Without a fear for sea or sky, we'll trust the Pilot's hand,
For sure the course, and safe the bark, that yields to Christ's command.

Then forth once more with courage fresh, as chime the New Year bells,
He may have come ere once again that midnight echo swells;
Or we may rest, our voyage o'er, beside the crystal sea,
Beyond the tossing waves of time—for aye with Him to be!

M. G.

[The foregoing may be had (25 copies, post free, 4d.) from Mr. C. Caswell, Edmund-street, Birmingham.]

CHRISTIAN WORK IN BUSINESS HOUSES.

ST. PAUL'S YOUNG MEN'S MISSIONARY SOCIETY.

It is very pleasing to find in connection with the great field of Missionary effort that the special feature of Christian work in business houses is not the least prominent. The above-named Society, in connection with the well-known firm of Messrs. Hitchcock, Williams & Co., St. Paul's Churchyard, has now been in existence for forty-three years, and during that time it has quietly maintained a Christian influence among those connected with the establishment; at the same time extending its efforts in a practical form by assisting several of the well-known Missionary Societies.

That this Society may be better understood by our readers we give a brief sketch of its operations. It is managed by a committee of young men employed in the firm, under the presidency of Mr. George Williams. The objects of the society are (1) to organise and sustain efforts for the spiritual welfare of the employés; and (2) to collect funds to assist missionary work. A service is held every week-day morning at 7.40, conducted each alternate week by one of the chaplains of the establishment. In addition to this, devotional meetings are held on Sundays (morning and evening), and other services are arranged from time to time, as opportunity serves; also on Monday evenings, during the winter months, when they are frequently addressed by some evangelical ministers and laymen.

One interesting feature of the above is the annual missionary meeting, the forty-fourth of which was held on Friday evening, December 17, the President (Mr. George Williams) occupying the chair. The report was of an encouraging character, and the statement of the Treasurer (Mr. F. G. Williams) showed contributions to the amount of £135 17s. 6d., which will be distributed among the following societies:—The Church of England, Baptist, Wesleyan, Irish Church, China Inland, South American, London City, Young Men's (in connection with the Y.M.C.A., London), and the Society for Promoting Christianity among the Jews.

The Chairman referred to the great heathen world, with its 1,000 millions still without the Gospel, and remarked how necessary it is that as many native preachers as possible should be raised to help in the great work.

Rev. F. D. Waldock (Baptist missionary from Ceylon) gave some striking contrasts between the Buddhist religion and that of the Great God and Father of our Lord and Saviour Jesus Christ. He had just conversed with Mr. Durbin, one of the former members of the establishment, who, having passed through Mr. Spurgeon's College, is leaving to take charge of a church in Ceylon. He spoke warmly of the benefits received during his five years' stay in St. Paul's Churchyard.

Rev. J. Johnston (a native pastor from Lagos, West Africa) testified of the happy recollections he had of being at a similar meeting of this Society some thirteen years ago, and had never ceased to speak of it and cherish it in his heart, as he then saw that Christian and business life were not incompatible. In his stirring address he spoke of the enduring capacity of his race, what privations and cruelties they had suffered from the abominable slave trade, yet the more they were crushed and oppressed the more they grew in number. He looked with the greatest concern upon the commercial traffic of European countries with Africa and the scarcity of Christian merchants. What is wanted in dealing with Africa is the introduction of Christian principles in commerce. The gin and rum traffic now forced upon them by Europe is, he said, most appalling; while his race had such enduring capacity, in reference to what has before been mentioned, they have no power to resist this evil, and he feared it would soon issue in their extermination. He appealed to Christians to help by prayer, pen, and personal effort in this great battle, and trusted that a Wilberforce or Buxton might again be raised to protest with a loud voice against this fearful imposition. He also gave some instances of the glorious achievements of the Gospel in Africa during the past eighty years, and showed how successfully it is carried on by the natives themselves.

Mr. G. F. Easton (of the China Inland Mission) followed, and said we need to keep pace with the Almighty. God was opening doors, it was for us to grasp the opportunities.

Rev. Mr. Allen (of Gipsy Hill) gave the concluding address on Christian enthusiasm; he remarked how men were willing to hear of enthusiasm in everything but the Lord's work, and appealed to Christians to be on fire for the Gospel.

While the above work is taking place in one part of this establishment, the manufacturing portion is not overlooked by the firm, those employed in the various factories being regularly visited by the missionary (Mr. Hazeldine), whose services are deeply appreciated, Mr. George Williams himself meeting them once a year for a general Gospel meeting, when a book is given to each. We should like to see more business houses doing a similar good work.

An opal of many tints is lying on my table. It filled me with pleasure when first I found it, and it has been a daily delight ever since. Hold it in whatever position I may, it always presents a fresh aspect of beauty. Looking down into its ruby and emerald fires, I discover depths and avenues of light unseen before. Christ is my perfect opal. His beauty enraptured my soul when first I found Him, and He has been a continuous and increasing revelation of grace and glory until now. Viewing Him in the varied aspects of his titles, words, and works, whether through tears of sorrow or of gladness, I always see deeper into the fathomless fire of eternal love and loveliness. What will my vision be when my eye is clear and my soul is pure?—*Rev. W. J. Mathams.*

EMIGRATION OF POOR CHILDREN.

In a letter to Mr. Tallack, the Secretary of the Howard Association, London, Mr. Samuel Smith, M.P., remarks as follows upon this subject:—

You say there are about 80,000 children already kept by the State who are truly wards of the State, and whom it ought to provide for without regard to their degraded relatives, who often drag them back into the corruption of the slums as soon as they are placed out in our great towns, after costing the ratepayers £100 per head, or more, for their education. Were the State to allow them to be emigrated, under suitable arrangements, so as not to worry and annoy the benevolent people who would undertake it, and were the State to grant a reasonable sum for their outfit and emigration, on condition of being relieved of them hereafter, voluntary agencies would soon start up to do the work.

What is wanted is: (1) That the State encourage Guardians so to dispose of their children; (2) that it should authorise a grant of, say £16 per child, for emigration purposes, and for six months' *preliminary training* before sending them out, which is indispensable if the scheme is to succeed.

The Canadians will not take pauper and destitute children without some intermediate cleansing process, such as living in a Christian Home, where a short stay has a marvellous effect upon the children; and the success of our experiment entirely depends upon this preliminary training; without it, the plan would not work. The children must turn out well in Canada to encourage the farmers to apply for more.

The Government should send out inspectors and inspectresses to Canada from time to time to make inquiries; not in a worrying inquisitorial spirit; but in a kindly reasonable manner, just to satisfy the State that no imposition is practised. But it must be remembered that the Canadian farmers will not submit to the arbitrary intrusion of strangers into their houses in the same way as poor labourers would do here. They would justly resent it, as they take the children without payment; and the tie between them usually becomes one of kindness and honour; the thing would have to be done with delicacy, or it would be wrecked.

The children must go young, before they are hardened in vice; girls should go from six to twelve, and boys from ten to fourteen; if the boys are well behaved and of good principles they may go up to the age of sixteen; but children settle down best in a quiet country home in Canada when they go young.

If we could relieve this country of these 80,000 children, who are replaced every four or five years, we should do more to lessen the terrible pressure for employment than by any other means that I can think of.

Notes and Comments.

OUR first issue for 1887 will contain portrait and sketch of the late Rev. Francis Tucker, of Camden Town.

The cartoon in *Punch* of last week is entitled "The 'Spirit' of Christmas," and represents a room in which is a carpenter out of work, with his famished wife and children round him. Charity (the Spirit of Christmas), as a female figure, is entering with a basket of provisions, but is stopped by *Bumble*, who says, "I do assure you, Miss, the distress hain't noways exceptional!" To which *Charity* replies, "No! Then we must make it so!"

Mr. A. H. Baynes, Secretary of the Baptist Missionary Society, announces a meeting for special prayer on behalf of Foreign Missions on the morning of New Year's Day, 1887, at eleven o'clock, in the library of the Mission House, Furnival-street, Holborn. He says:—

> Not a few of the friends of the Society both in London and the country are very deeply impressed with the necessity of waiting upon the Lord for his guidance and blessing at the present time, specially in view of the urgent and pressing need for a large increase in the staff of labourers; and they feel there can be no more fitting occasion for such united petition than the commencement of a new year. We hope to have the presence and sympathy of representatives from other missionary and kindred institutions.

In connection with this subject we would again direct attention to the various meetings arranged to be held in London during the week of United and Universal Prayer; particulars will be found on p. vii. The topics set down for prayer and meditation cover much ground, and embrace almost every conceivable subject bearing on the welfare of the Christian Church and its relations to the world at large. Programmes of the subjects can be had of the Evangelical Alliance, 7, Adam-street, Strand, W.C.

As an instance of a lawful method of directing attention to the Gospel, we have observed lately the announcement of a series of sermons on "pointed questions from the Word of God," to be preached in one of our large manufacturing towns, and there are few people who would be able to put aside, without some serious thought, the list of queries in the words of Scripture: "Where art thou?" "Wilt thou be made whole?" "Are the consolations of God small with thee?" "Will a man rob God?" "Art thou in health?" "Will ye also be his disciples?" "What meanest thou, O sleeper?" "What is life?" "Why will ye die?" "Why stand ye here all the day idle?" "Where are the nine?" "Will ye also go away?" "Lovest thou Me?" "Is thine heart right?" "What wilt thou do in the swellings of Jordan?" "Who is on the Lord's side?" To these might be added many more.

Rev. J. Gelson Gregson, writing upon work in India, complains that most missionary organisations in that country place education before the Gospel. Money is expended in schools, colleges, &c., but a man who devotes himself exclusively to evangelistic work is regarded as peculiar and eccentric. He therefore suggests that, without interfering with existing missionary organisation, churches, districts, families, and individuals might send out evangelists to different parts of India, where the Gospel has been seldom, if ever, preached. Such evangelists should go two and two, and be able to "endure hardness;" £100 a year would support each, *i.e.*, £60 for living and £40 for travelling, which is a very different amount from that required by those who reside at stations, and are obliged to conform to European conventionalities. Mr. Gregson urges the expected coming of the Lord as a sufficient reason why such special work should be undertaken, and calls upon wealthy Christians to have their own individual representative in the mission field.

A few weeks since we gave a portrait and sketch of the late valued and lamented Rev. W. Fleming Stevenson. Probably many of our readers are acquainted with his interesting and useful book, "Praying and Working," which contains records of the life and work of John Falk, Immanuel Wichern, Theodore Fliedner, John Evangelist Gossner, and Louis Harms—all Christian philanthropists of the highest type, whose work was the outcome of their prayer. We are glad to state that Messrs. Eason & Son of Dublin have re-issued this book in cloth at the almost nominal price of a shilling (1s. 6d. gilt lettered). We trust it will be largely bought and given. It is published in London by Messrs. Bagster & Sons. A biographical sketch of the author enhances the value of a volume which was greatly blessed during the author's lifetime, and we are sure will continue to be.

Jules Verne's idea of a submarine vessel is being realised. Last Monday a party of nine, including Mr. W. H. White, of the Admiralty, and a representative of *The Pall Mall Gazette*, went to the bottom of Tilbury Dock in the *Nautilus*, a cigar-shaped air-and-water-tight submarine boat, which had on a previous trial trip sunk and floated, and generally showed its capacities in swimming under water, beneath the critical eye of Admiralty authorities. Nor is this the only vessel of the kind. A steel steam-launch, capable of being "dived" and steered under water, and with a speed of eight or ten knots, has made a successful trial trip in New York harbour. A torpedo boat of this advanced and novel type may revolutionise all our former ideas of naval warfare. With a grim irony this new instrument is called the "Peacemaker," from the idea that in presence of such a danger sailors will not fight. But we may be sure it will have no such result. Slowly but surely the nations are drifting into the coming struggle. The true Peacemaker is on the throne of God; but peace can only come by righteousness, and "in righteousness He doth judge and make war."

How little Bunyan thought what would be the future of his marvellous Pilgrim! The Religious Tract Society have recently received copies of *The Pilgrim's Progress* in Japanese, with illustrations by a native artist. These drawings are stated to be of remarkable power, and deeply interesting, as showing how fully the spirit of the various characters in the great dreamer's allegory has been caught by an Eastern genius. We are sure the same blessing will follow the introduction of the book into Japan, as has attended its translation into the eighty languages in which it has already been printed. The next translation will, we believe, be into the tongue of a people on the West Coast of Africa.

It is reported from New Zealand that on the occasion of the Conferment of Degrees at the Dunedin University, the Colonial Premier, who is stated to be a freethinker, attended to deliver an address, but the students would not listen to him, and left the Lyceum in a body. If some of our freethinkers nearer home were treated in the same fashion, we should perhaps have fewer foolish utterances inflicted upon the public.

Since the trial of Keatinge in Dublin, a somewhat warm discussion has been going on in some of the Irish papers with regard to re-ordination, some surprise having been created during the trial that a Roman Catholic priest would not be required to undergo re-ordination if he conformed to the Episcopal Church of Ireland, whereas "Puritan ministers," to use the term applied by one of our Irish contemporaries, would. It does seem somewhat remarkable that a Spurgeon or a Fleming Stevenson would require to be re-ordained, and that a Roman priest would not; but in defending the position the organ of the Episcopal Church of Ireland says:—

> To re-ordain bishops or priests would be to follow in the steps of the Arians and of the modern Church of Rome, which re-ordains our clergy who may conform to her communion. The Church of England (and Ireland) has always recognised the validity of the orders of foreign Roman Catholic priests, and admits them with an Episcopal licence to celebrate Divine service within her communion. On the other hand, she has never accepted the office of an unepiscopally ordained ministry. *To break through this rule would be the downfall of episcopacy.*

The italics are ours, and we emphasise the passage because it seems to us that unless the sentence has been thoughtlessly penned, the admission is one for which members of Episcopal communions will not be grateful to the writer.

A recent trial in Ireland brought to light the unpleasant fact that an association with the name of "The Priests' Protection Society," out of an income of over £300, expended only about £60 upon the object for which the contributors had given their subscriptions. The Roman Catholic journals have commented very sarcastically upon the statement, and we are not disposed to blame them for so doing, but the subject is one that will bear to be lifted into a higher region than that of such discussion. It concerns all those who give of their substance to either spiritual or philanthropic objects; and whose duty it is to see that their gifts are not frittered away in "expenses."

In Italy, the feeling against the monastic and conventual institutions appears to be deepening day by day. The Minister of Justice and Worship is stated to be rapidly preparing a measure for the re-organisation of ecclesiastical affairs, a Bill which the Romish organs outside Italy do not hesitate to denounce as one for "the robbery of church property." It is reported, too, that a number of nuns have been ordered to quit Modena and Faenza, and that four orders of monks have been directed to leave Verona. There is something instructive in the fact that such a feeling should be developing into intensity in a land which for so long has been, willingly or unwillingly, the head-quarters of the Romish apostasy.

The Christian.

December 30, 1886.

CONTENTS.

The Late Mrs. Griffith John. (With Portrait) 1
"The Rapture of the Church" .. 3
Count Campello's Work 3
The End of the Year—2 4
Our City Work-Girls 5
Young Women and their Dangers. 5
Glasgow Convention. Addresses—
  Lord Robert Montagu 6
  Mr. A. H. Guinness 7
  Mr. William Quarrier 8
  Mr. J. A. Campbell, M.P. .. 8
  Mr. William C. Maughan .. 8
  Rev. D. M. Connor 9
Bible Studies.—43 10
The Bible Portfolio 10
Thoughts for the New Year 11
Christian Work in Business Houses. 11
Notes and Comments 12
Nottingham General Mission 13
The Story of Jacob Re-told 14
For the Young 15
The Warriors of the Sea 16
A Casual's Story 16
The White Fields of France 17
The Orphanage, Nazareth 17
Now—and Then 18
Notes on Daily Readings 20

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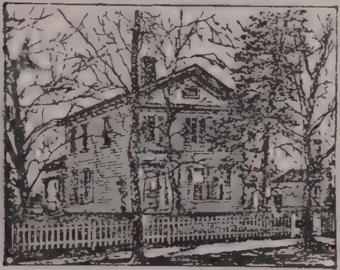

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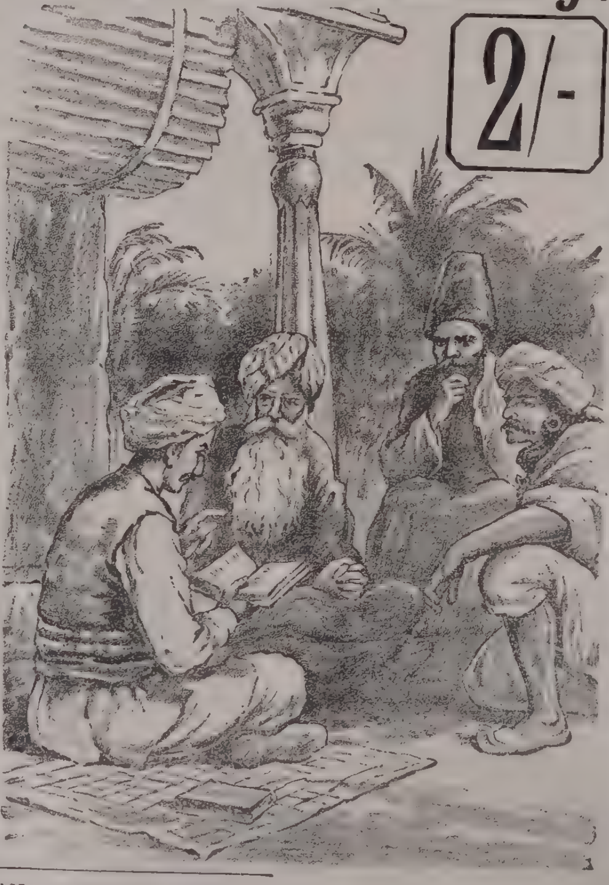

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It was some months after commencing the medicine before there was any special manifest improvement in case, and the patient was simply kept from declining further, yet having faith (a matter essential in complaints of this description) he persevered and recovered.

It was in about six months after the commencement with my medicine, that the father writes:—"My son is now eating much better, his cough is less, he is stronger. We are thankful to the Giver of life that he has followed your advice."

In the next letter he reports him "still improving." "Your medicine has a wonderful effect. I wish we had heard of you sooner."

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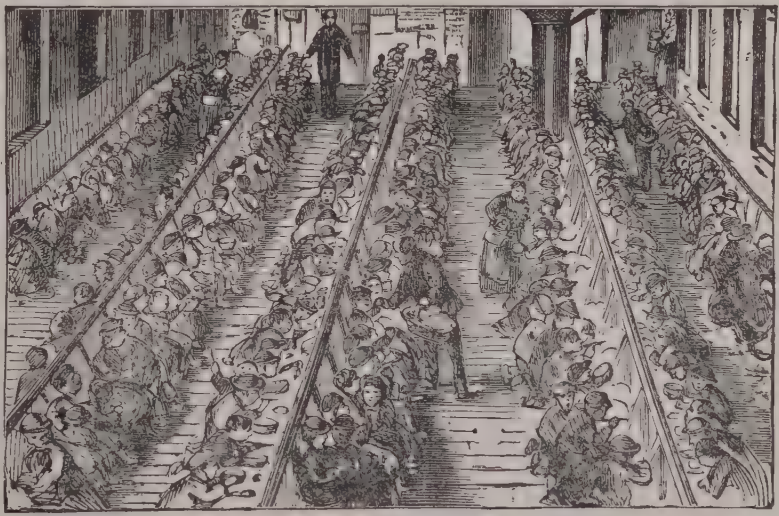

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Strangers' Rest, 163, St. George's-st., Ratcliff-highway, E.—Monthly workers' meeting, Friday, Jan. 7; tea at 6, meeting at 7. Address by Rev. A. G. Brown.

Mildmay Mission to Jews.—Meetings for praise and prayer, Conference Hall, Mildmay, Jan. 3, 11 and 7.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Sun., Jan. 2, at 3.15, Rev. W. R. Mowll; Thurs., 6, at 8.30, Rev. David Davies.

Brixton and Clapham Christian Union. — Monthly meeting, Museum, Lambeth-rd., Brixton, Jan. 4, at 8, address by Dr. R. McKilliam, of Blackheath.

Y.M.C.A., Titchborne-st., Edgware-rd.—Dec. 31, Mr. Henry Varley, at 8 and 10.30 (both sexes). Conversazione and words of welcome to Mr. Varley during interval from 9.30 to 10.30. New Year's address to young men by Mr. M. C. Leite Rozas, Sun., Jan. 2, at 3.15.

Evangelistic Mission.—Sunday Services, at 7: *Kilburn Hall, Mr. J. Samme; *Malden Hall, Mr. Hucklesby; Dalston Hall, Mr. Onslow; *Bignold Hall, Forest Gate, Mr. Wallis; Mission Room, Mortlake, Mr. Angel. *West Kensington Hall, Dr. Popham, 11 and 3, Mr. Stanley, 7. *Watch-night services, Dec. 31, 10.45 to 12.15.

The Week of United Prayer.

JANUARY 2—9.

STEINWAY HALL, PORTMAN-SQUARE, W.

Every day at 11.30. a.m.

Monday, January 3.—Subject, "Praise:" address by Rev. E. A. Stuart. *Tuesday.*—"Humiliation:" address by Rev. C. Wilson, Blackheath. *Wednesday.*—"Prayer for the Church:" address by Dr. Donald Fraser. *Thursday.*—"Prayer for Families:" address by Rev. Sholto Douglas. *Friday.*—"Prayer for Missions:" address by Rev. John Kilner. *Saturday.*—"Prayer for Nations:" address by Prebendary Billing.

CENTENARY HALL, BISHOPSGATE.

Monday, January 3. — Subject, "Praise:" 12 to 1, Bishop of London; 1 to 2, Dr. Donald Fraser. *Tuesday.*—"Humiliation:" 12 to 1, Rev. C. A. Fox; 1 to 2, Rev. Colmer B. Symes. *Wednesday.*—"The Church:" 12 to 1, Rev. E. A. Stuart; 1 to 2, Rev. Hugh Price Hughes. *Thursday.*—"For Families:" 12 to 1, Rev. Archibald Brown; "Against Infidelity and Unbelief," 1 to 2, Dr. Sinclair H. Paterson. *Friday.*—"For Missions:" 12 to 1, Hon. and Rev. Carr Glyn; 1 to 2, Rev. H. W. Webb-Peploe. *Saturday.*—"For Nations:" 12 to 1, Mr. J. Herbert Tritton.

EXETER HALL.

Every day at 1 to 2 p.m.

Monday, January 3.—Rev. Charles Moinet. *Tuesday.*—Rev. Burman Cassin. *Wednesday.*—Rev. Frank White. *Thursday.*—Rev. L. Foster. *Friday.*—Rev. Dr. Draper.

DOWN LODGE HALL, WANDSWORTH.

At 4 o'clock each afternoon.

Monday, January 3.—Rev. C. Spurgeon. *Tuesday.*—Rev. E. W. Moore. *Wednesday.*—Rev. Dr. Greeves. *Thursday.*—Rev. H. W. Webb-Peploe. *Friday.*—Rev. Evan H. Hopkins. *Saturday.*—Rev. Mervyn A. Clare.

POWIS HALL, POWIS-GARDENS, W.

Each day at 7.30 p.m.

Monday, January 3.—Rev. H. E. Brooke. *Tuesday.*—Mr. Frank White. *Wednesday.*—Rev. E. H. Hopkins. *Thursday.* — Rev. J. Stephens. *Friday.*—Mr. H. F. Bowker.

The South London Branch of the Evangelical Alliance have arranged for meetings as follows: — *Monday*, January 3, at 7.—Metropolitan Tabernacle, Rev. J. A. Spurgeon, *Tuesday*, 7.30.—All Saints' Institute, Priory-grove, South Lambeth: Rev. Allen T. Edwards. *Wednesday*, 7.30.—School Room, Mostyn-road Chapel, Brixton: Rev. John Walton. *Thursday*, 7.30.—School Room. Loughborough Park Chapel, Cold Harbour-lane: Rev. D. A. Herschell. *Friday*, 7.30.—School Room, St. Matthew's, Brixton: Rev. N. A. Garland. *Saturday*, 8.—School Room, St. James', Clapham: Rev. W. H. Barlow.

CONFERENCE HALL, MILDMAY PARK, N.

Monday, January 3.—11 a.m., Rev. A. N. Mackray, Rev. J. Wilkinson; 7 p.m., Dr. Bullinger, Rev. J. Wilkinson. *Tuesday.*—11 a.m., Rev. Wm. Spensley, General Field; 7 p.m., Rev. A. Bax, Rev. P. Carmichael. *Wednesday.*—11 a.m., Rev. D. B. Hankin, Mr. R. C. Morgan; 7 p.m., Rev. J. H. Shaw, Dr. J. L. Maxwell. *Thursday.*—11 a.m., Rev. Gordon Calthrop, Rev. James Stephens; 7 p.m., Rev. F. A. C. Lillingston, Dr. Wm. Gauld. *Friday.*—11 a.m., Rev. E. A. Stuart, Mr. Eugene Stock; 7 p.m., Rev. G. A. Bennetts, Mr. B. Broomhall. *Saturday.*—11 a.m., Rev. Dr. Edmond, Rev. G. H. Malins; 7 p.m., Rev. P. Williams, Mr. R. Paton.

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⁂ In consequence of the Christmas Holidays our Donation List is made up three days earlier. Donations received after Wednesday, Dec. 22, will appear in the next number.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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HEBREWS vi. 19.

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	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
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1871-75. 5 Years.	723	511	1268	1330
1876-80. 5 Years.	933	651	1485	1480
1881-85. 5 Years.	1179	835	1670	1530
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"IT IS ESPECIALLY ADAPTED TO THOSE WHOSE DIGESTIVE ORGANS ARE WEAK."
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Now that Foreign Missions are receiving so much attention, and their importance is widely recognised, an effort should be made not only to instruct congregations as to what is going on, in the vast fields beyond, but to stir up a warm and lively interest in the work. It is painful to think of the apathy with which too often the subject is treated by the great majority of our churches. Instead of being first and foremost, as it should be in the programme of every active church, it is, as a rule, shelved from year to year, the congregation generally hearing nothing whatever of it except on the occasion of the annual sermon preached by some deputation.

Yet it is not too much to say that there is no subject more calculated to quicken the sympathies of God's people, to intensify faith, and (especially in view of the great sufferings that many converts from heathenism have to endure) to inculcate self-denial. In comparison with the heroism displayed by those who now in dark places of the earth are not counting their lives dear unto them so that they may win Christ, whom they have just learnt to know, multitudes of professing Christians, who all their lives have been under the sound of the Gospel, are indulging in shameful lethargy; and from this the shining example of these infant churches might do much to arouse them. In a recent number of *The Presbyterian Messenger* the subject is treated of in a timely article by Rev. H. L. Mackenzie, of Swatow, China; he insists that it is incumbent on ministers to bestir themselves in this matter, and make full and frequent reference to missionary subjects.

"Some time ago," says Dr. Pentecost, "I wrote an article entitled 'Almost a Lost Art,' suggested by figures culled from our Year Book. When facts and figures show that the combined labours of more than four thousand ministers have resulted in the conversion of an average of about five souls each, may we not fairly say that the conversion of sculs is almost a lost art? And when we see that in a denomination numbering close on to a half million souls, all professing to have been regenerated and made partakers of the Spirit of Christ, our best showing is that it takes about twenty of us, with the aid and help of our pastors, to effect the conversion of one soul in a year's time, who shall say that we are even measurably fulfilling the commission of Christ to preach the Gospel and make disciples?"

At the last meeting of the Executive of the Church of England Temperance Society, a letter was read from Rev. G. Howard Wright, the superintendent, in which he expressed his earnest wish to surrender his salary for the next twelve or eighteen months. The fact that the generous offer was not only made but accepted, proves the necessity for increased effort in order to sustain the efficiency of its important work, and such an act of devotion can scarcely fail to be a spur to the liberality of others.

Much has been written on the subject of supplying cheap dinners to the poor, and although the halfpenny has for some time been recognised as a remunerative token, when these are supplied on a large scale, to many it will appear little short of marvellous that the farthing may now be regarded as sufficient for the purpose. This is clearly set forth in a pamphlet, entitled "Farthing Dinners," issued by Mr. George Herbert Sargant, Colmore-row, Birmingham. This gentleman has succeeded in producing leguminous soups at three-halfpence a gallon. It has been found that this thinner soup is actually preferred by the half-starving children for whom such help is so necessary, and that it is more suited to their enfeebled digestion than richer soups or food. At a time when distress abounds, such information as is contained in this pamphlet is most suitable. And, indeed, it may be added, if people can be fed so cheaply, none should be allowed to starve.

NOTTINGHAM GENERAL MISSION.

(FROM A CORRESPONDENT.)

THE last general mission in this town was held about eleven years ago, and many have long felt that it was time for a similar vigorous assault upon the forces of evil, and in clerical meetings a deep and unanimous feeling existed that a mission was greatly needed to meet the spiritual wants of the town. Extensive preparation was made early in the year. A letter of invitation, issued by the Bishop, was sent to every house in the borough. "Quiet Days" for the clergy and Christian workers were conducted at intervals by Revs. H. Dening, W. Hay Aitken, and G. Body, whilst earnest efforts were made by distributing religious literature (of which the S.P.C.K. provided £200 worth), house-to-house visitation, mission services, prayer and cottage meetings, to create anxious expectation and interest in view of the coming general mission.

This was opened on November 20 by the Bishop. All the parishes of the town took part, thirty-five churches being open for eight days or more for the especial work of the conversion of souls. All kinds of services were held daily, early and late, for rich and poor, men, women, and children, in warehouse and factory, and in the open air.

In some parts every house was visited twice a day, impromptu crèches were instituted to set weary mothers free for the services, singing processions perambulated the parishes, lanterns of illuminated calico proclaimed the mission in darkest corners, and all the powers and ingenuity of printers and advertisers were put to the test. From every parish the same report comes in—congregations crowding the churches, and large numbers remaining to the after-meetings.

Perhaps the most remarkable feature is the hold gained upon large masses of men, a class generally most difficult to reach. At the close of his evening sermon at St. Mary's, Mr. Aitken drove to St. Ann's Church, where, at the invitation of Canon Lewis, the vicar, and his missioners, he gave a second address to large congregations, and helped many inquirers. He also held a mid-day service in St. Mary's, addressing from seven hundred to one thousand men with great power and effect. On four Saturday nights the Mechanics' Hall, seating nearly two thousand, was filled with men, who were addressed on Purity, Unbelief, Gambling, and other subjects especially suitable to men, by the Bishop of Lincoln, Revs. W. H. Aitken, S. E. Pennefather, C. Bodington, and other speakers. Mr. Aitken's address upon, "Who made the World, the Bible, and the Christ?" produced deep impression.

At the last of these gatherings, on December 4, the chair was taken by Rev. J. E. Richardson, the new vicar of St. Mary's, an able speaker and an ardent teetotaller, and Mr. Aitken gave a temperance address. At the invitation of the clergy, Mr. Aitken has continued to preach for a fortnight after the mission in the churches has closed. On Sundays he has visited four of the largest churches in the morning and evening, with very marked results, while in the afternoons Holy Trinity Church has been crowded with 1500 men to hear his words. Large numbers of these men have professed to decide for Christ.

The crowning blessing of the mission has been given during the last fortnight. In spite of the weather, the building has been crowded to its utmost extent, and the power of God has rested upon his servant to a remarkable degree. Many awakened in the churches have been gathered in during these services, and many more outsiders have been brought to the Saviour.

A large number of clergy and carefully selected workers were nightly engaged with anxious ones, and numbers accepted Christ while listening to the meseage so earnestly and faithfully delivered.

This memorable mission closed on Monday, December 20, with Holy Communion and a farewell address by Mr. Aitken, at 7 a.m., in the St. Mary's Church. The large and earnest congregation will never forget his wise and living counsels on the words, "Finally, brethren, farewell." Great efforts are being made to follow up the work carefully and well. Those who have been impressed are visited, special services and classes are formed for them, and in some cases the meetings in factories are to be continued at intervals. Our Nonconforming brethren have done all in their power to aid us in this attempt to rescue souls from the thraldom of sin by closing their places of worship on week nights, and working in the open air, and in other ways. The Y.M.C.A. has also rendered valuable aid. We owe a great debt of gratitude to the Parochial Mission Society, which sent us in all about twenty well-trained and experienced missioners. To God be all the praise.

INCIDENTS.

In a sermon to young men Mr. Aitken spoke in moving terms of the love and prayers of a mother, until the vast audience of men seemed to be thoroughly broken down. A great number remained to the after-meeting, and among them was a rough fellow, who said to Mr. Aitken, "I have just come out of prison, where I have been locked up for a year and ten months for attempting the life of my mother. While I was confined there she died. She was a true Christian, and often prayed for me. What you said quite broke my heart, and I felt I must come down from the gallery and tell you about it."

After Mr. Aitken's address on gambling, a retired jockey, who was a great authority among sporting men, went home and burned all his racing note-books. He said to his wife, "I am determined to live a new life from to-day, and I will begin by destroying these," and he cast them upon the fire.

A Y.W.C.A. CONFERENCE of Secretaries and workers in the Southern and Home counties took place recently at Brighton. Over one hundred ladies were present, representing branches at London, Croydon, Chichester, Dover, Eastbourne, Brighton, Folkestone, and many other places. The subjects for consideration were:—Jesus Christ as the Captain of our Salvation, showing his everlasting love; as the Guide of his Children, showing his unerring wisdom; as the King, showing his sovereign power. In the consideration of these subjects the Lord's presence was manifestly felt. The quiet-hour meetings, conducted by Mrs. Bannister, were especially restful and edifying.

RAILWAY MEN.—In the large dining-room of the Broad-street Goods Station (L. & N. W. Railway) there is now held, every second and fourth Tuesday in the month, a short Gospel service. Whilst the men are having their tea, between 5 and 6.30 p.m., hymns are sung, and short addresses given. Mr. Harris (City Missionary), aided by several friends, amongst them two of the clerks at the station, conducts these services with the sanction of the Company. At the inauguration meeting on November 23, a good tea was given to the men, addresses by Mr. George Williams, Rev. R. Dawson, and others following. On Tuesday last week the workers again met, and the hour and a half's singing of hymns and speaking of the love of God and his call to men everywhere to repent and turn to Him, were evidently well received by the men, who listened with great attention, many joining in the singing. Tracts were given as they passed out to resume work. The work is appreciated by them, and already deep impressions have been made on some.

THE STORY OF JACOB RE-TOLD:

By Rev. F. B. Meyer, B.A.

IX.—THE MIDNIGHT WRESTLE.

Genesis XXXII.

On the morning after his interview with Laban, Jacob broke up his camp on the heights of Gilead, and slowly took his journey southwards. He little knew that that day was to be the crisis of his life. "Thou knowest not what a day may bring forth," not of evil only, but of blessing. It may be that this day has been predestined from all eternity to be that of thy transformation from the craft and cunning of years, to a life of subjection to the will of God, and of power over men.

This wondrous scene does not, in my opinion, correspond to that change which we call conversion. That was determined, surely, by the angel vision at Bethel. But it may rather be compared with that further blessing, which sometimes comes to a Christian after some years of religious experience and profession. There is no reason, in the nature of things, why it should be so. There is no reason why, at the moment of conversion, we should not at once step into the realisation and enjoyment of all the possibilities of Christian living. But still, as a matter of fact, it very often happens that some years of wilderness wandering do intervene between the deliverance of the Passover and the passage across the Jordan into the land of promise, and rest, and victory. Many a child of God who has no doubt of acceptance and forgiveness, is conscious of a broken and fitful experience, often foiled and overthrown, wishing to do good but unable to do it, full of self-reproach and bitterness of soul. Then there comes a time when he is almost forced into a new experience. He passes into a climate that brings into glorious fruitage the seed-germs which were lying in his nature undeveloped. He receives an abounding freshet of grace, that lifts him sheer above all the former levels of his existence, and launches him on the flood-tide of blessedness. If you have never known this in happy experience, you can hardly understand what an extraordinary change comes over all things, or how great a contrast severs the new from the old. Such an experience fell to Jacob's lot after that memorable night.

Three events are narrated in this chapter, corresponding to morning, afternoon, and night of that memorable day.

(1) IN THE MORNING, we are told that the angels of God met him. Those words tremble with mystic and indescribable beauty. How did it befall? Did they come in twos and threes? or as he turned some corner in the mountain pass, did he see a long procession of bright harnessed angels, marching four abreast, with golden bands girding about them their lustrous robes, whilst the music of heaven beat time? Would it not remind him of Bethel, that lay across the chasm of five-and-twenty years? Would it not nerve and prepare him for coming danger?

Doubtless these angel-bands are always passing by us, only our eyes are holden so that we do not see them. But whether we see them or not, we may always reckon on their being at hand, especially when some heavy trial is near. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." *This* is Mahanaim. *Here* two hosts are meeting; the mountain is full of horses and chariots of fire around us; more are they that are with us, than all they which are against us.

(2) As the day wore on to AFTERNOON, Jacob's spirit was shaken to the centre by ominous tidings. He had sent messengers, as Arab chiefs would do still, to announce to Esau his return, and to ascertain his mind. They now returned in breathless haste to say that Esau was coming to meet him, with 400 men at his back. Jacob was panic-stricken, and well he might be. His all was at stake—wives and children, herds and cattle, the careful gains of six laborious years. The Mizpah-tower barred the way back; his bridge was, so to speak, burnt behind him. Around him were robber tribes, eager to seize on the rich booty if he showed the least sign of vacillation or fear. But to go on seemed to involve a risk of inevitable ruin. There was just one alternative, which most men will only turn to when all other expedients have failed: he could at least pray, and to this he betook himself. It may have been a long time since he prayed like this.

For years his nobler self had been overgrown by a noxious growth of weeds, and drugged to unconsciousness by the cares of this life, the deceitfulness of riches, and the lusts of many things. The evil conscience cannot pray. Prayer cannot live in the heart with deceit, and craft, and villainy, but passes out unnoticed and unmissed. But now, under the shock of this terrible danger, the olden spirit revived in him, and the hair of consecration began to grow again. Is not this the key to God's dealings with us all? He brings us into sore straits; he shuts us up in a corner; he causes the walls and ceiling and floor of our room to draw together as if to crush us. At such moments there is only one resource left. It is Himself. We must fly to God, to escape from God. We are driven to our knees, with no language but a cry. And though that cry consists mostly of a confession of unworthiness, yet it is enough; the silence is broken, the avenues are cleared of their choking undergrowth, the child has already left the far country and is on his way home. Was not this the experience of the Syrophenician woman? Her utter misery made her seek Christ; she found Him out in a retirement which would have concealed Him from all save one in her dire need; and his apparent denial drove her to climb an altitude of faith and to utter words of desperate boldness, from which she would have shrunk except under the pressure of that terrible agony of soul. The love of God is great enough to cause us pain, if only it can force us to positions from which we had heretofore shrunk, but from which we shall never again recede.

There are many healthy symptoms in that prayer. In some respects it may serve as a mould into which our own spirits may pour themselves, when melted in the fiery furnace of sorrow. *He began by quoting God's promise: Thou saidst.* He did so twice (9 and 12). Ah! he had got God in his power then. God puts Himself within our reach in his promises, and when we can say to Him, *Thou saidst*, He cannot say nay, He must do as He has said. If Herod was so particular for his oath's sake, what will not our God be? Be sure, in prayer, to get your feet well on a promise, it will give you purchase enough to force open the gates of heaven, and to take it by force.

He next went to confession: I am not worthy There passed before his mind his deceit to his aged father, his behaviour to Esau, his years of trickery to Laban. All the meanness of his heart and life stood revealed, as a landscape is revealed when the midnight sky is riven by the lightning-flash. Conscience came forth from its retreat in the dungeons of his nature, and climbed the stairs, and stood in the throne-room of his spirit, as Nathan before David, or John the Baptist before Herod, or Paul before Felix the Roman governor, who trembled as he spake of righteousness, temperance, and judgment to come. And as the sea of memory gave up the dead past to a terrible resurrection, and as it all stood in vivid minuteness before him, was there not plenty to justify his penitent confession, "I am not worthy?" Great soul-anguish will generally wring some such cry from our startled and stricken hearts. If there is one position that better becomes us than another it is that of the publican with downcast eyes; nor can we improve on his prayer, "God be merciful to me, *the* sinner."

Then he passed on to plead for deliverance: "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau." It was, of course, quite right to pray thus, but I cannot feel that it was a whole-hearted prayer, for he had hardly finished it when he reverted to the plan on which he had been busy before he turned aside to pray. Jacob's first thought was always a plan. He had a plan for Isaac's blessing, and another for his property, and now another to appease Esau. Of course I have no word to say against planning, when that is evidently God's method of delivering us; but I am desperately afraid lest our planning should take the place of simple waiting on God, till the cloud rises, and moves forward, and shows us our path across the trackless sands. We are all so apt to pray, and then to try and concoct a plan for our own deliverance. Surely the nobler attitude is, after prayer, to stand still for God to develop his plan, leading us in ways that we had never guessed. The blessed life of our Lord was absolutely planless.

There was too much self-hood in Jacob, as there is also in us. This must be broken down, and put in the place of death. The I-life must be crucified before the Christ-life can take its place. The sinews of the old nature must be utterly shrivelled, that the new nature, whose only strength is to cling, may be manifested in power. This was the object of that mysterious conflict, which left so deep an impression on Jacob's life.

(3) IT WAS MIDNIGHT. Jacob had already sent across the Jabbok his property, his children, even the beloved Rachel. It seemed as if, amid the awful pressure of that anxiety, he could not bear the noise of the camp, the prattlings of the children, or even the presence of the only woman he ever really loved. "He caused them to pass over the brook, and sent over that he had. And Jacob was left alone." When the soul enters its Gethsemane, it withdraws a stone's cast from its most trusted friends. Around him was the profound stillness of those most desolate regions. Beside him the murmur of the rapid brook over the stones. Above him the infinite depths of heaven, bejewelled with stars. There, alone, he considered the past, and anticipated the future, and felt the meanness of the aims for which he had sold his soul, and saw the wretched failure of his life; and so suddenly he became aware that a mysterious combatant was at his side, drawing him into a conflict, half literal and half spiritual, which lasted till the break of day.

Was this a literal contest? There is no reason to deny it. We know that the Son of God sometimes anticipated his incarnation by assuming literal physical shapes. "His delights were of old amongst the sons of men." And it would have been as possible for Him to wrestle literally with Jacob, as for Him to offer his hands to the touch of Thomas after his resurrection. The physical must have been largely present, because, when he resumed his journey, Jacob halted upon his thigh; it was a physical fact, physically commemorated by the Israelites to this day, who abstain from eating of that part in animals which corresponds to the sinew that shrank in Jacob's thigh. Men do not become lame in imaginary conflicts. But, in any case, the outward wrestling was only a poor symbol of the spiritual struggle which convulsed the patriarch's soul, and is as real in the experience of earnest men to-day as when the world was young.

Remember that the conflict originated not with Jacob, but with the angel: "There wrestled a man with him." This passage is often quoted as an instance of Jacob's earnestness in prayer. It is nothing of the sort. It is an instance of God's earnestness to take from us all that hinders our truest life, whilst we resist Him with all our might and main. It was not that Jacob wished to obtain aught from God, but it was that He, the angel Jehovah, had a controversy with this double-dealing and crafty child of his, desirous to break up his self-sufficiency for ever, and to give scope for the development of the Israel that lay cramped and coffined within.

There is an illustration of this in the life of Moses. For forty years he lived in the retirement of the desert. At last he set out for Egypt, accompanied by his wife and children. Concerning those children, in deference to their mother's wish, he seems to have neglected a rite, binding, by Divine command, on every son of Abraham; and it came to pass in the way, that the Lord barred his journey, and even threatened him with death, until he had obeyed the injunction he had ignored; then He let him go. So it was with Jacob. There was much in him that needed to be laid aside, much self-sufficiency requiring to be broken down, much dross that had to be burnt out by a consuming fire, and so the

Love of God drew near to him on that solemn night, to wrest these things from him at whatever cost.

Has not "this man" that wrestled with Jacob found you out? Have you not felt a holy discontent with yourself? Have you not felt that certain things, long cherished and loved, should be given up, though it should cost you blood? Have you not felt that you should yield your whole being to God, but there has been a rebellious uprising of self-will within you, as if it were impossible for you to make the surrender? Have you not felt in an agony, between the stirrings of God's good Spirit on the one hand, and the preferences of your own choice on the other? Have you not felt as if some mighty power were wrestling with you, against you, and for your good? Surely these convulsive throes, these heaven-born strivings, these mysterious workings, are not of man, or of the will of the flesh, but of God. It is God that worketh in you, and wrestleth with you. Glory be to Him for his tender patience, interest, and love!

At first Jacob held his own. "He saw that he prevailed not against him." The strength that, years before, had rolled the stone from the well for Rachel's sheep was vigorous yet, and he was in no humour to submit. And thus we do all resist the love of God. We carry out our own plans, we follow our own will, we are strong in our own self-sufficiency. "When thou wast young thou girdedst thyself, and walkedst whither thou wouldest." Each one of us is dowered with that wonderful power of holding our own against God, and He knows, sorrowfully, that He cannot prevail against us, without taking some severe measures which will give us no alternative but to yield.

Then the angel touched the hollow of his thigh. Whatever it is that enables a soul, whom God designs to bless, to stand out against Him, God will touch. It may be the pride of wealth, or of influence, or of affection, but it will not be spared; God will touch it. It may be something as natural as a sinew, but if it robs a man of spiritual blessing, God will touch it. It may be as small a thing as a sinew, but its influence in making a man strong in his resistance of blessing will be enough to condemn it, and God will touch it. And beneath that touch it will shrink and shrivel, and you will limp to the end of life. Remember that the sinew never shrinks save beneath the touch of the angel-hand—the touch of tender love. This is why your schemes have miscarried, and your children have faded in untimely decay, and your life has been haunted by disappointment. God has touched the sinew of your strength, and it has dried up. Oh you, who are still holding out against Him, make haste to yield, lest some worse thing come upon you.

Then Jacob went from resisting to clinging. As the day broke, the Angel would be gone, but he could not, because Jacob clung to him with a death grip. The request to be let go indicates how tenaciously the limping patriarch clung to Him for support. He had abandoned the posture of defence and resistance, and had fastened himself on to the Angel, as a terrified child clasps its arms tightly around its father's neck. That is a glad moment in the history of the human spirit, when it throws both arms around the risen Saviour, and hangs on Him, and will not let Him go. It is the attitude of blessing. It is the posture of power. It is the sublime condition, in which Christ will whisper his own new name, which no man knoweth, saving he that receiveth it. Have you ever come to this? Have you abandoned the art of self-defence for the artlessness of clinging trust? Have you felt able to rejoice in your inability to stand alone, because it has made the Lord Jesus so real? Have you reached the point of self-surrender? If not, ask God to show you what sinew it is that makes you too strong for Him to bless you; ask Him to touch it, so that you shall be able to hold out no more. And then you will discover the threefold blessing which is yours.

(1) *The changed name.* In olden days names were given not for euphony, or by caprice, but for character. A man's character was in his name. Now, when Jacob came into the attitude of blessing, an attitude which has two parts, viz., absolute abandonment of self and a trust which clings to Christ, then immediately the Angel said, "What is thy name?" And he said, "Jacob. By nature I am a supplanter, a rogue, and a cheat." Never shrink from declaring your true character: "My name is Sinner." "And he said, Thy name shall be no more Jacob, but Israel, a prince with God." The changed name indicated a changed character. Jacob was swallowed up of light. He was clothed upon with the name and nature of a prince. There is only one way to princeliness—it is the thornset path of self-surrender and of faith. Why should you not now yield yourself entirely to God, and give Him your whole being? It is only a reasonable service, and out of it will spring a tenacity of faith, and a power for service, and a royalty of character, enough to make you willing to bear the limp, which proves that your own strength has passed away for ever.

(2) *Power.* The better rendering of these words would be: As a prince hast thou power with God, and with man thou shalt prevail. We sigh for power—power over ourselves, power for service, power over the principalities of wicked spirits. But before we can receive power with the creature, we must obtain it from the Creator. The man who would have power with men must first have it with God, and we can only get power with God when our own strength has failed, and we limp. "I glory in infirmity, that the power of Christ may rest upon me; for when I am weak, then am I strong." Oh for the withered sinew of our own strength, that we may lay hold on the strength of God!

(3) *The beatific vision.* "I have seen God face to face." Our moments of vision come at daybreak, but they are ushered in by the agony of dread, the long midnight vigil, the extreme agony of conflict, the shrinking of the sinew. Yet, when they come, they are so glorious that the frame is almost overpowered with the brightness of that light, and the exceeding weight of glory. The price is dear, but the vision is more than worth it all. The sufferings are not worthy to be compared with the glory revealed.

This is life; a long wrestle against the love of God, which longs to make us royal. As the years go on we begin to cling where once we struggled; and, as the morn of heaven breaks, we catch glimpses of the angel-face of love, and hear his whispered name, and as He blesses us we awake, to find ourselves living, and face to face with God; and that will be heaven itself.

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MR. S. WALTON AT WALLINGFORD.

THE old town of Wallingford has been visited by a most blessed revival. A week's mission has been held, conducted by Mr. Spencer Walton. Evangelistic services were held each day at 8 p.m., in the Town Hall, which was crowded. Every evening large numbers remained for the after-meeting. The addresses were earnest and powerful, many people were seriously impressed, and many gave themselves to the Lord and confessed Him as their Saviour.

Each afternoon Mr. Walton gave Bible readings in the room of the Y.W.C.A., their object being to help those who love their Saviour to live closer to Him, to lead them to a higher standard of Christian life, and a determination to put Christ first in all things. Great blessing attended the meetings, and many were stirred up to do more for their Master and to desire to live more fully to his glory. Some very remarkable answers to prayer were given, and long-prayed-for children and friends were brought to trust in the Lord. Our hearts are full of praise for such an abundant outpouring of God's Holy Spirit. We believe one result of the mission will be a large increase in the members of the Y.W.C.A. and Y.M.C.A.

W. G.

A WELCOME HOME was recently given to Mrs. Lucas, at the Memorial Hall, London, when that lady gave an interesting account of her tour in the States, and especially of the Minneapolis Convention.

For the Young.

A MISSIONARY'S LAMENT FOR HIS PONY.

DEAR little Kitty, I see her again,
As she sped on good errand, o'er hillock and plain;
She lightened my labour and solaced my care,
While she willingly aided my burden to bear.

Kind little Kitty, the sound of her feet
Was music to many a child in the street,
For they knew that she carried the things that were best,
To brighten the homes of the sad and distressed.

Good little Kitty! though humble and plain,
The eyes that once saw her desired her again,
For everyone knew that in sunshine or shower
She would do all to aid them that lay in her power.

Poor little Kitty, her labours are o'er,
She will join me in labours of mercy no more;
Her work is all done, but the toil of the past
Makes a garland of love for her memory at last.

"But who was this Kitty?" I think you will say;
Was she sister, or friend, or one dearer than they?
Who shared all your labour, and lightened your [toil,
And from long, painful effort would never recoil.

She was but a pony, dear reader, and yet
Her nineteen years' service I may not forget;
And I know that in matters of duty at least
Some Christians might learn of my poor little beast.

ORPHAN CHILDREN IN BOSNIA.

The following letter from the English governess of the orphan children under Miss Irby's care in Bosnia will describe the daily life in the Orphanage:—

Seragivo, November 18.—I will tell you first about the little ones. There are nine of them under ten years—smaller than English children, younger in their ways, and not so active. They enjoy playing together, and are very merry and happy, making progress in many ways, and learning to be useful. All of them, except little Savka (about six years old), are knitting themselves winter stockings; they can also mend and darn. On Wednesdays you would see them seated round the workroom, each with some garment, sewing at a patch fixed by one of the elder girls. They can all repeat many beautiful texts and Scripture stories, and at morning prayers some of them take their turn in reading a verse of the chapter.

The girls who come next to them (ten to fourteen years of age) are thirteen in number, growing up fast, and many of them much improved. They have each their share of housework to do, are also making progress in their studies, and some of them give good promise for the future. These girls have learned by heart several Psalms and portions of the Gospels, which they repeat on Sunday afternoons.

One of the older girls, Stoja, was married last spring to our Serbian teacher, and it has proved a very happy marriage. She often comes and sits with us here, while her husband is teaching in the school-room. We hear that there are many people in different parts of the country who wish to send their girls to be trained as schoolmistresses in our school. It is cheering to see how much it is appreciated by the people themselves.

I trust friends at home will continue to support us by their prayers and their kindly help, which is much needed. Year by year there are between thirty and forty girls to be fed, clothed, and educated; most of them orphans, with no home; children who will not be able, for some time to come, to earn their own living.

I am sure you will join with me in prayer that God's blessing may rest upon our work, and that these girls, when they leave us, may all become little centres of usefulness amongst their own people, and be the means of bringing the Gospel to them.

E. B.

THE WARRIORS OF THE SEA. A LIFE-BOAT STORY.

[From "Punch."]

Up goes the Lytham signal! St. Anne's has summoned hands!
Knee-deep in surf the Life-boat's launched abreast of Southport sands!
Half-deafened by the screaming wind, half-blinded by the rain,
Three crews await their Coxswains, and face the hurricane.
The stakes are—death or duty! No man has answered "No!"
Lives must be saved out yonder on the doomed ship *Mexico!*
Did ever night look blacker? did sea so hiss before?
Did ever women's voices wail more piteous on the shore?
Out from three ports of Lancashire that night went Life-boats three,
To fight a splendid battle, manned by Warriors of the Sea!

Along the sands of Southport brave women held their breath,
For they knew that those who loved them were fighting hard with death.
A cheer went out from Lytham! the tempest tossed it back,
As the gallant lads of Lancashire bent to the waves' attack;
And girls who dwell about St. Anne's, with faces white with fright,
Prayed God would still the tempest that dark December night.
Sons, husbands, lovers, brothers, they'd given up their all,
These noble English women, heart-sick at duty's call;
But not a cheer, or tear, or prayer, from those who bent the knee,
Came out across the waves to nerve those Warriors of the Sea!

Three boats went out from Lancashire: BUT ONE CAME BACK to tell
The story of that hurricane, the tale of ocean's hell!
All safely reached the *Mexico*, their trysting-place to keep:
For ONE there was the rescue; the others in the deep
Fell in the arms of victory—dropped to their lonely grave,
Their passing bell the tempest, their requiem the wave!

They clang to life like sailors; they fell to death like men:
Where, in our roll of heroes?—when in our story?—when?—
Have Englishmen been braver, or fought more loyally
With death that comes by duty to the Warriors of the Sea?

ONE BOAT CAME BACK TO LYTHAM—its noble duty done:
But at St. Anne's and Southport the prize of Death was won!—
Won by those gallant fellows, who went men's lives to save,
And died there, crowned with glory!—enthroned upon the wave!
Within a rope's throw of the wreck the English sailors fell,
A blessing on their faithful lips, when ocean rang their knell.
Weep not for them, dear women! cease wringing of your hands!
Go out to meet your heroes across the Southport sands!
Grim Death for them is stingless! The Grave has victory!
Cross oars and bear them nobly home!—brave Warriors of the Sea!

When in dark nights of winter, fierce storms of wind and rain
Howl round the cosy homestead, and lash the window-pane;
When over hill and tree-top we hear the tempests roar,
And hurricanes go sweeping on from valley to the shore;
When Nature seems to stand at bay, and silent terror comes,
And those we love on earth the best are gathered in our homes,
Think of the sailors round the coast, who, braving sleet or snow,
Leave sweethearts, wives, and little ones, when duty bids them go!
Think of our sea-girt island—a harbour, where alone
No Englishman to save a life has failed to risk his own!
Then, when the storm howls loudest, pray of your charity,
That God will bless the Life-boat and the Warriors of the Sea!

A CASUAL'S STORY.

Dear Sir,—A few weeks ago a letter from Mr. Gough told the needs of the work at Gray's-yard, and it has been thought that the readers of The Christian would be interested in hearing one of the "strange tales" to which he refers, giving as it does such a striking instance of what the grace of God can do.

Last June, at the close of one of the afternoon services, after the tea and bread had been distributed to the poor outcasts, we noticed a man who had not been at Gray's-yard for some time. Through the help of one of the gentlemen he had been enabled to go to sea, but having been taken ill at Trieste he had been obliged to remain in the hospital there till able to return to England. As he left the room in which the service had been held he was asked if he were a Christian. "No," he replied, "I'm out of the hunt altogether—it's not for me." After a little conversation he went on to say that there was one thing for which he had been living, and had been for three years—if he lived he meant to have it—he didn't care what happened after that—he loved it better than life. "Is it something you can ask God for?" I enquired. With a very bitter sneer he exclaimed, "Me pray! no indeed!" "Well, what is it you want?"

"I can't tell you that." "Is it revenge?" "Well, yes, it is, and I mean to have it, too." "Have you a wife?" "Used to have." "Then the revenge has to do with her?" "Yes, her and another," was the reply.

Then he told something of his sad story. He was born in Texas, and early left an orphan. He went to Australia, having made up his mind to get a home of his own. In thirteen years he had succeeded, and during six years of that time was supporting a girl till she was old enough to marry him. He earned his living as a sail-maker and guide in the bush. They were married, and lived happily together for seven years, when this other man came in during his absence in the bush, and the home was ruined. That was three years ago, and since then he had lived for only one thing—revenge. It quite made one shudder to hear him talk, for he was so hard, and perfectly indifferent. He did not care what became of himself if he only gained the object for which he had followed his enemy from continent to continent.

In the evening he was again at Gray's-yard. During the service his head was buried in his hands, and when we spoke to him afterwards he was quite broken down. He told us he had been a Christian once, but that he had not prayed for three years. It was too late now, for he could never forgive. We urged him to tell his troubles to the Lord, and ask Him to take away all the longings he had for revenge; but he said it was no use, he could not pray. It was very piteous to hear the poor fellow! "Oh, dear doctor," he said, "if you only knew how I loved her; I don't believe anybody ever did love anyone as I loved her." We heard afterwards that he went out and sat in the corner of the yard for a long time, sobbing, and crying "Lord, have mercy upon me."

The following Sunday afternoon he was again at the meeting. I asked him if he had yet lost his burden. He said he had tried to pray, but it was too late. "Are you willing to forgive?" "Yes," he said, "I can forgive, but never forget." "Well, there is nothing in the Bible about forgetting. We are told to love our enemies, and pray for them that despitefully use us, and the Lord will help you to do that too, if you will only return to Him." "Ah, it's too late for me to return, it's no use—I'm out of it altogether. If I were to meet that party, I know I should throw up everything." "But God is able to keep you, and with the temptation, to make a way of escape; and you know you must serve either the Lord or the devil—whom is it to be?" "Well," he said, "I know who I am serving now, but I would like to be forgiven, if it's not too late."

We talked for some time, and again he went away, to return in the evening. When asked if he had yet come back to the Lord, he shook his head, and said, "I don't know, but I am willing for everything now." I told him how willing God was, how He would help him to pray for his enemy, how Christ had done everything for our salvation, and then quoted Isaiah liii. 5, 6: "All we like sheep have gone astray," &c. "He was wounded for our transgressions," &c. Gradually a smile came over his face, and as I repeated the last sentence, "By his stripes we are healed," his face quite lighted up; he saw how *his* sins had been put away.

A few Sundays ago, after asking how he had been getting on, and whether he was still trusting—I was speaking of how impossible it was for us to stand in our own strength, and how the Lord helps us to resist temptation—he replied, "Yes, I have found that true this week. If it hadn't been for that I wouldn't be here to-night." "What happened? Did you meet your enemy?" "Yes, I passed both of them in Piccadilly last Tuesday." "What did you do? Did you speak to them?" "No," he said, "I didn't. I just turned up Bolton-street. I'm not sure whether they saw me." "Did you feel you could forgive?" "Yes, I could forgive, but I can never forget." "Of course not, that would be impossible; but you can pray for them, and it would be grand if they were both brought to know the Lord." "Yes," he said, "I do pray for them. I think I could almost have spoken to them, but she looked *so* changed;" and the tears filled his eyes. "Ah!" he said, "it would have been very different if it had happened a few months ago."

All who speak to him now at Gray's-yard, say it does their heart good to listen to his bright testimony. As he said last week, he is "trusting only in the blood." Although living from hand to mouth, he never grumbles, but says he rubs along somehow, and hopes in a few weeks to be able to return to the Colonies.

We could tell many more histories, equally interesting, of those who have been brought up out of a horrible pit and the miry clay; but this one case will prove that the Lord is blessing the work. We hope the friends of Gray's-yard will not forget our great need of help, both for the general work and for the New Year's breakfast, which costs about £80. Our treasurer is Mr. George Hanbury, 20, Portman-square, W.

Yours truly, A. R. H.
70, *Brook-street, Grosvenor-square, W.*

Paul was an agnostic of the right stamp. Hear him: "I determined not to know anything among you, save Jesus Christ and Him crucified." The agnostics of the present day know everything but Christ, therefore they are agnostics indeed.

Whilst sailing far to the south in the Antarctic regions, we were completely surrounded with icebergs. Walls of ice from 300 to 400 feet high rose up on every side. Every moment the destruction of the ship was threatened. There was no way of escape, though we sought it eagerly. At last the impenetrable barrier was burst asunder, and left us a broad, free passage, through which we sailed into the safety and sunshine of the Pacific. Difficulties may crowd around us, and threaten to destroy, but if we keep our hearts praying, and our eyes watching, the way will open, and with Christ at the helm, we shall sail into that sunny Pacific which gleams and glows with the smile of God.—*Rev. W. J. Mathams.*

The White Fields of France.

A correspondent, who has for some months been staying at St. Etienne, Loire, sends us particulars of the good work carried on by Dr. Hastings Burroughs, the indefatigable director of the McAll Mission there. He has added a free dispensary to the Mission in the town, and three times a week this is besieged by the poorest and most suffering class of people. In many cases they are utterly ignorant of the way of salvation. Besides preaching the Gospel six evenings in the week in the three *salles* occupied by the Mission, Dr. Burroughs visits the people in their own homes, and has been chiefly instrumental in establishing an *aisle de unit* for many destitute workmen who pass through the town.

Our correspondent is now at Lyons, and speaks warmly of the excellent work carried on there, under the direction of Major Colquhoun. There are generally good audiences at the Gospel services held six times in the week, and these are frequently followed by after-meetings for prayer, testimony, and inquiry. There are Sunday-schools, and women's *ouvroir*, and a most interesting class for young women, conducted by a French lady. Here, as well as at St. Etienne, there is great need for lady workers, and the question is asked, " How is it that in these days of quickened Christian activity, so few are ready to take part in bringing the Gospel to the multitudes so near our own door ? "

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Miss Mittendorff's Orphan Home.

The report which contains the account of the Lord's dealings with Miss Mittendorff in her conduct of the Home at Epsom, where upwards of ninety destitute children are safely housed and cared for, is of very deep interest. It can hardly fail, either, in ensuring an answer to the prayer with which she commences her statement—"Oh ! that this report may be blessed to Christians in strengthening their faith, and in stirring them up to be up and doing." She tells plainly and simply how the Lord has provided. Time after time there has been necessity to plead earnestly for help, and on one occasion the workers all united in prayer together for the much-needed silver and gold, and the answer came shortly after in a gift of £100. Though the funds have at times been at the lowest possible ebb, yet there has always been food for the children. They have never lacked a single meal; like the birds of the air, they have waited on God for their daily food, and this has been graciously provided. At the beginning of the year, a long list of articles needed—blankets, &c. —was written out and laid before the Lord day by day, until in March last the long list was " almost prayed off "—boots only were not sent.

Something of this was told by Miss Mittendorff herself at the annual meeting held recently at the Y.W.C.A. rooms, Old Cavendish-street. Several instances were given of help sent at the moment when most wanted. The past year, she added, had been nothing but trial upon trial, yet the Lord had never failed her; looking unto Him, she was able to go on with the work. She also stated that during the year seven girls had gone out to service, all of whom had done well, and seven orphans had also been admitted. Reference was also made to the house at 2, Aberdeen-place, which was recently taken, where a few elder girls ready for service may always be seen.

Mr. Joseph Weatherley, who presided, after saying that he felt these meetings to be times of spiritual refreshment, referred to the help given by young ladies who made garments for the younger children, and then presented Miss Mittendorff with a cheque for £100, collected by his son, mostly from strangers who had been touched by hearing about the work. Mr. J. Denham Smith said what most delighted him was that the great aim of the work was the leading the dear children to a saving knowledge of Jesus Christ. Mr. George Williams and others also spoke.

Glasgow Seamen's Friend Society.

This Society has signalised the opening of the new Seamen's Institute which has been erected at the corner of Brown-street and the Broomielaw, at a cost of £7,500, by knocking down another public-house, the site of which is occupied by a bright coffee tavern, large recreation room, smoking room, lavatories, and a small hall for the daily half-hour prayer meeting. These are all connected with the Seamen's Chapel in Brown-street, to which men can pass without going into the street. On the first floor are reading-room and library, officers' reading-room, rooms for foreign seamen's meetings, and a temporary night shelter for distressed seamen. There is also a sailors' boarding house on the upper floor, so that the accommodation is altogether most complete.

At the inaugural ceremony, which took place in the chapel, under the presidency of the Lord Provost, Ex-Bailie Dickson, after speaking of the tender interest felt in all that concerned our seamen, said that their behaviour on foreign shores very much affected the estimate formed of this country. Therefore, in seeking to make our seamen true, moral, and Christian men they were really developing a large missionary institution. Mr. R. H. Hunter, hon. sec. and treasurer, in the course of his address, said that the securing of that site was in direct answer to prayer; he began to pray for this four years since. The first donation towards the cost was that of 10s. from a widow, and of this he felt as proud as of the hundreds that had since come in.

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The Orphanage, Nazareth.

Dear Sir,—Ninety young women are here being trained and taught for this life, and for the eternal life to come. My own work, however, is not with them, but with a day-school within its walls, where from seventy to eighty girls attend. A room is greatly needed in another part of the town, where there are many without teaching.

A few days ago, the C.M.S. clergymen here, seeing the same necessity for it as we do, called and proposed that I should have a room, and place a teacher there, The week before last my teacher went for a Bible-reading to one of the houses in that distant part of the town, and fifteen women immediately came in, listened most earnestly, and begged her to come again. On the same day last week thirty-five attended, without invitation, and, fearing that my teacher would not go (as there had been no promise to do so), they sent to bring her, and after the meeting, pleaded unanimously for a school for their girls. £10 a year would, I think, provide all that is necessary at present.

In the poor dark villages around us, not a ray of Bible light (except from the Latins) reaches the women and girls. During the last two years I have been able to place a teacher in each of the two nearest to us (Renne and Yaffa), and for this I am thankful, for the Moslems gladly avail themselves of the help. But Keffr Kenna (the ancient Cana), Majedal, and several others call for the same. £12 a year will be enough for each, to begin with. We know not how short our time for work may be in this land of lands.

Communications may be addressed to my sister, Miss M. C. Lee, Lashlahe, Thame, Oxon., who has flowers, olive wood, or other articles from Nazareth to sell for my work; or to Miss Webb, Secretary of Female Education Society, 267, Vauxhall Bridge-road, London, S.W.

Hariot M. D. Lee.

The Orphanage, Nazareth, Syria.

BROOKLYN Y.M.C.A. has 2500 members, and about a half-million of dollars in property. There are 621 members in classes, not including the students instructed by Dr. E. P. Thwing on "First Aid to Injured." The German Y.M.C.A. have just dedicated a new edifice in the Eastern District. Mr. V. Der Beken, of Paris, has been visiting New York and Brooklyn Associations, to get suggestions for the management of his own.

Loved so Well, and Loved so Long.

"I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.—Jer. xxxi. 3.
" He hath remembered his covenant."—Ps. cv. 8.

Master ! Thou hast never failed me,
And when Satan's spite assailed me,
Broke my harp, and stilled my song ;
As I fell in fear before Thee,
Sweet thy whisper floated o'er me—
" Loved so well, and loved so long."

Yea, before the ancient mountains
Rose above the depths and fountains,
Or God earth's foundations laid—
He had chosen me for ever :
Will He fail me ? Never, never !
He a Covenant hath made.

In a desert land He sought me ;
In His arms of love He brought me
To his everlasting fold.
Shall I fear His love is waning,
And rebel against His training ?
He is faithfnl, as of old.

His the Arm that changed the current,
Stilled the devastating torrent,
And His mercies—who can tell ?
Who can price my matchless treasure ?
Who His lovingkindness measure
Unto one He loves so well ?

Long, ah, long before I knew Him,
He had drawn the wanderer to Him,
When my steps were far astray.
Can His Covenant be broken ?
Shall I doubt one loving token,
Or distrust my Lord to-day ?

Cold and dead each faint desire,
Yet, when glowed the furnace fire,
He was seen the flames among ;
Scorners mock, and fools may wonder,
Fire nor flood can part asunder,
From the loved one, loved so long.

Sharp the thorns that rise around me,
But the love that sought and found me,
Stills the sigh and wakes the song ;
Can He fail me ? Never, never !
I am His, and His for ever ;
Loved so well, and loved so long.

Anna Shipton.

◆

The Blind Pension Society.

This Society, instead of gathering the blind into institutions, seeks to provide them with a pension, so that they may be enabled to live in their own homes. This, of course, refers especially to those who are overtaken with blindness too late in life to be able then to learn any calling by which they could earn much. The late Mr. Fawcett well said: "In my opinion what the adult blind, above all things, require is, as far as possible, to share the joys of home life." This principle has been acted on throughout the whole existence of the Society.

Since the last report fifty-three pensioners have been elected, but there still remain 200 candidates whose circumstances have been inquired into and their eligibility proved, while other applications are being daily received. Of the 500 pensioners of the Society, over 200 reside in different parts of the country, the remainder being within the metropolitan area. Mr. Thomas Pocock is the hon. sec., and the office is at 235, Southwark Bridge-road, S.E.

MR. GEORGE WILLIAMS succeeds the late Mr. S. Morley in the presidency of the United Kingdom Band of Hope Union.

DR. MACKENZIE, of Eilenach, Inverness, died on Saturday week, in his eighty-third year. For many years he was one of the best known and most striking figures in the Highland capital; he filled the office of Provost for six years. He was an ardent friend and advocate of the temperance and every other good cause.

NOW—AND THEN:

"*Now*, we see through a glass darkly, but *then*, face to face. *Now*, I know in part, but *then* shall I know, even as also I am known."

Lord, as in a glass we see
Gleams of Thee,
And the shadows that arise
Dim our eyes;
But, for aye, in days elysian,
Thou wilt give a truer vision.
When we stand before thy throne,
We shall know, as we are known.

Lord, we only know in part
What Thou art;
Something only we discern,
Something learn.
But, amid the shades of even,
We await the dawn of heaven.
Darkly *now* we see and trace;
Then, we shall behold thy face.

Eleanor Grant.

Mission and other Appeals.

Christian Blind Relief Society.—The Committee will thankfully receive contributions towards the Society's twenty-third annual tea for 500 of the blind and their guides, which will be given on January 25, 1887.—T. Clarke, Hon. Secretary, 59, Burdett-road, Bow.

East London Nursing Society.—This Society sends trained nurses into the homes of the sick poor. Many lives have been saved by its help. Unless assistance is promptly given some of these nurses must be withdrawn.—Hon. Mrs. J. Stuart Wortley, 16, Clarges-street, W.

Boys' Farm Home (Church Farm, East Barnet, Herts).—This Home has for many years provided healthy work, combined with a thoroughly Christian training, for destitute orphans or sons of very poor widows. Colonel W. J. Gillum, the Treasurer, is now in want of funds for the maintenance of the good work.

Y.W.C.A.—Applications are reaching us, asking our assistance in sending poor, consumptive girls and others for a temporary change to mild resorts. Contributions, or subscribers' letters for hospitals, homes of rest, &c., will be very acceptable, and may be sent to Miss Fraser (the Secretary for Convalescent Homes), 4, Inverness-terrace, W.

Children in Bosnia.—Miss Irby writes from Bosnia that she does not see how she can pay for the keeping up of her Orphan Home during next year, and yet the children are still too young to be turned out among a half-civilised, and often cruel people. I shall gratefully receive money or clothes; strong, old clothes are very useful for the orphans.—Miss S. May, care of Mr. W. Dillwyn Sims, Ipswich, Suffolk.

Working Lads' Institute, Whitechapel.—The objects are to save the working lads of London from the temptations of the streets and public-houses, and vicious amusements, and to afford them means of recreation with mental and moral improvement. The total cost of the new buildings and freehold land is £15,000; £4,900 is urgently needed, as well as funds to carry on the work.—Henry Hill, Hon. Sec., 38, Bow-lane, E.C.

Chest and Throat Diseases.—The object of Friedenfel's Home (Upper Maze Hill, St. Leonard's-on-Sea) is to supply a Home Hospital for the treatment of cases of diseases of the chest and throat which would be specially benefited by sea air. Although open to the artisan, it is more particularly intended for the poor clerk and tradesman's assistant. A debt of £450 was incurred in furnishing and making necessary alterations for the reception of patients; of this £290 10s. remains unpaid. Help will be thankfully received by C. E. Sherard Coleman, Secretary.

JOY OF HARVEST.—Mrs. Parsons writes from her Orphan Home, Cumberland House, Walthamstow:—Through much mercy my children are kept from sickness, and we have the joy of knowing that many of them have received the Lord Jesus as their Saviour. We had a nice little gathering a few weeks since of young women, now in situations, who were brought up in the Home, all doing well, and most of them decided Christians. This is a sweet reward for toil now, and we look forward to meet all "in the sweet by and by."

THE SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN has issued the first number of a little monthly organ, called *The Child's Guardian*, which contains some pathetic stories of the sufferings of children who are cursed by cruel parents. The Society has had thirty-two cases under its care in the month, in which seventy wretched little victims were concerned. Of these cases seventeen resulted in prosecutions, which were nearly all successful. Information as to cases of cruelty should be sent to 7, Harpur-street, Bloomsbury.

The Book World.

Footsteps of Truth. *J. Shaw & Co.* The January number of this journal (a double one, price 6d.) contains several articles of special and lasting interest. There is also a carefully prepared prophetic chart, coloured, that is sure to receive much attention.

Oliver Cromwell, and other Poems. By Dawson Burns, D.D. *S. W. Partridge & Co.* Dr. Burns is not a poet, but he has read history to some purpose, and has the gift of putting the conclusions he reaches into pleasing verse. His picture of the great Protector will serve to correct some popular misconceptions.

Cur Deus Homo? Why did God become Man? By Anselm. Translated, with an introduction, analysis, and notes, by Edward S. Prout, M.A. *Religious Tract Society.* We cordially welcome this valuable reprint. It is a classic on the Atonement, and cannot be read too often. It is worth its weight in gold. A fresh career of usefulness, we trust, lies before it in this form.

Christ in the Heart, and other Sermons. By Rev. Alexander Maclaren, D.D. 5s. *Christian Commonwealth Publishing Company.* It is rather late in the day to call attention to Dr. Maclaren's merits as a preacher. They are well known. He is at his best in this volume. Maturity of thought, depth of Christian experience, and beauty of language are to be found in it. The ripest fruits of life and thinking are to be met with in this garden of the Lord.

History of the Irish Presbyterian Church. By Rev. Thomas Hamilton. 2s. *T. & T. Clark.* This is the latest of the "Handbooks for Bible-classes" series, and we can give it no higher praise than that it is worthy of its predecessors. Those who wish to know the story of the struggles of Christians in Ireland to keep the lamp of truth burning in dense darkness, could not do better than read it as presented in these pages.

History of the Scottish Nation. By Rev. J. A. Wylie, LL.D. Vol. i. Pre-historic, Druidic, Roman, and Early Christian Scotland. *Hamilton, Adams & Co.* Dr. Wylie will be remembered as the historian of Protestantism. The service he rendered in that capacity entitles him to the respect and gratitude of all the Reformed Churches. He might well rest on his laurels, but he does not. His mind is as active and his pen as busy as ever. He has now turned his attention to his native land, and favours us with an account of its early experiences. Wide reading, laborious research, and graphic writing combine to make the misty ages of the past appear very real. We look forward with interest to the volume which will record the struggles of the Scottish Reformation. In it the venerable author is sure to be seen to advantage.

The Mystery of God. By T. Vincent Tymms. *Elliot Stock.* This volume, which has been already reviewed in our columns, has reached its second edition, a fact which is fully accounted for by its real merit. It is a substantial gain to the cause of Christian apologetics, and for its argumentative force cannot fail to command the respect of thoughtful readers of every class. The only change of importance in this new issue is the addition of about five pages on the subject of animal suffering, which will be found to contain suggestive reasoning helpful to faith in the Divine goodness and wisdom as associated with the problem of the groans of creation. Some may think that here and there the concessions made to opponents of evangelical truth are too free, but whether or not, the author has rendered essential service by the production of his scholarly, lucid, and readable book.

Emma Ennis. 1s. *Elliot Stock.* A simple story of humble life, inculcating the lesson of faithfulness in all things, and pointing the truth that the seat of all sin is in the heart.

The Reformatory and Refuge Journal (4d. 32, *Charing-cross, S.W.*) contains much information on the subject of these correctional homes. The Christmas number is especially good.

Bible Clock. 6d. per packet. *Sunday-school Union.* This Scripture exercise for young people will be found both interesting and instructive, and helpful in committing texts to memory.

The Lively Poll. By R. M. Ballantyne. 1s. *Nisbet & Co.* Under this title we are treated to a view of life amongst our fishermen in the North Sea, not only on board one smack, the *Lively Poll*, but a whole fleet of such vessels. The incidents and adventures peculiar to such a life are told with graphic power, that will secure the interest of all. The book is one of a series, "Ballantyne's Miscellany," in writing which the glory of God and the good of man are kept in view.

Life in a Look. By Maurice S. Baldwin. 4d. *Hodder & Stoughton.* A clear and able exposition on the necessity and nature of the new birth.

Light and Shade. 2d. This monthly representative of the Latymer-road Mission makes a strong appeal to all who can to aid in putting a little gladness and sunshine into the homes of the poor this Christmas season.

The Protestant Dissenters' Almanac. 6d. *Banks & Son.* This almanac contains a complete directory of Nonconformist ministers and places of worship. A photograph of the late Mr. Samuel Morley and sketch of his life add to its value.

Relation of Christians to Pre-Christian Morality. By Rev. George Matheson, D.D. 3d. *Macniven & Wallace.* A valuable treatise, defining true Christianity as distinguished by an absence of selfishness, and consequent love of and care for others.

"The First Advent" is the title of a pamphlet just issued, by Mrs. Goode, of Llandudno, in which is set forth the great truth that the revealed law of God is the only standard we have of right and wrong. This point her husband, Canon Goode, continually set forth in his preaching.

Sunset Glories. Compiled by E. A. L. 1s. *Religious Tract Society.* The object of this little book is to confirm the faith of God's children in view of death, by telling the story of death-beds full of peace and joy. The selection is good. That death is but the portal of life is clearly shown.

"Much Discouraged." By Miss S. M. Nugent. 1d. *Partridge & Co.* In this New Year Address the cause of soul-shrinking, of the shortening of spiritual discernment through forgetfulness of God, is well brought out; as well as the remedy, leading to soul expansion and enlargement.

Talks with the People. 1d. 7, *Paternoster-square.* The republication in pamphlet form of papers, by the late Lord Shaftesbury, which first appeared in *Home Words*, should be sown broadcast amongst the people. In them there is much weighty counsel on various matters of social import.

Facts to Expel Doubts. By C. F. Dowsett. 1d. *Nisbet & Co.* The resurrection of Jesus Christ is here shown, by a consideration of the incidental evidence in the Gospels and Epistles, to be proved beyond question, and in this demonstration is an answer to all contradictions—a miracle is proved!

Juvenile Smoking, and a Woman on Tobacco (1d. each), with a variety of tracts, leaflets, and pledge-cards issued by the *Anti-Narcotic League*, 56, *Peter-street, Manchester*, contain many strong arguments against the pernicious habit of smoking, indulged in to so great an extent and with so much injury, especially to the young.

Inspired Thoughts. 1s. *Society for Distributing Scripture Truth*, 47, *Pevensey-road, Eastbourne.* This Scripture Roll is a very effective exhibition of the Gospel in the Old Testament. It is printed in clear, bold type, and arranged for a month, and, unlike former issues, ranges over several books instead of confining itself to extracts from the Psalms.

Whitaker's Almanac. 2s. 6d. *Warwick-lane.* This well-known almanac, in its new issue, has been considerably enlarged, many fresh subjects of public interest having been incorporated. It contains a mass of information on almost every subject of general import, and that in reference to India, the colonies, and foreign countries, gives it a special value to many classes of the community.

The Mother's Companion. 1d. *Partridge & Co.* This new monthly will by its first number win a place amongst the many which appeal to the hearts of the people, and so do a great work amongst them. The serial story is of a high standard, and inculcates the grand lesson of unselfishness. Other articles, "Keep a Brave Heart," "Elizabeth Fry," by Rev. Chas. Courtenay, and Mrs. Henry Fawcett, "Notes on Health," and hints on dressmaking, &c., will all be helpful and valuable to the mothers of our land.

MISS EMMA PARKER, during the year that is closing, has conducted Gospel services at many places in different parts of the land, her last mission being at Union Tabernacle, Wandsworth-road. In each place she met with many encouraging instances of the saving power of God in connection with the proclamation of the Gospel message. She may be addressed, care of Mr. D. M. Cameron, 515, Wandsworth-road, S.W.

CHILDREN'S HOME AND ORPHANAGE.—The Christmas festival of this well-known Institution, the principal of which is Dr. Stephenson, was held last week in Exeter Hall. The proceedings took the form of an entertainment by the children's band and choir, and their various efforts were most creditable. During the evening Dr. Stephenson stated that they had now 720 children under training, and that since the work was begun they had helped in various ways no fewer than 2077 children. The Doctor spoke of his recent trip to Canada, and gave an interesting account of his visits to old inmates of the Homes, who are now doing well in the Dominion. The work carried on by Dr. Stephenson and his friends is entirely unsectarian, and few methods of philanthropic enterprise are more deserving of aid than that directed towards the rescue of helpless and homeless little outcasts in this great city from misery and temptation, and training and turning them out well equipped to fight successfully the battle of life.—*Echo.*

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EXECUTIVE COMMITTEE (marked thus *)

This Society organises and holds Gospel Missions by experienced Evangelists throughout Ireland, and has had very happy results in the awakening and conversion of large numbers in various places. It is not hindered in its work by the present state of Ireland, and the last report (which can be had on application to the Secretary) will show something of what God is doing by it. Its means are dependent on voluntary contributions, and never were so far behind as at this moment: hitherto for many years we have closed each year with a few pounds in hand, now £600 are needed to balance accounts.

Dundalk, December 20, 1886. JAMES BARTON, *Hon. Sec.*

HOMES OF HOPE

(Established 1860),

For the Restoration of Fallen and the Protection of Friendless Young Women. Special efforts are made on behalf of young mothers, before and after confinement.

Nos. 4, 5 & 6, Regent-square, Gray's-inn-road, London, W.C.

The applications every day are most distressing, and the Committee anxiously appeal for funds to enable them to utilise to the utmost the room in the Homes.

IMMEDIATE HELP IS NEEDED.

HENRY THOMPSON, Esq., *Treasurer*,
38, Mincing-lane, E.C.
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ON THE DEEP SEA.

FIVE YEARS AGO a visit paid to the North Sea Trawling Fleets proved, by God's Providence the commencement of a new and happier epoch for the Deep-Sea Fishermen. Until the year 1881 thousands of our countrymen had toiled—not only in all weathers, at all seasons, and in daily perils of their lives, but —*in complete isolation from all Christian or moral influences.*

TO-DAY seven Mission Smacks cruise in the North Sea, serving as Church, Dispensary, Temperance Hall, and Club.

Two of these vessels were equipped at a cost of £4,550, and presented to the Institution by generous donors. The remaining five were originally private property, and merely lent for missionary purposes, and although a considerable portion of their purchase money has been defrayed during the current year, a sum of £6,000 still remains to be cleared off before they are free from mortgage and registered in the names of Trustees as the unencumbered property of the Mission.

Moreover, SEVEN VESSELS CANNOT MEET THE REQUIREMENTS OF TWELVE FLEETS, and all persons on shore who revere our beloved Queen (which every one DOES) and sympathise with the storm-tossed smacksmen (which every one OUGHT to do) are invited to contribute towards a special fund, to be styled the "*Queen Victoria Purchase and Endowment Fund*," in order that these Mission Smacks may be sent forth as at once a Memorial of Her Majesty's Jubilee and as Heralds of Mercy from the King of kings, ministering healing and comfort to the bodies, and peace and gladness to the hearts, of the fishermen.

Sums received for this object will be paid to a special *Deposit Account* opened in the names of Trustees at Messrs. Gurney & Co.'s Bank, Great Yarmouth.

E. J. MATHER, *Director*.

Trustees: The Duke of GRAFTON, K.G.; and others.

MISSION TO DEEP-SEA FISHERMEN, 181, Queen Victoria-street, London, E.C.

FRIENDLESS AND FALLEN.

CHRISTMAS DONATIONS SOLICITED.

TO THE READERS OF "THE CHRISTIAN."

By the **GREAT MERCY** *and* **GOODNESS** *of our* **EVER GRACIOUS GOD,** *I am still sustained in* **PREVENTIVE** *and* **RESCUE WORK** *on behalf of young* **WOMEN** *and* **GIRLS. GOODNESS** *and* **MERCY** *has been* **MY EXPERIENCE** *since I was led to this branch of* **CHRISTIAN WORK** *in* 1851.

However, only to refer to the **GENERAL WORK** *of* 1886:—

On the 1st *of last January there were in the* **SIX HOMES** *and* **OPEN-ALL-NIGHT REFUGE** *about* **180 INMATES.**

Since that date **1330** *applicants for admission and help have been brought or sent by* **WORKERS** *in connection with* **VARIOUS MISSIONS.**

To the utmost capacity of the **HOMES,** *every suitable case has been welcomed in the name of* **HIM** *who came to* **SEEK AND SAVE THE LOST.**

During the year there have been **MANY TOKENS** *of* **BLESSING** *on the ministry of the Word in the Homes.*

With **RESPECT** *to* **FUNDS,** *the* **LORD** *has very* **GRACIOUSLY DISPOSED** *the hearts of* **HIS SERVANTS** *to supply all needs, and now, on the* 18*th inst., only about* **£500** *in donations is required to close the* **WORK OF 1886 FREE FROM THE BURDEN OF DEBT.**

READER, KINDLY *send* **A DONATION** *towards this amount to Messrs.* *MORGAN & SCOTT,* 12, *Paternoster-buildings, City.*

Offices: 200, Euston-road, N.W.

EDWARD W. THOMAS.

Notes on Daily Readings.

SUNDAY, JAN. 2.—JOB VIII.

Bildad feels aggrieved by Job's complaints which (seem to) involve the charge of injustice in God (3), and, admitting hypothetically the possibility of the Patriarch's righteousness, he infers the guilt of his children who had perished, and the certainty of his own restoration to happiness (4—7). In order to maintain the general principle that God never abandons the righteous, or gives permanent prosperity to evil-doers, he adduces the authority of ancient and universal tradition, and quotes three similes or proverbial sayings of singular beauty. The discourse winds up with an assurance that, notwithstanding Job's belief that he 'should no more see good' (vii. 7) he would still be happy as well as prosperous, supposing that his confident assertions of integrity and piety are well founded."—*Sp. Com.*

4.—*If thy children have sinned against him.*—The difference between Bildad and Eliphaz in their respective reference to Job's children is this: Eliphaz (iv. 11, v. 4) had hinted at the children's deaths having been on account of their parent's guilt rather than their own. Bildad, on the other hand, attributes the punishment to their own sin, and tries to comfort Job with the thought that if he is "pure and upright" it shall yet be well with him. Bildad has only one idea in his mind, and that is God's justice. As to God's dealings with his people, in which other elements appear, such as his sovereignty, his mercy, and his love, he seems in the dark.

MONDAY, JAN. 3.—JOB IX.

Job's first words at once meet Bildad's mistake. *I know it is so of a truth, but how should man be just with God?*—What had been said was true in the abstract, but if man has no claim upon God on the score of justice, how can the justice of God ever be a ground of hope or comfort to the sinner? Job's question, "How can man be just with God?" (R.V.) is answered by the Gospel, wherein the "righteousness of God is revealed," so that He is "just, and the justifier of him that believeth in Jesus."

3.—*If he will contend with Him, he cannot answer Him.*"—"Job thus admits a relative and inherent sinfulness in himself, but only that which he has in common with his fellow-men, thereby vindicating himself from the charge of special guilt supposed to be brought to light, and demonstrated by his terrible punishment."—*S. C.*

5.—*Which removeth the mountains*, &c.—In this grand description of the sovereignty of God in nature, Job vindicates the sovereignty of God in grace, and at the same time owns how inscrutable are his ways.

6.—*Which maketh Arcturus*, &c.—The Hebrew word here rendered Arcturus is, it is now generally admitted, the name of the constellation which we call the Great Bear, so R.V. The original word for *Orion* means "fool," alluding probably to the old tradition of "the leader of rebellion against God as suspended in heaven, bound in chains (xxxviii. 31), an object of scorn and warning to the universe."

20.—*If I say I am perfect, it shall also prove me perverse.*—Twice in this and the following verses Job uses of himself, *hypothetically*, the word "perfect," which God uses twice of him in i. 8, and ii. 3. But whereas God asserts him to be "perfect" in his sight, Job repudiates all claim to perfection in himself.

33.—*Neither is there any daysman* (umpire, R.V. marg.) *betwixt us.*"—"An aspiration, which was a true though unconscious prophecy."—*S. C.* But Moses, not Christ, answered to the mediator of whom Job felt the need. He was seeking to justify himself, and Moses was the mediator of the Covenant whose principle was, "Do and live."

TUESDAY, JAN. 4.—JOB X.

1—7.—"An expostulation with God. Job pleads for justice, on the fourfold ground that he is God's creature, that God cannot be subject to human infirmities, that he knows Job's innocence, and that no other deliverer is conceivable. This appeal, though full of bitterness and passion, shows the depth of Job's inner conviction: far from renouncing God, all he desires is that God would manifest his true attributes, and show Himself as He is."—*S. C.*

7.—*Thou knowest that I am not wicked.*—The word is the judicial word for guilty. Job merely denies his guilt of any specific transgression such as his friends laid to his charge as the cause why God afflicted him.

14.—*If I sin, then Thou markest me.*—"The words represent a struggle between the consciousness of sin, which Job never disguises, and the feeling that the sin not being wilful was not sufficient to account for his sufferings."—*S. C.*

18.—*Wherefore hast Thou brought me forth*, &c.—"Job thus repeats his first wish, adopting as it were deliberately, after full consideration of all God's dealings, the words which he had once admitted to be the idle wanderings and ravings of a maddened spirit."—*Sp. Com.*

21.—*Before I go whence I shall not return, to the land of darkness, and the shadow of death.*—We must remember, in reference to such descriptions of death, that Christ had not yet "brought life and immortality to light by the Gospel." The Old Testament saints "were, through fear of death, all their lifetime subject to bondage" (Heb. ii. 15).

WEDNESDAY, JAN. 5.—JOB XI.

"First discourse of Zophar, the Naamathite. He pursues the same line of argument with the previous speakers, but with less dignity and earnestness than Eliphaz, less vigour and ingenuity than Bildad. 1—4: He expresses indignation at the vehemence, and what seems to him the falsehood and scornful irony, of Job's words. 5, 6: he wishes that God should refute the twofold claim to purity of doctrine and innocence of life, and asserts that Job's punishment would prove to be even less than his crime, were the truth made known. This assertion is the only *new* point in his discourse. 7—12: he meets Job's objections to the righteousness of God's dealings by asserting their unsearchableness; whatever his visitations may be, they are founded on his insight into man's heart, and are intended to bring about a complete reformation. 15: If his chastisements bring about a change of heart ...then guilt would be pardoned, peace granted, misery quite forgotten, and followed by a bright and secure old age, ending with a peaceful and hopeful rest. Persistence in wickedness, on the other hand, can but issue in darkness and despair."—*Sp. Com.*

12.—*For vain man would be wise, though man be born like a wild ass's colt.*—This is variously rendered. Canon Cook says:—"It seems probable that Zophar describes the effect of the Divine visitation, and asserts that by it a vain man acquires a new heart, and learns wisdom; and a character wild, stubborn, and untameable, like the wild ass of the desert (vi. 5, xxxix. 5—8), is born again, so to speak, and humanised;" he therefore renders it, "a vain man is made wise, and the colt of a wild ass is born a man." Hengstenberg calls attention to the anticipation, in this latter clause, of the New Testament doctrine of the new birth.

THURSDAY, JAN. 6.—JOB XII.

The chapter opens with a bitter reproof of the former speakers' arrogance and pitilessness, and with a re-assertion that the good suffer and the wicked prosper. Job then traces all results, whether good or evil, to God, upon whom all things living depend.

5.—*He that is ready to slip with his feet*, &c.—This is a difficult verse. It is thus rendered by R.V.:—"In the thought of him that is at ease there is contempt for misfortune. It is ready for them whose foot slippeth," and more concisely by Canon Cook: "Contempt for woe is the feeling of one at ease; it awaits them whose feet stumble."

6.—*Into whose hand God bringeth abundantly.*—This is rendered by Delitzsch: "Who taketh God into his hand," and explained to mean that "This his strength becomes God to him," *i.e.*, he deifies his own power, and puts it in the place of God. So R.V., margin.

9.—*The hand of the Lord hath wrought this.*—The word "Lord" here is in Hebrew Jehovah, and it is the only place in the discourses of Job and his friends in which the name occurs, though found in the opening part of the book.

16.—*The deceived and the deceiver are his.*—"Job touches here with a bold hand the very deepest problem of existence. All evils are made to subserve the purposes of God. That they 'work together for food to them that love God' is a truth realised fully by those only who have learned it from Christ."—*Sp. Com.* "In the supremacy of his rule, and the wisdom of his counsels, God makes evil in every form subservient to his designs."—*Delitzsch.*

FRIDAY, JAN. 7.—JOB XIII.

3.—*I desire to reason with God.*—This desire is not contrary to God's mind, as Isaiah i. 18 teaches us: "Come now, and let us reason together, saith the Lord." "The desire to plead with God must be attributed to real inward faith. The plagues which had fallen on Job confound him; he cannot reconcile them...with what he believes of God, but they do not drive him from God. Far from 'renouncing' God, he turns away from all other things and comes to Him."—*Sp. Com.*

15.—*Though He slay me, yet will I trust in Him.*—Canon Cook renders this: "Lo, He may slay me, yet will I wait for Him," and the latter clause is so rendered by R.V. The word for "trust" is generally rendered "wait" or "hope." It combines the ideas of waiting and hoping, and signifies trustful expectancy. In the prospect of death it expresses confident expectation as to what lies beyond.

26.—*Thou writest bitter things against me.*—"This refers to judicial proceedings in which the accusation was produced, in writing."—*Sp. Com. The iniquities of my youth.*—"Job's consciousness of integrity does not exclude a true estimate of his own character; like the Psalmist, he remembers the sins of his youth."—*Ibid.*

27.—*Thou puttest my feet also in the stocks.*—"He appears to himself to be like a prisoner whose feet are forced into the holes of the block of wood in which the feet of a criminal are fastened, and which he must shuffle about with him when he moves."—*Delitzsch.*

SATURDAY, JAN. 8.—JOB XIV.

1.—*Man that is born of a woman*, &c.—The form in which these touching words are most familiar to us—that of the Burial Service—is taken from an old translation, where, however, the last words of ver. 2, "never continueth in one stay," are not justified by the original, which is simply (as in A.V. and R.V.) "continueth not."

4.—*Who can bring a clean thing out of an unclean? Not one.*—"The fact of original sin, not without what seems an allusion to its source, is thus distinctly recognised."—*Sp. Com.* The New Testament echo of these words is, "that which is born of the flesh, is flesh" (John iii. 6).

5.—*Seeing his days are determined*, &c.—This is the commencement of a sentence which goes on to the end of verse 6.

6.—*Turn from him.*—Better rendered as in R.V., "Look away from him;" it is the converse of "dost thou open thine eyes upon such a one?" of verse 3.

7.—*For there is hope of a tree*, &c.—The comparison between the death of the stock of a tree in the ground (8) while its branches revive is very suggestive of resurrection hope, but is expressed so hypothetically, and is thrown out (so to speak) so vaguely and dimly, that Delitzsch considers it to be an expression of Job's thought that "there is no life after death." It is, however, much more in accordance with other passages, and especially xix. 23—27, to regard it as Canon Cook does, as expressing a "longing which bears witness to a spiritual instinct, which could scarcely exist without some corresponding reality." The correspondence between Job's language and New Testament truth is very striking; compare ver. 12, "till the heavens be no more, they shall not awake," with Rev. xx. 11, 12; also ver. 15, "Thou shalt call," with John v. 28, 29.

HAVE FAITH IN GOD. Mark xi. 22.

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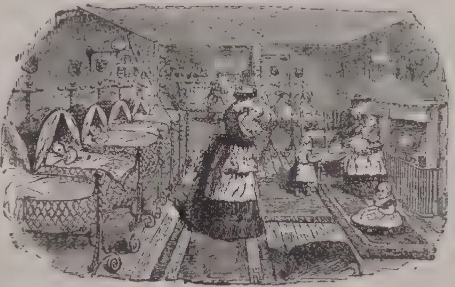

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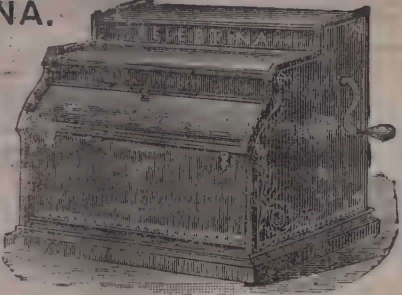


Very suitable for Mission Halls, or Small Churches, or for Musical Drill.

This Charming Instrument performs every description of Music for **Psalm, Song, March,** or **Dance,** rivalling the most skilled musician. It plays thousands of tunes—**there is no limit to the number.**

It requires no knowledge of music on the part of the player, but can be **played by anyone, even a child.** The tone is rich, round, mellow, and **very pleasing,** blending beautifully with the human voice when singing. The tunes can be repeated as often as required; and the music is very cheap.

The Celestina is adapted to enliven the **Home,** and will be found extremely useful in conducting religious services, or for instructing Psalmody classes.

PRICE, packed in strong deal box, including One Roll of Tunes, **£6 6s. 0d.**
May be had on Easy Terms, or Discount for Cash. Smaller Instruments from **£1 1s. 0d.**

GEORGE WHIGHT & CO.,
SOLE LICENSEES,
143, HOLBORN BARS, LONDON, E.C. (Corner of Brooke Street).

Gives Instant Relief.] [Does not Blister.

By far the quickest and most agreeable remedy for

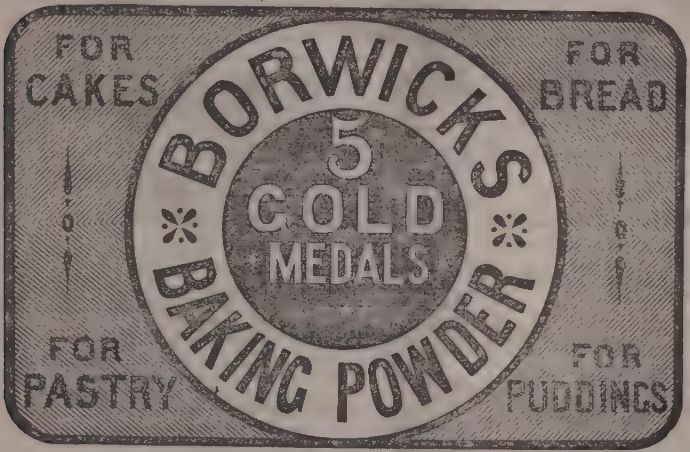
RHEUMATISM, BRONCHITIS, SORE THROAT, NEURALGIA, LUMBAGO, &c., is

SMEDLEY'S CHILLIE PASTE.

If applied when the first symptoms appear one application will usually effect a complete cure, and avert what might otherwise be a severe illness.

In 1s. 1½d., 1s. 6d., and 2s. 9d. bottles from all Chemists, or post free from the

Sole Proprietors—HIRST, BROOKE, & HIRST, Leeds.



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Is INVALUABLE during the WINTER for PRESERVING the SKIN from the effects of FROST, COLD WINDS, HARD WATER, etc.

Entirely removes and prevents all
ROUGHNESS, REDNESS, CHAPS, IRRITATION, etc.,
and soon renders
THE SKIN SOFT, SMOOTH, and WHITE.

It is the most perfect Emollient Milk for the Skin ever produced, and no lady should ever be without it, as for the Toilet and Nursery it is INVALUABLE. The intense irritation caused by Chilblains is wonderfully allayed by its use, and breaking is entirely prevented.

Bottles, 1s., 1s. 9d., 2s. 6d., of all Chemists.

Sole Makers—M. BEETHAM & SON, Chemists, Cheltenham.

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Watson's four-wick Optical Lantern, with 4-inch Compound Condenser, Improved Front Lens, price **£4 10s.**

Burns paraffine, and is the most efficient Oil Lantern obtainable.

If made with handsome mahogany body, the price is **£6 6s.**

Illustrated Catalogue of LANTERNS, SLIDES, &c., sent post free, on application (ask for Lantern list).

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Price £7 10s.

Has quick and fine adjustments to focus, double mirror, two first-class objectives, stand condenser, live-cage, forceps, polarising apparatus, and mahogany cabinet, and is a most efficient instrument for home and general use. It can be relied on to give satisfaction.

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THE "THREE SHELLS BRAND"

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GOLD MEDALS—AMSTERDAM, 1883; CALCUTTA, 1883-4; ANTWERP, 1885.

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GRIPE WATER, OR
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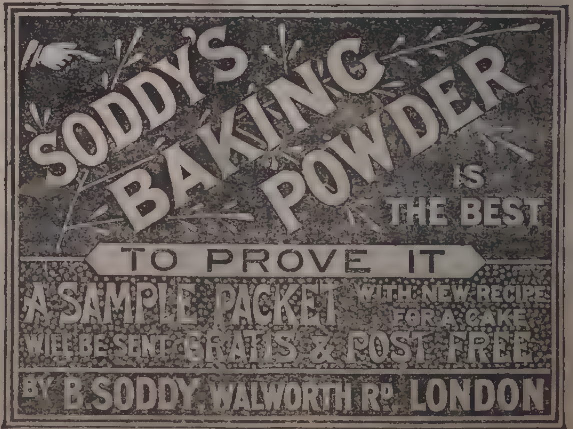Bottles 1s. 1½d., from all Chemists.